



Arabic



- 77 comprehensive and progressive lessons
- 150 exercises with answer keys
- dual-language glossary
- grammar summary

WITH EASE SERIES



Arabic

With Ease Series

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Contents

Introduction	VII
How to use this Arabic course	IX
Writing and pronunciation	XI
The Arabic alphabet	XII

Lessons 1 to 77	Page
1 كَتَبَ	He wrote 1
2 أَكَّابِبُ	The writer 7
3 أَوْلَدٌ	The child 13
4 الرَّجُلُ	The man 19
5 فِي الْبَيْتِ	In the house 25
6 أَلْوَالِدُ	The father 29
7 مُرَاجَعَةٌ	Review 35
8 الْبِنْتُ	The girl 43
9 بِالْقَلَمِ	With the pen 49
10 قَلَمُ الْبِنْتِ	The girl's pen 55
11 فِي السُّوقِ	In the souq 61
12 التِّلْمِيذُ	The student 67
13 قِطُّ الْبِنْتِ	The girl's cat 75
14 مُرَاجَعَةٌ	Review 83
15 أَلْكَلْبُ فِي الْبُسْتَانِ	The dog is in the garden . . . 93
16 مَا أَسْمُكَ؟	What's your name? 101
17 كَيْفَ حَالُكَ؟	How are you? 109

18	بِنْتُ الْجَارِ	The neighbour's daughter . . .	117
19	رِسَالَةٌ	A letter	125
20	السَّلَامُ عَلَيْكَ !	Hello!	133
21	مُرَاجَعَةٌ	Review	143
22	زِيَارَةُ الْمَدِينَةِ	Visit to the city	155
23	فُنْدُقٌ رَخِيصٌ	An inexpensive hotel	165
24	الْإِجْتِمَاعُ	The meeting	175
25	صَدِيقُهُ مَرِيضٌ	His friend is sick.	183
26	الْمَسَافِرُونَ	The travellers	193
27	الرُّجُوعُ	The return	201
28	مُرَاجَعَةٌ	Review	209
29	حَسَنٌ ثَقِيلُ السَّمْعِ	Hassan is hard of hearing! . . .	227
30	فِي مَطْعَمٍ غَرِيبٍ	In an odd restaurant	235
31	الأَصْدِقَاءُ فِي الْمَطْعَمِ	The friends are in the restaurant	241
32	طَعَامٌ لَذِيذٌ	A delicious meal	249
33	فِي مَحْطَةِ الْفِطَارِ	At the train station	255
34	فِي الْقَرْيَةِ	In the village.	263
35	مُرَاجَعَةٌ	Review	271
36	بَنَاتُ الْعَمِّ	The cousins	287
37	حَوْلَ الْأَنْوْفِ	Nose stories	295
38	فِي الْجَامِعَةِ	At the university.	303
39	الطَّالِبَانِ	The two students.	311

40	الزَّوْجَةُ	The wife	319
41	فِي سُوقِ الذَّهَبِ	In the gold souq	327
42	مُرَاجَعَةٌ	Review	335
43	فِي الشَّارِعِ	In the street	353
44	بِنْتَا الْمُحَامِي	The lawyer's two daughters. . .	361
45	جَامِعُ الْفَنَاءِ فِي مَرَّاكَشِ	Jemaa el-Fna Square in Marrakesh.	371
46	مَرَّاكَشِ (تَابِعِ النَّصِّ)	Marrakesh (text continued) . .	379
47	الْأُمُّ غَضَبَانَةٌ !	Mother is angry!	387
48	الْعَنِيِّ وَالْحَكِيمِ	The rich man and the wise man.	395
49	مُرَاجَعَةٌ	Review	403
50	إِمْرَأَةٌ مُسْتَعْجِلَةٌ	A woman in a hurry	419
51	فِي مَكْتَبِ الْبَرِيدِ الْكَبِيرِ	In the main post office	425
52	غُرْفَةٌ فَاحِشَةٌ	A deluxe room	433
53	سَفْرَةٌ إِلَى تُونِسِ	Journey to Tunis	441
54	فِي الْمَطَارِ	At the airport	447
55	فِي مَحَلِّ الْمَلَابِسِ	In the clothing store	457
56	مُرَاجَعَةٌ	Review	463
57	تَعْطُلُ السَّيَّارَةَ	Car breakdown	475
58	دَرَجَةٌ أَهْتِمَامِ الزَّوْجَاتِ	The great solicitude of wives.	483
59	شَجَارٌ بَيْنَ كَاتِبَيْنِ	Dispute between two writers . .	489
60	فِي الْمَكْتَبِ	At the office	497

