

*By the same author*

*Ibtidā'i URDŪ READER*

*Hindustān — Aaj aur Kal (Tr.)*

*Urdū Naṣr o Nazm ke Namūne (Ed.)*

**DISTRACTING WORDS (Tr.)**

## LESSONS IN URDŪ SCRIPT

*by*

**MOHAMMED ZAKIR**

*Lecturer in Urdu, Jamia College,*

**JAMIA MILLIA ISLAMIA**

**IDARA-E-AMINI**

**4209, URDU BAZAR, DELHI-6 (INDIA)**

First published 1970  
by the Jamia Millia Islamia, New Delhi.  
Revised Edition 1973

© Mohammed Zakir

Price Rs. 10-00  
Printed by Photo-Offset  
at Jayyed Press, Ballimaran, Delhi, India.



## CONTENTS

1. Introduction and Compiler's Note -  
Non-Connector Letters—Diacritical Marks used in Transcription—the Ten Vowel-Sounds of Urdū and their Transliteration—Grouping of Letters of the Urdū Alphabet 1
2. Lesson 1 ( ن , ث , ث , ت , پ , ب , ا ) and ( می ) and mad 8
3. Lesson 2 ( و , خ , ح , ج , ج ) 13
4. Lesson 3 ( ز , ژ , ر , ر , ڈ , ڈ , د ) and ( ے ) 18
5. Lesson 4 ( ظ , ط , ض , ص , ش , س )—  
Short Vowel-Marks—*zabar*, *zer* and *pesh*—  
*izāfat*—Orthographical Marks: *jazm* and *tashdīd* 25
6. Lesson 5 ( ل and گ , ک )—The Diphthongs  
*au* and *ae* 33
7. Lesson 6 ( غ , ع , م , ق , ف ) 37
8. Lesson 7 ( ه ) 41
9. Lesson 8 *nūn-e-ghunna*—Nasalisation 48
10. Lesson 9 *do chashmī he*—Aspirated Consonantal Sounds 51
11. Lesson 10 ( ؤ ) *hamza*; *izāfat* 58
12. Lesson 11 The Cardinal Numbers (*gintī*)—Decimal (*a'shāriya*)  
—The word *sanh* 63

13. Lesson 12 <i>khaṛā zabar</i> and <i>tanvīn</i>	68
14. Lesson 13 <i>alif-e- maqṣūra</i> —Initial Consonantal Cluster— <i>sākin, mutaharrik</i> and <i>mauqūf</i>	71
15. Lesson 14 Some Other Uses of the Letter <i>vāv/vāo</i> — <i>vāv-e- ma'dūla; vāv-e-ishmām-e-zamma; vāv-e-'alf</i>	73
16. Lesson 15 Numerical Value of the Letters; <i>abjad</i> — <i>alif-e-vaṣl</i> — <i>tarikḥ; shamsī</i> and <i>qamarī</i> letters	76
17. The Urdū Alphabet and Letters Devised for Aspirated Consonantal Sounds	81
18. Table X	82
19. Notes on the Lessons and Addenda — <i>yā'e ma'rūf; yā'e majhūl; yā'e līn; vāv-e-ma'rūf; vāv-e-majhūl; vāv-e-līn</i> —Punctuation Marks—Other Orthographical Marks and Symbols used in Urdū	88
20. Key	93

## INTRODUCTION AND COMPILER'S NOTE

Para 1. This work is meant for those who wish to learn the Urdū script through the medium of English and are already familiar with the widely-spoken speech called 'Hindustānī'. Urdū is a literary form of this speech. It is written and read from right to left.

Para 2. Urdū script is a script of circles and crescents, curves and dots. The subtle beauty of this script, the finer points in connecting together different letters and even the proportionate drawing of the detached forms of the letters themselves, especially in the *nasta'liq* (a fine round hand) form, can be fully appreciated only when one learns to write with a reed-pen. For this purpose alone the letters of the Urdū alphabet, as they are customarily arranged, and the letters formed to serve as symbols for the aspirated sounds have been given at the end of the Lessons on a graph-paper. (The place for *nūn-e-ghunna* which is employed for getting nasalised vowel sounds in Urdū is after  (*nūn*), the 32nd letter of the Urdū alphabet while the place for *do chashmī he* which is used to obtain aspirated sounds in Urdū is after  (*he*), the 34th letter of the Urdū alphabet; hence they have been shown in parentheses.) It should be added, however, that this work is an attempt to serve only as a guide in learning the *nasta 'liq* way of the Urdū script as it is today and by no means seeks to serve as a guide in

*khwsh navisī* or calligraphy which is altogether a different art; nor is it meant to serve as a language-teacher.

Para 3(a). There are thirty seven letters in the Urdū alphabet derived from Persian, Arabic and Hindī. Apart from the sound which it gives, each letter of the Urdū alphabet has been given a distinct name. In Urdū, there is no conception of writing the letters as 'capital'. The letters | *alif* and ے *barī ye* serve as vowels; و *vāo/vāv* and ی *chhoī ye* are semi-vowels as they are employed to give consonantal sounds too; ژ *re* never occurs initially and ژ *zhe* is of rare occurrence. Of the other letters *hamza* is mostly employed as an orthographical mark. In pronunciation ع *'aen* and ʾ *hamza* are equated with | *alif*; ط *toe* with ت *te*; ش *ge* and ص *suād* with س *sīn*; ح *he* with ه *he*; ز *zāl*, ظ *zoe* and ض *zuād* with ز *ze*. Thus the consonantal sounds used in Urdū are much less than what its alphabet provides for. This is of course apart from the aspirated sounds for which letters have been devised as there are no separate letters for them in Urdū.

Para 3(b). The letters of the Urdū alphabet change their forms as they occur in the beginning, middle or the end of a word, mostly by dropping out a part of their detached forms, as shown in Table X given at the end of the Lessons. There are some letters, however, which do not or just slightly change their detached forms in combinations e. g. ط, ظ, و, ر, ژ, ز, ڑ. Then there are letters ا, د, ڑ, ز, ڑ, ڑ, ڑ, called non-connectors which do not unite with letters following them i.e. towards the left of them. These non-connector letters are used in their detached forms when they occur at the beginning of a word. When they are placed medially or finally in a word after a non-connector then too their

detached forms are used.

Para 3(c). In Urdū a word is not divided by a hyphen (-); hence a word cannot be broken into two parts — one part in one line and the other in the next. For the same reason and in order to maintain the symmetry of the written page some letters, mainly those which are of a horizontal or of a sloping line e. g. ب, پ, ف, ک, س, ص etc., are slightly extended; for instance the letters ک *kāf* and ب *be* when extended may be written as ڪ and ٻ respectively even when they occur medially.






