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Nazarin Littafin Zuciya da Kwanji: Duba kan Jigo da Salo da Taurari

Tsakure

Manufar wannan takarda ita ce a fayyace Nazarin littafin Zuciya da Kwanji, wanda mawallafiya Maimuna Idris Beli ta wallafa. An yi amfani da Mazhabar Dangambo, 1990, wajen dora wannan bincike. Haka kuma an yi amfani da sharhantaccen bincike bi-bayani (Desarvptive qualitative method) wajen gudanar da wannan bincike. Haka kuma an yi duba na tsanaki a cikin littafin ta hanyar yin karatun nazari domin fito da jigo da salon wannan littafin. Haka kuma binciken ya gano yadda marubuciyar ta yi amfani da babban jigon littafin shi ne 'gargadi' wannan gargadi an yi shi ne game da masu yin auren kisan wuta, inda mawallafiyar ta yi amfani da jigo tahakiki wajen fito da jigon littafin. Sannan akwai wasu daga cikin kananan jigogi da wannan bincike ya gano da suka hada da soyayya da kishi da sadaukarwa da kyautatawa da sauransu. Haka kuma binciken ya gano cewa mawallafiyar ta yi amfani da miƙaƙƙen salo wanda ya haɗa da baɗoki da ɗarsau da hoto cikin bayani da amfani da hotuna da zane-zane da aron kalmomi. Haka kuma binciken ya gano yadda mawallafiyar ta yi amfani da adon harshe a cikin labarin da suka haɗa da Karin magana da baƙar magana da sauransu. Ta fuskar shawarwari, zai yi kyau manazarta adabin Hausa su mayar da hankali wajen inganta wannan fanni na ƙagaggun labarai, saboda samar da yanayi mai kyau wajen samar da cigaban adabin ta fuskar koyo da koyarwa musamman a makarantun Sakandare da na gaba da Sakandare har zuwa jami'a.

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1.1 Gabatarwa:

Wannan takarda ta yi nazari ne a kan littafin 'Zuciya da Kwanji' wanda Maimuna Idris Sani Beli ta wallafa. Ta hanyar amfani da Mazhabar Dangambo (1990) A cikin littafinsa mai suna 'Gadon feda Adabi'. Inda aka kawo tarihin mawallafiyar littafin da Taurarin da suke cikin littafin, waɗanda suka haɗa da babban tauraro da kuma kananan taurari, da irin rawar da kowannensu ya taka a cikin littafin. Haka kuma an fitar da babban jigo a littafin da kuma yadda mawallafiyar ta samar da kananan jigogi a cikin labarin. Daga nan sai aka duba zubi da tsarin littafin, da salo da sarrafa harshen da mawallafiyar ta yi amfani shi domin gina labarin littafin.

1.2 Tarihin Maimuna Idris Sani Beli. An haifi Maimuna a shekarar 1983, a unguwar Galadanci ta cikin Birnin Kano. Ta yi Makarantar Firamare a Jar ƙasa Special Primary

School, sai kuma ta tafi Makarantar ‘yanmata ta garin Kwa, inda ta yi karamar Sakandare. An yi wa Maimuna Aure tun tana da shekara 14 kacal. Sai dai bayan wani lokaci ta koma makarantar City Women Centre, inda ta karasa babbar Sakandare. Ta yi karatun Diploma a fannin Na’ura mai kwaƙwalwa, da kuma kananan kwasakwasai da ta samu don ganin ta samu gogewa a fannin rubuce-rubuce. Maimuna ta taɓa aikin koyarwa har na tsawon shekaru uku a makarantar koyon aiki da na’ura mai kwaƙwalwa mai suna ‘Godwill Computer and Information Technology Institute.

