GUDUNMUWAR BAQIN ‘YAN KASUWA GA FITATTUN SANA’O’IN KANAWA DAGA 1900-2015

NA

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Declaration

I hereby declare that the work in this thesis titled "Gudunmuwar Baqin 'Yan Kasuwa Ga Fitattun Sana'o'in Kanawa Daga 1900-2015" was performed by me, in the Department of African Languages and Cultures, under the supervision of Dr Balarabe Abdullahi, Dr B.S.Y Al-Hassan and Professor Magaji Yakawada Tsoho. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this work has been presented for any other degree or diploma at any institution.

_____ _____

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Certification

This thesis titled "Gudunmuwar Baqin 'Yan Kasuwa Ga Fitattun Sana'o'in Kanawa Daga 1900-2015", meets the regulations governing the award of the degree of Doctor of Philosophy of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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Sadaukarwa

Ta

Musamman

ga

Kakata

Hajiya Hajara Gereji

Godiya

Godiya ta tabbata ga Allah Subhana Wa Ta'ala, Mamallakin kowa da komai, Ubangijin duniya. Shi kaxai yake abin bauta. Sallama da Taslimi ga fiyayyen halitta, Manzon Rahama, Shugaban dukkan Manzanni da Annabawa Allah, Annabi Muhammadu xan Abdullahi. Tsira da aminci sun tabbata a gare shi, tare da Ahlinsa da sauran mabiyansa, waxanda suka bi wannan tsarkakakkiyar hanya, ba tare da tavewa ba, har zuwa tashin qiyama. Ina matuqar godiya ga Allah Ta'ala da ya rayar da ni da lafiya har na iso ga wannan mataki na karatu. Na gode sosai. Bayan godiya ga Allah Ta'ala da taslimi ga fiyayyen halitta, sai kuma na miqa wata kyakkyawar godiyar ga jagororina na wannan bincike. Na fara da babban jagoran wannan aiki, wato Dakta Balarabe Abdullahi. Haka zalika, ina miqa godiya ta musamman ga jagora na biyu Dakta B.S.Y. Al-Hassan. Har ila yau, ina qara jinjina godiya ga jagora na uku Farfesa Magaji Yakawada Tsoho waxannan jagorori sun sha fama da ni safe da rana, Allah ya qara musu sani da lafiya. Haka kuma, ina qara miqa godiya ta musamman ga Shugaban Sashen Harsuna da Al'adun Afirka, Dakta Salisu Garba Kargi. Masu iya magana suka ce "Hannu xaya baya xaukar jinka", ashe ke nan dole na miqa godiyata ta musamman ga Farfesa Muhammad Lawal Amin, domin ya taimaka gaya wajen saita wannan aiki a kan gurbin da yake a yanzu. Ina kuma miqa godiya ta musamman ga babanmu, kuma malamanmu Farfesa Xalhatu Muhammad. Ina miqa godiya ta musamman ga shugaban vangaren manyan Digirori na Sashe, wato Dakta Shu'aibu Hassan, saboda kulawa da nasiha da ya riqa ba ni tun ina titiviri. Ina daxa godiya domin kyautatawarsa ta yi tasiri a rayuwata. Ina miqa

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Abstract

Occupation is a process whereby a human being uses the natural resources and endowments that God makes available for him to utilize for his survival. This research focuses on the influence of the strangers on selected Hausa traditional occupations and crafts in Kano from 1900-2015. As a framework for analysis, the research adopted two theories which make it eclectic in nature namely: Social Exchange Theory and Bauman's Theory of Strangerhood. Since the research aims at establishing the influence of strangers on traditional occupations, it would certainly have no option but to use the primary source of data: questionnaire and interviews from the affected populace with a view to ascertaining the fact. The questionnaires were distributed in ten selected markets in Kano city. A total number of one hundred and sixty (160) questionnaires had been distributed, but only one hundred and fifty (150) had been retrieved from the respondents. The respondents included ninety-four (94) males and fifty-six (56) females respectively. The research succeeds in identifying the challenges faced by Kanawa in their business transactions and social interactions. More so, it also reveals some of the modern commercial businesses introduced to Kano City by 'strangers' notably: modern transport business, merchandise in automotive components and vulcanization to mention but a few. To affirm this, the Hausa proverb says: 'Baqo mai ci da xan gari.' So this proverb explores the positive impact of strangers. This is because the presence of strangers has enriched commerce and industries owned by Kanawa. A popular Hausa poet Malam Aliyu Namangi has buttressed the above claim in one of his poem, Waqar Basukur, thus: 'Zuwan da sukai qasarmu ba tai tsiya ba.' (Their arrival [colonialists] did not cause any damage to our country). However, in contrary to what the poet established, the research has revealed that some social vices were introduced to Kano by the strangers which are not acceptable in a traditional Hausa culture. Consequently, strangers have caused great loss to the traditional system of production, distribution and consumption. The result of the research revealed that, strangers have played an important role in the introduction of modern facilities such as: chemicals and machines that could assist in tannery, blacksmith, butchery and other farm produce. The advent of these strangers has also helped in the establishment of ultra-modern shopping malls in Kano City, such as Shoprite; Wellcare and Mr. Price to mention but a few, which enhanced commercial activities. In addition to that, new businesses have emerged in Kano like: fish farming; production and sell of packaged water and recharged cards.

Finally, the research revealed that Arabs were recorded to have the highest influence on social life of the Kanawa with 36% (thirty-six per cent) while Igbo recorded the least impact with 2.1% (two point one percent).

Tsakure

Sana'a na nufin hanyar da xan'adam kan bi ya sarrafa albarkatun qasa da sauran ni'imomi da hikimomi da Allah ya yi masa domin ya sami abin masarufi. Wannan bincike ya mayar da hankali a kan wasu sana'o'in Hausawa da baqi suka yi tasiri a kan su a garin Kano, tun daga 1900-2015. Har ila yau, an xora binciken a kan wasu ra'o'i guda biyu da aka kira: ra'in mu'amlar musaya (s*ocial exchange theory*) da ra'in baqunci (*Bauman's theory of strangerhood*), domin samun madogara da za ta fito da nazarin a fili. Manufar wannan bincike ita ce fito da gudunmawar wasu baqi da suka shigo cikin sana'o'in Kanawa. A yayin gudanar da binciken, an yi amfani da takardar diddigin bincike guda xari da sittin (160), amma guda xari da hamsin (150), aka karvo daga hannuwan waxanda suka amsa tambayoyi. Ta fuskar jinsi kuwa, adadin maza casa'in da huxu (94) ne suka amsa tambayoyin, a yayin da adadin mata hamsin da shida (56) suka ba da nasu ra'ayin. Sai dai, an yi amfani da dabara ta ganawa da tattaunawa da masu gudanar da sana'o'i. Binciken ya yi nasarar zaqulo wasu qalubale da Kanawa suke fuskanta a sha'anin hulxa ta kasuwanci da zamantakewa da baqi. Har ila yau, binciken ya yi nasara wajen gano wasu sana'o'in zamani da baqi suka shigo da su Kano. Wannan nasara ta samar da gurbin karin magana da Bahaushe yake cewa, 'Baqo mai ci da xangari,' domin waxannan baqi ta wata fuska alheri suka kawo wa sana'o'i da masana'antun Kanawa kamar yadda Malam Aliyu Namangi yake cewa: 'Zuwan da sukai qasarmu ba tai tsiya ba.' Ma'ana zuwan Turawan Mulkin Mallaka, ba rusa tattalin arzikinmu ya yi ba. Sai dai, ta wata fuska, an gano illolin baqin wajen cusa wasu munanan al'adu da Bahaushiyar al'ada ta yi tir da su. Har wa yau, waxannan baqi sun haifar wa 'yan kasuwa asara a kan abubuwan da suke samarwa na gargajiya domin amfanin al'umma. Binciken ya fito da sakamako kamar haka: shigowar baqi an samu sinadirai da na'ura don kyautata aikin jima da qira da fawa da sauransu. Daxin da xawa, ga manyan shaguna na zamani: *(shopping malls)* Shoprite, Wellcare, Mr. Price da sabbin sana'o'i irin su: sayar da ruwan leda (*pure water)* da kiwon kifi (*fish farming)* da sayar da katin waya *(recharged cards)*. Daga qarshe, ta fuskar qididdiga, bincike ya zaqulo da cewa xabi'un Larabawa ne suka yi tasiri a kan Kanawa da kaso talatin da shida (36%) cikin xari. A yayin da Inyamirai masu kaso biyu da xigo xaya (2.1%) su ne xabi'unsu ba su yi tasiri ba wajen Kanawa.

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BABI NA DAYA

SHIMFIXA

1.0 Gabatarwa

Al'ada na nufin wani wagegen sashe na rayuwar xan'adam da ya qunshi: ilimi da addini da sana'a da fasaha da tarbiya da doka da hukunci da adabi da xabi'a da zamantakewa da kwalliya da wasu halaye da mutum yake koya daga wajen al'umma (Tylor,1871) da Cohen, (1974) da Bunza, (2006). A yau, nazarin al'ada yakan xauki fuskoki da dama, domin wasu sukan yi qoqarin bincike ne a kan nau'o'in abinci na al'umma ko tsarin masarauta da kayayyakinta ko gine-gine ko wasanni ko tufafi ko sana'o'insu na qwadago ko saye da sayarwa ko bukukuwa da kuma adabin al'umma ta mahangar al'ada. Wannan aiki ya bi irin wannan tsari ne, sai dai an mayar da hankali a kan gudummuwar wasu baqi ne a kan wasu sana'o'in Kanawa na jiya da yau, musamman daga 1900 zuwa 2015.

Masu iya magana suna cewa, "sana'a sa'a, rashin sana'a, rashin sa'a". Ko shakka babu, idan aka yi la'akari da yadda Kanawa suke da shauqi a kan kasuwanci za a yarda da cewa Kano ita ce matattarar baqi masu saye da sayarwa. Domin tabbatar da haqiqanin gaskiya dangane da al'amarin sana'a a wajen Bahaushe, har cewa yake yi, 'sana'a goma maganin mai gasa' ko kuma ya ce, 'A san mutum a san cinikinsa'. Duk waxannan azancin magana suna nuna martabar sana'a ce a wajen Bahaushe. Masana da dama sun bi diddigin tarihin kafuwa da bunqasar sana'a a duniya. Misali akwai Spiegel, (1971:49) wanda ya bayyana samuwar sana'a da cewa a sanadiyyar kyaututtuka a yayin bukukuwan

addini aka fara musaya, har sannu a hankali al'amurra suka rikixe zuwa baje kolin kayayyaki, daga bisani sana'a ta kankama. Sai dai, nazari ya yarda da cewa, faxaxa da yawaitar buqatar xan'adam da neman gwanancewa a kan kayayyakin da rayuwa take tsananin buqata ne, ya sa xan'adam qirqirar sana'a. Shi kuwa, Brubaker (2001:72) cewa ya yi, sana'a na nufin hanyar da xan'adam kan bi ya sarrafa albarkatun qasa da sauran ni'imomin da Allah ya yi masa domin ya sami abin masarufi. A yau, qasashen duniya irin su Sin (China) da Indonesiya da Singapore da Bangladesh sun bunqasa tattalin arzikinsu, ya havaka, sun kuma yi suna a faxin duniya (Soludo, 2006:19). Haka kuma, ba wai kawai waxannan qasashe na Asiya da Turai ne suka ci gaba da havaka sana'o'in gargajiya ba, har da qasashen Afirka irin su Ghana da Niger da Mali. To, su ma Kanawa mazauna Kano, ba a bar su a baya ba, wajen bin sahun waxannan qasashe, ta fuskar inganta sana'o'in gargajiya. Bunza, (2006: 6) ya bayyana albarkar da Qasar Hausa take da shi na sana'o'i daban-daban masu amfanar rayuwa tun gabanin saduwar Hausawa da kowace irin al'umma. Fitattun sana'o'in sun haxa da noma da qira da kamun kifi da fatauci da wanzanci da sassaqa da farauta da makamantansu.

An fuskanci kwararowar baqi Qasar Kano a cikin qarni na 19 da kuma farkon qarni na 20, wanda ya haifar da samuwar wasu sana'o'i a kan nasu na asali. Baqi na nufin wasu rukunin jama'a da suka zo Qasar Hausa, waxanda kuma ba 'yan asali ba ne a wannan farfajiya da ake yi wa laqabi da Qasar Hausa, wadda take a tsakanin tafkin Cadi da guiwar kogin Kwara a can yamma (Adamu, 1978:13). Saboda haka, wannan aikin ya yi nazarin irin gudummawar da baqi ne

da suka shigo Qasar Hausa, musamman garin Kano, suka shiga cikin harkokin sana'o'in Kanawa.

1.1 Dalilan Bincike

Baqo na nufin wanda ya bar wani wuri ko gari ko qasa ko masauki wanda zai tuna nasa, saboda dalili na haihuwa da tarihi (Mu'azu, 2013). Tarihin gudunmuwar baqi a Qasar Hausa yana da tsawon gaske. Al'ummomi da dama daga qasashen Afirka, har ya zuwa yankin Gabas ta Tsakiya, wato qasashen Larabawa da kuma na Turawa, sun shigo Qasar Hausa a lokuta daban-daban (Ibrahim, 2004) da Hassan, (2013) da Gusau, (1999). Ganin cewa jama'a rukuni-rukuni masu manufofi iri-iri, da al'adu daban-daban, da xabi'u da addinai da sana'o'i mabambanta, sun kutso cikin garin Kano, har wasu sun zama 'yan-kama- wuri- zauna, shi ne ya sa aka zaqulo gudummuwa da hovvasa da waxannan irin baqin suka yi a kan sana'o'in na Hausawa Kanawa. Wannan bincike ya yi qoqarin gano halayen Hausawa dangane da matsayin baqi kamar yadda masu hikimar magana suke cewa, 'Baqonka Annabinka'. Duk da cewa wasu baqi sun narke sun yi kaka-gida a garin Kano, wanda hakan ya sa a yau, ba su da wani harshe sai Hausa. Saboda haka dalilan wannan bincike sun ginu ne a kan waxannan ginshiqai:

i. gano gudummawar da baqi suka bayar ta fuskar sana'a, kamar ciniki da masana'antu.
ii. zaqulo tasirin da baqi suka yi a masana'antun Hausawa na gargajiya a birnin Kano.

iii. gano qalubalen da Hausawa suke fuskanta dangane da mamaye musu sana'o'i da baqi suka yi.

iv. gano barazana da baqi suke fuskanta a cuxanyarsu da Hausawa.

v . wane madalla baquwar al'umma ta shigo wa Kano da ita ta fuskar waxannan sana'o'i?

1.2 Muhimmancin Bincike

Kamar yadda masu iya magana suke cewa, 'zamani riga ne', binciken ya yi nazari a kan tasirin baqi, a lokacin mulkin mallaka da bayan mulkin. Sa'anan binciken ya yi qoqarin fito da halayen Hausawa Kanawa na sakin fuska da maraba da baqi da xaukar kowa kamar xan'uwa ba tare da nuna qabilanci ko qyamar baqi ko isa ko son kai ba (Ibrahim, 2004). Waxannan halaye su suka jawo hankalin baqi zuwa garin Kano su gudanar da sana'o'insu, har ma suka koya wa Kanawa domin su ci moriyar sana'ar, da ilimin da ke cikinta. A taqaice, muhimmancin wannan bincike su ne:

i. qoqarin tabbatar da maganar Hausawa da suke cewa 'Baqo mai ci da xangari' domin ta hanyar irin wannan nazari ake sanin irin qaruwa da ci gaba da aka samu daga baqi a cikin sana'o'i. Wannan ya nuna babu wata sana'a da baqi ba su yi tasiri a cikinta ba, kamar jima da saqa da bugu da rini da qira da kuma ciniki;

ii. bincike zai amfani Kanawa a yau ta fuskar qarfafa musu gwiwa a kan cewa waxannan baqi alheri suka kawo wa sana'o'in da masana'antun nasu;

iii. nuna yadda sana'o'in Hausawa na gargajiya suka saje da abubuwan da baqi suka shigo da su na zamani. Misali a sana'ar qira an ga *gas* da laminuwar (maqeran farfaru ne suke amfani da shi) da siminti domin mulmula karfe;

iv. su kuma manazarta xabi'ar xan' adam da ilimin zamantakewar al'umma za su amfana wajen kafa hujja da cewa, Kanawa suna da qarancin qabilanci da karamci a sha'anin sana'a;

v. manazarta tarihi da qwararru a fannin tarihin tattalin arzikin qasa za su amfana da yanayin tarihin baqi a qasar Kano, tun daga 1900-2015.

vi. manazarta karatun Hausa, musamman a vangaren al'ada za su gamsu da halayen Kanawa kyawawa na qaunar baqi.

1.3 Manufar Bincike

Masana da dama sun aiwatar da bincike kan sana'o'in Hausawa, amma ba a mayar da hankali a kan irin wannan bagire ba, domin haka, wannan sabon yunquri ne. Babbar manufa ita ce, qoqarin gano irin alheri da ci gaban da sana'o'in Hausawa Kanawa suka fuskanta a sanadiyyar hulxa da baqi. Sannan, za a iya samun qananan manufofi kamar haka:

i. Bayyana koma-baya da illa da ruvushi da waxannan baqi suka haifar wa sana'o'in Hausawa na gargajiya a Kano;

ii. Bayyana tasirin da baqi maqwabta da na waje suka yi a cikin kasuwanci da masana'atun Kanawa.

1.4 Farfajiyar Bincike

Wannan bincike ya taqaita ne a birnin Kano da kasuwanninta. Baqin da aka duba kuwa su ne na gida da na qasar waje. Sai dai, wannan nazari ya mayar da hankali ne, a kan gudunmawar baqi a kan sana'o'i a garin Kano. Gudunmawa na nufin tasirin da aka samu a kan wasu abubuwa ta fuskar alheri ko illa (Ibrahim, 2011). Kodayake, nazarin ya yi birkixixi wankan doki a kan baqin gida da na waje, kamar: Buzaye da Gwanjawa da Igbo da Qwarori da Larabawa da Mallawa da Nufawa da Sinawa da Turawa da kuma Yarbawa. Sai dai, ba a dubi baqin Hausawa ba, kamar Katsinawa da Zazzagawa da Sakkwatawa da kuma Gobirawa ba, saboda kusanci da al'ada iri guda. Sana'o'in da aka yi nazari su ne na jiya tare da zaqulo tasirin zamani daga cikinsu da kuma qoqarin fito da sana'o'in da suka qaru sakamakon cuxanya da baqi, wato sana'o'i na yau. A wannan nazari, yau na nufin lokacin da Hausawa suka fara cuxanya da wasu nau'o'in baqi na nesa, musamman Turawan Mulki Mallaka da abubuwan da suka zo da su, da aniyar sauya tunanin Bahaushe a kan al'adarsa da zamantakewarsa da kuma tattalin arzikinsa. A yayin da jiya, na nufin lokacin da ba tunanin al'ummar Hausawa ba ce, bunqasar kimiyya da qere-qere, face sun fi mayar da hankalinsu da tunaninsu a kan abubuwa da suka jivanci addini da zamantakewa da noma da kuma sana'o'i. Alal misali: sana'ar qira da rini da dukanci da jima da sassaqa da saqa da bugu da fawa da kasuwanci da sufuri da kuma dako (saukale da xaukale).

Ma'aunin da aka yi amfani da shi wajen zaven waxannan sana'o'i shi ne, la'akari da tushen sana'o'in a al'adance da havakarsu da karvuwarsu da nauyinsu da martabarsu a wajen al'ummar Hausawa da kuma wadatar kayayyakin sarrafa

su. Abu na biyu kuwa, shi ne sana'a ita ta samar da kasuwa da ciniki, wato waxannan abubuwa guda uku su suka gina tattalin arzikin al'ummar Hausawa. Kodayake, sana'o'in gargajiya sana'o'i ne da aka daxe ana aiwatar da su, don haka ba za a iya amsa tambaya kan lokacin da aka fara su ba. Sai dai, a dubi yadda suka yalwatu ko wadatu cikin al'ummomin da ake nazari. A yayin da su kuwa sana'o'in zamani, suna bayyana yadda rayuwa ta qaru da wani abu sabo. Waxannan dalilai ne suka rinjayi mai nazari da ya yi xan tsakure cikin sana'o'in jiya da yau (1900-2015).

1.5 Hasashen Bincike

Duk wani aiki yakan ginu a kan wani hasashe, misali a ce daga qarshe ana fatar kasancewar a ga tasirin baqi a cikin sana'o'in Hausawa da xabi'unsu. Wannan aiki yana hasashen cewa:

i. cuxanyar Kanawa da baqi ta samar da alheri ta fuskar kasuwa da zamantakewa da kuma xabi'a;

ii. sana'o'i da harkokin kasuwancin Kanawa a Kano su suka janyo baqi;

iii. bunqasar kasuwancin Kanawa da suke yi da baqi ya sa sun qaru da baqin sababbin kalmomi da qirqirarru a kasuwa;

iv. baqi kan shigo ne da qerarru da kuma sarrafaffun kayansu domin sayarwa a Kano.

1. 6 Ra'in Bincike

Wajen tantance wannan hasashe an xora binciken a kan ra'in mu'amalar musaya (*social exchange theory*) na George Homans, domin samun madogara. Sai dai duk da haka, an yi qari da wani ra'i na Zygmunt Bauman da aka kira ra'in baqunci (*Bauman's theory of strangerhood)*. Kodayake, Bahaushen ra'i ya zavi wasu karuruwan magana da ya daidaita su, da tunanin Bahaushe (*Hausa Worldview*) su ne: 'Zama da maxaukin kanwa shi kan kawo farin kai' da 'Ba baqo ruwa ka sha labari'. Dalilin amfani da ra'i biyu shi ne, kasuwa ita ce matattarar baqi. Ga xan bayani a kan ra'o'in:

> *Social exchange theory is a social psychological and sociological perspective that explains social change and stability as a process of negotiated exchanges between parties. Social exchange theory posits that human relationships are formed by the comparison of alternatives.The theory has roots in economic, psychology and sociology. Social exchange theory features many of the main assumptions found in relational choice and structuralism (Homans, 1961:101).*
>
> Ra'in Mu'amala yana nuni da cewa hulxar mutuntaka da zamantakewa tsakanin jama'a ke haddasa musaya a sakamakon tattaunawa.Wannan ra'i yana nuna cewa dangantaka tsakanin 'yan adam tana ginuwa ne a kan cuxe-ni-in-cuxe-ka, da kuma duba alfanun zamantakewa. Ra'in yana da tushe a ilimin tattalin arziki da na xabi'ar xan adam da kuma fagen ilimin zamantakewar al'umma. Wannan ra'in na musaya ya zazzaqulo ginshiqai na ra'ayoyin da ke cikin ra'in zavin cuxanya da kuma na tsarin jama'a (Homans, 1961:101). (Fassarar marubuci).

Haka kuma, Homans ya qara da cewa:

> *Evaluations of social exchanges also include a comparative level of alternatives.It is proposed that individuals assess the outcomes of their social exchanges in relation to other possible relationships or exchanges. As outcomes of relationships fall below the level of perceived outcomes from other relationships alternatives, individuals may choose to leave present relationships or social exchanges.*

> *For example, a wife may seek to end her marriage if she perceives being divorced from her husband as more advantageous than remaining married (Homans, 1961:102).*
>
> Asalin ra'in musaya ya qunshi matakai na kwatanci domin samun mafita ga jama'a don su auna ribar da za su fahimta kafin su yanke hukuncin ci gaba da dangatakar. Idan har aka fahimci akwai asara da za ta biyo baya, to sai a daqile dangantakar musaya ita ce mafi fa'ida. Misali mace wadda take da aure za ta kashe aurenta, idan har ta ga alfanun zamanta ba aure ya fi zamanta da miji (Homans, 1961: 102) (Fassarar Marubuci).

A wani wuri kuma, ya ci gaba da cewa:

> *To understand a person's behavior in social exchange it is important to understand the level of comparison the person brings to the exchange. The level of comparison is the threshold in which an outcome seems attractive to a person. For example, you might refuse to take a job that pays $6.00 per hour but would be willing to accept that same job if it pays $9.00 would be the threshold in which you would be willing to accept the job.*
>
> Fahimtar halayyar mutane a hulxar musaya tana da fa'ida wajen gane mizanin buqatar mutum. Ma'aunin kwatanci shi ne ginshiki na farko da za a yi la'akari da su. Misali; mutum zai iya qin amincewa da qwadago da za a ba shi ladan $6.00 a kowace sa'a, amma kuma yana iya yarda da makamancin wannan qwadago, idan za a biya shi $9.00 a kowace sa'a. Saboda haka $9.00 ita ce ladan yarjejeniya. (Fassarar Marubuci).

A yayin da ra'in baqunci na *Bauman's Theory of Strangerhood* ya dubi abubuwa guda huxu a Australia, wajen nazarin da ya yi a kan baqi, kamar haka:

i. *The role of government policy,*

Rawar da tsare-tsaren gwamnati ke takawa

ii.*The constitution of host self;*

Kundin ikon masu masaukin baqi

iii. *The influence of the media;*

Nason kafafen yaxa labarai

iv. *The impact of class and geography.*

Tasirin matsayi da yanki da yanayin waje (Fassarar Marubuci)

Saboda haka, wannan tsari na Bauman ya yi daidai da wannan bincike. Domin ita ma gwamnatin Kano tana da irin wannan tsari ga baqo. Da farko, dausayin Kano da yanayin garin ya yi daidai wajen samar wa baqi rayuwa mai nagarta. Bugu da qari, wannan ra'i ya yi daidai da abin da Mahadi (2012:187) ya ce:

> *...the influx of peoples into Qasar Kano was as a result of the policies adopted by the state and how massive immigration further strengthened economic, cultural and political relations between Kano and the other states.*
>
> Kwararar baqi zuwa Qasar Kano ya samu ne a sakamakon yadda hukumar Jiha ta yi tsare-tsarenta, ta yadda baqi suka qarfafa tattalin arziki da al'adu da dangantaka ta siyasa tsakanin Kano da wasu qasashe.

Haka kuma, gwamnati ta taka rawa wajen tsare-tsaren da za su kwantarwa baqi hankali a Kano. Kafafen yaxa labarai sun yi tasiri wajen tabbatar da tsaro da kwanciyar hankalin baqi da su zauna a Kano. Bugu da qari, kundin mulkin da Kanawa suke amfani da shi, ya nuna a karvi baqi a martaba su. Haka kuma, tsarin zamantakewar ya gargaxi Kanawa da ka da su nuna bambancin matsayi da na yankin da mutum ya fito. Saboda haka, wannan nazari ya yi amfani da wannan ra'i na Bauman wajen nazartar dalilan zuwan baqi Kano. Mahadi (2012:202), ya qara bayyana tsare-tsare da hukumar Kano ta yi amfani da su wajen qarvar baqi, kamar haka:

> *In many cases the rulers even built houses for newly arrived immigrants. They were officially exempted from payment of taxes throughout their period of "baqunci", and even after they had fully settled down, the taxes they were made to pay were often lower than the "older" citizens of the state. This policy was adopted so that the immigrants could gain confidence in the state so as to attract more immigrants.*
>
> A lokuta da dama shugabanni sukan gina wa baqin da suka shigo masaukai. A hukumance an xauke musu biyan haraji duk tsawon zaman baquncinsu, ko da kuwa sun kasance mazauna na dindindin, harajin da za su biya ba ya kaiwa yadda xan qasa zai biya. An yarda da wannan tsari saboda baqi su sami karfin gwiwa na zama domin su janyo waxansu baqin.

Shi kuwa mai martaba Sarkin Kano Sanusi Lamixo Sunusi na II (2013:89) cewa ya yi:

> *...Kanawa should reconsider their attitudes to non-indigenes by returning to nationalist and cosmopolitan identity and rejection of parochial and fanatical tendencies.*
>
> Kanawa su dubi halayensu na martaba baqi, don su kasance masu kishin qasa da martaba matsayin baqo da yin tir da jahilci da tsauraran xabi'u.

Manufar mai martaba ita ce, Kanawa su yi la'akari da kyawawan halayen da suka gada na rashin qeta da hassada da mutunta juna da baqi. Domin qabilanci da jahilci ne suke haifar da toshewar kafar arziki da ci gaba.

Har ila yau, ta fuskar kafafen yaxa labaru ga abin da mai martaba Sarkin Kano Ado Bayero yake cewa, a cikin kafafen yaxa labaru lokacin da aka kashe Shugaban Qasa Janar Murtala Ramat Muhammad a shekara ta 1975, Mai Martaba Sarki ya yi sanarwa ta kafafen yaxa labaru yana mai nuni da cewa kada a kai wa baqi farmaki da cewar zaman lafiya ya fi komai (Maifata, 2014:29).

1.7 Naxewa

A wannan babi ne aka fito da ginshikin binciken domin gina tubalan nazarin da aka xaxxaure su a cikin waxannan tagogi: hasashen bincke da muhimmancin bincike da farfajiyar bincike da manufar bincike da kuma ra’in bincike. An yi hakan ne, domin a fito da bayanin binciken dalla-dalla.

BABI NA BIYU

BITAR AYYUKAN DA SUKA GABATA

2.0 Gabatarwa

An yi bitar ayyukan da masana suka aiwatar da suka danganci wannan aikin. Ta hanyar bitar aka, fito da fuskar aikin da abubuwan da aka tsinkaya. Da farko, an kawo ma'anar baqo da rabe-raben baqi. An dubi yadda mu'amalar zamantakewa da harkokin ciniki da sana'o'i da suka gudana tsakanin baqi da Kanawa. Daga qarshe, aka fayyace zamanin da wasu baqi suka iso Kano da dalilan zuwansu.

2.1 Baqi

Masana da dama sun yi bayanai daban-daban a kan abin da ya shafi ma'ana da matsayin baqi a wajen al'umma. Bunza da wasu (2009:4) da Bugaje (2013:19) da Ibrahim (2011:45) da Launi, (b.sk:19) da Ibrahim (2004:225) da Gusau, (2005:43) da Todorov, (1985:520) da Arens, (1979:148) da Glazer da Morynihan, (2011:13) da Usman da Jimada da Gwadabe, (2004:8) da Zygmunt, (1995) duk sun bayyana fahimtarsu game da kalmar baqi. Misali, Bunza (2009:44) ya bayyana kalmar baqi da cewa kalma ce da ke nuni da jama'a waxanda ba 'yan qasa ba. A yayin da Bugaje (2013:19), ta kwatanta ma'anar kalmar baqo da cewa wanda zai zauna wuri na wani xan lokaci sannan ya koma in da ya fito. Shi ma Ibrahim (2004:255), cewa ya yi ga tarihi, wanda ya zauna a wurin da ba mazauninsa ne na asali ba, sunansa baqo, wato a jam'insu baqi. Kazalika, shi ma Launi

(b.sh:19) ya bayyana nasa ra'ayin da cewa, idan mutane biyu ko fiye da haka suka je wani gida ko garin da ba nasu ba, akan kira su da baqi ne cikin harshen Hausa. Todorov (1985:520), ya fara ne da tambayar cewa yaya ake gane wane ne baqo? Sai ya kawo batun 'ni' (*self*) da 'wasu' (*the other*). Ya mayar da hankali ne a kan Sifaniyawa da Indiyawa na Amurka. Kodayake, ya dubi al'amarin mallaka da mulkin mallaka da tarihi da hukunce-hukunce da rubuceccen harshe da kuma azancin magana. A dunqule, cewa ya yi da Sifaniyawa da Indiyawa da Turawan Yamma da mutanen Afirka, uwa, uba duk sun dubi batun baqo a kan 'ni' *(self)* da 'wasu' (*the other)*. Wannan nazari ne da aka faxaxa ta fuskar al'ada da ci gabanta.

Todorov (1985), ya dubi aikin nasa ta matakai guda biyu; babbar hujja da qarama wato (*macro da micro*). Hujja ta farko ita ce mulkin mallaka da aka yi wa Amurka, sannan da yadda Turawan Yamma suka faxaxa mulkin mallaka a Afirka da ya zama wani babban tubali na bunqasar al'adun Turawan Yamma. A yayin da su Turawan Yamma qoqari suke yi wajen cusa xabi'unsu da tsarin rayuwarsu a sauran sha'anin rayuwar al'ummar duniya. Ita kuwa qaramar hujja an gina ta ne a kan rubuce- rubucen qarni na 16 na 'yan mulkin mallaka da rubuce-rubucen shekara-shekara da ma'anarsa da tarihin tunanin halayen Sifaniyawa da Indiyawa. Manufa ita ce, Sifaniyawa su gane su wane ne Indiyawa. Shi ma Arens (1979:148) a dalilinsa na fayyace ma'anar kalmar baqo, ya yi la'akari da mummunan qazafi da ake yi wa baqi da cewa su ne masu cin xanyen naman mutum baya da cewa haramun ne a kowace al'umma, duk da wasu suna ci. An qaryatar da cin naman mutum domin wasu ne suke faxa wa maqwabtansu ko

baqi ko kuma qarya ce da Turawan mulkin mallaka suka kitsa domin su ci gajiyar mallaka.

Glazer da Morynihan (2011:13), sun kwatanta New York a matsayin wani babban birni na duniya da baqi suka yi ta kwarara. Waxannan baqi sun shigo New York a lokuta daban-daban. Kamar yadda alqaluman qidaya na shekarar 1960 suka nuna, kaso sha-tara cikin xari (19%) cikin xari baqin Turawan Italiya ne, kaso ashirin da takwas cikin xari (28%) 'ya'yan baqin Turawa ne da kaso sha-huxu cikin xari (14%) baqaqe (Negro) da kaso takwas cikin xari (8%) kuma cikin xari Puerto Rican ne. Hakazalika, waxannan baqi sun fito daga qasashe daban-daban ne kamar qasar Jamus da Ireland da Italiya da Isira'ila da sauran wasu al'umma da kuma Amurkawa. Alqaluman qidaya sun tabbatar da cewa akwai kimanin baqi da 'ya'yansu kamar 859,000 daga Italiya da 564,000 kuwa Yahudawan tsohuwar Tarayyar Sobiyat (U.S.S.R Jews) ne da 389,000 Yahudawan Poland da 324,000 Jamusawa da 312,000 Ireland da 220,000 Australiya da 175,000 Turawan Ingila da 100,000 na Hungary da 50,000 Girkawa da Czech Slovakia da Rumaniya da Canada. Fiye da 25,000 daga tsohuwar Yugoslavia da 10,000 daga Netherland da Denmark da Finland da Switzerland da kuma 5,000 Portugal da Mexico. Akwai fiye da miliyan baqaqen fata da 50,000 sauran wasu qabilu kamar Sinawa da Jafanawa. Akasarin wannna al'umma na vangarorin duniya sun zama tamkar al'umma guda a cikin New York babban birnin duniya. Duk da haka, ga masana'antu da mujami'u da harsuna da al'adu iri-iri. Daga qarshe, cewa suka yi, jama'ar Misrawa da Siriyawa da Girkawa da Yahudawa gwanayen fatauci ne, da suke zaune a New York ta Amurka. Kowace

qabila da irin sana'o'in da ta yi fice a kai misali, Yahudawa sun qware a kan gine-gine da kasuwanci da sauran qayyadajjen ciniki da harkokin manyan kamfanoni na caca. A yayin da mutanen Puerto Rico gwanaye ne a sana'ar qodago da leburanci a kamfanoni. Su kuwa Jamusawa sun qware cikin kasuwar hannun jari. Haka kuma, baqaqen fata na Afirka su ne gwanayen tuqa tasi da dai makamantansu.

Glazer da Morynihan (2011:12), sun qara bayyana matsayin New York da cewa: a shekara ta 1960 rabin yawan jama'ar birnin New York 'ya'yan baqi ne, ko waxanda asalinsu ba Amurkawa ba ne. Sabili da haka ne ma aka tabbatar da cewa, harshe da al'ada na vata kimanin shekara hamsin (50) a wajen baqi. Wannan shi ke haifar da gammayyar al'adu. A nasu vangaren kuma, Usman da Jimada da Mohammed (2004:8) fayyacewa suka yi tsakanin xan asali da baqo. Ga abin da suke cewa:

> 'yan asali su ne mazauna na farko-farko waxanda al'adarsu da sigoginsu a tarihance ya tsawaita a kan wannan guri da suke zaune. A yayin da baqi su ne mazauna na baya-baya da tarihi kan iya taskace al'amuransu.

Sai dai shi kuwa Adibe, (2015: 64) cewa ya yi:

> *... in South Afirca, the term ' foreigner' has a pejorative meaning and usually refers to Afirca and Asian nationals. Other foreigners, especially Whites from America and Europe are usually seen and treated as "tourists" or "expats".*
>
> Kalmar baqo ko baqi a wajen al'ummar Afirka ta Kudu na nufin 'qasqantacce'. Domin kalmar tana fayyace jama'ar Afirka da Asiya ne. A yayin da fararen fata na Amurka da Turai a wajen jama'ar Afirka ta Kudu, baqi

> ne masu tagomashi ko ‘yan yawon shaqatawa a wannan qasa (Adibe, 2015: 64)

Diken (1998), ya faxaxa bayanin kalmar baqo da cewa, ba ta taqaita a kan maqaurata ko baqin haure ko masu gudun hijira ba, har ma ta haxa da waxanda suke matafiya. Har wa yau, ya ci gaba da cewa, ma fi yawan al’umma sun barbazu, sun zama maqaurata, a sanadiyyar dunqulewar duniya, aka ci gaba da kwarara alqaryu cin rani da yawon buxe ido.

Diken, (1998: 67) shi kuma ya ce:

> *Broadens the analysis of the stranger beyond immigrants, foreigners and refugees and includes all mobiles people.*
>
> Wajen faxaxa bayani a kan ma’anar baqunta, ba ta tsaya a kan maqaurata ba ne, kalmar ta qunshi baqin haure da ‘yan gudun hijira kai har ma da, duk wasu masu tafiye-tafiye.

Mu’azu (2013:27), cewa ya yi kalmar baqi tana nufin:

> …baqi kusan kai tsaye a iya cewa ana nufin mutanen da suka bar wani wuri ko gari ko qasa ko masauki wanda za su kira nasu na ainihi, saboda dalilai na tarihi ko na haihuwa, suka tafi suka sauka ko kuma suka ya da zango a wani wurin da ba nasu ba.

Ya ci gaba da cewa: ke nan baqi suna iya kasancewa na qwarai ko kuma akasin haka, gwargwadon dai dalilan da suka haddasa qaurarsu zuwa wurin baquncinsu.

Ta wannan fuska ce Makaxa Xan ‘anace ya qara fito da liyafa tarbar da ake wa baqo, a cikin waqar Shago:

> …in kun zo ku ce ma Ummaru Tulku,

Ya sai zuma ya sai ‘yan kaji,

Kuma ya bixo shinkafa,

Da sahe kau ya sai man shanu,

Baqon Nasara nan shika kwana…..

A yayin da Gwangwazo, (2001:242) a cikin waqarsa mai suna ‘Shimfixar Waqa a Tarihin Birnin Kano’ yake cewa:

8. In har ka kwana bakwai cikin birnin Kano,

Kai xan Kano ne babu baqunci Kano.

Sha’irin yana nuna yadda Kanawa suke da saurin narkar da baqo da fitar da baqunci cikin zuciyarsa. Kodayake, idan aka duba ta fuskar addini, za a fahimci cewa akwai ayoyin Alqura’ani mai girma da Hadisan Manzon Allah (S.A.W) da suka bayyana matsayin baqo.

Ga abin da ayoyi na 24 da 25 na Suratul Dhariyat suke cewa:

24. *Shin, labarin baqin Ibrahim, waxanda aka girmama, ya zo maka.*

25. *A lokacin da suka shiga gare shi, sai suka yi sallama;*

ya ce:

“Aminci ya tabbata a gare ku, mutane baqi” Gummi, (1979: *24-25).*

Hadisi kuwa na goma- sha- biyar (15) cikin littafin Arba’una Ahadith Al-Nawawi yana cewa:

> *...Kuma wanda duk ya zama yana ba da gaskiya da Allah da ranar Alqiyama, to ya girmama baqonsa. (Bukhari da Musulimu ne suka ruwaito shi).*

Duk da haka, su ma masu nazarin adabi ba a bar su a baya ba domin ga wasu karuruwan magana da za su fayyace kalmar baqo har masu sharhi da falsafa su yi nazarin su don zaqulo wasu bayanai da za a fa'idantu da su:

i. Baqo rava, xan gari kaba

ii. Baqo, ruwan guje ne

iii. A rashin sani baqo ya sha ruwan wanka

iv. Lokaci baqo ne

v. Yaushe za a tafi, in ji maqi baqo

vi. Baqonka Annabinka

vii. Da baqo ya yi mantuwa, gara xan gari ya yi cigiya

viii. Nasara vera baqin dole ba a kwana da ku ba, an tashi da ku.

ix. Baqo mai ci da xan gari

x. Yaushe garin in ji maqi baqo

xi. Ba wa baqo ruwa ka sha labari

xii. Karda baqon dole

Domin fayyace wasu karuruwan magana a dubi (Bugaje, 2014 da Amin, 2002 da Stone, 2006). Haka kuma, binciken yana qalubalantar masu nazarin adabi da falsafa da su xora baqo a waxannan matakai guda uku, domin a nazarci adabin baqo ta waxannan fuskokin: baqo a zahirance (*physical*) da baqo a zamantakewa (*social)* da baqo a al'adance *(culture)*. Sai dai, a wannan bincike ya bayar da ma'anar baqo da cewa mutumin da zai ba da tarihin mahaifarsa ko kuma asalinsa da cewa wani waje ne mai nisa ko kusa.

2.1.1 Baqi a Kano

Kano wani tsohon gari ne wanda ba a san lokacin da mutane suka fara zama a ciki ba. Sai dai, tarihi ya nuna cewa daga cikin mutanen da suka fara zama a wannan gari akwai, Abagayawa waxanda suka zo daga Gaya, wani gari mai nisan kilomita hamsin (KM50) a gabas da Kano (Ibrahim, 1982). Lallai, an samo sunan garin Kano daga Shugaban Abagayawa, wani maqeri da ake kira Kano (Lavers, 1980). A Kano akwai al'ummomi daban-daban, amma wannan nazari ya mayar da hankali ne a kan baqi 'yan qasa da na qasar waje. Sai dai ba a samun shigege sai da xan asali, ma'ana samuwar Kanawa a gurbinsu da ake kira birnin Kano ne ya samar da baqi. Kuma albarkar qasa da kasuwanci da yawan jama'a ne ya janyo baqi, har suka kafa ungwaninsu kamar: Ayagi da Tudun Nufawa da Birget da Fagge da sauransu. A kan wannan tarihi Ibrahim, (2004) cewa ya yi:

> Al'ummomi da yawa daga qasashen Afirka sun yiwo qaura zuwa qasar Kano saboda dalilai da dama. Daga ciki akwai waxanda suka dawo qasar Kano saboda wani rikicin siyasa da ya auku a qasarsu, akwai waxanda suka zo qasar saboda ciniki, akwai waxanda suka zo don yaxa addinin Musulunci da bayar da ilimi, akwai waxanda suka zo don gudun yunwar da ta auku a qasarsu, akwai kuma wanda suka zo neman makiyaya, amma daga cikin waxannan baqi ana zaton Azbinawa da Buzaye su suka fara zuwa (Ibrahim, 2004:256).

Duk da cewa, Ibrahim (2004) ya yi qoqarin lissafo dalilan da suka haifar da baqunta a matakai daban-daban, amma ya manta ya qara da cewa, akwai waxanda baquncinsu na neman ingantacciyar rayuwa ce ko kuma ta zumunci da kuma ta dole.

Ita kuwa Nkosazana (2015:51), cewa ta yi:

> *If people don't have livelihoods at all, they are not going to sit and die of hunger; they are going to look for greener pastures.*
>
> Idan mutane ba su da abin da za su ci ba sa zauna su mutu saboda yunwa ba, dole ne su tafi su nemo kyakkyawar rayuwa. (Nkosazana, 2015:51)

Kodayake, ba Kano ce kawai ta fara karvar baqi ba, Amurka ta fuskanci kwararowar mutanen Andalus, kamar yadda masana irin su Crouch da Garr da Mundigo (1982:298) suka ce:

> Baqin Sifaniyawa da suka zo Amurka sun taimaka wajen yaxa tasirin gine-ginensu na gargajiya a biranen Amurka ta Arewa. Mawallafan sun yi qoqarin fayyace alfanun ma'aikatar tsara birane ta Andalus, wadda ta tsattsara birane a kan matakai daban-daban wanda ya yi daidai da dokokin fitar da surori na sabin alqaryu da aka saka a kundin dokoki na Indies a shekara ta 1573. Wannan kundi na doka ta tsara birane ita ce ma fi tasiri a tarihin dokoki na tsara biranen duniya. Daga karshe, cewa suka yi al'adun gargajiya za su ci gaba da yaxuwa a cikin alqaryu.

Mani, (1956) ya bayyana cewa Nijeriya ta Arewa, wadda ake yi wa laqabi da Qasar Hausa, musamman Kano an fuskanci kutsowar baqi a shekara ta 1900 musamman Turawan mulki mallaka, da suka kawo samame Kano a 29 ga watan Janairu, 1903. Kodayake, malaman tarihi sun binciko cewa, su ma Kanawa da suke tinqaho da cewa su ne asalin mazauna birnin Kano, labari ne domin su ma baqi ne kamar yadda Gwangwazo, (2010: 45) ya ce:

> A lokacin da waxancan Maguzawa suka fara barin Habasha, ya rage saura shekara bakwai (7) a haifi Annabi Isa (A.S). Wannan tafiya wacce a ciki mutane na farko daga Habasha suka tashi zuwa inda a yau ake kira birnin Kano, tafiya ce wacce tasirinta ya shafi tarihin dukkan duniya a yau, ba sai lallai duniyar Kanawa ba. Musamman idan aka dubi matsayin

> Kanawa a yau, ta vangaren yawa da watsuwa da harshen ya yi a cikin yammacin Afirka (Gwangwazo, 2010:45).

Iweze (2014:59), cewa ya yi:

> *Kano is reputed to be an enthnic and regional melting-pot in terms of urban pluralism.*
>
> An albarkaci gundumar Kano da cewa matattarar al'umma ce ta fuskar zama alqarya da yawan al'umma.

Madugu (2011:20), ya ce abubuwan da suka mayar da Kano alqarya da janyo baqi a jiya da yau sun haxa da:

> *Kano was the great entrepot of the central Sudan*
>
> Kano ita ce mahaxar kasuwanci mafi girma a tsakiyar Sudan
>
> *Kano was the mercantile centre of the Hausaland*
>
> Kano ita ce cibiyar hada-hadar kasuwanci a Qasar Hausa
>
> *Kano was the major terminus of the tran-Sahara trade*
>
> Kano ita ce zangon qarshe a kasuwancin Sahara
>
> *Kano was the great trading centre of the Caliphate*
>
> Kano ita ce babbar cibiyar kasuwanci a Daular Sakkwato

Bugu da qari, an samu wata shaida a shekarar 1942 zuwa ga Madakin Kano a kan shigowar baqi daga Damagaram. Wannan wasiqa ta karfafa wa mai bincike da ya doge a kan lokacin da ya iyakancewa nazarin, domin samun hujjoji a kan baqi a garin Kano. Ga abin da wasiqar ta qunsa:

No.G/24B/64.

Date 14th Jan: 42

Labarin Baqi 5 na Fashi Qasar Damagaram (france)

Sidi-Mutafa: Yasaidi: Dagarma: Kadir: Cahama: sun zo nan Kano yau 14.1.42 sun sauka a gidan Alh: Abbani na Fage; dalilin abinda yasa suka zo sun kawo dabino akan rakuma 4 cukurfa (8) dan su sayar idan sun sayar zasu riqa xauko kanwa daga wajen guru da kudin suna sayarwa idan sun gama san nan zasu sayi tufafi kayan baki saboda yin sutura nasu da na iyalansu:

Lokacinda zasu zo nan da dare suka fito dan jin tsoron kada turawansu su gansu su karbe masu kaya ta cikin jeji sukai ta bi har suka katare kasarsu suka iso nan daga jejin fashi-jejin arakuwa-jejin sintilma-jejin turmi-taskur-bultumi har zuwa wajen gumel-nan kano sunji ana cewa Turawan Faransi da na Ingilishi suna yaki shine labarin abinda suka sani kuma sunce basu ga alamar komai ba a kan wuraren da suka biyo

Dama sun saba suna zuwa nan suna sauka a gidan mai masukin sun a fage kamar shekara 10 kenan. NAK/CENs/1/1/23

City Office

For Madakin Kano

Wannan takarda shaida ce a kan yadda mahukunta Kano suke taimakawa baqi a hukumance.

2.2 Rabe-Raben Baqi a Kano

Kano ta shaidi shigowar baqi a yanayi iri-iri domin akwai waxanda suka zo Kano da fuskar zaman lafiya da lumana da kuma waxanda suka shigo da bakin bindiga. An yi wa baqin suna kamar haka: baqin dole da baqin zumunci

2.2.1 Baqin Dole: ana nufin baqin da ba a yi maraba da zuwansu ba, babu wata liyafa da aka shirya domin a karvi baquncinsu (Mani, 1956). Kalmar dole tana bayyana tilastawa (Bargery, 1934: 265 da Newman da wasu, 2006:28). Haqiqa tarihi ya sanar da mu zuwan Turawan mulki Kano da yadda suka firgitar da jama'ar birni. Saboda haka, Turawa su ne baqin dole da wannan bincike ya

gano. Domin jaddada wannan bayani Bahaushe har karin magana ya samar a kan dalilin zuwan Turawa da cewa: “Nasara vera baqin dole ba a kwana da ku ba, an tashi da ku”. Hasali ma baqin Turawa na mulkin mallaka da bakin bindiga da harsashi da rundunar sojoji suka fantsama cikin birnin Kano (Akyeampong, 1971 da Mani, 1956).

2.2.2 Baqin Zumunci: a nan ana nufin baqin da aka yi maraba da zuwansu, domin sun shigo Kano da lafiya da lumana (Ibrahim, 2004). Kano ta fara samun bunqasar saye da sayarwa da xaukaka a duniya a zamanin Sarki Yaji Xan Tsamiya (1349-1385). Kuma shi ne Sarki na goma-sha-xaya a cikin rukunin sarakunan Kano (Gwadabe, 2008). Baqin zumunci su ne waxanda tarihi ya tabbatar babu wata rigima ko varna da ta afku tsakaninsu da Hausawa Kanawa. Gwadabe, (2008:4) ya fito da misalin baqin zumunci da suka zo Kano da cewa:

> *The political status attained during this period made Kano to be known in especially the expanding Muslim world as a result of which a number of Muslim mercharnts visited and settled in Kano. Amongst the new visitors were the Wangarawa who came from Mali and brought with them not only commerce but the religion of Islam* (Gwadabe, 2008:4).
>
> Matsayin da Kano ta kai a siyasance a wannan lokaci shi ne, ya fito da bunqasarta musamman a duniyar Musulunci a sakamakon adadin fatake da suka baqunci Kano, har suka zauna. Daga cikin baqin akwai Wangarawa da suka zo daga Mali, waxanda ba kasuwanci kawai suka zo da shi ba, har da addinin Musulunci (Gwadabe, 2008:4).

Lallai, waxannan Larabawan Mali daga sunayensu aka samu sunayen wasu unguwannin da ke cikin birnin Kano a yau unguwanninn su ne Mandawari da

Sheshe da Rimin Keve (Keve) da Maxatai da kuma Jujin ‘Yan Labu (Gwadabe, 2008).

2.3 Ire-Iren Baqi a Kano

A Kano akwai baqi iri daban-daban da suka zo suka kuma warwatsu ko’ina a ciki da wajenta. Alalmisali Kano da Katsina da Zariya da Sakkwato da sauransu. Al’ummomi da yawa daga maqwabta na kusa da nesa sun yiwo qaura zuwa Kano saboda dalilai da dama (Ibrahim, 2004). Haka kuma, ya qara da cewa Azbinawa da Buzaye suna zaune a bakin saharar Hamada arewa da qasar Hausa. Waxannan qabilu suna zaune a wuri xaya kuma suna magana da harshe xaya. Ana zaton Azbinawa da Buzaye su ne baqin da suka fara zama a qasar Kano (Ibrahim, 2004). Duk da cewa Wurma (1991), ya ruwaito Usman (1979) yana cewa “an yi sa’a birnin Katsina ya kasance wata cibiya ta kasuwanci, ana kuma jin cewa tun daga wancan lokaci ne Barebari suka fara hijira suna zama a Katsina. A cikin irin waxanda za a iya ambatar wata tawaga a qarqashin Tamma daga yankin Logone ta qasar Borno, wadda ta fara zama a Tamma, sannan aka tashi aka koma Goxiya can gabashin Kano a lokacin mulkin Sarkin Kano Abubakar Kado (1565-1573)” Idan ban da Kanawa ana zaton daga cikin baqin da suka zo babu al’ummar da ta fi Fulani yawa. An ce asalinsu mutanen Futa ne, na cikin qasar Senegal. Fulani sun kasu kashi biyu: Fulanin daji da kuma Fulanin Soro (Lubeck, 1980). Haka su ma qabilar Nufawa, ana zaton tun shekaru da dama suka fara hulxar cinikayya da qasar Kano. Har ta kai suna zuwa daga qasarsu zuwa kasuwar Wudil don sayen shanu (Ibrahim, 2004) da (Adamu, 1978). Garin zuwa ciniki ne sai Nufawa suka ga wurin zama a Kano inda suka yi

kaka-gida a unguwannin da yawanci mazaunansu Nufawa ne a cikin birnin Kano. Waxannan unguwanni su ne: Tudun Nufawa da Bakin Zuwo da Marmara da Madungurun da Mazanqwarai da Alfindiki da Darma (Ibrahim, 2004).

Haka kuma, su ma qabilar Yarbawa sun fara zuwa qasar Kano ne don cinikin goro da kayan yaji, a hankali sai wasu daga cikinsu suka ga wurin zama, sai suka share gindi suka zauna (Ibrahim, 2004). Sai dai su ma baqi na qasashe daban-daban da suka yi maqwabtaka da qasar Hausa, irin su Mali da Dahomey da Sudan da kuma Chadi, sun shigo qasar Kano sun yi kaka-gida. Baya da qabilu na qasashe maqwabta, an karvi baquncin Larabawa fatake na Afirka ta Arewa (*Maghreb*) da Larabawan Lebanon da Syria na yankin *Levant* da Turawa Yamma da kuma na Gabas Mai Nisa (*Far East*). Har ya zuwa yau Qasar Kano tana karvar baqi (Cohen, 1974) da (Lovejoy, 1980) da (Lubeck,1986) da (Watts,1983). Ga kaxan daga cikin qabilun da suka zo Kano:

2.3.1 Buzaye

Buzaye suna zaune ne a bakin Saharar Hamada arewa da Qasar Hausa. Wannan qabila tana zaune a wuri xaya, kuma tana magana da harshe xaya. Ana zaton Buzaye su ne baqin da suka fara zama a Qasar Hausa musamman a Kano (Ibrahim, 2004). An ce a wasu shekaru an yi matsananciyar yunwa a qasarsu, saboda haka sai suka yiwo qaura zuwa kudanci don neman abinci. A lokacin da suka zo Kano, sai suka tarar garin yana cike da yalwar abinci ga kuma araha, wannan ya sa suka yada zango a Kano (Adamu,1988). Shi ma Bunza (2006) cewa ya yi “yunwar da ta watsa su, suka kwararo Qasar Hausa ba shiri, suka

shigo ciki, yunwa ce komai ci suke yi.” Bayan yunwa ta wuce, qoshi ya samu a qasarsu, sai suka yi niyyar komawa, amma su Buzaye sai suka ce sun ga wurin zama ba za su koma garinsu ba, don haka suka yi zamansu a Kano. Sai dai shi (Ibrahim, 2004) cewa ya yi, da suka zauna sai suka narke suka zama Kanawa. Waxannan baqi sun zauna a wurare daban-daban a Qasar Hausa, musamman cikin birnin Kano.

2.3.2 Mali (Mallawa)

Mallawa su ne mutanen Qasar Mali, don ko sunan nasu ‘Mallawa’ yana nuni da hakan. Ita kuwa Mali qasa ce mai zaman kanta a yankin Afirka ta Yamma. Gusau, (2005:43) ya ruwaito wani masanin tarihi mai suna Ibn Batuta, wanda ya bayyana qasar Mali da cewa qasa ce mai riqo da addinin Musulunci a lokacin da ya ziyarce ta tun a shekara 753BH, wato 1352 Miladiyya. Har wa yau, Qabilun Mali irin su Mandingo da Wangarawa, sun riqe addinin Musulunci sosai, sun tsaya kai da fata domin aiki da shi gadan-gadan. An ce a cikin shekara ta 1320, Wangarawa suka zo Kano daga Mali, a qarqashin jagorancin Abdulrahaman Zaiti, sun zo domin yin gyara a addinin Musulunci, tare da koyar da hukunce-hukunce na shari’ar Musulunci (Cohen, 1974) da (Bello, 1982). Mutanen Mali sun taimaka gaya wajen bunqasa addini da tattalin arzikin Arewacin Nijeriya, musamman garin Kano, kuma an yi hulxar saye da sayarwa na dabbobi da na tsaba kamar hatsi da dawa da kayan miya (Aisha, 2008).

Tarihi ya nuna a zamanin Sarkin Kano Ali Yaji Dantsamiya (1349-1384) ne Wangarawa suka zo daga Futatoro domin yaxa addinin Musulunci. An ce sun

shigo ta Gobir ne, suka iso Katsina, har zuwa Kano. Waxannan Wangarawa ‘Yan Mali ne, kuma sun biyo ta Kano ne a kan hanyarsu ta zuwa aikin Hajji. Shugabansu, wato Abdul Rahman Zaiti da kuma Yakubu da Mandawari da Famure da Kanaji da Dakure da Sheshe da Keve da Mutuku da Limamin Jujin ‘Yan Labu, uban Sarkin Pawa da Gundumarsa da Auta da Lawan da Limamin Maxatai da waxansunsu na cikon arba’in. A lokacin da suka zo, sai suka umarci Sarki da sallah, sai ya yi. Suka sanya Gurdumus Limaminsu, Lawan ladaninsa, sai kuma Auta a matsayin malamin yanka. Shi kuwa Zaiti aka sanya shi Alqalinsu (Lovejoy, 1980) da (Waya, 2008) da (Abdu’Allah, 2008).

2.3.3 Larabawa

Larabawan Maghrib, wato na Afirka ta Arewa da suke qasashen Libya da Algeriya da Tunisiya da Murtaniya da kuma Maroko, su suka fara zuwa Kano domin yin fatauci da yaxa addinin Musulunci (Shaw, 2012). Waxannan baqin Larabawa na Afirka ta Arewa, fataken gaske ne, domin sukan zo Kano ne sayen fatu da qiragan dabbobi da hauren giwa da rinannun kaya da qorai da qoquna da faya-faye da makamantansu (Ibrahim, 2004). Ita kuwa Shaw (2012), da take ruwaito wani xan kasuwa mai suna Abdulrahaman, cewa ta yi:

> Tun shekaru aru-aru iyayena suna gudanar da ciniki a cikin qasashen da suka zauna. Sun sami tasiri da wadata da yawaitar arziki mai xumbin yawa, suna ratsa qasar Sahara ta ko’ina da nufin samun hanya, suna gina rijiyoyi don kyautata ingancin tafiya a cikin sahara. Hakazalika ‘yan kasuwa da matafiya suna samun kariya. Sukan xauki ganga da wani yadin qyalle, su tunkari zango-zango da yawa a lokutan da suke shigowa qasar baqaken fata (Shaw, 2012:101).

Waxannan fatake sukan taho da kayan yaqi da tufafin siliki da xinkakkun riguna kamar jabba da kufta da falmaran da alkyabba da farin rawani. Sannan sukan zo da sukari da turare da takarda da shayi da butar shayi da allura da sirada da takalma da makamantansu (Lovejoy, 1980)

Waxannan kayayyaki da Larabawa ke kawowa, Kano shi ne zangonsu, saboda haka babu inda ake samun su duk qasar Hausa sai a nan Kano, don haka duk mai son su sai ya zo "Kano Ta Dabo Ci Gari". Can a qasar Sin (*China*) ma an yi wani fatauci kan harkar siliki da aka kira da "*Silk Road Trade*", (Turbar Fataucin Siliki) wadda ta yi kama da ta fataucin Gwanja da Hausawa suka yi. A sanadiyyar haka, Turawa sun baqunci qasar Sin (*China*), kuma an samu bunqasar tattalin arziki da yaxuwar al'adu da addini da kuma masu sana'o'in hannu da ma wasu abubuwa na ado da fasaha sababbi da aka shigo da su ta hanyar wannan fatauci na alharini ko siliki (Ross, 2011).

2.3.3.1 Larabawan Libiya

Libya Misrawa suna kiran mutanen da suke yamma da sahara da suna "Tehenu" ko "Rebu" ko kuma "Lebu" wanda daga nan ne aka qirqiro "Libya" (Ross, 2011). Dalilin da ya sa aka zavi waxannan Larabawa kuwa shi ne, saboda daxewarsu da hulxa ta kasuwanci da difulomasiya a Kano. Ga abin da Sani (2014:92) ya ce:

> *Before the emir of Kano Ibrahim Dabo died in 1846 he received a letter from his overlord, the Sarkin Musulmi of Sokoto, ordering him to recognize one al-Hajj Abande as the permanent agent of the Ghadames' government in Kano. As the majority of the Arabs in Kano were originally from Ghadames or Ghat, the Ghadames authorities felt that there was a great need for a consul to look after the*

> *commercial and personal interests of their people. (Sani, 20141:92)*
>
> Kafin rasuwar Sarkin Kano Ibrahim Dabo a shekara ta 1846, Sarkin Musulmi na Sokoto, ya umarce shi a rubuce a kan a ba wa Alhaji Abande ya kasance babban wakili na dindindin na mutane Ghadames a Kano. Akasarin Larabawa da suke zaune a birnin Kano asalinsu daga Ghadames ko Ghat ne, sai mahukunta Ghadames suka nuna buqatar a buxe karamin ofis na jakadanci domin a duba sha'anin kasuwanci da buqatar mutanensu.

Larabawan Libiya sun yi fataucin dabino da alkama da kuma inabi zuwa garin Kano (Condotti, 2010). Bayan haka, ana kyautata zaton cewa gudunmawar da waxannan Larabawan suka bayar ta fi qarfin ta fuskar siyasa da tattalin arzikin Kano, har ma da ta addini (Adamu, 1988). Bovill (1970) cewa ya yi, Kano ta samu qaruwa daga jama'ar Libiya ta fuskar:

> Harshe da sabbin tsare-tsaren gini da qwayar iri na 'ya'yan itatuwa, har ma da sana'o'in hannu da fasaha.

Al'ummar Libiya da Kano sun daxe da hulxa ta qut- da-qut, cikin qarnuka masu yawan gaske a sanadiyyar hanyoyin fatauci da raquma. A haqiqanin gaskiya abin da ya haxa su shi ne kasuwanci, sai dai Larabawan sun shigo da abubuwa na jin daxin rayuwa a fannin tufafi da abinci da kuma addini. Dangantakar ta karfafa a sha-takwas (Q18), a zamanin da Katsina take cibiyar kasuwanci da fatauci na sahara da kuma ilimi (Shaw, 2012). Kano ta yakasance makarvar baqin Libiya tun zamanin Sarki Yakubu Xan Abdullahi Barja (1452-1463), ta zamana mazauninsu na biyu, bayan qasarsu ta asali (Adamu, 1978). Amma shi kuwa, Paul Standinger (A cikin Adamu,1988) ya labarto cewa a shekara ta 1885, lokacin Sarki Muhammadu Bello, (1882-1893)

> *It is not surprising that the most radical contribution to the changing social and cultural character of Kano was made by North Africans particularly Libyans. To this end, they used at least four document caravan routes to getting to Hausaland.*
>
> Ba abin mamaki ba ne a ce yawancin ci gaba da kuma sauye-sauye na mu'amala da xabi'u na Kanawa daga Larabawan Afirka ta Arewa ne, musamman na Libiya. A qarshe, sun yi amfani da hanyoyi guda haxu na fatauci domin su shigo qasar Hausa.

An samu fitattun hanyoyin ciniki da suka haxa qasashen Larabawa da Kano kamar haka:

1. Morocco – Toadeni – Timbuktu wanda ya haxar da wani zango a Mabruk da Tuat

2. Tripoli – Fezzan – Bornu

3. Cyrenaica – Kurfa – Wadai

4. Ghadames – Air – Kano (Hall and Stewart, 2011: 113)

2.3.4 Nufawa

Qasar Nufawa tana can a gefen Kogin Kwara a kan hanyar da Kanawa kan bi don fatauci zuwa Gwanja. Ana zaton tun shekaru da dama Nufawa suka fara hulxar cinikayya da qasar Hausa (Ibrahim, 2004:265) Nupawa sun yi fice a tarihin Hausawa a qarni na Q14, lokacin da aka ce Sarkin Katsina Muhammad Korau ya yi yaqi da wani vangare nasu a wajen shekara ta 1320, kuma ya kore su zuwa kudu daga iyakokin masarautar Katsina (Adamu,1988).Wannan ya haifar da Nufawa suka yi musayar kaya da Hausawa a tafkin Katsina lokacin da suke

zaune kusa da qasar Hausa. Sai dai, da alamun sai a qarni na sha-biyar (Q15) ne dangantakar kasuwanci ta samu goyon bayan hukuma (Wurma, 1991), a lokacin Sarkin Kano Yakubu (1452- 1463) ya aika da doki goma zuwa ga Sarkin Nufe, saboda ya sayi baba (Lovejoy, 1980). Kodayake, dangane da yaqin Nupe ne, na 'Yar Sarki Amina ta zazzau da aka ce a rabin qarni na goma sha shida (watakila bayan mutuwar Kanta ce a shekara ta 1516).Wato garavasar kaya ta fara zuwa fadar Hausawa daga Nufe. An ce, Amina ta dawo gida tare da lodin goro da kuma baba. Daga nan ne kasuwanci tsakanin Nupe da Qasar Kano ya fara havaka (Cohen, 1974) da (Lovejoy, 1980). Har wa yau, an ce Nufawa sukan zo kasuwar Wudil ta Kano sayen shanu (Adamu, 1978). Duk da cewa tarihi bai fayyace dalla-dalla a kan abubuwan da Nufawa suka kawo qasar Kano ba, amma ana ganin rigunan Nufawa masu aikin hannu ('yar Nupe) da wasu kayan Turawa waxanda tun asali suka zo daga gavar teku sun kasance muhimman kayan zuwa kasuwannin Kanawa. A dalilin zuwa ciniki ne, sai Nufawa suka ga wurin zama a Kano inda, suka yi kaka-gida a unguwannin da yawancin mazaunansu Nufawa ne. Waxannan unguwanni na cikin birnin Kano sun haxa da Tudun Nufawa da Bakin zuwo da Marmara da Madungurun da Mazanqwarai da Alfindiki da Darma. Nufawa gwanaye ne wajen qirar qarau, musamman irin wanda mata suke ado da shi a kafa da hannu (Ibrahim, 2004:265), sannan kuma ga su gwanaye wajen xinkin rigunan alfarma, kamar girken Nufe da kwakwata. Zaman Nupawa a Kano ya mayar da ita babbar kasuwar irin waxannan kayayyaki a dukkan qasar Hausa, wanda wannan abu ya qara wa Kano suna da

qasaita. Ta hanyarsu ne cinikin man-kaxe da sabulun-salo ya bunqasa a kasuwanin qasar Hausa, musamman Kurmi.

2.3.5 Yarbawa

Yarbawa mutane ne waxanda harshensu na asali shi ne Yarabanci, kuma suke da al'adu da xabi'u waxanda su ne kawai aka sani suke yin su (Ammani, 2007:109). Ya ci gaba da cewa:

> Akwai ra'ayoyi daban-daban da suke qoqarin bayyana al'ummar Yarabawa da cewa asalinsu daga Bani-kan'an ne, kuma jikokin Lamarudu wani Sarki da ya yi rayuwarsa a qasashen gabas (Ammani, 2007:110).

Kodayake, a wani ra'ayi kuma ana jin wani mutum ne mai suna Yaqub ibn Kalifan ya kore su daga qasarsu ta asali a sanadiyyar wani yaqi a tsakaninsu, suka nufo yamma, inda suka ratsa qasar Masar da Habasha (Tukur, 1999). An ce a wannan tafiya ce suka riqa barin zuri'arsu a duk inda suka ya da zango, har suka iso Nijeriya. Wani sashe na tawagar ya tsaya a Kukawa, wani sashe ya tsaya a Gobir, wanda ake kira da Gobirawa. Sannan wani vangare kuma ya zarce zuwa Ile-ife ya zama Yarabawa (Ammani, 2007). A wannan wuri ne suka kafa daular Yarbawa, amma daga baya daular ta mamaye wurare da dama, inda ta barbazu zuwa Benin da Ibadan da Oyo da sauransu. Yarbawa suna zaune ne a kudancin kogin Kwara, qasarsu tana cikin qasashen da Hausawa ke kira 'Gwanja' (Sulaimanu, 1958). A garuruwan Yarbawa ake samun goro. Kodayake, Yarbawa sun fara shigowa Kano a cikin qarni na goma sha- tara (Q19). Yawanci abubuwan da Yarbawa kan saya daga fataken sun haxa da dawaki da tufafi da

bayi da kayan yaji a hankali sai wasu daga cikinsu suka ga wurin zama suka share gindi suka zauna (Ibrahim, 2004).

2.3.6 Gwanjawa

Gwanjawa sun yi maqwabtaka da arewa maso yamma na lardin Ashanti a Ghana. An kafa ta tun qarni na sha-shida (Q16). Wanda ya kafa ta kuwa shi ne Ndewura Japka na qabilar Mande. Wani mayaqi ne wanda har yanzu masarautar take danganta tsatsonta daga gare shi. Ndewura Japka asalinsa mutumin daular Mali ne (Shenton, 1986). Har ila yau, Gwanja ta samu ne a sakamakon tsarin safara ta hanyar Bahar Rum, wanda aka dogara da ita a wajen samun zinare a Afirka ta Yamma. Ita ce ta samar da sabuwar hanyar kasuwanci na teku a Afirka ta Yamma wadda aka dogara da ita wajen samun leburori (Wilks, 1966). Kodayake kamar yadda aka bayyana a cikin *Kano Chronicle*, Gwanja na nufin “sufurin goro” da “wurin da ake samar da shi.” Bisa bayanai na masana, sun danganta wannan sufuri da ci gabansa zuwa qarni na sha-biyar (Q15), lokacin Sarkin Kano Dauda Baqon Damisa (1421-1438), duk da cewa a zamanin Sarkin Kano Abdullahi Burja (1438-1452) aka buxe hanyoyi tun daga Borno zuwa Gwanja (Lovejoy, 1980). Amma ana jin zamanin Sarki Yakubu ne (1452-1463) fatake daga Gwanja suka fara zuwa Katsina (Lovejoy, 1980).

Fataucin goro daga Gwanja zuwa Kano daxaxxiyar sana’a ce, domin an fara tun wajajen qarni na 15, a daidai lokacin da ake fuskantar sauye-sauye na tattalin arziki na qasar Hausa (Lovejoy, 1980). Duk da cewa baqi da suka shigo da goro da farko-farko zuwa qasar Hausa, kafin su zarce birnin Kano da shi, su ne

Larabawan Afirka ta Arewa, da Barebari da Buzaye mazauna yankin Sudan da wasu fatake waxanda sana'o'insu suka tsaya a tsakanin qasashensu na asali da qasar Hausa. Masu azanci magana sun yi wa Gwanja da goro kirari da cewa: *Qaryar raqumi ta zuwa azbin ce, amma ba zai je gwanja ba*. Manufa gwanja ba sahara da jigawa ba ce, wuri ne mai turvaya da damshi, ba wurin zuwan raqumi ne ba. Shi kuwa Vavura, (2008) cewa ya yi "Gwanja kuwa nan ne mahaifa da matattarar goro." A yayin da Adamu, (1978) ya bayyana yadda ake cinikin goro ta hanyar ba-ni-gishiri-in-ba-ka-manda, musamman kayan qere-kere da na saqi a wajen qarni na 15 da 16. Hakazalika, ya ci gaba da bayyana yadda tsarin kasuwar gudanar da goro ta kasance da cewa ana musayar goro da bayi da kanwa da dabbobi daga fataken daular Sakkwato da ta Borno.

2.3.7 Turawa

Ranar 29 ga Janairu, 1903, Kanar Morland tare da runduna fiye da mutum xari takwas (800) suka tashi daga Zaria zuwa Kano (Dokaji, 1958). Malumfashi (2009) cewa ya yi shigowar Turawa cikin wannan qasa ya taimaka wajen canzawar al'amura ta fuskar kasuwa da ciniki gaba xaya. Bayan shigowarsu da kafuwar mulkinsu, wasu tsare-tsare na zamantakewa sun sauya daga yadda aka san su a da. Da farko dai, sun dasa irin nasu tsarin a wannan sabuwar duniya da suka kawo wa samame da farmaki da ta'addanci, wato Qasar Kano.

Tun kafin nan an nuna yadda Turawa suke ta shigowa da fuskoki daban-daban, da kuma manufofi daban-daban, a wajajen qarni na sha-takwas (Q18). Qungiyoyi na Turawa sun aiko da masana don su bincika yadda qasashen Afirka suke, da

yadda al’adunsu suke gudanar da su da yanayin harsunansu da kuma addininsu. Sannan su binciko hanyoyin sadarwarsu ta ruwa da ta qasa da kuma matakan da suke amfani da su ta fuskar ciniki da saye da sayarwa (Adamu, 1978).

Shi kuwa, Buttner (2012) cewa ya yi, a farkon qarni na 20 ne Turawan mulkin mallaka suka shirya wata muhawarar tattaunawa a kan shigowarsu Afirka da cewa nahiya ce ta marasa ilimi da duhun kai, kuma ba su da wani ingantaccen tarihin rubutu na xaukaka. Kodayake, cewa suka yi sun shigo Afirka da niyyar tsayar da fataucin bayi da yaqe-yaqen yau da kullum. Ga misali daga umurnin da Gwamna Lugga ya ba wa Kyaftin Morland a kan cewa da shigar su birnin Kano, su gaggauta rushe kasuwar bayi (Mani, 1958).

