About the Author

Amine Bouchentouf is a native English, Arabic, and French speaker born and raised in Casablanca, Morocco. Amine has been teaching Arabic and lecturing about relations between America and the Arab world in his spare time for over 4 years and has offered classes and seminars for students at Middlebury College, the Council on Foreign Relations, and various schools across the United States. He runs and maintains the Web site www.al-baab.com (which means “gateway” in Arabic).

Amine graduated from Middlebury College and has always been interested in promoting better relations between the West and the Middle East through dialogue and mutual understanding. Amine published his first book, Arabic: A Complete Course (Random House), soon after graduating college in order to help Americans understand Arabic language and culture. He has written Arabic For Dummies in an attempt to reach an even wider audience with the aim of fostering better relations through education.

He holds a degree in Economics from Middlebury and has extensive experience in the arena of international investing. He is a registered investment advisor and is a member of the National Association of Securities Dealers. Amine is currently working on his third book, Investing in Commodities For Dummies (Wiley Publishing).

Amine is an avid traveler and has visited over 15 countries across the Middle East, Europe, and North and South America. Aside from his interest in languages, business, and travel, Amine enjoys biking, rollerblading, playing guitar, chess, and golf. He lives in New York City.
Dedication

This book is dedicated to my greatest and most steadfast supporters — my family. To my mother for her infinite and unwavering support, and to my sister, Myriam, for her enthusiasm and passion — you are my greatest inspirations.

To my father and grandfather, may you rest in peace, thank you for instilling in me such a deep respect and awareness of my roots and culture. I am honored to be part of the Bouchentouf family.

And to my grandmother, who recently passed away, thanks for always believing in me.

Author’s Acknowledgments

This book would not have been possible without the guidance and input from the wonderful folks at Wiley Publishing. It has been an honor to work with a team that adheres to the highest standards of professionalism.

First, I would like to thank Kathy Cox, my acquisitions editor, whose insight into the Dummies methodology has been invaluable to me, and for her tireless dedication to this book. To Tim Gallan, my project editor, for his patient, thorough and insightful guidance. And to my copy editor, Elizabeth Rea, for her detailed and meticulous review of the manuscript. Also, thanks to Courtney Allen who helped us get the ball rolling in the early stages of the project. I have thoroughly enjoyed working with such a wonderful team.

Special thanks to Ben Smith from Harvard University’s Center for Middle Eastern Studies for agreeing to serve as technical reviewer of the text. His comments have ensured that the translation of the text adhered to the highest degree of linguistic accuracy.

I would also like to extend a special thanks to my agent, Mark Sullivan, whose dedication and hard work is exemplary. I’m proud to have someone so diligent and persistent representing me. Merci.

Also, thanks to my wonderful Arabic students at the Council on Foreign Relations: Mehlqa, Danna, Mary, Mark, and Evan who helped me challenge myself and become a better communicator. And a special thanks to the hardworking folks at the ABC Language Exchange and to everyone at my alma mater, Middlebury College, for their enthusiasm and support of this project.

Finally, thank you to everyone who has supported me throughout this writing period. I would not have been able to do this without your precious support.
Publisher’s Acknowledgments

We’re proud of this book; please send us your comments through our Dummies online registration form located at www.dummies.com/register/.

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Introduction

Arabic, the official language of over 20 countries, is the mother tongue of over 300 million people. It’s spoken throughout the Middle East, from Morocco to Iraq. Additionally, because Arabic is the language of the Koran and Islam, it’s understood by more than 1.2 billion people across the world.

Due to recent geopolitical events, Arabic has catapulted to the top of the list of important world languages. Even in countries where Arabic isn’t the official language, people are scrambling to master this important and vital global language.

For people in North America and Europe, at first glance Arabic seems like a difficult language to master; after all, it isn’t a Romance language and doesn’t use the Latin alphabet. However, like any other language, Arabic is governed by a set of rules, and when you master these rules, you’re able to speak Arabic like a native speaker!

*Arabic For Dummies* is designed to identify and explain the rules that govern the Arabic language in the easiest and most interactive way possible. I organize each chapter in a straightforward and coherent manner and present the material in an interactive and engaging way.

About This Book

Unlike most books on the Arabic language, *Arabic For Dummies* is designed in a way that gives you the most accurate and in-depth information available on the composition of the language. The book is modular in nature; every chapter is organized in such a way that you don’t have to read the whole book in order to understand the topic that’s discussed. Feel free to jump through chapters and sections to suit your specific needs. Also, every grammatical and linguistic point is explained in plain English so that you can incorporate the concept immediately. I took great care to explain every concept clearly and succinctly.

To provide the best foundation and the widest usage for students of Arabic, *Arabic For Dummies* focuses on Modern Standard Arabic (MSA), which is the most widely used form of Arabic in the world. There are basically three different types of Arabic: Koranic Arabic, local dialects, and MSA.
Koranic Arabic is the Arabic used to write the Koran, the holy book for Muslims. This form of Arabic is very rigid and hasn’t changed much since the Koran was written approximately 1,500 years ago. Koranic Arabic is widely used in religious circles for prayer, discussions of Islamic issues, and serious deliberations. Its usage is limited primarily within a strict religious context. It’s the equivalent of Biblical English.

The regional dialects are the most informal type of Arabic. They tend to fall into three geographical categories: the North African dialect (Morocco, Algeria, Tunisia, and Libya); the Egyptian dialect (Egypt, parts of Syria, Palestine, and Jordan); and Gulf Arabic (Saudi Arabia, Kuwait, Iraq, Qatar, and the United Arab Emirates). Even though the words are pronounced differently and some of the everyday expressions differ dramatically from region to region, speakers from different regions can understand each other. The common denominator for the regional dialects is that they’re all based on MSA.

Modern Standard Arabic (MSA) is the most widely used and understood form of Arabic in the world. It’s less rigid than Koranic Arabic but a bit more formal than the local dialects. MSA is the language that Arabic anchors use to present the news, professionals use to discuss business and technical issues, and friends and families use to socialize with one another.

Conventions Used in This Book

Throughout the book, each new Arabic word appears in boldface, followed by its proper pronunciation and its English equivalent in parentheses.

Because this is a language book, I include some sections to help you master the linguistic concepts with greater ease. Here’s a description of the specialty sections you find in each chapter:

- **Talkin’ the Talk dialogues**: Here’s where you get to see Arabic in action. These common Arabic dialogues show you how to use important vocabulary words and terms you should be aware of. Select Talkin’ the Talk dialogues have accompanying audio versions on the book’s CD.

- **Words to Know blackboards**: An important part of mastering a new language is becoming familiar with important words and phrases. Key terms that I recommend you memorize are included in these sections, which present the transcription of the Arabic word, the pronunciation, and the translation.

- **Fun & Games activities**: The aim of Arabic For Dummies is to help you master the Arabic language in an interactive and engaging way. With that in mind, each chapter ends with a Fun & Games that lets you review the key concept covered in the chapter in a fun but effective way.
What I Assume About You

In writing Arabic For Dummies, I made the following assumptions about my likely readers:

✓ You’ve had very little exposure (or none at all) to the Arabic language.
✓ You’re interested in mastering Arabic for either personal or professional reasons.
✓ You want to be able to speak a few words and phrases so that you can communicate basic information in Arabic.
✓ You’ve been exposed to Arabic but are interested in brushing up on your language skills.
✓ You’re not looking for a dry book on Arabic grammar; you want to discover Arabic in a fun and engaging manner.
✓ You’re looking for a practical course that will have you speaking basic Arabic in no time!

How This Book Is Organized

Arabic For Dummies is organized into five different parts, with each part divided into chapters. The following part descriptions give you a heads-up on what to expect in each part.

Part I: Getting Started

The first part of Arabic For Dummies is a must-read if you’ve never been exposed to Arabic. I introduce the Arabic script and present the 28 letters of the Arabic alphabet before explaining the difference between consonants and vowels, which have a very peculiar relationship in Arabic. In addition, in this part you get a detailed and thorough overview of Arabic grammatical and linguistic constructs; for instance, you find out how nouns, verbs, and adjectives interact with each other to create phrases and sentences. Finally, you discover some of the most basic forms of greetings and are introduced to basic words and phrases.

Part II: Arabic in Action

This part exposes you to key words and phrases that allow you to interact with Arabic-speaking folks in a variety of different settings (such as in a
restaurant, around town, at the office, or even at the mall). You discover how
to make small talk and how to ask for basic information about people you
speak to, such as their names, where they’re from, and their occupations.

**Part III: Arabic on the Go**

This part gives you the tools you need to take Arabic on the road with you. Find out how to open a bank account, how to plan a trip, how to make a reservation at a hotel, and how to ask for directions.

**Part IV: The Part of Tens**

The chapters in this part share some of the nonverbal methods of communication that help you to better interact with Arabic-speaking people. For example, you discover ten of the greatest Arabic proverbs, and you find out proper ways to interact with people if you’re in an Arabic-speaking country. I also share my recommendations on the best ways to acquire Arabic as quickly as possible.

**Part V: Appendixes**

This part is a useful reference if you need information quickly. One of the appendixes in this part is a detailed list of regular and irregular verbs to help you conjugate verbs in the past, present, and future tenses. I also include a mini-dictionary in both Arabic–English and English–Arabic formats for quick reference. Finally, you find an appendix that guides you through the audio tracks on the CD.

**Icons Used in This Book**

In order to help you get in and get out of this book easily and efficiently, I use icons (little pictures) that identify important pieces of information by category. The following icons appear in this book:

- **Tip**
  When you see this icon, make sure you read carefully. It points to information that will directly improve your Arabic language skills.

- **Remember**
  I use this icon to bring to your attention to information that you definitely want to keep in mind when studying and practicing Arabic.
Discovering a new language can be a wonderful experience. However, there are always potential pitfalls to avoid, whether grammatical, linguistic, or cultural. This icon points out important notions about Arabic that may trip you up.

Grammar is the glue that binds a language together. Even though this isn’t a grammar book, it does include important grammar lessons you need to be aware of. This icon is attached to major grammar points that will help you master the Arabic language.

This icon points out nonverbal methods of communication common in Arabic-speaking countries and among Arabic speakers. I use this icon to fill the gap between language and culture so that you know the cultural contexts in which you can use newly discovered words and phrases.

Just about every chapter of this book contains Talkin’ the Talk sections with real-world conversations and dialogues. Some of these dialogues are included as audio tracks on the CD that accompanies the book. When you come across this icon, pop in your CD and listen to the conversation as you read along.

Where to Go from Here

This book is organized so that you can jump around from topic to topic. You don’t have to read the whole thing. Want to know how to ask for directions in Arabic? Jump to Chapter 12. Need to exchange money in an Arabic country? Check out Chapter 11. Care to venture into the realm of Arabic grammar? Chapter 2 is for you.
“We’re still learning our demonstrative pronouns, although most of what Dave says in Arabic is somewhat demonstrative.”
In this part . . .

I introduce the Arabic script and present the 28 letters of the Arabic alphabet before explaining the difference between consonants and vowels, which have a very peculiar relationship in Arabic. In addition, in this part you get a detailed and thorough overview of Arabic grammatical and linguistic constructs. You find out how nouns, verbs, and adjectives interact with each other to create phrases and sentences. Finally, you discover some of the most basic forms of greetings and are introduced to basic words and phrases.
Chapter 1

You Already Know a Little Arabic

In This Chapter

- Discovering English words that come from Arabic
- Figuring out the Arabic alphabet
- Sounding like a native speaker

MarHaba (mahr-hah-bah; welcome) to the wonderful world of Arabic!
Arabic is the official language of over 20 countries and is spoken by
more than 300 million people across the globe! It’s the language in which the
Koran, the Holy Book in Islam, was revealed and written, and a large majority
of the over 1.3 billion Muslims across the world study Arabic in order to read
the Koran and to fulfill their religious duties. By speaking Arabic, you get
access to people and places from Morocco to Indonesia. (For more on
Arabic’s role in history, see the sidebar “Arabic’s historical importance.”)

In this chapter, I ease you into Arabic by showing you some familiar English
words that trace their roots to Arabic. You discover the Arabic alphabet and
its beautiful letters, and I give you tips on how to pronounce those letters so
that you can sound like a native speaker! Part of exploring a new language is
discovering a new culture and a new way of looking at things, so in this first
chapter of Arabic For Dummies, you begin your discovery of Arabic and its
unique characteristics.

Taking Stock of What’s Familiar

If English is your primary language, part of grasping a new lougha (loo-rah;
language) is creating connections between the kalimaat (kah-lee-maht; words)
of the lougha, in this case Arabic, and English. You may be surprised to hear
that quite a few English words trace their origins to Arabic. For example, did
you know that “magazine,” “candy,” and “coffee” are actually Arabic words?
Table 1-1 lists some familiar English words with Arabic origins.
### Table 1-1 Arabic Origins of English Words

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic Origin</th>
<th>Arabic Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>admiral</td>
<td>amir al-baHr</td>
<td>Ruler of the Sea</td>
</tr>
<tr>
<td>alcohol</td>
<td>al-kuHul</td>
<td>a mixture of powdered antimony</td>
</tr>
<tr>
<td>alcove</td>
<td>al-qubba</td>
<td>a dome or arch</td>
</tr>
<tr>
<td>algebra</td>
<td>al-jabr</td>
<td>to reduce or consolidate</td>
</tr>
<tr>
<td>almanac</td>
<td>al-manakh</td>
<td>a calendar</td>
</tr>
<tr>
<td>arsenal</td>
<td>daar As-SinaH</td>
<td>house of manufacture</td>
</tr>
<tr>
<td>azure</td>
<td>al-azward</td>
<td>lapis lazuli</td>
</tr>
<tr>
<td>candy</td>
<td>qand</td>
<td>cane sugar</td>
</tr>
<tr>
<td>coffee</td>
<td>qahwa</td>
<td>coffee</td>
</tr>
<tr>
<td>cotton</td>
<td>quTun</td>
<td>cotton</td>
</tr>
<tr>
<td>elixir</td>
<td>al-iksiir</td>
<td>philosopher’s stone</td>
</tr>
<tr>
<td>gazelle</td>
<td>ghazaal</td>
<td>gazelle</td>
</tr>
<tr>
<td>hazard</td>
<td>az-zahr</td>
<td>dice</td>
</tr>
<tr>
<td>magazine</td>
<td>al-makhzan</td>
<td>a storehouse; a place of storage</td>
</tr>
<tr>
<td>mattress</td>
<td>matraH</td>
<td>a place where things are thrown</td>
</tr>
<tr>
<td>ream</td>
<td>rizma</td>
<td>a bundle</td>
</tr>
<tr>
<td>saffron</td>
<td>za’fran</td>
<td>saffron</td>
</tr>
<tr>
<td>Sahara</td>
<td>SaHraa’</td>
<td>desert</td>
</tr>
<tr>
<td>satin</td>
<td>zaytuun</td>
<td>Arabic name for a Chinese city</td>
</tr>
</tbody>
</table>
As you can see from the table, Arabic has had a major influence on the English language. Some English words such as “admiral” and “arsenal” have an indirect Arabic origin, whereas others, such as “coffee” and “cotton,” are exact matches! The influence runs the other way, too, especially when it comes to relatively contemporary terms. For example, the word *tilifzyyuun* (tee-lee-fee-zee-yoon; television) comes straight from the word “television.” As is often the case with languages, Arabic and English tend to influence each other, and that’s what makes studying them so much fun!

### Discovering the Arabic Alphabet

Unlike English and other Romance languages, you write and read Arabic from right to left. Like English, Arabic has both vowels and consonants, but the vowels in Arabic aren’t actual letters. Rather, Arabic vowels are symbols that you place on top of or below consonants to create certain sounds. As for consonants, Arabic has 28 different consonants, and each one is represented by a letter. In order to vocalize these letters, you place a vowel above or below the particular consonant. For example, when you put a *fatHa*, a vowel representing the “ah” sound, above the consonant representing the letter “b,” you get the sound “bah.” When you take the same consonant and use a *kasra*, which represents the “ee” sound, you get the sound “bee.”

### All about vowels

Arabic has three main vowels. Luckily, they’re very simple to pronounce because they’re similar to English vowels. However, it’s important to realize that Arabic also has vowel derivatives that are as important as the main vowels. These vowel derivatives fall into three categories: *double vowels*, *long vowels*, and *diphthongs*. In this section, I walk you through all the different vowels, vowel derivatives, and vowel combinations.
**Main vowels**

The three main Arabic vowels are:

- **fatHa**: The first main vowel in Arabic is called a fatHa (feht-hah). A fatHa is the equivalent of the short “a” in “hat” or “cat.” Occasionally, a fatHa also sounds like the short “e” in “bet” or “set.” Much like the other vowels, the way you pronounce a fatHa depends on what consonants come before or after it. In Arabic script, the fatHa is written as a small horizontal line above a consonant. In English transcription, which I use in this book, it’s simply represented by the letter “a,” as in the words kalb (kah-leb; dog) or walad (wah-lahd; boy).

- **damma**: The second main Arabic vowel is the damma (dah-mah). A damma sounds like the “uh” in “foot” or “book.” In Arabic script, it’s written like a tiny backward “e” above a particular consonant. In English transcription, it’s represented by the letter “u,” as in funduq (foon-dook; hotel) or suHub (soo-hooob; clouds).

- **kasra**: The third main vowel in Arabic is the kasra (kahs-rah), which sounds like the long “e” in “feet” or “treat.” The kasra is written the same way as a fatHa — as a small horizontal line — except that it goes underneath the consonant. In English transcription, it’s written as an “i,” as in bint (bee-neht; girl) or ‘islaam (ees-lahm; Islam).

**Double vowels**

One type of vowel derivative is the double vowel, which is known in Arabic as tanwiin (tahn-ween). The process of tanwiin is a fairly simple one: Basically, you take a main vowel and place the same vowel right next to it, thus creating two vowels, or a double vowel. The sound that the double vowel makes depends on the main vowel that’s doubled. Here are all possible combinations of double vowels:

- **Double fatHa**: tanwiin with fatHa creates the “an” sound, as in ‘ahlan wa sahlan (ahel-an wah sahel-an; Hi).

- **Double damma**: tanwiin with damma creates the “oun” sound. For example, kouratoun (koo-raht-toon; ball) contains a double damma.

- **Double kasra**: tanwiin with kasra makes the “een” sound, as in SafHatin (sahf-hah-teen; page).

**Long vowels**

Long vowels are derivatives that elongate the main vowels. Seeing as Arabic is a very poetic and musical language, I believe a musical metaphor is in order here! Think of the difference between long vowels and short (main) vowels in terms of a musical beat, and you should be able to differentiate between them much easier. If a main vowel lasts for one beat, then its long vowel equivalent lasts for two beats. Whereas you create double vowels by
writing two main vowels next to each other, you create long vowels by adding a letter to one of the main vowels. Each main vowel has a corresponding consonant that elongates it. Here are a few examples to help you get your head around this long-vowel process:

To create a long vowel form of a fatHa, you attach an ‘alif to the consonant that the fatHa is associated with. In English transcription, the long fatHa form is written as “aa,” such as in kitaab (kee-taab; book) or baab (bahb; door). The “aa” means that you hold the vowel sound for two beats as opposed to one.

The long vowel form of damma is obtained by attaching a waaw to the consonant with the damma. This addition elongates the vowel “uh” into a more pronounced “uu,” such as in nuur (noohr; light) or ghuul (roohl; ghost). Make sure you hold the “uu” vowel for two beats and not one.

To create a long vowel form of a kasra, you attach a yaa’ to the consonant with the kasra. Just as the ‘alif elongates the fatHa and the waaw elongates the damma, the yaa’ elongates the kasra. Some examples include the “ii” in words like kabiir (kah-beer; big) and Saghiir (sah-reer; small).

The Arabic characters for the long vowels are shown in Table 1-2.

<table>
<thead>
<tr>
<th>Arabic Character</th>
<th>Name of the Character</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>‘alif</td>
<td>To create a long vowel form of a fatHa</td>
</tr>
<tr>
<td>۱</td>
<td>waaw</td>
<td>To create a long vowel form of a damma</td>
</tr>
<tr>
<td>۱</td>
<td>yaa’</td>
<td>To create a long vowel form of a kasra</td>
</tr>
</tbody>
</table>

Diphthongs

Diphthongs in Arabic are a special category of vowels because, in essence, they’re monosyllabic sounds that begin with one vowel and “glide” into another vowel. A common example in English is the sound at the end of the word “toy.” Fortunately, Arabic has only two diphthong sounds used to distinguish between the yaa’ (ی) and the waaw (و) forms of long vowels. When you come across either of these two letters, one of the first questions to ask yourself is: “Is this a long vowel or a diphthong?” There’s an easy way to determine which is which: When either the yaa’ or the waaw is a diphthong, you see a sukun (soo-koon) above the consonant. A sukun is similar to the main vowels in that it’s a little symbol (a small circle) that you place above
the consonant. However, unlike the vowels, you don’t vocalize the sukun — it’s almost like a “silent” vowel. So when a waaw or yaa’ has a sukun over it, you know that the sound is a diphthong! Here are some examples:

- **waaw** diphthongs: yawm (yah-oom; day); nawm (nah-oom; sleep); Sawt (sah-oor; noise)
- **yaa’** diphthongs: bayt (bah-yet; house); ‘ayn (ah-yen; eye); layla (lah-yel-lah; night)

## All about consonants

Arabic uses 28 different consonants, and each consonant is represented by a different letter. Because the Arabic alphabet is written in cursive, most of the letters connect with each other. For this reason, every single letter that represents a consonant actually can be written four different ways depending on its position in a word — whether it’s in the initial, medial, or final positions, or whether it stands alone. In English transcription of the Arabic script, all letters are case-sensitive.

Thankfully, most of the consonants in Arabic have English equivalents. Unfortunately, a few Arabic consonants are quite foreign to nonnative speakers. Table 1-3 shows all 28 Arabic consonants, how they’re written in Arabic, how they’re transcribed in English, and how they sound. This table can help you pronounce the letters so that you sound like a native speaker!

<table>
<thead>
<tr>
<th>Arabic Character</th>
<th>Name of the Letter</th>
<th>Pronunciation</th>
<th>Sounds Like . . .</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٍ</td>
<td>‘alif (‘a)</td>
<td>ah-leeef</td>
<td>Sounds like the “a” in “apple”</td>
<td>‘ab (ah-b; father)</td>
</tr>
<tr>
<td>ﺏ</td>
<td>baa’ (b)</td>
<td>bah</td>
<td>Sounds like the “b” in “boy”</td>
<td>baab (bahb; door)</td>
</tr>
<tr>
<td>ﺕ</td>
<td>taa’ (t)</td>
<td>tah</td>
<td>Sounds like the “t” in “table”</td>
<td>tilmiidh (teel-meez; student)</td>
</tr>
<tr>
<td>ﺞ</td>
<td>thaa’ (th)</td>
<td>thah</td>
<td>Sounds like the “th” in “think”</td>
<td>thalaatha (thah-lah-thah; three)</td>
</tr>
<tr>
<td>Arabic Character</td>
<td>Name of the Letter</td>
<td>Pronunciation</td>
<td>Sounds Like...</td>
<td>Example</td>
</tr>
<tr>
<td>------------------</td>
<td>--------------------</td>
<td>---------------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>ج</td>
<td>jiim (j)</td>
<td>jeem</td>
<td>Sounds like the “j” in “measure”</td>
<td>jamiil (jah-meel; pretty)</td>
</tr>
<tr>
<td>ح</td>
<td>Haa’ (H)</td>
<td>hah</td>
<td>No equivalent in English; imagine the sound you make when you want to blow on your reading glasses to clean them; that soft, raspy noise that comes out is the letter Haa’.</td>
<td>Harr (hah-r; hot)</td>
</tr>
<tr>
<td>خ</td>
<td>khaa’ (kh)</td>
<td>khah</td>
<td>Sounds a lot like “Bach” in German or “Baruch” in Hebrew</td>
<td>khuukh (kh-oo-kh; peach)</td>
</tr>
<tr>
<td>د</td>
<td>daal (d)</td>
<td>dahl</td>
<td>Sounds like the “d” in dog</td>
<td>daar (dah-r; house)</td>
</tr>
<tr>
<td>ذ</td>
<td>dhaal (dh)</td>
<td>dhahl</td>
<td>Sounds like the “th” in “those”</td>
<td>dhahhab (thah-hab; gold)</td>
</tr>
<tr>
<td>ر</td>
<td>raa’ (r)</td>
<td>rah</td>
<td>Like the Spanish “r,” rolled really fast</td>
<td>rajul (rah-jool; man)</td>
</tr>
<tr>
<td>ز</td>
<td>zaay (z)</td>
<td>zay</td>
<td>Sounds like the “z” in “zebra”</td>
<td>zawja (zah-oo-ja; wife)</td>
</tr>
<tr>
<td>س</td>
<td>siin (s)</td>
<td>seen</td>
<td>Sounds like the “s” in “snake”</td>
<td>samak (sah-mahk; fish)</td>
</tr>
<tr>
<td>ش</td>
<td>shiin (sh)</td>
<td>sheen</td>
<td>Sounds like the “sh” in “sheep”</td>
<td>shams (shah-mes; sun)</td>
</tr>
<tr>
<td>ص</td>
<td>Saad (S)</td>
<td>sahd</td>
<td>A very deep “s” sound you can make if you open your mouth really wide and lower your jaw</td>
<td>Sadiiq (sah-deek; friend)</td>
</tr>
</tbody>
</table>

(continued)
<table>
<thead>
<tr>
<th>Arabic Character</th>
<th>Name of the Letter</th>
<th>Pronunciation</th>
<th>Sounds Like . . .</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ض</td>
<td>Daad (D)</td>
<td>dah</td>
<td>A very deep “d” sound; the exact same sound as a Saad except that you use a “d” instead of an “s”</td>
<td>Dabaab (dah-bahb; fog)</td>
</tr>
<tr>
<td>ت</td>
<td>Taa’ (T)</td>
<td>tah</td>
<td>A deep “t” sound; start off by saying a regular “t” and then lower your mouth to make it rounder</td>
<td>Tabiib (tah-beeb; doctor)</td>
</tr>
<tr>
<td>ظ</td>
<td>DHaa’ (DH)</td>
<td>dhah</td>
<td>Take the “th” as in “those” and draw it to the back of your throat</td>
<td>DHahr (dha-her; back)</td>
</tr>
<tr>
<td>ع</td>
<td>’ayn (‘)</td>
<td>ayen</td>
<td>No equivalent in any of the Romance languages; produced at the very back of the throat. Breathe heavily and consistently through your esophagus and then intermittently choke off the airflow so that you create a staccato noise</td>
<td>iraan (ee-rahk; Iraq)</td>
</tr>
<tr>
<td>غ</td>
<td>ghayn (gh)</td>
<td>ghayen</td>
<td>Sounds like the French “r” in “rendezvous”; it’s created at the back of the throat</td>
<td>ghariib (rah-reeb; strange)</td>
</tr>
<tr>
<td>ف</td>
<td>faa’ (f)</td>
<td>fah</td>
<td>Sounds like the “f” in “Frank”</td>
<td>funduq (foon-dook; hotel)</td>
</tr>
<tr>
<td>ق</td>
<td>qaaf (q)</td>
<td>qahf</td>
<td>Similar to the letter “k,” but produced much farther at the back of the throat; you should feel airflow being constricted at the back of your throat</td>
<td>qahwa (kah-wah; coffee)</td>
</tr>
<tr>
<td>Arabic Character</td>
<td>Name of the Letter</td>
<td>Pronunciation</td>
<td>Sounds Like . . .</td>
<td>Example</td>
</tr>
<tr>
<td>------------------</td>
<td>--------------------</td>
<td>---------------</td>
<td>-------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>ك</td>
<td>kaaf (k)</td>
<td>kahf</td>
<td>Sounds like the “k” in “keeper”</td>
<td>kutub (koo-toob; books)</td>
</tr>
<tr>
<td>ل</td>
<td>laam (l)</td>
<td>lahm</td>
<td>Sounds like the “l” in “llama”</td>
<td>lisaan (lee-sahn; tongue)</td>
</tr>
<tr>
<td>م</td>
<td>miim (m)</td>
<td>meem</td>
<td>Sounds like the “m” in “Mary”</td>
<td>Makhzan (mah-khan; storehouse)</td>
</tr>
<tr>
<td>ن</td>
<td>nuun (n)</td>
<td>noon</td>
<td>Sounds like the “n” in “no”</td>
<td>naDHiif (nah-dheef; clean)</td>
</tr>
<tr>
<td>ه</td>
<td>haa’ (h)</td>
<td>haah</td>
<td>Created by exhaling heavily; very different from the Haa’ earlier in the list. (Think of yourself as a marathon runner who’s just finished a long race and is breathing heavily through the lungs to replenish your oxygen.)</td>
<td>huwa (hoo-wah; him)</td>
</tr>
<tr>
<td>و</td>
<td>waaw (w)</td>
<td>wahw</td>
<td>Sounds like the “w” in “winner”</td>
<td>wazir (wah-zeer; minister)</td>
</tr>
<tr>
<td>ي</td>
<td>yaa’ (y)</td>
<td>yaah</td>
<td>Sounds like the “y” in “yes”</td>
<td>yamiin (yah-meen; right)</td>
</tr>
</tbody>
</table>

So there you have it — all 28 different consonants in the Arabic alphabet! To sound as fluent as possible, memorize as many of the letters as you can and try to associate each letter with the Arabic words in which it appears. The trick to getting the pronunciation of some of these more exotic Arabic sounds is repetition, repetition, and even more repetition! That old saying, “Practice makes perfect” certainly applies to Arabic.
Speaking Arabic Like a Native

In this section, I share a couple of tricks to help you focus on pronunciation of difficult letters that, if you can master, are sure to make you sound like a native speaker! Here are some difficult letters and some related words you should familiarize yourself with:

- **Haa’**: Hamraa’ *(hahm-raah; red)*; Hassan *(hah-san; man’s name)*; Hiwaar *(hee-war; conversation)*; Haziin *(hah-zeen; sad)*
- **‘ayn**: ‘ajiib *(ah-jeeb; amazing)*; ‘aziima *(ah-zee-mah; determination)*; ‘ariid *(ah-reed; wide)*
- **qaaf**: qif *(kee-f; stop)*; qird *(kee-red; monkey)*; qaws *(kah-wes; bow)*
- **ghayn**: ghadaan *(rad-bahn; angry)*; ghurfa *(goor-fah; room)*; ghadan *(rah-dan; tomorrow)*

The difference between native Arabic speakers and nonnatives is enunciation. If you can enunciate your letters clearly — particularly the more difficult ones — you’ll sound like you’re fluent! Practice these words over and over until you feel comfortable repeating them really quickly and very distinctly. With practice, you’ll sound more like a native and less like someone who’s just trying to pick up the language! Plus, memorizing these words not only helps with your pronunciation but also helps build your vocabulary!

Addressing Arabic Transcription

The transcription I use in this book is a widely used and universally recognized method of transcribing Arabic to English. Students of Arabic across the United States and around the world use this method. It’s very helpful for beginners because it allows you to speak the language without actually knowing how to read Arabic script.

In the transcription method used in this book, every letter in Arabic is represented by a letter in Roman script. It’s important to note that this method is case-sensitive, which means that a lowercase Roman letter represents a different letter in the Arabic script than a capital Roman letter.

Transcription is a very helpful tool for beginners, but it’s recommended that intermediate and advanced students of Arabic master the fundamentals of the Arabic script.
In This Chapter

Playing around with nouns and adjectives
Getting specific with definite and indefinite articles
Forming simple sentences
Getting to know Arabic verbs

Grammar is the foundation of any language. It’s the glue that binds all the different elements of language together and allows us to communicate using a defined set of rules. Because grammar is so important, this chapter gives you an overview of the major grammatical concepts in the Arabic language, from the basic parts of speech (nouns, adjectives, articles, and verbs) to instructions on how to build both simple and descriptive sentences using common regular and irregular verbs. In addition, I introduce prepositions, demonstratives, and other parts of speech that will help you create phrases and sentences and, in general, express yourself in Arabic.

As you work through different chapters and sections of Arabic For Dummies, if you’re ever unsure of how to proceed with a sentence formation, simply flip back to this chapter and review the grammar details that apply to your question. You’ll be all set!

Introducing Nouns, Adjectives, and Articles

Nouns and adjectives are two of the most essential elements in any language. Nouns in Arabic, much like in English and other Romance languages, are the parts of speech used to name a person, place, thing, quality, or action.
Adjectives, on the other hand, are the parts of speech that modify nouns. Although nouns and adjectives go hand in hand, the best way to understand how they work in Arabic is to address each one separately.

**Getting a grip on nouns**

In Arabic, every noun has a masculine, feminine, singular, and plural form. Table 2-1 lists some common Arabic nouns. You’ll notice that I’ve listed both singular and plural forms of some nouns as well as masculine (M) and feminine (F) forms of others.

<table>
<thead>
<tr>
<th>Table 2-1</th>
<th>Common Nouns in Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Arabic</strong></td>
<td><strong>Pronunciation</strong></td>
</tr>
<tr>
<td>walad</td>
<td>wah-lad</td>
</tr>
<tr>
<td>‘awlaad</td>
<td>aw-lad</td>
</tr>
<tr>
<td>bint</td>
<td>bee-net</td>
</tr>
<tr>
<td>banaat</td>
<td>bah-nat</td>
</tr>
<tr>
<td>rajul</td>
<td>rah-jool</td>
</tr>
<tr>
<td>rijaal</td>
<td>ree-jal</td>
</tr>
<tr>
<td>‘imra’a</td>
<td>eem-rah-ah</td>
</tr>
<tr>
<td>nisaa’</td>
<td>nee-sah</td>
</tr>
<tr>
<td>tilmiiidh</td>
<td>teel-meez</td>
</tr>
<tr>
<td>tilmiiidha</td>
<td>teel-mee-zah</td>
</tr>
<tr>
<td>mudarris</td>
<td>moo-dah-rees</td>
</tr>
<tr>
<td>mudarrisa</td>
<td>moo-dah-ree-sah</td>
</tr>
<tr>
<td>Taalib</td>
<td>tah-leeb</td>
</tr>
<tr>
<td>Taaliba</td>
<td>tah-lee-bah</td>
</tr>
<tr>
<td>‘ustaadh</td>
<td>oos-taz</td>
</tr>
<tr>
<td>‘ustaadha</td>
<td>oos-tah-zah</td>
</tr>
<tr>
<td>madrasa</td>
<td>mad-rah-sah</td>
</tr>
<tr>
<td>jaami’a</td>
<td>jah-mee-ah</td>
</tr>
<tr>
<td>kulliyya</td>
<td>koo-lee-yah</td>
</tr>
</tbody>
</table>
Identifying adjectives

In Arabic, an adjective must be in agreement with the noun it modifies in both gender and plurality. Table 2-2 presents some common adjectives in both the feminine and masculine forms.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kitaab</td>
<td>kee-tab</td>
<td>book</td>
</tr>
<tr>
<td>Taawila</td>
<td>tah-wee-lah</td>
<td>table</td>
</tr>
<tr>
<td>sayyaara</td>
<td>sah-yah-rah</td>
<td>car</td>
</tr>
</tbody>
</table>

Table 2-2 Common Adjectives in Arabic

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kabiir</td>
<td>kah-beer</td>
<td>big (M)</td>
</tr>
<tr>
<td>kabiira</td>
<td>kah-bee-rah</td>
<td>big (F)</td>
</tr>
<tr>
<td>Saghiir</td>
<td>sah-geer</td>
<td>small (M)</td>
</tr>
<tr>
<td>Saghiira</td>
<td>sah-gee-rah</td>
<td>small (F)</td>
</tr>
<tr>
<td>Tawiil</td>
<td>tah-weel</td>
<td>tall (M)</td>
</tr>
<tr>
<td>Tawiila</td>
<td>tah-wee-lah</td>
<td>tall (F)</td>
</tr>
<tr>
<td>qaSiir</td>
<td>kah-seer</td>
<td>short (M)</td>
</tr>
<tr>
<td>qaSiira</td>
<td>kah-see-rah</td>
<td>short (F)</td>
</tr>
<tr>
<td>jamiiil</td>
<td>jah-meeel</td>
<td>beautiful/handsome (M)</td>
</tr>
<tr>
<td>jamiiila</td>
<td>jah-mee-lah</td>
<td>beautiful/pretty (F)</td>
</tr>
<tr>
<td>qawiyy</td>
<td>kah-see-yee</td>
<td>strong (M)</td>
</tr>
<tr>
<td>qawiyya</td>
<td>kah-see-yah</td>
<td>strong (F)</td>
</tr>
<tr>
<td>Da’iif</td>
<td>dah-eef</td>
<td>weak (M)</td>
</tr>
<tr>
<td>Da’iifa</td>
<td>dah-ee-fah</td>
<td>weak (F)</td>
</tr>
<tr>
<td>SaHiiH</td>
<td>sah-heeh</td>
<td>healthy (M)</td>
</tr>
<tr>
<td>SaHiiHa</td>
<td>sah-hee-hah</td>
<td>healthy (F)</td>
</tr>
</tbody>
</table>

(continued)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>mariID</td>
<td>mah-reed</td>
<td>sick (M)</td>
</tr>
<tr>
<td>mariIDa</td>
<td>mah-ree-dah</td>
<td>sick (F)</td>
</tr>
<tr>
<td>dakiyi</td>
<td>dah-kee</td>
<td>smart (M)</td>
</tr>
<tr>
<td>dakiyya</td>
<td>dah-kee-yah</td>
<td>smart (F)</td>
</tr>
<tr>
<td>ghabiyy</td>
<td>gah-bee</td>
<td>dumb (M)</td>
</tr>
<tr>
<td>ghabiyya</td>
<td>gah-bee-yah</td>
<td>dumb (F)</td>
</tr>
<tr>
<td>sarii’</td>
<td>sah-reeh</td>
<td>fast (M)</td>
</tr>
<tr>
<td>sarii’a</td>
<td>sah-ree-ah</td>
<td>fast (F)</td>
</tr>
<tr>
<td>baTii’</td>
<td>bah-teeh</td>
<td>slow (M)</td>
</tr>
<tr>
<td>baTii’a</td>
<td>bah-tee-ah</td>
<td>slow (F)</td>
</tr>
<tr>
<td>thaqiil</td>
<td>tah-keel</td>
<td>heavy (M)</td>
</tr>
<tr>
<td>thaqiila</td>
<td>tah-kee-lah</td>
<td>heavy (F)</td>
</tr>
<tr>
<td>khaifi</td>
<td>kah-feef</td>
<td>light (M)</td>
</tr>
<tr>
<td>khaifiya</td>
<td>kah-fee-fah</td>
<td>light (F)</td>
</tr>
<tr>
<td>Sa’b</td>
<td>sahb</td>
<td>difficult (M)</td>
</tr>
<tr>
<td>Sa’ba</td>
<td>sah-bah</td>
<td>difficult (F)</td>
</tr>
<tr>
<td>sahl</td>
<td>sah-hel</td>
<td>easy (M)</td>
</tr>
<tr>
<td>sahla</td>
<td>sah-lah</td>
<td>easy (F)</td>
</tr>
<tr>
<td>laTii'</td>
<td>lah-teef</td>
<td>nice/kind (M)</td>
</tr>
<tr>
<td>laTiiya</td>
<td>lah-tee-fah</td>
<td>nice/kind (F)</td>
</tr>
<tr>
<td>qabiiH</td>
<td>kah-beeh</td>
<td>ugly (M)</td>
</tr>
<tr>
<td>qabiiHa</td>
<td>kah-bee-hah</td>
<td>ugly (F)</td>
</tr>
<tr>
<td>‘ajiib</td>
<td>ah-jeeb</td>
<td>amazing (M)</td>
</tr>
<tr>
<td>‘ajiiba</td>
<td>ah-jee-bah</td>
<td>amazing (F)</td>
</tr>
<tr>
<td>ladhiidh</td>
<td>lah-zeez</td>
<td>delicious (M)</td>
</tr>
<tr>
<td>ladhiidha</td>
<td>lah-zeez-zah</td>
<td>delicious (F)</td>
</tr>
</tbody>
</table>
Notice that the masculine forms of the adjectives in Table 2-2 are manipulated slightly to achieve the feminine adjective forms; essentially, all you do is add the suffix -a to the masculine adjective to obtain its feminine form. This rule applies to all regular adjective forms.

However, in addition to the regular adjective forms, another category of adjectives exists in which the masculine and feminine forms are completely different from each other. This is the *irregular adjective form*.

Fortunately, *all* irregular adjectives fall in the same category: color words; and *every* color word is an irregular adjective. Put simply, *alwaan* (*al-wan*; colors) in Arabic are all irregular adjectives because the masculine color form is radically different than its feminine version. Table 2-3 lists the most common irregular adjectives.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘abyaD</td>
<td>ab-yad</td>
<td>white (M)</td>
</tr>
<tr>
<td>bayDaa’</td>
<td>bay-dah</td>
<td>white (F)</td>
</tr>
<tr>
<td>‘aswad</td>
<td>ass-wad</td>
<td>black (M)</td>
</tr>
<tr>
<td>sawdaa’</td>
<td>saw-dah</td>
<td>black (F)</td>
</tr>
<tr>
<td>‘azraq</td>
<td>az-rak</td>
<td>blue (M)</td>
</tr>
<tr>
<td>zarqaa’</td>
<td>zar-kah</td>
<td>blue (F)</td>
</tr>
<tr>
<td>‘akhDar</td>
<td>ak-dar</td>
<td>green (M)</td>
</tr>
<tr>
<td>khaDraa’</td>
<td>kad-rah</td>
<td>green (F)</td>
</tr>
<tr>
<td>‘aHmar</td>
<td>ah-mar</td>
<td>red (M)</td>
</tr>
<tr>
<td>Hamraa’</td>
<td>ham-rah</td>
<td>red (F)</td>
</tr>
<tr>
<td>‘aSfar</td>
<td>ass-far</td>
<td>yellow (M)</td>
</tr>
<tr>
<td>Safraa’</td>
<td>saf-rah</td>
<td>yellow (F)</td>
</tr>
<tr>
<td>‘asmar</td>
<td>ass-mar</td>
<td>brown (M)</td>
</tr>
<tr>
<td>samraa’</td>
<td>sam-rah</td>
<td>brown (F)</td>
</tr>
<tr>
<td>‘urjuwaaniiy</td>
<td>oor-joo-wah-nee</td>
<td>purple (M)</td>
</tr>
<tr>
<td>jurwaaniiya</td>
<td>joor-wah-nee-yah</td>
<td>purple (F)</td>
</tr>
</tbody>
</table>
Every lawn (lah-wen; color) in Table 2-3 (as well as the lawn I didn’t have space to list) must agree in gender with the noun it describes.

One of the biggest differences between adjective and noun interactions in the English and Arabic languages is that nouns in Arabic come before the adjectives. In English, nouns always come after their adjectives.

**Discovering definite and indefinite articles (and the sun and moon)**

A common trait that nouns and adjectives share in the Arabic language is that both can be modified using definite article prefixes. To refresh your memory, an article is a part of speech that you use to indicate nouns or adjectives and specify their applications. In English, there are two types of articles: indefinite and definite articles. The indefinite articles in English are “a” and “an,” such as in “a book” or “an umbrella.” The definite article is the word “the,” as in “the book” or “the umbrella.”

Unlike English, Arabic has no outright indefinite article; instead, the indefinite article in Arabic is always implied. For example, when you say kitaab (kee-tab; book), you mean both “book” and “a book.” Similarly, madrasa (mad-rahsah; school) means both “school” and “a school.” However, Arabic does employ a definite article, which is the prefix you attach to either the noun or the adjective you want to define.

**The rule**

The definite article in Arabic is the prefix al-. When you want to define a noun or adjective, you simply attach this prefix to the word. For example, “the book” is al-kitaab, and “the school” is al-madrasa.

**The inevitable exceptions**

In the examples al-kitaab and al-madrasa, the prefix al- retains its original form. However, there are exceptions to this rule. Sometimes, the “l” in the prefix al- drops off and is replaced by a letter similar to the first letter of the word being defined. For example, the word nuur (noor) means “light” in Arabic. If you want to say “the light,” you may assume that you simply attach the prefix al- and get al-nuur. However, that’s not quite right. Instead, the appropriate way of saying “the light” in Arabic is an-nuur (ah-noor), where you replace the “l” in al- with the first letter of the definite word, which in this case is “n.” Another example of this definite article exception is the word SabaaH (sah-bah), which means “morning.” When you define it, the resulting word is aS-SabaaH (ah-sah-bah; the morning) and not al-SabaaH.
So how do you know whether to use al- or another definite article prefix format? The answer’s actually quite simple and has something to do with a really cool concept. Every single letter in Arabic falls into one of two categories: sun letters and moon letters. Put simply, every word that begins with a moon letter gets the prefix al-, and every word that begins with a sun letter gets the prefix a- followed by its sun letter. Table 2-4 lists all the sun letters. Every other letter in Arabic is automatically a moon letter.

<table>
<thead>
<tr>
<th></th>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>تٰ</td>
<td>taa</td>
<td>t</td>
<td></td>
</tr>
<tr>
<td>ثٰ</td>
<td>thaa</td>
<td>th</td>
<td></td>
</tr>
<tr>
<td>دٰ</td>
<td>daal</td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>نٰ</td>
<td>dhaal</td>
<td>dh</td>
<td></td>
</tr>
<tr>
<td>رٰ</td>
<td>raa</td>
<td>r</td>
<td></td>
</tr>
<tr>
<td>زٰ</td>
<td>zay</td>
<td>z</td>
<td></td>
</tr>
<tr>
<td>سٰ</td>
<td>siin</td>
<td>s</td>
<td></td>
</tr>
<tr>
<td>شٰ</td>
<td>shiin</td>
<td>sh</td>
<td></td>
</tr>
<tr>
<td>صٰ</td>
<td>Saad</td>
<td>S</td>
<td></td>
</tr>
<tr>
<td>ضٰ</td>
<td>Daad</td>
<td>D</td>
<td></td>
</tr>
<tr>
<td>طٰ</td>
<td>Taa</td>
<td>T</td>
<td></td>
</tr>
<tr>
<td>ظٰ</td>
<td>Dhaa</td>
<td>DH</td>
<td></td>
</tr>
<tr>
<td>نٰ</td>
<td>nuun</td>
<td>n</td>
<td></td>
</tr>
</tbody>
</table>

Table 2-5 lists some common nouns and adjectives that are defined. Notice the difference between the words that begin with sun letters and moon letters.

<table>
<thead>
<tr>
<th></th>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-kitaab</td>
<td>al-kee-tab</td>
<td>the book</td>
<td></td>
</tr>
<tr>
<td>al-madrasa</td>
<td>al-mad-rah-sah</td>
<td>the school</td>
<td></td>
</tr>
<tr>
<td>al-walad</td>
<td>al-wah-lad</td>
<td>the boy</td>
<td></td>
</tr>
</tbody>
</table>

(continued)
Understanding the interaction between nouns and adjectives

Nouns and adjectives go hand in hand. In this section, I show you how you can manipulate nouns and adjectives to create little phrases. Recall that unlike in the English language, nouns in Arabic always come before the adjective.

You can create three types of phrases by manipulating nouns and adjectives. This section examines the ways you can pair up nouns and adjectives to create definite and indefinite phrases. (Later in the chapter, I show you how to create a complete sentence by simply using a noun and an adjective.)

Indefinite phrases

One of the most important things to remember about nouns and adjectives in Arabic is that they can be both defined and undefined using the definite article prefix al-. Hence, to create an indefinite phrase, all you do is take an undefined noun and add to it an undefined adjective. For example, to say “a
big book” or “big book,” you add the adjective kabīr (kah-beer; big) to the noun kitaab (kee-tab; book). So the phrase kitaab kabīr means “a big book” in Arabic. Here are some other examples of indefinite phrases featuring undefined nouns and adjectives:

- walad Tawiil (wah-lad tah-weel; a tall boy)
- bint jamiila (bee-net jah-mee-lah; a pretty girl)
- rajul qawiyy (rah-jool kah-wee; a strong man)
- ‘imra’a laTiifa (eem-rah-ah lah-tee-fah; a nice woman)
- madrasa Saghiira (mad-rah-sah sah-gee-rah; a small school)
- Taawila Hamraa’ (tah-ween-lah ham-rah; a red table)

Notice that the adjectives agree with their corresponding nouns in gender. For example, you say bint jamiila and not bint jamiil.

Adding more descriptive words to the noun is very simple: Because adjectives follow the noun in Arabic, you just add an extra adjective and you’re done! But don’t forget to add the conjunction wa (wah; and) between the adjectives. Check out some examples:

- walad Tawiil wa kabīr (wah-lad tah-weel wah kah-beer; a tall and big boy)
- bint Tawiila wa jamiila (bee-net tah-wee-lah wah jah-mee-lah; a tall and pretty girl)
- rajul qawiyy wa sarii’ (rah-jool kah-wee wah sah-reeh; a strong and fast man)
- ‘imra’a laTiifa wa qawiiya (eem-rah-ah lah-tee-fah wah kah-see-yah; a nice and strong woman)
- madrasa Saghiira wa bayDa’ (mad-rah-sah sah-gee-rah wah bay-dah; a small and white school)
- Taawila Hamraa’ wa qaSiira (tah-ween-lah ham-rah wah kah-see-rah; a red and short table)

**Definite phrases**

The biggest difference between creating an indefinite phrase and a definite phrase is the use of the definite article prefix al-. Both noun and adjective must be defined using the definite article prefix. For example, to say “the big book,” you say al-kitaab al-kabīr. Here are some examples of definite phrases:

- al-walad aT-Tawiil (al-wah-lad ah-tah-weel; the big boy)
- al-bint al-jamiila (al-bee-net al-jah-mee-lah; the pretty girl)
- ar-rajul al-qawiyy (ah-rh-jool al-kay-see; the strong man)
Using similar patterns, you can create a defined phrase using multiple adjectives. Just like in indefinite phrases, make sure you use the conjunction *wa* in between adjectives:

- **al-walad aT-Tawiil wa al-kabiir** (al-wah-lad ah-tah-weel wah al-kah-beer; the tall and big boy)
- **al-bint aT-Tawiila wa al-jamiila** (al-bee-net ah-tah-wee-lah wah al-jah-mee-lah; the tall and pretty girl)
- **ar-rajul al-qawiyy wa as-sarii’** (ah-rah-jool al-kah-ree wah ah-sah-reeh; the strong and fast man)
- **al-imra’a al-laTiifa wa al-qawiiya** (al-eem-rah-ah al-lah-tee-fah wah al-kah-wee-yah; the nice and strong woman)
- **al-madrasa aS-Saghiira wa al-bayDaa’** (al-mad-rah-sah ah-sah-gee-rah wah al-bay-dah; the small and white school)
- **aT-Taawila al-Hamraa’ wa al-qaSiira** (ah-tah-wee-lah al-ham-rah wah al-kaah-see-raah; the red and short table)

### Creating Simple, Verb-Free Sentences

There are two ways to form sentences in Arabic: You can manipulate definite and indefinite nouns and adjectives, or you can pull together nouns, adjectives, and verbs. In Arabic, it’s possible to create a complete sentence with a subject, object, and verb without actually using a verb! This concept may seem a little strange at first, but this section helps you quickly see the logic and reasoning behind such a structure.

### To be or not to be: Sentences without verbs

Before you can construct verb-free sentences, you need to know that there’s actually no “to be” verb in the Arabic language. The verb “is/are” as a proper verb simply doesn’t exist. That’s not to say that you can’t create an “is/are” sentence in Arabic — you can. “Is/are” sentences are created without the use of an actual verb. In other words, you create “to be” sentences by manipulating indefinite and definite nouns and adjectives, similar to what I cover in the section “Understanding the interaction between nouns and adjectives” earlier in this chapter.
When you put an indefinite noun with an indefinite adjective, you create an indefinite phrase. Similarly, when you add a definite adjective to a definite noun, you end up with a definite phrase. So what happens when you combine a definite noun with an indefinite adjective? This combination — defined noun and undefined adjective — produces an “is/are” sentence similar to what you get when you use the verb “to be” in English.

For example, take the defined noun al-kitaab (the book) and add to it the indefinite adjective kabiir (big). The resulting phrase is al-kitaab kabiir, which means “The book is big.” Here are some more examples to illustrate the construction of “is/are” sentences:

- al-walad mariiD. (al-wah-lad mah-reed; The boy is sick.)
- al-bint SaHiiHa. (al-bee-net sah-hee-hah; The girl is healthy.)
- as-sayyaara khadraa’. (ah-sah-yah-rah kad-rah; The car is green.)
- aT-Taaliba dakiyya. (ah-tah-lee-bah dah-kee-yah; The student is smart.) (F)
- al-mudarris qaSiir. (al-moo-dah-rees kah-seer; The teacher is short.) (M)
- al-ustaadh Tawiil. (al-oos-taz tah-weel; The professor is tall.) (M)

If you want to use additional adjectives in these verb-free sentences, you simply add the conjunction wa. Here are some examples of “is/are” sentences with multiple adjectives:

- al-walad mariiD wa Da’aiif. (al-wah-lad mah-reed wah dah-eef; The boy is sick and weak.)
- al-bint SaHiiHa wa qawiiya. (al-bee-net sah-hee-hah wah kah-ree-yah; The girl is healthy and strong.)
- as-sayyaara khadraa’ wa sari’ah. (ah-sah-yah-rah kad-rah wah sah-re-ah; The car is green and fast.)
- aT-Taaliba dakiyya wa laTiifa. (ah-tah-lee-bah dah-kee-yah wah lah-teefah; The student is smart and nice.) (F)
- al-mudarris qaSiir wa dakiyy. (al-moo-dah-rees kah-seer wah dah-kee; The teacher is short and smart.) (M)
- al-ustaadh Tawiil wa Sa’b. (al-oos-taz tah-weel wah sahb; The professor is tall and difficult.) (M)

This construct is fairly flexible, and if you change the nature of one of the adjectives, you radically alter the meaning of the jumla (joom-lah; sentence). For instance, the examples all show a defined noun with two indefinite adjectives. What happens when you mix things up and add an indefinite noun to an indefinite adjective and a definite adjective?
Consider the example **al-bint SaHiiHa wa qawiiya** (The girl is healthy and strong). Keep **al-bint** as a definite noun but change the indefinite adjective **SaHiiHa** into its definite version, **aS-SaHiiHa**; also, drop the **wa**, and keep **qawiiya** as an indefinite adjective. The resulting phrase is **al-bint aS-SaHiiHa qawiiya**, which means “The healthy girl is strong.”

You can grasp what’s going on here by dividing the terms into clauses: The first clause is the definite noun/definite adjective combination **al-bint aS-SaHiiHa** (the healthy girl); the second clause is the indefinite adjective **qawiiya** (strong). Combining these clauses is the same as combining a definite noun with an indefinite adjective — the result is an “is/are” sentence. Here are more examples to help clear up any confusion you have regarding this concept:

- **al-walad al-mariiD Da'iif.** (al-wah-lad al-mah-reed dah-eef; The sick boy is weak.)
- **as-sayyaara al-khadraa' sarii'a.** (ah-sah-yah-rah al-kad-rah sah-ree-ah; The green car is fast.)
- **aT-Taaliba ad-dakiiya laTiifa.** (ah-tah-lee-bah ah-dah-kee-yah lah-tee-fah; The smart student is nice.) (F)
- **al-mudarris al-qaSiir dakiiy.** (al-moo-dah-rees al-kah-seer dah-kee; The short teacher is smart.) (M)
- **al-'ustaadh aT-Tawiil Sa'b.** (al-oos-taz ah-tah-weel sahb; The tall professor is difficult.) (M)

Notice that a simple change in the definite article changes the meaning of the phrase or sentence. For example, when the noun is defined and both adjectives are indefinite, you create an “is” sentence, as in “The boy is big.” On the other hand, when both noun and adjective are defined, the adjective affects the noun directly, and you get “the big boy.”

### Building sentences with common prepositions

In grammatical terms, **prepositions** are words or small phrases that indicate a relationship between substantive and other types of words, such as adjectives, verbs, nouns, or other substantives. In both English and Arabic, prepositions are parts of speech that are essential in the formation of sentences. You can add them to “is/are” sentences to give them more specificity. Table 2-6 lists the most common prepositions you’re likely to use in Arabic.
You can use these prepositions to construct clauses and phrases using both indefinite and definite nouns and adjectives. Here are some examples:

- al-bint ‘amaama al-madrasa. (al-bee-net ah-mah-mah al-mad-rah-sah; The girl is in front of the school.)
- aT-Taawila fii al-ghurfa. (ah-tah-wee-lah fee al-goor-fah; The table is in the room.)
- al-‘ustaadha fii al-jaami’a. (al-oos-tah-zah fee al-jah-mee-ah; The professor is in the university.) (F)
- al-maT’am bijaanibi al-funduq. (al-mat-ham bee-jah-nee-bee al-foon-dook; The restaurant is next to the hotel.)
- ar-rajul min ‘amriika. (ah-rah-jool meen am-ree-kah; The man is from America.)
- al-madiina qariiba min ash-shaaTi’. (al-mah-dee-nah kah-ree-bah meen ah-shah-teeh; The city is close to the beach.)
In addition, you can use multiple adjectives with both the subject and object nouns:

- **as-sayyaara al-bayDa’ waraa’a al-manzil.** *(ah-sah-yah-rah al-bay-dah wah-rah-ah al-man-zeel; The white car is behind the house.)*
- **al-walad al-laTiif ma’a al-mudarris.** *(al-wah-lad ah-lah-teef mah-ah al-moo-dah-rees; The nice boy is with the teacher.)*

Using demonstratives and forming sentences

A *demonstrative* is the part of speech that you use to indicate or specify a noun that you’re referring to. Common demonstratives in English are the words “this” and “that.” In English, most demonstratives are gender-neutral, meaning that they can refer to nouns that are both feminine and masculine. In Arabic, however, some demonstratives are gender-neutral whereas others are gender-specific.

How do you know whether a demonstrative is gender-neutral or gender-specific? Here’s the short answer: If a demonstrative refers to a number of objects (such as “those” or “these”), it’s gender-neutral and may be used for both masculine and feminine objects. If, on the other hand, you’re using a singular demonstrative (“this” or “that”), it must be in agreement with the gender of the object being singled out.

Following are demonstratives in the singular format:

- **haadhaa** *(hah-zah; this) (M)*
- **haadhihi** *(hah-zee-hee; this) (F)*
- **dhaalika** *(zah-lee-kah; that) (M)*
- **tilka** *(teel-kah; that) (F)*
Here are the plural demonstratives, which are gender-neutral:

✓ **haa’ulaa’i** (hah-oo-lah-ee; these)
✓ **‘ulaa’ika** (oo-lah-ee-kah; those)

You can combine demonstratives with both definite and indefinite nouns and adjectives. For example, to say “this boy,” add the definite noun **al-walad** (boy) to the demonstrative **haadhaa** (this; M); because demonstratives always come before the nouns they identify, the resulting phrase is **haadhaa al-walad**. Here are more examples of this construct:

✓ **haadhihi al-bint** (hah-zee-hee al-bee-net; this girl)
✓ **‘ulaa’ika al-banaat** (oo-lah-ee-kah al-bah-nat; those girls)
✓ **haa’ulaa’i al-‘awlaad** (hah-ooh-lah-ee al-aw-lad; these boys)
✓ **tilka al-‘ustaadha** (teel-kah al-oos-tah-zah; that professor) (F)
✓ **dhaalika al-kitaab** (zah-lee-kah al-kee-tab; that book)

When you use a demonstrative, which is, in essence, a definite article, the meaning of the phrase changes depending on whether the object is defined or undefined. When a demonstrative is followed by a defined noun, you get a definite clause, as in the examples in the preceding list. However, when you attach an indefinite noun to a demonstrative, the result is an “is/are” sentence. For instance, if you add the demonstrative **haadhaa** to the indefinite subject noun **walad**, you get **haadhaa waalad** (hah-zah wah-lad; This is a boy).

Using the examples from the preceding list, I show you what happens when you drop the definite article from the subject noun in a demonstrative clause:

✓ **haadhihi bint.** (hah-zee-hee bee-net; This is a girl.)
✓ **‘ulaa’ika banaat.** (oo-lah-ee-kah bah-nat; Those are girls.)
✓ **haa’ulaa’i ‘awlaad.** (hah-ooh-lah-ee aw-lad; These are boys.)
✓ **tilka ‘ustaadha.** (teel-kah oos-tah-zah; That is a professor.) (F)
✓ **dhaalika kitaab.** (zah-lee-kah kee-tab; That is a book.)

When you combine a demonstrative clause with a definite subject noun and an indefinite adjective, the resulting phrase is a more descriptive “is/are” sentence:

✓ **haadhihi al-bint jamiila.** (hah-zee-hee al-bee-net jah-mee-lah; This girl is pretty.)
✓ **‘ulaa’ika al-banaat Tawiilaat.** (oo-lah-ee-kah al-bah-nat tah-wee-lat; Those girls are tall.)
✓ **tilka al-madrasa kabira.** (teel-kah al-mad-rah-sah kah-bee-rah; That school is big.)
Conversely, when you combine a demonstrative clause with a definite subject noun and a definite adjective, you get a regular demonstrative phrase:

- **haadhaa ar-rajul al-jamiil** (hah-zah ah-rah-jool al-jah-meel; that handsome man)
- **dhaalika al-kitaab al-‘ajiib** (zah-lee-kah al-kee-tab al-ah-jeeb; that amazing book)
- **tilka al-madiina aS-Saghiira** (teel-kah al-mah-dee-nah ah-sah-ghee-rah; that small city)

### Forming “to be” sentences using personal pronouns

Every language has personal pronouns, the parts of speech that stand in for people, places, things, or ideas. Arabic is no different, except that personal pronouns in Arabic are a lot more comprehensive and specific than personal pronoun structures in other languages, such as English. Table 2-7 presents all the major personal pronouns in the Arabic language.

In the translation and conjugation tables in this section and throughout Arabic For Dummies, in addition to singular and plural denotations, you see a form labeled dual. This number form, which describes a pair or two of an item, doesn’t exist in English.

<table>
<thead>
<tr>
<th>Table 2-7</th>
<th>Personal Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Arabic</strong></td>
<td><strong>Pronunciation</strong></td>
</tr>
<tr>
<td>‘anaa</td>
<td>ah-nah</td>
</tr>
<tr>
<td>‘anta</td>
<td>an-tah</td>
</tr>
<tr>
<td>‘anti</td>
<td>an-tee</td>
</tr>
<tr>
<td>huwa</td>
<td>hoo-wah</td>
</tr>
<tr>
<td>hiya</td>
<td>hee-yah</td>
</tr>
<tr>
<td>naHnu</td>
<td>nah-noo</td>
</tr>
<tr>
<td>‘antum</td>
<td>an-toom</td>
</tr>
<tr>
<td>‘antunna</td>
<td>an-too-nah</td>
</tr>
<tr>
<td>hum</td>
<td>hoom</td>
</tr>
</tbody>
</table>
In addition to the personal pronouns common in English and other languages, Arabic makes a gender distinction with “you” in the singular and masculine forms. Furthermore, Arabic includes special pronouns reserved for describing two items (no more, no less). So all in all, personal pronouns in Arabic may describe one thing, two things, and three or more things.

The personal pronoun always comes before the predicate noun that it designates, and it also creates an “is/are” sentence. For instance, when you say **hiya bint** (hee-yah bee-net), you mean “She is a girl.” Similarly, **huwa walad** (hoo-wah wah-lad) means “He is a boy.” The meaning changes slightly when the subject noun is defined. For example, **hiya al-bint** means “She is the girl,” and **huwa al-walad** means “He is the boy.” Here are some more examples to familiarize you with this concept:

- ‘anaa rajul. (ah-nah rah-jool; I am a man.)
- ‘anaa ar-rajul. (ah-nah ah-rah-jool; I am the man.)
- hum ‘awlaad. (hoom aw-lad; They are boys.)
- hiya al-imra’a. (hee-yah al-eem-rah-ah; She is the woman.)
- ‘anta kabiir. (an-tah kah-beer; You are big.) (MS)
- ‘anti jamiila. (an-tee jah-mee-lah; You are beautiful.) (FS)
- ‘antum su’adaa’. (an-toom soo-ah-dah; You are happy.) (MP)
- ‘anti bint jamiila. (an-tee bee-net jah-mee-lah; You are a pretty girl.)
- ‘anta al-walad al-kabiir. (an-tah al-wah-lad al-kah-beer; You are the big boy.)
- hunna ‘an-nisaa’ al-laTiifaat. (hoo-nah ah-nee-sah ah-lah-tee-fat; They are the nice women.)
- hunna nisaa’ laTiifaat. (hoo-nah nee-sah lah-tee-fat; They are nice women.)
- huwa rajul qawiiy. (hoo-wah rah-jool kah-kee; He is a strong man.)
- huwa ar-rajul al-qawiiy. (hoo-wah ah-rah-jool al-kah-kee; He is the strong man.)
Creating negative “to be” sentences

Although Arabic doesn’t have a “to be” regular verb to create “I am” or “you are” phrases, it does have a verb you use to say “I am not” or “you are not.” This special irregular verb laysa (lay-sah) creates negative “to be” sentences. The following table shows laysa conjugated using all the personal pronouns.

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa lastu</td>
<td>ah-nah las-too</td>
<td>I am not</td>
</tr>
<tr>
<td>‘anta lasta</td>
<td>an-tah las-tah</td>
<td>You are not (MS)</td>
</tr>
<tr>
<td>‘anti lasti</td>
<td>an-tee las-tee</td>
<td>You are not (FS)</td>
</tr>
<tr>
<td>huwa laysa</td>
<td>hoo-wah lay-sah</td>
<td>He is not</td>
</tr>
<tr>
<td>hiya laysat</td>
<td>hee-yah lay-sat</td>
<td>She is not</td>
</tr>
<tr>
<td>naHnu lasnaa</td>
<td>nah-noo las-nah</td>
<td>We are not</td>
</tr>
<tr>
<td>‘antum lastum</td>
<td>an-toom las-toom</td>
<td>You are not (MP)</td>
</tr>
<tr>
<td>‘antunna lastunna</td>
<td>an-too-nah las-too-nah</td>
<td>You are not (FP)</td>
</tr>
<tr>
<td>hum layssu</td>
<td>hoo-m lay-soo</td>
<td>They are not (MP)</td>
</tr>
<tr>
<td>hunna lasna</td>
<td>hoo-nah las-nah</td>
<td>They are not (FP)</td>
</tr>
<tr>
<td>antumaa lastumaa</td>
<td>an-too-mah las-too-mah</td>
<td>You are not (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa laysaa</td>
<td>hoo-mah lay-sah</td>
<td>They are not (dual/MP)</td>
</tr>
<tr>
<td>humaa laysataa</td>
<td>hoo-mah lay-sah-tah</td>
<td>They are not (dual/FP)</td>
</tr>
</tbody>
</table>

Following are some examples of negative “to be” sentences using the verb laysa.

✔ ‘anaa lastu Taalib. (ah-nah las-too tah-leeb; I am not a student.)
✔ ‘anta lasta mariID. (an-tah las-tah mah-reed; You are not sick.) (M)
✔ naHnu lasnaa fii al-madrasa. (nah-noo las-nah fee al-mad-rah-sah; We are not in the school.)
✔ al-kura laysat taHta as-sayyaara. (al-koo-rah lay-sat tah-tah ah-sah-yah-rah; The ball is not under the car.)
✔ al-maT’am laysa bijaanibi al-funduq. (al-mat-ham lay-sah bee-jah-nee-bee al-foon-dook; The restaurant is not next to the hotel.)
✔ al-madrasa laysat kabiira. (al-mad-rah-sah lay-sat kah-bee-rah; The school is not big.)
✔ ‘anta lasta al-walad aS-Saghiir. (an-tah las-tah al-wah-lad ah-sah-geer; You are not the small boy.) (MS)
✔ al-bint aT-Tawiila laysat Da’iifa. (al-bee-net ah-tah-wee-lah lay-sat dah-ee-fah; The tall girl is not weak.)
“To be” in the past tense

Arabic’s verb for “was/were” (in other words, “to be” in the past tense) is kaana (kah-nah; was/were). Similar to the negative form of “to be,” the past form is an irregular verb form conjugated using all the personal pronouns.

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa kuntu</td>
<td>ah-nah koon-too</td>
<td>I was</td>
</tr>
<tr>
<td>‘anta kunta</td>
<td>an-tah koon-tah</td>
<td>You were (MS)</td>
</tr>
<tr>
<td>‘anti kunti</td>
<td>an-tee koon-tee</td>
<td>You were (FS)</td>
</tr>
<tr>
<td>huwa kaana</td>
<td>hoo-wah kah-nah</td>
<td>He was</td>
</tr>
<tr>
<td>hiya kaanat</td>
<td>hee-yah kah-nat</td>
<td>She was</td>
</tr>
<tr>
<td>naHnu kunnaa</td>
<td>nah-noo koo-nah</td>
<td>We were</td>
</tr>
<tr>
<td>‘antum kuntu</td>
<td>an-toom koon-toom</td>
<td>You were (MP)</td>
</tr>
<tr>
<td>‘antunna kuntuu</td>
<td>an-too-nah koon-too-nah</td>
<td>You were (FP)</td>
</tr>
<tr>
<td>hum kaanuu</td>
<td>hoom kah-noo</td>
<td>They were (MP)</td>
</tr>
<tr>
<td>hunna kunna</td>
<td>hoo-nah koo-nah</td>
<td>They were (FP)</td>
</tr>
<tr>
<td>antumaa kuntuumaa</td>
<td>an-too-mah koon-too-mah</td>
<td>You were (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa kaanaa</td>
<td>hoo-mah kah-nah</td>
<td>They were (dual/MP)</td>
</tr>
<tr>
<td>humaa kaanataa</td>
<td>hoo-mah kah-nah-tah</td>
<td>They were (dual/FP)</td>
</tr>
</tbody>
</table>

Here are some sentences featuring kaana:

✓ ‘anaa kuntu mariID. (ah-nah koon-too mah-reed; I was sick.)
✓ ‘anta kunta fii al-maktaba. (an-tah koon-tah fee al-mak-tah-bah; You were in the library.)
✓ hiya kaanat qariiba min al-manzil. (hee-yah kah-nat kah-ree-bah meen al-man-zeel; She was close to the house.)
✓ naHnu kunnaa fii al-masbaH. (nah-noo koo-nah fee al-mas-bah; We were in the swimming pool.)
✓ al-madrasa kaanat ‘amaama al-maT’am. (al-mad-rah-sah kah-nat ah-mah-mah al-mah-ham; The school was close to the restaurant.)
✓ al-kitaab al-‘azraq kaana fawqa aT-Taawila aS-Saghiira. (al-kee-tab al-az-rak kah-nah faw-kah ah-tah-kee-lah ah-sah-gee-rah; The blue book was on top of the small table.)
✓ al-‘imra’a wa ar-rajul kaanaa fii al-Hubb. (al-eem-rah-ah wah ah-rah-jool kah-nah fee al-hooob; The woman and the man were in love.)
Working with Verbs

You’ll be very pleased to know that verb tenses in Arabic, when compared to other languages, are fairly straightforward. Basically, you only need to be concerned with two proper verb forms: the past and the present. A future verb tense exists, but it’s a derivative of the present tense that you achieve by attaching a prefix to the present tense of the verb.

In this section, I tell you everything you need to know about ‘af’al (af-al; verbs) in Arabic! I examine the past tense followed by the present and future tenses, and then I show you irregular verb forms for all three tenses.

Digging up the past tense

The structural form of the past tense is one of the easiest grammatical structures in the Arabic language. Basically, every regular verb that’s conjugated in the past tense follows a very strict pattern. First, you refer to all regular verbs in the past tense using the huwa (hoo-wah; he) personal pronoun. Second, the overwhelming majority of verbs in huwa form in the past tense have three consonants that are accompanied by the same vowel: the fatHa (fat-hah). The fatHa creates the “ah” sound.