Mawallafiyar ta fara rubutu a shekarar 2003, a halin yanzu tana da litattafai a kalla guda goma sha biyar, waɗanda suka fito kasuwa. Akwai kuma guda huɗu a matsayin masu jiran bugu. Maimuna tana da Aure da kuma Yara uku. Marubuciyar tana daga cikin ‘ya’yan kungiyar marubuta mata ta kasa (ANA) da kuma ta nan jihar Kano. Bugu da kari ita ce ta zamo zakara a gasar ‘Hikayata’ wacce sashen Hausa na gidan Rediyon BBC, dake birnin Landan ya gabatar a shekarar 2017. Wanda Farfesa Ibrahim Malumfashi ya jagoranci Alƙalancin gasar.

2.1 Jigo: Dangambo (1993) A cikin littafin ‘Gadon fede Adabi’ wanda aka yi bayanin hanyoyin Nazarin ƙagaggun Labarai, cewa ana bin wasu hanyoyi guda biyu domin fitar da Jigo. Waɗannan hanyoyi sun haɗa da:

- i. Jigo Jumla
- ii. Jigo Tahakiƙi.

2.1.1 Jigo Jumla: Wannan na nufin hanyar farko da mai Nazari zai bi, shi ne tunanin farko da zai zo wa mai Nazari a yayin da ya ga sunan littafin ko bangon littafin ko kuma ya bubbuɗa shi sama-sama, wannan tunanin da ya zo wa mutum shi ake kira da jigo Jumla. Irin wannan tunani na farko yakan zama ya ci nasarar gano asalin jigon. Sai dai a wasu lokutan akan samu akasin haka.

2.1.2 Jigo Tahakiƙi: Hanya ce ta fitar da jigo, bayan mai nazari ya karanta littafin kamar sau uku ko sama da haka, sannan kuma a gano manufofin da aka bi wajen shimfiɗa jigon littafin. Hanya ce da ake daddalewa ko kuma a ƙalailaice manufofin da suke cikin littafin domin a fitar da jigo. Irin wannan jigo ya rabu kashi biyu.

- i. Muhimmancin manufa dangane da tushe
- ii. Muhimmancin manufa dangane da mamayewa.

Don haka, wannan takarda ta bi hanyar amfani da jigo tahakiƙi ne, domin fitar da jigon littafin Zuciya da ƙwanji. Babban jigon wannan littafin shi ne ‘**Auren kisan wuta**’ domin kuwa ita ce babbar manufar da ta mamaye labarin tun daga tushen labarin har zuwa ƙarshensa.

A farkon labarin mawallafiyar ta fara da bayar da labarin tauraruwar labarin wato Fatima, inda suke zaune a gidan Zoo ita da mijinta Alhaji wanda ƙaddara ta faɗa musu, har ya sake ta saki uku. Wannan dalilin ne ya sa suke matuƙar son junansu kamar su haɗiye junansu, ita da tsohon mijin nata. A kan haka ne suka kulla Auren kisan wuta, a kan cewa su nemo wani ya aure ta, bayan wani ɗan lokaci sai ya sake ta don su sake halatta ga juna. Ga abin da Alhaji yake cewa Abdullahi, wanda aka nemo domin ya Auri Fatima, bayan mako biyu ya sake ta.

“Abdullahi wannan ita ce Fatima, wadda na fara yi maka bayani rannan, matata ce shekarar mu goma tare. Muna matuƙar ƙaunar junanmu, wata ƙaddara mai zafi ta gifta mana, na yi mata saki uku a lokaci ɗaya. Rayuwa ta yi wahala a gare mu, domin ba za mu iya rayuwa ba tare da juna ba. Ga shi kuma ba mu da damar kasancewa tare. A baya mun ɗan yi wani ƙoƙari na yin auren kisan wuta, don mu samu damar mayar da aurenmu, sai dai ba a je ko’ina ba Kawunta ya ɗago mu saboda yanayin waɗanda muke gayyatowa don su yi mana wannan aikin. Wannan karon sai muka zaɓo ka, bayan mun gamsu cewa ka cike wancan giɓin da yake sa wa a gano mu. A yanzu ina mai gabatar da kai a gare ta. Shin ka amince za ka aure ta

amma ka sake ta cikin wata ɗaya? Yakamata ka yi mana wannan alƙawarin, ni kuma na yi alƙawarin zan biya ka ladan aikin ka har Naira miliyan uku, ya-ya ka gani?”

