

Gyambon Ciki Da Magungunansa a Bahaushiyar Al'ada

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Abstract

This study, titled "Gyambon Ciki da Magungunansa a Bahaushiyar Al'ada (Ulcers and their Hausa Tradomedical Remedies)," was motivated by the researcher's long-term observation of ulcers as a silent killer in Hausa and other African communities. The study is grounded in Talcott Parsons' "functionalism theory of culture," which views society as an interdependent system where each part contributes to the stability and functioning of the whole. Just as organs in the human body must work together for proper functioning, so must the interconnected parts of society. The research focuses on the meaning, nature, types, symptoms, and effects of ulcers, as well as preventive and curative measures from the perspective of Hausa culture. It is limited to the Hausa community in Kebbi State, Northern Nigeria. Using a qualitative approach, the researcher gathered data through interviews with experts in both traditional and orthodox medicine, as well as individuals affected by ulcers. The study's major findings include a comprehensive list of locally sourced food items, plants, herbs, and animals used in managing ulcer conditions among the Hausa. Additionally, the research reveals that some of the remedies are of Islamic origin.

Keywords: Ulcer, Traditional Medicine, Hausa Culture.

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Gabatarwa

Wannan takardar yunkuri ne, na gudanar da bincike kan cutar gyambon ciki da magungunanta a Bahaushiyar al'ada. Nasarar da ake tunanin wannan bincike ya haifar, ya hada da fayyace cutar da ake yi wa lafabi da gyambon ciki tare da nau'o'inta da dalilan da ke haddasa ta da illolinta ga rayuwar al'umma da alamomin cutar da magungunanta na gargajiya da kuma riga-kafin kamuwa da ita. Al'adar neman magani tana da daddan tarihi a tsakanin al'ummar Hausawa. "Da zarar wani rashin lafiya ya samu, lallai ba za a zauna ba har sai an samu maganinsa" (Gobir & Sani, 2017 p. 72).

Tabbas gyambon ciki na da matsala matuƙar gaske, wanda idan ma mutum ya bar gyambon ciki a jikinsa ya dade bai sha magani ba ko kuma bai ma san da ita ba, to, takan haddasa masa illoli da dama a sassan jiki. Tana iya taƙa zuciya da koda ko kuma ma ta lalata hanji gaba ɗaya, daga nan sai mutuwa. Cutar ba zaɓi take yi ba, mace na iya kamuwa haka namiji; yaro kan kamu haka babba. Sai dai binciken masana ya tabbatar da cutar ba ta cikin nau'o'in cututtukan da ake gado kai tsaye.

Ganin irin kisan gilla da barazanar da wannan cutar ke yi wa al'umma, musamman yankunanmu na Afirka, kowane yanki ya tashi tsaye wajen fafutukar

ganin bayan cutar a ban Kasa. Al'ummar Hausawa ma ba a bar su a baya ba, wajen ganin sun yi tanadin wasu nau'ukan magunguna na gargajiya da suke amfani da su don kawar da cutar. Wannan mafakar, nazari ne da zai lalabo irin kofarin da Hausawa suke yi kan magungunan da ke kawar da cutar ko rage illa a jikin mutanen da suka kamu da ita.

Dubarun Gudanar Da Bincike

A wannan gaɓar, za a yi bayani ne kan hanyoyin da aka bi wajen gudanar da wannan binciken. Wato, bayyana yadda binciken ya kasance da matakan da aka bi wajen ganin an tattara sahihan bayanai domin tafiyar da binciken bisa tsari na ilimi. An fito da hikima da azancin Hausawa wajen fayyace alamomin gyambon ciki da yadda ake hada magungunansa a Bahaushen ma'auni. Ga wasu hanyoyin da aka yi amfani da su don cimma nasarar wannan aikin:

Nau'in Bincike

Wannan bincike bi-bayani ne, wato, bincike ne na sharhantawa (qualitative research). An yi amfani da wannan nau'in bincike ne, don samun damar yin tambayoyi a dinkule da zummar samun sahihan amsoshi. Sannan mun samu damar tattaunawa da waɗanda ake gudanar da binciken kansu, an kuma

bayyana sakamakon da aka samu a bisa hanyoyi masu tsari. Kasancewar aikin labartaccen bincike, mun samu damar bibiya da tuntuɓar masana da kwararru don jin yadda abubuwa suke faruwa musamman a fannin da aka gudanar da binciken.

