أهلاً وسهلاً

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العربية الوظيفية للمبتدئين
الطبعة الثالثة

ألن كلارك   مهدي العش

Ahlan wa Sahlan

Functional Modern Standard Arabic for Beginners
Third Edition

Mahdi Alosh   Allen Clark

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To my wife

Ibtissam

and to the memory of my parents

Falak and Abulfaraj

To my son

Noah Burkette

To access the video, audio, and interactive exercises programs, go to
yalebooks.com/ahlan

المحتويات

Introduction

Welcome to the third edition of **Ahlan wa Sahlan**—a complete educational package that presents the learner with multiple avenues to explore the Arabic language: a workbook for sound and script, a two-volume set of textbooks for beginner and intermediate learners, video files, audio files, an updated online interactive computer program, and an updated website. We provide the instructor with an Annotated Instructor's Edition of this textbook and online language resources that include: lesson plans, detailed homework schedules for regular and intensive (beginning-advanced) Arabic programs for both the summer and the regular academic year, ancillary audio and video exercises, PPT presentations for every lesson, handouts, exercises, texts, and examinations to facilitate the use of this educational package in a classroom setting.

Predicated on the success of immersive language learning through functional usage of Arabic, we present to you the first Arabic textbook that gradually transitions from English instruction to all Arabic instruction. Starting in lesson eight of *Ahlan wa Sahlan* for beginners we begin the three-lesson journey into learning Arabic in Arabic; avoiding learning concepts in English that are then transferred into Arabic. We accomplish this feat by using simple, unencumbered Arabic to explain complex concepts replete with intuitive examples, illustrative images, and audio/video scenes.

It was our intention that the overall feel of the third edition would be to convey the voice of a master teacher directly to the learner. A secondary goal in the development of these materials was to produce a textbook that not only engaged the student but was visually appealing as well. The concept of producing an attractive learning/teaching environment was the driving force behind publishing a full-color workbook and textbook, in order to stimulate the learner's desire to spend additional hours engrossed in the materials and pique the learner's curiosity about Arabic. We have replaced all vector-line drawings and illustrations with real pictures; the use of colors allowed us not only to highlight grammatical points, but also to open our lessons with full-color images representative of the Arab world, giving the learner a peek into its culture, heritage and history.

We have increased the number of communicative exercises per lesson. On average, there are three communicative exercises per lesson, all of which are the result of over seventeen years of teaching with the functional approach to language learning. Only those communicative exercises that have been tested and revised, and have received a warm welcome in the classroom have been blended into the textbook to reinforce lesson themes as well as vocabulary and grammatical items. The grammatical explanations throughout the third edition have been edited and, starting in lesson eight, are written in Arabic, with additional examples and a generous number of tables that cleanly summarize many grammatical points in an easily digestible visual format, resulting in enhanced retention and recall. The grammatical explanations in the third edition have been shortened, simplified, and come with more examples and concise bulleted explanations. The vocabulary lists in each lesson

and the cumulative vocabulary glossary at the end of the book have been greatly expanded to include more vocabulary from the main reading passages as well as those vocabulary items that are introduced in the video dialogues and scenes. Most of the video scenes are now introduced with short vocabulary lists that introduce new words and phrases specific to them, particularly words commonly used in the Syrian dialect. The video dialogues set up the context for the language functions shown in the non-dramatic scenes, while the video scenes offer a glimpse into Syrian culture through natural interaction between and among Arabs and Westerners.

To the Student

What is the key to learning a foreign language well? Before you embark on your journey in learning Arabic using *Ahlan wa Sahlan*, Third Edition, you may wish to take some time to reflect on this question. Over the past seventeen years, students have offered nearly every conceivable answer after I pose it on the first day of my Arabic classes. The answer that I have become convinced is "correct" is: to think in the language. No matter what your original answer may have been, thinking in the language is central to learning a language well by practicing it on a minute-by-minute basis. This is possible even at the very beginning of your Arabic studies by containing your thoughts in Arabic, using an internal banter as practice, and gradually widening the scope of language use by introducing new words to your idiolect. Make this language your own by actively seeking out those vocabulary words that you use in your mother tongue. These are the words with which you will be expressing yourself and that, in turn, will create an Arabic persona. The more you practice the more permanent your learning becomes and the stronger your individuality will become in Arabic. We encourage you to actively surround yourself with the language as much as possible, and we have made this quite easy for you in fact. *Ahlan wa Sahlan*'s audio and video materials can be accessed on our website at **yalebooks.com/ahlan** from mobile devices so that you may listen to or watch them wherever you are and whenever you wish.

Much has been said about the difficulty of learning Arabic. In fact, the United States government lists Arabic as a category four language—among the most difficult for an American to learn. You may view the notion of difficulty in one of two ways: as an obstacle or as a challenge. We tend to think that Arabic is not so much difficult for the Western learner as it is different. According to studies completed in 2006 in which Arabic grammar was compared to other word languages, it was found that verb conjugation in Arabic is logical (less complex than Spanish), its tense system is easier than English, and given that Arabic is a root-based derivational language, it is quite mathematical and elegant in its dexterity—meaning that it is able to accommodate new concepts using its derivational qualities. What this means for you is that you can not only learn Arabic, but learn it well.

The instructional package before you includes:
- The textbook
- *The Letters and Sounds of the Arabic Language* workbook
- The videos (available at yalebooks.com/ahlan)
- The audio program (available at yalebooks.com/ahlan)
- The online interactive exercise program available at www.yalebooks.com/ahlan

All of these components are designed to work in concert, offering you a variety of sources that address and enhance the different skill sets of reading, writing, listening, speaking, and culture. We designed *Ahlan wa Sahlan* to guide you along on the most direct learning path to achieve functional language goals and proficiency. We also address known pitfalls and, in a section termed Error prevention, offer solutions before these problems become fossilized. It is our hope that this textbook will not only serve to anticipate pitfalls but will also allow you to experience the joy of learning one of the oldest living languages on the planet and the riches that it has to offer.

The images found in *Ahlan wa Sahlan,* in particular those images depicting Palmyra, Aleppo, and other Syrian cities and towns, were taken and chosen before the war and are to be considered historical images of places that may have been destroyed during the conflict.

To the Instructor

Purpose and Approach

Ahlan wa Sahlan, Third Edition, provides learners with basic structural and lexical knowledge that will enable them to function completely in Arabic. The ability to perform language functions such as greeting others, thanking someone, introducing oneself, describing one's background, seeking and providing information, etc., in real life or lifelike situations is developed by engaging the learner in structured, practical activities and grammatical exercises. In every lesson, a variety of such activities is designed to build up overall language proficiency systematically. In this fashion, learners will be able to take part in communicating with their classmates and their instructor by employing all five language skills in Arabic (including culture). The focus, therefore, is on performing language functions by using the language forms learned, not on analyzing them grammatically. This does not mean, however, that grammar is not important. On the contrary, grammar enables learners to use language forms appropriately and correctly—read "enables" here to mean "puts grammatical structures and explanations in the service of language use." For example, presenting, explaining, and practicing the subjunctive mood in Arabic should, in our view, always be related to a language function or functions through use in context. In this textbook, the subjunctive mood is dealt with in the contexts of expressing obligation, intention, and reason. As the learner tries to acquire the ability to express these functions, they will internalize accurate usage of the subjunctive, not for its own sake, but in order to express a given meaning.

In addition, presenting and practicing the Arabic language from functional as well as structural perspectives accommodates the needs and learning styles of most learners. Students learn differently; some benefit primarily from a functional presentation and practice, others find structural information useful. A functional presentation normally activates inductive cognitive processes, while structural presentations activate deductive processes. Research tells us that the human mind, regardless of how it acquires knowledge, assimilates, modifies, and reconstructs this knowledge and then uses it in appropriate, yet specific ways. The aim, in both modes of presentation, is to develop overall proficiency and competency in using Arabic.

Audience

This textbook is designed to take learners from the absolute beginner stage to the intermediate range. At the university level, this can be translated into a first-year program providing approximately 150 contact hours, the equivalent of three academic quarters or two semesters.

The Ahlan wa Sahlan Instructional Package

The Annotated Instructor's Edition

The Annotated Instructor's Edition provides a guided tour of how we have successfully taught from the first and second editions of this textbook for a combined total of more than twenty-five years at the university level. The comments and suggestions on how an instructor may wish to introduce certain complex ideas and concepts constitute a pedagogically sound and systematic process of teaching known as the instructional cycle: Review, Present, Practice, Apply, and Evaluate. Within the cycle, we leave the review and evaluation up to the discretion of the instructor and break exercises down into the present, practice, and application phases. Furthermore, the annotations offer additional communicative activities for every lesson, answers to certain questions that students seem to pose almost every year, and some cultural notes. It is our intention to provide every available means to set you—the instructor—up for success in implementing the functional approach to language learning.

The Student Textbook

Lesson Format: All of the twenty-four lessons have a similar format. They start with a list of learning objectives (both functional and structural) to introduce the user to the content, topics, and grammatical points that are covered. The objectives are followed by vocabulary presentations and reading passages accompanied by comprehension and communicative activities. These reading exercises are followed by a list of words used in video scenes that, in turn, introduces the learner to the video exercises. Grammatical points presented in the lesson are tied to the functions used in the main reading passages and video scenes. Cultural notes are peppered throughout the book and expand on key points of the

reading, listening, and video passages. Most lessons conclude with a listening passage and a comprehension exercise, followed by a list of the vocabulary presented in the lesson.

Learning Objectives: The objectives listed at the beginning of each lesson are of two types: (1) functional objectives that describe what learners will be able to do in Arabic at the end of the lesson, and (2) structural objectives that specify exactly which language forms need to be practiced and used in order to perform the functional objectives correctly.

Activities: Each lesson contains activities associated with each type of objective. There are two major types of activities: (1) classroom activities designed to develop interactive aural/oral communicative competence, and (2) out-of-class activities, which primarily focus on enhancing the listening/reading skill set through reading passages of varying lengths, recorded materials, and computer-assisted and written exercises. Written exercises follow the reading passages and are subdivided into five types: vocabulary, reading comprehension, writing, listening comprehension, and grammar exercises. There are also integrative exercises that combine two types, such as reading comprehension and writing. Each exercise is made up of one or more sections. For example, a vocabulary exercise may contain several sections, such as matching, categorization, odd word out, and multiple choice. Some vocabulary exercises precede the main reading passages, acting as advance organizers in establishing context and introducing key vocabulary words used in the passage. Reading comprehension and writing exercises immediately follow each reading passage to encourage immediate review and recall of the reading material. Grammar exercises have one or two sections each, since each grammar exercise deals with a specific point. They are structured and proceed from simple to complex.

Listening exercises (marked by the listening icon 🔊) provide practice in pronunciation, word recognition, and dictation, which, in turn, develops the ability to communicate orally by systematically guiding learners through communicative exchanges. Each dialogue or set of communicative phrases is presented at the beginning of each lesson, followed by oral practice of its component parts. Listening comprehension exercises usually comprise three types: content questions, multiple choice, and true-false. Content questions should be read before listening to the passage in order to guide learners to what they should listen for. Learners are expected to deal with true-false exercises at a level higher than mere recognition or simply labeling items true or false. They should elaborate on each item, amplify it, or correct it in order to reflect their understanding of the text.

It is recommended that the listening and reading exercises be done after the vocabulary has been covered, since the purpose of written vocabulary exercises is to reinforce the learning of the new words. The same thing applies to reading comprehension exercises, which must be done during or immediately after reading. Most of the written activities are expected to be done outside of the classroom. The instructor may provide feedback, though, in class or on paper.

Reading Passages: The reading material consists of simple communicative phrases, dialogues, expository prose, or personal journals written by the two main characters, Mi-

chael Brown and Adnān Martīnī. The reading passages are usually accompanied with illustrations, graphics, or maps. They are designed to provide the necessary contexts for the language functions listed in the objectives and constitute a source for the vocabulary and language forms needed to realize these functions. The reading passages also provide cultural glimpses of both the target and local culture. The content of these passages is expected to promote general cultural knowledge through the Arabic language. At an intermediate level, such as the one served by part of this textbook and by its sequel, **Ahlan wa Sahlan**: *Intermediate Arabic*, the amount of knowledge that is imparted to the learner through Arabic makes it partially content-based. In most foreign-language courses, content-based materials represent the first step toward discipline-based materials, where the learner is prepared to embark on dealing with original texts within a particular field of study.

Most of the passages here have been developed specifically for **Ahlan wa Sahlan**. Thus, the language is rather controlled, that is, it is not "authentic" in the traditional sense of the term, although it has been written by a native speaker. Authenticity is interpreted here, however, in a functional sense, where the language used by teacher and learner is considered authentic if it serves some genuine functional or communicative purpose, regardless of whether or not native speakers use the same forms orally to accomplish the same or similar linguistic goal (see the following section on the language situation in the Arab world). The written passages, on the other hand, can be considered both authentic in function and sociolinguistically appropriate, since the majority of them are expository passages, written communication (e.g., messages, postcards, letters), or personal diaries.