Para 4. Diacritical marks with the English letters have been used on account of the feeling that some English letters do not sufficiently represent the corresponding Urdū letters and that the Urdū speaking people usually equate some letters of the Urdū alphabet with others in pronouncing their sounds, as pointed out above. Thus five compounds have been used to render the consonants of the Urdū alphabet in the Roman characters as in vogue in English viz. *ch* for چ, *gh* for غ, *kh* for خ, *sh* for ش and *zh* (pronounced as *s* in *vision*) for ژ. These are besides the compounds employed for transcribing the aspirated consonants viz. *bh* for بھ, *ph* for پھ, *th* for تھ, *dh* for دھ, *rh* for رھ, *chh* for چھ, *dh* for دھ, *dh* for دھ, *rh* for رھ, *kh* for کھ and *gh* for گھ. To distinguish between the aspirated consonant کھ and the velar fricative خ, *kh* has been employed for the former while a short dash has been placed under *kh* (*kh*) to represent the latter. Similarly for the aspirated consonant گھ the transcription is *gh* while for غ (a velarised voiced fricative) it is *gh*. Ten letters are distinguished by diacritical marks viz. *d* for ڌ (an unaspirated voiced retro-

flex plosive), *h* for ح (a pharyngeal fricative in Arabic but in Urdū it falls with the aspirate consonant *h* transcribed as *h*), *r* for ر (a tapped retroflex), *s* for ص (which is velarised in Arabic but in Urdū it is equated with the alveolar fricative *s* transcribed as *s*), *sh* for ش (which in Arabic is a voiced interdental spirant giving the sound of *th* as in the English words *thick* and *thin* but in Urdū it is pronounced like *s* in the English words *sick* and *sin*), *t* for ط (a voiceless unaspirated retroflex plosive), *t̄* for ط (which is velarised in Arabic but in Urdū it is equated with *t̄*, softer and more dental than the English *t* and transcribed in this work as *t̄*), *z* for ز, *z̄* for ض and *z̄* for ظ. *n* with a dot above it (*n̄*) has been employed for نون غنة *nūn-e-ghunna* = the nasalised *nūn* and *n̄* for nunnation. The mark (') as adopted in English to show the genitive or possessive case (known as apostrophe) and an inverted comma (‘) as used in English, have been used for the letters *ḥ* hamza and *ʿ* ‘aen respectively.

Para 5 Besides the marks used for indicating the occurrence of a hemistich or a couplet after a sentence, or the name of a poet in a sentence or a couplet as mentioned in the Notes and Addenda, diacritical marks generally used in Urdū are *zabar*, *zer*, *peḥ*, *mad*, *jazm*, *tashdīd* and the marks for nasalisation and nunnation. In this work we have adopted two such marks more to denote the presence of the vowel sounds *ū* (as *oo* in *fool*) and *ī* (as *ee* in *feel*); in the Urdū script for the former an inverted comma has been placed on the semi-vowel letter *vāo* ( و ) and for the latter a short bar has been placed under the two dots of the semi-vowel letter *chhoḥī ye* ( ی̄ ). Thus the transliteration of the ten vowel-sounds of Urdū as adopted in this work is as follows :

Vowel-Sounds and their Transliteration	Initial	Non-Initial
ا = a as a in ago or as u in but	أب ab	مَل mal
آ = ā as a in father, rather, transfer	آب āb	مَال māl
إ = i as i in sin	إس is	مِل mil
ای = ī as ee in seek, feel	ایکھ ikh	مِل mil
اُ = u as u in full	اُس us	مُل mul
اُو = ū as u in rude or as oo in fool	اُون ūn	مُول mūl
اے = e as a in pale	ایک ek	مِل mel
اے = ae as a in at, man, gap, and have	ایسا aesā	مِل mael
او = o as o in note, more	اوس os	مول mol
اُو = au as au in auto	اور aur	مول maul

Para 6 (a). The letters of the Urdū alphabet have been arranged in groups containing letters which have one elementary form and as they occur initially, medially or finally in a word come to have, more or less, a similar form. There are groups however, which are comprised of only one letter and that could not be avoided for they are somewhat unique in formation or behaviour when they are combined. Thus Group I is comprised of a letter | *alif* only; Group II includes ا, پ, ت, ث, ن and ی; Group III includes چ, ح and خ; Group IV includes د, ڈ and ذ; Group V includes ر, ژ, ز and ژ; Group VI includes س and ش; Group VII includes ص and ض; Group VIII includes ط and ظ; Group IX includes ع and غ; Group X includes ف and ق; Group XI includes گ, گ and ل;

Group XII has one letter viz.  ; Group XIII has only  ;  
Group XIV  ; Group XV  ; and Group XVI 

Para 6 (b). A rectangle placed around a letter indicates that that letter does not occur very often in Urdū or that it does not have much significance in the phonemical system of Urdū.

Para 7. In the Notes and Addenda are given the names of vowels etc. as they are called by the grammarians, and other orthographical and punctuation marks as used in Urdū. A passage has also been provided with its transcript which will serve as a useful exercise in reading. Care has been taken that almost all the letters of the Urdū alphabet and some of the remarks made in the Notes are exemplified in this passage.

Para 8. The compiler of these lessons has heavily drawn on "A Grammar of the Hindustani Language" of Duncan Forbes (London, 1855). The following works have also been consulted :

1. "A Grammar of the Hindustānī or Urdū Language" by John T. Platts, Munshiram Manoharlal, Delhi, 1967.
2. "A Phonetical and Phonological Study of the Word in Urdū" by Dr. Masud Husain Khan, Aligarh Muslim University.
3. "A Manual of Anglo-Persian Grammar" by Maulvi Nur Baksh, Lahore, 1909.
4. "Hints on the Study of Persian" by Pestonjee Kavasjee Kanga and Jamshedjee Bejanjee Kanga, Bombay, 1916.
5. "Teach Yourself Urdu" by T. Grahame Bailey edited by J. R. Firth and A.H. Harley, The English Universities Press

Ltd., London, 1967, and

6. "Arabic" by A.S. Tritton, Teach Yourself Books, London, 1970.

The compiler humbly records his indebtedness to all these works.

Para 9. The compiler records his gratitude to Professor M. Mujeeb at whose kind suggestion the work of preparing these *Lessons* was undertaken. To Professor Masud Husain Khan he is grateful who kindly read the work in manuscript and made valuable suggestions.

