MUHIMMANCIN DAIDAITA RUBUTUN AJAMI

Daga
Rabi'u Muhammad Tahir
Department of Nigerian and African Languages
Faculty of Arts
Ahmadu Bello University, Zaria

Abstract

Ajami is the Arabic alphabet which is urbanized to write other languages as a result of contact with Arabs. Arabic has had a strong and important influence on the Hausa people and their Language. Eventually, such contact created a kind of intellectual intercourse, which conceived a kind of writing Hausa in Arabic script (Ajami). It is also predominantly used in Northern Nigeria by teachers and students in (Makarantun alio/ tsangaya). Therefore, the purpose of this paper is to discuss the new findings of writing Hausa Ajami, to prove how Ajami has become intellectually uniform in and outside the academic environment.

Gabatarwa

Aro da ƙirƙira wata ɗabi'a ce gama-gari a tsarin harshe, domin babu wani harshe da zai zauna daram ba tare da aro ba. Kamar yadda Hauge (1950) ya nuna *"bunƙasa ko haɓakar harshe ta fuskar salailain harshen ta danganta ne daga bayayya a tsakanin harsuna."* Saboda haka ɗan asalin harshe kan iya samar da wani salo, a harshensa ta fuskar aro daga wani harshe; hakan sai ya canza masa fasali da tsari don samun ɗabi'antuwa da harshensa. Hakan, kuma ta tabbatar da da cewa rubutu wani tsani ne da ke samar da sadarwa a tsakanin al'umma. Ko ba komai yana taimakawa wajen bayyana al'adu na gargajiya da sauran abubuwan rayuwa na yau da kullum,sahihiya kuma ingantattar hanyar rubutu ta Ajami, ita ce wadda aka aiwatar da ita a bisa tsari na ilimi da bincike daga masana daban-daban. Amma duk da haka, akwai wasu dalilai da suka sa Ajami bai sami tagomashi ba.

Dalili na farko shi ne, rubutun boko ya sami tagomashi, tun lokacin zuwan Turawan mulki, har zuwa yau duk da cewa Ajami ya girme shi. Dalili na biyu shi ne, rubutun boko ya samu ƙa'idoji tsayayyu kuma tabbatattu, waɗanda ake kula da su ta hanyar rubuta littattafai da maƙalu da jaridu da kafafen yaɗa labarai a ya yin da Ajami bai samu wanan gatanci ba. Dalili na uku shi ne rashin saka Ajami a manhajar koyar da harshen Hausa a makarantu. Bunƙasar kowace al'umma ba ta tabbata sai ta hanyar rubutu da kuma taskatattun abubuwa masu fa'ida. To ga rubutun Ajami a hannun jama'a, amma ana yi mai kallon ko in kula, ko da yake a hajin yanzu ga Arewa House na nema masa gata, Allah yasa hakan ya ɗore. Domin a samu tsayayyen tsari, yana da kyau a ɗauki tsarin rubutun 'Nus'hi' a yaɗa shi don kowa ya iya amfani da shi, sai a bar tsarin 'Magribi' domin an fi samun 'Nus'hi' a Na'urar "Computer" wajen rubutu, sai a watsa shi a jami'o'i da tsangayoyin ilimi. Wannan zai taimaka gaya wajen bai wa 'yan baya damar bunƙasa rubutun Ajami a Na'urorin zamani.

Abin da ya sa aka ce a daidaita ƙa'idojinsa da na rubutun boko kuwa shi ne, domin rubutun Boko na Hausa ko na Ingilishi ya samu tagomashi tun daga hannun Turawan mulki har ya zuwa yau. Haka kuma waɗannan ƙa'idojin sun samu kafuwa da karɓuwa da kuma yaɗuwa ta hanyar samar da littattafan hira da jaridu da allunan tallace-tallace a gefen hanya, wanda haka ya taimaka aka saba da waccan hanyar rubutu ta Boko. Shi kuwa wannan dattijon wato Ajami ko in-kula, sai ƙara danƙwafe shi ake, ko dan farfaganda ko akasin haka.