Haka aka yi ta tafiya cikin gina wannan manufa a cikin labarin wanda gaba ɗaya cikin gina wanna manufar ake. Sai kuma a shafi na 14, an yi bayanin wannan manufar inda Alhaji yake tambayar Fatima za ta iya zama gidan Abdullahi, sabo da yana da mata biyu. Ita kuma ta saba zama a gidanta ita kaɗai. Ga abin da Fatimar ta ke faɗa:

“Ko mata goma ne a matsayina na ‘yar cirani, bai kamata ya dame ni ba. Ni na fi son a jaddada maganar iyakar kwanakin da zan yi a gidansa ya sallame ni. Ko da wasa ba na son ya rabi ɗakina da sunan mijina, ya yi harkarsa kawai na yi tawa. Ranar cika alƙawari ya mika min Certificate kawai.

A nan idan aka duba za a ga yadda marubuciyar ta yi koƙarin jaddada manufar labarin, wato auren kisan wuta. Inda idan aka duba za a ga cewa wannan manufar ita ce ta mamaye labarin tun daga farko har ƙarshen labarin. A haka mawallafiyar ta ci gaba da bayyana wannan manufa ta auren kisan wuta, za a iya ganin misali a cikin labarin inda Alhaji ya haɗu da Abdullahi yake cewa:

“Allah ne mai saka soyayya a zukan bayinsa Abdul, ya kuma jarrabe ni da son mace ɗaya tal a duniya wato matata. Wani tsautsayi ya san a yi mata saki uku, yanzu kuma duniyar gaba ɗaya ta yi min kunci, na gane ba zan iya rayuwa ba, ba tare da itaba, shi ne nake roƙonka ka taimaka ka halarta min ita.

Sai kuma a shafi na 136 a cikin littafi na biyu wajen da Laila ƙawar Fatima ta zo gidan Abdullahi cewa sati biyu kawai Fatima za ta yi a gidansa ya sako masa ita, to amma ga shi yanzu har an yi wata bakwai. Ga jawabin da Fatima take yi wa Laila.

“Wallahi ni babu wani mataki da zan iya ɗauka a kan Abdul, Laila ya fi ƙarfina, kawai sai dai mu taru a ɓangaren Alhaji, sai dai ina roƙonki abu ɗaya, kar ki sanar da kowa maganar cikin nan, shi kuma Alhaji idan kun haɗu, ki sanar masa da matakin da yake shirin ɗauka, in dai zai fallasar da maganar auren kisan wutar da na yi, to ya canja wani, don ba ƙaramin hatsari maganar nan ta ke da shi a kunnen Kawu ba.

3.0. Kananan Jigogi: Wannan na nufin irin kananan manufofin da ake iya cin karo da su a cikin labara, irin waɗannan kananan manufofi akwai kananan manufofi a ƙarƙashin su da su ke haɗuwa su gina ta. Ana gane kananan manufofi ne ta yin la’akari da rashin alaƙarta da manyan manufofi. A cikin wannan labarin an samu irin waɗannan kananan manufofi da mawallafiyar ta yi amfani da su wajen warware jigon wannan labari. Irin waɗannan kananan manufofi sun haɗa da soyayya da kishi da sadaukarwa da kuma kyautatawa.

3.1 Soyayya: Jigon soyayya ya ginu a cikin labarin, domin tun farko soyayya ce mai tsanani ta ginu a zuciyar Alhaji ga Fatima, har hakan ya sa yake matuƙar haƙuri da duk irin cin kashin da Fatima take yi masa. Ta ɓangaren Abdullahi shi ma ya tsunduma cikin soyayyar Fatima ne ya sa yake yi mata hidima da biyayya a kan duk abin da take so.

3.1.2 Kishi: Akwai ƙaramar manufa a cikin labarin wacce ta zamo ta kishi ce. Za a iya ganin haka, domin an nuna yadda Sadiya da Hindatu matan Abdullahi kuma kishiyoyin Fatima, suke nuna kishinsu a fili wajen irin bautar da Abdullahi yake yi wa Fatima.