61.....	فِي عِيَادَةِ الطَّبِيبِ	At the doctor's office	505
62.....	زَوْجٌ عَيُورٌ	A jealous husband.	511
63.....	مُرَاجَعَةٌ	Review	519
64.....	فِي مَرْكَزِ الشُّرْطَةِ	At the police station	531
65.....	فِي الْمَصْرَفِ	At the bank	539
66.....	الْمُسَاوَمَةُ	Bargaining	547
67.....	رَاعِيَانِ فِي جَبَلِ لُبْنَانَ	Two shepherds in the mountains of Lebanon	555
68.....	مُقْتَطَفَاتٌ مِنَ الصَّحَافَةِ	Extracts from the press.	563
69.....	تَظَاهِرَاتٌ ثَقَافِيَّةٌ	Cultural events	573
70.....	مُرَاجَعَةٌ	Review	583
71.....	الْأَدَبُ	Politeness	595
72.....	فِي الْمَدِينَةِ	In town	601
73.....	السَّفَرُ	The trip	607
74.....	السِّرَاءُ	Shopping.	611
75.....	السِّيَاحَةُ	Tourism.	617
76.....	الطَّوَارِئُ	Emergencies	621
77.....	أَيُّهَا الْمُتَعَلِّمُ الصَّبُورُ !	Oh, patient student!.	627
Grammatical appendix			636
Grammatical index			682
Bibliography			686
Glossary of expressions			687
Glossaries			692
Arabic – English			692
English – Arabic			752

Before starting the lessons, make sure you read the introduction, even if you're not a beginner.

1 First lesson (*the-lesson the-first*) (ad-darsu (a)l-awwalu)

This first lesson, though it consists of only a single sentence, will begin to reveal the secrets of a language whose extraordinarily logical structure you will come to appreciate more and more. Let's begin!

Kataba
He wrote

1 Kataba (a)l-kaatibu. ①②

he-wrote the-writer

The writer wrote. □

Reminder

The first line gives the transliterated pronunciation; the second, the literal word-for-word translation; and the third, the translation into everyday English. In the word-for-word translation, the words connected by hyphens constitute a single word in the Arabic text. In the everyday English translation, words added in English that aren't in the Arabic are shown in square brackets.

Pronunciation notes

1 • Pronounce the **aa** in **kaa** like the *a* in *as* rather than the *a* in *father*. Lengthen the syllable, drawing out the double **aa**: **(a)l-kaatibu**.

Notes

① **kataba** كَتَبَ : [*he*] wrote. In Arabic, the verb is generally placed at the beginning of the sentence, before the subject. The verb itself indicates who is doing the action, so no subject ▶

1 \ waahid

١ الدَّرْسُ الْأَوَّلُ

كَتَبَ

١ كَتَبَ الْكَاتِبُ



• When speaking, the **a** of the definite article **al-** *the* runs together with the last vowel of the word before it. This is shown by putting the **a** in parentheses and using the symbol ◡ to indicate that the sounds are joined. However, note that in written Arabic it is simply written **al-**.

- ▶ pronoun (e.g. *I, you, he, she, we, they*) is needed. Here, the verb form indicates *he*.
- ② **al-** الـ is the definite article *the*. It is attached to the noun it precedes. We'll come back to this in the next lesson.

ithnaan ٢ 2

1 Your first two Arabic words

kataba ...

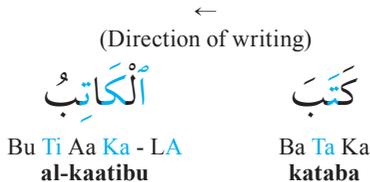
كَتَبَ [he] wrote
 الْكَاتِبُ the writer

... (a)l-kaatibu

Transliteration

To help you begin to decipher Arabic script, in each lesson (until you are able to read Arabic without transliterations) the transliteration of the Arabic lesson text into Latin letters is provided. To make it easier to distinguish which letters correspond, alternating colours are used: black Latin letters correspond to black Arabic letters, and blue Latin letters to blue Arabic letters.

In the transliteration, each syllable is written as it sounds in English, with the short vowels (that is, the vowels that are generally not written in Arabic) shown in small letters to the right of the Latin consonant: for example, **Ka**. However, although each syllable reads from left to right, the order of the syllables follows the Arabic direction of writing, from right to left.



That is: كَتَبَ الْكَاتِبُ **kataba** (a)l-kaatibu

The letters

- **al-** اَلْ : try to remember how this word, which you will encounter often, is written. We'll be explaining more about it in the next lesson. For now, practice writing it by itself, but keep in mind that it is always attached to the noun it goes with.
- **kataba** كَتَبَ, written **kataba**, is formed from three consonants (shown by the capital letters in the transcription), which are

3 ث thalaatha

pronounced much as they are in English. Each of these consonants is followed by the short vowel *a*. How do we know this? Because the consonants are topped with the symbol َ (the bottom line here indicates a letter). Short vowels in Arabic are conveyed by vowel marks placed above or below a letter. This vowel mark indicates the *a* sound in *as*.

Another difference with English is that each of the letters in Arabic has a different form depending on where it appears in a word: when it is on its own (independent), at the beginning of a word (initial), in the middle (medial), or at the end (final). You will be learning these different forms gradually. For the moment, just learn the ones indicated in blue, which you saw in this lesson:

Final	Medial	Initial	Independent	Transliteration	Name	
ك	ك	ك	ك/ك	k	كَافْ	kaaf
ت	ت	ت	ت	t	تَاء	taa'
ب	ب	ب	ب	b	بَاء	baa'

Note that the letters **b** and **t** have exactly the same form; the only difference is the number and position of the dots. The form changes slightly depending on whether it is connected to another letter, as well as its position in the word.