Arab Culture: The content of the reading passages offers cultural insights into the target and local (American) cultures. Since the two main characters are students at universities (Michael Brown is studying Arabic in Cairo, Egypt, while Adnān Martīnī studies computer science in Columbus, Ohio), heritage learners using this textbook might be able to identify with the activities and interests the characters describe. Students should take into account the fact that there is no single Arab culture, but rather a multiplicity of cultures. In fact, diversity rather than homogeneity characterizes the cultures of the Arab world. No one textbook can provide a comprehensive look at culture. Instead, the reading passages and the story line maintained through the lessons in **Ahlan wa Sahlan** attempt to show selected aspects of Arab culture. These include food and drink, clothing, customs, family, entertainment, sports, homes, schools, geography of the Arab world, significant Arab personalities, and festivities. The presentation of the cultural and language items proceeds from the immediate to the wider environment.

Grammatical Explanations and Exercises: The grammatical notes in this textbook are by no means comprehensive, nor do they constitute a reference grammar for the student. However, they are adequate for the tasks at hand, providing the necessary knowledge about structures that occur in the reading passages and the practice needed to internalize this knowledge. Grammar acquisition is not the goal of instruction, but rather a facilitating element to achieve the goal, which is to develop the ability to use the Arabic language (Modern Standard Arabic) as native speakers would use it in formal and semi-formal situ-

ations. The ultimate test of this success is the students' ability to perform tasks specified in the functional exercises following the reading passages. Students are expected, for example, to provide a biographical sketch of themselves or of people they know, describe possessions and activities, express preferences and opinions, and be able to read and understand simple passages.

We suggest that the vast majority of grammatical explanations and exercises be read and done outside of the classroom, thus preserving valuable class time for conducting lifelike interactive activities with classmates and the instructor. Students can even read the grammar sections before working with the reading selection because this information is about the language and does not require special language skills. Grammatical explanations basically provide information or knowledge that can be learned without external help, whereas language abilities are skills that must be developed physically as well as cognitively with the assistance of an instructor and interaction with classmates. Instructors can, of course, provide brief feedback on their students' work on grammar exercises in class.

Glossaries: An Arabic-English vocabulary list containing the new words introduced in the lesson is found at the end of each lesson. At the end of the book, there is a cumulative glossary, or dictionary, containing all the words found in the individual vocabulary lists as well as key words from the listening and video passages. The vocabulary in the cumulative glossary is marked with the lesson number where each word first appears.

Appendices: Appendix A contains the Arabic alphabet with the different forms of the letters according to their positions in the word and the Roman symbol representing each letter. Appendix B contains a key to the sound system of Arabic and the transliteration system used in this textbook (that is, the Roman symbols used to represent Arabic letters). Appendix C has a representative sample of thirteen verb conjugation paradigms, showing tense, mood, imperative, verbal nouns, and active and passive participles. Appendix D contains the texts of the handwritten postcards and letters that appear in lesson 19 and 24.

Answer Key: The answer key is available for download (to instructors, TAs, and independent learners only) at **yalebooks.com/ahlan** and includes all the discrete-answer exercises in the book, including listening and video exercises.

The Arabic Language

Modern Standard Arabic: The Arabic variety used in this textbook is known in the West as Modern Standard Arabic (MSA) and as *al-fuṣḥā* (meaning "most elegant," "most eloquent," or "purest") in the Arab world. It is more or less invariable throughout the Arab world and is used for specialized functions, including classroom instruction, the electronic and print media, and formal situations. MSA is generally not used at home or on the street for interpersonal communication.

Colloquial Arabic (The Dialects): The previously described features of MSA differentiate it from the various spoken regional and local dialects, which vary considerably from

place to place. Arabic dialects are oral for the most part, rarely being written. Variation among the dialects takes place at all linguistic levels: phonological, morphological, syntactic, and lexical. The dialects are numerous, but for convenience they may be grouped roughly into five categories: (1) Levantine (Syria, Lebanon, Palestine, and Jordan), (2) Iraqi, (3) Arabian (the Arabian Peninsula), (4) Egyptian (Egypt and Sudan), and (5) North African (Libya, Tunisia, Algeria, and Morocco). Somalia and Djibouti are not normally included in these classifications because, although they are members of the Arab League, the Arabic in these regions is used mostly as a liturgical language and in some areas as a second language where it is learned formally. Therefore, this variety of Arabic is classifiable as MSA, or even classical Arabic, rather than as a dialect or colloquial variety.

The dialects are known collectively as colloquial Arabic (CA), which is distinct from MSA at all linguistic levels. Learning MSA before any colloquial variety provides learners

Gulf Arabic
Bahrani
Najdi
Omani
Hijazi and Rashaida
Shihhi
Dhofari
Yemeni and Somali
Chadic and Shuwa
Sudanese
Sa'idi
Egyptian
Judeo Arabic
Nubi
Cypriot Arabic
Juba
Iraqi
Levantine
North Mesopotamian
Badawi
Moroccan
Tunisian
Algerian
Libyan
Hassaniya
Saharans
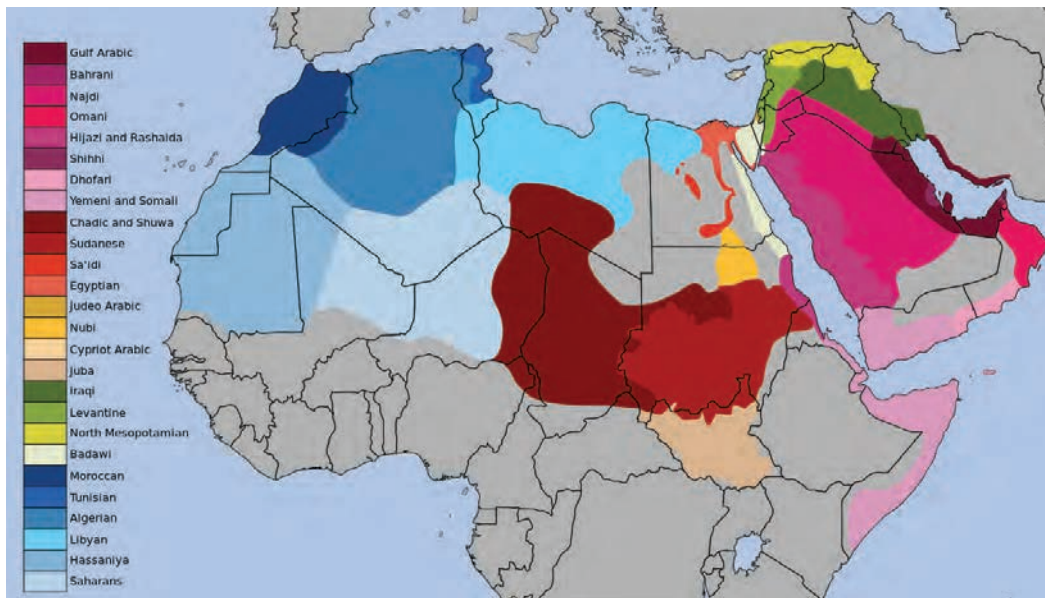
with two advantages. First, a good foundation in MSA facilitates the acquisition of any dialect a learner might wish to learn later, for generally dialects are structurally less complex than MSA. Therefore, it may be easier for learners to acquire a colloquial variety after they have learned MSA because learning colloquial utterances involves applying deletion rather than augmentation rules. Secondly, and unlike local dialects, MSA is readily understood anywhere in the Arab world. In addition, by learning MSA, learners will be literate and have access to a vast heritage of ancient and modern literature, scholarly work, and the media.

Given this situation, some Arabists might object to using MSA as a vehicle for oral communication in situations normally reserved for colloquial Arabic. We recognize this sociolinguistic discrepancy and find that the response to that view may rest on educational and pedagogical grounds. First of all, for most Arabic programs reading is the primary goal, especially at institutions where there is a graduate program. Secondly, in order to avoid con-

fusing learners with two varieties at the beginning stage, MSA may be used to fulfill both its own linguistic function (primarily reading and writing) as well as that of CA (speaking). In addition to the expected reading skills, learners will develop oral skills in MSA, which are, at any rate, required for proficiency in MSA; these skills can be transferred later to any dialect when the opportunity to learn it arises. Most of those involved in Arabic pedagogy agree that the ideal situation would be one that can replicate native-speaker performance in the classroom, but they also acknowledge the restricted nature of the classroom, which cannot accommodate this ambitious goal. Nevertheless, students should be made aware of this linguistic situation even if CA is not the target of instruction and should be presented, when appropriate, with CA equivalents of MSA communicative utterances in contexts in which they are used.

The Ahlan wa Sahlan Learning Package

Arabic Script: The Arabic writing system is presented gradually over the six units of the *Letters and Sounds of the Arabic Language* workbook, along with communicative phrases and new vocabulary. During this initial phase (at least the first five units), learners are of course unable to read. Instead, they should depend on recorded material and classroom communicative activities to learn the language content. Although Arabic script might seem exotic and undecipherable at first, it is in fact quite consistent and, to the pleasant surprise of most learners, can be acquired quickly and easily. Unlike the English system, there is a high degree of correspondence between sound and symbol (each symbol represents one sound). Phonetic explanations are immediately followed by a writing practice exercise that is based on visual information, which is followed by two or more exercises that combine visual and aural cues for word recognition. Practice of the script culminates in a dictation exercise.

Digitally-Recorded Material: **Ahlan wa Sahlan** is accompanied by digital sound files that contain a rendition of dialogues or communicative phrases, new vocabulary, reading passages, listening passages, and oral drills recorded by native speakers at a near-normal speed. The audio material is signaled by a listening icon and includes sound-discrimination exercises as well as exercises for word recognition and listening comprehension. All the audio material for a given lesson is recorded in the sequence in which it appears in the textbook: new vocabulary, dialogues, and reading passages are followed by listening exercises and finally by a listening comprehension passage. In the first few lessons, learners are guided word-by-word and phrase-by-phrase on how to communicate orally and to recognize and produce the language forms correctly.

Video Dialogues and Scenes: The audio-visual materials that were developed for **Ahlan wa Sahlan** are intended to reinforce the main reading passages not only by establishing context, but also by bringing the subject matter to life. These video materials are divided into two separate learning tracks: non-dramatic language functions and dramatic scenes (indicated by this symbol). The non-dramatic language functions establish context for

the various language components covered in the lessons, expanding the learner's knowledge of the register and appropriateness of language use in different situations.

The dramatic scenes reiterate and multiply the main reading passage themes, story line, and grammatical structures while offering a different source from which learners gather information. The dramatic story line takes Michael Brown, who studies at the American University in Cairo, to Damascus, Syria, where he visits his friend Steve who is studying at the University of Damascus. Because Michael Brown does not know the Syrian dialect on this short vacation, he poses questions to his Syrian interlocutors about the meanings of certain Syrian expressions. It is through these interactions that the learner is systematically exposed to new colloquial phrases that are translated for Michael from Syrian colloquial to Modern Standard Arabic (MSA). Additionally, the learner benefits from exposure to two different cultures, as the Egyptian culture is presented and described in the reading passages, while the Syrian culture is experienced through the video scenes. Video comprehension questions get progressively more difficult with each lesson to continually present a challenge to the learners.

Online Interactive Exercise Program: Available with this textbook is an online computer-assisted language learning program. It provides drill and practice in the sound and writing systems of Arabic and contains a large number of vocabulary, grammar, and listening comprehension exercises. Much of the language material contained in the online exercise program mirrors the objectives found in the textbook.

The online exercise program contains drills and exercises designed to help in learning the sound and writing systems of Arabic quickly and easily. It combines the printed word, digitized voice, and pictures for an interactive and effective learning experience. The exercises include word construction, word recognition, matching, multiple choice, fill-in-the-blank, scrambled sentences and paragraphs, and much more. Each exercise format is intended to activate a different cognitive skill and sub-skill. Multiple-choice items make learners view a word in a linguistic context, matching lets them look lexical items as pairs that share at least one semantic trait, and categorization makes them view words as collocations that have some common function in the language. Such cognitive exercises improve learning by re-organizing lexical items in the learners' cognitive structures.

To access the audio, video, and interactive exercises programs, go to
yalebooks.com/ahlan

Ahlan wa Sahlan, Third Edition, along with the supplementary materials that accompany it, attempts to provide a learning environment conducive to effective acquisition of specific language abilities. These abilities, in their totality, create a measure of proficiency in Arabic. Upon completing this course, the average learner may achieve a proficiency level within the Intermediate Mid-range established by the American Council on the Teaching of Foreign Languages (ACTFL). Naturally, results vary with respect to individual learner differences and may range between higher or lower proficiency levels.