Saboda haka idan za a daidaita rubutun Ajami, kamar yadda wannan hanyar rubutu ta Boko ta samu, babu shakka Ajami ko ba wasali za a iya karanta shi cikin sauƙi, wajen ko a rubuta shi. Hakan zai taimaka wajen a samu littattafan hira da allunan tallace-tallace, da wa'azi da sauransu, kamar yadda Jibril (2006:9) ya nuna, inda ya bayyana cewa, "wannan hanyar rubutu ta taimaka, lokacin Jihadin Shehu Usman Dan Fodiyo wajen isar da saƙon malaman Jihadi wajen yaɗa manufofinsu na Jihadi." Haka kuma, ZarruɁ (2000) shi ma ya bayyana cewa, "rubutun Ajami ba na kowa ba ne, illa na malam Bahaushe domin Bahaushe bai fara rubutu ba sai da Ajami." Haka (Ngom 2008) ya bayyana cewa, " Ajami daɗaɗɗiyar hanya ce ta rubutu da haruffan larabci ga jama'ar Afirika wadda suke rubuta harsnansu da ita....."

Ma'anar Ajami

Ajami kalma ce ta Larabci wadda ake amfani da ita ake rubuta wani harshe wanda ba Larabci ba. Bunza (2009) ya bayyana Ajami da cewa, hausantar da haruffan Larabci ne ta yin amfani da su wajen rubuta Hausa. Malik (1999) ya bayyana Ajami da cewa yin amfani da haruffan Larabci ne wajen rubuta ƙananan harsuna. Hashimi (2009) ya yi nuni da cewa, Ajami kalma ce ta Larabci (عجمى) wadda take nufin duk wani jinsi wanda ba Balarabe ba. Ya ƙara da cewa, yin amfani da haruffan Larabci a rubuta wani harshe ya samu bunƙasa ne ta dalilin yaɗuwa da kafuwar Musulunci a Nijeriya ta Arewa, da daɗewa tun kafin zuwa Turawan mulki. Junaidu (2008:2-3) ya bayyana ma'anar Ajami da cewa, kalma ce ta Larabawa wadda take ɗaukar 'Ba'ajame,' watau wanda ba Balarabe ba, kamar yadda Hausawa ke ɗaukar wanda ba bahaushe ba '*Bagwari*' ko kuma '*Baubawa*'. Lokacin da Musulunci ya zauna daram, Hausawa suka ɗamfaru da haruffan Larabci, sai Ajami ya zama wani kadarko da ke sadarwa a tsakanin al'ummar Hausawa, har ya kai isar da saƙonni ta hanyar ilimi da wa'azi. Wannan hanya ta rubutu a wancan lokaci, ta taimaka gaya wajen rubuta sunaye da sunan garuruwa da laƙani don taskacewa da adanawa. Zarruƙ (2009) cewa ya yi, Ajami rubutu ne na gundarin baƙaƙen Larabci, ba jerin baƙaƙe da wasula ake yi a layi guda irin na boko ba. Shi ne wanda ake karantawa daga hagu zuwa dama, akasin na boko.

Haruffan Ajami na Hausa

Haruffan Hausa na rubutun Ajami, an ciro su ne daga haruffa na Larabci, kamar yadda aka tsamo haruffan Hausar boko daga rubutu ko haruffan Ingilishi. Yahaya (1988) ya bayyana cewa Hausa tana da hanyoyin biyu na rubutu, ɗaya ana kiran ta Boko, wadda aka koya ta hanyar Turawan mulki a farkon ƙarni na ashirin. Sannan ɗaya hanyar ita ce ta rubutun Ajami, wadda ake amfani da haruffan Larabci, wadda Hausawa suka koya ta hanyar haɗuwa da Larabawa kafin zuwan Turawan mulki. Ko da yake, kowane harshe yana tattare da canji, matuƙar yana buƙatar a yi amfani da shi wajen sadarwa, wannan canji kan samu ne ta tasirin wani harshe kan wani harshen. A harshen Hausa, ana furta wannan "ط" a matsayin "ɗ" wanda a Larabci suna furta ta ne a

