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C O L L O Q U I A L

U R D U

The Complete Course for Beginners

Tej K. Bhatia and Ashok Koul

✓ MASTER THE EVERYDAY
LANGUAGE

✓ UP-TO-DATE CULTURAL
SITUATIONS

✓ ACCESSIBLE AND
THOROUGH

ROUTLEDGE



CD ONE

Introduction

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4. Pronunciation – oral and nasalized vowels
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Colloquial

Urdu

Colloquial Urdu provides a step-by-step course in Urdu as it is written and spoken today. Combining a user-friendly approach with a thorough treatment of the language, it equips learners with the essential skills needed to communicate confidently and effectively in Urdu in a broad range of situations. No prior knowledge of the language is required.

Key features include:

- progressive coverage of speaking, listening, reading and writing skills
- structured, jargon-free explanations of grammar
- an extensive range of focused and stimulating exercises
- realistic and entertaining dialogues covering a broad variety of scenarios
- useful vocabulary lists throughout the text
- additional resources available at the back of the book, including a full answer key, a grammar summary, bilingual glossaries and English translations of dialogues.

This second edition has been extensively updated and revised throughout, with particular attention to the Urdu script – coverage is now integrated throughout the book and the script font has been enlarged and improved.

Balanced, comprehensive and rewarding, *Colloquial Urdu* will be an indispensable resource both for independent learners and for students taking courses in Urdu.

Accompanying audio material is available to purchase separately on two CDs or in MP3 format, or comes included in the great value *Colloquial Urdu* pack. Recorded by native speakers, the audio material complements the book and will help enhance learners' listening and speaking skills.

By the end of this course, you will be at Level B2 of the Common European Framework for Languages and at the Intermediate–High level on the ACTFL proficiency scales.

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Colloquial Urdu

The Complete Course for Beginners

Tej K. Bhatia and Ashok Koul



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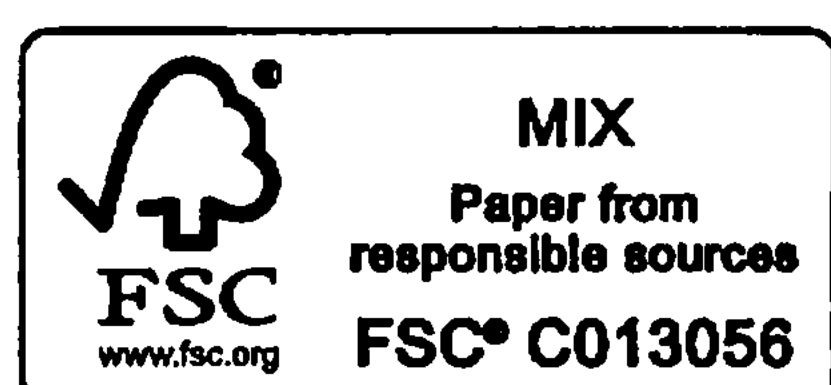
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By the end of this unit you should be able to:

- use past participles
- know how to say 'no' in socially sensitive situations
- use the participial forms as adverbials
- use the construction 'neither . . . nor'
- understand hidden assumptions
- form purpose clauses
- speak about Indian/Pakistani and Chinese food (particularly curries)
- use the passive construction
- understand more about reduplication
- use idiomatic expressions

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

- use various types of relative clause
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Abbreviations

adj.	adjective
adv.	adverb
ag.	agent
aux.	auxiliary
emp.	emphatic
excl.	exclamation
f.	feminine
fam.	familiar
hon.	honorific
imper.	imperative
inf.	infinitive
interj.	interjection
intr.	intransitive
<i>lit.</i>	literally
m.	masculine
n.	noun
obj.	object
obl.	oblique
part.	particle
pl.	plural
pp.	postposition
ppl.	participle
pres.	present
rel.	relative
sg.	singular
tr.	transitive
v.	verb

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, South Africa among others). Approximately eight hundred million people speak Urdu as either a first or a second language. Hindi-Urdu is among the top five 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 22 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-Dehlvi* ‘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 K^haRi Boli. The terms *Hindī* and *Hindustani* are also employed to refer to 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 chapter on 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, Premchand, Iqbal and Mirza Galib. 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 (1500 BC) distinction between aspirated and unaspirated consonants which results in a four-way contrast as shown by the following examples: **kāl** ‘time’, **k^hāl** ‘skin’, **girnā** ‘to fall’ and **g^hirnā**, ‘be surrounded’. (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 **T**. For more details see the section on Urdu writing system and pronunciation.

Urdu has an approximately three-century 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 the grammatical tradition in particular, see Bhatia (1987).

Because of their common Indo-European origin, you will still 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.

About this book

This book is designed as a complete first-year language course, keeping in mind the proficiency guidelines of the American Council

on the Teaching of Foreign Languages (ACTFL) and the European Language Community. Every attempt is made to optimize this goal by integrating the linguistic content with the culture of South Asia in general and India and Pakistan in particular.

The book is grounded in the current theories of language acquisition, learnability and language use. Unlike other books (even some recent 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 prescriptivist and puritan tendencies. What you will find in this book is the way the 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 that in a widely circulated course on Urdu/Hindi in which the waiter asks his customers for their order, the word 'order' is translated by the word meaning 'obey my order!'

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 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 Urdu pronunciation and the Urdu script. The main body of the book deals with ten conversational units which consist of the following parts: (1) dialogues; (2) vocabulary with English translation; (3) language points detailing pronunciation, grammar and usage involved in the unit; and (4) exercises. The dialogues together with the language points explicitly deal with those aspects of Indian and Pakistani culture about which the authors have frequently been asked. The vocabulary or the new words used in the dialogues are given in English and Urdu script.

The reference grammar gives an overview of Urdu grammar with complete paradigms. This section complements the language points given in each unit. The Urdu–English glossary gives all the words used in the dialogues, listed alphabetically in both Urdu and English. The English–Urdu glossary classifies Urdu words into different semantic

groups. Answers to the exercises can be found in the key and there is a section containing translations of the readings and dialogues used in Units 7–10.

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 script units. For every learner, whether on the first or the second track, the chapter on the Urdu writing system and 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 recorded. The exercises with the audio icon are also recorded, so they require you to listen to the recording.

If you want to follow the Urdu script track, you will first have to study the five script units given at the beginning of the book.

Naturally, the vocabulary will involve memorization. You may also wish to consult the vocabulary sections while doing exercises. The language points give you details of pronunciation, grammar and usage.

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 lifelong venture. Your next step is to look for books or materials dealing with intermediate and advanced Urdu courses. There is no shortage of material including web-based material at the levels in question. The only difficulty you might face is that this material will invariably be in the Urdu 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 is 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.

Readers will find the following web resources useful. Please remember, however, the links may not always be active and content is also subject to change. At the writing of this book, these links were active.

<http://taj.chass.ncsu.edu/urdu/>

<http://urduathome.com>

www.urduresources.org.uk

www.languageshome.com/English-Urdu.htm

www.urduword.com

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The Urdu writing system and pronunciation

Introduction

This chapter briefly outlines the salient properties of 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 Alphabet (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 still will need to refer to the vowel and consonant charts 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, recorded on the CD accompanying this book.

The Urdu script

Like Urdu, a number of languages are written in 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 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. The second style is most commonly used in Urdu publications. Apart from some differences in shapes, the two styles are quite similar.

Many of the letters in 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. *Initial shape*, which is connected to the following letter.
2. *Medial shape*, which is connected on both sides.
3. *Final shape*, which is connected to a preceding letter.
4. *Independent (detached) shape*, which is not connected to another letter on either side.

These shapes will be detailed in the script units.

Below you will find the Urdu vowels and consonants charts.

Urdu vowels

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

alif	ا
vāv	و
c^hoTī ye	ی
baRī ye	ے

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

Short vowel signs

The following vowel signs are introduced:

◌َ called **zabar**

It is written above the letter **alif** to indicate the short vowel **a**. Above a consonant it indicates a following **a**. (This sign is rarely used in Urdu.)

˘ called **zer**

It is written below the letter **alif** to indicate the short vowel **i**. Below a consonant it indicates a following **i**.

˙ called **pesh**

It is written above the letter **alif** to indicate the short vowel **u**. Above a consonant it indicates a following **u**.

Long vowel signs

˜ called **madd**

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

˘˙ called **ulTā pesh**

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

Vowel chart

Base forms: **alif** ا **vāv** و **c^hoTī** ی **baRī** ے
 Vowels: **a** **ā** **i** **ī** **u** **ū** **e** **ε** **o** **au**

Positional variants

vowel	initial	medial	final	vowel	initial	medial	final
a	ا	َ	َ	ā	آ	ا	ا
i	اِ	ِ	ِ	ī	اِی	یہ	ی
u	اُ	ُ	ُ	ū	اُو	وُ	وُ
e	ایہ	یہ	ے	ε	ایہ	یہ	ے
o	او	و	و	au	اُو	و	و

Notes on Urdu vowels

alif is always written when a word starts with a vowel, combined with some vowel signs or letters to indicate various vowels. Urdu vowels

do not distinguish between the capital and non-capital form. However, it is important to note that the two vowel letters

ﻉ **c^hoTī ye** and ﻪ **baRīye**

are *connectors* and may vary in appearance in a word. For more details see the script units.

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 ˜ called **ulTā jazam** may be written above the variants of the letter: **nūn** ن.

However, in final position **nūn-i-gunah** ں (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 گہاں **āk^h** آئکھ **cād** چاند

Diphthongs

ɛ 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. **pēsā** ‘money’, **kauvā** ‘crow’).

Urdu consonants

Consonant chart

	voiceless unaspirated	voiceless aspirated	voiced unaspirated	voiced aspirated	nasal
k-group	ک	کھ	گ	گھ	ن
	k	k ^h	g	g ^h	ŋ
c-group	چ	چھ	ج	جھ	
	c	c ^h	j	j ^h	

	<i>voiceless unaspirated</i>	<i>voiceless aspirated</i>	<i>voiced unaspirated</i>	<i>voiced aspirated</i>	<i>nasal</i>
T-group	ٹ	ٹھ	ڈ	ڈھ	
	T	T ^h	D	D ^h	
t-group	ت / ط	تھ	د	دھ	ن
	t	t ^h	d	d ^h	n
p-group	پ	پھ	ب	بھ	م
	p	p ^h	b	b ^h	m
q-group	ق				
	q				
Others	ی	ر	ل	و	
	y	r	l	w/v	
	س / ص / ش	ش	ہ / ح	ز / ذ / ض / ظ	
	s	sh	h	z	
	ف	غ	خ	ژ	
	f	G	x	ž	
	ڑ	ڑھ			
	R	R ^h			
	ع				
	'en (see Script unit 5)				

Notes on Urdu consonants

The first six groups of consonants are called stops because they are pronounced by stopping the air which is going out of the mouth. The fifth column on the chart is called nasal because the air is released through the nose during the stopping phase in the mouth.

Place of articulation

All consonants arranged within each of the five 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 'g'.

ک	کھ	گ	گھ	ڳ
k	k ^h	g	g ^h	ŋ

c-group

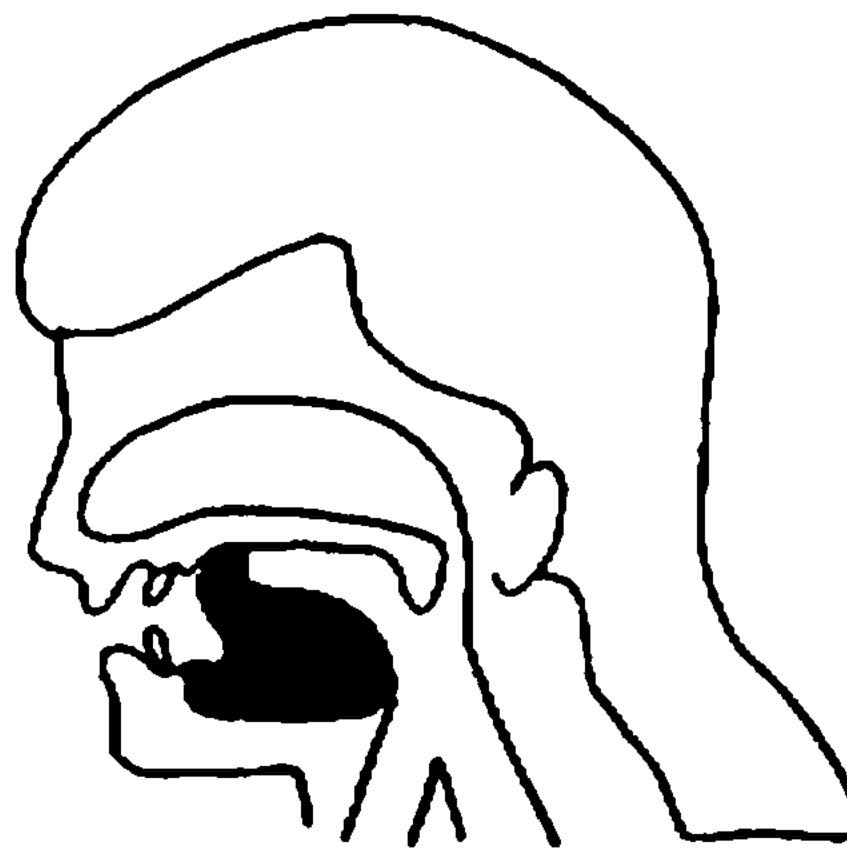
The body of the tongue touches the hard palate in the articulation of these sounds. **c^h** is similar to the first sound of English 'ch' in 'church'. **j** is like English 'j', while **j^h** has a noticeable aspirate.

چ	چھ	ج	جھ
c	c ^h	j	j ^h

T-group (the 'capital T group')

ٹ	ٹھ	ڈ	ڈھ
T	T ^h	D	D ^h

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.



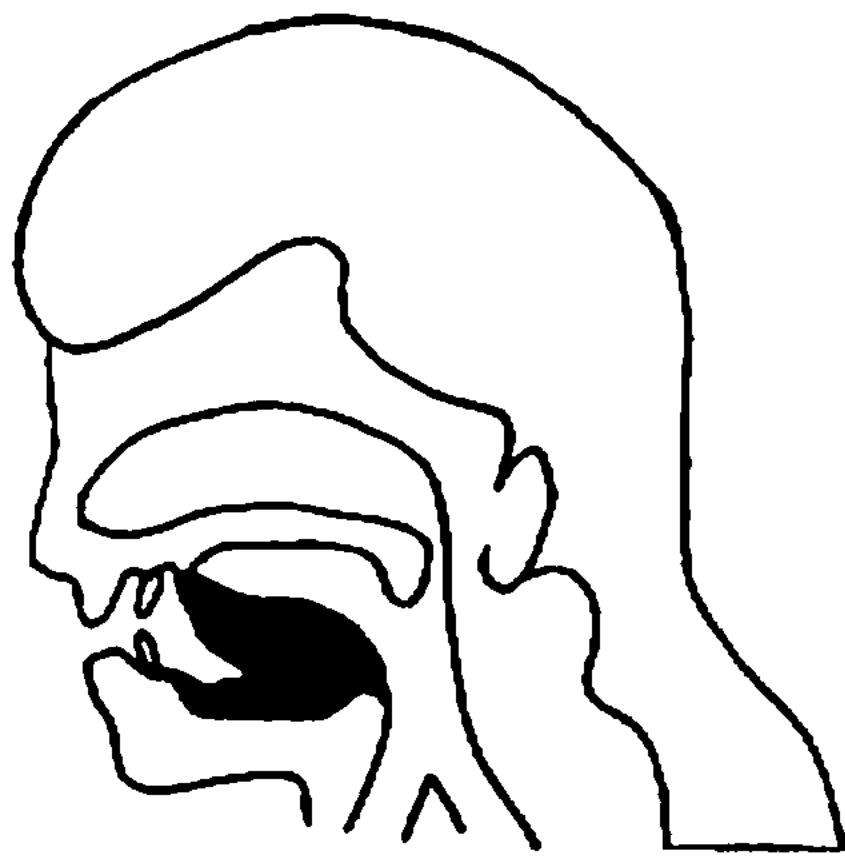
Also note that **R** and **R^h** are pronounced with the same point of articulation.

t-group

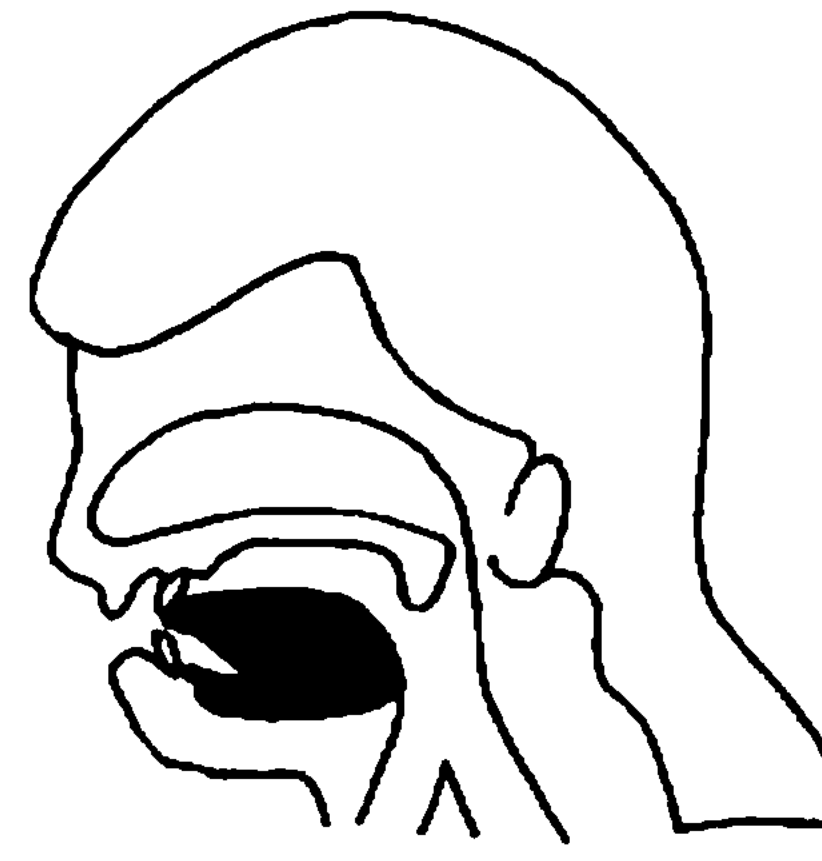
The tip of the tongue touches the back of the teeth, and not the gum ridge behind the teeth as is the case in the pronunciation of the English 't' or 'd'.

ت	تھ	د	دھ	ن
t	t ^h	d	d ^h	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 the English 'p', '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 ^h	b	b ^h	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 the English 'k' (as in 'skin' but not as in 'kin') and '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'. 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 ^h	c ^h	T ^h	t ^h	p ^h

The superscript ^h means that these sounds are pronounced with the strong 'puff of air'. All you have to do is to 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 the 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 ^h 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^h** at the end of the first boundary between the two words.

گھ	جھ	ڈھ	دھ	بھ
g ^h	j ^h	D ^h	d ^h	b ^h

Nasals

These sounds are called nasals because the air is released through the nose during the stopping phase in the mouth. In 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.

ن	ن	م
ŋ	n	m

These sounds are similar to the English nasal consonants 'n' and 'm'. ŋ is similar to the nasal consonant in the English word 'king'.

Other consonants (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 a 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. ر̣ **R^h** is the aspirated counterpart of ر **R**.

ر	ر̣
R	R^h

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, ز	خ	غ
ž	f	z	x	G

The consonants غ, خ, ز, ف are used quite frequently in Urdu. ž ژ 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'. ف and ز 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
ث	ص	س		all represent s
ز	ذ	ظ	ض	all represent z
ه	ح			represent h

It should be noted that 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 letters ٹ **T** and ڈ **D**, respectively.

Pronunciation practice

Vowels

Oral vowels (CD1; 2)



vowels	pronunciation cues (English near-equivalent)	Urdu words
اَ	a about	کل kal yesterday/ tomorrow
آ	ā father	کال kāl time
اِ	i sit	دِن din day
اِی	ī seat	دین dīn religion
اُ	u book	کل kul total
اُو	ū boot, loot	کول kūl shore
اِے	e late, date (without a glide)	ہے he hey
اِے	ε bet	ہے hε is
او	o boat (without a glide)	اور or side, towards
اُو	au bought	اور aur and



Nasalized vowels (CD1; 3)

<i>vowels (long)</i>	<i>Urdu words</i>
آں ā̃	ماں mā̃ mother
اہیں ī̃	کہیں kahī̃ somewhere
اؤں ū̃	ہوں hū̃ am
ایں ē̃	میں mē̃ in
ایں ɛ̃	میں mɛ̃ I
اوں ō̃	گوںڈ gō̃d gum
اوں āũ̃	چونک cāũ̃k be startled



Minimal pair practice: words with oral and nasalized vowels (CD1; 4)

<i>oral vowels</i>	<i>nasalized vowels</i>
a گہا kahā said (m. sg.)	ā̃ گہاں kahā̃ where
ī گہی kahī said (f. sg.)	ī̃ کہیں kahī̃ somewhere
ū پوچھ pūc^h ask	ū̃ پونچھ pūc^h a tail
e لے le take	ē̃ لیں lē̃ take (optative)
ɛ ہے hɛ is	ɛ̃ ہیں hɛ̃ are
o گود god the lap	ō̃ گوںڈ gō̃d gum
au چوک cauk a crossing	āũ̃ چونک cāũ̃k be startled

Consonants

Listen to the recording and repeat the words. Remember, the contrasts shown below are critical in Urdu. Try to make the distinctions because, as these examples show, sometimes they represent the only difference between two unrelated words. If you want to request food, کھانا **k^hānā**, failure to produce aspiration will result in کانہ **kānā** and you will end up asking for a one-eyed person. Similarly, if you do not distinguish the T-group of consonants from the t-group, rather than asking for روٹی **roTī** 'bread', you will end up reporting that a girl is crying (i.e. روتی **rotī**).

Minimal pair practice: words with unvoiced unaspirated stops and unvoiced aspirated stops (**CD1; 5**)



unvoiced unaspirated

unvoiced aspirated

ک	k	کلی	kalī	bud	کھ	k ^h	کھلی	k ^h alī	oilcake
چ	c	چونا	cūnā	lime	چھ	c ^h	چھونا	c ^h ūnā	to touch
ٹ	T	ٹاٹ	TāT	sackcloth	ٹھ	T ^h	ٹھاٹ	T ^h āT	splendour
ت	t	تان	tān	tune	تھ	t ^h	تھان	t ^h ān	roll of cloth
پ	p	پل	pal	moment	پھ	p ^h	پھل	p ^h al	fruit

Minimal pair practice: words with voiced unaspirated stops and voiced aspirated stops (**CD1; 6**)



voiced unaspirated

voiced aspirated

گ	g	گرنا	girnā	to fall	گھ	g ^h	گھرنا	g ^h irnā	be surrounded
ج	j	جال	jāl	net	جھ	j ^h	جھال	j ^h āl	soldering of metals
ڈ	D	ڈال	Dāl	a branch	ڈھ	D ^h	ڈال	D ^h āl	shield
د	d	دار	dār	a piece	دھ	d ^h	دھار	d ^h ār	sharpness of wood
ب	b	بال	bāl	hair	بھ	b ^h	بھال	b ^h āl	point of an arrow



Minimal pair practice: words with unvoiced aspirated stops and voiced aspirated stops (**CD1; 7**)

unvoiced aspirated

ک k^h کھانا k^hānā food

چھ c^h چھل c^hal cheat

ٹھ T^h ٹھک T^hak tapping sound

تھ t^h تھان t^hān roll of cloth

پھ p^h پھول p^hūl flower

voiced aspirated

گھ g^h گھانا g^hānā
Ghana, the name of a country

جھ j^h جھل j^hal fan

ڈھ D^h ڈھک D^hak cover

دھ d^h دھان d^hān paddy

بھ b^h بھول b^hūl mistake



Minimal pair practice: words with **T**-group (retroflex) stops and **t**-group (dental) stops (**CD1; 8**)

T-group

ٹ T ٹال Tāl postpone

ٹھ T^h ٹھک T^hak tapping sound

ڈ D ڈال Dāl branch

ڈھ D^h ڈھک D^hak cover

t-group

ت t تال tāl pond

تھ t^h تھک t^hak be tired

د d دال dāl lentil

دھ d^h دھک d^hak palpitation



Minimal pair practice: words with **q**-group (uvular) and **k**-group (velar) stops (**CD1; 9**)

q-group

ق q قاش qāsh a piece of fruit

k-group

ک k کاش kāsh may it happen



Minimal pair practice: fricatives vs. stops (**CD1; 10**)

fricatives

خ x خام xām raw

خ x ختاب xitāb title

غ G غل Gul noise

غ G غریب Garīb poor

ف f فانی fānī mortal

ف f فن fan art

ز z زنگ zang rust

stops

ک k کام kām work

ک k کتاب kitāb book

گ g گل gul flower

ق q قریب qarīb near

پ p پانی pānī water

پھ p^h پھن p^han the hood of a snake

ج j جنگ jang war

Minimal pair practice: words with **r**, **R** and **R^h** (CD1; 11)*consonants**Urdu words*

ر	r	پَر	par	on, at
ڑ	R	پاڑ	paR	lie down, fall
ڑھ	R^h	پاڑھ	paR^h	read, study

Nasal consonants (CD1; 12)



Listen to the following nasal consonants:

*nasal consonants**Urdu words*

ن	ṇ	گَنگا	gaṇgā	Ganges
ن	n	نان	nān	bread
م	m	ماضی	māzī	past

Other consonants (CD1; 13)



Listen to the following words:

*consonants**Urdu words*

ے	y	یار	yār	friend
ر	r	راز	rāz	secret
ل	l	لال	lāl	red
و	w/v	والد	vālid	father
ش	sh	شال	shāl	shawl
س	sa	سال	sāl	year
ہ/ح	h	حال	hāl	condition, state

Punctuation marks

۔	full stop
،	comma
؛	semicolon
؟	question mark

Other punctuation marks are the same as in English. See the script units for special abbreviations and other symbols used in Urdu.

Numerals

1	2	3	4	5	6	7	8	9	0
۱	۲	۳	۴	۵	۶	۷	۸	۹	۰



Dictionary order (CD1; 14)

The dictionary order of the Urdu script is given below, working vertically down the columns. Each letter is given in its independent shape. The name of the letter is given in the second column and in the third column its sound. 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.

<i>letter</i>	<i>name</i>	<i>sound</i>
ا	alif	a
ب	be	b
پ	pe	p
ت	te	t
ٹ	Te	T
ث	se	s
ج	jīm	j
چ	ce	c
ح	he	h
خ	xe	x
د	dāl	d
ڈ	Dāl	D
ذ	zāl	z
ر	re	r
ڑ	Re	R
ز	ze	z

<i>letter</i>	<i>name</i>	<i>sound</i>
ژ	že	ž
س	sīn	s
ش	shīn	sh
ض	svād	s
ص	zvād	z
ط	toe	t
ظ	zoe	z
ع	en	‘ (see Script unit 5)
غ	Gēn	G
ف	fe	f
ق	qāf	q
ک	kāf	k
گ	gāf	g
ل	lām	l
م	mīm	m
ن	nūn	n
و	vāo	v/w, o, ū, au
ہ	c ^h oTī he	h
ھ	do cashmī he	(aspiration)
ی	c ^h oTī ye	y, ī
ے	baRī ye	e, ε

Listening exercises

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



Exercise 1 (CD1; 15)

Listen to the three words and circle the one that is different.



A

B

C



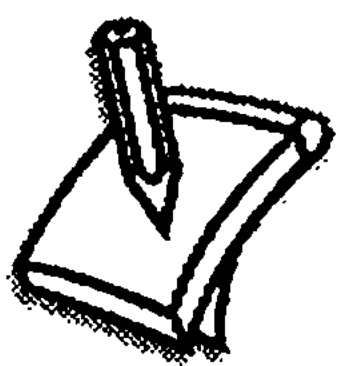
Example: you hear

kar**k^har****kar**

Answer:

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



Exercise 2 (CD1; 16)

Listen to the four words and circle the aspirated ones.



A

B

C

D



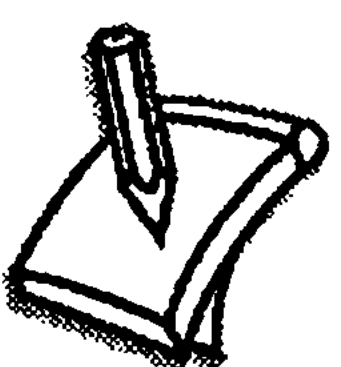
Example: you hear

kar**k^har****gar****g^har**

Answer:

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



Exercise 3 (CD1; 17)

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



A B
ٹک Tik تک tik

After each pair below is pronounced, you will hear either 'A' or 'B' again.
Underline the word that you hear the *third* time.

Example: you hear **Tik** ٹک, so underline **Tik** ٹک.

A		B	
1. tāk	تاک	Tāk	ٹاک
2. t ^h ak	تھک	T ^h ak	ٹھک
3. dāg	داگ	Dāg	ڈاگ
4. d ^h ak	دھک	D ^h ak	ڈھک
5. par	پر	paR	پڑ
6. sar	سر	saR	سڑ
7. karī	گری	kaR ^h ī	گڑھی
8. t ^h īk	تھیک	T ^h īk	ٹھیک

Exercise 4 (CD1; 18)

Listen to the pair of words which contrast in terms of their vowel.

A B
din دِن dīn دین



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

Example: you hear **dīn** دین, so underline **dīn** دین.

A		B	
1. kām	کام	kam	گم
2. din	دِن	dīn	دین
3. mil	مِل	mīl	میل
4. cuk	چک	cūk	چوک
5. mel	مِل	mel	میل
6. ser	سِر	ser	سیر
7. bic	بِچ	bīc	بیںچ
8. bāl	بال	bal	بَل

Part I: Urdu script

Script unit 1

In this unit you will learn about:

- non-connector vowels
- non-connector consonants



The vowel signs **zabar** (َ), **zer** (ِ) and **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 the script units and also in the text to make learning of the Perso-Arabic script and the Urdu language faster and more convenient for beginners. It should be noted that the Perso-Arabic script uses a modified version of the Arabic alphabet and so consists of letters, *not* characters.

In the script units, an attempt has been made to use Urdu words as much as possible. However, some archaic Perso-Arabic words are also employed whenever deemed necessary to introduce the finer points of the writing system.

This unit has two sections: Section 1 deals with *non-connector vowels* and Section 2 deals with *non-connector consonants*.

Section 1: Non-connector vowels

The first letter of the alphabet alif ا

Alif ا 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** ا, 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** ا appears in its initial form. Look at the chart below:

Letter	Name	Sound	Variants		
			Detached (independent)	Final	Initial
ا	alif	ā	ا	ا	ا

Look at the following combinations of vowel signs with the letter **alif** ا:

اَ = a
اِ = i
اُ = u

The superscript **madd** ~ is used above **alif** ا only at the initial position to indicate the long vowel ā.

آ = ā

After a consonant, **alif** ا represents the ā sound.

Look at the following combinations with the vowels اَ a, اِ i, اُ u and آ ā and try to read them aloud.

Remember that Urdu is written and read from right to left.

pronunciation	word	letters
a + b = ab	أَب	ا + ب
i + s = is	إِس	ا + س
u + n = un	أُن	ا + ن
ā + b = āb	آب	آ + ب

The letter vāo و

vāo و is a non-connector and has no separate positional shapes. In its initial form and after the vowel ā it represents only a **v/w** sound. It may represent three vowels: **o**, **ū** and **au**. But to distinguish the vowel **ū** from **au**, it may occur with the sign **ulTā pesh** ُ or **zābar** ̣. See the chart below:

Letter	Name	Sound	Variants		
			Detached (independent)	Final	Initial
و	vāo	v/w	و	و	و
		o	و	و	او
		ū	و	و	او
		au	و	و	او

The combinations of **vāo** و with other non-connector letters are given in the next section.

Section 2: Non-connector consonants

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	Variants		
			Detached (independent)	Final	Initial
ر	re	r	ر	ر	ر
رط	Re	R	رط	رط	رط
ز	ze	z	ز	ز	ز
ژ	že	ž	ژ	ژ	ژ
د	dāl	d	د	د	د
دط	Dāl	D	دط	دط	دط
ذ	zāl	z	ذ	ذ	ذ

Pronunciation

The letters **ze** ز and **zāl** ز are both pronounced as **z**. **ze** ز occurs in most Urdu words representing the sound **z**, whereas **zāl** ز occurs only in a few Arabic loan words.

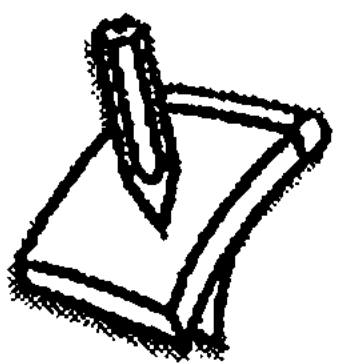
Formation of words using non-connector letters

a + d + ā	adā	آدا = ا + د + آ
d + a + v + ā	davā	دوا = ا + و + د
r + ā + z	rāz	راز = ز + ا + ر
z + a + r + ā	zarā	ذرا = ا + ر + ذ
ā + z + ā + d	āzād	آزاد = د + ا + ز + آ

Consonant cluster sign jazm ^

The sign ^ is written above and between two consonants to indicate a consonant cluster, e.g.:

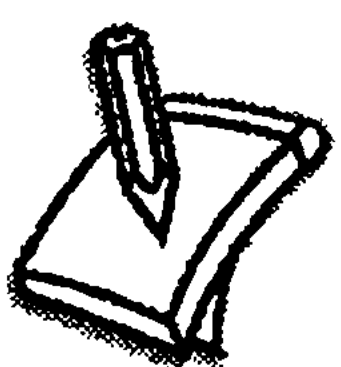
z + a + r + d	zard	زرد = ز + ر + د
d + a + r + d	dard	درد = د + ر + د
v + a + r + D	vārD	وارڈ = ڈ + ر + ا + و



Exercise 1

Read aloud the following words.

- | | | | |
|-----------|-----------|----------|----------|
| (a) آڑ | (b) آواز | (c) رَو | (d) اُور |
| (e) اُردو | (f) زور | (g) آرزو | (h) دُور |
| (i) دَراز | (j) اَوَر | (k) روز | (l) دَور |



Exercise 2

Write the following words in Urdu script:

- | | | | |
|-----------|------------|----------|----------|
| (a) zār | (b) azār | (c) dādā | (d) urdū |
| (e) darāz | (f) arvāRā | (g) doRo | (h) žāž |
| (i) āvārā | (j) ārzū | (k) uRā | (l) adā |

Script unit 2

In this unit you will learn about:

- variants of connective consonants (ج jīm- and س sīn-group letters)
- combining ج jīm- and س sīn-group letters with non-connector vowels and consonants
- س sīn vs. ص svād
- ض zvād – another z sound



Section 1: jīm-group letters

All the letters in this section are connectors which look alike. They differ in the number and position of accompanying diacritical marks. We will call them ج jīm-group letters. These letters have similar initial and medial variants. Learn how these letters are joined with other letters. They take the full form in the final position. Let us look at the chart given below:

Letter	Name	Sound	Variants			
			Detached (independent)	Final	Medial	Initial
ج	jīm	j	ج	ج	ج	ج
چ	cīm	c	چ	چ	چ	چ
ح	he	h(H)	ح	ح	ح	ح
خ	xe	x	خ	خ	خ	خ

Script and transcription

Connectors are linked to other letters by ligatures (i.e. the tails which connect to the subsequent letter). The letters **he** ه (**he** is also called **baRī he**) and **xe** خ are sounds of Perso-Arabic origin. There are two letters for the **h** sound, **he** ه and **c^hoTī he** ح . The use of **he** ه 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 meaningless. These words are used for the purpose of practising writing and pronunciation.

Initial variants

One-syllable words:

jā	جا	= ا + ج	cā	چا	= ا + چ
xā	خا	= ا + خ	jo	جو	= و + ج
cau	چو	= و + چ	Hū	هو	= و + ح
cār	چار	= ر + ا + چ	cor	چور	= ر + و + چ

Medial variants

Two-syllable words:

rājā	راجا	= ا + ج + ا + ر	cacā	چچا	= ا + چ + چ
cauRā	چور ا	= ا + ر + و + چ	jacā	چجا	= ا + چ + ج
xacar	خچر	= ر + چ + خ			

Final variants

jaj	جج	= ج + ج	haj	حج	= ج + ح
āj	آج	= ج + آ			

Notes

- 1 When **dāl**-group letters (و وُ وِ) are connected to a preceding letter, their form changes and they look similar to **re**-group letters. However, they are distinguished by diacritic marks. Examples:

had $\text{حَد} = \text{ح} + \text{د}$ xudā $\text{خُدا} = \text{ا} + \text{د} + \text{خ}$
 judā $\text{جُدا} = \text{ا} + \text{د} + \text{ج}$ vāHid $\text{واحد} = \text{د} + \text{ح} + \text{ا} + \text{و}$

- 2 When **re**-group letters (ر رُ رِ) are connected to a preceding letter their form also changes to (ر). Examples:

jaD $\text{جَد} = \text{ر} + \text{ج}$ xar $\text{خَر} = \text{ر} + \text{خ}$
 carxā $\text{چَرخا} = \text{ا} + \text{خ} + \text{ر} + \text{چ}$

Pronunciation

- 1 Note that in some Persian loan words, when the letter **vāv** و follows **xe** خ it is not pronounced. Examples:

xud $\text{خود} = \text{د} + \text{و} + \text{خ}$ xush $\text{خوش} = \text{ش} + \text{و} + \text{خ}$

- 2 In a few words, **vāv** و is not pronounced when followed by **alif** ا. Examples:

darxāst $\text{درخواست} = \text{ت} + \text{س} + \text{ا} + \text{و} + \text{خ} + \text{ر} + \text{د}$
 xāb $\text{خواب} = \text{ب} + \text{ا} + \text{و} + \text{خ}$

Section 2: **sīn**-group letters

The following four letters are connectors. We will call them the **س** **sīn** group of letters.

Letter	Name	Sound	Variants			
			Detached (independent)	Final	Medial	Initial
س	sīn	s	س	س	س	س
ش	shīn	sh	ش	ش	ش	ش
ص	svād	s	ص	ص	ص	ص
ض	zvād	z	ض	ض	ض	ض

Pronunciation and transcription

Note that both **sīn** س and **svād** ص have an **s** sound. **sīn** س is more frequent in Urdu, whereas **svād** ص and Perso-Arabic letter **se** ث (given in Script unit 4) which also represents another sibilant sound **s**, are restricted in their use in Urdu. The letters **svād** ص and **se** ث occur only in some Perso-Arabic loan words. In our transcription, **s** will represent the letter **sīn** س, **S** will be used for **svād** ص, and **S** will be used to transcribe **se** ث. **z** will represent the letter **zvād** ض.

Have you noticed that the first two letters **sīn** س and **shīn** ش have two variants each at the initial and the 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 **cʰotī ye** ی or **baRī ye** ے.

Let us learn to combine the four **sīn** س 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

Medial variants

Two-syllable words:

Hasad حسد = ح + س + د

Huzūr حضور = ح + ض + و + ر

aHsās احساس = ا + ح + س + ا + س

Final variants

The following are some examples of these letters used in their final position:

shaxS شخص = ش + خ + س

sās ساس = س + ا + س

jāsūs جاسوس = ج + ا + س + و + س

sūraj سورج = س + و + ر + ج

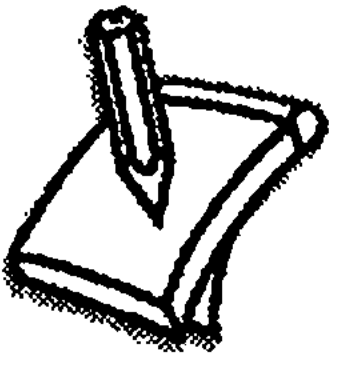
dozax دوزخ = د + و + ز + خ

Exercise 1

Read the following Urdu words aloud.



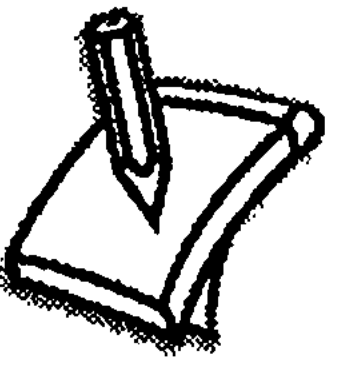
- | | | | | |
|----------|----------|----------|---------|-----------|
| (a) چادر | (b) سچ | (c) آتش | (d) درج | (e) ساسو |
| (f) چوڑا | (g) روش | (h) سود | (i) چور | (j) شوخ |
| (k) واجد | (l) سزا | (m) جارج | (n) جوش | (o) راجا |
| (p) جادو | (q) سو | (r) سارا | (s) صدا | (t) اس |
| (u) سجاد | (v) ورزش | (w) دوزخ | (x) سر | (y) سردار |



Exercise 2

Write the following words in Urdu script:

- | | | | | |
|-----------|-----------|------------|----------|-----------|
| (a) joRo | (b) judā | (c) xārij | (d) joDā | (e) rivāj |
| (f) carxā | (g) jis | (h) shād | (i) carc | (j) zarūr |
| (k) Hashr | (l) us | (m) sāzish | (n) Harj | (o) xāS |
| (p) sard | (q) Hāzir | (r) dās | (s) rūS | (t) sarā |

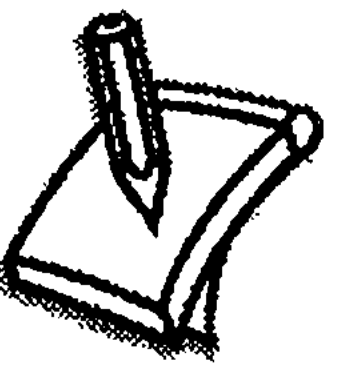


Exercise 3

Identify the letters used in the words given below and write them using the following model:

Example: خَشَر = ح ش ر

- | | |
|-------------|-------------|
| (a) = سَرحد | (b) = اَچار |
| (c) = جوڑ | (d) = دُسر |
| (e) = ارشاد | (f) = سجاد |



Exercise 4

Form the words of the letters given below:

- | | |
|--------------|-------------|
| (a) = س س ر | (b) = ش خ ص |
| (c) = س ر اخ | (d) = ص دا |
| (e) = خ ص د | (f) = س ح ر |

Script unit 3

In this unit you will learn about:

- connector consonants ل **lām**, م **mīm**, ك **kāf**, and گ **gāf**
- Arabic origin sounds ف **fe** and ق **qāf**
- gemination



Letters **lām** ل and **mīm** م

The chart given below provides the variants of the consonant letters ل **lām** and م **mīm**.

Letter	Name	Sound	Variants			
			Detached (independent)	Final	Medial	Initial
ل	lām	l	ل	ـل	ـلـ	لـ
م	mīm	m	م	ـم	ـمـ	مـ

Initial variants: **lām** لـ and **mīm** مـ

lo ل + و = لو lām ل + ا + م = لام

lāl ل + ا + ل = لال

mal م + ل = مل mauj م + و + ج = موج

Medial variants: lām ل and mīm م

camār چمار = چ + م + ا + ر
 malmal مالمال = م + ل + م + ل
 shimāl شِمال = ش + م + ا + ل

Final variants: lām ل and mīm م

jam جم = ج + م
 sil سیل = س + ل
 cal چل = چ + ل
 daldal دلدل = د + ل + د + ل
 ām آم = آ + م
 dāl دال = د + ا + ل

Letters ف fe and ق qāf

Both letters have similar initial and medial variants but differ in their final shape.

Letter	Name	Sound	Variants			
			Detached (independent)	Final	Medial	Initial
ف	fe	f	ف	ف	ف	و
ق	qāf	q	ق	ق	ق	و

Let us learn to form words using the letters ف fe and ق qāf in the initial, medial and final positions.

Initial variants: fe ف and qāf ق

farār فرار = ف + ر + ا + ر

faraq فرق = ف + ر + ق

qāsh قاش = ق + ا + ش

vafā وفا = و + ف + ا

Medial variants: fe ف and qāf ق

safar سفر = س + ف + ر

sifar سِفر = س + ف + ر

Final variants: fe ف and qāf ق

xāliq خالق = خ + ا + ل + ق

alif ألف = ا + ل + ف

firāq فراق = ف + ر + ا + ق

varaq ورق = و + ر + ق

uf أف = ا + ف

sāf صاف = ص + ا + ف

Letters kāf ک and gāf گ

Letter	Name	Sound	Variants			
			Detached (independent)	Final	Medial	Initial
ک	kāf	k	ک	ک	ک	ک
گ	gāf	g	گ	گ	گ	گ

Both these letters have two initial/medial variants. The first variant (ک) is used before **alif** ا and **lām** ل letters. The other variant is used elsewhere. Examples of initial, medial and final variants are given below:

Initial variants

kā ک = ا + ک kar کر = ر + ک
gā گ = ا + گ gol گول = ل + و + گ

Medial variants

shikār ش + ک + ا + ر = شِکار
fīkr ف + ک + ر = فِکر
jīgar ج + گ + ر = جِگر

Final variants

shak ش + ک = شَک
jag ج + گ = جَگ
āg آ + گ = آگ
shakal ش + ک + ل = شَکَل
log ل + و + گ = لَوگ

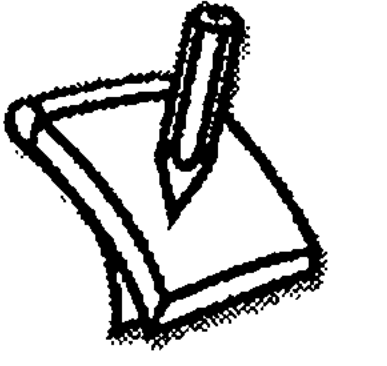
Gemination

To indicate gemination in Urdu, the symbol ّ called **tashdid** is placed over the letter.

aRRā اُرّا = ا + ر + ر + ا
 rassā رَسّا = ر + س + س + ا
 sajjād سَجّاد = س + ج + ج + ا + د
 kaccā کَجّچّا = ک + ج + ج + ا

Exercise 1

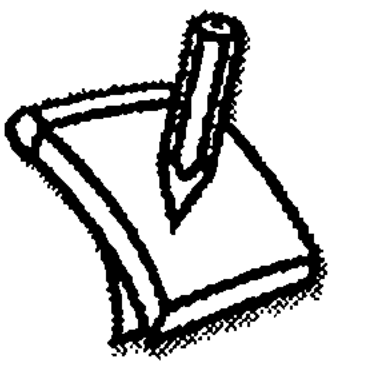
Write in Urdu.



- | | | | | | |
|-----------|-----------|-----------|-----------|-----------|-----------|
| (a) kamrā | (b) agar | (c) cākū | (d) camcā | (e) salām | (f) afsos |
| (g) fasād | (h) farsh | (i) adrak | (j) qad | (k) mukkā | (l) kām |
| (m) harf | (n) afsar | (o) cūk | (p) mulk | (q) kākā | (r) kamar |

Exercise 2

Conjoin the following letters to form words:



- (a) ق + ل + م = قلم
 (b) ل + ا + ل + ج = لالچ
 (c) ل + ا + ڈ = لاد
 (d) ق + د + ر = قدر
 (e) ق + ر + ض = قرض
 (f) ح + م + ا + م = محام
 (g) ف + ر + ض = فرض
 (h) ک + م + ا + ل = کمال
 (i) گ + ل = گل

Script unit 4



In this unit you will learn about:

- **ب** be-group consonants
- **ث** se – one more s sound
- nasalization
- **ی** ī, **ے** e, and **ئ** ε vowels
- semi-vowel **y**
- **ء** hamzā (vowel cluster symbol)

All the letters in this unit are connectors.

ب be-group

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	Variants			
			Detached (independent)	Final	Medial	Initial
ب	be	b	ب	ب	بـ	بـ
پ	pe	p	پ	پ	پـ	پـ
ت	te	t	ت	ت	تـ	تـ
ٹ	Te	T	ٹ	ٹ	ٹـ	ٹـ
ث	se	S(S)	ث	ث	ثـ	ثـ
ن	nūn	n	ن	ن	نـ	نـ

Script and pronunciation

The letter **se** ث gives the sound **s** in Urdu. It occurs in Arabic loan words only.

Let us learn to combine these letters with **alif** ا and **vāo** و.

Above consonants + alif ا:

Tā ط = ا + ط pā پ = ا + پ bā ب = ا + ب
nā ن = ا + ن tā ت = ا + ت sā ث = ا + ث

Consonants + vāo و:

Tau ط = و + ط pū پ = و + پ bo ب = و + ب
nū ن = و + ن to ت = و + ت sau ث = و + ث

Following are combinations of the above letters with non-connector consonants.

re/ze ر/ز:

Tir ط = ر + ط puz پ = ز + پ bar ب = ر + ب
niz ن = ز + ن taR ت = ر + ت sur ث = ر + ث
baz ب = ز + ب TiR ط = ر + ط nar ن = ر + ن

daal/Daal/zaal د/ڈ/ذ:

Tid ط = د + ط puD پ = ڈ + پ bad ب = د + ب
nad ن = د + ن taz ت = ذ + ت saD ث = ڈ + ث

As mentioned earlier, the letters in the preceding chart have three variants at the initial position and two at the medial position.

Initial and medial variants

✓ This shape is used before all non-connector letters except **vāv** و, before the **be-group** letters given above and before the following letters: **kāf** ک, **gāf** گ and **lām** ل.

Examples:

Initial position:

but	بُت = بُ + ت
bal	بَل = ب + ل
par	پَر = پ + ر
bakrā	بَکرا = ب + ک + ر + ا

Medial position:

xabar	خبر = خ + ب + ر
sabab	سَبَب = س + ب + ب
sitārā	سِتارا = س + ت + ا + ر + ا
cappal	چَپَل = چ + پ + پ + ل

ر This initial variant is used before the letter **vāv** و, **sīn** س group consonants and the following letters: **toi** ط, **zoi** ظ, **en** ع, **Gēn** غ, **fe** ف, **qāf** ق, **c^hoTī ye** کی, and **baRī ye** ے. However, at the medial position this variant is not used and the first initial variant ر is used instead.

Examples:

Initial position:

savāb	ثَوَاب = ث + و + ا + ب
Top	توپ = ت + و + پ
bas	بَس = ب + س
bashar	بَشَر = ب + ش + ر

ج This variant is used before **jīm** ج, **mīm** م, do **c^hashmī he** م.

Examples:

nam	نَم = ن + م
buxār	بُخار = بُ + خ + ا + ر
taxt	تَخْت = ت + خ + ت
xatm	خَتْم = خ + ت + م

Nasalization

nūn-i-Gunnah ﻥ (nūn ن without a dot) indicates nasalization at the end of a word. To indicate nasalization initially and medially, the variant of nūn ﻥ is written with the symbol ٓ called **ulTā jazm**.

Examples:

kāTā کٹا = ک + ا + ٓ + ٹ + ا

bās باس = ب + ا + ٓ + س

mā ما = م + ا + ٓ

āsū آسؤ = آ + ٓ + س + و

pāc پاچ = پ + ا + ٓ + چ

Connector vowels

c^hoTī ye ی and **baRī ye** ے

In this section two letters **c^hoTī ye** ی and **baRī ye** ے are introduced, which represent three vowels ī, e, ε and a semi-vowel y.

Both these letters are connectors and, like the **be**-group letters, they have the same initial and medial variants.

c^hoTī ye ی

c^hoTī ye ی gives the ī sound and may represent y in word initial and medial positions. In final position it represents only ī. When a word begins with the vowel ī, it is written with the letter **alif** ا + the initial variant of **c^hoTī ye** ی.

When **c^hoTī ye** ی is used for ī in the initial and medial positions, the sign **k^haRā zer** ڑ is used.

baRī ye ے

baRī ye ے represents the vowel **e** or **ε**. When **baRī ye ے** is used for the **ε** vowel, it takes **zabar ˆ**. When a word begins with the vowel **e** or **ε**, they are written with **alif ا** + initial variants of **baRī ye ے**.

Letter	Name	Sound	Variants			
			Detached (independent)	Final	Medial	Initial
ی	c ^h oTī ye	y	ی	ی	یہ	یہ
ی	c ^h oTī ye	ī	ی	ی	یہ	یہ
ے	baRī ye	e	ے	ے	ےہ	ےہ
ے	baRī ye	ε	ے	ے	ےہ	ےہ

Initial and medial variants

As mentioned before, **c^hoTī ye ی** and **baRī ye ے** have identical initial and medial variants similar to the **be**-group letters given at the beginning of this unit.

c^hoTī ye ی beRī ye ی

yār یار = ی + ا

ek اک = ک + اے

yād یاد = ی + ا + د

terā تیرا = ت + ا + ے

tīn تین = ت + ی + ن

jeb جب = ج + ب + ے

c^hoTī ye ی baRī ye ی

yom یوم = ی + و + م

esā اےسا = اے + س + ا

jyo جیو = ج + ی + و

devar دےوڑ = دے + و + ر

c^hoTī ye ے baRī ye ے

yax یخ = ی + خ = یخ ījād ای = ا + ج + د = ایجاد
nīc نیچ = ن + ی + چ = نیچ pec پے = پ + ے + چ = پےچ

Final variants

Following are some examples of vowels ī, e and ε at the final position:

ārī آری = آ + ر + ی = آری nadī ندی = ن + د + ی = ندی
de دے = د + ے = دے pī پی = پ + ی = پی
roze روزے = ر + و + ز + ے = روزے dādī دادی = د + ا + د + ی = دادی
dārzi دَرزی = د + ر + ز + ی = دَرزی zare زَرے = ز + ر + ے = زَرے
Darī ڈری = ڈ + ر + ی = ڈری jī جی = ج + ی = جی

Vowel clusters and long ī

Use of hamzā ء

In Urdu **hamzā** ء is written to indicate a vowel cluster and does not represent any sound of its own. It is always placed on the second vowel. **Hamzā** ء is written over the initial variant of ب be-group letters. Note that **hamzā** ء is placed directly over **vāv** و and **baRī ye** ے without any variant.

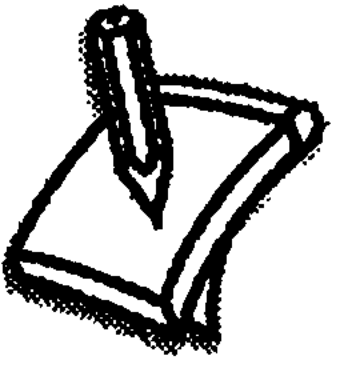
Examples:

āī آئی = آ + ی = آئی gāo گاو = گ + ا + و = گاو
āo آو = آ + و = آو

ⱪ is called **k^haRā zer**. This is written below the letter c^hoTī yē to indicate a long ī in initial and medial position, e.g.:

īT اپنٹ

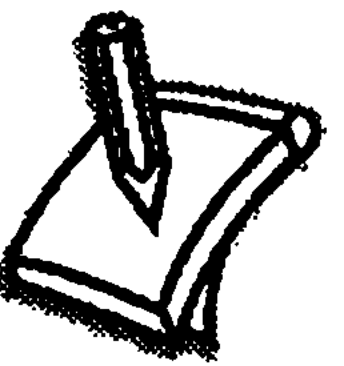
We should mention here that this symbol is very *rarely* written.



Exercise 1

Read the following Urdu words aloud.

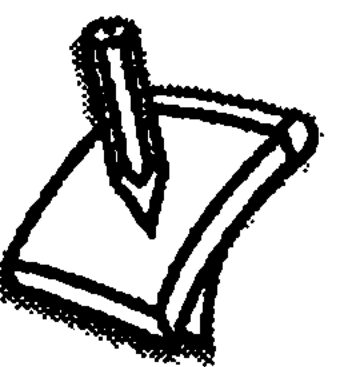
- | | | | |
|--------------|-----------|--------------|-----------|
| (a) اِجَازَت | (b) خُوب | (c) ضرُورَت | (d) ناراض |
| (e) سَجاوٹ | (f) ٹاٹ | (g) جُوتی | (h) وارِث |
| (i) خُونی | (j) بیزار | (k) دَرَخت | (l) پانچ |
| (m) بیوی | (n) ارے | (o) تِجَارَت | (p) چاند |
| (q) اوٹچا | (r) زبانی | (s) پیش | (t) دیوار |
| (u) دونوں | (v) شرابی | (w) بُرائی | (x) پسند |



Exercise 2

Write the following words in Urdu script.

- | | | | | |
|------------|----------|----------|-------------|----------|
| (a) tīr | (b) ret | (c) tīn | (d) batī | (e) apnā |
| (f) ūn | (g) bū | (h) adab | (i) buniyād | (j) jēsā |
| (k) bīn | (l) pīnā | (m) tālī | (n) nāz | (o) merā |
| (p) roz | (q) Tab | (r) doR | (s) potā | (t) Topī |
| (u) yūnānī | (v) bāp | (w) nas | | |



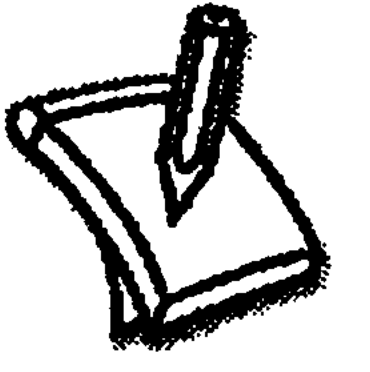
Exercise 3

Identify the letters used in the words given below and write them using the following model.

Example: واجب = و + ا + ج + ب

- | | |
|--------------|-------------|
| (a) = اَخبار | (b) = برابر |
| (c) = خراب | (d) = ستارے |
| (e) = سوتی | (f) = رُخصت |

Exercise 4



Conjoin the following letters to form words.

(a) ای + ج + ا + و =

(b) ب + ے + چ + ن + ا =

(c) م + ے + ن + ا =

(d) ن + ی + چ + ے =

(e) و + ا + ی =

(f) ص + ب + ح =

(g) پ + ر + ے + ش + ا + ن =

(h) ش + ا + د + ی =

(i) ب + ا + ت + و + ن + ی =

Script unit 5



In this unit you will learn about:

- variants of **c^hoTī he** **ڀ**
- aspirated consonants
- **to'e** **ٻ** vs. **te** **ت**
- **zo'e** **ڙ** – another **z** sound
- the sign **اَ** **tanvīn**
- **en** **ع** and **Gēn** **غ**

c^hoTī he (ڀ) and do-cashmi he (ڄ)

The letter **c^hoTī he** **ڀ** introduced here is a connector. It has different variants in initial, medial and final positions.

Letter	Name	Sound	Variants			
			Detached (independent)	Final	Medial	Initial
ڀ	c ^h oTī he	h	ڀ	ڀ	ڀ	ڀ ڀ
ڄ	do-cashmī he	aspiration	ڄ	ڄ		

c^hoTī he (ڀ)

Initial variants

ڀ This variant is used with **alif** **ا**, **dāl** **ڍ** and **re** **ر** group, **kāf** **ڪ** group and **lām** **ل**.

Examples:

hal ہل = ل + ہ hal hār ہار = ر + ا + ہ

↪ This variant is used with all other letters.

Examples:

havā ہوا = ا + و + ہ ham ہم = م + ہ

Medial variants

nahar نہر = ر + ہ + ن

pahāR پہاڑ = ر + ا + ہ + پ

bahan بہن = ن + ہ + ب

Final variants

↪ This variant is used when the preceding letter is a connector.

Examples:

jagah جگہ = گ + ہ + ج

rishtah رشتہ = ت + ہ + ش + ر

◊ This variant is written in the final position when the preceding letter is a non-connector. Most of these words are pronounced with final ā in Urdu.

Examples:

pardah پردہ = د + ہ + ر + پ

bandah بندہ = د + ہ + ن + ب

ishārah اشارہ = ہ + ا + ر + ش + ا

Note c^hoTī he ہ in the final position of some words gives the sound of a as in na نہ, and e as in ke کہ.

Aspiration: **do-cashmī he** ہ

do-cashmī he ہ is used with a letter to indicate aspiration in Urdu.

Non-connectors with **do-cashmī he** ہ

d^h د D^h ڈ
R^h ر

Connectors with **do-cashmī he** ہ

Learn how the preceding letters are joined to it:

b ^h بھ = ہ + ب	j ^h جھ = ہ + ج
p ^h پھ = ہ + پ	c ^h چھ = ہ + چ
t ^h تھ = ہ + ت	k ^h کھ = ہ + ک
T ^h ٹھ = ہ + ٹ	g ^h گھ = ہ + گ

Examples:

and^hā اُنْدھا = ا + ہ + د + ا

d^han دَھن = ن + ہ + د

D^hol ڈھول = ل + و + ہ + ڈ

rād^hā رادھا = ا + ہ + د + ا + ر

b^hāī بھائی = ی + ا + ہ + ب

p^hal پھل = ل + ہ + پ

T^hīk ٹھیک = ک + ی + ہ + ٹ

c^hat چھت = ت + ہ + چ

muj^h مجھ = ہ + ج + مُ

g^har گھر = ر + ہ + گ

lik^h لکھ = ہ + ک + ل

The 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	Variants			
			Detached (independent)	Final	Medial	Initial
ط	to'e	t(t)	ط	ط	ط	ط
ظ	zo'e	z(z)	ظ	ظ	ظ	ظ

Both these letters have no variants. In other words their forms never change in any position.

Examples:

tāqat ط + ا + ق + ت = طاقت

vatan و + ط + ن = وطن

zālim ظ + ا + ل + م = ظالم

xātir خ + ا + ط + ر = خاطر

faqat ف + ق + ط = فقط

xat خ + ط = خط

nazar ن + ظ + ر = نظر

lafaz ل + ف + ظ = لفظ

Note that in Urdu **to'e** ط and **zo'e** ظ give **t** and **z** sounds respectively, and occur only in some Arabic loan words.

Letters **en** ع and **Gɛn** غ

In this section you will learn about the letters **en** ع and **Gɛn** غ, which are connectors. Also, note that there is a significant difference between the final and the detached (independent) forms.

Letter	Name	Sound	Variants			
			Detached (independent)	Final	Medial	Initial
ع	en	‘	ع	ح	ح	ع
غ	Gɛn	G	غ	خ	خ	غ

The variants of these letters are different in initial, medial and final positions.

