

**NISAN MARUBUCI DA TSAWON LOKACIN LABARI DA SAURIN LABARIN
MARUBUCI A FALSAFAR SA'IDU AHMAD DAURA**

NUHU NALADO DA SANI HASSAN

VANGAREN HARSUNA

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Tsakure

Aikin ya yi nazarin littafin Tauraruwar Hamada da Sa'idu Ahmad Daura ya samar a shekarar '1971'. A aikin an yi nazarin Nisa a tsakanin mai karatu da mawallafi da nazarin lokacin cikin labarin da matsayin saurin marubuci a wajen bayyana falsafarsa. Don haka, binciken ya gano cewa akwai nisa a tsakanin mawallafi da mai karatu na wasu shekaru masu yawa, wanda hakan ya haifar da samun karvuwar littafin ga masu nazarin. Haka zalika, binciken ya yi amfani da tsarin NTKM = FLS – LK, a matsayin ma'aunin tantance Nisa a tsakanin mai karatu da mawallafi. A nazarin an gano Littafin ya ginu ne a tsawon shekaru talatin da xaya da wata xaya da awa goma sha biyu a matsayin LCL. Ta fuskar saurin mawallafi kuwa, ya kasance SLM = Shl/shf (365). Binciken ya gano kowane shafin littafin ya ginu ne a cikin adadin kwanaki 157 da awoyi 32, ko wata biyar da kwana ashirin da huxu da awa takwas. Daga qarshe an xora nazarin a bisa Ra'in Manunin ayyukan al'umma (Refrencial theory of culture).

Bayanin Muhimman Kalmomi:

NTKM

FLS

LK

SHL

SHF

LCL

SLM

RAK

AXH

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Nisa a tsakanin mai karatu da mawallafi.

Falsafa.

Lokaci.

Shekarun Labari.

Shafuka Shekarun Littafi.

Lokacin Cikin Labari.

Saurin Labarin Mawallafi.

Rubutaccen Aiki (Text).

Al'adu da Xabi'un Hausawa (Cultural Norms).

Gazawa wajen samun daidaito (Less than).

Gabatarwa

Samuwar fasassara da fasahar rubutu sun taimaka wajen samar da kafar inganta adabin sassan duniya daban daban, ta yadda al'ummar Hausawa na xaya daga cikinsu. Wasu kuma ba su san da fasahar baki xaya ba, sai da wasu suka shigo masu da ita. Dubi misalin dangantakar rubutaccen adabin Larabci da na Ingilishi da kuma yadda aka samar da rubutaccen adabin Hausa. Malumfashi (2009:27).

Littafin **Tauraruwar Hamada**, littafi ne da adabin al'ummar ya samu bayan

samuwar fasahar rubutu da harshen Hausa a ilimin boko, a sakamakon zuwan Turawan mulki a wannan qasa ta Nijeriya. Littafin ya ginu ne a qarqashin jagorancin Mawallafi Sa'idu Ahmad Daura a shekarar 1971. Kasancewar Turawa sun yi qoqarin kafa kamfanoni da maxaba'u don inganta boko, domin samun cimma manufofi iri daban daban. An kafa Hukumar Fassara da Talifi, da Jaridar Nijeriya ta Arewa da Gaskiya (1933-9). Kamfanin Buga littafai na Gaskiya ya samu a shekarar (1945). Kafa Norla, (1953-59), kafa NNPC (1962) a qarqashin

kulawar mutane daban- daban. (Dangambo, 1984:10).

Littafin ya ginu ne a bisa tunani da tsarin rayuwar Hausawa ta gargajiya a lokuttan da suka shuxe. Kasancewar mawallafin yana riqe da sarautar Magajin Garin Daura a lokacin, ya ba shi damar wallafa wannan littafi mai xauke da xumbin darussa a rayuwar Hausawa ta yau. Dangane da wannan aiki, ya shafi nazartar nisan marubuci da tsawon lokacin labari da saurin marubuci a wajen bayyana falsafarsa. Nalado (2018: 28-29), ya bayyana Falsafa da cewa:

Wani babban fanni da ya shafi rayuwar mutum wadda kan fara daga haihuwa zuwa girma har bisa ga rayuwar lahira. Lamari ne da ya shafi sarrafa tunani a fagen rayuwa, domin samun mafita daga abin da aka yi hasashen faruwarsa, ko ya faru a zahiri.