3.1.3 Sadaukarwa: Sadaukarwa a cikin labarin ita ma wata ƙaramar manufa ce wacce za a iya ganin yadda mawallafiyar ta ayyana yadda Abdullahi ya tsaya kai da fata wajen ganin ya samu muradin zuciyarsa, ta hanyar sadaukar da dukkan al’amuransa na yau da kullum don kawai ya mallaki Fatima. Wanda a ƙarshe kuma haƙarsa ta cimma ruwa. A ƙarshe kuma ta amince da irin sadaukarwar da ya yi a kan ta.

3.1.4 Kyautatawa: Ko shakka babu akwai kyautatawa a cikin kananan manufofin da mawallafiyar ta yi amfani da su wajen isar da saƙon labarin. Irin wannan kyautatawa ta fito a wurare da dama acikin labarin. Za a iya ganin misali da irin yadda Alhaji yake kyautatawa

Fatima iya karfinsa, tun ba ta son sa, har daga baya ta dawo tana matuƙar kaunarsa. Da kuma irin yadda Abdullahi ya riƙa yi mata hidima, tun daga wanki da guga da girka da gyaran daki, da sauran lamuran da suka shafi kyautatawa, wadda irin wannan kyautatawar ce ta sa Fatima ta amince ta ci gaba da zamada shi.

4.0 Salo da Sarrfa Harshe: Salo na nufin hanyoyin da mawallafi ya bi wajen isar da sakonsa ga mai karatu ko mai sauraro. Dangambo (2007:35-37) Dangane da wannan labarin marubuciyar ta yi amfani da mikakken salo wajen isar da sakonta. Salo ne mai armashin da babu wata kwana-kwana a cikinsa. Haka kuma an samu dabarun jan hankalin mai karatu, da nufin isar da sakon littafin. Irin waɗannan dabaru na jan hankali sun haɗa da:

4.1 Baɗoki: Dabara ce da marubuta kan yi amfani da ita a cikin rubutu, da nufin jawo hankalin mai karatu a cikin labarin. Akan sako shi ne a cikin labarin da nufin nuna cewa wani abu muhimmi zai faru a cikin labarin. Hakan zai sa mai karatu ya riƙa azarbaɓin neman cigaban labarin, domin ya ga yadda za ta kaya.

Baɗoki iri biyu ne. Akwai na zahiri wanda yakan faru a cikin labarin. Akwai kuma Baɗokin giri, wanda shi kuma marubucin ne zai hilaci mai karatu ya riƙa nuna cewa abin zai faru, amma har ƙarshen labarin abin bay a faruwa.

Don haka, a cikin wannan labarin mai suna ‘Zuciya da Kwanji’, marubuciyar ta yi amfani da irin wanna Baɗoki a cikin labarin. Za a ga misali inda Alhaji ya ke yi wa Fatima alƙawin cewa matuƙar ta yarda da auren kisan wutar da za su yi da Abdullahi, shi kuma zai yi mata babbar kyauta. A bin da zai zo zuciyar mai karatu shi ne, wacce irin kyauta Alhaji zai yi wa Fatima, ta la’akari da ganin irin manyan kyaututtukan da saba yi mata a can baya. Wannan zai sa mai karatu ya zaƙu, ya hau dokin ganin an yi wannan auren don, kawai ya ga irin kyautar da Alhaji yake iƙirarin zai yi wa Fatima. A cikin labarin kuma sai aka yi auren Fatima da Abdullahi, a inda Alhaji kuma ya cika alƙawarinsa, ya yi mata kyauta mai tarun yawa. Wannan Baɗokin ya zama na tabbas kenan.

