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**(LEVANTINE)**

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Mohammad Al-Masri

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# Colloquial Arabic (Levantine)

The Complete Course  
for Beginners

Mohammad Al-Masri

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# Transliteration key

Table 1 presents Arabic letters. The Arabic writing system is cursive, from right to left. Each letter can have two or four shapes depending on where it connects with other letters. Some letters connect only from one direction – the right direction of course – and thus have two possible shapes. Most Arabic letters connect from right and left and thus have four possible shapes. The shapes are not arbitrary; you will easily be able to figure out the patterns. The following table presents Arabic letters. Column one shows all the letters and their different shapes. Column two gives the name of the letter. Column three shows the transliteration symbol adopted in this book, and column four shows the corresponding sound in English or gives a very brief description of the sound. For a detailed explanation of Arabic sounds, see the Introduction.

Table 2 below presents letters that represent long vowels and diphthongs. Diphthongs are found in words such as ‘boy’, ‘eye’, ‘out’. Sometimes long vowels can be pronounced short. Usually, short vowels are represented by symbols or diacritics. Arabic has several diacritics that express durational differences of vowels and consonants, and can also express other grammatical functions such as definiteness: whether the noun is definite or indefinite. At this stage, I will present them for help in pronunciation. Detailed explanations will follow in subsequent units. In Table 3, items 1, 2 and 3 express short vowels. Item 4 explicitly indicates the absence of a vowel. Item 5 is written over consonants to indicate that this is a geminate, i.e., the consonant is longer than its single counterpart. This change usually serves a change of meaning. Items 6, 7 and 8 are copies of items 1, 2 and 3 with the addition of an /n/ sound. The last three diacritics serve grammatical functions. The first four essentially serve pronunciation except if they come at the end of nouns in which case, they serve grammatical functions, too. Notice that items 3 and 8 are written under the line. Generally, all diacritics are not used in most written texts (e.g., newspapers, etc.). They are understood by virtue of context.

Table 1 Consonants

Arabic script	Arabic name	Transliteration	English closest equivalent
أ	hamza	ʔ <sup>1</sup>	t in button (in Cockney pronunciation)
ب ب ب	baa	b	b as in boy
ت ت ت	taa	t	t as in table
ث ث ث	thaa	th	th as in three
ج ج ج	jiim	j	j as in jealous
ح ح ح	Haa	H	breathy voice
خ خ خ	xaa	x	ch as in loch
د د	daal	d	d as in door
ذ ذ	dhal	dh	th as in the
ر ر	rah	r	closest to Spanish r as in pero
ز ز	zay; zeyn	z	z as in zebra
س س س	siin	s	s as in super
ش ش ش	shin	sh	sh as in shoes
ص ص ص	Saad	S	emphatic s
ض ض ض	Daad	D	emphatic d
ط ط	Tah	T	emphatic t
ظ ظ	DHah	DH	emphatic dh
ع ع ع	3eyn	3	3eyn
غ غ غ	gheyne	gh	the French r
ف ف ف	faa	f	f as in free
ق ق ق	qaaf <sup>2</sup>	g	g as in go
ك ك ك	kaaf	k	k as in kosher
ل ل ل	laam	l	l as in lamb or as in capable
م م م	miim	m	m as in meet
ن ن ن	nuun	n	n as in no
ه ه ه	haa	h	h as in ham
و و	waaw	w	w as in window
ي ي ي	yaa	y	y as in yellow

<sup>1</sup> Hamza in most dialects is changed into a vowel /i/, e.g., /raʔyak/ becomes /raayak/: your opinion.

<sup>2</sup> This sound is pronounced /q/ in Modern Standard Arabic, /g/ or /ʔ/ in Levantine Arabic.

Table 2 Vowels

Arabic script	Arabic name	Transliteration			
		Short	English equivalent	Long	English equivalent
ا	alif	a	a in apart	aa	a in bad
و	waaw	u	u in put	uu	oo in boot
و	waaw	. . . .	no short form	oo	oa in boat (AmE)
ي ي ي	yaa	i	i in it	ii	ea in beat

Table 3 Diacritics in Arabic

	Diacritic	Arabic name	Pronunciation
1	َ	fatHah	/a/ as in about
2	ُ	Dammah	/u/ as in put
3	ِ	kasrah	/i/ as in kit
4	ْ	sukuun	no vowel
5	ّ	shaddah	double the consonant (longer duration)
6	َ	tanween fatHah	/an/ as in <u>Antarctica</u>
7	ُ	tanween Dammah	/un/ the vowel in <u>put</u> followed by /n/
8	ِ	tanween kasrah	/in/ <u>intimate</u>

Table 4 Diphthongs

Arabic script	Transliteration
و	aw
ي ي ي	ay; ey

Table 5 Other symbols

Arabic script	Arabic name	Transliteration
ة	taa marbuuTah	t
ى	alif maqSuurah	short vowel /-/ a variation of ا

ة is pronounced either like /h/ or /t/; ى is pronounced like a short /a/. Rules will be introduced later.

## Exercise 1



To begin, write your first and last names in Arabic. Decide on the letters that make up your name, decide on what connects and from where. Make sure you separate the two names with a space.

Your name \_\_\_\_\_

## Exercise 2



With the help of the charts above, translate each of the following proper names into English.

- |   |         |       |   |         |       |
|---|---------|-------|---|---------|-------|
| 1 | لبنان   | _____ | 6 | ليبيا   | _____ |
| 2 | سوريا   | _____ | 7 | ايطاليا | _____ |
| 3 | الأردن  | _____ | 8 | فرنسا   | _____ |
| 4 | فلسطين  | _____ | 9 | الكويت  | _____ |
| 5 | اسرائيل | _____ |   |         |       |

## Exercise 3



Go through the following text in Arabic. Fill in the blanks with the number of times each letter is repeated in all words.

<p>يعتقد كثير من العلماء أنّ بلاد الشام و الجزيرة العربية و بلاد الرافدين و حوض النيل كانت من المناطق التي استوطن فيها البشر منذ قديم الزمان. فقد نشأت الحضارات الآشورية و السومرية الكنعانية و الفينيقية في بلاد الشام. كما ظهرت أيضاً حضارات العرب الأنباط في مدينتي تدمر في سوريا و البتراء في الأردن. و كانت بلاد الرافدين موطن حضارة نبوخذ نصر الذي أقام فيها دولة عظيمة. أما مصر فكانت حاضنة الحضارة الفرعونية التي امتدت لسنوات طويلة. و شهدت الجزيرة العربية مولد الجنس العربي المعروف حالياً. فنشأت في اليمن جنوباً مملكة سبأ و حمير. ثم ازدهرت الحضارة العربية قبل الإسلام في مكة. و بعد ظهور الإسلام امتدت الحضارة العربية الإسلامية خارج الجزيرة العربية فوصلت إلى بلاد الشام و العراق و مصر، ثم انتقلت إلى شمال افريقيا و وسطها و حتى الاندلس التي بنى فيها المسلمون حضارة مشرقة عاشت أكثر من أربعمئة عام. و ما زال أكثر العرب يتغنون بهذا الماضي التليد.</p>	ا	ب	ت	ث	ج
	ح	خ	د	ذ	ر
	ز	س	ش	ص	ض
	ط	ظ	ع	غ	ف
	ق	ك	ل	م	ن
هـ	و	ي			

# Introduction



This chapter introduces the following topics:

- Arabic sound system
- Pronunciation of Arabic
- Arabic stress
- A note on socio-phonetics
- Consonant clusters



## Arabic sound system (Audio 1.1–1.2)

Arabic is a Semitic language. The Semitic language family has only three other living languages in it: Amharic, Hebrew and Maltese. It is therefore likely that your own native language belongs to a different family, and that you will probably be unfamiliar with the Arabic sound system. Arabic has 28 letters that represent consonants and long vowels, and also several other diacritics and symbols to represent short vowels and pronunciation markers. The great majority of these letters, diacritics and symbols are present in all dialects of Arabic. Nonetheless, each dialect tends to have an inventory of its own in which certain sounds are present or absent compared to the common Modern Standard Arabic (MSA). This book is dedicated to Levantine Arabic (LA), a dialect spoken in present-day Syria, Lebanon, Palestine, Jordan and Israel. While LA is the general term to refer to this dialect region, there are also other sub-classifications based on political boundaries, (Shami or Syrian, Lebanese, Palestinian and Jordanian), or based on socio-cultural classifications (urban, rural and Bedouin).

It is beyond the scope of this book to address these classifications in depth, unless necessary for cultural awareness. The dialect adopted in this book is LA – the one that is likely to be understood by *all* people living in the Levant and by a great majority of Arabs. LA is second only to Egyptian Arabic in terms of its spread and intelligibility in the Arab world.

## Pronunciation of Arabic

As a point of departure, let us try to understand how words are made up. Linguists use the word “phoneme” to refer to the distinctive sounds that make up words. For example, the word “beat” has four letters: (b, e, a, t) but three distinct sounds – three phonemes: /b, i, t/. It is important to understand the difference between phonemes and letters since phonemes belong to the sound system whereas letters belong to the writing system. When describing sounds, certain parameters are used to describe consonants and vowels of any language. A change in one of the parameters can result in a change of the phoneme, hence altering word meaning or rendering the word meaningless. Below is a more detailed discussion of Arabic consonants and vowels.

## Arabic consonants

Generally, consonants are described based on three parameters:

- voicing: whether the vocal folds vibrate (voiced) or not (voiceless) during sound production;
- place of articulation: which speech organs come together, or are activated during sound production;
- manner of articulation: airstream mechanism – complete to minimal air blockage.

**Performance exercise:** to be able to feel vocal fold vibrations, try producing the two English sounds /s, z/ and see what sets their pronunciation apart. Produce a continuum: start with an /s/ and finish in a /z/, e.g. ssssssszzzzzz. Now focus on the extra movement you will be making. Cover your ears completely using your palms, and produce the continuum. You will notice that once you move from

s to z, you feel a clear increase in the level of noise. This noise is due to the vocal fold vibrations. /s/ and /z/ are only different at this level: /s/ is voiceless whereas /z/ is voiced. Practice this difference as it will be utilized with a number of sounds.

For place of articulation, you need to watch your lips, tongue and teeth. You can observe these movements using a mirror while saying some sounds. Of course, some sounds are produced further back in the vocal tract, which can make them hard to see. But you can still feel the different movements of your tongue.

As for manner of articulation, try pronouncing /t/ and /s/. You will notice that for /t/, air is completely blocked, then completely blown out in an explosive burst, whereas air keeps coming out at almost the same pace for /s/.

Two other parameters are not often mentioned: whether the consonant is oral (produced in the mouth), or nasal (produced in the nose); and whether the consonant is lateral (in which case, the central part of the tongue forms a bulge) or central. Arabic has two nasal consonants /m, n/ and one lateral sound /l/. The distinction between light and dark /l/, as in *capable* and *lamb* respectively, is found in Arabic, though it has nothing to do with the lateral.

One additional parameter that is characteristic of Arabic is emphasis: whether the consonant is emphatic. Emphatic consonants are best described by comparing them to their plain counterparts. For example, a plain Arabic /s/ is identical to the English /s/. An emphatic /S/, however, requires the lowering of the tongue in the posterior vocal tract. This new secondary place of articulation results in a new phoneme in Arabic. Arabic has four emphatic consonants (represented in upper case in the transliteration system), usually contrasted with their plain counterparts: /s, S/, /t, T/, /d, D/ and /dh, DH/.

**Performance exercise:** Produce a continuous /s/ sound, for example, ssssss. Make sure your lips are neutral, that is, not rounded (lips are rounded when you produce the vowel in the word *blue*). As you're producing this sound continuously, lower your lower jaw a little. It can help if you introduce a little lip-rounding along with the jaw-lowering movement. It is likely that you will continue not to feel the difference since plain–emphatic differences are highlighted within a vocalic environment. The least you can get from this exercise is producing a different /S/ sound that feels just a little further back compared to your normal English /s/.

Now that your phonetic taste buds are stirred up a little, it is time to present a more detailed and systematic description of Arabic sounds. I will discuss only the sounds that do not have a generally identical counterpart in English and those which seem to have a counterpart but come with a description of their own. The goal is not to get into the nitty-gritty differences of seemingly identical sounds. For example, there is a strong argument that Arabic /t/ is slightly different from the English /t/. Validating this claim or arguing against it is not within the scope of this discussion since the alleged differences do not render the word unintelligible and do not change it to a different phoneme. And who claims that all English /t/ sounds are identical? Anyway, there are different sociolinguistic levels of variation in LA. The most common of these levels will be presented. It is highly recommended that the learner grasps them. By so doing, learners are more likely to understand faster and to sound more natural.

As illustrated earlier in the transliteration key, each letter in Arabic can come in either two or four shapes depending on its position in a given word. It should be noted here that Arabic writing is cursive whether handwritten or typed: letters can join from the right and left or only from the right. I will present the Arabic alphabet in isolation, along with its transliteration symbol. The pronunciation description is also presented in isolation – that is, free from the effects of co-articulation, which will be briefly discussed in this introduction.

- 1 أ /ʔ/: the closest to this sound is the glottal plosive. Think of the Cockney pronunciation of the sound /t/ in the word *button*. During the pronunciation of this sound, air is completely blocked below the glottis, and then released abruptly. It is commonly accepted that most English words that begin with a vowel essentially start with a glottal plosive.

**Performance exercise:** repeat the vowel in “egg” several times. You will notice that you produce a series of glottal plosives with every repetition of the vowel.

- 2 ث /th/: as in three. This sound is identical to its English counterpart. The reason I am mentioning it here is that its pronunciation sometimes varies between different genders or social classes: urban vs. rural. Most men and most rural people tend to pronounce

this consonant as a (/th/: /**thalaathih**/ = three). Most women and most urban people tend to switch to a (/t/: /**talaatih**/ = three).

- 3 ج /j/: this is identical to the first sound of the English word “jealous.” However, the gender/social class difference mentioned above applies here. Most women and most urban people tend to pronounce this exactly like the *last* sound of the French word “rouge”.
- 4 ح /H/: this sound is described as voiceless pharyngeal fricative. It has no English counterpart.

**Performance exercise:** using your thumb, push against your neck in the area above the glottis and down from the throat. Hold tight, and then blow air on a glass or a mirror so that the surface becomes foggy. Repeat this process and listen well to the sound produced. This is the closest sound to an Arabic /H/. Also, notice that when you blow air, the part of your neck pushed against your thumb is the pharynx: the place of articulation where air is making friction to produce the sound.

- 5 خ /x/: this is a sound similar to *ch* in German “loch.”
- 6 ر /r/: the Arabic /r/ sound is not like any in most dialects of English. Arabic /r/ is closer to a trill: the tongue is pulled a little forward, then the tip of the tongue touches the alveolar ridge once. This is the area right behind the upper teeth. The closest is the Spanish /r/ in “pero” meaning “but.” You can easily feel the pronunciation of an Arabic /r/ by rolling a number of /r/s /rrrrrrr/; any one of them in this production makes a very good Arabic /r/.
- 7 ص /S/: this sound is an emphatic counterpart to the English /s/. The primary place of articulation of this sound is the alveolar ridge. When producing an /s/ sound, the tongue goes up to that region. To be able to produce an Arabic /S/, you want to produce an English /s/, and then pull your lower jaw just a little bit back. What happens is that you will have to lower the back part of the tongue, which pulls it further back. This back movement is secondary, since the primary constriction is still at the alveolar ridge. But, as explained above, it is hard to feel the difference in the absence of a vowel. This mechanism is still very important since it is pervasive in other Arabic consonants.
- 8 ض /D/: this sound is the emphatic counterpart of the English /d/. The same secondary movement explained above should be applied here.

- 9 ط /**T**/: this sound is the emphatic counterpart to the English /t/.  
 10 ظ /**DH**/: this sound is the emphatic counterpart to the first sound in “the.”

A note that applies to all emphatic consonants is that it helps to produce them in pairs, each along with its plain counterpart, for example, /s/ vs. /**S**/. When doing so, you should be able to feel that the emphatic consonant is always a little further back compared to its plain counterpart. Keep in mind that the differences are best highlighted with the help of the vocalic environment. Still, this juxtaposition should help you feel a very important aspect of the difference.

- 11 ع /**3**/: This sound has no English counterpart. The closest sound to this is the Arabic /**H**/ described above. However, this sound is voiced, i.e., it is accompanied with vocal fold vibrations. Think of the sound one might produce if you were being strangled.  
 12 غ /**gh**/: voiced velar fricative. This sound is produced in the same place of articulation of an English /g/. The difference is that this sound is a fricative. In /g/, the air is completely blocked, then released. In /**gh**/, the constriction is never complete; therefore, the air continues to come out. The closest to this sound is /r/ in French “rouge.” One non-speech sound in English that is similar to /**gh**/ is the sound you produce while gargling.

**Performance exercise:** prepare your vocal tract for the production of an English /g/. While maintaining the same vocal tract configuration, open up the constriction, which must be on the velar area, and produce a continuous sound. This will be closest to the Arabic /**gh**/.

## Arabic vowels (Audio 1.3)



Vowels are described based on four parameters:

- height: whether the tongue is in high, middle or low position in relation to the upper jaw;
- frontness: whether the tongue is front, central or back;
- lip rounding: whether lips are rounded or not;
- length: whether the vowel is long or short.

Two phonetic terms are helpful when talking about vowels: quality and quantity. Vowel quality refers to tongue height: how high or low the tongue is during the production of a given vowel. Vowel quantity refers to duration: how much time it takes to produce a certain vowel while maintaining the same quality. For example, the vowels in *beat* and in *bat* are different in terms of quality: each involves a different degree of mouth opening – a different tongue position on the high-low parameter, and in quantity: generally /i/ is longer than /æ/.

LA has four long vowels and four short vowels. Each pair has two vowels that are only different in terms of quantity, not quality. To clarify this point, it is believed among phoneticians that if you were to multiply the vowel in *bit*, you will never get the vowel in *beat* since the two vowels are different not only in terms of quantity but also in terms of quality. But for a native speaker of Arabic, /**nam**/ the imperative form of the verb *to sleep*, and /**naam**/, the past form of the same verb are only phonetically different in terms of the quantity of the vowel; i.e., the fact that the vowel in the second word is only longer than its counterpart in the first word. If this difference is understood, learners of Arabic should not face a great deal of difficulty in learning Arabic vowels.

## Duration

Duration of consonants and vowels is very significant in Arabic language. What does this really mean? To further clarify, here is a new phonetic concept: phonemic vs. allophonic variation. A phonemic variation is one that involves the change of a given phoneme. I explained above that this change results either in a new word, or renders a given word meaningless. An allophonic variation does not result in a change of meaning, or in distorting a given word; rather, it introduces a dialectal variation. Let's consider the following examples from English:

Example 1a: ham vs. hat

Example 1b: *AmE.* basil vs. *BrE.* basil

In 1a, the phonetic variation is changing the last phoneme: /**m**/ becomes /**t**/. This change results in a change of meaning. This is an example of phonemic variation. In 1b, the phonetic variation is

changing the first vowel: /eɪ/ becomes /æ/. This change does not result in a change of meaning but a listener who is familiar with English dialectology would be able to tell that the former is typical of American English and the latter is typical of British English.

Arabic obviously does this. But it also utilizes durational differences in the same manner. Vowels that are identical in terms of quality can become different phonemes at the level of quantity. When this difference manifests itself in vowels, we call them long and short vowels. The same durational differences can be utilized for most consonants, in which case, we call them single and geminate. Let's consider the following examples:

Example 2a: **katab** to write

Example 2b: **kaatab** to exchange letters (to write back and forth)

Example 3a: **daras** to study

Example 3b: **darras** to teach

Obviously, the two words in 2 have a vocalic durational difference, and the two words in 3 have a consonantal durational difference. In both examples, this difference changed word meaning.

## Arabic stress (Audio 1.4–1.5)



Stress is the relative prominence on a given syllable in a given word. Stress is phonemic in English but allophonic in Arabic; it changes word meaning in English but it does not do so in Arabic. Consider the following examples:

Example 4a: ˈpresent: current; of the time being; gift.

Example 4b: prɪˈsent: to give something to someone; to give a talk.

The importance of being sensitive to stress in Arabic is the fact that it helps the listener distinguish long from short vowels in a given word. Stress in Arabic is weight-sensitive. This means that the syllable that receives primary stress is generally heavier than other syllables in the same word. Syllable weight is measured by the number, type and position of the segments it is made of: long vowels are heavier than short vowels, which are heavier than consonants. Most of the time, geminates are broken across syllable boundaries. If a word of two or more syllables has equal distribution of weight across syllables,

the syllable that receives stress is usually the one that is closest to the beginning of the word, i.e., left-most. These weight calculations drop the last consonant of a given word if the last syllable – having that consonant – is unstressed.

Example 5a: **ku`weyt** Kuwait

Example 5b: **`tuunis** Tunisia

Example 5c: **`liibya** Libya

Example 5d: **`yaman** Yemen

Example 5e: **`qaTar** Qatar

## A note on socio-phonetics

Just like many, if not all, other languages, gender, social class, economic class, age, education, ethnic group, social relations, etc. play a role in the selection of a certain language variety. Most of these factors can be leveled or highlighted depending on different factors. Gender, however, remains one area that strongly controls speech varieties. Table 0.1 shows common male and female pronunciations.

*Table 0.1* Socio-phonetic variations in Levantine Arabic

	MSA	Levantine (female)	Levantine (male)
1	ث <b>th</b> as in <b>thalaathih</b> (three)	t as in table	th as in three
2	ج <b>j</b> as in <b>jaami3</b> (mosque)	<b>jaami3</b> (j = g in rouge)	j as in jealous
3	ذ <b>dh</b> as in <b>dhahab</b> (gold)	d as in door	th as in the
4	ض <b>DH</b> as in <b>DHarab</b> (to hit)	dh as in <b>dharab</b> (to hit)	DH as in <b>DHalaam</b> (darkness)
5	ظ <b>DH</b> as in <b>DHalaam</b> (darkness)	<b>dh</b> as in <b>dharab</b> (to hit)	DH as in <b>DHalaam</b> (darkness)
6	ق <b>q</b> as in <b>qaal</b> (he said)	? ( <b>?aal</b> )	g ( <b>gaal</b> )

Notice the case in 4. In general, emphasis as a phonetic feature is more characteristic of male speech from a socio-phonetic point of view. Interdentals /**th**/, /**dh**/ and /**DH**/ are also associated with male speech. Females tend to use the plain, non-emphatic counterparts when they have to pronounce a word with emphatic consonants, and tend to use the alveolar allophones for all interdentals.

## Consonant clusters

One of the important issues to consider is consonantal adjacency: the fact that certain consonants are permissible neighbors in some languages/dialects but not in others. For example, Japanese language accepts the sequence of /ts/ in word-initial positions but English accepts this sequence only in word-final positions. LA has different types of word-initial consonant clusters. Modern Standard Arabic does not allow consonant clusters in word-initial positions at all. For example, the word for book is /**kitaab**/ in MSA but /**ktaab**/ in LA. As you listen to and read samples of LA, make sure you train yourself to recognize these clusters.

## Root morphology

Word structure in Arabic is very systematic; it is almost mathematical. All content words – words that have independent meanings – have roots. This root is usually made up of three consonants, which linguists call *radicals*. Most content words have only three radicals in their roots, although some have more. All derivations of a given a root will have these three radicals. These radicals will always maintain their order regardless of any segments added as required by the different derivations. The derivations in turn follow certain templatic structures. Learning the different structures (ten templates) usually helps in making a learned guess at word meaning, if the root meaning is understood. In subsequent units, the concept of the root will be utilized, especially when new verbs are presented. Consider the following example.

Example 6: root is k, t, b. Root meaning: to write

Example 6a: **katab**: he wrote

Example 6b: **katbat**: she wrote

Example 6c: **katabu**: they (pl., masc.) wrote

Example 6d: **kaatib**: writer (sing., masc.)

Example 6e: **maktuub**: written

Example 6f: **maktabih**: library

Example 6g: **ktaab**: book

Example 6h: **kutub**: books

The list goes on and on. Notice that in every derivation, the new word retains the root and maintains the order of the radicals. The meaning also has something related to the root meaning. In the vocabulary lists in subsequent units (Units One to Five), I will put the roots in brackets wherever a new content word is introduced. After that, readers are expected to be able to figure out the roots on their own.

Finally, wherever necessary, I will explain some phrases that are commonly used in LA. As you know, different languages express the same idea differently and one utterance might carry different meanings. Therefore, issues related to grammar, word order, word choice, cultural setting, history, etc. might sometimes make it impossible for translations to capture both the meaning and the usage. In such cases, further explanations will be provided.

# Unit One

أهلاً و سهلاً

## ahlan wa sahlan

Welcome!



In this unit, you will learn about:

- Introductions and greetings
- Leave-taking
- Cultural awareness
- Grammar
- Pronouns
- The definite article /il/





## Language points

### **Introductions and greetings**

When meeting people for the first time, you would usually introduce yourself. If there is a mutual friend of two or more people who do not know each other, s/he would be responsible for introducing people to each other. It is polite to introduce yourself to people you talk to for the first time. Greetings are part of introductions. They are common in all languages and cultures. Arab culture is in general full of greeting terminology. Historically, Arab culture placed a great importance on greetings. The Muslim tradition stipulates that “if you were greeted, reply with a better greeting.” The social strata remain intact in most Arab communities. These strata have to be recognized and respected. Greetings can vary based on different social relations, most prominently including gender and age differences. Other factors that come into play include the time of day or night, level of endearment, formality, and whether one of the interlocutors has been absent for some time. Politeness is best expressed by the type of greeting one decides to use.

Greetings are conducted using one or more greeting expressions and a handshake. This is almost standard if one is introduced to someone else for the first time. To express a higher level of intimacy or if the two people are older friends, one additional gesture might be used: either exchanging a couple of air kisses while leaning towards the cheeks, or a hug on the right and left shoulders. The hugging gesture might be accompanied with a short light pat on the shoulder. In most communities, this is equally applicable within the same gender. Across-gender relations are different and can vary based on social class. Not observing gender differences in greetings might cause embarrassment or miscommunication. Across genders, women might choose to shake hands or might refuse to do so. So, a man being introduced to a woman for the first time should greet her and see if she extends her hand for a handshake. If she does, politeness dictates that the man should not decline the handshake. If she does not, it is polite on the part of the man not to initiate a handshake gesture. If the woman does not want to shake hands, she will either nod with a smile and verbal greeting or put her palm on her chest and extend only a verbal greeting, or use all of these gestures together.

Often women choose to do so due to a religious belief, fostered by cultural practices, that shaking hands with a foreigner (anyone who's not a relative) is *Haraam* (forbidden from a religious point of view).

Table 1.1 below shows introductions and common greetings in LA and their possible responses, each separated by a semicolon, along with their closest translations and explanations where necessary. Possessive pronouns, which will be introduced shortly, are underlined for clarity.

Table 1.1 Introductions and greetings (Audio 1.6)



	Greeting	(Literal) Meaning	Reply	Meaning	Notes
1	<b>asa`laamu</b> <b>3a`laykum</b>	peace be upon you	<b>wa</b> <b>a`laykum</b> <b>assa`laam</b>	and peace be upon you (too)	A Muslim greeting that has lost its religious dimension; very common
2	<b>`marHaba</b>	hello	<b>`ahlan wa</b> <b>`sahlan;</b> <b>ah`lein;</b> <b>ya `hala</b>	welcome	The last one is warmer; possibly suggesting previous knowledge
3	<b>Sa`baaH</b> <b>il`xeyr</b>	good morning	<b>Sa`baaH</b> <b>in`noor;</b> <b>Sa`baaH</b> <b>il`ward</b>	morning of light; morning of roses	
4	<b>ma`saa</b> <b>il`xeyr</b>	good evening	<b>ma`saa</b> <b>in`noor;</b> <b>ma`saa</b> <b>il`ward</b>	evening of light; evening of roses	
5	<b>`ismi . . . ;</b> <b>`ana . . .</b>	my name is . . . ; I am . . . .	<b>`ahlan wa</b> <b>`sahlan;</b> <b>`tsharrafna;</b> <b>`winni3im</b>	welcome; we`re honored; with all blessings	Second reply is used even if the speaker is singular; third reply is less used by females
6	<b>`HaDirtak?;</b> <b>`HaDirtik?</b>	and you are?	<b>`ana +</b> <b>(name)</b>	I am + (name)	This is a follow-up; a chance for the new person to introduce him/herself

Table 1.1 (cont'd)

Greeting	(Literal) Meaning	Reply	Meaning	Notes
7 <b>`intah/`inti min weyn?</b>	where are you from?	<b>`ana min ...</b>	I am from ...	mention name of country or town
8 <b>`kiif/`keyf il`Haal?</b>	how are you?	<b>al`Hamdu lil`laah; ta`maam; `kwayyis</b>	praise be to God; great; good	There are many more possible responses; will be introduced later
9 <b>`kiif-, `keyf- possessive pronoun</b>	how are ...	<b>al`Hamdu lil`laah; ta`maam</b>	praise be to Allah; good; perfect	e.g., <b>`kiifak; `kiifik; `kiifkum;</b> etc.
10 <b>`kiif/`keyf Haal- possessive pronoun</b>	how are ...	<b>al`Hamdu lil`laah; ta`maam</b>	praise be to Allah; good; perfect	e.g., <b>kiif `Haalik; kiif `Haalak; kiif `Haalkum;</b> etc. <sup>2</sup>

1 /kiif/ is more associated with urban pronunciation.

2 See Table 1.3.



## Dialogue 1 (Audio 1.7; 1.14–1.15)



Two friends: Ahmed and Laila are meeting. Ahmed introduces his new friend, Salma.

- M1: asa`laamu 3a`laykum.  
 F1: wa a`laykum assa`laam, `ahlan wa `sahlan.  
 M1: `kiif `Haalik, leyla?  
 F1: ta`maam, al`Hamdu lil`laah; intah `kiifak?  
 M1: al`Hamdu lil`laah, ana `kwayyis.  
 F2: `marHaba, `ana salma.  
 F1: ahleyn, `tsharrafna, w `ana leyla.  
 F2: `ahlan aaniseh leyla.  
 F1: `ahlan biiki.

- AHMED: *Peace be upon you!*  
 LAILA: *And peace be upon you, too. You're welcome.*  
 AHMAD: *How are you, Laila?*  
 LAILA: *Great, praise be to God. How are you?*  
 AHMAD: *Praise be to God. I'm good.*  
 SALMA: *Hello, I'm Salma.*  
 LAILA: *Hello, we're honored. I'm Laila.*  
 SALMA: *Welcome, Ms. Laila.*  
 LAILA: *Welcome to you.*

## Vocabulary



<b>ya</b>	hey; a particle used to get someone's attention
<b>aaniseh (a+n+s)</b>	Ms. (honorific term used for single women)
<b>biiki</b>	with you

## Exercise 1



Match the following greetings with the suitable response. Feel free to match more responses to one greeting if you think it is appropriate.

<i>Greetings</i>	<i>Responses</i>	<i>Answers</i>
1 asa`laamu 3a`laykum	a `ana min lubnaan	1 _____
2 Sa`baaH il`xeyr	b wa a`laykum assa`laam	2 _____
3 `inti min weyn?	c al`Hamdu lil`laah; ta`maam; `kwayyis	3 _____
4 `keyf il`Haal?	d Sa`baaH in`noor; Sa`baaH il`ward	4 _____
5 `kiifik?	e al`Hamdu lil`laah	5 _____

## Exercise 2



Fill in the blanks with the suitable greeting, response, statement, etc. There can be more than one correct answer.

<i>Greeting</i>	<i>Response</i>
1 ma`saa il`xeyr	A _____
2 _____	B ta`maam
3 _____	C `ahlan wa `sahlan
4 `ismi `salma	D _____
5 `HaDirtak?	E _____
6 `kiifik?	F _____
7 _____	G Sa`baaH in`noor
8 _____	H `ana min am`riika
9 _____	I al`Hamdu lil`laah
10 `marHaba	J _____



## Leave-taking (Audio 1.8; 1.16–1.17)

Just like introductions are used to start a conversation, leave-taking is a polite form of ending the conversation. There are fewer expressions for taking your leave and ending a conversation. But notice that, just as for greetings, people use more than one expression on the same occasion. In subsequent units, we will learn more advanced ways of taking your leave. Table 1.2 introduces a few very common leave-taking expressions.

Table 1.2 Expressions of leave-taking

<i>Expression</i>	<i>(Literal) meaning</i>	<i>Reply</i>	<i>Meaning</i>	<i>Notes</i>
1 <b>is`maH li</b> ( <b>masc.</b> ); <b>isma`Hii li</b> ( <b>fem.</b> )	give me permission	<b>it`faDDal</b> ( <b>masc.</b> ); <b>it`faDDali</b> ( <b>fem.</b> )	you`re welcome (to leave)	can use reply in 2 below
2 <b>bilidhin</b>	with permission	<b>ma3 isa`laamih</b>	with peace	can use reply in 1 above
3 <b>yallah bay</b>	let (me say) bye	<b>bay</b> ; <b>bin`shuufak</b> ; <b>bin`shuufik</b>	bye; we will see you	the English term is very common
4 <b>ba3d idhnak</b> <b>ba3d idhnik</b>	with your permission	<b>bi amaan allaah</b> <b>allaah ma3ak</b> <b>allaah ma3aaki</b>	[leave] with the protection of God; God be with you!	very polite; no religious connotations

## Dialogue 2 (Audio 1.9; Bonus audio 1)



Tamir wants to leave to go to his class after having lunch with his friends in the cafeteria.



TAAMIR: yallah shabaab, bilidhin.

SALAAH: weyn ya taamir?

TAAMIR: 3indi muHaaDHarah. laazim ?aruuH.

SALAAH: bakkiir.

TAAMIR: laa, laazim ?aruuH, yallah bay.

SALAAH: bi amaan allaah!

TAAMIR: ba3d idhnak.

SALAAH: allaah ma3ak!

TAAMIR: *OK, guys, excuse me.*

SALAAH: *Where are you going, Tamer?*

TAAMIR: *I have a class (lecture), I have to go.*

SALAAH: *Still early.*

TAAMIR: *No, I have to go. OK, bye.*

SALAAH: *With the protection of God!*

TAAMIR: *With your permission.*

SALAAH: *God be with you!*

## Vocabulary



<b>shabaab (pl.) (sh+b+b)</b>	guys (sing. = shab: young man; guy)
<b>weyn</b>	where
<b>3ind+i</b>	have + I (this is a preposition, not a verb)
<b>ma3+ak</b>	have/with + you (masc. sing.)
<b>muHaaDHarah (H+aa+DH+r)</b>	lecture
<b>laazim (l+z+m)</b>	must (this is a verbal noun: does not imply a doer)
<b>?aruuH (r+w+H)</b>	I go (the root is /r u H/)
<b>bakkiir (b+k+r)</b>	early (it is early)
<b>yallah</b>	(lit.) let's/let me (in this context, it means "OK")

## New expressions

**abu ishshabaab:** lit., father of/characterized by the youth. This is an honorific used mostly in casual settings. It is most commonly initiated by men (not women) addressing people likely to be of equal or lower status and/or age. People use this term to get someone's attention for some service or to ask a question. This honorific is not used with anyone whose name is known by the caller. For example, you can use this term to get the waiter's attention in a restaurant or a café. This is never used for women, or for elderly people.

### **abu ishshabaab, mumik kaasit shay?**

Buddy, can I get a cup of tea?

Women usually use **Sabaaya** (sing. **Sabiyih**, lit. woman) as an equivalent for addressing women.

**bakkiir:** lit., early. This term is used to express that you want someone to stay longer. It's polite to express that you don't want someone to leave yet.

*You've invited some guests to your place and as one of them is getting ready to leave, you might say:*

### **bakkiir ya sidi. xalliik ma3na.**

[It's] early sir, stay with us.

**ba3d idhnak/idhnik:** lit., with your permission. This is used when someone wants to leave. It's a polite way to indicate leave-taking.

## Grammar

The goal of the grammar explanations in this book is to foster understanding of the dialogues presented in each unit. Since the units gradually present more advanced levels of communication in Arabic, grammar targets will be presented accordingly. That is, the reader should expect several grammar targets to be expanded in subsequent units. Additionally, I will be presenting LA grammar along with MSA grammar where deemed appropriate. The reason is twofold: several

native speakers naturally use some form of MSA grammar when talking to Arabic language learners, and Arabic grammar is usually written for MSA. It is rather unlikely to find a grammar book for LA, unless it targets learners of this dialect. The grammar targets in this unit are essential for understanding the dialogues and using them.

One last thing is that I will mark stress throughout all examples in the book. **Stress** is the relative prominence given to one or more syllables of a given word. We will largely be dealing with one type of stress: primary stress.

## Pronouns (Audio 1.10)



Table 1.3 Pronouns

Pronoun	LA	MSA	Other LA variations
I	ʿana	ʿana	/ʿani/ some rural dialects
we	iHna	naHnu	/niHna/ some Syrian dialects /Hinna/ some Bedouin dialects
you (sing. masc.)	intah	anta	/intah/ rural dialect
you (sing. fem.)	inti	anti	
you (pl. masc.)	intu	antum	/antum/ a rare variant
you (pl. fem.)	intu	antun	/intin/ some rural dialects
he	huuh	huwa	
she	hiih	hiya	
they (masc.)	hummiH	hum	
they (fem.)	hummiH	hun	/hinnih/ some rural dialects

\* Arabic does not have a pronoun for *it*; it uses either *he* or *she* instead. The choice depends on gender.

Arabic word structure is substantially different from that of European languages. In Arabic, pronouns can be independent words or can be part of a given word, in which case we call them possessive pronouns. Possessive pronouns are suffixes that attach to the end of nouns, verbs, prepositions and some question words. I will use one word in LA, **ktaab** (*book*) to present all possessive pronouns. Possessive pronouns are underlined for clarity.



Table 1.4 Possessive pronouns (**Audio 1.11**)

*Possessive pronoun*

*Meaning and possible LA variations*

<u>ˁktaabi</u>	my book
<u>ˁktaabna</u>	our book
<u>ˁktaabak</u>	your book (you: sing. masc.)
<u>ˁktaabik</u>	your book (you: sing. fem.)
<u>ˁktaabku</u>	/ˁktaabkum/ or /ˁktaabkun/ your book (you: pl. masc.)
<u>ˁktaabku</u>	/ˁktaabkum/ your book (you: pl. fem.) /ˁktaabkin/ is very uncommon
<u>ˁktaabuh</u>	his book
<u>ˁktaabha</u>	her book
<u>ˁktaabhum</u>	their book (their: masc.)
<u>ˁktaabhum</u>	/ˁktaabhin/ some rural dialects; their book (their: fem.)



### Exercise 3

/kaas/ means 'cup'. Write in Arabic, using transliteration, each of the following words from English.

<i>Arabic</i>	<i>English</i>
1 _____	her cup
2 _____	my cup
3 _____	our cup
4 _____	his cup
5 _____	their cup (pl. masc.)
6 _____	their cup (pl. fem.)
7 _____	your cup (sing. masc.)
8 _____	your cup (sing. fem.)
9 _____	your cup (pl. masc.)
10 _____	your cup (pl. fem.)

## Exercise 4



Use the word **`galam** (pen) with all possessive pronouns. Follow the examples in Table 1.4.

<i>Possessive pronoun</i>	<i>Meaning and possible LA variations</i>
<b>`galami</b>	my pen
1 _____	_____
2 _____	_____
3 _____	_____
4 _____	_____
5 _____	_____
6 _____	_____
7 _____	_____
8 _____	_____
9 _____	_____

## The definite article /il-/ (Audio 1.12)



This is equivalent to the English *the*. This article of course precedes indefinite nouns and makes them definite. It is not the only way however in Arabic to change a noun from indefinite to definite. Other means will be introduced later. See Table 1.5.

Table 1.5 The definite article /il/

	<i>Word</i>	<i>In LA</i>	<i>LA /il-/</i>	<i>In MSA</i>	<i>MSA /al-/</i>
1	the book	`ktaab	lik`taab	ki`taab	alki`taab
2	the pen	`galam	il`galam	`qalam	al`qalam
3	the Arabs	`3arab	il`3arab	`3arab	al`3arab
4	the door	`baab	il`baab	`baab	al`baab
5	the soil; the dirt	`traab	lit`raab	tu`raab	attu`raab
6	the sun	`shams	ish`shams	`shams	ash`shams
7	the summer	`Seyf	iS`Seyf	`Sayf	aS`Sayf
8	sleep (n)	`noom	in`noom	`nawm	an`nawm

Let's explain the issues presented in Table 1.5 beginning with MSA. The definite article here is /al-/. You will notice that in examples 1–4, it's simply added to beginning of the noun. In examples 5–8, you will notice that /l/ is dropped and the first consonant of the word in its indefinite form is *geminated*, i.e., doubled. This phenomenon is called assimilation: a tendency in languages whereby one sound is blended into another sound because both of them are pronounced similarly at some level. In this case, /l/ assimilates with all *coronal* sounds: sounds produced in the middle part of the vocal tract. Let's remember that /l/ is pronounced in the alveolar ridge – a coronal position. Therefore, if the definite article precedes a noun that begins with a coronal sound, it deletes and, as compensation, the first sound is geminated. You can see that in examples 1–4, the first sound after the definite article is either produced further forward, *anterior*, or further back, *dorsal*, from /l/.

In LA, the same process described for MSA applies. Additionally, LA speakers switch the order of the two segments of the definite article. (/il-/ becomes /li-/). If you look closely, you will find the rule for doing so: the word begins with a consonant cluster: two or more consonants without a vowel in between. See examples 1 and 5.



## Exercise 5

Add the definite article to each of the following words.

Word	In LA	LA /il-/	In MSA	MSA /al-/
1 the boy	<b>walad</b>	_____	<b>walad</b>	_____
2 the girl	<b>binit</b>	_____	<b>bint</b>	_____
3 the bread	<b>xubiz</b>	_____	<b>xubz</b>	_____
4 the house	<b>daar</b>	_____	<b>daar</b>	_____
5 the oil	<b>zeit</b>	_____	<b>zayt</b>	_____
6 the donkey	<b>Hmaar</b>	_____	<b>Himaar</b>	_____
7 the weapon	<b>slaaH</b>	_____	<b>silaaH</b>	_____
8 the youth	<b>shabaab</b>	_____	<b>shabaab</b>	_____

\* Extra credit: See if you can syllabify the words and mark primary stress.

## Gender and number agreement

Arabic marks all nouns for gender: masculine and feminine, and for number: singular, dual and plural. Adjectives are also marked following the nouns they modify. Both nouns and adjectives must agree in terms of gender and number. Singular nouns that denote a masculine entity are not marked. Plural nouns and feminine nouns are marked for number and gender. There are, however, numerous nouns that are feminine by default, i.e., by virtue of what they denote. This will be explained in subsequent units. Feminine gender is marked by a suffix */-ih/*. This suffix sometimes surfaces as */-it/*. The rule will be introduced later. Proper names are self-explanatory: several feminine names naturally end in a */-ih/* but several others do not. Still, adjectives modifying a feminine name require a feminine suffix. Finally, the vowel in this feminine marker suffix is */i/* in LA but */a/* in MSA; therefore, you might hear some speakers use */-ih/* or */-ah/* as feminine markers. Always keep in mind that the Arabic writing system often ignores writing symbols for short vowels. Table 1.6 gives some examples of feminine nouns.

Table 1.6 Gender and number agreement (**Audio 1.13**)



	<i>Noun</i>	<i>Masc. sing.</i>	<i>Masc. pl.</i>	<i>Fem. sing.</i>	<i>Fem. pl.</i>
1	engineer	<b>mu`handis</b>	<b>mu`handisiin</b>	<b>mu`handisih</b>	<b>muhandi`saat</b>
1A	tall engineer	<b>mu`handis</b> <b>Ta`wiil</b>	<b>mu`handisiin</b> <b>`Twaal</b>	<b>mu`handisih</b> <b>Ta`wiilih</b>	<b>muhandi`saat</b> <b>Tawii`laat</b>
2	teacher	<b>`m3allim</b>	<b>m3al`lmiin</b>	<b>`m3allmih</b>	<b>m3al`lmaat</b>
2A	short teacher	<b>`m3allim</b> <b>ga`Siir</b>	<b>m3al`lmiin</b> <b>gSaar</b>	<b>`m3allmih</b> <b>ga`Siirih</b>	<b>m3al`lmaat</b> <b>gaSii`raat</b>

At this point, it is useful to know that the masculine plural suffix is */-iin/* and the feminine plural suffix is */-aat/*. However, Arabic does use a great deal of irregular plurals – more so for masculine rather than feminine plurals. Notice also that the feminine plural marker */-aat/* is sufficient to denote both gender and number, so no need to use the feminine marker */-ih/* and the plural suffix */-aat/*.



## Exercise 6

Translate each of the following phrases into Arabic.

<i>English</i>	<i>Arabic</i>
1 a big door	_____
2 a big cup	_____
3 a tall teacher (masc.)	_____
4 a tall teacher (fem.)	_____
5 a short engineer (masc.)	_____
6 a short engineer (fem.)	_____
7 a small door	_____
8 a tall girl	_____
9 a big house	_____
10 a big book	_____



## Exercise 7

Write a proper reply to each of the following greetings:

- 1 Sa`baaH il`xeyr
- 2 `keyf il`Haal?
- 3 `ana kw`ayyis. `ana `ismi lamiis.
- 4 `inti min weyn?
- 5 `ahlan wa `sahlan.
- 6 wa `inta min weyn?



## Exercise 8

Salma and Mariam are friends. Salma wants to introduce Mustafa to Mariam. Write a dialogue that serves this function.



## Cultural point

As mentioned above, Levantine dialect is abundant with greetings. There are very general practices that are deemed appropriate on a wide range of occasions and there are also a few very fine subtleties that you need to be aware of. For example, observing gender-related protocol is very important especially if you are visiting a family or if

you are in a more traditional rural or Bedouin setting. Some of the best ways to advance your understanding of these cultural practices is to have a friend or a classmate whom you can ask. If this person is familiar with Western culture, that would be an added benefit. Another very good thing is to observe closely how people react once they meet. Most people will welcome your questions and be more than willing to answer. Here are a few other tips:

- In terms of dress, pants and trousers are acceptable types of dress for both men and women. Shorts are not favorable. Short sleeves are more common for men than for women. On college campuses, these differences are not closely observed due to the diversity on campus.
- It is OK for people to ask about things usually considered personal in Western culture. People are likely to ask about your religion, whether you're married or not, your income, your family members, etc. You can give general answers that do not really reveal much. If visiting any country in the Levantine area other than Israel, it's usually prudent not to reveal your religion if you are Jewish or atheist; people are generally more tolerant of the Christian faith.
- If sitting in a group, make sure the soles of your shoes are not facing anyone's face: it's deemed impolite.
- No public displays of affection. These are frowned upon.
- It's OK for people of the same gender to be walking around holding hands. It is just a sign of friendship.
- The elderly are always respected. It is polite to give up one's seat for an elderly person, or for a woman if in a crowded bus, class, waiting area, etc.
- If going into a place of worship, women and girls must cover themselves up. Only their faces and hands should be visible.

