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# Colloquial Urdu

## The Complete Course for Beginners

Tej K. Bhatia and Ashok Koul



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To Shobha and Malini

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There is no doubt in our minds that this work is not free from limitations. Therefore, we will be grateful for any comments, criticisms or suggestions that perceptive scholars might have on this book. Please send them to the first author at the following address: Linguistic Studies Program, 312 HBC, Syracuse University, Syracuse, New York-13244-1160.

# Foreword

Urdu is one of the principal modern languages of South Asia. It is spoken by millions of people throughout North India and Pakistan and it is also widely understood in the rest of the Indian sub-continent.

*Colloquial Urdu* is a beginner's course in this important and fascinating language, offering a comprehensive introduction to both its written and spoken forms. Its structure makes learning both enjoyable and accessible, and on completion of the study programme it aims to enable the learner to communicate confidently with native speakers on a variety of topics. As the title suggests, the emphasis remains on Urdu as spoken everyday by educated native speakers. This has the added advantage of ensuring learners can communicate on a conversational level not only with Urdu speakers but also with Hindi speakers (the latter is the other principal language spoken in North India).<sup>1</sup> The advanced chapters towards the end of the book also introduce some of the more elegant, Persianized vocabulary, as a taste of the formal and literary registers encountered in Urdu.

The overall intention is that the course will not only develop your command of the language as it is spoken every day, but will perhaps also instil in you the same enthusiasm for Urdu that native speakers feel for it. For Urdu speakers are nothing if not passionate about their mother tongue. They will tell you of its romanticism, its rich literary heritage, and its role as a vehicle of *adab*, those complex rules of etiquette which have shaped Muslim South Asia's social mores for generations. They will explain how speakers of other Indian languages (e.g. Gujarati, Punjabi) will learn Urdu as a second language. This is due to its capacity to act as a *lingua franca*

and its status as the idiom of decorum in the Indian subcontinent. And they will tell you with pride how their language has crossed national boundaries, and is spoken every day by overseas communities of South Asian origin all over the world (Urdu, for example, is one of the principal community languages spoken in the United Kingdom).

Such effusive praise may initially seem overwhelming – but don't let it surprise you! After all, Urdu represents to its speakers not only a means of communication, but also an expression of their identity and values. So learning the language will not only allow you to effectively negotiate your way around India, Pakistan and, indeed, wherever Urdu is spoken; it will also act as a gateway to the famously vast and varied cultural landscape of the Indian sub-continent – a landscape which has impressed both Mughal kings and British colonizers in the past and one which continues to captivate the interest of countless admirers today.

## Note on the relationship between Urdu and Hindi

Due to their parallel historical development, the relationship between Urdu and Hindi is intimate and complex and is often a source of confusion for those meeting either language for the first time. It is therefore worth explaining in broad terms what the languages have in common and what differentiates them. Hindi is not spoken in Pakistan but is the national language of India. However, like Urdu, it is only spoken as a first language in the North Indian states.

In their spoken forms, it is sometimes difficult to establish where Urdu ends and Hindi begins. The languages share a virtually identical grammar and also possess a very large body of common vocabulary which consists mainly of words used in everyday, normal conversation. Although these words belong to the colloquial register of both languages, many come from Persian and Arabic, two languages which have exerted far greater influence on Urdu than on Hindi. Unsurprisingly, the use of common structures and words enables near-perfect mutual comprehension in day-to-day social situations between Urdu and Hindi speakers. They therefore

<sup>1</sup> See note on the relationship between Urdu and Hindi

converse with each other freely in much the same way as American and British speakers of English. In fact so similar are the spoken varieties of both languages that some refer to them as a single language, Hindustani (essentially 'simplified Urdu', due to the preponderance of Perso-Arabic words). Nevertheless, for cultural reasons, Muslims tend to term their colloquial speech Urdu and Hindus will refer to it as Hindi.

This extensive interface between the two languages coupled with the wide area over which either or both are spoken results in colloquial Urdu/Hindi being generally considered as the *lingua franca* of the Indian subcontinent. Yet there are important differences between the two and the most obvious manifests itself in the writing system – Urdu is written in a modified form of the Arabic script and Hindi in the Devanagari script which is also used for Sanskrit. In addition, although Urdu and Hindi share a large number of colloquial words, *formal* and *literary* Hindi and Urdu can differ markedly in terms of vocabulary. For higher registers, Urdu still continues to draw on Perso-Arabic resources, but Hindi turns to Sanskrit. It is in these contexts that Urdu and Hindi do become clearly distinct languages although it is worth noting that in certain areas, such as legal vocabulary, Hindi continues to make extensive use of Perso-Arabic words.

Adil Khan

# Introduction

## About the language

Urdu is a modern Indo-Aryan language spoken in South Asian countries (India and Pakistan) and also in other countries outside Asia (Mauritius, Trinidad, Fiji, Surinam, Guyana, and South Africa among others). Approximately 600 million people speak Urdu as either a first or a second language and it is ranked amongst the five most widely spoken languages of the world. Urdu is the national language of Pakistan and is spoken widely in cities such as Islamabad and Karachi. It is one of the sixteen regional languages recognized by the constitution of India and is the state language of Jammu and Kashmir. It is widely spoken in the Indian states of Delhi, Uttar Pradesh, Himachal Pradesh, Madhya Pradesh, Haryana, Rajasthan and Bihar. Besides, there are millions of Urdu speakers who live in Maharashtra, Andhra Pradesh and Karnataka.

*Urdu* is a Turkish loan word meaning 'army' or 'camp'. It was nursed in the camps and capitals of the Muslim rulers in India. Since Delhi was its first major centre of development, it is also called *Zabān-e-Dehli* 'The Language of Delhi'. Another term for this language is *Urdu-e-mu'alla* 'The Exalted Camp'. Historically, it was synonymous with Hindui, Hindawi, Rexta and KhaRi Boli. The terms *Hindi* and *Hindustani* are also employed to refer to a variety of this language. All these labels denote a mixed speech spoken around the area of Delhi, North India, which gained currency during the twelfth and thirteenth centuries as a contact language between native residents and the Arabs, Afghans, Persians and Turks.

Urdu is written in a modified form of the Arabic script. Like Arabic, Persian and Hebrew it is written and read from right to left. It is written in a cursive style. For more details see the section on the Urdu Writing System and Pronunciation.

The literary history of Urdu goes back to approximately the thirteenth century. Its first poet was Amir Khusro (1253–1325), who termed the language ‘Zabān-e-Dehlvi’ or ‘Hindi’ (see Beg 1988). The Deccan played an important role in the early stages of its development (see Haq n.d.; Shackle and Snell 1990). Later it found its impetus in North India (Delhi and Lucknow) when British rulers declared it as a court language and also as the medium of instruction in certain parts of the country. Urdu is particularly well known for its romantic literature. The two most famous genres of Urdu are the **masnawī** and **Gazal**, which are the gift of the mixing of the two great cultures – Hindu and Persian-Muslim. Some notable literary figures of Urdu literature are Inshah Alla Khan, Malik Muhammad Jaysi, Kabir, Mir, Mir Hasan, Daya Shankar Nasim, Bahadur Shah Zafar, Faiz Ahmad Faiz, Sirdar Jafari, Sadat Hasan Manto, Muhammad Iqbal and Mirza Ghalib. For more details see Dimock *et al.* (1978).

The two notable linguistic features of the language are as follows: (1) Urdu still retains the original Indo-European distinction between aspirated and unaspirated consonants which results in a two-way contrast as shown by the following example: *kāl* ‘time’, *kʰāl* ‘skin’ (2) It has the feature of retroflexion in its consonant inventory, cf. *Tāl* ‘to put off’ and *tāl* ‘pond’. The retroflex consonant is transcribed as the capital *T*. For more details see the section on the Urdu Writing System and Pronunciation.

Urdu has an approximately three-centuries old, well-attested and rich grammatical tradition of its own. It is a by-product of the colonial era and was born shortly after the arrival of Europeans in India. For a detailed treatment of this topic in general and of the grammatical tradition in particular, see Bhatia (1987).

Because of their common Indo-European origin, you will find some striking similarities between Urdu and English. For example, the Urdu word for English ‘name’ is **nām**. The list goes on and on. The important thing to know is that Urdu belongs to the Indo-European language family and is similar to English in a number of ways. Learning to observe these similarities will make the process of learning this language full of pleasant surprises.

The book is grounded in current theories of language acquisition, learnability and language use. Unlike other books (even some of the latest ones), it never loses sight of the social-psychological aspects of language use. In this book, we have not attempted to act like a

protector or saviour of a language by engaging in linguistically puritan tendencies. What you will find here is the way Urdu speakers use Urdu to communicate with each other in meaningful ways. No attempt is made to translate artificially an English word into Urdu if Urdu speakers treat the English word like any other Urdu word. We noticed in a widely circulated course on Urdu/Hindi in which the waiter asks his customers for their order, that the word ‘order’ was translated with the same verb as the English ‘obey my order!’ For more details see the section entitled ‘English Prohibition?’ in Unit 2.

## How this book is organized

We have attempted to accommodate two types of learners: (1) those who want to learn the language through the Urdu (Perso-Arabic) script; and (2) those who wish to learn the spoken language in a relatively short period of time without the aid of the Urdu script. Such pragmatic considerations are an important feature of this book.

The book begins with the Urdu script and Urdu pronunciation. The main body of the book comprises ten conversational units which consist of the following parts: (1) vocabulary; (2) dialogues with English translation; (3) notes detailing pronunciation, grammar and usage involving the unit; and (4) exercises. The ‘Tell me why?’ and ‘humour’ texts together with notes explicitly deal with those aspects of Indian and Pakistani culture about which the present authors have frequently been asked. There are vocabulary lists for the new words used in the dialogues; the glossaries at the end of the book also provide the Urdu script for these words. You may wish to consult the vocabulary sections while doing exercises.

The Reference Grammar gives an overview of Urdu grammar with complete paradigms. This section complements the notes and grammar sections given in each conversation unit. The Urdu–English Glossary gives all the words used in the dialogues. The words are listed alphabetically in both Urdu and English. The English–Urdu Glossary classifies Urdu words into different semantic groups.

## How to use this book

This book offers two courses to follow: (1) for those learners who want to adopt the English script path; and (2) for those who want to learn the Urdu script. Although the learning of the Urdu script is highly recommended, if you decide to choose the first track, you can bypass the units on the writing system. For every learner, whether on the first or the second track, the section on pronunciation is a must and familiarity with the salient phonetic features of Urdu together with the notes on transcription is imperative. Examples dealing with pronunciation are also recorded. The exercises with the cassette icon are recorded, so they require you to listen to the recording.

If you want to follow the Urdu script track, you will find all the dialogues in the conversation units in the Perso-Arabic transcription unit. There is an added incentive to consult the script units: their exercise sections supplement some of the very frequent expressions which any visitor will need in India and Pakistan.

Naturally, the vocabulary lists will involve memorization. The notes sections give you details of pronunciation, grammar and usage.

The Reference Grammar goes hand in hand with grammatical notes given at the end of each dialogue. Answers to the exercises can be found in the Keys.

## Where to go from here

Obviously, we do not pretend to offer you everything that needs to be known about Urdu. Language learning can be a life-long venture. Your next step is to look for books offering intermediate and advanced Urdu courses. The reason we are stating this fact is to remove the misconception, which is quite widespread in the West, that there is a lack of language courses at intermediate and advanced levels in Asian and African languages. There is no shortage of material at the levels in question (e.g. Barker et al. 1975; Naim 1965; Narang 1968). The only difficulty you might face is that this material will invariably be in Perso-Arabic script. If that poses

a problem for you, there are still many ways to continue to sharpen your linguistic skills, the most important of which are Hindi/Urdu films and Indo-Pakistani Urdu plays. India is the world's largest producer of films. Hindi/Urdu film videos are widely accessible in the East and the West. A taste for Hindi/Urdu films is also crucial for taking yourself to the advanced stages of Urdu language learning.

Tej Bhatia and Ashok Koul  
Syracuse, New York

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# Urdu writing system and pronunciation

## Introduction

This chapter briefly outlines the salient properties of the Urdu (Perso-Arabic) script and Urdu pronunciation. Even if you are not learning the script, this chapter is indispensable, because you need to know the pronunciation value of the Roman/English letters used in the conversation units. Furthermore, one or two unfamiliar symbols are drawn from the International Phonetic Alphabets (IPA). The transcription scheme followed here is used widely in the teaching of Urdu and in works on Urdu language and linguistics. We would strongly recommend you learn the Urdu script; however, if it is not possible due to constraints of time, you will still need to refer to the charts on pages 10 and 12 until you have mastered the letters and their pronunciation.

Listen to and repeat the pronunciation of Urdu vowels and consonants, together with their minimal pairs, on the recording accompanying this book.

## The Urdu script

Like Urdu, a number of other languages are written in the Perso-Arabic script. Kashmiri, Punjabi and Sindhi are also written in a modified form of this script.



Urdu is written and read from right to left, unlike the Roman script; however, Urdu numerals are written from left to right. It is written in a cursive style, that is, most of the letters are joined together in a word. There are two common styles of calligraphy; (1) **nasx** and (2) **nasta'liq**. The first style is employed for the Quran and all Arabic publications are printed in this style. This style is also produced by Urdu typewriters. The second style is beautifully handwritten by professional scribes and then lithographed. It is most commonly used in Urdu publications. Besides some differences in shapes, the two styles are quite similar.

Many of the letters in the Urdu script have differing forms depending, broadly, on whether or not they are joined to another letter. The letters which are joined to a following letter in the same word are referred to as connectors, and those which are not connected to a following letter and may be joined only to a preceding letter, are called non-connectors.

It is important to note that the shape of a letter may differ according to its position in the word and also depends upon the letter which precedes or follows it. A connector may have four possible variants. These shapes are:

- 1 *detached (independent) shape*, which is not connected to another letter on either side.
- 2 *initial shape*, which is connected to the following letter only.
- 3 *medial shape*, which is connected on both sides.
- 4 *final shape*, which is connected on the right but not on the left.

These shapes will be detailed in the script units.

Below you will find the Urdu vowel and consonant charts.

The guiding principle of Arabic-origin scripts such as Urdu, is that the alphabet proper comprises consonants only. This means that the letters of the alphabet are all consonants; vowels are indicated either by special vowel signs, or by certain of the consonants which have secondary function as vowel indicators; or a combination of the two.

Readers should note that, in this book, the final *choti* is sometimes represented as **ah** in transcriptions. Words ending in **ah** are pronounced as **ā** (except for **vajah**).


## Urdu vowels

There are ten vowels in Urdu. These vowels are indicated by four consonant letters:


**alif** ا  
**vāo** و  
**c'oT i ye** ی  
**baRi ye** ے

These letters are further supplemented, where necessary, by the following vowel signs.


### Short vowel signs

- 1 , called **zabar**

It is pronounced **a** when written above the letter **alif**. Above a consonant it indicates a following **a**.


- 2 , called **zer**

It is pronounced **i** when written below the letter **alif**. Below a consonant it indicates a following **i**.

- 3 , called **pesh**

It is pronounced **u** when written above the letter **alif**. Above a consonant it indicates a following **u**.

### Long vowel signs

- 4 , called **madd**

This sign is only written above the letter **alif** in the initial position and gives the sound of the long vowel **ā**.

5 <sup>ˆ</sup>, called **ulTā pesh**

This sign is written over the letter **vāo** to indicate a long **ū**.

## Vowel chart

Base forms: **alif** ا **vāo** و **choTīye** ی and **baRīye** ے

Vowels: a ā i ī u ū e ε o au

### Positional variants

vowel	initial	medial	final	vowel	initial	medial	final
a	ا	ـ		ā	آ	ا	ا
i	اِ	ـِ		ī	ی	ی	ی
u	اُ	ـُ		ū	و	و	و
e	اِی	ـِی	ـِے	ε	ی	ی	ے
o	او	و	و	au	اُو	و	و

## Notes on the Urdu vowels

**alif** is always written when a word starts with a vowel, combined with some vowel signs or letters to indicate various vowels. In other words, if an Urdu word begins with a vowel, the consonant **alif** is used at the start of the word in Urdu script to 'carry' the vowel sign. Urdu vowels do not distinguish between the capital and non-capital form. However, it is important to note that the two vowel letters

ی **choTīye** ے **baRīye**

are *connectors* and may vary in appearance in a word. For more details please see the section in Script Unit 3.

### Nasalization

In the production of a nasal vowel, the vowel is pronounced through the mouth and the nose at the same time. To indicate nasalization at

initial and/or medial position, the symbol <sup>ˆ</sup> called **ulTā jazm** may be written above the variants of the letter:

**nūn** ن

However, in final position **nūn-i-Gunah** ن (the letter **nūn** without a dot) is used to indicate nasalization. Usually long vowels are nasalized in Urdu. In our transcription, the symbol tilde ~ is used to indicate vowel nasalization, as in

**kahā** کہاں **jāū** جاؤں **cūc** چوچ **cād** چاند **ākh** آنکھ

### Diphthongs

ε and **au** are pronounced as **a+i** and **a+u** in the eastern variety of Urdu, but are pronounced as single vowels in the Standard Urdu-speaking area (e.g. **pesā** 'money', **kauvā** 'crow')

## Urdu consonants

The following grid classifies the sounds of Urdu according to where in the mouth and how they are pronounced. Consonants in a horizontal group share the same *place* of articulation. Consonants in the same column share the same *manner* of articulation. For example, all the sounds in the first horizontal line are pronounced with the tongue touching the soft palate (like k, g, ng in English), while all the consonants in the first column share the characteristic of being unvoiced and unaspirated. See below for a more detailed explanation.

	voiceless unaspirated	voiceless aspirated	voiced unaspirated	voiced aspirated	nasal
<b>k-group</b>	ک k	کھ k <sup>h</sup>	گ g	گھ g <sup>h</sup>	ن ŋ
<b>c-group</b>	چ c	چھ c <sup>h</sup>	ج j	جھ j <sup>h</sup>	ن ñ
<b>T-group</b>	ٹ T	ٹھ T <sup>h</sup>	ڈ D	ڈھ D <sup>h</sup>	ن N
<b>t-group</b>	ت t	تھ t <sup>h</sup>	د d	دھ d <sup>h</sup>	ن n
<b>p-group</b>	پ p	پھ p <sup>h</sup>	ب b	بھ b <sup>h</sup>	م m
<b>q-group</b>	ق q				
<b>Others</b>	ی y	ر r	ل l	و w/v	
	س s	ش sh	ہرچ h	ذرزرضرظ z	ف f
	غ G				ژ ž
	ر R	رھ R <sup>h</sup>			

‘en (see Script Unit 5)

## Notes on Urdu consonants

### Place of articulation

All consonants arranged within each of the six groups share the same place of articulation, as described below.

#### k-group

These consonants are also called ‘velar’ because the back of the tongue touches the rear of the soft palate, called the velum. They are similar to the English *k* and *ng*.

ک کھ گ گھ ن  
k k<sup>h</sup> g g<sup>h</sup> ŋ

#### c-group

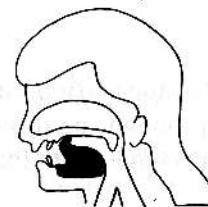
The body of the tongue touches the hard palate in the articulation of these sounds. **C** and **c<sup>h</sup>** are similar to English ‘ch’. **C<sup>h</sup>** is similar to the first sound of English ‘church’, while the unaspirated counterpart **c** is more the second ‘ch’ of the same English word. **J** is like English *j*, while **j<sup>h</sup>** has a noticeable aspirate. **Ñ** is like Spanish *ñ* or ‘ni’ in English ‘onion’.

چ چھ ج جھ ن  
c c<sup>h</sup> j j<sup>h</sup> ñ

#### T-group (the ‘Capital T group’)

ٹ ٹھ ڈ ڈھ ن  
T T<sup>h</sup> D D<sup>h</sup> N

These consonants represent the distinctive features of the languages of the Indian subcontinent. They are also called ‘retroflex’ consonants. These sounds do not occur in Standard English, but are a noteworthy feature of English spoken by people from the subcontinent. In the articulation of these sounds, the tip of the tongue is curled back and the *underside* of the tongue touches the hard palate. The following diagram can be of further assistance in the production of these sounds.



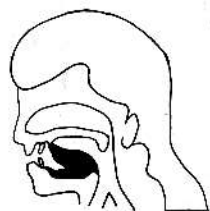
Also, note that **R** and **R<sup>h</sup>** are also pronounced with the same point of articulation.

**t-group**

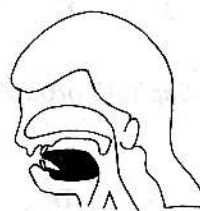
The tip of the tongue touches the back of the teeth, and not the gum ridge behind the teeth as is the case in the pronunciation of the English *t* or *d*.

ت    تھ    د    دھ    ن  
t    t<sup>h</sup>    d    d<sup>h</sup>    n

Study the following diagrams carefully in order to distinguish the Urdu t-group of sounds from the English t-group of sounds.



English



Urdu

**p-group**

These sounds are similar to English *p* پ *b* and *m* sounds. They are pronounced by means of the closure or near closure of the lips.

پ    پھ    ب    بھ    م  
p    p<sup>h</sup>    b    b<sup>h</sup>    m

**q-group**

This sound is called the uvular stop and is pronounced further back in the throat than velar *k*. In pronouncing this sound, the back of the tongue is raised to make firm contact with the uvula. This sound has been borrowed from Arabic.

ق  
q

**Manner of articulation**

All columns in the six groups involve the same *manner of articulation*.

**Voiceless unaspirated**

ک    چ    ٹ    ت    پ    ق  
k    c    T    t    p    q

These sounds are like English *k* (as in 'skin' but not as in 'kin'), *p* (as in 'spin' but not as in 'pin'). In 'kin' and 'pin', the English sounds *k* and *p* are slightly aspirated, i.e. they are followed by a slight 'puff of air'. But in 'skin' and 'spin' the puff of air is much less - you can try this for yourself. So, for example, the distinction between the *p*'s in 'pin' and 'spin' is broadly the same as that between Urdu *p<sup>h</sup>* and *p*. In order to pronounce the corresponding Urdu *k* and *p*, you need to reduce the stream of breath.

**Voiceless aspirated**

کھ    چھ    ٹھ    تھ    پھ  
k<sup>h</sup>    c<sup>h</sup>    T<sup>h</sup>    t<sup>h</sup>    p<sup>h</sup>

The superscript <sup>h</sup> means that these sounds are pronounced with the strong 'puff of air.' All you have to do is slightly increase the air stream in the pronunciation of the English *k* and *p* sounds.

**Voiced unaspirated**

گ    ج    ڈ    د    ب  
g    j    D    d    b

In the production of these sounds the vocal cords vibrate. You should not encounter any difficulty in the production of these sounds as they are like English *g*, *j*, *d* and *b*.

### Voiced aspirated (or breathy voiced)

If you pronounce the voiced unaspirated consonants with a 'puff of air', you will produce voiced aspirated sounds. The superscript <sup>h</sup> indicates the presence of the 'puff of air.' If you have difficulties with these sounds, try pronouncing the voiced unaspirated consonants with an **h** (as in 'dog-house'). If you pronounce the words fast enough, you will obtain the voiced aspirate **g<sup>h</sup>** at the end of the first boundary between the two words.

گ<sup>ھ</sup>    ج<sup>ھ</sup>    ڈ<sup>ھ</sup>    د<sup>ھ</sup>    ب<sup>ھ</sup>  
**g<sup>h</sup>**    **j<sup>h</sup>**    **D<sup>h</sup>**    **d<sup>h</sup>**    **b<sup>h</sup>**

### Nasals

These sounds are called **nasals** because the air is released through the nose during the stopping phase in the mouth. In the Urdu script, there are two nasal consonants: **ن** and **م**. While **م** simply represents 'm', **ن** stands not only for **n**, but also for **ŋ**, **ñ**, and **N**.

ن    ن    ن    ن    م  
**ŋ**    **ñ**    **N**    **n**    **m**

These sounds are similar to English nasal consonants, such as English **n** and **m**. **ŋ** and **ñ** are similar to the nasal consonants in the English words 'king' and 'bunch', respectively.

### Others (miscellaneous)

The following consonants listed under the group 'others' are very similar to the English sounds, so they do not call for detailed phonetic description. The English transcription is sufficient to give you information about their pronunciation.

ی    ر    ل    و    ش    س    ہ  
**y**    **r**    **l**    **w/v**    **sh**    **s**    **h**

The following two consonants are retroflex and so pronounced with the curled tongue, as explained earlier. However, the underside of the tongue is flapped quickly forward, thus touching the hard palate slightly instead of making the stop articulation with the hard palate, **R<sup>h</sup>** is the aspirated counterpart of **R**.

ر    ر<sup>ھ</sup>  
**R**    **R<sup>h</sup>**

### Borrowed Perso-Arabic fricatives

The following five consonants are from Persian and Arabic. They exist in a number of words borrowed from these languages.

ژ	ف	ز	خ	غ
<b>ž</b>	<b>f</b>	<b>z</b>	<b>x</b>	<b>G</b>

Out of the above five, the last four are used quite frequently in Urdu. **ž** (IPAž) is a voiced palato-alveolar fricative. This sound is very rare in Urdu, and is found only in Persian loan words. It is similar to *s* in 'measure'. The next two sounds are similar to the English sounds *f* and *z*. The last two consonants are not found in English and call for detailed phonetic description. **x** is the final sound of the Scottish English 'loch' or the composer Bach and **G** is the same sound but voiced. In pronouncing these sounds the back of the tongue is raised towards the soft palate and the air escapes with friction.

ع This consonant has various pronunciations in Urdu. See Script Unit 5 for details.

### Certain letters represent the same sound

As you must have noticed in the chart of Urdu consonants, some letters represent the same sound in Urdu, although in their original languages they have different sounds. These letters are:

ت    ط    represent *t*  
 س    ص    ش    all represent *s*

ض ز ط ظ all represent *z*  
ح ه represent *h*

It should be noted that the English alveolar sounds *t* and *d* are perceived and written as *T* and *D* respectively. So the *t* and *d* in the proper name 'Todd' will be written with the following letters: ڈ ٹ

## Pronunciation practice

### Vowels

#### Oral vowels

vowel	pronunciation cue (English near-equivalent)	Urdu words
á a	about (i.e. unstressed [ə])	mal rub
á ā	father	māl goods, wealth
á i	sit	din day
á ī	seat	dīn religion
á u	book	jul deception
á ū	boot, loot	jūl line
á e	late, date (without a y-glide)	he hey
á é	bet	he is
á o	boat (without a w-glide)	k <sup>h</sup> olnā to open
á au	bought	k <sup>h</sup> aulnā to boil

#### Nasalized vowels

You need to practise the long nasalized vowels only.

nasalized vowels (long)	Urdu words
á ā̃	mā̃ mother
á ī̃	kāhī̃ somewhere

á ū̃	hū̃	am
á ē̃	mē̃	in
á ē̄	mē̄	I
á ō̄	gōd	gum
á ā̄	cāūk	be alarmed, be startled

#### Minimal pair practice: words with oral and nasalized vowels

##### oral vowels

á ā	kahā	said (m. sg.)
á ī	kahī	said (f. sg.)
á ū	pūc <sup>h</sup>	ask
á e	me	the month of May
á ε	he	is
á o	god	the lap
á au	cauk	a crossing

##### nasalized vowels

á ā̃	kāhā̃	where
á ī̃	kāhī̃	somewhere
á ū̃	pūc <sup>h</sup>	a tail
á ē̃	mē̃	in
á ē̄̃	hē̄̃	are
á ō̄̃	gōd	gum
á ā̄̃	cāūk	be alarmed, be startled

## Consonants

Listen to the recording and repeat the words.

Remember, the contrasts shown in the first four charts below are very critical in Urdu. Try and make the distinctions, because, as these examples show, sometimes they represent the only difference between two unrelated words. If you want to request food, k<sup>h</sup>ānā the failure to produce aspiration will result in kānā and you will end up asking for a one-eyed person. Similarly, if you do not distinguish the T-group from the t-group of consonants, rather than asking for roṭī 'bread' you will end up reporting that a girl is crying (i.e. roṭī).

*Minimal pair practice: words with unvoiced unaspirated stops and unvoiced aspirated stops*

unvoiced unaspirated		unvoiced aspirated	
ک k	کلی kalī bud	کھ k <sup>h</sup>	کھلی k <sup>h</sup> alī oil cake
ج c	چونا cūnā lime	چھ c <sup>h</sup>	چھونا c <sup>h</sup> ūnā to touch
ت T	ٹاٹ TāT sackcloth	ٹھ T <sup>h</sup>	ٹھاٹھ T <sup>h</sup> āT <sup>h</sup> splendour
ت t	تان tān tune	تھ t <sup>h</sup>	تھان t <sup>h</sup> ān roll of cloth
پ p	پل pal moment	پھ p <sup>h</sup>	پھل p <sup>h</sup> al fruit

*Minimal pair practice: words with voiced unaspirated stops and voiced aspirated stops*

voiced unaspirated		voiced aspirated	
گ g	گرتا girnā to fall	گھ g <sup>h</sup>	گھرتا g <sup>h</sup> irnā to be surrounded
ج j	جال jāl net	جھ j <sup>h</sup>	جھال j <sup>h</sup> āl soldering of metals
ڈ D	ڈال Dāl a branch	ڈھ D <sup>h</sup>	ڈھال D <sup>h</sup> āl a shield
د d	دار dār a piece of wood	دھ d <sup>h</sup>	دھار d <sup>h</sup> ār sharpness
ب b	بال bāl hair	بھ b <sup>h</sup>	بھال b <sup>h</sup> āl point of an arrow

*Minimal pair practice: words with unvoiced aspirated stops and voiced aspirated stops*

unvoiced aspirated		voiced aspirated	
کھ k <sup>h</sup>	کھانا k <sup>h</sup> ānā food	گھ g <sup>h</sup>	گھانا g <sup>h</sup> ānā Ghana, the name of a country
چھ c <sup>h</sup>	چھل c <sup>h</sup> al cheat	جھ j <sup>h</sup>	جھل j <sup>h</sup> al to fan
ٹھ T <sup>h</sup>	ٹھک T <sup>h</sup> ak tapping sound	ڈھ D <sup>h</sup>	ڈھک D <sup>h</sup> ak to cover
تھ t <sup>h</sup>	تھان t <sup>h</sup> ān roll of cloth	دھ d <sup>h</sup>	دھان d <sup>h</sup> ān paddy
پھ p <sup>h</sup>	پھول p <sup>h</sup> ul flower	بھ b <sup>h</sup>	بھول b <sup>h</sup> ul mistake

*Minimal pair practice: words with the T-group (retroflex) stops and the t-group (dental) stops*

T-group		t-group	
ٹ T	ٹال Tāl postpone	ت t	تال tāl pond
ٹھ T <sup>h</sup>	ٹھک T <sup>h</sup> ak tapping sound	تھ t <sup>h</sup>	تھک t <sup>h</sup> ak be tired
ڈ D	ڈال Dāl branch	د d	دال dāl lentil
ڈھ D <sup>h</sup>	ڈھک D <sup>h</sup> ak cover	دھ d <sup>h</sup>	دھک d <sup>h</sup> ak palpitation, excitement

*Minimal pair practice: words with the q-group (uvular) and the k-group (velar) stops*

q-group		k-group	
ق q	قاش qāsh a piece of fruit	ک k	کاش kāsh may it happen

*Nasal consonants*

Listen to the following nasal consonants:

Nasal consonants	Urdu words
ن ṅ	گنگا gangā Ganges
ن ñ	رنج rañj sorrow
ن N	انڈا aNDā egg
ن n	نان nān bread
م m	ماضی māzī past

## Other consonants

Listen to the following words:

Consonants	Urdu words
ے y	یار <b>yār</b> pal
ر r	راز <b>rāz</b> secret
ل l	لال <b>lāl</b> red
و w/v	والد <b>vālid</b> father
ش sh	شال <b>shāl</b> shawl
س s	سال <b>sāl</b> year
ح h	حال <b>hāl</b> condition, state

## Minimal pair practice: fricatives vs. stops

fricatives	stops
خ x خام <b>xām</b> raw	ک k کام <b>kām</b> work
خ x خطاب <b>xitāb</b> title	ک k کتاب <b>kitāb</b> book
غ G غل <b>Gul</b> noise	گ g گل <b>gul</b> flower
غ G غریب <b>Garīb</b> poor	ق q قریب <b>qarīb</b> near
ف f فانی <b>fānī</b> mortal	پ p پانی <b>pānī</b> water
ف f فن <b>fan</b> art	پھ p <sup>h</sup> پھن <b>p<sup>h</sup>an</b> the hood of a snake
ز z زنگ <b>zang</b> rust	ج j جنگ <b>jang</b> war

Minimal pair practice: words with r, R and R<sup>h</sup>

consonants	Urdu words
ر r	ر <b>par</b> on, at
ز R	ز <b>paR</b> lie down, fall
ڑ R <sup>h</sup>	ڑ <b>paR<sup>h</sup></b> read, study

## Punctuation marks

.	=	full stop
,	=	comma
:	=	semi colon
?	=	question mark

Other punctuation marks are the same as those used in English. See Unit 10 for a set of special abbreviations and other symbols used in Urdu.

## Syllables, stress and intonation

See unit beginning on page 231.

Dictionary order 

The dictionary order of the Urdu script is given below, working vertically down the columns. Each letter is given in its independent/detached shape. The name of the letter is given in the second column and in the third column its transliteration. It is very important, that you learn the names of these letters, as the name of the letter will be used when its variants are discussed.

letter	name	transliteration
ا	<b>alif</b>	a
ب	<b>be</b>	b
پ	<b>pe</b>	p
ت	<b>te</b>	t
ٹ	<b>Te</b>	T
ث	<b>se</b>	s
ج	<b>jīm</b>	j
چ	<b>ce</b>	c
ح	<b>he</b>	h
خ	<b>xe</b>	x
د	<b>dāl</b>	d
ڈ	<b>Dāl</b>	D



ذ	<b>zāl</b>	z
ر	<b>re</b>	r
ژ	<b>Re</b>	R
ز	<b>ze</b>	z
ژ	<b>že</b>	ž
س	<b>sīn</b>	s
ش	<b>shīn</b>	sh
ص	<b>svād</b>	s
ض	<b>zvād</b>	z
ط	<b>toe</b>	t
ظ	<b>zoe</b>	z
ع	<b>en</b>	' (see Script Unit 5)
غ	<b>Gen</b>	G
ف	<b>fe</b>	f
ق	<b>qāf</b>	q
ک	<b>kāf</b>	k
گ	<b>gāf</b>	g
ل	<b>lām</b>	l
م	<b>mīm</b>	m
ن	<b>nūn</b>	n
و	<b>vāo</b>	v/w, o, ū, au
ه	<b>choTīhe</b>	h
ه	<b>do cashmī he</b>	(aspiration)
ی	<b>c'hoTīye</b>	y, ī
ا	<b>baRīye</b>	e, ε

## Listening exercises

If you do not have the recording, either skip this section or seek the assistance of a native speaker.

1 Listen to a list of three words and circle the word that is different.

*Example:*  
you hear:  
answer:

A	B	C
kar	k <sup>h</sup> ar	kar
1 B		

- |   |   |   |   |
|---|---|---|---|
| 1 | A | B | C |
| 2 | A | B | C |
| 3 | A | B | C |
| 4 | A | B | C |
| 5 | A | B | C |
| 6 | A | B | C |
| 7 | A | B | C |
| 8 | A | B | C |

2 Listen to a list of four words and circle the aspirated words.

*Example:*  
you hear:  
answer:

A	B	C	D
kar	k <sup>h</sup> ar	gar	g <sup>h</sup> ar
B, D			

- |   |   |   |   |   |
|---|---|---|---|---|
| 1 | A | B | C | D |
| 2 | A | B | C | D |
| 3 | A | B | C | D |
| 4 | A | B | C | D |
| 5 | A | B | C | D |
| 6 | A | B | C | D |
| 7 | A | B | C | D |
| 8 | A | B | C | D |

3 Listen to the pair of words dealing with the contrast between the T-group (the retroflex) of consonants and the t-group (dental) of consonants.

A	B
Tik	tik

After the pair is pronounced, you will hear either (A) or (B). Underline the word that you hear the *third* time.

Example: you hear : **Tik**, then underline **Tik**:

	A	B
1	tāk	<b>Tāk</b>
2	thak	<b>T<sup>h</sup>ak</b>
3	dāg	<b>Dāg</b>
4	dhak	<b>D<sup>h</sup>ak</b>
5	par	<b>paR</b>
6	sar	<b>saR</b>
7	karī	<b>kaR<sup>h</sup>ī</b>
8	thīk	<b>T<sup>h</sup>īk</b>

4 Listen to the pairs of words which contrast in terms of vowel.

A	B
<b>ḍin</b>	<b>ḍīn</b>

After each pair is pronounced, you will hear either (A) or (B). Underline the word that you hear the third time.

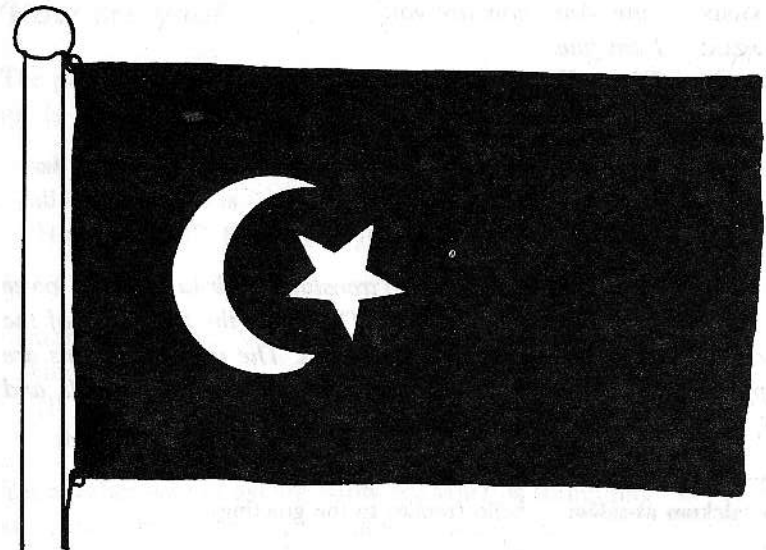
Example: you hear: **ḍīn**, then underline **ḍīn**

	A	B
1	kām	kam
2	<b>ḍin</b>	<b>ḍīn</b>
3	mil	mīl
4	cuk	cūk
5	mel	mēl
6	ser	sēr
7	bic	bīc
8	bāl	bāl

# 1 باب ایک: آداب Greetings and social etiquette

By the end of this unit you should be able to:

- use simple greetings
- learn expressions of social etiquette
- use expressions for leave-taking
- ask simple questions
- make simple requests
- use personal pronouns (e.g. 'I', 'we', 'you', etc.)
- use some nouns and adjectives



## Dialogue 1

### Muslim greetings and social etiquette

Urdu greetings vary according to the religion of the speaker, but not according to the time of the day. In some cases, the speaker may choose to greet according to the religion of his/her listener.

*Tahsin Siddiqui and Razia Arif run into each other in Hyde Park in London*

TAHSIN: as-salām 'alekum, raziā.

RAZIA: va-'alekum as-salām. sab xeriyat hē?

TAHSIN: meharbānī hē, aur āp ke mizāj kese hē?

RAZIA: allāh kā shukr hē.

*(The conversation continues for some time.)*

TAHSIN: acc<sup>h</sup>ā, xudā hāfiz.

RAZIA: xudā hāfiz.

TAHSIN: Greetings Razia.

RAZIA: Greetings. How are you?

TAHSIN: Fine. And, how are you?

RAZIA: I am fine.

TAHSIN: Okay. Goodbye.

RAZIA: Goodbye.

### Vocabulary

*Note: It is a standard convention to transliterate Urdu words in lower case. This convention is used here. Therefore, the first letter of the first word in a sentence is not capitalized. The only exceptions are upper case T, D, N and R, which represent the retroflex sounds, and G, which represents the velar fricative sound.*

as-salām 'alekum	hello (Muslim greeting)
va-'alekum as-salām	hello (replies to the greeting)
sab	all
xeriyat (f.)	safety, welfare
meharbānī (f.)	kindness

āp ke	your
mizāj (m.)	temperament, nature
kese	how
hē	are
allāh kā shukr	fine
xudā hāfiz	goodbye

### Notes

#### Muslim greetings and leave taking

as-salām 'alekum, (Hello) an Arabic greeting which literally means 'may peace be upon you' is a common greeting among Muslims.

The proper reply to the greeting would be va-'alekum as-salām, which literally means 'may peace also be on you'. salām (an abbreviated form of as-salām 'alekum) is also used for 'hello' mostly in informal settings.

It is expressed by raising the right hand to the forehead. The expression for 'goodbye' is xudā hāfiz 'God, the protector'.

#### 'How are you?'

The preferred way of saying 'How are you?' is 'Is everything fine?' or 'Is all well (with you)?' The expression for this is

sab xeriyat hē?  
all welfare is  
'How are you?' (lit. Is everything fine with you?)

which is followed by the answer:

meharbānī hē  
kindness is  
'(It is your) kindness', i.e. because of your kindness, everything is fine with me.

Yet another way of asking 'How are you?' is something like 'How are your habits?', as in the following sentence:

āp ke mizāj kese hē?  
you of habits how are

This question is followed by the answer, 'With God's grace, everything is fine'. The Urdu expression for this is:

allāh kā shukr he.  
God of thank is

The above exchange is used in formal situations.

### What to do when speakers of different religions meet

When speakers of different religions greet each other, it is considered polite for the person who speaks first to greet the listener in the listener's religion. Respecting others' religious feelings is the rule of politeness. Nowadays the English word 'hello' can be used to stress neutrality and modernity at the same time.

## Dialogue 2

### Other forms of greeting

*Mohan goes to see Shahid in his office in Southall, London. They know each other but are not close friends*

MOHAN: ādāb arz janāb.

SHAHID: ādāb. kyā hāl he mohan sāhab?

MOHAN: T̄rik he, aur āp?

SHAHID: mē b̄ṛī T̄rik hū. hukam kījīe.

MOHAN: hukam nahī, guzārish he.

*(The conversation continues for some time.)*

MOHAN: acc̄hā, xudā hāfiz.

SHAHID: xudā hāfiz.

MOHAN: Hello, sir.

SHAHID: Hello. How are you Mr Mohan? (lit. What is (your) condition Mr Mohan?)

MOHAN: Fine. And you?

SHAHID: I am fine too. What can I do for you? (lit. please order).

MOHAN: (It is) not an order, (but) a request.

MOHAN: Okay. Goodbye.

SHAHID: Goodbye.

## Vocabulary

ādāb arz	Muslim greeting, may be used by other religions too
janāb	sir
sāhab	sir, gentleman
kyā	what
hāl (m.)	condition
he	is
T̄rik	fine; OK
aur	and
āp	you (hon.)
mē	I
b̄ṛī	also
hū	am
hukam (m.)	order
kījīe	please do
nahī	not
guzārish (f.)	request

## Pronunciation

In the eastern and southern regions of the Urdu-speaking area of India (e.g. in Hyderabad, India), the vowel *ε* in the words **mē** and **he**, is pronounced as a diphthong, a combination of two vowels, i.e. [ai = a+i]. However, in the western Urdu-speaking area (e.g. in Delhi), it is pronounced as a vowel [ε], as in English words such as 'bet'. Since the vowel pronunciation is considered standard, it is given on the recording.

The verb form [kījīe] can also be pronounced as [kījīye]. The semivowel [y] can intervene between the last two vowels. This word can be written with the semivowel too.

## Notes

### Other forms of greetings

**namaste** (literal meaning, 'I bow in your respect') is the most common greeting used by Hindus. It is expressed with the hands folded in front of the chest. It may be optionally followed by **jī** to show respect and politeness. A more formal alternative to **namaste** is **namaskār**. In rural areas many other variants such as **rām-rām** and **je rām jī kī** are found. Sikhs prefer **sat srī akāl** instead of **namaste**. The gesture of folding hands, however, remains the same. The Hindu greetings do not vary at different times of the day.

**namaste** (**sat srī akāl** by Sikhs) and its variants are used both for 'hello' and 'goodbye'.

**ādāb arz** is used both for 'hello' and 'goodbye'. This polite form of greeting is commonly used mainly in areas influenced by Muslim culture, e.g. Kashmir, Lucknow, Hyderabad, etc.

**janāb** 'sir' is used as a term of address.

**sāhab** 'sir': the original meaning of Urdu **sāhab** is 'master' or 'lord'. This word is more formal than English 'sir'. It can be used in several ways:

- 1 after proper names, e.g. **mohan sāhab** 'Mr Mohan', **khan sāhab** 'Mr Khan'.
- 2 as a term of address, e.g. **āiye sāhab** 'Please come, sir'.
- 3 after titles, e.g. **DākTar sāhab** 'Doctor'.

**begam sāhab** 'Madam' **mem sāhab** 'Mrs' (the former term is commonly used for upper-class Indian and Pakistani Muslim women and the latter term is usually used for Western women only).

**sāhab** is also used as a word for 'boss', e.g. **vo mere sāhab hē** 'He is my boss'.

### Other ways of saying 'How are you?'

Where an Urdu expression differs literally from its English translational equivalent, we will show this difference in notes by giving a word-for-word translation to show this difference. Observe the

word-for-word translation of the Urdu equivalent of English, 'How are you?'

**kyā hāl hē?**  
what condition is

and its reply.

**T'ik hē.**  
fine is

### Honorific pronoun

The honorific pronoun **āp** 'you' is grammatically plural, even if it refers to one person.

### Politeness

If the speaker is being very polite in his/her speech, the listener is obliged to either match or outperform the speaker. The expression

**hukam kījīe.**  
order please do  
'Please (give me) an order.'

is a very formal and cultured way of asking 'What can I do for you?' The listener appropriately uses an equally polite expression

**hukam nahī guzārīsh hē.**  
order not request is  
'It is not an order (but) a request.'

The polite expression **farmāiye**, 'to speak', 'to order' is also used in place of **hukam kījīye** (see Unit 10).

### Word order

Note the difference between the word order of Urdu and English. In Urdu, the verb (e.g. 'is', 'am', 'are', etc.) usually appears at the end of the sentence. The object (e.g. 'order') appears before the verb.

## Grammar

A vast majority of learners of Urdu as a foreign language find its grammar very simple. You will soon find out on your own the reasons for this perception. In this section we outline some salient features of Urdu grammar.

### Word order in Urdu

The order of words in an Urdu sentence is not as rigidly fixed as it is thought to be by traditional grammarians. Although *usually* (but not invariably) an Urdu sentence begins with a subject and ends with a verb, if the sentence has an object, it is sandwiched between the subject and the verb. That is why Urdu is often called an SOV language (i.e. Subject-Object-Verb language). However, Urdu speakers or writers enjoy considerable freedom in placing words in an utterance to achieve stylistic effects. In dialogue 2 Shahid asks:

**kyā hāl he?**  
what condition is  
'How are you?'

Usually the question word **kyā** 'what' does not appear in sentence-initial position. The usual form of the sentence is as follows:

**hāl kyā he?**  
condition what is  
'How are you?'

The question word **kyā** 'what' is placed at the beginning of the sentence to give special emphasis to it. Also, you may have noticed the deletion of the possessive adjective 'your' in the conversation. Such deletions also affect Urdu word order. For example, in the same dialogue, Mohan responds to Shahid's question in the following way:

**T'ik he.**  
fine is  
'I am fine.'

The reply by Mohan has no subject because the subject phrase is implied. The full version of the sentence is as follows:

**merā hāl T'ik he.**  
my condition fine is  
'I am fine.' (lit. 'My condition is fine.')

The implied subject (i.e. **merā hāl**) is rarely spelled out in the reply.

### Yes-no questions

Yes-no questions expect either an affirmative or a negative answer. In spoken Urdu, yes-no questions are much simpler than in English. They are usually formed by changing *intonation*, i.e. with a rising tone of voice at the end of the sentence. You do not need to place any form of the verb before the subject as you do in English. In dialogue 1 Razia asks

**sab xeriyat he?**  
all welfare is  
'Is all well?' or 'Is everything fine?'

simply by 'yes-no question intonation', i.e. raising the pitch of voice at the end of the sentence. The same sentence with a 'statement intonation' (pitch falling at the end), as in English, would mean 'All is well' = 'I am fine'.

### Personal and demonstrative pronouns

The Urdu personal pronouns are

<b>mē</b>	I
<b>ham</b>	we
<b>tū</b>	you (sg.)
<b>tum</b>	you (pl.)
<b>āp</b>	you (hon.)
<b>vo</b>	she, he, it; that, they
<b>ye</b>	this, these

There is no gender distinction in Urdu pronouns.

**tū** is either intimate or very rude. We advise you not to use **tū** unless you are absolutely sure about your intimate relationship with the listener and your listener has already been using this pronoun in his/her exchanges with you. In short, you will not get much of a

chance to hear and use **tū**. In the case of an emerging familiar relationship the only pronoun you will need is **tum**.

**tum** can be used with one or more than one person. However, like the English 'you', it never takes a singular verb form.

**āp** is used to show respect and politeness. Most often you will use this pronoun in exchanges with friends and strangers. South Asian society is changing quickly and you should avoid stereotyping. You may have heard about the distinction between lower- and higher-caste Indians. Our advice is, use **āp** for everybody regardless of his/her caste and status. This approach is the safest form of address in the final analysis. **āp** always takes a plural verb regardless of the number of speakers addressed.

**vo** is written as **vah**, but is pronounced as **vo** most widely. **vo** 'that, those' is also used to refer to person(s) or object(s) far from the speaker.

**ye** is written as **yah**, but is pronounced as **ye**. **ye** 'this, these' can be used to refer to both singular and plural person(s) or object(s) close to the speaker.

### Number and gender (plural formation of unmarked nouns)

Urdu nouns (like Spanish, Italian and French) are marked for both number and gender. There are two numbers (singular and plural) and two genders (masculine and feminine). Adjectives and verbs agree with nouns in number and gender.

	singular	plural
masculine	-ā	-e
feminine	-ī	-iā (nouns) -ī (adjectives; verbs)

Here are some examples of nouns and adjectives. Verbs will be exemplified in the next unit. You will find slight changes in the feminine plural forms of verbs, which are discussed in Unit 6.

		masculine	
	singular		plural
<b>beTā</b>	son	<b>beTe</b>	sons
<b>baccā</b>	child (male)	<b>bacce</b>	children
<b>burā</b>	bad	<b>bure</b>	bad
		feminine	
	singular		plural
<b>beTī</b>	daughter	<b>beTiā</b>	daughters
<b>baccī</b>	child (female)	<b>bacciyā</b>	children
<b>burī</b>	bad	<b>burī</b>	bad

*Nouns have gender too.* Male human beings receive masculine gender, whereas females receive feminine gender. However, inanimate and abstract nouns can be either masculine or feminine. **foj** 'army', which (in India and Pakistan) does not admit women, is feminine; in addition, **dārī** 'beard' is also feminine. Some animate nouns (species of animals, birds, insects, etc.) are either masculine or feminine. For example, **macc<sup>ar</sup>** 'mosquito', **k<sup>a</sup>Tmal** 'bug', **cītā** 'leopard' and **ullū** 'owl' are masculine in gender, and nouns such as **makk<sup>ī</sup>** 'fly', **macc<sup>ī</sup>** 'fish' are feminine. However, do not worry about gender in the case of inanimate and abstract nouns. The following are some guidelines for you.

Look at the following representative list of Urdu nouns and see if you can guess the gender rules:

masculine		feminine	
<b>laRkā</b>	boy	<b>laRkī</b>	girl
<b>g<sup>o</sup>Rā</b>	horse	<b>g<sup>o</sup>Rī</b>	mare
<b>kamrā</b>	room	<b>kursī</b>	chair
<b>darvāzā</b>	door	<b>k<sup>ī</sup>Rkī</b>	window
<b>landan</b>	London	<b>dillī</b>	Delhi
<b>g<sup>ar</sup></b>	house	<b>kitāb</b>	book
<b>hāt<sup>h</sup></b>	hand	<b>nazar</b>	vision
<b>namak</b>	salt	<b>mirc</b>	pepper
<b>ādmī</b>	man	<b>aurat</b>	woman
<b>jūtā</b>	shoe	<b>mā</b>	mother

Most Urdu nouns ending in **-ā** are masculine and those ending in **-ī** are feminine. There are exceptions though: **ādmī** 'man' ends in

-ī and is masculine and āpā 'sister' ends in -ā and is feminine. But you have probably guessed that the meaning takes precedence over the form of the word. After all, how could the word for *mother* be other than feminine in gender? and the word *man* be other than masculine? These two criteria can solve the mystery of Urdu gender in nearly every case.

### Agreement: adjectives and possessive adjectives

You have already come across one adjective, **acc<sup>h</sup>ā laRkā** 'good/fine' which ends in -ā. It is an inflecting adjective. By substituting the suffixes given in the box, we can produce other forms. For example:

<b>acc<sup>h</sup>ā laRkā</b>	<b>acc<sup>h</sup>e laRke</b>
good boy	good boys
<b>acc<sup>h</sup>ī laRkī</b>	<b>acc<sup>h</sup>ī laRkiyā</b>
good girl	good girls

The question word **kesā** 'how' also behaves like an adjective ending in -ā.

<b>kesā laRkā</b>	<b>kese laRke</b>
what kind of boy	what kind of boys
<b>kesī laRkī</b>	<b>kesī laRkiyā</b>
what kind of girl	what kind of girls

The Urdu equivalents of the English possessive adjectives ('my', 'our', etc.) are:

<b>merā</b>	my
<b>hamārā</b>	our
<b>terā</b>	your (sg., most intimate/non-honorific)
<b>tumhārā</b>	your (pl., fam.)
<b>āp kā</b>	your (pl., hon.)
<b>us kā</b>	his/her (further away)
<b>un kā</b>	their (further away)
<b>is kā</b>	his/her (near)
<b>in kā</b>	their (near)

The Urdu possessive pronouns listed above follow the pattern of adjectives which end in -ā.

<b>merā laRkā</b>	<b>mere laRke</b>
my boy	my boys
<b>merī laRkī</b>	<b>merī laRkiyā</b>
my girl	my girls

From the above examples, it is clear that adjectives ending in -ā agree with the nouns that follow them. Therefore, they behave like inflecting adjectives.

In English, it is the gender of the *possessor* in third person singular pronouns (i.e. 'his girl', 'her girl') that is marked on the possessive adjectives. Such a distinction is not made in Urdu. Notice, however, that because possessive adjectives agree with their following nouns, the form of a possessive adjective changes in accordance with the gender and the number of the *possessed* noun. Thus, the following phrases are ambiguous in Urdu:

<b>us kā laRkā</b>	<b>us ke laRke</b>
his/her boy	his/her boys
<b>us kī laRkī</b>	<b>us kī laRkiyā</b>
his/her girl	his/her girls

**us kā laRkā** means both 'his boy' and 'her boy'. Since **laRkā** 'boy' is masculine, the possessive adjective **us kā** 'his/her' takes the masculine form, regardless of whether the boy in question belongs to a man or a woman. Similarly, **us kī laRkī** can mean both 'his girl' or 'her girl'. It is the feminine gender of the word **laRkī** 'girl' which assigns gender to the possessive pronoun.

### Exercises

1 How would you reply to someone who said this to you?

- ādāb arz.
- kyā hāl he?
- as-salām 'alekum.
- mizāj kесе hē?
- acc<sup>h</sup>ā, xudā hāfiz.
- sat srī akāl jī.
- sab xeriyat he?
- namaste jī.



- (i) hukam kījīe/farmāiye.  
 (j) salām.

**2** Match the replies in column B with the greetings or questions in column A.

<i>A</i>	<i>B</i>
(a) ādāb.	T <sup>h</sup> ik he.
(b) kyā hāl he?	allāh kā shukr he.
(c) āp ke mizāj kесе hē?	ādāb.
(d) xudā hāfiz.	xudā hāfiz.
(e) sab xeriyat he?	va-'alekum as-salām.
(f) as-salām 'alekum.	meharbānī he.

**3** Fill in the gaps in the two conversations given below:

*Conversation 1*

A: as-salām 'alekum.

B: \_\_\_\_\_  
 sab xeriyat he?

A: \_\_\_\_\_ he, aur āp ke \_\_\_\_\_ kесе hē?

B: allāh kā \_\_\_\_\_.

*Conversation 2*

A: \_\_\_\_\_.

B: ādāb arz.  
 kyā \_\_\_\_\_ he?

A: \_\_\_\_\_ he, aur \_\_\_\_\_?

B: mē b<sup>h</sup>i \_\_\_\_\_.

A: acc<sup>h</sup>ā \_\_\_\_\_.

B: xudā hāfiz.

**4** Answer the following questions.

(a)  
 QUESTION: kyā hāl he?

ANSWER:

QUESTION: aur āp?

ANSWER:

(b)

QUESTION: āp kесе hē?

ANSWER:

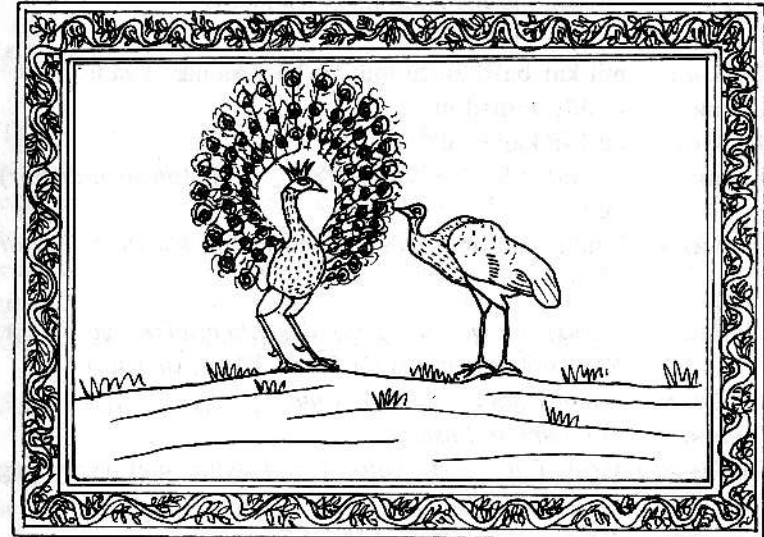
**5** Give the corresponding short sentences for the following long sentences.

- (a) aur āp kесе hē?  
 (b) mē b<sup>h</sup>i T<sup>h</sup>ik hū.  
 (c) āp kī meharbānī he.  
 (d) āp ke mizāj kесе hē?

## 2 باب دو: آپ کہاں کے رکی ہیں؟ Where are you from?

**By the end of this unit you should be able to:**

- introduce yourself and others
- say and ask what you and others do
- say and ask where you and others work
- talk about you and your family
- ask someone's address
- refer to possessions
- use very frequent adjectives
- learn plural formation
- form the simple present tense



## English prohibition?

In the following dialogues, no attempt is made to translate artificially an English word/expression into Urdu if the English word has become a natural part of the Urdu language. The original English words in the text are italicized. Their native pronunciation is given in the section 'Pronunciation of English Words'. Try to use Urdu words, if a parallel Urdu word exists.

### Dialogue 1

#### Small talk

A young stockbroker, Bashir Ahmad, wants to meet a distinguished gentleman standing alone in a corner of a restaurant, gazing at the wall. On learning from a friend that his name is Dr Zakir Khan, Mr Ahmad approaches him. Having exchanged greetings, Bashir Ahmad undertakes the task of introducing himself

- BASHIR: kahiye, āpkā ism-e-sharīf Doctor zākir khān he na?  
 DR KHAN: jī hā, merā nām zākir khān he.  
 (Extending his hand to shake hands.)  
 BASHIR: merā nām bashīr he.  
 DR KHAN: mil kar baRī xushī huī. āp kā pūrā nām kyā he?  
 BASHIR: bashīr ahmad he.  
 DR KHAN: āp kyā karte hē?  
 BASHIR: mē stock broker hū. āp tibbī Doctor (medical doctor) hē?  
 DR KHAN: jī nahī, mē tibbī Doctor nahī hū. ek aur qism Doctor hū.  
 BASHIR: Excuse me, you are Dr Zakir Khan, aren't you? (lit. Your noble name is Dr Zakir Khan, isn't it?)  
 DR KHAN: Yes, my name is Zakir Khan.  
 BASHIR: My name is Bashir.  
 DR KHAN: Pleased to meet (you). (lit. Having met (you) big happiness happened.) What is your full name?  
 BASHIR: My name is Bashir Ahmad.

- DR KHAN: What (work) do you do?  
 BASHIR: I am a stockbroker. Are you a medical doctor?  
 DR KHAN: No, I am not a medical doctor. (I) am the other (kind of) doctor (i.e. I am a Ph.D).

## Vocabulary

kahnā (+ne)	to say
kahiye	Excuse me!
ism (m.)	noun
sharīf	noble, honourable, respected
ism-e-sharīf (m.)	name (lit. distinguished appellation)
nām (m.)	name
na?	isn't it?
hā	yes
mil kar baRī xushī huī	Pleased to meet you
tibbī (adj.)	medical
pūrā (m.; adj.)	full, complete
karnā (+ne)	to do
ek aur	another
qism	type

## Notes

The -e (called *izāfat*) in *ism-e-sharīf* 'noble name' is a common grammatical feature borrowed from Persian and its meaning is explained in the Reference Grammar. However, in writing it is indicated by adding subscript *zer* to the last letter of the first compound word. The word *ism* means 'noun' and not 'name' when used independently. The polite form of asking 'What is your name?' (*āp kā nām kyā he?*) is *āp kā ism-e-sharīf kyā he?*

## Attention-getters

The Urdu literal equivalent of the English expression 'Excuse me!' is *māf kijiye*. However, the Urdu expression actually means 'I apologize' or 'I beg your pardon'. It is not appropriate where the real

intent of 'Excuse me' is to get attention. Although some English-speaking Indians and Pakistanis tend to translate directly from English, it is not the natural tendency of native speakers. The expression 'Excuse me' is best paraphrased by native Urdu speakers either as 'Please say' (**kahiye**) or 'Please listen' (**sunie**).

Do not use *māf kījiye* if you do not intend to apologize. *māf* is written as *mu'āf*.

### Set phrases

Every language employs some expressions which are often fixed and invariable. In some respects, Urdu expressions such as 'Pleased to meet you' belong to this category. For the time being, you should memorize them without going further into their composition. Also, learn their appropriate usage. They are usually used in introductions.

The mystery of what the correct subject of 'Pleased to meet you' is will become clear later when the concept of **ko** subjects (called 'dative subjects' or 'experiential subjects') is introduced. For the time being, use the expression as if it were a subjectless sentence.

### Word-for-word translation

The Urdu expression for 'I am pleased to meet you' is:

**mil kar baRī xushī hūī**  
met having big happiness happened

In the above expression, the object 'you' is implied; however, for emphasis the object can be inserted.

**āp se mil kar baRī xushī hūī.**  
you with met having big happiness happened

Notice the Urdu equivalent of the English 'I am pleased to meet you' is 'I am pleased to meet with you'.

### Word order with the question word 'what'

Observe the place of the question word **kyā** 'what' in the following sentences.

**āp kā pūrā nām kyā hē?**  
your full name what is  
'What is your full name?'

**āp kyā kām karte hē?**  
you what work do are  
'What do you do (for a living)?'

When one compares these sentences with the expression – **kyā hāl hē**, one might be tempted to conclude that 'anything goes' regarding the placement of **kyā** in a sentence. The following sentences strengthen this belief further because one can say the above two sentences in the following way:

**āp kām kyā karte hē?**  
you work what do are  
'What do you do (for a living)?'

The placement of **kyā** at the beginning or at the end of the sentence, or between the two verbal elements, will lead to some problems. Such placements will change the meaning of the sentences and may even sound abrupt and impolite. Therefore, the rule of thumb is to keep the question word closer to the word which is the subject of the enquiry. Usually, **kyā** is placed before the noun or the verb it modifies. If the noun phrase is modified, as the noun **nām** is in the following sentence by the two modifiers – 'your' and 'full' – rather than breaking the bond between the noun and the modifier, as in

**āp kā kyā pūrā nām hē?**

the question word is placed after the noun:

**āp kā pūrā nām kyā hē?**

In the following sentence, the noun **kām** is, however, not modified further; thus, it is better to say

**āp kyā kām karte hē?**

i.e. literally, 'What work do you do?' instead of

**āp kām kyā karte hē?**

which has some negative connotations, as does the English sentence 'Tell me, what do you actually do with your life?'

## Dialogue 2

### Where are you from?

Two female college students on their way to Banaras from Delhi engage in a dialogue which is typical of Indian travellers whether from urban or rural areas. After asking each other their names, Fatima Banu and Sahira Dawood start enquiring about each other's family background

FATIMA: āp kahā kī hē.

SAHIRA: mē dillī kī hū. aur āp?

FATIMA: mē banāras mē rehtī hū.

SAHIRA: āp ke kitne b<sup>h</sup>āi-behen hē?

FATIMA: ham cār b<sup>h</sup>āi aur do behenē hē.

SAHIRA: merā ek b<sup>h</sup>āi aur ek behen he.

FATIMA: *Where are you from?* (lit. Of where (= of what place) are you?)

SAHIRA: *I am from Delhi.* (lit. I am of Delhi.) *And you?*

FATIMA: *I live in Banaras.*

SAHIRA: *How many brothers and sisters do you have?* (lit. How many your brothers and sisters are?)

