ARABIC IN THE EUROPEAN CONTEXT*

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Abstract:

We are human beings that live in "spheres". These could be found in a wide variety and could take different forms. They are either narrow, more common to us, or wide, so wide that we could never imagine. However, we tend to be too preoccupied with ourselves, and thus with the narrow spheres. In the end, our field of view gets smaller and smaller and we eventually lose sight of what matters the most: the wide sphere. This story may sound too childish, too insignificant for us to take into consideration, but this is actually the vivid image of the present world. As individuals, we live in specific communities, thus in continuous interaction with other members of society, hence with the Arabs as well. This social phenomenon appeared in ancient times. Their culture has always fascinated us, especially since their influences in various fields have intertwined with the European civilization. But, in order to come to understand and, therefore, accept this culture, it was and still is necessary for the Arabic language to be studied. Thus, this process should become a priority for us as there is the need for removing certain cultural and communication barriers. The purpose of this paper is to raise awareness of the importance of studying Arabic. This goal would not lead to the decrease or elimination of the "spheres" that each one of us lives in, but to their union so as to create strong bonds based on mutual understanding and cooperation.

Keywords: *Arabic, social phenomenon, acceptance, understanding, cooperation.*

Introduction

"Who are «they», who are «we», how and to what extent could and can those "they" and this "we" be closer?" (Vainovski-Mihai, 2008, p. X).

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The migration of Arabs to Europe, an issue that generates discussions at the highest levels, urges us, as European citizens and, in particular, of the European Union, to ask ourselves this question.

In the countries of origin, Arabs face unprecedented situations, which lead them to emigrate and come to European countries, where they seek not only a better life, but especially a certain sense of security. Here, they are subjected to acculturation, which is "a process of social, psychological and cultural change, which comes from balancing two cultures, while individuals adapt to the dominant culture of society" (See more on https://ro.qaz.wiki/wiki/Acculturation#Culture). Thus, they integrate into the new culture, while preserving their own values and traditions. It is our duty to accept them, to understand them, but especially to help them integrate into a different world compared to the one they knew. This is possible by knowing their language in order to give them that feeling of familiarity, even protection.

The entire European Community is currently trying to find ways to do this. There are relatively few people who know this language and culture, as a result of which we still do not know how to manage the situation. That is why I wrote this article in order to promote the study, knowledge and understanding of both the Arabic language and culture among European citizens.

Through this paper, I set out to familiarize the readers with Arabic, which tends to occupy an important place in today's European society. It is no coincidence that I chose to talk about this topic, because regarding the evolution of study offers in the European Union, we notice that the top 10 most common languages studied include: 5 main EU languages (English, French, German, Spanish, Italian), 3 from outside EU (Russian, Chinese, Arabic), as well as Latin and ancient Greek (Eurydice Report, 2017, p. 46).

Moreover, in Malta, in addition to English, for all students in middle school and high school, the offer also includes Arabic. Why? This is the reason why the article will also include a short historical presentation of the evolution of the Arabs, as well as the imprint left by them on the European territory – the conquest of Malta being closely linked to that of Sicily (Eurydice Report, 2017, p. 47).

The aim of this paper is to acquaint the reader with elements of the Arab civilization, culture and language.

The objectives I set myself to achieve through this study are the following:

- to present specific aspects of the Arab culture that we find in different forms in the European world;
- to promote the study of Arabic language in the current European context as a language of international circulation;
- to exemplify elementary linguistic structures;
- to identify social and cultural problems in order to prevent them;
- to highlight distinctive situations through which we could succeed in integrating immigrants of Arabic origin who are on the territory of the European Union.

To achieve these goals, it is important to start with intercultural communication, using both the knowledge of the values and beliefs of these social groups from certain regions, and the links between knowledge and communication skills.

The methodology used in writing this study is that of historical research, used in order to gather information and study the cultural and linguistic evolution of the Arab people. The research tool used for this purpose refers to the study of documents as to know the social life of Arab civilization in different historical periods, based on the study of the past correlated with the present.

Expected results of the research:

- highlighting specific aspects of the Arab culture;
- identifying distinctive elements of the Arabic language;
- correlating the elements of culture and language in the Arab civilization;
- observing the historical and cultural advantages of Arab influence in the European world.

