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## **EDITORIAL**

Every academic environment is sustained by learning through rigorous methods. Research is one and the focal point for assessment. A serious member of the academic community is measured by the quality and number of academic articles.

In spite of the desire to acquire many research reports, this edition has insisted on standards and quality. It is important to note that many articles have been rejected for not meeting our requirements.

The first and most obvious task of our journal is to provide a level playing field for researchers all over the globe in language-related disciplines, which is the vehicle for conveying knowledge. In this edition, seventeen (17) articles have undergone academic scrutiny from our blind reviewers.

To our esteemed contributors and readers, thought-provoking articles are expected and we are ready to publish them in the next volume.

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The “Jalingo Journal of Linguistics and Literary Studies” (JAJOLLS) is a publication of the Department of Language and Linguistics, Taraba State University, Jalingo, Nigeria. This journal publishes reports in relation to all aspects of linguistics, literary and cultural studies.

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Three hard copies of the article with text, charts, tables, figures, plates or any other original illustration should be sent to the editor-in-chief JAJOLLS, Taraba State University, Jalingo, Taraba State Nigeria. Submission should either be in English, French, Hausa, or Arabic languages. Articles should be typed in double line spacing with a wide margin on each side only on A4 sized paper not exceeding 15 pages including abstract with not more than 6-7 keywords. Articles are to be submitted with Five Thousand Naira (N5,000) assessment and handling charges. By submitting an article to JAJOLLS, the author(s) agree that the exclusive rights to produce and distribute the articles to the publisher.

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**Ajami Gagara Mai Shi: Dabarun Koyar da Ajamin Hausa**

**Tsakure**

*Wannan bincike ya karkata ne kan koyo da koyar da karatu da kuma rubutun ajami. Koyarwa na nufin ilimantar da mai koyo don a sa masa wasu canje-canje cikin rayuwa; Ajami hanya ce ta rubutun Hausa cikin harufan Larabci. Daliban manyan makarantu suna fuskantar barazana da hangen tsauri, wajen daukar kwas mai koyar da Ajami. Kuma karancin daidaitattun hanyoyin koyar da daliban, ya taimaka bisa kalubalen. Nazarin ya gudana bisa kwaikwayon Yahaya 1988, tare da zaɓo hanyar da ake kira: “Kadān Zuwa Yalwa” watau, Inductive Method. Nazarin ya dauki aikin daki-daki; bisa yadda za a koyar da karatu, tare da rubuta baƙaƙe da wasula da ginin gaba da kalma, har ya zuwa ginin jimla, karkashin dokokin daidaitacciyar Hausa.*

**Muhimman Kalmomi:** Ajami da Koyo da Rubutu da Malami da Tsangaya da kuma kwas

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**1.1 Gabatarwa**

Hanyar karatu da rubutu sun taimakawa Bahausha, wajen kara inganta tanadi ga adabinsa, bayan ya kirƙiri amfani alamomin ajami, bisa manufar isar da saƙon magana, ta amfani da baƙaƙe da wasulan Larabci. Kuma Hausawa sukan bayyana cewa, “Ajami, gagara mai shi.” Don haka, wannan bincike ya kawo dabaru, masu taimakawa ga inganta koyo da koyarwa, musamman ga malamai da dalibai masu nazarin harshen Hausa, haɗe da sauran masu sha’awa. Nazarin ya faro daga tantance baƙaƙe da wasula, har ya zuwa gaɓoɓi da kalmomi tare da jimloli.

**1.1.1 Bayanin Ajami**

Ajami wata hanya ce ta rubuta harshen Hausa, ta amfani da haruffan Larabci. Hausawa sun kirƙiro wannan hanyar rubutu, sanadiyyar shigowar addinin Musulunci da tasirin harshen Larabci. Ta amfani da ajami Hausawa suke rubuta wasu sunaye na gargajiya a jikin fahami, kuma hanya ce ta isar da saƙo, a tsakanin sarakuna da malamai, da kuma sauran rubuce-



rubuce, masu taimakawa wajen koyar da Larabci da addinin Musulunci (Mukhtar, 2004 da Kafin Hausa da Al-Hassan, 2005 da kuma Tahir, 2009).

