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GUDUMMAW AR HAUSAWA GA CIGABAN GARIN GOMBI A JIHAR ADAMAWA

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Tsakure

Wtakardar mai taken Gudummawar Hausawa ga Cigaban Garin Gombi a Jihar Adamawa, ta kaci ne kan irin gudummawar da Hausawa suke bayarwa ga garin domin bunkasarta. dar ta yi waiwayen takaitaccen tarihin Hausawa da zuwansu garin tare da ɗan abin da ba a rasa ba na daga tarihin garin Gombi. Sannan manufar wannan bincike ita ce bayyanar da wanzuwar Hausawa a garin, da irin gudummawar da suke bayarwa ga ci gabansa tare da cike giɓin da aka bari a fannin ilmi. Sannan an ɗora wannan aiki ne kan ra'in sauye-sauyen al'adu (al'umma) wanda Charlse Darwin ya kirƙira a shekarar 1958. Wannan ra'i yana bayani ne game da sauye-sauye da yake faruwa ga al'umma ko al'adunsu daga wani matsayi zuwa wani, kamar yadda zuwan Hausawa garin Gombi ya taimaka wa ci gaban garin daga matsayinsa na da ya zuwa matsayin da yake a yanzu. Hanyar tattara bayanai kuwa, sun haɗa da yin tambayoyin hira da masana tare da sanya idanu game da rayuwar al'ummomin garin. Daga ƙarshe binciken ya gano irin gudummawar da al'ummar Hausawa suke bayarwa ga ci gaban garin a ɓangarori kamar: yawan jama'a da harshe da tattalin arziƙi da tufafi (sutura) da ilmi da sarauta da siyasa da bukukuwa da abinci da zamantakewa da makamantansu.

Muhimman kalmomi: Gudummawa, Hausawa, cigaba, Gombi.

Gabatarwa

Hausawa mutane masu himma da ƙwazo a duk inda suke, sannan kana samunsu a duk inda rayuwa take da inganci. Bahaushen mutum mace ko namiji a duk lokacin da ya samu wurin zama yana ɗauka nan ne wurin da Allah Ya sanya zai yi rayuwarsa. Saboda haka ne ma yake ƙwadagewa ya nemi halalinsa har ma ya taimaki waninsa. Irin hakan ne yake faruwa a garin Gombi da ke jihar Adamawa, Hausawa sun kasance a garin tun lokaci mai tsawo kuma suka ɗauki garin a matsayin nasu suka ci gaba da miƙa tasu gudummawar domin ganin garin ya cigaba ta fannoni mabambanta.

Bayanin Makasudin Bincike

Kasancewar mai binciken yana da 'yar masaniya game da harshen Hausa da al'adunsa, kuma yana da zama a garin na Gombi, yake da yaƙinin ba za a rasa natijar da garin Gombi ya samu ta dalilin wanzuwar Hausawa a cikinsa ba.

Manufar Bincike

Manufar wannan bincike, ita ce cike giɓin da aka bari a fannin ilmi, tare da bayyanar da wanzuwar Hausawa da irin Gudummawar da suke bayarwa domin ci gaban garin Gombi ta jihar Adamawa a ɓangarori daban-daban.



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Sharhin Ayyukan Magabata

Kalmar *Hausa*, kalma ce da take da gaba biyu watau ‘*Hau*’ da ‘*Sa*’. Harshe ne na wata jama’a da ke rayuwa a kudancin hamadar sahara, Al-Musawi (2016). Duk da cewa masana sun sassaƙa kan yanda aka samo sunan wannan kalmar. Kamar Funtua (2010), yana da ra’ayin kalmar ta samo asali ne daga kalmar Habasha. Shi kuwa Adamu (1997), yana da ra’ayin cewa an samo kalmar Hausa ne daga buzaye, domin kuwa haka suke kiran mutanen da ke zaune a arewacin kogin Kwara, watau Hausa. Adamu (1997) “...Hausa kuma tana cikin harsuna iyalan Cadi ne” ya kara da hakan. Hausawa mutane ne masu tsananin riko da al’adunsu na gargajiya, musanman wajen tufafi da abinci da lamuran da suka shafi aure da haihuwa da mutuwa da sha’anin mu’amala tsakanin dangi da abokai da shugabanni da kuma lamuran sana’a ko kasuwanci ko neman ilimi da sauransu. (Adamu, 1997 da Al-Musawi, 2023).