Possible impact of research in the field:

- spark the curiosity of European citizens and their desire to know the Arab culture, civilization and language;
- increase the number of European countries that implement the study of Arabic in schools;

- better integration of immigrants into the labour market in order to avoid social and economic problems;
- achieve social cohesion beyond cultural and religious differences.

The foundations of Islam from Muhammad's perspective

Muhammad was an Arab politician and the founder of Islam. He was the prophet who received several revelations, which later outlined the Qur'an, the holy book of Muslims.

Born in Mecca in 570 AD, Muhammad gained the trust of the people around him in both his personal and professional life. Following the preaching of his revelations, he was persecuted and emigrated to Medina. After a series of wars, he conquered the city of Mecca and turned it into the centre of Islam. His vision led to the birth of this new civilization, using jihad as a means of accomplishment, which represented the effort towards a worthy goal (Source: https://en.wikipedia.org/wiki/Muhammad).

"Muhammad's life, in both its important and minor aspects, has established rules that millions of people respect and conscientiously imitate even today. No other personality in human history, considered the Perfect Man, has been so scrupulously imitated" (Hogarth, 2008, p.79).

During his lifetime, Muhammad managed to build a nation that had not been united until then, creating a true state, laying the foundations of a religion practiced by a very large number of people, building an empire that included the main territories of the civilized world in that period. From him comes the book that is the foundation of an entire religious community which is spread today in almost every corner of the world (Hitti, 2008, p. 80).

Islam is a Universalist religion. The Qur'an is a true-life guide for all Muslims, modelling their behaviour considerably, and emphasizing the fundamental unity of people – they are all identical by nature. A Muslim tradition clearly states that "All men are equal, like the teeth in a weaver's comb; there is no difference between a white man and a black man, between an Arab and a non-Arab, except to the extent that they fear God" (Drîmba, 1987, p. 208).

The Qur'an urges contempt for wealth, generosity, moderation, but does not recommend their exaggeration: "Eat and drink, but be not drunk" (Qur'an, VII, 29). The Qur'an is a text to which many references are often made, as it represents not only a basis for theology, but also for education, jurisprudence, morals, science.

It includes, in addition to religious dogmas, norms of civil and criminal law (among which we can mention regulations regarding marriage, divorce, murder, theft), as well as social and political precepts (Hitti, 2008, p. 81-82).

Regarding the Islamic religion, Ovidiu Drîmba (1987), a well-known literary historian, quoted W. Montgomery Watt:

"In the Islamic religious institution, the central role belongs to law, jurisprudence, and not to theology or liturgy. In Islam, the evolution of law has been led with great spiritual tension, comparable to that which Christianity has dedicated to theology (...) because from the beginning Islam was associated with a political community, and not just a purely religious community. (...) It is true that in Islam heresy was punished; but it was primarily a legal issue, which often had a political reference. In a sense, theology has been directly subordinated to jurisprudence (p. 280)."

The Qur'an was used for both worship and education, being used as a textbook from which Muslims learn to read and write in Arabic. As it represents the "spelling book" of this language, Arabic dialects could not be considered distinct, official languages. Thus, Muslims can understand each other in writing, because they use the same language, namely the classical language of the Qur'an. In speech, precisely because of the existence of these dialects, understanding and communication are very difficult to achieve (Hitti, 2008, p. 83).

This text exerts a great influence as the foundation of Islam, proving to be a strong stimulus for knowledge. The ideas and themes addressed by this text in various spiritual, ethical and scientific fields are considered by all Muslims as aspects that are part of one and the same "truth" of the world (Drîmba, 1987, p. 285).

A peculiarity of the Qur'an is that it urges believers to investigate the reality of things and phenomena, thus promoting direct observation and discovery of the surrounding reality:

"The whole scientific culture of the Arabs is a practical, concrete wisdom, based on the necessities of life, acquired through observation and experience. It has nothing theoretical or bookish" (Arnaldez, 1987, p.296).

Elements of culture

During the geographical expansion of Muslims, the behaviour of the communities they subjugated played a key role. For example, Jews and Christians, being persecuted by the Byzantines, welcomed the Arabs openly, with joy. As conquerors, the latter were right, as Muhammad told them to "treat the people of other countries with kindness" (Essa, Ali, 2019)**.**

Muslims were open to other cultures, clearly expressing their desire to learn specific elements. In any conquered region, Islam laid the foundations of an evolved lifestyle. The imprint left by this civilization is visible even today in a large number of cities around the world. The conquests of the Arabs differed from those of other peoples in that they were more lenient with the nations discovered in the occupied regions. In these areas, Islam has improved life and helped to develop many fields of activity, such as economics, trade, and education.