For example, the verb “wrote” in the past tense is kataba (kah-tah-bah); its three consonants are “k,” “t,” and “b.” Here are some common verbs you may use while speaking Arabic:

👍 ‘akala (ah-kah-lah; ate)
👍 fa’ala (fah-ah-lah; did)
👍 dhahaba (zah-hah-bah; went)
👍 qara’a (kah-rah-ah; read)
👍 ra’a (rah-ah; saw)

The following table shows the verb kataba (kah-tah-bah; wrote) conjugated using all the personal pronouns. Note that the first part of the verb remains constant; only its suffix changes depending on the personal pronoun used.
### Chapter 2: The Nitty-Gritty: Basic Arabic Grammar

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anā‘a katabtu</td>
<td>ah-nah kah-tab-too</td>
<td>I wrote</td>
</tr>
<tr>
<td>‘anta katabta</td>
<td>an-tah kah-tab-tah</td>
<td>You wrote (MS)</td>
</tr>
<tr>
<td>‘anti katabtii</td>
<td>an-tee kah-tab-tee</td>
<td>You wrote (FS)</td>
</tr>
<tr>
<td>huwa kataba</td>
<td>hoo-wah kah-tah-bah</td>
<td>He wrote</td>
</tr>
<tr>
<td>hiya katabat</td>
<td>hee-yah kah-tah-bat</td>
<td>She wrote</td>
</tr>
<tr>
<td>na‘Hnu katabnaa</td>
<td>nah-noo kah-tab-nah</td>
<td>We wrote</td>
</tr>
<tr>
<td>‘antum katabtum</td>
<td>an-toom kah-tab-toom</td>
<td>You wrote (MP)</td>
</tr>
<tr>
<td>‘antunna katabtunna</td>
<td>an-too-nah kah-tab-too-nah</td>
<td>You wrote (FP)</td>
</tr>
<tr>
<td>hum katabuu</td>
<td>hoom kah-tah-boo</td>
<td>They wrote (MP)</td>
</tr>
<tr>
<td>hunna katabna</td>
<td>hoo-nah kah-tab-nah</td>
<td>They wrote (FP)</td>
</tr>
<tr>
<td>antumaa katabtumaa</td>
<td>an-too-mah kah-tab-too-mah</td>
<td>You wrote (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa katabaa</td>
<td>hoo-mah kah-tah-bah</td>
<td>They wrote (dual/MP)</td>
</tr>
<tr>
<td>humaa katabataa</td>
<td>hoo-mah kah-tah-bah-tah</td>
<td>They wrote (dual/FP)</td>
</tr>
</tbody>
</table>

Now here’s the verb **darasa** (*dah-rah-sah; studied*) conjugated using all the personal pronouns.

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anā‘a darastu</td>
<td>ah-nah dah-ras-too</td>
<td>I studied</td>
</tr>
<tr>
<td>‘anta darasta</td>
<td>an-tah dah-ras-tah</td>
<td>You studied (MS)</td>
</tr>
<tr>
<td>‘anti darastii</td>
<td>an-tee dah-ras-tee</td>
<td>You studied (FS)</td>
</tr>
<tr>
<td>huwa darasa</td>
<td>hoo-wah dah-rah-sah</td>
<td>He studied</td>
</tr>
<tr>
<td>hiya darasat</td>
<td>hee-yah dah-rah-sat</td>
<td>She studied</td>
</tr>
<tr>
<td>na‘Hnu darasnaa</td>
<td>nah-noo dah-rah-sah</td>
<td>We studied</td>
</tr>
<tr>
<td>‘antum darastum</td>
<td>an-toom dah-rah-soom</td>
<td>You studied (MP)</td>
</tr>
<tr>
<td>‘antunna darastunna</td>
<td>an-too-nah dah-rah-soo-nah</td>
<td>You studied (FP)</td>
</tr>
<tr>
<td>hum darasuu</td>
<td>hoom dah-rah-boo</td>
<td>They studied (MP)</td>
</tr>
<tr>
<td>hunna darasna</td>
<td>hoo-nah dah-rah-sah</td>
<td>They studied (FP)</td>
</tr>
<tr>
<td>antumaa darastumaa</td>
<td>an-too-mah dah-rah-soo-mah</td>
<td>You studied (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa darasaa</td>
<td>hoo-mah dah-rah-sah</td>
<td>They studied (dual/MP)</td>
</tr>
<tr>
<td>humaa darasataa</td>
<td>hoo-mah dah-rah-sah-tah</td>
<td>They studied (dual/FP)</td>
</tr>
</tbody>
</table>
Compare the conjugations of *darasa* and *kataba* and you probably see a clear pattern emerge: Every personal pronoun has a corresponding suffix used to conjugate and identify the verb form in its specific tense. Table 2-8 outlines these specific suffixes.

<table>
<thead>
<tr>
<th>Arabic Pronoun</th>
<th>Pronunciation</th>
<th>Translation</th>
<th>Verb Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa</td>
<td>ah-nah</td>
<td>I/me</td>
<td>-tu</td>
</tr>
<tr>
<td>‘anta</td>
<td>an-tah</td>
<td>you (MS)</td>
<td>-ta</td>
</tr>
<tr>
<td>‘anti</td>
<td>an-tee</td>
<td>you (FS)</td>
<td>-tii</td>
</tr>
<tr>
<td>huwa</td>
<td>hoo-wah</td>
<td>he/it</td>
<td>-a</td>
</tr>
<tr>
<td>hiya</td>
<td>hee-yah</td>
<td>she/it</td>
<td>-at</td>
</tr>
<tr>
<td>naHnu</td>
<td>nah-noo</td>
<td>we</td>
<td>-naa</td>
</tr>
<tr>
<td>‘antum</td>
<td>an-toom</td>
<td>you (MP)</td>
<td>-tum</td>
</tr>
<tr>
<td>‘antunna</td>
<td>an-too-nah</td>
<td>you (FP)</td>
<td>-tunna</td>
</tr>
<tr>
<td>hum</td>
<td>hoom</td>
<td>they (MP)</td>
<td>-uu</td>
</tr>
<tr>
<td>hunna</td>
<td>hoo-nah</td>
<td>they (FP)</td>
<td>-na</td>
</tr>
<tr>
<td>‘antumaa</td>
<td>an-too-mah</td>
<td>you (dual)</td>
<td>-tumaaa</td>
</tr>
<tr>
<td>humaa</td>
<td>hoo-mah</td>
<td>they (M/dual)</td>
<td>-aa</td>
</tr>
<tr>
<td>humaa</td>
<td>hoo-mah</td>
<td>they (F/dual)</td>
<td>-ataa</td>
</tr>
</tbody>
</table>

Anytime you come across a regular verb you want to conjugate in the past tense, use these verb suffixes with the corresponding personal pronouns.

At this stage, you should know that not all regular verbs in the past tense have three consonants. Some regular verbs have more than three consonants, such as:

- tafarrajah (tah-fah-rah-jah; watched)
- takallama (tah-kah-lah-mah; spoke)

Even though these verbs have more than three consonants, they’re still considered regular verbs. To conjugate them, you keep the first part of the word constant and only change the last consonant of the word using the corresponding suffixes to match the personal pronouns. To get a better sense of this conversion, take a look at the verb *takallama* (spoke) conjugated in the past tense. Notice that the first part of the word stays the same; only the ending changes.
<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anāa takallamtu</td>
<td>ah-nah tah-kah-lam-too</td>
<td>I spoke</td>
</tr>
<tr>
<td>‘anta takallamta</td>
<td>an-tah tah-kah-lam-tah</td>
<td>You spoke (MS)</td>
</tr>
<tr>
<td>‘anti takallamtii</td>
<td>an-tee tah-kah-lam-tee</td>
<td>You spoke (FS)</td>
</tr>
<tr>
<td>huwa takallama</td>
<td>hoo-wah tah-kah-lah-mah</td>
<td>He spoke</td>
</tr>
<tr>
<td>hiya takallamat</td>
<td>hee-yah tah-kah-lah-mat</td>
<td>She spoke</td>
</tr>
<tr>
<td>naHnu takallamnaa</td>
<td>nah-noo tah-kah-lam-nah</td>
<td>We spoke</td>
</tr>
<tr>
<td>‘antum takallamtum</td>
<td>an-toom tah-kah-lam-toom</td>
<td>You spoke (MP)</td>
</tr>
<tr>
<td>‘antunna takallamtonna</td>
<td>an-too-nah tah-kah-lam-too-nah</td>
<td>You spoke (FP)</td>
</tr>
<tr>
<td>hum takallamuu</td>
<td>hoom tah-kah-lah-moo</td>
<td>They spoke (MP)</td>
</tr>
<tr>
<td>hunna takallamna</td>
<td>hoo-nah tah-kah-lam-nah</td>
<td>They spoke (FP)</td>
</tr>
<tr>
<td>antumaa takallamtaa</td>
<td>an-too-mah tah-kah-lam-too-mah</td>
<td>You spoke (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa takallamaa</td>
<td>hoo-mah tah-kah-lah-mah</td>
<td>They spoke (dual/MP)</td>
</tr>
<tr>
<td>humaa takallamataa</td>
<td>hoo-mah tah-kah-lah-mah-tah</td>
<td>They spoke (dual/FP)</td>
</tr>
</tbody>
</table>

When you know how to conjugate verbs in the past tense, your sentence-building options are endless. Here are some simple sentences that combine nouns, adjectives, and verbs in the past tense:

- **‘al-walad dhahaba ‘ila al-madrasa.** *(al-wah-lad zah-hah-bah ee-lah al-mad-rahsah; The boy went to the school.)*
- **al-bint takallamat fii al-qism.** *(al-bee-net tah-kah-lam-mat fee al-kee-sem; The girl spoke in the classroom.)*
- **‘akalnaa Ta’aam ladhiidh.** *(ah-kal-nah tah-am lah-zeez; We ate delicious food.)*
- **dhahaba ar-rajul ‘ila al-jaami’a fii as-sayaara.** *(zah-hah-bah ah-raajool ee-lah al-jah-mee-ah fee ah-sah-yah-rah; The man went to the school in the car.)*

**Examining the present tense**

Conjugating verbs in the past tense is relatively straightforward, but conjugating verbs in the present tense is a bit trickier. Instead of changing only the ending of the verb, you must also alter its beginning. In other words, you need to be familiar not only with the suffix but also the prefix that corresponds to each personal pronoun.
To illustrate the difference between past and present tense, the verb *kataba* (wrote) is conjugated as *yaktubu* (*yak-too-boo*; to write), whereas the verb *darasa* (studied) is *yadrusu* (*yad-roo-soo*; to study).

Here’s the verb *yaktubu* (to write) conjugated using all the personal pronouns. Notice how both the suffixes and prefixes change in the present tense.

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘aktubu</td>
<td>ah-nah ak-too-boo</td>
<td>I am writing</td>
</tr>
<tr>
<td>‘anta taktubu</td>
<td>an-tah tak-too-boo</td>
<td>You are writing (MS)</td>
</tr>
<tr>
<td>‘anti taktubiina</td>
<td>an-tee tak-too-bee-nah</td>
<td>You are writing (FS)</td>
</tr>
<tr>
<td>huwa yachtubu</td>
<td>hoo-wah yak-too-boo</td>
<td>He is writing</td>
</tr>
<tr>
<td>hiya taktubu</td>
<td>hee-yah tak-too-boo</td>
<td>She is writing</td>
</tr>
<tr>
<td>naHnu naktubu</td>
<td>nah-noo nak-too-boo</td>
<td>We are writing</td>
</tr>
<tr>
<td>‘antum taktubauna</td>
<td>an-toom tak-too-bah-nee</td>
<td>You are writing (MP)</td>
</tr>
<tr>
<td>‘antunna taktubna</td>
<td>an-too-nah tak-toob-nah</td>
<td>You are writing (FP)</td>
</tr>
<tr>
<td>hum yachtubuna</td>
<td>hoo-mah yak-too-bah-nee</td>
<td>They are writing (MP)</td>
</tr>
<tr>
<td>hunna yachtubna</td>
<td>hoo-nah yak-toob-nah</td>
<td>They are writing (FP)</td>
</tr>
<tr>
<td>antumaa taktubaa</td>
<td>an-too-mah tak-too-bah-nee</td>
<td>You are writing (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yachtubaa</td>
<td>hoo-mah yak-too-bah-nee</td>
<td>They are writing (dual/MP)</td>
</tr>
<tr>
<td>humaa taktubaa</td>
<td>hoo-mah tak-too-bah-nee</td>
<td>They are writing (dual/FP)</td>
</tr>
</tbody>
</table>

As you can see, you need to be familiar with both the prefixes and suffixes to conjugate verbs in the present tense. Table 2-9 includes every personal pronoun with its corresponding prefix and suffix for the present tense.

| Table 2-9 Personal Pronoun Prefixes and Suffixes for Verbs in the Present Tense |
|-----------------------------------------------|-----------------|-----------------|-----------------|-----------------|
| Arabic Pronoun | Pronunciation | Translation | Verb Prefix | Verb Suffix |
| ‘anaa | ah-nah | I/me | ‘a- | -u |
| ‘anta | an-tah | you (MS) | ta- | -u |
| ‘anti | an-tee | you (FS) | ta- | -iina |
| huwa | hoo-wah | he/it | ya- | -u |
| hiya | hee-yah | she/it | ta- | -u |
Aside from prefixes and suffixes, another major difference between the past and present tenses in Arabic is that every verb in the present tense has a dominant vowel that’s unique and distinctive. For example, the dominant vowel in *yaktubu* is a *damma* (*dah-mah*; “ooh” sound). However, in the verb *yaf’alu* (*yaf-ah-loo*; to do), the dominant vowel is the *fatHa* (*fat-hah*; “ah” sound). This means that when you conjugate the verb *yaf’alu* using the personal pronoun ‘*anaa*, you say ‘*anaa af’alu* and not ‘*anaa af’ulu*. For complete coverage of Arabic vowels (*damma*, *fatHa*, and *kasra*), check out Chapter 1.

The dominant vowel is always the middle vowel. Unfortunately, there’s no hard rule you can use to determine which dominant vowel is associated with each verb. The best way to identify the dominant vowel is to look up the verb in the *qaamuus* (*kah-moos*; dictionary).

In this list, I divided up some of the most common Arabic verbs according to their dominant vowels:

<table>
<thead>
<tr>
<th>Arabic Pronoun</th>
<th>Pronunciation</th>
<th>Translation</th>
<th>Verb Prefix</th>
<th>Verb Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>nahHu</td>
<td>nah-noo</td>
<td>we</td>
<td>na-</td>
<td>-u</td>
</tr>
<tr>
<td>‘antum</td>
<td>an-toom</td>
<td>you (MP)</td>
<td>ta-</td>
<td>-uuna</td>
</tr>
<tr>
<td>‘antunna</td>
<td>an-too-nah</td>
<td>you (FP)</td>
<td>ta-</td>
<td>-na</td>
</tr>
<tr>
<td>hum</td>
<td>hoom</td>
<td>they (MP)</td>
<td>ya-</td>
<td>-uuna</td>
</tr>
<tr>
<td>hunna</td>
<td>hoo-nah</td>
<td>they (FP)</td>
<td>ya-</td>
<td>-na</td>
</tr>
<tr>
<td>‘antumaa</td>
<td>an-too-mah</td>
<td>you (dual)</td>
<td>ta-</td>
<td>-aani</td>
</tr>
<tr>
<td>humaa</td>
<td>hoo-mah</td>
<td>they (M/dual)</td>
<td>ya-</td>
<td>-aani</td>
</tr>
<tr>
<td>humaa</td>
<td>hoo-mah</td>
<td>they (F/dual)</td>
<td>ta-</td>
<td>-aani</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Damma</th>
<th>Fathah</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>yaktubu</em> (yak-too-boo; to write)</td>
<td><em>yaf’alu</em> (yaf-ah-loo; to do)</td>
</tr>
<tr>
<td><em>yadrusu</em> (yad-roo-soo; to study)</td>
<td><em>yaqra’u</em> (yak-rah-oo; to read)</td>
</tr>
<tr>
<td><em>ya’kulu</em> (yah-koo-loo; to eat)</td>
<td><em>yadhhabu</em> (yaz-hah-boo; to go)</td>
</tr>
<tr>
<td><em>yaskunu</em> (yas-koo-noo; to live)</td>
<td><em>yantaHu</em> (yaf-tah-hoo; to open)</td>
</tr>
</tbody>
</table>
When you conjugate a verb in the present tense, you must do two things:

1. Identify the dominant vowel that will be used to conjugate the verb using all personal pronouns.
2. Isolate the prefix and suffix that correspond to the appropriate personal pronouns.

**Peeking into the future tense**

Although Arabic grammar has a future tense, you’ll be glad to know that the tense has no outright verb structure. Rather, you achieve the future tense by adding the prefix *sa-* to the existing present tense form of the verb. For example, *yaktubu* means “to write.” Add the prefix *sa-* to *yaktubu* and you get *sayaktubu*, which means “he will write.”

To illustrate the future tense, here’s the verb *yaktubu* conjugated in the future tense.

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa sa’aktubu</td>
<td>ah-nah sah-ak-too-boo</td>
<td>I will write</td>
</tr>
<tr>
<td>‘anta sataktubu</td>
<td>an-tah sah-tak-too-boo</td>
<td>You will write (MS)</td>
</tr>
<tr>
<td>‘anti sataktubiina</td>
<td>an-tee sah-tak-too-bee-nah</td>
<td>You will write (FS)</td>
</tr>
<tr>
<td>huwa sayaktubu</td>
<td>hoo-wah sah-yak-too-boo</td>
<td>He will write</td>
</tr>
<tr>
<td>hiya sataktubu</td>
<td>hee-yah sah-tak-too-boo</td>
<td>She will write</td>
</tr>
<tr>
<td>naHnu sanaktubu</td>
<td>nah-noo sah-nak-too-boo</td>
<td>We will write</td>
</tr>
<tr>
<td>‘antum sataktubuuna</td>
<td>an-too-nah sah-tak-toob-nah</td>
<td>You will write (MP)</td>
</tr>
<tr>
<td>‘antunna sataktubna</td>
<td>an-too-nah sah-tak-toob-nah</td>
<td>You will write (FP)</td>
</tr>
<tr>
<td>hum sayaktubuuna</td>
<td>hoom sah-yak-too-boo-nah</td>
<td>They will write (MP)</td>
</tr>
<tr>
<td>hunna sayaktubna</td>
<td>hoo-nah sah-yak-toob-nah</td>
<td>They will write (FP)</td>
</tr>
<tr>
<td>antumaa sataktaaani</td>
<td>an-too-mah sah-tak-too-bah-nee</td>
<td>You will write (dual/MP/FP)</td>
</tr>
</tbody>
</table>
Examining irregular verb forms

Arabic uses both regular and irregular verbs. Regular verbs have a specific pattern and follow a specific set of rules, but irregular verbs do not. Because these irregular forms include some of the most common verbs in the language (such as “to buy,” “to sell,” and “to give”), you should examine them separately. This section looks at some of the most common irregular verbs in the Arabic language.

The verb “to sell” is conjugated as baa’a (bah-ah; sold) in the past tense. In the conjugation that follows, notice that unlike regular verbs, baa’a has only two consonants (the baa’ and the ‘ayn).

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa bi’tu</td>
<td>ah-nah beeh-too</td>
<td>I sold</td>
</tr>
<tr>
<td>‘anta bi’ta</td>
<td>an-tah beeh-tah</td>
<td>You sold (MS)</td>
</tr>
<tr>
<td>‘anti bi’tii</td>
<td>an-tee beeh-tee</td>
<td>You sold (FS)</td>
</tr>
<tr>
<td>huwa baa’a</td>
<td>hoo-wah bah-ah</td>
<td>He sold</td>
</tr>
<tr>
<td>hiya baa’at</td>
<td>hee-yah bah-at</td>
<td>She sold</td>
</tr>
<tr>
<td>naHnu bi’naa</td>
<td>nah-noo beeh-nah</td>
<td>We sold</td>
</tr>
<tr>
<td>‘antum bi’tum</td>
<td>an-toom beeh-toom</td>
<td>You sold (MP)</td>
</tr>
<tr>
<td>‘antunna bi’tunna</td>
<td>an-tooh-nah beeh-too-nah</td>
<td>You sold (FP)</td>
</tr>
<tr>
<td>hum baa’uu</td>
<td>hoom bah-ooh</td>
<td>They sold (MP)</td>
</tr>
<tr>
<td>hunna bi’na</td>
<td>hoo-nah beeh-nah</td>
<td>They sold (FP)</td>
</tr>
<tr>
<td>antumaa bi’tumaa</td>
<td>an-too-mah beeh-too-mah</td>
<td>You sold (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa baa’aa</td>
<td>hoo-mah bah-ah</td>
<td>They sold (dual/MP)</td>
</tr>
<tr>
<td>humaa baa’ataa</td>
<td>hoo-mah bah-ah-tah</td>
<td>They sold (dual/FP)</td>
</tr>
</tbody>
</table>
In order to conjugate the verb **baa’a** in the present tense, use the form **yabi’i’u** (**yah-bee-ooh**; to sell).

<table>
<thead>
<tr>
<th><strong>Form</strong></th>
<th><strong>Pronunciation</strong></th>
<th><strong>Translation</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘abii’u</td>
<td>ah-nah ah-bee-ooh</td>
<td>I am selling</td>
</tr>
<tr>
<td>‘anta tabii’u</td>
<td>an-tah tah-bee-ooh</td>
<td>You are selling (MS)</td>
</tr>
<tr>
<td>‘anti tabii’iina</td>
<td>an-tee tah-bee-ee-nah</td>
<td>You are selling (FS)</td>
</tr>
<tr>
<td>huwa yabii’u</td>
<td>hoo-wah yah-bee-ooh</td>
<td>He is selling</td>
</tr>
<tr>
<td>hiya tabii’u</td>
<td>hee-yah tah-bee-ooh</td>
<td>She is selling</td>
</tr>
<tr>
<td>naHnu nabii’u</td>
<td>nah-noo nah-bee-ooh</td>
<td>We are selling</td>
</tr>
<tr>
<td>‘antum tabii’uuna</td>
<td>an-toom tah-bee-oo-nah</td>
<td>You are selling (MP)</td>
</tr>
<tr>
<td>‘antunna tabi’na</td>
<td>an-too-nah tah-beeh-nah</td>
<td>You are selling (FP)</td>
</tr>
<tr>
<td>hum yabii’uuna</td>
<td>hoom yah-bee-ooh-ooh</td>
<td>They are selling (MP)</td>
</tr>
<tr>
<td>hunna yabii’na</td>
<td>hoo-nah yah-bee-nah</td>
<td>They are selling (FP)</td>
</tr>
<tr>
<td>antumaa tabii’aani</td>
<td>an-too-mah tah-bee-ah-nee</td>
<td>You are selling (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yabii’aani</td>
<td>hoo-mah yah-bee-ah-nee</td>
<td>They are selling (dual/MP)</td>
</tr>
<tr>
<td>humaa tabii’aani</td>
<td>hoo-mah tah-bee-ah-nee</td>
<td>They are selling (dual/FP)</td>
</tr>
</tbody>
</table>

For the future tense, simply add the prefix **sa-** to the present form to get **sayabii’u** (**sah-yah-bee-ooh**; he will sell).

<table>
<thead>
<tr>
<th><strong>Form</strong></th>
<th><strong>Pronunciation</strong></th>
<th><strong>Translation</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa sa’abii’u</td>
<td>ah-nah sah-ah-bee-ooh</td>
<td>I will sell</td>
</tr>
<tr>
<td>‘anta satabii’u</td>
<td>an-tah sah-tah-bee-ooh</td>
<td>You will sell (MS)</td>
</tr>
<tr>
<td>‘anti satabii’iina</td>
<td>an-tee sah-tah-bee-ee-nah</td>
<td>You will sell (FS)</td>
</tr>
<tr>
<td>huwa sayabii’u</td>
<td>hoo-wah sah-yah-bee-ooh</td>
<td>He will sell</td>
</tr>
<tr>
<td>hiya satabii’u</td>
<td>hee-yah sah-tah-bee-ooh</td>
<td>She will sell</td>
</tr>
<tr>
<td>naHnu sanabii’u</td>
<td>nah-noo sah-nah-bee-ooh</td>
<td>We will sell</td>
</tr>
<tr>
<td>‘antum satabii’uuna</td>
<td>an-toom sah-tah-bee-oo-nah</td>
<td>You will sell (MP)</td>
</tr>
<tr>
<td>‘antunna satabi’na</td>
<td>an-too-nah sah-tah-beeh-nah</td>
<td>You will sell (FP)</td>
</tr>
<tr>
<td>Form</td>
<td>Pronunciation</td>
<td>Translation</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>-------------</td>
</tr>
<tr>
<td>hum sayabii’uuna</td>
<td>hoom sah-yah-bee-oo-nah</td>
<td>They will sell (MP)</td>
</tr>
<tr>
<td>hunna sayabi’na</td>
<td>hoo-nah sah-yah-bee-nah</td>
<td>They will sell (FP)</td>
</tr>
<tr>
<td>antumaa satabii’aani</td>
<td>an-too-mah sah-tah-bee-ah-nee</td>
<td>You will sell (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa sayabii’aani</td>
<td>hoo-mah sah-yah-bee-ah-nee</td>
<td>They will sell (dual/MP)</td>
</tr>
<tr>
<td>humaa satabii’aani</td>
<td>hoo-mah sah-tah-bee-ah-nee</td>
<td>They will sell (dual/FP)</td>
</tr>
</tbody>
</table>

Here are some other common irregular verbs:

- **waSala/yaSilu** (wah-sah-lah/yah-see-loo; arrived/to arrive)
- **zaara/yazuuru** (zah-rah/yah-zoo-roo; visited/to visit)
- **mashaa/yamshii** (mah-shah/yam-shee; walked/to walk)
- **‘ishtaraa/yashtarii** (eesh-tah-rah/yash-tah-ree; bought/to buy)
- **radda/yaruddu** (rah-dah/yah-roo-doo; answered/to answer)
- **jaa’a/yajii’u** (jah-ah/yah-jee-ooh; came/to come)
- **ra’aa/yaraa** (rah-ah/yah-rah; saw/to see)
- **‘a’Taa/yu’Tii** (ah-tah; yah-tee; gave/to give)
Fun & Games

Match the personal pronouns on the left column with their Arabic equivalents on the right.

you (MS) huwa
we ‘anta
they (FP) ‘anaa
you (FS) naHnu
he ‘anti
I hunna

The answers are in Appendix C.
Chapter 3

‘as-salaamu ‘alaykum!: Greetings and Introductions

In This Chapter

▶ Handling pleasantries
▶ Using common introductions
▶ Referring to countries and nationalities

In Arabic culture, you can’t underestimate the importance of greetings. First impressions in the Middle East are crucial, and knowing both the verbal and nonverbal nuances of greeting people is one of the most important aspects of mastering Arabic.

In this chapter, I show you how to greet people in Arabic, how to respond to basic greetings, and how to interact with native Arabic speakers. You find out when it’s appropriate to use formal and informal terms, how to make small talk, and how to introduce yourself. **Hadhan sa’idan!** (*had-dan sa-ee-dan*; Good luck!)

Greetings!

In Arabic, you have to choose between formal and informal ways of greeting people. The greeting you use depends on whom you’re addressing: If you’re greeting someone you don’t know for the very first time, you must use the more formal greetings. On the other hand, if you’re greeting an old family friend or a colleague you know well, feel free to use the more informal forms of greeting. If you’re not sure which form to use, you’re better off going formal. I cover both types of greetings as well as some other handy pleasantries in this section.
You say hello . . .

The formal way of greeting someone in Arabic is ‘as-salaamu ‘alaykum (as-sa-laam-ou a-lai-koum). Even though it translates into English as “hello,” it literally means “May peace be upon you.” Arabic is a very poetic language, so you’re going to have to get used to the fact that a lot of the phrases used in everyday life are very descriptive!

Using ‘as-salaamu ‘alaykum is appropriate when

✔ You’re greeting a potential business partner.
✔ You’re at a formal event, dinner, or gala.
✔ You’re meeting someone for the first time.

The most common reply to ‘as-salaamu ‘alaykum is wa ‘alaykum ‘as-salaam (wa a-lai-koum ass-sa-laam; and upon you peace).

The phrase ‘ahlan wa sahlan (ahel-an wah sah-lan) is a very informal way of greeting a person or group of people. Translated into English, it resembles the more informal “hi” as opposed to “hello.” When someone says ‘ahlan wa sahlan, you should also reply ‘ahlan wa sahlan.

Using the informal ‘ahlan wa sahlan is appropriate when

✔ You’re greeting an old friend.
✔ You’re greeting a family member.
✔ You’re greeting someone at an informal gathering, such as a family lunch.

Although ‘ahlan wa sahlan is one of the friendliest and most informal greetings in Arabic, you can actually greet someone you know very well, such as a close friend or family member, by simply saying ‘ahlan! Because it’s the most informal way of greeting someone in Arabic, make sure that you use ‘ahlan only with people you’re very comfortable with; otherwise you may appear disrespectful even if you’re trying to be friendly! (Nonverbal signs may also convey disrespect; see the sidebar “Sending the right nonverbal message.”)

Kinship, family relations, and tribal connections are extraordinarily important to people from the Middle East. In the early period of Islam when traders and nomads roamed the Arabian Peninsula, they identified themselves as members of one nation — the ‘ahl al-islaam (ah-el al-is-laam; kinship of Islam). They greeted each other by identifying themselves as part of the ‘ahl (ah-el; kin) by saying ‘ahlan. This is how the phrase ‘ahlan wa sahlan originated, although today it’s simply a friendly way of greeting people.
I say goodbye

Saying goodbye in Arabic is a little more straightforward than greetings because, even though there are different ways of saying goodbye, they aren’t divided into formal or informal options. Here are the most common ways of saying goodbye in Arabic:

✓ ma’a as-salaama (ma-a ass-sa-laa-ma; go with peace, or goodbye)
✓ ‘ilaa al-liqaa’ (ee-laa al-li-kaa; until next time)
✓ ‘ilaa al-ghad (ee-laa al-gad; see you tomorrow)

How are you doing?

After you’ve greeted someone by saying ‘ahlan wa sahlan or ‘as-salaamu ‘alaykum, the next part of an Arabic greeting is asking how the person’s doing.

The most common way of asking someone how he’s doing is kayf al-Haal? (ka-yef al-haal). When you break down the phrase, you discover that Haal means “health” and kayf means “how.” (The prefix al- attached to Haal is a definite article, so al-Haal means “the health.”) Therefore, the phrase kayf al-Haal? literally means “How is the health?,” but for all intents and purposes, you can translate it into English as “How are you?”

kayf al-Haal is a gender-neutral phrase for asking people how they’re doing, but you should also be aware of gender-defined greeting terms, which are derivatives of the kayf al-Haal phrase:

✓ When addressing a man, use kayf Haaluka (ka-yef haa-lou-ka).
✓ When addressing a woman, use kayf Haaluki (ka-yef haa-lou-kee).

Another variation of kayf al-Haal is kayf Haalak? (ka-yef haa-lak; How is your health?). You can use either greeting, but kayf al-Haal is preferred when you’re meeting someone for the first time because kayf Haalak is a bit more personal and informal.

I’m doing well!

When someone asks you how you’re doing, if you’re doing just fine, the typical response is al-Hamdu li-llah (al-ham-dou lee-lah). al-Hamdu li-llah literally means “Praise to God,” but in this context, it translates to “I’m doing well.” Typically, after you say al-Hamdu li-llah, you follow up by saying shukran (shouk-ran; thank you). As you expose yourself to more and more
Arabic phrases and terms, you’ll notice that the reference to Allah is widespread. Modern Arabic evolved from the Koran, and many everyday phrases still contain religious references. That’s why a phrase as mundane as “I’m doing well” takes on religious overtones.

A greeting wouldn’t be complete if both sides didn’t address each other. So after you say al-Hamdu li-llah, shukran, you need to ask the other person how he or she is doing:

✅ If you’re speaking with a man, you say wa ‘anta kayf al-Haal (wa an-ta ka-yef al-haal; And you, how are you?).

✅ If you’re speaking with a woman, you say wa ‘anti kayf al-Haal (wa an-tee ka-yef al-haal; And you, how are you?).

**Talkin’ the Talk**

Myriam and Lisa, who are both students at the university, greet each other at the school entrance.

**Myriam:** as-salaamu ‘alaykum!
as-salaam-ou a-lai-koum!
Hello!

**Lisa:** wa ‘alaykum as-salaam!
wah a-lai-koum as-salaam!
Hello!

**Myriam:** kayf al-Haal?
ka-yef al-haal?
How are you?

**Lisa:** al-Hamdu li-llah, shukran. wa ‘anti, kayf al-Haal?
al-ham-dou lee-lah, shouk-ran. wah an-tee, ka-yef al-haal?
I’m doing well, thank you. And you, how are you?

**Myriam:** al-Hamdu li-llah, shukran.
al-ham-dou lee-lah, shouk-ran.
I’m doing well, thank you!

**Lisa:** ‘ilaa al-ghad!
ee-laa al-gad!
I’ll see you tomorrow!

**Myriam:** ‘ilaa al-ghad!
ee-laa al-gad!
I’ll see you tomorrow!
Making Introductions

Carrying on a conversation with someone you haven’t exchanged names with is awkward, to say the least. But it’s an awkwardness that’s easy enough to remedy when you know a few key phrases. This section explains how to ask people for their names and how to share your name using the possessive form, which may be one of the easiest grammar lessons and linguistic concepts you’ll encounter in Arabic!

Asking “What’s your name?”

After you go through the basic greeting procedure, which is covered in the preceding section, you’re ready to ask people their names. This task is relatively easy given that you only need to know two words: ‘ism (name) and maa (what). If you’re addressing a man, you ask maa ‘ismuka? (maa ees-moo-ka; What’s your name?) (M). When addressing a woman, you ask maa ‘ismuki? (maa ees-moo-kee; What’s your name?) (F).

If you say maa ‘ismuk without using the suffixes –a or –i at the end of ‘ismuk, you’re actually using a gender-neutral form, which is perfectly acceptable. You can address both men and women by saying maa ‘ismuk? (maa ees-mook; What’s your name?) (GN).

Sending the right nonverbal message

Although familiarizing yourself with the language is the first step to interacting with people from the Middle East, you also need to understand some of the nonverbal signs that can be as meaningful as words in communicating with native speakers. For example, when shaking someone’s hand, be sure to avoid pressing the person’s palm with too much force. In the United States, a firm and strong handshake is encouraged in order to display a healthy dose of confidence. In most Arab countries, however, a forceful handshake is viewed as an openly hostile act! The reasoning is that you use force against people whom you don’t consider friends, so a forceful handshake indicates that you don’t consider that person a friend. Therefore, the most acceptable way to shake hands in the Arab world is to present a friendly, not-too-firm grip.
Responding with the possessive
“My name is . . .”

The possessive form is one of Arabic’s easiest grammatical lessons: All you do is add the suffix –ii (pronounced ee) to the noun, and — voila! — you have the possessive form of the noun. For example, to say “my name,” you add –ii to ‘ism and get ‘ismii (ees-mee; my name). So to say “My name is Amine,” all you say is ‘ismii amiin. It’s that simple!

Saying “It’s a pleasure to meet you!”

When someone introduces himself or herself, a polite response is tasharraf-naa. (tah-shah-raf-nah; It’s a pleasure to meet you.) tasharrafnaa is a formal response, whereas ‘ahlan wa sahlan (ahel-an wah sah-lan; Nice to meet you.) is much more informal.

sharafa is the Arabic term for “honor,” which means that tasharrafnaa literally translates to “We’re honored.” In English, it’s the equivalent of “It’s a pleasure to meet you.”

‘ahlan wa sahlan is a phrase with a dual role: When used at the beginning of a dialogue, it means “hi” (see the section “You say hello . . .” earlier in this chapter for further explanation). When used right after an introduction, you’re informally saying “Nice to meet you.”

Talkin’ the Talk

Amine walks into a coffee shop in downtown Casablanca and greets Alex.

Amine:  ‘ahlan wa sahlan!
        aheh-lan wah sah-lan!
        Hi!

Alex:  ‘ahlan wa sahlan!
        aheh-lan wah sah-lan!
        Hi!

Amine:  ‘ismii amiin. wa ‘anta, maa ismuka?
        ees-mee a-mii-n. wah an-ta maa ees-moo-ka?
        My name is Amine. And you, what’s your name?

Alex:  ‘ismii aleks.
        ees-mee aleks.
        My name is Alex
Talking About Countries and Nationalities

With the growing internationalism of the modern world, when you meet someone for the first time, you may want to know what country he or she is from. Fortunately for English speakers, the names of countries in Arabic are very similar to their names in English. Even more good news is the fact that the terms for nationalities are derivatives of the country names.

**Asking “Where are you from?”**

If you’re speaking with a man and want to ask him where he’s from, you use the phrase **min ‘ayna ‘anta** (**min ay-na ann-ta**). Similarly, if you want to ask a woman “Where are you from?,” you say **min ‘ayna ‘anti?** (**min ay-na ann-tee**).

If you want to ask if a man is from a certain place — for example, America — you say **hal ‘anta min ‘amriikaa?** (**hal ann-ta min am-ree-kaa; Are you from America?**) (M). If you’re speaking with a woman, you simply replace ‘anta with ‘anti.

**Telling where “I am from . . .”**

To say “I am from . . .,” you use the preposition **min** (from) and the personal pronoun ‘anaa (I/me). Therefore, “I’m from America” is **’anaa min ‘amriikaa.** It’s that simple!

To help you both understand responses to the question “Where are you from?” (see the preceding section) and give your own response to such questions, Table 3-1 lists the names of various countries and corresponding nationalities in Arabic.
<table>
<thead>
<tr>
<th>Country/Nationalities</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-maghrib</td>
<td>al-magh-rib</td>
<td>Morocco</td>
</tr>
<tr>
<td>maghribii</td>
<td>magh-ree-bee</td>
<td>Moroccan (M)</td>
</tr>
<tr>
<td>maghribiiyya</td>
<td>magh-ree-bee-ya</td>
<td>Moroccan (F)</td>
</tr>
<tr>
<td>al-jaza’ir</td>
<td>al-jah-zah-eer</td>
<td>Algeria</td>
</tr>
<tr>
<td>jaza’irii</td>
<td>ja-zaa-ee-re</td>
<td>Algerian (M)</td>
</tr>
<tr>
<td>jaza’iriiyya</td>
<td>ja-zaa-ee-re-ya</td>
<td>Algerian (F)</td>
</tr>
<tr>
<td>tuunis</td>
<td>tuu-nis</td>
<td>Tunisia</td>
</tr>
<tr>
<td>tuunisii</td>
<td>tuu-nee-see</td>
<td>Tunisian (M)</td>
</tr>
<tr>
<td>tuunisiyya</td>
<td>tuu-nee-see-ya</td>
<td>Tunisian (F)</td>
</tr>
<tr>
<td>miSr</td>
<td>mee-sar</td>
<td>Egypt</td>
</tr>
<tr>
<td>miSrii</td>
<td>mees-ree</td>
<td>Egyptian (M)</td>
</tr>
<tr>
<td>miSriyya</td>
<td>mees-ree-ya</td>
<td>Egyptian (F)</td>
</tr>
<tr>
<td>al-’iraq</td>
<td>al-i-raa-q</td>
<td>Iraq</td>
</tr>
<tr>
<td>’iraqii</td>
<td>ee-raa-qee</td>
<td>Iraqi (M)</td>
</tr>
<tr>
<td>’iraqiiyya</td>
<td>ee-raa-qee-ya</td>
<td>Iraqi (F)</td>
</tr>
<tr>
<td>as-sa’uudiiyya</td>
<td>as-sa-uu-dee-ya</td>
<td>Saudi Arabia</td>
</tr>
<tr>
<td>sa’uudii</td>
<td>sa-uu-dee</td>
<td>Saudi (M)</td>
</tr>
<tr>
<td>sa’uudiyya</td>
<td>sa-uu-dee-ya</td>
<td>Saudi (F)</td>
</tr>
<tr>
<td>’amriikaa</td>
<td>am-ree-kaa</td>
<td>America/USA</td>
</tr>
<tr>
<td>’amriikii</td>
<td>am-ree-kee</td>
<td>American (M)</td>
</tr>
<tr>
<td>’amrikiyya</td>
<td>am-ree-kee-ya</td>
<td>American (F)</td>
</tr>
</tbody>
</table>

To tell someone “I am from Morocco,” you say ‘**anaa min al-maghrib** (ann-aa min al-magh-rib). Alternatively, you may also say ‘**anaa maghribii** (ann-aa magh-ree-bee; I am Moroccan) (M).
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa `alaykum</td>
<td>hello (reply to as-salaamu `alaykum)</td>
</tr>
<tr>
<td>as-salaam</td>
<td>as-sa-laam</td>
</tr>
<tr>
<td>`ahlan wa sahlan</td>
<td>hi; or nice to meet you, depending on the context</td>
</tr>
<tr>
<td>al-Hamdu li-llah</td>
<td>I'm doing well</td>
</tr>
<tr>
<td>`ism</td>
<td>name</td>
</tr>
<tr>
<td>`ismii</td>
<td>my name</td>
</tr>
<tr>
<td>`anaa</td>
<td>personal pronoun “me” or “I”</td>
</tr>
<tr>
<td>`anta</td>
<td>personal pronoun “you” (M)</td>
</tr>
<tr>
<td>`anti</td>
<td>personal pronoun “you” (F)</td>
</tr>
<tr>
<td>SabaaH al-khayr</td>
<td>good morning</td>
</tr>
<tr>
<td>masaa’ al-khayr</td>
<td>good evening</td>
</tr>
<tr>
<td>tasbaH alaa khayr</td>
<td>good night</td>
</tr>
<tr>
<td>‘ilaa al-liqaa’</td>
<td>until next time</td>
</tr>
</tbody>
</table>
Fun & Games

Fill in the missing words below in the dialogue between a teacher and his student.

Teacher  'as-salaamu 'alaykum.
Student  wa ________________________.
Teacher  kayf ________?
Student  al-Hamdu li-llah, shukran. Wa ________________________?
Teacher  al-Hamdu li-llah, shukran. Maa ________?
Student  ________ Mark. Wa ‘anti, maa ________?
Teacher  ________ Layla.
Student  tasharrafnaa!
Teacher  ________
Student  min ________ ‘anta?
Teacher  ‘anaa ________ ‘amriikaa. Wa ‘anta?
Student  ‘anaa ________ ‘amriikaa.
Teacher  ‘ilaa ________.
Student  ‘ilaa al-ghad.

The answers are in Appendix C.
Part II

Arabic in Action

The 5th Wave
By Rich Tennant

“There are several regional dialects to the Arabic language. Right now we’re learning the falafel sandwich shop dialect.”
In this part . . .

You get to know key words and phrases that allow you to interact with Arabic-speaking folks in a variety of different settings (such as in a restaurant, around town, at the office, or even at the mall). You discover how to make small talk and how to ask for basic information about people you speak to, such as their names, where they’re from, and their occupations.
Chapter 4

Getting to Know You: Making Small Talk

In This Chapter
- Asking simple questions
- Talking about your family, job, and hobbies
- Commenting on the weather
- Discovering the Arabic number system
- Sorting out words for days and months

Kalaaam khafiif (kah-laah-m khah-feef; small talk, literally “light talk”) plays an important role during interactions with Arabic speakers. Sometimes you need to engage in kalaaam khafiif when you meet people for the first time; you may know their ‘ism (ee-sehm; name), but you want to find out more about them, such as where they’re from and what they do. Kalaaam khafiif allows you to find out more about the person you’re interacting with as well as lets you tell a little bit about yourself. Kalaaam khafiif may also take place between people who know each other but prefer to make small talk in order to avoid awkward silence! Whatever the case, the ability to engage in kalaaam khafiif is important.

You need to be aware of a number of rules when you make small talk in Arabic. Some cultural, social, and personal topics are off-limits, and you may offend someone unnecessarily if you don’t know what topics to avoid. This chapter explains how to make kalaaam khafiif in Arabic, including how to ask simple questions to find out more about the person or people you’re talking to. I review how to talk about your ‘usra (oos-rah; family), your mihna (meeh-nah; job), and your hiwaa’aat (hee-waa-yat; hobbies). I also share how to chat about aT-Taqs (aht-tah-kas; the weather). Finally, you discover key words that will allow you to engage in kalaaam khafiif like a native speaker!
Asking Key Questions

One of the best ways to start a conversation is to ask a su’aaal (soo-aahl; question). To get you started, here are some key question words in Arabic:

- **man?** (*meh-n*; Who?)
- **‘ayna?** (*eh-yeh-nah*; Where?)
- **mataa?** (*mah-taah*; When?)
- **maa?** (*maah*; What?)
- **maadhaa?** (*maah-zaah*; What?) (used with verbs)
- **lii maadhaa?** (*lee maah-zaah*; Why?)
- **kayfa?** (*keh-yeh-fah*; How?)
- **bikam?** (*bee-kah-m*; How much?)
- **kam min?** (*kam meen*; How many?)

You may use these question words to ask more elaborate and detailed questions. Here are some examples:

- **maa ‘ismuka?** (*maah ees-moo-kah*; What’s your name?) (MS)
- **maa ‘ismuki?** (*maah ees-moo-kee*; What’s your name?) (FS)
- **maa mihnatuka?** (*maah meeh-nah-too-kah*; What do you do?; literally “What is your job?”) (MS)
- **maa mihnatuki?** (*maah meeh-nah-too-kee*; What do you do?; literally “What is your job?”) (FS)
- **maadha taf’al?** (*maah-zaah tah-feh-al*; What are you doing?) (MS)
- **maadha taf’aliina?** (*maah-zaah tah-feh-alee-nah*; What are you doing?) (FS)
- **min ‘ayna ‘anta?** (*meh-n eh-yeh-nah ahn-tah*; Where are you from?) (MS)
- **min ‘ayna ‘anti?** (*meh-n eh-yeh-nah ahn-tee*; Where are you from?) (FS)
- **maadha yaktubu?** (*maah-zaah yah-keh-too-boo*; What is he writing?)
- **hal tuHibbu al-qiraa’a?** (*hal too-hee-buh al-kee-raa-ah*; Do you like to read?) (MS)
- **hal haadhaa kitaabuka?** (*hal hah-zah kee-tah-bootah*; Is this your book?)
- **‘ayna maHaTTatu al-qiTaar?** (*eh-yeh-nah mah-hah-tah-too al-kee-taar*; Where is the train station?)
- **mataa sa-tadhhab ‘ilaa al-maTaar?** (*mah-taah sa-taz-hab ee-laah al-mah-taar*; When did she go to the airport?)
- **‘ayna ‘aHsan maT’am?** (*eh-yeh-nah ah-sah-n mah-tam*; Where is the best restaurant?)
Notice that some of the questions above refer to either masculine or feminine subjects. When you ask a question in Arabic, you choose the gender of the subject by modifying the gender suffix of the noun in question. For example, kitaab (kee-tab) means “book,” but kitaabuka (kee-tah-boo-kah) means “your book” (M), and kitaabuki (kee-tah-boo-kee) means “your book” (F). So if you want to ask a man for his book, you use kitaabuka.

**Talkin’ the Talk**

Yassin and Youssef are both incoming freshmen at al-azhar University in Cairo, Egypt. They strike up a friendly conversation outside the cafeteria.

Yassin: 
‘afwan. hal ‘anta Taalib fii al-jaami’i’a?  
ah-feh-wan. hal ahn-tah tah-leeb fee al-jah-mee-ah?  
Excuse me. Are you a student at the university?

Youssef:  
a’am. ‘anaa fii as-sana al-‘uulaa. wa ‘anta?  
ah-am. an-nah fee ass-sah-nah al-oo-lah. wah ahn-tah?  
Yes. I’m in the freshman class. And you?

Yassin:  
‘anaa fii as-sana al-‘uulaa ‘ayDan!  
an-nah fee ass-sah-nah al-oo-lah ah-yeh-dan!  
I’m also in the freshman class!

Youssef:  
mumtaaz! hal ‘anta fii binaayat al-jaami’i’a?  
moom-taz! hal ahn-tah fee bee-nah-yat al-jah-mee-ah?  
Excellent! Are you living on campus?

Yassin:  
a’am. ‘anaa fii binaayat ‘aHmed.  
ah-am. ah-nah fee bee-nah-yat ah-med.  
Yes. I’m in the Ahmed dorms.

Youssef:  
‘anaa fii binaayat faySal.  
ah-nah fee bee-nah-yat fay-sal.  
I’m in the Faysal dorms.

Yassin:  
‘ilaa al-liqaa’.  
ee-lah ah-lee-kah.  
See you around.

Youssef:  
‘ilaa al-liqaa’.  
ee-lah ah-lee-kah.  
See you around.
Words to Know

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taalib</td>
<td>tah-leeb</td>
<td>college student (M)</td>
</tr>
<tr>
<td>tilmiidh</td>
<td>teel-meez</td>
<td>student (M)</td>
</tr>
<tr>
<td>'ustaadh</td>
<td>oos-taa-z</td>
<td>professor (M)</td>
</tr>
<tr>
<td>mudarris</td>
<td>moo dah-rees</td>
<td>teacher (M)</td>
</tr>
<tr>
<td>jaami’a</td>
<td>jah mee ah</td>
<td>university</td>
</tr>
<tr>
<td>kulliya</td>
<td>koo lee yah</td>
<td>college</td>
</tr>
<tr>
<td>sana</td>
<td>sah nah</td>
<td>year/class</td>
</tr>
<tr>
<td>'awwal</td>
<td>ah wall</td>
<td>first (M)</td>
</tr>
<tr>
<td>'uulaa</td>
<td>oo lah</td>
<td>first (F)</td>
</tr>
<tr>
<td>sana ‘uulaa</td>
<td>sah nah ooh lah</td>
<td>first year/first year/first year/freshman</td>
</tr>
</tbody>
</table>

Talking About Yourself and Your Family

When you meet someone for the first time, you want to get to know a little more about them. One of the best ways to get acquainted with the person you’re talking to is by finding out more about his or her *usaha* (oos rah; the family). The *usaha* is one of the best topics of conversation because it generates a lot of interest and endless conversation. Table 4-1 lists some important members of the *usaha* who may come up in casual conversation.

<table>
<thead>
<tr>
<th>Table 4-1 All in the Family</th>
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<tbody>
<tr>
<td>Arabic</td>
</tr>
<tr>
<td>‘ab</td>
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<tr>
<td>‘um</td>
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<tr>
<td>waalidayn</td>
</tr>
<tr>
<td>Arabic</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>'ibn</td>
</tr>
<tr>
<td>bint</td>
</tr>
<tr>
<td>'abnaa'</td>
</tr>
<tr>
<td>zawj</td>
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<td>'akh</td>
</tr>
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<td>'ukht</td>
</tr>
<tr>
<td>jadd</td>
</tr>
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<td>jadda</td>
</tr>
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<td>Hafiid</td>
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<tr>
<td>'amm</td>
</tr>
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<td>'amma</td>
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<td>khaala</td>
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<td>bint al-'amm</td>
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(continued)
## Table 4-1 (continued)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>‘ahl az-zawj</td>
<td>aheh az-zah-weh-j</td>
<td>in-laws (M; collective)</td>
</tr>
<tr>
<td>‘ahl az-zawja</td>
<td>aheh az-zah-weh-jah</td>
<td>in-laws (F; collective)</td>
</tr>
<tr>
<td>Hamou</td>
<td>hah-mooh</td>
<td>father-in-law</td>
</tr>
<tr>
<td>Hamaat</td>
<td>hah-maht</td>
<td>mother-in-law</td>
</tr>
<tr>
<td>silf</td>
<td>see-lef</td>
<td>brother-in-law</td>
</tr>
<tr>
<td>silfa</td>
<td>see-leh-fah</td>
<td>sister-in-law</td>
</tr>
<tr>
<td>rabboun</td>
<td>rah-boo</td>
<td>stepfather</td>
</tr>
<tr>
<td>rabba</td>
<td>rah-bah</td>
<td>stepmother</td>
</tr>
<tr>
<td>‘akh min al-‘ab</td>
<td>ah-kh-eh min al-ah-b</td>
<td>stepbrother from the father’s side</td>
</tr>
<tr>
<td>‘ukht min al-‘ab</td>
<td>oo-khe-t min al-ah-b</td>
<td>stepsister from the father’s side</td>
</tr>
<tr>
<td>‘akh min al-‘umm</td>
<td>ah-kh-eh min al oo-m</td>
<td>stepbrother from the mother’s side</td>
</tr>
<tr>
<td>‘ukht min al-‘umm</td>
<td>oo-khe-t min al oo-m</td>
<td>stepsister from the mother’s side</td>
</tr>
</tbody>
</table>

## The role of family in Arab culture

The ‘usra plays a very important role in Arab life, society, and culture, and the Arab ‘usra structure is very different than the Western family unit. The notion of the ‘usra is much more comprehensive and reinforced in the Arab world and the Middle East than it is in America or other Western countries. The family unit most prevalent in the West is the nuclear family — generally comprised of two parents and their children — but the ‘usra in the Arab world is an extended, close-knit family network made up of parents, children, grandparents, aunts, uncles, and cousins.

It’s not uncommon to find an Arab household in which children live not only with their parents but also with their aunts and uncles, cousins, and grandparents. In Arab culture, the idea of the immediate family extends to second- and even third-degree cousins! In addition, lineage is important, and the terms for family relatives are specifically designed to differentiate between cousins from the mother’s side (‘ibn al-khaal) and cousins from the father’s side (‘ibn al-‘amm). Thus, if you’re talking to an Arab about his or her family, you can be sure that you’ll have a lot to talk about!
Hassan is on a flight to New York from Casablanca, Morocco. He strikes up a conversation with Alexandra, who is sitting next to him.

Hassan: ‘afwan. hal ‘anti ‘amriikiiyya?
  ah-feh-wan. hal ahn-tee am-ree-kee-yah?
  Excuse me. Are you American?

Alexandra: na’am ‘anaa ‘amriikiiyya. wa ‘anta?
  nah-am ah-nah ah-ree-kee-yah. wah ahn-tah?
  Yes, I’m American. And you?

Hassan: ‘anaa maghriibii. hal zurti ‘usra fii al-maghrib?
  ah-nah mah-gree-bee. hal zoo-reh-tee oos-rah fee al-mah-rib?
  I’m Moroccan. Were you visiting family in Morocco?

Alexandra: na’am. khaalatii fii Tanja. ‘ayna sa-tadh-hab fii ‘amriikaa?
  nah-am. kah-lah-tee fee tah-neh-jah. eh-yeh-nah sah-tah-zeh-hab fee am-ree-kah?
  Yes. My aunt lives in Tangiers. What part of the United States are you visiting?

Hassan: sa‘azuuru ‘akhii fii nyuu yoork.
  sah-ah-zuu-ru ah-kee fee noo york.
  I’m going to visit my brother in New York.

Alexandra: Safar sa‘eed.
  sah-far sah-eed.
  Have a safe trip.

Hassan: kadhaalika ‘anti.
  kah-zah-lee-kah ahn-tee.
  Same to you.
Making Small Talk on the Job

You can generally find out a lot about a person based on his or her mihna (meeh-nah; job). A lot of people identify themselves with their occupations, so being able to make small talk about jobs is essential.

Professions in Arabic always have a gender distinction. If you want to ask someone about his or her profession, you have two options:

✓ ma’a mihnatuka? (maah mee-hnah-tooy-kah; What is your job?; literally “What do you do?”) (M)
✓ ma’a mihnatuki? (maah mee-hnah-tooy-kee; What is your job?; literally “What do you do?”) (F)
✓ ‘ayna ta’mal? (eh-yeh-nah tah-mal; Where do you work?) (M)
✓ ‘ayna ta’maaliina? (eh-yeh-nah tah-mah-lee-nah; Where do you work?) (F)

Table 4-2 contains some important words relating to different occupations.

<table>
<thead>
<tr>
<th>Table 4-2</th>
<th>Professions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic</td>
<td>Pronunciation</td>
</tr>
<tr>
<td>maSrafi</td>
<td>mah-srah-fee</td>
</tr>
<tr>
<td>SaHafii</td>
<td>sah-hah-fee</td>
</tr>
<tr>
<td>kaatib</td>
<td>kah-teeb</td>
</tr>
</tbody>
</table>
Table 4-2 gives the masculine forms of professions. You’ll be pleased to know that converting the masculine forms of professions into the feminine forms involves simply adding a fatHa to the end of the masculine profession. For example, to say “translator” in the feminine, you add a fatHa to muTarjim to get muTarjima (moo-tar-jeem-mah; translator) (F).

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>mumathil</td>
<td>moo-mah-theel</td>
<td>actor (M)</td>
</tr>
<tr>
<td>muhandis</td>
<td>moo-han-dees</td>
<td>architect (M)</td>
</tr>
<tr>
<td>Tabetib</td>
<td>tah-beeb</td>
<td>doctor (M)</td>
</tr>
<tr>
<td>fannaan</td>
<td>fah-nan</td>
<td>artist (M)</td>
</tr>
<tr>
<td>mughannii</td>
<td>moo-gah-nee</td>
<td>singer (M)</td>
</tr>
<tr>
<td>mutarjim</td>
<td>moo-tar-jeem</td>
<td>translator (M)</td>
</tr>
<tr>
<td>mumarriD</td>
<td>moo-mah-reed</td>
<td>nurse (M)</td>
</tr>
<tr>
<td>muHaamii</td>
<td>moo-hah-mee</td>
<td>lawyer (M)</td>
</tr>
<tr>
<td>Tabbaakh</td>
<td>tah-bah-kh</td>
<td>cook (M)</td>
</tr>
<tr>
<td>taajir</td>
<td>tah-jeer</td>
<td>merchant (M)</td>
</tr>
<tr>
<td>muHaasib</td>
<td>moo-hah-seeb</td>
<td>accountant (M)</td>
</tr>
<tr>
<td>simsaar</td>
<td>seem-sahr</td>
<td>broker (M)</td>
</tr>
<tr>
<td>Hallaaq</td>
<td>hah-lahk</td>
<td>barber (M)</td>
</tr>
<tr>
<td>fallaaH</td>
<td>fah-lah</td>
<td>farmer (M)</td>
</tr>
<tr>
<td>raqiS</td>
<td>rah-kees</td>
<td>dancer (M)</td>
</tr>
<tr>
<td>shurTii</td>
<td>shoor-tee</td>
<td>police officer (M)</td>
</tr>
<tr>
<td>‘iTfaa’ii</td>
<td>eet-fah-e</td>
<td>fireman</td>
</tr>
<tr>
<td>rajul ‘a’maal</td>
<td>rah-jool ah-maal</td>
<td>businessman</td>
</tr>
</tbody>
</table>
Hassan and Amanda, two passengers on a plane from Casablanca to New York, are talking about their respective jobs.

Alexandra:  
maa mihnatuka?  
maah meeh-nah-too-kah?  
What do you do?

Hassan:  
‘anaa muhandis fii dar al-bayda’.  
ah-nah moo-han-dees fee dar al-bay-dah.  
I’m an architect in Casablanca.

Alexandra:  
haadhaa mumtaaz!  
hah-zah moom-taz!  
That’s excellent!

Hassan:  
wa ‘anti, ‘ayna ta’maliina?  
wah ahn-tee, eh-yeh-nah tah-mah-lee-nah  
And you, where do you work?

Alexandra:  
‘anaa SaHafiyya.  
ah-nah sah-hah-fee-yah.  
I’m a journalist.

Hassan:  
ma’a ‘ayy jariida?  
mah-ah ay jah-reh-dah?  
With which newspaper?

Alexandra:  
ma’a nyuu yoork taymz.  
mah-ah noo-york tie-mez.  

---

**Talking About Hobbies**

Hiwaayaat (hee-wah-yat; hobbies) are a really great topic for **kalaam khafiif**. Almost everyone has a hobby, and because a hobby, by definition, is an activity that a person is really passionate about, you can be sure that he or she will enjoy talking about it! People really like to talk about their hobbies, so knowing how to engage in **kalaam khafiif** related to **hiwaayaat** is important. Here are some activities that may be considered **hiwaayaat**:

- **raqS** (rah-kes; dancing)
- **ghinaa’** (ree-nah; singing)
Yassin and Youssef, two freshmen students at al-azhar University, find that they have a hobby in common.

Yassin: maa hiya hiwaayatuka?
mah hee-ya hee-wah-yah-too-kah?
What is your hobby?

an-nah oo-heeboo koo-raht al-kah-dam.
I like soccer.

Yassin: ‘anaa ‘uHibbu kurat al-qadam ‘ayDan!
an-nah oo-heeboo koo-raht al-kah-dam ay-dan!
I also like soccer!

Youssef: yajib ‘an nal’abahaa!
yah-jeeb ahn nah-luh-aba-haa!
We must play sometime!

Yassin: Taba’an!
Tah-bah-an!
Definitely!

**Talkin’ the Talk**

**Shooting the Breeze: Talking About the Weather**

If you want to engage in **kalaam khafiif**, shoot the breeze, or chitchat with a friend or stranger, talking about **Taqṣ** (**tah-kes**; weather) is a pretty safe topic. In conversations about **Taqṣ**, you’re likely to use some of the following words:
shams (shah-mes; sun)
maTar (mah-tar; rain)
ra’d (rah-ed; thunder)
barq (bah-rek; lightning)
suHub (soo-hooob; clouds)
Harara (hah-rah-rah; temperature)
daraja (dah-rah-jah; degrees)
bard (bah-red; cold)
sukhoun (suh-koon; hot)
ruTuuba (roo-too-bah; humidity)
riiH (ree-eh; wind)
‘aaSifa (ah-tee-fah; storm)
thalj (thah-lej; snow)
qawsu quzaH (kah-wuh-suh koo-zah; rainbow)

If you want to express the temperature, as in “It’s x degrees,” you must use the following construct: al-Harara (insert number) daraja. So, al-Harara 35 daraja means “It’s 35 degrees.”

Because the weather is a quasi-universal topic that interests almost everyone, here are some expressions you can use to start talking about Taqs:

hal sayakun maTar al-yawm? (hal sah-yah-koon mah-tar al-yah-oum; Is it going to rain today?)
yawm sukhoun, na’am? (yah-oum suh-koon, nah-am; Hot day, isn’t it?)
‘inna yahubbu al-bard faj’atan. (ee-nah yah-hoo-boo al-bah-red fah-jeh-ah-tan; It’s gotten cold all of a sudden.)
hal sayabqaa aT-Taqs haakadhaa kul al-usbuu’? (hal sah-yab-kah at-tah-kes hah-kah-zah kool al-oos-boo; Will the weather remain like this all week?)

It would be difficult to chat about the weather without mentioning the fuSuul (fuh-sool; seasons):
Sayf (sah-yef; summer)
kharifi (kah-reef; fall)
shitaa’ (shee-tah; winter)
rabii’ (rah-beeh; spring)
Temperatures in the majority of the Middle Eastern countries are stated in Celsius and not Fahrenheit. If you hear someone say that *al-harara 25 daraja* (*al-hah-rah-rah 25 dah-rah-jah*; It’s 25 degrees), don’t worry that you’re going to freeze! They actually mean that it’s almost 80 degrees Fahrenheit. To convert degrees from Celsius to Fahrenheit, use the following formula:

\[(\text{Celsius} \times 1.8) + 32 = \text{Degrees Fahrenheit}\]

**Talkin’ the Talk**

Alexandra and Hassan are talking about the weather.

**Hassan:** *kayfa aT-Taqs fii nyuu yoork?*  
*keh-yeh-fah ah-tah-kes fii noo york?*  
How’s the weather in New York?

**Alexandra:** *aT-Taqs mumtaaz al-‘aan!*  
*ah-tah-kes moom-taz al-ahn!*  
The weather is excellent right now!

**Hassan:** *hal satakun shams?*  
*hal sah-tah-koon shah-mes?*  
Is it going to be sunny?

**Alexandra:** *satakun shams kul al-‘usbuu’.*  
*sah-tah-koon shah-mes kool al-oos-boo.*  
It’s going to be sunny all week long.

**Hassan:** *wa ba’da dhaalika?*  
*wah bah-dah zah-lee-kah?*  
And after that?

**Alexandra:** *laa ‘a’rif.*  
*lah ah-reef.*  
I don’t know.
Talking Numbers

Knowing how to express numbers in Arabic is a basic language lesson. You’re bound to encounter Arabic numbers in all sorts of settings, including kalaam khafiif. For example, when you’re talking with someone about the weather, you need to know your numbers in order to reference the temperature or understand a reference if the other person makes one. In this section, I introduce you to the Arabic ‘arqaam (ah-reh-kam; numbers). (The singular form of ‘arqaam is raqm (rah-rem; number).)

Arabic ‘arqaam are part of one of the earliest traditions of number notation. Even though the Western world’s number system is sometimes referred to as “Arabic numerals,” actual Arabic ‘arqaam are written differently than the ones used in the West. One of the most important aspects of Arabic numbers to keep in mind is that you read them from left to right. That’s right! Even though you read and write Arabic from right to left, you read and write Arabic numbers from left to right! Table 4-3 lays out the Arabic ‘arqaam from 0 to 10.

### Table 4-3 Arabic Numerals 0–10

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sifr</td>
<td>seh-fer</td>
<td>0</td>
</tr>
<tr>
<td>waaHid</td>
<td>wah-eed</td>
<td>1</td>
</tr>
<tr>
<td>‘ithnayn</td>
<td>eeth-nah-yen</td>
<td>2</td>
</tr>
<tr>
<td>thalaatha</td>
<td>thah-lah-thah</td>
<td>3</td>
</tr>
</tbody>
</table>

Hurray, it’s raining!

One of the happiest times of the year for people of the Middle East is when the rain comes. After all, these hot desert countries get very little rainfall. You will almost never hear anyone complaining about rain in Arabic — there are no equivalent expressions for “rain, rain, go away.” Actually, the opposite is true! There’s a song that farmers, students, and children sing when the rain starts falling: ah shta-ta-ta-ta / ‘awlaad al-Harata; Sabbi, Sabbi, Sabbi / al-‘awlad fii qubbi (ah-sheh-tah-tah-tah-tah/ah-ou-lad al-hah-rah-tah; sah-bee, sah-bee, sah-bee / al-ah-ou-lad fee koo-bee; Oh rain, rain, rain, rain, rain / Children of the plowman; Pour, pour, pour / The children are in the hood of my jellaba). A jellaba is a long, flowing garment worn by farmers in the Middle East. It has a big hood in which the farmer puts objects. Of course, children can’t fit in the hood of the jellaba, but the hood is big enough that it symbolizes protection against the rain. This is a happy song that expresses people’s joy when it rains!
‘arqaam are important not only for discussing the weather but also for telling time, asking about prices, and conducting everyday business. Table 4-4 contains the ‘arqaam from 11 to 20.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘arba’a</td>
<td>ah-reh-bah-ah</td>
<td>4</td>
</tr>
<tr>
<td>khamsa</td>
<td>khah-meh-sah</td>
<td>5</td>
</tr>
<tr>
<td>sitta</td>
<td>see-tah</td>
<td>6</td>
</tr>
<tr>
<td>sab’a</td>
<td>sah-beh-ah</td>
<td>7</td>
</tr>
<tr>
<td>thamaaniya</td>
<td>thah-mah-nee-yah</td>
<td>8</td>
</tr>
<tr>
<td>tis’a</td>
<td>tee-seh-ah</td>
<td>9</td>
</tr>
<tr>
<td>‘ashra</td>
<td>ah-she-rah</td>
<td>10</td>
</tr>
</tbody>
</table>

The ‘arqaam from ‘iHdaa ‘ashar (11) to tis’ata ‘ashar (19) are obtained by combining a derivative form of the number ‘ashra (10) — specifically ‘ashar (tenth) — with a derivative form of the singular number. In the case of the ‘arqaam from thalaathata ‘ashar (13) through tis’ata ‘ashar (19), all you do is add the suffix -ta to the regular number and add the derivative form ‘ashar! After you’re familiar with this pattern, remembering these ‘arqaam is much easier.
Table 4-5 shows the ‘arqaam in increments of 10 from 20 to 100.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘ishriin</td>
<td>ee-sheh-reen</td>
<td>20</td>
</tr>
<tr>
<td>thalaathiin</td>
<td>thah-lah-theen</td>
<td>30</td>
</tr>
<tr>
<td>‘arba’iin</td>
<td>ah-reh-bah-een</td>
<td>40</td>
</tr>
<tr>
<td>khamsiin</td>
<td>khah-meh-seen</td>
<td>50</td>
</tr>
<tr>
<td>sittiin</td>
<td>see-teen</td>
<td>60</td>
</tr>
<tr>
<td>sab’iin</td>
<td>sah-beh-een</td>
<td>70</td>
</tr>
<tr>
<td>thamaaniin</td>
<td>thah-mah-neen</td>
<td>80</td>
</tr>
<tr>
<td>tis’iin</td>
<td>tee-seh-een</td>
<td>90</td>
</tr>
<tr>
<td>mi’a</td>
<td>mee-ah</td>
<td>100</td>
</tr>
</tbody>
</table>

In English, you add the suffix -ty to get thirty, forty, and so on. In Arabic, the suffix -iin plays that role, as in ‘arba’iin (40) or khamsiin (50).

**Referring to Days and Months**

When you’re engaged in kalaam khafiif, you may find that you need to refer to certain days of the week or months. Fortunately the days of the ‘usbuu’ (ooh-seh-booh; week) are number derivatives — that is, they’re derived from Arabic numbers. So recognizing the roots of the words for days of the week is key:

- al-‘aHad (al-ah-had; Sunday)
- al-‘ithnayn (al-eeth-nah-yen; Monday)
- ath-thulathaa’ (ah-thoo-lah-thah; Tuesday)
- al-‘arbi’aa’ (al-ah-reh-bee-ah; Wednesday)
- al-khamis (al-khah-mees; Thursday)
- al-jumu’a (al-joo-moo-ah; Friday)
- as-sabt (ass-sah-bet; Saturday)
Notice that ‘aHād (Sunday) is derived from waāHīd (1); al-‘ithnayn (Monday) from ‘ithnayn (2); ath-thulathā’ (Tuesday) from thalaatha (3); al-‘arbi’aa’ (Wednesday) from ‘arba’a (4); and al-khamiis (Thursday) from khamsa (5). In the Islamic calendar, Sunday is the first day, Monday the second day, and so on.

al-jumu’a gets its name from jumu’a, which means “to gather;” it’s the day when Muslims gather around the mosque and pray. Similarly, as-sabt is the day of rest, similar to the Jewish Sabbath.

Arabs use three different types of calendars to note the passage of time.

- The **Gregorian calendar** is basically the same calendar as the one used throughout the Western world.
- The **Islamic calendar** is partly based on the lunar cycle and has radically different names for the months than its Western counterpart.
- The **lunar calendar** is based entirely on the moon’s rotations and is used to identify specific religious holidays, such as the end and beginning of the holy month of Ramadan, in which Muslims fast from the break of dawn until dusk.

Tables 4-7 and 4-8 show the ash-hur (ah-shuh-hur; months) in the Gregorian and Islamic calendars, because they’re the most widely used calendars.

### Table 4-7: Gregorian Calendar

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>yanaayir</td>
<td>yah-nah-yeer</td>
<td>January</td>
</tr>
<tr>
<td>fibraayir</td>
<td>feeb-rah-yeer</td>
<td>February</td>
</tr>
<tr>
<td>maaris</td>
<td>mah-rees</td>
<td>March</td>
</tr>
<tr>
<td>‘abriil</td>
<td>ah-beh-reel</td>
<td>April</td>
</tr>
<tr>
<td>maayuu</td>
<td>mah-yoo</td>
<td>May</td>
</tr>
<tr>
<td>yunyu</td>
<td>yoo-neh-yoo</td>
<td>June</td>
</tr>
<tr>
<td>yulyu</td>
<td>yoo-leh-yoo</td>
<td>July</td>
</tr>
<tr>
<td>‘aghustus</td>
<td>ah-goo-seh-toos</td>
<td>August</td>
</tr>
<tr>
<td>sibtambar</td>
<td>see-beh-tam-bar</td>
<td>September</td>
</tr>
<tr>
<td>‘uktuubar</td>
<td>oo-key-too-bar</td>
<td>October</td>
</tr>
<tr>
<td>nufambar</td>
<td>noo-fahm-bar</td>
<td>November</td>
</tr>
<tr>
<td>disambar</td>
<td>dee-sahm-bar</td>
<td>December</td>
</tr>
</tbody>
</table>
The Arabic names of the Gregorian months are similar to the names in English. However, the names of the Islamic calendar are quite different.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>muHarram</td>
<td>moo-hah-ram</td>
</tr>
<tr>
<td>Safar</td>
<td>sah-far</td>
</tr>
<tr>
<td>rabii’ al-awwal</td>
<td>rah-bee al-ah-wall</td>
</tr>
<tr>
<td>rabii’ ath-thaanii</td>
<td>rah-bee ah-thah-nee</td>
</tr>
<tr>
<td>jumaada al-awwal</td>
<td>joo-mah-dah al-ah-wall</td>
</tr>
<tr>
<td>jumaada ath-thaanii</td>
<td>joo-mah-dah ah-thah-nee</td>
</tr>
<tr>
<td>rajab</td>
<td>rah-jab</td>
</tr>
<tr>
<td>sha’baan</td>
<td>sha-huh-ban</td>
</tr>
<tr>
<td>ramaDaan</td>
<td>rah-mah-dan</td>
</tr>
<tr>
<td>shawwaal</td>
<td>shah-wuh-al</td>
</tr>
<tr>
<td>dhuu al-qaa’ida</td>
<td>zoo al-kah-ee-dah</td>
</tr>
<tr>
<td>dhuu al-Hijja</td>
<td>zoo al-hee-jah</td>
</tr>
</tbody>
</table>

Because the Islamic calendar is partly based on the lunar cycle, the months don’t overlap with the Gregorian calendar, making it difficult to match the months with the Gregorian ones.
Fun & Games

‘udhkur al-fuSl. (Name the season.)