Dangane da nisan marubuci, Mukhtar (2002:71, 74), ya bayyana cewa:

Nisan Marubuci na nufin nisa ko bambanci na yaqini da ke akwai a tsakanin wanda ya rubuta littafin da wanda ke karanta littafin. Domin nisan shekarun na taimakawa wajen samar da amincewa da abin da aka karanta, kasantuwar an yarda cewa akwai bambancin shekaru na haihuwa a tsakani.

Dangane da Lokacin labari kuwa, mai karatu zai qirga ko shekaru nawa ne labarin ya qunso tun farkonsa har ya zuwa qarshensa. (Mukhtar, 2002: 77). Har wa yau, ya cigaba da bayanin cewa:

Dangane da auna saurin marubuci kuwa ya qunshi gwada Saurin Labarin Mawallafi (SLM) da Shekarun Labari (sh.L) da aka samu a cikin labarin, Sannan da yawan shafukan da ke cikin littafin. Sannan sai a yi sau da kwana xari uku da

Duba da wannan qauli na Turner (1973:73), binciken ya nazarci lamarin ta wannan fuska:

sittin da huxu (364) wato kwanakin cikin shekara guda. Shi ne zai ba da lissafin a kowane shafi, a taqaice.

Ra'in Bincike

Ra'in Nuni (Refrencial Theory), ra'i ne wanda yake yin nazarin harshe ko al'ada ko adabi a bisa yaqini ko zahirin abin da ake iya gani a fili. Ana iya yin nazarin wasu ayyukan adabi masu yin nuni da yadda ake aiwatar da wasu al'adu a tafarkin rayuwa. Wasu masana irin su Gusau, (2015:5) da Shu'aibu, (2013:91), sun bayyana makarantar da ke da alhakin gudanar da irin wannan da sunan Mazhabar Zahiranci (Realism). Domin makarantar ta bayar da **damar yin nazarin al'adun al'umma a bisa kallon abubuwan da al'umma ke aikatawa a zahiri.** (Ado, 2017:84).

Da wannan dalili ne aka xora wannan takarda a bisa wannan ra'i. Kasantuwar cewa takardar ta qyallaro wasu al'amurra a fagen nazarin rubutaccen adabin Bahaushe.

Nisa a Tsakanin mai Karatu da Mawallafi

Turner (1973:73), ya jaddada cewa:

When man's thought is cleared, the appropriate words will offer themselves first, and his own judgment will direct him in what order to put them so they may be best of understood.

Fassarar mai Nazari

Idan tunanin mai tunani ya inganta, kyawawan kalmomi za su samu a tare da shi. Ta yadda tunaninsa zai taimaka masa wajen sanin inda zai yi amfani da su domin samun ingantacciyar fahimta ga waxanda abin ya shafa.

$$\begin{aligned}
 NTKM &= (FLS/RAK + LKC). \\
 NTKM &= FLS/RAK + LKC. \\
 FLS &= AXH \frac{\quad}{\quad} (I). \\
 RAK &= AXH \frac{\quad}{\quad} (II). \text{ (Mukhtar, 2002: 77).} \\
 \therefore FLS &< RAK ?.
 \end{aligned}$$

Domin gano matsayin *NTKM* sai a buxe baka biyu ta hanyar fitar da *RAK* daga cikin sahan kamar haka:

$$\begin{aligned}
 &... + LK + (FLS + ...) \\
 &= FLS - LK \\
 \therefore NTKM &= FLS - LK. \text{ (Mukhtar, 2002: 77).}
 \end{aligned}$$

Bayanan da suka gabata na nufin nisa a tsakanin mai karatu da mawallafi (*NTKM*), al'amari ne da ya shafi falsafa a rubutaccen aiki da dangantakarsu da lokaci (fls/rak + lkc). A inda za a xebe lokacin da rubutaccen aikin ya xauka, a nan ne za a iya gane daxewar labarin da kuma tsawon lokacin da aikin falsafar ya samu tare da kallon shekarun marubucin ko sanin matsayinsa ta fuskar shekarun haihuwa. Saboda samu yarda da amincewa ga *RAK*. Aikin falsafar ya ta'allaqa ne ga al'adu da xabi'un Hausawa, a mataki na farko. $FLS = AXH$ (I). Haka kuma rubutaccen aiki ya shafi al'adu da xabi'un Hausawa a mataki na biyu, $RAK = AXH$ (II)

Saboda haka falsafa kaxai ba ta isa kasancewa rubutaccen aiki ba. $FLS < RAK$? Don haka, $NTKM = FLS - LK$. Don haka akwai *NTKM* na shekaru masu tazara. Kasancewar an rubuta littafin shekaru ar ba'in da bakwai (47) da suka shuxe. Kuma ko a wancan lokacin labarin ya ginu a turbar tarihi idan aka yi la'akari da yadda aka buxe labarin.