Sun zo ne domin assasa kasuwanci ba tare da wata matsala ba a tsakaninsu da ‘yan qasa ba. Wilberforce (2012), ya ce babban dalilan da suka sa Turawa suka mallaki Afirka su ne bunqasa tattalin arziki da masana’antunsu, domin suna buqatar kayayyakin gona na Afirka irin su manja da auduga da roba da kuma ma’adanai da makamantansu. Sai dai, Turawan mulki mallaka sun samar da hanya ta sufuri ta jirgin qasa zuwa Kano. Ga abin da Xanladi, (2015:173) yake cewa:

> *The opening of Kano to Lagos railway in 1912 paved the way for the influx of European trading firms, which engaged in export and import trades. In addition, people from other areas especially the Levantines and people from southern Nigeria also moved to Kano. They played a key role in the transformation of the socio-economic system of Kano.*
>
> Buxa hanyar dogo daga Kano zuwa Legas a shekara ta 1912, ita ta samar wa baqin Turawa damar zuwa

> da kamfanoninsu, domin su ci gaba da shigowa da fitar wa da kayayyakinsu. Haka kuma, al'umma daga wasu wurare musamman gabas ta tsakiya *(Lavantines)* da jama'ar kudancin Nijeriya sun shigo Kano, har suka taka muhimmiyar rawa wajen bunqasar jama'a da tattalin arzikin Kano Danladi, (2015:173)

Turawan mulkin mallaka sun bunqasa tattalin arzikin Kano ne, ta hanyar gina hanyar jirgin qasa. Saboda haka, wannan bincike ya yi qoqarin zaqulo da ire-iren gudunmawar da suka shigo da su a fuskar kasuwanci.

Ibrahim, (2004) da Adamu, (1982) sun yi bayani dangane da zuwan Turawa Kano. Shi Ibrahim ya mayar da hankali ne a kan Turawa 'yan kasuwa, inda ya ce: A cikin shekarar 1914 Turawa suka fara buxe banki a Kano, wannan kuwa shi ne *Colonial Bank* daga baya ya zama *Bank of British West Afirka (BBWA)*, sannan ya koma *Bank of West Afirka (BWA)*, sai *Standard Bank*, a yanzu kuma ya koma *First Bank*. Kanawa sukan kira shi da *Banki Mai Tulluwa*, ba su kuma tava sauya masa suna ba. Wannan banki shi ne banki na farko da aka kafa a Kano. Kuma ya taimaka qwarai wajen havaka kasuwanci a Kano. Dangane da abin da ya shafi masana'antu da kamfanonin baqi kuwa, an samu irin su: UAC da SCOA da CFAO da *John Holt* da *London and Kano Trading Company* (LKTG) da *Ambrosini and Company* da kuma *Judges and Brothers* (Adamu &Abdullahi, 2012). Duk a Arewacin Nijeriya, Kano ce ta fara samun Masana'antar Zamani, ita ce masaqa wacce take Gwammaja (Mahadi, 1982).Wannan banki da kamfanoni duk an samu alfanunsu ta fuskar ciniki da sana'o'i a jihar Kano, domin sun ba da jari ga wasu 'yan qasa kamar su Alhasan Dantata da Sharubutu da Maikano da makamantansu (Ibrahim, 2004) da (Mahadi, 1982) da (Abdu'Allah, 2008)

2.3.8 Igbo (Inyamirai)

Al'ummar Igbo suna zaune ne a kurmi, yana da yanayi mai kama da na qasar Sudan - gajerun bishiyoyi da zafi sa'i-sa'i. Kuma tattalin arzikinsu ba shi da qarfi sosai, ga shi yawancinsu manoma ne. A daidai zamanin da Turawa suka iso qasar Igbo, sun tarar da su sun bunqasa tsarin ciniki na musaya da wasu masana'antu na gargajiya kamar qira, a yankin Awka, da ginin tukwane a Umuahia da Bende, da haqar gishiri a yankin Afikpo, da saqa a garin Akwett (Nzimiro,1965). Kodayake buqatar rayuwa ce ke tilasta musaya, ba don buqatar saye da sayarwa ba, ko neman riba, domin akan yi musaya ko furfure na ba-ni-gishiri-in-ba-ka manda. Abubuwan da aka yi furfure da su, sun haxa da baqin qarfe da takardu da wuri (Nzimiro, 1965). Sai dai, kuma ka da a manta da cewa, ita al'ummar Igbo noma ne ginshikin tattalin arzikinta da wasu sana'o'i da suke gudanarwa. Saboda haka, fatauci yana da matsayi a wajensu, domin haka ne ake xaukar hajoji daga wani wuri zuwa wuraren da ake buqata.Wannan ne ya sa al'ummar Igbo ta yi fice a harkar kasuwa da mu'amalar ciniki. Sai dai, Igbo sun samu gindin zama a daidai lokacin da Turawan mulkin mallaka suka zo Kano (1903). A yau, za a iya cewa Igbo su ne masu kasuwar Sabon Gari a harkar cinikin kayan motoci da mashin da sufuri na zamani da kiri da cunku da kuma gine-gine, saboda haka, a dalilin waxannan sana'o'i da dukiya da suka zuba a Kano, al'amarin raba qasa zai yi matuqar wuya a wajensu. Don haka babu qasar Biafra (Albert, 1993) da (Iweze, 2014).

2.3.9 Qwarori

Idan aka ce Qwara ko Qwarori ana nufin mutumin Qasar Lebanon (CSNL, 2006:292). Lebanon qasa ce da ake samunta a Gabas ta Tsakiya (*Middle- East*). Sai dai, ita Lebanon tana wani yanki ne da ake kira *Levant* qasar ta yi iyaka da bahar Rum daga gabas. Kano ita ce jiha ta biyu da aka karvi baquntar Qwarori da adadinsu yake da yawa a Nijeriya. Qwarori sun fara shigowa Kano tun a wajajen shekaru na 1890, a lokacin wani falke mai suna Michael Elias (Albasu, 1995), sai kuma a lokacin Turawan mulkin mallaka shekara ta 1903. Bugu da qari, an ci gaba da ganin dandazon Qwarori a lokacin da jirgin qasa ya zo Kano a shekara ta 1912. A daidai wannan lokaci ne, dalar gyaxa ta fara farin jini a Kano, domin kasuwancinta zuwa Turai (Fika, 1978). Haka kuma, Qwarori sun yi fataucin goro da fatu da gyaxa da sufuri na zamani da kasuwancin saye da sayarwa na shaguna.

2.3.10 Sinawa

China ta kasance qawar Nijeriya ta qut-da-qut tun a wajajen shekara ta 1971, a zamanin shugaban qasa Janar Yakubu Gawon. Haka kuma, China tana xaya daga cikin qasashe da suke da muhimmanci ta fuskar cinikayya da Nijeriya. A shekara ta 2014, *BBC World Service*, ya gudanar da binciken jin ra'ayin jama'a a kan alfanun Sinawa da rashinsa a kasuwancin da suke gudanarwa da Nijeriya, a yayin da sakamakon bincike ya fito, kaso tamanin da biyar (85%) ya nuna alfanun Sinawa, kaso goma cikin xari (10%), ya nuna rashin mahimmacinsu (Ogunsanwo, 2007). A goma ga watan Fabarairu, 1971, Nijeriya ta tsara yarjajjeniyar difulomasiya da Jamhuriya China. Wannan dangantaka tsakanin Nijeriya da China, ta yi qarfi a sanadiyyar matsin lamba da vatanci da manyan

qasashe da na yammacin duniya suke yi wa Nijeriya, a sakamakon mulkin soja da take aiwatarwa (Ogunsanwo, 2007). Saboda haka, tun daga wannan lokaci China ta zama qawar kasuwancin xanyen man da fetur na Nijeriya. A shekara ta 2004 da 2006 shugaban qasar China Hu Jintao, ya kawo ziyara Nijeriya, har ya tattauna da majalisar Nijeriya. Har ila yau, China ta ba wa Nijeriya goyon bayan samun kujera ta wakilci a majalisar xinkin duniya, a shekara ta 2007. Duk da haka, a zamanin Janar Sani Abacha ne China ta zama jigo a Nijeriya, har suka buxe *The Nigerian- Chinese Chamber of Commerce* a shekara ta 1994 (Xanladi, 2015).

2.4 Yanayin Baqi a Kano

Kano ta fuskanci kwararowar baqi a lokuta daban-daban, akwai kamar Barebari (Kanuri) da Nufawa da Gwari da Yarbawa da Igbo. Akwai na qasashe maqwabtan qasar Kano kamar su: Niger da Mali da Ghana da Sudan. Har ila yau, akwai Larabawan Maghrib da Larabawan Lebanon (Qwarori) da Turawa da Asiyawa. Bugu da qari, za a rarraba baqin zuwa gida uku: masu sajewa da marasa sajewa da kuma baqi masu zuwa da komawa, wato kamar ‘yan -ci-rani.

2.4.1 Baqin da Suka Saje da Kanawa

Bargery (1934) da *Qamusun Hausa* (2006), duk sun bayyana ma’anar sajewa da cewa ‘wani abu ya yi daidai’ ko ‘narkewa’. Shi kuwa Brubaker (2001:535) bayyana ma’anar sajewa ya yi da harshen *Faransanci ‘mean; daga droit a la’ difference zuwa droit a la’ resemblance*. A yayin da (Gordon, 1964:71) ya ce:

> Sajewa a wajen Amurkawa na nufin bunqasar al'umma da ya ta'alaqa a kan yadda mazauna suka karvi baqi. (Gordon, 1964:71)

Kasancewar Kano ita ce cibiyar kasuwanci da sana'o'i na Qasar Hausa, ya sanya baqi iri-iri sun sami wurin zama sannu a hankali. Kodayake ko a Amurka ma an samu haka, Amurka tana da tasiri mai qarfi wajen narkar da 'ya'yan baqi da kuma baqin ma da kansu ta yadda suke bambanta da sauran al'umma da suka bari a gida (Glazer da Morynihan, 2011). Waxannan irin baqi su ne qabilun Fulani da Kanuri da Nufawa da Gwari da Yarbawa da kuma Mallawa, ta yadda suka cakuxu, suka koma Hausawa a sanadiyyar cuxanyar kasuwanci da auratayya. Sai dai, duk da haka, ba a rasa waxanda tsagar gado ta hana su sajewa da Kanawa. Zuri'ar da aka samu a sakamakon ire-iren waxannan auratayyar, su suka ci gaba da zama Hausawa Kanawa (Hassan, 2013).

2.4.2 Baqi da ba su Saje da Kanawa ba

Baqin da ba kasafai suke narkewa ba su ne waxanda launin fata ya bambanta su ko da sun watsar da al'adunsu da harshensu, suka zama Kanawa. Irin waxannan baqi su ne Larabawa da Turawa. Sai dai, saboda yawan shekaru da aka zauna da su, 'ya'ya da jikokinsu sukan riqa riqixewa, suna narkewa, suna zama Kanawa a harshe da wasu davi'u musamman Larabawa (Ibrahim, 2004).

Larabawan Lebanon (Qwarori) da na Yemen da Syria da suka zo Kano a qarni na ashirin (Q 20), ba sa sajewa da Hausawa, sai dai su ji harshen Hausa a matsayinsa na harshen ciniki (Albasu, 1995). Har ila yau Turawan da suka zo Kano a wajajen 1903, su ma suna daga cikin baqin da ba sa narkewa ko sajewa

su koma Hausawa. Daxin da xawa ma, addini ya bambanta su da Hausawa (Ibrahim, 2004).

2.4.3 Baqi Masu Zuwa da Komawa (Kai-Komo) a Kano

Baqi masu zuwa da komawa wato ‘yan ci-rani, su ne baqi masu sufuri tsakanin qasashensu da Kano. An samu yawaitar irin su a cikin qarni na 20 da na 21. Da yake waxannan baqin Larabawa da Turawa sun zo Kano da manufofi daban-daban, ko ma dai da wace manufa suka zo, sun havaka ciniki a Kano ta fuskar kafa masana’antu da kayan kanti da manya-manyan shaguna da kuma harkar sufuri (Albasu, 1995). Shi kuma, Ulrich (1999:125) cewa ya yi:

> *In what smacks of “Economic Imperialism”, Chinese investors, with over 200 companies at their disposal at the famous Kantin Kwari Market, have displaced local investors who have been in control of the market from time immemorial. Suddenly, control of the market is gradually shifting to foreign investors who took over the affairs of the market due to economic power, high level technology and support from their home-government…A major crisis is now brewing at the famous Kantin Kwari Market in Kano City, as Chinese investors stormed the market and gradually take over its control. The current development at the textile market has eventually reduced the indigenous owners to the abyss leaving them with the only option of “economic scavenging”. Anxiety has already gripped the traders, whose economic future is threatened under the control and regulation of Chinese nationals as they besieged the market in their dozens as a result of flourishing textile business in the state.*
>
> A wani abu mai kama da “mamayar tattalin arziki,” Sinawa ‘yan kasuwa da suke da kamfanoni sama da xari-biyu (200), a cikin ficacciyar kasuwar kantin kwari, sun kau da Kanawa daga masana’antunsu da

> suka gada tun shekaru aru-aru.Tuni harkokin tafiyar da kasuwar, sannu a hankali baqin Sinawa suka qwace, saboda qarfin tattalin arziki da na fasaha da goyon baya da suke samu daga gwamnatin qasarsu. Babbar fitina da ta kunno kai a kasuwar kwari, ita ce shigowar Sinawa kasuwar da a hankali suka karve jagorancin kasuwar. A yanzu ci gaban da ake samu a kasuwar tufafi ya durqusar da Kanawa warwas, ba su da wani zavi, sai kale a kasuwa. Ga tsoro ya ratsa jikin waxannan 'yan kasuwa, da ba su san matsayin makomar tattalin arzikinsu ba, a qarqashin kulawa da gudanarwa Sinawa da suka fantsama cikin kasuwar tufafi da ke tashe a jihar Kano.

Waxannan baqi za a iya cewa sun bunqasa kasuwancin Kano. Sai dai ta wata fuska za a ce, Kanawa sun 'riqe qaho wasu na tatsar nono'. Domin waxannan Sinawa sai sun qaqale riba kafin Kanawa su sara, daga qarshe har farashi suke karyawa don su samu kasuwa da karvuwa.

Yakasai, (2012) ya bayyana cewa, abin sha'awa shi ne baqi musamman Turawa na bincike da na yaxa addini da kuma na mulki suka fara rubuce-rubuce a kan harshen Hausa cikin harsuna daban-daban da suka haxa da Ingilishi da Faransanci da Polisanci (Polish) da kuma uwa-uba Hausa. Hulxar da ke tsakanin Turawan mulkin mallaka da Hausawa abu ne da ya faru saboda qasar Hausa tana da abubuwan da za su jawo ciniki a cikinta. Misali, akwai manyan hanyoyi na kasuwancin cinikin bayi da ake yi tsakanin Turawan mulkin mallaka da Hausawa da kuma Faransawa da Hausawa.

Hassan, (2013) ya ce a wancan lokacin Kano ita ce cibiyar kasuwanci da sana'o'i. A yayin da Gobir ta zamanto cibiyar noma mai samar da kayan abinci kamar gero da dawa da shinkafa da kifi da nama da dai sauransu. Sai kuma a

hankali a hankali sauran qabilu irin Fulani da Kanuri da Nupe da kuma Gwari suka cakuxe suka koma Hausawa a sanadiyyar cuxanya da auratayya domin mu'amalarsu da harshensu da kuma al'adunsu duk na Hausa ne.

2.5 Qyamar Baqi da Dalilin Yin Sa

Kyama na nufin nuna qin abu musamman idan abin yana da qazanta ko wani yanayi na rashin tabbas! (Bargery, 1934:756 da *Qamusun Hausa*, 2006:294). A yau, za a iya kwatanta matsayin baqi a duniya da wannan azancin maganar Hausawa da suke cewa: 'quda ya ce su baba sun tafi kasuwa dawowarsu sai Allah'. Wannan karin magaana yana fayyaace mana rashin tabbas na tafiya da dawowar baqi a rayuwar yau. Kodayake ta wata fuska kuwa, qyamar baqi halittaciyar xabi'a ce a zuciyar kowa, sai dai na wasu ya fi zafi, amma kamata ya yi, kowa ya faxawa zuciyarsa cewa qyamar baqi tana faruwa a cikin kowace al'umma da sashe na duniya.

Chua, (2015: 63) ya zaqulo wasu dalilai da suke haifar da qyamar baqi kamar haka:

> A ma fi yawan lokuta a cikin al'umma, dukkan wani faxa na qabilanci da ya afku, yana faruwa ne a sanadiyyar rashin kasafta rabon arzikin qasa ko muqamai na siyasa ba daidai ba. Kasuwanci a hannun qabila marar rinjaye yana haifar da qyamar baqi. Misali shi ne a dubi yadda ya faru a cikin al'ummar Chinese-Filipino ta kasance kashi xaya cikin xari (1%) na yawan jama'ar qasar Philippines, amma kuma kashi sittin cikin xari (60%) na tattalin arzikin qasar yana hannunsu. Saboda haka, dole ne a fuskanci hassada da takaici da zai haifar da bore, daga vangaren al'umma mai rinjaye. Hakazalika, a qasar Indonesia, Chinese-Indonesian su ne al'ummar

> da ba ta da rinjaye da suke da kaso uku cikin xari (3%) na yawan jama'a, amma kuma kaso saba'in cikin xari (70%) na tattalin arzikin qasar yana qarqashin gudanarwarsu. Har wa yau, wasu misalai na 'kasuwa a hannun qabila marar rinjaye,' ya haxa da: Chinese a qasashen kudu maso gabas na Asiya da Turawan Latin Amirka da mutanen Afirka ta Kudu da Israeli Yahudawa da ke Isra'ila da gabas ta Tsakiya (middle East) da Croats da ke tsohuwar Yogoslavia da Yarbawa da Igbo da Kikuyu da Tutsi da Indians da Labenese daga cikin waxansu al'umma da ke gabar hamadar sahara a Afirka.

Shi ma Iwezi, (2014:58) ya jaddada nasa ra'ayin da cewa qarfin tattalin arziki shi ne dalilin qyamar baqi a Kano. Ga abin da yake cewa:

> *Economic reasons have been offered as the most plausible explanation for the attack on the Igbo by the indigenous Kanawa host community. A few Kanawa believed that elements of modern economy-bureaucracy, commerce and transport were controlled by the Igbo and other peoples of southern Nigeria. (Iwezi, 2014:58)*
>
> Farmakin Kanawa masu qasa da ya yi qamari a kan Igbo, a ma fi yawan lokuta a sanadiyyar tattalin arziki ne da yake hannuwansu. Kanawa da suka fahimci cewa sha'anin tsarin kasuwanci na zamani da ciniki da kuma sufuri yana hannuwan Igbo da waxansu mutanen kudancin Nijeriya ba su da yawa.

Sai dai, bincike bai yarda da ra'ayin Iweze, (2014) ba domin Igbo raina hankali da qyamar al'adar Kanawa da bambanci na siyasa da Igbo suke yi, shi ne yake haifar da savani. Kodayake, Kanawa sun iya siyasa ba da gaba ba, amma alfahari na Igbo shi ne yake haddasa tarnaqi ga zamantakewar.

Shi kuwa Akiolu, (2015: 6) cewa ya yi:

> Sai dai ana iya bambanta a matakin aiwatarwa. Kodayake, wani yana azuzutawa ne, sobada kamanci

> na yanayi da baixantar kasuwanni da nasarori na ‘yancin walwalar siyasa (Akiolu, 2015: 6)

A nan ana nuna yadda wasu rukunin al’umma suke fitar da takaicinsu a kan mutane.

2.5.1 Nuna Qabilanci ga Baqi

Kusan za a yarda da cewa nuna qabilanci ga baqo ko baqi wani al’amari ne na mutanen na kowane nahiya a duniya. Sai dai Sani, (2014:99) yana da nasa ra’ayin:

> *these wealthy foreigners were the constant object of envy and exploitation, at least in Black Afirca…*(Sani, 2014:99)
>
> Waxannan mawadata na qasashen qetare, su ake wa hassada da ci gaba da amfani da su, domin cim ma wata buqata ta qashin kai, a qasashen baqaqen fata na Afirka

A yayin da Anthony, (1996:46) ya tofa albarkacin bakinsa dangane da yadda qabilanci yake a Afirka da Nijeriya, inda ya ce:

> *Ethnicity in Afirca had been, after all, first and foremost a rifle in the arsenal of imperialism; in the case of Nigeria it had been more like a cannon.* (Anthony,1996:46)
>
> Qabilanci a Afirka ya zama qofa da ake amfani da ita wajen cim ma burin mallaka, musamman a Nijeriya da ya za ma tamkar igwa.

Shi kuwa, Mai Martaba Sarkin Kano Sanusi Lamixo Sanusi na II cewa ya yi, nuna qabilanci ga baqi yana haifar da rashin ci gaban al’umma. Ga abin da yake faxi:

> *The greatness of Kano was always the accommodation and cosmopolitan character of its people. The best Islamic*

> *values of tolerance of diversity, and hospitality for guests and travellers, found true expression among our people. Of recent, there is a creeping parochialism in Kano, manifesting itself not just as a new form of ethnic and religious identity…We must fight against parochialism and retrieve our Nigerian identity, and realize that a narrow mind closes off opportunities to excellence* (Sanusi, 2013:144)
>
> Babbar nasarar Kano a kullum ita ce karvar al'umma da martaba su. Kyawawan xabi'un Musulunci sun kasance faxaxa kulawa da girmama baqi da matafiya don ganin sun samu karvuwa a wajen al'ummarmu. A kwana-kwanan nan an fuskanci koma bayan tunani a Kano, wanda ba kawai ya bayyana yadda wani sabon sha'anin qabilanci da na addini ya samu gurbi a siyasance ba… dole ne mu yaqi gurvataccen tunani don a ceto Nijeriya da matsayinta. Ya kamata a fahimta cewa tsukakken tunani yana toshe kafar arziki da nasarori kyawawa.

A yayin da Baqo (2006:84), ya ce dalilin da ya sa ake nuna qabilanci ga baqi musamman Igbo, shi ne:

> *…Igbo refusal to integrate with the mainstream Kano society unlike other ethnic groups such as the Yoruba, Igala, Nupe da Igbira.*
>
> Rashin amincewar Igbo da su saje a cikin al'adun Kanawa ya bambanta su da sauran qabilu kamar Yarabawa da Igala da Nupawa da kuma Igbira. (Baqo, 2006)

Kodayake shi ma Iweze, (2014:62) cewa ya yi:

> *The attitude of the Igbo in Kano today is that of pride. They see themselves as a big nation, bright future for their trade and as stars in all fields.*
>
> Alfahari shi ne babbar xabi'ar da Igbo suke nunawa a yau a Kano. Haka kuma, suna ganin kawunansu 'yan qasa ma fi xaukaka da hasken samun nasara na dukkan vangarori na kasuwanci.

Duk waxannan ra'ayoyi suna bayyana wasu dalilai da ya sa ake nuna qabilanci ga baqi. Mai Martaba Sarkin Kano, ya bayar da haquri da tunasarwa da cewa Kanawa su koma gurbin halayensu kyawawa da suke nuna wa baqi. Sai dai, dalili na nuna wa baqi qyama, musammaan Inyamirai a Kano, ba zai rasa nasaba da cewa, su ne qabilu da suka fi yi wa Musulunci karan-tsaye (*blasphemy)*. Waxannan jawabai suna da alaqa da wannan bincike.

2.6 Baqi da Muhimmancinsu

Ba gazawa ba ce, idan qasa ko gari ya rungumi baqi, domin alama ce ta hulxar qasa da qasa. New York ce jihar da ta fi kowace jiha karvar dandazon baquwar al'umma (Glazer da Morynihan, 2011). Har wa yau, sun qara fayyace matsayin New York da cewa: " Ita ce jihar da ta zarce kowace jiha a duniya a yawan al'umma da qwararrun jama'a a fannin kasuwanci da ayyuka na fasaha iri-iri da kuma yawan baqin qabilu" (Glazer da Morynihan, 2011). Kodayake, Ojonugwa, (2015) cewa ya yi, a Afirka Kano da Legas da Johannesburg ta Afirka ta Kudu, su ne jihohi masu yawan baqi. Ga abin da yake cewa:

> A cikin Johannesburg akwai baqi 'yan kasuwa da masan'antunsu su ne 'yan Malawi da 'yan Zimbabuwe da 'yan Somaliya da 'yan Mozambi da 'yan Pakinstani da 'yan Bangaladash da kuma 'yan Nijeriya. (Ojonugwa, 2015: 18-19)

Kodayake, su ma mutanen Afirka ta Kudu suna da sana'o'i da masana'antu a garin Kano da wasu sassa na cikin Nijeriya. Ga waxansu kaxan daga ciki: Shoprite da Dstv da Barcelos da Pick n Pay da Spar da Steer da MTN da Mr. Price da

Debonairs da bankin Stanbic da kuma Hungry Lion (http://www.cnn.com/ afirka/ southafrica)

2.7 Alherin Baqi

Alheri na nufin kirki ko aiki nagari ko amfani ko riba (Ibrahim, 2011: 21). Da wannan bayani ne aka fito da abubuwa na alheri da baqi suka kawo birnin Kano.Waxannan irin alheri su ne kamar: masana'antu da sufuri da kuxin faifa da gidan haya da kuma addinin Musulunci. Daxin da xawa, Alan waqa a cikin waqarsa ta *Kano Garin Saye da Sayarwa*, yana cewa:

… waxanda suka kawo saqon manzanmu adali xan baiwa…

A nan mawaqin yana nuna zuwan Larabawa Kano da abin da suka zo da shi, wato addinin Musulunci ta hanyar saye da sayarwa da da'awa (yaxa addinin Musulunci).

A yayin da Malam Aliyu Namangi a waqarsa ta *Keke* yake cewa:

3: Muna murna da mulkin Ingilishi,
Zuwan da suka yi qasarmu ba ta yi tsiya ba.

Aliyu Namangi nuna alherin zuwan Turawa ya yi da abubuwa da suka zo da su kamar: kuxi na faifa da jirgin sama da mota da babur da keke da kuma masana'antu na zamani. Hakazalika, sun kau da kasuwar bayi da cinikinsu (Mani, 1956). Hasali ma, waxannan baqi wadata qasa suka yi da abubuwa na more rayuwa. Haka kuma, abin da ya danganci gidan haya baqi ne suka fara bayarwa a Kano, su ne Inyamirai (Baqo, 2006). A yayin da wasu baqin sun

qirqiro kasuwanni a garuruwansu da ake buqatar kayan da ake samu a kasuwar Kano.

2.7.1 'Yantar da Kanawa Daga Qangin Bauta

'Yanta na nufin fitar da bawa daga qangin bauta (Mani, 1956: 83) da (Bargery, 1934:1106). Sanin kowa ne, ba kamar Kano wajen ciniki a qasan nan, ciniki kuwa ko na me! Saboda haka, cinikin bayi ma Kano ta fi ko ina a qasar Hausa. A qalla dai, kusan ko wace shekara yawan bayin da ake saye daga kasuwar bayin ta Kano sun fi dubu biyar (Mani, 1956:73 da Uba, 2012: 263). Lallai, wannan zalunci ya yi qamari, ba zato, ba tsammani, kwatsam sai Turawan mulkin mallaka suka iso Kano a shekara ta 1903. Ga abin da Gwamna Lugga ya umarci Kyaftin Morland:

> Gwamna Lugga ya umarce shi da cewa in har sun sami shiga Birnin Kano, to da shigarsu abin da zai fara yi, shi ne ya gaggauta ya je ya rufe kasuwar sayad da bayi (Mani, 1956: 85) (Sic)

Saboda haka, abin da Kyaftin Morland ya yi alheri ne ga Kanawa da duniya gaba xaya, domin cire xan adam daga azaba rahama ce.

2.7.2 Samar da Kuxi

Kuxi na nufin duk wani abu da aka yarda da shi don a biya bashi shi ne kuxi. Domin shi ke sauqaqa komai za a iya amfani da shi domin kimar auna kaya ko ma'aunin qodago. Da haka ne musayar kayayyaki da ayyuka ta fara faxaxa, don haka 'yan kasuwa suka qara gano kuxi (Snowdon da Wasu, 1994).

Bannock da Baxter da Rees, (1972:286) suka ba da bayanin kuxi da cewa:

> A wajen manazarta tsimi da tanadi a yau kuxi yana xauke da xawainiyar gwamnati wato kuxin takarda da na tsaba da kuma na asusun bankuna. (Bannock da Baxter da Rees, 1972:286).

Yakasai, (1994:21) cewa ya yi:

> lokacin da Turawa suka fara zuwa qasar nan, sun same mu da farin kuxi watau aringizau (sic), amma daga baya farin kuxi sun vace, sai aka samu kuxin takarda waxanda Turawa suka kawo suka canje su.

Har wa yau, ya ci gaba da cewa: An sami kamar shekaru dubu huxu da suka wuce ke nan, tun da aka fara yin kuxi. Yakasai, (1994) ya cigaba da nuna yadda martabar kuxi take ga misali: mu dubi yadda masaqi wanda ya samu wasu ‘yan kuxi qalilan, kuma ya zartar da yin amfani da su, domin sayo kaya wajen baje koli, kuma ya sayar da su ko kuma musayarsu a wata ranar daban, bayan baje kolin waxanda za a yi wuyar samunsa. Shi kuwa, Zabi (2016) cewa ya yi, bayan zuwan baqi qasar Hausa sai aka samu wasu nau’o’in kuxi da aka yi su da farin qarfe ko zinare ko azurfa ko baqin qarfe da kuma jan qarfe da tagulla a matsayin hanyar cinikayya. A yayin da Aliyu Namangi cewa ya yi a waqarsa ta “Keke”:

4. Zama zamaninsu ne aka zo da faifa
   Kuxi ba masu nauyaya aljihu ba.

Wato, a zamanin Turawan mulkin mallaka aka zo da kuxi na karfe da faifa, waxanda ake ciniki da su na komai na more rayuwa a yau.

2.7.3 Sufurin Zamani

Sufuri na nufin jigilar xaukar kaya daga wani wuri zuwa wani ana biya, musamman da mota ko jirgi (Madugu, 2015: 210). A zamanin Turawan mulkin mallaka aka shigo da jirgin qasa (*dogo*) da jirgin sama da mota da babur da kuma keke (Mani, 1956) da Madugu, (2015) da Uba (2012). Shi kuwa, Aliyu Namangi cewa ya yi a waqarsa ta *Keke*:

5. Daxa zamaninsu ne aka zo da jirgi,
   Ka je Maka ba da tashin hankali ba.
6. Sa'annan ga su babur ga su mota,
   Da farko da a can ba mu san da su ba.

Duk waxannan abubuwa da Malam Aliyu Namangi ya lissafo a da babu su. Abin da aka sani da ake sufuri su ne: jaki da rakumi da alfadari da makamantansu. Sai da Nasara ya zo aka gan su.

2.7.4 Gidan Haya

Qamusun Hausa (2006: 199), ya ba da ma'anar haya da cewa yin amfani da abin wani, kamar gida a biya kuxi bayan wani qayyadajjen lokaci. Gidan haya, kafin Bature ya zo babu gidan haya a Kano, duk da cewa Larabawa baqi sun gabace su. Waxannan Larabawa sun zauna a unguwanni kamar: Kabara da Alfindiki da Alkantara da Jakara, amma ba haya suke zaune ba. Mahukuntan Kano sun ba su gidaje da filaye suka zauna. Hasali ma, kalmar alfundiki na nufin sana'ar karvar baqi (Hira da Munzali Xantata, 19.11. 2017). Haka kuma, shi Bahaushe ko gida xari ya mallaka, sai dai ya bayar a zauna kyauta ranar da yake buqata ya karvi abinsa. Saboda haka, wannan al'ada ta gidan haya baquwa ce, domin Bature ne ya zo da ita, a yayin da ake kyautata zaton har ta zama xabi'a a wajen

Inyamirai, kasancewar Turawa sun daxe a wajensu (Hira da Munzali Xantata, 19.11. 2017). Haqiqa, zuwan Inyamira da Turawa yana xaya daga cikin dalilan samuwar gidajen haya a Kano. Bayan Turawan mulkin mallaka sun haxa Arewacin qasa da Kudanci, sai aka samu dandazon baqi da ya tilasta buqatar gidaje, anan mahukunta Kano suka bayar da unguwanni kamar: fagge da sabon gari da birget, a daidai lokacin an kammala yaqin duniya na farko (I), sai aka dawo da sojojin shiyar Afirka ta Yamma Kano (Royal *West Afircan Frontier Force*). Bugu da qari, wadata ta haifar da samuwar haya, a haka ta za ma sana'a. Lokacin da aka yi yaqin basasa *(civil war*), a shekar ta 1966, Kanawa sun samu mallakar gidajen baqi, amma ta hanyar gwamnati suka samu. Bayan lafiya da lumana ta samu, sai suka riqa ba da haya ga masu buqata. Daga qarshe, a yau a Kano, ba da gida haya sana'a ce mai daraja da take xauke da nauyin jama'a masu yawan gaske.

2.8 Illolin Baqi

Masu azancin magana cewa suka yi, 'Nasara vera baqin dole, ba kwana da ku ba, an tashi da ku' da 'sarki baqon dole'. A wajen Bahaushe Nasara baqo ne, na dole. Saboda shi kaska ne ravi mai jini. (Adamu, 1979) da (Gusau, 2005) da (Ibrahim, 2011).

2.8.1 Otel (*hotel)*

Otel daga sunan ma ka san baquwar kalma ce da Hausawa suka ara daga harshen Turanci (*Hotel).* Ma'anar otel masauqin da ake saukar da baqo, kuma kowace rana akwai kuxi da yake biya (Hira da Vabura, 19.11.2017). Sai dai, kafin

zuwan Turawa, ana sauqar da baqo ne, gidan Sarkin Baqi. Saboda haka, maganar samuwar otel a Kano, tarihi ya nuna cewa otel na farko wani Baturen Faransa ne ya kafa shi, mai suna Otel de France. Ga misalan wasu Otel kamar haka:

2.8.1.1 Otel De France (*Hotel De France 1920)*

Ainihi na wani Bature na (C.F.A.O) ne, amma a yanzu ya koma hannun ‘yan gida. Ga abin da Mustapha Adamu ya faxa a ranar 19.11.2017 da cewa:

> Wannan otel a yau yana hannun Mustapha Adamu ya gada daga wajen kakansa, amma kakan nasa shi ne ya saya daga hannun Bature, bayan Nasara ya tafi, shi kuwa babansa ya gada, har ya zuwa kansa Mustapha Adamu Kampama.

Ana yi masa laqabi da Kampama daga Kalmar ‘kam’ na sojojin Faransa. Haka kuma, an ce a wannan otel ne aka fara yin silma a Kano mai suna Rio Cinema, Kano (Williams, 2005).

2.8.1.2 Central Otel Kano 1924

An gina wannan otel a shekara ta 1924. Dalilin zuwan jirgin qasa (railway) Kano. Asalinsa ana kiransa masauqin baqi *(Guest House)* domin Turawa da suke zuwa da wasu manyan ,ma’aikatun gwamnati na wannan lokaci. Kasancewar Kano ce maqurar jirgin da ya taso daga Legas ko Fatakwal domin kawo kayan kasuwa daga kudu. Saboda haka, wannan otel ya yi farin jini tun zamanin dalar gyaxa.

Kodayake, ga wani misali na illolin baqi da xabi’arsu ta hassada da qyashi daga bakin Oba na Legas:

> *…The future belongs to God. I am not begging anybody, but what you people cannot do in Onisha, Aba or anywhere in you area where you come from, you cannot do it here. (Akiolu 2015: 6)*
>
> Rayuwar gobe ta Ubangiji ce. Ba na roqon kowa, amma abin da mutum ba zai yi ba a garuruwan Onitsha da Aba ko kuma a dukkan wani sashe da kuka fito, to ban yarda a yi a nan ba. (Akiolu, 2015: 6)

A takaice Otel ya yi shekara casa'in da bakwai (97) a Kano. Saboda haka, ta fuskar kasuwanci ya yi rawar gani kamar yadda masu ra'ayin zamananci (*modern development)* suke bayyana ci gaba, amma a xaya gefe illa ya haifar da rusa tarbiya.

2.8.2 Karuwancin Otel 1920

Karuwanci na nufin zaman mace maras miji da saduwa da maza don neman kuxi (Bargery, 1934: 546) da *Qamusun Hausa,* (2006: 236). Tarihi ya tabbatar da cewa asalin gidan haya, karuwanci ne ya samar da shi, har ya zama sana'a a yau a Kano (Shirin hantsi karfe 9:00 na safe, Zaman 'Yan Marina, Rediyo Rahama, 2015). An ce a zamanin Sarkin Kano Abdullahi Bayero aka fara samun savani a kan rabon gado da ake ba wa 'ya'ya mata. Wannan shi ne asalin gidan magajiya da ake wa hamshakiyar karuwa suna. Sai dai, da Turawa suka zo, sai suka ba da 'yancin walwala da sakewa a nan karuwancin otel ya samu kafuwa da bunqasa. (Shirin hantsi karfe 9:00 na safe, Zaman 'Yan Marina, Rediyo Rahama, 2015). Sai dai, abin da ya sa Kanawa na tsoro idan aka bai wa mace gidan

kanta, to za ta yi abin da take so da kanta. Don haka, suka yi ijtihadi *(qoqarin malamai na fitar da hukuncin shari'a wanda babu nassi a kan sa)* cewa ka da a ba ta gidan kanta nag ado.

2.8.3 Kano Kulob (*Kano Club*) 1903

Wannan kulob Turawa mulkin mallaka ne suka kafa shi da nufin samar da wurin shaqatawa da motsa jiki (Hira da Yusuf Manager, 19.11.2017). Sai dai, saboda ana samun ruwan bakaki a kulob xin, sai Kanawa suka fassara shi da wajen rugujewar al'adar Bahaushe, amma asalin manufar kulob xin ba haka ba ce, wajen motsa jiki da nishaxi da kau da damuwa da kuma sada zumunci. Sai dai, kasancewar Kano matattarar baqi ce na kusa da nesa, sai xabi'u marar kyau suka riqa shiga cikin kulob xin. Domin idan kana da kuxi za ka sayi abin da kake so, har ma ka yi abin da ranka yake so.

2.8.4 Shaye-Shaye

Shaye-shaye na nufin shan wasu abubuwa ba bisa qa'ida ba, domin rayuwa ta sauya a shiga halin maye. Shaye-shaye iri biyu ne: shaye-shayen magunguna da shaye-shayen maye (Rahoton BBC Hausa, a Ranar 19/07/2017). Bincike ya tabbatar da cewa, wasu baqi kamar Inyamira su ne suka yi fice wajen fataucin magunguna na maye, waxanda ake shan su ba bisa qa'idar likita ba. Har ila yau, kayan maye da ake sha, waxanda ba magani ba ne, su ma ance baqin Inyamirai ne suke shigo da su Kano. Misali akwai: roci da sirob da wiwi da koken. Bayan waxannan akwai irin su gadagi da kashin qadangare da haukata yaro da makamantansu (Hira da Babangida, a ranar Asabar, 02/03/2017. Unguwar

Nasarawa G.R.A Kano). Waxannan al'adu ne mararsa kyau, kuma Bahaushiyar al'ada ta yi tir da yin su.

2.8.5 Satar Fasahar Kanawa

A yau, baqi sun lalata abubuwa da yawa, musamman ta fuskar sana'o'i. Wani abu da ya addabi Kanawa shi ne satar fasaha da baqi suke yi wa sana'o'in nasu.

Ga abin da Brown (1999:130), ke cewa:

> *Chinese traders are accused of importing counter feit products. According to Brown: Some Chinese manufactures illicitly copy Afircan designs such as wax print textiles and then produce them more cheaply for export back to Afirca. These illegal products not only create economic losses for their patent holders, but they also threaten human health and safety…. Counterfeit Chinese goods have flooded the Afircan markets, not only undercutting those who have created the original products and driving them out of the market, but also creating health risks.*
>
> Wasu Sinawa suna bin haramcacciyar hanya wajen kwaikwayon kayayyaki da kamfanonin Afirka suke samarwa kamar masana'antun saqa, sannan su yi su a wadace da rahusa su kawo su Afirka. Waxannan haramtattun kayayyaki ba wai suna haifar da asara ga masu asalin basirar kawai ba, har ma da barazana ga lafiya…abubuwan da Sinawan suka kwaikwaya ya watsu cikin kasuwannin Afirka, ba wai ya karya farashin kaya a kasuwa ba, a'a ya ma kawar da 'yan kasuwar Afirka daga harkar, kuma yana ma jefa lafiyar jama'a cikin hatsari.

An zargi fatake Sinawa da shigowa da kayayyaki 'yan jabu da suka kwaikwaya. Wannan yana nuna Sinawa gwanayen satar fasaha ne.

Shi kuwa, Ciyaman na kasuwar kantin kwari Mahmud Liti Kul- Kul ya haqiqance da cewa, wasu Sinawa suna kwaikwayon kayayyakin da kamfanoni na asali masu daraja da suke samarwa, sai su shigo da su cikin kasuwa, hakan ya lalata hajoji masu kyau da kamfanonin asali na gida suke samarwa.

> Kafin a rufe kamfanonin: kamar su Nichemtex da 5-star waxanda suke cikin manyan kamfanoni masu samar da ingantattun atamfofi a kasuwa. Nichem ta kasance xaya daga cikin kamfanoni masu samar da kayayyaki kyawawa a Qasa, amma da 'Yan Cana suka kwaikwaiyi kayayyakinsu, sai ta rage farashi daga dubu N3,000 ya faxo zuwa dubu N1,000 ko ma qasa da dubu. Hakazalika, sun saci tambarin Nichem domin su nuna inganci ga nasu kayayyaki.Lalle hakan ya taimaka wajen rushewar kamfanonin gida.

Lallai, kwaikwayon samfurin wasu abubuwan: ci da sha da sutura da na ayyukan gida da na gona da Sinawa suke yi Kanawa a masana'antunsu satar fasaha ce qarara. Alal misali, a yau har garin xanwake da kunun tsamiya da sobo ake kawo wa daga China. Ta fuskar kayan gona har lauje da adda ake samu, barantana wasu atamfofi da yaduka launi-launi.

2.8.6 Mugunta ga Kanawa

Mugunta na nufin qeta ko ha'inci ko cutarwa. Wannan ba halin Bahaushe ba ne. Cikin azancin maganganun Hausawa suna cewa; 'Baqonka Annabinka'. Wato kowace irin kyautatawa ta dace a ba wa baqo. A sanadiyyar haka ne, Bahaushe ya ce: 'Nagari na kowa, mugu sai mai shi'. Saboda haka, babu wanda yake son mugunta. Kowane baqo mai xabi'u irin waxannan ana maraba da shi: halin gaskiya da amana da karamci da ladabi da mutunci da kuma kirki da son al'umma (Yahaya da wasu, 1991).

2.8.7 Qyashi a Kanawa

Qamusun Hausa (2006:295), ya ba da ma'anar qyashi da cewa; kishin da mutum yake nunawa idan wani ya sami wani abu. Ibrahim, (2004) cewa ya yi: Kanawa ba su da qyashi a kan abin da baqo ya samu ko ya zama. Saboda haka ne aka lissafo wasu halayensu waxanda aka sani su ke da su: sakin fuska da maraba da baqi da rashin nuna qabilanci ko qyamar baqi.

Ga abin da Baqo, (2011:288) ya ce:

> *For thousands of years, Kano as an open society had never regarded migrants as unwelcome intruders*.
>
> Kano a matsayinta na alqarya shekaru aru-aru ba ta tava kalon baqi a matsayin abin qyama ba.

Haka kuma, wata xabi'a ta rashin qyashi da Hausawa suke da ita, ita ce ta kyautata wa baqo da sakar masa fuska. Ga abin da Abdulsama, (2015:44) yake cewa:

> *The generous reception and entertainment of guest or strangers socially or economically is part and percel of the Hausa culture.*
>
> Kyakkyawar tarba da ake wa baqi da kulawa a sha'anin zamantakewa ko kasuwanci yana xaya daga cikin al'adun Hausawa.

Kodayake, Hassan (2013:213), jaddadawa ya yi, domin ya fito da wasu xabi'un Hausawa na karamci da kyautata wa baqo, waxanda kyawawan al'adu ne na Kanawa daga cikin, Labarin 'Kalala Da Kalalatu' cikin Magana Jari Ce ta biyu.

Shi ma, Gwangwazo (2001:242), a cikin waqarsa mai suna *Shimfixar Waqa a Tarihin Birnin Kano*, cewa ya yi:

9. Saurin a saba ba wuya kuma nan da nan,
   Da kai da kowa kun zame ‘ya’yan Kano.
10. Ba mai musu wannan batu haka nan yake,
    Kullum maraba maraba ba gajiya Kano.

A nan mawaqin yana nuna yadda Kanawa suke da sauqin kai da son baqi ba gajiyawa.

Sai dai, Hausawa cewa suka yi ra’ayi savanin hankali. Ga abin da Baqo, (2011:291) ya qara fito da shi, a kan xabi’un wasu baqin al’umma:

> *There is no doubt that the situation of the Igbo in Kano can neither fit into normative nor environmental integration due to what can be termed Igbo ethnic nationalism.*
>
> Xavi’ar nuna qyashi da wariya wadda al’ummar Igbo suka nuna a birnin Kano, shi ne ya hanasu caxanya da al’umma.

A nan Baqo yana bayyana halayen Igbo na nuna rashin karamci da kara ce, ya haifar musu da qyashi. Igbo sun ci moriyar Kano da Kanawa, amma har yanzu sun qi karatun ta natsu, game da zamantakewarsu da Kanawa. Domin Kanawa a yau kara suke musu a dukkan wasu sana’o’i da suke aiwatarwa a Kano. Domin Musulunci ne ya zo da kyakkyawar hanyar nunawa baqo karamci da taimako.

2.9. Halayen Baqi Mabambanta

Tarihi ya tanadar mana da cewa, baqi Wangarawa su ne suka kawo addinin Musulunci Kano a zamanin Sarkin Kano Ali Yaji Dantsamiya (1349-1384). Kuma a cikin wannan zamanin ne Musulunci ya samu zama addinin lardi (Al-Hajj, 1968). A yayin da Yarbawa da Nupawa su ne qabilu da suka yarda, suka cakuxe

da mutanen Kano ta fuskar al'ada da auratayya da harshe (Hassan, 2013:536) da (Baqo, 2011:293). Su kuwa, Igbo bijirewa suka yi, domin ba su yarda sun narke cikin al'adun Kanawa ba. Saboda haka, a kullum ake kai musu farmaki idan aka fuskanci ra'ayi mabambanta na siyasa ko na mu'amala (Iweze, 2014).

2.9.1 Baqi a Ma'aunin Kara

Kara na nufin abu ne kana son sa, amma saboda kana jin nauyin mutum, sai a haqura a bar masa don nauyinsa. Wato mutum ya yi maka laifi, amma saboda darajar baquntarsa a wurinka sai ka kyale. Wannan xabi'a babu ita a zukatan wasu baqi, kamar Igbo, domin su ne baqi da aka fi shan wahalar cuxanya. Saboda, babu wata dangantaka ta fuskar siyasa da diflomasiya tsakanin Igbo da Kanawa. Bugu da qari, babu dangantaka ta fuskar addini. (Iweze, 2015). Bayan yaqin basasa, Igbo sun bunqasa kasuwarsu a Kano, domin a yau akwai dangantaka mai qarfi ta ciniki a sanadiyyar wannan kasuwaci ne, suka yi kaka-gida a Kano.

2.10 Baqunta a Wajen Baqo

Baqunta a wajen baqo, ita ce a xabi'ance ya nisantar da tunaninsa da kansa, amma a zahirance yana kusa da al'ummar da suke tare (Pietsch and Marotta, 2009:189).

Adamu, (2014:43) cewa ya yi:

> *...so far history has not recorded any influx of migrants with radically different ideological stands which may warrant an internal conflict between settlers and migrants.*

> Kodayake, tarihi bai tanadar mana da cewa, akwai wata qabila baquwa da ta zo da wani tsattsauran ra'ayi da haddasa fitina a tsakanin baqi da mazauna ba.

Wannan yana nuna mana cewa, babu wata qabila baquwa da ta shigo Kano take haddasa fitina tsakanin Kanawa da Nufawa ko Yarbawa da Qwarori ko Gwanjawa da Buzaye. Sai dai, za a iya tuna wa da rikicin qabilanci tsakanin Kanawa da Inyamirai da ya shafi wasu qabilu da suke da siffa irin ta Igbo.

2.11 Sana'o'i

Sana'a na nufin hanyar da xan'Adam kan bi ya sarrafa albarkatun qasa da sauran ni'imomi da hikimomi da Allah ya yi masa domin ya sami abin masarufi. Asiru, (2009) ya yi bayani a kan ma'ana da tarihin xinki a rayuwar Hausawa a matsayin xinki sana'ar hikima. Ya yi qoqarin bayani a kan yadda yanayin xinkin tufafin Hausawa yake, wato yadda fasalin xinkin maza da na mata suke. Ya nuna cewa a na maza, akwai nau'in babbar riga kamar gare da sace da shakwara da aganiya da wundiya. Akwai kuma ire-iren 'yar cikin manyan riguna na maza, kamar su 'Yar Shara da 'Yar Jos da Falmaran da Zabuni. Ga kuma nau'in wandon maza kamar su Buje da Feto da Kofe da Xan itori da Bulus da makamantansu. Kodayake ya lissafo ire-iren hulunan Hausawa kamar su Zanna Bukar da Mu-Haxu-a-Banki da Zita da 'yar Bichi da sauransu. Sannan ya bayyana nau'in tufafin mata kamar su agwaja da zazu da bazat da sanfaifa da Barno sitayil da kuma buba. Har ila yau, ya kawo wasu nau'o'in 'yan cikin tufafin mata Hausawa, kamar xantofi da fatari ko mukuru da sauransu. Baya da haka, ya ci gaba da bayanin tasirin xinkunan Hausawa, ta yadda ya yi la'akari da

yanayin abubuwan xinkawa da tsawon lokacin yin xinki da ado da kwalliya a xinki. Daga qarshe ya dubi gudunmawar sana'ar xinki ga rayuwar Hausawa. Sai dai a wannan nazari, sana'a tilo aka xauka ita ce xinki.

Shi kuwa Abullahi (2009), ya yi amfani da ra'in Markisanci inda ya xora aikinsa a kai. Aikin ya mayar da hankali ne a kan gurbin tattalin arzikin al'umma *(economic determinism)*, inda ya ce:

> Kowacce al'umma an gina ta ne bisa matakai kamar haka: Ayyuka da kayayyakin da take samarwa; yadda take rarraba kayayyakin da kuma yadda take musayar kayayyakin.Saboda haka, tubalai na al'adun al'ummar duniya sun ta'allaqa ne a kan waxannan abubuwa: Tunani da fasaha da addini da adabi da kuma hukunci. Abu muhimmi a ra'in Markisanci shi ne kada a jahilci abubuwan baya ba tare da ….).

Kodayake, manufar mai nazarin shi ne zaqulo ra'in Markisanci domin a kwatanta shi a kan wasu litattafai na wasan kwaikwayo na Hausa, domin fito da gurbin tattalin arzikin al'ummar Hausawa a yau. A yayin da Marx, K. (1818-1883) a cikin (Bannock da Baxter da Rees, 1972) ya yi qoqarin kawo taqaitaccen ra'i game da tsari da ci gaban al'umma. Ra'insa na tattalin arziki vangare ne kawai amma mai muhimmanci a ra'o'insa na zamantakewa da na siyasa. A ra'ayin Marx, matsayai na al'umma, da tsarinsu na siyasa da ma na al'adu duk sun dogara ne ga irin kayayyaki da ayyukan da suke samarwa.

Heatcote, (1979) a nasa vangaren kuwa, tsokaci ne a kan xinke-xinken da ake yi wa zannuwan gado da rigar filo da irin adon da ake yi wa manyan rigunan gargajiya. Ya yi qoqarin karkasa xinkunan Hausawa zuwa ajujuwa guda goma sha uku (13) dangane da yanayi da irin xinkin da ake yi musu. A aji na 1 – 5,

riguna ne na asake manya da ake yi wa wuya mai murabba'i da babban aljihu, kuma ana yi musu manya-manyan asake a jikin aljihun, da dagi a qafar hagu. A bayan rigar akwai aikin sirfani mai siffar wau. A dama kuwa akwai adon sirfani. Aji na shida (6) kuwa shi ne qananan asake da matsakaicin aljihu. Aji na bakwai (7) qananan daguna da matsakaicin aljihu. Aji na takwas (8) qaramin kwaxo mai linzami. Aji na tara (9), wando ne mai yalwa da kamun qafa. Aji na goma (10) xinkin hula ne. Aji na goma sha xaya (11) adon zannuwa da rigunan mata ne da 'yan kwalaye. Aji na goma sha biyu (12) xinkin keke na kayan maza. Kamar asake ko daguna a manyan riguna. Aji na goma sha uku (13) xinkin keke ne na kayan mata kamar zannuwa da kayan mata.

Shi ma Baqo, (1990) a nasa binciken, cewa ya yi:

> Tun kafin faxuwar daular Fulani a shekarar 1903, Kano take taka muhimmiyar rawa a fuskar kasuwanci, saboda babbar tsohuwar kasuwar Kurmin Kano (Baqo, 1990:10).

Ya qara da cewa:

> An samar da Kasuwar Kurmi ne lokacin mulkin Sarkin Kano Mohammadu Rumfa (1463 – 1499). Kuma dukkan unguwannin cikin qwaryar ganuwa birni suke, domin daga nan ne aka samar da Fagge, wadda take kusa da qofar Wambai, wato babbar hanyar zuwa tsohuwar Kasuwar Kurmi. Fagge na nufin zangon fatake. An kafa Sabon Gari ne a lokacin Turawan mulkin mallaka, ta fara bunqasa daga zamanin nasu. Ke nan, Fagge da Sabon Gari baqi ne suka assasa harsashinsu (Baqo, 1990:10).

Mahadi, (1982) kuwa yana ganin tsarin sarauta na Kano ya taka muhimmiyar rawa wajen bunqasa tattalin arzikin Kano. Idan aka waiwayi Kano a Qarni na 18 da na 19 za a ga yadda tsarin sarauta ya ci gaba kafin daga bisani ya faxi da

kuma yadda ya farfaxo. Zuwan Wangarawa Kano ya taka muhimmiyar rawa wajen sauya al'amarin sarki da masarautar Kano. Har ila yau, ya ce a qarni na 18 Kano ita ta fi kowane lardin qasar Hausa (Bilad as-Sudan arziki).

Daga qarshe, ya yi bayani game da yadda buqatar kuxin gudanar da harkokin fada na yau da gobe ya sa sarakuna qirqiro da wasu muqamai da nufin tatsar talakawa, har daga qarshe wasu suka yi tawaye, wasu rukunin jama'ar kuwa qaura suka yi. Lalle ire-iren wannan zalunci shi ya tunzura masu jihadi har suka yi nasara.

Haka kuma Xan'Asabe, (1987:11) ya ce:

> Ginshikin aikin shi ne nemo tarihin wasu gagga-gaggan 'yan kasuwa a birnin Kano, daga qarni na goma sha tara kawo yanzu. A cikin wannan aiki an binciko tarihin muhimmai daga cikin waxannan 'yan kasuwa da attajirai, an kuma nuna irin gudummawar da suka bayar wajen havaka tattalin arzikin wannan gari na Kano ta fuskoki daban-dabam (Dan Asabe, 1987:11).

A wani wurin kuma, Xan'Asabe (1996), ya yi dubi ne a kan yadda talauci yake a garin Kano. Ya yi bayani a kan abubuwan da kan kawo talauci da kuma yadda talakawa kan tunkari talauci ta hanyoyi daban-daban, misali wasu kan shiga sana'o'i daban-daban domin dogaro da kansu. Cikin sana'o'in akwai kasuwanci da noma da qira da xinki da saqa da jima da ginin tukwane da haqon rijiya da sauransu. Waxannan sana'o'i ne masu buqatar jari, akwai kuma wasu sana'o'in da talakawa kan yi domin a ba su lada, kamar gadi da wazanci da wankau da tuqi da aikatau da turin kura da yasar masai da xinkin qwarya da sauransu. Hakazalika, wasu talakawan kuma kan kauce hanya wajen qoqarin neman

abinci, misali masu sana'ar sata da fashi mukami da karuwanci da caca da daudu da daba da zamba da dabo da makamantansu.

Aikin Tukur, (1999) kuwa ya yi tsokaci ne a kan qasar Hausa da al'amuranta da yanayin qasa, tare da sana'o'in al'ummar wannan wuri. A cikin waxannan sana'o'i kuwa akwai qira da ciniki da xinki da makamantasu. Ya yi bayani dalla-dalla a kan wannan sana'a da yadda suke tallafawa jama'a wajen gudanar da rayuwar yau da kullum. Haka aikin Bello, (1982) ya yi ne a kan yadda aka qirqiro Kano da bunqasarta, tare da yadda aka dunqule ta a zamanin mulkin Turawan Ingila. Aikin nasa ya mayar da hankali ne daga shekaru (1894 zuwa1960) inda ya fayyace yadda tsarin tattalin arzikin Kano yake a zamanin. Daga nan sai ya dubi yadda tsarin tattalin arzikin Kano yake a tubala guda uku kamar haka:

i. Tattalin arzkin Kano bayan Turawa mulkin mallaka a wajen sarakuna gargajiya.
ii. Dangantar kasuwanci tsakanin su masu sarauta da masana'antun Turawa (1903).
iii. Yadda aka bunqasa tattalin arzikin lardin Kano a zamanin Turawa har ta zama cibiyar kasuwancin arewacin Nijeriya.

Sai dai, akwai sana'o'in da ake samun kayan aiki ta hanyarsu, misali qira da sassaqa. Sannan kuma akwai sana'o'in safara da ciniki, kamar fatauci da koli da dillanci da awo da sauransu. Daga qarshe, an kawo sana'o'in yi wa mutane hidima ko gyara kamar wanzanci da kitso da koxa da qwadago da makamantansu. In an dubi aikin Jibril, (1982) ya yi bayani yadda sana'ar xinki take taimakawa al'ummar Hausawa da kuma masu saqa takalmi na Hausawa

suke havaka tattalin arziki na Qasar Hausa. Ya yi bayani a kan waxanda suka samu sakamakon cuxanya da baqi musamman larabawa. Duk da haka, wannan marubuci bai tsaya a nan ba, sai da ya yi bayanin tufafin matan Hausawa na gargajiya da waxanda suka samu daga baqi, musamman Turawa kamar su xan kwali da shimi. A gaskiya an yi qoqarin fito da tasirin baqi a cikin littafin.

A kan bunqasar ciniki a Kano, Shaw (2012), ta tabbatar da cewa a wajajen qarni na (16), birnin Alqahira (Cairo) da Fez da Morocco ne kawai suke gaba da Kano a arziki duk faxin Afirka.Wannan arziki na Kano kuwa ba ya rasa nasaba da iya karvar baqi a harkar kasuwanci. Ibrahim, (2004) ya bayyana cewa xaya daga cikin abubuwan kasuwanci da Kano ta yi fice a kai shi ne farin qyalle, wato alawayyo ko malti, da ake saqawa a Kano xin a fita da shi qasashen duniya na kusa da na nesa. Ya ci gaba da cewa irin waxannan sana'o'i da kasuwanci su ne tushen kafuwar unguwanni da qauyuka, kai har ma da garuruwa na qasar Hausa. Kuma ta hanyar sana'o' i ne ake qulla zare na tsarin cuxe-ni-in-cuxe-ka, wanda ta haka ne akan sami savani ta vangaren masu sana'a, da haka ne kuma za a buqaci mai sasantawa. To ire-iren waxannan dalilai ne suka haifar da shugabanci. Har ila yau, sana'o'in Hausawa sun yi kyakkyawan tasiri dangane da shigowar baqi da zaman su a cikin garuruwa da unguwanni, musamman a qwaryar garin Kano.

Su Daura, (1980) sun yi bayani a kan al'adun Hausawa da sana'o'insu, tare da bayani a kan wasu suturu da baqi suka shigo da su daga Turai, kuma suka yi tasiri a kan suturun Hausawa. Shi kuwa Sallau, (2010) ya yi qoqari ne wajen waiwaye a kan qasar Hausa da mutanenta, har ya zaqulo wasu hanyoyin tattalin

arzikin qasar Hausa kamar noma da kiwo da fatauci da dukanci da qira da saqa da jima da rini da sassaqa. Ya qarqare da yin dubi a kan matsayin Hausawa a yau ta fuskar waxannan sana'o'i.

Shi ma Muhammad, (1985) ya yi nasa qoqarin wajen zayyano wasu sana'o'in Hausawa na gargajiya irin su: noma da su da gini da qira da saqa da kasuwanci, inda ya bayyana waxannan sana'o'i dalla-dalla, tare da yadda ake gudanar da su. Ta fuskar kasuwanci, ga abin da ya ce:

> Kasuwa matattarar al'umma ce, na nesa da na kusa. Jama'a suna taruwa saboda harkar saye da sayarwa. Sau tari kuma a kan zo kasuwa don saduwa da juna saboda zumunci da sauran harkokin zaman duniya (Muhammad, 1985: 54).

Idan aka yi la'akari da sharhin waxannan masana, za a fahimci cewa duk suna magana ne a kan matsayin tattalin arzikin Hausawa da yadda za a inganta shi. Saboda haka, wannan nazari yana kafa hujja da cewa baqi sun bunqasa harkokin ciniki da sana'o'in a birnin Kano. Forrest, (1994:229) cewa ya yi:

> Kano ta samu ci gaban zama cibiyar kasuwanci a zamanin Turawan mulkin mallaka. Fataken da kan zo fatauci daga qauyukansu zuwa birni kafin su qaurato saboda yin fatauci daga kudancin Najeriya zuwa arewacinta. Sukan shigo da hajoji daga gavar teku su kuma koma da amfanin gona kamar gyaxa da auduga. Su kuwa manyan attajirai sun mayar da kawunansu dillalen kamfunan qasar waje, amma kuma sana'o'in gargajiya sun ci gaba da wanzuwa, waxannan sana'o'i su ne: sayar da dabbobi da tsabar gero da goro. Kazalika, sai sana'ar goro ta ci gaba da a yanzu ana xauko goro a jirgin qasa daga kurmi. Sai dai kuma, har yanzu fatake suna samun arziki a wajen Najeriya a sanaddiyar faxaxa kasuwanci, kafin su komo gida Kano su zauna.

A cikin NNPC (1968), an bayyana wasu daga cikin kayayyakin da ake gudanar da sana'o'in Hausawa na gargajiya da yadda suke tallafawa wajen bunqasa tattalin arzikin qasa. Littafin ya lissafo ire-iren sana'o'in Hausa kamar su: jima da qira da dukanci da sassaqa da aski da kasuwanci da makamantansu. Sannan ya yi bayani dalla-dalla a kan waxannan sana'o'i, misali yadda harkar kasuwa da ciniki take gudana. An yi bayani a kan wasu kalmomi da suka danganci harkar kasuwa, kamar su "la'ada" da "albarka" da "dillali" da "riba" da "la'ada-ciki" da "la'ada-waje" da sauransu. Alhassan da wasu, (1982) sun yi qoqarin bayyana yadda ake bi wajen aiwatar da sana'o'in Hausa. Littafin ya bayyana yadda ake gudanar da sana'o'in gargajiya na Hausa. Bayan haka an yi qoqarin rarraba sana'o'in dangi-dangi. Da farko akwai sana'o'in samo abinci kai tsaye, kamar farauta da su da noma da kiwo da kuma fawa. Akwai sana'o'in da ke bayar da sutura da mafaka da kayan hutawa, misalinsu shi ne kaxi da saqa da xinki da rini da jima da dukanci da gini da sauransu

Ita ma Daura, (2013:846) ta tofa albarkacin bakinta a sha'anin sana'a da kasuwanci da kuma tasirin baqi a cikin sana'o'in Hausawa. Ga abin da take cewa:

> A Bahaushiyar al'ada yin sana'a ga kowa wajibi ne domin Bahaushe mutum haziki ne mai kwazo da basira da neman na kai wannan ya sa kuskure ne a kira shi, "Ci ma Zaune', Allah ya albarkaci wannan yanki da sana'o'i daban-daban.Tun kafin zuwan wasu baqi, Bahaushe yake da hanyoyin gudanar da rayuwarsa da sarrafa albarkatun qasa gwargwadon hali (Daura, 2013: 846).

Ta ci gaba da cewa waxannan sana'o'i sun taka muhimmiyar rawa wajen samarwa wannan yanki martaba, musamman sana'ar noma. Domin a bayyana muhimmancin Kano ta fuskar sana'a da kasuwanci Hopkins kwatanta Kano ya yi da cewa: '*Manchester of West Afirca*' Shi ma Heinrich Barth wanda ya ziyarci Kano a shekara ta 1850s, yabo matuqa ya yi a kan masana'antar tufafi da take samarwa 'yan qasa da baqi rinannu tufafi na sawa. Ga abin da yake cewa a kan Kano: wannan ita ce, *London* xin Afirka da *Birmingham da Manchester*. A yayin da Mukhtar, (2014) ya ce faxuwar Katsina a matsayin cibiyar kasuwanci ne, ya kawo nasarar Kano, a sanadiyyar jihadin 1807 na dakarun Shehu Usman Danfodiyo da suka farma garin. Bayan xan lokaci kuma masu jihadi suka yi galaba kan mutanen Katsina. Amma da yawa cikin Katsinawa sai suka gudu zuwa Maraxi, inda daga can suka riqa kawo wa masu jihadin da suka karve gari hari. Wannan hare-hare ya sa 'yan kasuwa da harkar kasuwanci sauya akalarsu zuwa Kano, domin kasuwanci bai bunqasa a yanayi na tashin hankali da rashin tsaro. Bunza, (2013) ya yi magana ne a kan sana'ar bayi. Maqalar tasa ta yi dubi a kan rukunin Turawa da suka fara ratso sassan Arewacin Nijeriya a wajajen shekarar 1821, a qarqashin Jagorancin Clapperton. Ga abin da Bunza ya ce:

> Ayarin ya shigo yankin ne ta Hamada daga Tarabulus suka isa Borno da Sakkwato a lokacin mulkin Sarkin Musulmi Muhammad Bello (Bunza, 2013:787).

Ta fuskar sana'o'in Hausawa, Auta (2006) cewa ya yi, "sana'a ita ce wani tafarkin rayuwar da mutum kan xauka ya bi domin samun abin biyan buqatunsu na yau da gobe". Har ila yau, ya qara bayyana sana'o'in gargajiya na Hausawa da cewa: Sana'o'i ne da aka daxe ana yin su, kuma suna da matuqar muhimmanci ga rayuwar al'ummar Hausawa. Kuma suna da babban matsayi a al'adun kowace

al'umma domin kuwa akasari su ne suke za ma qashin bayan tattalin arzikinta. Kodayeke, Shu'aibu, (2011) ya yi qoqarin bayyana yadda fataucin goro daga Gwanja ya kasance. Ga abin da yake cewa:

> Gwanja shi ne garin da Hausawa ke zuwa fatauci. Suna kai kayayyakin qasarsu su sayar, sannan su sayo wasu kayayyyakin qasar Gwanja irin su goro, wadda ke a yankin Ashanti na Shiyyar Arewa ta qasar Gwalkwas (Ghana a yanzu). (Shu'aibu, 2011).

2.12 Masana'antu

Qamusun da ya danganci harkokin sana'o'i ko cinikayya '*Business Dictionary*' ya bayyana ma'anar masana'anta da cewa: "Wani tsararren wuri ne da ake amfani da injuna wajen samar da kayayyaki masu yawan gaske, waxanda suka maye gurbin masana'antar hannu." (http://www.ratz.edu ranar 28/02/14). Ita kuwa sana'a ko sana'o'i an fara ta ne da musayar kyaututtuka a yayin bukukuwan addini. Ana zuwa da kayayyakin ne don amfani da su a lokacin bukukuwa, su kuma waxanda suka zo da kayayyaki da yawa, sai su shiga yin musaya don karvar waxanda ba su da su. A hankali irin waxannan bukukuwan addini, sai suka riqa riqixewa zuwa wajen baje koli aka manta da maqasudin bikin addinin (Chaucer,1977). Shi ma Spiegel, (1971:49) ya bayyana yadda al'amarin kasuwanci ya kasance. Cewa ya yi, a farko-farkon shekara ta 1050 mailadiyya al'amura sun daidaita matuqa a Turai ta yadda sannu hankali ya bunqasa harqoqi kasuwanci. Farmakin mahara ya kau, amma kuma yaqin sarakuna yana nan, sai dai shi ma karfinsa ya ragu. Hakazalika, tsaro da sarakuna suke bayarwa, ya taimaka wajen yawaitar jama'a kuma an samu vullar sabbin larduna da qauyuka. A qarni na 13 ne, ake jin cewa aka fara mallakar qasar noma. Daga

nan kuma aka fara kakkafa garuruwa sakamakon dandazon al'umma. Sana'o'i sun riqa yin musaya domin a samu abinci daga qauyuka da ke kusa. Wannan ya jawo bunqasa da qaruwar kasuwanci, sai gwanancewa ta zama wata babbar karfafar kasuwanci. Alal misali kafintoci da maqera ba za su iya wadatar da kansu ba, sai sun jingina da kasuwanci (Spiegel, 1971).

Kodayake, a qarshe-qashen qarni na 11 gagarimin ci gaban kasuwanci tsakanin qasa da qasa da aka samu ya tallafa wa wannan fafutuka. A qarni na 12 garuruwan da suke arewacin Italiya da tsakiyar Jamus da Flanders sun kasance muhimman cibiyoyin kasuwanci, don haka kuma sai al'umma da kasuwanci suka riqa faxaxa. A daidai qarni na 13 barasar Faransa da ulu da ma'adanai da sinadirai na Jamus sun kasance abubuwa na xaukaka sana'o'i da suka jawo bankuna da kakkafa sababbin cibiyoyin kasuwanci.

2.12.1 Furfure na nufin musayar kayayyaki ko hajoji da ayyuka ba tare da amfani da kuxi ba (Bannock da Baxter da Rees, 1972:37). Duk da cewar furfure hanya ce marar inganci, amma kuma tana buqatar lokaci. A qaddara mutum mai sana'ar hannu ne kuma ya yarda zai qera wa xan kasuwa agogo, shi kuma ya musaya masa da agwagi guda goma, iyalinsa ba za su iya cinye agwagi biyu a wannan dare ba, amma tabbas ragowar takwas za su lalace, to don gujewa haka dole mutum ya yi saurin samo wani xan kasuwar wanda yake da ganyayyaki kuma yake buqatar agwagi. Idan kuma xakin mutum yana zuba ne, dole ya nemi kafinta domin su yi musaya. Idan duk wannan ba ta yiwu ba, dole mutum ya sani cewa musayar agwagwa xaya daidai take da biredi guda biyar ko kandir guda goma (Gilbert, 1969). Har wa yau, musaya iri-iri ce akwai ta ciniki da wadda ba ta

ciniki ba. Musaya ta ciniki ita ce wadda ta shafi saye da sayarwa da fatauci da kuma sana'o'in da matan aure suke yi a cikin gidajensu. A yayin da wadda ba ta ciniki ba, ita ce wadda aka samu daga addini da nasaba. Ire-iren wannan musaya tana faruwa a tsakanin 'yanuwa a lokacin bikin zanen suna da kaciya da bikin aure da makamantansu (Glazer da Morynihan, 2011). Shi kuwa, Mukhtar (2014) qarin haske ya yi a kan yadda aka riqa musaya a masana'antun qasar Kano. Ga abin da yake cewa:

> Masu masana'antu daga gundumomin Kano da Bauchi da Niger sun tattara a cibiya da ake samar da tama, suka mayar da hankali wajen samar da kayayyaki da kuma masana'anta mai inganci wajen samar da muhallin musayar ra'ayoyi da fasaha da dabarun aiki, don tabbatar da kyautatuwar masana'antun (Mukhtar, 2014: 72)

Sai dai, Auta (2006:197) cewa ya yi:

> Bambance-bambancen buqatu ne ya haifar da bambance-bambancen sana'o'i wanda shi kuwa ya haifar da furfure, wannan kuma shi ne tushe da asalin havakar sana'o'in Hausa.

Saboda haka, abin lura a nan shi ne tsarin sana'o'in Hausawa tun asali an gina shi ne bisa tsarin cuxe-ni-in-cuxe-ka.

2.12.2 Jari yana nufin duk wani abu wanda yake a matsayin kuxi ko yake da daraja irin ta kuxi wanda za a iya juya shi ta hanyar kasuwanci ya kuma qaru a yawansa ko darajarsa ta asali (Pam, 2000). Shi kuwa, El- Rufa'i (2001) cewa ya yi, jari na nufin uwar kuxi da ake kasuwanci da ita. Jarin da mai shi ya yi amfani da abinsa wajen wasu harkokin ba shi da dangantaka da kadara. Kazalika, jarin kuxaxe ana sasu cikin masana'anta don a juya su ta hanyar kasuwanci. Masana'antu sukan fara ne daga gida inda masu su, a mafiya yawan lokuta

iyalan wannan gida ne za su yi wasu kayayyaki ko kuma su harhaxa kayayyakin da aka samar da su a gona (Lovejoy, 1980). Waxannan masana'antu na gargajiyar Hausawa, su ne masaqa da majema da madafa da marina da maqera da makamantansu. Dangane da sha'anin masana'antu na gargajiya, za a iya alfahari da wannan karin maganar Hausawa da suke cewa, 'Tun kafin a haifi uwar mai sabulu, balbela take da farinta'. Ma'ana Hausawa suna da masana'antunsu da suka gada wajen iyaye da kakani tun kafin su fara cakuxuwa da baqi. Don haka ne, Heinrich Barth a shekara ta 1857, ya tabbatar da cewa: "babu wata shaidar da ta nuna gundumar Kano ta yi aron fasahar qere-qere". Kodayake, a zamanance, ya kamata a yi bayanin juyin juya hali da aka fuskanta na masana'antu. Wannan juyin juya halin masana'antu da ya faro a shekarar 1750 a Ingila, da na Faransa a shekarar 1830, zuwa qasar Belgium shi ne ya canji tsarin nan na gudanar da sana'ar yin kayayyaki a gidaje, ya zuwa tsarin kafa manyan masana'antu da ya watsu zuwa qasashe (Archibald, 1965). Har ila yau, juyin masana'antu ya auku a Jamus a shekarar 1850, sai a Amurka a shekarar 1860, na Japan kuma a shekarar 1870, na Rasha kuma bayan shekarun 1900. Sana'o'in hannu a gidaje ko kuma mu ce qananan masana'antu da suke maye gurbin bauta, su ne suka havaka, suka haifar da juyin juya hali a fagen manyan masana'antu da a yau suka zama qashin bayan duk wani arziki ko kuma qarfin soji da ake tinqaho da su (Elliot, 1978).