*Hohammed Fakir*

## LESSON 1

ی and ن , ث , ط , ت , پ , ب , ا

and *mad*

Table 1

VI		V	IV	III	II	I
Combina- tion with ی when it is placed		Combination with   <i>alif</i> as the follow- ing letter	Translite- ration Or Power	Name	Letter (De- tached Form)	Group No.
fin- ally	med- ially					
ای	ا+ی=ای	ا+ا=آ	<i>ā</i>	<i>alif</i>	ا	I
کی	ب+بی=بی	ب+ا=با	<i>b</i>	<i>be</i>	ب	II (a)
پی	پ+پی=پی	پا	<i>p</i>	<i>pe</i>	پ	
تی	ت+تی=تی	تا	<i>t</i>	<i>te</i>	ت	
ٹی	ط+ٹی=ٹی	طا	<i>t</i>	<i>te</i>	ٹ	
ثی	ث+ثی=ثی	ثا	<i>ṯ</i>	<i>ṯe</i>	ث	
نی	ن+نی=نی	نا	<i>n</i>	<i>nūn</i>	ن	II (b)
بی	ب+بی=بی	یا	<i>yā</i>	<i>chhoṯī ye</i>	ی	II (c)

Para 1. Eight letters of the Urdū alphabet arranged in Groups I and II are introduced in this lesson. In Table 1 Column I are given

the number of groups of the letters of the Urdū alphabet and in Column II the letters belonging to these groups; the arrows on the letters and their combinations indicate the initial points in their formation. The *nuqtas* i.e. the dots, though essential part of the letters, are placed after the formation of the main body of the letter/word. Column III gives the names of these letters while Column IV shows the power or transliteration as adopted for each letter in these lessons. The form of *nuqta* (= dot) is that of a small square placed thus ( ◊ ).

Para 2. The first group has only one letter viz. | *alif* which is a vertical line-like figure, drawn downwards from its initial point. In Urdū it is employed as a long vowel i.e. as a letter of prolongation extending the sound of the letter preceding it. It gives the sound of *a* as in the English words *father, rather, transfer* etc. It has been transliterated as *ā*.

Para 3. The letters of sub-group II (a) have one elementary form ب which, by just change of dots becomes ب *be*, پ *pe*, ت *te* and ث *ṯe*. To obtain the letter ط *ṭe* of this sub-group, a form resembling that of the type-written *b* of the English alphabet is placed over this elementary form.

Para 4. Column V of Table 1 shows how we derive the sounds *bā, pā, tā* etc. by connecting the letters of Group II with | *alif*. As regards the first combination in this Column ( | + | ), it should be remembered that to get the sound *ā* at the beginning of a word (or a syllable) as in the English words *arc, alms, argue* etc. we need to write two *alifs*; but *alif* is a non-connector i.e. it does not connect with letters to the left of it. In order to get this sound only one *alif* is written but over it is placed the

sign ( ~ ) called *mad* (=extending); thus *ān* (dignity) = آن .  
 Similarly we can form words by using the letters, as given in  
 Column II, after the combinations worked out in Column V; e.g.  
 آب (*āb*=water), باپ (*bāp*=father), بات (*bāt*=a thing; a  
 point) etc. This shows that when these letters occur finally in  
 a word after *alif* the non-connector letter, these are written in  
 their detached forms, as given in Column II.

Para 5. A perusal of Column V will show that all the letters of Group  
 II behave in the same way i.e. when placed initially they are  
 not written in full; only the form ( ۷ ) is retained of them  
 with the difference in the number and the placement of *nuqtas*  
 (dots) of course, and then *alif* is added to it to give the basic form  
 ل of these combinations. While drawing this basic form it  
 should be noted that the letter *alif* is written upwards in combina-  
 tions.

Para 6 (a). The letter ۷ *chhoṣṭi ye* of II (c) is treated here as a  
 consonant transliterated as *y*. It behaves like the other letters  
 of Group II in combinations and two dots are placed under the  
 elementary form of these combinations when it occurs initially  
 in a word or a syllable.

Para 6 (b). When ۷ *chhoṣṭi ye* is placed finally in a word or syllable  
 it behaves simply as a long vowel giving the sound of *ee* as in  
 the English words *seek*, *feel*, or the sound of *i* as in *police*,  
*caprice* etc. In that case it has been transliterated as *i*. Thus  
 placing ۷ after the letters ب , پ , ت , etc. we get  
 بی , پی , تی etc. as worked out in Column VI. The  
 basic or elementary form of the letters of Group II in such  
 combinations, it will be noticed, is ۷ . The last combination

in this Column i.e. ( ۷ + ۷ ) gives us the sound یی *yi*,  
 the first ۷ being used as a consonant and the second (i.e.  
 towards the left of the first ۷) employed as a long vowel extending  
 the sound of the first ۷ . Thus placing the combinations  
 worked out in Column V before the combinations of Column  
 VI we can get the words آبی (*ābi*=of the colour of water),  
 بانی (*bāni*=founder), پانی (*pāni*=water) etc. To get the  
 sound of *i* initially in a word we have to employ the letter ۷  
*alif* before the letter ۷ (= ای ) unconnected with each  
 other as *alif* is a non-connector.

Para 6 (c). When ۷ behaving as vowel at the end of a syllable is  
 placed medially in a word a bar is introduced below the two  
*nuqtas* (dots) provided for ۷ under the basic or elementary  
 form ۷ for combinations thus getting the form ۷ which  
 in combinations with other letters of Group II has been shown  
 in Column VI. We can now form

*bi* بیت = ت + ۷ + ب ←

*bin* بین = ن + ۷ + ب

etc. The form ۷ then, will also be the form for the letters  
 ب , پ , ت , ٹ and ث and ن when these occur  
 medially. To sum up, when the letters of Group II (which are  
 of a horizontal or a sloping line) are connected an incur-  
 vation (known as *shosha*) is provided for each letter in  
 the line. When more than one letter of this Group come  
 together, for the sake of distinction an upward bold dash  
 is given to the middle one terminating in a sharp point vertically  
 as will be observed in the words بیت and بین above and in  
 words given in Question 4 (d) of the Exercise below.