Samfurin Bincike

Wannan bincike an gudanar da shi kai-tsaye da zinmar fito, da bayanin cutar da ake kira da gyambon ciki da hanyoyin da Hausawa ke bi wajen magance ta a Bahaushen ma'auni. Domin samun sauƙin gudanar da wannan bincike, an yi amfani da rukunin mutane sida (6) waɗanda aka tattauna da su don tattara sahihan bayanai. Ga yadda fasalin yake:

Tebir na 1: Masana a fagen ilimi mutum biyu (2) da masana ilimin Itatuwa da Tsirrai mutum biyu (2) da masana Kiwon Lafiya (Doctors) mutum biyu (2) da masu ɗauke da cutar gyambon ciki mutum huɗu (4) da waɗanda suka sha maganin gargajiya suka warke da cutar mutum huɗu (4) da kuma rukunin karshe na mutane biyar-biyar masu bayar da magungunan gargajiya na gyambon ciki daga manyan Masarautun Jihar Kebbi guda huɗu (4), wato, Gwandu, Argungu, Yauri da Zuru $5 \times 4 = 20$. Jimillar mutane Talatin da huɗu (34)

Bitar Ma'anar "Bahaushe" a Taƙaice

Hausawa suna ganin kansu kabila ne. Amma, Shaihin Malami Adamu Ngaski (1976) ya bayyana Bahaushe da cewa mutumin da aka haifa kasar Hausa iyayensa Hausawa ne, kakanninsa Hausawa ne, abincinsa da tufafinsa da mu'amalarsa duk dai na Hausawa ne. Kuma ko da ɗan wata kabila ne in dai ya tashi da harshensa na farko Hausa ne, to ya zama Bahaushe. Wato, haifaffen mai magana da harshen Hausa da rayuwa irin ta Hausawa.

Bunza, (2006) Ya ce "Hausawa dai mutane ne da suke zaune a kasar Hausa tun farko sa'annan suna zuriya a cikinta har zuwa yau, kuma suna magana da harshen Hausa, ba su da wani harshe in ba Hausa ba, duk al'adu da ɗabi'unsu irin na Hausawa ne. Shi kuwa Ahmed, (1992) cewa ya yi "Hausawa mutane ne waɗanda harshensu shi ne Hausa, sa'annan dukkanin al'adunsu da ɗabi'unsu na Hausawa ne, haka kuma addinin musulunci ya yi cikakken tasiri a kansa".

Ma'anar Al'ada

Ita dai Kalmar "Al'ada" Balarabiyar kalma ce. Ma'ana daga harshen Larabci aka aro ta inda take nufin abin da aka saba da shi. A lokacin da Hausawa suka aro ta sai suka bata wata ma'ana ta daban. Sani & Bakura (2024 p. 913) sun jaddada cewa: "'Al'ada' ba bafuwar kalma ba ce ga kunnuwa da bakunan Hausawa. A kullum Hausawa suna amfani da kalmar a bagire mabambanta bisa ma'anoni masu kama da juna waɗanda ba a rabe su da sababben al'amari ko sananniyar hanyar gudanar da lamura."