The Muslims built cities, military garrisons, which over time became independent settlements, thus Cairo being born. The main capital, from a cultural point of view, was Baghdad, the capital of the Abbasids, created with the aim of expanding learning and knowledge. Moreover, during this dynasty led by the caliphs, Arabic became the official language and legal, administrative and military institutions were established. However, in 1258 AD, the Mongols destroyed Baghdad and its libraries, its intellectual base.

Although the Islamic people conquered many countries and imposed their own governmental system, they remained a minority ethnic group. This has been the case in countries such as India (they conquered the Indus Valley in the 8th century), Spain (the Umeyyad Caliphate conquered Spain between 711 and 718) and Sicily (827-902).

In all these regions, the Arabs brought economic and social reforms, while maintaining the existing administrative structures. This expansion was based on the warrior spirit and religious support of the Muslims.

After the conquest of Spain, Sicily and Malta, the territorial expansion of the Arabs ceased, leaving behind cultural elements in the field of arts and knowledge regarding agriculture. As a result of these Islamic influences, the three regions have reached a higher level of development than the rest of Europe. The city of Cordoba became an important intellectual centre throughout the world. During this period, Sicily was a link between Europe and Islam. In Palermo, Arabic-style buildings that remain today have been constructed.

Muslim influence was also strong in the field of geography, as sailors introduced to the European world maps of Europe, Asia and Africa, as well as knowledge of travel diaries. They also managed to help traders travel easily and safely through the Mediterranean Sea, between China and Spain.

As we have seen before, they made a significant contribution to agriculture, which is an essential way in which they managed to expand their dominance. Thus, Muslims have contributed to the development of this field by spreading products with high agricultural potential and by introducing practices of useful exploitation of fertile land, as well as innovative irrigation systems. All this led to economic developments in the conquered countries, especially Spain, and to increased trade between European regions and Asia.

In all areas under Islamic domination, philosophy has left its mark mainly due to its distinct features. Despite their theological character, Arab philosophy focused mainly on science, on reason, the two being of great interest. This sphere presents elements specific to Greek philosophy, as the intellectuals of Arab origin, who were, for the most part, also scientists, were inspired by the themes and ideas of Plato and Aristotle.

Islamic art has an original character due to the rigor imposed by religion. Any creation, regardless of the period, geographical space or artistic style (architecture, painting, sculpture) in which it falls, renders certain general elements: lack of a clear distinction between sacred and profane, the pre-eminence of religious architecture, the ban on

representing human and animal figures, an enormous production of artistic crafts.

As specific architectural elements of the Islamic world, present in Europe since the middle Ages, we distinguish: domes, arches, polychrome decoration with enamelled ceramics.

Cultural exchanges in the artistic field between Westerners and Muslims are due, on the one hand, to trade and the transmission of works of art from one civilization to another, and on the other hand, to the Crusades, which allowed Europeans to come into contact with the Arabic art.

When we talk about literature, the Arab world has been a channel for the transmission to the West of stories and legends taken from Persia and India. Although the Qur'an is a text that includes both religious teachings and jurisprudence, it is the starting point of Islamic prose, as it renders valuable passages from a literary point of view. Therefore, in the current geopolitical context, we must not minimize the influence of the culture of the Arab world throughout history in the European territory.

Arabic language

General Aspects

"Language is, as it is known, a historical product – born from the need for communication – of a society: examining it, we cannot ignore the society that gave birth to it and that it serves" (Anghelescu, 1986, p. 9).

Arabic (أَللُّغَةُ أَلْعَرَبِيَّةُ) is an official language in several African and Asian countries. Both the literary, official Arabic, and various Arabic dialects are used. In some states, namely the ones Islam left its mark on after the conquests, Arabic is used as a language of cult and worship (e.g. Western China, Indonesia and Pakistan). Currently, as a result of the migration phenomenon, there are Islamic communities all over the world, so in Europe as well. Thus, in 1974, the United Nations adopted Arabic as one of the working languages.