## Exercise 1

- Write down all the letters introduced in this lesson ten times each.
- Copy down the combinations of the letters of Group II with the letter | *alif* as given in Column V of Table 1.
- Form words beginning with | *alif* accompanied by *mad* (i.e. آ) by placing the letters of Group II after it whose transliterations are :

*āb; āp; ān.*

- Read and write the following words :

(a) آپا - آتا - آٹا - آنا - آیا - بابا - پاتا - پاتا - پانا - پایا -  
تاپا - تاپا - ٹاپا - ٹاتا - ٹانا - ٹانا - ٹانا - ٹانا

(b) باپ - بان - پاپ - پات - پاپٹ - پان - تاب -  
تاپ - تان - ٹاپ - ٹاٹ - ناب - ناپ - نان - پاتا یا ت

(c) آبی - بانی - پاپی - پانی - ثانی - نانی - نیپی - بیپی - پیپی

(d) بیتا - بیٹا - پیتا - پیٹا - پیتا - پیٹا

(*bitā; binā; pitā; pītā; pītā* respectively)

- Connect the following letters to form words :

ت + ی + ن = تین + ی + ن  
ن + ی + پ = پ + ی + پ  
پ + ی + ن = پ + ی + ن

## LESSON 2

و , خ , ح , ج , ج

Table 2

VII		VI	V	IV	III	II	I
Combi- nations with ی when ی is placed		Combi- nation with   <i>alif</i> as the follo- wing letter	Combi- nation with و as the follo- wing letter	Trans- litera- tion Or Power	Name	Letter (De- tached Form)	Group No.
fin- ally	med- ia- lly						
جی	چی	جا	جو	j	jim	ج	III
چی	چہ	چا	چو	ch	che	چ	
حی	حہ	حا	حو	h	he	ح	
خی	خہ	خا	خو	kh	khe	خ	
وی	وی	وا	وو	v/o/ū	vāo/ vāv	و	XIII

Para 1. In this lesson are introduced five letters of the Urdū alphabet. In the Table the arrows show the initial points in writing these

letters and their combinations. The scheme of the Table is the same as adopted in Table 1 Lesson 1.

Para 2. It will be noticed that the elementary form of the four letters comprising Group III is ج which is a letter by itself. It has been put in a rectangle here for it is generally equated with the letter د *he* to be introduced in Lesson 7. (In Arabic it is an unvoiced pharyngeal fricative).

Para 3 (a). In combination when these letters occur finally i.e. at the end of words they are written in their detached forms; thus

*bij*    بچ = ج + ی + ب ←  
*nich*    نیچ = ج + ی + ن  
*pich*    پیچ = ج + ی + پ  
*chikh*    چیخ = ج + ی + خ

etc. The incurvation ~ provided for the semi-vowel letter ی *chhoṭi ye* in the words given above, when it precedes the letters of Group III is to be noted. Similar incurvation is provided for other letters of Group II (a), (b) and (c) as introduced in Lesson 1 when they precede the letters of Group III. The initial points of these letters are indicated by arrows in Column II. These initial points also serve as the points of contact of these letters with the letters preceding them.

Para 3 (b). When these letters occur initially or medially in a word only the initial part > of their detached form is employed; thus

*jāṭ*    جاط = ج + ا + ط ←

*jān*    جان = ن + ا + ج  
*jīṭ*    چیت = ت + ی + ج  
*chan*    چین = ن + ی + ج  
*nichā*    نیچا = ا + ج + ی + ن  
*hājī*    حاجی = ی + ج + ا + ح  
*nāchi*    ناچی = ی + ج + ا + ن  
*pājī*    پاچی = ی + ج + ا + پ  
*chūtā*    چیتا = ا + ت + ی + ج

Para 4 (a). The fifth letter in Column II of Table 2 is و *vāo/vāv*. The initial part • of و is like a button or just a big circular dot. It is a consonant producing the sound of *v* as in the English words *vacant* and *vacancy* etc. Like the letter | *alif* introduced in Lesson 1, و *vāo/vāv* is a non-connector and retains its detached form in all combinations; thus

*vāch*    واج = ج + ا + و ←  
*vān*    وان = ن + ا + و  
*bāvā*    باوا = ا + و + ا + ب  
*tāvān*    تاوان = ن + ا + و + ا + ت

etc. (Also see Para 4 (b) below.)

Para 4 (b). و *vāo/vāv* is also employed as a vowel to prolong the sound of its preceding consonant. As a vowel it may give the sound of *o* as in *more*, *note* etc. or of *oo* as in *fool* or as of *u* as in

rule, rude etc. When it is to give the latter vowel-sound it has been transliterated as *u* with a stroke over it *ū*, and in the Urdū script an inverted comma ( *ˆ* ) has been placed over *و* to make it *وُ* while in the former case it is transliterated as *o* and in the Urdū script it has been left as it is *و* ; thus

جُو = *jū* and جو = *jo*  
خُو = *khū* and نو = *no*

Para 5. Column V of Table 2 gives the combinations of the letters of Group III with the letter *و*. Similarly we can get the combinations of other letters (introduced earlier and to be introduced later) with *و* *vāo/vāv*; thus

bo بو = و + ب ←  
no نو = و + ن  
yo یو = و + ی

etc. We can now form words like *توتنا* (*bonā*=to sow), *توتنا* (*totā*=a parrot), *خون* (*khūn*=blood), *جون* (*jūn*=the month of June), *جوتا* (*jūtā*=a shoe), etc. As regards the last entry *وو* in Column V the sound we get is *vo*, the first *و* working as a consonant transliterated as *v* and the second *و* employed as a vowel transliterated as *o*. The same combination *وو* will be pronounced as *vū* if the second *و* has an inverted comma ( *ˆ* ) over it *وُ*

Para 6. In Column VI are given the combinations of the letters of Group III ( *ج* , *چ* , *خ* ) and XIII ( *و* ) with the letter | *alif* while in Column VII are given their

combinations with the semi-vowel letter *ی* *chhoṭī ye* when it is placed medially and finally in a word.