Initial variants

ām (’ām)	ع + ا + م = عام
Gam	غ + م = غم
ālim (’ālim)	ع + ا + ل + م = عالم
Gulām	غ + ل + ا + م = غلام

Medial variants

bād (b’ad)	ب + ع + د = بعد
baGal	ب + غ + ل = بغل
mālūm (m’alūm)	م + ع + ل + و + م = معلوم
pɛGām	پ + ع + غ + ا + م = پیغام

Final variants

manā (mana')	مَنْع = م + ن + ع
jamā (jama')	جَمْع = ج + م + ع
teG	تے + غ = تیغ
bāliG	ب + ا + ل + غ = بالغ

Note **en** ع is a glottal fricative in Arabic. However, in Urdu it is not pronounced as such, and it can give the sound of any vowel. It generally merges with the sound of a preceding or a following vowel. In initial position it indicates long ā, ī, ε and au when followed by **alif** ا, **c^hoTī ye** ی, **baRī yē** ے and **vāo** و respectively.

Examples:

ādat	ع + ا + د + ت = عَادَت
īd	ع + ی + د = عِید
εsh	ع + ے + ش = عِش
aurat	ع + و + ر + ت = عَوْرَت

Again, in initial position, followed by any other letter, it indicates the short vowels a, i and u.

arab	ع + ر + ب = عَرَب
irāq	ع + ر + ا + ق = عِرَاق
ilm	ع + ل + م = عِلْم
umr	ع + م + ر = عُمَر

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.

māf (mu'āf)	مُ + ع + ا + ف = مُعَاف
jamāt (jam'at)	ج + م + ا + ع + ت = جَمَاعَت

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.

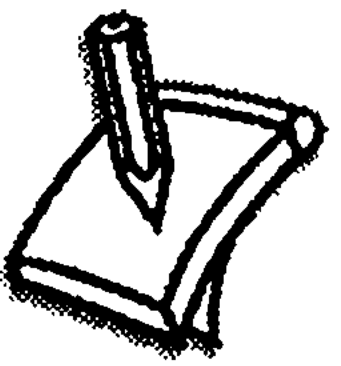
shurū (shurū')	شُرُوع = ش + ر + وُ + ع
mauqā (mauqa')	مَوْقِع = م + وَا + ق + ع
rujū (rujū')	رُجُوع = رُ + ج + وُ + ع

tanvīn اِ

The letter **alif** اِ with two **zabar** gives the sound **an**. **tanvīn** is used to make adverbs in Arabic, and some of these loan words are commonly used in Urdu.

Examples:

fauran	فَوْراً = ف + و + ر + ا + اِ
maslan	مَثَلًا = م + ث + ل + ا + اِ
qānūnan	قَانُونًا = ق + ا + ن + وُ + ن + اِ
jabran	جَبْرًا = ج + ب + ر + ا + اِ
majbūran	مَجْبُورًا = م + ج + ب + وُ + ر + اِ
nisbatan	نِسْبَتًا = نِ + س + ب + ت + اِ



Exercise 1

Write in Urdu.

- | | | | | |
|------------|------------|------------|------------|-------------|
| (a) 'arab | (b) 'ilm | (c) 'ajīb | (d) 'izzat | (e) 'imārat |
| (f) jam'at | (g) mauq'a | (h) shurū' | (i) 'isā | (j) 'arzī |
| (k) 'esh | (l) bāG | (m) dāG | (n) zil'a | |

Exercise 2



Conjoin the following letters to form words.

(a) = ب + ہ + ا + ل + وء

(b) = ک + ب + ہ + ی

(c) = ب + ے + ٹ + ہ + ن + ا

(d) = ٹ + ہ + گ

(e) = م + ٹ + ٹ + ہ + ی

(f) = ط + وء + ف + ا + ن

(g) = غ + ل + ا + م

(h) = پ + ر + ہ + ے + ز

(i) = ل + ف + ظ

(j) = غ + ی + ن + ک

(k) = غ + ق + ی + د + ت

Part II: Units

Unit One

باب ایک: آداب

Greetings and social etiquette

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

- use simple greetings
- understand expressions of social etiquette
- use expressions for leave-taking
- ask simple questions
- make simple requests
- form the plural
- use personal pronouns (e.g. 'I', 'we', 'you') and the verb 'to be'
- use some nouns and adjectives



Dialogue 1



Muslim greetings and social etiquette (CD1; 19)



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

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

تَحْسین
رَاضیہ
تَحْسین
رَاضیہ

اَلسَّلَام عَلَیْکُمْ، رَاضیہ۔
وَعَلَیْکُمْ اِسْلَام۔ سَب خیریت ہے؟
مہربانی ہے، اور آپ کا مزاج کیسا ہے؟
اَللّٰہ کا شُکْر ہے۔

(The conversation continues for some time.)

تحسین اچھا اللہ حافظ۔
راضیہ اللہ حافظ۔

- TAHSIN as-salām 'alekum, raziā.
RAZIA va-'alekum as-salām. sab xeriyat he?
TAHSIN meharbānī he, aur āp kā mizāj kesā he?
RAZIA allāh kā shukr he.
TAHSIN acc^hā, allāh hāfiz.
RAZIA allāh hāfiz.
- TAHSIN *Greetings Razia.*
RAZIA *Greetings. How are you?*
TAHSIN *Fine. And how are you?*
RAZIA *I am fine.*
TAHSIN *Okay. Goodbye.*
RAZIA *Goodbye.*



الفہرست 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 and D, which represent the retroflex sounds, R, which represents the flap sound, and G, which represents the velar fricative sound.

السلام علیکم	as-salām 'alekum	hello (Muslim greeting)
وعلیکم السلام	va-'alekum as-salām	hello (reply to the greeting)
سب	sab	all
خیریت	xeriyat (f.)	safety, welfare
مہربانی	meharbānī (f.)	kindness
آپ کا	āp kā	your
مزاج	mizāj (m.)	temperament, nature
کیسا	kesā	how
ہے	he	is
اللہ کا شکر	allāh kā shukr	fine
اللہ حافظ	allāh hāfiz	goodbye

Language points



Muslim greetings and leave taking

اَسْلَامُ عَلَيْكُمْ **as-salām 'alēkum** '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 **وَعَلَيْكُمْ اَسْلَامُ va-'alēkum as-salām**, which literally means 'may peace also be on you'. **سَلَام salām** (an abbreviated form of **اَسْلَامُ عَلَيْكُمْ as-salām 'alēkum**) 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 **خُدا/اللّٰهُ حَافِظ xudā/allāh 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:

سَبْ خَيْرِيَتْ هَے

sab xeriyat hε?

all welfare is

How are you? (*lit.* 'Is everything fine with you?')

which is followed by the answer:

مهربانی هَے

meharbānī hε.

kindness is

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

Another way of asking 'How are you?' is something like 'How is your temperament/nature?', as in the following sentence:

آپ کا مزاج کیسا هَے؟

āp kā mizāj kēsā hε?

you of nature how is

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

اللہ کا شکر ہے۔

allāh kā shukr hε.
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 (CD1; 20)

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

موہن آداب عرض ہے، جناب۔
شاہد آداب، کیا حال ہے موہن صاحب؟
موہن ٹھیک ہے، اور آپ؟
شاہد میں بھی ٹھیک ہوں، حکم کیجئے۔
موہن حکم نہیں، گزارش ہے۔

(The conversation continues for some time.)

موہن اچھا، خُدا حافظ۔
شاہد خُدا حافظ۔

MOHAN ādāb arz hε, janāb.

SHAHID ādāb, kyā hāl hε mohan sāhab?

MOHAN T^hīk hε, aur āp?

SHAHID mē b^hī T^hīk hū. hukam kījie.

MOHAN hukam nahī, guzārish hε.

MOHAN acc^hā, xudā hāfiz.

SHAHID xudā hāfiz.

MOHAN *Hello, (lit. '(my) respects are presented') 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.*

الفہام Vocabulary



آداب عرض ہے	ādāb arz hε	greetings
جناب	janāb	sir
صاحب	sāhab	sir, gentleman
کیا	kyā	what
حال	hāl (m.)	condition
ہے	hε	is
ٹھیک	T ^h īk	fine; OK
اور	aur	and
آپ	āp	you (hon.)
میں	mē	I
بھی	b ^h ī	also, too
ہوں	hū	am
حکم	hukam (m.)	order
کچھ	kīji[y]e	please do
نہیں	nahī	not
گزارش	guzārish (f.)	request

Pronunciation

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

The verb form [kījie] can also be pronounced as [kījiye]. The semi-vowel [y] can intervene between the last two vowels. This word can be written with the semivowel too.



Language points

Other forms of greeting

نامستے namaste (*lit.* '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**.

آداب عرض ہے ādāb arz hε is used both for 'hello' and 'goodbye'. This polite form of greeting is commonly used between a Muslim and a non-Muslim, mainly in areas influenced by Muslim culture, e.g. Kashmir, Lucknow, Hyderabad, etc.

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

صاحب sāhab 'sir': the original meaning of Urdu **صاحب 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. **موہن صاحب mohan sāhab** 'Mr Mohan', **خان صاحب xān sāhab** 'Mr Khan'. However the word **صاحبہ sāhibā** 'lady' is commonly used after female names, e.g. **خانم صاحبہ xānam sāhibā** Ms/Miss Khanam.
2. as a term of address, e.g. **آئیے صاحب āiye sāhab** 'Please come, sir.'
3. after titles, e.g. **ڈاکٹر صاحب DākTar sāhab** 'Doctor'.

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

وہ میرے صاحب ہیں **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 by giving a word-for-word translation. Observe the word-for-word translation of the Urdu equivalent of English, 'How are you?'

کیا حال ہے؟

kyā hāl hē?
what condition is

and its reply:

ٹھیک ہے۔

T'hīk hē.
fine is

Honorific pronoun

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

Politeness

If the speaker is being very polite, the listener is obliged to either match or outperform the speaker. The expression

حکم کیجیے۔

hukam kījiye.
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

حکم نہیں گزاریش ہے۔

hukam nahī guzārish he.

order not request is

(It is) not an order (but) a request.

The polite expression فرمائیے **farmāiye**, 'to speak', 'to order' is also used in place of حکم کیجیے **hukam kījiye**.

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.

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 (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:

کیا حال ہے؟

kyā hāl he?

what condition is

How are you?

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

حال کیا ہے؟

hāl kyā he?

condition what is

How are you?

The question word کیا **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:

ٹھیک ہے۔

T^hīk hε.
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:

میرا حال ٹھیک ہے۔

merā hāl T^hīk hε.
my condition fine is
I am fine. (*lit.* 'My condition is fine.')

The implied subject (**merā hāl** میرا حال) 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 the *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:

سب خیریت ہے؟

sab xeriyat hε?
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.'

Another way of making a 'yes/no' question is by placing the question word **kyā** right before a statement.

کیا سب خیریت ہے؟

kyā sab xeriyat he?

what all well is

Is all well?

Personal and demonstrative pronouns

The Urdu personal pronouns are

میں	mē	I
ہم	ham	we
تو	tū	you (sg.)
تُم	tum	you (pl.)
آپ	āp	you (hon.)
وہ	vo	she, he, it; that, they
یہ	ye	this, these

There is no gender distinction in Urdu pronouns.

تُو tū is either intimate or very rude. We advise you not to use تُو 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 تُو tū. In the case of an emerging familiar relationship the only pronoun you will need is تُم tum.

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

آپ āp is used to show respect and politeness. Most often you will use this pronoun in exchanges with elders and strangers. آپ āp always takes a plural verb regardless of the number of speakers addressed.

Dialogue 3



(CD1; 21)

Javed, an American, meets his friend Hamid's sisters in Karachi.



جاوید السلام علیکم۔
 شازیہ علیکم السلام۔ آپ کون ہیں؟
 جاوید میں جاوید ہوں۔ حمید کا دوست۔ کیا آپ شازیہ ہیں؟
 شازیہ جی ہاں۔ میرا نام شازیہ ہے۔ اور یہ میری چھوٹی بہن نازیہ ہے۔
 جاوید سلام۔ تم کیسی ہو؟
 نازیہ میں ٹھیک ہوں۔ شکریہ۔ جاوید صاحب، آپ پاکستانی ہیں؟
 جاوید جی نہیں، میں امریکی ہوں۔ میرے والدین پاکستانی ہیں۔
 (The conversation continues for some time.)
 شازیہ اچھا جاوید صاحب، اللہ حافظ۔
 جاوید اللہ حافظ۔

JAVED as-salām 'alekum.

SHAZIA va-'alekum as-salām. āp kaun hē?

JAVED mē Javed hū. hamid kā dost. kyā āp shāzia hē?

SHAZIA jī hā merā nām shāzia hē, aur ye merī cʰoTī behen nāzia hē?

JAVED salām. tum kesī ho?

NAZIA mē Thīk hū. shukriyā javed sāhab, āp pākistānī hē?

JAVED jī nahī, mē amrīkī hū. mere vālideṅ pākistānī hē.

SHAZIA acʰā jāved sāhab, allāh hāfiz.

JAVED allāh hāfiz.

JAVED Greetings.

SHAZIA Greetings. Who are you?

JAVED I'm Javed. Hamid's friend. Are you Shazia?

SHAZIA Yes. My name is Shazia, and this is my little sister Nazia.

JAVED Greetings. How are you?

NAZIA I'm fine. Thank you. Are you a Pakistani Mr Javed?

JAVED No. I am an American. My parents are Pakistanis.

SHAZIA Okay, Mr Javed, goodbye.

JAVED Goodbye.



الفہرست Vocabulary

کون	kaun	who
کا	kā	of, belonging to
حامد کا	hāmid kā	Hamid's
دوست	dost	friend
میرا/میری	merā/merī	my
نام	nām (m.)	name
چھوٹی	c ^h oTī	younger, small
بہن	bēhen	sister
شکریہ	shukriyā	thank you
والدین	vālidēn	parents



Language points

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.

	singular	plural	honorific
first person	ہوں hū (I) am	ہیں hē (we) are	–
second person	ہے hē (you sg.) are	ہو ho (you pl.) are	ہیں hē (you hon.) are
third person	ہے hē (he/she/it) is	ہیں hē (they) are	–

It is possible to say 'you is' in Urdu, provided the Urdu singular 'you' **تو** tū is selected. Of course, the second person honorific pronoun **آپ** āp always takes a plural form.

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.

	<i>singular</i>	<i>plural</i>	
<i>masculine</i>	-ā	-e	
<i>feminine</i>	-ī	-iā	(nouns)
		-ī	(adjectives; verbs)

Here are some examples of nouns and adjectives. Verbs will be exemplified in Unit 2. You will find slight changes in the feminine plural forms of verbs, which are discussed in Unit 6.

<i>masculine</i>					
<i>singular</i>			<i>plural</i>		
بیٹا beTā	son		بیٹے beTe	sons	
بچہ baccā	child (male)		بچے bcce	children	
برا burā	bad		برے bure	bad	
<i>feminine</i>					
<i>singular</i>			<i>plural</i>		
بیٹی beTī	daughter		بیٹیاں beTiyā	daughters	
بچی baccī	child (female)		بچیاں bacciyā	children	
برائی burī	bad		بری burī	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. فوج **foj** 'army', which (in India and Pakistan) does not admit women, is feminine; in addition, داڑھی **dāRī** 'beard' is also feminine. Some animate nouns (species of animals, birds, insects, etc.) are either masculine or feminine. For example, مچھر **macc^har** 'mosquito', کھمٹل **k^haTmal** 'bug', چیتا **cītā** 'leopard' and اُلُو **ullū** 'owl' are masculine in gender, and nouns such as مکھی **makk^hī** 'fly', مچھلی **macc^hlī** '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

لڑکا	laRkā	boy
گھوڑا	g ^h oRā	horse
گمر	kamrā	room
دروازہ	darvāzā	door
لندن	landan	London
گھر	g ^h ar	house
ہاتھ	hāt ^h	hand
نمک	namak	salt
آدمی	ādmī	man
جوتا	jūtā	shoe

feminine

لڑکے	laRkī	girl
گھوڑی	g ^h oRī	mare
گرسی	kursī	chair
کھڑکی	k ^h iRkī	window
دلی	dillī	Delhi
کتاب	kitāb	book
نظر	nazar	vision
مرچ	mirc	pepper
عورت	aurat	woman
ماں	mā	mother

Most Urdu nouns ending in -ā are masculine and those ending in -ī are feminine. There are exceptions though: آدمی ādmī ‘man’ ends in -ī and is masculine and آپا 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?

Agreement: adjectives and possessive adjectives

You have already come across one adjective, اچھا acc^hā ‘good/fine’ which ends in -ā. It is an inflecting adjective. By substituting the suffixes -ā, -ī and -e, we can produce other forms. For example:

اچھا لڑکا	acc ^h ā laRkā	اچھے لڑکے	acc ^h e laRke
	good boy		good boys
اچھی لڑکی	acc ^h ī laRkī	اچھی لڑکیاں	acc ^h ī laRkiyā
	good girl		good girls

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

کیسا لڑکا	kēsā laRkā what kind of boy	کیسے لڑکے	kēse laRke what kind of boys
کیسی لڑکی	kēsī laRkī what kind of girl	کیسی لڑکیاں	kēsī laRkiyā what kind of girls

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

میرا	merā	my
ہمارا	hamārā	our
تیرا	terā	your (sg., most intimate/non-honorific)
تُہمارا	tumhārā	your (pl., fam.)
آپ کا	āp kā	your (pl., hon.)
اُس کا	us kā	his/her (further away)
اُن کا	un kā	their (further away)
اِس کا	is kā	his/her (near)
اِن کا	in kā	their (near)

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

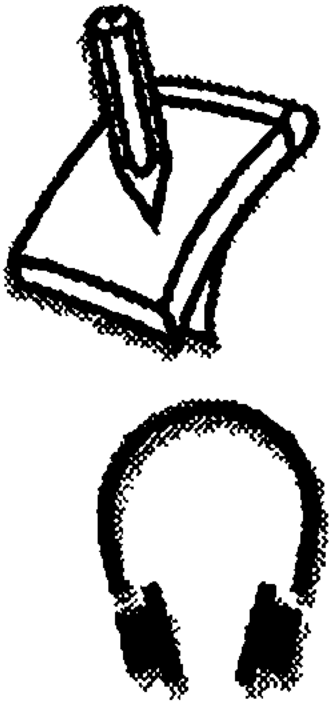
میرا لڑکا	merā laRkā my boy	میرے لڑکے	mere laRke my boys
میری لڑکی	merī laRkī my girl	میری لڑکیاں	merī laRkiyā my girls

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 number of the *possessed* noun. Thus, the following phrases are ambiguous in Urdu:

اُسکا لڑکا	uskā laRkā his/her boy	اُسکے لڑکے	uske laRke his/her boys
اُسکی لڑکی	us kī laRkī his/her girl	اُسکی لڑکیاں	us kī laRkiyā his/her girls

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



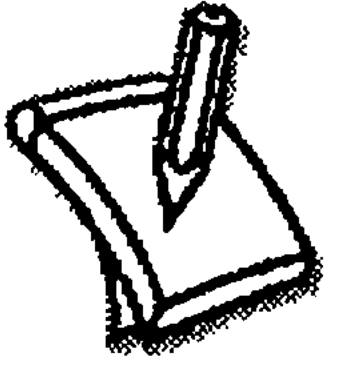
Exercise 1 (CD1; 22)

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

- (a) آداب عرض۔
- (b) کیا حال ہے؟
- (c) السلام علیکم۔
- (d) مزاج کیسا ہے؟
- (e) اچھا، اللہ/خدا حافظ۔
- (f) سب خیریت ہیں۔
- (g) نمستے جی۔
- (h) حکم کچنے/فرمائیے۔
- (i) سلام۔

- (a) ādāb arz.
- (b) kyā hāl hē?
- (c) as-salām 'alekum.
- (d) mizāj kesā hē?
- (e) acc^hā, allāh/xudā hāfiz.
- (f) sab xeriyat hē.
- (g) namaste jī.
- (h) hukam kījie/farmāiye.
- (i) salām.

Exercise 2



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

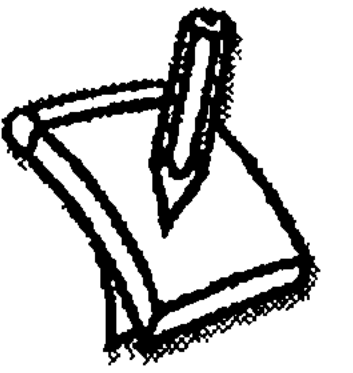
- | | |
|-------------------------|-----------------|
| (a) آداب | ٹھیک ہے۔ |
| (b) کیا حال ہے؟ | اللہ کا شکر ہے۔ |
| (c) آپ کا مزاج کیسا ہے؟ | آداب۔ |
| (d) اللہ حافظ۔ | اللہ حافظ۔ |
| (e) سب خیریت ہے؟ | وعلیکم السلام۔ |
| (f) السلام علیکم۔ | مہربانی ہے۔ |

A

B

- | | |
|--------------------------|-----------------------|
| (a) ādāb. | T ^h īk hē. |
| (b) kyā hāl hē? | allāh kā shukr hē. |
| (c) āp kā mizāj kēsā hē? | ādāb. |
| (d) allāh hāfiz. | allāh hāfiz. |
| (e) sab xeriyat hē? | va-'alekum as-salām.' |
| (f) as-salām 'alekum. | meharbānī hē. |

Exercise 3



Fill in the gaps in the two conversations given below:

Conversation 1

- | | |
|---|------------------------------------|
| A | السلام علیکم۔ |
| B | _____ |
| B | سب خیریت ہے؟ |
| A | _____ ہے، اور آپ کا _____ کیسا ہے؟ |
| B | _____ اللہ کا _____ |

A as-salām 'alekum.

B _____.

B sab xeriyat hē?

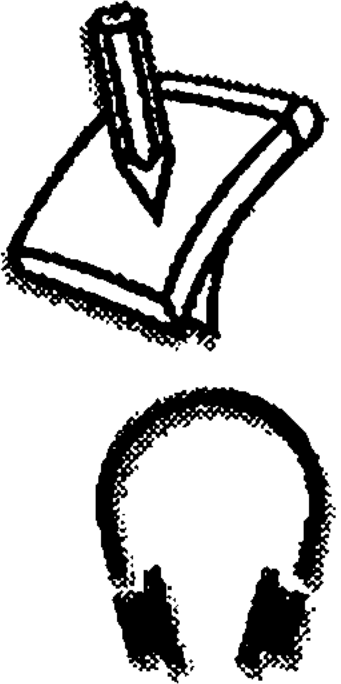
A _____ hē, aur āp kā _____ kēsā hē?

B allāh kā _____.

Conversation 2

- A _____ -
- B آداب -
- B کیا _____ ہے؟
- A _____ ہے، اور _____؟
- B میں بھی _____ -
- A اچھا، _____ -
- B خُدا حافظ -

- A _____.
- B ādāb.
- B kyā _____ hε?
- A _____ hε, aur _____?
- B mē b'hī _____.
- A acc'hā, _____.
- B xudā hāfiz.

**Exercise 4 (CD1; 23)**

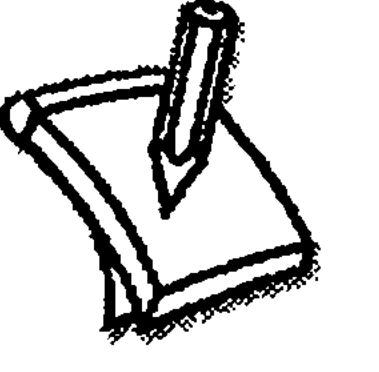
Answer the following questions.

- (a) سَوَال کیا حال ہے؟
جَوَاب _____
سَوَال اور آپ؟
جَوَاب _____
- (b) سَوَال آپ کیسے ہیں؟
جَوَاب _____

- (a) QUESTION kyā hāl hε?
ANSWER _____
QUESTION aur āp?
ANSWER _____
- (b) QUESTION āp kεse hē?
ANSWER _____

Exercise 5 (CD1; 24)

Fill in the gaps with 'to be' verbs: **ہیں hē**, **ہے he**, **ہو ho**, **ہوں hū**.



- (a) وہ میرا لڑکا _____
 (b) تُم کیسے _____؟
 (c) یہ لڑکی اچھی _____
 (d) میں پاکستانی _____
 (e) لڑکے کیسے _____؟
 (f) کیا آپ خان صاحب _____؟
 (g) میں بھی ٹھیک _____
 (h) یہ میرا کمرہ _____
 (i) تُم پنجابی _____

- (a) vo merā laRkā _____.
 (b) tum kēse _____?
 (c) ye laRkī acc^hī _____.
 (d) mē pākistānī _____.
 (e) laRke kēse _____?
 (f) kyā āp khan sāhab _____?
 (g) mē b^hī T^hīk _____.
 (h) ye merā kamrā _____.
 (i) tum panjābī _____.

Unit Two

باب دو: آپ گہاں کے/کی 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 live
- talk about you and your family
- ask someone's address
- make tag questions
- use very frequent adjectives
- form the present and past habitual tense



Dialogue 1



Small talk (CD1; 25)

A young musician, Bashir Ahmad, meets Dr Zakir Khan in a restaurant.

بشیر ڈاکٹر خان
کہئے، آپ کا اسم شریف ڈاکٹر خان ہے نا؟
جی ہاں، میرا نام ڈاکٹر خان ہے۔

(extending his hand to shake hands)

بشیر ڈاکٹر خان
میرا نام بشیر ہے۔
مل کر بڑی خوشی ہوئی۔ آپ کا پورا نام کیا ہے؟

بشیر احمد ہے۔
 آپ کیا کرتے ہیں؟
 میں گایک ہوں۔ آپ طبی ڈاکٹر ہیں؟
 جی نہیں۔ میں طبی ڈاکٹر نہیں ہوں۔ ایک اور قسم کا ڈاکٹر ہوں۔

بشیر
 ڈاکٹر خان
 بشیر
 ڈاکٹر خان

BASHIR kahiye, āpkā ism-e-sharīf Doctor zākir khān hē nā?

DR KHAN jī hā, merā nām zākir khān hē.

BASHIR merā nām bashīr hē.

DR KHAN mil kar baRī xushī huī. āp kā pūrā nām kyā hē?

BASHIR bashir ahmad hē.

DR KHAN āp kyā karte hē?

BASHIR mē gāyak hū. āp tibbī Doctor hē?

DR KHAN jī nahī, mē tibbī Doctor nahī hū. ek aur qism kā 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 musician. 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).*

الفہرست Vocabulary

A
CB

کہنا	kehnā (+ne)	to say
کہئے	kahiye	excuse me!
اسم	ism (m.)	noun
شریف	sharīf	noble, honourable
اسم شریف	ism-e-sharīf (m.)	name (lit. 'distinguished appellation')
نام	nām (m.)	name

نا	nā	isn't it?
ہاں	hā	yes
مِل کر بڑی خوشی ہوئی	mil kar baRī xushī huī	pleased to meet you
گایک	gāyak (m.)	musician
طبی	tibbī (adj.)	medical
پورا	pūrā (m., adj.)	full, complete
کرنا	karnā (+ne)	to do
ایک اور	ek aur	another
قسم	qism	type



Language points

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 **اسم ism** means 'noun' and not 'name' when used independently. The polite form of asking 'What is your name?' **آپ کا اسم شریف کیا ہے** **āp kā ism-e-sharīf kyā hē?** is **آپ کا نام کیا ہے** **āp kā nām kyā hē?**

Attention-getters

The Urdu literal equivalent of the English expression 'Excuse me!' is **معاف کیجیے māf kījiye**. 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' (**کہیے kahiye**) or 'Please listen' (**سُنیے suniye**).

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

Set phrases

Every language employs some expressions which are often fixed and invariable. In some respects, expressions such as 'Pleased to meet you' belong to this category in Urdu. 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 کو 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:

مِل کر بڑی خوشی ہوئی۔

mil kar baRī xushī huī.
met having big happiness happened

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

آپ سے مل کر بڑی خوشی ہوئی۔

āp se mil kar baRī xushī huī.
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 کیا kyā? 'what' in the following sentences.

آپ کا پورا نام کیا ہے؟

āp kā pūrā nām kyā he?
your full name what is
What is your full name?

آپ کیا کام کرتے ہیں؟

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

آپ کام کیا کرتے ہیں؟

āp kām kyā karte hē?

you work what do are

What do you do (for a living)?

The placement of کیا **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, کیا **kyā** is placed before the noun or the verb it modifies. If the noun phrase is modified, as the noun نام **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

آپ کا کیا پورا نام ہے؟

āp kā kyā pūrā nām hē?

the question word is placed after the noun:

آپ کا پورا نام کیا ہے؟

āp kā pūrā nām kyā hē?

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

آپ کیا کام کرتے ہیں؟

āp kyā kām karte hē?

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

instead of

آپ کام کیا کرتے ہیں؟

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? (CD1; 26)



Two female college students on their way to Banaras from Delhi engage in a dialogue.

آپ کہاں کی ہیں؟	فاطمہ
میں دہلی کی ہوں۔ اور آپ؟	سائرہ
میں بنارس میں رہتی ہوں۔	فاطمہ
آپ کے کتنے بھائی بہن ہیں؟	سائرہ
ہم چار بھائی اور دو بہنیں ہیں۔	فاطمہ
میرا ایک بھائی اور ایک بہن ہے۔	سائرہ
کیا آپ کے بھائی کے بچے ہیں؟	فاطمہ
ہاں۔ میرے بھائی کی ایک بیٹی ہے۔ وہ بہت خوبصورت ہے۔	سائرہ

FATIMA āp kahā kī hē?

SAHIRA mē dillī kī hū. aur āp?

FATIMA mē banāras mē rehtī hū.

SAHIRA āp ke kitne b^hāī-behen hē?

FATIMA ham cār b^hāī aur do behenē hē?

SAHIRA merā ek b^hāī aur ek behen he.

FATIMA kyā āp ke b^hāī ke bacce hē?

SAHIRA hā. mere b^hāī kī ek beTī he. vo bahut xūbsūrat 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.*
- FATIMA *Does your brother have kids?*
- SAHIRA *Yes. My brother has a daughter. She is very pretty.*

A CB

الفہام Vocabulary

گہاں	kahā	where
میں	mē	in
دلی	dillī (f.)	Delhi (the capital city)
کا	kā (f.)	of
بنارس	banāras	Banaras (one of the oldest cities in India)
رہنا	rēhnā (-ne)	to live
کتنا	kitnā (m.)	how many
کتنے	kitne	how many
بھائی	b ^h āī (m.)	brother/brothers
بہن، آپا	bēhen, āpā (f.)	sister (آپا āpā is an affectionate term for elder sister)
چار	cār	four
دو	do	two
ایک	ek	one
بیٹی	beTī	daughter
بہت	bahut	very
خوبصورت	xūbsūrat	beautiful

Language points



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

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

آپ گہاں کی ہیں؟

āp kahā kī hē?
you where of are

The response to the English question in Urdu is

میں دلی کی ہوں۔

mē dillī kī hū.
I Delhi of am

Like other possessive pronouns (as we saw in Unit 1), کی kī agrees with the number and the gender of its possessed noun. In the above two sentences the subject pronoun is the possessed noun. Since the subjects are feminine, the feminine form کی 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:

آپ گہاں کے ہیں؟

āp kahā ke hē?
you where of are

میں دلی کا ہوں۔

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 سے se 'from' instead of کا kā, کے ke or کی kī:

آپ گہاں سے ہیں؟

āp kahā se hē?
you where from are

میں دلی سے ہوں۔

mē dillī se hū.
I Delhi from am

However, سے se is invariable whereas کا kā is variable. Also, notice the placement of the English 'from' in the Urdu sentence.

Postpositions

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

میں	بنارس	سے	دلی
banāras	mē	dillī	se
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 grammar.

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 کہاں kahā. Like the English question word, Urdu کہاں 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 کتنا kitnā. This question word agrees with its following noun in number and gender.

کتنا کام	kitnā kām	how much work
کتنے بھائی	kitne bhāī	how many brothers
کتنی بہنیں	kitnī behenē	how many sisters

This question word is like an inflecting possessive adjective.

Dialogue 3



A train journey: exchanging addresses (CD1; 27)



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

سائرہ یہ میرا پتہ ہے۔
 فاطمہ یہ پتہ بہت لمبا ہے۔
 سائرہ ہاں بڑا شہر، لمبا پتہ۔
 فاطمہ لیکن چھوٹا شہر، چھوٹا پتہ۔

(Both laugh.)

سائرہ اچھا پھر ملیں گے۔
 فاطمہ جی، پھر ملیں گے۔

SAHIRA ye merā patā he.

FATIMA ye patā bahut lambā he.

SAHIRA hā, baRā sheher, lambā patā.

FATIMA lekin, c^hoTā sheher, c^hoTā patā.

SAHIRA acc^hā, p^hir milēge.

FATIMA jī, p^hir milēge.

SAHIRA *This is my address.*

FATIMA *This is a very long address.*

SAHIRA *Yes, a big city, a long address.*

FATIMA *But, a small city, a short address.*

SAHIRA *OK, (we) will meet again.*

FATIMA *OK, until then (lit. '(we) will meet').*



الفاظ Vocabulary

پتا، پتہ	patā, patah (m.)	address
بہت	bahut	very
لمبا	lambā (m., adj.)	long
شہر	shēher (m.)	city
لیکن	lekin	but
چھوٹا	c ^h oTā (m., adj.)	small, short
پھر	p ^h ir	again, then
اچھا	acc ^h ā (m., adj.)	good, OK
ملنا	milnā (-ne)	to meet
ملیں گے	milēge	(we) will meet

Pronunciation

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



Language points

Word-for-word translation

یہ پتہ بہت لمبا ہے۔

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:

پھر ملیں گے۔

p ^h ir	milēge.
again	will meet

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

Dialogue 4



Past neighbours meet again at a bookstore in Lahore (CD1; 28)



سائرہ: آپ فاطمہ ہے نا؟
 فاطمہ: جی ہاں۔ ارے سائرہ! آپ یہاں لاہور میں؟
 سائرہ: میں لاہور یونیورسٹی میں پڑھتی ہوں۔ میرے والدین بھی یہاں رہتے ہیں۔ میرا چھوٹا بھائی یہاں رہتا تھا، اب وہ کراچی میں نوکری کرتا ہے۔ میں جانتی ہوں کہ آپ اخبار نویس ہیں۔ آپ کے مضمون میں روز پڑھتی ہوں۔ آپ بہت اچھا لکھتی ہیں۔
 فاطمہ: شکریہ۔ میرے بھائی بہن بھی کراچی میں رہتے ہیں۔

(The conversation continues for some time; they exchange addresses.)

سائرہ: یہ میرا پتہ ہے۔ اچھا پھر ملیں گے۔
 فاطمہ: جی، ملیں گے۔

SAHIRA āp fatima hē na?

FATIMA jī hā. are sahira! āp yahā lahore mē?

SAHIRA mē lahore university mē paRhtī hū. mere vālidēn b^htī yahā rēhte hē. merā c^hoTā b^hāī yahā rēhtā thā, ab vo karācī mē naukri kartā hē. mē jāntī hū ki āp axbār navīs hē. āpke mazmūn mē roz paR^htī hū. āp bahut acc^hā lik^htī hē.

FATIMA shukriyā. mere b^hāī-behen b^htī karācī mē rēthe hē.

SAHIRA ye merā patā hē. acc^hā p^hir milēge.

FATIMA jī, milēge.

SAHIRA You are Fatima, aren't you?

FATIMA Yes. Oh Sahira! You are in Lahore?

- SAHIRA *I study at Lahore University. My parents live here. My younger brother used to live here. Now he works in Karachi. I know that you are a journalist. I read your articles every day. You are a good writer (lit. 'you write well').*
- FATIMA *Thank you. My brothers and sisters also live in Karachi.*
- SAHIRA *This is my address. See you later (lit. '(we) will meet again').*
- FATIMA *OK, until then.*

A CB

Vocabulary

اُرے!	are (interj.)	oh! (expressing astonishment)
میں	mē (pp.)	in, at
پڑھنا	paR ^h nā (+ne)	to study, to read
والدین	vālidēn (m.)	parents
یہاں	yahā	here
رہنا	rēhnā (-ne)	to live, to stay
اب	ab	now
نوکری	naukrī (f.)	job, service
کرنا	karnā (+ne)	to do
نوکری کرنا	naukrī karnā (+ne)	to serve, to work
جاننا	jānnā (-ne)	to know
اخبار	axbār (m.)	newspaper
اخبار نویس	axbār navīs (m.)	journalist, newspaper editor
مضمون	mazmūn (m.)	an article, an essay
لکھنا	lik ^h nā (+ne)	to write
شکریہ	shukriyā	thank you
میرا	merā	my
پتہ	patā (m.)	address
اچھ	acc ^h ā (m., adj.)	good, OK
پھر	p ^h ir	again, then
ملنا	milnā (-ne)	to meet
ملیں گے	milēge	(we) will meet

Language points



Tag question

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

You are Fatima, 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. Therefore, no comma is placed between the statement and the tag. However, the tag question will receive rising intonation.

Present habitual actions: the simple present tense

The Urdu sentences

آپ کیا کرتے ہیں؟

āp kyā karte hē?
you what do are

میں بنارس میں رہتی ہوں۔

mē banāras mē rehtī hū.
I Banaras in live am

are equivalent to the 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:

kar + t + e
stem 'do' + aspect marker + gender-number marker (m. pl.)

rəh + **t** + **ī**
 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. It is important to understand the difference between tense and aspect. Aspect is concerned with 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 discussed in Unit 1.

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 Unit 1.

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.

Past habitual actions

The Urdu sentence میرا چھوٹا بھائی یہاں رہتا تھا **merā c^hoTā b^hāī yahā rahtā t^hā** is equivalent to the English 'My younger brother used to live here', referring to past habitual or regularly repeated past acts.

Past tense forms of the verb 'to be'

The past tense forms of the verb 'to be' in Urdu are:

تھا **t^hā** تھے **t^he** تھی **t^hī** تھیں **t^hī**
 (m. sg.) (m. pl.) (f. sg.) (f. pl.)

Here are some examples:

mē paR^htā t^hā
 I read (pres.) was (m. sg.)
 I used to read.

میں پڑھتا تھا

ہم پڑھتے تھے

ham paR^hte t^he
 we read (pres.) was (m. pl.)
 We used to read.

تُم پڑھتی تھی

tum paR^htī t^hī
 you read (pres.) was (f. sg.)
 You (fam.) used to read.

وہ پڑھتی تھیں

vo paR^htī t^hī
 they read (pres.) was (f. pl.)
 They used to read.

The verb 'to have'

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

آپ کے کتنے بھائی بہن ہیں؟

āp ke kitne b^hāī-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 **b^hehenē** 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.

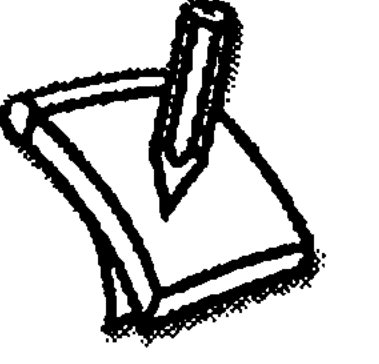
<i>masculine</i>					
<i>singular</i>			<i>plural</i>		
بھائی	b ^h āī	brother	بھائی	b ^h āī	brothers
گھر	g ^h ar	house	گھر	g ^h ar	houses
ہاتھ	hāt ^h	hand	ہاتھ	hāt ^h	hands
مرد	mard	man	مرد	mard	men
آدمی	ādmī	man	آدمی	ādmī	men

<i>feminine</i>					
<i>singular</i>			<i>plural</i>		
بہن	bēhen	sister	بہنیں	bēhenē	sisters
کتاب	kitāb	book	کتابیں	kitābē	books
عورت	aurat	woman	عورتیں	auratē	women
زبان	zabān	language	زبانیں	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	(zero = unchanged)
<i>feminine</i>	non-ī	-ī

Exercise 1

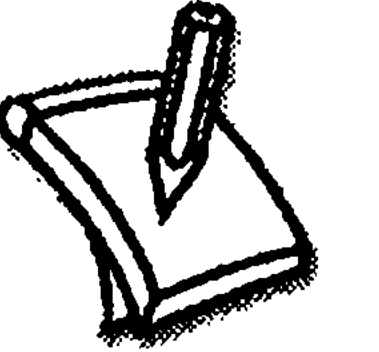


The computer has swallowed either some parts of a word or a whole word. Supply what is missing where you see the blanks.

میں دلی _____ ہوں۔ میرا _____ چار بھائی _____ میرا چھوٹا
 بھائی شکاگو میں کام کر _____ ہے۔ میرا _____ دو بڑے _____ بھائی انگلستان میں
 رہتے _____ میرا نام سلمان _____ میں اسکول جا _____
 ہوں۔ میرا _____ دو بہن بھی _____ میرا _____ والد صاحب بھی کام
 کر _____ ہیں۔ آپ کہا _____ رہتے ہیں؟ آپ _____ کتنے بھائی بہن؟
 آپ _____ والدین کیا _____ کر _____ ہیں؟

mē dillī _____ hū. mer _____ cār b'hāī _____. merā
 c'hōTā b'hāī Chicago mē kām kar _____ hē. mer _____ do
 baR _____ b'hāī inglistān mē reht _____. merā nām salman
 _____. mē ischool ja _____ hū. mer _____ do behenē
 b'hī _____. mer _____ vālid sāhab b'hī kām kar _____ hē.
 āp kahā _____ rehte hē? āp _____ kitne b'hāī-behen
 _____? āp _____ vālideṇ kyā _____ kar _____ hē?

Exercise 2



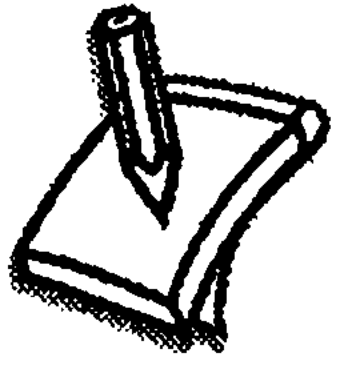
Pair the words on the right with those on the left.

چھوٹا
 لڑکی
 عورت
 بُرا
 نہیں
 بھائی

اچھا
 بڑا
 بہن
 لڑکا
 آدمی
 ہاں

acc'hā
 baRā
 behen
 laRkā
 ādmī
 hā

c'hōTā
 laRkī
 aurat
 burā
 nahī
 b'hāī



Exercise 3 (CD1; 29)

Respond in Urdu and then translate into English:



- (a) آپ کہاں رہتے/رہتی ہیں؟
 (b) تم کیا کرتے/کرتی ہو؟
 (c) وہ لڑکی کیا پڑھتی ہے؟
 (d) آپ کتنی زبانیں بولتے/بولتی ہیں؟
 (e) تم کب سوتے/سوتی ہو؟
 (f) وہ لڑکی کیا کھیلتی ہے؟

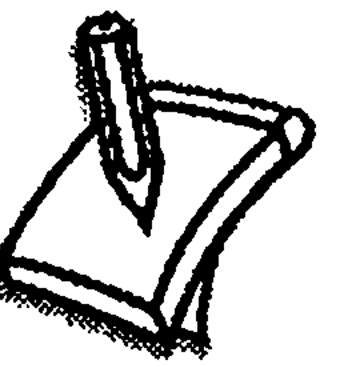
- (a) āp kahā̃ rehte/rehtī hē?
 (b) tum kyā karte/kartī ho?
 (c) vo laRkī kyā paR^htī he?
 (d) āp kitnī zabānē bolte/boltī hē?
 (e) tum kab sote/sotī ho?
 (f) vo laRkī kyā k^heltī he?



الف Vocabulāry

کتنّا	kitnā	how much
کب	kab	when
کھلنا	k ^h elnā	to play

بولنا	bolnā	to speak
سونا	sonā	to sleep



Exercise 4 (CD1; 30)

Read the following passage. Translate into English.

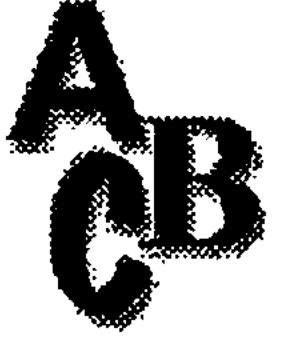


میں صبح سات بجے جاگتا/جاگتی ہوں۔ میں اخبار پڑھتا/پڑھتی ہوں۔ آٹھ بجے میں نہاتا/نہاتی ہوں۔ پھر میں ناشتہ کرتا/کرتی ہوں۔ میں دودھ اور انڈا لیتا/لیتی ہوں۔ نو بجے میں پیدل کالج جاتا/جاتی ہوں۔ میں انگریزی، تاریخ، اور اردو پڑھتا/پڑھتی ہوں۔ ایک بجے میں تھوڑا آرام کرتا/کرتی ہوں۔ تین بجے میں کُتب خانہ جاتا/جاتی ہوں۔ چھ بجے میں کثرت کرتا/کرتی ہوں، اور ٹینس کھیلتا/کھیلتی ہوں۔ پھر میں گھر جاتا/جاتی ہوں۔

mē subah sāt baje jagtā/jāgtī hū. p^hir mē axbār paR^htā/paR^htī hū.
 āT^hbaje mē nahātā/nahātī hū. p^hir mē nāshtā kartā/kartī hū. mē
 dūd^h aur aNDā letā/letī hū. nau baje mē pedal college jātā/jātī

hū. mē angrezī, tārīx, aur urdu paR^htā/paR^htī hū. ek baje mē t^hoRā ārām kartā/kartī hū. tīn baje mē kutubxānā jātā/jātī hū. c^he baje mē kasrat kartā/kartī hū, aur tennis k^heltā/kheltī hū. p^hir mē g^har jātā/jātī hū.

الفہرست Vocabulary

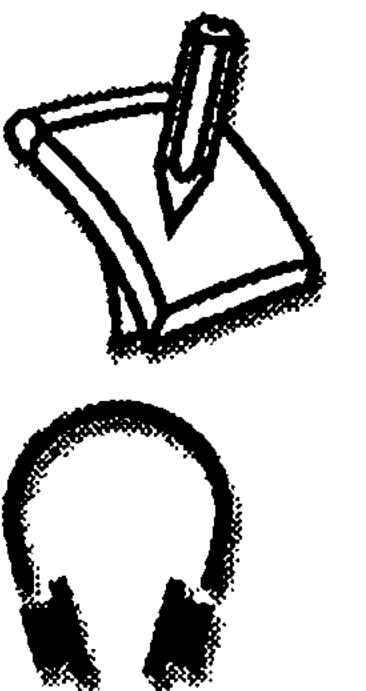


صبح	subah	morning
بجنا	bajnā (-ne)	to strike
سات بجے	sāt baje	seven o'clock
جاگنا	jāgnā (-ne)	to wake up
نہانا	nahānā (-ne)	to have a bath
ناشتہ	nāshatā (m.)	breakfast
دودھ	dūd ^h (m.)	milk
انڈا	anDā (m.)	egg
لینا	lenā (+ne)	to take, to eat
پیدل	pedal (adj., adv.)	walking, on foot
جانا	jānā (-ne)	to go
انگریزی	angrezī (f.)	English language
تاریخ	tārīx (f.)	history
تھوڑا	t ^h oRā (adv.)	a little
آرام کرنا	ārām karnā (+ne)	to relax
کتاب خانہ	kutubxānā (m.)	library
کثرت کرنا	kasrat karnā (+ne)	to exercise
کھیلنا	k ^h elnā (-ne)	to play
گھر	g ^h ar (m.)	home

Exercise 5 (CD1; 31)

Read aloud the following Urdu numbers 1–10

ایک	ek	one	دو	do	two
تین	tīn	three	چار	cār	four
پانچ	pāc	five	چھ	c ^h e	six
سات	sāt	seven	آٹھ	āT ^h	eight
نو	nau	nine	دس	das	ten



Unit Three

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 have
- describe locations
- use some negotiation skills
- make reservations
- refer to possessions (transferable)
- understand verb agreement with subjects and objects
- express physical states (fever, headache)
- use the present progressive tense



Dialogue 1



Buying a shalvār qamīz (CD1; 32)

Susan Brown and Maha Ahmad shop at 'Habib's fabrics' in Liverpool. Maha Ahmad tells the shopkeeper, Javed Malik, that Susan is visiting from America and she wants a shalvar qamiz.

ماہا: ذرا نیے فیشن کے شلوار قمیض دکھائیے۔
جاوید: کون سا شلوار قمیض چاہئے؟ ریشمی یا سوئی؟
ماہا: ریشمی۔
جاوید: یہ دیکھئے۔ آج کل اس کا بہت رواج ہے۔ دیکھئے ریشم کتنا اچھا ہے!

(Javed shows a number of shalvar qamiz. Maha asks Susan about her choice.)

ماہا سؤزن آپ کو کون سا شلوار قمیض پسند ہے؟
ماہ یہ ذرد۔

(turning to Javed to ask the price)

ماہا اس کی قیمت کیا ہے؟
جاوید پس پونڈ۔
ماہا ٹھیک بتائیے۔ یہ باہر سے آئیں ہیں۔
جاوید آج کل اتنی قیمت ہے... اچھا اٹھارہ پونڈ۔
ماہا اچھا ٹھیک ہے۔

MAHA zarā naye feshan ke shalvār qamīz dik^hāiye.

JAVED kaun sī shalvār qamīz cāhiye? reshmī yā sūtī?

MAHA reshmī.

JAVED ye dek^hiye. āj-kal is kā bahut rivāj hε. dek^hiye, resham kitnā acc^hā hε!

MAHA susan, āpko kaun sī shalvār qamīz pasand hε?

SUSAN ye zard.

MAHA is kī qīmat kyā hε?

JAVED bīs paunD.

MAHA T^hīk batāiye, ye bāhar se āyī hē.

JAVED āj-kal itnī qīmat hε . . . acc^hā aT^hārah paunD.

MAHA acc^hā T^hīk hε.

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 it 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.



الفہرست Vocabulary

ذرا	zarā	little, somewhat
نیا	nayā (m., adj.)	new
شلوار	shalvār (f.)	loose trousers (worn by women)
قمیض	qamīz (f.)	shirt
دکھانا	dik ^h ānā	to show
دکھائیے	dik ^h āiye	please show
کون سی	kaun sī (f., adj.)	which one
چاہئے	cāhiye	desire, want
ریشم	resham (m.)	silk
ریشمی	reshmī (adj.)	silk
یا	yā	or
سوت	sūt (m.)	cotton
سوتی	sūtī (adj.)	cotton
دیکھنا	dek ^h nā	to see
دیکھیے	dek ^h iye	have a look
آج کل	āj-kal	nowadays
رواج	rivāj (m.)	custom
آپ کو	āpko	to you
پسند	pasand (f.)	choice, liking
زرڈ	zard (adj.)	yellow
قیمت	qīmat (f.)	price
بیس	bīs	twenty
پونڈ	paunD	pound (British currency)
بتائیے	batāiye	please tell
باہر	bāhar	outside
آئیے	āyī	(she) came
اتنا	itnā	this much
اٹھارہ	aT ^h ārah	eighteen

Language points



Politeness

As we showed in Unit 1, Urdu is a very rich language as regards politeness. When ذرا **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 ذرا **zarā**, Urdu speakers convey the meaning, 'I want to put as little burden as possible on you by my request.' ذرا **zarā** remains invariable.

چاہنا **cāhnā** 'want' vs. چاہیے **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

آپ کون سی شلوار قمیض چاہتی ہیں؟

āp kaun sī shalvār qamīz cāhtī hē?
you what kind of shalvar qamiz want are

would be considered less polite than

آپ کو کون سی شلوار قمیض چاہیے؟

āpko kaun sī shalvār qamīz cāhiye?
you to what kind of shalvar qamīz desire

(lit. 'what kind of shalvar qamiz is desirable to you?')

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

For more information, see the discussion on the experiencer subject in Unit 4.

Word-for-word translation

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

اس کا بہت رواج ہے۔

iskā bahut rivāj hē.
its very custom is

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

یہ باہر سے آئیں ہیں۔

ye bāhar se āyī hē.
she (hon.) outside from came is

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 **آئی** **āyī** (آیا **āyā** for masculine singular subjects, آئے **āye** for masculine plural, and آئیں **āyī** for feminine plural) and person and number changes in the verb 'to be'.

Polite commands

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

دکھائیے **dik^hā-iyē**
show (imper. polite)

دیکھئے **dek^h-iyē.**
see (imper. polite)

The other examples of polite commands you encountered earlier are:

کہیے **kah-iyē**
say (imper. polite)

سنئے **sun-iyē.**
listen (imper. polite)

In short, **-iyē** 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 **-iye** to a verb stem. Even if one uses the word-for-word Urdu equivalent of 'please', which is مہربانی کر کے **meharbānī kar ke**, the verbal form with **-iye** has to be retained. مہربانی کر کے **meharbānī kar ke** means 'kindly' in Urdu.

Context

Note the change in meaning of Urdu گون سی **kaun sī** 'which one' in the following two contexts: (1) when a شلوار قمیض **shalvar qamīz** has yet to be shown by the shopkeeper:

گون سی شلوار قمیض چاہئے؟

kaun sī 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.

آپ کو گون سی شلوار قمیض پسند ہے؟

āpko kaun sī shalvār qamīz pasand he?

you to which one shalvar qamiz choice/liking is

Which shalvar qamiz do (you) like?

گون سی شلوار قمیض چاہئے؟

kaun sī shalvār qamīz cāhiye?

what kind of shalvar qamiz want

What kind of shalvār qamīz do (you) want?

Subject omission

گون سی شلوار قمیض چاہئے؟

kaun sī shalvār qamīz cāhiye?

what kind of shalvar qamiz want

What kind of shalvar qamiz do (you) want?



Dialogue 2



Booking a flight (CD1; 33)

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

جان	لاہور کا ایک ٹکٹ چاہیے۔
ایجنٹ	کون سے دن کے لیے؟
جان	کل کے لیے۔
ایجنٹ	کمپیوٹر پر دیکھتا ہوں، ہے یا نہیں۔
جان	صبح کی پرواز چاہیے۔
ایجنٹ	میرے پاس ٹکٹ ہے۔
جان	تو دیجیے۔ جہاز کب چلتا ہے؟
ایجنٹ	صبح دس بجے۔
جان	ہاں میرے پاس زر نقد نہیں ہے۔
ایجنٹ	تو کریڈٹ کارڈ دیجیے۔

JOHN lāhor kā ek TikaT cāhiye.

AGENT kaun se dīn ke liye?

JOHN kal ke liye.

AGENT kampyūTar par dek^htā hū, he yā nahī.

JOHN subah kī parvāz cāhiye.

AGENT mere pās TikaT he.

JOHN to dījiye, jahāz kab caltā he?

AGENT subah das baje.

JOHN hā mere pās zar-e-naqd nahī he.

AGENT to krēDiT kārD 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'.)*

کلمات Vocabulary

دِن	din (m.)	day
کے لئے	ke liye	for
کل	kal	yesterday, tomorrow
پر	par	on
دیکھنا	dek ^h nā (+ne)	to see
صبح	subah	morning
پرواز	parvāz	flight
تو	to	then
دینا	denā (+ne)	to give
دے دیجیے	dījiye	please give
جہاز	jahāz	aeroplane
کب	kab	when (question word)
چلنا	calnā (-ne)	to leave, to walk
دس	das	ten
بجے	baje	o'clock
پاس	pās	near, possession
زیر نقد	zar-e-naqd	cash

Pronunciation

In words borrowed from English, such as ‘computer’ and ‘ticket’, the English ‘t’ is pronounced with the retroflex **T**.



Language points

Word-for-word translation

لاہور کا ٹکٹ

lāhor kā TikaT

Lahore of (m.) ticket (m.)

a ticket for Lahore (*lit.* ‘Lahore’s ticket’)

The borrowed words ‘ticket’ and ‘computer’ are assimilated into Urdu and, consequently, are assigned masculine gender.

تو to ‘then’

‘then’ is **تو to** (short form of **تب tab**), as in:

تو دیجیے

to dījiye

then please give

Compound and oblique postpositions

Observe the order of the English preposition in Urdu:

(noun)	postposition	postposition
کل kal	کے ke	لئے liye
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 **کے ke** or **کی kī**, but never with **کا kā**. In the above expression **لئے 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.

گون سا دن

kaun s̄a din

which day (m.)

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

گون سے دن کے لئے

kaun se din ke liye

which day (m.) of for

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

گون سے لڑکے کے لئے

kaun se laRke ke liye

which one boy of for

for which boy

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

Separable or transferable possessions

In Unit 2 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:

میرے پاس زر نقد نہیں ہے۔

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

آپ کے پاس ٹکٹ ہے؟

āpke pās TikaT hε?

your near ticket is

You have a ticket.

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

mē + کے پاس ke pās → میرے پاس mere pās I have
 āp + کے پاس ke pās → آپ کے پاس āp ke pās you have



Dialogue 3



A visit to a doctor (CD1; 34)

Iqbal Malik is under the weather with a cold. He visits his doctor, Mushtaq Mir, at his clinic.

اقبال ڈاکٹر صاحب، مجھے کچھ بخار ہے۔ زُکام اور کھانسی بھی ہے۔
 ڈاکٹر میر گب سے ہے؟
 اقبال کل رات سے۔
 ڈاکٹر میر سر میں بھی درد ہے؟
 اقبال جی ہاں۔ (putting the thermometer in Iqbal's mouth)
 ڈاکٹر میر تھرمامیٹر لگائیے۔

(after taking the thermometer from Iqbal's mouth) یہ دوائی

دِن میں دو بار لیجیے۔

IQBAL DākTar sāhab, muj^he kuc^h buxār hε. zukām aur k^hāśī b^hī hε.

DR MIR kab se hε?

IQBAL kal rāt se.

DR MIR sar mē dard b^hī hε?

IQBAL jī hā.

DR MIR thermometer lagāiye.

t^hoRā buxār hε. . . . ye davā din mē do bār lījiye.

- IQBAL *Doctor sir, I have a slight fever. (lit. 'some fever')*
I have a cold and cough too.
- 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 *Please put this thermometer in your mouth. (You) have a little fever . . . Please take this medicine twice a day. (lit. 'Please take this medicine two times in a day.')*

الفہرست Vocabulary

ڈاکٹر	DākTar	doctor
صاحب	sāhab	sir
مجھے	muj ^h e	to me
کچھ	kuc ^h	some
بخار	buxār (m.)	fever
زکام	zūkām (m.)	a cold
خانسی	xāsi (f.)	a cough
جب	kab	when
کل	kal	yesterday, tomorrow
رات	rāt (f.)	night
سر	sar (m.)	head
درد	dard (m.)	pain
سر میں درد	sar mē dard	headache (lit. 'pain in head')
لگانا	lagānā (+ne)	to fix, put into, stick
لگائیے	lagāiye	please fix, put into, stick
تھوڑا	t ^h oRā (m., adj.)	little
دوا	davā (f.)	medicine
دو	do	two
بار	bār (f.)	time, turn
لینا	lenā (+ne)	to take
لیجیے	lījiye	please take

Pronunciation

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



Language point

'Since'

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

کب سے	گل رات سے
kab se	kal rāt se
when since	yesterday night from
since when	since last night



Dialogue 4



Guests are coming (CD1; 35)

آصف	کون ہے؟
جاوید	میں ہوں جاوید۔
آصف	جاوید ماموں تشریف لائے۔ آئیے یہاں تشریف رکھیے۔
	(نوکر سے) کمال، جاوید صاحب کے لیے چائے بناؤ۔ ماموں آپ کہاں سے آرہے ہیں؟
آصف	میں گھر سے آرہا ہوں۔ سب لوگ کہاں ہیں؟ میری آپا کیا کر رہی ہیں؟
جاوید	اماں جان گھر صاف کر رہی ہیں، اور کمال رسوئی میں کھانا بنا رہا ہے۔ آج مہمان آ رہے ہیں نا؟
جاوید	اچھا، اب تم کہاں جا رہے ہو؟
آصف	اماں جان بلا رہی ہیں۔
جاوید	اچھا جاؤ۔

- ASIF kaun hē?
- JAVED mē hū, jāved.
- ASIF jāved māmū, tashrīf lāiye. āiye yahā tashrīf rak^hiye. (naukar se) kamāl, jāved sāhab ke liye cāy banāo. māmū, āp kahā se ā rahe hē?
- JAVED mē g^har se ā rahā hū. sab log kahā hē? merī āpā kyā kar rahī hē?
- ASIF ammājān g^har sāf kar rahī hē, aur kamāl rasoī mē k^hānā banā rahā hē. āj mehmān ā rahe hē na?
- JAVED acc^hā, ab tum kahā jā rahe ho?
- ASIF ammājān bulā rehī hē.
- JAVED acc^hā jāo.
- ASIF *Who is there?*
- JAVED *I'm Javed.*
- ASIF *Uncle Javed, please come in. (lit. 'bring your honour'). Come, please have a seat here. (calling his servant) Kamal, make some tea for Mr Javed. Where have you come from (lit. 'are you coming from'), uncle?*
- JAVED *I've come (lit. 'I'm coming') from home. Where is everybody? What is my sister doing?*
- ASIF *My (dear) mother is cleaning the house, and Kamal is cooking in the kitchen. Today guests are coming, right?*
- JAVED *OK. Now, where are you going?*
- ASIF *My mother is calling me.*
- JAVED *OK. Go.*

الفہم Vocabulary

A
CB

کون	kaun	who
ماما	māmū, māmā (m.)	maternal uncle
تشریف	tashrīf (f.)	honour
لانا	lānā (-ne)	to bring
تشریف لانا	tashrīf lānā (-ne)	to come (in), to honour with one's presence
آنا	ānā (-ne)	to come
رکھنا	rak ^h nā (+ne)	to keep, to put
تشریف رکھنا	tashrīf rak ^h nā	to be seated

نَوَکَر	naukar (m.)	a servant
چائے	cāy (f.)	tea
بَنانا	banānā (+ne)	to make
اُمّاں جان	ammājān (f.)	mother-dear
گھر	g ^h ar (m.)	home
سب	sab	everybody, all
آپا	āpā (f.)	sister
صاف کرنا	sāf karnā (+ne)	to clean
رَسوئی	rasoī (f.)	kitchen
کھانا	k ^h ānā (m.)	food
بَنانا	banānā (+ne)	to make
مہمان	mehmān (m.)	a guest
اب	ab	now
بُلانا	bulānā (+ne)	to call



Language points

Politeness

Note the use of تشریف لانا *tashrīf lānā* and تشریف رکھنا *tashrīf rak^hnā* instead of آئیے *āiye* 'please come' and بیٹھیے *bεT^hiye* 'please sit' respectively. It's more polite and much warmer to use *tashrīf lānā*, which literally means 'to grace or honour with one's presence', and تشریف رکھنا *tashrīf rak^hnā*, which means 'to place one's honour'.