Ta wannan fuska ce Makaxa Musa Xanba'u ya qara fayyace mana yadda al'ummu suke ganin masana'antunmu, a cikin waqarsa mai suna *Gargaxi ga Hukumar Nijeriya*:

Xanba'u: In kamfuna da dama cikin Nijeriya,
Masana'antu da dama cikin Nijeriya.
Amshi: Saboda hakan ga mu ba mu qyashin wasu.
Danba'u: In kamfuna da muke da su, masana'antunmu.
Amshi: Duk mu adda abinmu mun daina bayarwa aro.
Danba'u: In kaya na aro idan sun zame ba naka ba.
Amshi: Da ka gama moriya sai ka mai da maigida.
(Xangulbi, 2013:451)

Sai dai duk da haka, a wajen Bahaushe akwai wasu hanyoyin shigar kuxi da ba sa buqatar jari, sai dai a tanadar musu kayayyakin aiki da fatan Allah ya ba da rai da lafiya. Irin waxannan sana'o'i su ne: kwadagon ga-aiki da aikatau da kuma nikau.

2.13 Naxewa

Babin ya kawo bayanai da suke da jivi da wannan bincike, wato kamar yadda baqi a zamunna daban-daban da suka shigo qasar Hausa, musamman Kano a lokacin Turawan mulkin mallaka da bayan mallaka, wato bayan samun 'yanci har ya zuwa zamanin dimokaraxiyya a yau. An yi hakan ne, domin a sami damar zaqulo alherin waxannan baqi. Babu shakka, masana da dama sun tofa albarkacin bakinsu a kan xaixaikun mutane da suka shigo Kano, amma ba a mayar da hankali a kan irin gudummawar da suka kawo wa garin Kano ba, musamman ta fuskar bunqasa da sauye-sauyen da sana'o'in gargajiya suka samu, har ake iya gane tasirin zamani a cikinsu. Hakazalika, idan ka dubi sha'anin hanyoyin tattalin arziki ya havaka; sana'a ta samu, ga farashi ya daidaita, sai inda kake so za ka yi sayayya. A takaice, wannan bincike ya sha bamban da waxanda suka gabace shi ta fuskoki da dama. Alal misali, aikin Baqo, (1990) tarihi ya duba na unguwar Sabon Gari a Kano ta fuskar tattalin arziki da zamantakewa daga shekara (1913-1980). Shi kuwa Dukawa, (1992) ya

nazarci bunqasar sana'o'i da ci gaban qananan masana'antun jihar Kano. Kodayake manufar wannan aiki ita ce zaqulo da gudummawar baqi a garin Kano ta la'akari da tattalin arziki da tarihin baqi a harkokin sana'o'i da ciniki na Kanawa. Dukkan ayyukan da aka yi bita babu wanda ya tavo wannan vangare kai tsaye, sai dai xan abin da ba a rasa ba. Kodayake, a babi na uku ne, aka fito da xaixaikun gudummawar baqi a cikin jadawali domin samun sauqin fahimta.

BABI NA UKU

HANYOYIN GUDANAR DA BINCIKE

3.0 Gabatarwa

Bincike ya hau tozo uku domin qyallaro bayanansa. Bayan fitar fitattun ayyukan da suka gabata. An tsara tambayoyin bincike domin qididdiga kayan aiki. Zamani riga, tilas aka yi gaba da gaba da yanar Gizo domin samun bayanai daga sauran masana, gabanin a kwaikwaya.

3.1 Kano

Dokaji, (1958) ya yi qoqarin ba da Tarihin Kano da gidajen sarakunan Kano tun daga Bagauda da Rumfa da Kutumbi a cikin sarakunan have na Kano. Hakazalika ya ci gaba da ba da tarihin mulkin Fulani a Kano. Lalle idan za a ba da labarin mulkin Fulani dukansa ya dangana da Shehu Usumanu Xanfodiyo da kuma jihadinsa. Marubucin ya kammala littafin nasa da tarihin sarakunan Fulani

zamanin Turawa ya zuwa yau. Kano jiha xaya ce daga cikin jihohin Nijeriya. A shimfixe take a arewa maso yamma na shiyya guda a qasar Nijeriya. An qirqireta a ranar Mayu 27, 1967. A lokacin mulkin soja, Shugaban qasa na wannan zamani shi ne Janar Yakubu Gawon. Danyaro, (1997) cewa ya yi, jihar Kano na da dogon tarihi, kamar yadda aka samu. Garin Kano ya kafu tun sama da shekaru dubu da suka wuce. A halin yanzu wannan gari yana da qananan hukumomi guda arba'in da hudu (44) kamar haka: Ajingi da Albasu da Bagwai da Bebeji da Bichi da Bunkure da Dala da Danbatta da Dawakin Kudu da Dawakin Tofa da Doguwa da Gabasawa da Garko da Garun Malam da Karaye da Kibiya da Qiru da Kumbotso da Kura da Qunchi da Madobi da Makoxa da Minjibir da Kano Municipal da Nassarawa da Rimin Gado da Rogo da Shanono da Sumaila da Takai da Tarauni da Tsanyawa da Tudun wada da Tofa da Warawa da Wudil. Gidan sarki mai tsohon tarihi da aka gina shi sama da shekaru xari biyar da suka wuce. A yau gidan sarki yana cikin qaramar hukumar birni wato Kano Municipal. Kano ita ce jiha ma fi yawan jama'a a arewacin Nijeriya, kamar yadda alqaluman qidaya suka tabbatar a shekara ta 2007. Haka kuma, an bibiyi tarihin yawan jama'a da suke Kano, tun daga alqaluman Turawa har ya zuwa yau. A yau Dr. Abdullahi Umar Ganduje ne Gwamna Kano. A yayin da Alhaji Sanusi Lamixo Sanusi na (II) shi ne Mai Martaba Sarkin Kano.

Jadawali na 1: Yawan Al'ummar Kano Daga Qarni na Goma Sha-Shida (Q16) Zuwa Yau

Shekara	Tushen Bayani	Qiyasi	Farfajiyar Kano
Qarni 16	-	Kimanin 75,000	Badala
1824	Clapperton	30,000-40,000	Badala
1857	Barth	Kimanin 30,000	Badala

1894	Robinson	Kimanin 100,000	Badala da Fagge
1911	Frishman 1977	39,368	Badala da Fagge
1933	Frishman 1977	88,458	Birnin Kano
1963	Frishman 1977	250,000	Birnin Kano
1973	Frishman 1977	322,000	Birnin Kano
1991	Kidaya 1991	1,579,721	Babban Birnin Kano
2006	Kidaya 2007	Kimanin 3,000000	Babban Birnin Kano

Tushen Bayani: Barth, (1857) da Staudinger, (1885) da Clapperton, (1824) da Iweze, (2014).

3.2 Hanyoyin Tattaro Bayanai

A wajen gudanar da wannan bincike, an yi amfani da sanannun hanyoyi kamar yadda tsarin bincike na ilimi ya tanada. Daga cikin hanyoyi da aka yi amfani da su wajen tattaro bayanan sun haxa da:

i. ziyartar xakunan karatu

ii. ziyartar gidajen tarihi

iii. ziyartar kasuwanni da unguwannin Kano

iv. ganawa da ‘yan gida da baqi a kan sana’o’i

v. tambayoyin bincike (Questionaire)

3.2.1 Ziyartar Xakunan Karatu

A wajen gudanar da wannan bincike, an kai ziyarce-ziyarce xakunan karatu da kuma cibiyoyin bincike, domin samun littattafai da kundayen bincike da maqalu da takardu da sauran bayanai da suka taimaka wajen gudanar da bincike cikin nasara. Domin neman muhimman bayanai an ziyarci xakunan karatu na Sashen Harsunan Afirka da Al’adu da kuma xakin karatu na Sir Kashim Ibrahim dukkansu a Jami’ar Ahmadu Bello ta Zariya. An kuma ziyarci xakin karatu a

Sashen Nazarin Harsunan Nijeriya Jami'ar Bayero Kano da kuma xakin karatu na Jihar Kano. An ziyarci xakin karatu na Sashen Tsimi da Tanadi na Jami'ar Bayero da Sashen Nazarin Zamantakewar xan Adam na Jami'ar Ahmadu Bello Zariya, har ma da na Jami'ar Bayero da kuma sashen Tarihi na Jami'ar Ahmadu Bello da ke Zariya.

3.2.2 Ziyartar Gidajen Tarihi

Wannan bincike ya kai ziyara ta musamman gidajen tarihi domin samun muhimman bayanai da suka taimaka wajen gudanar da binciken. Daga cikin gidajen tarihi da aka ziyarta sun haxa da: Gidan Tarihi na Kaduna da Hukumar Tarihi da Adana Al'adun Gargajiya ta Jihar Kano da kuma Rediyo Freedom.

3.2.3 Ziyartar Kasuwa da Masana'antun Hausawa na Gargajiya

Bincike ya kai ziyara ta musamman zuwa ga wasu masana'antu domin a tabbatar ko nazarin zai yiwu ko a'a. Kodayake, an gudanar da bincike na wucin-gadi, an samu sa'a sun haqiqance da cewa akwai, abubuwa da dama da baqi suka shigo da su cikin sana'o'in Hausawa na gargajiya. Misalai a sana'ar rini da saqa da qira da jima da kuma xinki da sauransu. Haka kuma, a sha'anin sufuri ma, an samu bayanai na ilimi daga bakunan masana a kan al'ummar da ta fara gudanar da sufurin zamani.

3.2.4 Ganawa da Masu Sana'o'i

A wajen gudanar da wannan bincike, an tallata wannna batu ta fuskar tattaunawa da baqi na qasa a kan cewa, waxanne sana'o'i suka zo da su Kano. Igbo su suka

kawo gugar tufafi da ake yi wa sutura wankakkiya. A yayin da Yarabawa suka kawo tura amalanke (omolanke). Buzaye suka zo da kura wace ake sayar da ruwa da ita a yau. Mutanen Ghana su suka kawo murhun karfe da ake amfani da gawayi na maqera. A yayin da mutanen Mali suka inganta marina da abubuwa na rini iri-iri kamar soda da kemikal. Larabawa sun kawo tufafi iri-iri da nau'o'in abinci iri-iri; kamar yadda suka faxa cewa, ana sarrafa alkama a yi abinci sama da goma (10). Har ila yau, ga harkokin sufuri da suka zo da su na zamani da kasuwanci. Daga qarshe su ma Turawa an leqo irin ta su gudunmawar da suka kawo a sana'o'i iri-iri, misali sana'ar qira an samu gas da laminuwar da kuma siminti.

3.3 Zaven Abin da Aka yi Bincike a Kai.

An aiwatar da wannan bincike a cikin birnin Kano. An yi amfani da tambayoyin bincike guda xari da hamsin (150). Akasarin waxanda suka amsa tambayoyin Musulmi ne da Kirista. A yayin da masu adadin shekaru tsakanin 45-60 su ne, suka ba da amsoshin tambayoyin binciken. Ta fuskar jinsi adadin maza casa'in da huxu (94) ne suka amsa tambayoyi, a yayin da mata kimanin hamsin da shida (56) ne suka amsa tambayoyin binciken. Haka kuma, masu aure da suka amsa tambayoyi suna da kaso sittin da biyu da xigo biyar (62.5%) cikin xari, sai dai kaso ashirin da biyar (25%) shi ne, na waxanda ba su da aure da suka amsa tambayoyin binciken. Har wa yau, qabilun da akasari su ne suka amsa tambayoyi su ne Hausa-Fulani. Sai shaidar ilimi da aka samu adadin masu sakandire ashirin (20) da ya yi daidai da kaso goma sha-uku da xigo uku (13.3%). Waxanda suke da satifiket adadi goma sha-uku (13) da ya yi daidai da

kaso takwas da xigo bakwai (8.7%). Haka kuma, difuloma suna da adadi goma sha-uku (13) da ya yi daidai da kaso takwas da xigo bakwai (8.7%), a yayin da masu NCE suke da adadi talatin da xaya (31) da ya yi daidai da kaso ashirin da xigo bakwai (20.7%). Su kuwa, masu digiri na xaya sun xauki adadi talatin da xaya (31) da ya yi daidai da kaso ashirin da xigo bakwai (20.7%), sai waxanda suke da digiri na biyu suka xauki adadi biyar (5) da ya yi daidai da kaso uku da xigo uku (3.3%). Su ma, masu digiri na uku, suna xauke da adadi shida (6) da ya yi daidai da kaso huxu (4%), daga nan, sai masu karatun allo da suke xauke da adadi goma sha-takwas (18) da ya yi daidai da kaso goma sha-biyu (12%). Rukuni na qarshe shi ne, na waxanda babu karatun allo ko boko da suka xauki adadi goma sha-uku (13) da ya yi daidai da kaso takwas da xigo bakwai (8.7%).

Jadawali na 2: Sunayen Kasuwanni da Aka Zava

Kasuwanni	**Adadi**	**Kaso cikin xari%**
Kwari	12	8%
Kurmi	26	17.3%
Sabon gari	26	17.3%
‘Yan lemo	12	8%
‘Yan kaba	7	4.7%
Kofar ruwa	12	8%
Abbatuwa kasuwa	12	8%
Kasuwar ujile	12	8%
Kasuwar singa	12	8%
Dawanau	19	12.6%
Jimilla	150	100%

3.4 Dabarun Zaqulo Masu ba da Bayani

An yi amfani da dabaru sanannu guda biyu, wajen tattaro bayani daga bakunan al’umma. Haka kuma, an zavi kasuwanni da ake gani su ne suka fi dacewa da a

yi amfani da waxannan dabaru: zavin rukuni (*cluster sampling*) da zavin sake (*ramdom sampling*).

3.4.1 Zavin Rukuni *(cluster sampling*):- Wannan wani salon zavi ne da mai bincike zai ziyarci matattarar al'ummar da yake buqata da su bayar da bayani a kan nazarin. Alal misali: mai neman yadin shadda ko atamfa a Kano, sai ya tafi Kasuwar Kwari, a yayin da mai buqatar gero, sai ya tafi kasuwar Dawanau.

3.4.2 Zavin Sake ko Ido-rufe (*ramdom sampling*):- W ani nau'in zavi ne da ake yi ba tare da wata shimfixaxxiyar qa'ida ba, wajen tattaro bayani daga bakunan al'ummar da mai bincike yake buqata. Alal misali: daga cikin jerin jama'ar da mai bincike ya tattara kowa yana iya ba da bayani ko amsa.

3.4.3 Zavi Mai Dalili (*purposive sampling*):- Anan mai bincike zai fito da dalilansa, na zavar wajen da yake so ya gudanar da bincike. Alal misali: an zavi Kano, a wane dalili? Wace kasuwa?

3.4.4 Zavi Mai Matakai (*multi-stage sampling*):- A nan ana, aiwatar da waxannan zavi ne, a mataki-mataki na neman bayani daga wajen irin al'ummar da bincike ya jivanta. Alal misali, za a fara daga matakin jiha har zuwa qaramar hukuma da unguwa. Kasuwar Sabon Gari tana jihar Kano, qaramar hukumar Fagge, a unguwar Sabon Gari.

3.5 Sakamakon Bincike

A nan ne aka tattara amsoshin waxanda suka ba da bayani daga takardar neman bayanin bincike cikin jadawali. An cusa kowane bayani a gurbin da ya kamata.

3.5.1 A naka ra'ayin, su wane ne baqi a Kano?

Jadawali na 3: *Baqin mutanen da suka zo Kano*

Sunayen baqin mutane	**Adadi**	**Kaso cikin xari (%)**
Turawa	30	23.4%
Mutanen Kudancin Nijeriya	27	21.0%
Larabawa	24	18.6%
Qwarori	20	15.6%
Mutanen Wasu Sassan Nijeriya	15	11.7%
Mutanen Wasu Qasashe Maqwabtan Nijeriya	12	9.4%
Jimilla	128	100%

Jadawali na biyu yana nuna cewa adadin mutane talatin (30) masu wakiltar kaso ishirin da uku da xigo huxu (23.4%) su ne masu yawa da suka ce Turawa su ne baqi. Daga nan, sai mutanen kudancin Nijeriya masu kaso ishirin da xaya (21.0%) da ya yi daidai da adadi ishirin da bakwai (27). Haka kuma, Larabawa su ma sun xauki adadi ishirin da huxu (24) mai wakiltar kaso goma sha-takwas da xigo shida (18.6). Haka kuma, Qwarori su ma sun xauki adadin mutane ishirin (20) da ya yi daidai da kaso goma sha-biyar da xigo shida (15.6%). Mutanen wasu sassan Nijeriya sun xauki kaso goma sha-xaya da xigo bakwai (11.7%) madadin adadi goma sha-biyar (15) na ra'ayin jama'a da ya nuna cewa su ma baqin al'ummu ne. Ra'ayi na qarshe ya nuna cewa, mutanen wasu Qasashe maqwabtan Nijeriya sun xauki adadi goma sha-biyu (12) da kaso tara da xigo huxu (9.4%) cikin xari.

3.5.2 Wace baquwar al'umma ce kake ji ta fara hulxar kasuwanci a Kano?

Jadawali na 4: *Al'ummar da ta fara hulxar kasuwanci da Kano*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**

Larabawa	40	39.6%
Buzaye	12	11.9%
Gwanjawa	10	9.9%
Turawa	10	9.9%
Yarbawa	08	7.9%
Nufawa	08	7.9%
Qwarori	08	7.9%
‘Yan Mali	05	4.9%
Igbo/ Inyamirai	00	00%
Jimilla	101	100%

Ta la’akari da jadawali an samu ra’ayin mutane arba’in (40) da ya yi daidai da kaso talatin da tara da xigo shida (39.6%) da ya nuna cewa Larabawa ne suka fara hulxar kasuwanci da Kano. Buzaye masu adadi goma sha-biyu (12) da yake wakiltar kaso goma sha-xaya da xigo tara (11.9%). Sai dai su ma, Gwanjawa sun samu adadi goma (10) daidai da kaso tara da xigo tara (9.9%). Turawa masu adadi goma (10) da kaso tara da xigo tara (9.9%) suna daga cikin mutanen da suka yi hulxa ta kasuwanci da Kano. Kodayake, su ma Yarabawa suna da adadin mutane takwas (08) da ya yi daidai kaso bakwai da xigo tara (7.9%). Hakazalika, su ma Nufawa sun sami adadi mutane takwas (08) na ra’ayin jama’a da ya yi daidai da kaso (7.9%). Qwarori suna da adadi takwas (08) da kaso bakwai da xigo tara (7.9%). Daga qarshe, sai ‘yan Mali da ke xauke da adadi biyar (05) da ya yi daidai da kaso (4.9%) a cikin xari.

3.5.3 A naka ra’ayi, waxanne abubuwa ne suka kawo wa Kano ci gaba?

Jadawali na 5: *Abubuwan da suka kawo wa Kano ci gaba*

Manyan abubuwan da suka sa birnin Kano bunqasa	Adadi	Kaso cikin xari (%)
Makaranta	40	35.7%
Yawan al'umma	25	22.3%
Kasuwa	20	17.9%
Masana'antu	15	13.4%
Qwadago	12	10.7%
Jimilla	112	100%

Dangane da abubuwan da suka kawo wa Kano ci gaba, ra'ayin mutane ya bambanta, amma ta la'akari da jadawali za a fahimci cewa makaranta ce, take gaba wace ta xauki adadin mutane arba'in (40) wanda yake wakiltar kaso talatin da biyar da xigo bakwai (35.7%). A yayin da yawan al'umma ya xauki kaso ishirin da biyu da xigo uku (22.3%) da ya yi daidai da adadin mutane ishirin da biyar (25). Daga nan, sai kasuwa da aka samu adadin mutane ishirin (20) madadin kaso goma sha-bakwai da xigo tara (17.9%). Ita ma masana'anta ta samu adadi na mutane goma sha- biyar (15) da kaso goma sha-uku da xigo huxu (13.4%). An qarqare da qwadago da ya xauki kaso goma da xigo bakwai (10.7%) da ya wakilci adadin mutane goma sha-biyu (12).

3.5.4 Yaya tsarin kasuwanci yake kafin zuwan baqi a Kano?

Jadawali na 6: *Yadda kasuwanci yake kafin zuwan baqi Kano*

Tsarin kasuwanci a da	Adadi	Kaso cikin xari (%)
ba-ni- gishiri- in-ba-ka-manda	40	37.0%
gudanar da ciniki a tsakanin gidaje da qananan masana'antu	18	16.7%
saye da sayarwa	18	16.7%
amfani da wuri	14	12.9%

musaya ta ayyukan hannu	10	9.3%
fatauci/maduganci	08	7.4%
Jimilla	108	100%

Jadawali na biyar ya nuna cewa adadin mutane arba'in (40) masu kaso talatin da bakwai (37.0) sun bayyana yadda kasuwanci yake, kafin zuwan baqi Kano da cewa ba-ni- gishiri- in-ba-ka-manda aka yi. Haka kuma, an samu masu ra'ayin cewa saye da sayarwa sun xauki adadi goma sha-takwas (18) daidai da kaso sha-shida da xigo bakwai (16.7%). Sannan kuma akwai masu ra'ayin cewa, an gudanar da ciniki a tsakanin gidaje da qananan masana'antu da ya xauki adadi goma sha-takwas (18) da ya yi daidai da kaso goma sha-shida da xigo bakwai (16.7%). Su ma, masu ra'ayin amfani da kuxin wuri sun xauki adadi goma sha-huxu (14) da yake wakiltar kaso goma-sha-biyu da xigo tara (12.9%). Har ila yau, wasu suna da ra'ayin cewa, musaya ta ayyukan hannu waxanda suka xauki adadi goma (10) da yake daidai da kaso tara da xigo uku (9.3%). Sai dai, masu ra'ayin fatauci da maduganci suna da adadi takwas (08) daidai da kaso bakwai da xigo huxu (7.4%) cikin xari.

3.5.5 A naka ra'ayi waxanne baqi ne suka shigo da sufuri na zamani Kano?

Jadawali na 7: *Baqi da suka shigo da sufuri na zamani Kano*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Turawa	51	39.8%
Qwarori	29	22.7%
Gwanjawa	16	12.5%
Yarbawa	13	10.2%
Larabawa	10	7.8%
Inyamirai	05	3.9%
Yan Mali	03	2.3%
Nufawa	01	0.8%

Buzaye	00	00%
Jimilla	128	100%

Jadawali na shida ya nuna adadin mutane hamsin da xaya (51) mai xauke da kaso talatin da tara da xigo takwas (39.8%) ne baqi da suka shigo da sufuri na zamani Kano wato Turawa. Daga su, sai Qwarori da suka xauki adadin mutane ishirin da tara (29) wanda yake wakiltar kaso ishirin da biyu da xigo bakwai (22.7%.). Har wa yau, Gwanjawa masu kaso goma sha-biyu da xigo biyar (12.5%) da ya yi daidai da adadin mutane goma sha-shida (16) sun yi hulxa ta sufuri na zamani da Kano. Yarbawa da suke da adadin ra'ayin mutane goma sha-uku (13) da kaso goma da xigo biyu (10.2%). Sannan Larabawa da su ma suka xauki adadi na ra'ayin mutane goma (10) da kaso bakwai da xigo takwas (7.8%). Inyamirai suna xauke da adadi biyar (05) da ya yi daidai da kaso uku da xigo tara (3.9%). Haka kuma, 'Yan Mali suna xauke da adadi uku (03) da yake wakiltar kaso biyu da xigo uku (2.3%). Kazalika, Nufawa sun samu adadi adadi xaya (01) da ya yi daidai da kaso (08%) cikin xari.

3.5.6 Ta wace hanya baqi suka inganta sana'o'in Hausawa?

Jadawali na 8: *Hanyoyin da baqi suka inganta sana'o'in Hausawa*

Hanyoyin da aka inganta sana'o'i a Kano	**Adadi**	**Kaso cikin xari (%)**
Baqi sun yi qoqarin farfaxo da sana'o'in gargajiya, ta hanyar nemawa kayayyakin Kanawa kasuwa a waxansu qasashe da kuma sayo abubuwa daga wasu qasashe, su kawo Kano don masu buqata.	30	28.0%
Baqi sun inganta tattalin arzikin Kano, ta hanyar tallata abubuwan da ake yi a Kano. Misali abinci da sutura.	20	18.5%
Baqi sun bayar da kayayyaki bashi da kuma rage farashi ga 'yan kasuwa. Alal misali cikin Kasuwar Kwari	18	16.7%
Baqi sun wadatar da al'umma da kayayyakin ayyuka a sauwaqe. Kamar noman rani	15	14.0%
Baqi masu fataucin Jeka-ka- dawo sun taimaka wajen mayar da Kano gagara-gasa ta fuskar ciniki da masana'antu a Kano.	15	14.0%
Baqi sun ingantar da sana'ar kayan noma: rixi da sovo da auduga da tumatir da kuka da qarago	10	9.3%
Jimilla	108	100%

Bincike ya zaqulo da cewa ra'ayoyin mutane masu adadin talatin (30) da ya yi daidai da kaso ishirin da takwas (28.0%) suka ba da wannan bayani a kan baqi sun yi qoqarin farfaxo da sana'o'in gargajiya. Sannan ma su xauke da adadin ra'ayin al'umma ishirin (20) da ya yi daidai da kaso goma sha-takwas da xigo biyar (18.5%) cewa suka yi baqi su inganta tattalin arzikin Kano. Har ila yau, akwai adadi goma sha-takwas (18) da yake wakiltar kaso goma sha-shida da xigo bakwai (16.7%). Sai dai adadi goma sha-biyar (15) da kaso goma sha-haxu (14.0%) cewa suka yi baqi sun sauqaqa wahalar kasuwa. Adadi goma-sha-biyar (15) da kaso goma sha-haxu (14.0%) su ma sun ba da nasu ra'ayin. Sai kaso tara da xigo uku (9.3%) da ya yi daidai adadi goma (10) lissafo kayan gona suka yi.

3.5.7 Wace baquwar al'umma ce ta yi fice a sha'anin saqa tufafin Hausawa?

Jadawali na 9: *Baquwar al'umma da ta yi fice a saqa tufafin Hausawa*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Sinawa	35	27.3%
Turawan Ingila	29	22.7%
Larabawa	24	18.8%
Gwanjawa	10	7.8 %
'Yan Mali	10	7.8%
Nufawa	10	7.8%
Qwarori	06	4.7 %
Yarbawa	04	3.1%
Buzaye	00	00 %
Inyamirai	00	00 %
Jimilla	128	100%

Jadawali na takwas ya nuna ra’ayin adadin mutane talatin da biyar (35) da ya yi daidai da kaso ishirin da bakwai da xigo uku (27.3%) Sinawa ne masaqa sutura na Kanawa. Sai Turawan Ingila masu adadi ishirin da tara (29) da yake wakiltar kaso ishirin da biyu da xigo bakwai (22.7%). Su ma Larabawa masu xauke da adadin mutane ishirin da huxu (24) da kaso goma sha-takwas da xigo takwas (18.8%) suna saqa suturar Kanawa. Kazalika, Gwanjawa masu adadi goma (10) da ya yi daidai da kaso bakwai da xigo takwas (7.8%). Mutanen Mali sun xauki adadi goma (10) da ya yi daidai da kaso (7.8%). Nufawa da suke da adadi goma (10) da yake wakiltar kaso (7.8%). Qwarori sun xauki kaso huxu da xigo bakwai (4.7%) da ya yi daidai da adadi shida (06). Daga qarshe, sai Yarbawa masu kaso uku da xigo xaya (3.1%) da ya wakilci adadi huxu (04).

3.5.8 Wace baquwar al'umma ce ta yi fice a harkar qira?

Jadawali na 10: *Baquwar al'umma da ta yi fice a harkar qira*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Buzaye	23	22.1%
Sinawa	20	19.2%
Nufawa	18	17.3%
Turawan Ingila	15	14.4%
Inyamirai	08	7.7%
Larabawa	06	5.8%
Gwanjawa	05	4.8%
Yarbawa	05	4.8%
'Yan Mali	04	3.8%
Qwarori	00	00%
Jimilla	104	100%

Jadawali na tara ya nuna Buzaye da suka xauki adadi ishirin da uku (23) wanda ya wakilci kaso ishirin da biyu da xigo xaya (22.1%) su ne gwanayen qira. Kodayake, Sinawa masu kaso goma sha-tara da xigo biyu (19.2%) da ya yi daidai da adadi ishirin (20) sun ba da gudummawa wajen kyuatata qirar kayayyakin Kanawa. Nufawa sun samu adadi goma sha-takwas (18) da ya yi daidai da kaso goma sha-bakwai da xigo uku (17.3%). Har ila yau, Turawan Ingila waxanda suka xauki adadi mutane goma sha-biyar (15) da ya yi daidai da kaso goma sha-huxu da xigo huxu (14.4%) sun yi qere-qere na kayayyakin Kanawa. Ibo/ Inyamirai sun xauki adadi takwas (08) da yake wakiltar kaso (7.7%). Larabawa sun xauki adadi shida (06) da ya yi daidai da kaso (5.8%). Haka kuma, Gwanjawa sun xauki adadi biyar (05) da ya wakilci kaso (4.8%). Sai Yarabawa da suka xauki adadi biyar (05) da ya yi daidai da kaso (4.8%). Mallawa sun xauki adadi huxu (04) da ya wakilci kaso uku da xigo takwas (3.8%) a cikin xari.

3.5.9 Wace baquwar al'umma ce ta yi fice a harkar sayar da fata?

Jadawali na 11: *Baquwar al'umma da ta yi fice a sayar da fata*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Qwarori	40	42.6%
Turawan Ingila	17	18.0%
Sinawa	15	15.9%
Larabawa	07	7.4%
Buzaye	05	5.3%
Inyamira	03	3.2%
Yarbawa	03	3.2%
'Yan Mali	02	2.1%
Nufawa	02	2.1%
Gwanjawa	00	00%
Jimilla	94	100%

Adadin ra'ayin mutane arba'in (40) da yake wakiltar kaso arba'in da biyu da xigo shida (42.6%) ya nuna Qwarori ne suka yi fice a harkar sarrafa fata. Daga su sai, Turawan Ingila masu adadi goma sha-bakwai (17) da ya yi daidai da kaso goma sha-takwas (18%). Sinawa masu adadi goma sha-biyar (15) da ya yi daidai da kaso goma sha-biyar da xigo tara (15.9%). Sai Larabawa masu adadi bakwai (07) da ya wakilci kaso bakwai da xigo huxu (7.4%). Buzaye sun xauki adadi biyar (05) da ya yi daidai da kaso biyar da xigo uku (5.3%). Ibo/ Inyamirai sun xauki adadi uku (03) da ya wakilci kaso uku da xigo biyu (3.2%). Har wa yau, akwai Yarabawa masu adadi uku (03) da kaso uku da xigo biyu (3.2%). Su ma 'Yan Mali sun xauki adadi biyu (02) da ya yi daidai da kaso biyu da xigo xaya (2.1%). An qarqare da Nufawa masu adadi biyu (02) da ya wakilci kaso biyu da xigo xaya (2.1%) cikin xari.

3.5.10 Wace baquwar al'umma ce ta yi fice a sana'ar rini da bugu?

Jadawali na 12: *Baquwar al'umma da ta yi fice a sana'ar rini da bugu*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
'Yan Mali	32	40 %
Sinawa	20	25 %
Turawan Ingila	10	12.5%
Buzaye	06	7.5%
Gwanjawa	04	5.0%
Nufawa	04	5.0%
Yarbawa	04	5.0%
Inyamirai	00	00 %
Qwarori	00	00%
Larabawa	00	00 %
Jimilla	80	100%

Ta la'akari da jadawali na goma sha-xaya, an samu adadi talatin da biyu (32) da ya yi daidai da kaso arba'in (40%) da ya tabbatar da cewa, Mallawa su ne gwanaye a harkar rini. Waxanda ke bi musu Sinawa masu adadi ishirin (20) na ra'ayin mutane wanda yake wakiltar kaso ishirin da biyar (25%). Daga nan, sai Turawan Ingila masu kaso goma sha-biyu da xigo biyar (12.5%) da ya yi daidai da adadi goma (10). Amma Buzaye su ma sun xauki adadi shida (06) da ya yi daidai da kaso bakwai da xigo biyar (7.5%). Gwanjawa masu adadi huxu (04) da ya yi daidai da kaso biyar (5.0%). Hakazalika, Nufawa suna da adadi huxu (04) da yake wakiltar kaso biyar (5.0%). Sai Yarabawa masu adadi huxu (04) da ya yi daidai da kaso biyar (5.0%) a cikin xari.

3.5.11 Wace baquwar al'umma ce ta yi fice a sana'ar sassaqa?

Jadawali na 13: *Baquwar al'ummar da ta yi fice a sana'ar sassaqa*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Igbo/ Inyamirai	16	29.1%
Yarbawa	12	21.8%
Sinawa	10	18.2%
Turawan Ingila	08	14.4 %
Nufawa	07	12.7%
Gwanjawa	05	9.1%
Buzaye	04	7.3%
Larabawa	03	5.5%
Qwarori	00	00%
'Yan Mali	00	00%
Jimilla	55	100%

Jadawali na goma sha-biyu ya fito da adadi goma sha-shida (16) da yake wakiltar kaso ishirin da tara da xigo xaya (29.1%) ya tabbatar da cewa Ibo/ Inyamirai su ne gwanaye a sassaqa, amma ta zamani. Yarabawa suna da adadi goma sha-biyu (12) da ya yi daidai da kaso ishirin da xaya da xigo takwas (21.8%). Sannan Sinawa sun xauki kaso goma sha-takwas da xigo biyu (18.2%) da ya yi daidai da adadi goma (10). Su ma Turawan Ingila sun xauki adadi takwas (08) da ya wakilci kaso goma sha-huxu da xigo huxu (14.4%). Sai Nufawa masu xauke da kaso goma sha-biyu da xigo bakwai (12.7%) da yake wakiltar adadi bakwai (07). Gwanjawa sun xauki adadi biyar (05) da ya yi daidai da kaso tara da xigo xaya (9.1%). Buzaye sun samu kaso bakwai da xigo uku (7.3%) da ya yi daidai da adadi huxu (04). An qarkare da Larabawa waxanda suka xauki adadi uku (03) da ya yi daidai kaso biyar da xigo biyar (5.5%) a cikin xari.

3.5.12 Wace baquwar al'umma ce ta yi fice a sana'ar fawa?

Jadawli na 14: *Baquwar al'ummar da ta yi fice a sana'ar fawa*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Yarbawa	37	50.7%
Nufawa	15	20.5%
Qwarori	08	10.1%
Inyamirai	07	9.6%
Buzaye	04	5.5%
'Yan Mali	02	2.7%
Gwanjawa	00	00%
Larabawa	00	00%
Sinawa	00	00%
Turawan Ingila	00	00%
Jimilla	73	100%

Jadawali na goma sha-uku ya nuna Yarbawa suke xauke da adadi talatin da bakwai (37) da ya wakilci kaso hamsin da xigo bakwai (50.7%) na ra'ayin mutane da ya nuna yawansu a sana'ar fawa. Sannan, Nufawa suka xauki adadi goma-sha-biyar (15) da ya yi daidai da kaso ishirin da xigo biyar (20.5%). Kana Qwarori suka bi su da kaso goma da xigo xaya (10.1%) da ya wakilci adadi takwas (08). Inyamirai sun xauki adadi bakwai (07) da ya yi daidai da kaso tara da xigo shida (9.6%). Hakazalika, su ma Buzaye sun xauki adadi huxu (04) da yake wakiltar kaso biyar da xigo biyar (5.5%). Mallawa su ma sun sami kaso biyu da xigo bakwai (2.7%) da ya yi daidai da adadi biyu (02) duka a cikin xari.

3.5.13 Wace baquwar al'umma ce ta yi fice a saye da sayarwa a yau?

Jadawali na 15: *Baquwar al'ummar da ta yi fice a saye da sayarwa a yau*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Sinawa	35	28.5%
Igbo/ Inyamirai	29	23.6%
Yarbawa	15	12.2%
Qwarori	10	8.1%
Buzaye	10	8.1%
Nufawa	07	5.7%
Turawan Ingila	07	5.7%
Larabawa	05	4.0%
Gwanjawa	03	2.4%
'Yan Mali	02	1.6%
Jimilla	123	100%

Jadawali na goma sha-huxu ya nuna Sinawa sun xauki adadi talatin da biyar (35) da yake wakiltar kaso ishirin da takwas da xigo biyar (28.5%) su ne baqin al'ummar da ta yi fice a saye da sayarwa. Sannan waxanda suke bi mu su, su ne Inyamirai masu adadi ishirin da tara (29) da ya yi daidai da kaso ishirin da uku da xigo shida (23.6%). Har wa yau, su ma Yarbawa suna da kaso goma sha-biyu da xigo biyu (12.2%) da ya wakilci adadi goma sha-biyar (15). Buzaye masu adadi goma (10) da kaso takwas da xigo xaya (8.1%). Sai Qwarori masu adadi goma (10) da ya yi daidai da kaso takwas da xigo xaya (8.1%). Nufawa masu adadi bakwai (07) da ya wakilcin kaso biyar da xigo bakwai (5.7%). Haka kuma, Turawan Ingila sun xauki adadi bakwai (07) da ya yi daidai da kaso biyar da xigo

bakwai (5.7%). Larabawa masu adadi biyar (05) da yake wakiltar kaso huxu (4.0%). Gwanjawa masu adadi uku (03) da ya yi daidai da kaso biyu da xigo huxu (2.4%). Daga qarshe, Mallawa sun xauki adadi biyu (02) da ya yi daidai da kaso xaya da xigo shida (1.6%) a cikin xari.

3.5.14 Wace baquwar al'umma ce ta yi fice a sana'ar jima?

Jadawali na 16: *Baquwar al'ummar da ta yi fice a sana'ar jima*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Qwarori	30	44.1%
Sinawa	12	17.6%
Gwanjawa	10	14.7%
Larabawa	05	7.4%
Yarbawa	04	5.9%
Nufawa	04	5.9%
Buzaye	03	4.4%
'Yan Mali	00	00%
Igbo/ Inyamirai	00	00%
Turawan Ingila	00	00%
Jimilla	68	100%

Jadawali na goma sha-biyar ya nuna Qwarori sun xauki adadi talatin (30) da yake wakiltar kaso arba'in da huxu da xigo xaya (44.1%) su ne al'ummar da suka yi fice a sana'ar jima a rukunin baqi. Daga su, sai Sinawa masu adadi goma sha-biyu (12) da ya yi daidai da kaso goma sha-bakwai da xigo shida (17.6%). Su ma, Turawan Ingila sun xauki kaso goma sha-huxu da xigo bakwai (14.7%) da ya yi daidai da adadi goma (10). Hakazalika, Larabawa sun xauki adadi (05) da ya

yi daidai da kaso bakwai da xigo huxu (7.4%). Nufawa sun xauki adadi huxu (04) da ya wakilci kaso biyar da xigo tara (5.9%).Yarbawa sun xauki adadi huxu (04) da ya yi daidai da kaso biyar da xigo tara (5.9%). Daga qarshe, Buzaye sun xauki kaso huxu da xigo huxu (4.4%) da ya yi daidai da adadi uku (03) a cikin xari.

3.5.15 Wace baquwar al'umma ce ta yi fice a sana'ar dako?

Jadawali na 17: *Baquwar al'ummar da ta yi fice a sana'ar dako*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Buzaye	35	70%
Nufawa	05	10%
Yarbawa	05	10 %
'Yan Mali	03	6.0 %
Gwanjawa	02	4.0%
Qwarori	00	00 %
Larabawa	00	00%
Sinawa	00	00 %
Igbo/ Inyamirai	00	00 %
Turawan Ingila	00	00%
Jimilla	50	100 %

Jadawali na goma sha-shida ya nuna Buzaye sun xauki adadi talatin da biyar (35) wanda yake wakiltar kaso saba'in (70%) da cewa su ne baquwar al'ummar da ta yi fice a sana'ar dako. A yayin da Nufawa suke da adadi biyar (05) da ya yi

daidai da kaso goma (10%). Yarbawa sun xauki kaso goma (10%) da yake wakiltar adadi biyar (05). Sannan, sai Mallawa masu adadi uku (03) da ya yi daidai da kaso shida (06%). Gwanjawa sun xauki adadi biyu (02) da ya yi daidai da kaso huxu (4.0%) cikin xari.

3.5.16 Wace baquwar al'umma ce ta yi fice a sana'ar kayayyakin masarufi?

Jadawali na 18: *Baquwar al'ummar da ta yi fice a sana'ar kayayyakin masarufi*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Sinawa	20	23.5%
Igbo/ Inyamirai	17	20%
Turawan Ingila	14	16.5%
Yarbawa	12	14.1%
Qwarori	07	8.2%
Larabawa	05	5.9%
Buzaye	04	4.7%
Gwanjawa	02	2.4%
Nufawa	02	2.4%
'Yan Mali	02	2.4%
Jimilla	85	100%

Jadawali na goma sha-bakwai ya nuna Sinawa masu xauke da adadi ishirin (20) da ya yi daidai da kaso ishirin da uku da xigo biyar (23.5%) su ne baqin da suka yi fice a sana'ar kayayyakin masarufi a yau. Haka kuma, Inyamirai sun xauki kaso ishirin (20%) na ra'ayin mutane da ya yi daidai da adadi goma sha-bakwai (17). A yayin da waxanda suke bi musu su ne Turawan Ingila masu adadi goma sha-huxu (14) da ya yi daidai da kaso goma sha- shida da xigo biyar (16.5%) na ra'ayin mutane. Yarbawa masu adadi goma sha-biyu (12) da yake wakiltar kaso goma sha-huxu da xigo xaya (14.1%). Qwarori masu adadi bakwai (07) da ya yi daidai da kaso takwas da xigo biyu (8.2%). Sai, Larabawa sun xauki adadi biyar (05) da ya yi daidai da kaso biyar da xigo tara (5.9%). Gwanjawa masu adadi biyu (02) da kaso biyu da xigo huxu (2.4%). Nufawa masu adadi biyu (02) da ya wakilci kaso biyu da xigo huxu (2.4%) cikin xari. Mallawa sun xauki adadi biyu (02) da ya yi daidai da kaso biyu da xigo huxu (2.4%).

3.5.17 Waxanne dabaru ne baqi suka yi amfani da su wajen farfaxo da sana'o'in gargajiya na Hausawa Kanawa?

Jadawali na 19: *Dabaru da baqi suka yi amfani da su wajen farfaxo da sana'o'in gargajiya na Kanawa*

Dabarun da baqi suka yi amfani da su wajen farfaxo da sana'o'in Kanawa	**Adadi**	**Kaso cikin xari (%)**
Igbo sun cusa kasuwancin Kano da na wasu garuruwan lardinsu da ba su da kasuwa ta qut-da-qut da Kano. Misali Nnewi da Umuahia da Aba da kuma Onitsha da lovanta	23	30.3%
Baqi sun farfaxo da fataucin Kano ta fuskar sana'ar kayan abinci da suke saye kamar: wake da waken soya da waken sharu da waken fata-fata	20	26.3%
Baqi sun fitar da kayayyakin gona qasashensu, don a sarrafa a dawo da su Kano, hakan ya farfaxo da saye da sayarwa, musamman na kayan noma.	18	23.7%
Baqi sun taimaka wajen kawo ilimi da kyautata bincike-bincike da qirqire-qirqere don farfaxo da sana'o'i a Kano.	10	13.2%
Baqi sun yi amfani da ribar da suka samu a kasuwa, wajen qirqiro da farfaxo da wasu sana'o'i	05	6.6%

da gina gidajen haya da otel da kuma wajen jin daxi da nishaxi.		
Jimilla	76	100%

Jadawali na goma sha-takwas ya nuna adadin mutane ishirin da uku (23) da ya wakilci kaso talatin da xigo uku (30.3%) ne, masu ra'ayin cewa kasuwanci na qut-da-qut ya taimaka wajen farfaxo da wasu sana'o'in. A yayin da adadi mutane ishirin (20) da ya yi daidai da kaso ishirin da shida da xigo uku (26.3%) suka ba da nasu ra'ayi. Haka kuma, masu kaso ishirin da uku da xigo bakwai (23.7%) da yake wakiltar adadi goma sha-takwas (18) suka yi turjiya akan nasu ra'ayi. Sannan, kaso goma sha-uku da xigo biyu (13.2%) da ya yi daidai adadi na mutane goma (10) suka ba da ra'ayinsu. Haka kuma, adadin mutane biyar (05) da ya yi daidai kaso shida da xigo shida (6.6%) a cikin xari.

3.5.18 A naka ra'ayi waxanne baqi ne masu sajewa da Kanawa?

Jadawali na 20: *Baqi da suka saje* da Kanawa

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Nufawa	35	27.6%
Buzaye	20	15.7%
Larabawa	18	14.2%
Yarbawa	15	11.8%
Yan Mali	12	9.4%
Gwanjawa	11	8.7%
Igbo/ Inyamirai	10	7.9%
Qwarori	03	2.4 %
Turawan Ingila	03	2.4%
Sinawa	00	00%
Jimilla	127	100%

Jadawali na goma sha-tara ya fito da adadi talatin da biyar (35) da kaso ishirin da bakwai da xigo shida (27.6%) su ne baqi masu sajewa da Kanawa wato Nufawa. A yayin da Buzaye suka bi da kaso goma sha-biyar da xigo bakwai (15.7%) da ya yi daidai da adadi ishirin (20). Sannan, Larabawa da adadi goma sha-takwas (18) da yake wakiltar kaso goma sha-huxu da xigo biyu (14.2%). Hakazalika, Yarbawa da adadi goma sha-biyar (15) da ya yi daidai da kaso goma sha-xaya da xigo takwas (11.8%). Sai Mallawa da suka xauke adadi goma sha-biyu (12) da yake wakiltar kaso tara da xigo huxu (9.4%). Gwanjawa sun xauki adadi goma sha-xaya (11) da ya yi daidai da kaso takwas da xigo bakwai (8.7%). Haka kuma, Inyamirai da suka xauki adadi goma (10) da ya yi daidai da kaso bakwai da xigo tara (7.9%). Qwarori masu adadi uku (03) da ya yi daidai da kaso biyu da xigo huxu (2.4%). Turawan Ingila sun xauki adadi uku (03) da ya wakilci kaso biyu da xigo huxu (2.4%) cikin xari.

3.5.19 Waxanne baqi ne marasa sajewa da Kanawa?

Jadawali na 21: *Baqi da ba su saje da Kanawa*

Sunayen baqin	**Adadi**	**Kaso cikin xari (%)**
Turawan Ingila	35	27.3%
Sinawa	30	23.4%
Inyamirai	22	17.1%
Qwarori	20	15.6%
Larabawa	06	4.7%
Yarbawa	05	3.9%
Gwanjawa	03	2.3%
Buzaye	03	2.3 %
‘Yan Mali	02	1.7%
Nufawa	02	1.7%
Jimilla	128	100%

Jadawali na ashiri ya nuna adadi talatin da biyar (35) da yake wakiltar kaso ishirin da bakwai da xigo uku (27.3%) da ya nuna Turawa ba sa sajewa da Kanawa. Waxanda suke bi musu su ne, Sinawa da kaso ishirin da uku da xigo huxu (23.4%) da ya yi daidai da adadi talatin (30). A yayin da Igbo/ Inyamirai suka xebi adadi ishirin da biyu (22) da kaso goma sha-bakwai da xigo xaya (17.1%). Qwarori suke da kaso goma sha-biyar da xigo-shida (15.6%) da ya wakilci adadi ishirin (20). Sannan, Larabawa masu adadi shida (06) da ya yi daidai da kaso huxu da xigo bakwai (4.7%). Kazalika, Yarbawa sun xauki adadi biyar (05) da ya yi daidai da kaso uku da xigo tara (3.9%). Buzaye suna da adadi uku (03) da ya yi daidai da kaso biyu da xigo uku (2.3%). Gwanjawa masu adadi uku (03) da ya yi daidai kaso biyu da xigo uku (2.3%). Nufawa masu adadi biyu (02) da ya yi daidai da kaso xaya da xigo bakwai (1.7%). Mallawa sun xauki adadi biyu (02) da ya yi daidai da kaso xaya da xigo bakwai (1.7%) cikin xari.

3.5.20 Daga cikin baqin da binciken nan ya keve, waxanne ne xabi'unsu suka yi tasiri a kan Kanawa?

Jadawali na 22: *Baqin da xabi'unsu suka yi tasiri a kan Kanawa*

Sunayen baqin	Adadi	Kaso cikin xari (%)
Larabawa	35	36.0%
Turawan Ingila	26	26.8%
Yarbawa	14	14.4%
Buzaye	05	5.2%
Nufawa	05	5.2%
Gwanjawa	04	4.1%
Qwarori	02	2.1%
'Yan Mali	02	2.1%
Sinawa	02	2.1%
Igbo/ Inyamirai	02	2.1%
Jimilla	97	100%

Jadawali na ashirin da xaya ya nuna adadi talatin da biyar (35) da yake wakiltar kaso talatin da shida (36.0%) ya nuna xabi'un Larabawa su ne suka yi tasiri a kan Kanawa. Turawan Ingila masu kaso ishirin da shida da xigo takwas (26.8%) da ya wakilci adadi ishirin da shida (26) ya nuna cewa su ne baqi waxanda xabi'unsu suka yi tasiri a kan Kanawa. A yayin da Yarbawa suke bi musu da adadi goma sha-huxu (14) da ya yi daidai da kaso goma sha-huxu da xigo huxu (14.4%). Sannan, Buzaye masu adadi biyar (05) da ya yi daidai da kaso biyar da xigo biyu (5.2%). Nufawa masu kaso biyar da xigo biyu (5.2%) da ya yi daidai da adadi biyar (05). Haka kuma, Gwanjawa masu adadi huxu (04) da yake wakiltar kaso huxu da xigo (4.1%). Su ma Qwarori masu xauke da adadi biyu (02) da ya wakilci kaso biyu da xigo xaya (2.1%). Mallawa sun xauki kaso biyu da xigo-xaya (2.1%) da ya yi daidai da adadi biyu (02). Sinawa ma su xauke da adadi biyu (02) da ya yi daidai da kaso biyu da xigo xaya (2.1%) a cikin xari. An qarqare da Inyamirai masu adadi biyu (02) da ya yi daidai da kaso biyu da xigo xaya (2.1%).

3.5.21 Bayyana cuxanyar baqi da Hausawa ta fuskar zamantakewar sana'a.

Jadawali na 23: *Cuxanyar baqi da Hausawa ta fuskar zamantakewar sana'a*

Zamantakewa a sana'a	Adadi	Kaso cikin xari (%)
Wasu baqin sun fi xaukar 'yan uwansu ta fuskar barance misali Igbo da Qwarori	21	25.9%
Ma fi yawan baqin suna da haqurin cinikin bashi da Kanawa.	20	24.7%

Baqi sun raya kasuwanci	18	22.2%
Sinawa suna da qarancin kulawa da walwalar leburorinsu, ba su da tausayi wajen bayar da hakki na qwadago.	12	14.8%
Baqi suna xaukar Hausawa a matsayin yaransu a kasuwa, amma ba kodayaushe ake musu muqamai masu inganci ba. Misali Igbo da Qwarori.	10	12.3%
Jimilla	81	100%

Jadawali na ashirin da biyu ya nuna adadi ishirin da xaya (21) da yake wakiltar kaso ishirin da biyar da xigo-tara (25.9%) su ne, suke da ra'ayin cewa, wasu baqin sun fi xaukar 'yan uwansu ta fuskar barance. A yayin da adadin mutane ishirin (20) da ya wakilci kaso ishirin da huxu da xigo bakwai (24.7%) suka bayyana nasu ra'ayin da ma fi yawan baqin suna da haqurin cinikin bashi da Kanawa. Adadi mutane goma sha-takwas (18) wanda ya yi daidai da kaso ishirin da biyu da xigo biyu (22.2%) ne suka ba da ra'ayinsu da cewa baqi sun raya kasuwanci. Haka kuma, adadin mutane goma sha-biyu (12) da ya yi daidai da kaso goma sha-huxu da xigo takwas (14.8%) ya nuna Sinawa suna da qarancin kulawa da walwalar leburori. Adadi goma (10) da ya yi daidai da kaso goma sha-biyu da xigo uku (12.3%) ware xan duma da kabewa suka yi da cewa: baqi suna xaukar Kanaawa a matsayin yaransu a kasuwa, amma ba sa ba su muqamai masu qwari.

3.5.22 Yaya zamantakewa ta kasance ta fannin kasuwanci tsakanin baqi da Kanawa?

Jadawali na 24: *Yadda zamantakewa ta kasance ta kasuwanci tsakanin baqi da Kanawa*

Zamantakewar Kanawa da baqi a sana'a	**Adadi**	**Kaso cikin xari (%)**
Ana samun fahimtar juna	30	28.0%
Wasu baqi suna nuna rashin qyamar Kanawa	22	20.6%
Igbo suna da wayo na siyasar kasuwa don haka suke nuna alamar tausayi a Kanawa.	16	14.9%
Babu rigima	15	14.0%
Ana samun saurin amincewa daga vangaren baqi musamman Turawa da Qwarori.	14	13.0%
Babu yaudara	10	9.3%
Jimilla	107	100%

Jadawali na ashirin da uku ya nuna adadin mutane talatin (30) da yake wakiltar kaso ishirin da takwas (28.0%) suka bayyana yadda zamantakewa ta kasuwanci ta kasance tsakanin baqi da Kanawa da cewa suna fahimtar juna. A yayin da adadi ishirin da biyu (22) da ya yi daidai da kaso ishirin da xigo shida (20.6%) suka ba da nasu ra'ayi a kan cewa babu qyama. Haka kuma, adadi goma sha-shida (16) da ya yi daidai kaso goma sha-huxu da xigo tara (14.9%) suka bayyana xabi'ar Igbo. Sai dai, adadi goma sha-biyar (15) wanda ya wakilci kaso goma sha-huxu (14.0%) sun ce babu rigima. Har ila yau, adadi goma sha-huxu (14) da ya yi daidai da kaso goma sha-uku (13.0%) cewa suka yi akwai

amincewa. Na qarshe, adadi goma (10) da ya yi daidai da kaso tara da xigo-uku ((9.3%) cewa suka yi babu yaudara.

3.5.23 Waxanne abubuwa ne suka sa Kano ta zama xaya daga cikin garuruwan yawon buxe ido na wasu al'umma na duniya?

Jadawali na 25: *Abubuwa da suka sa Kano ta zama xaya daga cikin garuruwan yawon buxe ido na wasu al'umma na duniya*

Abubuwan da suka jayo baqi Kano	**Adadi**	**Kaso cikin xari (%)**
Kayayyakin tarihi	28	22.8%
Zaman lafiya da son baqi	20	16.3%
Albarkar kasuwa	20	16.3%
Yawan al'umma	18	14.6%
Sana'o'in gargajiya	15	12.2%
Rashin qyamar baqi	10	8.1%
Riqo da al'adu	07	5.7%
Rashin qabilancin Hausawa	05	4.0%
Jimilla	123	100%

Jadawali na ashirin da huxu ya nuna adadi ishirin da takwas (28) da ya yi daidai da kaso ishirin da biyu da xigo takawas (22.8%) suka lissafo abubuwan da ya mayar da Kano wajen yawon buxe ido na wasu al'umma na duniya. A yayin da adadi ishirin (20) da ya yi daidai da kaso goma sha-shida da xigo uku (16.3%) suka ba da nasu ra'ayi da cewa zaman lafiya da son baqi. Haka kuma, adadi ishirin (20) da ya yi daidai da kaso goma sha-shida da xigo uku (16.3%) cewa suka yi albarkar kasuwaci. Sai dai, masu adadi goma sha-takwas (18) da ya yi daidai da kaso goma sha-huxu da xigo shida (14.6%) suka fito da ra'ayin cewa

yawan mutane. Kodayake, kaso goma sha-biyu da xigo biyu (12.2%) da ya wakilci adadi goma sha-biyar (15) cewa suka yi sana'o'in gargajiya, su ne tubalan ginin tarihin Kano. Adadi goma (10) da ya yi daidai da kaso takwas da xigo xaya (8.1%) cewa suka yi rashin qyamar baqi. Haka kuma, adadi bakwai (07) da ya wakilci kaso biyar da xigo bakwai (5.7%) suka ambaci riqo da al'adu. An qarqare da adadi biyar (05) da ya yi daidai da kaso huxu (4.0) da suka nuna rashin qabilanci.

3.5.24 Bayyana dalilan da suka sa ake ganin Kano na xaya daga cikin biranen duniya da suke raya sana'o'in gargajiya.

Jadawali na 26: *Kano na xaya daga cikin biranen duniya da suke raya sana'o'in gargajiya*

Dalilan da ya fito da Kano ta fuskar raya sana'o'in gargajiya	**Adadi**	**Kaso cikin xari (%)**
Ana amfani da kayayyakin gargajiya wajen bukukuwan sallah, shi ya sa masu sana'a suke qara samar da kayan	30	28.3%
Tabbatar da tsaron kayayyakin kasuwanci na baqi da sakewa da 'yancin walwala.	17	16.0%
Amfani da kayayyakin sana'a na gado..	15	14.1%
Daxewar Kano a harkokin kasuwanci.	13	12.3%
Shirin game-duniya: kasuwanci baixaya tsakanin qasashe don haka kayayyakin sun shiga, ko'ina an san su. Ga kuma amfani da kafafen sadarwa na zamani I.E intanet	10	9.4%
Tsarin bin sarautar sana'a da gado a sana'o'in gargajiya.	10	9.4%
Maraba da baqi da yarda da shigege da ake wa	07	6.6%

sana'o'in Kanawa		
Girmama al'adu na baqi da na gado.	04	3.8%
Jimilla	106	100%

Jadawali na ashirin da biyar ya nuna adadi talatin (30) da yake wakiltar kaso ishirin da takwas da xigo uku (28.3%) ya nuna Kano na xaya daga cikin biranen duniya da suke raya sana'o'in gargajiya. Adadi goma sha-bakwa (17) da ya yi daidai da kaso goma sha-shida (16.0%) sun bayar da ra'ayinsu da cewa 'yancin walawala da sakewa. Haka kuma, kaso goma sha-huxu da xigo xaya (14.1%) da yake wakiltar adadin goma sha-biyar (15). Sannan, adadi goma sha-uku (13) da ya yi daidai da kaso goma sha-biyu da xigo uku (12.3%) sun ba da nasu ra'ayi. Su kuwa, adadi goma (10) da ya wakilci kaso tara da xigo huxu (9.4%) ambato sana'o'in gado suka yi. Sai dai adadi goma (10) da ya yi daidai da kaso tara da xigo huxu (9.4%) cewa suka yi kasuwanci zamani. Adadi bakwai (07) da yake wakiltar kaso shida da xigo shida (6.6%) cewa suka yi shigege da ake wa sana'o'i. Daga qarshe, sai adadi huxu (04) da ya yi daidai da kaso uku da xigo takwas (3.8%) suka ce girmama al'adun baqi.

3.5.25 Zaqulo sana'o'in da suka sa Kano ta yi suna a tarihin duniya?

Jadawali na 27: *Sana'o'in da suka sa Kano ta yi suna a tarihin duniya*

Dalilan da suka sa Kano ta samu tarihi a duniya	**Adadi**	**Kaso cikin xari (%)**
Ciniki	26	21.5%
Fatauci	16	13.2%
Sana'ar tufafi	15	12.4%
Sana'ar kayan abinci	10	8.3%
Sana'ar rini	10	8.3%
Sana'ar qira	10	8.3%

Kayan gwari	08	6.6%
Masana'antu na zamani da gargajiya.	08	6.6%
Sayar da littattafan addini Musulunci	07	5.8%
Sana'ar dukanci	06	4.9%
Ginin tukwane na yumvu	05	4.1%
Jimilla	121	100%

Jadawali na ashirin da shida ya nuna adadi ishirin da shida (26) da yake wakiltar kaso ishirin da xaya da xigo biyar (21.5%) da cewa kasuwanci ne ya fito da sunan Kano a duniya. A yayin da wasu adadi goma sha-shida (16) da ya yi daidai da kaso goma sha-uku da xigo biyu (13.2%) suka ce fatauci. Adadi goma sha-biyar (15) da ya wakilci kaso goma sha-biyu da xigo huxu (12.4%) suka fito da sana'ar tufafi. Har ila yau, adadi goma (10) da ya yi daidai da kaso takwas da xigo uku (8.3%) cewa suka yi sana'ar kayan abinci. Adadi goma (10) da yake wakiltar kaso takwas da xigo uku (8.3%) suka ce sana'ar rini. Adadi goma (10) da ya yi daidai da kaso takwas da xigo uku (8.3%) suka ambaci sana'ar qira. Haka kuma, adadi takwas (08) da yake wakiltar kaso shida da xigo shida (6.6%) cewa suka yi masana'antu na zamani da na gargajiya. A yayin da adadi takwas (08) da ya yi daidai da kaso shida da xigo shida (6.6%) su ka ba da nasu ra'ayin da cewa sana'ar kayan gwari. Sai dai, adadin bakwai (07) da yake wakiltar kaso biyar da xigo takwas (5.8%) suka ce kasuwancin littattafan addinin Musulunci. Adadin shida (06) da ya wakilci kaso huxu da xigo tara (4.9%) ambatar sana'ar dukanci suka yi. Adadi biyar (05) da yake wakiltar kaso huxu da xigo xaya (4.1%) suka ce sana'ar ginin tukwanen yumvu.

3.5.26 Ta wace hanya baqi suka gurvata harshen Hausawa da al'adunsu?

Jadawali na 28: *Hanyar da baqi suka gurvata harshen Hausa da al'adunsu*

Gurvata harshen Hausa	**Adadi**	**Kaso cikin xari (%)**
Shigo da kayayyaki na zamani, musamman kayan shaye-shaye.	30	28.8%
Kwaikwayon al'adun baqi da xabi'unsu ga matasa.	20	19.2%
Cakuxuwar kalmomin baqi sun sa an yada na asali.	20	19.2%
Auratayya da qabilu	16	15.4%
Tsarin Finafinai	10	9.6%
Munanan xabi'u da suke aiwatarwa a fili.	08	7.7%
Jimilla	104	100%

Jadawali na ashirin da bakwai ya nuna adadi talatin (30) da ya yi daidai da kaso ishirin da takwas da xigo takwas (28.8%) ne, suka ce ta hanyar shigo da kayayyaki na zamani. A yayin da adadi ishirin (20) wanda yake wakiltar kaso goma sha-tara da xigo biyu (19.2%) suka ce kwaikwayon al'adun baqi da xabi'unsu. Adadi ishirin (20) da ya yi daidai da kaso goma sha-tara da xigo biyu (19.2%) cewa suka yi cakuxuwar kalmomin baqi cikin harshen Hausa. Haka kuma, kaso goma sha-biyar da xigo huxu (15.4%) da yake wakiltar adadi goma sha-shida (16) cewa suka yi auratayya da baqi. Adadi goma (10) da ya yi daidai da kaso tara da xigo shida (9.6%) sun ambato tsarin zamantakewa. Su kuwa, masu adadi takwas (08) da yake wakiltar kaso bakwai da xigo bakwai (7.7%) cewa suka yi munanan xabi'u.

3.5.27 Wane irin ilimi al'ummar Kano ta koya daga baqi?

Jadawali na 29: *Ilimi da al'ummar Kano ta koya daga baqi*

Ilimin da Kanawa suka koya wajen baqi	**Adadi**	**Kaso cikin xari (%)**
Musulunci	42	44.6%
Boko	36	35.6%
Sana'a	20	19.8%
Jimilla	101	100%

Jadawali na ashirin da takwas ya nuna kaso arba'in da huxu da xigo shida (44.6%) da ya wakilci adadi arba'in da biyu (42) shi ne ilimin Musulunci. A yayin da adadi talatin da shida (36) da ya yi daidai da kaso talatin da biyar da xigo shida (35.6%) suka ce karatun boko. Haka kuma, kaso goma sha-tara da xigo takwas (19.8%) da yake wakiltar adadi ashirin (20) suka ce sana'a.

3.5.28 Bayyana dalilai da suka sa Kano ta yi zumunci da wasu qasashe na maqwabta qasar Hausa.

Jadawali na 30: *Dalilai da suka sa Kano ta yi zumunci da wasu qasashe na maqwabta qasar Kano.*

Kano ta yi zumunci da qasashen maqwabtanta	**Adadi**	**Kaso cikin xari (%)**
Hulxar saye da sayarwa	25	19.5%
Harkokin kasuwanci	22	17.1%
Kyawawan xabi'un Kanawa	18	14.0%
Xibar ma'aikata a	15	11.7%

masana'antu		
Harkokin addini	14	10.9%
Auratayya da qabilu	12	9.4%
Samun damar kafa masana'antu da xaukar aiki.	07	5.5%
Kamancin harshe da al'adu	05	3.9%
Cibiyar siyasa Kano	04	3.1%
Yaqe-yaqe da barkwanci	03	2.3%
Dangantaka ta iyaka	03	2.3%
Jimilla	128	100%

Jadawali na ashirin da tara ya nuna adadi ishirin da biyar (25) da yake wakiltar kaso goma sha-tara da xigo biyar (19.5%) ne suka ambaci hulxar saye da sayarwa. A yayin da kaso goma sha-bakwai da xigo xaya (17.1%) da ya yi daidai da adadi ashirin da biyu (22) suka ce harkokin kasuwanci. Haka kuma, adadi goma sha-takwas (18) da ya yi daidai da kaso goma sha-huxu (14.0%) suka faxi kyawawan xabi'un Kanawa. Adadi goma sha-biyar (15) da yake wakiltar kaso goma sha-xaya da xigo bakwai (11.7%) cewa suka yi masana'antu. Adadi goma sha-huxu (14) da ya yi daidai da kaso goma da xigo tara (10.9%) sun ba da ra'ayinsu da cewa harkokin addini. Haka kuma, kaso tara da xigo huxu (9.4%) da ya wakilci adadi goma sha-biyu (12) cewa suka yi auratayya. Adadi bakwai (07) da ya yi daidai da kaso biyar da xigo biyar (5.5%) suka ce kafa masana'antu da xibar ma'aikata. Sai dai, adadi biyar (05) da ya yi daiadai da kaso uku da xigo tara (3.9%) suka ce kamanci tsakanin harshe da al'ada. Adadi huxu (04) da ya yi daidai da kaso uku da xigo xaya (3.1%) suka ambaci Kano da cewa ita ce cibiyar siyasa. Haka kuma, adadi uku (03) da ya yi daidai da kaso biyu da xigo uku

(2.3%) cewa suka yi dangantaka ta iyaka. An qarqare da adadi (03) da yake wakiltar kaso biyu da xigo uku (2.3%) da cewa yaqe-yaqe.

3.5.29 Wace sana'a ce ta sa Kano ta yi zumunci da kudancin Nijeriya?

Jadawali na 31: *Sana'o'i da suka sa Kano ta yi zumunci da kudancin Nijeriya.*

Sana'o'in da suka sa Kano ta yi zumunci da kudu	**Adadi**	**Kaso cikin xari (%)**
Sana'ar dabbobi	30	26.5%
Sana'ar kayan gwari	25	22.1%
Sana'ar tufafi	15	13.3%
Sana'ar kayan marmari	13	11.5%
Kayayyakin masarufi	12	10.6%
Sana'ar goro	10	8.8%
Fatu da qiraga	05	4.4%
Sana'ar kayan kwalliya	03	2.7%
Jimilla	113	100%

Jadawali na talatin ya nuna kaso ishirin da shida da xigo biyar (26.5%) da yake wakiltar adadi talatin (30) suka ce sana'ar sayar da dabbobi. A yayin da adadi ishirin da biyar (25) da ya yi daidai da kaso ishirin da biyu da xigo xaya (22.1%) suke da ra'ayin cewa sana'ar kayan gwari. Adadi goma sha-biyar (15) da ya yi

daidai da kaso goma sha-uka da xigo uku (13.3%) cewa suka yi sana'ar tufafi. Har ila yau, adadi goma sha-uku (13) da ya yi daidai da kaso goma sha-xaya da xigo biyar (11.5%) ya nuna cewa kayayyakin marmari. Alhali, kaso goma da xigo shida (10.6%) da ya yi daidai da adadi goma sha-biyu (12) suka ce kayayyakin masarufi. Sai dai, adadi goma (10) da yake wakiltar kaso takwas da xigo takwas (8.8%) suka ce sana'ar goro. Haka kuma, adadi biyar (05) da ya yi daidai da kaso huxu da xigo huxu (4.4%) suka ce sana'ar fatu da qiraga. Adadi uku (03) da kaso biyu da xigo bakwai (2.7%) suka ce kasuwancin kayan kwalliya.

3.5.30. Wace sana'a ce ta sa Kano ta yi zumunci da qasashen Larabawa na Afirka?

Jadawali na 32: *Sana'ar da ta sa Kano ta yi zumunci da qasashen Larabawa na Afirka*

Sana'o'in da ya sa Kano ta yi zumunci da qasar Larabawa	**Adadi**	**Kaso cikin xari (%)**
Cinikayya	23	22.5%
San'ar sayar da tufafi	15	14.7%
Ayyukan malanta	15	14.7%
Fatun dabbobi	15	14.7%
Sayar da littattafan addini	14	13.7%
Sana'ar sayar da kanwa	08	7.8%
Kayayyakin abinci na tsaba	07	6.8%
Hauren giwa	05	4.9%
Jimilla	102	100%

Jadawali na talatin da xaya ya nuna adadi ishirin da uku (23) da yake wakiltar kaso ishirin da biyu da xigo biyar (22.5%) suka ce cinikayya. A yayin da kaso goma sha-huxu da xigo bakwai (14.7%) da ya wakilci adadi goma sha-biyar (15) suka ce sana'ar sayar da tufafi. Har wa yau, adadi goma sha-biyar (15) da kaso goma sha-huxu da xigo bakwai (14.7%) suka ba da nasu ra'ayin da cewa

ayyukan malanta. Adadi goma sha-biyar (15) da ya yi daidai da kaso goma sha-huxu da xigo bakwai (14.7%) suka ce sana'ar fataucin dabbobi. Sai dai kaso goma sha-uku da xigo bakwai (13.7%) da ya yi daidai da adadi goma sha-huxu (14) suka ce sayar da littattafan addinin Musulunci. Adadi takwas (08) da ya yi daidai da kaso bakwai da xigo takwas (7.8%) suka ce sayar da kanwa. Kazalika, adadi bakwai (07) da yake wakiltar kaso shida da xigo takwas (6.8%) suka ce cinikin kayan abinci. Kaso huxu da xigo tara (4.9%) da yake wakiltar adadi biyar (05) ambato fataucin hauren giwa da aka yi tsakanin Kano da qasashen Larabawa.

3.5.31 Wace sana'a ce ta sa Kano ta yi zumunci da qasar Qwarori kamar Labanon?

Jadawali na 33: *Sana'ar da ta sa Kano ta yi zumunci da qasar Qwarori kamar Labanon*

Sana'o'in da ya sa Kano ta yi zumunci da Labanon	**Adadi**	**Kaso cikin xari (%)**
Sana'ar fata	28	34.6%
Fataucin gyaxa	16	19.8%
Kafa masana'antu	10	12.3%
Cinikin gwal (zinariya)	08	9.9%
Sayar da sutura	07	8.6%

Fataucin auduga	07	8.6%
Sana’ar noman rani	05	6.2%
Jimilla	81	100%

Jadawali na talatin da biyu ya nuna kaso talatin da huxu da xigo shida (34.6%) da yake wakiltar adadi ishirin da takwas (28) su ne gwanayen cinikin fata a Kano. A yayin da adadi goma sha-shida da ya yi daidai da kaso goma sha-tara da xigo takwas (19.8%) suka ce cinikin gyaxa. Adadi goma (10) da yake wakiltar kaso goma sha-biyu da xigo uku (12.3%) suka ce kafa masana’antu. Adadi takwas (08) da ya yi daidai da kaso tara da xigo tara (9.9%) suka ce sana’ar cinikin gwal (zinariya). Har ila yau, adadi bakwai (07) da ya yi daidai da kaso takwas da xigo shida (8.6%) cewa suka yi sayar da tufafi. Sai dai, kaso takwas da xigo shida (8.6%) da yake wakiltar adadi bakwai (07) cewa suka yi fataucin auduga. Adadi biyar (05) da ya yi daidai da kaso shida da xigo biyu (6.2%) suka ce noman rani.