## 1.2 Matsalolin Bincike

Akwai alamomi masu nuna cewa, dalibai masu nazartar Hausa a manyan makarantu, suna fuskantar barazana da hangen tsauri, wajen daukar kwas mai koyar da Ajami. Kuma karancin daidaitattun hanyoyin koyar da daliban, ya taimaka bisa samuwar kalubalen, har ga wasu malamai.

## 1.3 Manufa da Muradin Bincike

Binciken ya dauko manufa game da, yunkurin amfani da sauƙaƙƙiyar hanya, don kyautata koyo da koyar da Ajami Hausa. Manufa kuwa shi ne, kyautata dabarun koyar da karatu da rubutun ajami. Hakan ya kasance ne duba da irin kokawa da daliban suke yi kan darasin ajami. Wannan ya sanya gabatar da wannan matakin koyar da ajami cikin sauƙi wanda ake ganin daliban za su fi saurin fahimta.

## 1.4 Iyakar Bincike

Binciken ya fi alaƙa da manyan makarantu, waƙanda suka ƙunshi ƙwalejojin ilimi da jami'o'i, musamman masu nazartar Hausa. Karkashin haka, aka kawo hanyoyin sauƙaƙa koyarwa, bisa baƙaƙe da wasulan ajami, sai gaɓoɓi da kalmomi, da kuma jimloli, su ne kadai wuraren da wannan aiki ya ƙunsa.

## 1.5 Gudummawar Bincike

Wannan bincike kan ba da gudummawa ga malamai da dalibai, da kuma sauran jama'a masu sha'awar nazarin ajami Hausa, wajen koyar da ilimin ajami cikin sauƙi da nagarta, da kuma ilimi gaba ɗaya.

## 2.1 Ayyukan Masana Bisa Tsangaya

Yahaya (1988) ya alaƙanta baƙaƙen harufan Larabci da Turanci; rubutun Hausa ta amfani da haruffan Larabci, tare da kyasta wasula bisa baƙaƙe, shi ake alaƙantawa da ajami a Hausa, a rubutun boko kuwa, ana jeranta baƙaƙe da wasula, haɗe da ɗauko rubutu daga hagu zuwa dama. Masanin ya kawo yadda baƙaƙen Larabci suke bayyana shi kadai, sannan akwai misalan yadda baƙaƙen suke bayyana, a farko da tsakiya da ƙarshen kalma. Bisa tsarin ajami ne malaman tsangayu, suka Hausantar da baƙaƙen Larabci, sannan suka yanka masu sunaye daban-daban, sakamakon matsayin da suka bayyana cikin rubutu; a farko da tsakiya, da kuma ƙarshen kalma. A wannan bincike ma, nazarin ya yi dalla-dalla ga masu koyon ajami.

Nakaka da Girei (2023) suna da ra'ayin cewa, almajirai da malaman tsangaya, su suka ƙirƙiro ajami, kuma suke amfani da ajami daidai fahimtarsu. Manazartan sun karkata ga sauyin zamani da aka samu, game da tsarin gudanar da tsangayoyin, bisa lura da jihohi masu ɗauke da tucocin Jihadi a ƙasar Hausa. Masanan sun kawo matakan koyo da koyarwa a tsangayu; tun daga matakin faro karatu da ka, sai babbaƙu da farfaru da kuma hajjatu, har ya zuwa matakin da almajiri zai koma shehu, kuma sun bayyana wasu darussan boko, waƙanda aka ƙaro su cikin tsangayu sakamakon sauyin zamani, sai suka ba da shawarar ya dace, hukuma ta ɗauki nauyin tsangayu a ƙasar Hausa, saboda kyautata rayuwar al'umma. A cikin wannan bincike kuma, akwai hanyoyin kyautata koyar da ajami.

### 2.1.1 Ayyukan Masana Bisa Ajami

Tahir, (2009) ya yi nazarin cewa, malaman addinin Musulunci ne, suka ƙirƙiro karatu da rubutun ajami, akwai muhimmanci game da daidaita rubutun ajami, domin masu koyo za su samu sauƙi, wajen karatu da rubuta ajami. Masanin ya ƙara da cewa, rashin daidaita rubutun

ajamin, tare da fito da sababbin dabarun koyar da ajami, ka iya kasancewa tarnaƙi ga malamai da daliban ajami. Nazarin wannan bincike, ya karo hanyar daidaita koyar da ajami.