## Exercise 2

1. Write down all the words as worked out in Para 3 (a), 3 (b), 4 (a) and 4 (b) of this lesson.
2. Read the following words and write the letters separately used in them :

← بات چیت - جاپان - جان - بان - ناچ - جاٹ - تاج

3. Combine the following letters to form words to be transliterated as

*khūb* *pop* *bāpū* *tāpū* *jāno* *chāto* *khūnī*

← خ + و + ب = خوب = پ + و + پ = پوپ  
= و + پ + ا + ٹ = پٹا = و + پ + ا = پا  
= و + ن + ا + چ = چنان = و + ن + ا + ٹ = ٹنان  
= و + ن + ی = نیو

### LESSON 3

ے and ڑ, ڑ, ڑ, ڑ, ڑ, ڑ, ڑ

Table 3

VIII		VII		VI		V		IV	III	II	I
Combination with ی when ی is placed		Combination with و		Combination with ا alif		Combination with ے when ے is placed		Transliteration Or Power	Name	Letter (Detached Form)	Group No.
finally	medially			finally	medially						
دی	دپ	دو	دا	دے	ڑی	ڑا	ڑے	d	dāl	ڈ	IV
ڈی	ڈپ	ڈو	ڈا	ڈے	ڑی	ڑا	ڑے	d	dāl	ڑ	
ذی	ذپ	ذو	ذا	ذے	ڑی	ڑا	ڑے	z	zāl	ڑ	
ری	رپ	رو	را	رے	ڑی	ڑا	ڑے	r	re	ر	V
ڑی	ڑپ	ڑو	ڑا	ڑے	ڑی	ڑا	ڑے	r	re	ڑ	
زی	زپ	زو	زا	زے	ڑی	ڑا	ڑے	z	ze	ز	
ژی	ژپ	ژو	ژا	ژے	ڑی	ڑا	ڑے	zh	zhe	ژ	
		یو						e	barī ye	ے	XVI

Para 1. In this lesson are introduced three letters of the Urdū alphabet comprising Group IV, four letters comprising Group V and one letter comprising Group XVI. The scheme of Table 3 is the same as adopted in earlier Tables, the arrows showing the initial points in drawing the letters.

Para 2. The seven letters of Groups IV and V are all consonants and non-connectors while letter ے *barī ye* makes Group XVI and serves as a long vowel giving the sound of *a* as in the English words *pale, hale* etc. As it is employed as a vowel it prolongs the sound of the consonant letter preceding it. When it is placed medially it is denoted by the incurvation with two dots beneath it ے like the letter ی *chhoṛī ye* as introduced in Lesson 1 with the difference that no bar is placed under the two dots. The form of this incurvation varies in combinations just like those of letters ب *be*, پ *pe* and ی *chhoṛī ye* etc. when placed medially before various letters. At the end of a word it maintains its detached form ے; thus

āte آتے = آ + ت + ے ←  
 pech پیچ = پ + ے + چ  
 jeb جیب = ج + ے + ب  
 jāte جاتے = ج + ا + ت + ے  
 chen چین = چ + ے + ن

To get the sound of *e* at the beginning of a word as in the English words *able, ape* etc., we have to employ the letter ا *alif* before ے *barī ye*; thus

ech اےچ = ا + ے + چ ←

Para 3. The letters of Group IV have one elementary form  $\text{د}$  which is itself a letter, softer and more dental than the English *d*; transcribed as *d*. The letter  $\text{ذ}$  *zāl* is a very soft-sounded one but in pronunciation it is usually equated with the letter  $\text{ز}$  *ze* of Group V; hence it has been placed here in a rectangle. The difference between  $\text{د}$  and  $\text{و}$  as introduced in Lesson 2 should be carefully noted;  $\text{د}$  has an angular top while  $\text{و}$  has it round.  $\text{د}$  *dāl*,  $\text{ذ}$  *dāl* and  $\text{ز}$  *zāl* maintain their detached forms when they occur initially or after the other non-connector letters even if placed medially otherwise they take the form  $\text{ر}$  which in the final stage of its construction  $\text{ر}$  resembles the detached form of the letters  $\text{ر}$  *re*,  $\text{ڑ}$  *re*,  $\text{ز}$  *ze* of Group V; thus

<i>dāb</i>	داب	=	ب	+	ا	+	د	←	
<i>dādā</i>	دادا	=	ا	+	د	+	ا	+	د
<i>dūj</i>	دوچ	=	ج	+	و	+	د		
<i>bed</i>	بید	=	د	+	ے	+	ب		
<i>dev</i>	دیو	=	و	+	ے	+	د		

Para 4. The elementary form of all the letters of Group V is  $\text{ر}$  which is itself a letter transcribed as *r* and it is always distinctly uttered. As regards other letters of this Group no word begins with  $\text{ڑ}$  *re* while  $\text{ژ}$  *zhe* giving the sound of *s* as in the English words *vision* and *pleasure*, is of rare occurrence, more so in the initial and final positions. All these letters in the medial and final positions take the form  $\text{ر}$ . After the non-connector letters, like the letters of Group IV they retain their detached forms; thus

<i>*āre</i>	آرے	=	ے	+	ر	+	آ	←			
<i>ber</i>	بیر	=	ر	+	ے	+	ب				
<i>bed</i>	بید	=	د	+	ے	+	ب				
<i>bīr</i>	بہر	=	ر	+	ی	+	ب				
<i>der</i>	دیر	=	ر	+	ے	+	د				
<i>dīdār</i>	دپدار	=	ر	+	ا	+	د	+	ی	+	د
<i>tīr</i>	تہر	=	ر	+	ی	+	ت				
<i>ret</i>	ریت	=	ت	+	ے	+	ر				
<i>rūt</i>	رپت	=	ت	+	ی	+	ر				
<i>ḍorī</i>	ڈوری	=	ی	+	ر	+	و	+	ڑ		
<i>ḍūbī</i>	ڈوبی	=	ی	+	ب	+	و	+	ڑ		
<i>tāre</i>	تارے	=	ے	+	ر	+	ا	+	ت		
<i>bārī</i>	باری	=	ی	+	ر	+	ا	+	ب		
<i>**zhāzh</i>	ژاژ	=	ژ	+	ا	+	ژ				
<i>zāt</i>	زات	=	ت	+	ا	+	ز				
<i>jātī</i>	جاتی	=	ی	+	ت	+	ا	+	ج		
<i>torā</i>	تورا	=	ا	+	ڑ	+	و	+	ت		

ا + ا = آ \* ←  
idle talk = ژاژ \*\*

ḍūbā    ڈوٓبا = ا + ب + و + ڈ  
 zor      زور = ر + و + ز  
 \*khār    خار = ر + ا + خ  
 roḥī     روٹی = ی + ٹ + و + ر

Para 5. Column V of Table 3 shows the combinations of the letters of Groups IV and V with  $\leftarrow$  *barī ye* when the vowel sound *e* occurs medially and finally. Column VI shows the combination of these letters with | *alif* giving us *dā, ḍā, zā, rā, ṛā, zā, zhā*. Column VII shows their combinations with و *vāo/vāv*; thus giving us *do, ḍo, zo, ro, ṛo, zo, zho*. These will be *dū, ḍū, zū, rū, zū* etc. if the letter و *vāv/vāo* is given an inverted comma over it. As regards the last entry in this Column against the letter  $\leftarrow$  *barī ye* it should be noted that و here becomes a consonant as  $\leftarrow$  is always a vowel; thus to get the word *dev* we have to employ  $\leftarrow$  before و the consonant. Column VIII shows the combinations of the letters of Groups IV and V with ی *chhoḥī ye* when it is placed medially and finally.