FATIMA: *We are four brothers and two sisters.*

SAHIRA: *I have one brother and a sister.*

### Vocabulary

kahā	where
mē	in
dillī (f.)	Delhi (the capital city)
kī (f.)	of
banāras	Banaras (one of the oldest cities in India)
rehnā (-ne)	to live
kitnā (m.)	how many?
kitne	how many?
b <sup>h</sup> āi (m.)	brother/brothers
behen, āpā (f.)	sister (āpā is an affectionate term for elder sister)

cār	four
do	two
ek	one

### Notes

#### Word-for-word translation: 'Where are you from?'

The Urdu equivalent of the English 'Where are you from?' is:

āp kahā kī hē?  
you where of are

The response to the English question in Urdu is

mē dillī kī hū  
I Delhi of am

As we saw in the last unit, like other possessive pronouns, **kī** agrees with the number and the gender of its possessor. In the above two sentences the subject pronoun is the possessor. Since the subjects are feminine, the feminine form **kī** is used. It is not difficult to guess what would happen if the subjects were masculine. If these sentences are spoken by males, the sentences are:

āp kahā ke hē?  
you where of are

mē dillī kā hū  
I Delhi of am

Remember the honorific pronoun **āp** always takes the plural form.

Don't be surprised if you hear someone using **se** 'from' instead of **kā**, **ke** or **kī**:

āp kahā se hē?  
you where from are

mē dillī se hū.  
I Delhi from am

However, **se** is invariable whereas **kā** is variable. You will learn about invariable elements such as **se** later under the section on invariable postpositions.

Also, notice the placement of the English 'from' in the Urdu sentence.

### Postpositions

The Urdu equivalents of English 'in Banaras' and 'from Delhi' are:

<b>banāras</b>	<b>mē</b>	<b>dillī</b>	<b>se</b>
Banaras	in	Delhi	from

Notice the English *prepositions* placed after the noun of the prepositional phrase. In other words, the word order of the English prepositional phrase is reversed in Urdu. Since the prepositional elements always follow the noun they modify, they are called *postpositions* in Urdu grammars.

### Question words: 'where' and 'how many/much'

From the Urdu sentence 'Where are you from?' it should be obvious that the Urdu word for 'where' is **kahā**. Like the English question word, Urdu **kahā** does not change its shape. Also, it is not placed at the beginning of the sentence. Its usual place is before the verb; however, this word is rather mobile within a sentence.

The Urdu equivalent of 'how many/much' is **kitnā**. This question word agrees with its following noun in number and gender.

<b>kitnā kām?</b>	how much work
<b>kitne b'āi?</b>	how many brothers
<b>kitnī behenē?</b>	how many sisters

This question word is like an inflecting possessive adjective.

### Dialogue 3

#### A train journey: exchanging addresses

*During the train journey, Fatima and Sahira become friends; they are ready to exchange addresses*

SAHIRA:	ye merā patā he.
FATIMA:	ye patā bahut lambā he.
SAHIRA:	hā, baRā sheher, lambā patā.
FATIMA:	lekin, c'otā sheher, c'otā patā. ( <i>Both laugh.</i> )
SAHIRA:	acc'hā, p'hīr milēge.
FATIMA:	jī, p'hīr milēge.

SAHIRA:	<i>This is my address.</i>
FATIMA:	<i>This is a very long address.</i>
SAHIRA:	<i>Yes, a big city, a long address.</i>
FATIMA:	<i>But, a small city, a short address.</i>
SAHIRA:	<i>OK, (we) will meet again.</i>
FATIMA:	<i>OK, until then (lit. (we) will meet).</i>

### Vocabulary

<b>patā</b> (m.)	address	<b>c'otā</b> (m.; adj.)	small, short
<b>bahut</b>	very	<b>p'hīr</b>	again, then
<b>lambā</b> (m.; adj.)	long	<b>acc'hā</b> (m.; adj.)	good, OK
<b>sheher</b> (m.)	city	<b>milnā</b> (-ne)	to meet
<b>lekin</b>	but	<b>milēge</b>	(we) will meet

### Pronunciation

The Urdu word for 'address' is written as **patah** but is pronounced as **patā**.

### Notes

#### Word-for-word translation

ye	patā	bahut	lambā	he.
this	address	very	long	is

Notice the Urdu sentence ends with a verb and not with an adjective unlike the English 'This address is very long'.

## Subject omission

The Urdu expression for 'we will meet again' is:

**p'ir milēge.**  
again will meet

The subject 'we' is implied; it is rarely spelled out. Normally such subjectless expressions are considered ungrammatical in many languages, including English; however, they are quite normal in Urdu.

## Grammar

### Tag question

A tag question is usually 'tagged' to a statement. The Urdu equivalent of

You are Dr Zakir Khan, aren't you?

is very simple – just add **na** at the end of the statement. It will take care of both the positive tags (e.g. is it?, will you?, do you?, etc.) and the negative ones (e.g. isn't it?, won't you?, don't you?, etc.) which are attached to statements in English. The only difference is that English speakers will pause at the point where a comma is placed in the English sentence whereas Urdu speakers will not pause at this point. Therefore, no comma is placed between the statement and the tag. However, the tag question will receive rising intonation.

### The verb 'to be'

There is a striking resemblance between the verb 'to be' in English and Urdu. Just as in English, you would not say 'you am', 'I is', 'he am', or 'they is', neither would you in Urdu. Different forms are used depending upon the person and number of the subject. The Urdu counterparts of the English verb 'to be' are given below.

	<i>singular</i>	<i>plural</i>	<i>honorific</i>
<i>first person</i>	<b>hū</b> (I) am	<b>hē</b> (we) are	–
<i>second person</i>	<b>he</b> (you sg.) are	<b>ho</b> (you pl.) are	<b>hē</b> (you <i>hon.</i> ) are
<i>third person</i>	<b>he</b> (he/she/it) is	<b>hē</b> (they) are	–

It is possible to say 'you is' in Urdu, provided the Urdu singular 'you' **tū** is selected. Of course, the second person honorific pronoun (**āp**) always takes a plural form. As we mentioned in the first unit, be careful when you need to use Urdu second person pronouns. The chances are you will rarely need to use the pronoun **tū** and, thus, the singular you 'to be' form.

### Present habitual actions = simple present tense

The Urdu sentences

**āp kyā karte hē?**  
you what do are  
**mē banaras mē rehtī hū**  
I Banaras in live am

are equivalent of English 'What do you do?' and 'I live in Banaras', which refer to habitual or regularly repeated acts. Look at the verb form/phrase, and you will readily observe that there are two main parts to the Urdu verb form. The first one, usually called the 'main verb', is composed of three elements:

<b>kar</b>	+	<b>t</b>	+	<b>e</b>
stem 'do'	+	aspect marker	+	gender-number marker (m. pl.)
<b>reh</b>	+	<b>t</b>	+	<b>ī</b>
stem 'live'	+	aspect marker	+	gender-number marker (f. sg.)

The first element of the first part is the verb stem. The second element is the aspect marker. The aspect marker simply shows whether the act is completed or ongoing. At this point it is important to understand the difference between tense and aspect.

As mentioned above, aspect is concerned about the ongoing, repeated or completed state of the action whereas tense (present, past or future) provides information as to what point in time the action takes place. The third element of the main verb is the same masculine plural ending from the Box on page 36.

The second part of the verb is called the 'auxiliary verb'. In the two sentences, the auxiliary verb is the same form of the verb 'to be' discussed in the box on p. 53.

This verb form is referred to by various technical names. We will call it the *simple present tense*. The complete paradigm is given in the Reference Grammar.

### The verb 'to have'

The Urdu expression for 'How many brothers and sisters do you have?' is:

āp ke kitne b<sup>h</sup>āi-behen hē?  
your how many brothers-sisters are

Notice the Urdu sentence contains neither an equivalent of the English verb 'have' nor the subject 'you'. In Urdu, the subject takes a possessive form and the verb 'have' becomes the verb 'to be'. As we proceed further, it will become clear that many languages of the world do not have the exact equivalent of English 'have'. In Urdu such a construction is used to express inseparable or non-transferable possessions (body parts, relationships or dearly held possessions such as a job, house or shop). Transferable possessions will be dealt with later on. (Note that it is also possible to use the plural form *behenē* in the above expression.)

### Number and gender (plural formation of marked nouns)

Now do some detective work and work out patterns for the following nouns.

<i>Masculine</i>			
<i>singular</i>		<i>plural</i>	
b <sup>h</sup> āi	brother	b <sup>h</sup> āi	brothers
g <sup>h</sup> ar	house	g <sup>h</sup> ar	houses

hāt <sup>h</sup>	hand	hāt <sup>h</sup>	hands
mard	man	mard	men
ādmī	man	ādmī	men

#### *Feminine*

<i>singular</i>		<i>plural</i>	
behen	sister	behenē	sisters
kitāb	book	kitābē	books
aurat	woman	aurtē	women
zabān	language	zabānē	languages

If you think that the masculine nouns which do not end in ā remain unchanged and the feminine nouns which do not end in ī take ē to form plurals, you are right. The masculine nouns which depart from the normal trend, i.e. those which do *not* end in ā and the feminine nouns which do *not* end in ī, are called *marked nouns*.

	<i>singular</i>	<i>plural</i>
<i>masculine</i>	non-ā	-0 (zero = unchanged)
<i>feminine</i>	non-ī	ē

### Exercises

**1** The computer has swallowed either some parts of a word or a whole word. Supply what is missing where you see the blanks.

mē dillī \_\_\_\_\_ hū. me \_\_\_\_\_ cār b<sup>h</sup>āi \_\_\_\_\_. merā c<sup>h</sup>oT  
\_\_\_\_\_ b<sup>h</sup>āi Chicago mē kām kar \_\_\_\_\_ he. mer \_\_\_\_\_ do baR  
\_\_\_\_\_ b<sup>h</sup>āi *inglistān* mē reht \_\_\_\_\_. merā nām salman  
\_\_\_\_\_. mē *school* ja \_\_\_\_\_ hū. mer \_\_\_\_\_ do behen \_\_\_\_\_  
b<sup>h</sup>ī \_\_\_\_\_. mer \_\_\_\_\_ vālid sāhab b<sup>h</sup>ī kām kart \_\_\_\_\_ hē. āp  
kah \_\_\_\_\_ rehte hē? āp \_\_\_\_\_ kit \_\_\_\_\_ b<sup>h</sup>āi-behen hē? āp  
\_\_\_\_\_ vāldah kyā \_\_\_\_\_ kar \_\_\_\_\_ hē?

**2** Pair the words on the right with those on the left.

acc <sup>h</sup> ā	c <sup>h</sup> oTā
baRā	laRkī
behen	aurat
laRkā	burā



ādmī            nahī  
hā                b<sup>h</sup>ā

3 The software system of our computer has imposed a strange system on the following Urdu phrases. Your job is to correct them.

se                banāras  
mē               sheher  
das               behen  
cār               b<sup>h</sup>āiyā  
do                ādmiyā  
kitnā             b<sup>h</sup>ā  
zard              sārī

4 Unscramble the following words/phrases and fill the unscrambled expression in the blank spaces on the right.

hiyeka            \_\_\_\_\_  
shīxu              \_\_\_\_\_  
bīRa xuīsh hīu    \_\_\_\_\_  
rūpā mnā        \_\_\_\_\_  
dūrās              \_\_\_\_\_  
kinte b<sup>h</sup>ā         \_\_\_\_\_  
mēlieg            \_\_\_\_\_

5 In this crossword puzzle there are four Urdu words from our dialogues. Find the words and circle them. The words can be found horizontally and vertically. (Note that vowels usually written with a macron are represented by double vowels here; so ū = uu in the crossword.)

a d b a s u n i y e  
b l a g j q w e r t  
s y R u p u o p l g  
i c i q k a e b d j  
i q i c s p t l s t  
p g t x i f q a d s  
r f h j q s c v a p  
d x u s h i i n m a  
a g h n t s x q j b

### 3 باب تین: آپ کو کیا چاہئے؟

## What would you like?

By the end of this unit you should be able to:

- tell someone what you wish to get
- describe locations
- use some negotiation skills
- make reservations
- describe possessions (transferable)
- understand verb agreement with subjects and objects
- express physical states (fever, headache)



## Dialogue 1

### Buying a shalvār qamīz

Susan Brown and Maha Ahmad go to a local shop in Liverpool called 'Habib's fabrics'. Maha Ahmad visits the shop quite frequently. After greeting each other, Maha Ahmad tells the shop-keeper that Susan is visiting from America and she wants a shalvar qamiz. Maha begins by saying to Javed Malik

- MAHA: zarā naye feshan ke shalvār qamīz dik<sup>h</sup>āīye.  
 JAVED: kaun sā shalvār qamīz cāhiye? reshmī yā sūtī?  
 MAHA: reshmī.  
 JAVED: ye dek<sup>h</sup>iye. āj-kal is kā bahut rivāj he. dek<sup>h</sup>iye, resham kitnā acc<sup>h</sup>ā he!  
*(Javed shows a number of shalvar qamiz. Maha asks Susan about her choice.)*  
 MAHA: susan, āp ko kaun sā shalvār qamīz pasand he?  
 SUSAN: ye zard.  
*(turning to Javed to ask the price)*  
 MAHA: is kī qīmat kyā he?  
 JAVED: bīs pāunD (pounds).  
 MAHA: T<sup>h</sup>īk batāiye, ye bāhar se āyī hē.  
 JAVED: āj-kal itnī qīmat he . . . acc<sup>h</sup>ā aT<sup>h</sup>ārah pāunD.  
 MAHA: acc<sup>h</sup>ā T<sup>h</sup>īk he.  
 MAHA: Please show me a shalvar qamiz that is in fashion. (lit. Please show me a little bit of a new fashion shalvār qamīz.)  
 JAVED: What kind of shalvar qamiz (do you) want? Silk or cotton?  
 MAHA: Silk.  
 JAVED: Look at this. Nowadays it is very much in fashion. ( lit. Nowadays its very much custom is.) See, how good the silk is! (lit. How much good the silk is!)  
 MAHA: Susan, which shalvar qamiz do you want?  
 SUSAN: (I) want this yellow (one).  
 MAHA: What is its price?  
 JAVED: Twenty pounds.  
 MAHA: Please tell (me) the right (price); she has come from abroad. (Lit. She has come from outside.)

JAVED: This is the price nowadays . . . OK, eighteen pounds.

MAHA: OK, (that) is fine.

## Vocabulary

zarā	little, somewhat	dek <sup>h</sup> iye	Have a look.
nayā (m.; adj.)	new	āj-kal	nowadays
shalvār (m.)	loose trousers (worn by women)	rivāj (m.)	custom
qamīz (f.)	shirt	āp ko	to you
dik <sup>h</sup> ānā	to show	pasand (f.)	choice, liking
dik <sup>h</sup> āiye.	Please show.	zard (adj.)	yellow
kaun sā (m.; adj.)	which one	qīmat (f.)	price
cāhiye	desire, want	bīs	twenty
resham (m.)	silk	pāunD	pound (British currency)
reshmī (adj.)	silk	batāiye	Please tell.
yā	or	bāhar	outside
sūt (m.)	cotton	āyī	(she) came
sūtī (adj.)	cotton	itnā	this much
dek <sup>h</sup> nā	to see	aT <sup>h</sup> ārah	eighteen

## Pronunciation

The word for 'want, desire' is written as **cāhiye** or **cāhie**.

## Notes

### Politeness

As we showed in the last unit, Urdu is a very rich language as regards politeness. When **zarā** 'little, somewhat' is used at the beginning of a request, its main function is politeness. It is almost like the English, 'I do not want to impose on you but . . .' By adding **zarā**, Urdu speakers convey the meaning, 'I want to put as little burden as possible on you by my request'. **zarā** remains invariable.

### cāhnā 'want' vs. cāhiye 'desire/want'

As the English expression 'What do you want?' would be considered less polite than 'What would you like to have?', similarly in Urdu

**āp kaun sā shalvār qamīz cāhī hē?**  
you what kind of shalvar qamiz want are

would be considered less polite than

**āp ko kaun sā shalvār qamīz cāhiye?**  
you to what kind of shalvar qamiz desire  
(lit. What kind of shalvar qamiz is desirable to you?)

In the first sentence the subject **āp** indicates a deliberate subject whereas in the second sentence the subject **āp ko** is an experiencer one. Sometimes the politeness is achieved in Urdu by means of experiencer subjects. In other words, the verb **cāhiye** is the relatively polite counterpart of English 'want' (and Urdu **cāhnā** 'to want') because it always selects an experiencer subject. Hereafter the Urdu verb **cāhiye** will be glossed as 'want' because 'desire' is not its best translation.

For more information, see the discussion on the experiencer subject in the next unit.

### Word-for-word translation

The Urdu equivalent of English 'It is very much in fashion' is

**is kā bahut rivāj hē.**  
its very custom is

Similarly, the English expression 'This (she) is a visitor' is realized in Urdu as:

**ye bāhar se āyī hē.**  
these (hon.) outside from came are

In other words, the Urdu expression is literally 'She has come from outside'. The past tense will be dealt with later on; for the time being memorize this sentence and learn to make number and gender changes in **āyī** (**āyā** for masculine singular subjects, **āye** for

masculine plural, and **āyī** for feminine plural) and person and number changes in the verb form 'to be'.

### Polite commands

The Urdu equivalent of English 'Please show' and 'Please see' are:

**dik<sup>h</sup>ā-īye**                      **dek<sup>h</sup>-īye.**  
show (imper. polite)      see (imper. polite)

The other examples of polite commands you have encountered earlier are:

**kah-īye**                              **sun-īye.**  
say (imper. polite)      listen (imper. polite)

In short, **-īye** is added to a verbal stem to form polite commands. It is called the 'polite imperative' in grammatical literature.

### No 'please'

There is really no *exact* equivalent of the English word 'please'. The most important way of expressing polite requests is by means of a polite verb form, i.e. by adding **-īye** to a verb stem. Even if one uses the word-for-word Urdu equivalent of 'please', which is **meharbānī kar ke**, the verbal form with **-īye** has to be retained. **meharbānī kar ke** means 'kindly' in Urdu.

### Context

Note the change in meaning of Urdu **kaun sā** 'which one' in the following two contexts: (1) when a shalvar qamiz has yet to be shown by the shopkeeper:

**kaun sā shalvār qamīz cāhiye?**  
what kind of shalvar qamiz want  
'What kind of shalvar qamiz do (you) want?'

and (2) in the context of choosing a shalvar qamiz from a set of suits which are shown to the customer.

āp ko kaun s̄a shalvār qamīz pasand he?  
 you to which one shalvar qamiz choice/liking is  
 'Which shalvar qamiz do (you) like?'

### Subject omission

kaun s̄a shalvār qamīz cāhiye?  
 what kind of shalvar qamiz want  
 'What kind of shalvar qamiz do (you) want?'

## Dialogue 2

### Booking a flight

*John Smith goes to the airline booking office to make a reservation for Lahore. He talks with the agent*

JOHN: lahore kā ek TikaT (ticket) cāhiye.  
 AGENT: kaun se din ke liye?  
 JOHN: kal ke liye.  
 AGENT: kamyuTar (computer) par dekhtā hū, he yā nahī.  
 JOHN: subā kī parvāz cāhiye.  
 AGENT: mere pās TikaT (ticket) he.  
 JOHN: to dījiye. jahāz kab caltā he?  
 AGENT: subā das baje.  
 JOHN: mere pās zar-e-naqd nahī he.  
 AGENT: to kreDiT kārD (credit card) dījiye.  
 JOHN: (I) want one ticket for Lahore.  
 AGENT: For which day?  
 JOHN: For tomorrow.  
 AGENT: I'll check on the computer to see if one is available. (lit. (It) is or not.)  
 JOHN: (I) need a morning flight.  
 AGENT: I have a ticket.  
 JOHN: Then (please) give (it to me). When does the (aero)plane leave?  
 AGENT: 10 o'clock in the morning.

JOHN: I do not have cash.  
 AGENT: Then use a credit card. (lit. give a credit card.)

### Vocabulary

din (m.)	day	dījiye.	Please give.
ke liye	for	jahāz	aeroplane
kal	yesterday, tomorrow	kab	when (question word)
par	on	calnā (-ne)	to leave, to walk
dek <sup>h</sup> nā (+ne)	to see	das	ten
subā	morning	baje	o'clock
parvāz	flight	pās	near, possession (have)
to	then	zar-e-naqd	cash
denā (+ne)	to give		

### Pronunciation

In words borrowed from English, such as *computer* and *ticket*, the English *t* is pronounced with the retroflex **T** (see the unit beginning on page 7 for the pronunciation of Urdu sounds).

### Notes

#### Word-for-word translation

Lahore kī TikaT  
 Lahore of (f.) ticket (f.)  
 'a ticket for Lahore' (lit. Lahore's ticket)

The borrowed words *ticket* and *computer* are assimilated into Urdu and, consequently, are assigned feminine and masculine gender, respectively.

## to 'then'

'then' is **to** (short form of **tab**), as in:

**to**     **dījiye**  
then    please give

## Compound and oblique postpositions

Observe the order of the English preposition in Urdu:

(noun)	postposition	postposition
<b>kal</b>	<b>ke</b>	<b>liye</b>
tomorrow	of	for

As we proceed further we will introduce the concept of the 'oblique' case in Urdu. You will notice, as we go on, that compound postpositions begin with either **ke** or **kī**, but *never* with **kā**. In the above expression **liye** changes **kā** → **ke**. That is, the postposition ending **ā** becomes **e**.

The oblique effect is not confined to the preceding postposition but extends to the phrase as a whole.

**kaun**   **sā**   **din**  
which    day (m.)

Notice that the **sā** part of the question word 'which' agrees in number and gender with the following noun, i.e. **din** 'day' which is masculine singular. Now, if we expand this phrase by adding the Urdu compound postposition **ke liye**, we get:

**kaun**   **se**   **din**         **ke**   **liye**  
which    day (m.)    of    for

Now the influence of **liye** not only extends to **ke** but all the way to **se**. The way **kā** gives in to the influence of **liye** is similar to the way **sā** gives in to **se**. However, if we replace the marked noun with an unmarked noun **laRkā** 'boy', you will see a clear change.

**kaun**   **se**   **laRke**     **ke**   **liye**  
which    boy (m.)    of    for  
'for which boy'

Although **laRkā** 'boy' changes to **laRke**, its meaning does not change. It still keeps its singular identity.

## Separable or transferable possessions

In the last unit we dealt with non-transferable and inseparable possessions, i.e. expressions such as 'I have four brothers'. Let us turn our attention to separable possessions, as in:

**mere pās**   **zar-e-naqd**   **nahī**   **he.**  
my    near    cash                    not    is  
'I do not have cash.'

Similarly, in Urdu the expression 'You have a ticket' will be

**āp**   **ke**   **pās**     **TikaT**   **he.**  
your    near    ticket    is  
'You have a ticket.'

In the case of separable possessions the subject receives the **ke pās** compound postposition and, subsequently, the following changes take place. Notice **ke** makes the subject oblique masculine possessive:

**mē** + **ke pās** → **mere pās**    'I have'  
**āp** + **ke pās** → **āp ke pās**    'you have'

## Dialogue 3

### A visit to a doctor

*Iqbal Malik is under the weather with a cold. He has a fever and a headache. He goes to his doctor, Mushtaq Mir. After exchanging greetings, Iqbal tells Dr Mir the purpose of his visit*

IQBAL:     DākTar (*Doctor*) sāhab, muj<sup>h</sup>e kuch<sup>h</sup> buxār he.

DR MIR:    kab se he?

IQBAL:     kal rāt se.

DR MIR:    sar mē dard b<sup>h</sup>ī he?

IQBAL:     jī hā. (*Putting the thermometer in Iqbal's mouth*)

DR MIR:    thermometer lagāiye. (*After taking the thermometer from Iqbal's mouth*)

DR MIR: t<sup>h</sup>oRā buxār he. . . . ye davāī dīn mē do bār lījiye. . . .  
jaldī T<sup>h</sup>īk ho jāēge.

IQBAL: *Doctor sir, I have a slight fever. (lit. some fever.)*

DR MIR: *Since when? (lit. Since when is it?)*

IQBAL: *Since last night.*

DR MIR: *(Do you have a) headache too?*

IQBAL: *Yes.*

DR MIR: *(You) have a little fever. . . . Please take this medicine twice a day. (lit. Please take this medicine two times in a day.) (You) will soon be fine.*

## Vocabulary

DākTar	doctor	lagānā (+ne)	to fix, put into,
sāhab	sir		stick
muj <sup>h</sup> e	to me	lagāiye	please fix, put
kuc <sup>h</sup>	some		into, stick
buxār (m.)	fever	t <sup>h</sup> oRā (m.; adj.)	little
kab	when	davāī (f.)	medicine
kal	yesterday,	do	two
	tomorrow	bār (f.)	time, turn
rāt (f.)	night	lenā (+ne)	to take
sar (m.)	head	lījiye	please take
dard (m.)	pain	jaldī	soon, quickly
sar mē dard	headache (lit. pain in head)	ho jāēge	will become

## Pronunciation

The word **sāhib** has other variants: **sāhab** and more informal **sāb**.

## Notes

### 'Since'

The Urdu equivalent of 'since' is the postposition **se** 'from', e.g.:

<b>kab se</b>	<b>kal rāt se</b>
when since	yesterday night from
'since when'	'since last night'

## Dialogue 4

### 'Humour column'

*Two thieves are being interrogated in a Delhi police station. The inspector is interrogating the thieves and his assistant is taking notes*

INSPECTOR: tumhāra nām?

THIEF: banerjī.

*(Now turning to the other)*

INSPECTOR: tumhāra nām?

THIEF: chaterjī.

*(Inspector talking to both thieves)*

INSPECTOR: corī karte ho aur nām ke sāt<sup>h</sup> 'jī' lagāte ho.

*(turning to his assistant) in ke nām lik<sup>h</sup>iye, baner aur chater.*

INSPECTOR: *Your name?*

THIEF: *Banerjī.*

INSPECTOR: *Your name?*

THIEF: *Chatterjī.*

INSPECTOR: *(You) commit theft (lit. (you) steal) and then you add 'jī' to your name.*

INSPECTOR: *Write down their names, Baner and Chatter.*

## Vocabulary

corī karnā (+ne)	to steal	ke sāt <sup>h</sup>	with
lik <sup>h</sup> nā (+ne)	to write	lagānā (+ne)	to attach, to fix
lik <sup>h</sup> iyē	Please write		

## Note (cultural)

Some common last names in the state of Bengal end with **-jī**. However, this **jī** is not the honorific suffix as found in colloquial Urdu.

## Grammar

### cāhiye and verb agreement

In Standard Urdu **cāhiye** has a plural form **cāhiyē**, which is used when the subject of the sentence is plural.

āp ko	qamīzē	cāhiyē?
You to	shirts (f. pl.)	desire/want
'Do you want shirts?'		

### Simple present tense: subject-verb agreement

As pointed out earlier, the verb agrees with the subject in person, number and gender. The first part of the verb (called the 'main verb' i.e. **caltā**) agrees in number and gender and the second part of the verb (called the 'auxiliary verb') agrees in person and number with the subject:

jahāz	kab	caltā	he?
aeroplane (m.)	when	move/walk	is
'When does the aeroplane leave?'			
(lit. When does the aeroplane walk/move?)			

## Object in English, subject in Urdu

āp ko	qamīz	pasand	he?
you to	shirt (f.)	likeable/pleasing	is
'Do you like the shirt?'			

Notice that 'Do you like ...?' is phrased in Urdu as 'Is/are ... pleasing to you?' So the object of the English sentence appears as the subject of the Urdu sentence – 'Do you like the shirt?' becomes 'Is the shirt pleasing to you?' Recall the 'have' construction:

mere	cār	b <sup>h</sup> āī	hē
my	four	brothers(m. pl.)	are
'I have four brothers.'			

In the above sentence, the verb form is not **hū**, indicating that the verb does not agree with the English subject. The verb agrees with **b<sup>h</sup>āī** 'brothers' and takes the plural ending, because 'brothers' is the subject in the Urdu construction.

mere	pās	qamīzē	nahī	hē
my	near	shirts	not	are
'I do not have shirts.'				

Similarly, the verb agrees with **qamīzē**, which is plural. How about the expression 'I have a slight fever'?

muj <sup>h</sup>	ko	kuc <sup>h</sup>	buxār	he
me	to	some	fever	is
'I have a slight fever.'				
(lit. I have some fever.)				

Once again the subjects differ in the English and Urdu sentences.

## When does the subject take a postposition?

Urdu verbs such as **pasand honā** 'to like' and **cāhiye** 'want' use the **ko** postposition with their subject. You will have to remember which verb takes which postposition with the subject. For example, you will have to remember that the English verb 'to have' takes three different postpositions with the Urdu subject:

<i>subject postposition</i>	<i>possession</i>
ke pās	separable, transferable
kā, ke, kī	inseparable
ko	physical states (such as fever, headache)

### Exercises

1 Translate the following sentences into Urdu according to the following model. (Remember Urdu does not have articles. Therefore, the articles 'a', 'an' and 'the' cannot be translated.)

*Model:* āp ko kitāb cāhiye. 'You want a book.'  
 muj<sup>h</sup>e kitāb cāhiye. 'I want a book.'

- I want a ticket for Jaipur.
- Do you want medicine?
- I want two houses.
- I want a car in the garage. (garage: use the English word)
- You want this beautiful shirt. (beautiful: **xūbsūrat**)

2 Fill in the blanks by making an appropriate choice from the following Urdu subjects.

merā, mere, merī, mere pās, muj<sup>h</sup> ko

- \_\_\_\_\_ ek behen he.
- \_\_\_\_\_ do b<sup>h</sup>āī hē.
- \_\_\_\_\_ ek computer he.
- \_\_\_\_\_ hāl T<sup>h</sup>ik he.
- \_\_\_\_\_ ek gāRī he.
- \_\_\_\_\_ kām cāhiye.

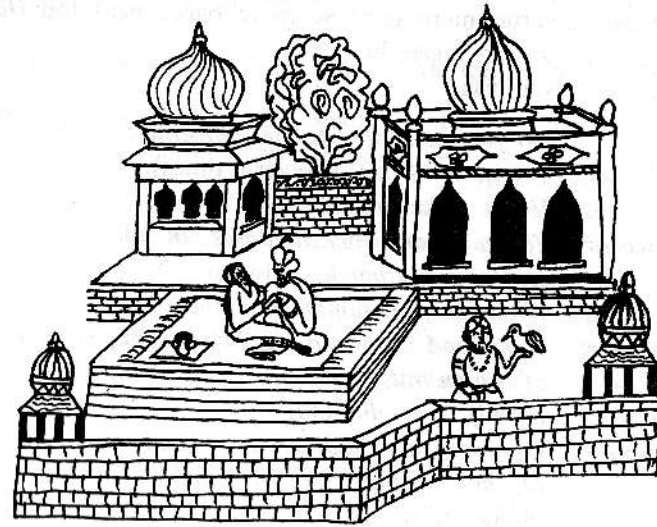
3 Match the parts of the sentences given on the right with the parts on the left to make a complete sentence.

muj <sup>h</sup> ko	g <sup>h</sup> ar mē kitne ādmī hē?
mere pās	kyā he?
āp ke	buxār he.
merā	āp ke liye he.
ye xat	sheher bahut xūbsūrat he.
is kī qīmat	do rupaye hē.

## 4 باب چار: آپ کے شوق کیا ہیں؟ What are your hobbies?

By the end of this unit you should be able to:

- talk about hobbies and interests
- talk about likes and dislikes
- manage some more expressions of health and ailments
- learn expressions with 'generally'
- form derived adjectives
- note asymmetry between English and Urdu expressions





## Dialogue 1

### What are your hobbies?

Professor James Jones is an internationally acclaimed expert on international advertising and he is being profiled in a newspaper, called 'Asian Eye', published in London. After talking about his research, the interviewer, Yaseen Malik, wants to report Professor Jones' interests to his readers

- MALIK: kyā āp hindustān jāte hē?  
 PROF. JONES: jī hā, kāī bār.  
 MALIK: āp ko hindustānī k'hānā pasand he?  
 PROF. JONES: jī hā, tandūrī murGī (tandoori chicken), Dosā (dosa) . . . vese samosā b'hī bahut pasand he.  
 MALIK: āp ke shauq kyā kyā hē?  
 PROF. JONES: mujh ko terne kā shauq he, is ke alāvah hindustānī mausiqī kā b'hī shauq he.  
 MALIK: gāne kā b'hī?  
 PROF. JONES: zarūr, mere gāne se mere bacce hēD fon (head phone) lagāte hē.  
 MALIK: vāh, vāh.  
 MALIK: Do you visit India (quite frequently)?  
 PROF. JONES: Yes, quite often (lit. several times).  
 MALIK: Do you like Indian food?  
 PROF. JONES: Yes, tandoori chicken, dosas. In addition (I) like samosas very much.  
 MALIK: What are your hobbies?  
 PROF. JONES: I am fond of swimming, besides this, (I) am fond of Indian music.  
 MALIK: (Fond) of singing too?  
 PROF. JONES: Of course, my children put on head phones (because of) my singing. (lit. (My) children put on head phones from my singing.)  
 MALIK: Excellent! (i.e. What an excellent sense of humour!)

## Vocabulary

jānā (-ne)	to go	shauq (m.)	hobby, fondness,
kāī	several		interest
k'hānā (m.), (v.)	food (n.), to eat	ternā (-ne)	to swim
(+ne)	(v.)	mausiqī (f.)	music
tandūr (m.)	oven	ke alāvah	besides, in
tandūrī (adj.)	ovenbaked		addition to
Dosā	Indian-style	gānā (m.), (v.)	song (n.), to sing
	savoury	(+ne)	(v.)
	pancake	zarūr	of course,
murGī (f.)	chicken		certainly
vese	otherwise, in	par	on, at
	addition	vāh	ah! excellent!
			bravo! super!

## Notes

### The experiencer subject

The Urdu equivalent of the English 'I am fond of swimming' is:

mujh ko terne kā shauq he  
 me to swimming of fondness is

In English 'I' is the subject of the sentence; however, in Urdu the equivalent of English 'I' is **mujh ko** 'to me'. The nominative subjects (e.g. 'I') denote volitional/deliberate subjects as in English 'I met him'. The experiencer (**ko**) subjects are non-volitional/non-deliberate, as in English 'I ran into him'. In other words, sentences like the following are expressed in a slightly different fashion:

English	Urdu
I am fond of swimming.	The fondness of swimming is <i>to me</i> .
You want a ticket.	The desire of a ticket is <i>to you</i> .
I have a fever.	A fever is <i>to me</i> .
She likes this book.	The choice of this book is (i.e. experienced by) <i>to her</i> .

In Urdu the verb 'to be' does not agree with the experiencer subject. For agreement purposes, **shauq** 'fondness' becomes the element of agreement.

There are two other terms for experiential subjects – dative subjects and **ko** subjects. We will call them experiencer subjects in this book.

### Verbal nouns (infinitive verbs)

Now observe the status of the word 'swimming' in the English sentence:

I am fond of swimming.

The word 'swimming' functions like a noun in the above sentence. As a matter of fact, one can replace it with a noun, e.g. 'I am fond of chocolate'. The only difference is that 'chocolate' is a noun to begin with and 'swimming' is derived from the verb 'swim' by adding '-ing' to it. Such nouns are called verbal nouns or gerunds. We will call them verbal nouns throughout this book.

Urdu does not differentiate between verbal nouns and infinitive forms. Examples of Urdu verbal nouns or infinitive forms are given below:

<i>verb stems</i>		<i>verbal nouns/infinitive verbs</i>	
<b>kar</b>	do	<b>karnā</b>	to do/doing
<b>ā</b>	come	<b>ānā</b>	to come/coming
<b>jā</b>	go	<b>jānā</b>	to go/going
<b>dek<sup>h</sup></b>	see	<b>dek<sup>h</sup>nā</b>	to see/seeing
<b>batā</b>	tell	<b>batānā</b>	to tell/telling
<b>ter</b>	swim	<b>ternā</b>	to swim/swimming
<b>k<sup>h</sup>ā</b>	eat	<b>k<sup>h</sup>ānā</b>	to eat/eating
<b>gā</b>	sing	<b>gānā</b>	to sing/singing
<b>lik<sup>h</sup></b>	write	<b>lik<sup>h</sup>nā</b>	to write/writing

You will have discovered by now that the only counterpart of the English infinitive 'to' (as in 'to leave') and the verbal noun marker '-ing' (as in 'leaving') in Urdu is **-nā**. It is like English '-ing' in the sense that it follows a verbal stem rather than the English infinitive marker 'to', which precedes a verbal stem.

### Oblique verbal nouns

Remember the influence of a postposition on the words in a phrase. See the section on 'Compound and oblique postpositions' in case you have forgotten it.

Now consider the Urdu counterpart of the English 'of swimming' as in 'I am fond of swimming':

**terne**      **kā**  
swimming of

Under influence from the postposition **kā**, the Urdu verbal noun **ternā** 'swimming' undergoes a change exactly like the noun **laRkā**. Thus, it becomes **terne**. Study the following sentences carefully. Do you see the same change?

**muj<sup>h</sup> ko gāne kā shauq he.**  
me to singing of fondness is  
'I am fond of singing.'

**muj<sup>h</sup> ko k<sup>h</sup>āne kā shauq he.**  
me to eating of fondness is  
'I am fond of eating.'

**āp ko filmē dek<sup>h</sup>ne kā shauq he.**  
you to films seeing of fondness is  
'You are fond of watching films.'

**āp ko k<sup>h</sup>āne kā shauq he.**  
you to eating of fondness is  
'You are fond of eating.'

### 'Yes-no' questions with 'kyā'

In Unit 1, we showed you how to change a statement into a 'yes-no' question with merely a change in intonation. Optionally, one can place **kyā** in front of a statement and form a 'yes-no' question out of it. (Yes, it is the same word **kyā** which means 'what!') Even if **kyā** is placed at the beginning of a sentence, rising question intonation is imperative. Since it is difficult to show intonation in writing, **kyā** is more prevalent in writing and its omission is common in speaking.

The statement

**āp hindustān jāte hē.**  
 you India go are  
 'You go to India.'

becomes a 'yes-no' question with the mere addition of **kyā** in front of it:

**kyā āp hindustān jāte hē?**  
 Q you India go are  
 'Do you go to India?'

You do not need any verb forms at the beginning of a yes-no question in Urdu.

### Repetition of question words

The repetition of a question word is quite common in Urdu. In many languages of South East Asia repetition indicates plurality. Almost the same is true in Urdu.

**āp ke shauq kyā kyā hē?**  
 your interests/hobbies what what are  
 'What are your interests/hobbies?'

In English you cannot repeat the question word 'what' even if you know that the person in question has many interests. However, the repetition of **kyā** has a 'listing' function and, thus, asks the person to give a list of interests which are more than one according to the speaker.

Similarly, if someone asks in Urdu

**āp kahā kahā jāte hē?**  
 you where where go are  
 'What places do you go to?'

the speaker has reason to believe that the listener goes to more than one place.

## Dialogue 2

### Indian films

*India is the largest producer of films in the world. More films are produced by the Bombay film industry than by Hollywood. Therefore, it is no wonder that Urdu/Hindi films are often the topic of social conversation and are an excellent source of learning agreement-disagreement, likes and dislikes and social and political thoughts. In this dialogue, the topic of discussion is Indian films. The participants are Akbar Ali and Sajid Rahim. Sajid has seen the film **badmāsh** (villain). He is ready to express his delight over it*

SAJID: badmāsh merī pasandīdah film he.

AKBAR: vo kese?

SAJID: gāne bahut acc<sup>h</sup>e hē, kahānī aur adākārī b<sup>h</sup>ī shāndār he.

AKBAR: hindustānī filmē to muj<sup>h</sup> ko bilkul pasand nahī. sirf formula.

SAJID: lekin ye formula film nahī, is kā andāz aur hai.

AKBAR: sab hindustānī filmē ek sī hotī hē, laRkā laRkī se miltā he, donō mē ishq hotā he, p<sup>h</sup>ir badmāsh ātā he ...  
 (Sajid: interrupting Akbar)

SAJID: aur donō kī shādī hotī he. jī nahī, ye esī film nahī.

AKBAR: to maGrib kī naqal hogī.

SAJID: to āp ke xayāl mē sirf maGribī filmē acc<sup>h</sup>ī hotī hē?

AKBAR: mē ye nahī keh rahā hū, purānī hindustānī filmē acc<sup>h</sup>ī hotī hē.

(Mushtaq Ahmad patiently listens to this discussion and intervenes by saying)

MUSHTAQ: film kī bāt par j<sup>h</sup>agRā kyō?

SAJID: 'Badmash' is my favourite film.

AKBAR: How come?

SAJID: (The) songs are very good; (the) plot and acting are great too.

AKBAR: I dislike Indian films – (they are) only formula (films).

SAJID: But this (one is) not a formula film. Its style is different.

- AKBAR: *All Indian films are alike – a boy meets a girl, both fall in love (lit. love happens in both), then a villain comes. . . .*
- SAJID: *And, both get married. This is not such a film.*
- AKBAR: *Then it must be an imitation of Western (films) (lit. of the West).*
- SAJID: *(Do) you think only Western films are (generally) good? (lit. In your opinion only Western films are (generally) good.)*
- AKBAR: *I'm not saying that (lit. this); the old Indian films are good.*
- MUSHTAQ: *Why argue over the topic of films? (lit. Why (wage a) battle over the topic of films? implying that the topic of films is not worthy of such a serious discussion.)*

## Vocabulary

<b>badmāsh</b> (m.)	villain	<b>hoī hē</b>	generally happen,
<b>pasandīdā</b>	favourite		generally take
<b>vo kese</b>	how come?		place (pl.)
<b>kahānī</b> (f.)	story	<b>hogī</b>	will be
<b>adākār</b> (m./f.)	an actor/actress	<b>esā</b>	such
<b>adākārī</b>	acting	<b>maGrib</b> (m.)	west; the West
<b>shāndār</b>	splendid, great	<b>maGribī</b>	western; Western
<b>nāpasand</b>	dislike	<b>naqal</b> (f.)	copy, fake,
<b>aur</b>	and, more, other,		imitation
	else	<b>xayāl</b> (m.)	opinion, view
<b>andāz</b> (m.)	style	<b>sīrf</b>	only
<b>ek-sā</b>	alike	<b>kehna</b> (+ne)	to say
<b>ishq</b> (m.)	love	<b>purānā</b>	old (inanimate)
<b>shādī</b> (f.)	marriage	(m.; adj.)	
<b>honā</b> (-ne)	to be	<b>bāt</b> (f.)	matter, conver-
<b>hoī he</b>	generally		sation, topic
	happens,	<b>j'agRā</b> (m.)	a quarrel, battle
	generally takes	<b>kyō</b>	why
	place (sg.)		

## Pronunciation

The Urdu word for 'opinion' can be pronounced in two ways: **xyāl** and **xayāl**. The Urdu word for 'copy' is pronounced as **naqal** or **naql**. The word for 'villain' is written as **badm'āsh**, but is pronounced as **badmāsh**. (Remember the discussion on **mu'āf** and **māf**?)

## Notes

### filmē

The English word 'film' is assimilated into Urdu. It is no longer treated as a foreign word in the language; therefore, it has gender. From the plural ending **ē**, you can predict its gender. It is, of course, feminine.

### Negative markers: nahī, nā

The short version of **nahī** 'not' is **nā**.

With polite orders **nā** is used instead of **nahī**. However, observe the use of **nā** with polite orders ('polite imperatives').

**nā dījiye.**

not please give

'Please don't give' (me any/it etc.).

It is also used with the word **nāpasand** 'dislike'. However, with nouns it is not as productive as with polite commands. For example, you cannot make the word 'dissatisfaction' using **nā** with the Urdu equivalent of 'satisfaction'.

### aur as an adjective or adverb

**is kā andāz aur he.**

its style different is

The conjunction 'and' in Urdu expresses a range of meanings when used either as a predicate as in the above sentence or as an adjective, below:

**aur cāy dījiye.**  
*more tea please give*  
 'Please give me (some) more tea.'

**ek aur sārī dik'āiye.**  
*one other saree please show*  
 'Please show (me) another saree.'

**aur** is the equivalent of English 'different', 'more', 'else'. Observe another frequent expression with **aur**:

**aur kuch cāhiye?**  
*else some want*  
 '(Do you) want something else?'

Note the difference in word order.

### ek-sā 'same', 'alike'

**sab hindustānī filmē ek sī hotī hē.**  
*all Indian films one -ish (generic) BE are*  
 'Generally, all Indian films are alike.'

The **-sā** is like English '-ish' (e.g. boyish). Therefore, the Urdu sentence is the literal equivalent of English, 'generally all Indian films are one-ish'.

### 'Generally' and the 'to be' verb

There is no separate exact word equivalent to English 'generally' in Urdu. It is the verb **hotī** which contributes to this meaning. Compare the last sentence above with the following:

**sab hindustānī filmē ek sī hē.**  
*all Indian films one -ish are*  
 'All Indian films are alike.'

Notice the slight difference in the two conjugations of **honā** 'to be':

generic		non-generic	
<b>ho + t</b>	<b>+ ī</b>	<b>hē</b>	<b>hē</b>
be + aspect + number, gender		are	are

It is the generic conjugation which expresses the English word 'generally' in Urdu. The verb agrees with the subject. Now observe two other examples of the generic **BE** in Urdu:

**donō mē ishq hotā hē.**  
*both in love (m.) (generic) BE is*  
 'Generally, love blossoms (lit. happens) between the two.'

**donō kī shādī hotī hē.**  
*both of marriage (f.) (generic) BE is*  
 'Generally, their marriage (lit. the marriage of both) takes place.'

**hotā** agrees with **ishq** 'love', which is masculine singular in Urdu, whereas **hotī** agrees with **shādī** 'marriage'. Similarly, **he** agrees with its respective subjects.

### Direct object ko or se

The English expression 'boy meets girl' in Urdu is:

**laRkā laRkī se miltā hē.**  
*boy girl with meet is*  
 'Boy meets girl.'

**laRkā laRkī ko dek'tā hē.**  
*boy girl object see is*  
 'The boy sees the girl.'

Notice the English animate object 'girl' is followed by a post-position, either **se** or **ko**. Usually, the most frequent object post-position is **ko**. But some verbs such as 'meet' and the verbs of communication (e.g. 'ask', 'say', 'speak', even 'love!') are exceptions – they take **se** instead of **ko**.

Remember only animate objects take **ko**. Inanimate objects do not take an object marker.

laRkā g<sup>h</sup>ar dek<sup>h</sup>tā he.  
 boy house see is  
 'The boy sees the house.'

The object g<sup>h</sup>ar 'house' is not marked with **ko** because it is an inanimate noun. More details are given in the Reference Grammar.

### Word-for-word translation

maGrib kī naql hogī.  
 West of copy be-will  
 '(The film) will be an imitation of the West.'

The verb formation is as follows:

ho + g + i  
 be + future tense + number gender

## Text 1

### 'Tell me why' column

Very often we are asked how Indians and Pakistanis say 'I love you'. In this 'Tell me why' column you will get the answer to this question in three sequential segments and in question-answer exercise form.

I savāl: kyā hindustānī log kehte hē: 'I love you'?  
 javāb: (a) āk<sup>h</sup>ō se, lekin alfāz se nahī.  
 (b) sirf alfāz se.

sahī javāb: (a).

Question: Do Indians say: 'I love you'?

Answer: (a) By eyes, but not with words.  
 (b) Only with words.

Correct answer: (a).

II savāl: kyā hindustānī log alfāz se kab<sup>h</sup>i kehte hē: 'I love you'?

javāb: (a) kab<sup>h</sup>i nahī  
 (b) kab<sup>h</sup>i kab<sup>h</sup>i.

sahī javāb: (b)

Question: Do Indians ever say in words: 'I love you'?

Answer: (a) Never.  
 (b) Sometimes.

Correct answer: (b).

III savāl: hindustānī log alfāz se kese kehte hē: 'I love you'?  
 javāb: (a) mē tum se ishq kartā hū.  
 (b) muj<sup>h</sup> ko tum se ishq he.

T<sup>h</sup>ik javāb: (b).

Question: How do Indians say in words: 'I love you'?

Answer: (a) I love you.  
 (b) Love with you is to me.

Correct answer: (b).

### Vocabulary

log (m.)	people	alfāz (pl.)	words
āk <sup>h</sup> (f.)	eye	sirf	only
āk <sup>h</sup> ō	eyes	kab <sup>h</sup> i	ever
(f. pl., oblique)		kab <sup>h</sup> i nahī	never
se	from, with, by	kab <sup>h</sup> i kab <sup>h</sup> i	sometimes
lafz (m.)	word		

### Note

#### 'I love you' prohibition

If one has to say 'I love you' in words, it is better to express it by means of the experiencer subject construction rather than by the non-experiencer deliberate subject. The following expression is almost vulgar:

mē tum se ishq kartā hū.

I you with love do am

Therefore, the expression 'I love you' is best expressed in the following words:

muj<sup>h</sup> ko tum se ishq he.

me to you with love is

However, nowadays 'I love you' is becoming quite popular but it would never be used in writing.

### Repetition and pluralization

The repetition of the adverb kab<sup>h</sup>i gives the plural meaning 'sometimes'.

### Oblique plural nouns

Notice the influence of a postposition on plural nouns:

	masculine		feminine	
singular	lafz	word	āk <sup>h</sup>	eye
plural	alfāz	words	āk <sup>h</sup> ē	eyes

The plural nouns yield to the pressure of the postposition and take the ending ō.

alfāz	se	by words
āk <sup>h</sup> ō	se	by eyes

### Dialogue 3

#### What do you eat for breakfast?

Irshad Ali visits his doctor in London. He complains about his stomach problems. Apparently, he is suffering from indigestion. The doctor begins by enquiring about his eating habits

DOCTOR: Irshad sāhab, nāshite mē āp kyā k<sup>h</sup>āte hē?

IRSHAD: das samose.

DOCTOR: aur, kyā pīte hē?

IRSHAD: muj<sup>h</sup>e cāy bahut acc<sup>h</sup>i lagtī he. subā cāy bahut pītā hū.

DOCTOR: āp ko jism kī bimārī nahī. dimāG kī bimārī he. is liye āp psychiatrist ke pās jāiye.

DOCTOR: *Irshad sahab, what do you eat for breakfast? (lit. What do you eat in breakfast?)*

IRSHAD: *Ten samosas.*

DOCTOR: *And, what (do you) drink?*

IRSHAD: *I like tea a lot. (In the) morning (I) drink a lot of tea. (lit. To me a lot of tea feels good.)*

DOCTOR: *You do not have (any) physical illness. (You) have a mental illness. Therefore, you (should) go to the psychiatrist.*

### Vocabulary

nāsh <sup>h</sup> ah (m.)	breakfast	subā (f.)	morning
pīnā (+ne)	to drink	jism (m.)	body
cāy (f.)	tea	bimārī (f.)	illness
muj <sup>h</sup> e	(to) me	dimāG (m.)	brain
lagnā (+ko)	to seem, to be applied	isliye	therefore, so, thus, because of this
acc <sup>h</sup> ā lagnā (+ko)	to like		

### Notes

#### acchā lagnā 'to like'

You have already learned expressions such as:

muj<sup>h</sup> ko cāy pasand he.  
me to tea liking is

Another common way of saying the same expression is:

muj<sup>h</sup> ko cāy acc<sup>h</sup>i lagtī he.  
me to tea (f.) good feel is  
'I like tea.' (lit. Tea feels good to me.)

## Word formation: derived adjectives

Do some detective work and see how English adjectives such as 'silk' are formed in Urdu:

<i>nouns</i>		<i>adjective</i>	
<b>resham</b>	silk	<b>reshmī</b>	silk
<b>sūt</b>	cotton (crop)	<b>sūtī</b>	cotton (as in cotton clothes)
<b>naql</b>	copy/imitation	<b>naqlī</b>	fake
<b>asl</b>	fact	<b>aslī</b>	real, genuine
<b>pākistān</b>	Pakistan	<b>pākistānī</b>	Pakistani
<b>kashmīr</b>	Kashmir	<b>kashmīrī</b>	Kashmiri

If you think that the addition of *ī* at the end of the word makes it an adjective, you are right. Notice that all the nouns (and place names) in the list above end in a consonant. You cannot derive an adjective by adding *ī* to nouns ending in a vowel. For example, the expressions 'from Delhi' or 'from Agra' cannot be reduced to one-word adjectives by the addition of *ī*. Only the postposition *se* can rescue the expressions.

Now, observe how words such as 'physical' and 'mental' are formed in Urdu:

<b>jism kī bimārī</b>	<b>dimāG kī bimārī</b>
body of illness (f.)	brain of illness (f.)
'physical/bodily illness'	'mental illness'

The possessive construction is used instead. Is it possible to reduce **jism kī** and **dimāG kī** to the *ī* types of adjectives? Yes, of course!

<b>jismānī bimārī</b>	<b>dimāGī bimārī</b>
'physical/bodily illness'	'mental illness'

Always remember, though, that word formation can be quite tricky.

## 'Go to the doctor'

You have observed that English 'to' is usually **ko** in Urdu. However, the English expression 'Go to the psychiatrist' is:

**psychiatrist ke pās jāiye.**

psychiatrist of near please go

In other words, the Urdu expression is phrased as 'Please go near the psychiatrist'. The compound postposition **ke pās** is used instead of **ko**. Similarly, the Urdu sentence 'Please go to the doctor' will be:

**doctor ke pās jāiye.**

## Contractive e pronoun forms

**muj<sup>h</sup>e** is the short form of **muj<sup>h</sup> ko**.

## Exercises

**1** Choose any word from the following six columns and form at least seven sentences. You can choose a word from the columns as many times as you like.

muj <sup>h</sup>	ko	paR <sup>h</sup> nā	kā	shauq	he
āp		gāne	ke	pasand	hē
		kyā			
		terne			
		k <sup>h</sup> āne			
		kyā-kyā			

**2** Read the following statements and then answer the question about each statement. Your answer should be in Urdu.

(a) Statement : John is fond of dancing and singing. (hint: dancing = **nācnā**)

Question: gāne ke alāvah John ko kyā pasand hē?

Answer:

(b) Statement: Judy loves to write stories and poems? (hint: poem = **nazm** (f.))

Question: Judy ko kyā kyā shauq hē?

Answer:



- (c) Statement: Sanjida's likes and dislikes are given below:
- |                 |  |
|-----------------|--|
| <i>likes</i>    | <i>dislikes</i>                            |
| to eat samosas  | to eat chicken                             |
| vegetarian food | non-vegetarian                             |
| stories         | poetry (hint: poetry = <i>shāirī</i> (f.)) |
| Indian music    | Western music                              |

Question: Sanjida ko kyā kyā nāpasand he?

Answer:

- (d) Question: Sanjida ko kyā kyā pasand he/hē?

Answer:

3 There are two possible interpretations of the following sentences. Uncover their ambiguity by translating them into English.

(a) John ko k<sup>h</sup>ānā pasand he.

(b) John ko gāna pasand he.

a1:

a2:

b1:

b2:

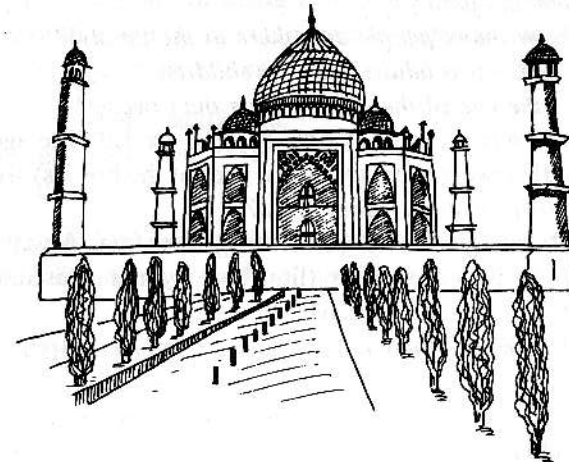
4 Write two things which children do not like about their parents.

5 How many ways can you find to say 'I like swimming' in Urdu?

## 5 باب پانچ: آپ چھٹیوں میں کیا کریں گے؟ What are you going to do during the holidays?

By the end of this unit you should be able to:

- talk about your own and others' plans
- compare people and objects
- develop paraphrasing skills
- express desires
- use the future tense
- express ability/capability
- use progressive tense forms



## Dialogue 1

### I want to go to India

Shabir Khan is planning to spend his Christmas holiday in India. He knows that December and January are excellent months to visit India. Summers are hot and they are followed by the monsoon. He goes to an Indian travel agent in London to make his travel plans

- AGENT: *mē kyā xidmat kar saktī hū?*  
 SHABIR: *hindustān ke liye TikāT (ticket) cāhiye?*  
 AGENT: *sirf apne liye?*  
 SHABIR: *xāndān ke liye.*  
 AGENT: *kitne log hē?*  
 SHABIR: *cār – do baRe aur do bacce.*  
 AGENT: *baccō kī umar bārah sal se kam hē?*  
 SHABIR: *laRkī kī umar bārah sāl hē aur laRke kī c<sup>h</sup>e sāl.*  
 AGENT: *kab jānā cāhte hē?*  
 SHABIR: *Christmas ke dino mē.*  
 AGENT: *is vaqt bahut rush hotā hē, ticket mehēge hōge.*  
 SHABIR: *koī bāt nahī.*
- AGENT: *What can I do (for you)? (lit. What service can I do?)*  
 SHABIR: *I need a ticket for India.*  
 AGENT: *Only for yourself?*  
 SHABIR: *For the family.*  
 AGENT: *How many people are (there in the family)?*  
 SHABIR: *Four – two adults and two children.*  
 AGENT: *Is the age of the children less than twelve?*  
 SHABIR: *The girl is twelve and the boy (is) six. (lit. The age of the girl is twelve years and (the age) of the boy (is) six years.)*  
 AGENT: *When do (you) want to go?*  
 SHABIR: *During Christmas. (lit. During Christmas days.)*  
 AGENT: *It's a very busy time. (lit. There's a rush this time.) The ticket will be expensive.*  
 SHABIR: *It does not matter.*

## Vocabulary

<b>xidmat</b> (f.)	service	<b>kam</b>	less
<b>saknā</b>	can, be able to	<b>cāhnā</b>	to want
<b>apnā</b>	one's own	<b>mē</b>	in, during
<b>xāndān</b> (m.)	family	<b>vaqt</b> (m.)	time, season
<b>umr</b> (f.)	age	<b>mehēgā</b> (m.; adj.)	expensive
<b>sāl</b> (m.)	year	<b>koī</b>	some, any,
<b>se</b>	than, from, by		someone, anyone

## Pronunciation

The word for 'age' is written as **umar** but is pronounced **umr**.

## Notes

### saknā 'can'

The expression 'What can I do (for you)?' is expressed as:

**mē kyā xidmat kar saktī hū?**  
 I (f. sg.) what service do can am

Notice the placement of **saknā** 'can/to be able to' which is like any other verb in Urdu. It is conjugated in different tenses.

Consider one more example.

**mē bol saktā hū.**  
 I (m. sg.) talk can am  
 'I can talk.'

The form **saktā hū** agrees with the subject and the real (as opposed to modal or auxiliary) verb **bol** 'talk' precedes **saktā hū**.

### apnā 'one's own'

**apnā** is a possessive pronoun which means 'one's own'. English possessive adjectives can be translated either as regular possessives

or with the **apnā** form. Observe the distinction Urdu makes in this regard:

**merā nām John he.**  
my name John is  
'My name is John.'

**mē apnā nām likhtā hū.**  
I own name write am  
'I write my name.'

In other words, English 'my' can be said in two ways in Urdu: **merā** or **apnā**. The possessive pronoun does not show any relationship to the subject of the sentence, whereas **apnā** shows this relationship. In the second sentence, the possessed thing **merā nām** belongs to the subject of the sentence; therefore, **merā** changes to **apnā**. In other words in the English combinations such as 'I... my', 'we... our', the possessive pronoun becomes **apnā** in Urdu.

subject	possessive	possessive changes to
mē ...	merā	} <b>apnā</b> ( <b>vo ... us kā</b> must refer to the same person) ( <b>vo ... un kā</b> must have the same referent)
ham ...	hamārā	
tū ...	terā	
tum ...	tumhārā	
āp ...	āp kā	
vo ...	us kā	
vo (pl.) ...	un kā	

**Prediction:** In Urdu the **mē...merā** type of combination cannot be used in a simple sentence. In the third person, the **vo...us kā** (**vo...un kā**) combination cannot be used if the possessed thing and the possessor subject refer to the same person:

**vo apnā kām kartā he.**  
he own job do is  
'He (i.e. John) does his (i.e. John's) work.'

However, if in the English sentence 'he' refers to John and 'his' refers to Bill, then **apnā** will not be used. When the subject possessor and the possessed thing are not identical, possessive pronouns are used.

**vo us kā kām kartā he.**  
he his job do is  
'He (i.e. John) does his (i.e. Bill's) work.'

**apnā** is masculine singular. Its two other number-gender variants are **apne** (m. pl.) and **apnī** (f.). In dialogue 1, in

**sirf apne liye?**  
only own for

the subject **āp** is implied. Because of the following postposition, **apnā** becomes oblique.

### Comparative/superlative **se 'than'**

While learning Urdu you do not need to memorize different comparative forms such as 'good, better, best'. Only the postposition **se** is used to make a comparison:

**baccō kī umar bārah se kam hē.**  
children of age twelve than less are  
'The children's ages are less than twelve.'

**se** is used after the standard/object of comparison which is 'twelve'. Also, the adjective follows the postposition. Similarly:

**john firoz se accā he.**  
John Firoz than good is  
'John is better than Firoz.'

Thus, the word order of the comparative phrase 'better than Firoz' is just reversed in Urdu, i.e. 'Firoz than good'.

Superlatives are expressed by choosing **sab** 'all' as the object of comparison. The English sentence 'John is best' will be expressed as 'John all than good is', as in:

**john sab se accā he.**  
John all than good is  
'John is the best.'

Again notice the Urdu word order – 'all than good'. The sense of this construction is: 'From (*se*) all (the others) John is (the) good (one)'.

The adjective can be further modified by words, indicating degree, such as **zyādā** 'more':

john firoz se zyādā acc<sup>h</sup>ā he.  
John Firoz than more good is  
'John is much better than Firoz.'

### cāhnā 'to want'

Notice the word order of the English sentence 'you want to go':

āp jānā cāhte hē.  
you to go want are  
'You want to go.'

The infinitive form 'to go' precedes the verb **cāhnā** 'to want'. The verb **cāhnā** is conjugated. Study one more example:

vo nācnā cāhtī he.  
she to dance want is  
'She wants to dance.'

## Dialogue 2

### Thinking about India

On the same day Shabir Khan runs into his colleague Al Nasiri. They start talking about the Christmas break. Al Nasiri has caught Shabir off-guard, lost in his own world and attracts Shabir's attention by saying:

AL NASIRI: b<sup>h</sup>āī, kis duniyā mē ho? kyā soc rahe ho?  
SHABIR: hindustān ke bāre mē soc rahā t<sup>h</sup>ā.  
AL NASIRI: kyō, sab T<sup>h</sup>ik he na?  
SHABIR: hā, Christmas kī c<sup>h</sup>uTTiyō mē hindustān jā rahā hū.  
AL NASIRI: akele yā xāndān ke sāt<sup>h</sup>?  
SHABIR: bīvī bacce, yānī pūrī tribe ke sāt<sup>h</sup>.  
AL NASIRI: hā b<sup>h</sup>āī, nahī to bīvī talāq de degī. kahā jāoge?  
SHABIR: dillī, āgrā aur jaipur.  
AL NASIRI: āgrā kесе jāoge?  
SHABIR: havāī jahāz se.  
AL NASIRI: havāī jahāz se jānā bekār he.

SHABIR: kyō?  
AL NASIRI: havāī jahāz se rel gārī mē kam vaqt lagtā he.  
AL NASIRI: Well, in what world are you? What are you thinking?  
SHABIR: I was thinking about India.  
AL NASIRI: Why, everything is alright, isn't it?  
SHABIR: Yes (everything is fine); (we) are going to India during the Christmas holidays.  
AL NASIRI: Alone or with the family?  
SHABIR: Wife, children, that is, with the whole tribe.  
AL NASIRI: Yes, brother; otherwise, (your) wife will divorce you. Where will (you) go?  
SHABIR: Delhi, Agra and Jaipur.  
AL NASIRI: How will (you) go to Agra?  
SHABIR: By plane.  
AL NASIRI: (It is) useless to go to Agra by plane.  
SHABIR: Why?  
AL NASIRI: (It) takes less time (to go to Agra) by train than by plane.

### Vocabulary

b <sup>h</sup> āī	hey, well (excl.)	yānī	that is, in other
kis	which		words
duniyā (f.)	world	nahī to	otherwise
socnā (+ne)	to think	talāq (m.)	divorce
ke bāre mē	about, concerning	talāq denā	to divorce
t <sup>h</sup> ā	was	(+ne)	
sab	all	havā (f.)	air, wind
c <sup>h</sup> uTTī (f.)	holiday, leave	jahāz (m.)	a ship, vessel, plane
akelā (m.; adj.)	alone	bekār	useless
xāndān (m.)	family	gārī (f.)	train, vehicle, cart
ke sāt <sup>h</sup>	with, together	rel gārī (f.)	(railway) train
bīvī (f.)	wife	vaqt (m.)	time
		lagnā (-ne)	to take, to cost

## Notes

### b<sup>h</sup>aī 'hey' vs. b<sup>h</sup>āī 'brother'

The short vs. long vowel can make a considerable difference in meaning. A case in point is the contrast between **b<sup>h</sup>aī** and **b<sup>h</sup>āī**. The former is used as an exclamatory marker to express surprise, happiness, etc. The latter (**b<sup>h</sup>āī**) is a kinship term and you will recall that it means 'brother'. However, in Urdu, it can be used as an address for a friend, stranger, shopkeeper both for young and old. Sometimes in very informal circumstances, it can even be used for women who are familiar to the speaker. Our advice is not to use it for women.