4.2 Darsau: Dabara ce da marubuci kan sa wa mai karatu wani abu na tsoro ko murna ko tausayi ko farin ciki ko baƙin ciki duk a cikin labarin. A cikin wannan littafin ma an samu irin wannan darsau dɓin. Za a iya ganin misali a wajen da Fatima ta fita unguwa domin halartar bikin wata

Kawarta, ta kuma bar ƙofar dakin Alhaji a buɗe, a inda masu aiki suka shiga dakin suka dauke masa wata jaka mai dauke da maƙudan kuɗaɗe. Da ya dawo ya tattara masu aikin gidan yana ta faɗan waccan satar da aka yimasa, wanda a ƙarshe dai duk ya sallame su, ya kuma nemi waje ya zauna a falo yana jiran dawowar Fatima. A nan sai marubuciyar ta fara bayar da bayanin shigowar Fatima cikin falon ta hanyar amfani da ƙaran ƙasan takalminta, tana tafiya yana ƙara ƙwas! ƙwas !! ƙwas !!! Wannan jiran abin da zai faru ga Fatima shi ake kira da darsau. Da yawa wasu za su ce sai ya fara zabga mata mari kafin ya hau ta da duka. Da dai sauran tunani na firgici da zai biyo baya

4.3 Hoto Cikin Bayani: Siffantawa ce da marubuta kan yi amfani da ita domin su kayata maka wani lambu ko wani katafaren gida ko wata babbar mota ko kuma wata kyakkyawar mace, wanda sai mai karatu yariƙa raya wa a zuciya cewa lallai wannan gidan ya yi kama da na wane, ko kuma wannan kyakkyawar matar da ake magana kamarsu ɗaya da wance, da dai sauransu. Ita ma mawallafiyar wannan littafin ba a bar ta a baya ba wajen wassafa Fatima a matsayin mace kyakkyawa, inda take cewa:

“Kyakkyawar mace matuƙa gaya! fara ce sol mai kyawun diri da matsaikaicin jiki, tsarinta ya bayyana matsayinta da kuma irin matakin da take kai na rayuwa, wato girman nauyin aljihunta, ko kumanawanda ya dauki nauyinta. Da ganinta mace mai ƙasaitar gaske, tare da dabi’ar son mulki da nuna ita watace. Ga ta kuma da ƙaramin jiki, sai wancan kyawun da yanayin abun ƙamshinta ne kawai ke sabbaba mata kwarjini...” (shf 4. Ltf :1)

Sannan marubuciyar ta kara yin amfani da irin wanna dabarar ta hoto cikin bayani, inda ta siffanta gidan Abdullahi.

“Abdullahi mutum ne mai kaunar kawata muhalli, don haka girman gidansa da kawar da gidan yake da shi, bai yi kama da nasa ba, musamman idan aka dubi tilon motar da yake hawa, alhali harabar gidan za ta ci motoci huɗu. Haka cikin gidan ma yana da yalwa, bayan an fitar da sashe huɗu irin na Fatima sak! wato ɓangaren Sadiya da na Hindatu, shi kuma yana zaune a daya. Akwai wasu empty dakunan waɗanda aka tanada sabo da zuwan baki, kai har da karamin wajen shan iska mai kama da lambu. Akwai rumfa a gefe da kuma fararen kujeru, can kuma ga bishiyu har da fulawoyi...”

4.4 Amfani da Hotuna da Zane-zane: Marubuciyar ta yi amfani da hoton zuciya da kuma Takobi, a bangon littafin, wanda ya nuna tasirin soyayya a cikin littafin. Wato yanda waɗannan mazajen biyu (Alhaji da Abdullahi) suke kaunar Fatima, yadda ta gama da zuciarsu. Ita kuma Takobi tana nuna alamar kwanjin da Abdullahi ya yi amfani da shi ya sayo soyayyar Fatima, ga shi dai talaka kuma mai karancin shekaru, amma ya yi amfani da kwanji har Fatima ta amince ta rayu da shi fiye da yadda ta so Alhaji da ya haɗa Auren kisan wutar.