A. ________________
B. ________________
C. ________________
D. ________________

The answers are in Appendix C.
Chapter 5

This Is Delicious! Eating In and Dining Out

In This Chapter
► Covering breakfast, lunch, and dinner
► Finding your way around the kitchen
► Eating at home
► Dining at a restaurant

Ta’aam (tah-am; food) is a great way to explore a new culture. You can find out a lot about a people by exploring what they eat, how they eat it, and how they prepare it. Like in many other cultures, Ta’aam plays a central role in Arabic culture. In this chapter, you expand your vocabulary with the Arabic words for some popular meals and foods, and you find out how to place an order at a restaurant and how to interact appropriately with your waiter or waitress.

All About Meals

The three basic wajbaat (waj-bat; meals) in Arabic are:

✓ fuTuur (foo-toor; breakfast)
✓ ghidaa’ (gee-dah; lunch)
✓ ‘ashaa’ (ah-ashaa; dinner)

Sometimes when you’re feeling a little jaai’ (jah-eeh; hungry) but aren’t ready for a full course wajba, you may want a small wajba khafiifa (waj-bah kah-fee-fah; snack) instead.
Breakfast

I’m sure you’ve heard it before, but futuur is the most important wajba of the day: When you start your day on a full stomach, you feel better and accomplish more. In the mornings, I like to start my day with a cup of qahwa (kah-wah; coffee). I usually like to drink it kahla (kah-lah; black), but sometimes I add a little Haliib (hah-leeb; milk) and some sukkar (soo-kar; sugar) to give it a bit of flavor. Some days, I prefer to drink shay (shay; tea) instead of qahwa. My favorite accompaniments for my qahwa or shay are khubz (koo-bez; bread) and mu’ajjanaat (moo-ah-jah-nat; pastries).

Here are some other things you can expect in a regular futuur:

- H12012 ‘asal (ah-sal; honey)
- H12012 qahwa bi Haliib (kah-wah bee hah-leeb; coffee with milk)
- H12012 qahwa bi sukkar (kah-wah bee soo-kar; coffee with sugar)
- H12012 qahwa bi Haliib wa sukkar (kah-wah bee hah-leeb wah soo-kar; coffee with milk and sugar)
- H12012 shay bi ‘asal (shay bee ah-sel; tea with honey)
- H12012 khubz muHammar (koo-bez moo-hah-mar; toasted bread)
- H12012 khubz bi zabda (koo-bez bee zab-dah; bread with butter)
- H12012 khubz bi zabda wa ‘asal (koo-bez bee zab-dah wah ah-sal; bread with butter and honey)
- H12012 shefanj (sheh-fanj; donuts)
- H12012 Hubuub al-futuur (hoo-boob al-foo-toor; breakfast cereal)
- H12012 bayD (bah-yed; eggs)

Having futuur fii al-manzil (foo-toor fee al-man-zeel; breakfast at home) is a nice, relaxing way to start the day.

Talkin’ the Talk

Fatima prepares breakfast for her daughter Nadia at home before sending her off to school.

Fatima: hal turiidiina ‘aSiir haadha aS-Sabaah?
hal too-ree-dee-nah ah-seer hah-zah ah-sah-bah?
Would you like juice this morning?
Nadia: na’am ya ‘ummii.
   nah-am yah oo-mee.
   Yes mommy.

   ay nah-weh meen ah-seer: ah-seer al-boor-too-kal,
   ah-seer ah-too-fah, ah-seer al-jah-zar.
   What kind of juice do you want: orange juice, apple juice, or carrot juice?

   oo-ree-doo ah-seer al-boor-too-kal.
   I want orange juice.

Fatima: mumtaaz! haadhaa raai’ li aS-SaHa. wa hal turiidiina Hubuub al-fuTuur ‘ayDan?
   moom-taz! hah-zah rah-eeh lee ah-sah-hah. wah hal too-ree-dee-nah hoo-boob al-foo-toor ay-zan?
   Excellent! It’s great for your health. And do you want cereal as well?

Nadia: na’am, wa fiih Haliib kathiir.
   nah-am wah feeh hah-leeb kah-theer.
   Yes, and with lots of milk.

Fatima: wa haa huwa al-khubz bi zabda.
   wah hah hoo-wah al-koo-bez bee zab-dah.
   And here’s some bread with butter.

   shook-ran. sah-az-hah-boo ee-lah al-mad-rah-sah al-an.
   Thank you. I’m going to go to school now.

Fatima: laHdha. nasaytii al-mawza.
   lah-zah. nah-say-tee al-maw-zah.
   One moment. Don’t forget the banana.

Nadia: Tab’an! shukran.
   tah-bah-an! shook-ran.
   Of course! Thank you.
If you’re on the go, stopping by a **qahwa** (*kah-wah*; coffee shop) in the **SabaaH** (*sah-bah*; morning) is a good alternative to getting your **fuTuur** at home.

*(Note: The word qahwa denotes both the beverage as well as the coffee shop. Remember this distinction so that you don’t get confused unnecessarily!)*
Laura stops by the local coffee shop in the morning to order breakfast from Ahmed.

Laura:  
SabaaH al-khayr ‘aHmad.  
sah-bah al-kah-yer ah-mad.  
Good morning Ahmed.

Ahmed:  
SabaaH an-nuur lora. maadhaa tuHibbiina haadha aS-SabaaH?  
sah-bah ah-noor loh-rah. mah-zah too-hee-bee-nah hah-zah ah-sah-bah?  
Good morning Laura. What would you like this morning?

Laura:  
al-‘aadii.  
al-ah-dee.  
The usual.

Ahmed:  
fawran. qahwa wa Haliib, na’am?  
faw-ran. kah-wah wah hah-leeb.  
Right away. Coffee with milk, right?

Laura:  
na’am.  
nah-am.  
Yes.

Ahmed:  
kam min mil’aqat as-sukkar?  
kam meen meel-ah-kat ah-soo-kar?  
How many spoons of sugar?

Laura:  
mil’aqatayn.  
meel-ah-kah-tayn.  
Two spoons.

Ahmed:  
hal tuHibbiina al-qahwa Saghiira ‘aadiya ‘aw kabiira?  
hal too-hee-bee-nah al-kah-wah sah-gee-rah ah-dee-yah aw kah-bee-rah?  
Would you like a small, medium, or large coffee?

Laura:  
‘uHibbu qahwa kabiira al-yawm.  
oo-hee-boo kah-wah kah-bee-rah al-yah-oum.  
I’d like a large coffee today.
Ahmed: wa hal turiidiina shay'un li al-'akl?
waah hal too-ree-dee-nah shay-oon lee al-ah-kel?
And would you like anything to eat?

Laura: hal 'indaka shefanj?
hal een-dah-kah sheh-fanj?
Do you have donuts?

Ahmed: na'am. kam min shefanja turiidiina?
nah-am. kam meer sheh-fan-jah too-ree-dee-nah?
Yes. How many donuts do you want?

Laura: 'uriidu thalaathat shefanja min faDlik.
oo-ree-do thah-lah-that sheh-fan-jah meer fad-leeek.
I'd like three donuts please.

Words to Know

<table>
<thead>
<tr>
<th>'aadli</th>
<th>ah-dee</th>
<th>regular</th>
</tr>
</thead>
<tbody>
<tr>
<td>mil'aqa</td>
<td>meel-ah-kah</td>
<td>spoon</td>
</tr>
<tr>
<td>Saghiir</td>
<td>sah-geer</td>
<td>small   (M)</td>
</tr>
<tr>
<td>Saghiira</td>
<td>sah-gee-rah</td>
<td>small   (F)</td>
</tr>
<tr>
<td>'aadli</td>
<td>ah-dee</td>
<td>medium  (M)</td>
</tr>
<tr>
<td>'aadiya</td>
<td>ah-dee-yah</td>
<td>medium  (F)</td>
</tr>
<tr>
<td>kabiir</td>
<td>kah-beer</td>
<td>large   (M)</td>
</tr>
<tr>
<td>kabiirah</td>
<td>kah-ee-rah</td>
<td>large   (F)</td>
</tr>
<tr>
<td>al-'akl</td>
<td>al-ah-kel</td>
<td>to eat</td>
</tr>
<tr>
<td>shefanja</td>
<td>sheh-fan-jah</td>
<td>donut</td>
</tr>
</tbody>
</table>

Having a piece of faakiha (fah-kee-hah; fruit) such as a burtuqaala (orange) or tuffaaHa (apple) is a healthy addition to any fuTuur. Because fawaakih (fah-wah-keeh; fruits) play an important role in any healthy meal, here are some of the more common fawaakih:
tuuta (too-tah; strawberry)
‘ijaaS (ee-jas; pear)
dallaHa (dah-lah-hah; watermelon)
baTTiikh (bah-teek; cantaloupe)
khawkha (kaw-kah; peach)
‘inab (ee-nab; grapes)
laymoon (lay-moon; lemon)
laymoon hindii (lay-moon heen-dee; grapefruit)
laymoon maaliH (lay-moon mah-lee; lime)
al-anbaj (al-ann-baj; mango)

**Lunch**

Eating your fuTuur keeps you shab’aan (shab-an; satisfied) for a few hours — time to get some work done and remain productive. Later, though, you’re bound to get jaai’ (jah-eeh; hungry) again. Perhaps a piece of faakiha will keep you going until it’s time for al-ghidaa’ (al-gee-dah; lunch).

al-ghidaa’ is a very important wajba. In most Middle Eastern countries, workers don’t sit in their cubicles and eat their ghidaa’. Rather, most offices close and employees get two hours or more for al-ghidaa’!

Unlike fuTuur, the Ta’aam during the ghidaa’ is quite different. Here are some of the common Ta’aam you can expect during the ghidaa’:

laHam (lah-ham; meat)
laHam al-baqar (lah-ham al-bah-kar; beef)
laHam al-ghanam (lah-ham al-gah-nam; lamb)
laHam al-‘ajal (lah-ham al-ah-jel; veal)
samak (sah-mak; fish)
dajaaj (dah-jaj; chicken)
ruz (rooz; rice)

Sometimes, your ghidaa’ may consist of a simple sandwiish (sand-weesh; sandwich). Other times, you may prefer a nice, healthy shalada (shah-lah-dah; salad). I’m convinced that khudar (koo-dar; vegetables) make or break the shalada. Here are some khudar to help you make your shalada ladhiidha (lah-zee-zah; delicious):
In order to make a **sandwiish** even more delicious, add some of the following **Tawaabil** (**tah-wah-beel**; condiments):

- **SalSa min aT-TamaaTim** (**sal-sah meen at-tah-mah-teem**; ketchup)
- **khardal** (**kar-dal**; mustard)
- **miiyooniiz** (**mee-yoo-neez**; mayonnaise)
- **mukhallalaat** (**moo-kah-lah-lat**; pickles)

**Talkin’ the Talk**

Matt is on his lunch break and decides to stop by the local cafeteria to order a sandwich. Nawal takes his order.

**Nawal:**  
‘ahlan. kayfa yumkin ‘an ‘usaa’iduka?  
*aheh-lan. kay-fah yoom-keen an oo-sah-ee-doo-kah?*  
Hi. How may I help you?

**Matt:**  
‘uriidu ‘an ‘aTlub sandwiish min faDlik.  
*oo-ree-doo an at-loob sand-weesh meen fad-leek.*  
I would like to order a sandwich please.
Nawal: ‘ay Hajem sandwiish turiid: kabiir ‘aw Saghiir?
ay hah-jem sand-weesh too-reed: kah-beer aw sah-geer?
What size sandwich do you want: large or small?

Matt: as-sandwiish al-kabiir.
ah-sand-weesh al-kah-beer.
The large sandwich.

Nawal: ‘ay naw’ min khubz tuHibb: khubz ‘abyaD ‘aw khubz az-zara’?
ay nah-ouh meen koo-bez too-heeb: koo-bez ab-yad aw koo-bez ah-zah-rah?
What type of bread would you like: white bread or whole wheat bread?

Matt: khubz ‘abyaD.
koo-bez ab-yad.
White bread.

We have all sorts of meat: lamb, beef, and veal. And we also have chicken. What kind of meat do you want in the sandwich?

Matt: dajaaj min faDlik.
dah-jaj meen fad-leeck.
Chicken please.

Nawal: wa hal tuHibb khudar fii as-sandwiish?
wah hal too-heeb koo-dar fee ah-sand-weesh?
And would you like any vegetables in your sandwich?

Matt: na’am. hal ‘indakum TamaaTim?
nah-am. hal een-dah-koom tah-mah-teem?
Yes. Do you have any tomatoes?

Nawal: na’am. shay ‘aakhar?
nah-am. shay ah-kar?
Yes. Anything else?
Matt: khass, qarnabiT wa baSla.
kass, kar-nah-beet wah bas-lah.
Lettuce, broccoli, and onions.

Nawal: ‘afwan, lam ‘indanaa qarnabiT.
af-wan, lam een-dah-nah kar-nah-beet.
I apologize, we don’t have any broccoli.

Matt: Tayyib. khasswa TamaaTim faqat.
tah-yeeb. kass, wah tah-mah-teem fah-kat.
That’s okay. Lettuce and tomatoes will do.

Nawal: wa hal turiid Tawaabil?
wah hal too-reed tah-wah-beel?
And do you want condiments?

Matt: mukhallalaat faqat. shukran.
moo-kah-lah-lat fah-kat. shook-ran.
Pickles only. Thank you.

---

The most important fi’l (fee-al; verb) you should know relating to Ta’aam is the verb ‘akala (ah-kah-lah), which means “ate” in the maaDii. In the muDaari’, it’s conjugated as ya’kul (yah-koo-loo; to eat).

Here is the verb ‘akala conjugated in the maaDii form:
### Form Pronunciation Translation

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘akaltu</td>
<td>ah-nah ah-kal-too</td>
<td>I ate</td>
</tr>
<tr>
<td>‘anta ‘akalta</td>
<td>ahh-tah ah-kal-tah</td>
<td>You ate (MS)</td>
</tr>
<tr>
<td>‘anti ‘akalti</td>
<td>ahh-tee ah-kal-tee</td>
<td>You ate (FS)</td>
</tr>
<tr>
<td>huwa ‘akala</td>
<td>hoo-wah ah-kah-lah</td>
<td>He ate</td>
</tr>
<tr>
<td>hiya ‘akalat</td>
<td>hee-yah ah-kah-lat</td>
<td>She ate</td>
</tr>
<tr>
<td>naHnu ‘akalnaa</td>
<td>nah-noo ah-kal-nah</td>
<td>We ate</td>
</tr>
<tr>
<td>‘antum ‘akaltum</td>
<td>ahh-toom ah-kal-toom</td>
<td>You ate (MP)</td>
</tr>
<tr>
<td>‘antunna ‘akaltunna</td>
<td>ahh-too-nah ah-kal-too-nah</td>
<td>You ate (FP)</td>
</tr>
<tr>
<td>hum ‘akaluu</td>
<td>hoom ah-kah-loo</td>
<td>They ate (MP)</td>
</tr>
<tr>
<td>hunna ‘akalna</td>
<td>hoo-nah ah-kal-nah</td>
<td>They ate (FP)</td>
</tr>
<tr>
<td>antumaa ‘akaltumaan</td>
<td>ahh-tooh mah ah-kal-too-mah</td>
<td>You ate (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa ‘akalaa</td>
<td>hoo-mah ah-kah-lah</td>
<td>They ate (dual/MP)</td>
</tr>
<tr>
<td>humaa ‘akalataan</td>
<td>hoo-mah ah-kah-lah-tah</td>
<td>They ate (dual/FP)</td>
</tr>
</tbody>
</table>

Because “to eat” is a regular verb, you conjugate it using the form *ya’kul* in the **muDaari**:

### Form Pronunciation Translation

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘a’kulu</td>
<td>ah-nah ah-koo-loo</td>
<td>I am eating</td>
</tr>
<tr>
<td>‘anta ta’kulu</td>
<td>ahh-tah tah-koo-loo</td>
<td>You are eating (MS)</td>
</tr>
<tr>
<td>‘anti ta’kuliina</td>
<td>ahh-tee tah-koo-lee-nah</td>
<td>You are eating (FS)</td>
</tr>
<tr>
<td>huwa ya’kulu</td>
<td>hoo-wah yah-koo-loo</td>
<td>He is eating</td>
</tr>
<tr>
<td>hiya ta’kulu</td>
<td>hee-yah tah-koo-loo</td>
<td>She is eating</td>
</tr>
<tr>
<td>naHnu na’kulu</td>
<td>nah-noo nah-koo-loo</td>
<td>We are eating</td>
</tr>
<tr>
<td>‘antum ta’kuluuna</td>
<td>ahh-toom tah-koo-loo-nah</td>
<td>You are eating (MP)</td>
</tr>
<tr>
<td>‘antunna ta’kulna</td>
<td>ahh-too-nah tah-kool-nah</td>
<td>You are eating (FP)</td>
</tr>
<tr>
<td>hum ya’kuluuna</td>
<td>hoom yah-koo-loo-nah</td>
<td>They are eating (MP)</td>
</tr>
<tr>
<td>hunna ya’kulna</td>
<td>hoo-nah yah-kool-nah</td>
<td>They are eating (FP)</td>
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<tr>
<td>antumaa ta’kulaani</td>
<td>ahh-too-mah tah-koo-lah-nee</td>
<td>You are eating (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa ya’kulaani</td>
<td>hoo-mah yah-koo-lah-nee</td>
<td>They are eating (dual/MP)</td>
</tr>
<tr>
<td>humaa ta’kulaani</td>
<td>hoo-mah tah-koo-lah-nee</td>
<td>They are eating (dual/FP)</td>
</tr>
</tbody>
</table>
Dinner

‘ishaa’ (eeh-shah; dinner) is an important meal in the course of the day. In most Arab countries, ‘ishaa’ is usually eaten very late, around 9 p.m. or even 10 p.m. Because ghidaa’ and fuTuur are the meals at which people eat a lot and because of the traditionally late hour of ‘ishaa’, most people in the Arab world have light meals during ‘ishaa’.

A typical ‘ishaa’ usually consists of some sort of samak (sah-mak; fish), dajaaj (dah-jaj; chicken), or other kind of laHm (lah-hem; meat).

Enjoying a Meal at Home

Grabbing a quick bite on the go is often convenient if you have a busy schedule, but there’s nothing like a home-cooked meal. This section covers the key terms to help you prepare and set the table for a wajba ladhiida fii al-manzil (waj-bah lah-zee-zah fee al-man-zeel; a delicious home-cooked meal)!

Here are some common items you might find in your maTbakh (mat-bak; kitchen):

✔ farraan (fah-ran; oven)
✔ thallaaja (thah-la-jah; refrigerator)
✔ maghsala (mag-sah-lah; sink)
✔ khizaanaat (kee-zah-nat; cupboards)
✔ milH (mee-leh; salt)
✔ fulful (fool-fool; pepper)
✔ zayt az-zaytuun (zah-yet ah-zay-toon; olive oil)

When you’re done Tibaakha (tee-bah-kah; cooking) daakhil (dah-keel; inside) the maTbakh, you’re ready to step into the ghurfat al-‘akel (goor-fat al-ah-kel; dining room) and set up the Ta’aam on top of the maa’ida (mah-ee-dah; dining table). Here are some items you may find on your maa’ida:

✔ ‘aS-Shaan (ass-han; plates)
✔ ‘aTbaaq (at-bak; dishes)
✔ ku’uus (koo-oos; glasses)
✔ ‘akwaab (ak-wab; tumblers)
✔ ‘awaan fiDDiyya (ah-wan fee-dee-yah; silverware)
✔ shawkaat (shaw-kat; forks)
Dining Out

Going to a nice maT'am (mat-am; restaurant) is one of my favorite things to do. I enjoy interacting with the khaadim al-maT'am (kah-deem al-mat-am; waiter) and the khaadimat al-maT'am (kah-dee-mah al-mat-am; waitress), and I like taking my time picking and choosing from the qaa'immat aT-Ta'aam (kah-ee-mah ah-tah-am; menu). In this section, you find out how to make your trip to the maT'am as enjoyable as possible, from interacting with the khaadim al-maT'am to displaying proper dining etiquette and choosing the best food from the qaa'immat aT-Ta'aam.

The dining experience in most restaurants in the Middle East, as well as in Middle Eastern restaurants all over the world, is truly an enchanting and magical experience. The décor is usually very ornate and sumptuous, with oriental patterns and vivid colors adorning the rooms. The wait staff usually wears traditional jellaba (jeh-lah-bah), which are long, flowing garments that are pleasing to the eye, and the food is very exotic, spicy, and delicious. When you go to a Middle Eastern restaurant, allow at least a couple of hours for the dining experience — don’t be surprised if you end up savoring a five- or even seven-course meal!

Perusing the menu

As in other restaurants, the qaa'immat aT-Ta'aam in Middle Eastern restaurants is usually divided into three sections:

- muqabbilaat (moo-kah-bee-lat; appetizers)
- Ta'aam ra'isii (tah-am rah-ee-see; main course/entrees)
- taHliya (tah-lee-yah; dessert)

Appetizers

In the muqabbilaat section of the menu, you find some Ta'aam khafiif (tah-am kah-feef; light food) to help build your appetite. Here are some common muqabbilaat:

- rubyaan (roob-yan; shrimp)
- baadhinjaan (bah-teen-jan; eggplant)
Entrees

The Ta’aam ra’iisi consist of dishes featuring dajaaj (chicken), various other laHam (meat), and samak (fish). samak is usually a very popular dish because it’s tasty, healthy, and light. Most restaurants have a pretty extensive selection of samak, including:

- salmoon (sal-moon; salmon)
- al-qood (al-koood; cod)
- tuun (toon; tuna)
- al-’uTruuT (al-oot-root; trout)
- ‘isqoomrii (ees-koom-ree; mackerel)
- shabbooT (shah-boot; carp)
- moosaa (moo-sah; sole)
- qirsh (kee-resh; shark)

Desserts

Like a lot of people, my favorite part of a restaurant menu is, of course, the taHliya! The taHliya is a great way to wrap up a nice wajba. I like the taHliya because there are a lot of Halawiyyaat (hah-lah-ween-yat; sweets) to choose from. Here are some popular taHliya:

- ka’k (kahk; cake)
- ka’k ash-shuukuulaat (kahk ah-shoo-koo-lat; chocolate cake)
- Halwa al-jaliidiiya (hal-wah jah-lee-dee-yah; ice cream)
- ‘aTbaaq (at-bak; pudding)
- al-jubun (al-joo-boon; cheese)

Beverages

In addition to Ta’aam, you may also notice a portion of the menu — or an entirely different menu — introducing different kinds of mashruubaat (mash-roo-bat; drinks). The following are some mashruubaat you may come across in the qaa’imat aT-Ta’aam:
Placing your order

After you peruse the qaaimat aT-Ta’aam, you’re ready to place your order with the khaadim al-maT’am (waiter) or khaadimat al-maT’am (waitress). maT’am staff are usually highly trained individuals who know the ins and outs of the Ta’aam that the maT’am serves, so don’t be afraid of asking lots of ‘as’ila (ass-ee-lah; questions) about things on the qaaimat aT-Ta’aam that sound good to you.

Talkin’ the Talk

Sam and Atika go to Restaurant Atlas for a romantic dinner for two. They place their drink orders with their waitress.

Waitress: marHaba bikum ‘ilaa maT’am ‘aTlas. kayfa yumkin ‘an ‘usaa’idukum?
mar-hah-bah bee-koom ee-lah mat-ham at-las.
kay-fah yoom-keen an oo-sah-ee-doo-koom?
Welcome to Restaurant Atlas. How may I help you?

Sam: ‘ay mashruubaat ‘indakum?
ay mash-roo-bat een-dah-koom?
What do you have to drink?

een-dah-nah mah, mah gah-zee-yah wah ah-seer ah-lay-moon.
We have water, soda water, and lemonade.

Sam: sa-nabda’ bi maa’ min faDlik.
sah-nab-dah bee mah meen fad-leek.
We’ll start with water please.
Waitress:  
**turiidaani maa’ Tabii’ii ‘aw maa’ ‘aadii?**  
**too-ree-dah-nee mah tah-bee-eey aw mah ah-dee?**  
Do you want mineral (bottled) water or regular (tap) water?

Sam:  
**maa’ Tabii’ii.**  
**mah tah-bee-eey.**  
Mineral water.

Waitress:  
**fawran. hal turiidaani khamer ‘ayDan?**  
**faw-ran. hal too-ree-dah-nee kah-mer ay-zan?**  
Right away. And would you like any alcoholic drinks as well?

Atika:  
**hal ‘indakum nabiidh?**  
**hal een-dah-koom nah-beez?**  
Do you have any wine?

Waitress:  
**na’am. ‘indanaa nabiidh ‘abyaD wa nabiidh ‘aHmar.**  
**nah-am. een-dah-nah nah-beez ab-yad wah nah-beez ah-mar.**  
Yes. We have white wine and red wine.

Atika:  
**sa-na’khudh nabiidh ‘aHmar min faDlik.**  
**sah-nah-kooz nah-beez ah-mar meen fad-leek.**  
We’ll have red wine please.

Waitress:  
**mumtaaz. sa ‘a’Tiiikum waqit li-taqra’aani al-qaa’ima.**  
**moom-taz. sah ah-tee-koom wah-ket lee-tak-rah-ah-nee al-kah-ee-mah.**  
Excellent. I’ll give you some time to read through the menu.

Sam:  
**shukran.**  
**shook-ran.**  
Thank you.

After Sam and Atika peruse the menu, they’re ready to place their order.

Waitress:  
**hal ‘antumaa musta’idaani li-iTlaab aT-Ta’am?**  
**hal an-too-mah moos-tah-ee-dah-nee lee-eet-lab ah-tah-am?**  
Are you ready to place your order?

Atika:  
**na’am. li al-muqabbilaat sa-nabda’ bi rubyaan wa kam’a.**  
**nah-am. lee al-moo-kah-bee-lat sah-nab-dah bee roob-yan wah kam-ah.**  
Yes. For appetizers, we’d like shrimp and truffles.
eek-tee-yar moom-taz.
Excellent selection.

Sam: wa ba’da dhaalika sa-na’khudh salmoon.
wa bah-dah zah-lee-kah sa-nah-kooz sa-lmoon.
And after that we’d like to have salmon.

Waitress: shay’ ‘aakhar?
shay ah-kar?
Anything else?

Atika: nurriid ka’k ash-shuukuulaat li at-taHliya.
noo-reed kahk ah-shoo-koo-lat lee ah-tah-lee-yah.
We’d like the chocolate cake for dessert.

Words to Know

- maa’ Tabii’ii: mah tah-bee-eey: mineral water
- maa’ ‘aadii: mah ah-dee: tap water
- musta’id: moos-tah-eed: ready
- ‘ikhtiyaar: eek-tee-yar: selection

**Finishing your meal and paying the bill**

When you finish your meal, you’re ready to leave the maT’am. But before you do, you need to take care of your Hisaab (hee-sab; bill). You may ask your waiter for the bill by saying al-Hisaab min faDlik (al-hee-sab meen fad-leek; the bill please). Another option is to ask the waiter or waitress kam al-kaamil? (kam al-kah-meel; What’s the total?).

Like in the United States, tipping your waiter or waitress is customary in Arabic-speaking countries and Middle Eastern restaurants. The amount of the baqsheeh (bak-sheesh; tip) depends on the kind of service you received, but usually 15 to 20 percent is average.
Fun & Games

Identify the fawaakih (fruits) and khudar (vegetables) in the picture below:

1. 
2. 
3. 
4. 
5. 
6. 
7. 

Answers are in Appendix C.
Chapter 6

Going Shopping

In This Chapter

- Browsing inside the store
- Comparing items and costs
- Identifying clothing sizes and colors

Whether you’re in a foreign country or at the local mall, shopping can be a lot of fun. Not only do you get to buy things to maintain your lifestyle, but you also can discover new items and buy things you hadn’t even considered.

This chapter exposes you to the important words and terms that help you shop, whether you’re in an Arabic-speaking country or simply interacting with an Arabic-speaking store owner. Discover how to choose the right dress size, how to choose the best item from an electronics store, and even how to shop for nice jewelry! You also find out how to interact with sales staff so that you’re sure to find and purchase the item that you want.

Going to the Store

When you want to buy something, you head to the dukkaan (doo-kan; store). Depending on your shopping list, you can choose from different types of dakaakiin (dah-kah-keen; stores). If you want to buy some khubz (koo-bez; bread), then you want to head to the makhbaza (mak-bah-zah; bakery). If you’re trying to find a particular kitaab (kee-tab; book), then your destination is the maktaba (mak-tah-bah; bookstore/library). To buy malaabis (mah-lah-bees; clothes), head to dukkaan al-malaabis (doo-kan al-mah-lah-bees; clothing store). And if you want to buy a midyaa’ (meed-yah; radio) or tilifizyoon (tee-lee-fee-z-yoon; television), the dukkaan al-iliktroniyaat (doo-kan al-eel-leek-troo-nee-yat; electronics store) is your best bet.
Here are some additional specialty **dakaakiin** you may need to visit:

- **dukkaan al-Halawiyyaat** *(doo-kan al-hah-lee-ee-yah-t; pastry shop)*
- **dukkaan al-baqqaal** *(doo-kan al-bah-kah-l; grocery store)*
- **dukkaan as-samak** *(doo-kan ah-sah-mak; fish store)*
- **jawharii** *(jaw-hah-ree; jeweler)*

Not all **dakaakiin** sell only goods or products. Other types of **dakaakiin** provide services, such as haircuts and manicures. Here are some **dakaakiin** that are more service-oriented:

- **maktab as-siyaaHa** *(mak-tab ah-see-yah-hah; travel agency)*
- **Hallaaq** *(hah-lak; barber/hairdresser)*
- **dukkaan al-jamal** *(doo-kan al-jah-mal; beauty parlor)*

If you need to shop for a variety of goods, then your destination is the **dukkaan kabiiir** *(doo-kan kah-beer; department store/mall)*. At the **dukkaan kabiiir**, you can find almost everything and anything you want. Or if you’re not sure what to buy, going to the **dukkaan kabiiir** is a great idea because you have so many choices that you’re bound to find something that you need or want to purchase!

### Browsing the merchandise

If you’re at the **dukkaan** and aren’t quite sure what to purchase, then browsing and checking out the different items is a good idea. You don’t have to buy anything, and that’s what can be so much fun about window shopping. Feel free to look through the **dukkaan naafida** *(doo-kan nah-fee-dah; window)* for any items that may attract your attention. While you’re browsing, a **khaadim ad-dukkaan** *(kah-deem ah-doo-kan; store clerk)* (M) or a **khaadima ad-dukkaan** *(kah-dee-mah ah-doo-kan; store clerk)* (F) may ask:

- **hal yumkin ‘an ‘usaa’iduka?** *(hal yoom-keen an oo-sah-ee-doo-kah?; May I help you?)* (M)
- **hal yumkin ‘an ‘usaa’iduki?** *(hal yoom-keen an oo-sah-ee-doo-kee?; May I help you?)* (F)
- **hal turiidu shay’ khaaS?** *(hal too-ree-doo shay kas?; Are you looking for anything in particular?)* (M)
- **hal turiidiina shay’ khaaS?** *(hal too-ree-dee-nah shay kas?; Are you looking for anything in particular?)* (F)
If you need **musaa’ada** (moo-sah-ah-dah; help/assistance), simply respond by saying **na’am** (nah-am; yes). (For more on how to ask for and get **musaa’ada**, skip to the section “Asking for a Particular Item,” later in this chapter.) Otherwise, if you want to continue browsing, **laa shukran** (lah shook-ran; no thank you) should do the trick.

**Getting around the store**

If you visit a **dukkaan kabiir**, you probably need some sort of **musaa’ada** because department stores can be very big and very confusing. If you want **tawjiihaat** (taw-jee-hat; directions), head to the **maktab al-’i’laamaat** (mak-tab al-eeh-lah-mat; information desk) to have your ‘as’ila (ass-ee-lah; questions) answered. Here are some common ‘as’ila you may ask:

- **hal yumkin ‘an tusaa'idunii?** (hal yoom-keen an too-sah-ee-doo-nee; Is it possible for you to help me?)
- **‘ayna aT-Tabiq al-’awwal?** (ay-nah ah-tah-beek al-ah-wal; Where is the first floor?)
- **‘ayna al-miS’ad?** (ay-nah al-mees-ad; Where is the elevator?)
- **‘ayna maHall al-malaabis?** (ay-nah mah-hal al-mah-lah-bees; Where is the section for clothes?)
- **fii ‘ay Tabaq al-jawharii?** (fee ay tah-baq al-jaw-hah-ree; On which floor is the jeweler located?)
- **hal hunaaka makhbaza fii ad-dukaan al-kabiir?** (hal hoo-nah-kah mak-bah-zah fee ah-doo-kan al-kah-beer; Is there a bakery in the mall?)

**Talkin’ the Talk**

Jessica is at the mall and is trying to figure out where the clothing section is located. She asks the attendant at the information desk for assistance.

**Attendant:** **hal yumkin ‘an ‘usaa’iduki?**
*hal yoom-keen an oo-sah-ee-doo-kee?*
May I help you?

**Jessica:** **na’am. ‘anaa ‘abhathu ‘an maHall al-malaabis.**
*nah-am. ah-nah ab-hah-thoo an mah-hall al-mah-lah-bees.*
Yes. I’m searching for the clothing section.
Attendant: هل تبحث عن قسم الملابس للنساء والرجال؟

Jessica: أنا أبحث عن قسم الملابس للنساء والرجال.

Attendant: قسم الملابس للنساء في الطابق الخامس.

Jessica: هل هناك جاكيت للطابق الخامس؟

Attendant: نعم، إلى يمينك.

Jessica: أكيد، شكراً.

Attendant: وقسم الملابس للرجال في الطابق السابع.

There's also an elevator to this floor on your left.

Jessica: أحد أشياء أخرى. هل هناك جواهر داخل المجمع؟

Attendant: هل تبحث عن المجلة الكبيرة؟

Jessica: شيكراً. هل هناك جواهر داخل المجمع؟
Attendant: laa laysa daakhil ad-dukkaan al-kabiir. wa laakin hunaaka jawharii khaarij min hunaa fii waSat al-madiina.

No, there isn’t a jeweler inside the mall. But there is a jeweler outside the mall located in the city center.

Jessica: shukran jaziilan.
shook-ran jah-zee-lan.
Thank you very much.

Words to Know

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>yabHathu</td>
<td>searching</td>
<td>yab-hah-thoo</td>
<td>searching</td>
<td></td>
</tr>
<tr>
<td>maHall</td>
<td>section</td>
<td>mah-hal</td>
<td>section</td>
<td></td>
</tr>
<tr>
<td>nisaa’</td>
<td>women</td>
<td>nee-sah</td>
<td>women</td>
<td></td>
</tr>
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<td>rijaal</td>
<td>men</td>
<td>ree-jal</td>
<td>men</td>
<td></td>
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<td>girls</td>
<td>bah-nat</td>
<td>girls</td>
<td></td>
</tr>
<tr>
<td>‘awlaad</td>
<td>boys</td>
<td>aw-lad</td>
<td>boys</td>
<td></td>
</tr>
<tr>
<td>Tabiq</td>
<td>floor</td>
<td>tah-beek</td>
<td>floor</td>
<td></td>
</tr>
<tr>
<td>miS’ad</td>
<td>elevator</td>
<td>mees-ad</td>
<td>elevator</td>
<td></td>
</tr>
<tr>
<td>yamiin</td>
<td>right</td>
<td>yah-meen</td>
<td>right</td>
<td></td>
</tr>
<tr>
<td>yaSaar</td>
<td>left</td>
<td>yah-sar</td>
<td>left</td>
<td></td>
</tr>
<tr>
<td>yamiinuki</td>
<td>your right (F)</td>
<td>yah-mee-noo-kee</td>
<td>your right (F)</td>
<td></td>
</tr>
<tr>
<td>yamiinuka</td>
<td>your right (M)</td>
<td>yah-mee-noo-kah</td>
<td>your right (M)</td>
<td></td>
</tr>
<tr>
<td>yaSaaruki</td>
<td>your left (F)</td>
<td>yah-sah-roo-kee</td>
<td>your left (F)</td>
<td></td>
</tr>
<tr>
<td>yaSaaruka</td>
<td>your left (M)</td>
<td>yah-sah-roo-kah</td>
<td>your left (M)</td>
<td></td>
</tr>
<tr>
<td>daakhil</td>
<td>inside</td>
<td>dah-keel</td>
<td>inside</td>
<td></td>
</tr>
<tr>
<td>khaarij</td>
<td>outside</td>
<td>kah-reej</td>
<td>outside</td>
<td></td>
</tr>
</tbody>
</table>
Getting to know the verb “to search”

Shopping usually involves searching for particular items. In order to help with your baHth (bah-heth; search), you should be familiar with the verbs baHatha (bah-hah-thah; searched) and yabHathu (yab-hah-thoo; searching). Luckily, baHatha is a regular verb, meaning that it has three consonants and is conjugated in the maaDii (mah-dee; past) tense and muDaari’ (moo-dah-reeh; present) tense using the same patterns of prefixes and suffixes as most other regular verbs.

Here’s the verb baHatha in the maaDii form:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa baHathtu</td>
<td>ah-nah bah-hath-too</td>
<td>I searched</td>
</tr>
<tr>
<td>‘anta baHathta</td>
<td>ahn-tah bah-hath-tah</td>
<td>You searched (MS)</td>
</tr>
<tr>
<td>‘anti baHathtii</td>
<td>ahn-tee bah-hath-tee</td>
<td>You searched (FS)</td>
</tr>
<tr>
<td>huwa baHatha</td>
<td>hoo-wah bah-hah-thah</td>
<td>He searched</td>
</tr>
<tr>
<td>hiya baHathat</td>
<td>hee-yah bah-hah-that</td>
<td>She searched</td>
</tr>
<tr>
<td>naHnu baHathnaa</td>
<td>nah-noo bah-hah-nah</td>
<td>We searched</td>
</tr>
<tr>
<td>‘antum baHathtum</td>
<td>ahh-toom bah-hath-toom</td>
<td>You searched (MP)</td>
</tr>
<tr>
<td>‘antunna baHathtunna</td>
<td>ahh-too-nah bah-hah-too-nah</td>
<td>You searched (FP)</td>
</tr>
<tr>
<td>hum baHathuu</td>
<td>hoom bah-hah-thoo</td>
<td>They searched (MP)</td>
</tr>
<tr>
<td>hunna baHathna</td>
<td>hoo-nah bah-hah-nah</td>
<td>They searched (FP)</td>
</tr>
<tr>
<td>antumaa baHathtumaa</td>
<td>ahh-too-mah bah-hah-too-mah</td>
<td>You searched (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa baHathaa</td>
<td>hoo-mah bah-hah-ah</td>
<td>They searched (dual/MP)</td>
</tr>
<tr>
<td>humaa baHathataa</td>
<td>hoo-mah bah-hah-thah-tah</td>
<td>They searched (dual/FP)</td>
</tr>
</tbody>
</table>

In the muDaari’ form, use the form yabHathu (searching):

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘abHathu</td>
<td>ah-nah ab-hah-thoo</td>
<td>I am searching</td>
</tr>
<tr>
<td>‘anta tabHathu</td>
<td>ahh-tah tab-hah-thoo</td>
<td>You are searching (MS)</td>
</tr>
<tr>
<td>‘anti tabHathiina</td>
<td>ahh-tee tab-hah-thee-nah</td>
<td>You are searching (FS)</td>
</tr>
<tr>
<td>huwa yabHathu</td>
<td>hoo-wah yab-hah-thoo</td>
<td>He is searching</td>
</tr>
<tr>
<td>hiya tabHathu</td>
<td>hee-yah tab-hah-thoo</td>
<td>She is searching</td>
</tr>
</tbody>
</table>
Asking for a Particular Item

Oftentimes, you head to the dukkaan not to window shop or browse around the store but because you have a specific item in mind that you want to purchase. When you want to direct a khaadim ad-dukkaan to a particular item, you’re likely to need a demonstrative word, such as “that one” or “this” or “those over there.” Demonstratives are the little words we use to specify particular items. Arabic has a number of different demonstratives, depending on the number of items (singular or plural) and gender (in case of human nouns), as well as state (present or absent). Table 6-1 presents the common demonstratives in Arabic:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>haadhaa</td>
<td>hah-zah</td>
<td>this (MS)</td>
</tr>
<tr>
<td>haadhihi</td>
<td>hah-zee-hee</td>
<td>this (FS)</td>
</tr>
<tr>
<td>dhaalika</td>
<td>zah-lee-kah</td>
<td>that (MS)</td>
</tr>
<tr>
<td>tilka</td>
<td>teel-kah</td>
<td>that (FS)</td>
</tr>
<tr>
<td>haa’ulaa’ii</td>
<td>hah-oo-lah-ee</td>
<td>these (gender neutral)</td>
</tr>
<tr>
<td>‘ulaa’ika</td>
<td>oo-lah-ee-kah</td>
<td>those (gender neutral)</td>
</tr>
</tbody>
</table>

Table 6-1 Arabic Demonstratives

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>naHnu nabHathu</td>
<td>nah-noo nab-hah-thoo</td>
<td>We are searching</td>
</tr>
<tr>
<td>‘antum tabHathuuna</td>
<td>ahh-toom tab-hah-thoo-nah</td>
<td>You are searching (MP)</td>
</tr>
<tr>
<td>‘antunna tabHathna</td>
<td>ahh-too-nah tab-hath-nah</td>
<td>You are searching (FP)</td>
</tr>
<tr>
<td>hum yabHathuuna</td>
<td>hoom yab-hah-thoo-nah</td>
<td>They are searching (MP)</td>
</tr>
<tr>
<td>hunna yabHathna</td>
<td>hoo-nah yab-hah-thah-nah</td>
<td>They are searching (FP)</td>
</tr>
<tr>
<td>antumaa tabHathaani</td>
<td>ahh-too-mah tab-hah-thah-nee</td>
<td>You are searching (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yabHathaani</td>
<td>hoo-mah yab-hah-thah-nee</td>
<td>They are searching (dual/MP)</td>
</tr>
<tr>
<td>humaa tabHathaani</td>
<td>hoo-mah tab-hah-thah-nee</td>
<td>They are searching (dual/FP)</td>
</tr>
</tbody>
</table>
Notice that the singular demonstratives (haadhaa, haadhihi, dhaalika, and tilka) are all gender-defined, meaning that you use a specific demonstrative corresponding to whether the object being referred to is masculine or feminine. On the other hand, the plural demonstratives, haa’ulaa’ii and ‘ulaa’ika, are gender-neutral, meaning that the gender of the object being pointed to doesn’t matter.

In a sentence, you always place the demonstrative word before the object being pointed to, which is often a noun. In addition, the noun must be defined using the definite prefix pronoun al-. Here are some examples to illustrate the use of the definite prefix pronoun:

- haadhaa al-walad (hah-zah al-wah-lad; this boy)
- haadhihi al-bint (hah-zee-hee al-bee-net; this girl)
- dhaalika ar-rajul (zah-lee-kah ah-rah-jool; that man)
- tilka al-mar’a (teel-kah al-mar-ah; that woman)
- haa’ulaa’ii al-banaat (hah-oo-lah-ee al-bah-nat; these girls)
- ‘ulaa’ika an-nisaa’ (oo-lah-ee-kah ah-nee-sah; those women)

It’s important to not only follow the specific order of the demonstrative phrase (demonstrative word followed by the noun) but also to make sure the noun is defined. If the noun isn’t defined with the definite article prefix al-, the meaning of the demonstrative phrase changes dramatically. Arabic has no verb “to be” in the present tense, but because every language requires “is/are” sentences to function appropriately, “is/are” sentences are created in Arabic by manipulating these little definite articles. If you include a demonstrative followed by an undefined noun, you create a demonstrative “is/are” sentence. Using the examples from the earlier list, look at what happens to the demonstrative phrase when the definite article isn’t included:

- haadhaa walad (hah-zah wah-lad; this is a boy)
- haadhihi bint (hah-zee-hee bee-net; this is a girl)
- dhaalika rajul (zah-lee-kah rah-jool; that is a man)
- tilka mar’a (teel-kah mar-ah; that is a woman)
- haa’ulaa’ii banaat (hah-oo-lah-ee bah-nat; these are girls)
- ‘ulaa’ika nisaa’ (oo-lah-ee-kah nee-sah; those are women)

As you can see by comparing these two lists, one small prefix can radically alter the meaning of a sentence.
Omar is looking to buy a black leather jacket, so he asks the salesperson for this particular item.

Omar: \( \text{hal 'indakum jakiiTaat?} \)
\( \text{hal een-dah-koom jah-kee-tat?} \)
Do you have jackets?

Salesperson: \( \text{na'am. 'indanaa 'anwaa' kathiira min aj-jakiiTaat. 'an 'ay naw' tabHathu?} \)
\( \text{nah-am. een-dah-nah an-wah kah-thee-rah meen ah-jah-kee-tat. an ay nah-weh tab-hah-thoo?} \)
Yes. We have many different kinds of jackets. Which kind are you looking for?

Omar: \( \text{uriidu jakiiTa bi aj-jald.} \)
\( \text{oo-ree-doo jah-kee-tah bee ah-jah-led.} \)
I want a leather jacket.

Salesperson: \( \text{Tayyib. 'itba'nni min faDlik.} \)
\( \text{tah-yeeb. eet-bah-nee meen fad-leek.} \)
Okay. Follow me please.

Omar follows the salesperson to the jacket section.

Salesperson: \( \text{'ulaa'ika kul aj-jakiiTaat 'indanaa.} \)
\( \text{oo-lah-ee-kah kool ah-jah-kee-tat een-dah-nah.} \)
Those are all the jackets we have.

Omar: \( \text{'uHibbu haa'ulaa'ii aj-jakiiTaat.} \)
\( \text{oo-hee-boo hah-oo Lah-ee ah-jah-kee-tat.} \)
I like these jackets.

Salesperson: \( \text{anaa muwaafiq. 'innahaa jamila jiddan.} \)
\( \text{ah-nah moo-wah-feek. ee-nah-hah jah-mee-lah jee-dan.} \)
I agree. They are very beautiful.

Omar: \( \text{uriidu 'an 'ujarrib haadhihi.} \)
\( \text{oo-ree-doo an oo-jah-reeb hah-zee-hee.} \)
I would like to try on this one.
Salesperson: **fawran. hal turiidu lawn khaaS?**

*faw-ran. hal too-ree-doo lah-wen kass?*

Right away. Are you looking for any particular color?

Omar: **‘uriidu dhaalika al-lawn.**

*oo-ree-doo zah-lee-kah ah-lah-wen.*

I want that color.

---

**Words to Know**

<table>
<thead>
<tr>
<th>jakiiTa</th>
<th>jah-kee-tah</th>
<th>jacket</th>
</tr>
</thead>
<tbody>
<tr>
<td>naw’</td>
<td>nah-weh</td>
<td>type/kind</td>
</tr>
<tr>
<td>jald</td>
<td>jah-led</td>
<td>leather</td>
</tr>
<tr>
<td>yatba’u</td>
<td>yat-bah-oo</td>
<td>following</td>
</tr>
<tr>
<td>‘itba’</td>
<td>eet-bah</td>
<td>follow (imperative)</td>
</tr>
<tr>
<td>‘itba’nii</td>
<td>eet-bah-nee</td>
<td>follow me</td>
</tr>
<tr>
<td>muwaafiq</td>
<td>moo-wah-feek</td>
<td>agree</td>
</tr>
<tr>
<td>jamiil</td>
<td>jah-meel</td>
<td>beautiful (M)</td>
</tr>
<tr>
<td>jamiila</td>
<td>jah-mee-lah</td>
<td>beautiful (F)</td>
</tr>
<tr>
<td>‘ujarrib</td>
<td>oo-jah-reeb</td>
<td>to try (I/me)</td>
</tr>
<tr>
<td>lawn</td>
<td>lah-wen</td>
<td>color</td>
</tr>
<tr>
<td>khoaS</td>
<td>kass</td>
<td>particular (M)</td>
</tr>
<tr>
<td>khoaSSa</td>
<td>kah-sah</td>
<td>particular (F)</td>
</tr>
<tr>
<td>fawran</td>
<td>faw-ran</td>
<td>right away</td>
</tr>
</tbody>
</table>
Comparing Merchandise

Have you ever been shopping and found yourself debating between two or more comparable items? Perhaps you have a general idea of what you want to buy — a television, for instance — but you aren’t sure what year, make, or model you want. In these instances, being able to compare merchandise is important. In this section, you discover how to evaluate comparable (and incomparable) items based on a variety of important criteria, such as price, quality, and durability.

In order to be able to compare different items, it’s necessary to have an understanding of degrees of adjectives and superlatives. In English, degrees of adjectives have straightforward applicability. For example, in order to say that something is bigger than another thing, you simply add the suffix -er to the adjective; hence “big” becomes “bigger.” Furthermore, when you’re comparing two or more items, you use comparatives, meaning you use both the degree of adjectives followed by the preposition “than.” For instance, “the truck is bigger than the car.” To say that something is the biggest, you only need to add the suffix -est to the adjective; so “big” becomes “biggest,” as in “it’s the biggest car.” This form is called a superlative.

Fortunately, the structures of degrees of adjectives, comparatives, and superlatives in Arabic are fairly similar to those in English.

Comparing two or more items

Adjectives are the linguistic backbone that allow for comparisons between different items, products, or goods. Table 6-2 lists some of the most common adjectives followed by their comparative forms.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Pronunciation</th>
<th>Translation</th>
<th>Comparative</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kabiir</td>
<td>kah-beer</td>
<td>big</td>
<td>‘akbar</td>
<td>ak-bar</td>
<td>bigger</td>
</tr>
<tr>
<td>Saghiiir</td>
<td>sah-geer</td>
<td>small</td>
<td>‘aSghar</td>
<td>ass-gar</td>
<td>smaller</td>
</tr>
<tr>
<td>Hasan</td>
<td>hah-san</td>
<td>good</td>
<td>‘aHsan</td>
<td>ah-san</td>
<td>better</td>
</tr>
<tr>
<td>suu’</td>
<td>sooh</td>
<td>bad</td>
<td>‘aswa’</td>
<td>as-wah</td>
<td>worse</td>
</tr>
<tr>
<td>rakhiiS</td>
<td>rah-kees</td>
<td>cheap</td>
<td>‘arkhas</td>
<td>ar-kas</td>
<td>cheaper</td>
</tr>
<tr>
<td>ghalii</td>
<td>gah-lee</td>
<td>expensive</td>
<td>‘aghlaa</td>
<td>ag-lah</td>
<td>more expensive</td>
</tr>
</tbody>
</table>

(continued)
**Table 6-2 (continued)**

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Pronunciation</th>
<th>Translation</th>
<th>Comparative</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>sarii’</td>
<td>sah-reh</td>
<td>fast</td>
<td>‘asra’</td>
<td>ass-rah</td>
<td>faster</td>
</tr>
<tr>
<td>baTii’</td>
<td>bah-teeh</td>
<td>slow</td>
<td>‘abTa</td>
<td>ab-tah</td>
<td>slower</td>
</tr>
<tr>
<td>thaqiil</td>
<td>tah-keel</td>
<td>heavy</td>
<td>‘athqal</td>
<td>at-kal</td>
<td>heavier</td>
</tr>
<tr>
<td>khafiif</td>
<td>kah-feef</td>
<td>light</td>
<td>‘akhfaa</td>
<td>ak-fah</td>
<td>lighter</td>
</tr>
<tr>
<td>jamiil</td>
<td>jah-meel</td>
<td>pretty</td>
<td>‘ajmal</td>
<td>aj-mal</td>
<td>prettier</td>
</tr>
<tr>
<td>bashii’</td>
<td>bah-sheeh</td>
<td>ugly</td>
<td>‘absha’</td>
<td>ab-shah</td>
<td>uglier</td>
</tr>
<tr>
<td>ba’iid</td>
<td>bah-eed</td>
<td>far</td>
<td>‘ab’ad</td>
<td>ab-ad</td>
<td>farther</td>
</tr>
<tr>
<td>qariib</td>
<td>kah-reeb</td>
<td>near</td>
<td>‘aqrab</td>
<td>ak-rab</td>
<td>nearer</td>
</tr>
<tr>
<td>jadiid</td>
<td>jah-deed</td>
<td>new</td>
<td>‘ajadd</td>
<td>ah-jad</td>
<td>newer</td>
</tr>
<tr>
<td>qadiim</td>
<td>kah-deem</td>
<td>old</td>
<td>‘aqdam</td>
<td>ak-dam</td>
<td>older</td>
</tr>
</tbody>
</table>

Place these adjectives in their appropriate context in the phrase or sentence — using these adjectives independently changes their meanings. Similar to the English language structure, the comparative form of adjectives always follows this pattern:

noun + adjective comparative form + preposition **min** (*meen*; than) + second adjective

It’s essential that you include the preposition **min** right after every comparative adjective. In addition, all nouns being compared need to be defined by attaching to them the definite article prefix **al-**.

Here are some common examples of comparative sentences using the adjective forms:

- **al-bint ‘akbar min al-walad.** *(al-bee-net ak-bar meen al-wah-lad; The girl is bigger than the boy.)*
- **at-tilifizyuun ‘aghlaa min al-midyaa’.** *(ah-tee-lee-fee-zee-yoon ag-lah meen al-meed-yah; The television is more expensive than the radio.)*
- **as-sayyaara ‘asra’ min as-shaaHina.** *(ah-sah-yah-rah as-rah meen ah-shah-hee-rah; The car is faster than the bus.)*
- **ajjakiTa ‘arkhas min al-qamiis.** *(ah-jah-kee-tah ar-kas meen al-kah-mees; The jacket is cheaper than the shirt.)*
When forming these types of sentences, you may add demonstratives to be even more specific. Here are examples of comparative sentences used in conjunction with demonstratives:

✓ haadhihi al-bint ‘akbar min dhaalika al-walad. (hah-zee-hee al-bee-net ak-bar meen zah-lee-kah al-wah-lad; This girl is bigger than that boy.)

✓ haa’ulaa’i as-sayyaaraat ‘asra’ min ‘ulaa’ika as-shaahinaat. (hah-oo-laah-ee ah-sah-yah-rah at-rah meen oo-lah-ee-kah ah-shah-hee-nat; These cars are faster than those buses.)

✓ tilka al-‘imra’a ‘ajmal min dhaalika ar-rajul. (teel-kah al-eem-rah-ah aj-mal meen zah-lee-kah ah-rah-jool; That woman is prettier than that man.)

✓ haadhaa al-walad ‘akbar min ‘ulaa’ika al-banaat. (hah-zah al-wah-lad ak-bar meen oo-lah-ee-kah al-bah-nat; This boy is bigger than those girls.)

Notice in the examples that the adjective comparative form remains constant whether the nouns being compared are a combination of singular/singular, singular/plural, or plural/plural. In other words, the adjective comparatives are gender-neutral: They remain the same regardless of both gender and number.

**Picking out the best item**

A superlative describes something that is of the highest order, degree, or quality. Some common superlatives in English are “best,” “brightest,” “fastest,” “cleanest,” “cheapest,” and so on. Superlatives in Arabic are actually very straightforward and shouldn’t be hard for you to understand if you have a good grasp of comparatives (see the preceding section).

Basically, a superlative in Arabic is nothing more than the comparative form of the adjective! The only difference is that comparatives include the preposition min (than) and superlatives don’t include any preposition. For example, to tell someone, “This is the biggest house,” you say haadhaa ‘akbar manzil (hah-zah ak-bar man-zeel).

The biggest differences between superlatives and comparatives are:

✓ The superlative adjective always comes before the noun.
✓ When expressing a superlative, the noun is always undefined.

Here are some common examples of superlative sentences:

✓ haadhihi ‘ajmal bint. (hah-zee-hee aj-mal bee-net; This is the prettiest girl.)

✓ dhaalika ‘ab’ad dukkaan. (zah-lee-kah ab-ad doo-kan; That is the farthest store.)
If you switch the order of the words to demonstrative + noun + superlative, be sure to define the noun. That’s the only other way you can construct a superlative sentence. For example:

✔️ **haadhihi al-bint ‘ajmal.** (hah-zee-hee al-bee-net aj-mal; This girl is the prettiest.)

✔️ **dhaalika ad-dukaan ‘ab’ad.** (zah-lee-kah ah-doo-kan ab-ad; That store is the farthest.)

---

**Talkin’ the Talk**

Adam stops by an electronics store to buy a camera. The salesman helps him pick the best one.

Salesman: **SabaaH an-nuur wa marHaba ‘ilaa ad-dukkaan al-iliktroniyaat.**

Good morning and welcome to the electronics store.

Adam: **shukran. ‘anaa ‘abHathu ‘an muSawwira.**
*shook-ran. ah-nah ab-hah-thoo an moo-sah-wee-rah.*

Thank you. I am looking for a camera.

Salesman: **hal tabHathu ‘an naw’ mu’ayyin?**
*hal tab-hah-thoo an nah-weh moo-ah-yeen?*

Are you looking for a particular model?

Adam: **‘abHath ‘an ‘aHsan muSawwira.**
*ab-hath an ah-san moo-sah-wee-rah.*

I’m looking for the best camera.

Salesman: **Tayyib. ‘indanaa haadhaa an-naw’ bi alwaan mutaghayyira.**

Okay. We have this model with different colors.

Adam: **hal ‘indakum naw’ ‘aakhar?**
*hal een-dah-koom nah-weh ah-kar?*

Do you have another model?
Salesman: na’am. haadhaa an-naw’ ath-thaanii mashhuur ma’a az-zabaa’in.

Yes. This second model is popular with customers.

Adam: ‘ay naw’ ‘aHsan?

Which is the best model?

Salesman: an-naw’ ath-thaanii ‘aHsan min an-naw’ al-awwal.

The second model is better than the first model.

Adam: ‘uriidu ‘an ‘ashtarii an-naw’ ath-thaanii min faDlik.

I’d like to buy the second model please.

Salesman: ‘ikhtiyaar mumtaaz!

Excellent selection!

Words to Know

- muSawwira: moo-sah-wee-rah - camera
- muSawwir: moo-sah-weer - photographer
- mu’ayyin: moo-ah-yeen - particular (M)
- mu’ayyina: moo-ah-yee-nah - particular (F)
- mutaghayyir: moo-tah-gah-yeer - different (M)
- mutaghayyira: moo-tah-gah-yee-rah - different (F)
- zabaa’in: zah-bah-een - customers
- ‘ikhtiyaar: eek-tee-yar - selection (M)
- ‘ikthiyaara: eek-tee-yah-rah - selection (F)
More Than a Few Words About Buying and Selling

Perhaps the two most important verbs relating to shopping are *yashtarii* (yash-tah-ree; to buy) and *yabii'u* (yah-bee-ooh; to sell). Unlike other verbs in Arabic, these two critical verbs are irregular, which means they don’t follow a particular pattern. Because these verbs are widely used and have their own pattern, you should be familiar with how to conjugate them.

Use the form *baa'a* (bah-ah; sold) to conjugate *yabii'u* in the *maaDii* (past):

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa bi’tu</td>
<td>ah-nah beeh-too</td>
<td>I sold</td>
</tr>
<tr>
<td>‘anta bi’ta</td>
<td>ahn-tah beeh-tah</td>
<td>You sold (MS)</td>
</tr>
<tr>
<td>‘anti bi’tii</td>
<td>ahn-tee beeh-tee</td>
<td>You sold (FS)</td>
</tr>
<tr>
<td>huwa baa’a</td>
<td>hoo-wah bah-hah</td>
<td>He sold</td>
</tr>
<tr>
<td>hiya baa’at</td>
<td>hee-yah bah-at</td>
<td>She sold</td>
</tr>
<tr>
<td>nahnu bi’naa</td>
<td>nah-noo beeh-nah</td>
<td>We sold</td>
</tr>
<tr>
<td>‘antum bi’tum</td>
<td>ahn-toom beeh-toom</td>
<td>You sold (MP)</td>
</tr>
<tr>
<td>‘antunna bi’tunna</td>
<td>ahn-too-nah beeh-too-nah</td>
<td>You sold (FP)</td>
</tr>
<tr>
<td>hum baa’uu</td>
<td>hoom bah-ooh</td>
<td>They sold (MP)</td>
</tr>
<tr>
<td>hunna bi’na</td>
<td>hoo-nah beeh-nah</td>
<td>They sold (FP)</td>
</tr>
<tr>
<td>antumaa bi’tumaa</td>
<td>ahn-too-mah beeh-too-mah</td>
<td>You sold (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa baa’aa</td>
<td>hoo-mah bah-ah</td>
<td>They sold (dual/MP)</td>
</tr>
<tr>
<td>humaa baa’ataa</td>
<td>hoo-mah bah-ah-tah</td>
<td>They sold (dual/FP)</td>
</tr>
</tbody>
</table>

The form *yabii'u* (yah-bee-ooh; selling) is used to conjugate *yabii'u* in the *muDaari'* (present):

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘abii’u</td>
<td>ah-nah ah-bee-oo</td>
<td>I am selling</td>
</tr>
<tr>
<td>‘anta tabii’u</td>
<td>ahn-tah tah-bee-oo</td>
<td>You are selling (MS)</td>
</tr>
<tr>
<td>‘anti tabii’iina</td>
<td>ahn-tee tah-bee-ee-nah</td>
<td>You are selling (FS)</td>
</tr>
<tr>
<td>huwa yabii’u</td>
<td>hoo-wah yah-bee-oo</td>
<td>He is selling</td>
</tr>
<tr>
<td>hiya tabii’u</td>
<td>hee-yah tah-bee-oo</td>
<td>She is selling</td>
</tr>
</tbody>
</table>
### Form | Pronunciation | Translation
--- | --- | ---
naHnu nabii’u | nah-noo nah-bee-oo | We are selling
‘antum tabii’uuna | ahn-toom tah-bee-oo-nah | You are selling (MP)
‘antunna tabi’na | ahn-too-nah tah-beeh-nah | You are selling (FP)
hum yabii’uuna | hoom yah-bee-oo-nah | They are selling (MP)
hunna yabi’na | hoo-nah yah-beeh-nah | They are selling (FP)
antumaa tabii’aani | ahn-too-mah tah-bee-ah-nee | You are selling (dual/MP/FP)
humaa yabii’aani | hoo-mah yah-bee-ah-nee | They are selling (dual/MP)
humaa tabii’aani | hoo-mah tah-bee-ah-nee | They are selling (dual/FP)

The verb form for “bought” in the **maaDii** is **‘ishtaraa** (eesh-tah-rah; bought). Like **baa’a**, **‘ishtaraa** is an irregular verb:

### Form | Pronunciation | Translation
--- | --- | ---
‘anaa ‘ishtaraytu | ah-nah eesh-tah-ray-too | I bought
‘anta ‘ishtarayta | ahn-tah eesh-tah-ray-tah | You bought (MS)
‘anti ‘ishtarayti | ahn-tee eesh-tah-ray-tee | You bought (FS)
huwa ‘ishtaraa | hoo-wah eesh-tah-rah | He bought
hiya ‘ishtarat | hee-yah eesh-tah-rat | She bought
naHnu ‘ishtaraynaa | nah-noo eesh-tah-ray-nah | We bought
‘antum ‘ishtaraytum | ahn-toom eesh-tah-ray-toom | You bought (MP)
‘antunna ‘ishtaraytunna | ahn-too-nah eesh-tah-ray-too-nah | You bought (FP)
hum ‘ishtaraw | hoom eesh-tah-raw | They bought (MP)
hunna ‘ishtarayna | hoo-nah eesh-tah-ray-nah | They bought (FP)
antumaa ‘ishtaraytumaa | ahn-too-mah eesh-tah-ray-too-mah | You bought (dual/MP/FP)
humaa ‘ishtarayaa | hoo-mah eesh-tah-rah-yah | They bought (dual/MP)
humaa ‘ishtarayataa | hoo-mah eesh-tah-rah-yah-tah | They bought (dual/FP)
In the muDaari' form, the verb “buying” is conjugated using the form yashtarii (yash-tah-ree):

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘ashtarii</td>
<td>ah-nah ash-tah-ree</td>
<td>I am buying</td>
</tr>
<tr>
<td>‘anta tashtarii</td>
<td>ahn-tah tash-tah-ree</td>
<td>You are buying (MS)</td>
</tr>
<tr>
<td>‘anti tashtariina</td>
<td>ahn-tee tash-tah-ree-nah</td>
<td>You are buying (FS)</td>
</tr>
<tr>
<td>huwa yashtarii</td>
<td>hoo-wah yash-tah-ree</td>
<td>He is buying</td>
</tr>
<tr>
<td>hiya tashtarii</td>
<td>hee-yah tash-tah-ree</td>
<td>She is buying</td>
</tr>
<tr>
<td>nahHnu nashtarii</td>
<td>nah-noo nash-tah-ree</td>
<td>We are buying</td>
</tr>
<tr>
<td>‘antum tashtaruuna</td>
<td>ahn-toom tash-tah-roo-nah</td>
<td>You are buying (MP)</td>
</tr>
<tr>
<td>‘antunna tashtariina</td>
<td>ahn-too-nah tash-tah-reep-nah</td>
<td>You are buying (FP)</td>
</tr>
<tr>
<td>hum yashtaruuna</td>
<td>hoom yash-tah-roo-nah</td>
<td>They are buying (MP)</td>
</tr>
<tr>
<td>hunna yashtarii</td>
<td>hoo-nah yash-tah-reep-nah</td>
<td>They are buying (FP)</td>
</tr>
<tr>
<td>antumaa tashtariyaani</td>
<td>ahn-too-mah tash-tah-reep-ya-ne</td>
<td>You are buying (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yashtariyaani</td>
<td>hoo-mah yash-tah-reep-yah-nee</td>
<td>They are buying (dual/MP)</td>
</tr>
<tr>
<td>humaa tashtariyaani</td>
<td>hoo-mah tash-tah-reep-yah-nee</td>
<td>They are buying (dual/FP)</td>
</tr>
</tbody>
</table>

**Shopping for Clothes**

For many people, one of the most essential items to shop for is malaabis (mah-lah-bees; clothes). Whether you’re in a foreign country or shopping at the local mall, chances are that malaabis make it on your shopping list. Table 6-3 lists some basic articles of clothing and accessories you should know.

<table>
<thead>
<tr>
<th>Table 6-3: Clothing and Accessories</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Arabic</strong></td>
</tr>
<tr>
<td>sirwaal</td>
</tr>
<tr>
<td>saraawiil</td>
</tr>
<tr>
<td>qamiis</td>
</tr>
<tr>
<td>‘aqmisa</td>
</tr>
<tr>
<td>mi’Taf</td>
</tr>
</tbody>
</table>
An important consideration when you’re out shopping for malaabis is al-Hajem (al-hah-jem; size). The four standard clothes sizes are:

- **Saghiir** (sah-geer; small) (American size [Men’s]: 34–36; American size [Women’s]: 6–8)
- **waSat** (wah-sat; medium) (American size [Men’s]: 38–40; American size [Women’s]: 10–12)
- **kabiir** (kah-beer; large) (American size [Men’s]: 42–44; American size [Women’s]: 14–16)
- **zaa’id kabiir** (zah-eed kah-beer; extra large) (American size [Men’s]: 46 and above; American size [Women’s]: 18–20)

Another important consideration in clothes shopping is the lawn (lah-wen; color). Because ‘alwaan (al-wan; colors) are adjectives that describe nouns, a lawn always must agree with the noun in terms of gender. If you’re describing a feminine noun, use the feminine form of the lawn. When describing masculine nouns, use the masculine forms. How do you know whether a noun is feminine or masculine? In about 80 percent of the cases, feminine nouns end with a fatHa, or the “ah” sound. For the rest, simply look up the word in the qaamuus (kah-moos; dictionary) to determine its gender. The masculine and feminine forms of some common colors appear in Table 6-4.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma’aaTif</td>
<td>mah-ah-teef</td>
<td>coats</td>
</tr>
<tr>
<td>kaswa</td>
<td>kass-wah</td>
<td>dress</td>
</tr>
<tr>
<td>‘aksiwa</td>
<td>ak-see-wah</td>
<td>dresses</td>
</tr>
<tr>
<td>jallaaba</td>
<td>jah-lah-bah</td>
<td>Arab dress</td>
</tr>
<tr>
<td>jallaabaat</td>
<td>jah-lah-bat</td>
<td>Arab dresses</td>
</tr>
<tr>
<td>Hizaam</td>
<td>hee-zam</td>
<td>belt</td>
</tr>
<tr>
<td>‘aHzima</td>
<td>ah-zee-mah</td>
<td>belts</td>
</tr>
<tr>
<td>qubba’a</td>
<td>koo-bah-ah</td>
<td>hat</td>
</tr>
<tr>
<td>qubba’aat</td>
<td>koo-bah-at</td>
<td>hats</td>
</tr>
<tr>
<td>jawrab</td>
<td>jaw-rab</td>
<td>sock</td>
</tr>
<tr>
<td>jawaarib</td>
<td>jah-wah-reeb</td>
<td>socks</td>
</tr>
<tr>
<td>Hidaa’</td>
<td>hee-dah</td>
<td>shoe</td>
</tr>
<tr>
<td>‘aHdiya</td>
<td>ah-dee-yah</td>
<td>shoes</td>
</tr>
<tr>
<td>khaatim</td>
<td>kah-teem</td>
<td>ring</td>
</tr>
<tr>
<td>saa’a</td>
<td>sah-ah</td>
<td>watch</td>
</tr>
<tr>
<td>Color (M)</td>
<td>Pronunciation</td>
<td>Color (F)</td>
</tr>
<tr>
<td>-----------</td>
<td>---------------</td>
<td>-----------</td>
</tr>
<tr>
<td>‘abyaD</td>
<td>ab-yad</td>
<td>bayDaa’</td>
</tr>
<tr>
<td>‘aswad</td>
<td>ass-wad</td>
<td>sawdaa’</td>
</tr>
<tr>
<td>‘aHmar</td>
<td>ah-mar</td>
<td>Hamraa’</td>
</tr>
<tr>
<td>‘akhDar</td>
<td>ak-dar</td>
<td>khaDraa’</td>
</tr>
<tr>
<td>‘azraq</td>
<td>az-rak</td>
<td>zarqaa’</td>
</tr>
<tr>
<td>‘aSfar</td>
<td>ass-far</td>
<td>Safraa’</td>
</tr>
</tbody>
</table>
Match the following items with their Arabic words.

A. ‘aHdiya
B. khaatim
C. kaswa
D. muSawwira
E. saa’a

The answers are in Appendix C.
Chapter 7

Around Town

In This Chapter

- Keeping track of the time
- Experiencing the culture of a museum
- Taking in a movie
- Touring religious sites

Part of the fun of mastering a new language is putting your growing language skills to good use; one of the best ways to do that is by exploring a mādiina (mah-dee-nah; city). Whether you’re visiting a city in your home country or traveling in a Middle Eastern city, this chapter introduces you to key words, phrases, and concepts to help you navigate any mādiina — from entertainment spots to cultural venues — like a native Arabic speaker!