3.5.32 Kawo dalilai da suka sa baqin al'adu na baqi suka gurvata tsarin cinikin Hausawa na gargajiya?

Jadawali na 34: *Al'adun baqi da suka gurvata tsarin cinikin Hausawa na gargajiya*

Al'adun da suka gurvata cinikin gargajiyar Hausawa	**Adadi**	**Kaso cikin xari (%)**
Cinikin bashi da yin balas	30	25.9%
Kwaikwayon maganganunsu	20	17.2%
Shigowar wayar salula	17	14.7%
Qure farashin a kaya	16	13.8%
Shigege a sana'ar babu tsarin bin gado	15	12.9%
Ha'inci	10	8.6%
Yaudara da walawala a wajen biyan kuxi	08	6.9%
Jimilla	116	100%

Jadawali na talatin da uku ya nuna adadi talatin (30) da ya yi daidai da kaso ishirin da biyar da xigo tara (25.9%) suka ba da ra'ayinsu da cewa cinikin bashi da yin balas. Kodayake, kaso goma sha-bakwai da xigo biyu (17.2%) da yake wakiltar adadi ishirin (20) cewa suka yi kwaikwayon magana. A yayin da adadi goma sha-bakwai (17) da ya yi daidai da kaso goma sha-huxu da xigo bakwai (14.7%) suka ce shigowar wayar salula (handset). Sai dai, kaso goma sha- uku da xigo takwas (13.8%) da ya wakilci adadi goma sha-shida (16) cewa suka yi qure farashi. Har ila yau, adadi goma sha-biyar (15) da kaso goma sha-biyu da xigo tara (12.9%) cewa suka yi shigege. Amma adadi goma (10) da ya yi daidai da kaso takwas da xigo shida (8.6%) cewa suka yi tsantsar ha'inci. Adadi takwas (08) da yake wakiltar kaso shida da xigo tara (6.9%) cewa suka yi yaudara da walawala.

3.5.33 Kawo illolin da baqi suka haddasa a cikin kasuwanci Kano?

Jadawali na 35: *Illolin da baqi suka haddasa a cikin kasuwanci Kano*

Illolin baqi a kasuwa a Kano	**Adadi**	**Kaso cikin xari (%)**
Kayayyaki jabu	14	15.0%
Karya farashi	13	13.9%
Karyewar kasuwanci	10	10.8%
Mai da kanawa dillalai	10	10.8%
Cusa kuxin ruwa	08	8.6%
Cinikin bashi da balas	07	7.5%
Rashin tsayayyen farashi	07	7.5%
Fifita ‘yan uwa	07	7.5%
Cuta da zalunci	06	6.5%
Na-yi-ka- yi	06	6.5%
Baixayantakar kasuwanci da ciniki	05	5.4%
Jimilla	93	100%

Jadawali na talatin da huxu ya nuna adadi goma sha-huxu (14) da yake wakiltar kaso goma sha-biyar (15.0%) cewa suka yi kayayyaki jabu. A yayin da kaso goma sha-uku da xigo tara (13.9%) da yake wakilatar adadi goma sha-uku (13) suka ce karya farashi. Adadi goma (10) da ya yi daidai da kaso goma da xigo

takwas (10.8%) suka ambaci faxuwar kasuwa. Sai kaso goma da xigo takwas (10.8%) da ya wakilci adadi goma (10) cewa suka yi an mayar da Kanawa dillalai. Adadi takwas (08) da ya yi daidai da kaso takwas da xigo shida (8.6%) suka ba da nasu ra'ayi da cewa cusa kuxin ruwa. Adadi bakwai (07) da ya yi daidai da kaso bakwai da xigo biyar (7.5%) suka ce, rashin tsayayyen farashi. Bugu da qari, kaso bakwai da xigo biyar (7.5%) da yake wakiltar adadi bakwai (07) suka ce fifita 'yan uwa. Adadi bakwai (07) da ya wakilci kaso bakwai da xigo biyar (7.5%) cewa suka yi cinikin bashi. Su ma, masu kaso shida da xigo biyar (6.5%) da ya yi daidai da adadi shida (06) suka ce cuta da zalunci. Alhali, adadi shida (06) da kaso shida da xigo biyar (6.5%) cewa suka yi, "na-yi-ka-yi". Daga qarshe, kaso biyar da xigo huxu (5.4%) cewa suka yi baixayantakar kasuwanci.

3.5.34 Fayyace ire-iren baqin tare da illolinsu a kasuwanin Kano?

Jadawali na 36: *Ire-iren baqi tare da illolinsu a kasuwanin Kano*

Ire-iren baq da illolinsu	**Adadi**	**Kaso cikin xari (%)**
Sinawa	Satar fasaha 30	29.4%
Igbo/ Inyamirai	Jabun kaya 25	24.5%
Turawan Ingila	Matse riba 19	18.6%
Yarbawa	Kolokolo 14	13.7%
Qwarori	Kuxin ruwa 10	9.8%
Buzaye	Rashin tabbas 02	1.9%
Gwanjawa	Cinikin bashi 02	1.9%
Larabawa	00	00%
'Yan Mali	00	00%
Nufawa	00	00%
Jimilla	102	100%

Jadawali na talatin da biyar ya nuna adadi talatin (30) wanda yake wakiltar kaso ishirin da tara da xigo huxu (29.4%) da ya bayyana Sinawa ne suka fi illa a sanadiyyar satar fasaha A yayin da kaso ishirin da huxu da xigo biyar (24.5%) da ya wakilci adadi ishirin da biyar (25) ya zavo Inyamirai gwanayen samar da kayayyaki jabu. Su kuwa Turawan Ingila masu adadi goma sha-tara (19) da ya yi daidai da kaso goma sha-takwas da xigo shida (18.6%) da takure riba. Haka kuma, Yarbawa masu adadi goma sha-huxu (14) da ya yi daidai da kaso goma sha-uku da xigo bakwai (13.7%) da aka siffantasu da kolokolo. Qwarori masu, adadi goma (10) da ya yi daidai da kaso tara da xigo takwas (9.8%) cusa kuxaxen ruwa. A yayin da Buzaye masu adadi biyu (02) da ya yi daidai da kaso xaya da xigo tara (1.9%) aka bayyanasu da rashin tabbas a harkar ciniki. Sai dai, Gwanjawa masu kaso xaya da xigo tara (1.9%) aka ce su ne masu cinikin bashi.

3.5.35 Waxanne irin xabi'un baqi ne kanawa suka fi qyama a tsarin kasuwanci?

Jadawali na 37: *Ire-iren xabi'un baqi da kanawa suka fi qyama a tsarin kasuwanci*

Ire-iren xabi'un baqi da ake qyama	**Adadi**	**Kaso cikin xari (%)**
Damfara	20	37.0%
Ha'inci	13	24.1%
Rashin amana	06	11.1%

Son zuciya	06	11.1%
Mugunta	05	9.3%
Qarya da rinto	04	7.4%
Jimilla	54	100%

Jadawali na talatin da shida ya nuna kaso talatin da bakwai (37.0%) da yake wakiltar adadi ishirin (20) suka ce xabi'un damfara ne, na baqi Kanawa suka fi qyama. Adadi goma sha-uku (13) da ya yi daidai da kaso ishirn da huxu da xigo xaya (24.1%) sun ba da nasu ra'ayin da cewa, ha'inci ne abin qyama. Duk da cewa, kaso goma sha-xaya da xigo xaya (11.1%) da ya wakilci adadi shida (06) cewa suka yi, rashin riqon amana. Sai dai, adadi shida (06) da ya yi daidai da kaso goma sha-xaya da xigo xaya (11.1%) cewa suka yi son zuciya. Haka kuma, adadi biyar (05) da yake wakiltar kaso tara da xigo uku (9.3%) cewa suka yi mugunta. Adadi huxu (04) da ya yi daidai da kaso bakwai da xigo huxu (7.4%) suka ce qarya da rinto.

3.5.36 Kuma waxanne daga cikin baqin Kanawa suka fi qyama a tsarin kasuwancinsu?

Jadawali na 38: *Nau'o'in baqi*

Nau'o'in baqi	Adadi	Kaso cikin xari (%)
Igbo/ Inyamirai	28	33.3%
Yarbawa	12	14.3%
Gwanjawa	10	11.9%
Qwarori	10	11.9%
Sinawa	10	11.9%
Turawan Ingila	08	9.5%
Nufawa	02	2.4%
Larabawa	02	2.4%
Buzaye	01	1.2%
'Yan Mali	01	1.2%
Jimilla	84	100%

Jadawali na talatin da takwas ya nuna Inyamirai masu adadi ishirin da takwas (28) da ya yi daidai da kaso talatin da uku da xigo uku (33.3%) su ne nau'o'in baqi da aka fi qyamar xabi'unsu. A yayin da Yarbawa masu adadi goma sha-biyu (12) da ya yi daidai da kaso goma sha-huxu da xigo uku (14.3%) su ma da irin tasu xabi'ar suka fitar. A yayin da Gwanjawa suka xauki kaso goma sha-xaya da xigo tara (11.9%) da yake wakiltar adadi goma (10). Haka kuma, Qwarori suka sami kaso goma sha-xaya da xigo tara (11.9%) da ya yi daidai da adadi goma (10).Sinawa da kaso goma sha-xaya da xigo tara (11.9%), da ya yi daidai da adadi (10).Turawan Ingila masu adadi (08) da ya yi daidai da kaso tara da xigo biyar (9.5%) da yake wakiltar adadi takwas (08). Nufawa da suka xauki kaso biyu da xigo huxu (2.4%) da ya yi daidai da adadi biyu (02). Larabawa masu kaso biyu da xigo huxu (2.4%) da ya yi daidai da adadi biyu (02). Buzaye su ma da adadi xaya (01) da ya yi daidai da kaso xaya da xigo biyu (1.2%). Na qarshe,

Mallawa masu kaso xaya da xigo biyu (1.2%) da ya yi daidai da adadi xaya (01) cikin xari.

3.5.37 Ko kayayyakin baqi da suka sami karvuwa da farin jini a Kano gazawa ce ta tattalin arzikin al'umma?

Jadawali na 39: *Kayayyakin baqi da suka sami karvuwa da farin jini a Kano gazawa ce ta tattalin arzikin al'umma*

Eh	A 'a
45	22

Jadawali na talatin da takwas ya nuna adadi arba'in da biyar (45) da yake wakiltar kaso sittin da bakwai da xigo biyu (67.2%) amincewa suka yi. A yayin da kaso talatin da biyu da xigo takwas (32.8%) da ya yi daidai da adadi ishirin da biyu (22) da suke da ra'ayin cewa a'a.

3.5.38 Yaya sana'o'in Hausawa na gargajiya za su kasance a sanadiyyar juyin-juya halin kimiyya da qere-qere zamani na qarni na 21?

Jadawali na 40: *Matsayin sana'o'in Hausawa na gargajiya a zamanin kimiyya da qere-qere a qarni na 21*

Matsayin sana'o'in gargajiya a qarni na 21	Adadi	Kaso cikin xari (%)
Sun samar da aikin yi	30	33.7%
Sun jayo koma-baya	28	31.5%
Ci gaba ne	20	22.5%
Sun kawo rashin aikin	11	12.4%

yi		
Jimilla	89	100%

Jadawali na talatin da tara da ya nuna kaso talatin da uku da xigo bakwai (33.7%) da yake wakiltar adadi talatin (30) sun samar da aikin yi a zamanin kimiyya da qere-qeren a qarni na 21. A yayin da adadi ishirin da takwas (28) da ya yi daidai da kaso talatin da xaya da xigo biyar (31.5%) sun ba da ra'ayinsu da cewa koma-baya ake gani. Adadi ishirin (20) da yake wakiltar kaso ishirin da biyu da xigo biyar (22.5%) cewa suka yi cigaba ne. Su kuwa, masu adadi goma sha-xaya (11) da ya wakilci kaso goma sha-biyu da xigo huxu (12.4%) cewa suka yi, ya haifar da rashin aikin yi.

3.5.39 Ta yaya baqin al'adu suka tavarbarar da sana'o'in Hausawa?

Jadawali na 41:*Yadda baqin al'adu suka tavarbarar da sana'o'in Hausawa*

Baqin al'adu da suka tavarbarar da sana'o'i a Kano	**Adadi**	**Kaso cikin xari (%)**
Shigo da tufafi na baqi	18	22.8%
Shigar da coge wajen sarrafa kayayyaki.	15	18.9%
Yaudara	15	18.9%

Rashin gaskiya	13	16.5%
Son banza wajen ciniki.	10	12.7%
Rashin boye sirrin kasuwanci	08	10.1%
Jimilla	79	100%

Jadawali na arba'in ya nuna adadi goma sha-takwas (18) wanda yake wakiltar kaso ishirin da biyu da xigo takwas (22.8%) shigo da tufafi na baqi ya taimaka wajen tavarvarar da masana'antun Kanawa. A yayin da kaso goma sha-takwas da xigo tara (18.9%) da yake wakiltar adadi goma sha-biyar (15) an nuna xabi'ar coge. Adadi goma sha-biyar (15) da yake wakiltar kaso goma sha-takwas da xigo tara (18.9%) sun tabbatar da cewa yaudara ta lalata sha'anin kasuwa. Sai dai, adadi goma sha-uku (13) da yake wakiltar kaso goma sha-shida da xigo biyar (16.5%) cewa suka yi rashin gaskiya. Har wa yau, adadi goma (10) da ya yi daidai da kaso goma sha-biyu da xigo bakwai (12.7%) cewa suka yi son banza wajen ciniki. Duk da cewa kaso goma da xigo xaya (10.1%) da ya yi daidai da adadi takwas (08) cewa suka yi rashin boye sirrin kasuwa.

3.5.40 Fayyace qalubalen da Hausawa suke fuskanta dangane da mamaye musu sana'o'i da baqi suka yi?

Jadawali na 42: *Qalubalen da Hausawa suke fuskanta dangane da mamaye musu sana'o'i da baqi suka yi*

Qalubalen da sana'o'in Kanawa suke fuskanta	**Adadi**	**Kaso cikin xari (%)**
Haifar da zaman banza	25	34.2%
Kanawa sun zama 'yan kallo da dogaro da baqi	20	27.4%
Kanawa sun zama dillalai Sinawa	12	16.4%
Kanawa sun kasance masu laluben sabin sana'o'i	08	10.9%
Karya tattalin arziki	08	10.9%
Jimilla	73	100%

Jadawali na arba'in da xaya ya nuna adadi ishirin da biyar (25) wanda yake wakiltar kaso talatin da huxu da xigo biyu (34.2%) zaqulo da qalubalen da

Kanawa ke fuskanta dangane da mamaye musu sana'o'i da baqi suka yi. Sai dai, kaso ishirin da bakwai da xigo huxu (27.4%) da ya yi daidai da adadi ishirin (20) sun nuna Kanawa sun zama 'yan kallo da dogaro da baqi. A yayin da adadi goma sha-biyu (12) wanda yake wakiltar kaso goma sha-shida da xigo huxu (16.4%) suka ba da nasu ra'ayin da cewa, Kanawa sun zama dillalai na Sinawa. Haka kuma, adadi takwas (08) wanda ya wakilci kaso goma da xigo tara (10.9%) cewa suka yi, Kanawa sun kasance masu laluben sabin sana'o'i. Adadi takwas (08) da ya yi daidai da kaso goma da xigo tara (10.9%) cewa suka yi waxannan baqi karya tattalin arziki suka haifar wa Kanawa.

3.6 Naxewa

A wannan babi an dunqule ra'ayoyin waxanda suka ba da amsoshin tambayoyin bincike cikin jadawali. Kamar yadda bincike ya fito da manufarsa ta zaqulo gudunmawa, kowane jadawali ya xauki ire-iren abubuwan da aka gano dangane da sana'o'i da xabi'u da kuma hulxa ta kasuwanci tsakanin Kanawa da baquwar al'umma.

BABI NA HUXU

TATTAUNA SAKAMAKON BINCIKE

4.0 Gabatarwa

Wannan babi ya danganci dukkan abubuwa da aka tattaro daga tambayoyin bincike da aka ba da amsoshinsu da na tattauna. Haka kuma, an bayyana yanayin hulxoxin Kanawa da baqi ta fuskar kasuwanci da sana'o'i da kuma

xabi'a. A yayin da kowace sana'a aka zaqulo kayayyakin da ake gudanar da ita, a jiya da yadda take a yau, wato tasirin da ta samu a sakamakon shigowar baqi.

4.1 Baqin Mutanen da Suka Zo Kano.

Sakamakon bincike ya nuna jadawali na xaya, Turawa su ne aka fi xauka baqi a Kano da kaso ashirin da uku da xigo huxu cikin xari ne da ya fayyace matsayin wata karin magana da Bahaushe yake cewa: 'Nasara vera baqin dole, ba a kwana da ku ba, an tashi da ku'. Shi ma Mani, (1956) ya qara bayyana matsayin Turawa da cewa, su ne manyan baqi a wajen Kanawa. Domin tarihi ya tanadar wa Kanawa zamani da Kanal Morhland da rundunarsa a ranar 29, ga watan Janairu a cikin shekara ta 1903 suka kai wa Kanawa farmaki da samame. Wannan farmaki ya samarwa Kanawa da Kano sabon babi a tarihinsu, domin babu wani mutum da zai goge wannan tarihi. Haka kuma, mutanen Kudancin Nijeriya da suka qunshi: Igbo da Yarbawa da Ijaw da Igala da kuma Idoma da makamantansu sun xauki kaso ashirin da xaya daga cikin xari. Masana irin su (Iweze, 2014) da (Albasu, 1995) da (Baqo, 2006) cewa suka yi: Igbo sun zo Kano a shekarun 1903 a lokacin da Turawan mulkin mallaka suka shigo. A wani qauli kuwa cewa suka yi, a shekarar 1912, lokacin da aka kawo layin dogo Kano (Jirgin qasa). Sai dai, su Yarbawa 'yan kasuwa sun zo tun a wajajen qarni na goma sha-takwas da qarni na goma sha-tara (Sulaimanu, 1958). Larabawa masu kaso goma sha-takwas da xigo shida cikin xari, sun zo Kano a Zamanin Sarkin Kano Aliyu Yaji (1349-85), waxannan su ne suka fara shigowa da Musulunci ta hanyar saye da sayarwa kamar yadda Alan waqa ya ce a cikin waqarsa '*Kano Garin Saye da Sayarwa*'

Kano garin saye da sayarwa,
Tun zamanin zuwan Larabawa,
Tun zamanin Shehu Maghili,
An san mu kan saye da sayarwa,
Waxanda sun kawo saqon Manzonmu, adali xan baiwa,
Jalla uwar jihohin Hausa,
Mai tambari da timbin Giwa.

Wannan mawaqi yana nuna shahara da buwaya da daxewar garin Kano a wajen kasuwanci. Tun lokacin da addinin Musulunci ya zo birnin Kano, Kanawa suka fara kasuwanci. Haka kuma, waxannan Larabawa sun dage haiqan kan xaukaka addini babu karkata, da cewa Kanawa su yi imani da Allah xaya, su fitar da zakka, su tsayar da salla, su yi hajji ga wanda ya sami iko. Su kuwa Larabawan Libiya su ne suka fara zuwa Kano don sayen fatu da qiraga da hauren giwa da rinannu kaya da qorai da qoquna da kuma faya-faye. Hakazalika, su ne suka kawo nau'o'in abinci irin su: alkaki da alfatat da gurasa da alkubus da kuma bakilawa (Ibrahim, 2004) da (Mu'azu, 2005) da (Xandago da Igwe, 2012). Shi kuwa Sani, (2014:92) cewa ya yi:

> *...As the majority of the Arabs in Kano were originally from Ghadames or Ghat, the Ghadames authorities felt that there was a great need for a consul to look after the commercial and personal interests of their people. (Sani, 20141:92)*
>
> Akasarin Larabawan da suke zaune a birnin Kano, asalinsu daga Ghadames ko Ghat suke, sai mahukunta Ghadames suka nuna buqatar a buxe qaramin ofis na jakadanci, domin a lura da sha'anin kasuwanci da buqatar mutanensu.

Lallai, wannan ya nuna yadda mutanen Libiya suka yawaita a Kano da karvuwa da suka samu wajen Kanawa ta fuskar kasuwanci da zamantakewa. Su kuwa,

Qwarori masu kaso goma sha-biyar da xigo shida cikin xari sun zo Kano a 1903 da 1912 a daidai zuwan Turawan mulki mallaka da Jirgin qasa (Albasu, 1995). Kodayake, Qwarori ‘yan kasuwa sun yawaita a shekarun kakar gyaxa, ka ji abin da ya kawo mutanen Labanon. Har wa yau, qasashe maqwabtan Nijeriya da wasu sashen Nijeriya su ma sun sami kaso tara da xigo huxu cikin xari da ya yi daidai da adadi goma sha-biyu da kuma kaso goma sha-xaya da xigo bakwai cikin xari, da ya nuna cewa al’ummar Niger da Chadi da Afirka ta Tsakiya da Sudan sun yi tasiri a Kano (Waya, 2008). Duk da haka, su ma qabilu na wasu sashe na Nijeriya da ya haxa da: Jukun da Tibi da Igbira sun saje da Kanawa a Kano (Hassan, 2013). Ga abin da (Xandago da Igwe, 2012: 101), suke cewa:

> *Kano is a cosmopolitan settlement comprising of significant number of other Nigerian ethnic groups, West Africans, Sudanese, Lebanese, Yemenis, Libyans, Syrians, Indo-Pakistanis, Europeans, other Asians etc*
>
> Kano ita ce maraya da ta tattara baqi masu yawan gaske na qabilun Nijeriya. Akwai na Afirka ta yamma da Qwarori da mutanen Yaman da na Libiya da na Siriya da na Pakistan da Turawa da kuma ‘yan Asiyawa da sauransu.

Wato Kano ta kasance birni ne da ya lashe waxannan baqi, da a yau ba su da wani waje da ya fi Kano a gurinsu, ba sa ma jin tururin baqunta a jikinsu. Sai dai, wata xabi’a ta baqo da yake hanqoron koma wa mahaifarsa ko tunani a kan cewa wata rana za a koma. Sai dai, a zahirance Kano ta zama gida a wajensu. Kano ta zama birni mai hana baqi wahala.

4.2 Al’ummar da ta Fara Hulxar Kasuwanci da Kano.

Larabawa masu kaso talatin da tara da xigo shida cikin xari, su ne suka fara hulxar kasuwanci a Kano. Gusau, (2005) shi ma ya tabbatar da cewa, Larabawa su ne baqi na nesa da suka fara kasuwanci da Kanawa. Fatake Larabawa da suka biyo wasu hanyoyi don harkokin ciniki da yaxa addinin Musulunci, sun yi kaka-gida a Kano inda suka zauna suka haifi 'ya'ya da jikoki, sannan daga baya suka rikixe, suka narke suka zama Kanawa. Waxannan Larabawa sun bunqasa sana'o'i da havaka su da inganta su a Kano. Alal misali, sana'ar rini da jima da xinki da abinci iri-iri da kuma kasuwancin saye da sayarwa. Haka kuma, unguwanni irin su Soron-xinki da Zaitawa da Qul-kul da Dandalin Turawa duk nasu ne. Lallai idan aka yi, bayanin havaqa kasuwancin Kano babu, wata al'umma da ta yi tasiri kamar Larabawa a da a Kano. Wannan ya yi daidai da abin da (Umaru, 2008) ya ce: a tsakiyar garin Kano akwai wata qasaitacciyar kasuwa, tana cike da manya-manyan fatake da dillalai na kowane nau'in abu ita ce kasuwar kurmi, kuma ana yin ciniki ne ta hanyar furfure a da da kuma kuxi. A wannan kasuwa akwai kayan sayarwa irin na Masar da Mali da Libya da Moroko da na Aljeriya. Buzaye masu kaso goma sha-xaya da xigo tara cikin xari, su ma baqi ne, amma baquntarsu ta narke, saboda tsawon lokaci da aka zauna da su. Kodayake, masana sun ce, ana kyautata zaton su ne baqin da suka fara zama a Kano (Ibrahim, 2004) da (Bunza, 2006). Buzaye gwanaye ne a sana'ar rini suna rina baqaqen riguna da rawuna waxanda Azbinawa da Buzaye suke ado da su. Har ila yau, wani vangare na Buzaye su ne suka gwanance a sana'ar qira, musamman qirar makamai irin su takobi da wuqa har da qirar farfaru. Sai dai, Buzayen da suka zo Kano, sun taimaka wajen qara wa sana'ar qira da rini

qasaita da havaqa da kuma faxaxa kasuwanci na abubuwan sarrafa qarfe. Buzaye iri biyu ne: Agalawa da Azbinawa (Ibrahim, 2004). Gwanjawa masu kaso tara da xigo tara cikin xari, bincike ya nuna, in ban da al'ummar Larabawa da Buzaye, babu wata al'umma da ta riga Gwanjawa hulxar kasuwanci da Kano, musamman sha'anin fataucin goro (Abdu, 2008). Sai dai, duk da haka su ma baqi ne, domin tarihi ya tanadar da zamanin Sarkin da aka fara hulxa da su. Bavura, (2008) cewa ya yi, a zamanin Sarkin Kano Dauda Baqon Damisa (1421-1438) aka fara wannan fatauci, amma sai a zamanin Sarkin Kano Abdullahi Barja (1438-1452) hanyar fatauci ta buxe sosai ta Gwanja.

4.3 Abubuwan da suka Kawo wa Kano Ci Gaba.

Sakamakon bincike ya fito da cewa, makaranta ta xauki kaso talatin da biyar da xigo bakwai cikin xari, amma a nan makaranta ta haxa da ta: allo da boko. Malamai Wangarawa da suka zo daga Mali, su ne suka yaxa addinin Musulunci, tun a shekara ta 1320 a Kano (Gusau, 2005). Lallai waxannan baqin Wangarawa sun ba da gudunmawa a wajen koyarwa da tsabtace hukunce-hukuncen Musulunci. Domin a yau a Kano Musulunci ya yi tasiri cikin rayuwar Kanawa, domin a yau shi ne hatimin gane Bakane. Daga cikin baqin malaman aka samu liman da ladan da malamin yanka da kuma alqali (Ibrahim,1982). Haka kuma, unguwar Madabo a da da a yau, ita ce tamkar jami'ar Musulunci, domin an kwatantata da cibiyar masana kimiyyar kur'ani da ilimin littattafan addinin

Musulunci. Ita kuwa, makarantar boko ta zama garkuwa wajen bunqasar Kano da ci gabanta, tun daga zamanin Turawan mulkin mallaka 1900, da zuwansu suka kafa makarantar farko a unguwar Nasarawa a shekarar 1909 (Mu'azu, 2013) da (Mani, 1956) da (Mukhtar 2002). Wannan ne ya janyo Kanawa suka shiga waxannan makarantu har suka iya rubutu da karatu na boko. Daga nan ne, Kano ta ci gaba da samun makarantu na zurfafa ilimi har zuwa matakin jami'o'i na tarayya da jihohi da masu zaman kansu. Su kuwa, masu kaso ashirin da biyu da xigo uku cikin xari, sun nuna cewa yawan al'umma ne ya daxa kawo ci gaban Kano. Wannan ya yi daidai da bayanin Dr. Barth da ya zo Kano a zamanin Sarkin Kano Ibrahim Dabo (1819-1846) ya ce:

> *Kano birni ne mai girman gaske, ga jama'a masu yawa, wasu suna shiga, wasu suna fita…Ya ci gaba da cewa, haqiqa ko a wannan lokacin akwai mutane masu yawan gaske da gine-gine a birnin Kano*.

Domin a yau, an ce hukumar qidaya, ta ba da yawan al'ummar da ke Kano sama da Miliyan goma. Ga abin da (Iweze, 2014:49).

> *It has a population of over ten (10) million people according to 2007 popualation census. Its huge population is sustained by a thriving market both for consumer and capital goods*.
>
> Kano na da yawan al'umma sama da miliyan goma (10) bisa bayanin hukumar qidaya ta 2007. Yawan jama'ar ya cigaba da qaruwa ne saboda bunqasar kasuwancin kayayyakin buqatun yau da kullum da kuma na sayarwa zuwa waje.

Har ila yau, Iweze (2014:48), ya ci gaba da cewa:

> *Kano state is predominantly peopled by Hausa and Fulani ethnic groups. It also hosts other Nigerian ethnic groups*

> *such as Nupe, Edo, Tiv, Youruba, Igbira-Igala, Igbo, Idoma and so forth.*
>
> Kano ita ce jihar da qabilun Hausa-Fulani suka fi yawa. A Nijeriya ita ce matattarar baqi na wasu qabilu kamar: Nupawa da 'yan Edo da Tibi da Yarabawa da Igbira-Igala da Ibo da Idoma da makamantansu.

A nan ana nuna yawan al'umma da take Kano da kuma qabilu daban-daban da suka zama 'yan-kama-wuri-zauna. Saboda dausayin birnin Kano ya yi musu yadda suke buqata. Haka kuma, sakewa da walwala da sassaucin doka ga baqi daga wajen mahukuntan Kano, ya ba wa baqi damar zama a Kano. Ga abin da Mahadi, (2012:202) yake cewa:

> *In many cases the rulers even built houses for newly arrived immigrants.*
>
> A lokuta da dama sarakuna sukan gina wa sabbin baqi masauqai.

Sakamakon bincike ya nuna cewa, masana'antu sun xauki kaso goma sha-uku da xigo huxu cikin xari, ita kuwa kasuwa ta xauki kaso goma sha-bakwai da xigo tara cikin xari da suka ce, su ne suka kawo wa Kano ci gaba. Hakazalika, in ban da Legas a Nijeriya babu jiha mafi girman kasuwanci da masana'antu kamar Kano, ga yawan al'umma da suke hada-hada safe da rana. Ga abin da Muhammed, (2013:101) ya ce:

> *Kano market was the best regulated in all of Africa and it was filled seven days a week from sunrise to sunset.*
>
> A Afirka kasuwar Kano ita ce wadda take da kyakkyawan tsari kuma take ci duk mako daga safe zuwa yamma.

Haka kuma, zuwan Turawa ya kawo salon ciniki na zamani. Daga zuwansu ne aka fara ganin kamfanoni kamar su: U.A.C (United Africa Company), Pizan (P.Z),

Gibi'o (G.B.Olliv ant) wanda ake kira kantin Doki da Kyanwa, da Janhol (John Holt) da Gochok (Gottschalk) da Amburzin, da Eskwaya (S.C.O.A) da Faranshi Kamfani (C.F.A.O). Ta hannun waxannan Kamfanoni aka sami kayan da ake shigowa da su daga Turai. Waxannan Kamfanoni suke sayen kayan amfanin gona namu su aika Turai. Kodayake, ayyukansu shi ne saye da sayarwa tsakanin mutanen qasa da kuma qasashen waje (Muhammad, 1985). Sai dai, a yau waxannan kamfanoni da aka lissafo zamaninsu ya kauce, sai dai har yanzu akwai wasu kamar CFAO da SCOA, amma a zamanance ga waxanda ake jin xuriyarsu: Getzner Textile A.G, English da Textile wax da United Nigerian Textile Limited da Angel Spinning & Dyeing Limited da Selcon tannery Ltd da kuma Fahid Dayekh & Company limited. Adadin goma sha-biyu sun nuna ra'ayinsu da cewa, aikin qwadago ya kawo wa Kano ci gaba. Qwadago ba kamar sauran sana'o'i ba ne, irin fatauci ko sassaqa ko kuma jima, inda za a ce an dogara da riba ko kuma abin da aka samar kamar turmi ko takalmi ko ciniki. Aikin qwadago wani aiki ne da mutum zai yi, don ya samu 'yan kuxi ya biya buqatunsa, wannan ya yi daidai da bayanin Garba, (1991) da yake kwatanta qwadago da aikin 'sha yanzu, magani yanzu' wato tashi biya. Qwadago yana cikin nau'o'in wasu sana'o'i waxanda aka yi tarayya tsakanin maza da mata wajen aiwatarwa.

4.4 Yadda Kasuwanci Yake Kafin Zuwan Baqi Kano

Sakamakon bincike ya nuna adadi arba'in su ne suka bayyana ra'ayinsu da cewa, kafin zuwan baqi Kano, ana ciniki na ba-ni-gishiri-in-ba-ka-manda da ake cewa furfere. Tsananin buqatar musaya ce, take haifar da furfera, amma ribarsa a taqaice take. Alal misali, wani ya zo da gishirinsa tafi xaya, sai suka yi musaya

da mai kifaye biyar. Wani kuma sai ya kawo tunkiya aka saye ta da adadin wuri masu yawa. Sai dai wasu, cewa suka yi bambance-bambancen buqatu ne ya haifar da sana'o'i da suka haifar da furfere (Auta, 2006).

Shi kuwa, Mu'azu (2013:33), cewa ya yi:

> A irin wannan kasuwanci ana musayar abubuwan sayarwa ne misali, manomi ya ba masaqi kayan noma don shi ma ya karvi kayan saqa, ko kuma manomin ya ba makiyayi don ya karvi wata dabba.

Haka kuma, masu kaso goma sha-shida da xigo bakwai da kaso goma sha-biyu da xigo tara da kuma kaso goma sha-shida da xigo bakwai duk cikin xari, sun yi bayani na qut-da-qut. Domin cewa suka yi, saye da sayarwa shi ya samar da amfani da wuri da rance. Kuma a wajajen qarni na goma sha takwas (Q18) ne, aka shigo da hanyar yin amfani da kuxin wuri don yin saye da sayarwa a ciki da wajen Kano (Rufa'i, 2014). Sai dai, adadi goma sun bayyana nasu ra'ayin da cewa, an yi musaya ta ayyukan hannu kafin zuwan baqi. Glazer da Morynihan, (2011:75) cewa suka yi:

> Musaya iri biyu ce, akwai musayar ciniki wadda ta qunshi: saya da sayarwa da fatauci da kuma sana'o'i a gidaje da kuma musayar nasaba da ta haxa da zumunci da bikin aure da zanen suna da makamantansu.

Saboda haka, a wannan bincike ana magana ne a kan musayar ciniki, ta yadda kowa buqatarsa ta sana'arsa za ta samu akan abubuwan da ba su da su, domin rayuwa ta inganta. A yayin da musayar zumunci ita ce tushen qulla zumunta tsakanin baqin al'umma da Kanawa.

Har ila yau, fatauci da ya xauki kaso bakwai da xigo huxu cikin xari ne, aka bayyana tarihin daxewarsa a Kano, domin ana iya tuna zamanin fataucin Kudu da Sahara da aka yi tsakanin Larabawan Afirka ta Arewa da sauran Larabawa, a lokacin Kano ita ce cibiyar kasuwanci na Qasar Hausa, a yayin da kasuwar kurmi ita ce zangon Larabawa na qarshe. Shi kuwa, Garba (1991:72), ya ce:

> … da farko dai tun shekaru aru-aru da suka wuce lokaci da ba a san wata abu mota ba, fatake suna amfani ne da jakuna, takarkari, alfadari da raquma. Amma a yanzu waxannan dabbobi da na zayyana a sama, an fi amfani da su lokacin da ba mota, koda yake, yanzu galibin fatake sun fi amfani da mota, sai dai wurin da ake buqatar wannan kaya lungu ne sosai, yadda mota ba za ta iya shiga ba.

A yau, fatake suna amfani da mota (1920) da jirgin sama (1925) da jirgin qasa (1912) da babur (1930) da jirgin ruwa wajen sufuri. Haka kuma, a wasu nau'o'in kayayyakin sufuri na zamani akwai babur Tavare (2003) da babur 'Yar Waliya (2005) da babur keke Napep (A daidaita sahu, 2003) sai dai, waxannan sun zo a zamanin Shugaban Qasar Nijeriya Obasanjo.

4.5 Wasu sana'o'in da baquwar al'umma ta zo da su Kano, sun haxa da:

Jadawali na 43

Baquwar Al'umma	**Sana'a / Sana'o'i**
Buzaye	kiwo da tallan cukui da qirar azurfa da dako da kuma sayar da ruwa a kura
Inyamira/ Igbo	gugar tufafi da xaukar hoto da facin taya da aikin kafinta da sayar da kayayyakin mota da gyaran gashi (*hair dressing a1980*) da sayar da kati da kiran waya *(recharge cards da call making*)
Gwanjawa	sayar da murhu xan Ghana da aikin sirfani da xinki da goro da abinci a gefen hanya.
Qwarori	Sayen fatu da qiraga da kasuwancin

	kayan zaqi da tufafi da sinima da kamfanin cacar zamani *(pool*).
Larabawan Libiya	gurasa da alkubus da alkaki da kuskus da xinkin kufta da kayan adon xaqi
'Yan qasar Mali	rini da koyarwa na ilimin addinin Musulunci
Turawa	qirar zamani da shaguna manya *(shopping malls*) da masana'antun zamani da kasuwanni zamani (*ultra-modern markets*)
Nufawa	sana'ar kitso da kasuwancin sabulun salo da xinki da man gelo da kiwon kifi (*fish farmin*g) an fara sana'ar a 1970.
Yarbawa	kasuwanci da tuqin mota da xab'i da kuma sayar da manja da kayan yaji da maganin gargajiya da ruwan leda *(package water*) an fara shi a Kaduna (1995) da sayar da qanqara (*iced blocks*) a 1987 da aski *(barbing saloon*) da bayar da hayar kaset (*rental services*)

Buzaye : Buzaye su ne baqi da suka fara zuwa Kano (Ibrahim, 2004:256). Shi ma, Bunza da wasu (2009) cewa suka yi sana'ar Buzaye sun haxa da: kiwo da gadi da fatauci da sayar da ganyen shayi. Haka kuma, suna sayar da cukui da ruwa a kura. Babu shakka Buzaye gwanaye ne a sana'ar qirar makamai: irin su takobi da masu da kuma wuqaqe. A yau a Kano, suna qera takubba da nau'in wuqaqe masu kyan gani (Danasabe,1996). Sakamakon bincike ya nuna Buzaye gwanaye ne a sana'ar rini, suna rina baqaqen riguna da rawunna waxanda Azbinawa da Buzaye suke ado da su. Har wa yau, bincike ya gano cewa Buzaye Agalawa su ne fatake da suka gwanance wajen safuri da raqumi da jakai. Sai dai Ibrahim, (2004) cewa ya yi, zamansu a qasar Kano ya ba su damar ci gaba da wannan sana'a tasu wato ta fatauci. Saboda daxewarsu a Kano har Bakane yake musu kirari da cewa:

Buzu, qanen kare,
an kore ka, kana kuwa,
barantana in kai ne,
ka yi kora (Ayuba, 2016:22)

Gwanjawa: tarihi ya tabbatar mana da cewa, Barebari da Larabawa da Qwarori da kuma Gwanjawa sun yi fataucin goro zuwa Kano (Bavura, 2008) da (Mu'azu, 2013). Bincike ya gano cewa, ma fi yawan Gwanjawa, sun zauna ne a Fagge da Sabon Gari, kuma sana'arsu ita ce xinki da xinkin sirfani da sayar da abinci da saya da sayarwa da kuma sana'ar kayan masarufi.

Inyamirai/Igbo: baqin farko na al'ummar Igbo su ne masu saye da sayarwa da ma'aikatan gwamnati da masu aikin jirgin qasa da kuma sojojin shiyyar Afirka ta Yamma. A yau, akasarin Igbo su ne masu sana'ar sufuri na mota (*Macapolo*) da sayar da kayayyakin mota da otel da gugar tufafi da kanikanci da shagunan caca da xaukar hoto da gyaran agogo da kayan wutar lantarki da sassaqa ta zamani (kafinta) da sayar da magunguna da sayar da katin waya (dilolin kati) da kuma kayayyakin gine-gine.

Qwarori: samuwar Qwarori a Kano ya sauya rayuwar zamantakewa da tattalin arzikin Kanawa. Da farko-farko Qwarori sun fantsama sana'o'in saye da sayarwa na dabbobi da fataucin goro da kwarami da tufafi da sayar da zinare da kuma haqar zinare (Albasu, 1995). Kodayake, Qwarori sun yi qarkon kifi a cikin waxannan sana'o'i. Haka kuma, sana'o'in da suka yi nasara a ciki su ne: tufafi (atamfofi) da cinikin gyxa da sufuri da jima (sarrafa fata), amma a yanzu, sun fi

karfi a kamfanoni na roba da kayan shaye-shaye (*juice*) da tanxe-tanxe da da kayan zaqi (minti da cakulan) da gidan abinci na zamani da kuma cacar *pool*.

Larabawa: Larabawa suna zuwa Kano ne don yin fatauci ko yaxa addinin Musulunci. Larabawa fatake sukan zo Kano ne don sayen fatar dabbobi da hauren giwa da rinanun kaya da qorai da qoquna da fayafayai da sauransu (Ibrahim, 2004). A yanzu Larabawa suna sayar da nau'in turare na wuta da na ruwa da na shafawa a jiki. Akwai masu sayar da littattafai addini da cazbaha. Larabawa masu gidan abinci (*restaurant*) suna sayar da alkubus da sinasir. Haka kuma, akwai masu sayar da kayan maqulashe da kuma magani.

'Yan Qasar Mali: Wangarawa su ne baqi guda arba'in da suka zo Kano a zamanin Sarki Yaji, waxannan su ne suka zo da Musulunci (Dokaji, 1958). Babu shakka sana'ar waxannan baqi, ita ce koyarwa da ayyukan malanta da saya da sayarwa. Haka kuma, an ce zuri'ar waxannan mutane ta yi nisa da naso cikin al'adun Kanawa, domin a yau ire-irensu ne suka gwanance a rina tufafi da xinki da sayar da littattafan addini da kuma kayan masarufi. Amma bincike bai samu wani abu guda a yau da za a ce ita ce sana'arsu ce ba.

Nufawa: a cikin shekara ta 1750 Etsu Jibrilu ya bunqasa harkokin kasuwanci tsakanin Kano da qasarsa (Daure, 1998). An ce Nufawa sukan zo kasuwar Wudil don sayen shanu (Adamu, 1988). Haka kuma, Nufawa gwanaye ne wajen qirar qarau, musamman irin wanda mata suke ado da shi a qafa da hannu. Har ila yau, an ce gwanaye ne wajen xinkin rigunan alfarma, kamar girken Nupe da qwaqwata. A yanzu a wajen Nufawa ake samun mankaxe da sabulun salo da

man alayyadi da wasu nau'o'in abinci. Har ila yau, matan Nupawa su ne gwanaye a sanin ire-iren kitso da salailansa da kuma saya da sayarwa na kayan miya. Bincike ya gano cewa su ne suka fara kiwon kifi domin sayarwa.

Turawa: tun zamanin Sarkin Kano Ibrahim Dabo (1819-1846) Turawa suka fara zuwa Nijeriya ta Arewa domin wasu buqatu nasu kamar sayen bayi da neman dukiya da mulki. Turawa sun fara shigowa Nijeriya ta ruwa ne zuwa Libya suka biyo ta Katsina suka zarce har suka iso Kano (Umaru, 2008). A shekara ta 1903 Turawa suka shigo Kano. An ce cinikin bayi shi ne kasuwancinsu na farko, amma daga baya aka tsayar da shi kwata-kwata (Dokaji, 1958). Daga baya sai aka fara cinikin manja da kwal da koko da itacen tumba. Turawa sun kafa kamfanoni irin su: *Glasgow* da *United Afircan Company* (*UAC*) da kuma *Royal Niger Company* (*RNC*). Amma zuwan Turawa ne ya haifar da ire-iren waxannan sana'o'i: Xan sumoga da Xan balas da Xan janhwal (*John Holt*) da shago da kuma Kwangila (Ibrahim, 2004). Haka kuma, sana'o'i sun wadata a sakamakon zuwansu. Misali an samu injuna na aiwatar da sana'o'i daban-daban kamar injin walda da injin gasa nama da injin saqa da injin sara itatuwa da yanke ciyawa. A zamanin kimiyya da qere-qere an samu wayar salula da *intanet* da kasuwanci na *online banki.* Hazalika, a yau ana sayar da nau'o'in kaya da mutum yake buqata a kafafen yaxa labaru (gidan rediyo) masu zaman kansu da na gwamnati kamar: tallan gidajen sayarwa da shaguna da magunguna da kayan masarufi iri-iri.

Yarbawa: al'ummar Yarabawa xaya ne daga cikin al'ummomin Nijeriya da suke da mazauni a Kudu maso Yamma na qasar (Mu'azu, 2013:89). Yarbawa sun daxe suna hulxar kasuwanci da al'ummar Hausawa. Suna fataucin goro da

kayayyakin qira da sauran ire-iren kayayyakin da suke samarwa. Bincike ya tabbatar da cewa, Yarbawa ba su da qyamar sana'a, shi ne ya jawo suka cusa kan su ko'ina a ciki da wajen qasar nan Nijeriya. Yarabawa su ne masu tuqin mota tasi da sayar da maganin gargajiya da dafa abinci da xab'i da saya da sayarwa da dabbobi da kuma sayar da manja a Kano. Gobir (2016) cewa ya yi, sana'ar faci baquwa ce, domin baqi ne suka zo da ita, kuma su ne Yarbawa. Haka kuma, waxannan sana'o'i da aka lissafa a yau Kanawa suna ciki dumu-dumu.

4.6 Unguwannin Baqi da ke a Birnin Kano.

Jadawali 44: 4.6.1 Unguwannin na zangon farko

Unguwanni	**Al'umma**
Agadasawa	Mutanen Agadas
Alfindiki	Larabawan Libiya
Madabo	Niger da mutanen Mali da Libiya
Sheshe	Larabawan Mali
Gwangwazo	Hausawa da Katsinwa
Kankarofi	Hausawa da Agalawa
Zangon 'Yan Madubi	Barebari
Zangon Barebari	Barebari
Darma	Buzaye da Nufawa
Dausayi	Yarabawa
Dandalin Turawa	Larabawa Libiya da Tunisiya
Sanka	Larabawa
Shatsari	Larabawa da barebari
Tudun Nufawa	Nufawa da Jukun
Yakasai	Jukun da sauran qabilun kudanci
Zangon Barebari	Barebari da Larabawa
Durmin qulqul	Larabawan Maroko da Libiya
Zaitawa	Mutanen Mali
Makwalla	Larabawan Libiya da Tunisiya
Marmarar	Hausawa da Larabawan Libiya
Zango	Damagarawa
Tudun maqera	Larabawan Libiya

Bahago, (2000)

Agadasawa: wannan unguwa ta samo sunanta ne daga mutanen Agadas, Buzaye fatake waxanda suke zuwa cin kasuwar kurmi su ne suke sauka a nan suna xiban kayansu suna shiga kasuwar kurmi don sayarwa. Haka kuma suna sayen kayayyakin da Kanawa suke samarwa.

Alfindiki: wannan unguwa ta samo asalin sunanta ne daga kalmar Larabci, wato “Alfunduk” ma’anaa wurin da ake sayar da kayan abinci. Sai dai, a yanzu babu abu guda xaya rak da za a ce, shi ake yi, komai da ka sani da rayuwa take buqata akwai a wannan unguwa ta Alfindiki.

Dandalin Turawa: wannan unguwa ta samo sunanta daga sunan Bature, amma a zahiri Larabawan Libiya da Tunusiya su ne suka kafa ta. Larabawa waxanda suke zaune a wannan lokaci fitattu sun haxa da: Aliyu Amar Shabba da Shabba da Bizal da Zagwan da Alin Turke da Musa Gangama da Bityam da Sanusi Hoja da Hamar Hoja da Sheikh Muhammadu Zungar da Muhammadu Sharfardin da Pitturi da Ali Zinga da Mas’ud Kailani. Su dai waxannan mutane suna sayar da kayayyaki irin: falmaran da jabbobi da alkyabba da hulunan dara.

Darma: wannan unguwa ta samo sunanta daga ‘Dalama-Dalama’. Tarihi ya bayyana mana cewa, an yi wani mutum mai suna Ahmadu Gwankin Darma, shi mutumin aka ce wai wata rana yana kwance sai matarsa ta tashe shi, ta ce da shi xakinsu yana yoyo. Sai ya tashi ya riqa cewa “ Dalama-Dalama” sai aka ga xaki ya toshe ya daina yoyo, daga nan aka ce, aka samo sunan wannan unguwa ta Darma. A wani ra’ayi cewa aka yi: Darma ta samo suna daga mutunen Darma ta Katsina ne, suka zo suka kafata, shi ya sa ake kiran unguwar da suna Darma.

Madabo: unguwar Madabo ta samo sunanta ne kamar yadda tarihi ya nuna daga wani gari da ke qasar Daura ta jihar Katsina. Madabo sunan gari ne, kamar yadda tarihi ya nuna cewa su shahararun malamai ne, suka taso daga wannan gari tare da wannan suna zuwa wannan unguwa da aka ambata da Madabo. A wani qaulin kuma, an ce ta samo sunanta ne daga Fulatanci Modibbo, don unguwar malamai ce. Da fulatanci kalmar modibbo malami ke nan.

Mandawari: tarihi ya nuna cewa waxannan sunaye, wato Manzuri ko Mandori da kuma Mandawari a yanzu, suna ne na wani Maddibo Mandori, wanda tare da Shehu Abdur- Rahaman zaite suka iso Kano, a ranar 25/02/1354 miladiyya. Zuwansu ne shigowar addinin Musulunci Kano, kuma Sarkin Kano na wannan lokaci wato Sarki Yaji XanTsamiya da jama'arsa masu yawa suka Musulunta. Sarkin Kano Yaji ya gina wa waxannan Malamai gidaje a unguwanni daban-daban cikinsu har da Shehu Manzuri ko Mandori wanda aka sa wa wannan unguwa sunanta Mandawari, wato aka Hausantar da Kalmar Mandawari. Amma a wani ra'ayi cewa aka yi, daga fulatanci kalmar take, wato manda- wari (manda ya zo) tun zamanin da ake fataucin kudu da Sahara.

Shatsari: unguwa ce da tarihi ya nuna cewa Larabawa ne suka kafa. Domin kamar yadda aka ce, unguwar ta samo asalinta ne daga wata rijiya da wata baiwar Larabawa mai suna A'isha Nana ta kan yawan zuba ruwa da take wanke tsabar abincin da za ta yi wa iyayen gidanta a cikin wannan rijiya. Saboda yawan ruwan tsari da take zubawa cikin rijiyar nan, har ta cike shi ne ake kiran rijiyar da Shatsari, daga baya kuma sunan rijayar ya koma sunan unguwar. A wani qaulin kuma an ce jikokin Bagauda (wato Haddadu da Masoro). Su ne suka kafa

unguwar Shatsari gidajensu na nan, an ce a nan aka karvi tarihin Kano lokacin da Turawa suka iso Kano. Har yanzu jikokin su Haddadu da Masoro akwai su a wannan unguwa ta Shatsari. Domin kamar yadda tarihi ya nuna gidan da Masoro ya zauna wanda jikokinsa a yanzu ke ciki yana nan a halin yanzu, kuma shi ne gida mai lamba goma sha huxu Shatsari (Bahago, 2000).

Sheshe: sheshe ta samo asalin sunanta ne lokacin da Sarkin Kano Alwali ya je, ya sami wani mutum wanda ake kira Muhammadu, wanda ya zo daga Farisa (wato Iran a yanzu) ya ce da shi “kai ne magajin Sheshe ka riqe waxannan Wurare da Tsakuwa da Karwai da Lambu da Yanka tsare da kuma Gandu”

Yakasai: unguwa ce da ta samo asalin sunanta daga wasu qabilu masu suna “Jukunawa” wasu kuma suna kiransu “ Kwararrafawa” su ne suka zo wannan unguwa, suka zauna suka ji daxin zama a wurin, shi ne da suka tashi za su tafi, sai suka ce “Yakasai” da yarensu ma’ana “ za mu dawo”

Zango: unguwa ce da tarihi ya nuna cewa ta samo asalin sunanta ne daga fatake, waxanda suka taho nan suke sauka, a yayin tafiyarsu gwanja, sai su ya da zango, su huta har masu yi kwanaki kafin su ci gaba da tafiyarsu. Kuma wannan unguwa ta sami wannan suna ne fiye da shekaru xari uku (300) da suka wuce. Haka kuma, an ce zango ne na Azbinawa na Agadas, waxanda suka zo suka zauna a qarqashin shugabansu mai suna Baqo Almalu.

Zaitawa: unguwa ce da ta samo suna daga wani babban malami Zaite. Kamar yadda tarihi ya nuna tun shekara ta 1354 miladiyya, a zamanin Sarkin Kano Yaji, Shehu Abdur- Rahaman Zaite ya zo Kano da jama’arsa su arba’in da huxu (44),

ya sauka a madabo daga kudu qofar gidan sarkin Kano Yaji. A nan suka riqa yin sallolinsu, wato (hamsa salawat) har sarkin Kano ya sami labari ya fito ya zo, wanda take Allah ya nufe shi da Musulunta, shi da jama'ar Kano masu yawa. Sarkin ya gina wa shehu gida a nan Zaitawa ta yanzu, wanda daga sunansa aka sami sunan wannan Zaitawa. A cikin wannan tawaga ta shehu Abdur-Rahaman Zaiti, akwai Modibbo Manzuri (wanda aka gina masa gida a mandawari) da Modibbo Sheshe (gidansa a sheshe) da Modibbo Mahmud Bi-Kurdumus (gidansa yana Limanci) haka kuma shi ne Limamin Kano na farko. Daga bisani ne bayan Musulunci ya kankama, sai Sarkin Yaji ya naxa Shehu Zaiti ya zama Alqalin alqalan Kano. Wannan unguwa da kafuwarta a yanzu ya kai shekaru sama da xari biyar (500).

Zangon Barebari: wannan unguwa ta zangon Barebari, ta samo asalin sunanta ne daga Barebari da suke kawo mangul da kanwa Kano, waxanda sukan sauka a wurin, shi ne ake cewa 'Zangon Barebari'.

Marmara: wannan unguwa asalin sunan da ake kiranta tun asali shi ne Marmara 'yan Tarko. Saboda tarihi ya nuna cewa duk faxin Kano wannan wurin ne kawai wanda idan an yi haqa ake tarar da marmara, saboda haka marmarar da ake samu a wurin shi ya sa ake kiran wajen da marmara. Haka kuma a nan ake yin tarkon mikiya da sauran abubuwan farauta domin kamawa, Gobirawa da Kambarawa suna daga cikin asalin mazauna wajen.

4.6.2 Unguwannin na zango na biyu

Jadawali na 45

Unguwanni	**Al'umma**
Durmin Arbabi	Mutanen Mali
Tudun Nufawa	Nufawa da Jukun
Dala	Abagayawa mutanen Gaya
Ayagi	Yarbawa
Birget	Tsofaffin sojojin yaqin duniya: Niger da Chad da Ghana
Fagge	Damagarawa da Barebari
Kurnar Asabe	Hausawa da qabilun kudancin Nijeriya
Sabon gari	Qabilun kudancin Nijeriya
Tudun Wada Birget	Qabilun kudancin Nijeriya
Nasarawa	Turawan mulki (Senior service)
Sabuwar qofa	Hausawa da Fulani

Bahago, (2000)

Ayagi: ayagi unguwa ce da ta samo asalinta sunanta daga Sarkin Kano Dabo. Wanda ya taso da Muhammadu Jatau daga unguwar kwakwatawa. Sai ya dawo da shi yamma da kasuwar kurmi watau unguwar Ayagi ta yanzu ya ce " ku zauna a nan, ka dinga yayyago mutanenka ka da haxa su, ka zama Sarkin Ayagi" wato a yago can, a yago can, har a harhaxa shi ne ma'anar Ayagi.

Dala: unguwar Dala ta samo sunanta ne daga wani mutum wanda yana xaya daga cikin mutanen farko a wannan gari na Kano. Shi wannan mutum ana kiransa da suna "Dala" maguzawa ne da suka zo daga qasar Habasha su da 'ya'yansu da jikokinsu haxe da jama'arsu masu tarin yawa qarqashin jagorancin Dala da Ranau da Gayya. Shi Dala ya zauna a kan tsaunin Dala da kewayensa. Shi kuwa, Ranau yana kan tsaunin Gwauron Dutse da kewayensa. A yayin da Gayya ya tsaya a Gaya, saboda tarihi ya nuna cewa ya fi sha'awar zamansa a can.

Tudun Nupawa: unguwa ta Tudun Nupawa ta samo asalin sunanta ne daga wani malami Banufe mai suna Malam Muhammadu. Ya zo ne daga Bidda inda sarkin Kano Sulaiman ya sa wazirinsa ya sauke shi a wannan wuri mai tudu da ya yi bukka. Sannan sai ya yi wani qaton gida inda Nupawa suka taru daga bisani aka yi wa gurin laqabi da tudun Nupawa.

Birget: wannan unguwa ta samo suna daga birget kwamanda (Brigade Commander) na sojojin Afirka ta Yamma. Bayan kammala yakin duniya na biyu II a shekara ta dubu xaya da xari tara da arba'in da biyar (1945) aka dawo da sojoji Afirka, sai aka sauqar da su a Kano. An ce a sanadiyyar haka ne, suka kafa wannan unguwa da ta qunsa waxannan mutane: 'Yan Cadi da 'Yan Nijer da 'Yan Kameru da 'Yan Ghana da mutanen Kudancin Nijeriya da wasu sassan Nijeriya.

4.6.3 Unguwanni na zango na uku

Jadawali na 46

Unguwanni	**Al'umma**
Makwarari	Gwanjawa
Lalloki	Hausawa da Arawa
Rejiyar lemo	Damagarawa da Hausawa
Mazan-Kwarai	Sakkwatawa da Larabawa
Kwarin Mabuga	Mallawa

Hira da Malam Habibu Vavura 10/03/2015

Mazan-Kwarai: wannan unguwa a da can hanya ce da fatake da suka zo daga arewa suke shigewa. Wani mutumin Sakkwato shi ne ya zauna a wajen har ya haqa rijiya. A sanadiyyar kyauta wannan unguwa ta samo sunanta. Wai akwai rijiya da baqi fatake suke shayar da dabbobinsu, sai suke wa wani mutumi alheri, a duk lokacin da suka shayar da dabbobin nasu, shi kuwa duk wanda ya ba shi

zarafi, sai ya ce wannan mutum mazan qwarai ne. Sai waxannan mutane suka sa wa Basakkwace da sunan Mazan-Qwarai.

Kwarin Mabuga: wannan unguwa ta samo sunanta daga Mabugai. Cewa aka yi a da akwai mabugai har guda uku a unguwar, amma yanzu saura xaya. Har yanzu kuma ana bugun tufafi a ciki. Saboda waxannan shahararrun mabugai, shi ne dalilin da ya sa ake kiran unguwar Kwarin Mabuga. A cikin shahararrun maqera unguwar akwai marigayi Muhammadu kakan Musa U.A.C da kuma marigayi Barau da Umaru Xankura da kuma Sallau mai qera likkafar doki da linzami.

Makwarari: manyan fatake da suke tafiya da dawo wa Gwanja su ne suka kafa wannan unguwa. Su ne Alasan Mai-barkono da Alhaji Yahaya Mai-dutse. A da can wajen makwararar ruwa ce kawai. A zamanin da wajen yake ba kowa, ba komai. Ruwa ne kawai yake kwararowa tun daga wajen Soron Xinki har zuwa Jakara, har akan ji qarar ruwan idan yana kwarara. Daga nan aka samu sunan wannan unguwa makwarari.

Lalloki: wannan unguwa ta samo asalin sunanta daga wata rijiya da bishiyar lemo a gefen rijiyar. A lokacin da fatake suke zuwa, idan sun zo sai su tsaya a wajen don bayar da ruwa. Lallai, tarihi ya nuna cewa rijiyar ta xan shiga loko, dalilin da ya sa ake kiran wannan unguwa ke nan da Lallokin Lemo, wato an haxa da lemon.

4.6.4 Unguwanni na zango na huxu

Jadawali na 47

Unguwanni	**Al'umma**
'Yan kaba	Mutanen Yobe da Borno da Niger
Wailare	Hausawa
Bacirawa	Yarbawa da Hausawa
Badawa	Yobe da Damagarawa
Gobirawa	Sakkwatawa da Mutanen Gobir

Hira da Malam Habibu Vavura

10/03/2015

'Yan Kaba: wannan unguwa mutanen Nijar da Guru da ke jihar Yobe da Gumalawa mutanen Gumel ta jihar Jigawa su ne suka kafa ta. Domin an ce, suke kawo kaba daga garuruwansu sai suka mayar da wurin zangon kaba. Daga nan, ake tsammani aka samu sunan unguwar, har kasuwar kaba ta sauya zuwa kasuwar kayan miya da sauran kayan masarufi da kayan gwari.

Waxannan unguwanni su ne kaxan daga cikin unguwanni da baqi suka kafa su. Akwai unguwanni da mutanen Kudancin Nijeriya suka kafa da Larabawa da Turawa da Qwarori da sauran qabilu na wasu sassan Nijeriya. Haqiqa, kowace unguwa tana da nata suna da aka raxa ma ta, tare da asalin al'ummar da suka fara zama kafin wasu al'umma su qauro ta zama matattarar baqi. A taqaice, waxannan su ne unguwanin da bincike ya zaqulo tare da al'umma.

4.7 Muqamai na sana'a da baqi ne suka shigo da su Kano.

Jadawali na 48

Kalmomin muqami na sana'a na Hausa	**Nau'o'in baqi**
Lebura	Turawa
Birkila	Turawa
Xan kamasho	Turawa
Akawu	Turawa
Ciyaman	Turawa
Tafinta	Turawa
Oga	Igbo
Masta	Turawa
Magatakarda	Turawa
Kakaki	Turawa
Ma'aji	Larabawa
Jami'in walwala	Turawa
Sakatare	Turawa
Manaja	Turawa
Darakta	Turawa
Subeza	Turawa
Dila	Turawa
Furesden	Turawa
Cif	Igbo/ Yarbawa
Helma	Yarbawa

Waxannan kalmomi baqi ne suka shigo da su har Hausawa suka ara suke amfani da su a hulxa ta yau da kullum. Kalmomin nan ma fi yawansu daga Ingilishi aka ara. A yanzu, 'yan kasuwa da leburori da kungiyar 'yan kasuwa duk suna amfani da waxannan nau'o'in kalmomi a tsakaninsu.

4. 8 Sunayen manyan kasuwannin na birnin Kano.

Jadawali na 49

Kasuwa	**Shekarar Buxewa**	**Abin Saye da Sayarwa**
1.Abbatuwa kasuwa	1967	Nama
2. Adakawa	1969	Maciya ko yara
3.Akija	1973	Motoci
4.Danladi Nasidi	1997	Kayayyakin buqatu na yau
5.Fam santa	2010	Nau'o'in waya da na gyara
6.Kasuwar Dawanau	1977	Kayayyakin masarufi
7. Kasuwar Dubai		Kayayyakin qawa da shimfixa
8.Kasuwar galadima		Manja da Kifi da Garin kwaki
9. Kasuwar kem		Kayan alhazai
10. Kasuwar kara		Dabbobi manya da qanana
11. Kasuwar Kurmi	1487	Kayayyakin buqatu
12.Kasuwar Kwari	1934	Tufafi na maza da mata
13. Kofar ruwa	1977	Nau'o'in qarafa na mota
14. Kasuwar mandawari	1567	Maciya ko yaras
15. Kasuwar Wambai	1977	Kayayyakin buqatu
16. Kasuwar Singa	1977	Kayan abinci da masarufi
17.Kasuwa Sharaxa	1960	Kwancen kayan gini
18.Kasuwa Na'ibawa	1978	Kayan marmari
19. Kasuwa Tarauni	1985	Kaji da kayan miya
20. Kasuwar Ujile	1977	Goro
21. Mariri 'yan goro	1977	Goro da ice
22.Post Office	1982	Jarida da agogo
23.' Yan Awaki	1940	Dabbobi qanana
24. 'Yan Doya	1985	Doya
25 'Yan Gamadan		Maciya
26 'Yan Mota	1978	Kwanika da tangaraye
27. 'Yan Katako	1977	Katako
28. 'Yan kekuna		Keke
29. 'Yan Kaba	1986	Ganye da kayan miya
30. WAPA	1959	Kasuwar canji

Waxannan kasuwanni duk a binin Kano suke. Ana amfani da su domin cinikin yau da kullum. Baqi suna cin waxannan kasuwanni domin saya da sayarwa.

Masana irin su: Xan-Asabe (1995) da Gwangwazo (2007) da Baqo (2006) da Lovejoy (1970) sun yi bayani a kan kafuwar waxannan kasuwanni da cewa dole ne a gina tarihinsu ta fuskar zango-zango. Haka kuma, an karkasa darajar waxannan kasuwanni zuwa gida huxu kamar haka: kasuwa al'ummar unguwa (*community market*) da kasuwannin alqarya (*metropolis*) da kasuwannin gunduma *(regional market*) da kuma kasuwannin qasa da qasa (*international market*), amma a zamanance an qirqiro da kasuwanni da ake kira na zamani (*ultra modern market*) domin sauqaqa neman kayayyaki da tanadar da su.

4.9 Baqi 'yan gida Nijeriya da na wasu qasashe waje da suka taka muhimmiyar rawa wajen havaka sana'o'in Hausawa na gargajiya.

Jadawali na 50

Baqi waje da 'yan gida	**Qasashe**
Mr. Lee	Cana
Sharif Roda	Lebanon
Hajj Hat Salah	Libiya
Alhaji Abdallah Gashash	Libiya
Ahamad Ganaba	Lebanon
Alhaji Gago	Niger
Mr. Tochuku	Enugu, Nijeriya
Geoge Calif	Lebanon
Usman El- Tayeb	Sudan
Azubros	Enugu, Nijeriya
Mr. Saul raccah	Libiya
Mahamud Gashash	Libiya

Waxannan baqin attajirai da 'yan gida da suke birnin Kano, an kawo sunayensu ne domin su zama hujja cikin batu, amma ba su ne kaxai ba. Haka kuma, bincike ya tabbatar da cewa mutane ne shahararru a kasuwanci a birnin Kano. Kazalika, sun taimaka wajen bunqasa harkar kasuwancin Kano da ma Nijeriya (Yakasai, 1994).

Abdallah Gashash 1928-1991

Alhaji Abdallah Gashash (Malam) an haife shi a shekara ta 1928. Asalinsa Balarabe ne, na qasar Libiya. Ya yi karatun allo mai zurfi, a nan ya samu sunan Malam. Abdallah shahararran xan kasuwa ne, domin ya yi fataucin abubuwa da dama kamar haka: fatu da qiragu da gyaxa da dabbobi. An ce, saboda gaskiya da yake da ita, a wajensa Turawa suke karvar farashin gyaxa. Haka kuma, Abdallah ya shiga hulxa da kamfanoni kamar waxannan:

Fulawa (Flour mills)

UNTL Gidan Bargo

Kayayyakin gine-gine

Kayayyakin masarufi

Bugu da qari, Abdallah ya za ma shahararran xan kasuwa na qasa da qasa. Allah ya albarka ce shi da ‘ya’ya huxu:

Zaynab Abdallah

Maryam Abdallah

Kaltume Abdallah

Sadik Abdallah

Allah ya yi masa rasuwa a shekara ta 1991, kuma an rufe shi a Birnin Kano

Mahamud Gashash 1931-1992

An haifi Muhamud Gashash a shekara ta 1931 a Kano. Sai dai, asalin mahaifansa Larabawan Libiya ne. Mahamud Gashash, ya yi kasuwancin waxannan kayayyaki, a sanadiyyarsu ne ya za ma fitaccen attajiri. Muhamud Gashash ya sayar da gyaxa da qaro da qwara da kuma tsakiya (murjani). Mahamud ya yi karatun boko tare da mai

martaba marigayi Alhaji Ado Bayero, wato abokan juna ne kamar yadda xansa Sulaiman ya shaida wa wannan bincike, kuma ya ce akwai zumunci mai qarfi a tsakaninsu. Mahamud, ya yi harkar manyan masana'antu da qananansu a Kano. Domin yana da kamfanoni masu samar da kayayyaki kamar haka:

Man gyaxa

Carbi

Turare mai hoton sarkin Kano

Bula da ake sawa a tufafi

Garwa UNICIL

Tayal (tile)

NIMADCO oil mill

FEDCO minti

Allah ya albarka ce shi da 'ya'ya (9), da matansa guda biyu suka Haifa masa. Ga sunayen 'ya'yansa kamar haka:

Nuraddeen Gashash

Nafisa Gashash

Zubaida Gashash

Umar Gashash

Sulaiman Gashash

Bashir Gashash

Halima Gashash

Nasir Gashash

Musa Gashash

Waxannan 'ya'ya dukkansu suna raye. Allah ya yi masa rasuwa a shekara ta 1992, a garin Kano. Ibrahim, (2016:8)

Sharif Rhoda

Zuwansa Kano 1912, wannan Qwara musulmi ne daga qasar Labanon. Ya zo Kano a zamanin sarki Muhammad Abbas. A daidai wannan lokaci Turawa mulkin mallaka suke gudanar da sha'anin hukunci da kasuwanci. Sharif ya kasance abokin hulxa da Turawa, har suka yarda da shi kuma aminci mai qarfi ya shiga tsakaninsu, domin duk abin da ya shafi Qwarori shi ne masalaha. Ta fuskar kasuwanci, Sharif ya sayar da kayayyakin da kamfanonin Turawa suke samarwa. Daga nan, ya yi sana'ar gyaxa, kafin ya zama babban dillalin kamfanin Turawa da ake kira 'Niger Company' a Kano. Haka kuma, ya zauna a unguwar da ake kira 'Syrian Quarters'. Har wa yau, kasancewarsa xaya daga cikin Qwarori da suka fara zuwa Kano, ya sa, ya zama fatoma na qabilarsu. Domin duk baqon da ya zo, gidansa yake sauqa, kafin ya fara kasuwanci. Allah ya yi wa Sharif Rhoda rasuwa a shekara ta 1987.

Mr. Lee

Lee shi ne baqo na farko a cikin Sinawa da ya kafa masana'antarsa a Kano. Kuma ya zo Kano a shekara ta 1994. Wannan kamfani an kafa shi a garin Jogana. Babu shakka katafaren kamfanin ba shi da nisan kilomita biyu (2) daga Birnin Kano. A duk lokacin da mutum ya isa qofar kamfanin, zai tarar da kekuna sama da dubu xaya (1,000) na leburorin kamfanin ne. Haka kuma, kamfanin ya haxa ma'aikata na gida da waje (Sinawa). Sai dai, rashin tabbas na wutar lantarki ya sa Mr. Lee ya samar da lantarki mai zamansa. Ga iri-iren kayayyaki da kamfanin yake samarwa:

Kayan roba

Kayan karfe

Kayan adon gine-gine: tayal (tile)

Har ila yau, kamfanin yana sayen fatun dabbobi ana fita waje da su, domin samar da takalma iri-iri na zamani masu inganci. Ibrahim, (2016:8)

4.10 Baqi da suka Shigo da Sufuri na Zamani Kano.

Jadawali na biyar ya nuna cewa, Turawa masu kaso talatin da tara da xigo takwas cikin xari, su ne suka jagoranci harkar sufurin zamani, a shekara ta 1920 mota ta iso Kano. Domin qarin kaffa hujja a kan zuwan mota; dubi labarin "Ba Gaskiya Ba Ce, A Bar Bixa Ga Shari'a, Kai Dai A Samo Sa'a," a cikin Magana Jari Ce 2. An yi zancen zuwan mota, wadda a lokacin baquwar aba ce a Kano. Jirgin qasa ya zo Kano 1912. Sarkin Zazzau Aliyu Xan Sidi (1902-1924), a waqarsa mai suna 'Diga' ya fito da bayanin zuwan jirgi qasa da aikin hanayarsa a baiti na 40 zuwa 41. A baiti na 40 cewa ya yi, an gama aikin a ranar sha-biyu ga watan '*Jimadal ula' ta shekarar 1330 hijiriyya*, wanda ya yi daidai da *30th Afirilu, 1912*. A yayin da jirgin sama ya zo a 1925, zamanin Sarkin Kano Usman Xan Abdullahi (Mai Duniya). Sai dai, keke ya zo a shekara ta 1910. Haka kuma, babur ya zo a shekara ta 1930. Bincike ya tabbatar da wannan shi ne farkon harkar sufuri na zamani a Kano. Ga abin da Aliyu Namangi yake cewa a *waqar keke*:

2. Muna shukura ga Rabbbil alamina,
   Da alherin da ya mana ba kaxan ba.
3. Muna murna da mulkin Ingilishi.

Zuwan da sukai qasarmu ba tai tsiya ba.

4. Zama zamaninsu ne aka zo da faifa
   Kuxi ba masu nauyaya aljihu ba.
5. Daxa zamaninsu ne aka zo da jirgi,
   Ka je maka ba da tashin hankali ba.
6. Sa'annan ga su babur ga su mota,
   Da farko da a can ba mu san da su ba.

A nan sha'irin yana bayyana lokacin da waxannan kayayyakin sufuri na zamani suka zo Kano, tare da alherin da suka zo da shi, domin sauqaqa rayuwa. Shi kuwa kasuwanci ya danganci hulxa da kayan sufuri na gargajiya ko zamani. Qwarori masu kaso ashirin da biyu da xigo bakwai cikin xari, su ne suka bi bayan Turawa wajen havaqa sufurin zamani. A shekara ta 1927 Qwarori suka rungumi saya da sayarwa na kayan Turawa, har suka koma dillalai na wasu kamfanoni kamar su: *Niger Company* da *John Holt* da *CFAO* da kuma *SCOA* (Albasu, 1995). Kodayake, akasarin Qwarori sun samu jari ta hannuwan Turawa da kasuwancin gyaxa da aka yi a Kano. Sai dai, daga baya sun yi qarfi cikin kasuwancin sufuri da masana'antu da kayan gona da kayan shaye-shaye da maqulashe. Gwanjawa masu kaso goma sha-biyu da xigo biyar cikin xari, sun yi rawar gani a wajen sufurin zamani, wannan ba zai rasa nasaba da cewa qasarsu ta iyaka da gavar teku da kuma daular Yarabawa ba. Kodayake, tarihi ya tanadar mana da cewa, fataucin goro daga Gwanja zuwa Kano daxaxxiyar sana'a ce, domin an fara tun wajajen qarni na goma sha-biyar (Q15), a daidai lokacin da ake fuskantar sauye-sauye na tattalin arzikin qasar Hausa (Lovejoy, 1980). Kuma kasuwanni kamar Ujile da Mariri su ne suka shahara wajen sayar da goro a

Kano. Waxannan kasuwanni an kafa su a shekara ta 1977, a zamanin gwamnan Kano Kanal Sani Bello. Nufawa su ma sun xauki kaso biyu da xigo takwas cikin xari da ya nuna motsinsu cikin sana'ar sufuri. A yayin da mutanen Mali suka xauki kaso da ya haura rabi, amma ya gaza kaso xaya, wannan ya nuna Mallawa ba su shiga wannan sana'a ba. Kodayake, Yarabawa masu kaso, goma da xigo biyu cikin xari suna cikin harkar sufuri na zamani a Kano, saboda kusan lokaci xaya da zuwan Turawan mulkin mallaka suka fara zuwa Kano. Su kuwa, Ibo masu kaso uku da xigo tara cikin xari, tun kafin varkewar yaqin basasa suka fara shiga harkar sufurin zamani a Kano (Iweze, 2014). A lokacin yaqin duniya na biyu (II) ne aka fara, waxanda suka fara sana'ar su ne: Moneke, F.D. Okafor, da Felix da Okonkwo da Chief Jidefor da C. Okolo da H. E Aroh da kuma U. Uchendu. Haka kuma, a lokacin yaqin duniya na biyu (II) ne suke safarar kayayyaki tsakanin Nijeriya da Chadi. Sai dai, bayan yaqin basasa a shekara ta 1970, Ibo suka dawo Kano, suka fantsama harkar kasuwancin kayayyakin gyaran mota da na babur da tufafi qanana na maza da mata da yin fentin gini da na mota da sauran wasu sana'o'i. Kamar yadda bincike ya tabbatar, Buzaye ba su taka wata muhimmiyar rawa ba a sha'anin sufurin zamani a Kano, amma qabila da bincike ya fito da gudunmawarsu qarara su ne Turawa. Ga abin da Madugu (2015:180) yake cewa:

> *The introductions of modern transport systems in Kano by the British further strengthened the economic position of the city. An unprecedented number of migrants came to Kano.*
>
> Turawan Ingila da suka shigo da tsarin sufurin zamani cikin birnin Kano ya havaka tattalin arzikin Kano. A

sanadiyyar haka adadin baqi da suka zo ba za a iya misalta su ba.

