



Modern Standard Arabic

COURSE CODE: B21AR01GE

Generic Elective Course - Arabic

For Undergraduate Programmes

Self Learning Material

SREENARAYANAGURU OPEN UNIVERSITY

The State University for Education, Training and Research in Blended Format, Kerala

SREENARAYANAGURU OPEN UNIVERSITY

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To increase access of potential learners of all categories to higher education, research and training, and ensure equity through delivery of high quality processes and outcomes fostering inclusive educational empowerment for social advancement.

Mission

To be benchmarked as a model for conservation and dissemination of knowledge and skill on blended and virtual mode in education, training and research for normal, continuing, and adult learners.

Pathway

Access and Quality define Equity.

Modern Standard Arabic
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Semester - V

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**Self Learning Material
(With Model Question Paper Sets)**



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OPEN UNIVERSITY

MODERN STANDARD ARABIC

Course Code: B21AR01GE

Semester - V

Generic Elective Course- Arabic
For Undergraduate Programmes

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MESSAGE FROM VICE CHANCELLOR

Dear learner,

I extend my heartfelt greetings and profound enthusiasm as I warmly welcome you to Sreenarayanaguru Open University. Established in September 2020 as a state-led endeavour to promote higher education through open and distance learning modes, our institution was shaped by the guiding principle that access and quality are the cornerstones of equity. We have firmly resolved to uphold the highest standards of education, setting the benchmark and charting the course.

The courses offered by the Sreenarayanaguru Open University aim to strike a quality balance, ensuring students are equipped for both personal growth and professional excellence. The University embraces the widely acclaimed “blended format,” a practical framework that harmoniously integrates Self-Learning Materials, Classroom Counselling, and Virtual modes, fostering a dynamic and enriching experience for both learners and instructors.

The University is committed to providing you with a stimulating learning experience. All the UG programmes are designed to align with similar programmes of other state universities in Kerala. The curriculum adheres to the UGC guidelines, emphasizing interdisciplinary learning and offering opportunities for learners to explore diverse areas of interest. This course, “Modern Standard Arabic,” is designed as a Generic Elective course to introduce learners to the key aspects of contemporary Arabic language and its standard usage. It provides a foundational understanding of its structure, vocabulary, and linguistic features in a concise and accessible manner. Ideal for beginners, this material will help learners grasp essential concepts and build a strong base for further exploration in the field of Arabic language and literature. The Self-Learning Material has been meticulously crafted, incorporating relevant examples to facilitate better comprehension.

Rest assured, the university’s student support services will be at your disposal throughout your academic journey, readily available to address any concerns or grievances you may encounter. We encourage you to reach out to us freely regarding any matter about your academic programme. It is our sincere wish that you achieve the utmost success.



Warm regards.
Dr. Jagathy Raj V. P.

01-01-2025

Modern Standard Arabic

B21AR01GE

CONTENTS

Block 1	1
Introduction & Basic Structure of Arabic Language	1
Unit 1	
Arabic Language and its Characteristics	2
1.1.1. Emergence of Arabic language	3
1.1.2. Pre-Islamic Poetry and the Qur'an	4
1.1.3. The Spread of Arabic	6
1.1.4. Characteristics of Arabic Language	8
1.1.5. Importance of the Arabic Language	11
Unit 2	
Colloquial Arabic and Modern Standard Arabic	16
1.2.1. Towards a Clear Definition of Colloquial and Standard Arabic	17
1.2.2. Key Differences between Colloquial Arabic and Modern Standard Arabic	19
1.2.3. Evolution of Modern Standard Arabic	20
Unit 3	35
Arabic Alphabet - Basic Structure	35
1.3.1 The Arabic Alphabets	36
1.3.2. Basic Structure of Sentences in Arabic	45
1.3.3 Question Words	47
1.3.4 The Prepositions	49
1.3.5. Names of Days and Months	50
1.3.6. Date and Time	52
1.3.7. Cardinal and Ordinal Numbers	54
1.3.8. Colors	58
1.3.9. Parts of Human Body	59
1.3.10. Common Phrases	61
Block 2	68
Use of Arabic in different occasions	68
Unit 1	69
Self-Introduction, Greetings in Arabic	69



2.1.1 Self introduction	70
2.1.2 Model Conversation	73
2.1.3 Greetings in Arabic	74
Unit 2	80
In airport, in railway station and in travelling office	80
2.2.1 In Airport	81
2.2.2 In Railway Station	84
2.2.3 In Travelling Office	87
Unit 3	95
In market, In hotel, and In textile shop	95
2.3.1. In a Market	96
2.3.2. In a Hotel	98
2.3.3. In a Textile Shop	101
Unit 4	108
In hospital, In home and Walk-in-Interview	108
2.4.1. In a Hospital	109
2.4.2 In home	113
2.4.3 Walk-in-interview	115
Model Question Paper	122

BLOCK 1

Introduction & Basic Structure of Arabic Language

Unit 1

Arabic Language and its Characteristics

Learning Outcomes

Upon completing this unit, learners will be able to:

- Understand the emergence of Arabic language
- The role of Arabic language in pre-Islamic poetry and the Qur'an
- The rapid spread of Arabic during the Islamic expansion
- The key characteristics of Arabic language
- The importance of the Arabic language in modern times

Prerequisites

You may be aware that around a dozen languages, including Arabic and Hebrew, are written from right to left and share a common linguistic ancestor in the Aramaic alphabet. But is this the only unique characteristic of the Arabic language? Definitely not. Root-based morphology, conjugation system, emphatic consonants, gender and number agreement, diglossia are some of the very important characteristics which make this language unique among others. The Arabic language is believed to have evolved from Aramaic more than a millennium ago among the Bedouin nomadic tribes in the deserts of the Arabian Peninsula. At present, Arabic is a language which has around 32 varieties including its standard form of Literary Arabic, known as Modern Standard Arabic, which is derived from Classical Arabic. Globally, Arabic is the third most widespread official language after English and French. It is one of the six official languages of the United Nations and serves as the liturgical language of Islam. There are around 422 million people who speak Arabic, making it one of the five most spoken languages in the world.

As a student keen on delving into this semitic language, grasping its origins is a vital step to begin with. The development of this distinguished linguistic tradition is rooted in its foundational sources: pre-Islamic poetry and the Quran. These two elements established the grammatical and linguistic framework that molded the

evolution of Arabic over time. Furthermore, the rapid expansion of Islam along with Arabic significantly contributed to the widespread adoption and adaptation of the language. By analyzing the distinguished characteristics of Arabic, together with its historical growth and cultural influence, the learner can gain a comprehensive understanding of its development and enduring importance.

Keywords

Semitic language, pre-Islamic poetry, Quran, the Levant, En Advat, Bedouins, Umayyad dynasty, Arabization, Diglossia.

Discussion

1.1.1. Emergence of Arabic language

Arabic is a member of the Semitic language family. This term refers to a group of languages in the Middle East that show significant similarities in their phonology, morphology, and basic vocabulary, which suggests that they share a common origin. Some of these languages have long been extinct, while others are still spoken today. A few of them hold a marginal status as liturgical languages.

The precise geographical location where the Proto-Semitic "mother tongue" originated is disputed. However, the earliest texts written in languages presumed to have evolved from Proto-Semitic were composed in the ancient Near East. These regions include Syria, Palestine, and Mesopotamia, and these texts date back to around 2500 BCE.

The Semitic languages are usually divided into three groups such as northwestern, northeastern, and southwestern based on their structural features and geographical origins. The northwestern group includes languages spoken in the Levant, i.d. modern-day Syria, Lebanon, Israel, and parts of Jordan. The northeastern group covers central and southern Iraq, while the southwestern group consists of languages from the Arabian Peninsula and Ethiopia. Arabic belongs to the southwestern group.

The earliest clear evidence of a distinct language identifiable as Arabic is an inscription found at 'En Avdat' (four and a half kilometers south of Oboda in the Negev, southern Israel) in 1979, which dates back to the first century A.D. Even though this is relatively new compared to other Semitic languages, it does not

necessarily mean that Arabic developed later. Rather, it only shows that Arabic could be written at that time. Furthermore, this evidence provides no information about how long Arabic had been spoken or about its early spoken forms.

Arabic did not fully emerge into the light of history until the sixth or seventh century A.D. During the time of the Islamic Revelation and shortly before it, the nomadic tribes of the Arabian Peninsula had a rich oral poetic tradition. Much of this early poetry has survived, suggesting that the Arabic language used in these oral traditions, and the everyday spoken form that coexisted with it, likely dates back much earlier than the existing written records. Indeed, some linguists point to the structure of this so-called Classical Arabic as evidence that it does.

Compared with other Semitic languages of the same period, like Aramaic, pre-Islamic poetry shows a high degree of elaboration in its inflectional system, a richness in its derivational morphology, and crucially, a markedly "synthetic" character, indicating an older origin. However, there is debate among scholars as to whether the language used in early poetry was the same as the spoken vernacular at the time. This issue is important because it affects our understanding of the Arabic language that spread across the Near East and North Africa during the Islamic conquests of the seventh and eighth centuries. This spread of Arabic laid the foundation for the development of the modern Arabic dialects.

1.1.2.Pre-Islamic Poetry and the Qur'an

The only direct evidence we have of Arabic language structure prior to the time of the Prophet Muhammad (570-632) comes from pre-Islamic poetry. This poetry was composed and transmitted orally, with the earliest examples dating back to the early sixth century. However, it was not until the mid-eighth century that scholars in Basra and Kufa (southern Iraq) began collecting and writing down these poems. These poems were typically short, rarely exceeding 120 lines, and followed strict rules for meter and rhyme. They include different types, such as elegies, praise poems (panegyric), satire etc. This poetry was passed down orally by professional reciters for many years before it was finally written down. It was then copied, edited, and revised over time. The recurring themes, conventional imagery, and old-fashioned language in these poems suggest they come from an oral tradition, similar to the Homeric poems of ancient Greece or the tribal poetry of southern India.

As in other cultures, the structured composition of poetry in Arabic preceded the emergence of a literary prose style. The most likely assumption we can base on from the evidence is that pre-Islamic poetry was composed in a special "poetic style" of

Arabic that did not match any of the spoken dialects of that time. This poetic style probably originated in central and eastern Arabia and was based on the local dialects there. The spoken dialects in the western region, like the Hejaz, were slightly different. Over time, this poetic style may have evolved separately and developed its own rules, distinct from everyday speech.

However, we cannot be sure how different this poetic language was from the spoken dialects of the seventh century, as the available data is limited. What is certain is that oral poetry was a key part of tribal life and was easily understood by the common Bedouins, even though its style was different from the everyday spoken language. However, when this traditional desert poetic style no longer met the needs of the elegant sedentary civilization which emerged during the Umayyad dynasty, new forms of poetry, such as love poems, gained popularity at the Umayyad court, with poets like 'Umar ibn Abī Rabī'a (d. 43/712) leading the trend. These changes introduced a more flexible use of language and strophic poetic structures, moving away from the rigid Bedouin model. In these new forms, popular expressions reflecting the evolving urban environment of Arabic culture became more common. Gradually, a distinction came into being between the official style of poetry that adhered to old models and a new kind of poetry that significantly broke away from those forms and styles.

The Qur'an, in conjunction with early Arabic poetry, constitutes a vital source for elucidating the state of the Arabic language during the pre-medieval era. Notably, the Qur'an was initially transmitted orally, akin to the poetic compositions of that period. Consequently, to ascertain the extent to which its language corresponds to the spoken Arabic of that time, it is essential to scrutinize the formal linguistic features of the Qur'an, with particular emphasis on its grammatical and sentential structures.

There are two vital dissimilarities between the Qur'an and early Arabic poetry. First, the Qur'an is written in rhyming prose and does not follow the strict rhythmic and metrical patterns typical of Arabic poetry. This means it was not crafted using the same poetic techniques and would not have been classified as poetry by the standards of early Arabic poets. Second, the rhyme patterns at the end of verses in the Qur'an rely on final consonant sounds rather than on vowel endings, which is common in most early Arabic poetry. In these two respects, the Qur'an is quite distinct from poetry.

The imagery in the Qur'an is not identical to that found in pre-Islamic poetry. While poetry often depicts vivid, physical, and sometimes sensual or worldly scenes, the Qur'an has a simpler and more spiritual style. The poetic lines are usually dense, with

flexible word order, complex grammar, and obscure vocabulary, making them difficult to understand especially for common people. In contrast, the verses (*āyāt*) of the Qur'an are simpler, making it easier for both native and non-native Arabic speakers to grasp. Even though the Qur'an can sometimes be intense and filled with emotion, its straightforward language is more similar to regular speech.

In spite of their differences, the Qur'an and early poetry share a key feature: both apply a form of elevated, formal language, but for varied reasons. By the seventh century, poetry had become a highly formalized art with strict rules and conventions. Poets had to master these rules, and their skill was considered as almost magical. Over time, this led to the development of a poetic language, known as '*arabiya* (Classical Arabic), which was more archaic and different from the spoken dialects of the time. This specialized, old-fashioned style was a key characteristic that set poetic language apart from everyday speech.

When analyzing the linguistic nature of the Qur'an, understanding this context is essential. Prophet Muhammad used this formal, inflected '*arabiya*', when he recited the Qur'an, which was the only form of Arabic considered suitable for such an elevated and divine message in the sociolinguistic environment of Arabia at that time. Moreover, the Qur'an described itself as being '*arabiyyun mubīnun*', which means 'clear Arabic'. All later generations have believed that its text was the best example of the '*arabiyya*', the language of the Arabs, that its style and language could not be imitated because of its clarity and correctness.

1.1.3 The Spread of Arabic

The second half of the seventh century witnessed the founding of an Islamic Arab empire that by the beginning of the eight century stretched from Spain to Persia. In spite of this large territory, about 90 years after the initial conquest of Syria, native Arabic speakers - whether from the Arabian Peninsula or of mixed parentage - must still have been a small minority. It would take several centuries of gradual political, administrative, and sociocultural evolution for the core regions to become fully Arabized and Islamized. In some border areas, only Islamization took place, while Arabization was incomplete or later reversed.

According to Versteegh, when the Arab conquerors interacted with the local populations, communication would have taken place in a pidgin - a simplified language that was a blend of Arabic and the local tongues. Over time, this pidgin would have become a creole, a fully developed language spoken natively by children of mixed Arab and local descent, particularly as the conquerors intermarried with

local women. Eventually, the creole would move closer to standard Arabic through a process called decreolization, influenced by exposure to native speakers of Arabic, grammar textbooks, and religious texts like the Qur'an. While it is clear that some form of linguistic adaptation took place during the early conquests, suggesting a full "creole" model of language development is a big leap. The limited linguistic evidence from that period and later data do not support this theory. Additionally, the social conditions of early Arab integration with the conquered peoples do not resemble the typical environments where pidginization, creolization, and decreolization usually occur.

The extensive Arabic literature documenting the social and political effects of the early Islamic conquests does not mention the emergence of any form of Arabic that could be described as a pidgin. It is true that there are occasional references to mistakes made by non-Arab speakers, and later, a genre of writing emerged focused on common language errors made even by educated Arabs (known as treatises on *lahn al-'amma*, or "solecisms of the common people"). The aim of these treatises seems to have been to correct deviations from the norms of *'arabiya* (the classical Arabic language), whose grammatical rules were only formalized by the late eighth century. However, these examples of language mistakes come from sources written at least 100 to 200 years after the initial conquests and first contact between Arab conquerors and local populations.

However, several common strands can be identified in the process by which Arabic spread in the newly conquered areas:

(a) Pre-conquest Contacts with Arabs

Outside North Africa, substantial evidence confirms extensive pre-conquest contact between Arab tribes and the peripheral regions of territories they later conquered. Over centuries, Arabic speakers emigrated to and settled on the edges of arable areas. This happened in regions such as west-central Mesopotamia in Iraq, the eastern Nile Delta and Upper Nile in Egypt, and certain river valleys in Syria-Palestine. Because, some preconquest familiarity with Arabic likely existed in these areas. While this pre-conquest exposure to Arabic may have facilitated the subsequent process of Arabization, it was not a prerequisite. North Africa, for instance, underwent extensive Arabization despite the absence of significant pre-conquest interactions with Arab populations.

(b) Islam

At the outset, Islam played a minimal role in the spread of Arabic. Its linguistic influence extended later through education and religious instruction. While Islamic conquests spread spoken Arabic naturally and informally, Islam introduced Arabic as a formal and normative tool. For example, the Umayyads introduced Arabic as the official administrative language, representing practical diffusion. Meanwhile, the Qur'an symbolized Arabic as a tool for religious education and formal instruction.

Islam alone could not bring about widespread linguistic change without substantial Arab migration. This is evident in Persia and Central Asia, where Arabic remained only as a language of religion and governance but never replaced Persian or Turkic languages as the vernacular. Similarly, in less accessible regions like northern Iraq and the mountain ranges of Algeria and Morocco, local languages persisted.

(c) Migration and Assimilation

The size of the Arab armies was small compared to the indigenous populations. Gradually, large-scale Arab tribal migrations substantially contributed to Arabization in regions like North Africa, Egypt, Iraq, and later Syria. During the first few Islamic centuries, migration and urbanization were the primary drivers of Arabization. These migrations brought new Arab settlers into comparatively less arabized areas. The spread of Islam among local populations from the ninth century onward also accelerated Arabization. Mixed marriages also facilitated linguistic and social integration.

(d) Urbanization

The conquerors founded towns and cities that later became centers of power and administration. In these urban areas, Arabic became the primary language for governance, trade, and daily life. These cities often had populations capable of dealing with several languages but adopted Arabic for practical communication. Nevertheless, rural communities were slower to adopt both Arabic and Islam. Communal bilingualism likely remained common in rural areas for many centuries.

1.1.4. Characteristics of Arabic Language

The Arabic language is known for its unique features, rich heritage, and several important characteristics which make this language unique among other languages. Below are some of its defining characteristics:

1. Historical and Cultural Significance

- Arabic is the language of the Qur'an, the holy book of Islam, which gives it profound religious and cultural significance.
- Arabic is classified as a Semitic language and has a history that spans nearly 2,000 years.
- Arabic has significantly exerted influence on other languages, especially in regions where Islam spread, such as Persian, Turkish, Urdu, and Malay.

2. Alphabet and Script

- Arabic is written in a script of 28 letters, read from right to left.
- It uses an **abjad** system, where most letters represent consonants, and vowels are indicated by diacritical marks.
- The script is cursive, meaning letters within a word are attached, and their shape changes depending on their position in the word (initial, medial, final, or isolated).

3. Phonetics

- Arabic has a rich phonetic system, which includes sounds that are unusual in many other languages, such as *ha* (ح) and *'ayn* (ع).
- It includes emphatic (pharyngealized) consonants like *s* (ص) and *t* (ط), which give the language a distinct sound.
- There are six vowel sounds in Arabic (three short and three long), with variations in pronunciation depending on dialect.

4. Root-based Morphology

- Arabic has a morphological structure which is root-based, where words are derived from a three- or four-consonant root.
- Roots carry a core meaning, and diverse patterns of vowels and affixes are applied to generate nouns, verbs, adjectives, and other forms. For example, the root *k-t-b* relates to writing, producing words like:
 - *kitāb* (book)
 - *kataba* (he wrote)
 - *maktaba* (library).

5. Rich Vocabulary

- Arabic has an extensive vocabulary, which allows for precise expression and nuanced meaning.
- Many words have synonyms that vary in usage, context, or intensity.
- Classical Arabic is especially known for its poetic and metaphorical richness.

6. Grammatical Structure

Arabic grammar is highly structured and follows strict rules such as:

- Cases: Nouns and adjectives have cases (nominative, accusative, genitive) marked by short vowels.
- Gender: Words are gendered (masculine or feminine), and verbs, adjectives, and pronouns agree in gender.
- Verb Conjugation: Verbs conjugate based on tense, person, gender, and number (singular, dual, plural).
- Sentence Structure: Arabic allows for both *subject-verb-object (SVO)* and *verb-subject-object (VSO)* word orders.

7. Diglossia

- Diglossia in Arabic refers to the phenomenon of co-existence of two distinct language varieties in the same speech community, each of which is used for specific linguistic and communicative purposes by its speakers. In the case of Arabic, the standard variety (Modern Standard Arabic) is used in formal speeches, university lectures and news media. In contrast, the colloquial variety is used in everyday speech in informal conversational situations by ordinary educated and uneducated Arabs alike. While MSA is uniform, dialects can differ significantly, sometimes to the point of mutual unintelligibility. Some other examples of diglossic languages include Greek, Swiss German, and Haitian Creole.

8. Poetic and Rhythmic Nature

- Arabic has a strong oral tradition from the outset, and its poetry often relies on rhyme and rhythm.
- Its prosody and metrics are structured, as seen in the classical ‘*arūd*’ (prosody) system of Arabic poetry.
- The language's melodic quality is noticeable in Qur'anic recitation, which is highly valued.

9. Borrowing and Influence

- Arabic has adopted words from other languages such as Persian, Greek, and Latin, especially during the Islamic Golden Age.

- Conversely, it has granted thousands of loanwords to languages like Spanish, English, and Swahili, particularly in fields like science, mathematics, and philosophy.

10. Global Reach

- Arabic is the fifth most spoken language in the world, with over 422 million speakers worldwide.
- It is one of the six official languages of the United Nations and is widely studied and taught globally.

1.1.5. Importance of the Arabic Language

In modern times, Arabic has gained prominence as the official language in many nation-states. Factors such as anti-colonial struggles, the rise of Arabism, evolving concepts of identity, and the establishment of centralized education systems etc. have significantly contributed to the spread of Arabic and the emergence of functional bilingualism among previously non-Arabized populations. Consequently, Arabic has become one of the most significant and influential languages globally, with its importance extending across cultural, intellectual, and professional spheres, thereby establishing itself as an invaluable skill for individuals worldwide.

1. Extensive Media Presence

Arabic is the language of thousands of newspapers, magazines, and television channels, serving millions of people worldwide. These media outlets are crucial in providing news, entertainment, and cultural content, solidifying the role of Arabic language as a major medium of communication in the global information landscape.

2. A Repository of Knowledge

Arabic is a treasure trove of knowledge, hosting an immense collection of works in science, medicine, philosophy, literature, and theology. Historical contributions by Arab scholars during the Golden Age of Islam have profoundly influenced the world's intellectual and scientific heritage. Mastery of Arabic provides access to this vast repository of wisdom and scholarship.

3. Global Job Market Opportunities

Fluency in Arabic opens doors to diverse job opportunities across the globe. From careers in diplomacy, international business, and journalism to translation, tourism, and cultural exchange, proficiency in Arabic is highly valued in various industries. The increasing economic importance of Arab nations further enhances the demand for Arabic speakers in the global job market.

4. Arabic language in Kerala:

Kerala offers a wide range of teaching positions in Arabic, from the primary school level to the university level. Thousands of Arabic language educators are employed in these roles, dedicated to fostering proficiency in Arabic among learners. Moreover, hundreds of Arabic colleges in the private sector and Arabic departments within government institutions play a pivotal role in equipping students with comprehensive language skills. Collectively, these institutions are shaping a generation proficient in Arabic and capable of engaging with the language at international standards.

Recap

- Arabic - a comparatively recent member of the Semitic language family.
- Proto-Semitic - the earliest form of the existing semitic languages dates back more than 2500 BCE.
- The Levant - modern-day Syria, Lebanon, Israel, and parts of Jordan.
- Three groups of Semitic languages - Northwestern, Northeastern, Southwestern.
- An identifiable clear evidence of the oldest form of Arabic - an inscription found at 'En Advat' in 1979.
- Pre-Islamic poetry - the only direct evidence of Arabic language structure prior to the emergence of Islam.
- Pre-Islamic poetry - commenced in the early sixth century, differed from spoken dialects and transmitted orally.
- Oral poetry - a key part of tribal life, easily understood by the common Bedouins, even though the poetic style included rare words and complex grammar.
- The Quran - the second significant early source from which the structural foundations of the Arabic language have been derived.
- Umayyad Period - a new kind of poetry broke away from the official old style, referring to love poems, led the trend by Umar ibn Abī Rabī'a.
- Arabization - centuries old process of gradual political, administrative, and sociocultural evolution that the core regions to become fully Arabized.
- Arab migration - large-scale Arab tribal migrations contributed to Arabization in regions like North Africa, Egypt, Iraq, and later Syria.
- Main characteristics of Arabic - 28-letter alphabet written right to left, root-based morphology, rich phonetic system, complex grammatical structure, diglossia.

- Diglossia - co-existence of two distinct language varieties in the same speech community, one is colloquial that is different from the other, the formal.
- Root-based morphology - roots carry a core meaning, for generating nouns, verbs, adjectives, and other forms, diverse patterns of vowels and affixes are applied.
- Modern Importance - Official UN language, over 422 million speakers worldwide, significant in media, education, and job markets, important in Kerala's educational system.

Objective Questions

1. To which language family does Arabic belong?
2. What are the three groups the semitic languages are divided into?
3. Arabic belongs to which group of Semitic languages?
4. From where and when the researchers got the oldest available clear evidence of a distinct language identifiable as Arabic?
5. What does the term 'diglossia' in Arabic refer to?
6. When, where and by whom did the collection and recording of Pre-Islamic poetry begin?
7. Who was the leading writer of love poems in the Umayyad Period?
8. What does the term 'arabiyya' refer to?
9. The Arabic vowel system consists of how many vowel sounds?
10. Which is the key feature both the Qur'an and early Arabic poetry share?
11. "Islam alone did not bring about widespread Arabization, moreover, that happened through substantial Arab migration into the area". Is this statement factually correct?
12. What is the religious importance of Arabic?
13. Mention two distinctive characteristics of the Arabic language?