If you want to learn to write Arabic script, practice in a notebook. Start with **kataba**. Begin with the independent forms, then move on to the connected ones:

ك ت ب ← ك ت ب ← كَتَبَ

- **(a)l-kaatibu**, written **al-kaatibu** (the writer). Here we see the same three consonants as in **kataba**, but with different vowels. This word also includes a letter representing a long vowel, **aa**, indicated by a vertical line that is the continuation of the preceding letter with a perpendicular stroke, ِ. This is called **alif**.

Start by writing **kaa** (**kaaf** + **alif**): كَا

arba'a ξ 4

1 Then, try writing the word (repeat it several times):
كَتَبَ الْكَاتِبُ **al-kaatibu**.

Finally, write the two words that make up the sentence:

كَتَبَ الْكَاتِبُ **kataba al-kaatibu**
kataba (a)l-kaatibu

Recap

• Consonants

In Arabic, the third-person masculine singular past tense of the verb (e.g. **kataba** [*he*] wrote), constitutes the root of the verb. The letters in the root (e.g. **kataba**) are also used in the various forms derived from it (conjugated verb forms, nouns, adjectives and so on). You can imagine the rich vocabulary generated by a single Arabic root. Using three (or occasionally four or five) consonants, a large number of words can be made simply by modifying the pattern or structure of the word. This is called the root and pattern system and it underlies Arabic grammar. We will see how this works in more detail later on, but for now, just note that the three consonants in a root word permit us to recognize related words in that family.

• Vowels

Arabic has only three vowels: **a**, **i** and **u**. These can be either short or long; a long vowel is roughly twice the length of a short vowel. We have transliterated the short vowels in English by a single **a**, **i** or **u**. Long vowels are shown as **aa**, **ii** or **uu**. In Arabic, when a vowel is short, it is not written as an independent letter, but is represented by a vowel mark:

- a slanted line above a letter: َ = **a**
- a slanted line beneath a letter: ِ = **i**
- a small loop above a letter: ُ = **u**

A small circle above a letter ْ (called **sukuun**) indicates that it is not followed by a vowel sound. More on this later.

The long vowel **aa** ا is written with a vertical stroke called **alif**.

The word **(a)l-kaatibu** الْكَاتِبُ contains all these elements.

1 This first lesson has no exercises in order to allow you to ease into the language. Finish by listening to the recording of the first Arabic sentence you have learned and repeating it aloud several times. Start by reading the two words separately, and then try to link the final **a** of **kataba** with that of **al-** so it is pronounced like '**katabalkaatibu**'.

Reading for the second wave

Here is the same text as in the lesson, but without the short vowel marks. If you like, you can take a quick look at this now, but we don't expect you to be able to read it until the 'second wave', or active phase, of the book. More on this later.

كتب

ا كتب الكاتب

Arabic script, with its elegant curves, is said to be inspired by the traces left by camels in the desert sands. It is true that in pre-Islamic times, the camel was perhaps the quintessential feature of Bedouin life. It was a constant point of reference, whether for the sounds of the Arabic language or for many everyday words, as you will see in the course of the lessons.

*The Arabic script, derived from Nabataean (the language of the Nabataeans of Northern Arabia), originated around 200 CE and reached its definitive form by the 700s CE. The first version of Arabic script was called Kufic (named after the Iraqi city **Kufa** الْكُوفَة) and had very angular letters. This script was followed by **naskhi** نَسْخِي, which is smoother and more rounded.*

You have just completed a major first step in Arabic! This sentence has given you a first glimpse into what is a fascinating language with a logical structure. Hopefully it has made you keen to discover more!

In this set of lessons, we'll continue to omit the pronunciation of a good number of final vowels, along with the **taa' marbuuṭa**, while retaining certain endings that illustrate recently learned grammatical concepts. However, if you find it easier to remember

grammatical rules by pronouncing the endings of words, carry on for the moment. Don't worry, transitioning from scholarly Arabic to everyday speech will be easy enough whenever you're ready!

50 Fiftieth lesson (ad-darsu al-khamసుuna)

Imra'atun mustaḥjilatun A woman in a hurry

- 1 **Intazarat** ① **Yaasmiinatun dawrahaa muddatan ṭawiilatan.**
Yasmina waited for her turn a long time (*a-time[acc.] a-long[acc.]*).
- 2 **Akhiiran, waṣalat ilaa ash-shubbaaki wa arsalat** ② **ṭardan ilaa al-khaariji.**
Finally, she reached the window and sent a package overseas (*to the-exterior*).
- 3 **Thumma araadat** ③ **irsaala risaalatin musajjalatin**
Then she wanted to send (*the-sending-of*) a registered letter,