Like any other language, Arabic undergoes transformations because it is subject to modern influences of other languages (e.g. borrowed terms – سِكُرتِير "secretary"; رَادِيُو "radio") and creates new words derived from an existing lexical basis (for example, I will use the one that all connoisseurs know and that is also in the virtual space: قِطَار "train" –

the basic meaning was that of a "string of camels", "caravan" that looks similar to a train). Thus, we can talk about classical Arabic, including the Qur'anic form, specific to the pre-Islamic period and the Abbasid era, literary Arabic or standard modern Arabic, used today, but not in everyday communication, but only in formal context, and dialectal Arabic, colloquial.

In the study of Arabic, the phenomenon of diglossia appears, a socio-linguistic situation of the language that involves the use of two distinct forms of the same language in different situations. Charles Albert Ferguson, an American linguist, studied this phenomenon and explained the two variants of the Arabic language. The upper one is a standard one, studied at school at any level and then used in official contexts (books, magazines, documents), while the lower one is the one learnt in the family environment, being used in everyday life.

While the first variant of this language is a general one, which helps individuals with higher education in all Arab countries understand each other, the second is closely related to dialectal forms, which differ from one state to another and come as a communication barrier. For example, an Egyptian and a Lebanese will only be able to have a coherent discussion if they both use literary Arabic, so the upper version.

Arabic not only borrowed words from other languages, but also gave a large number of terms to other languages. This was due, on the one hand, to religion in Islamized countries, and on the other hand, to direct contact with different civilizations (Spain, Sicily – here we find words in the field of agriculture). The Romanian language also came into contact with the Arabic language, but indirectly, through Greek and Turkish.

The influences of the Arabic language are found throughout Europe in various fields as a result of the vast culture of this people. Examples: "algebra", "number", "coffee", "assassin", "caravan", "sugar", "sherbet", "lemon".

The Arabic writing system
With the writing of the text of the Qur'an, the Arabic alphabet developed. At first, it was written using only consonants, the short vowels not being noted. Over time, they also appeared, thus making the

difference, in writing, between consonants. Today, these differentiations can be made using a system that includes the following signs:

- three for short vowels: (a) = ´; (u) = ´; (i) = ., (these are either above or below the consonants)
- one to indicate the absence of the vowel after a consonant (ْ◌);
- one to indicate a double consonant (ّ◌);
- one to indicate the extension of the vowel "a" (آ).

Short vowels are used in books designed for the study of the Arabic language, but also in the Qur'an, in order to facilitate the understanding of texts. Therefore, in this paper, I will use, in some examples, short vowels.

Unlike the Latin alphabet, in the Arabic alphabet the writing is done from right to left. Here we do not talk about capital letters, print writing or handwriting, but we identify different writing styles and various shapes that the letters have depending on the place they occupy in a word.
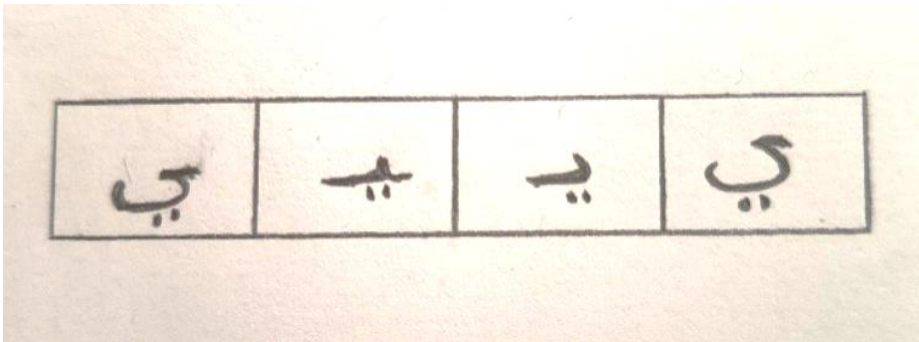

Photo 1: Writing the letter ي isolated, at the beginning of the word, in the middle of it and at its end (Source: the own contribution of the author)

When we talk about the Arabic language, a special place is occupied by calligraphy, being considered an art form. It is used to transcribe verses from the Qur'an, but also proverbs.

Communication skills

When discussing about learning and using a language, we refer to individuals who participate in this act and who use certain skills that allow them to perform actions. The context in which the communication takes place is very important. This aspect must be seen from a double perspective: both the internal one, of the individual involved in the communication act, and the external one, his relationship with the other social actors.