چاہئے *cāhiye* and verb agreement

In standard Urdu, چاہئے *cāhiye* has a plural form چاہئیں *cāhiyē*, which is used when the object of the sentence is plural.

آپ کو قمیض چاہئیں؟

āpko 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. چلتا *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:

جہاز کب چلتا ہے؟

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

Object in English, subject in Urdu

آپ کو قمیض پسند ہے؟

āpko qamīz pasand hē?
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:

میرے چار بھائی ہیں۔

mere cār b^hāī hē.
my four brothers (m. pl.) are
I have four brothers.

In the above sentence, the verb form is not ہوں *hū*, indicating that the verb does not agree with the English subject. The verb agrees with بھائی *b^hāī* 'brothers' and takes the plural ending, because 'brothers' is the subject in the Urdu construction.

میرے پاس قمیض نہیں ہیں۔

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

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

مجھ کو کچھ بخار ہے۔

muj^h ko kuc^h buxār hε.
 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** پسند ہونا 'to like' and **cāhiye** چاہیے 'want' use the **ko** کو postposition with their subject. You will have to remember which verb takes which postposition with the subject. For example, the English verb 'to have' takes two different postpositions with the Urdu subject:

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

Present progressive

میری آپا کیا کر رہی ہے؟

merī āpā kyā kar rahī hε?
 my sister what do -ing is
 What is my sister doing?

The Urdu equivalent of English 'is doing' is **kar rahī hε** کر رہی ہے. The Urdu verb is broken into three units: 'verb stem' (**kar** کر), '-ing' (**rahī** رہا), 'is' (**hε** ہے). The only difference between Urdu and English is that in Urdu '-ing' is a separate word and the auxiliary 'is' ends the verbal string. The tense used above is called either present progressive or present continuous. We will call it the present progressive.

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

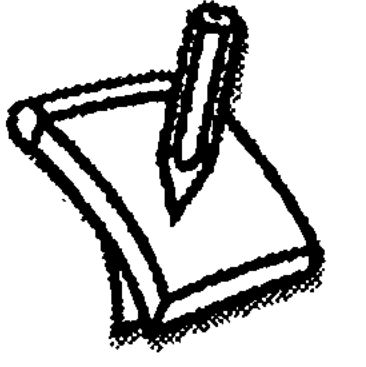
In order to form the past progressive, as in English, the auxiliary 'is' is replaced by past forms such as 'was', 'were'. The same is true in Urdu. Just substitute the past 'to be' forms (تھا **tʰā**, تھے **tʰe**, تھی **tʰī**, and تھیں **tʰī**) and you will get the past progressive. For instance:

میری آپا کیا کر رہی تھی؟

merī āpā kyā kar rahī tʰī?
my sister what do -ing was
What was my sister doing?

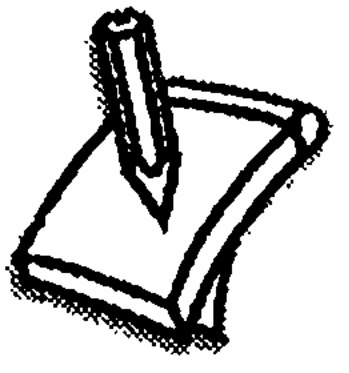
Exercise 1 (CD1; 36)

Respond orally in Urdu and then translate your answers into English.



- (a) آپ کے پاس گاڑی ہے؟
(b) آپ کو کیا چاہئے؟
(c) تم کو میرا شلوار قمیض پسند ہے؟
(d) آپ کے کتنے بھائی بہن ہیں؟
(e) تم کہاں جا رہے ہو؟
(f) وہ لڑکا کیا پڑھ رہا ہے؟
(g) لڑکی کیا کر رہی ہے؟
(h) آپا کیا بنا رہی ہیں؟

- (a) āpke pās gāRī he?
(b) āpko kyā cāhiye?
(c) tumko merī shalvār qamīz pasand he?
(d) āpke kitne bʰāī bēhen hē?
(e) tum kahā jā rahe ho?
(f) vo laRkā kyā paRʰ rahā he?
(g) laRkī kyā kar rahī he?
(h) āpā kyā banā rahī hē?



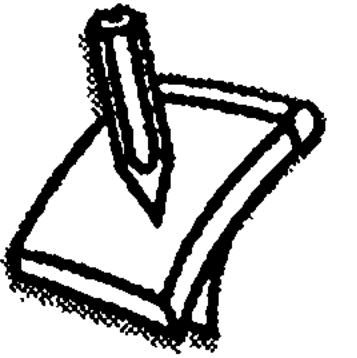
Exercise 2

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

merā, merē, merī, mere pās, muj^hko مجھ کو, میرے پاس, میری, میرے, میرا

- (a) _____ ایک بہن ہے۔
 (b) _____ دو بھائی ہیں۔
 (c) _____ ایک کمپیوٹر ہے۔
 (d) _____ حال ٹھیک ہے۔
 (e) _____ ایک گاڑی ہے۔
 (f) _____ کام چاہئے۔

- (a) _____ ek behen hē.
 (b) _____ do b^hāī hē.
 (c) _____ ek computer hē.
 (d) _____ hāl T^hīk hē.
 (e) _____ ek gāRī hē.
 (f) _____ kām cāhiye.



Exercise 3

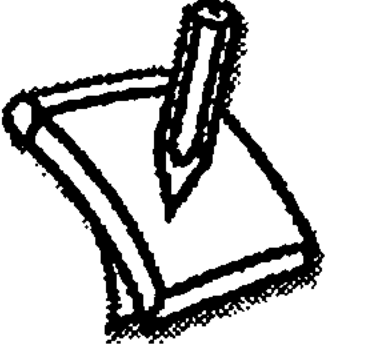
Match the parts of the sentences given on the right with the parts on the left to make complete sentences.

مجھ کو
 میرے پاس
 آپ کے
 میرا
 یہ خط
 اس کی قیمت

گھر میں کتنے آدمی ہیں؟
 کیا ہے؟
 بخار ہے۔
 آپ کے لئے ہے۔
 شہر بہت خوب صورت ہے۔
 دو روپے ہیں۔

muj ^h ko	g ^h ar mē kitne ādmī hē?
mere pās	kyā hē?
āp ke	buxār hē
merā	āp ke liye hē
ye xat	shēher bahut xūbsūrat hē
iskī qīmat	do रुपये hē.

Exercise 4

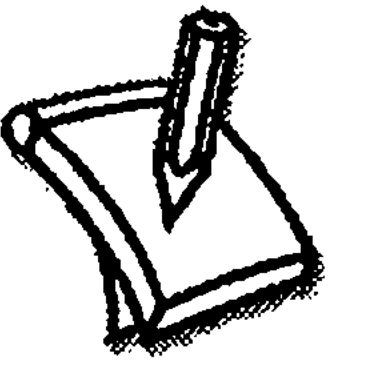


Give the correct present progressive forms of each verb given in parentheses:

- (a) لڑکیاں _____ (ناچنا)
 (b) میرے والدین گھر _____ (جانا)
 (c) وہ خوب صُورَت عَورَت _____ (گانا)
 (d) میرا بھائی کھانا _____ (پکانا)
 (e) وہ لڑکے چائے _____ (پینا)

- (a) laRkiyā _____ (nāchnā, 'to dance')
 (b) mere validen g^har _____ (jānā, 'to go')
 (c) vo xūbsūrat aurat _____ (gānā, 'to sing')
 (d) merā b^hāī k^hānā _____ (pakānā, 'to cook')
 (e) vo laRke cāy _____ (pīnā, 'to drink')

Exercise 5



Translate into Urdu.

- (a) Do you want a book?
 (b) I want a big home.
 (c) I want this beautiful shirt.
 (d) Do you have a ticket?
 (e) Are they going to Pakistan?
 (f) My sister is writing a book.
 (g) Who is dancing here?

Unit Four

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
- use some more expressions concerning health and ailments
- use expressions with 'generally'
- form derived adjectives
- note asymmetry between English and Urdu expressions
- express physical states (cold, hungry)



Dialogue 1



What are your hobbies? (CD1; 37)

Professor James Jones 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 James's interests to his readers.

ملک
پروفیسر جونز
کیا آپ ہندوستان جاتے ہیں؟
جی ہاں، کئی بار۔
ملک
پروفیسر جونز
آپ کو ہندوستانی کھانا پسند ہے؟
جی ہاں، تندوری مرغی، ڈوسا۔۔۔ ویسے سموسہ بھی بہت پسند ہے۔
ملک
آپ کے شوق کیا ہیں؟

پروفیسر جونز مجھ کو تیرنے کا شوق ہے، اسکے علاوہ ہندوستانی موسیقی کا بھی شوق ہے۔
ملک گانے کا بھی؟
پروفیسر جونز ضرور، میرے گانے سے میرے بچے کان بند کرتے ہیں۔
ملک واہ، واہ۔

- MALIK kyā āp hindustān jāte hē?
- PROF. JONES jī hā, kāī bār.
- MALIK āpko hindustānī k^hānā pasand he?
- PROF. JONES jī hā, tandūrī murGī. dosā . . . vese samosā b^hī bahut pasand he.
- MALIK āp ke shauq kyā kyā hē?
- PROF. JONES muj^hko tərne kā shauq he, iske alāvah hindustānī mausīqī kā b^hī shauq he.
- MALIK gāne kā b^hī?
- PROF. JONES zarūr, mere gāne se mere bacce kān band karte 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 close their ears (because of) my singing.*
- MALIK *Excellent! (i.e. what an excellent sense of humour!)*

الفاظ Vocabulary

جانا	jānā (-ne)	to go
کئی	kāī	several
کھانا	k ^h ānā (m.), (v.) (+ne)	food (n.), to eat (v.)
تندور	tandūr (m.)	oven
تندوری	tandūrī (adj.)	oven-baked

دوسا	dosā	Indian-style savoury pancake
مرغی	murGī	chicken
ویسے	v̄ese	otherwise, in addition
شوق	shauq (m.)	hobby, fondness, interest
تیرنا	ternā (-ne)	to swim
موسیقی	mausīqī (f.)	music
کے علاوہ	ke alāvah	besides, in addition to
گانا	gānā (m.), (v.) (+ne)	song (n.), to sing (v.)
ضرور	zarūr	of course, certainly
کان	kān (m.)	ear
بند کرنا	band karnā (+ne)	to close
واہ	vāh	Ah! Excellent! Bravo! Super!



Language points

The experiencer subject

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

مجھ کو تیرنے کا شوق ہے۔

muj^hko ternē kā shauq hē.
me to swimming of fondness is

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

English

I am fond of swimming.
You want a ticket.
I have a fever.
She likes this book.

Urdu

The fondness of swimming is *to me*.
The desire of a ticket is *to you*.
A fever is *to me*.
The choice of this book is (i.e. experienced by) *to her*.

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

There are two terms for کو **ko** subjects in Urdu: dative subjects and experiencer 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>		
کَر	kar	do	کَرنا	karnā	to do/doing
آ	ā	come	آنا	ānā	to come/coming
جَا	jā	go	جانا	jānā	to go/going
دیکھ	dek^h	see	دیکھنا	dek^hnā	to see/seeing
بتا	batā	tell	بتانا	batānā	to tell/telling
تیر	ter	swim	تیرنا	ternā	to swim/swimming
کھا	k^hā	eat	کھانا	k^hānā	to eat/eating
گا	gā	sing	گانا	gānā	to sing/singing
لکھ	lik^h	write	لکھنا	lik^hnā	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 maker ‘-ing’ (as in ‘leaving’) in Urdu is نا **-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 Unit 3, in case you have forgotten it.

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

تیرنے کا

terne **kā**
swimming of

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

مجھ کو گانے کا شوق ہے۔

muj^hko **gāne** **kā** **shauq** **he.**
me to singing of fondness is
I am fond of singing.

مجھ کو کھانے کا شوق ہے۔

muj^hko **k^hāne** **kā** **shauq** **he.**
me to eating of fondness is
I am fond of eating.

آپ کو فلمیں دیکھنے کا شوق ہے۔

āpko **filmē** **dek^hne** **kā** **shauq** **he.**
you to films seeing of fondness is
You are fond of watching films.

آپ کو کھانے کا شوق ہے۔

āpko **k^hāne** **kā** **shauq** **he.**
you to eating of fondness is
You are fond of eating.

‘Yes/no’ questions with کیا **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 کیا **kyā** in front of a statement and form a ‘yes/no’ question out of it. (Yes, it is the same word کیا **kyā** which means ‘what’!) Even if کیا **kyā** is placed at the beginning of a sentence, rising question intonation is imperative. Since it is difficult to show intonation in writing, کیا **kyā** is more prevalent in writing and its omission is common in speaking.

The statement

آپ ہندوستان جاتے ہیں؟

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:

کیا آپ ہندوستان جاتے ہیں؟

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.

آپ کے شوق کیا کیا ہیں؟

āpke shauq kyā kyā hē?
your interest/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 کیا **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

آپ گہاں گہاں جاتے ہیں؟

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 (CD1; 38)

India is the largest producer of films in the world. More films are produced by the Mumbai 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 **lagān** (land revenue). He is ready to express his enthusiasm for it.

ساجد لگان میری پسندیدہ فلم ہے۔

اکبر وہ کیسے؟

ساجد گانے بہت اچھے ہیں۔ کہانی اور اداکاری بھی شاندار ہے۔

اکبر ہندوستانی فلمیں تو مجھے بالکل پسند نہیں۔ سب ہندوستانی فلمیں ایک سی

ہوتی ہیں، لڑکا لڑکی سے ملتا ہے، دونوں میں عشق ہوتا ہے۔ پھر

بد معاش آتا ہے۔۔۔

(Sajid interrupts Akbar)

ساجد اور دونوں کی شادی ہوتی ہے۔ جی نہیں یہ ایسی فلم نہیں ہے، اسکا انداز اور ہے۔
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 Ahmad patiently listens to this discussion and intervenes by saying)

مشتاق فلم کی بات پر جھگڑا کیوں؟

- SAJID lagān merī pasanddīdah film hē.
AKBAR vo kēse?
SAJID gāne bahut acche hē. kahānī aur adākārī b^hī shāndār hē.
AKBAR hindustāni filmē to mujhko bilkul pasand nahī. sab hindustānī filmē ek sī hotī hē, laRkā laRkī se miltā hē, donō mē ishq hotā hē. p^hir badmāsh ātā hē. . . .
SAJID aur donō kī shādī hotī hē. jī nahī, ye esī film nahī hē, iskā andāz aur hē.
AKBAR to maGrib kī naqal hogī.
SAJID to āpke xayāl mē acc^hī sirf maGribī filmē hī hotī hē?
AKBAR mē ye nahī keh rahā hū. purānī hindustānī filmē acc^hī hotī hē.
MUSHTAQ film kī bāt par j^hagRā kyō?
SAJID *Lagan 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. 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, its style is different.*
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?*

A CB

الفاظ Vocabulary

پسندیدہ	pasanddīdā	favourite
وہ کیسے	vo kēse	how come?
کہانی	kahānī (f.)	story
آداکار	adākār (m./f.)	an actor/actress
آداکاری	adākārī	acting
شاندار	shāndār	splendid, great
پسند ہونا	pasand honā (+ko)	to be liked
ایک سی	ek-sī	alike
عشق	ishq (m.)	love
بد معاش	badmāsh (m.)	villain
شادی	shādī (f.)	marriage
ہونا	honā (-ne)	to be
ہوتا ہے	hotā hē? (sg.)	generally happens, generally takes place
ہوتی ہیں	hotī hē (pl.)	generally happens, generally takes place
ہوگی	hogī	will be
ایسا	ēsī	such
اور	aur	and, more, other, else
انداز	andāz (m.)	style
مغرب	maGrib (m.)	west; the West
مغربی	maGribī	western; Western
نقل	naql (f.)	copy, fake, imitation
خیال	xayāl (m.)	opinion, view
صرف	sirf	only
کہنا	kēhnā (+ne)	to say
پُرانا	purānī (m., adj.)	old (inanimate)
بات	bāt (f.)	matter, conversation, topic
جھگڑا	jʰagRā (m.)	a quarrel, battle
کیوں	kyō	why

Pronunciation

The Urdu word for ‘opinion’ can be pronounced in two ways: خیال **xyāl** and خیال **xayāl**. The Urdu word for ‘copy’ is pronounced as نقل **naqal** or نقل **naql**. The word for ‘villain’ is written as بد معاش **badm’āsh**, but is pronounced as بد ماش **badmāsh**. (Remember the discussion of مُعاف **mu’āf** and ماف **māf**?)

Language points



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; نہیہیں **nahī**, نا **nā**

The short version of نہیہیں **nahī** is نا **nā**. With polite orders نا **nā** is used instead of نہیہیں **nahī**. However, observe the use of نا **nā** with polite orders (‘polite imperatives’):

نا دیجئے

nā dījiye

not please give

Please don’t give (me/any etc.).

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

اور **aur** as an adjective or adverb

اس کا انداز اور ہے۔

is kā andāz aur he

its style different is

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

اور چائے دیجئے۔

aur cāy dījiye.

more tea please give

Please give me (some) more tea.

ایک اور ساڑی دکھائیے۔

ek aur sārī dik^hāiye.

one other saree please show

Please show (me) another saree.

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

اور کچھ چاہیے؟

aur kuc^h cāhiye?

else some want

(Do you) want something else?

Note the difference in word order.

ایک سا **ek-sā 'same', 'alike'**

سب ہندوستانی فلمیں ایک سی ہوتی ہیں۔

sab hindustānī filmē ek sī hotī hē.

all Indian films one -ish (generic) are

Generally all Indian films are alike.

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

'Generally' and the verb 'to be'

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

سب ہندوستانی فلمیں ایک سی ہیں۔

sab hindustānī filmē ek sī hē.

all Indian films one -ish are

All Indian films are alike.

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

generic

non-generic

ہو **ho** + ت **t** + ی **ī**

ہیں **hē**

ہیں **hē**

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:

دونوں میں عشق ہوتا ہے۔

donō mē ishq hotā hē.

both in love (m.) generic BE is

Generally love blossoms (*lit.* 'happens') between the two.

دونوں کی شادی ہوتی ہے۔

donō kī shādī hotī hē.

both of marriage generic BE is

Generally, their marriage (*lit.* 'the marriage of both') takes place.

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

Direct object کو **ko** or سے **se**

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

لڑکا لڑکی سے ملتا ہے۔

laRkā laRkī se miltā hē.

boy girl with meet is

Boy meets girl.

لڑکا لڑکی کو دیکھتا ہے۔

laRkā laRkī ko dek^htā hε.

boy girl object see is

The boy sees the girl.

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

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

لڑکا گھر دیکھتا ہے۔

laRkā g^har dek^htā hε.

boy house see is

The boy sees the house.

The object گھر **g^har** 'house' is not marked with کو **ko** because it is an inanimate noun. More details are given in the Reference grammar.

Word-for-word translation

مغرب کی نقل ہوگی۔

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 + گ g + ی ī

be + future tense + number gender

Dialogue 3



I don't feel cold at all! (CD1; 39)



Rafiq, who lives in America, visits his close friend in Delhi.

اسلم یار رفیق، یہ بتاؤ، تم کو ہندوستان کیسا لگتا ہے؟
 رفیق بہت اچھا لگتا ہے۔
 اسلم کون سی چیزیں اچھی لگتی ہیں؟
 رفیق مجھ کو یہاں کے لوگ، یہاں کی تہذیب، اور یہاں کا کھانا بہت اچھا لگتا ہے۔
 اسلم اور کون سی چیزیں خراب لگتی ہیں؟
 رفیق یہاں کی گرمی، مجھے گرمیوں میں بھوک نہیں لگتی، صرف پیاس لگتی ہے۔ مجھے دن میں بہت پسینا آتا ہے۔ سب گندہ لگتا ہے۔ بہت چیزوں میں دل نہیں لگتا۔ اسی لیے میں عام طور سے سرما میں دلی آتا ہوں۔
 اسلم تم کو یہاں ٹھنڈ نہیں لگتی؟
 رفیق بالکل نہیں۔

ASLAM yār rafiq, ye batāo, tum ko hindustān kēsā lagtā hē?

RAFIQ bahut acc^hā lagtā hē.

ASLAM kaun sī cīzē acc^hī lagtī hē?

RAFIQ muj^hko yahā ke log, yahā kī tēhzīb, aur yahā kā k^hānā bahut acc^hā lagtā hē.

ASLAM aur, kaun sī cīz xarāb lagtī hē?

RAFIQ yahā kī garmī, muj^he garmiyō mē b^hūk nahī lagtī, sirf pyās lagtī hē. muj^he din mē bahut pasīnā ātā hē, sab gandā lagtā hē. bahut cīzō mē dil nahī lagtā. isīliye mē ām tor se sarmā mē dillī ātā hū.

ASLAM tumko yahā T^hanD nahī lagtī?

RAFIQ bilkul nahī.

ASLAM Rafiq (lit. 'pal Rafiq') tell me, how do you like India?
 (lit. 'how does India strike you?')

RAFIQ I like it very much.

- ASLAM *What things do you like here? (lit. 'what things are pleasing to you?')*
- RAFIQ *I like the people (here), the culture (here) and the food.*
- ASLAM *And what don't you like here?*
- RAFIQ *Summer over here. I don't feel hungry in the summer, (I) only feel thirsty. I sweat a lot during the day. Everything seems dirty. I don't feel like doing many things. That is why I generally come to Delhi in the winter.*
- ASLAM *You don't feel cold here?*
- RAFIQ *Not at all.*



الفاظ Vocabulary

یار	yār (m./f.)	pal, friend
بتانا	batānā (+ne)	to tell
لگنا	lagnā (+ko)	to seem, be applied
اچھا لگنا	acc ^h ā lagnā (+ko)	to like
چیز	cīz (f.)	a thing
لوگ	log (m., f., pl.)	people
تہذیب	tēhzīb (f.)	culture
کھانا	k ^h ānā (m.)	food
خراب	xarāb (adj.)	bad
خراب لگنا	xarāb lagnā (+ko)	to dislike
گرمی	garmī (f.)	heat, the hot weather
بھوک	b ^h ūk (f.)	hunger
بھوک لگنا	b ^h ūk lagnā (+ko)	to be hungry
صرف	sirf (adv.)	only
پِیاس	pyās (f.)	thirst
پِیاس لگنا	pyās lagnā (+ko)	to be thirsty
پسینا	pasīnā (m.)	sweat
پسینا آنا	pasīnā ānā (+ko)	to sweat
گندہ	gandā (adj.)	dirty
گندہ لگنا	gandā lagnā (+ko)	to look dirty
دل	dil (m.)	heart

دل لگنا	dil lagnā (+ko)	to be attentive, to feel at home
اسی لیے	isīliye (adv.)	for this very reason
عام طور سے	ām tor se (adv.)	usually, generally
سرمہ	sarmā (m.)	winter
ٹھنڈ	T ^h anD (f.)	cold
ٹھنڈ لگنا	T ^h anD lagnā (+ko)	to feel cold

Language points



The verb لگنا lagnā

The verb لگنا lagnā is used with different grammatical structures with different meanings. It is used to express physical feelings, sensations and perceptions. It means 'to strike' in describing experience or reaction. The experiencer subject takes the postposition کو 'ko'.

تُم کو ہندوستان کیسا لگتا ہے؟

tumko hindustān kēsā lagtā he?

you to India how strike is

How do you like India?

گرمیوں میں مجھ کو بھوک نہیں لگتی۔

garmiyō mē muj^hko b^hūk nahī lagtī.

summers in to me hunger (f.) no feel

I don't get hungry in the summers.

Repetition and pluralization

The repetition of the adverb کبھی kab^hī gives the plural meaning 'sometimes'.



Dialogue 4



What do you eat for breakfast? (CD1; 40)

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.

ڈاکٹر ارشاد صاحب، ناشتے میں آپ کیا کھاتے ہیں؟
 ارشاد دس سموسے۔
 ڈاکٹر اور کیا پیتے ہیں؟
 ارشاد مجھے چائے بہت اچھی لگتی ہے۔ صبح بہت چائے پیتا ہوں۔
 ڈاکٹر آپ کو جسم کی بیماری نہیں ہے، اس لیے آپ سائیکیاٹرسٹ کے پاس جائیے۔

DOCTOR Irshad sāhab, nāshte mē āp kyā k^hāte hē?

IRSHAD das samose.

DOCTOR aur, kyā pīte hē?

IRSHAD muj^he cāy bahut acc^hī lag^{tī} hē. subah cāy bahut pītā hū.

DOCTOR āpko jism kī bīmārī nahī hē, dimāG kī bīmārī hē, is liye āp psychiatrist ke pās jāiye.

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

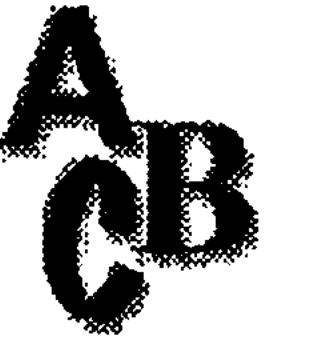
IRSHAD *Ten samosas.*

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.*

الفاظ Vocabulary



ناشتہ	nāshṭā (m.)	breakfast
پینا	pīnā (+ne)	to drink
چائے	cāy (f.)	tea
مجھے	muj ^h e	to me
لگنا	lagnā (+ko)	to seem, to be applied
اچھا لگنا	acc ^h ā lagnā (+ko)	to like
صبح	subah (f.)	morning
جسم	jism (m.)	body
بیماری	bīmārī (f.)	illness
دماغ	dimāG (m.)	brain
اس لیے	is liye	therefore, because of this

Language points



اچھا لگنا acc^hā lagnā 'to like'

You have already learned expressions such as:

مجھ کو چائے پسند ہے۔

muj^hko cāy pasand hε.

to me tea liking is

Another common way of saying this is:

مجھ کو چائے اچھی لگتی ہے۔

muj^hko cāy acc^hī lagṭī hε.

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:

nouns

ریشم	resham	silk
سُوت	sūt	cotton (crop)
نقل	naql	copy/imitation
اصل	asl	fact
پاکستان	pākistān	Pakistan
کشمیر	kashmīr	Kashmir

adjectives

ریشمی	reshmī	silk
سُوتی	sūtī	cotton (as in cotton clothes)
نقلی	naqlī	fake
اصلی	aslī	real, genuine
پاکستانی	pākistānī	Pakistani
کشمیری	kashmīrī	Kashmiri

If you think that the addition of ی *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 ی *ī* to a noun ending in a vowel. For example, the expressions 'from Delhi' or 'from Agra' cannot be reduced to one-word adjectives by the addition of ی *ī*. Only the postposition سے *se* can rescue the expression.

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

جِسْم کی بيماری	دِماغ کی بيماری
jism kī bīmārī	dimāG kī bīmārī
body of illness (f.)	brain of illness (f.)
physical/body illness	mental illness

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

جِسْمَانِی بيماری	دِماغِی بيماری
jismānī bīmārī	dimāGī bīmārī
physical/body 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 **کو ko** in Urdu. However, the English expression ‘Go to the psychiatrist’ is:

سائیکیاٹرسٹ کے پاس جائیے۔

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 **کے پاس ke pās** is used instead **کو ko**. Similarly, the Urdu sentence ‘Please go to the doctor’ will be:

ڈاکٹر کے پاس جائیے۔ **doctor ke pās jāiye.**

Constructive e pronoun forms

مجھے muj^he is the short form of **مجھ کو muj^hko**.

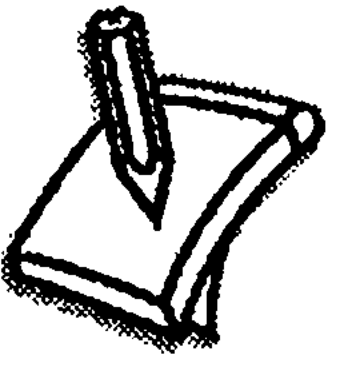
Oblique plural nouns

Notice the influence of a postposition on a plural noun:

	<i>masculine</i>			<i>feminine</i>		
<i>singular</i>	ناشتہ	nāshṭā	breakfast	چیز	cīz	thing
<i>plural</i>	ناشتے	nāshṭe	breakfasts	چیزیں	cīzē	things

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

ناشتوں میں	nāshṭō mē	in breakfasts
چیزوں میں	cīzō mē	in things



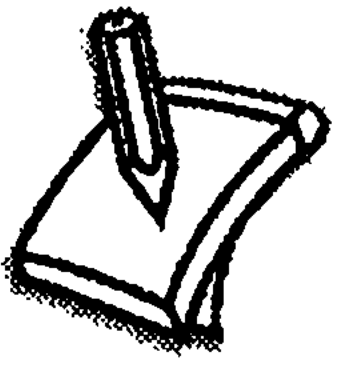
Exercise 1 (CD1; 41)

Respond in Urdu:



- (a) آپ کو کون سا تہوار اچھا لگتا ہے؟
 (b) آپ کو ہندوستانی فلمیں کیسی لگتی ہیں؟
 (c) آپ کو کون سا ملک اچھا لگتا ہے؟
 (d) تم کو میرے کپڑے کیسے لگتے ہیں؟
 (e) تم کو کیا کیا کھانا پسند ہے؟
 (f) آپ کو وہ عورت کیوں اچھی لگتی ہے؟
 (g) تم کو میٹھائیاں کیوں پسند ہیں؟

- (a) āpko kaun sā tehvār acc^hā lagtā hē? (tehvār, 'festival')
 (b) āpko hindustānī filmē kēsī lagtī hē?
 (c) āpko kaun sā mulk acchā lagtā hē? (mulk, 'country')
 (d) tumko mere kapRe kēse lagte hē? (kapRe, 'clothes')
 (e) tumko kyā kyā k^hānā pasand hē?
 (f) āpko vo aurat kyō acc^hī lagtī hē? (aurat, 'woman')
 (g) tumko miT^hāiyā kyō pasand hē? (miT^hāi, 'sweets')



Exercise 2

Fill in the gaps with the appropriate verb: لگنا **lagnā**, پسند ہونا **pasand honā**, شوق ہونا **shauq honā**.

- (a) مجھ کو کام گرنا _____
 (b) اسلم کو بہت ٹھنڈ _____
 (c) کیا آپ کو بھوک نہیں _____
 (d) شبنم کو کتابیں پڑھنے کا _____
 (e) آپا کو کیا کیا _____
 (f) اشرف کو تیرنا _____
 (g) آیدا کو کھیلنے کا _____
 (h) راہی کو وہ لڑکی بہت _____

- (a) muj^hko kām karnā _____
 (b) aslam ko bahut T^hanD _____
 (c) kyā āpko b^hūk nahī _____
 (d) shabnam ko kitābē paR^hne kā _____
 (e) āpā ko kyā kyā _____
 (f) ashraf ko tērnā _____
 (g) abida ko k^helne kā _____
 (h) rāhī ko vo laRkī bahut _____

Exercise 3 (CD1; 42)

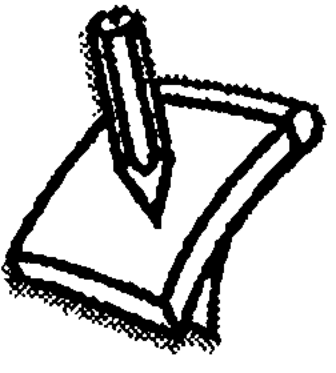
Here is what I like to do, what do you like to do?

مجھے تَبَلّا بَجانے، باہر کھانے، دُنیا کا سَفر گرنے، پہاڑ پر چڑھنے، مغربی موسیقی سننے،
 اور دوستوں کے ساتھ سیر کرنے کا بہت شوق ہے۔

muj^he tablā bajāne, bāhar k^hāne, duniyā kā safar karne, pahāR
 par caR^hne, maGribī mausīqī sunne, aur dostō ke sāt^h ser karne
 kā bahut shauq he.

الفاظ Vocabulary

تَبَلّا	tablā	tabla (a small drum)
باہر	bāhar	out
سَفر گرنّا	safar karnā	to travel
چڑھنا	caR ^h nā	to climb
موسیقی	mausīqī	music
دوست	dost	a friend
سیر گرنّا	ser karnā	to go for a walk
بَجانّا	bajānā	to play (an instrument)
دُنیا	duniyā	world
پہاڑ	pahāR	mountain
مغربی	maGribī	Western
سُننا	sunna (+ne)	to listen
کے ساتھ	ke sāt ^h	with



Exercise 4

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 = ناچنا *nācnā*)

Question: گانے کے علاوہ جان کو کیا پسند ہے؟ *gāne ke alāvah john ko kyā pasand hē?*

Answer:

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

Question: جوڈی کو کیا شوق ہیں؟ *Judy ke kyā kyā shauq hē?*

Answer:

- (c) Statement: Sanjida's likes and dislikes are given below:

likes

dislikes

eating Pakistani food

eating Pakistani sweets

reading books

writing letters

stories

poetry (hint: poetry = شاعری *shāirī* (f.))

Indian music

Western music

Question: سنجیدہ کو کیا کیا نا پسند ہے؟ *Sanjida ko kyā kyā nāpasand hē?*

Answer:

- (d) Question: سنجیدہ کو کیا کیا پسند ہے/ ہیں؟ *Sanjida ko kyā kyā pasand hē/hē?*

Answer:

Unit Five

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
- use paraphrasing skills
- express desires
- use the future tense
- express ability/capability
- use the reflexive pronoun **apnā**

Dialogue 1



I want to go to India (CD1; 43)



Shabir Khan is planning to spend his Christmas holidays in India. He goes to an Indian travel agent in London to make his travel plans.

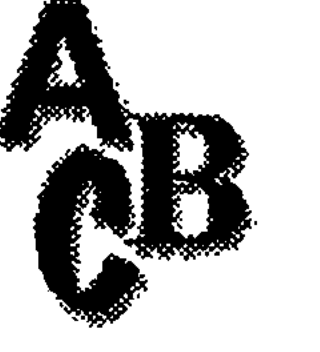
ایجنٹ	میں کیا خدمت کر سکتا ہوں؟
شبیر	ہندوستان کے لیے ٹکٹ چاہیے۔
ایجنٹ	صرف اپنے لیے۔
شبیر	خاندان کے لیے۔
ایجنٹ	کتنے لوگ ہیں؟

شہپر چار، دو بڑے اور دو بچے۔
 ایجنٹ بچوں کی عمر بارہ سال سے کم ہے؟
 شہپر لڑکی کی عمر بارہ سال ہے، اور لڑکے کی چھ سال۔
 ایجنٹ کب جانا چاہتے ہیں؟
 شہپر کرسمس کے دنوں میں۔
 ایجنٹ اس وقت بہت رُش ہوتا ہے۔ ٹکٹ مہنگے ہوتے ہیں۔
 شہپر کوئی بات نہیں۔

AGENT mē kyā xidmat kar saktā hū?
 SHABIR hindustān ke liye TikaT cāhiye.
 AGENT sirf apne liye?
 SHABIR xāndān ke liye.
 AGENT kitne log hē?
 SHABIR cār-do baRe aur do bacce.
 AGENT baccō kī umr bārah sāl se kam hē?
 SHABIR laRkī kī umr bārah sāl hē aur laRke kī c^he sāl.
 AGENT kab jānā cāhte hē?
 SHABIR Christmas ke dinō mē.
 AGENT is vaqt bahut *rush* hotā hē, TikaT mehēge hote hē.
 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 tickets are expensive.*
 SHABIR *It does not matter.*

الفاظ Vocabulary



خدمت	xidmat (f.)	service
سکنا	saknā	can, be able to
اپنا	apnā	one's own
خاندان	xāndān (m.)	family
عمر	umr (f.)	age
سال	sāl (m.)	year
سے	se	than, from, by
کم	kam	less
چاہنا	cāhnā	to want
میں	mē	in, during
وقت	vaqt (m.)	time, season
مہنگا	mehēgā (m., adj.)	expensive
کوئی	koī	someone, any, anyone

Pronunciation

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

Language points



سکنا saknā 'can'

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

میں کیا خدمت کر سکتا ہوں؟

mē kyā xidmat kar saktā hū?

I (f. sg.) what service do can am

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

Consider one more example.

میں بول سکتا ہوں۔

mē bol saktā hū.

I (m. sg.) talk can am

I can talk.

The form سکتا ہوں **saktā hū** agrees with the subject and the main verb بول **bol** precedes سکتا ہوں **saktā hū**.

اپنا **apnā** 'one's own'

اپنا **apnā** is a possessive pronoun which means 'one's own'. English possessive adjectives can be translated either as regular possessives or with the اپنا **apnā** form. Observe the distinction Urdu makes in this regard:

میرا نام جان ہے۔

merā nām john hē.
my name John is
My name is John.

میں اپنا نام لکھتا ہوں۔

mē apnā nām lik'h'tā hū.
I own name write am
I write my name.

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

<i>subject</i>	<i>possessive</i>	<i>possessive changes to</i>
میں mē	میرا merā	اپنا apnā
ہم ham	ہمارا hamārā	اپنا apnā
تو tū	تیرا terā	اپنا apnā
تم tum	تمہارا tumhārā	اپنا apnā
آپ āp	آپکا āpkā	اپنا apnā
وہ vo	اُسکا uskā	اپنا apnā (وہ vo . . . اُسکا uskā must refer to the same person)
وہ vo (pl.)	اُنکا unkā	اپنا apnā (وہ vo . . . اُنکا unkā must have the same referent)

Prediction: In Urdu the میں **mē** ... میرا **merā** type of combination cannot be used in a simple sentence. In the third person, the وہ **vo** ... اُسکا **uskā** (وہ **vo** ... اُنکا **unkā**) combination cannot be used if the possessed thing and the possessor subject refer to the same person:

وہ اپنا کام کرتا ہے۔

vo apnā kām kartā hē.

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 اپنا **apnā** will not be used. When the subject possessor and the possessed thing are not identical, possessive pronouns are used.

وہ اُسکا کام کرتا ہے۔

vo uskā kām kartā hē.

he his job do is

He (i.e. John) does his (i.e. Bill's) work.

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

صرف اپنے لیے

sirf apne liye

only own for

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

Comparative/superlative سے **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:

بچوں کی عمر بارہ سے کم ہے۔

baccō kī umr bārah se kam hē.

children of age twelve than less are

The children's age is less than twelve.

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

جان فروز سے اچھا ہے۔

John firoz se acc^hā hε.

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 سب **sab** 'all' as the object of comparison. The English sentence 'John is best' will be expressed as 'John all than good is' as in:

جان سب سے اچھا ہے۔

John sab se acc^hā hε.

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 (سے **se**) all (the others) John is (the) good (one).'

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

جان فروز سے زیادہ اچھا ہے۔

John Firoz se zyādā acc^hā hε.

John Firoz than more good is

John is much better than Firoz.

چاہنا **cāhnā** 'to want'

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

آپ جانا چاہتے ہیں۔

āp jānā cāhte hē.

you to go want are

You want to go.

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

وہ ناچنا چاہتا ہے۔

vo nācnā cāhtā hε.
she to dance want is
She wants to dance.

Dialogue 2



Thinking about India (CD1; 44)



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:

اَل	بھئی کس دُنیا میں ہو؟ کیا سوچ رہے ہو؟
شَبیر	ہندوستان کے بارے میں سوچ رہا تھا۔
اَل	سب ٹھیک ہے نا؟
شَبیر	ہاں، کرسمس کی چھٹیوں میں ہندوستان جا رہا ہوں۔
اَل	اکیلے یا خاندان کے ساتھ؟
شَبیر	بہو بیٹے، یعنی پورے خاندان کے ساتھ۔
اَل	ہاں بھائی نہیں تو بہو طلاق دے دیگی۔ کہاں جاؤ گے؟
شَبیر	دلی، آگرہ اور جے پور۔
اَل	آگرہ کیسے جاؤ گے؟
شَبیر	ہوائی جہاز سے۔
اَل	ہوائی جہاز سے جانا بیکار ہے۔
شَبیر	کیوں؟
اَل	ہوائی جہاز سے ریل گاڑی میں گم وقت لگتا ہے۔

AL NASIRI b^haī, kis duniyā mē ho? kyā soc rahe ho?

SHABIR hindustān ke bāre mē soc rahā t^hā.

AL NASIRI sab T^hīk hε na?

SHABIR hā, Christmas kī c^huTTiyō mē hindustān jā rahā hū.

- AL NASIRI akele yā xāndān ke sāt^h?
 SHABIR bīvī bacce, yānī pūre xāndān ke sāt^h.
 AL NASIRI hā b^hāī, akele jāoge nahī to bīvī talāq de degī. kahā kahā jāoge?
 SHABIR dillī, āgrā aur jaipur.
 AL NASIRI āgrā kēse jāoge?
 SHABIR havāī jahāz se.
 AL NASIRI havāī jahāz se jānā bekār hē.
 SHABIR kyō?
 AL NASIRI havāī jahāz se rel gārī mē kam vaqt lagtā hē.
- AL NASIRI *Well, in what world are you? What are you thinking?*
 SHABIR *I was thinking about India.*
 AL NASIRI *Why, everything is all right, 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 family.*
 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.*



الفہرست لغات Vocabulary

بھئی	b ^h āī	hey, well (excl.)
کس	kis	which
دُنیا	duniyā (f.)	world
سوچنا	socnā (+ne)	to think
کے بارے میں	ke bāre mē	about, concerning
سب	sab	all
چھٹی	c ^h uTTī	holiday, leave
اکیلا	akelā (m., adj.)	alone

خاندان	xāndān (m.)	family
کے ساتھ	ke sāt ^h	with, together
بہوی	bīvī (f.)	wife
یعنی	yānī	that is, in other words
نہیں تو	nahī to	otherwise
طلاق	talāq (m.)	divorce
طلاق دینا	talāq denā (+ne)	to divorce
ہوا	havā (f.)	air, wind
جہاز	jahāz (m.)	a ship, vessel, plane
بیکار	bekār	useless
گاڑی	gāRī (f.)	train, vehicle, cart
ریل گاڑی	rel gāRī (f.)	(railway) train
وقت	vaqt (m.)	time
لگنا	lagnā (-ne)	to take, to cost

Language points



بھئی b^haī 'hey' vs. بھائی b^hāī 'brother'

The short vs. long vowel can make a considerable difference in meaning. A case in point is the contrast between بھئی b^haī and بھائی b^hāī. The former is used as an exclamatory marker to express surprise, happiness, etc. The latter (بھائی b^hāī) 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 or 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.

کیا kyā 'what', کون kaun 'who' and کس kis 'what, who'

kis is the oblique singular counterpart of both کیا kyā 'what' and کون kaun 'who'.

کیا دُنیا	kyā duniyā	what world
کس دُنیا میں	kis duniyā mẽ	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 ک kā.

کے بارے میں ke bāre mẽ ‘about, concerning’ (lit. ‘in regard to’)

Observe the usage of this postposition:

ہندوستان کے بارے میں	hindustān ke bāre mẽ	about India
گہانی کے بارے میں	kahānī ke bāre mẽ	about the story
لڑکوں کے بارے میں	laRkō ke bāre mẽ	about the boys
		(laRkō = لڑکوں = boys, obl. pl.)

The future tense

The English future tense consists of two verbal units, whereas it is only one in Urdu. You came across an example of an Urdu future tense in Unit 2:

ہم پھر ملیں گے۔

ham p^hir milēge.
we again meet-will
We will meet again.

تُم کہاں جاؤ گے؟

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 (آپ āp)		+ future 'will'	+ number-gender (m. pl.)
jā	+ o	+ g	+ e
stem + person (تُم tum)		+ future 'will'	+ number-gender (m. pl.)
jā	+ ū	+ g	+ ī
stem + person (میں mē)		+ future 'will'	+ number-gender (f. sg./pl.)

The postposition کو ko 'to' with locations

آپ کرسمس کی چھٹیوں میں ہندوستان جا رہے ہیں۔

āp Christmas kī c^huTTiyō mē hindustān jā rahe hē?
 you Christmas of holidays in India go -ing are
 You are going to India in the Christmas holidays?

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

Dialogue 3



A train to Agra (CD1; 45)



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

آل: آگرہ کے لئے سب سے اچھی ریل گاڑی تاج ایکسپرس ہے۔
 شبیر: تاج ایکسپرس کہاں سے چلتی ہے؟
 آل: نئی دہلی سے، صبح سات بجے۔
 شبیر: اور واپس آنے کے لیے؟
 آل: وہی گاڑی شام کو واپس آتی ہے۔
 شبیر: لیکن ہم لوگ رات کو تاج محل دیکھنا چاہتے ہیں۔
 آل: ہاں، تاج رات کو اور بھی خوب صورت لگتا ہے۔
 شبیر: ہم تو ایک رات آگرہ رکیں گے، اگلے دن دہلی واپس آئیں گے۔
 آل: چاندنی رات، تاج محل اور پوری ساتھ۔۔۔۔۔ مزہ کچھے۔

- AL NASIRI āgrā ke liye sab se acc^hī rel gārī tāj express he.
 SHABIR tāj express kahā se caltī he?
 AL NASIRI nayī dillī se, subah sāt baje.
 SHABIR aur vāpas āne ke liye?
 AL NASIRI vohī gaRī shām ko vāpas ātī he.
 SHABIR lekin ham log rāt ko tāj mehel dek^hnā cāhte hē.
 AL NASIRI hā, tāj rāt ko aur b^hī xūbsūrat lagtā he.
 SHABIR ham to ek rāt āgrā rukēge, agle din dillī vāpas āēge.
 AL NASIRI cāndnī rāt, tāj mehel aur bīvī sāt^h . . . 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 moonlit night, the Taj Mahal and (your) wife by your side . . . (do) enjoy yourselves!*



الفاظ Vocabulary

نیا	nayā (m., adj.)	new
صبح	subah (f.)	morning
سات بجے	sāt baje	seven o'clock
واپس	vāpas	back
واپس آنا	vāpas ānā (-ne)	to come back
وہ	vo	that, he, she, they
وہی	vohī (voh+hī)	same, that very
سام	shām (f.)	evening
رات	rāt (f.)	night
تاج	tāj (m.)	crown
محل	mehel	palace

تاج محل	tāj mēhel	the Taj Mahal
اور بھی	aur b ^h ī	even more
لگنا	lagnā (+ko)	to seem, to appear
رکنا	ruk ⁿ ā (-ne)	to stop
اگلا	aglā (m., adj.)	next
دن	din (m.)	day
چاند	cā [~] d (m.)	moon
چاندنی	cā [~] dnī	moonlit
مزه کرنا	mazā karnā (+ne)	to enjoy

Pronunciation

محل mēhel is also pronounced as محل mēhl.

Language points



Time expressions

صبح/سویرے	subah/savere	in the morning
دوپہر کو	dop [~] her ko	at noon
شام کو	shām ko	in the evening
رات کو	rāt ko	at night

With the exception of صبح/سویرے subah/savere, the postposition کو ko is used with time adverbs.

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

Emphatic particle, ہی hī ‘only, right, very’

The particle of exclusion is ہی 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 ہی hī:

<i>pronoun</i>	<i>particle</i>	<i>emphatic pronoun</i>
وہ vo he/she/that	+ ہی hī	= وہی vahī that very, same
یہ ye this	+ ہی hī	= یہی yahī this very
<i>adverb</i>	<i>particle</i>	<i>emphatic adverb</i>
وہاں vahā there	+ ہی hī	= وہیں vahī right there
یہاں yahā here	+ ہی hī	= یہیں yahī right there

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**.

<i>stem</i>	<i>irregular stem</i>	<i>polite command</i>
کَر kar do	کِج kīj	کِجے kīj-iye please do
دے de give	دِج dīj	دِجے dīj-iye please give
لے le take	لِج līj	لِجے līj-iye please take
پی pī drink	پِج pīj	پِجے pīj-iye please drink



Dialogue 4



Invitation to an engagement (CD1; 46)

Shabir Khan runs into his old friend Aziz Ahmad in Agra. Aziz invites him to an engagement ceremony for his sister.

عزیز: یہ لومیری بہن کی منگنی کا دعوت نامہ، اور تم اپنے خاندان کے ساتھ اُس دن ضرور آنا۔
شہیر: میری بیوی اور بچے نہیں آسکیں گے۔ وہ گل واپس لندن جائیگے، میں ضرور
آؤں گا۔ یہ بتاؤ منگنی کب ہوگی؟
عزیز: منگنی کی رسم اگلے مہینے دس تاریخ کو ہوگی۔
شہیر: منگنی کی رسم کہاں ہوگی، اور کون کون آئیگا؟

عزیز میرے گھر میں ہوگی۔ ہونے والا دُولہا اور اُسکے والدین لاہور سے آئیں گے۔ اُنکے علاوہ میرے کچھ قریبی رشتے دار بھی آئیں گے۔

شبیر کھانا گھر میں بناو گے یا ہوٹل سے منگاؤ گے؟

عزیز زیادہ تر کھانا پاس والے ہوٹل سے منگائیں گے، اور میری امی جان گھر میں کچھ مٹھائیاں بنائیں گی۔

شبیر اس دن اور کیا کیا ہوگا؟

عزیز بزرگ ہونے والے دُولہا اور دُولہن کے لئے دُعا مانگیں گے، اور شادی کی تاریخ بھی طے کریں گے۔

شبیر اُس رات مہمان تمہارے گھر میں رُکیں گے، یا واپس جائیں گے؟

عزیز صرف میرے ماموں یہاں رُکیں گے۔

AZIZ ye lo merī behan kī māgnī kā dāvat nāmā, aur tum apne xāndān ke sāt^h us din zarūr ānā.

SHABIR merī bīvī aur bacce nahī ā sakēge. vo kal vāpas London jāyēge. mē zarūr āūgā. ye batāo māgnī kab hogī?

AZIZ māgnī kī rasm agle mahīne das tārix ko hogī.

SHABIR māgnī kī rasm kahā hogī, aur kaun kaun āyegā?

AZIZ mere g^har mē hogī. honevālā dūlhā aur uske validen Lahore se āyēge. unke ilāvah mere kuc^h qarībī rishtedār b^hī āyēge.

SHABIR k^hānā g^har mē banāoge yā hotel se māgāoge?

AZIZ zyādātar k^hānā pās vāle hotel se māgāyēge, aur merī ammājān g^har mē kuc^h miT^hāiyā banāyēgī.

SHABIR is din aur kyā kyā hogā?

AZIZ buzurg honevāle dūlhā aur dulhan ke liye duā māgēge, aur shādī kī tārix b^hī tē karēge.

SHABIR us rāt mehmān tumhāre g^har mē rukēge, yā vāpas jāyēge?

AZIZ sirf mere māmā yahā rukēge.

AZIZ Here is my sister's engagement invitation, and come with your family.

SHABIR My wife and kids won't be able to come. They'll be going to London tomorrow. I'll certainly come. Tell me when is the engagement?

AZIZ The 10th of next month.

- SHABIR *Where is the engagement ceremony taking place and who is (lit. 'all are') coming?*
- AZIZ *The ceremony will take place at my home. The would-be groom and his parents are coming from Lahore. Besides them, my close relatives will come.*
- SHABIR *Are you cooking at home, or ordering (food) from the hotel?*
- AZIZ *We will order most food from the nearby hotel, and my mother will make some sweets at home.*
- SHABIR *What else will happen that day?*
- AZIZ *Elders will bless the would-be bride and groom, and the wedding date is set.*
- SHABIR *Will the guests stay at your home that night, or (they will) go back?*
- AZIZ *Only my uncle will stay.*



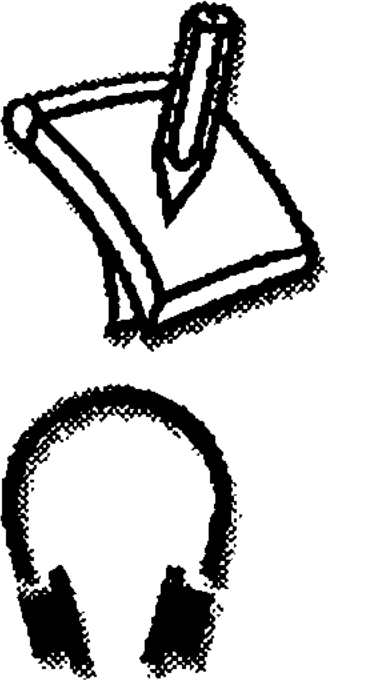
الفبا Vocabulary

مگنی	māgnī (f.)	engagement
دعوت نامہ	dāvat nāmā (m.)	invitation (card)
ضرور	zarūr (adv.)	certainly
بتانا	batānā (+ne)	to tell
کب	kab	when
ہونا	honā (-ne)	to be, to happen
رسم	rasm (f.)	ceremony
اگلا	aglā	next
مہینہ	mahīnā (m.)	a month
تاریخ	tārīx (f.)	date
کون کون	kaun kaun	who all
کھانا	k'hānā (m.)	food
بنانا	banānā (+ne)	to cook, to make
ہونے والا	hone vālā	would be, going to be
دولہا	dūlhā (m.)	groom

والدین	vālidēn (m.)	parents
کے علاوہ	ke ilāvah (pp.)	besides
قریبی	qarībī	close
رشتے دار	rishtedār (m.)	relative
منگنا	māgānā (+ne)	to order
زیادہ تر	zyādātar (adv.)	most
امّاں جان	ammājān (f.)	mother (dear)
میٹھائی	miT'hāī (f.)	sweets
بزرگ	buzurg (m.)	elder
دلہن	dulhan (f.)	bride
دُعّا مانگنا	duā māgnā (+ne)	to pray (for), to bless
شادی	shādī (f.)	wedding
طے کرنا	te karnā (+ne)	to set
مہمان	mehmān (m.)	a guest
رُکنا	rukṇā (-ne)	to stay
واپس جانا	vāpas jānā (-ne)	to go back

Exercise 1 (CD1; 47)

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.



آپ کا نام؟
 آپ پاکستان میں کتنے دن رہیں گے؟
 کہاں کہاں جائیں گے؟
 پاکستان میں پتہ کیا ہے؟
 واپس کب جائیں گے؟
 کوئی غیر قانونی سامان ہے؟

ایفسر
ایفسر
ایفسر
ایفسر
ایفسر
ایفسر

OFFICER āp kā nām?

YOU

OFFICER āp pākistān mẽ kitne din rahēge?

YOU

OFFICER kahā kahā jāēge?

YOU

OFFICER pākistān mẽ patā kyā he?

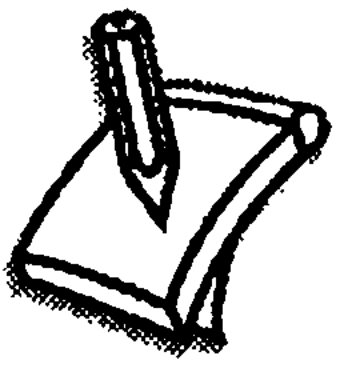
YOU

OFFICER vāpas kab jāēge?

YOU

OFFICER koī Ger qānūnī (illegal) sāmān he?

YOU



Exercise 2 (CD1; 48)



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

نوال	میں شکاگو جا رہا ہوں۔
واب	
نوال	یہاں میں سات دن رہوں گا۔
واب	
نوال	میں اپنا کام کر رہا ہوں۔
واب	
نوال	جی ہاں۔ چائے بہت پسند ہے۔
واب	
نوال	میرے چار بھائی ہیں۔
واب	

SAVĀL

JAVĀB mẽ *Chicago* jā rahā hū.

SAVĀL

JAVĀB yahā mẽ *sāt din* rahūgā.

SAVĀL

JAVĀB mẽ *apnā* kām kar rahā hū.

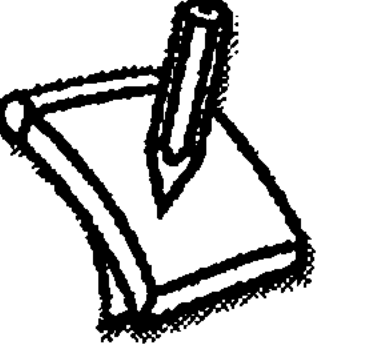
SAVĀL

JAVĀB jī hā. cāy bahut pasand he.

SAVĀL

JAVĀB mere *cār b^hāī* hē.

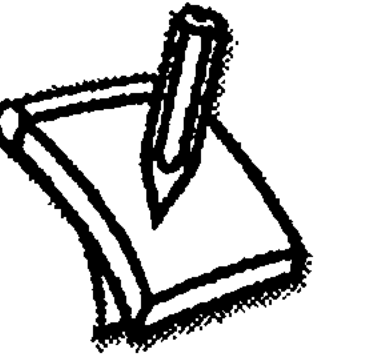
Exercise 3



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

دس لاکھ	das lākh	million
بادشاہ	bādshā	king
ملکہ	malikā	queen
ناو	nāv	boat
رولس رویس	rols rāyas	Rolls-Royce
خریدنا	xarīdnā	to buy
دنیا	duniyā	world
سفر کرنا	safar karnā	to travel
ہیرا	hīrā	diamond
خوشی سے	xushī se	with happiness
پاگل ہو جانا	pāgal ho jānā	to become crazy
نوکری کرنے جانا	naukrī karne jānā	to return to the job

Exercise 4

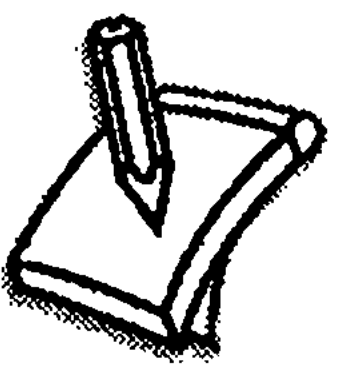


Fill the gap with an appropriate future form of the verb given in parentheses.

- (a) میں (f.) آج کھانا نہیں _____، اور تُم (m.) _____؟ (کھانا)
- (b) میری بہن اس سال شادی نہیں _____، اور تمہارا بھائی کب شادی _____؟
(شادی کرنا (to marry)
- (c) میرے والدین اگلے ہفتے یہاں _____، اور آپکی ماں کب _____؟ (آنا)
- (d) میں (m.) اس سال چھٹی میں پاکستان _____، اور تم (f.) کہاں _____؟ (جانا)
- (e) میرا دوست ڈاکٹر _____، اور تمہارا دوست کیا _____؟ (بننا)
- (f) وہ عورت اگلے سال نی گاڑی _____، اور تُم (m.) کب _____؟ (خریدنا)
- (g) وہ لڑکا ستار _____، کیا وہ لڑکی _____؟ (بچانا؛ گانا)
- (h) میرے بھائی صاحب حج کرنے مکہ _____، کیا تمہاری والدہ بھی _____؟
(حج کرنے مکہ جانا (to go to Mecca to perform a pilgrimage)

- (i) میں (f.) اس سال اپنے خاندان کے ساتھ عید _____، اور تم (m.) کس کے ساتھ _____؟ (منانا)
- (j) میں آج اس مسجد میں نماز _____، اور تم (m.) کہاں _____؟
(نماز پڑھنا (to say one's prayers))

- (a) mē (f.) āj k'hānā nahī _____, aur tum (m.) _____? (k'hānā)
- (b) merī behen is sāl shādī nahī _____, aur tumhārā b'hāī kab shādī _____? (shādī karnā 'to marry')
- (c) mere vālidēn agle hafte yahā _____, aur āpkī mā kab _____? (ānā)
- (d) mē (m.) is sāl c'hutTī mē Pakistan _____, aur tum (f.) kahā _____? (jānā)
- (e) merā dost Doctor _____, aur tumhārā dost kyā _____? (banānā)
- (f) vo aurat agle sāl nayī gārī _____, aur tum (m.) kab _____? (xarīdnā)
- (g) vo laRkā sitār _____, kyā vo laRkī _____? (bajānā; gānā)
- (h) mere b'hāī sāhab haj karne makkā _____, kyā tumhārī vālidah b'hī _____? (haj karne makkā jānā 'to go to Mecca to perform a pilgrimage')
- (i) mē (f.) is sāl apne xāndān ke sāt^h īd _____, aur tum (m.) kis ke sāt^h _____? (manānā 'to celebrate')
- (j) mē (f.) āj is masjid mē namāz _____, aur tum (m.) kahā _____? (namāz paR^hnā 'to say one's prayers')



Exercise 5

Respond in Urdu.

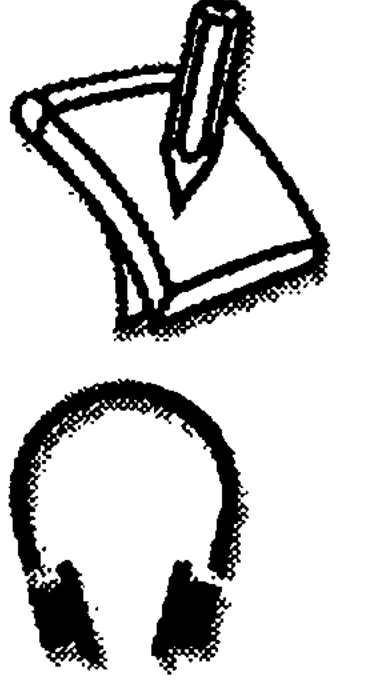
- (a) آپ اپنے والدین کے گھر کیوں نہیں جائیں گے/جائیں گی؟
- (b) تم سردی کی چھٹی میں کیا کیا کرو گے/کرو گی؟
- (c) آج شام کو یہاں کون آئے گا/آئے گی؟
- (d) آپ اپنی سالگرہ پر کیا کریں گے/کریں گی؟
- (e) تم بازار سے کیا خریدو گے/خریدو گی؟

- (a) āp apne vālidēn ke g^har kyō nahī jāēge/jāēgī?
 (b) tum sardī kī c^huTTī mē kyā kyā karoge/karogī?
 (c) āj shām ko yahā kaun āyegā/āyegī?
 (d) āp apnī sālgirah (anniversary) par kyā karēge/karēgī?
 (e) tum bāzār se kyā xarīdoge/xarīdogī?