Telling Time in Arabic

When you’re exploring a mādiina, you’re guaranteed to have a difficult time catching buses to get around or buying tickets for specific events if you can’t tell or ask the time. And telling waqt (wah-ket; time) in Arabic is an entirely different proposition than telling time in English. In fact, you have to accept a fundamental difference right off the bat: Arabic doesn’t use an a.m./p.m. convention to denote the time of day, nor does it use the 24-hour military clock (according to which, for example, 10:00 p.m. is written as 22:00). So how do you know which part of the day it is if you can’t use the 24-hour system or the a.m./p.m. convention? It’s actually very simple: You specify the time of day! So you say, for example, “It’s 10:00 in the morning,” or “It’s 10:00 at night.” Easy enough, don’t you think? (For more on this issue, see the section “Specifying the time of day” later in this chapter.)

If you want to ask someone for the time, you ask the following question: kam as-saa’a? (kam ah-sah-ah; What time is it?). If someone asks you this question, the appropriate response is as-saa’a followed by the ordinal of the hour. So you
would say, for instance, “It’s the second hour” as opposed to saying “It’s 2:00.” Because as-saa’ā is a feminine noun, you use the feminine form of the ordinal numbers, which are listed in Table 7-1. (See Chapter 4 for more on numbers.)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>waaHida</td>
<td>wah-ieee-dah</td>
<td>first (F)</td>
</tr>
<tr>
<td>thaaaniya</td>
<td>thah-neee-yah</td>
<td>second (F)</td>
</tr>
<tr>
<td>thaalitha</td>
<td>thah-lee-thah</td>
<td>third (F)</td>
</tr>
<tr>
<td>raabī’a</td>
<td>rah-bee-ah</td>
<td>fourth (F)</td>
</tr>
<tr>
<td>khaamisa</td>
<td>khah-mee-sah</td>
<td>fifth (F)</td>
</tr>
<tr>
<td>saadisa</td>
<td>sah-dee-sah</td>
<td>sixth (F)</td>
</tr>
<tr>
<td>saabī’a</td>
<td>sah-bee-ah</td>
<td>seventh (F)</td>
</tr>
<tr>
<td>thaaamina</td>
<td>thah-mee-nah</td>
<td>eighth (F)</td>
</tr>
<tr>
<td>taasī’a</td>
<td>tah-see-ah</td>
<td>ninth (F)</td>
</tr>
<tr>
<td>’aashira</td>
<td>ah shee rah</td>
<td>tenth (F)</td>
</tr>
<tr>
<td>Haadiya ‘ashra</td>
<td>hah-dee-yah ah-shrah</td>
<td>eleventh (F)</td>
</tr>
<tr>
<td>thaaaniya ‘ashra</td>
<td>thah-nee-yah ah-shrah</td>
<td>twelfth (F)</td>
</tr>
</tbody>
</table>

You need to use the definite prefix article al- with the ordinals because you’re referring to a specific hour and not just any hour.

The following are some additional key words related to telling time in Arabic:

✔ saa’a (sah-ah; hour)
✔ daqiiqa (da-kee-kah; minute)
✔ thaaaniya (thah-neee-yah; second)
✔ ba’da (bah-dah; after)
✔ qabla (kab-laah; before)
✔ al-yawm (al-yah-oum; today)
✔ al-ghad (al-gah-d; tomorrow)
✔ al-baariHa (al-bah-ree-hah; yesterday)
✔ ba’da al-ghad (bah-dah al-gah-d; the day after tomorrow)
✔ qabla al-baariHa (kab-laah al-bah-ree-hah; the day before yesterday)
**Specifying the time of day**

Because Arabic uses neither the a.m./p.m. system nor the 24-hour military clock, when giving the time, you need to specify the time of day by actually saying what part of the day it is.

Here are the different times of day you’re likely to use:

- **aS-SabaaH** *(ah-sah-bah; morning, or sunrise to 11:59 a.m.)*
- **aDH-DHuhr** *(ah-zoo-her; noon, or 12:00 p.m.)*
- **ba’da aDH-DHuhr** *(bah-dah ah-zoo-her; afternoon, or 12:01 p.m. to 4:00 p.m.)*
- **al-‘asr** *(al-ah-ser; late afternoon, or 4:01 p.m. to sunset)*
- **al-masaa’** *(al-mah-sah; evening, or sunset to two hours after sunset)*
- **al-layl** *(ah-lah-yel; night, or sunset to two hours to sunrise)*

For example, if the time is 2:00 p.m., then you attach **ba’da aDH-DHuhr** to the proper ordinal. If sunset is at 6:00 p.m. and you want to say the time’s 7:00 p.m., then you use **al-masaa’** and the ordinal because **al-masaa’** applies to the two-hour period right after sunset; if sunset is at 6:00 p.m. and you want to say the time’s 9:00 p.m., then you use **al-layl** and the ordinal because 9:00 p.m. falls outside the scope of the evening convention (see the preceding list).

The convention used to specify the part of the day is fairly straightforward:

- **as-saa’a** + ordinal number + **fii** *(fee; in) + part of the day*

So when someone asks you **kam as-saa’a**, your literal reply in Arabic is “It’s the ninth hour in the morning,” for instance. The following are some examples to better illustrate responses to the question **kam as-saa’?**:

- **as-saa’a al-waaHida fii ba’da aDH-DHuhr.** *(ah-sah-ah al-wah-hee-dah fee bah-dah ah-zoo-her; It’s 1:00 in the afternoon.)*
- **as-saa’a al-khaamisa fii al-‘asr.** *(ah-sah-ah al-kah-mee-sah fee al-ah-ser; It’s 5:00 in the late afternoon.)*
- **as-saa’a al-Haadiya ‘ashra fii aS-SabaaH.** *(ah-sah-ah al-hah-dee-yah ah-shrah fee ah-sah-bah; It’s 11:00 in the morning.)*
- **as-saa’a at-taasi’a fii al-layl.** *(ah-sah-ah ah-tah-see-ah fee ah-lah-yel; It’s 9:00 in [at] night.)*
- **as-saa’a as-saabi’a fii al-masaa’.** *(ah-sah-ah ah-sah-bee-ah fee al-mah-sah; It’s 7:00 in the evening.)*
Specifying minutes

When telling time in Arabic, you can specify minutes in two different ways: noting the fractions of the hour, such as a half, a quarter, and a third, or actually spelling out the minutes. Because these methods have different conventions, this section examines each method separately.

Using fractions of the hour

When using the fraction method of telling minutes, use the following structure:

\[
\text{as-saa'a} + \text{ordinal number} + \text{wa (wah; and)} + \text{fraction}
\]

So what you’re in fact saying is “It’s the second hour and a half,” for example. In English transliteration, that’s the equivalent of “It’s half past two.”

The main fractions you use are:

- an-niSf (ah-nee-sef; half)
- ath-thuluth (ah-thoo-looth; third)
- ar-rubu’ (ah-roo-booh; quarter)
- ‘ashara (ah-sha-rah; tenth)

The following examples show you how to use the fraction method to specify minutes when telling time:

- as-saa’a ath-thaaniya wa ar-rubu’. (ah-sah-ah ah-thah-nee-yah wah ah-roo-booh; It’s quarter past two.)
- as-saa’a at-taasi’a wa an-niSf. (ah-sah-ah ah-tah-see-ah wah ah-nee-sef; It’s half past nine.)
- as-saa’a al-waaHida wa ath-thuluth. (ah-sah-ah al-wah-hee-dah wah ah-thoo-looth; It’s twenty past one.)
- as-saa’a al-khaamisa wa ar-rubu’. (ah-sah-ah al-kah-mee-sah wah ah-roo-booh; It’s quarter past five.)
- as-saa’a al-Haadiya ‘ashra wa an-niSf. (ah-sah-ah al-hah-dee-yah ah-shrah wah ah-nee-sef; It’s half past eleven.)

Using this system, you can cover ten past the hour, quarter past the hour, twenty past the hour, and half past the hour, which are the major fractions. But what if you want to say “It’s quarter of” or “It’s twenty of”? In those cases, you need to use the preposition ‘ilaa (ee-lah), which means “of” or “to.” If you think of the preposition wa as adding to the hour then think of ‘ilaa as subtracting from the hour.
Because ‘illa subtracts from the hour, you must add one hour to whatever hour you’re referring to. For example, if you want to say “It’s 5:45,” then you must say “It’s quarter of six” and not “It’s a quarter of five,” which would be 4:45. Here are some examples that use ‘illa:

**as-saa’as-saadisa ‘illa ar-rubu’**. (ah-sah-ah ah-sah-dee-sah ee-lah ah-roo-booh; It’s quarter to six, or 5:45.)

**as-saa’al-waaHida ‘illa ath-thuluth.** (ah-sah-ah al-wah-hee-dah ee-lah ah-thoo-looth; It’s twenty to one, or 12:40.)

If you want to express minutes as a fraction and specify which time of day (a.m. or p.m.), you simply add fii and the time of day. For example, **as-saa’a al-waaHida wa an-niSf fii ba’da aDH-DHuhr** means “It’s 1:30 in the afternoon.” Here are other examples:

**as-saa’aththaaniya ‘ashra wa ar-rubu’ fii al-layl.** (ah-sah-ah ah-thah-nee-yah ah-shrah wah ah-roo-booh fee ah-lah-yel; It’s 12:15 at night, or 12:15 a.m.)

**as-saa’as-saabi’wa an-niSf fii al masaa’.** (ah-sah-ah ah-sah-bee-ah wah ah-nee-sef fee al-mah-sah; It’s 7:30 in the evening.)

**as-saa’aththaamina wa ar-rubu’ fii aS-SabaaH.** (ah-sah-ah ah-tha-nee-yah wah ah-roo-booh fee ah-sah-bah; It’s 8:15 in the morning.)

**as-saa’akhaamisa ‘illa ar-rubu’ fii al-asr.** (ah-sah-ah al-kah-mee-sah ee-lah ah-roo-booh fee al-ah-ser; It’s quarter to five in the late afternoon, or 4:45 p.m.)

### Talkin’ the Talk

Salim and Wafaa are trying to figure out at what time to go to the movies.

Salim: kam as-saa’a?
   kam ah-sah-ah?
   What time is it?

Wafaa: as-saa’a al-khaamisa wa an-niSf.
   It’s 5:30.

Salim: mataa sayabda’u ash-shariiT?
   mah-tah sah-yab-dah-oo ah-shah-reeT?
   When will the movie begin?
Wafaa: ‘aDHunnu sayabda’u ma’a as-saa’a as-saadisa wa an-niSf.
I believe that it will start at 6:30.

Salim: kwayyis. hayya binaa ‘ilaa al-maSraH ma’a as-saa’a as-saadisa.
Okay. Let’s go to the theater at 6:00 then.

Wafaa: ‘anaa muwaafiq.
ah-nah moo-wah-feek.
I agree.

Words to Know
mataa mah-tah when
bidaaya bee-dah-yah beginning
yabda’u yah-buh-dah-ooh to begin
shariiT sha-reet movie
maSraH mass-rah theater
hayya binaa hah-yah bee-nah let’s go
muwaafiq moo-wah-feek to agree

Spelling out minutes
When expressing time, you can specify the minutes by actually spelling them out. (Check out Chapter 4 for full coverage of cardinal numbers.) Use the following format:

as-saa’a + ordinal/hours + wa + cardinal/minutes + daqiiqa

So as-saa’a al-khaamisa wa ‘khamsat daqiiqa (ah-sah-ah al-kah-mee-sah wah kam-sat dah-kee-kah) means “It’s 5:05.” Here are some other examples:
**Talkin’ the Talk**

Ted is trying to figure out which bus to take.

**Ted:** mataa satanTaliq al-Haafila?  
*mah-tah sah-tan-tah-lee-koo al-hah-fee-lah?*  
When does the bus leave?

**Cashier:** satanTaliq al-Haafila ma’a as-saa’a al-khaamisa wa ‘ishrii daqiiqa fii al-’asr.  
The bus leaves at 5:30 in the (late) afternoon.

**Ted:** hal kaanat Haafila tanTaliq qabla dhaalika?  
*hal kah-nat hah-fee-lah tan-tah-lee-koo kab-lah zah-lee-kah?*  
Is there a bus that leaves earlier than that?

**Cashier:** daqiiqa min faDlik.  
*dah-kee-kah meen fad-leek.*  
One minute please.

**Ted:** Taba’an.  
tah-bah-an.  
Of course.

**Cashier:** hunaaka Haafila tanTaliq ma’a as-saa’a al-khaamisa.  
There is a bus that leaves at 5:00.

**Ted:** mumtaaz! biTaaqa waaHida li al-Haafila ma’a as-saa’a al-khaamisa min faDlik.  
Excellent! One ticket for the 5:00 bus please.
**Visiting Museums**

I love museums because I can learn so much about virtually any topic, from irrigation systems during the Roman Empire to the brush techniques of the Impressionist artists. The matHaf (mat-haf; museum) plays a central role in the Arab madiina (mah-dee-nah; city); Arab people have a deep sense of history and their role in it, and one way to preserve some of that history, in the form of great Arab and Islamic works of art and achievements, is in the matHaf.

Here are some Middle Eastern museums worth visiting, in both the United States and the Middle East:

- The Dahesh Museum in New York, New York
- The Arab-American Museum in Detroit, Michigan
- al-ahram Museum in Cairo, Egypt
- Baghdad Museum in Baghdad, Iraq
A *ziyaara* (zee-yah-rah; visit) to a *matHaf* can be a wonderful experience as long as you follow a number of *qawaa'id* (kah-wah-eed; rules). These *qawaa'id* ensure that your experience and the experiences of others at the *matHaf* are *jamiila* (jah-mee-lah; pleasant).

The word *mamnuu'* (mam-nooh) means “prohibited,” and the word *Daruurii* (dah-roo-ree) means “required”; whenever you see the word *mamnuu'* on a sign, it’s usually accompanied by a picture of the item that’s prohibited with a red line across it. Make sure to pay attention to the *qawaa'id* so that you don’t get into trouble with the *matHaf* management!

When visiting a *matHaf*, you may see signs that say the following:

- **Suwar mamnuu’a.** (soo-war mam-noo-ah; Taking pictures is prohibited.)
- **dukhuul mamnuu’.** (doo-kool mam-nooh; Entering is prohibited.)
- **sijaara mamnuu’a.** (see-jah-rah mam-noo-ah; Smoking is prohibited.)
- **Ta’aam mamnuu’.** (tah-am mam-nooh; Food is prohibited.)
- **maa’ mamnuu’.** (mah mam-nooh; Water is prohibited.)
- **Hidhaa’ Daruurii.** (hee-dah dah-roo-ree; Shoes required.)
- **malaabis Daruuriya.** (mah-la-bees dah-roo-ree-yah; Proper attire required.)

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**Arabic scholars and Western civilization**

Many of the works of the ancient Greek masters, such as Aristotle and Plato, were preserved by Islamic scholars when Europe was plunged into the Dark Ages (from about the Fifth through the Tenth centuries). Islamic scholars throughout the Muslim world, in Cordoba, Spain, and elsewhere translated gargantuan amounts of texts from Greek and Latin into Arabic. They studied these texts extensively and added a significant amount to the pool of knowledge. Thanks to the work of these Islamic scholars, much of the knowledge that serves as the basis of Western thought and civilization was preserved. In fact, while Europe was in the Dark Ages, Islam went through a revival and renaissance period not experienced anywhere else in the world.
Talkin’ the Talk

Larry and Samir are trying to decide at what time to go to the museum.

    hah-yah bee-nah ee-lah al-mat-haf al-yah-oum.
    Let’s go to the museum today.

Samir: haadhihi fikra mumtaaza!
    hah-zee-hee feek-rah mooom-tah-zah!
    That’s an excellent idea!

Larry: mataa yaftaHu al-matHaf?
    mah-tah yaf-tah-hoo al-mat-haf?
    When does the museum open?

Samir: al-matHaf yaftaHu ma’a as-saa’a ath-thaamina fii aS-SabaaH.
    The museum opens at 8:00 in the morning.

Larry: wa kam as-saa’a al-‘aan?
    wah kam ah-sah-ah al-an?
    And what time is it now?

Samir: as-saa’a ath-thaamina wa ar-bubu’ al-‘aan.
    ah-sah-ah ah-thah-mee-nah wah ah-roo-booh.
    It’s 8:15 right now.

Larry: ‘aDHiim! Hayyaa binaa al-‘aan!
    ah-deem! hah-yah bee-nah al-an!
    Great! Let’s go right now!

Samir: hayyaa binaa!
    hah-yah bee-nah!
    Let’s go!
Although most verbs in Arabic have three consonants — such as kataba (kah-tah-bah; to write), jalasa (jah-lah-sah; to sit), or darasa (dah-rah-sah; to study) — zaara (zah-rah), the verb form for “to visit,” contains only two consonants. This difference makes zaara an irregular verb.

If you want to visit a lot of different places around the madiina, being able to conjugate the irregular verb zaara in both the maaDii (past) and the muDaari’ (present) tenses is particularly helpful. Because zaara is irregular, there’s no specific form — like the one available for regular verbs in Chapter 2 — where a pattern is apparent.

For the maaDii form of visited, use zaara (zah-rah):

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa zurtu</td>
<td>ah-nah zoor-too</td>
<td>I visited</td>
</tr>
<tr>
<td>‘anta zurta</td>
<td>ahn-tah zoor-tah</td>
<td>You visited (MS)</td>
</tr>
<tr>
<td>‘anti zurtii</td>
<td>ahn-tee zoor-tee</td>
<td>You visited (FS)</td>
</tr>
<tr>
<td>huwa zaara</td>
<td>hoo-wah zah-rah</td>
<td>He visited</td>
</tr>
<tr>
<td>hiya zaarat</td>
<td>hee-yah zah-rat</td>
<td>She visited</td>
</tr>
<tr>
<td>naHnu zurnaa</td>
<td>nah-noo zoor-na</td>
<td>We visited</td>
</tr>
<tr>
<td>‘antum zurtum</td>
<td>ahn-toom zoor-toom</td>
<td>You visited (MP)</td>
</tr>
<tr>
<td>‘antunna zurtunna</td>
<td>ahn-too-nah zoor-too-nah</td>
<td>You visited (FP)</td>
</tr>
<tr>
<td>hum zaaruu</td>
<td>hoom zah-roo</td>
<td>They visited (MP)</td>
</tr>
<tr>
<td>hunna zurna</td>
<td>hoo-nah zoor-nah</td>
<td>They visited (FP)</td>
</tr>
<tr>
<td>antumaa zurtumaa</td>
<td>ahn-too-mah zoor-too-mah</td>
<td>You visited (dual/MP/FP)</td>
</tr>
</tbody>
</table>
Form Pronunciation Translation
humaa zaaraa hoo-mah zah-rah They visited (dual/MP)
humaa zaarataa hoo-mah zah-rah-tah They visited (dual/FP)

For the muDaari’ form, use yazuuru as the basis of the verb:

Form Pronunciation Translation
‘anaa ‘azuuru ah-nah ah-zoo-roo I am visiting
‘anta tazuuru ahn-tah tah-zoo-roo You are visiting (MS)
‘anti tazuuriina ahh-tee tah-zoo-ree-nah You are visiting (FS)
huwa yazuuru hoo-wah yah-zoo-roo He is visiting
hiya tazuuru hee-yah tah-zoo-roo She is visiting
naHnu nazuuru nah-noo nah-zoo-roo We are visiting
‘antum tazuuruuna ahh-toom tah-zoo-roo-nah You are visiting (MP)
‘antunna tazurna ahh-too-nah tah-zoor-nah You are visiting (FP)
hum yazuuruuna hoom yah-zoo-roo-nah They are visiting (MP)
hunna yazurna hoo-nah yah-zoor-nah They are visiting (FP)
antumaa tazuuraani ahh-too-mah tah-zoo-rah-nee You are visiting (dual/MP/FP)
humaa yazuuraani hoo-mah yah-zoo-rah-nee They are visiting (dual/MP)
humaa tazuuraani hoo-mah taz-zoo-rah-nee They are visiting (dual/FP)

Talkin’ the Talk

Lara is telling her friend Mary about her and her family’s visit to the museum.

Lara: zurnaa al-baariHa matHaf al-ahraam.
We visited the “Museum of Pyramids” yesterday.

Mary: kayfa kaanat ziyaaratukum?
Kay-fah kah-nat zee-yah-rah-too-koom?
How was your visit?

Lara: kaanat mutamatti’a jiddan.
kah-nat moo-tah-mah-tee-ah jee-dan.
It was very entertaining.
Mary: maadhaa ra’aytum?
maazh rah-ay-toom?
What did you see?

Lara: ra’aynaa ba’du al-fannu aT-TaSwiir az-ziitii.
We saw some oil paintings.

Mary: shay’ ‘aakhar?
shay ah-kar?
What else?

Lara: wa ra’aynaa rasm ‘alaa az-zaliij. kaana jamiiil jiddan.
wah rah-ay-nah rah-sem ah-lah ah-zah-leej. kah-nah jah-meel jee-dan.
And we saw marble carvings. They were really beautiful.

Mary: haadhaa jamiiil.
hah-zah jah-meel.
Sounds beautiful.

Lara: wa khudhnaa jawla khalfa al-matHaf li muddat niSf saa’.
wah kooz-nah jah-ou-lah kal-fah mat-haf lee moo-dat nee-sef sah-ah.
And we went on a guided tour around the museum that lasted a half hour.

Mary: ‘anaa ‘uriidu ‘an ‘adhhab al-‘aan! ‘ayna al-matHaf?
ah-nah oo-ree-doo an az-hab al-ahn! eh-yeh-nah al-mat-haf?
Now I want to go! Where is the museum located?

Lara: al-matHaf fii waSat al-madiina wa yafthaHu ma’a as-saa’a ath-thaamina fii aS-SabaaH.
The museum is in the downtown area, and it opens at 8:00 in the morning.

Mary: wa bikam biTaaqat ad-dukhuul?
wah bee-kam bee-tah-kat ah-doo-kool?
And how much is the entry ticket?
Lara: ‘ashrat daraahim.  
ash-rat dah-raa-heem.  
Ten dirhams.

Mary: shukran.  
shook-ran.  
Thank you.

Lara: ‘afwan. ziyaara sa’iida!  
ah-feh-wan. zee-yah-raa sah-ee-dah!  
You’re welcome. Have a fun visit!

---

**Words to Know**

ziyaaratukum zee-yah-raa-too-koom your visit (MP)
tamtii’ tam-teeh entertainment
mutamatti’a moo-tah-mah-tee-ah entertaining
jiddan jee-dan very
ra’aa rah-ah saw
ba’du bah-doo some
fannu fah-noo art
taSwiir tah-sweer painting
ra’sm rah-seem drawing/carving
zaliij zah-leej marble
jamil jah-meel pretty/beautiful
jawla jah-ou-lah tour
khalfa kal-fah around
wasat wah-sat center/downtown
dukhuul doo-kool entrance
khuruuj koo-rooj exit
Going to the Movies

Going to see a **sharriT siinimaa’ii** (sha-reet see-nee-mah-ee; movie) in a **maSrálH siiniima’ii** (mas-rah see-nee-mah-ee; movie theater) is a very popular pastime for people in the Middle East. American action movies are a particularly favorite genre — don’t be surprised if you walk into a movie theater in a Middle Eastern city and see Clint Eastwood on the big screen! Most of the movies shown in these **maSrálH siiniima’ii** are actually the original versions with **tarjamat al-Hiiwaar** (tar-jah-mat al-hee-war; subtitles) at the bottom of the screen. Here are some other popular movie genres:

- **mughaamara** (moo-gah-mah-rah; action/adventure)
- **maSrálHiyya** (mas-rah-hee-yah; comedy)
- **draamii** (drah-mee; drama)
- **ru’aat al-baqar** (roo-aht al-bah-kar; western)
- **wathaa’iqii** (wah-tha-ee-kee; documentary)
- **rusuum al-mutaHarrika** (roo-soom al-moo-tah-ree-kah; cartoon)

The verb most commonly associated with going to the movies is **dhahaba** (za-hah-bah; to go). Using the conjugations that follow, you can say **dhahabtu ‘ilaa al-maSrálH as-siiniima’ii** (za-hab-too ee-lah al-mas-rah ah-see-nee-mah-ee; I went to the movie theater), or **yadhhabu ‘ilaa al-maSrálH as-siiniima’ii** (yaz-hah-boo ee-lah al-mas-rah ah-see-nee-mah-ee; He is going to the movies) and much, much more.

Here’s the verb **dhahaba** in the **maaDii** form:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa dhahabtu</td>
<td>ah-nah za-hab-too</td>
<td>I went</td>
</tr>
<tr>
<td>‘anta dhahabta</td>
<td>ahn-tah za-hab-tah</td>
<td>You went (MS)</td>
</tr>
<tr>
<td>‘anti dhahabtii</td>
<td>ahn-tee za-hab-tee</td>
<td>You went (FS)</td>
</tr>
<tr>
<td>huwa dhaaba</td>
<td>hoo-wah za-hab-bah</td>
<td>He went</td>
</tr>
<tr>
<td>hiya dhabhat</td>
<td>hee-yah za-hab-bat</td>
<td>She went</td>
</tr>
<tr>
<td>naHnu dhabhnaa</td>
<td>nah-noo za-hab-naa</td>
<td>We went</td>
</tr>
<tr>
<td>‘antum dhahabtum</td>
<td>ahn-too za-hab-toom</td>
<td>You went (MP)</td>
</tr>
<tr>
<td>‘antunna dhabhunna</td>
<td>ahn-too-nah za-hab-too-nah</td>
<td>You went (FP)</td>
</tr>
<tr>
<td>hum dhababu</td>
<td>hoom za-hab-boo</td>
<td>They went (MP)</td>
</tr>
<tr>
<td>hunna dhabhnaa</td>
<td>hoo-nah za-hab-nah</td>
<td>They went (FP)</td>
</tr>
<tr>
<td>Form</td>
<td>Pronunciation</td>
<td>Translation</td>
</tr>
<tr>
<td>--------------------</td>
<td>---------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>antumaa dhahabtumaa</td>
<td>ahh-too-mah za-hab-too-mah</td>
<td>You went (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa dhahabaa</td>
<td>hoo-mah za-hah-bah</td>
<td>They went (dual/MP)</td>
</tr>
<tr>
<td>humaa dhahabataa</td>
<td>hoo-mah za-hah-bah-tah</td>
<td>They went (dual/FP)</td>
</tr>
</tbody>
</table>

Use the form **yadhhabu** to conjugate **dhahaba** in the **muDaari’** form:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘adhhabu</td>
<td>ah-nah az-hah-boo</td>
<td>I am going</td>
</tr>
<tr>
<td>‘anta tadhabu</td>
<td>ahn-tah taz-hah-boo</td>
<td>You are going (MS)</td>
</tr>
<tr>
<td>‘anti tadhabbiina</td>
<td>ahn-tee taz-hah-bee-nah</td>
<td>You are going (FS)</td>
</tr>
<tr>
<td>huwa yadhhabu</td>
<td>hoo-wah yaz-hah-boo</td>
<td>He is going</td>
</tr>
<tr>
<td>hiya tadhabu</td>
<td>hee-yah taz-hah-boo</td>
<td>She is going</td>
</tr>
<tr>
<td>naHnu nadhhabu</td>
<td>nah-noo naz-hah-boo</td>
<td>We are going</td>
</tr>
<tr>
<td>‘antum tadhabuuna</td>
<td>ahn-toom taz-hah-boo-nah</td>
<td>You are going (MP)</td>
</tr>
<tr>
<td>‘antunna tadhabna</td>
<td>ahn-too-nah taz-hah-nah</td>
<td>You are going (FP)</td>
</tr>
<tr>
<td>hum yadhhabuuna</td>
<td>hoom yaz-hah-boo-nah</td>
<td>They are going (MP)</td>
</tr>
<tr>
<td>hunna yadhhabna</td>
<td>hoo-nah yaz-hah-boo-nah</td>
<td>They are going (FP)</td>
</tr>
<tr>
<td>antumaa tadhabaani</td>
<td>ahh-too-mah taz-hah-bah-nee</td>
<td>You are going (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yadhhabaani</td>
<td>hoo-mah yaz-hah-bah-nee</td>
<td>They are going (dual/MP)</td>
</tr>
<tr>
<td>humaa tadhabaani</td>
<td>hoo-mah taz-hah-bah-nee</td>
<td>They are going (dual/FP)</td>
</tr>
</tbody>
</table>

**Talkin’ the Talk**

Adam and Asmaa are debating whether to go to the movies.

Asmaa: **hal turiidu ‘an nadhhab ‘ilaa al-mathaf al-yawm?**

*hal too-ree-doo ann naz-hab ee-lah al-math-haf al-yah-oum?*

Do you want to go to the museum today?

Adam: **laa. ‘anaa ‘uriidu ‘an ‘adhhhab ‘ilaa al-masraH as-siinima’ii.**

*lah. ah-nah oo-ree-doo ann az-hab ee-lah al-mas-rah ah-see-nee-mah-ee.*

No. I would like to go to the movie theater.
Asmaa: wa laakin al-maSraH as-siiniima’i ba’iid min hunaa.
   wah lah-keen al-mas-rah ah-see-nee-mah-ee bah-eed meen hoo-nah.
   But the movie theater is far from here.

   yoom-keen ann naz-hab ee-lah al-mas-rah fee al-hah-fee-lah.
   We can go to the movies by bus.

Asmaa: mataa sayabda’u ash-shariiT?
   mah-tah sah-yab-dah-oo ah-sha-reet?
   When does the movie begin?

Adam: fii saa’a wa niSf.
   fee sah-ah wah nee-sef.
   In an hour and a half.

Asmaa: ‘ay shariiT sayal’abu fii al-maSraH al-yawm?
   aiy sha-reet sah-yal-ah-boo fee al-mas-rah al-yah-oum?
   Which movie is going to be playing today?

Adam: ‘aakhir shariiT min anjaliina joolii.
   ah-keer sha-reet meen an-jah-lee-nah joo-lee.
   The latest Angelina Jolie movie.

Asmaa: na’am? li-maadhaa lam taqul dhaalika min qabl?
   nah-am? lee-mah-zah lam tah-kool zah-lee-kah meen kah-bel?
   Really? Why didn’t you say so earlier?

Adam: li-maadhaa?
   lee-mah-zah?
   How come?

Asmaa: ‘anaa ‘uHibbu haadhihi al-mumathila kathiir!
   I like this actress a lot!

Adam: kwayyis. hayyaa binaa!
   kuh-wah-yees. hah-yah bee-nah!
   Okay. Let’s go!

Asmaa: hayyaa binaa!
   hah-yah bee-nah!
   Let’s go!
Touring Religious Sites

If you ever get a chance to go to the Middle East, I suggest you visit some of the beautiful religious sites that are spread across the land. If you’re in a Middle Eastern or Arab city, be sure to check out a masjid (mas-jeed; mosque). The largest masaajid (mah-sah-jeed; mosques) in the Muslim world are located in Mecca and Medina, Saudi Arabia, and in Casablanca, Morocco.

A few rules to keep in mind

When visiting masaajid, you must follow certain qawaa’id (rules):

- **If you’re Muslim**, you’re allowed to walk into any masjid you like; but before entering, you must remove your shoes and say the shahada (shah-hah-dah; religious prayer): laa ‘ilaaha ‘illaal allah wa muHammad rasuul allah (lah ee-lah-hah ee-lah ah-lah wah moo-hah-mad rah-sool ah-lah; There is no god but God and Muhammad is his Prophet.).
If you're non-Muslim, entry into a masjid is generally forbidden, whether you're in the Middle East, the United States, or anywhere around the world. However, certain mosques, such as the masjid Hassan II in Casablanca, have designated wings that are open to both Muslims and non-Muslims. These wings are set aside more as exhibition rooms than as religious or prayer rooms, so you're allowed to enter them, but you still must remove your Hidaa’ (hee-dah; shoes).

The word masjid comes from the verb sajada (sah-jah-dah), which means “to prostrate” or “to kneel.” Another word for “mosque” is jaami’ (jah-meeh), which comes from the word jama’a (jah-mah-ah; to gather). So the Arabic words for “mosque” are related to what one actually does in the mosque, which is to gather in a religious setting and pray.

The Hajj

One of the most popular events during the year for Muslims is the Hajj (haj), which is the pilgrimage to Mecca in Saudi Arabia. The Hajj, which generally lasts for five days, takes place once a year and is actually one of the five pillars of Islam. Technically, attending the Hajj is mandatory for Muslims, but because the pilgrimage can be expensive, it’s widely accepted that one can be a Muslim without actually having to attend the Hajj.

During the Hajj, Hajjaaj (hah-jaj; pilgrims) must follow a number of qawaa’id. As soon as the Hajjaaj arrive in Mecca, they must shed all their worldly clothing and possessions and change into sandals and a simple ihram (eeh-ram), which basically consists of a white cloth wrapped around the body. Other than these two items, the Hajjaaj aren’t allowed to wear any watches, jewelry, or any other types of clothes. The logic behind wearing only the ihram is that every Hajjaaj is equal before God, and because no difference exists between a king and a beggar during the Hajj, everyone must wear the same thing.

After they don the ihram, the Hajjaaj begin a ritual known as the Tawaf (tah-waf; to turn), in which they walk around the ka’ba (kah-bah), a cubelike structure located in the middle of the masjid al-Haraam (mas-jeed al-hah-ram; The Sacred Mosque of Mecca). According to the Koran and other religious texts, the ka’ba was built by the Prophet Abraham for the purpose of worship. The Hajjaaj must circle the ka’ba seven times in an anti-clockwise manner. After the Tawaf, the Hajjaaj walk to the hills of Safa and Marwah before walking to Medina, the city where the Prophet Muhammad is buried. From Medina, the Hajjaaj walk to the hill of Arafat, then to the city of Mina, before returning to the ka’ba for a final Tawaf.
Because the Hajj is one of the five pillars of Islam, literally millions upon millions of people make the voyage to Saudi Arabia to participate in this pilgrimage every year, making it by far the largest religious pilgrimage in the world. In fact, it’s not uncommon to have at least 5 million Hajjaaj in the cities of Mecca and Medina during the Hajj. Once a Muslim has performed the Hajj, he or she receives a special status in society, complete with a title: A man who has completed the Hajj is called al-Hajj (al-haj), and a woman who has done the Hajj is called al-Hajja (al-hah-jah).

Saudi Arabian law prohibits non-Muslims from entering Mecca during the ‘amra (am-rah; the time of year when the Hajj takes place). If you’re non-Muslim, you may be able to visit Saudi Arabia and some of its other mosques and religious sites during this period, but you won’t be permitted to visit the ka’ba and some of the other religious sites related to the Hajj.
Fun & Games

Match the hours on the left with their Arabic equivalents on the right.

5:30    as-saa‘a as-saadisa wa ar-rubu’ fii aS-SabaaH
7:45    as-saa‘a at-taasi‘a fii aS-SabaaH
9:00 a.m.  as-saa‘a ath-thaamina ‘ilaa ar-rubu’
2:30 p.m.  as-saa‘a al-khaamisa wa an-niSf
6:15 a.m.  as-saa‘a ath-thaaniya wa an-niSf fii ba’da aDH-DHuhr

The answers are in Appendix C.
Chapter 8
Enjoying Yourself: Recreation

In This Chapter
- Getting active
- Playing sports
- Exploring the beach
- Tuning in to musical instruments

Language teachers may not want you to hear this, but if you want to practice a new language, move outside the classroom. Doing things you like, such as playing sports, creating music, or playing card games, is one of the best ways to immerse yourself in your chosen language. In this section, I introduce new words and phrases to help you have fun in Arabic!

Starting Out with the Verbs fa’ala (Did) and yaf’alu (To Do)

One of the most frequently used verbs in the Arabic language is fa’ala (fah-ah-lah; did). In the maaDii (mah-dee; past tense), use the fa’ala form; for the muDaari’ (moo-dah-reeh; present tense), use yaf’alu (yah-feh-ah-loo; to do/doing). Use the verb fa’ala to describe activities or riyaDa (ree-yah-dah; sports) you’re taking part in.

Here’s the verb fa’ala conjugated in the maaDii form:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anā fa’altu</td>
<td>ah-nah fah-all-too</td>
<td>I did</td>
</tr>
<tr>
<td>‘anta fa’alta</td>
<td>ahn-tah fah-all-tah</td>
<td>You did (MS)</td>
</tr>
<tr>
<td>‘anti fa’alti</td>
<td>ahn-tee fah-all-tee</td>
<td>You did (FS)</td>
</tr>
<tr>
<td>huwa fa’ala</td>
<td>hoo-wah fah-ah-lah</td>
<td>He did</td>
</tr>
<tr>
<td>hiya fa’alat</td>
<td>hee-yah fah-ah-laht</td>
<td>She did</td>
</tr>
</tbody>
</table>
### Part II: Arabic in Action

**Form** | **Pronunciation** | **Translation**
---|---|---
naHnu fa’alaa | nah-noo fah-ahl-naa | We did
‘antum fa’altum | ahn-toom fah-ahl-toom | You did (MP)
‘antunna fa’altunna | ahn-too-nah fah-all-too-nah | You did (FP)
hum faa’aluu | hoom fah-ah-loo | They did (MP)
hunna faa’alna | hoo-nah fah-all-nah | They did (FP)
antumaa faa’altumaa | ahn-too-mah fah-all-too-mah | You did (dual/MP/FP)
humaa faa’alaa | hoo-mah fah-ah-lah | They did (dual/MP)
humaa faa’alataa | hoo-mah fah-ah-lah-tah | They did (dual/FP)

Here are a few examples of the verb **fa’ala** in action:

- **al-walad dhahaba ‘ilaa al-maktaba wa fa’ala waajibuhu.** *(al-wah-lad zah-hah-bah ee-lah al-mak-tah-bah wah fah-ah-lah wah-jee-boo-hoo;* The boy went to the library and did his homework.)*
- **fa’alat al-‘amal ‘alaa aT-Taawila.** *(fah-ah-lat al-ah-mal ah-lah ah-tah-nee-wahlah;* She did the work on the table.)*
- **fa’altu at-tamriinaat fii al-manzil.** *(fah-all-too ah-tam-ree-nat fee al-man-zyeel;* I did the exercises at home.)*

Then use the form **yaf’alu** to conjugate “to do” in the **muDaari’**:

<table>
<thead>
<tr>
<th><strong>Form</strong></th>
<th><strong>Pronunciation</strong></th>
<th><strong>Translation</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘af’alu</td>
<td>ah-nah ah-fah-loo</td>
<td>I am doing</td>
</tr>
<tr>
<td>‘anta taf’alu</td>
<td>ahn-tah tah-fah-loo</td>
<td>You are doing (MS)</td>
</tr>
<tr>
<td>‘anti taf’aliina</td>
<td>ahn-tee tah-fah-lee-nah</td>
<td>You are doing (FS)</td>
</tr>
<tr>
<td>huwa yaf’alu</td>
<td>hoo-wah yah-fah-loo</td>
<td>He is doing</td>
</tr>
<tr>
<td>hiya taf’alu</td>
<td>hee-yah tah-fah-loo</td>
<td>She is doing</td>
</tr>
<tr>
<td>naHnu naf’alu</td>
<td>nah-noo nah-fah-loo</td>
<td>We are doing</td>
</tr>
<tr>
<td>‘antum taf’aluuna</td>
<td>ahn-toom tah-fah-loo-nah</td>
<td>You are doing (MP)</td>
</tr>
<tr>
<td>‘antunna taf’alna</td>
<td>ahn-too-nah tah-fal-nah</td>
<td>You are doing (FP)</td>
</tr>
<tr>
<td><strong>Form</strong></td>
<td><strong>Pronunciation</strong></td>
<td><strong>Translation</strong></td>
</tr>
<tr>
<td>---------------</td>
<td>-------------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>hum yaf’aluuna</td>
<td>hoom yah-fah-loo-nah</td>
<td>They are doing (MP)</td>
</tr>
<tr>
<td>hunna yaf’alna</td>
<td>hoom yah-fal-nah</td>
<td>They are doing (FP)</td>
</tr>
<tr>
<td>antumaa taf’alaani</td>
<td>ahn-too-mah tah-fah-lah-nee</td>
<td>You are doing (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yaf’alaani</td>
<td>hoo-mah yah-fah-lah-nee</td>
<td>They are doing (dual/MP)</td>
</tr>
<tr>
<td>humaa taf’alaani</td>
<td>hoo-mah tah-fah-lah-nee</td>
<td>They are doing (dual/FP)</td>
</tr>
</tbody>
</table>

Here are some examples that include the verb *yaf’alu*:

- /H12012 naf’alu al-'awraaq al-'aan. (nah-fah-loo al-aw-rak al-an; We are doing the paperwork right now.)
- /H12012 taf’alu at-tajriibaat fii al-Hadiiqa. (tah-fah-loo ah-taj-ree-bat fee al-hah-dee-ka; She is doing the experiments in the garden.)
- /H12012 hal taf’aluuna al-'amal li al-ghad? (hal tah-fah-loo-nah al-ah-mal lee al-gad; Are you doing the work for tomorrow?)

## Sporting an Athletic Side

I don’t know about you, but I love playing *riyaaDa*, whether it’s an individual sport such as *al-ghuulf* (al-goo-lef; golf) or a team sport like *kurat al-qadam* (koo-rat al-kah-dam; soccer).

*Kurat al-qadam* is one of the most popular sports among Arabic-speaking people; in the Middle East, it comes as close as any sport to being the “national” sport. One reason why *kurat al-qadam* is so popular is because it’s a *riyaaDa mushaahada* (ree-yah-dah moo-sha-hah-dah; spectator sport). In a typical *mubaara* (moo-bah-rah; game), one *fariiq* (fah-reek; team) with 11 players plays another *fariiq* in a *mal’ab* (mah-lab; stadium). Fans follow the *natiija* (nah-tee-jah; score) closely, hoping that their *fariiq* manages a *fawz* (fah-wez; win). Not surprisingly, excited fans react to every *khata’* (kah-tah; foul), often disagreeing with the *Hakam* (hah-kam; referee).

If you find yourself enjoying *kurat al-qadam* or a number of other team sports with a friend who speaks Arabic, the following terms may come in handy:

- /H12012 malaabis riyaaDiyya (mah-lah-bees ree-yah-dee-yah; uniforms)
- /H12012 khasar (kah-sar; loss)
kurat al-qadam is only one of the many sports popular with Arabic speakers and peoples of the Middle East. Here are some other favorite sports:

- sibaaHa (see-bah-hah; swimming)
- furusiyya (foo-roo-see-yah; horseback riding)
- kurat al-Taa’ira (koo-rat ah-tah-ee-rah; volleyball)
- kurat as-salla (koo-rat ah-sah-lah; basketball)
- kurat al-miDrab (koo-rat al-meed-rab; tennis)
- daraaja (dah-rah-jah; cycling)
- tazaHluq (tah-zah-look; skiing)
- tazalluj (tah-zah-looj; ice skating)
- jumbaaz (joo-meh-baz; gymnastics)
- siyaaqat as-sayaara (see-yah-kat ah-sah-yah-rah; racecar driving)

One of the most common verbs used with sports and other recreational activities is la’aba (lah-ah-bah; play). Because the verb la’aba is commonly used and important — much like the verb fa’ala — knowing how to conjugate it in both the maaDii and the muDaari’ is a good idea.

Here’s the verb la’aba in the maaDii form:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa la’abtu</td>
<td>ah-nah lah-ahb-too</td>
<td>I played</td>
</tr>
<tr>
<td>‘anta la’abta</td>
<td>ahn-tah lah-ahb-tah</td>
<td>You played (MS)</td>
</tr>
<tr>
<td>‘anti la’abti</td>
<td>ahn-tee lah-ahb-tee</td>
<td>You played (FS)</td>
</tr>
<tr>
<td>huwa la’aba</td>
<td>hoo-wah lah-ahb-bah</td>
<td>He played</td>
</tr>
<tr>
<td>hiya la’abat</td>
<td>hee-yah lah-ah-bat</td>
<td>She played</td>
</tr>
<tr>
<td>naHnu la’abnaa</td>
<td>nah-noo lah-ahb-naa</td>
<td>We played</td>
</tr>
<tr>
<td>‘antum la’abtum</td>
<td>ahn-toom lah-ahb-toom</td>
<td>You played (MP)</td>
</tr>
<tr>
<td>‘antunna la’abtunna</td>
<td>ahn-too-nah lah-ahb-tooh-nah</td>
<td>You played (FP)</td>
</tr>
<tr>
<td>hum la’abuu</td>
<td>hoom lah-ah-boo</td>
<td>They played (MP)</td>
</tr>
<tr>
<td>hunna la’abnaa</td>
<td>hoo-nah lah-ahb-nah</td>
<td>They played (FP)</td>
</tr>
</tbody>
</table>
The sentence structure for creating verbs is such that you use the verb la’aba or yal’abu followed by the sport or activity you’re playing. For example, you may say ‘anaa ‘al’abu kurat as-salla (I am playing basketball) or hiya la’abat kurat al-miDrab (She played tennis). As you can see from these examples, all you do is start with the personal pronoun and verb conjugation, attach the sport you’re referring to, and voila!

Another important phrase commonly used relating to sports and other fun activities is hayyaa binaa (hah-yah bee-nah; Let’s go). You’ll often hear friends telling each other hayyaa binaa followed by the activity or location of the activity, such as hayyaa binaa ‘ilaa mal’ab kurat al-qadam (hah-yah bee-nah ee-lah mal-ahb koo-rat al-kah-dam; Let’s go to the soccer field).
Talkin’ the Talk

Karim and Kamal are scheduling a soccer game.

Karim: hayyaa nal’ab kurat al-qadam ghadan.  
  hah-yah nah-lab koo-rat al-kah-dam gah-dan.  
  Let’s go play soccer tomorrow.

Kamal: haadhihi fikra mumtaaza.  
  hah-zee-hee feek-rah moom-tah-zah.  
  That’s an excellent idea.

Karim: ‘ayy saa’a?  
  ay sah-ah?  
  At what time?

Kamal: hal as-saa’a al-khaamisa tuwaafiquka?  
  hal ah-sah-ah al-kah-mee-sah too-wah-fee-koo-kah?  
  Does 5:00 work for you?

Karim: na’am. as-saa’a al-khaamisa muwaafiqa. ‘ayna  
  sa-nal’ab?  
  eh-yeh-nah sa-nah-lab?  
  Yes. 5:00 works for me. Where are we going to play?

Kamal: fii mal’ab al-madrasa.  
  fee mah-lab al-mad-rah-sah.  
  In the school stadium.

Karim: mumtaaz! hal ‘indaka kura?  
  moom-tahz! hal een-dah-kah koo-rah?  
  Excellent! Do you have a ball?

Kamal: na’am ‘indii kura. wa laakin laysa ‘indii malaabis  
  riyyaaDiyya.  
  nah-am een-dee koo-rah. wah lah-keen lah-yeh-sah  
  een-dee mah-lah-bees ree-yah-dee-yah.  
  Yes, I have a ball. But I don’t have any uniforms.
Karim: Iaa sha’na lanaa bidhaalika. lam naHtaaj bi al-malaabis riyaaDiyya.
That’s not a big deal. We really don’t need uniforms.

keh-wah-yees. ee-lah al-gad.
Okay. See you tomorrow.

eel-lah al-gad.
See you tomorrow.

Words to Know

| fikra | feek-rah | idea |
| ghadan | gah-dan | tomorrow |
| saa’a | sah-ah | time |
| madrasa | mad-rah-sah | school |
| kura | koo-rah | ball |
| mal’ab | mah-lab | stadium |

Going to the Beach

One of my favorite places is the shaaTi’ (shah-teeh; beach); whether you go to the shaaTi’ with your ‘aSdiqaa’ (ass-dee-kah; friends) or your ‘usra (oos-rah; family), it’s a really great place to have a fun time! You can do some sibaaHa (see-bah-hah; swimming) in the muHiiT (moo-heet; ocean) or play around in the ramla (rah-meh-lah; sand).
Talkin’ the Talk

Rita is trying to convince her mother to take her to the beach.

Rita: hayyaa binaa ‘ilaa ash-shaaTi’!
      hah-yah bee-nah ee-lah ah-shah-teeh!
      Let’s go to the beach!

Mother: mataa?
        mah-tah?
        When?

Rita: hayyaa binaa ‘al-‘aan!
      hah-yah bee-nah all-ann!
      Let’s go now!

Mother: hal ‘indakii malaabis as-sibaaHa?
       hal een-dah-kee mah-lah-bees ah-see-bah-hah?
       Do you have your bathing suit?

Rita: na’am!
      nah-ahm!
      Yes!

Mother: wa hal ‘indakii dihaan shamsii?
       wah hal een-dah-kee dee-han shah-meh-see?
       And do you have sunscreen?

Rita: na’am!
      nah-ahm!
      Yes!

Mother: kwayyis. hayyaa binaa.
       keh-wah-yees. Hah-yah bee-nah.
       Okay. Then let’s go.
Playing Musical Instruments

I happen to agree with the saying that moosiiqaa (moo-see-kah; music) is a universal language. No matter where you come from or what languages you speak, moosiiqaa has the power to break down barriers and bring people closer together than perhaps any other activity. Popular aalaat moosiiqyya (ah-lat moo-see-kee-yah; musical instruments) include:

- **biiyaano** (bee-yah-noo; piano)
- **qiithaar** (kee-thar; guitar)
- **kamanja** (kah-mah-neh-jah; violin)
- **Tabl** (tah-bel; drums)
- **fluut** (feh-loot; flute)
- **buuq** (book; trumpet)
- **saaksuufuun** (sak-soo-foon; saxophone)
In order to say that someone plays a particular instrument, use the **muDaari**’ form of the verb **yal’abu**. For example **yal’abu al-qiithaar** means “He plays the guitar” or “He is playing the guitar” because the **muDaari**’ describes both an ongoing and a habitual action.

Middle Eastern music is one of the most popular types of music in the world. It is characterized by a special kind of string instrument called the **‘uud (ood)** that has 12 strings and a round hollow body. The **‘uud** is generally accompanied by a number of percussion instruments, such as the regular drum and the special **Tabla (tah-beh-lah)** that keeps the beat and adds extra flavor to the serenading of the **‘uud**.

A particularly popular kind of Middle Eastern music is **Rai (rah-yee)**, which originated in the early 90s in Algeria, Morocco, and Tunisia. **Rai** uses a lot of traditional Arabic instruments such as the **‘uud** and the **Tabla** but adds modern rock and roll and jazz instruments such as the electric guitar, the saxophone, and the trumpet. One of the most popular singers of **Rai** music is **Sheb Khaled**.

**Popular Hobbies**

Besides **riyaaDa** and **moosiiqaa**, you may enjoy a number of other types of hobbies. Do you consider **qiraa’a (kee-rah-ah; reading)** a **hiwaaya (hee-wah-yah; hobby)**? Perhaps you’re creative and like **rasm (rah-sem; drawing)** or **fakhaar (fah-kar; pottery)**?

Some other popular hobbies include:

- **waraq al-la’ib (wah-rak ah-lah-eeb; cards)**
- **raqS (rah-kes; dancing)**
- **shaTranj (sha-teh-rah-nej; chess)**
- **Hiyaaka (hee-yah-kah; knitting)**
- **shi’r (shee-ar; poetry)**

When you want to discuss hobbies and personal activities, use the verb **la’aba** (for conjugations, check out “Sporting an Athletic Side” earlier in this chapter). For example, you say **la’abtu kurat al-qadam (lah-ab-too koo-rat al-kah-dam; I played soccer)** or **la’aba al-kamanja (lah-ah-bah al-kah-mah-neh-jah; He played the violin)**. Here are some other example sentences that pair activities with the verb **la’aba**:
la’abat shaTranj. (lah-ah-bat sha-teh-rah-nej; She played chess.)
la’abnaa kurat as-salla. (lah-ab-nah koo-rat ah-sah-lah; We played basketball.)
la’abaa waraq al-la’ib. (lah-ah-bah wah-rak ah-lah-eeb; They played cards.) (dual/MP/FP)

However, there are times when you’re going to use the verb fa’ala. Generally speaking, the verb fa’ala is used to discuss activities that are more work-related than hobbies. For instance, you say fa’altu al-waajib (fah-al-too al-wah-jeeb; I did the homework). As a rule, use the verb la’aba when you’re discussing hobbies such as sports and playing musical instruments.
Fun & Games

Draw lines connecting the Arabic activities on the left with their English equivalents on the right.

shaTranj  basketball
rasm  guitar
shi’r  swimming
kurat al-miDrab  drawing
sibaaHa  chess
kurat as-salla  tennis
qiithaar  poetry

The answers are in Appendix C.
Chapter 9

Talking on the Phone

In This Chapter

- Beginning a phone conversation
- Making plans over the phone
- Leaving a phone message

Personally, I really enjoy talking on the haatif (haa-teef; phone). It’s a great way to catch up with friends, make social arrangements, and plan other aspects of your life with ease. With just a phone, you can get in touch with anyone in the world and talk about anything you like — from sports to social events and schoolwork to office gossip!

A few decades ago you may have been limited as to where you could hold a mukaalama haatifiyya (moo-kaah-la-mah haa-teef-eeya; phone conversation). Today, with the ubiquity of cell phones and other portable phone units, you can literally take your conversation anywhere! This flexibility makes knowing how to hold a phone conversation in Arabic even more important. In this chapter, I explain how to properly begin and end a mukaalama haatifiyya, how to make plans over the phone, and how to leave a proper phone message in Arabic. With all that information, you can be confident that you’re carrying on a proper phone conversation like a native speaker!

Dialing Up the Basics

Before you can chat on the haatif (haa-teef; telephone) with your friends like a native speaker, you need to be familiar with the following basic terminology:

- haatif ‘aam (haa-teef aahm; public phone)
- haatif selulayr (haa-teef seh-loo-layer; cellphone)
- raqm al-haatif (rak-em al-haa-teef; phone number)
- bi’f’aaqaat al-haatif (bee-taa-kaht al-haa-teef; phone card)
- mukaalama haatifiyya (moo-kaah-la-mah haa-teef-eeya; phone conversation)
**Beginning a phone conversation**

You can begin a phone conversation in a number of ways. The most common, whether you’re the caller or the person answering the phone, is to simply say **allo** (all-low; hello).

It’s proper etiquette to state your name right after the person who picks up the phone says **allo**, particularly if you don’t know that person. If you’re the caller, you may say ‘**anaa** (an-nah; I am) followed by your name. Alternatively, you may say **haadhaa** (M) / **haadhihi** (F) (haa-zaah / haa-zee-hee; this is) followed by your name. A familiar phrase you can also use after you say **allo** is ‘**as-salaamu ‘alaykum** (ass-sa-laam-ou a-lai-koum; hello) or ‘**ahlan wa sahlan** (ahel-lan wah sahel-lan; hi). Flip to Chapter 3 for more on greetings and making small talk.

---

**Talkin’ the Talk**

Kamal calls his friend Rita at home.

Kamal:    **allo.**
           all-low.
           Hello.

Rita:      **allo.**
           all-low.
           Hello.

Kamal:    **haadhaa kamal.**
           haa-zaah kamal.
           This is Kamal.

Rita:      ‘**ahlan wa sahlan kamal!**
           ahel-lan wah sahel-lan kamal!
           Hi Kamal!

Kamal:    ‘**ahlan wa sahlan rita!**
           ahel-lan wah sahel-lan ree-taa!
           Hi Rita!

Rita:      **kayf al-Haal?**
           ka-yef al-haal?
           How are you doing?

Kamal:    **al-Hamdu li-llah, shukran.**
           al-ham-dou lee-llah, shoo-kran.
           I’m doing well, thank you.
**Asking to speak to someone**

Sometimes, a person other than the one you want to talk to answers the phone. A common phrase to help you ask for the person you called to speak with is **hal (insert name here) hunaa?** (hal [name] hoo-naah), which means “Is (name) here?”

Alternatively you can also use the personal pronouns **huwa** (if the person you’re looking for is a man) or **hiya** (in the case of a woman) instead of using the person’s name.

**Talkin’ the Talk**

Kamal calls his friend Rita at home. Rita’s mom, Souad, answers the phone, and Kamal asks to speak with Rita.

Kamal:  
*allo.*
all-low.
Hello.

Souad:  
*allo.*
all-low.
Hello.

Kamal:  
*as-salaamu ‘alaykum. ‘anaa Sadiiq rita. hal hiya hunaa?*
ass-sa-laam-ou a-lai-koum. an-ah sah-deek ree-taa.
hal hee-yah hoo-naah?
Hello. I am a friend of Rita. Is she here?

Souad:  
*na’am hiya hunaa. Maa ‘ismuk?*
na-em hee-ya hoo-naah. maah ees-muhk?
Yes, she is here. What’s your name?

Kamal:  
*haadhaa kamal.*
haa-zaah kamal.
This is Kamal.

Souad:  
*intaDHir daqiiqa min faDlik.*
in-tah-zer dah-kee-kah meen fah-del-ik.
Wait one minute please.

Rita  
*allo kamal.*
all-low kamal.
Hello Kamal.
Words to Know

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>'anaa</td>
<td>an-aah</td>
</tr>
<tr>
<td>hiya</td>
<td>hee-yah</td>
</tr>
<tr>
<td>huwa</td>
<td>hoo-wah</td>
</tr>
<tr>
<td>Sadiiq</td>
<td>sah-deek</td>
</tr>
<tr>
<td>Sadiiqa</td>
<td>sah-dee-kah</td>
</tr>
<tr>
<td>hunaa</td>
<td>hoo-naah</td>
</tr>
<tr>
<td>intaDHir</td>
<td>in-tah-zer</td>
</tr>
<tr>
<td>daqiqa</td>
<td>dah-kee-kah</td>
</tr>
</tbody>
</table>

Making Plans Over the Phone

The phone is useful not only for staying in touch with friends and family but also for making mawaa'id 'ijtimaa'iyya (mah-waah-eed eej-tee-mah-ee-yah; social arrangements) as well as mawaa'id 'amalliya (mah-waah-eed ahmahl-ee-yah; business arrangements). This section covers the specific terminology you need for each of these situations.

Making social plans

If you’re talking with a friend, you’re free to be a bit more informal than if you were calling a business. Some common words to help you make social arrangements with your friends are:

- hayyaa binaa! (hah-yaah bee-naah; Let’s go!)
- maT'am (ma-tam; restaurant)
- siiniimaa (see-nee-mah; movie theater)
- matHaf (maht-haf; museum)
- waqt faarigh (wah-ket faa-ree-gh; free time)
Talkin’ the Talk

Selma calls her friend Mark on his haatif selulayr (cellphone) so that they can make dinner plans.

Selma: allo.
.all-low.
Hello.

Mark: allo.
.all-low.
Hello.

Selma: ahl-an mark. haadihi selma.
.ahel-lan mark. haa-zee-hee selma.
Hi Mark. This is Selma.

Mark: ahl-an selma! shukran li mukaalamatuuki.
.ahel-lan selma! Shook-ran lee moo-kaa-lah-mah-too-kee.
Hi Selma! Thanks for your call.

Selma: ‘afwan. kayf Haalak?
.ah-feh-wan kay-ef haa-lak?
You're welcome. How are you?

Mark: al-Hamdu li-llah. wah ‘anti?
.al-ham-doo li-llah. wah ahn-tee?
I'm doing well. And you?

Selma: al-Hamdu li-llah. hal ‘induka waqt faarigh ghadan?
.al-ham-doo lee-lah. hall een-doo-kah wah-ket faa-ree-gh gha-dan?
I'm doing well. Do you have any free time tomorrow?

Kamal: na’am. ‘anaa mawjood ma’a as-saa’a as-saadisa.
Yes. I'm free around 6:00.

Selma: hal turiidu ‘an tadh-hab ma’ii ‘ilaa al’maT’am ma’a as-saa’a as-saabi’a?
.hall too-ree-du ann taz-hab ma-eeh ee-laah al-ma-tam ma-ah ass-saa-ah ass-saa-bee-ah?
Would you like to go with me to the restaurant at 7:00?
Kamal: 
Tab’an! ‘anaa sa uHibbu dhaalika.
Of course! I would like that.

Selma: 
mumtaaz! ‘ilaa al-ghad.
moom-taaz! ee-laah al-gad.
Excellent! See you tomorrow.

Kamal: 
‘ilaa al-ghad!
ee-laah al-gad!
See you tomorrow!

Words to Know

mukaalamatuka moo-kaa-lah-mah-too-kah your call (M)
mukaalamatukii moo-kaa-lah-mah-too-kee your call (F)
‘induka een-doo-kah you have (M)
‘induki een-doo-kee you have (F)
waqt wah-ket time
faarigh faa-ree-gh empty
saa’a saa-ah hour
uHibbu oo-hee-boo I like
dhaalika zaa-lee-kah that
al-ghad al-gad tomorrow

Making business appointments

Arranging personal get-togethers with friends or family is always fun, but at times you have to conduct business over the haatif, whether you’re setting up a maou’id (maw-oo-eed; appointment) with the dentist or arranging a business ‘ijtimaa’ (eej-tee-maah; meeting) with a client. Interacting with businesses in Arabic requires specific terminology.
Talkin’ the Talk

Susan is calling the Rialto, a company in Casablanca. She reaches the katiba (kah-tee-bah; secretary) and asks to speak with Mr. Ahmed.

Susan: allo.
all-low.
Hello.

Katiba: allo. sharikat rialto. daqiqa min faDlik?
all-low. shah-ree-kaht ree-all-toh. dah-kee-kah meen fah-del-ik?
Hello. Rialto Inc. Can you wait one minute please?

Susan: Tab’an.
tah-bah-’an.
Of course.

Katiba: ‘afwan li-ta’akhur. kayfa ‘usaa’iduk?
ah-feh-wan lee-tah-ah-khur. kay-fah oo-saa-ee-duk?
Sorry to keep you waiting. How may I help you?

oo-ree-doo ann ah-tah-kah-llam ma-ah sah-yed ah-mad.
I would like to speak with Mr. Ahmed.

Katiba: sayyid ‘Ahmad mashghul. huwa fii ‘ijtimaa’.
sah-yed ah-mad mash-ghool. hoo-wah fee eej-tee-maah.
Mr. Ahmed is busy. He is in a meeting.

Susan: mataa sa-yakun mawjood?
mah-taah sah-yah-koon maw-juud?
When will he be available?

Katiba: ayy daqiqa.
ay dah-kee-kah.
Any minute now.

Susan: shukran jaziilan. sa’ab-qaa fii l-khat.
shook-ran ja-zee-lan. sa-ah-bek-ah fee al-khah-t.
Thank you very much. I’ll stay on the line.
Leaving a Message

Sometimes you just run out of luck and can’t get a hold of the person you’re trying to reach. You’re forced to leave a khabaran (*khah-bah-ran*; message) either on a voice mailbox or with a person.

Dealing with voice mail

When you leave a voice mail message on someone’s haatif, you want to make sure to include the following:

- Your ‘ism (*ee-seh-m*; name)
- The waqt al-mukaalama (*wah-ket al-muh-kaah-lah-mah*; time of the call)
- Your raqm al-haatif (*rah-kem al-haa-teef*; phone number or callback number)
- The ahsan waqt li al-mukaalama (*ahe-sahn wah-ket lee al-muh-kaah-lah-mah*; best times you’re available to talk)
Selma tries to reach Karim by phone but gets this recording instead:

‘ahlan, haadhaa kareem. ‘anaa lastu hunaa wa lakin ‘idhaa takallamta
‘ismuka wa raqamuka sa-’ukallimuk fii ‘asra’ waqt

ahel-lan, hah-zah kah-reem. ah-nah las-too hoo-nah wah lah-keen ee-zah
tah-kah-lam-tah ees-moo-kah wah rah-kah-moo-kah sah-o0-kah-lee-moo-kah
fee ass-raah wah-ket.

Hi, this is Karim. I’m not in right now, but if you leave your name and
number, I’ll get back to you as soon as possible.

Selma’s voice mail message sounds something like this:

‘ahlan wa sahlan karim. haadhihi selma. as-saa’a al-waaHida wa an-niSf
yawm al-khamiis. khaabirnii min faDlik ‘inda wuSuulika bi haadha
al-khabar ba’ada as-saa’a al-khaamisa. raqmii Sifr waaHid ithnayn
thalaathah. shukran!

ahel-lan wah sahel-lan kah-reem. haa-zeeh seelma. ass-saa-ar al-waa-heee-
dah wa-ann-nee-sef ya-woom al-kha-meez. khaa-bir-nee meen fahd-lik inn-dah
rak-mee see-fer waa-hid ith-nay-en tha-laah-thah. shook-ran!

Hi Karim. This is Selma. It’s 1:30 in the afternoon on Thursday. Please give
me a call back when you get this message anytime after 5:00. My number
is 0123. Thanks!

Leaving a message with a person

If you have to leave a khabaran directly with a person, make sure you include
your ‘ism and ask the person who picks up the phone to pass along word that
you called.

Talkin’ the Talk

Kamal calls his friend Rita at home. Rita isn’t home, and Souad, her
mom, answers the phone. Kamal leaves a message for Rita with
her mother.

Souad: allo.
all-low.
Hello.

Kamal: allo. haadhaa kamal.
all-low. haa-zaah kamal.
Hello. This is Kamal.
Souad:  
ahlan kamal.  
*ahel-lan kamal.*  
Hi Kamal.

Kamal:  
hal rita fii l-bayt?  
*hal rita fee al-bay-et?*  
Is Rita home?

Souad:  
laa. dhahabat ‘ila ila ad-dukkaan.  
*laah. za-ha-bat ee-laa ad-doo-kaah-n.*  
No. She went to the store.

Kamal:  
mataa sa-tarj'u?  
*mah-taah sa-tar-jee-oo?*  
When will she be back?

Souad:  
sa-tarju’ ba’da saa’a.  
*sa-tar-joo bah-dah saa-ah.*  
She will be back in an hour.

Kamal:  
hal yumkin ‘an tukhbirihaa bi mukaalimatii?  
*hal yoo-mek-in ann too-kh-bee-ree-haa bee moo-kaah-lah-mah-tee?*  
Is it possible for you tell her that I called?

Souad:  
Tab’an!  
*tah-bah-an!*  
Of course!

Kamal:  
shukran! ma’a as-salaama.  
*shook-ran! ma-ah as-sa-laah-mah.*  
Thank you! Bye.

Souad:  
ma’a as-salaama.  
*ma-ah as-sa-laah-mah.*  
Bye.
### Words to Know

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bayt</td>
<td>bah-yet</td>
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<tr>
<td>dhahaba</td>
<td>zah-hah-ba</td>
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<td>bah-dah</td>
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<td>hal yumkin</td>
<td>hal yoo-mek-in</td>
</tr>
<tr>
<td>mukaalamatii</td>
<td>moo-kaah-lah-mah-tee</td>
</tr>
</tbody>
</table>

Most phones in Arabic-speaking countries use the familiar Arabic numerals (1, 2, 3, and so on). Thank goodness you won’t have to struggle to identify the Arabic numbers on the keypad while dialing a number!
Fun & Games

Here are some questions commonly asked on the phone. Match the questions with the appropriate answers.

‘as–‘ila (ass-ee-lah; questions)

1. mataa sa–tarju? (When will she be back?)
2. hal ‘induka waqt faarigh? (Do you have free time?)
3. hal huwa hunaa? (Is he here?)
4. kayf al–Haal? (How are you doing?)
5. maa ‘ismuk? (What’s your name?)

al–jawaab (al-jah-waab; answers)

A. na’am. daqiiqa min faDlik.
B. laa. ‘anaa mashghuul.
C. ‘ismii Souad.
E. sa–tarju’ ba’da saa’a.

The answers are in Appendix C.
Chapter 10
At the Office and Around the House

In This Chapter

- Finding a job that’s right for you
- Interacting with co-workers
- Using the imperative verb form
- Relaxing in your home

If you’re like most people living in the modern world, the two places where you spend the most time probably are your manzil (man-zeel; house) and your maktab (mak-tab; office). Like many people who are employed by big companies, small businesses, government agencies, or private ventures, you divide your waqt (wah-ket; time) between al’amal (al-ah-mal; work) and Hayaat al-aa’iliyya (hah-yat al-ah-ee-lee-yah; family life). Achieving tawaazun (tah-wah-zoon; balance) between the two is extremely crucial for your happiness, your efficiency at the workplace, and your effectiveness in your home. In this chapter, I cover all the good “work” words you should know and introduce you to all aspects of life at the office and around the house to help you balance life between these two worlds.

Landing the Perfect Job

At some point in your Hayaat (hah-yat; life), you may want or need to start working and therefore decide to actively start looking for ‘amal. Identifying a mihna (meeh-nah; profession) that’s right for you and then going about securing ‘amal can be a full-time job itself. In this section, you discover the words and phrases to make your job search as efficient as possible!
One of the first things to keep in mind when you go about your job search is that you need to find an 'amal that suits your particular maSlHaat (mas-lah-hat; interests) and mahaaraat (mah-hah-rat; skills). You may want to start your search by talking to 'aSdiqaa (ass-dee-kah; friends) or asking around at your local jam'iyya (jam-ee-yah; university). Also, you’re likely to find listings in the following:

- jariidaat (jah-ree-dat; newspapers)
- ma’luumaat (mah-look-mat; classified ads)

As you search, make sure you find out as much as possible about a potential mustakhdim (moos-tak-deem; employer). When you’re able to secure an interview with a sharika (shah-ree-kah; company), here’s a list of things you may want to find out about your potential mustakhdim:

- ‘adad al-‘ummaal (ah-dad al-oo-mal; number of employees)
- Damaan aS-SaHHa (dah-man ah-sah-hah; health insurance)
- raatib (rah-teeb; salary)
- waqt al-‘uTla (wah-ket al-oot-lah; vacation time)
- ta’aaqud (tah-ah-kood; pension)

**Talkin’ the Talk**

Mark has been looking for a job and has landed a job interview with Mary, a head of human resources. Mark goes in for his interview with Mary.

Mary: marHaban bika. tafaDDal min faDlik.
     mar-hah-bah bee-kah. tah-fah-dal meer faad-leek.
     Welcome. Please come in.

Mark: shukran li ‘istiqbaalii.
     shook-ran lee ees-teek-bah-lee.
     Thank you for having me.

Mary: khuz maq’ad min faDlik.
     kooz mak-ad meer faad-leek.
     Please have a seat.

Mark: shukran.
     shook-ran.
     Thank you.
Mary: hal turiidu ‘an tashraba shay’an?
Would you like anything to drink?

Mark: maa’ min faDlik.
Water please.

Mary: hal ‘indaka ‘as’ila ‘an haadhihi al-waDHiifa?
Do you have any questions about this position?

Mark: na’am. kam min ‘ummaal fii ash-sharika?
Yes. How many employees are in the company?

Mary: ‘indanaa ‘ishriin ‘ummaal wa mudiir waaHid.
We have 20 employees and one director.

Mark: hal ash-sharika tuqaddim Damaan aS-SaHHa?
Does the company provide health insurance?

Mary: na’am. nuqaddim Damaan aS-SaHha li kul muwaDHaf ba’da muddat thalaath ‘ashhrur fii al-‘amal.
Yes. We provide health insurance to every employee after a period of three months on the job.

Mark: raai!’ wa hal hunaaka waqt li al-‘uTla?
Great! And is there any vacation time?

Mary: Taba’an. hunaaka ‘ishriin yawm li al-‘uTla fii as-sana al-‘ulaa. wa fii as-sana ath-thaaniya hunaaka thalaathiin yawm li al-‘uTla.
Of course. There are 20 days for vacation during the first year. And then during the second year there are 30 vacation days.

Mark: shukran jaziilan li haadhihi al-ma’luumaat.
shook-ran jah-zee-lan lee hah-zee-hee al-mah-loo-mat.
Thank you very much for this information.