Dangane da addininsu kuwa yawancin Hausawa musulmai ne, saboda haka mafi yawan al’adun da suka shafi aure da haihuwa da mutuwa da sauran hidimomin yau duk sun dogara ne ta yanda addinin ya nuna, ko da yake akan samu Hausawa masu bin addinin Kiristanci, hakan ma bai hana a samu masu bin addinin gargajiya ba, dangin Maguzanci da wanin waɗannan (Al-Musawi, 2023).

Hausawa suna da tsarin zaman gandu ne a ɓangaren iyali, a gida ɗaya ana samun kaka da uba da ‘ya’ya da jikoki har ma da tattaɓa kunne. Wannan shi ya ba da damar cuɗeni-in-cuɗe-ka, tare da tsarin taimaka wa juna. Haka nan akan samu mutuntawa da girmamawa tsakanin talaka da saraki, haka tsakanin malami da ɗalibi, tsakanin mawadaci da mabukaci ma hakan abin yake. Farfajiyar da Hausawa suka zauna a kanta kuwa ga abin da Bunza, (2015), yake ce:

Farfajiyar da Hausawan asali suka yanke cibi. Makekiyar ƙasa da Hausawa suka mamaye su kaɗai, nan ciki kakanin kakaninsu suka tsira. Nan suka sami kansu, a nan aka same su. Ba su san wata ƙasa ba sai ita. Ba a san su a ko’ina ba, sai a nan. Ba su yi tarayya da kowa ba. Ba ga kowa suka karɓe ta ba, kuma babu wanda ya yi musu masauki a cikinta. Da ita suke tinfaho, domin ba su san ko’ina ba bayanta. Da ita ake yi musu suna da garuruwansu da daulolinsu da zuri’arsu da addininsu da al’adunsu. A doronta suka kakkafa mazauninsu na din-din-din mannannu kuda ya faɗa kwaryar alewa.

Garin Gombi

Gombi gari ne da ke kan tudu ta ko’ina in za a shige shi, cikin garin yana da shimfiɗaɗɗun layuka gwanin ban sha’awa sannan yana da yabanya mai kyau domin noma. Shi ne cibiyar Karamar Hukumar Gombi, sannan a cikin garin ne matsugunin (Fada) Hakimin Gundumar Guyaku yake. Akwai dagatai guda biyu tare da mazaɓu biyu a siyasance. Yana da yawan jama’ar da suka kai mutum dubu ɗari da arba’in da bakwai da ɗarin bakwai da tamanin da bakwai (147,787) bisa ƙidayar shekarar 2006. Yana da faɗin kadada dubu ɗaya da ɗari ɗaya da ɗaya (1,101) na murabba’in kilomita. Yana kuma da nisan kilomita ɗari da biyar (105) zuwa Fadar Jihar Adamawa (Yola). Kabilun da ke zaune a wurin sun haɗa da Gwaba da Hona da Bura da Kilba da Lala da Ga’anda da Fulani da Margi... sai kuma kanwa uwar gami wato Hausa. Sana’o’in da suka fi bayyana ga kowa kuma abin tasrifi babu kamar *Noma* da *kiwo* sai kuma *kasuwanci* (Vanguard Yellow pages, 1988). Haka nan garin Gombi yana nan tun kafin 1914, sai dai babu wata jama’a mai yawa a wurin in ka cire Fulani makiyaya, sai dai a gefen wurin akwai wasu kabilu kamar Hona da Gwaba a wurin da ake ce da shi Balda, a faɗin Alhaji Musa Ibrahim (Masanin Guyaku). Gombi bai samu ba, sai dalilin samar da hanyar da ta taso daga garin Biu ta biyo ta garin Garkida ta iso wurin da ake cewa Gombi a yau, ta bi ta garin Song ta yi birnin Yola a shekarar 1943, kamar yadda Al-Musawi (2023) ya tabbatar.