Notes

- ① **intazara-t** **اِنْتَضَرَتْ** *she waited* is Form VIII of the verb **nazara, yanzuru (ilaa)** **نَظَرَ، يَنْظُرُ إِلَى** *to look at*. This form is characterized by adding the prefix **i-** (or **ya-** in the present/future tense) and inserting **-ta-** after the first consonant: **iNtaZaRa** in the past and **yaNtaZiRu** in the present/future. Form VIII can be a reflexive form of Form I, or it can express an effort by the subject to accomplish an action for his or her own benefit, which is the case here: looking at something with a purpose is to be in wait for something, hence *to wait*.
- ② **arsala-t** **أَرْسَلَتْ** *she sent*. This is Form IV of the unused root **rasala** (from which we get **risaalat** رِسَالَةٌ letter). This form is characterized by the addition of the prefix **a-** (or **yu-** in the present/future): **arsala, yursilu** **أَرْسَلَ، يُرْسِلُ**. Form IV ▶

٥٠ الدَّرْسُ الْخَمْسُونَ

إِمْرَأَةٌ مُسْتَعْجِلَةٌ

- ١ اِنْتَضَرْتُ يَا سَمِينَةَ دَوْرَهَا مُدَّةً طَوِيلَةً
- ٢ اٰخِيْرًا وَصَلْتُ اِلَى الشُّبَّاكِ وَاَرْسَلْتُ طَرْدًا اِلَى الْخَارِجِ
- ٣ ثُمَّ اَرَادْتُ اِرْسَالَ رِسَالَةٍ مُسَجَّلَةٍ

- ▶ is essentially causative (making something happen): here *to send, to expedite*. The **masdar** of this form is constructed like **irsaal** اِرْسَالٌ *the sending of* (**IRSaAL**), which appears in line 3.

We see the same thing in line 8: **awqafa, yuqifu** **وَقَفَ، يُقِفُّ** *to stop, Form IV of waqafa, yaqifu* **وَقَفَ، يُوقِفُ** *to be stopped, to stop (oneself)*. Note the unusual way of writing this verb that begins with a **waaw**: in the present, the **-u** of the first syllable is prolonged by a **waaw**, where one might expect a **waaw** topped by a **sukuun**. Don't concern yourself at the moment with this writing detail; just memorize the present form of the verb as it is; it will serve as a model for other verbs of this type (that is, those with an initial **waaw**).

- ③ Concerning **araada-t** **اَرَادَتْ** *she wanted*, in line 3, this is an irregular Form IV verb, whose present/future tense you already know: **uriidu** اُرِيْدُ *I want*, **turiidu** تُرِيْدُ *you want*, *she wants*, **yuriidu** يُرِيْدُ *he wants*, etc. We'll analyze this later on. But we suggest that you learn the conjugation now, because you'll be using it a lot.

- 4 **walakin li-dhalika kaana ‘alayhaa an tadhhaba ilaa shubbaakin aakhara** ④.
but for that she had to go (*it-was upon-her that she-go*) to another window.
- 5 **Kaanat Yaasmiinatun musta‘jilatan ... wajadat nafsahaa, marratan ukhraa, amaama taabuurin tawiilin**
Yasmina was in a hurry ... she found herself, once again, facing a long line,
- 6 **fa-qaalat li-rajulin waaqifin fii muqaddimatihi:**
and she said to a man who was in the front [of the line] (*to-a-man standing in its-front*):
- 7 – **Min fadlika, yaa sayyidii! Anaa musta‘jilatanu jiddan:**
If you please, sir! I’m in a big hurry (*I rushed very*):
- 8 **awqaftu sayyaaratii fii makaanin mamnuu‘un al-wuquufu fihi!**
I left (*stopped*) my car in a no-parking zone (*a-place forbidden the-stopping in-it*)!
- 9 – **Ladayya** ⑤ **al-waqtu! ... Tafaddalii** ⑥! ... **Khudhii makaanii!**
I have time (*To-me the-time*)! ... Please! ... Take my place!

Notes

- ④ **kaana ‘alayhaa an tadhhaba ilaa shubbaakin aakhara**
كَانَ عَلَيْهَا أَنْ تَذْهَبَ إِلَى شُبَّاكِ آخَرَ *she had to go to another window* (‘it-was upon-her that she-go ...’). This is a way of expressing obligation that uses the subjunctive in the verb after ‘that’. (To avoid the subjunctive, one could say **kaana laa budda lahaa min-a adh-dhahaabi** *كَانَ لَا بُدَّ لَهَا مِنَ الذَّهَابِ* ‘there was no choice for her [other than] going’. The subjunctive is a mood ▶

- ٤ وَلَكِنْ لَذَلِكَ كَانَ عَلَيْهَا أَنْ تَذْهَبَ إِلَى شُبَّاكِ آخَرَ
- ٥ كَانَتْ يَا سَمِيئَةَ مُسْتَعْجَلَةً... وَجَدَتْ نَفْسَهَا مَرَّةً
أُخْرَى أَمَامَ طَابُورٍ طَوِيلٍ
- ٦ فَقَالَتْ لِرَجُلٍ وَاقِفٍ فِي مَقْدَمَتِهِ:
- ٧ – مِنْ فَضْلِكَ يَا سَيِّدِي! أَنَا مُسْتَعْجَلَةٌ جِدًّا
- ٨ أَوْقَفْتُ سَيَّارَتِي فِي مَكَانٍ مَمْنُوعِ الْوُقُوفِ فِيهِ!
- ٩ – لَدَيَّ الْوَقْتُ!... تَفَضَّلِي! خُذِي مَكَانِي!