Nakaka (2022) ya nazarci alamomin Sufanci a Hausa, bayan ya juya rubutun ajami zuwa boko, ta amfani da rubutattun waƙoƙin Shehu Aliyu Sa'idu Tsafe. A sakamakon binciken ya gano cewa, malaman addinin Musulunci, masu isar da saƙo cikin rubutun ajami, ba su amfani da dokokin rubutun Hausa; wajen haɗe kalma da rarrabewa, watau marubuta sukan rubuta kalmomin Hausa, daidai da dokokin rubutun Larabci, sannan sukan yi ƙari cikin rubutu, ta hanyar nuna tsawon wasali da baƙaƙen: *alif*/ل/ da *ya'un* /ع/ da kuma *wawun* /و/. Sannan akwai amfani da wasalin rufu'a, haɗe da ƙarin baƙin *wawun*/و/, don nuna wasali mai sautin /o/. Wannan bincike ya koyar da rubutun ajami, tare da kyautata rubuta kalmomi bisa dokokin nahawun Hausa.

### 3.1 Hanyar Tattaro Bayanai

Binciken ya yi ziyarce-ziyarcen gani da ido, bisa daliban wasu kwalejojin ilimi da jami'o'i, haɗe da tattaunawa da dalibai da malaman manyan makarantu, tare da wasu malaman addinin Musulunci. Sannan aka yi nazari cikin dakunan karatu masu yawa, don tsafata bita ga ayyukan magabata.

### 3.2 Hanyar Dora Aiki da Kwaikwayo

Nazarin ya gudana bisa kwaikwayon Yahaya 1988, sai binciken ya zaɓo hanyar da ake kira: “Kadan Zuwa Yalwa” watau, *Inductive Method*. Wannan hanya tana taimaka wa dalibai, game da dora ilimi bisa abin da suka sani a baya, sannan ta ƙara sanya sha'awar koyo a tsakanin dalibai. Sakamakon haka, nazarin ya tsara koyar da ajami, bisa waɗannan mataƙai:

#### 3.2.1 Baƙaƙen Ajami

Yayin da za a fara koyar da dalibai baƙaƙen Larabci, waɗanda ake amfani da su wajen rubuta ajami, ya dace malami ya dauki mataƙai guda takwas, kamar yadda yake cikin wannan jadawali:

Lamba	Tsarin Baƙaƙen Ajami	Adadi	Yanayin Baƙaƙen Ajami	Jimilla
1.	Baƙaƙe Marasa Digo	10	Marasa digo	10
2.	Baƙaƙe Masu Digo Daya a Sama	4	Masu digo a sama	8
1.	Baƙaƙe Masu Digo Biyu a Sama	2		
2.	Baƙaƙe Masu Digo Uku a Sama	2		
3.	Baƙaƙe Masu Digo Daya a Kasa	2	Masu digo a kasa	4
4.	Baƙi Mai Daidaiton Digo Biyu a Kasa	1		
5.	Baƙi Mai Jerantuwar Digo Biyu a Kasa	1		
6.	Baƙaƙe Masu Goyo	9	Haduwar marasa dige-dige ko marasa digo da masu digo, ko kuma haduwar masu dige-dige	9
<b>Baƙaƙen Ajami</b>			<b>Cikakkun</b>	<b>31</b>

Nuna wannan jadawali mai bayanin baƙaƙen ajami, zai kawo sauƙi ga malami wajen koyarwa, su kuwa dalibai su fahimci baƙaƙen cikin hanzari.