### Exercise 3

1. Write down all the letters introduced in this lesson ten times each.
2. Write down all the words as worked out in Para 2, Para 3 and Para 4.

a thorn = خار \*

3. From the letters given below form words whose transliterations are given :

āṛū	=	و	+	ڑ	+	آ ←		
nūr	=	ر	+	و	+	ن		
āre	=	ے	+	ر	+	آ		
yār	=	ر	+	ا	+	ی		
yād	=	د	+	ا	+	ی		
zel	=	ب	+	ے	+	ز		
chāz	=	ز	+	ی	+	چ		
ārī	=	ی	+	ڑ	+	آ		
ārā	=	ا	+	ر	+	آ		
ārī	=	ی	+	ر	+	آ		
dān	=	ن	+	ا	+	د		
dūr	=	ر	+	و	+	د		
khār	=	ر	+	ا	+	خ		
nārī	=	ی	+	ر	+	ا	+	ن
tārā	=	ا	+	ر	+	ا	+	ت
terā	=	ا	+	ر	+	ے	+	ت
dānā	=	ا	+	ن	+	ا	+	د
dārā	=	ا	+	ر	+	ا	+	د

bārī	=	ب	+	ا	+	ر	+	ی
rānā	=	ر	+	ا	+	ن	+	ا
dām	=	د	+	ا	+	ن	+	ی
rūpā	=	ر	+	و	+	پ	+	ا
roṛā	=	ر	+	و	+	ڑ	+	ا
jādū	=	ج	+	ا	+	ر	+	و
bāzār	=	ب	+	ا	+	ز	+	ا
jāved	=	ج	+	ا	+	و	+	ے
dīvār	=	د	+	ی	+	ا	+	و
vjād	=	ا	+	ی	+	ج	+	ا
irān	=	ا	+	ی	+	ر	+	ا

NOTE

So far we have dealt with twenty one letters of the Urdū alphabet — seventeen consonants, two vowel-letters viz. | alif and ے baṛī ye, two semi-vowel-letters viz. و vāv/vāo and ی chhoṛī ye which are employed as consonants and long vowels, five long vowel-sounds obtained from the letters | alif, و vāo/vāv, ی chhoṛī ye and ے baṛī ye, and two diacritical marks viz. mad on alif and an inverted comma called ulfā pesh on the letter و vāo/vāv.

LESSON 4

ظ and ط , ض , ص , ش , س

Short-Vowel Marks—zabar, zer and pesh—  
izāfat— Orthographical Marks : jazm and tashdīd

Table 4

VIII		VII		VI	V	IV	III	II	I
Combina- tion with ے when it is placed		Comb- ination with ی when it is placed		Comb- ina- tion with و	Comb- ina- tion with ا alif	Trans- liter- ation Or Power	Name	Letter (De- tached Form)	Group No.
fin- ally	medi- ally	fin- ally	medi- ally						
سے	سید	سی	سپ	سو	سا	s	sīn	س/س	VI
شے	شید	شی	شپ	شو	شا	sh	shīn	ش/ش	
صے	صد	صی	صپ	صو	صا	ṣ	ṣuād	ص	VII
ضے	ضد	ضی	ضپ	ضو	ضا	ẓ	ẓuād	ض	
طے	طد	طی	طپ	طو	طا	ṭ	ṭoe	ط	VIII
ظے	ظد	ظی	ظپ	ظو	ظا	ẓ	ẓoe	ظ	

Para 1. In this lesson are introduced six consonants, the three primitive or short vowel-marks — zabar, zer and pesh — and two

orthographical marks, *jazm* and *tashdīd*, used in Urdū. The scheme of Table 4 is the same as adopted in earlier Tables. The arrows mark the initial points in the formation of letters; Columns V and VI give their combination with | *alif* and و *vāo/vāv* respectively while Column VII gives their combinations with ی *chhoft ye* and ے *baft ye* placed medially and finally.

Para 2. Letters of Group VI viz. س *sin* and ش *shin* are sibilants and have two initial forms, the incurvated or indented س and the protracted س. In combinations with other letters, when they occur initially or medially in a syllable or a word only the initial part س, or س if one likes to draw it that way, is retained; when they occur finally in a word they are written in their detached forms. It should be remembered however that when they occur at the beginning of a word (or medially after a non-connector letter) and are immediately followed by the letters of Group V viz. ر, ژ, ز etc. as introduced in Lesson 3, the final incurvation of the initial part س is left out; thus

	سر	=	ر	+	س	←	
rīs	رپس	=	س	+	ی	+	ر
rīs	رپس	=	س	+	ی	+	ٹ

Para 3. The letters ص *suād* and ض *zuād* which make Group VII are placed in rectangles as in pronunciation ص is equated with س, and ض is equated with ز of Group V as introduced in Lesson 3. In combinations their initial form ص is retained when they occur at the beginning and in the middle of the word but the upward pointed edge is omitted when

they are immediately followed by the letter ر *re* of Group V; thus

ص = ر + ص ←

Their point of contact with the preceding letter is to be carefully noted

ص

Para 4. The letters ط *toe* and ظ *zoe* of Group VIII are respectively equated in pronunciation with ت *te* as introduced in Lesson 1, and with ز *ze* as introduced in Lesson 3; hence they are shown in rectangles. Their elementary form ط resembles the type-written small *b* of the English alphabet. It will be recalled that it has been used in a miniature form in the formation of letters ت *te* as introduced in Lesson 1 and ڈ *dāl* and ژ *re* as introduced in Lesson 3. It shall also be noticed that the initial part | of ط is just like the letter | *alif* while the rest of it has some portion of the initial part ص of the letter ص. These two letters — ط *toe* and ظ *zoe* — are typical in the Urdū alphabet; they are connectors but unlike other connector-letters which change or leave out some of their detached forms in combinations they retain their detached forms whether they are placed initially, medially or finally in a word.

Para 5. The mark َ indicates the short vowel *zabar* (=above; upon). It is placed over a letter and gives the sound of *a* as in the word *ago* or that of *u* as in the English word *but*. It has been transliterated as *a*; thus بَن (ban=forest) and رَن (ran=a battle).

Para 6 (a). The mark ِ indicates the short vowel *zer* (=under; beneath). It is placed under a letter and gives the sound of *i*



as in the word *sin*. It has been transliterated as *i*; thus دِن (din=day) and نِب (=nib).