Masana da dama sun kalli kalmar kuma sun bata ma'ana daban-daban gwargwadon fahimtarsu. Bunza, (2006) ya ce "Al'ada tana nufin dukkanin rayuwar ɗan'adam tun daga haihuwarsa har zuwa kabirinsa. A ko'ina mutum ya sami kansa duk wata ɗabi'a da ya tashi da ita tun farkon rayuwa ya tarar a wurin da ya rayu, ko yake rayuwa, ita ce al'adarsa da za a yi masa hukunci a kai. Babu wata al'umma da za ta rayu a doron kasa face tana da al'adar da take bi, kuma da ita ake rarrabe ta da wata da ba ita ba.

A ganin wasu masana, Al'ada tana nufin tarsashin rayuwar mutane da abubuwan da rayuwa ta kunsu baki ɗaya. A taƙaice, abubuwan rayuwa sun haɗa da: Harshe, Addini, Bukukuwa, Aure, Haihuwa, Mutuwa, kawa, Sana'o'i, Siyasa da Rayuwar yau da gobe.

Ma'anar Magani

Masana da manazarta da ɗalibai da dama ciki da wajen Hausa sun bayyana ra'ayoyinsu dangane da ma'anar magani. Kalmar magani sananniya ce ga kowane Bahaushe. Dangane da haka ga abin da masana da manazarta suke cewa:

Ahmad (1984:6) ya bayyana cewa:

Magani shi ne duk wani abu da za a yi ko wata hanya, ko kuma wata dabara da ake yi don gusar da wata cuta daga jikin mutumkungurungum ko kuma kwantar da ita don kawo jindaɗi ga jiki ko zuciyar.

Shi kuwa Alhassan da wasu (1982:66) sun bayyana magani da cewa:

Magani shi ne amfani da itatuwa ko rubutu ko addu'a ko surkulle, don warkar da wata cuta, ko neman wani amfani ko gusar da wani sharri, ko haddasa wani abu saboda biyan bukata.

A ra'ayin Ingawa (1984:25) kuwa,

Magani hanya ce ta neman kawar da cuta kowace iri, ko neman kariya daga gareta, ko kuma neman gwanewa da kwarewa akan wani abu.

Bunza (1990:134) yana bisa ra'ayin cewa:

Magani wata hanya ce ta warkar da ko kwantar da ko rage wata cuta ta ciki ko ta waje ko wadda aka samu ta hadari ko neman kariya ga cuta ko abokan hamayya ko neman ɗaukaka ko daraja ko ta buwaya ta hanyar siddabarun da sihirce-sihirce na ban al'ajabi.

Hakan yana nuni ne cewa "magani" kalma ce mai iya ɗaukar ma'ana mai yawa. Magani shi ne duk wata hanya da za a yi amfani da ita domin rage raɗaɗi ko kawar da ita gaba ɗaya ko walwale wata matsalar rayuwa. Irin wannan hanyar tana iya zama ta kimiyyar zamani ko gargajiya Bahaushe. Misali: bori da jiko da tsafi da duba da tsubbu da siddabarun da bokanci da duk hanyar da al'umma take bi don neman magani.

Yana da wahala a gano asalin tarihin samuwar magani ga Hausawa. Akwai ra'ayoyi mabambanta dangane da tushen magani ga Bahausha. Sani & Jaja (2019 p. 259) sun kawo wasu daga cikinsu, wato (a) gwaji, (b) dabbobi da tsuntsaye, (c) iskoki, da kuma (d) ilhami.

Ma'anar Gyambon Ciki

Masana illimin lafiya da dama sun tofa albarkacin bakunansu dangane da abin da suke ganin ake kira da cutar gyambon ciki ko ulsa. Wasu daga cikin suna cewa: Gyambon ciki wani kurji ne da ke samuwa a cikin ciki ko wani bangare na karamin hanji. Takan iya sa aman jini ta kan sa farfashewar ciki. Yana da kyau a kula sosai domin guje wa waɗannan matsalolin.

Gyambon ciki wata cuta ce wadda ke zama kurji ko gyambo a cikin cikin mutum, sanadiyyar wasu ruwa na datanna da ke sauka a hanjin mutum idan babu abinci, wanda waɗannan ruwan suna taimakawa ne wajen narke abinci.