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أهلاً وسهلاً
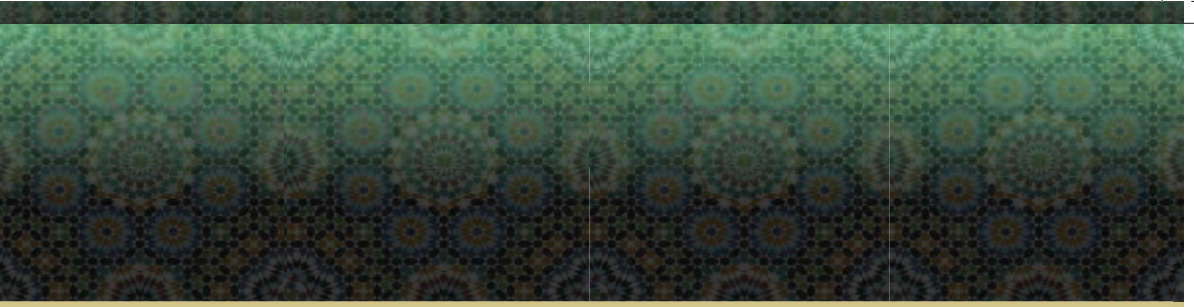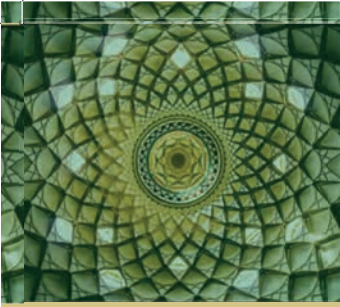
Objectives

- Identifying objects in the school environment
- Describing location, using prepositions
- Enumerating items using the coordinating particle وَ
- Introduction to demonstrative pronouns هذا هذِه هُنا هُناكَ
- Showing contrasts with لكنَّ and لكِنْ
- Introduction to the nominal sentence and cases of its nouns
- Negating with لَيْسَ
- Introduction to the definite article الـ: Assimilating and non-assimilating sounds
- Introduction to definite and indefinite nouns

«صباح» في الخط العربي

1. School Surroundings

غُرْفَة صَفّ في فاس المَغرِب

اِسْمي هالَة بُسْتاني. أنا طالِبَة هُنا في جامِعَة حَلَب. لكِنّني مِن مَدينة دِمَشْق. هذِهِ
غُرفة صَفّي. وَهذا أُسْتاذي. اِسْمُهُ الياس زِيادَة. هُوَ أسْتاذ رِياضِيّات.
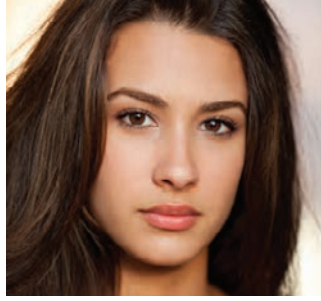
هالَة بُسْتاني

هُناكَ طاوِلَة وَكُرْسيّ في غُرْفَةِ الصَفّ. على الجِدارِ لَوْح وَصورَة وَساعَة. في
الغُرفَة أيْضاً باب وَنافِذَة. هُناكَ صورة على الجِدار بِجانِبِ الباب.

2. Prepositions

Look at the pictures below to determine what preposition they refer to.

على	أمامَ	خَلْفَ	في

بِجانِب	تَحْتَ	فَوْقَ	بَيْنَ

<div dir="rtl">
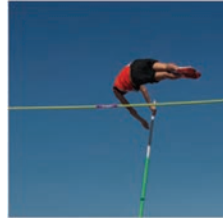
تمرين ١

</div>

In groups of two and three, take turns describing the picture below in as much detail as you can using the prepositions on the previous page. Once you have finished, write your description down on a separate sheet of paper.

<div dir="rtl">

تمرين ٢

</div>

Fill in the blanks in the following sentences with information from the reading passage.

<div dir="rtl">

١–   هالَة مِنْ مَدينَة _____.

٢–   هِيَ طالِبة في _____ حَلَب.

٣–   في غُرْفَةِ الصَفِّ لَوْح وَ _____ وَ _____ عَلى الجِدار.

٤–   هُناكَ طاوِلَة وَ _____ عَلى الأرْض.

٥–   هُناكَ _____ بِجانِبِ الباب.

٦–   الياس زِيادَة أُسْتاذ _____.

</div>

<div dir="rtl">

تمرين ٣

</div>

Match words from the right-hand column with words in the left-hand column. Take the time to practice writing Arabic by writing both words in the middle column.

<div dir="rtl">

صورَة		لَوْح	١–
لكِنْ		غُرفَة	٢–
صَفّ		أُسْتاذ	٣–
في		جِدار	٤–
باب		هُنا	٥–
هُناكَ		عَلى	٦–
طالِب			

</div>

3. Enumerating: The Coordinating Particle وَ

Enumerating involves stringing a number of words together (e.g., "She speaks Italian, French, German, and Russian"). Unlike English, where the conjunction "and" is used only before the last enumerated item, Arabic requires the use of the conjunction وَ before every enumerated item, as in the example:

<div dir="rtl">

١	في غُرْفَتي طاوِلَة وَكُرسِيّ وَحاسوب وَمُسَجِّلَة.

</div>

Important: The coordinating particle in Arabic is a prefix rather than an independent word. It should never be separated from the word it modifies (i.e., the word it precedes).

<div dir="rtl">

تمرين ٤

</div>

Conversation: Ask your classmates what they have in terms of those objects that we have studied thus far and then write a list using the conjunction وَ as in the examples below. Once you have gathered information on three of your classmates, report your findings to your teacher. As a follow-up exercise at home, try listing several objects that you own, that are in your room, or that are in your classroom.

<div dir="rtl">

١–   عِندي سَيّارَة وَ _____ وَ _____ .

٢–   في غُرْفَتي طاوِلة و _____ وَ _____ .

</div>

4. Demonstratives: Gender Agreement

Demonstratives demonstrate things, like "this" or "that" as in:

This is a boy (m.s.)	هذا وَلَد	٢
This is a girl (f.s.)	هذِهِ بِنْت	٣

In Arabic, demonstratives agree with the nouns they modify in number as well as in gender. We use هذا for masculine nouns (example 2) and هذه for the feminine nouns (example 3). Here, we shall limit our discussion to singular masculine and feminine nouns.

Two other demonstratives are used in the main text: هُنا "here" and هُناكَ "there."

The demonstrative هُناكَ can also be used in the sense of "there is/are" to indicate the existence of an entity. It is used with singular (example 4), dual (5), and plural nouns (6).

There is a book on the table.	هُناكَ كِتاب عَلى الطاوِلة	٤
There are two books on the table.	هُناكَ كِتابان عَلى الطاوِلة	٥
There are books on the table.	هُناكَ كُتُب عَلى الطاوِلة	٦

تمرين ٥

Conversation: In groups of two or three, ask your classmates if they have some items in the picture, and, if so, where they are. When answering, please try to use all the prepositions that we have learned, as well as using هناك and في as in the examples:

١–	هَناكَ كِتاب عَلى الطاوِلَة.
٢–	في حَقيبتي وَرَقة وقَلَم.

<div dir="rtl">

تمرين ٦

</div>

A. Identifying when to use هذا or هذه: Indicate objects by using هذا or هذه, as in the example. You will need to check the gender of each noun.

<div dir="rtl">

صورة   هذِهِ   كِتاب   هذا   مِثال:

٥–   ١–

_____ _____   _____ _____
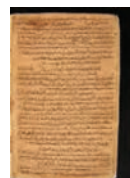
٦–   ٢–

_____ _____   _____ _____

٧–   ٣–

_____ _____   _____ _____

٨–   ٤–

_____ _____   _____ _____

</div>

B. Watch the video in which Fādī talks about what is in his office. Write down what he lists under the appropriate category. 🎬

هُناكَ	هُنا	هذِه	هذا

5. Contrasting: The Particles لكِنْ and لكِنَّ

Showing contrasts between objects, people, states of affairs, and so forth can be done by using the word لكِنْ, which is used similarly to the English "but" or "however." There are two versions of this particle: (1) the weak version لكِنْ (pronounced *lākin*) and (2) the strong version لكِنَّ (pronounced *lākinna*).

A. The Strong Version لكِنَّ

noun	or	pronoun	+	لكِنَّ

The strong version, as used in the main reading passage, must be followed by a nominal sentence, meaning it must have either an attached pronoun suffixed to it or a noun that follows it.

This noun or pronoun is considered the subject of لكِنَّ, which places it in the accusative case. Example 7 below is a sentence taken from our reading passage that contains the strong version لكِنَّ.

٧	أنا طالِبة في جامِعةٍ حَلَب لكِنَّني مِن دِمَشق.

The word لكِنَّني in the above example is a combination of لكِنَّ and the suffix ني, which is the attached counterpart of the separate pronoun أنا, serving as the subject.

رَنا عَرَبِيّة **لكِنَّ** ساندي أمريكيّة

رَنا

ساندي

B. The Weak Version لكِنْ

You may also use the weak version لكِنْ in order to make contrasts, as in examples 8 and 9 below. The part contrasted after لكِنْ is a nominal sentence (e.g., عِندي دَرّاجة) whose preposed predicate is a phrase made up of the adverb عِندَ and the attached pronoun ي. A sentence beginning with such a phrase may be contrasted with a similar sentence using the weak version لكِنْ. Consider the following example:

٨   عِندي سيّارَة **لكِنْ** لَيْسَ عِندي دَرّاجَة.

However, a more acceptable and simpler style is to begin with the negative part:

٩   لَيْسَ عِندي دَرّاجَة **لكِنْ** سيّارَة.

Note: No changes occur in the forms of the constituents of the contrasted sentences as a consequence to the use of **لكِنْ**.

6. Nominal Sentences

Arabic sentences that do not start with a verb are called nominal sentences. The first noun is the "subject" or is sometimes called the "topic," and the second is the "predicate" or the "comment." Both nouns are in the nominative case.

Definite nouns in the nominative case are marked by a *ḍamma* (see ex. 10: الطالِبَةُ)
on the end. If the noun is indefinite, the marker is double *ḍamma* (see ex. 10: عَرَبِيَّةٌ).

| ١٠ | الطالِبَةُ عَرَبِيَّةٌ. |

When the particle لكِنَّ is used with a nominal sentence, it causes the subject to change its grammatical case from nominative to accusative—meaning the word that follows لكِنَّ will take a *fatḥa*.

Nouns in the accusative case are marked by a *fatḥa* for definite nouns and double *fatḥa* for indefinite nouns:

| ١١ | الطالِبَةُ تونِسِيَّةٌ لكِنَّ الطالِبَ مَغرِبِيٌّ ولَيسَ تونِسِياً. |

تمرين ٧

On a separate sheet of paper, combine each pair of sentences using لكِنَّ to contrast them. Remember that the noun that follows لكِنَّ must be in the accusative case and must be marked with a *fatḥa*. Consider the example:

مِثال: سَيّارَتُكَ يابانِيّةٌ. سَيّارَتُها أمريكِيّةٌ. سَيّارَتُكَ يابانِيّةٌ لكِنَّ سَيّارَتَها أمريكِيّةٌ.

١- صورَةُ هالَة عَلى الجِدار. صورَتُكِ عَلى الباب.

٢- دِمَشقُ في سورية. عَمّانُ في الأُرْدُن.

٣- أنتِ مِصرِيَّةٌ. أنا سودانِيٌّ.

٤- حاسوبُ الأستاذِ أمريكِيٌّ. حاسوبُ الطالِبِ يابانِيٌّ.

٥- جامِعتي في وِلايَةِ تِكْساس. جامِعتُكِ في وِلايةِ فلوريدا.

٦- ساعَةُ الأُستاذِ سُويسْرِيَّةٌ. ساعَةُ الطالِبِ أمريكِيَّةٌ.

٧- جَريدَةُ نيو يوركَ تايمز أمريكِيَّةٌ. جَريدَةُ الأهْرام مِصرِيَّةٌ.

٨- مِفْتاحي عَلى الكِتاب. مِفْتاحُكَ بِجانِبِ التِلْفاز.

٩- صورَةُ مونا ليزا إيطالِيَّةٌ. صورَةُ بابلو بيكاسو إسْبانِيَّةٌ.

١٠- قَلَمُ الأُسْتاذِ عَلى الطاوِلةِ. حَقيبَةُ الأُستاذِ عَلى الأرض.

7. Negating with لَيْسَ "is not" / "are not"

The statements in the captions below are negated by لَيْسَ, which is used to negate nominal sentences. In nominal sentences, such as those said by the professor below, the predicate (which appears in blue) acquires the accusative case (which appears in red) with the use of لَيْسَ (see also examples 12–14).

هِيَ لَيْسَت أمريكيّةً. هِيَ كَنَديّةٌ

هذا لَيْسَ كِتابي

Note: When the man said the word كِتابي, it did not take an accusative marker (i.e., *fatḥa* or double *fatḥa*). This is because the pronominal suffix ي (= my) was attached in the place of the marker preventing the *fatḥa* from appearing.