Lallai idan aka yi la'akari da wannan bayani, za a yarda da cewa dukkan sha'ani na harkar sufuri na zamani Turawan Ingila ne suka fara shigo da su Kano.

4.11 Kayayyyakin masarufi na baqi da ya yi daidai da na Hausawa Kanawa

Jadawali na 51

Kayayyakin masarufi na Hausa	**Na baqi**
Rogo	Doya
Qanzo	Kwanfilas
Dankalin Hausa	Dankalin Turawa
Toka	Omo
Maguli	Gishiri
Sabulun	Sabulin Ghana da sabulun salo
Totuwar zuma	Cingam
Mazarkwaila	Sikari
Alewar dinya	Cakulet
Dambu	Burabusko
Kunu/ koko	Akamu
Fura da nono	Koka –ot
Tuwo	Sakwara da amala da teba
Kanwa	Gishiri Andrew
Funkaso	Gurasa da burodi
Madarar shanu	Madarar ruwa ko gwangwani
Shinkafar Hausa	Shinkafar Bature
Taliya	Taliyar Bature

Waxannan kayayyaki su ne waxanda bincike ya yi nasarar samu da cewa sun yi daidai da na Kanawa a cikin nau'o'in abincinsu na gargajiya tun kafin haxuwarsu da wasu qabilu da ake iya jingina musu kalmar baqunta. Ga abin da Kiyawa (1986:76) yake cewa:

> *Economically, the entire environment was transformed into something similar to that which obtained in the west. New products were introduced so also new professions and one of these new products was bread (Kiyawa, 1986:76)*
>
> Tattalin arzikin al'umma ya sauya da aka haxu da Turawan yamma, domin ana iya samun abubuwa irin nasu. Sabbin kayayyakin da aka kawo cikin sana'o'inmu akwai biredi.

Lallai za a iya yarda da cewa, wasu baqi sun shigo mana da nasu ire-iren abinci da ya narkar da na Kanawa na gargajiya. Waxannan baqi su ne Turawa da Sinawa da Qwarori da kuma Larabawa. Sakamakon zuwan baqi an samu nau'oin abinci kamar su: gurasa da alkubus da alkaki da sinasir da kuskus daga Larabawa. A wajen Yarbawa an samu alala da amala fara da baqa da fufu. Haka kuma, Nupawa sun zo da miyar waqe da kamu da egusi da doya busa (saqwara). A yayin da Igbo ne suka kawo afu da isi-ewu da eba da ede (cocoa yam). Su ma Qwarori sun kawo nau'oin abinci irin: shawarma da kebab da kalifba da abinci ganye kamar salak. Turawa su ne suka kawo nau'o'in abinci da ake amfani da wasu kayayyakin gida wajen cinsu, kamar cokali da wuqa da tsinke. Ga wata waqar Xanmaraya Jos da yake cewa:

Jagora: Guntun burodi
: Guntun bota
: Da 'yar wuqa ta faranti,
: Har ma da cokali mai yatsu.

A nan, ana bayani ne a kan yadda aka samau qaruwa da sauye-sauye na nau'o'in abinci na gargajiya zuwa na zamani daga wajen baqi. Kamar kwanfilas da cakulan da koka-ot da taliya da madarar gwangwani da gishiri da kuma sukari. Haka kuma, a dalilin samuwar wannan kayayyaki na zamani cikin rahusa

a Kano ya sa baqi suke tururuwa domin saye da sayarwa. Dangane da baqi ga abin da Madugu, (2011:78) yake cewa:

> *Metropolitan Kano receives approximately one million visitors every day, and about 90% of the visitors came for business trips i.e to buy and export goods to their places of origin. Such items of trade include textile materials, leather works (like shoes, cushions etc), plastics, grains, essential commodities and so on.*
>
> Aqalla birnin Kano a kullum yana karvar baqi miliyan xaya, kimanin kaso casa'in 90% cikin xari na baqin kasuwanci ne yake kawo su. Waxannan baqi suna sayen kayayyakin da suke kaiwa garuruwan haihuwarsu. Kayayyakin da suke saye sun haxa da: kayan tufafi da dukanci kamar takalma da tum-tum da robobi da gero da wasu kayayyakin buqata yau da kullum.

A nan ana nuna cewa, dukkan waxansu kayayyaki na ci da ado da sha duk baqi ne suke kawo wa Kano a zo a sara.

4.12 Abubuwa da baquwar al'umma ta cusa a sana'o'in Hausawa Kanawa.

Jadawali na 52

Sana'o'i	**Abubuwan da aka cusa**
Saqa	sitati da magani qarawa zare qarfi da *ginning machine* da *carding machine* da *draw frame* da *sizing machine* da *bailing* da *blowroom* da kuma *loom*
Jima	sinadarai da injinan zamani da siminti da hoda da tainare maimakon a xora a kan turmi ko gungume
Rini	safar hannu da sanadarai da kaloli da duro da kostik foda da garwa da soda da hyadurojin sulfa.
Bugu	kyandir da injin guga da dutse da sitati

Fawa	amfani da kilo da na'urar sanyayya nama da na'ura wajen yanka. A vangaren gashi kuwa akwai: *gas* da *show glass* da tukubar tayal da *sitting room* da burushi da magin ruwa na roba da kuma leda da tsinke (*tooth pick*)
Dukanci	gam da lilo da leda da allura da man feshi da na'urar gugar takalma da keken xinki da kuma guduma
Sassaqa	kaloli da fenti da injin lantarki da zarto da guduma da injin yanka katako da injin cire surar da za a sassaqa
Qira	magwaji da alminiyum da zuga-zugi mai injin lantarki da injin lanqwasa qarfe da kuma injin zubin gorar ruwa *alminium*

Saqa: idan ka xebe noma da qira babu sana'ar da ta fi saqa taimakon mutum. "Saqa mai kaya xari in ba guda ba saqa." Kayan aikin saqa ya haxa da: allera da qoshiya da matsefi da xan jifa da akwasa da kuma kai-ka-zo da kunkuru (Sharifai, 1990). Sai dai, da zuwan Turawa sai sababbin abubuwa suka shigo cikin aikin saqa su ne: sitati da magani qarawa zare qarfi da injin cire angurya *(ginning machine*) da inji mai suna shantali (carding machine) da inji mai suna magwaji (*drawing frame*) da inji mai suna dala *(sizing machine*) da beli-beli (*bailing*) da xakin shiva (*blowroom*) da kuma injin saqa *(loom*) (Muhammad, 1986). Masaqa, ita ce wajen da ake saqa abubuwa ta amfani da gashi ko zare ko vawo ko kaba a samar da tufafi da shimfixu da sauransu.

Jima: na nufin jame fata a sulluve ta, a rabe ta da gashin da ke jikinta (Yahaya da wasu, 2007: 56). A da kayayyakin da ake jima ba su wuce: toka da kwatarniya da tumfafiya da turmi da kartaji da bagaruwa da karandafi da tsamiya da man gyaxa da dussa da wuqa da koloko da ruwa da tebur da igiya da muciya da

dutsen wuta (qanqara) da kuma nono (Jikamshi,1984) Sai dai, zuwan Turawa ya samar da waxannan abubuwa: sinadarai da injinan zamani da siminti da hoda da tainare maimakon a xora a kan turmi ko gungume da kuma nau'o'in kaloil (launi) da ake fesawa fata.

Rini: aiki ba ya yiwuwa sai da kayan aiki kamar yadda aka sani. Sana'ar rini ita ma tana da irin nata kayan aiki, waxannan su ne: muciya da guga da itace da qaiqayi da kutuvi da baba da katsi da shuni da ruwa da toka da kafa da kuma makuba (Xahiru, 1992). Sai dai daga baya, a sakamakon zuwan baqi an samu abubuwa kamar: safar hannu da sinadarai da kala da duro da kostik foda da garwa da soda da sinadarin hydurojin sulfa. Haka kuma, a dalilin kayayyakin rini na zamani, ana iya rina kaya dubu (1000) a rana xaya, a yayin da a da sutura biyu ko uku ake iya rinawa.

Fawa: daga dabbar da aka yanka ake yin sana'ar fawa. Kayan gudanar da sana'ar fawa ya qunshi: duro da wuqa da jan-taxi da mazunguri da karni da gatari da takarda da tebur da tabarma da gungume itace da qugiya da daro da kuma tsinke (Garba, 1991). A yau a sakamakon shigowar baqi sana'ar fawa ta samu ci gaba ta fuskar waxannan kayayyaki: kilo da na'urar sanyayya nama da na'ura wajen yanka. A vangaren gashi kuwa akwai: gas da gilashi da ake sa nama ciki (*show glass*) da tukubar tayal da xakin cin nama (*sitting room)* da burushi faranti da tsinken qarfe. A yayin da kayan haxa nama na zamani ya qunshi: magin ruwa na roba da *ajino-moto* da farin qyalle da leda da cokali mai yatsu da faranti da kabeji da salat da albasa da kuma xanyen tumatir.

Dukanci: sana'ar dukanci tana da dogon tarihi a wajen Bahaushe saboda ita ce sana'ar da ta jivanci sarrafa fata. Ga kayan aikin dukanci kamar haka: fata da almakashi da kibiya da dandamali da aswaki da maqwali (mabugi) da zarto da aska da danqo da takarda da mashafi da dutse da zaren lilo da allura da baba da kuma zaren fata (Tukur, 1999). Hakazalika, abin da aka samu na zamani ya haxa: gam da lilo da leda da allura da man feshi da na'urar gugar takalma da keken xinki da kuma guduma.

Sassaqa: wannan sana'a ce da ta qunshi aiki da: gizago da wuqa da zarto. A zamanance ana samun abubuwa kamar: kaloli da fenti da injin lantarki da zarto da guduma da injin yanka itace da injin cire surar da za a sassaqa.

Qira: galibi ita qira a maqera ake yin ta ko qofar maqeri. Kayan qira ya haxa da: uwar maqera da zuga-zugi da gawayi da arautaki da masaba da guduma da kulfi da matsoni da matoni da zarto da kuma gizago (Muhammad, 1985). Amma a yanzu qira ta qunshi abubuwa kamar: magwaji da alminiyum da zuga-zugi mai injin lantarki da injin lanqwasa qarfe da kuma injin zubin goran ruwa da siminti da kuma laminuwar.

4.13 Sana'o'in da Baqi suka yi Fice a Garin Kano.

Jadawali na 53

Sana'o'i	Baqi
Dako da qira	Buzaye
magani medisin da Safiya fat	Inyamirai
Xinki sirfani da sayar da abinci	Gwanjawa
Gidan abinci da tufafi	Qwarori
Turare da kayan tanxe-tanxe	Larabawa
Rini da littattafan addini	'Yan Mali
Sabulun salo da kayan masarufi	Nufawa
Sarrafaffun kaya da shaguna (malls)	Turawa
Xab'i da facin taya	Yarbawa

Kamar yadda bincike ya tabbatar, waxannan sana'o'i ne da ake kyautata zaton baqin Buzaye suka kawo Kano su ne: dako da gadi da sayar da ruwa da shayi da dabino da cukui da qira da kuma fatauci da raquma da jakai da sayar da makamai kamar takobi da wuqa. Su kuwa, Inyamurai su ma sun tsere sa'a a cikin waxannan sana'o'i a yau a birnin Kano. Ga sana'o'in kamar haka: kayan lantarki da magani medisin da safiya-fat na injin mota da kayan babur da sufuri na mota da qanana taguwoyi na maza da mata na zamani da kuma takalma. Haka kuma, Gwanjawa sun yi qoqari matuqa wajen faxaxa sana'o'i a birnin Kano, musamman kasuwancin da ya shafi xinkin sirfani da tuwo-tuwo da biredi da qere-qeren kayayyakin madafa da kuma kayan masarufi. Har wa yau, su ma Qwarori sun ba da muhimmiyar gudummawa a sana'o'i musamman na saya da sayarwa da masana'antu na kayan ciye-ciye da tanxe-tanxe da shaye-shaye (Mu'azu, 2013). Larabawa su ne mutane na farko da aka fara morar tasirinsu a birnin Kano, musamman kasuwanci da ya shafi sana'ar xinki da turaren wuta da na shafawa da kuma littattafan addini. Hakazalika, su ma 'Yan Mali ba za a

manta da su ba, musamman a sana'ar rini da kasuwancin rinannun tufafi da littattafan addini da kuma masarufi. Kamar yadda Hausawa suke cewa "shi dai arziki kamun ludayi ne kowa da irin nasa." Su ma Nupawa an jinjina musu musamman a sha'anin qira da kasuwancin manja da sabulun salo da kayan masarufi da xinkin tufafi. Su kuwa Turawa, da aka tabbatar da cewa duk wani ilimi na kimiyya da qere-qeren zamani a wajensu Bahaushe ya samu har ya amfana da shi. Saboda haka, su ma ga tasu gudummawa: cinikin gyaxa da sarrafa kayan noma irin su rixi da rake da auduga da shigo da sarrafaffun kaya. Bugu da qari, a wata ruwaya cewa aka yi, an yi zamanin da Bature yake ba da madubi a ba shi buhun gyaxa a Kano. Yarbawa, su ma qoqarinsu ya kai a yaba, musamman abin da ya shafi kasuwancin xinki da sana'ar soda da kayan abinci da xab'i da xaukar hoto da tuqin tasi da gyaran mota da fenti da gyaran injin niqa da 'yan kolin kayan yaji. Haka kuma, ta fuskar sana'ar mata kitso an samu kitson roba da na zare da matan Yarbawa suka kawo Kano.

4.14 Hanyoyin da Baqi suka Inganta Sana'o'in Hausawa.

'Ra'ayi dai xuwawu ne kowa da nasa yake zama', in ji Bahaushe. Ga abubuwan da baqi suka yi amfani da su wajen inganta kasuwancin Kanawa. Bincike ya nuna jadawali na shida da ya xauki adadi talatin da ya yi daidai da kaso ashirin da takwas cikin xari cewa suka yi, lallai baqi sun yi qoqarin farfaxo da sana'o'in gargajiya ta hanyar, nemawa kayayyakin Kanawa kasuwa a waxansu qasashe da kuma sayo abubuwa daga wasu qasashe su kawo Kano don masu buqata. Shi ma Ibrahim, (2004) cewa ya yi, al'ummomi da yawa daga qasashen Afrika sun yiwo qaura zuwa qasar Kano saboda dalilai na ciniki. A yayin da (Iweze,

2014) ya tofa albarkacin bakinsa da cewa, Igbo sun cusa kasuwancin Kano da na wasu garuruwan da ke yankin qasarsu da ba su da kusanci da Kano. Misali Nnewi da Umuahia da Aba da Lokvanta da Okigwe da kuma Asaba. Hakazalika shi ma (Danladi, 2015) cewa ya yi, baqi kamar Sinawa masu qarfin jari, sun zo Kano suka kafa kamfanoni, amma kayayyakin Kanawa suke samarwa. Misali tufafi da kayan abinci da kayayyakin ayyuka na gida. Sai dai, an samu adadi ashirin da ya yi daidai da kaso goma sha-takwas da xigo biyar da suke ganin cewa, baqi sun inganta tattalin arzikin Kano ta hanyar tallata abubuwan da ake yi a Kano. Baqi sukan taho Kano tun daga gari da gari ko kuma qasashe domin sayen abubuwa da ake samarwa: tufafi kamar malti (akoko) da alawayyo da nau'o'in abinci irin su gurasa da alkubus da littattafan addini (Ibrahim, 2004). Bugu da qari, a cikin waqar da Mahmud Nagudu ya yi wa Kano mai suna *Cibiyar Kasuwanci Babba*, cewa ya yi:

Tarihi tini ya nuna mu je mi yo dubawa,
Tun qarni na biyu bayan Isa mi yo ganewa,
Larabawa daga qasarsu Kano suke yin zawowa,
Su kawo kaya a siya su ma suna saidawa,
Cibiyar ta kasuwanci babba.

Wannan Sha'iri ya nuna mana cewa tarihi ya tabbatar tun a qarni na biyu Larabawa suke da hanyoyi na fatauci da suke zuwa Kano. Don hulxa ta saye da sayarwa, lallai Kano ita ce birnin Hausa, dole a ce ma ta jalla babbar Hausa.

Adadi goma sha-takwas wanda ya yi daidai da kaso goma sha-shida da xigo bakwai ne suka ba da ra'ayinsu da cewa: baqi sun bayar da kayayyaki bashi da

kuma rage farashi ga ‘yan kasuwa. Muhammad, (1985) ya tabbatar da haka, domin har misali ya ba da na wasu kamfanonin Turawa da suke bayar da kaya kamar: *John Holt* da *Pizan (P.Z)* da kuma (*U.A.C)*. Har ila yau, su ma Sinawa suna ba da bashi da talla ga ‘yan baranda misali: Kamfanin NBTX da CHETEX da kuma BAOFANG (BBY) da masana’antar biredi (*Osis Barkery*) da kuma kayan wutar lantarki, kamar injin *gas* da ake dafa abinci. Sannan su ma mutanen Afirka ta Kudu, kamfanoninsu da ke Kano, suna ba da kaya da ayyuka su ne: *Shoprite* da *MTN* da kuma *DSTV* da *Mr. Price* da *Pick n Pay* da *Hungry Lion* (Ojonugwa, 2015). Kodayake, an samu daidaito na adadin mutane a cikin jadawali, domin masu adadi goma sha-biyar da ya yi daidai da kaso goma sha-huxu sun ba da ra’ayinsu da cewa; baqi sun wadatar da al’umma da kayayyakin ayyuka a sauwaqe. A yayin da wasu cewa suka yi: baqi masu fataucin Jeka- ka- dawo sun taimaka wajen mayar da Kano gagara-gasa ta fuskar ciniki da masana’antu a arewacin Nijeriya. Domin qarfafa wannan bayani ga abin da Muhammed (2013:42) yake cewa:

> *… a large proportion of the commanding heights of Kano’s economy, whether in the formal or informal sector, was in the hands of foreigners.*
>
> … kaso mafi tsoka da ake gudanar da kasuwanci a Kano yana hannun baqi. Wannan ya haxa da kasauwanci irin na zamani da kuma na gargajiya.

Wato ba zato, ba tsammani, waxannan baqi suka mamaye kasuwanci Kano, har duk wani al’amari na jari da kasuwanci ya koma hannuwansu. Har ila yau, ga irin goyon baya da suka samu daga gwamnatin qasarsu. Sai suka qara samu qarfin

tattalin arziki da a sanadiyyar hakan, sai suka mayar da Kano ta zama cibiyar kasuwanci da rarraba kayayyaki na sayarwa nasu.

Su kuwa, masu kaso tara da xigo uku sun bayyana nasu ra'ayin da cewa: baqi sun inganta sana'ar kayan noma: rixi da sovo da auduga da tumatir da rake da albasa da gwanda da tattasai da dankali da mangwaro da gwaba da rogo da karas da salad a yau ana kasuwancinsu zuwa Turai, domin a sarrafasu, wasu a yi amfani da su a can, waxansu a dawo da su qasa a sarrafe.

4.15 Baquwar Al'umma da ta yi Fice a Saqa

A zamanin mulkin Janar Sani Abacha (1994-1996) aka fuskanci tuntuxowar mutanen Sin (China) da al'ummar gabas ta tsakiya da gabas mai nisa. A kuma shekara ta 1997 kamfanonin China suka fara kafuwa da bunqasa a Kano. Wannan dalili shi ya samar da tufafin Hausawa Kanawa a wadace. Sannan waxannan baqi sun kafa cibiyar kasuwancinsu a Kantin Kwari, inda nan ne ficecciyar kasuwar suturar Kanawa take. Kuma tarihi ya tabbatar mana, an kafa kasuwar kwari a shekara ta 1934. Kamar yadda bincike ya gano adadi talatin da biyar da yake wakiltar kaso ashirin da bakwai da xigo uku cikin xari, sun bayyana ra'ayinsu da cewa, Sinawa su ne kan gaba wajen samar da tufafin Hausawa a yau, idan aka yi la'akari da yawaitar kamfanoni da suke da su a Kano, masu samar da nau'in shadda kamar: NBTX da CHETEX da MHTEX da BAOFANG (BBY) da CHYTEX da KFMTEX da BAMATEX da HBTEX da ASATEX da OVERONE TEX da kuma ZHONCHONGTEX. Shirin DW na "Ciniki da Masana'antu" a ranar 11/11/2017. Sun tabbatar da cewa Sinawa suna kamfanoni kusan, xari da ishirin (120) a kasuwar kanti kwari. Su kuwa Ibo, ganin cewa Kasuwar Kwari ta cika da

tufafi irin wanda suke buqata ya sa suke ziyarar Kano akai- akai. Ga abin da Danladi (2015:126) yake cewa:

> *Prices in Kantin Kwari market are very reasonable compared to other areas. Clothes in this market especially the wrappers and shadda are cheaper compared to prices in Enugu, where i came from. For example, we buy a set of 10 yards of shadda in this market for between N3000 and N5000 and sell it in Enugu between N6000 and N7500. This is why we frequent Kano and kantin Kwari market to buy goods in bulk and retail in our local markets.*
>
> Farashin kaya yana da sauqi a cikin kasuwar kwari idan aka kwatanta da wani wuri. A kasuwar kwari tufafin da suka fi araha su ne atamfofi da shadda, idan aka kwatanta da kasuwar Enugu inda na zo. Alalmisali, muna sayen yadi goma na shadda a tsakanin farashin kuxi dubu N3,000 zuwa N5,000 akantin kwari, muna sayar da su tsakanin dubu N6000 zuwa N7500 a Enugu. Wannan dalili ne, ya sa muke yawan zuwa kasuwar kwari, domin sayen kayan dila-dila mu sayar a kasuwanninmu na gida.

A nan ana nuna yadda buqatar kayan Kanawa ya sa Ibo suke zuwa Kano, saboda araha da suke samu. Wannan ya qulla zumunci a tsakanin Ibo da Kanawa ta fuskar kasuwancin tufafin yadi.

Turawa da adadi ashirin da tara da ya yi daidai da kaso ashirin da biyu da xigo bakwai ne, suka tabbatar da cewa suna samar da tufafin Hausawa Kanawa. Kodayake, Sinawa ba kafa kamfanoni suke yi sosai a Kano ba, sai dai suna kawo wa daga qasashensu ne a sarrafe. A yayin da wasu kamfanonin baqi da suka yi zamaninsu a da da suke sarrafa kayayyakinsu a Kano su ne: *John Holt* da *Pizan* (PZ) da *Lever Brothers* da *Gochok* (Gottschalk), amma bincike ya yi iya qoqarinsa da a samu wani kamfani da yake na Turawa ne a yau da yake aiwatar da ayyukansa a Kano, amma haqa ba ta cimma ruwa ba, musamman Turawan

Ingila. Haka kuma, Larabawa ba a bar su a baya ba, masu kaso goma sha-takwas da xigo takwas cikin xari, domin sun koya wa Kanawa salalai na xinkunansu da ake yi da ya yi daidai da muradin Musulunci. Unguwanni irinsu; Alfindiki da Makwalla da Durmin arbabi da Soron xinki kuma Zaitawa duk na Larabawa maxinka ne (Ibrahim, 2004). Su kuwa, Nupawa masu adadi goma da ya yi daidai kaso bakwai da xigo takwas su ne, gwanaye wajen xinki rigunan alfarma, kamar girken Nupe da kwakwata. Bugu da qari, Nupawa suna zaune a shahararrun unguwanni kamar Tudun Nufawa da Bakin Zuwo da Marmara da Madungurun da Mazan-Qwarai da Alfindiki da Darma. Su ma, Mallawa masu kaso bakwai da xigo takwas cikin xari sun shahara sosai a rini. Haka kuma, Gwanjawa masu kaso bakwai da xigo takwas cikin xari ne, bincike ya nuna matsayinsu na mamaya a sana'ar xinkin sirfani da *phonix*. Waxannan mutane suna zaune a Fagge da wasu unguwanni da suka kewaye kasuwar Kurmi. Kamar yadda bincike ya gabata, Yarbawa ba su yi fice ba, wajen sana'ar samar da tufafin Kanawa a birnin Kano. A cikin birni suna zaune a unguwar Ayagi da Kurnar Asabe da Dausayi da kuma Sabon gari. Haka kuma, Qwarori ba su yi rawar gani ba, wajen xinka tufafin Kanawa, amma tsiro baya fitowa sai da ruwa, saboda haka Qwarori sun yi dumu-dumu wajen sayar da atamfofi na matan Kanawa da yadika launi iri-iri da Kanawa suke amfani da su a yau.

4.16 Baquwar Al'umma da ta yi Fice a Harkar Qira.

Buzaye su ne waxanda aka yi wa kirari a cikin Waqar Bagauda ta Kano, Northern Nigeria Publishing Company (1969:5) da cewa:

57. Da yunwa ta hayaqa ta watsu Azbin,

Gudunsu ya wo Kano gun sauqaqewa.

58. A gulbin Kura ne suka yar da zango,
Da har yunwa ta je jalin ficewa.

61. Bugaje masu yin wasan maqera,
Fa ba su ubangiji sai Azbinawa.

A nan ana nuna dalilin zuwan Buzaye Kano, da cewa a lokacin da yunwa ta hayayyaqasu, sai suka watsu zuwa birnin Hausa, kuma Kano suka zo domin samun rayuwa nagartacciya daga nan suka yi zaman dirshan. Kamar yadda bincike ya gabata, babu shakka wannan sana'a Buzaye ne suka yi fice a cikinta, domin suna da adadi ashirin da uku wanda ya yi daidai da kaso ashirin da biyu da xigo xaya cikin xari cewa suka yi, Buzaye hatsabibai ne wajen sarrafa qarfe. Saboda haka, Sarkin Kano Abdullahi Maje Karofi ya karvi baquncin Buzaye zuwa birnin Kano. Ga abin da Stilwell (1999:222) yake cewa:

> *... the immigration of skilled persons into Kano had a long history in the nineteenth century. Sarki Kano Abdullahi Maje Karofi brought a number of blacksmiths from Agades to Kano in order to increase the production of weapons for the army.*
>
> Tarihin baqi masu sana'ar hannu a cikin Kano yana da tsawo, tun cikin qarni na Q19. Sarkin Kano Abdullahi Maje Karofi ya kawo adadi na maqera daga Agadas zuwa Kano, domin a bunqasa aikin samar da mukamai na mayaqa.

Wannan bayani ya yi daidai da ra'ayin Jaggar, (1973) da ya bayyana matsayin Buzaye da cewa, gwanaye ne a qirar makamai da qirar farfaru. Haka kuma, in ban da Buzaye babu baquwar al'umma da ta fi Nupawa iya qira. An ce, ana kyautata zaton daga qarshen shekara ta 1930 ne aka rage xibar tama a matamaci, sai aka fara shigowa da qarafuna daga Turai zuwa Arewacin Nijeriya

a sakamakon zuwan jirgin qasa a shekara ta 1911. A sha'anin qira a yau, kamar yadda bincike ya gabata mutanen Sin su ne na biyun Buzaye, masu xauke da adadi ashirin da ya yi daidai da kaso goma sha-tara da xigo biyu cikin xari, wajen samar da kayan amfani na gida da gona daga qarfe. A yanzu suna qera kayan baqi da na fari. Alal misali suna qera lauje da adda da wuqaqe da takobi da gatari da dagi da askar gargajiiya da almakashi da masilla da hantsaki da kuma fartanya duka irin na qasar Kano. Har ila yau, suna qera nau'in 'yan kunne da zobba na azurfa da warwaro da munduwa da sauran kayan qawa da alatu na mata.Wannan ya yi daidai da abin da (Ibrahim, 2011) ya ce, tasirin zamani da ilimin qere-qere da suke da su, ya taimaka suna qera askar gargajiya da allura da hantsaki. Duk da haka, abin da ya shafi kayayyakin ayyukan qira kuwa, sun kawo zuga-zugi na zamani na inji, ga uwar maqera ta zamani da gas maimakon gawayi. Hakazalika, Nupawa masu adadi goma sha-takwas da yake wakiltar kaso goma sha-bakwai da xigo uku cikin xari, binciken ya gano da cewa, su ma ba kanwar lasa ce ba a harkar qira musamman ta qarau. Bincike ya gano cewa, sama da shekara xari biyar Nupawa suna zaune a Kano (Ibrahim, 2004). Kuma daga cikin sana'ar, da suka gwanance qira tana daga ciki. Musamman kayan adon mata na hannu da qafafuwa. Sai dai a yanzu, ana iya samunsu a cikin sana'o'i iri-iri, a sakamakon juyin-juya- halin zamani. Su ma Turawa, da suka xibi kaso goma sha-huxu da xigo huxu cikin xari, bincike ya nuna cewa sun taka muhimmiyar rawa a wajen sana'ar qira, musamman ta zamani da ake wa laqabi da waldar *gas* da ta rodi. Dangane da qere-qera na zamani sun samar da gine-gine (na gida) kamar molin buga bulo da tukwane na qarfe da masana'antu da

abubuwan hawa kamar mota da babur da keke da kayayyakin ayyukan noma. Alal misali Tantan da garmar shanu da injin casar shinkafa da gero da na yankan ciyawa da xaureta. Haka kuma, an dunqule adadin ra'ayoyi a kan waxannan baqi: Igbo da Gwanjawa da Larabawa da Yarabawa da kuma Mallawa saboda ba su yi fice ba, wajen sana'ar qira, amma kuma suna kasuwancin kayayyakin da aka qera domin buqatar Kanawa. A yanzu Ibo su ne shahararrun fataken kayan gini a Kano. Hakazalika, su ma Gwanjawa suna gaba-gaba a harkar kayayyakin madafa, wato murhu da nau'o'in tukwane na zamani da ake dafa abinci.

4.17 Baquwar Al'umma da ta yi Fice a Sayen Fata.

Dangane da sana'ar jima dole ne a ambaci Qwarori, domin su ne masu xauke da adadi arba'in da yake wakiltar kaso arba'in da biyu da xigo shida cikin xari, da suka tabbatar da Qwarori su ne gwanaye a harkar sarrafa fata da sayen fatu da qiraga, domin har sanannen kamfanin Amburzin suka kafa a Kano. Bugu da qari, akwai hannuwansu dumu-dumu a fataucin goro da dabbobi da gyaxa da tufafi a shekarun 1950, amma ba su xore ba cikin waxannan nau'o'in sana'o'i ba (Albasu, 1995). Haka kuma, babu wata harkar kuxi da ba su leqa ba, sai dai asara ta fitar da su. Amma a kasuwancin zamani a Kano, su ne masu masana'antun: minti da biskit da biredi da cakulet da kuma kyat. A yayin da masana'antar dafa (abinci) ta zamani (*restaurants*) da 'yan qwalisa suke ziyarta nasu ne. Kodayake, Turawa waxanda suka xauki kaso goma sha-takwas cikin xari, su ma bincike ya nuna cewa sun yi sana'ar sarrafa fata, amma xaukar fatun suke yi, zuwa qasashensu domin a saqa takalma iri-iri su dawo da su a sayar (Garba, 1991). Su ma Sinawa, masu kaso goma sha-biyar da xigo tara cikin xari

na ra'ayin al'umma, ya fito da qarfinsu na jari da masana'antu da suke da shi, ya sa suka shiga harkar sarrafa fata. A yau, suna samar da nau'o'in takalma: *Buffalo* da *Kizoki* da *Aboki* da *Combit* da *Paco Milan* da *Bel* da Jakoki da Tum-tum da kuma Dardumar fata irin ta zamani. Larabawa masu kaso bakwai da xigo huxu cikin xari, cewa aka yi tun shekara aru-aru suke yin harkar sayen fatar dabbobi. Amma a yau sun narke, samun wata sana'a da za a dangantata da su ya zama lalube a cikin birni.

4.18 Baquwar Al'umma da ta yi Fice a Sana'ar Rini da Bugu.

Xahiru, (1992:1) cewa ya yi, rini sana'a ce wadda ake tura tufafi ko kayayyaki don a sauya masu launi, wato daga launinsu na asali zuwa wani launi na daban. Kamar yadda bincike ya nuna adadin talatin da biyu da ya yi daidai da kaso arba'in sun ba da ra'ayinsu da cewa mutanen Mali su ne suka yi fice a sana'ar rini. Duk da cewa, tarihin rini ko salsalarsa a qasar Kano wani abu ne mai wuya. Sai dai, (Shea, 1974) cewa ya yi, ana jin cewa sana'ar rini a Kano ta fi shekara xari huxu zuwa biyar ana yin ta. Ita ma sana'ar bugu tana nufin duka da sanda da ake wa tufa. Sana'ar bugu tsohuwar sana'a ce wadda ta shara a qasar Hausa, musamman Kano kuma har yanzu ana alfari da ita. Bincike ya gano cewa akwai dangantaka tsakanin marina da mabuga, a kusan dukan karofi ana samun mabuga. Mabuga wuri ne da ake buga tufafin da aka rina don su miqe su yi kyawun gani (Dahiru,1992). Har ila yau, kaso ashirin da biyar cikin xari da yake wakiltar adadi ashirin sun nuna Sinawa a yau ba a bar su a ba ya ba, wajen rina kayayyakin Kanawa. A zamanance su ne suka kawo kayayyaki na zamani da ya sauqaqa rini da bugu. Sai dai, su ma Turawa masu adadi goma da ya wakilci

kaso goma sha-biyu da xigo biyar cikin xari, an bayyana matsayinsu a cikin wannan sana'ar ta rini, da aka ce sun kawo kayayyaki na rini iri-iri da ya qunshi kemikal da kaloli da safar hannu da kuma takalmin shiga karofi.

4.19 Baquwar Al'ummar da ta yi Fice a Sana'ar Sassaqa.

Sassaqa: na nufin gyara itace da gizago ko sarrafa shi don yin amfani da shi. Ibrahim, (2011) cewa ya yi, sassaqa tana iya xaukar wannan ma'ana abin da aka sarrafa daga itace kamar allo ko turmi ko mutum-mutumi. Saboda haka, za a iya cewa duk wata sana'a da ake sarrafa itace don samar da surori ita ce sassaqa. A yayin da Yahaya da wasu, (1992) suka ba da ra'ayinsu da cewa, masassaqa su ne waxanda suke hure itace su mayar da shi abin amfani. Kamar yadda bincike ya nuna, a cikin jadawali na goma sha-xaya al'ummar Igbo su ne suka fi xaukar kaso ishirin da tara da xigo xaya cikin xari, da aka nuna matsayin Igbo a kan su ne baqin al'umma da suka yi fice a sana'ar sassaqa ta zamani a Kano. Igbo suke sarrafa katako don samar da gado (*family bed)* da kujeru launi-launi da ake yi da katako da tebura da benci da kabet da furam na hoto da kuma gunkin ice. A yayin da a gargajiyance Hausawa suke sassaqa turmi da muciya da akwashi da mara da burugali da allo da jallo da qwarya da kwari da kuma qoqo. Ga misalin abubuwan da aka lissafa a sama daga waqar Mahmud Nagudu *Cibiyar Kasuwanci Babba*,

Mu ne ke yin sassaqa aikinmu ya inganta,
Mu ne ke yin turmi hat tabarya muna tsarata,
Mu ne ke yin muciya kofarmu ta inganta,
Mu ne ke yin tagogi akushi muna tsarawa.

Wannan waqa tana faxakar da al'umma cewa Kanawa tun gabanin saduwarsu da wasu baqi, suka yi fice da shahara wajen sassaqa abubuwan da suke inganta musu rayuwa. Bincike ya tabbatar mana da su ma Kanawa a yau suna cikin sana'ar kafinta ta zamani. Har ila yau, an gano cewa, su ma Yarbawa ba a bar su a baya ba, wajen ciyar da sana'ar sassaqa gaba, domin sun xauki adadi goma sha-biyu da ya yi daidai da kaso ishirin da xaya da xigo takwas cikin xari, da aka bayyana matsayin Yarbawa a cikin sana'ar. Yarbawa sun daxe suna hulxar kasuwanci da al'ummar Kanawa, wannan ya ba su damar shaquwa. Yarbawa gwanaye ne wajen sassaqa ire-iren kayayyakin kixa kamar: kalangu da ganga da dundufa da kuntigi da kotso da kuma gula. A zamanance, Yarbawa su ne suka shigo da Fiyano da Maxaukin fiyano da Makrifon da kuma Miksa Kano. Har wa yau, Yarbawa suna cikin sana'o'in Hausawa na zamani, domin sun faxa tsundum a sana'ar kafinta. Tarihi ya nuna babu wata qabila da ta samu kamanta kayan kixan Hausawa kamar Yarbawa (Mu'azu, 2013). Kodayake, su ma Sinawa da suka xauki kaso goma sha-takwas da xigo biyu cikin xari da ya yi daidai da adadi goma ya nuna cewa, su ma sun shiga sana'ar sassaqa kayayyakin Hausawa a yau. Kamar yadda bincike, ya nuna Sinawa suna samar da qotar lauje da lauje da fartanya da magirbi da ashasha duk na zamani. Hakazalika, nau'o'in gadaje na zamani da ake yi wa Kanawa, Sinawa suke samar da su: gado na Italiya *(Italy bed)* da gado royal (*royal bed*) da kuma kofi brawn *(Coffee-brawn*). Duk da cewa, su ma Turawa masu adadi takwas da yake wakiltar kaso goma sha-huxu da xigo huxu cikin xari, sun sassaqa kayayyakin sana'o'i na

Hausawa na gida kamar: kwale-kwale wato qaramin jirgi da jirgi (abin zuba wa dabbobi abinci na ice) da na bayin ruwa (Muhammad, 1985)

4.20 Baquwar Al'ummar da ta yi Fice a Sana'ar Fawa.

Jadawali na goma sha-biyu ya nuna kashi hamsin da xigo bakwai cikin xari da yake wakiltar adadi talatin da bakwai da cewa Yarbawa ne suka yi fice a sana'ar fawa a birnin Kano. Fawa kamar yadda aka sani ita ce yanka dabba a fexe a sayar da naman (Ibrahim da wasu, 2007:52) A cikin al'adun Bahaushe, akwai sana'ar da ake gadonta, to ita ma fawa tana daga ciki, amma saboda yawaitar al'umma da tsananin buqatar nama a yau ta samu mahaya. Yarabawa suna daga cikin waxanda suka yi hayenta a Kano, har suka samu gwanancewa (Garba, 1991). Bincike ya nuna Nufawa masu adadi goma sha-biyar da ya yi daidai da kaso ishirin da xigo biyar cikin xari, an nuna cewa sun yi zurfi a cikin sana'ar fawa a birnin Kano. Ance a yau, za a tarar da su da nau'o'in hanyoyin sayar da nama kamar haka: xanye da gasasshe da soyayye da dambu da ragadada. Kodayake, Yarbawa sun narke cikin Kanawa, domin za a same su da tukuba da teburin fawa da dukan kayayyakin gudanar da fawa irin na Kanawa. Qwarori masu kaso goma da xigo xaya cikin xari da yake wakiltar adadi takwas ba kai tsaye suke fawa irin ta gargajiyar Hausawa ba, amma suna sarrafa nama ta yadda a zamanance zai biya buqata a marmarce. Suna yin shawarma da dambu da fatush na zallan nama. Saboda haka, za a iya cewa waxannan baqi sun taka muhimmiyar rawa wajen havaka tattalin arzikin Kano da qasa ba ki xaya ta hanyar shiga sana'ar fawa.

4.21 Baquwar Al'ummar da ta yi Fice a Saye da Sayarwa a Birnin Kano a Yau.

Jadawali na goma sha-uku, ya nuna Sinawa su ne suka yi fice a harkar saya da sayarwa a cikin rukunin baqi masu zuwa da komawa a Kano. Domin kaso ishirin da uku da xigo biyar cikin xari ne, suka tabbatar da cewa Sinawa sun yi qarfi wajen samar da muhimman abubuwa da ake buqata na gida na yau da kullum. Alal misali dukkan nau'o'in taliya da shinkafa da kayan haxa miya kamar magi da onga da kafi zabuwa (*ajino-moto)* daga wurinsu ake samun waxannan kayayyaki. Hakazalika, nau'o'in sabulun wanka da na wanki kamar su: zip da sunlayit da gib da kilin da kuma nau'o'in turare da ake kira (*smarts series)* duk daga wajen su ne. A yayin da Inyamirai suke da adadi goma sha-bakwai da aka bayyana tasu gudummawa wajen samar da kayan saye da sayarwa. Ga abin da Iweze, (2014:48) yake cewa:

> *The Igbo in Kano were predominantly commercialist, who engaged in transportation, spare-parts, hotels, stationeries, pharmaceuticals and other business ventures.*
>
> Igbo da suke Kano ma fi yawansu 'yan kasuwa ne, waxanda suka yi dumu-dumu a harkar sufuri da kayan qarafa da otal da kayan aikin ofis da magani medisin da wasu sana'o'i da suke yi.

Wannan ya nuna cewa Igbo sun yi tasiri da karfi a cikin waxannan sana'o'i da aka lissafa a sama. Shi kuwa, Garba (1991) ccwa ya yi: girkin da ake yi na sayarwa ana yin sa ne a inda mutane za su gani su saya, kuma ana yin sa da yawa. A yau ana yin girke-girke a wurare dabam-dabam, a cikin birni kamar Kano za a samu madafa ta abinci na wasu shahararrun baqi kamar: Igbo da Qwarori da Sinawa da Yarbawa da kuma Nufawa da Kalaba *Joint* da ake yi wa inkiya duk waxannan mahaxa ce ta sayar da abincin baqi qabilu.

4.22 Baquwar Al'ummar da ta yi Fice a Sana'ar Jima

Garba, (1991:31) ya ce, jima ita ce sana'ar sullube fata da fitar da gashin na asali ta hanyar amfani da bagaruwa, da toka da majemi da awartaki da kwatarniya da dutse da gungume da gwafa da igiya. Kamar yadda jadawali na goma sha-huxu ya nuna Qwarori masu adadi talatin da yake wakiltar kaso arba'in da huxu da xigo xaya cikin xari sun ba da ra'ayinsu da cewa, Qwarori ne suka yi fice domin suna da qanana kamfanoni da ake sarrafa fata, don a samar da takalma da jaka. Baya da sarrafa fata suna sayar da dabbobi (Albasu, 1995). Haka kuma, su ma Sinawa masu xauke da kaso goma sha-bakwai da xigo shida cikin xari da ya wakilci adadi goma sha-biyu an nuna kutsen Sinawa cikin sana'ar jima. Domin a yau, dukan takalma da jaka da tandu da kwari da zabira da kuma tan'ulu daga wurin su ake samu na zamani. Turawa masu adadi goma da ya yi daidai da kaso goma sha-huxu da xigo bakwai cikin xari sun samar da takalma da ake kira *Spain* kamar Mista da Zaraf da Tiren da kuma *Italian shoes* (takalma 'yan Etaliya) da Bel da Hular fata (hana salla) da kuma rigar sanyi ta fata (suwaita).

4.23 Baquwar Al'ummar da ta yi Fice a Sana'ar Saukale da Xaukale (Dako) a Kano

Jadawali na goma sha-biyar ya nuna adadi talatin da biyar wanda yake wakiltar kaso saba'in cikin xari, an nuna Buzaye su ne baqin al'umma da suka yi fice a sana'ar dako. Dangane da sha'anin dako bincike ya tabbatar da cewa Buzaye su ne gwanayen dako. Ga abin da (Ibrahim, 2004) yake cewa: Buzaye da ake kira Agalawa sun gwanance a wajen sana'ar fatauci a kan raquma da jakai. Haka kuma, suna xaukar kaya daga Kano, su tafi fatauci qasashen kudu har zuwa Gwanja. Kodayake, a yau Turawa sun kawo mota da mutum-mutumi (*robot*) da suka rage wa 'yan dako ayyukan yi gaya. A yayin da Nufawa suke da adadi biyar

da ya yi daidai da kaso goma cikin xari da ya nuna suke da kasuwar sabulun salo da xinki riga da ake kira ‘Yar Nupe da Kpasa waxanda na saqi ne da kuma kitso iri-iri. Har wa yau, akwai man gelo shi ma daga qasar Nufawa ake samunsa. Yarbawa sun xauki kaso goma da yake wakiltar adadi biyar cikin xari da ya nuna matsayinsu na rashin mayar da hankali a wajen sana’ar dako, amma sun yi fice ta fuskar saya da sayarwa da tuqin motocin safa da ayyukan gyaran mota musamman a Kano. Wannan ya yi daidai da abin da (Ibrahim, 2004) ya ce, su gwanaye ne a harkar kayan yaji da kayan koli. Haka kuma, ‘Yan Mali masu adadi uku da ya yi daidai da kaso shida cikin xari ba su da tasiri a cikin sana’ar dako. Amma bincike ya tabbatar da su malamai ne makaranta na addinin Musulunci (Al-Hajj, 1968). Kodayake, Gwanjawa masu adadi biyu da yake wakiltar kaso huxu cikin xari, bincike bai yi nasarar samunsu cikin sana’ar dako ba. Sai dai, za a ce sun yi ‘yan Alaro ko ‘yan sufuri a qasarsu ta haihuwa. A qasarsu ta haihuwa suna gyaran goro da tattara shi da loda shi zuwa Kano (Wurma, 1991).

4.24 Baquwar Al’ummar da ta yi Fice a Sana’ar Kayayyakin Masarufi a Kano

Jadawali na goma sha-shida ya nuna Sinawa da kaso ashirin da uku da xigo biyar cikin xari su ne, baqin mutane da suka yi fice a sana’ar kayayyakin masarufi. Masarufi na nufin, muhimman buqatun gida ko saye da sayarwa. A da cimakar Bahaushe ba ta wuce abin da ya noma ba kamar: dawa da gero da rogo da dankali da wake da maiwa da kuma masara. A kayan gaye da na marmari su ne: alayyaho da lamsir da lalo da albasa da tumatir da tattasai da ayaba da lemo da kuma kankana (Garba, 1991). Amma a sanadiyyar shigowar mutanen Turai

da na Sin muna da shinkafa ‘yar buhu da ta leda (karolayin) da taliya ‘yar kwali da garin masara na leda (*samobita*) da garin hatsi da ake kunun tsamiya da garin doya busa na leda. Har ila yau, akwai: tumatir na gwangwani da na leda da tattasai na leda da gwangwani da lemo xan gwangwani da kankana ta juz da juz na ruwan tsamiya na gwangwani. Duk waxannan Sinawa ne suke kawo su a sarrafe. A yayin da Inyamirai suke da adadi goma sha- bakwai da ya bayyana tasu gudummawa wajen samar da kayayyakin masarufi kamar garin kwaki da karafish da manja da ganyen bita lif da shuwaka da farar qasa da fulanten da kwakwar manja da afu da egusi da ogu da kuma ogbonno. Haka kuma, Turawa masu kaso goma sha-shida da xigo biyar ya nuna dukkan kayayyakin masarufi na sha-yanzu-magani-yanzu, su ne suka kawo kamar: indomi da soyeyyen kwai da taliya (*supergetten*) da kwastat da kwanfilas da kwakwa-ot da kwai (*egg*) da sause da kyat da cifs da furut -salad da salad da kabeji da biskit da kukis *(cookies*) da donat (*donuts*) da boga da hambaga da kebab. Su ma Yarabawa da suka xauki adadi goma sha-biyu da ya yi daidai kaso goma sha-huxu da xigo xaya cikin xari sun kware wajen harkar kayan masarufi kamar: manja da maganin gargajiya da amala da gari da lafun poda da man kaxanya da aliyyadi da sayar da ganda da kuma iri-iren kayan masarufi (Ammani, 2007). Kodayake, Qwarori sun samu adadi bakwai da yake wakiltar kaso takwas da xigo biyu cikin xari, su ma sun sayar da kayayyaki na shaye-shaye da tanxe-tanxe na gwangwani da na leda. Daxin da xawa ga: juz da shawarma da kabab da fatush da shayi (*tea*) da askirim (*ice cream*) da biskit da kuma cakulan.

4.25 Dabaru da Baqi suka yi Amfani da su Wajen Farfaxo da Sana’o’in Gargajiya na Hausawa a Kano:

Farfaxowa na nufin ceto wani abu da yake cikin wani hali na gushewa (Bargery, 1934:304) dabaru da baqi suka yi amfani da su wajen farfaxo da sana'o'in gargajiya na Hausawa, ya nuna Inyamirai masu kaso talatin da xigo uku cikin xari su ne ake cewa Igbo, sun cusa kasuwancin Kano da na wasu garuruwan lardinsu da ba su da kasuwa ta qut-da-qut da Kano. Misali Nnewi da Umuahia da Aba da kuma Onitsha (Iweze, 2014). A yau Igbo, suna sana'ar kayan abinci da fataucin dabbobi da rixi da sovo da tsamiya da kuma kayan gwari daga Kano zuwa qasarsu ta haihuwa . Haka kuma, kaso ashirin da shida da xigo uku cikin xari da ya yi daidai adadi ishirin sun bayyana nasu ra'ayi da cewa: baqi sun farfaxo da fataucin Kano ta fuskar sana'ar kayan abinci da suke saye kamar: waqe da waken soya da waken sharu da waken fata-fata da qiraga da gyaxa da rixi da guna da rogo da barkono da masara da auduga da kuma citta (Garba, 1991). Sai dai su ma, masu adadi goma sha-takwas da yake wakiltar kaso ashirin da uku da xigo bakwai cikin xari a nasu ra'ayin cewa suka yi, baqi sun ba da himma a wajen fitar da kayayyakin gona qasashensu, don a sarrafa a dawo da su Kano, hakan ya farfaxo da saye da sayarwa, musamman na kayan noma. Don haka ne, a yau ake samun ire-iren kayan gona na gwangwani da na kwali da na leda da aka sarrafasu da injuna na zamani (Rimmer da wasu, 1948). Har wa yau, kaso goma sha-uku da xigo biyu cikin xari da ya yi daidai da adadi goma da suka ce, baqi sun taimaka wajen kawo ilimi da kyautata bincike-bincike da qirqire-qirqire don farfaxo da sana'o'i a Kano. Alal misali a harkar noman rani da sana'o'i na gargajiya an samar da injina iri-iri kamar motar tantan da dam da injin zuba ruwa (bayi) da injin casar shanshera da injin yankar ciyawa da injin sare ice

da takin zamani da kuma rumbu na zamani. Haka kuma, abin da ya shafi sana'ar baqi musamman Larabawan Libya sun koyawa Kanawa yadda ake yin abinci da alkama da xinkin tufafi da dukanci da yin takalma da saye da sayarwa a shaguna (Adamu, 2014).

4.26 Baqin da Suka Saje da Kanawa

Jadawali na goma sha-takwas ya nuna Nufawa masu xauke da adadi talatin da biyar da ya yi daidai da kaso ashirin da bakwai da xigo shida cikin xari su ne baqin da suka saje da Hausawa Kanawa. Ga abin da Adamu (2015) ya ce:

> *... indeed one of the aspects of Hausa culture is that any non-Hausa people who settled in Hausaland are noticed to have lost their cultural identities, and that is why no languages are now seen circulating in Hausaland side-by-side with the Hausa Language*.
>
> Haqiqa xaya daga cikin vangarorin al'adun Hausa shi ne narkar da baqi mazauna qasar Hausa da al'adunsu na gado. Babu wani harshe da yake kankan-kan da harshen Hausa a yau a qasar Hausa.

Abin da ya sa aka yi zance sajewa, domin wasu baqin da suka zo kasuwanci ne ya kawo su, har aka samu auratayya da zamantake da Kanawa ta xore. Haka kuma, wannan bayani ya fayyace matsayin harshen Hausa wajen mamaya da narkar da al'adun baqi. Alalmisali irin wannan ta faru Amurka a New York City. Ga abin da Glazer da Morynihan (2011:12) suke cewa:

> …New York ce a shekara ta 1960 rabin yawan jama'ar birnin 'ya'yan baqi ne, ko waxanda asalinsu ba Amurkawa ba ne. Sabili da haka ne ma aka tabbatar da cewa, harshe da al'ada na vata kimanin shekara hamsin (50) a wajen baqi. Wannan shi ke haifar da gammayyar al'adu.

Wato New York ce jiha da take da yawan al'umma baqi da suka saje suka watsar da al'adunsu na gida suka rungumi sabbi. Kodayake, Gwangwazo (2001:174) ya qara kwatanta Birnin Kano da New York, a wata waqa ta 'Tarihin Kano' da yake cewa:

45. In kun yi shakka ne mu je ku ga "New York",
A Amerikan nan za a iske New York,
Burinmu sai a gwada da birnin New York,
Londan da Istanbul da Tokiyo Asiya.

Wannan mawaqi yana kamanta matsayin Kano da waxannan biranen duniya masu qarfin arziki da yawan mutane baqi da suka narke. Sai dai, Shata Mahadi Mai Dogon zamani, ya kirata da Madinatul mannawwara. Alal misali, Buzaye da suka xauki kaso goma sha-biyar da xigo bakwai cikin xari da ya yi daidai da adadi ishirin ya tabbatar mana da cewa sun saje da Hausawa (Hassan, 2013). Ana zaton Buzaye, su ne baqin da suka fara zama a qasar Hausa musamman a Kano. Kuma a yau a Kano zaqulo da wane ne Buzu wani aiki ne tuquru. Shi kuwa (Bunza, 2006) cewa ya yi, bayan yunwa ta wuce, qoshi ya samu a qasarsu, sai suka yi niyyar komawa, amma su Buzaye sai suka ce sun ga wurin zama ba za su koma garinsu ba, don haka suka yi zamansu a Kano. Ibrahim, (2004) cewa ya yi, da suka zauna sai suka narke suka zama Kanawa. Haka kuma, Larabawa da suka xauki adadi goma sha-takwas da yake wakiltar kaso goma sha-huxu da xigo biyu cikin xari, bincike ya nuna cewa sun narke sun zama Kanawa. Mu'azu, (2013) ya fito da lokacin da Larabawa da Musulunci suka zo Kano da cewa a wajen qarni na shida (Q6) zuwa na bakwai (Q7) ne. Larabawa da suka fara shigo wa su ne 'yan kasuwa, musamman masu cinikin bayi da fatu da makamai. Hakan

kuma, ya faru ne a zamanin Sarkin Kano Naguji xan Xariqu (1194-1247) har zuwa yau Larabawa suna zaune cinikin Kano, wannan bayani ya yi daidai da ra'ayin (Adamu, 1968) da yake cewa:

> *Today the Arab community of Kano has been largely assimilated but they have left many traces of their presence-many aspects of Hausa culture on close examination can be seen to be of North African origin – part of the Arab heritage of Hausaland in general and of Kano in particular*.
>
> A yau al'ummar Larabawa da suke zaune a Kano sun narke, amma akwai vurvushinsu har yanzu a cikin wani vangare na al'adun Hausa da za a gani da cewa asalinsu na Larabawan Afirka ta Arewa ne da suka gadarwa qasar Hausa, musamman Kano.

Wato dai ana nuna yadda Larabawa suka narke cikin Kanawa da a yau, sai dai ka tsinci wasu al'adunsu jefe-jefe amma a aikace Kanawa ne zalla. Alal misali ga zuri'ar Mahmud Gashash da Ibrahim Gidan Mangwaro da Hajiya Samira Kalomah Ali. Duk waxannan fitattun Larabawa ne 'yan kasuwa a Kano. Shi kuwa, Baqo (2006:22) cewa ya yi:

> *Similarly the Arabs who established the wards of Sharifai, Dandalin Turawa and Alfindiki became physically and culturally assimilated by means of inter-marriages with the Hausa and Fulani tribes. (Baqo, 2006:22)*
>
> Lallai, Larabawa da suka kafa unguwar Sharifai da Dandalin Turawa a zahirance da al'adance sun narke ta hanyar auratayya da qabilu Hausa da Fulani.

Manufa akwai auratayya tsakanin Larabawa da qabilun Hausa da na Fulani da suke a Kano. Kuma asalin unguwar Sharifai da Dandalin Turawa da Durmin arbabi da Fagge ta kudu da Alfindiki duk Larabawa ne suka kafa su. Haka kuma, a yau sun zama Kanawa sakamakon auratayya.

Yarbawa masu kaso goma sha-xaya da xigo takwas cikin xari da ya yi daidai da adadi goma sha-biyar cewa suka yi, dangantaka tsakanin Kanawa da Yarbawa ta fuskar tarihi ya faru ne a lokacin Turawan mulkin mallaka.Yarbawa sun fara shigowa Kano a cinikin qarni na goma sha-tara Q19. A dalilin zuwan jirgin qasa da samuwar mota. Har ila yau, Kanawa da Yarbawa an yi musayar al'adu da a yau ake ganinsu a matsayin cakuxaxxun al'adu. Sai dai, za a iya cewa sojojin Yarbawa da suka yi yaqin duniya na II su ne suka zauna a Kano. Alal misali, unguwar birget da ta samo suna daga birget kwamanda (*Brigade Commander*) na sojojin Afirka ta yamma. Bayan kammala yakin duniya na biyu II a shekara ta dubu xaya da xari tara da arba'in da biyar (1945) aka dawo da sojoji Afirka, sai aka sauqar da su a Kano. An samu Yarbawa da yawa da suka narke a wannan unguwa zuwa Kanawa. Har wa yau, su ma Mallawa masu xauke da adadi goma sha-biyu da ya wakilci kaso tara da xigo huxu cikin xari, an nuna qarfin sajewarsu da Kanawa. Ga abin da Isa, (2011) yake cewa, an ce a cikin shekara ta 1320, Wangarawa suka zo Kano daga Mali, a qarqashin jagorancin Abdulrahaman Zaiti, sun zo domin yin gyara a addinin Musulunci, tare da koyar da hukunce-hukunce na shari'ar Musulunci, samuwar karvuwa daga wajen sarkin Kano Yaji Dantsamiya (1349-1384) ya qara musu qarfin gwuiwa na zama har a yau suka saje da Kanawa. Bugu da qari, su ma Gwanjawa sun xauki adadi goma sha-xaya da ya yi daidai da kaso takwas da xigo bakwai cikin xari da ya nuna sajewarsu da Kanawa. Lovejoy, (1980) ya bayyana da cewa, a lokacin Sarkin Kano Dauda Bakon Damisa (1421-1438) aka fara fataucin Gwanja, duk da cewa a zamanin Sarkin Kano Abdullahi Burja (1438-1452) aka buxe hanyoyi tun daga Borno zuwa

Gwanja. Sai dai, baquntar mutanen Gwanja a Kano, ta faru ne a lokacin da Larabawan Afirka ta Arewa da Barebari da Buzaye mazauna yankin Sudan da wasu fatake, waxanda sana'o'insu suka tsaya a tsakanin qasashensu na asali da qasar Kano suka fara harkokin ciniki da musaya. Inyamirai masu kaso bakwai da xigo tara cikin xari da ya yi daidai da adadi goma da ya nuna sajewarsu da Kanawa ba ta da yawa. Baqo (2011) da Iweze (2014) sun ba da ra'ayinsu da cewa, kafin yaqin basasa Igbo suna da walwala kamar yadda kowane baqo yake da ita, a wajen Kanawa mararsa qyamar baqo. Sai dai, duk da cewa sun samu damar sajewa da Kanawa, ba su yi amfani da damar ba, saboda suna alfahari da al'adunsu da tsarin rayuwarsu, wannan ne ya sa suke tinqaho da zamantakewarsu da cewa babu yadda za su saje da Kanawa. Kodayake, an samu kaxan daga cikinsu da suke yaba rayuwar Kanawa. Igbo sun ba da gudunmawa a cikin waxannan ayyuka: fasahar hannu da kasuwanci da koyarwa da akawu da kuma sufuri (Iweze, 2014). Qwarori masu adadi uku da yake wakiltar kaso biyu da xiigo huxu cikin xari, ya nuna yadda matsayin sajewa takasance da Kanawa. Qwarori sun fara shigowa Kano tun a wajajen shekara ta 1890, a lokacin wani Bafatake ne mai suna Michael Elias da kuma lokacin Turawan mulki mallaka, shekara ta 1903 (Albasu, 1995). Kodayake, qarfin zamantakewa da sana'o'i da kuma auratayya ya taimaka wajen sajewa tsakanin wasu Qwarori da Kanawa (Albasu, 1995). Sai dai, Turawan Ingila masu kaso biyu da xigo huxu cikin xari da yake wakiltar adadi uku, sun nuna rashin qarfin sajewa da Kanawa, wannan ba zai rasa nasaba da bambance-bambance na addini da al'ada ba. Hassan, (2013) cewa ya yi, waxannan irin baqi su ne qabilun

Fulani da Kanuri da Nupawa da Gwari da Yarabawa da kuma Mallawa, ta yadda suka cakuxu, suka koma Kanawa a sanadiyyar cuxanyar kasuwanci da auratayya da tsarin addini da al'ada iri guda, sai dai a lissafinsa bai ambaci Turawa ba, a cikin waxanda suke sajewa da Kanawa ba.

4.27 Baqi da ba su Saje da Kanawa ba

Jadawali na goma sha-tara ya nuna adadi talatin da biyar da yake wakiltar kaso ishirin da bakwai da xigo uku cikin xari, ya nuna Turawa ba sa sajewa da Kanawa, kuma su ne baqin da ba kasafai suke narkewa ba, saboda dalili na launin fata da addini da ya bambanta ko da sun watsar da al'adunsu da harshensu, suka zama Kanawa. Duk da cewa wasu baqin ba kasuwa ce ta kawo su ba, dole ne a yi hulxa ta ciniki ta yau da kullum na buqatar rayuwa. Shi kuwa, Mu'azu, (2013) bai yi maganar sajewa ba, sai dai aron wasu xabi'u da al'adu na yau da kullum da aka yi daga wajensu ya yi. Ala misali, dangane da abin da ya shafi: lancin fati da kwaktal fati da kwalliyar motar amarya da ango da katin aure da kalanda da yanka kek da bikin ranar haihuwa da ranar iyaye da tufafi da cimaka da kayan shaye-shaye da tanxe-tanxe duk an yi tarayya da Kanawa a nan. Haka kuma, Sinawa da kaso ishirin da uku da xigo huxu cikin xari da ya yi daidai da adadi talatin an nuna rashin qarfin sajewarsu da Kanawa, saboda haka ne aka kwatantasu da baqi masu zuwa da komawa wato masu kaxan rava. Danladi, (2014) cewa ya yi, Kano takasance babbar kasuwar Sinawa da suke sayar da tufafi da babura da kayan wutar lantarki da kuma wasu kayayyaki masu alfanu ga Kanawa, saboda haka duk Nijeriya babu, inda Basine ya yi tasiri a kasuwanci kamar Kano. Haka kuma, Kano ita ce birni da Sinawa suka fi zama a

arewacin Nijeriya, kuma kasuwar kwari ita ce babbar kasuwarsu, amma duk da haka babu sajewa tsakaninsu da Kanawa. A yayin da Inyamirai suka xauki adadi ishirin da biyu da ya yi daidai da kaso goma sha-bakwai da xigo xaya cikin xari, da suka tabbatar da rashin sajewarsu da Kanawa.

Baqo, (2006:89) cewa ya yi:

> *...Igbo refusal to integrate with the mainstream Kano society unlike other ethnic groups such as the Yoruba, Igala, Nupe and Igbira*
>
> Bijerewar Igbo na rashin amincewa da su saje a cikin al'adun Kanawa da ya bambantasu da waxansu qabilu kamar Yaruba da Igala da Nupe da kuma Igbira (Baqo, 2006:89)

Saboda haka, wannan yakasance dalili ne, ma fi rinjaye da ya nuna qyamar Kanawa da Igbo suke ne, ya hana su sajewa da Kanawa, saboda dalili na girman kai da addini da al'ada. Bugu da qari, ta fuskar cin fuska ga addinin Musulunci (*blasphemy)* Inyamirai su ne baqin da bincike ya tabbatar suke yi a Kano. Alamisali Gideon Akaluka (1994) da Bridget Abahime (2016) su ne Inyamirai fitattu da suka yi wa Musulunci karan-tsaye. Hakazalika, su ma Qwarori da suka xauki kaso goma sha-biyar da xigo-shida cikin xari, da ya wakilci adadi ishirin an nuna rashin sajewarsu da Kanawa. Duk da cewa, akwai Musulmai da dama cikin Qwarori, amma sajewarsu da Kanawa ba ta da qarfi ko kaxan saboda suna da sha'awar wariyar launin fata. Albasu, (1995) ya nuna zumunci na aure ya afku, sai dai ya warware bayaninsa, domin cewa ya yi daga baya suka riqa sakin matan Kanawan da suka aura. Saboda sun samu kuxi da jari, sai suka riqa aurar nasu qabilun, daga Qasashensu na haihuwa. Larabawa masu adadi shida da ya

yi daidai da kaso huxu da xigo bakwai cikin xari rashin sajewa aka nuna, amma marar tasiri. Idan aka yi la'akari da bayanin Ibrahim, (2004) ya tabbatar da rashin sajewar tasu ba ta da qarfi, domin yawancin unguwannin Kanawa kamar su: Sheshe da Zaitawa da Durmin arbabi na Larabawa ne zalla a da, amma a yau sun narke zuwa Kanawa. Yarabawa su ma da suka xauki adadi biyar da ya yi daidai da kaso uku da xigo tara cikin xari sajewarsu aka nuna domin a yau har unguwa suke da ita kamar Ayagi da Birget. Dangantakar da ke tsakanin Bakane da Bayarabe ya kai har wasu muqamai na sarauta ake ba su a Kano, su ma suna ba wa Kanawa (Olaniyi, 2011). Buzaye da suka xauki adadi uku da ya yi daidai da kaso biyu da xigo uku cikin xari ya nuna matsayin sajewarsu. Saboda haka, wannan bayani ya yi daidai da abin da (Hassan, 2013) yake cewa: sun narke a yau sun koma Kanawa. Lallai idan aka yi la'akari da waqar Bagauda ta Kano, za a amince da sajewar Buzaye zuwa Kananci saboda tsawon lokaci da aka samu. A dalilin iyaka da aka yi da wannan mutane da kuma addini da al'ada xaya, ya sa rashin sajewar ba ta da qarfi ko kaxan. Gwanjawa masu adadi uku da ya yi daidai da kaso biyu da xigo uku cikin xari da Nufawa masu kaso xaya da xigo bakwai da yake wakiltar adadi biyu da kuma Mallawa masu adadi biyu da ya yi daidai da kaso xaya da xigo bakwai cikin xari, sun nuna rashin sajewar domin ba ta da tasiri. Domin a yau tantance wane ne Banufe ko Bamalle ta fuskar harshe da al'ada da addini yana da wahala.

4.28 Baqin da Xabi'unsu Suka yi Tasiri a kan Kanawa.

Jadawali na ashirin ya nuna Larabawa suna xauke da adadi talatin da biyar da yake wakiltar kaso talatin da shida cikin xari da cewa su ne baqin da xabi'unsu suka yi tasiri a kan Kanawa. Wannan ya yi daidai da abin da Ibrahim, (1982) da Mu'azu, (2013) suka bayyana tasirin Larabawa a kan Kanawa: xabi'un Larabawa masu kyau kamar kyautatawa wajen kasuwanci da kuma wadatattun tufafi, su suka fara jan hankalin Kanawa da su rungume abubuwan Larabawa. Haka kuma, al'adun Larabawa waxanda suka yi tasiri a wajen Kanawa sun haxa da: abinci da harshen da halaye da kuma sana'o'i. Su ma Turawa, masu kaso ashirin da shida da xigo takwas cikin xari da ya wakilci adadi ishirin da shida ya nuna cewa, su ne baqi waxanda xabi'unsu suka yi tasiri a kan Kanawa. A yayin da Garba, (1991) ya fito da wannan bayani da cewa, Hausawa sun haxu da Turawa a kan manufofi daban-daban: al'adun Turawa da Bahuashe ya shaqu da su ta rayuwar yau da kullum tana da yawan gaske. Ga abin da Ammani, (2007: 54) take cewa:

> …Turawa suka mamaye qasashen Hausa baki xaya, kuma tun daga wannan lokaci ne Hausawa suka fara xaukar sababbin xabi'u da al'adun Turawa, har suka yi tasiri qwarai a kan sana'o'in Hausawa na gargajiya… Ammani (2007: 54)

Wannan bayanin nata, yana nuna yadda a yau xabi'un Kanawa akasarisu na Turawa ne, kama tun daga tufafi da nau'o'in abinci da wasu halaye da ake aiwatarwa. Su kuwa, Yarbawa masu adadi goma sha-huxu da ya yi daidai da kaso goma sha-huxu da xigo huxu cikin xari, an kwatantasu da rashin qyamar sana'a da suke da ita, amma wannan xabi'a ta Yarbawa ya nuna daxewa da cakuxewarsu da hulxa ta kasuwanci da addini da Kanawa. Wannan zumunci ya

yi fa'ida. Domin Kanawa sun qaru da dabarori na saqa da ado na tufafi da kuma kayan sha na tarmo-tarmo. Haka kuma, ta fuskar kalmomi na yau da kullum kamar kalmar kolo-kolo da wahala da alaro daga wajensu aka ji xuriyarsu. Buzaye masu adadi biyar da kaso biyar da xigo biyu cikin xari, qididdiga ta nuna gaba xayansu Musulmai ne, wannan ya taka rawa sosai wajen kamancin xabi'unsu da na Kanawa, ga kuma auratayya da ke afkuwa da sana'o'i iri guda da kuma makwabtaka (Kwakwachi, 2010). Sai dai, su ma Nupawa, masu kaso biyar da xigo biyu cikin xari da ya yi daidai da adadi biyar za a iya cewa xabi'unsu da na Kanawa xan juma ne da xanjummai. Mu'azu, (2013) cewa ya yi, cuxanya tsakanin Nufawa da Kanawa yana da tsawon tarihin gaske, domin akwai cuxanyar auratayya da ta zaman tare. Haka kuma, qasar ta yi iyaka da qasar Zazzau, wannan ya haifar da nason xabi'a. Shi kuwa Ibrahim, (2004) ya tofa albarkacin bakinsa da cewa:

> A dalilin zuwa ciniki ne, sai Nufawa suka ga wurin zama a Kano inda, suka yi kaka-gida a unguwannin da yawancin mazaunansu Nupawa ne a cikin birnin Kano sun haxa da Tudun Nufawa da Bakin zuwo da Marmara da Madungurun da Mazan-qwarai da Alfindiki da Darma. Nufawa gwanaye ne wajen qirar karau, musamman irin wanda mata suke ado da shi a kafa da hannu (Ibrahim, 2004:265).

A nan ana nuna yawan unguwanin Nufawa da suke Kano da kuma daxewa da suka yi a birnin Kano. Domin wasu unguwanin tun a wajajen zango na biyu aka kafa su. Wato qarni na shashida (Q16) da na sha-bakwai (Q17) da kuma na sha-takwas (Q18) da na sha-tara (Q19) (Barkindo, 1973).

Har wa yau, Inyamirai masu adadi biyu da ya yi daidai da kaso biyu da xigo xaya cikin xari raunin tasirinsu aka tabbatar, saboda bambancin addini da al'ada da kuma tufafi. Ga abin da Iweze, (2014) yake cewa:

> *...The Igbo's inability to conform themselves to the norms and expectations of the Kanawa has been interpreted to mean a display of unbridled ethnic nationalism..." (Iweze, 2014:62)*
>
> Rashin qoqarin Ibo da su amince da xabi'un Kanawa ya sa aka fassarasu da 'yan qasa masu xagawa da qabilanci da rashin qishin Qasa.

Lallai qyamar da Inyamirai suke yi wa Kanawa, ita ce sanadiyyar rashin tasirin xabi'unsu, domin babu zamantakewa ta auratayya da ta zaman tare, daxin da xawa ga addini. Waxannan halaye su ne, suka yi naso, har a yau Inyamirai suka koma saniyar ware a wajen Kanawa. Duk da cewa, Inyamirai ba mutane masu karya doka ba ko rashin darajantar da al'adun al'ummar da suke zaune tare. Sai dai, Qwarori masu xauke da adadi biyu da ya yi daidai kaso biyu da xigo xaya cikin xari, rashin qarfin tasirin xabi'arsu a wajen Kanawa aka nuna, in ma akwaita ba ta da wani tasiri. Ga abin da Xanladi, (2015) yake cewa:

> *In fact, almost all the Lebanese relied on the services of Hausa traders who served as their sub-agents.*
>
> Haqiqa, kusan dukkan Qwarori sun dogara ne, daga ayyukan Hausawa 'yan kasuwa da suke musu dillanci.

Babu shakka, Kanawa su ne masu yi wa Qwarori dukkan, wasu ayyuka na barance a kasuwa da boyi a gidanjensu da sauran ayyukan yau da kullum.