Cutar gyambon ciki yana faruwa ne sakamakon sakowar wani ruwa, a kan uwar hanji, wannan ruwa idan ya sauko domin narkar da abinci, to, idan ruwan ya sauko sai ya tarar babu abincin a cikin hanjin, maimakon zafinsa ya narkar da abinci sai ya yi wa hanjin rauni saboda babu abinci a cikinsa, to, wannan raunin shi ne gyambon ciki ko ulsa.

Wannan raunin da ya faru a jikin hanji shi ne idan mutum ya zo ya ci abinci daga baya sai sinadaran girka abincin wato, kamar barkono, gishiri, ko tsami idan suka taba wannan rauni a jikin hanji sai mutum ya dinga jin ciwo, a cikinsa zuwa kirjinsa, idan abin ya yi tsamari ma raunin yakan fadada ya kara girma ta yadda zai sa ciwon baya da daddaurewar kirji. A takaice dai wannan ita ce ulsa ko gyambon ciki.¹

Kashe-Kashen Gyambon Ciki

Ciwon Gyambon ciki ko ulsa ta zama daya daga cikin manyan cutuka da suke damun al'umma a kasarmu Najeriya da ma sauran kasashe. Ga yadda masana da manazarta suka kawo kashe-kashenta kamar haka:

1. Gyambon ciki na fatar ciki (gastric ulcer)
2. Gyambon ciki na hanji (duodenal ulcer)
3. Gyambon ciki na makwogoro (esophagus ulcer)

Alamomin Gyambon Ciki

1. Konawar zuciyar
2. Ciwon ciki
3. Rashin cin abinci
4. Tashin zuciyar
5. Amai
6. Ciwo har a gadon baya
7. Kashi da jini
8. Baƙin kashi

9. Kumburin ciki
10. Daukewar numfashi ko numfashi da kyar da sauransu.

Abubuwan Da Suke Kawo Ciwon Gyambon Ciki

Kamar yadda bincike ya gudana akwai nau'in abubuwa da dama da aka tabbatar suna iya zama sanadiyya kamuwa da cutar gyambon ciki a cikin al'umma. Wasu daga cikin su sun hada da:

1. Ana daukar wannan kwayar cuta ta hanyar musayar yawu (saliva) ko kuma sumbata (kiss)
2. Ana iya daukar wannan kwayar cuta ta hanyar ruwan sha da kuma abinci. Idan ruwan sha ko abinci ya gurbata da bayan gida ko fitsarin mai cutar, wanda hakan yana faruwa ne ta hanyoyi da yawa.
3. Rashin cin abinci a kan lokaci, wanda kowane dan'adam idan sinadarin da ke narkar da abinci ya zuba, in bai samu abinci ba shi ne yakan ci tumbinsa ko hanjin sai wurin ya yi ciwo.
4. Yawan amfani da nau'in tsirrai da ba a tsaface su da kyau ba
5. Zama da yunwa da sauransu.

Abubuwan da Kan Iya Tayar da Cutar Gyambon Ciki

Akwai nau'in abubuwa da dama da bincike ya tabbatar suna tayar da cutar gyambon ciki, wasu daga cikin masu dauke da cutar sun sani wasu kuwa ba su sani ba. Yana da kyau a kiyaye su, ga su kamar haka:

- i. Shan magungunan kashe ciwon jiki
- ii. Cin yaji
- iii. Cin soyayyen abu
- iv. Zama da yunwa
- v. Shan abu mai tsami da sauransu.