Exercise 6 (CD1; 49)

Transform the following sentences as directed. Then translate.

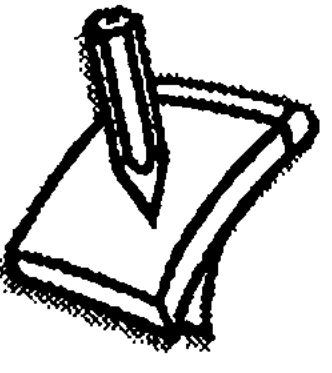
Example: وہ اُردو سیکھ رہا ہے۔ ← وہ اُردو سیکھے گا۔



- (a) وہ بچے اپنے گھر میں کھیل رہے ہیں۔
 (b) میرا دوست اپنا کام کر رہا ہے۔
 (c) وہ لڑکا اپنے ابا جان کو خط لکھ رہا ہے۔
 (d) آج بارش نہیں ہو رہی ہے۔
 (e) عورتیں اخبار پڑھ رہی ہیں۔
 (f) وہ موٹا آدمی کثرت کر رہا ہے۔
 (g) تم یہاں کیا دیکھ رہے ہو۔
 (h) آپ کس کا انتظار کر رہے ہیں؟

Example: vo urdu sīk^h rahā hε → vo urdu sīk^hegā.
 He is learning Urdu. He will learn Urdu.

- (a) vo bacce apne g^har mē k^hel rahe hē?
 (b) merā dost apnā kām kar rahā hε.
 (c) vo laRkā apne abbā jān (father) ko xat lik^h rahā hε.
 (d) āj bārish (rain) nahī ho rahī hε.
 (e) auratē axbār paR^h rahī hē.
 (f) vo moTā (fat) ādmī kasrat (exercise) kar rahā hε.
 (g) tum yahā kyā dek^h rahe ho?
 (h) āp kiskā intzār kar rahe hē?



Exercise 7 (CD1; 50)

Transform the following sentences as directed. Then translate them.



Example: میں گھر جانا چاہتا ہوں۔ ← میں گھر جا سکتا ہوں۔

- (a) میں کتاب لکھنا چاہتا ہوں۔
- (b) میرا دوست آپ کے لیے کیا کرنا چاہتا ہے؟
- (c) کیا وہ لڑکی میرا کمرہ دیکھنا چاہتی ہے؟
- (d) بھائی اپنی چھوٹی بہن کے لیے گھر بنانا چاہتا ہے؟
- (e) ہم اندر آنا چاہتے ہیں۔
- (f) ہم اپنے شہر میں رہنا چاہتے ہیں۔

Example: **mē g^har jānā cāhtā hū.** → **mē g^har jā saktā hū.**
I want to go home. I can go home.

- (a) **mē kitāb lik^hnā cāhtā hū.**
- (b) **merā dost āpke liye kyā karnā cāhtā he?**
- (c) **kyā vo laRkī merā kamrā dek^hnā cāhtī he?**
- (d) **b^hāī apnī c^hoTī behen ke liye g^har banānā cāhtā he.**
- (e) **ham andar ānā cāhte hē.**
- (f) **ham apne shehar mē rahnā cāhte hē.**

Unit Six

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'
- express sequential actions
- employ some more commonly used expressions



Dialogue 1



(CD2: 1)

Nadia Ali is on her way to Edinburgh to take up graduate studies. She lands at Heathrow airport in London. She has the horrifying feeling that her passport and traveller's cheques have been stolen. She gets in touch with her father, Haider Ali, in Lahore.



ہیلو۔	حیدر
ہیلو۔ ابا جان، میں نادیا بول رہی ہوں۔	نادیا
کہاں سے بول رہی ہو؟	حیدر
لندن سے۔	نادیا
کیوں، ابھی ایڈنبرا نہیں پہنچی۔	حیدر
نہیں۔	نادیا

حیدر کیا بات ہے۔ پریشان لگ رہی ہو۔ سب ٹھیک ٹھاک ہے نا؟
 نادِیہ میں تو ٹھیک ہوں۔ لیکن میرا سفر نامہ، میرے پیسے، اور ٹریولرس
 چکس کھو گئے۔
 حیدر کیا!
 نادِیہ ایسا لگتا ہے کہ کسی نے میری جیب کاٹ لی۔
 حیدر سچ!
 نادِیہ ہاں۔

HAIDER hello.
 NADIA hello, abbā jān, mē Nadia bol rahī hū.
 HAIDER kahā se bol rahī ho?
 NADIA landan se.
 HAIDER kyō ab^hī eDinbaro nahī pahūcī?
 NADIA nahī.
 HAIDER kyā bāt hē? pareshān lag rahī ho. sab T^hīk T^hāk hē nā?
 NADIA mē to T^hīk hū, lekin merā safar nāmah, mere pēse, aur
 Trevlarz *cheques* k^ho gaye.
 HAIDER kyā!
 NADIA esā lagtā hē kisī ne merī jeb kāt lī.
 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. 'I do not believe it!')
 NADIA It appears that somebody picked my pocket.
 HAIDER Really? (lit. 'truth')
 NADIA Yes.

الفہرست Vocabulary



ہیلو	hello	hello
جان	jān (f.)	darling, life
آبا جان	abbā jān	father
ابھی	ab ^h ī	right now
پہنچنا	pahūcnā (-ne)	to reach, to arrive
بات	bāt (f.)	matter
کیا بات ہے؟	kyā bāt hε?	What is the matter?
پریشان	pareshān (adj.)	troubled, worried, upset
سب	sab	all
ٹھیک ٹھاک	T ^h īk T ^h āk	fine
تو	to (part.)	then, as regards
سفر نامہ	safar nāmah (m.)	passport, an account of a journey
کھونا	k ^h onā (+ne)	to lose
کھو جانا	k ^h o jānā (-ne)	to be lost
گئے	gaye (m., pl.)	went
کیا	kyā!	what! I do not believe it!
کسی	kisī	someone
نے	ne	agent marker in the past tense
جیب	jeb (f.)	pocket
کاٹنا	kāTnā (+ne)	to cut
جیب کاٹنا	jeb kāTnā	to pick pocket
ایسا	εsā	such, it
سچ	sac!	It can't be true! Really?

Language points



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?':

تم ابھی ایڈنبرا نہیں پہنچی

tum ab^hī eDinbaro nahī pahūcī.

you right now Edinburgh not reached (f. pl.)

Although the Urdu verb پہنچی **pahūcī** is translated as 'reached', it has no intrinsic tense reference like words such as ہے **he** 'is' and تھا **t^hā** 'was'. It simply shows that the action or situation is *completed*. The act may be completed in the 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.

verb stem

perfective form

پہنچ pahūc reach	پہنچا pahūcā masculine singular
	پہنچے pahūce masculine plural
	پہنچی pahūcī feminine singular
	پہنچیں pahūcī feminine plural

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

Now observe another perfective form from Dialogue 1:

کسی نے میری جیب کاٹی۔

kisī ne merī jeb kāTī

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 sentences. (1) The use of the postposition نے **ne**, and (2) the verb agreement. The postposition نے **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.

Can you figure out the difference between transitive and intransitive verbs?

Simply put, transitive verbs will be associated with an additional word, an object, either stated explicitly or implied, while intransitive verbs will not be.

A simple test one can use to categorize transitive versus intransitive verbs is by asking the question کیا **kyā** 'what' or کون **kaun** 'who' receives the action of the verb. If this question can be answered, then the verb is transitive. For example:

جان نے بیل کو دیکھا۔

john ne bill ko dek^hā.

John saw Bill. or

جان نے کتاب دیکھی۔

john ne kitāb dek^hī.

John saw a book.

By asking the question جان نے کس کو دیکھا؟ **john ne kisko dek^hā** 'John saw who?' or جان نے کیا دیکھا؟ **john ne kyā dek^hā** 'John saw what?', one will get the answer بیل **bill** 'Bill' or کتاب **kitāb** 'a book'. That means the verb دیکھنا **dek^hnā** 'to see' is a transitive verb, as it contains an object (i.e. Bill or a book).

However, when we say جان آیا **john āyā** 'John came', asking the question about what or who (i.e. John came what/who) does not provide any answer. The reason for this is that verbs such as آنا **ānā** 'come' and جانا **jānā** 'go' are intransitive verbs since they lack an object. In some instances intransitive verbs can resemble transitive verbs in sentences such as

جان گھر گیا۔

john g^har gayā.

John went home.

There is an additional word following the verb in this phrase, but one can only get an answer to the question جان کہاں گیا **john kahā gayā** 'John went where?', not کون **kaun** 'who' or کیا **kyā** 'what'. The word گھر **g^har** 'home' in this sentence may look as though it is an object following the verb, however it is in fact a locational adverb in this case and not an object. Therefore the definitive rule in differentiating

transitive versus intransitive verbs is determining whether the question of who/what receives the verb can be answered.

کوئی **koī** 'someone' with the postposition **نے ne**

The Urdu word for English 'someone' is, کوئی **koī**. Because of the postposition **نے ne** the subject pronoun کوئی **koī** becomes کسی **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 جیب **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>
جا jā go	گیا gayā went (m. sg.)
	گئے gaye went (m. pl.)
	گئی gayī went (f. sg.)
	گئیں gayī 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: لینا **lenā** 'to take', دینا **denā** 'to give' and پینا **pīnā** 'to drink'.

<i>stem</i>	<i>masculine</i>		<i>feminine</i>	
	<i>singular</i>	<i>plural</i>	<i>singular</i>	<i>plural</i>
لے le take	لیا liyā	لئے liye	لی lī	لیں lī
دے de give	دیا diyā	دئے diye	دی dī	دیں dī
پی pī drink	پیا piyā	پئے piye	پی pī	پیں pī

Word-for-word translation

میرے پیسے اور ٹریولرز چکس کھو گئے۔

mere p̄ese 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 کھو k^ho 'be lost' and گئے 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 ٹھیک T^hīk 'fine, correct'. In the phrase ٹھیک ٹھاک T^hīk T^hāk the second word ٹھاک T^hāk 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, ٹھیک ٹھاک T^hīk T^hāk means 'fine, etc.'. Very often the first consonant is changed in the Urdu echo word, e.g. کام وام kām vām 'work, etc.', نام وام nām vām 'name, etc.'. The preferred consonant change is by means of v.

Dialogue 2



My passport is lost (CD2; 2)



Nadia Ali informs her father that she has filed a report at the airport. She urgently needs some money to be sent to her, and in the meantime she goes to the Pakistani High Commission in London. At the High Commission, she talks to an officer.

- نادیہ میرا سفر نامہ کھو گیا ہے۔ نیا سفر نامہ چاہئے۔
 آفیسر کب کھو گیا؟
 نادیا آج تقریباً پانچ گھنٹے پہلے۔
 آفیسر آپ کو معلوم ہے کہ کہاں کھو گیا؟
 نادیا جی ہاں، ہیٹھرو ہوائی اڈے پر۔
 آفیسر کیسے؟
 نادیا جب دفترِ ہجرت سے باہر آئی تو میرے پاس تھا۔ پھر ایڈنبرا کی پرواز کیلئے دوسرے ٹرمینل گئی، تب بھی تھا۔ جب کاؤنٹر پر پہنچی، تو دیکھا، سفر نامہ، ٹکٹ، پیسے اور ٹریولرز چکس بٹوے میں نہیں تھے۔
 آفیسر پولیس کو بیان دیا؟
 نادیا جی ہاں، یہ دیکھئے۔
 آفیسر اچھا یہ سوالنامہ بھریئے۔ ایک دو مہینے میں نیا سفر نامہ آپ کو ملے گا۔
 نادیا اس سے جلدی نہیں مل سکتا؟
 آفیسر جی نہیں پہلے بیان پاکستان جائے گا اور صفائی کے بعد ہی سفر نامہ مل سکتا ہے۔
 نادیا شکریہ۔
 آفیسر کوئی بات نہیں۔

NADIA	merā safar nāmah k ^h o gayā hē. nayā safar nāmah cāhiye.
OFFICER	kab k ^h o gayā hē?
NADIA	āj, taqrīban pāc g ^h anTe pehle.
OFFICER	āp ko mālūm hē ki kahā k ^h o gayā?
NADIA	jā hā, Heathrow havāī aDDe par.
OFFICER	keṣe?
NADIA	jab daftar-e-hijrat se bāhar āyī, to mere pās t ^h ā. p ^h ir, eDinbaro kī parvāz ke liye dūsre Tarminal gayī, tab b ^h ī t ^h ā. jab kaunTar par pahūcī, to dek ^h ā, safar nāmah, TikaT, pēse, aur Trevlarz cheques baTve mē nahī t ^h e.
OFFICER	police ko bayān diyā?

- NADIA jī hā̃, ye dek^hiye.
- OFFICER acc^hā savāl nāmah b^hariye, ek do mahīne mē nayā savāl
nāmah āp ko milegā.
- NADIA is se jaldī nahī mil saktā?
- OFFICER jī nahī, pehle bayān pākistān jāyegā aur safāī ke bād hī
safar nāmah 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.*
- 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.')*

الفاظ Vocabulary

سفر نامہ
تقریباً
گھنٹا

safar nāmah (m.)

passport

taqriban

about, approximately

g^hanTā (m.)

hour

پہلا	pehlā (m., adj.)	first
پہلے	pehle	(at) first, ago, previously
معلوم ہونا	mālūm honā (+ko)	to know, to be known
ہوائی اڈا	havāī aDDā (m.)	airport
جب	jab (rel. pronoun)	when
دفتر ہجرت	daftar-e-hijrat (m.)	immigration office
پر واز	parvāz (f. sg.)	flight
سوال نامہ	savāl nāmah	form, questionnaire
باہر	bāhar	out, outside
آنا	ānā (-ne)	to come
آئی	āī (f., sg.)	came
دوسرا	dūsrā (m., adj.)	second, other, another
تو	to	then
دیکھنا	dek ^h nā (+ne)	to see, to look at, to notice
دیکھئے	dek ^h īye	please see, look at, notice
بھرنا	b ^h arnā (+ne)	to fill
بھریئے	b ^h ariye (+ne)	please fill, please fill out
ایک دو	ek do	one or two
مہینہ	mahīnā	month
ملنا	milnā (-ne, +ko)	to meet, to get, to be available to receive
ملے گا	milegā (m., sg.)	will get
جلدی	jaldī	quickly
بیان	bayān (m., sg.)	report
بیان دینا	bayān denā (+ne)	to report
کے بعد	ke bād	after, later
صفائی	safāī (f.)	clearance, (legal) defence
شکریہ	shukriyā	thanks

Pronunciation

The word for 'to be known' in Urdu is written as معلوم m'alūm but is pronounced as مالم mālūm.

Language points



معلوم ہونا **mālūm honā** vs. جانتا **jānnā** 'to know'

Consider the word-for-word translation of the Urdu equivalent of the English expression 'Do you know . . . ?' in Dialogue 2.

آپ کو معلوم ہے؟

āp ko mālūm hē?

you to know is

Do you know . . . ?

The Urdu sentence is similar to the English 'Is it known to you . . . ?'

The only difference is that Urdu **آپ کو āp ko** is still the subject.

Remember the discussion in Unit 3 of how Urdu verbs distinguish between non-volitional and volitional verbs. The verb معلوم ہونا **mālūm honā**

points to that type of knowing or knowledge which is non-

volitional or unintentional in nature. The verb جانتا **jānnā** can also be

translated as 'to know' but the difference is that جانتا **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 the dative کو **ko** marking with their subjects. Observe the

following volitional counterpart of معلوم ہونا **mālūm honā**.

آپ جانتی ہیں؟

āp jāntī hē?

you (f.) know are

Do you know . . . ?

Notice that the verb agrees with the subject آپ **āp**, which is feminine

in Dialogue 2. In the first sentence آپ کو **āp ko** is the subject and the

verb does not agree with it; it agrees with the object یہ **ye** 'this', which

is masculine singular, and that is why the verb takes the singular form

ہے **hē**.

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

ہم ملیں گے۔

ham milē- ge.

we meet will

We will meet.

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

آپ کو سفرنامہ ملے گا۔

āp ko safar nāmah mile- gā.

you to passport get will

You will get the passport.

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 **کو ko**. Can you predict the element which the verb **ملے گا milegā** agrees with? No more suspense; it agrees with the object **سفرنامہ safar nāmah** 'passport', which is masculine singular in Urdu.

The نے construction

If we add the understood subjects to the following two expressions

تو دیکھا

to dek^hā

then saw

پولیس کو بیان دیا۔

police ko bayān diyā

police to report give

the complete sentences will be

تو میں نے دیکھا۔

to mē ne dek^hā.

then I (agent) saw

Then I saw.

آپ نے پولیس کو بیان دیا؟

āp ne police ko bayān diyā?

you (agent) police to report (m.) gave (m. sg.)

Did you report to the police?

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

جب میں دفتر ہجرت سے باہر آئی۔

jab mē daftar-e-hijrat se bāhar āī.

when I (f. sg.) immigration from out came (f. sg.)

When I came out of immigration.

میں دوسرے ٹرمینل گئی۔

mē dūsre Tarminal gayī.

I (f. sg.) other terminal went (f. sg.)

I went to the other terminal.

The above two sentences do not require the postposition **نے ne** because verbs such as 'come' and 'go' are intransitive.

The postposition **نے 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 **نے ne** is required with the subject.

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

nominative pronouns

ne pronouns

میں	mē	میں نے	mē ne	I
ہم	ham	ہم نے	ham ne	we
تو	tū	تو نے	tū ne	you (sg.)
تم	tum	تم نے	tum ne	you (pl.)
آپ	āp	آپ نے	āp ne	you (hon.)
وہ	vo	اُس نے	us ne	she, he, it; that
وہ (pl.)	vo	اُنھوں نے	unhōne	they; those
یہ	ye	اِس نے	is ne	this
یہ (pl.)	ye	اِنھوں نے	inhōne	these

Notice that the third person pronouns change as a result of **نے ne**.

The **نے ne** forms of the question pronouns are: **کس نے kis ne** 'who' (sg.) and **کنہوں نے 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 کرنا **karnā** 'to do' and ہونا **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:

English noun	Urdu verb	complex verb
fax	کرنا karnā to do	فیکس کرنا fax karnā to fax
telephone	کرنا	ٹیلیفون کرنا Telīfon karnā to telephone

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

English adjective/verb	Urdu verb	complex verb
recover	ہونا honā	ریکوری ہونا recover honā to recover
choose	کرنا karnā	چون کرنا choose karnā 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 پڑھنا **paR^hnā** 'to read/study', do not give up that easily; you can custom-make the verb *study* کرنا **karnā** from English 'study'. We will call Urdu anchor verbs such as کرنا **karnā** and ہونا **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 post-position is used with the destination. Therefore, it is not appropriate to substitute Urdu کو **ko** for English 'to'.

Dialogue 3



Buying handicrafts (CD2; 3)



John Kearney loves Indian handicrafts. He 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.

- جان میں نے حال ہی میں ایک نیا مکان خریدا ہے، اسلئے میں کچھ سجاوٹ کی چیزیں خریدنا چاہتا ہوں۔
- نظیر نیا مکان خریدنے پر مبارک ہو، ہمارے پاس بہت ہی خوبصورت دستکاریاں ہیں، اُمید ہے کہ آپ کو کوئی چیز پسند آئے گی۔
- جان میں نے کشمیری دستکاریوں کی خوبصورت کاریگری 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 کا شال ہے؟
- نظیر کمال ہے! آپ نے اتنی دُور سے کیسے پہچانا؟
- جان دراصل میرے ایک عزیز دوست کے پاس ایسی ہی شال تھی۔ وہ پچھلے مہینے گاڑی کے حادثے میں گزر گئے۔
- نظیر یہ بڑے افسوس کی بات ہے۔

JOHN mē ne hāl hī mē ek nayā makān xarīdā he, isliye mē kuch^h sajāvaT kī cīzē xarīdnā cāhtā hū.

NAZIR nayā makān xarīdne par mubārak ho, hāmāre pās bahut hī xūbsūrat dastkāriyā hē, ummīd he ki āpko koī cīz pasand āyegī.

JOHN mē ne kashmīrī dastkāriyō kī xūbsūrat kārigarī ke bāre mē bahut sunnā he. āp muj^he kuch^h cīzē dik^hā sakte hē?

NAZIR hā zarūr, ye dek^hiye sāhab kashmīrī qālīn.

JOHN kyā cīz hē! ye to muj^he bahut hī pasand āyā. kyā vo pashmīne kā shāl hē?

NAZIR kamāl hē! āp ne itnī dūr se kēse pahcānā?

JOHN darasal mere ek azīz dost ke pās ēsī hī shāl t^hī. vo pic^hle mahīne ek gārī ke hādise mē guzar gaye.

NAZIR ye baRe afsos kī bāt hē.

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 very sorry (to hear) that. (lit. 'This is a matter of great sorrow.')*



الفہرست Vocabulary

حال	hāl (m.)	state, present time
حال میں	hāl mē	recently
نیا	nayā	new
مکان	makān (m.)	house
خریدنا	xarīdnā (+ne)	to buy
اس لئے	is liye	therefore
کچھ	kuc ^h	some
سجاوٹ	sajāvaT	decoration
چیز	cīz (f.)	thing
مُبَارک	mubārak	auspicious

مُبَارک ہو	mubārak ho	congratulations
ہمارا	hamārā	our
کے پاس	ke pās	have
خوبصورت	xūbsūrat (adj.)	beautiful
دستکاری	dastkāri	handicrafts
امید	ummīd (m.)	hope
پسند آنا	pasand ānā (+ko)	to like
کارِ پگر	kārīgar (m.)	an artisan
کارِ پگری	kārīgarī (f.)	artistic work
کے بارے میں	ke bāre mē (pp.)	about
بہت	bahut	a lot, very
سُننا	sunnā (+ne)	to hear
دکھانا	dik ^h ānā (+ne)	to show
سکھنا	sīk ^h nā (-ne)	to be able to, can
ضرور	zarūr (adv.)	certainly
صاحب	sāhab	Mr, sir
قالین	qālīn (f.)	a woollen carpet
پشمینا	pashmīnā (adj.)	woollen (made of a specific variety of Kashmir wool which is very light)
شال	shāl (f.)	a shawl
کمال	kamāl (m.)	perfection
اتنی	itnī (adj.)	this much
دور	dūr (adj.)	far
پچانا	pahcānnā (+ne)	to recognize
در اصل	darasal (adv.)	actually
عزیز	azīz (adj.)	dear
ایسا	esā	like this
پچھلا	pic ^h lā	last
مہینا	mahīnā (m.)	month
حادثہ	hādsah (m.)	accident
گزرنا	guzarnā (-ne)	to pass
گزر جانا	guzar jānā (-ne)	to pass away, to die
افسوس	afsos (m.)	sorrow



Language point

Very frequent expressions: word-for-word translation

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

English

Urdu

congratulations

مُبَارک ہو۔

mubārak ho

blessed/happy

(You) be happy. be (subjunctive)

That's really something!

کیا چیز ہے۔

kyā cīz he.

what thing (f.) is

What a thing!

That's amazing.

کمال ہے۔

kamāl he

amazing is

(It) is amazing.

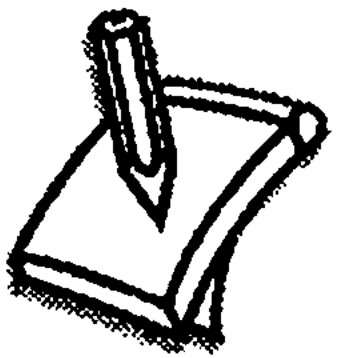
I am sorry to hear that.

یہ افسوس کی بات ہے۔

ye afsos kī bāt he.

this sorrow of matter (f.) is

This is a matter of sorrow.



Exercise 1

Circle the correct form of the subject and the verb in the following sentences.

Hint: the gender of the Urdu word **بیان bayān** 'report' is masculine.

(a) (میں نے / میں) وہاں (گئے / گئی)۔

(b) (وہ / اُس نے) مجھ کو (بتایا / بتائیے)۔

(c) (ہم / ہم نے) گھر (آیا / آئیے)۔

- (d) (تم / تم نے) گھر دیر سے (پہنچے / پہنچا)۔
 (e) (وہ / وہ نے) / انہوں نے (پوچس کو بیان (دی / دیا / دیئے)۔
 (f) (آپ / آپ کو / آپ نے) یہ کتاب کب (ملا / ملے / ملی)۔

- (a) (mẽ ne/mẽ) vahā (gaye/gayī).
 (b) (vo/us ne) muj^h ko (batāyā/batāye).
 (c) (ham/ham ne) g^har (āyā/āye).
 (d) (tum/tum ne) g^har der se (pahūce/pahūcā).
 (e) (vo/vone/unhōne) police ko bayān (dī/diyā/diye).
 (f) (āp/āpko/āpne) ye kitāb kab (milā/mile/milī).

Exercise 2



Activity: asking about your family histories

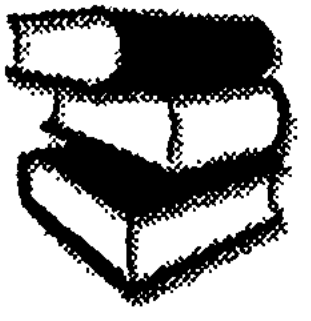
First talk about your family history, making use of the cues to form questions.

Examples: **xāndān** (family) / کہاں سے **kahā se** / آ **ā** (come)
āpkā xāndān kahā se āyā? آپ کا خاندان کہاں سے آیا؟
pedāish (birth) / والدین **vālidēn** (parents) / **ho** (be, happen)
āpke vālidēn kī pedāish kahā huī? آپ کے والدین کی پیدائش کہاں ہوئی۔

Hints: arranged marriage = **vālidēn kī pasand kī shādī**

the verb 'to be married' = marriage to take place/happen
 younger/older = small/big

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



Reading



(CD2: 4)

Read the passage and answer the questions which follow.

میرا نام آصف ہے۔ میں طالب علم ہوں۔ میں دس دسمبر کو ہوائی جہاز سے نیویارک سے دلی روانہ ہوا، اور دوسرے دن شام کو دلی پہنچا۔ جب میں ہوائی جہاز سے باہر آیا، تو میں نے اپنے چچا جان کو فون کیا۔ انہوں نے کہا کہ وہ ہوائی اڈے کے باہر میرا انتظار کر رہے ہیں۔ میں جب باہر نکلا تو چچا جان وہاں کھڑے تھے۔ وہ مجھے اپنی گاڑی میں سیدھے گھر لے گئے۔ سب سے پہلے میں نہایا، اور پھر میں نے کھانا کھایا، کیونکہ مجھے کافی بھوک لگی تھی۔ چاچی جان نے میری پسند کا کھانا بنایا تھا۔ بہت مزا آیا۔ پندرہ گھنٹے کی اڑان کے بعد میں کافی تھکا تھا۔ مجھے نیند آ رہی تھی۔ چاچی جان نے مجھے اپنا کمرہ دیکھایا۔ میں آرام سے سو گیا۔ نیند اچھی کی۔ میں صبح آٹھ بجے جاگا۔ میں سیر کرنے نکلا۔ گھر واپس آیا، اخبار پڑھا اور پھر ناشتہ کیا۔ ناشتے کے بعد قریب دس بجے ہم دلی میں گھومنے کے لئے نکلے۔ میں دلی میں سب توارخی جگہیں دیکھنا چاہتا تھا، اسی لئے، میرے چچا جان نے مجھے قطب مینار، جامعہ مسجد، لال قلعہ وغیرہ دکھایا۔ رات کو ہم واپس گھر آئے۔ دوسرے دن ہم تاج محل دیکھنے آگرہ گئے۔

merā nām Asif hē. mē tālib-e-ilm hū. mē das disambar ko havāī jahāz se New York se dillī ravānā huā, aur dūsre din shām ko dillī pahūcā. jab mē havāī jahāz se bāhar āyā, to mē ne apne cacā jān ko fon kiyā. unhō ne kahā ke vo havāī aDDe ke bāhar merā intzār kar rahe hē. mē jab bāhar niklā to cacā jān vahā k^haRe t^he. vo muj^he apnī gāRī mē sīd^he g^har le gaye. sab se pēhle mē nahāyā, aur p^hir mē ne k^hānā k^hāyā, kyōki muj^he kāfī b^hūk lagī t^hī. cācī jān ne merī pasand kā k^hānā banāyā t^hā. bahut mazā āyā. pandrah g^haNTe kī uRān ke bād mē kāfī t^hakā t^hā. muj^he nīd ā rahī t^hī. cācī jān ne muj^he apnā kamrā dik^hāyā. mē ārām se so gayā. nīd acc^hī kī. mē subah āT^h baje jāgā. mē ser karne niklā. g^har vāpas āyā, axbār paR^hā, aur p^hir nāshtā kiyā. nāshte ke bād qarīb das baje ham dillī mē g^hūmne ke liye nikle. mē dillī mē sab tavārīxī jaghē dek^hnā cāhtā thā, isī liye mere cacā jān ne muj^he qutub mīnār, jāmah masjid, lāl qilah, vaGerah dik^hāyā. rāt ko ham vāpas g^har āye. dūsre din ham tāj mahal dek^hne Agra gaye.

الفاظ Vocabulary



طالب علم	tālib-e-ilm	a student
ہوائی جہاز	havāī jahāz (m.)	aeroplane
روانہ ہونا	ravānā honā (-ne)	to depart
پہنچنا	pahūcnā (-ne)	to arrive
چچا	cacā (m.)	uncle (father's brother)
ہوائی اڈا	havāī aDDā (m.)	airport
انتظار کرنا	intzār karnā (+ne)	to wait
کھڑا ہونا	k ^h aRā honā (-ne)	be standing
سیدھے	sīd ^h e	directly, straight
پہلا	pehlā	first
نہانا	nahānā (-ne)	to bathe
کیونکہ	kyōki	because
کافی	kāfī (adj., adv.)	quite a lot
بھوک لگنا	b ^h ūk lagnā (+ko)	be hungry
پسند	pasand (f.)	choice
مڑا آنا	mazā ānā (+ko)	to enjoy
گھنٹا	g ^h anTā (m.)	an hour
اڑان	uRān (f.)	flight
تھکنا	t ^h aknā (-ne)	be tired
نیند آنا	nīd ānā (+ko)	feel sleepy
دیکھانا	dik ^h ānā (+ne)	to show
آرام سے	ārām se (adv.)	comfortably
سو جانا	so jānā (-ne)	to sleep
صبح	subah (f.)	morning
سیر کرنا	ser karnā (+ne)	go for a walk
واپس آنا	vāpas ānā (-ne)	to return
ناشتہ	nāshtā (m.)	breakfast
قریب	qarīb (adv.)	approximately, about
گھومنا	g ^h ūmnā (-ne)	to travel, to wander
تواریخی	tavārīxī (adj.)	historical
جگہ	jagah (f.)	place
یاد ہونا	yād honā (+ko)	be remembered

قُطْبِ مینار
جامعہ مسجد
لال قلعہ
وغیرہ

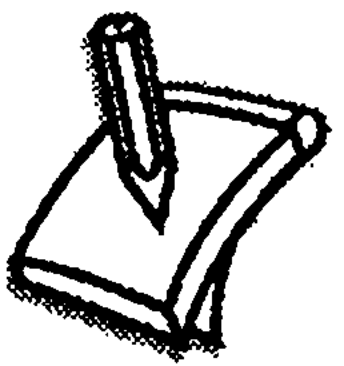
qutub mīnār
jāmah masjid
lāl qilah
vaGerah (adv.)

Qutub Minar (a tower)
Jama Masjid (a mosque)
Red Fort
and so on, etc.

سوال:

- (a) آصف کیا کرتا ہے؟
(b) آصف کب اور کیسے دلی گیا؟
(c) آصف ہوائی اڈے پر کس سے ملا؟
(d) آصف کو کھانا کیسا لگا؟
(e) آصف نے چچا جان کے گھر میں کیا کیا کیا؟
(f) آصف نے دلی میں کیا کیا دیکھا؟

- (a) Asif kyā kartā he?
(b) Asif kab aur kese dillī gayā?
(c) Asif havāī aDDe par kis se milā?
(d) Asif ko k^hānā kesā lagā?
(e) Asif ne cacā jān ke g^har mē kyā kyā kiyā?
(f) Asif ne dillī mē kyā kyā dek^hā?



Exercise 3 (CD2: 5)

Respond in Urdu.

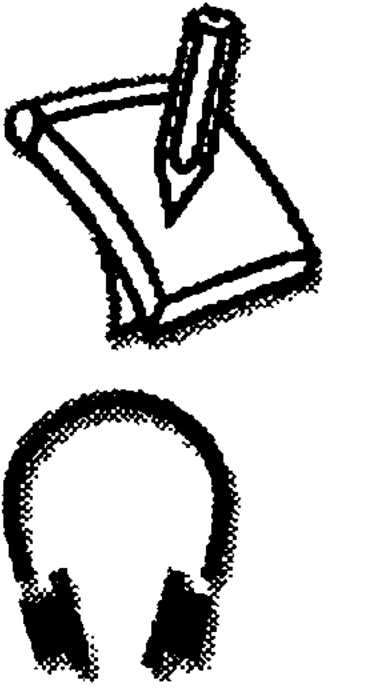


- (a) آپ نے کل شام کو کیا کیا؟
(b) تم نے اس ہفتے کی چھٹی پر کیا کیا کیا؟
(c) آپ کے دوست کو کیا ہوا؟
(d) آپ نے کل کون سی ہندوستانی فلم دیکھی؟
(e) تمہاری بہن یہاں کیوں آئی؟
(f) آپ اپنے والدین کے گھر کیوں گئے؟

- (a) āp ne kal shām ko kyā kyā kiyā?
(b) tum ne is hafte kī c^huTī par kyā kyā kiyā?
(c) āp ke dost ko kyā huā?
(d) āpne kal kaunsī hindustānī film dek^hī?
(e) tumhārī behen yahā kyō āyī?
(f) āp apne vālidēn ke g^har kyō gaye?

Exercise 4 (CD2; 6)

Change as directed.



Example: وہ میری کتاب پڑھے گا ← اُس نے میری کتاب پڑھی۔

- (a) میں آپ کی مدد کروں گا۔ (مدد کرنا: to help)
 (b) آپ اُس کا انتظار نہیں کریں گے۔
 (c) میرے بھائی صاحب میری فکر کریں گے۔ (فکر کرنا: to worry)
 (d) آصف میری بات نہیں سمجھے گا۔ (سمجھنا: to understand)
 (e) وہ عورت اُردو سیکھے گی۔
 (f) کبیر تمہارا دروازہ کیوں کھولے گا۔ (کھولنا: to open)
 (g) میں اپنے دوست کے ساتھ سفر کروں گا۔ (سفر کرنا: to travel)
 (h) وہ لڑکی ضرور کامیاب ہوگی۔ (کامیاب ہونا: to be successful)

Example: **vo merī kitāb paR^hegā** → **us ne merī kitāb paR^hī**.
 He will read my book. He read my book.

- (a) mē āp kī madad karūgā.
 (b) āp us kā intzār nahī karēge.
 (c) mere b^hāī sāhab merī fikr karēge.
 (d) Asif merī bāt nahī samj^hegā.
 (e) vo aurat urdū sīk^hegī.
 (f) kabīr tumhārā darvāzā kyō k^holegā?
 (g) mē apne dost ke sāt^h safar karūgā.
 (h) vo laRkī zarūr kāmyāb hogī.

Unit Seven

باب سات : کیا آپ اُردو 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 (CD2; 7)

Imran Khan takes a bus from Southall to the centre of London, the West End. He pays his fare to the bus driver. The bus driver, who is English, 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 hē?** So Imran Khan asks:

عمران مُعاف کچھے، آپ نے کیا کہا؟
ڈرائیور میں نے پوچھا کہ آپ کو ویسٹ اینڈ جانا ہے؟
عمران ارے! آپ تو بہت اچھی اُردو بول سکتے ہیں۔

ڈرائیور ہاں تھوڑی تھوڑی اُردو بول لیتا ہوں۔
 عمران اُردو آپ نے کہاں سیکھی؟
 ڈرائیور بہت سال پہلے میں ہندوستان گیا تھا۔ اُس وقت وہاں ہی سیکھی۔
 عمران ابھی بھی اچھی اُردو آتی ہے۔
 ڈرائیور یہاں ایک ہندوستانی دستکاری کی دکان میں کام کر رہا ہوں اس لئے اُردو نہیں بھولی۔
 عمران یہ تو بہت اچھا ہے۔ نہیں تو یہاں ہندوستانی بھی اُردو بھول جاتے ہیں۔
 ڈرائیور یہ بات سچ ہے۔

IMRAN māf kījiye āpne kyā kahā?
 DRIVER mē ne pūc^hā ke āp ko west end jānā hē?
 IMRAN are! āp to bahut acc^hī urdū bol sakte hē.
 DRIVER hā, T^hoRī T^hoRī urdū bol letā hū.
 IMRAN urdū āpne kahā sīk^hī?
 DRIVER bahut sāl pahle mē hindustān gayā t^hā. us vaqt vahā hī sīk^hī.
 IMRAN ab^hī b^hī acc^hī urdū ātī hē.
 DRIVER yahā ek hindustānī dastākrī kī dukān mē kām kar rahā hū, isliye urdū nahī b^hūlī.
 IMRAN ye to bahut acc^hā hē, nahī to yahā hindustānī b^hī urdū b^hūl jāte hē.
 DRIVER ye bāt to sac hē.

لغات Vocabulary

تو	to	as regards (particle)
تھوڑا	t ^h oRā	little, few
بولنا	bolnā (+/-ne)	to speak
بول لینا	bol lenā (+ne)	to speak for one's benefit
بول لیتا ہوں	bol letā hū	(I can) speak/manage/get by
سیکھنا	sīk ^h nā (+ne)	to learn

دستکاری	dastākṛī	handicrafts
ابھی بھی	ab ^h ī b ^h ī	even now
بھولنا	b ^h ūlnā (+/-ne)	to forget
نہیں تو	nahī to	otherwise
یہاں	yahā	here



Language points

Formulaic expression معاف کیجئے **māf kījiye** 'forgive/excuse me'

The English expression 'excuse me' has a number of uses. We pointed out 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 معاف کیجئے **māf kījiye**. The first part of the expression معاف **māf** 'pardoned' is the short adjectival form of the noun معافی **māfī** 'forgiveness', which is used with the verb کرنا **karnā** 'to do' (remember Unit 6) so this expression is like other conjunct verbs you have encountered in earlier dialogues:

noun	verb		
māf	karnā	کرنا	معاف
pasand	karnā	کرنا	پسند

The polite imperative form of معاف کرنا **māf karnā** is معاف کیجئے **māf kījiye**. The subject آپ **āp** and the object مجھ کو **muj^h ko** 'me' are implied.

The internal obligative: مجھ کو جانا ہے 'I have to go'

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

آپ کو ویسٹ اینڈ جانا ہے۔

āp ko west end jānā he.
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 **کو** **ko** postposition. In the above sentence the verb 'to be' is in the present tense. This gives the following structure:

subject	infinitive	verb	verb 'to be'		
+ ko	jānā	hε	ہے	hε	is
کو	جانا	ہے	تھا	t^hā	was
			ہوگا	hogā	will be

Examples:

آپ کو ویسٹ اینڈ جانا ہے۔

āp ko west end jānā hε.

You have to go to the West End.

آپ کو ویسٹ اینڈ جانا تھا۔

āp ko west end jānā t^hā.

You had to go to the West End.

آپ کو ویسٹ اینڈ جانا ہوگا۔

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 **کو** **ko** and there is no object to agree with either.

Three ways to say you can ...

In Dialogue 1, you will have noticed three different ways of saying 'can speak Urdu':

آپ اُردو اچھی بول سکتے ہیں۔

āp urdū acc^hī bol sakte hē.

you Urdu good speak can (pres.) are

You can speak good Urdu.

Notice the placement of **سکنا** **saknā** in the Urdu sentence. The subject is nominative as in English. The verb agrees with a subject. It is **سکنا**

saknā which receives the tense conjugation and it is preceded by the stem of the verb.

The second way is:

میں تھوڑی تھوڑی اردو بول لیتا ہوں۔

mē tʰoRī tʰoRī urdū bol letā hū.

I little little Urdu speak take (pres.) am

I can speak a little Urdu.

This type of phrase is used to express 'partial competence' and it usually has quantifiers such as **tʰoRā** 'a little/few' with it. Notice the clustering of the two verbs **bol** 'to 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

آپ کو ابھی ابھی اردو آتی ہے۔

āp ko abʰī bʰī 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:

اُس کو تیرنا آتا ہے۔

us ko tērnā ātā hē.

he/she to swim come (pres.) is

(S/)he knows (how to) swim.

(lit. 'Swimming/to swim comes to him/her'.)

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

میں جان کو جانتا ہوں۔

mē jān ko jāntā hū.

I John (object) know (pres.) am

I know John.

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

Focus, emphasis and word order

In Dialogue 1, Imran asks the driver:

اُردو آپ نے کہاں سیکھی؟

urdū āp ne kahā sīk^hī?

Urdu you (agent) where learned

Where did you learn Urdu?

The normal word order is as follows.

آپ نے اُردو کہاں سیکھی؟

āp ne urdū kahā sīk^hī?

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 the recording of Dialogue 1, you will hear a slight emphasis on the word 'Urdu'. In other words, an element of a sentence can be taken out of its normal position and placed at the beginning of the sentence to express focus or emphasis.

The particle **تو** to 'as regards'/'as far as (...) is concerned'

We have come across the use of **تو** **to** in the sense of 'then' in Dialogue 1. However, observe that in the following two examples, **تو** **to** follows a constituent rather than appearing in clause-initial position in a 'when-then' type of sentence:

آپ تو بہت اچھی اُردو بول سکتے ہیں۔

āp to bahut acc^hī urdū bol sakte hē.

you as regards very good Urdu speak can are

As far as you're concerned, you can speak very good Urdu.

یہ تو بہت اچھا ہے۔

ye to bahut acc^hā hē.

this as regards very good is

As far as this is concerned, it is very good.

The particle **تو to** is another way of expressing emphasis but **تو 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: بھول جانا b^hūl jānā 'to forget'

Observe another example of a compound verb in Dialogue 1:

یہاں ہندوستانی بھی اُردو بھول جاتے ہیں۔

yahā hindustānī b^hī urdū b^hūl jāte hē.

here Indians also Urdu forget go (pres.) are

Here even Indians forget their Urdu.

The two verbs are clustered together: **بھول b^hūl** and **جانا jānā**; they share the job of expressing meaning. **بھول b^hūl**, which is the first verb, is in the form of a stem and conveys the main meaning, whereas **جانا jānā** carries the tense but does not convey the literal meaning of 'going'.



Dialogue 2



Can you write Urdu? (CD2; 8)

Imran Khan and the driver continue to talk with each other. The topic of the discussion is still the Urdu language . . .

عمران کیا آپ کو اُردو لکھنی آتی ہے؟
 ڈرائیور زیادہ نہیں۔ ہندوستان میں کبھی کبھی لکھنی پڑتی تھی، لیکن اب کوئی ضرورت نہیں۔

عمران اُردو میں کیوں لکھنا پڑتا تھا؟
 ڈرائیور ہندوستان کے کاریگروں کو جانے والے آرڈر کے لئے۔ ویسٹ اینڈ میں کچھ کام ہے؟

عمران بازار سے کچھ لینا تھا، آج فرصت ملی تو سوچا کہ خود وہاں جاؤں۔
 ڈرائیور تو وہ بازار آنے والا ہے۔ اصل میں اگلا اسٹاپ ہے۔

عمران اچھا خدا حافظ۔
 ڈرائیور خدا حافظ۔

IMRAN kyā āpko urdū lik^hnī ātī he?

DRIVER zyādā nahī. hindustān mē kab^hī kab^hī lik^hnī paRtī t^hī, lekin ab koī zarūrat nahī.

IMRAN urdū mē kyō lik^hnā paRtā t^hā?

DRIVER hindustān ke kārīgarō ko jāne vāle āDar ke liye. West end mē kuc^h kām he?

IMRAN bāzār se kuc^h lenā t^hā. āj fursat milī, to socā ke xud vahā jāū.

DRIVER to vo bāzār āne vālā he. asal mē aglā istop he.

IMRAN acc^hā xudā hāfiz.

DRIVER xudā hāfiz.

الفہرست Vocabulary

لکھنا

lik^hnā (+ne)

to write

زیادہ

zyādā (invariable)

more

کبھی

kab^hī

ever

کبھی کبھی

kab^hī kab^hī

sometimes

پڑنا

paRnā

to fall, to lie down (in compound verbs 'to have to')

ACB

ضرورت	zarūrat (f.)	need, necessity
کارِ پُر	kārīgar (m.)	craftsman
آرڈر	āDar	order
جانے والے	jāne vāle	'the ones' or 'those who are going'
کام ہونا	kām honā (+ko)	to have work
بازار	bāzār (m.)	market, bazaar
فرصت	fursat (f.)	free time, spare time, leisure
خود	xud	oneself
جانا	jānā (-ne)	to go
جاؤں	jāū	(I) should go
دفتر	daftar (m.)	office
آنے والا	ānevālā	'the one who is about to come'
اصل میں	asal mē	in fact, in reality
اگلا	aglā (m., adj.)	next



Language points

Variation: اردو لکھنا آتا ہے or اردو لکھنی آتی ہے
lik^hnī ātī hε or urdū lik^hnā ātā hε

In the standard Urdu-speaking area, the verb and the preceding infinitive form agree with the object in number and gender, whereas in the eastern Urdu-speaking areas both remain invariable, i.e. masculine singular.

Standard Urdu

آپ کو اردو لکھنی آتی ہے
āpko urdū lik^hnī ātī hε.

You know how to write Urdu.

آپ کو خطوط لکھنے ہیں۔
āp ko xatūt lik^hne hē.

you to letters to write are (m. pl.)

Eastern Urdu

آپ کو اردو لکھنا آتا ہے
āpko urdū lik^hnā ātā hε.

You know how to write Urdu.

آپ کو خطوط لکھنا ہیں۔
āpko xatūt lik^hnā hē.

you to letters to write are (m. pl.)

However, the following sentence in Dialogue 1,

بازار سے کچھ لینا تھا۔

bāzār se kuc^h lenā t^hā.

bazaar from something to take was
(I) need to buy something from the market.

remains the same in both dialects because, in standard Urdu, agreement is with **kuc^h**, which is masculine singular.

مجھ کو جانا پڑتا ہے **muj^h ko jānā paRtā hε.** 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 **پڑنا paRnā** instead of the verb **ہونا honā**. The literal meaning of **پڑنا paRnā** is 'to fall'; however, one of the translations of this word is 'to have to'.

internal

آپ کو اُردو لکھنی ہے۔

āp ko urdū lik^hnī hε.

you to Urdu (f. sg.) write (f. sg.) is
You need to write Urdu.

external

آپ کو اُردو لکھنی پڑتی ہے۔

āp ko urdū lik^hnī paRtī hε.

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. **لکھنا ہے lik^hnā hε** and **لکھنا پڑتا ہے lik^hnā paRtā hε**, respectively.

Now take a look at the use of the external obligative in Dialogue 1:

ہندوستان میں کبھی کبھی لکھنی پڑتی تھی۔

hindustān mē kab^htī kab^htī lik^hnī

India in sometimes to write (f. sg.)

paRtī t^htī.

has to (*lit.* 'fall') (f. sg.) was

I had to write (it) sometimes in India.

(i.e. I had to write Urdu sometimes in India.)

The omitted subject **مجھ کو muj^h ko** 'to me' is experiential, the object is 'Urdu' and the tense is the past habitual. If the act of compelled writing was carried out only once, the verb **پڑھنا paR^hnā** would have been in the simple past, i.e. **پڑھی paR^hī**, and the adverb **کبھی kab^hī**-**kab^hī** would have to be dropped.

Be careful not to confuse **پڑنا paRⁿā** 'to lie down' and **پڑھنا paR^hnā** 'to read/study'.

Negative words: 'nobody', 'nowhere', 'never', etc.

Have a look at the Urdu expression 'I no longer need to write Urdu':

اب کوئی ضرورت نہیں۔

ab koī zarūrat nahī.
now some need not
(I) no longer need (to write Urdu).

Negative words such as 'nobody', 'nowhere', 'never' are simply derived from their positive counterparts and the negative particle **نہیں nahī** is placed in its original position, i.e. right before the verb:

کوئی	koī	someone	نہیں	nahī	no one, nobody
کہیں	kahī	somewhere	نہیں	nahī	nowhere
کبھی	kab^hī	ever	نہیں	nahī	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 the 'immediate future' tense:

وہ بازار آنے والا ہے۔

vo bāzār āne vālā he.
that market (m. sg.) to come about is
That market is about to come up.
(i.e. We are about to reach that market.)

The many faces of والا **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:

ریل گاڑی جانے والی تھی۔

rel gāRī jāne vālī t^hī.

train (f. sg.) to go about was

The train was about to go/leave.

It might be puzzling to see how والا **vālā** can still be considered as an example of 'immediate future'. However, in this example, والا **vālā** still renders 'immediate future' with reference to the past. In short, the 'immediate future' construction in Urdu is as follows:

subject (nominative) + stem + نے	والا	vālā + verb 'to be'
	والی	vālī
	والے	vāle

The والا **vālā** construction

In comparison with the examples above, observe the position of والا **vālā** in the following phrase. Here its best literal translation is the English agentive suffix – 'er':

ہندوستان کے کاریگروں کو جانے والے آرڈر کے لیے۔

hindustān ke kārgarō ko jāne vāle āDar ke liye.

India of craftsmen to go -er order for

for orders going to Indian craftsmen

(lit. 'for the Indian craftsman go-er orders')

Can you predict the meaning of the following phrases?

کھیلنے والا **k^helne vālā**

پڑھنے والی **paR^hne 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 والا **vālā** phrase is often clear from the context. For example, the phrase

دلی والا 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?'

کیا آپ کو ویسٹ اینڈ میں کچھ کام ہے؟
kyā āp ko west end mē kuc^h kām hε?
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?

آج مجھ کو فُرست ملی۔
āj muj^h ko fursat milī.
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:

آپ کو فُرست ہے؟
āpko fursat hε?

and for 'Are you busy?'

آپ مصروف ہیں؟ or آپ کو کام ہے؟
āp masrūf hē? or āp ko kām hε?

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.

میں نے سوچا کہ خود وہاں جاؤں۔

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 چاہنا cāhnā 'to want', سوچنا socnā 'to think' (which are called non-factive verbs) and جانتا jānnā 'to know' (which belongs to the class of factive verbs) use a subjunctive verb form in their subordinate clause, e.g. جاؤں jāū.

Subjunctives are very simple to form. Take any future form and just drop the future ending, i.e. گا gā, گے ge and گی gī. For instance, the corresponding subjunctive forms of ہم ملیں گے ham milēge 'we will meet', تم جاؤ گے tum jāoge 'you will go' and میں جاؤں گا mē jāūgā 'I will go' are ہم ملیں ham milē 'we might meet', تم جاؤ tum jāo 'you (should) go', and میں جاؤں mē jāū (with rising intonation) 'may I go?', respectively. Note that the precise meaning of the subjunctive will depend on the context and intonation.

خود xud 'oneself'

The emphatic pronoun خود xud is very similar to the English emphatic pronouns 'myself', 'yourself', etc. with the difference that the Urdu form خود xud remains invariable whereas the English emphatic pronouns vary according to their subject. In

میں نے سوچا کہ میں خود وہاں جاؤں۔

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 (CD2; 9)



Professor John Ryder has gone on his second research trip to rural India. Although he has taken all precautions and injections before leaving

for India, he is troubled one night with a high fever and diarrhoea. He calls Dr Naim's residence. Dr Naim's wife picks up the phone.

جان ہیلو، 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۔

JOHN	hello, kyā DākTar naīm hē?
MRS NAIM	jī nahī, koī zarūrī bāt hē?
JOHN	merī tabīyat bahut xarāb hē.
MRS NAIM	ek marīz ko dek ^h ne gaye hē.
JOHN	kitnī der mē vāpas āēge?
MRS NAIM	mere xayāl mē jaldī ā jāēge. muj ^h e apnā Telīfon <i>number</i> aur patā dījiye. āte hī unhē b ^h ej dūgī.
JOHN	bahut bahut shukriyā.



الفاظ Vocabulary

ضروری	zarūrī	important, urgent, necessary
طبیعت	tabīyat (f.)	health, disposition
خراب	xarāb	bad
مریض	marīz (m.)	patient
دیر	der (f.)	delay, time (period of, slot of)
واپس آنا	vāpas ānā (-ne)	to return
واپس آئینگے	vāpas āēge (pl.)	will return
خیال	xayāl (m.)	opinion, thought
جلدی	jaldī	quickly

آ جانا	ā jānā (-ne)	to come (compound verb)
آ جائیں گے	ā jāēge	will come (compound verb)
مجھے	muj ^h e	to me
پتہ	patā (m.)	address
دے دینا	de denā (+ne)	to give (compound verb)
دے دیجئے	de dījiye	please give (compound verb)
آتے ہی	āte hī	as soon as (he) comes
انہیں	unhē (obl.)	him
بھیجنا	b ^h ejnā (+ne)	to send
بھیج دینا	b ^h ej denā (+ne)	to send (compound verb)
بھیج دوں گی	b ^h ej dūgī	(I) will send (compound verb)
شکریہ	shukriyā	thank you, thanks

Language points



The present and past perfect forms

وہ ایک مریض کو دیکھنے گئے ہیں۔

vo ek marīz ko dek^hne gaye hē.

he one patient (obj.) to see (obj.) went are

He has gone to see a patient.

کیا آپ کبھی آگرہ گئے ہیں؟

kyā āp kab^hī āgrā gaye hē?

What you ever Agra went are

Have you ever been (*lit.* 'gone') to Agra?

ہاں میں گیا ہوں۔

hā mē gayā hū.

yes I went am

Yes, I have been (there). (*lit.* 'Yes, I have gone (there).')

ہاں دو سال پہلے میں گیا تھا۔

hā do sāl pehle mē gayā t^hā.

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' in its present forms (ہوں *hū* 'am', ہے *he* 'is', ہیں *hē* 'are' and ہو *ho* 'are' (you)), and past forms (تھا *t^hā* 'was', تھے *t^he* 'were', تھی *t^hī* 'was' and تھیں *t^hī* 'were') to the perfect form, one can get present and past perfect forms, respectively. The present perfect indicates completed action which has relevance for the present situation and the past perfect indicates relevance to the past. Note that in the first and last sentences given above English will use the simple perfect but Urdu will use the present and past perfect, respectively. The past perfect in English is used 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 Dialogue 3.

میرے خیال میں وہ جلدی آ جائینگے۔

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 آ *ā* 'come' and جا *jā* 'go' are clustered in the verb phrase. However, the sentence does not mean 'He will come and go.' آ *ā* describes the action of coming and جانا *jānā* 'to go' carries the tense.

The compound verb آ *ā* jāyēge is composed of two units: the main verb آ *ā* 'come' is in the stem form and is totally dependent on the second unit, i.e. the helping verb جا *jā* 'go' for the tense information. The other roles the helping verb plays are described below:

1. جانا *jānā* as a helping verb

As we already know, the literal meaning of جانا *jānā* is 'to go'. As a helping verb, it refers to the transformation of a state or action into completeness or finality.

simple verbs

آنا ānā

to come

کھانا k'hānā

to eat

پینا pīnā

to drink

سمجھنا samaj'hnā

to understand

ہونا honā

to be

بھولنا b'hūlnā

to forget

compound verbs

آ جانا ā jānā

to come back, arrive

کھا جانا k'hā jānā

to eat up

پی جانا pī jānā

to drink up

سمجھ جانا samaj'h jānā

to understand fully

ہو جانا ho jānā

to become

بھول جانا b'hūl jānā

to forget completely

2. دینا denā as a helping verb

The literal meaning of دینا denā is 'to give'. As a helping verb, دینا denā conveys that the action is done for the benefit of someone other than the subject of a sentence. In Dialogue 3, Mrs Naim first asks for John's address and telephone number. The expression she uses is the following sentence:

مجھے اپنا ٹیلیفون نمبر اور پتہ دے دیجئے۔

muj'h'e apnā telefon number aur patā de dījiye.

me your telephone number and address give give (imper.)

Give me your telephone number and address.

Then she says:

آتے ہی انھیں بھیج دوں گی۔

āte hī unhē b'h'ej dūgā.

come – as soon as him (hon.) send give-will

As soon as he comes, I will send him.

The compound verbs دینا de denā and بھیج دینا b'h'ej denā are used to highlight the beneficiary of the action. The simple corresponding verbs دینا denā 'to give' and بھیجنا b'h'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. لینا **lenā** as a helping verb

The verb لینا **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:

اچھا لکھ لیجئے۔

acc^hā lik^h lījiye.

ok write take (imper.)

Please, write (it) down (for your benefit).

The compound verb لکھ لینا **lik^h lenā** stresses Mrs Naim as being the direct beneficiary of the action of writing down the address and telephone number.

In Dialogue 2, we saw the other meaning (i.e. partial competence) of لینا **lenā** when used as a helping verb with verbs denoting skills.

تے ہی **te hī** 'as soon as'

The addition of تے ہی **te hī** to the verbal stem gives the meaning of 'as soon as', as in:

آتے ہی انھیں بھیج دوں گی۔

āte hī unhē b^hej 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 میرے خیال میں **mere xayāl mē** 'in my opinion' or میرے خیال سے **mere xayāl se** 'with my opinion'. The Urdu

verb سوچنا **socnā** 'to think' is not acceptable in this context, as in the following sentence:

میں سوچتا ہوں۔

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

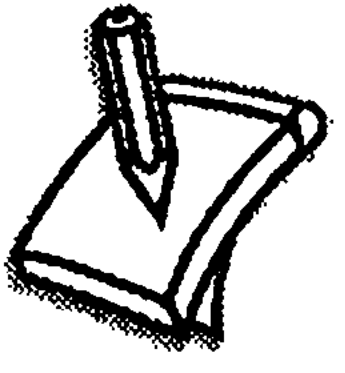
It is important to understand the shades in meaning conveyed by compound verbs. For example, if a student goes to a professor and requests a letter of recommendation (i.e. a reference) it makes a significant difference which of the sentences below the student uses. A letter of recommendation in Urdu is سفارشی خط **sifārshī xat**.

لکھئے	سفارشی خط	sifārshī xat	lik^h iye.
لکھ دیجئے	سفارشی خط	sifārshī xat	lik^h dījiye.
لکھ لیجئے	سفارشی خط	sifārshī xat	lik^h lījiye.

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 to offend 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 میرے لئے **mere liye** 'for me' with simple verbs.



Exercise 1

Circle the appropriate choice of the subject in the following sentences and then translate the sentence into English.

- (a) (میں / مجھ کو / میں نے) ستار آتا ہے۔
 (b) کیا (آپ / آپ کو / آپ نے) تیر سکتے ہیں؟
 (c) (اُس کو / وہ / اُس نے) کہاں جانا ہے؟
 (d) (وہ / اُنھوں نے / اُن کو) موسیقی کب سیکھی؟
 (e) وہ بیوپاری ہے۔ (اُس کو / اُس نے / وہ) باہر جانا پڑتا ہے۔
 (f) جان کو بہت کام ہے۔ اس لیے (وہ / اُس کو / اُس نے) کوئی فرصت نہیں ہے۔

- (a) (mē/muj^hko/mēne) sitār ātā hē.
 (b) kyā (āp/āpko/āpne) ter sakte hē?
 (c) (usko/vo/usne) kahā jānā hē?
 (d) (vo/unhōne/unko) mausiqī kab sīk^hī?
 (e) vo bevpārī hē. (usko/usne/vo) bāhar jānā paratā hē.
 (f) john ko bahut kām hē. is liye (vo/usko/usne) kōī fursat nahī hē.



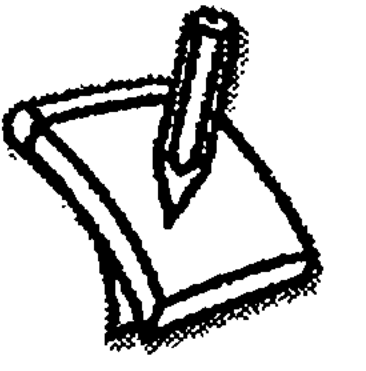
Exercise 2

Complete the following sentences by supplying the missing parts of the verb. Then translate.

- (a) میں چاہتا ہوں کہ آپ میری دعوت پر ضرور آ _____۔
 (b) یہاں کوئی کام نہیں ہے، ہم گھر جا _____۔
 (c) شادی کے لیے مہمان پہنچ _____ والے ہیں۔
 (d) معاف کیجئے، میں آپ کے گھر نہیں آ _____ ہوں۔

- (a) mē cāhtā hū ke āp merī dāvat par zarūr ā_____.
 (b) yahā kōī kām nahī hē, ham g^har jā_____.
 (c) shādī ke liye mehmān pahūc_____ vāle hē.
 (d) māf kījiye, mē āpke g^har nahī ā_____ hū.

Exercise 3

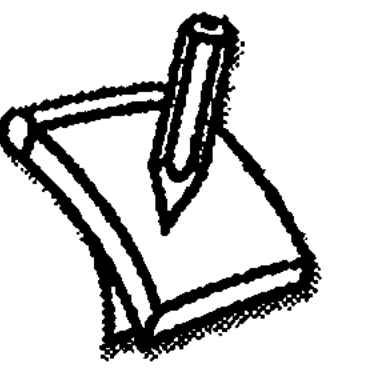


Circle the appropriate helping verb in the following sentences.