"Th" idan har za a samu bambanci a tsakanin harsuna a kan abu ɗaya. To ashe idan harshe ya yi aro, ba dole ne ya bi hanyar da wancan harshe ke furta wannan harafi ba, yana da ikon sarrafa abin da ya aro, ta yadda zai bunƙasa da kuma ciyar da harshensa gaba. Saboda haka, daga cikin haruffan da Hausawa suka zaɓa, suke rubutun Hausa na Ajami da su, akwai waɗannan, kamar haka:

ف	ط	ط	د	ث	ب'	ب	ا
ن	م	ل	ق	ك	ج	ه	غ
ز	ى'	ى	و	ت	ش	س	ر

Har ila yau, wasu daga cikin haruffan da ake gani da wasu alamu, hakan ya faru ne, dangane da canjin furuci a Hausa wanda babu a harshen aro. Sannan, haruffa uku da ke da ɗigagga ko lanƙwasa su ne, waɗanda a yau ake amfani da su a ingantattacen rubutun Ajami. Saboda haka bari a kawo su bisa taswira tare da sunansu, ta amfani da haruffan boko na Hausa.

j	ج	g	غ	Ts	ط	d	د	C	ث	a	ا
k	ك	h	ه	F	ف	ɗ	ظ	ɓ	ب'	b	ب
t	ت	sh	ش	S	س	r	ر	N	ن	m	م
w	و	l	ل	ƙ	ق	z	ز	‘y	ى'	y	ى

Haruffa ‘yan Kwaskwarima

Har ila yau akwai kuma haruffan da Hausawa suka yi musu ‘yan gyare-gyare, don sama wa kansu mafita wajen iya amfani da haruffan larabci a rubutun Ajami na Hausa. Domin sautin waɗannan haruffa, Balarabe ba shi da su. Ganin haka, ya haifar da wannan ‘yan sauye-sauye na sauti, don su dace da sautin da Hausawa ke buƙata, ga haruffan kamar haka:

Harafi	Ma'ana
ٮ'	ɓ
ط	ts
ى'	'y
ٹ	C
ط	ɗ

Haruffa Marasa Gurbi

Harka ta aro a tsakanin harshe da harshe, abu ne da ke buƙatar taka-tsantsan, da bambance tsakanin tsakuwa da tsaba. Dangane da haruffan da harshen ke ganin sun dace ya yi amfani da su. Saboda haka, rubutun Ajami na Hausa ya ware wasu haruffa daga cikin na Larabci, waɗanda yake ganin ba su da tasiri, wajen rubuta Ajami na Hausa:

Hausa	Harafi	Ma'ana
haƙarami	ح	H
haƙarami-mai-ruwa	خ	Kh
Zal	ذ	Z
Zwadi	ظ	Zw
Swadi	ص	Sw
ladi/radi	ض	Dad

Har ila yau, Bahaushe ya ƙoƙarta ya sauya ma wasu haruffa lafazi, daga yadda ake furta su a harshen Larabci. Abin nufi a nan shi ne, yadda suke a wancan harshe, ba haka suke ba a harshen aro, ko a iya rubutu da su. Ga misalin su:

Hausa	Harafi	Ma'ana
ca-mai ruwa	ث	c-------ca
ɗa-musa hannu	ط	ɗ------ɗa
gan-baki koma baya	غ	g-------ga

fa-ƙekasassa	ف	f----------fa
ƙam-mai-ruwa	ق	ƙ---------- ƙa
Tsa- mai ruwa	ط	ts---------- tsa
Ya- mai-ruwa	’ى	‘y---------- ‘ya

Tagwayen Haruffa

Tagwayen haruffa a rubutun a Ajami na Hausa haɗuwa ce, ta haruffa guda biyu tare da bargwon wasali a tsakiya. Kuma haruffa ne waɗanda ba su da gurbi, ta fuskar sauti ko lafazi a harshen aro. Amma a harshen Hausa suna da wannan lafazi. Tagwayen harafi a rubutun Ajami suna ba da ma’ana a rubutu ne, idan an yi amfani da bargwan wasali. Ga misali:

gw	غو	Kw	كو
gy	غى	Ky	كى
fy	فئ	ƙw	قو

Idan an lura da misalin da ya gabata, za a fahinci cewa tagwayen harafi a rubutun Ajami ba haka nan suke gaya ba, dole sai an haɗa da bargwan wasali a tsakiyar haruffan:

gwana	kyanwa	كيتوا	fyaɗe	فئ طى
Gwaloo غولۏ	kwatsa	كوطا	ƙwaya	قو يا
kwakwa كوكو	kwaɗoo	كوطۏ	ƙwarii	قورى