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Zuwan Hausawa Garin Gombi.

Sanin kowa ne Bahaushen mutum ne mai yawon neman na kansa wanda ya kasance mai kazar-kazar wurin neman halal. Hakan shi ya sa bayan neman na kansa a gida (Kasar Hausa) yakan kuma fita maƙwabta domin tsira da mutuncinsa. A hakan ne Hausawa garin yawace-yawacensu, suka isa wani gari da ake cewa Gombi a yankin Adamawa na yau. Alhaji Muhammadu Tobi ya bayyana cewa Hausawa sun iso wurin da ake ce wa Gombi ne a wuraren shekarar 1929. Alh. Abubakar Usman shi ma ya tabbatar da hakan, har ya kara da cewa kafin sunan Gombi ya bayyana ana ce da wurin *Sangere Mbororo* ko kuma *Gobare* (takin dabbobi), saboda Fulani ne a wurin. Ko da yake Mal. Muhammadu Witi yana da ra'ayin cewa sunan Gombi ya samu ne da harshen Fulatanci '*Kombi*' wato Kusa *Kombi lawol* (kusa da hanya). Ko ma dai mene ne, Gombi dai ya samu sunansa kuma yana amsa wannan sunan.

Zuwan Hausawan farko, Hausawa ba sun zo Gombi a take gaba dayansu ba ne, a'a sun zo ne da kaɗan-kaɗan. Hausawan da suka fara zuwa Gombi sanannu sun haɗa da: Alh. Zango mai fata da Mal. Musa Maibakin jini da Alh. Adamu Manjahota da Alh. Adamu mai Kanwa da Mal. Ibrahim Dan'iya da Mal. Ahmadu Girei da Mal. Ahmadu mai dogon Jaki da Mal. Shehu mai kanwa da Mal. Mai Tarko. Waɗannan Hausawa kasuwanci ya kawo su, daga masu sayan kiraga (fatu) sai 'yan koli da masu kanwa da tabarmi, a faɗin Alh. Musa Ibrahim.

A karo na biyu kuwa Hausawan sun zo Gombi ne a kan hanyarsu ta zuwa aikin Hajji daga Kasar Hausa, kasancewar garin Gombi yana yankin arewa maso gabas ne daga Kasar Hausa. Hakan ta sanya wasu suka ya da zango suka ci gaba da zama, wasu kuwa suka wuce zuwa aikin Hajji, a faɗin Alh. Muhammadu Tobi, waɗannan Hausawan su ne: Alaramma Malam Babba da Mal. Yakubu Gaya da Alaramma Mal. Salisu da wasunsu. Kamar yadda Mal. Muhammadu Sa'adu da Alh. Muhammadu Tobi suka kara da cewa wasu ma tsangaya suka kafa.

Mataki na uku kuwa wannan rukuni na Hausawa yawancinsu sun zo ne dalilin noma saboda an yi fari a wurin da suke na asali. Wasu kuwa saboda an tashe su a filin da suke noma, domin za a yi kamfanin Tumatur, a Daɗin Kowa (Gombe). Ko da yake an samu wasu malamai daga cikin wannan rukunin. Waɗannan su ne: Alaramma Dan'amus da Mal. Garba mai Shayi da Mal. Nomau sarkin Hausawa da Mal. Buba Daɗin Kowa, da sauransu. Inji Alh. Muhammadu Tobi da Alh. Abubakar Usman, wannan ya faru ne a wuraren shekarar 1973.