Answers

1. Semitic
2. Northwestern, Northeastern, Southwestern
3. Southwestern
4. From En Avdat in 1979
5. The coexistence of formal and informal language varieties
6. In the mid-eighth century, the scholars in Basra and Kufa (Iraq)
7. Umar ibn Abī Rabī‘a
8. Classical formal Arabic
9. Six vowels (three short, three long)
10. Both apply a form of elevated, formal language.
11. Yes
12. Arabic is the language of the Quran and Islamic stripures
13. Diglossia and root-based morphology

Assignment

1. Examine the linguistic characteristics of pre-Islamic poetry, comparing its structure to spoken dialects?
2. Demonstrate the process of generating multiple word forms from a single Arabic root?
3. Analyze the Quran's role in standardizing and developing Arabic linguistic structures?
4. Examine the emergence of new poetic styles during the Umayyad period?
5. Explore Arabic's importance in international communication and professional contexts?
6. Explain the development and unique characteristics of the Arabic 28-letter alphabet

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Suggested Reading

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Unit 2

Colloquial Arabic and Modern Standard Arabic

Learning Outcomes

Upon completing this unit, learners will be able to:

- Attain a clear understanding of Colloquial Arabic and its contextual significance
- To get a comprehensive idea about Modern Standard Arabic and its linguistic framework
- Grasp the key differences between Colloquial and Modern Standard Arabic
- Acquire a clear knowledge about historical and linguistic processes that contributed to the evolution of Modern Standard Arabic

Prerequisite

As you know, spoken dialects are the varieties of the language that native speakers acquire as their mother tongue before they receive formal education. This colloquial variety is used in everyday speech in informal conversational situations by ordinary educated and uneducated people alike. Arabic has four main dialect groups, which are Egyptian, Levantine, Gulf and Maghrebi. As you might imagine, the Egyptian dialect is spoken predominantly in Egypt. Meanwhile, people from Lebanon, Jordan, and Palestine use the Levantine variety, whereas people around the Arab Gulf speak the Gulf dialect. This includes the countries of Saudi Arabia, the United Arab Emirates, Kuwait, Qatar, Oman, Bahrain, Yemen and Iraq. Those from Morocco, Algeria, Tunisia, and Libya speak the Maghrebi dialect.

Through formal education, individuals develop the ability to handle a refined version of the language, which is used in formal contexts such as public speeches, academic writings and lectures, and media presentations. The coexistence of these two different forms of the language, as previously noted, is referred to as diglossia. Nonetheless, this situation is not entirely praiseworthy for several reasons. Sometimes, it facilitates the exclusion of a wider population from the political and cultural mainstream. This situation prompts an important question: what underlying elements contribute to the perpetuation of this phenomenon?

For the vast majority of the population, especially those living off the land, reading and writing were irrelevant to daily life. Similarly, there was a lack of a secular framework for education and language planning in the Arab world. Additionally, religious authorities give more importance in preserving the classical form of Arabic as the sole approved version. In this context, it is pertinent to undertake a bit of detailed examination of both the colloquial and standard versions of Arabic to get a clear idea about both of them.

Key words

Colloquial Arabic, Modern Standard Arabic, 'arabiya, old arabic, Abbasid dynasty, Turkish dominion, French invasion, school of language.

Discussion

1.2.1. Towards a Clear Definition of Colloquial and Standard Arabic

Colloquial Arabic refers to the regional dialects spoken in different Arabic-speaking countries. These dialects are informal, vary widely according to regions, and are primarily used in everyday conversation. Arabic speakers acquire these dialects as their first language before starting formal education. These dialects are distributed across a vast geographic area, spanning from Morocco in the west to Oman in the east, and from southern Turkey in the north to Sudan in the south.

Neighboring villages or towns or even countries generally have little difficulty understanding each other's everyday speech. For example, speakers from Jordan and Syria can understand each other easily. However, as the geographic distance between two regions increases, the differences in their spoken vernaculars tend to grow larger. Since Morocco and the Gulf are distant regions, its dialects are also so distinct that speakers may struggle to understand one another without resorting to MSA. Some dialects - usually those of large metropolises such as Cairo and Damascus - are more widely understood than others and have acquired the status of 'prestige' and can be resorted to in cases of cross-dialectal conversation.

Even though each Arab country - and often smaller regions within countries - has its own specific colloquial dialect, the most important and widely used ones include Egyptian, Levantine, Gulf, and Maghrebi Arabic. Among these, Egyptian Arabic has

gained broader recognition and understanding across the Arab world, largely due to the widespread popularity of Egyptian media. The regional colloquial dialects reflect the culture and history of the regions where they are spoken. Similarly, many Arabs feel a strong connection to their local dialects, which form part of their regional identity.

As for Modern Standard Arabic (MSA), also known as Modern Literary Arabic (MLA), is the contemporary form of Classical Arabic. Whereas its syntax remains largely unchanged, its vocabulary and phraseology have changed significantly and continue to do so to meet the demands of modern contexts. MSA is a standardized form of Arabic, which is a unified and codified pan-Arab variety used for almost all written communication across the Arab world. In spoken form, it is widely used in news broadcasts, political speeches, official announcements, and education in every Arab country. It also dominates television and radio, making it a central part of formal discourse.

Arabic speakers do not typically distinguish systematically between Classical Arabic (CLA) and MSA. Both are referred to as al-‘arabiyya al-fusha (“eloquent Arabic”) or simply fusha, in contrast to al-‘ammiya (“the vernacular”), which exists in many regional forms and is often perceived as a less refined version of Arabic. Some linguistic purists argue that the terms al-‘arabiyya and fusha should be reserved for the sixth and seventh century language of pre-Islamic poetry and the Qur'an, which they consider uncorrupted by later influences. In practice, however, there is no clear historical point where CLA transitioned into MSA, nor is there an agreed-upon set of linguistic criteria that could differentiate the two. MSA is simply a term used in Western scholarship to refer to the Arabic written language from the mid-19th century onward, when efforts were made to modernize it. Earlier written forms, especially before the decline of Arab political power in the 15th century, are typically referred to as Classical Arabic.

Symbolically, MSA represents power and authority, as opposed to the intimacy and informality of spoken dialects. Given the amount of television viewing in the average household, MSA is the backdrop against which the business of everyday life is conducted. It influences daily life in subtle and pervasive ways for Arabs of all generations and educational levels. MSA serves as a shared linguistic resource, enabling speakers to borrow words or phrases to communicate with people from different regions or with non-native speakers of Arabic. While most Arabs may not fully master its rules and may find it out of place in casual conversation, they recognize its importance. However, complete shifts from dialect to pure MSA in

spoken conversation are rare and usually occur only in cases of necessity. Instead, a mix of dialect and MSA is more common, particularly when clarity is needed.

1.2.2. Key Differences between Colloquial Arabic and Modern Standard Arabic

Let's sum up some of the most important differences between the colloquial and standard variety of Arabic i.e. MSA:

Aspect	Colloquial Arabic	Modern Standard Arabic (MSA)
Usage	Informal, spoken in daily life, social interactions.	Formal, used in media, literature, education, and official contexts.
Regional Variation	Highly varied; each country or region has its own dialect (e.g., Egyptian, Levantine, Gulf and Maghribi).	Almost uniform across all Arabic-speaking countries.
Vocabulary	Often includes loanwords from other languages (e.g., French, English).	Rooted in classical Arabic, with limited borrowing.
Grammar	Simplified compared to MSA; less rigid structure.	Complex and adheres strictly to grammatical rules.
Writing	Rarely written, except in informal contexts (e.g., text messages, social media).	Used for all official and formal writing.
Comprehensibility	May not be understood across regions due to variations.	Universally understood by educated Arabic speakers.

See these examples to identify the distinction between the two:

- Hello:
 - Colloquial Arabic: *Marhaba* (Levantine), *Salaam Alaikum* (Gulf), *Ezayak* (Egyptian).
 - Modern Standard Arabic: *Assalamu Alaikum*.
- How are you?:
 - Colloquial Arabic: *Kif halak?* (Levantine), *Ezzayak?* (Egyptian).
 - Modern Standard Arabic: *Kayfa haluka?*

1.2.3. Evolution of Modern Standard Arabic

As mentioned earlier, the historical transition from Classical Arabic to Modern Standard Arabic (MSA) lacks a clear-cut boundary, and there is no agreed-upon set of linguistic criteria that could differentiate the two. But, by examining surviving informal writings and everyday documents from the Middle Arabic period, the language's development through time can be traced, unobscured by the standardizing influence of Classical Arabic. However, establishing a precise comparative chronology across regions is challenging due to significant gaps in the geographical and chronological coverage of surviving texts, with almost no material available for Iraq and North Africa during the early Islamic centuries. Additionally, the influence of Classical Arabic ('arabiya) on informal writing in the Middle Ages varied based on factors like the writer's religion and the purpose of the writing. Despite these complexities, it is possible to trace a clear progression from early written Arabic to medieval texts and finally to modern spoken dialects in countries like Syria, Palestine, and Egypt.

The Forking Paths of Early Arabic

Early Arabic can be divided into two forms: (a) '*arabiya*' - a variety of Arabic which is used in pre-Islamic poetry, the Qur'an, and formal speech - and (b) Old Arabic (OA),

the tribal dialects used in everyday life. The key distinction between both varieties was that '*arabiya*' retained certain morphosyntactic features, such as final short vowel endings that marked mood and case, while OA began losing these features by the late seventh century. This loss of inflection in spoken Arabic accelerated in the urban centers of the conquered territories. Over time, Old Arabic underwent significant restructuring, including:

- Simplification of phonological and grammatical categories.
- Adoption of more analytic sentence structures.
- Borrowing vocabulary from local languages.

In contrast, the Bedouin dialects of inner Arabia remained largely unaffected by these contact-induced changes, preserving many features of OA that were quickly lost in the conquered territories. This linguistic "purity" later became idealized and romanticized, leading medieval grammarians - until about the 11th century - to rely on Bedouin informants for their studies and codifications of '*arabiya*'.

Linguistic Standardization in Early Islamic Empire

While the origins of spoken Arabic and informal written Arabic are not well-documented, the development of Classical Arabic ('*arabiya*) as a language for Islamic culture and formal writing is well-recorded in history. By 750 CE, a century after the initial conquests in the Fertile Crescent, the Umayyad dynasty, which had assiduously promoted Arab political and economic interests, was overthrown. When the Abbasids seized power from the Umayyads, the centre of power shifted to Iraq, where the Abbasids represented the aspirations of the diverse polity of eastern regions of the Muslim empire. By this time Arabic had firmly established itself in Iraq, as elsewhere, and became the language of governance and Islam, though it was almost certainly not yet as the language of everyday interactions outside Arabized towns. In these towns, Arabic rapidly evolved as a lingua franca.

Soon after the Abbasids rose to power, we see the beginnings of philological work in the Iraqi cities of Kufa and Basra. The context of these activities was that, when the Arabs came into contact with non-Arabs in their pursuit of the royal authority that was in the hands of foreign nations and dynasties, their linguistic habits began to change inclining towards speech forms at variance with agreed-upon set of linguistic rules, and ultimately their linguistic habits became corrupted. Then, - as Ibn Khaldun observed - cultured people feared that if this corruption went on for a long time, the Qur'an and the traditions would no longer be understood. Consequently, they derived certain norms for the Arabic linguistic habit from their way of speaking.

This codification of linguistic norms in Arabic was a crucial step in unifying the Muslim community, following the earlier establishment of a canonical version of the Qur'an. Both events manifest a logocentric aim: to use Islam and *'arabiya* as centralizing forces to counter the linguistic fragmentation caused by Arabization. This process had led to uncontrolled linguistic innovation and dialectal diversity in newly Arabized communities. The grammatical tradition of *'arabiya* first began in the late eighth century with Khalil bin Ahmad and his Persian student Sībawayhi. Their goal was to distill the structure of pure *'arabiya* from authoritative sources like pre-Islamic poetry and the Qur'an, where necessary with contemporary supporting evidence from Bedouin informants. This project was essential, as Ibn Khaldūn notes that *'arabiya* had already diverged significantly from the colloquial Arabic spoken by both pure Arabs and *muwalladūn* (non-Arab converts) living in the towns.

Arabic's Journey Through the Abbasid Era

Over the next seven centuries, the system of description devised by Sībawayhi' was refined but never substantially altered. It was prescriptive and purist in attitude, and taxonomic in approach, emphasizing precise definitions of correctness. Much of its early grammatical methods and terminologies have been borrowed from Islamic legal reasoning. By the 12th century, some treatises explicitly linked grammatical reasoning with those of the legal frameworks. This nexus was logical, as Islamic law and governance relied on the Qur'an and prophetic traditions, which are linguistic events valid for all time and require rigorous grammatical and lexicographical skill.

In public life in general, mastery of *'arabiya* and avoidance of *lahn* (linguistic errors) as defined by the grammarians became markers of the elite. By the end of the early Abbasid period (ca. 850 CE), proper use of *i'rāb* (case and mood endings in nouns and verbs) was essential for an intellectual career and professional advancement. Wrong use of such elements was betrayed as bad manners. In some respects, the linguistic situation of this period was similar to that of the late Roman Empire, i.e. classical *'arabiya* functioned like Classical Latin as the language of scholarship and public life, whereas Middle Arabic vernaculars resembled Vulgar Latin as the language of everyday speech.

By the end of the Abbasid period, written Arabic began to manifest a gradual diversification of style. On one hand, the *'arabiya*, as defined by philologists and jurists, became a rigid system of formalized rules, forms, and vocabulary that, at least theoretically, could not be improved upon. This classical form of *'arabiya* remained in use in its pure form as the language of all religious and doctrinal writings, as well as of philology itself. On the other hand, the rise of interest in Hellenistic culture led to the establishment of a translation school in the newly founded city of Baghdad, where

Greek and Syriac texts were translated into Arabic. Much of the material translated was on scientific subjects, particularly in fields like philosophy and medicine, where Arabic lacked established terminology. The work was often carried out by literate Christians and others familiar with the source language of the text but they were not fully proficient in '*arabiya*'. Many new scientific terms had to be coined, and the translators faced the challenge of developing a new expository prose style, for which there were neither precedents nor available guides in earlier Arabic literature.

At the same time, the translation movement expanded the scope of subject matter, introducing new subjects into written discourse. Meanwhile, political fragmentation and the rise of regional autonomy throughout the empire, with these local dynasties asserting more control, led to a decline in central authority. This political loosening up reflected itself in the language, as local dialects and nonstandard features began to emerge in various types of writing, except in Islamic sciences and traditional literary genres like poetry, that a few learned Arabs continued to cultivate.

However, by about the end of the third Islamic century (ca. 912 CE), the traditional '*arabiya*' had ceased to be used in daily conversation, law courts, and colleges. It had ossified into a purely "high literary" language. Speaking in accordance with the rules of *i'rāb* (case and mood endings) in conversation was considered as a sign of pedantry and affectation. In 955 AD, the geographer al-Muqaddasī lists a significant number of differences - phonological, lexical, and grammatical - between the varieties of Arabic spoken by educated people in different regions of the empire.

Literary Diversity in Medieval Arabic

The political decentralization and exposure to outside linguistic influences, driven by both the translation movement and the incorporation of disparate non-Arab elements into the Muslim community, are apparent in the wide range of styles found in Arabic literature from the late eleventh to the mid-thirteenth century. At the most conservative end of the linguistic spectrum, we have, for example, the *maqāmāt* ('assemblies') of al-Harīrī of Basra (d. 1122). These writings are witty, ornate literary works made in rhymed prose, featuring lexical rarities and deliberate archaisms meant to showcase the writer's erudition, and were understood only by literary connoisseurs of the time.

Still within the traditionalist linguistic camp, but with a more conversational tone, is the poetry of Baha' al-Dīn Zuhayr (d. 1253). Moving further down the scale of formality and adherence to the canons of the '*arabiya*', comes the anecdotal memoirs of 'Usāma bin Munqidh (d. 1188), a Syrian figure at the time of the Crusades. His tone is often frankly conversational, and the language reflects the Levantine dialect that the author must have spoken. Even in the works of serious geographical and scientific

prose writers of the period, such as Yaqūt al-Hamawī (d. 1229) and Zakariyyā al-Qazwīnī (d. 1283), violations of traditional '*arabiya* grammar were common. At the lowest end of the scale, in terms of adherence to '*arabiya* norms, are the popular epic romances of the *Banī Hilāl* and *'Antar*, written for the entertainment of the lower classes, used a style that closely mirrored the urban vernaculars of the time.

The linguistic situation, by the middle of the thirteenth century, had become highly fragmented and complicated. In urban areas across the empire, people spoke different types of Arabic depending on where they lived (geographical differences) and their social status (social differences). In rural areas, older local languages still existed, but they were slowly being replaced by Arabic. This was because of the spread of Islam and, in North Africa, the arrival of many Bedouin tribes.

In contrast to the situation in the towns in the conquered territories, the spoken Arabic of inner Arabia remained structurally close to the original Old Arabic dialects, as it had not been subject to prolonged contact with other languages. As spoken Arabic had developed and became geographically diversified, it had increasingly become more and more diverged from the classical '*arabiya*'.

The point of contact between spoken Arabic and the traditional '*arabiya*' was found in certain types of popular literature. This literature was written in a style that avoided big grammar mistakes and followed the rules of '*arabiya*', but it also aimed to be clear for ordinary people. It is difficult to determine how much of the language in this literature was a deliberate compromise between literary norms and everyday spoken usage. For most ordinary natives of the empire in the thirteenth-century, the pure form of traditional '*arabiya*', which scholars had based on old traditions, was only a written language and felt almost foreign. In spite of the fact that it was revered as the language of revealed scripture, it was mostly restricted to the small literate elite, who engaged in religious, legal, or "high" literary activities.

Ottoman Influence on Arabic

This sociolinguistic situation remained in its essentials largely unchanged until the early nineteenth century, when the Arabic-speaking world first made its close contact with European civilization. During this period, the Arab world was politically subjugated by the Turks, but was not subjugated by them linguistically or culturally. Turkish was the language of government throughout the Arabic-speaking areas in the Ottoman Empire, but there was never any question of Turkish replacing Arabic as the language of Islam, even among the Turks themselves. Additionally, there were no efforts from the side of the Ottoman empire to Turkicize the general population. Turkish linguistic influence on spoken Arabic was limited to lexical borrowing, particularly in military terms, as well as in agriculture, material culture, food,

household matters, and local administration. However, there was no Turkish influence on the classical norms of the 'arabiya. By the eighteenth and early nineteenth centuries, the 'arabiya was used solely for increasingly sterile imitations of old literary genres.

The Aftermath of the French Expedition: Egyptian Modernization and the Revival of Arabic

The beginning of a revival of literary Arabic in Egypt and the Fertile Crescent began as a result of cultural contacts with the West. Since the seventeenth century, Christians in Syria-Lebanon had established contacts with Europe in spite of the oppressive rule of the Ottomans. These contacts continued unbroken into the nineteenth century, partly due to the interests of the Papacy in the region. Originally for reasons of proselytization, Christian clerics and laypeople established colleges and missions in the secluded mountain valleys of Lebanon, laying the foundation for the revival of literary Arabic as a means of general cultural transmission.

In this context, the most significant single political event was in Egypt. In 1798, Napoleon launched an expedition against Egypt which defeated the Mamluk Turks at Alexandria. Although the French occupation carried on for only two years, until they were driven out in 1801, it left a legacy of local unrest that led to significant internal political changes. A young Albanian officer named Muhammed 'Alī, was sent by the Turkish sultan to restore law and order after the French departure. His success in this task earned him the title of Pasha of Egypt in 1807. For the next 145 years, he and his descendants ruled Egypt, until a military coup brought General Muhammad Neguib to power on 23 July 1952.

Muhammad 'Ali and his successors pursued a deliberate policy of cultural and educational engagement with Europe. This policy underlined the degree of Egypt's technological backwardness during the long period of Turkish domination. Missions were sent to France and other European countries for training in fields such as administration, law, economics, medicine, science, and diplomacy. The members of these missions received their training using French, English and German. Upon returning, these trainees faced difficulties in applying their knowledge due to the lack of necessary technical vocabulary and a living tradition of systematic word coinage in Arabic, which impressed on the Egyptian administration the need for action. In the short term, professional training inside Egypt had to be conducted in foreign languages. However, in the long term, Arabic would itself have to be modernized to meet new demands.

As a result, the School of Languages was established in Cairo under the direction of Rifa'a Rafi' al-Tahtawi (1801–1873) in 1836. Its objectives - like other schools - were to prepare students for the professions and train government officials and translators. In 1841, a separate bureau of translation was added to the school, in which many works on geography, history, military affairs, philosophy, and social issues were translated into Arabic, mainly from French. Al-Tahtawi also became the editor of the official government gazette, *al-Waqā'i' al-Miṣrīya*, which later became the first Egyptian national newspaper. The Arabic printing press, which had been introduced by the French some thirty years earlier, had increased popular access to written materials of all kinds. Gradually, written Arabic started to be used for a wider variety of purposes, educational and everyday, extending beyond its traditional role in religio-legal and literary contexts, even though systematic modernization of the language had not yet begun.

During the 19th century, Arabic came to occupy an ever more important place in the ideologies of Islamic reformist and nationalist movements in Egypt and the Fertile Crescent. The symbolic importance of Arabic that unites all Arabs and Muslims redoubled after the collapse of the Ottoman Empire following World War I. In 1922, Rashid Rida (1865–1935) the famous Egyptian reformer argued that Islam created linguistic unity by making Arabic the common language of all its followers. According to Rida, this unity was mutually reinforcing: Islam preserved Arabic, and Arabic safeguarded Islam.

In 1863, Arabic had been declared the only official language of the government in Egypt, replacing the previous arrangement where this position had been shared with Turkish. However, Arabic was not the primary language used in most public and professional contexts such as medicine, law, and engineering. Instead, other languages like English, French, German, and Greek, usurped its position. The possibility of modern education in Arabic and Arabic medium training was faint at that time due to the complete lack of institutions. After the British occupation of Egypt in 1882, the cause of Arabic suffered another setback when English was declared the sole official language in 1898. Despite this, the pressure to restore Arabic as a central language in public life persisted into the early 20th century.

Language Academies and Modernization: The Challenges of Arabic Terminology Reform

In both Egypt and Syria, this pressure expressed itself as in attempts to establish an Arabic language academy to focus on linguistic research and developing technical terms. Starting in 1892, Egypt witnessed several short-lived unsuccessful efforts. However, in 1919, an academy was founded in Damascus, the capital city of Syria,

followed by another in Cairo in 1932. The stated principles of the Damascus Academy are interesting in themselves, which reveal the academicians' views on the challenges facing the Arabic language:

1. Preserving the purity of the language: This aimed to protect Classical Arabic ('arabiya) against the encroachments of spoken dialects and foreign languages, implicitly rejecting the dialects as corrupt and affirming 'arabiya as the "true" Arabic.
2. Ensuring the self-sufficiency of Arabic: The academy sought to generate new vocabulary internally, adhering to traditional Arabic roots and patterns through analogy (*qiyās*). Borrowing foreign words directly or transliterating them into Arabic was discouraged except in extreme cases.
3. Rendering Arabic a suitable means of communication in the modern world: This principle acknowledged that 'arabiya was not only deficient in terminology, but was also not flexible enough or widely understood medium to be usable for everyday purposes.

These efforts reflected a desire to balance tradition with the demands of a modern, interconnected world, realising that lack of technical terminology was the root of the problem. Indeed, much of their early work, and that of similar academies that sprang up later in Iraq and Jordan, was devoted to coining long lists of Arabic equivalents for terms like "microscope," "loudspeaker," "elevator," and "propeller." Whereas some of these new terms were adopted, many were not. In some cases, transliterated foreign words had already become so widespread among concerned users that replacing them was impossible. In other cases, the newly coined terms, derived from archaic meanings of Arabic root, were unclear and difficult for users to understand.

The issue became further complicated by the proliferation of multiple language academies across different Arab countries, driven by political fragmentation. This led to the creation of multiple terms for the same referent, making it harder for specialists from different Arab countries to communicate effectively. As a result, many professionals continued to use English or French in technical fields.

Modern Standard Arabic in Transition: Social Change and Linguistic Adaptation

The question of how 'arabiya could be modernized to serve as a practical means of communication for ordinary people was a challenging issue, and has to be seen in the social and political climate of the early decades of the 20th century. The background of the debate was the widespread illiteracy across the Arabic-speaking world and the political subjugation of Arabs by Western powers. There were two positions

advocated: reduction of morphological and syntactic complexity of 'arabiya to make it closer to the spoken dialects, and promotion of the use of dialect instead of 'arabiya in secular contexts.

However, during the second half of the twentieth century the gap between spoken Arabic and Modern Standard Arabic (MSA) gradually narrowed. It did not happen as planned by language academies or governments. Instead, it developed naturally over time. The vocabulary and expressions of MSA began to influence spoken Arabic. Similarly, structures common to spoken dialects were adapted into a simplified MSA form in written Arabic. This shift was driven by increased education and literacy among all social classes. Socialist governments in Egypt and the Levant during the 1950s and 1960s, as well as postcolonial governments in North Africa, promoted populist policies that supported education. These changes were also supported by economic improvements in most Arab countries after the mid-1950s.

Similarly, externally motivated changes are also there in MSA. Many new words, phrases, and even sentence structures have been exerted on MSA from European languages through loan translations. This is largely because of the global dominance of English and, to a lesser extent, French, especially in international media. Arabic newspapers, in particular, include quickly - and often very literally - translated versions of press agency reports from international news agencies. These translations often follow European-style sentence structures. Over time, these borrowed phrases and structures become part of everyday MSA.

A large portion of MSA phrases in fields like economics, politics, science, and technology comes from this process. These are some of the terms which show how foreign influences shape modern Arabic in everyday and professional contexts:

- *al-'umla al-sa'ba* (hard currency)
- *suyu:la naqdiya* (cash flow)
- *ta'wim al-junayh* (floating of the pound)
- *al-diblu:ma:siya al-maku:kiya* (shuttle diplomacy)
- *al-'add al-tana:zuliy* (countdown)
- *amali-yat zira:'at al-qalb* (heart transplant operation)
- *buhayrat al-nift al-zaliqa* (oil slick)

Several metaphors such as:

- *hajar al-za:wiya* (cornerstone)
- *qimmat jabal al-Balj* (tip of the iceberg)
- *tajmi:d* (freezing, as in assets or relations)

- *al-mana:x al-'a:tify* (emotional climate).

Modern Standard Arabic is relatively uniform in grammar across Arabic-speaking countries. However, vocabulary shows clear regional differences, especially between the Maghreb (Tunisia, Algeria, and Morocco) and the Eastern Arab world. For example, in Tunisia, a modern 'hotel' is called 'nazl', whereas in the east, it is 'funduq'. In the Maghreb, 'funduq' refers to older structures like caravanserais or artisan guild houses. A 'small shop' in Tunisia is 'mağaza', likely borrowed from French magasin, while in the east, it's usually called 'dukkan'. A supermarket in Tunisia might be 'magaza rafi' (literally "superior shop"), unlike the eastern 'su:barmarkit'.