- (a) کیا آپ میرے لئے سفارشی خط لکھ (لیں گے/دیں گے)۔
 (b) رات آئی اور اندھیرا ہو (گیا/آیا) تھا۔
 (c) میں اُردو نہیں پڑھ سکتا، آپ یہ خط پڑھ (لجئے/دجئے)۔
 (d) وہ تھوڑا تھوڑا تیر (سکتا/لیتا/آتا) ہے۔
 (e) اُس کو بہت اچھا ناچنا (سکتا/لیتا/آتا) ہے۔
 (f) میں آپ کی بات بالکل بھول (آیا/گیا)۔

- (a) kyā āp mere liye sifārshī xat lik^h (lēge/dēge)?
 (b) rāt āī aur and^herā ho (gayā/āyā) t^hā.
 (c) mē urdū nahī paR^h saktā, āp ye xat paR^h (lījiye/dījiye).
 (d) vo T^hoRā T^hoRā ter (saktā/letā/ātā) hē.
 (e) us ko bahut acc^hā nācnā (saktā/letā/ātā) hē.
 (f) mē āp kī bāt bilkul b^hūl (āyā/gayā).

Exercise 4 (CD2; 10)



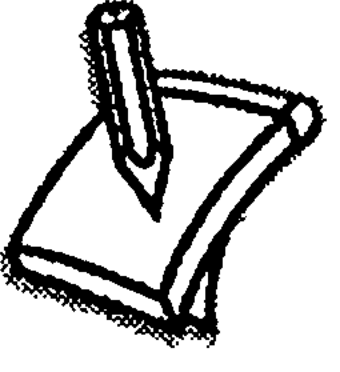
Translate the following into English and respond to the questions in Urdu.

- (a) میں اب کیا کروں؟
 (b) میں تمہارا کام کیوں کروں؟
 (c) باہر کھانا کھانے کیوں چلیں؟
 (d) اب ہم کہاں جائیں؟
 (e) میں آصف کو اپنے گھر سے کیوں نکالوں؟
 (f) یہاں کون سی دکان کھلنے والی ہے؟
 (g) وہ لمبے بالوں والی عورت کون ہے؟
 (h) آپ کو اس ہفتے کیا کیا کرنا ہے؟



- (a) mē ab kyā karū?
 (b) mē tumhārā kām kyō karū?
 (c) bāhar k^hānā k^hāne kyō calē?
 (d) ab ham kahā jāē?
 (e) mē Asif ko apne g^har se kyō nikālū?

- (f) yahā kau see dukān kʰulne vālī he?
 (g) vo lambe bālō vālī aurat kon he?
 (h) āpko is hafte kyā kyā karnā he?



Exercise 5 (CD2; 11)

Translate the following passage into English:



کل اچانک میرے بیٹے کی طبیعت خراب ہو گئی، تو مجھے اُس کو ڈاکٹر صاحب کے پاس لے جانا پڑا۔ ڈاکٹر صاحب بہت مصروف تھے۔ ہمیں لگ بھگ ایک گھنٹہ انتظار کرنا پڑا۔ پھر ہماری باری آئی، ڈاکٹر نے اُس کی چانچ کی، اور کچھ دوائی لکھ کے دے دی۔ ڈاکٹر صاحب نے کہا کہ اُس کو آرام کرنا چاہئے۔ ڈاکٹر کے دفتر سے مجھے سپدھے دوائی لینے دوائی خانہ جانا پڑا۔ جب میں گھر پہنچا پہنچی تو مجھے یاد آیا، کہ مجھے اپنے دوست کے گھر سات بجے جانا تھا۔ اُس کے والدین لندن سے آنے والے تھے، اور ہم دونوں کو اُن کو لینے ہوائی اڈا جانا تھا۔ اب دیر ہو گئی تھی۔ میں کیا کروں، سمجھ میں نہیں آ رہا تھا۔ اتنے میں میرے دوست کا فون آیا، وہ بولا کہ خراب موسم کی وجہ سے اُڑان تین گھنٹے دیر سے آ رہی ہے۔

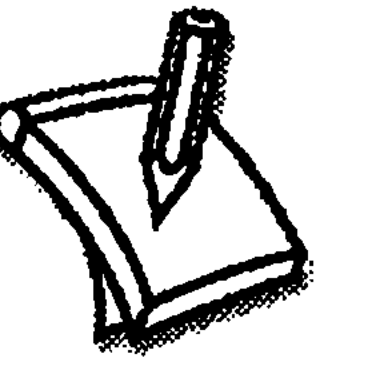
kal acānak mere beTe kī tabīyat xarāb ho gayī, to mujʰe us ko DākTar sāhab ke pās le jānā paRā. DākTar sāhab bahut masrūf tʰe. hamē lag bʰag ek gʰanTā intzār karnā paRā. pʰir hamārī bārī āī. DākTar ne us kī jāc kī, aur kucʰ davāī likʰ ke de dī. DākTar sāhab ne kahā ke us ko ārām karnā cāhiye. DākTar ke daftar se mujʰe sīdʰe davāī lene davāī xānā jānā paRā. jab mē gʰar pahūcā/pahūcī to mujʰe yād āyā ke, mujʰe apne dost ke gʰar sāt baje jānā tʰā. us ke validen landan se āne vāle tʰe, aur ham donō ko unko lene havāī aDDā jānā tʰā. ab der ho gayī tʰī. mē kyā karū, samajʰ nahī ā rahā tʰā. itne mē mere dost kā fon āyā, vo bolā ke xarāb mausam kī vajah se uRān tīn gʰanTe der se ā rahī he.



الفاظ Vocabulary

اچانک	acānak (adv.)	suddenly
خراب	xarāb (adj.)	bad
مصرف	masrūf (adj.)	busy
لگ بھگ	lagb ^h ag (adj.)	approximately
باری	bārī (f.)	turn
جانچ کرنا	jāc karnā (+ne)	to examine
آرام کرنا	ārām karnā (+ne)	to rest
دوائی خانہ	davāī xānā (m.)	pharmacy
یاد آنا	yād ānā (+ko)	to remember
دیر ہونا	der honā (-ne)	be late
اتنے میں	itne mē	in the meantime
موسم	mausam (m.)	weather
کی وجہ سے	kī vajah se	because of

Exercise 6



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

بچپن میں مجھے پالک کھانی پڑتی تھی۔

bacpan mē muj^he pālak k^hānī paRtī t^hī.

During my childhood, I had (*lit.* 'used') to eat spinach.

Unit Eight

باب آٹھ: مجھے کچھ چیک تبدیل کروانے ہیں

I need to get cheques cashed



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

- use causative verbs
- use the present participial forms
- use more advanced compound verbs, subjunctives and obligatives
- understand auxiliary verb deletion with negation
- use conditionals
- highlight contrast



Dialogue 1



Be careful what you eat (CD2; 12)

Finally, Dr Naim reaches John Ryder's house. It is about eleven o'clock at night.

جان آداب عرض ہے ڈاکٹر نعیم۔
ڈاکٹر نعیم آداب رائیڈر صاحب۔ اس بارگئی سال کے بعد ملاقات ہوئی۔
جان جی ہاں، کوئی پانچ سال بعد۔
ڈاکٹر نعیم تشریف رکھیے۔ میں آپ کا ہی انتظار کر رہا تھا۔ اچھا پہلے
بتائے، طبیعت کیسی ہے۔

جان طبعت تو اچھی 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 تھرمامیٹر لگایا، تو ایک سو دو ڈگری
 تھا۔ اب شاید کچھ زیادہ ہو۔
 ڈاکٹر نعیم اچھا، ذرا پھر تھرمامیٹر لگائے۔

(after taking John's pulse and temperature)

ڈاکٹر نعیم بخار تھوڑا بڑھ گیا ہے۔ دسٹ بھی ہیں؟
 جان جی ہاں، دو گھنٹے میں سات آٹھ بار غسل خانے گیا۔
 ڈاکٹر نعیم پچھلی بار آپ نے بہت سمو سے کھائے تھے، اور اس بار؟
 جان شام کو کچھ آم کھائے۔
 ڈاکٹر نعیم میری صلاح مانئے۔ ایک دو مہینے تک آپ کچھ پرہیز کچئے،
 سمو سے اور آم بند۔ میں ایک ٹپکہ لگاتا ہوں اور یہ دوائی لچئے۔
 دو گولیاں ہر دو گھنٹے بعد۔ تو کل صبح آپ اپنی طبیعت کے بارے میں
 بتائیے۔ میں آپ کے ٹیلیفون کا انتظار کروں گا۔ اچھا اب
 آرام کچئے۔ خدا حافظ۔
 جان بہت بہت شکریہ ڈاکٹر صاحب۔ خدا حافظ۔

JOHN ādāb arz he, Dr Naim.

DR NAIM ādāb, Ryder sāhab. is bār kaī sāl ke bād mulāqāt huī.

JOHN jī hā, koī pāc sāl bād.

DR NAIM tashrīf rak^hiye . . . acc^hā, pehle batāiye, tabīyat kesī he?

JOHN tabīyat to acc^hī nahī, nahī to itnī rāt ko āpko taklīf
na detā.

DR NAIM taklīf kī bāt kyā he. ye to merā farz he. xer, buxār
kitnā he?

JOHN jab ek g^hanTe pehle mēne thermometer lagāyā, to ek sau
do degree t^hā ab shāyad kuch zyādā ho.

DR NAIM acc^hā, zarā p^hir thermometer lagāiye.

DR NAIM buxār t^hoRā baR^h gayā he. dast b^hī hē?

JOHN jī hā, do g^hanTe mē sāt-āT^h bār Gusal xāne gayā.

- DR NAIM pic^hlī bār āpne bahut samose k^hāye t^he, aur is bār?
 JOHN shām ko kuc^h ām k^hāye.
 DR NAIM merī salāh māniye. ek-do mahīne tak āp kuc^h parhez
 kījiye, samose aur ām band. mē ek Tīkā lagātā hū aur ye
 davāī lījiye. do goliyā har do g^hanTe. to kal subah apnī
 tabīyat ke bāre mē batāiye acc^hā ab ārām kījiye. mē āpke
 Telifon kā intzār karūgā. xudā hāfiz.
 JOHN bahut bahut shukriyā, Doctor sāhib, xudā hāfiz.

#

بند ہونا	band honā (-ne)	to be closed
ٹیکہ لگانا	Tikā lagānā (+ne)	to give an injection/a shot
دوائی/دوا	davāī/davā (f.)	medicine
گولی	golī (f.)	tablet, pill; bullet
انتظار	intzār (m./f.)	wait
انتظار کرنا	intzār karnā (+ne)	to wait for x
آرام	ārām (m.)	comfort, rest
آرام کرنا	ārām karnā (+ne)	to rest

Language points



‘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’.

کئی سال بعد ہماری ملاقات ہوئی۔

kaī sāl (ke) bād hamārī mulāqāt huī.
several years after our meeting (f.) happened

Politeness bug

Note the use of تشریف رکھیے **tashrīf rak^hiye** instead of بیٹھے **bεT^hiye** ‘please sit’. In English, when receiving a guest, we usually say ‘Please have a seat’, or ‘Please be seated’, rather than ‘please sit’. Similarly it is more polite and much warmer to use تشریف رکھیے **tashrīf rak^hiye** rather than بیٹھے **bεT^hiye**, particularly if the listener is a Muslim. 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 بیٹھ **bεT^h** ‘sit’. If it is used, it needs to be preceded by the polite form of the verb آ **ā** ‘come’ (e.g. آئیے بیٹھے **āiye, bεT^hiye** ‘Please come (and) sit’, or followed by a tag question (e.g. بیٹھے نا **bεT^hiye nā** ‘Please sit down, won’t you?’).

'To wait for x' کا انتظار کرنا x

The Urdu equivalent of the English 'I was waiting for you' is:

میں آپ کا انتظار کر رہا تھا۔

mē āpkā intzār kar rahā t'hā.

I your wait (m.) do ing was

lit. 'I was doing your wait.'

The conditional

One Urdu sentence in Dialogue 1 is as follows:

اتنی رات کو میں آپ کو تکلیف نہ دیتا۔

itnī rāt ko mē āp-ko taklīf na detā.

so much night at I you-to bother not give-would have

The above sentence is a part of the 'if' clause which is implied.

اگر طبیعت ٹھیک ہوتی تو...

agar tabīyat T^hīk hotī 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 two more examples of the conditional:

اگر وہ آتا تو میں جاتا۔

agar vo ātā, to mē jātā.

if he come (pres.) then I go (pres.)

If he had come, I would have gone.

اگر وہ کتابیں لکھتی تو ہم بہت خوش ہوتے۔

agar vo kitābē lik^htī,

if she books write (pres.)

to ham bahut xush hote.

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 form, but with the present imperfective without an auxiliary verb.

Formulaic expression

The Urdu expression

تکلیف کی بات کیا ہے؟

taklīf kī bāt kyā hē
bother of matter what is

is not a question sentence, it is a rhetorical question. It is equivalent to the English expressions ‘don’t bother’ or ‘don’t mention it’. Thus the Urdu question word **kyā** is like ‘not’ in the expression in question. The verb form is always the simple present rather than the imperative as in English.

Negative particle: نہ na

We have already come across **nahī** نہی ‘not’. Another Urdu negative particle is **na** نہ, which occurs in constructions such as ‘neither . . . nor’, conditionals and polite imperatives. (See Unit 9, Dialogue 1 for more details.)

The subjunctive

اب بخار کچھ زیادہ ہو۔

ab buxār kuc^h 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 form in Urdu. The verb agrees with **buxār** بخار ‘fever’. Although the verb form **ho** ہو might appear to be in the simple present tense, it is not, since **tum** تم is not the subject in the above sentence.

Compound verb with the helping verb

جانا jānā

In the expression

بُخار تھوڑا بڑھ گیا ہے۔

buxār t'hōRā baR^h gayā he.

fever little increase went is

The fever has increased slightly.

the compound verb بڑھ جانا baR^h jānā is employed for the reasons explained in Unit 7.

'Accept my advice'

In Urdu the English expression 'Take my advice' is paraphrased as 'Accept my advice.'

میری صلاح مانئے۔

merī salah māniye.

my advice (f.) accept (imper.)

Please accept my advice.

The use of the verb لینا lenā 'take' would produce an odd sentence in Urdu.



Dialogue 2



Lost in Delhi (CD2; 13)

Philip Rosenberg is lost in downtown Delhi. 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.

- فیلپ یہاں قریب کوئی تھامس کک کا دفتر ہے؟ میں دو دن پہلے وہاں گیا تھا، لیکن آج نہیں مل رہا۔
- اجنبی آپ کو پتہ معلوم ہے؟
- فیلپ میں پتہ ہی تو بھول گیا۔
- اجنبی (pointing to the street) میرے خیال میں اگلی سڑک پر تھامس کک کا دفتر ہے۔
- فیلپ (seemingly puzzled) وہ سڑک تو خوبصورت ہے۔ لوگ اُسے اگلی سڑک کیوں کہتے ہیں؟
- اجنبی اگلی اُردو کا لفظ ہے، انگریزی کا نہیں۔ اگلی کا مطلب انگریزی میں 'نیکسٹ' ہے۔
- فیلپ بہت خوب۔

(Philip goes to the cashier's window at the Thomas Cook office)

- فیلپ مجھے کچھ ٹریولرس چیک تبدیل کروانے ہیں۔
- کیشیئر کون سے سکوں میں ہیں؟
- فیلپ برطانوی پونڈ۔ زرمبادلہ کی شرح کیا ہے؟
- کیشیئر ایک برطانوی پونڈ ستر روپے کا ہے۔

(Philip signs the cheques and the cashier gives him the equivalent amount in rupees)

- کیشیئر کل دسویں پونڈ۔ یہ رہے آپ کے چودہ ہزار روپے۔ گن لچئے۔
- فیلپ ٹھیک ہے۔ شکریہ۔

- PHILIP yahā qarīb koī Thomas Cook kā daftar he. mē do dīn pehle vahā gayā t'hā, lekin āj nahī mil rahā.
- STRANGER āpko patā malūm he?
- PHILIP mē patā to b'hūl gayā.
- STRANGER mere xyāl mē aglī saRak par Thomas Cook kā daftar he.

PHILIP	vo saRak to sundar hε, log use aglī saRak kyō kεhte hē?
STRANGER	aglī Urdu kā lafz hε, angrezī kā nahī. ‘aglī’ kā matlab angrezī mē ‘next’ hε.
PHILIP	bahut xūb.
PHILIP	muj ^h e kuc ^h traveller’s cheques tabdīl karvāne hē.
CASHIER	kaun se sikkō mē hē?
PHILIP	bartānvī paunDz. zar-e-mubādilah kī sharah kyā hε?
CASHIER	ek bartānvī paunD satar rupaye kā hε.
CASHIER	kul do sau paunDz. ye rahe āpke caudah hazār rupaye. gin lījiye.
PHILIP	Thīk hē. shukriyā.

A CB

الفہرست Vocabulary

قریب	qarīb (adv.)	nearby
اگلا	agla (m., adj.)	next
لفظ	lafz (m.)	word
انگریزی	angrezī (f.)	the English language
بہت خوب	bahut xūb	great! splendid!
تبدیل کرنا	tabdīl karnā (+ne)	to cash
تبدیل کروانا	tabdīl karvānā (+ne)	to get someone to cash
سیکھ	sikkah (m.)	currency
زرمبادلہ	zar-e-mubādilah	foreign exchange
شرح	sharah (f.)	rate
کل	kul	total
سو	sau	hundred
ہزار	hazār	thousand
گنتا	ginnā (+ne)	to count
گن لینا	gin lenā (+ne)	to count (for one’s benefit)

Language points



مجھے نہیں مل رہا ہے 'I cannot find it' **milnā** ملنا

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 from Dialogue 2. Also, note its word-for-word translation:

لیکن آج نہیں مل رہا۔

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^hko** or **muj^he**:

لیکن آج مجھے دفتر نہیں مل رہا۔

lekin āj muj^he daftar (m.) nahī mil rahā.

Notice that the verb does not agree with the subject. Instead, it agrees with an 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:

لیکن آج مجھے دفتر نہیں مل رہا ہے۔

lekin āj muj^he daftar nahī mil rahā hē.

The auxiliary verb **hē** 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

میں جاتا ہوں

mē jātā hū

I (m.) go

میں جا رہا ہوں

mē jā rahā hū

I (m.) am going

تُم جاتی ہو

tum jātī ho

you (f.) go

تُم جا رہی ہو

tum jā rahī ho

you (f.) are going

negative sentences

میں نہیں جاتا ہوں

mē nahī jātā hū

I (m.) do not go

میں نہیں جاتا

mē nahī jātā

I (m.) do not go

میں نہیں جا رہا ہوں

mē nahī jā rahā hū

I (m.) am not going

میں نہیں جا رہا

mē nahī jā rahā

I (m.) am not going

تُم نہیں جاتی ہو

tum nahī jātī ho

you (f.) do not go

تُم نہیں جاتی

tum nahī jātī

you (f.) do not go

تُم نہیں جا رہی ہو

tum nahī jā rahī ho

you (f.) are not going

تُم نہیں جا رہی

tum nahī jā rahī

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.

verb	causative-I	causative-II
پڑھ paR ^h study, read	پڑھا paR ^h ā teach	پڑھوا paR ^h vā have someone teach
کر kar do	–	کرو karvā have someone do
لگ lag seem	لگا lagā attach	لگوا lagvā cause to be 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 leftmost column, adding either the suffix آ ā or وا vā, as in:

پڑھ	+	آ	=	پڑھا
paR ^h	+	ā	=	paR ^h ā
				cause someone to read, teach
پڑھ	+	وا	=	پڑھوا
paR ^h	+	vā	=	paR ^h vā
				to have x teach y

The two suffixes آ -ā and وا -vā form causative verbs. The meaning expressed by them can be translated as follows: آ -ā expresses ‘make someone do something’, whereas وا -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:

میں کہانی پڑھتا ہوں۔

mē kahānī paR^htā hū.
I story read (pres.) am
I read a story.

میں جان کو کہانی پڑھاتا ہوں۔

mẽ john ko kahānī paR^hātā hū.

I John to story read (caus. ā-pres.) am

I read John a story, or I teach John a story.

میں جان کو اسلام سے کہانی پڑھواتا ہوں۔

mẽ john ko islam se kahānī paR^hvātā hū.

I John to Islam by story read (caus. vā-pres.) am

I make Islam read a story to John.

Notice that 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 Dialogue 2? The following sentence contains a causative verb:

مجھے کچھ ٹرولرس چیک تبدیل کروانے ہیں۔

muj^he kuc^h traveller's cheques tabdīl

me some traveller's cheques cash

karvāne hē.

do-caus.va-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**.

لینا 'lenā' as a helping verb

When the cashier hands over the rupees to Philip, he says:

گن لے لیتے۔

gin lījiye.

count take (imper.)

Please (you) count (it) (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 **لے** **le** indicates the subject as the beneficiary.

Reading 1

ایک لوگ داستان **ek log dāstān 'a folk tale' (CD2; 14)**

Indian and Pakistani folk tales are rich in conventional wisdom and cultural values. Here is a sample of a folk tale from one region.

- ۱۔ ایک گاؤں میں ایک چور قیدخانے سے بھاگ گیا۔
- ۲۔ پولیس والا اُس کو پکڑنے کے لئے دوڑا۔
- ۳۔ اتنے میں گاؤں والوں نے بھاگتے چور کو پکڑ لیا۔
- ۴۔ پولیس والا زور زور سے چلا رہا تھا، 'پکڑو، مت جانے دو'۔
- ۵۔ یہ سنتے ہی گاؤں والوں نے چور کو چھوڑ دیا۔
- ۶۔ جب پولیس والا گاؤں والوں کے پاس پہنچا۔
- ۷۔ تو اُس کو بہت غصہ آیا۔
- ۸۔ غصے میں اُس 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'۔

1. ek gāv mẽ ek cor xed xāne se b^hāg gayā.
2. pulīs vālā usko pakaRne ke liye dauRā.
3. itne mẽ gāv vālō ne b^hāgte cor ko pakaR liyā.
4. pulīs vālā zōr zōr se cillā rahā t^hā, 'pakRo, mat jāne do'.
5. ye sunte hī gāv vālō ne cor ko c^hoR diyā.
6. jab pulīs vālā gāv vālō ke pās pahūcā
7. to usko bahut Gussā āyā.
8. Gusse mẽ usne gāv vālō se pūc^hā,
9. 'tumne cor ko kyō c^hoR diyā?'
10. gāv vālō ne javāb diyā,
11. āp ne hī kahā, 'pakRo mat, jāne do'.

A
CB

الفاظ Vocabulary

لوگ	log	people
داستان	dāstān (f.)	story
لوگ داستان	log dāstān (f.)	folk tale
گاؤں	gāv (m.)	village
چور	cor (m.)	thief
قید خانہ	xed xānā (m.)	jail
بھاگنا	b ^h āgnā (-ne)	to run
بھاگ گیا	b ^h āg gayā	to run away
پولیس والا	pulīs vālā (m.)	policeman
پکڑنا	pakaRnā (+ne)	to catch
دوڑنا	dauRnā (-ne)	to run
اتنے میں	itne mē	in the meantime
گاؤں والا	gāv vālā (m.)	villager
بھاگتے	b ^h āgte (pres. participle)	running
پکڑ لیا	pakaR liyā (compound verb)	to be caught (for one's benefit)
زور سے	zor se	loudly
چلانا	cillānā (-ne)	to scream, to shout
مت	mat	not
جانے دو	jāne do (compound verb)	let (someone) go
سُنتے ہی	sunte hī (sun + te hī participle)	as soon as (someone) heard
چھوڑنا	c ^h oRnā (+ne)	to leave
چھوڑ دیا	c ^h oR diyā (compound verb)	left (for someone else's sake)
غصہ	Gussā (m.)	anger
پوچھنا	pūc ^h nā (-ne)	to ask
جواب	javāb (m.)	answer
جواب دینا	javāb denā (+ne)	to answer, to reply

Pronunciation

Compare the pronunciation of the stem پکڑ **pakaR**, 'catch' in the following three verbal forms:

pakaRne ke liye	پکڑنے کے لئے	in order to catch
pakaR liyā	پکڑ لیا	caught (for their own benefit)
pakRo	پکڑو	catch!

Language points



Present participle

In the third line of the folk tale we came across the expression

itne	mē	gāv	vālō	ne	b ^h āgte	cor
this much	in	village	-er (pl. obl.)	ag.	running	thief

ko pakaR liyā.

to catch took

In the meantime (*lit.* 'in this much (time)'), the villagers caught the running thief.

The phrase بھاگتے چور کو **b^hāgte cor ko** is the oblique form of the simple present participial phrase.

بھاگتا (ہوا) چور۔

b^hāgtā	(huā)	cor
run + pres. participle	happened	thief (m. sg.)
the running thief, or the thief who is/was/will be running		

The composition of the first element is as follows

بھاگ	+	ت	+	ا
b^hāg	+	t	+	ā
run	+	present	+	masculine singular

You have probably guessed by now that this is the same form that we came across in the 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 ہونا **honā**. Recall the forms ہوا **huā**, ہوئے **hue**, ہوئی **huī**, and ہوئیں **huī**. The last form (i.e. the feminine plural ہوئیں **huī**) 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 form.

<i>present participle</i>	<i>simple present tense</i>
بھاگتا چور	چور بھاگتا ہے
b^hāgtā cor	cor b^hāgtā he.
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** (i.e. participial adjectives), but they are derived from verbs.

Like adjectives ending in **-ā**, these forms agree in number and gender with the following noun. For example:

بھاگتا لڑکا	b^hāgtā laRkā	the running boy
بھاگتی لڑکی	b^hāgtī laRkī	the running girl
بھاگتے لڑکے	b^hāgte laRke	the running boys
بھاگتی لڑکیاں	b^hāgtī laRkiyā	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 or the future tense, the tense reference of the participial form 'running' will change to present or future, respectively. That is why the alternative English translations of بھاگتا چور **b^hāgtā cor** contain three possible tense references.

Ambiguity and pausing

پکڑو مت جانے دو۔

pakRo mat jāne do
catch not go (obl. inf.) give

The translation of the verb phrase **jāne do** جانے دو is 'to allow to go' or 'to let go'. The familiar imperative form of the verb **pakaRnā** پکڑنا is **pakRo** پکڑو, which means 'catch'. Depending upon the pause, the meaning changes. The pause is indicated by the comma.

پکڑو مت، جانے دو۔

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** پکڑو, then the negative particle **mat** مت negates the second verb, as in

پکڑو، مت جانے دو۔

pakRo, mat jāne do.
catch, not go (obl. inf.) give
Catch (him), don't let (him) go.

The negative particle mat مت

We have encountered two negative particles – **nahī** نہیں and **na** نہ – in earlier dialogues. A third negative marker, **mat** مت, is primarily restricted to familiar and impolite imperatives. In prohibitives, the use of **mat** is particularly noteworthy.

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 'Do not catch' will be

مت پکڑو۔

mat pakRo.
not catch (imper.) (fam.)
Don't catch.

However, the contrastive function is highlighted by placing the negative particle after the verb. This is the reason why **مَت** **mat** is placed after **پکڑو** **pakRo** in the expression

پکڑو مت، جانے دو۔

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.



Reading 2



ایک شعر **ek sher 'A couplet' (CD2; 15)**

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:

یہ راتیں، یہ موسم، یہ ہنسا، ہنسانا
مجھے بھول جانا، انھیں نہ بھلانا

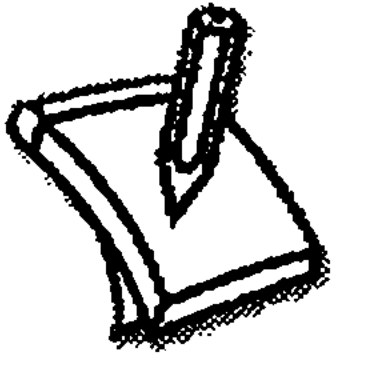
ye ratē, ye mausam, ye hāsnā, hāsānā
muj^he b^hul jānā, inhē na b^hulānā.



الفہام Vocabulary

رات	rāt (f.)	night
موسم	mausam (m.)	weather
ہنسا	hāsnā (-ne)	to laugh
ہنسانا	hāsānā (+ne)	to make someone laugh
بھول	b ^h ul (-ne)	to forget
بھول جانا	b ^h ul jānā (-ne)	to forget fully
بھلانا	b ^h ulānā (+ne)	to make someone forget

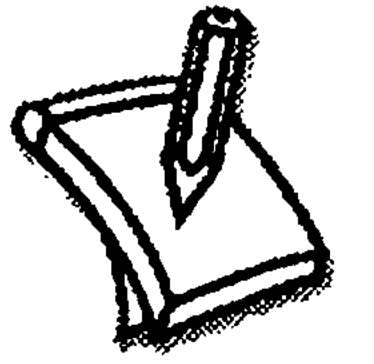
Exercise 1



Match the words or phrases given in the following three columns to make appropriate Urdu sentences.

Column III	Column II	Column I
رکھے	کی بات کیا	آئے
ہے	تشریف	تکلیف
کام زیادہ ہو	آپ کا انتظار	شاید
ہے	غرض	وہ
کر رہی تھی	آپ کو دفتر میں	آداب
āiye	kī bāt kyā	rak ^h iye
taklīf	tashrīf	he
shāyad	āp kā intazār	kām zyādā ho
vo	arz	he
ādāb	āp ko daftar mē	kar rahī t ^h ī

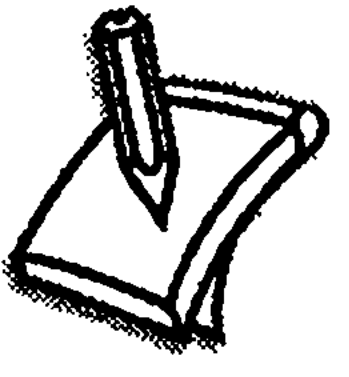
Exercise 2



Circle the appropriate form of the verbs.

- (a) معاف کچے، میں چیک بیجنا (بھول لیا/بھول گیا/بھول دیا)۔
- (b) میں نے کھانا (کھالیا/کھا پڑا/کھا دیا)۔
- (c) آپ کا بخار (بڑھ لیا/بڑھ گیا/بڑھ دیا)۔
- (d) آپ نے کچھ جواب نہیں (لیا/دیا/آیا/گیا)۔
- (e) آپ میری صلاح مان (لپچے/رد لپچے/آئیے)۔

- (a) māf kījiye, mē cheque b^hejnā (b^hūl liyā/b^hūl gayā/b^hūl diyā).
- (b) mēne k^hānā (k^hā liyā/k^hā paRā/k^hā diyā).
- (c) āpkā buxār (baR^h liyā/baR^h gayā/baR^h diyā).
- (d) āpne kuc^h javāb nahī (liyā/diyā/āyā/gayā).
- (e) āp merī salah mān (lījiye/dījiye/āiye).

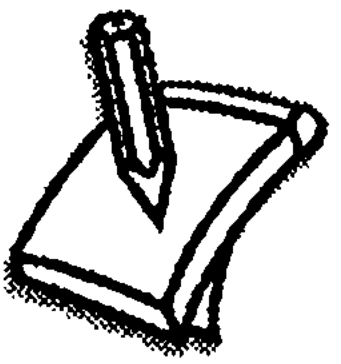


Exercise 3

Which job description matches the job?

- | | |
|-----------------|-----------------------|
| (a) اُستاد | عمارتیں بنواتے ہیں۔ |
| (b) ڈاکٹر | کپڑے سیتا ہے۔ |
| (c) کیشیئر | کھانا بناتا ہے۔ |
| (d) درزی | ٹیکہ لگاتا ہے۔ |
| (e) خان ساما | چیک تبدیل کرتا ہے۔ |
| (f) ڈرائیور | شاگردوں کو پڑھاتا ہے۔ |
| (g) سول انجینئر | گاڑی چلاتا ہے۔ |

- | | |
|--------------------|--------------------------------------|
| (a) ustād | imāratē banvātā he. |
| (b) DākTar | kapRe banātā he. |
| (c) cashier | k ^h ānā banātā he. |
| (d) darzī (tailor) | Tīkā lagātā he. |
| (e) xānsāmā (cook) | cheque tabdīl kartā he. |
| (f) driver | shāgirdō ko paR ^h ātā he. |
| (g) civil engineer | gaRī calātā he. |



Exercise 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:

اکرم نے اپنا کام کیا۔

akram ne apnā kām kiyā.

Akram did his work.

ساجد نے اکرم سے اپنا کام کروایا۔

sajid ne akram se apnā kām karvāyā.

Sajid had Akram do his work.

- | | | |
|-----|---------------------|------|
| (a) | اکرم نے گاڑی چلائی۔ | اکرم |
| | | ساجد |

AKRAM akram ne apnī gārī calāī.

SAJID

(b) اکرم اپنا خط لکھے گا۔
ساجد

AKRAM akram apnā xat lik^hegā.

SAJID _____

(c) اکرم گھر بنا رہا ہے۔
ساجد

AKRAM akram apnā g^har banā rahā hε.

SAJID _____

(d) اکرم کہانی پڑھا رہا تھا۔
ساجد

AKRAM akram kahānī paR^hā rahā t^hā.

SAJID _____

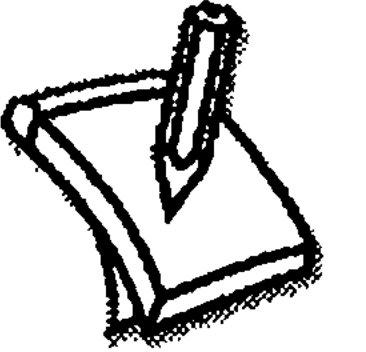
(e) اکرم بیٹی کو جگاتا ہے۔
ساجد

AKRAM akram beTī ko jagātā hε.

SAJID _____

Exercise 5

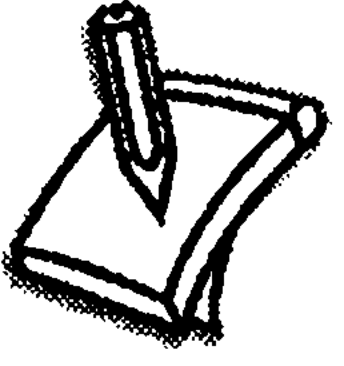
Select the correct alternatives.



- (a) بچے نے گاڑی (رُکی/روک دی)۔
(b) خُدا کا شُکر ہے کہ وہ (بچ گیا/بچا گیا)۔
(c) فون (بج رہا) رہا ہے، جلدی اُٹھاؤ۔
(d) روٹی (جل گئی/جلا گئی)۔
(e) شمع (جل دو/جلا دو)۔
(f) میرا دل (ٹوٹ گیا/توڑ گیا)۔
(g) سب سامان (پک گیا/پکچ گیا)۔

- (a) bacce ne gāRī (rukī/rok dī).
(b) xudā kā shukr hε ki vo (bac gayā/bacā gayā).
(c) fon (baj/bajā) rahā hε, jaldī uT^hāo.
(d) roTī (jal gayī/jālā gayī).

- (e) shamah (jal do/jalā do). (shamah = light))
 (f) merā dil (TūT gayā/toR gayā).
 (g) sab sāmān (bik gayā/bec gayā).



Exercise 6

Fill out the appropriate present participial form according to the model given below:

چلنا میں چلتی گاڑی میں چڑھا۔
 بھاگنا میں نے بھاگتے گتے کو دیکھا۔

- (a) ہنسنا مجھے وہ _____ لڑکی بہت پسند ہے۔
 (b) کھیلنا بچے بہت خوبصورت لگ رہے تھے۔
 (c) گانا چڑیا اڑ رہی تھی۔
 (d) ستارہ بجانا آدمی بہت اچھا ہے۔
 (e) تیرنا مچھلیوں کو دیکھو۔
 (f) رونا ڈاکٹر نے بچے کو ٹیکہ لگایا۔

CALNĀ

mẽ caltī gaRī mẽ caR^hā.

B^hĀGNĀ

mēne b^hāgte kutte ko dek^hā.

- (a) HĀSNĀ muj^he vo _____ laRkī bahut pasand he.
 (b) K^hELNĀ _____ bacce bahut xūbsūrat lag rahe t^he.
 (c) GĀNĀ _____ ciRiyā uR rahī t^hī.
 (d) SITĀR BAJĀNĀ _____ ādmī bahut acc^hā he.
 (e) TERNĀ _____ mac^haliyō ko dek^ho.
 (f) RONĀ Doctor ne _____ bacce ko Tīkā lagāyā.

Unit Nine

باب نو: فارچون لگی میں کیا لکھا ہے؟

What's written in the fortune cookie?

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

- use past participles
- know how to say 'no' in socially sensitive situations
- use the participial forms as adverbials
- use the construction 'neither . . . nor'
- understand hidden assumptions
- form purpose clauses
- speak about Indian/Pakistani and Chinese food (particularly curries)
- use the passive construction
- understand more about reduplication
- use idiomatic expressions



Reading



جلدی پیسہ آنے والا ہے۔ **Money will come soon (CD2; 16)**



- ۱۔ ایک دن دو دوست کھانا کھانے ایک چینی طعام خانے گئے۔
- ۲۔ کھانے کے بعد بھرا 'فارچون لگیز' لایا۔
- ۳۔ دونوں نے اپنی اپنی 'فارچون لگی' کو کھولا اور اپنی اپنی قسمت کے بارے میں پڑھا۔
- ۴۔ پھر ایک دوست نے دوسرے سے پوچھا، 'کاغذ پر کیا لکھا ہے؟'

- ۵۔ لکها ٿو: 'جلدي پيسه آنه والا ٿو'۔
 ۶۔ ٻه ٿو بڙي خوشي ڪي بات ٿو۔
 ۷۔ ٿو ڪوئي لاٿري خريدي ٿو؟
 ۸۔ نهين، ليڪن ڪل اپني زندگي ڪا بهم ڪروايا ٿو۔

1. ek din do dost k^hānā k^hāne 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 paR^hā.
4. p^hir ek dost ne dūsre se pūc^hā, 'kāGaz par kyā lik^hā hē?'
5. lik^hā hē—'jaldī pēsā āne vālā hē.'
6. ye to baRī xushī kī bāt hē.
7. to koī lāTrī xarīdī hē?
8. nahī, lekin kal apnī zindagī kā bīmā karvāya hē.

A CB

الفبا Vocabulary

دوست	dost (m.)	friend
ڪھانا	k ^h ānā (m.)	food
ڪھانا	k ^h ānā (+ne)	to eat
ڪھانے (ڪے ليے)	k ^h āne (ke liye)	(in order) to eat
چين	cīn	China
چيني	cīnī	Chinese
طعام خانہ	ta'ām xānā	restaurant
بيرا	berā (m.)	waiter
لانا	lānā (–ne)	to bring
دونوں	donō	both
کھولنا	k ^h olnā (+ne)	to open
قسمت	qismat (f.)	fortune, fate
کاغذ	kāGaz (m.)	paper
لکھنا	lik ^h nā (+ne)	to write
لکھا ٿو	lik ^h ā hē	is written
جلدي	jaldī	quickly, hurry

پیسہ	pēsā (m.)	money
آنے والا	āne vālā	about to come
زندگی	zindagī (f.)	life
بیمہ	bīmā (m.)	insurance

Language points



Purpose clauses and deletion

In Unit 8, we came across the following expression:

پولیس والا اُس کو پکڑنے کے لئے دوڑا۔

pulīs vālā usko *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 the reading:

ایک دن دو دوست کھانا کھانے ایک چینی طعام خانے گئے۔

ek din do dost k'hānā k'hāne ek cīnī

one day two friends food to eat (obl.) one Chinese

ta'ām xāne gaye.

restaurant went

One day two friends went to a Chinese restaurant *to eat* food.

Note that the italicized infinitive phrases in the English translations, 'to catch' and 'to eat', are not simple infinitives in Urdu like پکڑنا *pakaRnā* and کھانا *k'hānā*. The simple infinitive phrase would give an ungrammatical sentence in Urdu. As is clear from the Urdu expression پکڑنے کے لئے *pakaRne ke liye* 'to catch', the Urdu equivalent of the English purpose clause 'to catch' is paraphrased as 'in order to catch' and therefore the postposition کے *ke liye* 'for, in order to' follows the infinitive phrase پکڑنا *pakaRnā*. Remember the influence of the postposition on the noun, which makes پکڑنا *pakaRnā*, change to پکڑنے *pakaRne*.

What determines the retention or deletion of the postposition? The answer lies in the main verb of the sentence, here دوڑا *dauRā*, 'ran' and گئے *gaye* 'went'. If the main verb is a motion verb, it is possible

to drop the postposition, here **ke liye** کے لئے. The first sentence could read:

پولیس والا اُس کو پکڑنے دوڑا۔

pulīs vālā usko 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

پولیس والا اُس کو پکڑنے کے لئے ہے۔

pulīs vālā usko pakaRne ke liye hε.

The police are (there) to catch him.

The deletion of the postposition would be ungrammatical. Therefore, the following sentence would be unacceptable:

پولیس والا اُس کو پکڑنے ہے۔

pulīs vālā us ko pakaRne hε.

اپنی **apnī apnī** 'both'

In Unit 4, we demonstrated that repetition expresses intensity. In line 3 of the reading the feminine form of the reflexive pronoun اپنا **apnā** is repeated:

دونوں نے اپنی اپنی 'فارچون لگی' کو کھولا۔

donō ne apnī apnī fortune cookie ko kʰolā.

both (agent) self self fortune cookie (obj.) opened

Both opened their fortune cookie.

اپنی **apnī** is repeated to convey that both opened their respective cookies.

Past participle (expressing states): adjectival and adverbial use

In Unit 8 we introduced present participles. Compare the phrase **bʰāgte cor ko** 'the running thief' with **bʰāge cor ko** 'the escaped thief'. The latter form is called the 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:

*present participle*بھاگتا چور **b^hāgtā cor**

the running thief

بولتی لڑکی **boltī laRkī**

the speaking girl

لکھتے لڑکے **lik^hte laRke**the writing boys (boys who
are/were/will be writing)*past participle*بھاگا چور **b^hāgā cor**

the escaped thief

بولی بات **bolī bāt**

the spoken matter

لکھے الفاظ **lik^he alfāz**

the written words

Notice the composition of the past participial form:

stem

+

*past participial marker*بھاگ **b^hāg** run

+

آ **ā** past, masculine singularبول **bol** speak

+

ای **ī** past, feminine singularلکھ **lik^h** write

+

اے **e** 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. ہوا **huā**, ہوئے **hue** and ہوئی **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 and 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:

*present participle*بیٹھا لڑکا **bεT^htā laRkā**The boy who is
(in the process of) sitting.*past participle*بیٹھا لڑکا **bεT^hā laRkā**

The seated boy.

سوئی لڑکیاں **soṭī laRkiyā**The girls who are in
(the process of) sleeping.سوئی لڑکیاں **soṭī laRkiyā**

The sleeping girls. (state)

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 quotation marks in line 4 of the reading.

کاغذ پر کیا لکھا ہے۔

kāGaz par kyā lik^hā hε?

paper on what written is

What is written on the paper?

Superficially it appears as if **lik^hā hε** لکھا ہے is the present perfect form of the verb **lik^h** لکھ which should be translated as 'has written', but that is not the case. The main verb is **hε** ہے, while **lik^hā** لکھا is the past participial form used as an adverb without the optional element **huā** ہوا. In short:

لکھا ہے = لکھا (ہوا) ہے

lik^hā hε = **lik^hā (huā) hε**

In other words, **lik^hā hε** لکھا ہے here is understood as **lik^hā huā hε** لکھا ہوا ہے. Since the main verb is **hε** ہے and **lik^hā** لکھا 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^h** لکھ. By contrast, the verb phrase in line 7 **xarīdī hε** خریدی ہے is a real present perfect form of the verb **xarīd** خرید 'buy'; therefore, its literal translation is 'has bought'.

Dialogue 1



میں نے بہت کھا لیا ہے **I am full. (CD2; 17)**



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:

بیل: ہندوستانی کڑی ابھی تک ہم نے نہیں کھائی۔
 فاطمہ: آپ کو مسالے دار کھانا پسند ہے یا کڑی؟
 بیل: دونوں میں فرق کیا ہے؟
 فاطمہ: امریکہ میں کڑی ایک قسم کے کھانے کا نام ہے، لیکن ہندوستان میں یہ بات نہیں۔
 بیل: ہمارے یہاں کڑی کا مطلب کوئی مسالے دار ہندوستانی کھانا ہے۔
 فاطمہ: ہندوستان میں نہ تو کڑی ہمیشہ مسالے دار ہوتی ہے اور نہ ہی ہندوستان میں کڑی پوڈر اکثر بکتا ہے۔ کڑی اکثر تری والی ہوتی ہے اور یہ گوشت، سبزی، مچھلی یا پھل کی بنی ہوتی ہے۔
 بیل: ارے! مسالے کے بغیر کڑی۔ یہ تو ہم نے کبھی نہیں سنا تھا۔
 فاطمہ: تو اب آپ کو کون سی کڑی پسند ہے؟
 بیل: آم کے آم گٹھلیوں کے دام۔ کڑی کے بارے میں کچھ معلوم ہو گیا۔
 اور اصلی کڑی چکھنے کا موقع بھی مل جائے گا۔ اچھا ہم کو تیز مسالے دار گوشت کی کڑی بہت پسند ہے۔

(They laugh at the unexpected turn of the conversation; the proverb added a lighter touch and they continue to talk . . .)

فاطمہ: ارے، باتیں ہی کریں گے یا کچھ ناشتہ بھی کھائیں گے۔ اور لپے نا؟

(Even after Bill eats a couple of snacks, and he is full, she insists on giving more snacks. Bill puts his hands over his plate.)

بیل: میرا پیٹ بھر گیا ہے۔ آپ نے تو پہلے ہی بہت دے دیا ہے۔ بس، اور نہیں کھاسکوں گا۔ بالکل نہیں۔
 فاطمہ: شاید آپ کو میرا کھانا اچھا نہیں لگا؟

بل کھانا تو بہت اچھا ہے۔ لیکن میری طبیعت ٹھیک نہیں ہے۔ اور لوں گا
تو میں بیمار ہو جاؤں گا۔

- BILL hindustānī *curry* ab^hī tak ham ne nahī k^hāyī.
 FATIMA apko masāledār k^hānā pasand he yā *curry*?
 BILL donō mē farq kyā he?
 FATIMA amrīkā mē *curry* ek qism ke k^hāne kā nām he, lekin
 hindūstān mē ye bāt nahī.
 BILL hamāre yahā *curry* kā matlab 'koī masāledār hindūstānī
 k^hānā he.
 FATIMA hindūstān mē na to *curry* hameshā masāledār hotī he aur
 na hī hindūstān mē *curry powder* aksar biktā he. *curry*
 aksar tarī vālī hotī he aur ye gosht, sabzī, macc^hlī yā p^hal
 ki banī hotī he.
 BILL are! masāle ke baGer *curry*. ye to hamne kab^hī nahī
 sunā t^hā.
 FATIMA to ab āpko kaun sī *curry* pasand he?
 BILL ām ke ām aur guT^hliyō ke dām. *curry* ke bāre mē kuc^h
 mālūm ho gayā aur aslī *curry* cak^hne kā mauqā b^hī mil
 jāyegā. acc^hā, hamko tez masāledār gost kī *curry* bahut
 pasand he.
 FATIMA are, bātē hī karēge yā kuc^h nāshtā b^hī k^hāyēge. aur lījiye nā?
 BILL merā peT b^har gayā he. āp ne to pehle hī bahut de diyā he.
 bas, aur nahī k^hā sakūgā, bilkul nahī.
 FATIMA shāyad āp ko merā k^hānā acc^hā nahī lagā?
 BILL k^hānā to bahut acc^hā he. lekin merī tabīyat T^hīk nahī he.
 aur lū gā to mē bīmār ho jāūgā.



الفہام Vocabulary

کڑی	curry (f.)	curry (see Language points)
مسالہ	masālāh (m.)	spice
مسالے دار	masāledār (adj.)	spicy
یا	yā	or
فرق	farq (m.)	difference
ہمارے یہاں	hamāre yahā	at our place (house, country, etc.)

نہ ... نہ	na . . . na	neither . . . nor
مَطْلَب	matlab (m.)	meaning
ہمیشہ	hameshā	always
اکثر	aksar	often, usually
تر	tar	wet
تری	tarī (f.)	liquid
گوشت	gosht (m.)	meat
سبزی	sabzī (f.)	vegetable
مچھلی	macc ^h lī (f.)	fish
پھل	p ^h al (m.)	fruit
بنا	bannā (-ne)	to be made
بنی	banī	made
کے بغیر	ke baGer	without
کبھی	kab ^h ī	ever
کبھی نہیں	kab ^h ī nahī	never
آم	ām (m.)	mango
گٹھلی	guT ^h lī (f.)	stone (of a fruit)
دام	dām (m.)	price
آم کے آم اور	ām ke ām aur	earth's joy and heaven's combined
گٹھلیوں کے دام	guT ^h ilyō ke dām	
اصلی	aslī	real, genuine
چکھنا	cak ^h nā (+ne)	to taste
موقعہ	mauqā (m.)	opportunity
تیز	tez	fast, quick, sharp, strong
ناشتہ	nāshtā (m.)	snacks
بس	bas	enough
سکنا	saknā	to be able to, can

Pronunciation

The English word 'curry' is a derivative of the Urdu word کڑھی kaR^hī. Note the presence of the retroflex R^h in the Urdu word.



Language points

Eating etiquette: how to say 'no'

Indians/Pakistanis are very hospitable. One of the signs of their hospitality is to insist on giving more food to their guests. This results in one of the most embarrassing situations that guests can encounter. In addition to the linguistic strategies given in the dialogue, here are some other important expressions for refusing food. Don't keep on eating more!

آپ نے تو پہلے ہی بہت دے دیا ہے۔

āp ne to pehle hī bahut de diyā hε.

You have already given so much food.

کھانا تو بہت اچھا ہے، لیکن میری طبیعت ٹھیک نہیں ہے۔

k^hānā to bahut acc^hā hε, lekin merī tabīyat T^hīk nahī hε.

The food is very good, but I am not feeling well.

Curry powder/curry

In Urdu the English word 'curry' simply does not exist. It is part of the vocabulary of English-educated bilinguals. The Urdu word کڑھی **kaR^hī** is restricted to a vegetarian curry which is made from gram flower. Urdu speakers are unlikely to use the term 'curry' to refer to a particular dish. Therefore, do not be surprised if this term is not understood in the native Indian/Pakistani context. Urdu speakers will specify the degree of spiciness and qualify a dish with words such as سالن **sālan** or تری والی سبزی **tarī vālī sabzī** or تری والا گوشت **tarī 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 Dialogue 1 is as follows:

ہم نے ہندوستانی کڑی ابھی تک نہیں کھائی۔

ham ne hindustānī *curry* ab^hī tak nahī k^hāyī.

we (agent) Indian curry yet not ate

We have not eaten Indian curry yet.

The time adverb and the object are placed at the beginning of the sentence because they are being singled out for emphasis.

ہندوستانی کڑی ابھی تک ہم نے نہیں کھائی۔

hindustānī *curry* ab^hī tak ham ne nahī k^hāī.

Indian curry yet we (agent) not ate

As yet, it is Indian curry (that) we have not eaten.

‘Neither . . . nor’ na . . . na نہ . . . نہ and emphatic particles

Note the use of emphatic particles with نہ . . . نہ na . . . na ‘neither . . . nor’. Also observe the placement of the phrase ہندوستان میں hindustān mē in the ‘neither’ and ‘nor’ clause:

ہندوستان میں نہ تو کڑی ہمیشہ مسالے دار ہوتی ہے۔

hindustān mē na to *curry* hameshā

India in not (emp. part.) curry always

masaledār hotī he.

spicy be (pres.) is (aux.)

اور نہ ہی ہندوستان میں کڑی پوڈر اکثر بکتا ہے۔

aur na hī hindustān mē *curry powder*

and not (emp. part.) India in curry powder

aksar biktā he.

often be sold (pres.) is

As regards curry in India, neither is it always spicy nor is curry powder often sold.

The emphatic particles **to** and **hī** are more intimately tied to 'curry' and 'curry powder', respectively, as shown:

ہندوستان میں نہ کڑی تو ہمیشہ مسالے دار ہوتی ہے۔
hindustān mē na cur̥ry to hameshā
 India in not curry (emp. part.) always
masāledār hotī hε.
 spicy be (pres.) is (aux.)

اور نہ ہندوستان میں کڑی پوڈر ہی اکثر بکتا ہے۔
aur na hindustān mē cur̥ry powder hī
 and not India in curry powder (emp. part.)
aksar biktā hε.
 often be sold (pres.) is

Past participles: adverbial

Can you find the past participle in the following sentence?

یہ گوشت، سبزی، مچھلی یا پھل کی بنی ہوتی ہے۔
ye gost sabzī, macc^hlī yā p^hal kī
 this meat vegetable fish or fruit of
banī hotī hε.
 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:

ہم نے کبھی نہیں سنا تھا۔
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 جانا jānā 'to go'

As explained in Unit 7, the helping verb جانا jānā expresses 'transformation' and 'completeness or finality'. Both semantic shades can be witnessed in the following conjunct sentence:

کڑی کے بار میں معلوم ہو گیا اور اصلی کڑی چکھنے کا موقعہ بھی مل جائے گا۔

curry ke bāre mē mālūm ho gayā aur aslī
curry about known be went and genuine

curry cak^hne kā mauqā b^hī mil jāyegā.

curry taste of opportunity also get go-will

(I) have come to know about curry and will get an opportunity to taste genuine curry.

The verbs معلوم ہونا **malūm honā** 'to come to know' and ملنا **milnā** 'to get' are subjected to the compound verb construction, and the helping verb جانا jānā 'to go' loses its literal meaning.

'The opportunity to...' کا موقعہ ملنا **kā mauqā milnā**

Note the word-for-word translation of the English expression 'We will get the chance to taste a genuine curry.'

ہم کو اصلی کڑی چکھنے کا موقعہ مل جائے گا۔

ham-ko aslī curry cak^hne kā mauqā
We-to genuine curry taste of opportunity
mil jāyegā.
get go-will

The expression 'to get the opportunity to do x' requires the experiencer subject; therefore, the subject ہم **ham** 'we' is followed by the postposition کو **ko**. Since an Urdu verb never agrees with a subject which is followed by a postposition, the verb in the above sentence agrees with موقعہ **mauqā** 'opportunity', which is masculine singular. Also, the genitive کا **kā** agrees with موقعہ **mauqā**.



Dialogue 2



آگ! آگ! āg! āg! 'Fire! Fire!' (CD2: 18)

The next week, Mr and Mrs Bill Hassett come to the Ahmads' 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 meantime, the hostess, Fatima, announces that the dinner is served.

بیل واہ! واہ! شاندار خوشبو آرہی ہے، اور انتظار کرنا مشکل ہے۔
فاطمہ آئیے، تو کھانا شروع کیا جائے۔ یہ ہے آپ کی پسند۔ تیز مریچ والا مرغی کا سالن۔
(Bill takes a lot of curry. After taking the first substantial bite)

بیل آوہ! آگ! آگ! ... آگ!
فاطمہ کیوں، کیا ہوا؟
بیل یہ تو کڑی 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 بہت مریچیں لگ رہی ہیں تو کچھ دہی لچھے۔
(After a while Bill's mouth cools down.)

بیل سچ، 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 سبھی لوگ اتنا تیز کھانا نہیں کھا سکتے۔
بیل غلط فہمی دور کرنے کے لئے آپ کا شکریہ۔ میں اب سمجھ گیا کہ 'تیز' خطرناک لفظ ہے۔

BILL vāh! vāh! shāndār xushbū ā rahī he, aur intazār karnā mushkil he.

FATIMA āiye, to k^hānā shurū kiyā jāe. ye he, āpkī pasand – tez mirc vālā murGī kā sālān.

BILL 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^h dahī lījiye.

- BILL sac, amrīka mē tez masāledār k^hānā itnā tez nahī hotā.
 FATIMA hā, ye to hindūstān hε. yahā 'tez' kā matlab 'bahut tez' hε.
 ham log bahut tez k^hāte hē lekin hindūstān mē sab^hī log
 itnā tez k^hānā nahī k^hā sakte.
 BILL Galat-fahamī dūr karne ke liye shukriyā. mē ab samaj^h
 gayā ki 'tez' xatarnāk lafz hε.

الفہرست Vocabulary



واہ! واہ!	vāh! vāh!	Wow! Wow! bravo!
شانداز	shāndār	grand, splendid
خوشبو	xushbū (f.)	fragrance (<i>lit.</i> 'happy smell')
شروع کرنا	shurū karnā (+ne)	to begin
شروع کیا جائے	shurū kiyā jāye	should be started
مرچ	mirc (f.)	chilli peppers
مرغی	murGī (f.)	chicken
سالن	sālan (m.)	curry (authentic)
اُوہ	oh!	exclamation of pain/sorrow
آگ	āg (f.)	fire
آتش	ātash (m.)	fire
آتش فشاں	ātash fishā	volcano
بجھانا	buj ^h ānā (+ne)	to extinguish
سامان	sāmān (m.)	baggage, goods, stuff, tools
لانا	lānā (-ne)	to bring
دہی	dahī (m./f.)	yogurt
سچ	sac (m.)	truth, true
یتنا	itnā	this/so much/many
غلط	Galat	wrong
غلط فہمی	Galat-fahamī (f.)	misunderstanding
دور	dūr	far, distant
دور کرنا	dūr karnā (+ne)	to dispel, to eliminate
خطرہ	xatrah (m.)	danger
خطرناک	xatarnāk	dangerous
لفظ	lafz (m.)	word



Language points

Ambiguity

The following expression in the opening line of Dialogue 2 is ambiguous.

اور انتظار ڪرنا مشڪل ٿي.

aur intazār karnā mushkil hē.

and wait to do difficult is

(It) is difficult to wait any longer, or And, (it) is difficult to wait.

In other words, **اور aur** can be interpreted as either a conjunction marker or a modifier of **انتظار intazār**.

The passive construction

The English expression 'Let's begin eating' is paraphrased as 'eating should be done':

کھانا شروع ڪيا جائے.

k^hānā 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 **جانا jānā** 'to go', which undergoes tense conjugation.

Passive

<i>main verb</i> (past form)	<i>helping verb</i> (<i>jā nā</i> + tense)	
ڪيا kiyā	جائے jāye	should be done
پڙها paR^hā	جاتا ٿو jātā hē	is read
پڙها paR^hā	گيا gayā	was read
پڙها paR^hā	جائے گا jāyegā	will be read
بولا bolā	جار ٿو jā rahā hē	is being spoken/told

Just as the agent in a passive construction in English is indicated with 'by' (e.g. 'the man was bitten by the dog'), in Urdu it is indicated with the postposition سے **se** 'from, by'. Here is a list of pronouns with the postposition سے **se**.

میں + سے = مجھ سے mē + se = muj^hse by me	ہم + سے = ہم سے ham + se = hamse by us
تو + سے = تجھ سے tū + se = tuj^hse by you	تم + سے = تم سے tum + se = tum se by you
	آپ + سے = آپ سے āp + se = āp se by you (hon.)
وہ + سے = اُس سے vo + se = us se by him/her	وہ + سے = اُن سے vo (pl.) + se = un se by them

Since the passive subject is always followed by the postposition سے **se**, the passive verb can never agree with it; instead it agrees with the object, as in:

مجھ سے کتاب پڑھی گئی۔

muj^hse kitāb paR^hī gayī.
me by book (f.) read (past f.sg.) (passive) go + past f.sg.
The book was read by me.

If the feminine object کتاب **kitāb** 'book' is replaced by the masculine object خط **xat** 'letter,' the passive verb form will be in the masculine singular form:

مجھ سے خط پڑھا گیا۔

muj^hse xat paR^hā gayā.
me-by letter (m.) read (past m.sg.) (passive) go + past f.sg.
The letter was read by me.

One important difference between Urdu and English is that transitive as well as intransitive 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

اگر آپ کو بہت مرچیں لگ رہی ہیں تو آپ کچھ دہی لیں۔

agar (āp-ko) bahut mircē lag rahī hē to (āp)
If (you-to) very pepper strike -ing are then (you)
kuc^h dahī lījiye.
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 the Urdu passive, as in:

کہا جاتا ہے۔

kahā jātā hē.
say (past) (passive) go (pres.) is
(It) is said.

سنا جاتا ہے۔

sunā jātā hē.
hear (past) (passive) go (pres.) is
(It) is heard.

2. English passives are sometimes translated as past participial forms in Urdu. Consider sentence 4 in the reading:

کاغذ پر کیا لکھا ہے؟

kāGaz par kyā lik^hā hē?
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 لکھنا *lik^hnā* is used instead.

3. Some Urdu intransitive verbs are translated as passive in English:

intransitive

بیکنا **biknā** be sold
 بننا **bannā** be made
 کھلنا **k^hulnā** be opened

transitive

بیچنا **becnā** to sell
 بنانا **banānā** to make
 کھولنا **k^holnā** to open

Since English does not have intransitive verbs corresponding to those in Urdu, Urdu intransitive verbs are best translated by means of the English passive. For example, a common billboard sign in India is:

یہاں کتابیں بکتی ہیں۔
yahā kitābē biktī hē.
 here books be sold (pres.) are
 Books are sold here.

In Urdu, the intransitive verb بیکنا *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

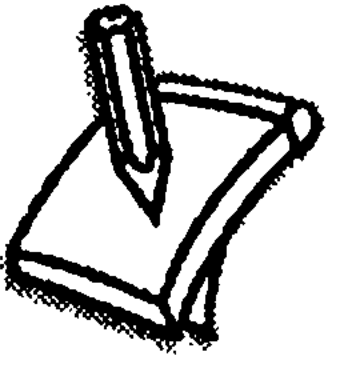
The present auxiliary verb is dropped with negative sentences as in the following two sentences:

امریکہ میں تیز مسالے دار کھانا اتنا تیز نہیں ہوتا (ہے)۔
amrīkā 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 hot food is not so hot.

and

لیکن ہندوستان میں سبھی لوگ اتنا تیز کھانا نہیں کھا سکتے (ہیں)۔

lekin hindūstān 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 hot food.



Exercise 1

Match the places with the purposes for which people visit them. Then complete sentences according to the model presented below:

place

purpose

کُتب خانہ library

کتابیں پڑھنے to read books

Example:

لوگ کُتب خانہ کتابیں پڑھنے کے لئے جاتے ہیں۔

log kutubxānā kitābē paR^hne jāte hē.

People go to the library to read books.