### kyā 'what', kaun 'who' and kis 'what, who'

**kis** is the oblique singular counterpart of both **kyā** 'what', and **kaun** 'who'.

<b>kyā duniyā</b>	what world
<b>kis duniyā mē</b>	in what world

For details see the Reference Grammar.

## Compound postpositions

You have come across postpositions of one and two elements. Here is a compound postposition consisting of three elements. Remember not to use compound postpositions with **kā**.

<b>ke bāre mē</b>	'about, concerning' (lit. in regard to)
-------------------	---

Observe the usage of this postposition:

<b>hindustān ke bāre mē</b>	about India
<b>kahānī ke bāre mē</b>	about the story
<b>laRkō ke bāre mē</b>	about the boys ( <b>laRkō</b> = boys, obl. pl.)

## Past tense: the verb 'to be'

The Urdu forms for English 'was' and 'were' are:

	<i>masculine</i>		<i>feminine</i>	
<i>singular</i>	<b>t<sup>h</sup>ā</b>	was	<b>t<sup>h</sup>ī</b>	was
<i>plural</i>	<b>t<sup>h</sup>e</b>	were	<b>t<sup>h</sup>ī</b>	were

As in English, these forms agree with their subject. The only difference is that in Urdu they agree in gender as well as number.

## Progressives

So far you will have observed that Urdu verbs consist of either one unit (e.g. polite commands) or two units (e.g. the simple present). Now, you have an opportunity to familiarize yourself with a verb which has three units:

<b>mē</b>	<b>hindustān</b>	<b>ke bāre mē</b>	<b>soc</b>	<b>rahā</b>	<b>t<sup>h</sup>ā.</b>
I	India	about	think	-ing	was
'I was thinking about India.'					

The Urdu equivalent of English 'was thinking' is **soc rahā t<sup>h</sup>ā**. The Urdu verb is broken into three units: 'verb stem' (**soc**), '-ing' (**rahā**), 'was' (**t<sup>h</sup>ā**). The only difference between Urdu and English is that in Urdu '-ing' is a separate word and the auxiliary 'was' ends the verbal string. The tense used above is called either 'past progressive' or 'past continuous'. We will call it the *past progressive*.

Like an adjective ending in **-ā**, **rahā** has three variants: **rahā** (m. sg.), **rahe** (m. pl.) and **rahī** (f.).

In order to form the present progressive, as in English, the auxiliary 'was' is replaced by present forms such as 'am', 'is', 'are'. The same is true in Urdu. Just substitute the present 'to be' forms and you will get the present progressive. For instance:

<b>mē</b>	<b>hindustān</b>	<b>ke bāre mē</b>	<b>soc</b>	<b>rahā</b>	<b>hū.</b>
I	India	about	think	-ing	am
'I am thinking about India.'					

## The future tense

The English future tense consists of two verbal units, whereas it is only one unit in Urdu. You came across an example of an Urdu future tense in Unit 3:

ham p<sup>h</sup>ir milēge.  
we again meet-will  
'We will meet again.'

tum kahā jāoge?  
you where go-will  
'Where will you go?'

The Urdu verb forms can be broken up in the following manner:

mil + ē + g + e  
stem + person (āp) + future 'will' + number-gender (m. pl.)

jā + o + g + e  
stem + person (tum) + future 'will' + number-gender (m. pl.)

jā + ū + g + ī  
stem + person (mē) + future 'will' + number-gender  
(f. sg./pl.)

### The postposition ko 'to' with locations

āp Christmas kī chuTīyō mē hindustān jā rahe hē.  
you Christmas of holiday in India go -ing are  
'You are going to India in the Christmas holiday.'

The postposition **ko** is dropped in Urdu in expressions such as 'to India'.

## Dialogue 3

### A train to Agra

Al Nasiri and Shabir Khan continue to discuss the best ways of getting to Agra. Finally, Al Nasiri convinces Shabir Khan to take a train to Agra

AL NASIRI: āgrā ke liye sab se acc<sup>h</sup> rel gārī tāj express he.

SHABIR: tāj express kahā se calī he?

AL NASIRI: nayī dillī se, subā sāt baje.

SHABIR: aur vāpas āne ke liye?

AL NASIRI: vohī gārī shām ko vāpas ātī he.

SHABIR: lekin ham log rāt ko tāj mehel dek<sup>h</sup>nā cāhte hē.

AL NASIRI: hā, tāj rāt ko aur b<sup>h</sup>ī xūbsūrat lagtā he.

SHABIR: to ek rāt āgrā rukēge, agle din dillī vāpas āēge.

AL NASIRI: cāndnī rāt, tāj mehel aur bīvī sāt<sup>h</sup> . . . mazā kījiye.

AL NASIRI: *The best train for Agra is the Taj Express.*

SHABIR: *Where does the Taj Express leave from?*

AL NASIRI: *From New Delhi, at seven o'clock in the morning.*

SHABIR: *And for the return journey? (lit. And to come (back)?)*

AL NASIRI: *The same train comes back (to New Delhi) in the evening.*

SHABIR: *But we (lit. we people) want to see the Taj Mahal at night.*

AL NASIRI: *Yes, the Taj looks even more beautiful at night.*

SHABIR: *Then, we will stay (for a) night (in) Agra; the next day (we) will return to Delhi.*

AL NASIRI: *A moon-lit night, the Taj Mahal and (your) wife by your side . . . (do) enjoy yourselves!*

## Vocabulary

nayā (m.; adj.)	new	tāj mehel	the Taj Mahal
subā (f.)	morning		(lit. Crown
sāt baje	seven o'clock		Palace)
vāpas	back	aur b <sup>h</sup> ī	even more
vāpas ānā (-ne)	to come back	lagnā (+ko)	to seem, to appear
vo	that, he, she, they	ruk <sup>h</sup> nā (-ne)	to stop
vohī (voh+hī)	same, that very	aglā (m.; adj.)	next
shām (f.)	evening	din (m.)	day
rāt (f.)	night	cād (m.)	moon
tāj (m.)	crown	cādnī	moon-lit
mehel (m.)	palace	mazā karnā	to enjoy
		(+ne)	

## Pronunciation

mehel is also pronounced as mehl.

## Notes

### Time expressions

subā/savere	in the morning
dopēher ko	at noon
shām ko	in the evening
rāt ko	at night

With the exception of **subā/savere**, the postposition **ko** is uniformly used with other time adverbs.

Further information on time and other number expressions can be found in the English-Urdu glossary.

### Emphatic particle, hī 'only, right, very'

The particle of exclusion is **hī** 'only'. The English word 'same' is equivalent to 'that very' in Urdu. It can be used with nouns, pronouns and adverbs. It is usually used as a separate word except with those pronouns and adverbs which end in **-h**. The pronouns and adverbs undergo contraction before **hī**:

pronoun		particle		emphatic pronoun
vo (vah)	he/she/that	+ hī	=	vo <b>hī</b> that very, same
ye (yah)	this	+ hī	=	ya <b>hī</b> this very

adverb		particle		emphatic adverb
vahā	there	+ hī	=	vo <b>hī</b> right there
yahā	here	+ hī	=	ya <b>hī</b> right here

### Irregular commands

Recall that polite commands are formed by adding **-iye** to a stem. The following four stems are irregular because they undergo a change with **-iye**.

stem		irregular stem		polite command
kar	do	kīj	kīj-iye	Please do.
de	give	dīj	dīj-iye	Please give.
le	take	līj	līj-iye	Please take.
pī	drink	pīj	pīj-iye	Please drink.

## Text 1

### An ancient folk tale: 'To build castles in the air'

*This is a folk tale about a poor beggar from ancient times. He was a miser and used to save the flour that he got from his clients in a ceramic pitcher. He used to guard the pitcher jealously and kept it next to his bed. One day he began to day-dream:*

- 1 ek din mulk mē qāhat paRegā
- 2 mē āTā becūgā
- 3 aur kuch<sup>h</sup> jānvar xarīdūgā
- 4 to mē amīr banūgā
- 5 ek din merī shādī hogī
- 6 p<sup>h</sup>ir merā baccā hogā
- 7 ab mē ārām se kitābē paR<sup>h</sup>ūgā
- 8 baccā mere pās āyegā

- 1 One day (there) will be a famine in the country.
- 2 I will sell the flour.
- 3 And will buy some animals.
- 4 Then I will become rich.
- 5 One day I'll get married (i.e. my marriage will take place).
- 6 Then, I will have a child. (lit. My child will happen.)
- 7 Now, I will read books in comfort.
- 8 The child will come to me. (lit. come near me)

*(At this point he continues to dream that he will ask his wife to take away the child. Because she is busy she won't be able to hear him. Therefore, he will kick her. Thinking this, he actually kicks and hits the pitcher. The pitcher falls over and breaks. With this, the castle he has built in the air vanishes.)*

## Vocabulary

<b>mulk</b> (m.)	country	<b>xarīdnā</b> (+ne)	to buy
<b>qāhat</b>	famine	<b>amīr</b>	rich
<b>āTā</b> (m.)	flour	<b>bannā</b> (-ne)	to become
<b>becnā</b> (+ne)	to sell	<b>ārām</b> (m.)	comfort
<b>kuc<sup>h</sup></b>	some	<b>paR'nā</b> (-ne)	to study, to read
<b>jānvar</b> (m.)	animal	<b>paRnā</b>	to occur

## Exercises

**1** You land at Karachi Airport and while going through immigration, the officer asks you the following questions in Urdu. First, translate the questions into English and then answer the questions in Urdu.

OFFICER: āp kā nām?

YOU:

OFFICER: āp pākistān mē kitne din rahēge?

YOU:

OFFICER: kahā-kahā jāēge?

YOU:

OFFICER: pākistān mē patā kyā he?

YOU:

OFFICER: vāpas kab jāēge?

YOU:

OFFICER: koī Ger qānūnī (illegal) sāmān he?

YOU:

**2** There are a few incorrect verbs in the following passage. Pick them out and replace them with the right verbs.

mē āp ke liye kyā karnā saktā he? ham āgrā jā cāhtā he. āgrā kitnī dūr hē? bahut dūr nahī, lekin āp kab jā rahā he? ham kal jāegā. gārī subā dillī se calte he. kyā āp gārī se jā cāhtā hē?

**3** The words in the following sentences are in the wrong order. Re-arrange them in the right order.

azīz manzūr:

tumhārā milā xat. paR<sup>h</sup> kar xushī huī. tum rahe kab ā ho? kal mē *Chicago* hū jā rahā. *Chicago* bahut sheher he baRā. mē *Chicago* se havāi jahāz (*aeroplane*) jāūgā. lekin mē jānā cāhtā havāi jahāz se nahī hū. gārī muj<sup>h</sup>e pasand he se zyādā havāi jahāz. bāqī sab he T<sup>h</sup>ik.

tumhārā dost,

iqbāl

**4** Here are some answers. What were the questions? (Wherever needed, the object of enquiry is in italics.)

Q:

A: mē *Chicago* jā rahī hū.

Q:

A: mē yahā *sāt din* rahūgā.

Q:

A: mē *apnā kām* kar rahā hū.

Q:

A: jī hā, cāy bahut pasand he.

Q:

A: mere *cār b<sup>h</sup>ā* hē.

**5** If you won a million pounds, what would you do? Use the following words or phrases in your answer in Urdu.

**das lāk<sup>h</sup>**

million

**bādshā**

king

**malikā**

queen

**nāv**

boat

**rolsa rāyas**

Rolls Royce

**xarīdnā**

to buy

**duniyā**

world

**safar karnā**

to travel

**hīrā**

diamond

**xushī se**

with happiness

**pāgal ho jānā**

to become crazy

**naukrī karne jānā**

to return to the job



**6** This fast-talking robot is programmed for the 'me' generation. Could you change his speech to suit the 'we' generation. Note the gender of robot is masculine in Urdu.

mē robot hū. mē California se hū. mē urdū bol saktā hū. mē urdū samaj<sup>h</sup> b<sup>ī</sup> saktā hū. mē urdū gāne gā saktā hū. merī yādasht (memory) bahut tez he. mē har savāl pūc<sup>h</sup> saktā hū aur har javāb de saktā hū. yānī har kām kar saktā hū. mē hameshā kām kar saktā hū. mē kab<sup>ī</sup> nahī t<sup>h</sup>aktā hū. mere pās har savāl kā javāb he. lekin masāledār k<sup>h</sup>ānā nahī k<sup>h</sup>ā saktā.

## 6 باب چھ: آپ نے کل کیا کیا؟

# What did you do yesterday?

**By the end of this unit you should be able to:**

- talk about past events/actions
- use time adverbials with full clauses
- talk about topics dealing with 'lost and found'
- learn to express sequential actions
- employ some more very frequent expressions



## Dialogue 1

### Someone has picked my pocket

Nadia Ali is on her way to Edinburgh to take up graduate studies. She lands at Heathrow Airport in London. As she prepares to take her flight on to Edinburgh, she gets the horrifying feeling that her passport and traveller's cheques have been stolen. She makes a reverse charge call to her family in Lahore. She gets in touch with her father, Haider Ali, who is anxiously waiting to hear of her arrival in Great Britain

- HAIDER: hello.  
 NADIA: hello, abbā jān, mē Nadia bol rahī hī.  
 HAIDER: kahā se bol rahī ho?  
 NADIA: landan (London) se.  
 HAIDER: kyō, abʰī eDinbaro (Edinburgh) nahī pahūcī?  
 NADIA: nahī.  
 HAIDER: kyā bāt he? pareshān lag rahī ho. sab Tʰīk-Tʰāk he na?  
 NADIA: mē to Tʰīk hī, lekin merā safar nāmāh (passport), mere pese aur Travlarz (traveller's) cheques kʰo gaye.  
 HAIDER: kyā!  
 NADIA: esā lagtā he ke kisī ne merī jeb kāTī.  
 HAIDER: sac!  
 NADIA: hā.  
 HAIDER: Hello.  
 NADIA: Hello, Dad, it's Nadia. (lit. I am Nadia speaking.)  
 HAIDER: Where are you calling from?  
 NADIA: From London.  
 HAIDER: Hey, haven't you reached Edinburgh yet? (lit. Why, you did not reach Edinburgh yet?)  
 NADIA: No.  
 HAIDER: What is the matter? (You) seem to be upset. Everything is fine, isn't it?  
 NADIA: I'm fine, but my passport, money and traveller's cheques are lost.  
 HAIDER: What! (lit. What! I do not believe it!)  
 NADIA: It appears that somebody picked my pocket.

HAIDER: Really? (lit. truth!)

NADIA: Yes.

## Vocabulary

hello	hello	kʰonā (+ne)	to lose
jān (f.)	darling, life	kʰo jānā (-ne)	to be lost
abbā jān	father	gaye (m. pl)	went
abʰī	right now	kyā!	What! I do not believe it!
pahūcnā (-ne)	to reach, to arrive	kisī	someone
bāt (f.)	matter	ne	agent marker in the past tense
kyā bāt he?	What is the matter?	jeb (f.)	pocket
pareshān (adj.)	troubled, worried	kāTnā (+ne)	to cut
sab	all	jeb kāTnā	to pick pocket
Tʰīk-Tʰāk	fine	esā	such, it
to (particle)	then, as regards	sac!	It can't be true! Really?
safar nāmāh	passport, an account of a journey		

## Notes

### The perfective form (the simple past)

We have introduced the simple past tense forms of the verb 'to be'. Now, observe the Urdu equivalent of English 'Haven't you reached Edinburgh yet?':

(tum) abʰī eDinbaro nahī pahūcī?  
 you right now Edinburgh not reached (f. pl.)

Although the Urdu verb **pahūcī** is translated as 'reached', it has no intrinsic tense reference as words such as **he** 'is' and **tʰā** 'was'. It simply shows that the action or situation is *completed*. The act may be completed in present, past or future tense. Usually, adverbs such as 'yesterday' and 'tomorrow' and the verb form of the verb 'to be' provide the tense information.

Now recall the suffixes given in the box on page 36 and do some detective work regarding the feminine forms.

<i>verb stem</i>	<i>perfective form</i>	
<b>pahūc</b> reach	<b>pahūcā</b>	masculine singular
	<b>pahūce</b>	masculine plural
	<b>pahūcī</b>	feminine singular
	<b>pahūcī</b>	feminine plural

Yes, feminine plural forms for the first time compete with masculine forms and have their distinct plural identity. The Urdu pronoun **tum** always takes the plural form.

Now observe another perfective form from the above dialogue:

<b>kisī</b>	<b>ne</b>	<b>merī</b>	<b>jeb</b>	<b>kāṭī.</b>
someone (agent)		my	pocket (f.)	cut (f. sg.)
'Someone picked my pocket.' (lit. Someone cut my pocket.)				

You will notice two things that are different from the previous sentence: (1) the use of the postposition **ne**, and (2) the verb agreement. The postposition **ne** occurs with those subjects which have transitive verbs in the perfective form. Notice that verbs such as 'come', 'go' and 'reach' are intransitive whereas verbs such as 'cut', 'write', 'do' and 'buy' are transitive. The Urdu word for English 'someone' is **koī**. Because of the postposition **ne**, the subject pronoun **koī** becomes **kisī** (oblique). Also, remember verbs do not agree with those subjects that are followed by a postposition. Instead of agreeing with the subject, the verb agrees with the object **jeb** 'pocket', which is feminine singular in Urdu. For details on perfective forms see the Reference Grammar.

Because perfectives mark a situation or action as *completed*, they are usually associated with the past tense.

### 'Went': an irregular verb

The past tense of the English verb 'to go' is irregular – 'went' rather than 'goed'. It is also irregular in Urdu in the perfective form. Here are the Urdu equivalents of the English 'went':

<i>verb stem</i>	<i>perfective form</i>		
<b>jā</b> go	<b>gayā</b>	went	(m. sg.)
	<b>gaye</b>	went	(m. pl.)
	<b>gayī</b>	went	(f. sg.)
	<b>gayī</b>	went	(f. pl.)

Because Urdu and English belong to the same language family, what is remarkable is that the English 'g' of the verb stem 'go' shows up in the Urdu irregular form and then it takes the Urdu perfective suffixes. The sound 'y' intervenes in the two vowels.

The other three important verbs which are irregular in the past are the following: **lenā** 'to take', **denā** 'to give' and **pīnā** 'to drink'.

<i>stem</i>	<i>masculine</i>		<i>feminine</i>	
	<i>singular</i>	<i>plural</i>	<i>singular</i>	<i>plural</i>
<b>le</b> take	<b>liyā</b>	<b>liye</b>	<b>lī</b>	<b>lī</b>
<b>de</b> give	<b>diyā</b>	<b>diye</b>	<b>dī</b>	<b>dī</b>
<b>pī</b> drink	<b>piyā</b>	<b>piye</b>	<b>pī</b>	<b>pī</b>

### Word-for-word translation

**mere pēse aur Travlarz cheques k'ho gaye.**  
my money and traveller's cheques lost went  
'My money and traveller's cheques (are) lost.'

Notice the clustering of the two verbs **k'ho** 'be lost' and **gaye** 'went' (m. pl.). This clustering of the real verbs is a special property of Urdu. They are called 'compound verbs'. We will deal with this class of verbs later on in the book. For the time being observe such verb clustering and memorize the sentence given above.

### Echo words

You have already come across the word **T'ik** 'fine, correct'. In the phrase **T'ik T'āk**, the second word **T'āk** does not have any meaning of its own. It just echoes the first word by making a slight vowel change in it. The meaning added by the echo word is 'etc.', 'and all that' or 'other related things/properties'. Therefore, **T'ik T'āk** means 'fine etc.'. Very often the first consonant is changed in the Urdu echo words, e.g. **kām vām** 'work etc.', **nām vām** 'name etc.'. The most preferred consonant change is by means of **v**.

## Dialogue 2

### My passport is lost

Nadia Ali continues to talk with her father, Haider Ali about the incident. She informs her father that she has filed a report at the airport and that American Express will issue her with new traveller's cheques but not without her passport. She urgently needs some money to be sent to her, and in the meanwhile she goes to the Pakistani High Commission in London. At the High Commission, she talks to an officer

NADIA: merā safar nāmāh k<sup>h</sup>o gayā he. nayā safar nāmāh cāhiye.

OFFICER: kab k<sup>h</sup>o gayā?

NADIA: āj, taqrīban pāc g<sup>h</sup>anTē pehle.

OFFICER: āp ko mālūm he ki kahā k<sup>h</sup>o gayā?

NADIA: jī hā, Heathrow havā aDDe par.

OFFICER: kese?

NADIA: jab daftar-e-hijrat se bāhar āyī, to mere pās thā p<sup>h</sup>ir, eDinbaro (Edinburgh) kī parvaz ke liye dūsre Tarmīnal (terminal) gayī, tab b<sup>h</sup>i thā jab kaunTar (counter) par pahūcī, to dek<sup>h</sup>ā, safar nāmāh, TikaT, pese, aur Trevlarz cheques purse mē nahī thē.

OFFICER: police ko riporT (report) kī?

NADIA: jī hā, ye dek<sup>h</sup>iye.

OFFICER: acc<sup>h</sup>ā ye savāl nāmāh b<sup>h</sup>ariye, ek-do mahīne mē nayā safar nāmāh āp ko milegā.

NADIA: is se jaldī nahī mil saktā?

OFFICER: jī nahī pehle bayān pākistān jāyegā aur safā ke bād hī safar nāmāh mil saktā he.

NADIA: shukriyā.

OFFICER: koī bāt nahī.

NADIA: I have lost my passport. (I) need a new passport.

OFFICER: When was (it) lost?

NADIA: About five hours ago today.

OFFICER: Do you know where (it) was lost?

NADIA: Yes, at Heathrow Airport.

OFFICER: How?

NADIA: When I came out of Immigration, I had (it). (lit. then

(it) was near me.) Then (I) went to the other terminal (to catch) the flight for Edinburgh; even then I had (it). When I reached the counter, then (I) noticed (my) passport, ticket, money and traveller's cheques were not in (my purse).

OFFICER: (Did you) report (this) to the police?

NADIA: Yes, look at this (referring to the police report.)

OFFICER: OK. Fill out this form. In one or two months you will receive a new passport.

NADIA: Can't (I) get (it) earlier than that? (lit. Can't (I) get it before than this?)

OFFICER: No, first the report will go to Pakistan and only after clearance, can (you) get (it).

NADIA: Thanks.

OFFICER: You are welcome. (lit. (it) is no matter.)

## Vocabulary

safar nāmāh (m.)	passport	dūsra (m.; adj.)	second, other,
taqrīban	about,		another
	approximately	to	then
g <sup>h</sup> anTā (m.)	hour	dek <sup>h</sup> nā (+ne)	to see, to look at,
pehlā (m.; adj.)	first		to notice
pehle	(at) first, ago,	dek <sup>h</sup> iye	please see, look
	previously		at, notice
mālūm honā	to know, to be	b <sup>h</sup> arnā (+ne)	to fill
(+ko)	known	b <sup>h</sup> ariye	please fill,
havā aDDā (m.)	airport		please fill out
jab (relative	when	ek-do	one or two
pronoun)		mahīnā	month
daftar-e-hijrat	immigration	milnā (-ne, +ko)	to meet, to get,
(m.)	office		to be available,
parvāz (f. sg.)	flight		to receive
savāl nāmāh	form,	milegā (m.; sg.)	will get
(m. sg.)	questionnaire	jaldī	quickly
bāhar	out, outside	bayān (m. sq.)	report
ānā (-ne)	to come	bayān denā	to report
āyī (f. sg.)	came	(+ne)	

(ke) bād	after, later	shukriyā	thanks
safāī (f.)	clearance,		
	(legal) defence		

## Pronunciation

The word for 'to be known' in Urdu is written as **ma'lūm** but is pronounced as **mālūm**.

## Notes

### mālūm honā vs. jānnā 'to know'

Consider the word-for-word translation of the Urdu equivalent of the English expression 'Do you know ...?' in our dialogue.

āp ko mālūm he ...?  
 you to known is  
 'Do you know ...?'

The Urdu sentence is similar to English 'Is it known to you...?' The only difference is that Urdu **āp ko** is still the subject. Remember the discussion in Unit 3, Urdu verbs distinguish between non-volitional and volitional verbs. The verb **mālūm honā** points to that type of knowing or knowledge which is non-volitional or unintentional in nature. The verb **jānnā** can also be translated as 'to know' but the difference is that **jānnā** refers to the act of knowing which is volitional and some effort or research has gone into that knowledge. As pointed out earlier, volitional verbs do not take dative **ko** marking with their subjects. Observe the following volitional counterpart of **mālūm honā**.

āp jāntī hē ...?  
 you (f.) know are  
 'Do you know ...?'

Notice that the verb agrees with the subject **āp** which is feminine in our dialogue. In the former sentence **āp ko** is the subject and

the verb does not agree with it. We will detail the question of agreement again in this unit. In the former sentence the verb agrees with the object **ye** 'this', which is masculine singular, and that is why the verb takes the singular form **he**.

Similarly, you have already come across two different usages of the verb **milnā** 'to meet' and **milnā** 'to get, to obtain'.

ham milēge  
 we meet-will  
 'We will meet.'

The understood subject in Urdu for 'you will get the passport' is supplied below:

āp ko safar nāmāh milegā.  
 you to passport get-will  
 'You will get the passport.'

The English verbs such as 'to get' or 'to obtain' are treated as unintentional acts in Urdu. That explains why the Urdu subject is followed by the postposition **ko**. Can you predict the element which the verb **milegā** agrees with? No more suspense; it agrees with the object **safar nāmāh** (*passport*) which is masculine singular in Urdu.

## The ne construction

If we add the understood subjects to the following two expressions

to dek<sup>h</sup>ā  
 then saw

police ko bayān diyā?  
 police to report give

the complete sentences will be

to mē ne dek<sup>h</sup>ā.  
 then I (agent) saw  
 'Then I saw.'

āp ne police ko bayān diyā?  
 you (agent) police to report (m.) gave (m. sg.)  
 'Did you report to the police?'

The postposition **ne** is attached to the subject. Without the postposition the sentences would be ungrammatical. However, observe the following sentences:

**jab mē daftar-e-hijrat se bāhar āyī.**  
when I (f. sg.) Immigration from out came (f. sg.)  
'When I came out of Immigration.'

**mē dūsre Tarminal gāi.**  
I (f. sg.) other terminal went (f. sg.)  
'I went to the other terminal.'

The above two sentences do not require the postposition **ne** because verbs such as 'come' and 'go' are intransitive. The postposition **ne** is restricted to *transitive verbs in the perfective form*. In the first example above, the verbs 'to see' and 'to report' are transitive and are used in the perfective form; therefore, the postposition **ne** is required with the subject.

The pronominal forms with the **ne** postposition are as follows:

<i>nominative pronouns</i>	<i>ne pronouns</i>	
<b>mē</b>	<b>mē ne</b>	I
<b>ham</b>	<b>ham ne</b>	we
<b>tū</b>	<b>tū ne</b>	you (sg.)
<b>tum</b>	<b>tum ne</b>	you (pl.)
<b>āp</b>	<b>āp ne</b>	you (hon.)
<b>vo</b>	<b>us ne</b>	she, he, it; that
<b>vo (pl.)</b>	<b>unhōne</b>	they; those
<b>ye</b>	<b>is ne</b>	this
<b>ye (pl.)</b>	<b>inhōne</b>	these

Notice that the third person pronouns change as a result of **ne**. If you are learning the script, it is written as one word with the third person plural pronouns.

The **ne** forms of the question pronoun are: **kis ne** 'who' (sg.) and **kinhōne** 'who' (pl.).

### Complex verbs

As in English, in Urdu, a noun can be turned into a verb. The only difference is that the noun has to be anchored in verbs such as **karnā** 'to do' and **honā** 'to be'. This is a very productive process

which allows Urdu to take nouns from languages such as Sanskrit and Persian and turn them into verbs. English has not been spared either. So, you can take English nouns such as the following and turn them into verbs:

<i>English nouns</i>	<i>Urdu verb</i>	<i>complex verb</i>
fax	<b>karnā</b> 'to do'	<b>fax karnā</b> 'to fax'
telephone	<b>karnā</b>	<b>Telīfon karnā</b> 'to telephone'

As a matter of fact, even English adjectives and verbs can be used to generate Urdu complex verbs:

<i>English adjectives/verbs</i>	<i>Urdu verb</i>	<i>complex verb</i>
recover	<b>honā</b>	<b>recover honā</b> 'to recover'
choose	<b>karnā</b>	<b>choose karnā</b> 'to choose'

This construction can be extremely useful in those situations where one fails to recall the Urdu verb. For example, if you fail to recall the Urdu verb **paR'nā** 'to read/study', do not give up that easily; you can custom-make the verb **study karnā** from English – 'study'. We will call Urdu anchor verbs such as **karnā** and **honā** 'transformers'.

### The omission of 'to'

Remember that we pointed out earlier the English preposition in expressions such as 'I went to the other terminal'. In Urdu no postposition is used with the destination. Therefore, it is not appropriate to substitute Urdu **ko** for English 'to'.

**ek-do mahīne mē**  
one-two month in  
'in one or two months'

## Dialogue 3

### Buying handicrafts

*John Kearney has visited the Indian subcontinent once and he loves Indian handicrafts. John wants to buy a few decorative pieces for his new house. An international fair is being held in London. He visits the Indian pavilion and there he speaks to Nazir Ahmad, who is in charge of the handicrafts section*

- JOHN: mē ne hāl hī mē ek nayā makān xarīdā he, isliye mē kuch<sup>h</sup> sajāvaT kī cīzē xarīdnā cāhtā hū.
- NAZIR: nayā makān xarīdne par mubāarak ho, hamāre pās bahut hī xūbsūrat dastkāriyā hē, ummīd he ke āp ko koī cīz pasand āyegī.
- JOHN: mē ne kashmīrī dastkāriyō kī xūbsūrat kāriḡarī ke bāre mē bahut sunnā he. āp muj<sup>h</sup>e kuch<sup>h</sup> cīzē dik<sup>h</sup>ā saktē hē?
- NAZIR: hā zarūr, ye dek<sup>h</sup>iye sāhab kashmīrī qālīn.
- JOHN: kyā cīz he! ye to muj<sup>h</sup>e bahut hī pasand āyā kyā vo pashmīne kā shāl he?
- NAZIR: kamāl he! āp ne itnī dūr se kese pahcānā?
- JOHN: darasal mere ek azīz dost ke pās esī hī shāl tī. vo pic<sup>h</sup>le mahīne ek gārī ke hādise mē guzar gaye.
- NAZIR: ye baRe afsos kī bāt he.
- JOHN: *I have recently bought a new house, so I want to buy a few decorative (lit. decoration) pieces.*
- NAZIR: *Congratulations on buying a new house. We have beautiful handicrafts here and I hope you find something you like.*
- JOHN: *I have heard a lot about the beautiful artistic quality of Kashmiri handicrafts. Could you please show me a few things.*
- NAZIR: *Certainly. Take a look at this Kashmiri carpet. (lit. Please see (sir) this Kashmiri carpet.)*
- JOHN: *What a beautiful (thing) carpet! I like it very much. Is that a pashmina (woollen) shawl (over there).*
- NAZIR: *Amazing! How did you recognize it from so far away?*
- JOHN: *Actually, one of my very good friends had such a shawl. Last month, he died in a car accident.*

NAZIR: *I am sorry (to hear) that. (lit. This is a matter of great sorrow.)*

### Vocabulary

hāl (m.)	state, present time	saknā (-ne)	to be able to, can
hāl mē	recently	zarūr (adv.)	certainly
nayā	new	sāhab	Mr, sir
makān (m.)	house	qālīn (f.)	a woollen carpet
xarīdnā (+ne)	to buy	pashmīnā (adj.)	woollen (made of a specific variety of
isliye	therefore		Kashmiri wool which is very light)
kuch <sup>h</sup>	some		
sajāvaT	decoration	shāl (f.)	a shawl
cīz (f.)	thing	kamāl (m.)	perfection
mubāarak	auspicious	itnī (adj.)	this much
mubāarak ho	congratulations	dūr (adj.)	far
hamārā	our	pahcānā (+ne)	to recognize
ke pās	have	darasl (adv.)	actually
xūbsūrat (adj.)	beautiful	azīz (adj.)	dear
dastkāri (f.)	handicrafts	esā	like this
ummīd (m.)	hope	pic <sup>h</sup> lā	last
pasand ānā (-ne)	to like	mahīnā (m.)	month
kāriḡar (m.)	an artisan	hādsah (m.)	accident
kāriḡarī (f.)	artistic work	guzarnā (-ne)	to pass
ke bāre mē	about (postposition)	guzar jānā (-ne)	to pass away, to die
bahut	a lot, very	afsos (m.)	sorrow
sunnā (+ne)	to hear		
dik <sup>h</sup> ānā (+ne)	to show		

## Notes

### Very frequent expressions: word-for-word translation

Consider how the following four very frequent English expressions are phrased in idiomatic Urdu:

English	Urdu
Congratulations.	<b>mubārak ho.</b> blessed/happy be, (subjunctive) '(You) be happy.'
That's really something!	<b>kyā cīz he.</b> what thing (f.) is 'What a thing.'
That's amazing.	<b>kamāl he.</b> amazing is '(It) is amazing.'
I am sorry to hear that.	<b>ye afsos kī bāt he.</b> this sorrow of matter (f.) is 'This is a matter of sorrow.'

## Exercises

1 Re-arrange the following words to make correct sentences in Urdu.

mere dost, vo t<sup>h</sup>e acc<sup>h</sup>e kitne din! mē socā ne vo rahēge din hame-shah. vo bacpan din ke t<sup>h</sup>e. mē t<sup>h</sup>ā hameshah k<sup>h</sup>eltā aur nāctā t<sup>h</sup>ā. har xūbsūrat cīz t<sup>h</sup>ī. har t<sup>h</sup>ā din nayā aur har rāt andāz kā apnā t<sup>h</sup>ā. dīn ab vo nahī rahe.

2 Circle the correct form of the subject and the verb in the following sentences. Hint: the gender of the Urdu word bayān 'report' is masculine.

- (a) (mē ne/ mē) vahā (gaye/gayī).  
(b) (vo/us ne) muj<sup>h</sup> ko ( batāyā/batāye).

- (c) (ham/ham ne) g<sup>h</sup>ar (āyā/āye).  
(d) (tum/tum ne) g<sup>h</sup>ar der se (pahūce/ pahūcā).  
(e) (vo /vo ne/unhōne) police ko bayān (dī/diyā/diye).  
(f) (āp/āp ko/āp ne) ye kitāb kab (milā/mile/milī).

### 3 Activity: asking about your family histories

First talk about your family history making use of the cues to make questions.

Examples: **xāndān** 'family'/**kahā se/ā** 'come'  
āp kā xāndān kahā se āyā?  
**vālden** 'parents'/**paidāish** birth/**ho** 'be, happen'  
āp ke vālden kī paidāish kahā huī?

Hint: arranged marriage = **vālden kī pasand kī shādī**. The verb 'to be married' = marriage to take place/happen, younger/older = small/big.

- (a) parents/where/born (e) how old/marriage  
(b) parents/when/born (f) arranged marriage/love marriage  
(c) rich or poor (g) mother younger than your father.  
(d) marriage/when/happen

4 Make questions from the following statements. The object of the enquiry is indicated by the italicized words in the statements.

Examples: **shādī** ke bād mere vālden *inglistān (England)*  
gaye.  
shādī ke bād mere vālden kahā gaye?  
merā xāndān *das sāl pehle* yahā āyā.  
merā xāndān kitne sāl pehle yahā āyā?

- (a) *kal John* kī sālgirah t<sup>h</sup>ī.  
(b) *John* ke xāndān ne ek dāvat di.  
(c) vo dāvat *shām* ko huī.  
(d) John ko *dāvat* ke bāre mē mālūm nahī t<sup>h</sup>ā.  
(e) ye *surprise* dāvat t<sup>h</sup>ī.  
(f) *kal John* kī sālgirah t<sup>h</sup>ī.

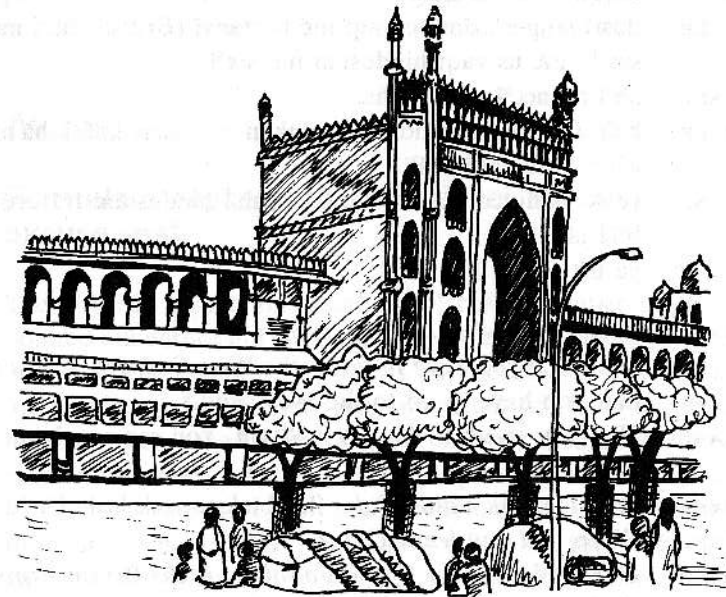


# 7 باب سات: کیا آپ اردو بول سکتے ہیں؟

## Can you speak Urdu?

**By the end of this unit you should be able to:**

- talk about your skills
- give advice
- express obligation
- observe compound verbs
- use emphatic and persuasive forms



## Dialogue 1

### You can speak Urdu

Imran Khan takes a bus from Southall to the centre of London, the West End. He puts the money into the slot of the fare box. The bus driver, who is a white blue-eyed Englishman, utters something and Imran Khan understands it as 'West End eh', and he replies 'yes' and sits down. As he settles down, he thinks that what he heard was not English but Urdu. A bit puzzled, he does not want to rule out that what he actually heard was the Urdu language. In fact, the driver had asked, **West End jānā he?** So Imran Khan asks

- IMRAN: māf kījiye, āp ne kyā kahā?  
 DRIVER: mē ne pūcḥā ke āp ko West End jānā he.  
 IMRAN: are! āp to bahut accḥī urdū bol sakte hē.  
 DRIVER: hā, tḥoRī tḥoRī urdū bol letā hū.  
 IMRAN: urdū āp ne kahā sīkḥī?  
 DRIVER: dusrī jaṅg-e-azīm ke vaqt mē bartānvī (British) fauj mē sipāhī tḥā us vaqt hindustān mē sīkḥī.  
 IMRAN: abḥī bḥī accḥī urdū āī he.  
 DRIVER: kāfī arse se ek hindustānī dukān mē kām kar rahā hū isliye urdū nahī bḥūlī.  
 IMRAN: ye to bahut accḥā he, nahī to yahā hindustānī bḥī urdū bḥūl jāte hē.  
 DRIVER: ye bāt to sac he.  
 IMRAN: Excuse me, what did you say?  
 DRIVER: I asked if you have to go to the West End. (lit. I asked that you have to go to the West End.)  
 IMRAN: Hey, you speak Urdu very well. (lit. You can speak very good Urdu.)  
 DRIVER: Yes, (I) speak a little Urdu. (lit. I take speak little Urdu.)  
 IMRAN: Where did you learn Urdu?  
 DRIVER: During World War II, I was a soldier in the British Army. (I) learned (it) in India at that time.  
 IMRAN: Even now you know Urdu well. (lit. Even now good Urdu comes (to you).)

DRIVER: I have been working in an Indian store for a long time; so (I) haven't forgotten Urdu.

IMRAN: This is very good; otherwise even Indians forget Urdu here.

DRIVER: This is true.

## Vocabulary

to	as regards (particle)	bartānvī (f.)	British
tḥoRā	little, few	bartānyā	Great Britain
bolnā (+/-ne)	to speak	fauj (f.)	army
bol lenā (+ne)	to speak for one's benefit	sipāhī (m.)	soldier
bol letā hū	(I can) speak/ manage/get by.	abḥī bḥī	even now
sīkḥnā (+ne)	to learn	kāfī	enough, sufficient
jaṅg-e-azīm	world war	arse se	time
arsā (m.)	time	bḥūlnā (+/-ne)	to forget
		nahī to	otherwise
		yahā	here

## Notes

### Formulaic expression: māf kījiye 'forgive/ excuse me'

The English expression 'excuse me' has a number of uses. We pointed out earlier in Unit 2 that when the main function of 'excuse me' is to get attention, then it is paraphrased as 'please say' or 'please listen'. In this dialogue, Imran did not hear the driver at first and then asked him to repeat his statement; therefore, this calls for an apology. Thus, Imran appropriately uses **māf kījiye**. The first part of the expression **māf** 'pardoned' is the short adjectival form of the noun **māfi** 'forgiveness' which is used with the verb **karnā** 'to do'. (Remember the previous unit.) So this expression is like other conjunct verbs you have encountered in earlier dialogues:

<i>noun</i>	<i>verb</i>
māf	karnā
pasand	karnā

The polite imperative form of **māf karnā** is **māf kījiye**. The subject **āp** and the object **mujh ko** 'me' are implied.

### The internal obligative: mujh ko jānā hē 'I have to go'

The Urdu counterpart of the English expression 'You have to go to the West End' is:

āp ko West End jānā hē.  
 you to West End to go is  
 'You have to go to the West End.'

Obligation is expressed by the infinitive form followed by the verb 'to be'. The subject is always the experiencer subject with the **ko** postposition. In the above sentence the verb 'to be' is in the present tense. This gives the following structure:

<i>subject</i>	<i>infinitive verb</i>	<i>verb 'to be'</i>	
+ko	jānā	hē	is
		t <sup>h</sup> ā	was
		hogā	will be

Examples:

āp ko West End jānā hē. 'You have to go to the West End.'  
 āp ko West End jānā t<sup>h</sup>ā. 'You had to go to the West End.'  
 āp ko West End jānā hogā. 'You will have to go to the West End.'

In the case of an intransitive verb, the verb always stays masculine singular. The reason for this is that the verb cannot agree with a subject because it has to be followed by the postposition **ko** and there is no object to agree with either.

### Three ways to say you can ...

In the dialogue, you will have noticed three different ways of saying 'can speak Urdu':

āp urdū acc<sup>h</sup>i bol sakte hē  
 you Urdu good speak can (pres.) are  
 'You can speak good Urdu.'

Notice the placement of **saknā** in the Urdu sentence. The subject is nominative as in English. The verb agrees with a subject. It is **saknā** which receives the tense conjugation and it is preceded by the stem of the verb.

The second way is:

mē t<sup>h</sup>oRī t<sup>h</sup>oRī urdū bol letā hū.  
 I little little Urdu speak take (pres.) am  
 'I can speak a little Urdu.'

This type of expression is used to express 'partial competence' and it usually has quantifiers such as **t<sup>h</sup>oRā** 'a little/few' with it. Notice the clustering of the two verbs – **bol** 'speak' and **lenā** 'to take'. It is the second verb which carries the tense/aspect. These types of verb are called 'compound' verbs. We will discuss these verbs in detail later. For the time being just memorize this expression.

The third way is like saying 'Urdu comes to you', as in

āp ko ab<sup>h</sup>i b<sup>h</sup>i urdū ātī hē.  
 you to now even Urdu come(-pres.) is  
 'Even now you know Urdu', or 'Even now you know (how to speak) Urdu.'  
 (lit. Urdu even now comes to you.)

In this construction the verb is **ānā** 'to come' and the subject is an experiencer subject. Remember that experiencer subjects are marked with the postposition **ko**. The verb agrees with 'Urdu', which is feminine singular. Unless otherwise modified with a quantifier denoting meagreness, this construction expresses 'full' or 'near complete' competence in a skill.

This construction – 'Urdu comes to you' – is restricted to skills such as swimming or playing a musical instrument. It cannot be used in expressions such as 'I know John'.

Compare the following two sentences:

us ko ternā ātā he.  
 he/she to to swim come (pres.) is  
 '(S)he knows (how to) swim.' (lit. Swimming/to swim comes to him/her.)

The verb agrees with **ternā** which is masculine singular.

mē John ko jāntā hū.  
 I John (object) know (pres.) am  
 'I know John.'

However, one cannot say 'John comes to me.'

### Focus, emphasis and word order

In the dialogue, Imran asks the driver:

urdū āp ne kahā sīk'ī?  
 Urdu you (agent) where learned  
 'Where did you learn Urdu?'

The normal word order is as follows:

āp ne urdū kahā sīk'ī?  
 you (agent) Urdu where learned  
 'Where did you learn Urdu?'

Since the Urdu language is the centre of the discussion, 'Urdu', which is the object of the sentence, is moved to the beginning of the sentence. If you have a recording, you will hear a slight emphasis on the word 'Urdu'. In other words, an element of a sentence can be pulled out of its normal place in a sentence and placed at the beginning of a sentence to express focus or emphasis.

### The Particle **to** 'as regards'/'as far as (. . .) is concerned'

We came across the use of **to** in the sense of 'then'. However, observe that in the following two examples, **to** follows a constituent rather than appearing in clause-initial position in a 'when – then' type of sentence:

āp to bahut acc'ī urdū bol sakte hē.  
 you as regards very good Urdu speak can (pres.) are  
 'As far as you're concerned, you can speak very good Urdu.'

ye to bahut acc'ā he.  
 this as regards very good is  
 'As far as this is concerned, it is very good.'

The particle **to** is another way of expressing emphasis but **to** can also imply some sense of exclusion. The first sentence says, 'As far as you're concerned, you can speak very good Urdu' and implies that 'Others (from your group) cannot speak very good Urdu'.

### Compound verb: **b'ul jānā** 'to forget'

Observe another example of a compound verb in dialogue 1:

yahā hindustānī b'ī urdū b'ul jāte hē.  
 here Indians also Urdu forget go (pres.) are  
 'Here even Indians forget their Urdu.'

The two verbs are clustered together – **b'ul** and **jānā**; they share the job of expressing meaning. **b'ul**, which is the first verb, is in the form of a stem and conveys the main meaning, whereas **jānā** carries the tense but does not convey its literal meaning of 'going'. We will detail this class of verbs later.

## Dialogue 2

### Can you write Urdu?

*Imran Khan and the driver continue to talk with each other. The topic of the discussion is still the Urdu language . . .*

IMRAN: kyā āp ko urdū lik'nī āī he?

DRIVER: zyādā nahī. fauj mē kab'ī kab'ī lik'nī paRtī t'ī lekin ab koī zarūrat nahī.

IMRAN: urdū mē kyō lik'nā paRtā t'hā?

DRIVER: secret codes aur peGāmō ke liye – xāskar Europe jāne vāle peGāmō ke liye. West End mē kuc' kām he?

- IMRAN: *bijlī kā bill denā t̄ā. āj fursat milī, to socā ke xud vahā jāū.*  
 DRIVER: *to vo daftar āne vālā he ... asal mē aglā stop he.*  
 IMRAN: *acc̄ā, xudā hāfiz.*  
 DRIVER: *xudā hāfiz.*
- IMRAN: *Do you know (how to) write Urdu? (lit. Does to write Urdu come to you?)*  
 DRIVER: *Not much. In the army I had to write (it) occasionally (lit. sometimes) but now (there) is no need (to write in Urdu).*  
 IMRAN: *Why did (you) have to write in Urdu?*  
 DRIVER: *For secret codes and messages, especially for messages going to Europe. Do (you) have work (i.e. chores or tasks to carry out) in the West End?*  
 IMRAN: *(I) need to pay the electricity bill. (lit. I need to give the electricity bill.) (I) have (some) free time today, so I thought I would go myself (i.e. in person).*  
 DRIVER: *Well, (in that case), that office is about to come up (i.e. we are about to reach that office) ... in fact, (it) is the next stop.*  
 IMRAN: *OK. Goodbye.*  
 DRIVER: *Bye.*

## Vocabulary

<b>lik<sup>h</sup>nā (+ne)</b>	to write	<b>kām honā (+ko)</b>	to have work
<b>zyādā (invariable)</b>	more	<b>bijlī (f.)</b>	electricity,
<b>kab<sup>h</sup>i</b>	ever		lightning
<b>kab<sup>h</sup>i-kab<sup>h</sup>i</b>	sometimes	<b>fursat (f.)</b>	free time, spare
<b>paRnā</b>	to fall, to lie down,		time, leisure
	in compound	<b>xud</b>	oneself
	verbs 'to have to'	<b>jānā (-ne)</b>	to go
<b>zarūrat (f.)</b>	need, necessity	<b>jāū</b>	(I) should go
<b>peGām (m.)</b>	message	<b>daftar (m.)</b>	office
<b>xāskar</b>	especially,	<b>āne vālā</b>	'the one who is
	particularly		about to
<b>jāne vāle</b>	'the ones' or		come'
	'those who	<b>asl mē</b>	in fact, in reality
	are going'	<b>aglā (m.; adj.)</b>	next

## Notes

### Variation: urdū lik<sup>h</sup>nī ātī he or urdū lik<sup>h</sup>nā ātā he

In the Standard Urdu-speaking area, the verb and the preceding infinitive form agree with the object in number and gender, whereas in the southern Urdu-speaking area both remain invariable, i.e. masculine singular:

*Standard Urdu*

**āp ko urdū lik<sup>h</sup>nī ātī he.**

'You know how to write Urdu.'

*Southern Urdu*

**āp ko urdū lik<sup>h</sup>nā ātā he.**

'You know how to write Urdu.'

**āp ko xatūt lik<sup>h</sup>ne hē.**

you to letters (m. pl.) to write  
are

**āp ko xatūt lik<sup>h</sup>nā hē.**

you to letters (m. pl.) to write  
are

However, the following sentence in our dialogue,

**bijlī kā bill denā t̄ā.**

electricity of bill (m. sg.) to give was

'(I) needed to pay the electricity bill.'

remains the same in both dialects because, in Standard Urdu, agreement is with *bill* which is masculine singular.

### muj<sup>h</sup> ko jānā paRtā he 'I have to go'

When the obligation to do something is felt to be an external compulsion rather than an internal need, the infinitive is followed by the verb *paRnā* instead of the verb *honā*. The literal meaning of *paRnā* is 'to fall', however, one of the translations of this word is 'to have to'.

Compare:

*internal*

**āp ko urdū lik<sup>h</sup>nī he.**

you to Urdu (f. sg.) write (f. sg.) is

'You need to write Urdu.'

external

**āp ko urdū lik<sup>h</sup>nī paRtī he.**  
 you to Urdu (f. sg.) to write (f. sg.) has to (lit. fall) (f. sg.) is  
 'You have to write Urdu.'

In eastern Urdu the infinitive and the verb form will be in the masculine singular form, i.e. **lik<sup>h</sup>nā he** and **lik<sup>h</sup>nā paRtā he**, respectively.

Now, take a look at the use of the external obligative in our dialogue:

**fauj mē kab<sup>h</sup>ī kab<sup>h</sup>ī lik<sup>h</sup>nī paRtī t<sup>h</sup>ī.**  
 Army in sometimes to write (f. sg.) has to lie down (f. sg.) was  
 'I had to write (it) sometimes in the Army.' (i.e. I had to write Urdu sometimes in the Army.)

The omitted subject **muj<sup>h</sup> ko** 'to me' is experiencer and the object is 'Urdu'. The tense is the past habitual. If the act of compelled writing was carried out only once, the verb **paRnā** would have been in the simple past, i.e. **paRī** and the adverb **kab<sup>h</sup>ī-kab<sup>h</sup>ī** would have to be dropped.

Be careful not to confuse **paRnā** 'to lie down' and **paR<sup>h</sup>nā** 'to read/study'.

### Negative words: 'nobody', 'nowhere', 'never', etc.

Have a look at the Urdu expression 'I no longer need to write Urdu':

**ab koī zarūrat nahī.**  
 now some need not  
 'I no longer need (to write Urdu).'

The negative words such as 'nobody', 'nowhere', 'never', are simply derived from their positive counterparts and the negative particle **nahī** is placed in its original position, i.e. right before the verb:

<b>koī</b>	'someone' ...	<b>nahī</b>	= no one, nobody
<b>kahī</b>	'somewhere' ...	<b>nahī</b>	= nowhere
<b>kab<sup>h</sup>ī</b>	'ever' ...	<b>nahī</b>	= never

### The immediate future: the vālā construction

The **vālā** construction conveys a range of meanings when used with nouns, adjectives, verbs and adverbs. Here, we will examine the cases in which **vālā** follows an infinitive verbal form and thus marks 'immediate future' tense:

**vo daftar āne vālā he.**  
 that office (m. sg.) to come about is  
 'That office is about to come up.' (i.e. 'We are about to reach that office')

The many faces of **vālā** become evident from the following two facts: (1) it acts like a postposition and (2) it agrees with the subject in number and gender in the fashion which is typical of an adjective ending in **-ā**. Now, observe one more example of such usage:

**rel gāRī jāne vālī t<sup>h</sup>ī.**  
 train (f. sg.) to go about was  
 'The train was about to go/leave.'

It might be puzzling to see how **vālā** can still be considered as an example of 'immediate future'. However, in this example, **vālā** still renders 'immediate future' with reference to the past. In short, the structure of the 'immediate future' construction in Urdu is as follows:

Subject (nominative) + stem + **ne** + **vālā** + verb 'to be'  
**vālī**  
**vāle**

### The vālā construction

In comparison with the examples in the previous section, observe the position of **vālā** in the following phrase. Here, its best literal translation is the English agentive suffix '-er':

**Europe jāne vāle peGāmō ke liye**  
 Europe to go -er messages for  
 'for messages going to Europe.' (lit. for the Europe go-er messages)

Can you predict the meaning of the following phrases?

**k<sup>h</sup>elne vālā**  
**paR<sup>h</sup>ne vālī**

The meaning is 'player' and 'reader', respectively. In the former a masculine singular head (e.g. boy) is implied, whereas a feminine singular head (e.g. girl) is implied in the latter.

The meaning of the **vālā** phrase is often clear from the context. For example, the phrase

**dillī vālā**  
Delhi -er

means 'the person who lives in Delhi'. However, if the phrase is used in the context of a train or vehicle, it can mean either 'the train which goes/is going to Delhi' or a vehicle 'which is made in Delhi'.

### 'I have some work' and 'Are you free?'

**kyā āp ko West End mē kuc<sup>h</sup> kām he?**

what you to West End in some work is

'Do you have some work (i.e. chores or tasks to carry out) in the West End?'

**āj muj<sup>h</sup> ko fursat mili.**

today me to free/spare time (f.) got

'Today I was free.'

English expressions such as 'I am busy' and 'I am free' are paraphrased as 'to me the work is' and 'to me the free/leisure/spare time is'. Similarly, the best way to ask, 'Are you free?' is:

**āp ko fursat he?**

and for 'Are you busy?':

**āp ko kām he? or āp masrūf hē?**

### The subjunctive

The subjunctive expresses the idea of a possibility. Expressions with words like 'perhaps', suggestions (e.g. Shall we go?) or permission (e.g. May I come in?) usually employ the subjunctive.

**mē ne socā ke xud vahā jāū.**

I (agent) thought that self there go (subjunctive)

'I thought that (I) would go there myself.'

Verbs such as **cāhnā** 'to want', **socnā** 'to think' (which are called non-factive verbs) and **jānnā** 'to know' (which belongs to the class of factive verbs) use a subjunctive verb form in their subordinate clause, i.e. **jāū**.

Subjunctives are very simple to form. Take any future form and just drop the future ending, i.e. **gā**, **ge** and **gī**. For instance, the corresponding subjunctive form of **ham milēge** 'we will meet', **tum jāoge** 'you will go' and **mē jāūgī** 'I will go' are **ham milē** 'we might meet', **tum jāo** 'you (should) go', and **mē jāū** (with rising intonation) 'May I go?', respectively. Note that the precise meaning of the subjunctive will depend on the context and intonation.

### xud 'oneself'

The emphatic pronoun **xud** is very similar to English emphatic pronouns, 'myself', 'yourself', etc. with the difference that the Urdu form **xud** remains invariable whereas the English emphatic pronouns vary according to their subject. In

**mē ne socā ke mē xud vahā jāū.**

the emphatic form will always remain unchanged even if the subject of the subordinate clause changes.

## Dialogue 3

### I am ill

*Professor John Ryder has gone on his second research trip to rural India. He reaches his village at the beginning of the monsoon season. Although he has taken all precautions and injections before leaving for India, he awakens one night with high fever and diarrhoea. He calls Dr Naim's residence. Dr Naim's wife picks up the phone*

JOHN: hello, kyā DāKTar nāim hē?

MRS NAIM: jī nahī, koī zarūri bāt he?

- JOHN: merī tabiyat bahut xarāb he.  
 MRS NAIM: ek marīz ko dek<sup>ne</sup> gaye hē.  
 JOHN: kitnī der mē vāpas āyēge?  
 MRS NAIM: mere xayāl mē jaldī ā jāyēge. muj<sup>e</sup> apnā Telefon (*tele-  
 phone*) number aur patā de dījiye. āte hī unhē b<sup>ej</sup>  
 dūgī.  
 JOHN: bahut bahut shukriyā.  
 JOHN: *Hello, is Dr Naim (there)?*  
 MRS NAIM: *No, is (it) something urgent?*  
 JOHN: *(I) am very ill. (lit. My condition/health is very bad.)*  
 MRS NAIM: *He has gone to see a patient.*  
 JOHN: *When will he be back? (lit. In how much period of  
 time will he return?)*  
 MRS NAIM: *I think (he) will come (back) soon. (lit. In my opinion  
 (he) will come back soon.) Please give me your  
 address and phone number. As soon as he returns, (I)  
 will send him (to see you).*  
 JOHN: *Thank you very much.*

## Vocabulary

zarūrī	important, urgent, necessary	muj <sup>e</sup>	to me
tabīyat (f.)	health, disposition	patā (m.)	address
xarāb	bad	de denā (+ne)	to give (com- pound verb)
marīz (m.)	patient	de dījiye	please give (compound verb)
der (f.)	delay, time (period of, slot of)	āte hī	as soon as (he) comes
vāpas ānā (-ne)	to return	unhē (obl.)	him
vāpas āyēge (pl.)	will return	b <sup>ej</sup> nā (+ne)	to send
xayāl (m.)	opinion, thought	b <sup>ej</sup> denā	to send (com- pound verb)
jaldī	quickly	(+ne)	(I) will send (compound verb)
ā jānā (-ne)	to come (com- pound verb)	b <sup>ej</sup> dūgī	thank you, thanks
ā jāyēge	will come (com- pound verb)	shukriyā	

## Notes

### The present and past perfective forms

vo ek marīz ko dek<sup>ne</sup> gaye hē.  
 he one patient (obj.) to see (obl.) went are  
 'He has gone to see a patient.'

kyā āp kab<sup>hī</sup> āgrā gaye hē?  
 what you ever Agra went are  
 'Have you ever been (lit. gone) to Agra?'

hā, mē gayā hū.  
 yes I went am  
 'Yes, I have been (there).' (lit. Yes, I have gone (there).)

hā, do sāl pehle mē gayā thā.  
 yes two years ago I went was  
 'Yes, I went (there) two years ago.' (lit. Yes, two years ago, I  
 had gone (there).)

By adding 'to be' to the present forms (hū 'am', he 'is', hē 'are' and ho 'are' (you), and past forms (thā 'was', the 'were', thī 'was' and thī 'were') to the perfective form, one can get present and past perfective forms, respectively. The present perfect indicates completed action which has relevance for the present situation and the past perfective indicates relevance to the past. Note that in the first and last sentences given above English will use the simple perfective but Urdu will use the present and past perfective, respectively. The past perfect in English is viewed with reference to an event in the past, as in 'When I was in Agra, he had already come'.

### Compound verbs

We have already remarked on compound verbs in Urdu. Observe another example from your dialogue:

mere xayāl mē vo jaldī ā jāyēge.  
 my opinion in he (hon.) soon come go-will  
 'I think he will come (back) soon.'



Notice the two verbs **ā** 'come' and **jā** 'go' are clustered in the verb phrase. However, the sentence does not mean 'he will come and go'. **ā** describes the action of coming and **jānā** 'to go' carries the tense.

The compound verb **ā jāyēge** is composed of two units: the main verb **ā** 'come', is in the stem form and is totally dependent on the second unit, i.e. the helping verb – **jā** 'go' – for the tense information. The other roles the helping verb plays are described below:

### 1 **jānā** as a helping verb

As we already know, the literal meaning of **jānā** is 'to go'. As a helping verb, it refers to the transformation of a state or action, completeness or finality.

simple verbs		compound verbs		
<b>ānā</b>	to come	<b>ā</b>	} <b>jānā</b> to come back, arrive	
<b>k'ānā</b>	to eat	<b>k'ā</b>		to eat up
<b>pīnā</b>	to drink	<b>pī</b>		to drink up
<b>samaj'nā</b>	to understand	<b>samaj'h</b>		to understand fully
<b>honā</b>	to be	<b>ho</b>		to become
<b>b'ūlnā</b>	to forget	<b>b'ūl</b>		to forget completely

### 2 **denā** as a helping verb

The literal meaning of **denā** is 'to give'. As a helping verb, **denā** conveys that the action is done for the benefit of someone other than a subject of a sentence. In the dialogue, Mrs Naim first asks for John's address and telephone number. The expression she uses is the following sentence:

**muj'e apnā Telifon number aur patā de dījiye.**  
'Give me your telephone number and address.'

and then says:

**āte hī unhē b'ej dūgī.**  
'As soon as he comes, I will send him.'

The compound verbs **de denā** and **b'ej denā** are used to highlight the beneficiary of the actions. The simple corresponding verbs **denā** 'to give' and **b'ejnā** 'to send' are unable to emphasize the beneficiary. In the first sentence, the direct beneficiary of the action is Mrs Naim

herself and in the second sentence John is the beneficiary of Mrs Naim's action of sending Dr Naim to his house.

### 3 **lenā** as a helping verb

The verb **lenā** means 'to take'. You can now predict its meaning as a helping verb. It conveys 'doing for oneself', i.e. for the benefit of the subject. For example, in answer to the request for the telephone number and address, John could have answered:

**acc'hā, lik'h lījiye.**  
OK write take (imper.)  
'Please, write (it) down (for your benefit).'

The compound verb **lik'h lenā** stresses Mrs Naim as being the direct beneficiary of the action of writing down the address and telephone number.

In the previous dialogue, we saw the other meaning (i.e. partial competence) of **lenā** when used as a helping verb with verbs denoting skills.

### te hī 'as soon as'

The addition of **te hī** to the verbal stem gives the meaning of 'as soon as', as in:

**āte hī unhē b'ej dūgī.**  
come-as soon as him (hon.) send give-will  
'I will send him as soon as (he) comes (back).'

### Pitfalls

Compare and contrast the Urdu phrase with its English translation:

**mere xayāl mē ...** I think ...

The Urdu equivalent is either **mere xayāl mē** 'in my opinion' or **mere xayāl se** 'with my opinion'. The Urdu verb **socnā** 'to think' is not acceptable in this context, as in the following sentence:

**mē soctā hū**  
I think (pres.) am

The English verb 'to think' has two meanings: (1) it refers to the

process of thinking, as in 'I will think of something'; and (2) it expresses an opinion, as in 'I think he is a nice man'. In the latter sense, it is paraphrased as 'In my opinion he is a nice man'. The failure to distinguish between the two types of 'think' is the source of many common errors by English learners of Urdu as a second language.

### Compound verbs

It is important to understand the shades in meaning conveyed by compound verbs. For example, if a student goes to a professor and requests a letter of recommendation (i.e. a reference), it makes a significant difference which of the below the student uses. A letter of recommendation in Urdu is **sifārshī xat**.

**sifārshī xat** lik<sup>h</sup>iyē.

**sifārshī xat** lik<sup>h</sup> dījiyē.

**sifārshī xat** lik<sup>h</sup> lījiyē.

Even if the polite forms are used in all three expressions, the only appropriate choice is the second. The first and last ones have the potential of offending the professor. The first one is polite, but still a command, and the last one claims the professor to be the direct beneficiary of the act of writing a letter of recommendation.

Similarly, be gentle and sensitive with the use of 'must'/'need' and 'can'.

### Coping skills

If you are unsure which form to use, compound or simple verb, the best thing you can do is to spell out the beneficiary **mere liye** 'for me' with simple verbs.

### Exercises

1 Circle the appropriate choice of the subject in the following sentences and then translate the sentences into English.

(a) (mē/muj<sup>h</sup> ko/mē ne) sitār ātā he.

- (b) kyā (āp/āp ko/āp ne) ter sakte hē?  
 (c) (us ko/vo /us ne) kahā jānā he?  
 (d) (vo/unhōne/un ko) mausiqī kab sīk<sup>t</sup>?  
 (e) vo *salesman* he. (us ko/us ne/vo) bāhar jānā paRtā he.  
 (f) John ko bahut kām he. isliye (vo/us ko/us ne) koi fursat nahī he.