In spoken Arabic, education and media have created a mix of MSA and local dialects. At formal events, people use mostly MSA but pronounce words in a dialectal way. In casual settings, speakers may use dialect with MSA phrases for added formality. Speakers often switch between "colloquialized" MSA and "formalized" dialect depending on the situation. Efforts to map this mix as a spectrum - from pure MSA to pure dialect - are ongoing. Researchers aim to create a detailed grammar of these blends, but current data is incomplete.

Recap

- Colloquial Arabic dialects - the most important and widely used ones are Egyptian, Levantine, Gulf, and Maghrebi.
- Modern Standard Arabic (MSA) - a standardized form of Arabic, uses almost all formal communications, with comparatively less variations across the Arab world.
- Early division - (a) 'arabiya, the variety of Arabic used in the Quran and Pre-Islamic poetry, (b) Old Arabic, the tribal dialects used in everyday life.
- Codification of linguistic norms - started in Kufa and Basra during the Abbasid period when the Arabic language was influenced by interactions with other languages, which led to a significant integration of linguistic elements.
- Khalil bin Ahmad and his Persian student Sibawayhi - both of them were at the forefront of the codification of grammar, drawing on pre-Islamic poetry and the Qur'an, supplemented by contemporary evidence from Bedouin informants.
- Linguistic crisis - By the end of the Abbasid period (AD 1250), the grammatical rules defined by philologists and jurists, had become overly rigid, simultaneously, the increasing interest in Hellenistic culture, led to the

translation of Greek and Syriac texts into Arabic, especially in fields such as philosophy and medicine, where Arabic lacked established terminology.

- Decline of Abbasid dynasty - the decline of Abbasid dynasty and the subsequent rise of regional autonomy paved the way for the emergence of local dialects and nonstandard features in various types of writing, except in Islamic sciences and traditional literary genres like poetry.
- Old Arabic - even during the thirteenth century the spoken Arabic of inner Arabia remained structurally close to the original Old Arabic dialects, as it had not been subject to prolonged contact with other languages.
- Turkish dominion - from the 16th century the Arab world was politically subjugated by the Turks, yet the Arabic language retained its earlier status.
- Christians in Syria-Lebanon - Since the seventeenth century, Christians in Syria-Lebanon had established contacts with Europe that continued unbroken into the nineteenth century, in spite of the oppressive rule of the Ottomans.
- Christian clerics established colleges and missions in the secluded mountain valleys of Lebanon, laying the foundation for the revival of literary Arabic.
- French invasion of Egypt - In 1798, Napoleon launched an expedition against Egypt, Muhammad 'Alī, a young Albanian officer, was sent by the Turkish sultan to restore law and order after the French departure.
- Modernisation of Muhammed 'Alī - upon realizing Egypt's technological backwardness, missions were sent to France and other European countries for training in fields such as administration, law, economics, medicine, science, and diplomacy.
- School of Languages - in 1836, the School of Languages was established in Cairo under the direction of Rifa'a Rafi' al-Tahtawi, to prepare students for the professions and train government officials and translators.
- Downplay the difference - the gradual convergence between MSA and spoken dialects in modern times.
- MSA at present - the influence of education, media, and foreign languages on modern Arabic usage.

Objective Questions

1. Why has Egyptian Arabic gained broader recognition and acceptance across the Arab world?
2. What are the most important colloquial dialects of Arabic?
3. Which variety of Arabic is used for almost all written communication across the Arab world?
4. What term is commonly used to refer to both Classical Arabic and MSA?
5. What does MSA stand for?
6. Why did medieval Arab grammarians consult Bedouins to resolve their linguistic doubts?
7. Who led the codification of Arabic grammar during the Abbasid Period?
8. In what century the political domination of the Turks over the Arab world reached its peak?
9. Who argued that Islam created linguistic unity by making Arabic the common language of all its followers?
10. Which event marked a significant turning point for Arabic language revival in Egypt?
11. In which year Napoleon's army invaded Egypt?
12. Which is the first Egyptian national newspaper?
13. Who established the School of Languages in Cairo in 1836?
14. What marked the end of Muhammad 'Ali's dynasty in Egypt?
15. In what year did Egypt declare Arabic as its only official language?
16. In what year did British authority in Egypt declare English as its only official language?
17. What was the primary focus of early language academies' work?
18. What was the primary driver for the narrowing gap between spoken Arabic and MSA in the second half of the 20th century?
19. What term is used in Tunisia for a modern hotel, different from the eastern Arabic world?

Answers

1. Due to the widespread popularity of Egyptian media
2. Egyptian, Levantine, Gulf, and Maghrebi
3. Modern Standard Arabic (MSA)
4. Al-'arabiyya al-fusha or simply fusha
5. The term MSA is used from the mid-19th century onward in Western scholarship to refer to the Arabic written language
6. Bedouins were native speakers and were unaffected by the linguistic changes that occurred in urban centers
7. Khalil bin Ahmad and his Persian disciple Sībawayhi
8. 16th century
9. Rashid Rida (in 1922)
10. Napoleon's expedition to Egypt
11. In 1798
12. Al-Waqā'i' al-Miṣrīya
13. Rifa'a Rafi' al-Tahtawi
14. A military coup that brought General Muhammad Neguib to power in 1952
15. In 1863
16. In 1898
17. Coining Arabic equivalents for modern technical terms
18. Natural development over time, increased education, and literacy rather than planned reforms
19. 'Nazl' (while the east uses 'funduq')

Assignment

1. Compare the structural characteristics of Old Arabic with Modern Standard Arabic?
2. Examine the contributions of Khalil bin Ahmad and Sībawayhi to Arabic grammatical standardization?
3. Write a comprehensive essay on Muḥammad 'Alī's role in Egypt's linguistic and educational modernization?
4. Examine the role of Christian clerics in Lebanon in preserving and reviving literary Arabic?
5. Compare the linguistic characteristics of Arabic in different historical periods, focusing on external influences and internal developments?
6. Investigate how the translation of Greek and Syriac texts influenced Arabic linguistic and intellectual development?

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Unit 3

Arabic Alphabet - Basic Structure

Learning Outcomes

Upon completing this unit, learners will be able to:

- Get a comprehensive understanding of the Arabic script in its different forms
- Identify basic sentence structures, including both nominal and verbal sentences
- Grasp the usages of question words, prepositions and time expressions
- Comprehend the application of cardinal and ordinal numbers with proper gender agreement
- Understand the usage of colors, greetings and courtesy expressions
- Practice fundamental Arabic language elements necessary for basic communication and comprehension

Prerequisites

In the preceding two units, you explored the emergence, key characteristics, differences between colloquial and standard versions of Arabic, and the evolution of Modern Standard Arabic. It is now time to delve into some of the fundamental elements of the Arabic language, which will help you to lay a strong foundation for understanding its linguistic structure and its practical applications. Whether you aim to explore its classical roots, delve into Modern Standard Arabic, acquire translation skills, or engage with regional dialects, starting with the fundamentals is crucial. This preparatory phase focuses on some key elements such as the Arabic script, basic grammar, and essential vocabulary, equipping learners with the tools essential to navigate the language confidently. By building a solid foundation, learners can effectively progress toward fluency and deeper appreciation of the contributions of Arabic to literature, science, and communication.

Keywords

Alphabets, sentence structure, question words, prepositions, time, days, months, cardinal numbers, ordinal numbers, colors

Discussion

1.3.1 The Arabic Alphabets

ث	ت	ب	ا
thā	tā	bā	alif
When the tip of the tongue touches the edge of the two top front teeth	When the tip of the tongue touches the roots of the two top front teeth	The lips close completely	Pronounced from the empty space inside the mouth

د	خ	ح	ج
dāl	kha	hā	jīm
When the tip of the tongue touches the roots of the two top front teeth	Uppermost portion of the throat	Middle portion of the throat	When the centre of the tongue enters the recess of the upper palate

س	ز	ر	ذ
sīn	za	ra	dhāl
When the tip of the tongue touches the edge of the two top and bottom front teeth	When the tip of the tongue touches the edge of the two top and bottom front teeth	When the front edge of the tongue meets the guns of the four top front teeth	When the tip of the tongue touches the edge of the two top front teeth

ط
ṭa
When the tip of the tongue touches the roots of the two top front teeth

ض
ḍād
When the back edge then side of the tongue touches the roots of the top maduri and premolars

ص
ṣād
When the tip of the tongue touches the edge of the two top and bottom front teeth

ش
shīn
When the centre of the tongue enters the recess of the upper palate

ف
fa
When the bottom lip touches the two top front teeth

غ
ghayn
Uppermost portion of the throat

ع
‘ayn
Middle portion of the throat

ظ
ẓa
When the tip of the tongue touches the edge of the ten top front teeth

م
mīm
The lips close completely

ل
lām
When the front edge of the tongue meets the gums of the eight top of the teeth (right to left permolars)

ك
kaf
When the extreme back of the tongue touches the (hony) palate

ق
qa
When the extreme back of the tongue touches the (soft) palate

ي	و	ه/ه	ن
ya	waw	hā	nūn
When the centre of the tongue enters the recess of the upper palate	The lips close at the side rounding the lips	Lowest portion of the throat closest to the chest	When the front edge of the tongue meets the gums of the six top teeth (right to left canines)

Different Shape of Arabic Letters:

Arabic words are formed by joining individual letters together, where its script does not use capital letters. When Arabic letters are combined to coin words, often their shapes change depending on their position within the word: like at the beginning, in the middle, or at the end. On the basis of this characteristic, it can be observed that Arabic letters can assume up to four distinct forms. These forms vary in accordance with their position within a word, which are:

1. Independent shapes
2. Initial shapes
3. Medial shapes
4. Terminal shapes

1. The Independent shapes of the letters are shown in the chart below. As would be obvious from the word independent, each letter is written separately, without being connected to others.
2. By the initial shapes of the letters it is intended to mean the shapes of the letters when they appear at the beginning of a word. In this case, only the commencing part of a letter is taken, or it might even be said that a simplified or abbreviated version of a particular full letter shape is used.
3. By the medial shapes of the letters, we refer to their forms when it is used somewhere between the first and the last letters of a word. In this case also a miniature shape of the letter is used.

4. By the terminal shapes of the letters, we mean their forms when it is used at the end of a word. In this case the letter is drawn in its full shape. However, since it is joined to its preceding letter, it looks different from its independent shape. See the four shapes of the Arabic alphabet in the chart below:

Terminal Shapes	Medial Shapes	Initial Shapes	Independent Shapes
ل	ل	ا	ا
ب	ب	ب	ب
ت	ت	ت	ت
ث	ث	ث	ث
ج	ج	ج	ج
ح	ح	ح	ح
خ	خ	خ	خ
د	د	د	د
ذ	ذ	ذ	ذ
ر	ر	ر	ر
ز	ز	ز	ز
س	س	س	س
ش	ش	ش	ش

ص	ص	ص	ص
ض	ض	ض	ض
ط	ط	ط	ط
ظ	ظ	ظ	ظ
ع	ع	ع	ع
غ	غ	غ	غ
ف	ف	ف	ف
ق	ق	ق	ق
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
و	و	و	و
ه	ه	ه	ه/ه
ي	ي	ي	ي

It is also important to note that the following six letters are not joined with the letters that come after them. If any of these six letters occurs at the beginning or anywhere in

the middle of a word, we have to break the word at that point, and the remaining part is written as a separate segment.

These six letters are as follows:

و w ز z ر r ذ dh/d د d أ a

In brief, we can say that the letters mentioned above can either appear in their independent or terminal forms when they occur at the beginning or in the middle of a word, they should be treated as semi-terminals.

For example:

وَلَدُ - فَرَحَ - نَيْلٌ - زَارَ - أَرْزُ - دَارُ - دَلْوُ

Vowels

There are two kinds of vowels in Arabic, which are:

- i) Close Vowels
- ii) Long Vowels

Names and usage of close vowels are as following:

A) The first vowel is a small diagonal mark/ stroke above the letters.

Example:

أ a تَ t شَ شَ بَ b

Now we shall read the above mentioned letters as:

- "a"
- "ba"
- "ta"
- "tha"

This diagonal stroke is known in Arabic grammar terminology as “**fataḥa**”.

B) The second close vowel is a diagonal stroke placed under a letter. It is called “**kasara**”.

Example:

ش ت ب ح

In this case we shall read the above letters as:

"i"
"Bi"
"ti"
"thi"

C) Third close vowel is called “**damma**”. It is an eyed coma placed always above the letters.

Example:

ش ت ب ح

Now we shall read these letters as follows:

“u”
“bu”
“tu”
“Thu”

Double Vowels

1. Double fataḥa:

The vowels mentioned above may need to be written twice, either below or above the terminal letters of nouns and adjectives. In such cases, the sound of the corresponding letter will end with nunnation, i.e. producing a strong 'NOON' sound.

Example:

ش ت ب ح

We will now read these vowelled letters as follows:

“āan”
“ban”
“tan”
“Than”

2. Double kasara:

These diagonal strokes might occur under a terminal letter of nouns or adjectives.

Example:

ش ت ب ل

These letters shall be read as:

- “in”
- “bin”
- “tin”
- “Thin”

3. Double qamma:

Similarly two eyed comas might have to be written above the terminal letters of nouns and adjectives. In printed text these are typically represented as one regular comma and one inverted comma, as shown below.

Example:

ش ت ب ل

Here the terminal letters shall have to be read as:

- “un”
- “bun”
- “tun”
- “thun”

Long Vowels

All the twenty eight letters of the Arabic alphabet are consonants. However, three of them also function as long vowels.

These three letters are:

ي و ل

Yā'

Waw

Alif

The first long vowel is the long 'a' sound, which occurs when Alif is preceded by a letter bearing a single fatha.

Example:

جَ تَ بَ

We shall read the above combinations as:

“bā”

“tā”

“thā”

“jā”

The second Long vowel is a long "e" sound. It obtains when this elongative *yā'* یَ is preceded by a letter bearing one kasara.

Example:

جِي تِي بِي

We shall read these combinations as:

“Bi”

“Ti”

“Thi”

“ji”

The third long vowel is a long "o" sound. It obtains when this elongative "waw" (و) is preceded by a letter bearing one ḍamma.

Example:

جُو ثُو ثُو بُو

These combinations shall be read as:

“Bū”

“Tū”

“Thū”

“jū”

In addition to the above mentioned vowels, there are three additional signs that also fall into this category:

1. **Madda:** The first sign is a short zigzag stroke (~) placed above consonant Alif to elongate the "a" sound as we would read double "aa" as in Baa. It is called "madda" and written thus:

ـ

2. Sukūn: The second sign is a small stomached circle placed always above a letter. This is called sukūn or the silencing vowel. When this sign occurs above a letter it is required of a reader to make a brief pause there before proceeding to the next sound of a word composed of a few letters. It is written thus:

جْ ثْ ثْ بْ

These combinations shall be read as:

“b”
“t”
“th”
“J”

3. Shadda: The third sign is called shadda. It is a three toothed sign placed always above a letter. It is used only where one and the same letter comes twice. In this case the letter is written only once bedecked with shadda and read twice as per its vowel. It is written as follows:

جَّ جَّ جَّا

We will now read them as follows:

“Jaddan”
“jaddin”
“jaddun”

It would be seen that double "dal" in the above combinations shall be read twice as "dd" in 'sub base'.

1.3.2. Basic Structure of Sentences in Arabic

There are two types of sentences in Arabic: verbal sentences and nominal sentences. The basic structure of a sentence varies depending on whether the sentence is nominal or verbal. Here's a bit detailed explanation of both type of sentences:

1. Nominal Sentence (الجملة الاسمية)

A nominal sentence begins with a noun or pronoun and usually conveys a state or description. Its structure typically includes:

- Mubtada' (مُبْتَدأ): The subject of the sentence (a noun or pronoun).
- Khabar (خَبَر): The predicate, which provides information about the subject.

Example:

- الكِتابُ جَدِيدٌ (The book is new).
 - الكِتابُ: Subject (mubtada').
 - جَدِيدٌ: Predicate (khabar).

2. Verbal Sentence (الجملة الفعلية)

A verbal sentence begins with a verb and typically describes an action. Its structure generally follows the order:

- Fi'l (فِعْل): The verb, indicating an action or state.
- Fā'il (فَاعِل): The subject, the doer of the action.
- Maf'ūl bihi (مَفْعُولٌ بِهِ): The object, receiving the action (optional).

Example:

- كَتَبَ الطَّالِبُ الدَّرْسَ (The student wrote the lesson).
 - كَتَبَ: Verb (fi'l).
 - الطَّالِبُ: Subject (fā'il).
 - الدَّرْسَ: Object (maf'ūl bihi).

Key Features of Arabic Sentence Structure

1. Word Order Flexibility:

While the standard word order in verbal sentences is VSO (Verb-Subject-Object), Arabic allows for flexibility, and SVO (Subject-Verb-Object) can also occur for emphasis.

2. Agreement:

- In nominal sentences, the subject and predicate must agree in gender and number.

- In verbal sentences, the verb agrees with the subject in gender and number if the subject follows the verb.

3. Definiteness:
The subject in nominal sentences is typically definite, while the predicate is usually indefinite unless it conveys emphasis or specificity.

1.3.3 Question Words

"أدوات الاستفهام" (Adawat al-Istifham/Question Words) are words which are used to ask questions and are essential in gathering information. Here are some common Arabic question words along with examples in sentences:

1. مَا (Mā) = What (To ask about things or concepts)

Examples:

مَا هَذَا؟ (mā hadhā?) What is this?

مَا رَأَيْتَ فِي الْفِيلِمْ؟ (mā rāyukā fī l-film?) What do you think of the movie?

2. مَاذَا (Mādhā) = What (To ask about actions or objects, often inquiring about what someone is doing or what is happening)

Examples:

مَاذَا تَقْعُلُ الْآنْ؟ (mādhā taf'alu l-ān?) What are you doing now?

مَاذَا تُرِيدُ أَنْ تَأْكُلُ؟ (mādhā turīdu an tākul?) What do you want to eat?

3. مَنْ (Man) = Who (To ask about people)

Examples:

مَنْ هَذَا الرَّجُلُ؟ (man hadhā r-rajul?) Who is this man?

مَنْ سَيَأْتِي إِلَى الْحَفَلَةِ؟ (man sayātī ila l-ḥaflat?) Who will come to the party?

4. مَتَى (Matā) = When (To ask about time)

Examples:

مَئِي سَتَدْهَبُ إِلَى الْمَدْرَسَةِ؟ (mata satadhabu ila l-madrasat?) When will you go to school?

مَئِي تَبْدَأُ الْمُبَارَاتُ؟ (mata tabda'u l-mubārāt?) When does the game start?

5. أَيْنَ (Ayna) = Where (To ask about places)

Examples:

أَيْنَ تَعِيشُ؟ (ayna ta'ishu?) Where do you live?

أَيْنَ وَضَعْتَ الْمَفَاتِيحِ؟ (ayna wa ḏa'ta l-mafātiḥ?) Where did you put the keys?

6. لِمَذَا (Limādhā) = Why (To ask about reasons)

Examples:

لِمَذَا تَأَخَّرْتَ؟ (li mādhā tā'akharta?) Why are you late?

لِمَذَا تُحِبُّ الْقِرَاءَةَ؟ (li mādhā tuhibbu l-qirā'at?) Why do you like reading?

7. كَيْفَ (Kayfa) = How (To ask about manner or condition)

Examples:

كَيْفَ حَالُكَ؟ (kayfa ḥāluka?) How are you?

كَيْفَ تَصِلُّ إِلَى الْمَحَطةِ؟ (kayfa taṣilu ila l-maḥaṭṭat?) How do you get to the station?

8. أَيُّ (Ayy) (masculine)/أَيَّةً (Ayyathu) (feminine) = Which (To ask about a specific item or choice among options)

Examples:

أَيُّ كِتَابٍ تُفَضِّلُ؟ (ayyu kitābin tufaḍwilu?) Which book do you prefer?

أَيُّ طَالِبٍ فَازَ بِالْجَائِزَةِ؟ (ayyu ṭālibin fāza bi l-jā'izat?) Which student won the prize?

أَيَّهُ سَيَّارَةً سَتَشْتَرِي؟ (ayyatu sayyāratin satashtarī?) Which car will you buy?

أَيَّهُ مَدْرَسَةً تَدْرُسُ فِيهَا؟ (ayyatu madrasatin tadrusu fīhā?) Which school do you study in?

1.3.4 The Prepositions

Prepositions, or حُرُوفِ الجَرِ (hurūf al-jarr) play pivotal roles in Arabic grammar, which are a class of words used to indicate relationships between a noun or pronoun and other elements in a sentence. Mastery over prepositions is important for constructing coherent and meaningful sentences. They convey meanings such as location, direction, time, manner, or cause. Prepositions govern the case of the noun or pronoun that follows them, causing it to take the genitive case (المجرور).

See the prepositions with examples:

من (min) - from

Example: جاءَ خَالِدٌ مِنَ الْمَدِينَةِ (jā'a mina al-madīnah) - Khalid came from the city.

إِلَى (ilā) - to

Example: ذَهَبَ التَّلَمِيذُ إِلَى الْمَدْرَسَةِ (dhahaba ilā al-madrasah) - The student went to the school.

عَنْ (‘an) - about, concerning, from (in the sense of distance)

Example: تَحَدَّثَ الْمُسَافِرُ عَنِ السَّفَرِ (tahaddatha ‘ani al-safar) - The traveller talked about the trip.

فِي (fī) - in, at

Example: أَدْرُسُ فِي الجَامِعَةِ (adrusu fī al-jāmi‘ah) - I study at the university.

عَلَى (alā) - on, upon

Example: الْكِتَابُ عَلَى الْمَكْتَبِ (al-kitābu ‘alā al-maktab) - The book is on the desk.

بِ (bi) - by, with, using (instrumental), in (context)

Example: كَتَبَ بِالْقَلْمَنْ (kataba bi al-qalam) - He wrote with the pen.

لِ (li) - for, to, belonging to

Example: هَذَا الْكِتَابُ لِأَحْمَدَ (hādhā al-kitābu li Ahmad) - This book is for Ahmad.

كَ (ka) - like, as

Example: هُوَ شُجَاعٌ كَالْأَسَدِ (huwa shujā‘un ka al-asad) - He is brave like a lion.

حَتَّى (Hatta) "Until" or "up to" . It indicates the endpoint of a duration, action, or state.

Example: أَنَا سَأَكْمِلُ الْعَمَلَ حَتَّى السَّاعَةِ الْعَاشِرَةِ (Ana sa'akmul al'amal hatta al-saa'a al-ashira.) - I will work until ten o'clock.

مُنْذُ (Mundhu) "Since". It indicates the starting point of a duration or action.

Example: أَنَا أَتَعَلَّمُ الْعَزْفَ عَلَى الْبِيَانُو مُنْذُ عَامٍ (Ana ata'allem al-azf 'ala al-biano mundhu 'aam.) - I have been learning to play the piano since last year.

عَلَى (Ala) "On" or "at". It denotes location, time, or agreement.

Examples: سَأَكُونُ فِي الْمَطْعَمِ عَلَى السَّاعَةِ الثَّامِنَةِ مَسَاءً (Sa'akun fi al-ma'tam 'ala al-saa'a al-thamania masan.) - I will be at the restaurant at eight o'clock in the evening.

اتَّقَنَا عَلَى الْخُطْبَةِ (Ittafakna 'ala al-khuta.) - We agreed on the plan.

مَعَ (Ma'a) "With". It denotes companionship, accompaniment, or joint action.

Example: أَذْهَبْتُ إِلَى الْمَدْرَسَةِ مَعَ صَدِيقِي (Adhabtu ila al-madrasa ma'a sadiqi.) - I go to school with my friend.

1.3.5. Names of Days and Months

Days of the week

Sunday	āl'ahad	الأَحَد
Monday	ālithnayn	الإِثْنَيْنِ
Tuesday	āthalāthā'	الثَّلَاثَاء
Wednesday	āl'arbi 'ā'	الْأَرْبِعَاء
Thursday	ālkhamīs	الْخَمِيس
Friday	āljumu'	الْجُمُعَةُ
Saturday	āssibt	السَّبْتُ

Months

Hijri Calendar (هجرية)

Muharram	مُحَرَّم
Safar	صَفَر
Rabi'-al-awwal	الرَّبِيعُ الْأَوَّل
Rabi'-al-ṭanī	الرَّبِيعُ الثَّانِي
Jumadi-al-ūla	جُمَادِيُ الْأُولَى
Jumadi-al-āhira	جُمَادِيُ الْآخِرَة
Rajab	رَجَب
Sha'bān	شَعْبَانَ
Ramadān	رَمَضَانَ
Shawwal	شَوَّال
Du-al-'qadah	ذُو الْعَقَدَة
Du-al-Hijjah	ذُو الْحِجَّةَ

Georgian / Christian Era Calendar (ميلادية)

	Syrian	Arabic
January	كانون الثاني	يناير
February	شباط	فبراير
March	آذار	مارس
April	نيسان	أبريل

May	آيار	مايو
June	يونيو	حزيران
July	يوليو	تموز
August	أغسطس	آب
September	سبتمبر	أيلول
October	أكتوبر	تشرين الأول
November	نوفمبر	تشرين الثاني
December	ديسمبر	كانون الأول

While using Arabic, the year can be expressed in either the Gregorian calendar (ميلادية) or the Hijri calendar (هجرية).

Example:

- 2024 ميلادية (*Milādiyyah*): 2024 CE
- 1446 هجرية (*Hijriyyah*): 1446 AH

1.3.6. Date and Time

In Arabic, expressing date and time involves specific rules and vocabulary. The date is typically written or spoken in a specific order, that is, Day of the Week + Day (Number) + Month + Year.

For example:

- الأربعاء، 15 مارس 2024
(*Al-Arbi'ā', 15 March 2024*)
Wednesday, 15th of March, 2024
- حصلت الهند على استقلالها في 15 أغسطس 1947
India got independence on 15th of August 1947.

The year can be expressed in either the Gregorian calendar (ميلادية) or the Hijri calendar (هجرية).