Do not attempt to translate the English place names into Urdu.

place

purpose

(a) laundromat

پینے (i.e. شراب sharāb 'alcoholic drinks')

(b) restaurant

فلم دیکھنے film dek^hne

(c) movie

تیرنے terne

theatre/cinema

(d) college

پڑھنے paR^hne

(e) swimming pool

کھانا کھانے k^hānā k^hāne

(f) bar

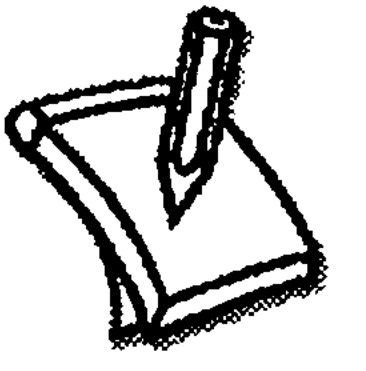
دوائی لینے davāī lene

(g) pharmacy

کپڑے دھونے kapRe d^hone

Exercise 2 (CD2; 19)

Change the present participial phrase into its corresponding past participial form in the following sentences.

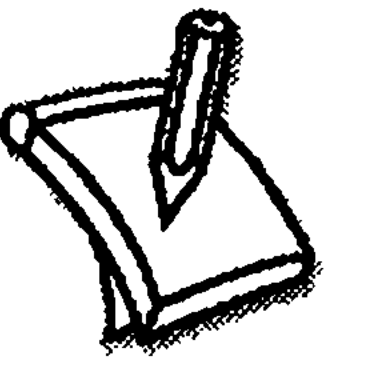


- (a) وہ بیٹھتے ہوئے بولا۔
 (b) جان سوتے ہوئے ہنس رہا تھا۔
 (c) یہ شہر سوتا سا لگتا ہے۔
 (d) لڑکی پتی ہوئی گھر آئی۔
 (e) عورت نے بستر پر لیٹتے ہوئے کہا۔

- (a) vo beT^hte hue bolā.
 (b) John sote hue hās rahā t^hā.
 (c) ye sheher sotā sā lagtā he.
 (d) laRkī pītī huī g^har āyī.
 (e) aurat ne bistar par leTte hue kahā.

Exercise 3

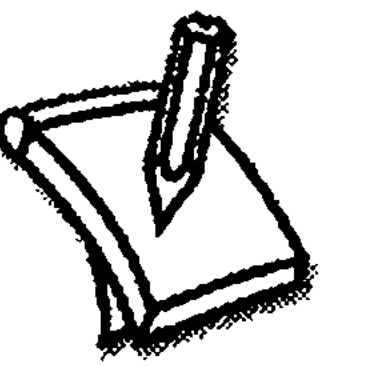
Which participial forms modify/match the nouns?



لکھا	lik ^h ā	بات	bāt
سنی	sunī	خط	xat
ہنستا	hāstā	لڑکا	laRkā
چلتی	caltī	لوگ	log
بھاگتی	b ^h āgtī	گاڑی	gāRi
بھولے	b ^h ūle	بیلی	billī

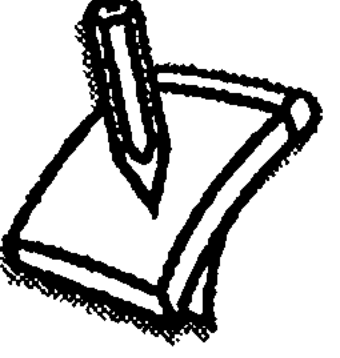
Exercise 4 (CD2; 20)

Change the following sentences into their corresponding passive form.



- (a) جان نے ایک کہانی پڑھی۔
 (b) ہم لوگ کھانا کھا رہے ہیں۔
 (c) تم کیا کرو گے؟
 (d) میں نے مرغی کا سالن بنایا۔
 (e) بل ہندوستان میں پڑھے گا۔
 (f) کیا آپ نے گانا گایا؟

- (a) John ne ek kahānī paR^hī.
- (b) ham log k^hānā k^hā rahe hē.
- (c) tum kyā karoge?
- (d) mēne murGī kā sālan banāyā.
- (e) Bill hindūstān mē paR^hegā.
- (f) kyā āpne gānā gāyā?



Exercise 5

Underline the appropriate form of the subject, verb etc. given in the brackets in the following sentences:

- (a) (ہم کو رہم نے رہم) وہاں جانے کا موقعہ (ملا رہلے)۔
- (b) (جان نے رجان کو رجان) ہندوستان (جانا رجانے) کا موقعہ اکثر ملتا ہے۔
- (c) یہ سنہرا موقعہ (تھا رتھی)۔
- (d) (آپ کو آپ) کتاب لکھنے کا موقعہ کب (ملے گی رملے گا)؟
- (e) اس کاغذ پر کیا (لکھا رلکھی) ہے؟
- (f) بلی کو موقعہ (ملا رہلی) اور وہ دودھ پی گئی۔
- (g) یہ بہت (اچھا موقعہ ر اچھے موقعے) کی بات ہے۔

- (a) (hamko/ham/ham ne) vahā jāne kā mauqā (milā/mile).
- (b) (John ne/John ko/John) hindūstān (jānā/jāne) kā mauqā aksar miltā he.
- (c) ye sunherā mauqā (t^hā/t^hī).
- (d) (āpko/āp) kitāb lik^hne kā mauqā kab (milegī/milegā).
- (e) is kāGaz mē kyā (lik^hā/lik^hī) he?
- (f) billī ko mauqā (milā/milī) aur vo dūd^h pī gayī.
- (g) ye bahut (acc^hā mauqā/acc^he mauqe) kī bāt he.

Unit Ten

باب دس: تہوار

Festivals

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

- use various types of relative clause
- form complex sentences
- understand more about Urdu passives
- speak about Muslim festivals
- understand some of the culture of the Indian subcontinent
- identify Perso-Arabic components in Urdu
- distinguish between the 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.

Reading 1

عید الفطر **Īd-ul-fitar (CD2; 21)**



- 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، اُس 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 کرسمس دُنیا کے بہت سارے لوگ جوش سے مناتے ہیں، ویسے عید بھی بہت سارے ملکوں میں عقیدت سے منائی جاتی ہے۔
- ۶۔ عید کے دن لوگ سویرے اُٹھ 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 ملتے ہیں، اور بعد میں اپنے اپنے قرابتی رشتہ داروں دوستوں کے گھر عید ملنے جاتے ہیں، اور خیرات کرتے ہیں۔
- ۸۔ والدین اپنے بچوں کو عید کی خوشی میں عیدی دیتے ہیں۔ بچے ان پیسوں سے طرح طرح کے کھلونے اور مٹھائیاں خریدتے ہیں۔
- ۹۔ سب لوگوں کے گھروں میں اچھی دعوتیں ہوتی ہیں۔ اس دن سوئیاں پکائی جاتی ہیں۔
- ۱۰۔ ہندوستان میں اس مبارک دن پر ہندو، سکھ اور عیسائی اپنے مسلمان دوستوں کے گھروں میں عید مبارک دینے کے لئے جاتے ہیں اور اُن 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۔

1. īd musalmānō kā muqaddas tehvār hē.
2. ramzān ke tīs rozō ke bād īd ātī hē.
3. jis rāt īd kā cād dek^hā jātā hē, us ke dūsre din īd manāī jātī hē.
4. ramazān ke mahīne mē musalmānō ke liye roze rak^hnā farz hē. iskā matlab ye hē, jo musalmān roze rak^hte hē vo āftāb caR^hne aur āftāb Dūbne ke darmiyān na kuc^h pī sakte hē aur na kuc^h k^hā sakte hē.
5. jese Christmas duniyā ke bahut sāre log josh se manāte hē, vese īd b^hī bahut sāre mulkō mē aqīdat se manāī jātī hē.

6. Īd ke din log saveere uT^hkar nahāte aur naye kapRe pahante hē. p^hir sab log namāz paR^hne 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^har Īd milne jāte hē aur xerāt karte hē.
8. validen apne baccō ko Īd kī xushī mē Īdī dete hē. bacce in pēsō se tarah tarah ke k^hilone aur miT^hāiyā xarīdte hē.
9. sab logō ke g^harō mē acc^hī dāvat hotī hē. is din sivaīyā pakāī jāī hē.
10. hindustān mē is mubāarak din par hindū, sikh aur Īsāī apne musalmān dostō ke g^harō mē Īd mubāarak dene ke liye jāte hē aur unkī is xushī mē sharīk ho jāte hē.
11. kuc^h log ek dūsre ko Īd mubāarak ke pēGām aur nazrāne b^hejte hē.
12. āj ke din aksar dushmanō ko dost banāyā jātā hē.

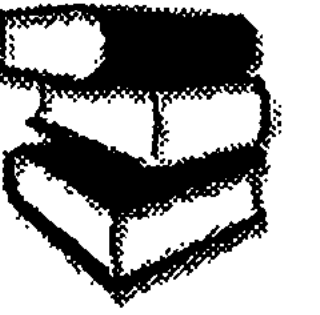
الفہرست Vocabulary

عید	Īd (f.)	Id
مسلمان	musalmān (m.)	Muslim
مقدس	muqaddas	sacred
تہوار	tehvār (m.)	festival
رمضان	ramzān (m.)	Ramzan (Ramadan), the ninth month of the Muslim calendar
تیس	tīs	thirty
روزہ	rozah (m.)	fast
رکھنا	rak ^h nā (+ne)	to keep, to put
روزہ رکھنا	rozah rak ^h nā	to keep a fast
فرض	farz (m.)	duty
مطلب	matlab	meaning
آفتاب	āftāb (m.)	sun
آفتاب چڑھنا	āftāb caR ^h nā	sunrise
آفتاب ڈوبنا	āftāb Dūbnā	sunset
نہ ... کچھ	na . . . kuc ^h	nothing (na is a negative particle)
کے بعد	ke bād	after
چاند	cānd (m.)	moon

دیکھنا	dek ^h nā (+ne)	to see
دیکھا جاتا ہے	dek ^h ā jātā hε	is seen
جیسے	jεse	just like
دُنیا	duniyā (f.)	world
جوش	josh (m.)	excitement, joy
ویسے	vεse	like that, similarly
عقیدت	aqīdat (f.)	faith, devotion
سارا	sārā	whole
بہت سارا	bahut sārā	many, a lot
منانا	manānā (+ne)	to celebrate
منایا جانا	manāyā jānā	be celebrated
سوریا	saverā (m.)	early morning
اُٹھنا	uT ^h nā (-ne)	to get up
اُٹھ کر	uT ^h kar	having got up
نہانا	nahānā (-ne)	to have a bath
پہننا	pahannā (+ne)	to wear
نماز	namāz (f.)	Muslim prayers
نماز پڑھنا	namāz paR ^h nā (+ne)	to offer Muslim prayers
عید گاہ	īd-gāh/gah (f.)	an open space where Id prayers are offered
مسجد	masjid (f.)	mosque
ایک دوسرے سے	ek dūsre se	with one another
گلا	galā (m.)	throat, neck
گلے ملنا	gale milnā (-ne)	to embrace
بعد میں	bād mē	afterwards, later
قریب	qarīb	close, near
رشتے دار	rishtedār (m.)	relative
عید ملنا	īd milnā	to embrace each other cordially on the occasion of Id
خیرات	xerāt (f.)	alms
خیرات کرنا	xerāt karnā (+ne)	to give alms
خوشی میں	xushī mē	in happiness of
عیدی	īdī	money given to children at Id
طرح طرح	tarah tarah	various
دعوت	dāvat (f.)	feast, invitation

سویاں	sivaiyā (f.)	name of dessert
عیسائی	īsaī (m.)	Christians
مُبَارک	mubārak (adj.)	blessed, auspicious
عیدِ مُبَارک	īd mubārak	happy Id!
شریک	sharīk (m.)	partner
شریک ہو جانا	sharīk ho jānā	to take part in
پیغام	pεGām (m.)	message
نذرانہ	nazrānā (m.)	gift
دُشمن	dushman (m.)	enemy

Reading 2



بکرا عید bakrā id or عید الاضحی id-ul-azhā



The Muslim festival of sacrifices (CD2; 22)

- ۱۔ مُسلمانون کا ایک تہوار اور بھی ہے جس کو بکرا عید کہتے ہیں۔ یہ عید حج کے مہینے میں تین روز منائی جاتی ہے۔
- ۲۔ دُنیا کے مُسلمان حج کرنے کے لئے مکہ جاتے ہیں۔ حج سے فارغ ہو کر پیغمبر کے روزے کی زیارت کے لئے مدینے بھی جاتے ہیں۔
- ۳۔ پاکستان اور ہندوستان سے بھی بہت سے مُسلمان حج کرنے کے لئے مکہ جاتے ہیں۔ جو لوگ حج کر کے آتے ہیں، وہ حاجی کہلاتے ہیں اور اُن کی بہت عزت کی جاتی ہے۔ جب یہ حاجی اپنے اپنے گھر پہنچتے ہیں، تب جوش و خروش کے ساتھ اُن کا استقبال کیا جاتا ہے۔
- ۴۔ اِس دِن مُسلمان بکرے یا بھیڑ کی قربانی کرتے ہیں، اور یہ گوشت غریبوں، دوستوں، ہمسایوں اور رشتہ داروں میں بانٹا جاتا ہے۔
- ۵۔ کہا جاتا ہے کہ قربانی کا آغاز حضرت ابراہیم علیہ السلام کے وقت سے ہوا ہے۔ اور اِس دِن کا مقصد اُن کی قربانی کی یاد کو تازہ کرنا ہے۔
- ۶۔ سب مُسلمان عید گاہ جاکر شکرانے کی نماز ادا کرتے ہیں۔
- ۷۔ یہ نہایت عظیم الشان اسلامی تہوار ہے۔

1. musalmānō kā ek tehvār aur b^hī hai jis ko bakrā īd kahte hē. ye īd haj ke mahīne mē tīn roz manāī jāī hē.
2. duniyā ke musalmān haj karne ke liye makke jāte hē. haj se fāriG ho kar pēGambar ke roze kī ziyārat ke liye madīne b^hī jāte hē.
3. pākistān aur hindustān se b^hī bahut se musalmān haj karne ke liye makke jāte hē. jo haj karke āte hē, vo hājī kahlāte hē, aur unkī bahut izzat kī jāī hē. jab ye hājī apne apne g^har pahūcte hē, tab josh-o-xarosh ke sāt^h unkā isteqbāl kiyā jāta hē.
4. is din musalmān bakre yā b^heR kī qurbānī karte hē, aur ye gost Garībō, dostō, hamsāyō aur rishtedārō mē bātā jāta hē.
5. kahā jāta hē ke qurbānī kā āGāz hazrat ibrahīm alayhiassalam ke vaqat se huā hē, aur is din kā maqsad unkī qurbānī kī yād ko tāzah karnā hē.
6. sab musalmān īd-gah jā kar shukrāne kī namāz adā karte hē.
7. ye nihāyat azīm-ul-shān islāmī tehvār hē.



الفہرست Vocabulary

بکرا	bakrā (m.)	male goat
بکرا عید	bakrā īd (f.)	the Muslim festival of sacrifice in commemoration of the Prophet Ibrahim's (Abraham's) offering
حج	haj (m.)	pilgrimage to Mecca
منایا جانا	manāyā jānā (-ne)	to be celebrated
مکہ	makkā (m.)	Mecca, the holy city of Muslims
دنیا	duniyā (m.)	world
فارغ	fāriG (adj.)	free, at leisure
فارغ ہونا	fāriG honā (-ne)	to be free, to have done with
پیغمبر	pēGambar (m.)	prophet (<i>lit.</i> 'messenger')
زیارت	ziyārat (f.)	(religious) visit
مدینہ	madīna (m.)	the city of Medina in Saudi Arabia
حاجی	hājī (m.)	someone who has performed a pilgrimage to Mecca
کہلانا	kahlānā (-ne)	be called or named
عزت	izzat (f.)	respect
پہنچنا	pahūcnā (+ne)	to reach

جوش و خروش	josh-o-xarosh	excitement
استقبال	isteqbāl	welcome
استقبال کرنا	isteqbāl karnā (+ne)	to welcome
بھیڑ	b ^h eR (f.)	a sheep
قربانی	qurbānī (f.)	sacrifice
قربانی کرنا	qurbānī karnā (+ne)	to sacrifice
غریب	Garīb (m.)	the poor
ہمسایہ	hamsāyā	neighbour
رشتہ دار	rishtedār	relative
بانٹنا	bāTnā (+ne)	to divide
آغاز	āGāz (m.)	beginning, origin
آغاز ہونا	āGāz honā (-ne)	to be started
حضرت	hazrat (m.)	a title given to a prophet, e.g. hazrat Īsā (Jesus Christ)
ابراہیم	ibrāhim (m.)	the Prophet Ibrahim (Abraham)
مقصد	maqsad (m.)	purpose
یاد	yād (f.)	remembrance, memory
تازہ	tāzah (adj.)	fresh
تازہ کرنا	tāzah karnā (+ne)	to refresh
شکرانہ	shukrānā	thanksgiving
نہایت	nihāyat (f.)	the extreme
عظیم الشان	azīm-ul-shān	magnificent
اسلامی	islāmī	Islamic

Language points



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>	
ماں باپ	والدین	parents
نام	اسم شریف	name
بُوڑھا	بزرگ	old

Agentless passives

The Urdu equivalent of the English sentence 'this festival is celebrated' is:

یہ تہوار منایا جاتا ہے۔
ye tehvār manāyā jātā hē.
 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 (Reading 2) further exemplifies this point. Notice the omission of the agent ('by x') in the following sentence:

کہا جاتا ہے۔
kahā jātā hē.
 say (past) (passive) go (pres.) is
 (It) is said.

An implied agent such as 'by people' is understood in these sentences.

Relative clauses

A 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 **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:

جو مسلمان اس دُنیا میں رہتے ہیں وہ (مسلمان) عید مناتے ہیں۔
jo musalmān is duniyā mē rehte hē
 who Muslims this world in live (pres.) are
vo (musalmān) Id manāte hē.
 those Muslims Id celebrate (pres.) are
 The Muslims who live in this world celebrate Id.

The **jo-** جو clause is called the relative clause and is linked to the main or correlative clause. The second repeated noun (**musalmān** مسلمان 'Muslim') can be dropped, and the result is as follows:

جو مُسلمان اِس دُنیا میں رَہتے ہیں وہ عید مناتے ہیں۔
 jo musalmān is duniyā mē rehte hē vo īd
 manāte hē.

A list of relative and correlative pronouns is given below:

	simple		oblique		
	singular	plural	singular	plural	
relative	جو jo	جو jo	جس jis	جن jin	who/which
correlative	وہ vo	وہ vo	اُس us	اُن un	this/those

The correlative pronouns are the same as the third person pronouns.
 Observe one more example of Urdu relative clauses:

جس تہوار کا نام عید ہے وہ مشہور ہے۔
 jis tehvār kā nām īd hē, vo mashhūr hē.
 which (obl.) festival of name Id is that famous is
 The festival called Id is famous.

Other types of relative clause found in Urdu and their markers are as follows:

	relative	correlative
place	جہاں jahā where, in which place	وہاں vahā there, in that place
time	جب jab when	تب tab then
manner	جیسے jese as, in which manner	ویسے vese in that manner
direction	چدھر jid ^h ar in which direction	اُدھر ud ^h ar in that direction
kind	جیسا jesā as/which kind	ویسا vesā that kind
quantity	جتنا jitnā as much/many as	اُتنا utnā that much/many

Relative clauses of kind and quantity behave like 'ā' types of adjective, which agree with their following noun in number and gender.

An example of a time relative clause can be found in line 3 of Reading 2:

جب حاجی اُنے اُنے گھر پہنچتے ہیں، تب جوش و خروش سے اُن کا استقبال کیا جاتا ہے۔

jab ... hajī apne apne g^har pahūcte hē
when haji own home reach are

tab josh-o-xarosh ke sāt^h unkā isteqbāl kiyā
then excitement with their welcome do

jātā hē.

(passive) go (pres.) is

When hajis return to their homes, they are greeted with great joy and enthusiasm.

Line 5 of Reading 1 exemplifies the manner relative clause.

جیسے کرسمس دُنیا کے بہت سارے لوگ جوش سے مناتے ہیں، ویسے عید بھی بہت سارے ملکوں میں عقیدت کے ساتھ منائی جاتی ہے۔

jēse Christmas duniyā ke bahut sāre log josh se
as Christmas world of many people joy with

manāte hē vāse īd b^hī bahut sāre mulkō
celebrate (pres.) in that manner Id also many countries

mē aqīdat ke sāt^h manāī jātī hē.

in faith with celebrate (past) (passive) go (pres.)

Just as many people in the world celebrate Christmas with enthusiasm, similarly Id is celebrated with devotion in many countries.



Reading 3



محرم

muharram 'The first Muslim month' (CD2; 23)

- ۱۔ محرم اسلامی تقویم کا پہلا مہینہ ہے۔
- ۲۔ یہ خوشی کا تہوار نہیں ہے بلکہ شیعہ مسلمانوں کے لئے ماتم کا دن ہیں۔

- ۳۔ کیونکہ مُحَرَّم کے مہینے میں دمشق کے حاکم پزید کی فوج نے حضرت محمد صلی اللہ علیہ وسلم کے عزیز نواسے حسین اور اُن 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 رُوحوں کو ثواب پہنچانے کے لئے فقہروں کو کھانا کھلاتے ہیں۔
- ۶۔ اِس مہینے کی نو تاریخ کی رات کو شیعہ مسلمان شہیدوں کی یاد میں تعزیئے بازاروں میں نکالتے ہیں۔
- ۷۔ دُسرے دِن یہ لوگ اِن تعزیوں کو لے کر پانی میں غرق کرتے ہیں۔

1. muharram islāmī taqvīm kā pahlā mahīnā he.
2. ye xushī manāne kā tehvār nahī he, balki shiyā musalmānō ke liye mātam ke din hē.
3. kyōki muharram hī ke mahīne mē damishq ke hākīm yazīd kī foj ne hazrat Muhammad (sa'la'lāho-alay-he-wassa'lam) ke 'azīz navāse Hussen aur unke rishtedārō ko shahīd kiyā t'hā.
4. ye vāqi'āt yād kar, in dinō musalmānō mē bahut ranj-o-Gam pedā ho jātā he.
5. log shahīdō kī rūhō ko savāb pahūcāne ke liye faqīrō ko k'hānā k'hilāte hē.
6. is mahīne kī nau tārix kī rāt ko, shi'ā musalmān shahīdō kī yād mē tā'ziye bāzārō mē nikālte hē.
7. dūsre din ye log in tāziyō ko le kar pānī mē Garaq karte hē.

الفہرست Vocabulary



محرم	muharram (m.)	the first month of the Muslim calendar, held sacred on account of the death of Imam Hussain
تقویم	taqvīm (f.)	calendar
محمد	Muhammad (m.)	the Prophet Muhammad
صلی اللہ علیہ وسلم	sa'la'lāho-alay-he wassa'lam	peace be upon him
کیونکہ	kyōki	because
بعد میں	bād mē	afterwards

کے بجائے	ke bajāe (pp.)	instead
ماتم	mātam (m.)	mourning
ہو جانا	ho jānā (-ne)	to become
دمشق	damishq	Damascus
حاکم	hākim (m.)	ruler
یزید	yazīd (m.)	Yazid (a name)
فوج	foj (f.)	an army
عزیز	azīz (adj.)	dear, respected
نواسہ	navāsā (m.)	grandson
حسین	Hussēn (m.)	Hussain, a name (the Prophet Muhammad's grandson)
شہید	shahīd (m.)	martyr
شہید کرنا	shahīd karnā (+ne)	to kill (i.e. to make a martyr of)
واقعات	vāqi'āt (m. pl.)	events
رنج و غم	ranj-o-Gam	sorrow
پیدا ہونا	pedā honā (-ne)	to arise, to be born
روح	rūh (f.)	sole, spirit
ثواب	savāb (m.)	a virtuous action
فقیر	faqīr (m. sg.)	beggar, ascetic
کھلانا	k'hilānā (+ne)	to feed (causative verb)
شیعہ	shi'ā	Shia (Muslims)
تعزیه	tā'ziyā	tazia (replica of Hussain's tomb)



Language point

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.

عورت	aurat	women	عورتیں	aurtē	women
قلم	qalam	pen	قلمیں	qalmē	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 **-in** and **-at** to the endings of singular forms, e.g.

مومِن	momin	believer	مومِنِین	mominīn	believers
واقِعہ	vāqi'a	incident	واقِعات	vāqi'āt	incidents
اخبار	axbār	newspaper	اخبارات	axbārāt	newspapers

2. *Broken plurals* are formed by altering the vowel patterns of singular nouns, e.g.

کتاب	kitāb	book	کُتُب	kutub	books
شخص	shaxs	person	اشخاص	ashxās	persons
قاعدہ	qā'idā	rule	قواعد	qavā'id	rules

Dialogue



شادی کی رسم **shādī kī rasm** Marriage ceremony

(CD2; 24)



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 Javed has greeted Bill, they begin to talk.

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۔
 جاوید: کوئی بات نہیں، پوچھئے۔
 بل: کیا لڑکی اپنے خاوند کا خود انتخاب کرتی ہے؟

جاوید پاکستانی معاشرے میں والدین اکثر اپنے بیٹا/بیٹی کے لئے دُلہن/دُلہا کا انتخاب کرتے ہیں۔ اس کے برعکس شادی کے معاملے میں والدین عام طور سے لڑکے/لڑکی کی مرضی حاصل کرتے ہیں۔ چونکہ یہ اسلامی حکم بھی ہے۔ جب دونوں خاندانوں کو ایک دوسرے کا گھرا نا پسند آتا ہے۔ تو پھر منگنی کی رسم ادا ہوتی ہے۔

بل منگنی کا کیا مطلب ہے؟

جاوید منگنی کا مطلب ”انگیمٹ“ ہے جس کی رسم لڑکی کے گھر میں ادا ہوتی ہے اور لڑکے والے لڑکی کو انگٹھی پہناتے ہیں۔ پھر 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۔ اُس دن لڑکے والے بارات لے آکر آجاتے ہیں۔ جس میں دُلہے کا خاندان، قرہی رشتہ دار اور دوست شامل ہو جاتے ہیں۔ لڑکی والے اُن کا استقبال شان سے کرتے ہیں۔ پھر 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 اُس سے نکاح کی اجازت لیتے ہیں۔ پھر تمام لوگوں کے سامنے مولوی صاحب دُلہے سے تین بار پوچھتے ہیں کہ اُس کو نکاح قبول ہے یا نہیں۔ جب وہ اس کا اقرار کرتا ہے تب سارے لوگ دُلہا اور دُلہن کو مبارک باد پیش کرتے ہیں۔ نکاح کے بعد سب باراتیوں کو دعوت کھلائی جاتی ہے۔ باراتی پھر دُلہے کے گھر واپس جاتے ہیں۔

بل آپ کا بہت بہت شکریہ۔ آپ نے مجھے کافی چیزوں سے آگاہ کیا۔

JAVED tashrīf rak^hiye. farmāiye mē āp ke liye kyā kar saktā hū?

BILL mē Pākistānī rasm aur rivāj ke bāre mē kuc^h jānnā cāhtā hū, xās tor se mē shādī kī rasm ke bāre mē āp se kuc^h savāl pūc^hnā cāhtā hū.

JAVED koī bāt nahī pūc^hiye.

BILL kyā laRkī apnā xāvind xud intixāb kartī he?

JAVED pākistānī mu'āshre mẽ vālidēn aksar apne beTe/beTī ke liye dulhan/dūlhā kā intixāb karte hē. is ke baraks, shādī ke mu'āmle mẽ vālidēn ām tor se laRke/laRkī kī marzī hāsil karte hē, cūki ye islāmī hukum b^hī hē. jab donō xāndān ko ek dūsre kā g^harānā pasand ātā hē to p^hir maṅgnī kī rasm adā hotī hē.

BILL maṅgnī kā kyā matlab hē?

JAVED maṅgnī kā matlab *engagement* hē, jiskī rasm laRkī ke g^har mẽ adā hotī hē, aur laRkevāle laRkī ko aṅgūT^hī pahnāte hē, p^hir shādī kī tārīx tē hotī hē.

BILL shādī kī rasm kahā aur kēse adā hotī hē?

JAVED ye rasm b^hī laRkī ke g^har par hī adā hotī hē. us dīn laRke vāle bārāt le kar ā jāte hē, jis mẽ dūlhe kā xāndān, qarībī rishtedār aur dost shāmil ho jāte hē. laRkī vāle unkā isteqbāl shān se karte hē. p^hir nikah kī rasm adā kī jātī hē. maulvī sāhab nikah paR^hāte hē.

BILL nikah kēse paR^hāyā jātā hē?

JAVED pehle kuc^h log alag se laRkī ke pās jā kar us se nikah kī ijāzat lete hē. p^hir tamām logō ke sāmne maulvī sāhab dūlhe se tīn bār pūc^hte hē ke us ko nikah qabūl hē yā nahī. jab vo iskā iqrār kartā hē tab sāre log dūlhā aur dulhan ko mubārakbād pesh karte hē. nikah ke bād sab barātiyō ko dāvat k^hilāyī jātī hē. barātī p^hir dūlhe ke g^har vāpas jāte hē.

BILL āpkā bahut bahut shukriyā. āpne muj^he kāfi cīzō se āgah kiyā.

الفصل Vocabulary

تشریف	tashrīf (f.)	honouring
رکھنا	rak ^h nā (+ne)	to keep
تشریف رکھنا	tashrīf rak ^h nā	sit down
فرمانا	farmānā (+ne)	to say, to speak
رسم	rasm (f.)	custom, order
رواج	rivāj (m.)	custom, usage
کے بارے میں	ke bāre mẽ (pp.)	about



خاص طور سے	xās tor se (adv.)	especially
شادی	shādī (f.)	wedding
سوال	savāl (m.)	question
خاوند	xāvind (m.)	husband
خود	xud (adj.)	self
انتخاب کرنا	intixāb karnā (+ne)	to choose, to elect
مُعاشرہ	mu'āshrā	culture, society
دُولہا	dūlhā (m.)	groom
دُلہن	dulhan (f.)	bride
اس کے برعکس	is ke baraks (adv.)	opposite, on the other hand
مُعاملہ	mu'āmlā (m.)	matter
عام طور سے	ām tor se	usually
مَرْضی	marzī (f.)	consent
حاصل کرنا	hāsil karnā (+ne)	to obtain
حونکہ	cūki (adv.)	because
تَحکم	hukum (m.)	order
گھرانہ	g ^h arānā (m.)	household
منگنی	maṅgnī (f.)	engagement
منگنی ہونا	maṅgnī honā (-ne)	be engaged
نکاح	nikah (m.)	matrimony
اَنگُوٹھی	aṅgūT ^h ī (f.)	ring
بارات	bārāt (f.)	a wedding procession
شامل	shāmil (adj.)	included
شامل ہو جانا	shāmil ho jānā (-ne)	to participate, be included
اِسْتِقبال	isteqbāl (m.)	reception, welcome
اِسْتِقبال کرنا	isteqbāl karnā (+ne)	to welcome
شان	shān (f.)	pomp, splendour
باراتی	bārātī (m.)	guests at a wedding
مولوی	maulvī (m.)	Muslim preacher
کے سامنے	ke sāmne (pp.)	in front of
نکاح پڑھنا	nikah paR ^h nā (+ne)	to read the wedding service
اِجازت	ijāzat	permission
قبول	qabūl (m.)	assent, acknowledgement

قبول ہونا	qabūl honaa (+ko)	to be accepted
اقرار	iqrār	agreement
اقرار کرنا	iqrār karnā (+ne)	to accept
الگ	alag	separate
مبارک باد	mubārakbād	congratulations
پیش کرنا	pesh karnā (+ne)	to present
واپس جانا	vāpas jānā (-ne)	to return
آگاہ کرنا	āgah karnā (+ne)	inform someone

Pronunciation

The Urdu for 'society' is written as معاشرہ *m'āshrā*, but is pronounced in two ways: معاشرہ *mu'āshrā* and ماشرہ *māshrā*.

Exercise 1

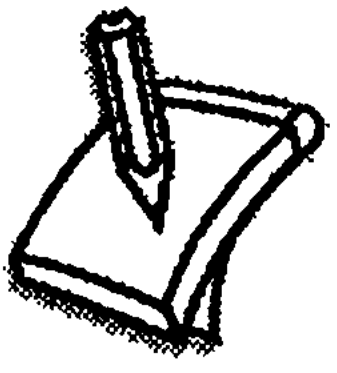
Match the passive statements in one column with the two festivals in the other column.



عید الفطر
عید الاضحیٰ

جج کے مہینے میں تین روز منائی جاتی ہے۔
اس دن سوئیاں پکائی جاتی ہیں۔
گوشت دوستوں اور رشتہ داروں میں بانٹا جاتا ہے۔
دُشمنوں کو بھی دوست بنایا جاتا ہے۔

īd-ul-fitr haj ke mahīne mē tīn roz manāī jāī hē.
īd-ul-azhā is din siveyā pakāī jāī hē.
goshat dostō aur rishtedārō mē bāTā jāī hē.
dushmanō ko b^hī dost banāyā jāī hē.

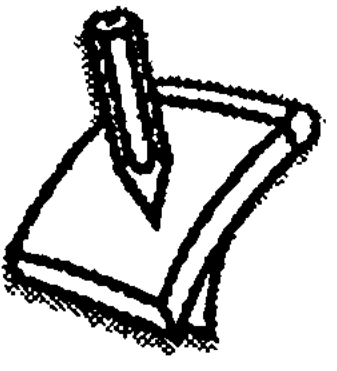


Exercise 2

Make the passive form of the following sentences.

- (a) سب مسلمان عید مناتے ہیں۔
 (b) نکاح کیسے پڑھاتے ہے؟
 (c) سبزی بنتی ہے۔
 (d) وہ خط لکھ رہا ہے۔

- (a) sab musalmān īd manāte hē.
 (b) nikah kēse paR^hāte hē?
 (c) sabzī bantī hē.
 (d) vo xat lik^h rahā hē.



Exercise 3

Read the following relative clause statements and identify the festival associated with each statement.

- (a) وہ تہوار جو رمضان کے مہینے میں آتا ہے۔
 (b) وہ تہوار جو تین روز کا ہے۔
 (c) وہ تہوار جس میں شیعہ مسلمان ماتم کرتے ہیں۔
 (d) وہ تہوار جس دن لوگ بکرا یا بھیڑ کی قربانی کرتے ہیں۔
 (e) وہ تہوار جس دن لوگ شہیدوں کے تعزئے نکالتے ہیں۔

- (a) vo tehvār jo ramzān ke mahīne mē ātā hē.
 (b) vo tehvār jo tīn roz kā hē.
 (c) vo tehvār jis mē shiyā musalmān mātam karte hē.
 (d) vo tehvār jis dīn log bakre yā b^heR kī qurbānī karte hē.
 (e) vo tehvār jis dīn shahīdō ke t'aziye nīkālte hē.

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 based and partly phonologically based. The rule of thumb is that inflected nouns ending in **-ā** are usually assigned masculine gender whereas nouns ending in **-ī** are feminine. The semantic criterion (logical sex) takes precedence over the phonological criterion. Overall, gender is unpredictable: خط **xat** 'letter' is masculine but کتاب **kitāb** 'book' is feminine; داڑھی **dāR^hī** 'beard' is feminine but سپاہی **sipāhī** 'soldier' is masculine. Although آدمی **ādmī** ends in **-ī**, it is masculine, and ہوا **havā** ends with **-ā** but is feminine.

People of the male sex receive masculine gender while those of the female sex are assigned feminine gender. Therefore, nouns such as لڑکا **laRkā** 'boy' and آدمی **ādmī** 'man' are masculine whereas لڑکی **laRkī** 'girl' and عورت **aurat** 'woman' are feminine. The same is true of some non-human animate nouns. Nouns such as کُتا **kuttā** 'dog', گھوڑا **g^hoRā** 'horse', بندر **bandar** 'monkey', and بیل **bail** 'ox' are masculine and کُتیا **kutiyā** 'bitch', گھوڑی **g^hoRī** 'mare', بندریہ **bandariyā** 'female monkey', and گائے **gāy** 'cow' are feminine. Nouns denoting professions are usually masculine, as ناٹی **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, مچھر **macc^har** 'mosquito', کیڑا **kīRā** 'insect', چیتا **cītā** 'leopard', and اُلُو **ullū** 'owl' are masculine in gender and nouns

such as **ciRiyā** 'bird', **koyal** 'cuckoo', **titlī** 'butterfly', **makḥī** 'fly', **macḥī** 'fish' are feminine. To specify the sex of animate nouns, words such as **nar** 'male', **mādā** 'female' are prefixed to yield compound nouns such as **mādā-maccḥar** 'female-mosquito', **nar-ciRiyā** 'male-bird'.

In the case of inanimate nouns, abstract, collective and material nouns, gender is partly determined by form and partly by semantics. 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** 'cedar', **cīR** 'pine', **ām** 'mango' (however, **imlī** 'tamerind' is feminine);
- minerals and jewels* – **sonā** 'gold', **koyalā** 'coal', **hīrā** 'diamond' (however, **cādi** 'silver' is feminine);
- liquids* – **tel** 'oil', **dūdḥ** 'milk', **pānī** 'water' (however, **sharāb** 'wine/liquor' is feminine);
- crops* – **dḥān** 'rice', **bājra** 'millet', **maTar** 'pea';
- mountains and oceans* – **himālayā** 'Himalayas', **bahar-e-hind** 'Indian Ocean';
- countries* – **hindustān** 'India', **pākistān** 'Pakistan', **amrīkā** 'America';
- Gods, demons, and heavenly bodies* – **shetān** 'devil', **āftāb** 'sun';
- days and months* (Islamic calendar) – **pīr** 'Monday', **ramzān** 'Ramzan';
- body parts* – **sar** 'head', **kān** 'ear', **hātḥ** 'hand' (however, **ākḥ** 'eye', **zabān** 'tongue' are feminine); and
- abstract nouns* – **ishq** 'love', **Gussā** 'anger', **ārām** 'comfort' (however, some abstract nouns, including a synonym of **ishq** 'love', i.e., **mohabbat**, 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 singularity and plurality of objects. Words such as **پاجامہ** **pajāmāh** 'pyjamas', and **کٹچی** **kaīcī** 'scissors' are singular in Urdu but plural in English. Similarly, **چاول** **cāval** '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. 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**

بیٹا	beTā	son	بیٹے	beTe	sons
لڑکا	laRkā	boy	لڑکے	laRke	boys

pattern II not ending in **ā** → remain unchanged

آدمی	ādmī	man	آدمی	ādmī	men
کاغذ	kāGaz	paper	کاغذ	kāGaz	papers
گرو	gurū	teacher	گرو	gurū	teachers

Similarly, feminine nouns also exhibit patterns. Those singular feminine nouns ending in **-ī** change to **-iyā** in their plural forms, while those feminine nouns not ending in **-ī** add **ē** in the plural.

Feminine nouns

pattern I ending in **ī** → **iyā**

بیٹی	beTī	daughter	بیٹیاں	beTiyā	daughters
لڑکی	laRkī	girl	لڑکیاں	laRkiyā	girls
چڑیا	ciRiyā	bird	چڑیاں	ciRiyā	birds

pattern II not ending in **ī** → add **ē**

کتاب	kitāb	book	کتابیں	kitābē	books
چیز	cīz	thing	چیزیں	cīzē	things
بہو	bahū	bride	بہویں	bahuē	brides

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.

عورت	aurat	woman	عورتیں	auratē	women
قلم	qalam	pen	قلمیں	qalmē	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:

اخبار	axbār	newspaper	اخبارات	axbārāt	newspapers
سوال	savāl	question	سوالات	savālāt	questions
مومنین	momin	believer	مومنین	mominīn	believers

Broken plurals

These are formed by altering the vowel pattern of the singular noun. Examples:

حاکم	hakim	ruler	حکام	hukam	rulers
شخص	shaxs	person	اشخاص	ashxās	people
قائدہ	qāidā	rule	قواعد	qavāid	rules
عالم	ālim	scholar	علماء	ulamā	scholars

Direct and oblique case

Some nouns or noun phrases show ‘peer pressure’ under the influence of a postposition, i.e. they change their shape before a postposition. The form of the noun which occurs before a postposition is called the *oblique* case. The regular non-oblique forms are called the *direct* form as shown below.

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>	بیٹا beTā son	بیٹے کو beTe ko to the son (i.e. ā → e)
<i>plural</i>	بیٹے beTe sons	بیٹوں کو beTō se by the sons (i.e. e → ō)

Pattern II: nouns not ending in **ā**

	<i>direct</i>	<i>oblique</i> (before postpositions)
<i>singular</i>	آدمی ādmī man	آدمی میں ādmī mē in the man (i.e. no change)
<i>plural</i>	آدمی ādmī man	آدمیوں میں ādmiyō mē in the men (i.e. ō added; slight change in the vowel ī which becomes i and the semivowel y intervenes)

Feminine nouns

Pattern I: nouns ending in **ī**

	<i>direct</i>	<i>oblique</i> (before postpositions)
<i>singular</i>	بہٹی beTī daughter	بہٹی پر beTī par on the daughter (i.e. no change)
<i>plural</i>	بہٹیاں beTiyā daughters	بہٹیوں پر beTiyō par on the daughters (i.e. ā changes to ō)

Pattern II: nouns not ending in ī

	<i>direct</i>	<i>oblique</i>	(before postpositions)
<i>singular</i>	کتاب kitāb book	کتاب میں kitāb mē (i.e. no change)	in the book
<i>plural</i>	کتابیں kitābē books	کتابوں میں kitābō mē (i.e. ē changes to ō)	in the books

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 ایک **ek** for the indefinite article, and the use of the postposition کو **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, as exemplified below by the difference in pronominal form with different postpositions.

Personal: singular

	<i>direct</i>	<i>oblique</i>	<i>oblique</i>	<i>oblique</i>
	<i>general</i>	<i>oblique + ko</i>	<i>oblique + kā</i>	<i>oblique + ne</i>
	<i>oblique</i>	(e.g. 'me')	(e.g. 'my')	(agentive past)
میں mē I	مُجھ muj ^h	مُجھ کو = مُجھے muj ^h ko = muj ^h e	میرا merā	میں نے mēne
تُو tū you	تُجھ tuj ^h	تُجھ کو = تُجھے tuj ^h ko = tuj ^h e	تیرا terā	تُو نے tū ne
وہ vo he/she	اُس us	اُس کو = اُسے us ko = use	اُس کا us kā	اُس نے us ne
یہ ye this	اِس is	اِس کو = اِسے is ko = ise	اِس کا is kā	اِس نے is ne

Personal: plural

direct	oblique			
	general oblique	oblique + ko	oblique + kā	oblique + ne
ہم ham we	ہم ham	ہم کو = ہمیں hamko = hamē	ہمارا hamārā	ہم نے hamne
تُم tum you	تُم tum	تُم کو = تمہیں tumko = tumhē	تُمہارا tumhārā	تُم نے tumne
آپ āp you	آپ āp	آپ کو āpko	آپ کا āpkā	آپ نے āpne
وہ vo they	اُن un	اُن کو = اُنہیں un ko = unhē	اُن کا unkā	اُنہوں نے unhōne
یہ ye these	اِن in	اِن کو = اِنہیں in ko = inhē	اِن کا inkā	اِنہوں نے inhōne

Other pronouns: singular

direct	oblique			
	general oblique	oblique + ko	oblique + kā	oblique + ne
کون kaun who?	کِس kis	کِس کو = کِسے kisko = kise (to) whom?	کِس کا kiskā whose?	کِس نے kisne who?
جو jo who	جِس jis	جِس کو = جِسے jisko = jise (to) whom	جِس کا jiskā whose	جِس نے jisne who
کیا kyā what	کِس kis	کِس کو = کِسے kis ko = kise (to) whom	کِس کا kiskā whose	کِس نے kisne who
کوئی koī someone	کِسی kisi	کِسی کو kisi ko (to) someone	کِس کا kiskā someone's	کِس نے kisne someone

Other pronouns: plural

<i>direct</i>		<i>oblique</i>		
	<i>general oblique</i>	<i>oblique + ko</i>	<i>oblique + kā</i>	<i>oblique + ne</i>
کون kaun who?	کن kin	کن کو = کنہیں kin ko = kinhē (to) whom?	کن کا kinkā whose?	کنہوں نے kinhōne who?
جو jo who	جن jin	جن کو = جنہیں jinko = jinhē (to) whom	جن کا jinkā whose	جنہوں نے jinhōne who

Possessive pronouns

See oblique + کا kā forms of کیا kyā and کون kaun.

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

	<i>direct</i>		<i>oblique</i>	
	<i>singular</i>	<i>plural</i>	<i>singular</i>	<i>plural</i>
<i>masculine</i>	-ā	-e	-e	-e
<i>feminine</i>	-ī	-ī	-ī	-ī

Example:

Pattern I: inflecting adjective

direct

oblique

اچھا لڑکا acc^hā laRkā	good boy	اچھے لڑکے سے acc^he laRke se	by a/the good boy
اچھے لڑکے acc^he laRke	good boys	اچھے لڑکوں سے acc^he laRkō se	by good boys
اچھی لڑکی acc^hī laRkī	good girl	اچھی لڑکی سے acc^hī laRkī se	by a/the good girl
اچھی لڑکیاں acc^hī laRkiyā	good girls	اچھی لڑکیوں سے acc^hī laRkiyō se	by good girls

Pattern II: non-inflecting adjectives

direct

oblique

چالاک لڑکا cālāk laRkā	clever boy	چالاک لڑکے سے cālāk laRke se	by a/the clever boy
چالاک لڑکے cālāk laRke	clever boys	چالاک لڑکوں سے cālāk laRkō se	by clever boys
چالاک لڑکی cālāk laRkī	clever girl	چالاک لڑکی سے cālāk laRkī se	by a/the clever girl
چالاک لڑکیاں cālāk laRkiyā	clever girls	چالاک لڑکیوں سے cālāk laRkiyō se	by clever girls

Possessive pronouns (listed under oblique pronouns + ک **kā**), the reflexive pronoun اپنا **apnā** 'self' and participles behave like inflecting adjectives; therefore, they are inflected in number, gender and case.

Adverbs

کب	kab	when
کہاں	kahā	where

کیوں	kyō	why
کیسا	kesā	how, of what kind
کتنا	kitnā	how much, how many

The last two adverbs, **کیسا kesā** and **کتنا kitnā**, are changeable and behave like inflecting adjectives.

Postpositions

The Urdu equivalent 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 simple postpositions.

کا	kā	of (i.e. possessive marker)
کو	ko	to; also object marker
تک	tak	up to, as far as
نے	ne	agent marker for transitive verbs in simple past, present perfect and past perfect tenses
پر	par	on, at
میں	mē	in
سے	se	from, by, object marker for some verbs
والا	vālā	-er (and wide range of meanings)

The two postpositions **کا kā** and **والا vālā** also change like inflecting adjectives; all 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:

کے ke-type		کی kī-type	
کے بارے میں ke bāre mẽ	about	کی طرف kī taraf	towards
کے آگے ke āge	in front of	کی جگہ kī jagah	instead of
کے سامنے ke sāmne	facing	کی طرح kī tarah	like
کے پہلے ke pehle	before	کی بجائے kī bajāe	except for
کے بعد ke bād	after		
کے نیچے ke nīce	below		
کے اوپر ke ūpar	above		

Notice that most of the compound postpositions begin with either کے ke or کی kī but never with کا 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:

کیا	kyā	what	see pronouns section for oblique forms
کون	kaun	who	see pronouns section for oblique forms
کون سا	kaun sā	which	کون kaun remains invariable but سا sā changes 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 a sentence. 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 کیا **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 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 the 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

نَ **nā** is suffixed to the verbal stem to form the infinitive (or gerundive or verbal noun) form of the verb. نَ **nā** follows the stem in Urdu rather than preceding it.

Simple infinitive

<i>stem</i>	<i>stem + نَ nā</i>	
پِ pī	پینا pīnā	to drink, drinking
کِ kar	کرنا karnā	to do, doing
جِ jā	جانا jānā	to go, going

The infinitive marker نَ **ā** becomes ے **e** in the oblique case.

Causative verbs

Intransitive and transitive verbs are made causative by adding suffixes. Two suffixes آ **ā** (called the ‘first causative’ suffix) and و **vā** (termed

‘second causative’ suffix) are attached to the stem of a verb, and are placed before the infinitive marker **نā**. The process of forming causative verbs brings about some changes in some stems (as in **دع de** ‘give’). Here are examples of some causative verb types.

Type 1

No changes occur in the verbal stem.

<i>intransitive</i>	<i>transitive</i>	<i>causative</i>
أُڑنا uRnā to fly	أُڑانا uRānā to fly X	أُڑوانا uRvānā to cause Y to fly X
پکنا paknā be cooked	پکانا pakānā to cook X	پکوانا 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.

<i>intransitive</i>	<i>transitive</i>	<i>causative</i>
جاگنا jāgnā to wake	جگانا jagānā to awaken x	جگوانا jagvānā to cause Y to awaken X
لیٹنا leTnā to lie down	لیٹانا liTānā to lay down	لیٹوانا liTvānā to cause Y to lay down X
جھولنا j^hūlnā to swing	جھولانا j^hulānā to swing X	جھولوانا j^hulvānā to cause Y to swing X

Type 3

The stem-vowel of the intransitive verb undergoes changes in its corresponding transitive and causative forms. Also, notice that a causative verb of this type can be formed by adding either **آ -ā** or the **وا -vā** suffix.

Type 3a

<i>intransitive</i>			<i>transitive</i>		
مَرِنَا	to die	marnā	مَارِنَا	to kill	mārnā
پِسِنَا	be ground	pisnā	پِسِنَا	to grind X	pīsnā
کَهْلَنَا	be opened	k^hulnā	کَهْلَنَا	to open X	k^holnā
<i>transitive (with -ā)/causative</i>					
مِرَوَانَا/مَرَانَا	to cause Y to kill	marvānā/marānā			
پِسَوَانَا/پِسَانَا	to cause Y to grind X	pisvānā/pisānā			
کَهْلَوَانَا/کَهْلَانَا	to cause Y to open X	k^hulvānā/k^hulānā			

Type 3b

Observe the English translation of the transitive verbs with or without ā in Set A.

Set A

<i>transitive</i>	<i>transitive (with -ā)</i>	<i>causative</i>
پَرُھِنَا	پَرُھَانَا	پَرُھَوَانَا
paR^hnā	paR^hānā	paR^hvānā
to read	to teach	to cause Y to teach X
بُولِنَا	بُولَانَا	بُولَوَانَا
bolnā	bulānā	bulvānā
to speak	to call	to cause Y to call X

Set B

The causative marker وَا -vā occurs in free variation with لِـlā. The verbal stem undergoes vowel changes, as in:

<i>transitive</i>	<i>transitive (with -ل ā)/causative</i>	
دِينَا	دِلَانَا/دِلَوَانَا	
denā	dilānā/dilvānā	to cause Y to give X
دُھُونَا	دُھْلَانَا/دُھْلَوَانَا	
d^honā	d^hulānā/d^hulvānā	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

بيکنا **biknā** be sold
ٹوٹنا **TūTnā** be broken

transitive

بيچنا **becnā** to sell X
توڑنا **toRnā** to break X

causative

بيکوانا **bikvānā** to cause Y to sell X
ٹوڑوانا/ٹوڑانا **tuRvānā/tuRānā** to cause Y to break X

Auxiliary/main verb ‘to be’

Present

The present tense of the auxiliary verb ‘to be’ agrees in number and person with its subject.

ہونا **honā** to be

	<i>singular</i>	<i>plural</i>
<i>first person</i>	ہوں hū (I) am	ہیں hē (we) are
<i>second person</i>	ہے he (you) are	ہو ho (you, fam.) are ہیں hē (you, hon.) are
<i>third person</i>	ہے he he, she, it	ہیں hē (they) are

Past

The past tense of the auxiliary verb agrees in number and gender with its subject.

ہونا **honā** 'to be'

	singular		plural
masculine	تھا t'hā was	تھے t'hē were	
feminine	تھی t'hī was	تھیں t'hī were	

Another conjugation of ہونا **honā** is as follows:

	singular		plural
masculine	ہوا huā happened	ہوئے hue	
feminine	ہوئی huī	ہوئیں huĩ	

Future

The future tense of the auxiliary verb agrees in number, gender and person with its subject.

ہونا **honā** 'to be': masculine

first person	ہوں گا hūgā (I) will be	ہوں گے hōge (we) will be
second person	ہوگا hogā (you) will be	ہوگے hoge (you, fam.) will be
		ہونگے hōge (you, hon.) will be
third person	ہوگا hogā (he/she/it) will be	ہونگے hōge (they) will be

ہونا **honā** 'to be': feminine

For the feminine forms, replace the word-final vowel of the masculine forms with **ī**.

Subjunctive

For the subjunctive forms of ہونا **honā**, simply drop the final syllable (i.e. گا, گے, گی **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>	تا -tā	تے -te
<i>feminine</i>	تی -tī	تی -tī

The main verb is followed by the present auxiliary forms.

Example: verb stem لکھ **lik^h** 'write'

Masculine

<i>singular</i>		<i>plural</i>	
میں لکھتا ہوں	I write	ہم لکھتے ہیں	we write
mẽ lik^htā hū		ham lik^hte hẽ	
تو لکھتا ہے	you write	تُم لکھتے ہو	you (fam.) write
tu lik^htā hε		tum lik^hte ho	
		آپ لکھتے ہیں	you (hon.) write
		āp lik^hte hẽ	
وہ لکھتا ہے	he writes	وہ لکھتے ہیں	they write
vo lik^htā hε		vo lik^hte hẽ	

Feminine

Replace تا -tā and تے -te in the masculine paradigm with تی -tī.

Past habitual

The past habitual is derived by substituting the past auxiliary form for the present auxiliary form in the simple present tense.

Example: verb stem لکھ **lik^h** 'write'

Masculine

singular

میں لکھتا تھا I used to write
mē lik^htā t^hā

تو لکھتا تھا you used to write
tū lik^htā t^hā

وہ لکھتا تھا he used to write
vo lik^htā t^hā

plural

ہم لکھتے تھے we used to write
ham lik^hte t^he

تُم لکھتے تھے you (fam.) used to write
tum lik^hte t^he

آپ لکھتے تھے you (hon.) used to write
āp lik^hte t^he

وہ لکھتے تھے they used to write
vo lik^hte t^he

Feminine

Replace ت -**tā** and تے -**te** in the masculine paradigm with تی -**tī**. Also substitute the auxiliaries تھی **t^hī** and تھیں **t^hī** for تھا **t^hā** and تھے **t^he**, 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.

	singular	plural
masculine	-ā	-e
feminine	-ī	-ī

Example: verb stem بیٹھ **bεT^h** 'sit'

Masculine

singular

میں بیٹھا **mē bεT^hā** I sat

تو بیٹھا **tū bεT^hā** you sat

وہ بیٹھا **vo bεT^hā** he sat

plural

ہم بیٹھے **ham bεT^he** we sat

تُم بیٹھے **tum bεT^he** you (fam.) sat

آپ بیٹھے **āp bεT^he** you (hon.) sat

وہ بیٹھے **vo bεT^he** they sat

Feminine

The verb-final **ā** and **e** are replaced by **ī** and **ĩ**, respectively.

Transitive verb and the agentive postposition: **نے ne**

Transitive verbs take the agentive postposition **نے 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 **لکھ** **lik^h** 'write'.

Example: verb stem **لکھ** **lik^h** 'write'

*Masculine**singular*

میں نے کتاب لکھی

I wrote a book

mẽ ne kitāb lik^hi

تُو نے کتاب لکھی

you wrote a book

tū ne kitāb lik^hī

اُس نے کتاب لکھی

he wrote a book

us ne kitāb lik^hī

plural

ہم نے کتاب لکھی

we wrote a book

ham ne kitāb lik^hi

تُمْ نے کتاب لکھی

you (fam.) wrote a book

tum ne kitāb lik^hī

آپ نے کتاب لکھی

you (hon.) wrote a book

āp ne kitāb lik^hī

اُنہوں نے کتاب لکھی

they wrote a book

unhōne kitāb lik^hī

The verb agrees with **کتاب kitāb** 'book' which is a feminine singular noun. Therefore, the verb stays the same regardless of the change in the subject.

Important transitive verbs which do not take the **نے ne** postposition are: **ملنا milnā** 'to meet', **لانا lānā** 'to bring', and **بولنا 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 **کو ko** is used with **کتاب kitāb**, 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 **نے** *ne* with their subjects.

Example: verb stem **بیٹھ** *bεT^h* 'sit'

Masculine

singular

میں بیٹھا ہوں I have sat (down)
mē bεT^hā hū

تو بیٹھا ہے you have sat (down)
tū bεT^hā hε

وہ بیٹھا ہے he has sat (down)
vo bεT^hā hε

plural

ہم بیٹھے ہیں we have sat (down)
ham bεT^he hē

تم بیٹھے ہو you (fam.) have sat (down)
tum bεT^he ho

آپ بیٹھے ہیں you (hon.) have sat (down)
āp bεT^he hē

وہ بیٹھے ہیں they have sat (down)
vo bεT^he hē

Past perfect

The past perfect is formed by adding the past tense auxiliary forms to the simple past tense. Transitive verbs take the postposition **نے** *ne* with their subjects.

Example: verb stem **بیٹھ** *bεT^h* 'sit'

Masculine

singular

میں بیٹھا تھا I had sat (down)
mē bεT^hā t^hā

تو بیٹھا تھا you had sat (down)
tū bεT^hā t^hā

وہ بیٹھا تھا he had sat (down)
vo bεT^hā t^hā

plural

ہم بیٹھے تھے we had sat (down)
ham bεT^he t^he

تم بیٹھے تھے you (fam.) had sat (down)
tum bεT^he t^he

آپ بیٹھے ہیں you (hon.) had sat (down)
āp bεT^he hē

وہ بیٹھے تھے they had sat (down)
vo bεT^he t^he

Future

The following person-number-gender suffixes with a stem form the future tense:

pronouns	singular		plural	
	masculine	feminine	masculine	feminine
first person	اؤنگا -ūgā	اؤنگی -ūgī	اینگے -ēge	اینگی -ēgī
second person	ایگا -egā	ایگی -egī	اوگے -oge	اوگی -ogī
third person	ایگا -egā	ایگی -egī	اینگے -ēge	اینگی -ēgī
			اینگے -ēge	اینگی -ēgī

Example: verb stem لکھ *lik^h* 'write'

Masculine

singular		plural	
میں لکھوں گا mē lik ^h ūgā	I will write	ہم لکھیں گے ham lik ^h ēge	we will write
تو لکھے گا tū lik ^h egā	you will write	تُم لکھو گے tum lik ^h oge	you (fam.) will write
		آپ لکھیں گے āp lik ^h ēge	you (hon.) will write
وہ لکھے گا vo lik ^h egā	he will write	وہ لکھیں گے vo lik ^h ēge	they will write

Feminine

Replace the last syllable گ *-gā* and گے *-ge* in the masculine paradigm with گی *-gī*.

Subjunctive

The subjunctive is used to express suggestion, possibility, doubt, uncertainty, apprehension, wish, desire, encouragement, demand, requirement or potential. Subjunctive forms do not differ for gender. Drop the گے, گے and گی (gā, ge, gī) endings from the future form, and 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 (stem)	او- -o	ایے- -iye	ایگا- -iyegā	نا- -nā
<i>intimate/impolite</i>	تو جا	tū jā	Go	
<i>familiar</i>	تو جاؤ	tum jāo	Go	
<i>polite</i>	آپ جائیے	āp jāiye	Please go	
<i>extra polite</i>	آپ جائیے گا	āp jāiyegā	Please go	
<i>future</i>	تو جانا	tum jānā	Please go (some time in the future)	

Negative particles and imperative

نہیں **nahī** is not used with imperatives.

مت **mat** is usually used with intimate, familiar and future imperatives.

نہ **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 رہ **rah**, which sounds identical to the stem of the verb رہنا **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: رہ **rah** '-ing'

masculine		feminine	
singular	plural	singular	plural
رہا rahā	رہے rahe	رہی rahī	رہی rahī

Example: verb stem لکھ **lik^h** 'write'

Masculine

singular	plural
میں لکھ رہا ہوں mē lik^h rahā hū I am writing	ہم لکھ رہے ہیں ham lik^h rahe hē we are writing
تو لکھ رہا ہے tū lik^h rahā he you are writing	تُم لکھ رہے ہو tum lik^h rahe ho you (fam.) are writing
	آپ لکھ رہے ہیں āp lik^h rahe hē you (hon.) are writing
وہ لکھ رہا ہے vo lik^h rahā he he is writing	وہ لکھ رہے ہیں vo lik^h rahe hē they are writing

Feminine

Replace رہا **rahā** and رہے **rahe** in the masculine paradigm with رہی **rahī**.

Past progressive/continuous

The present auxiliary verb in the present progressive construction is replaced by the past auxiliary verb (تھا **t^hā** was; تھے **t^he** were; feminine تھی **t^hī**, تھیں **t^hī**) in the past progressive forms.