Bambanci Tsakanin Rubutun Nus'hi da Magaribi

Zarruƙ, R.M (1980) ya bayyana asalin rubutun Magaribi da cewa sunan ya samo ne, daga sunayen ƙasashen da ke kusa da Arewa da sahara, kamar su Maroko da Algeriya da Libiya gaba ɗaya ana kiransu da 'Maghreb'. Junaidu. (2008:7-8) ya yi bayanin da cewa shi ake kira da 'Bugun dutsi' ko 'Danmisira'. Sannan ya kawo bambancin da ke tsakanin 'Magaribi' da 'Nus'hi' ta fuskar ɗigagga a tsakanin 'Fa'un'(ف) da 'Kafun' (ق). Sannan kuma ya yi bayanin abjadin kowanne daga ciki.
Zarruƙ (1980) ya yi bayanin cewa salon 'Magaribi' salo ne na rubutun Ajami wanda Hausawa ke bi, ba na Larabawan gabas ba ne, salon rubutu ne, na ƙasashen da ke Arewa da sahara, su ne, Maroko da Algeriya da Tunusiya da Libiya.

Salon rubutu na Magaribi salo ne, daya bambanta da salon Nus'hi, ta fuskoki da dama, salon Nus'hi ana iya samun shi a Na'urar computer wanda salon Magribi, zai yi wuya a iya samun shi a wannan yanayi. Sannan kuma salon Magribi ya bambanta da na Nus'hi ta fuskar ɗigagga a tsakanin 'Fa'un' da 'Kafun', sannan kuma wajen salon rubutun Magaribi ana rubuta shi a tsai-tsaye ma'ana kamar haka( ) wanda hakan babu a salon rubutu na Nus'hi. Haka kuma tsarin rubuta 'Jinƙarani' a Nus'hi haka yake (ج) shi kuwa Magribi ga yadda yake. Saboda haka ga misalinsu a bisa jadawali kamar haka:

Harafi	Ma'ana	Nus-hi	Magribi
Alif	a	ا	ا
Ba	b	ب	ب
Ta	t	ت	ت
sin mai ruwa	th	ث	ث
jin saɓe koma baya	j	ج	
Dal	d	د	
Ra	r	ر	
Zaira	z	ز	
sin-ara	s	س	
shin mai ruwa ara	sh	ش	
ɗa-misa hannu	ɗ	ط	ط
an-baki-koma baya	?	ع	

gan-baki-koma baya	g	غ	
fa-ƙeƙasassa	f	ف	
ƙau-mai ruwa	ƙ	ق	
Kaulasan	k	ك	
lam-ara	l	ل	ل
mi-ara	m	م	
nun-ara	n	ن	ن
ha-babba	h	ها	
Wau	w	و	و
ya-ara	y	ى	
ya-zawaidi	y	ء	

Saboda haka daga bayanin da ya gabata za a iya fahimtar cewa lallai, akwai bambance-bambance da dama a tsakanin rubutun 'Magaribi' da 'Nus'hi'. Ko da yake dukkansu hanyoyin rubutu ne na Hausar Ajami wanda har yau ana amfani da su. To amma abin lura a nan shi ne, yadda ake samun ci gaba ta fuskar na'urorin rubutu na zamani, waɗanda yana da kyau a ce rubutun Ajami na tafiya kafaɗa da kafaɗa, da hanyoyin rubutun zamani, wanda hakan na iya ɗorewa ta hanyar rubutun 'Nus'hi' na Hausar Ajami.