Para 6 (b). زیر zer is also used to indicate the union or the state of construction of two substantives or of an adjective with a substantive so that the two come to form one set. Thus it shows the genitive case or the addition of an adjective. In all such cases it is placed under the last letter of the governing noun and is known as *izāfat* (addition). It is pronounced just like a short *e*. زیر zer, when used as the mark of *izāfat* has been transliterated as *-e-* written between two words; thus

زیر درخت zer-e-durakht==under a tree;

آب حیات āb-e-ḥayāt=water of life; immortality;

انار سرخ anār-e-surkh=the red pomegranate.

NOTE : For the mark ( ^ ) on the letter خ in درخت and on ر in سرخ see Para 10 (a) below.

Para 7. The mark ُ indicates the short vowel 'pesh' (=before; in front). It is placed over a letter and gives the sound of *u* as in the word *full*. It has been transliterated as *u*; thus چُپ (chup=silent) and رُت (rut=season).

Para 8. To get the sounds of short vowels —zabar, zer and pesh— at the beginning of a word we have to employ the letter ا alif; thus اناج (anāj=corn), اجازت (ijāzat=permission) and اناسی (unāsī=seventy nine).

Para 9. It may be noted here that there is a tendency to affect the short vowels when they occur before or after the letters ح he as introduced in Lesson 2 and ڊ he as will be

introduced in Lesson 7 where some such examples have been given (Lesson 7 Para 3 (b)).

Para 10 (a). The consonant which has any of the short vowels accompanying it or which is followed by any long vowel or semi-vowel letter ( ا and ل , and و and ی ) is called *mutaḥarrik* (=moving). If in the middle or at the end of a word, a consonant has no vowel/vowel-letter with it, it is called *sākin* (=stationary, still or inert); to denote its inertness the mark ^ like an inverted *v* called *jazm* (=amputation; cutting short; keeping silence) is placed over it. *jazm*, then, is the mark placed on a letter to indicate that there is no short vowel on that letter nor that letter is followed by any vowel or semi-vowel letter. Thus in the word بنجر (banjar=barren) the ب is moving or moveable by *zabar*; the ن , unaccompanied by any vowel, is still, inert or stationary; it is just resting and serving as a landing ground for its preceding moving consonant ب ; the ج is moving by *zabar*; and ر , the last letter is inert, the landing ground for its preceding moving letter ج . As a general rule, the last letter of a word is *sākin* or inert and as such the mark *jazm* is unnecessary over it.

Para 10 (b). In Urdū initial consonantal cluster i.e. where more than one letter is inert or stationary does not occur. As such no word begins with a letter marked by *jazm*; thus the words *prachār*, *prajā* etc. become *parchār* and *parjā* in Urdū. Even the words beginning with sibilants or with the hissing sound for instance *station*, *stop* etc. borrowed from English are modified as *isṭeshan* and *isṭaup* (as in *bus stop*) respectively in Urdū, beginning with ا alif.

Para 10 (c). When the consonantal cluster, as explained above, occurs

finally, and it is generally so, the letter preceding the last letter is given the sign *jazm* ( ^ ) over it, assuming that as a rule, the last letter of the word is always with a *jazm* which is omitted in writing; thus

دُرُشْت *durust*=just; correct; right;

دوست *dost*=friend;

تُورِش *tursh*=sour;

دَرْد *dard*=pain;

بَرْدَاشْت *bardāsh*t=toleration etc.

Para 10 (d). When the consonantal cluster occurs medially, all the letters thus *clustered* are given the sign *jazm* ( ^ ) over them; thus

دَشْتِخَات *dastkhat*=signature; initials;

جُستجو *justjū*=search etc.

Para 11. When a letter is to be pronounced twice keeping the same position in a word, the mark <sup>و</sup>, called *tashdīd* (=strengthening) is placed over it. Thus in the word *bāchchan*, where the first syllable ends with *ch* and the next begins with *ch*, instead of writing it as *بَچَچَن* | *بَچَچَن*, the two *ches* are thrown into one and the sign <sup>و</sup> on *چ* indicates this. It will be noticed that *tashdīd* includes *jazm* for, the letter bearing the mark *tashdīd* is at first *stationary* or *inert* and then is moveable by the vowel-mark over it. Whenever a letter with a *tashdīd* is followed by a letter of prolongation (i.e. | and *و* and *ی*) the short vowel-mark over

it is not placed generally. The formation of the mark *tashdīd* is like the initial part of the letter *س* *sin* of Group VI. Generally it does not occur on the final letter of the word in Urdū. It should be noted, however, that *tashdīd* is not to be used in verbs; thus *جَانَنَا* (*jānnā*=to know), *بُنَنَا* (*bunnā*=to weave) etc. are to be written with two *nūns*.

#### Exercise 4

Write down the following words carefully noting

- the placement of the short-vowel marks, the signs of *jazm* and *tashdīd*;
- the forms of all the letters introduced so far when they precede/follow each other; and
- the varying form of the incurvation *shosha* provided for the letters of Group II ( *ب* , *پ* , *ت* etc.) when they precede the letters of other Groups i.e.
  - when they precede the letters of Group I, Group II (a), (b) and those of Group IV ( *و* , *ژ* , *ز* ),
  - when they precede the letters of Group III ( *ج* , *چ* etc.)
  - when they precede the letters of Group XIII ( *و* ), Groups XVI ( *ے* ), VI ( *س* , *ش* ), VII ( *ص* , *ض* ) and VIII ( *ط* , *ظ* ) and

( ُ ) when they precede the letters of Group V ( ر , ل ,  
etc.):

سارا - سر - شان - شب - سچ - سچ - سدا - سبز - سن - رسی - شیر -  
سچا - احساس - شہرہر - شناخت - شجر - باسط - سطر - برشنا - سبب  
سپ - شازدا - بستی - سست - چشت - دشتور - سندر - سٹیش - سود - سیانا  
بشیشور - پشاد - بساط - بساطی - سازش - سزا - ٹیسو - بوس - رؤس  
جوش - دوش - بیس - پیش - بشاش - سحر - سحر - بخشش - صبح  
صبا - حضرت - حاضر - نبض - خاص - راضی - بصیر - ضدی - اصلی  
طب - طبیب - ظن - بطح - خط - خطاطی - رباط - شاطر - خاطر - طاری -