To, daga waɗancan rukunan Hausawan farko da na biyu da na uku, sai waɗanda suka zo daga baya wato daga shekarar 1978. Kuma su kansu akwai dalilan mabambanta da ya kawo su, wasu malamai ne, wasu 'yan kasuwa ne, wasu manoma ne, wasu kuwa 'yan ci rani ne. Wannan rukunin Hausawa kuwa sun kunshi: Alaramma Buba Basulluɓe da Alaramma Dan'amus II da Mal. Sani mai Kwanuka da Mal. Ahmadu Bahadeje da sauransu, kamar yadda Alh. Abubakar Usman ya bayyana. Kuma daga wannan rukuni har zuwa yau za a sanya shi a rukunin karshe, saboda jama'a ta yi yawa ba ka sanin lokacin da wani baƙon zai zo bare ka san inda ya yi masauki.

Ra'in Bincike

An dora wannan aiki ne kan ra'in canje-canjen al'adun (al'umma) wanda Baturen Birtaniya mai suna Charlse Darwin ya kirƙira a shekarar 1958. Wannan ra'i yana bayani ne game da sauye-sauye da yake faruwa ga al'umma ko al'adunsu daga wani matsayi zuwa wani matsayi Ado (2017). Sannan Gusau (2008), ya bayyana yanda al'umma kan fara tun daga gidan mutum ɗaya (mutum da matarsa). Daga nan sai muhalli ya koma gandu, daga nan sai muhalli ya koma tunga ta sana'a. Haka nan zai yi ta sauyawa ya koma unguwanni sai zuwa kauye sai zuwa gari har ya kasaita ya koma birni. Sannan wannan sauye-sauyen kan shafi rayuwar al'umma a harkokin da suka danganci zamantakewar rayuwa da kungiyoyin da ke cikin al'umma na tattalin arziƙi da mulki... (Otite &



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Ogionwo 1981). Kamar yanda Hausawa suka zo Gombi a matsayin baki suka ba da tasu gudummawar ga cigaban garin.

Hanyar Gudanar da Bincike

An nazarci ayyukan magabata na daga littattafai da kundayen bincike, an kuma tattauna da masana. Sannan an sanya idanu a kan lamuran rayuwar al'ummomin mazauna garin Gombi.

Gudummawar Hausawa ga Cigaban Garin Gombi

Hausawan da ke zaune a wannan gari mai suna Gombi suna bayar da tasu gudummawar na gani na fada a bangarorin daban-daban, saboda sun dauki Gombi a matsayin garinsu na asali. Wasu daga cikin Hausawan ba su da wani wurin da ya wuce Gombi, daga cikin irin gudummawar da suke bayarwa sun hada da waɗannan:

Harshe

Masana suna ganin harshe a matsayin hanyar magana tsakanin al'umma iri daya (CNHN, 2006). Su kuwa Hartmann da Stock (1972) da Bature (1985) da Ado (2017), sun yi ittifakin harshe a matsayin hanyar sadarwa tsakanin 'yan'Adam. Ganin yadda harshe yake da muhimmanci ga al'adun al'umma har ake masa kirari da tubulin ginin al'ada. Yana daga cikin gudummawar da Hausawa suka bayar ga garin Gombi har da yin amfani da harshensu na Hausa a matsayin harshen uwa ga duk wanda ya kwana a Gombi. Saboda harshen ya zama na mu'amala da kasuwanci da zamantakewa da ma wa'azi a wuraren ibada da fada da sauran mu'amalar yau da kullum tsakanin al'umma. Abu ne mai wuya mutum ya yi mu'amala tsakaninsa da wani ko wata jama'a a Gombi ba da harshen Hausa ba. Harshen ya zama wanda ake amfani da shi a makarantun gwamnati a matsayin harshen uwa. Haka nan jarabawar karshe ta SSCE (WAEC da NECO) a makarantu daliban kowace kabila sun gwammaci su zabi darasin Hausa maimakon sauran harsunan Nijeriya (Igbo da Yoruba).