For example:

- 2024 ميلادية (*Mīlādiyyah*): 2024 CE
- 1446 هجرية (*Hijriyyah*): 1446 AH

Structure of the Time:

Time is expressed using hours, minutes, and sometimes seconds, along with whether it is morning (صباحاً) or evening (مساءً).

For example:

- **السَّاعَةُ الْخَامِسَةُ وَالنِّصْفُ مَسَاءً**
(*As-sā‘ah al-khāmisah wa an-niṣf masā‘an*)
5:30 PM.

You can use the following phrases to ask for the time:

- **مَا السَّاعَةُ؟**
(*Mā as-sā‘ah?*)
What is the time?
- **كَمْ السَّاعَةُ الْآنُ؟**
(*Kam as-sā‘ah al-ān?*)
What time is it?

The answers will be like:

- **السَّاعَةُ الْثَالِثَةُ صَبَاحًا**
(*As-sā‘ah ath-thālithah šabāhan*)
The time is 3 A.M.
- **السَّاعَةُ الثَّامِنَةُ وَالرُّبُعُ مَسَاءً**
(*As-sā‘ah ath-thāminah wa ar-rub masā‘an*)
The time is 8: 15 P.M.

See some key vocabulary for time:

Arabic	English
السَّاعَةُ	As-sā‘ah
دَقِيقَةٌ	Daqīqah

ثانية	Thāniyah	Second
صَبَاحًا	Şabāhan	Morning
مساءً	Masā'an	Evening
نصف	Niṣf	Half (30 minutes)
ربع	Rub'	Quarter (15 minutes)
إلا	Illā	To (e.g., 10 minutes to 5)
تمامًا	Tamāman	Exactly

Examples of Time Expressions:

- السَّاعَةُ الْعَاشِرَةُ تَمَامًا صَبَاحًا
(As-sā 'ah al- 'āshirah tamāman şabāhan)
10:00 AM exactly.
- السَّاعَةُ التَّالِيَّةُ إِلَّا رُبْعٌ مَسَاءً
(As-sā 'ah ath-thālihah illā rub' masā'an)
2:45 PM.
- السَّاعَةُ التَّامِنَةُ وَخَمْسٌ دَقَائِقٌ
(As-sā 'ah ath-thāminah wa khams daqā'iq)
8:05.

1.3.7. Cardinal and Ordinal Numbers

1. Cardinal Numbers

Note the following examples for cardinal numbers from one to ten:

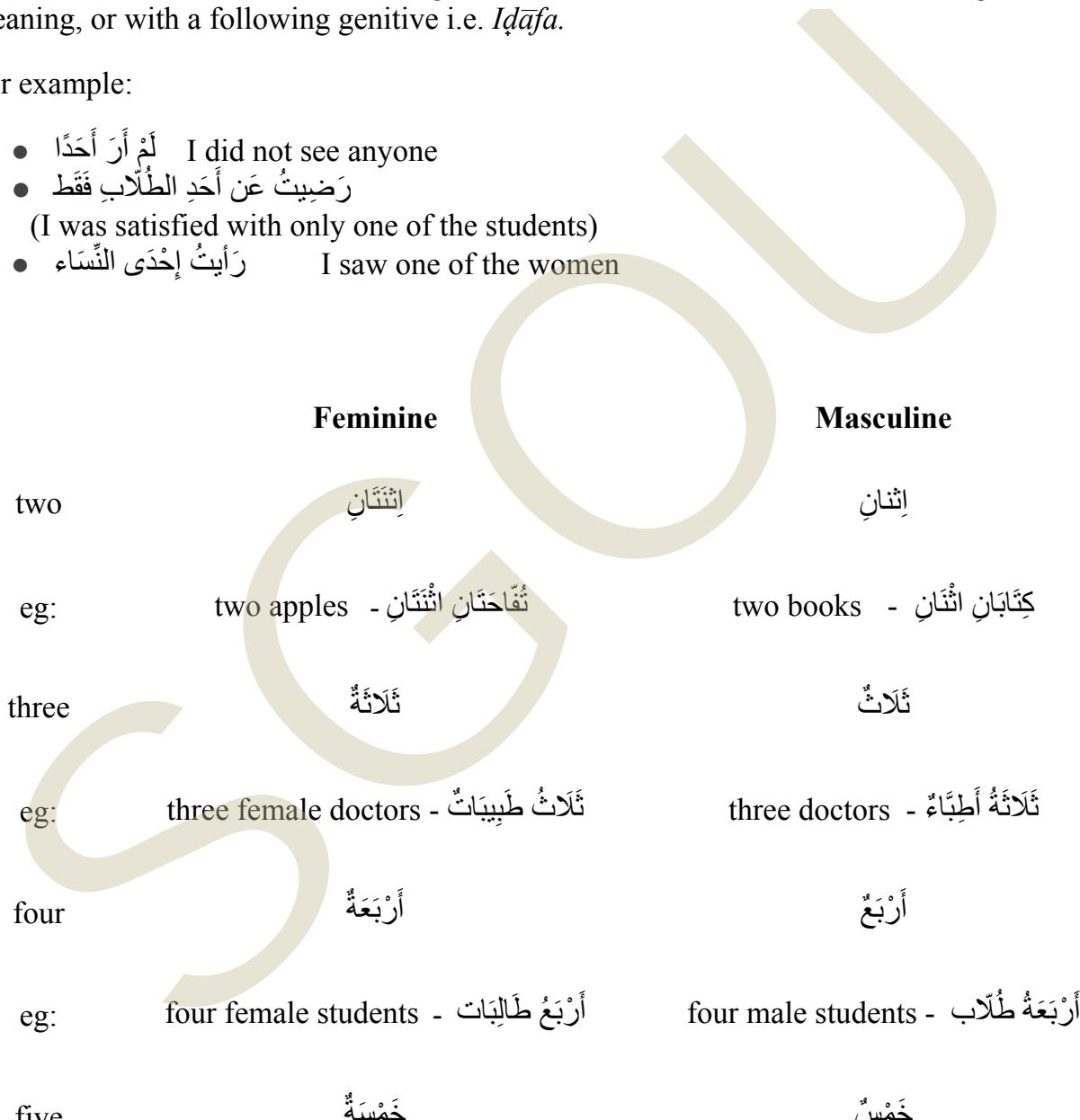
	Feminine	Masculine
one	واحِدَةٌ	واحِدٌ

eg:	one rose وَرْدَةٌ وَاحِدَةٌ	one pen قَلْمَنْ وَاحِدٌ
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Another word for the same meaning is **أَحَدٌ**, but that is used either with a negative meaning, or with a following genitive i.e. *Idāfa*.

For example:

- لَمْ أَرَ أَحَدًا I did not see anyone
- رَضِيَتُ عَنْ أَحَدِ الطُّلَّابِ فَقَطْ (I was satisfied with only one of the students)
- رَأَيْتُ إِحْدَى النِّسَاءِ I saw one of the women



eg: five actresses خَمْسُ مُمَثِّلَاتُ - خَمْسَةُ مُمَثِّلَوْنَ -

six

سِتَّةٌ

سِتُّ

eg:

six waitresses سِتُّ نَادِلَاتُ -

six waiters سِتَّةُ نُدُلُ -

seven

سَبْعَةٌ

سَبْعُ

eg:

seven oxen سَبْعَةُ ثَيَرَانٌ -

seven cows سَبْعُ بَقَرَاتٍ -

eight

ثَمَانِيَةٌ

ثَمَانٌ

eg:

eight female children ثَمَانُ طِفَلَاتُ -

eight male children ثَمَانِيَةُ أَطْفَالٍ -

nine

تِسْعَةٌ

تِسْعُ

eg:

nine years تِسْعَةُ أَعْوَامٍ -

nine years تِسْعُ سِنِينٍ -

ten

عَشْرَةٌ

عَشَرَ

eg:

ten female movie stars عَشَرَ نَجْمَاتُ سِينِمَائِيَّةٍ -

ten male movie stars عَشَرَةُ نُجُومُ سِينِمَائِيَّةٍ -

2. Ordinal Numbers

Note the following examples for ordinal numbers from one to ten:

Feminine

first

أُولَى

eg:

the first year السَّنَةُ الْأُولَى

second

ثَانِيَةٌ

eg:

the second apartment الشَّقَّةُ الثَّانِيَةُ

third

ثَالِثَةٌ

eg:

third rank الدَّرَجَةُ الثَّالِثَةُ

fourth

رَابِعَةٌ

eg:

the fourth session الجَلْسَةُ الرَّابِعَةُ

fifth

خَامِسَةٌ

eg:

fifth year السَّنَةُ الْخَامِسَةُ

sixth

سَادِسَةٌ

eg:

6 o clock - السَّاعَةُ السَّادِسَةُ -

seventh

سَابِعَةٌ

Masculine

أَوَّلٌ

the first day الْيَوْمُ الْأَوَّلُ

ثَانِيٌ

the second floor الطَّابِقُ الثَّانِي

ثَالِثٌ

third grade الصَّفُ الثَّالِثُ

رَابِعٌ

the fourth conference المُؤَمَّرُ الرَّابِعُ

خَامِسٌ

fifth part الْجُزْءُ الْخَامِسُ

سَادِسٌ

sixth day الْيَوْمُ السَّادِسُ

سَابِعٌ

eg: the seventh unit الْوَحْدَةُ السَّابِعَةُ - the seventh chapter الْبَابُ السَّابِعُ

eighth

ثَامِنَةٌ

ثَامِنٌ

eg:

the eighth table الْطَّاولةُ الثَّامِنَةُ -

the eighth waiter النَّادِلُ الثَّامِنُ

ninth

تَاسِعَةٌ

تَاسِعٌ

eg:

the ninth girl الْبَنْتُ التَّاسِعَةُ

the ninth boy الْوَلَدُ التَّاسِعُ

tenth

عَاشِرَةٌ

عَاشِرٌ

eg:

the tenth minute الدَّقِيقَةُ الْعَاشِرَةُ

the tenth month الشَّهْرُ الْعَاشِرُ

1.3.8. Colors

Arabic uses separate forms for masculine and feminine for adjectives, including colors. Masculine words end without modification (e.g., - أَسْوَدُ - *Aswad*). However, feminine words usually end with "ة" (e.g., - ذَهَبَةٌ - *dhahabiyat*) or another sign of feminine like *Tā' al-Mamdiya* (e.g., - سَوْدَاءٌ - *Sawda'*). When describing plural nouns, colors take plural forms, which are different from singular forms (e.g., - زُرْقٌ - *Zurq* for "blue" in plural).

(Masculine)

Black

أَسْوَدٌ

(Feminine)

سَوْدَاءٌ

Transliteration

Aswad / Sawda'



White	أَبْيَضٌ	بَيْضَاءٌ	<i>Abyad / Bayda'</i>
Red	أَحْمَرٌ	حَمْرَاءٌ	<i>Ahmar / Hamra'</i>
Green	أَخْضَرٌ	حَضْرَاءٌ	<i>Akhdar / Khadra'</i>
Blue	أَزْرَقٌ	زَرْقَاءٌ	<i>Azraq / Zarqa'</i>
Yellow	أَصْفَرٌ	صَفْرَاءٌ	<i>Asfar / Safra'</i>
Orange	بُرْتُقَالِيٌّ	بُرْتُقَالِيَّةٌ	<i>Burtuqali / Burtuqaliya</i>
Pink	وَرْدِيٌّ	وَرْدِيَّةٌ	<i>Wardi / Wardiya</i>
Purple	بَنْسَحِيٌّ	بَنْسَحِيَّةٌ	<i>Banafsaji / Banafsajiya</i>
Brown	بُنْيَى	بُنْيَّةٌ	<i>Bunni / Bunniya</i>
Gray	رَمَادِيٌّ	رَمَادِيَّةٌ	<i>Ramadi / Ramadiya</i>
Gold	ذَهَبِيٌّ	ذَهَبِيَّةٌ	<i>Dhahabi / Dhahabiya</i>
Silver	فِضْيَى	فِضْيَّةٌ	<i>Fiddi / Fiddiya</i>

1.3.9. Parts of Human Body

These are some of the terms referring to human body parts that are widely used in both formal and conversational Arabic.

Head and Face	Upper Body	Lower Body	Internal Organs	Torso
(<i>ra's</i>) - Head	(<i>raqaba</i>) - Neck	(<i>rijl</i>) - Leg	(<i>qalb</i>) - Heart	(<i>batn</i>) - Abdomen/Stomach

وَجْهٌ (<i>wajh</i>) - Face	كَتْفٌ (<i>katif</i>) - Shoulder	رُكْبَةٌ (<i>rukbah</i>) - Knee	رِئَةٌ (<i>ri'ah</i>) - Lung	خَصْرٌ (<i>khasr</i>) - Waist
شَعْرٌ (<i>sha'r</i>) - Hair	صَدْرٌ (<i>ṣadr</i>) - Chest	قَدْمٌ (<i>qadam</i>) - Foot	كَبِيدٌ (<i>kabid</i>) - Liver	وَرْكٌ (<i>wark</i>) - Hip
عَيْنٌ (<i>ayn</i>) - Eye	ظَاهْرٌ (<i>zahr</i>) - Back	كَاحِلٌ (<i>kāhil</i>) - Ankle	مَعْدَةٌ (<i>ma'idah</i>) - Stomach	
أَنْفٌ (<i>anf</i>) - Nose	ذِرَاعٌ (<i>dhirā'</i>) - Arm	أَصَابِعُ الْقَدْمِ (<i>asābi' al-qadam</i>) - Toes	دِمَاغٌ (<i>dimāgh</i>) - Brain	
فَمٌ (<i>fam</i>) - Mouth	مِرْفَقٌ (<i>mirfaq</i>) - Elbow	كَعْبٌ (<i>ka'b</i>) - Heel	عِظَامٌ (<i>'izām</i>) - Bones	
أَذْنٌ (<i>udhun</i>) - Ear	يَدٌ (<i>yad</i>) - Hand			
لِسَانٌ (<i>lisān</i>) - Tongue	كَفٌ (<i>kaff</i>) - Palm			
شِفَاهٌ (<i>shifāh</i>) - Lips	أَصَابِعٌ (<i>asābi'</i>) - Fingers			
أَسْنَانٌ (<i>asnān</i>) - Teeth	إِبْهَامٌ (<i>ibham</i>) - Thumb			
ذَقْنٌ (<i>dhaqn</i>) - Chin	ظُفْرٌ (<i>zufra</i>) - Nail			
خَدٌ (<i>khadd</i>) - Cheek				
جَبَهَةٌ (<i>jabhah</i>) - Forehead				
حَاجِبٌ (<i>hājib</i>) - Eyebrow				

رمش (rimsh) –
Eyelash

1.3.10. Common Phrases

In Arabic, there are several common phrases that are widely used across different regions and contexts. These are a few useful phrases that are used in both formal and informal conversations in daily life across the Arabic-speaking world, and they cover greetings, politeness, expressions of gratitude etc. These phrases are essential building blocks for someone eager to communicate effectively in Arabic, whether for daily life, travel, business, or social interactions.

1. Greetings:

- السَّلَامُ عَلَيْكُمْ (As-salāmu 'alaykum) – "Peace be upon you."
 - (Traditional Arabic greeting in many Arabic-speaking countries)
 - The response should be: وَعَلَيْكُمُ السَّلَامُ (Wa 'alaykum as-salām) – "And peace be upon you."
- مَرْحَبًا (Marhabā) – "Hello."
 - (A very casual and common greeting)
- صَبَاحَ الْخَيْرِ (Şabāh al-khayr) – "Good morning."
 - (A polite way to greet someone in the morning)
 - The response should be: صَبَاحَ النُّورِ (Şabāh an-nūr) – "Good morning" (the literal meaning is "bright morning").
- مَسَاءَ الْخَيْرِ (Masā' al-khayr) – "Good evening."
 - To greet someone in the evening.
 - The response should be: مَسَاءَ النُّورِ (Masā' an-nūr) – "Good evening" (the literal meaning is "bright evening").
- كَيْفَ حَالُكَ؟ (Kayfa ḥāluka/ḥāluki?) – "How are you?"(male/female)
 - A basic question used to inquire about someone's well-being.
 - The response should be: بِخَيْرٍ، الْحَمْدُ لِلَّهِ (Bikhayr, al-ḥamdu lillāh) – "Fine, thank God."

- أَهْلًا وَسَهْلًا (Ahlan wa sahlan) – "Welcome."
 - A warm greeting used when someone enters your house or when meeting someone.

2. Expressions of Gratitude:

- شُكْرًا (Shukran) – "Thank you."
 - (The standard way to express gratitude.)
 - The response should be: عَلَى الرَّحْبِ وَالسَّعْةِ (‘Alā ar-rahb wa as-si‘ah) – "You're welcome" or "It's my pleasure."
- مِنْ فَضْلِكَ (Min fadlik) – "Please".
 - (when making a request or asking for help.)
- عَفْوًا (‘Afwan) – "Excuse me" / "You're welcome."
 - (to get someone's attention or to apologize.)

3. Apologies and Courtesy:

- أَسِفٌ (Āsif) – "Sorry" (male).
 - (A simple apology for a mistake or inconvenience.)
- أَنَا أَسِفٌ (Anā āsif) – "I am sorry" (male).
 - More direct and formal apology.
 - Female form: أَنَا آسِفَةٌ (Anā āsifah).
- لَوْ سَمَحْتُ (Law samaht) – "Excuse me" or "Please" (when asking for something politely).
 - (A polite way to ask for someone's attention or for something)

4. Goodbyes:

- وِدَاعًا (Wadā‘an) – "Goodbye."
 - (A formal way to say goodbye)
- مَعَ السَّلَامَةِ (ma‘a as-salāma) - "Goodbye."
 - (in almost any situation, whether formal or informal)
- إِلَى الْلِقَاءِ (Ilā al-liqā‘) – "See you later."
 - (A more informal farewell)
- فِي أَمَانِ اللَّهِ (Fī amān Allāh) – "In God's protection."

- (Commonly used to say goodbye, especially among Muslims)

5. Asking for Help:

- هل يُمْكِنُكُ مُسَاعَدَتِي؟ (Hal yumkinuka musā‘adatī?) – "Can you help me?"
 - (A polite way to ask for assistance)
- أَيْنَ الْحَمَّامُ؟ (Ayna al-ḥammām?) – "Where is the bathroom?"
 - (This phrase is useful, especially in public places)
- هل يُوجَدُ مَطْعَمٌ هُنَا؟ (Hal yūjad maṭ‘am hunā?) – "Is there a restaurant here?"
 - (Helpful when you're looking for a restaurant)

6. Introductions and Conversations:

- مَا اسْمُكَ؟ (Mā ismuka/ismuki?) – "What is your name?" (male/female)
 - Used to ask someone's name.
 - The response should be: إِسْمِي... (Ismī...) – "My name is..."
- مِنْ أَيْنَ أَنْتَ؟ (Min ayna anta/anti?) – "Where are you from?" (male/female)
 - (To ask about someone's origin or nationality)
 - The response should be: أَنَا مِنْ... (Anā min...) – "I am from..."
- مَاذَا تَعْمَلُينِ؟ / مَاذَا تَعْمَلُ؟ (Mādhā ta‘mal/ta‘malin?) – "What do you do?" (male/female)
 - (A common question to ask about someone's occupation)
 - The response should be like: أَنَا أَعْمَلُ كَ... (Anā a‘mal k...) – "I work as..."

7. Shopping and Dining:

- كَمُ السِّعْرُ؟ (Kam as-si‘r?) – "How much is it?"
 - (when inquiring about the price of something)
- هل يُوجَدُ خَصْمٌ؟ (Hal yūjad khaṣm?) – "Is there a discount?"
 - (Commonly used while shopping)
- أُرِيدُ هَذَا (Urīd hādhā) – "I want this."
 - (to express a desire to buy or request something)

8. Expressing Emotions and Reactions:

- أَنَا سَعِيدٌ (Anā sa‘īd) – "I am happy." (male)

- أَنَا سَعِيْدَة (Anā sa‘īdah) - "I am happy." (female)
- أَنَا حَزِيْن (Anā ḥazīn) – "I am sad." (male)
 - أَنَا حَزِيْنَة (Anā ḥazīnah) - "I am sad." (female)
- مُمْنَاز (Mumtāz) – "Excellent."
- جَيْد (Jayyid) – "Good."

Recap

- Arabic letters have 4 distinct forms - independent, initial, medial, terminal
- Six letters (ا د ذ ر ز و) - don't connect with following letters
- Vowel marks are - fatha, kasra, damma
- Long vowels - alif (ā), waw (ū), ya (ī)
- Two types of sentences in Arabic - Nominal (begins with noun) and Verbal (begins with verb)
- Nominal - Subject (mubtada) + Predicate (khabar)
- Verbal - Verb (fi'l) + Subject (fā'il) + Object (optional)
- Question words - (مَن، مَا، مَتَى، أَيْنَ، كَيْفَ) etc.
- Prepositions (فِي، عَلَى، مِن، إِلَى) - etc.
- Time expressions - AM: صَبَلَحَا مَسَاءً PM: مَسَاءً
- Cardinal numbers - uses with masculine/feminine forms
- Ordinal numbers - uses with gender agreement
- Colors - uses with distinct masculine/feminine forms
- Greetings - السَّلَامُ عَلَيْكُمْ، مَرْحَبًا - etc.
- Courtesy expressions - شُكْرًا، مَنْ فَضَلَكَ - etc.
- Response patterns - differ according to different situations
- Human Body Parts Vocabulary - organized by regions (head, face, limbs, internal organs)

Objective Questions

1. Write an Arabic letter that is not connected to the letters that follow it?
2. In Arabic grammar, how many types of sentences are there?
3. To get what meaning the phrase "لِمَذَا" (Limādhā) is using?
4. Which preposition means "from" in Arabic?
5. The day "الأربعاء" corresponds to which day in English?
6. In Arabic time expressions, "مساءً" indicates:
7. What is the feminine form of the color "أسود" (black)?
8. What is the proper response to "صَبَاحُ الْخَيْرِ"?
9. How do you say "I am sorry" (female) in Arabic?
10. What is the ordinal number for "seventh" (masculine) in Arabic?
11. What is the Arabic word for "shoulder"?
12. What is the feminine form of the color "blue" in Arabic?
13. How do you say "quarter past eight" in Arabic?
14. In the Arabic nominal sentence (الجملة الإسمية), what comes first?

Answers

1. د
2. Two
3. Why
4. من
5. Wednesday
6. Evening
7. سَوْدَاء
8. صَبَاحُ النُّورِ
9. أنا آسِفة
10. سَابِع
11. كَفْ
12. رَزْقَاء
13. السَّاعَةُ التَّالِمِنَةُ وَالرُّبْعُ
14. Noun or pronoun

Assignment

1. Write five Arabic question words and form a sentence with each one of them?
2. Provide the past tense conjugations of the Arabic verb كَتَبَ (to write), including all 14 forms?
3. Write a short dialogue showcasing different greeting and courtesy expressions appropriate to various social contexts?
4. Provide a list of 10 Arabic color words, including their masculine and feminine forms, along with a simple example sentence for each?
5. Construct five nominal and a verbal sentence in Arabic, identifying the grammatical roles of each component (subject, predicate, verb, etc.)?
6. Take a short Arabic text and demonstrate its letter forms (independent, initial, medial, terminal) with special attention to the six non-connecting letters?
7. Compose a simple dialogue that incorporates time expressions (AM/PM), cardinal numbers and ordinal numbers with gender agreement?

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BLOCK-2

Use of Arabic in Different Occasions

Unit 1

Self-Introduction, Greetings in Arabic

Learning Outcomes

Upon completing this unit, learners will be able to:

- Introduce themselves in Arabic fluently
- Use different types of greetings in an appropriate manner
- Inquire about someone's nationality, profession and language proficiency
- Ask about someone's well-being and use proper closing statement effectively

Prerequisites

As you know, when you introduce yourself confidently and effectively to someone, you make a memorable impression on them. It showcases several things such as your communication skills, confidence, and professionalism. Whether it's in an interview, or a professional setting, or any other scenario, an effective self-introduction produces a lasting impact.

This unit is designed to provide learners with essential skills to engage in basic conversations in Arabic. By focusing on practical features of interaction, learners will develop the ability to introduce themselves confidently, use different forms of greetings appropriately, and navigate simple conversational contexts. Besides, learners will explore how to inquire about someone else's nationality, profession, and language proficiency, nurturing meaningful connections. The unit also places emphasis on polite expressions, such as asking about well-being and crafting suitable closing statements, to facilitate proficient and respectful communication in a culturally appropriate manner.

Key words

Self introduction, general greetings, time-specific greetings, farewell greetings

Discussion

2.1.1 Self introduction

Introducing oneself in Arabic is a necessary skill for beginners and intermediate learners alike. When introducing yourself, it's important to begin with the basics and use correct grammar. While making mistakes with simple phrases is not a disaster, it can disrupt the flow of conversation and make recovery more challenging. To ensure a complete and effective self-introduction, try to include some key components listed below:

1. Greetings: There are several ways to say hello, depending on where you are, how formal the conversation is, and other factors.

- مَرْحَبًا (Marhaban) – Hello.
- أَهْلًا وَسَهْلًا ('ahlan wa-sahlan) - Welcome / How do you do?
- السَّلَامُ عَلَيْكُمْ (As-salāmu 'alaykum) – Peace be upon you.

The last one i.e. as-salāmu 'alaykum is a particularly formal way of greeting, and it is often used to greet a whole group of people as well. Imagine a student giving a speech, he will certainly start with as-salāmu 'alaykum.

When you hear this greeting, the proper response is to say:

- وَعَلَيْكُمُ السَّلَامُ (wa 'alaykum as-salām) - And peace be upon you too.

2. Name: In Arabic, or in any other languages, mentioning your name is an important step in forming a relationship, and getting someone's correct name makes an excellent impression. If you make an excuse to use the name again almost immediately after hearing it, that will be an excellent way to remember names.

Since Arabic strongly differentiate between masculine and feminine, there are two ways to ask most questions and their answers, one for masculine and another for feminine. Asking someone's name will be like:

- ما إِسْمُكَ؟ (mā ismuk?) - What's your name? (male)
- ما إِسْمُكِ؟ (ma ismuki?) - What's your name? (female)

The answer will be:

- إِسْمِي... (Ismī...) – My name is...
- أَنَا... (Ana...) – I am...