# Unit Two

هذا العالم

## haadha il3aalam

This world



In this unit, you will learn about:

- Honorifics
- Nationalities and hometowns
- Cultural awareness
- Subject pronouns
- Nisba adjectives
- Regular plurals
- High frequency connectors (and, or, but)
- Identifying the letters (ا، و، ي، ب، ت، ث، ج، ح، خ)
- Identifying the short vowels: **fatHah** (َ), **Dammah** (ُ), **kasarah** (ِ)

## Honorifics

Each culture has its way of expressing respect. One of the major ways of showing respect in Levantine culture is the use of honorifics. Honorifics are often used whenever the relationship between the interlocutors is not really equal. This can be due to various differences: social, economic or educational. Also gender and age differences are major reasons for using honorifics. Generally, if you are introduced to someone for the first time, formality and respect require the use of the proper “title.” LA speakers rarely address people using their first names when these people are older, or more educated. Almost all married people with children expect to be addressed with some title. You can address students or other single people of relatively similar age to yours by their first names. Another thing to keep in mind that these honorifics are followed by the person’s first name, not by their family name. So, if you were talking to Dr. Noam Chomsky, you would formally use Dr. Chomsky in English but *duktoor Noam* in Arabic. It is worth mentioning that LA uses a lot more honorifics compared to English. Therefore, translations will focus on the functional meaning with explanations where necessary. Table 2.1 below shows the most common ones.

Table 2.1 Honorifics (**Audio 1.18**)



Honorific	(Literal) meaning	Notes
1 <b>`ax; `uxt</b>	brother; sister	no indication of blood relationship
2 <b>`aaniseh</b>	Miss	for an unmarried woman
3 <b>sitt</b>	Mrs.	for a married or divorced woman
4 <b>ma`daam</b>	Madam	for a married woman; has an indication of higher social class
5 <b>us`taadh;</b> <b>us`taadhih</b>	teacher (masc.) teacher (fem.)	usually used in the academic field
6 <b>`xaaluh;</b> <b>`xaaltuh</b>	uncle; aunt	by a younger person to an older one; no indication of blood relationship
7 <b>`3ammuh;</b> <b>`3ammtuh</b>	uncle; aunt	by a younger person to an older one; no indication of blood relationship
8 <b>`Hajji;</b> <b>Haj`jiyyih</b>	pilgrim	usually used with elderly people; the term has lost its religious connotation
9 <b>abu . . .</b> <b>um . . . or</b> <b>im . . .</b>	father of . . . ; mother of . . .	these words are followed by the name of the eldest son or (less commonly) eldest daughter; it is used to talk to married people
10 <b>duk`toor;</b> <b>duk`toorah</b>	doctor (masc., fem.); professor (masc., fem.)	for a doctor or PhD holders
11 <b>mu`handis;</b> <b>mu`handisih</b>	engineer (masc., fem.)	for all engineers



## Dialogue 1 (Audio 1.19)



Dr. Faisal is a university professor being greeted at a formal dinner. Samia introduces him to the table.

- 
- SAAMYA: ahlan duktoor feySal.  
 DUKTOOR FEYSAL: ahlan biiki. ahlan uxt saamyaa.  
 SAAMYA: tfaDDal, duktoor.  
 DUKTOOR FEYSAL: shukran!  
 SAAMYA: haadha ustaadh 3ammaar, wa haay madaam wafaa?.  
 DUKTOOR FEYSAL: tsharrafna.  
 SAAMYA: wa haadha duktoor xaalid, wa muhandisih aamnih.  
 DUKTOOR FEYSAL: ahlan wa sahlana. min weyn duktoor xaalid?  
 DUKTOOR XAALID: ana min naablis. ilmadaam min maadaba.  
 DUKTOOR FEYSAL: wa ana min naablis kamaan. ustaadh 3ammar intah min weyn?  
 3AMMAAR: ana min irbid, wa sitt lamyaa min ilbatra
- SAMIA: *Welcome Dr. Faisal.*  
 FAISAL: *Welcome to you too. You're welcome sister Samia.*  
 SAMIA: *Welcome, doctor. (Functionally, this is inviting him to take a seat)*  
 FAISAL: *Thank you!*  
 SAMIA: *This is Mr. Ammar, and this is Mrs. Wafa.*  
 FAISAL: *I'm honored.*  
 SAMIA: *And this is Dr. Khalid, and Engineer Amneh.*  
 FAISAL: *Welcome! Where are you from Dr. Khalid?*  
 DR. KHALID: *I'm from Nablus. Madam (Engineer Amneh) is from Madaba.*  
 FAISAL: *I am from Nablus, also. Mr. Ammar, where are you from?*  
 AMMAR: *I'm from Irbid, and Mrs. Lamia is from Petra.*
-

## Vocabulary



<b>min</b>	from
<b>kamaan</b>	again; too
<b>shukran</b>	thanks
<b>itfaDDal</b>	there you go (offering someone something)

## New expressions

**itfaDDal:** lit., be kind; be generous. Used as a statement, this is a polite invitation for someone to come inside a place or to do something. For example, if you're visiting someone, he/she can say **itfaDDal** once you knock on the door or ring the bell. A teacher handing out some worksheets can say **itfaDDal** to each one of her/his students. Once food is offered, the host invites guests to start eating by saying **itfaDDalu**.

*You borrowed someone's pen to write something. Having finished, you give it back and say:*

**itfaDDal. shukran.**

There you go, thanks.

**itfaDDal?:** lit., be kind; be generous. With a question intonation, this expression changes meaning. It now means "what can I do for you?" or "how can I help?" For example, if someone is phoning asking to speak to you, you can respond by saying **itfaDDal?** This will prompt the caller to say what he/she wants.

*You're walking down the street and someone stops you to ask you something, you say:*

**itfaDDal, 3indak su?aal?**

What can I do for you, do you have a question?



## Exercise 1

You are a college student (male) going with your friend Khalid to visit his family. Khalid gave you a list of his family members. Read the names and the descriptions for each of them and write how you will greet each one of them properly. You have never met them before.

- 1 Abu Khalid is the father.
- 2 Um Khalid is the mother.
- 3 Laila is Khalid's sister. She is a college student.
- 4 Salim is Khalid's youngest brother.
- 5 Um Omar is Khalid's grandmother. She's an old lady.



## Exercise 2

If you were a female student going to visit the same family with your female friend, would any of the greetings above change? Explain.

## **Nationalities and hometowns (nisba forms)**

Nationalities and hometowns are some of the ways people connect. It is a very common way of establishing a relationship, bonding with people and finding new topics to talk about. LA uses the suffix */-i/* with the country/town name to refer to someone who belongs to it. For a female, the feminine marker is also needed, and then you end up with */-yih/*. In Arabic grammar, this is generally referred to as *nisba* form: generally “belonging.” This term captures more than nationalities. There are of course a few exceptions to this *nisba* rule but it covers a great deal of nationalities. One of the very common exceptions is deleting the marker if the country/town name already ends in an */-i/* or */-yih/* in Arabic. If the country/town name ends in */-yih/*, it is deemed feminine; therefore, you will need to delete the feminine marker when referring to a male, so the *nisba* form becomes shorter than the country/town name. Another important point to notice here is that some country/town names start with the Arabic definite article */-al/* or */-il/*. In this case, you will need to delete it. Table 2.2 presents examples of some nationalities.

Table 2.2 Common nationalities (Audio 1.20)



	Country/town	Nisba form (masc.)	Nisba form (fem.)	Translation
1	`urdun	`urduni	urdun`niiyih	Jordanian
2	am`riika; a`mirika	am`riiki	am`riikiyih	American
3	al`maghrib	`maghribi	`maghribiyih	Moroccan
4	bari`Taanyia	bari`Taani	bari`Taaniyih	British
5	`s3uudiyyih	s3uudi	s3uudiyyih	Saudi
6	`suuriyya	`suuri	suu`riiyih	Syrian
7	fa`ransa	fa`ransi	fa`ransiyih	French
8	falas`Tiin	falas`Tiini	falas`Tiiniyih	Palestinian
9	lub`naan	lub`naani	lub`naaniyih	Lebanese
10	maSr	`maSri	maS`riyih	Egyptian

## Dialogue 2 (Audio 1.21)



In the first class of the semester, the teacher introduces himself and says where he is from. Then each student introduces himself/herself. Notice how names of towns and countries are pronounced differently in Arabic. Also notice the gender marker /-ah/ or /-at/ suffixed to the end of the masculine noun.



- USTAADH 3UMAR: ahlan shabaab. ana ismii 3umar, wa ana urdini min 3ammaan.
- TAALIB 1: ana ismii maikil, wa ana amriiki min waashinTun.
- TAALIBAH 2: ana ilizabith, wa ana amriikiyah min uklahooma.
- TAALIBAH 3: ana meyri, ana bariTaanyah min landan.
- TAALIBAH 4: ismii treysi, ana min madiinat nyuu yook.
- TAALIB 5: ana joon, wa ana min kanada, min madiinat moontiryaal.
- TAALIBAH 6: ana janifar, wa ana min baariss fi faransa.
- USTAATDH 3UMAR: alhan biikum fi ilurdun.
- TEACHER OMAR: *Welcome guys. My name is Omar. And I am a Jordanian from Amman.*
- STUDENT 1: *My name is Michael. I am an American from Washington.*

- STUDENT 2: *I am Elizabeth, and I'm an American from Oklahoma.*
- STUDENT 3: *I am Mary, I'm British from London.*
- STUDENT 4: *My name is Tracy, I'm from the city of New York.*
- STUDENT 5: *I am John, and I'm from Canada, from the city of Montreal.*
- STUDENT 6: *I'm Jennifer, and I'm from Paris in France.*
- TEACHER OMAR: *Welcome to Jordan all of you.*



## Vocabulary

<b>ism+ii</b>	name + my (my name)
<b>madiinah/madiinat (m+d+n)</b>	city/town
<b>fi</b>	in
<b>bi+k+um</b>	with + you + pl. (with you all)



## Exercise 3a

Fill in the following table with nisba forms.

	<i>Country/town</i>	<i>Nisba form (masc.)</i>	<i>Nisba form (fem.)</i>	<i>Translation</i>
1	<b>al`maanya</b>	_____	_____	_____
2	<b>`ruusya</b>	_____	_____	_____
3	<b>falas`Tiin</b>	_____	_____	_____
4	<b>alja`zaa?ir</b>	_____	_____	_____
5	<b>almak`siik</b>	_____	_____	_____
6	<b>israa`iil</b>	_____	_____	_____
7	<b>qa`Tar</b>	_____	_____	_____
8	<b>is`baannya</b>	_____	_____	_____
9	<b>`kanada</b>	_____	_____	_____
10	<b>3am`maan</b>	_____	_____	_____



## Exercise 3b

Can you write the feminine and masculine plurals? The irregular ones have been provided.

Country/town	Nisba form (masc, pl)	Nisba form (fem, pl)	Translation
1 <b>al`maanya</b>	al`maan	_____	_____
2 <b>`ruusya</b>	ruus	_____	_____
3 <b>falas`Tiin</b>	_____	_____	_____
4 <b>alja`zaa`ir</b>	_____	_____	_____
5 <b>almak`siik</b>	_____	_____	_____
6 <b>israa`iil</b>	_____	_____	_____
7 <b>`qaTar</b>	_____	_____	_____
8 <b>is`baannya</b>	_____	_____	_____
9 <b>`kanada</b>	_____	_____	_____
10 <b>3am`maan</b>	_____	_____	_____

## Grammar

### Subject pronouns

Subject pronouns are simply units that replace nouns. In Arabic, these are contrasted with the object and possessive pronouns. A subject pronoun can function independently just like the head noun of a sentence. Subject pronouns do not have to attach to a word. Table 2.3 introduces subject pronouns.

Table 2.3 Subject pronouns

Pronoun	Translation	Notes
<b>`ana; `aani; `ani</b>	I	first is most common; second and third are rural variants
<b>`iHna; `niHna; `Hinna</b>	we	second is common in Syrian; third is Bedouin
<b>`intah; `intih</b>	you (sing. masc.)	first is common; second is rural
<b>`inti</b>	you (sing. fem.)	
<b>`intum</b>	you (pl. masc.)	sometimes used to refer to pl. fem. especially in urban dialects
<b>`intin</b>	you (pl. fem.)	less commonly used
<b>`huwwa; huuh</b>	he; it (masc.)	
<b>`hiyya; hiih</b>	she; it (fem.)	
<b>`humma; hum</b>	they (pl. masc.)	sometimes used to refer to pl. fem. especially in urban dialects
<b>`hinnih</b>	they (pl. fem.)	less commonly used



## Exercise 4

Translate the following statements into Arabic. At this point, feel free to use transliteration.

- 1 I am a teacher.
- 2 She is a teacher.
- 3 You are an engineer.
- 4 You are American.
- 5 He is Lebanese.

## **Regular plurals**

Arabic exhibits simple rules for the formation of regular plurals. Irregular plurals, however, remain abundant in the language. Since adjectives have to agree with the nouns they modify in terms of number, the plural rule becomes very productive. While nouns show clear deviation from the rule, adjectives normally follow the plural rule more closely. That is, adjectives that take irregular plural markers are less common. Arabic also gives different plural suffixes to masculine and feminine nouns. Here is the rule: add the suffix **/-iin/** to masculine singular nouns; for feminine plurals, drop the feminine marker (**/-ah/**; **/-at/**) from the end of the feminine singular noun, then add the suffix **/-aat/**. Non-human and inanimate nouns obtain their plurals depending on the perceived gender, so to speak. However, rarely do non-human or inanimate masculine nouns follow the regular plural rule. This is most efficiently learnt by practice. Adjectives modifying plural nouns take the regular plural marker: i.e., if the noun is masculine plural, the adjective is masculine plural, too. Adjectives modifying inanimate or non-human plurals take the feminine plural suffix **/-aat/**. As you go through the following examples (see Table 2.4), recall that Arabic dialects have considerable variations in terms of short vowels. Since Arabic words are based on three consonants (see Introduction), short vowels might change.

Table 2.4 Arabic regular plurals (Audio 1.22)



<i>English</i>	<i>Singular</i>	<i>Plural</i>	<i>Notes</i>
teacher (masc.)	<b>ʾm3allim</b>	<b>m3aʾlmiin</b>	<b>ma3aaʾliim</b> is also possible
teacher (fem.)	<b>ʾm3allmah;</b> <b>ʾm3allmih</b>	<b>m3alʾmaat</b>	
engineer (masc.)	<b>muʾhandis</b>	<b>muhandiʾsiin</b>	
engineer (fem.)	<b>muʾhandisah;</b> <b>muʾhandisih</b>	<b>muhandiʾsaat</b>	
car	<b>sayʾyaarah</b>	<b>sayyaʾraat</b>	
cab	<b>ʾtaksi</b>	<b>taksyʾyaat</b>	<b>taʾkaasi</b> is also possible

## High frequency connectors (and, or, but) (Audio 1.23)



The meanings and functions served by these connectors are mostly similar to those served in MSA or in other languages. Some of them can be contracted and some functions can be served by more than one particle, as is the case with most connectors. Table 2.5 below presents these common particles.

Table 2.5 and, or, but

<i>English</i>	<i>LA</i>	<i>Notes</i>
and	<b>wa; uu; u</b>	the second variant is a contracted form in a stressed position; the third is contracted in an unstressed position
or	<b>aw; yaa . . . yaa</b>	the second is closer to the construction either . . . or
but	<b>laakin; bass</b>	the first is MSA but heavily used in LA

You will notice that “and” gets contracted, mostly to /u/ in most dialogues. This is how it is pronounced in regular speech.



## Exercise 5

Translate each of the following statements into Arabic. Feel free to use transliteration.

- 1 We are teachers.
- 2 I have three cars.
- 3 I am Jordanian but he is American.
- 4 She is Palestinian and he is British.
- 5 They are Canadian girls.

### **Identifying the letters** (ا، و، ي، ب، ت، ث، ج، ح، خ)

As of this unit forward, we will be practicing letters of the Arabic alphabet. The goal of these exercises is to familiarize the reader with Arabic script, and also to be able to read simple Arabic phrases, road signs, items on a menu and other things related to everyday life. For the letters of the alphabet, refer to the transliteration key. As we go through these letters, I will be presenting some explanations necessary to the understanding of the Arabic alphabet.

Arabic writing is recursive. Start always from the right and go to left. Once writing the letter is completed, lift the pen to add the dots and other short vowels if applicable. Also keep in mind which letters are written completely over the line, and which ones are split over and under the line.

For this group of letters, the first one is a vowel. Therefore, it comes with its own surprises. If the letter stands by itself, with no diacritics, it is usually pronounced as long vowel /aa/. Sometimes, this letter can be a hamza (أ), as shown in the transliteration key. In other cases, it can receive a diacritic, which could change its meaning. Here are the variations:

- أ **hamzat fatH**: much like a short vowel /a/, e.g., the first sound of the pronoun (ana = I).
- و **hamzat Damm**: much like a short vowel /u/, e.g., the first sound of (umm = mother of).
- ي **hamzat Kasr**: much like a short vowel /i/, e.g., the first sound of (intih = you [masc. sing.]).

To help you remember these different types, you might recall that the names of the three types here are the first three in Table 3 in the

transliteration key. If the small diacritic (◌◌) is written on top of (l), it is a short /a/; if a Dammah is added, it becomes a short /u/. If the diacritic (◌◌) is written under the (l), it is pronounced as a short /i/.

Sometimes, the diacritic is written directly on the line following a word-final (l). This is an indication that the vowel must be lengthened. Word-final lengthening of (l) is more common in MSA, rather than LA.

In LA, as in many dialects of Arabic, a hamza is turned into a short vowel in many cases.

Finally, short vowels are pronounced the way they are described, and shaddah (◌◌◌) is a lengthening of the consonant that receives it.

## Exercise 6



Write each of the following letters three times:

ا	ث
و	ج
ي	ح
ب	خ
ت	

## Exercise 7 (Bonus audio 3)



Join the following letters to make up words. Add the short vowels where appropriate (where they appear on the letters in isolation). Refer to the transliteration key if you need help. Again, make sure you start from right to left. Read the words and practise them aloud.



- 1 ب ا ب (door)
- 2 ث ا ب ت (fixed; proper name)
- 3 ب ت ح ب (she likes; she loves)
- 4 ح ا ج (pilgrim; honorific title)
- 5 خ ا ب (he failed)
- 6 ب ا ت (he slept)
- 7 ج ي ب (bring [imp.])
- 8 ت و ب (dress; robe)
- 9 ج و ب ا (Juba [city in Sudan])
- 10 ح ب ي ب (beloved [masc.])



## Exercise 8

Identify the letters (ا، و، ي، ب، ت، ث، ج، ح، خ) in the following paragraph. There is no need to worry about the letters you do not know at this time.

ا	و	ي	ب	ت	ث	ج	ح	خ

العراق دولة تقع في شمال غرب العالم العربي. يبلغ عدد سكان العراق حوالي ستة و ثلاثين مليون نسمة. يحده من الشمال تركيا، و من الغرب إيران، من الجنوب الكويت و السعودية و من الشرق سوريا و الأردن. تعتبر دولة العراق واحدة من أقدم الحضارات في العالم. فقد قامت حضارة ما بين بلاد الرافدين قبل أكثر من ثمانية آلاف سنة، و في العراق تم اختراع الكتابة المسمارية و كان السومريون من أول الشعوب التي حكمت هذه البلاد. و كانت العراق أيضاً مهداً للحضارة الاكادية، و الآشورية و البابلية. و بعد ظهور الإسلام انتقلت عاصمة الدولة الإسلامية إليها في زمن الدولة العباسية. من أهم مدنها بغداد، الموصل، كربلاء، و البصرة في الجنوب.



## Cultural point

The word **nisba** or **nisbah** comes from the root **n+s+b**, which in Arabic refers to origin. Most people in the Arab world take pride in tracing their origins back to their ancestors. Many families keep track of their family trees. This interest in one's origin can be traced back to the pre-Islamic era. The science of origins (**3ilm ala?nsaab**) is thriving in the Arab world. Some tribes trace their ancestry further back than medieval times. Others claim they are direct descendants of Prophet Mohammad's Companions. There are several cultural reasons for this interest in people's origins, such as showing cultural heritage and depth, being attributed to historical heroes, belonging to a prominent tribe and signaling long residence and ownership of a given land.

Other nisba classifications have to do with place of origin as opposed to tribal origins. In most LA countries, people who come

from villages are called **fallaaH** (pl. **fallaHiin**); if they are from the desert, they are called **badawi** (pl. **badu**), or if they are from major cities, they are called **madani** (pl. **mudun**). Some people are attributed to their ethnicities: **druuze** (Druze); **ghajar** or **nawar** (gypsy); **shiishaan** (Chechen); **sharkas** (Circassians); **akraad** (Kurdish), etc. Others are associated with their religious sects: **3alawi** (Alawite), **maaruuni** (Maronite), etc.

In Jordan, you can also face one more classification. Some people consider themselves Jordanians of Palestinian origin. These are the people who originally lived west of the river Jordan before 1948 and 1967 but were expelled after the establishment of the state of Israel. It is likely that people will describe someone as being Jordanian of Jordanian origin, or Jordanian of Palestinian origin.

# Unit Three

عيلتي

## 3eylti

My family



In this unit, you will learn about:

- Words for family members
- Cultural awareness
- Numbers 1–10
- Days of the week
- Identifying the letters (د، ذ، ر، ز، س، ش، ص، ض)

## The Arab family

Arabs usually take pride in showing strong commitment to their close families. Most Arab families have long traditions of being mutually dependent on each other. The old support the young and the young respect the old, this is how it traditionally goes. It is not uncommon to see extended families living in the same home. Based on economic and/or social factors, it is common to find infants, children, teenagers, adults and their parents all living in the same house. Many families, those who can afford to, build apartments for their married sons to keep them and their new families in the same building. Essentially, people of the same family live together in the same house. This results in a complicated net of relationships. The father is the patriarch,

Table 3.1 Family members (Audio 1.24–1.25)



Member	Meaning	Notes
1 `abu; `waalid; `baaba,	father	
2 `umm; imm; `waaldih; `maama	mother	
3 ax	brother	
4 uxt	sister	
5 jadd; jidd; siid	grandfather	
6 jaddah; jiddih; sitt	grandmother	
7 3amm	paternal uncle	
8 3ammah; 3ammih	paternal aunt	
9 xaal	maternal uncle	
10 xaalah; xaalih	maternal aunt	
11 ibin; walad	son; boy	
12 bint	daughter; girl	
13 nasiib; nsiib; sihr	in-law	
14 Hama	father in-law	
15 Hamaah; Hamaat	mother in-law	
16 ibin 3amm	male cousin	on the father's side
17 binit 3amm/bint 3amm	female cousin	on the father's side
18 ibin xaal	male cousin	on the mother's side
19 binit xaal/bint xaal	female cousin	on the mother's side
20 zooj/jooz	husband	
21 zawjih/marah-	wife	
22 garaabah/garaabih	relative	

everybody else lives under his leadership. Reality can be reflected in this description but can also deviate a little, and has indeed been changing slowly in recent years. Newly formed families are more independent and have a lot fewer members. Increasingly, the concept of the *family home* is diminishing due to education, work and economic factors. The patriarch can no longer afford to provide food and sustenance to all of the extended family members. Younger members of the same family are going after job opportunities outside of their traditional homes, women are increasingly joining the workforce, the age of marriage is nearing the 30s even for women, and family size is getting smaller and smaller. Yet, family values are still respected. All members of the family still show great respect for *the father of the house*.



## Dialogue 1 (Audio 1.26–1.27)



Emad and Samir are sitting in a café. Emad is browsing his photo gallery on his cellphone, showing his family members to Samir.

3IMAAD: shuuf ya samiir, haay ummi, wa haadh abuuy.

SAMIIR: maa shaa allaah! w miin haay?

3IMAAD: haay uxti iSSaghiirih, isimha manaar.

SAMIIR: Hilwah kthiir. w haadha miin?

3IMAAD: haadha axuuy likabiir 3umar

SAMIIR: 3eilih raa?i3ah!

3IMAAD: intah arwa3

EMAD: *Look Samir, this is my mother, and this is my father.*

SAMIR: *Great! And who is this?*

EMAD: *This is my little sister, her name is Manar.*

SAMIR: *So beautiful. And who is this?*

EMAD: *This is my older brother, Omar.*

SAMIR: *Very nice family!*

EMAD: *You're even better.*

## Vocabulary



<b>shuuf (sh+w+f)</b>	look! (masc. sing.)
<b>miin</b>	who?
<b>haay</b>	this is (when referring to fem. sing.)
<b>haadha</b>	this is (when referring to masc. sing.)
<b>maa shaa allaah</b>	This is great!
<b>Saghiir (S+gh+r)</b>	small; young
<b>kabiir (k+b+r)</b>	big; old
<b>Hilu (masc.); Hilwah (fem.)</b>	good-looking; pretty
<b>kthiir (k+th+r)</b>	a lot
<b>raaʔi3 (r+w+3)</b>	wonderful ( <b>raaʔi3ah</b> [fem.])

## New expressions

**maa shaa allaah:** lit., whatever God wanted! This expression is loaded. It can change meanings based on context and intonation. Here, it is an expression of gratitude to God for something good. So, if someone is telling you about a beautiful place, or about a success story, a brilliant person, etc., you can respond by saying **maa shaa allaah!** It can also be used to express discontent about something you really do not like. For example, if someone is doing something that is way below expectations, you can say **maa shaa allaah!** to express that you're not happy with it. The context usually decides the meaning.

*You just saw a very handsome kid. You comment saying:*

**maa shaa allaah. ilwalad Hilu.**

Wow! The kid is very handsome.

## Dialogue 2 (Audio 1.28–1.29)



Emad has invited an American exchange student, Mark, to his home for a Ramadan dinner. He is introducing Mark to his family.



3IMAAD: it`faDDal ya maak; ahlan wa sahan.

MAARK: ahlan biik.

3IMAAD: mumkin a3arrfak 3ala 3eilti? haadha jiddi, wa haay jidditi

MAARK: tsharrafna.

3IMAAD: wa haadha 3ammi abu xaalid, wa 3ammti um xaalid.

MAARK: ahlan wa sahan.

3IMAAD: kamaan haadha xaali abu aHmad, wa xaalti umm aHmad.

MAARK: ahleyn.

EMAD: *Come in, Mark; welcome!*

MARK: *Welcome to you, too.*

EMAD: *May I introduce you to my family? This is my grandfather, and this is my grandmother.*

MARK: *I'm honored.*

EMAD: *And this is my uncle Abu Khalid, and my aunt Um Khalid.*

MARK: *Hello!*

EMAD: *And this is my uncle Abu Ahmad and my aunt Um Ahmad.*

MARK: *Welcome.*



## Vocabulary

<b>mumkin</b>	possible (is it possible?)
<b>a3arrfak 3ala (3+r+r+f)</b>	to introduce someone to
<b>3eilti (3eilih+i)</b>	family + my (my family)



## Exercise 1a

Using the information from Table 3.1, read the following paragraph then answer the questions that follow.

yuusif is married to samiira. He has one brother named SaaliH and one sister named manaal. He also has two children: Sabri and waa?il. His father's name is mHammad, and his mother's name is muna. ibrahiim is samiira's father and imaan is her mother. samiira has another sister named wafaa? and a brother named 3abdallah.

Match the names in Arabic to their English counterpart. Use the transliteration key for help.

<i>Arabic</i>	<i>English</i>	<i>Arabic</i>	<i>English</i>
1 منى	yuusif	7 محمد	mHammad
2 وائل	samiira	8 يوسف	muna
3 عبدالله	SaaliH	9 منال	ibrahiim
4 ابراهيم	manaal	10 صالح	imaan
5 وفاء	Sabri	11 صبري	wafaa?
6 سميرة	waa?il	12 ايمان	3abdallah

## Exercise 1b



Using the paragraph above, fill in the blanks in each of the following and provide the translation.

e.g., **samiira zawjit<sup>1</sup> yuusif**  
Samira is Yousef's wife

- 1 Sabri \_\_\_\_\_ waa?il
- 2 samiira \_\_\_\_\_ wafaa?
- 3 ibrahiim \_\_\_\_\_ yuusif
- 4 imaan \_\_\_\_\_ samiira
- 5 mHammad \_\_\_\_\_ samiira
- 6 mHammad \_\_\_\_\_ muna
- 7 manaal \_\_\_\_\_ Sabri
- 8 muna \_\_\_\_\_ SaliH
- 9 Sabri \_\_\_\_\_ yuusif
- 10 wafaa? \_\_\_\_\_ waa?il
- 11 yuusif \_\_\_\_\_ samiira
- 12 SaaliH \_\_\_\_\_ mHammad

1 The feminine marker **/-ah/** or **/-ih/** changes to **/-at/** or **/-it/** if the word is first part of the IDaafah construct. This construct will be explained soon.

## Numbers 1-10

Learning numbers is very helpful in any language. It is instrumental in talking about one's age, giving directions, negotiating or telling the time and, in Arabic, saying most days of the week. Numbers are pronounced a little differently in LA and MSA. Table 3.2 shows the numbers 1–10. In LA, the question word most commonly used to ask about numbers is **/kam/**, meaning how much or how many.

Table 3.2 Numbers 1–10 (**Audio 1.30**)

Number	LA	MSA	
1	١	waaHad; waaHid	waaHid
2	٢	iththnein; thnein; tnein	iththnaan
3	٣	thalaathah; thalaathih; talaatah; talaatih	thalaath
4	٤	arba3ah	arba3ah
5	٥	xamsah; xamsih	xamsah
6	٦	sittah; sittih	sittah
7	٧	sab3ah	sab3ah
8	٨	thamaanyah; tamaanyih	thamaanyah
9	٩	tis3ah	tis3ah
10	١٠	3asharah	3asharah

Countable nouns are by default singular. If you want to specify number with a singular noun, you can write the noun followed by the number. In this case, both the noun and the number must agree in gender; see the examples below. Arabic is provided so that you can observe the feminine marker.



Examples: (**Audio 1.31–1.32**)

1A:	<b>ktaab</b>	كتاب	a book
1B:	<b>ktaab waaHid/ktaab waaHad</b>	كتاب واحد	one book
2A:	<b>sayyaarah</b>	سيارة	a car
2B:	<b>sayyaarah waHdih</b>	سيارة واحدة	one car

For the number two, most speakers in LA would simply add the suffix **/-eyn/** to the singular noun to denote the dual. Rarely do people use the number “two” the way presented for “one” in 1B and 2B.

Examples:

3A:	<b>ktaabeyn</b>	كتابين	two books
3B:	<b>ktaabeyn iththneyn</b>	كتابين اثنتين	two books
4A:	<b>sayyaarteyn</b>	سيارتين	two cars
4B:	<b>sayyaarteyn thinteyn</b>	سيارتين اثنتين	two cars

When using numbers from 3 to 10, the number is mentioned first, then the countable nouns in the plural form. The suffix **/-ah/** or **/-ih/** is deleted.

Examples:

5: <b>thalaath kutub</b>	ثَلَاثُ كُتُبٍ	three books
6: <b>xams sayyaraat</b>	خَمْسَ سَيَّارَاتٍ	five cars
7: <b>sabi3 muhandisaat</b>	سَبْعَ مُهَنْدِسَاتٍ	seven engineers (fem.)
8: <b>arba3 Tullaab</b>	أَرْبَعَ طُلَّابٍ	four students (masc.)
9: <b>3ashr glaam</b>	عَشْرَ أَقْلَامٍ	ten pens
10: <b>sitt banaat</b>	سِتَّ بَنَاتٍ	six girls

## Exercise 2



Say and write the following in LA; use the vocabulary introduced in previous units.

- 1 Five guys
- 2 Two doors
- 3 One summer
- 4 Ten teachers (masc.)
- 5 Six teachers (fem.)

## Exercise 3



Translate each of the following statements into English. Try to guess the meaning of the particles.

- 1 kam ax 3indak?
- 2 kam galam ma3ik?
- 3 kam bint fi ilbeyt?
- 4 kam walad kabiir?
- 5 kam binit raa?3ah?

## Exercise 4



Ask questions that would provide the given answers.

- 1 xams shabaab
- 2 ktaab waaHad
- 3 qalameyn
- 4 thalaath muhandisiin
- 5 3ashr dolaraat

Following are ordinal numbers from 1–10. These are adjectives; therefore, I will present the masculine and feminine forms. Keep in mind that in Arabic, adjectives follow the nouns they modify.



Table 3.3 Ordinal numbers (**Audio 1.33**)

Number	LA (masc.)	LA (fem.)	MSA (masc.)	MSA (fem.)	
1	١	ʔawwal	ʔuula	ʔawwal	ʔuula
2	٢	thaani; taani	thaanyih; taanyih	thaani	thaaniyah
3	٣	thaalith; taalit	thaalthih; taaltih	thaalith	thaalithah
4	٤	raabi3	raab3ah; raab3ih	raabi3	raabi3ah
5	٥	xaamis	xaamsih	xaamis	xaamisah
6	٦	saadis	saadsih	saadis	saadisah
7	٧	saabi3	saab3ah; saab3ih	saabi3	saabi3ah
8	٨	thaamin; taamin	thaamnih; taamnih	thaamin	thaaminah
9	٩	taasi3	taas3ah; taas3ih	taasi3	taasi3ah
10	١٠	3aashir	3aashrih	3aashir	3aashirah



## Exercise 5

Say and write (using transliteration) the following in LA:

- 1 First book
- 2 Second car
- 3 Tenth student
- 4 Third summer
- 5 Eighth teacher



## Days of the week (Audio 1.34)

Days of the week in Arabic are in line with numbers except for two of them. Generally, days of the week come with the definite article /il-/. Review the rules for the definite article and see when assimilation takes place. Table 3.4 presents the days of the week.

Table 3.4 Days of the week

LA	MSA	English	Notes
ilaHad	alaHad	Sunday	same root as <b>waaHad</b> ; <b>waaHid</b>
iththneyn	aliththneyn	Monday	same root as <b>thneyn</b> ; <b>iththnaan</b>
iththalaatha	aththulaathaa	Tuesday	same root as <b>thalaathah</b> ; <b>thalaathih</b>
ilarba3a	alarbu3aa	Wednesday	same root as <b>arba3ah</b>
ilxamiis	alxamiis	Thursday	same root as <b>xamsah</b> ; <b>xamsih</b>
iljumm3ah	aljumu3ah	Friday	the day of “gathering”
issabt; issabit	assabt	Saturday	Sabbath

As you can see, days of the week are in line with numbers except for two of them: Friday is traditionally a holiday in the Arab/Muslim world. It is the day when people meet (**j, m, 3** has the root meaning of *to get together*). This day's name is derived from the Friday noon prayers which are commonly attended by most Muslims. The word for Saturday is obviously similar to that used in Hebrew.

Finally, the definite article attached to these days is dropped mostly when one wants to express an event that recurs on a given day, for example, **kull xamiis**: every Thursday.

### Dialogue 3 (Audio 1.35–1.36)



John, an exchange student, is talking to his classmate, Amir, about his weekly schedule.



3AAMIR: marHaba joon, shuu 3indak ilyoom?

JOON: alhan 3aamir. ilyoom ilaHad 3indi dars ?adab 3arabi.

3AAMIR: kwayyis. wa bukraH?

JOON: bukraH iththneyn fiih 3indi dars 3arabi kamaan, wa riyaaDah.

3AAMIR: iththalaatha ?akiid ma 3indak Saff.

JOON: SaHiiH, iththalaatha 3uTlah.

3AAMIR: wa yoom ilarba3a?

JOON: ilarba3a wa ilxamiis laazim adrus fi ilmaktabih kull ilyoom.

3AAMIR: mumtaaz.

JOON: wa iljumm3ah maa fiih ishi.

AMIR: *Hello John, what do you have today?*

JOHN: *Hello Amir, today, Sunday, I have a lesson on Arabic literature.*

AMIR: *Good. Tomorrow?*

JOHN: *Tomorrow, Monday, I have a lesson on Arabic too, and sports.*

AMIR: *Tuesday you certainly do not have a class.*

JOHN: *Right, Tuesday is a break.*

AMIR: *And Wednesday?*

JOHN: *Wednesday and Thursday, I have to study in the library for the whole day.*

AMIR: *Excellent.*

JOHN: *And on Friday, there is nothing.*

# ACB

## Vocabulary

<b>shuu</b>	what
<b>dars (d+r+s)</b>	lesson
<b>?adab (?+d+b)</b>	literature
<b>bukrah (b+k+r)</b>	tomorrow
<b>yoom (y+w+m)</b>	day
<b>fiih</b>	in/there is/there are/there (exists)
<b>riyaaDah (r+y+D)</b>	sports
<b>?akiid (a+k+d)</b>	certainly
<b>Saff (S+f+f)</b>	class
<b>SaHiiH (S+H+H)</b>	right
<b>mumtaaz</b>	excellent
<b>3uTlah (3+T+T+I)</b>	vacation; day off; break
<b>?ayaam</b>	days
<b>kull</b>	every
<b>?awwal (a+w+l)</b>	first
<b>?aaxir (a+x+r)</b>	last
<b>shaari3</b>	street
<b>maktab (k+t+b):</b>	office
<b>maktabah</b>	library
<b>miin</b>	who?
<b>ma; maa</b>	what?



### Exercise 6

Based on Dialogue 3 above, write the days when John does each of the following activities:

- 1 Sports
- 2 Arabic literature
- 3 Day off
- 4 Study at the library
- 5 Arabic lesson
- 6 Weekend

## Identifying the letters د، ذ، ر، ز، س، ش، ص، ض

### Exercise 7

Write each of the following letters three times:

د	س
ذ	ش
ر	ص
ز	ض



### Exercise 8 (Bonus audio 4)

Join the following letters to make up words. Add short vowels where appropriate (where they appear on the letters in isolation). Refer to the transliteration key if you need help. Again, make sure you start from right to left. Practise reading the words aloud.



- دُب (bear)
- ذِي ب (wolf)
- رُوح (spirit)
- زِي ت (oil)
- سَخَّاب (zipper)
- شَرِي ر (evil)
- صَاحِب (friend; owner of)
- ضَرِي ر (blind)
- نَسْر (eagle)
- حَارَّ (hot)

### Exercise 9

Identify the letters (د، ذ، ر، ز، س، ش، ص، ض) in the following paragraph. There is no need to worry about the letters you do not know at this time.



د	ذ	ر	ز	س	ش	ص	ض

العراق دولة تقع في شمال غرب العالم العربي. يبلغ عدد سكان العراق حوالي ستة و ثلاثين مليون نسمة. يحده من الشمال تركيا، و من الغرب إيران، من

الجنوب الكويت و السعودية ومن الشرق سوريا و الأردن. تعتبر دولة العراق واحدة من أقدم الحضارات في العالم. فقد قامت حضارة ما بين بلاد الرافدين قبل أكثر من ثمانية آلاف سنة، و في العراق تم اختراع الكتابة المسمارية و كان السومريون من أول الشعوب التي حكمت هذه البلاد. و كانت العراق أيضاً مهداً للحضارة الاكادية، و الآشورية و البابلية. و بعد ظهور الإسلام انتقلت عاصمة الدولة الإسلامية اليها في زمن الدولة العباسية. من أهم مدنها بغداد، الموصل، كربلاء، و البصرة في الجنوب.



## Cultural point

Understanding relationships within the typical Arab family can be very informative. Here are some general practices. Some of these practices can slightly differ from one place to another.

- It is not uncommon for adults above the age of 18 to continue to live with their families and depend on them. This is especially true in the case of students and girls. Generally, girls stay in the same home as their parents until they get married.
- Housekeeping and cooking are mostly the work of females: mothers and sisters. You can see everyone at lunch or dinner having a great time. Then once the eating part is over, the mother and sisters work to clean up, do the washing up and prepare some tea for the men who sit together enjoying a movie or watching a soccer game.
- In the presence of guests, some families prefer having two living areas: one for males and one for females. Other families are fine having everyone in the same room.
- Food etiquette is important but it will be discussed in detail in subsequent units.
- The heavy presence of communication technology – cell phones and handheld devices – is contributing to an ongoing change in family relations. It is now more common to see people sitting in the same place hooked up to their devices. Arabs are still trying to define proper behavior when using these devices in public.

# Unit Four

مش عارف

## mish 3aarif

I do not know!



In this unit, you will learn about:

- Asking questions
- Cultural awareness
- Questions: yes/no
- Questions: who; what; where; when; how much/many
- Negation with **ma**, **mish**, **laa** . . .
- High frequency propositions
- Nominal and verbal sentences: introduction
- Identifying the letters (ط، ظ، ع، غ، ف، ق، ك، ل)



## Yes/no questions

Two elements are usually present when asking questions in most languages: the question word and intonation. There are different types of questions: yes/no questions, information or *wh-* questions and tag questions. In LA, all of these three types utilize one major form of intonation; that is, all questions have very similar pitch. Intonation generally refers to pitch variation: the fact that different utterances have different beats, or different *music*. Think of how informative/declarative statements versus questions are pronounced. LA mostly utilizes pitch variation to form a yes/no question. But a question word is used to form the equivalent of a *wh-* question besides utilizing intonation, of course. One other thing is that Arabic does not require a change of word order when forming a question. English, for example, requires subject/verb inversion. One thing to keep in mind is that in all units to come in this book, all yes/no questions will be marked in writing using only the addition of the question mark. Keep in mind that yes/no questions in Arabic require no changes in writing from statements, therefore; the only marker in writing is the question mark. See Table 4.1.



Table 4.1 Yes/no questions (**Audio 1.37; Bonus audio 8**)

	<i>Yes/no question</i>	<i>Translation</i>	<i>Response</i>	<i>Translation</i>
1	<b>intah urduni?</b>	Are you Jordanian?	<b>aywah, ana urduni</b>	Yes, I am Jordanian
2	<b>inti faransiyyih?</b>	Are you French?	<b>la, ana mish faransiyyih, ana amrikiyyih</b>	No, I'm not French, I'm American
3	<b>xaalid muhandis?</b>	Is Khalid an engineer?	<b>la, xaalid duktoor</b>	No, Khalid is a doctor
4	<b>ma3ak diinaar?</b>	Do you have one dinar?	<b>aah, tfaDDal</b>	Yes, there you go (you can have it)

Notice that the sentence structure does not change at all in Arabic. The only, but very important, change is that of intonation.

## Wh- questions

The only addition to these types of questions is the question word. Wh- questions maintain the same intonation patterns of questions and do not require changes in word order. It is important to notice how these questions are answered. Later in the book, more advanced answers will be presented. Table 4.2 presents some information questions.

Table 4.2 Information questions

	<i>Information question</i>	<i>Translation</i>	<i>Response</i>	<i>Translation</i>
1	<b>miin daras 3arabi?</b>	Who studied Arabic?	<b>xaalid daras 3arabi.</b>	Khalid studied Arabic.
2	<b>shuu/eish ismak?</b>	What's your name?	<b>ismi xaalid.</b>	My name is Khalid.
3	<b>weyn leyla?</b>	Where's Laila?	<b>leyla fi iljaam3ah.</b>	Laila is at the university.
4	<b>mata/eimta/ ameit saafar xaalid</b>	When did Khalid leave?	<b>xaalid saafar ams/imbaariH.</b>	Khalid left yesterday.
	<b>bikam haay ilsayyaarah?</b>	How much is this car?	<b>bi 3ashar alaaf diinaar.</b>	It's ten thousand dinars.

## Negation with **maa**, **mish**, **muu** and **laa**

These markers are very commonly used in LA to form negations. The first one, /**maa**/ or /**ma**/, negates verbs and prepositional phrases. The second one, /**mish**/, negates adjectives and demonstratives. /**mish**/ and /**muu**/ are almost identical, except that /**muu**/ is more representative of Syrian dialect. /**laa**/ or /**la**/ simply means "no." It can be used as a short answer to a yes/no question. However, it is often followed by another negation statement to emphasize the answer. Sometimes, the suffix /**-ish**/ is added to the end of the verb or prepositional phrase negated by /**maa**/. See Table 4.3.



**Table 4.3** Negation with **maa, mish, muu** and **laa (Audio 1.38)**

<i>Yes/no question</i>	<i>Response with negation</i>	<i>Notes</i>
ma3ak ktaab?	la, maa ma3i ktaab la, ma ma3iish ktaab la, ma3iish ktaab	Mostly stylistic differences between the three responses. Meaning is the same.
xaalid daras 3arabi?	la, xaalid ma daras 3arabi la, xaalid ma darasish 3arabi xaalid ma darasish 3arabi	
intah mabsuuT?	la, ana mish mabsuuT la, ana muu mabsuuT	
xaalid w salma raaHu 3ala irbid?	la, ma raaHuush 3ala irbid la, ma raaHu 3ala irbid	
inti amriikiyyih?	la, ana mish amriikiyyih la, ana muu amriikiyyih	
3indak sayyaarah?	la, ma 3indi sayyaarah la ma 3indiish sayyaarah ma 3indiish sayyaarah	



## Dialogue 1 (Audio 1.39–1.40)



Sami is calling his friend, Khalid. They both want to go have breakfast.

- SAAMI: aluu, marHaba xaalid, keyfak?  
 XAALID: ahlan wa sahlan saami. ana mabsuuT.  
 SAAMI: ahlan biik. ʔafTarit?  
 XAALID: la, maa ʔafTarit. biddak tifTir?  
 SAAMI: aywah, weyn?  
 XAALID: mumkin fi maT3am ilbalad.  
 SAAMI: tamaam, mata?  
 XAALID: ba3d saa3ah, kwayyis?  
 SAAMI: kwayyis, bass weyn haadha ilmaT3am?  
 XAALID: ʔaaxir shaari3 iljaam3ah.

SAAMI: aah, maashi, bashuufak hnaak.

XAALID: maashi, ma3 issalaamih.

SAAMI: ma3 issalaamih.