Baqo, (2006) cewa ya yi, duk da cewa Kanawa suna aikin barance a gidajen Qwarori, amma babu nason xabi'unsu cikin rayuwar Kanawa. A yayin da'Yan

Mali masu kaso biyu da xigo-xaya cikin xari da ya yi daidai da adadi biyu a cikin jadawali ya nuna cewa, akasarin xabi'unsu duk na Kanawa ne. Baqo, (2006:22) ya ce:

> *The Wangarawa who came to Kano from Mali and settled in Mandawari became completely assimilated to the point where it is difficult to distinguish them from the Hausa-Fulani (Baqo, 2006:22)*
>
> Wangarawa mutanen Mali da suka zo, suka zauna a Mandawari sun narke ta yadda babu wanda zai bambantasu da Hausa-Fulani.

A yau a Kano, abu ne mai matuqar wahala ka iya tantance wane ne Wangara? Wane ne Bakane? Idan ma'uaninka shi ne harshe ko al'ada. Saboda haka, bincike ya yi nasara wajen gano cewa wannan qabilu sun narke cikin Kanawa.

4.29 Cuxanyar Baqi da Hausawa ta Fuskar Zamantakewar Sana'a.

Jadawali na ashirin da xaya, ya nuna adadi ishirin da xaya da yake wakiltar kaso ishirin da biyar da xigo-tara su ne, suke da ra'ayin cewa, wasu baqin sun fi xaukar 'yan uwansu ta fuskar barance. Wannan ya zo daidai da sakamakon binciken Albasu (1995) da Baqo (2006) inda suka nuna cewa: lallai Qwarori da Igbo sun fi yarda da waxanda suka zo daga gari xaya da su ko kuma 'yan uwansu na jini a harkokin kasuwanci da ake xaukar barori. Amma, a yanzu qixa ya sauya, domin saboda rikici na siyasa da na qabilanci, sun fara xaukar Kanawa da su riqe musu dukiyarsu. Kamar yadda bincike ya gano, sun fara xaukar Kanawa manajoji tun daga rikicin siyasa na watan Yuli na shekara ta 1993 na Abiola da rikicin zaven 2003 na Obasanjo da kuma 2011 Goodluck Johnathan (Olaniyi, 2011).

A yayin da adadi ishirin da ya yi daidai da kaso ishirin da huxu da xigo bakwai suka bayyana ra'ayinsu da cewa: ma fi yawan baqin suna da haqurin cinikin bashi da Kanawa. Shi ma Xanladi, (2014:10) ya amince da wannan ra'ayi nasu da yake cewa:

> *Another important feature of Chinese traders in Kantin Qwari market is that frequently they distribute their products on credit basis.*
>
> Wani muhimmancin Sinawa a kasuwar kantin Qwari, shi ne suna rarrabar da kayayyaki bashi ga 'yan kasuwa a koyaushe.

Har wa yau, Xanladi (2014:8) ya ci gaba da cewa:

> *Check around the market, you will see that most of the shops and goods inside them are fully owned by foreigners. The local traders are only there for them. They stand in for them when the shops are to be given out for rent. The Chinese investors provide the goods. Regrettably, some of the beneficiaries of the foreign investors are neck in debt and might not come out of it soon.*
>
> Idan ka dubi cikin shaguna za ka ga cike da kayayyakin baqi. 'yan kasuwarmu zamansu suke yi, suna jiran su kama musu hayar shaguna. Baqi su ne suke kawo kayayyakin sayarwa, wani abin takaici, shi ne 'yan kasuwarmu da suke morar waxannan baqi sun shaqesu da basussukansu babu yadda za su yi, su biya cikin xan lokaci.

Shi ma, Iweze (2014:60) ya tofa albarkacin bakinsa:

> *Igbo has contributed in improving the lives of members of their various communities in Kano through financial assistances and cash remittances.*
>
> Igbo sun ba da gudummawa wajen inganta rayuwar al'ummarsu a Kano ta hanyar rarraba musu taimakon kuxaxe da aro daga qungiyarsu.

Sinawa, sun yi wa Kanawa kamun kazar kuku da xaurin minti da bashi, babu yadda za su xaga muryar bijirewa ko rashin yarda da kasuwancinsu, domin a shaqe suke da bashi, amma su kuwa Ibo ‘yan uwansu suke ba wa bashi ko aron kuxaxe, domin su yi jari rayuwarsu ta inganta ta hanyar asusun qungiya. Adadi goma sha-takwas wanda ya yi daidai da kaso ishirin da biyu da xigo biyu cikin xari ne, suka ba da ra’ayinsu da cewa: baqi sun raya kasuwanci a Kano. Babu shakka, ko Amirka da ta bunqasa a sanadiyyar baqi, ta kula da hakkinsu da matsayinsu a kasuwance: Ga abin da Obama (2013) yake cewa:

> *Our journey is not complete as a nation, until we find a word and way of describing those hopeful immigrants that still see America as a land of opportunity…Barrack Husseni Obama (2013)*
>
> Har yanzu tafiya ba ta qare ba a matsayin qasa, sai mun gano wata dabara da hanyar da za mu bayyanawa baqinmu waxanda suke gani Amirka ita ce qasarsu ta samun sa’ida.

A nan Shugaban qasar Amirka yana nuna cewa, Amirka ba za ta cika burinta ba na zama qasa mai faxa aji ba, sai ta nema wa baqi hanyar rayuwa ingantacciya. Domin samun kwanciyar hankalinsu da nishaxi shi ne yakasance baqi suna da martaba a idon hukumar Amirka.

A yayin da shi kuwa Baqo, (2011:289) ya fito da irin gudunmawar da baqi suka bayar a Kano:

> *Migrants in fact contributed immensely to the development of Kano society. They helped in spread of technological and technical skills in various kinds of trade and vocations. Baqo (2011:289)*
>
> Baqi sun taimaka gayya wajen bunqasa rayuwar al’ummar Kano. Domin sun taimaka wajen yaxa ilimin

> qere-qere da fasahar sana'o'in hannu da na masana'antu.

Duk da cewa, Iweze (2014:66) ya bayyana matsayin baqin Inyamirai kamar haka:

> *The Igbo have played a vital role in stimulating Kano's economy by diversifying into other businesses in real estate, hospitality industry and other business concerns which make them to be valuable assets to the local Kano economic.*
>
> Igbo sun taka muhimmiyar rawa wajen farfaxo da tattalin arzikin Kano, ta hanyar faxaxa kasuwancin gidajen haya da masana'antu nagartattu da wasu sana'o'i da ke da daraja, a sha'anin tattalin arzikin Kano.

Babu laife, a ce dukkan baqin da suka zo Kano, an amfana da su ta fuskar ilimin sana'a ko kimiyya ko qere-qere, domin da su ne Kano za ta tserewa sauran jahohi a matsayinta na matattarar al'umma da cibiyar kasuwanci da dimoqraxiyya. Alal misali, yau a Kano akwai Inyamirai da suke aiwatar da sana'o'i kamar waxannan: xinki da waldar zamani da kafinta da gyaran gashi *(saloon*) da saya da sayarwa. Saboda haka, Inyamirai sun kasance wasu jigo a sha'anin faxaxa kasuwanci da bunqasa tattalin arzikin Kano.

Sai dai, Sinawa an nuna adadi goma sha-biyu da ya yi daidai da kaso goma sha-huxu da xigo takwas, da cewa suna da qarancin kulawa da walwalar leburorinsu. Wato ba su da tausayi wajen bayar da hakkin qwadago. Duk da cewa, Sinawa ba sa sarrafa kayayyakinsu a Nijeriya, sai dai su kai qasarsu.Wannan kuwa ba zai rasa nasaba da rashin wutar lantarki da rashin ruwa a wadace da rashin kyawawan hanyoyin sufuri da tsadar kuxin aiki da kuma rashin tsaro da ake fama

da shi. Sai dai, suna da ma'aikata da suke musu ayyukan qwadago na xauka da saukarwa (dako). Kodayake, wannan ya yi daidai da abin da Xanladi, (2014:24) yake cewa:

> Saboda tsadar aikin qwadago ne, ya sa da rashin wutar lantarki da rashin wadatar ruwa da tsadar sufuri ne, ya tilasta Sinawa da komawa qasarsu, domin samar da kayayyakin da suke sayarwa a Kano. Xanladi (2014:24)

Adadi goma da ya yi daidai da kaso goma sha-biyu da xigo uku cikin xari ne, suka ba da ra'ayinsu, domin ware xan duma da kabewa da cewa baqi suna xaukar Hausawa a matsayin yaransu a kasuwa. A sanadiyyar faxan addini da matsaloli na siyasa a yau Igbo suna ba wa Hausawa manaja a shagunansu. A yayin da su ma Sinawa sun mayar da Kanawa dillalensu da manajojinsu a kasuwa da kamfanoni. Su ma Qwarori suna xaukar Hausawa kuku da boyi-boyi da gadi da dillanci da tuqi da kuma hulxar kasuwanci, amma ba na wani a zo-a-gani-ba.

4.30 Yadda Zamantakewa ta Kasance ta Kasuwanci Tsakanin Baqi da Hausawa.

Jadawali na ashirin da biyu ya nuna cewa kaso ashirin da takwas cikin xari da ya yi daidai da adadi talatin sun tabbatar da cewa akwai fahimtar juna tsakanin baqi da Kanawa. Manufar wannan kyakkyawar fahimtar ita ce, a wajen masu sarautar da iko a Kano haramun ne a nuna qiyayya ga baqi, waxanda ba Musulmi ba, wajen su gudanar da kasuwancinsu, domin ana fata, wata rana za su karvi addinin Musulunci. Ga abin da, Iweze (2014:60) ya ce:

> *Socio-economic intercourse among the different ethnic groups has led to fostering of peaceful co-existence, national integration despite the incessant ethno-religious*

> *strife in Kano. The inter-mingling of people from different ethnic groups through commercial and socio-cultural contacts has enhanced tolerance, mutual understanding and unity of the country.*
>
> Zamantakewa a tsakanin qabilu ya taimaka wajen jagorancin tabbatar da samuwar zaman lafiya da haxin kan qasa, duk da yaxa qabilanci na addini da yake afkuwa a Kano. Hulxar da qabilu iri-iri ta hanyar kasuwanci da zamantakayya, ya taimaka wajen kyautata fahimtar juna da dauriya da kuma haxin kan qasa.

Abin da ake nufi shi ne, cuxanya tsakanin qabilu daban-daban, tare da juriya yana kyautata zaman lafiya da qaunar juna, kuma ta haka ne, za a haxa kan al'ummar qasa, domin samun ci gaba da fatan samun dauwamammiyar qasa a dunqule, kamar yadda Nijeriya ta riqe sunanta na yanka a yau. Haka kuma, ba a fatan rarrabuwa domin a haifar da waxannan qasashe da wasu al'umma suke hanqoro kamar: Oduduwa *Republic* (Jamhuriya Oduduwa) da Arewa *Republic* da *United Niger-Delta* da Biafra *Republic* da kuma Niger *Middle-Belt*. Adadi ashirin da biyu da ya yi daidai da kaso ishirin da xigo shida cikin xari suka ba da nasu ra'ayi a kan cewa babu zancen qyama. Wannan ya yi daidai da Ibrahim, (2004:255) da yake cewa:

> Xabi'un Kanawa da suka haxa da sakin fuska da maraba da baqi da xaukar kowa kamar xan'uwa ba tare da nuna qabilanci ko qyamar baqi ko isa ko son kai ba. (Ibrahim, 2004:255)

Waxannan halaye su suka jawo hankalin baqi suka zauna a Kano, suka miqe qafa, suka narke, suka watsar da al'adunsu da harshensu suka zama Kanawa. Haka kuma, adadi goma sha-shida da ya yi daidai kaso goma sha-huxu da xigo tara cikin xari sun bayyana xabi'ar Igbo da nuna gwanancewa a kasuwanci, ya sa suke da wayon durqusa wa wada ba gazawa ba ce, sai dai ka tashi da

tsawonka. Alalmisali, a yau a Kano halayen Igbo ne, nuna qwarewa da wayo da yaudara a dukkan vangarori na kasuwanci da suke gudanarwa.

Ga abin da Baqo, (2011:291) yake cewa:

> *The actions of Igbo migrants also do not correspond sufficiently to the expectations of the Kanawa due to already perceived threats and the growing pride and ambition to assume the econominc leadership of Kano society.*
>
> Matakan da baqi Igbo suka riqa xauka, bai yi daidai da wadda Kanawa suke tsammani ba, saboda quntatawa da xagawa da burin neman jan ragamar shugabancin kasuwar al'ummar Kano.

A yayin da adadi goma sha-biyar da ya wakilci kaso goma sha-huxu cikin xari suka ce babu rigima tsakanin baqi 'yan kasuwa da Kanawa. Kasancewar babban burin Bakane shi ne, maraba da baqo da son mu'amala ta kasuwa, ga kuma karantarwa addinin Musulunci da ya nuna a girmama baqo, waxannan halaye su ne suka narkar da sha'awar rigima da tsangwama daga wajen Kanawa suka rungumi son zaman lumana da zumunci. Har ila ya, ga abin da Baqo, (2006:292) yake faxi:

> *...Kano society emphasized and offered are unlimited opportunities for ambitious men with optimism to grow rich.*
>
> Al'ummar Kano ta ba da dama tare da qarfafawa haziqan mutane masu aniyyar son ci gaba da su bunqasa dukiyarsu.

Wannan bayani yana kwatanta Kano da: rashin qyashi da hassada da mugunta da rashin qabilanci ga duk wani mai fatan alheri, da ya zo, ga fili ga mai doki, da

ya nuna qwarewarsa da basirarsa, domin ya bunqasa arzikinsa a kasuwa da duk wasu dabaru da za su amfanar da al'ummar Kanawa da Kano baki xaya.

Sai dai, adadi goma sha-huxu da ya yi daidai da kaso goma sha-uku cikin xari cewa suka yi, akwai amincewa ta fuskar kasuwanci da zamantakewa. Alalmisali wasu baqi kamar Qwarori sun auri matan Kanawa, har suka koyi harshen Hausa, don ci gaban kasuwancinsu, kuma suka ba su dukiya. Duk da cewa, jama'a sun ba da ra'ayoyinsu, amma za a iya cewa Allah xaya gari bamban, domin wasu baqi har izuwa yau ba su yarda da cewa Kano gida ne a wajensu ba. Adadi goma da ya yi daidai da kaso tara da xigo-uku cikin xari cewa suka yi, babu yaudara a tsakanin abokan sana'arsu. Ita dai, yaudara xabi'a ce, idan kai ba ka yi ba, to wani yana yi.

4.31 Abubuwa da Suka Sa Kano ta Zama Xaya Daga Cikin Garuruwan Yawon Buxe Ido da Ake Samun Kuxin Shiga.

Jadawali na ashirin da uku, ya nuna adadi ashirin da takwas da ya yi daidai da kaso ashirin da biyu da xigo takawas cikin xari, suka lissafo abubuwan da ya mayar da Kano wajen yawon buxe ido, na wasu al'umma na duniya shi ne kayayyakin tarihi. Gwangwazo, (2001) a cikin waqarsa mai suna *Shimfixar Waqa a Tarihin Birnin Kano,* yake cewa:

50: Malam ka tambayi masu yawon duniya,
Mun bincika dukkan biranen duniya,
Birnin Kano ya fi su tarihin duniya,
Da yawan mutane masu mulkin duniya.

Wannan mawaqi ya nuna cewa birnin Kano shi ne, aljannar mutanen duniya, ga hanyoyin samun kuxi da sana'o'i iri-iri kamar: marina da maqera da masaqa da majema da wasu bigire na tarihi irin su dutsen Dala da Gwauron Dutse da Fanisau da kuma yadda suka tsara masarautunsu. Su ma adadi ishirin da ya yi daidai da kaso goma sha-shida da xigo uku cikin xari, suka ba da nasu ra'ayin da cewa zaman lafiya da son baqi. Wannan ra'ayi ya yi daidai da abin da aka samu daga Sanusi (2013:183), da yake cewa:

> *The geatness of Kano was always the accommodating and cosmopolitan character of its people. The best Islamic values of tolerance of diversity and hospitality for guests and travellers, found true expression among our people.*
>
> Babbar nasarar Kano a kullum ita ce karvar al'umma da martabasu. Kyawawan muradin Musulunci na juriya da kulawa da girmama baqi da matafiya sun samu karvuwa a wajen al'ummarmu.

Sarkin Kano Sanusi Lamixo Sanusi na (II) yana gargaxin Kanawa da su koma kan halayensu na qirki da suke nuna wa baqi da matafiya, domin savanin haka qauyanci ne da jahilci, abin da aka san Kanawa da shi, shi ne girmama baqo da martaba shi. Lallai savani waxannan xabi'u koma-baya ne ga al'ummar Kanawa. Haka kuma, adadi ishirin da ya yi daidai da kaso goma sha-shida da xigo uku cikin xari cewa suka yi, albarkar kasuwanci ne ya mayar da Kano wajen yawon buxe idon wasu baqi. A yau, arzikin Kano yana hannayen waxannan baqi, musamman a harkar masana'antu su ne: Sinawa da Qwarori da Indiyawa da sauran baqi da suka fito daga kudancin Nijeriya. Ga abin da Baqo, (2014:40) yake cewa:

> *...were attracted to Kano because of its cosmopolitan and multi-cultural liberal policy towards peoples from other*

> *cultures and ethnic origins. Kano undoubtedly is a racial, ethnic, tribal and regional melting pot as far as the spirit of tolerance and urban pluralism are concerned.*
>
> Kano a matsayinta na maraya ta janyo hankalin baqi, saboda tana maraba da baqin al'adu daga wasu qabilu da al'adusu. Babu shakka, Kano matattar ce da ke narkar da wariyar jinsi da qabila da yare da vangaranci ta hanyar bai wa kowa hakkinsa na zamantakayyar haxaka.

Idan aka yi la'akari da bayanin Baqo, za a fahimci matsayin Kano a yau, domin babu wata jaha a duk faxin Nijeriya da ta rungumi qabilu daban-daban kamar Kano da kyautatawa musu. Kuma ta zama matattarar baqi. Wannan ne ya sa ake ma ta kirari da 'tumbin giwa'.

Haka kuma, adadi goma sha-takwas da ya yi daidai da kaso goma sha-huxu da xigo uku cikin xari, sun bayyana ra'ayinsu da cewa yawan mutane. Wannan bayani gaskiya ne, idan aka yi la'akari da alqalaman hukumar qidaya da ta ce, Kano tana xauke da yawan al'umma sama da miliyan goma (10). A yayin da kaso goma sha-biyu da xigo biyu cikin xari da ya yi daidai da adadi goma sha-biyar suka ce, sana'o'in gargajiya su ne tubalan ginin tarihin Kano. Shi ma, Ibrahim, (2004) ya qarfafa wannan bayani, inda yake cewa, babu shakka waxannan sana'o'i sun bunqasa garin Kano. Domin Kano ta taka rawa a lokacin fataucin kudu da Sahara, har ta zama cibiyar da ta haxa Afirka ta Arewa da sauran vangarori na duniya. Ta wata fuska kuwa, adadi goma da ya yi daidai da kaso takwas da xigo xaya sun bayyana nasu ra'ayi da cewa rashin qyamar baqi. Kodayake, Ibrahim (2004) ya fito da asalin halayen Kanawa da ya qunshi, saqin fuska da xaukar kowa kamar xan'uwa ba tare da nuna qabilanci ko qyamar baqi ko isa ko son kai ba. Bugu da qari, shi ma Baqo (2011:288), cewa ya yi:

> *In accordance with the long-standing tradition of Kano as a racial, tribal and regional melting pot with a high spirit of tolerance, the migrants in Kano were provided with the conducive atmosphere to partake in various forms of economic activities.*
>
> Duk da cewa Kano ta daxe cikin al'ada, amma kasancewa matattarar al'umma da ke narkar da qabilanci da wariya da kuma qaimin jumirin xawainiyar baqi, har suke da walwala da annashuwa na nutsawa cikin sana'o'i daban-daban.

Duk waxannan abubuwa suna nuna Kano a matsayin shahararriyar jiha, kuma sananniya a duniya ta fuskar: kayayyakin tarihi da arziki da kasuwa da yawan al'umma da son zaman lafiya da lumana.

Har ila yau, adadi bakwai da yake wakiltar kaso biyar da xigo bakwai cikin xari cewa suka yi, riqo da al'adu. Kano ta samu xaukaka saboda, suna da ta yi a kan tufafi da take samarwa tun a da. Bugu da qari, a harkar qere-qere da wasu sana'o'i na fasaha Kano ta yi fice (shea, 1974). Shi kuwa, Hassan (2014) cewa ya yi, Kano ita ce cibiyar raya al'adun gargajiya da sana'o'in Hausawa. A yau, saboda muhimmacin da sana'o'in gargajiya suke da su a Kano ne, ya sa har wasu sana'o'i suka haifar da wasu, tare da kayayyakin sana'o'in. Dangane da rashin nuna qabilanci, adadi biyar da ya yi daidai da kaso huxu cikin xari sun tabbatar da nasu ra'ayi da cewa, Kanawa zafin qabilancinsu ba shi da ta da hankali ko razanarwa. Duk da cewa, qabilanci kusan za a yarda da cewa xabi'a ce ta bil'adam, amma Kanawa ba su yarda suka ba da dama ta yi kanta a zuciyarsu ba. Misali tarihi ya nuna marigayi shugaban qasa Janar Sani Abacha xan Maiduguri ne ta fuskar salsala, domin suna mahaifinsa Abacha Maiduguri, amma zuriyarsu ta narke, sun zama Kanawa. Har ila yau, a vangaren 'yan kasuwa ga

Alhaji Sani Giwa daga Qasar Yarbawa suke. Saboda haka, wannan ya fitar da halaye Kanawa na rashin qabilanci da son baqi. Hakan ba zai rasa nasaba da qarfin koyarwa Musulunci ba, sabili da kaso casa'in da biyar (95%) cikin xari na Kanawa Musulmai ne (Abdu'Allah, 2008).

4.32 Kalmomin Kasuwanci da suka samu a sanaddiyar saduwar Kanawa da baqin al'umma:

Jadawali na 54

Buzaye	**Igbo**	**Gwanjawa**	**Qwarori**	**Larabawa**	**Mali**	**Nufawa**	**Turawa**	**Yarbawa**
Ayaran	Oga	-	-	Ajali	Fure	Palaba	Manager	Paki
Takarde	Joji	-	-	Algus	Baf	Yelye	Bank	Gele
Tindi	-	-	-	Rahusa	-	Bente	Director	Akowe
Azurf	-	-	-	Tajiri	-	Deko	Prince	Panu
Kanwa	-	-	-	Kima	-	Gulu	Check	Agogo
Mamaki	-	-	-	Mizani	-	Adin	Canteen	Apoti
Cokal		-	-	Tamani		Gbamgba	Company	Ishana

4. 33 Kano na Xaya Daga Cikin Biranen Duniya da Suke Raya Sana'o'in Gargajiya

Jadawali na ashirin da huxu ya nuna adadi talatin da yake wakiltar kaso ashirin da takwas da xigo uku cikin xari cewa suka yi, ana amfani da kayayyakin gargajiya wajen bukukuwan sallah babba ko qarama, wannan ya taimaka wajen raya sana'o'in gargajiya, domin kodayaushe ana buqatar kayayyakin. A yayin da ake maganar raya sana'o'in gargajiya, a vangare guda ana magana ne a kan raya al'adun gargajiya. Abubuwa da suke raya gargajiya kuwa su ne: tufafi da kayan abinci da kayan amfanin gida da kayan adon xaki da kayan adon raquma. Alal misali, waxannan kayayyakin ana samar da su ne daga sana'o'in Hausawa na gargajiya. Adadi goma sha-bakwai da ya yi daidai da kaso goma sha-shida cikin xari sun bayar, da ra'ayinsu da cewa 'yancin walawala. Dangane da wannan bayani, za a iya cewa Kano ta yi fice, kuma Kanawa sun yi abin a yaba,

wajen son baqi. Kano gari ne da ya tara mutane iri daban-daban waxanda dukkaninsu suka taru suka zama ‘yan ‘uwan juna aka narke da kowace qabila da ta yarda da harshensu da al’adunsu. Saboda haka, rashin qyamar baqi ne ya haifar da ‘yancin walwala da sakewa, da ya ba wa kowa damar miqe qafa da ya huta, har suka narke da suka watsar da al’adu munana. Haka kuma, kaso goma sha-huxu da xigo xaya cikin xari da yake wakiltar adadin goma sha-biyar cewa suka yi, kayayyakin sana’a na gado. Lallai gado yana taka muhimmiyar rawa cikin al’adun Kanawa, bisa asali sana’o’in Hausawa na gargajiya gadonsu ake yi tare da asirce-asircen sana’o’in. Saboda haka, abubuwa da Kanawa suka gada a al’adance, yana da martaba wannan ya taimaka wajen tallatar da al’adu da sana’o’in Kanawa a duniya, kuma Kano ta yi fice, domin har wanzamiya mace aka samu da ta yi suna da waibuwa a harkar wanzanci. Haka kuma, adadi goma sha-uku da ya yi daidai da kaso goma sha-biyu da xigo uku cikin xari sun ba da nasu ra’ayi da cewa daxewar Kano a harkokin kasuwanci. Tarihin Kano da kasuwanci yana da tsawo, domin masana tarihi cewa suka yi, tun kafin zamanin Turawan mulkin mallaka Kano take a matsayin cibiya ta kasuwanci na Kudu da Sahara (Adamu, 1979). A Kano ake samar da abubuwa da ake fitarwa qasashen Turai kamar: gyaxa da auduga da fata da qiragu da rixi da waken soya da kamfanonin Turawa suke buqata. Sai dai, adadi goma da ya wakilci kaso tara da xigo huxu cikin xari su ma dai maganar sana’o’in gado suka yi. Duk da cewa, Sa’adu Zungur, a waqarsa ta Arewa, Jumhuriya ko Mulukiya, ya nuna mana cewa Bahaushe akwai shi da alfahari da gado da nuna martabar asali. Ga abin da yake cewa:

Gorin asali da na dukiya

Sai ka ce xan annabi fariya

Abin da sha'irin yake qoqarin bayyanawa shi ne, Hausawa suna da cika-baki da alfahari da asali da sana'a da kuma gadon gida. A wajen Bahaushe duk wanda bai gaji gidansu ba, to shi koma baya ne. Sannan suna nuna baqi ba za su kai magada ba. Adadi goma da ya yi daidai da kaso tara da xigo huxu cikin xari su ma nasu ra'ayi suka faxa da cewa, bin tsari na sarautun sana'o'in gargajiya da gado. Wannan duk ba zai rasa nasaba da gadon sana'a ba. Kamar yadda aka sani a da, akwai madugai qwararrun shugabannin ayari ne, waxanda ayyukansu su ne tabbatar da lafiyar mutane a cikin ayarin da kuma kare dukiyoyinsu a lokacin da suke akan manyan hanyoyin fatauci. Haka kuma, a kan biyansu lada gwargwadon yawan kaya da xan kasuwa yake da su. Saboda haka, maduganci sana'a ce ta gado da ake alfahari da ita. Adadi bakwai da yake wakiltar kaso shida da xigo shida cikin xari sun ba da nasu ra'ayi da cewa, maraba da baqi da yarda da haye a cikin sana'o'in Hausawa. Lallai, halayen Kanawa na sakin fuska da xaukar kowa, kamar xan'uwa ba tare da nuna qabilanci ko isa, ya sa baqi hankalinsu ya kwanta da Kano, har suka riqa shiga cikin sana'o'in Kanawa na gargajiya. A yayin da haye yake fayyace wasu al'adu ne da ke shiga mutane, domin kana wata sana'a ka ga ka koma wata, saboda wasu dalilai da kake da su. An ce, Nufawa da Yarbawa sun shiga sana'ar fawa a Kano sosai da a yau zaqulo waxannan qabila aiki ne ja. Su kuwa Igbo suna cikin kasuwar kayan abinci a Dawanau da 'Yan kaba da Sabon Gari da 'Yan lemo. Haka kuma, adadi huxu da ya yi daidai da kaso uku da xigo takwas cikin xari sun ba da nasu ra'ayi da cewa, baqi suna girmama al'adun Kanawa na gado. Al'adar Bahaushe tana

da matsayi a wajensa, don haka ba ya wasa da duk wanda zai lalata masa al'ada, wannan ya taimaka zaman baqi lafiya, domin shi ma ba ya hani ga duk wanda zai aiwatar da ta sa al'ada, matuqa ba ta keta alfarmarsa ba da zamantakewarsa da addininsa.

4.34 Sana'o'in da Suka sa Kano ta yi Suna a Tarihin Duniya:

Jadawali na ashirin da biyar ya nuna adadi ashirin da shida da yake wakiltar kaso ashirin da xaya da xigo biyar cikin xari suka ce noma. Dangane da sha'anin noma Kano na xaya daga cikin garuruwa na arewacin Nijeriya da suka dogara da noma, saboda albarkar qasa da Allah ya ba ta. Wannan albarka ce Baturen nan Henry Barth ya gani lokacin da ya zo a shekara ta 1850. Ga abin da yake cewa:

> *In the country lying between Kano and Katsina, though devastated at the time of his passage by civil war, Dr. Barth proceeds to enumerate cotton, corn, yam, sweet potatoes, beans, groundnuts, bananas, papaws, wheat, onions, tobacco, indigo, as forming the ordinary crops……. In addition to these evidences of agriculture, the rich pasturage was dotted with vast herds of cattle and goats, while the park-like scenery, diversified by native woods, formed; he says one of the finest landscapes he had ever seen in his life.*
>
> Qasar da take a shimfixe a tsakanin Kano da Katsina, wace yaqin basasa ya lalata, ita ce Dr. Barth ya lissafo kayan amfanin gona da ake samu a cikinta: auduga da masara da doya busa da dankalin Hausa da wake da gyaxa da ayaba da gwanda da alkama da albasa da taba da baba, su ne kayan gona waxanda suke da saukin samu… Haka kuma, wata hujja ita ce, makiyaya ce da ake samun dabbobi da awaki a gandun dajin da ya yalwatu da itatuwa na gida. Anan ne, Dr. Barth ya ce, wannan daji ne ma fi kyau, daga cikin dazuzzuka da ya gani, a rayuwasa.

Dr. Barth yana xaya da cikin Turawa masu leqen asirin qasa da ya tabbatar da irin arzikin Kano na amfanin gona da ake samu daga sana'ar noma. Haka kuma,

ya bayyana Kano a matsayin makiyaya ce mai arzikin dabbobi da itatuwa masu albarka da ake sarrafa su domin a samu kuxin shiga. Har ila yau, Danladi (2015:173) cewa ya yi:

> *Kano was one of the important production and commercial centres in Hausaland in particular and central Sudan in general… Kano had a sophisticated and articulated.*
>
> Kano ta kasance xaya daga cikin garuruwa da suke da muhimmanci wajen samar da kayayyaki, kuma ita ce cibiyar kasuwancin qasar Hausa duk a yankin Sudan. Kano ta mallaki abubuwa na zamani masu nagarta da kyau.

Wannan bayani ya nuna mana cewa kayayyakin da ake samu a Kano a matsayinta na cibiyar masana'antu da ciniki, su ake tafiya da su Turai domin a sarrafa su kamar: gyaxa da auduga da fatun dabbobi da 'ya'yan itatuwa kamar tsamiya da kuka da mangwaro. Haka kuma, a yau birnin Kano a cike yake da kasuwanni na zamani da ake kira (*Ultra Modern Markets*) da Shaguna (*Shopping Malls*). Bugu da qari, an san Kano da noman rani da damina daga waxannan kayayyaki da ake samu daga noman ne aka bunqasa tattalin arzikin Kano da Nijeriya baki xaya. Shi ma Abullahi (2011:18) ya tofa albarkacin bakinsa da cewa:

> *Pointed out that, up to 90% of the country's foreign exchange came from agriculture exports. Major exports included groundnuts, cotton, cocoa, palm products, rubber, hides and skins, ginger, to mention just the major ones, this was then between subsequent eras.*
>
> Fiye da kaso cas'in (90%) na tattalin arzikin Nijeriya, ana samu ne daga amfanin gona, mayan kayan gonar su ne: gyaxa da auduga da kwakwa da manja da roba da fata da qirgi da citta, waxannan su ne manya-manya da ake samu, a wasu shekaru da suka gabata.

Samuwar waxannan kayayyakin gona ya taka muhimmiyar rawa wajen kafa masana'antu na arewacin Nijeriya musamman Kano. Kafuwar waxannan masana'antu ya janyo baqi da su zauna a Kano. Haka kuma, adadi goma sha-shida da ya yi daidai da kaso goma sha-uku da xigo biyu cikin xari suka ce fatauci. Ma'anar fatuaci shi ne, kasuwancin tafiya wurare masu nisa ba tare da la'akari da girman jari ba (Wurma, 1991). Ta wannan hanya kaya da ake samarwa a Kano suka tafi qasashe masu nisa. Kayayyaki kamar na 'yan koli da tufafin Hausawa da takalma da kuma fata. Waxannan su ne hajoji da fatake suke so. Adadi goma sha-biyar da ya wakilci kaso goma sha-biyu da xigo huxu cikin xari suka fito da sana'ar tufafi. Danagane da sutura irin waxanda aka saqa a Kano tun a wajajen qarni na sha-takwas (Q18) aka tafi da su Kairo (*Cairo*) da Fez da kuma Ghana domin su ne manyan kasuwoyi uku a Afirka, inda za a iya samun ire-iren kaya da aka samar a Kano (Wurma, 1991). Har ila yau, adadi goma da ya yi daidai da kaso takwas da xigo uku cikin xari cewa suka yi, sana'ar kayan abinci. Babu shakka, saboda fatauci da Kano ta yi da qasashe maqwbtanta da kuma na nesa da ita, sana'ar kayan abinci da ya qunshi gero da dawa da wake da gyaxa da masara da rixi da shinkafa sun fito da sunan Kano a duniya. Waxannan kayayyakin gona ana samunsu a kasuwar Dawanau wace ita ce fitacciyar kasuwar abinci ta Afirka. Babu irin nau'o'in kayan abinci da ba za ka samu a cikinta ba. Duk wani kayan noma da ake yi za ka samu a wannan kasuwa. Ga baqi daga kowane vangare suna zuwa domin saye da sayarwa. Sai dai, adadi goma da yake wakiltar kaso takwas da xigo uku cikin xari cewa suka yi sana'ar rini. Sana'ar rini tsohuwar sana'a ce a Kano, ba kawai Kanawa ba ne

suke cin gajiyarta, har ma da wasu qasashen Afirka kamar su: Mali da Libiya da Nijar da Cadi (shea, 1974). Turawa ma da suka shahara a kan ko wace sana'a suna da sha'awar kayayyakin da marinan Kano suka samar. Haka kuma, yadda ake da tsari wajen ma'aunin sinadarai na rini, abin akwai sha'awa. Wannan ya fito da sunan Kano a idon duniya. Kuma wannan sana'a mata da maza suna cin moriyarta (Garba, 1991). Har wa yau, adadi goma da kaso takwas da xigo uku cikin xari suka ambaci sana'ar qira. Dangane da qira, ita ce sana'a ta farko da ake wa Kano kirari da ita. Kuma tana cikin manyan sana'o'i na duniya. Galibin aikace-aikace ba su yiwu wa sai da taimakon maqera. Amfanin qira ba ya lissafuwa, domin ita ce uwa ma ba da mama ga sauran sana'o'in gargajiyar Bahaushe. Wannan sana'a ta fito da sunan Kano a duniya, domin Kano ce cibiyar auna kimiyyar qere-qere da ci gaban da aka samu a arewacin Nijeriya, wannan shi ya haifar da kirari da ke wa *'Kano Tumbin Giwa, Jalla Babbar Hausa, Gari ba Kano ba Dajin Allah, Yaro ko da me ka Zo an fi ka'* (Ibrahim, 2004). Saboda basira da yawan al'umma da ilimi da yake birnin Kano, wannan ya samar da nau'o'in qere-qere na zamani. Ga misali daga waqar Mahmud Nagudu dangane da tarihin qira a Kano mai suna *Cibiyar Kasuwanci Babba*,

Bangare na qira mun yi fice ana ta labarinmu,
Mu ne ke qero tukunya har ma luddai na mu,
Har ma mu yi cokali Malam mu qero murhunmu,
Takobi da adda har wuqa shi mu yo kerawa.

A nan ana nuna yadda qira ta daxe a Kano da ire-iren abubuwan da suke qerawa tun gabannin saduwar Kanawa da baqi. Adadi takwas da yake wakiltar

kaso shida da xigo shida cewa suka yi, masana'antu na zamani da na gargajiya. Kamar yadda bincike ya gano, akwai masana'antu na zamani da suke samar da roba da takalma da qofofin qarfe da tagogi da kujeru na kushin da kandir da kofi (faxi-ka-mutu) da kuma katifu a Kano. Wannan ya yi daidai da abin da Baqo (2011:298) yake cewa:

> *By 1968, Kano had 58 manufacturing and/or processing companies producing basic consumer goods via: plastics, shoes, metal doors, candles and foam.*
>
> A shekara ta 1968 Kano tana da masana'anta guda hamsin da takwas (58) da ke samar da kayan masarufi da na roba da takalma da qofofin qarfe da kandil da kuma katifa.

Wannan ya nuna cewa Kano ta daxe da samun bunqasar kamfanoni da masana'antu na zamani. Kuma, har a zamanin Larabawa Kano ta yi fice wajen samar da, nau'o'in takalma da riguna domin tarihi ya tabbatar da cewa unguwar Soron-xinki asalinta Larabawa maxinka ne suka kafata. A yayin da aka samu qananan masana'antu da ake yin saqa da rini da casa da dukanci da qira da ginin tukwane. Ta hanyar aiwatar da waxannan sana'o'i Kano ta yi suna, domin Kanawa sun fahimci cewa sakaci da sana'o'in gargajiya ka iya haifar da vacewar sana'o'in. Ga misali, daga waqar makaxi: Sarkin Taushin Katsina Alhaji Mamman *Waqar al'adun gargajiya*:

Ku kama al'adu na iyayenku
Kar ku yarda da aikin banza.

Har ila yau, ya qara da cewa:

Gargaxi da babba da yaro
Kowa ya kama al'adunsu

Ya kuma qara girmama su.

Sai dai, cakuxuwa da baqi da tasirin zamani ya sa sana'o'i sun samu canje-canje, musamman dangane da kayan da ake amfani da su wajen aiwatarwa, wannan kuwa ya faru ne, saboda irin tasirin zamananci musamman zuwan Turawa. Adadi takwas da ya yi daidai da kaso shida da xigo shida suka ba da nasu ra'ayin da cewa sana'ar kayan gwari. Kano ta daxe cikin wannan sana'a ta kayan gwari. Sai dai, akwai manyan kayan gwari da qanana da kuma waxanda ba kayan gwari ba ne, amma suna da dangantaka ta qut-da-qut da gwari. Kodayake, tarihi ya fito da lokacin da Kano ta bunqasa da noman rani da cewa, tun a shekara ta 1970 zuwa 1975, Turawan *Netherland* suka assasa wannan noman rani da yake samar da kayan gwari da na marmari. Waxannan kaya su ne: tumatir da albasa da tattasai da attaruhu a nau'in manyan kayan gwari. Salad da karas da mangwaro da gwaba da gwanda da gurji da kwakwamba da lemo da kuma kankana su ne kayan marmari. Sai kuma, qanana da suke gwari, kuvewa da allayyahu da lausuru da yakuwa. Waxanda suke dangin gwari su ne: doya da makani da dankali da rogo da barkono. Manga (2012) cewa ya yi, kusan kashi saba'in da biyar na kayan gwari ana nomansa ne a Kano. Kuma Kano ita ce jiha ma fi girma a Arewacin Nijeriya da take noman 'ya'yan itatuwa da kayan ganye da ake samar da su daga noman rani qarqashin hukumar Fadama. Ana yi wa sana'ar gwari kirari da:

Gwari ba kuxi ba, sai an saida.
In ba a sayar ba, mai kaya ya xauki abinsa.

Ma’ana kayan gwari ba shi da tabbas! Domin idan ba ka samu an saya ba, kana daf ka faxa asara, domin nan take zai yanqwane ya lalace sai shanyawa ko zubarwa.

Su kuwa, waxanda suka xauki adadin bakwai da ya yi daidai da kaso biyar da xigo takwas cikin xari, suka ba da nasu ra’ayi da cewa sayar da littattafan addinin Musulunci. An san cewa kasuwar Kurmi ita ce sananniya wajen sayar da littattafai na addinin Musulunci, kuma a Kano take, an kafa wannan kasuwa tun a shekara ta 1487, kuma matsayinta kasuwa ce ta qasa da qasa. Har wa yau, baqin Larabawa na Libiya da Sudan da Chadi su ne suke kawo nau’o’in littattafai na addinin Musulunci. Haka kuma, adadi shida da ya wakilci kaso huxu da xigo tara cikin xari cewa suka yi sana’ar dukanci. Dukanci sana’a ce da ta jivanci sarrafa jemammiyar fata, wadda aka bar ta a samferar ta ko aka tura ta da nufin yin amfani da ita. Ayyukan dukawa na Kano yana da kyau, domin har lambar yabo suka samu domin har Turai ake kaiwa kayayyakin da aka sarrafa da fata. Abubuwa kamar: kushi da timtim da kube da tandu da takalma da walki da bel da jaka da izga.

Auta, (2004:198) cewa ya yi:

> Wasu dukawa kuma na zama ‘yan kirinfatu, wato su riqa yawo da fatu kamar na zaki ko dila ko damisa a manyan otel-otel suna sayarwa.

A nan ana qoqarin bayyana yadda kayayyakin da dukawa suke samarwa daga nau’o’in dabbobi da kuma inda ake kaiwa kayayyakin domin sayarwa ga jama’a baqi da ‘yan qasa.

Alhali, su ma masu adadi biyar da yake wakiltar kaso huxu da xigo xaya cikin xari suka ambato sana'ar ginin tukwane. Ginin tukwane ita ma sana'a ce sannanniya a Kano, ana yin tukwane da yunvu (qasa ta musamman). Ana kwava yunvu da ruwan wasu itatuwa masu qara masa yauqi. Ana gina tukunya da tunanin amfanin da za ta yi. Wannan ya yi daidai da abin da (Muhammad, 1986) ya ce: ana amfani da babbar tukunya qwarai wajen dafa tuwon gayya da ruwan wankan mai jego ko aje ruwa ko wani abu a cikin xaqi. Haka kuma, akwai tukwane madaidaita waxanda ake amfani da su wajen dafa abinci da dama kunu da kuma talle da ake miya da shi. Masu ginin tukwane ne suke samar da kasko da tuluna da asusu, an san Kano ta yi fice wajen samar da waxannan abubuwa da ake yi da yunvu.

4.35 Hanyar da Baqi Suka Gurvata Al'adun Kasuwancin Kanawa:

Jadawali na ashirin da shida ya nuna adadi talatin da ya yi daidai da kaso ashirin da takwas da xigo takwas ne, suka ce ta hanyar shigo da kayayyaki na zamani. Bunqasar masana'antu a Turai ya samar da abubuwa da sauqi da injuna suka yi. Wannan ya qara shigo da kayayyaki iri-iri da kamfanoni suke samarwa a cikin Kano. Saboda haka, Turawa sun kakkafa kamfanonin cinikayya inda suka riqa kawo kayan qasarsu suna musanyawa da na Kanawa don sarrafa masana'antunsu. Wannan kamfanoni su ne: *Royal Niger Company* da *Glasgow*. Haka kuma, adadi ashirin wanda yake wakiltar kaso goma sha-tara da xigo biyu suka ce kwaikwayon al'adun baqi da xabi'unsu. Lallai, haxuwar Turawa da Igbo da Yarbawa da Kanawa, wani al'amari ne daxaxxe kamar yadda tarihi ya nuna. Waxannan qabilu sun shiga cikin lunguna da saqo na Kano da arewacin Nijeriya

ta ko'ina. Bakura, (2011) cewa ya yi: Turawa sun shigo qasar Hausa, domin su gudanar da bincike a game da qasar da yanayinta baqi xaya. A yayin da (Iweze, 2014) ya ce: Igbo sun fara shigowa Kano a lokacin da Turawan mulkin mallaka suka ci Kano da yaqi, a shekara ta 1903. Shi kuwa, (Ibrahim, 2004) ya tofa albarkacin bakinsa da cewa: Yarbawa sun fara zuwa Kano ne don cinikin goro da kayan yaji, a hankali sai wasu daga cikinsu suka ga wurin zama suka share gindi suka zauna. Amma, Turawa su ne mutane da suka shigo da abubuwa da dama kamar: lancin fati da kwaktal fati da kwalliyar motar amarya da ango da katin xauin aure da kalanda da yanka kek da bikin ranar haihuwa da na mutuwa da ranar iyaye da sanya qanana tufafi ko matsattsun tufafi da kuma kyautar furanni. Ta fuskar Yarbawa, an samu goggoro da leshi ko joji da ashoke da kuma anko. Har wa yau, adadi ashirin da ya yi daidai da kaso goma sha-tara da xigo biyu cikin xari cewa suka yi, cakuxuwar kalmomin baqi. A sanadiyyar cakuxuwa da baqin al'umma Kanawa sun qaru da kalmomi kamar na addini da na abubuwan yau da kullum:

Jadawali na 55

Hausa	**Larabci**	**Nupanci**	**Yarabanci**	**Ingilishi**
Addu'a	Du'a	Addu'a	Aduwa	Prayer
Limami	Al-Iman	Olema	Iman	Muslim priest
Ilimi	Al-ilm	Uma	Imon	Knowledge
Agogo	Sa'atun	Agogo	Agogo	Clock
Inji	Muharrikun	Injini	Injun	Engine
Takarda	_Warqa	_	Otakida	Paper

Har wa yau, kaso goma sha-biyar da xigo huxu cikin xari da yake wakiltar adadi goma sha-shida cewa suka yi auratayya da baqi. Masu iya magana cewa suka

yi ‘ra’ayi riga kowa da irin tasa’ da haka ne za a fahimci kowa da nasa ra’ayi, amma wasu suna da yaqinin cewa auratayya ta taimaka wajen gurvata harshen Hausa. Domin a yau qabilu irin: Yarbawa da Nupawa da sauran qabilun kudancin Nijeriya da suka cakuxe suka koma Kanawa a sanadiyyar zamantakewa da auratayya suna da yawa. Saboda mu’amala da harshe da kuma al’ada da suke aiwatar duk na Hausawa ne. Sai dai, duk da haka sai ka ji xan tasirin harshensu na asali ko na uwa a kalmominsu. Adadin goma da ya yi daidai da kaso tara da xigo shida cikin xari sun ambaci tsarin zamantakewa. Lallai a sanadiyyar addini da sana’a da karatu, an samu zamantakewa tsakanin Kanawa da baqin al’ummomi da ya haifar amincewa tare da ta’ammali, sakamakon haka harshen Hausa ya gurvata, ta fuskar kalmomi da ginin jumloli. Su kuwa, masu adadi takwas da ya yi daidai da kaso bakwai da xigo bakwai cikin xari, cewa suka yi munanan xabi’u. Cakuxuwar al’umma ya haifar da munanan halaye. Munanan ayyuka su ne, ayyukan da aikata su ke vata al’umma da qasa baki xaya irin waxannan su ne: caca da karuwanci da fashi da makami da qabilanci. Haka kuma, sakamakon dandazon al’umma dole ya haifar da, abubuwa munana da zai zama barazana ga harshe da al’ada. Wannan ya yi daidai da abin da (Zailani, 2013: 241) ya ce:

> … Irin waxannan ayyuka sun haxa da kuskudunda da yawon banza da tsumbure da qyafce da yafuce da zunxe da caca da sata da shan giya da zina da luxu da qwace da makamantansu.

Waxannan halaye da yawansu baqi ne suka haifar da su. Musamman a lokacin da jirgin qasa, ya zo Kano da qabilun kudancin Nijeriya da na qasar waje.

4.36 Ilimin Kasuwanci da Al'ummar Kano ta Koya Daga Baqi.

Bincike ya gano cewa ilimi da al'ummar Kano ta koya daga baqi, addinin Musulunci shi ne yake da kaso arba'in da huxu da xigo shida cikin xari da ya yi daidai da adadi arba'in da biyu na ra'ayin mutane. (Gambo, 2014) cewa ya yi, addinin Musulunci ya yi matuqar karvuwa a Kano, domin tun wajejen qarni na Q13 zuwa 14 Musulunci ya zo Kano. Haka kuma, karatun boko ba shi da qarfin na Musulunci a Kano, saboda kasancewar Kano garin Musulmai ne. Ga abin da Sanusi (2013: 191) yake cewa:

> *Islam remains a dominant force in the constitution of the identity of the people of Kano.*
>
> Musulunci ya yi fice matuqa wajen tantance xabi'un mutanen Kano.

A nan Sanusi yana qoqarin bayyana matsayin Musulunci a Kano, tamkar dangantakar da take tsakanin harshe da haqori ne a wajen Kanawa. A yayin da makarantar boko ta xauki adadi talatin da shida da yake wakiltar kaso talatin da biyar da xigo shida cikin xari. Makaranta ta fara kafuwa a zamanin Sarki Ali Yaji Xan Tsamiya (1349-1358) a lokacin da aka fara karantar da tauhidi a unguwar Madabo. Madabo ta kasance wata unguwa da ta xauki matsayi na jami'ar Musulunci, domin a nan ne ake karatun allo na tsangayu da tafsiri da kimiyyar kur'ani da ilimin shari'a (Mahadi,2012). Sai dai, a daidai lokacin da Turawan mulki suka zo Kano a 1903, sai suka kau da duk wani abu na shari'ar Musulunci, suka shigo da kundin mulki irin nasu (*Ingilishi Law*) (Balogun, 2012). Lallai, hakan ya janyo baqi malamai da xalibai daga qasashe daban-daban. Ita kuwa makarantar boko, a shekara ta 1909 Gwamna Lugga ya umurci Mr. Hanns

Vischer wani Bature da ake wa laqabi da (Xan Hausa) da ya buxeta a Kano. Ilimin boko, sai ya zama na sana'a ne, domin albashi da ake bai wa ma'aikaci da ya yi karatun boko. Wannan makaranta ta gwamnati ce, a kuma unguwar Nassarawa aka kafa ta, ta janyo xalibai da malamai ciki da wajen Kano. Gambo (2014) ya qara jaddada matsayin makarantun boko da cewa, *Kano middle school* an qirqirota a zamanin Sarkin Kano Abdullahi Bayero a shekara ta 1927. Haka kuma, a shekara ta 1929 aka qirqiro makarantar koyon aikin shari'ah. Daga bisani ta koma ta sanin ilimin hukunci ta Kano, a shekara ta 1934. Daga qarshe ta zama, makarantar koyon harshen Larabci a shekara ta 1940. Sakandare ta farko da aka buxe ita ce ta *Catholic Mission* a farkon 1949. Alal haqiqa, birnin Kano ya samu makarantu kamar haka:

Bayero University, kano (1973)
Federal College of Education kano (1961)
Kano State College of Arts, Science and Remedial Studies (1972)
Aminu Kano College of Islamic Legal Studies (1976)
Audu Bako College of Agriculture (1977)
Sa'adatu Rimi College of Education (1981)
Kano State Polytechnic (1987)
Federal College of Education (Technical) Bichi (1987)
Kano University of Technology, Wudil (2001)
North- West University, Kano (2012)
Nigerian Police Academy, Wudil- Kano (1996)

Kodayake, sana'a ta samu kaso goma sha tara da xigo takwas (19.8%) da ya nuna cewa, baqi sun taka rawa ta musamman wajen havaka kasuwanci da

masana'antu a Kano. Muhammad (1991) cewa ya yi, sana'a a lokacin gina birnin Kano ta taka muhimmiyar rawa wajen samar da masana'antu. Alal misali, kasuwar Kurmi an kafata tun qarni na Q15 a lokacin Muhammadu Rumfa, kuma ita ce matattara baqi, domin za su kawo kaya, su sayar su kuma saya. Haka kuma, masana'antu fitattu su ne marina da majema da maqera da masaqa suke samar da kayayyakin da ake saye da sayarwa.

4.37 Dalilai Kasuwanci da Suka Sa Kano ta yi Zumunci da Wasu Qasashe na Maqwabta na Qasar Hausa.

Jadawali na ashirin da takwas ya nuna adadi ishirin da biyar da ya yi daidai da kaso goma sha tara da xigo biyar cikin xari cewa suka yi, hulxar saya da sayarwa. Kasuwa ta kasance daga cikin manyan hanyoyin da Kanawa suka sami cuxanya da baqi. Saboda haka, saya da sayarwa ya taimaka wajen cuxanya da gwagwarmaya da baquwar al'ummu iri daban-daban a ciki da wajen birnin Kano. A yayin da adadi ishirin da biyu da yake wakiltar kaso goma sha-bakwai da xigo xaya cikin xari suka ambato harkokin kasuwanci. Mu'azu (2013:28), cewa ya yi:

> …don haka a iya cewa sakamakon cinikayya da kasuwanci aka sami Labarawa suka dinga zuwa qasar Hausa daga gabas, wato daga Afirka ta gabas da kuma Afirka ta Arewa…

Shi kuwa, Haruna (2016:32) tofa albarkacin bakinsa ya yi:

> *Kano emerged as southern terminals of the trans-Sahara caravan trade, like other cities such as Gao and Timbukti in the Mali empires, these cities states became centres of cities collected trade items from domestic areas and from the rain forest region to the south through trade or rading processed.*
>
> Kano ita ce zango na qarshe daga kudu da Sahara na Larabawa fatake. Birnin Gao da Timbukti da ke cikin

> daular Mali, sun kasance cibiyoyin da fatake suke safarar kayayyakinsu na gida da na kurmi.

Haka kuma, Kiyawa, (1986:70) ya ce:

> *Since the 15th century Kano has been enjoying the eminent position of being the foremost centre of commerce, the focal point of trade routes, and the centre of Islamic culture, thought and learning, south of the Sahara… It was the gateway through which caravans traversed the Sahara desert to various countries on the shores of the Mediterranean and the Red Seas.*
>
> Tun a wajajen qarni na goma sha-biyar (Q15) Kano take morar matsayinta na babbar mahaxa hanyoyin fatake da kuma cibiyar kasuwanci da na Musulunci da koyo da koyarwa a kudu da Sahara… Haka kuma, hanya ce ta fatake da suke shigewa zuwa Sahara da wasu garuruwa da ke gavar bahar Rum da Maliya.

A nan, ana nuna yadda Kano ta yi hulxa ta kasuwanci da Larabawa na Afirka ta arewa da gabas ta tsakiya da Turai. Kamar Libiya da Maroko da Misra da kuma Ingila. Haka kuma, an kwatanta Kano da birnin Gao da Timbukti ta fuskar kasuwanci tun a wajajen qarni na sha-biyar (Q15). Har wa yau, abubuwan da ake saya a Kano, su ake kaiwa Turai ta gavar bahar Rum. Hakazalika, Kano ta kasance a matsayin kasuwa da fatake suke rarrabuwa zuwa wasu kasuwanni da suke buqata.

Bugu da qari, adadi goma sha takwas da yake wakiltar kaso goma sha-huxu cikin xari sun bayyana nasu ra'ayi da cewa kyawawan xabi'un Kanawa ne, ya jenyo baqi suka riqa tururuwa zuwa Kano, a sanadiyyar haka aka qulla zumunci. Kuma har ya zuwa yanzu, zumuncin yana taka muhimmiyar rawa wajen cuxanya ta kasuwanci da baqi. Wannan ya yi daidai da ra'ayin (Ibrahim, 2004) da yake cewa: halayen Kanawa sun haxa da sakin fuska da maraba da baqi da xaukar

kowa kamar xan'uwa ba tare da nuna qabilanci ko qyamar baqi ko isa ko son kai ba. Waxannan halaye su suke jawo hankalin baqi suka zauna a Kano, suka miqe qafa, suka narke, suka watsar da al'adunsu da harshensu suka zama Kanawa. Haka kuma, adadi goma sha biyar da ya yi daidai da kaso goma sha xaya da xigo bakwai cikin xari cewa suka yi, samar da aiki ga ma'aikata a masana'antu. Saboda samuwar albarkatun qasa a Kano da yanayin garin da kuma kundin tsarin mulkin Kano da yake da sassauci, ya taimaka wajen janyo baqi da tururuwarsu zuwa wannan birni mai albarka da aka yi wa kirari da cewa: *'Birni mai raba buzu da naxi, birni mai hana kowa wahala'*. Lallai, birnin Dabo na Kanawa ya zama gagara-gasa ga sauran garuruwa ta fuskar karvar baqi da kasuwancinsu.

Xandago da Igwe, (2012:102) cewa suka yi:

> *Various good and services transacted over the Sahara desert during the trans-Saharan trade days, have been assisted the economic growth of Kano and Nigeria at large.*
>
> Ire-iren kayayyaki da kasuwanci da aka yi a zamanin fataucin Sahara, ya taimaka gayya wajen bunqasa arzikin Kano da Nijeriya baki xaya.

A nan ana qoqarin bayyana yadda baqi da suka yi fatauci tsakanin qasashen Sahara da Kano, da cewa sun taimakawa Kano wajen havaka da bunqasa ta fuskar kasuwanci da samuwar abubuwa iri-iri.

Har wa yau, adadi goma sha-huxu da yake wakiltar kaso goma da xigo tara cikin xari cewa suka yi, harkokin addini sun kasance wasu dalilai da ya haddasa zumunci tsakanin qasar Hausa da maqwabtansu. Domin wannan ya yi daidai da abin da (Mu'azu, 2013: 29) yake cewa:

> Daga cikin baqin akwai waxanda suka zo qasar Hausa, saboda yaxa addini da ilimi. An kuma sami wasu daga cikin Larabawa sun ya da zango a wasu wuraren, domin harkoki irin na wa'azi da koyar da karatu da kuma yaxa addinin Musulunci.

Har gobe harkokin addini, suna taka rawa wajen qulla zumunci tsakanin Kano da maqwabtanta. Alalmisali akwai wa'azin goron sallah da qungiyar Izala take kai wa qasashe kamar: Niger da Mali da Kamaru da Cadi. A yayin da qungiyar xarikar Tijjaniyya suke zuwa Qaulah ta qasar Senegal a kowace shekara da wasu jihohi na cikin qasa.

Su ma, masu adadi goma sha biyu da yake wakiltar kaso tara da xigo huxu cikin xari sun ba da nasu ra'ayi da cewa auratayya. Auratayya tsakanin baqi da matan Kanawa ya yi tasiri domin a yau wasu baqi sun narke, sun koma Kanawa a harshe da xabi'a. Haka kuma, adadi bakwai da yake wakiltar kaso biyar da digo biyar cikin xari cewa suka yi son baqi. Ga misali daga waqar Gwangwazo (2001:242) da aka kira *Waqa a Tarihin Birnin Kano*, da yake cewa:

6. Garin da ba baqo Kano ita ce kaxai,
   Kowa da kowa nata ne birnin Kano.
7. Kowa ya zo shi nata ne ita tasa ce,
   Sai dai idan ya damu kansa kawai Kano.

A nan mawaqin yana nuna matsayin Kano gayya wajen son baqi da narkar da su. Shi ma Makaxa Dan 'anace ya qara fito da liyafa da ake wa baqo, a cikin waqar Shago da ya lissafo nau'o'in abinci da yakamata a karvi baqo da su idan da wadata. A yayin da adadi biyar da ya yi daidai da kaso uku da xigo tara cikin xari suka ce kamantacceniya ta fuska harshe da al'adu. Kamar yadda aka gani

akwai wasu harsuna da suke da kusantaka ta vangaren, kalmomi da kayan al'ada da na Kanawa, waxannan su ne Larabawa da Buzaye da Nupawa da Yarbawa. Alal misali, kalmomin addini: masallaci da addu'a da Annabi da sadaka da mala'ika. Haka kuma, wasu kayayyaki su ne agogo da takarda da injin da baba da kuma kotu. A yayin da adadi huxu da ya yi daidai da kaso uku da xigo xaya cikin xari cewa suka yi, abin da ya sa Kano ta yi zumunci da wasu qasashe shi ne kasancewarta cibiyar siyasa. Amma wannan ba zai rasa nasaba da cewa Kano ta kafu tun wajen qarni na bakwai (Q7) ba. Kuma tun a wannan lokaci Kano take babbar kasuwar baqi. Domin akwai kasuwanni da suka kafu a qarni na takwas (Q8) alal misali Karafta (1438) da Kurmi (1487) da 'Yarkasuwa (1392) da Mandawari (1567) da kuma Madabo (1700). Duk da cewa, adadi uku da ya yi daidai da kaso biyu da xigo uku cikin xari sun ba da nasu ra'ayi da cewa a sanadiyyar yaqe-yaqe Kano ta yi zumunci da wasu garuruwa da a yau suna cikin Niger. Ga abin da, Hassan (2013:222)

> Kullum za ka ji wannan masarautar ta kai wa waccan yaqi, wata kuma ta kai wa wata can yaqin. An yi waxancan yaqe-yaqen ne domin faxaxa iko na masarautu da kuma kai hari irin na kamo bayi domin sayarwa ko wata buqata.

Kodayake, tarihi bai nuna cewa Kano ta yi yaqi da wata qasa ba, illa a ce yaqi ne da bai wuce na irin wanda ake yi a tsakanin gari da gari ba. Alalmisali, tarihi ya nuna cewa an yi kusan shekara tamanin ana yaqi tsakanin Kano da Katsina, sai a lokacin Sarkin Kano Kutumbi aka daidaita su, aka kuma yi addu'ar Allah ya la'anci duk wanda ya sava (Dokaji, 1958:25). Sai dai, (Mu'azu, 2013) ya bayyana zuwan Turawan mulkin mallaka da aka xebi Kanawa zuwa yaqin duniya na biyu,

a wannan lokaci ne al'ummar Kanawa suka cuxanya da al'ummomi daban-daban na duniya. Har wa yau, adadi uku da yake wakiltar kaso biyu da xigo uku cikin xari, sun bayyana ra'ayinsu da cewa dangantaka ta iyaka ta haifar da zumunci da wasu qasashe da suka yi maqwabtaka da Kano. Waxannan su ne *Niger* da *Chadi* da kuma *Dahomey*. Wannan bayani ya yi daidai da tarihin hanyoyin fataucin Sahara da suka mayar da Kano cibiyar kasuwanci, kuma zangon qarshe na Larabawa fatake. Alalmisali, akwai hanya da ta fara daga garin Sijilmasa ta qasar Morocco zuwa qasar Muritaniya ta bi ta Taghata zuwa Taodeni zuwa Katsina ta qare a Kano. Hanya ta biyu ta fara daga garin Ghadames – Air – Kano. Ta uku, ita ce wace daga Tripoli- Fezzen- Bornu- Kano. Ta qarshe, wace ta taso daga Cyrenaica - Kurfa -Wadai - Kano (Hall and Stewart, 2011: 113).

4.38 Kasuwanci da ya Sa Kano ta Yi Zumunci da Kudancin Nijeriya.

Jadawali na ashirin da tara ya nuna kaso ishirin da shida da xigo biyar cikin xari da yake wakiltar adadi talatin cewa suka yi kasuwancin sayar da dabbobi. Dabbobi da aka sani ake kasuwancinsu zuwa kurmi wato kudancin Nijeriya su ne: shanu da awaki da tumaki. Kuma a nau'in tsuntsaye akwai kaji da agwagi da zabbi. Waxannan sana'o'i sun qulla zumunci a tsakanin al'ummar Kano da na kudancin Nijeriya. Wannan ya yi sanadiyyar zaman wasu da yawa a Kano. Garba (1991) cewa ya yi, ana kai wa dabbobi kurmi don sayarwa, su ma suna zuwa domin saya. Ya ci gaba da cewa, saboda su can ba su da irin waxannan namun sai dai kifaye. Bugu da qari, ba kurmi kawai ake kai dabbobi ba, a'a har yakin kudu maso gabas, ma ana kai musu don su ma sun dogara ainun ga namun dabbobi na Arewacin Nijeriya, musamman Kano. Saboda haka,

waxannan dabbobi sun kawo baqi zuwa Kano, kuma Allah kaxai yasan arziqin da ake samu daga wajensu. A yayin da adadi ishirin da biyar da kaso ishirin da biyu da xigo xaya cikin xari suke da ra'ayin cewa sana'ar kayan gwari. Kamar yadda bayani ya gabata, gwari kasuwa ce da ake gudanar da ita dangane da lokaci na rani ko damina ko bazara. Ahmed, (2012) ya nuna cewa masu wannan sana'a na karaxe kasuwanni, kamar 'yan ci-rani. Sai dai, kafin zuwan baqi Kano abin da Kanawa suke nomawa su ne: kabewa da rogo da dankalin Hausa da kuma yalo da yalon Bello, sai dai, bayan zuwan Turawa an samu tumatir, a yayin da aka ce Yarbawa ne, suka shigo da irin tattasai. Kodayake, (Ibrahim, 2015) cewa ya yi, duk wasu nau'o'in kayan gwari na zamani Turawa ne suka zo da su. Garba (1991), ya lissafo abubuwan da aka ambato da cewa su ne kayan gwari: albasa da tumatir da tattasai da attaruhu da kuvewa da karas da allayahu da kabeji da kuma kankana. Waxannan kayayyaki sun jenyo baqi Kano daga kurmi da kudu maso gabacin Nijeriya, domin su zo su saya, su kai birenensu da qauyukansu. A yayin da Kano tana fitar da waxannan kayayyaki zuwa wasu qasashe na waje. Ga abinda Gauer, (2016:26-27) yake faxa a kan Kano:

> *Kano is using European technology in the preservation of onions. Kano has enough tomato, wheat and sesame for European markets.*
>
> Ana amfani da basirar qere-qere na qasashen Turai a Kano wajen ajiyar albasa. Kano na samar da wadatattun kayan noma kamar tumatir da alkama da rixi domin sayarwa a kasuwar Turai.

A nan ana nuna cewa Kano takan samarwa baqi kayayyaki na gwari da suke iya amfani a garuruwaasu da qasashensu. Wannan kayan gwari ya samar da kasuwa tare da janyo baqi cikin Kano.

Haka kuma, adadi goma sha-biyar da ya yi daidai da kaso goma sha-uka da xigo uku cikin xari cewa suka yi tufafi. Bincike ya tabbatar da cewa baqi sun shigo Kano, domin sayen tufafi da aka saqa, aka rina. Mu'azu, (2013) cewa ya yi, mutanen *Ghana* da *Dahomey* da Saliyo da na garuruwan Adar da Azbin da qasashen Yarabawa sun yi fataucin sutura irin na qasar Kano waxanda aka saqa, aka tura su da baba, a yayin da su ma sun sayo sutura wace ake kira girken Nufe daga qasar Nufe da hula da tsakiya. Har ila yau, akwai kuma fatake daga waxansu qasashe da sukan ziyarci kasuwannin da ke qasar Kano don yin saye da sayarwa. Alalmisali, Buzaye na kawo raquma da tumaki da awaki da dabino da kanwa zuwa Kano. A yayin da, idan sun sayar sai su sayi hatsi da dawa da gero da sauran iri-iren kayayyakin da ake saqawa na sutura kamar mayafai da sauransu. Wannan ya yi daidai da abin da Ahmad, (2002) ya nuna, a shekarar 1900-1902, 'yan kasuwa Hausawa sun tsallaka Kogin Kwara zuwa qasar Ibo da zummar yin kasuwanci na dabbobi, da kayan abinci musamman gero da dawa. Gari na farko da suka fara ya da zango shi ne Onica da Ogata da kuma Owerri. Bugu da qari, suna sayen quli-quli da 'ya'yan kurna da garin xorawa da shuni da baba don kaiwa kasuwannin qasashensu su sayar. Adadi goma sha-uku da ya yi daidai da kaso goma sha-xaya da xigo biyar cikin xari ya nuna cewa kayayyakin marmari. Bargery (1934:774) cewa ya yi: kayan sha'awa ko abin marmari ko abinci mai xanxano ko kuma duk wani abinci da za a ci, amma kaxan ko marar ginsa. Kayan marmari, su ne gwaba da mangwaro da gwanda da yalo da xata. Shi kuwa, (Garba, 1991:7) ya lissafa kayan marmari a cikin kayan gwari, kodayake an yi qoqarin ware su kamar haka; lemo da ayyaba

da abarba da gwaba da gwanda da kankana da kuma yalo ko xata. A gargajiyance ‘ya’yan itatuwa kamar: durmi da kaxanya da vaure da xinya da magarya da kuma tsada. Waxannan ‘ya’yan itatuwa da aka kawo, sun taka muhimmiyar rawa wajen janyo baqi zuwa Kano wasu su kawo, wasu su zo su saya. Haka kuma, kaso goma da xigo shida cikin xari da ya yi daidai da adadi goma sha-biyu suka ce kayayyakin masarufi. Kayan masarufi shi ne kayan abinci da yake samar da hanyar rayuwa. Bargery, (1934:777) ya bayyana ma’anar masarufi da cewa, nau’o’in kayayyakin abinci da ake buqata a gida na yau da kullum. Waxannan kayayyaki su ne: alkama da shinkafa da waqe da gero da masara da rogo da dankali da maiwa da gyaxa da dawa da doya da makani da barkono da kuma rixi. Saboda haka, waxannan kayayyakin masarufi sun taimaka wa tattalin arzikin Kano. Domin a yau masana cewa suka yi, kasuwar Dawanau ita ce kasuwar abinci wace tafi girma a Afirka (Rufa’i, 2015). Har ila yau, adadi goma da yake wakiltar kaso takwas da xigo takwas cikin xari suka ce sana’ar goro. Lallai, bincike ya tabbatar da cewa Yarbawa da mutanen Gwanja sun yi fataucin goro zuwa Kano, a yayin da su ma Kanawa suna yin kasuwanci tsakanin qasarsu da qasashen Yarbawa da Gwanja (Adamu, 1975). Duk da cewa baqi da suka shigo da goro da farko-farko zuwa qasar Kano, kafin su zarce birnin Kano da shi su ne: Larabawan Afirka ta Arewa da Barebari da Buzaye mazauna yankin Sudan da wasu fatake waxanda sana’o’insu suka tsaya a tsakanin qasashensu na asali da qasar Kano. Masu azanci magana sun yi wa Gwanja da goro kirari da cewa, *Ko a gwanja goro ya fi dabino* da *Qaryar raqumi ta zuwa azbin ce, amma ba zai je gwanja ba*. A nan ana nufin da jaki ake zuwa Gwanja a xebo goro, shi kuwa,

raqumi da shi ake zuwa qasar Agadas domin xebo dabino da kuma fataucin da ake yi na kudu da Sahara. Kodayake, adadi biyar da ya yi daidai da kaso huxu da xigo huxu cikin xari matashiya suka yi a kan sananniyar sana'ar baqi ta sayen fatu da qiraga. Ga bayanin Kiyawa (1986:71) da ya nuna matsayin Kano da cewa ita ce, kasuwa mai samar da dabbobi da fatu:

> *Kano state is also one of the most important markets for livestock in the country with beef, hides and skins exported not only to other parts of the country, but also to other countries abroad. (Kiyawa, 1986:71)*
>
> Kano tana cikin garuruwa masu muhimmanci da ke da kasuwar dabbobi, ana samun naman shanu da fatu da qiragu da ake fitarwa zuwa wani vangare na qasa da wasu qasashen waje.

Kiyawa, (1986) ya fito da matsayin Kano wajen samar da nama ga al'ummar Kudanci Nijeriya, da yadda Kano take da muhimmanci wajen bunqasa tattalin arzikin Nijeriya.

Su kuwa, masu adadi uku da kaso biyu da xigo bakwai cikin xari sun ba da ra'ayinsu da cewa kayan kwalliya. Babu shakka, an yi fataucin kayayyaki na kwalliya tsakanin Kano da qasar Nupawa da ta Larabawa: kamar Libiya sun samar da takalmi mai suna Lantami da gashin Jimina. Ga abin da Ross (2011:20), yake cewa:

> *Textiles and leather goods from Kano were being traded in Cairo along with the usual Sudanic commodities: ivory, gold and ostrich feathers. (Ross, 2011:20)*
>
> An yi kasuwancin tufafi da kayayyakin fata na Kano a Misira, tare da kayayyakin Sudan kamar hauren giwa da zinare da gashin jimina.

A nan ana bayani ne akan nau'o'in kayayyaki na Kano da ake samunsu a Masar. Kuma daga nan ake fitar da su zuwa Turai, kamar su Italiya da Jamus da Faransa da Ingila da kuma Malta, har zuwa Turkiya.

4.39 Sana'ar da ta sa Kano ta yi Zumunci da Qasashen Larabawa na Afirka

Jadawali na talatin ya nuna adadi ishirin da uku da yake wakiltar kaso ishirin da biyu da xigo biyar cikin xari ne suka bayyana ra'ayinsu da cewa akwai zumuncin cinikayya tsakanin Larabawa na Afirka, musamman mutanen Libiya. Waxannan su ne waxanda suka fito daga qasashen Afirka ta Arewa, irin su Maroko da Tunis da Libiya da Murtaniya da kuma Algeriya suna zuwa Kano ne don yin fatauci, ko yaxa addinin Musulunci. Wannan ya yi daidai da bayanin (Ibrahim, 2004) da ya ce: fataken sukan zo Kano ne don sayen fatar dabbobi da hauren giwa, da rinannun kaya da qorai da qoquna da fayafayai da sauransu. Ya ci gaba da cewa, idan za su zo sukan taho da kayan yaqi kamar tufafin siliki da xinkakkun riguna, kamar jabba da jauha da kufta da falmaran da alkyabba da farin rawani da sukari da turare da shayi da butar shayi da allura da sirada da takalma. Lallai, irin waxannan kayayyaki babu inda ake samun su a duk qasar Hausa, sai a Kano don haka, duk mai son su sai ya zo Kano. A yayin da kaso goma sha-huxu da xigo bakwai cikin xari da ya wakilci adadi goma sha-biyar suka ce sana'ar sayar da tufafi. Kamar yadda aka sani game da al'amarin kasuwancin tufafi a Kano, baqi a Kano sun havaka harkokin ciniki na rinannun kayayyaki da ya samu karvuwa a duniya. Shea, (1974: 60) cewa ya yi:

> *The belief that Kano's prominence in the cloth industry derived solely from its access to raw materials, a large home market, and an efficient distributive syetem cannot be*

> *justified. No one would doubt that these factors contributed to the development of the cloth industry of Kano, but one should also recognize the willingness and ability of the Kano producers to re-organise their industry to make maximu advantage of a technology…*
>
> Bunqasar birnin Kano ta samar da masana'antu tufafi ya ta'allaqa ne da yadda aka samu kayan gona da kuma manyan kasuwanni na gida da kuma ingantaccen tsarin rarraba hajoji. Babu kokwanto akan waxannan hanyoyi sun taimaka gaya wajen ci gaban masana'antun Kano. Sai dai, yana da matuqar mahimmanci a fahimci muradin masu qodago na birnin Kano, wajen ribatar amfani da fasahohin qere-qere a masana'antunsu.