3. Nationality: Asking about someone's nationality during an introduction is important, because it helps identify shared cultural or regional ties. Discussing nationality also provides an opportunity for cultural exchange, encouraging learning about new traditions, languages, or experiences.

For asking someone's nationality you can use the phrase:

- مِنْ أَيِّ بَلْدَةٍ أَنْتَ؟ (min ayyi baladin ‘ant?) - Where are you from?

The answer will be:

- أَنَا مِنْ... (Ana min...) – I am from...
- جَنْسِيَّتِي... (Jinsiyyatī...) – My nationality is...

4. Profession/Occupation: Asking someone about their profession provides valuable insights into their expertise, experiences, and alignment with the role or context of the interview. The question will be like:

- مَاذَا تَعْمَلُ؟ (mādā ta‘mal?) - What do you do for work?
- مَا هُوَ عَمَلُك؟ (Mā huwa ‘amaluka? / Mā huwa ‘amaluki?) – What is your profession?

The answer will be like:

- أَنَا أَعْمَلُ كَ... (Ana a‘mal ka...) – I work as...
- أَعْمَلُ فِي مَكْتَبَةٍ (‘a‘malu fī maktabah) - I work at a library.
- أَنَا طَالِبٌ/ طَالِبَةٌ (Ana ṭālib/ṭāliba.) – I am a student. (male/female)

5. Age (Optional): Asking about someone's age in an introduction or interview is generally considered a sensitive topic, and its appropriateness depends on the context

and cultural norms. However, some roles have age-specific requirements because of legal or safety reasons. In some cultures, asking age is common and seen as a sign of respect or interest, particularly in informal talks and interviews.

Asking about someone's age is justifiable if that is culturally appropriate or required. In Arabic the formal way of asking about someone's age is:

- كم عمرك؟ (Kam ‘umruka? / Kam ‘umruki?) – What is your age? (male/female)

A more polite Version is:

- هل يمكنني أن أعرف عمرك لو سمحت؟ (Hal yimkinunī an a‘rif ‘umraka law samaht?) – May I know your age, please?

The answer is:

- عمرِي ... سنة (‘Umri ... sana.) – I am ... years old.
- أنا في منتصف الثلاثينيات (Anā fī muntasaf al-thalāthīniyyāt.) – I am in my mid-thirties.

6. Language Proficiency: Asking about language proficiency during introductions is important in multicultural, professional, or academic settings. It is a practical way to gauge communication skills, foster understanding, and determine any necessary accommodations.

Formal way of asking about language proficiency is:

- ما هي اللغات التي تتحدثها؟ وما مدى طلاقتك بها؟ (Mā hiya al-lughāt allatī tatahaddathuhā? Wa mā madā ṭalāqatuka bihā?) - What languages do you speak? And how fluent are you in them?

In a casual way the same question will be:

- أي لغات تتقنها؟ (Ayy lughāt tutqinuhā?) - What languages do you speak?

The answer will be:

- ... أتحدث ... (Atahaddath ...) – I speak...
- أتعلم اللغة العربية (Ata ‘allam al-lughāt al-‘arabiyyā.) – I am learning Arabic.

7. Closing Statement: Closing statements are a vital element of introductions and interviews that leave a lasting positive impression. A well-thought-out closing

statement shows professionalism and respect for the interviewer or audience. The closing statement will be good if it is like:

- شَرَفْتُ بِلِقَائِكُمْ (Tasharraftu biliqā'ikum.) – Pleased to meet you.
- إِلَى الْلَّقَاءِ (Ilā al-liqā'). – See you later.

2.1.2 Model Conversation

Two strangers meet at a language learning event:

Salim: *As-salāmu 'alaykum*

سَالِمٌ: السَّلَامُ عَلَيْكُمْ

Hussein: *Wa- 'alaykum as-salām*

حُسَيْنٌ: وَعَلَيْكُمُ السَّلَامُ

Salim: *Marhaban, ismī Salim, Mā ismuk?*

سَالِمٌ: مَرْحَبًا، إِسْمِي سَالِمٌ، مَا اسْمُكَ؟

Hussein: *Marhaban Salim, ismī Hussein*

حُسَيْنٌ: مَرْحَبًا سَالِمٌ، إِسْمِي حُسَيْنٌ

Salim: *Min ayna anta?*

سَالِمٌ: مِنْ أَيْنَ أَنْتَ؟

Hussein: *Ana min Miṣr. Wa-anta?*

حُسَيْنٌ: أَنَا مِنْ مِصْرٍ. وَأَنْتَ؟

Salim: *Ana min as-Sa 'ūdiyya*

سَالِمٌ: أَنَا مِنْ السُّعُودِيَّةِ

Hussein: *Hal ta 'mal aw tadrus?*

حُسَيْنٌ: هَلْ تَعْمَلُ أَوْ تَدْرُسُ؟

Salim: *Ana a 'mal ka-muhandis.*
Wa-anta?

سَالِمٌ: أَنَا أَعْمَلُ كَمُهَنْدِسٍ. وَأَنْتَ؟

Hussein: *Ana ṭālib ata 'allam al-lugha al- 'arabiyya*

حُسَيْنٌ: أَنَا طَالِبٌ أَتَعْلَمُ الْلُّغَةَ الْعَرَبِيَّةَ

Salim: *Rā'i! Bi-tawfiq yā Hussein*

سَالِمٌ: رَائِعٌ! بِالْتَّوْفِيقِ يَا حُسَيْنٌ

Hussein: *Shukran Aḥmad, ilā al-liqā'*!

حُسَيْنٌ: شُكْرًا سَالِمٌ، إِلَى الْلِقاءِ

Translation of the Conversation

Salim: Peace be upon you.

Hussein: Peace be upon you.

Salim: Hello, my name is Salim. What is your name?

Hussein: Hello Salim, my name is Hussein.

Salim: Where are you from?

Hussein: I'm from Egypt, and you?

Salim: I'm from Saudi Arabia.

Hussein: Do you work or study?

Salim: I work as an engineer. And you?

Hussein: I am a student learning Arabic.

Salim: Great! Good luck, Hussein.

Hussein: Thanks Salem, see you later.

2.1.3 Greetings in Arabic

Arabic is rich with several types of expressions for greetings including warm inquiries about family, health, and general well-being, reflecting its cultural emphasis on mutual

respect and hospitality. See some key greetings and their meanings, including responses and cultural contexts:

1. General Greetings

1. وَعَلَيْكُمْ السَّلَامُ (As-salāmu 'alaykum) - “Peace be upon you”. Its response is: وَعَلَيْكُمْ السَّلَامُ (Wa 'alaykum as-salām) — And peace be upon you too.
2. مَرْحَبًا (Marhaban) - “Hello”. This can be used in both formal and informal settings in a friendly and casual way.
3. أَهْلًا (Ahlan) - “Hi” or “Hello”. A form of informal greeting used in casual conversations or with family and friends.
4. أَهْلًا وَسَهْلًا (Ahlan wa sahlan) - “welcome”. This warm greeting is used specially when receiving guests.

2. Time-Specific Greetings

1. صَبَّاحَ النُّورِ (Sabāh al-khayr) - “Good morning”. Its response is: صَبَّاحَ النُّورِ (Sabāh an-nūr) — “bright morning”.
2. مَسَاءَ النُّورِ (Masā' al-khayr) - “Good evening”. Its response is: مَسَاءَ النُّورِ (Masā' an-nūr) — “Bright evening”.

3. Inquiring About Well-Being

1. كَيْفَ حَالَكَ؟ (Kayfa hāluk?) - “How are you?”. (to a male). Its female form is كَيْفَ بِخَيْرٍ، الْحَمْدُ لِلّٰهِ حَالَكِ؟ (Kayfa hāluki?) — How are you?, and its response is: بِخَيْرٍ، الْحَمْدُ لِلّٰهِ (Bi-khayr, al-hamdu lillāh) — “I’m fine, praise be to God”. This is commonly asked after the initial greeting.
2. كَيْفَ الْأَمْوَارُ؟ (Kayfa al-umār?) - “How are things?”. This informal question is used in casual conversations.

4. Farewell Greetings:

1. مَعَ السَّلَامَة (Ma 'as-salāmah) - “Goodbye”. This is a polite way to say farewell.
2. إِلَى الْلَّقَاء (Ilā al-liqā') - “See you later”.
3. أَرَاكَ قَرِيبًا (Arāka qarīban) - “See you soon”. Its female version is: أَرَاكِ قَرِيبًا (Arāki qarīban).

Islamic phrases such as الحَمْدُ لِلَّهِ (Al-ḥamdu lillāh) “Praise be to God”, and إِنْ شَاءَ اللَّهُ إِنْ شَاءَ اللَّهُ (In shā’ Allāh) (God willing) are frequently used in responses throughout in Arabic speaking countries.

Recap

1. Self-Introduction Components:

a) Essential Greetings -

- Most formal: "As-salāmu 'alaykum" (Peace be upon you)
- Common: "Marḥabān" (Hello)
- Welcome: "Ahlan wa-sahlan" (Welcome/How do you do?)

b) Name Introduction -

- Questions differ by gender:
 - For males: "Mā ismuk?" (What's your name?)
 - For females: "Mā ismuki?" (What's your name?)
- Responses:
 - "Ismī..." (My name is...)
 - "Ana..." (I am...)

c) Nationality-

- Question: "Min ayyi baladin 'ant?" (Where are you from?)
- Responses:
 - "Ana min..." (I am from...)
 - "Jinsiyyatī..." (My nationality is...)

d) Profession/Occupation -

- Questions:
 - "Mādā ta'mal?" (What do you do for work?)
 - "Mā huwa 'amaluka/amaluki?" (What is your profession?)
- Responses:
 - "Ana a'mal ka..." (I work as...)
 - "Ana ṭālib/ṭāliba" (I am a student - male/female)

e) Language Proficiency -

- Formal question: "Mā hiya al-lughāt allatī tataḥaddathuhā?" (What languages do you speak?)
- Casual question: "Ayy lughāt tutqinuhā?" (What languages do you speak?)
- Responses:
 - "Ataḥaddath..." (I speak...)
 - "Ata‘allam al-lugha al-‘arabiyya" (I am learning Arabic)

2. Common Greetings:

a) General Greetings -

- "As-salāmu ‘alaykum" → Response: "Wa ‘alaykum as-salām"
- "Marḥaban" (Hello) - for both formal and informal settings
- "Ahlan" (Hi) - informal
- "Ahlan wa sahlan" (Welcome) - especially for guests

b) Time-Specific Greetings -

- Morning: "Şabāḥ al-khayr" → Response: "Şabāḥ an-nūr"
- Evening: "Masā' al-khayr" → Response: "Masā' an-nūr"

c) Well-Being Inquiries -

- "Kayfa ḥāluk/ḥāluki?" (How are you? - male/female)
- Response: "Bi-khayr, al-ḥamdu lillāh" (I'm fine, praise be to God)
- Casual: "Kayfa al-umūr?" (How are things?)

d) Farewell Expressions -

- "Ma‘ as-salāmah" (Goodbye)
- "Ilā al-liqā'" (See you later)
- "Arāka/Arāki qarīban" (See you soon - male/female)

e) Cultural Notes -

- Islamic phrases are commonly used in conversations:
 - "Al-ḥamdu lillāh" (Praise be to God)
 - "In shā‘ Allāh" (God willing)
- Age-related questions should be approached with cultural sensitivity

➤ Formal greetings like "As-salāmu 'alaykum" are appropriate for addressing groups

Objective Questions

1. What is the most formal way of greeting in Arabic?
2. Which is the correct response to "As-salāmu 'alaykum"?
3. To ask "What's your name?" to a female in Arabic, you would say ___?
4. What is the correct way to say "I am learning Arabic"?
5. The appropriate response to "Şabāh al-khayr" (Good morning) is ___?
6. How do you ask "Where are you from?" in Arabic?
7. Which phrase is used specifically when receiving guests?
8. The phrase "Bi-khayr, al-hamdu lillāh" means ___?
9. Which is the correct way to say "See you soon" to a male?
10. To ask someone about their profession, you would say ___?
11. What is the polite way to ask someone's age in Arabic?
12. What are two ways to say "goodbye" in Arabic?
13. How do you say "Pleased to meet you" in Arabic?

Answers

1. As-salāmu 'alaykum
2. Wa 'alaykum as-salām
3. Mā ismuki
4. Ata 'allam al-lugha al-'arabiyya
5. Şabāh an-nūr
6. Min ayyi baladin ant
7. Ahlan wa sahlan
8. I'm fine, praise be to God
9. Arāka qarīban
10. Mādā ta'mal
11. هل يُنکنُني أن أَعْرَفَ عُمْرُكَ لَوْسَمْحَتْ?
12. (Ma ' as-salāmah), (إِلَى الْلِقاءِ مَعَ السَّلَامَةِ) (Ilā al-liqā')
13. (Tasharraftu biliqā'ikum) تَشَرَّفْتُ بِلِقَائِكُمْ.

Assignment

1. Write five sentences using different greeting expressions with appropriate grammatical cases?
2. Analyze the linguistic and cultural significance of common Arabic greeting phrases?
3. Write a self-introduction in Arabic, including your name, nationality, profession and personal interests?
4. Compare greeting customs in different Arabic-speaking countries, highlighting linguistic variations?
5. Translate the self-introduction below into Arabic:
"Hello, my name is Alex. I am from Kerala, India, and I work as a software engineer. I have a strong interest in travelling and cooking, and I enjoy spending my free time doing activities such as watching movies and listening to music. I am always eager to learn new things and meet new people. Thank you!"

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Unit 2

In airport, in railway station and in travelling office

Learning Outcomes

Upon completing this unit, learners will be able to:

- Address common concerns at an airport such as locating international gates, understanding flight schedules, and exchanging currency.
- Make inquiries at a railway station regarding the train schedules, correct platform, and essential travel needs.
- Handle the booking process in a travel office where only Arabic is spoken, including selecting tickets, class preferences, travel dates, and completing payments.
- Ask about locations and time, receive and provide directional guidance, and build familiarity with essential travel-related terms.

Prerequisites

Travel - both domestic and international - is an integral part of modern life. But in a multilingual and multicultural world, language barriers or unfamiliar environments may create challenges. So that travel requires effective communication in a variety of scenarios, especially when navigating airports, railway stations, and travel offices. For making any communication effective, language proficiency, active listening, and clear expression of needs and concerns are very important. In this respect, this unit is designed to make the learners capable of attaining language skills necessary to confidently manage common travel-related interactions in Arabic-speaking environments. Emphasis will be given on developing the ability to inquire and respond to questions about time, location, and directions. By engaging with real-world vocabulary and dialogues, learners will be able to enhance their proficiency in essential travel-related conversations. This foundation will not only help them navigate specific scenarios but also foster confidence in their broader Arabic communication skills.

Key words

airport, railway station, travel office, tickets, booking

Discussion

2.2.1 In Airport

A conversation between a passenger and an officer in the Airport.

Almusafir: *Assalamu alaikum. Hal ta'rif ayna ajid bawabat al-rihlat al-duwaliyya?*

المُسَافِرُ: السَّلَامُ عَلَيْكُمْ. هَلْ تَعْرِفُ أَيْنَ أَجْدُ بَوَابَةِ الرَّحْلَاتِ الدُّولِيَّةِ؟

ālmuwazaf: *Wa alaikum assalam. Na'am, al-bawaba al-duwaliyya fi al-tabiq al-thani, ithabi' al-lawhat al-irshadiyya.*

الْمَوْظِفُ: وَعَلَيْكُمُ السَّلَام. نَعَمْ، الْبَوَابَةُ الدُّولِيَّةُ فِي الطَّابِقِ الثَّانِي، إِنْبَعَ اللَّوَحَاتُ الْإِرْشَادِيَّةُ

Almusafir: *Shukran jazeelan. Wa hal yumkinuni ma'rifata kam tabqi 'ala maw'id āl-mughādarat?*

الْمُسَافِرُ: شُكْرًا جَزِيلًا. وَهَلْ يُمْكِنِي مَعْرِفَةَ كَمْ تَبْقَى عَلَى مَوْعِدِ الْمُغَادَرَةِ؟

ālmuwazaf: *Bitta'kid. Mata maw'id rihlatak?)*

الْمَوْظِفُ: بِالْتَّأْكِيدِ. مَتَى مَوْعِدُ رِحْلَتِكَ؟

Almusafir: *Rihlati ila Dubai fi al-sa'a 'a al-rabi'a wa al-nisf masaa'an*

الْمُسَافِرُ: رِحْلَتِي إِلَى دُبَيْ فِي السَّاعَةِ الرَّابِعَةِ وَالنِّصْفِ مَسَاءً

الموظّف :	إذن، لديك حوالي ساعتين. لا تنسَ المُرُورَ عَبَرَ قِسْمٍ مُّرَاقِبَةً لِلْجَوَازَاتِ أَوْ لَا
المسافر :	شكراً للتنبيه. أين يمكنني الحصول على مكتب الصرافة لتحويل العملات؟
الموظّف :	مكتب الصرافة موجود بجانب بوابة رقم 5، بالقرب من المطاعم
المسافر :	أشكرك على المساعدة. أتمنى لك يوماً سعيداً
الموظّف :	على الرّحْبِ وَالسَّعَةِ. رِحْلَة سَعِيدَةٌ

Translation:

Passenger: Peace be upon you. Do you know where I can find the international flights gate?

Officer: And peace be upon you too. Yes, the international gate is on the second floor, follow the directional signs.

Passenger: Thank you so much. Can I know how much time is left until departure?

Officer: Of course. When is your flight?

Passenger: My flight to Dubai is at 4:30 PM.

Officer: Then, you have about two hours. Don't forget to pass through passport control first.

Passenger: Thanks for the reminder. Where can I find the currency exchange office?

Officer: The exchange office is located next to Gate 5, near the restaurants.

Passenger: I appreciate your help. Have a great day!

Officer: You're welcome. Have a pleasant journey!

Vocabulary

بَوَابَة = gate

الرَّحْلَاتُ الدُّولِيَّة = international flights

الطَّابِقُ الثَّانِي = second floor

اللَّوَحَاتُ الإِرْشَادِيَّة = directional signs

مَعَادِرَة = departure

بِالْتَّأْكِيد = of course

مكتب الصرافة العملات = currency exchange office

بالقرب من = next to/ near to

Some more Vocabulary related to airport:

Security check	تفتيش أمني	Airport	مطار
Security gate	بوابة الأمان	Trip	رحلة
Boarding	صعود الطائرة	Airline company	شركة الطيران
Cabin crew	طاقم الطائرة	Plane ticket	تذكرة الطيران
Waiting lounge	صالة الإنتظار	Passport	جواز سفر
Departure lounge	صالة المغادرة	Entry visa	تأشيرة دخول
Arrival lounge	صالة الوصول	Boarding pass	بطاقة صعود الطائرة
		Check-in counter	مكتب تسجيل الوصول

2.2.2 In Railway Station

A conversation between two strangers in a railway station:

الشخص الأول: صباح الخير. هل يمكنك مساعدتي؟
ilshakhṣu -awwal: šabāha l-khayr. hal yūmkinku musā 'idatī?

الشخص الثاني: صباح النور. بالطبع! كيف يمكنك مساعدتك؟
ilshshakhṣu -thānī: šabāha n-nūr. bi t-taba'i! kayfa yumkinunī musā 'idatuka?

الشخص الأول: أَبْحَثْ عَنِ الْقِطَارِ الْمُتَّجَهِ إِلَى نِيُو دُلْبِي. مَنْ أَيْ رَصِيفٍ يَنْتَلِقُ؟

الشخص الثاني: الْقِطَارُ الْمُتَّجَهُ إِلَى نِيُو دُلْبِي يَنْتَلِقُ مِنْ الرَّصِيفِ رَقْمُ 3.

الشخص الأول: شُكْرًا! وَمَنْيٌ يُعَادِرُ الْقِطَارِ؟

الشخص الثاني: يُعَادِرُ الْقِطَارُ فِي السَّاعَةِ الرَّابِعَةِ مَسَاءً.

الشخص الأول: هَلْ تُوجِدُ مَقَاعِدَ مُتَاحَةً؟

الشخص الثاني: نَعَمْ، يُمْكِنُكُ الْحُصُولُ عَلَى التَّذَكِرَةِ مِنْ مَكْتَبِ التَّذَاكِرِ بِجَانِبِ الرَّصِيفِ.

الشخص الأول: عَظِيمٌ! وَأَيْنَ يُمْكِنُنِي الْعُثُورُ عَلَى مَكَانٍ لِشَرَاءِ الْمَاءِ أَوِ الْطَّعَامِ؟

الشخص الثاني: هُنَاكَ مَتْجَرٌ صَغِيرٌ بِالْقُرْبِ مِنْ مَكْتَبِ التَّذَاكِرِ بَيْعُ الْمَاءِ وَالْطَّعَامِ.

الشخص الأول: أشكُوكَ عَلَى الْمُسَاعَدَةِ
الشخص الثاني: عَلَى الرَّحْبِ وَالسَّعَةِ. رِحْلَةُ سَعِيَّدَةٍ
الشخص الأول: أشكُوكَ عَلَى الْمُسَاعَدَةِ
الشخص الثاني: عَلَى الرَّحْبِ وَالسَّعَةِ. رِحْلَةُ سَعِيَّدَةٍ

الشخص الأول: أشكُوكَ عَلَى الْمُسَاعَدَةِ
الشخص الثاني: عَلَى الرَّحْبِ وَالسَّعَةِ. رِحْلَةُ سَعِيَّدَةٍ
الشخص الأول: أشكُوكَ عَلَى الْمُسَاعَدَةِ
الشخص الثاني: عَلَى الرَّحْبِ وَالسَّعَةِ. رِحْلَةُ سَعِيَّدَةٍ

Translation:

First person : Good Morning. Can you help me?

Second Person: Good Morning. Of course. How can I help you?

First person: I'm looking for the train heading to New Delhi. From which platform does it depart?

Second Person: The train heading to New Delhi departs from Platform 3.

First person: Thank you. And when does the train leave?

Second Person: The train leaves at 4:00 PM.

First person: Are there seats available?

Second person: Yes, you can get a ticket from the ticket office near the platform.

First person: Great! And where can I find a place to buy water or food?

Second Person: There's a small shop near the ticket office that sells water and food.

First person: Thank you for your help.

Second person: You're welcome. Have a pleasant journey!

Vocabulary

help = مُسَاعَدَةٌ

train = القِطَار

رَصِيف = platform

يَبْرُعُ = he sells

مَقَاعِد = seats

شِرَاء = to buy

مَكْتَبُ التَّذَكِيرِ = ticket office

مَتْجَر = shop

Some more Vocabulary related to railway station:

Second class	-	دَرَجَةُ ثَانِيَةٍ	Railway station	مَحَطةُ القِطَارِ
Advance booking	-	حَجَزٌ مُسْبِقٌ	Railways	السَّكَكُ الْحَدِيدِيَّة
compartment	-	الْمَقْصُورَةُ	Fast train	قِطَارٌ سَرِيعٌ
Window seat	-	مَقْعَدٌ بِجَانِبِ النَّافِذَةِ	Local train	قِطَارٌ مَحْلِيٌّ
Aisle seat	-	مَقْعَدٌ بِجَانِبِ الْمُمَرِّ	Train coach	عَرَبَةٌ
restroom	-	حَمَامٌ / دَوْرَةُ مِيَاهٍ	Sleeper car	عَرَبَةُ نَوْمٍ
timetable	-	جَدْوَلُ الرَّحْلَاتِ	Pantry car	عَرَبَةُ طَعَامٍ
			First class	دَرَجَةُ أُولَى

2.2.3 In Travelling Office

A Conversation between a travel office staff member and a traveller.

مُوَظِّفُ مَكْتَبِ السَّفَرِ: صباح الخير. كيف يمكنني مساعدتك؟
muwazifu şabāha l-khayr. kayfa صَبَّاحَ الْخَيْرِ. كَيْفَ يُمْكِنُنِي مُسَاعِدَتُكَ؟
maksiyi yumkinunī musā 'adatuka?)
s-safar:

<i>Almusafir:</i>	<i>ṣabāḥ al-nūr. ʾarīd ḥażar tadhkiratu safarin)</i>	صَبَّاحُ النُّورِ. أُرِيدُ حَجْزَ تَذْكِرَةَ سَفَرٍ	المسافِر
<i>muwazifu</i> <i>maktabi</i> <i>s-safar:</i>	<i>bi-t’akīd. mā hiya wihatuk?</i>	بِالتَّأْكِيدِ. مَا هِيَ وِجْهَتُكِ؟	موظِّفٌ مَكْتَبِيٌّ السَّفَرُ :
<i>Almusafir:</i>	<i>’urīdu s-safara ila Dubai</i>	أُرِيدُ السَّفَرَ إِلَى دُبَيِّ	المسافِر :
<i>muwazifu</i> <i>maktabi</i> <i>s-safar:</i>	<i>ḥasanan. hal turīdu tadhkirata dhahābin faqat am dhahābin wa ’awdatin?</i>	حَسَنًا. هَلْ تُرِيدُ تَذْكِرَةً ذَهَابِ قَطْ أَمْ ذَهَابٍ وَعَوْدَةً؟	موظِّفٌ مَكْتَبِيٌّ السَّفَرُ :
<i>Almusafir:</i>	<i>dhahābin wa ’awdatin, min fadlik</i>	ذَهَابٍ وَعَوْدَةً مِنْ فَضْلِكَ	المسافِر :
<i>muwazifu</i> <i>maktabi</i> <i>s-safar:</i>	<i>mā hiya t-tawārikhu l-latī targhabu fi s-safari fīhā?</i>	مَا هِيَ التَّوَارِيخُ الَّتِي تَرْغَبُ فِي السَّفَرِ فِيهَا؟	موظِّفٌ مَكْتَبِيٌّ السَّفَرُ :
<i>Almusafir:</i>	<i>awaddu s-safara fi l-khāmisi min yanāyīr wa l-’awdat fi l-’āshiri min yanāyīr</i>	أَوْدُ السَّفَرَ فِي الْخَامِسِ مِنْ يَنَائِيرَ وَالْعَوْدَةُ فِي الْعَاشِيرِ مِنْ يَنَائِيرَ	المسافِر :
<i>muwazifu</i> <i>maktabi</i> <i>s-safar:</i>	<i>da’nī atahaqqaqu mina t-tawafur... na’am, hunāka maqā’idun mutāḥat. hal tufaḍwilu darajatu rijālu l-a’mail ami d-darajatu l-iqtisādiyat?</i>	دَعْنِي أَتَحَقَّقُ مِنَ التَّوَافُرِ... نَعَمْ، هُنَّاكَ مَقَاعِدُ مُتَّاهَةٌ. هَلْ تُفَضِّلُ دَرَجَةً رِجَالُ الْأَعْمَالِ أَمْ الدَّرَجَةُ الْإِقْتِصَادِيَّةُ؟	موظِّفٌ مَكْتَبِيٌّ السَّفَرُ :

المسافر : الدَّرَجَةُ الْإِقْتِصَادِيَّةُ مِنْ فَضْلِكِ
Almusafir: *darajatu l-iqtisādiyat, min faḍlik*

المسافر : مُوَظِّفٌ مَكْتَبٌ
السَّفَرُ : تَمَامٌ. سِعْرُ التَّذْكِرَةِ سَيَكُونُ
muwazifu *tamām. si 'ru t-tadhkira*
maksi *sayakūnu 1200 riyāl. kayfa*
s-safar: *tawadu d-daf'?*

المسافر : سَادِقُ نَقْدًا
Almusafir: *Sā ad fa 'u naqdan*

المسافر : مُوَظِّفٌ مَكْتَبٌ
السَّفَرُ : حَسَنًا. إِلَيْكَ التَّذْكِرَةُ الْخَاصَّةُ
muwazifu *hasanan. ilayka*
maksi *t-tadhkiratu l-khāṣṣat bika.*
s-safar: *hal hunāka shay'un akharu
astaṭī 'u musā 'idatuka bihi?*

المسافر : لا، شُكْرًا جَزِيلًا
Almusafir: *lā, shukran jazīlan*

المسافر : مُوَظِّفٌ مَكْتَبٌ
السَّفَرُ : عَلَى الرَّحْبِ وَالسَّعْدِ. رِحْلَةٌ سَعِيدَةٌ
muwazifu *'Ala al-rahb wa al-sa'a !*
maksi *Rihla sa'eeda!*

Translation:

Travel Office Staff: Good morning. How can I help you?