2 Complete the following sentences by supplying the missing parts of the verb.

- (a) Bill ko jaldī he kyōki uskī gārī das minute mē jā \_\_\_\_\_ he.  
 (b) *Driver* jaldī karo, mere dost kā jahāz a \_\_\_\_\_ he.  
 (c) sardī kā mausam t<sup>h</sup>ā, jaldī baraf gir \_\_\_\_\_ t<sup>h</sup>ī.  
 (d) dāvat ke liye mehmān pahū \_\_\_\_\_ hē.  
 (e) shām kā vaqt t<sup>h</sup>ā, and<sup>h</sup>erā ho \_\_\_\_\_ t<sup>h</sup>ā.  
 (f) āp kab<sup>h</sup>ī hindustān ga \_\_\_\_\_ hē.

3 Match the duties given on the left with the professions given on the right.

- (a) ustād us ko gārī calānī he.  
 (b) *Doctor* us ko kapRe d<sup>h</sup>one hē.  
 (c) gulūkar us ko paR<sup>h</sup>ānā he.  
 (d) *Driver* us ko lik<sup>h</sup>nā he.  
 (e) d<sup>h</sup>obī use marīz ko dek<sup>h</sup>nā he.  
 (f) musannif us ko gānā he.

4 Circle the appropriate helping verb in the following sentences.

- (a) kyā āp mere liye sifārshī xat lik<sup>h</sup> (lēge/dēge)?  
 (b) rāt āyī aur and<sup>h</sup>erā ho (gayā/āyā) t<sup>h</sup>ā.  
 (c) mē urdū nahī paR<sup>h</sup> saktā, āp ye xat paR<sup>h</sup> (lījiye/dījiye).  
 (d) vo t<sup>h</sup>oRā t<sup>h</sup>oRā ter (saktā/letā/ātā) he.  
 (e) us ko bahut acc<sup>h</sup>ā nācnā (saktā/letā/ātā) he.  
 (f) mē āp kī bāt bilkul b<sup>h</sup>ūl (āyā/gayā).

5 Write five sentences about the things you hated doing during your childhood, but which you had to do. The following sentence can serve as a model.

Model:

bacpan mē mujh'e pālak k'hānī paRtī t'ī.  
 childhood in to me spinach (f.) eat-to lay (pres.) was  
 'During my childhood, I had (lit. used) to eat spinach.'

## 8 باب آٹھ: مجھے چیک تبدیل کروانے ہیں I need to get some cheques cashed

By the end of this unit you should be able to:

- use causative verbs
- use the present participial forms
- learn more about compound verbs, subjunctives and expressing obligation
- use conditionals
- highlight contrast
- persuade someone
- advise and caution someone



## Dialogue 1

### Be careful what you eat

Finally, Dr Naim reaches John Ryder's house. It is about eleven o'clock at night

- JOHN: ādāb arz DākTar nāim.  
 DR NAIM: ādāb, ryder sāhab. is bār kaī sāl ke bād mulāqāt huī.  
 JOHN: jī hā, koī pāc sāl bād.  
 DR NAIM: tashrīf rak<sup>h</sup>īye acc<sup>h</sup>ā, pehle batāīye, tabīyat kesī he?  
 JOHN: tabīyat to acc<sup>h</sup>ī nahī, nahī to itnī rāt ko āp ko taklīf na detā.  
 DR NAIM: taklīf kī bāt kyā he? ye to merā farz he. xer, buxār kitnā he?  
 JOHN: jab ek g<sup>h</sup>anTē pehle mē ne thermometer lagāyā, to ek sau do degree t<sup>h</sup>ā. ab shāyad kuc<sup>h</sup> zyādā ho.  
 DR NAIM: acc<sup>h</sup>ā, zarā p<sup>h</sup>ir thermometer lagāīye.  
 (After taking John's pulse and temperature Dr Naim says)  
 DR NAIM: buxār t<sup>h</sup>oRā baR<sup>h</sup> gayā he. dast b<sup>h</sup>ī hē?  
 JOHN: jī hā, do g<sup>h</sup>anTē mē sāt-āT<sup>h</sup> bār Gusl xāne gayā.  
 DR NAIM: pic<sup>h</sup>ī bār āp ne bahut samose k<sup>h</sup>āye t<sup>h</sup>e, aur is bār?  
 JOHN: shām ko kuc<sup>h</sup> ām k<sup>h</sup>āye.  
 DR NAIM: merī salāh māniye ek-do mahīne tak āp kuc<sup>h</sup> parhez kījiye, samose aur ām band. mē ek Tikā lagātā hū aur ye davā lījiye. do goliyā har do g<sup>h</sup>anTē ke bād. to kal subā apnī tabīyat ke bāre mē batāīye. mē āp ke Telefon kā intzār karūgā. acc<sup>h</sup>ā ab ārām kījiye. xudā hāfiz.  
 JOHN: bahut bahut shukriyā, DākTar sāhab, xudā hāfiz.  
 JOHN: Hello (lit. 'I greet you respectfully'), Dr Naim.  
 DR NAIM: Hello Mr Ryder, (we) meet again after several years. (lit. This time (our) meeting happened after several years.)  
 JOHN: About five years.  
 DR NAIM: Please be seated. OK. First, tell (me), how you are feeling? (lit. How is (your) disposition?)

- JOHN: As regards my health, I am not feeling well; otherwise I would not have bothered you so late at night.  
 DR NAIM: Not at all! (lit. Why talk about trouble?) This is my duty. Well, how high is the fever?  
 JOHN: An hour ago when I took my temperature (lit. an hour ago when put the thermometer), it was 102 degrees. Now it might be slightly higher.  
 DR NAIM: OK, (let's) take (your) temperature again. (lit. Again put the thermometer (in your mouth).)  
 DR NAIM: The fever has increased slightly; (do you) have diarrhoea too?  
 JOHN: Yes, (I) have been to the bathroom about seven or eight times in the past two hours.  
 DR NAIM: You ate a lot of samosas last time – what about this time?  
 JOHN: In the evening (I) ate some mangoes.  
 DR NAIM: Please take my advice. For about one or two months exercise some caution (lit. do some abstinence). No more samosas and mangoes. (lit. samosas and mangoes closed.) I (will) give you an injection and (give you) this medicine. Two pills every two hours. Then let me know tomorrow morning how you feel. OK. Now (please) get some rest. Goodbye.  
 JOHN: Many many thanks, doctor. Goodbye.

## Vocabulary

ādāb (m.)	salutation, greetings	tashrīf rak <sup>h</sup> nā (+ne)	to be seated
arz (f.)	request	tashrīf lānā (-ne)	to honour with one's presence,
is bār	this time		come, welcome
sāl (m.)	year	intzār (m./f.)	wait
ke bād	after	(kā/kī) intzār	to wait
mulāqāt (f.)	meeting	karnā (+ne)	
mulāqāt honā (-ne)	to meet	pehle	first
tashrīf (f.)	honouring (a term signifying respect)	itnā (m.; adj)	so much/many, this much/many
		rāt (f.)	night

<b>taklīf</b> (f.)	trouble, bother	<b>mahīnā</b> (m.)	month
<b>taklīf denā</b>	to bother	<b>parhez</b> (m.)	abstinence
(+ne)		<b>x se parhez</b>	to abstain,
<b>farz</b> (m.)	duty	<b>karnā</b> (+ne)	avoid
<b>lagānā</b> (+ne)	to fix, to apply	<b>band</b>	closed
<b>shāyad</b>	perhaps	<b>band karnā</b>	to close
<b>baRnā</b> (-ne)	to increase, to advance	(+ne)	
		<b>band honā</b>	to close
<b>dast</b> (m.)	diarrhoea	(-ne)	
<b>Gusl xānā</b> (m.)	bathroom	<b>Tikā lagānā</b>	to give an
<b>ām</b> (m.)	mango; as	(+ne)	injection/ a shot
	adj. common, general	<b>davāi/davā</b> (f.)	medicine
<b>salāh</b> (f.)	advice	<b>goī</b> (f.)	tablet, pill; bullet
<b>salāh mānnā</b>	to accept/take	<b>ārām</b> (m.)	comfort, rest
(+ne)	advice	<b>ārām karnā</b>	to rest
<b>salāh lenā</b>	to seek/take	(+ne)	
(+ne)	advice	<b>xudā hāfiz</b>	goodbye

## Notes

### 'We meet again after several years'

Another way of saying 'We meet again after several years' in Urdu is something like 'Our meeting took place after several years'.

**kāi sāl bād hamārī mulāqāt huī.**  
several years after our meeting (f.) happened.

### Politeness

Note the use of **tashrīf rakʰiye** instead of **beTʰiye** 'please sit'. As in English, while receiving a guest, we will usually say 'Please have a seat', or 'Please be seated', rather than 'Please sit'. Similarly it is more polite and much warmer to use **tashrīf rakʰiye** rather than **beTʰiye**, particularly in more formal contexts. In English if the verb 'sit' is used, it is modified in some form, e.g. 'Please sit down for a while'; the same is true of the Urdu verb **beTʰ** 'sit'. If it is used,

it needs to be preceded by the polite form of the verb **ā** 'come' (e.g. **āiye beTʰiye** 'Please come (and) sit', or followed by the tag question (e.g. **beTʰiye na** 'Please sit down, won't you?').

### 'To wait for x'

The Urdu equivalent of the English 'I was waiting for you' is:

**mē āp kā intzār kar rahā thā.**  
I your wait (m.) do -ing was  
i.e. 'I was waiting for you.'

### The conditional

The Urdu sentence in our dialogue is as follows:

**itnī rāt ko mē āp ko taklīf na detā**  
so much night at I you to bother not give  
would have  
'(otherwise) I would not have bothered you so late at night.'

The above sentence is a part of the 'if' clause which is implied.

**agar tabīyat Tʰik hofī to ...**  
if disposition fine were then ...  
'If I were feeling fine ...'

Notice the simple present form without the auxiliary verb is used in such conditional sentences. The 'if' clause implies that the condition has not been fulfilled; therefore, the action expressed by the 'then' clause did not take place. Consider, another example of conditionals:

**agar vo ātā, to mē jātā**  
if he come (pres.) then I go (pres.)  
'If he had come, I would have gone.'

**agar vo kitābē likʰī, to ham bahut xush hote.**  
if she books write (pres.) then we very happy be  
(pres.)

'Had she written books, we would have been very happy.'

Thus, the English verb forms such as 'had come' and 'would have gone' are translated, not as a past tense forms, but with the present imperfective without an auxiliary verb.

### Formulaic expression

The Urdu expression

taklīf kī bāt kyā he  
bother of matter what is

is not a question sentence, it is rhetorical. It is equivalent to the English expressions 'don't bother' or 'don't mention'. Thus, the Urdu question word **kyā** is like 'not' in the expression above. The verb is always in the simple present rather than in the imperative as in English.

### The negative particle: na

We have already come across **nahī** 'not'. Another Urdu negative particle is **na**, which occurs in constructions such as 'neither ... nor', conditionals and polite imperatives. (See Unit 9, dialogue 1 for more details.)

### The subjunctive

ab buxār kuc<sup>h</sup> zyādā ho.  
now fever (m. sg.) some more be (subjunctive)  
'The fever might be slightly higher.'

Since the context is the probable increase in fever, the verb 'to be' is in the subjunctive in Urdu. The verb agrees with **buxār** 'fever'. Although **ho** might appear to be in the simple present tense, it is not, since **tum** is not the subject in the above sentence.

### 'Accept my advice'

In Urdu the English expression, 'Take my advice' is paraphrased as 'Accept my advice'.

merī salāh māniye.  
my advice (f.) accept (imperative)  
'Please accept my advice.'

The use of the verb **lenā** 'take' would produce an odd sentence in Urdu.

## Dialogue 2

### Lost in Delhi

*Philip Rosenberg is lost in Delhi's city centre. He knows that somewhere in the vicinity there is a Thomas Cook office where he could cash some traveller's cheques. In fact, he visited that office just two days ago, but he cannot remember its address. He asks a stranger where it is*

- PHILIP: yahā qarīb koī Thomas Cook kā daftar he? mē do din pehle vahā gayā t<sup>h</sup>ā, lekin āj nahī mil rahā.
- STRANGER: āp ko patā mālūm he?
- PHILIP: mē patā hī to b<sup>h</sup>ūl gayā.
- STRANGER: (Pointing to the street) mere xayāl mē aglī saRak par Thomas Cook kā daftar he.
- PHILIP: (Seemingly puzzled) vo saRak to xūbsūrat he, log use aglī saRak kyō kehte hē?
- STRANGER: aglī urdū kā lafz he aṅgrezī kā nahī. 'aglī' kā matlab aṅgrezī mē 'next' he.
- PHILIP: bahut xūb.  
(Philip goes to the cashier's window at the Thomas Cook office.)  
muj<sup>h</sup>e kuc<sup>h</sup> traveller's cheque cash karvāne hē.
- CASHIER: kaun se sikkō (currency) mē hē?
- PHILIP: bartānvī pāunDz (pounds). zar-e-mubādilah kī sharah (Exchange rate) kyā he?
- CASHIER: ek bartānvī pāunD (pound) pacās rupaye kā he.  
(Philip signs the cheques and the cashier gives him the equivalent amount in rupees.)  
kul do sau pounds. ye rahe āpke das hazār rupaye. gin lījiye.
- PHILIP: T<sup>h</sup>īk hē. shukriyā.

- PHILIP: *(There) is a Thomas Cook office nearby. Two days ago I went there. But today I cannot find (it).*
- STRANGER: *Do you know the address?*
- PHILIP: *I have forgotten the address. (lit. As regards the address, I forgot.)*
- STRANGER: *I think (lit. in my opinion) the Thomas Cook office is on the next (i.e. aglī) street.*
- PHILIP: *That street is a beautiful one. Why do people call it 'ugly'?*
- STRANGER: *'aglı' is an Urdu word, not English. In English the meaning of 'aglı' is 'next'.*
- PHILIP: *(That's) great!*
- PHILIP: *I need to get some traveller's cheques cashed.*
- CASHIER: *In which currency are they?*
- PHILIP: *In British pounds. What is the exchange rate?*
- CASHIER: *One British pound to fifty rupees.*
- CASHIER: *A total of two hundred pounds. Here are your ten thousand rupees. Please count it (for your own sake).*
- PHILIP: *That's fine. Thanks.*

## Vocabulary

qarīb (adv.)	nearby	sikkah (m.)	currency
daftar (m.)	office	zar-e-mubādilah	foreign exchange
milnā (+ko)	to find, to receive	sharah (f.)	rate
aglā (m.; adj.)	next	kul	total
lafz (m.)	word	sau	hundred
aggrezī (f.)	the English language	rehnā (-ne)	to live
angrez (m.)	the English	rahe	lived, are
matlab (m.)	meaning	hazār	thousand
bahut xūb	Great! Splendid!	ginnā (+ne)	to count
tabdīl karnā	to cash, to	gin lenā	to count (for
(+ne)	exchange	(+ne)	one's benefit)
tabdīl karvānā	to get someone	shukriyā	thanks
(+ne)	to cash/exchange		

## Notes

### milnā find

In the preceding units we came across three important uses of the verb, **milnā** – namely 'to meet', 'to run into', and 'to be available'. Now, observe another use of this verb in the following sentence in your dialogue. Also, note its word-for-word translation:

**lekin āj nahī mil rahā.**  
 but today not find -ing  
 'But today (I) cannot find (it).' (lit. But today I am not finding it.)

When the verb **milnā** is used to express the meaning 'find', it uses **ko**. If we insert the implied subject in the above sentence, the Urdu subject will not be nominative **mē**, but **muj<sup>h</sup> ko** or **muj<sup>h</sup>e**.

**lekin āj muj<sup>h</sup>e daftar nahī mil rahā.**

Notice that the verb does not agree with the subject. Instead, it agrees with the object which is **daftar** 'office' in the above sentence. The gender of **daftar** is masculine. Did you notice the missing element of the verb phrase?

### Negation and auxiliary verb deletion

Notice the element of the verb that is missing from the above sentence:

**lekin āj muj<sup>h</sup>e daftar nahī mil rahā he.**

The auxiliary verb **he** can be optionally deleted in negative sentences. Only the auxiliary verbs of the simple present and present progressive tenses are subject to this optional deletion. Observe some examples:

positive sentences	negative sentences
<b>mē jātā hū</b> I (m.) go	<b>mē nahī jātā hū</b> I (m.) do not go
	<b>mē nahī jātā</b> I (m.) do not go
<b>mē jā rahā hū</b> I (m.) am going	<b>mē nahī jā rahā hū</b> I (m.) am not going
	<b>mē nahī jā rahā</b> I (m.) am not going

<b>tum jāti ho</b>	you (f.) go	<b>tum nahī jāti ho</b>	you (f.) do not go
		<b>tum nahī jāti</b>	you (f.) do not go
<b>tum jā rahī ho</b>	you (f.) are going	<b>tum nahī jā rahī ho</b>	you (f.) are not going
		<b>tum nahī jā rahī</b>	you (f.) are not going

### Causative verbs

We came across some related verbs such as the following in the previous dialogues. Note the slight change in form and meaning:

<b>paR<sup>h</sup></b>	study, read	<b>paR<sup>h</sup>ā</b>	teach	<b>paR<sup>h</sup>vā</b>	have someone teach
<b>kar</b>	do	-		<b>karvā</b>	have someone do
<b>lag</b>	seem, be attached	<b>lagā</b>	attach	<b>lagvā</b>	cause to be attached, have attached

You might already have observed the same base stem in the three verb forms. At first glance it becomes clear that the verb forms in the two right columns share the verb stem in the left-most column adding either the suffix **ā** or **vā**, as in:

<b>paR<sup>h</sup></b>	+	<b>ā</b>	=	<b>paR<sup>h</sup>ā</b>	cause someone to read, teach
<b>paR<sup>h</sup></b>	+	<b>vā</b>	=	<b>paR<sup>h</sup>vā</b>	to have x teach y

The two suffixes **ā** and **vā** form causative verbs. The meaning expressed by them can be translated as follows: **ā** expresses 'make someone do something' whereas **vā** means 'have x make y do something'. The English verb 'teach' is a causative verb in Urdu, but in most cases causative verbs cannot be translated into English that easily. Observe the following examples:

<b>mē</b>	<b>kahānī</b>	<b>paR<sup>h</sup>tā</b>	<b>hū.</b>
I	story	read (pres.)	am
'I read a story.'			

**mē john ko kahānī paR<sup>h</sup>ātā hū.**  
I John to story read (caus. ā-pres.) am  
'I read John a story', or 'I teach John a story.'

**mē john ko islām se kahānī paR<sup>h</sup>vātā hū.**  
I John to Islam by story read (caus. vā-pres.) am  
'I make Islam read a story to John.'

Notice that the causative verbs with **vā** always have an indirect agent (e.g. **Islam se** 'by Islam').

Did you notice the use of the causative verb in our dialogue? The following sentence contains a causative verb:

**muj<sup>h</sup>e kuc<sup>h</sup> traveller's cheque tabdīl karvāne hē.**  
me some traveller's cheques cash do (caus. vā-inf.) are  
'I need to (have someone) cash some traveller's cheques.'

In this sentence the indirect agent (someone) is implied by the causative verb with the suffix **-vā**.

### 'lenā' as a helping verb

When the cashier hands over the rupees to Philip, he says:

**gin lījiye**  
count take (imper.)  
'Please (you) count (for your own benefit).'

Had he used the simple verb form instead of the compound verb (i.e. **giniye**), the beneficiary of the action of counting would have remained unspecified. The helping verb **le** indicates the subject as the beneficiary.

### Text 1

#### ek log dāstān 'A folk tale'

*Indian and Pakistani folk tales are rich in conventional wisdom and cultural values. Here is a sample of a folk tale from one region*



- 1 ek gāō mē ek cor qed xāne se b<sup>h</sup>āg gayā.
- 2 pulis (*police*) vālā us ko pakaRne ke liye dauRā.
- 3 itne mē gāō vālō ne b<sup>h</sup>āgte cor ko pakaR liyā.
- 4 pulis vālā zor zor se cīx rahā t<sup>h</sup>ā, 'pakRo, mat jāne do'.
- 5 ye sunte hī gāō vālō ne cor ko c<sup>h</sup>oR diyā.
- 6 jab pulis vālā gāō vālō ke pās pahūcā,
- 7 to us ko bahut Gussah āyā.
- 8 Gussah mē us ne gāō vālō se pūc<sup>h</sup>ā,
- 9 tum ne cor ko kyō c<sup>h</sup>oR diyā?
- 10 gāō vālō ne javāb diyā,
- 11 āp ne hī kahā, 'pakRo mat, jāne do.'

- 1 *In a village, a thief ran away (i.e. escaped) from jail.*
- 2 *A policeman ran to catch him (lit. ran for catching)*
- 3 *In the meantime the villagers caught the escaping (lit. running) thief.*
- 4 *The policeman was shouting very loudly, 'Catch (him), don't let (him) go'.*
- 5 *As soon as the villagers heard this, they let the thief go (lit. left the thief).*
- 6 *When the policeman reached the villagers (lit. reached near the villagers),*
- 7 *He became very angry.*
- 8 *In anger he asked the villagers (lit. asked from the villagers)*
- 9 *Why did you let the thief go?*
- 10 *The villagers answered,*
- 11 *You yourself said, 'Don't catch (him), let (him) go.'*

## Vocabulary

log	people	pulis vālā (m.)	policeman
dāstān (f.)	story	dauRnā (-ne)	to run
lok dāstān (f.)	folk tale	itne mē	meanwhile
gāō (m.)	village	gāō vālā (m.)	villager
qed xānā (m.)	jail	b <sup>h</sup> āgte (pres. participle)	running
b <sup>h</sup> āgnā (-ne)	to run	cor (m.)	thief
b <sup>h</sup> āg gayā	to run away		
(compound verb)			

pakaRnā (+ne)	to catch, to grasp, to hold	sunte hī (sun + te hī participle)	as soon as (someone) heard
pakaR liyā	caught (for one's benefit)	c <sup>h</sup> oRnā (+ne)	to leave
(compound verb)		c <sup>h</sup> oR diyā	left (for someone)
zor se	loudly	(compound verb) (+ne)	else's sake)
cīxnā (-ne)	to scream, to shout	Gussah (m.)	anger
mat	not ( <i>see notes</i> )	pūc <sup>h</sup> nā (-ne)	to ask
jāne do (compound verb)	let (someone) go	javāb (m.)	answer
		javāb denā (+ne)	to answer, reply

## Pronunciation

Compare the pronunciation of the stem **pakaR** 'catch' in the following three verbal forms.

<b>pakaRne ke liye</b>	in order to catch
<b>pakaR liyā</b>	caught (for their own benefit)
<b>pakRo!</b>	catch!

## Notes

### Present participle

In the third line of the folk tale we came across the expression

itne mē gāō vālō ne b<sup>h</sup>āgte cor  
 this much in village -er (pl. obl.) agent running thief  
 ko pakaR liyā  
 to catch took  
 'In the meanwhile (lit. in this much (time)), the villagers caught the thief.'

The phrase **b<sup>h</sup>āgte cor ko** is the oblique form of the simple present participial phrase:

**b<sup>h</sup>āgtā** (huā) **cor.**  
 run + pres. ppl. happened thief (m. sg.)  
 'the running boy', or 'the boy who is/was/will be running.'

The composition of the first element is as follows:

**b<sup>h</sup>āg** + **t** + **ā**  
 run + present + masculine singular

You have probably guessed by now that this is the same form that we came across in simple present tense formation. The only difference is that the auxiliary verb is absent.

The second element is the same form as the simple past tense form of the verb **honā**. Remember the forms **huā**, **hue**, **huī** and **huī̃**. The last form (i.e. the feminine plural **huī̃**) does not appear in the participial construction. Why does it fail to appear? Because it is optional.

Now compare the participial form with the present tense verb form.

<i>present participle</i>	<i>simple present tense</i>
<b>b<sup>h</sup>āgtā cor</b>	<b>cor b<sup>h</sup>āgtā he.</b>
'The running thief'	'The thief runs.'

In the present participial form the verb form ceases to function like a real verb and begins to behave like an adjective. Verbal adjectives which are formed from the simple present tense are called 'present participles'. They are like adjectives ending in **-ā**, but they are derived from verbs.

Like adjectives ending in **-ā**, these agree in number or gender with the following noun. For example:

**b<sup>h</sup>āgtā laRkā** the running boy    **b<sup>h</sup>āgtī laRkī** the running girl  
**b<sup>h</sup>āgte laRke** the running boys    **b<sup>h</sup>āgtī laRkiyā̃** the running girls

The main function of the present participial clause is to denote *action in progress*.

Notice that, like adjectives, present participles do not have any inherent tense reference to time, as is clear from the English translation. The tense is usually supplied by the main verb form in the sentence. If in the third line the verb 'caught' is changed to the present and the future tense, the tense reference of the participial

form 'running' will change to present and future, respectively. That is why the alternative English translation of **b<sup>h</sup>āgtā cor** contains three possible tense references.

### The negative particle: mat

We have encountered two negative particles – **nahī** and **na** – in an earlier unit. A third negative marker **mat**, is primarily restricted to familiar and impolite imperatives. In prohibitive expressions the use of **mat** is particularly noteworthy.

### Ambiguity and pausing

**pakRo mat jāne do**  
 catch not go (obl. inf.) give

(See Text 1, p. 152.) The translation of the verb phrase **jāne do** is 'to allow to go' or 'to let go'. The familiar imperative form of the verb **pakaRnā** is **pakRo**, which means 'catch'. Depending upon the pause, the meaning changes. The pause is indicated by the comma.

**pakRo mat, jāne do.**  
 catch not, go (obl. inf.) give  
 'Don't catch (him), let (him) go.'

But if the pause is immediately after **pakRo**, then the negative particle **mat** negates the second verb, as in

**pakRo, mat jāne do.**  
 catch, not go (obl. inf.) give  
 'Catch (him), don't let (him) go.'

### Word order and contrastive negation

We mentioned earlier that the negative particle is usually placed before the verb. Thus, normally the Urdu equivalent of English 'Don't catch (him, it)' will be:

**mat pakRo.**  
 not catch (imper. fam.)  
 'Don't catch (him, it).'

However, the contrastive function is highlighted by placing the negative particle after the verb. This is the reason why **mat** is placed after **pakRo** in the expression:

**pakRo mat, jāne do.**

'Don't catch (him); let (him) go.'

With the other reading, 'Catch (him), do not let (him) go', there is no contrast. Therefore, the negative particle appears in its normal position before the verb.

## Text 2

### ek sher 'A couplet'

Here is a sample of the opening lines of an old Urdu romantic song. In the song, the lover is imploring his beloved to never forget him. However, the approach is an indirect one. Therefore, rather than saying directly not to forget him, he says

1 **ye rātē, ye mausam, ye hāsna, hāsana**

2 **mujhe b'ul jānā, inhē na b'ulānā.**

1 These nights, this ambience (lit. weather or season), this laughter and making (each other) laugh,

2 (You can) forget me, but never make them forget.

### Vocabulary

<b>rāt</b> (f.)	night	<b>b'ulna</b> (-ne)	to forget
<b>mausam</b> (m.)	weather, season	<b>b'ul jānā</b> (compound verb)	to forget completely
<b>hāsna</b> (-ne)	to laugh	<b>b'ulānā</b> (+ne)	to make someone forget
<b>hāsana</b> (+ne)	to make someone laugh		

## Exercises

1 Match the words or phrases given in the following three columns to make appropriate Urdu sentences.

āiye,	kī bāt kyā	rak'hiye
taklīf	tashrīf	hē
shāyad	āp kā intzār	kām zyādā ho
vo	arz	he
ādāb	āp ko daftar mē	kar rahī t'ī.

2 Circle the appropriate form of the verbs.

- (a) māf kījiye, mē *cheque* b'ejnā (b'ul liyā/b'ul gayā/b'ul diyā).  
 (b) mē ne k'hānā (k'hā liyā/k'hā paRā/k'hā diyā).  
 (c) āp kā buxār (baR<sup>h</sup> liyā/baR<sup>h</sup> gayā/baR<sup>h</sup> diyā).  
 (d) āp ne kuch<sup>h</sup> javāb nahī (liyā/diyā/āyā/gayā).  
 (e) āp merī salāh mān (lījiye/dījiye/āiye).

3 Which job description matches the job?

- |                              |                                |
|------------------------------|--------------------------------|
| (a) ustād                    | imāratē banvātā he.            |
| (b) DākTār ( <i>doctor</i> ) | kapRe sītā he.                 |
| (c) cashier                  | k'hānā pakātā he.              |
| (d) darzī                    | Tikā lagātā he.                |
| (e) xānsāmā                  | <i>cheque</i> tabdīl kartā he. |
| (f) driver                   | shāgirdō ko paR'hātā he.       |
| (g) civil engineer           | gāRī calātā he.                |

4 Akram and Sajid are brothers. Akram believes in self-help and does everything on his own. Sajid, on the other hand, gets someone to do his work. Write about Sajid according to the model given below:

**akram ne apnā kām kiyā.** Akram did his (own) work.  
**sājid ne akram se apnā kām karvāyā.** Sajid had Akram do his work.

- (a) AKRAM: akram ne gāRī calā.  
 SAJID:  
 (b) AKRAM: akram xat lik'hgā.  
 SAJID:

- (c) AKRAM: akram g<sup>h</sup>ar banā rahā he.  
SAJID:
- (d) AKRAM: akram kahānī paR<sup>h</sup>a rahā t<sup>h</sup>ā.  
SAJID:
- (e) AKRAM: akram beTī ko jagātā he.  
SAJID:

5 Fill out the appropriate present participial form according to the model given below.

calnā: mē calī gaRī mē caR<sup>h</sup>ā  
b<sup>h</sup>agnā: mē ne b<sup>h</sup>āgte kutte ko dek<sup>h</sup>ā.

- (a) hāsnā: muj<sup>h</sup>e vo \_\_\_\_\_ laRkī bahut pasand he.  
(b) k<sup>h</sup>elnā: \_\_\_\_\_ bacce bahut xūbsurat lag rahe t<sup>h</sup>e.  
(c) gānā: \_\_\_\_\_ ciRiyā uR rahī t<sup>h</sup>ī.  
(d) sitār bajānā: \_\_\_\_\_ ādmī bahut acc<sup>h</sup>ā he.  
(e) ternā: \_\_\_\_\_ mac<sup>h</sup>liyō ko dek<sup>h</sup>o.  
(f) ronā: DākTar ne \_\_\_\_\_ bacce ko Tikā lagāyā.

6 The pacman has attacked the following text. Consequently, some elements of the text have been chewed up. Your task is to supply the postpositions or the missing parts of the verb in those places where the three-bullet symbol is left by the pacman.

mē railway station par apne dost ••• intzār kar rahā t<sup>h</sup>ā. t<sup>h</sup>oRī der bād rel gāRī āyī aur merā dost gaRī se utrā. ham bahut xush ho kar mile. is martabā pāc sāl ke bād hamārī mulāqāt •••. t<sup>h</sup>oRī der bād mē ne kahā, 'is martabā bahut der ke bād yahā āye ho.' usne javāb •••, 'acc<sup>h</sup>ī bāt t<sup>h</sup>ī ke gāRī der se āyī, agar gāRī der se na •••, to mē āj b<sup>h</sup>ī na •••.'

## 9 باب نو: فارچون گئی میں کیا لکھا ہے؟ What's written in the fortune cookie?

By the end of this unit you should be able to:

- learn past participles
- use participles as adverbs
- use the construction 'neither ... nor'.
- form purpose clauses
- learn more about Indian and Pakistani food (particularly curries)
- use the passive construction
- learn more on repetition



## Text 1

**Money will come soon**

Once two friends went to eat in a Chinese restaurant. After they had eaten, the waiter brought Chinese fortune cookies. Let's see what happened

- 1 ek din do dost k'hānā k'hāne ke liye ek cīnī ta'ām xāne gaye.
- 2 k'hāne ke bād berā 'fortune cookies' lāyā.
- 3 donō ne apnī apnī 'fortune cookie' ko k'holā aur apnī apnī qismat ke bāre mē kuc<sup>h</sup> paR'hā.
- 4 p'hīr ek dost ne dūsre se pūc'hā, 'kāGaz par kyā lik'hā hē?'
- 5 lik'hā hē – 'jaldī pesā āne vālā hē.'
- 6 ye to baRī xushī kī bāt hē.
- 7 to koī lāTrī (lottery) xarīdī hē?
- 8 nahī, lekin kal apnā zindgī kā bīmā karvāyā hē.

- 1 One day two friends went to eat in a Chinese restaurant.
- 2 After eating (i.e. after they finished eating), the waiter brought (them) fortune cookies.
- 3 (They) both opened their fortune cookie(s) and read (something) about their fate/s.
- 4 Then, one friend asked the other friend, 'What is written on the paper?'
- 5 (It) is written 'Money is about to come soon.'
- 6 That's good news (lit. This is a matter (lit. talk) of great happiness).
- 7 Did (you) buy a lottery ticket?
- 8 No, but yesterday, I bought life-insurance. (lit. I have caused someone to do the life insurance.)

**Vocabulary**

dost (m.)	friend	cīnī	Chinese
k'hānā (m.)	food	ta'ām xānā (m.)	restaurant
k'hānā (+ne)	to eat	berā (m.)	waiter
k'hāne (ke liye)	(in order) to eat	lānā (-ne)	to bring
cīn	China	donō	both

k'holnā (+ne)	to open	jaldī	quickly, hurry
qismat (f.)	fortune, fate, destiny	pesā (m.)	money; one hundredth of a rupee
kāGaz (m.)	paper	āne vālā honā	to be about to come
lik'hnā (+ne)	to write	zindgī (f.)	life
lik'hā hē	(it) is written	bīmā (m.)	insurance

**Notes****Purpose clauses and deletion**

In the last unit, we came across the following expression:

pulis (police)	vālā	us ko	pakaRne	ke liye	dauRā
police	one/man	him	to catch (obl.)	for	ran
'The policeman ran to catch him.'					

Now compare it with the opening line of Text 1:

ek	din	do	dost	k'hānā	k'hāne	ke liye	ek
one	day	two	friends	food	to eat (obl.)	for	one
cīnī	ta'ām	xāne	gaye.				
Chinese	restaurant	went					
'One day two friends went to a Chinese restaurant to eat food.'							

Note that the italicized infinitive phrases in the English translations, such as 'to catch' and 'to eat', are not translated as simple infinitives in Urdu like **pakaRnā** and **k'hānā**. The simple infinitive phrase would give an ungrammatical sentence in Urdu. As is clear from the Urdu expression **pakaRne ke liye** 'to catch', the Urdu equivalent of 'to catch' is 'in order to catch' and so, the postposition **ke liye** 'for', 'in order to' follows the infinitive phrase **pakaRnā**. Remember the influence of the postposition on the noun which makes **pakaRnā** change to **pakaRne**.

What determines the retention or deletion of the postposition? The answer lies in the main verb of the sentence, here, **dauRā** 'ran' and **gaye** 'went'. If the main verb is a motion verb, it is possible to drop the postposition, here, **ke liye**. The first sentence could read:

pulis (police) vālā us ko pakaRne dauRā

If we replace the main verb in the above sentence by a static (non-motion) verb, the postposition must be retained, as in

**pulis (police) vālā us ko pakaRne ke liye (k<sup>h</sup>aRā) he.**

'The policeman is (there) to catch him.'

Removing the postposition would be ungrammatical. Therefore, the following sentence would be unacceptable:

\***pulis (police) vālā us ko pakaRne he.**

### apnī apnī; 'both'

In Unit 4, we demonstrated that repetition expresses intensity. In line 3 of the text the feminine form of the reflexive pronoun **apnā** is repeated:

**donō ne apnī apnī fortune cookie ko k<sup>h</sup>olā.**  
both (agent) self self fortune cookie (obj.) opened  
'Both opened their respective fortune cookies.'

**apnī** is repeated to convey that both opened their respective cookies.

### The past participle: adjectival and adverbial use

In Unit 8 we introduced present participles. Compare the phrase **b<sup>h</sup>āgte cor ko** 'the running thief' with **b<sup>h</sup>āge cor ko**. The latter is called a past participial form and can be translated into English as 'the escaped thief'.

Now compare the present forms and their corresponding past participial forms and the difference in meaning conveyed by the two forms:

<i>present participle</i>		<i>past participle</i>	
<b>b<sup>h</sup>āgtā huā cor</b>	the running thief	<b>b<sup>h</sup>āgā huā cor</b>	the escaped thief
<b>bolī huī laRkī</b>	the speaking girl	<b>bolī huī bāt</b>	the spoken matter
<b>lik<sup>h</sup>te hue laRke</b>	the writing boys (the boys who are/were/will be writing)	<b>lik<sup>h</sup>e hue alfāz</b>	the written words

Note the composition of the past participial form:

<i>stem</i>	+ <i>past participial marker</i>
<b>b<sup>h</sup>āg</b>	+ <b>ā</b>
run	+ past, masculine singular
<b>bol</b>	+ <b>ī</b>
speak	+ past, feminine singular
<b>lik<sup>h</sup></b>	+ <b>e</b>
write	+ past, masculine plural

You have probably guessed by now that past participles are formed in the same way as the simple past tense. The only difference is that the feminine singular form is used for both singular and plural forms for past participles.

The second element (optional) remains the same in both present and past participial forms, i.e. **huā**, **hue** and **huī**.

As stated earlier, in participles the verb form ceases to function like a real verb and begins to behave like an adjective. Therefore, verbal adjectives which are drawn from the simple past tense are called 'past participles'. They are like adjectives ending in **ā** but they are derived from verbs. Like adjectives ending in **ā**, they agree in number or gender with the following noun. Note the gender-number agreement in the above examples.

Unlike the present participle, which denotes *action in progress*, the past participle indicates a *state*. Note the difference in meaning between the present participle and its corresponding past participial form:

<i>present participle</i>	<i>past participle</i>
<b>bēT<sup>h</sup>tā huā laRkā</b>	<b>bēT<sup>h</sup>ā huā laRkā</b>
'the boy who is (in the process of) sitting'	'the seated boy'
<b>sofī huī laRkiyā</b>	<b>sofī huī laRkiyā</b>
'the girls who are (in the process of) sleeping'	'the sleeping girls'

## Adverbials

So far we have discussed the adjectival use of participles. When placed before a verb participial forms mark adverbial usage. Note the translation of the sentence given in quotes in line 4:

**kāGaz par kyā lik<sup>h</sup>ā he?**  
 paper on what written is  
 'What is written on the paper?'

Superficially it appears as if **lik<sup>h</sup>ā he** is the present perfect form of the verb **lik<sup>h</sup>** which should be translated as 'has written'; but that is not the case. The main verb is **he**, while **lik<sup>h</sup>ā** is the past participial form used as an adverb without the optional element **huā**. In short:

**lik<sup>h</sup>ā he = lik<sup>h</sup>ā huā he**

Since the main verb is **he** and **lik<sup>h</sup>ā** is the past participle, the translation is 'is written' rather than 'has written'. The insertion of the optional element distinguishes it from the present perfect form of the verb **lik<sup>h</sup>**. By contrast, the verb phrase in line 7 **xarīdī he** is a real present perfect form of the verb **xarīd** 'buy'; therefore, its literal translation is 'has bought'.

## Dialogue 1

### Spice up your life

*Mr and Mrs Bill Hassett, who are visiting India for the first time, are invited by Bill's Indian partner for dinner. Bill's partner's wife, Fatima Ahmad, asks her guests about the type of food they would prefer. Bill suggests to his wife they spice up their lives and try some spicy food. So he tells Fatima Ahmad*

- BILL: hindustānī *curry* ab<sup>h</sup>ī tak ham ne nahī k<sup>h</sup>āyī.  
 FATIMA: āp ko masāledār k<sup>h</sup>ānā pasand he yā *curry* ?  
 BILL: donō mē farq kyā he?  
 FATIMA: amrīkā mē *curry* ek qism ke k<sup>h</sup>āne kā nām he lekin hindustān mē ye bāt nahī he.

BILL: hamāre yahā *curry* kā matlab 'koī masāledār hindustānī k<sup>h</sup>ānā' he.

FATIMA: hindustān mē na to *curry* hameshah masāledār hotī he aur na hī hindustān mē *curry powder* aksar biktā he. *Curry* aksar tarī vālī hotī he aur ye gosht, sabzī, macc<sup>h</sup>lī yā p<sup>h</sup>al kī banī hotī he.

BILL: are! masāle ke baGer *curry* - ye to ham ne kab<sup>h</sup>ī nahī sunā.

FATIMA: to ab āp ko kaun sī *curry* pasand he?

BILL: ām ke ām aur guT<sup>h</sup>līyō ke dām. *Curry* ke bāre mē kuch mālūm ho gayā aur aslī *curry* cak<sup>h</sup>ne kā mauqā b<sup>h</sup>ī mil jāyegā. acc<sup>h</sup>ā, ham ko tez masāledār gosht kī *curry* bahut pasand he.

*(They laugh at the unexpected turn of the conversation; the proverb has added a lighter touch to the conversation and they continue to talk ...)*

To be continued, stay tuned ...

BILL: *So far, in India, we have not eaten any curry.*

FATIMA: *Do you like spicy food or curry?*

BILL: *What is the difference between the two?*

FATIMA: *In America, curry is the name of a dish but this is not the case in India.*

BILL: *In America (lit. in our place) curry is any spicy Indian dish.*

FATIMA: *In India, curry is neither always spicy, nor is curry powder usually sold (commercially). Curry is usually liquid and (it) is made of meat, vegetables, fish or fruit.*

BILL: *Wow! Curry without spices. We've never heard of that (before).*

FATIMA: *So, which curry do you like?*

BILL: *(This is like) the best of both worlds! (Now) I have come to know about curry and will (also) get an opportunity to taste a genuine curry. Well, we really like very spicy meat curry.*

## Vocabulary

curry (f.)	curry (see notes)	ke baGer	without
masālah (m.)	spice	kab'ī	ever
masāledār (adj.)	spicy	kab'ī nahī	never
yā	or	ām (m.; adj.)	mango (n.); common (adj.)
farq (m.)	difference	guT'ī (f.)	stone (of a fruit)
hamāre yahā	at our place (house, country, etc.)	dām (m.), qīmat (f.)	price
na ... na	neither ... nor	ām ke ām aur	the best of both
matlab (m.)	meaning	guT'īyō ke	worlds
hameshah	always	dām	
aksar	often, usually	mālūm honā	to be known, to
tar	wet	(+ko)	become known (to)
tārī (f.)	liquid	asī	real, genuine
gosht (m.)	meat	cak'nā (+ne)	to taste
sabzī (f.)	vegetable	mauqā (m.)	opportunity
macc'hī (f.)	fish	tez	fast, quick, sharp, strong
p'al (m.)	fruit		
bannā (-ne)	to be made		
bani	made		

## Notes

### Curry powder/curry

In Urdu the English word 'curry' simply does not exist. It is part of the vocabulary of English-educated bilingual speakers. The Urdu word **kaR'ī** is restricted to a vegetarian curry which is made from gram flour. Urdu speakers are unlikely to use the term 'curry' to refer to the dishes mentioned above. Urdu speakers will specify the degree of spiciness and qualify a dish with words such as **sālan** or **tārī vālī sabzī** or **tārī vālā gosht**. Curry is actually a blend of ground herbs and spices adapted by British settlers in India from the traditional spice mixtures of Indian cuisine.

## Focus and word order

The normal word order of the opening sentence of the above dialogue is as follows:

**ham ne hindustānī curry ab'ī tak nahī k'hāyī.**  
we (agent) Indian curry yet not ate  
'We have not eaten Indian curry yet.'

The time adverb and object are placed at the beginning of the sentence because they are being singled out for emphasis.

**hindustānī curry ab'ī tak ham ne nahī k'hāyī.**  
Indian curry yet we (agent) not ate  
'As yet, it is Indian curry (that) we have not eaten.'

## 'Neither ... nor' and emphatic particles

Note the use of the emphatic particles with **na ... na** 'neither ... nor'. Also, observe the placement of the phrase **hindustān mē** in the 'neither' and 'nor' clause:

**hindustān mē na to curry hameshah masāledār**  
India in not (emp.part.) curry always spicy  
**ho'ī he aur na hī hindustān mē**  
be (pres.) is (aux.) and not (emp. part.) India in  
**curry powder aksar biktā he.**  
curry powder often be sold (pres.) is  
'As regards curry in India, it is neither always spicy nor is  
curry power often sold in India.'

The emphatic particles **to** and **hī** are more intimately tied to 'curry' and 'curry powder', respectively, as shown:

**hindustān mē na curry to hameshah masāledār**  
India in not curry (emp. part.) always spicy  
**ho'ī he aur na hindustān mē curry powder**  
be (pres.) is (aux.) and not India in curry powder  
**hī aksar biktā he.**  
(emp. part.) often be sold (pres.) is



### Past participles: adverbial

Can you find the past participle in the following sentence?

ye gosht, sabzī, macc'hī yā p'hal kī  
this meat vegetable fish or fruit of  
banī hotī he.  
make (past. ppl.) be (pres.) is (aux.)

Yes, **banī** is the past participial form of the verb **bannā** 'to be made'. It can be followed by the optional element **huī**. However, in the following sentence:

ham ne kab'hī nahī sunā t'hā.  
we (agent) ever not heard was  
'We had never heard of (it).'

**sunā** is not a past participle. In combination with the auxiliary **t'hā**, it is the past perfect form of the verb **sunnā** 'to hear/listen to'.

### Compound verbs with jānā 'to go'

As explained in Unit 7, the helping verb **jānā** expresses 'transformation' and/or 'finality or completeness'. Both semantic shades can be seen in the following sentence:

curry ke बारे में मालूम हो गया और असली curry  
curry about known be went and genuine curry  
cak'ne kā mauqā b'hī mil jāyegā.  
taste of opportunity also get go-will  
'(I) have come to know about curry and will get an opportunity to taste genuine curry.'

In this compound verb construction, the helping verb **jānā** 'to go' loses its literal meaning.

### 'The opportunity of'

Note the word-for-word translation of the English expression, 'We will get the chance to taste genuine curry'.

ham ko aslī curry cak'ne kā mauqā mil  
we to genuine curry taste of opportunity get  
jāyegā.  
go-will

The expression 'to get the opportunity of doing X' requires the experiencer subject; therefore, the subject **ham** 'we' is followed by the postposition **ko**. Since the Urdu verb never agrees with the subject which is followed by a postposition, the verb in the above sentence agrees with **mauqā** 'opportunity' which is masculine singular. Also, the genitive **kā** agrees with **mauqā**.

### Dialogue 2

āg! āg! 'Fire! Fire!'

*The next week, Mr and Mrs Bill Hassett come to the Ahmad's residence for dinner. They converse with each other on a wide variety of subjects. Finally, the delicious smell of the food begins to overpower their conversation. In the meanwhile, the hostess, Fatima, announces that the dinner is served*

BILL: vāh! vāh! shāndār xushbū ā rahī he, aur intazār karnā mushkil he.

FATIMA: āiye, to k'hānā shuru kiyā jāye. ye he, āp kī pasand – tez mirc vālī murGī kā sālan.

*(Bill takes a lot of curry while Mrs Hassett takes only a little bit. After taking the first substantial bite)*

BILL: *(Fanning his mouth)* Ohhh ... āg! ... āg!

FATIMA: kyō kyā huā?

BILL: ye to curry nahī he! ye to ātash fishā he!! aur mē apnā āg buj'hāne kā sāmān b'hī nahī lāyā.

FATIMA: āg buj'hāne kā sāmān ye he – agar bahut mircē lag rahī hē to kuc' dahī lījiye.

*(After a while Bill's mouth cools down.)*

BILL: sac, amrikā (America) mē tez masāledār k'hānā itnā tez nahī hotā.

FATIMA: hā, ye to hindustān he. yahā 'tez' kā matlab 'bahut tez'

he. ham log bahut tez k<sup>h</sup>āte hē lekin hindustān mē sab<sup>h</sup>ī log itnā tez k<sup>h</sup>ānā nahī k<sup>h</sup>ā sakte.

BILL: Galat-fahamī dūr karne ke liye āp kā shukriya. mē ab samaj<sup>h</sup> gayā ki 'tez' xatarnāk lafz he.

BILL: *Well! Well! there is a splendid fragrance (of food); I can't wait (i.e. I cannot wait more).*

FATIMA: *Please come, let's start eating (lit. eating should be started). This is your favourite – hot chicken curry (lit. sharp pepper one chicken curry).*

BILL: *Ohhh! Fire! Fire!*

FATIMA: *Why? What's the matter? (lit. What happened?)*

BILL: *This is not curry! This is a volcano! and I did not bring my fire extinguisher.*

FATIMA: *Here is (your) fire extinguisher – if (it) is very hot, then take some yogurt (lit. if very much pepper is striking (you)).*

BILL: *True, in America spicy food is not so spicy.*

FATIMA: *Yes, this is India (lit. As regards this, this is India.). Here, 'hot' means 'very hot'. We eat very hot food, but not all people can eat such hot (food) in India.*

BILL: *Thanks for dispelling this misunderstanding. Now I (fully) understand (lit. now I understood) that 'tez' is a dangerous word.*

## Vocabulary

vāh! vāh!	Well! Well! bravo!	āg (f.)	fire
shāndār	grand, splendid	ātish (f.)	fire
xushbū (f.)	fragrance (lit. happy smell)	ātish fishā (m.)	volcano
shurū karnā (+ne)	to begin	buj <sup>h</sup> ānā (+ne)	to extinguish
shurū kiyā jāye	should be started	sāmān (m.)	baggage, goods, stuff, tools
mirā (f.)	chilli peppers	lānā (-ne)	to bring
murGī (f.)	chicken	dahī (m./f.)	yogurt
sālan (m.)	curry (authentic)	sac (m.)	truth, true
oh	exclamation of pain/sorrow	itnā	this/so much/ many
		Galat	wrong, incorrect

Galat-fahmī (f.)	misconception, misunderstanding	xatrah (m.)	danger
dūr	far, distant	xatarnāk	dangerous
dūr karnā (+ne)	to dispel, to eliminate	lafz (m.)	word

## Notes

### Ambiguity

The following expression in the opening line of the above dialogue is ambiguous:

aur intzār karnā mushkil he.

and wait to do difficult is

'(It) is difficult to wait any longer' or 'And, (it) is difficult to wait.'

In other words, **aur** can be interpreted as either a conjunction marker or a modifier of **intzār**.

### The passive construction

The English expression, 'Let's begin eating' is paraphrased as 'eating should be done':

k<sup>h</sup>ānā shurū kiyā jāye.

eating begin did go (subjunctive)

The verb phrase is in the passive subjunctive form. The passive is formed by using the main verb in the past form with the helping verb **jānā** 'to go', which undergoes tense conjugation.

		passive
main verb (past form)	helping verb (jānā + tense)	
kiyā	jāye	should be done
paR <sup>h</sup> ā	jātā he	is read
paR <sup>h</sup> ā	gayā	was read
paR <sup>h</sup> ā	jāyegā	will be read
bolā	jā rahā he	is being spoken/told

Just as the agent in a passive construction is indicated with 'by' (e.g. 'the man was bitten by the dog'), so in Urdu it is indicated with *se* 'from'. Here is a list of pronouns with the postposition *se*.

<b>mē</b> + <b>se</b> = <b>muj<sup>h</sup> se</b> by me	<b>ham</b> + <b>se</b> = <b>ham se</b> by us
<b>tū</b> + <b>se</b> = <b>tuj<sup>h</sup> se</b> by you	<b>tum</b> + <b>se</b> = <b>tum se</b> by you
	<b>āp</b> + <b>se</b> = <b>āp se</b> by you (hon.)
<b>vo</b> + <b>se</b> = <b>us se</b> by him/her	<b>vo</b> (pl.) + <b>se</b> = <b>un se</b> by them

Since the passive subject is always followed by the postposition *se*, the passive verb can never agree with it; instead it agrees with the object, as in:

<b>muj<sup>h</sup> se kitāb paR<sup>h</sup>ī gayī.</b>
me by book (f.) read (past-f.) (passive) go + past-f.-sg.
'The book was read by me.'

If the feminine object **kitāb** 'book' is replaced by the masculine object **xat** 'letter', the passive verb form will be in the masculine singular form:

<b>muj<sup>h</sup> se xat paR<sup>h</sup>ā gayā.</b>
me by letter (m.) read (past-m.) (passive) go+past-m.-sg.
'The letter was read by me.'

One important difference between Urdu and English is that intransitive as well as transitive verbs can be made passive in Urdu, while only transitive verbs can be made passive in English. See the Reference Grammar for more details.

### The omitted subject

<b>agar (āp ko) bahut mircē lag rahī hē to</b>
If (you to) very pepper strike -ing are then
<b>(āp) kuc<sup>h</sup> dahī lījiye.</b>
(you) some yogurt take

The omitted subject of the first clause is experiencer, while it is nominative in the second clause.

### The past participle and the passive construction

You will have realized by now that there is no neat correspondence between passives in English and Urdu. The English passive construction can be paraphrased in one of the following three ways:

(1) – those instances where English and Urdu both use the passive construction to express the idea. For example, English expressions such as 'it is said' and 'it is heard' will be translated by means of Urdu passive, as in:

<b>kahā jātā he.</b>
say (past) (passive) go (pres.) is
'(It) is said.'
<b>sunā jātā he.</b>
hear (past) (passive) go (pres.) is
'(It) is heard.'

(2) – English passives are sometimes translated as past participle forms in Urdu. Consider sentence 4 in text 1 of this unit.

<b>kāGaz par kyā lik<sup>h</sup>ā he?</b>
paper on what written (past. ppl.) is
'What is written on the paper?'

Compare the English sentence with its corresponding Urdu sentence. The Urdu sentence does not use the passive construction. The past participial form of the verb **lik<sup>h</sup>nā** is used instead.

(3) – some Urdu intransitive verbs are translated as passive in English:

<i>intransitive</i>		<i>transitive</i>
<b>biknā</b>	to be sold	<b>becnā</b> to sell
<b>bannā</b>	to be made	<b>banānā</b> to make
<b>k<sup>h</sup>olnā</b>	to be opened	<b>k<sup>h</sup>olnā</b> open

Since English does not have intransitive verbs corresponding to those in Urdu, the Urdu intransitive verbs are best translated by means of the English passive. For example, a common billboard sign in India is:

<b>yahā kitābē biktī hē.</b>
here books be sold (pres.) are
'Books are sold here.'

In Urdu, the intransitive verb **biknā** is conjugated in the simple present tense. Thus, the Urdu sentence is in its active form as opposed to the passive form in English.

### Negation and auxiliary deletion

The present auxiliary verb is dropped with negative sentences in the following two sentences:

**amrikā mē tez masāledār k'hānā itnā tez**  
 America in sharp spicy food so much sharp  
**nahī hotā (hē).**  
 not be (pres.) is (aux.)  
 'In America spicy food is not as spicy.'

**lekin hindustān mē sab'hī log itnā tez**  
 but India in all + hī people so much sharp  
**k'hānā nahī k'hā sakte (hē).**  
 food not eat can (pres.) are  
 'But in India not everybody can eat such spicy food.'

### Exercises

1 Match the places with the purpose for which people visit them. Then complete the sentences according to the model presented below:

<i>place</i>	<i>purpose</i>
<b>kutubxānā</b> library	<b>kitābē paR<sup>h</sup>ne</b> to read books

*sentence*  
**log kutubxānā kitābē paR<sup>h</sup>ne ke liye jāte hē.**  
 'People go to the library to read books.'

Do not attempt to translate the English locations into Urdu.

<i>place</i>	<i>purpose</i>
(a) laundromat	pīne (i.e. <b>sharāb</b> alcoholic drinks)
(b) restaurant	<i>film dek<sup>h</sup>ne</i>
(c) cinema	terne
(d) college	paR <sup>h</sup> ne
(e) swimming pool	k'hānā k'hāne

(f) bar	davāi lene
(g) chemist	kapRe d <sup>h</sup> one

2 Change the present participial phrase into its corresponding past participial form in the following sentences.

- vo beT<sup>h</sup>te hue bolā.
- John sote hue hās rahā t<sup>h</sup>ā.
- ye sheher sotā sā lagtā he.
- laRkī pīfī huī g<sup>h</sup>ar āyī.
- ek aurat ne bistar par leTte hue kahā.

3 Which participial forms modify/match the noun?

lik <sup>h</sup> ā	bāt
sunī	xat
hāstā	laRkā
calī	gārī
b <sup>h</sup> āgfī	billī

4 Change the following sentences into their corresponding passive forms.

- John ne ek kahānī paR<sup>h</sup>ī.
- ham log k'hānā k'hā rahe hē.
- tum kyā karoge?
- mē ne murGī kā sālan banāyā.
- Bill hindustān mē paR<sup>h</sup>egā.
- kyā āp ne gānā gāyā?

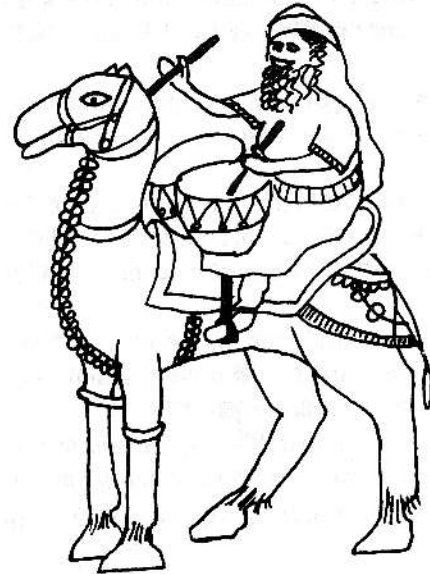
5 Circle the appropriate form of the subject, verb, etc. given in brackets in the following sentences.

- (ham ko/ham/ham ne) vahā jāne kā mauqā (milā/mile).
- (john ne/john ko/john) hindustān (jānā/jāne) kā mauqā aksar miltā he.
- ye sunhera mauqā (t<sup>h</sup>ā/t<sup>h</sup>ī).
- (āp ko/āp) kitāb lik<sup>h</sup>ne kā mauqā kab (milegī/milegā)?
- is kāGaz par kyā (lik<sup>h</sup>ā/lik<sup>h</sup>ī) he?
- billī ko mauqā (milā/milī) aur vo dūd<sup>h</sup> pī gayī.
- ye bahut (acc<sup>h</sup>ā mauqā/acc<sup>h</sup>e mauqe) kī bāt he.

# 10 باب دس: تہوار Festivals

**By the end of this unit you should be able to:**

- learn various types of relative clauses
- use complex sentences
- learn more about Urdu passives
- learn about Muslim festivals
- get cultural information about the Indian subcontinent
- learn about Perso-Arabic components in Urdu
- distinguish between formal and non-formal style



In this unit we will describe some festivals and other customs and traditions which underlie the colourful mosaic of South Asian culture. You will notice a slight shift in the style of the Urdu, which is more Persianized now. This style is preferred in formal, literary, scholarly and cultural endeavours.

## Text 1

### Īd-ul-fitar

- 1 Īd musalmānō kā muqaddas tehvār he.
  - 2 ramzān ke tīs rozō ke bād Īd āī he.
  - 3 jis rāt Īd kā cād dek<sup>hā</sup> jātā he, us ke dūsre din Īd manāī jāī he.
  - 4 ramzān ke mahīne mē musalmānō ke liye roze rak<sup>hā</sup> farz he. is kā matlab ye he, jo musalmān roze rak<sup>h</sup>te hē vo āftāb caR<sup>h</sup>ne aur āftāb Dūbne ke darmiyān na kuch<sup>h</sup> pī sakte hē aur na kuch<sup>h</sup> k<sup>hā</sup> sakte hē.
  - 5 jese Christmas duniyā ke bahut sāre log josh se manāte hē, vese Īd b<sup>h</sup>ī bahut sāre mulkō mē aqīdat se manāī jāī he.
  - 6 Īd ke din log savere uT<sup>h</sup> kar nahāte aur naye kapRe pehente hē. p<sup>h</sup>ir sab log namāz paR<sup>h</sup>ne ke liye Īd-gah yā baRī masjid mē jāte hē.
  - 7 namāz ke bād sab ek dūsre se gale milte hē, aur bād mē apne apne qarībī rishtedārō aur dostō ke g<sup>h</sup>ar Īd milne jāte hē, aur xerāt karte hē.
  - 8 vālden apne baccō ko Īd kī xushī mē Īdī dete hē. bacce in pesō se tarah tarah ke k<sup>h</sup>ilone aur miT<sup>h</sup>āiyā xarīdte hē.
  - 9 sab logō ke g<sup>h</sup>arō mē acchī dāvatē hotī he. is din sivaiyā pakāī jāī hē.
  - 10 hindustān mē is mubāarak din par hindū, sik<sup>h</sup> aur īsā apne musalmān dostō ke g<sup>h</sup>arō mē Īd mubāarak dene ke liye jāte hē aur unkī is xushī mē sharīk ho jāte hē.
  - 11 kuch<sup>h</sup> log ek dūsre ko Īd mubāarak ke peGām aur nazrāne b<sup>h</sup>ejte hē.
  - 12 āj ke din aksar dushmanō ko b<sup>h</sup>ī dost banāyā jātā he.
- 1 *Id is an Islamic sacred festival* (lit. a sacred festival for the Muslims).
  - 2 *Id comes after the thirty-day period of fasting during the month of Ramzan.*

- 3 *Id is celebrated the day after the (new) moon is seen.*
- 4 *It is the duty of Muslims to fast during the month of Ramzan. It means that Muslims who fast neither drink nor eat anything between sunrise and sunset.*
- 5 *Just as many people in the world celebrate Christmas with enthusiasm, similarly Id is celebrated with devotion in many countries.*
- 6 *On the day of Id, people get up early in the morning, take a bath and put on new clothes. Then everybody goes to an **Id-gah** or to a big mosque to offer prayers.*
- 7 *After prayers people embrace each other and later they visit the homes of close relatives and friends to offer Id greetings and they (also) give alms (to the poor).*
- 8 *Parents give money to their children on the occasion (lit. in the happiness) of Id. Children buy different toys and sweets with this money.*
- 9 *There is feasting in every home. On this day sivayan (a sweet dessert) is cooked.*
- 10 *On this auspicious day in India, Hindus, Sikhs and Christians visit the homes of their Muslim neighbours (lit. brothers) to exchange greetings and they participate together in this joyous occasion.*
- 11 *Some people send Happy Id messages and gifts to each other.*
- 12 *On this day even enemies often become (lit. are often made) friends.*

## Vocabulary

īd (f.)	a Muslim festival	tīs	thirty
musalmān (m.)	Muslim	rozah (m.)	(a) fast
muqaddas	sacred	rak <sup>hā</sup> (+ne)	to keep, to put
tehvār (m.)	festival	rozah rak <sup>hā</sup>	to keep a fast
ramzān (m.)	Ramzan	farz (m.)	duty
	(Ramadan), the ninth month of the Muslim calendar during which Muslims fast in daylight hours	matlab	meaning
		āftāb (m.)	sun
		āftāb caR <sup>hā</sup>	sunrise
		āftāb Dūbnā	sunset
		na ... kuch <sup>h</sup>	nothing (na is a negative particle)

ke bād (past ppl.)	after	bād mē	afterwards, later
cād (f.)	moon	apne apne	one's own
dek <sup>h</sup> nā (+ne)	to see	qarīb	close, near
jānā (-ne)	to go	rishtedār (m.)	relative
dek <sup>h</sup> ā jātā he	is seen	dost (m., f.)	friend
jese	just like	īd milnā	to embrace each other cordially on the occasion of Id
duniyā (f.)	world	xerāt (f.)	alms
josh (m.)	excitement, joy	xerāt karnā (+ne)	to give alms
vese	like that, similarly	vālden (m.)	parents
aqīdat (f.)	faith, devotion	xushī (f.)	happiness, enjoyment, wish
sārā	whole	(kī) xushī mē	in the happiness (of)
bahut sārā	many, a lot	īdī (f.)	money given at Id to children
manānā (+ne)	to celebrate	pesā (m.)	money
manāyā jānā	to be celebrated	tarah tarah	different
log (m.)	people	k <sup>h</sup> ilonā (m.)	toy
saverā (m.)	early morning	miT <sup>h</sup> āī (f.)	sweets
uT <sup>h</sup> nā (-ne)	to get up	xarīdnā (+ne)	to buy
uT <sup>h</sup> kar	having got up (kar construction)	dāvat (f.)	feast, invitation, party
nahānā (+ne)	to have a bath	sivaiyā (f.)	name of a dessert
nayā	new	īsāī (m.)	Christians
kapRe (m.)	clothes	mubārak (adj.)	blessed, auspicious, happy
pchennā (+ne)	to wear	īd mubārak	Happy Id!
p <sup>h</sup> ir	then, again	sharīk (m.)	partner
sab	all	sharīk ho	to take part in (compound verb)
sab log	everybody	jānā	
namāz (f.)	Muslim prayers	peGām (m.)	message
namāz paR <sup>h</sup> nā	to offer Muslim prayers	nazrānah (m.)	gift
īd-gah (f.)	an open space where īd prayers are offered	dushman (m.)	enemy
masjid (f.)	mosque		
ek dūstre se galā (m.)	with one another throat, neck		
gale milnā	to embrace		

## Text 2

## īd-ul-azhā 'The Muslim festival of sacrifices'

- 1 musalmānō kā ek tehvār aur b<sup>h</sup>ī he jis ko baqra īd kehte hē. ye īd haj ke mahīne mē tīn roz manāī jāī he.
- 2 duniyā ke musalmān haj karne ke liye makke jāte hē. Haj se fārīG ho kar peGambar ke roze ki ziyārat ke liye madīne b<sup>h</sup>ī jāte hē.
- 3 pākistān aur hindustān se b<sup>h</sup>ī bahut se musalmān haj karne ke liye makke jāte hē. jo log haj kar ke āte hē, vo hājī kehlāte hē, aur unkī bahut izzat kī jāī he. jab ye hājī apne apne g<sup>h</sup>ar pahūchte hē, tab josh-o-xarosh ke sāth unkā istaqbāl kiyā jātā he.
- 4 is din musalmān bakre yā b<sup>h</sup>eR kī qurbānī karte hē, aur ye gosht Garībō, dostō, hamsāyō aur rishtedārō mē bāTā jātā he.
- 5 kahā jātā he ke qurbānī kā āGāz hazrat ibrahīm alehsata ke vaqt se huā he, aur is din kā maqsad unkī qurbānī kī yād ko tāzah karnā he.
- 6 sab musalmān īd-gah jā kar shukrāne kī namāz adā karte hē.
- 7 ye nihāyat azīm-ul-shān islāmī tehvār he.