Tattalin Arziki

Wannan jigo ne ga tsayuwar garin da kafafunsa, domin in akwai abubuwan da suka yi fice a garin Gombi, babu kamar yanda tattalin arzikin garin yake tashe. Tattalin arziki yana nufin kula da dukiya. A fagen nazari kuwa, tsari ne na sarrafa al'barkatun kasa da sauran ni'imomin da Allah ya yi wa mutane, a ra'ayin Umar (2011). Saboda haka Hausawa suna mika tasu gudummawar ga raya shi. Dubi ga fannin kasuwanci da fatauci irin kasuwar buhu da kasuwar dabbobi da sutura da sauran kayan amfanin yau da kullum zai tabbatar da wannan, haka nan wasu Hausawan sun sayi motoci da babura da napep sun bayar ga matasa suna aiki da su maganin zaman banza. A fannin kwadago kuwa akwai kamar tuƙin (mota da Napep) da saukale da dako da roro da turin kuskus (kura) da tono da gini da faskare da kuma uwa uba aikin gwamnati da akan samu wasu Hausawan suna yi. Sannan ga sana'o'in mata na cikin gida da waje matan Hausawa suna aiwatarwa saboda raya tattalin arziki da rufa wa kai asiri.

Yawan Jama'a

Yawan jama'a shi ne kasuwa ku raba ni da tarin rumfuna, inji wani mawaƙi. Ga al'adar Bahaushen yawan jama'a jari ne. Saboda haka Bahaushen yake da al'adar auren mace fiye da ɗaya, domin zai hayayyafa ya kuma samar da gandu. Hausawa a Gombi suna ba da tasu gudummawar ta hanyar yawan mazauna gari, in ana maganar jama'ar da ta fi yawa tsakanin kabilun da ke zaune cikin Gombi dole a sanya Hausawa a cikinsu. Ko ba a fada ba samar da manyan unguwanni irin su sabon-layi da garin-dadi da gadan-mai-saje da na-yi-nawa da tudun-mai-alewa da sauransu amsa ce ga mai neman bayani.



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Tufafi (Sutura)

Abin da ake sawa a jiki don rufe tsiraici kamar riga da wando da zani (CNHN, 2006). Saboda cudanyar da Hausawa suka yi da sauran kabilun da ke rayuwa a Gombi ya sanya har suturar Hausawa su ma suke amfanin da su. Ba kawai talakawa ba, har su ma shugabannin al'umma kama daga saraki da 'yan siyasa duk sukan yi amfani da tufafin Hausawa. Waɗannan tufafin sun haɗa da na maza: gare da shakwara da jamfa da wando da jallabiya da kufta da kaftani da sauransu. Tufafin mata kuwa irin su: kallabi da fatala da gyale da fatari da zani da mayafi ko hijabi da makamantansu. A wannan fannin har ya zama ba a bambance tsakanin Hausawa da wasunsu, gaba ɗaya an zama Hausawa.

Ilmi

Kadan ba ilmu gareka ba,

Cikin sha'ani kai ne bale.

Alh. Aḱilu Aliyu (Waƙar Kalubale: 14)