Traveler: Good morning. I want to book a travel ticket.

Travel Office Staff: Sure. What is your destination?

Traveler: I want to travel to Dubai.

Travel Office Staff: Okay. Do you want a one-way ticket or a round-trip ticket?

Traveler: A round-trip ticket, please.

Travel Office Staff: What dates would you like to travel?

Traveler: I'd like to travel on January 5th and return on January 10th.

Travel Office Staff: Let me check the availability... Yes, there are seats available. Do you prefer business class or economy class?

Traveler: Economy class, please.

Travel Office Staff: Perfect. The ticket price will be 1200 Riyals. How would you like to pay?

Traveler: I will pay in cash.

Travel Office Staff: Alright. Here's your ticket. Is there anything else I can assist you with?

Traveler: No, thank you very much.

Travel Office Staff: You're welcome. Have a pleasant journey!

Vocabulary

travel office = مَكْتَبُ السَّفَرِ

booking = حِجْرٌ

ticket = تَذْكِرَةٌ

destination = وِجْهَةٌ

one way ticket = تَذْكِرَةُ ذَهَابٍ

round-trip ticket = تَذْكِرَةُ ذَهَابٍ وَعَوْدَةٍ

dates = تَوَارِيخٌ

January = يَانَاءِيرٌ

availability = تَوَافُرٌ

دَرَجَةُ رِجَالُ الْأَعْمَالِ = business class

دَرَجَةُ الْإِقْتِصَادِيَّةِ = economy class

سَعْرَةِ = price

دَفْعَةِ = payment

نَفْدُ = cash

Some more vocabulary related to traveling and travel booking:

ticket price

سِعْرُ التَّذْكِرَةِ

Tourist

سَائِحٌ

Resort

مُنْتَجَعٌ

Visa

تَأْشِيرَةٌ

Customs

جَمَرَكٌ

Luggage

حَفَائِبٌ

Information desk

مَكْتَبُ الْإِسْتَعْلَامَاتِ

Taxi

سِيَارَةُ أَجْرَةٍ

Tour guide

مُرْشِدٌ سِيَاحِيٌّ

Itinerary

بَرْنَامِجُ الرُّحْلَةِ

To see off

يُودُعُ

Confirmed booking

حَجْزٌ مُؤَكَّدٌ

Distance

مَسَافَةٌ

Cancel the booking

إِلْغَاءُ الْحَجْزِ

First class

دَرَجَةُ أُولَى

Recap

This unit covers conversations in travel-related locations:

- Airport Conversation:
 - Dialogue between a passenger and officer about finding international gates, flight times, and currency exchange
مَطَار, بَوَابَة (gate), الرِّحَلَاتُ الدُّولِيَّة (international flights), جَوَازُ سَفَر (passport) etc
 - Key vocabularies are: قِطَار (train), رَصِيف (platform), مَحَطةُ القِطَار (railway station), سَرِيع (fast train), مَقْعَد (seat) etc
- Railway Station Conversation:
 - Dialogue about finding the right platform, train timings, and buying necessities
 - Key vocabularies are: حَجْز (booking), مَكْتَبُ السَّفَر (travel office), وَجْهَة (destination), ثُنُكَرَةُ ذَهَابٍ وَعَوْدَة (round-trip ticket) etc
- Travel Office Conversation:
 - Booking process including ticket types, dates, class selection, and payment
 - Key vocabularies are: حَجْز (booking), مَكْتَبُ السَّفَر (travel office), ثُنُكَرَةُ ذَهَابٍ وَعَوْدَة (round-trip ticket) etc
- Common themes across all dialogues are:
 - Basic greetings and closings
 - Location and time inquiries
 - Ticket/service purchasing
 - Directional guidance
 - Common travel-related vocabulary

Objective Questions

1. What is the correct term for "boarding pass" in Arabic?
2. What would you understand if a traveler asked you "هل تُوجَدُ مَقَاعِدُ مُتَاحَة؟" in a railway station?
3. Which Arabic phrase is used to ask for a round-trip ticket?
4. The Arabic term "صَالَةُ الْمُغَادِرَة" means — ?
5. If someone is looking for "مَكْتَبُ الصَّرَافَة" in an airport, they mean — ?
6. What does "رَصِيف" mean in the context of a railway station?
7. What would you understand from the term "دَرَجَةُ رَجَالُ الْأَعْمَال" in a flight?
8. What is the Arabic word for "timetable" in a railway station?
9. Which phrase means "security check" at an airport?
10. If someone introduces himself as a "مُرْشِد سِيَاحِي", what would be his profession ?

Answers

- بطاقة صعود الطائرة
- Are there seats available?
- تذكرة ذهاب وعودة
- Departure lounge
- Currency exchange office
- Platform
- Business class
- جدول الرحلات
- تغطية أمني
- Tour guide

Assignment

- Write a short paragraph in Arabic describing your daily routine, using at least 10 new vocabulary words learned recently?
- Listen to a dialogue about booking a train ticket and write a short summary in Arabic, identifying key details like destination, ticket price, and travel time?
- Write a role-play scenario where a passenger is reporting lost luggage at an airport, using appropriate Arabic vocabulary and expressions?
- Translate the below Arabic text into English:

أنا أحب السفر إلى أماكن جديدة لرؤيه المناظر الجميلة والتعرّف على ثقافات مختلفة في السفر، يمكنني زيارة المدن الكبيرة والقرى الصغيرة. أحب تجربة الطعام المحلي والتحدث مع الناس. السفر يجعلني سعيداً ويعطيني ذكريات جميلة.

- Construct five simple sentences using the provided nouns related to travelling?
المُعَادَرَة (e) الدّرّاجة (bus) b) (traffic) c) (metro) d) (bicycle) (departure)

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Suggested Reading

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Unit 3

In market, In hotel, and In textile shop

Learning Outcomes

Upon completing this unit, learners will be able to:

- Negotiate the prices of fruits and vegetables in Arabic, discuss desired quantities with confidence, using appropriate vocabulary and expressions.
- Handle room booking in a hotel and check-in processes, inquire about available amenities and rates, and communicate specific requirements related to accommodation.
- Inquire about fabric qualities and pricing before buying it, and express preferences during family shopping excursions.
- Exchange greetings and farewells fluently in Arabic, inquire about prices, specify product or service details, and complete payment processes.

Prerequisites

For navigating everyday situations with confidence, building relationships, and achieving desired outcomes, mastering the art of communication in real-life scenarios is essential. Some of the most important everyday situations with which we interact almost daily include markets, hotel bookings, purchasing fabrics among others. Clear and respectful communication helps establish trust, convey your specific needs and preferences, prevent misunderstanding, and finally build meaningful connections with people from diverse backgrounds. Therefore, this unit is designed to equip learners with the essential skills required to confidently handle common shopping and service-related interactions in Arabic-speaking environments.

This unit covers a variety of everyday situations, such as market visits for buying fruits and vegetables, hotel stays involving booking and check-in processes, and finally shopping for fabrics in a textile shop. Through these conversations, learners will engage with practical dialogues, familiarize themselves with key vocabulary,

and develop the ability to negotiate prices, specify preferences, and inquire about products or services. Besides, this unit emphasizes the importance of exchanging greetings and farewells fluently, providing a culturally appropriate framework for effective communication. After learning these usages, learners will be better prepared to use Arabic in diverse shopping and service-related scenarios, setting up a concrete foundation for their conversational and transactional skills.

Key words

Market, hotel, room booking, textile shop, fabric.

Discussion

2.3.1. In a Market

A conversation between a customer and a seller in a vegetable market.

<i>albā'i :</i>	<i>ahlan wa sahlan! kayfa yumkinunī musā 'adatuk?</i>	أَهْلًا وَسَهْلًا! كَيْفَ يُمْكِنُنِي مُسَاعِدَتُك؟	البائع:
<i>almushtarī:</i>	<i>marḥaban! urīdu shirā'a ba 'da l-khaḍarawat</i>	مَرْحَبًا! أُرِيدُ شِرَاءَ بَعْضَ الْخَضْرَوَاتِ	المُشْتَرِي:
<i>albā'i :</i>	<i>tafaḍḍal, ladaynā ṭamāṭim tāzijat, wa khayār, wa baṣal. mādhā turīd?</i>	تَفَضَّلْ، لَدَيْنَا طَمَاطِمٌ طَازِيَّةٌ، وَخَيْرٌ، وَبَصَلٌ. مَاذَا تُرِيدُ؟	البائع:
<i>almushtarī:</i>	<i>kam sa 'ru ṭṭamāṭim?</i>	كَمْ سِعْرُ الطَّمَاطِمِ؟	المُشْتَرِي:
<i>albā'i :</i>	<i>sa 'ru l-kīlū 3 danānīr</i>	سِعْرُ الْكِيلُو ٣ دَنَانِيرٍ	البائع:
<i>almushtarī:</i>	<i>ḥasanan, urīdu 2 kīlū mina t-ṭamāṭim wa 1 kīlū mina l-khayār</i>	حَسَنًا، أُرِيدُ ٢ كِيلُو مِنْ الطَّمَاطِمِ وَ ١ كِيلُو مِنْ الْخَيْرِ	المُشْتَرِي:
<i>albā'i :</i>	<i>mumtāz! shay'un akhar?</i>	مُمْتَازٌ! شَيْءٌ آخَرُ؟	البائع:

<i>almushtarī:</i>	<i>na 'am, hal ladayka tuffāh?</i>	نعم، هل لديك ثفاح؟ المُشترِي:
<i>albā'i :</i>	<i>na 'am, ladaynā tuffāhun akhḍarun wa ahmarun . l-kīlū bi 4 danānīr</i>	نعم، لدينا ثفاح أحضر وأحمر. الكيلو بـ ٤ دنانير البائع:
<i>almushtarī:</i>	<i>saākhudhu kīlū mina t-tuffāhi l-ahmar</i>	سأخذ كيلو من التفاح الأحمر المُشترِي:
<i>albā'i :</i>	<i>tafaḍḍal, hadhā kullu shay'?</i>	تفضّل، هذا كل شيء؟ البائع:
<i>almushtarī:</i>	<i>na 'am, kami l-hisāb?</i>	نعم، كم الحساب؟ المُشترِي:
<i>albā'i :</i>	<i>almajmū'u 13 dīnāran</i>	المجموع ١٣ ديناراً البائع:
<i>almushtarī:</i>	<i>tafaḍḍal al māl</i>	تفضّل المال. شُكراً لك المُشترِي:
<i>albā'i :</i>	<i>shukran lak, ila l-lilqā'</i>	شكراً لك، إلى اللقاء البائع:

Translation of the Conversation:

Seller: Welcome! How can I help you?

Customer: Hello! I want to buy some vegetables.

Seller: Please, we have fresh tomatoes, cucumbers, and onions. What would you like?

Customer: How much is the tomato?

Seller: The price is 3 dinars per kilo

Customer: Okay, I want 2 kilos of tomatoes and 1 kilo of cucumbers.

Seller: Excellent! Anything else?

Customer: Yes, Do you've apples?

Seller: Yes, we've green and red apples. A kilo is 4 dinars.

Customer: I'll take a kilo of red apples

Seller: Here, that's all?

Customer: yes, how much is the bill?

Seller: Total 13 dinars

Customer: Here's the money. Thank you.

Thank you, see you again.

Vocabulary

apple =	تفاح	vegetables =	خضروات
total =	مجموع	fresh =	طازج
sum =	حساب	tomato =	طماطم
red =	أحمر	cucumber =	خيار
green =	أخضر	onion =	بصل

Names of some more vegetables in Arabic:

ثُومٌ	Garlic	شَنْدَرٌ	Beetroot
زنجبيل	Ginger	ملفوف	cabbage
ذرة	corn	بَامِيَا	Lady's finger/okra
فطر	Mushroom	بَادِنْجَانٌ	Eggplant
قرنيط	Cauliflower	خُلْبَةٌ	Fenugreek
كوسا	Zucchini	عدسٌ	Lentils
خس	lettuce	فُجلٌ	Radish
بطاطا	Potato	ليمون	Lemon
الزيتون	Olive	كمون	Cumin
خرشوف	Artichoke	كرفس	Celery

2.3.2. In a Hotel

A Conversation between a guest and a receptionist in a hotel

الضييف: **مساء الخير! أريده حجز غرفة، من فضلك**
 addayf: **masā'a l-khayr! urīdu hajza ghurfat min fadlika**

<i>muwazzafu l-istiqbāl:</i>	<i>masā'a n-nūr! ahlāan wa sahlāan bika. kam laylatan satuqīm?</i>	مساء النور! أهلاً وسهلاً بك. كم ليلة ستعيم؟	مُوظفُ الاستقبال:
<i>addayf:</i>	<i>Sa abqa li muddati thalātha layālin</i>	سابقى لمندة ثلاثة أيام	الضييف:
<i>muwazzafu l-istiqbāl:</i>	<i>hal targhabu bi ghurfat mufradat am mazdūjat?</i>	هل ترغب بغرفة مفردة أم مزدوجة؟	مُوظفُ الاستقبال:
<i>addayf:</i>	<i>urīdu ghurfat mazdūjat. hal hunāka iṭlālat 'ala l-bahri?</i>	أريد غرفة مزدوجة. هل هناك إطلالة على البحر؟	الضييف:
<i>muwazzafu l-istiqbāl:</i>	<i>na 'am, ladaynā ghuraf bi iṭlālati 'ala l-bahr</i>	نعم، لدينا غرف بإطلالة على البحر	مُوظفُ الاستقبال:
<i>addayf:</i>	<i>kam si 'ru l-laylat?</i>	كم سعر الليلة؟	الضييف:
<i>muwazzafu l-istiqbāl:</i>	<i>si 'ru l-lailati 50 dūlāran ma l-fṭūr</i>	سعر الليلة ٥٠ دولاراً مع الفطور	مُوظفُ الاستقبال:
<i>addayf:</i>	<i>hasanan, sa'ahjizu l-ghurfat</i>	حسناً، سأحجز الغرفة	الضييف:
<i>muwazzafu l-istiqbāl:</i>	<i>mumtāz! hal yumkinuka iṭā'i jawāzu safarik?</i>	ممثلاً! هل يمكنك إعطائي جواز سفرك؟	مُوظفُ الاستقبال:
<i>addayf:</i>	<i>tafaddal</i>	تقضي	الضييف:
<i>muwazzafu l-istiqbāl:</i>	<i>shukran laka. ghurfatuka raqam 201, wa-lmaṣ'adu fi nihāyi l-mumarr</i>	شكراً لك. غرفتك رقم ٢٠١، والمصعد في نهاية الممر	مُوظفُ الاستقبال:
<i>addayf:</i>	<i>shukran jazīlan</i>	شكراً جزيلاً	الضييف:
<i>muwazzafu l-istiqbāl:</i>	<i>'Ala al-rahb wa al-sa'a! iqāmat mumatti 'at.</i>	على الرحب والسعفة! إقامة ممتعة.	مُوظفُ الاستقبال:

Translation of the Conversation:

Guest: Good evening! I would like to book a room, please.

Receptionist: Good evening! Welcome. How many nights will you be staying?

Guest: I will stay for three nights.

Receptionist: Would you like a single or a double room?

Guest: I want a double room. Is there a sea view?

Receptionist: Yes, we have rooms with a sea view.

Guest: How much is the price per night?

Receptionist: The price is 50 dollars per night, including breakfast.

Guest: Okay, I'll book the room.

Receptionist: Great! Can you give me your passport?

Guest: Here you go

Receptionist: Thank you. Your room is 201, and the elevator is at the end of the corridor.

Guest: thank you very much.

Receptionist: You're welcome. Have a pleasant stay!

Vocabulary

ضيوف = guest

إطلاله على البحر = sea view

فطور = breakfast

جواز سفر = passport

مصعد = elevator

ممر = corridor

Some more vocabulary related to hotel field:

Hotel فندق

موقف سيارات

Guest نزيلاً

واي فاي مجاني

Key مفتاح

صاله رياضيه

Check-in تسجيل الدخول

سبا

Check-out	تَسْجِيلُ الْخُرُوج	Laundry service	خِدْمَةُ الْغَسْبِيل
Suite	جِنَاح	extra pillow	وِسَادَةٌ إِصْنَافِيَّةٌ
Swimming pool	حَمَّامٌ سَبَاحَةٌ	air conditioner	مُكَيَّفٌ
		Safe box	صُنْدُوقُ الْأَمَانَات

2.3.3. In a Textile Shop

A conversation between a family and a textile shopkeeper

al-abu:	as-salāmu 'alaykum, hal yumkinunā ilqā'a naẓrat 'ala l-aqmishati ladaykum?	الْأَبُ: السَّلَامُ عَلَيْكُمْ، هَلْ يُمْكِنُنَا إِلْقَاء نَظْرَةٍ عَلَى الْأَقْمِشَةِ لَدِيْكُمْ؟
ṣahibul matjar:	wa 'alaykumu s-salām wa rahmatu llāh. bi t-ṭaba', tafaḍḍalū. mādhā tabḥathūna taḥdīdan?	صَاحِبُ الْمَتَجَرِ: وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ. بِالْطَّبَّاعِ، تَفَضَّلُوا. مَاذَا تَبْحَثُونَ تَحْدِيدًا؟
al-ummu:	nurīdu qumāshan munasiban li tafsīli satā'ir jadīdat li ghurfati l-julūs	الْأُمُّ: نُرِيدُ قُمَاشًا مُنَاسِبًا لِتَنْصِيلِ سَثَانِيرٍ جَدِيدَةٍ لِعُرْفَةِ الْجُلوس
ṣahibul matjar:	hal tufaḍwilūna l-alwana l-fātiḥat ami d-dākinat?	صَاحِبُ الْمَتَجَرِ: هَلْ تُفَضِّلُونَ الْأَلْوَانَ الْفَاتِحَةِ أَمِ الْدَّاكِنَةِ؟
al-bintu:	al-wanun fātiḥat! tu 'ti l-ghurfata ishrāqan	الْبَنْتُ: الْأَلْوَانُ فَاتِحَةٌ! تُعْطِي الْعُرْفَةَ إِشْرَاقًا
al-abu:	al-muhimmu an yakūna l-qumāshu sahla t-tanẓīfi wa matīnā	الْأَبُ: الْمُهُمُّ أَنْ يَكُونَ الْقُمَاشُ سَهْلٌ التَّنْظِيفِ وَمَتِينًا

<i>sahibul matjar:</i>	<i>anṣahukum bi hadha l-qumāshi hunā. innahu muṣfidun wa muqāwimun lil atiribat, wal-alwānu l-mutāḥatu mutanawwi 'at</i>	صَاحِبُ الْمَتْجَرْ : أَنْصَحَّكُمْ بِهَذَا الْقُمَاشِ هُنَا. إِنَّهُ مُفِيدٌ وَمُقَائِمٌ لِلأَتْرَبَةِ، وَالْأَلْوَانُ الْمُتَّابِعَةُ مُتَّوِّعَةٌ
<i>āl-ummu:</i>	<i>(talamisu l-qumāsh) yabdū jayyidan, lakin hal yataja 'adu bi suhūlat?</i>	الْأُمْ : (تَلْمِسُ الْقُمَاشَ) يَبْدُو جَيِّدًا، لَكِنْ هَلْ يَتَجَعَّدُ بِسُهُولَةٍ؟
<i>sahibul matjar:</i>	<i>Lā, hadhā n-naw'u muqāwimun li l-tajā 'idi, wa mithālīyun li i-s-tikhdāmi l-yawmī</i>	صَاحِبُ الْمَتْجَرْ : لَا، هَذَا النَّوْعُ مُقَائِمٌ لِلتَّجَاعِيدِ، وَمِثْلُهُ لِلإِسْتِخْدَامِ الْيَوْمِي
<i>āl-ukhtu</i> <i>s-ṣaghīrat</i> :	<i>hadha l-qumāshu nā'imun! urīdu mithla hadhā l-ifustān</i>	الْأُخْتُ الْصَّغِيرَةُ : هَذَا الْقُمَاشُ نَاعِمٌ! أُرِيدُ مِثْلَ هَذَا لِفُسْتَانٍ
<i>al-abu:</i>	<i>sanara lāhiqan. al-ān da'ūnā nanhī ikhtiyāra s-satā'ir</i>	الْأَبُ : سَنَرَى لِأَحَقًا. الْآنَ دَعُونَا تُنْهَى إِخْتِيَارِ السَّتَّارِ
<i>āl-ummu:</i>	<i>kam si 'ru l-mitri li hadha l-qumāsh?</i>	الْأُمْ : كَمْ سِعْرُ الْمِثْرِ لِهَذَا الْقُمَاشَ؟
<i>sahibul matjar:</i>	<i>si 'ru l-mitri 30 riyālan</i>	صَاحِبُ الْمَتْجَرْ : سِعْرُ الْمِثْرِ 30 رِيَالًا
<i>alabu:</i>	<i>ḥasanān, nurīdu 8 amtār</i>	الْأَبُ : حَسَنًا، نُرِيدُ 8 أَمْتَارٍ
<i>sahibul matjar:</i>	<i>mumtāz. sāqūmu bi qassī l-qumāsh wa tajhīzīhi lakum</i>	صَاحِبُ الْمَتْجَرْ : مُمْتَازٌ. سَأَقُومُ بِقَصِّ الْقُمَاشِ وَتَحْبِيْزِهِ لَكُمْ
<i>āl-ummu:</i>	<i>shukran lak. hal yumkinuna ad-daf'a l-ān?</i>	الْأُمْ : شُكْرًا لَكَ. هَلْ يُمْكِنُنَا الدَّفْعَ الْآنَ؟
<i>sahibul matjar:</i>	<i>na 'am, al-majmū'u 240 riyālan</i>	صَاحِبُ الْمَتْجَرْ : نَعَمُ، الْمَجْمُوعُ 240 رِيَالًا

<i>al-abu:</i>	<i>(yadfa 'u l-māl) tafaddal</i>	يُدْفِعُ الْمَالَ (يَنْهَا)	الأب:
<i>ṣahibul matjar:</i>	<i>shukran lakum, natamanna an tanāla s-satā'iru i 'jābakum</i>	شُكْرًا لَكُمْ، نَتَمَنَّى أَنْ تَنْلَمَ السَّتَّائِرُ إِعْجَابًا كُمْ	صاحب المتجر:
<i>āl-ummu:</i>	<i>bi idhni llāh. shukran 'alā musā 'adatik</i>	بِإِذْنِ اللَّهِ، شُكْرًا عَلَى مُسَاعَدَتِكَ	الأم:
<i>ṣahibul matjar:</i>	<i>Ala al-rahb wa al-sa'a ! ma 'a s-salāmat</i>	عَلَى الرَّحْبِ وَالسَّعَةِ. مَعَ السَّلَامَةِ	صاحب المتجر:
<i>al- 'ā'ilat:</i>	<i>ma 'a s-salāma</i>	مَعَ السَّلَامَةِ	العائلة:

Translation of the Conversation:

Father: Peace be upon you. Can we take a look at the fabrics you have?

Shopkeeper: Peace be upon you too. Of course, please go ahead. What exactly are you looking for?

Mother: We're looking for fabric suitable for sewing new curtains for the living room.

Shopkeeper: Do you prefer light colors or dark ones?

Daughter: Light colors! They brighten up the room.

Father: The important thing is that the fabric is easy to clean and durable.

Shopkeeper: I recommend this fabric here. It's useful, dust-resistant, and available in a variety of colors.

Mother: (Touches the fabric) It feels nice, but does it wrinkle easily?

Shopkeeper: No, this type is wrinkle-resistant and perfect for daily use.

Younger Sister: This fabric is so soft! I want this for a dress.

Father: We'll see about that later. Let's finish picking the curtains first.

Mother: How much is this fabric per meter?

Shopkeeper: The price is 30 Riyals per meter.

Father: Okay, we'll take 8 meters.

Shopkeeper: Excellent. I'll cut and prepare the fabric for you.

Mother: Thank you. Can we pay now?

Shopkeeper: Yes, the total is 240 Riyals.

Father: (Hands over the money) Here you go.

Shopkeeper: Thank you! We hope you like the curtains.

Mother: God willing. Thank you for your help.

Shopkeeper: You're welcome. Goodbye!