A zamanin da cikin qasar Arewa, an yi wani gawurtaccen manomi a Lengeri cikin qasar Tanis, ana kiransa Nakowa, abin da ya sa ake kiransa haka don yawan alherinsa da fara'a ga jama'a har ya zama kamar kowa nasa ne a garin. (sh:1).

A wannan gava, aikin ya gano cewa akwai *NTKM* a sakamakon cewa *RAK* ya samu tun kimanin shekaru arba'in da bakwai da suka shuxe. Haka kuma, *LCL*, ya kasance

sama da shekaru talatin da xaya, sannan mawallafin bai voye wa mai nazari wani abu ba domin tun a farkon aikin mawallafin ya yi nuni da cewa:

A zamanin da, cikin qasar Arewa, an yi wani gawurtaccen manomi a Lengeri cikin qasar Tanis, ana kiransa Nakowa...

Hakan, na nufin tarihi ne, ba shi ya qirqira ba. Ko shakka ba bu, hakan ya taimaka wajen samun karvuwa a tsakanin masu nazarin rubutaccen aikin, wanda hakan ya kai ga samun *NTKM*.

Lokacin Cikin Labari

Mukhtar (2002:74), ya bayyana Lokacin Cikin Labari da cewa: Lokaci ne wanda mai karatu zai iya zama ya lissafa iyakar lokuttan da aka yi magana a kansu. Lamarin ya haxa da shekaru da watanni da mako-mako da kwanaki da awoyi na cikin labari. Hakan zai bayar da damar qirga ko shekaru nawa ne labarin ya qunsa.

Nazarin ya yi ittifaqin Daura (1971), ya xauki tsawon shekaru talatin da xaya da wata xaya da awoyi goma sha biyu dangane da abin da ya shafi lokacin cikin labari. Ga yadda abin ya kasance:

Shafi na xaya (awa goma sha biyu).
Shafi na xaya zuwa na biyu wata uku (3 months).

Shafi na biyu zuwa na uku watanni tara (9 months).

Shafi na uku zuwa na ashirin da xaya shekaru goma sha huxu (14 years).

Shafi na ashirin da xaya zuwa na saba'in da xaya shekaru goma sha biyar (15 years).

$$LCL = 15 + 15 + 1 + 30d + 12hrs$$

∴ **Lcl = shk 31 da wata xaya da awa goma sha biyu.**

Dangane da nazarin **lcl** a littafin, nazarin ya kalli al'amarin ta fuskoki huxu kamar yadda ya kasance a littafin.

*Nakowa masoyin malamai ne qwarai da gaske, saboda haka har ya nemi wani malami suka yi abota. Abisa al'adarsu kullum tare suke fira da abokinsa malamin nan **su cika dare***

.....

Wata rana malamin yana karanta wa Nakowa labarin wani qasaitaccen Sarki da aka yi a qasar Gabas...

(Shafi:1).

Bisa ga al'adar Hausawa, kalmar cika dare, ta wuce kalmar dare ya tsala amma ta fuskar ma'ana. Saboda cika dare na faruwa ne bayan tsalawar dare. A kimiyyance cika dare na farawa ne daga qarfe sha biyun dare, abin da ya yi sama. Shi kuma marubucin ya gaza ga faxar lokacin da suka qarqare hirarsu. Duba da haka ne binciken ya xauki awoyi sha biyu na daga cikin kwana guda.

A rukuni na biyu, binciken ya havarto marubucin na cewa:

Ba su yi wata uku ba sai Allah ya amshi, roqonsu xaya daga cikin matan Nakowa ta sami ciki. (Sh. 2).

Bayan wata tara matar Nakowa ta haifi mace, wadda domin kyawo sai ka ce aljana. (Sh: 3).