- ▶ typically used in dependent clauses (e.g. starting with ‘that’) to express a wish, possibility, opinion, or something that has not yet occurred. In Arabic, the structure **‘alaa + pronoun + an** is followed by a verb in the subjunctive. The subjunctive **tadhhaba** *تَذْهَبُ* *that she go* is distinguished from the present tense **tadhhabu** *تَذْهَبُ* *she goes* simply by the final vowel **a**. This goes for all the forms from I to X, so the subjunctive isn’t difficult to construct. In Arabic, the most important thing to remember when conjugating verbs is the vowel patterns. For every verb you encounter, repeat the past, the present and the subjunctive of the third-person singular to help you remember the different forms.

- ⑤ **ladayya** = **ladaa** + **-ii** *يَ* **لَدَى** *with me, to me*, like **‘alayya** *عَلَيْ* *on me*; **ladaa** is a preposition with a similar meaning to **‘inda**; both are used quite frequently.
- ⑥ When addressing a male, **Tafaddal!** *تَفَضَّلْ!* *If you please*; when addressing a female, **Tafaddalii!**

50 10 Walakin, fii al-mustaqbali, utrukii
sayyaarataki fii al-kaaraaj!

But in the future, leave your car in the garage!

From now on, there is only one translation exercise to do per lesson.

التمرين الاول – ترجم!

At-tamriinu al-awwalu – Tarjim!

1 لَا أُرِيدُ أَنْ أَتْرُكَ سَيَّارَتِي فِي هَذَا الْمَكَانِ الَّذِي هُوَ
غَيْرٌ مُنَاسِبٌ لَهَا

Laa uriidu an atruka sayyaaratii fii hadhaa (a)l-makaan (a)l-ladhi
huwa ghayru munaasibin* lahaa.

2 إِنْتَظَرْنَا دَوْرًا مَرَّةً أُخْرَى فِي طَبُورٍ طَوِيلٍ

Intazarnaa dawraanaa, marratan ukhraa, fii taabuuriin tawiil(in).

3 كَانَتِ الْمَرْأَتَانِ مُسْتَعْجِلَتَيْنِ فَأَوْفَقَتَا سَيَّارَتَهُمَا فِي
وَسَطِ الشَّارِعِ

Kaanat-i (a)l-mar'ataani musta'jilatayni fa-awqafataa
sayyaaratahumaa fii wasati (a)sh-shaari(i).

4 أَرَدْنَا إِرْسَالَ رَسَائِلِ مُسَجَّلَةٍ

Aradnaa irsaala rasaa'ila musajjala(tin).

5 لَا بَدَّ لَنَا مِنَ الدَّهَابِ إِلَى شَبَّاكٍ آخَرَ

Laa budda lanaa min-a (a)dh-dhahaabi ilaa shubbaakin aakhara.

6 لِمَاذَا عَلَيْنَا أَنْ نَقِفَ مُدَّةً طَوِيلَةً أَمَامَ الشَّبَّابِيكِ؟

Limaadhaa 'alaynaa an naqifa muddatan tawiila(tan) amaama
(a)sh-shabaabiik(i)?

50 10 وَلَكِنْ، فِي الْمُسْتَقْبَلِ، أَتْرُكِي سَيَّارَتَكَ فِي
الْكَارَاجِ!

7 كَمْ لِإِرْسَالِ هَذَا الطَّرْدِ الصَّغِيرِ إِلَى الْخَارِجِ، مِنْ
فَضْلِكَ؟

Kam li-irsaali hadhaa (a)t-tardi (a)s-saghiir(i) ilaa (a)l-khaarij(i),
min fadlik(a)?

* **munaasib** مُنَاسِبٌ *appropriate, suitable* (from the same root as
munaasabat مُنَاسَبَةٌ *correlation, occasion*, lesson 36).

Answers to Exercise 1

- 1 I do not want to leave (*that I-leave*) my car in this unsuitable location (*in this place which it [masc.] not suitable for-it [fem.].*)
2 We waited our turn, once more, in a long line/queue. 3 The two women were in a hurry and they stopped their car (*of the two of them*) in the middle of the street. 4 We wanted to send (*the-sending-of*) registered letters. 5 We absolutely must go (*No choice for-us except the-going-to*) to another window. 6 Why do we have to wait (*Why upon-us that we-stand*) so long in front of the windows? 7 How much is it to send (*the-sending-of*) this small package abroad, please?