The verbal interaction done face to face implies a common situational framework for the interlocutors that allows a certain exchange of information that would lead to the achievement of the objectives, overcoming the social and cultural differences of those involved. Communication is done in different areas: personal, public and professional. This involves choosing a strategy that will lead individuals to achieve the proposed goal, performing various tasks such as: buying an object, establishing new interpersonal relationships, obtaining an employment contract.

Communication involves three types of skills: linguistic, sociolinguistic and pragmatic competence. Linguistic competence refers to the lexical, phonetic and syntactic knowledge of the language, which an individual acquires through various learning experiences. Sociolinguistic competence influences communication between people belonging to different cultures and refers to their sociocultural area. Here we can talk about addressing, politeness, presentation formulas that facilitate interpersonal communication. Pragmatic competence involves the use of linguistic resources and sends us to the coherent realization of a discourse in different cultural situations and environments.

Starting from these general notions, I will refer to some possible topics of communication with an interlocutor of Arab origin. The topics I propose are from different fields so that the interaction is as familiar as possible:

1. general characterization (أَنَا سَلِيم. أَنَا مِصريٌّ. أَنَا مِنَ الْقَاهِرَة. أَنَا طَالِبٌ فِي جَامِعَةِ بُخَارِسْت) I am Salim. I am Egyptian. I am from Cairo. I am a student at the University of Bucharest;

2. house, environment (بَيْت – "house"; شُبَّاك – "window"; حَدِيقَة – "garden"; شَجَرَة – "tree");

3. travel (زَارَ – "to visit"; طَائِرَة – "plane"; مَتْحَف – "museum"; بَحْر – "sea"; مَسْرَح – "theatre");

When studying any foreign language, particularly important are the addressing formulas: 1. Greetings: مَرْحَباً ! – "Hello!"; 2. Goodbye formulas: مَعَ السَّلاَمَة ! – "Goodbye!"; 3. Official addressing forms in current language: كَيْفَ حَالُكِ يَا سَيِّدَة نَبِيلَة؟ – "How are you, Mrs Nabila?"; 4. Formulas of thanks: شُكْراً ! – "Thank you!"; عَفْواً ! – "With pleasure!".

The study of a language is achieved by performing work tasks through learning strategies: it starts, as we have seen, from greeting formulas, to words and grammatical structures, and then to short cohesive texts.

In order to fully understand the applicability of Arabic, I will use a short text and some exercises, based on which I will come with solutions and explanations regarding some Arabic grammar rules. The text, as well as the exercises are inspired from courses taught by the professors at the University of Bucharest – Faculty of Foreign Languages.

أحمد طالب في جامعة بوخارست. درس أحمد في كلية الهندسة في جامعة عراقية. عائلته في بغداد وبيته الكبير في بغداد أيضا. بيته في العراق جميل جدا. في ذلك البيت عائلته. أبوهُ مدرس في مدرسة ثانوية قريبة من بيته وأمه طبيبة في المُسْتَشْفَى من مدينة بعيدة جدا من بغداد. أمام بيت أحمد مكتبة وطنية. كتب أحمد هناك كتابا صغيرا عن تاريخ الحاسوب. انتقل أحمد من بغداد إلى عاصمة رومانيا لمتابعة الدراسة في جامعة بوخارست. ألآن هو في مسكن الطلاب في غرفة صغيرة. تسلم الأمس رسالة إليكترونية من صديقه محمد وفي هذه الرسالة وجد صورا كثيرة مع عائلته. محمد في بغداد وهو تلميذ في المدرسة الثانوية.

Ahmad is a student at the University of Bucharest. He studied at the Faculty of Engineering at a university in Iraq. His family is in Baghdad, and his big house is also in Baghdad. His house in Iraq is very beautiful. In that house lives his family. His father is a teacher at a high school near his home, and his mother is a doctor at a hospital in a city far from Baghdad. In front of Ahmad's house is the National Library. There, Ahmad wrote a small book about the history of the computer. Ahmad moved from Baghdad to the Romanian capital city to continue his studies at the University of Bucharest. Now he is in a dormitory for students in a small room. Yesterday he received

an e-mail from his friend Muhammad, and in this e-mail he found many pictures with his family. Muhammad is in Baghdad and he is a high school student.

Comments based on text:

1. All verbs are in the past tense, third person, singular, masculine, as this coincides with the infinitive variant of the verb. For example, دَرَسَ means, at the same time, "to study", but also "he studied".