SAMI: *Hello, hi Khalid, how are you?*

KHALID: *Welcome, Sami.*

SAMI: *Welcome to you, too. Have you had breakfast?*

KHALID: *No, I have not. Would you like to have breakfast?*

SAMI: *Yes, where?*

KHALID: *Maybe at Albalad restaurant.*

SAMI: *Fine, when?*

KHALID: *In an hour, is that good?*

SAMI: *Good, but where is this restaurant?*

KHALID: *End of the University Street.*

SAMI: *Oh, OK, will see you there.*

KHALID: *OK, goodbye.*

SAMI: *Goodbye.*

## Vocabulary



<b>laa; la</b>	no
<b>maa; ma</b>	no; not
<b>mish</b>	not
<b>-iish</b>	-not
<b>mabsuuT (b+s+T)</b>	happy
<b>?afTarit (f+T+r)</b>	to have breakfast
<b>bidd+/badd+ak</b>	like to; want to
<b>tamaam (t+m+m)</b>	fine; great; OK; wonderful
<b>saa3ah (pl. saa3aat)</b>	hour; watch
<b>maT3am (T+3+m)</b>	restaurant
<b>aah</b>	OK; I see
<b>maashi (m+sh+y)</b>	sure; OK (will do; agree)
<b>hnaak/hunaak/hinaak</b>	there
<b>ma3 issalaamih (s+l+m)</b>	goodbye (lit. with safety)

## New expressions

**tamaam:** lit., full; complete. This word is used extensively to express that one is happy, or something is going well.

**iljaw ilyoom tamaam, kthiir Hilu.**

The weather today is perfect, very nice.

**aah:** lit., yes. This word is used to express agreement, or to give an indication that you're following the details of a story, waiting to see how it will end.

**mumkin truuH ma3i lil jaam3ah?**

Would you go with me to the university?

**aah, mumkin.**

yes, I would.

**maashi:** lit., walking. Used to express agreement or say that you're fine (when asked how you're doing).

**shuu ra?ykum nruuH 3al gahwih?**

What do you think of (us) going to the café?

**maashi, yallah.**

Sure, let's go.



## Exercise 1

Match the following questions with the proper answers:

<i>Question</i>	<i>Response</i>	<i>Answers</i>
1 weyn ilmaktabih?	a bi diinaar waaHid bass	1 _____
2 mata saafarti 3ala irbid?	b imbaariH	2 _____
3 miin afTar fi ilmaT3am?	c saa3ah min maama	3 _____
4 bikam haadha liktaab?	d aHmad wa xaalid wa salma	4 _____
5 shuu haay?	e fi iljaam3ah	5 _____



## Exercise 2

In the following lists of words, mark the odd one out.

1 weyn	miin	bikam	haadha
2 sayyaarah	ktaab	dars	maktabih
3 tamaam	ahlan	kwayyis	maashi
4 ma3	shuu	ba3d	3ind
5 mish	laa	fi	maa

## Dialogue 2 (Audio 1.41)



Salma is home. Her mother, who is out, is calling to ask if she made lunch.



- SALMA: aluu, kiifik maama?  
 MOTHER: hala maama, ana kwaysih. initi kiifik?  
 SALMA: kull shi tamaam.  
 MOTHER: 3milti ghada?  
 SALMA: ma 3milit ghada, mata btiSalu ilbeyt?  
 MOTHER: ba3d saa3tein.  
 SALMA: maashi, halla? ba3mal ghada.  
 MOTHER: shukran yaa maama.  
 SALMA: allaah ysallmik, maama.
- SALMA: *Hello, How are you mom?*  
 MOTHER: *Hello mom,<sup>1</sup> I'm good, how are you?*  
 SALMA: *Everything is OK.*  
 MOTHER: *Have you made lunch?*  
 SALMA: *I haven't made lunch, when are you arriving home?*  
 MOTHER: *In two hours.*  
 SALMA: *OK, now I will make lunch.*  
 MOTHER: *Thank you mom.*  
 SALMA: *May God protect you, mom.*

1 Notice that in Arab culture, a mother might call her kids using /**maama**/ and a father does the same using /**baaba**/.

## Vocabulary



<b>hala</b>	welcome; more endearment than “ahleyn”
<b>3milti (3+m+l)</b>	to do; to make
<b>ghada</b>	lunch
<b>btiSalu (w+S+l)</b>	to arrive
<b>halla?</b>	now; soon
<b>ysallmik (s+l+m)</b>	to protect: to save



## Exercise 3

Fill in the blanks using the correct negation particle (maa, mish, muu, laa).  
Translations are provided.

- |   |                              |                                      |
|---|------------------------------|--------------------------------------|
| 1 | obaama _____ muslim.         | Obama is not Muslim.                 |
| 2 | liktaab _____ ma3i.          | The book is not with me.             |
| 3 | _____ katabit iddars ilyoom. | I have not written the lesson today. |
| 4 | _____, maa 3indi bint.       | No, I do not have a daughter.        |
| 5 | _____ ruHt 3ala ilbatta.     | I have not visited Petra.            |

## High frequency prepositions

Prepositions do not have fixed meanings. The best way to learn them is to understand their general usages and practice them in different contexts. Table 4.3 presents the most commonly used prepositions in LA.

Table 4.3 High frequency prepositions

	LA	English	Notes
1	<b>bi</b> بِ	with	Usually contracted to b.
2	<b>min</b> مِنْ	from	Used to specify a beginning point in time or place.
3	<b>li</b> لِي <b>il</b> إِلِ <b>la</b> لَ	to	Mostly used to express possessiveness; sometimes used instead of <b>ila</b> to express end point in time or place. Do not confuse this with the definite article.
4	<b>3an</b> عَنْ	about	
5	<b>3ala</b> عَلَى	on, over	
6	<b>fi</b> فِي	in	Compare to / <b>fii</b> / which means “there is” or “there are.”

In Arabic writing, the prepositions in 1 and 3 connect to the noun they precede. Others are written as separate words. Consider the following examples:

1 خالد بالبيت	<b>xaalid bilbeyt</b> Khalid is at home
2 الشاي بنص دينار	<b>ishshay bnuSS diinaar</b> The tea is half a dinar
3 من الوحدة للخمسة	<b>min ilwaHdih lilxamsih</b> From 1:00 to 5:00
4 بدي أنام للأربعة	<b>biddi anaam lilarba3ah</b> I want to sleep till 4:00
5 هاي السيارة إلك؟	<b>haay issayyaarah ilak?</b> Is this car yours?
6 تامر بحكي عنها	<b>taamir biHki 3anha</b> Tamir talks about her
7 الكتاب على الطاولة	<b>ilktaab 3aTTaawlih</b> The book is on the table
8 السيارة في الكراج	<b>issayyaarah filkaraaj</b> The car is in the garage

## Exercise 4



Fill in the blanks with the correct preposition

- 1 salma raaHat \_\_\_\_\_ iljaam3ah.
- 2 madiinat ilbatra \_\_\_\_\_ ilurdun.
- 3 ilkoola (Coke) \_\_\_\_\_ diinar.
- 4 ana badrus \_\_\_\_\_ issaa3ah thalaath \_\_\_\_\_ issaa3ah thamaanyih.
- 5 haada ittalifoon \_\_\_\_\_ ummi.

## **Nominal and verbal sentences: introduction**

Sentences are of two main types: nominal and verbal. A nominal sentence is one that starts with a noun or a pronoun. A verbal sentence starts with a verb. A nominal sentence can either have a verb or only have a subject and predicate. If the sentence has a verb, there has to be a subject associated with it. The subject can either be pronounced (either a noun or a pronoun) or embedded (i.e., the subject is understood). As mentioned previously, word order in LA is not so strict, as long as the sentence starts with a definite noun or with a verb that has a subject. Usually, sentences start with a subject;

however, they also can start with a verb. It is important to understand sentence build-up in LA. This is an accumulative process but we can begin looking at it. Table 4.4 shows examples of simple nominal and verbal sentences in LA. Sentence units are labeled.



Table 4.4 Nominal and verbal sentences in LA (**Audio 1.42**)

	LA	LA (sentence units labeled)	English
1	<b>il+beyt kbiir</b>	the+house big	The house is big.
2	<b>xaalid mabsuuT</b>	Khalid happy	Khalid is happy.
3	<b>salma muhandis+ih</b>	Salma engineer+fem.	Salma is an engineer.
4	<b>3ind+i sayyaarah</b>	with+me car	I have a car.
5	<b>ma3+i ktaab mumtaaz</b>	with+me book excellent	I have an excellent book.
6	<b>afTar+t fi il+beyt il+yoom</b>	had breakfast+I at the home today	I had breakfast at home today.
7	<b>daras xaalid fi il+maktabih</b>	study Khalid at the library	Khalid studied at the library.
8	<b>raaH 3ala il+jaam3ah</b>	went to the+university	He went to the university.
9	<b>raaH+at 3ala is+suug</b>	went+she to the+souk	She went to the souk.
10	<b>3mil+na ghada</b>	made+we lunch	We made/prepared lunch.

Notice the following: in the present tense, there is no verb “to be” as in English; sentences 2 and 3 start with proper names; sentences 4 and 5 start with prepositions that have a possessive pronoun; and sentences 6–10 all start with verbs that have defined subjects.



## Exercise 5

Use the list of vocabulary in the following box to make ten short nominal and verbal sentences.

shabaab	ʔaruuH	ma3ak	ismii	Hilu	raaʔi3
raaʔi3ah	3eilti	ilʔadab	iSSaff	saHiiH	mumtaaz
3uTlah	katab	issaa3ah	ilmaT3am	ʔafTarit	

## Identifying the letters ل، ك، ق، ف، غ، ع، ظ، ط

### Exercise 6

Write each of the following letters 3 times:

ط	ف
ظ	ق
ع	ك
غ	ل



### Exercise 7 (Bonus audio 9)

Join the following letters to make up a word. Add short vowels where appropriate (where they appear on the letters in isolation). Refer to the transliteration key if you need help. Again, make sure you start from right to left. Practise reading the words aloud.



- 1 طَلَب (he asked; requested)
- 2 ظَرْف (envelope; condition)
- 3 عَرَبِي (Arab; an Arab)
- 4 غَزَال (deer)
- 5 فِيل (elephant)
- 6 قَلْب (heart)
- 7 كَأْس (cup)
- 8 لَوْز (almond)
- 9 فَرِيد (unique)
- 10 طَلَع (he left)

### Exercise 8

Identify the letters (ط، ظ، ع، غ، ف، ق، ك، ل) in the following paragraph. There is no need to worry about the letters you do not know at this time.



ط	ظ	ع	غ	ف	ق	ك	ل

العراق دولة تقع في شمال غرب العالم العربي. يبلغ عدد سكان العراق حوالي ستة و ثلاثين مليون نسمة. يحده من الشمال تركيا، و من الغرب إيران، من

الجنوب الكويت والسعودية ومن الشرق سوريا و الأردن. تعتبر دولة العراق واحدة من أقدم الحضارات في العالم. فقد قامت حضارة ما بين بلاد الرافدين قبل أكثر من ثمانية آلاف سنة، و في العراق تم اختراع الكتابة المسمارية و كان السومريون من أول الشعوب التي حكمت هذه البلاد. و كانت العراق أيضاً مهداً للحضارة الاكادية، و الآشورية و البابلية. و بعد ظهور الإسلام انتقلت عاصمة الدولة الإسلامية إليها في زمن الدولة العباسية. من أهم مدنها بغداد، الموصل، كربلاء، و البصرة في الجنوب.



## Cultural point

Asking is not particular to Arab culture. The questions asked can be particular. Matters of life that are deemed private in Western culture can be less private in Arab culture, which makes them possible targets of questions. These include asking about one's job, family, income, marital status, religious affiliation and religious beliefs. Some people follow up with further questions and discussion, especially when religious beliefs and political views are different from their own. The best way to go about this is to give very general and much less provoking answers and try to end the discussion politely by changing the subject. In most cases, there will be someone who is familiar with different cultures. If so, make sure to ask for his/her help or to indicate that you would like to avoid such questions and discussions.

Some people go as far as trying to convert you to Islam. In principle, this is a very common practice in Christianity and in Islam. Some churches and some Muslim scholars embark on major efforts to invite people to their religions. Some individuals like to take on this endeavor. It is up to you to engage in discussions of this sort or to simply promise to read and follow things up on your own. If you end up discussing religion in the Arab world, you should keep in mind that most Arabs (Muslims and Christians alike) believe in the existence of God, so challenging this might bring up some debate. My personal experience is that avoiding issues of religious, racial and political divides saves a lot of time for learning language. There will be much more chance for these types of engagements at more advanced levels of language proficiency.

# Unit Five

## فلافل و كباب

### **falaafil wa kabaab**

Falafel and kebab



In this unit, you will learn about:

- Ordering in a restaurant
- Food etiquette
- Jordanian currency
- Telling the time
- Numbers – extension
- Countable nouns
- Identifying the letters (م، ن، هـ، و، لا، ي)



## **Dining at restaurants**

Dining out requires understanding of food culture in the Arab world. Major cities are abundant with different kinds of restaurants serving different types of food. As is the case in other parts of the world, restaurants in the Arab world have a lot in common and also have some differences. Fast food restaurants serve local foods, mostly sandwiches, pastries and a number of main dishes. These include falafel and shawarma sandwiches. Shawarma is slices of beef, lamb or chicken wrapped in pita bread with some sauce, spices, pickles, tomatoes and lettuce. The individual recipes can, of course, vary a little from one place to another. Main dishes usually include rice and chicken, beef or lamb in some kind of stew. Grilled meat (**mashaawi**) restaurants are also common. They serve kebabs, chicken, beef or lamb skewers and a long list of mezzes.

Western fast food chains – McDonald’s, Pizza Hut, Burger King, etc. – are also available in most major cities in the Arab world. Foods served here are pretty much similar to their mother branches but you will find some changes to conform with local cultures.

Tips are only common in upscale restaurants. Most non-tourist restaurants do not expect you to tip their servers but if you do, it is usually a very good gesture. Another difference is that leftovers are usually not carried out. However, this practice has been changing recently. In most restaurants now, people can ask for boxes to take away their food leftovers.

Most restaurants, excluding upscale tourist ones, do not serve desserts. They just serve main dishes, salads and soft drinks along with tea and Turkish coffee. Instead, desserts have their specific places where you can find different sorts of Arabic sweets and ice creams.

## Dialogue 1 (Audio 1.43–1.44)



Samir is in a restaurant for breakfast. He is discussing his options with the waiter.

SAAMIR: marHaba abu ishshabaab.

GARSOON: ahleyn. tfaDDal.

SAAMIR: biddi SaHin HummuS wa SaHin fuul wa 3ashar Habbaat falaafil.

GARSOON: tikram. shay, qahwah, bibsi, mayyih?

SAAMIR: shay law samaHt, sukkar zyaadiah.

GARSOON: HaaDir.

*The waiter brings the plates.*

GARSOON: tfaDDal, ay shi thaani?

SAAMIR: la, shukran.

*Samir is done and wants to pay.*

SAAMIR: liHsaab law samaHt.

GARSOON: tfaDDal, thalaath dananiir.

SAAMIR: haay thalaath dananiir.

GARSOON: SiHteyn.

SAAMIR: 3ala galbak.

SAMIR: *Hello, buddy.*

WAITER: *Hello, what can I do for you?*

SAMIR: *I want a hummus plate, a fava bean plate and ten pieces of falafel.*

WAITER: *With pleasure. Tea, coffee, Pepsi, water?*

SAMIR: *Tea, if you don't mind, with extra sugar.*

WAITER: *Done!*

*The waiter brings the plates.*

WAITER: *There you go, anything else?*

SAMIR: *No, thanks.*

*Samir is done and wants to pay.*

SAMIR: *The check, please.*

WAITER: *There you go, three dinars.*

SAMIR: *This is it, three dinars.*

WAITER: *With much health.*

SAMIR: *Health with your heart.*

**A  
C  
B**
**Vocabulary**

<b>garSoon</b>	waiter
<b>abu ishshabaab</b>	buddy
<b>SaHin</b>	plate; dish
<b>HummuS</b>	hummus
<b>fuul</b>	fava beans
<b>Habbah; Habbih (pl. Habbaat)</b>	piece, pieces
<b>falaafil</b>	falafel
<b>tikram (k+r+m)</b>	with all generosity
<b>shay</b>	tea
<b>gahwah (?ahwih)</b>	coffee
<b>bibsi</b>	Pepsi (could be used for any cola drink product)
<b>mayyih; may</b>	water
<b>law samaHt (s+m+H)</b>	please, if you wish
<b>sukkar</b>	sugar
<b>zyaadih (z+y+d)</b>	extra
<b>HaaDir (H+D+r)</b>	sure; will do
<b>tfaDDal? (f+D+l)</b>	how can I help you?
<b>ay</b>	any
<b>shi</b>	thing
<b>thaani</b>	second; else; other; another
<b>Hsaab (H+s+b)</b>	check
<b>dinaar (pl. dananiir)</b>	dinar; dinars
<b>SiHteyn</b>	with health
<b>3ala galbak</b>	same to you (lit. to your heart)

## Dialogue 2 (Audio 1.45–1.47)



Three people, Mark, Salma and Laila, are at a restaurant having dinner.



- GARSOON: ahlan shabaab. shuu bitu?muru?  
 MAARK: mumkin ilminyu law samaHt?  
 GARSOON: bi3yuuni, tfaDDal.  
 SALMA: ana bididi waaHad mashaawi mshakkal.  
 GARSOON: HaaDir, madaam.  
 LEYLA: shuu 3indkum salaTaat w muqabilaat?  
 GARSOON: fiih HummuS, mtabbal, salaTah Haarah, mHammarah, kibbih, laban, falaafil w mxlallalaat.  
 LEYLA: mumkin waaHad mtabbal, w talaatih kiibih, w SaHin mxallal.  
 GARSOON: taHit amrik.  
 MAARK: wa ana bididi SaHin sheysh jaaj, w SaHin mHammarah.  
 GARSOON: HaaDir. 3ashar dagaayig.
- WAITER: *Welcome guys. What can I do for you?*  
 MARK: *Can we have the menu, please?*  
 WAITER: *Sure, there you go.*  
 SALMA: *I want a plate of mixed grill.*  
 WAITER: *Sure, madam.*  
 LAILA: *What salads and appetizers do you have?*  
 WAITER: *We have hummus, babaganoush, spicy salad, hot pepper dip, meat-stuffed bulgur, yogurt, falafel and pickles.*  
 LAILA: *May I have babaganoush, three pieces of meat-stuffed bulgur and a plate of pickles?*  
 WAITER: *At your disposal.*  
 MARK: *And I want a plate of chicken shesh and a plate of hot pepper dip.*  
 WAITER: *Will be ready in ten minutes.*

**(Audio 1.48; Bonus audio 12)**



# ACB

## Vocabulary

<b>bi+tu?muru (a+m+r)</b>	to order; what do you order
<b>il+minyu</b>	the menu
<b>bi+3yuun+i (3eyn; pl. 3yuun)</b>	sure (lit. with my eyes)
<b>mashaawi (sh+w+a)</b>	grilled meat
<b>mshakkal (sh+k+k+l)</b>	mixed
<b>salaTah (pl. salaTaat)</b>	salad
<b>muqabilaat (no sing. form)</b>	appetizers
<b>mtabbal</b>	mashed zucchini; mashed eggplant
<b>Haarrah</b>	spicy; hot
<b>mHammarah</b>	mashed hot pepper
<b>kibbih</b>	meat-stuffed bulgur balls
<b>laban</b>	yogurt; sour cream
<b>mxlallal; mxallalaat</b>	pickles
<b>taHit amrik</b>	at your disposal (lit. under your order)
<b>sheysh jaaj</b>	grilled chicken skewers
<b>dagiigah (pl. dagaayig)</b>	minute; minutes

## New expressions

**SiHteyn:** lit., two healths. This is an expression of wishing that the food brings health to the people who eat it; usually said by the one who serves food or drink.

*Your guest comments that the food was delicious. You respond:*

**SiHteyn.**

**3ala galbak:** lit., at or to your heart. This is a polite answer for the previous expression. It is returning the good wish to the speaker.

*In response to the above situation, the guest should say:*

**3ala galbak.**



- PIZZA PERSON: Hajim wasaT?  
 JOHN: aah, law samaHt wasaT.  
 PIZZA PERSON: bidna nuSS saa3ah.  
 JOHN: maashi, mish mushkilih.  
 PIZZA PERSON: hadool ya sidi bi tis3 dananiir.  
 JOHN: tikram, ya sidi.  
 PIZZA PERSON: 3inwaanak, law samaHt.  
 JOHN: shagah xamsih, 3amaarit ilistiqlaal, shaari3 iljaam3ah.  
 PIZZA PERSON: 3ala Tuul. nuSS saa3ah bakuun 3indak.  
 JOHN: shukran, ma3 issalaamih.
- JOHN: *Hello, hi.*  
 PIZZA PERSON: *Hi, what can I do for you?*  
 JOHN: *I want two medium pizzas.*  
 PIZZA PERSON: *At your disposal, which pizza do you want?*  
 JOHN: *One Margherita, just vegetarian. And the other one is chicken with mushroom, peppers and olives.*  
 PIZZA PERSON: *Medium size?*  
 JOHN: *Yes, please, medium size.*  
 PIZZA PERSON: *We will need half an hour.*  
 JOHN: *OK, no problem.*  
 PIZZA PERSON: *These, sir, will be JD9.*  
 JOHN: *Certainly, sir.*  
 PIZZA PERSON: *Your address, if you please.*  
 JOHN: *Apartment 5, Istiqlal Building, University St.*  
 PIZZA PERSON: *Sure. Half an hour and I will be there.*  
 JOHN: *Thank you, bye!*



## Vocabulary

<b>wasat</b>	medium
<b>biitza</b>	pizza
<b>maragriita</b>	Margherita, vegetarian pizza
<b>bass</b>	only
<b>xuDaar (x+D+r)</b>	vegetables

fiTir; fuTur; mashruum	mushroom
zeytuun	olives
Hajim	size
nuSS	half
mushkilih (pl. mashaakil)	problem
hadool	these
3inwaan+ak	your address
shagah (pl. shugag)	apartment
3amaarah; 3amaarit (pl. 3amaaraat)	building
shaari3 (pl. shawaari3)	street
3ala Tuul	sure, certainly
b+akuun (k+aa+n)	to be

## New expressions

**bitu?mur Habiibi (fem. bitu?muri Habiibti):** lit., you order, darling. This is a polite way of expressing consent to do something or to provide a service. It is commonly used by waiters, mechanics and service providers who expect some kind of tip for their services. It is used within the same gender, i.e., it is not common for a male waiter to say it to female customers. It does not imply any special relationship. The closest in English is the use of “honey” by some American retail store cashiers.

**biitza:** This is a borrowed word. Keep in mind that native speakers of Arabic will mostly switch the English /p/ to a /b/. This is due to the fact that Arabic consonant inventory does not have this phoneme.

**ya sidi (fem. ya sitti):** lit., oh, sir; oh, madam. This is a filler showing respect.

**3ala Tuul:** lit., on or for long. This is used to indicate consent to do something or provide some service.



## Exercise 1

Classify the following vocabulary items in groups.

SiHteyn	fuul	bitu?mur	bi3yuuni	mashaawi
salaTah	3ala galbak	bibsi	muqabilaat	mtabbal
gahwah	mHammarah	kibbih	laban	shay
mxlallal	taHit amrik	sheysh jaaj	HummuS	3aSiir (juice)
mayyih	xuDaar	fiTir	zeytuun	3ala Tuul

<i>main dishes</i>	<i>appetizers</i>	<i>drinks</i>	<i>polite service words</i>	<i>polite responses</i>



## Exercise 2

Arrange the following statements such that the order of events is logical.

- 1 kam bikuun liHsaab?
- 2 tikram.
- 3 3ala Tuul, ay shi thaani?
- 4 marHaba.
- 5 HaaDir.
- 6 ahlan shabaab, tfaDDalu.
- 7 liHsaab bikuun thaman dananiir w nuSS.
- 8 law samaHt, bidna HummuS, fuul, falaafil, mtabbal w mHammarah.
- 9 aah, shay law samaHt.
- 10 ahlan biik. bidnaa nitghadda, shuu fiih 3indkum ilyoom.
- 11 haay ilminyu. shuuf shuu btu?mur.

## **Numbers - extension**

In Unit three, we learnt numbers 1–10. See Table 5.1 for numbers 11 and above.

Table 5.1 Numbers 11 and above (**Audio 2.1; Bonus audio 13**)

Number	LA	
11	١١	iHda3ish; ihda3ish; ida3ish
12	١٢	iththna3ish; ittna3ish
13	١٣	thalathTa3ish; thaITTa3ish; talatta3ish
14	١٤	arba3Ta3ish
18	١٨	thamanTa3ish; tamanTa3ish
19	١٩	tisa3Ta3ish
20	٢٠	3ishriin
21	٢١	waaHad w 3ishriin
22	٢٢	thnein w 3ishriin
23	٢٣	thalaath w 3ishriin; talaat w 3ishriin
29	٢٩	tis3ah w 3ishriin
30	٣٠	thalaathiin; talatiin
31	٣١	waaHad w thalaathiin
32	٣٢	thnein w thalaathiin
40	٤٠	arb3iin
90	٩٠	tis3iin
100	١٠٠	miiyih
101	١٠١	miiyih w waaHad
102	١٠٢	miiyih w thnein
103	١٠٣	miiyih w thalaath
110	١١٠	miiyih w 3asharah
111	١١١	miiyih w iHda3ish
200	٢٠٠	miiteyn
300	٣٠٠	thalaath miiyih; talaat miiyih
450	٤٥٠	arba3 miiyih w xamsiin
900	٩٠٠	tisi3 miiyih
1000	١٠٠٠	alf
1990	١٩٩٠	alf w tisi3 miiyih w tis3iin
1876	١٨٧٦	alf w thaman miiyih w sittih w sab3iin
2000	٢٠٠٠	alfeyn
3000	٣٠٠٠	thalaath aalaaf; talaat aalaaf
9000	٩٠٠٠	tisi3 aalaaf
10,000	١٠٠٠٠	3ashar aalaaf
685,431	٦٨٥٤٣١	sitt miiyih w xamsih w thamaniin alf w arba3 miiyih w waaHad w thalaathiin
1,000,000	١٠٠٠٠٠٠	malyoon
2,986,352	٢٩٨٦٣٥٢	thnein malyoon w tisi3 miiyih w sittih w thamaaniin alf w thalaat h miiyih w thnein w xamsiin

The reader should be able to find out a systematic pattern. Wherever the number has 1 or 2 in it, it is better to memorize it. There is a pattern of course but it is worth just memorizing these numbers: 1, 2, 11, 12, 21, 22, 31, 32, etc. Numbers 3 to 9 are very systematic. See Table 5.2.

Table 5.2 Number suffixes

١ – ١٠	١٣ – ١٩	٢٣ – ٢٩	٣٠٠ – ٩٠٠	٣٠٠٠ – ٩٠٠٠	١٠٠٠٠٠
memorize	/-Ta3ish/	/-iin/	/-miiyih/	/-aalaaf/	/-malyoon/

## Countable nouns

Consider the following examples:

<b>ktaab waaHid</b>	one book
<b>ktaabeyn</b>	two books
<b>thalaath kutub</b>	three books
<b>arba3 kutub</b>	four books
<b>tisi3 kutuub</b>	nine books
<b>iHda3ishar ktaab</b>	eleven books
<b>iththna3ishar ktaab</b>	twelve books
<b>thalathTa3shar ktaab</b>	thirteen books
<b>3ishriin ktaab</b>	twenty books
<b>miit ktaab</b>	one hundred books
<b>alf ktaab</b>	one thousand books
<b>malyoon ktaab</b>	one million books

Notice the addition of /-ar/ in the teen category of numbers. It comes from the suffix for ten, /3ashr/. As you can see, countable nouns are in singular form with one, followed by the suffix /-eyn/ for two and then come in the plural form from 3 to 10, and in the singular form after that.

### Exercise 3



Write the following numbers in Arabic transliteration.

- 1 ٣٤
- 2 ٥٥
- 3 ٧٠
- 4 ١٠٤
- 5 ١٦٨
- 6 ٢٨٤٩
- 7 ٤٠١٢
- 8 ٨٦٤٣
- 9 ٢٨٧٣٥٩١
- 10 ٧٤٣٢٩٠٧

### Exercise 4













Translate the following into Arabic. Feel free to use transliteration.

- 1 Five lectures
- 2 Two classes
- 3 Ten days
- 4 Fifteen offices
- 5 Twenty-four hours
- 6 Eighty-eight apartments
- 7 Three hundred and fifty-five buildings
- 8 A million dollars
- 9 Six thousand engineers
- 10 Five hundred universities

## Jordanian currency

Below are the different types of bills used in Jordan. (JD 1 = \$1.4;  
JD 1 = €1.09). One dinar is made up of 100 piasters (piaster = girsh).

 <p>xamsiin diinaar</p>	 <p>3ishriin diinaar</p>
 <p>3ashar danaaniir</p>	 <p>xams danaaniir</p>
 <p>diinaar waaHad</p>	 <p>nuSS diinaar (50 girsh)</p>
 <p>rubu3 diinar (25 girsh)</p>	 <p>3ashar gruush</p>
 <p>xams gruush</p>	 <p>girsh waaHad</p>

## Exercise 5



If you paid JD5 for each of the following items, how much should you get back?

- 1 A cup of coffee for 0.70 and a sandwich for 0.80.
- 2 Took a short taxi ride. The meter displayed 2.45.
- 3 Bought dinner for your friend at 3.25.
- 4 The bus fare is 0.72 and you paid JD1.

## **Tell the time (Audio 2.2)**



Since we have learned numbers, we should be able to tell the time. Consider the following:

1:00	waHdih
1:15	waHdih w rubu3
1:20	waHdih w thilith
1:30	waHdih w nuSS
1:45	thinteyn illa rubu3
1:40	thinteyn illa thilith
1:50	thinteyn illa 3ashrah
1:05	waHdih w xams dagaayig
1:55	thinteyn illa xamsih
1:01	waHdih w dagiigah
1:58	thinteyn illa dagiigteyn
1:10	waHdih w 3ashrah

Notice that 20 minutes before the next hour, people shift to using the next hour minus **/illa/** the remaining minutes. Also notice the units for 15 minutes, 20, 30.

## Exercise 6



Tell the time:

- |         |         |
|---------|---------|
| 1 4:00  | 5 12:35 |
| 2 7:17  | 6 1:45  |
| 3 9:20  | 7 6:54  |
| 4 10:30 | 8 8:50  |

## Identifying the letters (م، ن، هـ، و، لا، ي)



### Exercise 7

Write each of the following letters three times:

م	و
ن	لا
هـ	ي



### Exercise 8 (Bonus audio 14)



Join the following letters to make up the words. Add the short vowels where appropriate (where they appear on the letters in isolation). Refer to the transliteration key if you need help. Again, make sure you start from right to left. Now that you have learnt all the letters of the alphabet, you should attempt to write all words in Arabic. Practise reading the words aloud.

- 1 هـ م (they)
- 2 ال ل ي ل (the night)
- 3 أ هـ لا (welcome)
- 4 م ش ا و ي (grilled meat)
- 5 ك ب ا ب (kebabs)
- 6 س ل ط ة (salad)
- 7 م ط غ م (restaurant)
- 8 الأ ر د ن (Jordan)
- 9 ك ت ا ب ة (writing)
- 10 خ ض ر و ات (vegetables)



### Exercise 9

Identify the letters (م، ن، هـ، و، لا، ي) in the following paragraph. There is no need to worry about the letters you do not know at this time.

م	ن	هـ	و	لا	ي

العراق دولة تقع في شمال غرب العالم العربي. يبلغ عدد سكان العراق حوالي ستة و ثلاثين مليون نسمة. يحده من الشمال تركيا، و من الغرب إيران، من

الجنوب الكويت و السعودية ومن الشرق سوريا و الأردن. تعتبر دولة العراق واحدة من أقدم الحضارات في العالم. فقد قامت حضارة ما بين بلاد الرافدين قبل أكثر من ثمانية آلاف سنة، و في العراق تم اختراع الكتابة المسمارية و كان السومريون من أول الشعوب التي حكمت هذه البلاد. و كانت العراق أيضاً مهداً للحضارة الاكادية، و الآشورية و البابلية. و بعد ظهور الإسلام انتقلت عاصمة الدولة الإسلامية إليها في زمن الدولة العباسية. من أهم مدنها بغداد، الموصل، كربلاء، و البصرة في الجنوب.

### Exercise 10 (Bonus audio 15)

If you have the audio, listen to the words, repeat and write them down.



# Unit Six

في بيتنا

## fii beytna

At our home



In this unit, you will learn about:

- Dining at a family home
- The iDaafah construct
- Months

## Dining at a family home

If you get invited to someone's home for lunch or dinner, and most likely you will, you will face a totally different experience compared to dining in a restaurant. If you are invited, you are a guest and guests in the Arab world enjoy lavish service. It is a unique and culturally rich experience that you should not miss. But here are some guidelines.

- If you are invited, decline at first politely, saying that you would love to go but you do not want to burden your hosts. This is generally how it goes: you are invited, then you decline politely, then the host insists and then you accept graciously.
- Once you accept the invitation, and if you know that food will be served, tell the host of any dietary restrictions you might have. If you are vegetarian, you need to specify that you do not eat meat. The host will not feel comfortable if he/she prepares a lot of food and you end up not eating.
- On the day of your visit, dress well – comfortably but decently. You will be going into someone's home and therefore you want to blend in well. Shorts and tank-tops are not advised.
- It is very polite to buy a very simple gift for the family. If the family has a child, for example, bring the equivalent of a \$5 toy, etc. If you're going with a group of other visitors, maybe you could all contribute to buying a small gift for your hosts. The value of the gift is not important. The gesture breaks cultural barriers.
- Once you arrive, proceed as directed. Take off your shoes outside the house or outside the guest room, unless instructed otherwise. Sit wherever the host asks you to.
- Some hosts will begin by serving you some Arabian coffee. This type of coffee is strong but usually has some cardamom added to it. You will be offered a small cup with 2–3 sips. You should drink the coffee and return the cup to the host. The host will pour more coffee for you. If you do not want to be served more coffee, you should shake the cup slightly. This is a sign that you do not want any more coffee. This tradition is originally Bedouin but it has permeated in different LA communities.
- Once food is served, you should ask to wash your hands, if you have not washed them earlier. Now there are two sets of etiquettes depending on whether food will be shared from one big plate or if everyone has their own individual plate.

### Shared plate:

- 1 Having washed your hands, wait to be invited to take some food.
- 2 Once invited, eat using your right hand. In Arab and Muslim culture, the left hand is used to clean oneself in the bathroom. It can therefore be offensive to people to use your left hand for food from a shared plate. If you have to, or if you're left-handed, then ask for a spoon or a fork.
- 3 Some foods are eaten by hand, not using a spoon or a fork. If you cannot do this or are not comfortable with it, ask for a fork or a spoon.
- 4 Always eat from the place on the plate closest to you, right in front of you. Do not reach out for food in front of other people.
- 5 Making loud chewing sounds is frowned upon and dripping food should be avoided.
- 6 Engage in some light discussions: express how delicious the food is, express thanks to your host, talk about your own food culture, etc.
- 7 If you need anything else: more bread, water, etc., feel free to ask for it.
- 8 Do not eat too fast or too slowly.
- 9 The host will keep asking you to eat more. Once you are full, resist politely saying that the food was really delicious but that you are full and cannot take any more.
- 10 The host will direct you to a place where you will wash your hands and then come back.
- 11 In some places, you will come back to the same guest room where food was served. If food was served in a dining room, you will go back to the guest room. Once everyone is done, they will join you.
- 12 Some people serve food at a dining table. Others serve food on the floor. Either way, you are expected to join and mix with everyone.

### Individual plate:

All of what is mentioned above is expected. There are two major differences, however:

- 1 Since it is your own plate, you have more freedom of eating the way you want. You do not really have to worry much about reaching in front of someone else.
- 2 You are expected not to waste a lot of food. You put on your plate as much as you think you will eat. You can go for a second and a third helping but you want to make sure that you will finish your food. In some local cultures, you are not supposed to finish everything on your plate. You can leave two or three spoonfuls. The idea is that the food was so abundant and that your host was so generous but you could not finish it all. This is a fine line: you do not leave so much food that it gets wasted and you do not clean off all of your plate so that your host thinks the food served to you was not enough.

Finally, there will usually be a great deal of tolerance on the part of your host. Most people understand that you come from a different culture and therefore, they are a lot more tolerant. But generally, food culture in LA, and in most places in the Arab world, is rich with dos and don'ts.

## Dialogue 1 (Audio 2.3–2.4)



Thomas is invited to Khalid's family for dinner.



XAALID: ahlan toomas, tfaDDal, tfaDDal.

TOOMAS: shukran, shukran. ahlan biik.

*Arabian coffee is served.*

XAALID: tfaDDal (*handing the coffee cup*)

TOOMAS: shukran, yislamu.

XAALID: ilyoom issitt ilwaaldih 3aamlih mansaf.

TOOMAS: allaah ybaarik fiiha. ghallabtu Haalkum.

XAALID: ?abadan, maa fiih ghalabih.

XAALID: yallah itfaDDal (*bringing in the food plate*)

TOOMAS: maa shaa allaah!

XAALID: yallah bism illaah.

TOOMAS: il?akil bijannin.

XAALID: SiHteyn.

TOOMAS: 3ala galbak.

TOOMAS: alHamdu lillaah! (*after eating enough*).

XAALID: ziid ya toomas, kul kamaan.

TOOMAS: wallah shbi3it. ilHamdu lillaah.

XAALID: ?akiid? SiHteyn.

TOOMAS: sufrah daaymih.

KHALID: *Welcome Thomas, come in, come in!*

THOMAS: *Thanks, thanks, welcome to you.*

Arabian coffee is served.

KHALID: *There you go* (handing him a coffee cup).

THOMAS: *Thanks. Hope they (your hands) are well.*

KHALID: *Today, my mother is making mansaf.*

THOMAS: *May God bless her. You have gone to a lot of trouble/inconvenienced yourselves.*

KHALID: *Not at all, there is no trouble.*

KHALID: *OK, there you go* (bringing in the food plate).

THOMAS: *Wow!*

KHALID: *OK, let's eat (in the name of God).*

THOMAS: *The food is great/makes one crazy.*

KHALID: *With health.*

THOMAS: *Health be to your heart.*

THOMAS: *Praise be to God!* (After eating enough)

KHALID: *More, Thomas, eat more.*

THOMAS: *By God I am full. Praise be to Allah.*

KHALID: *Sure? With much health.*

THOMAS: *May this dining be always present!*



## Vocabulary

<b>yislamu</b>	may (your hands) be well
<b>mansaf</b>	a plate of rice, lamb or chicken and yogurt soup
<b>ybaarik fi (b+r+k)</b>	to bless someone or something
<b>ghallabtu (gh+l+l+b)</b>	to go to the trouble of; inconvenience someone
<b>Haalkum</b>	yourselves
<b>?abadan</b>	not at all; never
<b>ghalabih (n.)</b>	inconvenience

<b>bism illaah</b>	in the name of God
<b>il+ʔakil (a+k+l)</b>	food
<b>bi+jannin (j+n+n)</b>	to make crazy (crazy good)
<b>al+Hamdu (H+m+d)</b>	to praise
<b>ziid (z+y+d)</b>	to add or do something more
<b>kul (a+k+l)</b>	eat (v. imperative)
<b>wallah</b>	I swear by God
<b>shbi3it (sh+b+3)</b>	to feel full (of food)
<b>sufrah</b>	dining; the act of dining
<b>daaymih (d+w+m)</b>	continuous; always present

## New expressions

**yislamu:** lit., may they (your hands) be well. This is a polite expression of gratitude when someone has done something good. So, if someone prepared some food for you, a mechanic fixed your car, a waiter served you, etc., you could use this expression.

**ybaarik fiik:** lit., may (God) bless you; used to express good wishes for someone.

**ghallabt Haalkum:** lit., you have inconvenienced yourselves. This expression is used by the one who received some good service. It says that you appreciate that some people took the trouble of doing something.

**ʔabadan:** lit., not at all; never. This is a response to the previous expression.

**maa fiih ghalabih:** lit., there's no problem; no inconvenience. This serves the same function as above.

**bism illaah:** lit., in the name of God. This expression is heavily used before starting to do something. Most of the time, it's used before starting to eat or drink – that you do it in the name of God. Food and drink are consumed in the hope that they will bring better health. If one starts on a project, using this expression is thought to invoke God so that it succeeds. Some people use this term extensively: before going into someone's house, when starting their cars, before dressing, etc. If in the presence of food, this expression can be used by the host as an invitation for people to start eating.

**bi+jannin:** lit., it makes one crazy (in a good sense). Used as a compliment. You can use this expression to compliment delicious food, a nice car, a celebrity, a child, a nice office, a nice view, etc.

**haadha il beyt bijannin, ya salaam maa aHlaah!**

This home makes (me) crazy. How beautiful it is!

**ziid:** lit., do more. This is an invitation to eat or drink more. It is an imperative verb form but it's very polite.

**kul kamaan:** lit., eat more. This is an invitation by hosts for guests to eat more food. Eating more food is a sign of appreciation for the host. It makes them feel good that their food was enjoyed.

**sufrah daaymih:** lit., continuing dining (table). This expression is used by the guest once he/she is full and can take no more food. It's a good wish that the bounty be always available for the host.



## Exercise 1

Respond to each of the following statements appropriately:

- 1 ahlan wa sahlan.
- 2 tfaDDal (*offering you a cup of tea*).
- 3 kul kamaan, ziid.
- 4 in shaa allaah il?akil kwaayis?
- 5 SiHteyn.



## Exercise 2

Use each of the following words in a short sentence. Write answers in Arabic script. Wherever a root is provided feel free to use different derivations.

- 1 b+r+k fi
- 2 ?abadan
- 3 a+k+l
- 4 kamaan
- 5 sh+b+3

## Dialogue 2 (Audio 2.5–2.6)



Sara is invited to Salma's house for dinner. They're discussing Sara's food preferences on the phone before Sara's arrival.



- SALMA: marHaba saara, kiifik?  
 SAARA: ahlan salma. mniiHah. inti kiifik?  
 SALMA: mniiHah. kunt bididi ?sa?lik shuu bitHibi bukraH 3al 3asha??  
 SAARA: shukran Habiibti salma, ghallabti Haalik.  
 SALMA: maa fiih ghalabih ?abadan.  
 SAARA: ana bSaraaHah nabaatiyyih, maa baakul laHmih aw jaaj.  
 SALMA: maashi, raayiH yikuun fiih faaSuulyia ma3 laHmih, w xuDaar mshakkalih ma3 jaaj.  
 SAARA: bass ana nabaatiyyih, maa baakul laHmih wa la jaaj.  
 SALMA: Tayyib, mumkin samak ma3 xudaar?  
 SAARA: kamaan ma baHibb issamak. mumkin aakul HummuS w falaafil.  
 SALMA: HummuS w falaafil? iHna mish maT3am.  
 SAARA: maashi, mumkin aakul 3adas w bandoorah?  
 SALMA: bass heyk? 3adas w bandoorah?  
 SAARA: mmm (*thinking, not knowing what to say*)  
 SALMA: maashi, maashi saara, ba3deyn baHki ma3ik, yallah bay.  
 SAARA: maashi, ma3 issalaamih.
- SALMA: *Hello Sara, how are you?*  
 SARA: *Hello Salma, (I'm) good, how are you?*  
 SALMA: *Good. I was going to ask what you would like (to eat) tomorrow for dinner.*  
 SARA: *Thanks, darling. You have inconvenienced yourself.*  
 SALMA: *Not at all.*  
 SARA: *Honestly, I'm vegetarian; I do not eat meat or chicken.*  
 SALMA: *OK. There will be white beans with meat and vegetables with chicken.*  
 SARA: *But I'm vegetarian. I do not eat meat or chicken.*  
 SALMA: *OK. (How about) fish and vegetables?*  
 SARA: *Again, I do not like fish. I can eat hummus and falafel.*

SALMA: *Hummus and falafel? We are not a restaurant.*

SARA: *OK, I can eat some lentils and tomatoes?*

SALMA: *Just that, lentils and tomatoes?*

SARA: *Mmm (thinking, not knowing what to say).*

SALMA: *OK, OK Sara, I will call you later. Bye.*

SARA: *OK, Bye.*

# ACB

## Vocabulary

<b>mniHah</b>	good, well
<b>?asa?lik (s+?+l)</b>	I ask you
<b>bitHibbi (H+b+b)</b>	you (fem.) like
<b>3asha?</b>	dinner
<b>HabiibtI</b>	my darling
<b>b+SaraaHah</b>	frankly
<b>nabaatiyyih (nabaati+fem.)</b>	vegetarian
<b>baakul (?+k+l)</b>	to eat
<b>laHmih</b>	meat (red meat)
<b>jaaj</b>	chicken (white meat)
<b>maashi</b>	OK, fine, sure
<b>raayiH (r+w+H)</b>	to go
<b>faaSuulyia</b>	(Italian) white beans
<b>xuDaar</b>	vegetables
<b>mshakkalih (mshakkal+fem.)</b>	mixed
<b>samak</b>	fish
<b>kamaan</b>	again, besides, in addition to
<b>3adas</b>	lentils
<b>bandoorah</b>	tomatoes
<b>bass heyk</b>	just that
<b>ba3deyn</b>	later

## New expressions

**mniIH/mniHa:** originally **maliIH, maliIHah** meaning good-looking or beautiful.

**kunt bididi:** I was going to.

**kaanat bidha tnaam issaa3ah 3ashrah, bass gultilha bakkiir.**

She was going to sleep at 10:00 but I told her it was early.

**Habiibti:** my darling. This is an endearment term; equivalent to English “honey.” It can be used to express a special love relationship, or to simply express endearment. The latter usage is largely restricted to exchanges within the same gender.

## Exercise 3



Fill in the blanks with the correct word from the lists of vocabulary in this unit. A list of possible words is provided, but feel free to provide different answers.

ilHamdu	3aamliin	ba3deyn
mumkin	bitHibi	ybaarik

- 1 bukrah maama w baaba \_\_\_\_\_ jaaj ma3 xuDaar 3ala il3asha?.
- 2 allaah \_\_\_\_\_ fiihum.
- 3 ana shbi3it, \_\_\_\_\_ lillaah.
- 4 shuu \_\_\_\_\_ ilyoom 3al 3asha??
- 5 ma baHibb ilmansaf \_\_\_\_\_ maa aakul ilyoom?

## Exercise 4



Match the expressions and their appropriate answers.

