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**CONVERSATIONS FOR
LANGUAGE LEARNERS**

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Conversations for Language Learners



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In the Name of Allah, the Most Gracious, the Most Merciful

Foreword

All praise is due to Allah, and peace and blessings be upon the Prophet of Allah.

The Muslim Educational Association of Southern India (MEASI) has been dedicated to promoting Islamic studies and languages such as Arabic, Urdu and Persian, alongside arts, science, and technology. This association has established colleges, schools, and various institutions aimed at educating youth in general and Muslim youth in particular. It has also published numerous books and supported publishers to advance Islamic knowledge and cultural heritage.

This volume, *Foundation Course in Arabic – III: Conversations for Language Learners*, is specially prepared for second-year undergraduate students of The New College (Autonomous), Chennai. It is the fruitful result of the dedicated efforts of our esteemed colleague, Dr. K.M.A. Ahamed Zubair. His extensive research into various Arabic syllabi and his meticulous compilation of this book are commendable. May Allah accept his efforts and reward him abundantly.

This book, *Everyday Arabic: Dialogues for Language Learners*, is designed to be a practical and engaging resource for students, who wish to develop their conversational skills in Arabic. Through carefully crafted dialogues that reflect common daily situations-such as greeting family and friends, shopping, traveling, practicing religious rituals, and socializing-readers can build confidence in speaking and understanding Arabic in real-life contexts.

As a humble student of Arabic language and Islamic studies, I sincerely thank the authorities of MEASI for their generous support and for providing the resources necessary to publish this educational material. May Allah accept their services and reward them for their kindness. Aameen.

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Preface

In the quest to learn a new language, one of the most enriching experiences is engaging in meaningful conversations. This collection of dialogues serves as a valuable resource for students of Arabic, providing realistic and contextual interactions that reflect everyday situations.

The conversations presented here encompass a variety of scenarios - from discussing holiday plans and travel experiences to addressing health concerns and cultural practices. Each dialogue is crafted to not only enhance language comprehension but also to immerse learners in the cultural nuances of Arabic-speaking communities.

As you explore these conversations, you will encounter common phrases and expressions that are essential for effective communication. The dialogues are presented in both Arabic and English, facilitating an easier understanding for learners at different proficiency levels.

This book aims to bridge the gap between theoretical language study and practical application. Whether you are a beginner or looking to refine your skills, I hope you find these conversations both enjoyable and educational. May this resource inspire you to engage with the Arabic language and its rich cultural heritage more deeply.

Happy learning!

Dr K M A Ahamed Zubair

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Everyday Arabic: Dialogues for Language Learners

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Dialogue- 1

A Conversation of Greetings and Introductions

Khalid: Peace be upon you.

خَالِدٌ: السَّلَامُ عَلَيْكُمْ.

Khalil: And peace be upon you too.

خَلِيلٌ: وَ عَلَيْكُمُ السَّلَامُ.

Khalid: My name is Khalid, what is your name?

خَالِدٌ: اسْمِي خَالِدٌ، مَا اسْمُكَ؟

Khalil: My name is Khalil.

خَلِيلٌ: اسْمِي خَلِيلٌ.

Khalid: How are you?

خَالِدٌ: كَيْفَ حَالُكَ؟

Khalil: I am fine. Praise be to Allah. And how are you?

خَلِيلٌ: بِخَيْرٍ، وَ الْحَمْدُ لِلَّهِ. وَ كَيْفَ حَالُكَ أَنْتَ؟

Khalid: I am fine. Praise be to Allah.

خَالِدٌ: بِخَيْرٍ، وَ الْحَمْدُ لِلَّهِ.

Khawlah: Peace be upon you.

خَوْلَةٌ: السَّلَامُ عَلَيْكُمْ.

Khadijah: And peace be upon you too.

خَدِيجَةٌ: وَ عَلَيْكُمُ السَّلَامُ.

Khawlah: My name is Khawlah, what is your name?

خَوْلَةٌ: اسْمِي حَوْلَةٌ، مَا اسْمُكِ؟

Khadijah: My name is Khadijah.

خَدِيجَةٌ: اسْمِي خَدِيجَةٌ.

Khawlah: How are you?

خَوْلَةٌ: كَيْفَ حَالُكِ؟

Khadijah: I am fine. Praise be to Allah. And how are you?

خَدِيجَةٌ: بِخَيْرٍ، وَ الْحَمْدُ لِلَّهِ. وَ كَيْفَ حَالُكَ أَنْتِ؟

Khawlah: I am fine. Praise be to Allah.

خَوْلَةٌ: بِخَيْرٍ، وَ الْحَمْدُ لِلَّهِ.

Analysis and Explanation

Greetings

1. السلام عليكم (as-salāmu 'alaykum) - "Peace be upon you"
 - This is a formal and widely used Islamic greeting, meaning "Peace be upon you."
 - وعليكم السلام (wa-'alaykumu as-salām) - "And peace be upon you too"
 - This is the response, which mirrors the original greeting and is also formal.

Introducing Oneself

2. اسمي خالد، ما اسمك؟ (ismī Khālid, mā ismuk?) - "My name is Khalid, what is your name?"
 - اسمي (ismī) - "My name is," where ism means "name," and ī (ي) is a possessive suffix meaning "my."
 - ما اسمك؟ (mā ismuk?) - "What is your name?"
 - ما (mā) is the question word "what."
 - اسمك (ismuk) means "your name," where ism means "name" and -ka (ك) is a masculine possessive suffix meaning "your."
 - In the feminine version: ما اسمك؟ (mā ismuki?)
 - Here, the possessive suffix changes to -ki (ك) to indicate "your" in the feminine form.

Asking and Answering About Well-Being

3. كيف حالك؟ (kayfa ḥāluka?) - "How are you?"
 - كيف (kayfa) - "How"
 - حالك (ḥāluka) - "your condition," with ḥāl meaning "condition" or "state," and -ka (ك) as the masculine suffix meaning "your."
 - In the feminine version: كيف حالك؟ (kayfa ḥāluki?)
 - The suffix changes to -ki (ك) to address a female.
4. بخير، والحمد لله (bi-khayr, wa-al-ḥamdu li-llāh) - "I am fine, praise be to Allah"

- بَخِيرٌ (bi-khayr) - "Fine" or "in good condition," where bi- (بـ) is a preposition meaning "in" or "with," and khayr means "goodness."
- وَالْحَمْدُ لِلَّهِ (wa-al-ḥamdu li-llāh) - "Praise be to Allah"
 - وَ (wa-) means "and."
 - الْحَمْدُ (al-ḥamdu) means "praise."
 - لِلَّهِ (li-llāh) means "to Allah."

5. وَكِيفَ حَالُكَ أَنْتَ؟ (wa-kayfa ḥāluka anta?) - "And how are you?"

- وَكِيفٌ (wa-kayfa) - "And how"
- حَالُكَ (ḥāluka) - "your condition" (as above, with -ka for masculine).
- أَنْتَ (anta) - "you" (masculine form).
- In the feminine form: وَكِيفَ حَالُكِي أَنْتِ؟ (wa-kayfa ḥāluki anti?)
 - حَالُكِي (ḥāluki) with -ki for feminine.
 - أَنْتِ (anti) - "you" in the feminine form.

Key Points on Gender Differences

1. Suffixes for Gender:
 - Masculine possessive -ka (كـ) vs. feminine -ki (كـ).
 - The pronoun "you" differs as أَنْتَ (anta) for masculine and أَنْتِ (anti) for feminine.
2. Grammatical Structure:
 - Arabic follows a Verb-Subject-Object (VSO) structure, though in this conversational format, it's more fluid due to the simplicity of expressions.

Dialogue- 2

Greetings and Welcoming: Building Friendships

Ahmad: Peace be upon you.

أَحْمَدُ: السَّلَامُ عَلَيْكُمْ.

Badr: And peace be upon you too.

بَدْرٌ: وَ عَلَيْكُمُ السَّلَامُ.

Ahmad: This is my brother. He is a teacher.

أَحْمَدُ: هَذَا أَخِي. هُوَ مُدَرِّسٌ.

Badr: Welcome.

بَدْرٌ: أَهْلًا وَ سَهْلًا.

Ahmad: This is my friend. He is an engineer.

أَحْمَدُ: هَذَا صَدِيقِي. هُوَ مُهَنْدِسٌ.

The brother: Welcome.

الْأَخُ: أَهْلًا وَ سَهْلًا.

Ahmad: Go well.

أَحْمَدُ: مَعَ السَّلَامَةِ.

Badr: Go well.

بَدْرٌ: مَعَ السَّلَامَةِ.

Nada: Peace be upon you.

نَدَى: السَّلَامُ عَلَيْكُمْ.

Huda: And peace be upon you too.

هُدَى: وَ عَلَيْكُمُ السَّلَامُ.

Nada: This is my sister. She is a doctor

نَدَى: هَذِهِ أُخْتِي. هِيَ طَبِيَّةٌ.

Huda: Welcome

هُدَى: أَهْلًا وَ سَهْلًا.

Nada: This is my friend. She is a student.

نَدَى: هَذِهِ صَدِيقَتِي. هِيَ طَالِبَةٌ.

The sister: Welcome.

الأخْتُ: أَهْلًا وَ سَهْلًا.

Nada: Go well.

نَدَى: مَعَ السَّلَامَةِ.

Huda: Go well.

هُدَى: مَعَ السَّلَامَةِ.

Analysis and Explanation

Greetings

1. السلام عليكم (as-salāmu 'alaykum) - "Peace be upon you"
 - وعليكم السلام (wa-'alaykumu as-salām) - "And peace be upon you too"
 - Standard Islamic greeting and response, as covered in the previous dialogue.

Introducing Someone

2. هذا أخي. هو مدرس (hādhā akhī. huwa mudarris) - "This is my brother. He is a teacher"
 - هذا (hādhā) - "This (masculine)"
 - أخي (akhī) - "my brother," where akh means "brother" and -ī (ي) is a possessive suffix meaning "my."
 - هو (huwa) - "He," a masculine pronoun.
 - مدرس (mudarris) - "Teacher" (masculine).
 - In the feminine version: هي طبيبة (hādhihi ukhtī. hiya ṭabībah) - "This is my sister. She is a doctor"
 - هذه (hādhihi) - "This" (feminine).
 - أختي (ukhtī) - "my sister," where ukht means "sister."
 - هي (hiya) - "She," the feminine pronoun.
 - طبيبة (ṭabībah) - "Doctor" (feminine).
3. هذا صديقي . هو مهندس (hādhā ṣadīqī. huwa muhandis) - "This is my friend. He is an engineer"
 - صديقي (ṣadīqī) - "my friend," with ṣadīq meaning "friend" and -ī (ي) as the possessive "my."
 - مهندس (muhandis) - "Engineer" (masculine).
 - In the feminine version: هي طالبة (hādhihi ṣadīqatī. hiya ṭālibah) - "This is my friend. She is a student"
 - صديقتي (ṣadīqatī) - "my friend" (feminine), where ṣadīqah is the feminine form of "friend."
 - طالبة (ṭālibah) - "Student" (feminine).

Welcoming and Farewell

4. أهلاً وسهلاً (ahlan wa-sahlan) - "Welcome"

- A common Arabic expression of welcome. This phrase is unisex and doesn't change based on gender.

5. مع السلامة (ma 'a as-salāmah) - "Go well" or "Goodbye"

- مع (ma 'a) - "with"
- السلامة (as-salāmah) - "safety" or "well-being."
- This phrase also does not change based on gender and is used for saying goodbye politely.

Key Points on Gender Differences

1. Gendered Pronouns:

- هو (huwa) - "He" vs. هي (hiya) - "She"

2. Gendered Demonstrative Pronouns:

- هذا (hādhā) - "This" for masculine nouns
- هذه (hādhihi) - "This" for feminine nouns

3. Gendered Vocabulary:

- Teacher: مدرس (mudarris) for masculine vs. طبيبة (ṭabībah) (doctor in this case, but notice gender-specific endings).
- Friend: صديق (ṣadīq) for masculine vs. صديقة (ṣadīqah) for feminine.
- Student: طالب (ṭālib) for masculine vs. طالبة (ṭālibah) for feminine.

Dialogue-3

Preparing for Fajr: Morning Routine of the Family

The mother: This is the call for the Fajr prayer.

الأم: هَذَا أَذَانُ الْفَجْرِ.

The father: Allah is the greatest, Allah is the greatest.

الأب: إِلَهُ أَكْبَرُ، إِلَهُ أَكْبَرُ.

The father: Where are the children?

الأب: أَيْنَ الْأَوْلَادُ؟

The mother: Sa'd is in the bathroom making wudu (ablution).

الأم: سَعْدٌ فِي الْحَمَامِ يَتَوَضَّأُ.

The father: And where is Saeed?

الأب: وَ أَيْنَ سَعِيدُ؟

The mother: Saeed is in the room reading the Quran.

الأم: سَعِيدٌ فِي الْعُرْفَةِ يَقْرَأُ الْقُرْآنَ.

The father: And where is Saedah?

الأب: وَ أَيْنَ سَعِيدَةُ؟

The mother: Saedah is on the prayer mat (*musallah*), she is performing the prayer.

الأم: سَعِيدَةُ فِي الْمُصَلَّى تُصَلِّي.

The father: Where is the raincoat (overcoat) O Sa'd?

الأب: أَيْنَ الْمَعْطَفُ يَا سَعْدُ؟

Sa'd: This is the raincoat O my father!

سَعْدٌ: هَذَا هُوَ الْمَعْطَفُ يَا وَالِدِي!

The father: And where are the spectacles O Saeed?

الأب: وَ أَيْنَ النَّظَارَةُ يَا سَعِيدُ؟

Sa'ed: These are the glasses O my father.

سَعِيدٌ: هَذِهِ هِيَ النَّظَارَةُ يَا وَالِدِي.

The father: Let us go to the masjid (mosque).

الأب: هُيَا بِنَا إِلَى الْمَسْجِدِ.

Sa'd and Sa'ed: Let us go!

سَعْدٌ وَ سَعِيدٌ: هُيَا بِنَا

Analysis and Explanation

Identifying the Call to Prayer

1. هَذَا أَذَانُ الْفَجْرِ (hādhā adhān al-fajr) - "This is the call for the Fajr prayer"
 - هَذَا (hādhā) - "This" (masculine form, used because adhān is masculine).
 - أَذَانُ (adhān) - "call to prayer."
 - الْفَجْرِ (al-fajr) - "the dawn," referring to the Fajr prayer.
2. إِلَهُ أَكْبَرُ، إِلَهُ أَكْبَرُ (Allāhu akbar, Allāhu akbar) - "Allah is the greatest, Allah is the greatest"
 - A common phrase in Islamic prayer, meaning "Allah is the greatest," used in the call to prayer (adhān).

Asking About the Children

3. أَيْنَ الْأَوْلَادُ؟ (ayna al-awlād?) - "Where are the children?"
 - أَيْنَ (ayna) - "Where."
 - الْأَوْلَادُ (al-awlād) - "the children," plural for boys or mixed-gender groups.
4. أَيْنَ سَعِيدٌ؟ (ayna Sa'īd?) - "And where is Saeed?"
 - أَيْنَ (ayna) - "Where."
 - سَعِيدٌ - A proper noun; here, it is in the nominative case, marked by the final "ُ" (dhamma tanween) which is standard for masculine names in simple sentences.

Describing Activities

5. سَعْدٌ فِي الْحَمَّامِ يَتَوَضَّأُ (Sa'd fī al-ḥammām yatawadḍa') - "Sa'd is in the bathroom making wudu (ablution)"
 - فِي (fī) - "in."
 - الْحَمَّامِ (al-ḥammām) - "the bathroom."
 - يَتَوَضَّأُ (yatawadḍa') - "making wudu" (ablution). This verb is in the present tense.
6. سَعِيدَةٌ فِي الْمُصَلَّى تُصَلِّي (Sa'īdah fī al-muṣallā tuṣallī) - "Saedah is in the prayer area; she is performing salah"

- فِي (fī) - "in."
- الْمُصَلَّى (al-muṣallā) - "the prayer area."
- تُصَلِّي (tuṣallī) - "praying" or "performing salah." The ث- prefix indicates a feminine subject in the present tense.

Possessions and Objects

7. أَيْنَ الْمِعْطَفُ يَا سَعْدُ؟ (ayna al-mi‘ṭaf yā Sa‘d?) - "Where is the raincoat, O Sa'd?"

- الْمِعْطَفُ (al-mi‘ṭaf) - "the raincoat" or "overcoat."
- يَا (yā) - A vocative particle used to address someone directly, here "O Sa'd."
- هَذَا هُوَ الْمِعْطَفُ يَا وَالَّدِي (hādhā huwa al-mi‘ṭaf yā wālidī) - "This is the raincoat, O my father!"
 - هَذَا (hādhā) - "This" (masculine).
 - هُوَ (huwa) - "it" (masculine pronoun matching الْمِعْطَفُ).

8. وَأَيْنَ النَّظَارَةُ يَا سَعِيدُ؟ (wa ayna an-nazzārah yā Sa‘id?) - "And where are the spectacles, O Saeed?"

- النَّظَارَةُ (an-nazzārah) - "the spectacles" or "glasses."
- هَذِهِ هِيَ النَّظَارَةُ يَا وَالَّدِي (hādhīhi hiya an-nazzārah yā wālidī) - "These are the glasses, O my father!"
 - هَذِهِ (hādhīhi) - "This" (feminine), because نَظَارَةُ is feminine.
 - هِيَ (hiya) - "it," feminine pronoun matching النَّظَارَةُ.

Going to the Mosque

9. هَيَا بِنَا إِلَى الْمَسْجِدِ (hayyā binā ilā al-masjid) - "Let us go to the mosque"

- هَيَا بِنَا (hayyā binā) - A phrase meaning "Let us go."
- إِلَى (ilā) - "to."
- الْمَسْجِدِ (al-masjid) - "the mosque."

10. هَيَا بِنَا (hayyā binā) - "Let us go" (repeated by the children in response).

Key Grammar and Vocabulary Points

1. Use of Vocative Particle:

- يَا سَعْدُ (yā Sa‘d) is used to directly address someone, such as ("O Sa'd") and ("O my father").

2. Gendered Demonstrative Pronouns:

- هَذَا (hādhā) - "This" (masculine) and هَذِه (hādhīhi) - "This" (feminine).
- The appropriate pronoun هي (hi) or هو (hu) must match the gender of the noun being pointed out.

3. Present Tense Conjugation:

- يَتَوَضَّأُ (yatawadḍa') for Sa'd, a masculine subject.
- تُصَلِّي (tuṣallī) for Saedah, a feminine subject.

Religious Vocabulary

1. Islamic Terms in Daily Routine:

- أذان الفجر (adhān al-fajr) - The call to the Fajr (dawn) prayer is a specific moment in a Muslim's daily routine, which marks the start of the day with prayer. The passage reflects how this is integrated into family life, with each member engaged in a religious activity: Sa'd is performing wudu (ablution), Saeed is reading the Quran, and Saedah is performing salah (prayer).

2. Expressions of Praise and Reverence:

- الله أكابر (Allāhu akbar) - "Allah is the greatest" is part of the call to prayer and holds deep cultural significance, expressing reverence in both public and private moments of worship.

Grammar and Syntax

1. Definite and Indefinite Nouns:

- Arabic uses the definite article ال (al-) to denote "the," as seen in المسجد (al-masjid, "the mosque") and المعطف (al-miṭaf, "the raincoat"). Without ال, a noun is indefinite, which generally translates as "a" or "an" in English. This can be seen in religious and common terms alike, such as مسجد ("a mosque") or كتاب ("a book").

2. Present Continuous Tense:

- يَتَوَضَّأُ (yatawadḍa') and تُصَلِّي (tuṣallī) are verbs conjugated in the present tense to show ongoing actions. The prefix ي- (ya-) is used with masculine subjects (as in يَتَوَضَّأُ), while ت- (tu-) is used with feminine subjects (as in تُصَلِّي). This conjugation style is consistent in Arabic verb forms and is vital for indicating the subject's gender.

3. The Vocative Particle ي (yā):

- ي introduces a direct address, such as ي سَعْد ("O Sa'd"). It reflects a formality or affection in addressing family members and friends.

Gendered Language

1. Demonstratives and Pronouns by Gender:

- Arabic's gender-specific vocabulary extends to demonstratives and pronouns:
 - هَذَا (hādhā) for masculine ("This is the raincoat").
 - هَذَهُ (hādhīhi) for feminine ("These are the glasses").
- This structure shows the consistency in matching pronouns and demonstratives with nouns based on grammatical gender.

2. Verbal Endings:

- Arabic verbs change not only in subject-verb agreement but also in alignment with gender:
 - يَ (yā-) for masculine and يَتَّلَقَ (yattalqa-) for feminine follow gender rules.

3. Possessive Constructions:

- The suffix ي (ī) in والدِي (wālidī, "my father") is used to denote possession ("my").

Dialogue-4

Family Conversations About Ramadan and Eid

السَّلَامُ عَلَيْكُمْ

Peace be upon you

وَ عَلَيْكُمُ السَّلَامُ

And peace be upon you too

مَتَى الْعُطْلَةُ

When is the holiday?

الْعُطْلَةُ فِي شَهْرِ رَمَضَانَ

The holiday will be in the month of Ramadhan.

أَيْنَ تَقْضِي الْعُطْلَةَ؟

Where will you spend the holiday?

أَقْضِي الْعُطْلَةَ فِي مَكَّةَ الْمُكَرَّمَةِ وَ الْمَدِينَةِ الْمُنَوَّرَةِ

I will spend the holiday in Makkah and Madinah.

كَيْفَ تَقْضِي الْعُطْلَةَ فِي مَكَّةَ؟

How will you spend the holiday in Makkah?

أَعْتَمِرُ وَ أَصُومُ وَ أَصَلِّ فِي الْمَسْجِدِ الْحَرَامِ

I will perform Umrah, fast, and pray in Masjid al-Haram.

وَ مَاذَا تَفْعَلُ فِي الْمَدِينَةِ؟

And what will you do in Madinah?

أَزُورُ الْمَسْجِدَ النَّبِيِّ

I will visit Masjid un Nabawi.

أَيْنَ تَقْضِيْ يَوْمَ الْعِيدِ؟

Where will you spend the day of Eid?

أَقْضِيْهَا فِي مَكَّةَ أَوْ فِي الْمَدِينَةِ؟

I will spend it in Makkah or Madinah.

كَيْفَ تَشْعُرُ فِي مَكَّةَ وَ الْمَدِينَةِ؟

How do you feel in Makkah and Madinah?

أَشْعُرُ بِالسُّرُورِ

I feel happy.

Detailed Analysis

Greetings and Addressing

1. السَّلَامُ عَلَيْكُمْ (As-salāmu 'alaykum) - "Peace be upon you"
 - A traditional greeting in Arabic that conveys peace and is commonly used in Muslim communities.
2. وَ عَلَيْكُمُ السَّلَامُ (wa 'alaykum as-salām) - "And peace be upon you too"
 - The response to the greeting. وَ (wa) means "and," which here signifies reciprocation.

Expressing Travel and Destinations

3. أَنَا مُسَافِرٌ إِلَى (anā musāfir ilā) - "I am traveling to..."
 - أَنَا (anā) - "I."
 - مُسَافِرٌ (musāfir) - "traveler" or "traveling." This is a noun acting as a predicate, indicating the subject's current state (i.e., traveling).
 - إِلَى (ilā) - "to," a preposition indicating direction.
4. إِلَى أَيْنَ أَنْتَ مُسَافِرٌ؟ (ilā ayna anta musāfir?) - "Where are you traveling to?"
 - أَيْنَ (ayna) - "where."
 - أَنْتَ (anta) - "you" (masculine singular).
 - This is a common Arabic question structure: إِلَى أَيْنَ (where to), followed by the subject and predicate.

Purpose and Reason for Travel

5. لِمَذَا أَنْتَ مُسَافِرٌ إِلَى مَكَّةَ؟ (limādhā anta musāfir ilā Makkah?) - "Why are you traveling to Makkah?"
 - لِمَذَا (limādhā) - "why."
 - The use of لِمَذَا to ask for reasons is typical in Arabic, paired with the verb or noun describing the action.
6. لِلصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ (lil-ṣalāh fī al-masjid al-ḥarām) - "To perform Salah in the Masjid al-Haram"
 - لِـ (li-) - "for" or "to," used here to indicate purpose.
 - الصَّلَاةِ (al-ṣalāh) - "the prayer." The definite article الـ (al-) makes it specific.
 - فِي (fī) - "in," indicating location.

- المسجد الحرام (al-masjid al-harām) - "the Sacred Mosque" (in Makkah). حرام (harām) signifies sanctity.

Performing Jumu'ah (Friday Prayer)

7. أين تصلى الجمعة؟ (ayna tuṣallā al-jumu'ah?) - "Where will you perform Jumu'ah?"
 - أين (ayna) - "where."
 - تصلى (tuṣallī) - "you will pray." This is in the present tense in passive form (indicating where the prayer will be performed).
 - الجمعة (al-jumu'ah) - "Friday," referring to the Friday prayer specifically.
8. في المسجد النبوي ، إن شاء الله (fī al-masjid al-nabawī, in shā' Allāh) - "In the Masjid an-Nabawi, by the will of Allah"
 - المسجد النبوي (al-masjid an-nabawī) - "the Prophet's Mosque" (in Madinah).
 - إن شاء الله (in shā' Allāh) - "by the will of Allah." This phrase conveys humility and the recognition of divine will in plans.

Key Grammar Points

1. Using Nouns as Predicates:
 - Arabic uses nouns like مسافر (musāfir) as predicates, meaning "being a traveler," without an explicit verb, which is understood.
2. Questions with لماذا and أين:
 - لماذا (limādhā) is used to ask "why," and أين (ayna) to ask "where." Both are common for asking about purpose and location, followed by the subject and then the verb or noun.
3. Expressions of Willingness and Prayer:
 - The phrase إن شاء الله is frequently added in Arabic when talking about future plans, emphasizing deference to divine will.

Dialogue-5

Greetings and Nationalities: A Multicultural Conversation

Muhammad: Peace be upon you.

مُحَمَّدٌ: السَّلَامُ عَلَيْكُمْ.

Sharif: And peace be upon you too.

شَرِيفٌ: وَ عَلَيْكُمُ السَّلَامُ.

Muhammad: From where are you?

مُحَمَّدٌ: مِنْ أَيْنَ أَنْتَ؟

Sharif: I am from Pakistan.

شَرِيفٌ: أَنَا مِنْ بَاكِستانَ.

Muhammad: Are you a Pakistani?

مُحَمَّدٌ: هَلْ أَنْتَ بَاكِستَانِيٌّ؟

Sharif: Yes, I am Pakistani.

شَرِيفٌ: نَعَمْ، أَنَا بَاكِستَانِيٌّ.

And what is your nationality?

وَ مَا جِنْسِيَّتَكَ أَنْتَ؟

Muhammad: I am Turkish. I am from Turkey.

مُحَمَّدٌ: أَنَا تُرْكٌ. أَنَا مِنْ تُرْكِيَا.

Sharif: Welcome.

شَرِيفٌ: أَهْلًا وَ سَهْلًا.

Maryam: Peace be upon you

مَرْيَمٌ: السَّلَامُ عَلَيْكُمْ.

Zainab: And peace be upon you too.

زَيْنَبُ: وَ عَلَيْكُمُ السَّلَامُ.

Maryam: Where are you from?

مَرْيَمٌ: مِنْ أَيْنَ أَنْتِ؟

Zainab: I am from Egypt.

زَيْنَبُ: أَنَا مِنْ مِصْرَ.

Maryam: Are you Egyptian?

مَرْيَمٌ: هَلْ أَنْتِ مِصْرِيًّا؟

Zainab: Yes, I am Egyptian.

زَيْنَبُ: نَعَمْ، أَنَا مِصْرِيَّةٌ.

And what is your nationality?

وَ مَا جِنْسِيَّتِكِ أَنْتِ؟

Maryam: I am Syrian. I am from Syria.

مَرْيَمُ: أَنَا سُورِيَّةٌ، أَنَا مِنْ سُورِيَا.

Zainab: Welcome.

زَيْنَبُ: أَهْلًا وَ سَهْلًا.

Detailed Analysis

Greetings

1. السَّلَامُ عَلَيْكُمْ (As-salāmu 'alaykum) - "Peace be upon you"
 - A standard Arabic greeting that signifies a wish for peace.
 - وَعَلَيْكُمُ السَّلَامُ (wa 'alaykum as-salām) - "And peace be upon you too" is the typical response, showing reciprocity in greetings.

Asking and Responding About Origins

2. مِنْ أَيْنَ أَنْتَ? (min ayna anta?) - "From where are you?"
 - مِنْ (min) - "from."
 - أَيْنَ (ayna) - "where."
 - أَنْتَ (anta) - "you" (masculine singular).
3. أَنَا مِنْ بَاكِسْتَانَ (anā min bākistān) - "I am from Pakistan"
 - The speaker states their origin with أَنَا مِنْ followed by the country name. This structure is universal in Arabic for indicating one's place of origin.
4. هَلْ أَنْتَ بَاكِسْتَانِيٌّ؟ (hal anta bākistānī?) - "Are you Pakistani?"
 - هَلْ (hal) is used at the beginning of a sentence to form yes/no questions.
 - بَاكِسْتَانِيٌّ (bākistānī) is the nationality derived from the country name.
5. نَعَمْ، أَنَا بَاكِسْتَانِيٌّ (na'am, anā bākistānī) - "Yes, I am Pakistani"
 - نَعَمْ (na'am) - "yes."
 - Here, بَاكِسْتَانِيٌّ is repeated to confirm nationality.

Asking About Nationality

6. وَمَا جِنْسِيَّتُكَ أَنْتَ؟ (wa mā jinsiyyatuka anta?) - "And what is your nationality?"
 - جِنْسِيَّةٌ (jinsiyyah) means "nationality."
 - The suffix -كَ (-ka) is a possessive suffix for "your" (masculine singular).
 - أَنْتَ (anta) - is used to clarify the subject ("you").
7. أَنَا تُرْكِيٌّ (anā turkī) - "I am Turkish"
 - تُرْكِيٌّ (turkī) is the nationality adjective for "Turkish," based on the country name تُرْكِيَا (turkiyā).

Gender Agreement in Questions and Responses

8. مِنْ أَينَ أَنْتِ؟ (min ayna anti?) - "Where are you from?" (to a female)
 - أَنْتِ (anti) - "you" (feminine singular), showing the feminine form is used when addressing a woman.
9. هَلْ أَنْتَ مِصْرِيَّةً؟ (hal anti müşriyyah?) - "Are you Egyptian?" (to a female)
 - مِصْرِيَّة (müşriyyah) - "Egyptian" (feminine), adding -ة to the masculine form مِصْرِي (mışrī).
 - This feminine ending -ة aligns with أَنْتِ, as both are feminine forms.
10. وَمَا جِنْسِيَّتِكَ أَنْتِ؟ (wa mā jinsiyyatuki anti?) - "And what is your nationality?" (to a female)
 - The suffix -كَ (-ki) is the feminine possessive form of "your."
11. أَنَا سُورِيَّةً (anā sūriyyah) - "I am Syrian" (feminine)
 - سُورِيَّة (sūriyyah) is the feminine form of the nationality adjective for "Syrian."

Polite Expressions

12. أَهْلًا وَسَهْلًا (ahlān wa sahlān) - "Welcome"
 - A polite expression of welcome commonly used in Arabic-speaking cultures.

Grammar Highlights

1. Yes/No Questions with هل (hal):
 - هل is used to ask simple yes/no questions, like هل أَنْتَ بَاكِسْتَانِيًّا؟ ("Are you Pakistani?").
2. Use of the Feminine and Masculine Forms:
 - Arabic adjectives and pronouns must match the gender of the person being described. For instance, بَاكِسْتَانِي (bākistānī) is masculine, while مِصْرِيَّة (müşriyyah) is feminine.
3. Possessive Suffixes for Gender:
 - -كَ (-ka) and -كِ (-ki) represent masculine and feminine possessive forms, respectively, in words like جِنْسِيَّتِكَ (your nationality, masc.) and جِنْسِيَّتِكِ (your nationality, fem.).

Dialogue-6

Family Photos and Introductions

Ali: Peace be upon you.
علي: السلام علیکم.

Ammar: And peace be upon you too.
عَمَّار: وَ عَلَيْكُمُ السَّلَامُ.

Ali: This is a photo of my family.
علي: هذِه صُورَةُ أَسْرَتِي.

Ammar: Ma sha Allah (That happens which Allah wills)
عَمَّار: مَا شَاءَ اللَّهُ.

Ammar: Who is this?
عَمَّار: مَنْ هَذَا؟

Ali: This is my father Adnaan, he is an engineer.
علي: هَذَا وَالِدِي عَدْنَانُ، هُوَ مُهَنْدِسٌ.

Ammar: And who is this?
عَمَّار: وَ مَنْ هَذِهِ؟

Ali: This is my mother Saedah, she is a doctor.
علي: هَذِهِ وَالِدِي سَعِيدَةُ، هِيَ طَبِيبَةٌ.