Feminine singular	لَيْسَتْ نادِيَةُ طالِبَةً.	←	نادِيَةُ طالِبَةٌ.	١٢
Masculine singular	لَيْسَ الأُسْتاذُ لُبنانِيّاً.	←	الأُسْتاذُ لُبنانيٌّ.	١٣

The use of لَيْسَ makes the predicate accusative (لُبنانِيّاً، طالِبَةً) in examples 12 and 13). Accusative nouns are marked by *fatḥa* or double *fatḥa*.

Regular rational (human) plurals that end with ونَ in the nominative case take the ending ينَ in the accusative case. When لَيْسَ follows the noun or pronoun, which is permitted, it should agree with it in number and in gender, as in the following example:

They are Canadians.	هُمْ كَنَديّون.	١٤
They aren't Canadians.	هُمْ لَيْسوا كَنَدِيّين.	

In example 14, لَيْسَ agrees with the pronoun هُم in gender and number (m., pl.). The predicate in 14, a plural noun, takes the plural accusative marker يِنَ instead of ونَ as a result of the use of لَيْسَ.

If the predicate, however, is a prepositional phrase (مِن فِلَسطين in 15), no change takes place in the form of words:

مَحمود لَيْسَ مِن فِلَسطين.	مَحمود مِن فِلَسطين. ١٥

هؤلاءِ الشَبابُ لَيسوا مِصريّينَ لكِنْ لُبنانيّينَ.

هُم لَيسوا مِن مِصر لكِنّهُم مِن لُبنان.

Conjugations of لَيْسَ				
Conjugation	**Pronoun**	**Number**	**Gender**	**Person**
لَسْتُ	أنا	singular	-----	1st
لَسْنا	نَحْنُ	plural	-----	
لَسْتَ	أنْتَ	singular	masculine	2nd
لَسْتِ	أنْتِ	dual		
لَسْتما	أنْتُما	plural		
لَسْتما	أنْتما	singular	feminine	
لَسْتُم	أنْتُم	dual		
لَسْتُنَّ	أنْتْنَ	plural		
لَيْسَ	هُوَ	singular	masculine	3rd
لَيْسَت	هِيَ	dual		
لَيْسا	هُما	plural		
لَيْستا	هُما	singular	feminine	
لَيْسوا	هُم	dual		
لَسْنَ	هُنَّ	plural		

<div align="center">تمرين ٨</div>

Using لَيْسَ: Underline the predicate, which may be a word or a phrase, in each sentence. Then negate these sentences and phrases, using appropriate forms of لَيْسَ. Make changes to the predicate if necessary, according to the rules stated above. Consider the example:

مِثال: هذِه الطالِبَةُ مِن الأردُن. ← هذِه الطالِبَةُ مِن الأردُنِ. ←

هذِه الطالِبَةُ لَيْسَتْ مِن الأردُن.

١–   أَسْتاذُنا مِصريٌّ. _____.

٢–   الحَقيبةُ عَلى الطاوِلةِ. _____.

٣–   نَحْنُ سوريّون. _____.

٤–   أنا أسْتاذٌ. _____.

٥–   هذِه السَيّارَةُ أمريكيّةٌ. _____.

٦–   جامِعةُ هارفرد في وِلايةِ مِشيغان _____.

٧–   أنا في الصَفِّ. _____.

٨–   سوزانُ أوسْتَراليّةٌ _____.

٩–   الدَفْتَرُ بِجانِبِ الهاتِفِ. _____.

<div align="center">8. Use of لكِنَّ and لكِنْ</div>

Contrasts are expressed in Arabic using لكِنْ and لكِنَّ. Remember that لكِنْ has no effect on the structure of the sentence, but with لكِنَّ the subject is in the accusative case:

١٦	لَيسَ عِنْدي حاسِبة لكِنْ حاسوب.	I don't have a calculator, but I have a computer.
١٧	أُسْتاذُكَ مِنَ القاهِرة لكِنَّ أُسْتاذَها مِن تونِس.	Your teacher is from Cairo, but her teacher is from Tunis (note the two endings on أستاذ).

<p align="center">تمرين ٩</p>

Translation: Use the following sentences as guides to form your Arabic sentences. Remember to provide the appropriate endings.

1. His school is in Damascus, but his house is in Cairo.
2. She doesn't have a car, but she has a bike.
3. There's no newspaper on the table, but there is a book. (هُناكَ)
4. This is a book bag, but that is a book.
5. There's no picture in the classroom, but there's a teacher and a chalkboard.
6. He has an American car, but a Japanese computer.

<p align="center">9. The Definite Article الـ:
Assimilating and Non-Assimilating Sounds</p>

The definite article in Arabic (the prefix equivalent to "the") is made up of the letters *alif* and *lām* (الـ) and is prefixed to nouns and adjectives. It is pronounced *al* when prefixed to words beginning with a sound that belongs to a group of sounds known as "moon" letters. They are thus called because long ago Arab grammarians used the word *qamar* قَمَر 'moon' to exemplify this group of sounds. If you prefix the definite article to this word, you have القَمَر, which is pronounced *al-qamar*.

- The sound represented by the letter ق and those in its class <u>does not</u> assimilate the لـ of the definite article. In other words, the *lām* is pronounced as an *l* sound when prefixed to a word starting with one of these sounds. The sounds of this group are known as أحرُف قَمَرية "moon or lunar letters."

Moon Letters (Non-Assimilating)

ء ب ج ح خ غ ع ف ق ك م هـ و ي

In contrast, there are words which start with sounds that do assimilate the *lām* of the article; that is, a sound of this group causes the *lām* to be pronounced just like the letter following it. These are the "sun" letters, which were so named for the reason cited above: Arab grammarians have used the word *ŝams* شَمس "sun" to exemplify this class of sounds. If you prefix the article to this word, you have الشَمس, which is pronounced *aŝ-ŝams* (ŝ = sh as in *shoe*). As you can see, the *l* sound changes to *ŝ*, thus resulting in two *ŝ* sounds: one is the result of assimilating the *lām* of the article and the other is the original initial sound of the word. The sounds of this group are known as أحْرُف شَمسِيّة "sun or solar letters," and are listed on the following page.

Sun Letters (Assimilating)

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Up until now, you have been using the process of assimilation unconsciously. The morning greeting صَباحُ الخَيْر, for example, contains the article in the second word followed by a "moon" letter خ, which allows the *lām* of the article to be pronounced as *l*. Its response صَباحُ النور, on the other hand, contains the word النور, which starts with the "sun" letter ن that causes the *lām* of the article to assimilate to ن, thus resulting in *an-nūr*.

The article, whether or not it has an assimilated *l*, starts with an initial *a-* sound, which is basically a *hamza*. Thus, the word السودان "the Sudan" is pronounced *as-sūdān* and البَيْت "the house" is pronounced *al-bayt*. This particular pronunciation occurs only when these words are pronounced independently, that is, when they are not preceded by a word or a prefix. The definite article, however, loses the *hamza*, or the initial *a-* sound, if a word precedes it, such as the coordinating particle *wa* وَ "and" or a preposition. This type of hamza is call *hamzatu-l-waṣl* هَمزَةُ الوَصْل. Consider the following examples:

١٨	السودان	*as-sūdān*	(the Sudan)
	مِنَ السودان	*mina s-sūdān*	(from the Sudan)
١٩	البَيْت	*al-bayt*	(the house)
	وَالبَيْت	*wal-bayt*	(and the house)

Important: These processes only affect the pronunciation of the article, not its spelling.

Pronunciation tip: One way of thinking about when to assimilate the *lām* and when not to is to compare the point of articulation of the sound that follows the *lām* with that of the *lām* itself. If the sound of the letter shares nearly the same point of articulation as the *lām*, then it is assimilated. In other words, "backed" consonants (those whose points of articulation are in the back of the mouth like the pharyngealized letters) are not assimilated, whereas the fronted letters, excluding the labials (those that occur on the lips like the *mīm* and the *bā'*), are assimilated.

🔊 تمرين ١٠

Listen and recognize: Listen to each word and mark the appropriate box. If the *l* of the article is pronounced *l*, then mark the box under the phrase حَرْفٌ قَمَريّ "moon letter." If the *l* is not pronounced as an *l* and you hear a doubled consonant, then mark the box under حَرْفٌ شَمْسِيّ "sun letter". If you are experiencing any difficulty in differentiating the sun and moon letters, it might be a good idea to write the word down on a piece of paper and then refer to the sun and moon letter tables on the previous two pages.

حَرْفٌ قَمَريّ	حَرْفٌ شَمْسيّ	
☐	☑	مِثال: القَلْب
☐	☐	١-
☐	☐	٢-
☐	☐	٣-
☐	☐	٤-
☐	☐	٥-
☐	☐	٦-
☐	☐	٧-
☐	☐	٨-

يا ابني الحُروفُ القَمَريّة ١٤
والحُروفُ الشَمْسيّة ١٤ أيضاً.

تمرين ١١

Spelling Contest: Add the letters together to make a word, and then in the left column write the meaning of the word.

١–   جَ + ر + ي + دَ + ة + ي =   _____ _____

٢–   نَ + ظَّ + ا + ر + ة + ه =   _____ _____

٣–   ح + ا + س + و + بُ + كِ =   _____ _____

٤–   عِ + نْ + دَ + ه + ا =   _____ _____

٥–   طِ + ا + وِ + ل + ة =   _____ _____

٦–   صَ + فُّ + كُ + م =   _____ _____

٧–   كُ + رْ + س + يّ =   _____ _____

10. Definite and Indefinite Nouns

Obviously, nouns marked with the definite article are definite and those that are not marked are indefinite. For example, the word كِتابٌ is indefinite and الكِتابُ is definite. There are other ways of making a noun definite, such as a suffixed possessive pronoun, e.g., كِتابي "my book."

Unlike English, which has indefinite articles (*a* and *an*), there is no indefinite article in Arabic, though, as you have seen, the three *tanwīn* markers (double *fatḥa*, double *ḍamma*, and double *kasra*) on the end of a noun indicate an indefinite status.

🔊 تمرين ١٢

Listen and recognize: Listen as each word is pronounced and indicate whether it is a definite or indefinite noun by marking the appropriate box. A definite noun either contains the definite article ال (whether or not it is assimilated to the following sound) or has a possessive pronoun suffixed to it (e.g., كِتابي). An indefinite noun ends with a *tanwīn*.

Definite	Indefinite	
☐	☐	١–
☐	☐	٢–
☐	☐	٣–
☐	☐	٤–
☐	☐	٥–
☐	☐	٦–
☐	☐	٧–
☐	☐	٨–
☐	☐	٩–
☐	☐	١٠–

غُرفة صَفّ في مَدينة فاس في المَغرِب

◀)) تمرين ١٣

In groups of two or three, ask your speaking partner the following questions and fill in the blanks with their responses.

صَباحُ الخَيْر !

_____!

كَيْف الحال؟

._____

هل عِندَك بَيْت؟

._____ _____ ،_____

بَيْتُكَ في دِمشَق ؟

._____ ، _____

أينَ هُوَ (= بَيْتُك) ؟

._____

في بَيْتِكَ حاسوب؟

._____ ، _____

أين هُوَ؟

._____

ماذا أيضاً في بَيْتك؟

._____

هل عندَك سيارة؟

._____

أين هي؟

._____

يللاّ، مَعَ السَّلامة!