- |                           |                     |
|---------------------------|---------------------|
| 1 ghallabtu Haalkum       | A itfaDDali         |
| 2 il?akil bijannin        | B allaah ydiimak    |
| 3 yislamu                 | C ziid, kul kamaan  |
| 4 mumkin ?asa?lik su?aal? | E SiHteyn           |
| 5 shbi3it                 | D maa fiih ghalabih |
| 6 sufrah daaymih          | F allaah ysallmik   |

## The iDaafah construct

iDaafah, literally addition, is a prevalent construct in Arabic through which one indefinite noun is added to a definite noun, which results in a new definite compound noun. Let's consider the following examples:

- |   |                            |                |
|---|----------------------------|----------------|
| 1 | <b>beyt xaalid</b>         | Khalid's house |
| 2 | <b>rijl ilkursi</b>        | the chair leg  |
| 3 | <b>SaHin HummuS</b>        | hummus dish    |
| 4 | <b>yoom ilaHad</b>         | Sunday         |
| 5 | <b>madiinat nyuu yoork</b> | New York city  |

Each of the above examples is made of two nouns: the first noun is indefinite and the second noun is definite. Adding the first noun to the second one makes the new compound noun definite. In addition to definition by the definite article (**galam; ilgalam** – pen; the pen); and definition by possessive pronoun (**galam; gamali** – pen; my pen), Arabic utilizes iDaafah to express definiteness. As you can see, sometimes iDaafah expresses possessiveness (as in examples 1 and 2, above) and at other times, it uses the second noun to specify or define the first one. This structure is very prevalent in both MSA as well as LA. The iDaafah construct is not to be confused with the noun-adjective structure. In an iDaafah construct, the two nouns are different in terms of their definiteness: the first is indefinite, the second is usually definite. The iDaafah construct therefore serves the goal of changing from indefinite to definite. A noun-adjective structure, however, can be distinguished by the fact that the two units (the noun and the adjective) are identical in their definiteness. If the first noun in an iDaafah construct ends in the feminine marker (**/-ah/**, **/-ih/**), it changes to (**/-at/**, **/-it/**) in pronunciation. If it is a noun-adjective string, the pronunciation remains (**/-ah/**, **/-ih/**). This is a phonetic, not a spelling rule. See the examples below:

- |   |                            |                        |
|---|----------------------------|------------------------|
| 1 | <b>sayyaarah jadiiidih</b> | a new car              |
| 2 | <b>sayyaarit xaalid</b>    | Khalid's car           |
| 3 | <b>madiinah Sagheirah</b>  | a small town/city      |
| 4 | <b>madiinat dimashq</b>    | the city of Damascus   |
| 5 | <b>dawlah kabiirah</b>     | a big country          |
| 6 | <b>dawlat albaHreyn</b>    | the country of Bahrain |

## Exercise 5



Read the following text and find examples of the iDaafah construct and examples of subject-adjective structures. Fill in the table below appropriately.

العراق دولة تقع في شمال غرب العالم العربي. يبلغ عدد سكان العراق حوالي ستة و ثلاثين مليون نسمة. يحده من الشمال تركيا، و من الغرب إيران، من الجنوب الكويت و السعودية ومن الشرق سوريا و الأردن. تعتبر دولة العراق واحدة من أقدم الحضارات في العالم. فقد قامت حضارة ما بين بلاد الرافدين قبل أكثر من ثمانية آلاف سنة، و في العراق تم اختراع الكتابة المسمارية و كان السومريون من أول الشعوب التي حكمت هذه البلاد. و كانت العراق أيضاً مهداً للحضارة الاكادية، و الاثورية و البابلية. و بعد ظهور الإسلام انتقلت عاصمة الدولة الإسلامية إليها في زمن الدولة العباسية. من أهم مدنها بغداد، الموصل، كربلاء، و البصرة في الجنوب.

<i>noun-adjective phrase</i>	<i>iDaafah</i>

## Exercise 6



Match each of the following phrases to their Arabic translations. Then decide whether each phrase is an iDaafah construct.

<i>Arabic</i>	<i>English</i>	<i>Answers</i>	<i>iDaafah (Y/N)</i>
1 بيت أخي	a delicious food	1 _____	_____
2 أكل طيب	b my brother's home	2 _____	_____
3 بيت جديد	c pizza restaurant	3 _____	_____
4 مطعم البيتزا	d the door of the house	4 _____	_____
5 باب البيت	e a new house	5 _____	_____

## Months of the year

In LA, the year follows the Gregorian calendar. The same applies to all Arab countries except Saudi Arabia and some other Gulf countries.

In written Arabic, the Arabic names of the months of the year are commonly used. In spoken Levantine Arabic, it's customary to use the month number to refer to dates rather than the month name. See Dialogue 3. When giving a date, people usually give the day, followed by the month and then the year. Table 6.1 below presents months of the year.



**Table 6.1 Months of the year (Audio 2.7)**

No.	MSA	LA	English
1	كانون الثاني shahr waaHad	شهر واحد كانون الثاني	kaanuun iththaani January
2	شباط shahr ithnein	شهر اثنين شباط	shbaaT February
3	آذار shahr thalaathih	شهر ثلاث آذار	aadhaar March
4	نيسان shahr arba3ah	شهر اربعة نيسان	neysaan April
5	أيار shahr xamsih	شهر خمسة أيار	ayyaar May
6	حزيران shahr sittih	شهر ستة حزيران	Huzayraan June
7	تموز shahr sab3ah	شهر سبعة تموز	tammuuz July
8	أب shahr thamaanyih	شهر ثمانية أب	aab August
9	أيلول shahr tis3ah	شهر تسعة أيلول	ayluul September
10	تشرين الأول shahr 3asharah	شهر عشرة تشرين الأول	tishriin il?awwal October
11	تشرين الثاني shahr ihda3ish	شهر ادهعش تشرين الثاني	tishriin iththaani November
12	كانون الاول shahr ithna3ish	شهر اثنتعش كانون الاول	kaanuun il?awwal December



### Dialogue 3 (Audio 2.8–2.9)



Khalid and Asma work at a language center. They are planning the calendar of events until the end of the semester.

XAALID: marHaba asma, keyfik?

ASMA: ahlan xaalid, ana tamaam. laazim niHki 3an xuTTit innashaaTaat.

XAALID: ?akiid. ilbarnaamij bibda? bishahr sittih.

ASMA: shuu fiih bishahr sittih w sab3ah?

XAALID: shahr sittih ziyaarat 3ajloon w jarash, w shahr sab3ah ramadan, ma fiih shi.

ASMA: tamaam. shahr thamanyih riHlih li irbid wa um qays.

XAALID: mumtaaz. shahr tis3ah 3iid ilaDHa.

- ASMA: Tayyib. shahr 3asharah ilbatra.  
 XAALID: ʔakiid. shuu raʔyak shahr ihda3ish waadi ram w il3agabih?  
 ASMA: fikrah mumtaazih. wa shahr iththna3ish imtiHaanaat.
- KHALID: *Hello Asma, how are you?*  
 ASMA: *Hello Khalid, I'm good. We need to talk about the plan for activities.*  
 KHALID: *Sure. The program starts in the month of June (in the 6th month).*  
 ASMA: *What is there in June and July?*  
 KHALID: *(In) June a visit to Ajloun and Jarash, and (in) July (there will be) Ramadan. There is nothing.*  
 ASMA: *Perfect. (In) August (there will be) a trip to Irbid and Um Qais (Jadara).*  
 KHALID: *Excellent. (In) September (there will be) Eid Al-Adha.*  
 ASMA: *Fine. Petra is October.*  
 KHALID: *Sure. What do you think about (visiting) Wadi Rum and Aqaba in November?*  
 ASMA: *Excellent idea. And December is (the month of) exams.*

## Vocabulary



<b>niHki 3an (H+k+y 3an)</b>	to talk about
<b>xuTat (pl. xuTatT)</b>	plan
<b>nashaaTaat (sing. nashaaT)</b>	activities
<b>barnaamij (pl. baraamij)</b>	program
<b>bibdaʔ (b+d+ʔ)</b>	to start
<b>ziyaarat (sing. ziyaarah)</b>	visits
<b>riHlih (pl. riHlaat)</b>	trip
<b>3iid</b>	festival
<b>ilaDHa</b>	sacrifice
<b>3iid ilaDHa</b>	Eid Al-Adha (Festival of Sacrifice)
<b>Tayyib</b>	OK, sure
<b>ray (pl. aaraaʔ)</b>	opinion
<b>fikrah (pl. afkaar)</b>	idea
<b>imtiHaanaat (sing. imtiHaan)</b>	test, exam



## Exercise 7

Answer each of the following questions using day-month-year format.

- 1 When do you celebrate Independence Day?
- 2 When did you first travel outside of your country?
- 3 When were you born?
- 4 When is your 40th birthday?
- 5 When is your parents' anniversary?



## Exercise 8

In Dialogue 3, both Khalid and Asma use expressions that signal their agreement with a statement. Write down all the words and expressions that they use to serve this function.



## Exercise 9

The following statements are taken from Dialogues 1–3 in this unit. Match the English to the Arabic origin.

<i>English</i>		<i>عربي</i>	
1 ahlan toomas, tfaDDal, tfaDDal	a	ممكن أكل عدس و بندورة؟	1 ___
2 shukran, shukran. ahlan biik	b	شكراً، شكراً، أهلاً بيك	2 ___
3 maa shaa allaah	c	ماشي، مع السلامة	3 ___
4 marHaba saara, w inti kiifik?	d	مرحباً سارة، و انتي كيفك؟	4 ___
5 HummuS w falaafil	e	فكرة ممتازة	5 ___
6 mumkin aakul 3adas w bandoorah?	f	أهلاً توماس، تفضل، تفضل	6 ___
7 maashi, ma3 issalaamih	g	ما شاء الله	7 ___
8 mumtaaz. shahr tis3ah 3iid ilaDHu	h	ممتاز، شهر تسعة عيد الأضحى	8 ___
9 Tayyib. shahr 3asharah ilbatra	i	حمص و فلافل	9 ___
10 fikrah mumtaazih	j	طيب، شهر عشرة البترا	10 ___

## Exercise 10



Conjugate the verb (**s+ʔ+I**: to ask).

	<i>Pronoun</i>	<i>Translation</i>	<i>s+ʔ+I</i>
1	<b>ana</b>	I	_____
2	<b>iHna</b>	we	_____
3	<b>intah</b>	you (sing. masc.)	_____
4	<b>inti</b>	you (sing. fem.)	_____
5	<b>intum</b>	you (pl. masc.)	_____
6	<b>intin</b>	you (pl. fem.)	_____
7	<b>huwwa</b>	he; it (masc.)	_____
8	<b>hiyya</b>	he; it (fem.)	_____
9	<b>humma</b>	they (pl. masc.)	_____
10	<b>hinnih</b>	they (pl. fem.)	_____

## Exercise 11



Write sentences using the verb in Exercise 10 above with five different pronouns. Keep in mind that this verb needs an object.

**Example:** ana saʔalt ummi ʒan amriika.  
xaali saʔalni ʒan iljaamʒah.

## Exercise 12 (Bonus audio 20)



If you have the audio, listen to the words and phrases, repeat and write them down.



# Unit Seven

وين نروح؟

**weyn nruuH?**

Where shall we go?



In this unit, you will learn about:

- Cultural activities in leisure time
- Giving directions
- Colors
- How much/how many
- **3ind, ma3, fii**
- The relative pronoun **illi**
- The past tense

## Where to go?

In Arab culture, it is customary for people to go out to socialize together. This mostly happens after work, usually in the evening or at night. The most popular hangouts are cafés. While these types of activities are mostly gender-biased – more men than women go out – there is an increasing number of young women going out to cafés and other recreational places.

### Dialogue 1 (Audio 2.10–2.11)



Thomas and Mary are at a café in downtown Amman.



- GARSOON: ahlan wa sahlán, itfaDDalu.  
 MEYRI: ahlan beik. biddi kaasit shay, law samaHt.  
 GARSOON: HaaDir, w inta ya ustaadh?  
 TOOMAS: mumkin funjaan gahwah wa ?argiilih?  
 GARSOON: keyf bitHibbi issukkar ya aaniseh?  
 MEYRI: wasaT, allaah yxaliik. w ma3 na3na3.  
 GARSOON: HaaDir. w keyf gahwtak ya ustaadh?  
 TOOMAS: saada.  
 GARSOON: wa il?argiilih?  
 TOOMAS: shuu 3indkum ?aragiiil? shu innakhaat?  
 GARSOON: fiih tuffaaHteyn, faraawlih, na3na3, leymuun, shummaam, w fiih na3na3 3ala leymuun.  
 TOOMAS: mumkin tuffaaHteyn. bass zabbiTT-ha allaah yxaliik.  
 GARSOON: 3ala raasi. w inti ya aaniseh, shuu ?argiilitik?  
 MEYRI: ana maa badaxxiin, shukran.  
 GARSOON: aHsanlik.
- WAITER: *Welcome, what can I do for you?*  
 MARY: *Welcome to you. I'd like a cup of tea, please.*  
 WAITER: *Sure, and you, sir?*  
 THOMAS: *May I get a cup of coffee and a hookah?*  
 WAITER: *How do you like the sugar, madam?*  
 MARY: *Medium, please, with mint.*  
 WAITER: *Sure and how would you like your coffee, Sir?*

- THOMAS: *Sugar-free.*  
 WAITER: *And the hookah?*  
 THOMAS: *What hookahs do you have? What flavors are available?*  
 WAITER: *There is double apple, strawberry, mint, lemon, melon, and there is mint with lemon.*  
 THOMAS: *Double apple, please. But do it well, may Allah keep you.*  
 WAITER: *Sure. And you, madam, what hookah would you like?*  
 MARY: *I do not smoke, thank you.*  
 WAITER: *Good for you.*

# ACB

## Vocabulary

<b>kaasih (pl. kaasaat)</b>	glass
<b>funjaan (p. fanajiin)</b>	cup
<b>?argiilih (pl. ?araagiil)</b>	hookah
<b>yxaliik (x+l+l+y)</b>	to keep, to leave, to let go
<b>na3na3</b>	mint
<b>saada</b>	sugar-free
<b>nakha (pl. nakhaat)</b>	flavor
<b>tuffaaHah (pl. tuffaaH)</b>	apple
<b>faraawliih</b>	strawberry
<b>leymuun</b>	lemon
<b>shummaam</b>	melons
<b>zabbiTT-ha (z+b+T)</b>	to fix; to do something well
<b>badaxxin (d+x+x+n)</b>	to smoke
<b>aHsan+li</b>	better for

## New expressions

**keyf bitHibb:** how do you like? This is a question that people usually ask before they prepare your coffee or tea in homes or restaurants. In some restaurants, they bring tea or coffee without sugar but provide sugar on the side.

**wasat:** medium. This is one answer to the question “how do you like your tea or sugar?”

**saada:** plain. This is another answer to the question “how do you like your tea or sugar?”

The levels of sweetness usually apply for hot drinks. Here are the most commonly used:

<b>sukkar zyaadih (Hilu)</b>	<b>wasat/3aadi</b>	<b>saada</b>
sweet/with extra sugar	medium/regular	sugar-free

Some people choose to say “**foog ilwasat**” or “**taHt ilwasat**” meaning a little over medium or a little under medium.

**shuu 3indkum:** what do you have? A question about options for food, drink, etc. Sometimes, this can be a question about current events, similar to saying “what’s going on?”

**zabbiTT+obj.:** lit., fix someone or something: this is a request to do something well. This expression is mostly used at cafés, restaurants or government offices that offer some service. The goal is to encourage the service provider to do it well.

**allaah yxaliik:** lit., may Allah keep you. This is a very common expression of good wishes to someone. It is used either to express gratitude or to encourage someone to do something (e.g. offer a favor).

**3ala raasi:** lit., over my head: an expression of respect and promise to do the best. When someone asks you for something, you can respond by saying “**3ala raasi.**” This means that you’ll be glad to offer your service.

**aHsanlik:** lit., better for you. It could mean exactly this, and it could be sarcastic, depending on context and tone.

## Exercise 1

Rearrange these words in groups where every group contains words of related meanings. Guess meanings of new words first. Use the glossary at the end of the book should you need to.



kaasih	saa3ah	funjaan	na3na3	saada	nakhaha
tuffaaHah	faraawlih	leymuun	shummaam	duxxaan	tamaam
ʔargiilih	fuul	shay	mashaawi	maT3am	ghada
garSoon	mayyih	sukkar	Hsaab	gahwah	dananiir
salaTah	laban	mxlallal	sheysh jaaj	dagiigah	bidaxxin

## Giving directions

Being able to give directions is a very important skill. While one would often use a GPS device in most North American or European countries, you will be compelled to ask people for directions in most Arab countries. Even if you take a taxi, most drivers will know the major roads but they might not know the exact location. In most Arab countries, streets have names and numbers and people use these names and numbers to give directions. But it is also very likely that they will use a major landmark as a point of reference.



### Dialogue 2 (Audio 2.12)



Mary is taking a taxi to her apartment. She is giving directions to the cab driver.

- 
- MEYRI: twaSilni ilbeyt law samaHt.  
 SAWWAAG: iTla3i. weyn il3inwaan?  
 MEYRI: gariib min jariidit iddustuur.  
 SAWWAAG: mashi, 3ala ishshaari3 irra?iisi?  
 MEYRI: la, gharb ishshaari3 irra?iisi.  
 SAWWAAG: ana sawwaag jdiid, ma ba3rif ishshawaari3 mniih.  
 MEYRI: mish mushkilih.  
 SAWWAAG: Tayyib, haay binaayit iddustuur, weyn ?aruuH?  
 MEYRI: yamiin Hawaali miit mitir, ba3deyn shmaal.  
 SAWWAAG: maashi, w ba3deyn?  
 MEYRI: thaani shaari3 3alyamiin, ba3deyn dughri la3ind suber maarkit alwakiiil.  
 SAWWAAG: aah, 3riftha.  
 MEYRI: kamaan Hawaali xamsiin mitir, fiih daxlih 3ashshmaal.  
 SAWWAAG: maashi.  
 MEYRI: aywah, hoon.  
 SAWWAAG: tfaDDali.  
 MEYRI: kam il?ujrah?  
 SAWWAAG: diinaar w nuSS.  
 MEYRI: tfaDDal.  
 SAWWAAG: shukran, ma3 issalaamih.

- MARY: *Can you take me home, please.*
- TAXI DRIVER: *Come in, where is the address?*
- MARY: *Close to Addustur Newspaper.*
- TAXI DRIVER: *Sure, on the main street?*
- MARY: *No, west of the main street.*
- TAXI DRIVER: *I'm a new driver. I do not know the streets well.*
- MARY: *No problem.*
- TAXI DRIVER: *OK. This is the Addustur building. Where shall I go?*
- MARY: *Right for about 100 meters, then left.*
- TAXI DRIVER: *OK, and then?*
- MARY: *Second street to the right, then straight to Supermarket Alwakeel.*
- TAXI DRIVER: *Oh, I know it.*
- MARY: *And after almost fifty meters there is a side street to the left.*
- TAXI DRIVER: *OK.*
- MARY: *Yes, here.*
- TAXI DRIVER: *There you go.*
- MARY: *How much is the fare?*
- TAXI DRIVER: *One and a half dinars.*
- MARY: *Here you go.*
- TAXI DRIVER: *Thanks, goodbye.*

## Vocabulary



<b>twaSilni (w+S+S+l)</b>	to give a ride to; to deliver
<b>iTla3i (T+l+3)</b>	to ride up; to become
<b>3inwaan (pl. 3anawiin)</b>	address
<b>jariidih (pl. jaraayid)</b>	newspaper
<b>shaari3 (pl. shawaari3)</b>	street
<b>ra?iisi</b>	main
<b>sawwaag (pl. sawwaagiin)</b>	driver
<b>jdiid or jadiid</b>	new
<b>binaayih (pl. binaayaat)</b>	building
<b>Hawaali</b>	almost

<b>mitir (pl. mtaar)</b>	meter
<b>(duuz) dughri</b>	straight
<b>3rift (3+r+f)</b>	to know
<b>daxlih (pl. daxlaat)</b>	side street
<b>?ujrah</b>	(taxi) fare

Other words and expressions might be used in giving directions; see Table 7.1.



Table 7.1 Directions (**Audio 2.13**)

<i>Arabic</i>	<i>English</i>	<i>Arabic</i>	<i>English</i>
<b>shamaal</b>	north	<b>hnaak</b>	there
<b>januub</b>	south	<b>ruuH</b>	go
<b>sharg</b>	east	<b>luff/liff</b>	turn
<b>gharb</b>	west	<b>irja3</b>	go back
<b>yamiin</b>	right	<b>intabih</b>	be careful, pay attention
<b>shmaal/yasaar</b>	left	<b>utustraad</b>	highway
<b>3ala ilyamiin</b>	to the right	<b>shaari3 ra?iisi</b>	main street
<b>3ala ishmaal/ ilyasaar</b>	to the left	<b>daxlih</b>	small street
<b>(duuz) dughri</b>	straight	<b>jisir</b>	bridge
<b>3ala Tuul</b>	straight	<b>mamarr mushaah</b>	pedestrian crossing
<b>ba3iid</b>	far	<b>nafag</b>	tunnel
<b>gariib</b>	close	<b>?awwal ishshaari3</b>	first street
<b>ba3d/ba3id</b>	after	<b>?aaxir ishshaari3</b>	last street
<b>gabil</b>	before	<b>duwwaar</b>	circle
<b>wara</b>	behind	<b>ishaarah Dawiiyih</b>	traffic light
<b>guddaam</b>	in front of	<b>bsurr3ah</b>	fast
<b>janb/bijanb</b>	to the side of	<b>shawi shawi</b>	slowly
<b>hoon</b>	here	<b>3ala mahlak</b>	slowly



## Exercise 2

Describe to your new roommate how to get from your apartment to the nearest restaurant on foot.

## Colors

Colors in Arabic are adjectives. Therefore, each color has two different forms: one for describing masculine entities, another for describing feminine entities. But gender agreement is not uniform because of the simple fact that a few colors are very similar to nisba forms. For example, the color “brown” is associated with the color of roasted coffee /**bunn**/, so the color is the nisba form of /**bunn**/; in other words, “of the color of roasted coffee.” Another example is “**ramaadi**” from the word /**ramaad**/, which is Arabic for “ashes.” Therefore, the feminine form is going to be similar to nisba feminine forms. See Table 7.2.

Table 7.2 Colors (**Audio 2.14; Bonus audio 23**)



<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>	
abyaD	beiDa	white	burdgaani	burdgaaniiyih	orange
aswad	soda	black	kuHli	kuHliiyih	navy blue
aHmar	Hamra	red	samaawi	samaawiiyih	sky blue
aSfar	Safra	yellow	zahri	zahriiyih	pink
azrag	zarga	blue	banafsaji	banafsajiiyih	purple
axDar	xaDra	green	fiDDi	fiDDiiyih	silver
ramaadi	ramadiiyih	gray	dhahabi	dhahabiiyih	golden
bunni	bunniiyih	brown	beij	beij	beige
faatih	faatHah	light	ghaamig	ghaamgah	dark

## Expressions using colors

**galbuh/galbha abyaD:** his/her heart is white. Used to describe someone who does not feel malice or hatred for others. (Opposite meaning: **glabuh/galbha aswad**).

**xaalid galbuh aswad, ma biHibbak ?abadan.**

Khalid’s heart is black. He does not like you at all. (Khalid is mean, hateful.)

**Tariig xaDra:** green route, green road. Wishing someone an easy path, with no obstacles. This is primarily used when someone is about to set out on a trip.

**in shaa allaah Tariigak xaDra**

I hope your route is green. (Hope you have no obstacles.)

**3eyn Hamra:** a red eye. Taking a firm stand on something; not willing to yield.

**farjiihum il3eyn ilHamra.**

Show them the red eye. (Be decisive, be strong, show no weakness.)

**Exercise 3**

Using the internet, find flags for the following countries and then answer the questions that follow:

Countries: faransa, bariTaanya, maSr, ilurdun, amriika, libnaan, li3raag, issweyd, ilyaabaan.

- 1 shuu alwan il3alam ilfaransi?
- 2 shuu alwan il3alam ilyaabaani?
- 3 shuu alwan il3alam ilurduni?
- 4 kam loon fi il3alam ilamriiki?
- 5 kam loon fil il3alam issweydi?
- 6 shuu il?alwaan illi bittHibha?

**Dialogue 3 (Audio 2.15)**

Between classes, Ameerah and Ronda chat about clothing during a coffee break.

RUNDA: kiifik amiirah?

AMIIRAH: ahlan runda, ana mniiHah. shuu ra?yik nishrab ?ahwih?

RUNDA: ya reyt. yallah.

AMIIRAH: runda, ?amiiSik haada Hilu ktiir. w loonuh ktiir shiik.

RUNDA: shukran. ana baHibb illoon ilaxDar. baHibb kamaan ilaHmar w ilaSafar.

AMIIRAH: ktiir Hilu 3aleyki. ana shuft mitluh bass maa fiih nafs illoon.

RUNDA: haada min amriika. mumkin ykuun mitluh bimakkah mool.

AMIIRAH: bikam ishtareytiih?

RUNDA: maa ba3rif. maama jaabatuh hadiyyih.

AMIIRAH: aah! ya3ni maa bit3rafi ?adeish tamanuh?

- RUNDA: laa maa ba3rif.  
 AMIIRAH: Tayyib, ana halla mashghuulih. bashuufik ba3deyn.  
 RUNDA: bay.  
 AMIIRAH: bay.
- RONDA: *How are you Ameerah?*  
 AMEERAH: *Hello Ronda, I'm good. Would you like (for us) to have a cup of coffee?*  
 RONDA: *Yes. Let's do it.*  
 AMEERAH: *Ronda, your shirt is so beautiful, and its color is so elegant.*  
 RONDA: *Thanks. I love the green color. I also love red and yellow.*  
 AMEERAH: *So beautiful on you. I saw one like it but not the same color.*  
 RONDA: *This is from America. There might be one like it in Mecca Mall.*  
 AMEERAH: *How much did you buy it for?*  
 RONDA: *I do not know. My mother brought it as a gift.*  
 AMEERAH: *Oh! So you do not know how much it is?*  
 RONDA: *No, I do not know.*  
 AMEERAH: *OK. Now I'm busy. I'll see you later.*  
 RONDA: *Bye.*  
 AMEERAH: *Bye.*

## Vocabulary



<b>nishrab (sh+r+b)</b>	to drink
<b>?amiis or gamiis</b>	shirt
<b>shiik</b>	elegant; good-looking
<b>mitl or mitil</b>	like, similar to
<b>nafs</b>	same as
<b>ishtareytiih (?+sh+t+r+y)</b>	to buy
<b>jaabatuh (j+y+b)</b>	to bring
<b>hadiyyih (pl. hadaaya)</b>	gift
<b>taman or thaman</b>	price
<b>ya3ni (3+n+y)</b>	to mean; it means
<b>mashghuul</b>	busy

## New expressions

**ya reyt:** lit., it's a wish. An expression used when one wants to express that something happens. Sometimes, it is used to express that one would love to do something but you cannot due to some reason.

A friend of yours calls you asking if he could borrow JD100 from you. You say:

**miit diinaar? ya reyt. wallah maa ma3i.**

A hundred dinars? I wish. I swear I don't have (any money).

**Hilu 3aleyki:** lit., pretty on you. This expression is used to compliment someone's dress, clothing in general.



### Exercise 4

Use each of the following words or expressions in a short sentence. Feel free to derive a different form of the word given.

- 1 mashghuul
- 2 thaman
- 3 hadiyyih
- 4 nafs
- 5 ya reyt



### Exercise 5

Divide the following words into three grammatical categories: nouns, verbs, or particles or connectors:

Words	Verbs	Nouns	Particles
yxaliik      na3na3      nakaha			
zabbiTTha    badaxxin    twaSilni			
iTla3i        3inwaan    jariidih			
shaari3      sawwaag    binaayih			
Hawaali     3rift        nishrab			
gamiis       mitil        nafs			
jaabatuh    hadiyyih    Haraarah			
dawa         maa         haay			

## Dialogue 4 (Audio 2.16–2.17)



Muna calls the pharmacy asking about some medication.



- MUNA: aluu, Sayydalliyyit ilmaanaar?  
 PHARMACIST: itfaDDali madaam.  
 MUNA: fiih 3indak dawa lil Haraarah?  
 PHARMACIST: mawjuud. lamiin iddawa?  
 MUNA: la?ibni, 3induh Haraarah, 3umruh santeyn.  
 PHARMACIST: salaamtuh. fiih dawa urduni bdiinaar w rubu3. il?ajnabi bthalaath dananiir.  
 MUNA: il?ajanbi, law samaHt.  
 PHARMACIST: bass si3ruh ghaali.  
 MUNA: maa fiih mushkilih. si3ruh fiih.  
 PHARMACIST: maashi. itfaDDali w bikuun iddawa jaahiz.  
 MUNA: shukran, ma3 issalaamih.
- MUNA: *Hello, Alamanar Pharmacy?*  
 PHARMACIST: *Yes, madam.*  
 MUNA: *Do you have a medication for fever?*  
 PHARMACIST: *It is available, for whom is the medicine?*  
 MUNA: *For my son. He has a fever. He's two years old.*  
 PHARMACIST: *I wish him well. There is a Jordanian medication for one and a quarter dinar. The foreign (imported) medication is three dinars.*  
 MUNA: *The foreign one please.*  
 PHARMACIST: *But it is expensive.*  
 MUNA: *No problem. It is worth the price.*  
 PHARMACIST: *Sure. Come in and it will be ready.*  
 MUNA: *Thanks, goodbye.*



## Vocabulary

<b>Sayydalliyih</b> (pl. Sayydalliyyaat)	pharmacy
<b>Haraarah</b>	fever
<b>mawjuud</b>	available
<b>miin</b>	who (lamin: for whom?)
<b>dawa</b> (pl. ?adwiyih)	medication
<b>?ibn</b> (pl. ?abnaa)	son
<b>3umr</b> (pl. a3maar)	age
<b>sanih</b> (pl. sniin or saniin)	year
<b>salaamih</b>	wellness; peace
<b>rubu3</b> (pl. rbaa3)	quarter
<b>?ajnnabi</b> (pl. ajaanib)	foreign; foreigner
<b>si3r</b> (pl. as3aar)	price
<b>jaahiz</b>	ready

## New expressions

**3induh Haraarah:** he has a temperature. This expression is used to say that someone has a fever.

**salaamih+pronoun**, e.g., salaamtuh, salaamtak. This expression is used to wish someone good health, safe travels or to welcome someone home after returning from a trip.

**dawa urduni** vs. **dawa ?ajnnabi:** Jordanian medication vs. foreign (imported) medication. Jordanians (and most Arabs as well) have a preference for imported goods. Imported goods from China are usually an exception as these are not trusted. This is based on a common belief that Chinese products do not last long or are not very effective, although many people buy them because they are cheap.

**si3ruh fiih:** it has its price. This expression is used when to refer to some expensive merchandise whose value is worth the price.

## Exercise 6



Which is the odd word out?

- |                 |           |          |         |
|-----------------|-----------|----------|---------|
| 1 kaasih        | funjaan   | argiilih | SaHin   |
| 2 saadah        | wasaT     | Hilu     | na3na3  |
| 3 tuffaaHah     | faraawlih | shummaam | leymuun |
| 4 3inwaan       | shaari3   | daxlih   | Hawaali |
| 5 Sayydalliyyih | Haraarah  | dawa     | mithil  |

## How much/how many

Expressions used to ask about quantity do not have much variation in LA. Usually, the question word (equivalent to how much/how many) is followed by a noun phrase. There is no need to use a verb. Table 7.3 shows questions using the equivalent of how much/how many along with possible answers.

Table 7.3 Asking about quantity

	<i>Arabic</i>	<i>English</i>	<i>Arabic</i>	<i>English</i>
1	gaddeish/ ?addeish	how much (is the price of)	bkamm	how much (is the price of)
2	kam	how much/ how many	?achammin <sup>1</sup> (kam -min)	how many

1 This is a local version of the question. Remember that /k/ becomes [ch] in some rural dialects.

The expressions in 1 are used to ask about the price of something. The expressions in 2 can be used for the same functions but they are more often used to ask about the quantity (not the price) of something.

## Exercise 7 (Bonus audio 24)



Answer each of the following questions.

- 1 kam sanah 3umrak?
- 2 gaddeish thaman sayyaartak?
- 3 gaddeish thaman fusTaanik?
- 4 bikaam ishtareyti ktaab il3arabi?
- 5 kam marrah zurt ilurdun?





## Exercise 8

Ask questions to fit the answers provided.

- 1 bixamsiin dular.
- 2 thneyn w 3ishriin sanih.
- 3 thaman aalaaf dular.
- 4 bass diinaar w nuSS.
- 5 arba3 danaaniir.

### **3ind, ma3, fii**

**3ind** is an adverb of place or time; it specifies where or when something happens. **ma3** can be a preposition that usually means association: something that is associated to someone/something else. It can also be an adverb of place or time. **fii** in LA means there is/are, or better “there exists” (not the same as **fi** in MSA, which is a preposition). These three particles are used to express possessiveness or the fact that something exists somewhere. They can sometimes be interchangeable. Consider the following examples:

- |   |   |
|---|---|
| 1 <b>3indi muHaaDHarah</b>                | I have a lecture                                |
| 2 <b>3ndi/ma3i ijaazih ilyoom</b>         | I have leave today                              |
| 3 <b>3indi/ma3i Haraarah</b>              | I have a fever                                  |
| 4 <b>xaalid bishtaghil 3indak?</b>        | Khalid works for you?                           |
| 5 <b>xaalid bishtaghil ma3ak?</b>         | Khalid works with you?                          |
| 6 <b>ma3i xamsiin diinaar</b>             | I have fifty dinars                             |
| 7 <b>3indi/ma3i sayyaarah jdiidih</b>     | I have a new car                                |
| 8 <b>3indi mushkilih kbiirih</b>          | I have a big problem                            |
| 9 <b>ma3i/3inid fluwanza ilyoom</b>       | I have flu today                                |
| 10 <b>ma3i/3indi waaladeyn w bint</b>     | I have two boys and a girl                      |
| 11 <b>fiih mashaakil bissayyaarah</b>     | I have problems with the car                    |
| 12 <b>fiih 3indak shay?</b>               | Have you (got some) tea?                        |
| 13 <b>maa fiih daa3i txaaf</b>            | There is no reason<br>(for you to) fear         |
| 14 <b>maa ma3i wala girsh</b>             | I do not have any penny<br>(I have not a penny) |
| 15 <b>maa 3ndi maani3 truuH ma3na</b>     | I have no objection to you<br>going with us     |
| 16 <b>ma3i/3indi thalath saa3aat bass</b> | I have three hours only                         |

## Exercise 9



Translate each of the following sentences into Arabic.

- 1 I don't have a car.
- 2 I have a vacation tomorrow.
- 3 There's a library in my home.
- 4 Is there a restaurant in this street?
- 5 Do you have some tea, please?

## The relative pronoun *illi*

Relative pronouns are used to link sentences where one noun serves as the subject of two verbs. Consider the following example from English and their translations.

- 1 I saw the boy *who* was playing football.  
**shuft ilwalad *illi* kaan yil3ab faTbool.**
- 2 I have not visited the town *which* you were talking about.  
**ana maa zurt ilmadiiniah *illi* intah kunt tiHki 3anha.**
- 3 The girl *whose* phone was lost was so sad.  
**ilbint *illi* Daa3 talifoonha kaanat Haziiniah kthiir.**

As you can see, English uses a different relative pronoun depending on the noun to which it refers. Levantine Arabic uses */illi/* for all relative pronouns – see the translations. The only rule you need to observe here is that the noun to which the relative pronoun refers must be definite. If it's indefinite, there is no need to use a relative pronoun as the two sentences connect without a pronoun. Consider the following examples.

- 1 **shuft binit kaanat til3ab faTbool.**  
I saw a girl playing football.
- 2 **3ndi mushkilih kbiirih ma sharikat ilinternit.**  
I have a big problem with the internet company.



## Exercise 10

Use *illi* wherever needed. If there is no need, just write 0.

- 1 ishtareyt sayyaarah jdiidih \_\_\_\_\_ baruuH fiha 3aljaam3ah.
- 2 maktabit iljaam3ah \_\_\_\_\_ kunt ʔadrus fiha Hilwah kthiir.
- 3 ilmadiinih \_\_\_\_\_ baHibha hiiyih shiikagu.
- 4 jaam3it haarvard \_\_\_\_\_ aHsan jaam3ah.
- 5 ʔakil maama \_\_\_\_\_ 3imlatuh zaaki (delicious) kthiir.

## The past tense

The past tense in Arabic is made from the root verb; refer to the Introduction for a brief discussion of root morphology. Verb roots in Arabic are the default forms, meaning all other derivations stem from them. The root meaning is always associated with two other elements: indication of the past along with third person singular (he) as the “default” doer of the action in the verb. Table 7.4 gives some examples:

Table 7.4 Root forms

	<i>Root</i>	<i>Past tense</i>	<i>Meaning</i>
1	<b>d+r+s</b>	<b>daras</b>	he studied
2	<b>ʔ+k+l</b>	<b>ʔakal</b>	he ate
3	<b>sh+r+b</b>	<b>sharib</b>	he drank
4	<b>3+r+f</b>	<b>3araf</b>	he knew
5	<b>s+m+H</b>	<b>samaH</b>	he allowed
6	<b>k+t+b</b>	<b>katab</b>	he wrote
7	<b>3+r+r+f</b>	<b>3arraf</b>	he introduced
8	<b>gh+l+l+b</b>	<b>ghallab</b>	he bothered
9	<b>3+T+T+l</b>	<b>3aTTal</b>	he took a vacation/leave
10	<b>ʔ+sh+t+r</b>	<b>ʔishtara</b>	he bought

The roots do not have vowels in them. Some roots have either a ‘w’ or a ‘y’ but these are not the vowel versions. Notice that the vowel pattern in the past is mostly **a-a** but can be different sometimes.

Now, let’s consider the past tense derivations with the different pronouns. I will use the verb **/katab/** to present these forms. Table 7.5 shows the past tense with all pronouns used in LA.

Table 7.5 Past tense (Audio 2.18)



Pronoun		Past tense	English
<b>ana</b>	I	<b>katabit</b>	I wrote
<b>iHna</b>	we	<b>katabna</b>	We wrote
<b>intih</b>	you (sing. masc.)	<b>katabit</b>	You (sing. masc.) wrote
<b>inti</b>	you (sing. fem.)	<b>katabti</b>	You (sing. fem.) wrote
<b>intu</b>	you (pl. masc.)	<b>katabtu</b>	You (pl. masc.) wrote
<b>intin</b>	you (pl. fem.)	<b>katabtin</b>	You (pl. fem.) wrote
<b>huu</b>	he	<b>katab</b>	He wrote
<b>hii</b>	she	<b>katbat</b>	She wrote
<b>hummiH</b>	they (pl. masc.)	<b>katabu</b>	They (pl. masc.) wrote
<b>hinnih</b>	they (pl. fem.)	<b>katabu/katabin</b>	They (pl. fem.) wrote

Keep in mind that Arabic does not have a word for “it.” All non-human or inanimate subjects are assigned a gender and therefore referred to by either “he” or “she.” Plural inanimate nouns are treated in terms of gender and number agreement such as feminine singular.

## Exercise 11



Conjugate the verb (**3+r+f** = to know). Then use four verbs in short sentences.

Pronoun		Past tense	English
<b>ana</b>	I	_____	_____
<b>iHna</b>	we	_____	_____
<b>intih</b>	you (sing. masc.)	_____	_____
<b>inti</b>	you (sing. fem.)	_____	_____
<b>intu</b>	you (pl. masc.)	_____	_____
<b>intin</b>	you (pl. fem.)	_____	_____
<b>huu</b>	he	_____	_____
<b>hii</b>	she	_____	_____
<b>hummiH</b>	they (pl. masc.)	_____	_____
<b>hinnih</b>	they (pl. fem.)	_____	_____

## Exercise 12 (Bonus audio 25)



If you have the audio, listen to the words and phrases, repeat and write them down.



# Unit Eight

حياة الجامعة

## **Hayaat iljaam3ah**

University life



In this unit, you will learn about:

- University life
- Fields of study
- Transportation
- Demonstratives
- Present and future tense

## University life

Arab universities are similar in many ways to Western systems of higher education. Students finish high school and then submit applications for different universities. Nevertheless, the selection criteria vary from one country to another and within the same country. In most Arab countries, there are different quotas for admission. These quotas have developed to benefit the sons and daughters of employees who have performed certain services in the public sector. For example, in Jordan, the children of army veterans, university employees, judges and teachers in public schools make use of quotas in public universities that give them priority over others in admission under certain circumstances. Therefore, the student body in any given university in Jordan is diverse, i.e., it tends to have sizeable numbers of students from diverse backgrounds. Countries in the Levant, especially Jordan and Lebanon, are home to large numbers of students from different Arab countries.

In recent years, an increasing level of violence has made its way onto university campuses. Reasons continue to be under investigation, but often violence is sparked by protests against fees, grading systems and general rivalry between students from different social backgrounds. There can also sometimes be limited demonstrations inside university campuses in relation to regional conflicts, especially those having to do with the Palestinian–Israeli conflict. In most cases, however, these acts of violence are limited in terms of scope and results.

That said, one should remember that university campuses are generally very safe. Almost all universities are closed campuses: one cannot enter a university campus without a university ID card or without an escort. Almost all universities have security departments manned by police and army veterans.

## Fields of study

Table 8.1 gives the most common fields of study at universities.



Table 8.1 University majors (**Audio 2.19**)

LA	English	LA	English
<b>Tibb</b>	Medicine	<b>igtiSaad</b>	Economics
<b>Tibb asnaan</b>	Dentistry	<b>muHaasabih</b>	Accounting
<b>handasih</b>	Engineering	<b>tamwiil</b>	Finance
<b>Saydalih</b>	Pharmacy	<b>taswiiq</b>	Marketing
<b>tamriiDH</b>	Nursing	<b>idaarah 3aamih</b>	Public administration
<b>Haasuub</b>	Computing	<b>ingilliizi</b>	English language
<b>riyaaDHiyaat</b>	Math	<b>3arabi</b>	Arabic language
<b>fiizya</b>	Physics	<b>faransi</b>	French language
<b>kiimya</b>	Chemistry	<b>sharii3ah</b>	Sharia
<b>?aHyaa</b>	Biology	<b>taariix</b>	History
<b>jiiloojya</b>	Geology	<b>jughraafya</b>	Geography
<b>ziraa3ah</b>	Agriculture	<b>tarbiyih</b>	Education
<b>miyaaH</b>	Water resources	<b>siyaaHah</b>	Tourism
<b>taghthyih</b>	Nutrition	<b>riyaaDHah</b>	Physical education



## Dialogue 1 (Audio 2.20–2.21)



Hiba and Amani talk about their majors.

HIBA: kiifik amaani? shuu btidursi?

AMAANI: hala hiba. ana badrus fiizya.

HIBA: ilfiizya Sa3bih. allaah y3iinik.

AMAANI: bass ana baHibb ilfiizya. w inti shuu taxaSSuSik?

HIBA: ana taxaSSuSi tamriiD.

AMAANI: kamaan ittamriiD Sa3b w Tawiil.

HIBA: bass ishshughul mawjuud ba3d ittaxarruj.

AMAANI: SaHiiH. allaah ywafgik.

HIBA: w inti kamaan.

## Vocabulary



<b>Sa3b</b>	difficult
<b>y3iinik (3+w+n)</b>	to help, to support
<b>taxaSSuS (pl. taxaSSuSaat)</b>	specialization
<b>Tawiil</b>	tall, long, takes a long time
<b>shughul</b>	work
<b>mawjuud</b>	available
<b>taxarruj (t+x+x+r+j)</b>	graduation
<b>SaHiiH</b>	correct, right
<b>ywafgik (w+f+g)</b>	to help achieve one's goals

## New expressions

**allaah y3iinik:** lit., may Allah support you. An expression used to wish help and support for someone.

**allaah ywafgik:** lit., may Allah help you. An expression used to wish someone help and success in achieving his/her goals.

## Exercise 1



What do you think would be the university major of each of the following people?

- 1 Albert Einstein
- 2 Thomas Edison
- 3 Mother Teresa
- 4 Barack Obama
- 5 Bashar Assad
- 6 Sir Alexander Fleming
- 7 Marie Curie
- 8 Ahmed Zewail
- 9 Nagib Mahfouz
- 10 Martin Luther King



## Exercise 2

Fill in the blanks with the appropriate word from the box.

Sa3bah	taxaSSuS	Tawiilih	shughul
mawjuudih	?attxarraj	SaHiiH	

- 1 kull innaas biHibbu \_\_\_\_\_ iTTibb.
- 2 diraasit ilhandasih \_\_\_\_\_ mithil diraasit iTTibb.
- 3 fiih taxaSSuSSaat kthiir \_\_\_\_\_ fi iljaam3ah ilurduniiyih.
- 4 mish kull innaas bilaagu (find) \_\_\_\_\_ kwayyis.
- 5 uxti 3indha mushkilih \_\_\_\_\_ kthiir.
- 6 lamma \_\_\_\_\_ min iljaam3ah, laazim adrus fii bariTaanyia.



## Dialogue 2 (Audio 2.22–2.23)



Omar and Sleiman talk about their daily schedule.

- 3UMAR: sleymaan, shuu 3indak ilyoom?  
 SLEYMAAN: ahleyn 3umar, ilyoom fiih 3indi thalaath muHaaDHaraat wara ba3DH.  
 3UMAR: wall! thalaath wara ba3DH? kthiir heyk.  
 SLEYMAAN: bi3iin allaah. w intih shuu 3indak?  
 3UMAR: muHaaDHarteyn. bass waHdih ma3 duktoor jdiid, ma ba3rafuh.  
 SLEYMAAN: in shaa allaah yiTla3 kwayyis.  
 3UMAR: in shaa allaah. mata naawi titghadda?  
 SLEYMAAN: issaa3ah thinteyn 3indi faraagh.  
 3UMAR: xalaS, ghadaak ilyoom 3ala Hsaabi.  
 SLEYMAAN: shukran, shukran.  
 3UMAR: waajibna.  
 SLEYMAAN: allaah ysallmak.

## Vocabulary



<b>wara</b>	behind
<b>ba3DH</b>	some
<b>heyk</b>	this/for this reason
<b>bi3iin (3+w+n)</b>	to help
<b>yiTla3</b>	to become; to turn out to be
<b>naawi (n+w+y)</b>	to intend to, to plan to
<b>titghadda (gh+d+d)</b>	to have lunch
<b>faraagh (pl. faraaghaat)</b>	free time
<b>ghada</b>	lunch
<b>Hsaab (pl. Hsaabaat)</b>	account
<b>waajib (pl. waajibaat)</b>	duty
<b>ysallmak (s+l+l+m)</b>	to keep (one) at peace

## New expressions

**wara ba3DH:** back to back. This expression is used to describe events or objects that are adjacent to each other or that occur one right after another.

### Haay issanih fiih 3uTlityn wara ba3DH.

This year there are two holidays/vacations back to back.

**wall!:** an expression used to indicate one's surprise and astonishment. It's more commonly used to express surprise at bad events. Sometimes, the vowel can be lengthened as in /baaal/.

*Someone just told you about a terrible accident in which many people passed away. You say:*

### wall! kullhum maatu?

Wow! All of them passed away?