### 3.2.2 Wasulan Ajami

Ta bangaren wasula kuma, za a dauki daidaiƙun baƙaƙe marasa ɗige-ɗige, wajen nuna misalai don ɗalibai su fahimta da kyau, ya dace ɗalibai su fahimci wannan jadawali daki-daki:

Lamba	Siffar Wasulan Ajami	Suna	Alama	Adadi	Jimilla
1.	Wasala Masu Kyastu a Sama	Fataha	— /	3	3
		Rufu'a	> —		
		Juya Rufu'a	< —		
2.	Wasali Mai Kyastu a Kasa	Kisira	— /	1	1
3.	Wasali Mai Digo a Kasa	Yamala	— / •	1	1
4.	Wasali Mai Ninka Baki	Shadda	w	1	1
<b>Cikakken Jimilla</b>					<b>6</b>

Amfani da jadawali mai bayanin wasulan rubutun ajami, zai saukaƙa darasi ga malami da ɗalibai, kuma ya dace a bayyana cewa, waɗannan wasula ana kyasta su bisa baƙaƙe ne.

### 3.2.3 Gabobin Ajami

Malami zai yi la'akari da baƙaƙe marasa ɗige-ɗige, ya koyar da yanayin tsarin gaba. don gudun kada hankalinsu ya karkata ga waɗannan ɗige-ɗige.

### 3.2.4 Kalmomin Ajami

Jagora zai yi la'akari da basirar da ɗalibai suka samu, yayin koya musu tsarin gaba, sai a koyar musu yadda za su yi amfani da kalmomi.

### 3.2.5 Jimlolin Ajami

Malami zai nuna taruwar kalmomi, bisa rukunnan nahawu daban-daban, sai a yi amfani da waɗannan kalmomi, wajen gina jimla saukaƙa, bisa ka'idojin nahawun Hausa.

## 4.1 Baƙaƙen Ajami Marasa Digo

A matakin farko, ga baƙaƙen ajami marasa ɗigo, kamar haka:

Rubutun Boko	=>	hamza	/d/	/d'/	/h/	/l/	/m/	/k/	/r/	/s/	/w/
Rubutun Ajami	=>	ء	د	ط	ه	ل	م	ك	ر	س	و
Furuci	=>	[ʔ]	[d]	[d']	[h]	[l]	[m]	[k]	[r]	[s]	[w]

A jadawalin akwai baƙaƙe guda goma marasa ɗigo kuma ba wasali, rashin ɗige-ɗige da wasulan za su taimaka, wajen fayyace baƙaƙaƙen dalla-dalla.

## 4.2 Baƙaƙe Masu Digo Daya a Sama

Bayan ɗalibai sun fahimci baƙaƙe marasa ɗigo, sai a nuna musu baƙaƙe masu ɗigo daya a birbishinsu, kamar haka:

Rubutun Boko	=>	/f/	/n/	/z/	/g/
Rubutun Ajami	=>	ف	ن	ز	غ
Furuci	=>	[f]	[n]	[z]	[g]

An gabatar da jadawali mai dauke da baƙaƙe guda huɗu, masu ɗigo ɗaiɗai a sama, ba tare da wasula ba, yayin koyar da ɗalibai za a bayyana cewa, waɗannan ɗige-ɗige na sama ba wasula ba ne.

#### 4.2.1 Baƙaƙe Masu Digo Biyu a Sama

Akwai buƙatar a ware irin waɗannan baƙaƙe, don ɗalibai masu koyo su tantance su da kyau. Ga su kamar haka:

<b>Rubutun Boko</b>	=>	/t/	/k/
<b>Rubutun Ajami</b>	=>	ت	ق
<b>Furuci</b>	=>	[t]	[k]

An gabatar da jadawali mai dauke da baƙaƙe guda biyu, masu ɗigo bibbiyu a sama, ba tare da wasula ba, yayin koyar da ɗalibai za a bayyana cewa, waɗannan ɗige-ɗige na sama ba wasula ba ne.

#### 4.2.2 Baƙaƙe Masu Digo Uku a Sama

Yayin koyar da ɗalibai irin waɗannan baƙaƙe, za a yi amfani da wannan jadawali:

<b>Rubutun Boko</b>	=>	/c/	/sh/
<b>Rubutun Ajami</b>	=>	ث	ش
<b>Furuci</b>	=>	[tʃ]	[ʃ]

An gabatar da jadawali mai dauke da baƙaƙe guda biyu, masu ɗigo uku-uku a sama, ba tare da wasula ba, yayin koyar da ɗalibai za a bayyana cewa, waɗannan ɗige-ɗige na sama ba wasula ba ne.