Magungunan Gyambon Ciki a Bahaushen Ma'auni

A wannan rukunin za a fito da nau'o'in magungunan gargajiya na gyambon ciki da Hausawa ke amfani da su tun kaka da kakanni da suka hada da itace da tsirrai da Allah ya albarkaci kasar Hausa da su. Kamar irin su: Tsamiya, Aduwa, Marke, baure, Tuwon Biri, Sanga-Sanga, Faru, Magarya da Bagaruwa da sauransu. Binciken zai kuma fito da nau'in magungunan gyambon ciki daga cimakar Hausawa kamar su: Ayaba, Gero, Kimba, Zogala, Nonon Shanu, Zuma, Kabeji, Tafarnuwa, Namijin Goro da Bado da sauransu.

Magungunan Gyambon Ciki Daga Itace da Tsirai

Bahausha mutum ne da ya san nau'o'in itatuwa da tsirrai daban-daban, yana da ilmi na hada wani abu da wani a sami wani abu tun wajen hada abincinsa na yau da kulum. Akwai itace da tsirrai sun fi a kirga da Bahausha ke amfani da su wajen ganin ya warkar da cutar gyambon ciki a Bahaushiyar al'ada, ga wasu daga ciki kamar haka:

1. **Ganyen Tsamiya:** Ana amfani da ganyen iccen tsamiya, inda za a wanke shi bayan an wanke,

¹www.maganiagonaryaro.com

sai a shanya shi ya bushe. A dake shi ya daku sosai, sai a riƙa zuba babban cokali na garin a cikin madara ana sha sau uku (3) a rana har na tsawon kwanaki uku (3) ko fiye.²

2. **Ganyen Aduwa:** A nemo ganyen aduwa a dake shi ya yi laushi sosai, sai a riƙa zuba babban cokali na garin a cikin madara ana sha sau uku (3) a rana har na tsawon kwanaki uku (3) ko fiye.³
3. **Sayen Marke, Bawa, Ganye da Sassake:** A nemi ɗaya daga cikin waɗannan a dafa a kaɗa jar kanwa ‘yar kaɗan a riƙa sha kafin a karya da bayan an ci abincin dare har na tsawon kwana bakwai (7).⁴
4. **Baure da Tafarnuwa:** A nemi sassafen baure a shanya shi ya bushe inda ba a rana ba, a saka shi a turmi ko wani majurji, sai a kaɗa ƙwarorin Tafarnuwa a dake, sai a riƙa diba ana sakawa a zuma ana sha, tun da safe kafin a karya da in an yi kalaci.⁵
5. **Sayen Tuwon Biri:** A nemi sayen Tuwon Biri a shanya shi ya bushe, sai a dake shi ya yi gari, a ɗebi cokali ɗaya na garin a saka a madara a riƙa sha sau uku (3) a rana har tsawon kwana uku (3) ko fiye.⁶
6. **‘Ya’yan Sanga-Sanga (Rai-Dore) da Zuma:** A nemi ‘ya’yan sanga-sanga sai a dake su su yi gari, a haɗa su da zuma a riƙa sha ko lasawa safe da rana da dare, za a samu sauki.
7. **Sassaken Faru:** A nemo sassaken faru a shanya shi a inwa, in ya bushe sai a dake shi tare da kayan kanshi, a riƙa sakawa ga abincin da ake son mai cutar gyambon ciki ya ci har na tsawon kwana bakwai (7). Insha Allahu za a rabu da cutar kwatata.⁷
8. **Bawan Rumman Ko ‘Ya’Yansa:** Ruman za a gan shi kamar gwaiba yake cikin sa akwai kananan ‘ya’ya kamar ‘ya’yan gwaiba. A nemi ‘ya’yan da bawansa a shanya su su bushe sai a mai da su gari a dinga sakawa a nono marar tsami ko madara, a sha sau uku (3) a rana.