Irregular verbs

Here is a list of five Urdu irregular verbs:

	جانا	کرنا	لینا	دینا	پینا
	jānā	karnā	lenā	denā	pīnā
	to go	to do	to take	to give	to drink
<i>simple past</i>	گیا	کیا	لیا	دیا	پیا
	gayā	kiyā	liyā	diyā	piyā
	(m. sg.)	(m. sg.)	(m. sg.)	(m. sg.)	(m. sg.)
	گیے	کیے	لیے	دیے	پیے
	gaye	kiye	liye	diye	piye
	(m. pl.)	(m. pl.)	(m. pl.)	(m. pl.)	(m. pl.)
	گی	کی	لی	دی	پی
	gayī	kī	lī	dī	pī
	(f. sg.)	(f. sg.)	(f. sg.)	(f. sg.)	(f. sg.)
	گیں	کیں	لیں	دیں	پیں
	gayī	kī	lī	dī	pī
	(f. pl.)	(f. pl.)	(f. pl.)	(f. pl.)	(f. pl.)
<i>imperative</i> (polite)	–	کچے	لچے	دیکھے	پچے
		kījiye	lījiye	dījiye	pījiye
<i>imperative</i> (familiar)	–	–	لو	دو	پیو
			lo	do	piyo

future

لینا	لوں گا	لوگے	لے گا	لیں گے
lenā	lūgā	loge	legā	lēge
to take	(I) will take	(you, fam.) will take	will take (m. sg.)	will take (m. pl.)
دینا	دوں گا	دوگے	دے گا	دیں گے
denā	dūgā	doge	degā	dēge
to give	(I) will give	(you, fam.) 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 a number and gender marker, as shown below:

<i>masculine</i>		<i>feminine</i>	
<i>singular</i>	<i>plural</i>	<i>singular</i>	<i>plural</i>
stem-t-ā	stem-t-e	stem-t-ī	stem-t-ī

The present participle may be used as either adjective or adverb. The optional past participial form of the verb ہونا **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>
ہوا huā	ہوئے hue	ہوئی huī	ہوئی huī

Examples:

چلتا (ہوا) لڑکا	caltā (huā) laRkā	walking boy
چلتی (ہوئی) لڑکی	caltī (huī) laRkī	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 in nature. 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 ہونا **honā** ‘to be’ may immediately follow the past participial form.

<i>masculine</i>		<i>feminine</i>	
<i>singular</i>	<i>plural</i>	<i>singular</i>	<i>plural</i>
stem-ā	stem-e	stem-ī	stem-ī

The past participle may be used as either adjective or 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 indicates a state, as in:

بیٹھا (ہوا) لڑکا	bεT ^h ā (huā) laRkā	a seated boy
بیٹھی (ہوئی) لڑکی	bεT ^h ī (huī) laRkī	a seated girl

The irregular past participle is formed in the same way as the past tense form.

Absolutive/conjunctive participle

The absolutive/conjunctive participle is formed by adding the invariable کر **kar** to the verbal stem, as in:

stem			conjunctive participle		
لکھ	lik ^h	write	لکھ کر	lik ^h kar	having written
آ	ā	come	آ کر	ā kar	having come
پی	pī	drink	پی کر	pī kar	having drunk

-te hī participle ‘as soon as’

This participle is formed by adding the invariable تے ہی **-te hī** ‘as soon as’ to the verbal stem.

stem			‘as soon as’ participle		
لکھ	lik ^h	write	لکھتے ہی	lik ^h te hī	as soon as (s/he) wrote
آ	ā	come	آتے ہی	āte hī	as soon as (s/he) came
پی	pī	drink	پیتے ہی	pīte hī	as soon as (s/he) drank

Agentive participle

The agentive participle is formed by adding the marker والا **vālā** to the oblique infinitive form of the verb. والا **vālā** agrees in number and gender with the following noun.

masculine		feminine	
singular	plural	singular	plural
والا vālā	والے vāle	والی vālī	والی vālī

Examples:

stem	oblique infinitive	agentive participle
لکھ lik^h write	لکھنے lik^hne	لکھنے والا لڑکا the boy who writes lik^hne vālā laRkā
		لکھنے والے لڑکے the boys who write lik^hne vāle laRke
		لکھنے والی لڑکی the girl who writes lik^hne vālī laRkī
		لکھنے والی لڑکیاں the girls who write lik^hne vālī laRkiyā

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:

بد	bab-	bad			
تمیز	tamīz (f.)	manners	بد تمیز	badtamīz	rude
بے	be-	without			
کار	kār (m.)	work	بیکار	bekār	unemployed
با	bā-	with			
قاعدہ	qa'idā (m.)	rule	باقاعدہ	bāqa'idā	regularly
نا	nā-	not (negative prefix)			
واقف	vāqif (adj.)	acquainted	ناواقف	nāvāqif	unacquainted
کم	kam-	less			
زور	zor (m.)	strength	کم زور	kamzor	weak
خوب	xūb-	good			
صورت	sūrat (f.)	form	خوب صورت	xūbsūrat	beautiful
غیر	Ger-	strange			
قانونی	qānūnī	legal	غیر قانونی	Gerqānūnī	illegal

Persian suffixes

The following suffixes are added to adjectives to form abstract nouns.

ی	-ī				
خوب	xūb	well	خوبی	xūbī	quality
نرم	narm	soft	نرمی	narmī	softness
گی	-gī				
بندہ	bandā	slave	بندگی	bandgī	slavery
زندہ	zindā	alive	زندگی	zindagī	life

The following suffixes are commonly used in Urdu. Most of them are added for deriving adjectives from nouns.

مند	-mand				
عقل	aql (f.)	wisdom	عقل مند	aqalmand	intellectual
دولت	daulat (f.)	wealth	دولت مند	daulatmand	wealthy
آنا	-ānā				
دوست	dost (m.)	friend	دوستانہ	dostānā	friendly
شاعر	shāir (m.)	poet	شاعرانہ	shāirānā	poetical
دان، دانی	-dān (m.), -dānī (f.)	container			
قلم	qalam (m./f.)	pen	قلم دان	qalamdān	pen holder
چائے	cāy (f.)	tea	چائے دانی	cāydānī	tea pot
دار	-dār (this suffix is also used with Indic words)				
زمین	zamīn (f.)	land	زمین دار	zamīndār	landlord
صوبہ	sūbah (m.)	province	صوبہ دار	sūbedār	governor
ٹھیکا	T ^h ekā (m.)	contract	ٹھیکے دار	T ^h ekedār	contractor
آباد	-ābād (this suffix is added to nouns to form place names)				
مُرَاد	murād (f.)	Murad	مُرَاد آباد	murādābād	Muradabad
غازی	Gazī (m.)	Gazi	غازی آباد	Gaziābād	Gaziabad

إِستان، شتان	-istan/-stan	home of			
پاک	pāk (adj.)	pure	پاکستان	pākistān	Pakistan
ہند	hindū (m.)	Hindu	ہندوستان	hindustān	India
ریت/ریگ	ret/reg (f.)	sand	ریگستان	registān	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:

بدتر	bad-tar	worse	بدترین	bad-tarīn	worst
بہتر	beh-tar	better	بہترین	beh-tarīn	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:

غمِ عشق	Game-e-ishq	pathos of love
ابتدِ کتاب	ibtidā-e-kitāb	beginning of the book
زبانِ دہلوی	zabān-e-Dehlī	language of Delhi
وزیرِ خزانہ	vazīr-e-xazānā	minister of finance

When an adjective follows a noun, **izāfat** indicates that the adjective qualifies the noun. Examples:

زُلفِ سیاہ	zulf-e-siyā	black tresses
اسمِ شریف	ism-e-sharīf	distinguished appellation
زِ مبادلہ	zar-e-mubādilā	foreign exchange

Key to 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	ٹاک	Tāk	i.e. B
2	ٹھک	T ^h ak	i.e. B
3	ڈاگ	Dāg	i.e. B
4	دھک	d ^h ak	i.e. A
5	پڑ	paR	i.e. B
6	سر	sar	i.e. A
7	گڑھی	kaR ^h ī	i.e. B
8	ٹھیک	T ^h īk	i.e. B

Exercise 4

1	کام	kām	i.e. A
2	دِن	din	i.e. A
3	مِل	mil	i.e. A
4	چوک	cūk	i.e. B
5	مِل	mɛl	i.e. B
6	سِر	ser	i.e. A
7	بِچ	bīc	i.e. B
8	بَال	bāl	i.e. A

Script unit 1

Exercise 2

آوارا (i) ژاژ (h) دَوژو (g) اَرواژا (f) دَراز (e) اُردو (d) دادا (c) اَزار (b) ذار (a)
ادا (l) اُژا (k) آرزو (j)

Script unit 2

Exercise 2

چَرچ (i) شاد (h) جس (g) چَرخا (f) رواج (e) جوژا (d) خارِج (c) جُدا (b) جوژو (a)
داس (r) حاضر (q) سَرد (p) خاص (o) خَرچ (n) سازِش (m) اُس (l) خَشر (k) ضَروُر (j)
سارا (t) رؤس (s)

Exercise 3

س ج ا د (f) ا ر ش ا د (e) د و س ر ا (d) ج و ژ (c) ا چ ا ر (b) س ر ح د (a)

Exercise 4

سَحر (f) هَصد (e) صَدا (d) سَراخ (c) شَخص (b) سَسر (a)

Script unit 3

Exercise 1

اَدَرَک (i) فَرش (h) فَساد (g) اَفسوس (f) سَلام (e) چَچَچَ (d) چاقو (c) اَگر (b) گَمر (a)
گَمر (r) کا کا (q) مُلک (p) چوک (o) اَفسر (n) حَرف (m) کام (l) مَکّه (k) قَد (j)

Exercise 2

گُل (i) گَمال (h) فَرَض (g) حَمام (f) قَرَض (e) قَدَر (d) لاڏ (c) لاڻج (b) قَلَم (a)

Script unit 4

Exercise 2

(a) جیسا (j) بُنیاد (i) اَدب (h) یُو (g) اُون (f) اَپنا (e) بتی (d) تہین (c) ریت (b) تیر (a)
 ٹوپی (t) پوتا (s) دَوڑ (r) ٹب (q) روز (p) میرا (o) ناز (n) تالی (m) پپنا (l) ہین (k)
 نس (w) باپ (v) یُونانی (u)

Exercise 3

س و ت ی (e) س ت ا رے (d) خ ر ا ب (c) ب ر ا ب ر (b) ا خ ب ا ر (a)
 ر خ ص ت (f)

Exercise 4

باتونی (i) شادی (h) پریشان (g) صبح (f) دوائی (e) نیچے (d) مینا (c) بیچنا (b) ایجاد (a)

Script unit 5

Exercise 1

شروع (h) موقع (g) جماعت (f) عمارت (e) عزت (d) عجیب (c) علم (b) عرب (a)
 ضلع (n) داغ (m) باغ (l) عیش (k) عرضی (j) عیسا (i)

Exercise 2

لفظ (i) پرہیز (h) غلام (g) طوفان (f) مٹھی (e) ٹھگ (d) بیٹھنا (c) گبھی (b) بھالو (a)
 عقیدت (k) عینک (j)

Unit 1

Exercise 1

(اچھا) اللہ/خدا حافظ (e) اللہ کا شکر ہے (d) وعلیکم السلام (c) ٹھپک ہے (b) آداب (a)
 سلام (i) حکم نہیں گزاریش ہے (h) نمستہ جی (g) مہربانی ہے یا اللہ کا شکر ہے (f)

- (a) ādāb. (b) T^hīk he. (c) vā'alekum as-salām. (d) allāh kā shukr he.
 (e) (acc^hā), allāh/xudā hāfiz. (f) meharbanī he or (allāh kā) shukr he.
 (g) namaste jī. (h) hukam nahī, guzārish he. (i) salām.

Exercise 2

- | | |
|---|---------------------------------------|
| (a) آداب
ādāb. | آداب
ādāb. |
| (b) کیا حال ہے؟
kyā hāl he? | ٹھیک ہے۔
T ^h īk he. |
| (c) آپ کا مزاج کیسا ہے؟
āp kā mizāj kesā he? | اللہ کا شکر ہے۔
allāh kā shukr he. |
| (d) اللہ حافظ۔
allāh hāfiz. | اللہ حافظ۔
allāh hāfiz. |
| (e) سب خیریت ہے؟
sab xeriyat he? | مہربانی ہے۔
meharbānī he. |
| (f) السلام علیکم۔
as-salām 'alekum. | علیکم السلام۔
vā'alekum as-salām. |

Exercise 3

Conversation 1

- | | |
|-------------------------------------|---|
| السلام علیکم۔ | A |
| علیکم السلام۔ | B |
| سب خیریت ہے؟ | B |
| مہربانی ہے، اور آپ کا مزاج کیسا ہے؟ | A |
| اللہ کا شکر ہے۔ | B |

- A as-salām 'alekum.
 B vā'alekum as-salām.
 B sab xeriyat he?
 A meharbanī he, aur āp kā mizāj kesā he?
 B allāh kā shukr he.

Conversation 2

- A آداب عرض ہے۔
 B آداب۔
 B کیا حال ہے؟
 A ٹھیک ہے، اور آپ؟
 B میں بھی ٹھیک ہوں۔
 A اچھا خدا حافظ۔
 B خدا حافظ۔

- A ādāb arz he.
 B ādāb.
 B kyā hāl he?
 A T^hīk he, aur āp?
 B mē b^hī T^hīk hū.
 A acc^hā, xudā hāfiz.
 B xudā hāfiz.

Exercise 4

- (a) سوال کیا حال ہے؟
 جواب ٹھیک ہے۔
 سوال اور آپ؟
 جواب میں بھی ٹھیک ہوں۔
 (b) سوال آپ کیسے ہیں؟
 جواب ٹھیک ہوں۔

- (a) QUESTION kyā hāl he?
 ANSWER T^hīk he.
 QUESTION aur āp?
 ANSWER mē b^hī T^hīk hū.
 (b) QUESTION āp kēse hē?
 ANSWER T^hīk hū.

Exercise 5

- (a) میں پاکستانی ہوں۔ (d) یہ لڑکی اچھی ہے۔ (c) تم کیسے ہو؟ (b) وہ میرا لڑکا ہے۔
 (e) میں بھی ٹھیک ہوں۔ (g) کیا آپ خان صاحب ہیں؟ (f) لڑکے کیسے ہیں؟
 (h) تم پنجابی ہو۔ (i) یہ میرا کمرہ ہے۔

(a) vo merā laRkā hε. (b) tum kεse ho? (c) ye laRkī acc^hī hε. (d) mē pākistānī hū. (e) laRke kεse hē? (f) kyā āp khan sāhab hē? (g) mē T^hīk hū. (h) ye merā kamrā hε. (i) tum panjābī ho.

Unit 2

Exercise 1

میں دلی کا ہوں۔ میرے چار بھائی ہیں۔ میرا چھوٹا بھائی شکاگو میں کام کرتا ہے۔
 میرے دو بڑے بھائی انگلستان میں رہتے ہیں۔ میرا نام سلمان ہے۔ میں اسکول
 جاتا ہوں۔ میری دو بہنیں بھی ہیں۔ میرے والد صاحب بھی کام کرتے ہیں۔
 آپ کہاں رہتے ہیں؟ آپ کے کتنے بھائی بہن ہیں؟ آپ کے والدین
 کیا کام کرتے ہیں؟

mē dillī kā hū. mere cār b^hāī hē. merā c^hoTā b^hāī Chicago mē kām kartā hε. mere do baRe b^hāī inglistān mē rehte hē. merā nām salman hε. mē ischool jātā hū. merī do behenē b^hī hē. mere vālid sāhab b^hī kām karte hē. āp kahā rehte hē? āpke kitne b^hāī-behen hē. āpke vālidēn kyā kām karte hē?

Exercise 2

acc ^h ā	burā	بُرا	اچھا
c ^h oTā	baRā	بڑا	چھوٹا
behen	b ^h āī	بھائی	بہن
laRkā	laRkī	لڑکا	لڑکی
ādmī	aurat	عورت	آدمی
hā	nahī	نہیں	ہاں

Exercise 3

- (a) I live in Karachi. (a) میں کراچی میں رہتا/رہتی ہوں۔
- (b) I am a lawyer. (b) میں وکیل ہوں۔
- (c) That boy reads/studies Urdu. (c) وہ لڑکا اُردو پڑھتا ہے۔
- (d) I speak three languages. (d) میں تین زبانیں بولتا/بولتی ہوں۔
- (e) I go to bed at 10 o'clock. (e) میں دس بجے سوتا/سوتی ہوں۔
- (f) That girl plays cricket. (f) وہ لڑکی کرکٹ کھیلتی ہے۔
- (a) mē karācī mē rehtā/rehtī hū.
- (b) mē vakīl hū.
- (c) vo laRkā urdu paR^htā he.
- (d) mē tīn zabānē boltā/boltī hū.
- (e) mē das baje sotā/sotī hū.
- (f) vo laRkī cricket k^heltī he.

Exercise 4

I wake up at 7 o'clock in the morning. Then I read a newspaper. I take a bath at 8 o'clock. Then I have breakfast. I take milk and egg. I walk to college at 9 o'clock. I study English, history and Urdu. At 1 o'clock I relax a bit. I go to the library at 3 o'clock. I exercise at 6 o'clock and play tennis. Then I go home.

Unit 3

Exercise 1

- (a) No. I have a scooter. (a) جی نہیں۔ میرے پاس اسکوٹر ہے۔
- (b) I need/want money. (b) مجھ کو پیسہ چاہیے۔
- (c) Yes, I like your shalvar qamiz very much. (c) جی ہاں، مجھے آپکا شلوار قمیض بہت پسند ہے۔
- (d) I have two brothers and two sisters. (d) میرے دو بھائی اور دو بہنیں ہیں۔
- (e) I am going home. (e) میں گھر جا رہا/رہی ہوں۔
- (f) That boy is reading a letter. (f) وہ لڑکا خط پڑھ رہا ہے۔

- (g) The girl is exercising. لڑکی کسرت کر رہی ہے۔
 (h) The sister is drawing a picture. آپاہ تصویر بنا رہی ہیں۔
 (a) jī nahī. mere pās iscūTar (scooter) hε.
 (b) muj^h ko pεsā cāhiye.
 (c) jī hā muj^he āpkā shalvār qamīz bahut pasand hε.
 (d) mere do b^hāī aur do behenē hε.
 (e) mē g^har jā rahā/rahī hū.
 (f) vo laRkā xat paR^h rahā hε.
 (g) laRkī kasrat kar rahī hε.
 (h) āpā tasvīr banā rahī hε.

Exercise 2

- (a) میرے پاس ایک کمپیوٹر ہے۔ (b) میرے دو بھائی ہیں۔ (c) میری ایک بہن ہے۔
 (d) مجھ کو کام چاہئے۔ (e) میرا حال ٹھیک ہے۔ (f) میرے پاس ایک گاڑی ہے۔
 (a) merī ek behen hε. (b) mere do b^hāī hē. (c) mere pās ek computer hε. (d) merā hāl Thīk hε. (e) mere pās ek gārī hε. (f) muj^hko kām cāhiye.

Exercise 3

- مجھ کو
 بخار ہے۔
 میرے پاس
 دو روپے ہیں۔
 آپ کے
 گھر میں کتنے آدمی ہیں؟
 میرا
 شہر بہت خوب صورت ہے۔
 آپ کے لیے ہے۔
 اس کی قیمت
 کیا ہے۔

- muj^hko
 mere pās
 āpke
 merā
 ye xat
 is kī qīmat
 buxār hε.
 do रुपये hē.
 g^har mē kitne ādmi hē?
 shehar bahut xūbsūrat hε.
 āp ke liye hε.
 kyā hε?

Exercise 4

- (a) میرے والدین گھر جا رہے ہیں۔ (b) لڑکیاں ناچ رہی ہیں۔
 (c) میرا بھائی کھانا پکا رہا ہے۔ (d) وہ خوبصورت عورت گا رہی ہے۔
 (e) وہ لڑکے چائے پی رہے ہیں۔

(a) laRkiyā nāc rahī hē. (b) mere vālidēn gʰar jā rahe hē. (c) vo xūbsūrat aurat gā rahī hē. (d) merā bʰāī i kʰānā pakā rahā hē. (e) vo laRke cāy pī rahe hē.

Exercise 5

- (a) مجھے ایک بڑا گھر چاہئے۔ (b) آپ کو کتاب چاہئے؟
 (c) آپ کے پاس ٹکٹ ہے؟ (d) مجھے یہ خوبصورت قمیض چاہئے۔
 (e) میری بہن کتاب لکھ رہی ہے۔ (f) کیا وہ پاکستان جا رہے ہیں؟
 (g) یہاں کون ناچ رہا ہے؟

(a) āpko kitāb cāhiye? (b) mujʰe ek baRā gʰar cāhiye. (c) mujʰe ye xūbsūrat qamīz cāhiye. (d) āpke pās Tikat hē? (e) kyā vo pākistān jā rahe hē? (f) merī behēn kitāb likʰ rahī hē. (g) yahā kaun nāc rahā hē?

Unit 4

Exercise 1

- (a) مجھے ہندوستانی فلمیں اچھی نہیں لگتی۔ (b) میرا پسندیدہ تہوار عید ہے۔
 (c) مجھے سنگاپور بہت پسند ہے۔
 (d) مجھے آپ کے ہندوستانی کپڑے بہت خوبصورت لگتے ہیں۔
 (e) مجھے بریانی اور قیمہ بہت پسند ہے۔
 (f) کیونکہ وہ عورت بہت زہین ہے۔
 (g) معلوم نہیں۔ مجھے میٹھی چیزیں بہت پسند ہیں۔

(a) merā pasanddīdah tehvār īd hē. (b) mujʰe hindustānī filmē accʰī nahī lagtī. (c) mujʰe singapur bahut pasand hē. (d) mujʰe āpke hindustānī kapRe bahut accʰe lagte hē. (e) mujʰe biryānī aur qīmā bahut pasand hē. (f) kyōki vo aurat bahut zahīn (smart) hē. (g) mālūm nahī. mujʰe mīṭhī cīzē bahut pasand hē.

Exercise 2

- (a) اِسْلَم کو بہت ٹھنڈ لگتی ہے۔ (b) مجھ کو کام کرنا پسند ہے۔
 (c) شبنم کو کتابیں پڑھنے کا شوق ہے۔ (d) کیا آپکو بھوک نہیں لگتی ہے؟
 (e) اشرف کو تیرنا پسند ہے۔ (f) آپا کو کیا پسند ہے؟
 (g) راہی کو وہ لڑکی بہت پسند ہے۔ (h) آبدہ کو کھیلنے کا شوق ہے۔

(a) muj^h ko/muj^he kām karnā pasand hē. (b) aslam ko bahut T^haND lagtī hē. (c) kyā āpko b^hūk nahī lagtī hē? (d) shabnam ko kitābē paR^hne kā shauq hē. (e) āpā ko kyā kyā pasand hē? (f) ashraf ko ternā pasand hē. (g) abida ko k^helne kā shauq hē. (h) rahī ko vo laRkī bahut pasand hē.

Exercise 3

Possible answer:

مجھکو اپنے دوستوں کے ساتھ باہر کھانے کا بہت شوق ہے۔ مجھکو ناچنے کا بہت شوق ہے۔ مجھے
 ہندوستانی فلمیں دیکھنے کا شوق ہے۔ سفر کرنے، تیرنے اور پڑھنے کا بھی بہت شوق ہے۔

muj^hko apne dostō ke sāt^h bāhar k^hāne kā bahut shauq hē. muj^hko nācne kā bahut shauq hē. muj^he hindustānī filmē dek^hne kā shauq hē. safar karne, terne aur paR^hne kā bhī bahut shauq hē.

Exercise 4

- (a) جواب گانے کے علاوہ جان کو ناچنا پسند ہے۔
 (b) جواب جوڑی کو کہانیاں اور نظمیں لکھنے کا شوق ہے۔
 (c) جواب سنجیدہ کو پاکستانی مٹھائیاں کھانا پسند ہے۔
 سنجیدہ کو خط لکھنے پسند ہیں۔
 سنجیدہ کو شاعری پسند ہے۔
 سنجیدہ کو مغربی موسیقی پسند ہے۔
 (d) جواب سنجیدہ کو پاکستانی کھانا پسند ہے۔
 سنجیدہ کو کتابیں پڑھنا پسند ہے۔
 سنجیدہ کو کہانیاں پسند ہیں۔
 سنجیدہ کو ہندوستانی موسیقی پسند ہے۔

- (a) JAVĀB gāne ke alāvah john ko nācnā pasand he.
 (b) JAVĀB judy ko khāniyā aur nazmē lik^hne kā shauq he.
 (c) JAVĀB sanjida ko pākistānī miT^hāiyā k^hānā nāpasand he.
 sanjida ko xat lik^hne nāpasand hē.
 sanjida ko shāirī nāpasand he.
 sanjida ko maGribī mausiqī nāpasand he.
 (d) JAVĀB sanjida ko pākistānī k^hānā pasand he.
 sanjida ko kitābē paR^hnā pasand he.
 sanjida ko kahāniyā pasand hē.
 sanjida ko hindustānī mausiqī pasand he.

Unit 5

Exercise 1

Note: If you are female, the final vowel of verb forms given needs to be replaced by the vowel ī, e.g. gā → gī.

OFFICER Your name (please)?

YOU merā nām bashir he.

میرا نام بشیر ہے۔

OFFICER How long will you stay in Pakistan?

YOU mē pākistān mē das din rahūgā.

میں پاکستان میں دس دن رہوں گا۔

OFFICER Where will you go (during your stay)?

YOU mē islāmabād aur karāchī jāūgā.

میں اسلام آباد اور کراچی جاؤں گا۔

OFFICER What is your address in Pakistan?

YOU ye merā patā he.

یہ میرا پتہ ہے۔

OFFICER When will you go back?

YOU mē c^he disambar ko vāpas jāūgā.

میں چھ دسمبر کو واپس جاؤں گا۔

OFFICER Are you carrying any illegal baggage?

YOU jī nahī.

جی نہیں۔

Exercise 2

- سوال آپ کہاں جا رہے ہیں؟
 سوال آپ وہاں کتنے دن رہیں گے؟
 سوال آپ کیا کر رہے ہیں؟
 سوال آپ کو چائے پسند ہے؟
 سوال آپ کے کتنے بھائی ہیں؟

SAVĀL āp kahā jā rahe hē?
 SAVĀL āp vahā kitne din rahēge?
 SAVĀL āp kyā kar rahe hē?
 SAVĀL āpko cāy pasand hē?
 SAVĀL āpke kitne b'hāī hē?

Exercise 3

اگر مجھ کو دس لاکھ پونڈ ملیں گے، تو میں دُنیا کا سفر کروں گا/کروں گی۔ بادشاہ/ملکہ کی طرح رہوں گا/رہوں گی۔ اپنے لیے ایک ناؤ اور رولس روئیس خریدوں گا/خریدوں گی۔ اپنی بیوی/اپنے خاوند کے لیے ہیرے خریدوں گا/خریدوں گی۔ لیکن کہیں خوشی سے پاگل تو نہیں ہو جاؤں گا/جاؤں گی، کچھ دنوں کے بعد اپنی نوکری کرنے ضرور جاؤں گا/جاؤں گی۔

agar muj^hko das lāk^h pauND milēge, to mē duniyā kā safar karūgā/
 karūgī. bādshah/malkah kī tarah rahūgā/rahū gī. apne liye ek nāv aur
 Rolls-Royce xarīdū gā/xarīdūgī. apnī bīvī/apne xāvind ke liye hīre
 xarīdū gā/xarīdūgī. lekin xushī se pāgal nahī ho jaūgā/jaūgī, kuch^h der
 ke bād apnī naukri karne zarūr jaūga/jaūgī.

Exercise 4

- (a) میں آج کھانا نہیں کھاؤں گا، اور تم کھاؤ گے؟
 (b) میری بہن اس سال شادی نہیں کریگی، اور تمہارا بھائی کب شادی کریگا؟
 (c) میرے والدین اگلے ہفتے یہاں آئیں گے، اور آپکی ماں کب آئیں گی؟
 (d) میں اس سال چھٹی میں پاکستان جاؤں گا اور تم کہاں جاؤ گے؟
 (e) میرا دوست ڈاکٹر بنے گا، اور تمہارا دوست کیا بنے گا؟
 (f) وہ عورت اگلے سال نئی گاڑی خریدے گی، اور تم کب خریدو گے؟

- (g) وہ لڑکا ستار بجائے گا، کیا وہ لڑکی گائے گی؟
 (h) میرے بھائی صاحب حج کرنے مکہ جائیں گے، کیا تمہاری والدہ بھی جائیں گی؟
 (i) میں اس سال اپنے خاندان کے ساتھ عید مناؤں گی، اور تم کس کے ساتھ مناؤ گے؟
 (j) میں آج اس مسجد میں نماز پڑھوں گی، اور تم کہاں پڑھو گے۔

(a) mē āj k^hānā nahī kā^hūgā, aur tum k^hāoge? (b) merī behen is sāl shādī nahī karegī, aur tumhārā b^hāī kab shādī karegā? (c) mere vālideṇ agle hafte yahā āyēge, aur āpkī mā kab āēgī? (d) mē is sāl c^huTTī mē pakistān jāūgā, aur tum kahā jāoge? (e) merā dost DākTar banegā, aur tumhārā dost kyā banegā? (f) vo aurat agle sāl nayī gaRī xarīdegī, aur tum kab xarīdoge? (g) vo laRkā sitār bajāegā, kyā vo laRkī gāegī? (h) mere b^hāī sāhab haj karne makah jāēge, kyā tumhārī vālidah b^hī jāegī? (i) mē is sāl apne xāndān ke sāth īd manāūgī, aur tum kis ke sāt^h manāoge? (j) mē āj is masjid mē namāz paR^hūgī, aur tum kahā paRoge?

Exercise 5

- (a) کیونکہ میں آج کل بہت مصروف ہوں۔
 (b) میں سردی کی چھٹی میں اپنے دوستوں کے ساتھ سفر کروں گا۔
 (c) آج شام کو میری چھوٹی بہن یہاں آئیے گی۔
 (d) میں اپنی سالگرہ پر ایک دعوت میں جاؤں گا۔
 (e) میں بازار سے گپڑے خریدوں گا۔

(a) kyōki mē ājkal bahut masrūf hū. (b) mē sardī ki c^huTTī mē apne dostō ke sāt^h safar karūgā. (c) āj shām ko merī c^hoTTī behen yahā āegī. (d) mē apnī sālgirah par ek dāvāt mē jāūgā. (e) mē bāzār se kapRe xarīdūgā.

Exercise 6

- (a) میرا دوست اپنا کام کرے گا۔ (b) وہ بچے اپنے گھر میں کھیلیں گے۔
 (c) آج بارش نہیں ہوگی۔ (d) وہ لڑکا اپنے ابا جان کو خط لکھے گا۔
 (e) وہ موٹا آدمی گسرت کرے گا۔ (f) عورتیں اخبار پڑھیں گی۔
 (g) آپ کس کا انتظار کریں گے؟ (h) تم یہاں کیا دیکھو گے؟

- (a) vo bacce apne g^har mē k^helēge. (b) merā dost apnā kām karegā. (c) vo laRkā apne abbā jān ko xat lik^hegā. (d) āj bārish nahī hogī. (e) auratē axbār paR^hēgī. (f) vo moTā ādmī kasrat karegā. (g) tum yahā kyā dek^hoge? (h) āp kis kā intzār karēge?

Translation

- (a) Those boys will play at their house. (b) My friend will do his work. (c) That boy will write to his father. (d) It will not rain today. (e) The women will read a newspaper. (f) That fat man will exercise. (g) What will you see here? (h) Who will you wait for?

Exercise 7

- (a) میرا دوست آپ کے لیے کیا کر سکتا ہے؟ (b) میں کتاب لکھ سکتا ہوں۔ (c) کیا وہ لڑکی میرا گھر دیکھ سکتی ہے؟ (d) ہم اندر آسکتے ہیں۔ (e) بھائی اپنی چھوٹی بہن کے لیے گھر بنا سکتا ہے۔ (f) ہم اپنے شہر میں رہ سکتے ہیں۔

- (a) mē kitāb lik^h saktā hū. (b) merā dost āpke liye kyā kar saktā he? (c) kyā vo laRkī merā kamrā dek^h saktī he? (d) b^hāī apnī c^hoTī behen ke liye g^har banā saktā he. (e) ham andar ā sakte hē. (f) ham apne shehar mē rah sakte hē.

Translation

- (a) I can write a book. (b) What can my brother do for you? (c) Can that girl see my room? (d) The brother can make a house for his little sister. (e) We can come in. (f) We can live in our city.

Unit 6

Exercise 1

- (a) ہم گھر آئے۔ (b) اُس نے مجھ کو بتایا۔ (c) میں وہاں گئی۔ (d) انہوں نے پولیس کو بیان دیا۔ (e) تم گھر دیر سے پہنچے۔ (f) آپ کو یہ کتاب کب ملی؟

- (a) mē vahā gayī. (b) us ne muj^h ko batāyā. (c) ham g^har āye. (d) tum g^har der se pahūce. (e) unhōne polis ko bayān diyā. (f) āpko ye kitāb kab milī?

Exercise 2

- (a) آپ کے والدین کب پیدا ہوئے؟ (b) آپ کے والدین کی پیدائش کہاں ہوئی؟
 (c) اُن کی شادی کب ہوئی؟ (d) کیا اُن کا خاندان امیر تھا یا غریب؟
 (e) اُن کے عمر کتنی تھی جب اُن کی شادی ہوئی؟
 (f) کیا اُن کی شادی والدین کی پسند سے ہوئی یا خود اپنی پسند سے؟
 (g) کیا آپ کی والدہ آپ کے والد سے چھوٹی ہیں؟

- (a) āp ke vālidēn kī pedāish kahā huī? (b) āp ke vālidēn kab pedā hue?
 (c) kyā un kā xāndān amīr t^hā yā Garīb? (d) un kī shādī kab huī? (e) un kī
 umar kitnī t^hī jab unkī shādī huī? (f) kyā un kī shādī vālidēn kī pasand se
 huī yā xud apnī pasand se? (g) kyā āpkī vālidah āp ke vālid se c^hoTī hē?

Reading

- (a) آصف دس دسمبر کو ہوائی جہاز سے دلی گیا۔ (b) آصف طالب علم ہے۔
 (c) آصف کو کھانا بہت اچھا لگا۔ (d) آصف ہوائی اڈے پر اپنے چچا جان سے ملا۔
 (e) آصف نے آرام کیا۔ اُس نے اخبار پڑھا، اور ناشتہ کیا۔
 (f) اُس نے دلی میں قطب مینار، جامعہ مسجد، لال قلعہ دیکھا۔

- (a) Asif tālib-e-ilm hē. (b) Asif das dasambar ko havāī jahāz se dillī
 gayā. (c) Asif hāvāī aDDe par apne caccā jān se milā. (d) Asif ko k^hānā
 bahut acc^hā lagā. (e) Asif ne ārām kiyā. us ne axbār paR^hā, aur nāshtā
 kiyā. (f) us ne dillī mē qutub mīnār, jāmah masjid, aur lāl qilah dek^hā.

Exercise 3

- (a) میں نے اپنی والدہ سے بات کی، اور کتاب پڑھی۔
 (b) وہ بیمار ہوا۔ (c) میں اپنے ماں باپ کے گھر گیا۔
 (d) میں نے شاہ رخ خان کی فلم دل سے دیکھی۔
 (e) کیونکہ میری تین دن کی چھٹی تھی۔ (f) کیونکہ میرے ماں باپ کی سالگرہ تھی۔

- (a) mē ne apnī vālidah se bāt kī, aur kitāb paR^hī. (b) mē apne mā bāp ke
 g^har gayā. (c) vobīmār huā. (d) mē ne shahrux xān kī film dil se dek^hī.
 (e) kyōki mere mā bāp kī sālgirah t^hī. (f) kyōki merī tīn dīn kī c^huTī t^hī.

Exercise 4

- (a) آپ نے اُس کا انتظار نہیں کیا۔ (b) میں نے آپ کی مدد کی۔
 (c) آصف نے میری بات نہیں سمجھی۔ (d) میرے بھائی صاحب نے میری فکر کی۔
 (e) گبیر نے تمہارا دروازہ کیوں کھولا۔ (f) اُس عورت نے اُردو سیکھی۔
 (g) وہ لڑکی ضرور کامیاب ہوئی۔ (h) میں نے اپنے دوست کے ساتھ سفر کیا۔

(a) mē ne āp kī madad kī. (b) āp ne uskā intzār nahī kiyā. (c) mere b'hāī sāhab ne merī fikir kī. (d) Asif ne merī bāt nahī samj'hī. (e) us aurat ne urdū sīk'hī. (f) kabīr ne tumhārā darvāzā kyō k'holā? (g) mē ne apne dost ke sāt^h safar kiyā. (h) vo laRkī zarūr kāmyāb huī.

Unit 7

Exercise 1

- (a) اُس کو کہاں جانا ہے؟ (c) کیا آپ تیر سکتے ہیں؟ (b) مجھ کو ستار آتا ہے۔
 (d) وہ بیوپاری ہے۔ اُس کو باہر جانا پڑتا ہے۔ (e) اُنہوں نے موسیقی کب سیکھی؟
 (f) جان کو بہت کام ہے۔ اس لیے اُس کو کوئی فرصت نہیں ہے۔

(a) muj^hko sitār ātī hē. (b) kyā āp ter sakte hē? (c) usko kahā jānā hē?
 (d) unhōne mausqī kab sīk'hī? (e) vo bevpārī hē. usko bāhar jānā pārtā hē.
 (f) John ko bahut kām hē. isliye usko kuc^h fursat nahī hē.

Translation

(a) I know sitar (to play). (b) Can you swim? (c) Where does he have to go? (d) When did he learn music? (e) He is a businessman. He has to travel/go out often. (f) John has a lot of work. That's why he doesn't have time.

Exercise 2

- (a) میں چاہتا ہوں کہ آپ میری دعوت پر ضرور آئیں۔
 (b) یہاں کوئی کام نہیں ہے۔ ہم گھر جائیں۔
 (c) شادی کے لئے مہمان پہنچنے والے ہیں۔
 (d) معاف کیجئے، میں آپ کے گھر نہیں آسکتا ہوں۔

(a) mē cāhtā hū ke āp merī dāvat par zarūr āē. (b) yahā koī kām nahī hε, ham g^har jāē? (c) shādī ke liye mehmān pahūcne vāle hē. (d) māf kījiye, mē āpke g^har nahī ā saktā hū.

Translation

(a) I certainly want you to come to my party. (b) There is no work here. Should we go home? (c) Guests are about to arrive for the wedding. (d) Forgive me, I can't come to your home.

Exercise 3

رات آئی اور اندھیرا ہو گیا تھا۔ (b) کیا آپ میرے لئے سفارشی خط لکھ دیں گے۔ (a)
وہ تھوڑا تھوڑا تیر لیتا ہے۔ (d) میں اُردو نہیں پڑھ سکتا، آپ یہ خط پڑھ دیجئے۔ (c)
میں آپ کی بات بالکل بھول گیا۔ (f) اُس کو بہت اچھا ناچنا آتا ہے۔ (e)

(a) kyā āp mere liye sifārshī xat lik^h dēge? (b) rāt āī aur and^herā ho gayā t^hā. (c) mē urdū nahī paR^h saktā, ap ye xat paR^h dījiye. (d) vo t^hoRā t^hoRā tair letā hε. (e) usko bahut acc^hā nācnā ātā hε. (f) mē āp kī bāt bilkul b^hūl gayā.

Exercise 4

کیونکہ تم نے میرا کام کرنے کا وعدہ کیا تھا۔ (b) تم اپنے کمرے میں جاؤ۔ (a)
اب ہم کھیلنے جائیں گے۔ (d) مجھے باہر کھانے میں مزہ آتا ہے۔ (c)
یہاں پھولوں کی دکان کھلنے والی ہے۔ (f) کیونکہ وہ بدتمیز لڑکا ہے۔ (e)
وہ میری اُستاد ہیں۔ (g)
مجھے اپنا کمرہ صاف کرنا، کھانا بنانا اور اپنے دوست کے ساتھ کھیلنا ہے۔ (h)

(a) tum apne kamre mē jāo. (b) kyōki tum ne merā kām karne kā vādā kiyā t^hā. (c) muj^he bāhar k^hāne mē mazā ātā hε. (d) ab ham k^helne jāēge. (e) kyōki vo badtamīz laRkā hε. (f) yahā p^hūlō kī dukān k^hulne vālī hε. (g) vo merī ustād hē. (h) muj^he apnā kamrā sāf karnā, k^hānā banānā, aur apne dost ke sāt^h k^helnā hε.

(a) What should I do now? (b) Why should I do your work? (c) Why should we go out to eat? (d) Where should we go now? (e) Why should I throw Asif out of my home? (f) What shop is coming here? (g) Who is that woman with long hair? (h) What do you have to do this week?

Exercise 5

Yesterday, my son's health deteriorated suddenly, so I had to take him to the doctor. The doctor was very busy. We had to wait about an hour. Then came our turn, the doctor examined him, and gave him a prescription. The doctor said that he should take rest. From the doctor's office I had to go to the pharmacy to buy the medicine. When I reached home, I remembered that I had to visit my friend's house at 7 o'clock. His parents were coming from London, and both of us had to pick them up at the airport. It was late, and I didn't know what to do. In the meantime, my friend called me and said that due to bad weather the flight was delayed by three hours.

Exercise 6

Possible answer:

بچپن میں مجھے دودھ پینا پڑتا تھا۔ بچپن میں مجھے ڈاکٹر کے پاس جانا پڑتا تھا۔
 بچپن میں مجھے دوائی پینی پڑتی تھی۔ بچپن میں مجھے ٹیکہ لگوانا پڑتا تھا۔
 بچپن میں مجھے والدین کے ساتھ چیزیں خریدنے جانا پڑتا تھا۔

bacpan mẽ muj^he dūd^h pīnā paRtā t^hā. bacpan mẽ muj^he doctor ke pās jānā paRtā t^hā. bacpan mẽ muj^he davāī pīnī paRtī h^hī. bacpan mẽ muj^he Tika lagvānā paRtā t^hā. bacpan mẽ muj^he vālidēn ke sāt^h cizē xarīdne jānā paRtā t^hā.

Unit 8

Exercise 1

- (a) تکلیف کی بات کیا ہے۔ (b) آئیے، تشریف رکھئے۔
 (c) وہ آپ کا انتظار کر رہی تھی۔ (d) شاید آپ کو دفتر میں کام زیادہ ہو۔
 (e) آداب عرض ہے۔

(a) āiye, tashrīf rak^hiye. (b) taklīf kī bāt kyā hē. (c) shāyad āp ko daftar mẽ kām zyādā ho. (d) vo āpkā intzār kar rahī t^hī. (e) ādāb arz hē.

Exercise 2

- (a) میں نے کھانا کھا لیا۔ (b) معاف کچے میں چیک بھیجنا بھول گیا۔
 (c) آپ نے کچھ جواب نہیں دیا۔ (d) آپکا بخار بڑھ گیا۔
 (e) آپ میری صلاح مان لیتے۔

(a) māf kījiye, mē cheque b^hejnā b^hūl gayā. (b) mēne k^hānā k^hā liyā.
 (c) āpkā buxār baR^h gayā. (d) āpne kuc^h javāb nahī diyā. (e) āp merī salāh mān lījiye.

Exercise 3

- (a) ڈاکٹر ٹیکہ لگاتا ہے۔ (b) اُستاد شاگردوں کو پڑھاتا ہے۔
 (c) درزی کپڑے سیتا ہے۔ (d) کیشیر چیک تبدیل کرتا ہے۔
 (e) ڈرائیور گاڑی چلاتا ہے۔ (f) خان ساما کھانا بناتا ہے۔
 (g) سول انجینئر عمارتیں بنواتے ہیں۔

(a) ustād shāgirdō ko paR^hātā he. (b) DākTar Tīkā lagātā he. (c) cashier cheque tabdīl kartā he. (d) darzī kapRe banātā he. (e) xānsāmā k^hānā banātā he. (f) driver gaRī calātā he. (g) civil engineer imaratē banvātē hē.

Exercise 4

- (a) ساجد اکرم نے ساجد سے اپنی گاڑی چلوائی۔
 (b) ساجد اکرم ساجد سے اپنا خط لکھوائے گا۔
 (c) ساجد اکرم ساجد سے اپنا گھر بنوا رہا ہے۔
 (d) ساجد اکرم ساجد سے اپنی کہانی پڑھوا رہا تھا۔
 (e) ساجد اکرم ساجد سے اپنی بیٹی کو جگواتا ہے۔

(a) SAJID akram ne sājid se apnī gāRī calvāyī.
 (b) SAJID akram sājid se apna xat lik^hvāyegā.
 (c) SAJID akram sājid se apnā g^har banvā rahā he.
 (d) SAJID akram sājid se apnī kahānī paR^hvā rahā t^hā.
 (e) SAJID akram sājid se apnī beTī ko jagvātā he.

Exercise 5

- (a) خدا کا شکر ہے کہ وہ بچ گیا۔ (b) بچے نے گاڑی روک دی۔
 (c) شمع جلا دو۔ (e) روٹی جل گئی۔ (d) فون بج رہا ہے، جلدی اٹھاؤ۔
 (f) سب سامان بک گیا۔ (g) میرا دل ٹوٹ گیا۔

(a) bacce ne gārī rok dī. (b) xudā kā shukr hē ki vo bac gayā. (c) fon baj rahā hē, jaldī uT^hāo. (d) roTī jal gayī. (e) shamah jalā do. (f) merā dil TūT gayā. (g) sab sāmān bik gayā.

Exercise 6

- (a) ہنسنا مجھے وہ ہنستی ہوئی لڑکی بہت پسند ہے۔
 (b) کھیلنا کھیلتے ہوئے بچے بہت خوبصورت لگتے ہیں۔
 (c) گانا گاتی ہوئی چڑیا اڑ رہی تھی۔
 (d) ستار بجانا ستار بجاتا ہوا آدمی بہت اچھا ہے۔
 (e) تیرنا تیرتی ہوئی مچھلیوں کو دیکھو۔
 (f) رونا ڈاکٹر نے روتے ہوئے بچے کو ٹیکہ لگایا۔

- (a) HĀSNĀ muj^he vo hāstī laRkī bahut pasand hē.
 (b) K^hELNĀ k^helte bacce bahut xūbsūrat lag rahe t^he.
 (c) GĀNĀ gātī ciRiyā uR rahī t^hī.
 (d) SITĀR BAJĀNĀ sitār bajātā ādmī bahut acc^hā hē.
 (e) TERNĀ tertī mac^haliyō ko dek^ho.
 (f) RONĀ Doctor ne rote bacce ko Tīkā lagāyā.

Unit 9

Exercise 1

- (a) لوگ لائڈر میٹ گپڑے دھونے جاتے ہیں۔
 (b) لوگ ریسٹورانٹ کھانا کھانے کے لیے جاتے ہیں۔
 (c) لوگ سنیما فلم دیکھنے کے لیے جاتے ہیں۔
 (d) لوگ کالج پڑھنے کے لیے جاتے ہیں۔
 (e) لوگ سوئمنگ پول تیرنے کے لیے جاتے ہیں۔
 (f) لوگ فارمی دوائی لینے جاتے ہیں۔ (g) لوگ بار پینے کے لیے جاتے ہیں۔

- (a) log *laundry* maT kapRe d^hone jāte hē. (b) log *restaurant* k^hānā k^hāne jāte hē. (c) log *cinema film* dek^hne jāte hē. (d) log *college* paR^hne jāte hē. (e) log *swimming pool* terne jāte hē. (f) log *bar* pīne jāte hē. (g) log *pharmacy* davāī lene jāte hē.

Exercise 2

- (a) جان سوئے ہوئے نہس رہا تھا۔ (b) وہ بیٹھے ہوئے بولا۔
 (c) لڑکی چئی ہوئی گھر آئی۔ (d) یہ شہر سویا سا لگتا ہے۔
 (e) عورت نے بستر پر لیٹے ہوئے کہا۔

- (a) vo beT^he hue bolā. (b) John so(y)e hue hās rahā t^hā. (c) ye shēher soyā sa lagtā hē. (d) laRkī royī huī g^har āyī. (e) aurat ne bistar par leTe hue kahā.

Exercise 3

sunī	bāt	بات	سُنی
lik ^h ā	xat	خَط	لکھا
hāstā	laRkā	لڑکا	ہنستا
caltī	gāRī	گاڑی	چلتی
b ^h āgtī	billī	بیلی	بھاگتی
b ^h ūle	log	لوگ	بھولے

Exercise 4

- (a) ہم لوگوں سے کھانا کھایا جا رہا ہے۔ (b) جان سے ایک کہانی پڑھی گئی۔
 (c) مجھ سے مرغی کا سالن بنایا گیا۔ (d) تم سے کیا کیا جائیگا؟
 (e) کیا آپ سے گانا گایا جائیگا؟ (f) بل سے ہندوستان میں پڑھا جائیگا۔

- (a) John se ek kahānī paR^hī gayī. (b) ham logō se k^hānā k^hāyā jā rahā hē. (c) tumse kyā kiyā jāyegā? (d) muj^h se murGī kā sālān banāyā gayā. (e) Bill se hindustān mē paR^hā jāyegā. (f) kyā āpse gānā gāya gayā?

Exercise 5

- (a) ہم کو وہاں جانے کا موقع ملا۔
 (b) یہ سنہرا موقع تھا۔ (c) جان کو ہندوستان جانے کا موقع اکثر ملتا ہے۔
 (d) اس کاغذ پر کیا لکھا ہے؟ (e) آپ کو کتاب لکھنے کا موقع کب ملے گا؟

(f) بلی کو موقع ملا اور وہ دودھ پی گئی۔

(g) یہ بہت اچھے موقع کی بات ہے۔

(a) hamko vahā jāne kā mauqā milā. (b) John ko hindustān jāne kā mauqā aksar miltā he. (c) ye sunherā mauqā t^hā. (d) āpko kitāb lik^hne kā mauqā kab milegā? (e) is kagaz mē kyā lik^hā he? (f) billī ko mauqā millā aur vo dūd^h pī gayī. (g) ye bahut acc^he mauqe kī bāt he.

Unit 10

Exercise 1

عید الفطر اس دن سوئیاں پکائی جاتی ہیں۔
دُشمنوں کو بھی دوست بنایا جاتا ہے۔
عید الاضحیٰ حج کے مہینے میں تین روز منائی جاتی ہے۔
گوشت دوستوں اور رشتے داروں میں بانٹا جاتا ہے۔

Īd-ul-fitr is din sivaīyā pakāī jātī hē.
dushmanō ko b^hī 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) نکاح کیسے پڑھایا جاتا ہے؟ (b) سب مسلمانوں سے عید منائی جاتی ہے۔
(c) اُس سے خط لکھا جاتا ہے۔ (d) سبزی بنائی جاتی ہے۔

(a) sab musalmānō se īd manāī jātī he. (b) nikah kese paR^hyā jātā he.
(c) sabzī banāī jātī he. (d) us se xat lik^hā jātā he.

Exercise 3

(a) Īd-ul-fitr عید الفطر
(b) Īd-ul-azhā عید الاضحیٰ
(c) muharram محرم
(d) Īd-ul-azhā عید الاضحیٰ
(e) muharram محرم

Translations of dialogues and readings

This section contains the translations of dialogues and readings used in Units 7 to 10.

Unit 7

Dialogue 1

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 *Many years ago I went to India. (I) learned (it) there 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 handicrafts store here, so (I) haven't forgotten Urdu.*

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

DRIVER *This is true.*

Dialogue 2

IMRAN *Do you know (how to) write Urdu? (lit. 'Does to write Urdu come to you?')*

DRIVER *Not much. In India 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 orders going to Indian craftsmen. Do (you) have work? (i.e. chores or tasks to carry out) in the West End?*
- IMRAN *(I) need to buy something from the market. (I) have (some) free time today. So I thought I would go myself (i.e. in person).*
- DRIVER *Well (in that case), the market is about to come up (i.e. we are about to reach the market) . . . In fact, (it) is the next stop.*
- IMRAN *OK. Goodbye.*
- DRIVER *Bye.*

Dialogue 3

- 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.*

Unit 8

Dialogue 1

- JOHN *Greetings, Dr Naim.*
- DR NAIM *Greetings, Mr Ryder, (we) meet again after several years.*
- JOHN *Yes, after about five years.*
- DR NAIM *Please be seated . . . OK. First, tell (me), how are you feeling? (lit. 'how is (your) disposition?')*
- JOHN *As regards my disposition, I am not feeling well; otherwise I would not have bothered you so late at night.*
- DR NAIM *Why talk about trouble. This is my duty. Well, how high is the fever?*

- JOHN *An hour ago when I took my temperature, it was one hundred and two degrees. Now it might be slightly higher.*
- DR NAIM *OK, (let's) take (your) temperature again.*
- DR NAIM *The fever has increased slightly; (do you) have diarrhoea too?*
- JOHN: *Yes, (I) went to the bathroom about seven or eight times in the past two hours.*
- DR NAIM *The last time you ate many samosas and 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 (you) take this medicine. Two pills every two hours. Then tell me tomorrow morning how you feel. I will wait for your call. OK. Now get some rest. Goodbye.*
- JOHN *Many many thanks, doctor. Goodbye.*

Dialogue 2

- 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.*
- STRANGER *I think 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 *'agli' is an Urdu word, not English. In English the meaning of 'agli' 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 seventy rupees.*
- CASHIER *A total of two hundred pounds. Here are your fourteen thousand rupees. Please count it (for your own sake).*
- PHILIP *That's fine. (lit. 'they are fine'). Thanks.*

Reading 1

1. *In a (lit. 'one') 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), do not 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. *Angrily (lit. 'in anger') he asked the villagers (lit. 'asked from the villagers')*
9. *'Why did you leave the thief?' (i.e. Why did you let the thief go?)*
10. *The villagers answered,*
11. *You yourself said, 'Don't catch (him), let (him) go.'*

Reading 2

These nights, this ambience (*lit. 'weather or season'*), this laughter and making (each other) laugh,
(You can) forget me, but never make them forget.

Unit 9

Reading

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 about their fortune(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. *This is a matter of great happiness.*
7. *Did (you) buy a lottery ticket?*
8. *No, but yesterday I bought life insurance.*
(lit. 'I have caused the life insurance to be done.')