A wannan fage Hausawa sun taka rawar gani a bangaren ilmin addinin Islama, daga cikin Hausawan farko mazauna Gombi akwai irinsu: marigaya Alaramma malam Babba da Alaramma malam Salisu da Alaramma malam Gambo da Alaramma malam Muhammadu Tsangayari da Alaramma 'Dan'amus da sauransu, waɗanda manya tsangayoyi suka kafa da su kuma ake ji. Sannan a yau kuma akwai kamar su: Alaramma Alh. Audu Bakatsine da Alaramma Kabiru 'Dan'amus da Sarkin Malaman Guyaku Malam Atiku da sauransu. Sannan bangaren ilmin littattafai akwai irin su malam Muhammadu Sa'adu da malam Musa Yayaji wasunsu. Haka nan a bangaren makarantun Islamiyoyi ma su malam Mukhtar Sa'ad da malam Ayuba Sale da wasunsu suna ba da tasu gudummawar. Haka nan an samu Hausawa da suka yi ilmin zamani, suka mallaki diflomomi da NCE da sauransu, baya ga waɗanda suka mallaki digirori daga na ɗaya (B.A., B. Sc, B.A.Ed, B. Sc. Ed) da digiri na biyu (M. A., M. Sc., M. Ed), har zuwa digirin digirgir (Ph.D) a mabambantan bangarori. Saboda haka a wannan fage Hausawa sai sambarka ga tasu gudummawar.

Sarauta

Bangaren nan ma Hausawa sun taka rawar gani, saboda sun zama kanwa uwar gami. Sarauta dai tana nufin shugabanci musamman irin na gargajiya a faɗin CNHN (2006). Baya ga sunayen sarautun Hausawa na gargajiya da ake amfani da su a Fadar Hakimin Guyaku kamar: Sintali da Baraya da Sarkin fada da Sarkin ayyuka da Marafa da 'Danmadami da Masani da 'Danmasani da Turaki da Wali da Ubandoma da... Akwai kuma Hausawa masu riƙe da matsayi daban-daban, kama daga masu unguwanni zuwa wakilin Hausawa da Majidadi da Ajiya da Sarkin ayyuka da Sarkin malamai da Sarkin zango da Sarkin tasha da Sarkin kasuwa da Sarkin pawa da sauransu, waɗanda duk Hausawa ne suke riƙe da su a fadar Hakimin Guyaku da ke cikin garin Gombi.

Siyasa

An bayyana ma'anar siyasa da tafiyar da al'amuran jama'a ta hanyar neman ra'ayinsu da shawarwari da su (CNHN, 2006). In haka ne kuwa nan ma ba a bar Hausawa a baya ba, saboda tun jamhuriyya ta biyu suke bayar da tasu Gudummawar ga cigaban garin har zuwa yau. Saboda an samu fitattun 'yan siyasa Hausawa, kamar su: Mal. Tanko Mekaniki (marigayi) shugaban jam'iyyar NEPU na Gombi da Alh. Ado shugaban jam'iyyar PRP na Gombi da Alh. Yusuf mai goro ɗan takaran kujerar shugaban karamar hukumar Gombi a jam'iyyar PRP da Alh. Musale shugaban jam'iyyar SDP na Gombi da Alh. Malam mataimakin shugaban jam'iyyar NRC na Gombi da Alh. Dalhatu Hassan (marigayi) shugaban matasan jam'iyyar ACN na Gombi da Mal. Isa Mangashi shugaban jam'iyyar PDP na mazaɓar Gombi ta kudu da sauransu.



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Tarihin siyasar Gombi ba zai cika ba, ba tare da an ambaci Alh. Yakubu Abuh Hamzah ba, wanda baya ga shugabantar jam'iyyar APC na Gombi da ya yi har shugaban Karamar Hukumar Gombi ya riƙe a jam'iyyar APC, sannan ga irin su: Hon. Ibrahim Ammani (SDP) da Hon. Muhammed Musa Shama (PDP) da Hon. Yusuf Musa Adamu (PDP). Duk cikarsu Kansiloli Hausawa ne masu wakiltar mazabar Gombi ta Arewa a lokuta daban-daban, kuma sun ba da gudummawa kwarai da gaske a wannan fage.