A wata hanyar, a nemo garin rumman da garin zogala, kowane za a samo kamar cokali biyar (5), a haɗe su waje ɗaya, sai a riƙa diban rabin cokali, a haɗa da ruwa ƙaramin kofi a dafa

su tare. Bayan an sauke sai a bari ya huce a zuba zuma kamar cokali ɗaya a sha sau uku (3) a rana.⁸

9. **Garin Magarya da Habbatussauda:** A nemi garin magarya a haɗa su da habbatussauda mai kyau a dake su sosai in sun zama gari, sai a riƙa sakawa a zuma ana sha safe, rana da kuma dare. Da iyawar Allah za a rabu da cutar.⁹
10. **Ganyen Bagaruwa:** A nemo ganyen bagaruwa mai yawa sai a wanke da kyau a shanya, idan ya bushe sai a dake sai ya zama gari, sai a nemo gero a surhe a dibi gauraye a wuri guda a riƙa diba cokali biyu (2) na garin da cokali guda (1) na garin ganyen bagaruwar a zuba a cikin madara a sha kullum har tsawon sati biyu.¹⁰

Magungunan Gyambon Ciki Daga Nau’o’in Cimakar Hausawa

Hausawa na da nau’in abinci sun fi a kirga da matsayinsu ya zarta na a ci a koshi ko a ji daɗi kawai, don kuwa suna da boyayyen amfani ta fuskar magani. A wannan nazarin an yi ƙoƙarin lalabo wasu daga cikin nau’o’in abincin Bahausha da ke kawar da cutar gyambon ciki, kamar yadda za a gani:

1. **Ayaba:** Za a nemi Ayaba mai kyau a riƙa ci tun da safe kafin a karya kumallo, ko a nemo babba wadda ta kosa ba ta nunaba, sai a kwandɛ ta a daddatsa a shanya, in ta bushe sai a dake ta ta yi gari, a riƙa dibar babban cokali ɗaya (1) ana sakawa a madara ko nono ko zuma ana sha har na tsawon sati ɗaya (1).

A wata hanyar, a nemo ganyen Ayaba a wanke shi da kyau, a saka a Turmi a ɗan jajjaga shi kaɗan a ɗora a Tukunya a tafasa, in an sauke a sha kofin shayi sau uku (3) a rana har tsawon kwanaki uku (3) ko fiye.¹¹

2. **Gero da Kimba:** A nemo tsabar gero da kima da ganyen bagaruwa a yi gumba kamar ta masu biki, a saka nono marar tsami a dama a sha tun da safe kafin a ci wani abinci, sai da rana bayan an ci abinci, sai kuma da dare kafin a kwanta har tsawon sati ɗaya (1).
3. **Ruwan Zogala:** A nemi ganyen zogala a dafa shi a tace ruwan sai a nemi zuma mai kyau a ɗebi cokali biyu (2) na zumar a saka ga ruwan

² Hira da Abdullahi Indire wanda ya yi amfani da wannan magani kuma ya samu sauki. Kafin amfani da magani ya yi ta jaraba maganin daban-daban na Turawa ba a dace ba, amma yana amfani da wannan magani aka samu nasara, kuma har yanzu bai sake jin alamun ta ba.

³ Tattaunawa da Sufiyanu Yellow mai bayar da maganin gargajiya a ranar 13/08/2024 a gidan gona garin Argungu. inda ya bayyana cewa mutane da dama sun yi amfani da wannan magani kuma suka samu nasara.

⁴ An samu wannan bayani daga mai lamba ta 3.

⁵ Hira da Malam Yusuf Sufi a shagonsa da ke bakin kasuwa Argungu, mai sayar da maganin gargajiya na Islamic medicine. Inda ya bayyana maganin yana tafiya

sosai, saboda mutane da dama suna sayen magani kuma suna samun sauki.

⁶ Tattaunawa da Haliru Adamu Kalgo, mai bayar da maganin gargajiya a garin Kalgo.

⁷ A duba lamba ta 6 domin ƙarin bayani.