!_____ ____

مدخل معهد في فاس

🔊 المُفْرَدات Vocabulary

Listen to the vocabulary items on the audio file and practice their pronunciation.

professor, teacher . . . . (n., m.) أساتِذَة ج أسْتاذ

too, also . . . . (adv.) أيْضاً

on, in, by, with, for . . . . (prep.) بِـ

to learn . . . . (v.) تَعَلَّمَ

university . . . . (n., f.) جامِعات ج جامِعَة

side . . . . (n., m.) جانِب

wall . . . . (n., m.) جُدْران ج جِدار

Aleppo . . . . (n., f.) حَلَب

mathematics, calculus . . . . (n., f.) رياضِيّات

of the sun; solar . . . . (adj.) شَمْسِيّ

thing . . . . (n., m.) أشْياء ج شَيء

class . . . . (n., m.) صُفوف ج صَفّ

male student . . . . (n., m.) طُلّاب ج طالِب

female student . . . . (n., f.) طالِبات ج طالِبة

you're welcome . . . . عَفْواً

on . . . . (prep.) عَلى

room . . . . (n., f.) غُرَف ج غُرْفَة

of the moon; lunar . . . . (adj.) قَمَريّ

but . . . . (particle, weak version) لكِنْ

but . . . . (particle, strong version) لكِنَّ

if you would; please. . . . . لَو سَمَحْت

لَيْسَ (particle) . . . . not

مَحَلّ (n., m.) . . . . place; store

مَعَ (prep.) . . . . with

مَوْجود (n., m.) . . . . found

هُناكَ (demonstrative) . . . . there, there is/are

وَ (conj.) . . . . and

مدرسة بن يوسف في مراكش

مسجد الحَسَن الثاني في دار البيضاء
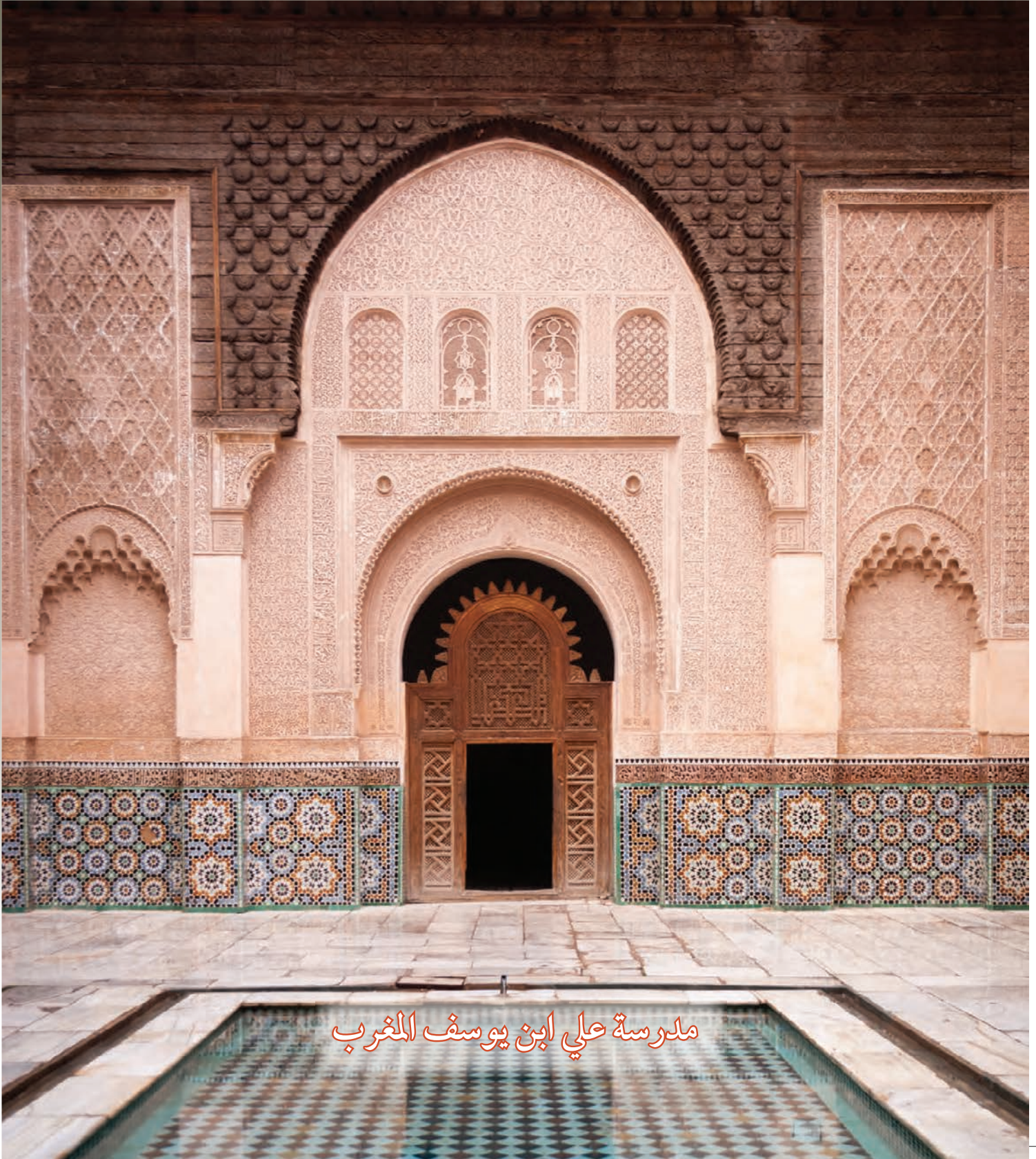
مدرسة علي ابن يوسف المغرب

Objectives

- Describing school surroundings and facilities
- Revisiting the *nisba*
- Introduction to an element of the *iḍāfa* structure
- Identifying objects by using demonstratives
- Introduction to an element of colloquial Arabic

1. School Surroundings and Facilities:

🔊 **جامِعتي**

كُلِّيّةُ الطِبّ جامعة دمشق

كُلِّيّةُ الهَنْدَسةِ المَعلوماتيّة
جامعة دمشق

اِسْمي هَيْثم نَجّار. أنا طالِب في كُلِّيّةِ العُلوم في جامِعَة دِمَشْق. في جامِعتي عِدّة كُلِّيّات. هُناكَ كُلِّيّةُ الهَنْدَسَة وَكُلِّيّةُ الآداب وَكُلِّيّةُ العُلوم وَكُلِّيّةُ الطِبّ وَكُلِّيّةُ التِجارَة وَكُلِّيّةُ الحُقوق.

هُناكَ مَلْعَب رياضِيّ وَمَسْبَح بِجانِبِ كُلِّيَتي. في كُلِّيَّتي مَخْبَر عِلْميّ وَهُناكَ مَخْبَر لُغَوِيّ في كُلِّيّةِ الآداب. المَكتَبة بِجانِبِ كُلِّيّةِ الحُقوق.

غُرْفةُ مَكْتَبي 🔊

اِسْمي راغِب طَبّاع. أنا أُسْتاذ رِياضِيّات في الجامِعَةِ الأُرْدُنِيّة. في غُرفَة مَكْتَبي طاوِلة وَكُرسيّ وَلَوْح وَمَكْتَبة. عِندي هاتِف في مَكْتَبي. هاتِفي عَلى الطاوِلَة، لكِنْ لَيْسَ عِندي حاسوب في المَكْتَب لكِنْ في البَيت. هذِه حَقيبَتي عَلى الأرْض بِجانِب الطاوِلَة. مَكْتَبي في كُلِّيّةِ العُلوم في الجامِعَةِ الأُرْدُنِيّة.

هذِه حَقيبَتي. هل تَعرِف ماذا فيها؟

تمرين١

Identity cards: Fill out these identification cards for the persons described in the previous passages. Then fill in the blanks with information found in the main passage.

العام الجامعي: ٢٠٢١/٢٠٢٠
اسم الطالِب: ـــــــــــــ
الكلية: ـــــــــــــ
الجامعة: ـــــــــــــ

العام الجامعي: ٢٠٢١/٢٠٢٠

اسْم الأستاذ: _____

الكلية: _____

الجامعة: _____

١– هُناكَ _____ كُلِّيَات في جامِعَة دِمَشْق.

٢– هُناكَ _____ وَ_____ بِجانِب كُلِّيَةِ العُلوم.

٣– هُناكَ _____ في كُلِّيَةِ الآداب.

٤– راغِب طَبّاع _____ في الجامِعَةِ الأُرْدُنِيّة.

٥– هُوَ أُسْتاذ _____.

٦– مَكْتَبُ الأُسْتاذ راغِب في _____.

٧– هُناكَ _____ عَلى طاوِلَةِ الأُسْتاذ راغِب.

٨– حَقيبَةُ الأُسْتاذ راغِب عَلى _____.

تمرين ٢

مُدَرَّج الحسن بن طلال الجامِعة الأردنيّة

Read and emulate:

A. Study the first passage in this lesson about هَيْثَم نَجّار and replicate it in writing, providing information about yourself and your school. You may provide actual names of buildings, colleges, and streets as applicable to your own situation.

B. Study the second passage in this lesson about راغِب طَبّاع and compose another passage similar to it, but in the third person, describing a professor you know. Make necessary changes in content and form to fit the new situation.

تمرين ٣

Conversation: In groups of two, have one person describe their university or college to the other in Arabic. The other person should draw a picture of what they understand from the description on a separate sheet of paper. Once you are finished, compare how closely the drawing resembles reality. Now switch roles. Try to use as much of the language as possible, and if you cannot figure out how to say something directly, try to work around it.

جامعة دمشق

تمرين ٤

Match words from the right-hand column with words in the left-hand column. Take the time to practice writing Arabic by writing both words in the middle column.

طِبّ		رِياضَة	١-
مَلعَب		مَخبَر	٢-
سَكَن		ذلكَ	٣-
لُغَوِيّ		كُلِّيَّة	٤-
تِلكَ		كِتاب	٥-
مَكتَبَة			

تمرين ٥

Odd word out: <u>Underline</u> the word that does not belong to each set and explain your choice if needed.

طِبّ	كُلِّيَّة	جامِعَة	جانِب	١-
مَخبَر	هَندَسَة	مَسبَح	مَلعَب	٢-
عِدَّة	صَفّ	غُرْفَة	مَكتَب	٣-
تِلكَ	رِياضِيّ	ذلِكَ	هذا	٤-

2. *Nisba* Revisited

In Unit 5 of the Workbook, we derived relative nouns called **nisba** اِسْمُ نِسْبَة (which function like adjectives in English) from names of countries. The process involves adding a doubled يّ to a noun and can be applied to just about any Arabic noun. In the main reading passage, three **nisba** nouns are derived from the words رِياضة "sport," عِلْم "science," and لُغَة "language."

athlete; sporty	رِياضيّ	←	*sport*	رِياضَة	١
scientific	عِلميّ	←	*science*	عِلم	٢
linguistic	لُغَويّ	←	*language*	لُغة	٣

If you recall, deriving a **nisba** from some nouns requires the addition of the letter و before suffixing يّ, as in example 3 لُغَويّ.

In addition to the rules of derivation specified in Unit 5, note that if a noun is plural, it is generally changed to the singular before a **nisba** is derived. For example, the plural noun عُلوم "sciences" must be changed to the singular عِلْم "science" before deriving the word عِلميّ.

Word Order and Gender Agreement

Adjectives in Arabic follow nouns and agree with them in gender, number, and case. For example, the noun مَخبَر may be modified by the adjective-like **nisba** عِلميّ (مَخبَر عِلميٌّ), which follows the noun and agrees with it in number (both being singular), gender (both being masculine), and case (both being nominative). If the noun is feminine (e.g., كُلِّيّة), the adjective must also be feminine (e.g., كُلِّيّة عِلمِيّة), where the *tā' marbūṭa* on the end of عِلمِيّة marks the *nisba* as feminine.

مَنظَر جامِعة دِمَشق من الداخِل

<div align="center">تمرين ٦</div>

Construct the *nisba*: Construct the **nisba** (adjective) from the pairs of words below. Derive a **nisba** from the second noun of each pair. The **nisba** must agree with the first noun in number and gender as in the examples. You may wish to review the derivation rules explained in Unit Five.

مَخْبَرٌ لُغَوِيٌّ	لُغَةٌ	مَخْبَرٌ	مِثال:
كُلِّيَّةٌ عِلْميَّةٌ	عِلْمٌ	كُلِّيَّةٌ	
	رياضَةٌ	جَريدَةٌ	١-
	طِبٌّ	كِتابٌ	٢-
	مَدْرَسَةٌ	غُرْفَةٌ	٣-
	صَباحٌ	صَفٌّ	٤-
	جامِعَةٌ	طالِبَةٌ	٥-
	اليابانُ	سَيّارَةٌ	٦-
	الأُرْدُنّ	الجامِعَةُ	٧-
	عَرَبٌ	اللغَةُ	٨-
	أمريكا	كُلِّيَّةٌ	٩-
	عِلْمٌ	كِتابٌ	١٠-

3. The *Iḍāfa* Structure: الإضافة

The phrases مَدينةُ دِمَشق "city of Damascus" and جامِعَةُ حَلَب "University of Aleppo" may be familiar to you by now. They represent a structure in Arabic called *iḍāfa*. The term إضافة literally means "addition." It denotes "adding" one noun to another to form a relationship of possession or belonging. The *iḍāfa* structure binds the two (or more) nouns together, forming one entity. The main referent of this entity is represented by the first word of the structure.

جامِعة حَلَب

The *iḍāfa* structure is equivalent to three English structures:

(1) The *of*-structure (e.g., City of New York, top of the hill, college of medicine)
(2) The apostrophe ʼs used on the end of nouns (e.g., Sandy's room, the instructor's car)
(3) Compound nouns (e.g., a car key, stock market, The Ohio State University)

City of New York	مَدينَةُ نيويورك	٤
Sandy's room (literally, *room of Sandy*)	غُرفَةُ ساندي	٥
a car key (literally, *a key of a car*)	مِفتاحُ سَيّارَةٍ	٦

So far, you have used a number of *iḍāfa* phrases, including the following:

the classroom (literally, *the room of the class*)	غُرفَةُ الصَفِّ	٧
University of Aleppo	جامِعَةُ حَلَبَ	٨
City of Damascus	مَدينَةُ دِمَشقَ	٩

Pronunciation tip: When the first word(s) of the *iḍāfa* structure are feminine, as in examples 4, 5, 7, 8, and 9, the *tāʼ marbūṭa* must be pronounced like a *t* (= a regular ت). It parallels the phonetic rule in English of the possessive apostrophe *-s* in that when we say "Sandy's room," we must hear the *z* sound or we cannot tell that a possession is taking place. It is the same in Arabic; if we do not hear the ت sound at the end of feminine nouns in the structure, we cannot tell that a possession is taking place.

