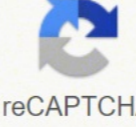


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Arabic language course with Urdu translation

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MEDIUM OF INSTRUCTION- URDU The teacher has studied from several native Arabic teachers who have studied Fus-haa as one of their main subjects in University. The teacher has also studied some advance Arabic books and understands how to teach a non Arab since she is one herself. She knows English well so it's easy for her to explain without mixing up tenses, ان شاء الله She has taught in a video course and has compiled 2 colourful Arabic ebooks, now she is focusing on teaching in live classes, ان شاء الله Payment Use this only in case of emergency: contact.fiddah@gmail.com If you speak either Spar you probably speak more Arabic than you think. It's not "real" Arabic you're speaking, but rather words that come from the Arabic language. After Latin and English, Arabic is probably the biggest contributor of words to the Spanish language. A large portion of English-Spanish cognates that don't come from Latin come from Arabic. If you know much about etymology, the English words you're most likely to think of as Arabic origin are those that start with "al-." This includes words such as "algebra," "Allah," "alkali," and "alchemy." These words exist in Spanish as álgebra, Alá, alcalí, and alquimia, respectively. But they are far from the only Arabic-derived words in Spanish. A variety of other types of common words such as "coffee," "zero," and "sugar" (café, cero, and azúcar in Spanish) also come from Arabic. The introduction of Arabic words into Spanish began in earnest in the eighth century. But even before then, some words of Latin and Greek origin had roots in Arabic. People living in what is now Spain spoke Latin at one time, but over the centuries, Spanish and other Romance languages (such as French and Italian) gradually differentiated themselves. The Latin dialect that eventually became Spanish was highly influenced by the invasion of the Arabic-speaking Moors in 711. For many centuries, Latin/Spanish and Arabic existed side by side. Even today, many Spanish place names retain Arabic roots. It wasn't until late in the 15th century that the Moors were expelled. By then, literally thousands of Arabic words had become part of Spanish. Although it is believed that the English words "alfalfa" and "alcove," which originally were Arabic, entered English by way of Spanish (alfalfa and alcaoba), most Arabic words in English probably entered the language by other routes. Keep in mind also that Arabic has changed substantially since the 15th century. Some Arabic words from then aren't necessarily still in use, or they have changed in meaning. acetate — oilaceituna — oliveadobe — adobeahuano — customs (as at a border)ajedrez — chessAlá — Allahalacrán — scorpionalbacora — albacorealbahaca — basiliberca — tank, swimming poolalcaide — mayorálcá — alkalialcatraz — pelicanalcázar — fortress, palacealcooba — bedroom, alcovealcohol — alcoholalil — bishop (in chess)alfombra — carpetalgarroba — carobalgodón — cottonalgoritmo — algorithmalmacén — storagealmanaque — almanacalmirante — admiralalmohada — pillowalquiler — rentalquimia — alchemyamalgama — amalgamalfil — indigoarroba — @ symbolarroz — riceasesino — assassinatún — tunaayatolá — ayatollahazfrán — saffronaraz — chanceazúcar — sugararazul — blue (same source as English "azure")balde — bucketbarrio — districtberenjena — eggplantburca — burqacafé — coffeecero — zerochivo — billy goatcifra — cifraCorán — Korancuscús — couscousdado — die (singular of "dice")espinaca — spinachfez — fezfulano — what's-his-namegacela — gazellegutarra — guitarhachís — hashishharén — haremhasta — untilimán — imamislám — Islámjaque — check (in chess)aque mate — checkmatejirafa — giraffelca — lacquerfilla — lilaclima — limelimon — lemonloco — crazymacabro — macabremarfil — marble, ivorymasacre — massacremasaje — massagemáscara — maskmazapán — marzipanmezquita — mosqueomía — mumnymono — monkymuslim — muslimmaranja — orangejalá — I hope, God willingolé — bravoparaiso — paradiseramadán — Ramadanrehén — hostage rincón — corner, nooksandía — watermelonsafá — sofasorbete — sherbetrubio — blondtalco — talctamarindo — tamarindtarea — tasktarifa — tariffártaro — tartartaza — cuptronja — grapefruitzafrán — harvestzanahoria — carrotzumo — juice April 10, 2018 By Lisan ul Quran () comments Facebook Twitter Pinterest linkedin Telegram كاترين الهجاء ان الله اور محمد() كاترين الهجاء ان الله اور محمد() Learning a new language can be frustrating and hectic. This is particularly so when your yearning failed to explore befitting solution. Myriad software are the younger ones improve upon their language acquisition, and the adult learners (including those with no background knowledge of the language) to learn the "tricks" of the language, thereby allowing self expression in a more architectural passion. Arabic Language Learning Video Course software is here to cater for your demand for multilingualism.Using catchy illustrations, constant repetitions, apt translation and demonstration the software is your gate way to learning Arabic Language. In your room, garden, backyard, orchard or everywhere you only need the video as your pass to learning Arabic with ease. Compare this demo on the use of singular, dual and plural, and a simple counting from 1-6 in Arabic. For a country seven decades old, Pakistan is dealing with a surprisingly fundamental political and cultural problem: a struggle over what language to use for government.The Supreme Court has ordered the government to use the constitutionally mandated national language, Urdu, in