**kthiir heyk:** this is too much. One can also say /galiiil heyk/ to express the opposite. These two expressions can be used in negotiating prices as well as expressing that something is taking too long, or too short a time.

**bi3iin allaah:** An expression of solidarity, reassuring someone that help and support are there.

**fiih nuSS malyoon laaji? fi ilurdun.**                      **bi3iin allaah**  
 there are half a million refugees in Jordan              May God help!

**xalaS:** enough, done. Sometimes, this expression can mean “enough, no more.” It can sometimes be used to seal an agreement and avoid further discussion.

**3ala Hsaabi:** it’s my treat. This is a very common expression used in cafés and restaurants. When friends are finished with their food or drink, the one who wants to pay says this to pay for all the others. Usually, the offer is contested by someone who insists on paying.

**allaah ysallmak:** lit., may Allah keep you safe. This expression can be used on a number of occasions: if one returns from a trip, as an answer to a leave-taking expression, or as a thank-you expression.



### Exercise 3

Translate Dialogue 2 above. Use the vocabulary list and your understanding of the context. Avoid using a dictionary.

## Transportation

Most students commute to universities using public transportation. The cheapest and most popular type are mid-size buses. These buses have fixed routes. They pick up students from different villages, towns and edges of big cities to university campuses. Some students commute for more than 200 km every day. More often than not, these buses are crowded and students have to fight to get a seat, especially during rush hour.



### Dialogue 3 (Audio 2.24)



Uthman and Khalil are waiting for the university bus.

3UTHMAAN: mTawwil ilbaaS, ya axi? shaklna raH nit?axxar.

XALIL: mish 3aarif. in shaa allaah yuuSal bsur3ah.

3UTHMAAN: ilyoom ?azmih kbiirih. laazim nilHag makaan bilbaaS.

- XALIL: saHiiH. bass maa ba3rif idha bnliHag makaan ma3 haay il?azmih.
- 3UTHMAAN: isma3 ya xaliil, bass yiji ilbaaS, intih btiTla3 min ishshubbaak.
- XALIL: leysh aTla3 min ishshubbaak?
- 3UTHMAAN: 3alashaan tiHjiz illi w ilak.
- XALIL: fikrah mumtaazih, 3ala Tuul.
- 3UTHMAAN: bass maa ti3Ti ilkursi la ?awwal binit.
- XALIL: la, la, maa ba3malha. ma txaaf.
- 3UTHMAAN: ba3irfak niswanji.
- XALIL: allaah ysaamHak.

## Vocabulary



<b>mTawwil (T+w+l)</b>	taking it/him a long time to (arrive)
<b>baaS (pl. baaSaat)</b>	bus
<b>raH</b>	will
<b>nit?axxar (?+x+x+r)</b>	to be late; to come late
<b>yuuSal (w+S+l)</b>	to arrive
<b>sur3ah</b>	fast
<b>?azmih (pl. ?azmaat)</b>	traffic jam; crowded
<b>nilHag (l+H+g)</b>	to catch (a bus, someone, an appointment)
<b>makaan (pl. amaakin)</b>	place
<b>idha</b>	if
<b>isma3 (s+m+3)</b>	to hear
<b>yiji (j+?+y)</b>	to come; to arrive
<b>shubbaak (pl. shababiik)</b>	window
<b>leysh</b>	why
<b>3alashaan</b>	because
<b>tiHjiz (H+j+z)</b>	to reserve
<b>ti3Ti (3+T+y)</b>	to give
<b>kursi (pl. karaasi)</b>	chair
<b>ba3malha (3+m+l)</b>	to do; to make
<b>txaaf (x+w+f)</b>	to fear
<b>niswanji</b>	womanizer; loves women
<b>ysaamiH (s+m+H)</b>	to forgive

## New expressions

**shakna: shakl+na:** lit., shape + we: our shape. This is a noun that is usually attached to a relative pronoun. It means “it seems that we”, “it seems that he”, etc. depending on the pronoun attached. Though it is a noun phrase, it gives the meaning of “it seems that.”

**maa fiih baaS la iljaam3ah ilyoon. shakil raH at?axxar.**

There is no bus to university today. It seems I will be late.

**niswanji:** adj., womanizer. This expression is used to describe someone who loves to hang around women, or loves to talk to them as opposed to socializing with men.

**ishshabaab maa biHibbu ay waaHad niswanji.**

The guys do not like anyone who’s a womanizer.

**allaah ysaamHak:** may Allah forgive you. This expression is used to ask for forgiveness for someone. Sometimes, as in this context, it’s used as a polite way of defending oneself against an accusation.



## Exercise 4

Using information from Dialogues 1–3 in this unit, write adjectives that seem to fit each of the following people. Explain your answers.

- 1 Amani
- 2 Omar
- 3 Sleiman
- 4 Khalil

## Expressions

Notice the use of the following expressions. See how they are used in the context, too.

- 1 **maa ba3rif idha: maa ba3rfi idha 3indana imtiHaan.**

I do not know if we have a test.

- 2 **ma3 haay: ma3 haay ilHaraarah, ma raH nigdar nisbaH.**

With this temperature, we will not be able to swim.

3 **bass . . . , b . . . : bass tiwSal iljaam3ah, btiHki ma3i.**

When you arrive at the university, you call me.

4 **bass maa + verb: bass maa tishrab wiski.**

But do not drink whiskey.

## Exercise 5



Use the following expressions in short sentences similar to the ways they're used above:

- |                   |                      |
|-------------------|----------------------|
| 1 maa ba3rif idha | 3 ma3                |
| 2 bass            | 4 bass . . . b . . . |

## **Demonstratives (Audio 2.25)**



Table 8.2 presents the most commonly used demonstrative pronouns in LA.

Table 8.2 Demonstratives in LA

LA	English	Notes
1 <b>haadha; haaDH; haada; haad</b>	this (masc.)	use of DH is rural; associated with males
2 <b>haay; haathi; haadi</b>	this (fem.)	use of haathi is Bedouin
3 <b>haDHool; hadool; haathu; haadu</b>	these (masc., fem.)	
4 <b>haDHaak; hadaak,</b>	that (masc.)	
5 <b>haDHiik; hadiik</b>	that (fem.)	
6 <b>haDHoolaak; hadlaak</b>	those (masc., fem.)	

## Exercise 6



Use the appropriate demonstrative in each of the following sentences.

- \_\_\_\_\_ liktaab Tawiil w Sa3b.
- shuuf, shuuf, \_\_\_\_\_ aHla binit fi iljaam3ah.
- \_\_\_\_\_ sayyaatri. shuu ra?yak fiiha?
- \_\_\_\_\_ ilustadh daayman (always) bis?alni ana bass.
- \_\_\_\_\_ ilmaT3am illi fi ?aaxir ishshaari3 ?akluh mumtaaz.

## Present and future tense

Present and future tenses in LA are identical. Expressing future in LA is not performed on the verb. Rather, it is expressed using a future adverb of time, or with the help of a future time indication. Sometimes, a particle **/raH/**, meaning “will,” precedes the present verb to indicate future. Table 8.3 presents verbs in the present tense with all pronouns in LA.

Table 8.3 Present tense

<i>Pronoun</i>		<i>Present tense</i>	<i>English</i>
<b>ana</b>	I	<b>baktub/baktib</b>	I write
<b>iHna</b>	we	<b>bnuktub/bniktib</b>	We write
<b>intih</b>	you (sing. masc.)	<b>btuktub/btiktib</b>	You (sing. masc.) write
<b>inti</b>	you (sing. fem.)	<b>btukutbi/btikitbi</b>	You (sing. fem.) write
<b>intu</b>	you (pl. masc.)	<b>btukutbu/btikitbu</b>	You (pl. masc.) write
<b>intin</b>	you (pl. fem.)	<b>btukutbin/btikitbin</b>	You (pl. fem.) write
<b>huu</b>	he	<b>buktub/biktib</b>	He writes
<b>hii</b>	she	<b>btuktub/btiktib</b>	She writes
<b>hummiH</b>	they (pl. masc.)	<b>bikutbu/biktibu</b>	They (pl. masc.) write
<b>hinnih</b>	they (pl. fem.)	<b>bikutbin/bikitbin</b>	They (pl. fem.) write

To express the future tense simply add **/raH/** or **/bid/**+corresponding pronoun before the verb. See the following examples:

- ana raH asaafir 3ala maSr bukraH.**  
I will travel to Egypt tomorrow.
- xawla raH tizawwaj ba3d shahr.**  
Khawla will get married in a month.
- iHna bidna nil3ab sallih.**  
We will play basketball.
- ana maa bididi aakul ?akl Siini.**  
I do not want to eat Chinese food.

## Exercise 7



Read the following story. Underline the words that seem to be wrong. Write a better answer.

?aS3ab shii innuh tidrus kull yoom li arba3 sanih w ba3deyn  
maa kaanat fiih shughul. ya3ni shuu bilaazim ni3mal 3alashaan  
?alaagi shughul? bidna maSaari. mish mumkin nuTlub maSaari fi  
ahilna ba3d ma ykuun ilwaaHad minna 3umrhum thneyn w 3ishriin  
sniin. ana mumkin yishtaghil ay shii wala akuun fi ilbeyt daayman  
naayimaat. ba3deyn biduun shughul, keyf bidna nitzawwaj?

## Exercise 8 (Bonus audio 28)



If you have the audio, listen to the words and phrases, repeat and write them down.

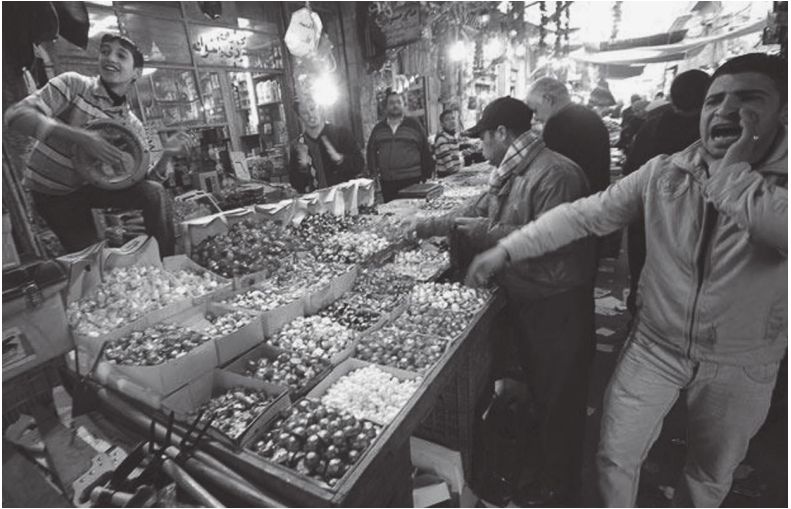


# Unit Nine

في السوق

## fi issuug

At the market



In this unit, you will learn about:

- The Arab souk
- Bargaining
- Cultural awareness
- Imperatives
- Negation of verbs
- Cause and effect

## Arab souk

Shopping in the Arab world is gradually yielding to globalization. In many places in major cities, shopping malls are beginning to sprout up. The shopping experience in these places is not much different from other similar places around the world. There can still be some variation in the types of goods offered, or the kinds of food available, but a more authentic shopping experience continues to exist in old markets still resisting the wave of globalization. These markets are usually found in the older quarters of major Arab cities. This is a unique experience in most major cities in the Arab world. The best place to look for such an experience is the “old madinah” of any major Arab town. This is usually the heart of the town, where you are likely to find stores that date back hundreds of years.

Visiting these places is part and parcel of trying to understand the soul of the Arab city. You are likely to find craftsmen of many types, authentic food, different types of desserts, old-time cafés, tailors, carpenters, blacksmiths, etc. The learning experiences these places offer are truly priceless.

## Bargaining

Shopping in big malls strips this skill from people since prices are fixed and there is no room for bargaining. Shopping in smaller stores is where the true experience lies. If you are shopping for clothes, jewelry, souvenirs, collectibles or gifts, it’s likely that these items will be overpriced. The reason is that rarely does anyone pay the price that the seller asks for at first. Once the seller says the prices, negotiations begin. Sometimes, this will be a fast exchange: the seller asks for a given price, the buyer gives a very low counter offer, which results in the seller going away and not even discussing the deal. But more often than not, the buyer will offer a lower price, the seller asks for a higher price explaining how the merchandise is worth it and that it is a very good deal. Eventually, both agree and the deal is sealed.

But how do people bargain? In most cases, it is wise to offer 30 per cent less than the asking price. The seller will then insist on 5–15 per cent off and might eventually agree to 20 per cent off. A good rule of thumb is to ask about the price of what you want to buy in different places so as to get an idea about the approximate asking

price. The next step is to show that you're not desperate for the merchandise and to say that you can get it in other places. If the seller sticks to his/her offer, then walk away. This usually forces many sellers to agree to sell to a much lower price compared to their first offer. But at any rate, make sure you maintain the respect of the seller and thank him/her even if you walk away without closing a deal.



## Dialogue 1 (Audio 2.26)



John walks into a gift store. He wants to buy a gift for his mother. Omar, the store keeper, tries to close the deal with him.

JOON: marHaba.

3UMAR: ahlan wa sahlana, itfaDDal?

JOON: idha samaHt, biddi ʔashtari shaal w xaatim fiDDah la ummi.

3UMAR: 3ala Tuul. shuu loon ishshaal?

JOON: mish 3aarif, shuu 3indak alwaan?

3UMAR: fiih aHmar, abyaD, aswad, azrag, bunni, ramaadi, bejj, zahri, aSfar, kuHli.

JOON: la la, ma biddiish saada. biddi mzarkash: aHmar ma3 abyaD, aswad 3ala aSfar.

3UMAR: aah, maashi. haay aHmar ma3 abyaD, aswad ma3 aSfar, azrag ma3 zahri.

JOON: ilazraq ma3 izzahri Hilu.

3UMAR: SaHiiH, haadha Hilu ktiir.

JOON: Tayyib, mumkin ashuuf ilxawaatim?

3UMAR: 3ala raasi. haadha xaatim fiDDah ʔaSli. bass ghaali shwai.

JOON: mumkin ashuuf waaHad thaani?

3UMAR: 3ala Tuul. haadha waaHad thaani.

JOON: iththaani aHsan. bikamm ishshaal wil xaatim?

3UMAR: iliththneyn bi xamsih w sittiin diinaar, 3alashaanak bass.

JOON: xamsih w sittiin? la kthir heyk. shuu raʔyak bi xamsiin?

3UMAR: la mish mumkin, raas maaluh xamsiin. mumkin bi sittiin.

JOON: lissa kthiir ghaali. ana akthar min xamsih w xamsiin maa ma3i.

3UMAR: maashi ya sidi, itfaDDal.

JOON: shukran ya sidi.

3UMAR: ahlan wa sahlana, mabrook, ma3 issalaamih.

## Vocabulary



<b>ʔashtari (sh+t+r)</b>	to buy
<b>shaal (pl. shaalaat)</b>	scarf
<b>xaatim (pl. xawaatim)</b>	ring
<b>fiDDah (n.)</b>	silver
<b>loon (pl. alwaan)</b>	color
<b>saada (adj.)</b>	one color
<b>mzarkash (adj.)</b>	embroidered
<b>ʔaSli (adj.)</b>	original
<b>ghaali (adj.)</b>	expensive
<b>aHsan (adj.)</b>	better
<b>3alashaan</b>	because
<b>ray+ak</b>	your opinion
<b>raas maal</b>	prime cost
<b>lissa</b>	yet
<b>mabrook/mubaarak</b>	congratulations

## New expressions

**saada:** of colors, means a single color; not two or more mixed colors.

**mzarkash:** embroidered. This refers to mixing colors in one garment.

**aswad 3ala/ma3 aSfar:** black on yellow.

**3alashaanak bass:** lit., just for you. This expression is heavily used when someone wants to sell you something. It's said during bargaining when the seller wants to lock down the price. Some people also use it when they do you a favor.

**shuu raʔyak?:** what do you think? Asking one's opinion.

**raas maaluh:** lit., its capital. This term is used by sellers to convince buyers that they're not making much profit, or not making profit at all. It is mostly a strategy to lock down a deal.



## Exercise 1

Translate Dialogue 1 above. Use the vocabulary list and your understanding of the context. Try to avoid using a dictionary.



## Dialogue 2 (Audio 2.27–2.28)



Mark wants to buy trousers and a shirt. He walks into a clothing store.

- 
- MAARK: masaa? ilkeyr Hajji.  
 SHOP OWNER: masaa? innuur. ahlan wa sahlán. tfaDDal 3ammi.  
 MAARK: badawwir 3ala gamiiS w banTaloón.  
 SHOP OWNER: mawjuud. shuu ilmudeyl illi bitHibuh?  
 MAARK: biddi banTaloón jiiñz w gamiiS kwayyis.  
 SHOP OWNER: haay jiiñz aswad, w haay azrag. w haay gamiiS saada w fiih mgallam.  
 MAARK: ilbanTaloón azrag idha mumkin. w ilgamiis mgallam.  
 SHOP OWNER: tfaDDal, heyk kwayyis?  
 MAARK: mumtaaz. bass haadha Sghiiir. ana balbis sittih w thalaathiin w ilgamiis laarj.  
 SHOP OWNER: maashi ya sisi. tfaDDal, haay gyaasak.  
 MAARK: tamaam. bkam haDDool Hajji?  
 SHOP OWNER: 3ala Hsaabak. bala maSaari.  
 MAARK: allaah ybaarik fiik. bkam? bass raa3iina.  
 SHOP OWNER: 3alashaanak bxamsih w thalaathiin diinaar.  
 MAARK: xamsih w thalaathiin? kthiir heyk. w ana Taalib.  
 SHOP OWNER: bass haaDHa guTin ?aSli, mish Siini wala suuri.  
 MAARK: bass wallah kthiir. shuu ra?yak bixamsih w 3shriin?  
 SHOP OWNER: laa mish mumkin. thalaathiin ?aaxir si3ir.  
 MAARK: thalaathiin maashi. tfaDDal.  
 SHOP OWNER: shukran. mabruuk.  
 MAARK: shukran Hajji.  
 SHOP OWNER: ma3 issalaamih.
-

## Vocabulary



<b>badawwir 3ala (d+w+w+r)</b>	to look for; search for
<b>mudeyl (pl. mudeylaata)</b>	fashion; style
<b>banTaloona (pl. banaTiil)</b>	trousers, pants
<b>jiinz</b>	jeans
<b>mgallam</b>	striped
<b>balbis (l+b+s)</b>	to wear
<b>laarj</b>	large
<b>gyaas (pl. gyaasaata)</b>	size
<b>maSaari</b>	money
<b>raa3ii (r+3+y)</b>	to take care of someone
<b>guTin</b>	cotton
<b>Siini</b>	Chinese
<b>suuri</b>	Syrian
<b>si3ir or thaman</b>	price

## New expressions

**heyk kwayyis:** lit., this is good. This is used when one likes an arrangement or a deal.

**3ala Hsaabak:** lit., on your account. This is a common expression of generosity. In this context, the shop owner politely offers his merchandise for free. But this is strictly an expression of respect and generosity. It does not mean that he is really willing to do so. So, it would be very inappropriate to accept the offer.

**bala maSaari:** without money. This is similar to the previous expression. It's an offer to take the merchandise for free. Just like before, the proper response is to thank the person and insist on paying the price. Notice that negotiations are fine but taking something for free is not.

**?aTaani ilgamiis bala maSaari.**

He gave me the shirt without money (for free).

**raa3iina:** lit., take care of us. An expression used to push the seller to reduce his/her asking price.



## Exercise 2

Write a short dialogue in which you use the four expressions outlined above. Write the setting of the dialogue in English first.



## Exercise 3a

Match words from column 1 with words from column 2. Then use them in sentences.

### *Column 1*

- 1 ʔashtari
- 2 shaal
- 3 walad
- 4 gamiiS
- 5 xaatim
- 6 raas
- 7 loon
- 8 bala
- 9 3ala
- 10 shuu

### *Column 2*

- a maaluh
- b Hsaabak
- c niswanji
- d saada
- e raʔyak
- f baTaloon
- g guTun
- h mzarkash
- i fiDDah
- j maSaari



## Exercise 3b

Now use them to make ten short sentences.



## **Imperatives (Audio 2.29)**

Imperatives are verbs that require someone to do something. In LA, this verb is formed in the present since the occurrence of the verb, should it appear, takes place in the future. Imperatives are always in the second person, i.e., using variations of the second person pronoun: you. Table 9.1 introduces imperatives.

Table 9.1 Imperatives

Pronoun		Imperative	English
<b>intih</b>	you (sing. masc.)	<b>uktub</b>	You (sing. masc.) write
<b>inti</b>	you (sing. fem.)	<b>uktubi</b>	You (sing. fem.) write
<b>intu</b>	you (pl. masc.)	<b>uktubu</b>	You (pl. masc.) write
<b>intin</b>	you (pl. fem.)	<b>uktubin</b>	You (pl. fem.) write

## Exercise 4



Change each of the following sentences into the imperative. See the example:

### Example:

aHmad daras handasih.      ya aHmad, udrus handasih.

- 1 3umar ishtara ktbaab.
- 2 leyla shaafat film jdiid.
- 3 iHna ʔakalna falaafil.
- 4 ilizabith raaHat 3ala iddukkaan.
- 5 toom li3ib riyaaDah.

## Negation of verbs

LA uses two particles for negation of verbs depending on the tense and the completion of the action denoted by the verb. Here are the rules for negation of each of the tenses:

- Past:      maa+verb+(-sh)  
 Present: maa+verb+(-sh)  
 Future:    maa+raH+verb  
               mish+raH+verb

Tables 9.2–9.4 give negation forms with the root /k+t+b/ and all pronouns.

Table 9.2 Negation – past tense

<i>Pronoun</i>		<i>Past tense</i>	<i>Negation</i>	<i>English</i>
<b>ana</b>	I	<b>katabit</b>	<b>maa katabt(ish)</b>	I didn't write
<b>iHna</b>	we	<b>katabna</b>	<b>maa katabna(ash)</b>	We didn't write
<b>intih</b>	you (sing. masc.)	<b>katabit</b>	<b>maa katabit</b>	You (sing. masc.) didn't write
<b>inti</b>	you (sing. fem.)	<b>katabti</b>	<b>maa katabti(ish)</b>	You (sing. fem.) didn't write
<b>intu</b>	you (pl. masc.)	<b>katabtu</b>	<b>maa katabtu(ush)</b>	You (pl. masc.) didn't write
<b>intin</b>	you (pl. fem.)	<b>katabtin</b>	<b>maa katabtin(nish)</b>	You (pl. fem.) didn't write
<b>huu</b>	he	<b>katab</b>	<b>maa katab(ish)</b>	He didn't write
<b>hii</b>	she	<b>katbat</b>	<b>maa katbat(ish)</b>	She didn't write
<b>hummiH</b>	they (pl. masc.)	<b>katabu</b>	<b>maa katabu(ush)</b>	They (pl. masc.) didn't write
<b>hinnih</b>	they (pl. fem.)	<b>katabu/ katabin</b>	<b>maa katabu(ush) maa katabin(-nish)</b>	They (pl. fem.) didn't write

Table 9.3 Negation – present tense

<i>Pronoun</i>		<i>Present tense</i>	<i>Negation</i>	<i>English</i>
<b>ana</b>	I	<b>baktub</b> <b>baktib</b>	<b>maa baktub(ish)</b> <b>maa baktib(ish)</b>	I don't write
<b>iHna</b>	we	<b>bnuktub</b> <b>bniktib</b>	<b>maa bnuktub(ish)</b> <b>maa bniktib(ish)</b>	We don't write
<b>intih</b>	you (sing. masc.)	<b>btuktub</b> <b>btiktib</b>	<b>maa btuktub(ish)</b> <b>maa btiktib(ish)</b>	You (sing. masc.) don't write
<b>inti</b>	you (sing. fem.)	<b>btukutbi</b> <b>btikitbi</b>	<b>maa btukutbi(ish)</b> <b>maa btikitbi(ish)</b>	You (sing. fem.) don't write
<b>intu</b>	you (pl. masc.)	<b>btukutbu</b> <b>btikitbu</b>	<b>maa btukutbu(ush)</b> <b>maa btikitbu(ush)</b>	You (pl. masc.) don't write
<b>intin</b>	you (pl. fem.)	<b>btukutbin</b> <b>btikitbin</b>	<b>maa btukutbin(nish)</b> <b>maa btikitbin(nish)</b>	You (pl. fem.) don't write
<b>huu</b>	he	<b>buktub</b> <b>biktib</b>	<b>maa buktub(ish)</b> <b>maa biktib(ish)</b>	He doesn't write
<b>hii</b>	she	<b>btuktub</b> <b>btiktib</b>	<b>maa btuktub(ish)</b> <b>maa btiktib(ish)</b>	She doesn't write
<b>hummiH</b>	they (pl. masc.)	<b>bikutbu</b> <b>biktibu</b>	<b>maa bikutbu(ush)</b> <b>maa biktibu(ush)</b>	They (pl. masc.) don't write
<b>hinnih</b>	they (pl. fem.)	<b>bikutbin</b> <b>bikitbin</b>	<b>maa bikutbin(nish)</b> <b>maa bikitbin(nish)</b>	They (pl. fem.) don't write

Table 9.4 Negation – future tense

Pronoun		Future tense	Negation	English
<b>ana</b>	I	<b>raH aktub</b> <b>raH aktib</b>	<b>maa/mish raH aktub</b> <b>maa/mish raH aktib</b>	I won't write
<b>iHna</b>	we	<b>raH nuktub</b> <b>raH niktib</b>	<b>maa/mish raH nuktub</b> <b>maa/mish raH niktib</b>	We won't write
<b>intih</b>	you (sing. masc.)	<b>raH tuktub</b> <b>raH tiktib</b>	<b>maa/mish raH tuktub</b> <b>maa/mish raH tiktib</b>	You (sing. masc.) won't write
<b>inti</b>	you (sing. fem.)	<b>raH tuktubi</b> <b>raH tikitbi</b>	<b>maa/mish raH tuktubi</b> <b>maa/mish raH tikitbi</b>	You (sing. fem.) won't write
<b>intu</b>	you (pl. masc.)	<b>raH tuktubu</b> <b>raH tikitbu</b>	<b>maa/mish raH tuktubu</b> <b>maa/mish raH tikitbu</b>	You (pl. masc.) won't write
<b>intin</b>	you (pl. fem.)	<b>raH tuktubin</b> <b>raH tikitbin</b>	<b>maa/mish raH tuktubin</b> <b>maa/mish raH tikitbin</b>	You (pl. fem.) won't write
<b>huu</b>	he	<b>raH yuktub</b> <b>raH yiktib</b>	<b>maa/mish raH yuktub</b> <b>maa/mish raH yiktib</b>	He won't write
<b>hii</b>	she	<b>raH tuktub</b> <b>raH tiktib</b>	<b>maa/mish raH tuktub</b> <b>maa/mish raH tiktib</b>	She won't write
<b>hummiH</b>	they (pl. masc.)	<b>raH yukutbu</b> <b>raH yiktibu</b>	<b>maa/mish raH yukutbu</b> <b>maa/mish raH yiktibu</b>	They (pl. masc.) won't write
<b>hinnih</b>	they (pl. fem.)	<b>raH yukutbin</b> <b>raH yikitbin</b>	<b>maa/mish raH yukutbin</b> <b>maa/mish raH yikitbin</b>	They (pl. fem.) won't write

## Exercise 5



Negate the following sentences. Make sure you use different forms of negation. Notice that you can negate different items in the sentence and give a different meaning. See the example first:

### Example:

3indi muHaaDHarah ma3 duktoor jdiid.

#### A. **maa** 3indi muHaaDHarah ma3 duktoor jdiid.

I do not have a class with new professor.

#### B. **3nidi** muHaaDHarah ma3 duktoor *mish* jdiid.

I have a class with a professor who's not new.

- 1 fikrah mumtaazih.
- 2 i3Ti xaalid xams danaaniir.
- 3 ?amiiSik haada Hilu.
- 4 ana baHibb illoon ilaxDar.

- 5 mumkin ykuun mitluh fi ilurdun.
- 6 bukrah raH adrus 3ashr saa3aat.
- 7 haadha xaatim fiDDah ?aSli.
- 8 biddi banTaloon jiinz.
- 9 allaah ybaarik fiik.
- 10 bass wallah kthiir.



## Exercise 6

Respond to each of the following questions or statements using negation. Write full sentences:

- 1 bti3rafi ti3mali mansaf?
- 2 haadha ilbanTaloon bi arb3iin diinaar.
- 3 iljaw kwayyis ilyoom?
- 4 3indak sayyaarah fi amriika?
- 5 mumkin tishtarii li biitza?
- 6 ishrab kamaan shay.

## **Cause and effect**

In LA, cause and effect expressions are formed through the use of /**3alashaan**/ or the shorter form /**3ashaan**/ meaning “for” or “because.” Sometimes, another connector (/li +**?ann**/+ pronoun) is used.

Consider the following examples:

- 1 **3alashaan anjaH laazmi adrus.**  
In order to succeed, I have to study.
- 2 **biddi arooH bsur3ah 3ashaan alHag ilmuHaaDHarah.**  
I want to go fast so that I can catch the lecture.
- 3 **ishtraeyt haay issayyaarah 3ashnha jdiidih.**  
I bought this car because it is new.
- 4 **la?inha Sghiiirih, ba3dha bti3mal mashaakil.**  
Because she is young, she continues to make problems.
- 5 **maa ?akalna la?innuh il?akil kaan mish Hilu.**  
We did not eat because the food was not sweet.

In some Syrian dialects **kirmaal** كرمال is used instead. /**3alashaan**/ or its shorter form are more commonly used than /**kirmaal**/.

## Exercise 7



Translate each of the following sentences from English into LA. Make sure to use cause/effect expressions.

- 1 I have to go to Amman for a lecture.
- 2 Because the tea was not good, I did not drink it.
- 3 I don't eat chicken because I'm vegetarian.
- 4 To be able to go to the restaurant, I have to leave now.
- 5 I must go back to England to see my mother.

## Exercise 8



Study each of the following sentences, and then change them as required.

- 1 **nabiilah raaHat 3ala issuug imbaariH.**
  - a Past
  - b Present
  - c Negation
  - d Present + negation
- 2 **xaalid w salma bidursu Tibb fi iljaam3ah ilamriikiyyih.**
  - a Past
  - b Future
  - c Negation
  - d Past + negation
- 3 **laazim ʔashtari talifoon jdiid.**
  - a Past
  - b Negation
  - c Present + negation

## Exercise 9 (Bonus audio 31)



If you have the audio, listen to the words and phrases, repeat and write them down.





## Cultural point

Shopping for clothes can be a very interesting experience. Depending on where you choose to shop, you might end up paying more or less money for almost the same type of merchandise. It is always wise to buy with a group of people rather than going on your own. The idea is that the retailer is tempted to give you a good deal if there is a chance that more items will be purchased or some of your company might also decide to buy. Brand names are a big selling point but more often than not, do not trust the brands as many are actually fake. Once you start negotiating prices, you will notice that world famous brands are sold for cheap prices. This is because they are imitations of the original brands. However, some major retailers do sell the original brands. In these places, there is usually no room for bargaining since each price is marked and the retailer has no freedom to change it.

Bargaining prices requires some training. In some places, especially where traditional, heritage and ethnic merchandise is sold, prices can vary considerably. The first thing to do is to shop around first and get an idea of the price range. This is usually a very good strategy that enables you to get a very good idea of the actual value. But also different countries have different practices. For example, many Syrian retailers usually ask for more than double the actual price and then go down as you negotiate. So if you offer them half the price they ask for, this can be a very good point to begin the negotiations. On the other hand, the great majority of Jordanian retailers do not go below 20 or 30 per cent of the asking price and if you try to cut them down for half the asking price, many of them will simply walk away. Finally, bargaining and price negotiations are common in small family businesses or small retailers, which are very common in the Middle East. Major retailers and big stores have no room for negotiations. However, they do announce several price reductions and you can find very good deals in them.

# Unit Ten

المدينة العربية

## ilmadiinih il3arabiyyih

The Arab town



In this unit, you will learn about:

- Going around the city
- Safety and security
- Important places and services
- Nominal sentences
- Verbal sentences



## Going around the city

As mentioned in earlier units, cities have a lot to offer. In most Arab countries, services in the major cities are much more abundant compared to services in smaller towns and villages. Among the best ways to explore the city safely is to know major landmarks. While people know the names of major streets, side streets in smaller quarters of the city are not known to most people, but they can be easily identified by knowing the names of major landmarks in those areas. Use of GPS is also very limited since most cities in the Arab world are not codified for use in these systems. But people are very helpful when asked for directions.



### Dialogue 1 (Audio 2.30–2.31)



John is trying to get to the clinic. He does not know where it is and is asking a bystander.

- 
- JOON: marHaba ya abu ishshabaab, mumkin su?aal?  
 BYSTANDER: ahleyn 3ammi, itfaDDal.  
 JOON: weyn markiz il?amal iSSiHi?  
 BYSTANDER: eyy, mish 3aarif bizzabT weyn, weyn galluulak?  
 JOON: janb makkah mool. bass ana mish 3aarif weyn makkah mool.  
 BYSTANDER: aah, makkah mool 3ala ?aaxir ishshaari3.  
 JOON: dughri?  
 BYSTANDER: ruuH dughri la ?aaxir ishshaari3, bilaagiik maHal blaly steyshin, waraah 3ala izzaawiyih.  
 JOON: ya3ni ?axxir ishshaari3, ba3deyn 3ala izzaawiyih.  
 BYSTANDER: tamaam, raayiH tlaagi 3amaarah kbiirih, yimkin ilmarkiz biTTaabig iththaalith aw irraabi3.  
 JOON: shukran, baarak allaah fiik.  
 BYSTANDER: hala 3ammi, ma3 issalaamih.
-

## Vocabulary



<b>suʔaal</b> (pl. ʔasʔilih)	question
<b>markiz</b> (pl. maraakiz)	center
<b>SiHi</b>	healthy (markiz SiHi: health clinic)
<b>bizzabT</b>	exactly
<b>galluulak</b> (g+w+l)	to say; to tell
<b>bilaagiik</b> (l+g+y)	to find
<b>maHal</b> (pl. maHallaat)	store
<b>bley steyshin</b>	PlayStation
<b>zaawiyih</b> (pl. zawaaya)	corner
<b>Taabig</b> (pl. Tawaabig)	floor
<b>baarak</b> (b+r+k)	to bless

## New expressions

**eyy:** equivalent to English /mmm/, this expression is used to indicate hesitation, thinking before answering.

**ahh:** equivalent to “I see.” This expression is used when someone finds an answer to something.

**baarak allaah fiik:** may Allah give you bounty. A polite expression used to wish someone well.

**hala 3ammi:** lit., welcome uncle. This expression is equivalent to saying “you’re welcome”; refer to the use of honorifics. If it is used with a rising tone, it could signal disagreement.

## Exercise 1



Respond to each of the following situations using a short sentence. Make sure your sentence includes some of the new vocabulary and/or expressions.

### 1 **mumkin ti3Tiini thalthiin diinaar li ʔaaxir ishshahir?**

*You’re hesitant to do so. After thinking for a short period of time, you say:*

- 2 You forgot your phone on the dinner table. A man comes to you carrying it.  
*You take it and respond saying:*
- 3 Someone asked you about a place to have dinner.  
*You're thinking about the best place and you just remembered one. You say:*
- 4 A guest is at your place for the first time. He/she does not know where the bathroom is.  
*Give him/her short directions.*



## Exercise 2

Dialogue 1 is copied below. Instead of John talking to a male bystander, imagine that Briana is asking a *female* bystander. Edit the dialogue accordingly.

JOON: **marHaba ya abu ishshabaab, mumkin su?aal?**

BRIANA: \_\_\_\_\_

BYSTANDER: **ahleyn 3ammi, itfaDDal.**

BYSTANDER: \_\_\_\_\_

JOON: **weyn markiz il?amal iSSiHi?**

BRIANA: \_\_\_\_\_

BYSTANDER: **eyy, mish 3aarif bizzabT weyn, weyn galluulak?**

BYSTANDER: \_\_\_\_\_

JOON: **janb makkah mool. bass ana mish 3aarif weyn makkah mool.**

BRIANA: \_\_\_\_\_

BYSTANDER: **aah, makkah mool 3ala ?aaxir ishshaari3.**

BYSTANDER: \_\_\_\_\_

JOON: **dughri?**

BRIANA: \_\_\_\_\_

BYSTANDER: **ruuH dughri la ?aaxir ishshaari3, bilaagiik maHal bley steyshin, waraah 3ala izzaawiyih.**

JOON: **ya3ni ?axxir ishshaari3, ba3deyn 3ala izzaawiyih.**

BRIANA: \_\_\_\_\_

BYSTANDER: **tamaam, raayiH tlaagi 3amaarah kbiirih, yimkin ilmarkiz biTTaabig iththaalith aw irraabi3.**

BYSTANDER: \_\_\_\_\_

JOON: **shukran, baarak allaah fiik.**

BRIANA: \_\_\_\_\_

BYSTANDER: **hala 3ammi, ma3 issalaamih.**

BYSTANDER: \_\_\_\_\_

## Cultural point



### Safety and security

As is the case in most places, safety and security in the Arab world is relative; some places are much safer than others. And some are safe during certain times of the day, but not so much at night, for example. Security is also different for men and women and also varies by age. Here are some general security tips:

- Avoid unwanted attention.
- Dress appropriately. Appropriate dress in the Arab world is trousers and shirts for men, long sleeves and trousers for women or long skirts that cover most of the body. Shorts and tank tops are not advisable. However, if one is on a university campus, dress code can be less rigid. Additionally, people are used to shorts and tank tops or bikinis in tourist places and beaches. This is generally a learning process. Over time, everyone can work out the proper dress.
- Avoid walking alone. Walking in groups is much safer.
- Avoid crowded places. These places often put people at the risk of being harassed or robbed.
- Keep your belongings safe and secure. There is no need to keep vital documents such as passports with you. You can use an ID card.
- Do not carry much cash around. Carry enough to get you by and keep your money in the bank or in a safe at the hotel.
- Stay connected. It's very easy to get a cell phone in all Arab countries and the service is very affordable.
- Keep phone numbers of some local friends handy. If you need immediate help, you can call them.

- Do not engage in heated discussions about religion and politics except with close friends and teachers or in an academic setting. Despite the fact that many people in the street can invite such discussions, it is wise to keep answers to a minimum, or to say that you're not interested in these issues.
- Avoid talking about or revealing your sexual orientation.
- People are generally very tolerant of Christians, but not so much of Jewish people or atheists. But in academic circles there is pretty much no problem.
- Finally, if you're in doubt, ask close friends or teachers. These people will always be some of your best resources.



### **Important places and services (Audio 2.32–2.33; Bonus audio 33)**

When you arrive in a new country, there are several places that you will need for routine services. It is important to learn these places. Table 10.1 presents some of these.

*Table 10.1* Important places and services

<i>LA</i>	<i>English</i>	<i>LA</i>	<i>English</i>
<b>markiz shurTah</b>	police station	<b>naadi</b>	club
<b>maktab bariid</b>	post office	<b>Sayydalliyih</b>	pharmacy
<b>safaarah</b>	embassy	<b>muajjama3</b>	bus station
<b>dukkaan/maHal</b>	store or shop	<b>maHal xuDaar</b>	vegetable market
<b>3iyaadih</b>	clinic	<b>Saloon</b>	barber shop
<b>mustashfa</b>	hospital	<b>jaami3</b>	mosque
<b>jim</b>	gym	<b>kaniisih</b>	church
<b>gahwah</b>	café	<b>seynama</b>	cinema



### **Exercise 3**

Use new vocabulary from this table to describe a problem that you faced to your friends. Talk about where you were, what happened, what you did, who was there, whether anyone helped you, etc. Be creative and use new vocabulary and grammar.

## Dialogue 2 (Audio 2.34–2.35)



Sofia is telling her host mother about her weekly schedule.



- HOST MOTHER: soofia, shuu 3indik bukrah?  
 SOOFIA: bukrah ya xaaltuh laazim ?aruuH 3ala il3iyaadih. 3indi waja3 asnaan.  
 HOST MOTHER: salaamtik, ?ay 3iyaadih?  
 SOOFIA: 3iyaadit ilasnaan illi bjabal ittaaj.  
 HOST MOTHER: aah, haay 3iyaadih mumtaazih. w ba3d bukrah?  
 SOOFIA: ilmasaa fiih 3indi ijtimaa3 bissafaarah il?amriikiyih  
 HOST MOTHER: maashi. w yoom iliththneyn?  
 SOOFIA: 3indi muHaaDaraat kull ilyoom. bass il3aSr bidna nzuur masjid iljaam3ah ma3 iTTullaab.  
 HOST MOTHER: kwayyis ktiir. yoom ittalaata maa 3indik shi?  
 SOOFIA: 3indi bass maw3id waaHid. laazim ?aruuH markiz ishshurTah ajaddid iqaamti.  
 HOST MOTHER: in shaa allaah bitxallSi bsur3ah.  
 SOOFIA: ilarbi3aa biddi ?ashtari fawaakih min maHal ilxuDaar.  
 HOST MOTHER: ishtari min 3ind abu kariim. ilfawaakih illi 3induh Taaza.  
 SOOFIA: bass mish ghaali shway? biddi maHal raxiiS.  
 HOST MOTHER: ghaali, bass si3ruh fiih.  
 SOOFIA: maashi. iljumm3ah mumkin ?aruuH 3ala iSSaloon a3mal sha3ri.  
 HOST MOTHER: Hilu wallah. ana baruuH ma3ik.  
 SOOFIA: bitsharri. yoom issabit, biddi aHDar filim ma3 SaaHbaati bil seynama.  
 HOST MOTHER: fikrah Hilwah.  
 SOOFIA: yoom ilaHad mitil ma bti3rafi laazim ?aruuH 3al kaniisih.

**A  
C  
B**
**Vocabulary**

<b>waja3</b> (pl. awjaa3)	pain
<b>sinn</b> (pl. asnaan)	teeth
<b>?ay</b>	which
<b>jabal ittaaj</b>	Jabal Altaaj (place name)
<b>ijtimaa3</b> (pl. ijtimaa3aat)	meeting
<b>3aSr</b>	evening time
<b>nzuur</b> (z+aa+r)	to visit
<b>maw3id</b> (pl. mawaa3iid)	appointment
<b>ajaddid</b> (j+d+d)	to renew
<b>iqaamah</b> (pl. iqaamaat)	residency
<b>xallSi</b> (x+l+l+S)	to finish
<b>fawaakih</b>	fruit
<b>xuDaar</b>	vegetables
<b>Taaza</b>	fresh (food, drink)
<b>raxiiS</b>	cheap
<b>sha3r</b>	hair
<b>aHDar</b> (H+D+r)	to watch (a movie)
<b>SaaHib</b> (pl. SHaab)	friend (male)
<b>SaaHbih</b> (pl. SaaHbaat)	friend (female)

**New expressions**

**3aSr:** evening time. This is the name for the evening prayer. Arabs use this word to indicate time. You will see that many people make arrangements to meet using prayer times. The prayer times are: **fajr:** dawn; **DHuhr:** noontime; **3aSr:** evening time; **maghrib:** sunset; **3isha:** dinner time. Many people give appointments using **gab1** (before) or **ba3d** (after) followed by a prayer time.

## Exercise 4



Write adjectives that can possibly describe the following nouns.

- 1 3amaarah
- 2 Taabig
- 3 issafaarah
- 4 3iyaadih
- 5 fawaakih
- 6 maHal
- 7 si3ir
- 8 fikrah

Use five of them in short sentences.

## Nominal sentences

Nominal sentences are sentences in which the noun or the pronoun precedes the verb. There are so many sentences that begin with a prepositional phrase or an adverb, but that is an added element. A nominal sentence must have a noun or a pronoun that acts as the subject mostly followed by a verb. The only case in which there is no overt verb in a nominal sentence is the equational sentence. Let's examine the following sentences.

- |   |  |
|---|--|
| 1 <b>ana kwayyis.</b>                       | I am good.                             |
| 2 <b>3ammaan madiinih kbiirih.</b>          | Amman is a big town.                   |
| 3 <b>ma3i sayyaarah jdiidih.</b>            | I have a new car.                      |
| 4 <b>xaalid raaH 3ala issuug.</b>           | Khalid went to the market.             |
| 5 <b>il?awlaad naamu.</b>                   | The boys slept.                        |
| 6 <b>imbaariH idduktor 3imil Haadith.</b>   | Yesterday, the doctor had an accident. |
| 7 <b>daayman uxti btwwSal mit?axxrih.</b>   | My sister always comes late.           |
| 8 <b>thalaath sayyaaraat Sadmat biba3D.</b> | Three cars crashed into each other.    |

In 1, 2 and 3, there are no overt verbs. So these are examples of equational sentences. Notice that in 3, the sentence begins with a prepositional phrase. In 4 and 5, the sentences begin with nouns. In 6 and 7, the sentences begin with adverbs, followed by nouns and

then verbs. The following rule applies for all nominal sentences: in nominal sentences, the verb must agree in number and gender with the subject. What does this mean? If the subject is singular, the verb must be singular. If the subject is plural, the verb is plural. And in terms of gender, if the subject is feminine, the verb must be feminine. And if it is masculine, the verb is also masculine. Finally, notice the number agreement in sentence 8: the noun is plural non-human and the verb is feminine singular. This is the rule in Arabic for non-human subjects: their agreement pattern is equal to feminine singular.



### Exercise 5

Change the following sentences from verbal to nominal sentences.

- 1 raaHat muna 3ala markiz il?amal.
- 2 bti3rif muna ishshaari3 kwayyis.
- 3 ?a3Taani idduktoor dawa mumtaaz.
- 4 baarak allaah fiik.
- 5 ?axadna arba3 muHaaDaraat ilyoom.

### **Verbal sentences**

Unlike nominal sentences, verbal sentences are not abundant in LA. However, verbal sentences are very abundant in MSA. Therefore, they can be equally plentiful in academic language, which bridges so many gaps between MSA and the dialects. Verbal sentences are easier in terms of agreement in that they tolerate violations of number agreement when the subject is plural. In other words, if the verb precedes the subject and the subject is plural, the verb can either be plural or singular. Gender agreement, though, continues to hold. The following examples replicate the sentences above but the subject-verb order is reversed. Of course equational sentences are excluded due to the lack of an overt subject.

- |   |  |
|---|--|
| 1 <b>raaH xaalid 3ala issuug.</b>           | Khalid went to the market.             |
| 2 <b>naam/naamu il?awlaad.</b>              | The boys slept.                        |
| 3 <b>imbaariH 3imil idduktoor Haadith.</b>  | Yesterday, the doctor had an accident. |
| 4 <b>daayman btwwSal uxti mit?axxrih.</b>   | My sister always comes late.           |
| 5 <b>Sadmat thalaath sayyaaraat biba3D.</b> | Three cars crashed into each other.    |

## Exercise 6



Change the following sentences from nominal to verbal sentences.