- 1 There is another Muslim festival, which is called baqra Id. This is celebrated for three days in the month of Haj (the pilgrimage to Mecca).
- 2 Muslims from all over the world go to Mecca to perform Haj. After performing Haj, people go on a holy pilgrimage to Madina.
- 3 Many Muslims from India and Pakistan also go to Mecca to perform Haj. Those (the people) who perform Haj are called Hajis and they are highly respected. When Hajis return to their homes, they are greeted with great joy and enthusiasm.
- 4 On this day Muslims sacrifice a sheep or lamb and the meat is distributed amongst the poor, friends, neighbours and relatives.
- 5 (It) is said that such sacrifices began in the Prophet Ibrahim's (Abraham) time (peace be upon him) and the purpose of this Id is to refresh the memory of his (the Prophet's) sacrifice.
- 6 All Muslims go to an Id-gah to offer prayers of thanksgiving.
- 7 This is a very (important) and splendid Islamic festival.

## Vocabulary

<b>bakrā</b> (m.)	male goat
<b>baqra id</b> (f.)	the Muslim Festival of Sacrifice in commemoration of the Prophet Ibrahim's (Abraham) offering
<b>roz</b>	a day, daily
<b>haj</b> (m.)	pilgrimage to Mecca
<b>manāyā jānā</b> (-ne)	to be celebrated
<b>makkā</b> (m.)	Mecca, the holy city of Muslims
<b>duniyā</b> (m.)	world
<b>fariG</b> (adj.)	free, at leisure
<b>fariG honā</b> (-ne)	to be free, to have done with
<b>peGambar</b> (m.)	Prophet (lit. messenger)
<b>ziyarat</b> (f.)	(religious) visit
<b>madīnā</b> (m.)	the city of Medina in Saudi Arabia
<b>hājī</b> (m.)	a pilgrim to Mecca
<b>kehlānā</b> (-ne)	to be called or named
<b>izzat</b> (f.)	respect
<b>pahūcnā</b> (+ne)	to reach
<b>josh-o-xarosh</b>	excitement
<b>istaqbāl</b>	welcome
<b>istaqbāl karnā</b> (+ne)	to welcome
<b>b'eR</b> (f.)	a sheep
<b>qurbānī</b> (f.)	sacrifice
<b>qurbānī karnā</b> (+ne)	to sacrifice
<b>gosht</b> (m.)	meat
<b>Garībō</b> (m. pl.)	the poor
<b>dost</b>	friend
<b>hamsāyā</b>	a neighbour
<b>rishtedār</b>	relative
<b>bāTnā</b> (+ne)	to divide
<b>āGāz</b> (m.)	beginning, origin
<b>āGāz honā</b> (-ne)	to be started
<b>hazrat</b> (m.)	a title given to a Prophet, e.g. <b>hazrat isā</b> Jesus Christ
<b>ibrāhīm</b> (m.)	The Prophet Ibrahim (Abraham)
<b>vaqt</b> (m.)	time
<b>maqsad</b> (m.)	purpose

<b>yād</b> (f.)	remembrance, memory
<b>tāzah</b> (adj.)	fresh
<b>tāzah karnā</b> (+ne)	to refresh
<b>sab</b>	all
<b>id-gah</b>	an open space where Id prayers are offered
<b>shukrānā</b>	thanksgiving
<b>namāz</b>	Muslim prayers
<b>adā</b> (f.)	fulfilment, performance
<b>adā karnā</b> (+ne)	to perform
<b>nihāyat</b> (f.)	the extreme
<b>azim-ul-shān</b>	magnificent
<b>islāmī</b>	Islamic
<b>tehvār</b> (m.)	festival

## Perso-Arabic style

Style differences in Urdu primarily involve vocabulary. High or formal literary style is often equated with borrowing from Arabic and Persian:

<i>informal</i>	<i>formal</i>	
<b>mā-bāp</b>	<b>vālden</b>	parents
<b>nām</b>	<b>ism-e-sharīf</b>	name
<b>būR<sup>h</sup>ā</b>	<b>buzurg</b>	old

## Agentless passives

The Urdu equivalent of English 'this festival is celebrated' is:

<b>ye</b>	<b>tehvār</b>	<b>manāyā</b>	<b>jātā</b>	<b>he.</b>
this	festival (m.)	celebrate (past)	(passive) go (pres.)	is
'this festival is celebrated'				

Urdu tends to omit the agent. The opening clause of line 5 (text 2) of this unit further exemplifies this point. Notice the omission of the agent ('by x') in the following sentence:

<b>kahā</b>	<b>jātā</b>	<b>he.</b>
say (past)	(passive) go (pres.)	is
'(It) is said.'		



An implied agent such as 'by people' is understood in these sentences.

### Relative clauses

The relative clause joins two clauses. It contains a relative pronoun, which begins with the sound **j-** in Urdu, while in English a relative pronoun begins with a **wh-**. For example, the English sentence 'The Muslims who live in this world celebrate Id' is paraphrased as 'which/who Muslims live in this world, those Muslims celebrate Id'. So, the Urdu sentence would be

**jo musalmān is duniyā mē rehte hē vo**  
 who Muslims this world in live (pres.) are those  
**(musalmān) id manāte hē.**  
 Muslims Id celebrate (pres.) are  
 'The Muslims who live in this world celebrate Id.'

The **jo**-clause is called the relative clause and is linked to the main or correlative clause. The second repeated noun (**log** 'people') can be dropped, and the final result is as follows:

**jo musalmān is duniyā mē rehte hē vo id manāte hē.**

A list of relative and correlative pronouns is given below:

	<i>simple</i>		<i>oblique</i>		
	<i>singular</i>	<i>plural</i>	<i>singular</i>	<i>plural</i>	
<i>relative</i>	<b>jo</b>	<b>jo</b>	<b>jis</b>	<b>jin</b>	who/which
<i>correlative</i>	<b>vo</b>	<b>vo</b>	<b>us</b>	<b>un</b>	this/those

The correlative pronouns are the same as the third person pronouns. Observe one more example of Urdu relative clauses:

**jis tehvār kā nām id hē, vo mashhūr hē.**  
 which (obl.) festival of name Id is that famous is  
 'The festival called Id is famous.'

Other types of relative clauses found in Urdu and their markers are as follows:

	<i>relative</i>	<i>correlative</i>
<i>place</i>	<b>jahā</b> where, in which place	<b>vahā</b> there, in that place
<i>time</i>	<b>jab</b> when	<b>tab</b> then
<i>manner</i>	<b>jese</b> as, in which manner	<b>vese</b> in that manner
<i>directional</i>	<b>jid<sup>ar</sup></b> in which direction	<b>ud<sup>ar</sup></b> in that direction
<i>kind</i>	<b>jesā</b> as/which kind	<b>vesā</b> that kind
<i>quantity</i>	<b>jitnā</b> as much/many as	<b>utnā</b> that much/many

Relative clauses of kind and quantity behave like **ā-** adjectives which agree with their following noun in number and gender.

An example of a time relative clause can be found in line 3 of text 2:

**jab ... hājī apne apne g<sup>ar</sup> pahūcte hē, tab**  
 when Haji own home reach are then  
**josh-o-xarosh ke sāt<sup>h</sup> unkā istaqbāl kiyā**  
 excitement with their welcome do  
**jātā hē.**

(passive) go (pres.)

'When Hajis return to their homes, they are greeted with great joy and enthusiasm.'

Line 5 of text 1 exemplifies a relative clause of manner:

**jese Christmas duniyā ke bahut sāre log josh se**  
 as Christmas world of many people joy with  
**manāte hē, vese id b<sup>hī</sup> bahut sāre**  
 celebrate (pres.) in that manner Id also many  
**mulkō mē aqīdat ke sāt<sup>h</sup> manāi jāti hē.**  
 countries in faith with celebrate (past) (passive) go  
 (pres.)

'As many people in the world celebrate Christmas with enthusiasm, similarly Id is celebrated with devotion in many countries.'

## Text 3

## muharram 'The first Muslim month'

- 1 muharram musalmān taqvim kā pehlā mahīnā he.
  - 2 ye xushī manāne kā tehvār nahī he, balke shiyā musalmānō ke liye mātām ke dīn hē.
  - 3 kyōke muharram hī ke mahīne mē damishq ke hākīm yazīd kī fauj ne Hazrat Muhammad (sa'la'lāho-alay-he-wassa'lam) ke 'azīz navāse Hussen aur unke rishtedārō ko shahīd kiyā t'hā.
  - 4 ye vāqī'āt yād kar, in dīnō musalmānō mē bahut rañj-o-Gam pedā ho jātā he.
  - 5 log shahīdō kī rūhō ko savāb pahūcāne ke liye faqīrō ko k'hānā k'ilāte hē.
  - 6 isī mahīne kī nav tārīx kī rāt ko, shi'ā musalmān shahīdō ki yād mē tā'ziye bāzārō mē nikālte hē.
  - 7 dūsre dīn ye log in tāziyō ko le kar pānī mē Garq karte hē.
- 1 *Muharram is the first month of the Muslim calendar.*
  - 2 *It is not an occasion for celebration; instead it is a period of mourning for Shia Muslims.*
  - 3 *It was during the month of Muharram that Yazid, the ruler of Damascus, killed Hazrat Muhammad's (peace be upon him) nephew, Hussain, and his relatives (lit. Yazid's army killed ...).*
  - 4 *In remembrance of this incident, Muslims are in deep mourning during this period. (lit. In these days sadness grows among the Muslims.)*
  - 5 *To offer solace to the souls of the martyrs, Muslims feed the poor.*
  - 6 *On the ninth of this month, Shia Muslims hold processions carrying replicas of the martyrs' tombs.*
  - 7 *The next day these replicas are immersed in water.*

## Vocabulary

<b>muharram</b> (m.)	the first month of the Muslim calendar, held sacred on account of the death of Imam Hussain
<b>taqvim</b> (f.)	calendar

<b>pehlā</b>	first
<b>muhammad</b> (m.)	the Prophet Muhammad
<b>sa'la'lāho-alay-he-wassa'lam</b>	peace be upon him
<b>kyōke</b>	because
<b>bād mē</b>	afterwards
<b>xushī</b> (f.)	happiness
<b>manānā</b> (+ne)	to celebrate
<b>ke bajāe</b> (past ppl.)	instead
<b>mātām</b> (m.)	mourning
<b>ho jānā</b> (-ne)	to become (compound verb)
<b>damishq</b>	Damascus
<b>hākīm</b> (m.)	ruler
<b>yazīd</b> (m.)	Yazid (a name)
<b>fauj</b> (f.)	an army
<b>azīz</b> (adj.)	dear, respected
<b>navāsā</b> (m.)	grandson (daughter's son)
<b>Hussen</b> (m.)	Hussain, a name (the Prophet Muhammad's grandson)
<b>rishtedār</b>	relatives
<b>shahīd</b> (m.)	a martyr
<b>shahīd karnā</b> (+ne)	to kill (i.e. to make a martyr of)
<b>vāqī'āt</b> (m., pl.)	events
<b>yād karnā</b> (+ne)	to remember
<b>rañj-o-Gam</b>	sorrow
<b>pedā honā</b> (-ne)	to arise, to be born
<b>rūh</b> (f.)	soul, spirit
<b>savāb</b> (m.)	a virtuous action
<b>pahūcānā</b> (+ne)	to make something reach
<b>faqīr</b> (m., sg.)	beggar, ascetic
<b>k'hānā</b> (m.)	food
<b>k'ilānā</b> (+ne)	to feed (causative verb)
<b>shi'ā</b>	Shia (Muslims)
<b>tā'ziyā</b>	tazia (replicas of Hussain's tomb)

## Grammar

### The Perso-Arabic component in Urdu

#### The Arabic component

It is important to note that the plurals of Perso-Arabic loan words are generally formed according to the rules of Urdu grammar, e.g.

<b>aurat</b>	woman	<b>aurtē</b>	women
<b>qalam</b>	pen	<b>qalmē</b>	pens

but certain Arabic nouns in Urdu form their plurals according to the rules of Arabic grammar. So it is important for you to know these rules. Arabic plurals are classified into two groups:

1 *Sound plurals* are formed by adding **-īn** and **-āt** to the endings of singular forms, e.g.

<b>momin</b>	believer	<b>mominīn</b>	believers
<b>vāqī'a</b>	incident, events	<b>vāqī'āt</b>	incidents
<b>axbār</b>	newspaper	<b>axbārāt</b>	newspapers

2 *Broken plurals* are formed by altering the vowel patterns of singular nouns, e.g.

<b>kitāb</b>	book	<b>kutub</b>	books
<b>shaxs</b>	person	<b>ashxās</b>	persons
<b>qā'idā</b>	rule	<b>qavā'id</b>	rules

## Dialogue 1

### Marriage ceremony

*Bill Hackman has received an invitation to attend the marriage ceremony of his Pakistani friend. Before he attends the ceremony, he wants to learn about the customs and traditions of Pakistani society. Javed Ahmad is from Pakistan and teaches Urdu at the University of Manchester. They live in the same area and one day Bill visits Javed's home. After greeting Bill, they begin to talk*

JAVED: tashrīf rak<sup>hiye</sup>. farmāiye mē āp ke liye kyā kar saktā hū?  
BILL: mē pākistānī rasm aur rivāj ke बारे mē kuch<sup>h</sup> jānnā cāhtā hū, xās tor se mē shādī kī rasm ke बारे mē āp se kuch<sup>h</sup> savāl pūc<sup>h</sup>nā cāhtā hū.

JAVED: koī bāt nahī, pūchiye.

BILL: kyā laRkī apnā xāvind xud intixāb kartī he?

JAVED: pākistānī mu'āshre mē vālden aksar apne beTā/beTī keliye dulhan/dūlhā kā intixāb karte hē. is ke baraks, shādī ke mu'āmlē mē vālden ām taur se laRkā/laRkī kī marzī hāsīl karte hē, cūke ye islāmī hukam b<sup>h</sup>i he. jab donō xāndān ko ek dūstre kā g<sup>h</sup>arānā pasand ātā he to p<sup>h</sup>ir mangnī kī rasm adā hotī he.

BILL: mangnī kā kyā matlab he?

JAVED: mangnī kā matlab *engagement* he, jiskī rasm laRkī ke g<sup>h</sup>ar mē adā hotī he. aur laRke vāle laRkī ko aṅgūT<sup>h</sup>i pehnāte hē, p<sup>h</sup>ir shādī kī tārix te hotī he.

BILL: shādī kī rasm kahā aur kese adā hotī he?

JAVED: ye rasm b<sup>h</sup>i laRkī ke g<sup>h</sup>ar par hī adā hotī he. us din laRke vāle bārāt le kar ā jāte hē jis mē dūlhā kā xāndān, qarībī rishtedar aur dost shāmil ho jāte hē. laRkī vāle un kā istaqbāl shān se karte hē. p<sup>h</sup>ir nikah kī rasm adā kī jāti he. maulvī sāhab nikah paR<sup>h</sup>āte hē.

BILL: nikah kese paR<sup>h</sup>āyā jātā he?

JAVED: pehle kuch<sup>h</sup> log alag se laRkī ke pās jā kar us se nikah kī ijāzat lete hē. p<sup>h</sup>ir tamām logō ke sāmne maulvī sāhab dūlhā se tīn bār pūc<sup>h</sup>te hē ke us ko nikah qabūl he ya nahī. jab vo iskā iqār kartā he tab sāre log dūlhā aur dulhan ko mubārak bād pesh karte hē. nikah ke bād sab bārātiyō ko dāvat k<sup>h</sup>ilāyī jāti he. bārāti p<sup>h</sup>ir dūlhe ke g<sup>h</sup>ar vāpas jāte hē.

BILL: āp kā bahut bahut shukriyā. āp ne muj<sup>h</sup>e kāfī cīzō se āgah kiya.

JAVED: *Please have a seat. What can I do for you?*

BILL: *I would like to know about the customs and traditions of Pakistan, I would especially like to ask you some questions about marriage customs.*

JAVED: *All right (lit. Doesn't matter), please ask.*

BILL: *Does a woman choose her own husband?*

**JAVED:** *In Pakistani culture parents quite often choose the groom/bride for their son/daughter. Nevertheless (lit. On the other hand), in matters of marriage, the parents usually obtain their son's/daughter's consent, since this is in accordance with Islamic law (lit. orders). When both households are happy with their choice (lit. when both families like each other's household), then the engagement ceremony is performed.*

**BILL:** *What do you mean by mangnī?*

**JAVED:** *The meaning of mangnī is 'engagement', which is performed at the girl's house. The boy's side presents her with the ring (lit. have the girl put on (her) ring (and) then). Then the wedding dates are fixed.*

**BILL:** *How and where is the wedding ceremony performed?*

**JAVED:** *This ceremony is also performed at the girl's place. On that day the boy's side form a wedding procession accompanied by the bridegroom's family, close relatives and friends. The girl's family prepares an impressive welcome for the guests (lit. welcome the guests with pomp). Then the wedding ceremony is performed. The priest reads the wedding service.*

**BILL:** *How is the service performed?*

**JAVED:** *First, some people go and obtain the girl's consent in order to proceed with the service. Then, in front of all the people the groom is asked three times by the Maulvi whether or not he accepts the terms of the marriage. When he consents then people congratulate both the bride and the groom. After the wedding ceremony a meal is served to the guests, after which all the guests return to the groom's house.*

**BILL:** *Thank you very much. You have given me information about lots of things.*

## Vocabulary

tashrīf (f.)	honouring	farmānā (+ne)	to say, to speak
rak <sup>h</sup> nā (+ne)	to keep	rasm (f.)	custom, order
tashrīf rak <sup>h</sup> nā (+ne)	to sit down	rivāj (m.)	custom, usage, fashion

ke bāre mē	about (post-position)	bārāt (f.)	a wedding procession
jānnā (+ne)	to know	shāmil (adj.)	included
xās tor se (adj.)	especially, above all	shāmil ho	to be included, participate
shādī (f.)	wedding	jānā (-ne)	reception, welcome
kuc <sup>h</sup>	some	istaqbāl (m.)	reception, welcome
savāl (m.)	question	istaqbāl karnā (+ne)	to welcome (a guest)
pūc <sup>h</sup> nā (+ne)	to ask	shān (f.)	pomp, splendour
xāvind (m.)	husband	bārātī (m.)	guests at a wedding
xud (adj.)	self	matlab (m.)	meaning
intixāb karnā (+ne)	to choose, to pick, to elect	maulvī (m.)	Muslim preacher
hamārā	our	ke sāmne	in front of (post-position)
mu'āshrā	culture, society	paR <sup>h</sup> ānā (+ne)	to teach
aksar	often	nikāh paR <sup>h</sup> ānā (+ne)	to read the wedding service
vālden (m.)	parents	ijāzat	permission
dulhā (m.)	bridegroom	tamām (adj.)	entire, whole
dulhan (f.)	bride	qabūl (m.)	assent, acknowledgement
is ke baraks (adv.)	opposite, on the other hand	qabūl honā (+ko)	to be accepted
m'āmlā (m.)	matter	iqrār	agreement
ām taur se	usually	iqrār karnā (+ne)	to accept
marzī (f.)	consent	dāvāt (f.)	meal, invitation, party
hāsīl karnā (+ne)	to obtain	alag	separate
cūke (adv.)	because	mubārak	auspicious, blessed
hukam (m.)	order, precept	mubārakbād	congratulations
g <sup>h</sup> arānā (m.)	household	pesh karna (+ne)	to present
mangnī (f.)	engagement	vāpas jānā (-ne)	to return
mangnī honā (-ne)	to be engaged	āgah karānā (+ne)	to cause to inform someone
nikāh (m.)	matrimony		
adā (f.)	performance		
adā honā (-ne)	to be performed		
donō	both		
aṅgūl <sup>h</sup> ī (f.)	ring		
pehnānā (+ne)	to make (someone) wear		

## Pronunciation

The Urdu word for 'society' is written as **m'āshrā**, but is pronounced in two ways: **mu'āshrā** and **māshrā**.

## Exercises

1 Match the passive statements given in the right column with the two festivals given in the left column.

īd-ul-fitr	haj ke mahīne mē tīn roz manāī jāī he.
īd-ul-azhā	is din sivaiyā pakāī jāī hē. gosht dostō aur rishtedārō mē bāīTā jāī he.
	dushmanō ko b <sup>h</sup> ī dost banāyā jāī he.

2 Translate into English the sentences given in the right-hand column in the above question.

3 Read the following relative clause statements and then identify the festival associated with each statement.

- vo tehvār jo ramazān ke mahīne mē āī he.
- vo tehvār jo tīn roz kā he.
- vo tehvār jis mē shiyā musalmān mātam karte hē.
- vo tehvār jis din log bakra yā b<sup>e</sup>R kī qurbānī karte hē.
- vo tehvār jis din log shahīdō ke t'āziye nikālte hē.

# Script unit 1

As mentioned before (see Urdu writing system and pronunciation unit), the vowel signs

**zabar ( َ ) zer ( ِ ) pesh ( ُ )**

are used to indicate the short vowels a, i and u, respectively. However, we should mention here that these signs are not always written or printed and the vowel is determined by the context. The use of these signs is limited to children's books. However, we will make use of these signs in our script lessons and also in the text to make the learning of the Urdu (Perso-Arabic) script and the Urdu language faster and more convenient for beginners. It should be noted that the Urdu script uses a modified version of the Arabic alphabet.

In the script units, an attempt has been made to use Urdu words as much as possible. However, some archaic Perso-Arabic words, together with nonsense words, are also employed whenever deemed necessary to introduce the finer points of the writing system. Also, some common Muslim, Hindu, Sikh and Christian names are introduced for the purpose of practising Urdu writing and pronunciation.

This unit has two sections: the first section deals with non-connector vowels and the second with non-connector consonants.

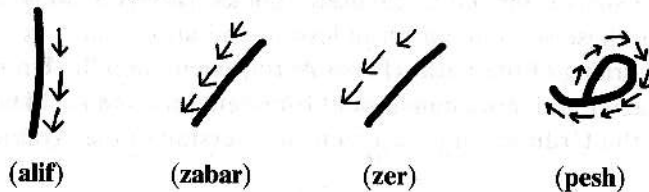
## Non-connector vowels

### The first letter of the alphabet, alif (ا)

**Alif** is a non-connector and its initial, medial and final shapes are the same as its detached (independent) shape. If a word begins with **alif**, this indicates that the word begins with a vowel. The vowel signs **zabar**, **zer** and **pesh** are employed to indicate **a**, **i** and **u**, respectively only when **alif** appears in its initial form. Look at the chart below:

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ا	alif	a	ا	ا	ا	ا

#### handwriting mode



Look at the following combinations of vowel signs with the letter **alif**:

ا = a  
ا = i  
ا = u

The superscript, **madd** (ّ) is used above **alif** only in initial position to indicate the long vowel **ā**.

اّ = ā

After a consonant, **alif** represents the **ā** sound.

Look at the following combinations of consonants with the vowels **a**, **i**, **u** and **ā** and try to read them aloud. You may need to refer to the consonant chart on page 20.

Remember that Urdu is written and read from right to left.

#### pronunciation

a + b = ab

i + s = is

u + n = un

ā + b = āb

#### word

ا ب =

ا س =

ا ن =

ا بّ =

#### letters

ا + ا

ا + ا

ا + ا

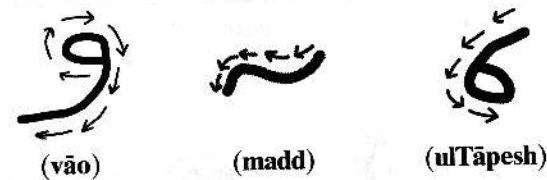
ا + ا

### The letter vāo (و)

**vāo** is a non-connector and has no separate positional shapes. In its initial form and after a vowel **ā** it represents only a **v/w** sound. It may represent three vowels, **o**, **ū** and **au**. But to distinguish vowels **ū** from **au**, it may occur with the signs **ulTā pesh** (ّ) **zabar** (َ) respectively. See the chart below:

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
و	vāo	v/w	و	و	و	و
		o	و	و	او	او
		ū	و	و	اوّ	اوّ
		au	و	او	او	او

#### handwriting mode



The combinations of **vāo** with other non-connector letters are given in the next section.

## Non-connector consonants

First let's learn another diacritical superscript, which is shown below:

(<sup>◌̣</sup>), called **jazm**

It is written above and between two consonants to indicate a consonant cluster. For example, see the words **zard** and **dard** written below.

The following letters do not have separate initial and medial variants. Their final shape is different from the independent shape when they are connected to a preceding consonant. We will call the first four letters **re-** group letters and the last three **dāl-** group letters. Refer to the chart below:

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ر	<b>re</b>	<b>r</b>	ر	ر	ر	ر
ڑ	<b>Re</b>	<b>R</b>	ڑ	ڑ	ڑ	ڑ
ز	<b>ze</b>	<b>z</b>	ز	ز	ز	ز
ژ	<b>že</b>	<b>ž</b>	ژ	ژ	ژ	ژ
د	<b>dāl</b>	<b>d</b>	د	د	د	د
ڈ	<b>Dāl</b>	<b>D</b>	ڈ	ڈ	ڈ	ڈ
ذ	<b>zāl</b>	<b>z (z)*</b>	ذ	ذ	ذ	ذ

handwritingmode



(re-group)



(dāl-group)



(jazm)

### Pronunciation and transcription note

As you can see from the transcription, letters

**ze (ز) zāl (ذ)**

are both pronounced as **z**. **ze** occurs in most Urdu words representing the sound **z**, whereas **zāl** occurs only in a few Arabic loan words. In our English transcription, **z** will represent the letter **zāl**.

Following are the combinations of these consonants with the letters **vāo** and **alif**.

English	transcription	word	Urdu Letters
<b>a + z =</b>	<b>az</b>	آز =	ا + آ
<b>ā + R =</b>	<b>āR</b>	آڑ =	ا + آ
<b>r + ū =</b>	<b>rū</b>	رُو =	ر + و
<b>d + o =</b>	<b>do</b>	دو =	د + و
<b>D + a + r =</b>	<b>Dar</b>	ڈار =	ر + ڈ
<b>au + r =</b>	<b>aur</b>	اور =	ر + او

Combinations of three or more letters

<b>a + d + ā =</b>	<b>adā</b>	ادا =	ا + د + آ
<b>r + ā + z =</b>	<b>rāz</b>	راز =	ر + ا + ز
<b>d + a + v + ā =</b>	<b>davā</b>	دوا =	ا + و + آ
<b>z + a + r + ā =</b>	<b>zarā</b>	زارا =	ا + ر + آ
<b>w + ā + r + D =</b>	<b>wārD</b>	وارڈ =	ا + ر + و + ڈ
<b>z + a + r + d =</b>	<b>zard</b>	زرد =	د + ر + ز
<b>d + a + r + d =</b>	<b>dard</b>	درد =	د + ر + ڈ
<b>ā + z + ā + d =</b>	<b>āzād</b>	آزاد =	د + ا + ز + آ

## Exercises

1 Read aloud the following Urdu words. Feel free to consult the consonant chart on page 20. However, resist the temptation of transcribing and writing every letter before you pronounce the word. Treat this as an exercise in simple alphabetic addition. The difference is that you have words rather than numbers.

If you have the recording, you can compare your pronunciation with it.

- |           |          |          |         |
|-----------|----------|----------|---------|
| (a) آداب  | (b) آواز | (c) راب  | (d) اور |
| (e) اردو  | (f) زور  | (g) آرزو | (h) دور |
| (i) اُتور | (j) دال  | (k) دو   | (l) زُر |
| (m) ذراز  | (n) دل   | (o) زور  | (p) آب  |

2 Write the following words in Urdu script.

- |          |           |            |
|----------|-----------|------------|
| (a) zār  | (b) azār  | (c) dādā   |
| (d) urdū | (e) darāz | (f) arvaRā |
| (g) doRo | (h) žāž   | (i) āvārā  |
| (j) ārzū | (k) uRā   | (l) adā    |

## Script unit 2

In script unit 1, we learned about non-connector letters. In this unit we introduce two sets of consonants which are connectors and learn to combine these letters with non-connectors. Connectors are linked to other letters by 'ligatures' (i.e. the tails which connect them to subsequent letters).

### jīm group letters

All the letters in this section are connectors which look alike. They differ in the number and position of accompanying diacritic marks. We will call them **jīm**-group letters. These letters have similar initial and medial variants. Let us look at the chart given below:

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ج	<b>jīm</b>	<b>j</b>	ج	ج	ج	ج
چ	<b>ce</b>	<b>c</b>	چ	چ	چ	چ
ح	<b>he</b>	<b>h (H)*</b>	ح	ح	ح	ح
خ	<b>xe</b>	<b>x</b>	خ	خ	خ	خ

handwriting mode





**Script and transcription note**

As mentioned in the section on Urdu Writing and Pronunciation, the letters **he** ح (he is also called **baRi he**) and **xe** خ are in origin Perso-Arabic sounds. There are two letters for the **h** sound:

**he** (ح) **choTi he** (خ)

The use of **he** is limited to some Perso-Arabic loan words and will be transcribed in our script units as **H**.

Let us learn to combine these letters with the letters from Script Unit 1. Some of the words given below are nonsense words, and are used for the purpose of practising writing and pronunciation.

**Initial variants**

one-syllable words:

<b>xā</b> حَا = ا + ح	<b>cā</b> چَا = ا + ج	<b>jā</b> جَا = ا + ج
<b>jo</b> جُو = و + ج	<b>cau</b> چُو = و + ج	<b>Hū</b> حُو = و + ح
<b>cār</b> چَار = ر + ا + ج	<b>xar</b> خَار = ر + ح	<b>jū</b> جُو = و + ج

**Medial variants**

two-syllable words:

<b>xacar</b> خَار = ر + ح + ح	<b>ujaH</b> اُجَا = ح + ج + ا
<b>jaxar</b> جَار = ر + ح + ج	<b>cacā</b> چَا = ا + ج + ج

**Final variants**

<b>jaj</b> جَج = ج + ج	<b>Haj</b> حَج = ج + ح
<b>xarc</b> خَار = ح + ر + ح	<b>rūH</b> رُو = ح + و + ر
<b>āj</b> اَج = ح + ا	<b>ruX</b> رُو = ح + ر

**Notes**

When **dāl**-group letters (د ذ ڈ) are connected to a preceding letter, their form changes and they look similar to **re**-group letters. Needless to say, they are distinguished by the diacritic marks. Examples:

<b>Had</b> حَدْ = د + ح	<b>jaD</b> جَدْ = د + ج
<b>vāHid</b> وَاوِد = د + ح + ا + و	<b>xudā</b> خُودَا = ا + د + ح
<b>jaDā</b> جَادَا = ا + د + ج	<b>Haz</b> حَز = ز + ح

When **re**-type letters (ر ز ر) are connected to a preceding letter their form also changes to (ر). Examples:

<b>jaR</b> جَر = ر + ج	<b>xar</b> خَر = ر + ح
<b>āxir</b> اَخِير = ر + ح + ا	<b>carxā</b> چَرخَا = ا + ح + ر + ج
<b>Hirā</b> حِرَا = ا + ر + ح	<b>caz</b> چَز = ز + ج

**Pronunciation note**

Note that in some Persian loan words when **vāo** follows **xe**, it is not pronounced. Examples:

<b>xud (xvud)</b> خُود = د + و + ح
<b>xāb (xvāb)</b> خَاب = ب + ا + و + ح
<b>xush (xvush)</b> خُوش = ش + و + ح

## sīn-group letters

The following letters are connectors. We will call them **sīn**-group letters.

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
س	<b>sīn</b>	s	س	س	س	س
ش	<b>shīn</b>	sh	ش	ش	ش	ش
ص	<b>svād</b>	s (S)*	ص	ص	ص	ص
ض	<b>zvād</b>	z (Z)*	ض	ض	ض	ض

handwriting mode



### Pronunciation and transcription note

Note that both **sīn** and **svād** have s sounds. **sīn** is more frequent in Urdu, whereas **svād** along with another Perso-Arabic letter **se** (ث) (given in Script Unit 3) which also represents another sibilant sound, s, are restricted in their use in Urdu. **svād** and **se** occur only in some Perso-Arabic loan words. In our transcription, s will represent the letter **sīn**, S will be used for **svād** and s will be used to transcribe **se**. Z will represent the letter **zvād**.

Have you noticed that the first two letters **sīn** and **shīn** have two variants each in initial and medial position? The first variant has three hooks, called **shoshah**, and is more frequent in Urdu. The second variant is rather restricted in use and may be used when the preceding letter is one of the following:

ch<sup>h</sup>oTī ye (ی) baRī ye (ے)

Let us learn to combine the four sīn-group letters with the non-connector letters discussed in Script Unit 1.

### Initial variants

one-syllable words:

sā	سا = ا + س	shā	شا = ا + ش
Zā	ضا = ا + ض	sū	سُو = ا + س
sho	شو = و + ش	so	سو = و + س
sāz	ساز = ز + ا + س	shād	شار = د + ا + ش
shor	شور = ر + و + ش		

### Medial variants

two-syllable words:


Hasad	حسد = د + س + ح
HuZūr	حُزور = ر + و + ض + ح
aHsās	أحاسس = س + ا + س + ح + أ
jashn	جشن = ن + ش + ج

### Final variants:

The following are some examples of these letters used in their final form:

ras	رز = س + ز
sās	ساس = س + ا + س
jāsūs	جاسوس = س + ا + س + ا + س
sūraj	سورج = ج + ر + ا + س
dozax	دوزخ = خ + و + ز

## Exercises

1  Read the following Urdu words aloud.

If you have the recording, you can check your pronunciation with the words recorded.

- (a) چاوز (b) جَچ (c) آشو (d) ذرج (e) ساسو  
 (f) پوزا (g) خوب (h) سؤد (i) چور (j) شوخ  
 (k) واحد (l) سؤرا (m) چارج (n) جوش (o) باجا  
 (p) چادؤ (q) سؤ (r) سارا (s) صدا (t) اس  
 (u) سجاد (v) درؤش (w) دوزخ (x) سر (y) سردار

2 Write the following words in Urdu script.

- (a) joRo (b) judā (c) xārij (d) joRā  
 (e) rivāj (f) carxā (g) jis (h) shād  
 (i) carc (j) Zarūr (k) shāx (l) us  
 (m) sāzish (n) Harj (o) xāS (p) sard  
 (q) HāZir (r) dās (s) rūS

3 Form the words of the letters given below.

- (a) ر + س + س = (b) ص + خ + ش =  
 (c) ر + ا + ص + ج = (d) خ + ا + ر + د + س =  
 (e) ا + د + ص = (f) ا + ر + خ + ص =

## Script unit 3

In this unit we introduce two more sets of consonants. All the letters in this unit are connectors.

### be group letters

The following letters look alike; they differ mainly in the number and position of dots. We will call these **be**-group letters. They have three initial and two medial variants. Look at the chart given below:

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ب	<b>be</b>	<b>b</b>	ب	ب	ب	ب
پ	<b>pe</b>	<b>p</b>	پ	پ	پ	پ
ت	<b>te</b>	<b>t</b>	ت	ت	ت	ت
ٹ	<b>Te</b>	<b>T</b>	ٹ	ٹ	ٹ	ٹ
ث	<b>se</b>	<b>s (ş)*</b>	ث	ث	ث	ث
ن	<b>nūn</b>	<b>n</b>	ن	ن	ن	ن

handwriting mode



Let us learn to combine these letters with **alif** and **vāo**.

Above consonants + **alif**

<b>Tā</b> ت = ا + ت	<b>pā</b> پ = ا + پ	<b>bā</b> ب = ا + ب
<b>nā</b> ن = ا + ن	<b>tā</b> ت = ا + ت	<b>ṣā</b> س = ا + س

consonants + **vāo**

<b>Tau</b> ت = و + ت	<b>pū</b> پ = و + پ	<b>bo</b> ب = و + ب
<b>nū</b> ن = و + ن	<b>to</b> ت = و + ت	<b>ṣau</b> س = و + س

Following are the combinations of the above letters with non-connector consonants.

**re/ze, Ref/ze**

<b>Tir</b> ت = ر + ت	<b>puz</b> پ = ز + پ	<b>bar</b> ب = ر + ب
<b>niz</b> ن = ز + ن	<b>ṭaR</b> ت = ز + ت	<b>ṣur</b> س = ر + س
<b>baž</b> ب = ژ + ب	<b>TiR</b> ت = ژ + ت	<b>nar</b> ن = ر + ن

**dāl/Dāl/zāl**

<b>Tid</b> ت = د + ت	<b>puD</b> پ = د + پ	<b>bad</b> ب = د + ب
<b>nad</b> ن = د + ن	<b>taz</b> ت = د + ت	<b>ṣaD</b> س = د + س

As mentioned earlier, the letters in the preceding chart have three variants in initial position and two in middle position.

## Initial and medial variants

(U) This shape is used before all non-connector letters except **vāo**, before the **be**-group consonants given above and before the following letters:

**kāf** (ک) **gāf** (گ) **lām** (ل)

(see Script Unit 4 for more examples.) Examples:

*Initial position*

<b>but</b> ب = ت + ت	<b>pār</b> پ = ر + ا + پ
<b>ṣābit</b> س = ت + ا + ب + ت	<b>tandūr</b> ت = ر + د + و + ن + د + ت

*Medial position*

<b>xabr</b> خ = ر + ب + خ	<b>baTā</b> ب = ا + ت + ب
<b>taṣar</b> ت = ا + ت + ث	<b>tanā</b> ت = ا + ن + ت

(J) This initial variant is used before the letter **vāo**, **sin**-group consonants:

**toi** (ط) **zoi** (ظ) **en** (ع) **Gen** (غ) **fe** (ف) **qāf** (ق) **c<sup>h</sup>oTi** (ی) **baRiye** (ے)

However, in medial position this variant is not used and the first initial variant (U) is used instead. Examples:

*Initial position*

<b>ṣavāb</b> س = و + ا + ب = ثوب	<b>Top</b> ت = و + پ = ٹوپ
<b>per</b> پ = ر + ی = پر	<b>basr</b> ب = ر + س = بر
<b>pīnā</b> پ = ا + ن + ی = پینا	<b>baṣ<sup>h</sup>r</b> ب = ر + ش = برش

*Medial position*

**cinor** چ = ر + و + ن + ر = چور

**janvarī** ج = ن + و + ر + ی = جنوری

(I) This shape is used before **jīm**-group letters:

**mīm** (م) **do cashmī** (د) **c<sup>h</sup>oTihe** (ی)

(see Script Units 4 and 5 for more examples.) Examples:

*Initial position:*

<b>buxār</b> ب = ر + ا + خ = بخار	<b>nam</b> ن = م = نم
<b>taxt</b> ت = خ + ت = تخت	<b>bajā</b> ب = ا + ج = بجا

*Medial position*

<b>paTax</b> پ = خ + ت + پ = پتخ	<b>xatm</b> خ = م + ت + خ = ختم
<b>panjāb</b> پ = ب + ا + ج + ن + پ = پنجاب	<b>caTax</b> ج = خ + ت + ج = جتخ

*Script note: nasal consonant vs. vowel nasalization*

The letter **nūn** has a final-position variant (**nun** without diacritic) called **nun-i-Gunnah**. It indicates nasalization at the end of a word. To indicate nasalization initially and medially, the letter **nūn** is always written with its diacritic and the symbol (◌) called **ulTā jazm**. This symbol may or may not be written over **nūn**. However, we will show the use of this symbol in our script units and text.

## Vowel clusters and long ī

Following are two new symbols you should know in order to express vowel clusters and long ī.

(ء), called **hamzā**. This is written to indicate a vowel cluster in Urdu, e.g.:

آء-ا

(See more on **hamzā** later in this unit.)

(ِ), called **k<sup>h</sup>aRā zer**. This is written below the letter **c<sup>h</sup>oTi ye** to indicate long ī in initial and medial positions, e.g.:

اِئٹ

We should mention here that this symbol is very rarely written.

## Connector vowels

In this section we introduce two letters, **c<sup>h</sup>oTi ye** and **baRi ye**, which represent three vowels, **ī**, **e**, **ε**, and a semivowel, **y**. Both these letters are connectors and, like the consonants given in the previous section, they have the same initial and medial variants.

**c<sup>h</sup>oTi ye** in word-initial and medial positions may represent **y**. When a word begins with a vowel **ī**, it is written with the letter alif + initial variant of **c<sup>h</sup>oTi ye**. The sign **k<sup>h</sup>aRā zer** (ِ) is used under **c<sup>h</sup>oTi** in initial and medial positions for the long vowel **ī**. In final position it represents only **ī**.

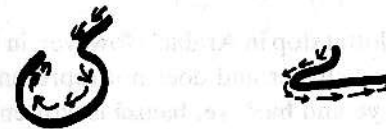
**baRi ye** represents the vowels **e** or **ε** (in which case it may occur

with the superscript diacritic **zabar**). When a word begins with a vowel, **e** and **ε**, they are written with **alif** + initial variants of **baRi ye**.

The following chart gives the variants of these two letters.

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ی	<b>c<sup>h</sup>oTi ye</b>	y	ی	ے	ے	ے
ی	=	ī	ی	ے	ے	ے
ے	<b>baRi ye</b>	e	ے	ے	ے	ے
ے	=	ε	ے	ے	ے	ے

handwriting mode



## Initial and medial variants

As mentioned before, **c<sup>h</sup>oTi ye** and **baRi ye** have identical initial and medial variants similar to the **be**-group letters in the previous section. Examples:

### **c<sup>h</sup>oTi ye** (◌), **baRi ye** (◌)

yār	یار = ر + ا + ی	ek	یک = ک + ا + ی
yād	یاد = د + ا + ی	terā	تیرا = ا + ر + ی + ت
tūn	تون = ن + ی + ت	jeb	جیب = ب + ی + ج

### **c<sup>h</sup>oTi ye** (◌), **baRi ye** (◌)

yom	یوم = م + ی + و	esā	اسا = ا + س + ی
jo	جو = و + ی + ج	devar	دیور = ر + و + ی + د

### **c<sup>h</sup>oTi ye** (◌), **baRi ye** (◌)

yax	یخ = خ + ی	ijād	ایجاد = د + ا + ج + ی
nīc	نیک = ک + ی + ن	pec	پیک = ک + ی + پ

### Final variants

Following are some examples of vowels **ī**, **e** and **ε** in final position:


<b>ārī</b>	آ = ا + ر + ی = آری	<b>nadī</b>	ن = ن + د + ی = ندی
<b>de</b>	د = د + ے = دے	<b>pī</b>	پ = پ + ی = پی
<b>roze</b>	ر = ر + و + ز + ے = روزے	<b>dādī</b>	د = د + ا + د + ی = دادی
<b>darzī</b>	د = د + ر + ز + ی = درزی	<b>zare</b>	ز = ز + ر + ے = زرے
<b>darī</b>	د = د + ر + ی = دری	<b>pe</b>	پ = پ + ے = پے
<b>jī</b>	ج = ج + ی = جی		

### Use of hamzā (ء)

This symbol represents a glottal stop in Arabic. However, in Urdu it is written to indicate a vowel cluster and does not represent any sound of its own. With **e<sup>h</sup>oTi ye** and **baRi ye**, **hamzā** is written over the initial variant (و) of **be**-group consonants. Examples:

<b>ā + ī</b>	آ = ا + ی = آئی	<b>piTāi</b>	پ = پ + ت + ا + ی = پٹائی
<b>jāe</b>	ج = ج + ا + ے = جائے	<b>jā + o</b>	ج = ج + ا + و = جاوے
<b>gāō</b>	گ = گ + ا + و = گاؤں	<b>nā + ī</b>	ن = ن + ا + ی = نائی
<b>pā + e</b>	پ = پ + ا + ے = پائے	<b>ā + o</b>	آ = آ + و = آوے

### Exercises

1  Read the following Urdu words aloud. If you have the recording you can check your pronunciation with the words recorded.

- |             |           |           |            |           |
|-------------|-----------|-----------|------------|-----------|
| (a) اجازت   | (b) خوب   | (c) ضرورت | (d) ناراض  | (e) نجات  |
| (f) نمائندہ | (g) مولیٰ | (h) وارث  | (i) نونہ   | (j) بیزار |
| (k) درخت    | (l) پانچ  | (m) بیوی  | (n) ارے    | (o) تجارت |
| (p) چاند    | (q) لوتچا | (r) زبانی | (s) پیش    | (t) دیور  |
| (u) دونوں   | (v) شرابی | (w) پسند  | (x) بُرائی | (y) شکرے  |

2 Write the following words in Urdu script.

- |                    |                 |                 |                 |
|--------------------|-----------------|-----------------|-----------------|
| (a) <b>tīr</b>     | (b) <b>ret</b>  | (c) <b>tīn</b>  | (d) <b>batī</b> |
| (e) <b>apnā</b>    | (f) <b>ūn</b>   | (g) <b>bū</b>   | (h) <b>adab</b> |
| (i) <b>buniyād</b> | (j) <b>jesā</b> | (k) <b>bīn</b>  | (l) <b>pinā</b> |
| (m) <b>tālī</b>    | (n) <b>nāz</b>  | (o) <b>merā</b> | (p) <b>roz</b>  |
| (q) <b>Tab</b>     | (r) <b>doR</b>  | (s) <b>potā</b> | (t) <b>Topī</b> |
| (u) <b>yūnānī</b>  | (v) <b>bāp</b>  | (w) <b>nas</b>  |                 |

3 Form the words of the letters given below:

- |                           |                           |
|---------------------------|---------------------------|
| (a) ی + ر + ے + ت         | (b) ج + ا + ن + ا         |
| (c) ن + ا + ش + ے + ر + پ | (d) ب + ا + ت + و + ن + ی |
| (e) ا + ن + ج + ا + ن     | (f) ح + ض + ر + ت         |
| (g) ح + پ + ص             | (h) ب + ا + س + ح         |
| (i) ی + ر + ا + ش         |                           |

# Script unit 4

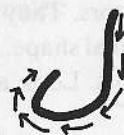
In this unit, we introduce three sets of consonants.

## Letters **lām** (ل) and **mīm** (م)

The first set includes two letters (**lām** and **mīm**) which are also connectors. The chart below gives the variants of these two consonants:

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ل	<b>lām</b>	l	ل	ل	ل	ل
م	<b>mīm</b>	m	م	م	م	م

handwriting mode



Initial variants: lām (ل), mīm (م)

Examples:

lo	لو = ل + و	lām	لام = ل + ا
lāl	لال = ل + ا	māl	مال = ل + ا
mil	میل = ل + م	moī	موتی = ل + م + ی

Medial variants: lām (ل) mīm (م)

Examples:

zālī	ذال = ل + ی + ا	bulbul	بلبل = ل + ب + ل
camār	چامار = م + ا + ر	xālī	خالی = ل + ی + ا
namī	نامی = م + ی + ا	malmal	مالمال = ل + م + ل

Final variants: lām (ل) mīm (م)

Examples:

shabnam	شبنم = م + ن + ب + ش	cal	چال = ل + چ
ām	آم = م + آ	ārām	آرام = م + ا + ر
dāl	دال = ل + ا + د	shāl	شال = ل + ا + ش

## Letters fe (ف) and qāf (ق)

The next set of consonants (**fe** and **qāf**) are connectors. They have similar initial and medial variants but differ in their final shape. Note that **fe** takes only one dot whereas **qāf** takes two dots. Look at the chart given below:

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ف	<b>fe</b>	f	ف	ف	ف	ف
ق	<b>qāf</b>	q	ق	ق	ق	ق

Handwriting mode



Let us learn to form words using letters **fe** and **qāf** in initial, medial and final positions.

Initial variants: fe (ف) qāf (ق)

Examples:

fā	فا = ا + ف	fidā	فیدا = ا + د + ف
far	فر = ر + ف	qadar	قادر = ر + د + ق
qarār	قرار = ر + ا + ر		

Medial variants: fe (ف) qāf (ق)

Examples:

safar	سافر = ر + ف + س	nafrat	نفرت = ت + ر + ف + ن
sifar	سافر = ر + ف + س	sāqī	ساقی = ی + ق + ا + س
bāqar	باقر = ر + ق + ب	naql	ناقل = ل + ق + ن

Final variants: fe (ف) qāf (ق)

Examples:

alif	الف = ف + ل + ا	xāliq	خالق = ق + ل + ا + خ
Sāf	صاف = ف + ا + ص	Sarf	سارف = ف + ر + س
varq	ورق = ق + ر + و	fīraq	فراق = ق + ا + ر + ف

Script note:

The letter **qāf** is borrowed from Perso-Arabic languages and is commonly used in Urdu.



## Letters kāf (ک) and gāf (گ)

The following two consonants are connectors. Both these consonants have two initial variants. Check the chart given below:

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ک	kāf	k	ک	ک	-	ک
گ	gāf	g	گ	گ	-	گ

handwriting mode



Initial and medial variants (Type 1): kāf (ک), gāf (گ)

These variants are used only before **alif** and **lām** letters.

Examples:

kā	ک = ا + ک	klās	کلاس = س + ا + ل + ک
kal	کل = ل + ک	gā	گا = ا + گ
gul	گل = ل + گ	glās	گلاس = س + ا + ل + گ
nikal	نکل = ل + ک + ن	kaṅgā	کانگ = ا + گ + ن + ک

Initial and medial variants (Type 2): kāf (ک), gāf (گ)

These variants are used elsewhere.

Examples:

ko	کو = و + ک	karōR	کاروڑ = ر + و + ر + ک
kab	کب = ب + ک	girā	گرا = ا + ر + گ
gum	گم = م + گ	gīlā	گیلا = ا + ل + ی + گ

fikr	فکر = ر + ک + ف	magar	مگر = ر + گ + م
jigar	جگر = ر + گ + ج		

Final variants: kāf (ک), gāf (گ)

Examples:

kap	کپ = پ + ک	tang	تنگ = ن + گ + ت
rang	رنگ = گ + ن + ر	cāk	چاک = ک + ا + چ
nāk	ناک = ک + ا + ن	ruk	رک = ک + ز
āg	آگ = گ + آ	jāg	جگ = گ + ا + ج
rāg	راگ = گ + ا + ر		

Learn to write words with two syllables or more:

koshish	کوشش = ش + و + ش + ک
gulāb	گلاب = ب + ا + ل + گ
kamān	کمان = ن + ا + م + ک
nikālānā	نیکالنا = ا + ن + ل + ا + ک + ن
nigalnā	ننگالن = ا + ن + ل + گ + ن
gulshan	گلشن = ن + ش + ل + گ
kavvā	کوا = ا + و + و + ک
kaccā	کچا = ا + چ + چ + ک

## Doubled consonants

Let us now learn to write doubled consonants in Urdu.

(<sup>ˆ</sup>), tashdīd

When two identical consonants occur together in a word, only one is written and the superscript **tashdīd** is placed over it to indicate its gemination. However, verb forms are written with both consonants and **tashdīd** is not used.

Examples:

**dillī** دلی = د + ل + ل + ی + ی  
**aDDā** آڈا = آ + ڈ + ڈ + ا  
**kuttā** کٹا = ک + ت + ت + ا  
**lassī** لسی = ل + س + س + ی + ی  
**abbā** آبا = آ + ب + ب + ا

Verbforms:

**bannā** بنا = ب + ن + ن + ا  
**sunnā** سنا = س + ن + ن + ا

When an unaspirated consonant is immediately followed by its corresponding aspirated counterpart, only the aspirated consonant is written with a **tashdīd** over it. (Note: see script unit 5 for how aspirated consonants are written.)

Examples:

**macc<sup>h</sup>ar** مچر = م + چ + چ + ر  
**acc<sup>h</sup>ā** آچا = آ + چ + چ + ا  
**acc<sup>h</sup>ī** آچھی = آ + چ + چ + ی  
**makk<sup>h</sup>ī** مکھی = م + ک + ک + ی

## Exercises

1 Read the following Urdu words aloud. If you have the recording, you can check the pronunciation with the words recorded.

- |          |           |           |          |          |
|----------|-----------|-----------|----------|----------|
| (a) والد | (b) اسلام | (c) موٹا  | (d) بیٹی | (e) سلام |
| (f) شوق  | (g) قدم   | (h) محل   | (i) آلو  | (j) کوئی |
| (k) سسل  | (l) گرم   | (m) گالی  | (n) بگڑا | (o) لٹکا |
| (p) موٹی | (q) ٹری   | (r) مکان  | (s) کبا  | (t) لکین |
| (u) گاڑی | (v) پگڑا  | (w) پکوان | (x) لینا | (y) کسی  |

2 Write the following words in the Urdu script.

- |           |           |           |
|-----------|-----------|-----------|
| (a) faqīr | (b) jism  | (c) fauj  |
| (d) log   | (e) nām   | (f) sabaq |
| (g) kamrā | (h) namak | (i) agar  |
| (j) patlā | (k) cāqū  | (l) camcā |
| (m) Tokrī | (n) maTkā | (o) qabz  |

- (p) aṅgūr (q) salām (r) afsos  
 (s) fasād (t) farsh (u) sharīf

3 Form words from the letters given below:

- |                   |                           |
|-------------------|---------------------------|
| (a) م + ا + گ + ل | (b) ک + ل + ش + ن         |
| (c) ی + ل + ا + خ | (d) ل + ا + ل + م         |
| (e) م + س + و + م | (f) ت + ش + ر + ی + ف     |
| (g) ر + ی + م + ا | (h) ا + ل + م + ا + ر + ی |
| (i) ر + چ + چ + خ | (j) ق + ر + ب + ا + ن     |

## Script unit 5

This unit has three sections. Two letters are given in each section. First, let us learn about a new sign used in the Urdu writing system.

### ( ٴ ), tanvīn do zabar

This sign is written over the final letter **alif** for the pronunciation of the sound sequence **an** in some Arabic loan words. These words are not written as a combination of **alif** + **nūn**.

Examples:

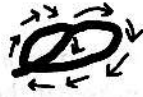
fauran	فوراً	=	أ	+	ر	+	و	+	ف				
maşlan	مشلاً	=	أ	+	ل	+	ش	+	م				
qānūnan	قانوناً	=	أ	+	ن	+	و	+	ن	+	ا	+	ق
jabran	جبراً	=	أ	+	ر	+	ب	+	ج				
majbūran	مجبوراً	=	أ	+	ر	+	و	+	ب	+	ج	+	م
nisbatan	نسباً	=	أ	+	ت	+	ب	+	س	+	ن		

### Letters c<sup>h</sup>oTī he ( ٲ ) and do-cashmī he ( ٳ )

Both the letters c<sup>h</sup>oTī he (lit. small **he**) and do-cashmī he (lit. two-eyed **he**) are connectors. c<sup>h</sup>oTī he has different variants in initial, medial and final positions. do-cashmī he has similar shapes in all positions. Look at the chart given below:

letter name	sound	shapes		
		detached (independent)	final	medial initial
c <sup>h</sup> oTī he	h	ه	ه	ه
do-cashmī he aspiration	ہ	ہ	ہ	ہ

### Handwriting mode



#### Pronunciation note:

**baRī he** (ح) and **c<sup>h</sup>oTī he** (ه) are both pronounced as **h** in Urdu.  
However, the use of **baRī he** is limited to some Perso-Arabic loan words.

### choTī he (ه)

You must have noticed that **c<sup>h</sup>oTī he** has two variants in initial position.

#### Initial variants (Type 1): (ه)

This variant occurs before **dāl** and **re-group** consonants and also before **alif, kāf, gāf, lām** and final **c<sup>h</sup>oTī ye** and **baRī ye** letters.

Examples:

<b>hār</b>	ہ = ر + ا + ہ	<b>har</b>	ہر = ر + ہ
<b>he</b>	ہ = ل + ہ	<b>hal</b>	ہل = ل + ہ

#### Initial variants (Type 2): (ہ)

This variant occurs elsewhere. Examples:

<b>ham</b>	ہم = م + ہ	<b>havā</b>	ہوا = ا + و + ہ
<b>haT</b>	ہٹ = ت + ہ	<b>hic</b>	ہج = ح + ہ

#### Medial variants: (ہ)

Examples:

<b>mahak</b>	ماہک = ک + ہ + م
<b>pahāR</b>	پہاڑ = ز + ا + ہ + پ
<b>behen</b>	بہن = ن + ہ + ب
<b>sahārā</b>	سہارا = ا + ر + ا + ہ + س
<b>kahā</b>	کہا = ا + ہ + ک

#### Final variants: (ہ)

This variant is written when the preceding letter is a connector.

Examples:

<b>xazānah</b>	خزانہ = ہ + ن + ا + ز + خ
<b>rishtah</b>	رشتہ = ہ + ت + ش + ر
<b>peshah</b>	پیشہ = ہ + ش + پ

#### Final variants: (ہ)

This final variant is written when the preceding letter is a non-connector. Most of these words are also pronounced with final **ā**.

Examples:

<b>rozah</b>	روزہ = ہ + ز + و + ر
<b>āvārah</b>	آوارہ = ہ + ر + ا + و + آ
<b>terah</b>	تیرہ = ہ + ر + ل + ت

## Pronunciation notes

It is important to note that when **c<sup>h</sup>oTihe** occurs after a consonant in the final position, it is usually pronounced as the long vowel **ā**. Most of these words are Perso-Arabic loan words.

Examples:

irādā	إرادة =	ا + ر + ا + د + ه
sādā	ساده =	ا + د + ه + س
baccā	بچے =	ب + چ + چ + ہ
zālā	زالہ =	ا + ل + ہ + ز
bandā	بندہ =	ب + ن + د + ہ
parvānā	پروانہ =	پ + ر + و + ا + ن + ہ
āhistā	آہستہ =	آ + ہ + س + ت + ہ
ishārā	اشارہ =	ا + ش + ا + ر + ہ
zindā	زندہ =	ز + ن + د + ہ
zamānā	زمانہ =	ز + م + ا + ن + ہ

The following are some common exceptions. They are not pronounced with **ā**. Instead, the final **h** is pronounced:

vāh	واہ =	و + ا + ہ	gavāh	گواہ =	گ + و + ا + ہ
vajah	واجہ =	و + ج + ہ	jagah	جگہ =	ج + گ + ہ
āh	آہ =	آ + ہ	mah	ماہ =	م + ا + ہ

Some words give the sound of **a** as in (نا) **na**, **e** as in (کہ) **ke** and in (یہ) **ye**.

## Aspiration (do-cashmī he) (ہ)

**do-cashmī he** represents aspiration in Urdu and all aspirated consonants are written by adding it to the unaspirated consonants. Learn from the consonants given below how the preceding letters are joined to it:

k <sup>h</sup>	کھ	g <sup>h</sup>	گھ	c <sup>h</sup>	چھ	j <sup>h</sup>	جھ	T <sup>h</sup>	ٹھ
D <sup>h</sup>	ڈھ	p <sup>h</sup>	پھ	b <sup>h</sup>	بھ	R <sup>h</sup>	ڑھ	d <sup>h</sup>	دھ

Now, let us combine these aspirated consonants with other letters to form some words:

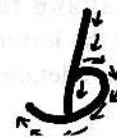
k <sup>h</sup> aRā	کھڑا =	ا + ر + ہ + ک	g <sup>h</sup> ar	گھر =	ر + ہ + گ
c <sup>h</sup> at	چھت =	ت + ہ + چ	b <sup>h</sup> āī	بھائی =	ا + ہ + ب
kab <sup>h</sup> ī	کبھی =	ی + ہ + ک	and <sup>h</sup> ā	اندھا =	ا + ہ + ن + د
paR <sup>h</sup>	پڑھ =	ہ + ر + پ	lik <sup>h</sup>	لیکھ =	ک + ہ + ل
T <sup>h</sup> ik	ٹھیک =	ک + ہ + ی + ت	p <sup>h</sup> al	پھل =	ل + ہ + پ
j <sup>h</sup> al	جھل =	ل + ہ + ج	D <sup>h</sup> ak	ڈھک =	ک + ہ + ڈ

## Letters to'e (ط) and zo'e (ظ)

Both the letters given below are connectors. They look alike and are differentiated by a dot. Their forms never change in any position except for a minor difference, i.e. medial/final forms have a preceding ligature (ط and ظ).

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ط	to'e	t (t)*	ط	ط	ط	ط
ظ	zo'e	z (z)*	ظ	ظ	ظ	ظ

handwriting mode



**Pronunciation and transcription note**

As mentioned before, the two letters ط and ظ are borrowed from Arabic, where they have different sounds. But in Urdu they are pronounced as **t** and **z**, respectively and occur only in Arabic loan words. Thus, in Urdu there are two letters which represent the sound **t**:

ط and ت

and four letters which represent the sound **z**

ز and ذ, ظ, ض

The symbol **ṭ** will be used for the letter **to'e** and **ẓ** will be used to transcribe the letter **zo'e**.

Combination of these letters with other consonants:

<b>iā</b>	ط + ا = طا	<b>īaq</b>	ط + ا + ق = طاق
<b>toīā</b>	ط + و + ا = طوا	<b>zālim</b>	ظ + ا + ل = ظالم
<b>zulum</b>	ظ + ل + م = ظلم	<b>xitāb</b>	خ + ط + ا + ب = خطاب
<b>xāfir</b>	خ + ا + ف = خافر	<b>izhar</b>	ا + ز + ه + ر = اظهار
<b>nāzir</b>	ن + ا + ز = ناظر	<b>faqt</b>	ف + ق + ط = فقط
<b>liHāz</b>	ل + ح + ا = لحاظ	<b>zāhir</b>	ظ + ا + ه + ر = اظهار
<b>Hāfiz</b>	ح + ا + ف = حافظ		

**Letters en (ع) and Gen (غ)**

The following two letters are connectors. Also, note that there is a significant difference between the final and the detached (independent) forms. The pronunciation of the letter **en** differs in different positions. (See Pronunciation notes for details). Look at the chart given below:

letter	name	sound	shapes			
			detached (independent)	final	medial	initial
ع	<b>en</b>	ء*	ع	لع	لع	عء
غ	<b>Gen</b>	<b>G</b>	غ	لغ	لغ	غء

handwriting mode



(\*See letter **en** below for the pronunciation.)

Initial variant (Type 1):

In their initial form, both these letters have two variants.

**en** (ع) **Gen** (غ). These variants are used when the following letter is **alif** or **lām**. The transliteration of the script is given within brackets, while the pronunciation is given without brackets.

Examples:

<b>ām</b> ('ām)	ع + ا + م = عام	<b>ālim</b> ('ālim)	ع + ا + ل + م = عالم
<b>Gār</b>	ع + ا + ر = غار	<b>Gulām</b>	ع + ا + ل + م = غلام

**en** (ع) **Gen** (غ). These initial variants are used elsewhere.

Examples:

<b>amal</b> ('amal)	ع + ا + م = عمل	<b>aql</b> ('aql)	ع + ا + ق = عقل
<b>arz</b> ('arz)	ع + ر + ز = عرض	<b>Ger</b>	ع + ر + ز = غير
<b>Gazal</b>	ع + ز + ل = غزل	<b>Gor</b>	ع + ز + ر = غور

Medial variants: **en** (ع), **Gen** (غ)

Examples:

<b>tālim</b> (ta'līm)	ت + ع + ل + ي + م = تعليم
<b>mālūm</b> (ma'lūm)	م + ع + ل + و + م = معلوم
<b>afGān</b>	أ + ف + غ + ا + ن = افغان
<b>peGām</b>	پ + ع + ي + ا + م = پیغام

### Final variants

**en** (ن), **Gen** (ن). These variants are used when the preceding letter is a connector.

Examples:

<b>nafā</b> (naf'a)	ن = ع + ف + ن	<b>jamā</b> (jam'a)	ج = ع + م + ج
<b>zilā</b> (zil'a)	ض = ع + ل + ض	<b>bālīG</b>	ب = ا + ل + ب
<b>teG</b>	ت = ع + ی + ت		

When the preceding letter is a non-connector, **en** (ن) and **Gen** (ن) are written in the independent (detached) form.

Examples:

<b>shurū</b> (shurū')	ش = ع + و + ر + ش
<b>ruju</b> (ruju')	ز = ع + و + ج + ز
<b>dimāG</b>	د = ع + ا + م + د
<b>baG</b>	ب = ع + ا + ب
<b>dāG</b>	د = ع + ا + د

### Pronunciation notes: the letter en (ن)

As we have mentioned in the previous unit (and see Urdu writing system and pronunciation), this consonant is a glottal fricative in Arabic. However, in Urdu it is not pronounced as such and its pronunciation differs in different positions.

In initial position it indicates long **ā**, **ī**, **ē**, and **au** when followed by **alif**, **c<sup>h</sup>oTiye**, **baRīye** and **vāo** respectively.