As you can see in the six examples above, the final noun of the *iḍāfa* structure does the possessing and the nouns that precede it are what is possessed. The first noun is the focus of the phrase. When reference is made to Sandy's room, for example, the reference is to the room (غُرفَةُ) rather than to Sandy.

A. Cases of the Nouns in the إضافة Structure

An إضافة structure is made up of two or more nouns. The first noun in an إضافة structure can be one of the three grammatical cases in Arabic, depending on its position in the sentence. All nouns following that first noun will always be in genitive case (known as حالَةُ الجَرِّ). Nouns in the genitive are marked in a variety of ways. One of them is appending the short vowel *kasra* to the end of a definite noun (see examples 10 and 11).

the professor's car (the car of the professor)	سَيّارَةُ الأُستاذِ	١٠
the classroom (the room of the class)	غُرفَةُ الصَفِّ	١١

B. Definiteness of an إضافة Structure

An إضافة structure is definite if:		
(1)	the definite article الـ is prefixed to the last noun of the structure	جَريدَةُ الطالبِ
(2)	an attached possessive pronoun is suffixed to it	جَريدَتُه
(3)	it is a proper noun	جَريدَةُ مُحَمَّدٍ

Note: The first noun of an إضافة *never* takes a definite article or an attached pronoun. The first noun is, however, considered definite if the last noun of the structure is definite.

Now let's examine example 12, which is an indefinite إضافة phrase:

a car key (a key of a car)	مِفتاحُ سيّارَةٍ	١٢

Notice that the last noun is marked with تَنوين كَسرة. This marker denotes both a genitive case and an indefinite state (double فَتْحة and double ضُمّة also denote an indefinite state).

Remember, if the last noun of an إضافة structure is indefinite, the whole structure is indefinite. And if the last noun is definite, the whole structure is definite.

SUMMARY

- An إضافة structure is made up of two or more nouns that occur in succession.

- The first noun is the thing possessed and is the main noun of the phrase.

- The second noun is always in the genitive case (marked by a single or double *kasra*).

- The first noun is always indefinite; the second noun may be definite or indefinite.

- An إضافة phrase is definite if the last noun in the phrase has the definite article, if an attached pronoun is suffixed to it, or if it is a proper name.

- An إضافة phrase is indefinite if the last noun is indefinite.

- Indefinite nouns take *tanwīn* (ً –ٌ –ٍ) on the final noun of the construct.

- The *tā' marbūṭa* is pronounced like a regular ت in the *iḍāfa* structure for all words except the last one, where it is optional.

تمرين ٧

Identification إضافة: Identify the إضافة phrases in the two passages at the beginning of this lesson and copy them down on a separate sheet of paper to turn in. There are 16 phrases altogether, including repeated phrases.

قصر العظم في دمشق

<div dir="rtl">

تمرين ٨

</div>

Form the إضافة: Form at least six إضافة structures from the following bank of nouns. After that, form three sentences using some of the إضافة structures that you have formed (you may use more than one إضافة per sentence). Pay close attention to the definiteness and the cases of these nouns to form the إضافة correctly.

<div dir="rtl">

الطِبِّ	جامِعَةٌ	حَلَبَ	الأَسْتاذِ	غُرْفَةٍ	العُلوم	صورَةُ
كِتابُ	طاوِلَةُ	المَدينَةِ	الصَفِّ	كُلِّيَّةُ	غُرفَةٌ	مَكتَبُ

</div>

_____   _____
_____   _____
_____   _____

<div dir="rtl">

١– .
٢– .
٣– .

</div>

<div dir="rtl">

تمرين ٩

</div>

Iḍāfa **Construction:** Form إضافة phrases to express the following meanings, as in the example. Pay attention to the noun that is the focus of the phrase and the one that should receive the definite article.

<div dir="rtl">

مِثال: بابُ الغُرفَةِ

</div>
The door of the room

1. The college of medicine _____
2. The window of my room _____
3. The car key _____
4. Eyeglasses of a female student _____
5. Sandy's female professor _____
6. A bicycle of a male student _____
7. A picture of Aleppo _____
8. The classroom's door _____
9. Ahmed's newspaper _____
10. The Ohio State University _____

<div align="center">تمرين ١٠</div>

Write the word نِسْبَة next to the نِسْبَة constructions and the word إضافة **or نِسْبَة؟** إضافة next to the إضافة structures.

١–	سَيَّارَةٌ يابانِيَّةٌ	_____
٢–	أسْتاذُ رياضيّات	_____
٣–	غُرفَةُ الصَفِّ	_____
٤–	حَقيبَةُ طالِبَةٍ	_____
٥–	الطُّلّابُ الكُويتيّون	_____
٦–	صورَةُ مِصْرَ	_____
٧–	صورَةٌ مِصْريَّةٌ	_____
٨–	كُلّيّة العُلومِ	_____
٩–	كِتابُ الطِبِّ	_____
١٠–	الكِتابُ الطِبيّ	_____

<div align="center">تمرين ١١</div>

Form the نسبة: Match the words from the right-hand column with the words in the left-hand column to form النسبة correctly:

ألمانيّة		صورة
الهَندَسيّة		سيّارة
صينيّ		صفّ
عِلميّ		جامِعة
تاريخيّة		شاب
لُغويّ		هاتف
عَرَبيّة		الكُلّيّة
دِمشقيّ		كِتاب
عالميّ		

4. Identifying Objects: Demonstratives: "this" and "that"

That	This	
ذلكَ	هذا	masculine
تِلْكَ	هذِه	feminine

هذِهِ سَيّارتي وذلِكَ بَيْتي

The woman in the picture is identifying her car (سَيّارة), which is feminine, by using the demonstrative هذِه and her house (بَيت), which is masculine, by the demonstrative ذلِكَ. The سَيّارة is near her while the بَيْت is far from her.

تمرين ١٢

Using هذا **or** هذِه: Identify the people and objects in the following pictures, using appropriate demonstratives (تلك، ذلك، هذه، هذا). Use هذا and هذه for objects close to the hand and ذلكَ and تلْكَ for objects far away from the hand. Be sure to pay close attention to the gender of the object. Consider the examples:

مِثال: هذا حاسوب

تِلكَ طالِبَة

١-

٢-

٣-

٤-

٥-

٦-

٧-

٨-

5. Colloquial Arabic

A. Suppression of Short Vowels

A distinct aspect of phonological variation in colloquial Arabic is the suppression of one or more internal short vowels. For example, the word كِتاب is pronounced *kitāb* in Standard Arabic, but in urban areas in the Levant it is pronounced *ktāb*, where the **i** sound is dropped. The same process applies to جامِعَة (*jāmiʿa*), which is pronounced *jāmʿa* in colloquial speech, where the short vowel **i** is deleted.

B. Quality of the Vowel Preceding ة:

The word (مُسَجِّلَة) exemplifies another phonological process in Levantine colloquial Arabic: the change of the **a** sound preceding the *tāʾ marbūṭa* into an **e** sound (as in *net*) after certain consonants in feminine nouns. For example, no change in the final vowel occurs in صورة, but the word طاوِلة (*ṭāwila*) is pronounced *ṭāwle* in Syrian colloquial speech, where the **a** sound changes into an **e** sound. Below is a classification of consonants in final word positions that are followed by the sound **a** in feminine nouns and adjectives in Syrian colloquial speech as well as those followed by the **e** sound. Please note that this is a general rule and that variations do exist.

Consonants preceding the ة followed by an **a** sound:

ح خ غ ع ق هـ و ر ص ض ط ظ ل

Consonants preceding the ة followed by an **e** sound:

ب ج ف ك م ي ت ث د ذ س ش

Pronunciation note: The letter ق is usually pronounced as a glottal stop (i.e., *hamza*) in Arabic dialects in some urban centers, such as Damascus, Jerusalem, Beirut, Amman, and Cairo. In some other areas, it is pronounced [g] or [q].

🔊 تمرين ١٣

A. Listen and answer: Select the alternative that best represents the information from the listening passage.

١- اِسمُ الأُستاذ نَديم . . .

□ سَمْهوري   □ ساهوري   □ ساحوري

٢- الأُستاذ نَديم مِن جامِعَة . . .

□ بير زَيْت   □ الآداب   □ القُدْس

٣- مَكتَبُ الأُستاذ نَديم في كُلِّيَةِ . . .

□ الطِبّ   □ العُلوم   □ الآداب

٤- في مَكتَبِ الأُستاذ نَديم صورَة مَدينَة . . .

□ فِلَسطين   □ القُدس   □ بير زَيْت

B. Mark the following statement صَواب (true) or خَطَأ (false) based on the information in the listening passage and correct any false statements.

٥- لَيسَ عِندَ الأُستاذ نَديم حاسوب.   ــــــــــــــــــــــــ

٦- هُناكَ هاتِف عَلى طاوِلَةِ الأُستاذ نَديم.   ــــــــــــــــــــــــ

٧- صورَة مَدينَةِ القُدس عَلى جِدارِ المَكتِب.   ــــــــــــــــــــــــ

❌ = خَطأ   ✔ = صَواب

🎬 تمرين ١٤

Online: Video for Lesson 2. When you are watching the dialogues, become an active participant by repeating what you hear, trying to imitate the sounds and inflections used in the scenes.

Answer the following questions:

١ –   في جامِعة فادي عيسى عِدّة كُلّيّات، ما هي؟

_____   _____

_____   _____

_____   _____

٢ –   ماذا يُوجَد في مَكْتَب سامر نصر؟

_____   _____

_____   _____

_____   _____

جامِعة القاهِرة في مِصر

🔊 المُفْرَدات Vocabulary

Listen to the vocabulary items on the audio and practice their pronunciation.

literature . . . . (n., m.) أدَب ج آداب

ground . . . . (n., f.) أرْض ج أراضٍ

those . . . . (pl., demonstrative) أولائِكَ

house, home . . . .(n., m.) بَيْت ج بُيوت

those . . . . (dual, nom.; *rare*) تانِكَ

trade, business, commerce . . . . (n., f.) تِجارة

that . . . . (n., f., sg.) تِلكَ

those . . . . (dual, acc., gen.; *rare*) تَيْنِكَ

right, law . . . . (n., m.) حَقّ ج حُقوق

that . . . . (n., m., s.) ذلِكَ

sport . . . . (n., f.) رِياضَة ج رِياضات

of sports . . . .(adj.) رِياضِيّ

medicine . . . . (m.) طِبّ

a number of, several . . . . (n., f.) عِدَّةُ

science, discipline . . . .(n., m.) عِلْم ج عُلوم

of science, scientific . . . . (adj.) عِلميّ

college . . . . (n., f.) كُلِّيَّة ج كُلِّيات

language . . . . (n., f.) لُغَة ج لُغات

of language, linguistic . . . . (adj.) لُغَويّ

laboratory . . . . (n., m.) مَخْبَر ج مَخابِر

swimming pool . . . . (n., m.) مَسْبَح ج مَسابِح

office	(n., m.) مَكاتِب ج مَكْتَب
library, bookstore, bookcase	(n., f.) مَكْتَبات ج مَكْتَبة
playground, sports field	(n., m.) مَلاعِب ج مَلْعَب
these	(dual, f., nom.) هاتانِ
these	(dual, f., acc., gen.) هاتَيْنِ
these	(dual, m., nom.) هذانِ
these	(dual, m., acc., gen.) هذَيْنِ
engineering	(n., f.) هَنْدَسَة
these	(pl., m.) هؤُلاءِ

مِن مَخطوطات طِبّية يَرجِع تاريخُها إلى عام ١٢٢٤ م

مُقابَلة صَحافيّة

Objectives

- Seeking and providing information
- Asking yes/no and content questions
- Introduction to the Arabic verb
- Introduction to the cardinal numbers 1–10
- Learning how to say "I know" أعْرِف and "I don't know" لا أعْرِف
- Eliciting information using ما مَعنى
- Expressing admiration using ما شاء الله
- Introduction to the particle يا
- Introduction to the question particle كَم

تمرين ١

Matching: atch words from the right-hand column with words in the left-hand column. Take the time to practice writing Arabic by writing both words in the middle column.