- 1 soofia laazim truuH 3ala il3iyaadih.
- 2 iTTullaab bidhum yzuuru masjid iljaam3ah.
- 3 maark ishtara xuDaar min 3ind abu kariim.
- 4 ana w ukhti binHibb nshuuf aflaam amriikiyyih.
- 5 leyla bti3raf inha laazim tsaafir bukrah.

## Exercise 7



Read the following excerpts. Some verbs, nouns and adjectives do not fit. Find them, cross them out and write the correct answer.

- 1 ya xaalid, shu fiih 3indik imbaariH?
- 2 xaalid: ma raH kaan 3ndi shi.
- 3 intah bukrah bitl3abi kurat qadam?
- 4 ana mish biddi ʔashtari fawaakih jdiid.
- 5 biddi ana w iTTullab yruuH 3ala irbid.
- 6 uxti amiirah ishtari talifoon jdiidih.

## Exercise 8 (Bonus audio 34)



If you have the audio, listen to the words and phrases, repeat and write them down.



# Unit Eleven

شو مالك؟

## shuu maalak?

What's wrong with you?



In this unit, you will learn about:

- Health issues
- Parts of the body
- Precautions
- Quantifiers
- Comparative and superlative forms

## Health

Health services are generally available in the Arab world, but they vary from one country to another and from one place to another within the same country. In Jordan, for example, health services are offered by government, military and private providers. Public hospitals and clinics offer health services for all citizens and visitors. They usually require a proof of identity. Military health services are offered to active duty personnel, army veterans and their families. These two types of service are very affordable but usually very crowded. Private health providers are more convenient but significantly more expensive. Table 11.1 presents words commonly used to talk about health. Keep in mind that words that do not have an adjective of the same root as the noun can be used with /**ma3uh** . . . / or /**3induh** . . . /

Table 11.1 Health and medicine (**Audio 2.36**)



LA		English
<i>Noun</i>	<i>Adjective</i>	<i>Noun</i>
<b>Sudaa3</b>	<b>mSaddi3</b>	headache
<b>Haraarah</b>	—	fever
<b>maghiS</b>	<b>mamghuuS</b>	stomach ache
<b>dooxah</b>	<b>daayix</b>	dizziness
<b>ta3ab</b>	<b>ta3baan</b>	tiredness
<b>maraD</b>	<b>mariiD</b>	illness
<b>Hasaasiyyih</b>	—	allergy
<b>rashHah</b>	<b>mrashshiH</b>	cold
<b>gaHHah</b>	—	cough
<b>ishaal</b>	<b>mashuul</b>	diarrhea
<b>imsaak</b>	—	constipation
<b>waja3</b>	—	pain
<b>?alam</b>	—	pain
<b>inluwanza</b>	<b>mfalwiz</b>	flu

Table 11.2 presents parts of the body.



Table 11.2 Parts of the body (Audio 2.37)

LA	English	LA	English
<b>raas</b> (pl. ruus)	head	<b>?iid</b> (pl. ?ideyn)	hand
<b>sha3r/sha3ir</b>	hair	<b>kuu3</b> (pl. kwaa3)	elbow
<b>idhin</b> (pl. adhaan)	ear	<b>kaff</b> (pl. kfuuf)	palm
<b>thumm/timm</b>	mouth	<b>iSbi3</b> (pl. aSaabi3)	finger
<b>sinn/snaan</b>	tooth	<b>faxdhih</b> (pl. fxaadh)	hip
<b>munxaar/xashim</b>	nose	<b>rukbah</b> (pl. rukab)	knee
<b>3eyn/3yuun</b>	eye	<b>rijil</b> (ijreyn)	leg
<b>liHyih</b> (pl. illHa)	beard; chin	<b>Sibi3 rijil</b>	toe
<b>ragabah</b>	neck	<b>waSt/xiSir</b>	waist
<b>kitif</b> (pl. ktaaf)	shoulder	<b>DHahir/Dahir</b>	back
<b>Sidir</b>	chest	<b>Isaan</b>	tongue
<b>baTin</b>	belly	<b>DHifir</b> (pl. aDHaafir)	nail
<b>Surrah</b>	belly button	<b>jilid</b>	skin

LA uses cover words or euphemisms to refer to private body parts. These expressions vary by region. Generally, talking about private parts, even using scientific jargon, is frowned upon in Arab culture outside of academic fields. People might use /**3iddih**/ (lit., tools) to refer to the penis or vagina, /**xalfiiyih**/ (lit., back-ground) to refer to one's bottom and /**Sidir**/ (chest) is used to refer to breasts.



## Dialogue 1 (Audio 2.38)



Manar is not feeling well. She does not know exactly what's wrong. Amani is trying to guess.

MANAAR: ana ta3baanih ilyoom.

AMAANI: salaamtik, shuu maalik? bishuu Haassih?

MANAAR: maa ba3rif, raasi biwajji3ni. w kull jismi ta3bann.

AMAANI: 3indik Haraarah?

- MANAAR: 3indi Haraarah xafiifih. bass kamaan ma3i maghiS.  
 AMAANI: mumkin ʔakalti shii mish naDiif?  
 MANAAR: ʔakalt shaawirma. w hallaʔ shakli daayxah.  
 AMAANI: Haraarah, w maghiS, w dooxah, laazim truuHi 3ala 3iyaadit iljaam3ah.  
 MANAAR: ma3ik Haʔ.  
 AMAANI: salaamtik.

## Vocabulary



<b>ta3baan</b>	tired
<b>Haass</b>	feeling (I'm feeling)
<b>wajji3ni (w+j+3)</b>	to hurt
<b>jisim (pl. ajsaam)</b>	body
<b>xafiif</b>	light; moderate; not severe
<b>maghiS</b>	stomach ache
<b>naDiif</b>	clean
<b>hallaʔ</b>	now
<b>daayix</b>	dizzy
<b>dooxah</b>	dizziness
<b>Haʔ (Hag)</b>	right

## New expressions

**shuu maalikʔ:** lit., what's with you? This question is warranted when one does not look well.

**Haass Haali:** lit., feeling myself. This expression is used to express how one feels. It is followed either by an adjective or by a verbal sentence.

**leyla bitguul inha Haassih Haalha ta3baanih. maa raH tiiji 3al jaam3ah.**

Laila say she feels (herself to be) tired. She won't come to the university.

**ma3ik Ha? (or ma3ik Hag):** lit., you're right. This expression is used to indicate one is in agreement with a statement made or an opinion given.

**Lamma gult innuh kadhhaab, kaan ma3i Hag.**

When I said he was a liar, I was right.



## Exercise 1

Translate Dialogue 1 above. Avoid using a dictionary.

## **Expressions using names of parts of the body**

Arab culture utilizes plenty of expressions and idioms using names of parts of the body. You have already learned some of them in previous units. Other common expressions are introduced below. Some of these expressions use verbs in the imperative. Some of them keep their meaning with different pronouns while others are fossilized, i.e., they lose their idiomatic meaning once the pronoun is changed. This is the case with so many idiomatic expressions: they do not tolerate changes of their elements. Understanding and using idiomatic expressions is crucial to advancing performance in the language and culture. Literal meaning is provided in brackets.

**3ala raasi:** (on my head) sure, it's my pleasure. Used in response to a thank-you statement for some service or some favor you are offered.

**mish bi?iidi, (mis biidi):** (not in my hand) out of my reach, I cannot do it. Used when you want to express inability to offer some service or do a favor because it is beyond your means. The message here is that you're willing to help but you can't. Sometimes, people say "ilmawduu3 Tili3 min ?iidi," which means "the favor requested left my hand." This has the same meaning.

**muS3ab za3laan 3asham maa saa3adtuh. bass ilmawDuu3 mish biiddi.**

Musab is angry because I did not help him. But the issue is out of my hands.

**?adhaanuh Twaal:** (his ears are long). Used to say that someone is stupid, not smart. In LA culture, this hints at a similarity to donkeys,

whose ears are long. Unfairly, donkeys are symbols of stupidity. The expression is informal and entails much sarcasm.

**laa tguul ?adhaanuh Twaal. haadha kalaam mish kwayyis.**

Do not say his ears are long. This talk is not good.

**sakkir thummak:** (shut your mouth). Used to ask someone to shut up. It's a rather impolite expression.

**laa tiHki heyk. bass, laa tiHki heyk, xalaS, sakkir thummak!**

Don't speak like this. Do not speak like this. That's it, shut your mouth!

**bimshi 3ala ruus aSaab3uh:** (he's walking on the tips of his toes), expression of pride or great happiness. One who walks on the tips of his toes is either very proud or is in a great state of happiness. Sometimes, people use it to mean that someone is arrogant.

**ukhti ishtaraf xaatim dhahab ghaali ktiir. halla? btimshi 3ala ruus aSaabi3ha.**

My sister bought an expensive gold ring. Now she's walking on the tips of her toes.

**3ala munxaari/3ala xashmi:** (on my nose), just like **3ala raasi**, above. The only difference is that this is much less likely to be used by women.

**bi3yuuni:** (in/with my eyes), just like **3ala raasi**, above. The difference here is that this entails much care about doing something.

**tikram liHyitak:** (your beard or chin is honored; honoring your beard). Used to express happiness at doing someone a favor, in response to a thank-you statement. A similar phrase that is commonly used among women is **tikram 3yuunik**.

**ragabati saddaadih:** (my neck is covering up). Used to say that I'm ready to cover you up, I have your back covered, or I will deal with all problems.

**Sidruh waasi3:** (his chest is wide). Used to express that someone is patient, tolerant and forgiving. The opposite is **Sidruh DHayyig**.

**ma3 innak Hakeyt 3annuh kalaam mish kwayyis, Sidruh waasi3 w maa biz3al 3aleyk.**

Though you spoke bad words about him, he's forgiving and he won't be angry at you.

**Isaanuh Tawiil:** (his tongue is long), talkative in a bad way, not polite.

**haadha ilustaadh Isaanuh Tawiil, maa biHtarim iTTullaab.**

This teacher's tongue is long. He does not respect students.

**baTnuh kbiir:** (his belly is big). Used to express that someone is gluttonous, greedy, piggish. It could mean that someone loves food a lot, but the term is derogatory.

**SaaHib iddukkaan baTnuh kbiir, biHibb ilmaSaari kthiir.**

The shop's owner is greedy. He loves money so much.

**sinnuh Tayyib:** (his tooth is OK). Used to say that someone has a very good appetite. Mostly this is kind expression.

**SaaHbi aHmad sinnuh Tayyib, biHibb ilmasahaawi akthar min ummuh.**

My friend's appetite is big. He loves grilled food more than his mother.

**jilid txiin or samiik:** (his skin is thick). Used to express that someone is resistant to blame or does not care about people's criticism. Sometimes, it could refer to someone who tolerates much kidding and joking at his expense and does not get mad easily.

**dammuh thagiil:** (his blood is thick). Used to refer to someone not pleasant to be around, description of bad company. The opposite is **dammuh xafiif**.



## Exercise 2

Read the names of the following public figures. Use an expression to address them. You can choose to describe them, give them a compliment, talk about their behavior, etc. See the example.

**Example:** Nelson Mandela: **intih 3ala raasi.**

Paris Hilton: **leysh inti daayman btimshi 3ala ruus aSaab3ik?**

- 1 George Bush
- 2 Bill Cosby
- 3 Rush Limbaugh
- 4 Jennifer Aniston
- 5 Bill Gates
- 6 Oprah Winfrey

## Cultural point



### Precautions

Apart from precautions related to personal security, health risks might also be a source of discomfort. Despite some general stereotypes, the major sources of health problems usually have to do with personal choices in terms of food and drink. While most foods are clean, getting sick or catching some kind of food parasite remains almost inevitable. Visitors to the Middle East often report catching parasites after consuming fruits, vegetables or undercooked foods. Water is also a possible source. Symptoms are usually limited to stomach ache, headache, dizziness, vomiting and diarrhea. Patients usually recover quickly.

Trips and excursions are also occasions for getting sick. Some people like to sample different, sometimes exotic types of food during their trips, which can cause health problems. Heat is another reason especially during the summer or in the desert where the temperature is hot during the day and cold and breezy at night. Here are some tips:

- Drink bottled water. Most Arabs avoid drinking tap water, despite its relative safety. The reason is that water resources are scarce, especially in the Levant and therefore several elements are used in water treatment.
- Avoid eating raw foods, especially raw meat. Most Arabs cook their food well, though.
- Limit eating fresh fruits and vegetables to one item at a time. This is a good way of eliminating foods that can cause health problems.
- If you buy your own food, stick to clean providers.
- Avoid buying foods from street vendors. Most of the time, cleanliness is at low levels here.
- Drink a lot of water, especially on hot days. Dehydration is likely due to hot and dry weather.
- If you are on any kind of medication, bring it with you.
- Long sleeves are advisable. They help you avoid sunburn.



## Exercise 3

You're getting ready to go on a weekend trip. Your host mother is worried and wants to make sure you are taking enough precautions. Tell her five things you did to get ready. See the example:

**Example: ana ma3i talifoon. law Saar fiih mushkilih,  
baHki ma3ik.**



## Dialogue 2 (Audio 2.39–2.40)



Elizabeth and Nicole are on a trip to the Jordanian desert. Elizabeth is not feeling well. Nicole asks for help from their teacher, Omar.

ILIZABITH: 3indi ʔalam shadiid fi baTani.

NICOLE: maghiS? salaamtik.

ILIZABITH: shikluh maghiS.

NICOLE: ʔakiid ʔakalti shi ghalaT.

ILIZABITH: maa ʔakalt ay shi jdiid. salaTah w xubiz w ruzz.

NICOLE: yimkin min issalaTah.

ILIZABITH: aah, laazim ʔaruuh 3alHammaam bsur3ah.

*Elizabeth leaves and then comes back.*

NICOLE: hallaʔ aHsan?

ILIZABITH: ya3ni, bass lissa ilmaghiS maa raaH.

NICOLE: xalliini aHki lal ustaadh 3umar.

NICOLE: ustaadh 3umar, ilizabith ta3baanah w 3indha maghiS.

3UMAR: salamtik ya ilizabith.

ILIZABITH: allaah ysallmak, fiih ay duktoor hoon?

3UMAR: maa biddik duktoor. hassa bni3mallik kaasit meyrameyyih.

ILIZABITH: bass ana mariiDah.

3UMAR: kaasit meyrameyyih w bitSiiri tamaam.

## Vocabulary



<b>shadiid</b>	strong, severe
<b>ghalaT</b>	wrong
<b>ruzz</b>	rice
<b>Hammaam (pl. Hammamaat)</b>	bathroom
<b>ya3ni</b>	almost
<b>xalli (x+l+l+y)</b>	to let
<b>meyrameyyih</b>	sage
<b>bitSiiri (S+y+r)</b>	to become

### Exercise 4



Use each of the following in a sentence:

- 1 shadiid
- 2 ghalaT
- 3 ya3ni
- 4 xalli
- 5 (S+y+r)

### Exercise 5



Samira is suffering from a terrible stomach ache. She has kept a log of her illness on cards but the cards are mixed up. Rearrange them and write a short report using her notes in order. Feel free to use connectors or add words as needed. Be brief and concise.

- 1 ?alam baSiit fi baTni.
- 2 ?akalt shwayyit salaTah ma3 ruzz w jaaj.
- 3 waja3 shadiid fi baTni.
- 4 Hakeyt ma3 SaHibti.
- 5 Saar 3indi ishaal ma3 dooxah.
- 6 SaHibti gaalat ishrabi za3tar (zaatar).
- 7 shribit 3aSiir.
- 8 nimit w lissa baTni biwajji3ni.

**Quantifiers:** kull, ba3D, shwayyih, nidfih, wala  
كل، بعض، شوية، ندفة، ولا

**kull:** all, every

**ba3D, or ba3DH:** some of

**shwayyih:** little of, few of

**nidfih:** few of

**wala:** none of

These particles precede nouns. When using these quantifiers, LA makes no distinction between countable or uncountable nouns. The meanings of these quantifiers are close to their translations. **shwayyih** indicates a little more than **nidfih** does. Whether the noun after these particles is definite or indefinite depends on contextual factors. Let's consider the following examples; an asterisk indicates wrong usage.

- |    |                      |                    |
|----|----------------------|--------------------|
| 1  | <b>kull innaas</b>   | all of the people  |
| 2  | * <b>kull naas</b>   | *all people        |
| 3  | <b>kull waaHad</b>   | everyone           |
| 4  | <b>kulhum</b>        | all of them        |
| 5  | <b>ba3D innaas</b>   | some of the people |
| 6  | <b>ba3D naas</b>     | some people        |
| 7  | <b>ba3Dhum</b>       | some of them       |
| 8  | <b>shwayyit ruzz</b> | some rice          |
| 9  | <b>shwayyit noom</b> | some sleep         |
| 10 | <b>shwayyit naas</b> | a few people       |
| 11 | * <b>shwayyithum</b> | *a few of them     |
| 12 | <b>nidfih miliH</b>  | little salt        |
| 13 | * <b>nidfih naas</b> | *few people        |
| 14 | * <b>nidfithum</b>   | *few of them       |
| 15 | <b>wala waaHad</b>   | not anyone         |
| 16 | * <b>wala naas</b>   | *not any people    |
| 17 | * <b>walahum</b>     | *not any of them   |

## Exercise 6



Answer each of the following questions; use quantifiers.

- 1 umm aHmad bidha \_\_\_\_\_ min iddukkaan?
- 2 il?akil zaaki (delicious) bass bidduh \_\_\_\_\_ miliH.
- 3 ishshaari3 \_\_\_\_\_ sayyaaraat. raH nitaxxar 3an ilbeyt.
- 4 kaan iljaw kthiir baarid, \_\_\_\_\_ min ilbeyt.
- 5 \_\_\_\_\_ innaas biHibbu ilfalaafil, w \_\_\_\_\_ biHibbu ilmashaawi.

## Comparative and superlative forms

LA uses one simple form to express comparative and superlative adjectives. For the former, the comparison is held between two identical entities, where one has more of the “adjective” than the other. For superlative adjectives, LA uses a comparative form followed by a noun that refers to the whole category. Table 11.3 presents comparative and superlative adjectives.

Table 11.3 Comparative and superlative forms

**(Audio 2.41; Bonus audio 36)**



<i>Adjective</i>	<i>Comparative</i>	<i>Superlative</i>	<i>English</i>
kthiir	akthar min	akthar shi waaHad	plentiful
galiil	agall min	agall shi/waaHad	little; few
kabiir	akbar min	akbar shi/waaHad	big
Saghiir	aSghar min	aSghar shi/waaHad	small
Tawiil	aTwal min	aTwal waaHad/shi	long/tall
dhaki	adhka min	adhka waaHad	smart
Hilu	aHla min	aHla shi/waaHad	pretty; beautiful
gawi	agwa min	agwa waaHad	strong
Sa3b	aS3ab min	aS3ab shi/waaHad	difficult
sahil	ashal min	ashal waaHad/shi	easy

Notice that comparative adjectives are followed by **/min/** to compare two identical entities, but that the superlative form is followed by a noun that refers to the whole category. Consider the following examples:

- 1 **Irbid akbar min izzarga.**  
Irbid is bigger than Zarqa.
- 2 **3ammaan akbar madiinih fi ilurdun.**  
Amman is the biggest city in Jordan.
- 3 **leyla aHla min saamya.**  
Laila is more beautiful than Samia.
- 4 **ilbatra aHla makaan fi ila3aalam.**  
Petra is the most beautiful place in the world.
- 5 **haadha iddars aS3ab dars fi il3arabi.**  
This lesson is the most difficult lesson in Arabic.
- 6 **mannar adhka bint fi iSSaff.**  
Manar is the smartest girl in the class.
- 7 **?ibni agwa walad fi ilmadrasih.**  
My son is the strongest boy in school.
- 8 **liina aHla min kull SaaHbaatha.**  
Leena is more beautiful than all of her friends.
- 9 **si3ir libyuut fi 3ammaam agall min si3rha fi il3afgabih.**  
The price of homes in Amman is less than the price in Aqaba.
- 10 **axuuy aSghar min ukhti.**  
My brother is younger/smaller than my sister.



## Exercise 7

Decide whether you need to use comparative or superlative adjectives in each of the following.

- 1 madiinit dimashq \_\_\_\_\_ madiinit 3amman. (kabiirih)
- 2 xaali saalim \_\_\_\_\_ waaHad bikull axwaali. (kabiir)
- 3 mumkin ykuun Bill Gates \_\_\_\_\_ insaan fi il3aalam. (dhaki)
- 4 ana biHibb ishshay \_\_\_\_\_ ilgahwah. (kthiir)
- 5 maark \_\_\_\_\_ Taalib fi iSSaff, 3umruh 3ishriin sanih. (Saghiir)
- 6 \_\_\_\_\_ mushkilih kaanat lamma saafarit 3ala ilyaman. (Sa3b)

## Exercise 8



Use a comparative or a superlative adjective for each of the following.

**Example:** jaam3at dimashq iljaam3ah ilurduniyih.

**jaam3at dimashq agdam min iljaam3ah ilurduniyih.**

Damascus University is older than Jordan University.

- 1 sayyaraat Toyota \_\_\_\_\_ sayyaraat niisaan. (gawi: strong)
- 2 burj eiffil fi faransa \_\_\_\_\_ shi fi baariis. (Hilu)
- 3 issamak \_\_\_\_\_ iljaaj fi ilurdun. (ghaali: expensive)
- 4 il3agabih \_\_\_\_\_ madiinih 3an 3amman. (ba3iid)
- 5 ilbaaS \_\_\_\_\_ issayyaarah bikthiir. (Tawiiil)

## Exercise 9 (Bonus audio 37)



If you have the audio, listen to the words and phrases, repeat and write them down.



# Unit Twelve

الجو

## iljaw

The weather



In this unit, you will learn about:

- Weather
- Seasons of the year
- Broken plurals
- **gabil wa ba3d + ma**

## Weather

The Middle East enjoys different climates. Even within a small country the size of Jordan, temperatures can range from a high of 85°F to 105°F (30°C to 40°C). During summer, for example, northern parts of Jordan are mild to hot during the day but mostly breezy and moderate at night, whereas it can be really hot in the Jordan Valley, Aqaba, the Dead Sea and the desert areas. In winter, the northern part of the country gets much more rainfall and snow compared to the desert areas. Table 12.1 presents new vocabulary that is associated with weather.

Table 12.1 Weather vocabulary (Audio 2.42)



LA	English	LA	English
<b>Haalit iTTags</b>	weather forecast	<b>nashrah jawwiiyh</b>	weather forecast
<b>iljaw</b>	the weather	<b>gamar</b>	moon
<b>mu3tadiil</b>	mild	<b>shams</b>	sun
<b>Haami/shoob/Harr</b>	hot	<b>hawa</b>	wind, air
<b>naar</b>	blazing (lit. fire)	<b>riiH</b>	storm; strong wind
<b>baarid/sag3ah/ msaggi3</b>	cold	<b>ghabarah</b>	dust
<b>riTib</b>	humid	<b>mghabbir</b>	dusty
<b>maTar</b>	rain	<b>Hawarah</b>	ice; sleet
<b>btishti/bitmaTTir</b>	it's raining	<b>sama?</b>	sky
<b>thaliJ</b>	snow	<b>nijmih (pl. njuum)</b>	star
<b>btithliJ</b>	it's snowing	<b>gheymih (pl. ghyuum)</b>	cloud
<b>fayaDHaan</b>	flooding	<b>ra3id</b>	thunder
<b>mghayyim</b>	cloudy	<b>DHabaab</b>	fog
<b>barg</b>	lightning	<b>qaws quzaH</b>	rainbow

## Dialogue 1 (Audio 2.43–2.44)



Mark and Abdallah are planning a weekend trip. They're discussing the weather forecast.



MAARK: keyf raayiH ykuun iljaw fi ilbatra nihaayit il?usboo3?  
3ABDALLAH: fi ilbatra raH ykuun iljaw Haami, bass mish kthiir.

- MAARK: ya3ni bikuun kwayyis?  
 3ABDALLAH: in shaa allaah. darajit ilHaraarah Hawaali iththneyn w thalaathiin.  
 MAARK: Haami shway bass mish baTTaal.  
 3ABDALLAH: laakin il3agabah raH tkuun naar.  
 MAARK: kam raH tkuun?  
 3ABDALLAH: innashrah il jawwiiyh bitguul waaHad w arb3iin.  
 MAARK: yaa laTiif! fi3lan naar.  
 3ABDALLAH: shuu ra?yak nruuH 3ala 3ajloon aHsan?  
 MAARK: xalliini ?afakkir bilmawDuu3.

## ACB

### Vocabulary

<b>nihaayih</b> (pl. <b>nihaayaat</b> )	end
<b>?usboo3</b> (pl. <b>asaabii3</b> )	week
<b>ya3ni</b>	so
<b>darajih</b> (pl. <b>darajaat</b> )	step; degree
<b>fi3lan</b>	truly, for sure
<b>?afakkir</b> (f+k+k+r)	to think
<b>mawDuu3</b> (pl. <b>mawaaDii3</b> )	topic, subject, issue

### New expressions

**mish baTTaal:** not bad. This expression is used to describe something as being OK.

**yaa laTiif!:** an expression of exclamation. **laTiif** is one of Allah's names. In Muslim culture, Allah has 100 names, each signifying one of His traits. For example, **raHmaan:** merciful; **laTiif:** kind; **qaadir:** capable; **3aaTi:** giver, etc. Arabs and Muslims use these names after **yaa** (a particle for calling on someone) when they ask for Allah's help.

## Seasons of the year

As you will see, in the Arab world there are several holidays, foods or festivities that are associated with different seasons. The types of food available, especially in the Levant, are not the same during all seasons. Social demographics sometimes change in different seasons. As strange as this sounds, it is normal when you think of the hundreds of thousands of Arabs who live outside of their countries and decide to spend their vacations at home. Some towns in Jordan increase their population by nearly a quarter during summer time. Table 12.2 below introduces vocabulary associated with seasons of the year.

Table 12.2 Seasons of the year and related vocabulary (Audio 2.45)



LA	English	LA	English
<b>faSil</b> (pl. fuSuul)	season	<b>3azuumah</b>	invitation
<b>Seyf</b>	summer	<b>dafa?</b>	warmth
<b>shita/shatwiiyh</b>	winter	<b>warid</b>	flowers
<b>rabii3</b>	spring	<b>fattaH (ilwarid)</b>	to blossom (of flowers)
<b>xariif</b>	fall	<b>dhibil</b>	to wither
<b>?ija (+ season)</b>	to come	<b>3ushub</b>	grass
<b>muntazah</b>	park	<b>Hashiish</b>	grass
<b>sahrah</b>	night get-together	<b>riiHah/3uTur</b>	fragrance

## Exercise 1



Group the following words so that they fit the category of each group below. A given word might fall in more than one group.

mu3tadil	Haami	shoob	Harr	naar	baarid
sag3ah	msaggi3	riTib	maTar	thalij	fayaDHaan
barg	gamar	shams	hawa	riiH	ghabarah
Hawarah	sama?	njuum	ghyuum	ra3id	qaws quzaH

Seyf  
xariif  
shita  
rabii3



## Exercise 2

Using words and expressions from this and previous units, write what you do in each of the following seasons. See the example:

**Example:** shu bti3mal fi iSSeyf?

**fi iSSeyf basbaH, bal3ab kurat qadam, baruuH riHlaat, w bass-har kthiir.**

In summer, I swim, play soccer, go on trips and stay up late.

- 1 shuu bit3mali fi irrabii3?
- 2 shuu bti3imal fi ishshita?
- 3 shuu bti3mal fi ilxariif?



## Dialogue 2 (Audio 2.46–2.47)



Tom is asking Murad about the different activities during the different seasons of the year.

TOOM: ya muraad, bti3rif shuu fiih nashaaTaata fi ilurdun biSSeyf?

MURAAD: Tab3an. shahr sittih mumtaaz la irriHlaat, mashaawi a shammaat hawa.

TOOM: Tayyib. shahir sab3ah Haami kthiir.

MURAAD: SaHiH. 3indak mahrajaan jarash. akthar nashaaTaatuh billeyl.

TOOM: ana baHib ilmahrajaanaat. Intih shuu bti3mal fi ishshita?

MURAAD: 3alashaan iljaw bikuun bard, ana baruuH 3ala il3agabih.

TOOM: jawwha bikuun mu3tadil bishshita??

MURAAD: ?akiid.

TOOM: shuu aHsan faSil 3indak?

MURAAD: aHsan faSil 3indi irrabii3. iljaw bikuun mumtaaz, maa fiih zaHmih mithil iSSeyf wala bard mithil ishshita, wala ghabarah mithil irrabii3. yaa reyt kull issanih rabii3.

TOOM: yaa salaam. ana akthar faSil baHibbuh iSSeyf.

MURAAD: intu fi bariTaanya shab3aaniin 3ushub w rabii3.

## Vocabulary



<b>nashaaT</b> (pl. <b>nashaaTaata</b> )	activity
<b>Tab3an</b>	of course
<b>mahrajaan</b>	festival
<b>leyl</b>	night time
<b>zaHmih</b>	crowded
<b>bariTaanya</b>	Britain
<b>shab3aan</b>	full of; has plenty of

## New expressions

**shammit hawa:** lit., smelling of air. A trip, usually to an open park.

**yaa reyt:** I wish. An expression used to express deep longing for something or real need of something. It is usually followed by a sentence rather than a noun phrase.

**yaa salaam:** oh, wow. An expression of great admiration or happiness at something.

## Exercise 3



Fill in the blanks with the correct word.

mu3atadil	Haami	shoob	Harr	naar	baarid
sag3ah	msaggi3	riTib	maTar	thalij	fayaDHaan
barg	gamar	shams	hawa	riiH	ghabarah
Hawarah	sama?	njuum	ghyuum	ra3id	qaws quzaH

- il?akil lissa \_\_\_\_\_ kthiir. mish 3aarif aakul.
- lamma yikuun iljaw \_\_\_\_\_ baHibb anaam fi innhaar wa asharr billeyl.
- fiih \_\_\_\_\_ w \_\_\_\_\_ kthiir ilyoom. shikilha raH tmaTTir.
- lamma tkuun issama zarga, bitkuun il \_\_\_\_\_ Hilwah kthiir.
- innaas fi ilurdun biHibbu il \_\_\_\_\_ kthiir. mish mithil ilamriikaan.

- 6 swaagit issayyraat sa3bih lamma ykuun fiih \_\_\_\_\_.
- 7 iljaw \_\_\_\_\_ fi ilmaasa.
- 8 kull sanih bikuun fiih \_\_\_\_\_ fi amriika.
- 9 ana baHibb ?aruuh riHlaat bass lamma ykuun iljaw \_\_\_\_\_.
- 10 fiih \_\_\_\_\_ galiilih. yimkin maa fiih maTar ilyoom.



## Exercise 4

Pick up five new words that you learned about weather in this unit. Use each one of them in a short sentence.

## **Broken plurals**

We have learned the regular plural suffixes for masculine and feminine nouns. But you might also have noticed that irregular plurals, especially for masculine nouns, are plentiful. Broken plurals fall into categories and have rules that we can learn. These categories are based on the consonant-vowel structures of the singular nouns. Therefore, presenting these rules at this stage requires a deeper discussion of word structure and syllabification, a topic usually discussed in linguistics research.<sup>1</sup> One rule that should by now be clear is that the plural form for most feminine singular nouns ending in /at/ or /it/ is /-aat/. This also applies to the majority of non-human singular nouns. Among the best ways to learn forms of broken plurals is to try to find out the plural for every noun you learn.

- 1 If you are interested, check out Robert Ratcliffe's *The Broken Plural in Arabic and Comparative Semitic*, John Benjamins, 1998.



## Exercise 5

Provide the meanings of each of the following nouns, then write the plural forms.

- 1 aaniseh
- 2 shabb
- 3 madiinih
- 4 Saff
- 5 maktab

- 6 diinaar
- 7 dajiigah
- 8 shaggah
- 9 kaasih
- 10 3inwaan

Use five of them in sentences.

## **gabil w ba3d + ma**

**/gabil/** and **/ba3d/** are adverbs of time and place. Consider the following examples:

- |   |                                     |
|---|-------------------------------------|
| 1 <b>ilbeyt illi gabil beytna.</b>          | The house before our house.         |
| 2 <b>waggif sayyaartak ba3d ilishaarah.</b> | Stop your car after the sign.       |
| 3 <b>laa tishrab gahwah gabl innoom.</b>    | Don't drink coffee before sleeping. |
| 4 <b>bukrah ba3d issaa3ah sab3ah.</b>       | Tomorrow after 7:00.                |
| 5 <b>raH ashtaghil ba3d ittaxxaruj.</b>     | I will work after graduation.       |
| 6 <b>ana bashrab shay gabil innoom.</b>     | I drink tea before sleeping.        |

Notice that these two words are followed by noun phrases, not by sentences. Notice also that sentences 5 and 6 do not have a clear adverb of time or place. However, the sentence structure suggests that one action is related in time to another: in 5, the sentence says the speaker will work after he/she graduates. And in 6, the speaker says he/she drinks tea before going to bed. Both actions in each sentence are clearly sequenced. But the use of **/ma/** or **/maa/** with these expressions requires using a sentence. Consider the following examples:

- 1 **ba3d maa tirja3 min iljaam3ah, ruuH 3ala issuug.**  
After you come back from the university, go to the souk.
- 2 **gabil maa tnaam, laazim tiHki ma3 ummak.**  
Before you go to bed, you must call your mother.
- 3 **laa tiHki ma3uh gabil maa yi3tadhir.**  
Don't talk to him before he apologizes.
- 4 **maa raH ashuufha ba3d ma tsaafir.**  
I won't see her after he leaves (travels).



## Exercise 6

Think of your day-to-day activities. Write five sentences in which you mention what you do before or after what. Read the example first.

**Example: ana baʔTir ba3d ma ashrah gahwah.**

I eat breakfast after I drink tea. (after drinking tea).



## Exercise 7

Each of the following sentences has an error in plural forms. Find the errors and rewrite the sentence correctly. Then translate each one of them.

- 1 ilʔustaadh saʔalni 3an akbar thalaath binaayiin fi 3amman.
- 2 ghurfit iSSaff kbiirih. Tuulha sabi3 mitraat.
- 3 mumkin atxarraj ba3d thalaath sanaayin.
- 4 fiih fi aljaam3ah 3adad kabiir min ilaʔjnabiyyiin.
- 5 kull yoom 3indi wajibiin. ana t3ibit.
- 6 fiih guddam iljaam3ah tisi3 baaSiin.
- 7 ana ba3rif thalaath aw arba3 makaanaat fiiha maTaa3im mumtaazih.
- 8 ishtareyt sitt kursiyaat li ilmaTbax 3indi fil ilbeyt.
- 9 ummi bidha kamaan thalaath aw arba3 xaatmiin.
- 10 ukhti bitHibb illoonaat ilʔaHmar w ilʔaswad.



## Exercise 8 (Bonus audio 40)

If you have the audio, listen to the words and phrases, repeat and write them down.



# Unit Thirteen

كرة القدم

## **kurat ilqadam**

Football (soccer)



In this unit, you will learn about:

- Sports
- **Haki shabaab** (youth talk)
- **kaan**
- **bididi, laazim**



## Sports

Soccer is by and large the most popular game in the Arab world. Therefore, it occupies much of people's time, especially college-age students, although more so male than female. An increasing number of young Arab men are becoming active fans of certain international soccer teams. Cafés tend to fill up with fans when there are scheduled matches. Fans are also divided when it comes to local soccer teams. Most people tend to support their local teams – those that represent their hometown. Supporting a certain team can sometimes hide some type of political message. Generally, in Jordan fans are divided between two teams where one team represents Jordanians, and the other represents Jordanians of Palestinian origin. While this classification is not 100 per cent accurate, any follower of the demographics of soccer teams' fans can find a pattern along these lines. Sometimes, people watching a game between these two teams use racial and ethnic slurs to express their hatred of the other team. Table 13.1 presents some vocabulary used in sports.

*Table 13.1 Sports vocabulary*

<i>LA</i>	<i>English</i>	<i>LA</i>	<i>English</i>
<b>fariig (pl. firag)</b>	team	<b>shajja3 (sh+j+3)</b>	to support
<b>laa3ib (laa3ibiin)</b>	player	<b>mubaaraah</b>	match
<b>mudarrib</b>	coach	<b>hujuum</b>	attack
<b>Hakam</b>	referee	<b>difaa3</b>	defense
<b>Haaris marma</b>	goalkeeper	<b>indhaar</b>	warning
<b>jumhuur</b>	audience	<b>tasallul</b>	offside
<b>shaat (sh+w+t)</b>	to shoot (the ball)	<b>iSaabah</b>	injury
<b>marrar (m+r+r)</b>	to pass (the ball)	<b>kurah (pl. kuraat)</b>	ball
<b>faaz (f+w+z)</b>	to win	<b>gool</b>	goal
<b>xisir (x+s+r)</b>	to lose	<b>kaas</b>	cup
<b>sajjal (s+j+l)</b>	to score	<b>mal3ab (pl. malaa3ib)</b>	playground; field
<b>da3am (d+3+m)</b>	to support	<b>najim</b>	star (star player)

## Dialogue 1 (Audio 2.48–2.49)



Kamal is at the café watching a football game with George.



- JOORJ: 3ala shuu btitfarraj, ya kamaal?  
 KAMAAL: intah mish 3aarif? haay mubaaraat riyal madriid w barshaloonah.  
 JOORJ: w intah miin bitshajji3?  
 KAMAAL: Tab3an barshaloonah. riyal madriid fariig Ta3baan.  
 JOORJ: shuu ya3ni law xisir barshaloonah?  
 KAMAAL: shuu yixsar barshaloonah? intih majnuun?  
 JOORJ: mish gaSdi, bass mumkin yixsar.  
 KAMAAL: mish mumkin, illa idha kaan ilHakam DHiddhum.  
 JOORJ: ya3ni ilHakam 3induh mashaakil?  
 KAMAAL: daayman ilHukaam bil3abu ma3 riyal madriid.  
 JOORJ: w intah leysh mihtamm bi mubaaraah ?uroobiyyih? xalliik bi ilfirag il3arabiyyih.  
 KAMAAL: shuu firag 3arabiyyih? maa bi3rafu yil3abu, li3ib Haaraat.  
 JOORJ: bass fiih munhum kwaysiin.  
 KAMAAL: bala kwaysiin bala baTTiix.

## Vocabulary (Audio 2.50)



<b>titfarraj (f+r+r+j)</b>	to watch
<b>riyal madriid</b>	Real Madrid (football team)
<b>barshaloonah</b>	Barcelona (football team)
<b>majnuun</b>	crazy; out of your mind
<b>DHidd</b>	against
<b>mihtamm</b>	interested
<b>?uroobiyyih</b>	European
<b>Haarah (pl. Haaraat)</b>	neighborhood; quarter



## New expressions

**shuu ya3ni law xisir?:** so what if it loses? Used to express indifference.

**shuu ya3ni law saafarat Habiibtu? mish mushkilih.**

So what if my darling left? It's not a problem.

**shuu yixsar barshaloonah?:** **shuu** + verbal sentence. If the tone is similar to the tag question in English, this indicates a strong level of disapproval.

**shuu tsaafir laHaalha? ?abadan, mish munkin.**

What, she will travel alone? No way, impossible.

**intih majnuun?:** are you crazy? A very strong statement of disapproval.

**tsaafir laHaalha? intih majnuun?**

She will travel alone? Are you crazy?

**mish gaSdi:** I did not mean it. A polite apologetic expression.

**mish gaSdi tsaafir laHalha, ?akiid intih bitsaafir ma3aaha.**

I did not mean she will travel alone. For sure you will travel with her.

**bala + (adj. or noun) bala baTTiix:** lit., without (adj. or noun) without watermelons. This is a common expression of neglect of the entity or attribute expressed in the adjective or noun used. The expression in the dialogue above means that the speaker has no appreciation for the assumption that these teams are good.

**bala asaafir ma3ha bala baTTiix. ana maa baHibb inniswaan.**

I do not want to travel with her. I do not like women.



## Exercise 1

Rearrange the following words in four groups by the heading provided. Some words might fall under more than one heading. Be prepared to discuss your answer.

Haaris marma	shaat	marrar	faaz	xisir
sajjal	da3am	shajja3	mubaaraah	hujuum
difaa3	indhaar	tasallul	iSaabah	kurah
gool	kaas	mal3ab	najim	

fariig  
laa3ib  
muddarib  
jumhuur

## Exercise 2



Write five sentences using the new words and expressions in this unit.

## Dialogue 2 (Audio 2.51–2.52)



Amjad is sad that his favorite team lost a football match. He's talking to his sister, Nawal, about the match.



- NAWAAL: shuu maalak, ya amjad? leysh za3laan?  
 AMJAD: aax ya nawaal, ilyoom xsirna ahamm mubaaraah fi ilmawsim.  
 NAWAAL: mubaaraat shuu?  
 AMJAD: kaas ilurdun, ilfeySali xisir thaalaath waaHad laSaaliH ilwiHdaat.  
 NAWAAL: basiiTah. in shaa allaah ilmarrah iththaanyih bifuuzu.  
 AMJAD: shuu marrah thaanyih? haay ilmubaaraah innihaa?iyyih.  
 NAWAAL: ana mish 3aarfiH leysh intah za3laan ktiir.  
 AMJAD: bagullik xsirna ilmubaaraah innihaa?iyyih.  
 NAWAAL: ya axi, xsirna falasTiin w li3raag w suuriyya, w liibya w intih za3laan 3ala mubaaraah?  
 AMJAD: shuu daxxal irriyaaDHah bissiyaasih?  
 NAWAAL: keyf shuu daxxallhum?  
 AMJAD: ana leysh baHki ma3ik min il?asaas?

# ACB

## Vocabulary

<b>za3laan</b>	mad; angry
<b>aax!</b>	ouch!; alas
<b>mawsim (pl. mawaasim)</b>	season
<b>ilfeySali</b>	Al-Faisali, Jordanian soccer team
<b>thaalaath waaHad</b>	three to one
<b>SaaliH</b>	in favor of; for
<b>ilwiHdaat</b>	Al-Wihdat, Jordanian soccer team
<b>basiiTah</b>	easy; not a problem
<b>marrah (pl. marraat)</b>	one time; once
<b>nihaa?i</b>	final
<b>agullik (g+w+l)</b>	to say
<b>daxal (d+x+l)</b>	to enter
<b>?asaas</b>	basis

## New expressions

**ana mish 3aarfiH leysh:** I do not know why. Used when one does not have an explanation for something, or for doing something.

**shuu daxxal irriyaaDHah bissiyaasih:** what does sports have to do with politics! (**shuu daxxal A bi B?**). An expression used to express that two things are not related.

**ana leysh baHki ma3ik min il?asaas?:** why am I talking to you in principle (**leysh** someone does something **min il?asaas!**)? This expression is to indicate that discussion of a given issue or doing something is fruitless, in vain.



## Exercise 3

Derive as many words as you can from each of the following. Then use one form of each word in a sentence. See the example:

**Example:** daxal: daxxal, daxal, daxxalni, daxlih, ma daxalni, ma daxalish.

- 1 tfarraj
- 2 za3laan
- 3 marrah
- 4 aguul
- 5 ʔasaas

## Cultural point



### Haki shabaab

One might wonder what issues young people in the Arab world talk about. And the fact of the matter is that there is virtually no way one can find a suitable answer to this question. Issues that attract people's attention in the Arab world are not much different from other places around the world. There is, however, a greater interest in politics, religion and issues of conflict in comparison to, say, an average American or European. This is a trend motivated by the general belief that the political situation in the region, over which people of the region have very little control, affects people's livelihood. Young people, university students in particular, are usually worried about their lives beyond graduation. But issues related to the opposite sex are also very prevalent due, in part, to the greater distance between the two sexes compared to non-Muslim countries.

Women are also becoming increasingly worried about their opportunities in the workforce. As economies of the Levant plunge, women are increasingly looking for jobs in areas they have not traditionally tried before.

## Dialogue 3 (Audio 2.53–2.54)



Listen to the following phone call from a young Jordanian man, Isamael, to a popular radio program, *With the People*.



- ISMAA3IIN<sup>1</sup>: aluu, aluu, marHabba 3ammi.  
 RADIO HOST: ahleyn axi, itfaDDal, intih 3al hawa. miin ma3i?  
 ISMAA3IIN: ana 3al hawa? yi3Tiik il3aafiyh ustaadh saalim.

- RADIO HOST: allaah y3aafiik. itfaDDal axi, shuu mushkiltak?  
 ISMAA3IIN: mushkilti inni mish 3al hawa, mushkilti inni maakil hawa.
- RADIO HOST: balaash niHki heyk, ya axi. shuu mushikltak, law samHaht?  
 ISMAA3IIN: ana Saar li sabi3 saniin mitxarrij min iljaam3ah w maa 3indi shughul.
- RADIO HOST: sabi3 saniin? shuu taxaSSuSak?  
 ISMAA3IIN: taxaSSuSi 3uluum siyaasiyyih.
- RADIO HOST: Tayyib ya axi, ?istanna shway, sanih aw santeyn.  
 ISMAA3IIN: ?istanneyt sabi3 saniin, bala faaydih. shuu a3mal, fiih naas txarraju ba3di w ishtaghalu. bass la?innuh ana maa 3indi waasTah, maa illi shughul.
- RADIO HOST: maa fiih waasTah yaa axi. ?istanna doorak w kull shi bikuun tamaam. bnaaxudh ittiSaal thaani, aluu!

1 Most Jordanians write this name as اسماعيل and pronounce it as اسماعين.

# ACB

## Vocabulary

<b>balaash (+verb)</b>	there is no need to
<b>Saar li</b>	it has been (time)
<b>shughul</b>	job
<b>3ilm (pl. 3uluum)</b>	science
<b>siyaasih (pl. syaasaat)</b>	politics; policy
<b>?istanna (?+s+t+n+y)</b>	to wait
<b>faaydih (pl. fawaa?id)</b>	profit, benefit
<b>ishtaghalu (sh+gh+l)</b>	to work
<b>waasTah (pl. waasTaah)</b>	mediation; middleman
<b>door (pl. ?adwaar)</b>	line; turn
<b>naaxudh (?+x+dh)</b>	to take
<b>ittiSaal (pl. ittiSaalaat)</b>	call; phone call

## New expressions

**3al hawa:** on air, live. Using this expression is only restricted to TV or radio shows

**(allaah) yi3Tiik il3aafyih:** may (Allah) give you wellness. This expression is sometimes used as a greeting. It can also be used to express thanks to someone for doing something.