Examples:

<b>ādī</b>	ع = ا + د + ی = عادی	<b>ārzi</b>	ع = ر + ض + ی = عرضی
<b>āshiq</b>	ع = ا + ش + ق = عاشق	<b>īd</b>	ع = ی + د = عید
<b>īsvī</b>	ع = ی + س + و = عیسوی	<b>īsā</b>	ع = ا + س = عیسا
<b>esh</b>	ع = ی + ش = عیش	<b>eb</b>	ع = ی + ب = عیب
<b>enak</b>	ع = ی + ن + ک = عینک	<b>aurat</b>	ع = و + ر + ت = عورت
<b>aud</b>	ع = و + د = عود		

Again, in initial position, followed by any other letter, it indicates the short vowels **a**, **i** and **u**.

Examples:

<b>arab</b> ('arab)	ع = ر + پ = عرب	<b>ilm</b> ('ilm)	ع = ل + م = علم
<b>ajīb</b> ('ajīb)	ع = ی + ج + ب = عجیب	<b>izzat</b> ('izzat)	ع = ز + ت = عزت
<b>imārat</b> ('imārat)	ع = ا + ر + ت = عمارت		
<b>umar</b> ('umar)	ع = م + ر = عمر	<b>umdā</b> ('umdā)	ع = د + د = عمدہ

When it occurs in medial position between vowels, it is pronounced as a glottal stop by some educated Urdu speakers who have some knowledge of Arabic. Such words are pronounced with a vowel cluster by most speakers.

Examples:

<b>māvZā</b> (mu'āvZāh)	ع = د + ض + ہ = معاوضہ
<b>māf</b> (mu'āf)	ع = ا + ف = معاف
<b>jamāt</b> (jam'at)	ع = ا + م + ت = جماعت

In final position, after a consonant, it gives the sound of the long vowel **ā**, but loses the pronunciation when it occurs after a long vowel.

Examples:

<b>mauqā</b> (mauqā')	ع = ق + و + م = موقع
<b>mana</b> (mana')	ع = ن + م = مع
<b>shurū</b> (shurū')	ع = ر + ش = شروع
<b>rujū</b> (rujū')	ع = ج + ز = رجوع

### Exercises

1 Write the following expressions in Urdu. These are very useful expressions, so their meanings are also given.

- (a) **t<sup>h</sup>ānā vahī he.**  
'The police station is right there.'

- (b) **āp merī madad kar sakte hē?**  
'Can you help me?'
- (c) **mē vahā kese jāū?**  
'How shall I get there?'
- (d) **ye merī Galfī he.**  
'This is my mistake.'
- (e) **yahā xatrā he.**  
'There is a danger here.'
- (f) **bacāo!**  
'Help!'
- (g) **mālūmat kā daftar**  
'Enquiry office'
- (h) **mē rāstā b<sup>h</sup>ūl gayī hū.**  
'I (f.) am lost.' (lit. I have lost my way.)
- (i) **tagg mat karo.**  
'Do not bother me.'
- (j) **mē cābī d<sup>h</sup>ūnd<sup>h</sup> rahā hū.**  
'I am looking for my key.'
- (k) **nahī mil rahī.**  
'(I) can't find it (f.)'

2 Combine the following letters to form words.

- |     |               |     |                   |
|-----|---------------|-----|-------------------|
| (a) | م + ا + ل + ع | (b) | ن + ا + ف + د + ط |
| (c) | ظ + ف + ل     | (d) | ز + ع + ه + ر + پ |
| (e) | ک + ن + ی + ع | (f) | ت + د + ی + ع     |

# Syllables, stress and intonation

You must have heard the expression 'it is not what you say that matters but how you say it.' In this unit we consider some 'how to' aspects of script and pronunciation together with some other questions, such as significant and insignificant variations.

## Syllables

Vowel and consonant segments can be combined into units which are called syllables. A syllable refers to the smaller unit of a word. The syllable boundary is indicated by the symbol #, as follows:

*between successive vowels*

word		syllabification	
جاو	<b>jāo</b>	جا # و	<b>jā # o</b>
نائی	<b>naī</b>	ن # ی	<b>na # ī</b>
کھائے	<b>k<sup>h</sup>āe</b>	کھا # ے	<b>k<sup>h</sup>ā # e</b>

*between vowels and consonants*

word		syllabification	
جاتا	<b>jātā</b>	جا # تا	<b>jā # tā</b>
سونتا	<b>sonā</b>	سو # تا	<b>so # nā</b>
پکا	<b>pakā</b>	پ # کا	<b>pā # kā</b>



between consonants

word

سڑکیں  
آدمی

saRkē  
ādmī

syllabification

سڑ # کیں  
آد # می

saR # kē  
ād # mī

## Stress

Stress means loudness, a change in volume to express a wide variety of meanings such as emotions, contrast, focus and change in grammatical categories. It refers to the most prominent part of a syllable or word. As in English, stress distinguishes some nouns from verbs in Urdu, as in:

noun

گالا *galā* neck

تالا *talā* sole

verb

گالا *galā* cause to become tender  
(i.e. meat)

تالا *talā* cause to fry

(The stressed syllable is in italics.)

However, stress is usually indistinguishable in Urdu. Therefore, whether one places the stress on the first syllable or on the second, the meaning will not be affected, nor will the quality of the pronunciation of the vowel:

سنا *sunā sunā*

This tendency is different from English, where the vowel in the unstressed syllable is reduced, such as in 'Alaska', and one witnesses a difference between the pronunciation of the a in the middle position (i.e. stressed syllable) and in the word-initial and -final position (i.e. unstressed syllables). This is why stress is not as distinctive and crucial in Urdu as in English. Urdu is a language like French, where the syllables are pronounced in a steady flow, resulting in a 'machine gun' effect.

The predominant pattern in Urdu is to stress the penultimate (second to last) syllable, as in:

کرایہ  
جانا  
چیتا  
اندو

kirāyā  
jānā  
cītā  
indu

rent  
to go  
leopard  
a name

Since short vowels are not stressed in English, the chances are you will not hear the stress on syllables with short vowels.

However, the long vowels are always stressed and thus, take precedence over the penultimate syllable rule, e.g.:

تاری  
سرکہ

tārīNī  
sirkā

a female name  
vinegar

Also, notice that if there is more than one long syllable, the stress falls on the first syllable.

In compound words the stress is usually placed on the second word, as in:

بات چیت  
بول چال

bāt-cūt  
bol-cā-l

conversation  
chit-chat

In interrogative questions, the question word is usually stressed:

آپ کیا کریں گے؟

āp *kyā* karēge?  
you what do-will  
'What will you do?'

آپ یہ کیوں کریں گے؟





āp *ye* kyō karēge?  
you this why do-will  
'Why will you do this?'

آپ کہاں جائیں گے؟

āp *kahā* jaēge?  
you where go-will  
'Where will you go?'

## Intonation patterns

Take, for example, the word **acc<sup>h</sup>ā** 'good, OK', which can be pronounced with different intonation in different contexts. When **acc<sup>h</sup>ā** is uttered in the following five contexts: (i) in a response to an enquiry 'what kind of person is x?'; (ii) in a statement expressing surprise, e.g. 'is that so?'; (iii-v) as an expression of agreement, disagreement, or detachment, it will be articulated with different intonations. Intonation is the rise and fall of the pitch of the voice. Urdu exhibits the following four main intonation patterns:

Rising   
 Falling   
 Rising, falling and rising   
 Neutral or level 

### Rising intonation

As in English, the intonation rises towards the end of the sentence in yes - no questions:

کیا آپ وہاں جائیں گے؟  
**kyā āp vahā jāēge?**  
 what you there go-will  
 'Will you go there?'

In exclamatory sentences the intonation rises sharply:

وہ کامیاب ہو گیا؟  
**vo kāmyāb ho gayā!**  
 he pass be went  
 'He passed (the exam)!'

## Falling intonation

Statements, expressions and interrogative questions show this intonation pattern:

لڑکا اچھا ہے  
**laRkā acc<sup>h</sup>ā he.**  
 boy good is  
 'He is a good boy'

تمباکو نوشی منع ہے  
**tambāku naushī manā he.**  
 tobacco smoke prohibited is  
 'Smoking tobacco is prohibited.' (No smoking.)

آپ کہاں جائیں گے؟  
**āp kahā jāēge?**  
 you where go-will  
 'Where will you go?'

### Rising-falling and rising

In tag questions intonation rises at the beginning of the verb and falls at the termination of the verb, and then rises slightly again while the tag marker is pronounced:

آپ آئیں گے نا؟  
**āp āyēge na?**  
 you come-will tag  
 'You will come, won't you?'

## Neutral or level

Ordinary imperative sentences are uttered with a neutral or level intonation:

تم جاؤ  
**tum jāo**  
 'You go.'

## Linguistic variation

As mentioned in the section on the Urdu Writing System and Pronunciation, Urdu is spoken in a vast region of South Asia and outside South Asia. Therefore, it is natural to expect linguistic variation in the regions. Some regional pronunciation differences have already been pointed out in the treatment of the description of Urdu vowels and borrowed consonant sounds. One can easily witness some variation with regard to the pronunciation of word-final and -medial pronunciation of **a**. In the eastern and southern varieties of Urdu the vowel **a** is retained in both positions. However, the **a** is dropped in Standard Urdu, as shown below:

کرسی	<b>kurāsī</b>	کرسی	<b>kursī</b>	chair
سردی	<b>sarādī</b>	سردی	<b>sardī</b>	winter, cold
گرمی	<b>garamī</b>	گرمی	<b>garmī</b>	summer
نزدیک	<b>nazadīk</b>	نزدیک	<b>nazdik</b>	near
قتل	<b>qatal</b>	قتل	<b>qatl</b>	murder

Another important source of variation is the consonant **h**. The preceding stressed vowel **a** becomes **ε** if **h** is followed by a non-vowel sound. For example:

کہہ	<b>kah</b>	but pronounced as <b>kε</b>
رہنا	<b>rahnā</b>	but pronounced as <b>rehnā</b>
وہ	<b>vah</b>	but pronounced as <b>vo</b>
یہ	<b>yah</b>	but pronounced as <b>ye</b>

The stressed vowel is in italics. The only exceptions are the third person singular pronouns which are pronounced as **vo** and **ye**, respectively.

If the **h** is preceded by **a** and followed by **u**, the **h** is dropped and the merger of the two vowels either results in **au** (as in English 'caught') or **o**. For example, **bahut** is pronounced as either **baut** or **bot**.

## Exercises

1 If you have the recording, listen to the following questions and answers, and the intonation patterns involved in them. Otherwise, seek the assistance of a native speaker.

### (a) Yes-no type

QUESTION: **kyaa vo kāmyāb ho gayā?** 'Did he pass (the exam.)?'  
 کیا وہ کامیاب ہو گیا؟

ANSWER: **hā.** 'yes'  
 ہاں

### (b) Information question

QUESTION: **kaun sā darjā milā?** 'What grade did he get?'  
 کونسا درجہ ملا؟

ANSWER: **aval darjā.** 'First class.'  
 اول درجہ

### (c) Statement

**vo acc'hā laRkā he.** 'He is a good boy.'  
 وہ اچھا لڑکا ہے

### (d) Surprise

STATEMENT: **vo kāmyāb ho gayā.** 'He passed the exam.'  
 وہ کامیاب ہو گیا؟

ANSWER: **acchā!** (with surprised intonation) implying  
 'Is that so? I don't believe it.'

اچھا

## (e) Agreement

SUGGESTION: **āo, film dek<sup>h</sup>ne calē.** 'Come, let's go and see a film.'

AGREEMENT: **acc<sup>h</sup>ā.** 'OK.'  
 آؤ فلم دیکھنے چلیں  
 ایچھا

## (f) Detached

SUGGESTION: **āo, film dek<sup>h</sup>ne calē.** 'Come, let's go and see a film.'

AGREEMENT: **acc<sup>h</sup>ā.** 'OK.'  
 آؤ فلم دیکھنے چلیں  
 ایچھا

## (g) Normal commands

**darvāzā band karo.** 'Close the door.'  
 دروازہ بند کرو

## 2 Listen to the stressed syllable in the following words.

(a) <b>kirāyā</b>	کرایہ	rent
(b) <b>jānā</b>	جانا	to go
(c) <b>cītā</b>	چیتا	leopard
(d) <b>indu</b>	اندو	a name
(e) <b>gulāb</b>	گلاب	a rose
(f) <b>kanikā</b>	کیریکا	a female name
(g) <b>tārīNī</b>	تارینی	a female name
(h) <b>sirkā</b>	سرکہ	vinegar

# Perso-Arabic transcription of texts and dialogues

## Unit 1

### Dialogue 1

تحسین: السلام علیکم، رضیہ  
 رضیہ: وعلیکم السلام۔ سب خیریت ہے؟  
 تحسین: مہربانی ہے، اور آپ کے مزاج کیسے ہیں؟  
 رضیہ: اللہ کا شکر ہے۔

(The conversation continues for some time)

تحسین: لہذا خداحافظ۔  
 رضیہ: خداحافظ۔

### Dialogue 2

موہن: آداب عرض جناب۔  
 شاہد: آداب! کیا حال ہے موہن صاحب؟  
 موہن: ٹھیک ہے اور آپ؟  
 شاہد: میں بھی ٹھیک ہوں، حکم کچھ۔  
 موہن: حکم نہیں، گوارا ش ہے۔

(The conversation continues for some time)

موہن: آچھا خداحافظ۔  
 شاہد: خداحافظ۔

## Unit 2

### Dialogue 1

بشر: کہئے، آپ کا اسم شریف ڈاکٹر ڈاکر خان ہے نا؟  
ڈاکٹر خان: جی ہاں میرا نام ڈاکر خان ہے۔

(Extending his hand to shake hands)

بشر: میرا نام بشر ہے۔  
ڈاکٹر خان: مل کر بڑی خوش ہوئی۔ آپ کا پورا نام کیا ہے؟  
بشر: بشر احمد ہے۔  
ڈاکٹر خان: آپ کیا کرتے ہیں؟  
بشر: میں اسٹاک بروکر ہوں۔ آپ طبی ڈاکٹر ہیں؟  
ڈاکٹر خان: جی نہیں، میں طبی ڈاکٹر نہیں ہوں۔ ایک اور قسم کا ڈاکٹر ہوں۔

### Dialogue 2

فاطمہ: آپ کہاں کی ہیں؟  
سازرہ: میں وئی کی ہوں۔ اور آپ؟  
فاطمہ: میں بنارس میں رہتی ہوں۔  
سازرہ: آپ کتنے بھائی بہن ہیں؟  
فاطمہ: ہم چار بھائی اور دو بہنیں ہیں۔  
سازرہ: میرا ایک بھائی اور ایک بہن ہے۔

### Dialogue 3

سازرہ: یہ میرا پتہ ہے۔  
فاطمہ: یہ پتہ بہت لمبا ہے۔  
سازرہ: ہاں بڑا شہر، لمبا پتہ۔  
فاطمہ: لیکن چھوٹا شہر، چھوٹا پتہ۔

(Both laugh)

سازرہ: اچھا بھر ملیں گے۔  
فاطمہ: جی، اچھا ملیں گے۔

## Unit 3

### Dialogue 1

ماما: ذرا نئے فیشن کے شلوار قمیض دکھائیے۔  
جاوید: کون سا شلوار قمیض چاہیئے؟ ریشمی یا سوتی؟  
ماما: ریشمی۔  
جاوید: یہ دیکھیئے، آج کل اس کا بہت رواج ہے۔  
دیکھیئے ریشم کتنا اچھا ہے

(Javed shows a number of shalvar qamiz. Maha asks Susan about her choice)

ماما: سوزن، آپ کو کون سا شلوار قمیض پسند ہے۔  
سوزن: یہ زرد۔

(Turning to Javed to ask the price)

ماما: اس کی قیمت کیا ہے؟  
جاوید: تیس پونڈ۔  
ماما: ٹھیک بتائیے، یہ باہر سے آئی ہیں۔  
جاوید: آج کل اتنی قیمت ہے۔ اچھا ٹھیک پونڈ۔  
ماما: اچھا ٹھیک ہے۔

## Dialogue 2

جان: لاہور کا ایک ٹکٹ چاہئے۔  
 ایجنٹ: کون سے دن کے لئے؟  
 جان: کل کے لئے۔  
 ایجنٹ: کیسی ٹرپر دیکھتا ہوں۔ ہے یا نہیں۔  
 جان: صبح کی ٹرپر وائر چاہئے۔  
 ایجنٹ: میرے پاس ٹکٹ ہے۔  
 جان: تو دیکھئے۔ جہاز کب چلا ہے؟  
 ایجنٹ: صبح دس بجے۔  
 جان: میرے پاس زر نقد نہیں ہے۔  
 ایجنٹ: تو کریڈٹ کارڈ دیکھئے۔

## Dialogue 3

اقبال: ڈاکٹر صاحب، مجھے کچھ بخار ہے۔  
 ڈاکٹر میر: کب سے ہے؟  
 اقبال: کل رات سے۔  
 ڈاکٹر میر: سر میں درد بھی ہے؟  
 اقبال: جی ہاں۔

(Putting the thermometer in Iqbal's mouth)

ڈاکٹر میر: تھرما پیٹر لگائیے۔

(After taking the thermometer from Iqbal's mouth)

ڈاکٹر میر: تھوڑا بخار ہے۔ یہ دوائی دن میں دو بار لیتے۔ جلدی ٹھیک ہو جائیں گے۔

## Dialogue 4

انسپیکٹر: تمہارا نام؟  
 چور: بیترجی  
 (Now turning to the other)  
 انسپیکٹر: تمہارا نام؟

چور: چرچی۔

(Inspector talking to both thieves)

انسپیکٹر: چوری کرتے ہو اور نام کے ساتھ جی لگاتے ہو۔

(Turning to his assistant)

انسپیکٹر: ان کا نام لکھئے۔ بیتر اور چکر۔

## Unit 4

## Dialogue 1

یاسین: کیا آپ ہندوستان جاتے ہیں؟  
 پرو فیسر جونز: جی ہاں کئی بار۔  
 یاسین: آپ کو ہندوستانی کھانا پسند ہے؟  
 پرو فیسر جونز: جی ہاں، تندوری مرغی، ڈوسا۔۔۔ ویسے سوسہ بھی بہت پسند ہے۔  
 یاسین: آپ کے شوق کیا ہیں؟  
 پرو فیسر جونز: مجھ کو تیرنے کا شوق ہے، اس کے علاوہ ہندوستانی موسیقی کا بھی شوق ہے۔  
 یاسین: گانے کا بھی؟  
 پرو فیسر جونز: ضرور میرے گانے سے میرے بچے ہیڈ فون لگاتے ہیں۔  
 یاسین: واہ واہ۔

## Dialogue 2

ساجد: بد معاش میری پسندیدہ فلم ہے۔  
 اکبر: وہ کیسے؟  
 ساجد: گانے بہت اچھے ہیں۔ کہانی اور آدکاری بھی شاندار ہے۔  
 اکبر: ہندوستانی فلمیں تو مجھ کو بالکل پسند نہیں۔ صرف فار مولا۔  
 ساجد: لیکن یہ فار مولا فلم نہیں، اس کا انداز اور ہے۔  
 اکبر: سب ہندوستانی فلمیں ایک سی ہوتی ہیں، لڑکائی سے ملتا ہے، دونوں میں عشق ہوتا ہے۔ پھر بد معاش آتا ہے۔  
 (Sajid interrupting Akbar)  
 ساجد: اور دونوں کی شادی ہوتی ہے۔ جی نہیں، یہ ایسی فلم نہیں۔  
 اکبر: تو مغرب کی نقل ہوگی۔

ساجد: تو آپ کے خیال میں صرف مغربی فلمیں اچھی ہوتی ہیں۔

اکبر: میں یہ نہیں کہہ رہا ہوں، پرانی ہندوستانی فلمیں اچھی ہوتی ہیں۔

(Mushtaq Ahmed patiently listens to this discussion and intervenes by saying)

مشتاق: فلم کی بات پر جھگڑا کیوں؟

### Text 1

I سوال: کیا ہندوستانی لوگ کہتے ہیں: 'I love you'

جواب: (a) آنکھوں سے، لیکن الفاظ سے نہیں۔

(b) صرف الفاظ سے۔

Circle the correct answer.

صحیح جواب: (a)

II سوال: کیا ہندوستانی لوگ الفاظ سے کبھی کہتے ہیں کہ 'I love you'

جواب: (a) کبھی نہیں۔

(b) کبھی کبھی۔

Circle the correct answer.

صحیح جواب: (b)

III سوال: ہندوستانی لوگ الفاظوں سے کیسے کہتے ہیں:

جواب: (a) میں تم سے عشق کرتا ہوں۔

(b) مجھ کو تم سے عشق ہے۔

Circle the correct answer.

ٹھیک جواب: (b)

### Dialogue 3

ڈاکٹر: ارشاد صاحب، ناشتے میں آپ کیا کھاتے ہیں؟

ارشاد: دس سو سے۔

ڈاکٹر: اور کیا پیتے ہیں؟

ارشاد: مجھے چائے بہت اچھی لگتی ہے۔ صبح چائے بہت پیتا ہوں۔

ڈاکٹر: آپ کو جسم کی بیماری نہیں، دماغ کی بیماری ہے۔ اس لئے آپ سائیکیاٹرسٹ کے پاس جائیے۔

## Unit 5

### Dialogue 1

ایجنٹ: میں کیا خدمت کر سکتی ہوں؟

شیر: ہندوستان کے لئے ٹکٹ چاہئے؟

ایجنٹ: صرف اپنے لئے؟

شیر: خاندان کے لئے۔

ایجنٹ: کہنے لوگ ہیں؟

شیر: چار، دو بڑے اور دو چھوٹے۔

ایجنٹ: بچوں کی عمر بارہ سال سے کم ہے؟

شیر: لڑکی کی عمر بارہ سال ہے اور لڑکے کی چھ سال۔

ایجنٹ: کب جانا چاہتے ہیں؟

شیر: کرسمس میں۔

ایجنٹ: اس وقت بہت رش ہوتا ہے۔ ٹکٹ ہونگے ہو گئے۔

شیر: کوئی بات نہیں۔

### Dialogue 2

آل: بھئی، کس ڈیپارٹمنٹ میں ہو؟ کیا سوچ رہے ہو؟

شیر: ہندوستان کے بارے میں سوچ رہا تھا۔

آل: کیوں سب ٹھیک ہے نا؟

شیر: ہاں، کرسمس کی چھٹیوں میں ہندوستان جا رہا ہوں۔

آل: اکیلے یا خاندان کے ساتھ؟

شیر: پورے خاندان کے ساتھ۔

آل: ہاں بھائی، نہیں تو بیوی طلاق دے دے گی۔ کہاں جاؤ گے؟

شیر: دہلی، آگرہ اور پورے پورے۔

آل: آگرہ کیسے جاؤ گے؟

شیر: ہوائی جہاز سے۔

آل: ہوائی جہاز سے جانا بے کار ہے۔

## Unit 6

## Dialogue 1

حیدر: ہیلو!

ناویہ: ہیلو، تاجان، میں ناویہ بول رہی ہوں۔

حیدر: کہاں سے بول رہی ہو۔

ناویہ: لندن سے۔

حیدر: کیوں، ابھی ایڈنبرا نہیں پہنچی؟

ناویہ: نہیں۔

حیدر: کیا بات ہے۔ پریشان لگ رہی ہو۔ سب ٹھیک ٹھاک ہے نا؟

ناویہ: میں تو ٹھیک ہوں۔ لیکن میرا سفر نامہ، میرے پیسے، اور ٹریولرس چکس کھو گئے

حیدر: کیا!

ناویہ: ایسا لگتا ہے کہ کسی نے میری جیب کاٹ لی۔

حیدر: سچ!

ناویہ: ہاں۔

## Dialogue 2

ناویہ: میرا سفر نامہ کھو گیا ہے نیا سفر نامہ چاہئے۔

آفسیئر: کب کھویا؟

ناویہ: آج تقریباً پانچ گھنٹے پہلے۔

آفسیئر: آپ کو معلوم ہے کہ کہاں کھویا؟

ناویہ: جی ہاں، ہیتھرو ہوائی اڈے پر۔

آفسیئر: کیسے؟

ناویہ: جب دفتر جاتے سے باہر آئی تو میرے پاس تھا۔ پھر ایڈنبرا کی پرواز کے لئے دوسرے ٹرمینل گئی، تب بھی تھا۔ جب کاؤنٹر پر پہنچی، تو دیکھا، سفر نامہ، ٹکٹ اور ٹریولرس چکس برس میں نہیں تھے۔

آفسیئر: پولیس کو بیان دیا؟

ناویہ: جی ہاں، یہ دیکھئے۔

آفسیئر: لہذا یہ سوا نامہ بھرئیے۔ ایک دو مہینے میں نیا سفر نامہ آپ کو ملے گا۔

شیر: کیوں؟

آل: ہوائی جہاز سے گاڑی میں وقت کم لگتا ہے۔

## Dialogue 3

آل: آگرہ کے لئے سب اچھی گاڑی تاج ایکسپرس ہے۔

شیر: تاج ایکسپرس کہاں سے چلتی ہے؟

آل: نئی دہلی سے، صبح سات بجے۔

شیر: اور واپس آنے کے لئے؟

آل: وہی گاڑی شام کو واپس آتی ہے۔

شیر: لیکن ہم لوگ رات کو تاج محل دیکھنا چاہتے ہیں۔

آل: ہاں، تاج رات کو اور بھی خوب صورت لگتا ہے۔

شیر: تو ایک رات آگرہ زکریا گئے۔ اگلے دن دہلی واپس آئیں گے۔

آل: چاندنی رات، تاج محل اور یوپی ساتھ۔۔۔ مزہ کھئے۔

## Text 1

۱ ایک دن ملک میں قحط پڑے گا۔

۲ میں آٹا بچوں گا۔

۳ اور کچھ جانور خریدوں گا۔

۴ تو میں امیر بنوں گا۔

۵ ایک دن میری شادی ہوگی۔

۶ پھر میرا بچہ ہوگا۔

۷ اب میں آرام سے کتابیں پڑھوں گا۔

۸ سچے میرے پاس آئے گا۔



## Dialogue 2

- عمران: کیا آپ کو اردو لکھنی آتی ہے؟  
ڈرائیور: زیادہ نہیں۔ فوج میں کبھی کبھی لکھنی پڑتی تھی، لیکن اب کوئی ضرورت نہیں۔  
عمران: اردو میں کیوں لکھنا پڑتا تھا؟  
ڈرائیور: سیکرٹ کوڈس اور پیغاموں کے لئے۔۔۔ خاص کر یورپ جانے والے پیغاموں کے لئے۔  
ولسٹ اینڈ میں کچھ کام ہے؟  
عمران: کھینچی کا بل دینا تھا آن قمر صحت ملی تو سوچا کہ خود ہاں جاؤں۔  
ڈرائیور: تو وہ دُشُر آنے والا ہے۔ اصل میں اگلا اسٹاپ ہے۔  
عمران: اُبھٹا کُھڈ اِحافظ۔  
ڈرائیور: کُھڈ اِحافظ۔

## Dialogue 3

- جان: بیلو، کیا ڈاکٹر نعیم ہیں؟  
مسز نعیم: جی نہیں، کوئی ضروری بات ہے؟  
جان: میری طبیعت بہت خراب ہے۔  
مسز نعیم: ایک مریض کو دیکھنے گئے ہیں۔  
جان: کتنی دیر میں واپس آئیں گے؟  
مسز نعیم: میرے خیال میں جلدی آجائیں گے۔ مجھے اپنا ٹیلیفون نمبر اور پتہ دے دیجئے۔  
آتے ہی انھیں بھیج دوں گی۔  
جان: بہت بہت شکریہ۔

## Unit 8

## Dialogue 1

- جان: آداب عرض، ڈاکٹر نعیم،  
ڈاکٹر نعیم: آداب رانیزر صاحب۔ اس بار کئی سال بعد ملاقات ہوئی۔  
جان: جی ہاں کوئی پانچ سال بعد۔  
ڈاکٹر نعیم: شریف رکھئے۔ میں آپ کا ہی انتظار کر رہا تھا۔ لہذا پہلے بتائیے۔ طبیعت کیسی ہے؟

- ناویہ: اس سے جلدی نہیں مل سکتا؟  
آفیسر: جی نہیں پہلے بیان پاکستان جانے گا اور صفائی کے بعد ہی سفر نامہ مل سکتا ہے۔  
ناویہ: شکریہ۔  
آفیسر: کوئی بات نہیں۔

## Dialogue 3

- جان: میں نے حال ہی میں ایک نیامکان خریدا ہے، اس لئے کچھ سجاوٹ کی چیزیں خریدنا چاہتا ہوں۔  
نظیر: نیامکان خریدنے پر مبارک ہو، ہمارے پاس بہت ہی خوبصورت دستکاریاں ہیں۔ امید ہے کہ آپ کو کوئی چیز پسند آئے گی۔  
جان: میں نے کشمیری دستکاریوں کی خوبصورت کارگیری کے بارے میں بہت سنا ہے۔ آپ مجھے کچھ چیزیں دکھا سکتے ہیں؟  
نظیر: ہاں، ضرور۔ یہ دیکھئے صاحب کشمیری قالین۔  
جان: کیا چیز ہے! یہ تو مجھے بہت ہی پسند آیا۔ کیا وہ پشمینے کی مثال ہے؟  
نظیر: کمال ہے! آپ نے اتنی دیر سے کیسے پہچانا؟  
جان: دراصل میرے ایک عزیز دوست کے پاس ایسی ہی مثال تھی۔ وہ پچھلے مہینے ایک گاڑی کے حادثے میں گزر گئے۔  
نظیر: یہ بڑے افسوس کی بات ہے۔

## Unit 7

## Dialogue 1

- عمران: معاف کہئے، آپ نے کیا کہا؟  
ڈرائیور: میں نے پوچھا کہ آپ کو ویسٹ اینڈ جانا ہے؟  
عمران: ارے! آپ تو بہت اچھی اردو بول سکتے ہیں۔  
ڈرائیور: ہاں تھوڑی تھوڑی اردو بول لیتا ہوں۔  
عمران: اردو آپ نے کہاں سیکھی؟  
ڈرائیور: دوسری جنگ عظیم کے وقت میں برطانوی فوج میں سپاہی تھا۔ اُس وقت ہندوستان میں سیکھی۔  
عمران: ابھی بھی اچھی اردو آتی ہے۔  
ڈرائیور: کافی عرصے سے ایک ہندوستانی دکان میں کام کر رہا ہوں اور اس لئے اردو نہیں بھولی۔  
عمران: یہ تو بہت اچھا ہے۔ نہیں تو یہاں ہندوستانی بھی اردو بھول جاتے ہیں۔  
ڈرائیور: یہ بات تو سچ ہے۔

جان: طبیعت تو ابھی نہیں، نہیں تو اتنی رات کو آپ کو تکلیف نہ دیتا؟  
 ڈاکٹر نعیم: تکلیف کی بات کیا ہے؟ یہ تو میرا فرض ہے۔ خیر بخار کتنا ہے؟  
 جان: جب ایک گھنٹے پہلے میں نے تھرما میٹر لگایا تو ایک سو ڈگری تھا۔ اب شاید کچھ زیادہ ہو۔  
 ڈاکٹر نعیم: اچھا ڈرامیٹر تھرما میٹر لگائیے۔

(After taking John's pulse and the temperature Dr Naim says...)

ڈاکٹر نعیم: بخار تھوڑا بہت گیا ہے۔ دسٹ بھی ہیں؟  
 جان: جی ہاں، دو گھنٹے میں سات آٹھ بار غسل خانے گیا۔  
 ڈاکٹر نعیم: چھٹھلی بار آپ نے ہیٹ سمو سے کھائے تھے، اور اس بار؟  
 جان: شام کو کچھ آم کھائے۔  
 ڈاکٹر نعیم: میری صلاح ماننے ایک دو مہینے تک آپ کچھ پرہیز کیجئے۔ سمو سے اور آم بند۔ میں ایک ٹیکہ لگا تا ہوں اور یہ دوائی لیجئے۔ دو گولیاں ہر دو گھنٹے بعد۔ تو کل صبح اپنی طبیعت کے بارے میں بتائیں۔ اچھا اب آرام کیجئے۔ خد احافظ۔  
 جان: ہیٹ ہیٹ شکریہ، ڈاکٹر صاحب، خد احافظ۔

### Dialogue 2

فلپ: یہاں قریب کوئی قھاس ٹک کا دفتر ہے؟ میں دو دن پہلے وہاں گیا تھا لیکن آج نہیں مل رہا۔  
 اجنبی: آپ کو یہ معلوم ہے؟  
 فلپ: میں پتہ ہی تو بھول گیا۔  
 اجنبی: (Pointing to the street) میرے خیال میں اگلی سڑک پر قھاس ٹک کا دفتر ہے۔  
 فلپ: (Seemingly puzzled) وہ سڑک تو تو خود درت ہے، لوگ اسے اگلی سڑک کیوں کہتے ہیں؟  
 اجنبی: اگلی اردو کا لفظ ہے، انگریزی کا نہیں۔ اگلی کا مطلب انگریزی میں "نیکٹ" ہے۔  
 فلپ: ہیٹ خوب۔

(Philip goes to the cashier's window at the Thomas Cook office)

فلپ: مجھے کچھ ٹریپولرس چیک تبدیل کروانے ہیں۔  
 کیشیئر: کون سے سبوں میں ہیں؟  
 فلپ: برطانوی پونڈ۔ زریہ بلہ کی شرح کیا ہے؟  
 کیشیئر: ایک برطانوی پونڈ بیچاس روپے کا ہے۔

(Philip signs the cheques and the cashier gives him the equivalent amount in rupees)

کیشیئر: کل دو سو پونڈ۔ یہ رہے آپ کے دس ہزار روپے۔ کن لپٹے۔  
 فلپ: ٹھیک ہیں شکر یہ۔

### Text 1

۱ ایک گاؤں میں ایک چور قید خانے سے بھاگ گیا۔  
 ۲ پولیس والا اس کو پکڑنے کے لئے دوڑا۔  
 ۳ اسے میں سے گاؤں والوں نے بھاگتے چور کو پکڑ لیا۔  
 ۴ پولیس والا زور سے چیخ رہا تھا "پکڑو مت جانے دو"  
 ۵ یہ سچے ہی گاؤں والوں نے چور کو چھوڑ دیا۔  
 ۶ جب پولیس والا گاؤں والوں کے پاس پہنچا۔  
 ۷ تو اس کو ہیٹ غصہ آیا۔  
 ۸ غصے میں اس نے گاؤں والوں سے پوچھا،  
 ۹ "تم نے چور کو کیوں چھوڑ دیا"  
 ۱۰ گاؤں والوں نے جواب دیا  
 ۱۱ "آپ نے ہی کہا، پکڑو مت، جانے دو۔"

### Text 2

۱ یہ راتیں، یہ موسم، یہ ہنسا، ہنسانا  
 ۲ مجھے بھول جانا، انھیں نہ بھولانا۔

### Unit 9

#### Text 1

۱ ایک دن دو دوست کھانا کھانے کے لئے ایک چھٹی طعام خانے گئے۔  
 ۲ کھانے کے بعد بیر افارچوان لگی لایا۔  
 ۳ دونوں نے اپنی اپنی فارچوان لگی کو کھولا اور اپنی اپنی قسمت کے بارے میں کچھ پڑھا۔  
 ۴ پھر ایک دوست نے دوسرے سے پوچھا، "کاغذ پر کیا لکھا ہے؟"  
 ۵ لکھا ہے۔۔۔ "جلدی پیہر آنے والا ہے۔"

ہل: ج، امریکہ میں تیز مسالے دار کھانا اتنا تیز نہیں ہوتا۔

فاطمہ: ہاں، یہ تو ہندوستان ہے۔ یہاں تیز کا مطلب بہت تیز ہے۔ ہم لوگ بہت تیز کھاتے ہیں۔ لیکن ہندوستان میں کبھی لوگ اتنا تیز کھانا نہیں کھا سکتے۔

ہل: غلط فہمی دور کرنے کے لئے آپ کا شکر یہ۔ میں اب سمجھ گیا کہ ”تیز“ خطرناک لفظ ہے۔

## Unit 10

### Text 1

۱ عید مسلمانوں کا مقدس تہوار ہے۔

۲ رمضان کے تیس روزوں کے بعد عید آتی ہے۔

۳ جس رات عید کا چاند دیکھا جاتا ہے، اس کے دوسرے دن عید منائی جاتی ہے۔

۴ رمضان کے مہینے میں مسلمانوں کے لئے روزے رکھنا فرض ہے۔ اس کا مطلب یہ ہے، جو مسلمان روزے رکھتے ہیں وہ آفتاب چڑھنے اور آفتاب ڈوبنے کے درمیان نہ کچھ پی سکتے ہیں اور نہ کچھ کھا سکتے ہیں۔

۵ جیسے کہ کس دنیا کے بہت سارے لوگ جوش سے مانتے ہیں، ویسے عید بھی بہت سارے ملکوں میں عقیدت سے منائی جاتی ہے۔

۶ عید کے دن لوگ سویرے اٹھ کر نہاتے اور نئے کپڑے پہنتے ہیں۔ پھر سب لوگ نماز پڑھنے کے لئے عید گاہ یا بڑی مسجد میں جاتے ہیں۔

۷ نماز کے بعد سب ایک دوسرے سے گلے ملنے میں اور بعد میں اپنے اپنے قریبی رشتے داروں اور دوستوں کے گھر عید ملنے جاتے ہیں، اور خیرات کرتے ہیں۔

۸ والدین اپنے بچوں کو عید کی خوشی میں عید دی دیتے ہیں۔ بچے ان پیسوں سے طرح طرح کے کھلونے اور مٹھائیاں خریدتے ہیں۔

۹ سب لوگوں کے گھروں میں اچھی دعو تہیں ہوتی ہیں۔ اس دن وہ بیاں پکائی جاتی ہیں۔

۱۰ ہندوستان میں اس مبارک دن پر ہندو، بیکھ اور عیسائی اپنے مسلمان دوستوں کے گھروں میں عید مبارک دینے کے لئے جاتے ہیں۔ اور ان کی اس خوشی میں شریک ہو جاتے ہیں۔

۱۱ کچھ لوگ ایک دوسرے کو عید مبارک کے پیغام اور نذرانے بھیجتے ہیں۔

۱۲ آج کے دن اکثر دشمنوں کو بھی دوست بنایا جاتا ہے۔

۶ یہ تو بڑی خوشی کی بات ہے۔

۷ کوئی لائبریری کا کٹ خریدے؟

۸ نہیں، لیکن کل آپنی زندگی کا بہتر کر دیا ہے۔

### Dialogue 1

ہل: ہندوستانی کرسی ابھی تک ہم نے نہیں کھائی۔

فاطمہ: آپ کو مسالے دار کھانا پسند ہے یا کرسی؟

ہل: دونوں میں فرق کیا ہے؟

فاطمہ: امریکہ میں کرسی ایک قسم کے کھانے کا نام ہے۔ لیکن ہندوستانی میں یہ بات نہیں ہے۔

ہل: ہمارے ہاں کرسی کا مطلب ”کوئی مسالے دار ہندوستانی“ کھانا ہے۔

فاطمہ: ہندوستان میں نہ تو کرسی ہمیشہ مسالے دار ہوتی ہے اور نہ ہی ہندوستان میں کرسی پوڈرا اکثر پکاتا ہے۔ کرسی اکثر تری

والی ہوتی ہے۔ اور یہ گوشت، سبزی، چھنی یا پھل کی بنی ہوتی ہے۔

ہل: اُسے مسالے کے بغیر کرسی۔۔۔ یہ تو ہم نے کبھی نہیں سنا۔

فاطمہ: تو اب آپ کو کون سی کرسی پسند ہے؟

ہل: آم کے آم اور گھٹلیوں کے دام۔ کرسی کے بارے میں کچھ معلوم ہو گیا۔ اور اصلی کرسی چکھنے کا موقع بھی مل جائے

گا۔ اچھا، ہم کو تیز مسالے دار گوشت کی کرسی بہت پسند ہے۔

(They laugh at the unexpected turn in the conversation; the proverb has added a lighter touch to the conversation and they continue to talk...)

### Dialogue 2

ہل: واہ! واہ! شاندار خوشبو آ رہی ہے اور انتظار کرنا مشکل ہے۔

فاطمہ: آئیے تو کھانا شروع کیا جائے۔ یہ ہے آپ کی پسند۔۔۔ تیز مرچ والی مرغی کا سالن۔

(Bill takes a lot of curry while Mrs Hassett takes only a little bit. After taking the first substantial mouthful...)

ہل: (fanning his mouth) اوہ۔۔۔ آگ۔۔۔ آگ!

فاطمہ: کیوں کیا ہوا؟

ہل: یہ تو کرسی نہیں ہے! یہ تو آتش فشاں ہے! اور میں اپنا آگ بجھانے کا سامان بھی نہیں لایا۔

فاطمہ: آگ بجھانے کا سامان یہ ہے۔۔۔ اگر ہر جگہ بہت لگ رہی ہیں تو کچھ دی لٹے۔

(After a while Bill's mouth cools down)

جاوید:

کوئی بات نہیں، پوچھئے۔

بل:

کیا لوکی اپنے خاوند کا خورا انتخاب کرتی ہے؟

جاوید:

پاکستانی معاشرے میں والدین اکثر اپنے بیٹا بیٹی کے لئے ذلہن روڈ لہا کا انتخاب کرتے ہیں۔ اس کے برعکس، شادی کے معاملے میں والدین عام طور سے لوکار لوکی کی مرضی حاصل کرتے ہیں۔ چونکہ یہ اسلامی حکم بھی ہے۔ جب دونوں خاندانوں کو ایک دوسرے کا گھر اتا پند آتا ہے۔ تو بھڑ مٹھئی کی رسم ادا ہوتی ہے۔

بل:

مٹھئی کا کیا مطلب ہے؟

جاوید:

مٹھئی کا مطلب ”انگٹھ“ ہے جس کی رسم لڑکی کے گھر میں ادا ہوتی ہے۔ اور لڑکے والے لڑکی کو انگوٹھی پہناتے ہیں۔ بھڑ شادی کی تاریخ طے ہوتی ہے۔

بل:

شادی کی رسم کہاں اور کیسے ادا ہوتی ہے؟

جاوید:

یہ رسم بھی لڑکی کے گھر پر ہی ادا ہوتی ہے۔ اس دن لڑکے والے بارت لے کر آجاتے ہیں، جس میں ڈلہا کا خاندان، قریبی رشتے دار اور دوست شامل ہو جاتے ہیں۔ لڑکی والے ان کا استقبال شان سے کرتے ہیں۔ بھڑ نکاح کی رسم ادا کی جاتی ہے۔ مولوی صاحب نکاح پڑھاتے ہیں۔

بل:

نکاح کیسے پڑھایا جاتا ہے؟

جاوید:

پہلے کچھ لوگ الگ سے لڑکی کے پاس جا کر اس سے نکاح کی اجازت لیتے ہیں۔ بھڑ تمام لوگوں کے سامنے مولوی صاحب ڈلہا سے تین بار پوچھتے ہیں کہ اس کو نکاح قبول ہے یا نہیں۔ جب وہ اس کا اقرار کرتا ہے تب سارے لوگ ذلہن اور ڈلہا کو مبارکباد پیش کرتے ہیں۔ نکاح کے بعد سب باراتیوں کو دعوت کھلائی جاتی ہے۔ باراتی بھڑ ڈلہا کے گھر واپس جاتے ہیں۔

بل:

آپ نے مجھے کافی چیزوں سے آگاہ کیا۔

## Text 2

- ۱ مسلمانوں کا ایک تہوار اور بھی ہے جس کو بقر عید کہتے ہیں۔ یہ عید حج کے مہینے میں تین روز منائی جاتی ہے۔
- ۲ دنیا کے مسلمان حج کرنے کے لئے مکہ جاتے ہیں۔ حج سے فارغ ہو کر اپنے پیغمبر کے روضے کی زیارت کے لئے مدینے بھی جاتے ہیں۔
- ۳ پاکستان اور ہندوستان سے بھی بہت سے مسلمان حج کرنے کے لئے مکہ جاتے ہیں۔ جو لوگ حج کر کے آتے ہیں، وہ حاجی کہلاتے ہیں، اور ان کی بہت عزت کی جاتی ہے۔ جب یہ حاجی اپنے اپنے گھر پہنچتے ہیں، تب جوش و خروش کے ساتھ ان کا استقبال کیا جاتا ہے۔
- ۴ اس دن مسلمان بکرے یا بھیڑ کی قربانی کرتے ہیں۔ اور یہ گوشت غریبوں، دوستوں، ہمسایوں اور رشتے داروں میں بانٹا جاتا ہے۔
- ۵ کہا جاتا ہے کہ قربانی کا آغاز حضرت ابراہیم علیہ السلام کے وقت سے ہوا ہے۔ اور اس دن کا مقصد ان کی قربانی کی یاد کو تازہ کرنا ہے۔
- ۶ سب مسلمان عید گاہ جا کر شکرانے کی نماز ادا کرتے ہیں۔
- ۷ یہ نہایت عظیم الشان اسلامی تہوار ہے۔

## Text 3

- ۱ محرم اسلامی تقویم کا پہلا مہینہ ہے۔
- ۲ یہ خوشی منانے کا تہوار نہیں ہے، بلکہ شیعہ مسلمانوں کے لئے ماتم کے دن ہیں۔
- ۳ کیونکہ محرم ہی کے مہینے میں دمشق کے حاکم یزید کی فوج نے حضرت محمد صلی اللہ علیہ وسلم کے عزیز نواسے حسین اور ان کے رشتے داروں کو شہید کیا تھا۔
- ۴ یہ واقعات یاد آکر ان دنوں مسلمانوں میں بہت رنج و غم پیدا ہو جاتا ہے۔
- ۵ لوگ شہیدوں کی روحوں کو ثواب پہنچانے کے لئے فقیروں کو کھانا کھلاتے ہیں۔
- ۶ اسی مہینے کی نو تاریخ کی رات کو شیعہ مسلمان شہیدوں کی یاد میں تہذیبی بازاروں میں نکالتے ہیں۔
- ۷ دوسرے دن یہ لوگ ان تہزیوں کو لے کر پانی میں غرق کرتے ہیں۔

## Dialogue 1

جاوید:

تشریف رکھیے۔ فرمائیے میں آپ کے لئے کیا کر سکتا ہوں۔

بل:

میں پاکستانی رسم و رواج کے بارے میں جاننا چاہتا ہوں۔ خاص کر میں شادی کی رسم کے بارے میں آپ سے کچھ سوال

پوچھنا چاہتا ہوں۔

# English-Urdu glossary

A set of basic vocabulary useful for everyday communication is given below. This vocabulary is classified according to the following semantic groups:

- body, health and ailments
- colours
- family and relations
- food and drink
- numbers-cardinal, ordinal, fractions and percentages
- time-hours, days, dates, months, years; asking time
- important verbs

The gender of the nouns is specified as masculine (m.) or feminine (f.). Adjectives are given in their base masculine singular form. Since the plural forms of nouns are predictable from the gender, only the singular forms are listed. Verbs taking the agentive (+/-**ne**; in perfective tenses) or experiencer subjects (+ **ko**) rather than regular nominative subjects are so indicated. Also, if the object of a verb takes a specific postposition instead of the regular **ko** postposition, it is specified in the following way:

to wait for x

**x kaa intīzār karnā**

This shows that the verb **intīzār karnā** 'to wait' takes the postposition **kā** 'of' instead of **ko** or the equivalent of the English 'for'. Verbs are listed in the infinitive form.

## Body, health and ailments

### Parts of the body

ankle	<b>Taxna</b> (m.)	ٹخنہ
back	<b>pusht</b> (f.), <b>pīT<sup>h</sup></b> (f.)	پشت، پیٹھ
bald	<b>gañjā</b> (m.)	مٹھا
beard	<b>dāR<sup>h</sup></b> (f.)	دالھی
blood	<b>xūn</b> (m.)	خون
body	<b>jism</b> (m.)	جسم
chest	<b>c<sup>h</sup>ātī</b> (f.)	چھاتی
ear	<b>kān</b> (m.)	کان
elbow	<b>kohnī</b> (f.)	کھنی
eye	<b>āk<sup>h</sup></b> (f.)	آنکھ
face	<b>cehrā</b> (m.)	چہرہ
finger	<b>unglī</b> (f.)	انگلی
foot	<b>per</b> (m.)	پیر
forehead	<b>māt<sup>h</sup></b> (m.), <b>peshānī</b> (f.)	ماٹھا، پیشانی
hair	<b>bāl</b> (m.)	بال
hand	<b>hāt<sup>h</sup></b> (m.)	ہاتھ
head	<b>sar</b> (m.)	سر
heart	<b>dil</b> (m.)	دل
kidney	<b>gurdā</b> (m.)	گردہ
knee	<b>g<sup>h</sup>uTnā</b> (m.)	گھٹنا
leg	<b>tāg</b> (f.), <b>lāt</b> (f.)	ٹانگ، لات
lip	<b>hōT</b> (m.)	ہونٹ
moustache	<b>mūch</b> (f.)	موٹھ
mouth	<b>mūh</b> (m.)	منہ
neck	<b>gardan</b> (f.)	گردن

nose	<b>nāk</b> (f.)	ناک
shoulder	<b>kand<sup>h</sup>ā</b> (m.)	کندھا
stomach	<b>shikam</b> (m.), <b>peT</b> (m.)	پیٹھ، شکم
throat	<b>galā</b> (m.)	گلا
thumb	<b>aggūT<sup>h</sup>ā</b> (m.)	انگوٹھا
toe	<b>per kī uggī</b> (f.)	پیر کی انگلی
tongue	<b>zabān</b> (f.)	زبان

### Health and ailments

ache, pain	<b>dard</b> (m.)	درد
ailment	<b>bīmārī</b> (f.)	بیماری
appetite, hunger	<b>b<sup>h</sup>ūk</b> (f.)	بھوک
blind	<b>and<sup>h</sup>ā</b> (m.)	اندھا
blister	<b>c<sup>h</sup>ālā</b> (m.)	چھالا
boil	<b>p<sup>h</sup>oRā</b> (m.)	پھوڑا
breath	<b>sās</b> (f.)	سانس
burning sensation	<b>jalan</b> (f.)	جلن
cancer	<b>sartān</b> (m.)	سرطان
cholera	<b>hezā</b> (m.)	ہیزہ
common cold	<b>zukām</b> (m.)	زکام
cough	<b>k<sup>h</sup>āsī</b> (f.)	کھانسی
deaf	<b>behrā</b> (m.)	بہرا
dumb	<b>gūgā</b> (m.)	گوگھا
dysentery	<b>pecish</b> (f.)	پیشہ
elderly	<b>būR<sup>h</sup>ā</b> (m.)	بوڑھا
to feel breathless	<b>sās p<sup>h</sup>ūlnā (+kā)</b>	سانس پھولنا
to feel giddy	<b>sar cakrānā (+kā)</b>	سر چکرنا

health	sehat (f.)	صحت
healthy	tandrust	تندرست
ill	bīmār (m.)	بیمار
illness	bīmārī (f.)	بیماری
indigestion	bad-hazmī (f.)	بد هضمی
injury	coT (f.)	چوٹ
itch	k <sup>h</sup> ujlī (f.)	کھجلی
lame	laṅgRā (m.)	لنگرا
malaria	maleriyā buxār (m.)	ملیریا بخار
sneeze	chīk (f.)	چھینک
spot, (pimple (US))	dānā	دانہ
sprain	moc (f.)	موچ
swelling	sūjan (f.)	سوجن
temperature	buxār (m.)	بخار
thirst	pyās (f.)	پیاس
tuberculosis	tap-e-dīq (m.)	تپ دق
typhoid	miyādī buxār (m.)	میادی بخار
ulcer	nāsūr (m.)	ناسور
unconscious	behosh	بے ہوش

### Colours

black	kālā, siyāh	کالا، سیاہ
blue	nīlā	نیلا
brown	b <sup>h</sup> ūrā	بھورا
colour	raṅg (m.)	رنگ
green	sabz	سبز
orange	saṅgtarī, nāraṅgī	سنگری، نارنگی
pink	gulābī	گلابی

purple (dark)	bēgnī	بےگنی
purple (light)	jāmni	جامنی
red	lāl, surx	لال، سرخ
saffron	kesrī, zāfrānī	کسری، زعفرانی
sky blue	āsmānī	آسمانی
white	safed	سفید
white (skin)	gorā	گورا
yellow	zard	زرد

### Family and relations

aunt		
father's sister	p <sup>h</sup> ūp <sup>h</sup> ī	پھوپھی
mother's sister	xālā	خالہ
father's brother's wife	cacī	چچی
mother's brother's wife	mumānī	مومانئی
brother	b <sup>h</sup> āī	بھائی
brother-in-law		
wife's brother	sālā	سالا
husband's older brother	jeT <sup>h</sup>	جیتھ
husband's younger brother	devar	دیور
husband's sister's husband	nandoī	نندوئی
wife's sister's husband	hamzulf, sār <sup>h</sup> ū	ہم زلف، ساڑھو
child	baccā (m.), baccī (f.)	بچہ، بچی
daughter	beTī	بٹی
daughter-in-law	bahū	بھو
father	vālid	والد
	abbā	آبا
father-in-law	susar	سسر

granddaughter		
daughter's daughter	navāsī	نواسی
son's daughter	potī	پوتی
grandfather		
father's father	dādā	دادا
mother's father	nānā	نانا
grandmother		
father's mother	dādī	دادوی
mother's mother	nānī	نانی
grandson		
daughter's son	navāsā	نواسہ
son's son	potā	پوتا
husband	xāvind	خاوند
mother	vāldah	والدہ
	ammī	امی
mother-in-law	sās	ساس
nephew		
brother's son	b <sup>h</sup> atījā	بھتیجا
sister's son	b <sup>h</sup> ājā	بھانجا
niece		
brother's daughter	b <sup>h</sup> atījī	بھتیجی
sister's daughter	b <sup>h</sup> ājī	بھانجی
relative	rishtedār	رشتہ دار
sister	behen, hamshirā	بھین، ہمشیرہ، آپا
sister-in-law		
brother's wife	b <sup>h</sup> āb <sup>h</sup> ī	بھابھی
wife's sister	sālī	سالی
husband's sister	nand	نند

son	beTā	بیٹا
uncle		
father's younger brother	cacā	چچا
mother's brother	māmū	ماموں
father's sister's husband	p <sup>h</sup> ūp <sup>h</sup> ā	پھوپھا
mother's sister's husband	xālū	خالو
wife	bīvī	بیوی
	zaujah	زوجہ

## Food and drink

### Foodgrains and flours

black beans	lob <sup>h</sup> iyā (m.)	لوبیا
chickpeas	c <sup>h</sup> ole (m. pl.)	چھولے
corn	makaī (f.)	کھنٹی
flour	āTā (m.)	آٹا
flour (refined, all purpose)	medā (m.)	میدہ
gram flour	besan (m.)	بسن
lentils	dāl (f.)	دال
mung beans/lentils	mūg dāl (f.)	مڈگ
rice	cāval (m.)	چاول
wheat	gehū (m.)	گہو

### Fruits and nuts

almond	bādām (m.)	بادام
apple	seb (m.)	سیب
apricot	xubāni (f.)	خوبانی



banana	kelā (m.)	کیلا
cashew nuts	kājū (m.)	کاجو
fruit	p <sup>h</sup> al (m.)	پھل
grapes	aṅgūr (m.)	انگور
guava	amrūd (m.)	آمرود
lemon	nībū (m.)	نیبو
mango	ām (m.)	آم
melon	xarbūzā (m.)	خربوزہ
orange	saṅgtarā (m.)	سنگتہرہ
peach	āRū (m.)	آڑو
peanuts	mūḡp <sup>h</sup> ālī (f.)	موگ پھلی
pear	nāshpāfi (f.)	ناشپاتی
pistachio	pistā (m.)	پستہ
plum	ālūbuxārā (m.)	آلو بخارا
tangerine	nāraṅgī (f.)	نارنگی
walnut	axroT (m.)	اخروٹ
watermelon	tarbūz (m.)	تربوز

### Vegetables

beetroot	cuqandar (m.)	پختہدر
bittergourd	karelā (m.)	کرلا
cabbage	bandgobhī (f.)	بندگو بھی
courgette	torāi (f.)	توری
cucumber	k <sup>h</sup> īrā (m.)	کھیرا
fenugreek	met <sup>h</sup> i (f.)	میتھی
garlic	lassan (m.)	لہسن
ginger (fresh)	adrak (f.)	آدراک
mustard	sarsō (m.)	سرسوں

okra	b <sup>h</sup> iNDī (f.)	بھڑی
onion	pyāz (m.)	پیاز
peas	maTar (m.)	مٹر
potatoes	ālū (m.)	آلو
pumpkin	kaddū (m.)	کدو
radish	mūli (f.)	مولی
spinach	pālak (f.)	پالک
tomato	TamāTar (m.)	ٹماٹر
vegetable	tarkārī (f.), sabzī (f.)	ترکاری، سبزی

### Herbs and spices

aniseed	saūf (m.)	سونف
asafoetida	hūg (f.)	ہنگ
bay leaves	tez pattā (m.)	تیز پتا
black cardamom	baRīlāycī (f.)	بڑی لالچی
cardamom	ilāycī (f.)	لالچی
chilli	mirc (f.)	مرچ
cinnamon	dārcīnī (f.)	دارچینی
cloves	lāūg (m.)	لوگ
coriander	d <sup>h</sup> niyā (m.)	دھنیا
cumin	zīrā (m.)	زیرا
ginger (dry)	sāūT <sup>h</sup> (f.)	سوتھ
mango powder	amcūr (m.)	آپجور
mint	pauḍīnā (m.)	پودینا
mixed spices	garam masālā (m.)	گرم مصالحہ
mustard seeds	rāi (f.)	رائی
nutmeg	jāyp <sup>h</sup> al (m.)	چائٹل
pepper (black)	kālī mirc (f.)	کالہ مرچ

saffron	<b>zāfrān</b> (m.)	زعفران
salt	<b>namak</b> (m.)	نمک
tamarind	<b>imlī</b> (f.)	املی
turmeric	<b>haldī</b> (f.)	ہلدی

### Food items (dishes) etc.

alcoholic drinks	<b>sharāb</b> (f.)	شراب
betel leaf	<b>pān</b> (m.)	پان
betel nut	<b>supārī</b> (f.)	سپاری
bread (Indian)	<b>roTī</b> (f.), <b>capāTī</b> (f.), <b>p<sup>h</sup>ulkā</b> (m.), <b>nān</b> (m.), <b>pūrī</b> (f.), <b>parāT<sup>h</sup>ā</b> (m.) <b>qulcā</b> (m.), <b>b<sup>h</sup>aTaurā</b> (m.)	روٹی، چپاتی پھلکا تان پوری، پرائھا قلچہ، بسوڑا
bread (Western)	<b>Dabal roTī</b> (f.)	ڈبل روٹی
butter	<b>makk<sup>h</sup>an</b> (m.)	مکھن
cheese	<b>panīr</b> (m.)	پنیر
coffee	<b>kāfi</b> (f.)	کافی
curd and water	<b>lassī</b> (f.)	لسی
curry (Indian)	<b>kaR<sup>h</sup>i</b> (f.)	کدوھی
egg	<b>aNDā</b> (m.)	انڈا
food	<b>k<sup>h</sup>ānā</b> (m.)	کھانا
juice	<b>ras</b> (m.)	رس
lentils	<b>dāl</b> (f.)	دال
meat	<b>gosht</b> (m.)	گوشت
milk	<b>dūd<sup>h</sup></b> (m.)	دودھ
oil	<b>tel</b> (m.)	تیل
purified butter	<b>ghi</b> (f.)	گھی
sugar (brown)	<b>shakkar</b> (f.)	شکر

sugar (white)	<b>cīnī</b> (f.)	چینی
sweets	<b>mīT<sup>h</sup>āi</b> (f.)	میٹھائی
tea	<b>cāy</b> (f.)	چائے
tobacco	<b>tambākū</b> (m.)	تنباکو
vinegar	<b>sirkā</b> (m.)	سرکہ
water	<b>pānī</b> (m.), <b>āb</b> (m.)	پانی، آب
yoghurt	<b>dahī</b> (m./f.)	دہی

### Cooking processes

baked (cooked in a large earthen oven called <i>tandur</i> )	<b>tandūri</b>	تندوری
boil	<b>ubālnā (+ne)</b>	اُپانا
cook	<b>pakānā (+ne)</b>	پکانا
cut	<b>kāTnā (+ne)</b>	کاٹنا
fry	<b>talnā (+ne)</b>	تھنا
grill	<b>sēknā (+ne)</b>	سینکانا
grind	<b>pīsnā (+ne)</b>	پسنا
knead	<b>gūdh<sup>h</sup>nā (+ne)</b>	گودھنا
mix	<b>milānā (+ne)</b>	میلانا
peel	<b>c<sup>h</sup>īlnā (+ne)</b>	چھیلانا
peel apart	<b>cīrnā (+ne)</b>	چھرنا
roast	<b>b<sup>h</sup>ūnnā (+ne)</b>	بھوننا
roll	<b>belnā (+ne)</b>	بیلنا
sieve	<b>chānnā (+ne)</b>	چھاننا
temper	<b>bag<sup>h</sup>ār denā (+ne)</b>	بھاروینا

## Tastes

bitter	kaRvā	کڑوا
delicious/tasty	mazedār	مزے دار
savoury/salty	namkīn	نمکین
sour	k <sup>h</sup> aTTā	کھٹا
spicy	masāledār, mircvālā,	مسالے دار، مریج والا
	caTpaTā	پخت پکا
sweet	mīThā	میٹھا
taste	zāiqā	ذائقہ
tasteless	p <sup>h</sup> Ikā, bezāiqā	بھراکے، ذائقہ

## Numbers

## Cardinal

1	ek	ایک	25	paccīs	پچیس
2	do	دو	26	c <sup>h</sup> abbīs	تھیس
3	tīn	تین	27	sattāīs	ساتھیس
4	cār	چار	28	aT <sup>h</sup> āīs	اٹھیس
5	pāc	پانچ	29	unatīs	انہیس
6	c <sup>h</sup> e	چھ	30	tīs	تیس
7	sāt	سات	31	ikattīs	ایکتیس
8	āT <sup>h</sup>	آٹھ	32	battīs	بیس
9	nau	نو	33	tētīs	تھیس
10	das	دس	34	caūtīs	چوتیس
11	gyārah	گیارہ	35	pētīs	پچیس
12	bārah	بارہ	36	c <sup>h</sup> attīs	چھتیس
13	terah	تیرہ	37	sētīs	سٹیس
14	caudah	چودہ	38	aRtīs	اڑتیس
15	pandrah	پندرہ	39	untālīs	انٹالیس
16	solah	سولہ	40	cālīs	چالیس
17	sattrāh	سترہ	41	iktālīs	یکتالیس
18	aT <sup>h</sup> ārah	اٹھارہ	42	byālīs	بیالیس
19	unnīs	انہیس	43	tētālīs	تھتالیس
20	bīs	بیس	44	cavālīs	چوالیس
21	ikkīs	ایکتیس	45	pētālīs	پچتالیس
22	bāīs	باہیس	46	c <sup>h</sup> iyālīs	چھیالیس
23	teīs	تھیس	47	sētālīs	سٹتالیس
24	caubīs	چوتیس	48	aRtālīs	اڑتالیس

49	unancās	انچاس	76	c <sup>h</sup> hattar	چھتر
50	pacās	پچاس	77	sathattar	سٹھتر
51	ikyāvan	ایکاون	78	aT <sup>h</sup> hattar	اٹھتر
52	bāvan	باون	79	unnāsī	اناسی
53	tarepan	ترپن	80	assī	اسی
54	cavvan	کاون	81	ikyāsī	یکاسی
55	pacpan	پچپن	82	bayāsī	بیکاسی
56	c <sup>h</sup> appan	چھپن	83	tirāsī	تیراسی
57	sattāvan	ساتاون	84	caurāsī	چوراسی
58	aTT <sup>h</sup> āvan	اٹھاون	85	picyāsī	پچکاسی
59	unsaT <sup>h</sup>	انسٹھ	86	c <sup>h</sup> iyāsī	چھیاسی
60	sāT <sup>h</sup>	ساتھ	87	sattāsī	ساتسی
61	iksaT <sup>h</sup>	اکٹھ	88	aTT <sup>h</sup> āsī	اٹھاسی
62	bāsaT <sup>h</sup>	باستھ	89	navāsī	نواسی
63	tirsaT <sup>h</sup>	تیرستھ	90	navve	نہے، نوے
64	cāūsaT <sup>h</sup>	چاونستھ	91	ikyānve	ایکانوے
65	pesaT <sup>h</sup>	پستھ	92	bānve	بانوے
66	chiyāsaT <sup>h</sup>	چھیاستھ	93	tirānve	تیرانوے
67	sarsaT <sup>h</sup>	سرسٹھ	94	caurānve	چورانوے
68	aRsaT <sup>h</sup>	اڑستھ	95	picyānve	پچکانوے
69	unhattar	انھتر	96	c <sup>h</sup> iyānve	چھیانوے
70	sattar	ساتر	97	sattānve	ساتانوے
71	ikhattar	یکھتر	98	aTT <sup>h</sup> ānve	اٹھانوے
72	bahattar	بھتر	99	ninyānve	نینیانوے
73	tihattar	تھتر	100	sau	سوا
74	cauhattar	چاھتر			
75	pīchattar	پچھتر			

0	sifar	صفر
150	ek sau pacās	ایک سو پچاس
1,000	hazār	ہزار
10,000	das hazār	دس ہزار
100,000 (a hundred thousand)	ek lāk <sup>h</sup>	ایک لاکھ
1,000,000 (a million)	das lāk <sup>h</sup>	دس لاکھ
10,000,000 (ten million)	ek karoR	ایک کروڑ
100,000,000 (a hundred million)	das karoR	دس کروڑ
1,000,000,000 (a thousand million) (US: a billion)	arab	اُرب
10,000,000,000 (ten thousand million) (US: ten billion)	das arab	دس اُرب
100,000,000,000 (a billion) (US: hundred billion)	k <sup>h</sup> arab	کھرب

### Ordinal numbers

first	pehlā	پہلا
second	dūsrā	دوسرا
third	tīsrā	تیسرا
fourth	caut <sup>h</sup> ā	چوتھا
fifth	pācvā	پانچواں

(For higher numbers simply add the suffix -vā to the cardinal numbers.)