51 Reading for the second wave

إمرأة مستعجلة

١ إنتظرت ياسمينه دورها مدة طويلة

٢ أخيرا وصلت إلى الشباك وأرسلت طردا إلى الخارج

٣ ثم أرادت إرسال رسالة مسجلة

٤ ولكن لذلك كان عليها أن تذهب إلى شبك آخر

٥ كانت ياسمينه مستعجلة... ووجدت نفسها مرة أخرى أمام
طابور طويل

Second wave: 1st lesson

(see 'How to use this Arabic course' p. IX of the Introduction and the text at the end of lesson 49)

٦ فقالت لرجل واقف في مقدمته:

٧ - من فضلك يا سيدي! أنا مستعجلة جدا

٨ أو قفت سيّارتي في مكان ممنوع الوقوف فيه!

٩ - لديّ الوقت... تفضّلي! خذي مكاني!

١٠ ولكن، في المستقبل، أترك سيّارتك في الكراج!

The courteous man who gave up his place in line to the protagonist of this lesson could have used this expression, which is very common throughout the Arab world:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Inna Allaha ma'a as-saabiriina.

(Indeed) God is with those who are patient.

51 Fifty-first lesson (ad-darsu al-haadii wa al-khamsuuna)

Fii maktabi al-bariidi al-kabiiri

In the main post office

1 Fii al-yawmi at-taalii, ta'uuudu Yaasmiinatun ilaa maktabi al-bariidi

On the following day, Yasmina returns to the post office

2 mashyan 'alaa al-aqdaami ① hadhihi al-marrati.

going on foot this time (acc.).

٥١ الدرس الحادي والخمسون

فِي مَكْتَبِ الْبَرِيدِ الْكَبِيرِ

١ فِي الْيَوْمِ التَّالِيِ، تَعُودُ يَاسْمِينَةُ إِلَى مَكْتَبِ

الْبَرِيدِ

٢ مَشْيًا عَلَى الْأَقْدَامِ، هَذِهِ الْمَرَّةَ

Notes

① mashyan 'alaa al-aqdaami الْأَقْدَامِ مَشْيًا عَلَى walking on the feet. The 'alaa al-aqdaami' is redundant, but is commonly used. The word mashyun مَشْيٌ walking, is in the accusative ▶

▶ case here to show the manner in which it is done, giving it an adverbial sense.

77 Reading for the second wave

الطَّوَارِيءُ

- ١ أجد نفسي في حالة سيئة جداً، هل يمكن دعوة الطبيب؟
- ٢ أنا محموم ... أحسّ بتقرّز
- ٣ أدخلني المستشفى (العيادة)!
- ٤ توجعني الأسنان ... عليّ أن أزور طبيباً للأسنان ليخلع منّي ضرساً
- ٥ أين صيدليّة الخفارة؟ عليّ أن أشتري دواءً بشكل عاجل

77 Seventy-seventh lesson (ad-darsu as-saabi'u wa as-sab'uuna)

As the tone in this last lesson is more formal, some of the final vowels are pronounced in order to impart a certain oratorical rhythm (for example, **taftahu laka** in line 1).

Ayyuhaa al-muta'allimu as-sabuuru!
Oh, patient student!

- 1 **Taftahu laka al-lughatu al-ʿarabiyyatu abwaaba ʿaalamin saahirin jadhdhaabin**
The Arabic language will open (to-you) the door(s) to a fascinating and attractive world,
- 2 **wa huwa baʿiidun wa qariibun minka fii nafsi al-waqt.**
which is [both] strange and familiar (and it distant and near to-you) at the same time.
- 3 **Hadhaa al-ʿalamu al-ʿarabiyyu, al-islamiiyyu bi-muʿzamihi, mutajaanisun**
The (This) Arab world, Islamic for the most part (with-most-its), is uniform,

- ٦ هل هناك مستوصف، قريبا من هنا، لتناول حقنة (إبرة)؟
- ٧ لا بدّ من دعوة سيّارة نجدة ... ترفض سيّارتي الإنطلاق / لا تريد سيّارتي أن تنطلق
- ٨ كان هناك حادث سيّارة ... لا بدّ من إخطار الشرطة
- ٩ تعرّضت لاعتداء (لهجوم) قبل قليل ...؛ إتصلوا بالشرطة!
- ١٠ لا بدّ من إخلاء المكان بسرعة فهناك إنذار بأنفجار قنبلة
- ١١ الغوث! الغوث! أنا في خطر!

Second wave: 27th lesson

٧٧ الدَّرْسُ السَّابِعُ وَالسَّبْعُونَ

أَيُّهَا الْمُتَعَلِّمُ الصَّبْرُ!