**allaah y3aafiik:** may Allah keep/protect you. This is the answer to the previous greeting.

**maakil hawa:** lit., I'm eating air/wind. This is a slang expression meaning one is in a desperate situation, or one is too tired.

**bala faaydih:** without benefit. This expression means "in vain."

## Exercise 4

Read Dialogue 2 again. Summarize the caller's complaint in writing.



## kaan

This verb is the Arabic version of the verb "to be" in English. Before presenting the different usages of this verb in LA, it's important to remember the difference between two grammatical forms: (-ing forms such as playing, eating, etc.) and (-ed forms such as played, eaten). LA expresses these two functions using a /**kaan**/ verb along with the main verb in two derivations: subject noun and object noun. The subject noun is used to express the doer of the verb. The object noun is used to express who was affected by the action of the verb, i.e. the receiver of the action in the verb. Without the presence of a full verb along with /**kaan**/, there will be an equational sentence in a form other than the present tense. Consider the following examples:

1 **kunt ta3baan.**

I was tired.

2 **kaanat Hilwah lamma kaanat Sghiirih.**

She was pretty when she was young.

3 **kunna msaafriin.**

We were traveling.

- 4 **kaanu shabaab muHtaramiin.**  
They were respected young men.
- 5 **kaan ma3i ktaab.**  
I had (with me) a book.
- 6 **kaan 3indha mushkilih.**  
She had (with her) a problem.
- 7 **kunt bal3ab kurat qadam zamaan.**  
I was playing soccer (in the past).  
I used to play soccer (in the past).
- 8 **salma kaanat tidrus biljaam3ah.**  
Salma was studying at the university.  
Salma used to study at the university.

Notice the following: in 1–3, the structure in Arabic is the verb, which has a subject pronoun (I, she, we, respectively) followed by the remainder of the sentence. This is an equational sentence. In 4, the subject is a pronounced noun, not a pronoun. In 5 and 6, there is a prepositional phrase after **/kaan/**. In 7 and 8, there is a full verb following the verb **/kaan/**. This is how Arabic expresses an action that took place over time in the past but is now completed.



## Exercise 5

Translate each of the following sentences using **/kaan/**.

- 1 My brother used to play football when he was young.
- 2 The food at the restaurant was the best I ever had in my life.
- 3 We were watching a football match when the teacher entered class.
- 4 I had a very nice car when I was in Japan.
- 5 My friends were not going to travel to Europe.

## **biddi, laazim**

We have seen these two words several times in the previous units. Both are used to express the need to have something or to do something. Consider the following examples; sentences marked with an asterisk are grammatically incorrect.

- 1 I need a new car  
**bididi sayyaarah jdiidih.**  
**laazimni sayyaarah jdiidih.**  
**\*laazim sayyaarah jdiidih.**
- 2 I want to travel to China  
**bididi asaafir 3ala iSSiin.**  
**laazim asaafir 3ala iSSiin.**  
**\*laazimni asaafir 3ala iSSiin.**

The main difference between /**bididi**/ and /**laazim**/ is the fact that the former already entails a subject (I, in this case) but the second one does not. Therefore, in the absence of a clear subject, /**laazim**/ cannot be used. And when the sentence has a subject, adding a subject pronoun to /**laazim**/ causes redundancy.

## Exercise 6



The following sentences have some errors. Find the errors and correct the sentences.

- 1 ana baddhum yil3ab kurat qadam issaa3ah arba3ah masaa.
- 2 laazimhum adrus kull yoom thaman saa3aat Hatta anjaH.
- 3 xaalid bidha yishtari HummuS w falaafil.
- 4 ana w samiira laazimhin nruuH 3ala ilmaT3am.
- 5 uxti bidhum kamaan arba3 shaalaat.

**Conditional statement:** la?in,  
3alashaan . . . laazim, bass

Conditional statements behave very much like cause and effect statements. The same particles can be used in either type of the sentences. Study the following sentences:

- 1 **la?innuh ana maa 3indi waasTah, maa illi shughul.**  
 Because I do not have a middleman, I do not have a job.
- 2 **3alashaan tinjaH, laazim tidrus.**  
 So that you can pass, you have to study.
- 3 **bass tiSall ilbeyt, ittaSil ma3i.**  
 When you arrive home, call me.

You can switch the order of the two phrases within each of the sentences above without causing any difference in meaning. No subject-verb inversion is required. The only difference is that the new structure does not require the use of a comma in writing.

- 1 maa illi shughul la?innuh ana maa 3indi waasTah.
- 2 laazim tidrus 3alashaan tinjaH.
- 3 ittaSil ma3i bass tiSal ilbeyt.



## Exercise 7

Complete each of the following sentences.

- 1 ustaadhna za3laan la?innuh
- 2 ustaadhna za3laan la?innana
- 3 bass tshuufuh, gulluh
- 4 kaan laazim tiHki ma3uh 3ashaan
- 5 bass tfuuz ilbaraziil

# Arabic glossary

## Unit 1

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>ya</b>	hey; a particle used to get someone's attention	يا
<b>aaniseh (a+n+s)</b>	Ms. (honorific term used for single women)	أنسة
<b>biiki</b>	with you	بيكي
<b>shabaab (pl.) (sh+b+b)</b>	guys (sing. = shab: young man; guy)	شباب
<b>weyn</b>	where	وين
<b>3ind+i</b>	have + I (this is a preposition, not a verb)	عندي
<b>ma3+ak muHaaDHarah (H+aa+DH+r)</b>	have/with + you (masc. sing.) lecture	معك محاضرة
<b>laazim (l+z+m)</b>	must (this is a verbal noun: does not imply a doer)	لازم
<b>?aruuh (r+w+H)</b>	I go (the root is /r u H/)	اروح
<b>bakkiir (b+k+r)</b>	early (it is early)	بكير
<b>yallah</b>	(lit.) let's/let me (in this context, it means "OK")	ياالله

## Unit 2

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>min</b>	from	من
<b>kamaan</b>	again; too; another; more; besides	كمان
<b>shukran</b>	thanks	شكراً
<b>itfaDDal</b>	there you go (offering someone something)	تفضل
<b>ism+ii</b>	name + my (my name)	اسمي
<b>madiinah/madiinat</b> (m+d+n)	city/town	مدينة
<b>fi</b>	in	في
<b>bi+k+um</b>	with + you + pl. (with you all)	بيكم

## Unit 3

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>shuuf (sh+w+f)</b>	look! (masc. sing.)	شوف
<b>miin</b>	who?	مين
<b>haay</b>	this is (when referring to fem. sing.)	هاي
<b>haadha</b>	this is (when referring to masc. sing.)	هذا
<b>maa shaa allaah</b>	This is great!	ما شاء الله
<b>Saghiir (S+gh+r)</b>	small; young	صغير
<b>kabiir (k+b+r)</b>	big; old	كبير
<b>Hilu (masc.); Hilwah (fem.)</b>	good-looking; pretty	حلو
<b>kthiir (k+th+r)</b>	a lot	كثير
<b>raa?i3 (r+w+3)</b>	wonderful ( <b>raa?i3ah</b> [fem.])	رائع
<b>mumkin</b>	possible (is it possible?)	ممکن
<b>a3arrfak 3ala (3+r+r+f)</b>	to introduce someone to	اعرفك على
<b>3eilti (3eilih+i)</b>	family + my (my family)	عيلتي
<b>shuu</b>	what	شو
<b>dars (d+r+s)</b>	lesson	درس
<b>?adab (a+d+b)</b>	literature	ادب

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>bukrah (b+k+r)</b>	tomorrow	بكرة
<b>yoom (y+w+m)</b>	day	يوم
<b>riyaaDah (r+y+D)</b>	sports	رياضة
<b>?akiid (a+k+d)</b>	certainly	أكيد
<b>Saff (S+f+f)</b>	class	صف
<b>SaHiiH (S+H+H)</b>	right	صحيح
<b>mumtaaz</b>	excellent	ممتاز
<b>3uTlah (3+T+T+l)</b>	vacation; day off; break	عطلة
<b>?ayaam</b>	days	ايام
<b>kull</b>	every	كل
<b>?awwal (a+w+l)</b>	first	اول
<b>?aaxir (a+x+r)</b>	last	اخير
<b>shaari3</b>	street	شارع
<b>maktab (k+t+b)</b>	office	مكتب
<b>maktabah</b>	library	مكتبة
<b>miin</b>	who?	مين
<b>ma; maa</b>	what?	ما
<b>fiih</b>	there (exists)	فيه

## Unit 4

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>laa; la</b>	no	لا
<b>maa; ma</b>	no; not	ما
<b>mish</b>	not	مش
<b>-iish</b>	-not	يش
<b>mabsuuT (b+s+T)</b>	happy	مبسوط
<b>?afTarit (f+T+r)</b>	to have breakfast	افطار
<b>bidd+/badd+ak</b>	like to; want to	بدك
<b>tamaam (t+m+m)</b>	fine; great; OK; wonderful	تمام
<b>saa3ah (pl. saa3aat)</b>	hour; watch	ساعة
<b>maT3am (T+3+m)</b>	restaurant	مطعم
<b>aah</b>	OK; I see	اه
<b>maashi (m+sh+y)</b>	sure; OK (will do; agree)	ماشى
<b>hnaak/hunaak/hinaak</b>	there	هناك

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>ma3 issalaamih (s+l+m)</b>	goodbye (lit. with safety)	مع السلامة
<b>hala</b>	welcome; more endearment than "ahleyn"	هلا
<b>3milti (3+m+l)</b>	to do; to make	عملتي
<b>ghada</b>	lunch	غداء
<b>btiSalu (w+S+l)</b>	to arrive	بتصلو
<b>halla?</b>	now; soon	هلاً
<b>ysallmik (s+l+m)</b>	to protect; to save	يسلمك

## Unit 5

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>garSoon</b>	waiter	قرصون
<b>abu ishshabaab</b>	buddy	ابو الشباب
<b>SaHin</b>	plate; dish	صحن
<b>HummuS</b>	hummus	حمص
<b>fuul</b>	fava beans	فول
<b>Habbah; Habbih (pl. Habbaat)</b>	piece, pieces	حبه
<b>falaafil</b>	falafel	فلافل
<b>tikram (k+r+m)</b>	with all generosity	تكرم
<b>shay</b>	tea	شاي
<b>gahwah (?ahwih)</b>	coffee	قهوه
<b>bibsi</b>	Pepsi (could be used for any cola drink product)	بيبسي
<b>mayyih; may</b>	water	ميه
<b>law samaHt (s+m+H)</b>	please, if you wish	لو سمحت
<b>sukkar</b>	sugar	سكر
<b>zyaadih (z+y+d)</b>	extra	زياده
<b>HaaDir (H+D+r)</b>	sure; will do	حاضر
<b>tfaDDal? (f+D+l)</b>	how can I help you?	تفضل
<b>ay</b>	any	اي
<b>shi</b>	thing	شي
<b>thaani</b>	second; else; other; another	ثاني
<b>Hsaab (H+s+b)</b>	check	حساب
<b>dinaar (pl. dananiir)</b>	dinar; dinars	دينار
<b>SiHteyn</b>	with health	صحتين

Word	Meaning	Arabic
<b>3ala galbak</b>	same to you (lit. to your heart)	على قلبك
<b>bi+tu?muru (a+m+r)</b>	to order; what do you order	بتأمر و
<b>il+minyū</b>	the menu	المنيو
<b>bi+3yūun+i (3eyn; pl. 3yūun)</b>	sure (lit. with my eyes)	بيعيوني
<b>mashaawi (sh+w+a)</b>	grilled meat	مشاوي
<b>mshakkal (sh+k+k+l)</b>	mixed	مشكل
<b>salaTah (pl. salaTaat)</b>	salad	سلطة
<b>muqabilaat (no sing. form)</b>	appetizers	مقبلات
<b>mtabbal</b>	mashed zucchini; mashed eggplant	متبل
<b>Haarrah</b>	spicy; hot	حارة
<b>mHammarah</b>	mashed hot pepper	محمرة
<b>kibbih</b>	meat-stuffed bulgur balls	كبة
<b>laban</b>	yogurt; sour cream	لبن
<b>mxlallal; mxallalaat</b>	pickles	مخل
<b>taHit amrik</b>	at your disposal (lit. under your order)	تحت امرك
<b>sheysh jaaj</b>	grilled chicken skewers	شيش جاج
<b>dagiigah (pl. dagaayig)</b>	minute; minutes	دقيقة
<b>wasaT</b>	medium	وسط
<b>biitza</b>	pizza	بيتزا
<b>maragriita</b>	Margherita, vegetarian pizza	مارجرينا
<b>bass</b>	only	بس
<b>xuDaar (x+D+r)</b>	vegetables	خضار
<b>fiTir; fuTur; mashruum</b>	mushroom	فطر
<b>zeytuun</b>	olives	زيتون
<b>Hajim</b>	size	حجم
<b>nuSS</b>	half	نص
<b>mushkilih (pl. mashaakil)</b>	problem	مشكلة
<b>hadool</b>	these	هدول
<b>3inwaan+ak</b>	your address	عنوانك
<b>shagah (pl. shugag)</b>	apartment	شقة
<b>3amaarah; 3amaarit (pl. 3amaaraat)</b>	building	عمارة
<b>shaari3 (pl. shawaari3)</b>	street	شارع
<b>3ala Tuul</b>	sure, certainly	على طول
<b>b+akuun (k+aa+n)</b>	to be	يكون

## Unit 6

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>yislamu</b>	may (your hands) be well	يسلمو
<b>mansaf</b>	a plate of rice, lamb or chicken and yogurt soup	منسف
<b>ybaarik fi (b+r+k)</b>	to bless someone or something	يبارك
<b>ghallabtu (gh+l+l+b)</b>	to go to the trouble of; inconvenience someone	غلبتو
<b>Haalkum</b>	yourselves	حالكم
<b>?abadan</b>	not at all; never	ابداً
<b>ghalabih (n.)</b>	inconvenience	غلبة
<b>bism illaah</b>	in the name of God	بسم الله
<b>il+?akil (a+k+l)</b>	food	الأكل
<b>bi+jannin (j+n+n)</b>	to make crazy (crazy good)	بيجنن
<b>al+Hamdu (H+m+d)</b>	to praise	الحمد
<b>ziid (z+y+d)</b>	to add or do something more	زيد
<b>kul (a+k+l)</b>	eat (v. imperative)	كُل
<b>wallah</b>	I swear by God	والله
<b>shbi3it (sh+b+3)</b>	to feel full (of food)	شبعته
<b>sufrah</b>	dining; the act of dining	سُفْره
<b>daaymih (d+w+m)</b>	continuous; always present	دايمة
<b>mniHah</b>	good, well	منيحة
<b>?asa?lik (s+?+l)</b>	I ask you	أسألك
<b>bitHibbi (H+b+b)</b>	you (fem.) like	بتحبي
<b>3asha?</b>	dinner	عشاء
<b>Habiibti</b>	my darling	حبيبتي
<b>b+SaraaHah</b>	frankly	بصراحة
<b>nabaatiyyih (nabaati+fem.)</b>	vegetarian	نباتية
<b>baakul (?+k+l)</b>	to eat	ياكل
<b>laHmih</b>	meat (red meat)	لحمة
<b>jaaj</b>	chicken (white meat)	جاج
<b>maashi</b>	OK, fine, sure	ماشى
<b>raayiH (r+w+H)</b>	to go	رايح
<b>faaSuulyia</b>	(Italian) white beans	فاصوليا

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>xuDaar</b>	vegetables	خضار
<b>mshakkalih</b> (mshakkal+fem.)	mixed	مشكلة
<b>samak</b>	fish	سمك
<b>kamaan</b>	again, besides, in addition to	كمان
<b>3adas</b>	lentils	عدس
<b>bandoorah</b>	tomatoes	بندوره
<b>bass heyk</b>	just that	بس هيك
<b>ba3deyn</b>	later	بعدين
<b>niHki 3an (H+k+y 3an)</b>	to talk about	نحكي عن
<b>xuTat (pl. xuTatT)</b>	plan	خطة
<b>nashaaTaata (sing. nashaaT)</b>	activities	نشاطات
<b>barnaamij (pl. baraamij)</b>	program	برنامج
<b>bibda? (b+d+?)</b>	to start	ببدأ
<b>ziyaarat (sing. ziyaarah)</b>	visits	زيارة
<b>riHlih (pl. riHlaat)</b>	trip	رحلة
<b>3iid</b>	festival	عيد
<b>ilaDHa</b>	sacrifice	الأضحي
<b>3iid ilaDHa</b>	Eid Al-Adha (The Festival of Sacrifice)	عيد الأضحي
<b>Tayyib</b>	OK, sure	طيب
<b>ray (pl. aaraa?)</b>	opinion	راي
<b>fikrah (pl. afkaar)</b>	idea	فكره
<b>imtiHaanaata (sing. imtiHaan)</b>	test, exam	امتحانات

## Unit 7

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>kaasih (pl. kaasaat)</b>	glass	كاسه
<b>funjaan (pl. fanajiin)</b>	cup	فنجان
<b>?argiilih (pl. ?araagiil)</b>	hookah	ارجيله
<b>yxaliik (x+l+l+y)</b>	to keep, to leave, to let go	يخليك
<b>na3na3</b>	mint	نعنع
<b>saada</b>	sugar-free	سادة
<b>nakha (pl. nakhaat)</b>	flavor	نكهة
<b>tuffaaHah (pl. tuffaaH)</b>	apple	تفاح
<b>faraawlih</b>	strawberry	فراولة
<b>leymuun</b>	lemon	ليمون
<b>shummaam</b>	melons	شمام
<b>zabbiTT-ha (z+b+T)</b>	to fix; to do something well	زبطها
<b>badaxxin (d+x+x+n)</b>	to smoke	بدخن
<b>aHsan+li</b>	better for	احسنلي
<b>twaSilni (w+S+S+l)</b>	to give a ride to; to deliver	توصلني
<b>iTla3i (T+l+3)</b>	to ride up; to become	اطلعي
<b>3inwaan (pl. 3anawiin)</b>	address	عنوان
<b>jariidih (pl. jaraayid)</b>	newspaper	جريدة
<b>shaari3 (pl. shawaari3)</b>	street	شارع
<b>ra?iisi</b>	main	رئيسي
<b>sawwaag (pl. sawwaagiin)</b>	driver	سواق
<b>jdiid or jadiid</b>	new	جديد
<b>binaayih (pl. binaayaat)</b>	building	بناية
<b>Hawaali</b>	almost	حوالي
<b>mitir (pl. mtaar)</b>	meter	متر
<b>(duuz) dughri</b>	straight	دغري
<b>3rift (3+r+f)</b>	to know	عرفت
<b>daxlih (pl. daxlaat)</b>	side street	دخله
<b>?ujrah</b>	(taxi) fare	اجره
<b>nishrab (sh+r+b)</b>	to drink	نشرب
<b>?amiiS or gamiiS</b>	shirt	قميص
<b>shiik</b>	elegant; good-looking	شيك
<b>mitl or mitil</b>	like, similar to	مثل
<b>nafs</b>	same as	نفس

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>ishtareytiih (ʔ+sh+t+r+y)</b>	to buy	اشترينيه
<b>jaabatuh (j+y+b)</b>	to bring	جابه
<b>hadiyyih (pl. hadaaya)</b>	gift	هدية
<b>taman or thaman</b>	price	ثمن
<b>ya3ni (3+n+y)</b>	to mean; it means	يعني
<b>mashghuul</b>	busy	مشغول
<b>Sayydalliyyih (pl. Sayydalliyyaat)</b>	pharmacy	صيدلية
<b>Haraarah</b>	fever	حرارة
<b>mawjuud</b>	available	موجود
<b>miin</b>	who (lamin: for whom?)	مين
<b>dawa (pl. ʔadwiyyih)</b>	medication	دواء
<b>ʔibn (pl. ʔabnaa)</b>	son	ابن
<b>3umr (pl. a3maar)</b>	age	عمر
<b>sanih (pl. sniin)</b>	year	سنة
<b>salaamih</b>	wellness; peace	سلامه
<b>rubu3 (pl. rbaa3)</b>	quarter	ربع
<b>ʔajnabi (pl. ajaanib)</b>	foreign; foreigner	اجنبي
<b>si3r (pl. as3aar)</b>	price	سعر
<b>jaahiz</b>	ready	جاهز

## Unit 8

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>Sa3b</b>	difficult	صعب
<b>y3iinik (3+w+n)</b>	to help, to support	يعينك
<b>taxaSSuS (pl. taxaSSuSaat)</b>	specialization	تخصص
<b>Tawiil</b>	tall, long, takes a long time	طويل
<b>shughul</b>	work	شغل
<b>mawjuud</b>	available	موجود
<b>taxarruj (t+x+x+r+j)</b>	graduation	تخرج
<b>SaHiiH</b>	correct, right	صحيح
<b>ywafgik (w+f+g)</b>	to help achieve one's goals	يوفقك
<b>wara</b>	behind	وراء
<b>ba3DH</b>	some	بعض

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>heyk</b>	this/for this reason	هيك
<b>bi3iin (3+w+n)</b>	to help	بيعين
<b>yiTla3</b>	to become; to turn out to be	يطلع
<b>naawi (n+w+y)</b>	to intend to, to plan to	ناوي
<b>titghadda (gh+d+d)</b>	to have lunch	تتغدى
<b>faraagh (pl. faraaghaat)</b>	free time	فراغ
<b>ghada</b>	lunch	غداء
<b>Hsaab (pl. Hsaabaat)</b>	account	حسب
<b>waajib (pl. waajibaat)</b>	duty	واجب
<b>ysallmak (s+l+l+m)</b>	to keep (one) at peace	يسلمك
<b>mTawwil (T+w+l)</b>	taking it/him a long time to (arrive)	مطول
<b>baaS (pl. baaSaat)</b>	bus	باص
<b>raH</b>	will	رح
<b>nit?axxar (?+x+x+r)</b>	to be late; to come late	نتأخر
<b>yuusAl (w+S+l)</b>	to arrive	يوصل
<b>sur3ah</b>	fast	سرعة
<b>?azmih (pl. ?azmaat)</b>	traffic jam; crowded	أزمة
<b>niIHag (l+H+g)</b>	to catch (a bus, someone, an appointment)	نلحق
<b>makaan (pl. amaakin)</b>	place	مكان
<b>idha</b>	if	إذا
<b>isma3 (s+m+3)</b>	to hear	اسمع
<b>yijji (j+?+y)</b>	to come; to arrive	ييجي
<b>shubbaak (pl. shababiik)</b>	window	شباك
<b>leysh</b>	why	ليش
<b>3alashaan</b>	because	علشان
<b>tiHjiz (H+j+z)</b>	to reserve	تحجز
<b>ti3Ti (3+T+y)</b>	to give	تعطي
<b>kursi (pl. karaasi)</b>	chair	كرسي
<b>ba3malha (3+m+l)</b>	to do; to make	يعملها
<b>txaaf (x+w+f)</b>	to fear	تخاف
<b>niswanji</b>	womanizer; loves women	نسونجي
<b>ysaamiH (s+m+H)</b>	to forgive	يسامح

## Unit 9

Word	Meaning	Arabic
ʔashtari (sh+t+r)	to buy	أشترى
shaal (pl. shaalaat)	scarf	شال
xaatim (pl. xawaatim)	ring	خاتم
fiDDah (n.)	silver	فضة
loon (pl. alwaan)	color	لون
saada (adj.)	one color	سادة
mzarkash (adj.)	embroidered	مزرکش
ʔaSli (adj.)	original	أصلي
ghaali (adj.)	expensive	غالي
aHsan (adj.)	better	أحسن
3alashaan	because	علشان
ray+ak	your opinion	رايك
raas maal	prime cost	راس مال
lissa	yet	لسا
mabrook/mubaarak	congratulations	مبروك
badawwir 3ala (d+w+w+r)	to look for; search for	بدور على
mudeyl (pl. mudeylaat)	fashion; style	موديل
banTaloon (pl. banaTiil)	trousers, pants	بنطلون
jiinz	jeans	جينز
mgallam	striped	مقلم
balbis (l+b+s)	to wear	بلبس
laarj	large	لارج
gyaas (pl. gyaasaat)	size	قياس
maSaari	money	مصري
raa3ii (r+3+y)	to take care of someone	راعي
guTin	cotton	قطن
Siini	Chinese	صيني
suuri	Syrian	سوري
si3ir or thaman	price	سعر

## Unit 10

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>suʔaal</b> (pl. ʔasʔilih)	question	سؤال
<b>markiz</b> (pl. maraakiz)	center	مركز
<b>SiHi</b>	healthy (markiz SiHi: health clinic)	صحي
<b>bizzabT</b>	exactly	بالزبط
<b>galluulak</b> (g+w+l)	to say; to tell	قالولك
<b>bilaagiik</b> (l+g+y)	to find	بيلاقيك
<b>maHal</b> (pl. maHallaat)	store	محل
<b>bley steyshin</b>	PlayStation	بلاي ستيشن
<b>zaawyih</b> (pl. zawaaya)	corner	زاوية
<b>Taabig</b> (pl. Tawaabig)	floor	طابق
<b>baarak</b> (b+r+k)	to bless	بارك
<b>waja3</b> (pl. awjaa3)	pain	وجع
<b>sinn</b> (pl. asnaan)	teeth	سن
<b>ʔay</b>	which	أي
<b>jabal ittaaj</b>	Jabal Altaaj (place name)	جبل التاج
<b>ijtimaa3</b> (pl. ijtimaa3aat)	meeting	اجتماع
<b>3aSr</b>	evening time	عصر
<b>nzuur</b> (z+aa+r)	to visit	نزور
<b>maw3id</b> (pl. mawaa3iid)	appointment	موعد
<b>ajaddid</b> (j+d+d)	to renew	أجدد
<b>iqaamah</b> (pl. iqaamaat)	residency	إقامة
<b>xallSi</b> (x+l+l+S)	to finish	خلصي
<b>fawaakih</b>	fruit	فواكة
<b>xuDaar</b>	vegetables	خضار
<b>Taaza</b>	fresh (food, drink)	طازة
<b>raxiiS</b>	cheap	رخيص
<b>sha3r</b>	hair	شعر
<b>aHDar</b> (H+D+r)	to watch (a movie)	أحضر
<b>SaaHib</b> (pl. SHaab)	friend (male)	صاحب
<b>SaaHbih</b> (pl. SaaHbaat)	friend (female)	صاحبه

## Unit 11

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>ta3baan</b>	tired	تعبان
<b>Haass</b>	feeling (I'm feeling)	حاسّ
<b>wajji3ni (w+j+3)</b>	to hurt	يجرح
<b>jisim (pl. ajzaam)</b>	body	جسم
<b>xafiif</b>	light; moderate; not severe	خفيف
<b>maghiS</b>	stomach ache	مغص
<b>naDiif</b>	clean	نظيف
<b>halla?</b>	now	هلا
<b>daayix</b>	dizzy	دايخ
<b>dooxah</b>	dizziness	دوخة
<b>Ha? (Hag)</b>	right	حق
<b>shadiid</b>	strong, severe	شديد
<b>ghalaT</b>	wrong	غلط
<b>ruzz</b>	rice	رز
<b>Hammaam (pl. Hammamaat)</b>	bathroom	حمام
<b>ya3ni</b>	almost	يعني
<b>xalli (x+l+l+y)</b>	to let	خلي
<b>meyrameyyih</b>	sage	ميرمية
<b>bitSiiri (S+y+r)</b>	to become	بتصيري

## Unit 12

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>nihaayih (pl. nihaayaat)</b>	end	نهاية (ج. نهايات)
<b>?usboo3 (pl. asaabii3)</b>	week	اسبوع
<b>ya3ni</b>	so	يعني
<b>darajih (pl. darajaat)</b>	step; degree	درجة
<b>fi3lan</b>	truly, for sure	فعلاً
<b>?afakkir (f+k+k+r)</b>	to think	أفكر
<b>mawDuu3 (pl. mawaaDii3)</b>	topic, subject, issue	موضوع
<b>nashaaT (pl. nashaaTaata)</b>	activity	نشاط
<b>Tab3an</b>	of course	طبعاً
<b>mahrajaan</b>	festival	مهرجان
<b>leyl</b>	night time	ليل
<b>zaHmih</b>	crowded	زحمة
<b>bariTaanya</b>	Britain	بريطانيا
<b>shab3aan</b>	full of; has plenty of	شبعان

## Unit 13

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>titfarraj (f+r+r+j)</b>	to watch	تتفرّج
<b>riyal madrid</b>	Real Madrid (football team)	ريال مدريد
<b>barshaloonah</b>	Barcelona (football team)	برشلونة
<b>majnuun</b>	crazy; out of your mind	مجنون
<b>DHidd</b>	against	ضد
<b>mihtamm</b>	interested	مهتم
<b>?uroobiyyih</b>	European	أوروبية
<b>Haarah (pl. Haaraat)</b>	neighborhood; quarter	حارة (ج. حارات)
<b>za3laan</b>	mad; angry	زعلان
<b>aax!</b>	ouch!; alas	آخ
<b>mawsim (pl. mawaasim)</b>	season	موسم (ج. مواسم)
<b>ilfeySali</b>	Al-Faisali, Jordanian soccer team	الفيصلي
<b>thaalaath waaHad</b>	three to one	ثلاثة – واحد

<i>Word</i>	<i>Meaning</i>	<i>Arabic</i>
<b>SaaliH</b>	in favor of; for	صالح
<b>ilwiHdaat</b>	Al-Wihdat, Jordanian soccer team	الوحدات
<b>basiiTah</b>	easy; not a problem	بسيطة
<b>marrah (pl. marraat)</b>	one time; once	مرة (ج. مرات)
<b>nihaaʔi</b>	final	نهائي
<b>agullik (g+w+l)</b>	to say	أفكك
<b>daxal (d+x+l)</b>	to enter	دخل
<b>ʔasaas</b>	basis	أساس
<b>balaash (+verb)</b>	there is no need to	بلاش
<b>Saar li</b>	it has been (time)	صار لي
<b>shughul</b>	job	شغل
<b>ʔilm (pl. ʔuluum)</b>	science	علم (ج. علوم)
<b>siyaasih (pl. syaasaat)</b>	politics; policy	سياسة (ج. سياسات)
<b>ʔistanna (ʔ+s+t+n+y)</b>	to wait	استنتى
<b>faaydiH (pl. fawaaʔid)</b>	profit, benefit	فايدة (ج. فوائد)
<b>ishtaghalu (sh+gh+l)</b>	to work	اشتغلوا
<b>waasTah (pl. waasTaata)</b>	mediation; middleman	واسطة (ج. واسطات)
<b>door (pl. ʔadwaar)</b>	line; turn	دور (ج. أدوار)
<b>naaxudh (ʔ+x+dh)</b>	to take	ناخذ
<b>ittiSaal (pl. ittiSaalaat)</b>	call; phone call	اتصال (ج. اتصالات)

# English glossary

## A

account	حساب	Hsaab (pl. Hsaabaat)
activities	نشاطات	nashaaTaat (sing. nashaaT)
to add or do something more	زيد	ziid (z+y+d)
address	عنوان	3inwaan (pl. 3anawiin)
again, besides, in addition to	كمان	kamaan
against	ضد	DHidd
age	عُمر	3umr (pl. a3maar)
Al-Faisali, Jordanian soccer team	الفيصلي	ilfeySali
almost	يعني؛ حوالي	Hawaali; ya3ni
Al-Wihdat, Jordanian soccer team	الوحدات	ilwiHdaat
any	أي	?ay
apartment	شقة	shagah (pl. shugag)
appetizers	مقبلات	muqabilaat (no sing. form)
apple	تفاح	tuffaaHah (pl. tuffaaH)
appointment	موعد	maw3id (pl. mawaa3iid)
to arrive	يوصل؛ يتصلو	btiSalu (w+S+l); yuuSal (w+S+l)
at your disposal (lit. under your order)	تحت امرك	taHit amrik
available	موجود	mawjuud

## B

Barcelona (football team)	برشلونة	barshaloonah
basis	أساس	?asaas (pl. ?asaasaat)
bathroom	حمام	Hammaam: (pl. Hammamaat)
to be	يكون	b+akuun (k+aa+n)
to be late; to come late	نتأخر	nit?axxar (?+x+x+r)

because	علشان	<b>3alashaan</b>
to become; to turn out to be	يطلع; بتصيري	<b>bitSiiri: (S+y+r); yiTla3</b>
behind	وراء	<b>wara</b>
better	أحسن	<b>?aHsan (adj.)</b>
better for	أحسنلي	<b>?aHsan+li</b>
big; old	كبير	<b>kabiir (k+b+r)</b>
to bless; to bless someone or something	يبارك; بيارك	<b>baarak (b+r+k); ybaarik fi (b+r+k)</b>
body	جسم	<b>jisim (pl. ajsaam)</b>
to bring	جابهه	<b>jaabatuh (j+y+b)</b>
Britain	بريطانيا	<b>bariTaanya</b>
buddy	ابو الشداب	<b>abu ishshabaab</b>
building	عمارة; بناية	<b>binaayih (pl. binaayaat); 3amaarah; 3amaarit (pl. 3amaaraat)</b>
bus	باص	<b>baaS (pl. baaSaat)</b>
busy	مشغول	<b>mashghuul</b>
to buy	أشترى; اشتريتيه	<b>ishtareytiih (?+sh+t+r+y); ?ashtari (sh+t+r)</b>
<b>C</b>		
call; phone call	اتصال	<b>ittiSaal (pl. ittiSaalaat)</b>
to catch (a bus, someone, an appointment)	نلحق	<b>niIHag (l+H+g)</b>
center	مركز	<b>markiz (pl. maraakiz)</b>
certainly	اكيد	<b>?akiid (a+k+d)</b>
chair	كرسي	<b>kursi (pl. karaasi)</b>
cheap	رخيص	<b>raxiiS</b>
check	حساب	<b>Hsaab (H+s+b)</b>
chicken (white meat)	جاج	<b>jaaj</b>
Chinese	صيني	<b>Siini</b>
city/town	مدينة	<b>madiinah/madiinat (m+d+n) (pl. mudun)</b>
class	صف	<b>Saff (S+f+f) (pl. Sufuuf)</b>
clean	نظيف	<b>naDiif</b>
coffee	قهوه	<b>gahwah (?ahwih)</b>
color	لون	<b>loon (pl. alwaan)</b>
to come; to arrive	ييجي	<b>yijji (j+?+y)</b>
congratulations	مبروك	<b>mabrook/mubaarak</b>
continuous; always present	دائمة	<b>daaymih (d+w+m)</b>
corner	زاوية	<b>zaawyih (pl. zawaaya)</b>
correct, right	صحيح	<b>SaHiIH (S+H+H)</b>

cotton  
crazy; out of your mind  
crowded  
cup

قطن  
مجنون  
زحمة  
فنجان

guTin  
majnuun (pl. majaaniiin)  
zaHmih  
funjaan (pl. fanajiin)

**D**

day  
  
difficult  
dinar; dinars  
dining; the act of dining  
dinner  
dizziness  
dizzy  
to do; to make  
  
to drink  
driver  
duty

يوم  
  
صعب  
د ينار  
سفرة  
عشاء  
دوخة  
دايخ  
عملتي; يعملها  
  
نشرب  
سواق  
واجب

yoom (y+w+m)  
(pl. ?ayaam)  
**Sa3b**  
dinaar (pl. dananiir)  
sufrah  
3asha?  
dooxah  
daayix  
ba3malha (3+m+l);  
3milti (3+m+l)  
nishrab (sh+r+b)  
sawwaag (pl. sawwaagiin)  
waajib (pl. waajibaat)

**E**

early (it is early)  
easy; not a problem  
eat (v. imperative)  
to eat  
Eid Al-Adha (The Festival of  
Sacrifice)  
elegant; good-looking  
embroidered  
end  
to enter  
European  
evening time  
every  
exactly  
excellent  
expensive  
extra

بكير  
بسيطة  
كل  
باكل  
عيد الأضحى  
  
شيك  
مزركش  
نهاية  
دخله  
أوروبية  
عصر  
كل  
بالزبط  
مقبلات  
غالي  
زياده

bakkiir (b+k+r)  
basiiTah  
kul (?a+k+l)  
baakul (?+k+l)  
3iid il?aDHa  
  
shiik  
mzarkash (adj.)  
nihaayih (pl. nihaayaat)  
daxal (d+x+l)  
?uroobiyyih  
3aSr  
kull  
bizzabT  
mumtaaz  
ghaali (adj.)  
zyaadih (z+y+d)

**F**

falafel  
family + my (my family)

فلافل  
عيلتي

falaafil  
3eilti (3eilih+i)

fare (taxi)	أجره	ʔujrah
fashion; style	موديل	mudeyl (pl. mudeylaat)
fast	سرعة	sur3ah
fava beans	فول	fuul
to fear	تخاف	txaaf (x+w+f)
to feel full (of food)	شبعنت	shbi3it (sh+b+3)
feeling (I'm feeling)	حاس	Haass
festival	عيد; مهرجان	mahrajaan (pl. mahrajaanaat); 3iid
fever	حرارة	Haraarah
final	نهائي	nihaaʔi
to find	بيلافيك	bilaagiik (l+g+y)
fine; great; OK; wonderful	تمام	tamaam (t+m+m)
to finish	خلصي	xallSi (x+l+l+S)
first	أول	ʔawwal (a+w+l)
fish	سمك	samak
to fix; to do something well	زبطها	zabbiTT-ha (z+b+T)
flavor	نكهة	nakhaha (pl. nakhaat)
floor	طابق	Taabig (pl. Tawaabig)
food	الأكل	il-ʔakil (ʔa+k+l)
foreign; foreigner	أجنبي	ʔajnabi (pl. ajaanib)
to forgive	يسامح	ysaamiH (s+m+H)
frankly	بصراحة	b+SaraaHah
free time	فراغ	faraagh (pl. faraaghaat)
fresh (food, drink)	طازة	Taaza
friend (female)	صاحبه	SaaHbih (pl. SaaHbaat)
friend (male)	صاحب	SaaHib (pl. SHaab)
from	من	min
fruit	فواكة	fawaakih
full of; has plenty of	شبعان	shab3aan
<b>G</b>		
gift	هدية	hadiyyih (pl. hadaaya)
to give	تعطي	ti3Ti (3+T+y)
to give a ride to; to deliver	توصلني	twaSilni (w+S+S+l)
glass	كاسه	kaasih (pl. kaasaat)
to go	رايح	raayiH (r+w+H)
to go to the trouble of; inconvenience someone	غلبتو	ghallabtu (gh+l+l+b)
good, well	منيحة	mniHah
good-bye (lit. with safety)	مع السلامة	ma3 issalaamih (s+l+m)
good-looking; pretty	حلو	Hilu (masc.); Hilwah (fem.)

graduation	تخرج	<b>taxarruj (t+x+x+r+j)</b>
grilled chicken skewers	شيش جاج	<b>sheysh jaaj</b>
grilled meat	مشغول	<b>mashaawi (sh+w+a)</b>
guys (sing. = <b>shab</b> : young man; guy)	شب	<b>shab (pl. shabaab) (sh+b+b)</b>
<b>H</b>		
hair	شعر	<b>sha3r</b>
half	نص	<b>nuSS</b>
happy	مبسوط	<b>mabsuuT (b+s+T)</b>
have + I (this is a preposition, not a verb)	عندي	<b>3ind+i</b>
to have breakfast	أفطرت	<b>?afTarit (f+T+r)</b>
to have lunch	تتغدى	<b>titghadda (gh+d+d)</b>
have/with + you (masc. sing.)	معك	<b>ma3+ak</b>
healthy ( <b>markiz SiHi</b> : health clinic)	صحي	<b>SiHi</b>
to hear	اسمع	<b>isma3 (s+m+3)</b>
to help, to support	بعينك; يبعين	<b>bi3iin (3+w+n); y3iinik (3+w+n)</b>
to help achieve one's goals	يوفقك	<b>ywafgik (w+f+g)</b>
hey; a particle used to get someone's attention	يا	<b>ya</b>
hookah	ارجيله	<b>?argiilih (pl. ?araagiil)</b>
hour; watch	ساعة	<b>saa3ah (pl. saa3aat)</b>
how can I help you	تفضل	<b>tfaDDal</b>
hummus	حمص	<b>HummuS</b>
to hurt	وَجَعَنِي	<b>wajji3ni (w+j+3)</b>
<b>I</b>		
I ask you	أسألك	<b>?asa?lik (s+?+l)</b>
I go (the root is /r u H/)	اروح	<b>?aruuH (r+w+H)</b>
I swear by God	والله	<b>wallah</b>
idea	فكرة	<b>fikrah (pl. afkaar)</b>
if	إذا	<b>idha</b>
in	في	<b>fi</b>
in favor of; for	صالح	<b>SaaliH</b>
in the name of God	بسم الله	<b>bism illaah</b>
inconvenience	غلبة	<b>ghalabih (n.)</b>
to intend to, to plan to	ناوي	<b>naawi (n+w+y)</b>
interested	مهتم	<b>mihtamm</b>

to introduce to  
it has been (time)

اعرفك على  
صارلي

**a3arrfak 3ala (3+r+f)**  
**Saar li**

**J**

Jabal Altaaj (place name)  
jeans  
just that

جبل التاج  
جينز  
بس هيڪ

**jabal ittaaj**  
**jjiinz**  
**bass heyk**

**K**

to keep (one) at peace  
to keep, to leave, to let go  
to know

يسلمك  
يخليك  
عرفت

**ysallmak (s+l+l+m)**  
**yxaliik (x+l+l+y)**  
**3rift (3+r+f)**

**L**

large  
later  
lecture

لارج  
بعدين  
محاضرة

**laarj**  
**ba3deyn**  
**muHaaDHarah (H+aa+DH+r)**  
**(pl. muHaDHarrat)**

lemon  
lentils  
lesson  
to let  
(lit.) let's/let me; (in this  
context, it means, OK)

ليمون  
عدس  
درس  
حَلِي  
ياالله

**leymuun**  
**3adas**  
**dars (d+r+s) (pl. duruus)**  
**xalli: (x+l+l+y)**  
**yallah**

library  
light; moderate; not severe  
like, similar to  
like to; want to  
line; turn  
literature  
look! (masc. sing.)  
to look for; search for  
a lot  
lunch

مكتبه  
خفيف  
مثل  
بدك  
دور  
أدب  
شوف  
بدور على  
كثير  
غداء

**maktabah (pl. maktabaat)**  
**xafiif**  
**mitil or mitl**  
**bidd+/badd+ak**  
**door (pl. ?adwaar)**  
**?adab (a+d+b) (pl. aadaab)**  
**shuuf (sh+w+f)**  
**badawwir 3ala (d+w+w+r)**  
**kthiir (k+th+r)**  
**ghada**

**M**

mad; angry  
main  
to make crazy (crazy good)  
margherita, vegetarian pizza  
mashed hot pepper

زعلان  
رئيسي  
بيجنن  
مارجرينا  
محمره

**za3laan**  
**ra?iisi**  
**bi+jannin (j+n+n)**  
**margariita**  
**mHammarah**

mashed zucchini; mashed eggplant	متبل	<b>mtabbal</b>
may (your hands) be well to mean; it means	يسلمو يعني	<b>yislamu</b> <b>ya3ni (3+n+y)</b>
meat (red meat)	لحمة	<b>laHmih</b>
meat-stuffed bulgur balls	كبة	<b>kibbih</b>
mediation; middleman	واسطة	<b>waasTah (pl. waasTaata)</b>
medication	دواء	<b>dawa (pl. ?adwiyih)</b>
medium	وسط	<b>wasat</b>
meeting	اجتماع امتحانات	<b>ijtimaat3 (pl. ijtimaat3aat)</b>
melons	شمام	<b>shummaam</b>
the menu	المنيو	<b>il+miny</b>
meter	متر	<b>mitir (pl. mtaar)</b>
mint	نعنع	<b>na3na3</b>
minute; minutes	دقيقة	<b>dagiigah (pl. dagaayig)</b>
mixed	مشكل	<b>mshakkal (sh+k+k+l)</b>
money	مصري	<b>maSaari</b>
Ms. (honorific term used for single women)	أنسة	<b>aaniseh (a+n+s) (pl. aanisaat)</b>
mushroom	فطر	<b>fiTir; fuTur; mashruum</b>
must (this is a verbal noun: does not imply a doer)	لازم	<b>laazim (l+z+m)</b>
my darling	حبيبي	<b>Habiibt</b>

**N**

name + my (my name)	اسمي	<b>ism+ii</b>
neighborhood; quarter	حارة	<b>Haarah (pl. Haaraat)</b>
new	جديد	<b>jdiid or jadiid</b>
newspaper	جريدة	<b>jariidih (pl. jaraayid)</b>
night time	ليل	<b>leyl</b>
no	لا	<b>laa; la</b>
no; not	ما	<b>maa; ma</b>
not	مش	<b>mish</b>
-not	يش	<b>-iish</b>
not at all; never	أبداً	<b>?abadan</b>
now; soon	هلاً	<b>halla?</b>

**O**

of course	طبعاً	<b>Tab3an</b>
office	مكتب	<b>maktab (k+t+b)</b> <b>(pl. makaatib)</b>

OK, fine, sure; I see	اه; طيب; ماشي	<b>maashi (m+sh+y); Tayyib; aah</b>
olives	زيتون	<b>zeytuun</b>
one color	سادة	<b>saada (adj.)</b>
one time; once	مره	<b>marrah (pl. marraat)</b>
only	بس	<b>bass</b>
opinion	راي	<b>ray (pl. aaraa?)</b>
to order; what do you order	بئامرو	<b>bi+tu?muru (?a+m+r)</b>
original	أصلي	<b>?aSli (adj.)</b>
ouch!; alas!	اخ	<b>aax!</b>

**P**

pain	وجع	<b>waja3 (pl. ?awjaa3)</b>
Pepsi (could be used for any cola drink product)	بيبيسي	<b>bibsi</b>
pharmacy	صيدلية	<b>Sayydalliyyih (pl. Sayydalliyyaat)</b>
pickles	مخلل	<b>mxlallal; mxallalaat</b>
piece, pieces	حبه	<b>Habbah; Habbih (pl. Habbaat)</b>
pizza	بيتزا	<b>biitza</b>
place	مكان	<b>makaan (pl. amaakin)</b>
plan	خطة	<b>xuTat (pl. xuTatT)</b>
plate; dish	صحن	<b>SaHin</b>
a plate of rice, lamb or chicken and yogurt soup	منسف	<b>mansaf (pl. manaasif)</b>
PlayStation	بلاي ستيشن	<b>bley steyshin</b>
please, if you wish	لو سمحت	<b>law samaHt (s+m+H)</b>
politics; policy	سياسة	<b>siyaasih (pl. syaasaat)</b>
possible (is it possible?)	ممکن	<b>mumkin</b>
to praise	الحمد	<b>il+Hamdu (H+m+d)</b>
price	تمن; سعر	<b>si3r (pl. as3aar); taman or thaman</b>
prime cost	راس مال	<b>raas maal</b>
problem	مشكله	<b>mushkilih (pl. mashaakil)</b>
profit, benefit	فايدة	<b>faaydiH (pl. fawaa?id)</b>
program	برنامج	<b>barnaamij (pl. baraamij)</b>
to protect: to save	يسلمك	<b>ysallmik (s+l+m)</b>