A nan ana nuna matsayin Kano na zama ma fi saukin samun kayayyaki da ake buqata. Dangane da sha'anin masaqu na Kano da saqar tufafi na Kano sun fi nagarta. Kuma harkar qere-qere da sana'o'i na hannu Kano ce a gaba a duk qasar Hausa.

Har wa yau, adadi goma sha-biyar da kaso goma sha-huxu da xigo bakwai cikin xari ne suka ba da nasu ra'ayin da cewa ayyukan malanta. Dangane da addinin Musulunci Kano, ba baya ba ce, domin a nan ma ta yi fice a duk Qasar Hausa. Tarihi ya tabbatar da cewa, Kano ce garin da Musulunci ya fara zuwa a duk Qasar Hausa (Ibrahim, 2004). Haka kuma, Ibrahim, (2011) cewa ya yi, bayan zuwan addinin Musulunci kuma manyan malamai suka yi ta zuwa Kano don jaddada addini. Daga cikin manyan shahararrun malamai da suka zo don yaxa addinin Musulunci, akwai Shaihu Abdulkarim al-Maghili da kuma Shaihu Jalaluddin al-Sayuxi. Waxannan malamai sun zo Kano zamanin Sarkin Kano Muhammadu Rumfa (1463-99 A.D). Bugu da qari, a lokacin waxannan shaihunai Kano ta zama ta xaya wajen samar da littattafan addini da Tarjamar Alqur'ani

mai girma. Ban da ayyukan shari'ah da tafsiri da suke yi, har da koyarwa na littattafai da ya bunqasa a Kano domin Kano ta zama cibiyar ilimin addinin Musulunci. Kodayake, adadi goma sha-biyar da kaso goma sha-huxu da xigo bakwai cikin xari suka ce sana'ar fataucin dabbobi. Babu tababa, a kan fataucin dabbobi, baqi sukan zo Kano sayen dabbobi. Wannan ya yi daidai da abin da (Ibrahim, 2004) yake cewa qabilar Nufawa, ana zaton tun shekaru aru-aru suka fara hulxar cinikayya da qasar Kano. Har ta kai suna zuwa daga qasarsu zuwa kasuwar Wudil don sayen shanu. Haka kuma, kaso goma sha-uku da xigo bakwai cikin xari da ya yi daidai da adadi goma sha-huxu ne suka ba da ra'ayinsu da cewa littattafan addinin Musulunci. Lallai, idan aka yi batun littattafan addinin Musulunci, dole ne a ambaci zamanin su sarkin Kano Rumfa, domin an samu littafi a kan yadda ake tafiyar da mulki a bisa tsarin addinin Musulunci *Tajal din fi ma Yajib Ala al-Muluk.* Har ila yau, a zamanin Sarkin Kano Kisoki (1509-63) aka samu littafin Ashafa na shaihu Batunashe, a yayin da shaihu Abdulsalam ya kawo littattafan Mudawwana da Jami'ussagir da littafin wa'azi da ake kira Samarqandi (Ibrahim, 2004). Har wa yau, akwai littattafai kamar Risala da Fiqh da Muwatta da Sahih Al-Bukhari. Tun daga wannan lokacin Musulunci sai qara qarfi yake yi a Kano. Adadi takwas da kaso bakwai da xigo takwas cikin xari suka ce sayar da kanwa. Dangane da al'amarin kasuwancin kanwa ba za a tava manta da Barebari da Zaghawa ba, domin sun bayar da gagarumar gundunmawa a Kano. Musamman dangane da cinikin kanwa da mangul da balma da manda da kuma kantu. Kuma kasuwar 'yan kaba ita ce zangon kanwa da aka kawo daga Nguru da Macina da Gashu'a da kuma Nijar. A yayin da a da, duk ana sauqar da su, da

xaukar su a kasuwar Kurmi. Haka kuma, adadi bakwai da kaso shida da xigo takwas cikin xari suka ce cinikin kayan abinci. An yi hulxar saye da sayarwa na dabbobi da na tsaba kamar hatsi da dawa da wake da waken soya da masara da rixi da alkama da gyaxa da kuma gero. Duk waxannan kayayyakin abinci an yi kasuwancinsu da qasashe na waje da garuruwan cikin gida. A yayin da kayan miya, su ma aka yi kasuwancinsu da kudancin Nijeriya. Waxannan su ne: barkono da tattasai da tumatir da albasa da allayaho da wake da citta da kimba da masoro da tafarnuwa da kuma attaruhu (Garba, 1991). A fagen tattalin arziki, noman waxannan kayayyaki ya taimaka wajen bunqasa harkokin kasuwanci na saye da sayarwa a Kano. Sai dai kaso huxu da xigo tara cikin xari da yake wakiltar adadi biyar cewa suka yi neman hauren giwa. A qarni na goma sha takwas (Q18) da aka kwatantasa da bunqasar kasuwanci a qasar Kano, musamman fatauci na kudu da Sahara da aka mayar zangonsa a Kano da Larabawa suka mayar da hankali a kan neman hauren giwa, amma a yanzu ba a yayin kasuwancin hauren giwa.

4.40 Kuma Waxanne Qasashe?

Iri-iren qasashen:

i. Libiya
ii. Tunisiya
iii. Aljeriya
iv. Murtaniyya
vi. Moroko

Waxannan su ne qasashen Larabawa da suka zo Kano suka narke cikin Kanawa da a yau tantancesu aiki ne ja . Haka kuma Kanawa sun koyi kasuwanci da dama wajensu, musamma abin da ya shafi sana'o'i da ayyukan malanta. An kira

wannan vangare Maghrib da ya qunshi qasashen Libiya da Algeriya da Tunisiya da Murtaniya da kuma Maroko da cewa, su suka fara zuwa Kano domin yin fatauci da yaxa addinin Musulunci (Shaw, 2012). Daxin daxawa ga abin da (Shaw, 2012:101) take cewa:

> *North Africa of today contains five modern states. They are Mauritania, Morocco, Algeria, Tunisia and Libya. Between North Afirca and Bilad al Sudan, or west Afirca south of Sahara, to which Hausaland belongs, lays the great Sahara desert which cuts off the later region from the western world.*
>
> A yau Afirka ta arewa ta qunshi: Murtaniya da Maroko da Algeriya da Tunisiya da kuma Libiya. Qasar Hausa tana tsakanin Afirka ta arewa da Bilad al-Sudan ko kuma tana shimfixe a Afirka ta yamma kudu da Sahara da ya ratsa tsakaninta da sauran vangarori na duniya.

Waxannan Larabawa su ne suka yi fatauci tsakanin qasashensu na asali da Kano. Kuma, a yau sun narke da yawansu sun zama Kanawa a harshe da al'ada da xabi'a.

4.41 Sana'ar da ta sa Kano ta yi Zumunci da Qasar Qwarori Kamar Labanon.

Kamar yadda jadawali na talatin da xaya ya nuna kaso talatin da huxu da xigo shida cikin xari da yake wakiltar adadi ishirin da takwas cewa suka yi sana'ar da ta qarfafa zumunci tsakanin Qwarori da Kanawa ita ce sana'ar fata a Kano. Albasu, (1995) cewa ya yi, tun a shekara ta 1900 Qwarori fatake suka shigo Kano, suke sayar da kayayyakin da Turawa suke samarwa. Kamar kayan zaqi da shaye-shaye da tanxe-tanxe. Sai dai a shekara ta 1920 zuwa 1930 aka qirqiro da unguwar Qwarori da ake qira unguwar Syrian da kuma Labanon Kulob. Kuma har ya zuwa yanzu, Qwarori suna watayawa a Kano harkokinsu na kasuwanci

yana tafiya, amma saboda yanayin rayuwa da rashin tsaro ya sa, Qwarori sun qaura zuwa Abuja da Lagos da Benin. Haka kuma, adadi goma sha-shida da ya yi daidai da kaso goma sha-tara da xigo takwas cikin xari suka ce cinikin gyaxa. Wannan ya yi daidai da bayanin (Danladi, 2015:180) da yake cewa:

> *From 1917 to 1918, there was influx of these Lebanese who played a significant role in the development of groundnut trade.*
>
> Daga 1917 zuwa 1918 an fuskanci kwararowar Qwarori da suka taka muhimmiyar rawa wajen sha'anin gyaxa.

Manufa a cikin shekarun 1917 zuwa 1918 Qwarori sun taimaka wajen faxaxa harkar gyaxa musamman a Kano, domin kuxi ya shiga hannuwan manoma da sauran 'yan kasuwa. Albasu, (1995) ya yi bayani qarara a kan yadda cinikin gyaxa ya qulla zumunci tsakanin Kanawa da Qwarori. Ga abin da yake cewa: an samu fahinta tsakanin Kanawa da Qwarori a harkar gyaxa; musamman waxannan mutane da suke xaukar qanana dillalai su aika su qauyuka, domin su samo gyaxa su ne: Saul Raccah da Ferris George da Michael Elias da Joseph Minaise da Sharif Rhoda da George Callil da kuma Hussein Shour. A yayin da aka samu 'yan qasa irin su: Umaru Sharubutu da Adamu Jakada da Alhassan Xantata da Maikano Agogo da Muhammadu Nagoda da Hassan Na Badamasi da Baba Xanbappa da Garba Bichi da kuma Sani Marshal. Saboda haka, wannan mutane sun sami goyon bayan kamfanonin Turawa daga waje. Ga abin da Xanladi (2015:187) yake cewa:

> *Lebanese and Hausa traders were able to use the money in a form of advances provided by the major expatriate firms. The firms supplied the money to them in order to purchase groundnut from the producers or from the local markets.*

> *On their part, both Lebanese and Hausa traders distributed the advances to their agents and sub-agents. For example, Alhassan Xantata being the most leading agent of UAC was given advanced credit of £500,000 in order to purchase groundnut for the firm.*
>
> Kamfanoni baqi na waje sun bayar da kuxaxe ga Qwarori da Hausawa, domin a saya musu gyaxa a wajen manoma da qanana 'yan kasuwa. A vangaren waxanda aka rarrabawa kuxaxen su ne Qwarori da Hausawa kamar Alhassana Xantata da shi ne shugaban dillalai na kamfanin UAC da aka ba wa kuxi kimanin Pam 5000,000 don ya saya wa kamfani gyaxa.

A yanzu, wannan kuxi kimar sa ta kai milyan xari biyu da saba'in da biyar a lissafin Naira (N2750,000000). Baqi da suka zo Kano a zamanin cinikin gyaxa sun rarraba quxaxe a hannuwan Kanawa da wasu Qwarori, domin su saya musu gyaxa daga hannuwan qananan manoma. Kodayake, ko a yanzu Sinawa suna ba da kuxaxe ga Kanawa suna saya musu rixi da guna. Adadi goma da yake wakiltar kaso goma sha-biyu da xigo uku cikin xari ne suka ba da nasu ra'ayi da cewa, kafa masana'antu shi ne ya assasa zumunci tsakanin Qwarori da Kanawa. Kamar yadda bincike ya gano, Kanawa sun bunqasa masana'antunsu bayan samun 'yancin-kai da ya inganta tattalin arzikin Kano.

Shi kuwa, Muhammad (2013:200) cewa ya yi:

> *The decades of 1950s and 1960s were decades of industrial transition.Entrepreneurs started to diversify into manufacturing activities. By the closing years of the 1960s, a certain level of entrepreneur sophistication had been reached.*
>
> A gomiyyar shekarun 1950 da 1960, shekaru ne na samun sauye-sauye a masana'antu.'Yan kasuwa sun shiga bunqasa ayyukan masana'antunsu ne, tun qarshen shekarun 1960, a lokacin aka fara hawa wani mataki na ci gaban zamani na kasuwanci.

Daga shekara ta 1950 zuwa 1960 aka fara faxaxa hanyoyin inganta arzikin Kano, ta hanyar amfani da kayan qere-qere na zamani a masana'antu, domin su hau wani mataki na ci gaban zamani. Haka kuma, bincike ya gano, an kafa masana'antar *tannery* a shekara ta 1950's wanda ya mallake ta shi ne Nimer Hammoud. Bugu da qari, an samu bunqasar masana'antu kamar su: Mahaza Kamfani da Mario Jose Enterprise da Harmattan Tannery da Leather Industry na Mr. Hassan Hammoud, duk waxannan a Kano suke. Haka kuma, adadi takwas da ya yi daidai da kaso tara da xigo tara cikin xari suka ce sana'ar cinikin gwal, kasuwancin zinare ya haifar da zumunci a tsakanin Labonon da Kano. Shi ma Albasu, (1995) ya yi bayani da cewa: Qwarori sun shiga nao'u'in sana'o'i kamar sayar da dabba da goro da shigo da kaya da kayan abinci da tufafi da zinare da kuma fitar da xanyen zinare.

Albasu, (1995:89) cewa ya yi:

> *They tried the cattle trade, the kolanut, import and distribution trade, the grain trade, the textile trade as well as the trade in cheap jewelry and they even experimented gold mining. Albasu (1995:89)*
>
> Qwarori sun gwada sana'ar dabbobi da goro da shigo da kayayyaki da sayar da su da kasuwancin gero da tufafi har da awarwaro masu rahusa da haqar zinare.

A nan an fito da wasu sana'o'i da Qwarori suka yi dumu-dumu, amma daga baya wahala da asara ta qore su. Sai suka rungumi sana'o'in da suke gani za su ribata

a ciki. Waxanna sana'o'i su ne: sayar da atamfofi da abinci na tanxe-tanxe da masana'antu na qere-qere da na roba.

Har ila yau, adadi bakwai da ya yi daidai da kaso takwas da xigo shida cikin xari cewa suka yi, sayar da tufafi, babu shakka sana'ar sutura ta haifar da zumunci a tsakaninsu. Lallai, wannan bayani haka yake, domin an samu qungiya ta kasuwanci da aka yi wa laqabi da *Kano-Lebanese business community*, wadda ake ganin ita ce ta fito da sunan Kano a sana'ar tufafi. Haka kuma, tarihi ya nuna Qwarori (*Lebanese*) sun daxe a cikin kasuwancin tufafi a Kano, domin da farko kayan Turawa suke sayarwa, wanda ya haxa har da irin tufafinsu. Sun kasance suna sayawa Turawa auduga da gyaxa. Kodayake, a yau abin ba haka yake ba, kasuwancin tufafi, ya qaura zuwa hannun Sinawa masu qarfin tattalin arziki. Sai dai Albasu, (1995) cewa ya yi, a shekara ta 1912 zuwa 1930 akwai hannuwan Qwarori dumu-dumu a cikin kasuwancin tufafin Kano. A yayin da kaso takwas da xigo shida cikin xari da yake wakiltar adadi bakwai cewa suka yi, fataucin auduga ya assasa zumunci da Qwarori. Dangane da abin da ya jivinci kasuwanci auduga kuwa (Xanladi, 2015:175) cewa ya yi:

> *Cotton was the major export commodity during the period. The British Cotton Growing Association waged a compaign which led to the extension of railway from Lagos to Kano. Their major concern was the export of cotton which was needed for British Cotton Mills.* (Xanladi, 2015:175)

> Qungiyar da ake kira British Cotton Growing Association ta qaddamar da kamfai na neman da a qara so da hanyar jirgin qasa daga Lagos zuwa Kano, domin a lokacin auduga ita ake buqata a fitar waje, zuwa ga British Cotton Mills da ke Ingila.

Turawa da suka gina hanyoyin jirgin qasa daga Kano zuwa Lagos sun yi ne domin buqatarsu ta biya. Abubuwan da suke xauka daga Kano su ne: gyaxa da auduga zuwa gavar teku, domin kai wa qasashensu. Qwarori sun yi harkar auduga, amma Turawa suke sayawa, suke fitar wa zuwa ga qasashensu, domin su ne suke da manyan masaqu na zamani. Haka kuma, Kano na xaya daga cikin manyan garuruwan Arewacin Nijeriya da ake samar da auduga. Adadi biyar da ya yi daidai da kaso shida da xigo biyu cikin xari ne suka ba da ra'ayinsu da cewa an havaka noman rani. Lallai, baqi sun taka rawa wajen noman rani, musamman Larabawa, amma bincike ya nuna cewa Turawan *Netherland*, su ne injiniyoyin wannan sana'a. Abubuwa da ake samarwa su ne 'ya'yan itatuwa da kayan ganye da kayan gwari. Waxannan kayayyaki sun janyo baqi da su zo Kano domin saya da sayarwa (Ibrahim, 2015).

4.42 Al'adu Baqi da Suka Gurvata Tsarin Cinikin Hausawa na Gargajiya

Jadawali na talatin da biyu ya nuna adadi goma sha-takwas wanda yake wakiltar kaso ishirin da biyu da xigo takwas cikin xari, ya nuna shigo da tufafi na baqi ya taimaka wajen tavarvarar da masana'antun Kanawa na gargajiya. Ga abin da Babangida Kaka Dawa yake cewa, a cikin waqarsa ta '*Mu bi Al'adunmu*' a kan gurvata tufafi. Da cewa na xaya daga cikin hanyoyin da baqi suka shigo da al'adunsu:

Jagora: Igbo su ka sa wando,

: Sannan su sa taguwa,

(Babangida: Waqar Mu bi Al'adunmu)

Wannan sha'irin yana qoqarin bayyana wasu tufafi da asalinsu baqi ne, suka shigo da su qasar Kano da cewa asalinsu ba na Hausawa ba ne. Tufafi kamar gajerun wanduna da taguna da tsakiya. A yayin da kaso goma sha-takwas da xigo tara cikin xari ne da ya yi daidai da adadi goma sha-biyar suka nuna xabi'ar coge. Wannan kalma na nufin maguxi a harkar saya da sayarwa. Har ila yau, bincike ya gano al'ummar Igbo su ne gwanayen maguxi a kasuwa. A yayin da adadi goma sha-biyar mai wakiltar kaso goma sha-takwas da xigo tara cikin xari suka tabbatar da cewa yaudara ta lalata sha'anin kasuwa. Kuma bincike ya gano cewa baqin farko-farko a Kano, ba a same su da wannan xabi'a ba, amma sakamakon zuwan jirgin qasa da wasu suka biyo, an haxu da munanan halaye na baqi a ciniki. Har wa yau, adadi goma sha-uku da ya yi daidai da kaso goma sha-shida da xigo biyar cikin xari ne suka ce rashin gaskiya. A sakamakon zuwan wasu baqi Kanawa sun koyi rashin gaskiya. Duk da cewa kaso goma da xigo xaya cikin xari da ya yi daidai da adadi takwas sun ba da ra'ayinsu da cewa rashin voye sirrin kasuwa. Lallai, ta wata fuska voye sirrin farashi illa ce, amma da an yarda an bar kasuwa ta yi wa kanta alqalanci da ya fi kyau. Kodayake, a yanzu yawaitar baqi masu qarfin jari ya qarfafa rashin sirrin kasuwa, domin kowa farashinsa a fili yake. Wannan ya sa dole farashi ya zama a fili qarara babu wani voye-voye ko saye. Haka kuma yawaitar baqin ya taimaka wa Kano ta fuskar samun kuxaxe da kasuwa.

4.43 Illolin da Baqi Suka Haddasa a Cikin Kasuwancin Kano

Illa na nufin abubuwan da al'ada ba ta yarda a cusa ba ko abubuwan da al'umma take qyama. Daga ciki akwai munanan halaye. Munanan halaye su ne halayen da idan mutum ya yi xaya daga cikinsu mutuncinsa ka iya zubewa. Jadawali na

talatin da uku ya nuna adadi goma sha-huxu da yake wakiltar kaso goma sha-biyar cikin xari ne suka ce kayayyaki jabu. Dangane da kayayyaki munana an gano cewa Sinawa da Inyamurai sun fi sauran al'umma samar da su. Bincike ya tabbatar da cewa, wasu Sinawa suna bin haramcacciyar hanya wajen kwaikwayan kayayyaki da kamfanonin Afirka suke samarwa kamar kamfanonin samar da tufafi, sannan su yi su a wadace da rahusa su kawo su Afirka. Haqiqa, yin haka illa ce ga sana'a, amma ba rahusar ba ce illa, rashin ingancin kayan ne da satar fasahar ita ce illa. A yayin da kaso goma sha-uku da xigo tara cikin xari da yake wakilatar adadi goma sha-uku suka ce karya farashi. Bargery, (1934:303) ya bayyana ma'anar farashi da cewa kuxin da ake sa wa abin sayarwa ko kuma kuxi da ake qa'idar wa haja a shago ko kasuwa. Lallai, rage darajar haja, a daidai lokacin da ba ta faxi ba illa ce a cikin ciniki. Sai dai, wasu cewa suka yi, wannan shi ne halin kasuwa. Ga abin da Danladi (2014:10) yake cewa:

> *They sell such products at very low prices compare to original high quality goods. For example, the price of original Super Holland Wax is between N20,000 and 22,0000, but Chinese produce the same and sell it at N2,000.*
>
> Sinawa suna sayar da kayansu da rahusa, idan aka kwantanta da kayayyaki na gida masu inganci. Alal misali, ana samun farashi super Holland ta asali a tsakanin dubu 20,000 zuwa 22,000, amma wace aka yi a Sin, ana sayar da ita a kan farashi dubu 2,000.

Wannan bayani ya fito da satar fasahar kasuwa da Sinawa suke yi, domin karya darajar kayayyakin Kanawa na gida da masana'antu suke samarwa. Saboda haka, wannan halayya ta Sinawa da sauran wasu baqi illa suke haifarwa

masana'antu da kasuwanni. Alalmisali, a dubi sana'ar xinkin hula, wanda aka fi dangantata da mata da almajirai, yanzu haka Sinawa, sun kutsa cikin wannan sana'a. Hular da aka sani zanna Bukar, a yau Sinawa suna samar da ita, ta hanyar satar fasaha, suka karya darajar ta gargajiya domin farashin ya bambanta. Ta asali ana samunta a dubu takwas N8000, amma ta Sinawa ana samunta a farashi dubu biyu N2000. Haka kuma, adadi goma da ya yi daidai da kaso goma da xigo takwas cikin xari suka ambaci faxuwar kasuwa. Hausawa na yi wa kasuwa kirari da cewa 'Kasuwa a kai miki dole'. Domin duk wani abu, da ake son ya samu ciniki da farashi sai an kai shi kasuwa. Don haka ne, aka bayyanata da cewa, kasuwa wata matattara ce ta al'umma inda mutane na nesa da kuma na kusa suke taruwa don gudanar da harkokin saye da sayarwa. To a yayin da aka fara fuskantar tavarvarewa kasuwa a sanadiyyar munanan halaye kamar: qarya da faxa da munafunci da gulma da tsegumi da kinibibi da qorafi da tsokanar jidali da gardama da qeta da husuma da yawan varna da rashin natsuwa da kuma zalunci. Sai ake gani wasu sabbin xabi'u ne da suka kutso kai a sakamakon alakar zamantakewa ko cakuxuwa da wasu baqi. Waxannan abubuwa su ne suke wa kasuwa illa da janyo asara. Sai dai, kaso goma da xigo takwas cikin xari ne da ya yi daidai da adadi goma cewa suka yi, an mayar da Kanawa dillalai. A daidai shekara ta 1915 an samu wasu kamfanoni na Turawa da aka kafa a Kano, waxanda suka yi fice. Akwai *Levantine* da *Lagos Stores* da *Niger Company* da *G.L. Gaiser of Hamburg* da *Paterson Zochonis Ltd (PZ) of Manchester* da *Campagnie Francaise Occidental (C.F.A.O) of Paris* da *John Holt* and *Tin Areas of Nigeria* (Muhammadu, 1985) da (Danladi, 2015). Waxannan

kamfanoni sun ba wa Kanawa kuxi su sayo kayayyakin da suke buqata. Haka kuma, sun ba su kaya su sayar. Sai dai, a wannan zamani tun daga shekara ta 1995 da aka sassauta doka, a lokacin mulki shugaban qasa Janar Sani Abacha da ya ba Sinawa damar shigo wa Nijeriya su gudanar da kasuwanci, aka fara samun yawaitar kamfanoni kamar: NBTX da CHETEX da BAOFANG (BBY) da kuma BAMATEX. Adadi takwas da ya yi daidai da kaso takwas da xigo shida cikin xari suka ba da nasu ra'ayi da cewa cusa kuxin ruwa. Kodayake, dangane da bayanin yadda aka cusa kuxin ruwa, bincike ya yi iya qoqarinsa da a fayyace yadda aka cusa kuxin ruwa a kan hajojin, amma haqa ba ta cimma ruwa ba. Sai dai, kasancewar Qwarori yawansu Yahudawa ne, domin haka aka surantasu da son kuxi, lallai, duk wani mai son kuxi, babu shakka idan aka ce su ne da bayar da bashi da ruwa da kasuwa da ruwa, babu mamaki. Har ila yau, adadi bakwai da ya yi daidai da kaso bakwai da xigo biyar cikin xari suka ce rashin tsayayyen farashi. Dangane da abin da ya shafi, tsayar da farashi, yana da fa'ida a harkar saya da sayarwa. Domin sava wa haka, yana haifar da illa a cikin kasuwanci da rashin yarda. Abubuwa da suke haifar da rashin tsayayyen farashi sun haxa da: darajar kaya ko yadda aka kula da shi ko gurbin kasuwa ko kuma tsananin buqata. Amma duk da haka, akwai munafurci da yake shiga tsakanin masu saya da sayarwa. Bugu da qari, kaso bakwai da xigo biyar cikin xari da yake wakiltar adadi bakwai suka ce fifita 'yan uwa. Kamar yadda bincike ya zaqulo, akwai fifita 'yan uwa, maimakon a qimanta darajar ma'aikaci bisa ma'aunin qwazonsa. Alalmisali bincike ya gano Qwarori da Igbo su ne suka fi aiwatar da wannan xabi'a. Kodayake, wannan xabi'a ce ta dukkan al'umma ta duniya, domin babu

waxanda ba su da wannan munanan halaye na bambanci, sai dai kowa da iya mizanin da yake aiwatarwa. Haka kuma, adadi bakwai da ya wakilci kaso bakwai da xigo biyar cikin xari cewa suka yi cinikin bashi. Bashi na nufin karvar abu musamman kuxi da niyyar biya ko mayarwa bayan xan wani lokaci. Cinikin bashi shi ne ake kira balas. Xan balas zai ba da kuxi a wurin Kamfani a ba shi kaya iri-iri, amma ba duka zai bayar ba. A yau, Sinawa suna ba da kaya ba tare da an ba su kwabo ba, matuqa kana da shago. Saboda qarfin jari da suke da shi da neman kasuwa. Su kuwa, masu kaso shida da xigo biyar cikin xari da ya yi daidai da adadi shida cewa suka yi cuta da zalunci suna gurvata kasuwa. Dangane da al'amari zalunci a cikin kasuwanci, za a iya cewa ruwan dare ne game duniya. Zalunci na cikin munanan halaye, kuma yakasance illa ne a sha'anin cinikayya. Kamar yadda bincike ya gano, babu qabila da za ta cika baki, da babu ruwanta da wannan xabi'a ko baqi ko 'yan gida, amma wasu sun ce qabilar Inyamurai sun zarce kowa. Babu shakka, domin an ce suna da matuqar dabaru da salalai iri-iri a harkar kasuwa (Iweze, 2014). Domin tabbatar da halayen Inyamirai na son kuxi da zalunci dubi labarin *'Karen Bana Shi Ke Maganin Zomon Bana*', dubi *Magana Jari Ce, ta Uku*. Adadi shida da ya yi daidai da kaso shida da xigo biyar cikin xari cewa suka yi, 'na-yi-ka-yi'. Wannan wata xabi'a ce ta marasa jari a cikin kasuwa. Kuma bincike ya gano ita ma illa ce, a sha'anin saya da sayarwa. Xabi'ar na-yi-ka-yi tana haifar da zalunci da sata da qarya da kuma faxa a tsakanin masu saya da sayarwa. A yau, babu sana'ar da babu 'yan na-yi-ka-yi a ciki. Wannan shi ya haifar da rashin yarda a tsakanin baqi masu kawo kaya da waxanda suke sayarwa da masu saya. Saboda lokaci da ake xauka kafin a yi balas. Daga

qarshe, kaso biyar da xigo huxu cikin xari cewa suka yi baixayantakar kasuwanci yana haddasa illa. A fagen tattalin arziki shirin samar da kasuwa da kayayyaki iri xaya ko tsarin da ake yi, na sayar da haja guda xaya rak ko dogaro da abu xaya yana da illa ga kasuwa. Samar da hanyoyi da bayanai na hajoji daga masana'antu da kasuwanni yana taimaka wajen bunqasar harkokin kasuwanci na saye da sayarwa da kuma qaruwar cinikayya cikin sauri da kuma a sauqaqe. Mai saye ko mai sayarwa na da damar samun zavi ta fuskar kayayyaki iri-iri da kuma sauqi a kan abin da yake buqata.

4.44 Ire-iren Baqi Tare da Illolinsu a Kasuwar ta Kano

Kamar yadda jadawali na talatin da huxu ya nuna adadi talatin wanda yake wakiltar kaso ishirin da tara da xigo huxu cikin xari sun ba da ra'ayinsu da cewa, Sinawa ne suka fi illa a sanadiyyar satar fasaha da karya farashi da qaqale riba. Dangane da satar fasaha, bincike ya gano cewa, ana samun kwaikwayo waxansu kayayyaki ba tare da izinin ma su mallaka ba. Wannan bayani ya tabbatar da abin da (Danladi, 2014:10) ya faxa:

> Sinawa suna kwaikwayon kayayyakin da kamfanoni na gida masu daraja da suke samarwa, sai su shigo da su cikin kasuwa, hakan ya lalata hajoji masu kyau da kamfanonin gida suke samarwa.

A nan ana nuna qarfin satar fasahar kasuwa da hikima irin ta Sinawa da a yau ba a Kano kawai suke wannan xabi'a ba, za a iya cewa a dukkan wani abu na duniya da suke buqata. Wato na tsaro ko abin da zai bunqasa tattalin arzikinsu.

A yayin da kaso ishirin da huxu da xigo biyar cikin xari da ya wakilci adadi ishirin da biyar suka zavo Inyamurai da cewa su ne gwanayen samar da kayayyaki

jabu. Kodayake, su ma Inyamurai bincike ya tabbatar suna samar da kayayyaki marasa inganci da ke cutarwa, musamman magani da kayayyakin abubuwan hawa (mota da mashin) da kayan wutar lantarki da takalma da tufafi da kuma kayayyakin kwalliya. Abin da ya haifar hakan kuwa, Ibo su ne gwanyen kasuwanci a Kano da ma Nijeriya. Shi kuwa, Iweze (2014) cewa ya yi, Kano ita ce cibiyar kasuwanci da cinikayya da masana'antu na arewacin Nijeriya, dole ne a samu kayayyaki na jabu saboda yawan buqatarsu. Su kuwa, Turawan Ingila masu adadi goma sha-tara da yake wakiltar kaso goma sha-takwas da xigo shida cikin xari ne, aka zarga da su ne masu takure riba (tsukewar riba). Hanyoyi takure riba suna da yawa, kuma Turawa sun gwanance cikin wannan harka. Alalmisali: akwai harajin riba da harajin saye-saye da tabbatar da farashi tsayeyye da hukumar kulawa da farashi take sa wa. Har wa yau, Turawa su ne suka kawo mana tsarin gina manyan kantuna da shaguna da ake bin wata qa'ida ta ayyana kuxin kayayyaki (*fixed price*). Kuma su ne, suka kawo hulxa da banki wajen ciniki a cikin qasa da wajenta, ta yadda za a yi biyace-biyace. Saboda haka, su ma Kanawa attajirai waxanda suke da jarinsu, suna gina manyan kantuna su sayar da kayansu su sami riba. Misali Zango Stores da Jujin Labu da Dabinai da Sahad Stores da Jifatu da makamantansu. A yayin da Muhammad, (1985) ya ce, a shekara ta 1905 zuwa 1915 an samu kamfanoni da suke gudanar da kasuwanci ta fuskar takure riba. Su ne *London and Kano Trading Firm* da *Lagos Stores* da *Paterson Zochonis Ltd (PZ)* da *John Holt* da kuma *J.H Doherty*. Yarbawa masu adadi goma sha-huxu da ya yi daidai da kaso goma sha-uku da xigo bakwai cikin xari ne aka zarge su da kolokolo. Kamar yadda bincike ya bayyana,

ma’anar kalmar kolokolo ita ce nuna rashin tabbas! Wato a tsakanin gaskiya da qarya babu haqiqanin matsayi. Haka kuma, an kwatanta su da mutane ne masu wayo da yaudara. Yarbawa suna da al’ada da xabi’a ta son yin barkwanci. Bugu da qari, Yarbawa dai mutane ne da suka yi fice a kowane fanni na rayuwa, kuma suna da qoqarin neman abin kansu wato naci gare su mazansu da matansu (Mu’azu, 2013). Wannan qoqari nasu, na qwarewa shi ya haifar musu da xabi’ar rashin qyamar sana’a, har ya jawo suka cusa kansu ko’ina a ciki da wajen qasar nan Nijeriya. Adadi goma da ya yi daidai da kaso tara da xigo takwas cikin xari cewa suka yi, Qwarori sun cusa kuxaxen ruwa. Dangane da abin da ya shafi kuxaxen ruwa da aka ce Qwarori suna cusawa, babu wata hujja rubutacciya ta fuskar ilimi, illa za a iya cewa waxanda suka amsa tambayoyin bincike, su ne suka bayar da ra’ayinsu da cewa Qwarori suna karvar kuxaxen ruwa a kasuwancinsu. Sai dai tarihi ya tanadar mana da cewa, Qwarori sun shiga cikin kasuwancin Kanawa iri-iri da niyyar faxaxa kasuwarsu da tattalin arzikinsu. Domin da farko sun gwada sana’ar dabbobi da goro da arkomi da tufafi da kayan kwalliya da tonon ma’adinai kamar zinare da kuma kayayyaki iri-iri, sai dai, ba su ji da daxi ba a wasu sana’o’in, musamman fataucin dabbobi da goro, illa asara da suka riqa afkawa (Albasu, 1995). Sai dai, sun yi nasara a kasuwanci gyaxa da kayan kantin da tufafi da gidajen abinci da kayan shaye-shaye da tanxe-tanxe. Gwanjawa masu kaso xaya da xigo tara cikin xari ne aka ambata da cewa su ne masu ciniki bashi. Babu wata sana’a da ta shiga tsakanin mutanen Gwanja da Kano illa kasuwancin goro. Haka kuma, su ma Kanawa suna sayar da tufafi irin

saqar Kano ko kuma a yi musayar hajoji ko kuma nau'oin kayayyakin da ake samarwa a birnin Kano. Kodayake, Wurma (1991:113) cewa ya yi:

> Kasancewar ana amfani da tsabar kuxi mai yawa da takardun lamuni akai-akai…Amma duk da haka kasuwancin a wajen tsarinsa da kuma havvaka ya sa ya fi qarfin a yi masa laqabi da kasuwancin bani kanwa in baka gishiri. (Wurma, 1991:113)

Hakan, yana tabbatar mana da cewa, akwai lamuni da musaya na hajoji da aka yi tsakanin Kano da Gwanjawa a zamanin fataucin goro. Hakazalika, har ya zuwa yau ana yin fatauci tsakanin Gwanja da Kano.

Su kuwa, Buzaye masu adadi biyu da ya yi daidai da kaso xaya da xigo tara cikin xari ne aka siffantasu da rashin tabbas a harkar ciniki. Babu shakka Buzaye, an kwatantasu da rashin tabbas a wajen ciniki, domin shi ne alamar wayo da hikima irin na Buzu. Masu azancin magana, cewa suke yi: *' Wai! Kuxina nake ci, cin sabulun Buzu*' Saboda wayo, da yunqurin tsira ga asara ya sa, ya daure yake taunar abin da ya saya da kuxinsa da tsammani, mai xanxanon daxi ne, amma sai ya zama akasin zaqi da xaxi. Buzu mutum ne mai taka tsatsan da afkawa ramin asara. Buzaye mutane ne masu basira, kuma haziqan fatake ne musamman Agalawan Kano (Ibrahim, 2004).

4.45 Ire-iren Xabi'un Baqi da Kanawa Suka fi Qyama a Tsarin Kasuwanci.

Jadawali na talatin da biyar ya nuna kaso talatin da bakwai cikin xari ne da yake wakiltar adadi ishirin suka ce xabi'un damfara na baqi Kanawa suka fi qyama. Bargery, (1934:206) ya bayyana ma'anar damfara da cewa: wala-wala ko yaudara ko zamba da ake yi wa wani mutum da yake zaton zai sami wata qaruwa. Damfara a cikin sana'a illa ce, kuma babu al'ummar da za ta yi maraba

da ita. Kodayake, babbar nasarar Kano a kullum ita ce karvar al'umma da martabasu, domin haka Kanawa ba za su yarda da damfara ba, saboda addini da al'ada ba su aminta da munanan xabi'u ba. Haka kuma, adadi goma sha-uku da ya yi daidai da kaso ishirn da huxu da xigo xaya cikin xari sun ba da nasu ra'ayin da cewa, ha'inci ne abin qyama. Bargery, (1934:745) ya bayyana ma'anar ha'inci da cewa yaudarar wani ko cutar sa ta hanyar zamba ko maguxi. Babu shakka Bahaushe da mai taka tsantsan ne, yana tsare gaskiya da amana a dukkan al'amari, yana da zumunci, sannan ga qana'a, yana da kiyaye shari'a ga kuma xa'a. Waxannan abubuwa, su ne suka sa Bahaushe yake tir da ha'inci, amma za a iya cewa Bahaushen dauri. Duk da cewa, wanda yake yin ha'inci cikin sana'arsa, ba zai yi farin jini ba. Da wannan bayani ne za a iya cewa, 'komin daxewar kare ba zai zama rago ba' wato duk jarin da aka samu ba ta hanyar halak ba to albarkasa ba za ta xore ba. Haka kuma, kaso goma sha-xaya da xigo xaya cikin xari da ya wakilci adadi shida cewa suka yi rashin riqon amana. Babu wani bambanci na- a- zo- a- gani tsakanin rashin riqon amana da rashin gaskiya, kuma bincike ya tabbatar mana da cewa Bakane ba ya son qarya ta shige gaba a al'amuransa, musamman a hulxar kasuwa, domin shi mutum ne da ya maryar da sana'arsa tamkar ibadarsa, saboda haka ne, masu iya magana suke cewa: *A san mutum a san cinikinsa*. Daga nan, adadi shida da ya yi daidai da kaso goma sha-xaya da xigo xaya cikin xari ne suka ce son zuciya. Lallai, son zuciya yana cikin munanan xabi'u da ba a so. Kasancewa mutane iri-iri ne ta fuskar xabi'a, amma son zuciya xabi'a ce da ta zama tamkar jini da tsoka, babu qabila xaya tilo da za ta yi alwashin tsira daga son zuciya, amma magana ta gaskiya, kowa yana so a ce shi

mutum ne mai halin gaskiya da amana da karamci da haquri da hankali da kunya da ladabi da mutumci da kuma kirki. Sabada haka, baqi ba su yarda da cewa suna da son zuciya ba. Sai dai, adadi biyar da yake wakiltar kaso tara da xigo-uku cikin xari cewa suka yi mugunta. Qumusun Hausa, (2006:348) ya bayyana mugunta da cewa qeta ko ha'inci ko cutarwa. Lallai, mugunta za mu ce laifi ne a cikin sana'a, kuma Kanawa suna qyamarta domin xabi'a ce mumuna, sabada rusa kasuwa take yi. Adadi huxu da ya yi daidai da kaso bakwai da xigo huxu cikin xari sun ba da nasu ra'ayi da cewa qarya da rinto. Waxannan xabi'u ne da Kanawa suke qyama: qarya da rinto. Kamar yadda aka yi hira da Alhaji Lawan Mai Katako Kano a ranar 22/04/2015. Cewa ya yi:

> Baqi da muke kasuwanci da su, a Kano babu qabilar da ta fi Ibo qarya da rinto dangane da abin da ya shafi cinikayya, a kuma kowane nau'o'in kaya da ake kasuwa da su.

4.46 Nau'o'in Baqi a Sha'anin Kasuwancin Kano

Jadawali na talatin da shida ya nuna Igbo masu adadi ishirin da takwas da ya yi daidai da kaso talatin da uku da xigo-uku cikin xari su ne nau'o'in baqi da aka fi qyamar xabi'unsu. Wannan ba zai rasa nasaba da cewa Igbo suna da alfahari da qabilanci da rena mutum ba. Wannan ya yi daidai da abin da (Iweze, 2014:62) yake cewa:

> *A report describes the general Igbo behavior in Kano in this way: The attitude of the Igbo in Kano today is that of pride. They see themselves as a big nation, bright future for their trade and as stars in all fields*.
>
> A dunqule an bayyana halayen Ibo a Kano, da cewa a yau a Kano Ibo na nuna alfaharin ganin kawunansu 'yan qasa ma fi xaukaka da hasken samun nasara na dukkan vangarorin kasuwanci.

A nan an bayyana wasu halayen Ibo na hura hanci da alfahari da girman kai da son zuciya a harkar kasuwa.

Haka kuma, Yarbawa masu adadi goma sha-biyu da ya yi daidai da kaso goma sha-huxu da xigo-uku cikin xari cewa suka yi Kanawa ba sa sha'awar waxansu xabi'un Yarbawa, kamar na rashin tawali'u da karamci a kasuwa. Duk da cewa Mu'azu (2013:90) cewa ya yi:

> Yarbawa dai mutane ne da suka yi fice a kowane fanni na rayuwa, kuma suna da qoqarin neman abin kansu, mazansu da matansu. Wannan qoqari nasu, musamman na rashin qyamar sana'a, shi ne ya jawo suka cusa kansu ko'ina a ciki da wajen qasar nan, Nijeriya.

Saboda haka, babu wasu abubuwa mararsa kyau na xabi'un Yarbawa da aka samu, illa rashin tawali'u da karamci da aka zayyana. Wannan ba ya rasa nasaba da cewa, Yarbawa suna son tajirci da kwalliya. Har ila yau, Sinawa da suka xauki kaso goma sha-xaya da xigo tara cikin xari da ya yi daidai adadi goma an nuna cewa, su ma akwai xabi'unsu da Kanawa suke qyama. Kuma xaya daga cikin xabi'un su ne rashin yarda da suke da shi. Domin ko dillalansu ba sa yarda da su. A duk lokacin da suka ba da kaya ko wata haja, sai sun bi baya, su ji farashin kasuwa. Ga abin da Danladi (2014:8) yake faxa:

> *...Chinese traders supply goods to their agents go round the shops on every Wednesday and Saturday to know the prices and goods that have more popularity in the market. This helps them in knowing the actual market situation...*
>
> Sinawa suna rarraba kayayyakinsu zuwa ga dillalansu, amma kowace Laraba da Asabar suna rangadi, domin jin farashi da kuma sanin kayan da kasuwa take buqata. Wannan yana taimaka musu sanin halin da kasuwa take ciki.

Babu shakka, Sinawa suna da qarancin yarda a kowace harka ake yi da su. Wannan magana bincike ya tabbatar da ita, a yayin da aka yi hira da Malam Bala a ranar 30/04/2014, da yake aiki a *Osis Berkery* da ke kan hanyar gidan Gwamna a Kano. Ga abin da yake cewa:

> Ba su da yadda kwata-kwata, domin idan muka tashi daga aiki, sai sun caje kowa, sun tabbatar babu komai nasu a jikinka kafin a buxe kofar fita, idan aka tashi daga ciniki. Har ila yau, idan Bakane ne manajan kamfani, har ziyara ake kaiwa gidansa ta ba-za- ta, ko ya yi wata ajiya ta dukiyarsu.

Gwanjawa da suka xauki kaso goma sha-xaya da xigo-tara cikin xari da yake wakiltar adadi goma an kwatanta munanan halayensu, amma kuma bai taka kara ya karya ba, idan aka yi la'akari da na sauran baqi da bincike ya gano. Bincike ya yi iya qoqarinsa bai samu abin da ya wuce son zuciya ba daga wajen Gwanjawa. Kodayake, son zuciya yana cikin halaye munana da ba a qauna, sai dai ya kasance hali a jikin rai. Haka kuma, Qwarori sun xauki kaso goma sha-xaya da xigo-tara cikin xari da ya yi daidai da adadi goma da suka ba da ra'ayinsu da cewa waxannan mutane ba su da tausayi. Sai dai, Qwarori 'yan kasuwa ne, da ba sa son a yi musu wata shaida da za ta, zama tabo da vatanci da zai yi tarnaqi da dabaibayi ga nasararsu a kasuwanci da zamantakewarsu da Kanawa. Duk da cewa Albasu, (1995:145) cewa ya yi:

> *...Lebanese immigrants had "no sympathy whatsoever for the indigenous petty-traders and craftsmen of this country*.
>
> Qwarori ba su da tausayi ko kaxan ga Hausawa qananan 'yan kasuwa da masu kwadago na cikin qasa.

Qwarori ba su da tausayi ga masu qaramin jari. Haka kuma, ko boyi-boyi kake musu suna da wulaqanci, amma za a iya cewa waxansu, domin wannan bincike ba zai zama hujja ta hukunci ba.

Turawan Ingila masu adadi takwas da ya yi daidai da kaso tara da xigo-biyar cikin xari an bayyana su da tauye hakki. Saboda bincike ya gano, duk harkokin da suka yi a Kano don alfanun kawunansu ne. Ga abin da Arawa (2015:193), yake faxa akan su:

> *If any economic interest should be ascribed to British rule in Nigeria, it was the general imperial policy of economic exploitation and capital accumulation or modified form of economic underdevelopment.*
>
> In har za a jingina jari hujja ga mulki mallaka a Nijeriya, a dunqule za a ce tsarin dokokinsu na cimma wata buqata da tattara dukiya ko kuma karya tattalin arzikin qasashe masu tasowa.

A nan, ana qoqarin fito da manufar Turawan ne, tare da nuna tauye hakki na jama'a da suka yi. Larabawa masu kaso biyu da xigo huxu cikin xari an bayyanasu da cewa suna da adalci da gaskiya a hulxar kasuwanci, amma wannan ba zai rasa nasaba da cewa suna amfani da koyarwa addinin Musulunci ba. Fataken Larabawa da suka fara shigo wa Kano, su ne Kanawa suka karvi Musulunci a wajensu, tare da ilimin gudanar sana'a a Musulunce. Wannan bayani ya yi daidai da abin da Kiyawa (1986:62), yake cewa:

> *…who were credited with fairness and honesty in the conduct of their business (Arabs).*
>
> Larabawa su ne waxanda aka yaba musu da gaskiya da adalci a harkar kasuwaci.

Larabawa an yabe su da adalci da gaskiya a sha'anin kasuwanci. Wannan yana nuna mana tasirin Musulunci da koyarwasa a cikin kasuwancin Larabawa da suka nuna a Kano. Nufawa masu kaso biyu da xigo-huxu cikin xari kwatantasu aka yi da cewa mutane ne masu fahimta, waxanda ba su da matsalar zamantakewa ta fuskar kowace mu'amala. Har ila yau, an ce Nufawa gwanaye ne, a harkar kasuwanci lallai, bincike ya gano cewa sun yi kaka-gida a birnin Kano. Za a tabbatar da haka, idan aka je waxannan unguwanni: Tudun Nufawa da Bakin zuwo da Marmara da Madungurun da Mazan-qwarai da Darma (Ibrahim, 2004). Haka kuma, Mallawa masu kaso xaya da xigo-biyu cikin xari an siffantasu da xabi'u masu tagomashi ne a wajen Kanawa. Wannan ba zai rasa nasaba da cewa su malamai ne ba. Kuma a sanaddiyar zuwan su ne, Musulunci ya zauna, ya kafu, ya bazu lungu da saqo na Kano. Lallai, bincike ya nuna mutanen Mali sun yi qoqarin tsaftace Musulunci qwarai da gaske. Haka kuma, Kanawa sun ribaci mu'amalar. Wannan bayani ya yi daidai da abin da Al-Hajj (1968:8) ya ce:

> *The Wangarawa came from Mele bringing the Muhammadan religion. The name of their Leader was Abdurahman Zaite. According to the manuscript under discussion, they left their original home in the year A.H. (1431/32A.D) and arrived in Kano during the reign of Muhammad Rumfa.*
>
> Wangarawa mutanen Mele su ne suka zo da addinin Muhammadu, sunan shugabansu Abdurahman Zaiti kamar yadda aka ji daga takarda. Sun bar asalin garinsu a shekara ta 1431/32 bayan haihuwar Annabi Isa, suka iso Kano zamanin Sarki Muhammadu Rumfa.

A nan ana nuna baqin Wangarawa ne suka kawo Musulunci Kano, kuma shugabansu shi ne Abdulrahaman Zaite, a zamanin Sarkin Kano Muhammad

Rumfa. Idan aka yi la'akari da tsawon lokacin zuwan waxannan baqi za a yarda da cewa akwai zumunci tsakanin Kanawa da Wangarawa ta fuskar addini da al'ada.

4.47 Kayayyakin Baqi da Suka Sami Karvuwa a Kano Gazawa ce ta Tattalin Arzikin Al'umma:

Jadawali na talatin da bakwai ya nuna adadi arba'in da biyar da ya yi daidai da kaso sittin da bakwai da xigo-biyu cikin xari, amincewa suka yi da cewa lallai, gazawa ce tattalin arzikin Kanawa. Qarancin wadata tasa baqi sun yi tasiri cikin kasuwar Kano. A dalilin haka ne Sinawa suka samu damar shigowa cikin Kano har suka yi qarfi. Duk da cewa kayayyaki marasa inganci suke shigowa da su. Bincike ya gano cewa kayayyaki na masarufi kamar: gishiri da suga da sabulu da fulawa da taliya da magi kai har ma da tsinken sakatar haqori duk shigo da su ake yi. Qasashen Turai suna shigowa da kayayyakinsu na abinci ta hannuwan kamfanoninsu da suka riqa kashe masana'antun gargajiya tun a da. Haka kuma, a yau qasashen Asiya kamar Sin da Indunisiya da na Turai suna ta shigo mana da kayayyaki iri-iri da ya rusa mana masana'antunmu manya da qanana na gargajiya da na zamani. Wannan ya yi daidai da bayani (Madugu, 2015:227) da yake cewa:

> *Similarly, the importation and distribution of European goods destroyed the basis and skills of local crafts.*
>
> Shigowa da kayayyakin Turawa da barbazuwarsu ya kashe masana'antun sana'o'in hannu na gargajiya.

A sanadiyyar kayan Turawa da suka shigo a yau komai ya lalace na gargajiya sai dai nasu. A yau, duk wata masana'anta ta gargajiya tasirinta ba shi da qarfi. Dubi misali daga *Waqar Birnin Kano* da *Yahaya Gusau ya yi tahamisi*:

Kalami nikai maka don ka riqa,
Akwai masu aikin da sunka haqa,
Cikin makaranta da masu niqa,
Masaqa maxinka da mai sassaaqa,
Gidansu guda makaranta Kano.

Anan mawaqin ya nuna cewa, a Kano akwai sana'o'i da masana'antun gargajiya da an xauke su tamkar makaranta, saboda koyo da ake yi. Kanawa sun daxe da masana'antu na gargajiya da suke samarwa kansu kuxin shiga domin gudanar da rayuwar yau da kullum. Haka kuma, shi ma Babangida Kaka Dawa, a cikin waqarsa ta '*Mu bi Al'adunmu'* cewa ya yi:

Jagora: Al'adunmu na da a galgajiya,
:Noma qira haxa sassaqa da rini haxa jima,
:Wannan namu ne tun asali,
:Yai kyau mu riqe su hannu biyu,
:Domin kar mu watsar da su.

(Babangida: Waqar Mu bi Al'adunmu).

Makaxa Babangida ya yi qoqarin fito da fitattun muhimmai sanannun sana'o'in Kanawa na gargajiya da suka daxe suna aiwatarwa a tsakaninsu. Haka kuma, ya yi matashiya ga al'umma da su qara riqe waxannan sana'o'i da kyau, domin baqi

sun shigo da wasu sabbin sana'o'i da kayayyakin aiwatar da su a zamanance. A yayin da Muhammadu Buhari, (2016) gargaxi ya yi, a kan faxaxa hanyoyin qaruwar arziki domin a rage dogaro da kayan baqi. Ga abin da yake cewa:

> *…diversify the economy so that we never again have to rely on one commodity to survive as a country. So that we can produce the food we eat, make our own textiles produce most of the things we use. We intend to create the environment for our young peoples to be able to innovate and create jobs through technology.*
>
> …Mu faxaxa hanyoyin bunqasa tattalin arzikinmu, domin ka da mu yi dogaro a kan abu guda xaya rak, don qasa ta rayu. Saboda haka, sai mu samar da abincin da za mu ci da suturun da za mu yi amfani da su. Mun yi niyar qirqiro wa, 'ya'yanmu yanayi da za su zama masu fasaha da ayyukan yi ta hanyar qere-qere.

A nan Shugaban Qasar Nijeriya yana gargaxi ne ga 'yan qasa da su tashi daga barci, domin lokaci ya yi da xan Nijeriya zai ci da xan Nijeriya daga masana'antun gida. Manufa, masana'antunmu na gargajiya da su farfaxo domin su wadatar da 'yan qasa da tufafi na qasa da abinci. Sai dai, ba a nan gizo yake saqar ba, matsala ta rashin wuta da ruwa da tsadar qodago, ya tilas masana'antu da rufewa. Haka kuma, abin da ya shafi vangaren sufuri yana fuskantar gazawa, saboda rashin hanyoyin sufuri masu inganci kamar hanyar dogo (jirgin qasa) da filin jirgin sama na zamani da ingantattun hanyoyin mota. Su ma, kaso talatin da biyu da xigo takwas cikin xari da ya yi daidai da adadi ishirin da biyu suna da ra'ayin cewa a'a. Duk da cewa, Kano wadda a yau aka fi sani da cibiyar kasuwanci ba wai rashin wayewa ba ce ko jahilci, ya sanya kayayyakin baqi suka yi tasiri, illa a iya cewa gwanancewa ce ta mu'amalar

kasuwanci. Bugu da qari, tasirin addini da al'ada da ya nuna alfanun kyautatawa baqi da nuna rashin qyama ga su, hakazalika wannan mu'amala tana nuna qwarewa ta hulxar kasuwa da Kanawa suke da ita. Don haka, babu gazawa ga sha'anin raya tattalin arziki.

4.48 Matsayin Sana'o'in Kanawa na Gargajiya a Zamanin Kimiyya da Qere-qeren a Qarni na 21:

Kamar yadda jadawali na talatin da takwas ya nuna adadi talatin da yake wakiltar kaso talatin da uku da xigo bakwai cikin xari sun bayyana ra'ayinsu da cewa sana'o'in Kanawa sun samar da ayyukan yi, musamman a zamanin kimiyya da qere-qere. A dalilin qere-qere a yau, an samar da aikin yi. Alal misali an samu hayayyafar sana'o'i da za a ga cewa kowace sana'a aka xauka ta gargajiya, za a tarar ta samar da wata sana'a ko kuma kayayyakin aikinta. Sana'ar qira ta samar da saqa da kayayyakin aiwatar da ita, kamar yadda ta samarwa wanzamai kayayyakin wanzanci. Haka, jima da dukanci da noma da qira haka suke tafiya. Dukkan wahalhalu da ake fuskanta a cikin sana'o'in gargajiya ilmin kimiyya da qere-qere ya sauqaqasu. Wannan bayani ya yi daidai da Ibrahim (1994), da yake cewa: Duk waxansu sana'o'i qira ce ta haifar da su; domin qira ce ta samar da madafa da kafintanci, domin su ne masu samar da murhu. Haka kuma, suke samar da zarto da nufin kawo sauqi cikin sana'ar kafintanci da yakan ciyawa. A yayin da adadi ishirin da takwas da ya yi daidai da kaso talatin da xaya da xigo biyar cikin xari suka kafe a kan nasu ra'ayi da cewa koma-baya aka samu. Wannan ba zai rasa nasaba da kayayyakin zamani na qere-qere da ya canja na gargajiya ba. Alal misali a sana'ar wanzanci maimakon askar aski sai a yi amfani

da kilifa. Haka, sana'ar fawa maimakon tsinken tsire na geza sai a kan yi amfani da na qarfe wanda ake wankewa da omo kilin. Madafa ta murhun yunvu, sai aka samar da murhun qarfe na zamani. Su ma adadi ishirin da ya yi daidai da kaso ishirin da biyu da xigo biyar cikin xari cewa suka yi ci gaba ne. Wato matsayin sana'o'in Kanawa na gargajiya a zamanin kimiyya da qere-qere a qarni na (Q21) sun bunqasa abubuwa kamar: al'adun gargajiya wajen rayasu da cuxanya da sauran jama'a da haxa zumunci da ya haifar da wasu sana'o'i da samar da aikin yi da kuma bunqasa tattalin arzikin Qasa. Don haka, za a iya cewa kimiyya da qere-qere ta kawar da raxaxin talauci da zogin yunwa da fatara waxanda suka addabi al'umma. Sai dai, wasu adadi goma sha-xaya da yake wakiltar kaso goma sha biyu da xigo huxu cikin xari a fahintarsu cewa suka yi, ai babu wani abu da kimiyya da qere-qere ta haifar face rashin aikin yi. Kodayake, Bahaushe cewa ya yi, 'ra'ayi riga kowa da irin ta sa' a yayin da wasu yaba wa kimiyya da qere-qere suka yi, wajen kawo sauqi ga hanyoyin sarrafa sana'o'in Kanawa na gargajiya. Sai dai wasu cewa suka yi, a sakamakon zamantar da hanyoyin ya haifar da rashin aikin yi ga wasu rukunin al'umma, musamman waxanda suka manyanta da kuma waxanda ba su da ilimi na zamani.

4.49 Yadda Al'adu Baqi Suka Tavarvarar da Sana'o'in Hausawa

Jadawali na talatin da tara da ya bayyana adadi goma sha-takwas da yake wakiltar kaso ishirin da biyu da xigo-takwas cikin xari ne suka fito da ra'ayinsu da cewa: baqi sun shigo da tufafi iri-iri. Idris, (2016:6) ya bayyana tufafin da Nasaru suka kawo Kano da cewa su ne, waxanda suka sava da tufafin Kanawa na gargajiya saboda haka, kamata ya yi a yi watsi da kayayyakin sakawa na Turawa

da Hausawa suke amfani da su. Alalmisali guntun wando da taguwa (shat) da hular akawu (hana salla) da safa da tawul da kuma takalmi sau ciki. Ga wata waqar Abubakar Maikaturu ta *Gudun Duniya:*

2. Wandon ga xan guntu shi da tsala,
Kwas sa shi kafirci ya makurxi.
3. Taggwon da yay liqe yab bi jiki,
Kai ar maqi Allah ka bi kuxxi.
4. Fulla ta akawu ne kowane na,
Yas sa ta ran tashi sai makoxi.
5. So qwandiras bata shoti kwala,
Kwas sa su kafirci ya yi faxi.
6. Kaki da hwanjama kowane na,
Yas sa su yai salla ya yi kauxin.
7. Tawul bulu hoda kak ka yi su,
Dan gobe sai nari an majixi. Idris, (2016:7)

Babu shakka, kafin zuwan Nasaru Kano Kanawa suna da tsare-tsare na yin sutura da kuma amfani da sutura. Har ila yau, zuwan Nasara sai aka daxa samun ‘yan tufafi matsttsi da bel da fes kap da kamfai da kuma siket. Saboda haka, amfani da waxannan kayayyaki vata tarbiyya ce, domin akwai tufafi da Bahaushiyar al’ada da addinin Musulunci suka yarda da a saka. Bincike ya gano cewa Yarabawa su ne, suka kawo osho da gwanjo da gyale da yari da bankole da buuba da Baba-alawo da kuma goggoro. Su ma Nufawa, an samu tufafi kamar ‘Yar Nupe daga wajensu (Muhammad,1986). Haka kuma, Buzaye su ma bincike ya tabbatar daga wajensu ake samun rawani da rigar shuni, a yayin da

dukkan nau'o'in kayayyakin gwanjo da ake kira akirka Igbo ne suka shigo da su. Larabawa sun shigo da tufafinsu kamar: zulaika da jabba da alqyabba da falmaram da kupta da abaya da kuma zubuni. Amma waxannan kayayyaki na Larabawa da Nufawa da kuma Buzaye kyautata tarbiya suke yi. Lalle savani waxannan tufafi da Bahaushiyar al'ada ta lissafo ya zama taqun-saqa, sakamakon haka ya kasance masu tavarvarar da tarbiyar Hausawa. Ta wannan fuska, za a iya cewa cakuxuwar Kanawa da Inyamirai da Yarbawa da kuma Nufawa ya samar da tasiri. Kodayake, a wani ra'ayi kuwa cewa suka yi, kaso goma sha-takwas da xigo tara cikin xari da ya yi daidai da adadi goma sha-biyar, cewa suka yi shigar da coge wajen sarrafa kayayyaki. Kalmar coge tana nufin maguxi (Bargery,1934:168), amma bincike ya gano Ibo su ne a gaba a sha'anin maguxi a kasuwa. A yau Ibo su ne, suka mamaye waxannan sana'o'i a Kano: sufuri da safaya fat da otel da kayayyakin ayyukan ofis da magunguna da cacar pool da makamantansu. A batun magunguna na zamani cewa aka yi, Ibo mutanen Nnewi da Onitsha su ne suke samar da jabun magani. Haka kuma, adadi goma sha biyar da ya yi daidai da kaso goma sha-takwas da xigo-tara cikin xari ne bincike ya nuna cewa wasu baqin akwai yaudara. Lalle idan aka yi la'akari da bayanin (Iweze, 2014:62) cewa ya yi, Ibo suna nuna cewa sun fi kowa wayo da sanin kasuwa. Ga abin da (Iweze, 2014:62) ya bayyana:

> *They see themselves as a big nation, bright future for their trade and as stars in all fields. They jeer at any northerner…*
>
> Igbo suna ganin kawunansu 'yan qasa ma fi xaukaka da hasken samun nasara na dukkan vangarorin rayuwa. Sobada haka ne, suke yi wa kowane xan Arewa gatse.

Wannan ya fito da ainihin halaye na al'ummar Igbo na girman kai da hura hanci da raina ajawalin Kanawa. Saboda haka ne, suka zama masu sha'awar tashin hankali da son ware wa daga wannan qasa Nijeriya.

Su kuwa Yarbawa, an yabe su ne da haziqanci da suke da shi da ya sa suka yi fice a kowane fanni na rayuwa. Bincike ya gano cewa Yarbwa ba su da qyamar sana'a. Sai dai, suna da kolokolo a sha'anin kasuwa. A yayin da Ammani (2007), ta ce dangantakar Kanawa da Yarabawa ta daxe ta hanyar kasuwanci musamman cinikin goro da kayan yaji da yaxa addinin Musulunci. Sai dai, ba a samu wani bayani wanda yake da huja ba a wajen tabbatar da yaudara a kasuwa a wajen Bayarabe. Hakazalika, sauran qabilu da bincike ya gudana a kan su ba a samu wani abu ba, in ban da Inyamirai da qarara aka fahimci xabi'un tinqaho da alfahari tattare da su. Har ila yau, adadi goma sha-uku da ya yi daidai da kaso goma sha- shida da xigo biyar cikin xari ne suka bayyana ra'ayinsu da nuna rashin gaskiya a wajen wasu baqi. Hasalima, wannan xabi'a ce ta dukkan al'umma ta duniya, sai dai a iya cewa wata qabila tana da dama-dama a kan wata. Bincike ya yi qoqari matuqa gayya, domin a samu wata madogara ta ilimi a rubuce na wannan ra'ayi, amma haqa ba ta cimma ruwa ba. Haka kuma, adadi goma da yake wakiltar kaso goma sha-biyu da xigo bakwai cikin xari sun bayyana ra'ayinsu da nuna cewa baqi suna da son banza wajen ciniki. Shi ma Ciyaman xin kasuwar Dawanau an hira da shi 04/05/ 2015. Ga abin da yake faxa:

> A cikin baqin da suka fi son banza wato araha su ne: Yarbawa masu sayen: albasa da tattasai da kuma waqe. Haka kuma, Igbo suna sayen waqe a wannan

> kasuwa ta Dawanau, su ma wayon banza garesu. Sinawa masu sayen rixi, su ma suna da wahalar ciniki. Hakan kuma, na vata tsarin cinikayya da lokaci da ake cinyewa akan abu xaya.

Shi ma, Ciyaman na kasuwar ‘yan kaba a hirar da aka yi da shi a ranar 05/05/2015. Cewa ya yi:

> Igbo da Yarbawa su ne baqinmu a wannan kasuwa, amma ta fuskar cinikayya, ana fama da su; abubuwan da suke saya sun haxa da: tumatir da attaruhu da albasa da kuma tattasai.

Su kuwa, masu adadi takwas da ya yi daidai da kaso goma da xigo xaya cikin xari ne, suka ba da ra’ayinsu da cewa, rashin boye sirrin kasuwa ita ce mumunar xabi’a da baqi suka shigo da ita, musamman Sinawa. Kamar yadda Alhaji Tijjani mai Atamfa ya faxi, Sinawa sukan shigo kasuwa akai-akai, amma daga baya, sai suka sauya daga Laraba da Alhamis suke shiga, domin su ji labarin kasuwa, wannan ya haifar da rashin sirrin kasuwa a wajen dillalansu. Kodayake shi ma Danladi, (2014) ya faxi:

> *…some traders alleged that the practice of visiting shops by Chinese traders has contributes in reducing their profit because according to them by knowing the prices of the Chinese use to increase the prices of goods they distribute to them.*
>
> ‘Yan kasuwa suna zargin cewa rangadin da Sinawa suke yi a shaguna yana taimakawa wajen raguwar yawan ribar da suke samu daga hajojin da aka rarraba musu domin su sayar.

A hirar da aka yi da Ifeanyi a ranar 08/10/2015 cewa ya yi:

> A yau amfani da wayar salula da intanet ya haifar da rashin sirrin kasuwa, domin daga kaya ya shigo ko ya qare an sani. Hakazalika, ta fuskar farashi babu sirri. Bugu da qari ga yawaitar qarya a kan farashin kaya da tsince.

4.50 Qalubalen da Kanawa ke Fuskanta Dangane da Mamaye Musu Sana'oi da Baqi Suka yi:

Kamar yadda jadawali na arba'in ya bayyana kaso talatin da huxu da xigo biyu cikin xari da ya yi daidai da adadi ishirin da biyar sun tabbatar da cewa, babban qalubalen da Kanawa suke fuskanta a sha'anin sana'a a sanadiyyar dandazon baqi shi ne ya haifar da zaman banza. Wannan bayani haka yake, domin a shekara ta 2015 an samu wasu Kanawa 'Yan Kasuwar Rini da suka gudanar da zanga-zanga a cikin birni da cewa mahukunta su tsayar da Sinawa da su bar shiga sana'o'insu na gargajiya musamman sana'ar rini. Domin shigegen Sinawa yana haifar musu da zaman banza. A yayin da adadi ishirin da yake wakiltar kaso ishirin da bakwai da xigo huxu cikin xari ne, suka ba da nasu ra'ayin da cewa, Kanawa sun zama 'yan kallo da dogaro da baqi musamman Sinawa. Ga abin da Danladi (2014), yake cewa:

> *Skillfully, the China dragons (as they are called in reference to their aggressive zeal) have entrenched themselves into the market, dominating nearly all facets by acting as suppliers, distributors and retailers.*
>
> Hatsabibai Sinawa masu fasahar sana'o'in hannu sun shigo cikin kasuwa, suka mamaye komai su ne: kawo diloli da rarrabata har da sayarwa guda-guda.

A nan ana nuna cewa Sinawa su ne suke da qarfin jari da suke shigowa da kayan da aka sarrafa cikin katan da diloli. A yayin shigo da kayayyakin har irin kayan da sana'o'in Hausawa gargajiya da suke samarwa ba su bari ba. Haqiqa babu wani abu da a yau ya gagari Sinawa da su yi fataucinsa. Kodayake, shi ma Iweze (2014:65), ya fito da irin nasarar da Inyamirai suka yi:

> *Igbo success in various enterprises in Kano including transport has made them to be vulunerable to attacks by the Kanawa who perceived them as aggressively competitive and enterprising with a strong commercial bent.*
>
> Nasarar da Igbo suka samu a harkar kasuwanci da sufuri a Kano, ya sa Kanawa suke ganin sauqin kai musu farmaki, domin su ne abokan gasarsu da suka ware tare da kasuwancinsu.

Waxannan ra'ayoyi suna nuna yadda baqi suka yi tasiri a cikin sana'o'in Kanawa. Kuma babu shakka, idan masu sarauta suka xauke ido a kan baqi, wasu sana'o'in Kanawa za su zama tarihi. Duk da cewa, Albasu (1995:81), ya fayyace nasarar da Qwarori suka samu, a sha'anin kasuwancinsu a Kano. Domin sun shiga sana'o'i iri-iri da nufin inganta tattalin arzikinsu da Kano. Sai dai, da zamani ya ci gaba, sai suka haxu da lalacewar kasuwa. Ga abin da Lere da wasu, (2012:53) suke cewa:

> *These Labanese expatriates have been beating a retreat from Kano, leaving a lot of room for Chinese businessmen who have flooded the sector with mainly substandard products.*
>
> To waxannan baqin Qwarori waxanda suke koma wa qasashensu, suke haifar da givi waxanda 'yan kasuwar qasar Sin,waxanda suka yi dandazo a fagen wajen samar da kayayyaki jabu.

Waxannan su ne baqi da suka yi tasiri wajen haifar da qalubale ga Kanawa ta fuskar sana'a. Haka kuma, adadi goma sha-biyu da ya yi daidai da kaso goma sha-shida da xigo huxu cikin xari ne suka ba da nasu ra'ayi da cewa, Kanawa sun koma dillalai, babu shakka waxannan baqi sun haifar da wannan matsayi ga Kanawa. A zamanin Turawan mulkin mallaka, an samu wasu kamfanoni masu ba wa Kanawa hajarsu domin sayarwa waxannan su ne: *Niger company* da *John Holt* da *CFAO* da *SCOA* da *John Walker* da *W.B Maclever* da *G.L Gaiser* da kuma *St.*

Thomas and Co (Muhammad, 1986). Bugu da qari, a shekara ta 1970, Qwarori su ne manya diloli a sha'anin tufafi suna sayar da dila da kuma qwaya guda-guda ga mabuqata (Albasu, 1995). Har ila yau, shi ma Danladi, (2014:8) cewa ya yi:

> *A major crisis is now brewing at the famous kantin kwari market in Kano city, as Chinese investors stormed the market and gradually takeover its control.*
>
> Babbar fitina da ta kunno kai a cikin kasuwar Kwari da ke Kano ita ce, shigowar Sinawa kasuwar da a hankali suka karve ragamar gudanarwa kasuwanci.

Wannan wani qalubale ne da ya samu Kanawa a cikin Kasuwarsu. Dole su tashi, su yaqi Sinawa kamar yadda aka musu a *Ghana* da *Zimbabewe* idan kuwa sun qi ji, ba sa qi gani ba.

Har wa yau, adadi takwas da ya yi daidai da kaso goma da xigo tara cikin xari ne suka ba da nasu ra'ayi da cewa, Kanawa sun kasance masu laluben sabbin sana'o'i. Haka kuma, dandazon Sinawa a cikin birnin Kano ya haifar wa Kanawa kalen sana'o'in. Danladi, (2014:101) ya tofa albarkacin baqinsa da cewa:

> *The current development at the textile market has eventually reduced the indigenous owners to the abyss leaving them with only option of economic scanvenging*
>
> A yanzu ci gaban da ake samu a kasuwar tufafi ya durqusar da Kanawa warwas, ba su da wani zavi sai kale a kasuwa.

Wannan yana nuna illar da Sinawa suka haifar wa 'yan kasuwa. A yayin da masu sayan kayan su riba ce a gare su. Sai dai, adadi takwas da yake wakiltar kaso goma da xigo tara cikin xari ne suka ba da ra'ayinsu da cewa, baqi sun haifar da karayar arziki musamman Sinawa a yau, domin jari ya koma hannayensu. Alalmisali Igbo da Sinawa da Yarbawa sun yi qarfi a wasu manya kasuwanni

Kano, kamar Dawanau da Kantin Kwari da Sabon Gari da ‘yan Lemo da ‘yan Kaba da kuma kasuwar *Farm center* (Baqo, 2006) da (Danladi, 2014). Sai dai, Iweze, (2014:62) bayyana dangantakar da take tsakanin Igbo da Kanawa ta fuskar kasuwa ya yi:

> *These defining elements of Igbo entrepreneurship have had dire consequences in their relations with the Kanawa and other groups*
>
> Waxannan xabi’un Igbo a kasuwa ya haifar da mumunan zamantakewa da Kanawa da wasu qabilu.

Wannan xabi’a ta fito da cikakken halayen Igbo da yadda zamantakewarsu take a Kano. Bugu da qari, har yanzu ba su xauki turbar gyara ba.

4.51: Lissafa Kayayyakin da Kanawa Suka Ara Wajen Buzaye?

Jadawali na56: *Kayayyakin da Kanawa suka ara wajen Buzaye*

Abinci	Tufafi	Kayan gida
Cukui	Rawani	Lalita
Dabino	Guru	Tundi
Shayi	Kambu	Salkar ruwa
-	-	Wuqa
-	-	Takobi

4.52 Lissafa Kayayyakin da Kanawa Suka Ara Wajen Mutanen Gwanja?

Jadawali na 57: *Kayayyakin da Kanawa suka ara wajen mutanen Gwanja*.