Ammar: And who is this?
عَمَّار: وَ مَنْ هَذَا؟

Ali: This is my brother Issa, he is a student.
علي: هَذَا أَخِي عِيسَى، هُوَ طَالِبٌ.

Ammar: And who is this?
عَمَّار: وَ مَنْ هَذِهِ؟

Ali: This is my sister Ublah, she is a teacher, and this is my grandfather, and this is my grandmother.
علي: هَذِهِ أُخْتِي عُبْلَهُ، هِيَ مُعَلِّمَةٌ وَ هَذَا جَدِّي وَ هَذِهِ جَدَّتِي.

Ammar: Ma sha Allah (That happens which Allah wills)
عَمَّار: مَا شَاءَ اللَّهُ

Detailed Analysis

Greeting

1. عَلَيْكُمُ السَّلَامُ (‘alaykum) - "Peace be upon you"
 - The standard Arabic greeting meaning "Peace be upon you."
 - وَ عَلَيْكُمُ السَّلَامُ (‘alaykum as-salām) - "And peace be upon you too"
 - The polite reply, meaning "And peace be upon you."

Phrases of Admiration

2. مَا شَاءَ اللَّهُ (mā shā’ Allāh) - "That happens which Allah wills"
 - Used to express admiration and appreciation, acknowledging God's will. Commonly used in Arabic culture to show respect or gratitude for blessings.

Talking about Family Members

3. هَذِهِ صُورَةُ أُسْرَتِي (hādhihi šūrat ‘usratī) - "This is a photo of my family"
 - هَذِهِ (hādhihi) - "this" (feminine) is used here to match (šūrah) - "photo," which is feminine in Arabic.
 - أُسْرَتِي (‘usratī) - "my family"
 - The possessive suffix -ي (-ī) denotes "my."
4. مَنْ هَذَا؟ (man hādhā?) - "Who is this?"
 - مَنْ (man) - "who."
 - هَذَا (hādhā) - "this" (masculine).
 - Used when pointing to male family members. For example:
 - هَذَا وَالدِّي عَذْنَانٌ (hādhā wālidī ‘adnān) - "This is my father, Adnaan"
 - وَالدِّي (wālidī) - "my father," with the -ي (-ī) suffix meaning "my."
 - هُوَ مُهَنْدِسٌ (huwa muhandis) - "He is an engineer."
5. مَنْ هَذِهِ؟ (man hādhihi?) - "And who is this?" (feminine)
 - هَذِهِ (hādhihi) is used for feminine nouns.
 - Example:
 - هَذِهِ وَالدَّيْتِي سَعِيْدَةُ (hādhihi wālidatī sa‘īdah) - "This is my mother, Saedah."

- **وَالدَّاتِي (wālidatī)** - "my mother," with the **ي (-ī)** suffix indicating "my."
- **هِيَ طَبِيبَةٌ (hiya ṭabībah)** - "She is a doctor," where **طَبِيبَةٌ** is the feminine form of "doctor."

Describing Other Family Members

6. **هَذَا أَخِي عِيسَى (hādhā 'akhī 'Isā)** - "This is my brother, Issa"
 - **أَخِي ('akhī)** - "my brother," using the possessive **ي (-ī)** suffix.
 - **هُوَ طَالِبٌ (huwa ṭālib)** - "He is a student."
7. **هَذِهِ أُخْتِي عُبْلَةٌ (hādhihi 'ukhtī 'ublah)** - "This is my sister, Ublah"
 - **أُخْتِي ('ukhtī)** - "my sister," with the **ي (-ī)** possessive suffix.
 - **هِيَ مُعَلِّمَةٌ (hiya mu'allimah)** - "She is a teacher." The word **مُعَلِّمَةٌ** is the feminine form of "teacher."
8. **وَهَذَا جَدِّي وَهَذِهِ جَدَّتِي (wa hādhā jaddī wa hādhihi jaddatī)** - "And this is my grandfather, and this is my grandmother"
 - **جَدِّي (jaddī)** - "my grandfather."
 - **جَدَّتِي (jaddatī)** - "my grandmother."

Grammar Highlights

1. Gender Agreement with Demonstratives:
 - **هَذَا (hādhā)** - "this" (masculine), used with masculine nouns.
 - **هَذِهِ (hādhihi)** - "this" (feminine), used with feminine nouns.
2. Possessive Suffix **(ي -ī)**:
 - Adding **ي (-ī)** to a noun shows possession, as seen in **وَالدِّي (wālidī)** - "my father" and **أُسْرَتِي ('usratī)** - "my family."
3. Using Personal Pronouns for Emphasis:
 - **هُوَ (huwa)** - "he" and **هِيَ (hiya)** - "she" are used to emphasize the subject before the profession or role of the family member.
4. Expressions of Admiration:
 - **مَا شَاءَ اللَّهُ (mā shā' Allāh)** - Expresses admiration, appreciation, or respect for the blessings, often used in contexts of sharing family or accomplishments.

Dialogue-7

Family Tree of the Prophet (Peace be upon him)

Umar: Is this a tree?

عُمَرُ: هَلْ هَذِهِ شَجَرَةً؟

Uthman: Yes, this is a tree. This is the family of the Prophet (peace be upon him).

عُثْمَانُ: نَعَمْ، هَذِهِ شَجَرَةٌ. هَذِهِ أَسْرَةُ الرَّسُولِ.

Umar: May Allah's salutation and peace be upon him.

عُمَرُ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Uthman: This is his father Abdullah.

عُثْمَانُ: هَذَا وَالِدُهُ عَبْدُ اللَّهِ.

Umar: And this is his mother Aminah.

عُمَرُ: وَهَذِهِ وَالِدَّةُ أَمِنَةٌ.

Uthman: And this is his grandfather Abdulmuttalib.

عُثْمَانُ: وَهَذَا جَدُّهُ عَبْدُ الْمُطَّلِبِ.

Umar: And this is his uncle Abbas.

عُمَرُ: وَهَذَا عَمُّهُ عَبَّاسٌ.

Uthman: And this is his uncle Hamzah.

عُثْمَانُ: وَهَذَا عَمُّهُ حَمْزَةٌ.

Umar: And this is his aunt Safiyah, and this is his son Qasim, and this is his son Abdullah.

عُمَرُ: وَهَذِهِ عَمَّتُهُ صَفِيَّةٌ، وَهَذَا إِبْنُهُ قَاسِمٌ، وَهَذَا إِبْنُهُ عَبْدُ اللَّهِ.

Uthman: And this is his son Ibrahim.

عُثْمَانُ: وَهَذَا إِبْنُهُ إِبْرَاهِيمُ.

Umar: And this is his daughter Fatimah.

عُمَرُ: وَهَذِهِ إِبْنَتُهُ فَاطِمَةٌ.

Uthman: And this is his daughter Ruqayyah, and this is Zaynab.

عُثْمَانُ: وَهَذِي إِبْنَتُهُ رُقَيَّةٌ، وَهَذِهِ زَيْنَبُ.

Umar: And this is his daughter Umm Kulthum.

عُمَرُ: وَهَذِهِ إِبْنَتُهُ أُمُّ كُلُّثُومٍ.

Detailed Analysis

Identifying Objects and Family Relationships

1. ؟ عمر : هل هذه شجرة ('Umar: hal hādhihi shajarah?) - "Is this a tree?"
 - هل (hal) - An interrogative particle used for yes/no questions.
 - هذه (hādhihi) - "this" (feminine), matching the feminine noun شجرة (shajarah) - "tree."
2. عثمان : نعم ، هذه شجرة ('Uthmān: na'am, hādhihi shajarah) - "Yes, this is a tree."
 - نعم (na'am) - "yes."
3. هذه أسرة الرسول (hādhihi 'usrat al-rasūl) - "This is the family of the Prophet."
 - أسرة ('usrat) - "family."
 - الرسول (al-rasūl) - "the Messenger/Prophet."
4. صلى الله عليه وسلم (ṣallā Allāhu 'alayhi wa sallam) - "May Allah's blessings and peace be upon him."
 - A phrase of reverence used after mentioning the Prophet Muhammad.

Describing Family Members Using Possession

5. هذا والدته عبد الله (hādhā wāliduhu 'Abdullāh) - "This is his father, Abdullah."
 - والدته (wāliduhu) - "his father," where -ه (-hu) is the possessive suffix for "his."
6. و هذه والدته أمينة (wa hādhihi wālidatuhu Āminah) - "And this is his mother, Aminah."
 - والدته (wālidatuhu) - "his mother," with the feminine possessive form -ته (-tuhu) for "his."
7. و هذا جدته عبد المطلب (wa hādhā jaddahu 'Abd al-Muṭṭalib) - "And this is his grandfather, Abdul Muttalib."
 - جدته (jaddahu) - "his grandfather."
8. و هذا عمته عباس (wa hādhā 'ammuhu 'Abbās) - "And this is his uncle, Abbas."
 - عمته ('ammuhu) - "his uncle."

Listing Additional Family Members

9. وَ هَذِهِ عَمَّتُهُ صَفِيَّةٌ (wa hādhihi 'ammatuhu Ṣafiyah) - "And this is his aunt, Safiyah."
 - عَمَّتُهُ ('ammatuhu) - "his aunt."
10. وَ هَذَا إِبْنُهُ قَاسِمٌ (wa hādhā ibnuhu Qāsim) - "And this is his son, Qasim."
 - إِبْنُهُ (ibnuhu) - "his son."
11. وَ هَذِهِ إِبْنَتُهُ فَاطِمَةٌ (wa hādhihi ibnatuhu Fātimah) - "And this is his daughter, Fatimah."
 - إِبْنَتُهُ (ibnatuhu) - "his daughter."
12. وَ هَذِهِ زَيْنَبٌ (wa hādhihi Zaynab) - "And this is Zaynab."
13. وَ هَذِهِ إِبْنَتُهُ أُمُّ كُلُثُومٍ (wa hādhihi ibnatuhu Umm Kulthūm) - "And this is his daughter, Umm Kulthum."

Grammar Highlights

1. Interrogative Particle (هَلْ):
 - هَلْ (hal) introduces a yes/no question, such as هَلْ هَذِهِ شَجَرَةٌ؟ - "Is this a tree?"
2. Possessive Suffix (-هُ):
 - The possessive suffix -هُ (-hu) means "his" and is used for both masculine (والدُهُ) and feminine (والدَتُهُ) nouns.
3. Gender Agreement in Demonstratives:
 - هَذَا (hādhā) - "this" for masculine nouns.
 - هَذِهِ (hādhihi) - "this" for feminine nouns.
4. Phrases of Respect:
 - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (ṣallā Allāhu 'alayhi wa sallam) is a phrase used to show respect when referring to the Prophet Muhammad.

Dialogue-8

Where Do You Live?

Ahmad: Peace be upon you.

أَحْمَدُ : السَّلَامُ عَلَيْكُمْ

Hassan: And peace be upon you too.

حَسَانٌ : وَ عَلَيْكُمُ السَّلَامُ

Ahmad: Where do you stay?

أَحْمَدُ : أَيْنَ تَسْكُنُ؟

Hassan: I stay in the Airport suburb (area).

حَسَانٌ : أَسْكُنُ فِي حَيِّ الْمَطَارِ.

And where do you stay?

وَ أَيْنَ تَسْكُنُ أَنْتَ؟

Ahmad: I stay in the University area.

أَحْمَدُ : أَسْكُنُ فِي حَيِّ الْجَامِعَةِ.

Hassan: Do you stay in a house?

حَسَانٌ : هَلْ تَسْكُنُ فِي بَيْتٍ؟

Ahmad: Yes, I stay in a house.

أَحْمَدُ : نَعَمْ، أَسْكُنُ فِي بَيْتٍ.

Ahmad: Do you stay in a house?

أَحْمَدُ : هَلْ تَسْكُنُ فِي بَيْتٍ؟

Hassan: No, I stay in a flat (apartment).

حَسَانٌ : لَا، أَسْكُنُ فِي شَقَّةٍ.

Ahmad: What is your flat number?

أَحْمَدُ : مَا رَقْمُ شَقَّةِكَ؟

Hassan: Five.

حَسَانٌ : 5 (خَمْسَةُ).

What is your house number?

ما رَقْمُ بَيْتِكَ؟

Ahmad: Nine.

أَحْمَدُ : 9 (تِسْعَةُ)

Detailed Analysis

Greetings and Inquiries About Residence

1. أَحْمَدُ : السَّلَامُ عَلَيْكُمْ (Ahmad: al-salām 'alaykum) - "Ahmad: Peace be upon you."
 - السَّلَامُ عَلَيْكُمْ (al-salām 'alaykum) is a common greeting in Arabic.
2. حَسَانٌ : وَ عَلَيْكُمُ السَّلَامُ (Hassān: wa 'alaykum al-salām) - "Hassan: And peace be upon you too."
 - The response to the greeting adds و (wa), meaning "and," to connect it.
3. أَحْمَدُ : أَيْنَ تَسْكُنُ؟ (Ahmad: 'aynā taskun?) - "Where do you stay?"
 - أَيْنَ (aynā) - "where."
 - تَسْكُنُ (taskun) - "you stay" (masculine singular).
4. حَسَانٌ : أَسْكُنُ فِي حَيِّ الْمَطَارِ (Hassān: 'askun fī ḥayyi al-maṭār) - "I stay in the airport suburb (area)."
 - أَسْكُنُ ('askun) - "I stay."
 - حَيِّ (hayy) - "suburb/area."
5. وَ أَيْنَ تَسْكُنُ أَنْتَ؟ (wa 'aynā taskun anta?) - "And where do you stay?"
 - The addition of أَنْتَ (anta) clarifies that he is asking Ahmad.

Discussing Types of Accommodation

6. أَحْمَدُ : أَسْكُنُ فِي حَيِّ الْجَامِعَةِ (Ahmad: 'askun fī ḥayy al-jāmi'ah) - "I stay in the university area."
 - الْجَامِعَةِ (al-jāmi'ah) - "the university."
7. حَسَانٌ : هَلْ تَسْكُنُ فِي بَيْتٍ؟ (Hassān: hal taskun fī baytin?) - "Do you stay in a house?"
 - هَلْ (hal) is used for yes/no questions.
 - بَيْتٍ (baytin) - "a house."
8. أَحْمَدُ : نَعَمْ ، أَسْكُنُ فِي بَيْتٍ (Ahmad: na'am, 'askun fī baytin) - "Yes, I stay in a house."
 - نَعَمْ (na'am) - "yes."
9. أَحْمَدُ : هَلْ تَسْكُنُ فِي بَيْتٍ؟ (Ahmad: hal taskun fī baytin?) - "Do you stay in a house?"
 - Ahmad repeats the question, likely to clarify or confirm.
10. حَسَانٌ : لَا ، أَسْكُنُ فِي شَقَّةٍ (Hassān: lā, 'askun fī shaqqah) - "No, I stay in a flat (apartment)."

- لا (lā) - "no."
- شقة (shaqqah) - "a flat/apartment."

Discussing House and Flat Numbers

11. أَحْمَدُ : مَا رَقْمُ شَقْتِكَ؟ (Ahmad: mā raqm shaqtika?) - "What is your flat number?"
 - مَا (mā) - "what."
 - رَقْمٌ (raqm) - "number."
 - The possessive -كَ (-ka) indicates "your" (masculine).
12. حَسَانٌ : خَمْسَةٌ (Hassān: khamsah) - "Five."
 - The number five in Arabic.
13. مَا رَقْمُ بَيْتِكَ؟ (mā raqm baytika?) - "What is your house number?"
 - Similar structure as before, with بَيْتِكَ (baytika) meaning "your house."
14. أَحْمَدُ : يَسْعَةٌ (Ahmad: tis'ah) - "Nine."
 - The number nine in Arabic.

Grammar Highlights

1. Interrogative Structures:
 - هل (hal) is crucial for forming yes/no questions, such as "Do you stay in a house?"
2. Asking for Information:
 - Questions about location utilize أين (aynā), while numerical queries use مَا (mā).
3. Possessive Pronouns:
 - The suffix -كَ (-ka) is used for masculine possessive forms (your).
4. Gender Agreement:
 - The verb forms and adjectives need to agree in gender and number with the subject.
5. Numbers:
 - Arabic numerals are often written out in Arabic script, like خمسة (five) and يسعة (nine).

Dialogue-9

Renting a Flat

The tenant: Peace be upon you.

المُسْتَأْجِرُ: السَّلَامُ عَلَيْكُمْ.

The landlord: And peace be upon you too.

الْمُؤْجِرُ: وَ عَلَيْكُمُ السَّلَامُ.

The tenant: I need a flat (apartment), please.

المُسْتَأْجِرُ: أَرِيدُ شَقَّةً، مِنْ فَضْلِكَ.

The landlord: We have a beautiful flat.

الْمُؤْجِرُ: لَدِينَا شَقَّةً جَمِيلَةً.

The tenant: How many rooms are in the flat?

المُسْتَأْجِرُ: كَمْ غُرْفَةً فِي الشَّقَّةِ؟

The landlord: There are five rooms in the flat.

الْمُؤْجِرُ: فِي الشَّقَّةِ خَمْسُ غُرَفٍ.

The tenant: On which floor is the flat?

المُسْتَأْجِرُ: فِي أَيِّ دَوْرِ الشَّقَّةِ؟

The landlord: The flat is on the fifth floor.

الْمُؤْجِرُ: الشَّقَّةُ فِي الدَّوْرِ الْخَامِسِ.

The tenant: I would like to see the flat.

المُسْتَأْجِرُ: أَرِيدُ مُشَاهَدَةَ الشَّقَّةِ.

The landlord: Sure (Come along)

الْمُؤْجِرُ: تَفَضَّلْ.

The landlord: This is the flat.

الْمُؤْجِرُ: هَذِهِ هِيَ الشَّقَّةُ.

The tenant: This is a beautiful flat.

المُسْتَأْجِرُ: هَذِهِ شَقَّةٌ جَمِيلَةٌ.

Detailed Analysis

Greetings and Request for Accommodation

1. (الْمُسْتَأْجِرُ: السَّلَامُ عَلَيْكُمْ) al-mustajir: al-salām 'alaykum) - "The tenant: Peace be upon you."
 - o (الْمُسْتَأْجِرُ) (al-mustajir) refers to "the tenant" or "the renter."
 - o A polite and common greeting in Arabic.
2. (الْمُؤْجِرُ: وَ عَلَيْكُمُ السَّلَامُ) (al-mu'jur: wa 'alaykum al-salām) - "The landlord: And peace be upon you too."
 - o The response uses (wa) to connect the phrases.
3. (الْمُسْتَأْجِرُ: أَرِيدُ شَقَّةً ، مِنْ فَضْلِكَ) (al-mustajir: 'arīdu shaqtān, min faḍlik) - "The tenant: I need a flat (apartment), please."
 - o (أَرِيدُ) ('arīdu) - "I want" or "I need."
 - o (شَقَّةً) (shaqtān) - "a flat/apartment."
 - o (مِنْ فَضْلِكَ) (min faḍlik) - "please," expressing politeness.

Inquiries About the Flat

4. (الْمُؤْجِرُ: لَدَيْنَا شَقَّةً جَمِيلَةً) (al-mu'jur: ladaynā shaqtah jamīlah) - "The landlord: We have a beautiful flat."
 - o (لَدَيْنَا) (ladaynā) - "we have."
 - o (شَقَّةً جَمِيلَةً) (shaqtah jamīlah) - "a beautiful flat."
5. (الْمُسْتَأْجِرُ: كَمْ غُرْفَةً فِي الشَّقَّةِ؟) (al-mustajir: kam ghurfatān fī al-shaqtah?) - "The tenant: How many rooms in the flat?"
 - o (كَمْ) (kam) - "how many."
 - o (غُرْفَةً) (ghurfatān) - "rooms."
6. (الْمُؤْجِرُ: فِي الشَّقَّةِ خَمْسُ غُرَفٍ) (al-mu'jur: fī al-shaqtah khamsu ghurfin) - "The landlord: There are five rooms in the flat."
 - o (خَمْسُ) (khamsu) - "five."
 - o (غُرَفٍ) (ghurfin) - "rooms" in the genitive case.

Discussing the Floor and Viewing the Flat

7. (الْمُسْتَأْجِرُ: فِي أَيِّ دَوْرِ الشَّقَّةِ؟) (al-mustajir: fī ayyi dawr al-shaqtah?) - "The tenant: On which floor is the flat?"
 - o (فِي أَيِّ) (fī ayyi) - "on which."
 - o (دَوْرِ) (dawr) - "floor."

8. **الْمُؤْجِرُ: الشَّقَّةُ فِي الدَّوْرِ الْخَامِسِ** (al-mu'jur: al-shaqṭah fī al-dawr al-khāmis) - "The landlord: The flat is on the fifth floor."
○ **الْخَامِسِ** (al-khāmis) - "the fifth."

9. **الْمُسْتَأْجِرُ: أَرِيدُ مُشَاهَدَةَ الشَّقَّةِ** (al-mustajir: 'arīdu mushāhadat al-shaqṭah) - "The tenant: I would like to see the flat."
○ **مُشَاهَدَةَ** (mushāhadah) - "to see."

Conclusion of the Visit

10. **الْمُؤْجِرُ: تَفَضَّلْ** (al-mu'jur: tafaddal) - "The landlord: Sure (come along)."
○ **تَفَضَّلْ** (tafaddal) is a polite way to invite someone, meaning "please go ahead."

11. **الْمُؤْجِرُ: هَذِهِ هِيَ الشَّقَّةُ** (al-mu'jur: hadhihi hiya al-shaqṭah) - "The landlord: This is the flat."
○ **هَذِهِ** (hadhihi) - "this" (feminine).

12. **الْمُسْتَأْجِرُ: هَذِهِ شَقَّةٌ جَمِيلَةٌ** (al-mustajir: hadhihi shaqṭah jamīlah) - "The tenant: This is a beautiful flat."
○ Reiterating that the flat is beautiful.

Grammar Highlights

1. **Interrogative Structures:**
 - Questions are formed using **كُمْ** (kam) for quantity and **فِي أَيِّ** (fī ayyi) for location.
2. **Possessive Pronouns:**
 - There are no possessive pronouns used directly here, but context implies the landlord and tenant possess different accommodations.
3. **Politeness in Requests:**
 - The tenant uses polite expressions like **مِنْ فَضْلِكَ** (min faḍlika) and **أَرِيدُ** ('arīdu) to show respect and courtesy.
4. **Number Agreement:**
 - The numbers must agree in gender and case with the nouns they modify, e.g., **غُرْفَةٌ** (ghurfatān) as a feminine noun.

Dialogue-10

Buying Furniture

The buyer: Peace be upon you.

المُشْتَرِي: السَّلَامُ عَلَيْكُمْ.

The seller: And peace be upon you too.

البائع: وَ عَلَيْكُمُ السَّلَامُ.

The seller: How can I help you?

البائع: أَيْ خَدْمَةٍ؟

The buyer: I need some furniture.

المُشْتَرِي: أُرِيدُ بَعْضَ الْأَثَاثِ.

The seller: What do you want for the bedroom?

البائع: مَاذَا تُرِيدُ لِغُرْفَةِ النَّوْمِ؟

The buyer: I need a bed and a curtain.

المُشْتَرِي: أُرِيدُ سَرِيرًا وَ سِنَارَةً.

The seller: What do you want for the sitting room?

البائع: وَ مَاذَا تُرِيدُ لِغُرْفَةِ الْجُلوْسِ؟

The buyer: I need a sofa (couch) and a carpet.

المُشْتَرِي: أُرِيدُ أَرْيَكَةً وَ سَجَادَةً.

The seller: What do you want for the kitchen?

البائع: وَ مَاذَا تُرِيدُ لِلْمَطَبِخِ؟

The buyer: I need a stove and a fridge.

المُشْتَرِي: أُرِيدُ فَرْنَا وَ ثَلَاجَةً.

The seller: What do you want for the bathroom?

البائع: وَ مَاذَا تُرِيدُ لِلْحَمَامِ؟

The buyer: I need a geyser and a mirror.

المُشْتَرِي: أُرِيدُ سَخَانًا وَ مِرْأَةً.

The buyer: I would like to see the furniture.

المُشْتَرِي: أُرِيدُ مُشَاهَدَةَ الْأَثَاثِ.

The seller: Sure (Come along)

البائع: تَفَضَّلْ.

Detailed Analysis

Greetings and Initial Inquiry

1. (المسْتَرِي : السَّلَامُ عَلَيْكُمْ) (al-mushtari : al-salām 'alaykum) - "The buyer: Peace be upon you."
 - (المسْتَرِي) (al-mushtari) means "the buyer."
 - A standard Islamic greeting.
2. (البَائِعُ : وَ عَلَيْكُمُ السَّلَامُ) (al-bā'i : wa 'alaykum al-salām) - "The seller: And peace be upon you too."
 - (wa) connects phrases, similar to "and" in English.

Inquiry About Needs

3. (البَائِعُ : أَيِّ خَدْمَةٍ؟) (al-bā'i : ayyi khidmah?) - "The seller: How can I help you?"
 - (ayyi) means "any" or "what."
 - (khidmah) means "service."
4. (المسْتَرِي : أَرِيدُ بَعْضَ الْأَثاثِ) (al-mushtari : 'urīdu ba'ḍa al-'athāth) - "The buyer: I need some furniture."
 - (urīdu) means "I want" or "I need."
 - (ba'ḍa) means "some."
 - (al-'athāth) means "furniture."

Specific Requests for Different Rooms

5. (البَائِعُ : مَاذَا تُرِيدُ لِعِرْفَةِ النَّوْمِ؟) (al-bā'i : mādhā turīdu li-ghurfati al-nawm?) - "The seller: What do you want for the bedroom?"
 - (mādhā) means "what."
 - (li-ghurfati al-nawm) means "for the bedroom."
6. (المسْتَرِي : أَرِيدُ سَرِيرًا وَ سِتَّارَةً) (al-mushtari : 'urīdu sarīran wa sitārah) - "The buyer: I need a bed and a curtain."
 - (sarīran) means "bed."
 - (wa) means "and."
 - (sitārah) means "curtain."

Continuing with Other Rooms

7. (البائع: وَ مَاذَا تُرِيدُ لِعُرْفَةِ الْجُلوسِ؟) - "The seller: What do you want for the sitting room?"

- عُرْفَةِ الْجُلوسِ ('urfati al-julūs) means "sitting room" or "living room."

8. (المُشْتَري: أُرِيدُ أَرِيَكَةً وَ سَجَادَةً) - "The buyer: I need a sofa (couch) and a carpet."

- أَرِيَكَةً ('arīkah) means "sofa" or "couch."
- سَجَادَةً (sajādah) means "carpet."

Requests for Kitchen and Bathroom Items

9. (البائع: وَ مَاذَا تُرِيدُ لِلْمَطْبَخِ؟) - "The seller: What do you want for the kitchen?"

- لِلْمَطْبَخِ (li-al-maṭbakh) means "for the kitchen."

10. (المُشْتَري: أُرِيدُ فَرْنَا وَ ثَلَاجَةً) - "The buyer: I need a stove and a fridge."

- فَرْنَا (farnā) means "stove."
- ثَلَاجَةً (thalājah) means "fridge."

11. (البائع: وَ مَاذَا تُرِيدُ لِلْحَمَامِ؟) - "The seller: What do you want for the bathroom?"

- لِلْحَمَامِ (al-hammām) means "bathroom."

12. (المُشْتَري: أُرِيدُ سَخَانًا وَ مِرْأَةً) - "The buyer: I need a geyser and a mirror."

- سَخَانًا (sakhānā) means "geyser."
- مِرْأَةً (mir'ah) means "mirror."

Conclusion of the Inquiry

13. (المُشْتَري: أُرِيدُ مُشَاهَدَةَ الْأَثَاثِ) - "The buyer: I would like to see the furniture."

- مُشَاهَدَةً (mushāhadah) means "to see."

14. (البائع: تَفَضَّلْ) - "The seller: Sure (come along)."

- تَفَضَّلْ (tafaddal) is an invitation, meaning "please go ahead."

Grammar Highlights

1. Interrogative Structures:

- Questions utilize مَاذَا (mādhā) to ask "what," which is essential for eliciting information.

2. Noun and Verb Agreement:

- The verbs أُرِيدُ ('urīdu) (I want/need) agree with the subjects (the buyer) and the nouns following them.

3. Politeness:

- The buyer shows politeness in both greeting and requests, which is common in Arabic interactions.

4. Plural Forms:

- When items are mentioned, they are typically referred to in their singular forms (e.g., سَرِيرٌ (sarīr) - "bed") unless explicitly stated otherwise.

Dialogue-11

Tariq and Tahir's Daily Routine

Tariq: When do you wake up?

طارق: متى تستيقظ؟

Tahir: I wake up at Fajr time.

طاهر: أستيقظ عند الفجر.

Tariq: Where do you perform Fajr?

طارق: أين تصلّي الفجر؟

Tahir: I perform the Fajr in the masjid.

طاهر: أصلّي الفجر في المسجد.

Tariq: Do you sleep after salaah?

طارق: هل تنام بعد الصلاة؟

Tahir: No, I do not sleep after salaah.

طاهر: لا، لا أنام بعد الصلاة.

Tariq: What do you do after salaah?

طارق: ماذًا تفعل بعد الصلاة؟

Tahir: I read Quraan.

طاهر: أقرأ القرآن.

Tariq: And when do you go to school?

طارق: ومتى تذهب إلى المدرسة؟

Tahir: I go (to the school) at 7 o'clock.

طاهر: أذهب الساعة السابعة.

Tariq: Do you go by car?

طارق: هل تذهب بالسيارة؟

Tahir: No, I go by bus.

طاهر: لا، أذهب بالحافلة.

Detailed Analysis

Morning Routine

1. ؟ طَارِقٌ : مَتَى تَسْتَيْقِظُ (Tariq: Matā tastaīqidh?) - "Tariq: When do you wake up?"
 - مَتَى (Matā) means "when."
 - تَسْتَيْقِظُ (tastaīqidh) means "you wake up."
2. طَاهِرٌ : أَسْتَيْقِظُ عِنْدَ الْفَجْرِ (Tahir: 'astaiqidh 'inda al-fajr) - "Tahir: I wake up at Fajr time."
 - عِنْدَ ('inda) means "at" in the context of time.
 - الْفَجْرِ (al-fajr) refers to the dawn or pre-dawn time, significant in Islamic practice for the Fajr prayer.

Performing Fajr Prayer

3. ؟ طَارِقٌ : أَيْنَ تُصَلِّي الْفَجْرَ؟ (Tariq: Ayna tuṣallī al-fajr?) - "Tariq: Where do you perform Fajr?"
 - أَيْنَ (Ayna) means "where."
 - تُصَلِّي (tuṣallī) means "you perform" (the prayer).
4. طَاهِرٌ : أَصَلَّى الْفَجْرَ فِي الْمَسْجِدِ (Tahir: 'uṣallī al-fajr fī al-masjid) - "Tahir: I perform the Fajr in the masjid."
 - فِي (fī) means "in."
 - الْمَسْجِدِ (al-masjid) means "the mosque."

Post-Prayer Activities

5. ؟ طَارِقٌ : هَلْ تَنَامُ بَعْدَ الصَّلَاةِ (Tariq: Hal tanām ba'd al-ṣalāh?) - "Tariq: Do you sleep after salaah?"
 - هَلْ (Hal) is used to introduce yes/no questions.
 - تَنَامُ (tanām) means "you sleep."
 - بَعْدَ (ba'd) means "after."
6. طَاهِرٌ : لَا ، لَا أَنَامُ بَعْدَ الصَّلَاةِ (Tahir: Lā, lā anām ba'd al-ṣalāh) - "Tahir: No, I do not sleep after salaah."
 - لَا (Lā) means "no."
 - أَنَامُ (anām) means "I sleep."

Activities After Prayer

7. طَارِقٌ : مَاذَا تَفْعَلُ بَعْدَ الصَّلَاةِ ? (Tariq: Mādhā taf' al ba'da al-ṣalāh?) - "Tariq: What do you do after salaah?"

- مَاذَا (Mādhā) means "what."
- تَفْعَلُ (taf' al) means "you do."

8. طَاهِرٌ : أَقْرَأَ الْقُرْآنَ (Tahir: 'aqra' al-Qur'ān) - "Tahir: I read the Qur'an."

- أَقْرَأَ ('aqra') means "I read."

Going to School

9. طَارِقٌ : وَمَتَى تَنْهَبُ إِلَى الْمَدْرَسَةِ ? (Tariq: Wa matā tadhhab ilā al-madrasa?) - "Tariq: And when do you go to the school?"

- وَ (wa) means "and."
- تَنْهَبُ (tadhhab) means "you go."
- إِلَى (ilā) means "to."

10. طَاهِرٌ : أَذْهَبُ السَّاعَةَ السَّابِعَةَ (Tahir: 'adhabu al-sā'ah al-sābi'ah) - "Tahir: I go (to the school) at 7 o'clock."

- السَّاعَةَ السَّابِعَةَ (al-sā'ah al-sābi'ah) means "the seventh hour," equivalent to 7 o'clock.

Transportation Method

11. طَارِقٌ : هَلْ تَنْهَبُ بِالسَّيَارَةِ ? (Tariq: Hal tadhhab bi-l-sayyārah?) - "Tariq: Do you go by car?"