2. Verbs are found at the beginning of sentences.

3. In constructions of the type أَحْمَد طَالِبٌ (Ahmad is a student), the copulative verb "to be" is absent, being thus composed only of the subject and predicative noun. These constructions are called "nominal sentences".

4. In Arabic, when we speak of articulated and unarticulated nouns, we actually use the expression "definite or indefinite noun". If a definite common noun appears, the article ال will appear before it, and at the end, one of the short vowels (ِ,ُ,َ) depending on the case of the noun. If the term is indefinite, the article in front of it disappears, and at the end one of the signs "ً", "ٌ", "ٍ" also appears depending on the case. As an example, I will give the vocalized forms of some words found in the text: طَالِبٌ – "student" (nominative case); فِي ذَلِكَ الْبَيْتِ – "in that house" (the genitive). Also, with regard to the latter example, it should be noted that prepositions preceding nouns always require the genitive case, rendered by "ِ" to defined nouns and "ٍ" to indefinite nouns.

5. In order to render possession, we can observe, in the text, two ways: by the affix pronoun, which refers to the personal and possessive pronouns in Romanian, and by the phenomenon of *status constructus*.

6. If an affix pronoun is used (example: عَائِلَتُهُ – "his family"), the article ال, which reproduces the definition (articulation) of a term, disappears. Therefore, we can say that the affix pronoun plays both the role of showing possession and the definition of a noun.

7. If a *status constructus* is used to render possession, an unexpected phenomenon occurs. عَى تَاريخِ الحَاسُوبِ means "about the history of the computer". Thus, if in Romanian, both nouns are articulated, in Arabic it appears totally at the second term (both the article at the beginning of the word and the short vowel at the end can be

observed) and partially at the first (the lack of the article is observed, but the presence of the short vowel determined by the preposition "about" - عَن). Moreover, the second noun will be in the genitive case, the first being in any of the three cases (nominative, accusative, genitive).

8. In the case of nouns that render objects, their plural form is accompanied by an adjective in the feminine gender, in the singular: صُوَراً كَثِيرَةً – "many pictures". Here we have the plural form of the word "picture" accompanied by the feminine form, singular number of the term "much".

Exercises:
1. Translate:
A. into English

a. كل الطلاب موجودون هنا الآن. = All students are now present here.
b. هل شاهدتم كل الفيلم؟ = Have you seen all the movie?
c. هل كل موظف في المكتب؟ = Is every employee at the office?
d. قرأ صديقي كل الكتاب أمس. = My friend read all the book yesterday.
e. ذهب كل الأصدقائي إلى المسرح أمس. = All my friends went to the theatre yesterday.
f. هل شاهدت كل امرأة هذا الفيلم؟ = Has every girl seen this movie?
g. قرأت كل الجملة. = I have read all the sentence.
h. كل الأساتذة في هذه الجامعة مصريون. = All the professors of this university are Egyptian.
i. ذهبنا إلى فرنسا كل سنة. = We have been to France every year.

Through this exercise, we can observe the use of the word كل in different situations. For it to have the meaning of "each", it is followed by an indefinite noun in the singular: كُلُّ مُوَظَّفٍ - "each employee". To have the meaning of "whole/all", كل must be followed by a definite noun or an affix pronoun in the singular: كُلَّ الفِيلْمِ - "the whole movie". To render the meaning of "all", كل is followed by a definite noun or an affix pronoun in the plural: كُلُّ الطُّلَّابِ - "all student". It could also be seen that كل is the first term in the *status constructus*, which means that the second one will be in the genitive case. Of course, in all these examples, كل could be found in

any of the three cases (nominative, accusative, genitive) depending on the context.

B. into Arabic

a. Arabic is an easy language. Romanian is a difficult language.
اللغة العربية لغة سهلة. اللغة الرومانية لغة صعبة.
b. This doctor is famous. The famous doctor has written a book.
هذا الطبيب مشهور. كتب الطبيب المشهور كتاباً.
c. That is the new professor. That new professor is at the University of Bucharest.
تلك هي المدرسة الجديدة. تلك المدرسة الجديدة في جامعة بخارست.
d. The Christmas tree is in our house.
شجرة عيد الملاد في بيتنا.
e. This lesson is very important. Today's lesson is beautiful.
هذا الدرس مهم جداً. درس اليوم جميل.