- ١ تَفْتَحُ لَكَ اللُّغَةُ الْعَرَبِيَّةُ أَبْوَابَ عَالَمٍ سَاحِرٍ
جَدَابٍ
- ٢ وَهُوَ بَعِيدٌ وَقَرِيبٌ مِنْكَ فِي نَفْسِ الْوَقْتِ
- ٣ هَذَا الْعَالَمُ الْعَرَبِيُّ، الْإِسْلَامِيُّ بِمُعْظَمِهِ،
مُتَجَانِسٌ

- 4 **‘alaa ar-raghami min kulli maa yazharu fiihi min ikhtilaafin bashariyyin wa jughraafiiyyin wa hadaariyyin.**
in spite of (*on the-spite of*) all the (*what appears in-it of*) human, geographical and cultural differences.
- 5 **Innahu ta’aththara* fii ash-sharqi bi-ta’riikhi wa hadaarati Aasiyaa**
(*Indeed-*) it was influenced in the East by the history and civilization of Asia,
- 6 **kamaa tatawwara fii al-gharbi fii januubi al-Bahri al-Abyadi al-Mutawassiti,**
just as it developed in the West, (*in*) south of the Mediterranean Sea (*the-sea the-white the-middle*),
- 7 **hattaa saara qariiban minnaa wa qaamat baynanaa ‘alaaqaatun akhawiiyyatun muthmiratun mundhu zamanin tawiilin.**
to the point [that] it became close to ours (*us*), establishing (*and it-brought-about*) between us brotherly and fruitful relations since long ago (*a-time long*).
- 8 **Sawfa yumkinuka qiraa’atu shay’in min shi’ri al-‘Arabi qabla al-islami**
You could read a bit (*It-will be-possible-for-you the-reading-of a-thing*) of the poetry of the Arabs before Islam
- 9 **wa al-istifaadatu min-a an-nusuusi al-qadiimati wa min-a al-hikami**
and profit (*the-profitting*) from these ancient texts and (*from*) the wisdom,
- 10 **wa al-amthaali wa abyaati shu‘araa’i al-guruuni al-wustaa,**
as well as (*and*) the proverbs and verses of the poets of the Middle Ages (*the-centuries the-middle*).

- ٤ عَلَى الرَّغْمِ مِنْ كُلِّ مَا يَظْهَرُ فِيهِ مِنْ إِخْتِلَافٍ
بَشَرِيٍّ وَجُغْرَافِيٍّ وَحَضَارِيٍّ
- ٥ إِنَّهُ تَأَثَّرَ فِي الشَّرْقِ بِتَأْرِيخِ وَحَضَارَةِ آسِيَا
- ٦ كَمَا تَطَوَّرَ فِي الْغَرْبِ فِي جَنُوبِ الْبَحْرِ الْأَبْيَضِ
الْمُتَوَسِّطِ
- ٧ حَتَّى صَارَ قَرِيبًا مِنَّا وَقَامَتْ بَيْنَنَا عِلَاقَاتُ
أَخَوِيَّةٍ مُثْمِرَةً مُنْذُ زَمَنِ طَوِيلٍ
- ٨ سَوْفَ يُمَكِّنُكَ قِرَاءَةُ شَيْءٍ مِنْ شِعْرِ الْعَرَبِ قَبْلَ
الْإِسْلَامِ
- ٩ وَالْإِسْتِفَادَةُ مِنَ النُّصُوصِ الْقَدِيمَةِ وَمِنْ
الْحِكْمِ
- ١٠ وَالْأَمْثَالِ وَأَبْيَاتِ شُعْرَاءِ الْقُرُونِ الْوَسْطَى

* **ta’aththara** تَأَثَّرَ is a Form V verb in the active voice, but translates into English as the passive *to be affected by, to be influenced by*.

- 77 11 **Kamaa yakuunu bi-istitaa'atika al-ittilaa'uu**
'alaa tuhafi al-adabi al-'arabiyyi al-mu'aaasiri
 You will also be able to discover (*As it-is of-your-*
possibility the-getting-to-know about) the masterpieces of
 contemporary Arabic literature
- 12 **wa mu'taala'atu** as-suhufi al-'arabiyyati al-**
yawmiyyati.
 and read (*the-reading-of*) Arabic daily newspapers (*the-*
newspapers Arabic the-dailies).
- 13 **Min al-aani, fa-fii ayyi baladin 'arabiyyin**
tazuuruhu,
 From now on, (*well-*) in any Arab country you visit (*you-*
visit-it),
- 14 **yumkinuka an tuqaddira hafaawata**
istiqaali al-'Arabi wa diyaafatihim
 it will be (*is*) possible for you to appreciate (*that you-*
appreciate) the warm welcome of the Arabs and their
 hospitality,
- 15 **khaassatan idhaa ihtaramta 'aadaatihim**
wa taqaaliidahum wa ka-dhalika
mabaadi'ahum-u ad-diiniyyata.
 especially if you respect (*you-have-respected*) their
 manners and customs, along with (*and like-this*) their
 religious principles.
- 16 **Khitaaman, natamannaa laka kulla**
an-najaahi wa at-tawfiqi fii jawlatika
 Finally (*In-closing*), we wish you much (*all*) success and
 [good] fortune in your travels (*journey*)
- 17 **'abra al-'aalami al-'arabiyyi wa lughatihu.** □
 throughout the Arab world and its language.

** **mu'taala'**at مُطالعة is to read silently, or to attentively examine
 something, while **qiraa'**at قِراءة is to read out loud.