- بِالسَّيَارَةِ (bi-l-sayyārah) means "by car."

12. طَاهِرٌ : لَا ، أَذْهَبُ بِالْحَافَلَةِ (Tahir: Lā, 'adhabu bil-hāfilah) - "Tahir: No, I go by bus."

- بِالْحَافَلَةِ (bil-hāfilah) means "by bus."

Grammar Highlights

1. Interrogative Structures:
 - Questions are formed using مَتَى (Matā) for "when," أَيْنَ (Ayna) for "where," and هَلْ (Hal) for yes/no questions.
2. Verb Conjugation:
 - The verbs are conjugated to match the subject pronouns, indicating who is performing the action.
3. Negation:
 - Negation is effectively conveyed using لَا (Lā) before the verb, as seen in "I do not sleep."

4. Adverbial Time Expressions:

- Phrases like **عَنْدَ الْفَجْرِ** (inda al-fajr) and **السَّاعَةِ السَّابِعَةِ** (al-sā'ah al-sābi'ah) show specific times for activities.

Dialogue-12

Family Holiday Plans

The mother: This is a holiday.

الأُمُّ: هَذَا يَوْمُ الْعُطْلَةِ.

The father: This is a working day.

الأَبُّ: هَذَا يَوْمُ الْعَمَلِ.

The father: What will you do, O Taha?

الأَبُّ: مَاذَا سَتَفْعَلُ يَا طَهَ؟

Taha: I will sweep the sitting room.

طَهٌ: سَأَكْنُسُ غُرْفَةَ الْجُلوسِ.

The mother: And what will you do, O Fatimah?

الأُمُّ: وَ مَاذَا سَتَفْعَلِينَ يَا فَاطِمَةُ؟

Fatimah: I will sweep the bedroom.

فَاطِمَةُ: سَأَكْنُسُ غُرْفَةَ النَّوْمِ.

The mother: And what will you do, O Ahmad?

الأُمُّ: وَ مَاذَا سَتَفْعَلُ يَا أَحْمَدُ؟

Ahmad: I will wash the clothes.

أَحْمَدُ: سَأَغْسِلُ الْمَلَابِسَ.

The mother: And what will you do, O Latifah?

الأُمُّ: وَ مَاذَا سَتَفْعَلِينَ يَا لَطِيفَةُ؟

Latifah: I will iron the clothes.

لَطِيفَةُ: سَأَكْوِيُ الْمَلَابِسَ.

The grandmother: I will wash the plates (dishes).

الْجَدَّةُ: أَنَا سَأَغْسِلُ الْأَطْبَاقَ.

The grandfather: And I will read the Quraan.

الْجَدُّ: وَ أَنَا أَقْرَأُ الْقُرْآنَ.

Detailed Analysis

Holiday vs. Working Day

1. الأم : هَذَا يَوْمُ الْعُطْلَةِ (The mother: Hādhā yawm al-‘uṭlah) - "The mother: This is a holiday."
 - يَوْمُ الْعُطْلَةِ (yawm al-‘uṭlah) means "holiday" or "day off."
2. الأب : هَذَا يَوْمُ الْعَمَلِ (The father: Hādhā yawm al-‘amal) - "The father: This is a working day."
 - يَوْمُ الْعَمَلِ (yawm al-‘amal) means "working day."

Asking About Plans

3. الأب : مَاذَا سَنَفْعَلُ يَا طَهَ؟ (The father: Mādhā satafa‘lu yā Tāhā?) - "The father: What will you do, O Taha?"
 - مَاذَا (Mādhā) means "what."
 - سَنَفْعَلُ (satafa‘lu) means "you will do."
4. طَهَ: سَأَكْنُسُ غُرْفَةَ الْجُلوسِ (Tāhā: Sa’aknus ghurfata al-julūs) - "Taha: I will sweep the sitting room."
 - سَأَكْنُسُ (sa’aknus) means "I will sweep."
 - غُرْفَةَ الْجُلوسِ (ghurfata al-julūs) means "the sitting room."

Responsibilities of Family Members

5. الأم: وَ مَاذَا سَنَفْعَلِينَ يَا فَاطِمَةُ؟ (The mother: Wa mādhā satafa‘alīna yā Fāṭimah?) - "The mother: And what will you do, O Fatimah?"
 - وَ (wa) means "and."
 - سَنَفْعَلِينَ (satafa‘alīna) is the feminine form, meaning "you will do."
6. فَاطِمَةُ: سَأَكْنُسُ غُرْفَةَ النَّوْمِ (Fāṭimah: Sa’aknus ghurfata al-nawm) - "Fatimah: I will sweep the bedroom."
 - غُرْفَةَ النَّوْمِ (ghurfata al-nawm) means "the bedroom."
7. الأم: وَ مَاذَا سَنَفْعَلُ يَا أَحْمَدُ؟ (The mother: Wa mādhā satafa‘alu yā Ahmad?) - "The mother: And what will you do, O Ahmad?"
 - أَحْمَدُ (Ahmad) is the name "Ahmad."
8. أَحْمَدُ: سَأَغْسِلُ الْمَلَابِسَ (Ahmad: Sa’aghsilu al-malābis) - "Ahmad: I will wash the clothes."
 - سَأَغْسِلُ (sa’aghsilu) means "I will wash."
 - الْمَلَابِسَ (al-malābis) means "the clothes."

More Family Contributions

9. الأم: وَ مَاذا سَتَفْعِلِينَ يَا لَطِيفَةُ. (The mother: Wa mādhā satafa 'alīna yā Laṭīfah?) - "The mother: And what will you do, O Latifah?"

- لَطِيفَةُ (Laṭīfah) is the name "Latifah."

10. سَأَكُونُ الْمَلَابِسَ لَطِيفَةً: سَأَكُونُ الْمَلَابِسَ (Laṭīfah: Sa'akwī al-malābis) - "Latifah: I will iron the clothes."

- سَأَكُونُ (sa'akwī) means "I will iron."

Grandparents' Contributions

11. الجَدَّةُ: أَنَا سَأَغْسِلُ الْأَطْبَاقَ (Al-jaddah: Anā sa'aghālu al-'atbāq) - "The grandmother: I will wash the plates."

- أَنَا (Anā) means "I."
- الْأَطْبَاقَ (al-'atbāq) means "the plates."

12. الْجَدُّ: وَ أَنَا أَقْرَأُ الْقُرْآنَ (Al-jadd: Wa anā 'aqra' al-Qur'ān) - "The grandfather: And I will read the Qur'an."

- أَقْرَأُ ('aqra') means "I read."

Grammar Highlights

1. Question Formation:
 - The questions are structured using مَاذا (Mādhā) for "what" and are directed towards individuals with the phrase يَا (yā) for addressing someone.
2. Future Tense Construction:
 - The future tense is formed by prefixing سـ (sa-) to the verb root, indicating an action that will occur (e.g., سَأَكُونُ).
3. Verb Conjugation:
 - Verb forms change according to the subject (e.g., سَأَكُونُ for "I will sweep" and سَتَفْعُلُ for "you will do" in the masculine form).
4. Negation and Affirmation:
 - Affirmative responses follow the pattern of stating the action directly, while negation can be constructed using لَا (lā), though it doesn't appear in this dialogue.

Dialogue-13

Adil and Faysal's Holiday Routine

Adil: When do you wake up on holiday?

عَادِلٌ: مَنَى تَسْتَيقِظُ يَوْمَ الْعُطْلَةِ؟

Faysal: I wake up early.

فَيْصَلٌ: أَسْتَيقِظُ مُبَكِّرًا.

Faysal: And when do you wake up?

فَيْصَلٌ: وَ مَنَى تَسْتَيقِظُ أَنْتَ؟

Adil: I wake up late.

عَادِلٌ: أَسْتَيقِظُ مُتأخِّرًا.

Faysal: What do you do in the morning?

فَيْصَلٌ: مَاذَا تَفْعَلُ فِي الصَّبَاحِ؟

Adil: I watch television.

عَادِلٌ: أَشَاهِدُ التَّلْفَازَ.

And what do you do?

وَ مَاذَا تَفْعَلُ أَنْتَ؟

Faysal: I read a newspaper or a book.

فَيْصَلٌ: أَقْرَأُ صَحِيفَةً أَوْ كِتَابًا.

Adil: Where do you perform the Friday (Jumu'ah) prayer?

عَادِلٌ: أَيْنَ تُصَلِّي الْجُمُعَةَ؟

Faysal: I perform Friday prayer in the big masjid.

فَيْصَلٌ: أَصْلَى الْجُمُعَةَ فِي الْمَسْجِدِ الْكَبِيرِ.

Faysal: And where do you perform the Friday prayer?

فَيْصَلٌ: وَ أَيْنَ تُصَلِّي أَنْتَ؟

Adil: I perform Friday prayer in the big masjid as well.

عَادِلٌ: أَصْلَى فِي الْمَسْجِدِ الْكَبِيرِ أَيْضًا.

Dialogue Analysis

Discussing Wake-Up Times on a Holiday

1. عَادِلٌ : مَنَى تَسْتَيْقِظُ يَوْمَ الْعُطْلَةِ (Ādil: Matā tastaīqizu yawm al-‘uṭlah?) - "Adil: When do you wake up on holiday?"
 - مَنَى (Matā) means "when."
 - تَسْتَيْقِظُ (tastaīqizu) means "you wake up."
 - يَوْمَ الْعُطْلَةِ (yawm al-‘uṭlah) means "holiday" or "day off."
2. فَيْصَلٌ (Faysal: Astaiqizu mubakkiran) - "Faysal: I wake up early."
 - مُبَكْرًا (mubakkiran) means "early."
3. فَيْصَلٌ (Faysal: Wa matā tastaīqizu anta?) - "Faysal: And when do you wake up?"
 - أَنْتَ (anta) adds emphasis, meaning "you."
4. عَادِلٌ : أَسْتَيْقِظُ مُتأخِّرًا (Ādil: Astaiqizu muta’akhiran) - "Adil: I wake up late."
 - مُتأخِّرًا (muta’akhiran) means "late."

Discussing Morning Activities

5. فَيْصَلٌ (Faysal: Mādhā taf’alu fī al-ṣabāh?) - "Faysal: What do you do in the morning?"
 - فِي الصَّبَاحِ (fī al-ṣabāh) means "in the morning."
6. عَادِلٌ: أَشَاهِدُ التَّلْفَازَ (Ādil: Ashāhidu al-tilfāz) - "Adil: I watch television."
 - التَّلْفَازُ (al-tilfāz) means "television."
7. وَ مَاذَا تَفْعَلُ أَنْتَ؟ (Wa mādhā taf’alu anta?) - "And what do you do?"
 - This structure repeats (مَاذَا تَفْعَلُ) (mādhā taf’alu) for "what do you do."
8. فَيْصَلٌ: أَقْرَأْ صَحِيفَةً أَوْ كِتَابًا (Faysal: Aqra’u ṣahīfatan aw kitāban) - "Faysal: I read a newspaper or a book."
 - أَقْرَأْ (aqra’u) means "I read."
 - صَحِيفَةً (ṣahīfatan) means "newspaper."
 - أَوْ كِتَابًا (aw kitāban) means "or a book."

Discussing Friday Prayer

9. عَادِلُ : أَيْنَ تُصَلِّي الْجُمُعَةَ ؟ (Ādil: Ayna tuṣallī al-jum'ah?) - "Adil: Where do you perform the Friday prayer?"

- (al-jum'ah) means "Friday" or "Friday prayer."

10. فَيَصِلُّ : أَصْلَى الْجُمُعَةَ فِي الْمَسْجِدِ الْكَبِيرِ (Faysal: Uṣallī al-jum'ah fī al-masjid al-kabīr) - "Faysal: I perform the Friday prayer in the big masjid."

11. فَيَصِلُّ (الْمَسْجِدِ الْكَبِيرِ) means "the big masjid (mosque)." •

11. فَيَصِلُّ وَ أَيْنَ تُصَلِّي أَنْتَ ؟ (Faysal: Wa ayna tuṣallī anta?) - "Faysal: And where do you perform the Friday prayer?"

12. عَادِلُ : أَصْلَى فِي الْمَسْجِدِ الْكَبِيرِ أَيْضًا (Ādil: Uṣallī fī al-masjid al-kabīr aydan) - "Adil: I perform the Friday prayer in the big masjid as well."

- (aydan) means "also" or "as well."

Grammar Highlights

1. Questions with "When" and "Where":
 - مَتَى (Matā) for "when" and (ayna) for "where" are commonly used to ask about time and location.
2. Future Intentions:
 - Present tense verbs are used here to indicate habitual actions rather than future intentions, such as أَسْتَيقِطُ (I wake up).
3. Emphasis with "أَنْتَ" (anta):
 - Adding أَنْتَ emphasizes the question, often translating to "What about you?"

Dialogue-14

Salim and Qasim on Meals and Weight

Salim: I eat three meals; breakfast, lunch, and supper.

سَالِمٌ: أَكُلُّ ثَلَاثَ وَجَبَاتٍ: الْفُطُورُ، وَالْغَدَاءُ، وَالْعَشَاءُ.

Qasim: This is too much. I eat only one meal.

قَاسِمٌ: هَذَا كَثِيرٌ جِدًا. أَنَا أَكُلُّ وَجْبَةً وَاحِدَةً.

Salim: This is too little.

سَالِمٌ: هَذَا قَلِيلٌ جِدًا.

Qasim: What do you eat for lunch?

قَاسِمٌ: مَاذَا تَأْكُلُ فِي الْغَدَاءِ؟

Salim: I eat meat, chicken, rice, and bread.

سَالِمٌ: أَكُلُّ اللَّحْمَ وَ الدَّجَاجَ وَ الْأَرْزَ وَ الْخُبْرَ.

And what do you eat?

وَمَاذَا تَأْكُلُ أَنْتَ؟

Qasim: I eat fish, salad, and fruit.

قَاسِمٌ: أَكُلُّ السَّمَكَ وَ السَّلَطَةَ وَ الْفَاكِهَةَ.

Salim: What is your weight?

سَالِمٌ: مَا وَزْنُكَ؟

Qasim: Sixty kilograms.

قَاسِمٌ: (60) سِتُّونَ كِيلَوَاتٍ.

And what is your weight?

وَ مَا وَزْنُكَ أَنْتَ؟

Salim: Hundred kilograms.

سَالِمٌ: (100) مَائَةَ كِيلَوَاتٍ.

Qasim: You are very fat (overweight).

قَاسِمٌ: أَنْتَ سَمِينٌ جِدًا.

Salim: You are very thin.

سَالِمٌ: أَنْتَ نَحِيفٌ جِدًا.

Dialogue Analysis

Discussing Meals

1. (Qāsim: كَمْ وَجْبَةً تَأْكُلُ فِي الْيَوْمِ؟) - "Qasim: How many meals do you eat daily?"
 - كَمْ (Kam) means "how many."
 - وَجْبَةً (wajbah) means "meal."
 - تَأْكُلُ (ta'kulu) means "do you eat."
 - فِي الْيَوْمِ (fī al-yawm) means "in a day."
2. (Sālim: أَكُلْ تَلَاثَ وَجَبَاتٍ؛ الْإِفْطَارُ، وَالغَدَاءُ، وَالعَشَاءُ) - "Salim: I eat three meals; breakfast, lunch, and supper."
 - أَكُلْ (akulu) means "I eat."
 - تَلَاثَ (thalāth) means "three."
 - الْإِفْطَارُ (al-ifṭār) means "breakfast."
 - الغَدَاءُ (al-ghadā') means "lunch."
 - الْعَشَاءُ (al-'ashā') means "supper."
3. (Qāsim: هَذَا كَثِيرٌ جِدًا. أَنَا أَكُلْ وَجْبَةً وَاحِدَةً) - "Qasim: This is too much. I eat only one meal."
 - كَثِيرٌ جِدًا (kathīr jiddan) means "too much."
 - وَاحِدَةً (wāhidah) means "one."
4. (Sālim: هَذَا قَلِيلٌ جِدًا) - "Salim: This is too little."
 - قَلِيلٌ جِدًا (qalīl jiddan) means "too little."

Discussing Lunch Foods

5. (Qāsim: مَاذَا تَأْكُلُ فِي الْغَدَاءِ؟) - "Qasim: What do you eat for lunch?"
 - مَاذَا (Mādhā) means "what."
6. (Sālim: أَكُلُ اللَّحْمَ وَالدَّجَاجَ وَالأَرْزَ وَالْخُبْزَ) - "Salim: I eat meat, chicken, rice, and bread."
 - اللَّحْمَ (al-lahm) means "meat."
 - الدَّجَاجَ (al-dajāj) means "chicken."
 - الْأَرْزَ (al-arz) means "rice."
 - الْخُبْزَ (al-khubz) means "bread."

7. قَاسِمٌ: أَكَلُ السَّمَكَ وَالسَّلَطَةَ وَالْفَاكِهَةَ (Qāsīm: Akulu al-samak wa al-salātah wa al-fākihah) - "Qasim: I eat fish, salad, and fruit."

- السَّمَكَ (al-samak) means "fish."
- السَّلَطَةَ (al-salātah) means "salad."
- الْفَاكِهَةَ (al-fākihah) means "fruit."

Discussing Weight

8. سَالِمٌ: مَا وَزْنُكَ؟ (Sālīm: Mā wazinuka?) - "Salim: What is your weight?"

- وَزْنُكَ (wazanuka) means "your weight."

9. قَاسِمٌ: (60) سِتُّونَ كِيلَوْ (Qāsīm: (60) Sittūn kīlā) - "Qasim: Sixty kilograms."

- سِتُّونَ (Sittūn) means "sixty."
- كِيلَوْ (kīlā) means "kilograms."

10. وَ مَا وَزْنُكَ أَنْتَ؟ (Wa mā wazinuka anta?) - "And what is your weight?"

11. سَالِمٌ: (100) مِئَةَ كِيلَوْ (Sālīm: (100) Mi'ah kīlā) - "Salim: One hundred kilograms."

- مِئَةَ (mi'ah) means "hundred."

12. قَاسِمٌ: أَنْتَ سَمِينٌ جِدًا (Qāsīm: Anta samīn jiddan) - "Qasim: You are very fat."

- سَمِينٌ (samīn) means "fat" or "overweight."

13. سَالِمٌ: أَنْتَ نَحِيفٌ جِدًا (Sālīm: Anta nahīf jiddan) - "Salim: You are very thin."

- نَحِيفٌ (nahīf) means "thin."

Grammar Highlights

1. Question Formation:

- مَاذَا (Mādhā) is commonly used to ask "what," while كَمْ (Kam) is used for "how many."

2. Use of Adjectives:

- The adjectives كَثِيرٌ (kathīr) and قَلِيلٌ (qalīl) are used to describe quantities, emphasizing the contrast between what each character eats.

3. Weight Measurements:

- The dialogue includes the use of كيلو (kīlā) for weight, which reflects the metric system used in many Arabic-speaking countries.

Dialogue-15

In-Flight Meal Conversation

The airhostess: What food would you request?

المُضيِّفَةُ: مَاذَا تَطْلُبُونَ مِنَ الطَّعَامِ؟

The female traveller: Some fish and rice please.

الْمُسَافِرَةُ: بَعْضَ السَّمَكِ وَ الأَرْزِ مِنْ فَضْلِكَ.

The airhostess: And what drink would you request?

المُضيِّفَةُ: وَ مَاذَا تَطْلُبُونَ مِنَ الشَّرَابِ؟

The female traveller: Some water please.

الْمُسَافِرَةُ: مَاءً مِنْ فَضْلِكَ.

The airhostess: And what fruit would you prefer?

المُضيِّفَةُ: وَ مَاذَا تُفضِّلُونَ مِنَ الْفَاكِهَةِ؟

The female traveller: Date or grape.

الْمُسَافِرَةُ: التَّمْرُ وَ الْعِنْبَ.

The airhostess: Would you like to drink tea?

المُضيِّفَةُ: هَلْ تَشْرَبُونَ الشَّايَ؟

The female traveller: No, I prefer coffee.

الْمُسَافِرَةُ: لَا، أَفْضُلُ الْقَهْوَةَ.

The airhostess: Coffee with milk?

المُضيِّفَةُ: الْقَهْوَةُ بِالْحَلِيلِ؟

The female traveller: Yes, coffee with milk.

الْمُسَافِرَةُ: نَعَمُ، الْقَهْوَةُ بِالْحَلِيلِ.

The female traveller: Thank you.

الْمُسَافِرَةُ: شُكْرًا.

The airhostess: My pleasure.

المُضيِّفَةُ: عَفْوًا.

Dialogue Analysis

Food and Drink Requests

1. (المُضيفة: مَاذا تَطْلُبِينَ مِنَ الطَّعَامِ؟) Al-muđīfah: Mādhā taṭlubīna min al-ṭa'ām?) - "The airhostess: What food would you request?"
 - مَاذا (Mādhā) means "what."
 - تَطْلُبِينَ (taṭlubīna) means "do you request" (female form).
 - الطَّعَام (al-ṭa'ām) means "food."
2. (الْمُسَافِرَةُ: بَعْضَ السَّمَكِ وَ الْأَرْزِ مِنْ فَضْلِكَ) Al-musāfirah: Ba'ḍa al-samak wa al-arz min faḍlik) - "The female traveler: Some fish and rice please."
 - بَعْضَ (ba'ḍa) means "some."
 - السَّمَكِ (al-samak) means "fish."
 - وَالْأَرْزِ (wa al-arz) means "and rice."
 - مِنْ فَضْلِكَ (min faḍlik) means "please" (literally "from your favor").
3. (الْمُضِيَّفَةُ: وَ مَاذا تَطْلُبِينَ مِنَ الشَّرَابِ؟) Al-muđīfah: Wa mādhā taṭlubīna min al-sharāb?) - "The airhostess: And what would you request to drink?"
 - الشَّرَابِ (al-sharāb) means "drink."
4. (الْمُسَافِرَةُ: مَاءٌ مِنْ فَضْلِكَ) Al-musāfirah: Mā'an min faḍlik) - "The female traveler: Some water please."
 - مَاءً (mā'an) means "water."

Fruit Preferences

5. (الْمُضِيَّفَةُ: وَ مَاذا تُفَضِّلِينَ مِنَ الْفَاكِهَةِ؟) Al-muđīfah: Wa mādhā tufaddilīna min al-fākihah?) - "The airhostess: And what fruit would you prefer?"
 - تُفَضِّلِينَ (tufaddilīna) means "do you prefer" (female form).
 - الْفَاكِهَةِ (al-fākihah) means "fruit."
6. (الْمُسَافِرَةُ: التَّمْرُ وَ الْعَنْبَرُ Al-musāfirah: Al-tamr wa al-'inab) - "The female traveler: Dates and grapes."
 - التَّمْرُ (al-tamr) means "dates."
 - الْعَنْبَرُ (al-'inab) means "grapes."

Beverage Preferences

7. (الْمُضِيَّفَةُ: هَلْ تَشْرَبِينَ الشَّايَ؟) Al-muđīfah: Hal tashrabīna al-shāy?) - "The airhostess: Would you like to drink tea?"
 - هَلْ (Hal) is used to form yes/no questions.

- تشربين (tashrabīn) means "do you drink" (female form).
- الشاي (al-shāy) means "tea."

8. المسافرة: لا، أفضّل القهوة (Al-musāfirah: Lā, afḍalu al-qahwah) - "The female traveler: No, I prefer coffee."

- لا (Lā) means "no."
- أفضّل (afḍalu) means "I prefer."
- القهوة (al-qahwah) means "coffee."

9. المُضيفة: القهوة بالحليب؟ (Al-muḍīfah: Al-qahwah bi al-khalīb?) - "The airhostess: Coffee with milk?"

- (bi al-khalīb) means "with milk."

10. المسافرة: نعم، القهوة بالحليب (Al-musāfirah: Na‘am, al-qahwah bi al-khalīb) - "The female traveler: Yes, coffee with milk."

- نعم (Na‘am) means "yes."

Closing

11. المسافرة: شكراً (Al-musāfirah: Shukran) - "The female traveler: Thank you."

- شكرًا (Shukran) means "thank you."

12. المُضيفة: عفواً (Al-muḍīfah: ‘Afwan) - "The airhostess: My pleasure."

- عفواً (‘Afwan) means "you're welcome."

Grammar Highlights

1. Question Formation:
 - Questions are often formed using مَاذا (Mādhā) for "what" and هل (Hal) for yes/no questions.
2. Use of Verbs:
 - The verb forms change based on gender (تطّلبين for females).
3. Politeness:
 - Phrases like مِنْ فَضْلِكَ (min fadlik) and شكراً (shukran) show politeness in requests and responses.

Dialogue-16

Conversation Between Husband and Wife About Guests and Food

The husband: Peace be upon you.

الزوج: السلام عليكم.

The wife: And the peace be upon you too.

الزوجة: و عليكم السلام.

The husband: I am very hungry.

الزوج: أنا جائع جداً.

The wife: The lunch is on the table.

الزوجة: الغداء على الطاولة.

The husband: What is this? Fish, meat, chicken, rice, and fruit? This is too much.

الزوج: ما هذا؟ السمك، اللحم، الدجاج، الأرض و الفاكهة؟ هذا كثير جداً.

The wife: Do not eat!... Do not eat!

الزوجة: لا تأكل!... لا تأكل!

The husband: Why? I am hungry.

الزوج: لماذا؟ أنا جائع.

The wife: We have guests.

الزوجة: عندنا ضيوف.

The husband: We have guests! Who?

الزوج: عندنا ضيوف! من؟

The wife: My father and my mother.

الزوجة: أبي و أمي.

The husband: Where are the guests?

الزوج: أين الضيوف؟

The wife: (They are) in the sitting room.

الزوجة: هم في المجلس.

Dialogue Analysis

Opening Greetings

1. (Al-zawj: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ الزَّوْجِ) - "The husband: Peace be upon you and God's mercy."
 - A common Islamic greeting that conveys peace and blessings.
2. (Al-zawjah: وَ عَلَيْكُمُ السَّلَامُ الزَّوْجَةِ) - "The wife: And peace be upon you too."
 - The standard response to the greeting.

Discussing Hunger

3. (Al-zawj: أَنَا جُوعٌ جِدًا الزَّوْجِ) - "The husband: I am very hungry."
 - (jū'ān) means "hungry."
 - (jiddan) means "very."
4. (Al-zawjah: الْغَدَاءُ عَلَى الْمَائِدَةِ الزَّوْجَةِ) - "The wife: The lunch is on the table."
 - (al-ghadā') means "lunch."
 - (mā'idah) means "table."

Food Description

5. (Al-zawj: مَا هَذَا؟ سَمَّاكٌ وَ لَحْمٌ وَ دَجَاجٌ وَ أَرْزٌ وَ فَاكِهَةٌ الزَّوْجِ) - "The husband: What is this? Fish, meat, chicken, rice, and fruit?"
 - (Mā hādhā?) means "What is this?"
 - Listing various food items.
6. (Hādhā kathīr jiddan) - "This is too much."
 - (kathīr) means "a lot" or "too much."

Guests Announcement

7. (Al-zawjah: لَا تَأْكُلْ ... لَا تَأْكُلْ الزَّوْجَةِ) - "The wife: Do not eat!... Do not eat!"
 - (Lā) means "no" or "do not."
 - (ta'kul) means "you eat."

8. الزوج : لماذا ؟ أنا جائع (Al-zawj: Limādhā? Anā jū'ān) - "The husband: Why? I am hungry."

- لماذا (Limādhā) means "why?"

9. الزوجة : لدينا ضيوف (Al-zawjah: Ladaynā ḍuyūf) - "The wife: We have guests."

- لدينا (Ladaynā) means "we have."
- ضيوف (ḍuyūf) means "guests."

10. الزوج : لدينا ضيوف ! من (Al-zawj: Ladaynā ḍuyūf! Man?) - "The husband: We have guests! Who?"

- من (Man) means "who?"

11. الزوجة : والدي والدتي (Al-zawjah: Wālidi wa wālidatī) - "The wife: My father and my mother."

- والدي (wālidi) means "my father."
- والدتي (wālidatī) means "my mother."

Locating the Guests

12. الزوج : أين الضيوف؟ (Al-zawj: Ayna al-ḍuyūf?) - "The husband: Where are the guests?"

- أين (Ayna) means "where?"

13. الزوجة : في غرفة الجلوس (Al-zawjah: Fī ghurfati al-julūs) - "The wife: (They are) in the sitting room."

- في (Fī) means "in."
- غرفة الجلوس (ghurfati al-julūs) means "the sitting room."

Grammar Highlights

1. Question Formation:
 - مَا (Mā) is used to ask "what."
 - لِمَّا (Limādhā) is used to ask "why."
 - أين (Ayna) is used to ask "where."
2. Verb Conjugation:
 - Verbs are conjugated based on the subject's gender (نَّاكلُينَ for females, نَّاكُلُ for males).
3. Politeness and Formality:
 - The dialogue uses polite forms and addresses familial roles, which is common in Arabic culture.

Dialogue-17

Discussion About Prayer Timings and Waking Up

Mustafa: Where do you perform the five salaah?

مصطفى : أَيْنَ تُصَلِّي الصَّلَوَاتِ الْخَمْسَ؟

Qusay: I read Zuhra, Asr, Maghrib, and Isha in Masjid Bilaal.

قصى : أَصَلَّى الظَّهَرَ وَالعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ فِي مَسْجِدِ بِلَالٍ.

Mustafa: And where do you perform Fajr?

مصطفى : وَ أَيْنَ تُصَلِّي الْفَجْرَ؟

Qusay: I read Fajr in the house.

قصى : أَصَلَّى الْفَجْرَ فِي الْبَيْتِ.

Mustafa: Why do you perform Fajr in the house?

مصطفى : لِمَاذَا تُصَلِّي الْفَجْرَ فِي الْبَيْتِ؟

Qusay: I do not hear the azaan (the call for salaah).

قصى : لَا أَسْمَعُ الْأَذَانَ.

Mustafa: Do you wake up late?

مصطفى : هَلْ تَسْتَيِّقُطُ مُتأخِّرًا؟

Qusay: Yes, after Fajr salaah.

قصى : نَعَمْ، بَعْدَ صَلَاتِ الْفَجْرِ.

Mustafa: Wake up early!

مصطفى : اسْتَيِّقُطُ مُبَكِّرًا!

Qusay: I cannot, because I work at night.

قصى : لَا أَسْتَطِيعُ، أَعْمَلُ فِي اللَّيْلِ.

Mustafa: Put the alarm by your side!

مصطفى : ضَعِ الْمُنْبِهِ بِجَانِبِكَ.

Qusay: This is a good idea.

قصى : هَذِهِ فِكْرَةٌ طَيِّبَةٌ.

May Allah grant you a good reward.

جزاك الله خيراً.

Dialogue Analysis

Discussing Prayer Locations

1. مصطفى : أين تصلّى الصّلوات الخمس؟ (Mustafa: Ayna tuṣallī al-ṣalawāt al-khams?) - "Mustafa: Where do you perform the five prayers?"
 - أين (Ayna) means "where."
 - تصلّى (tuṣallī) is the present tense verb "you perform."
2. قصى : أصلّى الظّهُرَ وَالعَصْرَ وَالْمَغْرِبَ وَالعشاءَ في مسجدِ بلالٍ (Qusay: Uṣallī al-zuhr wa al-‘aṣr wa al-maghrib wa al-‘ishā’ fī masjid Bilāl) - "Qusay: I perform Zuhr, Asr, Maghrib, and Esha in masjid Bilaal."
 - أصلّى (Uṣallī) means "I perform."
 - مسجد (masjid) means "mosque."

Fajr Prayer Discussion

3. مصطفى : وَأين تصلّى الفجر؟ (Mustafa: Wa ayna tuṣallī al-fajr?) - "Mustafa: And where do you perform Fajr?"
 - Continuing the inquiry about prayer locations.
4. قصى : أصلّى الفجر في البيت (Qusay: Uṣallī al-fajr fī al-bayt) - "Qusay: I perform Fajr in the house."
 - البيت (al-bayt) means "the house."
5. مصطفى : لماذا تصلّى الفجر في البيت؟ (Mustafa: Limādhā tuṣallī al-fajr fī al-bayt?) - "Mustafa: Why do you perform Fajr in the house?"
 - لماذا (Limādhā) means "why?"
6. قصى : لا أسمع الأذان (Qusay: Lā asma‘ al-adhān) - "Qusay: I do not hear the azaan (the call for prayer)."
 - أذان (adhān) means "the call to prayer."

Discussing Wake-Up Time

7. مصطفى : هل تستيقظُ متأخراً؟ (Mustafa: Hal tastaīqidh muta’akhkhir?) - "Mustafa: Do you wake up late?"
 - هل (Hal) is used to ask yes/no questions.
8. قصى : نعم، بعْد صَلَاةِ الفجرِ (Qusay: Na‘am, ba‘da ṣalāh al-fajr) - "Qusay: Yes, after Fajr prayer."
 - نعم (Na‘am) means "yes."
9. مصطفى : استيقظْ مبكراً (Mustafa: Iṣṭayqiz mubakkiran) - "Mustafa: Wake up early!"

○ اسْتَيقِظْ (Iṣṭayqiz) is the command form "wake up."