Bukukuwa

Bukukuwa jam'in biki ne, shi kuwa biki yana nufin wani taro da mutane suke shiryawa, su gudanar don nuna farin cikinsu a kan wata baiwa da Allah Ya yi wa wani daga cikinsu ko Ya yi wa wasu (Gusau, 2012). Saboda haka Hausawa suna da nau'in bukukuwa da suke aiwatarwa da dama, wasunsu na yau da kullum ne irin su: aure da haihuwa da mutuwa, wasu kuwa na shekara-shekara ne kamar: bikin babban sallah da karama da maulidi. Ga kuma waɗanda ake yi lokaci bayan lokaci ire-iren: bikin saukar karatun Alkur'ani da bikin naɗin sarauta da bikin wankan sarauta da sauransu. Saboda naso da tasirin al'adun Hausawa ga sauran al'ummar Gombi da yawa sun ari yanda Hausawa suke bukukuwansu, sannan su kwatanta su lokacin nasu bukukuwan.

Abinci

A bangaren abinci ma Hausawa sun tallafa wa garin Gombi, kasantuwar yawancin abincin da Hausawa suke amfani da shi hatsi ne irin su: dawa da gero da maiwa da shinkafa da alkama, sai kuma mabunkusa kasa kamar rogo da dankali da gwaza... (Funtua, 2010). Ga kuma kayan haɗi da akan haɗa da su kamar wake da yakuwa da rama da zogala da tafasa da dinkin da sauransu. Saboda haka Hausawa suke sarrafa waɗannan nau'o'in abubuwa domin maganin yunwa da kwaɗayi da karin lafiya. Daga cikin nau'in sarrafawar da ake yi wa waɗannan tsirrai sun haɗa da: waina da fura da koko da kosai da ɗanwake da dambu da ɗanbagalaje (ɗan na rogo) da kwado da mandaƙo da daƙuwa da makamantansu. Ko da yake muhimmin abincin Hausawa shi ne tuwo da miya (Ahmad, 2002). Wannan shi ya sa sau da yawa za a ga wanda ba Bahausha ba a garin, in ya je wurin mai sayar da abinci zai ce a ba shi tuwo da miya.

Zamantakewa

Zamantakewa tana nufin zaman tare wanda kan jawo shakuwa da juna, har a samu zaman cude-ni-in-cude-ka (Adoro, 2013). Sai dai ita kuwa Ingawa (2012), ta faɗaɗa da cewa zaman tare a tsakanin mata da maza ko iyaye da iyalansu ko zaman yau da kullum tsakanin al'umma dangane da auratayya da maƙwabtaka da zaman gari ɗaya ko al'umma ɗaya. Bisa ga waɗannan bayanai ya nuna Hausawa suna ba da tasu gudummawar ga duk al'ummar da ke rayuwa a Gombi, ta bangarori daban-daban kama daga auratayya da maƙwabtaka da jaje da barka da maciya da abota da baranta da tarbiyya da aikin gayya da adashe da rance da aro da sauransu. Domin akan samu waɗannan ɗabi'u da halayen Hausawan Gombi suna aiwatarwa tsakaninsu da sauran mazauna garin Gombi.

Sakamakon Bincike

Daga karshe abin da ke biye shi ne sakamakon da wannan binciken ya gano:

- i. Yawan da Hausawa suke da shi tare da yawaita amfani da harshensu ya sanya Hausa ta zama gama-gari tsakanin al'umma, saboda ana amfani da harshen domin isar da saƙo tsakanin mabambanta kabilun da ke Gombi.
- ii. Himma da kwazon Hausawa wurin neman na kansu ya sanya suka mallaki gidaje da gonaki da rumfuna da sauran kadarori wanda har suke bayar da su haya ga wasu, saboda su taimaki kansu.
- iii. Kasantuwar Hausawa mutane ne masu son tara iyali kuma akwai su a Gombi, hakan ya sanya yawan al'ummar Gombi ta karu da taimakon yawan jama'ar Hausawa.