place of English in the many contexts where English is currently used. (Ironically, the Court's order was itself written in English.) Prime minister Nawaz Sharif has declared his enthusiasm for the transition to Urdu, and a committee was constituted to monitor its progress.But is imposed monolingualism a good fit for South Asia? Or does it in fact follow a very Eurocentric idea of how a nation-state should work?This discussion has been rumbling on and off ever since India and Pakistan achieved independence. Both of their post-colonial constitutions required that after 15 years, English should be officially replaced by Urdu and Hindi respectively, but both countries eventually side-stopped the requirement. Pakistan continued to use English without comment alongside Urdu, and India declared it a "subsidiary official language," symbolically inferior to Hindi but nonetheless still recognized.Today, the problem comes in how narrowly Urdu and Hindi are defined by the bodies tasked with monitoring and developing the official languages.Pakistan's National Language Promotion Department (formerly the National Language Authority) and India's Department of Official Language both have a reputation for filling their respective languages with clunky neologisms. These are used to avoid common English loanwords—Hindi ones are drawn largely from Sanskrit, and Urdu's largely from Arabic and Persian.The people who complain about the language policy aren't necessarily trying to maintain their English-speaking privilege; there really are genuine questions about the character of the official language. If its speakers commonly use words that aren't recognized by governmental language bodies, is it right to have a two-track system in which there is a governmental variety of a language and very different one that normal people use?Taking a hard line against English as a colonial language makes little sense decades after independence, especially when it has become the language of international business and English loanwords have become embedded in people's everyday usage in other South Asian languages. Looking back over history, this is a very recent argument anyway. The scorched-earth cultural politics of imposing a national language never took hold in the subcontinent before modern India and Pakistan came into being. Persian was the apex language during Mughal times and well into the era of British-colonial rule, but it never overwhelmed the subcontinent's longstanding linguistic diversity.Many modern historians never think to question the colonial line that Persian was "thoroughly debasing and worthless" in India, but this is a fiction—I myself wrote an entire book arguing against the idea that Persian was a foreign imposition that patriotic Indians never really embraced. In reality, people used the languages available to them, making allowances for difference and freely taking words from other languages.It was recognized, as the old Hindi saying has it, that in South Asia "kos kos par bhasha hadle, do kos par pani" or "the language changes every mile, and the taste of the water every two miles." Overridden and overwhelmedIn Europe, where national languages are largely a foregone conclusion, we tend to forget how brutal and undemocratic their imposition was.Languages other than English, notably Irish and Welsh, were repressed across the British Isles in early modern times. The 1536 Welsh Act of Union, for example, excluded Welsh speakers from all government posts. Across the English Channel, the adoption of standard French involved centuries of violent confrontation with Occitan and Breton speakers. The 1539 Ordinance of Villers-Cotterêts, which replaced Latin with French in legal documents, has often been read as an act of popular liberation from the dead hand of Latin. But from the minority-language perspective, it was a disaster, whereas all linguistic communities had previously used the same Latin documents, now only one community was represented.But while Europe's worst battles over minority and non-standard languages have been largely swept under the rug in recent centuries, radically multilingual India and Pakistan simply don't have enough rug to do the same.But while Europe's worst battles over minority and non-standard languages have been largely swept under the rug in recent centuries, radically multilingual India and Pakistan simply don't have enough rug to do the same. An unintended consequence of decolonization has been an almost colonial imposition of artificial, non-colloquial registers of Hindi and Urdu by Indian and Pakistani elites, who are concerned that without a unifying national language, their nations will face devastating social and political disintegration.This is misguided. Instead of repeating some of the unsavory linguistic nationalism of early modern Europe, these elites should celebrate the wide variation in usage. They should acknowledge the ways Hindi and Urdu mix with languages like English and Punjabi, and make allowances for the complexity of language in society. Far too little attention is routinely paid to how the citizens themselves might wish to speak. Nothing illustrates this more poignantly than a 1951 speech by the Aga Khan, in which he argued that the only possible national language for the new Islamic Republic of Pakistan could be Arabic. While he addressed the point that Urdu was the mother tongue of a tiny minority of Pakistanis and thus apparently unsuitable as a national language, he did not acknowledge the undeniable fact that Arabic was the mother tongue of precisely 0% of Pakistanis.And of course, he gave the speech in English.

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