10. فُصَى : لَا أَسْتَطِعُ، أَعْمَلُ فِي اللَّيْلِ (Qusay: Lā astatī', a'mal fī al-layl) - "Qusay: I cannot, because I work at night."

○ لَا أَسْتَطِعُ (Lā astatī') means "I cannot."

Alarm Clock Suggestion

11. ضَعِ الْمُنْبَهِ بِجَانِبِكَ (Mustafa: Da' al-munabbiḥ bijānibika) - "Mustafa: Put the alarm by your side!"

○ الْمُنْبَهِ (al-munabbiḥ) means "alarm."

12. فُصَى : هَذِهِ فِكْرَةٌ طَيِّبَةٌ (Qusay: Hādhihi fikrah ṭayyibah) - "Qusay: This is a good idea."

○ فِكْرَةٌ (fikrah) means "idea."

13. جُزَاكَ اللَّهُ خَيْرًا (Jazak Allah khayran) - "May Allah grant you a good reward."

○ A common phrase expressing gratitude.

Grammar Highlights

1. Question Formation:
 - أَيْنَ (Ayna) and لِمَاً (Limādhā) are used to ask "where" and "why," respectively.
2. Verb Conjugation:
 - Verbs change according to the subject. For example, تُصَلِّي (tusallī) is for "you (male)" and أَصَلِّي (uṣallī) is for "I."
3. Negation:
 - لَا (Lā) is used to negate verbs, as seen in لَا أَسْمَعُ (Lā asma').

Cultural Context

- Prayer Practices: The dialogue emphasizes the importance of performing prayers on time and in congregation, especially for the five daily prayers in Islam.
- Hospitality and Courtesy: The phrase جُزَاكَ اللَّهُ خَيْرًا (Jazak Allah khayran) reflects the cultural norm of expressing gratitude and well-wishing within the Muslim community.

Dialogue-18

Conversation About Prayer and Going to the Mosque

Sadiq: This is the azaan (call) of Asr.

صَادِقٌ : هَذَا أَذَانُ الْعَصْرِ.

Sabir: Come with us to the masjid (mosque)

صَابِرٌ : هَيَّا بِنَا إِلَى الْمَسْجِدِ.

Sadiq: I perform Salah in the house.

صَادِقٌ : أَنَا أَصَّلُ فِي الْبَيْتِ.

Sabir: Perform Salah in the masjid.

صَابِرٌ : صَلُّ فِي الْمَسْجِدِ.

Sadiq: The masjid is far.

صَادِقٌ : الْمَسْجِدُ بَعِيدٌ.

Sabir: The masjid is near.

صَابِرٌ : الْمَسْجِدُ قَرِيبٌ.

Sabir: Are you sick?

صَابِرٌ : هَلْ أَنْتَ مَرِيضٌ؟

Sadiq: No, I am fine.

صَادِقٌ : لَا، أَنَا بِخَيْرٍ.

Sabir: You are lazy.

صَابِرٌ : أَنْتَ كُسْلَانٌ.

Sadiq: This is true. Unfortunately.

صَادِقٌ : هَذَا صَحِيحٌ. آسِفٌ.

Sabir: I am going to the masjid.

صَابِرٌ : أَنَا ذَاهِبٌ إِلَى الْمَسْجِدِ.

Sadiq: Wait, I am coming with you.

صَادِقٌ : إِنْتَظِرْ، أَنَا ذَاهِبٌ مَعَكِ.

Dialogue Analysis

Azaan and Mosque Discussion

1. صَادِقٌ : هَذَا أَذَانُ الْعَصْرِ (Sadiq: Hādhā adhān al-'aṣr) - "Sadiq: This is the azaan of Asr."
 - أَذَانُ (adhān) means "call to prayer."
 - الْعَصْرِ (al-'aṣr) refers to the Asr prayer, one of the five daily prayers in Islam.
2. صَابِرٌ : هَيَا بِنَا إِلَى الْمَسْجِدِ (Sabir: Hayyā binā ilā al-masjid) - "Sabir: Come with us to the mosque."
 - هَيَا (Hayyā) means "let's go" or "come on."
3. صَادِقٌ : أَنَا أَصْلَى فِي الْبَيْتِ (Sadiq: Anā uṣallī fī al-bayt) - "Sadiq: I perform Salah in the house."
 - أَصْلَى (uṣallī) means "I perform."
4. صَابِرٌ : صَلِّ فِي الْمَسْجِدِ (Sabir: Ṣallī fī al-masjid) - "Sabir: Perform Salah in the mosque."
 - صَلِّ (ṣallī) is the imperative form "perform."

Distance and Health

5. صَادِقٌ : الْمَسْجِدُ بَعِيدٌ (Sadiq: Al-masjid ba'īd) - "Sadiq: The mosque is far."
 - بَعِيدٌ (ba'īd) means "far."
6. صَابِرٌ : الْمَسْجِدُ قَرِيبٌ (Sabir: Al-masjid qarīb) - "Sabir: The mosque is near."
 - قَرِيبٌ (qarīb) means "near."
7. صَابِرٌ : هَلْ أَنْتَ مَرِيضٌ؟ (Sabir: Hal anta marīḍ?) - "Sabir: Are you sick?"
 - مَرِيضٌ (marīḍ) means "sick."
8. صَادِقٌ : لَا، أَنَا بِخَيْرٍ (Sadiq: Lā, anā bikhayr) - "Sadiq: No, I am fine."
 - بِخَيْرٍ (bikhayr) means "well" or "fine."

Acknowledging Laziness

9. صَابِرٌ : أَنْتَ كَسْلَانٌ (Sabir: Anta kaslān) - "Sabir: You are lazy."
 - كَسْلَانٌ (kaslān) means "lazy."
10. صَادِقٌ : هَذَا صَحِيْحٌ . آسِفٌ (Sadiq: Hādhā ṣahīḥ. Āsif) - "Sadiq: This is true. unfortunately"
 - صَحِيْحٌ (ṣahīḥ) means "true" or "correct."

- آسف (āsif) means "sorry" or "apologies."

Going to the Mosque

11. صَابِرٌ : أَنَا ذَاهِبٌ إِلَى الْمَسْجِدِ (Sabir: Anā dhāhib ilā al-masjid) - "Sabir: I am going to the mosque."
 - ذَاهِبٌ (dhāhib) means "going."
12. صَادِقٌ : إِنْتَظِرْ، أَنَا ذَاهِبٌ مَعَكَ (Sadiq: Intazir, anā dhāhib ma'aka) - "Sadiq: Wait, I am coming with you."
 - إِنْتَظِرْ (intazir) is the imperative form "wait."
 - مَعَكَ (ma'aka) means "with you."

Grammar Highlights

1. Imperative Form:
 - The verbs صَلِّ (ṣallī) and إِنْتَظِرْ (intazir) demonstrate how to give commands.
2. Verb Conjugation:
 - أَنَا ذَاهِبٌ (anā dhāhib) and أَصْلَّى (uṣallī) illustrate the first person singular forms of verbs.
3. Question Formation:
 - هل (Hal) is used to form yes/no questions, as seen in هل أَنْتَ مَرِيضٌ? (Hal anta marīḍ?).

Cultural Context

- Azaan (Call to Prayer): This dialogue highlights the importance of responding to the azaan and performing prayers in congregation, especially for the community.

Dialogue-19

Discussion About School Timetable and Subjects

Ghanim: Look at the blackboard. Read the school timetable.

غانم : انظر إلى اللوحة، إقرأ الجدول الدراسي.

Ghalib: The lessons will be for five days per week.

غالب : الدراسة خمسة أيام في الأسبوع.

Ghanim: Yes, Saturday, Sunday, Monday, Tuesday, and Wednesday.

غانم : نعم، يوم السبت، و يوم الأحد، و يوم الإثنين، و يوم الثلاثاء، و يوم الأربعاء.

Ghalib: The weekends will be on Thursday and Friday.

غالب : العطلة يوم الخميس، و يوم الجمعة.

Ghanim: Write the school subjects.

غانم : أكتب المواد الدراسية.

Ghalib: Mathematics, science, and computer.

غالب : الرياضيات، و العلوم، و الحاسوب.

Ghalib: Islamic culture, Arabic language.

غالب : الثقافة الإسلامية، و اللغة العربية.

Ghalib: When do the exams start?

غالب : متى تبدأ الامتحانات؟

Ghanim: In the month of Sha'ban.

غانم : في شهرين شعبان.

Ghalib: And when does the academic year end?

غالب : و متى ينتهي العام الدراسي؟

Ghanim: In the month of Ramadan.

غانم : في شهرين رمضان.

Ghalib: The holidays will be for three months.

غالب : العطلة ثلاثة أشهر.

Ghanim: All praise is to Allah. The holiday is long.

غانم : الحمد لله، العطلة طويلة.

Ghalib: The period started, let us go to the class.

غالب : بدأت الحصة، هيا بنا إلى الصف.

Ghanim: Let us go.

غانم : هيا بنا.

Dialogue Analysis

School Schedule Discussion

1. (Ghanim: Anzur ilā al-lawḥa, iqra' al-jadwal al-dirāsī) غانم : انظر إلى اللوحة، إقرأ الجدول الدراسي - "Ghanim: Look at the blackboard. Read the school timetable."
 - Anzur (Anzur) is the imperative form "look."
 - Iqra' (Iqra') means "read."
2. (Ghalib: Al-dirāsa khamsata ayām fī al-usbū') غالب : الدراسة خمسة أيام في الأسبوع - "Ghalib: The lessons will be for five days per week."
 - khamsata ayām (khamsata ayām) means "five days."
3. (Ghanim: Na'am, yawm as-sabt, wa yawm al-ahad, wa yawm al-ithnayn, wa yawm ath-thulāthā', wa yawm al-arba'ā') غانم : نعم، يوم السبت، و يوم الأحد، و يوم الثلاثاء، و يوم الأربعاء - "Ghanim: Yes, Saturday, Sunday, Monday, Tuesday, and Wednesday."

Weekend and Subjects

4. (Ghalib: Al-'uṭla yawm al-khamīs, wa yawm al-jum'a) غالب : العطلة يوم الخميس، و يوم الجمعة - "Ghalib: The weekends will be on Thursday and Friday."
 - al-'uṭla (al-'uṭla) means "holiday" or "weekend."
5. (Ghanim: Aktubu al-mawād ad-dirāsiyya) غانم : أكتب المواد الدراسية - "Ghanim: Write the school subjects."
 - Aktubu (Aktubu) means "I write."
6. (Ghalib: Al-thaqāfa al-islāmiyya, wa al-lugha al-'arabiyya, wa al-riyādiyyāt, wa al-'ulūm, wa al-ḥasūb) غالب : الثقافة الإسلامية، و اللغة العربية، و الرياضيات، و العلوم، و الحاسوب - "Ghalib: Islamic culture, Arabic language, mathematics, sciences, and computer."
 - These subjects reflect a typical school curriculum.

Exams and Holidays

7. (Ghalib: Matā tabda' al-imtihānāt?) غالب : متى تبدأ الامتحانات؟ - "Ghalib: When do the exams start?"

- تَبْدِأً (tabda') is the third person feminine singular form of the verb "to start."

8. في شَهْرٍ شَعْبَانَ (Ghanim: فِي شَهْرٍ شَعْبَانَ) - "Ghanim: In the month of Sha'ban."

9. وَمَنِي بِيَنْتَهِي الْعَامُ الدَّرَاسِيُّ؟ (Ghalib: وَمَنِي بِيَنْتَهِي الْعَامُ الدَّرَاسِيُّ؟) - "Ghalib: And when does the academic year end?"

- يَنْتَهِي (yantahī) means "ends."

10. في شَهْرٍ رَمَضَانَ (Ghanim: فِي شَهْرٍ رَمَضَانَ) - "Ghanim: In the month of Ramadan."

11. غَالِبٌ : الْعُطْلَةُ ثَلَاثَةُ أَشْهُرٍ (Ghalib: غَالِبٌ : الْعُطْلَةُ ثَلَاثَةُ أَشْهُرٍ) - "Ghalib: The holidays will be for three months."

- ثَلَاثَةُ أَشْهُرٍ (thalātha ash-hur) means "three months."

12. الْحَمْدُ لِلَّهِ، الْعُطْلَةُ طَوِيلَةٌ (Ghanim: الْحَمْدُ لِلَّهِ، الْعُطْلَةُ طَوِيلَةٌ) - "Ghanim: All praise is to Allah. The holiday is long."

- الْحَمْدُ لِلَّهِ (Al-hamdu lillāh) is an expression of gratitude.

Class Time

13. بَدَأْتِ الْحِصَّةَ. هَيَا بِنَا إِلَى الصَّفَّ (Ghalib: بَدَأْتِ الْحِصَّةَ. هَيَا بِنَا إِلَى الصَّفَّ) - "Ghalib: The period has started. Let us go to the class."

- بَدَأْتِ (Bad'at) means "has started."
- هَيَا (Hayyā) means "let's go."

14. هَيَا بِنَا (Ghanim: هَيَا بِنَا) - "Ghanim: Let us go."

Grammar Highlights

1. Imperative Forms:
 - The use of أَنْظُرْ (Anzur) and هَيَا (Hayyā) shows how to issue commands or invitations.
2. Verb Conjugation:
 - Different verb forms are demonstrated, such as تَبْدِأً (tabda') and يَنْتَهِي (yantahī), which are in the present tense.
3. Question Formation:
 - Questions like مَنِي (Matā) illustrate how to ask about time.

Dialogue-20

Greetings and Introducing Ourselves

Nada: Peace be upon you.

نَدَى : السَّلَامُ عَلَيْكُمْ

Ilham: And peace be upon you too.

إِلَهَامُ : وَ عَلَيْكُمُ السَّلَامُ

Nada: My name is Nada, I am Syrian.

نَدَى : إِسْمِي نَدَى أَنَا سُورِيَّةٌ

Ilham: My name is Ilham, I am Saudi.

إِلَهَامُ : إِسْمِي إِلَهَامُ أَنَا سُعُودِيَّةٌ

Nada: I am a student at Damascus University.

نَدَى : أَنَا طَالِبَةٌ فِي جَامِعَةِ دِمْشَقَ

Ilham: I am a student at the Um ul Qura University.

إِلَهَامُ : أَنَا طَالِبَةٌ فِي جَامِعَةِ أُمِّ الْقُرَى

Nada: In which faculty do you study?

نَدَى : فِي أَيِّ كُلِّيَّةٍ تَدْرُسِينَ؟

Ilham: I study in the Faculty of Education.

إِلَهَامُ : أَدْرُسُ فِي كُلِّيَّةِ التَّرْبِيَّةِ

Ilham: And in which faculty do you study?

إِلَهَامُ : وَ فِي أَيِّ كُلِّيَّةٍ تَدْرُسِينَ أَنْتِ؟

Nada: I study in the Faculty of Medicine.

نَدَى : أَدْرُسُ فِي كُلِّيَّةِ الطِّبِّ

Ilham: I will be a teacher, if Allah wills.

إِلَهَامُ : سَأَكُونُ مُدَرِّسَةً، إِنْ شَاءَ اللَّهُ

Nada: I will be a doctor, if Allah wills.

نَدَى : سَأَكُونُ طَبِيبَةً، إِنْ شَاءَ اللَّهُ

Dialogue Analysis

Introduction and Background

1. (نَدَى : السَّلَامُ عَلَيْكُمْ) (Nada: As-salāmu 'alaykum) - "Nada: Peace be upon you."
 - A common greeting in Arabic culture.
2. (إِلَهَامٌ : وَ عَلَيْكُمُ السَّلَامُ) (Ilham: Wa 'alaykumu as-salām) - "Ilham: And peace be upon you too."
 - The typical response to the greeting.
3. (نَدَى : إِسْمِي نَدَى أَنَا سُورِيَّةُ) (Nada: Ismī Nada, anā Sūriyya) - "Nada: My name is Nada, I am Syrian."
 - Ismī (إِسْمِي) means "my name," and anā (anā) means "I am."
4. (إِلَهَامٌ : إِسْمِي إِلَهَامٌ أَنَا سُعُودِيَّةُ) (Ilham: Ismī Ilham, anā Su'ūdiyya) - "Ilham: My name is Ilham, I am Saudi."

Education and Aspirations

5. (نَدَى : أَنَا طَالِبَةٌ فِي جَامِعَةِ دِمْشَقٍ) (Nada: Anā ṭāliba fī Jāmi'at Dimashq) - "Nada: I am a student at Damascus University."
 - ṭāliba (طالبة) means "student" (female).
 - Jāmi'a (جامعة) means "university."
6. (إِلَهَامٌ : أَنَا طَالِبَةٌ فِي جَامِعَةِ أُمِّ الْقُرْبَى) (Ilham: Anā ṭāliba fī Jāmi'at Umm al-Qurā) - "Ilham: I am a student at Um al-Qura University."
7. (نَدَى : فِي أَيِّ كُلِّيَّةٍ تَدْرُسِينَ؟) (Nada: Fī ayyu kulliyya tadrusīn?) - "Nada: In which faculty do you study?"
 - Fī (في) means "in," and kulliyya (كُلِّيَّة) means "faculty."
8. (إِلَهَامٌ : أَدْرُسُ فِي كُلِّيَّةِ التَّرْبِيَّةِ) (Ilham: Adrusu fī Kulliyat at-Tarbiyya) - "Ilham: I study in the Faculty of Education."
 - Adrusu (أَدْرُسُ) means "I study."
9. (إِلَهَامٌ وَ فِي أَيِّ كُلِّيَّةٍ تَدْرُسِينَ أَنْتَ؟) (Ilham: Wa fī ayyu kulliyya tadrusīn anti?) - "Ilham: And in which faculty do you study?"
10. (نَدَى : أَدْرُسُ فِي كُلِّيَّةِ الطَّبِّ) (Nada: Adrusu fī Kulliyat al-Ṭibb) - "Nada: I study in the Faculty of Medicine."

Future Aspirations

11. إِلَهَمْ : سَأَكُونُ مُدَرِّسَةً، إِنْ شَاءَ اللَّهُ (Ilham: Sa'akūn mudarrisah, in shā' Allāh) - "Ilham: I will be a teacher, if Allah wills."

- سَأَكُونُ (Sa'akūn) means "I will be," and مُدَرِّسَةً (mudarrisah) means "teacher" (female).

12. نَدَى : سَأَكُونُ طَبِيبَةً، إِنْ شَاءَ اللَّهُ (Nada: Sa'akūn ṭabībah, in shā' Allāh) - "Nada: I will be a doctor, if Allah wills."

- طَبِيبَةً (ṭabībah) means "doctor" (female).

Grammar Highlights

1. Personal Pronouns:
 - Use of أنا (anā) for "I" and أنت (anti) for "you" (female).
2. Future Tense:
 - The phrase سَأَكُونُ (Sa'akūn) indicates future tense with the particle سـ (sa-).
3. Imperatives and Questions:
 - في أي (Fī ayyu) for asking about the faculty, using an interrogative structure.

Dialogue-21

Talking About Going to School

Qasim: Where are you going, O Ghasan?

فَاسِمٌ : إِلَى أَيْنَ تَذَهَّبُ يَا غَسَّانُ؟

Ghasan: I am going to the school.

غَسَّانُ : أَذْهَبُ إِلَى الْمَدْرَسَةِ.

Qasim: It is early now, the time is six o'clock in the morning.

فَاسِمٌ : الْوَقْتُ مُبَكِّرًا. السَّاعَةُ الْآنَ السَّادِسَةُ صَبَّاحًا.

Ghasan: The school is far from the house.

غَسَّانُ : الْمَدْرَسَةُ بَعِيدَةٌ عَنِ الْبَيْتِ.

Qasim: When does the school day start?

فَاسِمٌ: مَتَى يَبْدَا الْيَوْمُ الدُّرَاسِيُّ؟

Ghasan: It starts at seven o'clock in the morning.

غَسَّانُ: يَبْدَا السَّاعَةُ السَّابِعَةُ صَبَّاحًا.

Qasim: Do you go by bus?

فَاسِمٌ: هَلْ تَذَهَّبُ بِالْحَافِلَةِ؟

Ghasan: No, I go by car.

غَسَّانُ : لَا، أَذْهَبُ بِالسَّيَارَةِ.

Qasim: When does the school day end?

فَاسِمٌ: مَتَى يَنْتَهِي الْيَوْمُ الدُّرَاسِيُّ؟

Ghasan: It ends at one o'clock midday.

غَسَّانُ: يَنْتَهِي السَّاعَةُ الْوَاحِدَةُ ظُهْرًا.

Qasim: How many periods do you study daily?

فَاسِمٌ: كَمْ حِصَّةً تَدْرُسُ فِي الْيَوْمِ؟

Ghasan: I study six periods daily.

غَسَّانُ : أَدْرُسُ سِتَّ حِصَصٍ فِي الْيَوْمِ.

Qasim: What do you do during the breaks?

فَاسِمٌ : مَاذَا تَفْعَلُ فِي الْإِسْتِرَاحَةِ؟

Ghasan: I go to the library or to the laboratory.

غَسَّانُ : أَذْهَبُ إِلَى الْمَكْتَبَةِ، أَوْ إِلَى الْمُحْتَبِرِ.

Dialogue Analysis

Introduction and Setting

1. (Qasim: إِلَى أَيْنَ تَذَهَّبُ يَا غَسَّان؟) - "Qasim: Where are you going, O Ghasan?"
 - (إِلَى) (ayna) means "to where," a common way to ask about someone's destination.
2. (Ghasan: أَذْهَبْتُ إِلَى الْمَدْرَسَةِ) - "Ghasan: I am going to school."
 - (أَذْهَبْتُ) (azhabtu) means "I go."

Time and Distance

3. (Qasim: الْوَقْتُ مُبَكْرًا. السَّاعَةُ الْأَنَّ السَّادِسَةُ صَبَاحًا) - "Qasim: It is early now, the time is six o'clock in the morning."
 - (mubakkiran) means "early," and (as-sā'atu) means "the hour."
4. (Ghasan: الْمَدْرَسَةُ بَعِيْدَةٌ عَنِ الْبَيْتِ) - "Ghasan: The school is far from the house."
 - (ba'īdah) means "far."

School Schedule

5. (Qasim: مَتَى يَبْدَا الْيَوْمُ الْدَّرَاسِيُّ؟) - "Qasim: When does the school day start?"
6. (Ghasan: يَبْدَا السَّاعَةُ السَّابِعَةُ صَبَاحًا) - "Ghasan: It starts at seven o'clock in the morning."
 - (yabdā'u) means "it starts."
7. (Qasim: هَلْ تَذَهَّبُ بِالْحَافَلَةِ؟) - "Qasim: Do you go by bus?"
8. (Ghasan: لَا، أَذْهَبْتُ بِالسَّيَّارَةِ) - "Ghasan: No, I go by car."
 - (bis-sayyārah) means "by car."
9. (Qasim: مَتَى يَنْتَهِي الْيَوْمُ الْدَّرَاسِيُّ؟) - "Qasim: When does the school day end?"
10. (Ghasan: يَنْتَهِي السَّاعَةُ الْوَاحِدَةُ ظُهْرًا) - "Ghasan: It ends at one o'clock midday."

Study Routine

11. **فَاسِمُ:** كَمْ حِصَّةً تَدْرُسُ فِي الْيَوْمِ؟ (Qasim: Kam hissatan tadrusu fī al-yawm?) - "Qasim: How many periods do you study daily?"
12. **غَسَانُ:** أَدْرُسُ سِتَّ حِصَّصٍ فِي الْيَوْمِ (Ghasan: Adrusu sitt hisāsin fī al-yawm) - "Ghasan: I study six periods daily."
 - سِتَّ (sitt) means "six."
13. **فَاسِمُ:** مَاذَا تَفْعَلُ فِي الْإِسْتِرَاحَةِ؟ (Qasim: Mādhā taf'alu fī al-istrāhah?) - "Qasim: What do you do during the breaks?"
14. **غَسَانُ:** أَذْهَبُ إِلَى الْمَكْتَبَةِ، أَوْ إِلَى الْمُخْبَرِ (Ghasan: Azhabu ilā al-maktabah, aw ilā al-muktabar) - "Ghasan: I go to the library or to the laboratory."
 - مَكْتَبَةٌ (maktabah) means "library" and مُخْبَرٌ (muktabar) means "laboratory."

Grammar Highlights

1. Verb Conjugation:
 - The dialogue uses present tense verbs like أَذْهَبُ (azhabu) and يَبْدَأُ (yabdā'u), which are conjugated for the first person (I) and third person (it), respectively.
2. Interrogative Sentences:
 - Questions are formed using مَنْ (matā) for "when," هَلْ (hal) for yes/no questions, and كَمْ (kam) for asking about quantity.
3. Prepositions:
 - The dialogue illustrates the use of prepositions like إِلَى (ilā) for "to" and بِ (bi) for "by."

Dialogue-22

Talking About Our Jobs

Uthman: I work as a doctor.

عُثْمَانُ : أَعْمَلُ طَبِيبًا.

Uthman: What work do you do?

مَاذَا تَعْمَلُ أَنْتَ؟

Ali: I work as an engineer.

عَلَيْ : أَعْمَلُ مُهَنْدِسًا.

Uthman: Where do you work?

عُثْمَانُ : أَيْنَ تَعْمَلُ؟

Ali: I work at a company. Where do you work?

عَلَيْ : أَعْمَلُ فِي شَرِكَةٍ، أَيْنَ تَعْمَلُ أَنْتَ؟

Uthman: I work in the hospital.

عُثْمَانُ : أَعْمَلُ فِي الْمُسْتَشْفَى.

Ali: How many hours do you work daily?

عَلَيْ : كَمْ سَاعَةً تَعْمَلُ فِي الْيَوْمِ؟

Uthman: I work eight hours daily.

عُثْمَانُ : أَعْمَلُ ثَمَانِي سَاعَاتٍ فِي الْيَوْمِ.

Uthman: And how many hours do you work?

عُثْمَانُ : وَكَمْ سَاعَةً تَعْمَلُ أَنْتَ؟

Ali: I work seven hours.

عَلَيْ : أَعْمَلُ سَبْعَ سَاعَاتٍ.

Uthman: Do you like your work?

عُثْمَانُ : هَلْ تُحِبُّ عَمَلَكَ؟

Ali: Yes, I like my work.

عَلَيْ : نَعَمْ، أُحِبُّ عَمَلِي.

Uthman: I also like my work.

عُثْمَانُ : أَنَا أُحِبُّ عَمَلِي أَيْضًا.

Dialogue Analysis

Introduction and Professions

1. (عُثْمَانٌ : أَعْمَلُ طَبِيبًا، مَاذَا تَعْمَلُ أَنْتَ؟) Uthman: A'mal ṭabīban, mādhā ta'mal anta?
 - "Uthman: I work as a doctor. What work do you do?"
 - "A'mal" means "I work," and ṭabīban means "as a doctor."
2. (عَلَيْ : أَعْمَلُ مُهَنْدِسًا) Ali: A'mal muhandisan
 - "Ali: I work as an engineer."
 - "muhandisan" means "-as an engineer."

Workplaces

3. (عُثْمَانٌ : أَيْنَ تَعْمَلُ؟) Uthman: Ayna ta'mal?
 - "Uthman: Where do you work?"
4. (عَلَيْ : أَعْمَلُ فِي شَرِكَةٍ) Ali: A'mal fī sharikatin
 - "Ali: I work at a company."
 - "fī sharikatin" means "at a company."
5. (عُثْمَانٌ : أَعْمَلُ فِي الْمُسْتَشْفَى) Uthman: A'mal fī al-mustashfā?
 - "Uthman: I work in the hospital."
 - "al-mustashfā" means "the hospital."

Working Hours

6. (عَلَيْ : كَمْ سَاعَةً تَعْمَلُ فِي الْيَوْمِ؟) Ali: Kam sā'atan ta'mal fī al-yawm?
 - "Ali: How many hours do you work daily?"
7. (عُثْمَانٌ : أَعْمَلُ ثَمَانِيَ سَاعَاتٍ فِي الْيَوْمِ) Uthman: A'mal thamāniyā sā'ātin fī al-yawm?
 - "Uthman: I work eight hours daily."
8. (عُثْمَانٌ : وَكَمْ سَاعَةً تَعْمَلُ أَنْتَ؟) Uthman: Wa kam sā'atan ta'mal anta?
 - "Uthman: And how many hours do you work?"
9. (عَلَيْ : أَعْمَلُ سَبْعَ سَاعَاتٍ) Ali: A'mal sab'a sā'ātin?
 - "Ali: I work seven hours."
 - "sab'a" means "seven."

Job Satisfaction

10. عُثْمَانُ : هَلْ تُحِبُّ عَمَلَكَ؟ (Uthman: Hal tuhibbu 'amalak?)
○ "Uthman: Do you like your work?"
11. عَلِيٌّ : نَعَمْ، أَحِبُّ عَمَلِي (Ali: Na'am, uhibbu 'amalī)
○ "Ali: Yes, I like my work."
○ أَحِبُّ (uhibbu) means "I like."
12. عُثْمَانُ : أَنَا أَحِبُّ عَمَلِي أَيْضًا (Uthman: Anā uhibbu 'amalī aydan)
○ "Uthman: I also like my work."
○ أَيْضًا (aydan) means "also."

Grammar Highlights

1. Verb Conjugation:
○ The verbs used in the dialogue are in the first person, e.g., أَعْمَلُ (A'mal) for "I work," and تَعْمَلُ (ta'mal) for "you work."
2. Interrogative Sentences:
○ Questions are formed with أَيْنَ (ayna) for "where," كَمْ (kam) for "how many," and هَلْ (hal) for yes/no questions.
3. Noun Cases:
○ The dialogue shows the use of accusative case for professions (e.g., طَبِيبًا (tabīban) and مُهَنْدِسًا (muhandisan)) which are indefinite.

Dialogue-23

Future Plans of Students

First student: What will we do after school?

الطالب الأول : مَاذا سنعمل بعد الدراسة؟

Second student: I will study Medicine at the Faculty of Medicine. I will work as a doctor by the will of Allah.

الطالب الثاني : أنا أدرس الطب في كلية الطب. سأعمل طبيباً إن شاء الله.

Third student: I will study Pharmacy at the Faculty of Pharmacy. I will work as a Pharmacist by the will of Allah.

الطالب الثالث : أنا أدرس الصيدلة في كلية الصيدلة. سأعمل صيدلانياً إن شاء الله.

Fourth student: I will study Nursing at the Faculty of Nursing. I will work as a Nurse by the will of Allah.

الطالب الرابع : أنا أدرس التمريض في كلية التمريض. سأعمل ممرضًا إن شاء الله.

Fifth student: I will study Engineering at the Faculty of Engineering. I will work as an Engineer by the will of Allah.

الطالب الخامس : أنا أدرس الهندسة في كلية الهندسة. سأعمل مهندساً إن شاء الله.

Sixth student: I will study Piloting at the Faculty of Aviation. I will work as a Pilot by the will of Allah.

الطالب السادس : أنا أدرس الطيران في كلية الطيران. سأعمل طياراً إن شاء الله.

First student: I will study Education at the Faculty of Education. I will work as a Teacher by the will of Allah.

الطالب الأول : أنا أدرس التربية في كلية التربية. سأعمل مدرساً إن شاء الله.

Dialogue Analysis

Future Plans

الطالب الأول : مَاذا سَأَعْمَلُ بَعْدَ الدِّرَاسَةِ؟ 1.

- Translation: First student: What will we do after school?
- مَاذا (mādhā) means "what," and سَأَعْمَلُ (san'malu) means "we will do."

الطالب الثاني : أَنَا أَدْرُسُ الطِّبَّ فِي كُلِّيَّةِ الطِّبِّ. سَأَعْمَلُ طِبِّيًّا إِنْ شَاءَ اللَّهُ.

- Translation: Second student: I study Medicine at the Faculty of Medicine. I will work as a doctor by the will of Allah.
- أَدْرُسُ (adrusu) means "I study," سَأَعْمَلُ (sa'amal) means "I will work," and طِبِّيًّا (ṭabīban) means "as a doctor."

Other Students' Plans

الطالب الثالث : أَنَا أَدْرُسُ الصَّيْدَلَةَ فِي كُلِّيَّةِ الصَّيْدَلَةِ. سَأَعْمَلُ صَيْدَلِيًّا إِنْ شَاءَ اللَّهُ.

- Translation: Third student: I study Pharmacy at the Faculty of Pharmacy. I will work as a pharmacist by the will of Allah.
- صَيْدَلِيًّا (ṣaydalīya) means "Pharmacy," and الصَّيْدَلَةِ (ṣaydaliyyan) means "as a pharmacist."

الطالب الرابع : أَنَا أَدْرُسُ التَّمْرِيضَ فِي كُلِّيَّةِ التَّمْرِيضِ. سَأَعْمَلُ مُمَرِّضًا إِنْ شَاءَ اللَّهُ.

- Translation: Fourth student: I study Nursing at the Faculty of Nursing. I will work as a nurse by the will of Allah.
- مُمَرِّضًا (mumarridan) means "Nursing," and التَّمْرِيضَ (tamrīd) means "as a nurse."

الطالب الخامس : أَنَا أَدْرُسُ الْهِنْدَسَةَ فِي كُلِّيَّةِ الْهِنْدَسَةِ. سَأَعْمَلُ مُهَنْدِسًا إِنْ شَاءَ اللَّهُ.