⁸ www.sirrinrikemiji.com

⁹ A duba lamba ta 5 domin ƙarin bayani

¹⁰ www.Ciwodamagani.com

¹¹ Hira da Abubakar Dantanka. A wurin zamansa a ranar 17/08/2024 Masani a kan ‘ya’yan itatuwa da amfaninsu ga jikin Danadam.

zolalar kimanin kofin shayi, a sha sau uku (3) a rana.¹²

4. **Nonon Saniya:** Ana amfani da nonon Shanu wajen magance cutar gyambon ciki. Za a rinka shan nonon da aka tatso daga jikin sanuwa kai tsaye tun da safe kafin a karya kumallo da bayan an yi kalaci har tsawon kwanaki bakwai (7).
5. **Ruwan Zuma:** A nemi zuma mai kyau wadda ba ta da hadi, a rinka sha ko lasawa tun da safe kafin a karya kumallo da dare bayan an yi kalaci.
6. **Kabeji:** A nemi kabeji, in son samu ne jan kabeji don ya fi kyau. A markade shi da kyau a rinka sha safe da rana da dare. Wannan yana magance gyambon ciki kasa da kwanaki goma sha huɗu (14) za a rabu da cutar gaba ɗaya da iyawar Allah.
7. **Tafarnuwa da Kabeji:** A nemo man tafarnuwa da na kabeji a hada su da man habbatus sauda, kowane za a nemi karamar kwalba sai dai an fi son na habba ya dan fi yawa. Sai a hada su waje ɗaya a rinka shan cokali biyu (2) kafin a karya. Cokali biyu (2) bayan sallar Isha'i.
8. **Namijin Goro:** Ana amfani da namijin goro wajen magance cutar gyambon ciki, idan har ba ta tsananta ba, ana shanya shi ya bushe a saka shi a kunu ko nono ko madara a rinka sha sau uku (3) a rana har tsawon kwanaki bakwai (7).
9. **Tafarnuwa, Na'a na'a da Kabeji:** A nemo garin tafarnuwa cokali uku (3), garin ganyen kabeji cokali bakwai (7) da garin ganyen na'a na'a cokali biyar (5). A gauraye su waje ɗaya cikin zuma mai yawa. Marar lafiya zai dinga shan cokali uku-uku safe da rana da yamma.¹³
10. **Garin Ganyen Bado da Garin Ganyen Zogala:** A hada garin ganyen bado da garin ganyen zogala waje ɗaya a juya su sosai, da mai cutar gyambon ciki ya farka daga baci da dare kafin ya kwanta baci, ya sami nono marar tsami ko madara, sai ya yi cokali ɗaya (1) na garin maganin ya saka a ciki ya jujjuya da kyau da kyau ya sha har na tsawon kwanaki bakwai (7). Zai sami sauƙi da ikon Allah.¹⁴

Sakamakon Bincike

Kamar yadda muka sani komai ka ga an gudanar, to, shakka babu a farshe akwai sakamako da ake son a samu. Haka abin yake a wannan nazarin, ga sakamakon da muka samu:

- i. Binciken ya zaƙulo fifikon magungunan gargajiya kan na zamani ta fuskar magance wasu cututtuka a gargajiyance da kuma rahusa (sauƙin saye)
- ii. Binciken ya fito da nau'o'in itatuwa da tsirrai da Hausawa ke amfani da su wajen kawar da

cutar gyambon ciki tare da fitowa da tasirin da magungunan ke da shi wajen warkar da cutar a Bahaushiyar al'ada.

- iii. Binciken ya bankado abubuwan da ke kawo cutar gyambon ciki da hanyoyin da ya dace a bi wajen riga-kafin kamuwa da cutar a Bahaushiyar al'ada.
- iv. Nazarin ya fayyace alamomin da Bahaushie ke gani ya gane mutum yana ɗauke da gyambon ciki kafin a ba shi magani.
- v. Wani muhimmin abu a nan shi ne, aikin zai bai wa dalibai masu bincike kan magani haske wajen ganin sun kara lalabo wadansu magunguna na gargajiya da ke warkar da wasu nau'o'in cututtukan da ke addabar al'ummar Hausawa da ma duniya baki ɗaya.