Words to Know

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘istiqbaal</td>
<td>ess-teek-bal</td>
<td>host</td>
</tr>
<tr>
<td>maq’ad</td>
<td>mak-ad</td>
<td>seat</td>
</tr>
<tr>
<td>‘as’ila</td>
<td>ass-ee-lah</td>
<td>questions</td>
</tr>
<tr>
<td>wADHiifa</td>
<td>wah-dee-fah</td>
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<td>tak-deem</td>
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<td>tuqaddim</td>
<td>too-kah-deem</td>
<td>to offer</td>
</tr>
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<td>‘ashhur</td>
<td>ash-hoor</td>
<td>months</td>
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<td>mah-loo-mah</td>
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</tr>
<tr>
<td>ma’luumaat</td>
<td>mah-loo-mat</td>
<td>information (P)</td>
</tr>
</tbody>
</table>

Managing the Office Environment

The maktab is an essential part of modern life. In most Arabic-speaking and Muslim countries, ‘ummaal (ooh-nal; workers) work from al-'ithnayn (al-eeth-nah-yen; Monday) until al-jumu’a (al-joo-moo-ah; Sunday). Most ‘ummaal follow a standard as-saa’a at-taasi’a ‘ilaa al-khaamisa (ah-sah-ah ah-tah-see-ah ee-lah al-kah-mee-sah; 9:00 to 5:00) schedule for workdays.
Although most makaatib (mah-kah-teeb; offices) around the world give their ‘ummaal time for ghadaa’ (gah-dah; lunch), the duration depends on the employer and the country. For example, in the United States, it’s not uncommon for an ‘aamil (ah-meel; worker) to eat her ghadaa’ while sitting at her maktab (mak-tab; desk). On the other hand, in most Middle Eastern countries, an ‘aamil gets two hours for ghadaa’ and is encouraged to eat his ghadaa’ at his manzil (man-zeel; house) with his ‘usra (oos-rah; family).

Here are some key words and terms to help you navigate the workplace:

- ‘amal (ah-mal; work/job)
- mihna (meeh-nah; profession)
- sharika (shah-ree-kah; company)
- sharika kabiira (shah-ree-kah kah-bee-rah; large company)
- sharika Saghiira (shah-ree-kah sah-gee-rah; small company)
- ma’mal (mah-mal; factory)
- zubuun (zoo-boon; client)
- zabaa’in (zah-bah-een; clients)

You can choose from many different kinds of sharikaat (shah-ree-kat; companies) to work for, including a maSraf (mas-raf; bank), a sharikat al-Hisaab (shah-ree-kat al-hee-sab; accounting firm), and a sharikat al-qaanuun (shah-ree-kat al-kah-noon; law firm). You also have many choices when it comes to mihan (mee-han; professions). Here are some popular mihan:

- maSrafii (mas-raf-fee; banker) (M)
- maSrafiiya (mas-raf-fee-yah; banker) (F)
- rajul al-‘a’maal (rah-jool al-ah-mal; businessman)
- ‘imra’at al-‘a’maal (eem-rah-at al-ah-mal; businesswoman)
- muHaamiiy (moo-hah-mee; lawyer)
- shurTa (shoor-tah; police officer)
- rajul al-‘iTfaa’ (rah-jool al-eet-fah; firefighter)

Most sharikaat have a lot of ‘ummaal with different responsibilities, and most ‘ummaal find themselves in daa’iraat (dah-ee-raat; divisions/groups/departments) within the sharika. Here are some of the common daa’iraat you may find in a sharika:
Interacting with your colleagues

Unless you’re in a mihna that doesn’t require you to interact with people face-to-face (such as being an author), you need to be able to get along with your zumalaa’ (zoo-mah-lah; colleagues) at the maktab. This section reveals the terms that will help you get along with everyone at the office so that you can be as productive and efficient as possible.

Before you build good working relationships with your zumalaa’, you should know the right words for classifying them:

- zamiil (zah-meel; colleague) (MS)
- zamiila (zah-mee-lah; colleague) (FS)
- zumalaat (zoo-mah-lat; colleagues) (FP)
- mudiir (moo-deer; director) (MS)
- mudiira (moo-dee-rah; director) (FS)
- mudiiruun (moo-dee-roon; directors) (MP)
- mudiiraat (moo-dee-rat; directors) (FP)
- ra’iis (rah-ees; president) (MS)
- ra’iisa (rah-ee-sah; president) (FS)
- ru’asaa’ (roo-ah-sah; presidents) (MP)
- ru’asaat (roo-ah-sat; presidents) (FP)

Whether you like it or not, your zumalaa’ al-maktab (zoo-mah-lah al-mak-tab; office colleagues) have a big influence over your time at the maktab; therefore, getting along with your zumalaa’ is crucial. You can address people you work with in a number of different ways, such as based on rank, age, or gender. These categorizations may seem discriminatory in an American sense, but these terms actually carry the utmost respect for the person being referenced:
Use sayyidii (sah-yee-dee; sir) to address the mudiir or someone with a higher rank than you.

Use sayiidatii (sah-yee-dah-tee; madam) to address the mudiira or ra’iisa.

Use Sadiiqii (sah-dee-kee; friend) to address a male colleague.

Use Sadiiqatii (sah-dee-kah-tee; friend) to address a zamiila.

Use al-’akh (al-ak; brother) to address a co-worker or colleague.

Use al-’ukht (al-oo-ket; sister) to address a zamiila.

In Arabic culture, it’s okay to address co-workers or people close to you as ‘akh (brother) or ‘ukht (sister) even though they may not be related to you.

Here are some phrases to help you interact cordially and politely with your zumalaa’:

✓ hal turiid musaa’ada? (hal too-reed moo-sah-ah-dah; Do you need help?) (M)

✓ hal turiidiina musaa’ada? (hal too-reed-dee-nah moo-sah-ah-dah; Do you need help?) (F)

✓ hal yumkin ‘an ‘usaa’iduka bii dhaalika? (hal yoom-keen an oo-sah-ee-doo-kah bee zah-lee-kah; May I help you with that?) (M)

✓ hal yumkin ‘an ‘usaa’idukii bii dhaalika? (hal yoom-keen an oo-sah-ee-doo-kee bee zah-lee-kah; May I help you with that?) (F)

✓ sa ‘adhhab ‘ilaa al-maT’am. hal turiid shay’an? (sah az-hab ee-laah al-mat-ham. hal too-reed-doo shay-an; I’m going to the cafeteria. Do you want anything?) (M)

✓ sa ‘adhhab ‘ilaa al-maT’am. hal turiidiina shay’an? (sah az-hab ee-laah al-mat-ham. hal too-reed-dee-nah shay-an; I’m going to the cafeteria. Do you want anything?) (F)

✓ ‘indanaa ‘ijtimaa’ fii khams daqaa’iq. (een-dah-nah eej-tee-mah fee kah-mes dah-kah-eek; We have a meeting in five minutes.)

✓ az-zabuun saya’ti fii saa’a. (ah-zah-boon sah-yah-tee fee sah-ah; The client will arrive in one hour.)

✓ hal waSaluka bariidii al-‘iliktroonii? (hal wah-sah-loo-kah bah-ree-dee al-ee-leek-troo-nee; Did you get my e-mail?)

✓ hal waSaluka khabaarii al-haatifiiy? (hal wah-sah-loo-kah kah-bah-ree al-hah-tee-fee; Did you get my phone message?)

✓ hal ‘indaka qalam? (hal een-dah-kah kah-lam; Do you have a pen?) (M)

✓ hal ‘indukii qalam? (hal een-doo-kee kah-lam; Do you have a pen?) (F)
Omar and Samir are colleagues working on a project at the office.

Omar: hal katabta at-taqriir? hal kah-tab-tah ah-tak-reer? Did you write the report?


Omar: Tayyib, hayyaa binaa li al-‘amaal. ‘ayna turiidu ‘an na’mal? tah-yeeb, hay-yah bee-nah lee al-ah-mal. ay-nah too-ree-doo an nah-mal? Okay, let’s get to work. Where would you like us to work?


Omar and Samir head to the conference room to finish the report.

Omar: hal turiidu haadhihi aS-Suura fii bidaayat ‘aw nihaayat at-taqriir? hal too-ree-doo hah-zeed-hee ah-soo-rah fee bee-dah-yat aw nee-hah-yat ah-tak-reer? Do you want this illustration in the beginning or end of the report?

Samir: ‘aDHunnu fii bidaayat at-taqriir ‘aHsan. ah-zoo-noo fee bee-dah-yat ah-tak-reer ah-san. I believe in the beginning of the report is better.

Omar: hal naziid SafHa ‘ukhraa ‘aw haadhaa kaafiyyan? hal nah-zeed saf-hah ook-rah aw hah-zah kah-fee-yan? Should we add another page or is this enough?
Samir: haadhaa kaafiyan li al-‘aan.
hah-zah kah-fee-yan lee al-an.
This is enough for now.

Omar: mataa turiidu ‘an nufarriqa haadhaa at-taqriir?
mah-tah too-ree-doo an noo-fah-ree-kah hah-zah
ah-tak-reer?
When would you like to distribute this report?

Samir: ‘indanaa ‘ijtimaa’ fii saa’a. yajib ‘an yakuun at-taqriir
jaahiz li al-‘ijtimaa’.
een-dah-nah eej-tee-mah fee sah-ah. yah-jeeb an
We have a meeting in one hour. The report must be
ready in time for the meeting.

Omar: sa yakuun jaahiz fii niSf saa’a. kam min nuskha yajib
‘an naTba’?
Sah yah-koon jah-heez fee nee-sef sah-ah. kam meen
noos-kah yah-jeeb an nat-bah?
It’ll be ready in half an hour. How many copies do we
need to print?

Samir: sa yakuun ‘ashra mumathiliin fii al-‘ijtimaa’, wa
laakin ‘iTba’ khamsat nuskhaat ‘IDHaafiyya.
sah yah-koon ash-rah moo-mah-thee-leen fee
al-eej-tee-mah, wah lah-keen eet-bah kam-sat
noos-kat ee-dah-fee-yah.
There will be ten representatives at the meeting, but
print five additional copies just in case.

Omar: fawran. hal hunaaka shay’un ‘aakhar?
faw-ran. hal hoo-nah-kah shay-oon ah-kar?
Right away. Is there anything else?

Samir: na’am. ‘i’lam kaatibatii min faDlik ‘an ta’khudh
mukaalamat al-haatifiyya li ‘annanii sa ‘akuun fii
al-‘ijtimaa’.
nah-am. eeh-lam kah-tee-bah-tee meen fad-leek an
tah-kooz moo-kah-lah-mat al-hah-tee-fee-yah lee
ah-nah-nee sah ah-koon fee al-eej-tee-mah.
Yes. Please inform my assistant to hold all my calls
because I’ll be at the meeting.

Omar: sa ‘aquulu lihaa dhallika al-‘aan.
I will tell her that right now.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
<th>Explanation</th>
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<tbody>
<tr>
<td>taqriir</td>
<td>tak-reer</td>
<td>report</td>
</tr>
<tr>
<td>taqriiraat</td>
<td>tak-ree-rat</td>
<td>reports</td>
</tr>
<tr>
<td>niSf</td>
<td>nee-sef</td>
<td>half</td>
</tr>
<tr>
<td>musaa’ada</td>
<td>moo-sah-ah-dah</td>
<td>help</td>
</tr>
<tr>
<td>ghurfa</td>
<td>goor-fah</td>
<td>room</td>
</tr>
<tr>
<td>‘ijtimaa’</td>
<td>eej-tee-mah</td>
<td>meeting/conference</td>
</tr>
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<td>Suwar</td>
<td>soo-war</td>
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<td>nee-hah-yah</td>
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<td>fah-rah-kah</td>
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<td>moo-mah-thee-leen</td>
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<td>‘iDHaafyya</td>
<td>ee-zah-fee-yah</td>
<td>additional (F)</td>
</tr>
</tbody>
</table>
Giving orders

The imperative verb form, also known as the command form, is used to give orders or directions. It’s an important verb to know in the workplace because that’s where you’re usually told what to do and where you tell others what to do. The imperative structure is fairly straightforward. This section shares some quick tips to allow you to master the imperative form.

First, because the imperative is a command form, you can use it only with present personal pronouns such as ‘anta (an-tah; you) (M) and ‘anti (an-tee; you) (F). You can’t used the imperative with absent personal pronouns such as huwa (hoo-wah; him) because you can’t give an order to someone who isn’t present. The following is a list of the personal pronouns to use with the imperative:

- ‘anta (an-tah; you) (MS)
- ‘anti (an-tee; you) (FS)
- ‘antum (an-toom; you) (MP)
- ‘antunna (an-too-nah; you) (FP)
- ‘antumaa (an-too-mah; you) (dual)

Second, the imperative form is nothing but a derived form of the regular verb in the maaDii (mah-dee; past) and the muDaari’ (moo-dah-reeh; present) tenses. The following is a list of the most common imperative verbs:

- ‘uktub (ook-toob; write)
- ‘iqra’ (eek-rah; read)
- ‘unDHur (oon-zoor; look)
- ‘a’id (ah-eed; repeat)
- qull (kool; say)
- ‘u’kul (ooh-kool; eat)
- takallam (tah-kah-lam; speak)
- qif (keef; stop)
- taHarrak (tah-hah-rak; move)

One of the more important verb command forms is the verb kataba (kah-tah-bah; to write). Table 10-1 shows the imperative (command form) of the verb kataba.
Another verb you should be aware of is the verb takallama (tah-kah-lah-mah; to speak). Table 10-2 shows the imperative form of the verb takallama.

Table 10-2  Imperative Form of “Speak”

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Imperative</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anta (you/MS)</td>
<td>takallam</td>
<td>tah-kah-lam</td>
<td>speak (MS)</td>
</tr>
<tr>
<td>‘anti (you/FS)</td>
<td>takallamii</td>
<td>tah-kah-lah-mee</td>
<td>speak (FS)</td>
</tr>
<tr>
<td>‘antum (you/MP)</td>
<td>takallamuu</td>
<td>tah-kah-lah-moo</td>
<td>speak (MP)</td>
</tr>
<tr>
<td>‘antunna (you/FP)</td>
<td>takallamna</td>
<td>tah-kah-lam-nah</td>
<td>speak (FP)</td>
</tr>
<tr>
<td>‘antumaa (dual)</td>
<td>takallamaa</td>
<td>tah-kah-lah-mah</td>
<td>speak (dual)</td>
</tr>
</tbody>
</table>

Supplying your office

In order to function properly and efficiently at the maktab, you need a number of different work-related items. Here are some common supplies you can expect to find at the maktab:

✔ kursiyy (koor-see; chair)
✔ maktab (mak-tab; desk)
✔ ‘aalat al-Hisaab (ah-lat al-hee-sab; computer)
✔ haatif (hah-teef; telephone)
✔ ‘aalat al-faks (ah-lat al-fah-kes; fax machine)
✔ maTba’a (mat-bah-ah; printer)
✔ ‘aalat al-Tibaa’ (ah-lat ah-tee-bah; photocopier)
Besides ‘aalaat (ah-lat; machines) and heavy furniture, you also need smaller tools to help you get by at the maktab:

✔ qalam jaaf (kah-lam jaf; pen)
✔ qalam ar-rasaas (kah-lam ah-rah-sas; pencil)
✔ mimHaat (meem-hat; eraser)
✔ kitaab (kee-tab; book)
✔ daftar (daf-tar; notebook)
✔ ‘awraaq (aw-rak; papers)
✔ mishbak ‘awraaq (meesh-bak aw-rak; paper clip)
✔ Dammat ‘awraaq (dah-mat aw-rak; stapler)
✔ liSaaq (lee-sak; glue)
✔ skooch (seh-koo-tech; tape)

If you can’t find a daftar or liSaaq, ask a zumalaa’ if you can borrow one. Here’s how you ask a colleague a question, depending on whether you’re speaking to a man or a woman:

✔ hal ‘indakii daftar? (hal een-dah-kee daf-tar; Do you have a notebook?) (F)
✔ hal ‘indaka liSaaq? (hal een-dah-kah lee-sak; Do you have glue?) (M)
✔ hal ‘indakum skooch? (hal een-dah-koom seh-koo-tech; Do you have tape?) (MP)
✔ hal ‘indahu qalam? (hal een-dah-hoo kah-lam; Does he have a pen?)

The construct “to have” in Arabic isn’t a verb (see the preceding list of examples); rather it’s a combination of possessive suffix constructions added to the word ‘inda (een-dah), which is the best word in the language to denote possession. However, for all intents and purposes, you may use this construct — ‘inda followed by a possessive suffix — in the same way as you would a regular verb. Check out this prepositional phrase using all personal pronoun suffixes:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa</td>
<td>‘indii</td>
<td>een-dee</td>
<td>I have</td>
</tr>
<tr>
<td>‘anta</td>
<td>‘indaka</td>
<td>een-dah-kah</td>
<td>You have (MS)</td>
</tr>
<tr>
<td>‘anti</td>
<td>‘indakii</td>
<td>een-dah-kee</td>
<td>You have (FS)</td>
</tr>
<tr>
<td>huwa</td>
<td>‘indahu</td>
<td>een-dah-hoo</td>
<td>He has</td>
</tr>
<tr>
<td>hiya</td>
<td>‘indahaa</td>
<td>een-dah-hah</td>
<td>She has</td>
</tr>
<tr>
<td>naHnu</td>
<td>‘indanaa</td>
<td>een-dah-nah</td>
<td>We have</td>
</tr>
</tbody>
</table>
Talkin’ the Talk

Samira can’t find her eraser. She asks some of her colleagues if they have one available for her to borrow.

Samira:  ‘afwan tariq. hal ‘indaka mimHaat?
af-wan tah-reek. hal een-dah-kah meem-hat?
Excuse me Tarik. Do you have an eraser?

Tarik:  laHdha. sa ‘araa fii maktabii.
lah-zah. sah ah-rah fee mak-tah-bee.
One moment. I’ll check my desk.

Tarik looks around his desk but can’t find the eraser.

Tarik:  ‘anaa ‘aasif. laysa ‘indii mimHaat hunaa.
ah-nah ah-seef. lay-sah een-dee meem-hat hoo-nah.
I’m sorry. I don’t have an eraser here.

Samira:  man tadhunn ‘indahu mimHaat?
man tah-zoon een-dah-hoo meem-hat?
Who do you think has an eraser?

Tarik:  ‘adhunn ‘anna frank ‘indahu mimHaat.
ah-zoon ah-nah frank een-dah-hoo meem-hat.
I believe Frank has an eraser.

Samira:  shukran.
shook-ran.
Thank you.

Samira stops by Frank’s desk to ask him for an eraser.
Samira: ‘ahlan frank. hal ‘indaka mimHaat?
ah-lan frank. hal een-dah-kah meem-hat? Hi Frank. Do you have an eraser?

Frank: na’am. haa hiya.
nah-am. hah hee-yah. Yes. Here you go.

Samira: shukran jaziilan!
shook-ran jah-zee-lan. Thank you so much!

Words to Know

<table>
<thead>
<tr>
<th>laHdha</th>
<th>lah-zah</th>
<th>one moment</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘aasif</td>
<td>ah-nah ah-seef</td>
<td>I am sorry (M)</td>
</tr>
<tr>
<td>‘anaa ‘aasifa</td>
<td>ah-nah ah-see-fah</td>
<td>I am sorry (F)</td>
</tr>
</tbody>
</table>

Life at Home

If you’re like most people, you spend a lot of time at your manzil (man-zeel; house). The manzil is a bit different than the bayt (bah-yet; home) because a manzil can be any old manzil, whereas the bayt is the space where you feel most comfortable. In many cultures, a manzil is a family’s or individual’s most prized possession or asset. Due to the centrality of the bayt and manzil in everyday life, knowing how to talk about them in-depth can be very useful. In this section, I tell you all the right words and terms to help you talk about your manzil!

As you know, a manzil consists of ghuraf (roo-raf; rooms). In singular form, “room” is known as ghurfa (roor-fah) in Arabic. This list should help you become familiar with the major types of ghuraf in a manzil:

✔ ghurfat al-juluus (goor-fat al-joo-loos; sitting room)
✔ ghurfat al-ma’iisha (goor-fat al-mah-ee-shah; living room)
✔ ghurfat al-‘akl (goor-fat al-ah-kel; dining room)
In addition to ghurfat, a manzil may also have a karaaj (kah-raj; garage) where you can park your sayyaara (sah-yah-rah; car) as well as a bustaan (boos-ťan; garden) where you can play or just relax. Some manaazil (mah-nah-zeel; houses) even have a masbaH (mas-bah; swimming pool).

Each ghurfa in the manzil usually contains different items. For example, you can expect to find a sariir (sah-reer; bed) in a ghurfat an-nawm. Here are some items you can expect to find in the Hammaam:

- mirHaaD (meer-had; toilet)
- duush (doosh; shower)
- maghsal (mag-sal; sink)
- shawkat al-‘asnaan (shaw-kat al-ass-nan; toothbrush)
- ghasuul as-sha’r (gah-sool ah-shah-er; shampoo)
- Saabuun (sah-boon; soap)
- mir’aat (meer-at; mirror)

You can expect to find the following items in the maTbakh:

- furn (foo-ren; stove)
- tannuur (tah-noor; oven)
- thallaaja (tah-lah-jah; refrigerator)
- zubaala (zoo-bah-lah; trash can)
- shawkaat (shaw-kat; forks)
- malaa’iq (mah-lah-eek; spoons)
- sakaakiin (sah-kah-keen; knives)
- ku’uus (koo-oos; glasses)
- ‘aTbaaq (at-bak; dishes)
Family life in a Middle Eastern home

In most Arabic-speaking and Islamic countries, the **bayt** (bah-yet; home) plays a very central role in family life. Unlike in Western countries, the **‘usra** (oos-rah; family) structure in the **bayt** generally consists of more than the parents and children (the typical nuclear family); it extends to other members of the family, such as grandparents, uncles, aunts, and cousins. Therefore, a **bayt** in most Middle Eastern countries houses not only parents and their children but also grandparents, grandchildren, cousins, and other family members.

In countries such as Saudi Arabia, **manaazil** (mah-nah-zeel; houses) are built to accommodate up to 10 or 15 family members and sometimes more. Like houses in the United States, Europe, and other parts of the world, the Middle Eastern home revolves around the **ghurfat al-ma’isha** (living room). Physically and architecturally, the **ghurfat al-ma’isha** is the central part of the **manzil**; it’s usually surrounded by the **maTbakh** (kitchen) and the **ghurfat al-juluus** (sitting room) and **ghurfat al-’akl** (dining room). Often times, it’s the largest room in the **manzil** and is accessible through different **ghuraf**.

During the **‘iid** (eed; holidays), the **bayt** becomes a place where family members come and celebrate the festivities together. The **ghurfat al-ma’isha** retains its centrality during these festivities, although other parts of the **manzil** become more significant, such as the **ghurfat al-’akl** and the **bustaan** (garden).

---

**Talkin’ the Talk**

Hassan can’t find the remote control for the living room television. He asks his mother whether she has seen it.

**Hassan:** hal ra’aytii jihaaaz at-tilfaaz?
hal rah-ay-tee jee-haz ah-teel-faz?
Have you seen the remote control?

**Mother:** kaana fawqa aT-Taawila.
kah-nah faw-kah ah-tah-wee-lah.
It was on the table.

**Hassan:** ‘ay Taawila?
ay tah-wee-lah?
Which table?

**Mother:** aT-Taawila fii ghurfat al-’akl.
ah-tah-wee-lah fee goor-fat al-ah-kel.
The dining room table.
Hassan looks for the remote control on the dining room table but can’t find it.

Hassan: laa, al-jihaaz laysa fawqa aT-Taawila. 
No, the remote is not on the table.

Mother: hal ‘anta muta’akkid? 
hal an-tah moo-tah-ah-keed? 
Are you sure?

Hassan: na’am. huwa laysa hunaa. 
nah-am. hoo-wah lay-sah hoo-nah. 
Yes. It’s not there.

Mother: rubbamaa huwa taHta aT-Taawila. 
roo-bah-mah hoo-wah tah-tah ah-tah-wee-lah. 
Perhaps it’s under the table.

Hassan: daqiqa sa’araa taHta aT-Taawila. 
One minute while I look under the table.

Hassan looks under the table for the remote.

Hassan: laysa hunaa ‘ayDHan. man ‘ista’malahu al-’aakhir? 
lay-sah hoo-nah ay-zan. man ees-tah-mah-loo-hoo al-ah-keer? 
It’s not there either. Who was the last person to use it?

roo-bah-mah ah-kah-dah-hoo hoo-nah-kah. 
Your father. Look in the sitting room. Maybe he took it there.

Hassan: huwa laysa fawqa Taawilat ghurfat al-juluus. 
It’s not on the sitting room table.

Mother: hal ra’ayta fii al-kanaba? 
hal rah-ay-tah fee al-kah-nah-bah? 
Did you look on the couch?
Hassan: qimtu 'alayhi!
keem-too ah-lay-hee!
I found it!

Mother: ‘ayna kaana?
ay-nah kah-nah?
Where was it?

Hassan: kaana fawqa aT-Taawila fii al-maTbakh.
kah-nah faw-kah ah-tah-wee-lah fee al-mat-bak.
It was on the kitchen table.

# Words to Know

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>jihaaz</td>
<td>jee-haz</td>
<td>TV remote control</td>
</tr>
<tr>
<td>tilifizyoon</td>
<td>tee-lee-feezyoon</td>
<td>television</td>
</tr>
<tr>
<td>shaasha</td>
<td>shah-shah</td>
<td>screen</td>
</tr>
<tr>
<td>miyaa’</td>
<td>mee-yah</td>
<td>radio</td>
</tr>
<tr>
<td>kanaba</td>
<td>kah-nah-bah</td>
<td>couch</td>
</tr>
<tr>
<td>ra’a</td>
<td>rah-ah</td>
<td>to look/to see</td>
</tr>
<tr>
<td>qaama</td>
<td>kah-mah</td>
<td>to find</td>
</tr>
<tr>
<td>fawqa</td>
<td>faw-kah</td>
<td>on/on top/over</td>
</tr>
<tr>
<td>tahTa</td>
<td>tah-tah</td>
<td>under/below</td>
</tr>
<tr>
<td>bijaanib</td>
<td>bee-jah-nee</td>
<td>next to/adjacent</td>
</tr>
<tr>
<td>muta’akkid</td>
<td>moo-tah-ah-keed</td>
<td>sure/certain</td>
</tr>
<tr>
<td>rubbamaa</td>
<td>roo-bah-mah</td>
<td>perhaps/maybe</td>
</tr>
</tbody>
</table>
From the following list, choose the words that describe the rooms pictured here:

✓ Hammaam
✓ maTbakh
✓ ghurfat an-nawm
✓ ghurfat al-ma’iisha

The answers are in Appendix C.
Part III

Arabic on the Go

The 5th Wave

By Rich Tennant

An awkward silence followed the instructor's suggestion that Doug use his uvula more when learning to speak Arabic.
In this part . . .

You receive the tools you need to take Arabic on the road. Find out how to open a bank account, how to plan a trip, how to make a reservation at a hotel, and how to ask for directions.
Chapter 11
Money, Money, Money

In This Chapter

- Handling financial matters at the bank
- Understanding ATM commands
- Changing your currency

Al-maal (al-mal; money) is an essential part of everyday life. Whether you’re in a foreign country or at home, having access to maal is necessary in order to do the things you need to do — buy food, buy clothes, pay rent, go to the movies, and so on. Because very few activities in this world are majjaanan (mah-jah-nan; free), in this chapter you discover the Arabic terminology you need to manage your financial life. Specifically, I tell you how to open and maintain a bank account, how to withdraw money from the bank as well as from an automated teller machine (ATM), and how to exchange currency in case you travel to different countries.

At the Bank

The source of al-maal is the maSraf (mas-raf; bank); conveniently another word for “bank” in Arabic is al-banka or simply banka. In this section, you become familiar with some of the items you find and transactions that take place at the maSraf. Here are some common terms associated with the maSraf:

- fuluus (foo-loos; cash/physical currency)
- nuquud (noo-kood; money/coins)
- naqd (nah-ked; coin)
- ‘awraaq (aw-rak; money/paper currencies)
- biTaaqa al-‘i’timaad (bee-tah-kah al-eeh-tee-mad; credit card)
- biTaaqaat al-‘i’timaad (bee-tah-kat al-eeh-tee-mad; credit cards)
Opening a bank account

One of the most important things you may do in a **maSraf** is open a **Hisaab maSrafii** (bank account). Depending on your current financial situation and your future economic needs, you may open different types of **Husub maSrafiiyya** (**hoo-soob mas-rah-fee-yah**; bank accounts). Here are some of the types of **Husub** (**hoo-soob**; accounts) you may inquire about:

- **Hisaab maSrafii ‘aadii** (**hee-sab mas-rah-fee ah-dee**; checking account)
- **Hisaab maSrafii li at-tawfiir** (**hee-sab mas-rah-fee lee ah-taw-feer**; savings account)
- **Hisaab maSrafii li at-tawfiir wa at-taqaa’ud** (**hee-sab mas-rah-fee lee ah-taw-feer wah ah-tah-kah-ood**; retirement savings account)
- **Hisaab maSrafii li aT-Tulaab** (**hee-sab mas-rah-fee lee ah-too-lab**; student checking account)

After you determine which type of **Hisaab** is right for you, you’re ready to talk to the **‘amiin al-maSraf** (**ah-meen al-mas-raf**; bank teller) (M) or the **‘amiina al-masraf** (**ah-mee-nah al-mas-raf**; bank teller) (F) to open your **Hisaab**. The **‘amiin al-maSraf** or **‘amiina al-maSraf** may ask you to step into his or her **maktab** (**mak-tab**; office) in order to ensure your **shakhsiiyya** (**shak-see-yah**; privacy), because **futuuH** (**foo-tooh**; opening) a **Hisaab** must be done securely.

---

**Talkin’ the Talk**

Said has recently moved to a new city to attend college. One of the first things he does as he’s settling into his new hometown is go to the bank to open an account. Sarah, a bank teller, helps Said decide which bank account meets his needs.

Sarah: SabaaH al-khayr. kay yumkin ‘an ‘usaa’iduka al-yawm?
  sah-bah al-kah-yer. kay-fah yoom-keen ann oo-sah-ee-doo-kah al-yah-oum?
  Good morning. How may I help you today?
Said: SabaaH an-nuur. ‘uriidu ‘an ‘aftaHa Hisaab maSrafii. 
sah-bah ah-noor. oo-ree-doo an af-tah-hah hee-sab 
mas-rah-fee. 
Good morning. I would like to open a bank account.

Sarah: Tayyib, yumkin ‘an ‘usaa’iduka. tafaDDal min faDlik 
’ilaa maktabii. 
tah-yeeb, yoom-keen an oo-sah-ee-doo-kah. 
tah-fah-dal meen fad-leek ee-lah mak-tah-bee. 
Great, I’ll be able to help you with that. Please come 
in to my office.

rah-eeh, shook-ran. 
Excellent, thank you.

Sarah: ‘ay naw’ min Hisaab maSrafii tuHibb? 
ay nah-weh meen hee-sab mas-rah-fee too-heeb? 
What type of bank account would you like?

Said: ‘ay ‘anwaa’ min al-Husub al-maSrafiiyya ‘indakum? 
ay an-wah meen al-hoo-soob al-mas-rah-fee-yah 
een-dah-koom? 
What types of bank accounts do you have?

Sarah: ‘indanaa ‘anwaa’ mutaghayyira. ‘indanaa Hisaab 
maSrafii ‘aadii wa Hisaab maSrafii li at-tawfiir. wa 
‘indanaa Hisaab maSrafii li aT-Tulaab. hal ‘anta 
Taalib? 
een-dah-nah an-wah moo-tah-gah-yee-rah. een-dah- 
nah hee-sab mas-rah-fee ah-dee wah hee-sab mas- 
rah-fee lee ah-taw-fer. wah een-dah-nah hee-sab 
mas-rah-fee lee ah-too-lab. hal an-tah tah-leeb? 
We have a lot of different types. We have regular 
checking accounts as well as savings accounts. And if 
you’re a student, we also provide student checking 
accounts. Are you a student?

Said: na’am, ‘anaa Taalib. 
nah-am, ah-nah tah-leeb. 
Yes, I’m a student.

Sarah: ‘aDHunnu ‘anna al-Hisaab maSrafii li aT-Tulaab 
sa-yuwaafiquk. 
ah-zoo-noo ah-nah al-hee-sab mas-rah-fee lee 
ah-too-lab sah-yoo-wah-fee-kook. 
I believe that the student checking account will suit 
you well.


Said: wa hal hunaaka farq ‘aakhar baynahumaa? wah hal hoo-nah-kah fah-rek ah-kar bay-nah-hoo-mah? And is there any other difference between the two?


Presenting your ID

After you decide which Hisaab is right for you, you need to take care of some initial paperwork. You must present a number of wathaa’iq (wah-tah-eek; documents) and then answer a few ‘as’ila (ass-ee-lah; questions). Here are some of the wathaa’iq you should have with you when you want to open a Hisaab:

- biTaaqa shakhsiyya (bee-tah-kah shak-see-yah; personal identification card)
- biTaaqat as-saa’iq (bee-tah-kat ah-sah-eek; driver’s license)
- jawaaz as-safar (jah-waz ah-sah-far; passport)
- biTaaqat at-tilmiidh (bee-tah-kat ah-teel-meez; student identification card)
- biTaaqat raqm al-‘amn ash-shakhsiyy (bee-tah-kat rah-kem al-ah-men ah-shak-see; social security card)

Providing your contact info

After you establish your identity by presenting various personal identification cards, the ‘amiin al-maSraf will probably ask you for some more wathaa’iq so that he can process your application. For example, he may ask
for your ‘unwaan ar-raahin (oon-wan ah-rah-heen; current address) or your ‘unwaan as-saabiq (oon-wan ah-sah-beek; former address). Of course, in order to prove that you actually do live where you say you live, the ‘amiin al-maSraf may ask you for a risaala (ree-sah-lah; letter) addressed to you at your ‘unwaan (address).

**Filling out the forms**

After you provide the wathaa’iq that the ‘amiin al-maSraf requests, you usually receive an ‘istimaarat aT-Talab (ees-tee-mah-rat ah-tah-lab; application form) to fill out. Here are some items you’re likely to find on the ‘istimaarat aT-Talab:

- ‘ism shakhsii (ee-sem shak-see; first name)
- ‘ism ‘aa’ilii (ee-sem ah-ee-lee; last name/family name)
- taariikh al-miilaad (tah-reek al-mee-lad; date of birth)
- makaan al-miilaad (mah-kan al-mee-lad; place of birth)
- al-mihna (al-meeh-nah; occupation)
- al-mustakhdim (al-moo-s-tak-deem; employer)
- taariikh al-‘amal (tah-reek al-ah-mal; work history)
- naw’ al-Hisaab (nah-weh al-hee-sab; type of account)
- raqm al-haatif (rah-kem al-hah-teef; telephone number)

After you fill out the ‘istimaarat aT-Talab, the ‘amiin al-maSraf will ask for your ‘imdaa’ (eem-dah; signature) on the document. When you finish with all the paperwork and have successfully opened your bank account, you’re ready to start using it!

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**Talkin’ the Talk**

Jennifer is filling out a new bank account application. Adam, the bank manager, helps her with the application form.

Adam: maa huwa ‘ismukii ash-shakshii?

What’s your first name?

Jennifer: Jennifer.

Adam: wa maa huwa ‘ismukii al-‘aa’ilii?

And what’s your last name?

Jennifer: Jennifer.

Adam: maa huwa taariikh milaadukii?
*mah hoo-wah tah-reek mee-lah-doo-kee?* What’s your date of birth?

Jennifer: yanaayir al-‘awwal sanat ‘alf wa tis’a mi’a wa thamaaniin.

Adam: maa hiya mihnatukii?
*mah hee-yah meeh-nah-too-kee?* What’s your occupation?

*aah-nah moo-mah-ree-dah.* I’m a nurse.

Adam: wa man huwa mustakhdimuk?
*wah man hoo-wah moos-tak-dee-mook?* And who is your employer?

*aah-nah ah-mal fee al-moos-tash-fah.* I work at the hospital.

Adam: shukran. naHnu qarrabnaa ‘ilaa ‘annihaya.
*shook-ran. nah-noo kah-rab-nah ee-lah ah-nee-hah-yah.* Thank you. We’re almost finished.

Jennifer: raa’i.
*rah-eeh.* Great.

Adam: ‘uriidu ‘imdaa’uki hunaa.
*oo-ree-doo eem-dah-oo-kee hoo-nah.* I’d like your signature right here.

Jennifer: Taba’an.
*tah-bah-an.* Of course.
Adam: shukran. marHaba biki 'ilaa maSraf al-'arab.
shook-ran. mar-hah-bah bee-kee ee-lah mas-raf al-ah-rab.
Thank you. Welcome to Arab Bank.

Jennifer: shukran.
shook-ran.
Thank you.

Words to Know

<table>
<thead>
<tr>
<th>Term</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>maa huwa</td>
<td>mah hoo-wah</td>
<td>what is (M)</td>
</tr>
<tr>
<td>maa hiya</td>
<td>mah hee-yah</td>
<td>what is (F)</td>
</tr>
<tr>
<td>mudiir al-maSraf</td>
<td>moo-deer al-mas-raf</td>
<td>bank manager (M)</td>
</tr>
<tr>
<td>mudiira al-maSraf</td>
<td>moo-dee-rah</td>
<td>bank manager (F)</td>
</tr>
<tr>
<td>yawm</td>
<td>yah-oom</td>
<td>day</td>
</tr>
<tr>
<td>shahr</td>
<td>shah-her</td>
<td>month</td>
</tr>
<tr>
<td>sana</td>
<td>sah-nah</td>
<td>year</td>
</tr>
<tr>
<td>mumarriDa</td>
<td>moo-mah-ree-dah</td>
<td>nurse (F)</td>
</tr>
<tr>
<td>mustashfaa</td>
<td>moos-tash-fah</td>
<td>hospital</td>
</tr>
<tr>
<td>nihaaya</td>
<td>nee-hah-yah</td>
<td>finish/ending</td>
</tr>
<tr>
<td>al-'itimaad</td>
<td>al-eeh-tee-mad</td>
<td>credit</td>
</tr>
</tbody>
</table>

Open season on the verb “to open”

You can’t open a Hisaab, or anything else for that matter, if you don’t know how to conjugate the verb fataHa (fah-tah-hah; opened) in both the maaDii (past) and the muDaari’ (present) forms. Here is the verb “to open” in the maaDii:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa fataHtu</td>
<td>ah-nah fah-tah-too</td>
<td>I opened</td>
</tr>
<tr>
<td>‘anta fataHta</td>
<td>ahn-tah fah-tah-tah</td>
<td>You opened (MS)</td>
</tr>
<tr>
<td>Form</td>
<td>Pronunciation</td>
<td>Translation</td>
</tr>
<tr>
<td>-----------------</td>
<td>------------------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>‘anti fataHti</td>
<td>ahn-tee fah-tah-tee</td>
<td>You opened (FS)</td>
</tr>
<tr>
<td>huwa fataHa</td>
<td>hoo-wah fah-tah-hah</td>
<td>He opened</td>
</tr>
<tr>
<td>hiya fataHat</td>
<td>hee-yah fah-tah-hat</td>
<td>She opened</td>
</tr>
<tr>
<td>naHnu fataHnaa</td>
<td>nah-noo fah-tah-nah</td>
<td>We opened</td>
</tr>
<tr>
<td>‘antum fataHtum</td>
<td>ahn-toom fah-tah-toom</td>
<td>You opened (MP)</td>
</tr>
<tr>
<td>‘antunna fataHtunna</td>
<td>ahn-too-nah fah-tah-too-nah</td>
<td>You opened (FP)</td>
</tr>
<tr>
<td>hum fataHu</td>
<td>hoom fah-tah-hoo</td>
<td>They opened (MP)</td>
</tr>
<tr>
<td>hunna fataHna</td>
<td>hoo-nah fah-tah-nah</td>
<td>They opened (FP)</td>
</tr>
<tr>
<td>antumaa fataHtumaa</td>
<td>ahn-too-mah fah-tah-too-mah</td>
<td>You opened (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa fataHaa</td>
<td>hoo-mah fah-tah-hah</td>
<td>They opened (dual/MP)</td>
</tr>
<tr>
<td>humaa fataHataa</td>
<td>hoo-mah fah-tah-hah-tah</td>
<td>They opened (dual/FP)</td>
</tr>
</tbody>
</table>

To conjugate *fataHa* in the **muDaari**’, you use the form *yaftaHu* (*yaf-tah-hoo*):

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘aftaHu</td>
<td>ah-nah af-tah-hoo</td>
<td>I am opening</td>
</tr>
<tr>
<td>‘anta taftaHu</td>
<td>ahn-tah taf-tah-hoo</td>
<td>You are opening (MS)</td>
</tr>
<tr>
<td>‘anti taftaHiina</td>
<td>ahn-tee taf-tah-hee-nah</td>
<td>You are opening (FS)</td>
</tr>
<tr>
<td>huwa yaftaHu</td>
<td>hoo-wah yaf-tah-hoo</td>
<td>He is opening</td>
</tr>
<tr>
<td>hiya taftaHu</td>
<td>hee-yah taf-tah-hoo</td>
<td>She is opening</td>
</tr>
<tr>
<td>naHnu naftaHu</td>
<td>nah-noo naf-tah-hoo</td>
<td>We are opening</td>
</tr>
<tr>
<td>‘antum taftaHuuna</td>
<td>ahn-toom taf-tah-hoo-nah</td>
<td>You are opening (MP)</td>
</tr>
<tr>
<td>‘antunna taftaHna</td>
<td>ahn-too-nah taf-tah-nah</td>
<td>You are opening (FP)</td>
</tr>
<tr>
<td>hum yaftaHuuna</td>
<td>hoom yaf-tah-hoo-nah</td>
<td>They are opening (MP)</td>
</tr>
<tr>
<td>hunna yaftaHna</td>
<td>hoo-nah yaf-tah-nah</td>
<td>They are opening (FP)</td>
</tr>
<tr>
<td>antumaa taftaHaani</td>
<td>ahn-too-mah taf-tah-hah-nee</td>
<td>You are opening (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yaftaHaani</td>
<td>hoo-mah yaf-tah-hah-nee</td>
<td>They are opening (dual/MP)</td>
</tr>
<tr>
<td>humaa taftaHaani</td>
<td>hoo-mah taf-tah-hah-nee</td>
<td>They are opening (dual/FP)</td>
</tr>
</tbody>
</table>
Making deposits and withdrawals

After you open your Hisaab, the two most basic transactions you’ll probably make are:

✔️ wadi‘a (wah-dee-ah; deposit)
✔️ ‘insiHaab (een-see-hab; withdrawal)

To make a wadi‘a, you may deposit into your Hisaab maSrafii (bank account) using a shiik (check) or fuluus (cash). You may go to the ‘amiin al-maSraf to make the wadi‘a or do it yourself at an ATM, if your bank allows that.

Similarly, you may perform a ‘insiHaab by either going to the ‘amiin al-maSraf or by using the ATM.

Using the ATM

In recent years, the number of ATMs located around the world has mushroomed, and in places like New York City, you can’t walk half a block without spotting one. Whether you’re in the United States, the Middle East, or other countries or regions of the world, there’s a good chance that you’ll use an ATM to withdraw fuluus. This section covers the terminology you encounter at an ATM to help make this a smooth and efficient transaction.

Most ATMs accept all sorts of cards, whether they’re issued by the same maSraf that operates the ATM terminal or not. However, some ATMs charge you a ‘ujra (ooj-rah; fee) if you use a card not issued by a recognized maSraf. In addition, most ATMs accept both biTaaqaat al-‘i’timaad (credit cards) and biTaaqaat al-‘istilaaf (debit cards). Note: Another word for “credit card” is biTaaqa diinilya (bee-tah-kah dee-nee-yah).

Although most ATMs let you choose the language you want to conduct your transaction in, you should still be aware of ATM-related commands and phrases in Arabic:

✔️ ‘udkhul al-biTaaqa (ood-kool al-bee-tah-kah; Insert the card.)
✔️ ‘udkhul ar-raqm as-siriij. (ood-kool ah-rah-kem ah-see-ree; Enter the PIN/secret number.)
✔️ ‘insiHaab al-fuluus (een-see-hab al-foo-loos; cash withdrawal)
✔️ ‘udkhul al-kammiyya. (ood-kool al-kah-mee-yah; Enter the amount.)
✔️ ‘akkid al-kammiyya. (ah-keed al-kah-mee-yah; Confirm the amount.)
✔️ khudh al-fuluus. (kooz al-foo-loos; Take the cash.)
Exchanging Currency

If you’re traveling to a foreign dawla (dah-ou-lah; country), you won’t get very far if you don’t have the right ‘umla mutadaawala (oom-lah moo-tah-dah-wah-lah; currency), or ‘umla (oom-lah) for short. (Of course, you could rely on shiikat al-musaafir (shee-kat al-moo-sah-feer; traveler’s checks), but you may find that carrying ‘umla is more convenient.) You can exchange ‘umla at a number of different places. If you like to plan in advance, then stopping by the maSraf before your safar (sah-far; trip) is a good idea. Otherwise, you can go to a maktab as-sarf (mak-tab ah-sah-ref; exchange desk) located at the maTaar (mah-tar; airport).

You’re likely to get better exchange rates in your home country at your local bank than at an airport in a foreign country. If you’re visiting a foreign country and need to change money, then the best way for you to exchange currencies is to go to a reputable bank of international renown and make your transactions there.

Getting to know the currencies around the world

In order to exchange your money, you need to be familiar with the different types of currencies you’re dealing with. The following lists feature some of the most common currencies grouped by specific regions around the world.

The following currencies are used in the Middle East:

- Algeria: diinaar jazaa’iri (dee-nar jah-zah-ee-ree; Algerian dinar)
- Bahrain: diinaar baHraini (dee-nar bah-ray-nee; Bahraini dinar)
- Egypt: junya maSriyya (foon-yah mas-reh-yah; Egyptian pound)
- Iraq: diinaar ‘iraqii (dee-nar ee-rah-kee; Iraqi dinar)
- Jordan: diinaar ‘urduniy (dee-nar oor-doo-nee; Jordanian dinar)
Kuwait: **diinaar kwaytii** (*dee-nar kuh-way-tee;* Kuwaiti dinar)

Lebanon: **liira lubnaaniyya** (*lee-rah loob-nah-nee-yah;* Lebanese pound)

Libya: **diinaar liibii** (*dee-nar lee-bee;* Libyan dinar)

Morocco: **dirham maghribii** (*deer-ham mag-ree-bee;* Moroccan dirham)

Oman: **riyaal ‘ummaanii** (*ree-yal oh-mah-nee;* Omani dinar)

Qatar: **riyaal qaTarii** (*ree-yal kah-tah-ree;* Qatari riyal)

Saudi Arabia: **riyaal sa’uudii** (*ree-yal sah-oo-dee;* Saudi riyal)

Syria: **liira suuriiya** (*lee-rah soo-ree-yah;* Syrian pound)

Tunisia: **diinaar tunsii** (*dee-nar toon-see;* Tunisian dinar)

United Arab Emirates (UAE): **dirham al-‘imaaraat** (*deer-ham al-ee-mah-rat;* Emirate dirham)

Yemen: **riyaal yamanii** (*ree-yal yah-mah-nee;* Yemeni riyal)

In North America, you find the following currencies:

Canada: **duulaar kanadiiy** (*doo-lar kah-nah-dee;* Canadian dollar)

Mexico: **biisoo miksiikiiy** (*beh-soo meek-see-kee;* Mexican peso)

USA: **duulaar ‘amrikiiy** (*doo-lar am-ree-kee;* American dollar)

Only two currencies are used in Europe:

European Union (EU): **al-yooro** (*al-yoo-roh;* euro)

United Kingdom: **junya briiTaaniiyya** (*joon-yah bree-tah-nee-yah;* British pound)

The following currencies are used in Asia:

Australia: **duulaar ‘oosTraliiy** (*doo-lar oos-trah-lee;* Australian dollar)

China: **yooan Siiniiy** (*yoo-an see-nee;* Chinese yuan)

Japan: **yen yabanii** (*yen yah-bah-nee;* Japanese yen)

South Korea: **won al-koorii** (*won al-koo-ree;* Korean won)

**Making exchanges**

Knowing the names of the currencies is only the first step toward exchanging the currency you hold into the one you need. The following list of questions can help you facilitate this exchange at the **maSraf:**
‘ayna maktab as-sarf? (ay-nah mak-tab ah-sah-ref; Where is the exchange desk?)

hal maktab as-sarf qariib min hunaa? (hal mak-tab ah-sah-ref kah-reeb meen hoo-nah; Is the exchange desk close to here?)

mataa yaHull maktab as-sarf? (mah-tah yah-hool mak-tab ah-sah-ref; When does the exchange desk open?)

maa huwa mu’addal as-sarf al-yawm? (mah hoo-wah moo-ah-dal ah-sah-ref al-yah-oum; What is today’s exchange rate?)

hal mu’addal as-sarf sayakuun ‘aHsan ghadan? (hal moo-ah-dal ah-sah-ref sah-yah-koon ah-san gah-dan; Will the exchange rate be better tomorrow?)

hal hunaaka ‘ujra li tasriif al-fuluus? (hal hoo-nah-kah ooj-rah lee tas-reef al-foo-loos; Is there a fee for exchanging money?)

‘uriidu ‘an ‘aSrifa duularaat ‘ilaa daraahim. (oo-ree-doo an as-ree-fah doo-lah-rat ee-lah dah-rah-heem; I would like to exchange dollars into dirhams.)

kam min diinaar li mi’at duulaar? (kam meen dee-nar lee mee-at doo-lar; How many dinars for one hundred dollars?)

Here are some answers you may hear from the ‘amiin maktab as-sarf (ah-meen mak-tab ah-sah-ref; exchange desk representative):

maktab as-sarf yaHull ma’a as-saa’a ath-thaamina fii aS-SabaaH. (mak-tab ah-sah-ref yah-hool mah-ah ah-sah-ah ah-thah-mee-nah fee ah-sah-bah; The exchange desk opens at 8:00 in the morning.)

na’am, nusarrif duulaaraat ‘ilaa daraahim. (nah-am, noo-sah-reef dool-lah-rat ee-lah dah-rah-heem; Yes, we exchange dollars into dirhams.)

mu’addal as-sarf al-yawm mithla mu’addal as-sarf al-’ams. (moo-ah-dal ah-sah-ref al-yah-oum meet-lah moo-ah-dal ah-sah-ref al-ah-mes; Today’s exchange rate is the same as yesterday’s exchange rate.)

naHnu naqbal duulaaraat faqat. (nah-noo nak-bal doo-lah-rat fah-kat; We only accept dollars.)

naHnu naqbal nuquud faqat. (nah-noo nak-bal noo-kood fah-kat; We only accept cash.)

mi’at duulaar tusaaawii ‘alf riyaal. (mee-at doo-lar too-sah-ween ah-lef ree-yal; One hundred dollars equals one thousand riyals.)

hunaaka ‘ujra ‘ashrat duulaar li kul maHDar. (hoo-nah-kah ooj-ra ash-rat doo-lar lee kool mah-dar; There is a ten dollar fee for every transaction.)

maktab as-sarf daakhil al-maSraf. (mak-tab ah-sah-ref dah-keel al-mas-raf; The exchange desk is inside the bank.)
**Talkin’ the Talk**

Sam stops by a currency exchange desk to exchange dollars into dirhams. The exchange desk teller helps him with this transaction.

Sam: hal yumkin ‘an tusrifa duulaaraat ‘ilaa daraahim?

hal yoom-keen an toos-ree-fah doo-lah-rat ee-lah dah-rah-heem?

Is it possible for you to exchange dollars into dirhams?

Teller: Tab’an.

tah-bah-an.

Of course.


tah-yeeb. oo-ree-doo an as-ree-fah ah-lef doo-lar ee-lah dah-rah-heem.

Good. I would like to exchange one thousand dollars into dirhams.


rah-eeh. yoom-keen an oo-sah-ee-doo-kah.

Great. I’ll be able to help you with that.

Sam: ‘awwalan, hal yumkin ‘an taquula li maa huwa mu’addal as-sarf al-yawm?

ah-wah-lan, hal yoom-keen an tah-koo-lah lee mah hoo-wah moo-ah-dal ah-sah-ref al-yah-oum?

First, can you tell me today’s exchange rate?

Teller: mu’addal as-sarf al-yawm ‘anna kulla duulaar yusaaawii ‘ashrat daraahim.


Today’s exchange rate is one dollar equals ten dirhams.

Sam: ‘idhan ‘alf duulaar tusaaawii ‘ashrat ‘alaaf daraahim?

ee-zan ah-lef doo-lar too-sah-wee ash-rat ah-laf dah-rah-heem?

Therefore one thousand dollars equals ten thousand dirhams?
Teller: SaHH.
sah.
That's correct.

Sam: Tayyib. 'israf li min faDlik 'alf duulaar 'ilaa 'ashrat 
'talaaf daraahim.
tah-yeeb. ees-raf lee meen fad-leek ah-lef doo-lar 
ee-lah ash-rat ah-laf dah-raa-heem.
Good. Please exchange one thousand dollars into ten 
thousand dirhams.

Teller: fawran.
faw-ran.
Right away.

Words to Know

tusrifa toos-ree-fah to exchange (M)
tusrifiina toos-ree-fee-nah to exchange (F)
'alf ah-lef thousand
yusaawii yoo-sah-see equals (M)
tusaawii too-sah-see equals (F)
SaHiiH sah-heeh correct
Use the clues below to fill in the words in this Arabic crossword puzzle.

**Across**
1. dollar
2. check

**Down**
1. bank
2. coin
3. desk

The answers to this puzzle appear in Appendix C.
Chapter 12
Asking for Directions

In This Chapter
► Asking and answering “where” questions
► Clarifying directions
► Exploring ordinal numbers

Being able to ask for — and understand — ‘ittijaahaat (ee-tee-jah-hat; directions) is an important skill, particularly if you’re traveling in an Arabic-speaking country. In order to interact with and get assistance from native Arabic speakers, you need to know how to ask questions that will help you get where you want to be. And you also need to understand the ‘ittijaahaat that are being given to you!

In this chapter, I tell you how to interact with native speakers in order to get relevant information to help you find what you’re looking for!

Focusing on the “Where”

In order to ask for and give directions, you need to be able to answer and ask “where” questions. In this section, I tell you how to do just that.

Asking “where” questions

The best way to get directions-related information from Arabic speakers is to ask ‘ayna (eh-yeh-nah; where) questions. Luckily, the structure of an ‘ayna question is relatively straightforward: You use ‘ayna followed by the subject. For example:

✔ ‘ayna al-funduq? (eh-yeh-nah al-foon-dook; Where is the hotel?)
✔ ‘ayna al-haatif? (eh-yeh-nah al-haa-teef; Where is the phone?)
✔ ‘ayna al-mirHaaD? (eh-yeh-nah al-meer-haad; Where is the bathroom?)
Be sure to define the subject following ‘ayna. As I explain in Chapter 3, you define a subject by adding the definite article prefix al- to the subject noun. For example, funduq means “hotel,” and al-funduq means “the hotel.” So if you’re asking where the hotel is located, you say, ‘ayna al-funduq? (Where is the hotel?) and not ‘ayna funduq?, which translates to “Where is hotel?”

“Where” questions are useful for more than just asking for directions. You may also apply the ‘ayna question format to human subjects, such as friends or family. For instance:

✓ ‘ayna maryam? (eh-yeh-nah mee-ree-yam; Where is Myriam?)
✓ ‘ayna al-‘aTfaal? (eh-yeh-nah al-ah-t-faal; Where are the children?)
✓ ‘ayna ‘ummii? (eh-yeh-nah ooh-meey; Where is my mom?)

You don’t need to use the definite article al- when referring to a noun that’s already defined. For instance, in one of the preceding examples, maryam doesn’t require the definite article prefix al- because she’s a specific person. So make sure that you don’t go around adding the prefix al- to every subject after ‘ayna because sometimes there’s no question about what subject you’re referring to.

### Answering “where” questions

Asking a “where” question is fairly straightforward (see the preceding section), but answering ‘ayna questions isn’t always as clear-cut. You can answer an ‘ayna question in a number of different ways, ranging from the simple to the convoluted. In order to answer ‘ayna questions, you have to understand the structure of the ‘ayna question reply, which usually follows this format: subject, preposition, object.

Take a look at some common ‘ayna questions and their corresponding replies:

✓ ‘ayna al-mustashfaa? (eh-yeh-nah al-moos-tash-faah; Where is the hospital?)
   al-mustashfaa fii al-madiina. (al-moos-tash-faah fee al-mah-dee-nah; The hospital is in the city.)

✓ ‘ayna al-maT’am? (eh-yeh-nah al-mah-tam; Where is the restaurant?)
   al-maT’am qariib min al-funduq. (al-mah-tam kah-reeb meen al-foon-dook; The restaurant is close to the hotel.)

✓ ‘ayna a-kitaab? (eh-yeh-nah al-kee-taab; Where is the book?)
   a-kitaab taHta aT-Taawila. (al-kee-taab tah-tah at-tah-tee-lah; The book is underneath the table.)
Notice that in these examples, you use a preposition to establish a connection between the subject (in this case, what or who you’re looking for) and the object (the location of the desired subject). In order to establish the desired relationship, it’s very important for you to be familiar with some common prepositions:

✓ ‘alaa (ah-laah; on)
✓ fii (fee; in)
✓ ‘ilaa (ee-laah; to)
✓ qariib min (kah-reeb meen; close to)
✓ ba’id min (bah-eed meen; far from)
✓ bijaanib (bee-jaah-nee; next to)
✓ fawqa (faw-kah; on top of)
✓ taHta (tah-tah; underneath/below)
✓ ‘amaama (ah-maah-mah; in front of)
✓ waraa’a (wah-raah-ah; behind)
✓ yamiin min (yah-meen meen; right of)
✓ yasiir min (yah-seer meen; left of)

Recall that the subject in the ‘ayna interrogatory sentence must be defined (see “Asking ‘where’ questions” earlier in the chapter for details); similarly, the subject in the reply to an ‘ayna question must also be defined. In addition, the object in the ‘ayna reply statement should be defined as well, either by using the definite article prefix al- or by including a predefined object.

**Getting Direction About Directions**

Understanding the format of the ‘ayna question and reply structures is an important first step toward approaching native Arabic speakers and asking them for directions.

**Asking for directions**

Of course, you can’t just go up to someone and ask them bluntly, ‘ayna al-funduq? (Where is the hotel?). That wouldn’t be very polite. The proper etiquette for approaching someone and asking for directions is to first say
as-salaamu ‘alaykum (ah-sah-lah-moo ah-lay-koom; hello) or ‘ahlan wa sahlan (ah-hel-an wah sah-hel-an; hi) and then ask if he or she would permit you to ask a question. For example, you begin the exchange by saying, ‘afwan. hal yumkin ‘an ‘as’alaka su’aalan? (ahf-wan. hal yoom-keen an ass-ah-lah-kah soo-aah-lan; Excuse me. May I ask you a question?).

After the person agrees to take your question, you may proceed to ask for directions. (For more information on greetings and introductions, see Chapter 3.)

**Talkin’ the Talk**

While visiting Casablanca, John is trying to find the museum. He stops Ahmed, a passerby, and asks him for directions.

**John:**  
‘as-salaamu ‘alaykum.  
ah-sah-lah-moo ah-lay-koom.  
Hello.

**Ahmed:**  
wa ‘alaykum ‘as-salaam.  
wah ah-lay-koom ah-sah-laam.  
Hello.

**John:**  
‘afwan. hal yumkin ‘an ‘as’alaka su’aalan?  
ahf-wan. hal yoom-keen ann ass-ah-lah-kah soo-aah-lan?  
Excuse me. May I ask you a question?

**Ahmed:**  
Tab’an.  
tah-bah-an.  
Of course.

**John:**  
‘ayna al-matHaf?  
eh-yeh-nah al-met-hef?  
Where is the museum?

**Ahmed:**  
al-matHaf bijaanib al-masjid.  
al-met-hef bee-jaah-neeb al-mas-jeed.  
The museum is next to the mosque.

**John:**  
shukran jazeelan!  
shook-ran jah-zeel-lan!  
Thank you very much!

**Ahmed:**  
laa shukran ‘alaa waajib.  
laah shook-ran ah-laah waah-jeeb.  
You’re welcome.
Sometimes, when you ask for directions, the person who tries to help you starts talking too fast and you can’t quite understand what he or she is saying. Other times, you may be in a loud area, such as near a downtown traffic jam, and you can’t make out what the other person is saying. In either case, you have to ask the person who’s giving you directions to speak more slowly or to repeat what he or she has just said. These phrases can help you cope with these situations:
John is in downtown Casablanca where the traffic is really loud. He stops Maria, a passerby, to ask her for directions but can't make out what she's saying due to the noise. He asks her to repeat what she said.

John: ‘afwan. hal yumkin ‘an ‘as’alaka su’aalan?  
ahf-wan. hal yoom-keen an ass-ah-lah-kah soo-aah-lan?  
Excuse me. May I ask you a question?

Maria: na’am.  
nah-ahm.  
Yes.

John: ‘ayna al-madrasa?  
eh-yeh-nah al-mah-drah-sah?  
Where is the school?

Maria: maa ‘ismu al-madrasa?  
maah ees-muh al-mah-drah-sah?  
What's the name of the school?

John: al-madrasa al-amrikiyya.  
The American school.

Maria: al-madrasa ba’iida min hunaa.  
al-mah-drah-sah bah-ee-dah meen hoo-naah.  
The school is far from here.
John: I don’t understand. Could you repeat please?

Maria: The school is not close to here. You must take the bus to the center of the city.

John: I understand! Thank you very much.

Maria: You’re welcome.
Using command forms

When you ask someone for directions, the person directs you to a specific location. Essentially, he or she tells you where to go, which qualifies as a command form. The command form is uniform, which means it applies to all personal pronouns. However, the command form is gender-defined, which means that you use different commands for men and women. Here are some common command forms:

<table>
<thead>
<tr>
<th>Masculine Command</th>
<th>Feminine Command</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘a’id (ah-eed; repeat)</td>
<td>‘a’idii (ah-eed-ee; repeat)</td>
</tr>
<tr>
<td>‘idhhab (eez-hab; go)</td>
<td>‘idhhabii (eez-hab-ee; go)</td>
</tr>
<tr>
<td>khudh (khooz; take)</td>
<td>khudhii (khooz-ee; take)</td>
</tr>
<tr>
<td>Tuf (tuum; turn)</td>
<td>Tufii (toohee; turn)</td>
</tr>
<tr>
<td>qif (keef; stop)</td>
<td>qifii (keef-ee; stop)</td>
</tr>
</tbody>
</table>

Note: ‘imshii (eem-shee; walk) is a special command form that is gender-neutral.

Talkin’ the Talk

Susan is trying to get back to her funduq (foon-dook; hotel) in Tunis. She stops Rita and asks her how to get there.

Susan:  ‘afwan. hal yumkin ‘an ‘as’alaka su’aalan?
ahf-wan. hal yoom-keen an ass-ah-lah-kah soo-aah-lan?
Excuse me. May I ask you a question?

Rita:  Taba’an.
tah-bah-an.
Of course.

Susan:  ‘ayna funduq al-jawhara?
eh-yeh-nah foon-dook al-jaw-ha-rah?
Where is the Jawhara Hotel?

Rita:  ’aDHunnu ‘anna haadhaa al-funduq fii waSat al-madiina.
ah-zuh-nuh an-nah hah-zah al-foon-dook fee wah-sat al-mah-dee-nah.
I believe that this hotel is in the center of the city.

Susan:  na’am. kayfa ‘adhhabu hunaaka?
nah-am. kay-fah az-hah-boo hoo-nah-kah?
Yes. How do I get there?
Rita: ‘idhhabii ‘ilaa shaari’ Hassan . . .
eez-hab-ee ee-laah shah-reh hah-san . . .
Go to Avenue Hassan . . .

Excuse me. I don’t understand. Speak slowly please.

Rita: Tab’aan. ‘idhhabii ‘ilaa shaari’ Hassan thumma Tufii ‘ilaa al-yamiin.
Certainly. Go to Avenue Hassan, then turn right.

Susan: kwayyis.
kwah-yees.
Okay.

Then walk toward the library and stop. The hotel is in front of the library. The hotel is facing north.

Susan: shukran li musaa’adatuki.
shook-ran lee moo-saa-ah-dah-too-kee.
Thank you for your help.

Words to Know

‘aDHunnu ah-zuh-nnuh I believe
Thumma thoo-mah then
kwayyis kwah-yees okay
musaa’ada moo-saa-ah-dah help
shamaal shah-maal north
janoub jah-noob south
sharq shah-rek east
gharb ghah-reb west
Discovering Ordinal Numbers

Ordinal numbers are used to order things in a first-second-third kind of format. Unlike cardinal numbers, which are mostly used for counting, you use ordinals when giving directions. For example, you would tell someone to “turn right on the second street” and not “turn right on two street.” Hear the difference?

Ordinal numbers in Arabic are gender-defined, so you need to be familiar with both the masculine and feminine ordinal forms, which I present in Table 12-1.

<table>
<thead>
<tr>
<th>Table 12-1 Ordinal Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ordinal (M)</strong></td>
</tr>
<tr>
<td>'awwal</td>
</tr>
<tr>
<td>thaanii</td>
</tr>
<tr>
<td>thaalith</td>
</tr>
<tr>
<td>raabi'</td>
</tr>
<tr>
<td>khaamis</td>
</tr>
<tr>
<td>saadis</td>
</tr>
<tr>
<td>saabi'</td>
</tr>
<tr>
<td>thaamin</td>
</tr>
<tr>
<td>taasi'</td>
</tr>
<tr>
<td>'aashir</td>
</tr>
<tr>
<td>Haadi 'ashar</td>
</tr>
<tr>
<td>thaanii 'ashar</td>
</tr>
<tr>
<td>thaalith 'ashar</td>
</tr>
<tr>
<td>raabi’ ashar</td>
</tr>
<tr>
<td>khaamis ‘ashar</td>
</tr>
<tr>
<td>saadis ‘ashar</td>
</tr>
<tr>
<td>saabi’ ashar</td>
</tr>
<tr>
<td>thaamin 'ashar</td>
</tr>
</tbody>
</table>
If you want to tell a friend that your house is “the fifth house,” you say, *al-manzil al-khaamis* (*al-man-zeel al-khah-mees*). Note that you use the masculine ordinal form *khaamis* because *manzil* is a masculine noun subject. To say that you’re taking the “eighth bus,” you would say, *ash-shaahina ath-thaamina* (*ash-aahee-nah ah-thah-mee-nah*). The ordinal *thaamina* is feminine because *shaahina* (bus) is a feminine noun subject.

So if you want to tell your friend to “turn left on the second street,” you say, *Tuf ‘ilaa al-yasiir fii aT-Tariiq ath-thaanee* (*toof eel-ah al-yah-seer fee at-tah-reek ah-thah-nee*). Because *Tariiq* (*tah-reek*; street) is a masculine subject, the corresponding ordinal *thaanee* (second) should also be masculine.
Fun & Games

Match the Arabic statements in Section 1 with their English translations in Section 2.

Section 1: al-jumla al-’arabiyya (al-joom-lah al-ah-rah-bee-yah; Arabic sentence)
1. Tuf ʾilaa al-yamiin.
2. hal yumkin ʿan taʿid min faDlik.
3. idhhabii ʾilaa al-gharb.
4. al-funduq qariib.
5. al-binaaya al-ʿaashira.

Section 2: al-jumla al-ʿinjliziyya (al-joom-lah al-een-jeh-lee-zee-yah; English sentence)
A. Please repeat that.
B. The hotel is close.
C. It’s the tenth building.
D. Turn right.
E. Go west.

The answers are in Appendix C.
Chapter 13

Staying at a Hotel

In This Chapter

- Hunting for the right accommodation
- Reserving your room
- Checking in and out

Picking the right funduq (foon-dook; hotel) for you and your family or friends can sometimes make or break your safar (sah-far; trip). During a safar or riHla (reeh-lah; vacation), the funduq is your home away from home — it’s where you get up in the morning and sleep at night, and it can serve as a base for you to regroup before facing daily adventures. So choosing the funduq that’s right for you is very important.

In this chapter, I show you the ins and outs of choosing the right funduq to meet your travel, budgetary, and personal needs. You find out how to inquire about specific aspects of the funduq (such as available amenities and proximity to the city center), how to make a room reservation and check into your room, how to interact with the funduq staff, and, last but not least, how to successfully check out of your hotel room! You find out everything you ever wanted to know about funduq life, and more!

Choosing the Right Accommodation

When choosing the right funduq, you need to consider a number of factors. First and foremost, you must figure out what kind of hotel you want to stay in. With so many options to choose from, how do you know which funduq is right for you? Here are some details to consider:

- thaman (tah-man; price)
- ghurfa (roor-fah; room)
- Hajem al-ghurfa (hah-jem al-goor-fah; room size)
- naw’ al-ghurfa (nah-ouh al-goor-fah; room type)
- khidmat al-ghurfa (keed-mat al-goor-fah; room service)
- ‘iiwaa’ (ee-wah; accommodations)
Of course, you have many other factors to consider, but these are some of the more popular ones. Not only do you need to find the right funduq, one that perhaps includes such maraafiq (mah-rah-feek; amenities) as a masbaH (mas-bah; swimming pool) or a maT'am (mat-ham; restaurant), but you also need to make sure you find the right ghurfa (room). After all, that’s where you’ll spend most of your private time.

An important factor to think about when finding a ghurfa is its Hajem (size). For example, if you’re traveling alone, a ghurfa li-shakhS waaHid (goor-fah lee-sha-kes wah-heed; single room) is more appropriate than a ghurfa li-shakhsayn (goor-fah lee-shak-sayn; double room). When inquiring about a ghurfa, you may need to use the following terms:

- sariir (sah-reer; bed)
- mirHaad (meer-had; toilet)
- balcoon (bal-koon; balcony)
- tilifizyoon (tee-lee-feez-yoon; television)
- Tabaq (tah-bak; floor/level)

To create a possessive noun in the English language, you usually use an apostrophe, such as “the girl’s cat” or “the woman’s house.” It’s the same in Arabic, except that you reverse the word order — you use an undefined noun followed by a defined noun, as in Hajem al-ghurfa. al-ghurfa (a definite noun because it contains the definite article prefix al-) means “the room,” and Hajem (an undefined noun) means “size.” So when you read or hear Hajem al-ghurfa, you automatically know that the ghurfa is the possessor acting on the Hajem (size) to express the “room’s size” or, literally, “the size of the room.”

**Talkin’ the Talk**

Sarah is planning a trip and wants to find the right hotel for her visit. She calls one of the local hotels to inquire about its facilities.

Desk clerk: **funduq al-baraka.**
foon-dook al-bah-rah-kah.
Al-Baraka Hotel.

Sarah: **masaa’ al-khayr. ‘uriidu ‘an ‘a’raf ‘idhaa kaana ‘indakum ghuraf faarigha.**
mah-sah al-kah-yer. oo-ree-doo ann ah-raf ee-zah kah-nah een-dah-koom goo-raf fah-ree-gah.
Good evening. I would like to know whether you have any rooms available.
Desk clerk:  laHdha.
lah-zah.
One moment.

Sarah:  Tab’an.
tah-bah-an.
Certainly.

Desk clerk:  na’am ‘indanaa ghuraf faarigha. ‘ay naw’ min ghurfa turiidiina?
nah-am. een-dah-nah goo-raf fah-ree-gah. ey nah-ouh meen goor-fah too-ree-dee-nah?
Yes, we have rooms available. What type of room would you like?

Sarah:  hal ‘indakum ghuraf li-shakhsayn?
hal en-dah-koom goo-raf lee-shak-sayn?
Do you have any double rooms?

Desk clerk:  na’am.
nah-am.
Yes.

Sarah:  kam min sariir fii haadhihi al-ghurfa?
kam meen sah-reer fee hah-zee-hee al-goor-fah?
How many beds are in this room?

Desk clerk:  ‘ithnayn.
eeth-nah-yen.
Two.

Sarah:  wa kam min naafida fii al-ghurfa?
wah kam meen nah-fee-dah fee al-goor-fah?
And how many windows are in the room?

Three windows. This room gets plenty of sunlight.

Sarah:  Tayyib. wa hal ‘indahaa balcoon?
tah-yeeb. wah hal een-dah-hah bal-koon?
Okay. And does it have a balcony?
Desk clerk: na’am. ‘indahaa balcoon ya’Tii ‘alaa ash-shaaTii’.
Yes. It has a balcony that overlooks the beach.

Sarah: mumtaaz! sa-a’khudh haadhihi al-ghurfa.
Excellent! I’ll take this room.

Words to Know

ghuraf  goo-raf  rooms
faarigha  fah-ree-gah  available
naafida  nah-fee-dah  window
shams  shah-mes  sun
shaaTii’  shah-teeh  beach

Discussing minor room details

I don’t know about you, but before I reserve a hotel room, I want to find out as much as possible about what’s actually inside the ghurfa. Your friends, like mine, may call it obsessive-compulsive, but I want to know everything about the room, down to the last detail, such as the kind of bathroom, what channels the TV receives, and even the number of pillows I can expect to find on the bed!