- Translation: Fifth student: I study Engineering at the Faculty of Engineering. I will work as an engineer by the will of Allah.
- مُهَنْدِسًا (muhandisan) means "Engineering," and الْهِنْدَسَةَ (al-hindasah) means "as an engineer."

الطالب السادس : أَنَا أَدْرُسُ الطَّيْرَانَ فِي كُلِّيَّةِ الطَّيْرَانِ. سَأَعْمَلُ طَيَّارًا إِنْ شَاءَ اللَّهُ.

- Translation: Sixth student: I study Piloting at the Faculty of Aviation. I will work as a pilot by the will of Allah.
- طَيَّارًا (ṭayyāran) means "Aviation," and الطَّيْرَانَ (al-ṭayrān) means "as a pilot."

الطالب الأول : أَنَا أَدْرُسُ التَّرْبِيَّةَ فِي كُلِّيَّةِ التَّرْبِيَّةِ. سَأَعْمَلُ مُدَرِّسًا إِنْ شَاءَ اللَّهُ.

- Translation: First student: I study Education at the Faculty of Education. I will work as a teacher by the will of Allah.
- التَّرْبِيَّةُ (al-tarbiyah) means "Education," and مُدَرِّسًا (mudarris) means "as a teacher."

Grammar Highlights

1. Future Tense:

- The phrase سَأَعْمَلُ (sa'amal) indicates the future tense ("I will work"). The use of إِنْ شَاءَ اللَّهُ (in shā' Allāh) expresses the conditional aspect of the future, meaning "if Allah wills."

2. Subject Pronouns:

- Each student uses أَنَا (anā) to mean "I," indicating the subject of the verb.

3. Indefinite Nouns:

- Professions are mentioned in the accusative case (e.g., طَبِيبًا, صَيْدِلِيًّا, مُهَنْدِسًا, طَيَارًا, مُدَرِّسًا), showing their function as complements to the verbs.

Dialogue-24

Talking About Our Professions

Zainab: I am a teacher. What is your profession?

رَيْنَبُ : أَنَا مُدَرِّسَةُ ، مَا مهْنَتُكِ؟

Maryam: I am a teacher as well.

مَرِيمُ : أَنَا مُدَرِّسَةُ أَيْضًا.

Zainab: In which phase do you teach?

رَيْنَبُ : فِي أيِّ مَرْحَلَةٍ تُدَرِّسِينَ؟

Maryam: I teach in the Foundation (primary) phase.

مَرِيمُ : أَدْرُسُ فِي الْمَرْحَلَةِ الْإِبْتَدَائِيَّةِ.

Maryam: And in which phase do you teach?

مَرِيمُ : وَفِي أيِّ مَرْحَلَةٍ تُدَرِّسِينَ أَنْتِ؟

Zainab: I teach in the Intermediate phase.

رَيْنَبُ : أَدْرُسُ فِي الْمَرْحَلَةِ الْمُتَوَسِّطَةِ.

Zainab: Do you have children?

رَيْنَبُ : هَلْ لَكِ أَطْفَالٌ؟

Maryam: Yes, I have children.

مَرِيمُ : نَعَمْ ، لَيِّ أَطْفَالٌ.

Zainab: How many children do you have?

رَيْنَبُ : كَمْ طِفْلًا لَكِ؟

Maryam: I have five children.

مَرِيمُ : لَيِّ خَمْسَةُ أَطْفَالٍ.

Zainab: Do you like your work?

رَيْنَبُ : هَلْ تُحِبِّينَ عَمَلَكِ؟

Maryam: Yes, I like my work.

مَرِيمُ : نَعَمْ ، أَحِبُّ عَمَلِي.

Zainab: I also like my work.

رَيْنَبُ : أَنَا أَحِبُّ عَمَلِي أَيْضًا.

Dialogue Analysis

Conversations about Profession

زَيْنَبُ : أَنَا مُدَرِّسَةٌ ، مَا مهْنَتُكِ؟ 1.

- Translation: Zainab: I am a teacher. What is your profession?
- مُدَرِّسَةٌ (mudarrisah) means "teacher" (female), and مهْنَتُكِ (mihnatuki) means "your profession" (female).

مَرِيمُ : أَنَا مُدَرِّسَةٌ أَيْضًا 2.

- Translation: Maryam: I am a teacher as well.
- أَيْضًا (aydan) means "as well" or "also."

زَيْنَبُ : فِي أيِّ مَرْحَلَةٍ تُدَرِّسِينَ؟ 3.

- Translation: Zainab: In which phase do you teach?
- مَرْحَلَةٌ (marhalah) means "phase" or "stage."

مَرِيمُ : أَدْرُسُ فِي الْمَرْحَلَةِ الْابْتِدَائِيَّةِ 4.

- Translation: Maryam: I teach in the Foundation (primary) phase.
- الْمَرْحَلَةِ الْابْتِدَائِيَّةِ (al-marhalah al-ibtidā'iyyah) refers to "primary phase."

زَيْنَبُ : أَدْرُسُ فِي الْمَرْحَلَةِ الْمُتَوَسِّطَةِ 5.

- Translation: Zainab: I teach in the Intermediate phase.
- الْمَرْحَلَةِ الْمُتَوَسِّطَةِ (al-marhalah al-mutawassitah) refers to "Intermediate phase."

Family and Work Preferences

زَيْنَبُ : هَلْ لَكِ أَطْفَالٌ؟ 6.

- Translation: Zainab: Do you have children?
- أَطْفَالٌ (atfāl) means "children."

مَرِيمُ : نَعَمْ ، لَيِ أَطْفَالٌ 7.

- Translation: Maryam: Yes, I have children.
- لَيِ (li) means "I have."

زَيْنَبُ : كَمْ طِفْلًا لَكِ؟ 8.

- Translation: Zainab: How many children do you have?
- كَمْ (kam) means "how many."

مَرِيمُ : لَيِ خَمْسَةُ أَطْفَالٌ 9.

- Translation: Maryam: I have five children.
- خَمْسَةُ (khamsatu) means "five."

Work Satisfaction

10. زَيْنَبُ : هَلْ تُحِبِّينَ عَمَلَكِ؟
 - Translation: Zainab: Do you like your work?
 - تُحِبِّينَ (tuhibbīna) means "do you like" (female).
11. مَرْيَمُ : نَعَمْ ، أَحِبُّ عَمَلِي
 - Translation: Maryam: Yes, I like my work.
 - أَحِبُّ (ahibb) means "I like."
12. زَيْنَبُ : أَنَا أَحِبُّ عَمَلِي أَيْضًا
 - Translation: Zainab: I also like my work.
 - Again, أَيْضًا (ayḍan) is used to mean "also."

Grammar Highlights

1. Question Formation:
 - Questions are formed with interrogative words like مَا (mā) for "what" and هَلْ (hal) for "do/are."
2. Present Tense:
 - The verbs أَدْرِسُ (adrissu) and تُدَارِسُ (tudarrisīna) are in the present tense, indicating ongoing actions.
3. Possessive Pronouns:
 - The use of possessive pronouns such as كِ (ki) in مِهْنَتِكَ and لِي (li) in أَطْفَالِ لِي indicates ownership.

Dialogue-25

Buying Things at the Shop

The seller: Welcome!

البائع: أهلاً و سهلاً.

The student: I need a dictionary, please.

الطالب: أريد مُعجمًا مِنْ فضلك.

The seller: Which dictionary do you need?

البائع: أي مُعجمٍ تُريده؟

The student: I need an Arabic dictionary.

الطالب: أريد المُعجمَ الْعَرَبِيَّ.

The seller: Please take an Arabic dictionary. And what else do you need?

البائع: تفضل المُعجمَ الْعَرَبِيَّ. وَ مَاذا تُريده أيضًا؟

The student: I need a reading book and a grammar book.

الطالب: أريد كتاب القراءة، و كتاب النحو.

The seller: This is a reading book and this is a grammar book.

البائع: هذا كتاب القراءة، و هذا كتاب النحو.

The student: I need a notebook and a pen.

الطالب: أريد دفترًا و قلمًا.

The seller: This is the notebook and this is the pen. Do you need anything else?

البائع: تفضل الدفتر و القلم. هل تريده شيئاً آخر؟

The student: No, thank you.

الطالب: لا، و شُكرًا.

The seller: I need thirty riyals.

البائع: المطلوب ثلائون ريالاً.

The student: Please take this thirty riyals.

الطالب: تفضل، هذه ثلائون ريالاً.

Dialogue Analysis

Shopping Conversation

1. **البائع: أهلاً و سهلاً**

- Translation: The seller: Welcome
- أهلاً و سهلاً (ahlan wa sahlan) is a common Arabic greeting that conveys hospitality.

2. **الطالب: أريده مُعجمًا من فضلك**

- Translation: The student: I need a dictionary, please.
- أريده (urīdu) means "I want" or "I need," and (min fadlika) means "please" (addressed to a male).

3. **البائع: أي مُعجمٍ تُريده؟**

- Translation: The seller: Which dictionary do you need?
- أي (ay) means "which."

4. **الطالب: أريده المُعجمَ العربيَ**

- Translation: The student: I need an Arabic dictionary.
- المُعجمَ العربيَ (al-mu'jam al- 'arabī) means "Arabic dictionary."

5. **البائع: تفضل المُعجمَ العربيَ. و مَاذا تُريده أيضًا؟**

- Translation: The seller: Please take the Arabic dictionary. And what else do you need?
- تفضل (tafaddal) means "please take" or "go ahead."

Additional Items

6. **الطالب: أريده كتاب القراءة، و كتاب الفوائد**

- Translation: The student: I need a reading book and a grammar book.
- كتاب (kitāb) means "book," and الفوائد (al-fawā'id) refers to "grammar" in this context (though it usually means "benefits").

7. **البائع: هذا كتاب القراءة، و هذا كتاب الفوائد**

- Translation: The seller: This is a reading book and this is a grammar book.
- هذا (hādhā) means "this."

8. **الطالب: أريده دفترًا و قلمًا**

- Translation: The student: I need a notebook and a pen.

- دفتر (daftaran) means "notebook," and قلماً (qalamān) means "pen."
- 9. البائع: تفضل الدفتر و القلم
 - Translation: The seller: Here is the notebook and the pen.
 - The structure indicates that he is offering the items.

Finalizing the Purchase

- 10. هل تريدين شيئاً آخر؟
 - Translation: Do you need anything else?
 - شيئاً آخر (shay'an ākhar) means "anything else."
- 11. الطالب: لا ، و شكرأ
 - Translation: The student: No, thank you.
 - و شكرأ (wa shukran) means "and thank you."
- 12. البائع: المطلوب ثلاثون ريالاً
 - Translation: The seller: The total is thirty riyals.
 - ثلاثون ريالاً (thalāthūn riyālan) means "thirty riyals."
- 13. الطالب: تفضل ، هذه ثلاثون ريالاً
 - Translation: The student: Please take this thirty riyals.
 - Again, تفضل (tafaddal) is used for politeness.

Grammar Highlights

1. Question Formation:
 - The question أى (ay) is used to ask "which," and هل (hal) can be used to ask yes/no questions.
2. Present Tense:
 - Verbs like أريد (urīdu) are in the present tense, indicating a current need or desire.
3. Offering and Politeness:
 - The phrases من فضلك تفضل (min faḍlika tafaddal) and من فضلك (min faḍlika) showcase the importance of politeness in Arabic conversations.

Dialogue-26

Shopping at the Market

The seller: Welcome, how can I help you?

البائع: مرحباً ، أي خدمة؟

The woman: I need fish, meat, and chicken.

المراة: أريد سمكاً و لحماً و دجاجاً.

The seller: Please take the fish, the meat, and the chicken. And what else do you need?

البائع: تفضل السمك و اللحم و الدجاج. و ماذا تريدين أيضاً؟

The woman: I need cucumber, onion, and tomatoes.

المراة: أريد خياراً و بصل و طماطم.

The seller: Please take cucumber, onion, and tomatoes. And what else do you need?

البائع: تفضل الخيار و البصل و الطماطم. و ماذا تريدين أيضاً؟

The woman: I need sugar, tea, and coffee.

المراة: أريد سكرًا و شايًا و بُنًا.

The seller: Please take sugar, tea, and coffee. Do you need anything else?

البائع: تفضل السكر و الشاي و البُن. هل تريدين شيئاً آخر؟

The woman: Yes, I want a tray of eggs and a tin of salt.

المراة: نعم، أريد طبق بيض و غلبة ملح.

The seller: This is a tray of eggs and this is a tin of salt

البائع: هذا طبق البيض، و هذه غلبة الملح.

The seller: I want eighty dinars.

البائع: المطلوب ثمانون ديناراً.

The woman: Please take eighty dinars.

المراة: تفضل، هذه ثمانون ديناراً.

Dialogue Analysis

Shopping Conversation

البائع: مرحباً ، أي خدمة؟ 1.

- Translation: The seller: Welcome, how can I help you?
- مرحباً (marḥabā) is a friendly greeting, and أي خدمة؟ (ay khidmah?) means "What service can I provide?"

المرأة: أريد سمكاً و لحماً و دجاجاً 2.

- Translation: The woman: I need fish, meat, and chicken.
- أريد (urīdu) means "I want" or "I need."

البائع: تفضل السمك و اللحم و الدجاج 3.

- Translation: The seller: Please take the fish, the meat, and the chicken.
- تفضل (tafaddalī) is a polite way to say "please take."

و ماداً ثريدين أيضاً؟ 4.

- Translation: And what else do you need?
- أيضاً (ayḍan) means "also" or "too."

Additional Items

المرأة: أريد خياراً و بصلأ و طماطم 5.

- Translation: The woman: I need cucumber, onion, and tomatoes.
- خياراً (khiyāran) means "cucumber," بصلأ (başalan) means "onion," and طماطم (ṭamāṭim) means "tomatoes."

البائع: تفضل الخيار و البصل و الطماطم 6.

- Translation: The seller: Please take the cucumber, onion, and tomatoes.

المرأة: أريد سكراً و شاياً و بُنّا 7.

- Translation: The woman: I need sugar, tea, and coffee.
- سكراً (sukrān) means "sugar," شاياً (shāyān) means "tea," and بُنّا (bunnā) means "coffee."

البائع: تفضل السكر و الشاي و البن 8.

- Translation: The seller: Please take the sugar, tea, and coffee.

Finalizing the Purchase

9. هل تُريدين شيئاً آخر؟

- Translation: Do you need anything else?
- شىئاً آخر (shay'an ākhar) means "anything else."

10. المرأة: نعم، طبق بيض، وعلبة ملح

- Translation: The woman: Yes, I want a tray of eggs and a tin of salt.
- طبق بيض (ṭabaqa bayḍin) means "tray of eggs," and علبة ملح ('ulbatā milḥin) means "tin of salt."

11. البائع: هذا طبق البيض، وهذه علبة الملح

- Translation: The seller: This is a tray of eggs, and this is a tin of salt.

12. البائع: المطلوب ثمانون ديناراً

- Translation: The seller: The total is eighty dinars.
- ثمانون ديناراً (thamānūn dīnārān) means "eighty dinars."

13. المرأة: تفضل، هذه ثمانون ديناراً

- Translation: The woman: Please take this eighty dinars.

Grammar Highlights

1. Polite Requests:
 - The use of تفضيلي (tafaddalī) emphasizes politeness in offering items.
2. Present Tense:
 - The verb أريد (urīdu) is in the present tense, showing the speaker's current needs.
3. Question Formation:
 - The question هل (hal) is commonly used for yes/no questions, while ماذَا (mādhā) is used to ask "what."

Dialogue-27

Buying Clothes at the Market

The seller: Welcome, how may I help you?

البائع: تفضل، أي خدمة؟

The customer: I need a shirt please.

المُشتري: أريد قميصاً، لو سمحت.

The seller: Come here please. This is the shirt section. This is a white shirt, this is a yellow shirt, this is a blue shirt, this is a red shirt, and this is a black shirt.

البائع: تفضل هنا، هذا قسم القمصان. هذا قميص أبيض، وهذا أصفر، وهذا أزرق، وهذا أحمر، وهذا أسود.

The customer: How much is the shirt?

المُشتري: بكم القميص؟

The seller: The shirt is twenty dinars.

البائع: القميص بعشرين ديناراً.

The seller: Which shirt do you want?

البائع: أي قميص تريده؟

The customer: I want a blue shirt.

المُشتري: أريد القميص الأزرق.

The seller: This is a blue shirt.

البائع: هذا هو القميص الأزرق.

The seller: We have beautiful clothes.

البائع: لدينا أثواب جميلة.

The customer: How much is the thobe?

المُشتري: بكم الثوب؟

The seller: The thobe is thirty dinars.

البائع: الثوب بثلاثين ديناراً.

The customer: I want a white thobe.

المُشتري: أريد الثوب الأبيض.

The seller: The price is fifty dinars.

البائع: المطلوب خمسون ديناراً.

The customer: Please take this fifty dinars.

المُشتري: تفضل، هذه خمسون ديناراً.

Dialogue Analysis

Shopping Conversation

البائع: تفضل ، أي خدمة؟ 1.

- Translation: The seller: Welcome, how may I help you?
- تفضل (tafaddal) is a polite way to invite someone to speak or ask for help.

المشتري: أريد قميصاً ، لو سمحت 2.

- Translation: The customer: I need a shirt, please.
- أريد (urīdu) means "I want" or "I need," and لو سمحت (law samaħta) is a polite request meaning "if you would allow."

Selecting a Shirt

البائع: تفضل هنا ، هذا قسم القمصان 3.

- Translation: The seller: Come here please. This is the shirt section.
- هنا (hunā) means "here," and قسم القمصان (qism al-qumšān) means "shirt section."

البائع: هذا قميص أبيض ، و هذا أصفر ، و هذا أحمر ، و هذا أسود 4.

- Translation: The seller: This is a white shirt, this is a yellow one, this is blue, this is red, and this is black.
- The colors are introduced with هذا (hādhā) meaning "this is."

Asking for Prices

المشتري: بكم القميص؟ 5.

- Translation: The customer: How much is the shirt?
- بكم (bikum) is a colloquial way to ask about the price.

البائع: القميص بعشرين ديناراً 6.

- Translation: The seller: The shirt is twenty dinars.
- بعشرين (bi'ishrīn) means "for twenty."

البائع: أي قميص تريده؟ 7.

- Translation: The seller: Which shirt do you want?
- أي (ay) means "which."

المشتري: أريد القميص الأزرق 8.

- Translation: The customer: I want the blue shirt.

البائع: هذا هو القميص الأزرق 9.

- Translation: The seller: This is the blue shirt.

Additional Items

10. **البائع: لَدِينَا أَثْوَابٌ جَمِيلَةٌ**
 - Translation: The seller: We have beautiful clothes.
 - **أَثْوَابٌ** (athwāb) refers to traditional garments.
11. **الْمُشْتَرِي: بِكُمِ التَّوْبُ؟**
 - Translation: The customer: How much is the thobe?
 - The term **الثَّوْب** (al-thawb) refers to a traditional robe.
12. **البائع: التَّوْبُ بِثَلَاثَيْنِ دِينَارًا**
 - Translation: The seller: The thobe is thirty dinars.
13. **الْمُشْتَرِي: أُرِيدُ التَّوْبَ الْأَبْيَضَ**
 - Translation: The customer: I want the white thobe.
14. **البائع: الْمَطْلُوبُ خَمْسُونَ دِينَارًا**
 - Translation: The seller: The total is fifty dinars.
15. **الْمُشْتَرِي: تَقْضَلْ هَذِهِ خَمْسُونَ دِينَارًا**
 - Translation: The customer: Please take this fifty dinars.

Grammar Highlights

1. Polite Requests:
 - The use of **تَقْضَلْ** (tafaddal) and **لَوْ سَمَحْتَ** (law samahṭa) emphasizes politeness in interactions.
2. Question Formation:
 - **بِكُمْ** (bikum) is used for asking about prices, showcasing a common conversational structure.
3. Descriptive Phrases:
 - Colors and items are described using the structure **هَذَا** (hādhā) for singular masculine nouns.

Cultural Context

- Traditional Clothing: The mention of **الثَّوْب** (al-thawb) highlights the importance of traditional attire in Arab culture, often worn during formal occasions.

Dialogue-28

Discussing the Weather and Plans

The wife: How is the weather outside?

الزوجة: كَيْفَ الْجَوْ فِي الْخَارِجِ؟

The husband: It is raining now. This is the Autumn season.

الزوج: السَّمَاءُ تُمَطَّرُ الْآنَ. هَذَا فَصْلُ الْخَرِيفِ.

The wife: Your cloth is wet. Where is the raincoat?

الزوجة: تَوَلَّكَ مُبْتَلٌ. أَيْنَ الْمِعْطَفُ؟

The husband: I left it in the company.

الزوج: تَرَكْتُهُ فِي الشَّرِكَةِ.

The wife: And where is the umbrella?

الزوجة: وَ أَيْنَ الْمِظَلَّةُ؟

The husband: I left it in the car.

الزوج: تَرَكْتُهَا فِي السَّيَارَةِ.

The wife: Drink this tea, it is warm.

الزوجة: إِشْرَبْ هَذَا الشَّايَ، هُوَ دَافِئٌ.

The husband: May Allah bless you.

الزوج: بَارَكَ اللَّهُ فِيْكِ.

The wife: Shall we go to the market now?

الزوجة: هَلْ نَذْهَبُ إِلَى السُّوقِ الْآنِ؟

The husband: There is plenty of water outside.

الزوج: الْمَاءُ كَثِيرٌ جِدًا فِي الْخَارِجِ.

The wife: What do we do?

الزوجة: مَاذَا نَفْعَلُ؟

The husband: We are staying at home tonight.

الزوج: نَبْقَى الْلَّيْلَةَ فِي الْبَيْتِ.

The wife: And we go to the market tomorrow by the will of Allah.

الزوجة: وَ نَذْهَبُ غَدًا إِلَى السُّوقِ إِنْ شَاءَ اللَّهُ.

The husband: This is a good idea.

الزوج: هَذِهِ فِكْرَةٌ طَيِّبَةٌ.

Dialogue Analysis

Weather Conversation

الزوجة: كَيْفَ الْجَوْ فِي الْخَارِجِ؟ 1.

- Translation: The wife: How is the weather outside?
- كَيْفَ (kayfa) means "how," and الْجَوْ (al-jaww) is a colloquial term for "the weather."

الزوج: السَّمَاءُ تُمَطَّرُ الْآنَ. هَذَا فَصْلُ الْخَرِيفِ 2.

- Translation: The husband: It is raining now. This is the Autumn season.
- تُمَطَّرُ (tumṭiru) means "is raining," and فَصْلُ الْخَرِيفِ (faṣl al-kharīf) refers to "the Autumn season."

Clothing and Rain Gear

الزوجة: ثَوْبُكَ مُبْتَلٌ أَيْنَ الْمِعْطَفُ؟ 3.

- Translation: The wife: Your cloth is wet. Where is the raincoat?
- مُبْتَلٌ (mubtalu) means "wet," and الْمِعْطَفُ (al-miṭaf) refers to "raincoat."

الزوج: تَرَكْتُهُ فِي الشَّرِكَةِ 4.

- Translation: The husband: I left it in the company.
- تَرَكْتُهُ (taraktuhu) means "I left it."

الزوجة: وَ أَيْنَ الْمِظَالَةُ؟ 5.

- Translation: The wife: And where is the umbrella?
- الْمِظَالَةُ (al-mizallah) means "umbrella."

الزوج: تَرَكْتُهَا فِي السَّيَارَةِ 6.

- Translation: The husband: I left it in the car.
- فِي السَّيَارَةِ (fi al-sayyārah) means "in the car."

Offering Tea

الزوجة: إِشْرَبْ هَذَا الشَّايَ، هُوَ دَافِئٌ 7.

- Translation: The wife: Drink this tea, it is warm.
- دَافِئٌ (dāfi') means "warm."

الزوج: بَارَكَ اللَّهُ فِيْكِ 8.

- Translation: The husband: May Allah bless you.
- A common expression of gratitude.

Plans for the Market

الزَّوْجَةُ: هَلْ نَدْهَبُ إِلَى السُّوقِ الْآنَ؟ 9.

- Translation: The wife: Shall we go to the market now?
- (السُّوق) *al-sūq* means "the market."

10. الزَّوْجُ: الْمَاءُ كَثِيرٌ جِدًا فِي الْخَارِج

- Translation: The husband: There is plenty of water outside.
- (كَثِيرٌ) *kathīr* means "very much" or "plenty."

11. الزَّوْجَةُ: مَاذَا تَفْعَلُ؟

- Translation: The wife: What do we do?

12. الزَّوْجُ: نَبَقَى اللَّيْلَةَ فِي الْبَيْتِ

- Translation: The husband: We stay at home tonight.
- (نَبَقَى) *nabqā* means "we stay."

13. الزَّوْجَةُ: وَ نَدْهَبُ غَدًا إِلَى السُّوقِ إِنْ شَاءَ اللَّهُ

- Translation: The wife: And we go to the market tomorrow by the will of Allah.
- (إِنْ شَاءَ اللَّهُ) *in shā' Allāh* means "if Allah wills," a common phrase in Arabic.

14. الزَّوْجُ: هَذِهِ فَكْرَةٌ طَيِّبَةٌ

- Translation: The husband: This is a good idea.

Grammar Highlights

1. Questions:
 - Questions are formed using **كيف** (*kayfa*) for "how" and **أين** (*ayn*) for "where."
2. Verb Conjugation:
 - The use of past tense **تَرَكْتُ** (*tarakt*) for "I left" indicates a completed action.
3. Expressions of Gratitude:
 - **بَارَكَ اللَّهُ فِيْكِ** (*barak Allāh fīk*) is a culturally significant phrase showing appreciation.

Cultural Context

- Traditional Phrases: The use of **إِنْ شَاءَ اللَّهُ** reflects the cultural significance of faith in daily activities and plans.

Dialogue-29

A Conversation About the Weather and Holidays

Hassan: Peace be upon you o Badr, I am Hassan speaking from London.

حَسَّانٌ: السَّلَامُ عَلَيْكُمْ يَا بَدْرُ، أَنَا حَسَّانٌ، أَتَكَلَّمُ مِنْ لَندَنَ؟

Badr: And peace be upon you, welcome o Hassan.

بَدْرٌ: وَ عَلَيْكُمُ السَّلَامُ أَهْلًا وَ سَهْلًا يَا حَسَّانٌ.

Badr: How is the weather in London?

بَدْرٌ: كَيْفَ الْجَوْ فِي لَندَنَ؟

Hassan: The weather is cold in London. This is the winter season.

حَسَّانٌ: الْجَوْ بَارِدٌ فِي لَندَنٍ. هَذَا فَصْلُ الشَّتَاءِ

Badr: What is the temperature in London?

بَدْرٌ: كَمْ دَرَجَةُ الْحَرَارَةِ فِي لَندَنَ؟

Hassan: Below zero.

حَسَّانٌ: تَحْتَ الصَّفَرِ.

Hassan: How is the weather in Riyadh?

حَسَّانٌ: كَيْفَ الْجَوْ فِي الرِّيَاضِ؟

Badr: The weather was warm and it is moderate now.

بَدْرٌ: كَانَ الْجَوْ حَارِّاً، وَهُوَ الْآنُ مُعْتَدِلٌ.

Hassan: What is the temperature in Riyadh?

حَسَّانٌ: كَمْ دَرَجَةُ الْحَرَارَةِ فِي الرِّيَاضِ؟

Badr: The temperature is 20.

بَدْرٌ: دَرَجَةُ الْحَرَارَةِ عِشْرُونَ.

Hassan: Will you spend the holidays in London?

حَسَّانٌ: هَلْ سَتَقْضِي الْعُطْلَةَ فِي لَندَنَ؟

Badr: No, I will spend it in Tunisia by the will of Allah.

بَدْرٌ: لَا، سَأَقْضِيَهَا فِي تُونِسَ، إِنْ شَاءَ اللَّهُ

Dialogue Analysis

Introduction

حَسَانٌ : السَّلَامُ عَلَيْكُمْ يَا بَدْرُ، أَنَا حَسَانٌ، أَنَّكَلُمُ مِنْ لَندُنْ 1.

- Translation: Hassan: Peace be upon you, O Badr. I am Hassan speaking from London.
- السَّلَامُ عَلَيْكُمْ (as-salāmu 'alaykum) is a common greeting meaning "Peace be upon you."
- بَدْرُ: وَ عَلَيْكُمُ السَّلَامُ أَهْلًا وَ سَهْلًا يَا حَسَانُ 2.
- Translation: Badr: And peace be upon you, welcome O Hassan.
- أَهْلًا وَ سَهْلًا (ahlan wa sahlan) means "welcome."

Weather Discussion

بَدْرُ: كَيْفَ الْجَوُّ فِي لَندُنْ؟ 3.

- Translation: Badr: How is the weather in London?
- كَيْفَ (kayfa) is used to ask "how."

حَسَانٌ: الْجَوُّ بَارِدٌ فِي لَندُنْ. هَذَا فَصْلُ الشَّتَاءِ 4.

- Translation: Hassan: The weather is cold in London. This is the winter season.
- بَارِدٌ (bārid) means "cold," and فَصْلُ الشَّتَاءِ (faṣl al-shitā') means "the winter season."

بَدْرُ: كَمْ دَرَجَةُ الْحَرَارَةِ فِي لَندُنْ؟ 5.

- Translation: Badr: What is the temperature in London?
- كَمْ (kam) is used to ask "how much" or "what."

حَسَانٌ: تَحْتَ الصَّفْرِ 6.

- Translation: Hassan: Below zero.
- تَحْتَ الصَّفْرِ (tahta aş-ṣifr) refers to temperatures below freezing.

Discussion of Riyadh Weather

حَسَانٌ: كَيْفَ الْجَوُّ فِي الرِّيَاضِ؟ 7.

- Translation: Hassan: How is the weather in Riyadh?

8. بَدْرٌ: كَانَ الْجَوْ حَارًّا، وَ هُوَ الْآنَ مُعْتَدِلٌ.

- Translation: Badr: The weather was warm, and it is moderate now.

- مُعْتَدِلٌ (mu'tadil) means "moderate."

9. حَسَانٌ: كَمْ دَرَجَةُ الْحَرَارَةِ فِي الرِّيَاضِ؟

- Translation: Hassan: What is the temperature in Riyadh?

10. بَدْرٌ: دَرَجَةُ الْحَرَارَةِ عِشْرُونَ

- Translation: Badr: The temperature is 20.

- عِشْرُونَ ('ishrūn) means "twenty."

Plans for the Holidays

11. حَسَانٌ: هَلْ سَنَقْضِي الْعُطْلَةَ فِي لَندَنِ؟

- Translation: Hassan: Will you spend the holidays in London?

12. بَدْرٌ: لَا، سَأَقْضِيَنَا فِي تُونِسِ، إِنْ شَاءَ اللَّهُ

- Translation: Badr: No, I will spend it in Tunisia by the will of Allah.

- إِنْ شَاءَ اللَّهُ (in shā' Allāh) expresses a wish for God's will to align with the speaker's plans.

Grammar Highlights

1. Questions:

- Questions about the weather are formed using **كيف** (kayfa) and **كم** (kam).

2. Verb Tenses:

- The past tense is used with **كَانَ** (kāna) for "was," indicating a previous state.

3. Vocabulary Related to Weather:

- بَارِدٌ (bārid) - cold

- مُعْتَدِلٌ (mu'tadil) - moderate

- تَحْتَ الصَّفَرِ (taħta aš-šifr) - below zero

Dialogue-30

Planning a Weekend Trip

Khalid: The weather is moderate these days.

خالد: الجو معتدل هذه الأيام.

Hazim: This is a Spring season.

حازم: هذا فصل الربيع.

Khalid: All praise is to Allah, the Summer is gone and the heat is gone as well.

خالد: الحمد لله، ذهب الصيف وذهب الحر.

Hazim: And the winter is gone and the cold is gone as well.

حازم: وذهب الشتاء وذهب البرد.

Khalid: Where will we spend the weekend?

خالد: أين سنقضي عطلة الأسبوع؟

Hazim: We will go to the beach.

حازم: نذهب إلى الشاطئ.

Khalid: The beach is very far, we will go to the desert.

خالد: الشاطئ بعيد، نذهب إلى البر.

Hazim: This is a good idea, we will go to the desert.

حازم: هذه فكرة طيبة، نذهب إلى البر.

Khalid: I will bring the tent and the carpet.

خالد: سأحضر الخيمة والسجاد.

Hazim: I will bring the food and the drink.

حازم: سأحضر الطعام والشراب.

Khalid: My family will come with me.

خالد: أسرتي ستحضر معي.

Hazim: My family will come with me as well.

حازم: أسرتي ستحضر معي أيضاً.

Dialogue Analysis

Introduction

خالد: الجو معتدل هذه الأيام 1.

- Translation: Khalid: The weather is moderate these days.
- معتدل (mu'tadil) means "moderate."

حازم: هذا فصل الربيع 2.

- Translation: Hazim: This is the Spring season.
- فصل (faṣl) means "season."

Discussion on Seasons

خالد: الحمد لله، ذهب الصيف وذهب الحر 3.