2. Deny the following sentences by using the correct form of ليس:

a. هم من السعودية. – ليسوا من السعودية.
b. أنتنّ في مدرسة خاصة.ـ لستن في مدرسة خاصة.
c. نحن أساتذة في جامعة الأزهر.ـ لسنا أساتذة في جامعة الأزهر.
d. هنّ في مكتب الرئيس. – لسن في مكتب الرئيس.
e. هم من فرنسا.ـ ليسوا من فرنسا.
f. أنا طالبة لبنانية. – لست طالبة لبنانية.
g. أنت السيدة فريدة.ـ لست السيدة فريدة.
h. هي مديرة المكتب.ـ ليست مديرة المكتب.
i. هو أستاذ زائر.ـ ليس أستاذ زائر.

Through this exercise, we could observe the use of the verb ليس. Regarding its use, certain peculiarities could be found:

1. It represents the negative form of the verb "to be".

2. Although it is conjugated in past tense, it has present tense meaning. For example, لَيْسوا مِن فَرَنْسَا is translated into "He is not from France", not into "He was not from France".

3. In the case of nominal predicates, the predicative name will be in the accusative case: لَيْسَت مُدِيرَةَ المَكْتَب - "She is not the director of the office".

4. Conjugation:

Translation (plural)	Plural		Translation (singular)	Singular	
We are not	لَسْنا	نَحْنَ	I am not	لَسْدتُ	أنَا
You are not (masculine)	لَسْدتُم	أنتُم	You are not (masculine)	لَسْدتَ	أنتَ
You are not (feminine)	لَسْدُنَّ	أنتُنَّ	You are not (feminine)	لَسْدتِ	أنتِ
They are not (masculine)	لَيْسوا	هم	He is not	لَيْسَ	هو
They are not (feminine)	لَسْن	هنَّ	She is not	لَيْسَدت	هي

Conclusions

Given the current socio-political context in the European Union, here referring to the migration of Arab citizens, I consider it necessary for more and more Europeans to know elements of culture and civilization of these ancient people, so implicitly to study the Arabic language.

Through the examples provided and the explanations given, I wanted to arouse interest and demonstrate that Arabic, beyond the specific alphabet, is a light, beautiful and, last but not least, mysterious language. Studying it must be seen as a personal and interpersonal development.

By studying and understanding the language, we are no longer afraid of the new and unknown, we can unravel this mysterious people, we can prevent social and cultural misunderstandings and we can prevent possible antisocial acts that may occur at the confluence of several cultures.

This paper considers social and cultural situations in several areas:

- the public domain aimed at social exchanges (trade relations, public services, cultural activities);
- the personal field includes individual family and social ties;
- the professional field includes the activities of an individual and his relations at work;
- the educational field is that in which the person acquires specific knowledge and skills in various contexts in order to be trained.

A person is a set of moral and intellectual traits, attitudes with a certain character that manifest differently in social interaction. Everyone's attitudes, behaviour, temperament must be considered when talking about acceptance and integration. The existential competence of a European citizen, an integral part of a cultural context, must be expressed cordially and openly to another culture, namely the Arab one.

People are able to understand and be aware of the cultural and social diversity of peoples, as well as the contribution of different nations to the enrichment of the universal heritage. They have the ability to establish a close link between European and Arab culture, to discover strategies for establishing relations with Arab citizens, to manage possible linguistic, socio-economic and political misunderstandings.

Results obtained after carrying out the study:

Following the historical research, we highlighted relevant aspects of the Arab culture, starting with the Qur'an and Muhammad, the foundations of Islamic society, and then continuing with a brief historical presentation. Thus, we noticed that the Arabs have always had a rich, vast culture, which they shared with the Europeans.

In the article we identified elements characteristic of Arabic: writing from right to left, calligraphy, writing only with consonants and differentiating between them in various ways and, last but not least, the existence of several variants of this language, variants that pose problems even between native interlocutors. Through the study of documents, we noticed and managed to correlate various elements of culture with the linguistic ones. For example, calligraphy, a specific aspect of the Arabic language, is of particular importance among the arts.

We have also highlighted the influences that Islamic domination has left behind, in various fields, on the conquered European peoples. These fingerprints have endured over time, being visible even today.

The knowledge of a people implies the accumulation through education, information, experience of some elements regarding geography, historical transformations, economy, politics, social relations developed over a longer period of time. It is beneficial to all individuals involved in the evolution of European society in the contemporary era.

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