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- iv. Daga cikin gudummawar da Hausawa suka bayar ga cigaban Gombi, har da tasirin da tufafin Hausawa ya yi kan tufafin sauran kabilu mazauna Gombi daga talakawa har shugabanninsu, domin ba a gane Bahausha da waninsa ta fannin sutura.
- v. Ilmi gishirin zaman duniya, Hausawa sun taimaka wurin raya ilmi domin sun samar da mahaddata alkur'ani mai girma da ilmin addinin musulunci. Sannan an samu Hausawa waɗanda suka yi karatun boko mai zurfi waɗanda suke 'yan Gombi na asali.
- vi. Baya ga amfani da sunayen sarautun gargajiya da aka ara daga Hausawa irin: Masani da Tafida da Dallatu da makamantansu. Ga kuma Hausawan da suke riƙe da sarautun gargajiya kamar: Majidadi da Ajiya da Sarkin ayyuka da sarkin tasha da sarkin zango da sauransu.
- vii. Daga cikin Hausawa akwai fitattun shugabannin siyasa a jam'iyyu daban-daban. Sannan kuma akwai waɗanda suka riƙe madafun iko kama daga kansiloli har shugaban ƙaramar hukuma duk a garin Gombi.
- viii. A ɓangaren bukukuwa kuwa wani lokaci in ana gudanar da wasu bukukuwan a Gombi kai ka ce a ƙasar Hausa kake, babu ma kamar al'adun bukukuwan aure da haihuwa da naɗin sarauta da wasunsu.
- ix. Tuwo da miya da koko da ƙosai da waina da masa duk abincin da aka san Hausawa ne da su, yanzu a Gombi da wuya a samu wanda baya cin waɗannan abinci. Wani abin ban mamaki ma shi ne duk safiyar Allah za a ga 'yan mata suna yawon sayar da wani nau'i na daga abincin Hausawa. Baya ga mata masu toye-toye da ɗanwake a ƙofar gida da kuma majalisun jama'a.
- x. Zamantakewar da Hausawa suke yi da sauran mazauna Gombi abin a yaba ne, tun daga zamantakewa na maƙwabtaka da auratayya da abota da baranta da aikin gayya da sauransu.

Kammalawa

Wannan takardar mai taken Gudummawar Hausawa ga Cigaban Garin Gombi a Jihar Adamawa, ta waiwaici takaitaccen tarihin Hausawa da kuma zuwansu garin tare da kawo ɗan abin da ba a rasa ba na daga tarihin Gombi. Sannan ta kawo irin sauye-sauyen da garin ya samu sakamakon wanzuwar Hausawa a cikinsa, ta fannin yawan jama'a da harshe da tattalin arziƙi da tufafi (sutura) da ilmi da sarauta da siyasa da bukukuwa da abinci da zamantakewa da makamantansu.

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Rataye

Wadanda aka yi hira da su

S/No.	Suna	Shekaru	Matsayi	Rana	Wurin Hira
1.	Alh. Yakubu Abuh Hamzah	59	Dan siyasa	07/02/2023	Majalisar Hamma Musa, Gombi.
2.	Mal. Sahabo Mumini	57	Sakataren NURTW	08/02/2023	Kasuwar butu, Gombi.
3.	Alh. Hamisu Abdullahi	76	Majidaɗin Guyaku	08/03/2023	Ung. Faransa, Gombi.
4.	Alh. Musa Ibrahim	69	Shugaban M/ Council, Gombi.	11/03/2023	Tashar margi, Gombi.
5.	Alh. Abubakar Usman	63	Dan kwangila	12/04/2023	T/kasuwa, Gombi.
6.	Mal. Mammadu Witi	96	Dan haya	16/04/2023	Kofar mal. Arabiyya, Gombi.
7.	Alh. Mammadu Toɓi	70	Tela	17/04/2023	Kasauwar butu, Gombi.
9.	Alh. Yusuf maikanti	83	Dan siyasa	03/05/2023	Ung. Faransa, Gombi.



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