- Translation: Khalid: All praise is to Allah, the Summer is gone and the heat is gone as well.
- ذهب (dhahaba) means "is gone."

حازم: وذهب الشتاء وذهب البرد 4.

- Translation: Hazim: And the winter is gone and the cold is gone as well.
- الشتاء (al-shitā') means "winter," and البرد (al-bard) means "cold."

Weekend Plans

خالد: أين سنقضي عطلة الأسبوع؟ 5.

- Translation: Khalid: Where will we spend the weekend?

حازم: نذهب إلى الشاطئ 6.

- Translation: Hazim: We will go to the beach.
- الشاطئ (al-shāṭī') means "the beach."

خالد: الشاطئ بعيد، نذهب إلى البر 7.

- Translation: Khalid: The beach is very far, we will go to the desert.
- بعيد (ba'īd) means "far," and البر (al-bar) refers to "the desert" or "countryside."

حازم: هذه فكرة طيبة، نذهب إلى البر 8.

- Translation: Hazim: This is a good idea, we will go to the desert.

Preparations for the Trip

خالد: سأحضرُ الخيمةَ وَ السجادةَ 9.

- Translation: Khalid: I will bring the tent and the carpet.
- الخيمةَ (al-khaymah) means "tent" and السجادةَ (al-sajjādah) means "carpet."

10. حازمٌ: سأحضرُ الطعامَ وَ الشرابَ

- Translation: Hazim: I will bring the food and the drink.
- الطعامَ (al-ṭā'ām) means "food" and الشرابَ (al-sharāb) means "drink."

11. خالدٌ: أسرتني ستحضرُ معي

- Translation: Khalid: My family will come with me.
- أسرةً (āsrati) means "my family."

12. حازمٌ: أسرتني معي أيضاً

- Translation: Hazim: My family will come with me as well.

Grammar Highlights

1. Seasons and Weather:

- فصلٌ (faṣl): used to denote seasons.
- The structure ذهبَ (dhahaba) for indicating something that has gone or ended.

2. Questions:

- The question أين (ayn) is used to ask "where."

3. Future Plans:

- The future tense is indicated through verbs like سأحضرُ (sa'aḥḍuru) meaning "I will bring."

Dialogue-31

From Iraq to Jeddah: Conversations About Life and Travel

Thabit: Why did you leave Iraq?

ثابت: لماذا تركت العراق؟

Harith: The company moved to Jeddah, and I am the manager of the company here.

حarith: إنقلت الشركة إلى جدة وأنا مدير الشركة هنا.

Thabit: You were happy in Iraq.

ثابت: كنت سعيداً في العراق.

Harith: That is right, Iraq is a beautiful country and I have friends there.

حarith: هذا صحيح، العراق بلد جميل، ولدي أصدقاء هناك.

Thabit: What is your opinion about Jeddah?

ثابت: ما رأيك في جدة؟

Harith: Jeddah is a big and very beautiful city.

حarith: جدة مدينة كبيرة وجميلة جداً.

Thabit: How do you spend your time in Jeddah?

ثابت: كيف تقضي الوقت في جدة؟

Harith: I go with the family to the beach.

حarith: أذهب مع الأسرة إلى شاطئ البحر.

Thabit: And where are you going now?

ثابت: وأين تذهب الآن؟

Harith: I am going to Makkah for Umrah and to pray in the Masjid ul Haram.

حarith: أذهب إلى مكة للعمراء والصلوة في المسجد الحرام.

Thabit: How long does the journey take to Makkah?

ثابت: كم تستغرق الرحلة إلى مكة؟

Harith: It takes approximately one hour.

حarith: تستغرق ساعةً واحدةً تقربياً.

Dialogue Analysis

Introduction

ثابتُ / لماذا تركتَ العراق؟ 1.

- Translation: Thabit: Why did you leave Iraq?
- (limādhā) means "why."

حارثُ / إنتقلتِ الشركة إلى جدةً و أنا مديرُ الشركة هنا 2.

- Translation: Harith: The company moved to Jeddah, and I am the manager of the company here.
- (intaqalat) means "moved," and (mudīr) means "manager."

ثابتُ / كنتَ سعيداً في العراق 3.

- Translation: Thabit: You were happy in Iraq.
- (sa'īd) means "happy."

Discussion on Iraq

حارثُ / هذا صحيح، العراق بلد جميل، و لي أصدقاء هناك 4.

- Translation: Harith: That is right, Iraq is a beautiful country and I have friends there.
- (balad) means "country," and (aṣdiqā') means "friends."

Opinion on Jeddah

ثابتُ / ما رأيك في جدة؟ 5.

- Translation: Thabit: What is your opinion about Jeddah?
- (mā ra'ayk) means "what is your opinion."

حارثُ / جدة مدينة كبيرة و جميلة جداً 6.

- Translation: Harith: Jeddah is a big and very beautiful city.
- (madīnah) means "city."

Spending Time in Jeddah

ثابتُ / كيف تقضي الوقت في جدة؟ 7.

- Translation: Thabit: How do you spend your time in Jeddah?
- (kayfa) means "how."

حَارِثُ / أَذْهَبُ مَعَ الْأَسْرَةِ إِلَى شَاطِئِ الْبَحْرِ 8.

- Translation: Harith: I go with the family to the beach.
- أَذْهَبُ (adhabu) means "I go," and شَاطِئِ الْبَحْرِ (shāti' al-bahr) means "the beach."

Current Plans

ثَابِتُ / وَأَيْنَ تَذَهَّبُ الْآنَ؟ 9.

- Translation: Thabit: And where are you going now?
- الْآنَ (al-ān) means "now."

حَارِثُ / أَذْهَبُ إِلَى مَكَّةَ، لِلْعُمْرَةِ وَالصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ 10.

- Translation: Harith: I am going to Makkah for Umrah and to pray in the Masjid al-Haram.
- مَكَّةَ (Makkah) refers to the holy city, and الْمَسْجِدِ الْحَرَامِ (al-Masjid al-Haram) refers to the Sacred Mosque.

Travel Details

ثَابِتُ / كَمْ تَسْتَغْرِقُ الرَّجْلَةُ إِلَى مَكَّةَ؟ 11.

- Translation: Thabit: How long does the journey take to Makkah?
- تَسْتَغْرِقُ (tastaghrīqu) means "it takes."

حَارِثُ / تَسْتَغْرِقُ سَاعَةً وَاحِدَةً تَقْرِيبًا 12.

- Translation: Harith: It takes approximately one hour.
- سَاعَةً وَاحِدَةً (sā'ah wāhidah) means "one hour," and تَقْرِيبًا (taqrīban) means "approximately."

Grammar Highlights

1. Question Formation:

- لِمَاًذَا (limādhā) for "why," and كَيْفَ (kayfa) for "how."

2. Describing Locations:

- Using هُنَاك (hunāk) to refer to places previously mentioned.

3. Verb Conjugation:

- Present tense verbs like أَذْهَبُ (adhabu) indicate ongoing actions.

Dialogue-32

Journey from Yemen: Stories of Life, Work, and Happiness

Laith: Where are you coming from?

لَيْثٌ: مِنْ أَيْنَ حَضَرْتَ؟

Thamir: I came from Yemen. I am Yemeni.

ثَامِرٌ: حَضَرْتُ مِنَ الْيَمَنِ. أَنَا يَمَنِي.

Laith: And when did you arrive from Yemen?

لَيْثٌ: وَمَتَى حَضَرْتَ مِنَ الْيَمَنِ؟

Thamir: I arrived ten years ago.

ثَامِرٌ: حَضَرْتُ قَبْلَ عَشْرِ سَنَوَاتٍ.

Laith: Do you have Yemeni nationality?

لَيْثٌ: هَلْ مَعَكَ الْجِنْسِيَّةُ الْيَمَنِيَّةُ؟

Thamir: Yes, and I have a Yemeni passport.

ثَامِرٌ: نَعَمْ، وَمَعَيْ جَوَازُ السَّفَرِ الْيَمَنِيُّ.

Laith: Did you come for work?

لَيْثٌ: هَلْ حَضَرْتَ لِلْعَمَلِ؟

Thamir: No, I came to study, and after studying, I got married.

ثَامِرٌ: لَا، حَضَرْتُ لِلْدَّرَاسَةِ وَبَعْدَ الدَّرَاسَةِ تَزَوَّجْتُ.

Laith: And what do you do here?

لَيْثٌ: وَمَاذَا تَعْمَلُ هُنَّا؟

Thamir: I am a lecturer at the university.

ثَامِرٌ: أَنَا أَسْتَاذٌ فِي الْجَامِعَةِ.

Laith: Do you visit Yemen?

لَيْثٌ: هَلْ تَزُورُ الْيَمَنِ؟

Thamir: Yes, I spend the holiday in Yemen with the family.

ثَامِرٌ: نَعَمْ، أَفْضَيَ الْعُطْلَةَ مَعَ الْأَسْرَةِ فِي الْيَمَنِ.

Laith: Are you happy here?

لَيْثٌ: هَلْ أَنْتَ سَعِيدٌ هُنَّا؟

Thamir: Yes, and all praise is to Allah.

ثَامِرٌ: نَعَمْ، وَالْحَمْدُ لِلَّهِ.

Dialogue Analysis

Introduction

لَيْتُ / مِنْ أَيْنَ حَضَرْتَ؟ 1.

- Translation: Laith: Where are you coming from?
- حَضَرْتَ (haḍarta) means "you came from."

ثَامِرٌ / حَضَرْتُ مِنَ الْيَمَنِ. أَنَا يَمَنِي. 2.

- Translation: Thamir: I came from Yemen. I am Yemeni.
- يَمَنِي (yamānī) means "Yemeni."

Arrival Details

لَيْتُ / وَمَئِي حَضَرْتَ مِنَ الْيَمَنِ؟ 3.

- Translation: Laith: And when did you arrive from Yemen?
- مَئِي (matā) means "when."

ثَامِرٌ / حَضَرْتُ قَبْلَ عَشْرِ سَنَوَاتٍ 4.

- Translation: Thamir: I arrived ten years ago.
- عَشْرِ سَنَوَاتٍ ('ashar sanawāt) means "ten years."

Nationality and Purpose

لَيْتُ / هَلْ مَعَكَ الْجِنْسِيَّةُ الْيَمَنِيَّةُ؟ 5.

- Translation: Laith: Do you have Yemeni nationality?
- الْجِنْسِيَّةُ (al-jinsiyyah) means "nationality."

ثَامِرٌ / نَعَمْ، وَمَعِي جَوَازُ السَّفَرِ الْيَمَنِيُّ 6.

- Translation: Thamir: Yes, and I have a Yemeni passport.
- جَوَازُ السَّفَرِ (jawāz al-safar) means "passport."

لَيْتُ / هَلْ حَضَرْتَ لِلْعَمَلِ؟ 7.

- Translation: Laith: Did you come for work?
- لِلْعَمَلِ (lil-'amal) means "for work."

Reason for Coming

ثَامِرٌ / لَا، حَضَرْتُ لِلْدِرَاسَةِ وَبَعْدَ الدِّرَاسَةِ تَرَوَجْتُ 8.

- Translation: Thamir: No, I came to study and after studies, I got married.
- حَضَرْتُ لِلِّدَرَاسَةِ (haḍartu lid-dirāsah) means "I came to study."

Current Occupation

لَيْتُ / وَ مَاذَا تَعْمَلُ هُنَّا؟ 9.

- Translation: Laith: And what do you do here?
- تَعْمَلُ (ta' mal) means "you do."

10. ثَامِرُ / أَنَا أَسْتَادُ فِي الْجَامِعَةِ

- Translation: Thamir: I am a lecturer at the university.
- أَسْتَادُ (ustād) means "lecturer."

Visiting Yemen

لَيْتُ / هَلْ تَزُورُ الْيَمَنَ؟

- Translation: Laith: Do you visit Yemen?
- تَزُورُ (tazūru) means "you visit."

12. ثَامِرُ / نَعَمْ، أَقْضِي الْعُطْلَةَ مَعَ الْأَسْرَةِ فِي الْيَمَنِ

- Translation: Thamir: Yes, I spend the holiday in Yemen with the family.
- أَقْضِي الْعُطْلَةَ (aqdī al-'uṭlah) means "I spend the holiday."

Feelings About Living

لَيْتُ / هَلْ أَنْتَ سَعِيدٌ هُنَّا؟

- Translation: Laith: Are you happy here?
- سَعِيدٌ (sa'īd) means "happy."

14. ثَامِرُ / نَعَمْ، وَ الْحَمْدُ لِلَّهِ

- Translation: Thamir: Yes, and all praise is to Allah.
- الْحَمْدُ لِلَّهِ (al-ḥamdu lillāh) means "all praise is to Allah."

Grammar Highlights

1. Question Formation:

- Questions are formed using **منْ أَيْنَ** (min ayna) for "where from," and **هَلْ** (hal) for yes/no questions.

2. Present Tense:

- Use of present tense verbs like **حَضَرْتَ** (haḍarta) and **تَعْمَلُ** (ta‘mal) to describe actions.

3. Expressions of Time:

- **قَبْلَ عَشْرِ سَنَوَاتٍ** (qabla ‘ashar sanawāt) indicates time in the past.

Dialogue-33

Living in the Village or the City?

Ahmad: Where are you living, O Badr?

أَحْمَدُ: أَيْنَ تَسْكُنُ يَا بَدْرُ؟

Badr: I live in the village.

بَدْرُ: أَسْكُنُ فِي الْقَرْيَةِ.

Ahmad: Why did you leave the city?

أَحْمَدُ: لِمَاذَا تَرَكْتَ الْمَدِينَةَ؟

Badr: The village is calm and the air is clean.

بَدْرُ: الْقَرْيَةُ هَادِيَةٌ، وَالْهَوَاءُ نَقِيٌّ.

Ahmad: But in the city, there are universities, hospitals, companies, and markets (malls).

أَحْمَدُ: وَلَكِنْ فِي الْمَدِينَةِ جَامِعَاتٌ وَمُسْتَشْفَيَاتٌ وَشَرَكَاتٌ وَأَسْوَاقٌ.

Badr: In the city, there is noise, pollution, and traffic as well.

بَدْرُ: وَفِي الْمَدِينَةِ أَيْضًا ضَوْضَاءُ وَتَلْوُثٌ وَازْدِحَامٌ.

Ahmad: Why do you stay in the village whilst you are working in the city?

أَحْمَدُ: لِمَاذَا تَسْكُنُ فِي الْقَرْيَةِ وَأَنْتَ تَعْمَلُ فِي الْمَدِينَةِ؟

Badr: There is no problem.

بَدْرُ: لَيْسَ هُنَاكَ مُشْكِلَةٌ.

Ahmad: How do you go to the city?

أَحْمَدُ: كَيْفَ تَذَهَّبُ إِلَى الْمَدِينَةِ؟

Badr: I go by train.

بَدْرُ: أَذْهَبُ بِالْقِطَارِ.

Ahmad: How long does the journey take to the city?

أَحْمَدُ: كَمْ تَسْتَغْرِقُ الرَّحْلَةُ إِلَى الْمَدِينَةِ؟

Badr: It takes one and a half hours approximately.

بَدْرُ: تَسْتَغْرِقُ سَاعَةً وَنِصْفَ السَّاعَةِ تَقْرِيبًا.

Dialogue Analysis

Living Situation

أَحْمَدُ / أَيْنَ تَسْكُنُ يَا بَدْرُ؟ 1.

- Translation: Ahmad: Where are you living, O Badr?
- تَسْكُنُ (taskunu) means "you live."

بَدْرُ / أَسْكُنْ فِي الْقُرْيَةِ. 2.

- Translation: Badr: I live in the village.
- الْقُرْيَةِ (al-qaryah) means "the village."

Reason for Leaving the City

أَحْمَدُ / لِمَاذَا تَرَكْتَ الْمَدِينَةَ؟ 3.

- Translation: Ahmad: Why did you leave the city?
- تَرَكْتَ (tarakta) means "you left."

بَدْرُ / الْقُرْيَةُ هَادِيَةٌ، وَ الْهَوَاءُ نَقِيٌّ. 4.

- Translation: Badr: The village is calm and the air is clean.
- نَقِيٌّ (naqī) means "clean."

Comparing City and Village

أَحْمَدُ / وَ لَكِنْ فِي الْمَدِينَةِ جَامِعَاتٌ وَ مُسْتَشْفَيَاتٌ وَ شَرَكَاتٌ وَ أَسْوَاقٌ. 5.

- Translation: Ahmad: But in the city there are universities, hospitals, companies, and markets.
- جَامِعَاتٌ (jāmi‘āt) means "universities."

بَدْرُ / وَ فِي الْمَدِينَةِ أَيْضًا ضَوْضَاءُ وَ تَلْوُثُ وَ ازْدِحَامٌ. 6.

- Translation: Badr: In the city there is also noise, pollution, and traffic.
- ضَوْضَاءُ (dawdā') means "noise," تَلْوُثُ (talawwut) means "pollution," and ازْدِحَامٌ (izdihām) means "traffic."

Commuting from the Village

أَحْمَدُ / لِمَاذَا تَسْكُنُ فِي الْقُرْيَةِ وَ أَنْتَ تَعْمَلُ فِي الْمَدِينَةِ؟ 7.

- Translation: Ahmad: Why do you stay in the village whilst you are working in the city?
- تَعْمَلُ (ta'mal) means "you work."

8. بَدْرٌ / لَيْسَ هُنَاكَ مُشْكِلَةٌ

- Translation: Badr: There is no problem.
- مُشْكِلَةٌ (mushkilah) means "problem."

9. أَحْمَدُ / كَيْفَ تَذَهَّبُ إِلَى الْمَدِينَةِ؟

- Translation: Ahmad: How do you go to the city?
- تَذَهَّبُ (tadhabbu) means "you go."

10. بَدْرٌ / أَذْهَبُ بِالْقِطَارِ

- Translation: Badr: I go by train.
- بِالْقِطَارِ (bil-qitār) means "by train."

Duration of Travel

11. أَحْمَدُ / كَمْ تَسْتَغْرِقُ الرَّحْلَةُ إِلَى الْمَدِينَةِ؟

- Translation: Ahmad: How long does the journey take to the city?
- تَسْتَغْرِقُ (tastaghriqu) means "it takes."

12. بَدْرٌ / تَسْتَغْرِقُ سَاعَةً وَ نِصْفَ السَّاعَةِ تَقْرِيبًا

- Translation: Badr: It takes one and a half hours approximately.
- سَاعَةً وَ نِصْفَ السَّاعَةِ (sā'ah wa niṣf as-sā'ah) means "one and a half hours."

Grammar Highlights

1. Question Formation:
 - Questions are formed using أَيْنَ (ayn) for "where," لِمَذَا (limādhā) for "why," and كَمْ (kam) for "how much/how long."
2. Present Tense:
 - Use of present tense verbs like تَسْكُنُ (taskunu) and تَعْمَلُ (ta'mal) to describe current actions.
3. Adjectives:
 - Adjectives like هَادِيَّةٌ (hādi'ah) and نَقِيٌّ (naqī') describe qualities of the village.

Dialogue-34

Hobbies and Reading Habits

Shakir: What is your hobby, O Sharif?

شَاكِرُ: مَا هِوَ اِنْتَ يَا شَرِيفٌ؟

Sharif: I have many hobbies: reading, traveling, and corresponding. And what are your hobbies?

شَرِيفٌ: هِوَ اِنْتِي كَثِيرٌ: الْقِرَاءَةُ وَالسَّفَرُ وَالْمُرَاسَلَةُ. وَمَا هِوَ اِنْتَ؟

Shakir: My hobbies are exercise (sport), traveling, and reading as well.

شَاكِرُ: هِوَ اِنْتِي: الرِّيَاضَةُ وَالرُّحْلَاتُ وَالْقِرَاءَةُ اِيْضًا.

Shakir: What are you reading, O Sharif?

شَاكِرُ: مَاذَا تَقْرَأُ يَا شَرِيفٌ؟

Sharif: I am reading books and Islamic magazines. What are you reading?

شَرِيفٌ: أَقْرَأُ الْكُتُبَ وَالْمَجَالَاتِ إِسْلَامِيَّةً. مَاذَا تَقْرَأُ اِنْتَ؟

Shakir: I am reading Islamic books and academic magazines.

شَاكِرُ: أَقْرَأُ الْكُتُبَ إِسْلَامِيَّةً وَالْمَجَالَاتِ اِكَادِيمِيَّةً.

Shakir: Do you have a library?

شَاكِرُ: هَلْ لَدَيْكَ مَكْتَبَةً؟

Sharif: Yes, I have a big library.

شَرِيفٌ: نَعَمْ، لَدَيَّ مَكْتَبَةً كَبِيرَةً.

Shakir: How many hours do you read daily?

شَاكِرُ: كَمْ سَاعَةً تَقْرَأُ فِي الْيَوْمِ؟

Sharif: I read approximately three hours.

شَرِيفٌ: أَقْرَأُ ثَلَاثَ سَاعَاتٍ تَقْرِيبًا.

Shakir: I read four hours every day.

شَاكِرُ: أَنَا أَقْرَأُ أَرْبَعَ سَاعَاتٍ فِي الْيَوْمِ.

Sharif: Reading is a beneficial hobby.

شَرِيفٌ: الْقِرَاءَةُ هِوَ اِنْتِي مُفْدِيَةً.

Analysis

Hobbies Discussion

شَاكِرٌ : مَا هَوَىٰ إِنْكَ يَا شَرِيفٌ 1.

- Translation: Shakir: What is your hobby, O Sharif?
- هَوَىٰ إِنْكَ (hiwayatuka) means "your hobby."

شَرِيفٌ : هَوَىٰ إِنِّي كَثِيرٌ : الْقِرَاءَةُ وَالسَّفَرُ وَالْمُرَاسَلَةُ 2.

- Translation: Sharif: I have many hobbies: reading, travelling, and corresponding.
- الْمُرَاسَلَةُ (al-murāsalah) means "corresponding."

Sharing Hobbies

وَ مَا هَوَىٰ إِنْكَ أَنْتَ 3.

- Translation: And what are your hobbies?
- This is a direct way to ask about someone else's interests.

شَاكِرٌ : هَوَىٰ إِنِّي: الرِّيَاضَةُ وَالرُّحْلَاتُ وَالْقِرَاءَةُ أَيْضًا 4.

- Translation: Shakir: My hobbies are exercise (sport), travelling, and reading as well.
- الرِّيَاضَةُ (ar-riyādah) means "sports."

Reading Preferences

مَاًذَا تَقْرَأُ يَا شَرِيفُ 5.

- Translation: What are you reading, O Sharif?
- تَقْرَأُ (taqra') means "you are reading."

شَرِيفٌ : أَقْرَأُ الْكُتُبَ وَالْمَجَالَاتِ إِلْسَامِيَّةَ 6.

- Translation: Sharif: I am reading books and Islamic magazines.
- الْمَجَالَاتِ (al-majallāt) means "magazines."

Personal Reading Habits

شَاكِرٌ: أَقْرَأُ الْكُتُبَ إِلْسَامِيَّةَ وَالْمَجَالَاتِ اِلْكَادِيمِيَّةَ 7.

- Translation: Shakir: I am reading Islamic books and academic magazines.
- This highlights the diversity of reading interests.

8. شريف: نعم ، لدى مكتبة كبيرة.

- Translation: Sharif: Yes, I have a big library.
- مكتبة (maktabah) means "library."

Reading Time

9. شاكر: كم ساعة تقرأ في اليوم؟

- Translation: Shakir: How many hours do you read daily?
- تقرأ (taqra') refers to "you read."

10. شريف: أقرأ ثلاثة ساعات تقريباً

- Translation: Sharif: I read approximately three hours.
- ثلاثة ساعات (thalāth sā'āt) means "three hours."

11. شاكر: أنا أقرأ أربع ساعات في اليوم

- Translation: Shakir: I read four hours every day.
- أربع ساعات (arba' sā'āt) means "four hours."

Conclusion on Reading

12. شريف: القراءة هو هواية مفيدة

- Translation: Sharif: Reading is a beneficial hobby.
- مفيدة (mufidah) means "beneficial."

Grammar Highlights

1. Question Formation:
 - Questions use مَا (mā) for "what" and كم (kam) for "how many."
2. Present Tense:
 - Present tense verbs such as تقرأ (taqra') indicate ongoing actions.
3. Plural Forms:
 - The plural form of nouns like هوايات (hawāyāt) (hobbies) and مجلات (majallāt) (magazines) reflects quantity.

Dialogue-35

Visiting the Hobby Fair or Exhibition

Shihab: Have you visited the hobby exhibition?

شَهَابٌ: هَلْ زُرْتَ مَعْرِضَ الْهَوَایَاتِ؟

Shuayb: No, I have not visited it. Let us go to it.

شُعَيْبٌ: لَا، مَا زُرْتُهُ. هَيَا بِنَا إِلَيْهِ.

Shihab: This is the hobby exhibition.

شَهَابٌ: هَذَا هُوَ مَعْرِضُ الْهَوَایَاتِ.

Shuayb: There are many hobbies.

شُعَيْبٌ: هَذِهِ هَوَایَاتٌ كَثِيرَةٌ جِدًا.

Shihab: This is the stamp collection section.

شَهَابٌ: هَذَا جَنَاحُ جَمْعِ الطَّوَابِعِ.

Shuayb: There are beautiful stamps. This is an Indian stamp and this is a French stamp.

شُعَيْبٌ: هَذِهِ طَوَابِعٌ جَمِيلَةٌ. هَذَا طَابِعٌ هِنْدِيٌّ وَهَذَا طَابِعٌ فَرَنْسِيٌّ.

Shihab: And this is the Arabic writing section.

شَهَابٌ: وَهَذَا جَنَاحُ الْحَرَقَةِ الْعَرَبِيَّةِ.

Shuayb: These are verses in calligraphic writing and those are Ahadith in cursive writing.

شُعَيْبٌ: هَذِهِ آيَاتٌ بِحَرَقَةِ النَّسْخِ، وَتِلْكَ أَحَادِيثٌ بِحَرَقَةِ الرُّفْعَةِ.

Shihab: And this is the newspaper section.

شَهَابٌ: وَهَذَا جَنَاحُ الصَّحَافَةِ.

Shuayb: And these are newspapers in every language.

شُعَيْبٌ: وَهَذِهِ صُحُفٌ بِجَمِيعِ الْلُّغَاتِ.

Shihab: And this is the housekeeping section.

شَهَابٌ: وَهَذَا جَنَاحُ التَّدْبِيرِ الْمُنْزَلِيِّ.

Shuayb: This is Chinese food and this is Arabic food.

شُعَيْبٌ: هَذَا طَعَامٌ صِينِيٌّ، وَهَذَا طَعَامٌ عَرَبِيٌّ.

Shihab: And this is the sport section.

شَهَابٌ: وَهَذَا جَنَاحُ الرِّيَاضَةِ.

Shuayb: Soccer, swimming, and horse riding.

شُعَيْبٌ: كُرَةُ الْفَدَمِ، وَالسَّبَاحَةُ، وَالْأَفْرُوسِيَّةُ.

Analysis

Hobby Exhibition

شَهَابٌ : هَلْ زُرْتَ مَعْرِضَ الْهَوَائِيَّاتِ 1.

- Translation: Shihab: Have you visited the hobby exhibition?
○ زُرْتَ (zurt) means "you visited."

شَعْيَبٌ : لَا ، مَا زُرْتُهُ ، هَيَا بِنَا إِلَيْهِ 2.

- Translation: Shuayb: No, I have not visited it. Let us go to it.
○ هَيَا بِنَا (hayya binā) means "let us go."

Exploring Exhibits

شَهَابٌ: هَذَا هُوَ مَعْرِضَ الْهَوَائِيَّاتِ 3.

- Translation: Shihab: This is the hobby exhibition.

شَعْيَبٌ: هَذِهِ هَوَائِيَّاتٌ كَثِيرَةٌ جَدًا 4.

- Translation: Shuayb: There are many hobbies.
○ كَثِيرَةٌ (kathīrah) means "many."

Stamp Collection

شَهَابٌ: هَذَا جَنَاحٌ جَمِيعِ الطَّوَابِعِ 5.

- Translation: Shihab: This is the stamp collection section.
○ جَنَاحٌ (janāḥ) means "section."

شَعْيَبٌ: هَذِهِ طَوَابِعٌ جَمِيلَةٌ ، هَذَا طَابِعٌ هُنْدِيٌّ وَ هَذَا طَابِعٌ فَرَنْسِيٌّ 6.

- Translation: Shuayb: These are beautiful stamps. This is an Indian stamp, and this is a French stamp.
○ طَابِعٌ (ṭābi') means "stamp."

Arabic Writing Section

شَهَابٌ: وَ هَذَا جَنَاحُ الْخَطِّ الْعَرَبِيِّ 7.

- Translation: Shihab: And this is the Arabic writing section.

شَعْيَبٌ: هَذِهِ آيَاتٌ بِخَطِ النَّسْخَ ، وَ تِلْكَ أَحَادِيثٌ بِخَطِ الرُّقْعَةِ 8.

- Translation: Shuayb: These are verses in calligraphic writing, and those are Ahadith in cursive writing.
- آيات (āyāt) means "verses," أحاديث (ahādīth) means "Hadith."

Newspaper Section

شَهَابٌ: وَ هَذَا جَنَاحُ الصَّحَافَةِ 9.

- Translation: Shihab: And this is the newspaper section.

10. شَعِيبٌ: وَ هَذِهِ صُحُفٌ بِجَمِيعِ الْلُّغَاتِ

- Translation: Shuayb: And these are newspapers in every language.
- صُحُفٌ (ṣuhuf) means "newspapers."

Housekeeping and Food

شَهَابٌ: وَ هَذَا جَنَاحُ التَّدْبِيرِ الْمَنْزِلِيِّ

- Translation: Shihab: And this is the housekeeping section.

12. شَعِيبٌ: هَذَا طَعَامٌ صِينِيٌّ ، وَ هَذَا طَعَامٌ عَرَبِيٌّ

- Translation: Shuayb: This is Chinese food, and this is Arabic food.
- طَعَامٌ (ṭa‘ām) means "food."

Sports Section

شَهَابٌ: وَ هَذَا جَنَاحُ الرِّيَاضَةِ

- Translation: Shihab: And this is the sports section.

14. شَعِيبٌ: كُرَةُ الْقَدْمَ ، وَ السَّبَاحَةُ، وَ الْفُرُوسِيَّةُ

- Translation: Shuayb: Soccer, swimming, and horse riding.
- كُرَةُ الْقَدْمَ (kurat al-qadam) means "soccer," السَّبَاحَةُ (as-sabāhah) means "swimming," and الْفُرُوسِيَّةُ (al-furūsiyyah) means "horse riding."

Grammar Highlights

1. Question Formation:

- The dialogue begins with a direct question using هل (hal) for "have."

2. Present Tense Usage:

- Present tense verbs like زُرْتَ (zurt) and يَكُونُ (yakūn) indicate current actions and states.

3. Demonstratives:

- The use of demonstrative pronouns (e.g., هَذَا (hādhā) for "this" and تِلْكَ (tilka) for "that") helps identify specific items.

Dialogue-36

Selecting Your Favorite Associations

The female teacher: Which association will you choose, O Sharifah?

المُدَرِّسَةُ: أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا شَرِيفَةً؟

Sharifah: I will choose the Journalism association.

شَرِيفَةُ: أَخْتَارُ جَمْعِيَّةَ الصَّحَافَةِ.

The female teacher: Which association will you choose, O Shadiyah?

المُدَرِّسَةُ: أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا شَادِيَّةً؟

Shadiyah: I will choose the Islamic Culture association.

شَادِيَّةُ: أَخْتَارُ جَمْعِيَّةَ النَّقَافَةِ الْإِسْلَامِيَّةِ.

The female teacher: Which association will you choose, O Shaymah?

المُدَرِّسَةُ: أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا شَيْمَاءً؟

Shaymah: I will choose the computer association.

شَيْمَاءُ: أَخْتَارُ جَمْعِيَّةَ الْحَاسُوبِ.

The female teacher: Which association will you choose, O Shaqra?

المُدَرِّسَةُ: أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا شَفَرَاءً؟

Shaqraa: I will choose the science association.

شَفَرَاءُ: أَخْتَارُ جَمْعِيَّةَ الْعُلُومِ.

The female teacher: Which association will you choose, O Shams?

المُدَرِّسَةُ: أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا شَمْسً؟

Shams: I will choose the Arabic language association.

شَمْسُ: أَخْتَارُ جَمْعِيَّةَ الْلُّغَةِ الْعَرَبِيَّةِ.

The female teacher: Which association will you choose, O Sumayrah?

المُدَرِّسَةُ: أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا سُمَيْرَةً؟

Sumayrah: I will choose the housekeeping association.

سُمَيْرَةُ: أَخْتَارُ جَمْعِيَّةَ التَّدْبِيرِ الْمَنْزِلِيِّ.

Analysis

Choosing Associations

؟ المُدَرِّسَةُ : أَيْ جَمْعِيَّةٍ تَخْتَارِينَ 1.

- Translation: The female teacher: Which association will you choose, O Sharifah?
- تَخْتَارِينَ (tahtārinā) means "you choose" (feminine).