### Fractions

¼ (a quarter)	(ek) chaut <sup>h</sup> āī	چوتھائی
½ (half)	ād <sup>h</sup> ā	آدھا
¾ (three quarters)	paunā	پچھٹا
1¼ (one and a quarter)	savā (ek)	سوا
1½ (one and a half)	DeR <sup>h</sup>	دو پڑھ
1¾ (one and a three-quarters)	paune do	پانے دو

	(paunā = three quarters; paune = a quarter to, less a quarter)	
2¼	<b>savā do</b>	تو اردو
2½	<b>D<sup>h</sup>āī</b>	دو صائے
	(the numeral two is incorporated in the word)	
2¾	<b>paune tīn</b>	پونے تین
3¼	<b>savā tīn</b>	سوا تین
3½	<b>sāR<sup>h</sup>e tīn</b>	سارے تین
3¾	<b>paune cār</b>	پونے چار
	Then follow the pattern given below to derive other fractional numbers.	
number + ¼	<b>savā + number</b>	
number + ½	<b>sāR<sup>h</sup>e + number</b>	
number + ¾	<b>paune + the next number</b>	

### Decimal point

decimal	<b>āshāriyā</b>	اعشاریہ
Example:		
1.5	<b>ek āshāriyā pāc</b>	ایک اعشاریہ پانچ

### Percentages

percentage	<b>fisadī, fisad</b>	فی صدی، فی صد
Example:		
50 per cent	<b>pacās fisadī</b>	پچاس فی صد

### Time

#### Hours

o'clock	<b>baje</b>	بجے
1:15	<b>savā (ek)</b>	سوا

1:30	<b>DeR<sup>h</sup></b>	دوڑھ
1:45	<b>paune do</b>	پونے دو
2:15	<b>savā do</b>	سوا دو
2:30	<b>D<sup>h</sup>āī</b>	دو صائے
	(the numeral two is incorporated in the word)	
2:45	<b>paune tīn</b>	پونے تین
3:15	<b>savā tīn</b>	سوا تین
3:30	<b>sāR<sup>h</sup>e tīn</b>	سارے تین
3:45	<b>paune cār</b>	پونے چار

#### Examples

Q:	<b>kitne</b>	<b>baje</b>	<b>hē</b>	<i>or vaqt</i>	<b>kyā</b>	<b>he?</b>
	how many	o'clock	are	time	what	is
	'What time is it?'					
A:	<b>ek bajā he.</b>	It is 1 o'clock.				
	<b>deR<sup>h</sup> baje hē.</b>	It is 1:30.				
	<b>paune tīn baje hē.</b>	It is 2:45.				

9:00 a.m.	<b>savera/subā ke nau</b>	صبح کے نو
9:00 p.m.	<b>rāt ke nau</b>	رات کے نو
4:20 (twenty minutes past four)	<b>cār bajkar bīs mināT</b>	چار بج کر بیس منٹ
6:50 (10 minutes to seven)	<b>sāt bajne mē das mināT</b>	سات بجنے میں دس منٹ
year	<b>sāl (m.)</b>	سال
month	<b>mahinā (m.)</b>	مہینہ
day	<b>din (m.)</b>	دن
hour	<b>g<sup>h</sup>anTā (m.)</b>	گھنٹہ
minute	<b>mināT (m.)</b>	منٹ
second	<b>sekinD (m.)</b>	سیکنڈ

## Days of the week

Monday	<b>pīr</b>	پير
Tuesday	<b>mangal</b>	منگل
Wednesday	<b>bud<sup>h</sup></b>	بدھ
Thursday	<b>jumerāt</b>	جمعرات
Friday	<b>jumah</b>	جمعہ
Saturday	<b>haftā</b>	ہفتہ
Sunday	<b>itvār</b>	اتوار

## Months

Although distinct Hindu and Muslim calendars are used in particular contexts, the Christian calendar is commonly used throughout South Asia. The Urdu pronunciation of the months is given below:

January	<b>janvarī</b>	جنوری
February	<b>farvarī</b>	فروری
March	<b>mārc</b>	مارچ
April	<b>aprel</b>	اپریل
May	<b>mai</b>	مئی
June	<b>jūn</b>	جون
July	<b>julāi</b>	جولائی
August	<b>agast</b>	اگست
September	<b>sitambar</b>	ستمبر
October	<b>aktūbar</b>	اکتوبر
November	<b>navambar</b>	نومبر
December	<b>disambar</b>	دسمبر

## Years

When used as part of a date the word 'year' is translated as **san**, e.g.:

1985 (the year)	<b>san unnis sau pacāsī</b>	سہاٹیس سو پچاسی
but one <i>cannot</i> say:	<b>ek hazār nau sau pacāsī</b>	ایک ہزار نو سو پچاسی

## Important verbs

Urdu verbs are listed in the infinitive form.

## Abbreviations

- (intr.) intransitive verb; does not take the postposition **ne** نے in the perfect tenses.  
 (tr.) transitive verb; takes the postposition **ne** نے in the perfect tenses.  
 (+ne) takes the postposition **ne** نے in the perfect tenses.  
 (-ne) does not take the postposition **ne** نے in the perfect tenses.  
 (+/- ne) may or may not take the postposition **ne** نے in the perfect tenses.  
 (+ko) takes **ko** کو with its subject; indicates non-volitional action.

accept, agree	<b>mānā (+ne)</b>	مانا
ache	<b>dard honā (+ko)</b>	درد ہونا
afraid	<b>Dar lagnā (+ko)</b>	ڈر لگنا
(be) angry	<b>Gussā honā</b>	غصہ ہونا
	<b>Gussā karnā (+ne)</b>	غصہ کرنا
become angry	<b>Gussā ānā (+ko)</b>	غصہ آنا
appear	<b>lagnā (+ko), nazar ānā (+ko)</b>	لگنا، نظر آنا
be	<b>honā (-ne)</b>	ہونا
be able to	<b>saknā (-ne)</b>	سکنا
beat	<b>mārnā (+ne)</b>	مانا
begin	<b>shuru honā (intr.)</b>	شروع ہونا
	<b>shuru karnā (tr.)</b>	شروع کرنا
break	<b>toRnā (+ne)</b>	ٹوڑنا
bring	<b>lānā (-ne)</b>	لانا
burn	<b>jalnā (intr.), jalānā (tr.)</b>	جلا جلانا
buy	<b>xarīdnā (+ne)</b>	خریدنا
call	<b>bulānā (+ne)</b>	کالنا
catch	<b>pakaRnā (+ne)</b>	پکڑنا
celebrate	<b>manānā (+ne)</b>	منانا
change	<b>badalnā (+ne)</b>	بدلانا
choose	<b>intixāb karnā (+ne)</b>	انتخاب کرنا

climb	caR <sup>h</sup> nā (-ne)	چڑھنا
collide	x se Takrānā (+ne)	سے ٹکرائنا
come	ānā (-ne)	آنا
compare/compete	x ka y se muqābalā karnā (+ne)	سے مقابلہ کرنا
complain	x se y kī shikāyat karnā (+ne)	کی شکایت کرنا
complete	purā karnā (+ne)	پورا کرنا
converse	x se bāt karnā (+ne)	سے بات کرنا
cost	x (amount) lagnā (-ne)	لگانا
count	ginnā (+ne)	گینا
cover	D <sup>h</sup> āknā (+ne)	ڈھانکنا
cry	ronā, cillānā (-ne)	ردنا، چلانا
cut	kaTnā (intr.), kāTnā (tr.)	کٹنا، کاٹنا
dance	nācnā (+ne)	ناچنا
desire	x kī xavāish honā (-ne)	کی خواہش ہونا
die	marnā (-ne)	مرنا
disappear	Gāib honā (intr.) Gāib karnā (tr.)	غائب ہونا غائب کرنا
dislike	nāpasand honā (+ko) nāpasand karnā (+ne)	ناپسند ہونا ناپسند کرنا
do	karnā (+ne)	کرنا
drink	pīnā (+ne)	پینا
drink (alcohol)	sharāb pīnā (+ne)	شراب پینا
drive	gāRī calānā (+ne)	گاڑی چلانا
earn	kamānā (+ne)	کمانا
eat/dine	k <sup>h</sup> ānā k <sup>h</sup> ānā (+ne)	کھانا کھانا
eat breakfast	nāsh <sup>t</sup> ā karnā (+ne)	ناشتہ کرنا
enjoy	mazā honā (intr.) mazā karnā (tr.) mazā lenā (tr.)	مزہ ہونا مزہ کرنا مزہ لینا

enquire	pūc <sup>h</sup> gic <sup>h</sup> karnā (+ne)	پوچھ گچھ کرنا
enter	dāxil honā (-ne)	گھسنا
fall	girnā (-ne)	گرننا
feed	k <sup>h</sup> ilānā (+ne)	کھلانا
feel happy	xush honā (-ne)	خوش ہونا
feel sad	Gamgīn honā (-ne)	غمگین ہونا
feel sick	tabīyat xarāb honā (-ne)	طبیعت خراب ہونا
fight	laRnā (-ne)	لڑنا
finish	xatam honā (intr.) xatam karnā (tr.)	ختم ہونا ختم کرنا
recover,	T <sup>h</sup> ik honā (intr.)	تھیک ہونا
repair, fix	T <sup>h</sup> ik karnā (tr.)	تھیک کرنا
fly	uRnā (intr.), uRānā (tr.)	اڑنا، اڑانا
forgive, pardon	māf karnā (+ne)	معاف کرنا
get down/descend	utarnā (-ne)	اترنا
get hot	garmī paRnā (-ne)	گرمی پڑنا
give	denā (+ne)	دینا
go	jānā (-ne)	جانا
go back	vāpas jānā (-ne)	واپس جانا
grind	pīsnā (+ne)	پیسنا
hate	x se nafrat karnā (+ne)	سے نفرت کرنا
hear	sunnā (+ne)	سننا
	sunāi denā (+ko)	سنائی دینا
hire	karāye par lenā (+ne)	کرائے پر لینا
hope	x kī ummīd honā (-ne)	کی امید ہونا
(get) hurt	coT lagnā (+ko)	چوٹ لگانا
invite	x ke g <sup>h</sup> ar ānā (-ne) dāvat denā (+ne)	کے گھر آنا دعوت دینا

jump	<b>kūdnā (-ne)</b>	کودنا
kill	<b>mārnā (+ne)</b>	مارنا
knock at	<b>k<sup>h</sup>aTk<sup>h</sup>aTānā</b>	کھٹ کھٹانا
	<b>dastak denā (+ne)</b>	دستک دینا
know	<b>jānnā (+ne)</b>	جاننا
	<b>mālūm honā (+ko)</b>	معلوم ہونا
	<b>patā honā (+ko)</b>	پتہ ہونا
come to know	<b>patā lagnā (+ko)</b>	پتہ لگانا
laugh	<b>hāsnā (-ne)</b>	ہنسنے
learn	<b>sik<sup>h</sup>nā (+ne)</b>	سیکھنا
like	<b>pasand honā (+ko)</b>	پسند ہونا
	<b>pasand karnā (+ne)</b>	پسند کرنا
	<b>acc<sup>h</sup>ā lagnā (+ko)</b>	آپنا لگانا
live	<b>rehnā (-ne)</b>	رہنا
look	<b>dek<sup>h</sup>nā (+ne)</b>	دیکھنا
love	<b>x se ishq honā (+ko)</b>	سے عشق ہونا
	<b>x se mahobbat karnā (+ne)</b>	سے محبت کرنا
make	<b>banānā (+ne)</b>	بنانا
meet	<b>milnā (-ne)</b>	ملنا
melt	<b>piḡ<sup>h</sup>alnā (-ne)</b>	پگھلنا
mix	<b>milānā (+ne)</b>	میلانا
need, want	<b>cāhiye (+ko), cāhnā (+ne)</b>	چاہئے، چاہنا
	<b>x kī zarūrat honā (+ko)</b>	کی ضرورت ہونا
(be) nervous	<b>g<sup>h</sup>abrānā (-ne)</b>	گھبرانا
object	<b>x par etrāz karnā (+ne)</b>	پر اعتراض کرنا
open	<b>k<sup>h</sup>ulnā (intr.), k<sup>h</sup>olnā (tr.)</b>	کھلانا، کھولنا
order (someone; but not something)	<b>hukam karnā (+ne)</b>	حکم کرنا
peel	<b>c<sup>h</sup>īlnā (+ne)</b>	چھیلنا

permit	<b>ijāzat denā (+ne)</b>	اجازت دینا
persuade	<b>manānā (+ne)</b>	منانا
place	<b>rak<sup>h</sup>nā (+ne)</b>	رکھنا
play (game, sport)	<b>k<sup>h</sup>elnā (+ne)</b>	کھیلنا
play (instrument)	<b>bajānā (+ne)</b>	بجانا
pour	<b>Dālnā (+ne)</b>	ڈالنا
praise	<b>x kī tārif karnā (+ne)</b>	کی تعریف کرنا
prepare	<b>teyār honā (intr.)</b>	تیار ہونا
push	<b>d<sup>h</sup>akelnā (+ne)</b>	دھکیلنا
put	<b>rak<sup>h</sup>nā (+ne), Dālnā (+ne)</b>	رکھنا، ڈالنا
put off	<b>Tālnā (+ne)</b>	ٹالنا
quarrel	<b>laRnā (-ne)</b>	لڑنا
rain	<b>bārish honā (-ne)</b>	بارش ہونا
reach	<b>pahūcnā (-ne)</b>	پہنچنا
read	<b>paR<sup>h</sup>nā (+ne)</b>	پڑھنا
recognize	<b>pehcānnā (+ne)</b>	پچکانا
refuse, prohibit	<b>x se manā karnā (+ne)</b>	سے منع کرنا
remember	<b>yād honā (intr.; +ko)</b>	یاد ہونا
remember, memorize	<b>yād karnā (+ne)</b>	یاد کرنا
respect	<b>x kī izzat karnā (+ne)</b>	کی عزت کرنا
rest	<b>ārām karnā (+ne)</b>	آرام کرنا
return, come back	<b>vāpas ānā (-ne)</b>	واپس آنا
	<b>lauTnā (-ne)</b>	لوٹنا
return (something)	<b>vāpas karnā (+ne)</b>	واپس کرنا
ripe	<b>paknā (-ne)</b>	پکنا
rise	<b>uT<sup>h</sup>nā (-ne), caR<sup>h</sup>nā (-ne)</b>	اُٹھنا، چڑھنا
run	<b>b<sup>h</sup>āgnā (-ne)</b>	بھاگانا
	<b>dauRnā (-ne)</b>	دوڑنا



say	<b>kehnā (+ne)</b>	کہنا
seem	<b>lagnā (+ko)</b>	لگانا
sell	<b>becnā (+ne)</b>	بیچنا
send	<b>b<sup>h</sup>ejnā (+ne)</b>	بھیجنا
show	<b>dik<sup>h</sup>ānā (+ne)</b>	دیکھانا
to have a bath	<b>nahānā (+/-ne)</b>	نہانا
sing	<b>gānā (+ne)</b>	گانا
sit	<b>beT<sup>h</sup>nā (-ne)</b>	بیٹھنا
sleep	<b>sonā (-ne)</b>	سونا
slip	<b>p<sup>h</sup>isalnā (-ne)</b>	پھسلنا
sneeze	<b>c<sup>h</sup>iknā (+/-ne)</b>	چھینکنا
snow	<b>baraf girnā (-ne)</b>	برف گرنا
speak	<b>bolnā (+/-ne)</b>	بولنا
spend (money)	<b>xarc karnā (+ne)</b>	خرچ کرنا
spend (time)	<b>guzārnā (+ne), kāTnā (+ne)</b>	گزارنا، کاٹنا
spill	<b>girānā (+ne)</b>	گریانا
spread	<b>bic<sup>h</sup>ānā (+ne)</b>	بیچھانا
stand	<b>k<sup>h</sup>aRā honā (-ne)</b>	کھڑا ہونا
stay	<b>rehnā (-ne), T<sup>h</sup>ehrnā (-ne)</b>	رہنا، ٹھہرنا
steal	<b>corī karnā (+ne)</b>	چوری کرنا
stop	<b>ruknā (intr.), roknā (tr.)</b>	رکنا رودکنا
study	<b>paR<sup>h</sup>nā (+/-ne)</b>	پڑھنا
(be) surprised	<b>herān honā (-ne)</b>	حیران ہونا
swim	<b>ternā (-ne)</b>	تیرنا
take	<b>lenā (+ne)</b>	لینا
take care of	<b>dek<sup>h</sup>-b<sup>h</sup>āl karnā (+ne)</b>	دیکھ بھال کرنا
taste	<b>cak<sup>h</sup>nā (+ne)</b>	چکھنا

teach	<b>paR<sup>h</sup>ānā (+ne)</b>	پڑھانا
telephone	<b>Telifon karnā (+ne)</b>	ٹیلیفون کرنا
tell, mention	<b>batānā</b>	بتانا
think (of, about)	<b>x kā xayāl honā (-ne) socnā (+ne)</b>	کا خیال ہونا سوچنا
throw	<b>p<sup>h</sup>eknā (+ne)</b>	پھینکانا
tired	<b>t<sup>h</sup>aknā (-ne)</b>	تھکنا
touch	<b>c<sup>h</sup>ūnā (+ne)</b>	نچھونا
try	<b>x kī koshish karnā (+ne)</b>	کی کوشش کرنا
turn	<b>muRnā (intr.), moRnā (tr.)</b>	مڑنا، مڑنا
turn over	<b>palaTnā (+ne)</b>	پلٹنا
understand	<b>samaj<sup>h</sup>nā (+/-ne)</b>	سمجھنا
uproot	<b>uk<sup>h</sup>āRnā (+ne)</b>	اکھاڑنا
use	<b>x kā istemāl karnā (+ne)</b>	کا استعمال کرنا
wait	<b>x kā intizār karnā (+ne)</b>	کا انتظار کرنا
wake up	<b>uT<sup>h</sup>nā (-ne)</b>	اُٹھنا
walk	<b>calnā (-ne)</b>	چلنا
want, need	<b>cāhiye (+ko), cāhnā (+ne)</b>	چاہیے، چاہنا
wash	<b>d<sup>h</sup>onā (+ne)</b>	دھونا
waste	<b>gavānā (+ne)</b>	گھوانا
wear	<b>pehnā (+ne)</b>	پہننا
weep	<b>ronā (-ne)</b>	رونا
win	<b>jītnā (+/-ne)</b>	جیتنا
worry	<b>x kī fikr karnā (+ne)</b>	کی فکر ہونا
worship	<b>parastish karnā (+ne)</b>	پرستش کرنا
write	<b>lik<sup>h</sup>nā (+ne)</b>	لکھنا

# Urdu-English glossary

The Urdu vocabulary items used in the dialogues are presented below in Roman alphabetical order. However, it should be pointed out that the vowel symbol *e* follows *u*, whereas the nasalized vowels (with *~*) precede their corresponding oral vowels. Adjectives are given in the masculine singular forms and verbs are given in their infinitive forms. See Script Unit 5 for the pronunciation of the letters **c<sup>h</sup>oTī he** (ہ) and **en** (ع).

<b>ab</b>	آب	now (adv.)
<b>abbā (m.)</b>	آبا	father (colloq.)
<b>ab<sup>h</sup>ī</b>	ابھی	right now
<b>ab<sup>h</sup>ī b<sup>h</sup>ī</b>	ابھی بھی	even now
<b>acc<sup>h</sup>ā</b>	آچھا	good, OK
<b>acc<sup>h</sup>āī (f.)</b>	آچھائی	good (n.), quality, ideal, virtue
<b>acc<sup>h</sup>ā lagnā (+ko)</b>	آچھا لگنا	to like
<b>adā (f.)</b>	ادا	fulfilment, performance
<b>adā karnā (+ne)</b>	ادا کرنا	to perform
<b>adākār (m.)</b>	اداکار	actor
<b>adākārī (f.)</b>	اداکاری	acting
<b>afsos (m.)</b>	آفسوس	sorrow
<b>aglā</b>	آگلا	next
<b>ajīb</b>	عجیب	strange (adj.)
<b>akelā</b>	آکیلا	alone
<b>aksar</b>	اکثر	often, usually
<b>alag</b>	آلگ	separate

<b>alfāz</b> (mpl.)	ألفاظ	words
<b>allāh</b> (m.)	الله	God
<b>amal</b> (m.)	عمل	action
<b>amīr</b>	أمير	rich
<b>anāj</b> (m.)	اناج	grain, corn
<b>andāz</b> (m.)	انداز	style
<b>and<sup>h</sup>ā</b> (m.)	اندھا	blind
<b>and<sup>h</sup>erā</b> (m.)	اندھیرا	darkness
<b>angrez</b> (m.)	انگریز	an Englishman
<b>angrezī</b> (f.)	انگریزی	the English language
<b>angūT<sup>h</sup>i</b> (f.)	انگوٹھی	ring
<b>apnā</b>	اپنا	one's own
<b>aqīdat</b> (f.)	عقیدت	faith, devotion
<b>aql</b> (f.)	عقل	wisdom
<b>arsā</b>	عرصہ	time, period
<b>arz</b> (f.)	عرض	request
<b>asal mē</b>	اصل میں	in fact, in reality
<b>asli</b>	اصلی	real, genuine
<b>as-salām'alekum</b>	السلام علیکم	Hello (a common greeting among Muslims)
<b>aur</b>	اور	and, more, other, else
<b>aur b<sup>h</sup>i</b>	اور بھی	even more
<b>aurat</b> (f.)	عورت	woman
<b>azīm-ul-shān</b> (adj.)	عظیم الشان	magnificent, spectacular
<b>azīz</b> (adj.)	عزیز	dear
<b>āk<sup>h</sup></b> (f.)	آنکھ	eye
<b>āb</b> (m.)	آب	water
<b>ādāb</b> (m.)	آداب	salutation, greetings
<b>ādī</b>	عادی	habituated, addicted

<b>ādmī</b> (m.)	آدمی	man
<b>āftāb</b> (m.)	آفتاب	sun
<b>āftāb caR<sup>h</sup>nā</b>	آفتاب چڑھنا	sunrise
<b>āftāb Dūbnā</b>	آفتاب ڈوبنا	sunset
<b>āg</b> (f.)	آگ	fire
<b>āgah karnā (+ne)</b>	آگاہ کرنا	to inform someone
<b>āGāz</b> (m.)	آغاز	beginning
<b>āGāz honā (-ne)</b>	آغاز ہونا	to begin
<b>āj-kal</b>	آج کل	nowadays
<b>ālim</b> (m.)	عالِم	learned man, learned (adj.)
<b>ām</b> (m.)	آم	mango
<b>ānā (-ne)</b>	آنا	to come
<b>āne vālā</b>	آنے والا	to be about to come
<b>āp</b>	آپ	you (hon.)
<b>āpā</b> (f.)	آپا	affectionate term for elder sister (colloq.)
<b>āp kā</b>	آپ کے	your
<b>āp ko</b>	آپ کو	to you
<b>ārām</b> (m.)	آرام	comfort, rest
<b>ārām karnā (+ne)</b>	آرام کرنا	to rest
<b>ārzi</b> (adj.)	عارضی	temporary
<b>ārzū</b> (f.)	آرزو	desire, longing
<b>āTā</b> (m.)	آٹا	flour
<b>ātish fishā</b> (m.)	آتش فشاں	volcano
<b>āvārah</b> (m.)	آوارہ	a vagabond
<b>āzād</b> (adj.)	آزاد	free
<b>bacānā (+ne)</b>	بچانا	to save
<b>baccā</b> (m.)	بچہ	child

<b>bacpan</b> (m.)	بچپن	childhood
<b>badmāsh</b> (m.)	بد معاش	villain
<b>bahār</b> (m., adj.)	بہار	spring, outside
<b>bahut</b>	بہت	very
<b>bahut xūb</b>	بہت خوب	great! splendid!
<b>baje</b>	بجے	o'clock
<b>bakrā</b> (m.)	بکرا	goat
<b>banānā</b> (+ne)	بنانا	to make
<b>banāras</b>	بنارس	Banaras (one of the oldest cities of India)
<b>band</b>	بند	closed
<b>bandah</b> (m.)	بندہ	servant, an individual
<b>band honā</b> (-ne)	بند ہونا	to be closed
<b>band karnā</b> (+ne)	بند کرنا	to close
<b>hannā</b> (-ne)	بنانا	to be made
<b>baqra id</b> (f.)	بقر عید	the Muslim festival of sacrifices
<b>bartāniyā</b>	برطانیہ	Britain
<b>bartānvī</b> (f.)	برطانوی	British
<b>baRā</b>	بڑا	big
<b>baR<sup>h</sup>nā</b> (-ne)	بڑھنا	to increase, to advance
<b>bayān</b>	بیان	report
<b>batānā</b> (+ne)	بتانا	to tell
<b>bād mē</b>	بعد میں	afterwards, later
<b>bādshah</b>	بادشاہ	king
<b>bādshāhat</b> (m.)	بادشاہت	kingdom, reign
<b>bāG</b> (m.)	باغ	garden, park
<b>bār</b> (f.)	بار	time
<b>bārah</b>	بارہ	twelve

<b>bārāt</b> (f.)	ہارات	a wedding procession
<b>bāt</b> (f.)	بات	matter, conversation, topic
<b>bāTnā</b> (+ne)	باٹنا	to distribute
<b>becnā</b> (+ne)	بیچنا	to sell
<b>bekār</b>	بے کار	useless, unemployed
<b>beTā</b> (m.)	بیٹا	son
<b>beTī</b> (f.)	بیٹی	daughter
<b>b<sup>h</sup>ai</b> (m., m.pl.)	بھی	hey, well (excl.) (colloq.)
<b>b<sup>h</sup>arnā</b> (+ne)	بھرنا	to fill
<b>b<sup>h</sup>agnā</b> (-ne)	بھاگنا	to run
<b>b<sup>h</sup>agte</b> (pres. ppl.)	بھاگتے	running
<b>b<sup>h</sup>ai</b> (m.)	بھائی	brother/brothers
<b>b<sup>h</sup>ej denā</b> (+ne)	بھیج دینا	to send (compound verb)
<b>b<sup>h</sup>ejnā</b> (+ne)	بھیجنا	to send
<b>b<sup>h</sup>eR</b> (f.)	بھیڑ	a sheep
<b>b<sup>h</sup>i</b>	بھی	also, as well
<b>b<sup>h</sup>ūlnā</b> (+/-ne)	بھولنا	to forget
<b>b<sup>h</sup>ūt</b> (m.)	بھوت	ghost
<b>bijī</b> (f.)	بجلی	electricity, lightning
<b>bimārī</b> (f.)	بیماری	illness
<b>bīmā</b> (m.)	بیمہ	insurance
<b>bivī</b> (f.)	بیوی	wife
<b>bolnā</b> (+/-ne)	بولنا	to speak
<b>buj<sup>h</sup>ānā</b> (+ne)	بُجھانا	to extinguish, to put out (light, fire, etc.)
<b>bulbul</b> (f.)	بلبل	nightingale
<b>burā</b>	بُرا	bad
<b>burāi</b> (f.)	بُرائی	evil
<b>buxār</b> (m.)	بخار	fever

behen (f.)	بہن	sister
berā (m.)	بیرا	waiter
caḡ <sup>h</sup> nā (+ne)	چکھنا	to taste
calānā (+ne)	چلانا	to drive, to manage (business), to light firecrackers
calnā (-ne)	چلنا	to walk
carxā (m.)	چرخا	a spinning wheel
caudā	چودہ	fourteen
cād (m.)	چاند	moon
cādni	چاندنی	moonlit
cāhiye (+ko)	چاہیے	desire, want
cāhnā (+ne)	چاہنا	to want
cār	چار	four
cāy (f.)	چائے	tea
c <sup>h</sup> atī (f.)	چھتری	umbrella
c <sup>h</sup> oRnā (+ne)	چھوڑنا	to leave
c <sup>h</sup> oTā	چھوٹا	small, short
c <sup>h</sup> upākar	چھپا کر	secretly
c <sup>h</sup> uTTī (f.)	چھٹی	vacation
cillānā (-ne)	چلانا	to scream
cirāG	چراغ	a lamp
cīn (m.)	چین	China
cīnī (f.; adj)	چینی	sugar, Chinese
cīxnā (-ne)	چیننا	to scream
cor (m.)	چور	thief
corīkarnā (+ne)	چوری	to steal
cūke	چونکہ	because

daftar (m.)	دفتر	office
daftar-e-hijrat (m.)	دفتر ہجرت	immigration office
dahī (m/f)	دہی	yogurt
damishq	دمشق	Damascus
darasl (adv.)	در اصل	actually
dard (m.)	درد	pain, ache
darvāzā (m.)	دروازہ	door
das	دس	ten
dast (m.)	دست	diarrhoea
dastkāri (f.)	دستکاری	handicrafts
dauRnā (-ne)	دوڑنا	to run
davāi/davā (f.)	دوائی، دوا	medicine
davā xānā	دواخانہ	pharmacy
dāG (m.)	داغ	stain, mark
DākTar (m.)	ڈاکٹر	doctor
Dālnā (+ ne)	ڈالنا	to put in, to throw, to pour
dām (m.)	دام	price
dāvat (f.)	دعوت	feast, invitation
de denā (+ne)	دے دینا	to give (for someone else's benefit)
de jānā	دے جانا	to give
dek <sup>h</sup> nā (+ne)	دیکھنا	to see, to look at, to notice
der (f.)	دیر	delay, time (period of, slot of)
d <sup>h</sup> ūm-d <sup>h</sup> ām se	دھوم دھام سے	with gusto
dik <sup>h</sup> ānā	دیکھانا	to show
dimāG (m.)	دماغ	brain
din (m.)	دن	day
do	دو	two

<b>donō</b>	دونوں	both
<b>dost (m.)</b>	دوست	friend
<b>dozax (m.)</b>	دوزخ	hell
<b>ḍulhan (f.)</b>	ڈہن	bride
<b>ḍuniyā (f.)</b>	دنیا	world
<b>dushman (m.)</b>	دشمن	enemy
<b>dushmanī</b>	دشمنی	enmity, hostility
<b>ḍūlhā (m.)</b>	ڈلہا	bridegroom
<b>dūr</b>	دور	far, distant
<b>dūr karnā (+ne)</b>	دور کرنا	to dispel, to eliminate
<b>dūsrā (m.; adj.)</b>	دوسرا	second, other, another
<b>ehsās (m.)</b>	احساس	feeling
<b>ek</b>	ایک	one
<b>ek aur</b>	ایک اور	another
<b>ek-do</b>	ایک دو	one or two
<b>ek dūstre se</b>	ایک دوسرے سے	with one another, each other
<b>ek-sā</b>	ایک سا	alike
<b>faq̄t</b>	فقط	simply (adv.)
<b>faq̄ir (m.)</b>	فقیر	beggar, ascetic
<b>farishtā (m.)</b>	فرشتہ	angel
<b>farmānā (+ne)</b>	فرمانا	to say, to speak
<b>farq (m.)</b>	فرق	difference
<b>farz (m.)</b>	فرض	duty
<b>fasal (f.)</b>	فصل	crop
<b>fasād (m.)</b>	فساد	an altercation

<b>fauj (f.)</b>	فوج	an army
<b>fauran</b>	فوراً	immediately (adv.)
<b>fāriG (adj.)</b>	فارغ	free, leisure
<b>fikr (f.)</b>	فکر	worry
<b>firāq (m.)</b>	فراق	separation
<b>fursat (f.)</b>	فرصت	free time, spare time, leisure
<b>Galat (adj.)</b>	غلط	wrong
<b>Galat-fahmī (f.)</b>	غلط فہمی	misconception, misunderstanding
<b>gale lagānā (+ne)</b>	گلے لگانا	to embrace
<b>gale milnā (-ne)</b>	گلے میلنا	to embrace
<b>Garq karnā (+ne)</b>	غرق کرنا	to immerse
<b>Gaur (m.)</b>	غور	consideration, attention
<b>gavaiyā (m.)</b>	گویا	singer
<b>gaye</b>	گئے	went
<b>Gazal (f.)</b>	غزل	a poem or song (usually romantic)
<b>gānā (m.), (v. +ne)</b>	گانا	song (n.), to sing (v.)
<b>gāō (m.)</b>	گاؤں	village
<b>gāō vālā (m.)</b>	گاؤں والا	villager
<b>gārī (f.)</b>	گاری	car, vehicle
<b>Ger qānūnī</b>	غیر قانونی	illegal
<b>g<sup>h</sup>anTā (m.)</b>	گھنٹہ	hour
<b>g<sup>h</sup>ar (m.)</b>	گھر	house
<b>g<sup>h</sup>oRā (m.)</b>	گھوڑا	horse
<b>g<sup>h</sup>oRī (f.)</b>	گھوڑی	mare
<b>ginnā (+ne)</b>	گننا	to count
<b>gīlā</b>	گیلا	wet
<b>golī (f.)</b>	گولی	tablet, pill, bullet

<b>gosht</b> (m.)	گوشت	meat
<b>gujarāt</b> (m.)	گجرات	the State of Gujarat
<b>Gulām</b> (m.)	غلام	slave
<b>gulshan</b> (m.)	گلشن	garden
<b>gulūkar</b> (m.)	گلوکار	(performer) singer
<b>gumnā (-ne)</b>	گمنا	to be lost
<b>Gusal xānā</b> (m.)	غسل خانہ	bathroom
<b>Gussā</b> (m.)	غصہ	anger
<b>guT'li</b> (f.)	گٹھلی	stone (of a fruit)
<b>guzarnā (-ne)</b>	گزرنا	to pass by
<b>guzar jānā (-ne)</b>	گزر جانا	to pass away, to die
<b>guzārish</b> (f.)	گزارش	request
<b>Ger</b> (m.)	غیر	stranger
<b>Gervatni</b> (m.)	غیر وطنی	foreigner
<b>gyārah</b>	گیارہ	eleven
<b>haj</b> (m.)	حج	pilgrimage to Mecca
<b>halāl</b> (adj.)	حلال	lawful
<b>halāl karnā (+ne)</b>	حلال کرنا	to slaughter
<b>hamārā</b>	ہمارا	our
<b>hamāre yahā</b>	ہمارے یہاں	at our place (house, country, etc.)
<b>hameshā</b>	ہمیشہ	always
<b>hamlā karnā (+ne)</b>	ہملہ کرنا	to attack
<b>hammām</b> (m.)	حمام	hot bath
<b>hamsāyā</b> (m.)	ہمسایہ	neighbour
<b>haqīqatan</b>	حقیقتاً	in reality
<b>harānā (+ne)</b>	ہرانا	to defeat
<b>hasad</b> (f.)	حسد	envy, jealousy

<b>havā</b> (f.)	ہوا	air, wind
<b>havāi aDDā</b> (m.)	ہوائی اڈا	airport
<b>hazār</b>	ہزار	thousand
<b>hazrat</b> (m.)	حضرت	a title applied to a great man
<b>hā</b>	ہاں	yes
<b>hādisā</b>	حادثہ	accident
<b>hājī</b> (m.)	حاجی	a person who has performed a pilgrimage to Mecca
<b>hākīm</b> (m.)	حاکم	ruler
<b>hāl</b> (m.)	حال	condition
<b>hāl mē</b>	حال میں	recently
<b>hālā ke</b>	حالا کہ	although
<b>hāt<sup>h</sup></b> (m.)	ہاتھ	hand
<b>hindū</b>	ہندو	a Hindu
<b>hindustān</b> (m.)	ہندوستان	India
<b>hindustāni</b>	ہندوستانی	Indian
<b>honā (-ne)</b>	ہونا	to be
<b>hukam</b> (m.)	حکم	order
<b>hussen</b> (m.)	حسین	a name (the Prophet Muhammad's grandson)
<b>huzūr</b> (m.)	حضور	presence, your majesty! (intj.)
<b>hū</b>	ہوں	am
<b>hē</b>	ہیں	are
<b>he</b>	ہے	is
<b>ijāzat</b>	اجازت	permission
<b>ilm</b> (m.)	علم	knowledge
<b>imārat</b> (f.)	عمارت	building

<b>inglistān</b> (m.)	انگلستان	England
<b>intixāb karnā</b> (+ne)	انتخاب	to choose, to pick, to elect
<b>intizār</b> (m/f)	انتظار	wait
<b>intizār karnā</b> (+ne)	انتظار کرنا	to wait
<b>iqrār karnā</b> (+ne)	اقرار کرنا	to accept
<b>irādah</b> (m.)	ارادہ	intention
<b>ishārah</b> (m.)	اشارہ	gesture, sign
<b>ishq</b> (m.)	عشق	love
<b>ishq karnā</b>	عشق کرنا	to love
<b>islāmī</b>	اسلامی	Islamic
<b>isliye</b>	اس لئے	therefore, so, thus, because of this
<b>ism-e-sharīf</b>	اسم شریف	name (lit. distinguished appellation)
<b>istaqbāl</b> (m.)	استقبال	reception, welcome
<b>istaqbāl karnā</b> (+ne)	استقبال کرنا	to welcome (a guest)
<b>itnā</b> (m.; adj.)	اتنا	so much/many, this much/many
<b>itne mē</b>	اتنے میں	in the meanwhile
<b>izhār</b> (m.)	اظہار	disclosure
<b>izzat</b> (f.)	عزت	respect
<b>īd</b> (f.)	عید	a Muslim festival
<b>īd-gāh</b> (f.)	عید گاہ	a place or a mosque where Muslims assemble for prayers on Id day
<b>īd-ul-azhā</b> (f.)	عید الاضحیٰ	the Muslim festival of sacrifices
<b>īd-ul-fitr</b> (f.)	عید الفطر	the Muslim festival celebrated at the end of Ramadan
<b>ījād</b> (f.)	ایجاد	an invention
<b>īsāī</b>	یسائی	a Christian

<b>īsvī</b>	یسوی	century of Christian calender
<b>jab</b> (relative pronoun)	جب	when
<b>jab ki</b>	جب کہ	while
<b>jabran</b>	جبراً	by force (adv.)
<b>jahāz</b> (m.)	جہاز	a ship, vessel, plane
<b>jalānā</b> (+ne)	جلانا	to light, to burn; to kindle
<b>jaldī</b>	جلدی	quickly, hurry
<b>jamā</b> (f.)	جمع	collection, total
<b>jamāt</b> (f.)	جماعت	an assembly, a class
<b>janāb</b>	جناب	sir
<b>jang-e-azīm</b>	جنگ عظیم	world war
<b>javāb</b> (m.)	جواب	answer
<b>javāb denā</b> (+ne)	جواب دینا	to answer, to reply
<b>jān</b> (f.)	جان	life
<b>jānā</b> (-ne)	جانا	to go
<b>jāne do</b> (compound verb)	جانے دو	let (someone) go.
<b>jāne vāle</b>	جانے والے	those who are going
<b>jānvar</b> (m.)	جانور	animal
<b>j'agRā</b> (m.)	جھگڑا	quarrel, dispute
<b>jism</b> (m.)	جسم	body
<b>jī</b>	جی	honorific word (optional with greetings)
<b>jīt</b> (m.)	جیت	victory
<b>josh</b> (m.)	جوش	exitement, passion
<b>josh-o-xarosh</b>	جوش و خروش	excitement
<b>jeb</b> (f.)	جیب	pocket
<b>jeb kāTnā</b> (+ne)	جیب کاٹنا	to pickpocket



jesā	جیسا	as
jese (ki)	جیسے	as, as if
kab	کب	when
kab <sup>h</sup> i	کبھی	ever
kab <sup>h</sup> i kab <sup>h</sup> i	کبھی کبھی	sometimes
kab <sup>h</sup> i na <sup>h</sup> i	کبھی نہیں	never
kaccā	کچھ	raw
kahā	کہاں	where
kahānī (f.)	کہانی	story
kaī	کئی	several
kal	کل	yesterday, tomorrow
kam	کم	less
kamāl (m.)	کمال	perfection
kamrā (m.)	کمرہ	room
kangā (m.)	کونجا	comb
kapRā (m.)	کپڑا	cloth
karnā (+ne)	کرنا	to do
karoR	کرور	ten million
kaTnā (-ne)	کٹنا	to be cut
kaun sā	کون سا	which one
kā	کا	of
kāfi	کافی	enough, sufficient
kāGaz (m.)	کاغذ	paper
kām honā (+ko)	کام ہونا	to have work
kārīgar (m.)	کاریگر	an artisan
kārīgarī (f.)	کاریگری	artistic work
kāTnā (+ne)	کانٹا	to cut

ke alāvāh	کے علاوہ	besides, in addition to
(ke) baGer	کے بغیر	without
ke bajāe	کے بجائے	instead
(ke) bād	کے بعد	after, later
ke bāre mē	کے بارے میں	about, concerning
ke liye	کے لئے	for
ke pās	کے پاس	have, near
ke sāt <sup>h</sup>	کے ساتھ	with, together
k <sup>h</sup> ānā (m.), (v.+ne)	کھانا	food (n.), to eat (v.)
k <sup>h</sup> elnā (+/-ne)	کھیلنا	to play
k <sup>h</sup> ilānā (+ne)	کھلوانا	to feed (causative verb)
k <sup>h</sup> iloenā (m.)	کھلونا	a toy
k <sup>h</sup> iRki (f.)	کھڑکی	window
k <sup>h</sup> o jānā (-ne)	کھوجانا	to be lost
k <sup>h</sup> olnā (+ne)	کھولنا	to open
kis	کس	which
kisi	کسی	someone
kitāb (f.)	کتاب	book
kitnā	کیتنا	how many
kijje	کیجئے	please do
koī	کوئی	some, any, someone, anyone
koshish (f.)	کوشش	effort
kuc <sup>h</sup>	کچھ	some
kul	کل	total
kuR <sup>h</sup> i (f.)	کڑھی	curry (*see notes)
kursī (f.)	کرسی	chair
kuttā (m.)	dog	
kehlānā (-ne)	کہلانا	to be called/named

<b>kehnā (+ne)</b>	کہنا	to say
<b>kehte hē</b>	کہتے ہیں	it is said
<b>kesā</b>	کیسا	how
<b>kese</b>	کسے	how
<b>kyā</b>	کیا	what
<b>kyā!</b>	کیا	What! I do not believe it!
<b>kyō</b>	کیوں	why
<b>lafz (m.)</b>	لفظ	word
<b>lagām (f.)</b>	لگام	bridle
<b>lagānā (+ ne)</b>	لگانا	to attach, to stick, to fix, to apply
<b>lagnā (+ko)</b>	لگنا	to seem, to be applied, to appear
<b>lagnā (-ne)</b>	لگنا	to take, to cost
<b>landan</b>	لندن	London
<b>laRāi (f.)</b>	لڑائی	fight, battle, war
<b>laRkā</b>	لڑکا	boy
<b>laRkī</b>	لڑکی	girl
<b>lassī (f.)</b>	لسی	Indian-style drinking yoghurt
<b>lauTnā (-ne)</b>	لوٹنا	to return, to come back (colloq.)
<b>lāl</b>	لال	red
<b>lālac (m.)</b>	لاچ	greed
<b>lānā (-ne)</b>	لانا	to bring
<b>lekin</b>	لیکن	but
<b>lenā (+ne)</b>	لینا	to take
<b>lik'nā (+ne)</b>	لکھنا	to write
<b>log (m.)</b>	لوگ	people

<b>lok dāstān (f.)</b>	لوک داستان	folk tale
<b>macc'ar (m.)</b>	مچھر	mosquito
<b>macc'li (f.)</b>	مچھلی	fish
<b>maGrib (m.)</b>	مغرب	west, the West
<b>maGribī</b>	مغربی	western, Western
<b>mahak (f.)</b>	ماہک	fragrance
<b>mahinā (m.)</b>	ماہینہ	month
<b>majbūran</b>	مجبوراً	under pressure, being forced
<b>malmal (f.)</b>	مائلل	muslin
<b>manā</b>	منع	forbidden
<b>manānā (+ne)</b>	منانا	to celebrate (festival, holiday)
<b>maṅgnī (f.)</b>	منگنی	engagement
<b>maṅgnī honā (-ne)</b>	منگنی ہونا	to be engaged
<b>maqṣad (m.)</b>	مقصد	aim, purpose, intention
<b>mard (m.)</b>	مرد	man
<b>marīz (m.)</b>	مریض	patient
<b>marnā (-ne)</b>	مرنا	to die
<b>martabā (m.)</b>	مرتبہ	time
<b>masālā (m.)</b>	مسالہ	spice
<b>masāledār</b>	مسالہ دار	spicy
<b>mashhūr</b>	مشہور	famous
<b>masjid (f.)</b>	مسجد	mosque
<b>maslan</b>	مثلاً	for example
<b>mat</b>	نت	not (see notes)
<b>matlab (m.)</b>	مطلب	meaning
<b>maulvī (m.)</b>	مولوی	Muslim priest, cleric or one learned in Muslim law
<b>mauqā (m.)</b>	موقع	opportunity

<b>mausam</b> (m.)	موسم	season, weather
<b>mausiqī</b> (f.)	موسیقی	music
<b>mazā karnā</b> (+ne)	مزہ کرنا	to enjoy
<b>mā</b> (f.)	مادر	mother
<b>mālūm honā</b> (+ko)	معلوم ہونا	to know, to be known
<b>muāf/māf</b>	مغاف	forgiven
<b>mātam</b> (m.)	ماتم	mourning
<b>meharbānī</b> (f.)	مہربانی	kindness
<b>milnā</b> (-ne)	ملنا	to meet
<b>milnā</b>	ملنا	to be available
<b>milnā</b> (+ko)	ملنا	to find, to receive
<b>mirā</b> (f.)	مرچ	chilli peppers
<b>mīT<sup>h</sup>āi</b> (f.)	میٹھائی	sweet
<b>mizāj</b> (m.)	مزاج	temperament, nature
<b>muāmlā</b> (m.)	معاملہ	matter
<b>mu'āshrā/māshrā</b>	معاشرہ	culture, society
<b>muāvzah</b> (m.)	معاوضہ	compensation
<b>mubārak</b>	مبارک	auspicious, blessed
<b>mubārkh</b>	مبارک ہو	congratulations
<b>muGal</b>	مغل	Mughal
<b>muharram</b> (m.)	محرم	Muharram (the first month of the Muslim calendar)
<b>muj<sup>h</sup>e</b>	مجھے	(to) me
<b>mulāqāt</b> (f.)	ملاقات	meeting
<b>mulāqāt honā</b> (-ne)	ملاقات ہونا	to meet
<b>muqaddas</b>	مقدس	sacred
<b>murGā</b> (m.)	مرغا	chicken
<b>musalmān</b> (m.)	مسلمان	Muslim
<b>musannif</b> (m.)	مصنف	writer

<b>mushkil</b>	مشکل	difficult, difficulty
<b>mē</b>	میں	I
<b>mē</b>	میں	in, during
<b>mehēgā</b>	مہنگا	expensive
<b>mehel</b> (m.)	محل	palace
<b>nadī</b> (f.)	نہری	river
<b>nafā</b> (m.)	نفع	profit
<b>nafrat</b> (f.)	نفرت	disgust, hatred
<b>nahī</b>	نہیں	not
<b>nahī to</b>	نہیں تو	otherwise
<b>namak</b> (m.)	نمک	salt
<b>namaste</b>	نمستے	Hindu greeting and reply to greetings
<b>namāz</b> (f.)	نماز	Muslim prayers
<b>namāz paR<sup>h</sup>nā</b> (+ne)	نماز پڑھنا	to say (one's) prayers
<b>namī</b> (f.)	نمی	humidity, dampness
<b>naqal</b> (f.)	نقل	copy, fake, imitation
<b>nayā</b>	نیا	new
<b>nazar</b> (f.)	نظر	vision
<b>nazrānah</b> (m.)	نذرانہ	gift
<b>nā?</b>	t	isn't it?
<b>nā...nā</b>	تا...تا	neither...nor
<b>nām</b> (m.)	نام	name
<b>nāpasand</b> (f.)	ناپسند	dislike
<b>nāshā</b> (m.)	ناشہ	breakfast
<b>ne</b>	نے	agent marker in perfective tenses
<b>nihāyat</b> (f.)	نہایت	the extreme

<b>nikāh</b> (m.)	نکاح	matrimony
<b>nikāh paRhānā</b> (+ne)	نکاح پڑھانا	to perform the marriage service
<b>nisbatan</b>	نسبتا	ratio
<b>oh</b>	اوه	exclamation of pain/sorrow
<b>pahucnā</b> (-ne)	پہنچنا	to reach, arrive
<b>pakaRnā</b> (+ne)	پکڑنا	to catch
<b>par</b>	پر	on, at
<b>pareshān</b>	پریشان	troubled
<b>parhez</b> (m.)	پرہیز	abstinence
<b>parhez karnā</b> (+ne)	پرہیز کرنا	to abstain from, to avoid
<b>parvānā</b> (m.)	پروانہ	moth, licence
<b>parvāz</b> (f.)	پرواز	flight
<b>paR<sup>h</sup>nā</b> (+ne)	پڑھنا	to study, to read
<b>paRnā</b> (-ne)	پڑنا	to fall, to lie down, to occur
<b>pasand</b> (f.)	پسنہ	choice, liking
<b>pasanddīdah</b> (adj.)	پسنہ دہندہ	favourite
<b>pashmīnā</b> (adj.)	پشمینہ	woollen (made from a specific variety of Kashmiri wool which is very light)
<b>patā</b> (m.)	پتہ	address
<b>patā lagnā</b> (+ko)	پتہ لگانا	to come to know
<b>pālnā</b> (-ne)	پالنا	to bring up (a child)
<b>pānā</b> (+ne)	پانا	to find, to obtain
<b>pānī</b> (m.)	پانی	water
<b>pās</b>	پاس	near
<b>pehcānā</b> (+ne)	پچھانا	to recognize

<b>p<sup>h</sup>al</b> (m.)	پھل	fruit
<b>p<sup>h</sup>ir</b>	پھر	again, then
<b>pic<sup>h</sup>lā</b>	پچھلا	last
<b>pīnā</b> (+ne)	پینا	to drink
<b>pulis vālā</b> (m.)	پولیس والا	policeman
<b>purānā</b>	پُرانا	old (inanimate)
<b>pūc<sup>h</sup>nā</b> (-ne)	پوچھنا	to ask
<b>pūrā</b> (m., adj.)	پورا	full
<b>pūrā</b>	پورا	complete, whole, full
<b>pūrā karnā</b> (+ne)	پورا کرنا	to complete
<b>peGām</b> (m.)	پیغام	message
<b>pegambar</b> (m.)	پیغمبر	prophet
<b>pehlā</b>	پہلا	first
<b>pehle</b>	پہلے	(at) first, ago, previously
<b>pehennā</b> (+ ne)	پہننا	to wear
<b>pesā</b> (m.)	پیسہ	money; one hundredth of a Rupee
<b>pyār</b> (m.)	پیار	love
<b>qabūl</b> (m.)	قبول	assent, acknowledgement
<b>qabūl honā</b> (+ko)	قبول ہونا	to be accepted
<b>qabūl karnā</b> (+ne)	قبول کرنا	to accept
<b>qadr</b> (f.)	قدر	dignity, value
<b>qafas</b> (m.)	قفس	cage, network
<b>qamiz</b> (f.)	قمیض	shirt
<b>qarīb</b>	قریب	close
<b>qarz</b> (m.)	قرض	debt, loan
<b>qāhat</b> (m)	قحط پڑنا	famine
<b>qālīn</b> (f.)	قالین	a woollen carpet

<b>qānūn</b>	قانون	law, principles (fig.)
<b>qānūnan</b>	قانونا	by law
<b>qismat (f.)</b>	قسمت	fate, luck
<b>qīmat (f.)</b>	قیمت	price
<b>qudrat (f.)</b>	قدرت	nature, universe
<b>qurbān (m.)</b>	قربان	a sacrifice
<b>qurbānī (f.)</b>	قربانی	sacrifice
<b>qurbānī karnā (+ne)</b>	قربانی کرنا	to sacrifice
<b>qed xānā (m.)</b>	قید خانہ	jail, prison
<b>ramzān (m.)</b>	رمضان	Ramadan (the ninth month of the Muslim calender)
<b>rañj-o-Gam</b>	رنج و غم	sorrow
<b>rang (m.)</b>	رنگ	colour
<b>rasm (f.)</b>	رسم	custom, order
<b>rāt (f.)</b>	رات	night
<b>rāz (m.)</b>	راز	secret, mystery
<b>relgārī (f.)</b>	ریل گاڑی	train
<b>resham (m.)</b>	ریشم	silk
<b>reshmī (adj.)</b>	ریشمی	silk
<b>rishtedār</b>	رشتہ دار	relatives
<b>rivāj (m.)</b>	برواج	custom
<b>roshnī (f.)</b>	روشنی	light
<b>roz</b>	روز	daily
<b>rozah (m.)</b>	روزہ	a fast
<b>rozah rak'nā (+ne)</b>	روزہ رکھنا	to keep a fast
<b>ruk'nā (-ne)</b>	رکنا	to stop
<b>rupaye (m.)</b>	روپے	Rupees (Indian/Pakistani currency)

<b>ruḥ (m.)</b>	روح	direction, face
<b>rūh (f.)</b>	روح	soul, spirit
<b>rehnā (-ne)</b>	رہنا	to live
<b>sab</b>	سب	all
<b>sabaq (m.)</b>	سبق	lesson, moral
<b>sabzī (f.)</b>	سبزی	vegetable
<b>sac (m.)</b>	سچ	truth, true
<b>sac!</b>	سچ	Really! It can't be true!
<b>safar (m.)</b>	سفر	travel
<b>safar nāmāh (m.)</b>	سفر نامہ	An account of one's travel/passport
<b>sahārā (m.)</b>	سہارا	support
<b>sajāvāT (f.)</b>	سجاوٹ	decoration
<b>saknā (-ne)</b>	سکنا	can, be able to
<b>salāh (f.)</b>	صلاح	advice
<b>salāh lenā (+ne)</b>	صلاح لینا	to seek/take advice
<b>salāh mānnā (+ne)</b>	صلاح ماننا	to accept/take advice
<b>salām (m.)</b>	سلام	Muslim greeting and reply to the greeting (colloq.)
<b>samaj'nā (+/-ne)</b>	سمجھنا	to understand
<b>sar (m.)</b>	سر	head
<b>sau</b>	سو	hundred
<b>savāb (m.)</b>	ثواب	a virtuous action
<b>savāl (m.)</b>	سوال	question
<b>savāl nāmā</b>	سوال نامہ	questionnaire, form
<b>saverā (m.)</b>	سویرا	early (in the morning)
<b>sādā</b>	سادہ	simple
<b>sāf</b>	صاف	clean, clear

<b>sāhab</b> (m.)	صاحب	sir
<b>sāl</b> (m.)	سال	year
<b>sāmān</b> (m.)	سامان	baggage, goods, stuff, tools
<b>sāqī</b> (m.)	ساقی	one who serves a drink (i.e. drinks waiter)
<b>sārā</b>	سارا	whole, full
<b>sāRī</b> (f.)	سازى	saree
<b>sās</b> (f.)	ساس	mother-in-law
<b>sāt baje</b>	سات بجے	seven o'clock
<b>se</b>	سے	from, with, by, than
<b>shabnam</b> (f.)	شبنم	dew
<b>shahīd</b> (m.)	شہید	a martyr
<b>shahīd karnā (+ne)</b>	شہید کرنا	to kill (i.e. to make a martyr of)
<b>shalvār</b> (f.)	شلوار	loose native trousers
<b>sharah</b>	شرح	law/rate
<b>sharīf</b>	شرفیت	noble
<b>sharīk</b> (m.)	شریک	partner
<b>sharīk honā (-ne)</b>	شریک ہونا	to participate
<b>shauq</b> (m.)	شوق	hobby, fondness, interest
<b>shādī</b> (f.)	شادی	marriage
<b>shādī-shudā</b>	شادی شدہ	married
<b>shāl</b> (f.)	شال	a shawl
<b>shām</b> (f.)	شام	evening
<b>shāmil</b> (adj.)	شامل	comprising
<b>shāmil ho jānā (-ne)</b>	شامل ہو جانا	to be included
<b>shāndār</b>	شاندار	splendid, great
<b>shāyad</b>	شاید	perhaps
<b>shiā</b>	شیعہ	Shia (Muslim)

<b>shor</b> (m.)	شور	noise
<b>shukrānā</b>	شکرانہ	thanksgiving
<b>shukriyā</b> (m.)	شکریہ	thanks
<b>shurū karnā (+ne)</b>	شروع کرنا	to begin
<b>sheher</b> (m.)	شہر	city
<b>sifar</b> (m.)	صفر	zero
<b>sifārish</b>	سفارش	recommendation
<b>sifārishi</b>	سفارشی	recommendation
<b>sikkā</b> (m.)	سکہ	a coin, currency
<b>sipāhī</b> (m.)	سپاہی	soldier
<b>sirf</b>	صرف	only
<b>sivaihyā</b> (f.)	سویاں	name of a dessert
<b>sik'nā (+ne)</b>	سیکھنا	to learn
<b>socnā (+ne)</b>	سوچنا	to think
<b>solvī</b>	سولہویں	sixteenth
<b>subā</b> (f.)	صبح	morning
<b>sultān</b> (m.)	سلطان	Sultan, king, emperor
<b>sunherā</b> (m.; adj.)	سُنہرا	golden
<b>sunte hī (sun+ te hī part.)</b>	سُننے ہی	as soon as (someone) heard
<b>sūk'hā</b> (m., adj.)	سوکھنا	dry
<b>sūraj</b> (m.)	سورج	sun
<b>sūt</b> (m.)	سوت	cotton
<b>sūtī</b> (adj.)	سوتی	cotton (adj.)
<b>tabdīlī</b> (f.)	تبدیلی	change, transformation
<b>tabīyat</b> (f.)	طبیعت	health, disposition
<b>tab tak</b>	تک تک	by then
<b>taklīf</b> (f.)	تکلیف	trouble, bother

<b>taklif denā (+ne)</b>	تکلیف دینا	to bother
<b>talāq (m.)</b>	طلاق	divorce
<b>tamām (adj.)</b>	تمام	whole, entire
<b>taqrīban</b>	تقریباً	approximately, roughly, about
<b>taqvīm (f.)</b>	تقویم	calendar
<b>tar</b>	تر	wet
<b>tarah tarah</b>	طرح طرح	different
<b>tārī (f.)</b>	ثری	liquid
<b>tārīqā (m.)</b>	طریقہ	manner, method
<b>tashrīf (f.)</b>	تشریف	(a term signifying respect)
<b>tashrīflānā (-ne)</b>	تشریف لانا	to grace one's place, welcome, come
<b>tashrif rak'nā (+ne)</b>	تشریف رکنا	to be seated
<b>taxt (m.)</b>	تخت	throne
<b>tāj (m.)</b>	تاج	crown
<b>tāj mehel (m.)</b>	تاج محل	the Taj Mahal
<b>tālim</b>	تعلیم	education
<b>tāzā</b>	تازہ	fresh
<b>tāziyā</b>	تازیہ	tazia (replica of Hussain's tomb)
<b>ta'am xānā</b>	طعام خانہ	restaurant
<b>tehvār</b>	تہوار	festival
<b>tez</b>	تیز	fast, quick, sharp, strong
<b>t'hā</b>	تھا	was
<b>T'ik</b>	ٹھیک	fine, OK
<b>T'ik-T'āk</b>	ٹھیک ٹھاک	fine
<b>t'oRā</b>	تھوڑا	little, few
<b>Tikā lagānā (+ne)</b>	ٹیکہ لگانا	to give an injection/a shot

<b>to (particle)</b>	تو	then, as regards
<b>totā (m.)</b>	طوطا	a parrot
<b>ternā (-ne)</b>	تیرنا	to swim
<b>umar (f.)</b>	عمر	age
<b>umdā</b>	عمدہ	fine, excellent
<b>ummīd (f.)</b>	امید	hope
<b>uT'nā (-ne)</b>	اٹھنا	to get up
<b>eb (m.)</b>	عیب	fault, disgrace
<b>enak (f.)</b>	عینک	spectacles
<b>esā</b>	ایسا	such
<b>esh (m.)</b>	عیش	luxury, pleasure
<b>vahī (vah+hī)</b>	وہی	same, that very
<b>vaqt (m.)</b>	وقت	time
<b>varaḡ (m.)</b>	ورق	page of a book
<b>vādā (m.)</b>	وعدہ	promise
<b>vādā karnā (+ne)</b>	وعدہ کرنا	to promise
<b>vāh</b>	واہ	ah! excellent! bravo!
<b>vāh! vāh!</b>	واہ واہ	wow! wow! bravo!
<b>vālid (m.)</b>	والد	father
<b>vāldah (f.)</b>	والدہ	mother
<b>vālden (m.)</b>	والدین	parents
<b>va-'alekum as-salām</b>	وعلیکم السلام	hello (reply to Muslim greeting)
<b>vāpas</b>	واپس	back
<b>vāpas ānā (-ne)</b>	واپس آنا	to come back
<b>vāqiāt (m.pl.)</b>	واقعات	events

vo	وہ	he, she, they, that
vo kese	وہ کیسے	how come?
vese	ویسے	otherwise, in addition, like that, similarly
xabar (f.)	خبر	news
xaccar (m.)	مختر	mule
xalil (m.)	خلیل	a true friend
xarāb	خراب	bad
xarc (m.)	خرچ	expenditure
xaridnā (+ne)	خریدنا	to buy
xatam	ختم	ended, concluded
xatarnāk	خطرناک	dangerous
xatrā (m.)	خطرہ	danger
xayāl (m.)	خیال	opinion, view
xazānah (m.)	خزانہ	a treasury, treasure
xāb (xvāb) (m.)	خواب	dream
xāliq (m.)	خالق	the Creator
xāndān (m.)	خاندان	family
xānsāmā (m.)	خانسامہ	Cook
xāskar	خاص کر	especially, particularly
xās taur se	خاص طور سے	especially, particularly
xātir (f.)	خاطر	hospitality, favour
xāvind (m.)	خاوند	husband
xidmat (f.)	خدمت	service
xitāb (m.)	خطاب	title
xud	خود	oneself
xudā (m.)	خدا	God
xudā hāfiz	خدا حافظ	goodbye

xushbū (f.)	خوشبو	fragrance (lit. happy smell)
xush-hālī (f.)	خوش حالی	prosperity
xushī	خوشی	happiness
xūbsūrat	خوب صورت	beautiful, pretty, handsome
xūnī (m.)	خونی	a murderer
xerāt karnā (+ne)	خیرات کرنا	to give alms
xeriyat (f.)	خیریت	safety, welfare
yahā	یہاں	here
yahā tak ki	یہاں تک کہ	to the point, to the extent that
yaum (m.)	یوم	day
yā	یا	or
yād	یاد	memory
yād dilānā (+ne)	یاد دلانا	to remind
yānī	یعنی	that is, in other words
yār (m.)	یار	pal, friend, lover
zabān (f.)	زبان	language, tongue
zalīl	ذلیل	disgraced, mean
zamānā (m.)	زمانہ	time(s), period
zarā	ذرا	little, somewhat
zard	زرد	yellow
zar-e-mubādilā	زر مبادلہ	foreign exchange
zar-e-naqd	زر نقد	cash
zarūr	ضرور	of course, certainly
zarūrat (f.)	ضرورت	need, necessity
zarūrī	ضروری	important, urgent, necessary



<b>zāhir</b>	ظاہر	apparent, evident
<b>zālim (m.)</b>	ظالم	a tyrant, cruel (adj.)
<b>zindā</b>	زندہ	alive
<b>zindagī (f.)</b>	زندگی	life
<b>ziyārat (f.)</b>	زیارت	pilgrimage
<b>ziyzāhir</b>	ظاہر	apparent, evident
<b>zor se</b>	زور سے	loudly
<b>zor denā (+ne)</b>	زور دینا	to emphasize
<b>zulm (m.)</b>	ظلم	oppression
<b>zyādā (invariable)</b>	زیادہ	more

## Reference grammar

### Nouns

Nouns are inflected for gender, number and case.

### Gender

There are two genders in Urdu, masculine and feminine. The gender system is partly semantically and partly phonologically based. The rule of thumb is that inflected nouns ending in **-ā** are usually masculine, whereas nouns ending in **-ī** are feminine. The meaning (logical sex) takes precedence over the form of the word. Overall, the gender is unpredictable: **xat** 'letter' is masculine but **kitāb** 'book' is feminine; **dārī** 'beard' is feminine and so is **sipāhī** 'soldier'. Although **hātī** 'elephant' ends in **-ī**, it is masculine, and **havā** 'air' ends with **-ā** but is feminine.