Family: Goodbye!

Vocabulary

to cut = قصّ
soft = ناعِمٌ
living room = غُرْفَةُ الْجُلوس
cleaning = تنْظِيفٌ
dust, soil = أَثْرَبَةٌ

fabrics = أَقْمِشَةٌ
exactly = تَحْدِيدًا
brightness = إِشْرَاقٌ
durable = مُتَبَّدِّلٌ
wrinkle = تَجْعُدٌ

Some more vocabulary related to textiles:

Tailor shop مَخِيطٌ

Weaving حِيَاكَةٌ

Cotton قُطْنٌ

Wool صُوفٌ

Silk حَرِيرٌ

Polyester بُولِيْسِتَرٌ

Linen كِتَانٌ

Chiffon شِيفُونٌ

Lace دَانْتِيلٌ

Velvet مُخْمَلٌ

Striped مُخَطَّطٌ

Printed مَنْقُوشٌ

Embroidered مُزْخَرَفٌ

Plain سَادَةٌ

Polka-dotted مُنْقَطٌ

Recap

This unit covers three key shopping/service contexts

- Market Conversation:
 - Buying vegetables and fruits
 - Price negotiation and quantity discussion
 - Key vocabularies are: طَازِجٌ (fresh), حَسَابٌ (bill) etc
- Hotel Conversation:
 - Room booking and check-in process

- Discussion of amenities and rates
- Key vocabularies are: مَصْدَر (elevator), إِطْلَالَةٌ عَلَى الْبَحْرِ (sea view), غُرْفَةٌ (room) etc
- Textile Shop Conversation:
- Family shopping for curtain fabric
- Discussion of fabric qualities and pricing
- Key vocabularies are: نَاعِمٌ (soft), تَنْظِيفٌ (cleaning), أَقْمِشَةٌ (fabrics) etc
- Common themes across dialogues are:
- Greeting/farewell exchanges
- Price inquiries
- Product/service specifications
- Payment process

Objective Questions

1. In the vegetable market, how much did one kilo of tomatoes cost?
2. What was the total price of the hotel room per night including breakfast?
3. In the textile shop, how many meters of fabric did the father purchase?
4. What is the Arabic word for "vegetables"?
5. What type of room did the guest request in the hotel?
6. Which vegetable in Arabic means "zucchini"?
7. What room number was assigned to the guest in the hotel conversation?
8. Which vegetable is correctly matched with its Arabic translation?
9. What was the price per meter for the curtain fabric in the textile shop?
10. In the hotel, what amenity was mentioned to be included with the room price?
11. How many kilos of red apples did the customer buy in the market conversation?
12. What was the total bill for the vegetables and fruits in the market conversation?

Answers

1. 3 dinars
2. 50 dollars
3. 8 meters
4. حَضَرَوَاتٌ (khaḍarawāt)
5. A double room with a sea view
6. كُوسَةٌ (kūsā)
7. 201
8. ذَرَّةٌ - Corn
9. 30 Riyals per meter
10. Breakfast
11. One kilo
12. 13 dinars

Assignment

1. Create a mind map of vocabulary related to daily life, categorizing words into themes like family, food, education, and travel?
2. Translate a short English text into Modern Standard Arabic, paying attention to grammatical accuracy and idiomatic expressions?
3. Develop a dialogue in Arabic representing a complex scenario (e.g., negotiating a business deal or resolving a misunderstanding)?
4. Form five sentences in Arabic using the following words:
 - بَيْتٌ (house)
 - طَالِبٌ (student)
 - سَيَارَةٌ (car)
 - شَجَرَةٌ (tree)
 - شَارِعٌ (street)
5. Create a short dialogue between two people introducing themselves, asking about each other's countries of origin, their hobbies and profession in Arabic?

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Unit 4

In hospital, In home and Walk-in-Interview

Learning Outcomes

Upon completing this unit, learners will be able to:

- Communicate effectively in a hospital setting, such as describing symptoms, understanding medications, and engaging in culturally appropriate greetings.
- Participate in family conversations, discussing even school-related topics apart from homily matters, while fostering supportive family dynamics in Arabic.
- Conduct and attend formal job interviews in Arabic, confidently divulging personal details, discussing professional qualifications, and applying interview-related vocabulary appropriately.
- Understand and apply essential vocabulary and phrases and build conversational fluency by practicing culturally and contextually relevant Arabic expressions

Prerequisites

In scenarios like navigating a hospital visit or attending a job interview in an Arabic-speaking environment, it is vital to prepare yourself with the necessary language skills and cultural knowledge. Similarly, if you find yourself in an Arab family setting, communicating effectively in Arabic is essential. Therefore, through targeted conversations and vocabulary practice, this unit concentrates on interactions in a hospital, discussions within a family environment, and participation in formal job interviews.

Through a thorough study of this unit, learners can develop the ability to navigate hospital visits by describing symptoms, understanding prescriptions, and applying

culturally appropriate greetings. In family conversations, the unit describes routine and school-related topics in Arabic, promoting a supportive dynamic through clear and culturally respectful manner. For those aspiring to interact in professional environments, the unit provides a structured approach to conducting and attending job interviews in Arabic. Learners can practice presenting personal details, discussing professional qualifications, and using interview-specific terms confidently. By the end of this unit, learners will be able to expand their Arabic vocabulary together with enhancing their conversational fluency, enabling them to communicate effectively across these practical and culturally relevant contexts.

Key words

Hospital, doctor appointment, in home, walk-in-interview

Discussion

2.4.1. In a Hospital

A Conversation in a hospital

almarīd: as-salāmu 'alaykum

المرِيضُ: السَّلَامُ عَلَيْكُمْ

muwazzafatu w'alaykumu s-salām wa
l-is-tiqbāl: rāḥmatu llāh. ahlāan bika.
kayfa yumkinunī musā'adatuk?

مُوَظَّفٌ: وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ. أَهلاً
بِكَ. كَيْفَ يُمْكِنُنِي مُسَاعَدَتُكَ؟
الإِسْتِقْبَالُ:

almarīd: ash'uru bi l-amin shadīdin fi
ma 'idatī mundhu yawmayn. hal
uymkinunī ru'yata a-ttabībin?

المرِيضُ: أَشْعُرُ بِالْمِسْبِدِ فِي مَعِدَتِي مُنْذُ
يَوْمَيْنِ. هَلْ يُمْكِنُنِي رُؤْيَاةُ طَبِيبٍ؟

muwazzafatu bi t-taba'. hal ladayk maw'idun
l-is-tiqbāl: musbiqu?n?

مُوَظَّفٌ: بِالْطَّبَّعِ. هَلْ لَدِيكَ مَوْعِدٌ مُسْبِقٌ؟
الإِسْتِقْبَالُ:

almarīd: lā, lam ahjiz maw'idan

المرِيضُ: لَا، لَمْ أَحِزْ مَوْعِدًا.

muwazzafatu la mushkilat. Sa atahaqqaqu l-is-tiqbāl: min tawaffuri ṭabībin 'ām. min fadlik, qaddim lī baṭāqatuka ṣ-ṣīḥhiyyat

مُوَظَّفٌ لا مشكلة. سأتحققُ من توفرِ طبيبٍ عامٍ من فضلك، قدْ لَمْ يَطَّافَكَ الصَّحِّيَّةُ

almarīd: (yusallimu l-baṭāqat) tafaḍḍal

المرِيضُ: (يُسَلِّمُ الْبَطَافَةَ) تَفَضَّلُ.

muwazzafatu shukran. intazir qalīlan, l-is-tiqbāl: sa'aqūm bi tasjīli bayānātik

مُوَظَّفٌ: شُكْرًا. انتظِرْ قَلِيلًا، سأَقُومُ بِتَسْجِيلِ بَيَانِاتِكَ

almumarrīd: (yaqtarib) marhaban. a-ssayyid ahmad?

المُمَرْضُ: (يُقْرِبُ) مَرْحَبًا. السَّيِّدُ أَخْمَد؟

almarīd: na 'm, hadhā anā

المرِيضُ: نَعَمْ، هَذَا أَنَا

almumarrīd: tafaddal ma 'ī ilā ghurfati l-faḥṣ

المُمَرْضُ: تَفَضَّلْ مَعِي إِلَى غُرْفَةِ الْفَحْصِ

almarīd: as-salāmu 'alaykum, daktūr

المرِيضُ: (يَدْخُلُ الغُرْفَةَ) السَّلَامُ عَلَيْكُمْ، دَكْثُور

A-ṭṭabīb: w 'alaykumu s-salām, kayfa tash 'uru l-yawm?

الطَّبِيبُ: وَعَلَيْكُمُ السَّلَام. كَيْفَ تَشْعُرُ الْيَوْمَ؟

almarīd: ladayya alamun mustamirrun fi ma 'idatī ma 'a ghathayān aḥyānan

المرِيضُ: لَدَيَّ أَلَمْ مُسْتَمِرٌ فِي مَعْدَنِي مَعَ عَيْنَانِ أَحْيَانًا

A-ṭṭabīb: hasanan, hal tanāwalta ṭa 'āman mukhtalifan aw adwiyat jadiyadt fi l-ayyāmi l-māḍiyat?

الطَّبِيبُ: حَسَنًا، هَلْ تَنَوَّلْتَ طَعَامًا مُخْتَلِفًا أَوْ أَدْوِيَةً جَدِيدَةً فِي الْأَيَّامِ الْمَاضِيَّةِ؟

almarīd: la, niżāmi al-ghadhā'ī mu 'tād, wa lam atanāwa l adwiyat

المرِيضُ: لَا، نِظامِي الْعَدَائِي مُعَنَّدُ، وَلَمْ أَتَنَوَّلْ أَدْوِيَةً

A-ṭṭabīb: (yafhaṣu l-marīda) yabdū anna l-amara qad yakūnu

الطَّبِيبُ: (يَفْحَصُ الْمَرِيضَ) يَبْدُو أَنَّ الْأَمْرَ قَدْ يَكُونُ مُرْتَبِطًا بِالْتَّهَابِ بَسِطٍ أَوْ

*murtabiṭan bi iltihābin basīṭin
aw 'usri haḍmin. sa-āṭlubu
mink ījrā'a faḥṣi damin wa
tahlilin li l-barāzi li t-tākkud*

عُسْرَ هَضْمٍ. سَأَطْلُبُ مِنْكَ إِجْرَاءً
فَخُصِّ نَمٍ وَتَحْلِيلٌ لِلْبَرَازِ لِلثَّأْكُدِ

*almarīd: hasanan, wa mādhā 'ani
l-alami l-ān?*

الْمَرِيضُ: حَسَنًا، وَمَاذَا عَنِ الْأَلَمِ الْآنِ؟

*A-ṭṭabīb: sāṣifu laka musakkinun li
l-alami wa dawā'an li
l-ma'idiati li takhfīfi l-a'rāḍa
hata naḥiṣla 'ala natā'ij t-tahālīl*

الْطَّيِّبُ: سَأَصِفُّ لَكَ مُسْكَنًا لِلْأَلَمِ وَدَوَاءً
لِلْمَعِدَةِ لِتَخْفِيفِ الْأَعْرَاضِ حَتَّى
تَحْصِلَ عَلَى نَتَائِجِ التَّحَالِيلِ

almarīd: shukran jazīlan, daktūr

الْمَرِيضُ: شُكْرًا جَزِيلًا، دَكْنُورُ

*A-ṭṭabīb: lā shukra 'ala wājibin. ba 'da
ijrā'i l-fuhūṣāt, ud ilayya bi
n-ntā'ij. atamanna laka
sh-shifā'a l-ājil*

الْطَّيِّبُ: لَا شُكْرَ عَلَى وَاحِدٍ. بَعْدَ إِجْرَاءِ
الْفُحُوصَاتِ، عُذْ إِلَيَّ بِالنَّتَائِجِ.
أَتَمَّنَى لَكَ الشَّفَاءَ الْعَاجِلِ

*almarīd: in shā' allāh. shukran marrat
ukhra*

الْمَرِيضُ: إِنْ شَاءَ اللَّهُ شُكْرًا مَرَّةً أُخْرَى

almumarrid: tafaddal ma 'ī li ijrā' l-fuhūṣāt)

الْمُمَرْضُ: تَفَضَّلْ مَعِي لِإِجْرَاءِ الْفُحُوصَاتِ

*almarīd: yakhruju ma 'a l-mumarrad)
hsnan*

الْمَرِيضُ: (يَخْرُجُ مَعَ الْمُمَرْضِ) حَسَنًا

Translation:

Patient: Peace be upon you.

Receptionist: Peace be upon you too. Welcome! How can I help you?

Patient: I have had severe stomach pain for two days. Can I see a doctor?

Receptionist: Of course. Do you have a prior appointment?

Patient: No, I didn't book an appointment.

Receptionist: No problem. I'll check if a general practitioner is available. Please provide me with your health card.

Patient: (Hands over the card) Here you go.

Receptionist: Thank you. Please wait a moment while I register your details.

Nurse: (Approaches) Hello. Mr. Ahmed?

Patient: Yes, that's me.

Nurse: Please come with me to the examination room.

Patient: (Enters the room) Peace be upon you, doctor.

Doctor: Peace be upon you too. How are you feeling today?

Patient: I have persistent stomach pain with occasional nausea.

Doctor: Okay, have you eaten anything unusual or taken new medications in the past few days?

Patient: No, my diet is the same, and I haven't taken any medications.

Doctor: (Examines the patient) It seems like it might be a mild inflammation or indigestion. I'll request a blood test and stool analysis to confirm.

Patient: Alright, and what about the pain right now?

Doctor: I'll prescribe you a pain reliever and a stomach medication to ease the symptoms until we get the test results.

Patient: Thank you so much, doctor.

Doctor: You're welcome. Once you've done the tests, bring the results back to me. I wish you a speedy recovery.

Patient: God willing. Thanks again.

Nurse: Please come with me to do the tests.

Patient: (Exits with the nurse) Alright.

Vocabulary

blood test = فَحْصُ دَمٍ

stomach = مَعْدَةٌ

doctor = طَبِيبٌ

health card = بَطَاقَةٌ صِحَّيَّةٌ

nausea = غُثْيَانٌ

receptionist = موَظِّفُ الْإِسْتِقْبَالِ

prior appointment = موَعِدٌ مُسَبِّقٌ

nurse = مُمَرِّضٌ

registration = تَسْجِيلٌ

inflammation = إِلْتَهَابٌ

indigestion = عُسْرُ هَضْمٍ

Some more vocabulary related to hospital and treatment:

Hospital = مُسْتَشْفَى

Prescription = وَصْفَةٌ طَبِيبَيَّةٌ

Clinic	عيادة	Medicine	دواء
Emergency Department	قسم الطوارئ	Test/Analysis	تحليل
Operation Room	غرفة العمليات	Pain	الم
Pharmacy	صيدلية	Fever	حمى
Treatment	علاج	Bleeding	نزيف
Surgery	عملية جراحية	Infection	عدوى
		Syringe	حقنة

2.4.2 In home

A conversation at home among family members:

الأخ: مسأء الخير، كيف كان يومك في المدرسة اليوم؟

الإبن: مسأء الخير يا أبي. كان يوماً جيداً. لدينا مشروع جديد في مادة الفيزياء

الأخ: هذا رائع! ما هو موضوع المشروع؟

الإبن: عن الكواكب والظواهر الشمسية. أحتاج إلى جمع معلومات من الإنترنت

الأم: رائع! إذا كنت تحتاج مساعدة، أنا هنا

الابن: شكرًا يا أمي. سأبحث أولاً، وإذا احتجت شيئاً، سأخبرك

al-abu: masā'a l-khayr, kayfa kāna yawmuka fī l-madrasati l-yawm?

al-ibn: masā'a l-khayr yā abī. kāna yawman jayyidan. ladaynā mashrū'un jadīdun fī mādati l-'ulūm

al'ab: hadhā rā'i! mā huwa mawdū'u l-mashrū?

al-ibn: 'ani l-kawakibi wa n-nizāmi sh-shamsī. ahtāju ila jam'i ma'lūmāt min l-internet

al-ummu: rā'i! idhā kunta tahtāju musā'adatan, anā hunā

al-ibn: shukran yā ummī. Sa abhathu awwalan, wa idhā iħtajatu shay'an, sa'ukhbiruk

al'ukhtu:	wa hal yumkinuni l-musā'adat? azunnu annanī a'rifu l-kathīra 'ani l-kawakib	الأُخْتُ: وَهُنْ يُمْكِنُنِي الْمُسَاعَدَةُ؟ أَطْنُ أَنَّنِي أَعْرِفُ الْكَثِيرَ عَنِ الْكَوَاكِبِ
al-ibn:	bi t-ṭaba', sayakūnu dhalika mumatti'an	الإِنْ: بِالْطَّبَيْعِ، سَيَكُونُ ذَلِكَ مُمْتَنِعًا
al-abu:	ḥasanān, qabla kulli shay'in, tanāwalu 'ashā'akum. naḥnu ladayna d-dajāju ma'a l-arzu	الآبُ: حَسَنًا، قَبْلَ كُلِّ شَيْءٍ، تَنَوَّلُوا عَشَاءَكُمْ. نَحْنُ لَدِينَا الدَّجَاجَ مَعَ الْأَرْزُ
aljamī':	yabdū ladhīdhan	الْجَمِيعُ: يَبْدُو لَذِيدًا

Translation:

Father: Good evening, how was your day at school today?

Son: Good evening, Dad. It was a good day. We have a new project in science class.

Father: That's great! What's the project about?

Son: About the planets and the solar system. I need to gather some information from the internet.

Mother: Wonderful! If you need help, I'm here.

Son: Thanks, Mom. I'll do some research first, and if I need anything, I'll let you know.

Sister: Can I help too? I think I know a lot about planets!

Son: Of course, that would be fun.

Father: Well, before anything, let's have dinner. We have chicken with rice.

Everyone: Sounds delicious!

Vocabulary

planet = الكَوَاكِبُ

project = مَشْرُوْعٌ

dinner = عَشَاءٌ

solar system = النَّظَامُ الشَّمْسِيُّ

delicious = لَذِيدٌ

2.4.3 Walk-in-interview

sārah: *mumkin an adħula yā sayyidī?*

سَارَةُ : مُمْكِنٌ أَنْ أَدْخُلَ يَا سَيِّدِي؟

al-mudīru *na 'm, tafaḍḍalī.*

الْمُدِيرُ التَّنْفِيذِيُّ : نَعَمْ، تَفَضَّلِي

t-tanfiḍī:

sārah: *ṣabāḥ l-ḥair.*

سَارَةُ : صَبَاحُ الْخَيْرِ

al-mudīru *ṣabāḥ n-nūr, ijlisī min faḍlik.*

الْمُدِيرُ التَّنْفِيذِيُّ : صَبَاحُ النُّورِ، اجْلِسِي مِنْ فَضْلِكِ

t-tanfiḍī:

sārah: šukran

سَارَةُ : شُكْرُوا

al-mudīru *ismī junaid, mā ismuki?*

الْمُدِيرُ التَّنْفِيذِيُّ : اسْمِيْ جُنَيْدٌ، مَا اسْمُكِ؟

t-tanfiḍī:

sārah: *ismī sārah.*

سَارَةُ : اسْمِيْ سَارَةٌ

al-mudīru *innaki qaddamti t-ṭalab*

الْمُدِيرُ التَّنْفِيذِيُّ : إِنَّكِ قَدَّمْتِ الطَّلَبَ لِوظِيفَةِ

t-tanfiḍī: *liważżfat sakratūr hāş. alaisa kadalik?*

سَكْرَتَيرِ خَاصٌ. أَلَيْسَ كَذَلِكَ؟

sārah: *na 'm yā sayyidī.*

سَارَةُ : نَعَمْ يَا سَيِّدي

al-mudīru *ħasnan yā sārah, aħbirīnī min*

الْمُدِيرُ التَّنْفِيذِيُّ : حَسَنًا يَا سَارَةَ، أَخْبِرِنِي مِنْ أَيْنَ

t-tanfiḍī: *ayna anti?*

أَنْتِ؟

sārah: *anā min injaltarā, mina l-`āsimati landan.*

سَارَةُ : أَنَا مِنْ إِنْجَلْتَرَا، مِنَ الْعَاصِمَةِ لَندَن

<i>al-mudīru</i>	innahu makānun rā'i', wakam	المُدِيرُ التَّنْفِيْذِيُّ : إِنَّهُ مَكَانٌ رَائِعٌ، وَكَمْ عُمُرُكِ؟
<i>t-tanfidī:</i>	'mrūki?	
<i>sārah:</i>	'mrī hamsat wa <u>talātūna</u> 'āman	سَارَةُ : عُمْرِي خَمْسَةٌ وَتَلْلَاثُونَ عَامًا
<i>al-mudīru</i>	hal anti mutazawwijat?	المُدِيرُ التَّنْفِيْذِيُّ : هَلْ أَنْتِ مُتَزَوِّجَةٌ؟
<i>t-tanfidī:</i>		
<i>sārah:</i>	na'm, waladayya <u>talātat</u> aṭfāl	سَارَةُ : نَعَمْ، وَلَدِيَّ تَلْلَاثَةُ أَطْفَالٍ
<i>al-mudīru</i>	mā hiya mu'hhalātuki?	المُدِيرُ التَّنْفِيْذِيُّ : مَا هِيَ مُؤْهَلَاتِكِ؟
<i>t-tanfidī:</i>		
<i>sārah:</i>	atmamtu bakālūriyūs fī l-'lūm, wailā jānibi <u>dalik</u> haṣaltu 'la diblūm fī taṭbiq l-hāsib	سَارَةُ : أَنْمَمْتُ بِكَالُورِيُّوسْ فِي الْعُلُومِ، وَإِلَى جَانِبِ ذَلِكَ حَصَلْتُ عَلَى دِبْلُومٍ فِي تَطْبِيقِ الْحَاسِبِ
<i>al-mudīru</i>	hal 'milti fī ayyi waṣā'if	المُدِيرُ التَّنْفِيْذِيُّ : هَلْ عَمِلْتِ فِي أَيِّ وَظَائِفٍ
<i>t-tanfidī:</i>	sābiqat?	سَارِقَةُ : سَابِقَةٌ؟
<i>sārah:</i>	na'm, laqad 'miltu fī b'di l-waṣā'if.	سَارَةُ : نَعَمْ، لَقَدْ عَمِلْتُ فِي بَعْضِ الْوَظَائِفِ
<i>al-mudīru</i>	hal tarakta raqama haātifikasi	المُدِيرُ التَّنْفِيْذِيُّ : هَلْ تَرَكْتَ رَقْمَ هَاتِفِكَ لِنُعَاوِدَ
<i>t-tanfidī:</i>	linu 'āwida l-ittisāla biki lāhiqan?	الإِنْتَصَالِ بِكَ لِأَحَقًا؟
<i>sārah:</i>	n'm, raqamu hātifi blus arba'a arbaa'a tis't <u>taṭamāniyat</u> hamsat sitāt arb'a itnāni wāhid <u>talātat</u> sab'	سَارَةُ : نَعَمْ، رَقْمُ هَاتِفِي بِلْسْ أَرْبَعَةَ أَرْبَعَةَ تِسْعَةَ تَمَانِيَّةَ خَمْسَةَ سِتَّةَ أَرْبَعَةَ إِثْنَانِ وَاحِدٌ تَلْلَاثَةَ سَبْعَةَ (985642137 44+)
<i>al-mudīru</i>	hasnan, ilal liqā', ma'	المُدِيرُ التَّنْفِيْذِيُّ : حَسَنًا، إِلَى الْلِقَاءِ مَعَ السَّلَامَةِ
<i>t-tanfidī:</i>	s-salāma	
<i>sārah:</i>	ma' s-salāma	سَارَةُ : مَعَ السَّلَامَةِ

Translation:

Sarah: May I come in, sir?

Executive Director: Yes, please.

Sarah: Good morning.

Executive Director: Good morning, please be seated.

Sarah: Thank you.

Executive Director: My name is Junaid, what is your name?

Sarah: My name is Sarah.

Executive Director: You have applied for the position of private secretary. Right ?

Sarah: Yes, sir.

Executive Director: Well, Sarah, tell me where you are from?

Sarah: I am from England, from the capital, London.

Executive Director: It's a wonderful place, and how old are you?

Sarah: I am thirty-five years old.

Executive Director: Are you married?

Sarah: Yes, and I have three children.

Executive Director: What are your qualifications?

Sarah: I completed Bachelor of Science, and in addition to that, I obtained a diploma in

computer application.

Executive Director: Have you worked in any previous jobs?

Sarah: Yes, I have worked some jobs.

Executive Director: Could you leave your phone number so we can call you back later?

Sarah: Yes, my number is plus double four nine eight five six four two one three seven.

(+44-985642137)

Executive Director: Good, Goodbye.

Sarah: Goodbye.

Vocabulary

England =	إنجْلُشْرَا
Jobs =	وَظَائِفٌ
Telephone number =	رَقْمُ هَاتِفٍ
To leave =	تَرَكَ
To reach back =	تُعَاوُدُ
Qualification =	مُؤَهَّلَةٌ
Diploma =	دِيْلُومٌ

Some more vocabularies related to job interviews:

Resume	سِيرَةٌ ذاتِيَّةٌ	Experience	خَبَرَةٌ
Cover letter	خَطَابٌ تَعْطِيَّةٌ / رِسَالَةُ تَقْدِيمٍ	Skills	مَهَارَاتٌ
Interview	مُقَابَلَةٌ	References	مَرَاجِعٌ
Job position	وَظِيفَةٌ / مَنْصِبٌ شَاغِرٌ	Job Offer	عَرَضُ عَمَلٍ
Vacancy	شَاغِرٌ	Hiring	الْتَّوْظِيفُ
Candidate	مُرْشَحٌ	Shortlisting	الْقَائِمَةُ الْمُخْصِرَةُ
Recruiter	مَسْؤُلُ التَّوْظِيفِ	Screening	الْفَرْزُ
		Start date	تَارِيْخُ الْبَدَءِ

Recap

This unit covers three key Arabic conversation in different fields such as:

- Hospital Visit
 - Patient-staff interactions for stomach pain
 - Medical vocabulary including symptoms, tests, medications
 - Cultural elements like Islamic greetings
- Family Conversation
 - Discussion between parents, son and sister about school
 - Focus on homework/project about solar system
 - Supportive family dynamics
- Job Interview

- Formal interview for secretary position
- Basic personal questions (age, marital status, etc.)
- Professional qualifications discussion
- Interview-related vocabulary
- Common job application terms

Objective Questions

1. In the hospital conversation, what symptoms did the patient complain about?
2. What tests did the doctor request for the patient?
3. What type of medical professional did the patient initially see?
4. What is the Arabic word for "pain reliever"?
5. In the home conversation, what was the son's school project about?
6. How does the son plan to gather information for his project?
7. How many children did Sarah mention she had during the job interview?
8. The Arabic term دُبُّلُوم فِي تَطْبِيقِ الْحَاسِبِ means --- ?
9. What is the Arabic word for "project topic" ?
10. Where did Sarah say she was from?
11. In the home conversation, who offered to help with the science project first?
12. What meal was mentioned in the family conversation at home?
13. What is the Arabic term for "health card"?