A farsheana sa ran aikin zai kara wa masu bayar da magungunan gargajiya kwarin guiwa wajen kara kwazo don binciko wasu nau'ukan magungunan gargajiya ga cututtukan da suka buwayi zamani.

Shawarwari

1. Yana da kyau al'umma su kauce wa wadannan nau'o'in abinci:
 - a. Abinci mai yaji
 - b. Abinci mai daci
 - c. Abinci mai tsami
 - d. Nau'in abinci mai gas
 - e. Abinci mai maiko
 - f. Abinci mai ɗauke da guba (Acid)
2. A daina amfani da hayaki kowane iri ko taba sigari, wiwi, ko shisha. Saboda suna daga cikin abubuwan da suke haddasa gyambon ciki kuma suna tsananta shi.
3. A daina amfani da magungunan ɗauke ciwo na Turawa, kamar irin su:
 - a. Aspirin
 - b. Ibuprofen
 - c. Cataflam
 - d. Naproxen
 - e. Feldene da sauransu.
4. A rage ko a daina shan giya, domin yawan shan giya yana daga cikin abubuwan da suke kawo gyambon ciki kuma suke tsananta ta.
5. A tabbatar an tace sannan a tafasa ruwan da ake da kwankwanto a kai kafin amfani
6. A yawaita amfani da kayan lambu musamman Kabeji (cavage) yana taimakawa wajen dakile cutar gyambon ciki.

KAMMALAWA

Binciken ya fayyace ko wane ne Bahaushie, da ma'anar al'ada, da ma'anonin magani daga bakunan

ruwan Zogale domin amfani da su a matsayin maganin ulsa, kuma suna samun sauƙi

¹³ A duba lamba ta 11 domin karin bayani.

¹⁴ A duba lamba ta 7 domin karin bayani.

¹² Hira da Malama Ruƙayya M. Bello a Makerar Gandu da ke Birnin Kebbi, mai dafuwar Zogale tana sayarwa. Inda ta bayyana cewa mutane da dama suna buƙatar

masana daban-daban da ma'anar gyambon ciki, da kashe-kashen gyambon ciki, da alamomin gyambon ciki, da abubuwan da ke kawo ciwon gyambon ciki, da abubuwan da kan iyatayar da cutar gyambon ciki. Binciken ya fito da nau'o'in magungunan gargajiya na gyambon ciki da Hausawa ke amfani da su tun kaka da kakanni. An fito, da magungunan gyambon ciki daga

itace da tsirrai da Allah ya albarkaci kasar Hausa da su. Kamar irin su: Tsamiya, Aduwa, Marke, Baure, Tuwon Biri, Sanga-Sanga, Faru, Magarya da Bagaruwa da sauransu. Binciken ya kuma fito da nau'in magungunan gyambon ciki daga abincin Hausawa kamar su: Ayaba, Gero, Kimba, Zogala, Nonon Shanu, Zuma, Kabeji, Tafarnuwa, Namijin Goro da Bado da sauransu.

Hira

Suna	Shekara	Rana	Addreshi
Haj. Kullum Ruwa	84	Lahadi 11/08/2024	Shiryar Fada Kalgo
Mal. Ibrahim Argungu	69	Litanin 12/08/2024	Zawiyya Argungu
Rufayya M. Bello	55	Alhamis 15/08/2024	Maƙerar Gwandu B/K
Haliru Adamu Kalgo	35	Assabar 17/08/2024	Filin Idi Area Kalgo
Mal. Abubakar Dantanka	42	Assabar 17/08/2024	Tsohuwar Kasuwa K.
Isah Muhammad	55	Lahadi 01/09/2024	Dabai Area Zuru
Alhaji Gado Muhammad Raha	75	Litanin 02/09/2024	Raha, Bunza LGA
Ibrahim Yusuf Tondi	40	Laraba 04/09/2024	GDSS Yauri

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