تِجارَة		بَلْدَة	١-
ثَلاثَة		عُنوان	٢-
عَفْواً		العَرَبيَّة	٣-
مَدينَة		رَقْم	٤-
شارع		بِطاقَة	٥-
لُغَة		شُكْراً	٦-
هُوِيَّة			

1. Seeking and Providing Information 🔊

أنا مِنْ جَبْلة

المَرأة:	مَرحباً!
الرَجُل:	أهلاً!
المَرأة:	ما اسْمُكَ؟
الرَجُل:	اِسمي نِزار حَدّاد.
المَرأة:	مِن أَينَ أَنْتَ؟
الرَجُل:	أنا مِنْ جَبْلة.
المَرأة:	أينَ جَبْلة؟
الرَجُل:	هذِه بَلْدة في سوريَة.
المَرأة:	ما عُنوانُكَ؟
الرَجُل:	٥ شارِع ابن خَلدون.
المَرأة:	أتَسْكُن في شَقَّة أم في بَيْت؟
الرَجُل:	أسْكُن في شَقَّة.
المَرأة:	عِندَكَ سَيّارَة؟
الرَجُل:	نَعَم، عِندي سَيّارَة.
المَرأة:	هَل عِندَكَ هاتِف في شَقَّتِكَ؟
الرَجُل:	نَعَم، عِندي هاتِف.
المَرأة:	ما رَقْم هاتِفِكَ؟
الرَجُل:	رَقْم هاتِفي سِتّة صِفْر واحِد خَمْسة سَبْعة سَبْعة تِسْعة أرْبَعة.
المَرأة:	هَل عِندَكَ حاسوب؟
الرَجُل:	لا. لَيْسَ عِندي حاسوب.
المَرأة:	شُكْراً.
الرَجُل:	عَفْواً.

مدينة جبلة في سوريا

بعض الشقق في جبلة

مدرج روماني في جبلة

Reflecting on our reading: In the above passage we were introduced to our first verb. From context, can you guess the meaning of أَسْكُنُ and تَسْكُنُ in this present tense verb?

<div dir="rtl">

أَنا أَسْكُن في شَقَّة وأَنْتَ تَسْكُن في بَيْت.

</div>

2. Question Words

The main reading/listening passage included a variety of different ways to pose questions in Arabic. Let's take a look at some Arabic question particles and how they are used:

A. Yes/No Questions

Yes/no questions may be posed either by rising intonation on the last word of the question, or by using the question particles هَلْ and أَ. These question particles can be inserted at the beginning of a sentence without causing any changes in word order or in the forms of the words

Note: The particle أَمْ "or" is used in questions (e.g., عِندَكَ سَيّارة أَم دَرّاجة؟), its counterpart أَوْ "or" is used in statements (e.g., اليوم أو غداً).

B. Content Questions

Questions that seek information concerning time, place, manner, or reason use other question particles or words.

Yes/No Questions	أَ		هَلْ		
Content Questions	أَيْنَ	ما	ماذا	مَنْ	كَيْفَ
	where	*what*	*what (verbs)*	*who*	*how*

In this interview أَيْنَ "where" and ما "what" are used. أين is used to inquire about the location of someone or something and ما inquires about the identity of something. The particle ما is followed by a noun or a pronoun (e.g., ما اسْمُك؟ "What's your name?" ما هُو؟ "What is it?").

Notice that أَينَ "where" and مَنْ "who" may be followed by either a noun, a pronoun, or a verb:

	أَينَ	مَن	
١	أَينَ جَبْلَة؟	مَنْ هُناكَ؟	
٢	أَينَ هِيَ؟	مَن هُوَ؟	
٣	أَينَ تَسْكُن؟	مَنْ يَسْكُن في الشَقَّة؟	

The particle ماذا "what" is usually used before verbs:

٤	ماذا يَدْرُس زياد؟

The question word كَيْفَ "how" is used to inquire about a state of affairs, that is, the process or manner of doing something:

٥	كَيفَ الحال؟
٦	كَيفَ تَعْرِف عُنوانَه؟

Note: These question words cause no change either in the form or order of the words in a sentence.

SUMMARY

- The particles هَلْ and أَ are used for forming yes/no questions. They are placed at the beginning of a sentence, but they do not cause any structural changes.

- Question particles cause no change either in word form or order.

تمرين ٢

Ask your classmate: Use the question particles presented in this lesson to pose questions to your classmates. Write your answers down on a separate sheet of paper and be prepared to report this information to your instructor. Find out . . .

1. where the library is and whether it is a city or university library
2. whether or not your classmate has a car and if so, where it is
3. if they have a morning class and if so, what it is
4. where the language laboratory is and what is in it
5. who the professor of Arabic is

تمرين ٣

What's the Question? Read the answers to come up with the proper questions, then write the questions in the blanks:

	٥		١
؟.........................		؟.........................	
عُمري خَمس وعِشرون سَنة.		اسمي ماهِر فَتْحي.	
؟.........................	٦	؟.........................	٢
عُنواني مِصر الجَديدة، شارع النيل، بِناية رَقم ٥.		أسكن في مصر الجديدة.	
؟.........................	٧	؟.........................	٣
لا، لَستُ مُتَزَوِّجاً.		أدرس التاريخ في جامعة عين شمس.	
؟.........................	٨	؟.........................	٤
أنا الآن أذهَب إلى مَكتَبة الجامِعة.		نَعم، أعرِف اللُغة العربية والإنكليزيّة.	

تمرين ٤

Conversation: Interview a classmate or pretend to interview your favorite personality using the question particles from this lesson to elicit information. Then write a short paragraph about that person in terms of name, address, origin, school, possessions, and place of residence. The example paragraph on the following page gives information about هالة بُسْتاني, the student who was described in Lesson 1.

هالَة بُسْتاني طالِبَة مِن مَدينَة دِمَشق. عُنْوانُها ٨ شارِع الكَواكِبِيّ في مَدينَة حَلَب.
هِيَ طالِبَة في جامِعَة حَلَب. لَيْسَ عِندَ هالَة سَيّارة، لكِنْ دَرّاجة. تسْكُن هالَة في شَقَّة. هِيَ
لا تَسْكُن في سَكَنِ الطالِبات.

3. The Arabic Verb

A. Verb Stem and Root

The dialogue at the beginning of this lesson introduces the first verb in this textbook. There are two instances of the verb "to live": the first time it was used in second-person masculine singular (تَسْكُنُ "you live") and the second time it was used in first-person singular (أسْكُنُ "I live"). In English, both instances have the same form: "live." In Arabic, however, verbs vary in form because, unlike English, person is indicated in verbs as a prefix, suffix, or both. In addition, the form of a verb is affected by tense, number, and gender. At this point, we will consider the present tense, or the imperfect, which indicates an uncompleted or unfinished action. The conjugation table on the following page illustrates six forms which correspond to six personal pronouns. As we learned in Unit 4 of the Workbook, there are a total of 14 Arabic pronouns.

If you look closely, you will find that the initial letter of the verb forms changes because a prefix is added to the stem of the verb (سْكُن). In the second-person feminine, the Arabic verb always takes a prefix as well as a suffix. As a rule, all present-tense conjugations must contain prefixes, but some have both prefixes and suffixes, and these attached suffixes indicate gender (ين 2nd f.sg. as in our example), or number (= ان for dual, ون for m.pl., ـنَ for f.pl.). We have highlighted in blue the prefix and suffix for second-person feminine singular to make the stem (سْكُن) apparent.

تَسْكُنينَ	←	أَنْتِ تَسْكُنينَ

Dictionary Use: Arabic verbs (and almost all derivatives) are generally organized in the dictionary according to their root, which is the minimal form of a word. Like most Arabic verbs, the root of the verb in our example is made up of the three letters (س ك ن).

Unlike English, verbs are cited in the third-person masculine singular past tense (e.g., سَكَنَ "he lived"). In other words, no true infinitive exists in Arabic (= to live; to reside); third-person past tense is used instead.

Present-Tense Conjugations of the Verb سَكَنَ		
English	Arabic Verb Form	Separate Pronoun
I live	أَسْكُن	أنا
we live	نَسْكُن	نَحْنُ
you (m.) live	تَسْكُن	أَنْتَ
you (f.) live	تَسْكُنِينَ	أَنْتِ
he lives	يَسْكُن	هُوَ
she lives	تَسْكُن	هِيَ

B. Negating the Present-Tense Verb using لا

Negating the present is done simply by using the negative particle لا (which as we have learned also means "no") before the verb. The use of لا does not affect the form of the verb in any way. Consider the following examples:

i e in a se	أَسْكُن في بَيْت.	٨
n i e in an a a en	لا أَسْكُن في شَقَّة.	٩

تمرين ٥

Asking/answering questions: Now that we have learned how to form questions **and the present-tense verb, let's put this knowledge to use. Answer the following** questions about yourself on a separate sheet of paper.

١–   ما اسْمُك؟

٢–   ما عُنوانُك؟

٣–   مِنْ أَيْنَ أَنْت؟

٤–   ما اسْم جامِعَتِك؟

٥–   هَل عِندَكَ / عِندَكِ دَرّاجة أو سَيّارة أو حاسوب أو هاتِف؟

٦–   هَل تَسْكُن / تَسْكُنِينَ في شَقَّة أَمْ في بَيْت؟

4. Cardinal Numbers ١–١٠

ما رَقْم هاتِفِكِ؟   رَقْم هاتِفِي ٤٦٨٢٣٧٥.

Cardinal numbers may be used for counting and labeling things. et's consider counting first. The numbers in exercise 6 below represent the typed/printed form **which is very similar to the handwritten form, except for number two which is written as follows:** �. It starts from the top right-hand side, moves to the left and then down.

At this point, you may say telephone numbers one digit at a time from left to right, as in English. Thus, the woman on the telephone might say her telephone number in the following manner:

أَرْبَعَة ـ سِتَّة ـ ثَمانِيَة ـ اِثْنان ـ ثَلاثَة ـ سَبْعَة ـ خَمْسَة

🔊 تمرين ٦

The Arabic numbers: Listen and repeat after the recording. Read the numbers (and words) below from right to left. Copy them several times, paying attention to the handwritten form of the number "two."

10	9	8	7	6	5	4	3	2	1	0
عَشَرَة	تِسْعَة	ثَمانِيَة	سَبْعَة	سِتَّة	خَمْسَة	أَرْبَعَة	ثَلاثَة	اِثْنان	واحِد	صِفْر
١٠	٩	٨	٧	٦	٥	٤	٣	٢	١	٠

The numbers we are learning here are known as **cardinal numbers**, which are also used for labeling things (telephone numbers, car numbers, house numbers, etc.).

How do you think the man below might say his ID number?

رَقْم هُوِيَّتي ١٠٣٢٦   ما رَقْم هُوِيَّتِكِ؟

<div align="center">

تمرين ٧

</div>

Do the following calculations:

٥) ٢ + ٨ = _____		١) ٣ + ٥ = _____	
٦) ٦ + ٤ = _____		٢) ١ + ٧ = _____	
٧) ٨ − ١ = _____		٣) ٩ − ٤ = _____	
٨) ٧ − ٣ = _____		٤) ١٠ − ٥ = _____	

<div align="center">

ملاحظة NOTE

</div>

The word for the plus sign is زائِد, for the minus sign is ناقِص, and for the word "equals" is يُساوي.

<div dir="rtl">

تمرين ٨

</div>

Translation: You have just found the following identification card on the ground and wish to return it to its owner. Carefully translate this card into English on a separate sheet of paper. Be sure to include the institution that issued the card, to whom it was issued, the address, telephone number, and card number.

<div dir="rtl">

	جامِعَة حَلَب
	بِطاقَة هُويَّة
الإسم: هالَة بُستاني	
اِسمُ الأب: وَحيد	
العُنوان: ٥٢ شارِع المَنصور- دِمَشق	
رَقْمُ الهاتِف: ٢٨٤٨٥٦٩	
رَقْمُ الهُويَّة: ٩٧١٤٠٢	

🔊 تمرين ٩

</div>

A. Fill in the blanks: Listen to the following three passages and fill in the blanks:

<div dir="rtl">

١-   اِسمي عَدنان مَحمود، رَقم هُويَّتي ـــــــــــــ، أسكُن في مَدينة دِمَشق،
البِناية رَقم ـــــــــــ، رَقم شَقَّتي ـــــــــــ .

٢-   اِسمي أمير سالِم، أنا طالِب في كُلِّيّة الهَندَسة، عِندي سَيّارة، رَقم سَيّارتي
ـــــــــــ .

٣-   اِسمي مُحَمَّد مُحَمَّد، أنا أُستاذ في الجامِعةِ الأُردُنيّة، أسكُن في مَدينة إربد،
الشارِع رَقم ـــــــــــ، البَيت رَقم ـــــــــــ، رَقم هاتِفي ـــــــــــ .

</div>

B. Read and select: Listen to and read the main text at the beginning of this lesson. Based on that information, select the best choice:

١-   اِسْمُ الرَجُل . . .

☐ ابنُ خَلدون ☐ جَبْلَة ☐ نِزار

٢-   يَسْكُنُ الرَجُل في . . .

☐ الجامِعَة ☐ شَقَّة ☐ بَيْت

٣-   عِندَ الرَجُل . . .

☐ دَرَّاجَة ☐ حاسوب ☐ سَيّارَة

٤-   رَقْم هاتِفِ الرَجُلِ . . .

☐ ١٠٦٤٩٧٥ ☐ ٤٩٧٥١٠٦ ☐ ٠١٥٧٩٤

C. Read and respond: Respond in Arabic or English to these questions with reference to the dialogue:

5. What does the word جَبْلَة refer to?

6. What is the woman's name?

7. What is the man's address?

5. Learning How to Say "I know" and "I don't know" 🔊

أَعْرِف أَرْبَعَ لُغات	كَم لُغَةً تَعرِفينَ يا سَناء؟

رانيا: كَمْ لُغَةً تَعرِفينَ يا سَناء؟

سَناء: أعْرِف أربَع لُغات.