Answers

1. Stomach pain and nausea
2. Blood test and stool analysis
3. A general practitioner
4. مُسَكِّنٌ لِلَّأَلَمِ
5. Planets and the solar system
6. By collecting information from the internet
7. Three children

8. Diploma in Computer Application
9. مَوْضُوعُ الْمَشْرُوعِ
10. London, England
11. The mother
12. Dinner with chicken and rice
13. بَطَاقَةٌ صِحَّيَّةٌ

Assignment

1. What are some common Arabic phrases used when visiting a doctor? Provide their English translations.
2. Write a short conversation between two friends meeting at a café in Arabic?
3. Translate the below text into Arabic:

Education is a powerful tool for personal growth and social development. Schools and universities help students learn important skills and knowledge. Children begin their education at a young age, starting with basic reading and writing. As they grow older, they study more complex subjects like mathematics, science, and literature. Good education can help people achieve their dreams and contribute positively to society. Learning is a lifelong journey that continues even after formal schooling ends.
4. What are some common Arabic expressions used to show respect and politeness? Provide their English translations.
5. Translate a scientific or technical text from English to Arabic, maintaining technical precision and linguistic clarity?

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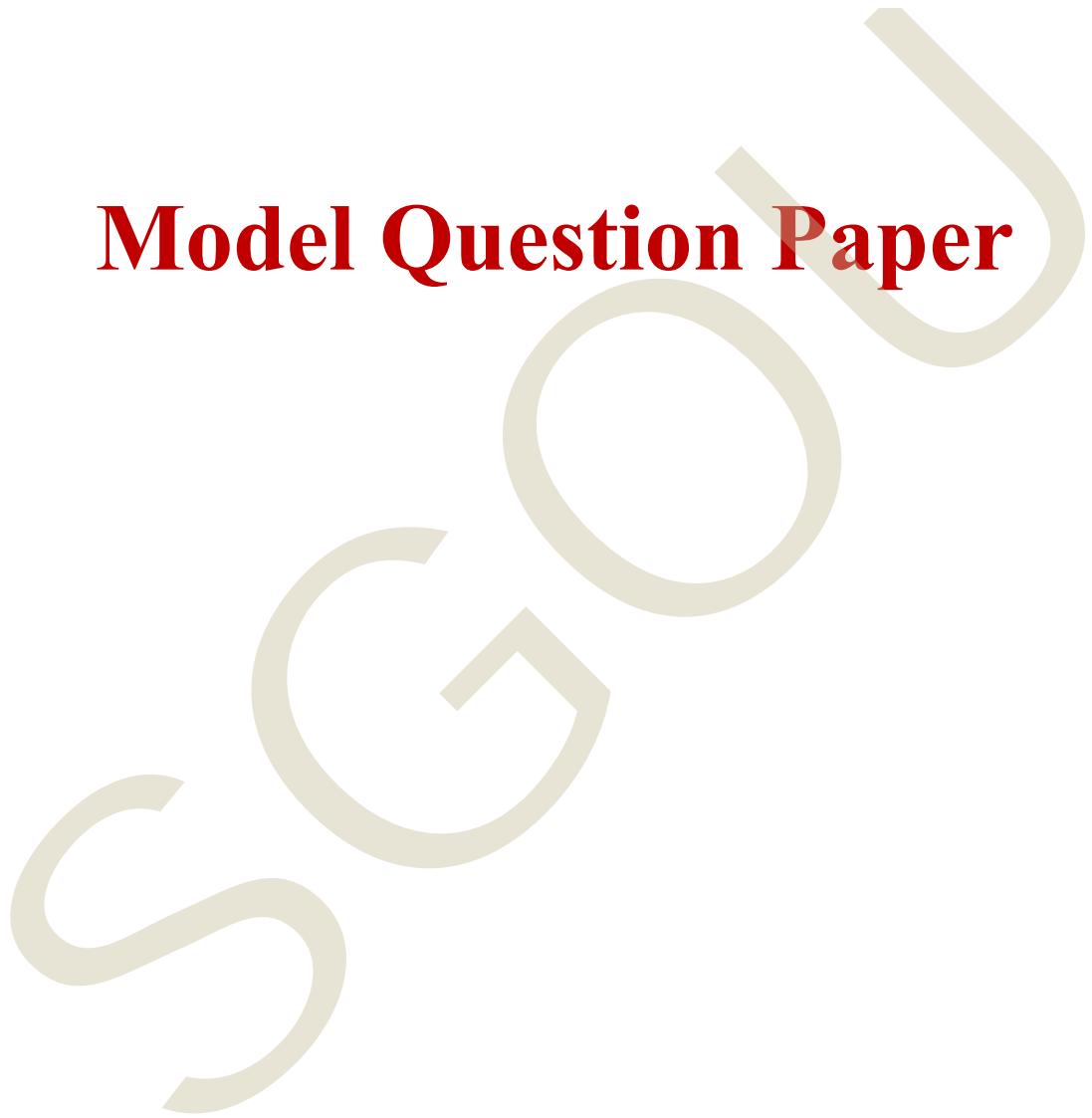
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Suggested Reading

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2. Schulz, Eckehard, *A Student Grammar of Modern Standard Arabic*, Cambridge University press, Cambridge, U.K. 2005.
3. Nārīmān Nā'ilī Warrāqī, Ahmād Tāhir Ḥasānī, *The Connectors in Modern Standard Arabic*, American University in Cairo press, Egypt, 1994.



Model Question Paper



Model Question Paper (SET A)



SREENARAYANAGURU OPEN UNIVERSITY

QP CODE:

Reg. No :
Name :

FIFTH SEMESTER B.A. ARABIC LANGUAGE AND LITERATURE
EXAMINATION
GENERIC ELECTIVE COURSE - 1 - B21AR01GE- Modern Standard Arabic
(CBCS - UG)
2022-23 - Admission Onwards

Time: 3 Hours

Max Marks: 70

Section A

*Answer any **ten** questions of the following. Each question carries **one** mark*

(10x1=10 Marks)

1. Which major event in the late 18th century significantly impacted the modernization of the Arabic language?
2. What is the response to "How are you?" in Arabic?
3. How many letters are in the Arabic alphabet?
4. كُرْفُس, بَطَاطَا, لِيمُون which of the three is a leafy vegetable?
5. What is the feminine form of أَسْوَد?
6. What is a polite way to ask about someone's age in Arabic?
7. Is the sentence **الفَلْم جَدِيدٌ** nominal or verbal?
8. Alice always buys wrinkle-free dresses. What is the suitable Arabic word for 'wrinkle-free'?

9. Who sent missions to France and other European countries for training in various fields?
10. كُوسَا، ٹُوم ، بَامِيَا which of the three is not common in Kerala?
11. Arabic belongs to which group of Semitic languages?
12. لَندَنْ عَاصِمَةُ اِنْجِلْتَرَا translate this nominal sentence into English?
13. Write any two Arabic letters which do not connect with the following letter?
14. If someone introduces himself as a "مُرْشِدٌ سِيَاحِيٌّ", what would be his profession?
15. What is the preposition in the sentence جَاءَ خَالِدٌ مِنَ الْمَدِينَةِ?

Section B

Answer any **five** questions of the following. Each question carries **two** marks

(5x2=10 Marks)

16. What modern regions comprise the Levant?
17. A luxury hotel offers حَمَامٌ سَيَاحَةٌ and خَدْمَةُ الْغَسِيلِ. What do you understand from this?
18. What is the structure of a Verbal sentence in Arabic?
19. Where can one see the board صَالَةُ الْمُعَاذَرَةِ, and what does it mean?
20. Provide a common Arabic question word and create a simple question using it?
21. What is the contextual difference between أَهْلًا وَسَهْلًا and أَهْلًا?
22. What are the two types of sentences in Arabic?
23. Write these two simple sentences in Arabic: 'I saw off my father. He entered the departure lounge'?
24. Which are the most important and widely used dialects of Arabic?
25. PM 07:30 , يُعَادِرُ الْقِطَارُ فِي السَّاعَةِ write the time in Arabic words?

Section C

Write short notes on any six questions of the following. Each question carries five mark

(6x5=30 Marks)

26. Make questions for the following answers:

- نَعَمْ، الْلُّغَةُ الْعَرَبِيَّةُ جَمِيلَةٌ.
- نَحْنُ نَتَعَلَّمُ الْعَرَبِيَّةَ فِي الْمَدْرَسَةِ.
- الْأَبْجَدِيَّةُ الْعَرَبِيَّةُ تَكُونُ مِنْ 28 حَرْفًا.
- الْعَرَبِيَّةُ تُكْتَبُ مِنِ الْيَمِينِ إِلَى الْيَسَارِ.
- أَقْرَأُ الْقِصَصَ بِالْعَرَبِيَّةِ أَحْيَنَا.

27. Match the following:

En Advat	1798
Napoleon's Egypt invasion	Minute
Pre-Islamic poetry	1836
دَقِيقَةٌ	Israel
School of Language	From the early sixth century

28. Explain any two characteristics of the Arabic language?

29. Answer the questions after reading the paragraph below:

كَانَ عَلَيْ وَلَدًا نَشِيطًا. يَسْتَيْقِظُ كُلَّ صَبَاحٍ بَاكِرًا وَيُرْتَبُ سَرِيرَه. يُحِبُّ الْذَهَابَ إِلَى الْمَدْرَسَةِ لِأَنَّهُ يَتَعَلَّمُ أَشْيَاءَ جَدِيدَة. بَعْدَ الْمَدْرَسَةِ، يَعُودُ إِلَى الْبَيْتِ وَيُسَاعِدُ أَمَّهُ فِي تَرْتِيبِ الطَّاولَةِ. وَفِي الْمَسَاءِ، يَقْرَأُ الْقِصَصَ مَعَ أَخْتِهِ الصَّغِيرَةِ قَبْلِ الْلَّوْمِ.

1. مَاذَا يَفْعَلُ عَلَيْ كُلَّ صَبَاحٍ؟
2. لِمَادِيْ يُحِبُّ عَلَيْ الْذَهَابَ إِلَى الْمَدْرَسَةِ؟
3. مَنْ يَقْرَأُ الْقِصَصَ مَعَ عَلَيْ؟
4. مَنَّى يُسَاعِدُ عَلَيْ أَمَّهُ؟
5. مَاذَا يُرْتَبُ عَلَيْ فِي الْبَيْتِ؟

30. Discuss the impact of Muhammad 'Ali's modernization efforts on the Arabic language in Egypt during the 19th century?

31. Write the sentences in order:

- يَدْهُبُ إِلَى الْمَدْرَسَةِ بِالْحَافِلَةِ.
- يَعُودُ إِلَى الْبَيْتِ فِي الْمَسَاءِ وَيَقُولُ بِحَلٍّ وَاجِبَاتِهِ الْمَدْرَسِيَّةِ.
- يَعْسِلُ وَجْهَهُ وَيَتَأَوَّلُ فُطُورَهُ.
- يَسْتَيْقِطُ رَيْدٌ فِي الصَّبَاحِ الْبَاكِرِ.
- يَدْرُسُ فِي الصَّفَّ مَعَ أَصْدِيقَاهُ وَيَسْتَمِعُ إِلَى الْمُعَلَّمِ.

32. Complete the sentences with the appropriate prepositions from the bracket:

(إِلَى ، فِي ، بِ ، عَلَى ، مِنْ)

- أَلْعَبُ مَعَ أَصْدِيقَائِيِّي - الْحَدِيقَةِ.
- أَرْجِعُ - الْمَدْرَسَةِ كُلَّ يَوْمٍ.
- أَرْسُمُ - الْفُرْشَةِ - الْوَرَقِ.
- أَكْتُبُ دَرْسِيِّي - الْفَلَمِ.
- أَسْتَمِعُ - الْقِصَصِ قَبْلِ النَّوْمِ.

33. Make five clear sentences using each pair of the following words:

الْيَوْم	—	السَّمَاءُ	.1
الْمَكْتَبَة	—	الْقِرَاءَةُ	.2
الْحَلِيبُ	يَشْرِبُ	لَيْلَى	.3
الْحَدِيقَةُ	—	الْقِطْطَةُ	.4
بِالْكُرْكُبَةِ	—	—	.5

34. Translate the paragraph below:

الثَّمَرِينَاتُ الْبَدَنِيَّةُ مُهَمَّةٌ لِلصَّحَّةِ. فِي الصَّبَاحِ، أَدْهَبُ إِلَى النَّادِي الرِّيَاضِيِّ. أَبْدَأْ بِتَسْخِينِ جِسْمِي ثُمَّ أَمَارِسُ الثَّمَارِينِ. أَرْكُضُ عَلَى جَهَازِ الْجَرِيِّ لِمُدَّةِ عَشَرَ دَقَائِقَ. بَعْدَ الثَّمَرِينِ، أَشْرِبُ الْمَاءَ وَأَسْتَرِيْجُ قَلِيلًا.

35. Identify the nouns, verbs, and prepositions in the sentences below:

قرأً محمدً الكتاب على الطاولة.
.1
شربت سارة العصير من الكأس.
.2
رسم يوسف الصورة في دفتره.
.3
ذهب أحmed إلى المدرسة في الصباح.
.4
أعطى خالد الهدايا لأصدقائه.
.5

36. Complete the conversation:

أحمد: مرحباً، -----?
●
مني: أنا بخير، شكرًا! وأنت؟
●
أحمد: ----- هل تُحبين الرياضة؟
●
مني: نعم، أحب الرياضة. أنا ألعب -----
●
أحمد: رائع! أنا أمارس -----
●
مني: جيد ، أراك قريباً
●
أحمد: -----
●
مني : إلى اللقاء
●

37. Write five sentences about your last stay in a hotel in Arabic?

Section D

Answer any **two** questions of the following. Each question carries **ten** marks

(2x10=20 Marks)

38. Write an essay about the differences between colloquial Arabic and Modern Standard Arabic?
39. Write ten Arabic words related to job interviews and use them in ten sentences?
40. Complete the sentences using the correct forms of the words:

التعليم هو أساس — المجتمعات. (طور)
●
— الأطفال إلى المدرسة في الصباح. (ذهب)
●
المدرسة — نا العديد من الموارد المفيدة. (علم)
●
القراءة والكتاب — أساس التعليم. (هو)
●
يحب على الطلاب — إلى المعلمين بعناية. (سمع)
●

- التَّعْلِيمُ — فِي تَحْقِيقِ النَّجَاحِ فِي الْحَيَاةِ. (سَاعِدٌ)
- هُنَاكَ — حُكُومَيَّةٌ فِي كُلِّ مَدِينَةٍ. (مَدْرَسَةٌ)
- التَّكْنُولُوْجِيَّا — جُزُءًا أَسَاسِيًّا مِنَ التَّعْلِيمِ الْحَدِيثِ. (أَصْبَحَ)
- التَّعْلِيمُ — التَّفْكِيرُ النَّقْدِيُّ وَالْإِبْدَاعُ. (عَزَّزَ)
- يَجِدُ عَلَى الطَّلَابِ أَنْ — بِإِنْتِظَامِ لِتَحْصِيلِ جَيْدٍ. (ذَاكَرَ)

41. Write ten sentences in Arabic about your childhood school experiences?



Model Question Paper (SET B)



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GENERIC ELECTIVE COURSE - 1 - B21AR01GE- Modern Standard Arabic
(CBCS - UG)
2022-23 - Admission Onwards

Time: 3 Hours

Max Marks: 70

Section A

Answer any ten questions of the following. Each question carries one mark

(10x1=10 Marks)

1. How do you say "I am from Kerala" in Arabic?
2. What are the three types of vowel marks in Arabic?
3. What does the Arabic term دَعْيَى أَتَحَقَّ mean?
4. Which is the 9th month in the Hijri Calendar?
5. How would you say 'I'm an open university student' in Arabic?
6. What was established in Cairo in 1836 under the direction of Rifa'a Raffi al-Tahtawi?
7. Which phrase means "round-trip ticket" in Arabic?
8. Which period saw the emergence of a new poetry style focusing on love poems?
9. What is the Arabic phrase for "How can I help you"?

10. How do you respond to someone who told you صباح الخير؟
11. When you visit a hospital, you see a signboard that says قسم الطوارئ. What does it mean?
12. What does the Arabic term مِنْ فَضْلِكَ mean?
13. How do you ask 'From which platform?' in Arabic?
14. During which historical period did the codification of Arabic linguistic norms begin?
15. Before a job interview starts, you have to hand over your سيرة ذاتية. What does it mean?

Section B

*Answer any **five** questions of the following. Each question carries **two** marks*

(5x2=10 Marks)

16. What does MSA stand for?
17. Write two examples of farewell greetings in Arabic?
18. How do you say 'The time is 08:30 PM' in Arabic?
19. What is the difference between شُكْرًا لِلشُّكْرَة and شُكْرًا لِلشُّكْرِ?
20. What is the structure of a Nominal sentence in Arabic?
21. Write two simple sentences using the words: مُسْتَشْفَى ، وَظِيفَةٌ ؟
22. Write any four common prepositions in Arabic?
23. What educational qualification will you obtain after completing your current studies? Write in Arabic?
24. What does the linguistic term "diglossia" refer to?
25. Write the names of any four vegetables in Arabic?

Section C

*Write short notes on any **six** questions of the following. Each question carries **five** marks*
(6x5=30 Marks)

26. Match the following:

Knee	فُطُور
Breakfast	خَسْ
interview	قُطْن
Cotton	الرُّكْبَةُ
Lettuce	مُقَابَلَةٌ

27. Make questions for the following answers:

- كِيرَالَا وَلَاهِيَّ جَمِيلَةٌ فِي جَنُوبِ الْهَنْدِ.
- تُعْرَفُ كِيرَالَا بِأشْجَارِ جَوْزِ الْهَنْدِ.
- تَتَكَوَّنُ كِيرَالَا مِنْ أَرْبَعِ عَشَرَةَ مُقَاطَعَةً.
- الطَّبِيعَةُ فِي كِيرَالَا جَمِيلَةٌ جِدًا.
- الْمَنَاجُ فِي كِيرَالَا ذَافِنُ وَمُمْطَرٌ.

28. Complete the sentences with the appropriate prepositions from the bracket:

(عَنْ ، فِي ، بِ ، لِ ، إِلَى ، مِنْ)

- أَتَعْلَمُ — المَدْرَسَةِ كُلَّ يَوْمٍ.
- أَقْرَأُ الْكُتُبَ — الْعُلُومِ الْمُفَيَّدَةِ.
- أَكْتُبُ الْدُّرُوسَ — الْفَلَمَ — دَفْتَرِي.
- أَذْهَبُ — الْمَكْتَبَةِ — أَبْحُثُ — الْمَعْلُومَاتِ.
- أَسْتَقِنُ — الْمُعَلِّمِينَ — فَهْمِ الْدُّرُوسِ.

29. What are two key differences between colloquial Arabic and Modern Standard Arabic?

30. Answer the questions after reading the paragraph below:

ذَهَبَ خَالِدٌ إِلَى الْحَدِيقَةِ صَبَاحَ يَوْمِ الْجُمُعَةِ. كَانَ الطَّقْسُ جَمِيلًا وَالشَّمْسُ مُشْرِقَةً. جَلَسَ خَالِدٌ تَحْتَ شَجَرَةٍ كَبِيرَةٍ وَأَخْدَى يَقْرَأُ كِتَابًا. بَعْدَ ذَلِكَ، رَأَى خَالِدٌ أَصْدِقَاءً يَلْعَبُونَ كُرَةَ الْفَدَمِ. انْضَمَ إِلَيْهِمْ وَقَضَى وَقْتًا مُمْتَعًا.

1. متى ذهب خالد إلى الحديقة؟

2. كَيْفَ كَانَ الطَّقْسُ؟
3. مَاذَا كَانَ يَفْعَلُ خَالِدٌ تَحْتَ الشَّجَرَةِ؟
4. مَاذَا رَأَى خَالِدٌ بَعْدَ ذَلِكَ؟
5. كَيْفَ قَضَى خَالِدٌ وَقْتَهُ فِي الْحَدِيقَةِ؟

31. Write the sentences in order:

- تَنَامُ مُبَكِّرًا لِتَسْتَيقِظُ نَشِيْطًا فِي الْيَوْمِ التَّالِيِّ.
- تَسْتَيقِظُ فَاطِمَةَ فِي الصَّبَاحِ الْبَاكِرِ.
- تَدْهُبُ إِلَى الْمَدْرَسَةِ وَتَدْرُسُ بِجَدِّ.
- تَتَنَوَّلُ الْفُطُورَ مَعَ أَسْرَتِهَا.
- تَعْسُلُ وَجْهَهَا وَتَقْرُشُ أَسْنَانَهَا.

32. Make five clear sentences using each pair of the following words:

في السماء	—	شرق	.1
في الدفتر	—	كتُبٌ	.2
في الحديقة	—	لَعْبٌ	.3
في الفقص	—	يَعْرُدُ	.4
في الطريق	—	يَمْشِي	.5

33. Write a paragraph about the emergence of Arabic language?

34. Identify the nouns, verbs, and prepositions in the sentences below:

1. أَقْرَأَ الْكِتَابَ فِي الْمَكْتَبَةِ.
2. يَشْرُبُ حَارِثُ الْمَاءِ مِنَ الْكَأْسِ.
3. تَدْهُبُ زَيْنَبُ إِلَى الْمَدْرَسَةِ كُلَّ يَوْمٍ.
4. تَكْتُبُ حَدِيقَةُ الرِّسَالَةِ عَلَى الْكَمْبِيُوتُرِ.
5. يَلْعَبُ الْوَلْدُ بِالْكُرَّةِ فِي الْحَدِيقَةِ.

35. Translate the paragraph below:

الْكَمْبِيُوتُرُ جَهَازٌ مُهُومٌ فِي حَيَاةِنَا. يُسَاعِدُنَا فِي إِنجَازِ الْأَعْمَالِ بِسُرْعَةٍ. نَسْتَخْدِمُهُ فِي الْبَحْثِ عَنِ الْمَعْلُومَاتِ عَبْرِ الإِنْتَرْنَتِ. كَمَا نَسْتَخْدِمُهُ فِي الْلَّعْبِ وَالْتَّسْلِيمَةِ. الْكَمْبِيُوتُرُ مُفِيدٌ فِي التَّعْلُمِ وَالْتَّعْلِيمِ.

36. Write five sentences about your nearest railway station in Arabic?

37. Complete the conversation:

رَيْدُ : مَرْحَباً ! كَيْفَ حَالُكَ ? •
إِبْرَاهِيمَ : — ، وَأَنْتَ ؟ •
رَيْدُ : أَنَا أَيْضًا بِخَيْرٍ. مَاذَا ——— الْيَوْمَ ؟ •
إِبْرَاهِيمَ : ——— إِلَى الْمَدْرَسَةِ، ثُمَّ ——— إِلَى الْبَيْتِ فِي الْمَسَاءِ •
رَيْدُ : رَائِعٌ ! أَنَا أَيْضًا أُرِيدُ أَنْ أَفْعَلَ كَذَلِكَ . •
إِبْرَاهِيمَ : مَعَ السَّلَامَةِ . •
رَيْدُ : ——— •

Section D

Answer any **two** questions of the following. Each question carries **ten** marks

(2x10=20 Marks)

38. How did the Abbasid period influence the development of Arabic language standardization? The essay should include:

- The role of philological work in Kufa and Basra
- The contribution of Khalil bin Ahmad and Sibawayhi
- The impact of the translation movement in Baghdad
- Changes in linguistic practices by the end of the third Islamic century

39. Write ten sentences in Arabic about your trip during your school period?

40. Fill in the subject (فَاعِل) in all of the sentences below:

فَرَأَ ——— الْكِتَابَ مَعَ الْوَالِدِ •
لَعِبَتْ ——— بِالْكُرْكَرَةِ فِي الْمَيْدَانِ •
طَبَخَتْ ——— الطَّعَامَ فِي الْمَطْبُخِ •
— — — دَرَسُوا الدُّرْسَ فِي الْفَصْلِ •
كَتَبَ ——— رِسَالَةً لِأَمْمَهُ •
— — — أَضَاءَتِ السَّمَاءَ فِي الصَّبَاحِ •
— — — حَمَلَتِ الْحَقِيقَيْةَ الْقَيْلَةَ •
— — — شَاهَدَ فِيلَمًا فِي سِينَمَا •
بَنَى ——— الْعُشَّ عَلَى الشَّجَرَةِ •
زَرَعَ ——— الْقَمَحَ فِي الْحَفْلِ •

41. Write ten Arabic words related to the textiles sector and use them in ten sentences?

സർവ്വകലാശാലാഗീതം

വിദ്യയാൽ സ്വത്രന്തരാകണം
വിശ്വപ്പരതയി മാറണം
ഗ്രഹപ്രസാദമായ് വിളങ്ങണം
ഗുരുപ്രകാശമേ നയിക്കേണ

കൂദിരുട്ടിൽ നിന്നു തെങ്ങങ്ങളെ
സുര്യവീമിയിൽ തെളിക്കേണം
സ്നേഹദീപ്തിയായ് വിളങ്ങണം
നീതിവെജയയന്തി പാറണം

ശാസ്ത്രവ്യാപ്തിയെന്നുമെക്കും
ജാതിഭേദമാകെ മാറണം
ബോധരശ്മിയിൽ തിളങ്ങുവാൻ
അതാനകേന്ദ്രമേ ജൂലിക്കേണ

കുരീപ്പും ശ്രീകുമാർ

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