

Moroccan Arabic transcript:

ب: العيد الصغير اولا عيد الفطر. عيد الفطر كيفاش كان آآ النهار ألي قبل كان نصوبو الحلوى حتي هو. ما يمكنش نفكرو في عيد المولد النبوي اولا العيد الصغير بلا حلوى. كان نصوبو الحلوى كيما قلت لك, الفقاس, هذا الفقاس ضروري, لمسمن و الرغيف عاد حتي يكونو حلويات اخرين. مثلا عائلة عملت بالزاف, خمسة ديال الاشكال غير ديال الحلوى عاد البغريز و لمسمن و الرغيف. العيد الصغير بحال في رمضان كامل, كنوضو نسحرو مع الصباح. في الصباح كنوضو نسحرو, كنروحو لمصلى مع الصباح, كنصلو صلاة العيد و كنكونو لابسين لابس التقليدي و ألي كييجبني في صلاة العيد انك و انت غادي في الطريق و كيبان لك لوليدات الصغار, شباب, ناس كبار و كتلقاهم هما ثاني غادين للصلاة و سبحان الله فيهم وحد النور أنا بعد كيفكرني غير في الحج. فينما مشينا لصلاة العيد, نتفكر في صلاة العيد لان غادين و هازين الصلايات دياهم و غادين كيصلو...

ن: بلبسو ملابس بيضاء او...؟

ب: ماشي بالضروري. الاغلبية تلبس بصح ماشي بالضروري. المهم ملابس تقليدية, تلقه لابس جلابية او جبادور اولا فوقية او لا يعني كتلقى و لابس البلغة في رجليه و التقاشر و بالزاف كيكونو ديارين ياما لعمامة اولا ديارين الطاقية فوق روسهم فكتشوف وحد النور ألي هو, غادين في الطريق و كيسبحو و يعني وحد المنظر ألي هو ما نظنش تلقاه في ما نعرفش... فمن بعد صلاة العيد كنبقاو شوية و كنسلمو علي الناس كنعرفو و كنباركو ليهم العيد و كنسولو علي العائلات دياهم و الحاجة ألي مثلا كنبدلو الطريق. مثلا الي كنا غادين لمصلى كان نمشو من هذا الطريق فما كانش نرجعوش من نفسها, كانرجعو من طريق ثانية... لان كاين حديث انك في صلاة العيد كتمشي من طريق و ترجع من طريق ثانية...

ن: عشان الزحمة؟

ب: لا ماشي عشان الزحمة و لكن نقدر نسول أختي تعطيني الحديث بالضبط لان هذيك الطريق ألي ماشية فيها كتشهد ليك انك مشيتي صليتي ذاك صلاة ديال العيد, فكان الملائكة يشهدو لك انك مشيت ثميا فكان تبغي ترحي ثاني أجز من طريق ثانية. طريق ثانية تشهد لك أنك ذاك نهار العيد مشيتي صليتي في ذاك لمصلى... لان في ذاك العيد كناخذو لان رمضان كامل و انت كتصلي و انت كتصوم, يعني و كتتمنى ان رمضان دياك ما يكونش غير مشى هكذا, هباءا منثورا... نهار العيد كتمشي تصلي باش كتمشي للمصلى و باش تأخذ الجائزة ديال ذاك رمضان كامل يعني ياما ان ذنوبك راها كتغسل و انت من الناس ألي هما آآ تغفر ليهم الذنوب و انهم آآ غا يتبشرو ان شاء الله بالجنة و انهم خذو الجر, فذاك النهار كتمشي باش تأخذ الجائزة, جائزة الاجر, الجائزة دياك بحال النهار تكون عندك جائزة كتمشي و كتأخذها, كتكون وحد الفرحة كبيرة و كتتمنى من ربي ان يقبل منك ذاك الصيام دياك و الصلاة و العيد بعد شهر كامل في رمضان.

English translation:

B: The day before the small Eid, or Eid al-Fitr¹, we make *el-halwa* [sweets] because it is not possible to eat breakfast on the birthday of the Prophet or the small Eid without *el-halwa*. The first types we make are: *fakass*, which is absolutely necessary on the small Eid, and then there is the *lemsamen* and *rgaif*. It is after making these two that we can make other types of sweets. Some people make up to five different types apart from the *lemsamen* and *rgaif*.

Like on Ramadan, on the day of the small Eid, we wake up early and have breakfast and then go to the mosque to pray Eid prayers wearing traditional clothes. What I really like about Eid prayers is that, when you are walking on the street to the mosque, you can see small children, young and old people, all walking to the prayers. People have this special light in their faces that reminds me of on *el-Hajj*²; whenever I go to Eid prayers, it reminds me of on *el-Hajj* because of the people and the way they are dressing—each of them carrying a prayer mat and going to pray.

N: Do people wear white clothes?

B: No, not necessarily white clothes; people wear traditional clothes like *jalaba*, *jabador* or the *fougia*, and people wear the *belga*³ on their feet and the *amama* [turban] or the *tagia* [cap] on their heads. You see light in their faces and they make *tasbih*⁴ on their way to the prayer. It is a scene that I cannot find anywhere else. After Eid prayer, we stay for a bit and greet the people we know; we congratulate them for Eid and ask them about their family. The other thing, when returning from the mosque, we take a different route from the one we took on our way there; we do not return home on the same route as we left. This is due to the fact that there is a *Hadith*⁵, which says that one should return using a different route from that he/she took when leaving.

N: Is it to avoid the crowds?

B: No, it is not to avoid the crowds. I can ask my sister to give me the exact *Hadith* that states this. We believe that the route you take to the Eid prayer would be a witness that you went to pray Eid prayer; the angles are witnesses to the fact that you went there. So, you would want to get rewarded by using another route because the other route would also be witness that you went on that day to Eid prayer in that mosque and got the prize of Eid. During the whole month of Ramadan—you spent it fasting, praying and wishing that all your fasting will not be wasted. For this, you go and pray to earn the prize of your hard work during Ramadan. This is to say that you are one of the people whose sins are washed away; their sins are forgiven and they will, *in sha' Allah*⁶, be one of those to go to paradise and they have gained the reward. You go on this day to collect your prize – the prize of reward. Basically, on this day it is as if you have a prize and you go to collect it.

¹ Eid el Fitr: “The Feast of Breaking the Ramadan Fast”: A religious holiday celebrating the first day after the end of the month of Ramadan.

² *El-Hajj*: Pilgrimage to Mecca, one of the five pillars of Islam.

³ *Belga*: Traditional Moroccan closed-toe sandals.

⁴ *Tasbih* is the glorifying of God by chanting His names.

⁵ *Hadith*: A saying of the prophet Mohamed (may peace be upon him).

⁶ *In sha' Allah*: God willing (literally: “If Allah wills”): An Arabic expression used in a variety of contexts, but generally used to show respect for God’s omnipotence when talking about a future event, especially one which is desired or anticipated.

It is a very special happiness and you pray that God accepts your fast and your Eid prayer after a whole month of Ramadan.

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