**Q**

quarter	رُبع	<b>rubu3 (pl. rbaa3)</b>
question	سؤال	<b>su?aal (pl. ?as?ilih)</b>

**R**

ready	جاهز
Real Madrid (football team)	ريال مدريد
to renew	أجدد
to reserve	تحجز
residency	اقامه
restaurant	مطعم
rice	رَز
to ride up; to become	اطلعي
right	حق
ring	خاتم

**S**

sacrifice	الأضحى
sage	ميرميه
salad	سلطة
same as	نفس
same to you (lit. to your heart)	على قلبك
to say; to tell	قالوك; أفلك
scarf	شال
science	علم
season	موعد
second; else; other; another	ثاني
shirt	قميص
side street	دخلة
silver	فضة
size	قياس; حجم
small; young	صغير
to smoke	بدخن
so	يعني
some	بعض
son	ابن
specialization	تخصص
spicy; hot	حارة
sport	رياضة
to start	ببدأ
step; degree	درجة
stomach ache	مغص

jaahiz
riyal madriid
ajaddid (j+d+d)
tiHjiz (H+j+z)
iqaamah (pl. iqaamaat)
maT3am (T+3+m) (pl. maTaa3im)
ruzz
iTla3i (T+I+3)
Hag (Ha?)
xaatim (pl. xawaatim)

il?aDHa
meyrameyyih
salaTah (pl. salaTaat)
nafs
3ala galbak
agullik (g+w+l); galluulak (g+w+l)
shaal (pl. shaalaat)
3ilm (pl. 3uluum)
mawsim (pl. mawaasim)
thaani
?amiiS or gamiiS
daxliih (pl. daxlaat)
fiDDah (n.)
Hajim; gyaas (pl. gyaasaat)
Saghiir (S+gh+r)
badaxxin (d+x+x+n)
ya3ni
ba3DH
?ibn (pl. ?abnaa)
taxaSSuS (pl. taxaSSuSaat)
Haarrah
riyaaDah (r+y+D) (pl. riyaaDaat)
bibda? (b+d+?)
darajih (pl. darajaat)
maghiS

store	محل	maHal (pl. maHallaat)
straight	دغري	dughri (duuz)
strawberry	فراولة	faraawliih
street	شارع	shaari3 (pl. shawaari3)
striped	مقلم	mgallam
strong, severe	شد يد	shadiid
sugar	سكر	sukkar
sugar-free	سادة	saada
sure, certainly; sure (lit. with my eyes); will do	على طول; يعيني; حاضر	3ala Tuul; bi+3yuun+i (3eyn; pl. 3yuun); HaaDir (H+D+r)
Syrian	سوري	suuri
<b>T</b>		
to take	ناخذ	naaxudh (?+x+dh)
to take care of someone	رائع	raa3ii (r+3+y)
taking it/him a long time to (arrive)	مطول	mTawwil (T+w+l)
to talk about	نحكي عن	niHki 3an (H+k+y 3an)
tall, long, takes a long time	طويل	Tawiiil
tea	شاي	shay
teeth	سن	sinn (pl. ?asnaan)
test, exam	إمتحانات	imtiHaanaat (sing. imtiHaan)
thanks	شكراً	shukran
there	هناك	hnaak/hunaak/hinaak
there (exists)	فيه	fiih
there is no need to	بلاش	balaash (+verb)
there you go (offering someone something)	تفضل	tfaDDal
these	هدول	hadool
thing	شي	shi
to think	أفكر	?afakkir (f+k+k+r)
this/for this reason	هيك	heyk
this is (when referring to fem. sing.)	هاي	haay
this is (when referring to masc. sing.)	هذا	haadha
This is great!	ما شاء الله	maa shaa allaah
three to one	ثلاث-واحد	thaalaath waaHad
tired	تعبان	ta3baan
tomatoes	بندوره	bandoorah

tomorrow	بكره	<b>bukrah (b+k+r)</b>
topic, subject, issue	موضوع	<b>mawDuu3 (pl. mawaaDii3)</b>
traffic jam; crowded	أزمة	<b>?azmih (pl. ?azmaat)</b>
trip	رحله	<b>riHlih (pl. riHlaat)</b>
trousers, pants	بنطلون	<b>banTaloon (pl. banaTiil)</b>
truly, for sure	فعلاً	<b>fi3lan</b>
<b>V</b>		
vacation; day off; break	عطلة	<b>3uTlah (3+T+I)(pl. 3uTal)</b>
vegetables	خضار	<b>xuDaar (x+D+r)</b>
vegetarian	نباتية	<b>nabaatiyyih (nabaati+fem.)</b>
visit	زيارة	<b>ziyaarat (sing. ziyaarah)</b>
to visit	نزور	<b>nzuur (z+aa+r)</b>
<b>W</b>		
to wait	إستنى	<b>?istanna (?+s+t+n+y)</b>
waiter	قرصون	<b>garSoon</b>
to watch; to watch (a movie)	أحضر; تتفرج	<b>titfarraj (f+r+r+j); aHDar (H+D+r)</b>
water	ميه	<b>mayyih; may (pl. miyaah)</b>
to wear	لبس	<b>balbis (l+b+s)</b>
week	أسبوع	<b>?usboo3 (pl. asaabii3)</b>
welcome; more endearment than "ahleyn"	هلا	<b>hala</b>
wellness; peace	سلامة	<b>salaamih</b>
what	شو	<b>shuu</b>
what?	ما	<b>ma; maa</b>
where	وين	<b>weyn</b>
which	أي	<b>?ay</b>
(Italian) white beans	فاصوليا	<b>faaSuulyia</b>
who	مش	<b>miin</b>
why	ليش	<b>leysh</b>
will	رَح	<b>raH</b>
window	شباك	<b>shubbaak (pl. shababiik)</b>
with all generosity	تكرم	<b>tikram (k+r+m)</b>
with health	صحتين	<b>SiHteyn</b>
with you	بيكي	<b>biiki</b>
with + you + pl. (with you all)	بيكم	<b>bi+k+um</b>
womanizer; loves women	نسونجي	<b>niswanji</b>
wonderful ( <b>raa?i3ah</b> [fem.])	رائع	<b>raa?i3 (r+w+3)</b>
work; job	شغل	<b>shughul</b>
to work	اشتغلو	<b>ishtaghalu (sh+gh+l)</b>
wrong	غلط	<b>ghalaT</b>

**Y**

year

yet

yogurt; sour cream

you (fem.) like

your address

your opinion

yourselves

سنة

لسا

لين

بتحبي

عنوانك

رايك

حالكم

**sanih (pl. sniin)****lissa****laban****bitHibbi (H+b+b)****3inwaan+ak****ray+ak****Haalkum**

# Answer key

## Transliteration key

### Exercise 2

- |             |          |
|-------------|----------|
| 1 Lebanon   | 6 Libya  |
| 2 Syria     | 7 Italy  |
| 3 Jordan    | 8 France |
| 4 Palestine | 9 Kuwait |
| 5 Israel    |          |

### Exercise 3

ا	ب	ت	ث	ج
129	25	31	6	7
ح	خ	د	ذ	ر
13	3	23	5	45
ز	س	ش	ص	ض
7	13	12	5	12
ط	ظ	ع	غ	ف
7	4	20	2	20
ق	ك	ل	م	ن
12	11	75	44	38
ه	و	ي		
10	35	50		

## Unit 1

### Exercise 1

- 1 wa a`laykum assa`laam
- 2 Sa`baaH in`noor; Sa`baaH il`ward
- 3 `ana min lubnaan
- 4 al`Hamdu lil`laah; ta`maam; `kwayyis
- 5 al`Hamdu lil`laah

### Exercise 2

- 1 ma`saa in`noor; ma`saa il`ward
- 2 `kiifjik?; `kiifak?
- 3 `marHaba
- 4 `ahlan wa `sahlan; `tsharrafna; `winni3im
- 5 `ana + (name)
- 6 al`Hamdu lil`laah; ta`maam
- 7 Sa`baaH il`xeyr
- 8 `intah/`inti min weyn?
- 9 `kiif/`keyf il`Haal?
- 10 `ahlan wa `sahlan; ah`lein; ya `hala

### Exercise 3

- |           |            |
|-----------|------------|
| 1 kaasha  | 6 kaashin  |
| 2 kaasi   | 7 kaasak   |
| 3 kaasna  | 8 kaasik   |
| 4 kaasuh  | 9 kaaskum  |
| 5 kaashum | 10 kaaskum |

### Exercise 4

- |  |                        |
|--|------------------------|
| 1 `galam <u>a</u>                                  | our pen                |
| 2 `galam <u>a</u> k                                | your (sing. masc.) pen |
| 3 `galam <u>i</u> k                                | your (sing. fem.) pen  |
| 4 `galam <u>ku</u> ; `galam <u>kum</u> (pl. masc.) | your pen               |
| 5 `galam <u>ku</u> ; `galam <u>kum</u> (pl. fem.)  | your pen               |
| 6 `galam <u>u</u> h                                | his pen                |
| 7 `galam <u>h</u> a                                | her pen                |
| 8 `galam <u>hum</u>                                | their (pl. masc.) pen  |
| 9 `galam <u>hin</u>                                | their (pl. fem.) pen   |

## Exercise 5

- |                    |                          |
|--------------------|--------------------------|
| 1 ilwalad; alwalad | 5 izzeit; alzayt         |
| 2 ilbinit; albint  | 6 liHmaar; alHimaar      |
| 3 ilxubiz; ilxubz  | 7 lislaaH; assilaaH      |
| 4 iddaar; addaar   | 8 ishshabaab; ashshabaab |

## Exercise 6

- |                        |                       |
|------------------------|-----------------------|
| 1 `baab kbiir          | 6 mu`handisih ga`Siir |
| 2 kaasih kbiirih       | 7 `baab Sghiiir       |
| 3 `m3allim Ta`wiil     | 8 binit Ta`wiileh     |
| 4 `m3allimih Ta`wiileh | 9 bait kbiir          |
| 5 mu`handis ga`Siir    | 10 ktaab kbiir        |

## Exercise 7

- |                          |                  |
|--------------------------|------------------|
| 1 Sa`baaH in`noor        | 4 `ana min Halab |
| 2 ta`maam. inith kiifak? | 5 `ahlan fiiki   |
| 3 w ana ismi ismaa3iin   | 6 `ana min irbid |

## Exercise 8

Several answers are possible, as long as new vocabulary, structures and expressions are used.

**Unit 2**

## Exercise 1

- 1 `ahlan `3ammuh abu khalid
- 2 `ahlan `xaaltuh um khalid
- 3 `tsharrafna
- 4 `ahlan wa `sahlan
- 5 `ahlan `xaaltuh um Omar

## Exercise 2

No, nothing will change.

## Exercise 3a

- 1 al`maani; al`maanyah; German
- 2 `ruusi; `ruusiyih; Russian
- 3 falas`Tiini; falas`Tiiniyih; Palestinian
- 4 `ja`zaa`iri; ja`zaa`iriyih; Algerian
- 5 mak`siiki; mak`siikiyih; Mexican
- 6 israa`iili; israa`iiliyih; Israeli
- 7 qa`Tari; qa`Tariyih; Qatari
- 8 is`baanni; is`baanniyih; Spanish
- 9 `kanadi; `kanadiyih; Canadian
- 10 3am`maani; 3am`maaniyih; Ammani (from Amman)

## Exercise 3b

- 1 almaan`iyat; Germans
- 2 ruus`iyat; Russians
- 3 falasTiini`yiin; falasTiin`iyaat; Palestinians
- 4 jazaa`iriin; jazaa`iriyat; Algerians
- 5 maksii`iin; maksii`iyat; Mexicans
- 6 israa`iiliin; israa`liyat; Israelis
- 7 `qaTariin; `qaTariyat; Qataris
- 8 is`baanniin; is`baanniyat; Spanish
- 9 `kanadiin; `kanadiyat; Canadians
- 10 3amm`maaniin; 3am`maaniyat; Ammanis (from Amman)

## Exercise 4

- 1 ana m3allim
- 2 hiih\hiyya m3allmih
- 3 intih\intah muhandis
- 4 intih\intah amriiki
- 5 huuh\huwwa lubnaani

## Exercise 5

- 1 ihna m3almiin\ma3aaliim
- 2 3indi thalath sayyaraat
- 3 ana urduni bass huuh amriiki
- 4 heeh falasTiiniyih w huuh bariTaani
- 5 hinih kanadiyaat

## Exercise 7

- |         |         |
|---------|---------|
| 1 باب   | 6 بات   |
| 2 ثابِت | 7 جيب   |
| 3 بتجِب | 8 ثوب   |
| 4 حاج   | 9 جوبا  |
| 5 خاب   | 10 حبيب |

## Exercise 8

ا	و	ي	ب	ت	ث	ج	ح	خ
93	31	29	20	16	4	2	7	1

## Unit 3

## Exercise 1a

- |                      |                 |
|----------------------|-----------------|
| 1 muna; منى          | 7 mHammad; محمد |
| 2 waaʔil; وائل       | 8 yuusif; يوسف  |
| 3 3abdallah; عبدالله | 9 manaal; منال  |
| 4 ibrahiim; ابراهيم  | 10 SaaliH; صالح |
| 5 wafaaʔ; وفاء       | 11 Sabri; صبري  |
| 6 samiira; سميرة     | 12 imaan; ايمان |

## Exercise 1b

- 1 ax; Sabri is Wael's brother
- 2 uxt; Samira is Wafa's sister
- 3 Hama; Ibrahim is Yousef's father in law
- 4 um; Eman is Samira's mother
- 5 Hama; Mohammed is Samira's father in law
- 6 zooj; Mohammed is Muna's husband
- 7 3ammih; Manal is Sabri's aunt
- 8 ibin; Muna is Saleh's mother
- 9 ibin; Sabri is Yousef's son
- 10 xaaliH; Wafa is Wael's aunt
- 11 zooj; Yousef is Samira's husband
- 12 ibin; Saleh is Mohammed's son

## Exercise 2

- 1 xams shabaab
- 2 baabeyn
- 3 Seyf waaHad
- 4 3ashar ma3allim
- 5 sitt m3almaat

## Exercise 3

- 1 How many brothers do you have?
- 2 How many pens do you have?
- 3 How many girls are in the house?
- 4 How many big boys are there?
- 5 How many great girls are there?

## Exercise 4

- 1 kam sbab fii ilbeyt?
- 2 kam ktaab ma3aak?
- 3 kam galam ma3 samiir?
- 4 kam muhandis fi iljaam3ah?
- 5 kam dular ma3ak?

## Exercise 5

- 1 ʔawwal ktaab
- 2 thaani sayyaarah
- 3 3aashir Talib
- 4 thaalith Seyf
- 5 thaamin m3allim

## Exercise 6

- 1 iliththneyn
- 2 ilaHad wa iliththneyn
- 3 iththalaatha
- 4 ilarba3a wa ilxamiis
- 5 iljumm3ah

## Exercise 8

1 دُب	6 شَرِير
2 ذِيب	7 صَاجِب
3 رُوح	8 ضَرِير
4 زِيت	9 نِيسِر
5 سَحَاب	10 حَارَّ

## Exercise 9

د	ذ	ر	ز	س	ش	ص	ض
21	1	26	1	11	5	3	4

**Unit 4**

## Exercise 1

- 1 fi iljaam3ah
- 2 imbaariH
- 3 aHmad wa xaalid wa salma
- 4 bi diinaar waaHid bass
- 5 saa3ah min maama

## Exercise 2

- 1 haadha
- 2 sayyaarah
- 3 ahlan
- 4 shuu
- 5 fi

## Exercise 3

- 1 mish; muu
- 2 mish; muu
- 3 maa
- 4 laa
- 5 maa

## Exercise 4

- 1 3ala
- 2 fi
- 3 bi
- 4 min; la
- 5 min

## Exercise 5

- 1 shuu ra?ykum shabaab nruuH 3almaT3am?
- 2 ilyoom iljaw Hilu.
- 3 katabti shi bilmuHaaDarah?
- 4 yoom ilaHad 3uTlah.
- 5 ana ismii muna.
- 6 ruHna riHlih raa?i3ah.
- 7 kaan iSSaff TawiiL.
- 8 balaagi ma3ak 3ashar danaaniir?
- 9 raH ?a3arfik 3ala 3eilti.
- 10 lijtimaa3 issaa3ah arba3ah.

## Exercise 7

- |           |          |
|-----------|----------|
| 1 طَلَب   | 6 قَلْب  |
| 2 ظَرْف   | 7 كَاس   |
| 3 عَرَبِي | 8 لَوْز  |
| 4 غَزَال  | 9 فَرِيد |
| 5 فَيْل   | 10 طَلَع |

## Exercise 8

ل	ك	ق	ف	غ	ع	ظ	ط
60	10	12	8	4	17	1	0

## Unit five

### Exercise 1

Main dishes: mashaawi; sheysh jaaj; xuDaar.

Appetizers: salaTah; muqabilaat; mtabbal; mHammarah; kibbih; laban; mxlallal, HummuS; zeytuun; fuul; fiTir.

Drinks: bibsi; gahwah; shay; mayyih.

Polite service words: SiHteyn; bitu?mur; bi3yuuni; taHit amrik; 3ala Tuul.

Polite responses: 3ala galbak.

### Exercise 2

- 1 marHaba
- 2 ahlan shabaab, tfaDDalu
- 3 ahlan biik. bidnaa nitghadda, shuu fiih 3indkum ilyoom
- 4 haay ilminyu. shuuf shuu btu?mur
- 5 law samaHt, bidna HummuS, fuul, falaafil, mtabbal w mHammarah
- 6 3ala Tuul, ay shi thaani?
- 7 aah, shay law samaHt
- 8 tikram
- 9 kam bikuun liHsaab?
- 10 liHsaab bikuun thaman dananiir w nuSS
- 11 HaaDir

### Exercise 3

- 1 arba3 w thalaathiin
- 2 xams w xamsiin
- 3 sab3iin
- 4 miiyih w arba3ah
- 5 miiyih w thamaaniyih w sittiin
- 6 alfeyn w thamaan miiyih w tis3ah w arb3iin
- 7 arba3 aalaaf w iththna3ish
- 8 thaman aalaaf w sitt miiyih w thalaath w arb3iin
- 9 iththniin malyoon w thaman miiyih, thalaath w sab3iin alf w xamis miiyih w waaHad w tis3iin
- 10 sabi3 malyoon w arba3 miiyih w iththniin w thalaathiin alf w tis3 miiyih w sab3ah

## Exercise 4

- 1 xamis muHaaDraat
- 2 Saffeyn
- 3 3ashar ʔayaam
- 4 xamasTa3isher maktab
- 5 arba3 w 3ishriin saa3ah
- 6 thamaaniyih w thamaniin shagah
- 7 thalaath miiyih xams w xamsiin binaayih
- 8 malyoon dulaar
- 9 sitt aalaaf muhandis
- 10 xamis miit jaam3ah

## Exercise 5

- |                              |                           |
|------------------------------|---------------------------|
| 1 thalaath w nuSS            | 3 waaHid w xams w sab3iin |
| 2 iththniin w xams w xamsiin | 4 thamaaniyih w 3ishriin  |

## Exercise 6

- 1 aba3a
- 2 sab3a w saba3Ta3shar dagiigah
- 3 tis3a w thilith
- 4 3asharah w nuSS
- 5 iththna3ish w xams w thalaathiin dagiigah
- 6 waHadih w xams w arbi3iin
- 7 sittih w arba3ah w xamsiin
- 8 thamanyih w xamsiin

## Exercise 8

- |            |               |
|------------|---------------|
| 1 هُم      | 6 سَلْطَة     |
| 2 اللّيل   | 7 مَطْعَم     |
| 3 أهلا     | 8 الأردُن     |
| 4 مَشَاوِي | 9 كِتَابَة    |
| 5 كِبَاب   | 10 حُضْرَوَات |

## Exercise 9

م	ن	هـ	و	لا	ي
31	26	8	31	12	29

## Unit 6

### Exercise 1

- |                    |                  |
|--------------------|------------------|
| 1 ahlein fiik      | 4 yslamu ?ideyki |
| 2 shukran          | 5 3ala galbik    |
| 3 il?Hamdu lillaah |                  |

### Exercise 2

- |                        |                              |
|------------------------|------------------------------|
| 1 allaah ybaarik fiik  | 4 baddi ?al3ab kamaan marrah |
| 2 maa saafarit ?abadan | 5 il?Hamdu lillaah shbi3it   |
| 3 il?akil kthiir zaaki |                              |

### Exercise 3

- |                    |           |
|--------------------|-----------|
| 1 3aamliin         | 4 bitHibi |
| 2 ybaarik          | 5 mumkin  |
| 3 il?Hamdu lillaah |           |

### Exercise 4

- |                     |                    |
|---------------------|--------------------|
| 1 maa fiih ghalabih | 4 itfaDDali        |
| 2 SiHteyn           | 5 ziid, kul kamaan |
| 3 allaah ysallmak   | 6 allaah ydiimak   |

### Exercise 5

<i>noun – adjective phrase</i>	<i>iDaafah</i>
العالم العربي؛ الدولة الإسلامية؛ الكتابة المسمارية؛ الدولة العباسية؛ للحضارة الأكاديمية	غرب العالم؛ سكان العراق؛ دولة العراق؛ بلاد الرافدين؛ اختراع الكتابة

### Exercise 6

- |                         |   |
|-------------------------|---|
| 1 my brother's home     | y |
| 2 delicious food        | n |
| 3 a new house           | n |
| 4 pizza restaurant      | y |
| 5 the door of the house | y |

## Exercise 7

- 1 arba3ah- sab3ah-alfeyn w 3ishriin
- 2 waaHad w thalaathiin-iththna3ish-lfeyn w xamsih
- 3 tisa3Ta3ish- tis3ah-?lf w tisi3miiyih w xams w thamaanii
- 4 tisa3Ta3ish- tis3ah-alfeyn w xams w 3ishriin
- 5 3asharah-iththniin-alf w tis3miiyih w sittiin

## Exercise 8

?akiid, tamaam, mumtaaz, Tayyib, ?akiid, fikrah mumtaazih

## Exercise 9

<i>English</i>		<i>عربي</i>	
1 ahlan toomas, tfaDDal, tfaDDal	a	ممکن آكل عدس و بندورة ؟	1 f
2 shukran, shukran. ahlan biik	b	شكراً، شكراً، أهلاً ببيك	2 b
3 maa shaa allaah	c	ماشي، مع السلامة	3 g
4 marHaba saara, winta kiifik?	d	مرحبا سارة، و انتي كيفك؟	4 d
5 HummuS w falaafil	e	فكرة ممتازة	5 i
6 mumkin aakul 3adas w bandoorah?	f	أهلاً توماس، تفضّل، تفضّل	6 a
7 maashi, ma3 issalaamih	g	ما شاء الله	7 c
8 mumtaaz. shahr tis3ah 3iid ilaDHa	h	ممتاز، شهر تسعة عيد الأضحى	8 h
9 Tayyib. shahr 3asharah ilbatra	i	حمص و فلافل	9 j
10 fikrah mumtaazih	j	طيب، شهر عشرة البترا	10 e

## Exercise 10

- |                   |                    |
|-------------------|--------------------|
| 1 ana; sa?alt     | 6 intin; sa?altin  |
| 2 iHna; sa?alna   | 7 huwwa; sa?al     |
| 3 intah; sa?alt   | 8 hiyya; sa?alat   |
| 4 inti; sa?alti   | 9 humma; sa?alu    |
| 5 intum; sa?altum | 10 hinnih; sa?alin |

## Exercise 11

- 1 uxti saʔaltni 3an iltalifoon
- 2 humma saʔaluuni 3an ilmuHaaDarah
- 3 iHna saʔalna 3an ilbinaayih
- 4 hinnih saʔalin 3an ilwalad
- 5 baba saʔalni 3an ilimtiHaan

## Unit 7

### Exercise 1

kaasih, funjaan  
 tuffaaHah, faraawlih, leymuun, shummaam  
 ʔargiilih, nakhah, duxxaan, bidaxxin  
 maT3am, garsoon, Hsaab, danaaniir  
 shay, gahwah, mayyih, saada, sukkar, na3na3  
 salaTah, laban, mxallal. fuul  
 ghada, sheysh jaaj, mashaawi  
 saa3ah, dagiigah, tamaam

### Exercise 2

btruuH dughri Hawaali xamsiin mitir, ba3deyn thaani daxlih 3ashshmaal  
 ba3deyn dughri Hawaali 200 mitir, ba3deyn bitruuH yamiin w btuuSal  
 3almaT3am, giddamug fiih suubar maarkit iljaam3ah

### Exercise 3

- 1 aHmar, abyaD, azrag.
- 2 aHmar, abyaD.
- 3 aswad, abyaD, axDar, aHmar.
- 4 abyaD, azrag, aHmar.
- 5 azrag, aSfar.
- 6 Open answers.

## Exercise 4

- 1 bukraH raH ?akuun mashghuul kthiir.
- 2 kam thaman haadha ilgamiis.
- 3 haadha ilxaatim hadiyyih min xaali.
- 4 raH ?ashtari nafs saa3tik.
- 5 ya reyt ?asaafaer 3alurdun.

## Exercise 5

<i>Verbs</i>	<i>Nouns</i>	<i>Particles</i>
yxaliik, zabbiTTha, badaxxin twaSilni, iTla3i, nishrab 3rift, jaabatuh	na3na3, nakhah, gamiiS 3inwaan, Haraarah, shaari3 jariidih, sawwaag, dawa binaayih, hadiyyih	Hawaali, mitil, nafs, maa haay

## Exercise 6

- |             |           |
|-------------|-----------|
| 1 ?argiilih | 4 Hawaali |
| 2 na3na3    | 5 mithil  |
| 3 leymuun   |           |

## Exercise 7

- 1 iththneyn w 3ishriin
- 2 sabi3 aalaaf w arba3 miit dular
- 3 xams w 3ishriin diinaar
- 4 bithalaTa3shar diinaar
- 5 sitt marrat

## Exercise 8

- 1 kam thaman ilgamiis?
- 2 gaddeish 3umrak?
- 3 bikam Taawilt ilsufrah?
- 4 bikam ilsandwish?
- 5 kam thaman ilxaatim.

## Exercise 9

- 1 maa 3indi sayyaarah.
- 2 3indi 3uTlah bukrah.
- 3 fiih maktabih bibeyti.
- 4 fiih maT3am bihadha ishshaari3?
- 5 3indak shay, law samaHit?

## Exercise 10

- 1 0
- 2 illi
- 3 illi
- 4 0
- 5 illi

## Exercise 11

<i>Past tense</i>	<i>English</i>
<b>3rifit</b>	I knew
<b>3rifna</b>	we knew
<b>3rifit</b>	you knew (sing. masc.)
<b>3rifti</b>	you knew (sing. fem.)
<b>3riftu</b>	you knew (pl. masc.)
<b>3riftin</b>	you knew (pl. fem.)
<b>3irif</b>	he knew
<b>3irfat</b>	she knew
<b>3irfu</b>	they knew (pl. masc.)
<b>3irfin</b>	they knew (pl. fem.)

- 1 3rifit hal issu?al.
- 2 3aarfiin 3inwaan ilbeyt?
- 3 ana ba3rif SaHib ilmaHal.
- 4 salma 3irfat trooH 3aljaam3ah.

## Unit 8

### Exercise 1

- |                    |                    |
|--------------------|--------------------|
| 1 fiizya           | 6 Saydalih, ?aHyaa |
| 2 ?idaarit ?a3maal | 7 fiizya, kiimya   |
| 3 mumarriDah       | 8 fiizya, kiimya   |
| 4 qaanuun          | 9 ?adab            |
| 5 Tibb             | 10 aadaab          |

### Exercise 2

- |             |              |
|-------------|--------------|
| 1 taxaSSuS  | 4 shughul    |
| 2 Tawiilih  | 5 Sa3bah     |
| 3 mawjuudih | 6 ?attxarraj |

### Exercise 3

- OMAR: Sleiman, what do you have today?  
 SLEIMAN: Hi Omar, today I have three lectures in a row.  
 OMAR: Wow! Three in a row? That is a lot.  
 SLEIMAN: May God help. What about you?  
 OMAR: Two lectures, but one with a new doctor that I don't know.  
 SLEIMAN: I hope he will be good.  
 OMAR: I hope. When do you want to have lunch?  
 SLEIMAN: I have free time at two o'clock.  
 OMAR: Done, I will pay for your lunch, it is my treat.  
 SLEIMAN: Thank you, thank you.  
 OMAR: It is my duty (don't mention it).  
 SLEIMAN: May God protect you.

### Exercise 4

- 1 dhakiyyih
- 2 kwayyis
- 3 mashghuul
- 4 niswanji

Amani is studying physics.  
 Omar is offering a free lunch to Sleiman.  
 Sleiman is having three lectures in a row.  
 Khalil could give his bus seat for the first girl.

### Exercise 5

- 1 maa ba3rif idha ʔishtarat banTaluun.
- 2 bass maa titʔaxxar 3almaw3id.
- 3 ma3 hadha ilimtiHaan iSSa3ib ma raH anjaH.
- 4 bass titghadda, btwaSSilni 3albeyt.

### Exercise 6

- |                |                   |
|----------------|-------------------|
| 1 haadha, haad | 4 haada, haaDH    |
| 2 haay, haadi  | 5 haDHaak, hadaak |
| 3 haay         |                   |

### Exercise 7

sanih; sniin

kaanat; ykuun

bilaazim; laazim

ʔalaagi; nlaagi

fi; min

sniin; sanih

yishtaghil; ʔashtaghil

naayimaat; naayim

## Unit 9

### Exercise 1

JOHN: Hello.

OMAR: Hi, how can I help you?

JOHN: Please, I need to buy a headscarf and a silver ring for my mom.

OMAR: Sure. What color is the scarf?

JOHN: I don't know, what do you have?

OMAR: There is red, white, black, blue, brown, gray, beige, pink, yellow and dark blue.

JOHN: No, no, I don't need it to be one color. I want it embroidered. Red with white, black and yellow.

OMAR: OK, sure. This is red with white, black and yellow, and blue with pink.

JOHN: The blue with pink is beautiful.  
 OMAR: That's true. It is so beautiful.  
 JOHN: OK, can I see the rings?  
 OMAR: Of course, that is an original silver ring, but it is a bit expensive.  
 JOHN: Can I see another one?  
 OMAR: Sure, here is another one.  
 JOHN: The other one is better. How much is the scarf and the ring?  
 OMAR: Both of them are sixty-five dinar. Only for you.  
 JOHN: Sixty-five? That is too much. How about fifty?  
 OMAR: No way. Its prime price is fifty. Perhaps for sixty.  
 JOHN: Still so expensive. I only have fifty-five.  
 OMAR: OK sir, here you go.  
 JOHN: Thank you sir.  
 OMAR: You are welcome, congratulations, good bye.

## Exercise 2

SALMA: marHaba.  
 XAALID: ahleyn, tfaDDali.  
 SALMA: bididi ʔashtari gamiiS mgallam.  
 XAALID: 3ala Tuul, kam ilHajim?  
 SALMA: wasaT, law samaHit.  
 XAALID: tfaDDali, heyk kwayyis?  
 SALMA: mumtaaz. bikam?  
 XAALID: 3ala Hsaabik, bala maSaari.  
 SALMA: allaah ybaarik fiik. kam law samaHit?  
 XAALID: biarba3ah w 3ishriin diinaar.  
 SALMA: laa, heyk ktiir, ra3iina.  
 XAALID: mash, 3alashaanik bi3ishriin.  
 SALMA: tfaDDal,ya3Tiik il3aafiyih  
 XAALID: allaah y3afiiki, ma3 issalaamih.

## Exercise 3a

1 f	6 a
2 h	7 d
3 c	8 j
4 g	9 b
5 i	10 e

## Exercise 3b

- 1 biddi ʔashtari banTaloona bukrah.
- 2 haada ishshaal limzarkash Hilu.
- 3 shuuf, haaDHa ilwalad niswanji.
- 4 3indi gamiiS guTun miiyih bilmiiyih.
- 5 ʔijaani xaatim fiDDah hadiyyih.
- 6 fataHit mashruu3 raas maaluh malyoon diinaar.
- 7 lgiit shaal saada bijannin.
- 8 abu kariim, illi bibii3 xuDaark ʔa3Taani bandoorah bala maSaari.
- 9 maa biddak tghadiini 3ala Hsaabak?
- 10 shuu raʔyak nrooH nishar filkafi shobʔ

## Exercise 4

- 1 ishtari ktaab, ya 3umar.
- 2 shuufi film jdiid, ya leyla.
- 3 uklu falaafil.
- 4 ruuHi 3ala iddukaan, ya ilizabith.
- 5 il3ab riyaaDah ya toom.

## Exercise 5

- 1 fikrah mish mumtaazih.
- 2 laa ta3Ti xaalid xams danaaniir.
- 3 ʔamiiSik haada muu Hilu.
- 4 maa baHib illoon ilaxDar.
- 5 mish mumkin ykuun mitluh fi ilurdun.
- 6 bukrah maa raH ʔadrus 3ashr saa3aat.
- 7 haada xaatim fiDDah mish ʔaSli.
- 8 maa biddi banTaloona jiiinz.
- 9 allaah laa ybaarik fiik.
- 10 bass wallah mish kthiir.

## Exercise 6

- 1 laa, maa ba3rif ʔa3mal mansaf.
- 2 haada ilbanTaloona mish bi arb3iin diinaar.
- 3 laa, muu kwayyis iljaw ilyoom.
- 4 laa, maa 3indi sayyaarah fi amriika.
- 5 laa, mish mumkin ʔashtariilak biitza.
- 6 maa tishrab kamaan shay.

## Exercise 7

- 1 laazim ?aruuH 3ala 3ammaan 3ashan ilmuHaaDarah.
- 2 maa shribit shay la?innuh maa kaan kwayyis.
- 3 maa baakul jaaj la?inni nabatiyyih.
- 4 3ashan ?aruuH 3almaT3am laazim ?aTla3 hasa.
- 5 laazim ?arja3 3ala ingiltra 3ashan ashuuf ummi.

## Exercise 8

- 1a nabiilah raaHat 3ala issuug imbaariH.
- b nabiilah bidha truuH 3ala issuug bukraH.
- c nabiilah maa raaHat 3ala issuug imbaariH.
- d nabiilah maa bidha truuH 3ala issuug bukraH.
- 2a xaalid w salma darasu Tibb fi iljaam3ah il?amriikiyyih.
- b xaalid w salma raH yudrusu Tibb fi iljaam3ah il?amriikiyyih.
- c xaalid w salma maa bidrusu Tibb fi iljaam3ah il?amriikiyyih.
- d xaalid w salma maa darasu Tibb fi iljaam3ah il?amriikiyyih.
- 3a ishtareyt talifoon jdiid.
- b maa ishtaraytish talifoon jdiid.
- c baddiish ?ashtari talifoon jdiid.

**Unit 10**

## Exercise 1

- 1 eyy, ta3al bukraH ba3Tiik.
- 2 aah, baarak allaah fiik.
- 3 eyy, maT3am ilquds.
- 4 ruuH 3alyamiin, thaani baab 3ashshmaal.

## Exercise 2

- BRIANA: marHaba ya aanisih, mumkin su?aal?
- BYSTANDER: ahleyn Habiibt, tfDDali.
- BRIANA: weyn markiz il?amal iSSiHi.
- BYSTANDER: eyy, mish 3aarfiH bizzabT weyn, weyn galluulik?
- BRIANA: janb makkah mool. bass ana mish 3aarfiH weyn makkah mool.

- BYSTANDER: aah, makkah mool 3ala ʔaaxir ishshaari3.  
 BRIANA: dughri?  
 BYSTANDER: ruuHi dughri la ʔaaxir ishshaari3, bilaagiiki bley steyshin, waraah 3ala izzawyyih.  
 BRIANA: ya3ni ʔaaxir ishshaari3, ba3deyn 3ala izzaawyyih.  
 BYSTANDER: tamaam, raayHah tlaagi 3amaarah kbiiirih, yimkin. ilmarkiz biTTaabig iththaalith aw irraabi3.  
 BRIANA: shukran, baarak allaah fiiki.  
 BYSTANDER: hala Habiihti, ma3 issalaamih.

### Exercise 4

- |             |             |
|-------------|-------------|
| 1 Tawiilih  | 5 Taaza     |
| 2 kabiir    | 6 Sghiiir   |
| 3 ba3iidih  | 7 raxiiS    |
| 4 naDHiifih | 8 mumtaazih |

- 1 ana saakin biTTaabig iththaalith.
- 2 3indi maw3id bissafaarah ilamriikiyyih.
- 3 ishtariit leymuun min maHal ilxuDaar.
- 4 biddi ʔaruUH 3ala 3iyaadit ilʔasnaan bukraH.
- 5 si3ir ilxaatim kthiir ghaali.

### Exercise 5

- 1 muna raaHat 3ala markiz ilʔamal.
- 2 muna bti3rif ishshaari3 kwayyis.
- 3 idduktor ʔa3Taani dawa mumtaaz.
- 4 allaah ybaarik fiik.
- 5 ilyoom ʔaxadna arba3 muHaaDaraat.

### Exercise 6

- 1 laazim truuH sofia 3ala il3iyaadih
- 2 bidhum iTTullab yzuuru masjid igjaam3ah.
- 3 ishtara maark xuDaar min 3in abu kariim.
- 4 binHib ana w uxti nshuuf aflaam amriikiyyih.
- 5 bti3raf leyla inha laazim tsaafir bukraH.

## Exercise 7

- 1 imbaariH; bukraH
- 2 raH; 0
- 3 btil3abi; btil3ab
- 4 mish; maa\ jdiid; jdiidih
- 5 yruuH; nruuH
- 6 ishtari; ishtarat\ jdiidih; jdiid

## Unit 11

### Exercise 1

MANAAR: I am tired today.

AMAANI: Wish you recovery, what is wrong? What do you feel?

MANAAR: I don't know, my head hurts. And my whole body is tired.

AMAANI: Do you have fever?

MANAAR: I have low grade fever. But I have colic too.

AMAANI: Maybe you ate something that was not clean?

MANAAR: I ate shawarma. And now I feel dizzy.

AMAANI: Fever, colic and dizziness. You have to go to the university clinic.

MANAAR: You are right.

AMAANI: Wish you recovery.

### Exercise 2

- |                   |                  |
|-------------------|------------------|
| 1 dammuh thagiil. | 4 inti bi3yuuni. |
| 2 3ala raasi.     | 5 baTnuh kbiir.  |
| 3 Isaanuh Tawiil. | 6 sinnha Tayyib. |

### Exercise 3

- 1 ʔaxadhit dawaaii ma3i.
- 2 maa raH aakul min ishshaari3.
- 3 ma3i mayih kthiir.
- 4 maa raH ʔamshi laHaali.
- 5 raH aakul laHmih maTbuuxah kwayyis.

### Exercise 4

- 1 3indi ʔalam shdiid fi ʔasnaani.
- 2 il3nwaan illi ma3i ghalaT.
- 3 ya3ni shoo raqam ilmarkiz.
- 4 xalliina nruuH riHleh.
- 5 in shaa allaah bitSiiri muhandisih.

### Exercise 5

ma3i ʔalam baSiiT fi baTni, ʔakalt shwayyit salaTah ma3 ruzz w jaaj, Saar ilwaja3 shadiid fi baTni. Hakeyt ma3 SaHibti gultilha 3indi ishaal ma3 duuxah, SaHibti gaalat ishrabi za3tar. shribit 3aSiir w nimit w lissa baTni biwajji3ni.

### Exercise 6

- |                    |                      |
|--------------------|----------------------|
| 1 shwayyit xuDaar. | 4 wala waaHad Tili3. |
| 2 shwayyit.        | 5 kull; kulhum.      |
| 3 kulluh.          |                      |

### Exercise 7

- |              |               |
|--------------|---------------|
| 1 akbar min. | 4 akthar min. |
| 2 akbar.     | 5 aSghar.     |
| 3 adhka.     | 6 aS3ab.      |

### Exercise 8

- |              |          |
|--------------|----------|
| 1 agwa min.  | 4 b3ad.  |
| 2 aHla.      | 5 aTwal. |
| 3 aghla min. |          |

## Unit 12

### Exercise 1

Seyf: Haami, shoob, Harr, naar, samaʔ, njuum.  
 xariif: hawa, riiH, ghabarah, ghyuum, maTar.  
 shita: baarid, sag3a, msaggi3, thalij, fayaDHaan, barg, Hawarah,  
 ghyuum, ra3id, qaws quzaH.  
 rabii3: mu3tadil, gamar, samaʔ, njuum, riTib.

## Exercise 2

- 1 baruuH riHlaat ma3 aSHaabi, w bal3ab riyaaDah w baSiid samak (fishing).
- 2 ba3mal shay w bag3ud 3in iSSoobbah (heater).
- 3 balbis kum (sleeve) Tawiil w batfarraj 3almaTar.

## Exercise 3

- |               |             |
|---------------|-------------|
| 1 Haami       | 6 Hawarah   |
| 2 naar        | 7 baarid    |
| 3 barg; ra3id | 8 fayaDHaan |
| 4 shams       | 9 mu3tadil  |
| 5 thaliij     | 10 ghyuum   |

## Exercise 4

- 1 fiih barg w ra3id kthiir fi ishshita.
- 2 baruuH kthiir riHlaat fi irrafii3.
- 3 iljaw bikuun sag3ah fi ishshita.
- 4 fi iSSeyf ishshamis bitkuun Haamyih.
- 5 ilgamar bijannin birrabii3.

## Exercise 5

- |                     |                        |
|---------------------|------------------------|
| 1 ms; aanisaat.     | 6 dinar; danaaniir.    |
| 2 guy; shabaab.     | 7 minute; dagaayig.    |
| 3 city; mudun.      | 8 apartment; shugag.   |
| 4 class; Sufuuf.    | 9 cup; kaasaat.        |
| 5 office; makaatib. | 10 address; 3anaawiin. |
- 1 maktab idduktoor wasii3.
  - 2 sho 3iwaan ilbeyt?
  - 3 thaman ilgamiiS 3ishriin diinaar.
  - 4 shribit kasit shay zakyyih.
  - 5 xamis daggayig bakuun 3indak.

### Exercise 6

- 1 ba3mil ghada ba3id ma ʔarja3 min ishshughul.
- 2 baruuH 3alHammam gabil ma anam.
- 3 bashrab shay ba3d ilghada.
- 4 baruuH 3ajaam3ah ba3d ilfaTuur.
- 5 batfarraj 3atilfizioon gabil il3asha.

### Exercise 7

- 1 ilʔustaadh saʔalni 3an akbar thalaath binaayaat fi 3amman.  
The teacher asked me about the largest buildings in Amman.
- 2 ghurfit iSSaff kbiirih. Tuulha sabi3 amtaar.  
The class room is large. It is seven meters long.
- 3 mumkin ʔattxarraj ba3 thalaath saniin.  
I may graduate after three years.
- 4 fiih fi aljaam3ah 3adad kabiir min ilʔajaanib  
There are lots of foreigners in the university.
- 5 kull yoom 3indi waajibaat. ana t3ibit.  
Every day I have homework. I am tired.
- 6 fiih guddam iljaam3ah tisi3 baaSaat.  
There are nine buses in front of the university.
- 7 ana ba3rif thalaath aw arba3 ʔamaakin fiha maTaa3im mumtaazih.  
I know three or four places that have excellent restaurants.
- 8 ishtareyt sitt karaasi li ilmaTbax 3indi fil ilbeyt.  
I bought six chairs for the kitchen in my house.
- 9 ummi bidha kamaan thalaath aw arba3 xwaatim.  
My mom needs three or four more rings.
- 10 uxti bitHibb ilʔalwaan ilʔaHmar w ilʔaswad.  
My sister loves the red and black colors.

## Unit 13

### Exercise 1

fariig: faaz, xisir, mubaaraah, hujuum, kurah, gool, kaas  
 laa3ib: Haaris marma, marrar, shaat, sajjal, mubaaraah, hujuum, difaa3,  
 indhaar, tasallul, iSaabah, najim  
 muddarib: indhaar, naji  
 jumhuur: da3am, shajja3, mubaaraah, mal3ab

## Exercise 2

- 1 biddak titfarraj 3almubarah?
- 2 xisrat riyal madriid Didd barshaloona.
- 3 raH tibda? mubaarayat ilk?as il?uroobiyyih bukraH.
- 4 laa3ib iddifaa3 kaan najim ilmubaarah.
- 5 ilmudarrib ?axadh inthaar.

## Exercise 3

- 1 ma tfarrajit, jfarrajna, tfarrajat, tfarraju; imbaariH ma tfarrajit 3attilfizyoon.
- 2 zi3il, za3al, biz3al, zi3lat, za3laanih. amal za3laanih min sawsan.
- 3 marraat. zurit ilmaghrib marrah waaHadih.
- 4 gulit, gaalat, gulna. ana ma gulit shi ghalaT.
- 5 ?asaasi, ?assas, usus. mHammad laa3ib ?asaasi bilfariig.

## Exercise 4

Ismaa3iin za3laan la?innuh Saarlui sab3 sniin mitxarrij w ma laga shughul, ma3 innuh illi txarraju ba3duh ishtaghalu 3ashan 3indhuma wasTah.

## Exercise 5

- 1 ?axuuy kaan yl3ab faTbool lamma kaan Sghiiir.
- 2 il?akil bilmaT3am kaan aHsan ?akil ?akaltuh biHayaati.
- 3 kunna nitfarraj 3ala ilmubaaraah lamma daxal lim3allim.
- 4 kaan 3indi sayyaarah kwayysih kthiir lamma kunit bilyaabaan.
- 5 ?aSHAabi maa kaanu badhum ysaafuu 3ala ?urooba.

## Exercise 6

- |                |          |
|----------------|----------|
| 1 baddi ?al3ab | 4 laazim |
| 2 laazim       | 5 badha  |
| 3 badduh       |          |

## Exercise 7

- |                               |                                 |
|-------------------------------|---------------------------------|
| 1 rasabna bilimtiHaan.        | 4 tooxidh il3inwaan.            |
| 2 mish daarsiin kwayyis.      | 5 biddi ?aghadiiku 3ala Hsaabi. |
| 3 xaalid b?istannak 3alghada. |                                 |

# Audio track listing

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