- ١١ 77 كَمَا يَكُونُ بِاسْتِطَاعَتِكَ الْإِطْلَاعَ عَلَى نُحْفِ
 الْأَدَبِ الْعَرَبِيِّ الْمُعَاوِرِ
- ١٢ وَمُطالعةُ الصُّحُفِ الْعَرَبِيَّةِ الْيَوْمِيَّةِ
- ١٣ مِنْ الْآنِ فِي أَيِّ بَلَدٍ عَرَبِيٍّ تَزُورُهُ
- ١٤ يُمَكِّنُكَ أَنْ تُقَدِّرَ حَفَاوَةَ اسْتِقْبَالِ الْعَرَبِ
 وَضِيافَتِهِمْ
- ١٥ خَاصَّةً إِذَا أَحْتَرَمْتَ عَادَاتِهِمْ وَتَقَالِيدَهُمْ
 وَكَذَلِكَ مَبَادِيئَهُمُ الدِّينِيَّةَ
- ١٦ خِتَامًا، نَتَمَنَّى لَكَ كُلَّ النِّجَاحِ وَالتَّوْفِيقِ
 فِي جَوْلَتِكَ
- ١٧ عَبْرَ الْعَالَمِ الْعَرَبِيِّ وَلُغَتِهِ!



حكاية Hikaayat

كَانَ الْمُتَوَكِّلُ قَدْ أَلْزَمَ ابْنَ السِّكِّيتِ
تَأْدِيبَ وَلَدِهِ الْمُعْتَزَّ بِأَلِّهِ
فَلَمَّا جَلَسَ عِنْدَهُ قَالَ لَهُ :
«بِأَيِّ شَيْءٍ يُحِبُّ الْآمِيرُ أَنْ نَبْدَأَ؟»
فَقَالَ الْمُعْتَزُّ: «بِالْإِنْصِرَافِ!»

**Kaana al-Mutawakkilu* qad alzama Ibna as-Sikkiiti
ta'diiba waladihi al-Mu'tazzi bi-Allahi.**

Fa-lammaa jalasa 'indaha qaala lahu:

'Bi-ayyi shay'in yuhibbu al-amiiru an nabda'a?'

Fa-qaala al-Mu'tazzu: 'Bi-al-insiraafi*!'

Al-Mutawakkil had entrusted Ibn as-Sikkiit (*Son of Silence*)
with the education of his son al-Mu'tazz Billah.

Well, when [Ibn as-Sikkiit] sat next to the son, he said to him:

Reading for the second wave

أيها المتعلم الصبور!

- ١ تفتح لك اللغة العربية أبواب عالم ساحر جذاب
- ٢ وهو بعيد وقريب منك في نفس الوقت
- ٣ هذا العالم العربي، الإسلامي بمعظمه، متجانس
- ٤ على الرغم من كل ما يظهر فيه من اختلاف بشري
وجغرافي وحضاري
- ٥ إنه تأثر في الشرق بتأريخ وحضارة آسيا
- ٦ كما تطوّر في الغرب في جنوب البحر الأبيض المتوسط
- ٧ حتى صار قريباً منا وقامت بيننا علاقات أخوية مثمرة منذ
زمن طويل.
- ٨ سوف يمكنك قراءة شيء من شعر العرب قبل الإسلام
- ٩ والاستفادة من التصوص القديمة ومن الحكم

'What would the Prince like to begin with (*With-which thing
likes the prince that we-begin*)?'

And Mu'tazz answered: 'With leaving (*the-leaving*)!'

* *Al-Mutawakkil is one of five Abbasid Caliphs who, leaving Baghdad because of political troubles, established their capital in Samarra (around 130 kilometres north of Baghdad) between 836 and 886. There they established a flourishing city, with magnificent mosques and palaces. The Great Mosque of Mutawakkil was the largest in the Muslim world. It was surrounded by a double wall and ornamented with a unique spiral minaret inspired by the ziggurat (a pyramid-shaped tower built in tiers in ancient Mesopotamia, serving a double function as a temple and an observation post).*

** *insiraaf* has the double meaning of *declension* (in the grammatical sense) and *departure, leaving*: from the verb *insarafa*, *yansarifu* VII
فَقَالَ الْمُعْتَزُّ: «بِالْإِنْصِرَافِ، يُنْصِرَفُ» to leave (lesson 66) and also to decline (a word).

- ١٠ والأمثال وأبيات شعراء القرون الوسطى
- ١١ كما يكون باستطاعتك الإطلاع على تحف الأدب العربي
المعاصر
- ١٢ ومطالعة الصحف العربية اليومية
- ١٣ من الآن ففي أي بلد عربي تزوره
- ١٤ يمكنك أن تقدّر حفاوة استقبال العرب وضيافتهم
- ١٥ خاصة إذا احترمت عاداتهم وتقاليدهم وكذلك
مبادئهم الدينية
- ١٦ ختاماً، نتمنى لك كل النجاح والتوفيق في جولتك
- ١٧ عبر العالم العربي ولغته!

Second wave: 28th lesson

Don't forget to carry on with the 'second wave', revisiting each lesson right up to lesson 77!