#### 4.3 Baƙaƙe Masu Digo Daya a Kasa

A wannan mataki, za a nuna baƙaƙe masu ɗigo a kasa. Sannan a fara da masu ɗigo daya a kasa, kamar haka:

<b>Rubutun Boko</b>	=>	/b/	/j/
<b>Rubutun Ajami</b>	=>	ب	ج
<b>Furuci</b>	=>	[b]	[dz]

A jadawalin da aka gabatar akwai baƙaƙe guda biyu, masu ɗigo ɗaiɗai a kasa, ba tare da wasula ba, yayin koyar da ɗalibai za a bayyana cewa, waɗannan ɗige-ɗige na kasa ba wasula ba ne.

#### 4.3.1 Baƙi Mai Daidaiton Digo Biyu a Kasa

A wannan ɓangare kuwa, sai a nuna baƙi daya tilo, mai daidaiton ɗigo biyu a kasa:

<b>Rubutun Boko</b>	=>	/y/
<b>Rubutun Ajami</b>	=>	ي
<b>Furuci</b>	=>	[j]

An gabatar da baƙi guda daya cikin wannan jadawali, mai daidaiton ɗigo biyu a kasa, ba tare da wasali ba, yayin koyar da ɗalibai za a bayyana cewa, waɗannan ɗige-ɗige na kasa ba wasula ba ne.

#### 4.3.2 Baƙi Mai Jerantuwar Digo Biyu a Kasa

Karƙashin wannan ma, akwai baƙi daya tilo, mai jerantuwar ɗigo biyu a kasa, amma ɗigon kasa, zai ɗan fi girma kaɗan. A lura da wannan:

<b>Rubutun Boko</b>	=>	/b/
<b>Rubutun Ajami</b>	=>	ب
<b>Furuci</b>	=>	[b]

A jadawalin da aka gabatar akwai baki guda ɗaya, mai jerantuwar ɗigo biyu a ƙasa, ba tare da wasali ba, yayin koyar da ɗalibai za a bayyana cewa, waɗannan ɗige-ɗige na ƙasa ba wasula ba ne. Kuma yayin da aka ɗiga wasalin /e/ a ƙarƙashin baƙin /b/, za a samu jerantuwar ɗigo guda uku bisa furucin [be].

#### 4.4 Baƙaƙe Masu Goyo

A matakin ƙarshe ga koyar da rubuta baƙaƙen ajami, ya dace ɗalibai su fahimci baƙaƙe masu haɗakar sautuka bibbiyu, za a tantance baƙaƙen, ta zana dogon layi a birbishin baƙaƙen Larabci, kafin a kyasta wasula, kuma layin zai ɗara wasali tsawo, don tabbatar da kasancewa baki guda ɗaya. Cikin jadawalin da za a gabatar, akwai baƙaƙe guda tara, waɗanda aka nuna haɗuwar marasa ɗigo da kuma wasu marasa ɗigo tare da masu ɗigo bibbiyu a ƙasa, sai mai ɗigo ɗaya a sama haɗe da maras ɗigo, sannan masu ɗigo ɗaya a sama da kuma masu ɗigo biyu a ƙasa, akwai masu ɗigo biyu a sama tare da marasa ɗigo, a ƙarshe kuma, an samu mai ɗigo biyu a sama tare da mai ɗigo biyu a ƙasa. Ga su kamar haka:

<b>Rubutun Boko</b>	=>	/kw/	/'y/	/ky/	/gw/	/gy/	/fy/	/kw/	/ts/	/ky/
<b>Rubutun Ajami</b>	=>	كُو	عِي	كِي	غَو	غِي	فِي	قَو	تَس	فِي
<b>Furuci</b>	=>	/kw/	/'j/	/kj/	/gw/	/gj/	/fj/	/kw/	/ts/	/kj/

Yayin koyar da jadawalin baƙaƙe masu goyo ga ɗalibai, za a jaddada cewa, alamomin layukan da aka nuna bisa baƙaƙen Larabci, ba wasula ba ne.