Tufafi	Kayan gida	Sana’a
Agwaja	Murhun qarfe	Sabulu xan Ghana
-	-	Burodi xan Ghana
-	-	-

4.53: Lissafa Kayayyaki da Kanawa Suka Ara Wajen Igbo/ Inyamirai?

Jadawali na 58: *Kayayyaki da Kanawa suka ara wajen Igbo/ Inyamirai.*

Kayan kwalliya	Nau’o’in Abinci	Tufafi	Kayan gida
Tsakiya	Teba	Hular malafa	Isga
Murjani	Manja	Jaka daxi	Dara/ wat

-	Gurguru	Joji	-
-	Man kwakwa	-	-

4.54: Lissafa Kayayyakin da Kanawa Suka Ara Wajen Qwarorin Lebanon (Labanis)?

Jadawali na 59: *Kayayyakin da Kanawa suka ara wajen Qwarorin Lebanon.*

Kayan abinci	Tufafi	Kayan kwalliya
Gahawa	-	Zinare
Hubus	-	-
Shawarma	-	-

4.55: Lissafa Kayayyakin da Kanawa Suka Ara Wajen Larabawan Libiya?

Jadawali na 60: *Kayayyakin da Kanawa suka ara wajen Larabawan Libiya*.

Kayan yaki	Abinci	Tufafi	Kasuwanci
Bindiga	Gurasa	Falmaran	La'ada
Harsashi	Samosa	Hula	Kadara
Jasusu	Kuskus	Kufta	Daraja
Madafa	Alkubus	Jumba	Lissafi
Sulhu	Sinasir	Rawani hizami	Dillali
Ta'adda	Dibilan	Zulaika	-
-	Algaragis	Afarangiya	-
-	Alkaki	Aganiya	-
-	Alfatat	Alkyabba	-
-	Kudun-kurno	Abaya	-
-	Greba	Hartum	-
-	Tammaset	Jabba	-
-	Bakilawa	Lufaya	-

4.56: Lissafa Kayayyakin da Kanawa Suka Ara Wajen Yan Mali?

Jadawali na 61: *Kayayyakin da Kanawa suka ara wajen 'Yan Mali*.

Kayan kwalliya	Kayan sana'a	Tufafi	Kayan gida
Zobe	Rini	Kamfala shadda	-
-	Kanke kwale-kwale	-	-

4.57: Lissafa Kayayyakin da Kanawa Suka Ara Wajen Nufawa?

Jadawali na 62: *Kayayyakin da kanawa suka ara wajen Nufawa.*

Ire-iren mai	Nau'o'in Sabulu	Nau'o'in Abinci	Tufafi	Kayan kwalliya	Kayayyakin aikin gida
Man kaxanya	Sabulun salo	Alele	Agwada	Awarwaro	Kwalba
Man alayyadi	-	Quli-quli	Bante	Munduwa	-
-	-	Kamu	Girken Nufe	-	-
-	-	Koko	Hular saqi	-	-
-	-	Miyar gyaxa	Jigida	-	-
-	-	Miyar wake	Zanin saqi	-	-
-	-	-	-	-	-

4.58: Lissafa Kayayyakin da Kanawa Suka Ara Wajen Sinawa?

Jadawali na 63: *Kayayyakin da Kanawa suka ara wajen Sinawa*.

Tufafi	Abinci	Kayan gida/ na ado
Takalmi	Indomi	-
-	Cin taliya da tsinke	-
-	Sprin-roll	-
-	-	-

4.59: Lissafa Kayayyakin da Kanawa Suka Ara Wajen Turawan Ingila?

Jadawali na 64: *Kayayyakin da Kanawa suka ara wajen Turawan Ingila.*

Abinci	Noma	Tufafi	Kayan gida	Sadarwa
Biredi	Injin surfe	Agogo	Air kwanditio	Talbijin
Cifs	Injin susuka	Balt	Cokali	Radiyo
Kwan filas	Injin niqa	Bagi	Fanka	Wayar tarho
Kyat	Maganin qwari	Bulawus	Gas kuka	-
Madara Salad	Tarakta	Xankwali	Madubi	-
Taliya	Takin zamani	Fan/ duros Rigar kot	Rushu na lantarki	-
Wainar kwai	-	Harsa rawani	Risho	-
	-	Nektayel	Kwano	-
	-	Tawul	Silin	-
	-	Safa	-	-
-	-	Siket	-	-
-	-	Shadda	-	-
-	-	Shat	-	-
-	-	Rigar nono	-	-
-	-	Wagambari	-	-
-	-	‘Yar kanti	-	-
-	-	-	-	-

4.60: Lissafa Kayayyakin da Kanawa Suka Ara Wajen Yarbawa?

Jadawali na 65: *Kayayyakin da Kanawa suka ara wajen Yarbawa*.

Kayan kwalliya	Nau’o’in Abinci	Tufafi	Kayan gida
Hoda	Alabo	Adire	Adada
-	Amala	Anko	Akwati
-	Akara	Akwamari	Kwali
-	Alele	Bunjima	-
-	Goro	Goggoro Leshi	-
-	Kafa	Rigar atamfa	-
-	-	-	-

4. 61 Naxewa

A wannan babi ne, aka tattauna sakamakon bincike tare da kawo wasu hujjoji na ilimi daga masana daban-daban. Haka kuma, wasu tambayoyi da ba su da adadi an bar su a cikin jadawali. Wannan babi ya fito da dukkan gudummawar da

bincike ya zaqulo da cewa lalle baqi ne suka shigo da su birnin Kano. Alal misali daga cikin abubuwan da baqi suka kawo akwai mota da har Kanawa suka yi ma ta kirari domin ta rage wa ‘yan dako samun ayyuka. Ga shi kamar haka: ‘*kara-kara motar Na-goda ta hana ‘yan dako sakewa’*.

BABI NA BIYAR

TAQAITAWA DA KAMMALAWA

5.0 Gabatarwa

Duk abin da ya yi farko, yana da qarshe. Wannan shi ne babi na biyar da yake cikamakon wannan bincike mai taken “Gudunmuwar Baqin ‘Yan Kasuwa Ga Fitattun Sana’o’in Kanawa Daga 1900-2015”. A wannan babi ne aka daddale aikin watau aka naxe, ta hanyar taqaitawa, sannan kuma aka bayyana sakamakon binciken, inda aka ga yadda aikin ya tabbatar da hasashen kanun aikin.

5.1 Taqaitawa

Duka-duka aikin ya qunshi babi biyar ne. Babi na farko sharar fage ne, wanda ya qunshi batutuwa kamar bayani a kan batun bincike. Da farko dai an yi sharhi a kan abin da ya haifar da tunanin gudanar da binciken, watau ganin Kano a matsayin matattarar al’umma, kuma baqi iri daban-daban suka zo, suka narke shi ne ya haifar da dalilin da dubi, gudunmawar baqi a garin Kano ta vangaren sana’o’in da masana’antu da kuma tasirin da xabi’un baqi suka yi. Sauran batutuwa da wannan babi ya qunsa sun haxa da: ‘manufar bincike’ da ‘dalilin bincike’, da ‘muhimmancin bincike’, da ‘farfajiyar bincike’ da ‘hasashen bincike’ da kuma ra’in bincike.

Babi na biyu ya qunshi bita ne. A cikin bita an bayyana ma’anar baqi da ire-iren baqi da suka zo Kano, tun daga wajajen qarni na sha-tara Q19 zuwa yau. An

dubi dalilan da suka janyo waxannan baqi suka zo Kano. Sannan waxannan dalilai su ne suka zama ginshiqin samar da binciken. Haka kuma, an lissafo qabilun da binciken ya duba su ne: Buzaye da Gwanjawa da Igbo da Qwarori da Larabawa da Mallawa da Nufawa da Sinawa da Turawa da kuma Yarbawa. Daga nan sai aka ci gaba da tattaunawa a kan nau'o'in baqi da suka saje da baqin da ba su saje ba da kuma baqi masu zuwa da komawa. Duk da haka, an dubi dalilan da ya sa ake qyamar baqi da yadda ake nuna musu qabilanci da tare da zaqulo illolin baqin a zahirance da mumunar xabi'ar da suka cusa cikin rayuwar Kanawa ta yau da kullum. Alal misali: caca da satar fasaha da karuwancin otel da kuma fashi da makami. Sai dai, an fito da muhimmancin baqin ta fuskar wadata da yalwatar da sana'o'i. Har ila yau, wannan bincike ya zaqulo da wasu waqoqi da suka fito da ainihin bayanai masu fa'ida da akasinta dangane da abubuwan da baqi suka haifar. Daga qarshe, binciken ya tattauna matsayin sana'o'i gargajiya da irin koma-baya da suke fuskanta. An dubi tattalin arziki da yadda masana'antu suka kasance a yau. Babu shakka, wannan bita ta qara fito da wannan bincike fili da za a iya gano gudummawar baqi ko akasin haqan.

Babi na uku shi ne hanyoyin gudanar da bincike an zavi hanyoyi guda biyu rak, domin tattaro bayanai: ganawa (*interview*) da tambayoyin bincike (*questionnaire*). An yi amfani da wasu dabaru domin samun bayani daga wajen mutane su ne: zavin rukuni (*cluster sampling)* da zavin sake (*ramdom sampling*). Daga nan, sai aka tsara jadawali da zai fito da ra'ayin al'umma ta hanyar qididdiga, domin fitar da adadi da kaso cikin xari na ra'ayin al'umma a kowace tambaya.

Babi na huxu kuma ya qunshi bayani dala-dala a kan amsoshin tambayoyin bincike da tattaunawa ta ganawa da aka yi. Duk bayani da aka cusa cikin jadawali an fito da shi fili, tare da kwararan hujjoji da ya tabbatar da binciken. Haka kuma, duk wasu bayanai da aka dunqule a babi na uku, an yi bayaninsu dalla-dalla a babi na huxu, tare da misalai. Har ila yau, a cikin babin ne aka tabbatar da gudummawar da baqi suka bayar a kowace sana'a. An fito da wasu halaye ko xabi'u da bincike ya yi hasashe a kan baquwar al'ummar da bincike ya zayyana. An kafa hujja da bayanai masana daban-daban domin inganta aikin da samun madogara.

5.2 Kammalawa

Sakamakon zuwan baqi musamman Turawan mulkin mallaka Kano a 1903 aka fara samun wasu abubuwa da suka yi tasiri cikin al'adun Kanawa. Waxannan abubuwa an kalli tasirinsu ta fuska biyu: wato alheri da illa. Haka kuma, binciken ya yi nasarar zaqulo da alheri da kuma cikas da suka haddasa.

Al'adu

Sutura: sutura na nufin dukkan wani nau'in abin da xan 'adam zai saka a jikinsa da nufin ya rufe tsiraici ko kuma yin ado. Zuwan Turawa ya sa wasu Kanawa suka fara qyamar suturarsu ta gargajiya da kuma ganin duk wata suturar da ba irin ta Nasara ba ce ta zama qauyanci. A dalilin haka ne makaxa Xankwairo ya yi matashiya a kan abubuwan da baqi suka shigo da su a cikin waqarsa '*Mu bi al'adunmu na Gargajiya*' ya ce:

Ban da sayen suket da'yar kanti

Har wa yau, ya ce:

Ga ‘yar shat ya sanya

Ya sa ‘yas suwaita

Waxannan xiyan waqa sun fayyace mana iri-irin kayayyaki da baqin Turawa suka zo da su. A yayin da Larabawa sun zo da nasu salalai na sutura kamar jabba da alqyabba da zulaika da kufta da rawani da hula da takalma. Lallai, waxannan kayayyaki sun yi daidai da suturar da Musulunci ya yi gargaxi da a suturta jiki, sai ya zama ba a tsangwama ko yin tir da masu amfani da su. A zamanance kuwa Sinawa sun taka muhimmiyar rawa wajen wadatar da Kano da tufafi manya da qanana. Alalmisali shaddodi kamar na kamfanin NBTX da CHETEX da BBY da kuma BAOFANG. A vangare guda kuwa ga qanana riguna da wanduna iri-iri. A yau, har Zanna Bukar da Kufta mai aikin Hausa ake yi a Sin domin a kawo Kano a sayar.

Abinci (cimaka): abinci na nufin dukkan wani nau’in abin da ake ci ko sha domin a rayu kuma a yi maganin yunwa, har ma a sami wani nau’in sinadarin da zai iya qara wa jiki qarfi da aminci. Kafin zuwan baqi Kanawa suna da nasu abinci irin su tuwo da miya da dambu da wasa-wasa da tukuxi da dawa da gero da acca da kuma maiwa. Waxannan su ne abubuwan da aka samu kafin haxuwar Hausawa Kanawa da baqi, amma masara da shinkafa da alkama duk Turawa ne suka zo da su.

Ilimi: kafin zuwan Turawa Kano Kanawa suna da makarantun allo masu yawan gaske. Amma a sakamakon shigowarsu waxannan makarantun sun lalace a sanaddiyar karatun boko da aka zo da shi. Sai dai, ta wata fuska za a iya cewa

wannan karatu na boko ya kyautata rayuwar waxanda suka yi boko da qasa baki xaya.

Sana'a: na nufin tafarkin rayuwa da mutum kan riqe ya riqa aiwatarwa da zummar samun abin da zai biya buqatunsa na yau da kullum. Baqi sun inganta sana'o'i da faxaxasu ta hanyoyi da dama da kuma qirqiro wasu sana'o'in a zamanance.

Qira: ababuwan da aka cusa cikin wannan sana'a su ne: laminuwar da magwaji da alminiyum da zuga-zugin lantarki da wilin mashin ko keke da injin lanqwasa qarfe da siminti da kuma injin zuba gorar ruwa *alminiyum*.

Rini: abubuwan da aka cusa a sana'ar rini akwai: safar hannu da sinadirai da kaloli da duro da kostik foda da garwa da soda da hydrojin sulpa da kuma siminti.

Fawa: show gilashi da tukubar tayal da xaqin cin nama (s*itting room*) da burushi da magin ruwa na cikin roba da tsinken qarfe da ake wankewa da gas na gasa nama da injin yanka dabba da fexeta da leda da faranti da kabeji da salat da albasa da xayen tumatir da na'urar sanyayya nama da kilo (ma'auni).

Jima: abubuwa da aka cusa a zamanance su ne sinadirai da hoda da siminti da tainare da nau'o'in kaloli da injin feshi fata da injin sarrafa fata (tanare).

Dukanci: abubuwan da aka cusa akwai leda da lilo da gama da allura da man feshi da na'urar goge fata da keken xinki da guduma da soso.

Saqa: abubuwan da aka cusa cikin saqa**:** sitati da injin cire angurya da inji shantali da magwaji da inji beli-beli (*bailing*) da xakin shiva (*blowroom)* da kuma injin saqa *(loom)* da maganin kyautata auduga domin saqa.

Bugu: ana cusa waxannan kayayyaki cikin sana'ar rini: kyandir da injin guga da dutse da kuma sitati.

Sassaqa: abubuwan da aka cusa cikin sana'ar sassaqa akwai: kaloli da fenti da injin lantarki da zarto mai amfani da lantarki da guduma da injin yanka da injin cire surar abin da ake sassaqawa.

Kasuwanci: fatauci tsakanin qasa da qasa ga abubuwa da ake shigowa da su iri-iri da kasuwanci na online banki da wayar salula da manyan shaguna (*shopping malls*) da kafa manyan masana'antu da ke samar da kayayyaki da kuma kafafen yaxa labaru da suke talla. Haka kuma, a sakamakon shigowar baqi Kano aka riqa samu sabbin sana'o'i kamar waxannan: hayar gida *(ren*t) (Igbo da Yarbawa) da sana'ar fenti na gida da mota (*paints making*) da (*video club*) Yarbawa da makarantun kuxi masu zaman kansu (*private schools*) Yarbawa (1980s) da kuma intanet kafe (*intenet café)*. Bugu da qari, akwai wata al'ada ta adashe da 'yan kasuwa suke yi Hausawa, amma zuwan bakin Turawa da suka kafa banki sai wannan al'ada ta fuskanci koma-baya.

Sufuri: an samar da manyan motoci na sufuri da qanana da jirgin qasa da jirgin sama na xaukar kaya da fasinja da amalanke da babur da kuma keke.

Kayan gwari: kayan gwari na farko kafin zuwa baqi Kano su ne: kabewa da rogo da yalo da yalon Bello da dankalin Hausa. Daga shigowar Turawa aka samu na zamani su ne: tumatir da tattasai da tarugu da albasa da koren wake da dankalin Turawa da kuma kabewa.

Kayan marmari: kayan marmari na gargajiya su ne: xinya da vaure da tsada da kaxanya da magarya da aduwa da kuma durmi. Da zuwan baqi aka samu lemon zaqi da lemon tsami da mangwaro da ayyaba da abarba da gwaba da kwakwa da kankana da kuma raqe kantoma.

Kayan ganye: kayan ganye da ake cin sa xanye su ne: karas da kabeji da kokamba da gangamau da kuma salak. Baqin Turawa suka shigo da irinsu Kano, har ake nomansu a fadama.Wannan bincike ya yi nasarar gano cewa ta fuskar tarihi Kano ta bunqasa a sanadiyyar masana'antun gargajiya da noma da kasuwanci na yau da kullum.

Xabi'a

Wannan nazari ya yi nasarar gano alherin da zuwan baqi ya yi. Domin ya taimakawa Kanawa samun gwanancewa a sana'o'i daban-daban. A yayin da bincike ya fahimci wasu baqi su ne kwararru a wasu sana'o'in da ake gudanarwa a Kano. Alamisali Igbo**:** su ne suka mamaye kasuwar kayan gine-gine a birnin Kano da safiya fat na motoci da kayan babura da maganin (*Medicine*). A sakamakon zuwa baqi tsarin tattalin arzikin Kanawa ya sauya, tun daga 1900-2015, saboda ci gaba da ake samu a sha'anin kimiyya da qere-qere. Har wa yau, kasuwanci ya samu kyakkyawan tsari ta yadda ake iya kaucewa asara. Haka

kuma, an yarda cewa xabi'un Larabawa su ne suka yi tasiri a kan na Kanawa domin, adadi talatin da biyar (35) da ya yi daidai da kaso talatin da shida (36%) cikin xari ya bayyana matsayin al'adun Musulunci da yake cikin Hausa. Lallai, Musulunci ya yi fice matuqa wajen tantance xabi'un mutanen Kano. A yayin da xabi'un Turawa suka samu adadi ishirin da shida (26) da ya yi daidai da kaso ishirin da shida da xigo takwas (26.8%) cikin xari. Sai dai, Igbo/Inyamirai su ne bincike, ya gano cewa xabi'unsu ba su yi tasiri cikin na Kanawa ba, idan aka yi la'akari da yawan adadi, domin adadi biyu (02) da ya yi daidai da kaso biyu da xigo xaya (2.1%) cikin xari. Wannan ya nuna cewa babu tasirin xabi'un Ibo cikin al'adun Kanawa kwata-kwata. Bugu da qari, asali Bahaushe qyamar xabi'un Ibo yake yi, don haka ne yake masa kirari da: *'Inyamiri dodon doya, uwa xaya, baba goma.'* Har wa yau, xabi'u da Kanawa suka ce munana ne, an sa me su, wajen Inyamirai da Sinawa (China). Bincike ya gano Inyamirai su ne qwararru wajen samar da kayayyaki jabu (mararsa inganci masu cutarwa) domin adadi ishirin da biyar (25) da ya yi daidai da kaso ishirin da huxu da xigo biyar (24.5%) cikin xari haka ya tabbatar. A yayin da Sinawa suke xauke da adadi talatin (30) da ya yi daidai kaso ishirin da tara da xigo huxu (29.4%), cewa su ne gwanayen satar fasaha. Haka kuma, binciken ya gano wasu baqi suna voye wasu bambance-bambance da suke da shi na al'ada domin su samu karvuwa da kusantaka da Kanawa.

Ta fuskar tarihi kuwa binciken ya gano Kano ta karvi baquncin al'umma a matakai guda huxu da suka kawo sauyin kasuwanci da hulxa ta zamantakewa. Waxannan baqi su ne: baqi kafin mulkin mallaka da baqi lokacin mulkin mallaka

da kuma baqi bayan mulkin mallaka da kuma lokacin dimokraxiya. Bugu da qari, baqin da aka gano zamansu a Kano kafin mallaka su ne: Larabawa da Buzaye da Nufawa da Gwanjawa da Mallawa. Su kuwa, Turawa da Qwarori da Igbo da Yarbawa an fuskanci dandazonsu zamanin mulkin mallaka. Sai dai, Sinawa sun zo Kano bayan mulkin mallaka da zamanin soji da lokacin dimokraxiya.

Dangane da abubuwa da baqi suka shigo da su da suka yi tasiri a rayuwar yau da kullum su ne: jirgin sama da mota da jirgin qasa da tocila da batir da zarto duk kuma Turawa ne suka kawo su Qasar Hausa.

Keke (1910)

Raleigh kwan dinya, Yaro in ka faxi, dubi jikinka.
Alauyi kada mai kai.

Babur (1930)

Babur vutu-vutu, kafi auren fari.

Kirarin Jirgin Sama (1925)

Rugum uban ‘yan tafiya
Ka xau mutum ka xau kayansa
Jirgin sama ko maccen tsari ta sanka.

Tarihi ya tabbatar mana da cewa Jirgin sama ya fara sauqa a Kano 1925, ya zo da Yarima Edward (Xan Sarkin Ingila). A zamanin Sarkin Kano Usman Xan Abdullah.

Mota (1920)

Mota ‘yar jatau

Mai halin isa da gazawa

Kara-kara motar Na Goda ta hana ‘yan **dako** sakewa. (Danfo)

Jirgin Qasa (1912)

Sakaka tambarin masu kuxi,

Dogon almakashin daji,

A ba da qarfe ka ba da qarfe.

A shekara ta 1912 jirgin qasa ya fara zuwa Kano. Jirgin qasa ya zo a lokacin Sarkin Kano Muhammad Abbas.

Dr. Mamman Shata, ya yi qoqari matuqa wajen fito da kirarin Kano da abubuwan da yake cikinta. Alalmisali ga wani xiyan waqa:

“… mai tumaki mai jakai, Kanon dabo birni,

Mai mota, mai mota, gingimin gari, mai Dala da Goron Dutse…”

Gwangwazo, (2001) ya qara fito da matsayin Kano da cewa ita ce “ummul qura duka duniya”. Wannan mawaqi ya xauko sunan da Allah ya ba wa Makka, ya kamanta Kano da shi.

Taswirori

An yi amfani da taswirori domin a nuna havaka da ci gaba da birnin Kano ta samu a sakamakon zuwan baqi. Ta wannan fuska ce muka gano ko aka bambanta tsofaffin unguwanni na baqi da sababbin unguwanni. Taswira ta farko, girman birnin Kano a qarni na goma sha-biyu (Q12) daga rataye. Taswira ta biyu, havakar birnin Kano a qarni na goma sha-biyar (Q15) dubi rataye. Taswira ta uku, bunqasar birnin Kano a qarni na goma sha-shida (Q16) a

dubi rataye za a faxaxar birnin. Taswira ta huxu, havakar birnin Kano a qarni na goma sha-bakwai (Q17). A yayin da taswira ta biyar ta nuna, birnin Kano bayan ‘yancin kai (1962), sai taswira ta shida aka nuna gurbin birnin Kano a shekara ta 1973. Haka kuma, taswira ta bakwai ta nuna birnin Kano a shekarar 1980, duk waxannan taswirori na rataye suna nuna faxaxa da havaka da Kano ta samu a dalilin zuwan baqi. Taswira ta takwas tana nuna yadda birnin Kano ta cika da yawan al’umma da havaka da bunqasar masana’antu da ci gaban tattalin arziki daga 1900 zuwa 2015, a sakamakon zuwan baqi.

Hotuna

Wannan hotuna an xauko su ne daga kasuwannin da bincike ya qillace. Saboda haka, an fito da su a rataye ne saboda muhimmancinsu. Har ila yau, waxannan hotuna suna bayyana yadda ake gudanar da sana’o’in a zahiri tare da kayayyakin da ake aiwatar da su.

5.3 Shawarwari

A yayin gudanar da wannan bincike, an gano cewa al’adu musamman na wasu qabilu ba su samu karvuwa ba wajen Kanawa, a yayin da na wasu qabilu aka yi marhabin da su da hannu biyu-biyu. Saboda haka, wannan bincike yana ba da shawara da a qara zurfafa bincike, domin a zaqulo da munanan al’adun baqi.

Dangane da ilimin Musulunci da na boko a yau a Kano, sai dai a ce madalla da samuwarsu. Domin ilimin boko ya kawo sauye-sauye ta hanyar wayewar kai. Wannan ya sa wasu Kanawa suna tashi daga kufayinsu na gado zuwa sabbin unguwanni na baqi da suka kafa: kamar Nassarwa GRA da Sabon Gari da Birget da Na'ibawa da Kabuga da 'Yan kaba. Kodayake, yakamata a gudanar da bincike na qwaqwa a cikin waxannan unguwani domin a gano qabilun da yau suka fi yawa da suke zaune. Sai dai, wannan bincike ya shafi masu nazarin zamantakewar al'umma da na al'adu. Dangane da sana'o'in baqi, har yanzu ba a gama zaqulo su ba. Don haka, yana da kyau matuqa a qara zurfafa bincike domin Hausawa cewa suke 'himma ba ta ga rago'. Alalmisali irin su kiwon kifi da kajin gona da sayar da ruwan leda da facin taya da gyaran gashi da kitso na zamani. Daga qarshe, wannan bincike yana ba da shawarwari ga masana al'adun Hausawa da su fito da dukkan wasu sana'o'i na zamani da na gargajiya domin a sauqaqa dabarun koyonsu da kayayyakin gudanar da su, domin a rage rashin aikin yi a Kano da Nijeriya baki xaya. Ta fuskar baqi kuwa, yakamata a dubi matsayin baqi a siyasar duniya da a al'adance domin a gano irin rawar da suke takawa.

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Shirin RFI Hausa “Kasuwa a Kai Miki Dole” 23/03/2015

Shirin hantsi karfe 9:00 na safe, Zaman ‘Yan Marina, Rediyo Rahama, 2015

http://www.ratz.edu ranar 28/02/14

Rataye 1

TAKARDAR NEMAN BAYANI

Ni xalibi ne a Jami'ar Ahmadu Bello ta Zaria. Ina gudanar da bincike na ilimi a kan 'Gudunmuwar Baqi a Sana'o'in Hausawa a Garin Kano Daga 1900 zuwa 2015'. Don haka ina neman a taimaka a bayyana mini gaskiyar abin da aka sani a kan waxannan tambayoyi da aka yi domin neman qarin bayani a kan wannan aiki. Amsoshin da aka bayar za a yi amfani da su ne kawai domin wannan nazari. Na gode Allah kuma ya ba da ikon taimakawa, amin.

Usman Ibrahim

Shekara…….. ……

Sunan Gari…….

Sunan Unguwa……

Qaramar Hukuma……

Addini……..

Jinsi……..

Shaidar ilimi…….

Ka / Ki na da Aure……

Yare……...

Sana'a…….

SASHE A

1. A naka ra'ayin, su wane ne baqi a Kano?

a. Mutanen kudanci Nijeriya ☐

b. Mutanen qasashen da Nijeriya ke maqwabtaka da su ☐

c. Larabawa ☐

d. Kwarori ☐

e. Turawa ☐

f. Mutane daga wasu sashen Nijeriya ☐

2. Wace baquwar al'umma ce kake ji ta fara hulxar kasuwanci da Kano?

a. Igbo ☐

b.Yarabawa ☐

c. Larabawa ☐

d. Qwarori ☐

e. Turawa ☐

3. A naka ra'ayi, waxanne abubuwa ne suka kawo wa Kano ci gaba?

a. Qwadago ☐

b. Kasuwa ☐

c. Yawan al'umma ☐

d. Masana'antu ☐

e. Makarantu ☐

4. Yaya tsarin kasuwanci yake kafin zuwan baqi a Kano?.....

5. Ba da aqalla sana'o'i guda goma da kake gani wata baquwar al'umma ta ba da gudunmuwa:

i……ii……..

iii……..iv…….

v…….vi…….

vii……..viii……..

ix……x……...

6. Lissafo unguwannin baqi da ka sani a birnin Kano:

i…….ii……..

iii……iv…….

v……vi…….

vii……..viii……..

7. Lissafo muqamai na sana'a da kake jin baqi ne suka shigo da su Kano:

i……ii……
…

iii……..iv……
…..

v……vi……
…..

vii……..viii……
..

8. Lissafo sunayen manyan kasuwannin Kano da ka sani:

i…….....ii……
….

iii……..iv……
…

v……vi
……..

vii…….viii……

ix……x
……

9. Kawo sunan kasuwar da kake gudanar da sana'ar taka?
…….....

10. Lissafo baqi 'yan gida, Nijeriya da na wasu qasashen waje da suka taka muhimmiyar rawa wajen havaka sana'o'in Hausawa na gargajiya:

i…….
ii……

iii……..
iv……

v……vi…….
….

vii……..viii……
….

ix……x……
……

10. A naka ra'ayi waxanne baqi ne suka shigo da sufuri na zamani Kano?

a. Igbo/ Inyamirai ☐

b. Yarbawa ☐

c. Qwarori ☐

d.Turawa ☐

e. Larabawa ☐

f. Nupawa ☐

11. Cikin ire-iren kayayyakin masarufi da baqi suka kawo Kano, waxanne ne suka yi daidai da na Hausawa?
……

12. Bayyana abubuwan da baqi suka cusa dalla-dalla a cikin waxannan sana'o'in Hausawa:

i. qira
……..

ii.
saqa……
….

iii. jima
…….

iv. sassaqa
……

v. rini
……..

vi.
bugu……
….

vii.
fawa……
…

viii.
dukanci…….

13. Zaqulo sana'o'in da a yau baqi suka yi fice a cikinsu a garin Kano:

i……

ii……

iii……

iv……

v……

vi…… .

vii…… .

viii…….. .

ix…… .

x……

14. Ta wace hanya baqi suka inganta sana'o'in Hausawa na gargajiya?.....

15. Wace baquwar al'umma ce ta yi fice a sha'anin saqa tufafiin Hausawa?

i……
…..

16. Wace baquwar al'umma ce ta yi fice a harkar qira?

i.....
…….

17. Wace baquwar al'umma ce ta yi fice a harkar sarrafa fata?

i.....
……...

18. Wace baquwar al'umma ce ta yi fice a sana'ar rini da bugu?

i

…….....
.....

19. Wace baquwar al'umma ce ta yi fice a sana'ar sassaqa?

i …….

20. Wace baquwar al'umma ce ta yi fice a sana'ar fawa?

i…….....
.....

21. Wace baquwar al'umma ce ta yi fice a saya da sayarwa a yau?

i.....
.....

22. Wace baquwar al'umma ce ta yi fice a sana'ar jima?

i.....
.....

23. Wace baquwar al'umma ce ta yi fice a sana'ar dako?

i.....
.....

24. Wace baquwar al'umma ce ta yi fice a sana'ar kayayyakin masarufi?

i.....
.....

25. Waxanne dabaru ne baqi suka yi amfani da su wajen farfaxo da sana'o'in gargajiya na
Hausawa?.....
.....

SASHE B

1. A naka ra’ayi waxanne baqi ne masu sajewa da Hausawa?

a. Qwarori

b. Turawa

c. Inyamirai

d.Yarbawa

e. Nupawa

f. Larabawa

2. Waxanne baqi ne mararsa sajewa?

a. Qwarori

b. Yarbawa

c. Turawa

d Larabaw

e. Inyamurai

f. Kowa da kowa

3. Daga cikin baqin da bincike nan ya keve, waxanne ne dabi’unsu suka yi tasiri a kan Hausawa?

a. Turawa

b. Qwarori

c. Yarbawa

d. Inyamirai

e. Larabawa

f. Kowa da kowa

4. Bayyana cuxanyar baqi da Hausawa ta fuskar zamantakewar sana’a…….

5. Yaya zamantakewa ta kasance ta fannin kasuwanci tsakanin baqi da Hausawa? ……..

6. Waxanne dabaru ne baqi suka kawo cikin sana'o'in Hausawa?……..

7. Waxanne abubuwa ne suka sa Kano ta zama xaya daga cikin garuruwan yawon buxe ido na wasu al'ummun duniya?.....

8. Ko kana da labarin lokacin da wata baquwar al'umma ta shugabanci kasuwar Kano?.....

9. Kawo sababbin kalmomi da tsarin jumloli da suka samu a sanadiyyar saduwar Hausawa da baqin al'umma?

a. Qwarori

b. Buzaye

c. Inyamirai

d Yarbawa

e. 'Yanboko

10. Bayyana dalilan da suka sa ake ganin Kano na xaya daga cikin biranen duniya da suke raya sana'o'in gargajiya:
…….

11. Zaqulo sana'o'in da suka sa Kano ta yi suna a tarihin duniya……...

12. Ta wace hanya baqi suka gurvata harshen Hausawa da al'adun Hausawa?.....

13. Wane irin ilimi al'ummar Kano ta koya daga baqi?

a. Musulunci

b. Boko

c. Sana'a

14. Bayyana dalilan da suka sa Kano ta yi zumunci da wasu qasashe na maqwabta qasar

Hausa……
…..

15. Wace sana'a ce ta sa Kano ta yi zumunci da Kudanci Nijeriya……

16. Wace sana'a ce ta sa Kano ta yi zumunci da Qasashen Larabawa na Afirka?……..

17. Kuma waxanne Qasashe?.....

18.Wace sana'a ce ta sa Kano ta yi zumunci da qasar Qwarori kamar Labanon..……..

19.Waxanne sana'o'i ne suka sa Kano ta yi zumunci da qasashen Turai kamar:

a. Ingila
……..

b. Jamus
……...

c. Faransa
…….

e.
Beljium……
….

f.
Holland……..
....

g.
Sin……
….

h.
Japan……..……
…...

20. Kawo dalilan da suka sa baqin al'adu na baqi suka gurvata tsarin cinikin Hausawa na

gargajiya?…….

SASHE C

1. Kawo illolin da baqi suka haddasa a cikin kasuwancin Kano.
……..

2. Fayyace ire-iren baqin tare da illolinsu a kasuwar ta Kano……

3. Waxanne irin xabi'un baqi ne Kanawa suka fi qyama?.....

4. Kuma su waxanne daga cikin baqin?
……

5. Ko kayayyakin baqi da suka sami karvuwa da farin jini a Kano gazawa ce ta tattalin arzikin al'umma.……
……..

6. Yaya sana'o'in Hausawa na gargajiya za su kasance a sanadiyyar juyin-juya halin kimiyya da qare-qaren zamani na qarni na 21?.....

7. Ta yaya baqin al'adun baqi suka tavarvarar da sana'o'in Hausawa?
…….

8. Fayyace qalubalen da Hausa ke fuskanta dangane da mamaye musu sana'o'i da baqi suka yi.……
….

SASHE D

1. Lissafa kayayyakin da Kanawa suka ara wajen Nupawa :

i…….ii……..

iii…… iv…….

v……vi……

2. Lissafa kayayyakin da Kanawa suka ara wajen Igbo:

i……ii……
…

iii……iv……

v……vi……

3. Lissafa kayayyakin da Kanawa suka ara wajen Yarbawa:

i……...ii……
…

iii……iv……
…

v……vi……
…..

4. Lisssafa kayayyakin da Kanawa suka ara wajen Mallawa:

i……ii……
…

iii……..iv……
….

v…….
……vi……

5. Lissafa kayayyakin da Kanawa suka ara wajen Larabawan Libiya :

i……
ii…….
iii……...iv……
……

v…….....vi……
……

6. Lissafa kayayyakin da Kanawa suka ara wajen Qwarorin Lebanon :

i……ii……..... .....

iii……...iv…….

v……...
vi…….

7. Lissafa kayayyakin da Kanawa suka ara wajen Turawan Ingila :

i……..ii…….

iii……iv……

v……vi……

8. Lissafa kayayyakin da Kanawa suka ara wajen Sinawa :

i……..ii…….

iii……iv……

v……vi……

9. Lissafa kayayyakin da Kanawa suka ara wajen mutanen Gwanja:

i……..ii…….

iii……iv……

v……vi……

10. Lissafa kayayyakin da Kanawa suka ara wajen Buzaye:

i……..ii…….

iii……...iv……

v……vi……
….

Hira:

Sunaye	**Shekaru**	**Kasuwa**	**Wajen Hira**	**Kwanan Wata**
AlhajiTijjani Mai Atamfa	57	Kasuwar Kwari Kano	Shago Mai Lamba 105	05/06/2015
Alhaji Mustapha Yusuf Mai Kalwa	60	Kasuwar Dawanau	Cikin Ofis	09/06/2015
Ifeanyi	56	Kasuwar Sabon Gari	Lambar Shago 85	08/10/2015
Ali Maigona	59	Kasuwar ‘Yankaba	Cikin Rumfa	08/10/2015
Alkasim Mai Lambu	52	Kasuwar ‘Yankaba	Cikin rumfa	09/10/2015
Iliyasu xan Dabo	50	Kasuwar ‘Yan Lemo	Shago 45	15/10/2015
Kaiwa Abubakar	90	Kasuwar Kurmi	Lambar Shago 4	20/10/2015
Alhaji Lawan Mai Katako	75	Kasuwar Kurmi	Lambar Shago11	21/10/2015

Hira da Malam Habibu Vabura 10/03/ 2015 BUK

Hira da Malam Habibu Vabura 19/11/ 2017 BUK

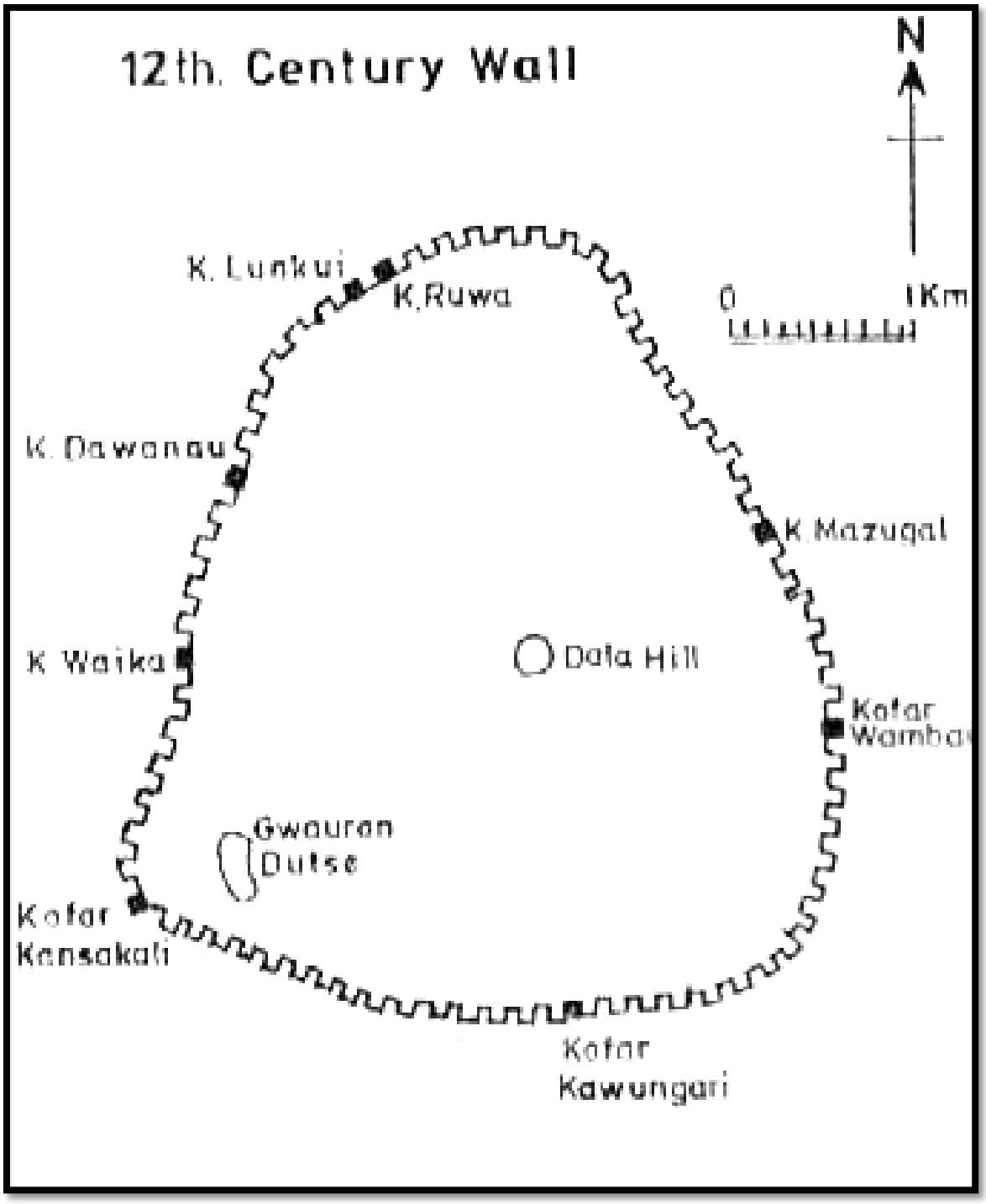
Hira da Munzali Xantata Director General National Institutes for Hospitality and Tourism 19/11/2017

Hira da Mustapha Adamu Kampama Director Hotel De France 19/11/2017

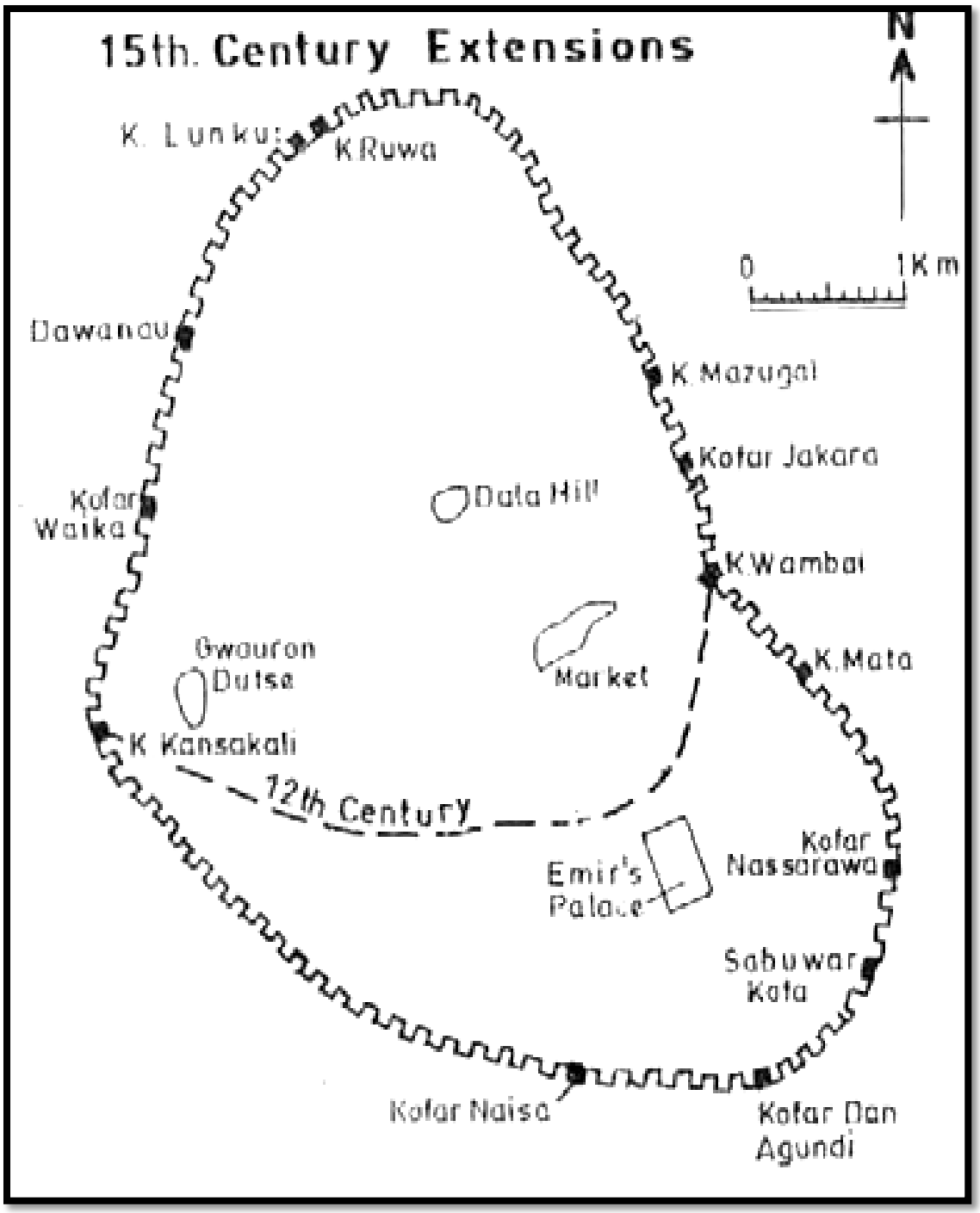
Hira da Babangida, a ranar Asabar, 02/03/2017. Unguwar

Nasarawa G.R.A Kano)

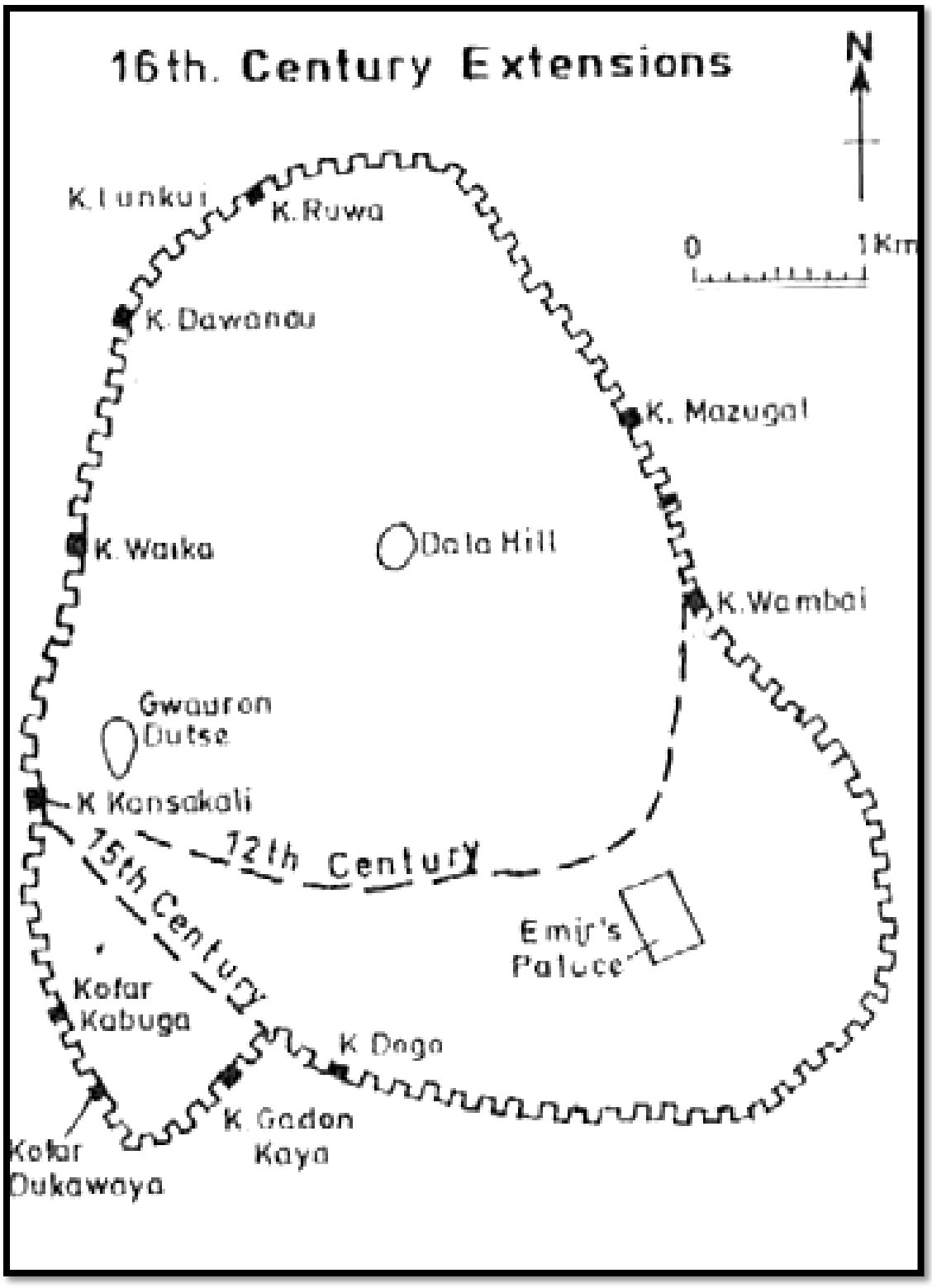
Rataye na Biyu



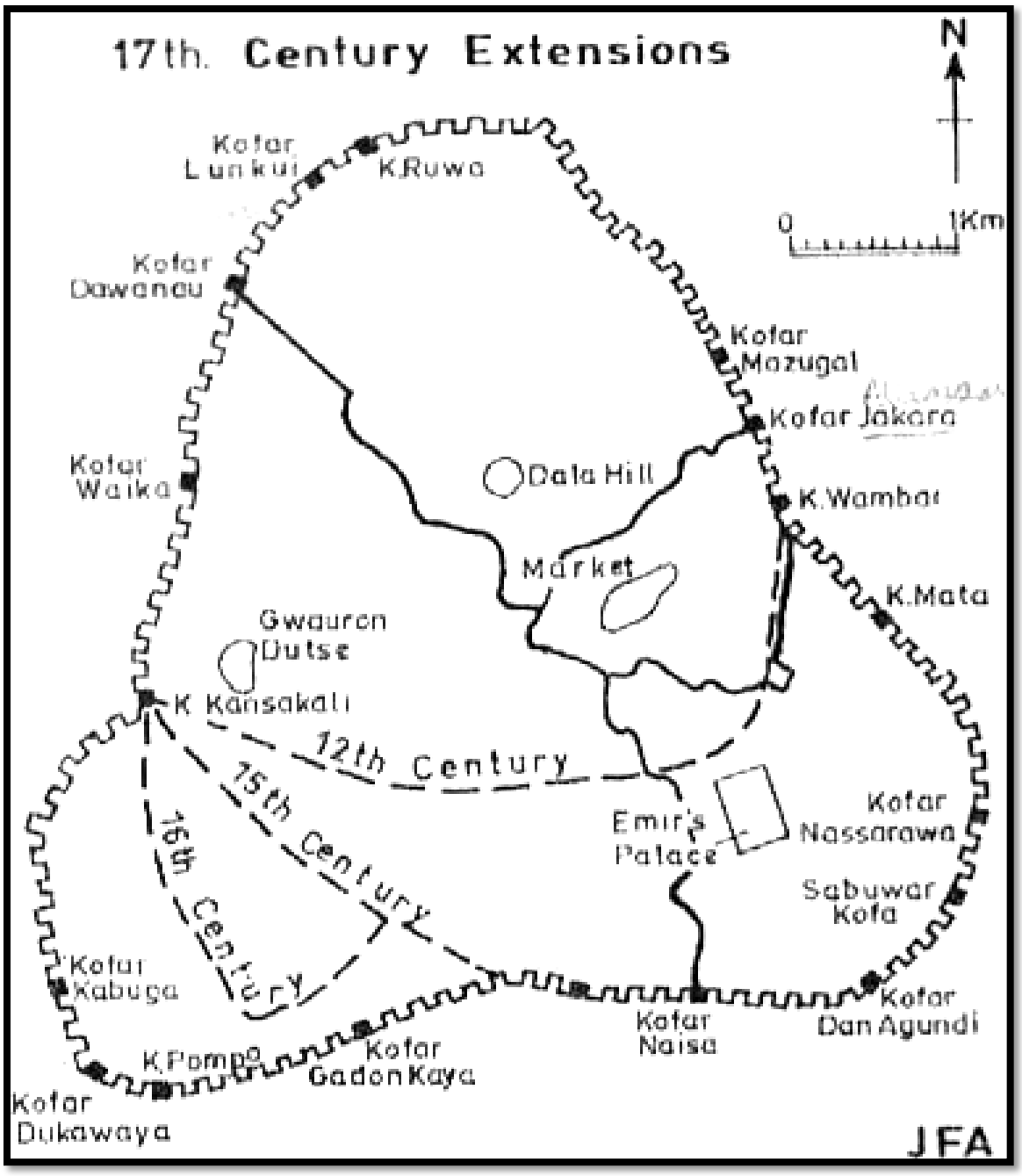
Girman Birnin Kano a qarni na goma sha-biyu (Q12). Barkindo, (1983)



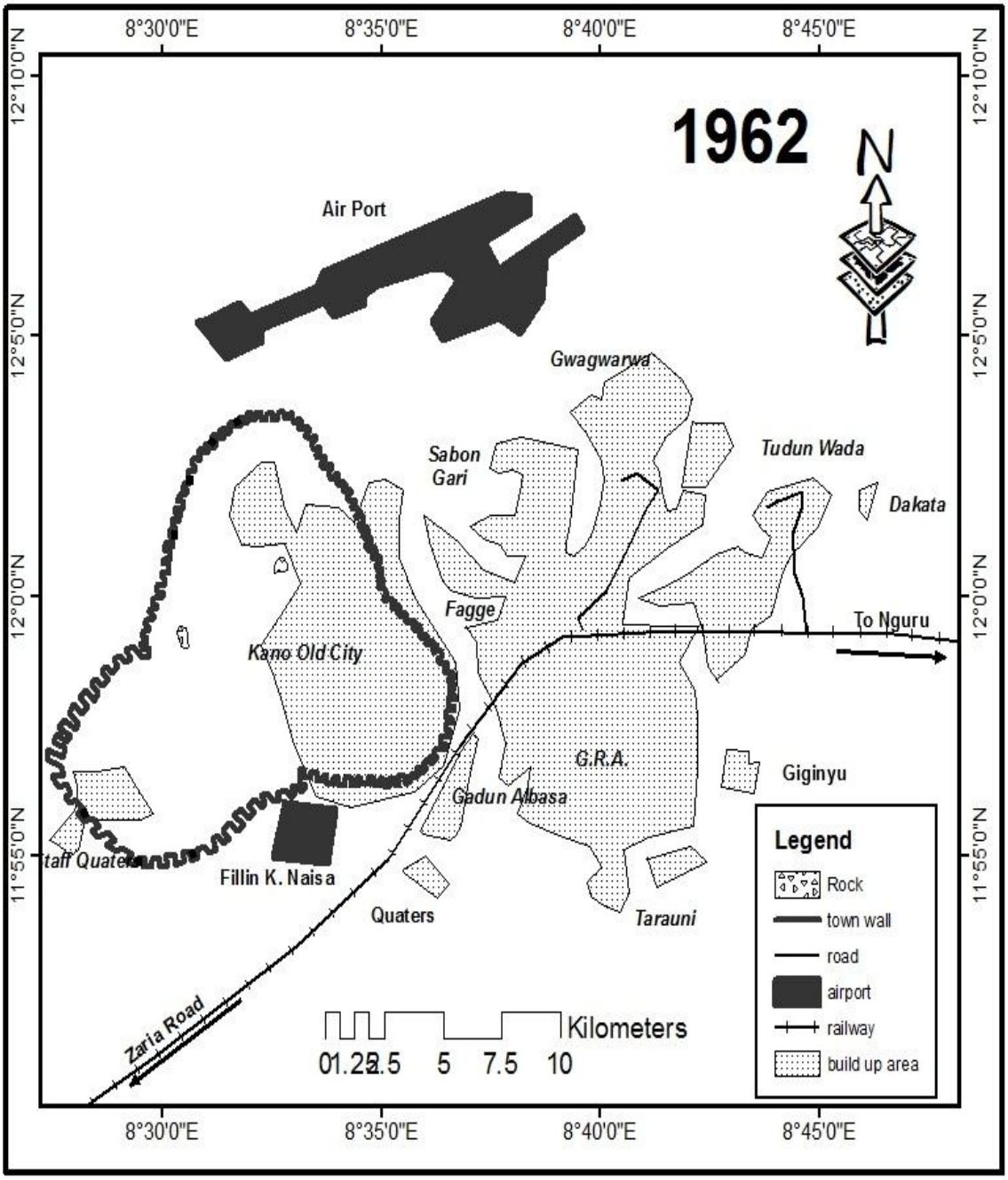
Havakar Birnin Kano a qarni na goma sha-biyar (Q15). Barkindo, (1983)


16th. Century Extensions
N
0
1Km
K. Tunkui
K. Ruwa
K. Dawanau
K. Mazugal
K. Waika
Dala Hill
K. Wambai
Gwauron Dutse
K Kansakali
12th Century
15th Century
Emir's Palace
Kofar Kabuga
K Dogo
K. Gadon Kaya
Kofar Dukawaya

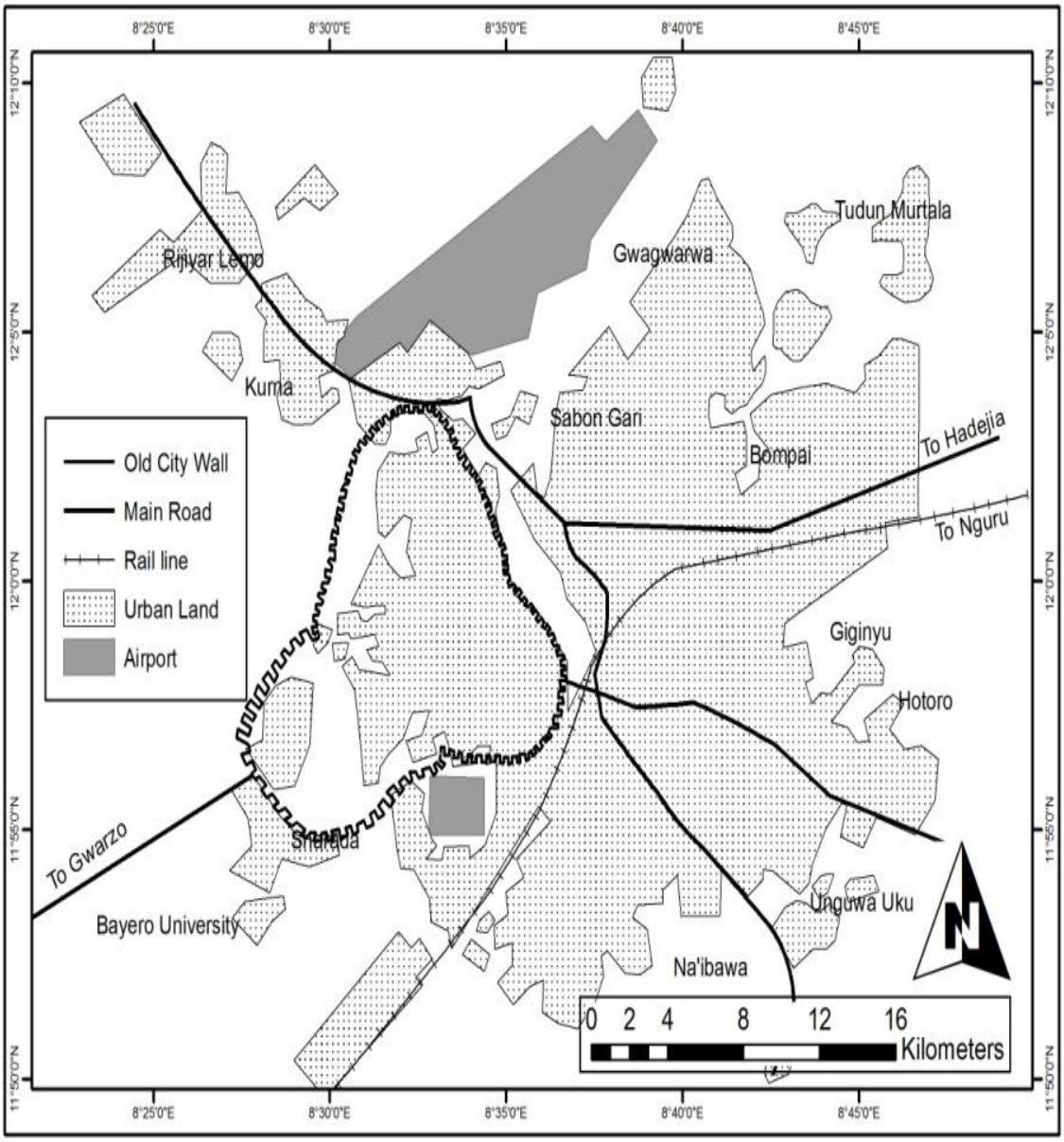
Havakar Birnin Kano a qarni na goma sha-shida (Q16). Barkindo, (1983)



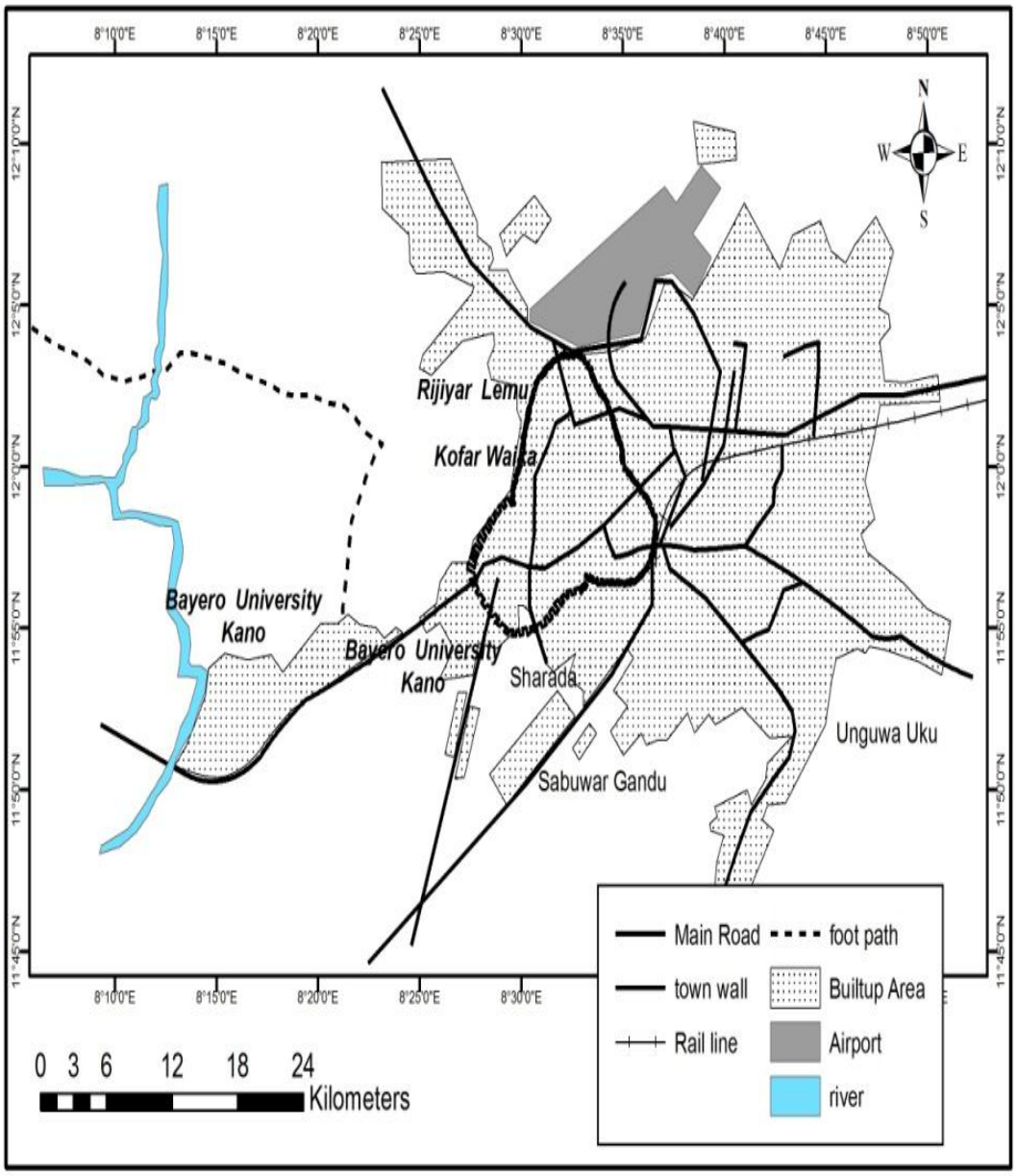
Havakar Birnin Kano a qarni na goma sha-bakwai (Q17). Barkindo, (1983)



Birnin Kano Bayan ‘yancin kai (1962). Barkindo, (1983)

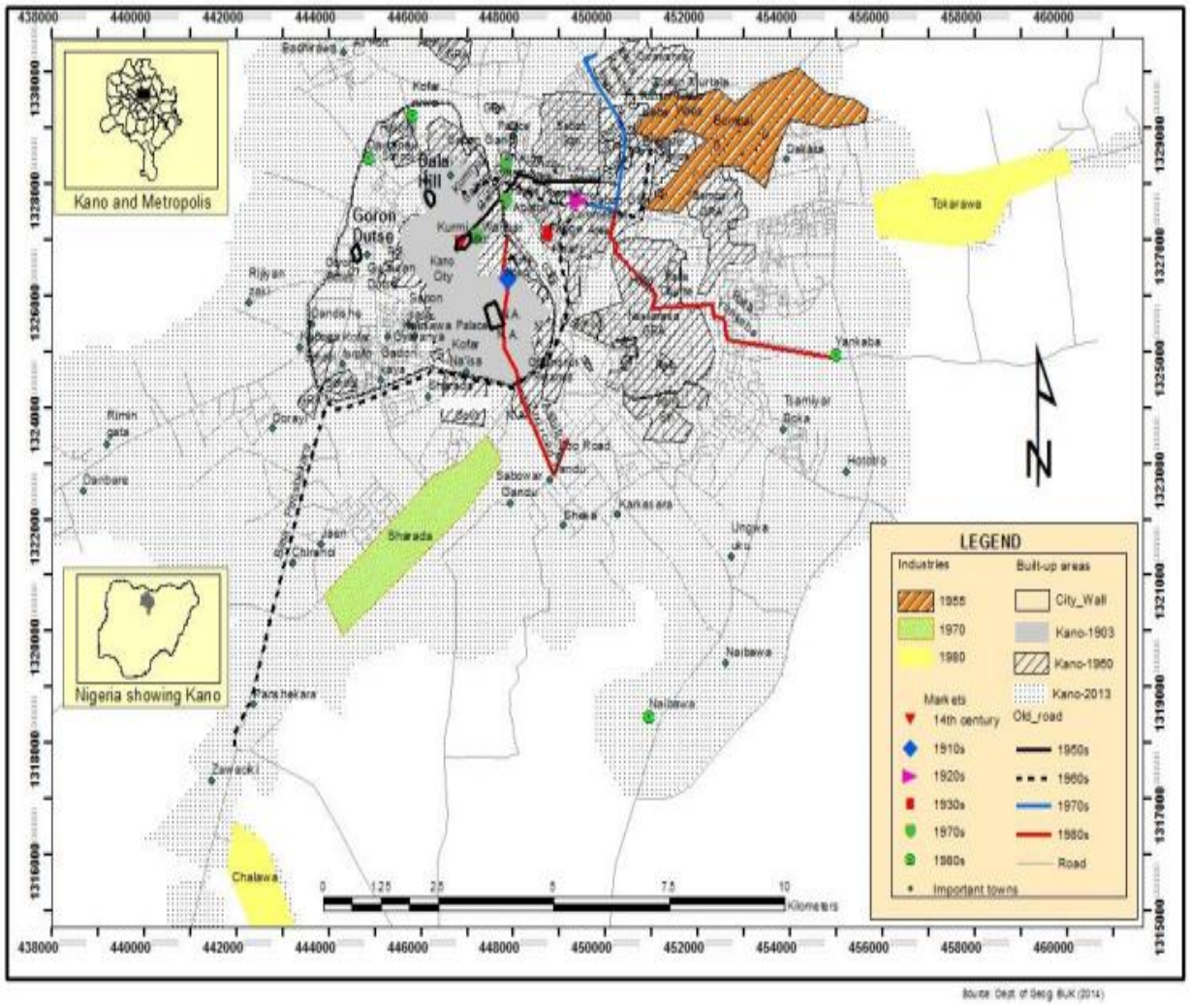


Birnin Kano a shekara ta 1973. Madugu, (2011)



Birnin Kano a shekara ta 1980. Madugu, (2011)

Yawan Al'umma da Havaka da Bunqasar Masana'antu da Tattalin Arzikin Birnin Kano Daga 1900 Zuwa 2015.



Madugu, (2015)

Rataye na Uku



Mota Danfo



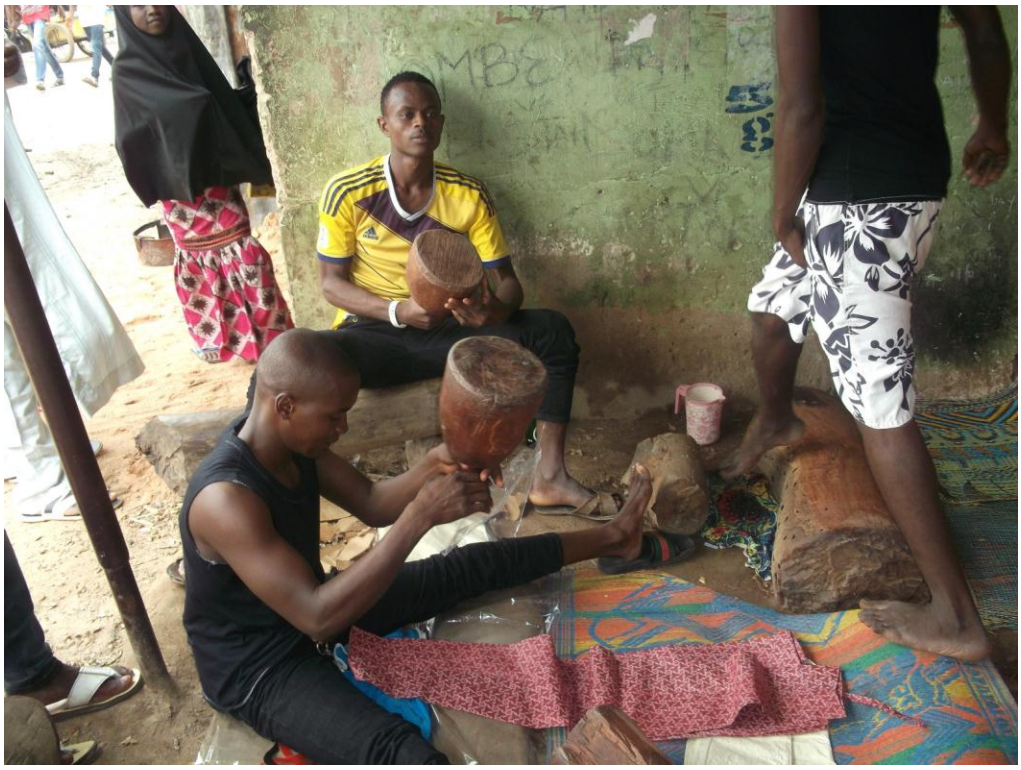
Amalanke



Raquma da Fatake



Masana’antar Kitso ta Zamani



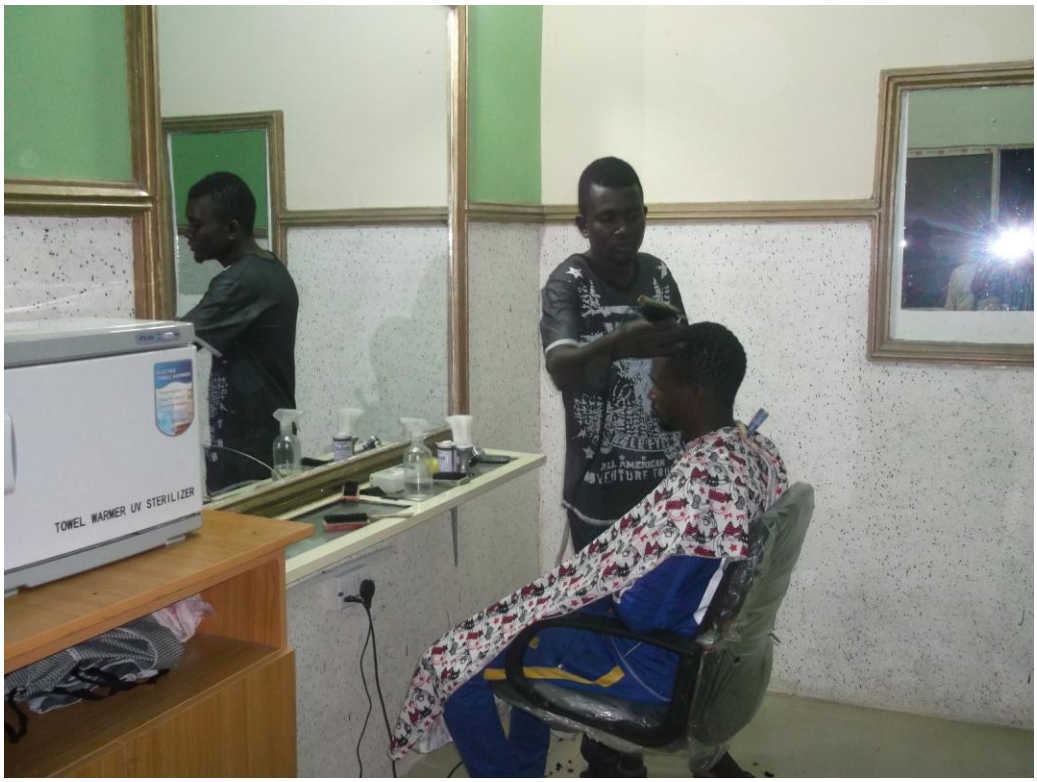
Mabuga



Maqera ta Gargajiya



Maqera ta Zamani Walda



Shagon Aski na Zamani



Dukanci na Gargajiya



Kano Kulob 1903



Kano Kulob Sashen Motsa Jiki na Tenis


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