Ta la'akari da jawaban mawallafi da suka gabata, aikin ya fahimci al'amari ne da ya wanzu a tsawon lokaci na shekara xaya da wata xaya. (wata tara + wata uku).

A aikin an yi tsokaci game da gudummuwar samuwar aikin fassara da

Daura (1971:5-21), ya ruwaito cewa:

Zulqaratu ba ta cika shekara goma ba sai da ya zama ta san abubuwa waxanda duk sa'arta ba ta sani ba game da ilimi, kai har ma manyan. (Sh: 5.)

An Yi Bikin Zulqaratu Da Yarima.

Ganin irin aike da kullum Nakowa ke samu kan ana son Zulqaratu, sai ya ba Sarki Uban Yarima shawara, ya kamata a yi masu biki, ko ya huta da maganar mutane, ka da wani tashin hankali ya same su, ko ita yarinyar. Sarki ya yarda aka sa ranar biki ashirin ga wata. (Shf: 21).

Matsayin Saurin Labarin Marubuci A Falsafar Sa'idu Ahmad Daura:

Mukhtar (2002:77), ya bayyana cewa: "Za a iya gwada ko qididdigar saurin marubuci a kowane qagaggen labari wajen bayar da labarinsa ta hanyar lura da saurin Labarin Mawallafi (SLM) da shekarun Labarin (sh.l). Sannan da yawan shafukan (sh.f) da aka samu a cikin falsafar ko labarin. Sannan sai a yi sau (x) da kwana xari uku da sittin da biyar (365), wato kwanakin cikin shekara guda. Shi ne zai ba da saurinsa a kowane shafi, a taqaiƙe kamar haka:

$$SLM = Shl/shf (365).$$

Ga yadda jadawalin tsarin ya kasance dangane da wannan littafi da aka gina aikin a kai kamar haka:

$$\underline{\text{Shekara 31}}$$

$$\text{Shafuka } 72 = 0.431$$

$$= 0.431 \times 365 = 157.32$$

∴ *SLM = Kwana 157.32 ko wata biyar da kwana ashirin da huxu da awa takwas a kowane shafi na littafin.*

fasahaf ~~Taqaitawa~~ wajen bunqasa ayyukan adabin al'ummomin duniya kamar yadda al'ummar Hausawa ta kasance xaya daga

cikinsu. Haka kuma aikin ya karkata ne a kan harshe inda aka nazarci littafin Tauraruwar Hamada wanda aka samar sama da shekara arba'in da bakwai da suka shuxe

A aikin, an mayar da hankali ne ga nazartar nisan da ke akwai a tsakanin mai karatu da mawallafi, da yawan shekarun labari da qididdige yawan shafukan da labarin ya qunso, tare da sanin matsayin saurin labarin mawallafi.

Kafin nan, an xora aikin a bisa Ra'in Manunin ayyukan al'umma. Ganin bincike ne da ya hasko wani al'amari da ke a voye ga masu nazari a wannan fanni.

Shawarwari

Duk wani nazari a fagen ilimin harshe ko al'ada ko adabi, abu ne mai matuqar muhimmanci, kasantuwar ya shafi wasu ayyuka masu bijiro da wasu nau'oin ilimi a fannin. Duba da hakan, binciken na ganin masana da manazarta a wannan harshe kamata ya yi su qara ba ayyuka masu nasaba da nazarin rubutaccen adabin al'umma muhimmanci, domin zaqulo xumbin darussa da nau'o'in ilimi da tsarin yake xauke da shi, domin amfanin al'umma a fanni na ilimi.

Kammalawa

A wannan gava, wannan bincike mai xauke da taken: *Nisan Marubuci da Tsawon Lokacin Labari da Saurin Labarin Marubuci a Falsafar Sa'idu Ahmad Daura*, ya samu kammaluwa. Binciken ya gano cewa akwai nisa a tsakanin mawallafi da mai karatu na wasu shekaru masu yawa, wanda hakan ya haifar da samun karvuwar littafin ga masu nazari. Haka kuma, an gano cewa littafin ya ginu ne a tsawon shekaru talatin da xaya da wata xaya da awa goma sha biyu a matsayin LCL. Ta fuskar saurin mawallafi kuwa, wanda shi ne ya kasance SLM = Shl/shf (365), binciken ya gano

cewa kowane shafin littafin ya ginu ne a cikin adadin kwanaki 157.32 ko wata biyar da kwana ashirin da huxu da awa takwas.

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