Talkin’ the Talk

Amine calls Hotel Salam to inquire about the room he’s reserving.

Amine: hal haadhihi al-ghurfa li-shakhs waaHid ‘aw li-shakhsayn?
hal hah-zee-hee al-goor-fah lee-sha-kes wah-deed aw lee-shak-sayn?
Is this a single room or a double room?

Desk clerk: haadhihi ghurfa li-shakhs waaHid.
This is a single room.
Amine: wa fii ‘ay Tabaq haadhihi al-ghurfa?
wah fee ay tah-bak hah-zee-hee al-goor-fah?
And on what floor is this room located?

Desk clerk: fii aT-Tabaq al-khaamis.
fee ah-tah-bak al-kah-mees.
On the fifth floor.

Amine: al-ghurfa fiihaa Hammaam, na’am?
al-goor-fa fee-hah hah-mam, nah-am?
The room comes with a bathroom, correct?

Desk clerk: na’am yaa sayyidii.
nah-am yah sah-yee-dee.
Yes sir.

Amine: hal fii al-Hammaam duush wa banyoo?
hal fee al-hah-mam doosh wah ban-yoo?
Is there a shower and a bathtub in the bathroom?

Desk clerk: fiihaa duush faqat.
fee-hah doosh fah-kat.
It only comes with a shower.

Amine: Tayyib. wa hal fii al-ghurfa khizaana?
tah-yeeb. wah hal fee al-goor-fah kee-zah-nah?
Okay. And is there a safe in the room?

Desk clerk: na’am. wa ‘indanaa khizaana fii maktab al-‘istiqbaal
‘ayDan.
nah-am. wah een-dah-nah kee-zah-nah fee mak-tab
al-ees-teek-bal ay-zan.
Yes. And we have a safe in the reception desk as well.

Amine: wa su’aal ‘aakhar: hal al-ghurfa ‘indahaa mikwaa
al-malaabis?
wah soo-all ah-kar: hal al-goor-fah een-dah-hah meek-
wah al-mah-lah-bees?
One final question: Does the room come equipped with
a clothes iron?

Desk clerk: na’am. wa ‘idhaa ‘aradta, yumkin ‘an tu’Tii
nah-am. wah ee-zah ah-rad-tah, yoom-keen an tooh-
teeh mah-lah-bee-soo-kah ee-lah moosh-ree-fat al-
goor-fah lee-al-gah-sel.
Yes. And if you’d like, you may give your clothes to the
room’s staff attendant for dry cleaning.
### Words to Know

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hammaam</td>
<td>hah-mam</td>
</tr>
<tr>
<td>duush</td>
<td>doosh</td>
</tr>
<tr>
<td>banyoo</td>
<td>ban-yoo</td>
</tr>
<tr>
<td>mirHaaD</td>
<td>meer-had</td>
</tr>
<tr>
<td>maghsala</td>
<td>mag-sah-lah</td>
</tr>
<tr>
<td>fuuTa</td>
<td>foo-tah</td>
</tr>
<tr>
<td>mir’aat</td>
<td>meer-at</td>
</tr>
<tr>
<td>sariir</td>
<td>sah-reer</td>
</tr>
<tr>
<td>wasaada</td>
<td>wee-sah-dah</td>
</tr>
<tr>
<td>baTTaniyya</td>
<td>bah-tah-nee-yah</td>
</tr>
<tr>
<td>mikwaa al-malaabis</td>
<td>meek-wah al-mah-lah-bees</td>
</tr>
<tr>
<td>miSbaaH</td>
<td>mees-bah</td>
</tr>
<tr>
<td>haatif</td>
<td>hah-teef</td>
</tr>
<tr>
<td>tilfaaz</td>
<td>teel-faz</td>
</tr>
<tr>
<td>midyaa’</td>
<td>meed-yah</td>
</tr>
<tr>
<td>khizaana</td>
<td>kee-zah-nah</td>
</tr>
<tr>
<td>naafida</td>
<td>nah-fee-dah</td>
</tr>
<tr>
<td>mushrifat al-ghurfa</td>
<td>moosh-ree-fat</td>
</tr>
<tr>
<td></td>
<td>al-goor-fah</td>
</tr>
</tbody>
</table>
Getting to know direct object pronouns

Direct object pronouns ascribe possession to a particular individual or group of individuals, as in “his room,” “her cat,” or “their house.” In Arabic, instead of using a separate possessive word such as “his,” “her,” or “their,” you add a possessive direct object pronoun suffix to the noun to which you’re ascribing possession.

For example, if you want to say “his room” in Arabic, you take the noun for “room” (ghurfa) and add the direct object pronoun suffix corresponding to “his,” which is the suffix -hu. So “his room” in Arabic is ghurfatuhu. Note that because ghurfa is a feminine singular noun, it automatically ends in a taam marbuuta — the silent “t” located at the end of every feminine singular noun — and you must also add a Damma — the oo sound (u) — to the end of the word before placing the suffix -hu. So instead of saying ghurfahu, you say ghurfatuhu.

If you want to say “her room,” follow the same rule except that instead of adding the masculine possessive suffix -hu, you add the feminine possessive suffix -haa. Hence, “her room” is ghurfatuhaa. This rule applies to all singular possessive direct object pronouns, but you must pay close attention when using the possessive suffix in the plural form. For example, to say “their room,” you must first determine the gender of “their” — whether it’s masculine plural or feminine plural; the plural possessive suffix is gender-defined, meaning it changes based on the gender. “Their room” in the masculine is ghurfatuhum (-hum is the masculine plural possessive suffix). Alternatively, “their room” in the feminine is ghurfatuhunna (you add the feminine plural possessive suffix -hunna).

Table 13-1 contains all direct object pronoun possessive suffixes, so feel free to turn to this table whenever you’re looking to add a possessive suffix to a particular noun but aren’t sure which possessive suffix to use.

<table>
<thead>
<tr>
<th>Personal Pronoun</th>
<th>Translation</th>
<th>Possessive Suffix</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anna</td>
<td>I/me</td>
<td>-ii</td>
<td>my/mine</td>
</tr>
<tr>
<td>‘anta</td>
<td>you (MS)</td>
<td>-ka</td>
<td>your (MS)</td>
</tr>
<tr>
<td>‘anti</td>
<td>you (FS)</td>
<td>-ki</td>
<td>your (FS)</td>
</tr>
<tr>
<td>huwa</td>
<td>he/him</td>
<td>-hu</td>
<td>his</td>
</tr>
<tr>
<td>hiya</td>
<td>she/her</td>
<td>-haa</td>
<td>hers</td>
</tr>
</tbody>
</table>

(continued)
<table>
<thead>
<tr>
<th>Personal Pronoun</th>
<th>Translation</th>
<th>Possessive Suffix</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>naHnu</td>
<td>we/us</td>
<td>-naa</td>
<td>ours</td>
</tr>
<tr>
<td>‘antum</td>
<td>you (MP)</td>
<td>-kum</td>
<td>your (MP)</td>
</tr>
<tr>
<td>‘antunna</td>
<td>you (FP)</td>
<td>-kunna</td>
<td>your (FP)</td>
</tr>
<tr>
<td>hum</td>
<td>they (MP)</td>
<td>-hum</td>
<td>their (MP)</td>
</tr>
<tr>
<td>hunna</td>
<td>they (FP)</td>
<td>-hunna</td>
<td>their (FP)</td>
</tr>
<tr>
<td>‘antumaa</td>
<td>you (dual)</td>
<td>-kumaa</td>
<td>your (dual)</td>
</tr>
<tr>
<td>humaa</td>
<td>they (dual)</td>
<td>-hunmaa</td>
<td>your (dual)</td>
</tr>
</tbody>
</table>

The dual form humaa is generally gender-defined, meaning that there’s a humaa in both the feminine and the masculine. However, in the construction of direct object pronoun suffixes, you use the same possessive suffix –humaa regardless of the gender!

**Making a Reservation**

After you identify the right funduq with the right maraafiq and ghurfa, you’re ready to make a Hajzu (haj-zoo; reservation)! Before you do, though, you have a few considerations to make, such as the duration and length of your stay, the number and type of ghuraf you’re reserving, the number of people staying, and the cost to stay at the funduq. This section explores all these elements in-depth so that you can be prepared to make a smooth Hajzu and secure the best accommodation for your safar!

**Figuring out the price**

thaman (tah-man; price) is an important factor to think about before you make your Hajzu. Fortunately, there are many accommodation options to suit every mizaaniya (mee-zah-nee-yah; budget). If you can afford it, making a Hajzu in a funduq faakhir (foon-dook fah-kheer; luxury hotel) is nice. These five-star hotels tend to have all sorts of maraafiq, and you’re sure to get the star treatment from the hotel staff; a funduq faakhir almost guarantees a great experience. If you’re a Taalib (tah-leeb; student) or someone with a limited mizaaniya, staying at a daar aT-Talaba (dar ah-tah-lah-bah; youth hostel) is a more-affordable option. Hostels tend to have very basic maraafiq, such as communal bathrooms and shared living space, but are fine if you’re not planning to spend that much waqt (wah-ket; time) in the funduq.
When making your Hajzu, be sure to inquire about any special tanziilaat (tan-zee-lat; discounts) that the funduq might be offering. Here are some tanziilaat you can ask about:

- **tanzilaat al-majmoo’aat** (tan-zee-lat al-maj-moo-at; group discounts)
- **tanzilaat as-saa’aat baTaala** (tan-zee-lat ah-sah-at bah-tah-lah; off-peak discounts)
- **tanzilaat al-fuSul** (tan-zee-lat al-foo-sol; seasonal discounts)

When you inquire about the thaman, ask about any rayTaat as-safar (ray-tat ah-sah-far; special travel packages) that the funduq may offer, such as local sightseeing expeditions. Many hotels now offer these kinds of packages in addition to basic room and board accommodations. If you don’t ask, you may miss out on a good deal!

**Talkin’ the Talk**

Omar wants to make a reservation at Hotel Ramadan. He asks the operator about the price of the rooms and about any applicable discounts.

**Omar:** kam thaman ghurfa li-shakhS waaHid li muddat layla waaHida?  
kam tah-man goor-fah lee-sha-kes wah-heed lee moo-dat lay-lah wah-hee-dah?  
How much is a single room for one night?

**Operator:** mi’a wa khamsiin daraahim li layla waaHida.  
mee-ah wah kam-seen dah-rah-heem lee lay-lah wah-hee-dah.  
One hundred and fifty dirhams for one night.

**Omar:** wa kam thaman ghurfa li-shakhsayn li muddat layla waaHida?  
wah kam tah-man goor-fah lee-shak-sayn lee moo-dat lay-lah wah-hee-dah?  
And how much is a double room for one night?

**Operator:** mi’atay daraahim li al-layla.  
Two hundred dirhams for the night.

**Omar:** Tayyib. ‘uriidu ghurfa li-waaHid li muddat ‘usbuu’.  
tah-yeeb. oo-ree-doo goor-fah lee-wah-heed lee moo-dat oos-booh.  
Okay. I’d like a single room for one week.
Operator: mumtaaz!
moom-taz!
Excellent!

Omar: hal ‘indakum ‘ay tanziilaat li al-fusul?
hal een-dah-koom ay tan-zee-lat lee al-foo-sool?
Do you have any seasonal discounts?

Operator: na’am.
nah-am.
Yes.

Omar: wa maa hiya haadhihi at-tanziilaat?
wah mah hee-yah hah-zee-hee ah-tan-zee-lat?
And what are these discounts?

If you stay in the room for ten days, the price goes down to one hundred and twenty dirhams per night instead of one hundred and fifty dirhams.

oo-ree-doo an oo-fah-keer ak-thar an hah-zah. sah-oo-kah-lee-mook bah-dah kah-leel.
I’d like to think about it a little bit longer. I’ll call you back in a little while.

Omar thinks about the discount and then calls back the operator.

Okay. I’d like a single room for ten days.

Operator: raa’i. hal sa-tadfa’ nuquud ‘aw shiik ‘aw biTaaqa diiniiya?
rah-eeh. hal sah-taz-fah noo-koood aw sheek aw bee-tah-kah dee-nee-yah?
Great. Will you be paying by cash, check, or credit card?
### Words to Know

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mudda</td>
<td>moo-dah</td>
<td>period/duration</td>
</tr>
<tr>
<td>daraahim</td>
<td>dah-rah-heem</td>
<td>dirham (type of currency)</td>
</tr>
<tr>
<td>mi’a</td>
<td>mee-ah</td>
<td>one hundred</td>
</tr>
<tr>
<td>mi’atay</td>
<td>mee-ah-tay</td>
<td>two hundred</td>
</tr>
<tr>
<td>‘usbuu’</td>
<td>oos-booh</td>
<td>week</td>
</tr>
<tr>
<td>‘asaabi’</td>
<td>ah-sah-beeh</td>
<td>weeks</td>
</tr>
<tr>
<td>tanziilaat</td>
<td>tan-zee-lat</td>
<td>discounts</td>
</tr>
<tr>
<td>yawm</td>
<td>yah-oum</td>
<td>day</td>
</tr>
<tr>
<td>‘ayyam</td>
<td>ah-yam</td>
<td>days</td>
</tr>
<tr>
<td>baqaa</td>
<td>bah-kah</td>
<td>stayed</td>
</tr>
<tr>
<td>baqayta</td>
<td>bah-kay-tah</td>
<td>to stay</td>
</tr>
<tr>
<td>bi</td>
<td>bee</td>
<td>with</td>
</tr>
<tr>
<td>qaliil</td>
<td>kah-leel</td>
<td>while</td>
</tr>
<tr>
<td>dafa’a</td>
<td>dah-fah-ah</td>
<td>paid</td>
</tr>
<tr>
<td>tadfa’</td>
<td>tad-fah</td>
<td>to pay</td>
</tr>
<tr>
<td>nuquud</td>
<td>noo-kood</td>
<td>cash/coins</td>
</tr>
<tr>
<td>shiik</td>
<td>sheek</td>
<td>cashier’s check</td>
</tr>
<tr>
<td>biTaqa diiniya</td>
<td>bee-tah-kah dee-nee-yah</td>
<td>credit card</td>
</tr>
</tbody>
</table>
Indicating the length of your stay

Making sure you get the room you want when you need it is as important as sticking to your funduq budget. Securing a ghurfa can be difficult, particularly during the faSl al-'uTla (fah-sel al-oot-lah; holiday season); therefore, it’s advisable you make your Hajzu ahead of schedule so that you’re assured to get the ghurfa you want during the mudda (moo-dah; period) of your choosing.

In order to say you’re going to stay at the funduq “for a period of” so much time, use the following formula: li muddat (lee moo-dat) followed by the duration of your stay. For example, to say you’re staying “for a period of a week,” say li muddat ‘usbuu’ (lee moo-dat oos-booh). Here are some other examples:

- li muddat yawm (lee moo-dat yah-oum; for a period of one day)
- li muddat shahr (lee moo-dat shah-her; for a period of one month)
- li muddat ‘usbuu’ayn (lee moo-dat oos-boo-ayn; for a period of two weeks)
- li muddat khamsat ‘ayyam (lee moo-dat kam-sat ah-yam; for a period of five days)
- li muddat ‘usbuu’ wa niSf (lee moo-dat oos-booh wah nee-sef; for a period of one and a half weeks)

To say that you’re staying from one date until another date, use the prepositions min (meen; from) and ‘ilaal (ee-lah; until). For example, if you’re staying “from Monday until Thursday,” you say min al-’ithnayn ‘ilaal al-khamiis (meen al-eeth-nayn ee-lah al-kah-mees). Here are some other examples:

- min al-‘arbi’aa ‘ilaal al-’aHad (meen al-ar-bee-ah ee-lah al-ah-had; from Thursday until Sunday)
- min ‘ishriin yulyuu ‘ilaal thalaathiin yulyuu (meen eesh-reen yool-yoo ee-lah thah-lah-theen yool-yoo; from July 20 until July 30)
- min ghusht ‘ilaal sibtambar (meen goo-shet ee-lah seeb-tam-bar; from August until September)

The verb for “to stay” is baqaa in the maaDii (past) and yabqaa in the muDaari’ (present). To put a fi’l (fee-ehl; verb) in the mustaqbal (moos-tak-bal; future), all you do is add the prefix sa- to the fi’l in the muDaari’. For example, to communicate “I will stay for a period of one week,” you say sa-‘abqaa li muddat ‘usbuu’ (sah-ab-kah lee moo-dat oos-booh).
**Talkin’ the Talk**

Reda calls the Hotel Marrakech to make a room reservation.

**Reda:** hal hunaaka ghuraf li-shakhsayn?

*hal hoo-nah-kah goo-raf lee-shak-sayn?*

Are there any double rooms?

**Clerk:** na’am, ‘indanaa ghurfa li-shakhsayn mawjuuda.

*nah-am, een-dah-nah goor-fah lee-shak-sayn mah-joo-dah.*

Yes, we have one double room available.

**Reda:** hal haadhihi al-ghurfa mawjuuda li ‘uTlat nihaayat as-sana?

*hal hah-zee-hee al-goor-fah maw-joo-dah lee oot-lat nee-hah-yat ah-sah-nah?*

Is this room available during the end of year holiday?

**Clerk:** haadhihi al-mudda mashghuula kathiira wa laakin haadhihi al-ghurfa mawjuuda al-‘aan.


This is a very busy period, but this room is still available.

**Reda:** raa’i! ‘uriidu haadhihi al-ghurfa li-muddat ‘usbuu’.

*rah-eeh! oo-ree-doo hah-zee-hee al-goor-fah lee-moo-dat oos-booh.*

Great! I’d like this room for a period of one week.

**Clerk:** Tayyib. wa maa hiya al-mudda al-mu’ayyana li-al-Hajzu?


Okay. And what is the exact period for the reservation?

**Reda:** min dujanbir al-‘awwal ‘ila dujanbir as-saabi’.

*meen doo-jan-beer al-ah-wal ee-lah doo-jan-beer ah-sah-beeh.*

From December 1 until December 7.
Words to Know

- mawjuuda (maw-joo-dah) available (F)
- mawjuud (mah-jood) available (M)
- ‘uTlaat (oot-laht) holidays
- sana (sah-nah) year
- nihaaya (nee-hah-yah) end
- mashghuula (mash-goo-lah) busy (F)
- mashguul (mash-gool) busy (M)
- mu’ayyana (moo-ah-yah-nah) exact/designated (F)
- mu’ayyan (moo-ah-yan) exact/designated (M)
- laakin (lah-keen) but/however

Subjecting you to subjunctive verbs

yuriidu (yoo-ree-doo) is a special kind of verb — called subjunctive — that means “want to.” Other verbs that fall into this category include yajibu (yah-jee-boo; have to), yastaTii’u (yas-tah-tee-ooh; able to), and yuHibbu (yoo-hee-boo; like). Unlike other types of verbs, these four verbs fall into the main subjunctive category, which means that they’re conjugated in one tense only.

For example, here is the verb yuriidu conjugated in the subjunctive form:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘uriidu</td>
<td>ah-nah oo-ree-doo</td>
<td>I want</td>
</tr>
<tr>
<td>‘anta turidu</td>
<td>ahh-tah too-ree-doo</td>
<td>You want (MS)</td>
</tr>
<tr>
<td>‘anti turidiina</td>
<td>ahh-tee too-ree-dee-nah</td>
<td>You want (FS)</td>
</tr>
<tr>
<td>huwa yuriidu</td>
<td>hoo-wah yoo-ree-doo</td>
<td>He wants</td>
</tr>
</tbody>
</table>
In English, when you use a subjunctive verb to describe an action, you always follow the verb with the preposition “to.” For example, you say “I want to watch movies” or “I like to eat chocolate;” you would never say “I want watch movies” or “I like eat chocolate.” Not only is it not proper English, but dropping the “to” doesn’t really make that much sense. The same rule applies in Arabic: When you use a subjunctive verb to describe an action, you always add the preposition “to,” which is ‘\(\text{\textit{an}}\)\) (\(\text{\textit{ann}}\)) in Arabic.

To illustrate the subjunctive verbs in action, here are some examples:

- ‘\(\text{\textbullet{u}Hibbu\ ‘an\ adhhaba\ ‘ilaal\ al-maktaba.}\) (\(\text{oo-hee-boo\ ann\ az-hah-bah\ ee-lah\ al-mak-tah-bah};\) I like to go to the library.)

- ‘\(\text{\textbullet{a}staTii’u\ ‘an\ ‘af’ala\ al-waajib\ li-ghadan.}\) (\(\text{as-tah-tee-o\ ann\ af-ah-lah\ al-wah-jeeb\ lee-gah-dan};\) I’m able to do the homework for tomorrow.)

- ‘\(\text{\textbullet{y}ajibu\ ‘an\ taqra’a\ al-kitaab.}\) (\(\text{yah-jee-boo\ ann\ tak-rah\ al-kee-tab};\) You must read the book.)

However, unlike in English where the auxiliary verb — the verb after the main verbs “have to,” “like to,” “able to,” and “want to” — remains the same, the auxiliary verb in Arabic changes and becomes a subjunctive verb. For all intents and purposes, the subjunctive verb in this case is any verb that follows the preposition ‘\(\text{\textit{an}}\)\) after one of the four main verbs. So when you use one of the four main verbs above followed by ‘\(\text{\textit{an}}\)\) and an auxiliary verb, you must conjugate the auxiliary verb in the subjunctive form.

The subjunctive verb form is similar to the \(\text{\textit{muDaari’}}\) verb tense, except that the verb endings are significantly different. For example, the \(\text{\textit{muDaari’}}\) form of the verb \(\text{kataba}\) (\(\text{kah-tah-bah};\) wrote) is \(\text{yaktubu}\) (\(\text{yak-too-boo};\) to write). The subjunctive form of \(\text{yaktubu}\) is \(\text{yaktuba}\) (\(\text{yak-too-bah}\), with the Damma changed to a \(\text{fatHa}\). So if you wanted to say “I like to write,” you say ‘\(\text{\textit{u}Hibbu\ ‘an\ ‘aktuba}\) and not ‘\(\text{\textit{u}Hibbiu\ ‘an\ aktubu}\).
To get a better sense of the subjunctive, here is the verb “to write” in the subjunctive form:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anāa ‘aktuba</td>
<td>ah-nah ak-too-bah</td>
<td>I write</td>
</tr>
<tr>
<td>‘anta taktuba</td>
<td>ahh-tah tak-too-bah</td>
<td>You write (MS)</td>
</tr>
<tr>
<td>‘anti taktubii</td>
<td>ahh-tee tak-too-bee</td>
<td>You write (FS)</td>
</tr>
<tr>
<td>huwa yaktuba</td>
<td>hoo-wah yak-too-bah</td>
<td>He writes</td>
</tr>
<tr>
<td>hiya taktuba</td>
<td>hee-yah tak-too-bah</td>
<td>She writes</td>
</tr>
<tr>
<td>naHnu naktuba</td>
<td>nah-noo nak-too-bah</td>
<td>We write</td>
</tr>
<tr>
<td>‘antum taktubuu</td>
<td>ahh-toom tak-too-boo</td>
<td>You write (MP)</td>
</tr>
<tr>
<td>‘antunna taktubna</td>
<td>ahh-too-nah tak-toob-nah</td>
<td>You write (FP)</td>
</tr>
<tr>
<td>hum yaktubuu</td>
<td>hoom yak-too-boo</td>
<td>They write (MP)</td>
</tr>
<tr>
<td>hunna yaktubna</td>
<td>hoo-nah yak-toob-nah</td>
<td>They write (FP)</td>
</tr>
<tr>
<td>antumaa taktubaa</td>
<td>ahh-too-mah tak-too-bah</td>
<td>You write (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yaktubaa</td>
<td>hoo-mah yak-too-bah</td>
<td>They write (dual/MP)</td>
</tr>
<tr>
<td>humaa taktubaa</td>
<td>hoo-mah tak-too-bah</td>
<td>They write (dual/FP)</td>
</tr>
</tbody>
</table>

Notice that whereas most of the endings in the subjunctive form change, a few remain the same. These are the personal pronouns whose endings remain the same in both the subjunctive and the muDaari' environments — ‘antunna and hunna. Also, although a majority of the endings change vowels, a few have endings that change completely: ‘anti, ‘antum, hum, ‘antumaa, humaa (M), and humaa (F). In these endings, you actually drop the suffix. For example, ‘antum taktubuuna becomes ‘antum taktubuu.

Whenever you use an auxiliary verb, make sure you use the subjunctive form of that verb!

### Checking In to the Hotel

When you arrive at your funduq after a long safar, probably the last thing on your mind is going through the formalities of checking in. You probably just want to go up to your ghurfa, jump on the sariir, and relax for a little while! To help relieve the annoyance of check-in time, this section covers all the necessary words and phrases to help you check in to your room as smoothly as possible.
If you already have a Hajzu, ask the muwaDHaf al-‘istiqbaal (moo-wah-daf al-ees-teek-bal; desk clerk) for more ma’luumaat (mah-loo-mat; information) regarding your ghurfa. If you don’t have a Hajzu, you can inquire about room mawjooda (maw-joodah; availability) at the front desk.

Here are some important terms you may need during check-in:

- miftaH (mee-tah; key)
- miftaH al-ghurfa (mee-tah al-goor-fah; room key)
- ‘amti’a (am-tee-ah; luggage)
- shanTa (shan-tah; suitcase)
- miHfaDHa (meeh-fah-dah; briefcase)
- Tabiq (tah-beek; floor)
- miS’ad (mees-ad; elevator)
- ‘istiqbaal (ees-teek-bal; reception)
- maktab al-‘istiqbaal (mak-tab al-ees-teek-bal; reception desk)
- muwaDHaf al-‘istiqbaal (moo-wah-daf al-ees-teek-bal; desk clerk) (M)
- muwaDHafa al-‘istiqbaal (moo-wah-dah-fah al-ees-teek-bal; desk clerk) (F)
- bawwaab (bah-wab; concierge) (M)
- bawwaaba (bah-wah-bah; concierge) (F)
- maDmuun (mad-moon; included)

When interacting with the funduq staff, the following key phrases are likely to come in handy:

- hal al-fuTuur maDmuun ma’a al-ghurfa? (hal al-foo-toor mad-moon mah-ah al-goor-fah; Is breakfast included with the room?)
- mataa yabda’u al-fuTuur? (mah-tah yab-dah-oo al-foo-toor; When does breakfast begin?)
- mataa yantahii al-fuTuur? (mah-tah yan-tah-hee al-foo-toor; When does breakfast end?)
- hal hunaaka khabaran lii? (hal hoo-nah-kah kah-bah-ran lee; Are there any messages for me?)
- ‘uriidu nahaad bi shakel mukaalama ma’a as-saa’a as-saabi’a. (oo-reedoo nah-had bee shah-kel moo-kah-lah-mah mah-ah ah-sah-ah ah-sah-bee-ah; I would like a wake-up call at 7:00.)
- hal ‘indakum mushrifat al-ghurfa? (hal een-dah-koom moosh-ree-fat al-goor-fah; Do you have room service?)
Frank arrives at Hotel Casablanca and begins checking in to his room.

Hi. I have a reservation for a single room for one week beginning today.

Clerk: Tayyib. maa ‘ismuka?
tay-yeeb. mah ees-moo-kah?
Okay. What’s your name?

Frank: frank ‘abd-allah.
frank abed-ah-lah.
Frank Abdallah.

Clerk: ‘abd-allah bi haa’?
abed-ah-lah bee hah?
Abdallah with an H?

Frank: na’am.
nah-am.
Yes.

Clerk: daqiiqa min faDlik.
dah-kee-kah meen fad-leek.
One minute please.

The clerk checks the reservation log.

Clerk: marHaba bik sayyid ‘abdallah! ghurfatuka fii aT-Tabiq as-saadis.
Welcome Mr. Abdallah! Your room is located on the sixth floor.

Frank: shukran.
shook-ran.
Thank you.
Checking Out of the Hotel

After your nice stay at the funduq, it’s time for waqt al-khuruuj (wah-ket al-koo-rooj; checkout). Ask the maktab al-‘istiqbaal for the exact waqt al-khuruuj; most hotels have a specific waqt al-khuruuj, such as noon, and if you go over that time by only a few minutes, some hotels will charge you for a whole extra night! It’s your responsibility to know the exact waqt al-khuruuj and to be out of your room by then.

Before you leave the funduq, make sure you get all your ‘amti’a from your ghurfa, and take care of the faatuura (fah-too-rah; bill). Some common extra charges to watch out for include:

- faatuura al-haatif (fah-too-rah al-hah-teef; telephone bill)
- faatuura at-tilfaaz (fah-too-rah ah-teel-faz; TV pay-per-view bill)
- faatuura aT-Ta’aaam (fah-too-rah ah-tah-am; food bill)
When you pay the *faatuura*, it’s a good idea to get a *‘iiSaala* (eeh-sah-lah; receipt) in case you have a problem with the bill later on or can be reimbursed for your travel costs.

**Talkin’ the Talk**

Gabrielle is ready to check out of her room.

**Gabrielle:** *mataa waqt al-khuruuj?*

*mah-tah wah-ket al-koo-rooj?*

When is the checkout time?

**Clerk:** *waqt al-khuruuj ma’a as-saa’a al-waaHida.*


Checkout time is at 1:00.

**Gabrielle:** *Tayyib. maa hiya al-faatuura al-‘aama?*

*tah-yeeb. mah hee-yah al-fah-too-rah al-ah-mah?*

Okay. What’s the total bill?

**Clerk:** *khamsa mi’at daraahim.*

*kamsah mee-at dah-rah-heem.*

Five hundred dirhams.

**Gabrielle:** *‘uriidu ‘iiSaala min faDlik.*

*oo-ree-doo ee-sah-lah meen fad-leek.*

I’d like a receipt please.

**Clerk:** *Tab‘an. shukran li ziyaaratuki wa ‘ilaa al-liqaa’!*

*tah-bah-an. shook-ran lee zee-yah-rah-too-kee wah ee-lah al-lee-kah!*

Of course. Thank you for your visit, and we look forward to seeing you soon!
Match the Arabic words and phrases with their English equivalents:

Arabic terms and phrases:
1. faatuura al-haatif
2. hal hunaaka khabaran lii?
3. maktab al-‘istiqbaal
4. maraaqif
5. mataa waqt al-khuruuj?

English terms and phrases:
A. Are there any messages for me?
B. When is the checkout time?
C. Telephone bill
D. Reception desk
E. Amenities

The answers are in Appendix C.
Chapter 14

Getting from Here to There: Transportation

In This Chapter

- Taking to the skies
- Catching taxis, buses, and trains

When it comes to getting around the block, the city, or the world, you have a lot of different modes of naql (nah-kel; transportation) to choose from. And making the right choice for you is extremely important, particularly if you’re traveling in a foreign country. Modes of transportation differ from region to region and country to country, so it’s important you are aware of subtle differences between the transportation methods you’re used to and those you discover when you’re traveling abroad.

In this chapter, I tell you, in Arabic, not only how to use all major transportation methods but also how to navigate a Middle Eastern city using these modes of transport.

Traveling by Plane

One of the most common methods of naql is flying in a Taa’ira (tah-ee-rah; airplane). The Taa’ira is probably the best method of naql to help you get to a distant location in the least amount of time. Chances are if you’re in North America or Europe and want to go to the Middle East, you’ll take a Taa’ira.

Making reservations

The first step in air travel is making a Hajzu (haj-zoo; reservation) and buying a biTaaqat as-safar (bee-tah-kat ah-sah-far; plane ticket). You may purchase your biTaaqat as-safar the traditional way, by simply visiting your wakiil.
safariyaat (*wah-keel sah-fah-ree-yat*; travel agent). However, in this technological age, more and more people choose to bypass the *wakiil safariyaat* in favor of online travel agents. Even though you get more personalized service from a *wakiil safariyaat*, you can probably get better deals by ordering your plane tickets online. If you’re not sure where you want to go, the *wakiil safariyaat* may be able to suggest destinations to suit your specific traveling needs. But if you know exactly where you want to go, using an online travel agent is probably more appropriate.

One of the potential pitfalls of going through online travel agents — particularly if you use a specialized broker that focuses on specific global destinations, such as the Middle East — is making sure that the online site is reputable. In order to not get fooled, I recommend you use one of the more established online travel agents, such as Expedia.com or Travelocity.com.

**Talkin’ the Talk**

Sophia calls her travel agent, Ahmed, to make an airline reservation.

Sophia:  
‘ahlan wa sahlan ‘aHmed. haadhihi sofia.  
ahel-an wah sa-hel-an ah-med. hah-zee-hee so-fee-ah.  
Hi Ahmed. This is Sophia.

Ahmed:  
‘ahlan sofia. kayfa yumkin ‘an ‘usaa’iduki?  
ahel-an so-fee-yah. kay-fah yoom-keen ann oo-sah-ee-doo-kee?  
Hi Sophia. How may I help you?

Sophia:  
‘uriidu ‘an ‘adhhab ‘ilaa ‘ad-daar ‘al-bayDaa’ ma’a  
‘ummii li al-’uTla.  
oo-ree-doo an az-hab ee-lah ah-dar al-bay-dah mah-ah  
oo-mee lee al-oot-lah.  
I would like to go to Casablanca for the holidays with my mother.

Ahmed:  
raa’i!’ haadhihi fikra mumtaaza. wa mataaa turiidaani  
’an tadhabaani?  
rah-eeh! hah-zee-hee feek-rah moom-tah-zah. wah  
mah-tah too-ree-dah-nee an taz-hah-bah-nee?  
Excellent! That’s a great idea. And when would you like to go?
Sophia: nuriidu ‘an nadhhab yawm as-sabt.
noo-ree-do an naz-hab yah-oum ah-sabt.
We would like to go on Saturday.

Ahmed: kwayyis. ma’a ‘ay saa’a?
kuh-wah-yees. mah-ah ay sah-ah?
Okay. At what time would you like to leave?

Sophia: hal ‘indaka Tayaraan ma’a ‘as-saa’a al-khaamisa?
hal een-dah-kah tay-yah-ran mah-ah ah-sah-ah al-kah-mee-sah?
Do you have any flights at 5:00?

Ahmed: na’am.
nah-am.
Yes.

Sophia: Tayyib. sana’khudh biTaaqatayn min faDlik.
tah-yeeb. sah-nah-kooz bee-tah-kah-tayn meen fad-leek.
Good. We’ll take two tickets please.

Ahmed: hal turiidaani maqaa’id ‘amaama ‘an-naafida ‘aw bayna al-maqaa’id?
hal too-ree-dah-nee mah-kah-eed ah-mah-mah ah-nah-fee-dah ah-ou bay-nah al-mah-kah-eed?
Would you like window or aisle seats?

Sophia: maqaa’id ‘amaama ‘an-naafida min faDlik.
mah-kah-eed ah-mah-mah ah-nah-fee-dah meen fad-leek.
Window seats please.

So I have two tickets for window seats for a flight to Casablanca on Saturday at 5:00.

Sophia: mumtaaz!
moom-taz!
Excellent!
Ahmed:  **riHla sa’eeda!**  
*reeh-lah sah-ee-dah!*
Have a nice trip!

Sophia:  **shukran!**  
*shook-ran!*
Thank you!

---

### Words to Know

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘uTla</td>
<td>oot-lah</td>
<td>holiday/vacation</td>
</tr>
<tr>
<td>biTaaqa</td>
<td>bee-tah-kah</td>
<td>ticket</td>
</tr>
<tr>
<td>biTaaqatayn</td>
<td>bee-tah-kah-tayn</td>
<td>2 tickets</td>
</tr>
<tr>
<td>biTaaqaat</td>
<td>bee-tah-kaht</td>
<td>tickets (3 or more)</td>
</tr>
<tr>
<td>Tayaraan</td>
<td>tah-yah-ran</td>
<td>flight</td>
</tr>
<tr>
<td>maq’ad</td>
<td>mak-had</td>
<td>seat</td>
</tr>
<tr>
<td>maqaa’id</td>
<td>mah-kah-eed</td>
<td>seats (3 or more)</td>
</tr>
<tr>
<td>bayna al-maqa’id</td>
<td>bay-nah al-mah-kah-eed</td>
<td>aisle seat(s)</td>
</tr>
<tr>
<td>maq’ad an-naafida</td>
<td>mak-had ah-nah-fee-dah</td>
<td>window seat</td>
</tr>
<tr>
<td>riHla</td>
<td>reeh-lah</td>
<td>voyage</td>
</tr>
<tr>
<td>safar</td>
<td>sah-far</td>
<td>trip</td>
</tr>
<tr>
<td>musaafir</td>
<td>moo-sah-feer</td>
<td>traveler (M)</td>
</tr>
<tr>
<td>mussafira</td>
<td>moo-sah-feer-rah</td>
<td>traveler (F)</td>
</tr>
<tr>
<td>musaafiruun</td>
<td>moo-sah-feer-ruun</td>
<td>travelers (M)</td>
</tr>
<tr>
<td>musaafiraat</td>
<td>moo-sah-feer-rat</td>
<td>travelers (F)</td>
</tr>
</tbody>
</table>
Getting some legwork out of the verb “to travel”

If there’s one verb you need to be familiar with relating to travel, it’s the verb saafara (sah-fah-rah), which conveniently means “to travel.” Even though saafara has four consonants instead of the usual three, it’s nevertheless considered to be a regular verb because the fourth consonant, the ‘alif, is actually a consonant that acts as a long vowel elongating the siin. (For more on regular verbs, flip to Chapter 2.) So saafara is conjugated in the maaDii (past) and the muDaari' (present) the same way as most other regular verbs. Here is the verb saafara in the maaDii form:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa saafartu</td>
<td>ah-nah sah-far-too</td>
<td>I traveled</td>
</tr>
<tr>
<td>‘anta saafarta</td>
<td>ahn-tah sah-far-tah</td>
<td>You traveled (MS)</td>
</tr>
<tr>
<td>‘anti saafartii</td>
<td>ahn-tee sah-far-tee</td>
<td>You traveled (FS)</td>
</tr>
<tr>
<td>huwa saafara</td>
<td>hoo-wah sah-fah-rah</td>
<td>He traveled</td>
</tr>
<tr>
<td>hiya saafarat</td>
<td>hee-yah sah-fah-rat</td>
<td>She traveled</td>
</tr>
<tr>
<td>naHnu saafarnaa</td>
<td>nah-noo sah-far-nah</td>
<td>We traveled</td>
</tr>
<tr>
<td>‘antum saafartum</td>
<td>ahn-toom sah-far-toom</td>
<td>You traveled (MP)</td>
</tr>
<tr>
<td>‘antunna saafartunna</td>
<td>ahn-too-nah sah-far-too-nah</td>
<td>You traveled (FP)</td>
</tr>
<tr>
<td>hum saafaruu</td>
<td>hoom sah-fah-roo</td>
<td>They traveled (MP)</td>
</tr>
<tr>
<td>hunna saafarna</td>
<td>hoo-nah sah-far-nah</td>
<td>They traveled (FP)</td>
</tr>
<tr>
<td>antumaa safartumaa</td>
<td>ahn-too-mah sah-far-too-mah</td>
<td>You traveled (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa saafaraa</td>
<td>hoo-mah sah-fah-rah</td>
<td>They traveled (dual/MP)</td>
</tr>
<tr>
<td>humaa saafarataa</td>
<td>hoo-mah sah-fah-rah-tah</td>
<td>They traveled (dual/FP)</td>
</tr>
</tbody>
</table>

Use the form yusaafiru to conjugate “traveling” in the muDaari':

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘usaafiru</td>
<td>ah-nah oo-sah-fee-roo</td>
<td>I am traveling</td>
</tr>
<tr>
<td>‘anta tusaafiru</td>
<td>ahn-tah too-sah-fee-roo</td>
<td>You are traveling (MS)</td>
</tr>
<tr>
<td>‘anti tusaafiriina</td>
<td>ahn-tee too-sah-fee-ree-nah</td>
<td>You are traveling (FS)</td>
</tr>
<tr>
<td>huwa yusaafiru</td>
<td>hoo-wah yoo-sah-fee-roo</td>
<td>He is traveling</td>
</tr>
</tbody>
</table>
Registering at the airport

With a biTaaqat as-safar, you’re ready to head off to the maTaar (mah-tar; airport) and board the Taa’ira. But before you actually get on the Taa’ira, you need to take care of a few logistical things. First, you must present your jawaaz as-safar (jah-waz ah-sah-far; passport) and your biTaaqat as-safar at the airport tasjiil (tass-jeel; registration) desk, which is located in the maHaTTat al-khuTuut al-jawwiya (mah-hah-tah al-koo-too al-jah-wee-yah; airport terminal). Second, you must also answer some ‘as’ila (ass-ee-lah; questions) about your safar and your ‘amti’a (am-tee-ah; luggage).

Talkin’ the Talk

At the airport, Zayneb is registering her luggage.

Attendant: kam min ‘amti’a ‘induki?
  kam meen am-tee-ah een-doo-kee?
  How many pieces of luggage do you have?

Zayneb: ‘indii thalaathat ‘amti’a: shanTatayn wa miHfaDHa waaHida.
  I have three pieces of luggage: two suitcases and a briefcase.
Attendant: *kam min ‘amti’a satusajjiliina?*  
*How many pieces of luggage are you going to register?*

Zayneb: *sa’usajjilu ash-shanTatayn wa sa’aakhudu al-miHfaDHa ma’ii fii ‘aT-Taa’ira.*  
*I’m going to register the two suitcases, and I will take the briefcase with me on the plane.*

Attendant: *kwayyis. hal naDHamti al-‘amti’a binafsuki?*  
*Okay. Did you pack your bags by yourself?*

Zayneb: *na’am.*  
*Yes.*

Attendant: *lam yunaDHDHim shakhsun ‘aakhar al-‘amti’a?*  
*No one else packed the bags?*

Zayneb: *laa’. ‘anaa binafsii.*  
*No. By myself.*

Attendant: *hal kul shay’ fii al-‘amti’a milkuki?*  
*Is everything in the bags yours?*

Zayneb: *na’am.*  
*Yes.*

Attendant: *hal kaanat al-‘amti’a ma’akii fii kul al-waqt?*  
*Have you had the bags in your possession at all times?*

Zayneb: *na’am.*  
*Yes.*

Attendant: *shukran. Tayaraan sa’iid.*  
*Thank you. Have a nice flight.*
Zayneb:  

shukran.  

shook-ran.  

Thank you.  

**Words to Know**  

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘amti’a</td>
<td>am-tee-ah</td>
<td>luggage</td>
</tr>
<tr>
<td>shanTa</td>
<td>shan-tah</td>
<td>suitcase</td>
</tr>
<tr>
<td>shanTatayn</td>
<td>shan-tah-tayh</td>
<td>two suitcases</td>
</tr>
<tr>
<td>shanTaat</td>
<td>shan-taht</td>
<td>suitcases (3 or more)</td>
</tr>
<tr>
<td>miHfaDHa</td>
<td>meeh-fah-dah</td>
<td>briefcase</td>
</tr>
<tr>
<td>miHfaDHatayn</td>
<td>meeh-fah-dah-tayn</td>
<td>two briefcases</td>
</tr>
<tr>
<td>miHfaDHaat</td>
<td>meeh-fah-daht</td>
<td>briefcases (3 or more)</td>
</tr>
<tr>
<td>yusaijilu</td>
<td>yoo-sah-jee-loo</td>
<td>to register</td>
</tr>
<tr>
<td>ma’ii</td>
<td>mah-ee</td>
<td>with me</td>
</tr>
<tr>
<td>naDHama</td>
<td>nah-zah-mah</td>
<td>to organize</td>
</tr>
<tr>
<td>shakhsun</td>
<td>shak-soon</td>
<td>individual</td>
</tr>
<tr>
<td>‘aakhar</td>
<td>ah-kar</td>
<td>other</td>
</tr>
<tr>
<td>binafsii</td>
<td>bee-naf-see</td>
<td>by myself</td>
</tr>
<tr>
<td>ta’shiira</td>
<td>tah-shee-rah</td>
<td>visa</td>
</tr>
<tr>
<td>makhhal</td>
<td>mad-kal</td>
<td>gate</td>
</tr>
</tbody>
</table>

**Boarding the plane**

So you’re ready to board the Ta’aiira! After you check your ‘amti’a and present your biTaaqt as-safar and your jawaaz as-safar to the airline attendant, be sure to follow all ta’liimaat (tah-lee-mat; instructions) very carefully. Stay in the Saff (saf; line) with your fellow rukkaab (roo-kab; passengers), and follow any requests made by airport officials.
When you reach the madkhal (mad-kal; gate) and board the Taa’ira, present your biTaaqat as-safar to the muwaafiq aT-Taa’ira (moo-wah-fee k ah-tah-ee-rah; flight attendant), who will show you your maq’ad (mak-had; seat). The following terms are related to the Taa’ira and your flight:

- raakib (rah-keeb; passenger)
- rukkaab (roo-kab; passengers)
- muwaafiq (moo-wah-fee k; attendant) (M)
- muwaafiaq (moo-wah-fee-kah; attendant) (F)
- Tayyaar (tah-yar; pilot) (M)
- Tayyaara (tah-yah-rah; pilot) (F)
- ghurfat al-qiyaada (goor-fah al-kee-yah-dah; cockpit)
- mirHaad (meer-had; bathroom)
- mirHaad mashghuul (meer-had mash-gool; bathroom occupied)
- ‘araba fii ‘a’laa (ah-rah-bah fee ah-lah; overhead compartment)
- qism al-‘awwal (kee-sem al-ah-wal; first class)
- qism al-‘a’maal (kee-sem al-ah-mal; business class)
- qism ‘iqtiSaadi (kee-sem eek-tee-sah-dee; “economy” class)
- sur’a (soor-ah; speed)
- ‘irtifaa’ (eer-tee-fah; altitude)
- ‘inTilaaq (een-tee-lak; departure)
- wuSuul (woo-sool; arrival)

A brief departure on the verb “to arrive”

A helpful verb to know when you’re traveling is waSala (wah-sah-lah; to arrive). (You can also use the verb waSala to express “to arrive,” “to land,” or “to come.”) Even though waSala has three consonants and therefore should fall into the mold of regular verb forms, it’s nevertheless classified as an irregular verb. It’s irregular because it includes the consonant waaw; verbs with waaw are classified as irregular because their muDaari’ forms are radically different than the regular muDaari’ verb forms. As a result, whereas the maaDii form of waSala follows a regular pattern, the muDaari’ does not.

Here’s the verb waSala conjugated in the maaDii:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa waSaltu</td>
<td>ah-nah wah-sal-too</td>
<td>I arrived</td>
</tr>
<tr>
<td>‘anta waSalta</td>
<td>ahn-tah wah-sal-tah</td>
<td>You arrived (MS)</td>
</tr>
<tr>
<td>'anti waSaltii</td>
<td>ahh-tee wah-sal-tee</td>
<td>You arrived (FS)</td>
</tr>
<tr>
<td>huwa waSala</td>
<td>hoo-wah wah-sah-lah</td>
<td>He arrived</td>
</tr>
<tr>
<td>hiya waSalat</td>
<td>hee-yah wah-sah-lat</td>
<td>She arrived</td>
</tr>
<tr>
<td>naHnu waSalnaa</td>
<td>nah-noo wah-sal-naa</td>
<td>We arrived</td>
</tr>
<tr>
<td>'antum waSAltum</td>
<td>ahh-toom wah-sal-toom</td>
<td>You arrived (MP)</td>
</tr>
<tr>
<td>'antunna waSAltunna</td>
<td>ahh-too-nah wah-sal-too-nah</td>
<td>You arrived (FP)</td>
</tr>
<tr>
<td>hum waSAluu</td>
<td>hoom wah-sah-loo</td>
<td>They arrived (MP)</td>
</tr>
<tr>
<td>hunna waSAlna</td>
<td>hoo-nah wah-sal-nah</td>
<td>They arrived (FP)</td>
</tr>
<tr>
<td>antumaa waSAltumaa</td>
<td>ahh-too-mah wah-sal-too-mah</td>
<td>You arrived (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa waSAlaa</td>
<td>hoo-mah wah-sah-lah</td>
<td>They arrived (dual/MP)</td>
</tr>
<tr>
<td>humaa waSAlataa</td>
<td>hoo-mah wah-sah-lah-tah</td>
<td>They arrived (dual/FP)</td>
</tr>
</tbody>
</table>

Use the irregular form yaSilu to conjugate “arriving” in the muDaari:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>'anaa ‘aSilu</td>
<td>ah-nah ah-see-loo</td>
<td>I am arriving</td>
</tr>
<tr>
<td>'anta taSilu</td>
<td>ahh-tah tah-see-loo</td>
<td>You are arriving (MS)</td>
</tr>
<tr>
<td>'anti taSiliina</td>
<td>ahh-tee tah-see-lee-nah</td>
<td>You are arriving (FS)</td>
</tr>
<tr>
<td>huwa yaSilu</td>
<td>hoo-wah yah-see-loo</td>
<td>He is arriving</td>
</tr>
<tr>
<td>hiya taSilu</td>
<td>hee-yah tah-see-loo</td>
<td>She is arriving</td>
</tr>
<tr>
<td>naHnu naSilu</td>
<td>nah-noo nah-see-loo</td>
<td>We are arriving</td>
</tr>
<tr>
<td>'antum taSiluuna</td>
<td>ahh-toom tah-see-loo-nah</td>
<td>You are arriving (MP)</td>
</tr>
<tr>
<td>'antunna taSilna</td>
<td>ahh-too-nah tah-seel-nah</td>
<td>You are arriving (FP)</td>
</tr>
<tr>
<td>hum yaSiluuna</td>
<td>hoom yah-see-loo-nah</td>
<td>They are arriving (MP)</td>
</tr>
<tr>
<td>hunna yaSilna</td>
<td>hoo-nah yah-seel-nah</td>
<td>They are arriving (FP)</td>
</tr>
<tr>
<td>antumaa taSilaani</td>
<td>ahh-too-mah tah-see-lah-nee</td>
<td>You are arriving (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yaSilaani</td>
<td>hoo-mah yah-see-lah-nee</td>
<td>They are arriving (dual/MP)</td>
</tr>
<tr>
<td>humaa taSilaani</td>
<td>hoo-mah tah-see-lah-nee</td>
<td>They are arriving (dual/FP)</td>
</tr>
</tbody>
</table>
Going through immigration and customs

When your Taa’ira lands and you arrive at your chosen destination, it’s time to deal with the hijra (hee-jrah; immigration) and diwaana (dee-wah-nah; customs) officials. In recent years, airports have established more stringent requirements on musaafiruun (travelers), so be prepared to answer a number of ‘as’ila regarding the details and purpose of your safar. Here are some common questions a hijra or diwaana official may ask you:

✓ maa ‘ismuk? (mah ees-mook; What’s your name?)
✓ kam ‘umruk? (kam um-rook; How old are you?)
✓ ‘ayna taskun? (eh-yeh-nah tass-koon; Where do you live?)
✓ maa hiya mihnatuk? (mah meeh-nah-took; What do you do?)
✓ kam muddat safaruk? (kam moo-dah sah-fah-rook; How long is your trip?)
✓ maa hadaf safaruk? (mah hah-daf sah-fah-rook; What’s the purpose of your trip?)
✓ ‘ayna sataskun li muddat as-safar? (eh-yeh-nah sah-tass-koon lee moo-dat ah-sah-far; Where will you be staying during the trip?)
✓ hal tusaafir biwaHdik? (hal too-sah-feer bee-wah-deek; Are you traveling alone?)

Provide clear and accurate answers to these questions. Providing false statements to an official from hijra or diwaana is a serious offense, so make sure you’re truthful throughout the questioning.

If you’re visiting a Muslim country, check with your travel agent or consular official about restrictions certain countries may have regarding bringing particular items into the country. For example, if you’re traveling to Saudi Arabia, you can’t bring alcohol with you into the country; and if you’re a woman, you may have to wear specific clothing, such as the Hijaab (hee-jab; veil) in order to comply with local religious laws. You want to be certain you are aware of all the rules and laws before you face someone from hijra or diwaana.

Talkin’ the Talk

Jennifer has just landed at the Mohammed V Airport in Casablanca, Morocco, and she answers some questions at the immigration booth.

Officer: tafaDDalii min faDlik.
tah-fah-dah-lee meen fad-leek.
Step forward please.
Jennifer: ‘ahlan yaa sayyidii.
ahel-an yah sah-yee-dee.
Hello sir.

Officer: jawaaz as-safar min faDlik.
jah-waz ah-sah-far meen fad-leek.
Your passport please.

Jennifer: haa huwa.
hah hoo-wah.
Here it is.

Officer: jinsiyya?
jeen-see-yah?
Nationality?

Jennifer: ‘amriikiiyya.
am-ree-kee-yah.
American.

Officer: sanat al-miilaad?
sah-nat al-mee-lad?
Date of birth?

1980.
1980.

Officer: maa hadaf safaruk?
mah hah-daf sah-fah-rook?
What's the purpose of your trip?

Jennifer: ‘anaa saa’iHa.
ah-nah sah-ee-ha.
I’m a tourist.

Officer: ‘ayna sataskunii li muddat as-safar?
eh-yeh-nah sah-tas-koo-nee lee moo-dat ah-sah-far?
Where will you be staying during the trip?

Jennifer: funduq booshentoof.
foon-dook boo-shen-toof.
The Bouchentouf hotel.

Officer: maa huwa taariikh al-khuruuj?
mah hoo-wah tah-reek al-koo-rooj?
When is your date of departure?
Jennifer: ‘ishriin yunyoo.
eesh-reen yoon-yoo.
June 20.

Officer: shukran. marHaba ‘ilaa al-maghrib.
shook-ran. mar-hah-bah ee-lah al-mag-reeb.
Thank you. Step forward please.

Jennifer: shukran!
shook-ran!
Thank you!

---

Words to Know

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jinsiyya</td>
<td>jen-see-yah</td>
<td>nationality</td>
</tr>
<tr>
<td>sanat al-millaad</td>
<td>sah-nat al-mee-lad</td>
<td>date of birth</td>
</tr>
<tr>
<td>‘ild al-millaad</td>
<td>eed al-mee-lad</td>
<td>birthday</td>
</tr>
<tr>
<td>hadaf</td>
<td>hah-daf</td>
<td>purpose/goal</td>
</tr>
<tr>
<td>taariikh</td>
<td>tah-reek</td>
<td>date</td>
</tr>
<tr>
<td>khuruuj</td>
<td>koo-rooj</td>
<td>exit/departure</td>
</tr>
<tr>
<td>dukhuul</td>
<td>doo-kool</td>
<td>entry</td>
</tr>
<tr>
<td>siyaaHa</td>
<td>see-yah-hah</td>
<td>tourism</td>
</tr>
<tr>
<td>saa’iH</td>
<td>sah-eeh</td>
<td>tourist (M)</td>
</tr>
<tr>
<td>saa’iHa</td>
<td>sah-ee-hah</td>
<td>tourist (F)</td>
</tr>
<tr>
<td>muhaajir</td>
<td>moo-hah-jeer</td>
<td>immigrant (M)</td>
</tr>
<tr>
<td>muhaajira</td>
<td>moo-hah-jee-rah</td>
<td>immigrant (F)</td>
</tr>
<tr>
<td>muhaajiruun</td>
<td>moo-hah-jee-roon</td>
<td>immigrants (M)</td>
</tr>
<tr>
<td>muhaajiraat</td>
<td>moo-hah-jee-rat</td>
<td>immigrants (F)</td>
</tr>
</tbody>
</table>

Getting through the hijra post puts you one step closer to leaving the maTaar and discovering the wonders of the exotic country you’re visiting! After your interview with the hijra, you may proceed to pick up your ‘amti’a. You may
use the help of a Hammaal (hah-mal; baggage handler/porter), or you may simply use an ‘ariiba (ah-ree-bah; cart) to haul your own luggage.

Before you actually leave the maTaar, you must go through diwaana (customs). Use the following phrases when speaking with diwaana officials:

✔ laa shay’ li al-‘i’laan. (lah shay lee al-eeh-lan; Nothing to declare.)
✔ ‘indii shay’ li al-‘i’laan. (een-dee shay lee al-eeh-lan; I have something to declare.)

Check with your travel agent, consular officer, or embassy official to find out about any products or restrictions imposed by countries you’re traveling to. You should know what’s prohibited from entering or leaving a specific country because the consequences of not knowing may be quite high. In addition, certain countries have limits on the amount of cash you can bring in and take out. Knowing these currency restrictions is equally important.

**Talkin’ the Talk**

Before leaving the airport, Hassan needs to stop by the customs department.

Officer:  
hal ‘indaka shay’un li-l’i’laan?  
hal een-dah-kah shay-oon leel-eeh-lan?  
Do you have anything to declare?

Hassan:  
laa.  
lah.  
No.

Officer:  
maa fii daakhil ash-shanTa?  
mah fee dah-keel ah-shan-tah?  
What’s inside the suitcase?

Hassan:  
malaabisii.  
Mah-lah-bee-see.  
My clothes.

Officer:  
‘iftaH ash-shanTa min faDlik.  
eef-tah ah-shan-tah meen fad-leek.  
Open the suitcase please.

Hassan:  
Tab’an. TafaDDal.  
tah-bah-an. tah-fah-dal.  
Certainly. Here you go.
Getting Around on Land

Major metropolitan areas and most small towns have a number of transportation methods you can choose from. Table 14-1 lists some of the most common forms of transportation you’re likely to use.

<table>
<thead>
<tr>
<th>Table 14-1 Major Forms of Transportation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Arabic</strong></td>
</tr>
<tr>
<td>taaksii</td>
</tr>
<tr>
<td>Haafila</td>
</tr>
<tr>
<td>qiTaar</td>
</tr>
<tr>
<td>nafaq ‘arDiiy</td>
</tr>
<tr>
<td>safiina</td>
</tr>
<tr>
<td>Sayyaara</td>
</tr>
<tr>
<td>Sayyaara ‘ijaariya</td>
</tr>
<tr>
<td>darraaja</td>
</tr>
<tr>
<td>darraaja naariyya</td>
</tr>
</tbody>
</table>
**Hailing a taxi**

If you're in a large or medium-sized city and need to get from one location to another quickly and relatively inexpensively, then hailing a taxi is probably the best option for you. When hailing a cab in a foreign country, keep the following advice in mind:

- **Make sure that the taxi you hail is fully licensed and authorized by the local agencies to operate as a taxi.** A number of companies operate illegal taxis and take advantage of unsuspecting tourists — make sure you're not one of them! Usually, most legitimate taxi operators have licensing information on display somewhere inside the cab or even on the car’s exterior.

- **Be aware that most taxis that run to and from the airport charge a flat rate. Inquire about the flat rate before you get into the taxi.**

- **If you're in the city, make sure the taxi saa’iq (sah-eek; driver) turns on the Hasuub (hah-soob; meter).** A common occurrence is that a driver forgets (either accidentally or intentionally) to turn on the meter and ends up charging you, the passenger, an exorbitant amount of money for a short ride.

In most Arab and Middle Eastern countries, tipping the saa’iq is not required. However, I’m sure the saa’iq won’t argue if you decide to give him a little tip!

**Talkin’ the Talk**

Larry hails a taxi in downtown Casablanca.

**Driver:** 'ayna turiid ‘an tadhhab?
   eh-yeh-nah too-reed an taz-hab?
   Where do you want to go?

**Larry:** ‘ilaal al-funduq.
   ee-lah al-foon-dook.
   To the hotel.

**Driver:** maa ‘ism al-funduq?
   mah ee-sem al-foon-dook?
   What’s the name of the hotel?

**Larry:** funduq maryam.
   foon-dook mar-yam.
   Hotel Myriam.
Driver: Tayyib. tafaDDal.
tah-yeeb. tah-fah-dal.
Okay. Come in.

The taxi arrives at the hotel.

Driver: waSalnaa ‘ilaa al-funduq.
wah-sal-nah ee-lah al-foon-dook.
We’ve arrived at the hotel.

Larry: bikam?
bee-kam?
How much?

Driver: ‘ishriin daraahim.
eesh-reen dah-rah-heem.
Twenty dirhams.

Larry: khudh. ‘iHtafiDH ‘an al-baaqii.
kooz. eeh-tah-feez an al-bah-kee.
Here you go. Keep the change.

Driver: shukran jaziilan!
shook-ran jah-zee-lan!
Thank you very much!

---

Words to Know

‘iHtafiDH eeh-tah-feed keep (command form)
baaqii bah-kee change (money)
thaman tadhkiira tah-man taz-kee-rah fare
Hasuub hah-soob counter/meter

---

Taking a bus

The Haafila (bus) is a convenient mode of transportation whether you’re traveling across town or across the country. If you’re in a city and traveling within city limits, taking the bus is a good option because it usually costs less
than a taxi. If you’re traveling across the country, not only is taking a bus an economical option, but you also get to enjoy the beautiful scenery up close and personal!

Most Haafilaat (buses) accept prepaid biTaaqaat (tickets). If you take the Haafila frequently, refill your biTaaqa regularly. Otherwise, if you only take a bus occasionally, you’ll be glad to know that most Haafilaat also accept fuluus (foo-loos; cash) as long as it’s small bills. Here are some common terms you may need or encounter if you decide to take a Haafila:

✔ biTaaqat al-Haafila (bee-tah-kat al-hah-fee-lah; bus ticket)
✔ maHaTTat al-Haafila (mah-hah-tat al-hah-fee-lah; bus station/bus stop)
✔ saa’iq al-Haafila (sah-eek al-hah-fee-lah; bus driver)
✔ tawqiit al-Haafila (taw-keet al-hah-fee-lah; bus schedule)

If you want to say “every” as in “every day” or “every hour,” all you do is add the work kul (kool; every) before the noun that describes the time you’re referring to. For example:

✔ kul al-yawm (kool al-yawm; every day)
✔ kul saa’a (kool sah-ah; every hour)
✔ kul niSf saa’a (kool nee-sef sah-ah; every half hour)
✔ kul rubu’ saa’a (kool roo-booh sah-ah; every fifteen minutes)

Talkin’ the Talk

Malika is waiting at the bus stop. She’s trying to figure out which bus to take, so she asks a fellow commuter for information.

Malika: ‘afwan, hal haadhihi al-Haafila tadhhab ‘ilaa waSat al-madiina?
af-wan, hal hah-zee-hee al-hah-fee-lah taz-hab ee-lah wah-sat al-mah-dee-nah?
Excuse me, does this bus go downtown?

No. This bus goes outside of the city.
Malika:  ‘ayna al-Haafila ‘ilaa waSat al-madiina?  
eh-yeh-nah al-hah-fee-lah ee-lah wah-sat al-mah-
deep-neh?  
Which bus goes downtown?

Commuter:  al-Haafila raqm ‘ashra.  
al-hah-fee-lah rah-kem ash-rah.  
Bus number 10.

Malika:  mataa sataSil al-Haafila raqm ‘ashra?  
mah-tah sah-tah-sil al-hah-fee-lah rah-kem ash-rah?  
When does bus number 10 arrive?

Commuter:  fii ‘ishriin daqiqa.  
fee eesh-reen dah-kah-kee-kah.  
In 20 minutes.

Malika:  shukran.  
shook-ran.  
Thank you.

Commuter:  ‘afwan.  
af-wan.  
You’re welcome.

---

**Boarding a train**

The qiTaar (train) is a popular alternative if you’re looking for transportation that’s convenient, fast, affordable, and allows you to do a little sightseeing while you’re on the go. When you board the qiTaar, be ready to provide your biTaaqa to the qiTaar attendant. Although boarding most qiTaar doesn’t require a biTaaqa shakhSiyya (bee-tah-kah shak-see-yah; personal ID card), you should be ready to present one if an attendant asks you for it.

---

**Talkin’ the Talk**

Fatima is purchasing a ticket at the train station.

Fatima:  ‘uriidu biTaaqa li muraakush.  
oo-ree-doo bee-tah-kah lee moo-rah-koosh.  
I would like a ticket to Marrakech.
Clerk: **riHla waaHida ‘aw riHla dhahaab wa ‘iyaab?**
*reeh-lah wah-hee-dah aw reeh-lah za-hab wah ee-yab?*
One-way or round-trip?

Fatima: **riHla waaHida min faDlik.**
*reeh-lah wah-hee-dah meen fad-leek.*
One-way please.

Clerk: **haa huwa.**
*hah hoo-wah.*
Here you go.

Fatima: **shukran. mataa yanTaliq al-qiTaar?**
*shook-ran. mah-tah yan-tah-leek al-kee-tar?*
Thank you. When does the train leave?

Clerk: **al-qiTaar yanTaliq fii niSf saa’a fii raSiif raqm khamsa.**
*al-kee-tar yan-tah-leek fee nee-sef sah-ah fee rah-seef rah-kem kam-sah.*
The train leaves in a half hour from platform number 5.

Fatima: **shukran.**
*shook-ran.*
Thank you.

---

**Words to Know**

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>riHla waaHida</strong></td>
<td>One-way trip</td>
</tr>
<tr>
<td><strong>riHla dhahaab</strong></td>
<td>Round-trip</td>
</tr>
<tr>
<td><strong>wa ‘iyaab</strong></td>
<td></td>
</tr>
<tr>
<td><strong>raSiif</strong></td>
<td>Platform</td>
</tr>
</tbody>
</table>
Fun & Games

Identify the following modes of transportation in Arabic:

1. __________________
2. __________________
3. __________________
4. __________________

The answers are in Appendix C.
Chapter 15

Planning a Trip

In This Chapter

» Deciding where and when to go
» Packing your bags
» Dealing with travel documents
» Consulting a travel agent

I don’t know about you, but I simply love traveling. I enjoy visiting exotic locations around the world, meeting new people from different backgrounds, and discovering new cultures. This chapter tells you everything you need to know about planning, organizing, and going on a riHla (reeh-lah; trip) — in Arabic, of course.

Choosing Your Destination

When you decide to take a trip, ‘ayna (ay-nah; where) to go is probably the biggest decision you face. For ‘afkaar (af-kar; ideas) on a possible travel wujha (wooj-hah; destination), you may want to consult a wakiil safariyaat (wah-keel sah-fah-ree-yat; travel agent). Table 15-1 lists the Arabic names of some popular travel destinations you can choose from.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-maghrib</td>
<td>al-mag-reeb</td>
<td>Morocco</td>
</tr>
<tr>
<td>al-jazaa’ir</td>
<td>al-jah-zah-eer</td>
<td>Algeria</td>
</tr>
<tr>
<td>tuunis</td>
<td>too-nees</td>
<td>Tunisia</td>
</tr>
</tbody>
</table>

(continued)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>liibiya</td>
<td>lee-bee-yah</td>
<td>Libya</td>
</tr>
<tr>
<td>maSr</td>
<td>mah-ser</td>
<td>Egypt</td>
</tr>
<tr>
<td>‘isra’iil</td>
<td>ees-rah-eel</td>
<td>Israel</td>
</tr>
<tr>
<td>falastiin</td>
<td>fah-las-teen</td>
<td>Palestine</td>
</tr>
<tr>
<td>lubnaan</td>
<td>loob-nan</td>
<td>Lebanon</td>
</tr>
<tr>
<td>‘urdun</td>
<td>oor-doon</td>
<td>Jordan</td>
</tr>
<tr>
<td>suuriya</td>
<td>soo-ree-yah</td>
<td>Syria</td>
</tr>
<tr>
<td>sa’uudiyya</td>
<td>sah-oo-dee-yah</td>
<td>Saudi Arabia</td>
</tr>
<tr>
<td>‘iraq</td>
<td>ee-rak</td>
<td>Iraq</td>
</tr>
<tr>
<td>kuuwayt</td>
<td>koo-wah-yet</td>
<td>Kuwait</td>
</tr>
<tr>
<td>baHrayn</td>
<td>bah-rain</td>
<td>Bahrain</td>
</tr>
<tr>
<td>qaTar</td>
<td>kah-tar</td>
<td>Qatar</td>
</tr>
<tr>
<td>‘imaaraat</td>
<td>ee-mah-rat</td>
<td>United Arab Emirates</td>
</tr>
<tr>
<td>yamaan</td>
<td>yah-man</td>
<td>Yemen</td>
</tr>
<tr>
<td>‘ummaan</td>
<td>oh-man</td>
<td>Oman</td>
</tr>
<tr>
<td>suudaan</td>
<td>soo-dan</td>
<td>Sudan</td>
</tr>
<tr>
<td>soomaal</td>
<td>so-mal</td>
<td>Somalia</td>
</tr>
<tr>
<td>‘iraan</td>
<td>ee-ran</td>
<td>Iran</td>
</tr>
<tr>
<td>‘amriikaa</td>
<td>am-ree-kah</td>
<td>United States of America</td>
</tr>
<tr>
<td>kanaadaa</td>
<td>kah-nah-dah</td>
<td>Canada</td>
</tr>
<tr>
<td>miksiikuu</td>
<td>meek-see-koo</td>
<td>Mexico</td>
</tr>
<tr>
<td>‘injlaTirra</td>
<td>ee-nej-lah-teh-rah</td>
<td>England</td>
</tr>
<tr>
<td>faransaa</td>
<td>fah-ran-sah</td>
<td>France</td>
</tr>
<tr>
<td>‘isbaaniya</td>
<td>ees-ban-yah</td>
<td>Spain</td>
</tr>
<tr>
<td>‘iTaaliyaa</td>
<td>ee-tah-lee-yah</td>
<td>Italy</td>
</tr>
<tr>
<td>Arabic</td>
<td>Pronunciation</td>
<td>Translation</td>
</tr>
<tr>
<td>-------------</td>
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<td>-------------</td>
</tr>
<tr>
<td>‘almaaniyaa</td>
<td>al-man-yah</td>
<td>Germany</td>
</tr>
<tr>
<td>baraaziil</td>
<td>bah-rah-zeel</td>
<td>Brazil</td>
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<tr>
<td>‘arjentiinah</td>
<td>ar-jen-tee-nah</td>
<td>Argentina</td>
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<td>yabaan</td>
<td>yah-bah</td>
<td>Japan</td>
</tr>
<tr>
<td>Siin</td>
<td>seen</td>
<td>China</td>
</tr>
<tr>
<td>kooryaa</td>
<td>koo-ree-yah</td>
<td>Korea</td>
</tr>
<tr>
<td>hind</td>
<td>hind</td>
<td>India</td>
</tr>
<tr>
<td>paqisTaan</td>
<td>pah-kess-tan</td>
<td>Pakistan</td>
</tr>
<tr>
<td>‘afghanisTaan</td>
<td>af-gah-nees-tan</td>
<td>Afghanistan</td>
</tr>
</tbody>
</table>

‘as’ila (ass-ee-lah; questions) you should ask when choosing your wujha include:

- **Kayfa aT-Taqs fii haadha al-balad?** (kay-fah ah-tah-kes fee hah-zah al-bah-lad; How is the weather in this country?)
- **Kayfa aT-Taqs fii haadha al-waqt fii as-sana?** (kay-fah ah-tah-kes fee hah-zah al-wah-ket fee ah-sah-nah; How is the weather during this time of year?)
- **Hal hunaaka kathiir min as-suuyaaH hunaaka?** (hal hoo-nah-kah kah-theer meen ah-soo-yah hoo-nah-kah; Are there a lot of tourists there?)
- **Hal haadhaa al-makaan muwaafiq li as-‘sura wa al-‘A Tfal?** (hal hah-zah al-mah-kan moo-wah-feek lee ah-soo-rah wah al-at-fal; Is this place suitable for the family and for children?)
- **Hal hunaaka tamtii’ li al-‘A Tfal?** (hal hoo-nah-kah tam-teeh lee al-at-fal; Is there entertainment for the children?)
- **Hal al-madiina naDHiifa?** (hal al-mah-dee-nah nah-zee-fah; Is the city clean?)
- **Hal al-qarya qarriba min al-madiina?** (hal al-kar-yah kah-ree-bah meen al-mah-dee-nah; Is the town close to the city?)
- **Mataa tashriqu ash-shams?** (mah-tah tash-ree-koo ah-shah-mes; When does the sun rise?)
‘ay waqt al-gharb? (ay wah-ket al-gah-reb; What time is sunset?)
hal ash-shaaTi’ qariib min al-funduq? (hal ah-shah-teeh kah-reeb meen al-foon-dook; Is the beach close to the hotel?)
hal hunaaka matHaf fii al-madiina? (hal hoo-nah-kah mat-haf fee al-mah-dee-nah; Is there a museum in the city?)

Talkin’ the Talk

Stephanie calls her travel agent, Murad, to get his recommendations on where she should go on vacation this year.