4.5 Aron Kalmomi: Marubuciyar wannan littafin ta yi amfani da wasu kalmomi da ta aro su daga wasu harsunan da ake mu'amala da su, kamar Turanci da Larabci. Ga wasu daga cikin kalmomin da aka yo aron su:

S/N	Kalmomin Aro	Harshe	Ma'ana
1.	Certificate	Turanci	Takardar Saki
2.	Biochemistry	“	Tsarinhaltar Danadam
3.	Business Administration	“	Ilimin kasuwanci
4.	Economics	“	Tsimi da Tanadi
5.	Professor	“	Farfesa
6.	Ministry of Rural and Community Development	“	Ma'aikatar raya karkara da cigaban al'umma
7.	Plan	“	Shiryayyen abu.
8.	Remote	“	Linzamin Talabijin
9.	Handle	“	Mariƙin kofa
10.	Restaurant	“	Wajen cin abinci
11.	Magazine Table	“	Teburin karnta mujalla
12.	Take away	“	Abincin tafi-da-gidanka
13.	Fridge	“	Firji
14.	Fork	“	Cokali mai yatsu
15.	Honey Days	“	Kwanakin Amarci
16.	Billahillazi	Larabci	Rantsuwa da Allah
17.	Tu'ajibi	“	Mamaki
18.	In sha Allah	“	In Allah ya so.

4.6 Adon Harshe: Wannan wata dabara ce da marubuta kan yi amfani da ita wajen nuna kwarewa a cikin asalin harshen. Kadon daga cikin irin wanna ado da ake yi wa harshe a rubutu akwai Karin magana da Zambo da Habaici da gugar zana da karangiya da gagara gwari da duk wasu maganganun hikima da aka saba jin ana amfani da su a rayuwar yau da kullum. A nan za a dauki masu alaƙa ta kusa da wannan littafin, ko kuma waɗanda marubuciyar ta yi amfani da su a cikin wannan labarin.

4.6.1 Karin magana: Marubuciyar wannan labarin ta yi amfani da Karin magana a wurare da dama acikin labarin. Misali:

1. “Sai gida wai an daki Kare a ka”
(shf: 34, ltf 1)

Bahaushe kan yi amfani da irin wannan Karin maganar da zarar mutum ya ji matsin lamba ko ya sha wahala, babu inda zai dosa sai gidansu, domin a can ne yake sa ran samun sauƙi. An yi wannan maganar ne a gidan Alhaji a lokacin da y aba Fataima takardar saki.

2. “Babu ta inda ido zai mutu kwalli ya tashe shi”
(shf 77, ltf 1)

Wannan Karin maganar na nufin akwai abin da a baya yake da kyau ko amfani, amma yanzu ya rasa wannan darajar. An yi wannan maganar a gidan Abdullahi lokacin da Sadiya suke rigima da mijinta Abdullahi a kan rashin haihuwa.

3. “Ba a nan take ba, wai an danne Bodari a ka”
(shf 84, ltf 1)

Wannan na nufin ana yunƙurin hana wani abu, amma ba a biyo hanyar da ya dace a hana ɗin ba. An yi wannan Karin magana ne a tsakanin Abdullahi da Fatima.

4. “Haushin Kazak an Dame take hucewa”
(shf 19, ltf :2)

Wannan Karin maganar na nuna yadda idan aka yi wa mutum wani abu na ɓacin rai, sai ya huce a kan wani wandaba shi ya ɓata masa ran ba. An yi wannan maganar ne a gidan Abdullahi lokacin da kishiyoyin Fatima Sadiya da Hindatu suke rigima, a inda Hindatu ta ba Sadiya haƙuri sai Rigimar ta koma kan ta.

5. “Ai buƙatar dara kasawa”
(shf 121, ltf :3)

Wannan na nufin yadda ake ganin wani bai yi nasara a kan abu ba, shi kuma ya san ya yi nasarar. An yi wana maganar ne a lokacin da Fatima take cewa Sadiya ta kasa riƙon Abdullahi ne ya sa ita kuma ta ɗauki kwananta.

6. “Zama lafiya ya fi zama Ɗan Sarki”
(shf 53, ltf: 4)

Wannan na nufin duk irin yadda aka gargadi mutum a kan wani abu cewa ya guje shi idan ba haka ba, akwai horon da za a yi masa, hakan sai ya sa mutum ya guji wannan abun dan kawai ya zauna lafiya. An yi wannan maganar ne lokacin da Malam wato mahaifin Abdullahi ya je gidan da nufin yi musu nasiha da kuma gargadi don a zauna lafiya.