Dialogue 1

- 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 our place (i.e. in America) curry is (called) a spicy Indian dish.*
- FATIMA *In India, neither is curry 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 have (lit. 'had') never heard of that (before).*
- FATIMA *So, which curry do you like?*
- BILL *(This is) the best of both worlds (lit. 'Mango to mango, stone's price.'). (Now) I have come to know about curry and will get an opportunity to taste a genuine curry. Well, we very much like very spicy meat curry.*
- FATIMA *Hey, will you continue to talk or will you eat some (more) snacks? Please take some more.*
- BILL *I am full. (lit. 'My stomach is full'.) You have already given me so much food. Enough. (I) won't be able to eat any more. Absolutely no more.*
- FATIMA *Perhaps you didn't like my food?*
- BILL *The food is very good. I am not feeling well. If I take more I will get sick.*

Dialogue 2

- BILL *Wow! Wow! There is a splendid fragrance (of food); I can't wait. (lit. '(It) is difficult to wait any longer'.)*
- 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 happened?*
- BILL *This is not curry! This is a volcano! and I did not bring my fire extinguisher.*

- FATIMA *This is (your) fire extinguisher – If (it) is very hot, then take some yogurt (lit. ‘if very much pepper striking (you)’).*
- BILL *Truly, in America spicy food is not so spicy.*
- FATIMA *Yes, 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 (my) misunderstanding. Now I (fully) understand that ‘tez’ is a dangerous word.*

Unit 10

Reading 1

- Id is an Islamic sacred festival (lit. ‘a sacred’ festival for the Muslims’).*
- Id comes after the thirty-day period of fasting during the month of Ramzan.*
- Id is celebrated the day after the (new) moon is seen.*
- 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.*
- Just as many people in the world celebrate Christmas with enthusiasm, similarly Id is celebrated with devotion in many countries.*
- 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.*
- 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).*
- Parents give money to their children on the occasion (lit. ‘in the happiness’) of Id. Children buy various toys and sweets with this money.*
- There is feasting in every home. On this day Sivayan (a sweet dessert) is cooked.*
- On this auspicious day in India, Hindus, Sikhs and Christians visit the homes of their Muslim friends 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.*

Reading 2

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 Medina too.*
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's) 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.*

Reading 3

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.*

Dialogue

- 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 bride/groom for their son/daughter. Nevertheless (lit. 'on 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 mangni?*
- JAVED *The meaning of mangni 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'). 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 forms 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 marriage. When he consents then the 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.*

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 **ε** follows **u** and 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 letter **εn** (ع).

ab	اَب	now (adv.)
abbā (m.)	اَبّا	father
ab^hī	اَبھی	right now
ab^hī b^hī	اَبھی بھی	even now
acānak (adv.)	اچانگ	suddenly
acc^hā	اچھا	good, OK
acc^hāī (f.)	اچھائی	good (n.), quality, ideal
acc^hā lagnā (+ko)	اچھا لگنا	to like
adā	اَدّا	fulfilment, grace
adā karnā (+ne)	اَدّا کرنا	to perform
adākār (m.)	اَدّا کار	actor
adākārī (f.)	اَدّا کاری	acting
afsos (m.)	اَفسوس	sorrow
aglā	اَگلا	next
ajīb (adj.)	عجیب	strange
akelā	اکیلا	alone
aksar	اکثر	often, usually
alag	اَلگ	separate
alfāz (m. pl.)	اَلفاظ	words

allāh (m.)	اَللّٰہ	God
allāh hāfiz	اَللّٰہ حَافِظ	goodbye
amal (m.)	عَمَل	action
amīr	اَمِیْر	rich
andāz (m.)	اَنْدَاز	style
and^hā (m.)	اَنْدھا	blind
and^herā (m.)	اَنْدھیرا	darkness
aṅgrez (m.)	اَنگریز	the English
aṅgrezī (f.)	اَنگریزی	the English language
apnā	اَپنا	one's own
aqīdat (f.)	عَقِیْدَت	faith, devotion
aql (f.)	عَقْل	wisdom
arsā	عَرَصہ	time, period
arz (f.)	عَرَض	request
asal mē	اَصْل میں	in fact, in reality
aslī	اَصْلِی	real, genuine
as-salām 'alekum	اَسْلَام عَلَیْکُمْ	Hello (a common greeting among Muslims)
aur	اُور	and, more, other, else
aur b^hī	اُور بھی	even more
aurat (f.)	عَوْرَت	woman
axbār navīs	اَخْبَار نوِیس	journalist, reporter
azīm-ul-shān (adj.)	عَظِیْمُ الشَّان	magnificent, spectacular
azīz (adj.)	عَزِیز	dear
āk^h	اَکھ	eye
āb (m.)	آب	water
ādāb	آدَاب	salutation, greetings
ādī	عادی	habituated, addicted
ādmī	آدمی	man
āftāb (m.)	آفتاب	sun
āftāb caR^hnā	آفتاب چڑھنا	sunrise
āftāb Dūbnā	آفتاب ڈوبنا	sunset
āg (f.)	آگ	fire
āgah karnā (+ne)	آگاہ کرنا	to inform someone

āGāz (m.)	آغاز	beginning
āGāz honā (–ne)	آغاز ہونا	to begin
āj-kal	آج کل	nowadays
ālim (m.)	عالم	learned man, learned (adj.)
ām (m.)	آم	mango
ām (adj.)	عام	common, general
ām tor se	عام طور سے	usually, generally
ānā (–ne)	آنا	to come
āne vālā	آنے والا	about to come
āp	آپ	you (honorific)
āp kā	آپ کا	your
āp ko	آپ کو	to you
ārām (m.)	آرام	comfort, rest
ārām karnā (+ne)	آرام کرنا	to rest
ārzī (adj.)	عارضی	temporary
āTā (m.)	آٹا	flour
ātish fishā	آتش فشاں	volcano
āvārah	آوارہ	a vagabond
bacānā (+ne)	بچانا	to save
baccā (m.)	بچہ	child
bacnā (–ne)	بچنا	to survive, be saved
bacpan (m.)	بچپن	childhood
bahār (m., adj.)	بہار	spring
bahut	بہت	very
bahut xūb	بہت خوب	great! splendid!
baje	بجے	o'clock
bajnā (–ne)	بجنا	to strike
banānā (+ne)	بنانا	to make
banāras	بنارس	Banaras (one of the oldest cities of India)
band	بند	closed
bandah (m.)	بندہ	servant, individual
band honā (–ne)	بند ہونا	to be closed

band karnā (+ne)	بند کرنا	to close
bannā (-ne)	بننا	to be made
baqrīd (f.)	بقر عید	the Muslim festival of sacrifices
baRā	بڑا	big
baR^hnā (-ne)	بڑھنا	to increase, advance
bartāniyā	برطانیہ	Britain
bartānvī (f.)	برطانوی	British
bayān	بیان	report
batānā (+ne)	بتانا	to tell
bāTnā (+ne)	بانٹنا	to distribute
bād mē	بعد میں	afterwards, later
bādshāh	بادشاہ	king
bādshāhat (m.)	بادشاہت	kingdom, reign
bāG (m.)	باغ	garden, park
bāhar	باہر	outside, out
bār (f.)	بار	time
bārah	بارہ	twelve
bārāt (f.)	بارات	a wedding procession
bāt (f.)	بات	matter, conversation, topic
becnā (+ne)	بیچنا	to sell
begam sāhibā (f.)	بیگم صاحبہ	madam
bekār	بیکار	useless
beTā (m.)	بیٹا	son
beTī (f.)	بیٹی	daughter
b^haī	بھئی	hey, well (excl.)
b^harnā (+ne)	بھرنا	to fill
b^hagnā (-ne)	بھاگنا	to run
b^hagte (pres. ppl.)	بھاگتے	running
b^hāī (m.)	بھائی	brother/brothers
b^hej denā (+ne)	بھیج دینا	to send (compound verb)
b^hejnā (+ne)	بھیجنا	to send
b^heR (f.)	بھیڑ	a sheep
b^hī	بھی	also

b^hūk (f.)	بھوک	hunger
b^hūlnā (+/-ne)	بھولنا	to forget
bijlī (f.)	بجلی	electricity, lightning
bimārī (f.)	بیماری	illness
bīmā (m.)	بیمہ	insurance
bīvī (f.)	بیوی	wife
bolnā (+/-ne)	بولنا	to speak
buj^hānā (+ne)	بھجنا	to extinguish
bulbul (f.)	بل بل	nightingale
burā	برا	bad
burāī (f.)	برائی	evil
buxār (m.)	بخار	fever
buzurg	بزرگ	elder
bēhen (f.)	بہن	sister
berā (m.)	بیرا	waiter
cak^hnā (+ne)	چکھنا	to taste
calānā (+ne)	چلانا	to drive, to manage (business), to light/play firecrackers
calnā (-ne)	چلنا	walk
caR^hnā (-ne)	چڑھنا	to climb
caudā	چودہ	fourteen
cād (m.)	چاند	moon
cādnī	چاندی	moonlit
cāhiye (+ko)	چاہیے	desire, want
cāhnā (+ne)	چاہنا	to want
cār	چار	four
cāy (f.)	چائے	tea
c^hatrī (f.)	چھتری	umbrella
c^hoRnā (+ne)	چھوڑنا	to leave
c^hoTā	چھوٹا	small
c^hupā kar	چھپا کر	secretly
c^huTTī (f.)	چھٹی	vacation
cillānā (-ne)	چلانا	to scream
cirāG (m.)	چراغ	a lamp

ciRiyā (f.)	چڑیا	a bird
cīn (m.)	چین	China
cīnī	چینی	Chinese, sugar
cīxnā (-ne)	چیننا	to scream
cor (m.)	چور	thief
corī karnā (+ne)	چوری کرنا	to steal
cūki	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
dastkārī (f.)	دستکاری	handicrafts
dauRnā (-ne)	دوڑنا	to run
davāī/davā (f.)	دوائی، دوا	medicine
davā xānā	دواخانہ	pharmacy
dāG (m.)	داغ	stain, mark
DākTar (m.)	ڈاکٹر	doctor
Dālnā (+ne)	ڈالنا	to put in, throw, pour
dāvat (f.)	دعوت	invitation, feast
dāvat nāmāh (m.)	دعوت نامہ	invitation
de denā (+ne)	دے دینا	to give (for someone else's benefit)
de jānā (-ne)	دے جانا	to give
dek^hnā (+ne)	دیکھنا	to see, to look at, to notice
der (f.)	دیر	delay, time (period of, slot of)
der honaa (+ko)	دیر ہونا	be late
d^hūm d^hām se	دھوم دھام سے	with gusto
dik^hānā (+ne)	دیکھانا	to show
dil lagnā (+ko)	دل لگنا	to feel at home

dimāG (m.)	دماغ	brain
din (m.)	دین	day
do	دو	two
donō	دونوں	both
dost (m.)	دوست	friend
dozax (m.)	دوزخ	hell
dulhan (f.)	دُلہن	bride
duniyā (f.)	دُنیا	world
dushman (m.)	دُشمن	enemy
dushmanī (f.)	دُشمنی	enmity, hostility
duvā (f.)	دُعا	prayer
duvā karnā (+ne)	دُعا کرنا	to pray
dūlhā (m.)	دُولہا	groom
dūr	دُور	far, distant
dūr karnā (+ne)	دُور کرنا	to dispel, to eliminate
dūsrā	دُوسرا	second, other, another
ehsās (m.)	احساس	feeling
ek	ایک	one
ek-do	ایک دو	one or two
ek dūsre se	ایک دُوسرے سے	with one another, each other
ek-sā	ایک سا	alike
faqat (adv.)	فقط	simply
faqīr (m.)	فقیر	beggar, ascetic
farishtā (m.)	فرشتہ	angel
farq (m.)	فرق	difference
farz (m.)	فرض	duty
fasal (f.)	فصل	crop
fasād (m.)	فساد	brawl, riot
fauran (adv.)	فوراً	immediately
fāriG (adj.)	فارغ	free, leisure
fikr (f.)	فکر	worry
fikr karnā (+ne)	فکر کرنا	to worry
firāq (m.)	فراق	separation

foj (f.)	فوج	an army
fursat (f.)	فُرصَت	free time, spare time, leisure
Galat	غلط	wrong
Galat-fahamī (f.)	غلط فہمی	misconception, misunderstanding
gale lagānā (+ne)	گلے لگانا	to embrace
gaye	گیے	went
gāō (m.)	گاؤں	village
gāō vālā (m.)	گاؤں والا	villager
gāRī (f.)	گاڑی	train, vehicle, cart
g ^h anTā (m.)	گھنٹا	hour
g ^h ar (m.)	گھر	house
g ^h oRā (m.)	گھوڑا	horse
g ^h ūmnā (-ne)	گھومنا	to travel, to wander
ginnā (+ne)	گیننا	to count
gīlā	گیلا	wet
golī (f.)	گولی	tablet, pill; bullet
gosht (m.)	گوشت	meat
Gulām (m.)	غلام	slave
gulshan (m.)	گلشن	garden
gulūkār (m.)	گلوکار	singer (performer)
gumnā (-ne)	گمنا	to be lost
Gusal xānā (m.)	غُسل خانہ	bathroom
Gussā (m.)	غُصّہ	anger
guT ^h lī (f.)	گٹھلی	stone (of a fruit)
guzar jānā (-ne)	گزر جانا	to pass away, to die
guzarnā (-ne)	گزرنا	to pass by
guzārish (f.)	گزارش	request
Ger (m.)	غیر	stranger
Ger qānūnī	غیر قانونی	illegal
Gervatnī (m.)	غیر وطنی	foreigner
gyārah	گیارہ	eleven
haj (m.)	حج	pilgrimage to Mecca
halāl (adj.)	حلال	lawful

halāl karnā (+ne)	حلال کرنا	to slaughter
hamārā	ہمارا	our
hamāre yahā	ہمارے یہاں	at our place (house, country, etc.)
hameshā	ہمیشہ	always
hamlā karnā (+ne)	حملہ کرنا	to attack
hammām (m.)	حمام	hot bath
hamsāyā (m.)	ہمسایہ	neighbour
haqīqatan (adv.)	حقیقتاً	in reality
harānā (+ne)	ہرانا	to defeat
hasad (f.)	حسد	envy, jealousy
havā (f.)	ہوا	air, wind
havāī aDDā (m.)	ہوائی اڈا	airport
hazār	ہزار	thousand
hazrat (m.)	حضرت	a title applied to a great man
hā	ہاں	yes
hādisā	حادِثہ	accident
hājī (m.)	حاجی	a person who has performed a pilgrimage to Mecca
hākīm (m.)	حاکم	ruler
hāl (m.)	حال	condition
hāl mē (adv.)	حال میں	recently
hālāke	حالانکہ	although
hāt ^h (m.)	ہاتھ	hand
hindū	ہندو	a Hindu
hindustān (m.)	ہندوستان	India
hindustānī	ہندوستانی	Indian
honā (-ne)	ہونا	to be
hukam (m.)	حکم	order
hussen (m.)	حُستین	a name (the Prophet Muhammad's grandson)
huzūr (m.)	حُضُور	presence, your majesty!
hū	ہوں	am
hē	ہیں	are
he	ہے	is

ijāzat	إِجَازَت	permission
ilm (m.)	عِلْم	knowledge
imārat (f.)	عِمَارَت	building
inglistān (m.)	اِنْگِلِسْتَان	England
intixāb karnā (+ne)	اِنتِخَاب کرنا	to choose, to elect
intzār (m./f.)	اِنْتِظَار	wait
intzār karnā (+ne)	اِنْتِظَار کرنا	to wait
iqrār karnā (+ne)	اِقْرَار کرنا	to accept
irādah (m.)	اِرَادَہ	intention
ishārah (m.)	اِشَارَہ	gesture, sign
ishq (m.)	عِشْق	love
ishq karnā (+ne)	عِشْق کرنا	to love
islāmī	اِسْلَامِی	Islamic
isliye	اِس لَیْے	therefore, so, thus, because, of this
ism-e-sharīf	اِسْم شَرِیْف	name (<i>lit.</i> 'distinguished appellation')
istaqbāl (m.)	اِسْتِقْبَال	reception, welcome (a guest)
itnā (m., adj.)	اِتنا	so much/many, this much/many
itne mē	اِتنے مِیں	in the meantime
izhār (m.)	اِظْہَار	disclosure
izzat (f.)	عِزّت	respect
īd (f.)	عِید	a Muslim festival
īd-gāh (f.)	عِید گاہ	a place or a mosque where Muslims assemble for prayers on Id day
īd-ul-azhā (f.)	عِیدِ اِلْضَحٰی	the Muslim festival of sacrifices
īd-ul-fitr (f.)	عِیدِ اِلْفِطْرِ	the Muslim festival celebrated at the end of Ramadan
ījād (f.)	اِیْجَاد	an invitation
īsāī	عِیْسَآئِی	a Christian
īsvī	عِیْسَوِی	century of Christian calendar
jab (rel. pronoun)	جَب	when
jab ki	جَب کِے	while

jabran (adv.)	جبراً	by force
jahāz (m.)	جہاز	a ship, vessel, plane
jalānā (+ne)	جَلانا	to light, to burn; to kindle
jaldī (f.)	جلدی	quickly, hurry
jamā (f.)	جمع	collection, total
jamāt (f.)	جماعت	an assembly, a class
janāb	جناب	sir
janḡ-e-azīm	جنگِ عظیم	World War
javāb (m.)	جواب	answer
javāb denā (+ne)	جواب دینا	to answer, reply
jāc karnā (+ne)	جانچ کرنا	to examine
jāmah masjid (f.)	جامع مسجد	Jamah Masjid (mosque)
jān (f.)	جان	life
jānā (–ne)	جانا	to go
jāne do	جانے دو	let (someone) go
jāne vāle	جانے والے	going; about to go
jānvar (m.)	جانور	animal
jeb (f.)	جیب	pocket
jeb kāTnā (+ne)	جیب کاٹنا	to pick someone's pocket
j^hagRā (m.)	جھگڑا	quarrel, dispute
jism (m.)	جسم	body
jī	جی	honorific word
jīt (m.)	جیت	victory
josh (m.)	جوش	excitement, passion
josh-o-xarosh	جوش و خروش	excitement
jēsā	جیسا	as
jēse (ki)	جیسے	as, as if
kab	کب	when
kab^hī	کبھی	ever
kab^hī kab^hī	کبھی کبھی	sometimes
kab^hī nahī	کبھی نہیں	never
kaccā	کچّا	raw
kahā	کہاں	where
kahānī (f.)	کہانی	story

kaī	کئی	several
kal	کل	yesterday, tomorrow
kam	گم	less
kamāl (m.)	گمال	perfection
kamrā (m.)	گمرہ	room
kaṅgā (m.)	کنگا	comb
kapRā (m.)	گپڑا	cloth
karnā (+ne)	کرنا	to do
karoR	گروڑ	ten million
kasrat karnā (+ne)	گسرت کرنا	to exercise
kaun sā	کون سا	which one
kā	کا	of
kāfī	کافی	enough, sufficient
kāGaz (m.)	کاغذ	paper
kām honā (+ko)	کام ہونا	to have work
kāmyāb honā (-ne)	کامیاب ہونا	be successful
kārīgar (m.)	کارپگر	an artisan
kārīgarī (f.)	کارپگری	artistic work
kāTnā (+ne)	کاٹنا	to cut
ke alāvah	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 ^h	کے ساتھ	with, together
k ^h aRā honā (-ne)	کھڑا ہونا	to stand
k ^h ānā (m.), v. (+ne)	کھانا	food (n.), to eat (v.)
k ^h elnā (+/-ne)	کھیلنا	to play
k ^h ilānā (+ne)	کھیلانا	to feed
k ^h ilonā (m.)	کھیلونا	a toy
k ^h iRkī (f.)	کھڑکی	window
k ^h o jānā (-ne)	کھوجانا	be lost

k^holnā (+ne)	کھولنا	to open
kis	کس	which
kisī	کسی	someone
kitāb (f.)	کتاب	book
kitnā	کتنا	how much/many?
kījie	کیجیے	please do
koī	کوئی	some, any, someone, anyone
koshish (f.)	کوشش	try
kuc^h	کچھ	some
kul	کل	total
kursī (f.)	کرسی	chair
kuttā (m.)	کُتّا	dog
kutub xānā (m.)	کُتُب خانہ	library
kehlānā (-ne)	کہلانا	to be called/named
kēhnā (+ne)	کہنا	to say
kēhte hē	کہتے ہیں	is called, is said
kēse	کیسے	how
kyā	کیا	what
kyā!	کیا	What! I do not believe it!
kyō	کیوں	why
lafz (m.)	لفظ	word
lagām (f.)	لگام	bridle
lagānā (+ne)	لگانا	to attach, to stick, to apply
lagb^hag	لگ بھگ	about, approximately, almost
lagnā (+ko)	لگنا	to seem, to be applied, to appear
lagnā (-ne)	لگنا	to cost, to take (time)
landan	لندن	London
laRāī (f.)	لڑائی	fight, battle, war
laRkā (m.)	لڑکا	boy
laRkī (f.)	لڑکی	girl
lassī (f.)	لسی	yoghurt drink
lauTnā (-ne)	لوٹنا	to return, to come
lāl qillah (m.)	لال قلعہ	red fort

lālac (m.)	لالچ	greed
lānā (-ne)	لانا	to bring
lekin	لیکن	but
lenā (+ne)	لینا	to take
lik^hnā (+ne)	لکھنا	to write
log (m.)	لوگ	people
log dāstān (f.)	لوگ داستان	folk tale
macc^har (m.)	مچھر	mosquito
mac^hlī (f.)	مچھلی	fish
madad karnā (+ne)	مدد کرنا	to help
maGrib (m.)	مغرب	west, the West
maGribī	مغربی	western, Western
mahak	مہک	fragrance
mahīnā (m.)	مہینہ	month
majbūran	مجبوراً	under pressure, being forced
malma (f.)	ململ	muslin
manā	منع	forbidden
manānā (+ne)	منانا	to celebrate (festival, holiday), persuade
maṅgānā (+ne)	منگانا	to order
maṅgnī (f.)	منگنی	engagement
maṅgnī honā (-ne)	منگنی ہونا	to be engaged
maqsad (m.)	مقصد	aim, purpose, intention
mard (m.)	مرد	man
marīz (m.)	مریض	patient
marnā (-ne)	مرنا	to die
martabā (m.)	مرتبہ	time
masālā (m.)	مسالہ	spice
masāledār	مسالیدار	spicy
mashhūr	مشہور	famous
masjid (f.)	مسجد	mosque
maslan	مثلاً	for example
masrūf (adj.)	مصرف	busy
mat	مت	not

matlab (m.)	مَطْلَب	meaning
maulvī (m.)	مولوی	Muslim priest, cleric or one learned in Muslim law
mauqā (m.)	مَوْقِع	opportunity
mausam (m.)	مَوْسَم	season, weather
mausīqī (f.)	مَوْسِیقِی	music
mazā karnā (+ne)	مَزہ کرنا	to enjoy
mazmūn (m.)	مَضمُون	an article, composition
mā (f.)	ماں	mother
mālūm honā (+ko)	مَعْلُوم ہونا	to know, to be known
māmū (m.)	مامو	uncle, mother's brother
mātam (m.)	مَاتَم	mourning
meharbānī (f.)	مہربانی	kindness
mehmān (m.)	مہمان	a guest
milnā (+ko)	مِلنا	to find, to receive, to get
milnā (–ne)	مِلنا	to meet, to be available
mirc (f.)	مِرچ	chilli peppers
miT^hāī (f.)	میٹھائی	sweets
mizāj (m.)	مِزاج	temperament, nature
muāf/māf	مُعَاف	forgiven
muāmlā (m.)	مُعَامَلہ	matter
mu'āshrā/māshrā	مُعَاشِرہ	culture, society
muāvzah (m.)	مُعَاوِضہ	compensation
mubārak	مُبَارَک	auspicious, blessed
mubārak ho	مُبَارَک ہو	congratulations
mugal	مُغَل	the Moguls
muharram (m.)	مُحَرَّم	muharram (the first month of the Muslim calendar)
muj^he	مُجھے	(to) me
mulāqāt (f.)	مُلَاقَات	meeting
mulāqāt honā (–ne)	مُلَاقَات ہونا	to meet
muqaddas	مُقَدَّس	sacred
murGā (m.)	مُرغا	chicken
musalmān (m.)	مُسْلِمَان	Muslim

musannif (m.)	مُصَنِّف	writer
mushkil (f.)	مُشْکِل	difficult, difficulty
mē	میں	I
mehēgā	مہنگا	expensive
mehel (m.)	محل	palace
nadī (f.)	ندی	river
nafā (m.)	نفع	profit
nafrat (f.)	نفرت	hate
nahī	نہیں	not
nahī to	نہیں تو	otherwise
namak (m.)	نمک	salt
namaste	نمستے	Hindu greetings and reply to greetings
namāz (f.)	نماز	Muslim prayers
namāz paR^hnā (+ne)	نماز پڑھنا	to say (one's) prayers
namī (f.)	نمی	humidity
naqal (f.)	نقل	copy, fake, imitation
nayā	نیا	new
nazar (f.)	نظر	vision
nazrānah (m.)	نذرانہ	gift
nā?	نا	isn't it?
nā . . . nā	نا . . . نا	neither . . . nor
nām (m.)	نام	name
nāpasand (f.)	ناپسند	dislike
nāshtā (m.)	ناشتہ	breakfast
ne	نے	agent marker in the perfective tenses
nihāyat (f.)	نہایت	extreme
nikah (m.)	نکاح	matrimony
nikah paR^hnā (+ne)	نکاح پڑھنا	to perform the marriage service
nisbatan	نسبتاً	ratio
nīd ānā (+ko)	نپند آنا	to feel sleepy
nokrī (f.)	نوکری	a job
oh	اوہ	oh, excl. of pain

pahcānnā (+ne)	پہچانا	to recognize
pahūcnā (-ne)	پہنچنا	to reach, arrive
pakaRnā (+ne)	پکڑنا	to catch
par	پر	on, at
pareshān	پریشان	troubled
parhez (m.)	پرہیز	abstinence
parhez karnā (+ne)	پرہیز کرنا	to abstain, avoid
paR^hnā (+ne)	پڑھنا	to study, to read
paRnā (-ne)	پڑنا	to fall, to lie down, to occur
parvānā (m.)	پروانہ	moth
parvāz (f.)	پر واز	flight
pasand (f.)	پسند	choice, liking
pasanddīdah (adj.)	پسند دیدہ	favourite
pashmīnā (adj.)	پشمینہ	woollen (made from a specific variety of Kashmiri wool which is very light)
pasīnā ānā (+ko)	پسینہ آنا	to sweat
patā (m.)	پتہ	address
patā lagnā (+ko)	پتہ لگانا	to come to know
pālnā (-ne)	پالنا	to bring up (a child)
pānā (+ne)	پانا	to find, obtain
pānī (m.)	پانی	water
pās	پاس	near
p^hal (m.)	پھل	fruit
p^hir	پھر	again, then
pic^hlā	پچھلا	last
pīnā (+ne)	پینا	to drink
puḷīs vālā (m.)	پولیس والا	policeman
purānā	پُرانا	old (inanimate)
pūc^hnā (-ne)	پوچھنا	to ask
pūrā	پورا	complete, whole, full
pūrā karnā (+ne)	پورا کرنا	to complete
pēdal (adj., adv.)	پیدل	walking, on foot

pεGambar (m.)	پیغمبر	prophet
pεGām (m.)	پیغام	message
pehlā	پہلا	first
pεhle	پہلے	(at) first, ago, previously
pεsā (m.)	پیسہ	money; one hundredth of a rupee
pyār (m.)	پیار	love
pyās (f.)	پیاں	thirst
qabūl (m.)	قبول	assent, acknowledgement
qabūl honā (+ko)	قبول ہونا	to be accepted
qabūl karnā (+ne)	قبول کرنا	to accept
qadr (f.)	قدر	dignity, value
qafas (m.)	قفص	cage, network
qahat (m.)	قحط	famine
qamīz (f.)	قمیض	shirt
qarīb (adj.)	قریب	close
qarz (m.)	قرض	debt, loan
qālīn (f.)	قالین	a woollen carpet
qānūn (m.)	قانون	law
qānūnan	قانوناً	by law
qism	قسم	type
qismat (f.)	قسمت	luck, fate
qudrat (f.)	قدرت	nature, universe
qurbānī (f.)	قربان	sacrifice
qurbānī karnā (+ne)	قربانی کرنا	to sacrifice
qutub mīnār (m.)	قطب مینار	Qutub Minar (a tower)
qed xānā (m.)	قیدخانہ	jail, prison
ramzān (m.)	رمضان	Ramadan (the ninth month of the Muslim calendar)
rañj-o-Gam	رنج و غم	sorrow
rang (m.)	رنگ	colour
rasm (f.)	رسم	custom, order
rasoī (f.)	رسوئی	kitchen
ravānā honā (-ne)	روانہ ہونا	to depart

rāt (f.)	رات	night
rāz (m.)	راز	secret
relgāRī (f.)	ریل گاڑی	train
resham (m.)	ریشم	silk
reshmī	ریشمی	silken
rishtedār	رشتے دار	relatives
rivāj (m.)	رِواج	custom
roshnī (f.)	روشنی	light
roz	روز	daily
rozah (m.)	روزہ	a fast
rozah rak^hnā (+ne)	روزہ رکھنا	to keep a fast
ruk^{nā} (–ne)	رُکنا	to stop
rupayā (m.)	رُپیہ	rupee
rux (m.)	رُخ	direction, face
rūh (f.)	رُوح	soul
rēhnā (–ne)	رہنا	live
sab	سَب	all
sabaq (m.)	سَبَق	lesson, moral
sabzī (f.)	سبزی	vegetable
sac (m.)	سچ	truth, true
sac!	سچ	Truth! It can't be true!
safar (m.)	سَفَر	travel
safar karnā (+ne)	سَفَر کرنا	to travel
safar nāmāh (m.)	سَفَر نامہ	an account of one's travel/passport
sahārā (m.)	سہارا	support
sajāvaT (f.)	سجاوٹ	decoration
sak^{nā} (–ne)	سکنا	can, be able to
salāh (f.)	صَلاح	advice
salāh lenā (+ne)	صَلاح لینا	to seek/take advice
salāh mānnā (+ne)	صَلاح ماننا	to accept/take advice
salām (m.)	سَلام	Muslim greetings and replies to the greetings

samaj^hnā (+/-ne)	سمجھنا	to understand
sar (m.)	سر	head
sarmā	سرما	winter
sau	سو	hundred
savāl (m.)	سوال	question
savāl nāmā	سوال نامہ	questionnaire
saverā (m.)	سوریا	morning
sādā	سادہ	simple
sāf	صاف	clean, clear
sāhab (m.)	صاحب	sir
sāl (m.)	سال	year
sāmān (m.)	سامان	baggage, goods, stuff, tools
sāqī (m.)	ساقی	one who serves a drink
sārā	سارا	whole, full
sāRī (f.)	ساڑی	saree
sās (f.)	ساس	mother-in-law
sāt baje	سات بجے	seven o'clock
se	سے	from, with, by, than
shabnam (f.)	شبِ نعم	dew
shahīd (m.)	شہید	a martyr
shahīd karnā (+ne)	شہید کرنا	to kill (i.e. to make a martyr of)
shalvār (f.)	شلوار	loose native trousers
shamah	شمع	light
sharah	شرح	law/rate
sharīf	شریف	noble
sharīk (m.)	شریک	partner
sharīk honā (-ne)	شریک ہونا	to participate
shauq (m.)	شوق	hobby, fondness, interest
shādī (f.)	شادی	marriage
shādī-shudā	شادی شدہ	married
shāl (f.)	شال	a shawl
shām (f.)	شام	evening
shāmil (adj.)	شامل	comprising

shāmil ho jānā (-ne)	شامل ہو جانا	be included
shāndār	شاندار	splendid, great
shāyad	شاید	perhaps
shiā	شیعہ	Shia (Muslim)
shor (m.)	شور	noise
shukrānā	شُکرا نہ	thanksgiving
shukriyā (m.)	شُکریہ	thanks
shurū karnā (+ne)	شروع کرنا	to begin
shēher (m.)	شہر	city
sifar (m.)	صفر	zero
sifārish	سفارش	recommendation
sikkā (m.)	سکہ	a coin, currency
sipāhī (m.)	سپاہی	soldier
sirf	صرف	only
sivaiyā	سیویاں	name of a dessert
sīk ^h nā (+ne)	سیکھنا	to learn
socnā (+ne)	سوچنا	to think
subah (f.)	صبح	morning
sultān (m.)	سُلطان	a Sultan, king emperor
sunte hī	سُنتے ہی	as soon as (someone) heard
sūk ^h ā (m., adj.)	سُکھا	dry
sūraj (m.)	سُورج	sun
sūt (m.)	سُوت	cotton
sūtī (adj.)	سُوتی	cotton
ser karnā (+ne)	سیر کرنا	to go for a walk, to travel
ta'am xānā (m.)	طعام خانہ	restaurant
tabdīl (f.)	تبدیل	change, transformation
tabīyat (f.)	طبیعت	health, disposition
tab tak	تب تک	by then
tahzīb (f.)	تہذیب	culture
taklīf (f.)	تکلیف	trouble, bother
taklīf denā (+ne)	تکلیف دینا	to bother
talāq (m.)	طلاق	divorce
tamām (adj.)	تمام	whole, entire

taqrīban (adv.)	تقریباً	approximately, roughly, about
taqvīm (f.)	تقویم	calendar
tar	تر	wet
tarah tarah	طرح طرح	various
tarī (f.)	تری	liquid
tarīqā (m.)	طریقہ	manner, method
tashrīf (f.)	تشریف	(a term signifying respect)
tashrīf lānā (-ne)	تشریف لانا	to grace one's place, welcome, come
tashrīf rakʰnā (+ne)	تشریف رکھنا	to be seated
tavārīxī (adj.)	تواریخی	historical
taxt (m.)	تخت	throne
tāj (m.)	تاج	crown
tāj meḥal (m.)	تاج محل	the Taj Mahal
tālib-e-ilm	طالب علم	a student
tālīm (f.)	تعلیم	education
tārīq (f.)	تاریخ	date, history
tāzā	تازہ	fresh
tāziyā	تعزیه	tazia (replica of Hussain's tomb)
tehvār	تہوار	festival
tez	تیز	fast, quick, sharp, strong
tʰā	تھا	was
Tʰīk	ٹھیک	fine; okay
Tʰīk-Tʰāk	ٹھیک ٹھاک	fine, hale and hearty
tʰoRā	تھوڑا	little, few
tibbī (adj.)	طبی	medical
Tīkā lagānā (+ne)	ٹپکہ لگانا	to give an injection/a shot
to (part.)	تو	to, then, as regards
tohfā	تحفہ	gift
totā (m.)	طوطا	a parrot
TūTnā (-ne)	ٹوٹنا	be broken
te honā (-ne)	ٹہنے ہونا	be settled
ternā (-ne)	تیرنا	to swim
umar (f.)	عمر	age

umdā	عُمدہ	fine, excellent
ummīd (f.)	اُمید	hope
uT ^h nā (-ne)	اُٹھنا	to get up
ɛb (m.)	عیب	fault, disgrace
ɛnak (f.)	عینک	spectacles
ɛsā	ایسا	such
ɛsh	عیش	luxury, pleasure
va-'alɛkum as-salām	وعلیکم السلام	hello (reply to Muslim greeting)
vahī	وہی	same, that very
validɛn (m.)	والدین	parents
vaqt (m.)	وقت	time
varq (m.)	ورق	page of a book
vādā (m.)	وعدہ	promise
vādā karnā (+ne)	وعدہ کرنا	to promise
vāh	واہ!	ah! excellent! bravo!
vāh! vāh!	واہ! واہ!	Wow! Wow! bravo!
vālid (m.)	والد	father
vālidah (f.)	والدہ	mother
vāpas	واپس	back
vāpas ānā (-ne)	واپس آنا	to come back
vāqiāt (m. pl.)	واقعات	events
vo	وہ	that, he, she
vo kɛse	وہ کیسے	how come?
vɛse	ویسے	otherwise, in addition, like that, similarly
xabar (f.)	خبر	news
xaccar (m.)	خچر	mule
xalīl (m.)	خلیل	a true friend
xarāb	خراب	bad
xarāb lagnā (+ko)	خراب لگنا	to dislike
xarc (m.)	خرچ	expenditure
xarīdnā (+ne)	خریدنا	to buy
xatam	ختم	ended, concluded

xatarnāk	خطرناک	dangerous
xatrā (m.)	خطرہ	danger
xayāl	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 tor 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	خدا	God
xudā hāfiz	خدا حافظ	goodbye
xush-hālī (f.)	خوش حالی	prosperity
xushbū	خوشبو	fragrance (<i>lit.</i> 'happy smell')
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 (f.)	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.)	زَمانہ	time(s), period
zarā	ذرا	little, somewhat
zard	زرد	yellow
zar-e-mubādilā	زیرِ مبادلہ	foreign exchange
zar-e-naqad	زیرِ نقد	cash
zarūr	ضرور	of course, certainly
zarūrat (f.)	ضرورت	need, necessity
zarūrī	ضروری	important, urgent, necessary
zāhir	ظاہر	apparent, evident
zālim (m.)	ظالم	a tyrant, cruel (adj.)
zindā	زندہ	alive
zindagī (f.)	زندگی	life
ziyārat (f.)	زیارت	pilgrimage
zor se	زور سے	loudly
zor denā (+ne)	زور دینا	to emphasize
zulm (m.)	ظلم	oppression
zyādā	زیادہ	more

English-Urdu glossary

A set of 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
- time
- important verbs

The gender of the nouns is specified as masculine (m.) and feminine (f.). Adjectives are given in their base masculine singular form. Since the plural forms of the nouns are predictable from the gender, only the singular forms are listed. Verbs taking the agentive (+/- نے ne) in perfective tenses, or experiencer subjects (+ کو ko) rather than regular nominative subjects are so indicated. Also, if the object of a verb takes a specific postposition instead of the regular کو ko postposition, it is specified in the following way:

to wait for x **X kā intzār karnā** کا انتظار کرنا

This shows that the verb انتظار کرنا ‘to wait’ takes the postposition کا kā ‘of’ instead of کو ko or the equivalent of the English ‘for’. Verbs are listed in the infinitive form.

Body, health and ailments

Parts of the body

ankle	Taxnā (m.)	ٹخنّا
back	pusht (f.), pīT^h	پُشت، پٹھ
bald	gañjā (m.)	گنّجّا
beard	dāR^hī (f.)	داڑھی
blood	xūn (m.)	خُون
body	jism (m.)	جسم
chest	c^hātī (f.)	چھاتی
ear	kān (m.)	کان
elbow	kohnī (f.)	کہنی
eye	āk^h (f.)	آنکھ
face	cehrā (m.)	چہرہ
finger	uṅglī (f.)	اُنگلی
foot	per (m.)	پیر
forehead	māthā (m.), peshānī (f.)	ماتھا، پیشانی
hair	bāl (m.)	بال
hand	hāt^h (m.)	ہاتھ
head	sar (m.)	سر
heart	dīl (m.)	دِل
kidney	gurdā (m.)	گُردہ
knee	g^huTnā (m.)	گھٹنّا
leg	lāt (f.), Tāg	لاٹ، ٹانگ
lip	hōT^h (m.)	ہونٹ
moustache	mūch (f.)	مونچھ
mouth	mūh (m.)	مُنھ
neck	gardan (f.)	گردَن
nose	nāk (f.)	ناک
shoulder	kand^hā (m.)	کنڈھا
stomach	peT (m.), shikam (m.)	پیٹ، شکم
throat	galā (m.)	گلا
thumb	aṅgūThā (m.)	اَنگوٹھا
toe	per kī uṅglī (f.)	پیر کی اُنگلی
tongue	zabān (f.)	زبان

Health and ailments

ache, pain	dard (m.)	درد
ailment, sickness	bīmarī (f.)	بیماری
appetite, hunger	b^hūk (f.)	بھوک
blind	and^hā (m.)	اندھا
blister	c^hālā (m.)	چھالا
boil	p^hoRā (m.)	پھوڑا
breath	sās (f.)	سانس
burning sensation	jalan (f.)	جلن
cholera	hezā (m.)	ہیضہ
common cold	zūkām (m.)	زُکام
cough	k^hāsi (f.)	کھانسی
deaf	bēhrā (m.)	بہرا
dumb	gūgā (m.)	گونگا
dysentery	pecish (f.)	پیش
feel breathless	sās caR^hnā (+kā)	سانس چڑھنا
feeling dizzy	sar cakrānā (+kā)	سر چکرانا
health	sehat (f.)	صحت
healthy	tandrust	تندرُست
ill	bīmār (m.)	بیمار
indigestion	bad-hazmī (f.)	بد ہضمی
injury	coT (f.)	حوٹ
itch	k^hujlī (f.)	کھجلی
lame	lanḡRā (m.)	لنگڑا
malaria	maleriyā buxār (m.)	ملیریا بخار
sneeze	chīk (f.)	چھینک
sprain	moc (f.)	موچ
swelling	sūjan (f.)	سوجن
temperature	buxār (m.)	بخار
thirst	pyās (f.)	پیاں
tuberculosis	tap-e-diq (m.)	تپِ دِق
typhoid	miyādī buxār (m.)	مِعادِی بخار
ulcer	nāsūr (m.)	ناسور
unconscious	behosh	بے ہوش

Colours

black	kālā	کالا
blue	nīlā	نیلا
brown	b^hūrā	بھوڑا
colour	rang (m.)	رنگ
green	sabz	سبز
orange	saṅgtarī, nārangī	سنگتری
pink	gulābī	گلابی
purple (dark)	bēgni	بینگنی
purple (light)	jāmnī	جامنی
red	lāl, surx	لال، سُرخ
saffron	kesarī	کیسری
sky blue	āsmānī	آسمانی
white	safed	سفید
white (skin)	gorā	گورا
yellow	pīlā/zard	زرد

Family and relations

aunt

father's sister	p^hūphī	پھوپھی
father's brother's wife	cacī	چچی
mother's brother's wife	mumānī	مومانی
mother's sister	xālā	خالہ

brother

b^hāī بھائی

brother-in-law

husband's older brother	jeT^h	جیٹھ
husband's sister's husband	nandoī	نندوئی
husband's younger brother	devar	دیور
wife's brother	sālā	سالا
wife's sister's husband	hamzulf, sār^hū	ہم زلف، ساڑھو
child	baccā (m.), baccī (f.)	بچہ، بچی

daughter	beTī	بیٹی
daughter-in-law	bahū	بہو
father	abbā, vālid	ابا، والد
father-in-law	sasur	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	دادی
mother's mother	nānī	نانی
grandson		
daughter's son	navāsā	نواسہ
son's son	potā	پوتا
husband	xāvind	خاوند
mother	ammī, vālidah	امی، والدہ
mother-in-law	sās	ساس
nephew		
brother's son	b ^h atījā	بھتیجا
sister's son	b ^h ājā	بھانجا
niece		
brother's daughter	b ^h atījī	بھتیجی
sister's daughter	b ^h ājī	بھانجی
relative	rishtedār	رشتہ دار
sister	bēhen	بہن
	hamshīrā, āpā	ہمشیرہ، آپا
sister-in-law		
brother's wife	b ^h āb ^h ī	بھابھی
wife's sister	sālī	سالی
husband's sister	nanad	نند
son	beTā	بیٹا

son-in-law	dāmād	داماد
uncle		
father's sister's husband	p^hūp^hā	پھوپھا
father's brother	cacā	چچا
mother's brother	māmū/māmā	ماموں
mother's sister's husband	xālū	خالو
wife	bīvī	بہوی

Food and drink

Food grains and flours

black beans	lob^hiyā (m.)	لوبھیا
chickpea flour	besan (m.)	بیسن
chick peas	c^hole (m. pl.)	چھولے
corn	makaī (f.)	مکئی
flour	āTā (m.)	آٹا
flour (refined, all purpose)	mēdā (m.)	میدہ
kidney beans	rājmāh (f.)	راجماہ
lentils	dāl (f.)	دال
mung beans/lentils	mūg dāl (f.)	مؤنگ دال
rice	cāval (m.)	چاول
wheat	gehū (m.)	گیہوں

Fruits and nuts

almond	bādām (m.)	بادام
apple	seb (m.)	سیب
apricot	xubānī (f.)	خوبانی
banana	kelā (m.)	کیلا
cashew nuts	kājū (m.)	کاجو
fruit; dry fruit	p^hal (m.)	پھل
grapes	aṅgūr (m.)	انگور
guava	amrūd (m.)	امرود
lemon	nībū (m.)	نپو

mango	ām (m.)	آم
melon	xarbūzā (m.)	خربوزه
orange	santarā, sangtarā (m.)	سنترہ، سنگترہ
peach	āRū (m.)	آرؤ
peanuts	mūḡp^halī (f.)	مؤنگ پھلی
pear	nāshpātī (f.)	ناشپاتی
pistachio	pistā (m.)	پستہ
plum	ālūbuxārā (m.)	آلو بخارا
tangerine	nārangī (f.)	نارنگی
walnut	axroT (m.)	آخروٹ
watermelon	tarbūz (m.)	تریوز

Vegetables

beetroot	cuqandar (m.)	چقندر
bitter gourd	karelā (m.)	کریلا
cabbage	bandgob^hī (f.)	بندگوبھی
courgette	torī (f.)	توری
cucumber	k^hīrā (m.)	کھیرا
fenugreek	met^hī (f.)	میتھی
garlic	lehsun (m.)	لہسن
ginger (fresh)	adrak (f.)	ادرک
mustard	sarsō (m.)	سرسوں
okra	b^hiNDī (f.)	بھنڈی
onion	pyāz (m.)	پیاز
peas	maTar (m.)	مٹر
potatoes	ālū (m.)	آلو
pumpkin	kaddū (m.)	کدؤ
radish	mūlī (f.)	مؤلی
spinach	pālak (f.)	پالک
tomato	TamāTar (m.)	ٹماٹر
vegetable	sabzī (f.)	سبزی

Herbs and spices

aniseed	saūf (m.)	سونف
asafoetida	hīg (f.)	ہینگ
bay leaves	tez pattā (m.)	تیز پتہ
black cardamom	baRī ilāyacī (f.)	بڑی الائچی
black pepper	kalī mirc (f.)	کالی مرچ
cardamom	ilāycī (f.)	الائچی
chilli	mirc (f.)	مرچ
cinnamon	dālcīnī (f.)	دال چینی
cloves	lāūg (m.)	لونگ
coriander	d^haniyā (m.)	دھنیا
cumin	zīrā (m.)	زیرا
ginger (dry)	sāūT^h (f.)	سونٹھ
mango powder	amcūr (m.)	آمچور
mint	paudīnā (m.)	پودینا
mixed spices	garam masala (m.)	گرم مصالحہ
mustard seeds	rāī (f.)	رائی
nutmeg	jāyp^hal (m.)	جائفل
saffron	zāfrān (m.)	زعفران
salt	namak (m.)	نمک
spices	masālā (m.)	مَصلَہ
tamarind	imlī (f.)	املی
turmeric	haldī (f.)	ہلدی

Food items (dishes), etc.

alcoholic drinks	sharāb (f.)	شراب
betel leaf	pān (m.)	پان
betel nut	supārī (f.)	سپاری
bread (Indian)	roTī (f.), capātī (f.)	روٹی، چپاتی
	p^hulkā (m.), nān (m.)	پھلکا، نان
	pūrī (f.), parāT^hā (m.)	پوری، پراٹھا
	qulcā (m.), b^haTaurā (m.)	قلچہ، بھٹورا
bread (Western)	Dabal roTī (f.)	ڈبل روٹی

butter	makk^han (m.)	مکھن
buttermilk	lassī (f.)	لسی
cheese	panīr (m.)	پنیر
coffee	kāfī (f.)	کافی
curry (Indian)	kaR^hī (f.)	کرھی
egg	anDā (m.)	انڈا
food	k^hānā (m.)	کھانا
juice	ras (m.)	رس
lentils	dāl (f.)	دال
meat	gosht (m.)	گوشت
milk	dūd^h (m.)	دودھ
oil	tel (m.)	تیل
purified butter	g^hī (m.)	گھی
sugar (brown)	shakkar (f.)	شکر
sugar (white)	cīnī (f.)	چینی
sweets	miT^hāī (f.)	میٹھائی
tea	cāy (f.)	چائے
tobacco	tambākū (m.)	تمباکو
vinegar	sirkā (m.)	سرکہ
water	pānī (m.), āb (m.)	پانی، آب
yoghurt	dahī (m./f.)	دہی

Cooking processes

baked (cooked in a large earthen oven called <i>tandur</i>)	tandūrī	تندوری
boil	ubālnā (+ne)	اُبالنا
cook	pakānā (+ne)	پکانا
cut	kāTnā (+ne)	کاٹنا
fry	talnā (+ne)	تلنا
grill	sēknā (+ne)	سیکننا
grind	pīsnā (+ne)	پسنا
knead	gūd^hnā (+ne)	گوندھنا
mix	milānā (+ne)	مِلانا

peel	c ^h īlnā (+ne)	چھیلنا
roast	b ^h ūnnā (+ne)	بھوننا
roll	belnā (+ne)	بیلنا
season	bag ^h ār denā (+ne)	بگھار دینا
sieve	c ^h ānnā (+ne)	چھاننا
slit	cīrnā (+ne)	چیرنا

Tastes

bitter	kaRvā	کڑوا
delicious/tasty	mazedār	مزے دار
savoury/salty	namkīn	نمکین
sour	k ^h aTTā	کھٹا
spicy	masāledār, mircvālā caTpaTā	مسالے دار، مریچ والا چٹپٹا
sweet	mīT ^h ā	میٹھا
taste	zāiqā	ذائقہ
tasteless	p ^h īkā, bezāiqā	بے ذائقہ، پھیکا

Numbers

Cardinal

1	ek	ایک	2	do	دو
3	tīn	تین	4	cār	چار
5	pāc	پانچ	6	c ^h e	چھ
7	sāt	سات	8	aT ^h	آٹھ
9	nau	نو	10	das	دس
11	gyārah	گیارہ	12	bārah	بارہ
13	terah	تیرہ	14	caudah	چودہ
15	pandrah	پندرہ	16	solah	سولہ
17	sattrah	سترہ	18	aT ^h ārah	اٹھارہ
19	unnīs	اٹھیس	20	bīs	بیس
21	ikkīs	ایکھیس	22	bāīs	باہیس
23	teīs	تیس	24	caubīs	چوبیس

25	paccīs	چکپس	26	c ^h abbīs	چھپس
27	sattāīs	ستا پس	28	aT ^h āīs	اٹھا پس
29	untīs	اُنٹپس	30	tīs	تپس
31	ikattīs	اِکتپس	32	battīs	بتپس
33	tētīs	تنپس	34	caūtīs	چوٹپس
35	pētīs	پینپس	36	c ^h attīs	چھٹپس
37	sētīs	سنپس	38	aRatīs	اڑتپس
39	untālīs	اُنٹا پس	40	cālīs	چا پس
41	iktālīs	اِکتا پس	42	byālīs	بیا پس
43	tētālīs	تینتا پس	44	cavālīs	چو ا پس
45	pētālīs	پینتا پس	46	c ^h iyālīs	چھیا پس
47	sētālīs	سنتا پس	48	aRtālīs	اڑتا پس
49	uncās	اُنچاس	50	pacās	پچاس
51	ikyāvan	اِکا وں	52	bāvan	با وں
53	tarepan	تیر پن	54	cauvan	چو ن
55	pacpan	پچپن	56	c ^h appan	چھپن
57	sattāvan	ستا وں	58	aTT ^h āvan	اٹھا وں
59	unsaT ^h	اُنسٹھ	60	sāT ^h	ساٹھ
61	iksaT ^h	اِکسٹھ	62	bāsaT ^h	باسٹھ
63	tirsaT ^h	تِریسٹھ	64	cāūsaT ^h	چوٹسٹھ
65	pēsaT ^h	پینسٹھ	66	c ^h iyāsaT ^h	چھیا سٹھ
67	sarsaT ^h	سرسٹھ	68	aRsaT ^h	اڑسٹھ
69	unhattar	اُنھتر	70	sattar	ستر
71	ikhattar	اِکھتر	72	bahattar	بھتر
73	tihattar	تھتر	74	cauhattar	چو ہتر
75	pac ^h attar	چکھتر	76	c ^h ihattar	چھہتر
77	satattar	سٹتر	78	aT ^h attar	اٹھہتر
79	unāsī	اُناسی	80	assī	اسی
81	ikāsī	اِکاسی	82	bayāsī	بیا سی
83	tirāsī	تِراسی	84	caurāsī	چو راسی
85	pacāsī	چچاسی	86	c ^h iyāsī	چھیا سی
87	sattāsī	ستاسی	88	aTT ^h āsī	اٹھا سی
89	navāsī	نواسی	90	nabbe	نبے

91	ikyānve	اکیانوے	92	bānve	بانوے
93	tirānve	ترانوے	94	caurānve	چورانوے
95	pacānve	پچانوے	96	c^hiyānve	چھیانوے
97	satānve	ستانوے	98	aTT^hānve	اٹھانوے
99	ninyānve	ننانوے	100	sau	سو

0	sifar	سفر
150	ek sau pacās	ایک سو پچاس
1,000	hazār	ہزار
10,000	das hazār	دس ہزار
100,000 (a hundred thousand)	ek lāk^h	ایک لاکھ
1,000,000 (a million)	das lāk^h	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	اَرَب
10,000,000,000 (ten thousand million; US: ten billion)	das arab	دس اَرَب
100,000,000,000 (a billion; US: a hundred billion)	k^harab	کھرب

Ordinal numbers

first	pēhlā	پہلا
second	dūsrā	دوسرا
third	tīsrā	تیسرا
fourth	caut^hā	چوتھا
fifth	pācvā	پانچواں

(Afterwards just add the suffix -vā واں, to the cardinal numbers.)

Fractions

$\frac{1}{4}$	(a quarter)	(ek) chaut ^h āī	چوتھائی
$\frac{1}{2}$	(half)	ād ^h ā	آدھا
$\frac{3}{4}$	(three quarters)	paunā	پونا
$1\frac{1}{4}$	(one and a quarter)	savā (ek)	سوا
$1\frac{1}{2}$	(one and a half)	DeR ^h	ڈیڑھ
$1\frac{3}{4}$	(one and three quarters)	paune do (i.e. the next number)	پونے دو
$2\frac{1}{4}$		savā do	سوادو
$2\frac{1}{2}$		D ^h āī (the numeral two is incorporated in the word)	ڈھائی
$2\frac{3}{4}$		paune tīn (i.e. the next number)	پونے تین
$3\frac{1}{4}$		savā tīn	سواتین
$3\frac{1}{2}$		sāR ^h e tīn	ساڑھے تین
$3\frac{3}{4}$		paune cār	پونے چار

Then follow the pattern given below to derive the other fractional numbers.

number + $\frac{1}{4}$	سوا	savā + number
number + $\frac{1}{2}$	ساڑھے	sāR ^h e + number
number + $\frac{3}{4}$	پونے	paune + next number

Decimal point

decimal	āshāriyā	اعشاریہ
Example: 1.5	ek āshāriyā pāc	ایک اعشاریہ پانچ

Percentages

percentage	fīsadī, fīsad	فی صدی، فی صد
Example: 50%	pacās fīsad	پچاس فی صد

Time

Hours

o'clock	baje	بجے
1:15	savā (ek)	سوا (ایک)
1:30	DeR^h	ڈیڑھ
1:45	paune do (i.e. the next number)	پونے دو
2:15	savā do	سوا دو
2:30	D^hāī (the numeral two is incorporated in the word)	ڈھائی
2:45	paune tīn (i.e. the next number)	پونے تین
3:15	savā tīn	سوا تین
3:30	sāR^he tīn	ساڑھے تین
3:45	paune cār	پونے چار

Examples:

Q: **kitne baje hē or vaqt kyā hē?**
 how many o'clock are time what is
 What time is it?

A: **ek bajā hē.** ایک بجایا ہے۔ It is 1 o'clock.
deR^h baje hē. ڈیڑھ بجے ہیں۔ It is 1:30.
paune tīn baje hē. پونے تین بجے ہیں۔ It is 2:45.

9:00 a.m.	savere/subah ke nau	سورے/صبح کے نو
9:00 p.m.	rāt ke nau	رات کے نو
4:20	cār bajkar bīs mināT	چار بجکر بیس منٹ
6:50	sāt bajne mē das mināT	سات بجنے میں دس منٹ
year	sāl (m.)	سال
month	mahīnā (m.)	مہینہ
day	din (m.)	دن
hour	g^hanTā (m.)	گھنٹہ
minute	mināT (m.)	منٹ
second	sekinD (m.), pal (m.)	سیکنڈ

Days of the week

Monday	pīr	پیر
Tuesday	maṅgal	منگل
Wednesday	bud^h	بدھ
Thursday	jumerāt	جمعرات
Friday	jumah	جمعہ
Saturday	haftā	ہفتہ
Sunday	itvār	اتوار

Months

Although distinct Hindu and Muslim calendars are used in particular contexts, the Christian calendar is officially used throughout South Asia. The Urdu pronunciation of the months is given below:

January	janvarī	جنوری
February	farvarī	فروری
March	mārc	مارچ
April	aprel	اپریل
May	maī	مئی
June	jūn	جون
July	julāī	جولائی
August	agasta	اگست
September	sitambar	ستمبر
October	akTūbar	اکتوبر
November	navambar	نومبر
December	disambar	دسمبر

Years

When used as part of a date the word 'year' is translated as **san** سنہ
e.g.:

1995 (the year)	san unnīs sau pacānve	سنہ انیس سو پچانوئیں
but one <i>cannot</i> say	ek hazār nau sau pacānve	ایک ہزار نو سو پچانوئیں

Important verbs

Urdu verbs are listed in the infinitive form.

Abbreviations

(intr.)	intransitive verb; does not take the ne نے postposition in the perfect tenses
(tr.)	transitive verb; takes the ne نے postposition in the perfect tenses
(+ne نے)	takes the ne نے postposition in the perfect tenses
(-ne نے)	does not take the ne نے postposition in the perfect tenses
(+/-ne نے)	may or may not take the ne نے postposition in the perfect tenses
(+ko کو)	takes ko کو with its subject; indicates non-volitional action

accept, agree	mānnā	ماننا	(+ne نے)
ache	dard honā	درد ہونا	(+ko کو)
afraid	Dar lagnā	ڈر لگنا	(+ko کو)
(be) angry	Gussā honā	غصہ ہونا	(+ko کو)
	Gussā karnā	غصہ کرنا	(+ne نے)
become angry	Gussā ānā	غصہ آنا	(+ko کو)
appear	lagnā, nazar ānā	لگنا، نظر آنا	(+ko کو)
be	honā	ہونا	(-ne نے)
be able to/can	saknā	سکنا	(-ne نے)
be born	paidā honā	مرنا	(-ne نے)
beat	mārnā	پیدا ہونا	(+ne نے)
begin, start	shuru honā (intr.)	شروع ہونا	(-ne نے)
	shuru karnā (tr.)	شروع کرنا	(+ne نے)
break	toRnā	توڑنا	(+ne نے)
bring	lānā	لانا	(-ne نے)
burn	jalnā (intr.)	جلنا	(-ne نے)
	jalānā (tr.)	جلانا	(+ne نے)
buy	xarīdnā	خریدنا	(+ne نے)
call	bulānā	بُلانا	(+ne نے)

catch	pakaRnā	پکڑنا	(+ne نے)
celebrate	manānā	منانا	(+ne نے)
change	badalnā	بدلنا	(+/-ne نے)
choose	intixāb karnā	انتخاب کرنا	(+ne نے)
climb	caR^hnā	چڑھنا	(-ne نے)
collide	x se Takrānā	سے ٹکرانا	(+ne نے)
come	ānā	آنا	(-ne نے)
compare	x ki y se muqāblā karnā	سے مقابلہ کرنا	(+ne نے)
complain	x se y kī shikāyat karnā	کی شکایت کرنا	(+ne نے)
complete	purā karnā	پورا کرنا	(+ne نے)
converse	x se bāt karnā	سے بات کرنا	(+ne نے)
cost	x (amount) lagnā	لگنا	(-ne نے)
count	ginnā	گینا	(+ne نے)
cover	D^hāknā	ڈکنا	(+ne نے)
cry	ronā, cillānā	رونا، چلانا	(-ne نے)
cut	kaTnā (intr.)	کٹنا	(-ne نے)
	kāTnā (tr.)	کٹنا	(+ne نے)
dance	nācnā	ناچنا	(+ne نے)
desire	x kī xavāhish honā	کی خواہش ہونا	(-ne نے)
die	marnā	مرنا	(-ne نے)
disappear	Gāyab honā (intr.)	غائب ہونا	(-ne نے)
	Gāyab karnā (tr.)	غائب کرنا	(+ne نے)
dislike	nāpasand honā	ناپسند ہونا	(+ko کو)
	nāpasand karnā	ناپسند کرنا	(+ne نے)
do	karnā	کرنا	(+ne نے)
drink	pīnā	پینا	(+ne نے)
drink (alcohol)	sharāb pīnā	شراب پینا	(+ne نے)
drive	(gāRī) calānā	چلانا	(+ne نے)
earn	kamānā	کمانا	(+ne نے)
eat/dine	k^hānā k^hānā	کھانا کھانا	(+ne نے)
eat breakfast	nāishtā karnā	ناشتہ کرنا	(+ne نے)
enjoy	mazā honā (intr.)	مزہ ہونا	(-ne نے)
	mazā karnā (tr.)	مزہ کرنا	(+ne نے)
	mazā lenā (tr.)	مزہ لینا	(+ne نے)

enter	dāxil honā	داخل ہونا	(-ne نے)
fall	girnā	گرنا	(-ne نے)
feed	k ^h ilānā	کھلانا	(+ne نے)
feel happy	xush honā	خوش ہونا	(-ne نے)
feel sad	Gamgīn honā	غمگین ہونا	(-ne نے)
feel sick	x kī tabīyat xarāb honā	کی طبیعت خراب ہونا	(-ne نے)
fight	laRnā	لڑنا	(-ne نے)
finish	xatam honā (intr.)	ختم ہونا	(-ne نے)
	xatam karnā (tr.)	ختم کرنا	(+ne نے)
fix, recover	T ^h īk honā (intr.)	ٹھیک ہونا	(-ne نے)
	T ^h īk karnā (tr.)	ٹھیک کرنا	(+ne نے)
fly	uRnā (intr.), uRānā (tr.)	اُڑنا، اُڑانا	
forgive, pardon	māf karnā	مُعاذ کرنا	(+ne نے)
get down	utarnā	اُترنا	(-ne نے)
give	denā	دینا	(+ne نے)
go	jānā	جانا	(-ne نے)
go back	vāpas jānā	واپس جانا	(-ne نے)
grind	pīsnā	پسنا	(+ne نے)
hate	x se nafrat karnā	نفرت کرنا	(+ne نے)
hear	sunnā	سُننا	(+ne نے)
	sunāī denā	سُنائی دینا	(+ko کو)
hire	kirāye par denā	کرائے پر دینا	(+ne نے)
hope	x kī ummīd honā	کی اُمید ہونا	(-ne نے)
(get) hot	garmī paRnā	گرمی پڑنا	(-ne نے)
(get) hurt	coT lagnā	چوٹ لگنا	(+ko کو)
inquire	pūc ^h tāc ^h karnā	پوچھتا چھ کرنا	(+ne نے)
invite	x ke g ^h ar ānā	کے گھر آنا	(-ne نے)
	x ko dāvat denā	کو دعوت دینا	(+ne نے)
jump	kūdnā	کو دنا	(-ne نے)
kill	mārnā	مارنا	(+ne نے)
knock at	k ^h aTk ^h aTānā	کھٹکھٹانا	(+ne نے)
	dastak denā	دستک دینا	(+ne نے)

know	jānnā	جاننا	(+ne نے)
	mālūm honā	معلوم ہونا	(+ko کو)
	patā honā	پتہ ہونا	(+ko کو)
(come to) know	patā lagnā	پتہ لگنا	(+ko کو)
laugh	hāsnā	ہنسنا	(-ne نے)
learn	sīk ^h nā	سیکھنا	(+ne نے)
like	pasand honā	پسند ہونا	(+ko کو)
	pasand karnā	پسند کرنا	(+ne نے)
	acc ^h ā lagnā	اچھا لگنا	(+ko کو)
live	rēhnā	رہنا	(-ne نے)
look	dek ^h nā	دیکھنا	(+ne نے)
love	x se ishq honā	سے عشق ہونا	(+ko کو)
	x se mahobbat karnā	سے محبت کرنا	(+ne نے)
make	banānā	بنانا	(+ne نے)
meet	milnā	ملنا	(-ne نے)
melt	pig ^h alnā	پگھلنا	(-ne نے)
mix	milānā	میلانا	(+ne نے)
need, want	cāhiye	چاہیے	(+ko کو)
	cāhnā	چاہنا	(+ne نے)
	x kī zarūrat honā	کی ضرورت ہونا	(+ko کو)
(be) nervous	g ^h abrānā	گھبرانا	(-ne نے)
object	x par ʿetrāz karnā	پر اعتراض کرنا	(+ne نے)
open	k ^h ulnā (intr.), k ^h olnā (tr.)	کھلنا، کھولنا	
order (someone but not something)	hukam karnā	حکم کرنا	(+ne نے)
peel	c ^h īlnā	چھپلنا	(+ne نے)
permit	ijāzat denā	اجازت دینا	(+ne نے)
persuade	manānā	منانا	(+ne نے)
place	rak ^h nā	رکھنا	(+ne نے)
play	k ^h elnā	کھیلنا	(+ne نے)
play (instrument)	bajānā	بجانا	(+ne نے)
pour	Dālnā	ڈالنا	(+ne نے)
praise	x ki tārīf karnā	کی تعریف کرنا	(+ne نے)

prepare	ṭeyār honā (intr.)	تیار ہونا	(-ne نے)
	ṭeyār karnā (tr.)	تیار کرنا	(+ne نے)
press	dabānā	دبانا	(+ne نے)
push	d^hakelnā	دھکیلنا	(+ne نے)
put	rak^hnā	رکھنا	(+ne نے)
	Dālnā	ڈالنا	(+ne نے)
put off	Tālnā	ٹالنا	(+ne نے)
quarrel	laRnā	لڑنا	(-ne نے)
rain	bārish honā	بارش ہونا	(-ne نے)
reach	pahūcnā	پہنچنا	(-ne نے)
read	paR^hnā	پڑھنا	(+ne نے)
recognize	pehcānnā	پہچاننا	(+ne نے)
refuse, prohibit	x se manā karnā	سے منع کرنا	(+ne نے)
remember	yād honā (intr.)	یاد ہونا	(+ko کو)
remember, memorize	yād karnā	یاد کرنا	(+ne نے)
respect	x kī izzat karnā	کی عزت کرنا	(+ne نے)
rest	ārām karnā	آرام کرنا	(+ne نے)
return	vāpas ānā	واپس آنا	(-ne نے)
	lauTnā	لوٹنا	(-ne نے)
return	vāpas karnā	واپس کرنا	(+ne نے)
(something)	lauTānā	لوٹانا	(+ne نے)
ripen	paknā	پگنا	(-ne نے)
rise	uT^hnā	اٹھنا	(-ne نے)
	caR^hnā	چڑھنا	(-ne نے)
run	dauRnā	دوڑنا	(-ne نے)
	b^hāgnā	بھاگنا	(-ne نے)
say	kehnā	کہنا	(+ne نے)
seem	lagnā	لگنا	(+ko کو)
sell	becnā	بیچنا	(+ne نے)
send	b^hejnā	بھیجنا	(+ne نے)
show	dik^hānā	دیکھانا	(+ne نے)
(take) shower	nahānā	نہانا	(+/-ne نے)
sing	gānā	گانا	(+ne نے)

sit	bεT ^h nā	بیٹھنا	(-ne نے)
sleep	sonā	سونا	(-ne نے)
slip	p ^h isalnā	پھسلنا	(-ne نے)
sneeze	c ^h īknā	چھینکنا	(+/-ne نے)
snow	barf girnā	برف گرنا	(-ne نے)
speak	bolnā	بولنا	(+/-ne نے)
spend (money)	xarc karnā	خرچ کرنا	(+ne نے)
spend (time)	bitānā	بتانا	(+ne نے)
	kāTnā	کاٹنا	(+ne نے)
spill	girānā	گرانا	(+ne نے)
spread	bic ^h ānā	نچھانا	(+ne نے)
stand	k ^h aRā honā	کھڑا ہونا	(-ne نے)
stay	rēhnā, T ^h ēhnā	رہنا، ٹھہرنا	(-ne نے)
steal	corī karnā	چوری کرنا	(+ne نے)
stop	ruk ^{nā} (intr.), rok ^{nā} (tr.)	رُکنا، روکنا	
study	paR ^h nā	پڑھنا	(+ne نے)
be surprised	herān honā	حیران ہونا	(-ne نے)
swim	tēr ^{nā}	تیرنا	(-ne نے)
take	lenā	لینا	(+ne نے)
take care of	dek ^h -b ^h āl karnā	دیکھ بھال کرنا	(+ne نے)
taste	cak ^h nā	چکھنا	(+ne نے)
teach	paR ^h ānā	پڑھانا	(+ne نے)
telephone	Telifon karnā	ٹیلیفون کرنا	(+ne نے)
tell, mention	batānā	بتانا	(+ne نے)
think	x kā xayāl honā	کا خیال ہونا	(-ne نے)
	socnā	سوچنا	(+ne نے)
throw	p ^h εknā	پھینکنا	(+ne نے)
tired	t ^h aknā	تھکنا	(-ne نے)
touch	c ^h ūnā	چھونا	(+ne نے)
try	x kī koshish karnā	کی کوشش کرنا	(+ne نے)
turn	muR ^{nā} (intr.), moR ^{nā} (tr.)	مُڑنا، موڑنا	
turn over	palaTnā	پلٹنا	(+/-ne نے)
understand	samaj ^h nā	سمجھنا	(+/-ne نے)

uproot	uk ^h āRnā	اُکھاڑنا	(+ne نے)
use	x kā istemāl karnā	کا استعمال کرنا	(+ne نے)
wait	x kā intizār karnā	کا انتظار کرنا	(+ne نے)
wake up	uT ^h nā	اُٹھنا	(-ne نے)
walk	calnā	چلنا	(-ne نے)
want, need	cāhiye	چاہیے	(+ko کو)
	cāhnā	چاہنا	(+ne نے)
wash	d ^h onā	دھونا	(+ne نے)
waste	gāvānā	گنوا نا	(+ne نے)
wear	pēhennā	پہننا	(+ne نے)
weep	ronā	رونا	(-ne نے)
win	jītnā	جیتنا	(+/-ne نے)
worry	x kī fikr karnā	کی فکر کرنا	(+ne نے)
worship	x kī paristish karnā	کی پرستش کرنا	(+ne نے)
write	lik ^h nā	لکھنا	(+ne نے)

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