Human beings who are of the male sex receive masculine gender whereas human beings of the female sex are assigned feminine gender. Therefore, nouns such as **laRkā** 'boy' and **ādmī** 'man' are masculine, whereas **laRkī** 'girl' and **aurat** 'woman' are feminine. The same is true of some non-human animate nouns. Nouns such as **g<sup>h</sup>oRā** 'horse', **bandar** 'monkey' and **bel** 'ox' are masculine and **g<sup>h</sup>oRī** 'mare', **bandariyā** 'female monkey' and **gāy** 'cow' are feminine.

Nouns denoting professions are usually masculine, for example, **nāī** 'barber'.

Some animate nouns (species of animals, birds, insects, etc.) exhibit unigender properties in the sense that they are either masculine or feminine. For example, **macc<sup>h</sup>ar** 'mosquito', **kīRā** 'insect', **cītā** 'leopard' and **ullū** 'owl' are masculine in gender and nouns such as **ciRiyā** 'bird', **koyal** 'cuckoo', **tītī** 'butterfly', **makk<sup>h</sup>i**

'fly' and **mac<sup>h</sup>lī** 'fish' are feminine. To specify the sex of animate nouns, words such as **nar** 'male' and **mādā** 'female' are prefixed to give compound nouns such as **mādā-macc<sup>h</sup>ar** 'female-mosquito', **nar-ciRiyā** 'male-bird'.

In the case of inanimate, abstract, collective and material nouns, gender is partly determined by form and partly by meaning. On many occasions both criteria fail to predict the gender. The names of the following classes of nouns are usually masculine:

*trees:* **pīpal** (the name of a tree), **devdār** 'pine family tree', **cīR** 'pine', **ām** 'mango' (however, **imlī** 'tamarind' is feminine);

*minerals and jewels:* **yāqūt** 'ruby', **sonā** 'gold', **koyalā** 'coal', **hīrā** 'diamond' (however, **cādi** 'silver' is feminine);

*liquids:* **tel** 'oil', **dūd<sup>h</sup>** 'milk', **pānī** 'water' (however, **sharāb** 'alcohol' is feminine);

*crops:* **d<sup>h</sup>ān** 'rice', **bājra** 'millet', **maTar** 'pea';

*mountains and oceans:* **himālaya** 'Himalayas', **bahr-e-hind** 'Indian Ocean';

*countries:* **hindustān** 'India', **rūs** 'Russia', **amrikā** 'America';

*God, demons and heavenly bodies:* **shetān** 'devil', **āftāb** 'sun';

*days and months* (Islamic calendar): **pīr** 'Monday', **ramzān** 'Ramzān';

*body parts:* **sar** 'head', **kān** 'ear', **hāt<sup>h</sup>** 'hand' (however, **āk<sup>h</sup>** 'eye' and **zabān** 'tongue' are feminine);

*abstract nouns:* **ishq** 'love', **Gussāh** 'anger', **ārām** 'comfort' (however, some abstract nouns, including a synonym of **ishq** 'love', i.e. **mahobbat**, are feminine).

## Number

Like English, Urdu has two numbers, singular and plural. However, some differences can be seen in the Urdu and the English way of looking at the singularity and plurality of objects. Words such as **pajāmā** 'pyjamas' and **qēci** 'scissors' are singular in Urdu but plural in English. Similarly, 'rice' is singular in English but it is both singular and plural in Urdu.

Masculine nouns which end in **-ā** change to **-e** in their plural form. The group of masculine nouns which do not end in **-ā** remain unchanged. Therefore, they fall into the following two patterns:

## Masculine nouns

*Pattern I: ending in ā → e*

<b>beTā</b>	son	<b>beTe</b>	sons
<b>laRkā</b>	boy	<b>laRke</b>	boys

*Exceptions:* **bādshah** king

*Pattern II: not ending in ā → remain unchanged*

<b>ādmī</b>	man	<b>ādmī</b>	men
<b>kāGaz</b>	paper	<b>kāGaz</b>	papers

Similarly, feminine nouns also exhibit patterns. Singular feminine nouns ending in **-ī** (including those ending in **i** or **iyā**) change to **iyā** in their plural forms, while feminine nouns not ending in **-ī** add **ē** in the plural.

## Feminine nouns

*Pattern I: ending in ī → iyā*

<b>beTī</b>	daughter	<b>beTiyā</b>	daughters
<b>laRkī</b>	girl	<b>laRkiyā</b>	girls
<b>ciRiyā</b>	bird	<b>ciRiyā</b>	birds

*Pattern II: not ending in ī → add ē*

<b>kitāb</b>	book	<b>kitābē</b>	books
<b>cīz</b>	thing	<b>cīzē</b>	things
<b>bahū</b>	daughter-in-law	<b>bahūē</b>	daughters-in-law

Note that feminine nouns ending in long **ū** shorten the vowel before the plural ending.

## Perso-Arabic nouns

The plurals of Perso-Arabic loan words are generally formed according to the rules of Urdu grammar, e.g.

<b>aurat</b>	woman	<b>auratē</b>	women
<b>qalam</b>	pen	<b>qalmē</b>	pens

However, certain Arabic nouns in Urdu form their plurals according to the rules of Arabic grammar. Arabic plurals are classified into the following two groups.

### Sound plurals

These are formed by adding **-īn** and **-āt** to the ending of the singular form. Examples:

<b>axbār</b>	newspaper	<b>axbārāt</b>	newspapers
<b>savāl</b>	question	<b>savālāt</b>	questions
<b>momin</b>	believer	<b>mominīn</b>	believers

### Broken plurals

These are formed by altering vowel patterns of the singular noun. Examples:

<b>hākīm</b>	ruler	<b>hukkām</b>	rulers
<b>shaxs</b>	person	<b>ashxās</b>	people
<b>qāidā</b>	rule	<b>qavāid</b>	rules
<b>ālim</b>	scholar	<b>ulamā</b>	scholars

## Direct and oblique case

Some nouns or noun phrases change their shape before a postposition. The form of the noun which occurs before a postposition is called the *oblique* case. The non-oblique forms are called *direct* forms, as shown above.

Masculine singular nouns which follow pattern I change under the influence of postpositions. The word-final vowel **ā** changes to

**e** in the oblique case. However, all plural nouns change and end in **ō** before postpositions. The following examples illustrate these rules.

## Masculine nouns

*Pattern I: nouns ending in -ā*

	<i>direct</i>		<i>oblique</i> (before postpositions)
<i>singular</i>	<b>beTā</b> son		<b>beTe ko</b> to the son (i.e. <b>ā</b> → <b>e</b> )
<i>plural</i>	<b>beTe</b> sons		<b>beTō se</b> by the sons (i.e. <b>e</b> → <b>ō</b> )

*Pattern II: nouns not ending in ā*

	<i>direct</i>		<i>oblique</i> (before postpositions)
<i>singular</i>	<b>ādmī</b> man		<b>ādmī mē</b> in the man (i.e. no change)
<i>plural</i>	<b>ādmī</b> men		<b>ādmiyō mē</b> in the men (i.e. <b>ō</b> added; slight change in the vowel <b>ī</b> which becomes <b>i</b> and the semivowel <b>y</b> intervenes.)

## Feminine nouns

*Pattern I: nouns ending in ī*

	<i>direct</i>		<i>oblique</i> (before postpositions)
<i>singular</i>	<b>beTī</b> daughter		<b>beTī par</b> on the daughter (i.e. no change)
<i>plural</i>	<b>beTiyā</b> daughters		<b>beTiyō par</b> on the daughters (i.e. <b>ā</b> changes to <b>ō</b> .)

Pattern II: nouns not ending in ī

	direct		oblique (before postpositions)
singular	<b>kitāb</b> book		<b>kitāb mē</b> in the book (i.e. no change)
plural	<b>kitābē</b> books		<b>kitābō mē</b> in the books (i.e. ē changes to ō)

## Articles

Urdu has no articles equivalent to English 'a', 'an' and 'the'. This gap is filled by means of indirect devices such as the use of the numeral **ek** for the indefinite article, and the use of the postposition **ko** with an object to fulfil the function of the definite article.

## Pronouns

Although the case system of pronouns is essentially the same as that of nouns, pronouns have more case forms in the oblique case than nouns do, as exemplified below by the difference in pronominal form with different postpositions.

Personal: singular

direct	general	oblique + ko	oblique + kā	oblique + ne
	oblique	(e.g. 'me')	(e.g. 'my')	(agentive past)
<b>mē</b> I	<b>muj<sup>h</sup></b>	<b>muj<sup>h</sup> ko = muj<sup>h</sup>e</b>	<b>merā</b>	<b>mē ne</b>
<b>tū</b> you	<b>tuj<sup>h</sup></b>	<b>tuj<sup>h</sup> ko = tuj<sup>h</sup>e</b>	<b>terā</b>	<b>tū ne</b>
<b>vo</b> he/she	<b>us</b>	<b>us ko = use</b>	<b>us kā</b>	<b>us ne</b>
<b>ye</b> this	<b>is</b>	<b>is ko = ise</b>	<b>is kā</b>	<b>is ne</b>

Personal: plural

direct	general	oblique	oblique + ko	oblique + kā	oblique + ne
	oblique				
<b>ham</b> we	<b>ham</b>	<b>ham ko = hamē</b>	<b>hamārā</b>	<b>ham ne</b>	
<b>tum</b> you	<b>tum</b>	<b>tum ko = tumhē</b>	<b>tumhārā</b>	<b>tum ne</b>	
<b>āp</b> you	<b>āp</b>	<b>āp ko</b>	<b>āp kā</b>	<b>āp ne</b>	
<b>vo</b> they	<b>un</b>	<b>un ko = unhē</b>	<b>un kā</b>	<b>unhōne</b>	
<b>ye</b> these	<b>in</b>	<b>in ko = inhē</b>	<b>in kā</b>	<b>inhōne</b>	

Other pronouns: singular

direct	general	oblique	oblique + ko	oblique + kā	oblique + ne
	oblique				
<b>kaun</b> who?	<b>kis</b>	<b>kis ko = kise</b>	<b>kis kā</b>	<b>kis ne</b>	
<b>jo</b> who	<b>jis</b>	<b>jis ko = jise</b>	<b>jis kā</b>	<b>jis ne</b>	
<b>kyā</b> what	<b>kis</b>	<b>kis ko = kise</b>	<b>kis kā</b>	—	
<b>koī</b> someone	<b>kiśī</b>	<b>kiśī ko</b>	<b>kiśī kā</b>	<b>kiśī ne</b>	

Other pronouns: plural

direct	general	oblique	oblique + ko	oblique + kā	oblique + ne
	oblique				
<b>kaun</b> who?	<b>kin</b>	<b>kin ko = kinhē</b>	<b>kin kā</b>	<b>kinhōne</b>	
<b>jo</b> who	<b>jīn</b>	<b>jīn ko = jinhē</b>	<b>jīn kā</b>	<b>jinhōne</b>	

## Adjectives

Adjectives can be classified into two groups – the 'inflecting' and the 'non-inflecting' type. Like masculine nouns which end in ā, inflecting adjectives also end in ā. They change their form, or agree, with the following nouns in terms of number and gender. Non-inflecting adjectives which do not end in -ā remain invariable. The following endings are used with inflecting adjectives when they are inflected for number, gender and case.

Pattern I: the inflecting type

	direct		oblique	
	singular	plural	singular	plural
masculine	-ā	-e	-e	-e
feminine	-ī	-ī	-ī	-ī

Example:

Pattern I: inflecting adjective

direct		oblique	
acc <sup>h</sup> ā laRkā	good boy	acc <sup>h</sup> e laRke se	by a/the good boy
acc <sup>h</sup> e laRke	good boys	acc <sup>h</sup> e laRkō se	by good boys
acc <sup>h</sup> ī laRkī	good girl	acc <sup>h</sup> ī laRkī se	by a/the good girl
acc <sup>h</sup> ī laRkiyā	good girls	acc <sup>h</sup> ī laRkiyō se	by good girls

Pattern II: non-inflecting adjective

direct		oblique	
xūbsūrat laRkā	handsome boy	xūbsūrat laRke se	by a/the handsome boy
xūbsūrat laRke	handsome boys	xūbsūrat laRkō se	by handsome boys
xūbsūrat laRkī	beautiful girl	xūbsūrat laRkī se	by a/the beautiful girl
xūbsūrat laRkiyā	beautiful girls	xūbsūrat laRkiyō se	by beautiful girls

Possessive adjectives (listed under oblique pronouns + **kā**), the reflexive pronoun **apnā** 'self' and *participles* behave like inflecting adjectives; therefore, they are inflected in number, gender and case.

## Postpositions

The Urdu equivalents of the English prepositions such as 'to', 'in', 'at', 'on', etc., are called postpositions because they follow nouns and pronouns rather than precede them as in English.

## Simple postpositions

Simple postpositions consist of one word. Here is a list of some important ones:

<b>kā</b>	of (i.e. possessive marker)
<b>ko</b>	to; also object marker
<b>mē</b>	in
<b>par</b>	on, at
<b>se</b>	from, by, object marker for some verbs
<b>tak</b>	up to, as far as
<b>ne</b>	agent marker for transitive verbs in simple past, present perfect and past perfect tenses
<b>vālā</b>	-er (and a wide range of meanings)

The two postpositions **kā** and **vālā** also change like inflecting adjectives; all the others act like non-inflecting adjectives.

## Compound postpositions

Compound postpositions consist of more than one word. They behave in exactly the same way as simple postpositions, and thus require nouns or pronouns to be in the oblique case. Examples of some very common compound postpositions are given below:

ke-type		kī-type	
ke bāre mē	about	kī taraf	towards
ke āge	in front of	kī jagah	instead of
ke sāmne	facing	kī tarah	like
ke pehle	before	kī bajāe	except for
ke bād	after		
ke nice	below		
ke ūpar	above		

Notice that most of the compound postpositions begin with either **ke** or **kī** but never with **kā**.

## Question words

In English, question words such as 'who', 'when' and 'why' begin with 'wh-' (except 'how'); Urdu question words begin with the sound **k**. Some of the most common question words are listed below.

### Pronouns

<b>kyā</b>	what	see pronouns for oblique forms
<b>kaun</b>	who	see pronouns for oblique forms
<b>kaun-sā</b>	who	<b>kaun</b> remains invariable but <b>sā</b> changes like inflecting adjectives

### Possessive pronouns

See oblique + **kā** forms of **kyā** and **kaun** in the section on pronouns.

### Adverbs

<b>kab</b>	when
<b>kahā</b>	where
<b>kyō</b>	why
<b>kesā</b>	how, of what kind
<b>kitnā</b>	how much, how many

The last two adverbs, **kesā** and **kitnā** are changeable and behave like inflecting adjectives.

### Question words and word order

In Urdu it is not common to move question words such as 'what', 'how' and 'where' to the beginning of the sentence. The question words usually stay in their original position, i.e. somewhere in the middle of the sentence. The only exception is yes-no questions,

where the Urdu question word **kyā** is placed at the beginning of the sentence.

## Verbs

The concept of time is quite different in Urdu from the 'unilinear' concept of time found in English. In other words, time is not viewed as smoothly flowing from the past through the present into the future. It is possible to find instances of the present or future tense with past time. For example, the English expression 'He said that he was going' will be 'He said that he is going' in Urdu. Similarly, the concept of habituality is also different in Urdu. It is possible to say in English 'I always went there'; however, in Urdu one has to use the past habitual instead of English simple past to indicate a habitual act. Therefore, the translational equivalent of the English sentence 'I always went there' will be 'I always used to go there' in Urdu.

### Infinitive, gerundive or verbal nouns

**nā** is suffixed to the verbal stem to form the infinitive (or gerundive or verbal noun) form of a verb. **nā** follows the stem in Urdu rather than preceding it.

### Simple infinitive

<i>stem</i>	<i>stem + nā</i>	
<b>pī</b>	<b>pīnā</b>	to drink, drinking
<b>kar</b>	<b>karnā</b>	to do, doing
<b>jā</b>	<b>jānā</b>	to go, going

The infinitive marker **ā** becomes **e** in the oblique case.

## Causative verbs

Intransitive and transitive verbs are made causative by adding suffixes. Two suffixes *ā* (called the 'first causative' suffix) and *vā* (termed the 'second causative' suffix) are attached to the stem of a verb, and are placed before the infinitive marker *-nā*. The process of forming causative verbs brings about some changes in some stems (as in *de* 'give'); Here are examples of some causative verb types.

### Type 1

No changes occur in the verbal stem.

#### *intransitive*

**uRnā** to fly  
**paknā** to be cooked

#### *transitive*

**uRānā** to fly X  
**pakānā** to cook X

#### *causative*

**uRvānā** to cause Y to fly X  
**pakvānā** to cause Y to cook X

### Type 2

The stem-vowel of the intransitive verb undergoes changes in its corresponding transitive and causative forms.

#### *intransitive*

**jāgnā** to wake (i.e. *ā* → *a*)  
**leTnā** to lie down (i.e. *e* → *i*)  
**j<sup>h</sup>ulnā** to swing (i.e. *ū* → *u*)

#### *transitive*

**jagānā** to awaken X  
**liTānā** to lay down  
**j<sup>h</sup>ulānā** to swing X

#### *causative*

**jagvānā** to cause Y to awaken X  
**liTvānā** to cause Y to lay down X  
**j<sup>h</sup>ulvānā** to cause Y to swing X

### Type 3

The stem vowel of the transitive verb undergoes changes in its corresponding intransitive and causative forms. Also, notice that

the causative verb of this type can be formed either by adding *-ā* or the *vā* suffix.

### Type 3a

#### *intransitive*

**marnā** to die (i.e. *a* → *ā*)  
**pisnā** to be ground (i.e. *i* → *ī*)  
**k<sup>h</sup>ulnā** to be/get opened (i.e. *u* → *o*)

#### *transitive*

**mārṇā** to kill  
**pīsṇā** to grind X  
**k<sup>h</sup>olnā** to open X

#### *transitive (with -ā)/causative*

**marānā/marvānā** to cause Y to kill  
**pisānā/pisvānā** to cause Y to grind X  
**k<sup>h</sup>ulānā/k<sup>h</sup>ulvānā** to cause Y to open X

### Type 3b

Observe the English translation of the transitive verbs with or without *ā* in Set A.

#### Set A

#### *transitive (without -ā)*

**paR<sup>h</sup>nā** to read  
**bolnā** to speak

#### *transitive (with -ā)*

**paR<sup>h</sup>ānā** to teach  
**bulānā** to call

#### *causative*

**paR<sup>h</sup>vānā** to cause Y to teach X  
**bulvānā** to cause Y to call X

#### Set B

The causative marker *-vā* occurs in free variation with *-lā*. The verbal stem undergoes vowel changes, as in:

#### *transitive*

**denā** to give  
**d<sup>h</sup>onā** to wash

#### *transitive (with -ā)/causative*

**dilvānā/dilānā** to cause Y to give  
**d<sup>h</sup>ulvānā/d<sup>h</sup>ulānā** to cause Y to wash X

**Type 4**

Some verbs show both consonant and vowel changes in their corresponding transitive forms. The consonant alternations are as follows: the intransitive stem-final **k** becomes **c**, and intransitive stem-final **T** becomes retroflex **R**.

*intransitive*

**biknā** to be sold  
**Tūṭnā** to be broken

*transitive*

**becnā** to sell X  
**toRnā** to break X

*causative*

**bikvānā** to cause Y to sell X  
**tuRānā/tuRvānā** to cause Y to break X

**Auxiliary/main verbs 'to be'****Present**

The present tense auxiliary/main verb agrees in number and person with its subject.

**honā 'to be'**

	<i>singular</i>		<i>plural</i>	
<i>first person</i>	<b>hū</b>	(I) am	<b>hē</b>	(we) are
<i>second person</i>	<b>he</b>	(you) are	<b>ho</b>	(you, fam.) are
<i>third person</i>	<b>he</b>	(he, she, it) is	<b>hē</b>	(you, hon.) are
			<b>hē</b>	(they) are

**Past**

The past tense auxiliary/copular verb agrees in number and gender with its subject.

**honā 'to be'**

	<i>singular</i>		<i>plural</i>	
<i>masculine</i>	<b>tā</b>	was	<b>te</b>	were
<i>feminine</i>	<b>tī</b>	was	<b>tī</b>	were

Another conjugation of **honā** is as follows:

	<i>singular</i>		<i>plural</i>	
<i>masculine</i>	<b>huā</b>	happened	<b>hue</b>	
<i>feminine</i>	<b>huī</b>		<b>huī</b>	

**Future**

The future tense verb 'to be' agrees in number, gender and person with its subject.

**honā 'to be': masculine**

	<i>singular</i>		<i>plural</i>	
<i>first person</i>	<b>hūgā</b>	(I) will be	<b>hōge</b>	(we) will be
<i>second person</i>	<b>hogā</b>	(you) will be	<b>hoge</b>	(you, fam.) will be
<i>third person</i>	<b>hogā</b>	(he, she, it) will be	<b>hōge</b>	(you, hon.) will be
			<b>hōge</b>	(they) will be

**honā 'to be': feminine**

For the feminine forms, replace the final vowel of the masculine forms with **ī**.

**Subjunctive**

For the subjunctive forms of **honā**, simply drop the final syllable (i.e. **gā, ge, gī**) from the future tense forms.



## Main verbs

### Simple present/imperfective/present habitual

The simple present is formed by adding the following suffixes to the main verbal stem

	<i>singular</i>	<i>plural</i>
<i>masculine</i>	<b>-tā</b>	<b>-te</b>
<i>feminine</i>	<b>-tī</b>	<b>-tī</b>

The main verb is followed by the present auxiliary forms.

**Examples: verb stem lik<sup>h</sup> 'write'**

#### Masculine

<i>singular</i>		<i>plural</i>	
<b>mē lik<sup>h</sup>tā hū</b>	I write	<b>ham lik<sup>h</sup>te hē</b>	we write
<b>tū lik<sup>h</sup>tā hē</b>	you write	<b>tum lik<sup>h</sup>te ho</b>	you (fam.) write
<b>vo lik<sup>h</sup>tā he</b>	he writes	<b>āp lik<sup>h</sup>te hē</b>	you (hon.) write
		<b>vo lik<sup>h</sup>te hē</b>	they write

#### Feminine

Replace **tā** and **te** of the masculine paradigm with **tī**.

### Past habitual

The past habitual is derived by substituting the past auxiliary forms for the present auxiliary forms in the simple present tense.

**Examples: verb stem lik<sup>h</sup> 'write'**

#### Masculine

<i>singular</i>		<i>plural</i>	
<b>mē lik<sup>h</sup>tā t<sup>h</sup>ā</b>	I used to write	<b>ham lik<sup>h</sup>te t<sup>h</sup>e</b>	we used to write
<b>tū lik<sup>h</sup>tā t<sup>h</sup>ā</b>	you used to write	<b>tum lik<sup>h</sup>te t<sup>h</sup>e</b>	you (fam.) used to write
		<b>āp lik<sup>h</sup>te t<sup>h</sup>e</b>	you (hon.) used to write
<b>vo lik<sup>h</sup>tā t<sup>h</sup>ā</b>	he used to write	<b>vo lik<sup>h</sup>te t<sup>h</sup>e</b>	they used to write

#### Feminine

Replace **tā** and **te** of the masculine paradigm with **tī**. Also, substitute the auxiliaries **t<sup>h</sup>i** and **t<sup>h</sup>ī** for **t<sup>h</sup>ā** and **t<sup>h</sup>e**, respectively.

### Simple past/perfective

The simple past is formed by adding the following suffixes to the verb stem. No auxiliary verb follows the main verb.

	<i>singular</i>	<i>plural</i>
<i>masculine</i>	<b>-ā</b>	<b>-e</b>
<i>feminine</i>	<b>-ī</b>	<b>-ī</b>

**Examples: verb stem beT<sup>h</sup> 'sit'**

#### Masculine

<i>singular</i>		<i>plural</i>	
<b>mē beT<sup>h</sup>ā</b>	I sat	<b>ham beT<sup>h</sup>e</b>	we sat
<b>tū beT<sup>h</sup>ā</b>	you sat	<b>tum beT<sup>h</sup>e</b>	you (fam.) sat
		<b>āp beT<sup>h</sup>e</b>	you (hon.) sat
<b>vo beT<sup>h</sup>ā</b>	he sat	<b>vo beT<sup>h</sup>e</b>	they sat

#### Feminine

The verb-final **ā** and **e** are replaced by **ī** and **ī**, respectively.

## Transitive verbs and the agentive postposition **ne**

Transitive verbs take the agentive postposition **ne**, with the subject and the verb agreeing with the object instead of the subject. Observe the paradigm of the simple past tense with the transitive verb **lik<sup>h</sup>** 'write'.

**Examples: verb stem **lik<sup>h</sup>** 'write'**

### Masculine

<i>singular</i>		<i>plural</i>	
<b>mĕ ne xat lik<sup>h</sup>ā</b>	I wrote a letter	<b>ham ne xat lik<sup>h</sup>ā</b>	we wrote a letter
<b>tū ne xat lik<sup>h</sup>ā</b>	you wrote a letter	<b>tum ne xat lik<sup>h</sup>ā</b>	you (fam.) wrote a letter
		<b>āp ne xat lik<sup>h</sup>ā</b>	you (hon.) wrote a letter
<b>us ne xat lik<sup>h</sup>ā</b>	he wrote a letter	<b>unhōne ne xat lik<sup>h</sup>ā</b>	they wrote a letter

The verb agrees with **xat** 'letter', which is a masculine singular noun. Therefore, the verb stays the same regardless of the change in the subject.

Important transitive verbs which do not take the postposition **ne** are **mīlnā** 'to meet', **lānā** 'to bring' and **bolnā** 'to speak'.

The rule of thumb is that the verb does not agree with a constituent which is followed by a postposition. For example, if the object marker **ko** is used with **xat**, the verb will agree neither with the subject nor with the object. In such situations, the verb will stay in the masculine singular form.

### Present perfect

The present perfect is formed by adding the present tense auxiliary forms to the simple past tense. Transitive verbs take the postposition **ne** with their subjects.

**Examples: verb stem **bēT<sup>h</sup>** 'sit'**

### Masculine

<i>singular</i>		<i>plural</i>	
<b>mĕ bēT<sup>h</sup>ā hū</b>	I have sat (down)	<b>ham bēT<sup>h</sup>e hē</b>	we have sat (down)
<b>tū bēT<sup>h</sup>ā he</b>	you have sat (down)	<b>tum bēT<sup>h</sup>e ho</b>	you (fam.) have sat (down)
		<b>āp bēT<sup>h</sup>e hē</b>	you (hon.) have sat (down)
<b>vo bēT<sup>h</sup>ā he</b>	he has sat (down)	<b>vo bēT<sup>h</sup>e hē</b>	they have sat (down)

### Past perfect

The past perfect is formed by adding the past tense auxiliary forms to the simple past tense. Transitive verbs take the postposition **ne** with their subjects.

**Examples: verb stem **bēT<sup>h</sup>** 'sit'**

### Masculine

<i>singular</i>		<i>plural</i>	
<b>mĕ bēT<sup>h</sup>ā t<sup>h</sup>ā</b>	I had sat (down)	<b>ham bēT<sup>h</sup>e t<sup>h</sup>e</b>	we had sat (down)
<b>tū bēT<sup>h</sup>ā t<sup>h</sup>ā</b>	you had sat (down)	<b>tum bēT<sup>h</sup>e t<sup>h</sup>e</b>	you (fam.) had sat (down)
		<b>āp bēT<sup>h</sup>e t<sup>h</sup>e</b>	you (hon.) had sat (down)
<b>vo bēT<sup>h</sup>ā t<sup>h</sup>ā</b>	he had sat (down)	<b>vo bēT<sup>h</sup>e t<sup>h</sup>e</b>	they had sat (down)

### Future

The following person-number-gender suffixes with a stem, form the future tense:

pronouns	singular		plural	
	masculine	feminine	masculine	feminine
first person	-ūgā	-ūgī	-ēge	-ēgī
second person	-egā	-egī	-oge	-ogī
third person	-egā	-egī	-ēge	-ēgī

**Examples: verb stem lik<sup>h</sup> 'write'**

### Masculine

singular	plural
<b>mē lik<sup>h</sup>ūgā</b> I will write	<b>ham lik<sup>h</sup>ēge</b> we will write
<b>tū lik<sup>h</sup>egā</b> you will write	<b>tum lik<sup>h</sup>oge</b> you (fam.) will write
	<b>āp lik<sup>h</sup>ēge</b> you (hon.) will write
<b>vo lik<sup>h</sup>egā</b> he will write	<b>vo lik<sup>h</sup>ēge</b> they will write

### Feminine

Replace the last syllable **gā** and **ge** of the masculine paradigm with **gī**.

### Subjunctive

The subjunctive is used to express suggestion, possibility, doubt, uncertainty, apprehension, wish, desire, encouragement, demand, requirement or potential. Subjunctive formation is outlined below. Subjunctive forms do not differ for gender. Drop the **gā**, **ge** and **gī** endings from the future form, the remainder will be the subjunctive form.

### Imperative

The imperative is formed by adding the following endings to the stem:

<i>intimate/impolite</i>	<i>familiar</i>	<i>polite</i>	<i>extra polite</i>	<i>future</i>
no suffix	<b>-o</b>	<b>-iye</b>	<b>-iyegā</b>	<b>-nā (= infinitive)</b>

<i>intimate/impolite</i>	<b>tū jā</b>	Go
<i>familiar</i>	<b>tum jāo</b>	Go
<i>polite</i>	<b>āp jāiye</b>	Please go
<i>extra polite</i>	<b>āp jāiyegā</b>	Please go
<i>future</i>	<b>āp jānā</b>	Please go (some time in the future)

### Negative particles and imperatives

**nahī** is not used with imperatives.

**mat** is usually used with intimate, familiar and future imperatives.

**na** is usually used with polite, extra-polite and future imperatives.

### Present progressive/continuous

The progressive aspect is expressed by means of the independent word **rah**, which sounds identical to the stem of the verb **rahnā** 'to live'. The progressive marker agrees with the number and gender of the subject; therefore, it can appear in one of the following three forms:

#### Progressive marker rah '-ing'

masculine		feminine	
singular	plural	singular	plural
<b>rahā</b>	<b>rahe</b>	<b>rahī</b>	<b>rahī</b>

**Examples: verb stem lik<sup>h</sup> write**

#### Masculine

singular	plural
<b>mē lik<sup>h</sup> rahā hū</b> I am writing	<b>ham lik<sup>h</sup> rahe hē</b> we are writing
<b>tū lik<sup>h</sup> rahā he</b> you are writing	<b>tum lik<sup>h</sup> rahe ho</b> you (fam.) are writing
	<b>āp lik<sup>h</sup> rahe hē</b> you (hon.) are writing
<b>vo lik<sup>h</sup> rahā he</b> he is writing	<b>vo lik<sup>h</sup> rahe hē</b> they are writing

*Feminine*

Replace **rahā** and **rahe** of the masculine paradigm with **rahī** in plural.

**Past progressive/continuous**

The present auxiliary verb in the present progressive construction is replaced by the past auxiliary verb in the past progressive forms.

**Irregular verbs**

Here is a list of Urdu irregular verbs:

	<b>jānā</b>	<b>karnā</b>	<b>lenā</b>	<b>denā</b>	<b>pīnā</b>
	'to go'	'to go'	'to take'	'to give'	'to drink'
<i>simple past</i>	<b>gayā</b>	<b>kiyā</b>	<b>liyā</b>	<b>diyā</b>	<b>piyā</b>
	(m. sg.)	(m. sg.)	(m. sg.)	(m. sg.)	(m. sg.)
	<b>gaye</b>	<b>kiye</b>	<b>liye</b>	<b>diye</b>	<b>piye</b>
	(m. pl.)	(m. pl.)	(m. pl.)	(m. pl.)	(m. pl.)
	<b>gayī</b> (f. sg.)	<b>kī</b> (f. sg.)	<b>ī</b> (f. sg.)	<b>ḍī</b> (f. sg.)	<b>pī</b> (f. sg.)
	<b>gayī</b> (f. pl.)	<b>kī</b> (f. pl.)	<b>ī</b> (f. pl.)	<b>ḍī</b> (f. pl.)	<b>pī</b>
<i>imperative</i> (polite)	–	<b>kījiye</b>	<b>lījiye</b>	<b>ḍījiye</b>	<b>pījiye</b>
<i>imperative</i> (familiar)	–	–	<b>lo</b>	<b>do</b>	<b>piyo</b>
<i>future</i>					
<b>lenā</b> <b>lūgā</b>	<b>loge</b>	<b>legā</b>	<b>lēge</b>		
to take					
	(I) will take	(you) will take	will take (m. sg.)	will take (m. pl.)	
<b>denā</b> <b>ḍūgā</b>	<b>doge</b>	<b>degā</b>	<b>dēge</b>		
to give					
	(I) will give	(you) will give	will give (m. sg.)	will give (m. pl.)	

**Participles****Present/imperfective participle**

The present participial marker is **-t-**, which immediately follows the verbal stem and is, in turn, followed by number and gender markers, as shown below:

<i>masculine</i>		<i>feminine</i>	
<i>singular</i>	<i>plural</i>	<i>singular</i>	<i>plural</i>
stem- <b>t-ā</b>	stem- <b>t-e</b>	stem- <b>t-ī</b>	stem- <b>t-ī</b>

The present participle may be used as either an adjective or an adverb. The optional past participial form of the verb **honā** 'to be' may immediately follow the present participial form. The forms of the optional element are as follows:

<i>masculine</i>		<i>feminine</i>	
<i>singular</i>	<i>plural</i>	<i>singular</i>	<i>plural</i>
<b>huā</b>	<b>hue</b>	<b>huī</b>	<b>huī</b>

Examples:

<b>caltā (huā) laRkā</b>	walking boy
<b>calī (huī) laRkī</b>	walking girl

The present participial form and the optional 'to be' form agree in number and gender with the following head noun. The retention of the optional form makes the participial phrase emphatic. The present participle indicates an ongoing action.

**Past/perfective participle**

The past participial form is derived by adding the following suffixes, declined for number and gender, to the verbal stem. Like the present participle, the optional past participial form of the verb **honā** 'to be' may immediately follow the past participial form.

masculine		feminine	
singular	plural	singular	plural
stem-ā	stem-e	stem-ī	stem-ī

The past participle may be used as either an adjective or an adverb. The past participial form and the optional 'to be' form agree in number and gender with the following head noun. The retention of the optional form makes the participial phrase emphatic. The past participle indicate a state, as in:

<b>bēT<sup>h</sup>ā (huā) laRkā</b>	a seated boy
<b>bēT<sup>h</sup>ī (huī) laRkī</b>	a seated girl

The irregular past participle is formed in the same way as the past tense.

### Absolutive/conjunctive participle

The absolutive/conjunctive participle is formed by adding the invariable **kar** to the verbal stem, as in:

stem		conjunctive participle	
<b>lik<sup>h</sup></b>	write	<b>lik<sup>h</sup> kar</b>	having written
<b>ā</b>	come	<b>ā kar</b>	having come
<b>pī</b>	drink	<b>pī kar</b>	having drunk

### -te hī participle 'as soon as'

This participle is formed by adding the invariable **-te hī** 'as soon as' to the verbal stem:

stem		'as soon as' participle	
<b>lik<sup>h</sup></b>	write	<b>lik<sup>h</sup>te hī</b>	as soon as (he) wrote
<b>ā</b>	come	<b>āte hī</b>	as soon as (he) came
<b>pī</b>	drink	<b>pīte hī</b>	as soon as (he) drank

### Agentive participle

The agentive participle is formed by adding the marker **vālā** to the oblique infinitive form of the verb. **vālā** agrees in number and gender with the following noun and, thus, has the following three forms.

masculine		feminine	
singular	plural	singular	plural
<b>vālā</b>	<b>vāle</b>	<b>vāī</b>	<b>vāī</b>

Examples:

stem	oblique infinitive	agentive participle	
<b>lik<sup>h</sup></b>	write	<b>lik<sup>h</sup>ne vālā laRkā</b>	the boy who writes
		<b>lik<sup>h</sup>ne vāle laRke</b>	the boys who write
		<b>lik<sup>h</sup>ne vāī laRkī</b>	the girl who writes
		<b>lik<sup>h</sup>ne vāī laRkiā</b>	the girls who write

## The Perso-Arabic component

### Persian prefixes

Most of these prefixes convert a noun into an adjective. Some frequent Persian prefixes used in Urdu are given below:

<b>bad-</b>	bad		
<b>tamīz (f.)</b>	manners	<b>badtamīz</b>	rude
<b>be-</b>	without		
<b>kār (m.)</b>	work	<b>bekār</b>	unemployed
<b>bā-</b>	with		
<b>qa'idā (m.)</b>	rule	<b>bāqa'idā</b>	regularly
<b>nā-</b>	not (negative prefix)		
<b>vāqif (adj.)</b>	acquainted	<b>nāvāqif</b>	unacquainted
<b>kam-</b>	less		
<b>zor (m.)</b>	strength	<b>kamzor</b>	weak
<b>xūb-</b>	good		
<b>sūrat (f.)</b>	form	<b>xūbsūrat</b>	beautiful
<b>Ger-</b>	strange		
<b>qānūnī</b>	legal	<b>Ger qānūnī</b>	illegal

## Persian suffixes

The following suffixes are added to adjectives to form abstract nouns.

<b>ī</b>			
<b>xūb</b>	well	<b>xūbī</b>	quality
<b>narm</b>	soft	<b>narmī</b>	softness
<b>-gī</b>			
<b>bandā</b>	slave	<b>bandagī</b>	slavery
<b>zindā</b>	alive	<b>zindagī</b>	life

The following suffixes are commonly used in Urdu. Most of them are added for deriving adjectives from nouns.

<b>-mand</b>			
<b>aql</b> (f.)	wisdom	<b>aqlmand</b>	intellectual
<b>daulat</b> (f.)	wealth	<b>daulatmand</b>	wealthy
<b>-ānā</b>			
<b>dost</b> (m.)	friend	<b>dostānā</b>	friendly
<b>shāir</b> (m.)	poet	<b>shāirānā</b>	poetical
<b>-dān</b> (m.),			
<b>-dānī</b> (f.) container			
<b>qalam</b> (m./f.)	pen	<b>qalamdān</b>	pen holder
<b>cāy</b> (f.)	tea	<b>cāydānī</b>	tea pot
<b>-dār</b> (this suffix is also used with Indic words)			
<b>zamīn</b> (f.)	land	<b>zamīndār</b>	landlord
<b>sūbā</b> (m.)	province	<b>sūbedar</b>	governor (of a province)
<b>T'ekā</b> (m.)	contract	<b>T'ekedār</b>	contractor
<b>-ābād</b> (this suffix is added to nouns to form place names)			
<b>murād</b> (f.)	Murad	<b>murādābād</b>	Muradabad
<b>Gāzī</b> (m.)	Gazi	<b>Gāzīābād</b>	Gaziabad
<b>-istān/ -stān</b> home of			
<b>pak</b> (adj.)	pure	<b>pākistān</b>	Pakistan
<b>hindū</b> (m.)	Hindu	<b>hindustān</b>	Hindustan
<b>ret /reg</b> (f.)	sand	<b>registān</b>	desert

## Adjectives

In Persian, comparative and superlative degrees are formed by adding the suffixes **-tar** and **-tarīn** respectively, to the adjectives. However, these forms are only used with adjectives of Persian origin. Following are some examples:

<b>bad-tar</b>	worse	<b>bad-tarīn</b>	worst
<b>beh-tar</b>	better	<b>beh-tarīn</b>	best

## Izāfat (-e-)

The following two types of **izāfat** phrases are commonly used in Urdu.

The **izāfat -e** (Persian **izāfā** 'increase') indicates the possessive relationship between two nouns. Examples:

<b>Game-e-ishq</b>	pathos of love
<b>ibtidā-e-kitāb</b>	beginning of the book
<b>zabān-e-Dehlī</b>	language of Delhi
<b>wazīr-e-xazānā</b>	minister of finance

When an adjective follows a noun, **izāfat** indicates that the adjective qualifies the noun. Examples:

<b>zulf-e-siyā</b>	black tresses
<b>ism-e-sharīf</b>	distinguished appellation
<b>zar-e-mubādilā</b>	foreign exchange

# Key to conversation unit exercises

## Urdu writing system and pronunciation

### Exercise 1

1 C 2 A 3 C 4 B 5 B 6 A 7 B 8 B

### Exercise 2

1 A, D 2 B, D 3 A, B 4 B, C 5 B, D 6 B, D 7 A, D 8 B, D

### Exercise 3

1	Tāk	i.e. B
2	T <sup>h</sup> ak	i.e. B
3	Dāg	i.e. B
4	d <sup>h</sup> ak	i.e. A
5	paR	i.e. B
6	sar	i.e. A
7	kaR <sup>h</sup> i	i.e. B
8	T <sup>h</sup> ik	i.e. B

### Exercise 4

1	kām	i.e. A
2	din	i.e. A
3	mil	i.e. A
4	cūk	i.e. B
5	mel	i.e. B
6	ser	i.e. A
7	bic	i.e. A
8	bal	i.e. B

## Unit 1

Note that brackets indicate optional elements.

### Exercise 1

(a) ādāb; (b) T<sup>h</sup>ik he; (c) va-‘alekum as-salām; (d) allāh kā shukr he; (e) (acc<sup>h</sup>ā), xudā hāfiz; (f) sat srī akāl jī; (g) meharbānī he *or* (allāh kā) shukr he; (h) namaste jī; (i) (hukam nahī), guzārish he; (j) salām.

### Exercise 2

<i>A</i>	<i>B</i>
(a) ādāb.	ādāb.
(b) kyā hāl he?	T <sup>h</sup> ik he.
(c) āp ke mizāj kese hē?	allāh kā shukr he.
(d) xudā hāfiz.	xudā hāfiz.
(e) sab xeriyat he?	meharbānī he.
(f) as-salām ‘alekum.	va-‘alekum as-salām.

### Exercise 3

#### Conversation 1

A: as-salām ‘alekum.  
B: va-‘alekum as-salām.  
sab xeriyat he?  
A: meharbānī he, aur āp  
ke mizāj kese hē?  
B: allāh kā shukr he.

#### Conversation 2

A: ādāb arz.  
B: ādāb arz.  
kyā hāl he?  
A: T<sup>h</sup>ik he, aur āp?  
B: mē b<sup>h</sup>i T<sup>h</sup>ik hū.  
A: acc<sup>h</sup>ā, xudā hāfiz.  
B: xudā hāfiz.

### Exercise 4

(a) QUESTION: kyā hāl he?  
ANSWER: T<sup>h</sup>ik he.  
QUESTION: aur āp?  
ANSWER: mē b<sup>h</sup>i T<sup>h</sup>ik hū.  
(b) QUESTION: āp kese hē?  
ANSWER: T<sup>h</sup>ik hū.

**Exercise 5***long sentences*

- (a) aur āp kесе hē?  
 (b) mē b<sup>h</sup>i T<sup>h</sup>ik hū  
 (c) āp kī meharbānī he  
 (d) āp ke mizāj kесе hē?

*short sentences*

- kесе hē?  
 T<sup>h</sup>ik hū  
 meharbānī he  
 mizāj kесе hē?

**Unit 2****Exercise 1**

mē dillī kā hū. mere cār b<sup>h</sup>ā hē. merā c<sup>h</sup>oTā b<sup>h</sup>ā Chicago mē kām kartā he. mere do baRe b<sup>h</sup>ā *inglistān* (England) mē rehte hē. merā nām salmān he. mē school jātā hū. merī do behenē b<sup>h</sup>i hē. mere vālid sāhab b<sup>h</sup>i kām karte hē. āp kahā rehte hē? āpke kitne b<sup>h</sup>ā-behen hē? āp kī vāldah kyā kām kartī hē?

**Exercise 2**

acc<sup>h</sup>ā  
 baRā  
 behen  
 laRkā  
 ādmī  
 hā

burā  
 c<sup>h</sup>oTā  
 b<sup>h</sup>ā  
 laRkī  
 aurat  
 nahī

**Exercise 3**

banāras  
 sheher  
 das  
 cār  
 do  
 kitne  
 zard

se  
 mē  
 behenē  
 b<sup>h</sup>ā  
 ādmī  
 b<sup>h</sup>ā  
 sāRī

**Exercise 4**

kahiye  
 xushī  
 baRī xushī huī  
 pūrā nām  
 dūsrā  
 kitne b<sup>h</sup>ā  
 milēge

**Exercise 5**

a d b a s u n i y e  
 b l a g j q w e r t  
 s y R u p u o p l g  
 i c i q k a e b d j  
 i q i e s p t l s t  
 p g t x i f q a d s  
 r f h j q s c v a p  
 d x u s h i i n m a  
 a g h n t s x q j b

**Unit 3****Exercise 1**

- (a) muj<sup>h</sup>e jaipur ka TikaT cāhiye/muj<sup>h</sup>e jaipur ke liye TikaT cāhiye.  
 (b) kyā āp ko davā cāhiye?  
 (c) muj<sup>h</sup>e do g<sup>h</sup>ar cāhiye.  
 (d) muj<sup>h</sup> ko garage mē gāRī cāhiye.  
 (e) āp ko ye xūbsūrat qamīz cāhiye.

**Exercise 2**

- (a) merī ek behen he.  
 (b) mere do b<sup>h</sup>ā hē.  
 (c) mere pās ek computer he.  
 (d) merā hāl T<sup>h</sup>ik he.  
 (e) mere pās ek gāRī he.  
 (f) muj<sup>h</sup> ko kām cāhiye.

**Exercise 3**

muj<sup>h</sup> ko buxār he.  
 mere pās do रुपये hē.  
 āp ke g<sup>h</sup>ar mē kitne ādmī hē?  
 merā sheher bahut xūbsūrat he.  
 ye xat āp ke liye he.  
 is kī qīmat kyā he?

**Unit 4****Exercise 1**

muj<sup>h</sup> ko paR<sup>h</sup>nā pasand he.  
 muj<sup>h</sup> ko kyā pasand he?  
 muj<sup>h</sup> ko kyā-kyā pasand he?  
 muj<sup>h</sup> ko gāne kā shauq he.  
 muj<sup>h</sup> ko terne kā shauq he.  
 muj<sup>h</sup> ko k<sup>h</sup>āne kā shauq he.



By substituting **āp ko** in place of **muj<sup>h</sup> ko**, you can generate six more sentences.

### Exercise 2

- (a) Answer: gāne ke alāvāh John ko nācnā pasand he.  
 (b) Answer: Judy ko kahāniyā aur nazmē lik<sup>h</sup>ne kā shauq he.  
*or*  
 Judy ko kahāniyā aur shāirī lik<sup>h</sup>ne ke shauq hē.  
 (c) Answer: sanjida ko murGī ka (or *chicken*) k<sup>h</sup>ānā nāpasand he.  
 sanjida ko sabzī k<sup>h</sup>ānā nāpasand he.  
 sanjida ko shāirī nāpasand he.  
 sanjidā ko maGribī mausiqī nāpasand he.  
 (d) Answer: sanjida ko samosā k<sup>h</sup>ānā pasand he.  
 sanjida ko kabāb k<sup>h</sup>ānā pasand he.  
 sanjida ko kahāniyā pasand hē.  
 sanjida ko hindustānī (*Indian*) mausiqī pasand he.

### Exercise 3

- a1: John likes to eat/eating.  
 a2: John likes food.  
 b1: John likes to sing/singing.  
 b2: John likes (the) song.

### Exercise 4

Sample: 1 x **karne se manā karnā** (to prohibit from doing x).  
 2 **unkā kehna: kamrā sāf karo** (they say: clean your room).

### Exercise 5

- 1 muj<sup>h</sup> ko terne kā shauq he.
- 2 muj<sup>h</sup> ko ternā pasand he.
- 3 muj<sup>h</sup> ko ternā acc<sup>h</sup>ā lagtā he.

## Unit 5

### Exercise 1

(If you are a female, the final vowel of verb forms given in the italics needs to be replaced by the vowel ī.)

- OFFICER: Your name (please)?  
 YOU: merā nām x he  
 OFFICER: How long will you stay in Pakistan?  
 YOU: (number) din *rahūgā*.  
 OFFICER: Where will you go (during your stay)?  
 YOU: karācī aur pishāvar *jāūgā*  
 OFFICER: What is your address in Pakistan?  
 YOU: ye karācī (x city) kā patā he:  
 (Fill out the address.)  
 OFFICER: When will you go back?  
 YOU: (number) dinō ke bād.  
 (or x (number) tārix ko)  
 OFFICER: Are you carrying any illegal baggage?  
 YOU: jī nahī.

### Exercise 2

mē āp ke liye kyā *kar* saktā *hū*? ham āgrā *jānā* cāhte *hē*. āgrā kitnī dūr *he*? bahut dūr nahī, lekin āp kab *jā* *rahe* *hē*? ham kal *jāēge*. gārī subā dillī se *calī* *he*. kyā āp gārī se *jānā* cāhte *hē*?

### Exercise 3

azīz manzūr:  
 tumhārā *xat milā*. paR<sup>h</sup> kar xushī huī. tum kab *ā rahe ho*? kal mē *Chicago jā rahā hā*. *Chicago* bahut *baRā* sheher he. mē *Chicago* havāi jahāz (*airplane*) se *jāūgā*. lekin mē havāi jahāz se nahī *jānā cāhtā hū*. gārī muj<sup>h</sup>e havāi jahāz se *zyāda pasand he*. bāqī sab T<sup>h</sup>k he.

tumhārā dost,  
 iqbal

**Exercise 4**

- Q: āp kahā jā rahī hē?  
 Q: āp yahā kitne din rahē ge?  
 Q: āp kis kā kām kar rahe hē?  
 Q: kyā āp ko cāy bahut pasand he?  
 Q: āp ke kitne b<sup>h</sup>āī hē?

**Exercise 5**

A sample:

agar muj<sup>h</sup> ko ek million dollars milēge, to mē duniyā kā safar karūgā/karūgī. bādshā/malkah kī tarah rahūgā/rahūgī. apne liye ek nāv aur Rolls Royce xarīdūgā/xarīdūgī. apnī bīvī/apne xāvind ke liye hīre xarīdūgā/xarīdūgī. lekin kahī xushī se pāgal to nahī ho jāūgā/jāūgī, kuc<sup>h</sup> dinō ke bād apnī naukri karne zarūr jāūgā/jāūgī.

**Exercise 6**

ham robot hē. ham California se hē. ham urdū bol sakte hē. ham urdū samaj<sup>h</sup> b<sup>h</sup>ī sakte hē. ham urdū gāne gā sakte hē. hamārī yādasht (memory) bahut tez he. ham har savāl pūc<sup>h</sup> sakte hē aur har javāb de sakte hē. yānī har kām kar sakte hē. ham hameshah kām kar sakte hē. ham kab<sup>h</sup>ī nahī t<sup>h</sup>akte hē. hamāre pās har savāl kā javāb he. lekin masāledār k<sup>h</sup>ānā nahī k<sup>h</sup>ā sakte.

**Unit 6****Exercise 1**

mere dost, vo *din kitne acc<sup>h</sup>e t<sup>h</sup>e!* mē ne socā vo din hameshah rahēge. vo bacpan ke *din t<sup>h</sup>e*. mē hameshah k<sup>h</sup>eltā t<sup>h</sup>ā aur nāctā t<sup>h</sup>ā. har cīz xūbsūrat t<sup>h</sup>ī. har din nayā t<sup>h</sup>a<sup>h</sup> aur har rāt kā apnā andāz t<sup>h</sup>ā. ab vo *din nahī* rahe.

**Exercise 2**

- (a) mē vahā gayī.  
 (b) us ne muj<sup>h</sup> ko batāyā.

- (c) ham g<sup>h</sup>ar āye.  
 (d) tum g<sup>h</sup>ar der se pahūce.  
 (e) unhōne police ko bayān diyā.  
 (f) āp ko ye kitāb kab milī.

**Exercise 3**

- (a) āp ke vālden kī pedāish kahā huī?  
 (b) āp ke vālden kab pedā hue?  
 (c) kyā un kā xāndān amīr t<sup>h</sup>ā yā Garīb t<sup>h</sup>ā?  
 (d) un kī shādī kab huī?  
 (e) un kī umar kitnī t<sup>h</sup>ī jab un kī shādī huī?  
 (f) kyā un kī shādī vālden kī pasand se huī yā xud apnī pasand se?  
 (g) kyā āp kī vāldah āp ke vālid se c<sup>h</sup>oTī hē?

**Exercise 4**

- (a) kal kis kī sālgirah t<sup>h</sup>ī?  
 (b) kis ke xāndān ne ek dāvat kī?  
 (c) vo dāvat kab huī?  
 (d) John ko kis cīz ke bāre mē mālūm nahī t<sup>h</sup>ā?  
 (e) ye kesī dāvat t<sup>h</sup>ī?  
 (f) John kī sālgirah kab t<sup>h</sup>ī?

**Unit 7****Exercise 1**

- (a) muj<sup>h</sup> ko sitār ātā he.  
 I know how to play the sitar.  
 (b) kyā āp ter sakte hē?  
 Can you swim?  
 (c) us ko kahā jānā he?  
 Where does he want to go?  
 (d) unhōne mausīqī kab sīk<sup>h</sup>ī?  
 When did he learn music?  
 (e) vo salesman he. us ko bāhar jānā paRtā he.  
 He is a salesman. He has to go (work) outdoors.

- (f) John ko bahut kām he. isliye *us ko koi fursat nahī* he.  
John has a lot of work (on). That's why he has no spare time.

### Exercise 2

- (a) Bill ko jaldī he kyōke uskī rel gārī das minute mē jāne vālī he.  
(b) *Driver* jaldī karo, mere dost kā jahāz āne vālā he.  
(c) sardī kā mausam t<sup>h</sup>ā, jaldī barf girne vālī t<sup>h</sup>ī.  
(d) dāvat ke liye mehmān pahūcne vāle hē.  
(e) s<sup>h</sup>ām kā vaqt t<sup>h</sup>ā, and<sup>h</sup>erā hone vālā t<sup>h</sup>ā.  
(f) āp kab<sup>h</sup>ī hindustān gaye hē.

### Exercise 3

- |                        |                                      |
|------------------------|--------------------------------------|
| (a) ustād              | us ko paR <sup>h</sup> ānā he        |
| (b) <i>Doctor</i>      | use marīz ko dek <sup>h</sup> nā he. |
| (c) gulūkar            | us ko gānā he.                       |
| (d) <i>Driver</i>      | us ko gārī calānī he.                |
| (e) d <sup>h</sup> obī | us ko kapRe d <sup>h</sup> one hē.   |
| (f) musannif           | us ko lik <sup>h</sup> nā he.        |

### Exercise 4

- (a) kyā āp mere liye sifārshī xat lik<sup>h</sup> dēge?  
(b) rāt āyī aur and<sup>h</sup>erā ho gayā t<sup>h</sup>ā.  
(c) mē urdū nahī paR<sup>h</sup> saktā, āp ye xat paR<sup>h</sup> dījiye.  
(d) vo t<sup>h</sup>oRā t<sup>h</sup>oRā ter letā he.  
(e) us ko bahut acc<sup>h</sup>ā nācnā ātā he.  
(f) mē āp kī bāt bilkul b<sup>h</sup>ul gayā.

### Exercise 5

Sample:

- 1 bacpan mē muj<sup>h</sup>e dūd<sup>h</sup> pinā paRtā t<sup>h</sup>ā.
- 2 bacpan mē muj<sup>h</sup>e DākTar ke pās jānā paRtā t<sup>h</sup>ā.
- 3 bacpan mē muj<sup>h</sup>e davāī pīnī paRtū t<sup>h</sup>ī.
- 4 bacpan mē muj<sup>h</sup>e Tikā lagvānā paRtā t<sup>h</sup>ā.
- 5 bacpan mē muj<sup>h</sup>e vālden ke sāt<sup>h</sup> cīzē xarīdne jānā paRtā t<sup>h</sup>ā.

## Unit 8

### Exercise 1

- āiye, tashrīf rak<sup>h</sup>iye.  
taklīf kī bāt kyā he?  
shāyad āp ko daftar mē kām zyādā ho.  
vo āp kā intizār kar rahī t<sup>h</sup>ī.  
ādāb arz.

### Exercise 2

- (a) mu'āf kījiye, mē *cheque* b<sup>h</sup>ejnā b<sup>h</sup>ul gayā.  
(b) mē ne k<sup>h</sup>ānā k<sup>h</sup>ā liyā.  
(c) āp kā buxār baR<sup>h</sup> gayā.  
(d) āp ne kuc<sup>h</sup> javāb nahī diyā.  
(e) āp merī salāh mān lijiye.

### Exercise 3

- |                           |                                      |
|---------------------------|--------------------------------------|
| (a) ustād                 | shāgirdō ko paR <sup>h</sup> ātā he. |
| (b) DākTar                | Tikā lagātā he.                      |
| (c) <i>cashier</i>        | <i>cheque</i> tabdīl kartā he        |
| (d) darzī                 | kapRe sītā he                        |
| (e) xānsāmā               | k <sup>h</sup> ānā pakātā he.        |
| (f) <i>driver</i>         | gārī calātā he                       |
| (g) <i>civil engineer</i> | imāratē banvātā he.                  |

### Exercise 4

- (a) SAJID: akram ne sājid se apnī gaRī calvāī.  
(b) SAJID: akram sājid se apnā xat lik<sup>h</sup>vāyegā.  
(c) SAJID: akram sājid se apnā g<sup>h</sup>ar banvā rahā he.  
(d) SAJID: akram sājid se apnī kahānī paR<sup>h</sup>vā rahā t<sup>h</sup>ā.  
(e) SAJID: akram sājid se apnī beTī ko jagvātā he.

**Exercise 5**

- (a) hāsna: muj<sup>h</sup>e vo hās<sup>tī</sup> huī laRkī bahut pasand he.  
 (b) k<sup>h</sup>elnā: k<sup>h</sup>elte hue bacce bahut xūbsūrat lag rahe t<sup>h</sup>e.  
 (c) gānā: gā<sup>tī</sup> huī ciRiyā uR rahī t<sup>h</sup>ī.  
 (d) sitār bajānā: sitār bajātā huā ādmī bahut acc<sup>h</sup>ā he.  
 (e) ternā: tertī huī mac<sup>h</sup>liyō ko dek<sup>h</sup>o.  
 (f) ronā: DākTar ne rote hue bacce ko Tikā lagāyā.

**Exercise 6**

mē railway station par apne dost kā intzār kar rahā t<sup>h</sup>ā. t<sup>h</sup>oRī der bād rel gāRī āyī aur merā dost gāRī se utrā. ham bahut xush ho kar mile. is martabā pāc sāl ke bād hamārī mulāqāt huī. t<sup>h</sup>oRī der bād mē ne kahā, 'is martabā bahut der ke bād yahā āye ho.' usne javāb diyā, 'acc<sup>h</sup>tī bāt t<sup>h</sup>ī ke gāRī der se āyī, agar gāRī der se na ātī, to mē āj b<sup>h</sup>tī na ātā.

**Unit 9****Exercise 1**

- (a) log laundromat kapRe d<sup>h</sup>one ke liye jāte hē.  
 (b) log restaurant k<sup>h</sup>ānā k<sup>h</sup>āne ke liye jāte hē.  
 (c) log cinema film dek<sup>h</sup>ne ke liye jāte hē.  
 (d) log college paR<sup>h</sup>ne ke liye jāte hē.  
 (e) log swimming pool terne ke liye jāte hē.  
 (f) log bar pīne ke liye jāte hē.  
 (g) log chemist davā lene ke liye jāte hē.

**Exercise 2**

- (a) vo beT<sup>h</sup>e hue bolā.  
 (b) John so(y)e hue hās rahā t<sup>h</sup>ā.  
 (c) ye sheher soyā sā lagtā he.  
 (d) laRkī piyī huī g<sup>h</sup>ar āyī.  
 (e) ek aurat ne bistar par leTe hue kahā.

**Exercise 3**

sunī	bāt
lik <sup>h</sup> ā	xat
hāstā	laRkā
caltī	gāRī
b <sup>h</sup> āgtī	billī

**Exercise 4**

- (a) John se ek kahānī paR<sup>h</sup>tī gayī.  
 (b) ham logō se k<sup>h</sup>ānā k<sup>h</sup>āyā jā rahā he.  
 (c) tum se kyā kiyā jāyegā?  
 (d) muj<sup>h</sup> se murGī kā sālān banāyā gayā.  
 (e) Bill se hindustān mē paR<sup>h</sup>ā jāyegā.  
 (f) kyā āp se gānā gāyā jāyegā?

**Exercise 5**

- (a) ham ko vahā jāne kā mauqā milā.  
 (b) John ko hindustān jāne kā mauqā aksar miltā he.  
 (c) ye sunhera mauqā t<sup>h</sup>ā.  
 (d) āp ko kitāb lik<sup>h</sup>ne kā mauqā kab milegā?  
 (e) is kāGaz par kyā lik<sup>h</sup>ā he?  
 (f) billī ko mauqā milā aur vo dud<sup>h</sup> pī gayī.  
 (g) ye bahut acc<sup>h</sup>e mauqe kī bāt he.

**Unit 10****Exercise 1**

īd-ul-fitr	is din sivaiyā pakāī jātī hē. dushmanō ko b <sup>h</sup> tī dost banāyā jātā he.
īd-ul-azhā	haj ke mahīne mē tīn roz manāī jātī he. gosht dostō aur rishtedārō mē bātā jātā he.

**Exercise 2**

- (a) On this day sivayan (a sweet desert) is cooked.  
 (b) Enemies are often made friends.  
 (c) Celebrated for three days in the month of Haj.  
 (d) The meat is distributed amongst friends and relatives.

**Exercise 3**

- (a) Īd-ul-fitr  
 (b) Īd-ul-azhā  
 (c) muharram  
 (d) Īd-ul-azhā  
 (e) muharram

# Key to script unit exercises

**Unit 1****Exercise 2**

- |     |      |     |      |     |        |
|-----|------|-----|------|-----|--------|
| (a) | زار  | (b) | ازار | (c) | دادا   |
| (d) | أرذو | (e) | درار | (f) | ارواژا |
| (g) | دوژو | (h) | ژاژ  | (i) | آوارا  |
| (j) | آرژو | (k) | اژا  | (l) | ادا    |

**Unit 2****Exercise 2**

- |     |      |     |      |     |      |     |      |
|-----|------|-----|------|-----|------|-----|------|
| (a) | جوژو | (b) | چدا  | (c) | خارج | (d) | جوژا |
| (e) | روان | (f) | چرخا | (g) | جس   | (h) | شاد  |
| (i) | چرچ  | (j) | خُرد | (k) | شاخ  | (l) | أس   |
| (m) | سلاش | (n) | حرج  | (o) | خاص  | (p) | سرد  |
| (q) | حاضر | (r) | داس  | (s) | زوس  |     |      |

**Exercise 3**

- |     |      |     |      |
|-----|------|-----|------|
| (a) | سنر  | (b) | فخص  |
| (c) | حصار | (d) | سورخ |
| (e) | صدا  | (f) | صحرا |

## Unit 3

## Exercise 2

- |            |          |          |          |
|------------|----------|----------|----------|
| (a) تیر    | (b) ریت  | (c) تین  | (d) بٹی  |
| (e) اُچا   | (f) اُون | (g) بھ   | (h) اُڈ  |
| (i) بچیا   | (j) عیسا | (k) بین  | (l) پینا |
| (m) تالی   | (n) ناز  | (o) میرا | (p) روز  |
| (q) عب     | (r) روز  | (s) پوتا | (t) کوپی |
| (u) یونانی | (v) باپ  | (w) نس   |          |

## Exercise 3

- |            |           |
|------------|-----------|
| (a) تیری   | (b) اناج  |
| (c) پریشان | (d) باؤنی |
| (e) باچنا  | (f) حضرت  |
| (g) صبح    | (h) حساب  |
| (i) شادی   |           |

## Unit 4

## Exercise 2

- |           |          |           |
|-----------|----------|-----------|
| (a) فقیر  | (b) جسم  | (c) فوج   |
| (d) لوگ   | (e) نام  | (f) ستن   |
| (g) کرا   | (h) نمک  | (i) آجر   |
| (j) پتلا  | (k) چاقو | (l) پتلی  |
| (m) ٹوٹری | (n) منکا | (o) قیض   |
| (p) آنکھ  | (q) سلام | (r) آنسوس |
| (s) فساد  | (t) فرش  | (u) شریف  |

## Exercise 3

- |          |            |
|----------|------------|
| (a) لکام | (b) گلشن   |
| (c) خالی | (d) عمال   |
| (e) موسم | (f) شریف   |
| (g) پتلی | (h) الماری |
| (i) صبر  | (j) قربان  |

## Unit 5

## Exercise 1

- (a) تمنا دیکھئے  
 (b) آپ میری مدد کر سکتے ہیں؟  
 (c) میں وہاں کیسے جاؤں؟  
 (d) یہ میری غلطی ہے  
 (e) یہاں خطر ہے  
 (f) بچاؤ  
 (g) معلومات کا دفتر  
 (h) میں رست بھول گئی ہوں  
 (i) تنگ مت کرو  
 (j) میں چاہی ڈھونڈ رہا ہوں  
 (k) تمہیں مل رہی

## Exercise 2

- |          |           |
|----------|-----------|
| (a) علوم | (b) طوفان |
| (c) لفظ  | (d) پتلیز |
| (e) نمک  | (f) عقیدت |

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