Shawarwari

Wannan maƙala tana ba da shawara da cewa yana da kyau a rinƙa ba da kyakkyawan horo na musamman game da koyar da rubutun Hausa na Ajami. Sannan a rinƙa koyar da shi tun daga tushe, watau firamare domin idan ɗalibi ya iya karatu da rubutu na haruffan Ajamin Hausa hakan zai taimaka wajen samar da ingantaccen rubutun Ajami. Bare kuma karantawa ko da kuwa ba tare da wasali ba, don guje ma wancen kirari na Ajami wai "Ajami gagara mai shi". Kuma yana da muhimmanci a samar da kwamitoci ko ƙungiyoyi waɗanda za su rinƙa zura ido, suna kula da harkokin rubutun Ajami a yau da kullum, hakan zai haifar da samun sahihiyar hanyar rubuta Ajami, ta bai- ɗaya a jami'o'in ƙasar nan da kwalejojin ilmi. Sannan a ba da horo na musamman ga malaman kwalejojin ilimi da jami'o'i, a kan sigogi da yanayi da ƙa'idojin da suka dace a bi waje koyar da rubutun Ajamin Hausa.

Kammalawa

Muna godiya ga Allah da ya ba da ikon kammala wannan 'yar maƙala, wadda ake iya ganin ɗan tsokacin da ta gabatar don ba da tata gudunmawa a harkar ilimi, musamman a hanyar rubutun Ajami na Hausa, wanda take gani zai yi fa'ida a saki hanyar rubutu na Magaribi, don gudun rashin samun ci gaban rubutun Ajami a harkokin ilmi na zamani. Musamman yadda fasaha ke ƙara yin yunƙuri a duniyar yau, domin a yau kusan kashi tamanin bisa ɗari sun fi iya gane rubutun Ajami ta fuskar salon Nus'hi a bisa salon Magaribi. Yin hakan ne kaɗai zai iya taimaka wa,wannan dattijon rubutu watau Ajami wanda ya riga duk wani rubutu a ƙasar Hausa.

Abraham, R.C. 1958. *Dictionary of the Hausa Language.* London: Hodder and Stoughton Limited.

Alhassan, H. da Wasu 1988. *Zaman Hausawa.* Kano: Islamic Publication Bureau.

Binji, H da Wali, N. S. 1990. *Mu Koyi Ajami da Larabci.* Zaria: Northern Nigeria Publishing Company Limited.

Birnin Tudu, S.Y. 1990. "Nazari kan Rubutun Ajami a Kasar Hausa Takardar da aka Gabatar a Taron Bitar da Cibiyar Nazarin Addinin Musulunci. Sakkwato: Jami'ar Usmanu Danfodiyo.

Bunza, A. M. 2007. "Kundi Book Legacy in Pre-Colonial Hausa. Paper Presented at two days International Conference on Preserving Nigeria's Scholarly and Literary Traditions and Manuscripts. Kaduna: Arewa House. Centre for Historical Documentation and Research. Zaria: Ahmadu Bello University. In Collaboration with Abuja: United State Embassy.

Bunza, A.M. 2009. "Ajami Heritage: Its Role and Relevance in the Preservation and Conservation of Hausa Literary Art and Culture. Paper Presented at the International Conference on Exploring Nigeria's Arabic/Ajami Manuscript Resources for the Development of Knowledge. Kaduna: Arewa House.

Greenberg, J. H. 1947. *Arabic Loanwords in Hausa* WORD iii .

Neil, S. 1980. *An Anthology of Hausa Literature.* Zaria: Northern Nigeria Publishing Company Limited.

Philip, J. J. 2001. *Hausa Amsterdam* / Philadelphia London Oriental and African Language Library.

Report on Hausa Ajami Writing 1988. Centre for Islamic Studies. Sokoto: Usman Danfodiyo University.

Yahaya, I. I. 1988. *Hausa a Rubuce: Tarihin Rubuce-Rubuce Cikin Hausa.* Zaria: Northern Nigeria Publishing Company Limited.

Yakasai, H.M. 1994. Figurative Language in English-Hausa Translation: A Communicative Approach. M.A. Thesis. Kano: Bayero University.

Zarruk 1980. *Koya Wa Kanka Ajami.* Institute of Education. Zaria: Ahmadu Bello University.

Zarruk, R.M. 2000. *Ma'nar Ajami.* Zaria: Institute of Education Ahmadu Bello University.