4.6.2 Bakar magana: Magana ce da mutum kan faɗa cikin fushi ko ɓacin rai, da nufin huce takaicin wata magana da wani ya faɗa masa har ya ji ciwo domin mayar da martini.

Marubuciyar ta yi amfani da baƙaƙen maganganu daga bakin mutane daban-daban a cikin labarin. Ga kaɗan daga ciki.

“Ban sani ba idan kai ka haliƙce ni, sai ka ɗauki mataki a kaina (shf 33, ltf :1)

Wannan baƙar maganar ta fito ne daga bakin Fatima, a lokacin da fatima ta dawo gida daga wajen bikin da ta je ba tare da izinin Alhaji ba, magana ce mai nuna isa da kuma raini.

“Au haka ka ce? To zaman uban wa ki ke yi a cikin gidan tunda ban isa na yi iko da ke ba? (shf 33, ltf :1)

Alhaji ne ya mayarwa da Fatima martini, domin ya nuna cewa shi ne mijin ba itaba.

“Ka ga ba na son rashin arziƙi, don Allah kirƙin idan a gidanku ake rabawa, gobe ka yo min guzurinsa” (shf 51, ltf: 1).

4.7 Taurari: Taurari su ne irin mutane ko abubuwan da aka gina labarin a kan su. Akan raba musu ayyuka dai-dai da girma ko ƙanƙantarsu a cikin labarin. Akwai manya da kuma ƙanana.

Babban Tauraro shi ne wanda ya mamaye labarin tun daga farko har zuwa karshen labara. Wani lokacin akan fara da iyayensa, sai daga baya a haife shi. Haka kuma shi ne wanda marubucin zai yi ta tattalinsa a cikin labarin, ta yadda zai yi ta shiga hadura masu wuyar fita, amma sai marubucin yaba shi wani karfi ko ikon da zai iya fita daga hadarin.

A cikin wannan littafin marubuciyar ta nuna cewa Fatima ita ce babbar Tauraruwar. Domin Fatima ce silar labarin gaba dayansa, a kan Fatima aka gina labarin. Kusan za a iya cewa idan babu Fatima babu wanda zai iya taka rawar da ta taka.

4.7.1 Kananan Taurari: Kanana kamar yadda sunan ya nuna su ne irin taurarin da suke fitowa a cikin labari, domin su taimakawa babban Tauraro ko dai ta hanyar zaman lafiya ko kuma akasin haka. A cikin labari, ko da an cire karamin tauraro, babu abin da zai taɓa labarin. Ga jerin sunaye da matsayin kananan Taurari acikin labarin.

S/N	Kananan Taurari	Matsayinsu a littafin
1.	Alhaji Sulaiman	Mijin Fatima na farko
2.	Abdullahi	Mijin Fatima na biyu
3.	Kawu Farfesa	MariKin Fatima
4.	Momi	MariKiyar Fatima matar Farfesa
5.	Safiyya	‘Yar uwar Fatima
6.	Sadiya	Uwar gidan Abdullahi(Kishiyar fatima)
7.	Hindatu	Matar Abdullahi ta biyu (kishiyar fatima)
8.	Malam	Mahaifin Abdullahi
9.	Laila	‘Yar aikin Fatima a gidan Alhaji
10.	Muftahu	Abokin Abdullahi
11.	Maryam	Kanwar Abdullahi
12.	Muwadda	Matar wan mijin Fatima
13.	Sister Rabi	Ma’aikaciyar Asibiti

5.0 Kammalawa: A cikin wannan takarda an yi nazarin yadda labarin littafin ‘Zuciya da Kwanji’ wanda Maimuna Idris Sani Beli ta wallafa, ya kasance. An duba takaitaccen tarihin mawallafiyar, sai aka duba jigon littafin da Salo, sai aka kawo Taurarin labarin manya da Kananan Taurari. An yi amfani da Mazhabar Dangambo (1990) wajen yin Nazarin littafin.

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