Stephanie: ‘ahlan muraad. haadhihi stefanii.
ah-lan moo-rad. hah-zee-hee steh-fah-nee.
Hi Murad. This is Stephanie.

Murad: ‘ahlan stefanii! Kayfa yumkin ‘an ‘usaa‘iduki?
ah-lan steh-fah-nee! kay-fah yoom-keen ann oo-sah-ee-doo-kee?
Hi Stephanie! How may I help you?

Stephanie: ‘anaa ‘uriidu ‘an ‘adhhab ma’a ‘usratii li riHla fii nihaayat as-sana.
ah-nah oo-ree-doo an az-hab mah-ah oos-rah-tee lee reeh-lah fee nee-hah-yat ah-sah-nah.
I want to go on a trip with my family at the end of the year.

Murad: haadhihi fikra raa’i’a.
hah-zee-hee feek-rah rah-ee-ah.
This is an excellent idea.

Stephanie: hal ‘indaka ‘ay naSiiHaat?
hal een-dah-kah ay nah-see-hat?
Do you have any recommendations?

Murad: hal turiidiina ‘an tadhhabii ‘ilaa makaan daafi’?
hal too-ree-dee-nah an taz-hah-bee ee-elah mah-kan dah-feeih?
Do you want to go someplace warm?
Stephanie: na’am, min al-’afDal.
na-ham, meen al-af-dal.
Yes, preferably.

Murad: hal dhahabti ‘ilaa al-maghrib min qabl?
hal zah-hab-tee ee-lah al-mag-reeb meen kah-bel?
Have you gone to Morocco before?

Stephanie: laa. lam ‘adhhab ‘ilaa al-magrib min qabl wa laakin ‘uHibbu ‘an ‘azuurahu.
alh. lam az-hab ee-lah al-mag-reeb meen kah-bel wah lah-keen oo-hee-boo an ah-zoo-raa-hoo.
No. I have never visited Morocco before, but I would love to visit it.

Murad: mumtaaz! haadhaa al-balad daafi’ mundhu kil waqti fi as-sana.
Excellent! This country is warm during the whole year.

Stephanie: haadhaa raa’ii!
hah-zah rah-eeh!
That's great!

Murad: hunaaka mudun kathiira yumkin ‘an tazuurihaa.
There are a lot of cities you can visit.

Stephanie: maa hiya?
mah hee-yah?
Which ones?

Murad: murraakush wa ad-dar al-bayDa’. madiinatayn jamilatayn.
Marrakech and Casablanca are two beautiful cities.

Stephanie: maa huwa al-farq bayna humaa?
mah hoo-rah al-fah-rek bay-nah hoo-mah?
What's the difference between the two?
Murad: hunaaka shaaTi’ fii ad-daar al-bayDaa’ li ‘anna al-madiina qariiba min al-muHiiT al-‘aTlassii.

There is a beach in Casablanca because the city is located near the Atlantic Ocean.

Stephanie: jamiil.
Beautiful.

Murad: wa murrakush laysa fiihaa shaaTi’ wa laakin hunaaka jabal al-‘aTlas qariib minhaa.

There is no beach in Marrakech, but it is located near the Atlas Mountains.

Stephanie: wa hal yumkin ‘an natazallaj fii jabal al-‘aTlas?
And is it possible to ski in the Atlas Mountains?

Murad: na’am. jabal al-‘aTlas ‘akbar jabal fii shamaal ‘afriiqiyaa wa fii as-sharq al-‘awSaT. hunaaka kathiir min ath-thalj fiih.

Yes. The Atlas Mountains is the biggest mountain range in North Africa and in the Middle East. There is plenty of snow there.

Stephanie: haadhaa ‘ikhtiyaar Sa’b jiddan.
This is a very difficult choice.
Murad: hal sa-tadhhabiina ma’a usratuki?
hal sah-taz-hah-bee-nah mah-ah oos-rah-too-kee?
Are you going to go with your family?

Stephanie: na’am. ma’a zawjii wa ‘ibnii.
nah-am. mah-ah zaw-jee wah eeb-nee.
Yes. With my husband and son.

Murad: kam ‘amr ‘ibnukii?
kam ah-mer eeb-noo-kee?
How old is your son?

Stephanie: ‘ashr sanawaat.
ah-sher sah-nah-wat.
Ten years old.

Murad: ‘aDHunn ‘anna murraakush tuwaafiq riHla li al-‘usra.
‘ibnukii sayuHibbuhaa.
ah-zoon ah-nah moo-rah-koosh too-wah-feek
reeh-lah lee al-oos-rah. eeb-noo-kee
sah-yoo-hee-boo-hah.
I believe that Marrakech is suitable for a family trip.
Your son will like it.

Stephanie: Tayyib sa nadhhab ‘ilaa murrakush. wa laakin ‘uriidu
‘an ‘adhhab ‘ilaa ad-daar al-bayDaa’ ‘ayDHan. hal
haadha mumkin?
tah-yeeb sah naz-hab ee-lah moo-rah-koosh.
wah lah-keen oo-ree-doo an az-hab ee-lah
ah-dar al-bay-dah ay-dan. hal hah-zah
moom-keen?
Okay, we’ll go to Marrakech. But I’d like to go
to Casablanca as well. Is this possible?

Murad: na’am. haadhaa ‘aHsan ‘idhaa zurtum murrakush
wa ad-dar al-bayDaa’.
nah-am. hah-zah ah-san ee-zah zoor-room
moo-rah-koosh wah ah-dar al-bay-dah.
Yes. It’s better if you visit both Marrakech and
Casablanca.
## Words to Know

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>zawj</td>
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<td>dah-feeh</td>
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<td>jah-noob</td>
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<td>gah-reb</td>
</tr>
<tr>
<td>sharq</td>
<td>shah-rek</td>
</tr>
</tbody>
</table>
Picking the Right Time for Your Trip

A major part of travel planning is timing. When you have an idea of what you want to do or where you want to go, you need to consider the most appropriate time to take the trip. An obvious example is deciding to go skiing and making sure your mountain destination will have snow when you’re there. However, things can get trickier if you’re traveling to a Middle Eastern or Islamic country; during some months of the year, such as the holy month of Ramadan, traveling to these countries probably isn’t a good idea because the time is sacred to Muslims.

The months of the year

Look at the taqwiim (tak-weem; calendar) and choose the shahr (shah-her; month) most suitable not only to your travel plans but also to the dawla (daw-lah; country) you’re visiting. Table 15-1 identifies the months in Arabic.

<table>
<thead>
<tr>
<th>Table 15-2</th>
<th>Months in Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic</td>
<td>Pronunciation</td>
</tr>
<tr>
<td>yanaayir</td>
<td>yah-nah-yeer</td>
</tr>
<tr>
<td>fibraayir</td>
<td>feeb-rah-yeer</td>
</tr>
<tr>
<td>maaris</td>
<td>mah-rees</td>
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<tr>
<td>‘abriil</td>
<td>ah-beh-reel</td>
</tr>
<tr>
<td>maayuu</td>
<td>mah-yoo</td>
</tr>
<tr>
<td>yunyu</td>
<td>yoo-neh-yoo</td>
</tr>
<tr>
<td>yulyu</td>
<td>yoo-leh-yoo</td>
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<tr>
<td>‘aghusTus</td>
<td>ah-goo-seh-toos</td>
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<td>sibtambar</td>
<td>see-beh-tam-bar</td>
</tr>
<tr>
<td>‘uktuubar</td>
<td>oo-key-too-bar</td>
</tr>
<tr>
<td>nufambar</td>
<td>noo-fahm-bar</td>
</tr>
<tr>
<td>disambar</td>
<td>dee-sahm-bar</td>
</tr>
</tbody>
</table>
There are in fact two methods of transcribing months in Arabic. The one in Table 15-2 is based on the Gregorian calendar, which is widely used in the West. The second way of identifying months is based on the Islamic lunar system. Flip to Chapter 4 to see the months listed according to the Islamic calendar.

For travel purposes, the Gregorian calendar convention is most widely used, so if you’re making a reservation, you can use the months listed in Table 15-2 to communicate the time of your riHla.

**Dates and ordinal numbers**

After you narrow down the *shahr* in which you want to take your riHla, you must specify the dates of your riHla by using numbers. Arabic numbers fall into two categories: cardinals and ordinals. *Cardinals* are regular counting numbers, like “one,” “two,” or “three;” *ordinals* are the adjective forms of numbers, like “first,” “second,” and “third.” Arabic ordinals differ from cardinals in that every ordinal number has both a masculine and feminine form. Because ordinals are treated as adjectives, they must be in gender agreement with their corresponding nouns.

When you specify a date, you say “December fifth” or “January eighth.” Because *shahr* is a masculine noun (the terms for months are masculine), you must use masculine ordinals to identify specific dates. For example, you say *disambar al-khaamis* (*dee-sam-bar al-kah-mees*; December fifth) or *yanaayir ath-thaamin* (*yah-nah-yeer ah-thah-meen*; January eighth). In addition, because the ordinal acts as a possessive adjective, you must include the possessive prefix *al*. For more on cardinals and ordinals, flip to Chapter 4. For a comprehensive list of ordinals, flip to Chapter 12.

**Talkin’ the Talk**

George and his wife Selma are trying to figure out when to visit their favorite country, Morocco.

George: mataa turiidiina ‘an nadhhab ilaa al-maghrib haadhihi as-sana?
    *mah-tah too-ree-dee-nah an naz-hab ee-lah al-mag-reeb hah-zee-hee ah-sah-nah?*
    When would you like us to go to Morocco this year?

Selma: fii nihaayat as-sana, kam al-‘aada.
    *fee nee-hah-yat ah-sah-nah, kam al-ah-dah.*
    At the end of the year, as usual.
George: disambar? hal yumkin ‘an tadhhabii fii disambar al-khaamis?
dee-sam-bar? hal yoom-keen an taz-hah-bee fee
dee-sam-bar al-kah-mees?
December? Can you go on December fifth?

Selma: ‘intaDHir daqiiqa. sa ‘araa taqwiimii.
een-tah-zeer dah-kee-kah. sah ah-rah tak-wee-mee.
Hold on one minute. I’ll check my calendar.

Selma checks her calendar.

Selma: lisuu’i al-HaDH laa yumkin ‘an ‘adhhab disambar al-
khahamis. ‘indii ‘ijtimaa’ muhim haadhaa al-yawm.
lee-soo-ee al-haz lah yoom-keen an az-hab
dee-sam-bar al-kah-mees. een-dee eej-tee-mah
moo-heem hah-zah al-yah-oum.
Unfortunately I’m not able to leave on December
fifth. I have an important meeting that day.

George: hal yumkin ‘an tadhhabii fii disambar ath-thaamin?
hal yoom-keen an taz-hah-bee fee dee-sam-bar
ah-thah-meen?
Can you go on December eighth?

Selma: na’am. disambar ath-thaamin tamaam!
nah-am. dee-sam-bar ah-thah-meen tah-mam!
Yes. December eighth is perfect!

George: mumtaaz! wa hal narja’ fii disambar ‘ishriin?
moom-taz! wah hal nar-jah fee dee-sam-bar
eesh-reen?
Excellent! And should we come back on December
twentieth?

Selma: na’am haadhaa mumkin. wa laakin ‘anaa ‘uriidu
‘an ‘abqaa waq’t ‘akthar. hal yumkin ‘an nabqaa ‘ilaa
disambar raabi’ ‘ishriin?
nah-am hah-zah moo-keen. wah lah-keen
ah-nah oo-ree-doo an ab-kah wah-ket ak-thar.
hal yoom-keen an nab-kah ee-lah dee-sam-bar
rah-beeh eesh-reen?
Yes that’s possible. But I’d like to stay a bit longer.
Can we stay until December twenty-fourth?
George: Tayyib. nabqaa ‘ilaa raabi’ ‘ishriin.  
tah-yeeb. nab-kah ee-lah rah-beeh eesh-reen.  
Okay. Let’s stay until the twenty-fourth.

Selma: shukran. sa takuun riHla mutamatti’a!  
shook-ran. sah tah-koon reeh-lah moo-tah-mah-tee-ah!  
Thank you. It’s going to be an entertaining trip!

Words to Know

dhahaba | zah-hah-bah | to go
nadhab | naz-hab | we go
shahr | shah-her | month
‘ashhaar | ash-har | months
nihaaya | nee-hah-yah | end
bidaaya | bee-dah-yah | beginning
waSat | wah-eat | middle
waqt | wah-ket | time
taraka | tah-rah-kah | to leave
raja’a | rah-jah-ah | to return/come back
‘amal | ah-mal | work
daqiqa | dah-kee-kah | minute
taqwliim | tak-weem | calendar
‘ijtimaa’ | eej-tee-mah | meeting
muhimm | moo-heem | important (M)
muhimma | moo-hee-mah | important (F)
tamaam | tah-mam | perfect
Tackling Packing

Packing the right items for your riHla is a crucial step toward enjoying your travel experience. First, you must gather the ‘amti’a (am-tee-ah; luggage) you need. Here are some possibilities:

 ✓ shanTa (shan-tah; suitcase)
 ✓ shanTaat (shan-tat; suitcases)
 ✓ miHfaDHa (meeh-fah-dah; briefcase)
 ✓ miHfaDHaat (meeh-fah-dat; briefcases)
 ✓ kiis (kees; bag)
 ✓ ‘akyaas (ak-yas; bags)
 ✓ kiis al-Hammamm (kees al-hah-mam; toiletry bag)
 ✓ ‘akyaas al-Hammaam (ak-yas al-hah-mam; toiletry bags)
 ✓ Haqiiba (hah-kee-bah; small bag)
 ✓ Haqaa’ib (hah-kah-eeb; small bags)

With your ‘amti’a selected, it’s time to choose what to put in the ‘amti’a. Here are some essential items you should carry with you regardless of your wujha:

 ✓ malaabis (mah-lah-bees; clothes)
 ✓ ‘aqmisa (ak-mee-sah; shirts)
 ✓ sirwaal (seer-wal; pants)
 ✓ mi’Taf (meeh-taf; coat)
 ✓ ‘aHdiya (ah-dee-yah; shoes)
 ✓ ‘aHzima (ah-zee-mah; belts)
 ✓ jawaarib (jah-wah-reeb; socks)
 ✓ naDHaraat (nah-zah-rat; glasses)
 ✓ naDHaraat ash-shams (nah-zah-rat ah-shah-mes; sunglasses)
 ✓ qubba’a (koo-bah-ah; hat)

In addition to clothing and accessories, you also need grooming items. Here are some toiletries you may pack for your riHla:

 ✓ shawkat al-‘asnaan (shaw-kat al-ass-nan; toothbrush)
 ✓ ma’juun al-‘asnaan (mah-joon al-ass-nan; toothpaste)
 ✓ mushT (moo-shet; comb)
Preparing Your Travel Documents

The logistics of travel can get pretty complicated, especially when you’re traveling internationally. In recent years, travel restrictions have grown more stringent due to growing concern over security. In this section, you can find all the key terms you need to know in order to gather the appropriate wathaa‘iq as-safar (wah-thah-eek ah-sah-far; travel documents) to make your riHla go as smoothly as possible.

Before you leave on a riHla, you need to have at least one biTaaqa shaksiyya (bee-tah-kah shak-see-yah; personal identification card); to be safe, you should probably have two or more. In case you need further confirmation of your identity, carrying three forms of identification is ideal. Here are some biTaaqaat shaksiyya (bee-tah-kat shak-see-yah; personal identification cards) you could carry with you:

- biTaaqt as-saa’iq (bee-tah-kat ah-sah-eek; driver’s license)
- biTaaqa min al-Hukuuma (bee-tah-kah meen al-hoo-koo-mah; government-issued ID)
- biTaaqa min al-jaysh (bee-tah-kah meen al-jah-yesh; military-issued ID)
- jawaaz as-safar (jah-waz ah-sah-far; passport)
- biTaaqat al-‘amal (bee-tah-kat al-ah-mal; work permit)

The word biTaaqa (bee-tah-kah) literally means “card.” However, its meaning may change depending on the context of the phrase in which it’s used. For instance, in the terms just listed, the word, biTaaqa means “license” as well as “permit.”

In addition to personal identification documents, if you’re traveling overseas, many countries require that you also have a ta’shiira (tah-shee-rah; visa) stamped on your jawaaz as-safar. Every dawla (daw-lah; country) has different
procedures and requirements for obtaining ta’shiiraat (tah-shee-rat; visas), so it’s your responsibility to find out whether the dawla you’re planning to visit requires a ta’shiira and, if so, how to go about obtaining one. The categories of ta’shiiraat include:

- ta’shiirat aT-Taalib (tah-shee-rat ah-tah-leeb; student visa)
- ta’shiirat al‐’amal (tah-shee-rat al-ah-mal; work visa)
- ta’shiirat as-saa’iH (tah-shee-rat ah-sah-eeh; tourist visa)
- ta’shiirat al‐‘usra (tah-shee-rat al-oos-rah; family visa)

In order to determine which naw’ (nah-weh; type) of ta’shiira you need and how to go about getting one, you should contact the qunSuliyya (kon-soh-lee-yah; consulate) of your sifaaraat (see-fah-rat; embassy). If possible, arrange to speak with a muwDHaf al-qunSuliyya (moo-wah-daf al-kon-soh-lee-yah; consular officer); he or she should be able to provide you with all the ma’lumaat (mah-loo-mat; information) you need about ta’shiiraat.

**Talkin’ the Talk**

Alan stops by the American consulate and speaks to a consular officer to get information about traveling to the Middle East.

Alan: sa ‘usahaafir ‘ilaa ash-sharq al-’awSaT wa ‘aHtaaju ‘ilaa ma’lumaat ‘an as-safar. sah oo-sah-feer ee-lah ah-shah-rek al-aw-sat wah ah-tah-jooy ee-lah mah-loo-mat an ah-sah-far. I’m going to be traveling to the Middle East, and I need some travel information.

Officer: Tayyib. yumkin ‘an ‘usaa’iduka. mataa sa-tadhhab? tah-yeeb. yoom-keen an oo-sah-ee-doo-kah. mah-tah sah-taz-hab? Okay. I’m able to help you. When will you be going?

Alan: ‘uriidu ‘an ‘adhhab fii nihaayat as-sana. oo-ree-doo an az-hab fee nee-hah-yat ah-sah-nah. I would like to go at the end of the year.

Officer: wa li kam waqt? wah lee kam wah-ket? And for how long?
Alan: thalaath ‘asaabii’.  
thah-lath ah-sah-beeh.  
Three weeks.

Officer: ‘ay balad sa-tazuur?  
ay bah-lad sah-tah-zoor?  
Which country will you be visiting?

Alan: ‘uriidu ‘an ‘azuur maSr wa lubnaan.  
oo-ree-doo an ah-zoor mah-ser wah loob-nan.  
I want to visit Egypt and Lebanon.

Officer: Tayyib. laysa Daruurii ‘an taHSul ‘alaa ta’shiira li maSr.  
tah-yeeb. lay-sah dah-roo-ree an tah-sool ah-lah  
tah-shee-rah lee mah-ser.  
Okay. It’s not necessary to obtain a visa for Egypt.

Alan: wa li lubnaan?  
wah lee loob-nan?  
And for Lebanon?

Officer: ‘idhaa satazuur lubnaan li ‘akthar min ‘usbuu’  
Daruurii ‘an taHSul ‘alaa ta’shiira.  
ee-zah sah-tah-zoor loob-nan lee ak-that meen  
oos-boooh dah-roo-ree an tah-sool ah-lah  
tah-shee-rah.  
If you’re going to visit Lebanon for more than two  
weeks, then it’s necessary for you to obtain a visa.

Alan: ‘ayna yumkin ‘an ‘aHSul ‘alaa ta’shiira li lubnaan?  
ay-nah yoom-keen ah ah-sool ah-lah tah-shee-rah lee  
loob-nan?  
Where can I obtain a visa for Lebanon?

Officer: fii al-qunSuliyya al-lubnaaniiya. hiya fii waSat  
al-madiina.  
fee al-kon-soo-lee-yah ah-loob-nah-nee-yah. hee-yah  
fee wah-sat al-mah-dee-nah.  
At the Lebanese consulate. It’s located at the center  
of the city.

Alan: shukran li musaa‘adatuka.  
shook-ran lee moo-sah-ah-dah-too-kah.  
Thank you for your help.

Officer: ‘afwan.  
af-wan.  
You’re welcome.
Chapter 15: Planning a Trip

What’s the difference between an embassy and a consulate?

The *consulate* and the *embassy* are foreign government outposts located in a host or target country. For example, the United States has both embassies and consulates in many countries around the world. A consulate is generally located in a busy tourist destination, and its officials and employees take care of minor diplomatic tasks such as issuing visas and sponsoring educational seminars. An embassy is usually located in a nation’s capital and has a more policy-oriented approach. It’s slightly less bureaucratic than a consulate, and it usually represents its country’s official diplomatic stance in the host country.

A consulate is headed by a *consul*, the person in charge of issuing visas and promoting better relations with the people of a host country; in contrast, an embassy is run by an ambassador whose general responsibility is to make sure that diplomatic ties — on a government-to-government basis — remain strong and healthy.

If you’re in a foreign country and need to ask a quick bureaucratic question (such as, “How can I extend my visa?”), you should head to the consulate. However, if something serious happens (you’re put in jail, for instance), then contacting the embassy is more appropriate.

If you’re an American citizen traveling abroad, to find answers to any questions you have regarding preparing your *wathaa’iq as-safar* prior to your *riHla*, visit the State Department’s Bureau of Consular Affairs Web site at travel.state.gov.

Words to Know

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Meaning</th>
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<tr>
<td>‘aHtaaj</td>
<td>ah-taj</td>
<td>I need</td>
</tr>
<tr>
<td>balad</td>
<td>bah-lad</td>
<td>country</td>
</tr>
<tr>
<td>buldaan</td>
<td>bool-dan</td>
<td>countries</td>
</tr>
<tr>
<td>Daruuri</td>
<td>dah-roo-ree</td>
<td>necessary</td>
</tr>
<tr>
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<td>hah-sah-lah</td>
<td>to obtain</td>
</tr>
<tr>
<td>‘akthar</td>
<td>ak-thar</td>
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</tr>
<tr>
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<td>ah-kal</td>
<td>less than</td>
</tr>
<tr>
<td>ma‘luumaat</td>
<td>mah-loo-mat</td>
<td>information</td>
</tr>
<tr>
<td>musaa’ada</td>
<td>moo-sah-ah-dah</td>
<td>help</td>
</tr>
</tbody>
</table>
Using a Travel Agency

Although you can turn to a number of different sources for ma’luumaat on organizing your riHla, few can provide you with the degree of top-notch service and personal attention that a wakiil as-safariyaat (wah-keel ah-sah-fah-ree-yat; travel agent) can provide.

A good wakiil as-safariyaat can recommend the most suitable places for your riHla and provide you with logistical information and assistance to make your riHla a success. A wakiil as-safariyaat can provide you with ma’luumaat concerning:

- fanaadiq (fah-nah-deek; hotels)
- ‘amwal an-naql (am-wal ah-nah-kel; modes of transportation)
- Ta’iraat (tah-ee-rat; airplanes)
- Sayyaaraat (sah-yah-rat; cars)
- Haafilaat (hah-fee-lat; buses)
- ‘ijaazaat (ee-jah-zat; plans)
- Hujuuzaat (hoo-joo-zat; reservations)
- tanziilaat (tan-zee-lat; discounts)
- tanziilaat al-majmoo’a (tan-zee-lat al-maj-moo-ah; group discounts)

For example, the wakiil as-safariyaat can tell you about tanziilaat that you’re eligible for if you’re traveling in a majmoo’a (maj-moo-ah; group) or special rates you can obtain on transportation.

Many wakiil as-safariyaat provide special rates and packages that include not only airfare but also hotel Hujuuzaat. Here are some travel packages you should ask about:

- layla wa yawmayn (lay-lah wah yaw-mayn; one night and two days)
- laylatayn wa thalaath ‘ayyaam (lay-lah-tayn wah thah-lath ah-yam; two nights and three days)
- sittat layla wa sab’at ‘ayyaam (see-tat lay-lah wah sab-at ah-yam; six nights and seven days)
When reviewing information from your wakiil as-safarīyaat, keep a lookout for the following deals:

- **al-funduq maDmuun.** (al-foon-dook mad-moon; Hotel is included.)
- **ziyaara fii al-madiina maDmuuna.** (zee-yah-rah fee al-mah-dee-nah mad-moo-nah; Sightseeing around the city is included.)
- **al-fuTuur wa al-ghidaa’ maDmuuniin.** (al-foo-toor wah al-gee-dah mad-moo-neen; Breakfast and lunch are included.)
- **al-funduq wa aT-Taa’ira maDmuuniin.** (al-foon-dook wah ah-tah-ee-rah mad-moo-neen; Hotel and airfare are included.)
Fun & Games

Name the items in Arabic.

A. ________________
B. ________________
C. ________________
D. ________________
E. ________________
F. ________________
G. ________________

The answers are in Appendix C.
Chapter 16

Handling an Emergency

In This Chapter
- Finding help when you need it
- Talking with a doctor
- Getting legal help

No one can deny the power of positive thinking. However, there are times when negative situations arise, and you must be able to rise to the occasion and help not only yourself but those around you if necessary. So even though remaining positive is always a good thing, you should also know how to handle negative situations if you find yourself faced with them.

Handling an emergency in your native tongue can be quite hard to begin with, given the adrenaline rush and possible feelings of panic, so dealing with a situation in a foreign language such as Arabic may seem daunting. But don’t panic! In this chapter, I give you the right words, phrases, and procedures to help you overcome any emergency situation — whether medical, legal, or political — just like a native speaker.

Shouting Out for Help

When you’re witnessing or experiencing an emergency such as a theft, a fire, or even someone having a heart attack, your first instinct is to start yelling and shouting. That’s the right instinct. But you also need to be able to communicate coherently so that you can get musaa’ada (moo-sah-ah-dah; help). This section tells you which words to use to express your sense of emergency verbally in order to get the right kind of musaa’ada.
Essentially, Arabic has two words that mean “help”: musaa’ada (moo-sah-ah-dah) and mu’aawana (moo-ah-wah-nah). Both words are used interchangeably to ask for help in an emergency. You can attract help by shouting musaa’ada or mu’aawana once, but you attract more attention when you shout the words consecutively:

✔️ musaa’ada musaa’ada! (moo-sah-ah-dah moo-sah-ah-dah; Help help!)
✔️ mu’aawana mu’aawana! (moo-ah-wah-nah moo-ah-wah-nah; Help help!)

Arabic actually has a third word that means “help”: najda (nah-jeh-dah). You can use najda to call for help, but be aware that screaming najda means that someone is in a severe, extremely dangerous, life-and-death situation. (If there were degrees to words for “help” — where level 3 is high and level 5 is extreme — musaa’ada and mu’aawana would be level 3s and najda would be a level 5.)

It may be difficult to understand this classification of “help” because when you’re in an emergency, you tend not to think about your situation on a scale of seriousness. Your reaction is usually, “I’m in trouble, and I need help now.” The Arabic vocabulary for emergencies is structured in such a way as to differentiate between life-and-death emergencies and non–life-and-death situations.

The basic rule for expressing that you need help is that if you’re involved in a life-and-death situation, you should scream out najda. Think of najda as the code red of distress signals, only to be used if your life or the life of others is in danger. For example, screaming najda isn’t appropriate if you sprain your ankle while playing soccer. However, if you’re witnessing or experiencing a drowning, a heart attack, or a suicide attempt, you should scream najda like this:

an-najda an-najda! (ahn-nah-jeh-dah ahn-nah-jeh-dah; Help help!)

Here are some other important words and phrases to help you cope with an emergency:

✔️ saa’iduunii! (sah-ee-doo-nee; Help me!)
✔️ ‘aawinuunii! (ah-ween-oo-nee; Help me!)
✔️ shurTa! (shoo-reh-tah; Police!)
✔️ ‘uriidu Tabiib! (oo-ree-doo tah-beeb; I need a doctor!)
✔️ liSS! (lehs; Thief!)
✔️ naar! (nahr; Fire!)
A little help with the verb “to help”

The word musaa’ada is derived from the verb saa’ada (sah-ah-dah), which means “to help.” Although screaming musaa’ada is an important first step to attract attention to an emergency, you also need to be able to coherently formulate a sentence in order to get the right kind of help. Use the form saa’ada to conjugate the verb “to help” in the maaDii (mah-dee; past tense) and yusaa’ido (yoo-sah-ee-doo) to conjugate it in the muDaari’ (moo-dah-reeh; present tense). (Check out Chapter 2 for a quick reminder of the maaDii and muDaari’ forms.)

Here’s the verb saa’ada conjugated in the maaDii form:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa saa’adtu</td>
<td>ah-nah sah-ahd-too</td>
<td>I helped</td>
</tr>
<tr>
<td>‘anta saa’adta</td>
<td>ahn-tah sah-ahd-tah</td>
<td>You helped (MS)</td>
</tr>
<tr>
<td>‘anti saa’adti</td>
<td>ahn-tee sah-ahd-tee</td>
<td>You helped (FS)</td>
</tr>
<tr>
<td>huwa saa’ada</td>
<td>hoo-wah sah-ah-dah</td>
<td>He helped</td>
</tr>
<tr>
<td>hiya saa’adat</td>
<td>hee-yah sah-ah-daht</td>
<td>She helped</td>
</tr>
<tr>
<td>naHnu saa’adnaa</td>
<td>nah-noo sah-ahd-naa</td>
<td>We helped</td>
</tr>
<tr>
<td>‘antum saa’adtum</td>
<td>ahn-toom sah-ahd-toom</td>
<td>You helped (MP)</td>
</tr>
<tr>
<td>‘antunna saa’adtunna</td>
<td>ahn-too-nah sah-ahd-too-nah</td>
<td>You helped (FP)</td>
</tr>
<tr>
<td>hum saa’aduu</td>
<td>hoom sah-ah-doo</td>
<td>They helped (MP)</td>
</tr>
<tr>
<td>hunna saa’adna</td>
<td>hoo-nah sah-ahd-nah</td>
<td>They helped (FP)</td>
</tr>
<tr>
<td>antumaa saa’adtumaa</td>
<td>ahn-too-mah sah-ahd-too-mah</td>
<td>You helped (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa saa’adaa</td>
<td>hoo-mah sah-ah-dah</td>
<td>They helped (dual/MP)</td>
</tr>
<tr>
<td>humaa saa’adataa</td>
<td>hoo-mah sah-ah-dah-tah</td>
<td>They helped (dual/FP)</td>
</tr>
</tbody>
</table>

Use the form yusaa’ido to conjugate “to help” in the muDaari’. Recall that the present tense in Arabic describes both a habitual action, such as “I help,” and an ongoing action, such as “I am helping.”
<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘usaa’idu</td>
<td>ah-nah oo-sah-ee-doo</td>
<td>I am helping</td>
</tr>
<tr>
<td>‘anta tusaa’idu</td>
<td>ahn-tah too-sah-ee-doo</td>
<td>You are helping (MS)</td>
</tr>
<tr>
<td>‘anti tusaa’idiina</td>
<td>ahn-tee too-sah-ee-dee-nah</td>
<td>You are helping (FS)</td>
</tr>
<tr>
<td>huwa yusaa’idu</td>
<td>hoo-wah yoo-sah-ee-doo</td>
<td>He is helping</td>
</tr>
<tr>
<td>hiya tusaa’idu</td>
<td>hee-yah too-sah-ee-doo</td>
<td>She is helping</td>
</tr>
<tr>
<td>naHnu nusaa’idu</td>
<td>nah-noo noo-sah-ee-doo</td>
<td>We are helping</td>
</tr>
<tr>
<td>‘antum tusaa’iduuna</td>
<td>ahn-toom too-sah-ee-doo-nah</td>
<td>You are helping (MP)</td>
</tr>
<tr>
<td>‘antunna tusaa’idna</td>
<td>ahn-too-nah too-sah-eed-nah</td>
<td>You are helping (FP)</td>
</tr>
<tr>
<td>hum yusaa’iduuna</td>
<td>hoom yoo-sah-ee-doo-nah</td>
<td>They are helping (MP)</td>
</tr>
<tr>
<td>hunna yusaa’idna</td>
<td>hoo-nah yoo-sah-eed-nah</td>
<td>They are helping (FP)</td>
</tr>
<tr>
<td>antumaa tusaa’idaani</td>
<td>ahn-too-mah too-sah-ee-dah-nee</td>
<td>You are helping (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yusaa’idaani</td>
<td>hoo-mah yoo-sah-ee-dah-nee</td>
<td>They are helping (dual/MP)</td>
</tr>
<tr>
<td>humaa tusaa’idaani</td>
<td>hoo-mah too-sah-ee-dah-nee</td>
<td>They are helping (dual/FP)</td>
</tr>
</tbody>
</table>

Although Arabic has more than one word for “help,” only musaa’ada is the most conjugated verb form. mu’aawana may also be conjugated using the form ‘aawana in the maaDii and yu’aawinu in the muDaari’, but it’s more of an archaic and arcane verb that isn’t widely used in everyday Arabic. Because najda is more of a code word for distress, it doesn’t have a verb equivalent form.

**Lending a hand**

Being in an emergency doesn’t always mean that you’re the one who needs help. You may be faced with a situation where you’re actually the person who’s in a position to offer help. In this case, you need to know words and phrases of an altogether different nature. The words and phrases in this section help you better respond to a situation in which you’re the helper and not the one being helped.

The first thing you do in such a situation is ask questions to assess the damage and determine what course of action to take:

- **maadhaa waqa’a?** *(mah-zah wah-kah-ah; What happened?)*
- **hal kul shay’ bikhayr?** *(hal kool shah-yeh bee-kayr; Is everything alright?)*
If you’re in a situation in which injuries are serious and the person appears to be disoriented, then you must take further steps, such as contacting the police (shurTa; police) or other first responders.

If you’re ever in a situation where you need to call the police, you may say the following on the phone: ‘ah-taajoo bi musaa’ada fawran (ah-tah-joo bee moo-sah-ah-dah faw-ran; I need help right away).

### Talkin’ the Talk

Lamia is walking down the street when, all of a sudden, the woman walking in front of her falls on the ground. Lamia approaches the woman to see how she can be of help.

Lamia: ‘afwan. hal kul shay’ bikhayr?

Excuse me. Is everything alright?

Woman: na’am. kul shay’ bikhayr.

Yes. Everything is alright.

Lamia: maadhaa waqa’a?

What happened?

Woman: laa shay’. laqad saqaTtu.

Nothing. I fell.

Lamia: hal turiidiina musaa’ada?

Do you need help?

Woman: laa shukran. kul shay’ sayakun bikhayr.

No thank you. I will be alright.
Getting Medical Help

If you’re like me, you may find that even though going to the doctor’s office is necessary and important, it isn’t always the most fun part of your day. But visiting the doctor is essential for each and every one of us. This section introduces you to important medical terms to help you interact effectively with medical staff.

Locating the appropriate doctor

In case of a medical urgency, your first stop should be the mustashfaa (moos-tash-fah; hospital) to see a Tabiib (tah-beeb; doctor). If you simply need a checkup, go see a Tabiib ‘aam (tah-beeb ahm; general doctor). If your needs are more specific, look for one of these specialist doctors:

- Tabiib ‘asnaan (tah-beeb ahs-nan; dentist)
- Tabiib ‘aynayn (tah-beeb ah-yeh-nayn; ophthalmologist)
- Tabiib rijl (tah-beeb ree-jel; orthopedist)
- Tabiib ‘aTfaal (tah-beeb aht-fal; pediatrician)

Talking about your body

Locating the right doctor is only the first step toward getting treatment. In order to interact with the Tabiib, you need to be able to identify your different body parts in Arabic, explaining which parts hurt and which are fine. Table 16-1 lists all your major body parts.

<table>
<thead>
<tr>
<th>Table 16-1 Body Parts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic</td>
</tr>
<tr>
<td>jasad</td>
</tr>
<tr>
<td>ra’s</td>
</tr>
<tr>
<td>fam</td>
</tr>
<tr>
<td>lisaan</td>
</tr>
<tr>
<td>‘asnaan</td>
</tr>
<tr>
<td>wajh</td>
</tr>
</tbody>
</table>
### Explaining your symptoms

The Tabiib can’t provide you with the proper treatment unless you communicate the kind of pain you’re experiencing. How mariīD (mah-reed; sick) do you feel? Do you have a SuDaa’ (soo-dah; headache)? Or perhaps a Haraara (hah-rah-rah; fever)? Table 16-2 lists common symptoms.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>jīld</td>
<td>jee-led</td>
<td>skin</td>
</tr>
<tr>
<td>‘anf</td>
<td>ah-nef</td>
<td>nose</td>
</tr>
<tr>
<td>‘udhunayn</td>
<td>oo-zoo-nayn</td>
<td>ears</td>
</tr>
<tr>
<td>‘aynayn</td>
<td>ah-yeh-nayn</td>
<td>eyes</td>
</tr>
<tr>
<td>dimaagh</td>
<td>dee-mag</td>
<td>brain</td>
</tr>
<tr>
<td>qalb</td>
<td>kah-leb</td>
<td>heart</td>
</tr>
<tr>
<td>rī’a</td>
<td>ree-ah</td>
<td>lung</td>
</tr>
<tr>
<td>katef</td>
<td>kah-tef</td>
<td>shoulder</td>
</tr>
<tr>
<td>Sadr</td>
<td>sah-der</td>
<td>chest</td>
</tr>
<tr>
<td>ma’iida</td>
<td>mah-ee-dah</td>
<td>stomach</td>
</tr>
<tr>
<td>diraa’</td>
<td>dee-rah</td>
<td>arm</td>
</tr>
<tr>
<td>yad</td>
<td>yahd</td>
<td>hand</td>
</tr>
<tr>
<td>‘aSaabi’</td>
<td>ah-sah-beh</td>
<td>fingers</td>
</tr>
<tr>
<td>rīl</td>
<td>ree-jel</td>
<td>leg</td>
</tr>
<tr>
<td>qadam</td>
<td>kah-dam</td>
<td>foot</td>
</tr>
<tr>
<td>‘aSaabi’ al-qadam</td>
<td>ah-sah-beh al-kah-dam</td>
<td>toes</td>
</tr>
<tr>
<td>rukba</td>
<td>roo-keh-bah</td>
<td>knee</td>
</tr>
<tr>
<td>‘aDHm</td>
<td>ah-zem</td>
<td>bone</td>
</tr>
<tr>
<td>damm</td>
<td>deh-m</td>
<td>blood</td>
</tr>
<tr>
<td>Dhahr</td>
<td>zah-her</td>
<td>back</td>
</tr>
</tbody>
</table>
Table 16-2 Common Symptoms

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>maraD</td>
<td>mah-rad</td>
<td>sickness</td>
</tr>
<tr>
<td>waja’</td>
<td>wah-jah</td>
<td>ache/ailment</td>
</tr>
<tr>
<td>su’aal</td>
<td>soo-ahl</td>
<td>cough</td>
</tr>
<tr>
<td>bard</td>
<td>bah-red</td>
<td>cold</td>
</tr>
<tr>
<td>Harq</td>
<td>hah-rek</td>
<td>burn</td>
</tr>
<tr>
<td>raDDa</td>
<td>rah-dah</td>
<td>bruise</td>
</tr>
<tr>
<td>waja’ ‘aDHahr</td>
<td>wah-jah ah-zah-her</td>
<td>backache</td>
</tr>
<tr>
<td>maraD al-Hasaasiya</td>
<td>mah-rad al-hah-sah-see-yah</td>
<td>allergy</td>
</tr>
</tbody>
</table>

When you go to the Tabiib, he or she may ask you, maadha yu’limuka? (mah-zah yoo-lee-moo-kah; What hurts you?). The most common way to respond to this question is to name the body part that hurts followed by yu’limunii (yoo-lee-moo-nee; hurts me). So when the Tabiib asks maadha yu’limuka?, you may say:

- ra’sii yu’limunii. (rah-see yoo-lee-moo-nee; My head hurts me.)
- ‘udhunayn tu’limunii. (oo-zoo-nay-nee too-lee-moo-nee; My ears hurt me.)
- Sadrii yu’limunii. (sah-der-ee yoo-lee-moo-nee; My chest hurts me.)
- diraa’ii yu’imunii. (dee-rah-ee yoo-lee-moo-nee; My arm hurts me.)

Getting treatment

After the Tabiib analyzes your symptoms, he or she is able to offer you ‘ilaaj (ee-laj; treatment). Following the Tabiib’s orders is important for both getting and remaining saliim (sah-leem; healthy), so pay attention. Here are treatment-related words you may encounter:

- dawaa’ (dah-wah; medicine)
- SayDaliyya (sah-yeh-dah-lee-yah; pharmacy)
- ‘iyaada (ee-yah-dah; clinic)
 Talkin’ the Talk

Omar has been feeling nauseous all day long, so he decides to go see his doctor in the afternoon.

Doctor: maadha yu’limuka? 
mah-zah yoo-lee-moo-kah?
What hurts you?

Omar: ra’sii yu’limunii. 
rah-see yoo-lee-moo-nee.
My head hurts.

Doctor: shay’ ‘aakhar? 
shah-y ah-kar?
Anything else?

Omar: na’am. ‘indii Haraara. 
nah-am. een-dee hah-rah-rah.
Yes. I have a fever.

Doctor: khudh haadhaa ‘asbiriin wa satakuun bikhayr. 
Take this aspirin, and you will be alright.

Words to Know

sharaab su’aal  shah-rahb soo-all  cough medicine
Suurat ‘ashi’a  soo-rat ah-shee-ah  X-ray
‘asbiriin  ass-pee-reen  aspirin
Acquiring Legal Help

Let’s hope it’s never the case, but you may have a run-in with the law and need the services of a muHaamiy (moo-hah-mee; lawyer). The muHaamiy has a good understanding of the qaanuun (kah-noon; law) and is in a position to help you if you’re ever charged with committing a mujrima (mooj-ree-mah; crime).

If you happen to be in a foreign country and need legal representation, the best route is to contact your country’s qunSuliyya (koon-soo-lee-yah; consulate) and ask to speak to the qunSul (koon-sool; consul). Because consular officers have a very good understanding of the laws of their host countries, you may be better off getting help directly from them rather than finding your own muHaamiy. Especially if it looks like you have to go to maHkama (mah-kah-mah; court) and face a qaadiiy (kah-dee; judge), the help a qunSuliyya can provide is invaluable.

You may also want to call your country’s sifaara (see-fah-rah; embassy) if you’re in a really serious situation. Even if you’re unable to talk to the safiir (sah-feer; ambassador) directly, your sifaara may take the appropriate steps to provide you with assistance.
Identify the following body parts in Arabic:

A. ________________
B. ________________
C. ________________
D. ________________
E. ________________
F. ________________

Answers are in Appendix C.
My parents are Muslim. We live by the Five Pillars.

Cool. I have an uncle who lives by the Six Flags.
In this part . . .

You discover ten of the greatest Arabic proverbs, and you find out proper ways to interact with people if you’re in an Arabic-speaking country. I also share my recommendations on the best ways to acquire Arabic as quickly as possible.
Chapter 17
Ten Ways to Pick Up Arabic Quickly

In This Chapter
► Explore Arabic media offerings online and in print
► Practice on Arabic speakers
► Get musical

Arabic is a language that needs to be constantly spoken, heard, and practiced. Even many native speakers try to read an Arabic newspaper every day or watch a majalla ‘ikhbaariya (mah-jah-lah eek-bah-ree-yah; news broadcast) in order to maintain their level of fluency. So to get the best grasp of the language, you should try to immerse yourself in an environment where Arabic is the prevalent language. This chapter has recommendations on some key ways to help you not only pick up Arabic but also maintain a good degree of understanding of the language after you’re comfortable with it.

Watch Arabic Television

Since the late 1990s, the Arabic audiovisual landscape has experienced a seismic shift. With the advent of satellite TV across the Arab world and the Middle East, Arab TV stations have spread across the world. Besides the well-known satellite news outlets al-jaziira (al-jah-zee-rah; the island) and al-‘arabiyya (al-ah-rah-bee-ya; the Arabic), there are a number of other TV stations you can watch to help you fine-tune your accent and intonation. The news channels offer valuable exposure to spoken Modern Standard Arabic, which is the Arabic used in this book. Because this version’s more formal than others, watching Arabic news channels will give you a better grasp of the grammatical rules — and your Arabic will be greatly improved as a result.
Another option for Arabic TV is MBC (Middle East Broadcast Corporation), which airs movies, soap operas, and talk shows that showcase some of the local spoken dialects such as Lebanese and Egyptian. If you’re in the United States, you can order Arabic channels from your local cable provider or satellite TV operator; these channels have subtitles in English so you can follow along. Believe it or not, watching TV is one of the best ways to pick up a language. Personally, I didn’t start speaking English until I was 10 years old, and one of the most effective tools that helped me grasp the language was watching sitcoms like *The Simpsons*.

**Use the Dictionary**

The *qaamoos* (*kah-moos*; dictionary) contains a wealth of information about Arabic words, phrases, and expressions. Simply picking up the dictionary once a day and memorizing a single word can have a huge effect on your Arabic vocabulary. Once you reach fluency in reading and writing Arabic, you’ll realize that vowels aren’t included in most of the Arabic texts you read, such as newspapers, books, and magazines. At first, trying to read without the vocalizations takes practice, but with the help of the *qaamoos*, you should be able to overcome this hurdle.

If reading the *qaamoos* is simply too low-tech for your taste, go online and find a word-a-day generating program that sends you an e-mail every morning with a new Arabic word; its pronunciation, meaning, and origins; and the context in which you use it. What a great way for you to build your vocabulary without actually opening the *qaamoos*! The Web site [www.ectaco.com](http://www.ectaco.com) offers such a service.

**Read Arabic Newspapers**

The Arabic *SaHaafa* (*sah-hah-fah*; press) is very vibrant and offers many different publications covering a wide array of perspectives. Newspapers across the Arab world cater to all sorts of points-of-view, from the ultraliberal to the ultra-conservative. Reading Arabic newspapers is a good way to not only practice reading the language but also become more familiar with the issues concerning the Arab world.

You can purchase Arabic newspapers at most major newsstands in major metropolitan areas, such as New York City. Also, many Arabic newspapers now have online editions that you can access anytime, from anywhere. For more on Arabic newspapers and where to locate them, visit [www.al-baab.com](http://www.al-baab.com).
**Surf the Internet**

I believe that the Internet is one of the greatest inventions of all time — you have practically all the world’s information at your fingertips! Plus, it’s an amazing tool that can help you master Arabic quickly and efficiently. Simply visit any search engine — such as Google or Yahoo! — type the search word “Arabic,” and start surfing. Or you can browse media Web sites, such as [www.aljazeera.net](http://www.aljazeera.net) or [www.arabicworldnews.com](http://www.arabicworldnews.com). Most media sites have a Links section where you generally find a list of other Web sites that are similar in nature. Perusing these sites in Arabic should greatly improve your reading comprehension.

**Use a Language Tape or CD**

If you’re a person who picks up a language by hearing it over and over, then you can’t afford not to buy a few instructional Arabic CDs. Start by listening to the CD that came with this book; you’ll find that the conversations are extremely helpful in helping you identify the speed, intonation, and pronunciation that makes you sound more like a native speaker. For more resources, investigate Arabic libraries in your city that offer instructional tapes and CDs, or check out your regular library to see what Arabic audio tools it offers — you may be surprised at what’s available.

**Listen to Arabic Music**

Arabic music is one of the liveliest, most melodic, and fun types of music in the world. Because Arabic music is so energetic and fun, you’ll pick up new phrases and words without even realizing it! You can choose from a lot of popular Arabic musicians, including:

- **Sheb Khaled** from Algeria, who plays **Rai** music. **Rai** music is the equivalent of Arabic hip-hop. The singer freestyles over a musical beat or rhythm.

- **Farid Al-atrache**, a master of the ‘**uud**. The ‘**uud** is a musical instrument that’s similar to the guitar; but unlike a regular guitar, it has a wide, hollow body.

- **Najat ‘atabou**, a popular folk singer from Morocco.

Check out any of these artists online, or go to your local music store and browse through the Middle East section for even more possiblities.
Make Arabic-Speaking Friends

It’s really hard to find a substitute for human contact and human interactions. Making friends who are native or fluent Arabic speakers and carrying on conversations with them in Arabic dramatically improves your speaking and comprehension skills. After all, your friends are in a position to correct you gently and help you use the right expressions, phrases, and sentences in the appropriate contexts. Part of the challenge of picking up a language, especially one like Arabic, lies in the fact that you need to put your language skills — especially vocabulary and expressions — in the right context. Speaking with friends is the best way to do that!

Watch Arabic Movies

Watching Arabic movies can be a lot more fun than watching TV because you aren’t interrupted by commercials and you generally have subtitles to follow. Most local movie stores and libraries carry popular Arabic movies on DVD or VHS tape, so you’re sure to find something that interests you. Just be sure to get a movie with English subtitles so that you can follow along!

A movie that’s worth watching is the Arabic version of Lawrence of Arabia. Another classic movie is The Messenger (ar-risaala).

Eat at a Middle Eastern Restaurant

Almost every city in the world has at least one Middle Eastern maT’am (mat-ham; restaurant), so let your fingers do the walking and find one in your area. Eating at a Middle Eastern restaurant provides you with a safe, fun, and engaging atmosphere in which to practice your language skills by interacting with the waitstaff in Arabic. Order drinks, food, and ask questions about the food preparation in Arabic, and you’ll be amazed at how much you’ll improve your Arabic reading and comprehension skills. And the restaurant staff are sure to be impressed with both your skill and interest in the language!

Sing Arabic Songs

Singing an ‘ughniya (oog-nee-yah; song) is a fun, interactive, and effective way to pick up Arabic. Arabic songs tend to be extremely melodic and soulful, so not only will you enjoy singing an ‘ughniya, but you’ll also encounter new vocabulary and identify some of the intonations and beats that make Arabic such a unique language.
Chapter 18

Ten Things You Should Never Do in an Arab Country

In This Chapter

▶ Following proper greeting etiquette
▶ Respecting places that are off-limits
▶ Displaying appropriate behavior during the holy month of Ramadan
▶ Being a good guest

Cross-cultural dialogue isn’t only spoken; nonlanguage signs are equally important in communicating and building bridges between cultures. By definition, a culture has a different set of values, principles, and social customs than other cultures. This chapter covers the unspoken rules to follow to help you avoid making faux-pas with native Arabic speakers or peoples from Arab countries.

Don’t Shake Hands with a Firm Grip

In the United States, Europe, and throughout most of the Western world, people are encouraged to shake hands with a firm grip. Having a good, solid grip conveys a healthy dose of confidence in the West. In the Middle East, however, shaking hands with a tight or firm grip is considered impolite. Sometimes, it may even be interpreted as an openly hostile act! The logic behind this social custom is as follows: You use force and strength against your enemies, so shaking someone’s hand with extreme force or strength may be interpreted as considering that person an enemy. The best way to shake hands if you’re traveling in the Arab world is to present a friendly, not-too-firm grip — that way you’re sure not to make any unnecessary foes!
Don’t Enter a Room Full of People Without Saying “‘as-salaamu ‘alaykum”

As a general rule, you should get into the habit of saying ‘as-salaamu ‘alaykum (ah-sah-lah-moo ah-lay-koom) whenever you enter a room, regardless of whether the people in the room are acquaintances or strangers. The phrase literally means “May peace be upon you” but is the equivalent of saying “Hello” in English.

Many people believe this saying has special significance because of religious and historical connotations. More than just a simple greeting, the phrase is used to convey a sense of respect and camaraderie; it’s the equivalent of saying “I come in peace.” Saying ‘as-salaamu ‘alaykum signals to all that your intentions are honorable and pure. Rather than direct this greeting at a single person, ‘as-salaamu ‘alaykum should be directed at everyone in the room. After you say it, you will hear a reply in unison: wa ‘alaykum as-salaam (wah ah-lay-koom ah-sah-lam; and upon you peace).

Don’t Start Eating Before Saying “bismi allah”

If you’re invited to eat at a friend’s house for dinner or lunch, or if you’re sitting with co-workers at the cafeteria, make sure that you say bismi allah (bees-mee ah-lah; In the name of Allah [God]) before you start eating. Arabs and Muslims believe that before you eat, you should give thanks to God for the food you’re about to put in your mouth. It doesn’t matter whether you’re Muslim or non-Muslim; bismi allah is an important phrase to use. (You don’t have to say bismi allah before every bite, just before you begin the meal.)

Keep in mind that this phrase isn’t used exclusively to bless food; you may hear someone say bismi allah before drinking water, starting a car, getting on a plane, and even before beginning to speak.

If You’re Not Muslim, Don’t Enter a Mosque Without Explicit Authorization

For Muslims, the masjid (mas-jeed; mosque) is one of the holiest places on earth. It’s where Muslims go to pray, both individually and communally,
and where most Muslims feel the closest bond to \textit{allah}. Therefore, if you’re non-Muslim, entering a mosque — any mosque — is strictly prohibited. There are exceptions to this rigidly enforced rule, but they’re few and far between. For example, the Hassan II mosque in Casablanca, Morocco, has a special section for non-Muslims who are interested in discovering the beautiful architecture of the \textit{masjid}. Visitors are allowed to walk through parts of the \textit{masjid} — excluding the main prayer room, which is reserved for Muslims only — with a properly certified guide. Even in these exceptions, however, strict rules must be followed, such as removing your shoes (see the next section) and performing absolution before entering parts of the \textit{masjid}.

**Don’t Enter a Mosque with Your Shoes On**

Whereas non-Muslims are generally restricted from entering the \textit{masjid}, Muslims aren’t allowed to enter the \textit{masjid} with their shoes on. Muslims strongly believe the \textit{masjid} is a holy place that must be treated with considerable respect and cleanliness. If you’re Muslim and want to go to the \textit{masjid} for prayer, it’s absolutely necessary you remove your \textit{Hidaa’} (hee-dah; shoes). Similarly, if you’re non-Muslim but are granted permission to visit parts of the \textit{masjid}, you must remove your shoes as well.

**Don’t Eat or Drink During Ramadan**

The holy month of Ramadan is the most sacred time for Muslims around the world. During this month, Muslims fast from sunrise to sunset in an attempt to cleanse themselves from the impurities of the world. The fasting is usually very strict — no food, no drink (including water), and no smoking. If you’re non-Muslim and happen to visit an Islamic country during the month of Ramadan, it’s really important that you don’t eat or drink while the rest of the population is fasting. If you want to eat, you may do so within the confines of your own lodging. But under no circumstances should you go out and have a cigarette on the street corner while Ramadan is taking place. However, after sunset, when the fast is over and people are allowed to eat, smoke, and drink (nonalcoholic beverages), feel free to partake in these activities with everyone else.
Don’t Drink Alcohol During Ramadan

Although you may drink water, soda, or juice in public after the breaking of the fast during Ramadan, you may not under any circumstances drink alcoholic beverages in public during the holy month of Ramadan. In most Islamic countries, if you’re non-Muslim, you can have alcohol in designated public areas, such as a hotel bar or restaurant. However, during Ramadan, the sale and consumption of alcohol is prohibited. To be safe, you’re advised to avoid any alcoholic drinks during the whole month of Ramadan, whether publicly or privately.

Don’t Drink Alcohol in Public

Legally speaking, alcohol use by Muslims is prohibited in most, if not all, Arab and Islamic countries. Although enforcement of these laws isn’t always consistent, you probably should err on the side of caution and not attract any negative attention to yourself if you’re a non-Muslim visiting a Muslim country.

If you’re a Muslim, most bars, restaurants, and hotels offer alcoholic beverages. If you’re inside your hotel room or visiting friends at their house, you should feel free to enjoy an alcoholic drink (in moderation, of course). If you’re out in public, then possession and consumption of alcoholic beverages is strictly prohibited. Make sure you keep this in mind before deciding to open a can of beer out on the beach or in another public space.

Don’t Engage in Public Displays of Affection

Most Arab and Muslim countries follow strict Islamic social guidelines. These guidelines change from country to country, but it’s smart to be aware of them in order to avoid any potentially troubling situations. As a general rule, public displays of affection are frowned upon in most Islamic countries. In countries such as Saudi Arabia and Indonesia, most women wear the Hijab (hee-jab; veil) and must limit their interactions with the opposite sex. It’s therefore not a good idea to kiss your girlfriend, boyfriend, fiancé, or even your spouse out in public. Keep outward affection for your significant other in the comforts of your own home. If you “accidentally” engage in public displays of affection, don’t be surprised to receive some disapproving looks.
**Don’t Refuse a Gift If One Is Offered to You**

People in the Middle East are known around the world for their incredible hospitality. If you ever get a chance to visit the region, you’ll be surprised at how welcoming people are. An incredible social fabric encourages hospitality, and as a result, people love to share their food and their homes with others. If you’re invited to a Middle Eastern home and are offered a gift — a piece of jewelry, clothes, food, or other item — it’s considered impolite to refuse such a gift, no matter how extravagant you may think it is. However, when you accept a gift, you enter into a social contract: It’s accepted and understood that you reciprocate by offering another gift in response. But don’t worry, you don’t have to match gifts in value. As the saying goes, it’s the thought that counts.
Arabic uses a lot of very colorful expressions and words, which is to be expected because Arabic is in fact a very poetic language. Arabic speakers speak Arabic with a burning passion because the words, phrases, and expressions are so descriptive and conjure up strong visual images.

Linguists have studied the language in order to figure out why Arabic tends to be much more flowery and descriptive than most languages. One theory explains this phenomenon by examining the structure of the language itself; unlike in English and most Romance languages, adjectives in Arabic always come after the noun. This simple linguistic construct encourages speakers to use adjectives — some would argue they’re the main ingredients of poetic sentences — which in turn creates very descriptive sentences. In English, because adjectives come before the noun, you’re forced to use a limited number of adjectives before you have to get to the point, the noun.

Whatever the explanation, the passion with which speakers speak Arabic is sometimes hard to translate. However, if you familiarize yourself with some common expressions that make Arabic one of the most poetic languages in the world, you can come close to capturing that spirit! The expressions I cover in this chapter help you get acquainted with popular phrases in Arabic.

marHaba bikum!

*mahr-hah-bah bee-koom;* Welcome to all of you!
This term of welcoming is extremely popular with Arabic speakers. It’s usually said with a lot of zest and enthusiasm and is often accompanied by very animated hand gestures. It’s not uncommon for someone to say marHaba bikum and then proceed to hug you or give you a kiss on the cheek! This expression is a very affectionate form of greeting someone, such as an old friend, a very special guest, or a close family relative. But the relationship doesn’t necessarily have to be a close one — if you’re ever invited into a Middle Eastern home for a dinner or a lunch, don’t be surprised if the host jovially shouts marHaba bikum and gives you a great big bear hug!

The shortened form of marHaba bikum is to simply say marHaba, which literally means “welcome.” You may also say marHaba bika (mahr-hah-bah bee-kah), which is the masculine singular form of marHaba bikum. (So you use marHaba bika when greeting a male friend and marHaba biki (mahr-hah-bah bee-kee) to greet a female friend because biki is the feminine singular form of bikum.) Finally, if you have a very close relationship with the person you’re greeting, you may even use a variation of the following expression: marHaba ya habibi (mahr-hah-bah yah hah-bee-bee; Welcome my darling [M]) or marHaba ya Habibtii (mahr-hah-bah yah hah-bee-beh-tee; Welcome my darling [F]).

**mumtaaz!**

moom-tahz; Excellent!

This expression is used much like “excellent” is used in English: It’s a way to note that something is going very well. For instance, a teacher may tell her students mumtaaz if they conjugate a difficult Arabic verb in the past tense, or a fan may yell mumtaaz if his hometown team scores a goal against an opponent. mumtaaz is used during joyous events or as a sign of encouragement. It’s a very positive word that Arabic speakers like to use because it connotes a positive attitude. If you’re having a conversation with a native speaker, it’s very likely that he or she will use the word mumtaaz a lot for the duration of the conversation. You should do the same!

**al-Hamdu li-llah**

al-hahm-doo lee-lah; Praise to God

A number of expressions in the Arabic language make reference to allah for a very simple reason: As a spoken language, Arabic evolved from the writings
of the Koran — Islam’s Holy Book — which was recorded soon after the death of the Prophet Muhammad. Muslims believe that the Koran is actually God’s words transmitted by the Angel Gabriel to the Prophet Muhammad.

According to Muslim tradition and belief, the Koran is literally God’s message to His followers. Therefore, a lot of references to *allah* come directly from the Koran. Although spoken Arabic evolved from a religious language based on the Koran toward one with a more secular and everyday usage, it nevertheless retained many of its references to *allah*. Although they’re based on a direct reference to *allah*, many of these phrases are actually used quite casually nowadays.

*al-Hamdu li-llah*, which has very wide usage, is a part of everyday Arabic. Arabic speakers say *al-Hamdu li-llah* after performing almost any single task, including finishing a meal, drinking water, finishing a project at work, and running an errand. The expression’s extensive application goes beyond completing tasks; for example, if someone asks you, *kayf al-Haal?* (kah-yef al-hal; How are you doing?) you may reply, *al-Hamdu li-llah* and mean “Praise to God; I’m doing well.” Because of its versatility, it’s customary to hear *al-Hamdu li-llah* quite often when native speakers are talking to each other.

**inshaa’ allah**

*e'en-shah-ah ah-lah*; If God wishes it

If you’ve ever watched Arabic speakers on Arabic TV, you’ve probably heard them use the expression *inshaa’ allah*. This expression, which literally means “If God wishes it” or “If God wills it,” is very popular among Arabic speakers when discussing future events. It’s almost a rule that whenever someone brings up an event that will take place in the future, the expression *inshaa’ allah* follows soon after. For example, when someone asks you how you think you’re going to do on your next exam, you say, *‘atamanna ‘an ‘anjaH inshaa’ allah* (ah-tah-mah-nah ann an-jayeen-shah-ah ah-lah; I hope I do well, if God wishes it). Or if someone asks you if your sister is going to start working soon, you say, *sa-tabda’u al-‘ithnayn inshaa’ allah* (sa-tab-dah-oo al-eeth-nah-yen een-shah-ah ah-lah; she starts on Monday, if God wishes it). Politicians in particular like to use this expression when someone asks them when they’re going to hold elections. They say, *waqt qariib inshaa’ allah* (wah-ket kah-reeb een-shah-ah ah-lah; Sometime soon, if God wishes it).
mabruk!

*mahb-rook*; Blessing upon you!

The root of the word *mabruk* is the noun *baraka* (*bah-rah-kah*), which means “blessing.” *mabruk* is used at joyous occasions, such as the birth of a baby, a wedding, a graduation ceremony, or another festive event. Though its strict interpretation is “Blessing upon you,” *mabruk* is just like saying “Congratulations.” When you say *mabruk*, make sure you say it with a lot of energy and enthusiasm!

**bi ‘idni allah**

*bah eed-nee ah-lah*; With God’s guidance

This expression is meant to motivate and offer support and guidance, and although this expression contains a reference to God, it’s actually a lot less common than expressions such as *inshaa’ allah* or *al-Hamdu li-llah*. *bi ‘idni allah* is used only during very special occasions, when one is facing serious challenges or is having difficulty in life, marriage, work, or school. Whenever someone’s facing hardship, it’s common for him or her to say *sa’uwaajihu haadhihi as-su’ubu bi ‘idni allah* (*sah-oo-wah-jee-hoo hah-zee-hee ah-so-oobah bee eed-nee ah-lah*; I will face this difficulty, with God’s guidance). You can also use *bi ‘idni allah* to encourage a friend who’s having troubles. You may tell her, *kul shay’ sa-yakun ki-khayr bi‘idniallah* (*kool shah-yeh sah-yah-koon kee-kah-yer bee eed-nee ah-lah*; All will go well, with God’s guidance).

**bi SaHHa**

*bah sah-hah*; With strength

Even though this expression literally means “with strength,” it’s not necessarily used in a context of encouragement or support like *bi ‘idni allah* is (see the preceding section). Rather, *bi SaHHa* is an appropriate thing to say after someone has finished a difficult task and can relax and enjoy himself. For example, if a friend has wrapped up writing a book, closed a big deal, or ended a difficult case, you may say to him *bi SaHHa*, which signifies that your friend will be stronger as a result of accomplishing what he’s accomplished and now can rest a bit.
**taHiyyaat**

*tah-hee-yat; Regards*

**taHiyyaat** is a religious term that Muslims use when they’re praying. After a Muslim finishes praying, he performs the **taHiyyaat** by turning once to the right and once to the left, acknowledging the two angels that Muslims believe guard each person.

In addition to its religious affiliation, Arabic speakers commonly use **taHiyyaat** to send their regards. For instance, a friend may say to you, **salaam ‘an ‘abuuka** (*sah-lam ann ah-boo-kah; Say hello to your father for me.*) Similarly, to send your regards to a friend, you say, **taHiyyaat**.

**muballagh**

*moo-bah-lag; Equally*

**muballagh** is an expression that’s similar to **taHiyyaat** in that you use it to send regards. However, unlike **taHiyyaat**, **muballagh** is a response; that is, you use it *after* someone sends their regards to you. So if someone says to you, **salaam ‘an ‘ukhtuk** (*sah-lam ann ook-took; Say hello to your sister for me*), you respond, **muballagh**. Responding with this expression means that you acknowledge the message and thank the person for it on behalf of your sister. So make sure to only say **muballagh** after someone sends their regards — not before!

**tabaaraka allah**

*tah-bah-rah-kah ah-lah; With God’s blessing*

This expression is the equivalent of “God bless you” in English; it’s most commonly used among close friends or family members to congratulate each other on accomplishments, achievements, or other happy events. For instance, if a son or daughter receives a good grade on an exam, the parents would say, **tabaaraka allah**. Another very popular use for this expression is to express warmth and joy toward kids.
Even if you’ve read only a few chapters of this book, you’ve probably figured out that Arabic is a very poetic language. One aspect of the language that reinforces its poetic nature is the use of ‘amthila (am-thee-lah; proverbs). Proverbs play an important role in the Arabic language. If you’re having a conversation with an Arabic speaker or listening to Arabic speakers converse among themselves, don’t be surprised to hear proverbs peppered throughout the conversation. This chapter introduces you to some of the more common and flowery proverbs of the Arabic language.

al-’amthaal noor al-kalaam.

al-am-thal noor al-kah-lam; Proverbs are the light of speech.

The role of proverbs in Arabic is so important that there’s a proverb on the importance of proverbs!

‘a’mal khayr wa ‘ilqahu fii al-baHr.

ah-mal kah-yer wah eel-hoo fee al-bah-her; Do good and cast it into the sea.

Arab culture emphasizes humility and modesty. This proverb means that when you commit a charitable act, you shouldn’t go around boasting about it; rather, you should “cast it into the sea” where no one can find out about it.
‘uTlubuu al-’ilm min al-mahd ‘ilaa al-laHd.

oot-loo-boo al-ee-lem meen al-mahd ee-lah al-lah-hed; Seek knowledge from the cradle to the grave.

al-’ilm (al-ee-lem; knowledge) is an important virtue in Arabic culture. Arabs have produced some of the greatest legal, medical, and scientific minds in history, in no small part because Arabs like to instill in their children a lifelong desire to learn and continue learning every single day of one’s existence.

yad waaHida maa tusaffiq.

yad wah-hee-dah mah too-sah-feeek; A hand by itself cannot clap.

This proverb, which is common in the West but originates in Arab culture, underscores the importance of teamwork, cooperation, and collaboration.

al-Harbaa’ laa Yughaadir shajaratuh hattaa yakun mu’akkid ‘an shajara ‘ukhraa.

al-har-bah lah yoo-gah-deer shah-jah-rah-tooh hah-tah yah-koon moo-ah-keed ann shah-jah-rah ook-rah; The chameleon does not leave his tree until he is sure of another.

This proverb stresses the importance of foresight, planning, and looking ahead. A chameleon that is mindful of predators won’t change trees until it knows that it’ll be safe in the next tree it goes to.

khaTa’ ma’roof ‘aHsan min Haqiiqa ghayr ma’roofa.

kah-tah mah-roof ah-san meen hah-kee-kah gah-yer mah-roo-fah; A known mistake is better than an unknown truth.
This metaphysical proverb has a deep meaning: It’s better for you to identify and learn from a mistake than to not know a truth at all. In the debate of known versus unknown knowledge, this proverb indicates that knowing is better than not knowing, even if what you know is not an absolute truth.

**as-sirr mithel al-Hamaama: ‘indamaa yughaadir yadii yata‘ir.**

A secret is like a dove: When it leaves my hand, it flies away.

A secret is meant to be kept close to your chest — in other words, you shouldn’t divulge a secret. As soon as you let a secret out of your “hand,” it flies away and spreads around. Just as a dove won’t leave unless you release it, a secret won’t become known unless you divulge it.

**al-‘aql li an-niDHaar wa al-kalb li as-simaa’.**

The mind is for seeing, and the heart is for hearing.

The mind is to be used for analytical purposes: observation and analysis. The heart, on the other hand, is for emotions; you should listen and feel with your heart.

**kul yawm min Hayaatuk SafHa min taariikhuk.**

Every day of your life is a page of your history.

You only live one life, so you should enjoy every single day. At the end, each day’s experiences are what make up your history.
li faatik bi liila faatik bi Hiila.

*lee fah-tek bee lee-lah fah-tek bee hee-lah;* He who surpasses (is older than) you by one night surpasses you by one idea.

In Arabic culture and society, maturity and respect for elders is a highly regarded virtue. This proverb reinforces the idea that elders are respected, and their counsel is sought often.
Part V
Appendixes

The 5th Wave
By Rich Tennant

“I’m listening to a golden oldie. Recitations of the Koran.”
In this part . . .