رانيا: ما هِيَ؟

سَناء: العَرَبِيَّة والإنكليزيَّة والفَرَنسيَّة واليابانيّة.

رايا: ما شاءَ الله!! ما مَعْنى كَلِمَةِ "لُغَة" باليابانيَّة؟

سَناء: آسِفَة. لا أعْرِف.

The verb عَرَفَ "to know" in the dialogue above expresses knowledge about something. The phrase لا أعرِف "I don't know" expresses lack of knowledge of something. It is made up of the negative particle لا and the verb أعرِف. Like English, this phrase is used very frequently and can come in handy, especially when you do not know the answer to a question.

تمرين ١٠

Translation: On a separate sheet of paper, translate the following sentences. Provide answers for those sentences that are questions.

1. سارة where do you live?
2. I do not live on Lincoln Street.
3. خالد do you live in an apartment or a house?
4. My teacher (f.) lives in (name of a town).
5. I (do not) know (Chinese, Russian, Japanese).
6. I do not know your teacher's (m.) address.
7. بَدْر what is your telephone number?
8. لينا what is your address?

6. Eliciting Information

In order to inquire about the meaning of a word you do not know in Arabic, you may use the phrase ما مَعْنى كَلِمَةِ . . . ؟ "What is the meaning of the word . . . ?" followed by the English word you wish to know. For example, to find out the word for "police," you may ask:

١٠   ما مَعْنى كَلِمَةِ "police" بِالعَرَبِيَّة؟

Note that the words مَعْنى and كَلِمَة are both nouns and together they form an إضافة structure. Notice also the preposition بِـ "in" prefixed to the noun (بِالعَرَبِيَّة) العَرَبِيَّة.

<div align="center">تمرين ١١</div>

Ask your teacher about the meanings of at least six words in Arabic that you would like to know, using the phrase ما مَعْنى كَلِمَةِ . . . ؟. Give this exercise some thought in terms of asking about those words that you would like to add to your personal vocabulary but that have not been introduced thus far.

<div align="center">7. Expressing Admiration Using ما شاءَ اللّٰه</div>

One way of expressing admiration is by using the phrase ما شاءَ اللّٰه (literally "God has willed it"). If you see a beautiful baby or hear that someone has won a million dollars, this would be the appropriate response. It connotes joy for someone else's good fortunes devoid of any envy.

<div align="center">8. The Particle يا</div>

This particle is called **vocative** because it is used to call the attention of someone (e.g., يا سَناء! يا أُسْتاذ!). It is used before names, terms of address, and titles, but never by itself. Possibly the closest meaning in English is "Yo," although the particles "Hey" and "Oh" are close in meaning. Consider this sentence:

Yo/Hey Ahmed, how are you?	كَيْفَ الحال يا أَحْمَد؟	١١

<div align="center">9. The Question Particle كَم : "how many"</div>

أً	+	singular	+	كَم

In the dialogue in section 5, عادِل asks about the number of languages سَناء knows by using the question particle كَم "how many?".

كَمْ كِتاباً عِنْدَك؟	١٢

The word that follows كَمْ is in the accusative case نَصْب, meaning that the last consonant of the word takes a double *fatḥa*. Consider the following examples:

١٣	كَمْ سَيّارةً عِندَ عَمْرو دياب؟
١٤	كَمْ جامِعَةً في هِذِه المَدينَة؟
١٥	كَمْ دَفْتَراً عَلى الطاولَة؟

Remember: The a i above which the double *fatḥa* is written كِتاباً in example 12 and دَفْتَراً in example 15, but serves only as a seat for this marker. It has no phonetic value.

خلاصة SUMMARY

- The particle كَمْ is followed by a singular, indefinite noun in the accusative case =   كَمْ _____ اً

- The noun following كَمْ thus has a double *fatḥa* (ً) on its end كِتاباً.

كَم بطاطةً تُريدين؟

كَم كأساً تُريد؟

تمرين ١٢

Complete the following questions with the appropriate form of the noun in parentheses as in the example. Remember that كَمْ must be followed by an accusative, singular, indefinite noun, and that the ة, ى, and ء do not require an **a i** to seat a double *fatḥa*.

مِثال: كَمْ (حاسوب) _____ حاسوباً _____ عِندَكِ؟

١–   كَمْ (دَرّاجَة)   _____ عِندَكَ؟

٢–   كَمْ (مِفْتاح)   _____ على الطاوِلة؟

٣–   كَمْ (قَلَم)   _____ في حَقيبَتِكَ؟

٤–   كَمْ (مُسَجِّلَة)   _____ عِندَكِ؟

٥–   كَمْ (هاتِف)   _____ في بَيتِكَ؟

٦–   كَمْ (جامِعَة)   _____ في هذِهِ المَدينَة؟

٧–   كَمْ (كَلِمَة)   _____ في هذا التَمْرين؟

٨–   كَمْ (أُسْتاذ)   _____ في هذِهِ الجامِعَة؟

تمرين ١٣

Ask your classmate: Find out from your classmate how many . . . (Remember to use the singular accusative Arabic noun.) Write your answers down on a separate sheet of paper and be prepared to share your answers with your classmates.

1. languages they know
2. televisions they have
3. computers they have
4. bikes they own
5. cars they have
6. classes they have
7. instructors they have
8. keys they have

<div align="center">تمرين ١٤</div>

Odd word out: underline the word that does not belong to each set and explain your choice if needed.

بَيْت	تِسْعة	شَقَّة	سَكَنَ	١-
كَم	ماذا	لَيْسَ	هَل	٢-
إنْكليزيّ	عَرَبيّ	يابانيّ	عِلْميّ	٣-
طاوِلَة	عُنوان	رَقْم	هاتِف	٤-

<div align="center">تمرين ١٥</div>

Numbers: Provide the numbers that have been requested in the following items. If the information is not available, indicate the reason in Arabic.

١- رَقْم غُرْفَة صَفِّ اللُغَةِ العَرَبِيّة _____

٢- رَقْم هاتِفِك _____

٣- رَقْم سَيّارَتِك _____

٤- رَقْم شَقَّتِك _____
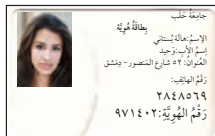
٥- رَقْم هُوِيِّتِك _____

٦- رَقْم بَيْتِك _____

تمرين ١٦ 🔊

Listen and respond: Read the following dialogue and fill in the blanks with appropriate responses. After you have filled in the blanks, listen to the recording and respond during the pauses. Practice pronouncing *tā'marbūṭa* when it occurs in the *iḍāfa* structure.

السَلامُ عليكُم!

_____ _____!

كَيْفَ الحال؟

_____ _____ . _____؟

الحَمْدُ للهِ بِخَيْر . أيْنَ سيّارة أسْتاذَتِك ؟

_____ .

هَلْ عِنْدَها حَقيبة في سَيّارتِها؟

نَعَم، _____ _____ في _____ .

ماذا هُناكَ في حَقيبَتِها ؟

في _____ ، هُناكَ _____ و_____ و_____ ؟

طَيّب، ما اسْم أسْتاذَتِك ؟

_____ ريم.

هل هي أسْتاذة في هذه الجامِعَة؟

نَعَم، _____ _____ في _____ .

مَعَ السَّلامة!

____ _____!

فُندُق الباشا في دِمَشق

تمرين ١٧ ◀))

A. Listen and select: Check the box that matches the information as expressed in the listening passages for this lesson.

١–   وَفاء مِن . . .

☐ مَدينَة حَلَب   ☐ بَلْدَةِ الباب   ☐ مَدينَة دِمَشق

٢–   عِندَ وَفاء صَفّ في . . .

☐ التِجارَة   ☐ اللُّغَةِ الإنكليزِيَّة   ☐ اللُّغَةِ العَرَبِيَّة

٣–   عِندَ وَفاء . . .

☐ حاسِبة   ☐ حاسوب   ☐ هاتِف

B. صواب أم خطأ: Mark the following sentences صواب (true) or خَطأ (false) according to the information in the listening passage and <u>correct</u> any false statements in Arabic.

٤–   تَسْكُنُ وَفاءُ في شَقَّة.

٥–   وَفاءُ طالِبةٌ في جامِعَةِ دِمَشق.

٦–   تَعرِفُ وَفاءُ ثَلاثَ لُغات

تمرين ١٨

Scavenger Hunt: Have everyone in class stand up and ask one another if they have the following items. If a student has the item, they have to give that item to the person who asked. Once an item has been obtained by a student, the item is no longer up for grabs. The person with the most items at the end of the game wins. Once the game is over, the teacher asks who has item x and how many they were able to get. Each student relates how many of which items they have until the game is over.

1. sunglasses they have
2. backpacks they have
3. pencils they have
4. books they have
5. notebooks they have
6. phones they have
7. newspapers they have

🎬 تمرين ١٩

Online: Watch Lesson 3. When you are watching the dialogues, become an active participant by repeating what you hear, trying to imitate the sounds and inflections used in the scenes.

Scene One: Practice your numbers by counting with John. How high does John count? _____

Scene Two: Answer the following questions:

١– ما جِنْسيَّة نبيل السَيِّد؟

أ– أمريكيَّة

ب– لُبنانيَّة

ج– سوريَّة

٢– هَل يَسْكُن نبيل السَيِّد في بَيْت أم شَقَّة؟

_____

٣– ما رَقْم هاتِفِ نبيل السَيِّد؟

أ– ٦٦٢١٠٦

ب– ٦٦٢١٣٤

ج– ٦٦٢١٥

٤– ما رَقْم هاتِف بِلال السُلطان؟

أ– ٦٦٢٧٠٠٣

ب– ٦٦٢٧٠٥٦

ج– ٦٦٢١٥٣٠

داخِل بَيت تَقليديّ في دِمَشق

🔊 الْمُفْرَدات

Verbs are shown (third person past tense / third person present tense / verbal noun). For example: (he resided / he resides / residing). This is the conventional method for introducing verb conjugations in Arabic.

Nouns are shown in their singular followed by a ج standing for (جَمْع = plural), and then their plural.

a question particle to form yes/no questions	أ .
a 14th-century Arab historian . . . . . . (proper noun) ابْنُ خَلْدون	
and sociologist	
two . . . . (n., m.) إِثْنان	
four . . . . (n., f.) أرْبَعة	
sorry . . . . (n., f.) آسِفة / (n., m.) آسِف	
now . . . . (n.) الآنَ	
God . . . . (n., m.) الله	
or (particle used in questions) . . . . (conj.) أمْ	
woman . . . . (n., f.) نِساء ج امرأة	
English (language) . . . . (adj., f.) الإنكليزية	
or (used with statements) . . . . (conj.) أو	
in, with, by . . . . (prep.) بِ	
card . . . . (n., f.) بِطاقات ج بِطاقة	
small town . . . . (n., f.) بَلْدات ج بَلْدة	
nine . . . . (n., f.) تِسْعة	
three . . . . (n., f.) ثَلاثة	
eight . . . . (n., f.) ثَمانية	
name of a town in Syria . . . . (n., f.) جَبْلة	
five . . . . (n., f.) خَمْسة	
man . . . . (n., m.) رِجال ج رَجُل	
number . . . . (n., m.) أرْقام ج رَقْم	
plus . . . . (n., m.) زائِد	

to equal	ساوى (يُساوي) مُساواة (.v)
seven	سَبْعة (.n., f)
six	سِتّة (.n., f)
to live, to reside	سَكَنَ (يَسْكُنُ) سَكَن (.v)
(student) living, residence, dormitory	سَكَنُ (الطُلّابِ) (verbal noun, m.)
street	شارِع ج شَوارِع (.n., m)
want, will	شاءَ (يَشاءُ) مَشيئة (.v)
apartment	شَقّة ج شُقَق (.n., f)
thank you	شُكْراً
zero	صِفْر ج أصْفار(.n., m)
Arabic (language)	العَرَبيّة (.adj., f)
to know	عَرَفَ (يَعرِفُ) مَعْرِفة (.v)
ten	عَشَرة (.n., f)
you're welcome (response to "thank you")	عَفْواً
address	عُنوان ج عَناوين (.n., m)
French (language)	الفَرَنْسِيّة (.adj., f)
word	كَلِمَة ج كَلِمات (.n., f)
how many/much	كَمْ (interrogative particle)
what (question particle used in front of nouns)	ما
what (used with verbs)	ماذا
married	مُتَزَوِّج ج مُتَزَوِّجون (.n., m)
meaning	مَعْنى ج مَعانٍ/ المعاني (.n., m)
minus	ناقِص (.n., m)
question particle for yes/no questions	هَلْ
identity	هُوِيّة ج هُوِيّات (.n., f)
one	واحِد (.n., m)
vocative particle used to call the attention of the addressee	يا
Japanese (language)	اليابانِيّة (.adj., f)

فوانيس في عُمان