شَرِيفَةٌ: أَخْتَارُ جَمْعِيَّةَ الصَّحَافَةِ 2.

- Translation: Sharifah: I will choose the Journalism association.
- أَخْتَارُ (akhtāru) means "I choose."

؟ المُدَرِّسَةُ : أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا شَادِيَّةَ 3.

- Translation: The female teacher: Which association will you choose, O Shadiyah?

شَادِيَّةٌ: أَخْتَارُ جَمْعِيَّةَ التَّقَافَةِ الْإِسْلَامِيَّةِ 4.

- Translation: Shadiyah: I will choose the Islamic Culture association.

؟ المُدَرِّسَةُ : أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا شَيْمَاءُ 5.

- Translation: The female teacher: Which association will you choose, O Shaymah?

شَيْمَاءُ: أَخْتَارُ جَمْعِيَّةَ الْحَاسُوبِ 6.

- Translation: Shaymah: I will choose the Computer association.

؟ المُدَرِّسَةُ : أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا شَفَرَاءُ 7.

- Translation: The female teacher: Which association will you choose, O Shaqra?

شَفَرَاءُ: أَخْتَارُ جَمْعِيَّةَ الْعُلُومِ 8.

- Translation: Shaqra: I will choose the Science association.

9. ؟ الْمُدَرِّسَةُ: أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا شَمْسُ

- Translation: The female teacher: Which association will you choose, O Shams?

10. شَمْسُ: أَخْتَارُ جَمْعِيَّةَ الْلُّغَةِ الْعَرَبِيَّةِ

- Translation: Shams: I will choose the Arabic Language association.

11. ؟ الْمُدَرِّسَةُ : أَيْ جَمْعِيَّةٍ تَخْتَارِينَ يَا سَمِيْرَةُ

- Translation: The female teacher: Which association will you choose, O Sumayrah?

12. سَمِيْرَةُ: أَخْتَارُ جَمْعِيَّةَ التَّدْبِيرِ الْمُنْزَلِيِّ

- Translation: Sumayrah: I will choose the Housekeeping association.

Grammar Highlights

1. Question Formation:
 - The teacher consistently asks questions using the phrase أَيْ جَمْعِيَّةٍ تَخْتَارِينَ (ay jam'iyyatin takhtarina), meaning "which association will you choose?"
2. Verb Conjugation:
 - The verb أَخْتَارُ (akhtaru) is in the first person, indicating the speaker's choice.
3. Feminine Agreement:
 - The dialogues are structured to address females, indicated by the verb forms and the use of "O" before names.

Dialogue-37

Travel Documents and Airport Procedures

The custom officer: How can I help you?

المُوَظَّفُ: أَيِّ خِدْمَةٍ؟

The traveller: I have a booking to Jeddah. I would like to confirm the booking.

المسافر: لَدَيَ حَجْزٌ إِلَى جُدَّةَ، وَأُرِيدُ تَأْكِيدَ الْحَجْزِ.

The custom officer: Is the booking with Saudi Airline?

المُوَظَّفُ: هَلْ الْحَجْزُ عَلَى الْخُطُوطِ السُّعُودِيَّةِ؟

The traveller: No, it is with Indonesian Airline.

المسافر: لَا، هُوَ عَلَى الْخُطُوطِ الْإِنْدُونِيسِيَّةِ.

The custom officer: Where are the tickets?

المُوَظَّفُ: أَيْنَ التَّذَاكِرُ؟

The traveller: Here are the tickets: my ticket, my wife's ticket, my son's ticket, and my daughter's ticket.

المسافر: هَذِهِ هِيَ التَّذَاكِرُ: تَذَكِّرَتِي وَتَذَكِّرَةُ زَوْجِي وَتَذَكِّرَةُ ابْنِي وَتَذَكِّرَةُ ابْنَتِي.

The custom officer: And where are the passports?

المُوَظَّفُ: وَأَيْنَ جَوَازَاتُ السَّفَرِ؟

The traveller: These are the passports.

المسافر: هَذِهِ هِيَ جَوَازَاتُ السَّفَرِ.

?The custom officer: Where is the exit visa

المُوَظَّفُ: وَأَيْنَ تَأْشِيرَةُ الْخُرُوجِ؟

.The traveller: This is the exit visa and this is the entry visa

المسافر: هَذِهِ تَأْشِيرَةُ الْخُرُوجِ وَهَذِهِ تَأْشِيرَةُ الدُّخُولِ.

The custom officer: The flight number is 777. The plane will take off at three o'clock early morning. Be at the airport two hours before the departure.

المُوَظَّفُ: الرَّحْلَةُ رَقْمُ 777 (سَبْعُمَائَةٍ سَبْعُ وَسَبْعينَ). تُعَادِرُ الطَّائِرَةُ السَّاعَةَ التَّالِثَةَ فَجْرًا. أَحْضُرُوا إِلَى الْمَطَارِ قَبْلَ سَاعَتَيْنِ.

The female traveller: Thank you.

المسافرة: شُكْرًا.

The custom officer: Have a nice journey.

المُوَظَّفُ: رَحْلَةً سَعِيدَةً.

Analysis

Interaction at the Customs

1. المُوَظَّفُ: أي خدمة؟

- Translation: The custom officer: How can I help you?
- خدمة (khidmah) means "service."

2. المُسَافِرُ: لدى حجز إلى جدة ، وأريد تأكيد الحجز

- Translation: The traveller: I have a booking to Jeddah. I would like to confirm the booking.
- حجز (hajz) means "booking," and تأكيد (ta'kīd) means "confirmation."

3. المُوَظَّفُ: هل الحجز على الخطوط السعودية؟

- Translation: The custom officer: Is the booking with Saudi Airline?

4. المُسَافِرُ: لا ، هو على الخطوط الاندونيسية

- Translation: The traveller: No, it is with Indonesian Airline.

5. المُوَظَّفُ: أين التذاكر؟

- Translation: The custom officer: Where are the tickets?

6. المُسَافِرُ: هذه هي التذاكر : تذكرة لي و تذكرة زوجتي و تذكرة ابني و تذكرة ابنتي

- Translation: The traveller: These are the tickets: my ticket, my wife's ticket, my son's ticket, and my daughter's ticket.
- تذكرة (tadhkirah) means "ticket."

7. المُوَظَّفُ: و أين جوازات السفر؟

- Translation: The custom officer: And where are the passports?

8. المُسَافِرُ: هذه هي جوازات السفر

- Translation: The traveller: These are the passports.
- جوازات السفر (jawāzāt al-safar) means "passports."

9. المُوَظَّفُ: أين تأشيرة الخروج؟

- Translation: The custom officer: Where is the exit visa?

10. **المسافر**: هذه تأشيرة الخروج وهذه تأشيرة الدخول
○ Translation: The traveller: This is the exit visa and this is the entry visa.
○ تأشيرة (ta'shīrah) means "visa."

11. **الموظف**: الرحلة رقم 777 . تغادر الطائرة الساعة الثالثة فجراً.
○ Translation: The custom officer: The flight number is 777. The plane will take off at three o'clock in the morning.
○ تغادر (tughādiru) means "will take off."

12. **أحضر إلى المطار قبل ساعتين**
○ Translation: Be at the airport two hours before the departure.

13. **المسافر**: شكراً
○ Translation: The traveller: Thank you.

14. **الموظف**: رحلة سعيدة
○ Translation: The custom officer: Have a nice journey.

Grammar Highlights

1. Question Structure:
 - Questions are formed using words like أين (ayn) meaning "where" and هل (hal) for yes/no questions.
2. Noun and Verb Agreement:
 - The dialogue shows the use of proper nouns and the corresponding verbs that agree in number and gender with the subjects.
3. Use of Articles:
 - The definite article الـ (al) is used before nouns to denote specificity, e.g., **الموظف** (al-muwazzaf) means "the custom officer."

Dialogue-38

Traveling for Umra: Greetings, Procedures, and Wishes

The traveller: Peace be upon you.

المُسَافِرُ: السَّلَامُ عَلَيْكُمْ.

The custom police: And peace be upon you too. Welcome.

.Your passport please

الصَّابِطُ: وَ عَلَيْكُمُ السَّلَامُ. أَهْلًا وَ سَهْلًا. جَوَازُ السَّفَرِ مِنْ فَضْلِكَ.

The traveller: This is the passport.

المُسَافِرُ: هَذَا جَوَازُ السَّفَرِ.

The custom police: Are you Malaysian?

الصَّابِطُ: هَلْ أَنْتَ مَالِيْزِيًّا؟

The traveller: No, I am Kashmiri.

المُسَافِرُ: لَا، أَنَا كَشْمِيرِيٌّ.

The custom police: Are you coming for work?

الصَّابِطُ: هَلْ أَنْتَ قَادِمٌ لِلْعَمَلِ؟

The traveller: No, I am coming for visiting and performing Umra.

المُسَافِرُ: لَا، أَنَا قَادِمٌ لِلزِّيَارَةِ وَ الْعُمْرَةِ.

?The custom police: How many days will you stay here

الصَّابِطُ: كَمْ يَوْمًا سَنُقِيمُ هَنَاءً؟

The traveller: Three weeks approximately.

المُسَافِرُ: ثَلَاثَةُ أَسَابِيعٍ تَقْرِيبًا.

The custom police: Where will you stay?

الصَّابِطُ: أَيْنَ سَنُقِيمُ؟

The traveller: I will stay at the hotel, near Masjid ul Haram (The Holy Mosque).

المُسَافِرُ: سَأَقِيمُ فِي قُدْنِي قَرِيبٍ مِنَ الْمَسْجِدِ الْحَرَامِ.

The custom police: I wish you a pleasant stay and acceptable Umra by the will of Allah.

الصَّابِطُ: إِقَامَةٌ طَيِّبَةٌ، وَ عُمْرَةٌ مَقْبُولَةٌ إِنْ شَاءَ اللَّهُ.

The traveller: May Allah reward you with good.

المُسَافِرُ: جَرَاكَ اللَّهُ خَيْرًا.

Analysis

Interaction at Customs

1. المسافر: السلام عليكم

- Translation: The traveller: Peace be upon you.
- السلام عليكم (as-salāmu 'alaykum) is a common greeting in Arabic.

2. الصابط: و عليكم السلام. أهلاً و سهلاً.

- Translation: The custom police: And peace be upon you too. Welcome.
- أهلاً و سهلاً (ahlan wa sahlan) means "welcome."

3. الصابط: جواز السفر من فضلك

- Translation: Your passport please.
- جواز السفر (jawāz al-safar) means "passport."

4. المسافر: هذا جواز السفر

- Translation: The traveller: This is the passport.

5. الصابط: هل أنت ماليزي؟

- Translation: The custom police: Are you Malaysian?

6. المسافر: لا ، أنا كشميري

- Translation: The traveller: No, I am Kashmiri.

7. الصابط: هل أنت قادم للعمل؟

- Translation: The custom police: Are you coming for work?

8. المسافر: لا ، أنا قادم للزيارة و العمرَة

- Translation: The traveller: No, I am coming for visiting and Umrah.

- العمرَة (al-'umrah) refers to a pilgrimage to Mecca.

9. الصابط: كم يوماً ستعيش هنا؟

- Translation: The custom police: How many days will you stay here?

10. المسافر: ثلاثة أسابيع تثرينا

- Translation: The traveller: Three weeks approximately.
- أَسَابِيعَ (asābi‘) is the plural of "week."

11. الصَّابِطُ: أَيْنَ سَتُقِيمُ؟
 - Translation: The custom police: Where will you stay?
12. الْمُسَافِرُ: سَاقِيْمُ فِي قُدْنَقٍ قَرِيبٍ مِنَ الْمَسْجِدِ الْحَرَامِ
 - Translation: The traveller: I will stay at the hotel, near Masjid ul Haram (The Holy Mosque).
13. الصَّابِطُ: إِقَامَةً طَيِّبَةً، وَ عُمْرَةً مَعْبُولَةً إِنْ شَاءَ اللَّهُ
 - Translation: The custom police: I wish you a pleasant stay and an accepted Umrah, by the will of Allah.
14. الْمُسَافِرُ: جَزَّاكَ اللَّهُ خَيْرًا
 - Translation: The traveller: May Allah reward you good.
 - جَزَّاكَ اللَّهُ خَيْرًا (jazāk Allāh khayran) is a common expression of gratitude.

Grammar Highlights

1. Question Formation:
 - Questions are structured with هَلْ (hal) for yes/no questions, and كَمْ (kam) for asking about quantities.
2. Verb Conjugation:
 - The verbs قَادِمٌ (qādim) meaning "coming," and سَاقِيْمُ (sa'aqīm) meaning "I will stay," show appropriate conjugation based on the subject.
3. Noun and Adjective Agreement:
 - Adjectives must agree in gender and number with the nouns they describe, such as طَيِّبَةً (tayyibah) meaning "pleasant" for a feminine noun.

Dialogue-39

Lost Bag: Inquiry and Verification at Customs

The custom officer: Welcome.

المُوَظَّفُ: أَهْلًا وَ سَهْلًا.

The traveller: I have lost my bag.

الْمُسَافِرُ: فَقَدْتُ حَقِيقَتِي.

The custom officer: Where are you coming from?

المُوَظَّفُ: مِنْ أَيْنَ أَنْتَ قَادِمٌ؟

The traveller: I am coming from Bangladesh.

الْمُسَافِرُ: أَنَا قَادِمٌ مِنْ بَنْجَلَادِيش.

The custom officer: Where is the passport? And where is the ticket?

المُوَظَّفُ: أَيْنَ الْجَوازُ؟ وَ أَيْنَ التَّذْكِرَةُ؟

The traveller: This is the passport and these are the tickets.

الْمُسَافِرُ: هَذَا هُوَ الْجَوازُ، وَ هَذِهِ هِيَ التَّذْكِرَةُ.

The custom officer: What is the color of the bag?

المُوَظَّفُ: مَا لَوْنُ الْحَقِيقَةِ؟

The traveller: It is black.

الْمُسَافِرُ: لَوْنُهَا أَسْوَدٌ.

The custom officer: Is this your bag?

المُوَظَّفُ: هَلْ هَذِهِ حَقِيقَتِكَ؟

The traveller: Yes, this is my bag.

الْمُسَافِرُ: نَعَمْ، هَذِهِ حَقِيقَتِي.

The custom officer: What is in the bag?

المُوَظَّفُ: مَاذَا فِي الْحَقِيقَةِ؟

The traveller: There are clothes in the bag.

الْمُسَافِرُ: فِي الْحَقِيقَةِ مَلَابِسٌ.

The custom officer: Open the bag!

المُوَظَّفُ: إِفْتَحْ الْحَقِيقَةَ.

The traveller: Yes, this is my bag. Yes, I will open the bag.

الْمُسَافِرُ: نَعَمْ، هَذِهِ حَقِيقَتِي؟ نَعَمْ، أَفْتَحْ الْحَقِيقَةَ.

Analysis of Dialogue

Interaction at Customs Regarding a Lost Bag

1. المُوَظَّفُ: أَهْلًا وَ سَهْلًا

- Translation: The custom officer: Welcome.

2. المُسَافِرُ: فَقَدْتُ حَقِيبَتِي

- Translation: The traveller: I have lost my bag.
- فَقَدْتُ (faqadtu) means "I have lost."

3. المُوَظَّفُ: مِنْ أَيْنَ أَنْتَ قَادِمٌ

- Translation: The custom officer: Where are you coming from?

4. المُسَافِرُ: أَنَا قَادِمٌ مِنْ بَنْجَلَادِيش

- Translation: The traveller: I am coming from Bangladesh.

5. المُوَظَّفُ: أَيْنَ الْجَوَازُ؟ وَ أَيْنَ التَّذْكِرَةُ؟

- Translation: The custom officer: Where is the passport? And where is the ticket?

6. المُسَافِرُ: هَذَا هُوَ الْجَوَازُ، وَ هَذِهِ هِيَ التَّذْكِرَةُ

- Translation: The traveller: This is the passport, and these are the tickets.

7. المُوَظَّفُ: مَا لَوْنُ الْحَقِيبَةِ؟

- Translation: The custom officer: What is the color of the bag?

8. المُسَافِرُ: لَوْنُهَا أَسْوَدٌ

- Translation: The traveller: It is black.
- أَسْوَدٌ (aswad) means "black."

9. المُوَظَّفُ: هَلْ هَذِهِ حَقِيبَتُكِ؟

- Translation: The custom officer: Is this your bag?

10. المُسَافِرُ: نَعَمْ، هَذِهِ حَقِيبَتِي

- Translation: The traveller: Yes, this is my bag.

11. المُوَظَّفُ: مَاذَا فِي الْحَقِيقَةِ؟
○ Translation: The custom officer: What is in the bag?

12. الْمُسَافِرُ: فِي الْحَقِيقَةِ مَلَابِسُ
○ Translation: The traveller: There are clothes in the bag.
○ مَلَابِسُ (malābis) means "clothes."

13. المُوَظَّفُ: إِفْتَحُ الْحَقِيقَةَ
○ Translation: The custom officer: Open the bag!

14. الْمُسَافِرُ: نَعَمْ، هَذِهِ حَقِيقَتِي نَعَمْ، نَعَمْ، أَفْتَحُ الْحَقِيقَةَ
○ Translation: The traveller: Yes, this is my bag??? Yes, I open the bag.

Grammar Highlights

1. Question Formation:
 - Questions are formed using مَا (mā) for "what," أَيْنَ (ayna) for "where," and هَلْ (hal) for yes/no questions.
2. Verb Conjugation:
 - The use of أَنَا قَادِمٌ (anā qādīm) shows the present participle form indicating ongoing action ("I am coming").
3. Noun and Adjective Agreement:
 - The noun حَقِيقَةٌ (haqīqah) and its associated adjectives agree in gender and number.
4. Use of Demonstratives:
 - The demonstratives هَذَا (hādha) and هَذِهِ (hādhihi) are used for "this" in masculine and feminine forms, respectively.

Dialogue-40

Holiday Plans in Makkah and Madinah: Feelings and Activities

Jamil: How do you feel in Makkah and Madinah?

جميل: كَيْفَ تَشْعُرُ فِي مَكَّةَ وَ الْمَدِينَةِ؟

Salim: When is the holiday, O Jamil?

سليم: مَنَى الْعُطْلَةُ يَا جَمِيلُ؟

Jamil: The holiday will be in the month of Ramadhan.

جميل: الْعُطْلَةُ فِي شَهْرِ رَمَضَانَ.

Salim: Where will you spend the holiday?

سليم: أَيْنَ تَقْضِي الْعُطْلَةَ؟

Jamil: I will spend the holiday in Makkah and Madinah.

جميل: أَقْضِي الْعُطْلَةَ فِي مَكَّةَ الْمُكَرَّمَةِ وَ الْمَدِينَةِ الْمُنَوَّرَةِ.

Salim: How will you spend the holiday in Makkah?

سليم: كَيْفَ تَقْضِي الْعُطْلَةَ فِي مَكَّةَ؟

Jamil: I will perform Umrah and fast and pray in Masjid ul Haraam.

جميل: أَعْتَمِرُ وَ أَصُومُ وَ أَصْلَى فِي الْمَسْجِدِ الْحَرَامِ.

Salim: And what will you do in Madinah?

سليم: وَ مَاذَا تَفْعَلُ فِي الْمَدِينَةِ؟

Jamil: I will visit Masjid un Nabawi.

جميل: أَزُورُ الْمَسْجِدَ النَّبَوِيَّ.

Salim: And where will you spend the day of Eid?

سليم: وَ أَيْنَ تَقْضِي يَوْمَ الْعِيدِ؟

Jamil: I will spend it in Makkah or Madinah.

جميل: أَقْضِيَهَا فِي مَكَّةَ أَوْ فِي الْمَدِينَةِ.

Salim: How do you feel in Makkah and Madinah?

سليم: كَيْفَ تَشْعُرُ فِي مَكَّةَ وَ الْمَدِينَةِ؟

Jamil: I feel happy.

جميل: أَشْعُرُ بِالسُّرُورِ

Analysis

Conversation about Holiday Plans

1. سَلِيمٌ / مَتَى الْعُطْلَةُ يَا جَمِيلُ?
 - Translation: Salim: When is the holiday, O Jamil?
2. جَمِيلٌ / الْعُطْلَةُ فِي شَهْرِ رَمَضَانَ.
 - Translation: Jamil: The holiday will be in the month of Ramadhan.
3. سَلِيمٌ / أَيْنَ تَعْضِي الْعُطْلَةَ?
 - Translation: Salim: Where will you spend the holiday?
4. جَمِيلٌ / أَفْضِي الْعُطْلَةَ فِي مَكَّةَ الْمُكَرَّمَةِ وَالْمَدِينَةِ الْمُنَوَّرَةِ.
 - Translation: Jamil: I will spend the holiday in Makkah and Madinah.
5. سَلِيمٌ / كَيْفَ تَعْضِي الْعُطْلَةَ فِي مَكَّةَ?
 - Translation: Salim: How will you spend the holiday in Makkah?
6. جَمِيلٌ / أَعْتَمِرُ وَأَصُومُ وَأَصَلِّ فِي الْمَسْجِدِ الْحَرَامِ.
 - Translation: Jamil: I will perform Umrah, fast, and pray in Masjid ul Haram.
7. سَلِيمٌ / وَمَاذَا تَفْعَلُ فِي الْمَدِينَةِ?
 - Translation: Salim: And what will you do in Madinah?
8. جَمِيلٌ / أَزُورُ الْمَسْجِدَ النَّبِيِّ.
 - Translation: Jamil: I will visit Masjid un Nabawi.
9. سَلِيمٌ / وَأَيْنَ تَعْضِي يَوْمَ الْعِيدِ?
 - Translation: Salim: And where will you spend the day of Eid?
10. جَمِيلٌ / أَفْضِيَهَا فِي مَكَّةَ أَوْ فِي الْمَدِينَةِ.
 - Translation: Jamil: I will spend it in Makkah or Madinah.
11. سَلِيمٌ / مَتَّشِعُرُ فِي مَكَّةَ وَالْمَدِينَةِ?
 - Translation: Salim: How do you feel in Makkah and Madinah?

12. جَمِيلٌ / أَشْعُرُ بِالسُّرُورِ

- Translation: Jamil: I feel happy.

Grammar Highlights

1. Question Formation:

- Questions are formed with مَتَى (matā) for "when," أَيْنَ (ayna) for "where," كَيْفَ (kayfa) for "how," and مَ (ma) for "what."

2. Verb Conjugation:

- The verbs أَغْتَمَرُ (a‘tamiru), أَصْنُمُ (aşūmu), and أَزُورُ (azūru) are in the first person singular form, indicating actions taken by Jamil.

3. Noun and Adjective Agreement:

- The noun العُطْلَةُ (al-‘utlah) and its associated adjectives agree in gender and number.

4. Use of Prepositions:

- The preposition فِي (fī) means "in" and is used to indicate locations.

Dialogue-41

Performing Umrah: Conversation Between Son and Father

The son: How did you perform Umra, O my father?

الابن: كَيْفَ اعْتَمَرْتَ يَا أَبِي؟

The father: I reached the Miqaat by sunrise.

الأب: وَصَلَّتُ إِلَى الْمِيَقَاتِ عِنْدَ شُرُوقِ الشَّمْسِ.

The son: And what did you do at the Miqaat (Ihram boundary)?

الابن: وَ مَاذَا فَعَلْتَ فِي الْمِيَقَاتِ؟

The father: I wore the ihram and made the talbiyah for Umrah.

الأب: أَبْسَطْتُ تَوْبَةَ الْإِحْرَامِ وَ لَبَّيْتُ بِالْعُمْرَةِ.

The son: And when did you reach Masjid ul Haram?

الابن: وَ مَتَى وَصَلَّتَ إِلَى الْمَسْجِدِ الْحَرَامِ؟

The father: I reached Masjid ul Haraam after Asr.

الأب: وَصَلَّتُ بَعْدَ الْعَصْرِ.

The son: How did you feel in Masjid ul Haraam?

الابن: كَيْفَ شَعِرْتَ فِي الْمَسْجِدِ الْحَرَامِ؟

The father: I felt happy.

الأب: شَعِرْتُ بِالسُّرُورِ.

The son: How many times did you circle around the Ka'bah?

الابن: كَمْ شَوْطًا طَفَتَ حَوْلَ الْكَعْبَةِ؟

The father: I circled around the Ka'bah seven times then I performed two rak'ahs behind the place of Ibrahim.

الأب: طَفَتُ سَبْعَةَ أَشْوَاطٍ، ثُمَّ صَلَّيْتُ رَكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ.

The son: And what did you do after that?

الابن: وَ مَاذَا فَعَلْتَ بَعْدَ ذَلِكَ؟

The father: I walked between Safa and Marwah seven times then I shaved my head.

الأب: سَعَيْتُ بَيْنَ الصَّفَاءِ وَ الْمَرْوَةَ سَبْعَةَ أَشْوَاطٍ، ثُمَّ خَلَعْتُ رَأْسِي.

The son: And where did you remove your Ihram?

الابن: وَ أَيْنَ خَلَعْتَ تَوْبَةَ الْإِحْرَامِ؟

The father: I took it off in the hotel.

الأب: خَلَعْتُهُ فِي الْفَنْدُقِ.

Analysis

Conversation about Performing Umrah

الابن : كَيْفَ اغْتَمَرْتَ يَا أَبِي؟ 1.

- Translation: The son: How did you perform Umrah, O my father?

الأب : وَصَلَّيْتُ إِلَى الْمِيقَاتِ عَنْ شُرُوقِ الشَّمْسِ 2.

- Translation: The father: I reached the Miqaat at sunrise.

الابن : وَمَاذَا فَعَلْتَ فِي الْمِيقَاتِ؟ 3.

- Translation: The son: And what did you do at the Miqaat?

الأب : لَبِسْتُ ثَوْبَ الْإِحْرَامِ وَلَبَيَّتُ بِالْعُمَرَةِ 4.

- Translation: The father: I wore the ihram and made the talbiyah for Umrah.

الابن : وَمَتَى وَصَلَّيْتَ إِلَى الْمَسْجِدِ الْحَرَامِ؟ 5.

- Translation: The son: And when did you reach Masjid ul Haram?

الأب : وَصَلَّيْتُ بَعْدَ الْعَصْرِ 6.

- Translation: The father: I reached after Asr.

الابن : كَيْفَ شَعَرْتَ فِي الْمَسْجِدِ الْحَرَامِ؟ 7.

- Translation: The son: How did you feel in Masjid ul Haram?

الأب : شَعَرْتُ بِالسُّرُورِ 8.

- Translation: The father: I felt happy.

الابن : كم شَوَّطَ طُفْتَ حَوْلَ الْكَعْبَةِ؟ 9.

- Translation: The son: How many times did you circle around the Ka'bah?

الأب : طُفْتُ سَبْعَةَ أَشْوَاطٍ، ثُمَّ صَلَّيْتُ رَكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ

- Translation: The father: I circled around the Ka'bah seven times, then I performed two rak'ahs behind the place of Ibrahim.

الابن : و مَاًذَا فَعَلْتَ بَعْدَ ذَلِكَ؟

- Translation: The son: And what did you do after that?

الأب : سَعَيْتُ بَيْنَ الصَّفَاءِ وَالْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ ثُمَّ خَلَعْتُ رَأْسِي

- Translation: The father: I walked between Safa and Marwah seven times, then I shaved my head.

الابن : و أينَ خَلَعْتَ ثُوبَ الْإِحْرَامِ؟

- Translation: The son: And where did you remove your ihram?

الأب : خَلَعْتُهُ فِي الْفُنْدُقِ

- Translation: The father: I took it off in the hotel.

Grammar Highlights

1. Question Formation:
 - Questions are constructed using words like **كيف** (kayfa) for "how," **مَاًذَا** (mādhā) for "what," and **أين** (ayna) for "where."
2. Verb Conjugation:
 - The verbs **شَعَرْتُ** (waṣaltu), **لَبِسْتُ** (labistu), **شَعَرْتُ** (sha'artu), and **سَعَيْتُ** (sa'aytu) are in the first person singular form, indicating actions taken by the father.
3. Noun and Adjective Agreement:
 - The noun **ثُوبَ الْإِحْرَامِ** (thawb al-iḥrām) refers to the ihram clothing and agrees in gender with the verb used.
4. Use of Prepositions:
 - The preposition **في** (fī) meaning "in" is used to indicate locations, such as **في الفندقِ** (in the hotel).

Dialogue-42

Hajj Rituals: Conversation About the Days of Arafah, Muzdalifah, and Mina

The son: When does the standing in Arafah begin?

الابن: متى يبدأ الوقوف بعرفة؟

The father: It will start tomorrow on the ninth (of Zul Hijjah) after midday.

الأب: يبدأ غداً في اليوم التاسع بعذ الزوال.

The son: And when will it end?

الابن: ومتى ينتهي؟

The father: It will end by Fajr time.

الأب: ينتهي عند الفجر.

The son: Are we going to perform Zuhr and Asr at Arafat?

الابن: هل نصلى الظهر والعصر في عرفة؟

The father: Yes, together and shortened during the time of Zuhr.

الأب: نعم، جمعاً وقصراً في وقت الظهر.

The son: And when will we go to Muzdalifah?

الابن: ومتى تذهب إلى مزدلفة؟

The father: We will go after sunset and we'll perform Maghrib and Isha together and shortened.

الأب: نذهب بعد غروب الشمس ونصلى فيها المغرب والعشاء جمعاً وقصراً.

The son: And what will we do thereafter?

الابن: وماذا نفعل بعد ذلك؟

The father: We will go to Mina before sunrise, we will pelt the big Jamra, then we will sacrifice an animal and we will shave our heads.

الأب: نذهب إلى منى قبل شروق الشمس ونرمي الجمرة الكبرى ثم نذبح الهدى ونحلي رؤوسنا.

The son: And what will we do thereafter?

الإبن: وَ مَاذَا نَفْعَلُ بَعْدَ ذَلِكَ؟

The father: We will go to Masjid ul Haram for the Tawaaf-al-Ifadah and walk between Safa and Marwah.

الأب: نَذْهَبُ إِلَى الْمَسْجِدِ الْحَرَامِ لِطَوَافِ الْإِفَاضَةِ وَ سَعْيِ الْحَجَّ.

The son: And when are we going to perform the Tawaaf Al Wida' (Farewell tawaf?)

الإبن: وَ مَتَى نَطْوُفُ طَوَافَ الْوَدَاعِ؟

The father: After throwing pebbles at each of the Jamaraat on the twelfth or thirteenth day (of Zul Hijjah).

الأب: بَعْدَ رَمْيِ الْجَمَرَاتِ فِي الْيَوْمِ الثَّانِي عَشَرَ أَوِ الثَّالِثِ عَشَرَ.

Analysis

Conversation about Hajj Rituals

الابن: متى يبدأ الوقوف بعرفة؟ 1.

- Translation: The son: When does the standing in Arafah begin?

الأب: يبدأ غداً في اليوم التاسع بعد الزوال 2.

- Translation: The father: It will start tomorrow on the ninth (of Zul Hijjah) after midday.

الابن: و متى ينتهي؟ 3.

- Translation: The son: And when will it end?

الأب: ينتهي عند الفجر 4.

- Translation: The father: It will end by Fajr time.

الابن: هل نصلى الظهر والعصر في عرفات؟ 5.

- Translation: The son: Are we going to perform Zuhr and Asr at Arafat?

الأب: نعم، جمعاً و قصراً في وقت الظهر 6.

- Translation: The father: Yes, together and shortened during the time of Zuhr.

الابن: و متى نذهب إلى مزدلفة؟ 7.

- Translation: The son: And when will we go to Muzdalifah?

الأب: نذهب بعد غروب الشمس و نصلى فيها المغرب و العشاء جمعاً و قصراً 8.

- Translation: The father: We will go after sunset and we'll perform Maghrib and Isha together and shortened.

الابن: و ماذا نفعل بعد ذلك؟ 9.

- Translation: The son: And what will we do thereafter?

الأب: نذهب إلى منى قبل شروق الشمس و نرمي الجمرة الكبيرة ثم نتبيح الهدي و نخلق رؤوسنا

- Translation: The father: We will go to Mina before sunrise and we will pelt the big Jamrah, then we will sacrifice an animal and we will shave our heads.

11. الإبن: وَ مَاذَا نَفْعَلْ بَعْدَ ذَلِكَ؟

- Translation: The son: And what will we do thereafter?

12. الأب: نَذْهَبُ إِلَى الْمَسْجِدِ الْحَرَامِ لِطَوَافِ الْإِفَاضَةِ وَ سَعْيِ الْحَجَّ

- Translation: The father: We will go to Masjid ul Haram for Tawaaf-e-Ifadah and walk between Safa and Marwah.

13. الإبن: وَ مَتَى نَطْوُفُ طَوَافَ الْوَدَاعِ؟

- Translation: The son: And when are we going to perform the Tawaaf Al Wida' (Farewell Tawaf)?

14. الأب: بَعْدَ رَمْيِ الْجَمَرَاتِ فِي الْيَوْمِ الثَّانِي عَشَرَ أَوِ الثَّالِثِ عَشَرَ

- Translation: The father: After throwing pebbles at each of the Jamaraat on the twelfth or thirteenth day (of Zul Hijjah).