#### 4.5 Nuna Kyastun Wasula a Sama

A wannan mataki malami zai yi amfani da wannan jadawali, don nuna yadda ake kyastun wasula bisa baƙaƙe:

<b>Rubutun Boko</b>	=>	/a/	/o/	/u/
<b>Rubutun Ajami</b>	=>	اَ	اُ	اُو
<b>Furuci</b>	=>	[la]	[lo]	[lu]

A jadawalin da aka gabatar akwai alamomin wasula guda uku, waɗanda amfani da su ya bambanta, idan aka kwatanta da alamomin haɗe baƙaƙe masu goyo.

##### 4.5.1 Nuna Kyastun Wasula a Kasa

Jagoran zai yi amfani da wannan jadawali, don nuna yadda ya dace a kyasta wasula a ƙarƙashin baƙaƙe. Ga misali:

<b>Rubutun Boko</b>	=>	/i/
<b>Rubutun Ajami</b>	=>	مِ
<b>Furuci</b>	=>	[mi]

An nuna wasali guda ɗaya cikin jadawali, wasalin ya bambanta da wasulan sama, amma layi ne ba ɗigo ba.

##### 4.5.2 Wasali Mai ɗigo a Kasa

Jagoran zai yi amfani da wannan jadawali, don nuna yadda ya dace a kyasta ɗigon wasula a ƙarƙashin baƙaƙe. Idan wannan wasali ya zo a ƙarƙashin baƙin /b/, za samu ɗigo guda uku a jere ƙarƙashin baƙin /b/. Ga misali:

<b>Rubutun Boko</b>	=>	/e/
<b>Rubutun Ajami</b>	=>	مِ

<b>Furuci</b>	=>	[me]
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Wannan wasali da aka nuna ya bambanta da sauran wasula guda huɗu, domin wasalin yana dauke da alamar ɗigo ne kawai.

#### 4.5.3 Wasali Ninkin Baƙi

Baƙin da aka ɗora masa wasalin shadda, shi ke nuna irin baƙin da aka wakilta, ana amfani da irin wannan wasali don taƙaita maimaita baƙaƙe iri ɗaya; boyayyen baƙi daga farko marar wasali ne, baƙin da ya biyo baya irinsa shi ne mai wasali, sai ake fara ɗora masa shadda, sannan a kyasta wasalin da ya dace cikin rubutun ajami (Yahaya 1988). Ga misali:

<b>Rubutun Ajami</b>	=>	ف ر ل ل	هم م	شرر	سس سڪ
<b>Ninkin Baƙi</b>	=>	ف ر ل	همم	شر	س سڪ
<b>Rubutun Boko</b>	=>	farilla	Himma	sharri	sussuka
<b>Tsarin Gaɓa</b>	=>	BW+BWB+BW	BWB+BW	BWB+BW	BWB+BW+BW
<b>Ma'ana</b>	=>	<i>obligatory</i>	<i>Perseberance</i>	<i>Wickedness</i>	<i>Thresh</i>

Shadda ma ta saman baƙi ake kyaska shi, kuma wasalin ya bambanta da sauran wasulan rubutun ajami, akwai misalan kalmomi cikin wannan jadawali, waɗanda suka nuna yadda wasalin ya shafe baƙaƙen /l/ da /m/ da /r/ da kuma /s/.

#### 4.6 Tsarin Gaɓar Ajami

Sani (2010) ya tabbatar da cewa, gaɓoɓin kalmomin Hausa, sun taƙaita ga tsare-tsare guda uku: baƙi da wasali (B+W) da baƙi da wasali da wasali (B+W=W), su ake kira budaddun gaɓoɓi, rufaffiyar gaɓa kuma ta ƙunshi, tsarin baƙi da wasali da baƙi (B+W+B). A lura da misalai cikin wannan jadawali:

<b>Rubutun Ajami</b>	=>	ك ر	م س	ك اك	م ر	ه س د
<b>Rubutun Boko</b>	=>	karo	musu	Kaki	Mura	Hasada
<b>Furuci</b>	=>	[karoo]	[muusuu]	[kaaki]	[mura]	[hassada]
<b>Tsarin Gaɓa</b>	=>	BW+BWW	BWW+BWW	BWW+BW	BW+BW	BWB+BW+BW
<b>Ma'ana</b>	=>	<i>encounter</i>	<i>argument</i>	<i>Sputum</i>	<i>Flu</i>	<i>Malice</i>

An nuna yadda haɗuwar baƙaƙe da wasula suke haifar da gaɓoɓi, ya dace ƙara tantance cewa, yayin da ake buƙatar fitar da gaɓoɓin kalma, ba za a yi amfani da wasalin shadda ba; za a warware baƙaƙen dalla-dalla.

#### 4.7 Nazarin Kalmomin Ajami

Malami zai koyar da ɗaɗaɗun kalmomi ga ɗalibai, bisa rukunan nahawu daban-daban. Kamar haka:

<b>Rubutun Ajami</b>	=>	ءكي	سي	ي	سن
<b>Rubutun Boko</b>	=>	akuya	sayi	ya	Sani
<b>Rukunin Nahawu</b>	=>	sunu	aiki	wakilin sunu	sunu
<b>Furuci</b>	=>	[Sani ya sayi akuya]			

Ya dace malami ya koyar da ɗalibai kalmomin rubutun ajami, bisa zaɓen rukunannan nahawu daban-daban.

#### 4.8 Nazarin Jimlolin Ajami

A farshe kuma, sai malami ya koyar da, dabarun hada saukaƙan jimloli. Ga misalai:

Lamba	Rubutun Ajami	Hausa	Turanci
1	سن ي سي عكي	Sani ya sayi Akuya	<i>Sani bought a goat</i>
2	تنك ي زم كرت	Tanko ya zama kurtu	<i>Tanko became small round guard</i>
3	ار ي سي فنك	Iro ya sayo fanke	<i>Iro bought a fried cake</i>
4	لد ت دف تفرنو	Ladi ta dafa tafarnuwa	<i>Ladi cooks a Gerlic</i>
5	بنت ت فط	Binta ta fadi	<i>Binta falls down</i>

Yayin rubuta jimloli cikin ajami, dole ne dalibai su bambance rukunan nahawun kalmomi, wafanda suka bayyana cikin jimloli, kamar yadda masana suka tanada cikin rubutun boko (4.7).

#### 5.1 Sakamakon Bincike

Wannan bincike ya ba da gudummawa, wajen takaita tarnaƙi da barazana, yayin koyo da koyar da karatu da rubutun ajami. Binciken ya kawo nazarin jadawali guda goma sha bakwai, aka tantance bakafen ajami guda talatin da daya, sai nazarin wasula guda shida, sannan akwai nazarin gabobi da kalmomi da jimloli daki-daki, bisa lura da dokokin daidaitacciyar Hausa.

#### 5.2 Kammalawa

Wannan bincike ya takaita ga, saukaƙa dabarun hanyoyin koyo da koyarwa, akwai waiwayen ayyukan magabata, tare da bayyana hanyar da aka dora aikin, sannan aka bi dabarar nazarin kimiyyar harshe, wajen tsara wannan makala.

#### 5.3 Shawarwari

Wannan bincike ya ba da shawara bisa wafannan:

1. Akwai bukatar a fara koyar da Ajami, ga daliban tun daga tushe (Firamare), hakan zai taimaki dalibai su fahimci kananan abubuwa, kafin su shiga matakin karatu a kwalejoji da jami'a. Da kuma guje tarnaƙi game da cewa, "Ajami, gagara mai shi."
2. Su kuwa malamai masu koyar da Ajami, suna da bukatar a riƙa ba su horo, domin a samu daidaito bisa koyar da karatu da rubutun ajami. Wannan zai taimaka ga daidaitacciyar hanyar koyo da koyarwa karkashin tafarkin manazarta.
3. Ta ɓangaren Gwamnati kuma, akwai bukatar ta ba da dama, wajen sanya ajami cikin manhaja, tare da kafa hukuma ta musamman, wannan zai taimaka ga adana tarihi, haɗe da binciko ilimi da tsaftace shi a Nijeriya.

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