Appendix A lists regular and irregular verbs to help you conjugate verbs in the past, present, and future tenses. Appendix B offers two mini-dictionaries — Arabic–English and English–Arabic — for quick reference. Appendix C provides the answers to all of the Fun & Games quizzes throughout the book, and Appendix D guides you through the audio tracks on the CD.
## Appendix A

### Verb Tables

**Regular Arabic Verbs in the Past Tense**

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<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa katabtu</td>
<td>ah-nah kah-tab-too</td>
<td>I wrote</td>
</tr>
<tr>
<td>‘anta katabta</td>
<td>an-tah kah-tab-tah</td>
<td>You wrote (M)</td>
</tr>
<tr>
<td>‘anti katabtii</td>
<td>an-tee kah-tab-tee</td>
<td>You wrote (F)</td>
</tr>
<tr>
<td>huwa kataba</td>
<td>hoo-wah kah-tah-bah</td>
<td>He wrote</td>
</tr>
<tr>
<td>hiya katabat</td>
<td>hee-yah kah-tah-bat</td>
<td>She wrote</td>
</tr>
<tr>
<td>naHnu katabnaa</td>
<td>nah-noo kah-tab-nah</td>
<td>We wrote</td>
</tr>
<tr>
<td>‘antum katabatum</td>
<td>an-toom kah-tab-toom</td>
<td>You wrote (MP)</td>
</tr>
<tr>
<td>‘antunna katabtunna</td>
<td>an-too-nah kah-tab-too-nah</td>
<td>You wrote (FP)</td>
</tr>
<tr>
<td>hum katabuu</td>
<td>hoom kah-tah-boo</td>
<td>They wrote (MP)</td>
</tr>
<tr>
<td>hunna katabna</td>
<td>hoo-nah kah-tab-nah</td>
<td>They wrote (FP)</td>
</tr>
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<td>an-too-mah kah-tab-too-mah</td>
<td>You wrote (dual/MP/FP)</td>
</tr>
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<td>humaa katabaa</td>
<td>hoo-mah kah-tah-bah</td>
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<td>hoo-mah kah-tah-bah-tah</td>
<td>They wrote (dual/FP)</td>
</tr>
<tr>
<td>darasa (dah-rah-sah; studied)</td>
<td>Form</td>
<td>Pronunciation</td>
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<td>‘anaa darastu</td>
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<td>humaa darasaa</td>
<td>hoo-mah dah-rah-sah</td>
<td>They studied (dual/MP)</td>
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<td>hoo-mah dah-rah-sah-tah</td>
<td>They studied (dual/FP)</td>
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<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
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</thead>
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<td>ah-nah ah-kal-too</td>
<td>I ate</td>
<td></td>
</tr>
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<td>‘anta ‘akalta</td>
<td>ahn-tah ah-kal-tah</td>
<td>You ate (M)</td>
<td></td>
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<tr>
<td>‘anti ‘akalti</td>
<td>ahn-tee ah-kal-tee</td>
<td>You ate (F)</td>
<td></td>
</tr>
<tr>
<td>huwa ‘akala</td>
<td>hoo-wah ah-kah-lah</td>
<td>He ate</td>
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<td>hee-yah ah-kah-lat</td>
<td>She ate</td>
<td></td>
</tr>
<tr>
<td>naHnu ‘akalnaa</td>
<td>nah-noo ah-kal-nah</td>
<td>We ate</td>
<td></td>
</tr>
<tr>
<td>‘antum ‘akaltum</td>
<td>ahn-toom ah-kal-toom</td>
<td>You ate (MP)</td>
<td></td>
</tr>
<tr>
<td>‘antunna ‘akaltunna</td>
<td>ahn-too-nah ah-kal-too-nah</td>
<td>You ate (FP)</td>
<td></td>
</tr>
</tbody>
</table>
## Regular Arabic Verbs in the Present Tense

### yaktubu (yak-too-boo; to write)

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ’aktubu</td>
<td>ah-nah ak-too-boo</td>
<td>I am writing</td>
</tr>
<tr>
<td>‘anta taktubu</td>
<td>an-tah tak-too-boo</td>
<td>You are writing (M)</td>
</tr>
<tr>
<td>‘anti taktubiina</td>
<td>an-tee tak-too-bee-nah</td>
<td>You are writing (F)</td>
</tr>
<tr>
<td>huwa yaktubu</td>
<td>hoo-wah yak-too-boo</td>
<td>He is writing</td>
</tr>
<tr>
<td>hiya taktubu</td>
<td>hee-yah tak-too-boo</td>
<td>She is writing</td>
</tr>
<tr>
<td>naHnu naktubu</td>
<td>nah-noo nak-too-boo</td>
<td>We are writing</td>
</tr>
<tr>
<td>‘antum taktubuuna</td>
<td>an-toom tak-too-boo-nah</td>
<td>You are writing (MP)</td>
</tr>
<tr>
<td>‘antunna taktubna</td>
<td>an-too-nah tak-toob-nah</td>
<td>You are writing (FP)</td>
</tr>
<tr>
<td>hum yaktubuuna</td>
<td>hoom yak-too-boo-nah</td>
<td>They are writing (MP)</td>
</tr>
<tr>
<td>hunna yaktubna</td>
<td>hoo-nah yak-toob-nah</td>
<td>They are writing (FP)</td>
</tr>
<tr>
<td>antumaa taktubaani</td>
<td>an-too-mah tak-too-bah-nee</td>
<td>You are writing (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yaktubaani</td>
<td>hoo-mah yak-too-bah-nee</td>
<td>They are writing (dual/MP)</td>
</tr>
<tr>
<td>humaa taktubaani</td>
<td>hoo-mah tak-too-bah-nee</td>
<td>They are writing (dual/FP)</td>
</tr>
</tbody>
</table>
### yadrusu (yad-roo-soo; to study)

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘adrusu</td>
<td>ah-nah ad-roo-soo</td>
<td>I am studying</td>
</tr>
<tr>
<td>‘anta tadrusu</td>
<td>an-tah tad-roo-soo</td>
<td>You are studying (M)</td>
</tr>
<tr>
<td>‘anti tadrusiina</td>
<td>an-tee tad-roo-see-nah</td>
<td>You are studying (F)</td>
</tr>
<tr>
<td>huwa yadrusu</td>
<td>hoo-wah yad-roo-soo</td>
<td>He is studying</td>
</tr>
<tr>
<td>hiya tadrusu</td>
<td>hee-yah tad-roo-soo</td>
<td>She is studying</td>
</tr>
<tr>
<td>naHnu nadrusu</td>
<td>nah-noo nad-roo-soo</td>
<td>We are studying</td>
</tr>
<tr>
<td>‘antum tadrusuuna</td>
<td>an-toom tad-roo-soo-nah</td>
<td>You are studying (MP)</td>
</tr>
<tr>
<td>‘antunna tadrusna</td>
<td>an-too-nah tad-roos-nah</td>
<td>You are studying (FP)</td>
</tr>
<tr>
<td>hum yadrusuuna</td>
<td>hoom yad-roo-soo-nah</td>
<td>They are studying (MP)</td>
</tr>
<tr>
<td>hunna yadrusna</td>
<td>hoo-nah yad-roos-nah</td>
<td>They are studying (FP)</td>
</tr>
<tr>
<td>antumaa tadrusaani</td>
<td>an-too-mah tad-roo-sah-nee</td>
<td>You are studying (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yadrusaani</td>
<td>hoo-mah yad-roo-sah-nee</td>
<td>They are studying (dual/MP)</td>
</tr>
<tr>
<td>humaa tadrusaani</td>
<td>hoo-mah tad-roo-sah-nee</td>
<td>They are studying (dual/FP)</td>
</tr>
</tbody>
</table>

### ya’kulu (yah-koo-loo; to eat)

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘a’kulu</td>
<td>ah-nah ah-koo-loo</td>
<td>I am eating</td>
</tr>
<tr>
<td>‘anta ta’kulna</td>
<td>ahn-tah tah-koo-loo</td>
<td>You are eating (M)</td>
</tr>
<tr>
<td>‘anti ta’kuliina</td>
<td>ahn-tee tah-koo-lee-nah</td>
<td>You are eating (F)</td>
</tr>
<tr>
<td>huwa ya’kulu</td>
<td>hoo-wah yah-koo-loo</td>
<td>He is eating</td>
</tr>
<tr>
<td>hiya ta’kulu</td>
<td>hee-yah tah-koo-loo</td>
<td>She is eating</td>
</tr>
<tr>
<td>naHnu na’kulu</td>
<td>nah-noo nah-koo-loo</td>
<td>We are eating</td>
</tr>
<tr>
<td>‘antum ta’kuluuna</td>
<td>ahn-toom tah-koo-loo-nah</td>
<td>You are eating (MP)</td>
</tr>
<tr>
<td>‘antunna ta’kulna</td>
<td>ahn-too-nah tah-kool-nah</td>
<td>You are eating (FP)</td>
</tr>
</tbody>
</table>
### Regular Arabic Verbs in the Future Tense

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>hum ya’kuluuna</td>
<td>hoom yah-koo-loo-nah</td>
<td>They are eating (MP)</td>
</tr>
<tr>
<td>hunna ya’kulna</td>
<td>hoo-nah yah-kool-nah</td>
<td>They are eating (FP)</td>
</tr>
<tr>
<td>antumaa ta’kulaani</td>
<td>ahn-too-mah tah-koo-lah-nee</td>
<td>You are eating (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa ya’kulaani</td>
<td>hoo-mah yah-koo-lah-nah</td>
<td>They are eating (dual/MP)</td>
</tr>
<tr>
<td>humaa ta’kulaani</td>
<td>hoo-mah tah-koo-lah-nah</td>
<td>They are eating (dual/FP)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa sa’-aktubu</td>
<td>ah-nah sah-ak-too-boo</td>
<td>I will write</td>
</tr>
<tr>
<td>‘anta sa-taktubu</td>
<td>an-tah sah-tak-too-boo</td>
<td>You will write (M)</td>
</tr>
<tr>
<td>‘anti sa-taktubiina</td>
<td>an-tee sah-tak-too-bee-nah</td>
<td>You will write (F)</td>
</tr>
<tr>
<td>huwa sa-yaktubu</td>
<td>hoo-wah sah-yak-too-boo</td>
<td>He will write</td>
</tr>
<tr>
<td>hiya sa-taktubu</td>
<td>hee-yah sah-tak-too-boo</td>
<td>She will write</td>
</tr>
<tr>
<td>naHnu sa-naktubu</td>
<td>nah-noo sah-nak-too-boo</td>
<td>We will write</td>
</tr>
<tr>
<td>‘antum sa-taktubuuna</td>
<td>an-toom sah-tak-too-boo-nah</td>
<td>You will write (MP)</td>
</tr>
<tr>
<td>‘antunna sa-taktubna</td>
<td>an-too-nah sah-tak-toob-nah</td>
<td>You will write (MP)</td>
</tr>
<tr>
<td>hum sa-yaktubuuna</td>
<td>hoom sah-yak-too-boo-nah</td>
<td>They will write (MP)</td>
</tr>
<tr>
<td>hunna sa-yaktubna</td>
<td>hoo-nah sah-yak-too-bob-nah</td>
<td>They will write (MP)</td>
</tr>
<tr>
<td>antumaa sa-taktubaani</td>
<td>an-too-mah sah-tak-too-bah-nee</td>
<td>You will write (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa sa-yaktubaani</td>
<td>hoo-mah sah-yak-too-bah-nee</td>
<td>They will write (dual/MP)</td>
</tr>
<tr>
<td>humaa sa-taktubaani</td>
<td>hoo-mah sah-tak-too-bah-nee</td>
<td>They will write (dual/FP)</td>
</tr>
</tbody>
</table>
### sa-yadrusu (sa-h-yad-roo-soo; will study)

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa sa-‘adrusu</td>
<td>ah-nah sah-ad-roo-soo</td>
<td>I will study</td>
</tr>
<tr>
<td>‘anta sa-tadrusu</td>
<td>an-tah sah-tad-roo-soo</td>
<td>You will study (M)</td>
</tr>
<tr>
<td>‘anti sa-tadrusiina</td>
<td>an-tee sah-tad-roo-see-nah</td>
<td>You will study (F)</td>
</tr>
<tr>
<td>huwa sa-yadrusu</td>
<td>hoo-wah sah-yad-roo-soo</td>
<td>He will study</td>
</tr>
<tr>
<td>hiya sa-tadrusu</td>
<td>hee-yah sah-tad-roo-soo</td>
<td>She will study</td>
</tr>
<tr>
<td>naHnu sa-nadrusu</td>
<td>nah-noo sah-nad-roo-soo</td>
<td>We will study</td>
</tr>
<tr>
<td>‘antum sa-tadrusuuna</td>
<td>an-toom sah-tad-roo-soo-nah</td>
<td>You will study (MP)</td>
</tr>
<tr>
<td>‘antunna sa-tadrusna</td>
<td>an-too-nah sah-tad-roos-nah</td>
<td>You will study (FP)</td>
</tr>
<tr>
<td>hum sa-yadrusuuna</td>
<td>hoom sah-yad-roo-soo-nah</td>
<td>They will study (MP)</td>
</tr>
<tr>
<td>hunna sa-yadrusna</td>
<td>hoo-nah sah-yad-roos-nah</td>
<td>They will study (FP)</td>
</tr>
<tr>
<td>antumaa sa-tadrusaani</td>
<td>an-too-mah sah-tad-roo-sah-nee</td>
<td>You will study (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa sa-yadrusaani</td>
<td>hoo-mah sah-yad-roo-sah-nee</td>
<td>They will study (dual/MP)</td>
</tr>
<tr>
<td>humaa sa-tadrusaani</td>
<td>hoo-mah sah-tad-roo-sah-nee</td>
<td>They will study (dual/FP)</td>
</tr>
</tbody>
</table>

### sa-ya’kulu (sa-h-yah-koo-loo; will eat)

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa sa-‘a’kulu</td>
<td>ah-nah sah-ah-koo-loo</td>
<td>I will eat</td>
</tr>
<tr>
<td>‘anta sa-ta’kulu</td>
<td>ahn-tah sah-tah-koo-loo</td>
<td>You will eat (M)</td>
</tr>
<tr>
<td>‘anti sa-ta’kuliina</td>
<td>ahn-tee sah-tah-koo-lee-nah</td>
<td>You will eat (F)</td>
</tr>
<tr>
<td>huwa sa-ya’kulu</td>
<td>hoo-wah sah-yah-koo-loo</td>
<td>He will eat</td>
</tr>
<tr>
<td>hiya sa-ta’kulu</td>
<td>hee-yah sah-tah-koo-loo</td>
<td>She will eat</td>
</tr>
<tr>
<td>naHnu sa-na’kulu</td>
<td>nah-noo sah-nah-koo-loo</td>
<td>We will eat</td>
</tr>
<tr>
<td>‘antum sa-ta’kuuluuna</td>
<td>ahn-toom sah-tah-koo-loo-nah</td>
<td>You will eat (MP)</td>
</tr>
<tr>
<td>‘antunna sa-ta’kulna</td>
<td>ahn-too-nah sah-tah-kool-nah</td>
<td>You will eat (FP)</td>
</tr>
</tbody>
</table>
Irregular Arabic Verbs in the Past Tense

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa bi’tu</td>
<td>ah-nah beeh-too</td>
<td>I sold</td>
</tr>
<tr>
<td>‘anta bi’ta</td>
<td>ahn-tah beeh-tah</td>
<td>You sold (M)</td>
</tr>
<tr>
<td>‘anti bi’tii</td>
<td>ahn-tee beeh-tee</td>
<td>You sold (F)</td>
</tr>
<tr>
<td>huwa baa’a</td>
<td>hoo-wah bah-hah</td>
<td>He sold</td>
</tr>
<tr>
<td>hiya baa’at</td>
<td>hee-yah bah-at</td>
<td>She sold</td>
</tr>
<tr>
<td>naHnu bi’naa</td>
<td>nah-noo beeh-nah</td>
<td>We sold</td>
</tr>
<tr>
<td>‘antum bi’tum</td>
<td>ahn-toom beeh-toom</td>
<td>You sold (MP)</td>
</tr>
<tr>
<td>‘antunna bi’tunna</td>
<td>ahn-too-nah beeh-too-nah</td>
<td>You sold (FP)</td>
</tr>
<tr>
<td>hum baa’uu</td>
<td>hoom bah-ooh</td>
<td>They sold (MP)</td>
</tr>
<tr>
<td>hunna bi’na</td>
<td>hoo-nah beeh-nah</td>
<td>They sold (FP)</td>
</tr>
<tr>
<td>antumaa bi’tumaa</td>
<td>ahn-too-mah beeh-too-mah</td>
<td>You sold (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa baa’aa</td>
<td>hoo-mah bah-ah</td>
<td>They sold (dual/MP)</td>
</tr>
<tr>
<td>humaa baa’ataa</td>
<td>hoo-mah bah-ah-tah</td>
<td>They sold (dual/FP)</td>
</tr>
</tbody>
</table>
### ‘ishtaraa (eesh-tah-rah; bought)

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘ishtaraytu</td>
<td>ah-nah eesh-tah-ray-too</td>
<td>I bought</td>
</tr>
<tr>
<td>‘anta ‘ishtarayta</td>
<td>ahn-tah eesh-tah-ray-tah</td>
<td>You bought (M)</td>
</tr>
<tr>
<td>‘anti ‘ishtarayti</td>
<td>ahn-tee eesh-tah-ray-tee</td>
<td>You bought (F)</td>
</tr>
<tr>
<td>huwa ‘ishtaraa</td>
<td>hoo-wah eesh-tah-rah</td>
<td>He bought</td>
</tr>
<tr>
<td>hiya ‘ishtarat</td>
<td>hee-yah eesh-tah-rat</td>
<td>She bought</td>
</tr>
<tr>
<td>naHnu ‘ishtaraynaa</td>
<td>nah-noo eesh-tah-ray-nah</td>
<td>We bought</td>
</tr>
<tr>
<td>‘antum ‘ishtaraytum</td>
<td>ahn-toom eesh-tah-ray-toom</td>
<td>You bought (MP)</td>
</tr>
<tr>
<td>‘antunna ‘ishtaraytunna</td>
<td>ahn-too-nah eesh-tah-ray-too-nah</td>
<td>You bought (FP)</td>
</tr>
<tr>
<td>hum ‘ishtaraw</td>
<td>hoom eesh-tah-raw</td>
<td>They bought (MP)</td>
</tr>
<tr>
<td>hunna ‘ishtarayna</td>
<td>hoo-nah eesh-tah-ray-nah</td>
<td>They bought (FP)</td>
</tr>
<tr>
<td>antumaa ‘ishtaraytumaa</td>
<td>ahn-too-mah eesh-tah-ray-too-mah</td>
<td>You bought (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa ‘ishtarayaa</td>
<td>hoo-mah eesh-tah-rah-yah</td>
<td>They bought (dual/MP)</td>
</tr>
<tr>
<td>humaa ‘ishtarayataa</td>
<td>hoo-mah eesh-tah-rah-yah-tah</td>
<td>They bought (dual/FP)</td>
</tr>
</tbody>
</table>

### zaara (zah-rah; visited)

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa zurtu</td>
<td>ah-nah zoor-too</td>
<td>I visited</td>
</tr>
<tr>
<td>‘anta zurta</td>
<td>ahn-tah zoor-tah</td>
<td>You visited (M)</td>
</tr>
<tr>
<td>‘anti zurtii</td>
<td>ahn-tee zoor-tee</td>
<td>You visited (F)</td>
</tr>
<tr>
<td>huwa zaara</td>
<td>hoo-wah zah-rah</td>
<td>He visited</td>
</tr>
<tr>
<td>hiya zaarat</td>
<td>hee-yah zah-rat</td>
<td>She visited</td>
</tr>
<tr>
<td>naHnu zurnaa</td>
<td>nah-noo zoor-nah</td>
<td>We visited</td>
</tr>
<tr>
<td>‘antum zurtum</td>
<td>ahn-toom zoor-toom</td>
<td>You visited (FP)</td>
</tr>
<tr>
<td>Form</td>
<td>Pronunciation</td>
<td>Translation</td>
</tr>
<tr>
<td>----------------</td>
<td>--------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>‘antunna zurtunna</td>
<td>ahn-too-nah zoor-too-nah</td>
<td>You visited (MP)</td>
</tr>
<tr>
<td>hum zaaruu</td>
<td>hoom zah-roo</td>
<td>They visited (MP)</td>
</tr>
<tr>
<td>hunna zurna</td>
<td>hoo-nah zoor-nah</td>
<td>They visited (FP)</td>
</tr>
<tr>
<td>antumaa zurtumaa</td>
<td>ahn-too-mah zoor-too-mah</td>
<td>You visited (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa zaaraa</td>
<td>hoo-mah zah-rah</td>
<td>They visited (dual/MP)</td>
</tr>
<tr>
<td>humaa zarataa</td>
<td>hoo-mah zah-rah-tah</td>
<td>They visited (dual/FP)</td>
</tr>
</tbody>
</table>

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**Irregular Arabic Verbs in the Present Tense**

**yabii’u (yah-bee-oo; to sell)**

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘abii’u</td>
<td>ah-nah ah-bee-oo</td>
<td>I am selling</td>
</tr>
<tr>
<td>‘anta tabii’u</td>
<td>ahn-tah tah-bee-oo</td>
<td>You are selling (M)</td>
</tr>
<tr>
<td>‘anti tabii’ina</td>
<td>ahn-tee tah-bee-ee-nah</td>
<td>You are selling (F)</td>
</tr>
<tr>
<td>huwa yabii’u</td>
<td>hoo-wah yah-bee-oo</td>
<td>He is selling</td>
</tr>
<tr>
<td>hiya tabii’u</td>
<td>hee-yah tah-bee-oo</td>
<td>She is selling</td>
</tr>
<tr>
<td>naHnu nabii’u</td>
<td>nah-noo nah-bee-oo</td>
<td>We are selling</td>
</tr>
<tr>
<td>‘antum tabii’uuna</td>
<td>ahn-toom tah-bee-oo-nah</td>
<td>You are selling (MP)</td>
</tr>
<tr>
<td>‘antunna tabi’na</td>
<td>ahn-too-nah tah-beeh-nah</td>
<td>You are selling (FP)</td>
</tr>
<tr>
<td>hum yabii’uuna</td>
<td>hoom yah-bee-oo-nah</td>
<td>They are selling (MP)</td>
</tr>
<tr>
<td>hunna yabi’na</td>
<td>hoo-nah yah-beeh-nah</td>
<td>They are selling (FP)</td>
</tr>
<tr>
<td>antumaa tabi’aaani</td>
<td>ahn-too-mah tah-bee-ah-nee</td>
<td>You are selling (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yabii’aani</td>
<td>hoo-mah yah-bee-ah-nee</td>
<td>They are selling (dual/MP)</td>
</tr>
<tr>
<td>humaa tabii’aani</td>
<td>hoo-mah tah-bee-ah-nee</td>
<td>They are selling (dual/FP)</td>
</tr>
</tbody>
</table>
### yashtarii (yash-tah-ree; to buy)

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘ashtarii</td>
<td>ah-nah ash-tah-ree</td>
<td>I am buying</td>
</tr>
<tr>
<td>‘anta tashtarii</td>
<td>ahn-tah tash-tah-ree</td>
<td>You are buying (M)</td>
</tr>
<tr>
<td>‘anti tashtariina</td>
<td>ahn-tee tash-tah-ree-nah</td>
<td>You are buying (F)</td>
</tr>
<tr>
<td>huwa yashtarii</td>
<td>hoo-wah yash-tah-ree</td>
<td>He is buying</td>
</tr>
<tr>
<td>hiya tashtarii</td>
<td>hee-yah tash-tah-ree</td>
<td>She is buying</td>
</tr>
<tr>
<td>naHnu nashtarii</td>
<td>nah-noo nash-tah-ree</td>
<td>We are buying</td>
</tr>
<tr>
<td>‘antum tashtaruuna</td>
<td>ahn-toom tash-tah-roo-nah</td>
<td>You are buying (MP)</td>
</tr>
<tr>
<td>‘antunna tashtariina</td>
<td>ahn-too-nah tash-tah-ree-nah</td>
<td>You are buying (FP)</td>
</tr>
<tr>
<td>hum yashtaruuna</td>
<td>hoom yash-tah-roo-nah</td>
<td>They are buying (MP)</td>
</tr>
<tr>
<td>hunna yashtariina</td>
<td>hoo-nah yash-tah-ree-nah</td>
<td>They are buying (FP)</td>
</tr>
<tr>
<td>antumaa tashtariyaani</td>
<td>ahn-too-mah tash-tah-ree-yah-nee</td>
<td>You are buying (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa yashtariyaani</td>
<td>hoo-mah yash-tah-ree-yah-nee</td>
<td>They are buying (dual/MP)</td>
</tr>
<tr>
<td>humaa tashtariyaani</td>
<td>hoo-mah tash-tah-ree-yah-nee</td>
<td>They are buying (dual/FP)</td>
</tr>
</tbody>
</table>

### yazuuuru (yah-zoo-roo; to visit)

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa ‘azuuru</td>
<td>ah-nah ah-zoo-roo</td>
<td>I am visiting</td>
</tr>
<tr>
<td>‘anta tazuuru</td>
<td>ahn-tah tah-zoo-roo</td>
<td>You are visiting (M)</td>
</tr>
<tr>
<td>‘anti tazuuriina</td>
<td>ahn-tee tah-zoo-ree-nah</td>
<td>You are visiting (F)</td>
</tr>
<tr>
<td>huwa yazuuuru</td>
<td>hoo-wah yah-zoo-roo</td>
<td>He is visiting</td>
</tr>
<tr>
<td>hiya tazuuru</td>
<td>hee-yah tah-zoo-roo</td>
<td>She is visiting</td>
</tr>
<tr>
<td>naHnu nazuuuru</td>
<td>nah-noo nah-zoo-roo</td>
<td>We are visiting</td>
</tr>
<tr>
<td>‘antum tazuuruuna</td>
<td>ahn-toom tah-zoo-roo-nah</td>
<td>You are visiting (MP)</td>
</tr>
</tbody>
</table>
### Irregular Arabic Verbs in the Future Tense

**sa-yabii’u (sah-yah-bee-oo; will sell)**

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘anaa sa-‘abii’u</td>
<td>ah-nah sah-ah-bee-oo</td>
<td>I will sell</td>
</tr>
<tr>
<td>‘anta sa-tabii’u</td>
<td>ahn-tah sah-tah-bee-oo</td>
<td>You will sell (M)</td>
</tr>
<tr>
<td>‘anti sa-tabii’ina</td>
<td>ahn-tee sah-tah-bee-ee-nah</td>
<td>You will sell (F)</td>
</tr>
<tr>
<td>huwa sa-yabii’u</td>
<td>hoo-wah sah-yah-bee-oo</td>
<td>He will sell</td>
</tr>
<tr>
<td>hiya sa-tabii’u</td>
<td>hee-yah sah-tah-bee-oo</td>
<td>She will sell</td>
</tr>
<tr>
<td>naHnu sa-nabii’u</td>
<td>nah-noo sah-nah-bee-oo</td>
<td>We will sell</td>
</tr>
<tr>
<td>‘antum sa-tabii’uuna</td>
<td>ahn-toom sah-tah-bee-oo-nah</td>
<td>You will sell (MP)</td>
</tr>
<tr>
<td>‘antunna sa-tabii’na</td>
<td>ahn-too-nah sah-tah-beeh-nah</td>
<td>You will sell (FP)</td>
</tr>
<tr>
<td>hum sa-yabii’uuna</td>
<td>hoom sah-yah-bee-oo-nah</td>
<td>They will sell (MP)</td>
</tr>
<tr>
<td>hunna sa-yabii’na</td>
<td>hoo-nah sah-yah-beeh-nah</td>
<td>They will sell (FP)</td>
</tr>
<tr>
<td>antumaa sa-tabii’aani</td>
<td>ahn-too-mah sah-tah-bee-ah-nee</td>
<td>You will sell (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa sa-yabii’aani</td>
<td>hoo-mah sah-yah-bee-ah-nee</td>
<td>They will sell (dual/MP)</td>
</tr>
<tr>
<td>humaa sa-tabii’aani</td>
<td>hoo-mah sah-tah-bee-ah-nee</td>
<td>They will sell (dual/FP)</td>
</tr>
<tr>
<td><strong>sa-yashtarii</strong> (<em>sah-yash-tah-ree</em>; will buy)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Form</strong></td>
<td><strong>Pronunciation</strong></td>
<td><strong>Translation</strong></td>
</tr>
<tr>
<td>‘anaa sa-‘ashtarii</td>
<td>ah-nah sa-ahsh-tah-ree</td>
<td>I will buy</td>
</tr>
<tr>
<td>‘anta sa-tashtarii</td>
<td>ahn-tah sa-tash-tah-ree</td>
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<td>ahn-tee sa-tash-tah-ree-nah</td>
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<td>hoo-wah sa-yash-tah-ree</td>
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<td>hee-yah sa-tash-tah-ree</td>
<td>She will buy</td>
</tr>
<tr>
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<td>nah-noo sa-nash-tah-ree</td>
<td>We will buy</td>
</tr>
<tr>
<td>‘antum sa-tashtaruuna</td>
<td>ahn-toom sa-tash-tah-rioo-nah</td>
<td>You will buy (MP)</td>
</tr>
<tr>
<td>‘antunna sa-tashtariina</td>
<td>ahn-too-nah sa-tash-tah-ree-nah</td>
<td>You will buy (FP)</td>
</tr>
<tr>
<td>hum sa-yashtaruuna</td>
<td>hoom sa-yash-tah-ree-nah</td>
<td>They will buy (MP)</td>
</tr>
<tr>
<td>hunna sa-yashtariiina</td>
<td>hoo-nah sa-yash-tah-ree-nah</td>
<td>They will buy (FP)</td>
</tr>
<tr>
<td>antumaa sa-tashtariyaani</td>
<td>ahn-too-mah sa-tash-tah-ree-yah-nee</td>
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</tr>
<tr>
<td>humaa sa-yashtariyaani</td>
<td>hoo-mah sa-yash-tah-ree-yah-nee</td>
<td>They will buy (dual/MP)</td>
</tr>
<tr>
<td>humaa sa-tashtariyaani</td>
<td>hoo-mah sa-tash-tah-ree-yah-nee</td>
<td>They will buy (dual/FP)</td>
</tr>
</tbody>
</table>

<p>| <strong>sa-yazuuru</strong> (<em>sah-yah-zoo-roo</em>; will visit) |
|---|---|---|
| <strong>Form</strong> | <strong>Pronunciation</strong> | <strong>Translation</strong> |
| ‘anaa sa-‘azuuru | ah-nah sa-ahz-roo | I will visit |
| ‘anta sa-tazuuru | ahn-tah sa-tah-zoo-roo | You will visit (M) |
| ‘anti sa-tazuuriina | ahn-tee sa-tah-zoo-ree-nah | You will visit (F) |
| huwa sa-yazuuru | hoo-wah sa-yah-zoo-roo | He will visit |
| hiya sa-tazuuru | hee-yah sa-tah-zoo-roo | She will visit |</p>
<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunciation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>naHnu sa-nazuuru</td>
<td>nah-noo sah-nah-zoo-roo</td>
<td>We will visit</td>
</tr>
<tr>
<td>‘antum sa-tazuuruuna</td>
<td>ahn-toom sah-tah-zoo-roo-nah</td>
<td>You will visit (MP)</td>
</tr>
<tr>
<td>‘antunna sa-tazurna</td>
<td>ahn-too-nah sah-tah-zoor-nah</td>
<td>You will visit (FP)</td>
</tr>
<tr>
<td>hum sa-yazuuruuna</td>
<td>hoom sah-yah-zoo-roo-nah</td>
<td>They will visit (MP)</td>
</tr>
<tr>
<td>hunna sa-yazurna</td>
<td>hoo-nah sah-yah-zoor-nah</td>
<td>They will visit (FP)</td>
</tr>
<tr>
<td>antumaa sa-tazuraani</td>
<td>ahn-too-mah sah-tah-zoor-rah-nee</td>
<td>You will visit (dual/MP/FP)</td>
</tr>
<tr>
<td>humaa sa-yazuraani</td>
<td>hoo-mah sah-yah-zoor-rah-nee</td>
<td>They will visit (dual/MP)</td>
</tr>
<tr>
<td>humaa sa-tazuraani</td>
<td>hoo-mah sah-tah-zoor-rah-nee</td>
<td>They will visit (dual/FP)</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td>'aala</td>
<td>(ah-lah) F: machine</td>
<td></td>
</tr>
<tr>
<td>'aalat al-faks</td>
<td>(ah-lat al-fah-kes) F: fax machine</td>
<td></td>
</tr>
<tr>
<td>'aalat al-Hisaab</td>
<td>(ah-lat al-heel-sah) F: computer</td>
<td></td>
</tr>
<tr>
<td>'aalat al-Tibaa'</td>
<td>(ah-lat ah-tee-bah) F: photocopy machine</td>
<td></td>
</tr>
<tr>
<td>'aaSifa</td>
<td>(ah-see-fah) F: storm</td>
<td></td>
</tr>
<tr>
<td>'abriil</td>
<td>(ah-beel): April</td>
<td></td>
</tr>
<tr>
<td>'adas</td>
<td>(ah-das) M: lentils</td>
<td></td>
</tr>
<tr>
<td>aDH-DHuhr</td>
<td>(ah-zoo-her): noon</td>
<td></td>
</tr>
<tr>
<td>'afookaat</td>
<td>(ah-foo-kat) M: avocado</td>
<td></td>
</tr>
<tr>
<td>'aghustus</td>
<td>(ah-goo-she-toos): August</td>
<td></td>
</tr>
<tr>
<td>'ajiib</td>
<td>(ah-jeeb): amazing</td>
<td></td>
</tr>
<tr>
<td>'akala</td>
<td>(ah-keel): ate</td>
<td></td>
</tr>
<tr>
<td>al-'aHad</td>
<td>(al-al-had): Sunday</td>
<td></td>
</tr>
<tr>
<td>al-anbaj</td>
<td>(al-anh-bahj): mango</td>
<td></td>
</tr>
<tr>
<td>al-'arbi'aa'</td>
<td>(al-al-ree-bah-ah): Wednesday</td>
<td></td>
</tr>
<tr>
<td>al-'asr</td>
<td>(al-al-her): late afternoon</td>
<td></td>
</tr>
<tr>
<td>al-ghuulf</td>
<td>(al-goo-lef) M: golf</td>
<td></td>
</tr>
<tr>
<td>al-'ithnayn</td>
<td>(al-ee-th-na-yan): Monday</td>
<td></td>
</tr>
<tr>
<td>al-jubun</td>
<td>(al-oo-boon) M: cheese</td>
<td></td>
</tr>
<tr>
<td>al-jumu'a</td>
<td>(al-joo-moo-ah): Friday</td>
<td></td>
</tr>
<tr>
<td>al-khamiiis</td>
<td>(al-khah-meess): Thursday</td>
<td></td>
</tr>
<tr>
<td>al-maal</td>
<td>(al-mal) M: money</td>
<td></td>
</tr>
<tr>
<td>al-masaa'</td>
<td>(al-mas-sah) M: evening</td>
<td></td>
</tr>
<tr>
<td>al-mustakhdim</td>
<td>(al-mooz-tak-deem): employer</td>
<td></td>
</tr>
<tr>
<td>'amal</td>
<td>(ah-mal) M: work, job</td>
<td></td>
</tr>
<tr>
<td>'amti'a</td>
<td>(am-tee-ah) F: luggage</td>
<td></td>
</tr>
<tr>
<td>'anf</td>
<td>(ah-nef) M: nose</td>
<td></td>
</tr>
<tr>
<td>'ariiD</td>
<td>(ah-ree-d): wide</td>
<td></td>
</tr>
<tr>
<td>'arqaam</td>
<td>(ah-reh-kam) M: numbers</td>
<td></td>
</tr>
<tr>
<td>'asal</td>
<td>(ah-sal) M: honey</td>
<td></td>
</tr>
<tr>
<td>'aSdiqaa'</td>
<td>(ass-dee-kah): friends</td>
<td></td>
</tr>
<tr>
<td>'ashaa'</td>
<td>(ah-shah) M: dinner</td>
<td></td>
</tr>
<tr>
<td>'asnaan</td>
<td>(ass-nahm) M: teeth</td>
<td></td>
</tr>
<tr>
<td>aS-SabaaH</td>
<td>(ah-sah-bah) M: morning</td>
<td></td>
</tr>
<tr>
<td>as-sabt</td>
<td>(ass-sah-bet): Saturday</td>
<td></td>
</tr>
<tr>
<td>ath-thulathaa'</td>
<td>(ah-thoo-lah-thah): Tuesday</td>
<td></td>
</tr>
<tr>
<td>'awaan fIDdiyya</td>
<td>(ah-woon fee-dee-yah): silverware</td>
<td></td>
</tr>
<tr>
<td>'ayn</td>
<td>(ah-yen) F: eye</td>
<td></td>
</tr>
<tr>
<td>'ayna</td>
<td>(eh-yeh-nah): where</td>
<td></td>
</tr>
<tr>
<td>'aynayn</td>
<td>(ah-yeh-nahn): eyes</td>
<td></td>
</tr>
<tr>
<td>'ayshu al-ghuraab</td>
<td>(ay-shoo al-goo-rab) M: mushrooms</td>
<td></td>
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<tr>
<td>'aziima</td>
<td>(ah-zee-mah) F: determination</td>
<td></td>
</tr>
<tr>
<td>baab</td>
<td>(bahb) F: door</td>
<td></td>
</tr>
<tr>
<td>baadhinjaan</td>
<td>(bah-zeen-jaan) F: eggplant</td>
<td></td>
</tr>
<tr>
<td>ba'da</td>
<td>(bah-dah): after</td>
<td></td>
</tr>
<tr>
<td>ba'da aDH-DHuhr</td>
<td>(bah-dah ah-zoo-her): afternoon</td>
<td></td>
</tr>
<tr>
<td>balcoon</td>
<td>(bal-koon) M: balcony</td>
<td></td>
</tr>
<tr>
<td>bard</td>
<td>(bah-red): cold</td>
<td></td>
</tr>
<tr>
<td>barq</td>
<td>(bah-rek) M: lightning</td>
<td></td>
</tr>
<tr>
<td>baSla</td>
<td>(bas-lah) F: onions</td>
<td></td>
</tr>
<tr>
<td>baTaaTa</td>
<td>(bah-tah-ah) F: potato</td>
<td></td>
</tr>
</tbody>
</table>
baTTiikh (bah-tek) M: cantaloupe
bayD (bah-yed) M: eggs
bayt (bah-yet) M: house
baziilya (bah-zee-lee-yah) F: peas
biyaano (bee-yah-noo) M: piano
bikam (bee-kam): how much
bint (bee-neht) F: girl
biTaaqat as-saa’iq (bee-tah-kat ah-sah-eek) F: driver’s license
buuq (book) M: trumpet

daf-tar (daf-tar) M: notebook
daajaj (dah-jaj) M: chicken
dallaaHa (dah-lah-hah) F: watermelon
Dammat ‘awraaq (dah-mat aw-rak) F: stapler
daqqiya (da-kee-kah) F: minute
darraaja/darraaja (dah-rah-jah) F: cycling
daraja (dah-rah-jah) F: degrees
darasa (dah-rah-sah): studied
darraaja (dah-rah-jah) F: bicycle
darraaja naariyya (dah-rah-jah nah-ree-yah) F: motorcycle
dawaa’ (dah-wah) M: medicine
dhaalika (zah-lee-kah) M: that
dhababa (zah-hah-bah): went
Dhahr (zah-her) M: back
DHuhr (do-her): noon
dhurra (zoo-rah): corn
dira’ (dee-rah) M: arm
Disambar (dee-sahm-bar): December
dukkaan (doo-kan) M: store
duush (doosh) F: shower

da’ala (fah-ah-lah): did
fakhaar (fah-kar) M: pottery

D

daftar (daf-tar) M: notebook
daajaj (dah-jaj) M: chicken
dallaaHa (dah-lah-hah) F: watermelon
Dammat ‘awraaq (dah-mat aw-rak) F: stapler
daqqiya (da-kee-kah) F: minute
darraaja/darraaja (dah-rah-jah) F: cycling
daraja (dah-rah-jah) F: degrees
darasa (dah-rah-sah): studied
darraaja (dah-rah-jah) F: bicycle
darraaja naariyya (dah-rah-jah nah-ree-yah) F: motorcycle
dawaa’ (dah-wah) M: medicine
dhaalika (zah-lee-kah) M: that
dhababa (zah-hah-bah): went
Dhahr (zah-her) M: back
DHuhr (do-her): noon
dhurra (zoo-rah): corn
dira’ (dee-rah) M: arm
Disambar (dee-sahm-bar): December
dukkaan (doo-kan) M: store
duush (doosh) F: shower

G

ghadan (rah-dan): tomorrow
ghaDbaan (rad-bahn): angry
ghasuul as-sha’r (gah-sool ah-shah-er) M: shampoo
ghidaa’ (gee-dah) M: lunch
ghinaa’ (ree-nah): singing
ghurfa (roor-fah) F: room
ghuul (roohl) M: ghost

H

haadhaa (hah-zah) M: this
haadhihi (hah-zee-hee) F: this
Haafla (hah-lee-lah) F: bus
haatif (haa-teef) M: telephone
haa’ulaa’i (hah-oo-lah-eey) MP/FP: these
Hajzu (haj-zoo): reservation
Hakam (hah-kam) M: referee
Haliib (hah-leeb) M: milk
Hallaaq (hah-lak) M: barber, hairdresser
Halwa al-jaliidiiya (hal-wah al-jah-lee-dee-yah) F: ice cream
Harara (hah-raah-rah) F: temperature
Hariira (hah-reeh-rah) F: Middle Eastern soup
Hasaa’ (hah-sah) F: soup
Appendix B: Mini-Dictionary

Haziin (hah-zeen): sad
Hidaa' (hee-dah): shoe
hilyoon (heel-yoon) M: asparagus
Hiwaar (hee-war) M: conversation
hiwaaya (hee-waa-yah) F: hobby
Hiyaaka (hee-yah-kah) F: knitting
Hizaam (hee-zam) M: belt
Hubuub al-fuTuur (hoo-boob al-foo-toor) M: breakfast cereal

K

ka’k (kahk) M: cake
ka’k ashuukulaat (kahk ah-shoo-koo-lah) M: chocolate cake
ka’s (kahs) M: glass
kabiir (kah-beer): big
kalb (kah-leb) M: dog
kalima (kah-lee-mah) F: word
kam min (kam meen): how many
kam’a (kahm-ah) F: truffles
kamanja (kah-mah-neh-jah) F: violin
kaswa (kass-wah) F: dress
kataba (kah-tah-bah): wrote
kayfa (keh-yeh-fah): how
khariif (kah-reef): fall
khasar (kah-sar) F: loss
khass (kass) M: lettuce
khata’ (kah-tah) M: foul
khawkha (kah-kaw-ka) F: peach
khiyaar (kee-yar) M: cucumber
khizaana (kee-zah-nah) F: cupboard
khurshuuf (koor-shoof) M: artichokes
kitaab (kee-tab) M: book
kura (koo-ra) F: ball
kurat al-miDrab (koo-rat al-meed-rab) F: tennis
kurat al-qadam (koo-raht al-kah-dam) F: soccer
kurat as-salla (koo-rat ah-sah-lah) F: basketball
kurat aT-Taa’ira (koo-rat ah-tah-ee-rah) F: volleyball
kursiyy (koor-see) M: chair
kuub (koob) M: tumbler
ku’uus (koo-oos): glasses
L

la'a'ib (lah-eeb) M: player
la'a'iba (lah-ee-bah) F: player
laHam (lah-ham) M: meat
laHam al-'ajal (lah-ham al-ah-jel) M:veal
laHam al-baqar (lah-ham al-bah-kar) M: beef
laHam al-ghanam (lah-ham al-gah-nam) M: lamb
layla (lah-yel-ah) F: night
laymoon (lay-moon) M: lemon
laymoon hindii (lay-moon heen-dee) M: grapefruit
laymoon maaliH (lay-moon mah-leeh) M: lime
lii maadhaa (lee maah-zah): why
lisaan (lee-sahn) M: tongue
liSaaq (lee-sak) M: glue
lougha (loo-rah) F: language

M

maadhaa (maah-zah): what
maaris (mah-rees): March
maayuu (mah-yoo): May
madiina (mah-dee-nah) F: city
maDmuun (mah-dee-nah) F: included
madrasa (mah-dee-nah) F: school
maghsal (mag-sal) M: sink
maghsala (mahg-sah-lah) F: sink
maflkama (mah-keh-mah) F: court
ma'iida (mah-ee-dah) F: stomach
makaan al-miilaad (mah-kan al-mee-lad) M: place of birth
makhbaza (mak-bah-zah) F: bakery
maktab as-siyaHa (mak-tab ah-see-yah-hah) M: travel agency
maktaba (mak-tah-bah) F: bookstore, library
malaabis (mah-lah-bees) M: clothes
malaabis riyaadDiyya (mah-lah-bees ree-yah-dee-yah) M: uniforms
mal'ab (mah-lab) M: stadium
ma'luuma (mah-loo-mah) F: classified ads
ma'mal (mah-mal) M: factory
man (meh-n): who
manzil (man-zeel) M: house
maraaafiq (mah-rah-feek) M: amenities
mariID (mah-ree-d): sick
masaa' (mah-sah) M: evening
masbaH (mas-bah) M: swimming pool
masjid (mas-jed) M: mosque
maSraf (mas-rah) M: bank
maSrafii (mas-rah-fee) M: banker
mataa (maah-tah): when
maT'am (mat-ham) M: restaurant
maTar (mah-tar): rain
maTba'a (mat-bah-ah) F: printer
matHaf (mat-haf) M: museum
miftaH (meef-tah) M: key
miHfaDHa (meeh-fah-dah) F: briefcase
mihna (meeh-nah) F: job, profession
mil'aqa (meel-ah-kah): spoon
milH (mee-leh) M: salt
mimHaaT (meem-hat) F: eraser
mindii (mee-deel) M: napkin
mir'aat (meer-at) F: mirror
mirHaaD (meer-had) M: toilet
miS'ad (meez-ad) M: elevator
mishbak 'awraaq (meesh-bak aw-rak) M: paper clip
mi'Taf (meeh-taf) M: coat
mu'ajjanaat (moo-ah-jah-nat) F: pastries
mubaara (moo-bah-rah) F: game
mudda (moo-dah) F: period
muHaamiy (moo-hah-mee): lawyer
mujrima (mooj-ree-mah) F: crime
musaa'ada (moo-sah-ah-dah) F: help, assistance
Appendix B: Mini-Dictionary

N

naqd (nah-ked) M: coin
naql (nah-kel): transportation
natiija (nah-tee-jah) F: score
naw’ al-Hisaab (nah-weh al-hee-sab) M: type of account
nawm (nah-oom): sleep
Nufambar (noo-fahm-bar): November
nuur (noohr) M: light

Q

qaadiiy (kah-dee) M: judge
qaamuus (kah-moos) M: dictionary
qabla (kab-lah): before
qahwa (kah-wah) F: coffee
qalam ar-rasaas (kah-lam ah-rah-sas) M: pencil
qalam jaaf (kah-lam jal) M: pen
qalb (kah-leb) M: heart
qamis (kah-mees) M: shirt
qara’a (kah-rah-ah): read
qarnabiit (kar-nah-beet) M: broccoli
qaws (kah-wes) M: bow
qawsu quzaal (kah-wuh-suh koo-zah) M: rainbow
qif (kee-f): stop
qiithaar (kee-thar) F: guitar
qiraa’a (kee-rah-ah) F: reading
qird (kee-red) M: monkey
qitaar (kee-tar) M: train
qubba’a (koo-bah-ah) F: hat
qunnabiit (koo-nah-beet) M: cauliflower

R

raatib (rah-teeb) M: salary
rabii’ (rah-beeh): spring
ra’D (rah-ed) M: thunder
rajul al’iTfaa’ (rah-jool al-eet-fah): firefighter
raqm (rah-kem) M: number
raqm al-haatif (rah-kem al-hah-teef) M: telephone number
raqs (rah-kes) M: dancing
ra’s (rahs) M: head
rasm (rah-sem) M: drawing
ri’a (ree-ah) F: lung
riHla (reeh-lah) F: vacation
riiH (ree-eh) M: wind
rijl (ree-jel) F: leg
rubyaan (roob-yan) M: shrimp
rukba (roo-keh-bah) F: knee
ruTuuba (roo-too-bah): humidity
ruz (rooz) M: rice

S

saa’a (sah-ah) F: hour
Saabuun (sah-boon) M: soap
saaksuufuun (sak-soo-foon) M: saxophone
Sabaah (sah-bah) M: morning
safar (sah-far) M: trip
safiina (sah-fee-nah) F: ship
Sahiiir (sah-reer): small
saHaab (sah-hab) M: cloud
SaHen (sah-hen) M: plate
saliim (sah-leem): healthy
samak (sah-mak) M: fish
sarir (sah-reer) M: bed
Sawt (sah-ool): noise
SayDaliiyya (sah-yeh-dah-lee-yah) F: pharmacy
Sayf (sah-yef): summer
shams (shah-mes): sun
shanTa (shan-tah) F: suitcase
shariiT siinimaa’ii (sha-reet see-nee-mah-ee) M: movie
sharika (shah-ree-kah) F: company
sharikat al-Hisaab (shah-ree-kat al-hee-sab) F: accounting firm
sharikat al-qaanun (shah-ree-kat al-kah-noon) F: law firm
shaTranj (sha-teh-rah-nej) M: chess
shawka (shaw-kah) F: fork
shawkat al-‘asnaan (shaw-kat al-ass-nan) F: toothbrush
shefanj (sheh-fanj) M: donuts
shiik (sheek) M: check
shi’r (shee-ar) M: poetry
shita’ (shee-tah): winter
shurTa (shoor-tah): police officer
shuukuulaat (shoo-koo-lat) M: chocolate
sibaaHa (see-bah-hah) F: swimming
sikkiiin (see-keen) M: knife
sirwaal (seer-wal) M: pants
siyaaqat aS-Sayaara (see-yah-kat ah-sah-yah-rah) F: racecar driving
skhoun (suh-koon): hot
su’aal (soo-aahl) M: question
SubH (soo-beh): morning
suHub (soo-hoob) M: clouds
sukkar (soo-kar) M: sugar

T

Ta’aam (tah-am): food
ta’aqoud (tah-ah-kood) M: pension
Taaksii (tak-see) M: taxi
taariikh al-‘amal (tah-reek al-ah-mal) M: work history
taariikh al-miilaad (tah-reek al-mee-lad) M: date of birth
Tabaq (tah-bak): dish

Tabaq (tah-bak) M: dish
Tabl (tah-bel) M: drums
tafarraja (tah-fah-rah-jah): watched
takallama (tah-kahl-la-mah): spoke
TamaaTim (tah-mah-teeem) F: tomatoes
Taqs (tah-kes) M: weather
tawaaazun (tah-wah-zoon) M: balance
Tayyaarat waraq (tah-yaht-rahht wah-rak): kite-flying
tazaHluq (tah-zah-look) M: skiing
tazalluj (tah-zah-looj) M: ice skating
thaaniya (tha-nee-yah) F: second
thalj (thah-lej) M: snow
thallaaja (thah-lah-jah) F: refrigerator
thaman (tah-man) M: price
thuum muHammar (toom moo-hah-mar) M: roasted garlic
tilifizyoon (tee-lee-feez-yoon) M: television
tilka (teel-kah) F: that
tuuta (too-tah) F: strawberry

U

‘udhunayn (oo-zoo-nayn) M: ears
‘ujra (ooj-rah) F: fee
‘uktuubar (oo-key-too-bar): October
‘ulaa’ika (oo-lah-ee-kah) MP/FP: those
‘ummaal (ooh-mal) M: workers
‘usra (oos-rah) F: family

W

wadii’a (wah-dee-ah) F: deposit
walad (wah-lahd) M: boy
waraq al-la’ib (wah-rak ah-lah-eeb) MP: stuffed vine leaves
Appendix B: Mini-Dictionary

**Y**

**Yad** *(yahd)* F: hand

**Yadhhabu** *(yaz-hah-boo)*: to go

**Yadrusu** *(yad-roo-soo)*: to study

**Yaf’alu** *(yaf-ah-loo)*: to do

**YafkaHu** *(yaf-tah-hoo)*: to open

**Yaktubu** *(yak-too-boo)*: to write

**Ya’kulu** *(yah-koo-loo)*: to eat

**Yanaayir** *(yah-nah-yeer)*: January

**Yaqra’u** *(yak-rah-oo)*: to read

**Yarifu** *(yah-ree-foo)*: to know

**Yarji’u** *(yar-jee-oo)*: to return

**Yaskunu** *(yas-koo-noo)*: to live

**Yawm** *(yah-oom)* M: day

**Yulyu** *(yoo-leh-yoo)*: July

**Yunyu** *(yoo-neh-yoo)*: June

**Z**

**Zayt** *(zah-yet)* M: oil

**Zayt az-Zaytuun** *(zah-yet ah-zay-toon)* M: olive oil

**Zaytuuna** *(zay-too-nah)* F: olive

**Ziyaara** *(zee-yah-rah)* F: visit

**Zubuun** *(zoo-boon)*: client
A

accommodations: ‘iiwaa’ (ee-wah) F
accounting firm: sharikat al-Hisaab (shah-ree-kat al-hee-sab) F
after: ba’da (bah-dah)
afternoon: ba’da aDH-DHuhr (bah-dah ah-zoo-her)
amazing: ‘ajiib (ah-jeeb)
amenities: maraafiq (mah-rah-feeek) M
angry: ghaDbaan (rad-bahn)
April: ‘abriil (ah-beh-reel)
Arab dress: jallaaba (jah-lah-bah) F
arm: diraa’ (dee-rah) M
artichokes: khurshuuf (koor-shoo-f) M
asparagus: hilyoon (heel-yoon) M
ate: ‘akala (ah-kah-lah)
August: ‘aghusTus (ah-goo-seh-toos)
avocado: ‘afookaat (ah-foo-kat) M

B

back: Dhahr (zah-her) M
bakery: makhbaza (mak-bah-zah) F
balance: tawaazun (tah-wah-zoon) M
balcony: balcony (bal-koon) M
ball: kura (koo-rah) F
bank: maSraf (mas-raf) M
banker: maSrafii (mas-raf-fee) M
barber: Hallaaq (hah-lak) M
basketball: kurat as-salla (koo-rat ah-sah-lah) F
beans: fuul (fool)
bed: sariir (sah-reer) M
beef: laHam al-baqar (lah-ham al-bah-kar) M
before: qabla (kab-lah)
belt: Hizaam (hee-zam) M
bicycle: darraaja (dah-rah-jah) F
big: kabir (kah-beer)
body: jasad (jah-sad) M
book: kitaab (kee-tab) M
bow: qaws (kah-wes) M
boy: walad (wah-lahd) M
breakfast: fuTuur (foo-toor) M
breakfast cereal: Hubuub al-fuTuur (hoo-boob al-foo-toor) M
briefcase: miHfaDHa (meeh-fah-dah) F
broccoli: qarnabiiT (kar-nah-beet) M
bus: Haafila (hah-fee-lah) F

cake: ka’k (kahk) M
cantaloupe: baTTiikh (bah-teek) M
cards: waraq al-la’ib (wah-rahk ah-lah-eeb) F
cauliflower: qunnabiiT (koo-nah-beet) M
chair: kursiyy (koor-see) M
check: shiik (sheek) M
cheese: al-jubun (al-joo-boon) M
chess: shaTranj (sha-teh-rah-nef) M
chicken: **dajaaj** *(dah-jaj)* M
chocolate: **shuukuulaat** *(shoo-koo-lat)* M
chocolate cake: **ka’k ash-shuukuulaat** *(kahk ah-shoo-koo-lat)* M

city: **madiina** *(mah-dee-nah)* F
classified ads: **ma’luuma** *(mah-loo-mah)* F
client: **zubuun** *(zoo-boon)*
clinic: **’iyaada** *(ee-yah-dah)* F
clothes: **malaabis** *(mah-lah-bees)* M
cloud: **saHaab** *(sah-hab)* M
clouds: **suHub** *(soo-hoob)* M
coat: **mi’Taf** *(meeh-taf)* M
coffee: **qahwa** *(kah-wah)* F
coin: **naqd** *(nah-ked)* M
cold: **bard** *(bah-red)*
company: **sharika** *(shah-ree-kah)* F
computer: **’aalat al-Hisaab** *(ah-lat al-hee-sab)* F
conversation: **Hiwaar** *(hee-war)* M
corn: **dhurra** *(zoo-rah)*
court: **maHkama** *(mah-kah-mah)* F
crime: **mujrima** *(mooj-ree-mah)* F
cucumber: **khiyaar** *(kee-yar)* M
cupboard: **khizaana** *(kee-zah-nah)* F
cycling: **daraaja/darraaja** *(dah-rah-jah)* F
dancing: **raqs** *(rah-kes)*
date of birth: **taariikh al-miilaad** *(tah-reek al-mee-lad)* M
day: **yawm** *(yah-oom)* M
December: **Disambar** *(dee-sahm-bar)*
degrees: **daraja** *(dah-rah-jah)* F
deposit: **wadii’a** *(wah-dee-ah)* F
determination: **’aziima** *(ah-zee-mah)* F
dictionary: **qaamuus** *(kah-moos)* M
did: **fa’ala** *(fah-ah-lah)*
dinner: **‘ishaa’** *(ee-shah)* M
dish: **Tabaq** *(tah-bak)*
do: **yaf’alu** *(yaf-ah-loo)*
dog: **kalb** *(kah-leb)* M
donuts: **shefanj** *(sheh-fanj)* M
door: **baab** *(bahb)* F
drawing: **rasm** *(rah-sem)* M
dress: **kaswa** *(kass-wah)* F
driver’s license: **biTaaqat as-saa’iq** *(bee-tah-kat ah-sah-eek)* F
drums: **Tabl** *(tah-bel)* M
ears: **’udhunayn** *(oo-zoo-nayn)* M
eat: **ya’kulu** *(yah-koo-loo)*
eggplant: **baadhinjaan** *(bah-zeen-jan)* F
eggs: **bayD** *(bah-yed)* M
elevator: **miS’ad** *(mees-ad)* M
employer: **al-mustakhdim** *(al-moos-tak-deem)* M
eraser: **mimHaat** *(meem-hat)* F
evening: **al-masaa’** *(al-mah-sah)* M
eye: ‘**ayn** *(ah-yen)* F
eyes: ‘**aynayn** *(ah-yeh-nayn)* M
december: **Disambar** *(dee-sahm-bar)*
degrees: **daraja** *(dah-rah-jah)* F
deposit: **wadii’a** *(wah-dee-ah)* F
determination: **’aziima** *(ah-zee-mah)* F
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dog: **kalb** *(kah-leb)* M
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eraser: **mimHaat** *(meem-hat)* F
evening: **al-masaa’** *(al-mah-sah)* M
eye: ‘**ayn** *(ah-yen)* F
eyes: ‘**aynayn** *(ah-yeh-nayn)* M
factory: **ma’mal** *(mah-mal)* M
fall: **Khariif** *(kah-reef)*
family: ‘**usra** *(oos-rah)* F
fax machine: **’aalat al-faks** *(ah-lat al-fah-kes)* F
February: **fibraayir** *(feeb-rah-yeer)*
fee: ‘**ujra** *(ooj-rah)* F
firefighter: **rajul al-’iTfaa’** *(rah-jool al-eet-fah)*
first name: ‘**ism shakhsii** *(ee-sem shak-see)* M
fish: **samak** *(sah-mak)* M
Part V: Appendixes

floor: Tabaq (tah-bak) M
flute: fluut (feh-loot) M
food: Ta’aaam (tah-am)
fork: shawka (shaw-kah) F
foul: khata’ (kah-tah) M
Friday: al-jumu’a (al-joo-moo-ah)
friends: ‘aSdiqaa’ (ass-dee-kah)

G

game: mubaara (moo-bah-rah) F
ghost: ghoul (roohl) M
girl: bint (bee-neht) F
glass: ka’s (kahs) M
glasses: ku’us (koo-oos)
glue: liSaaq (lee-sak) M
go: yadhhabu (yaz-hah-boo)
golf: al-ghuulf (al-goo-lef) M
grapefruit: laymoon hindii (lay-moon heen-dee) M
grapes: ‘inab (ee-nab) M
guitar: qiithaar (kee-thar) F
gymnastics: jumbaaz (joo-meh-baz) M

H

hand: yad (yahd) F
hat: qubba’a (koo-bah-ah) F
head: ra’s (rahs) M
healthy: saliim (sah-leem)
heart: qalb (kah-leb) M
help: musaa’ada (moo-sah-ah-dah) F
hobby: hiwaaya (hee-waa-yah) F
honey: ‘asal (ah-sal) M
horseback riding: furusiyya (foo-roo-see-yah) F
hot: skhoun (suh-koon)
hotel: funduq (foon-dook) M
hour: saa’a (sah-ah) F

house: bayt (bah-yet) M
house: manzil (man-zeel) M
how: kayfa (keh-yeh-tah)
how many: kam min (kam meen)
how much: bikam (bee-kam)
humidity: ruTuuba (roo-too-bah)

I

ice cream: Halwa al-jaliidiyya (hal-wah al-jah-lee-dee-yah) F
ice skating: tazalluj (tah-zah-looj) M
included: maDmuun (mad-ooj) M
Islam: ‘islaam (ees-lahm)

J

January: yanaayir (yah-nah-yeer)
jeweler: jawharii (jaw-hah-ree) M
job: mihna (meeh-nah)
judge: qaadiiy (kah-dee) F
July: yulyu (yoo-leh-yoo)
June: yunyu (yoo-neh-yoo)

K

key: miftaH (meeftah) M
kite-flying: Tayyaarat waraq (tah-yah-raht wahr-ak)
knee: rukba (roo-keh-bah) F
knife: sikkiin (see-keen) M
knitting: Hiyaaka (hee-yah-kaah) F
know: ya’rifu (yah-ree-foo)

L

lamb: laHam al-ghanam (lah-ham al-gah-nam) M
language: lougha (loo-rah) F
last name: ‘ism ‘aa’ilii (ee-sem ah-ee-lee) M
late afternoon: al-‘asr (al-ah-ser)
law firm: sharikat al-qaanuuun (shah-ree-kat al-kah-noon) F
lawyer: muHaamiiy (moo-hah-mee)
leg: rijaal (ree-jel) F
lemon: laymoon (lay-moon) M
lentils: ‘adas (ah-das) M
lettuce: kass (khass) M
library: maktaba (mak-tah-bah) F
light: nuur (noohr) M
lightning: barq (bah-rek) M
lime: laymoon maaliH (lay-moon mah-lee) M
live: yaskunu (yas-koo-noo)
loss: khasar (kah-sar) F
luggage: ‘anti’a (am-tee-ah) F
lunch: ghidaa’ (gee-dah) M
lung: ri’a (ree-ah) F
machine: ‘aala (ah-lah) F
mango: al-anbaj (al-ann-baj)
March: maaris (mah-rees)
May: maayuu (mah-yoo)
meat: laHam (lah-ham) M
medicine: dawaa’ (dah-wah) M
Middle Eastern soup: Hariira (hah-ree-rah) F
milk: Haliib (hah-leeb) M
minute: daqiiqa (da-kee-kah) F
mirror: mir’aat (meer-at) F
Monday: al-‘ithnayn (al-eeth-nah-yen)
money: al-maal (al-mal) M
monkey: qird (kee-red) M
morning: aS-SabaafH (ah-sah-bah) M
mosque: masjid (mas-jeed) M
motorcycle: darraaja naariyya (dah-rah-jah nah-ree-yah) F
mouth: fam (fahm) M
movie: shariiT siinimaa’ii (sha-reet see-nee-mah-ee) M
movie theater: siinimaa (see-nee-mah) F
museum: matHaF (mat-haf) M
mushrooms: ‘ayshu al-ghuraab (ay-shoo al-goo-rah) M
napkin: mindiil (meen-deel) M
newspaper: jariida (jah-ree-dah) F
night: layla (lah-ye-lah) F
noise: Sawt (sah-oot)
noon: aDH-DHuhr (ah-zoo-her)
nose: ‘anf (ah-net) M
notebook: daftar (daf-tar) M
number: raqm (rah-kem) M
numbers: ‘arqaam (ah-reh-kam) M
October: ‘uktuubar (oo-key-too-bar)
oil: zayt (zah-yet) M
olive: zaytuuna (zay-too-nah) F
olive oil: zayt az-zaytuun (zah-yet ah-zay-toon) M
onions: baSla (bass-lah) F
open: yaftaHu (yaf-ta-hoo)
oven: farraan (fah-ran) M
pants: sirwaal (seer-wal) M
paper clip: mishbak ‘awraaq (meesh-bak aw-rak) M
passport: jawaaz as-safar (jah-waz ah-sah-far) M
pastry: mu’ajjanaat (moo-ah-jah-nah) F
peach: ‘ijaasSa (ee-jah-sah) F
peas: baziilya (bah-zee-lee-yah) F
pen: qalam jaaf (kah-lam jaf) M
pencil: qalam ar-rasaas (kah-lam ah-rah-sas) M
pension: ta’aaqud (tah-ah-kood) M
pepper: fulful (fool-fool) M
period: mudda (moo-dah) F
pharmacy: SayDaliiyya (sah-yeh-dah-lee-yah) F
photocopy machine: ‘aalat al-Tibaa’ (ah-lat ah-tee-bah) F
piano: biiyaano (bee-yah-noo) M
place of birth: makaan al-miilaad (mah-kan al-mee-lad) M
plate: SaHen (sah-hen) M
player: laa’ib (lah-eeb) M
player: laa’iba (lah-ee-bah) F
poetry: shi’r (shee-ar) M
police officer: shurTa (shoor-tah)
potato: baTaaTa (bah-tah-tah) F
pottery: fakhaar (fah-kar) M
price: thaman (tah-man) M
printer: maTba’a (mat-bah-ah) F
profession: mihna (meeh-nah) F

Q

question: su’aal (soo-aahl) M

R

racecar driving: siyaaqat aS-Sayaara (see-yah-kat ah-sah-yah-raah) F
rain: maTar (mah-tar)

rainbow: qawsu quzaH (kah-wuh-suh koo-zah) M
read: yaqra’u (yak-rah-oo)
reading: qiraa’a (kee-rah-ah) F
reception: ‘istiqbaal (ees-teek-bal) M
referee: Hakam (hah-kam) M
refrigerator: thallaaja (thah-la-jaah) F
reservation: Hajzu (haj-zoo)
restaurant: maT’am (mat-ham) M
return: yarji’u (yar-jee-oo)
rice: ruz (rooz) M
roasted garlic: thuum muHammar (toom moo-hah-mar) M
room: ghurfa (roor-fah) F

S

sad: Haziin (hah-zeen)
salary: raatib (rah-teeb) M
salt: milH (mee-leh) M
Saturday: as-saht (ass-sah-bet)
saxophone: saaksuufuun (sak-soo-foon) M
school: madrasa (mad-rah-sah) F
score: natijja (nah-tee-jah) F
second: thaaniya (tha-nee-yah) F
sentence: jumla (joom-lah) F
September: Sibtambar (see-beh-tam-bar)
shampoo: ghasuul as-sha’r (gah-sool ah-shah-er) M
ship: safiina (sah-fee-nah) F
shirt: qamiis (kah-mees) M
shoe: Hidaa’ (hee-dah) M
shower: duush (doosh) F
shrimp: rubyaan (roob-yan) M
sick: mariID (mah-reed)
silverware: ‘awaan fiDDiyya (ah-wan fee-dee-yah)
singing: ghinaa’ (ree-nah)
sink: maghsala (mag-sah-lah) F
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<td>مغسلة (mag-sal)</td>
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<td>التزلج (tah-zah-look)</td>
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<td>sleep</td>
<td>نوم (nah-oom)</td>
<td>ع (F)</td>
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<td>كرة القدم (koo-rat al-kah-dam)</td>
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<td>السباحة (see-bah-hah)</td>
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<td>دهليكا (zah-lee-kah)</td>
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<td>الخميس (ah-thoo-lah-thah)</td>
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<td>ميرا (meer-had)</td>
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<td>تاماتيم (tah-mah-teem)</td>
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<td>الغدا (rah-dan)</td>
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<td>لسان (lee-sahn)</td>
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<td>شوكة الأسنان (shaw-kat al-ass-nan)</td>
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<td>قطار (kee-tar)</td>
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<td>نقل (nah-kel)</td>
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<td>مكتبة سيادة (mak-tab ah-see-yah-hah)</td>
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<td>إلآج (ee-laj)</td>
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<td>بوق (book)</td>
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<td>الثلثاء (ah-thoo-lah-thah)</td>
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<td>حساب (nah-weh al-pee-sah)</td>
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<td>ملابس رياضة (mah-lah-bees ree-yah-dee-yah)</td>
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<td>جامعة (jam-ee-yah)</td>
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</table>

**T**

taxi: تاكسي (tak-see) | م (M)  
teeth: الأسنان (ass-nahn) | م (M)  

**U**

uniforms: ملابس رياضة (mah-lah-bees ree-yah-dee-yah) | م (M)  
university: جامعة (jam-ee-yah) | ج (F)  |
V

vacation: riHla (reeh-lah) F
tea: laHam al-’ajal (lah-ham al-ah-jel) M
violin: kamanja (kah-mah-neh-jah) F
visit: ziyaara (zee-yah-rah) F
volleyball: kurat aT-Taa’ira (koo-rat ah-tah-ee-rah) F

W

watched: tafarraja (tah-fah-rah-jah)
watermelon: dallaaHa (dah-lah-hah) F
weather: Taqs (tah-kes) M
Wednesday: al-’arbi’aa’ (al-ah-reh-bee-ah)
went: dhahaba (zah-hah-bah)

what: maadhaa (maah-zaah)
when: mataa (mah-taah)
where: ‘ayna (eh-yeh-nah)
who: man (meh-n)
why: lii maadhaa (lee maah-zaah)
wide: ‘ariiD (ah-reed)
win: fawz (fah-vez) M
wind: riH (ree-eh) M
winter: shitaa’ (shee-tah)
withdrawal: ‘insiHaab (een-see-hab) M
word: kalima (kah-lee-mah) F
work: ‘amal (ah-mal) M
work history: taariikh al-’amal (tah-reek al-ah-mal) M
workers: ‘ummaal (ooh-mal) M
write: yaktubu (yak-too-boo)
wrote: kataba (kah-tah-bah)
Appendix C

Answer Key

Here are all the answers to the Fun & Games quizzes.

Chapter 2
you (M): ‘anta
we: naHnu
they (F): hunna
you (F): ‘anti
he: huwa
I: ‘anaa

Chapter 3
‘alaykum as-salaam
al-Haal
‘anta kayf al-Haal
‘ismuka
‘ismii
‘ismuki
‘ismii
tasharrafnaa
Chapter 4

A. shitaa’
B. Sayf
C. rabii’
D. Khariif

Chapter 5

1. lettuce: khass
2. tomatoes: TamaaTim
3. potatoes: baTaaTis
4. broccoli: qarnabiiT
5. corn: dhurra
6. cucumber: khiyaar
7. mushrooms: ‘ayshu al-ghuraab

Chapter 6

1. D (muSawwira)
2. A (‘attdiya)
3. E (saa’a)
4. C (kaswa)
5. D (Khaatim)
Chapter 7

5:30: as-saa’a al-khaamisa wa an-niSf
7:45: as-saa’a ath-thaamina ‘ilaa ar-rubu’
9:00 a.m.: as-saa’a at-taasi’a fii aS-SabaaH
2:30 p.m.: as-saa’a ath-thaaniya wa an-niSf fii ba’da aDH-DHuhr
6:15 a.m.: as-saa’a as-saadisa wa ar-rubu’ fii aS-SabaaH

Chapter 8

shaTranj: chess
rasm: drawing
shi’r: poetry
kurat al-miDrab: tennis
sibaaHa: swimming
kurat as-salla: basketball
qiithaar: guitar

Chapter 9

1. E (sa-tarju’ ba’da saa’a.)
2. B (laa. ‘anaa mashghuul.)
3. A (na’am. daqiiqa min faDlik.)
4. D (al-Hamdu li-llah, shukran.)
5. C (’ismii Souad.)
Chapter 10

1. Hammaam
2. ghurfat an-nawm
3. maTbakh
4. ghurfat al-ma’iisha

Chapter 11

Across

1. duulaar
2. shiik

Down

1. maSraf
2. naqd
3. maktab

Chapter 12

1. D (Turn right.)
2. A (Please repeat that.)
3. E (Go west.)
4. B (The hotel is close.)
5. C (It’s the tenth building.)

Chapter 13

1. C (Telephone bill)
2. A (Are there any messages for me?)
3. D (Reception desk)
4. E (Amenities)
5. B (When is the checkout time?)
Chapter 14

1. Sayyaara
2. qiTaar
3. Haafila
4. Taa’ira

Chapter 15

A. mushT
B. sirwaal
C. mi’Taf
D. qubba’a
E. naDHaraat
F. attdiya
G. qamiis

Chapter 16

A. ra’s (head)
B. yad (hand)
C. qadam (foot)
D. ‘anf (nose)
E. fam (mouth)
F. rukba (knee)
Appendix D

About the CD

The following is a list of tracks that appear on the book’s audio CD.

Track 1: Introduction
Track 2: Pronunciation Guide (Chapter 1)
Track 3: Greetings at school (Chapter 3)
Track 4: Meeting at the coffee shop (Chapter 3)
Track 5: A conversation in the cafeteria (Chapter 4)
Track 6: Chatting about the weather (Chapter 4)
Track 7: Ordering breakfast (Chapter 5)
Track 8: Picking up a sandwich (Chapter 5)
Track 9: Finding the clothing section of a store (Chapter 6)
Track 10: Shopping for a camera (Chapter 6)
Track 11: Planning to see a movie (Chapter 7)
Track 12: Figuring out the bus schedule (Chapter 7)
Track 13: Scheduling a soccer game (Chapter 8)
Track 14: Going to the beach (Chapter 8)
Track 15: Making dinner plans over the phone (Chapter 9)
Track 16: Leaving a message (Chapter 9)
Track 17: A job interview (Chapter 10)
Track 18: Borrowing an eraser (Chapter 10)

Track 19: Filling out a bank account application (Chapter 11)

Track 20: Exchanging currency (Chapter 11)

Track 21: Asking for directions (Chapter 12)

Track 22: Getting directions to a hotel (Chapter 12)

Track 23: Inquiring about hotel facilities (Chapter 13)

Track 24: Making a hotel reservation (Chapter 13)

Track 25: Making an airline reservation (Chapter 14)

Track 26: Speaking to an immigration agent (Chapter 14)

Track 27: Making plans to visit Morocco (Chapter 15)

Track 28: Speaking to a consular officer (Chapter 15)

Track 29: Helping someone who’s fallen (Chapter 16)

Track 30: Describing symptoms to a doctor (Chapter 16)
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