Grammar Highlights

1. Question Formation:

- Questions are formed using words like مَتَى (matā) for "when," هُنَّ (hal) for "are," and مَاذَا (mādhā) for "what."

2. Verb Conjugation:

- Verbs such as يَبْدَأ (yabda'u), يَنْتَهِي (yantahī), and نَذْهَبُ (nadhabu) are in the present tense, indicating ongoing actions or future intentions.

3. Noun and Adjective Agreement:

- Phrases like طَوَافِ الْإِفَاضَةِ (Tawaaf-e-Ifadah) highlight how nouns and their descriptions agree in case and gender.

4. Use of Prepositions:

- Prepositions like إِلَى (ilā) meaning "to" are used to indicate direction or destination.

Cultural Context

- Hajj Rituals: The dialogue outlines important rituals of Hajj, emphasizing their significance and order.
- Arafah and Muzdalifah: The importance of standing at Arafah and the rituals performed at Muzdalifah reflect the essence of Hajj.
- Sacrifice and Tawaaf: The rituals of sacrifice and Tawaaf are central to Hajj, highlighting devotion and obedience to God.

Dialogue-43

Visiting the Doctor: Conversations at the Hospital

Masud: Peace and blessing of Allah be upon you.

مسعود: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

Mahmud: And peace and blessing of Allah be upon you too.

مَحْمُودٌ: وَ عَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَ بَرَكَاتُهُ

Masud: Why did you come to the hospital?

مسعودٌ: لِمَاذَا حَضَرْتَ الْيَوْمَ إِلَى الْمُسْتَشْفَى؟

Mahmud: I came to see the dentist.

مَحْمُودٌ: حَضَرْتُ لِزِيَارَةِ طَبِيبِ الْأَسْنَانِ

Masud: How are you feeling?

مسعودٌ: بِمَا تَشْعُرُ؟

Mahmud: I am experiencing severe pain in my teeth. And why did you come to the hospital?

مَحْمُودٌ: أَشْعُرُ بِالْمِشَدِيدِ فِي أَسْنَانِي. وَ لِمَاذَا حَضَرْتَ أَنْتَ إِلَى الْمُسْتَشْفَى؟

Masud: I came to visit the nose, ear, and throat doctor.

مسعودٌ: حَضَرْتُ لِزِيَارَةِ طَبِيبِ الْأَنْفِ وَ الْأَذْنِ وَ الْحَنَجَرَةِ.

Mahmud: How are you feeling?

مَحْمُودٌ: بِمَا تَشْعُرُ؟

Masud: I am experiencing severe pain in my ear.

مسعودٌ: أَشْعُرُ بِالْمِشَدِيدِ فِي أَذْنِي.

?Mahmud: Do you have an appointment with the doctor

مَحْمُودٌ: هَلْ لَدِيكَ مَوْعِدٌ مَعَ الطَّبِيبِ؟

.Masud: Yes, my appointment is at ten o'clock

مسعودٌ: نَعَمْ، مَوْعِدِي السَّاعَةُ الْعَاشرَةُ.

.Mahmud: My appointment is also at ten o'clock

مَحْمُودٌ: مَوْعِدِي السَّاعَةُ الْعَاشرَةُ أَيْضًا.

Masud: The time is half past nine now, there is half an hour
.still remaining

مسعود: الساعة الآن التاسعة والنصف، الباقي نصف ساعة.

Analysis

Conversation at the Hospital

مسعود: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ 1.

- Translation: Masud: Peace and blessings of Allah be upon you.

مُحَمَّدٌ: وَ عَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَ بَرَكَاتُهُ 2.

- Translation: Mahmud: And peace and blessings of Allah be upon you too.

مسعود: لماذا حضرتَ الْيَوْمَ إِلَى الْمُسْتَشْفَى؟ 3.

- Translation: Masud: Why did you come to the hospital?

مُحَمَّدٌ: حَضَرْتُ لِزِيَارَةِ طَبِيبِ الْأَسْنَانِ 4.

- Translation: Mahmud: I came to see the dentist.

مسعود: بما تشعرُ؟ 5.

- Translation: Masud: How are you feeling?

مُحَمَّدٌ: أَشْعُرُ بِالْمَشَدِيدِ فِي أَسْنَانِي 6.

- Translation: Mahmud: I am experiencing severe pain in my teeth.

مسعود: وَ لِمَادَّا حَضَرْتَ أَنْتَ إِلَى الْمُسْتَشْفَى؟ 7.

- Translation: Masud: And why did you come to the hospital?

مُحَمَّدٌ: حَضَرْتُ لِزِيَارَةِ طَبِيبِ الْأَنفِ وَ الْأَذْنِ وَ الْحَنْجَرَةِ 8.

- Translation: Mahmud: I came to visit the nose, ear, and throat doctor.

مسعود: بما تشعرُ؟ 9.

- Translation: Masud: How are you feeling?

مُحَمَّدٌ: أَشْعُرُ بِالْمَشَدِيدِ فِي أَذْنِي 10.

- Translation: Mahmud: I am experiencing severe pain in my ear.

مُحَمَّدٌ: هَلْ لَدِيْكَ مَوْعِدٌ مَعَ الطَّبِيبِ؟ 11.

- Translation: Mahmud: Do you have an appointment with the doctor?

12. مَسْعُودٌ: نَعَمْ، مَوْعِدِي السَّاعَةُ الْعَاشِرَةُ

- Translation: Masud: Yes, my appointment is at ten o'clock.

13. مَحْمُودٌ: مَوْعِدِي السَّاعَةُ الْعَاشِرَةُ أَيْضًا

- Translation: Mahmud: My appointment is also at ten o'clock.

14. مَسْعُودٌ: السَّاعَةُ الْآنَ التَّاسِعُهُ وَالنِّصْفُ، الْبَاقِي نِصْفُ سَاعَةٍ

- Translation: Masud: The time is now half past nine; there is half an hour still remaining.

Grammar Highlights

1. Greetings:
 - The greeting السَّلَامُ عَلَيْكُمْ (As-salāmu 'alaykum) is a standard Islamic greeting, with responses reflecting blessings.
2. Question Formation:
 - Questions like لِمَاذا (limādhā) for "why" and بِمَا (bimā) for "how" indicate inquiry into reasons and feelings.
3. Verb Conjugation:
 - Verbs like حَضَرْتُ (haḍartu) and أَشْعُرُ (a'shuru) reflect the first-person singular in the past and present tense, respectively.
4. Noun-Verb Agreement:
 - The nouns for professions (e.g., طَبِيبُ الْأَسْنَانِ for dentist) agree in gender and case.
5. Time Expressions:
 - Phrases like السَّاعَةُ الْعَاشِرَةُ (as-sā'ah al-āshirāh) demonstrate how to express time in Arabic.

Dialogue-44

A Conversation About Illness and Healing: Student and Teacher

The teacher: Peace and blessing of Allah be upon you.

المُدَرِّسُ : السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The student: And peace and blessing of Allah be upon you too.

الْطَّالِبُ : وَ عَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The teacher: Why were you absent from the lesson?

المُدَرِّسُ : لِمَاذَا تَعَيَّبَتِ عَنِ الدُّرَسِ؟

The student: I had a severe flu.

الْطَّالِبُ : أَصَبَّتُ بِرُكَامٍ شَدِيدٍ.

The teacher: How did you feel?

المُدَرِّسُ : بِمِمْ شَعَرْتَ؟

The student: I experienced a severe headache at night, and my temperature went high.

الْطَّالِبُ : شَعَرْتُ بِصُدُاعٍ شَدِيدٍ فِي اللَّيْلِ، وَ ارْتَقَعَتْ دَرَجَةُ حَرَارَتِي.

The teacher: Did you meet the doctor?

المُدَرِّسُ : هَلْ قَابَلْتَ الطَّبِيبَ؟

The student: Yes, I went to the hospital by ambulance and I met the doctor.

الْطَّالِبُ : نَعَمْ، ذَهَبْتُ إِلَى الْمُسْتَشْفَى بِالْإِسْعَافِ وَ قَابَلْتُ الطَّبِيبَ.

The teacher: And what advice did the doctor give you?

المُدَرِّسُ : وَمَا نَصَحَّكَ الطَّبِيبُ؟

The student: He advised me to rest and to take the medicine.

And this is the medical report.

الْطَّالِبُ : نَصَحَّنِي بِالرَّاحَةِ وَ تَنَاؤلِ الدَّوَاءِ. وَ هَذَا هُوَ التَّقْرِيرُ الطَّبِيبِي.

The teacher: Thank you. And how are you feeling now?

المُدَرِّسُ : شُكْرًا لَكَ. وَمَا تَشْعُرُ الْآنَ؟

The student: All praise is to Allah. I am fine.

الطالب : الحمد لله، أنا بخيرٍ.

Analysis

Conversation Between Teacher and Student

المُدَرِّسُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ 1.

- Translation: The teacher: Peace and blessings of Allah be upon you.

الْطَّالِبُ: وَ عَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ 2.

- Translation: The student: And peace and blessings of Allah be upon you too.

المُدَرِّسُ: لِمَذَا تَغَيَّبَتِ عَنِ الدِّرَاسَةِ؟ 3.

- Translation: The teacher: Why were you absent from the lesson?

الْطَّالِبُ: أَصَبَّتُ بِرُجَامٍ شَدِيدٍ 4.

- Translation: The student: I had severe flu.

المُدَرِّسُ: بِمَ شَعَرْتَ؟ 5.

- Translation: The teacher: How did you feel?

الْطَّالِبُ: شَعَرْتُ بِصُدُاعٍ شَدِيدٍ فِي اللَّيْلِ، وَ ارْتَقَعْتُ دَرَجَةً حَرَارَتِي 6.

- Translation: The student: I experienced a severe headache at night and my temperature went high.

المُدَرِّسُ: هَلْ قَاتَلْتَ الطَّبِيبَ؟ 7.

- Translation: The teacher: Did you meet the doctor?

الْطَّالِبُ: نَعَمُ، ذَهَبْتُ إِلَى الْمُسْتَشْفَى بِالْإِسْعَافِ وَ قَاتَلْتُ الطَّبِيبَ 8.

- Translation: The student: Yes, I went to the hospital by ambulance and I met the doctor.

المُدَرِّسُ: نَصَحَّكَ الطَّبِيبُ؟ 9.

- Translation: The teacher: And what advice did the doctor give you?

الْطَّالِبُ: نَصَحَّنِي بِالرَّاحَةِ وَ تَنَاؤلِ الدَّوَاءِ. وَ هَذَا هُوَ التَّقْرِيرُ الطَّبِيِّ 10.

- Translation: The student: He advised me to rest and to take the medicine. And this is the medical report.

11. المُدَرِّسُ: شَكُرًا لَكَ، وَ مَتَشَعِّرُ الْآن؟
○ Translation: The teacher: Thank you. And how are you feeling now?

12. الطَّالِبُ: الْحَمْدُ لِلَّهِ، أَنَا بِخَيْرٍ
○ Translation: The student: All praise is to Allah. I am fine.

Grammar Highlights

1. Greetings:
 - The use of السَّلَامُ عَلَيْكُمْ (peace be upon you) reflects a common courteous greeting in Arabic.
2. Question Formation:
 - The questions لِمَذَا (why) and هَلْ (did) indicate inquiry about absence and health.
3. Verb Conjugation:
 - The verb أَصَبَّتُ (I had) shows the first-person past tense.
4. Noun-Verb Agreement:
 - Medical terms such as طَبِيب (doctor) and مُسْتَشْفَى (hospital) are properly matched with their contexts.
5. Expressions of Feeling:
 - شَعْرُتُ بِصُدَاعٍ شَدِيدٍ (I felt severe headache) illustrates how to express symptoms effectively.
6. Health Terminology:
 - Words like حَرَارَة (temperature) and رُجَام (flu) demonstrate vocabulary related to health.

Conclusion

This collection of conversations highlights the dynamic and practical nature of the Arabic language, illustrating how it is woven into daily life and cultural interactions. By presenting these dialogues, I hope to have provided learners with a useful tool for both comprehension and practice.

Language acquisition is not just about memorizing vocabulary and grammar; it's about connecting with others and understanding the context in which the language is used. The scenarios covered in this book are designed to prepare learners for real-world interactions, fostering confidence in their speaking abilities.

As you finish this journey through the conversations, I encourage you to continue exploring the Arabic language and its diverse dialects. Engage with native speakers, participate in discussions, and seek out opportunities to practice. The more you immerse yourself in the language, the more natural it will become.

Thank you for joining me on this linguistic adventure. I wish you success and fulfillment in your Arabic learning journey.

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SECTION-A

Multiple Choice Questions (MCQ/ 1 Mark)

- 1) What does "السلام عليكم" mean?
A) Goodbye
B) Hello
C) Peace be upon you
D) Thank you
- 2) The Arabic term for "teacher" is:
A) طَبِيبٌ
B) مُعَلِّمٌ
C) كَاتِبٌ
D) مُهَنْدِسٌ
- 3) "متى" translates to:
A) Where
B) Why
C) When
D) What
- 4) The word "حقيقة" means:
A) Journey
B) Bag
C) Book
D) Chair
- 5) "أَرِيدُ" means:
A) I want
B) I need
C) I like
D) I go
- 6) "أَنَا" means:
A) You (masculine)
B) I
C) He
D) She
- 7) The phrase "طِفْلٌ" refers to:
A) Parent
B) Child
C) School
D) Teacher

8) How do you say "goodbye" in Arabic?

- A) مع السلامة (ma 'a as-salāmah)
- B) صباح الخير (ṣabāḥ al-khayr)
- C) كيف حالك؟ (kayfa ḥāluka)
- D) أهلاً وسهلاً (ahlān wa sahlan)

9) If someone says "أنا سعيدٌ," they are indicating:

- A) They are happy
- B) They are sad
- C) They are angry
- D) They are busy

10) "عمل" means:

- A) Love
- B) Work
- C) Family
- D) School

11) The correct translation for "I am fine" is:

- A) أنا جائع (anā ḥājī)
- B) أنا بخير (anā b-khayr)
- C) أنا غاضب (anā ḡāḍīb)
- D) أنا مريض (anā māriḍ)

12) To ask "What do you eat?" in Arabic, you say:

- A) ماذا تكتب؟
- B) ماذا تشرب؟
- C) ماذا تأكل؟
- D) ماذا تلعب؟

13) The phrase "أين تَسْكُنُ؟" means:

- A) Where do you study?
- B) Where do you live?
- C) Where are you going?
- D) Where are you from?

14) "كم ساعة تَعْمَلُ في اليوم؟" translates to:

- A) How much do you earn daily?
- B) How much do you spend?
- C) How many hours do you work daily?
- D) How many months are in a year?

15) The word "عَمَلَكَ" indicates:

- A) Your work
- B) Your mother
- C) Your brother
- D) Your age

16) The subject pronoun "أَنْتَ" refers to:

- A) You (masculine)
- B) You (feminine)
- C) They (plural)
- D) He

17) What is the feminine form of "مُدَرِّسٌ"?

- A) مُعَلِّمَةٌ
- B) مُدَرِّسَةٌ
- C) طَبِيبَةٌ
- D) صَيْدَلَانِيَةٌ

18) "عَنْدَمَا" in a sentence means:

- A) Every time
- B) When
- C) Because
- D) Although

19) "غَائِبٌ" means:

- A) Absent
- B) Present
- C) Busy
- D) Tired

20) The phrase "عَنْدَ الشَّمْسِ" refers to:

- A) At night
- B) At midday
- C) During sunset
- D) At sunrise

21) If someone says "أَنَا مِنْ مِصْرَ," they are indicating:

- A) Their name
- B) Their nationality
- C) Their profession
- D) Their age

22) "يَسْتَقْطُ" is the present tense of:

- A) To eat
- B) To sleep
- C) To wake up
- D) To leave

23) Which is the feminine form of "صَدِيق"?

- A) صَدِيقَة
- B) صَدِيقَتَنِ
- C) أَصْدِقَاء
- D) صَدِيقَات

24) "أَيْنَ تَعْضِي الْعُطْلَةَ؟" asks:

- A) Where do you celebrate Eid?
- B) Where do you spend the holiday?
- C) Where do you work?
- D) Where do you live?

25) The phrase "عُطْلَةُ طَوِيلَة" refers to:

- A) Short break
- B) Long holiday
- C) Weekend
- D) Meal time

26) The phrase "أَنَا تَلَمِيذ" translates to which of the following?

- A) I am a teacher.
- B) I am a student.
- C) I am a doctor.
- D) I am an engineer.

27) The proper response to "كَيْفَ حَالَكَ؟" is:

- A) أنا جائع.
- B) بخير، الحمد لله.
- C) أنا مشغول.
- D) لا أدرى.

28) "هَذَا كِتَابٌ" means:

- A) This is a table.
- B) This is a book.
- C) This is a pen.
- D) This is a door.

29) The question "أَيْنَ تَسْكُنُ؟" is asking about:

- A) Job
- B) Place of residence
- C) Hobby
- D) Age

30) The verb "يَبَتَّسِم" describes which action?

- A) To sing
- B) To smile
- C) To run
- D) To eat

31) In a dialogue asking about someone's profession, which phrase would you expect?

- A) مَاًذَا تَأْكُلُ؟
- B) مَا مِهْنَتُكُ؟
- C) كَيْفَ تَعْمَلُ؟
- D) كَمْ سَاعَةً تُدْرِسُ؟

32) "نَعَمْ، أُحِبُّ عَمَلِي" means:

- A) Yes, I love my job.
- B) No, I dislike my job.
- C) Yes, I hate my work.
- D) No, I need a job.

33) What does "يَكُونُ" mean?

- A) To have
- B) To be
- C) To do
- D) To make

34) The phrase "كَيْفَ حَالَكُ؟" translates to:

- A) What is your name?
- B) How are you?
- C) Where are you from?
- D) What is your job?

35) The word "عَمَلُكُ" indicates:

- A) Your work
- B) Your family
- C) Your home
- D) Your health

36) Convert "هو يذهب" (He goes) to the past tense.

- A) هو ذهب
- B) هو يذهب
- C) هو ذاہب
- D) هو يأكل

37) What is the feminine counterpart for "أخ" (brother)?

- A) أخت
- B) خوة
- C) صديقة
- D) ابنة

38) The correct plural of "كتاب" (book) is:

- A) كتب
- B) كتبى
- C) كتيب
- D) كتبيات

39) "لَدَى" means:

- A) You have
- B) I have
- C) They have
- D) He has

40) The phrase "في رمضان" indicates:

- A) In the exam
- B) In the winter
- C) In Ramadan
- D) In the summer

41) "صَلَّى" is related to which action?

- A) To eat
- B) To brush
- C) To pray
- D) To walk

42) The local word for "market" in Arabic is:

- A) شارع
- B) سوبر ماركت
- C) سوق
- D) مطعم

43) If someone says "أَسْأَلُ اللَّهَ لَكَ التَّوْفِيقَ" they are:

- A) Expressing gratitude
- B) Wishing success
- C) Asking for help
- D) Saying goodbye

44) If you want to buy something, which phrase would you use?

- A) أَرِيدُ أَنْ أَذْهَبَ
- B) أَيْنَ تَذَهَّبُ؟
- C) كَمْ سُعْرَهُ؟
- D) ذَهَبَ وَرَجَعَ

45) If meeting someone for the first time, you might say:

- A) كَيْفَ حَالَكَ؟
- B) إِلَى الْلَّقَاءِ
- C) مَا اسْمُكَ؟
- D) دُعَا نَأْكُلَ

46) What phrase would indicate you are looking for a specific item in a store?

- A) أَيْنَ هُوَ؟
- B) هَلْ لَدِيكُمْ؟
- C) أَرِيدُ ذَلِكَ
- D) مَاذَا تَفْعَلُ؟

47) The question "كم عمرك؟" is asking about:

- A) Your name
- B) Your age
- C) Your job
- D) Your home

48) To express possession, Arabic uses forms such as:

- A) لِي
- B) نَحْنُ
- C) هُوَ
- D) أَنْتُمْ

49) What is the imperative form of "to write"?

- A) اَكْتُبْ
- B) أَكْتَبْ

C) كتابة

D) كتاب

50) The Arabic term "الأغذية" translates to:

- A) Foods
- B) Calories
- C) Vegetables
- D) Drinks

51) If someone says "أنا آسف", they mean:

- A) I am late
- B) I am tired
- C) I am sorry
- D) I am hungry

52) The word "فصل" means:

- A) Chapter
- B) Season
- C) Classroom
- D) Book

53) If asking about someone's age, you would use:

- A) كم لديك؟
- B) كم عمرك؟
- C) ماذًا تفعل؟
- D) هل تحب؟

54) The polite way to conclude an interaction in Arabic might include:

- A) السلام عليكم
- B) أتمنى لك يوم سعيد
- C) أهلاً وسهلاً بك
- D) كيف حالك؟

55) The phrase "بعد الفجر" means:

- A) After noon
- B) After sunrise
- C) After sunset
- D) After Fajr

56) The correct way to say "I like tea" in Arabic is:

- A) أحب القهوة
- B) أحب الشاي
- C) لا أحب الشاي
- D) أحب العصير

57) To express thanks in Arabic, one would say:

- A) شكرًا
- B) عفواً
- C) نعم
- D) مع السلامة

58) The meaning of "الجو البارد" is:

- A) The hot weather
- B) The cool weather
- C) The rainy weather
- D) The cloudy weather

59) "ابن" translates to:

- A) Daughter
- B) Son
- C) Child
- D) Father

60) "تعلمت" means:

- A) I learned
- B) I teach
- C) I am learning
- D) I forget

61) What does the term "صداقة" refer to?

- A) Friendship
- B) Family
- C) Work
- D) Travel

62) The Arabic expression "ما شاء الله" is used to:

- A) Show disapproval
- B) Show admiration
- C) Ask a question
- D) Show indifference

63) In which context would you use "السلام عليكم"?

- A) Farewell
- B) Greeting
- C) Apology
- D) Celebration

64) What does the expression "الحمد لله" signify?

- A) All praise is for Allah
- B) I am thankful to you
- C) Good wishes
- D) Excuse me

65) If someone says "أحتاج إلى مساعدة," they mean:

- A) I need help
- B) I don't understand
- C) I am happy
- D) I need food

66) When addressing someone formally, you would say:

- A) أنت
- B) أنتم
- C) أنا
- D) نحن

67) The term "العائله" means:

- A) Children
- B) Family
- C) Siblings
- D) Friends

68) If someone is discussing Ramadan, which phrase would likely be included?

- A) عيد الفطر
- B) فطر
- C) سحور
- D) صلاة

69) "كم" is used to ask about:

- A) Time
- B) Names
- C) Quantity
- D) Places

70) The Arabic term for "hospital" is:

- A) بنك
- B) مدرسة
- C) مستشفى
- D) مطعم

71) The phrase "العيد الكبير" refers to which celebration?

- A) Eid al-Fitr
- B) Eid al-Adha
- C) New Year's
- D) Thanksgiving

72) Which of the following indicates respect when addressing someone?

- A) أنت
- B) أنتم
- C) هم
- D) نحن

73) If someone says "صديق", they are referring to:

- A) A colleague
- B) A friend
- C) A neighbor
- D) A family member

74) The Arabic phrase "لا أفهم" translates to:

- A) I understand
- B) I don't understand
- C) I will understand
- D) I want to learn

75) Which of the following is an expression of request?

- A) أحتاج
- B) أريد
- C) يمكن
- D) ضروري

76) The meaning of "جيداً" can be interpreted as:

- A) Greatly
- B) Well

C) Badly

D) Only

77) The masculine pronoun for "he" is:

A) هي

B) هم

C) هو

D) أنت

78) The word "مكتب" means:

A) Library

B) Office

C) School

D) Hospital

79) "أريد الذهاب إلى..." means:

A) I want to eat

B) I want to go to...

C) I want to study

D) I want to sleep

80) The phrase "أنتم" is used to address:

A) One person

B) A group of people

C) No one

D) A woman

81) To express possession, you would say:

A) لدى

B) أريد

C) هو

D) أنا

82) "كم كرة تلعب؟" translates to:

A) How many games do you play?

B) How many balls do you play with?

C) How many hours do you play?

D) How many friends do you have?

83) Which phrase would you use to ask for help?

A) هل تحب؟

B) من أين؟

C) هل يمكنك المساعدة؟

D) كيف حالك؟

84) The correct form for "I go" in Arabic is:

A) أذهب

B) تذهب

C) يذهب

D) نذهب

85) An expression you would use to leave politely is:

A) شاهدني

B) مع السلامة

C) احتفظ به

D) لنذهب

Fill in the Blanks (1 mark)

1) "السلام عليكم" means _____.

2) The Arabic word for "book" is _____.

3) "مني" translates to _____.

4) The past tense in Arabic is known as the _____ tense.

5) The word "أكاد" expresses _____.

6) "كيف" means _____.

7) "المسجد" can be translated to _____.

8) The word "على" means _____.

9) "يا" is used as _____ in a sentence.

10) "لو" is often used to express _____.

11) The word "أطالي" means _____.

12) "ما هو" means _____.

13) "ذكر" is an example of a _____ verb.

14) In the sentence "أحب الطعام", "الطعام" is a _____.

15) The dual form of "كتاب" is _____.

16) "هم" refers to _____ in English.

17) "أنت" is the masculine form of _____.

18) The word for "girl" in Arabic is _____.

19) "جيد" translates to _____.

20) "السفر" means _____.

21) The word "عمل" means _____.

22) "في" means _____.

23) "ابن" means _____.

24) "الْأُمُّ" translates to _____.

25) "أَنْتُمْ" refers to _____.

True or False (1 mark)

- 1) "كان" (كان) is used to indicate the past tense. (True/False)
- 2) In Arabic, adjectives follow the nouns they modify. (True/False)
- 3) The word "أَنَا" means "we" in English. (True/False)
- 4) Arabic verbs are typically conjugated based on the subject's gender and plurality. (True/False)
- 5) "إِلَى" (إِلَى) can mean "to" or "towards." (True/False)
- 6) The word "لَيْس" (لَيْس) means "is not." (True/False)
- 7) Nouns in Arabic have gender: masculine and feminine. (True/False)
- 8) "الْ" (ال) is the definite article in Arabic, equivalent to "the." (True/False)
- 9) "فَعَلَ" (فَعَلَ) is a form of a future tense verb. (True/False)
- 10) "سَتَكُونُ" (سَتَكُونُ) translates to "you will be." (True/False)
- 11) The pronoun "هُوَ" (هُوَ) refers to a male subject. (True/False)
- 12) "طَيِّبٌ" (طَيِّبٌ) is a negative adjective. (True/False)
- 13) The root system is significant to Arabic grammar. (True/False)
- 14) The word "تَحْنُ" (تَحْنُ) means "they" in Arabic. (True/False)
- 15) "أَصْدِقَاءُ" (أَصْدِقَاءُ) translates to "enemies." (True/False)
- 16) The word "عَزِيزٌ" (عَزِيزٌ) is commonly used for addressing a friend. (True/False)
- 17) "مَنْ" (مَنْ) means "what" in Arabic. (True/False)
- 18) "مَعْلُومَاتٌ" (مَعْلُومَاتٌ) means "information." (True/False)
- 19) The word "مَكْتَبَةٌ" (مَكْتَبَةٌ) means "library." (True/False)
- 20) Arabic has no equivalent for the English verb "to have." (True/False)
- 21) "بَنَاتٍ" (بَنَاتٍ) is the plural form of "بَنْتٍ" (girl). (True/False)
- 22) The word "شَمْسٌ" (شَمْسٌ) means "moon." (True/False)
- 23) "الْقَمَرُ" (الْقَمَرُ) means "star." (True/False)

Short Answers (2 marks each)

- 1) What is the Arabic equivalent of "teacher"?
- 2) Translate "I love traveling" into Arabic.
- 3) Give the plural form of "كتاب".
- 4) Translate "They are happy" into Arabic.
- 5) What does the phrase "مع السلامة" translate into English?
- 6) List three synonyms for the word "جميل" (beautiful) in Arabic.
- 7) What is the Arabic word for "friend"?
- 8) Translate "My house is big" into Arabic.
- 9) What is the meaning of "أين هو؟" in English?
- 10) How do you say "clothes" in Arabic?

Part-B

1) Translate the following dialogue into English:

أ: مرحباً، كيف حالك؟

ب: أنا بخير، شكرأً. وأنت؟

2) Translate this conversation into English:

أ: أين تعيش؟

ب: أعيش في القاهرة.

3) Convert the following Arabic dialogue to English:

أ: ماذأ تحب أن تأكل؟

ب: أحب البيتزا.

4) Translate this conversation into English:

أ: هل تحب كرة القدم؟

ب: نعم، أحبها كثيراً.

5) Translate the following dialogue into English:

أ: متى ستسافر؟

ب: سأذهب في الشهر القادم.

6) Translate this dialogue into Arabic:

A: What is your favorite color?

B: My favorite color is blue.

7) Convert the following English conversation into Arabic:

A: How do you get to the school?

B: I walk there every day.

8) Translate this dialogue into Arabic:

A: Can you help me with my homework?

B: Of course, I would love to help.

9) Translate the following English conversation into Arabic:

A: Are you coming to the meeting today?

B: Yes, I am happy to go!

10) Translate this dialogue into Arabic:

A: What time does the Isha prayer start?

B: It starts at eight o'clock.

11) Translate the following dialogue into English:

أ: هل لديك وقت اليوم؟

ب: نعم، لدى بعض الوقت. ماذأ تريده؟

12) Translate this conversation into English:

أ: مَاذَا تَفْعِلُ فِي عَطْلَةِ نِهَايَةِ الْأَسْبُوعِ؟

ب: أَذْهَبَ لِلِّتَرَنَّهِ مَعَ أَصْدِقَائِي.

13) Convert the following Arabic dialogue to English:

أ: هَلْ تُحِبُّ قِرَاءَةَ الْكِتَبِ؟

ب: نَعَمْ، أَقْرَأَ كَثِيرًا فِي وَقْتِ الْفَرَاغِ.

14) Translate this conversation into English:

أ: هَلْ تَعْرِفُ كَيْفَ أَذْهَبَ إِلَى الْمَحَطَّةِ؟

ب: نَعَمْ، يُمْكِنُكَ أَنْ تَأْخُذَ الْحَافَلَةَ.

15) Translate the following dialogue into English:

أ: أَيْنَ كُنْتَ أَمْسِ؟

ب: كُنْتَ فِي الْمَنْزِلِ.

16) Translate this dialogue between two friends into English:

أ: هَلْ قَمْتَ بِزِيَارَةِ الْمَتْحَفِ؟

ب: نَعَمْ، كَانَ رَائِعًا.

17) Convert the following Arabic conversation to English:

أ: هَلْ تَرِيدُ الْذَّهَابَ إِلَى السَّينَمَا؟

ب: لَا، أَفْضَلُ أَنْ أَشَاهِدَ فِيلِمًا فِي الْمَنْزِلِ.

18) Translate this dialogue into English:

أ: هَلْ تُحِبُّ الْحَيَوانَاتِ؟

ب: نَعَمْ، أَحَبُّ الْقَطْطَ وَالْكَلَابَ.

19) Translate the following conversation into English:

أ: هَلْ تَسْتَطِعُ أَنْ تَلْعَبَ بِالْبَيَانُو؟

ب: نَعَمْ، لَقَدْ تَعْلَمْتُ مِنْذَ خَمْسِ سَنَوَاتٍ.

20) Translate this dialogue into English:

أ: مَاذَا تَرْغُبُ فِي أَنْ تَصْبِحَ عِنْدَمَا تَكْبُرُ؟

ب: أَرِيدُ أَنْ أَصْبِحَ طَبِيبًا.

Part C

1. Create a short dialogue between two friends discussing their plans for the weekend. Use elements from the dialogues provided, such as discussing places like Makkah or Jeddah, or activities like visiting family or going to the market.
2. Write a conversation between a student and a teacher about study habits and how to prepare for exams. Incorporate vocabulary related to school subjects and study routines.
3. Develop a dialogue between a husband and wife discussing their daily routine, including work and family activities. Use vocabulary that reflects professions and responsibilities.
4. Write a dialogue between the customs officer and the traveller.
5. Create a dialogue in Arabic that includes a greeting, asking each other's names, and how they are feeling.
6. Write a dialogue in Arabic where a person introduces their family members and their professions.
7. Create a dialogue about family members preparing for Fajr prayer. Include details about their activities.
8. Write a dialogue in Arabic discussing holiday plans for Ramadan.
9. Develop a conversation introducing yourself and asking about nationality.
10. Create a dialogue where someone introduces their family members and their professions.
11. Create a conversation in Arabic about what two friends do during the day.
12. Develop a dialogue regarding renting an apartment.
13. Write a dialogue about shopping for clothes, including types and prices.
14. Write a dialogue about a morning routine discussing wake-up times and breakfast choices in Arabic.
15. Create a dialogue about shopping for groceries, including specific items and quantities.
16. Write a dialogue that takes place during a flight, focusing on meal requests.
17. Write a dialogue about prices in a market and payment methods.
18. Draft a dialogue at a hobby exhibition, discussing different hobbies and interests.
19. Write a dialogue discussing the rituals of Umrah.



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