حرارت - انسان - اردو - رواج - بخار - سوراخ - درخت - پٹواری -  
ادب - رب - حد - بدن - راحت - خبر - جزا - خریدنا - ڈنیا -  
حسرت - بن - جانور - بنیاد - ثبوت - اندر - اندر - چاٹنا - سخی -  
بت - دیا - صبر - دراز - پرانا - ذرا - ٹٹو - چادر - سواری - سختی -  
ببر - بابر - تندتر - آداب - بیبر - زٹار - انار - اناری - بنسی -  
خدا - جدا - دیا -

## LESSON 5

ل and گ , ک

The Diphthongs *au* and *ae*

Table 5

VII		VI		V	IV	III	II	I
Combina- tion with ے		Combina- tion with و		Combina- tion with   <i>alif</i>	Transli- tera- tion Or Power	Name	Letter (De- tached Form)	Group No.
(b)	(a)	(b)	(a)					
	کے	گو	کو	ک	k	kāf	ک	XI
	گے	گو	گو	گ	g	gāf	گ	
	لے	لو	لو	ل	l	lām	ل	

Para 1. In this lesson are introduced three consonants and the two diphthongs *au* and *ae*. Column I of Table 5 gives the number of the group of the letters of the alphabet; Column II gives the letters in their detached or unconnected forms, Column III the names and Column IV the transcription adopted for them. Column V gives their combinations with the letter | *alif*. Column VI gives their combinations with the semi-vowel letter و *vāo/vāv* to show the distinction between the sounds *o* and *au*.

Column VII gives their combinations with the vowel-letter ے to show the distinction between the sounds *e* and *ae*. The presence of arrows denotes the initial points in the formation of these letters and their combinations.

Para 2. All the three letters, as introduced here, retain their detached forms when they occur finally in a word. In their initial and medial positions their elementary form ِ is retained. To make it ڪ we have to introduce a line slanting towards left to meet the initial point in its formation as indicated by arrows in Column II. To make it گ two such slanting parallel lines are introduced. ڪ *kāf* and گ *gāf* giving the sound of *k* (as in the English word *kite*) and *g* (as in the English words *get* and *give*) respectively, take special form ڪ when they precede the letters ِ *alif* and ِ *lām* as introduced in this lesson otherwise all these three letters behave alike in combinations. In the formation of ڪا *kā* where ڪ *kāf* is followed by ِ *alif*, the pen stops at the top of *alif*, made upwards (as in the case of *alif* followed by other connector-letters) and then the slanting top is formed. It thus requires two sweeps of pen. The word ڪلا (*kalā*=art) will require three sweeps of pen, the *alif*, drawn upwards, being the second, the slanting top of ڪ the third. When ڪ, گ and ِ occur medially and finally preceded by connector-letters, their point of contact should be carefully noted here : ڪل bal, ڪوٽل pakar, ڪوٽل nikās, ڪوٽل jakar, ڪوٽل saknā, ڪوٽل bigar etc. Among the copyists and scribes there is a tendency to extend the medial ڪ and گ towards left upwards before the letters of Group V (ر, ڑ, ز etc.) as in the word ڪارپڻگر (karīgar =an artisan) instead of writing it as ڪارپڻگر

Para 3. Column VI (b) illustrates how to get the sound *kau*, *gau* and *lau* by introducing the vowel mark *zabar* َ over ڪ, گ and ِ respectively followed by the semi-vowel letter ِ *vāo/vāv* as introduced in Lesson 2. Without this vowel mark they would be *ko*, *go* and *lo* respectively as given in Column VI (a). Similarly we can get the sounds *bau*, *pau*, *dau* etc. by placing the vowel-mark *zabar* on the consonant preceding the letter ِ *vāo/vāv* when used as a vowel. To get the sound *au* we have to employ ِ *alif* moveable by the short vowel *zabar* before the semi-vowel letter ِ as in the word اوزار (*auzār*=tools).

Para 4. The vowel letter ے *barī ye* as introduced in Lesson 3, when preceded by a consonant moveable with the short vowel *zabar* gives the sound of *a* as in the English words *man*, *gap*, *have* etc. This has been transliterated as *ae*. Column VII (b) illustrates how the sounds *kae*, *gae* and *lae* are obtained by introducing the short vowel-mark *zabar* َ over ڪ, گ and ِ followed by the vowel-letter ے *barī ye*. Without this vowel mark they will be *ke*, *ge* and *le* as given in Column VII (a). Similarly we can get the sounds *bae*, *pae*, *dae* etc. by placing the vowel-mark *zabar* on the consonant preceding the vowel letter ے *barī ye*. To get the sound *ae* at the beginning of a word we have to employ the letter ِ *alif* moveable by the short vowel *zabar* before the vowel letter ے *barī ye* as in the word ڪيسا (*aesā*=such).

Exercise 5

Copy down the following words carefully noting the letters introduced in this lesson as they occur initially, medially and finally :

کالا- کاتک- کبڈی- کچنال- کڈال- گز- رکن- کسان- گستاخی- کپل-  
کیاری- کیسر- بڑکت- آگشت- بکرا- پکوان- چگر- ڈکان- ذاکر-  
روکنا- سکون- خردگوش- آگ- خطرناک- خاک- شریک- گھجگ- کشور-  
کشور- کوا- حوا- آؤل- لاوا- لالچ- لجا- لڈو- لڑکا- لیا-  
رلحاظ- لذپذ- لوکی- لو- گلا- بلی- جلن- کیلا- طالب- جلاد-  
سال- کال- جلال- بدل- بڑول- سسراں- طول- محل-

کیری- چیری- بیر- پیسر- تیرنا- بے- حیوان- زیر- سیر-  
شے- صید- طے- کیخسرو

بونا- پودا- پون- نو- جو- چوڑا- روڑ- سو- کون

LESSON 6

غ and ع , م , ق , ف

Table 6

VIII	VII	VI	V	IV	III	II	I
Combina- tion with	Comb- ina- tion with	Comb- ina- tion with	Comb- ina- tion with alif	Trans- lite- ration Or Power	Name	Letter (De- tached Form)	Group No.
ے	ی	و	فا fā	f	fe	ف ←	X
ے	ی	و	قا qā	q	qāf	ق ←	
ے	می	مو	ما mā	m	mīm	م	XII
ے	عی	عو	آ ā	'	'aen	ع	IX
ے	غی	غو	غا ghā	gh	ghaen	غ	

Para 1. Five consonants are introduced in this lesson—two letters comprising Group X, one letter comprising Group XII and two letters comprising Group IX of the letters of the Urdū alphabet. The scheme of Table 6 is the same as adopted in earlier tables; the arrows indicate the points where the pen starts from in the formation of letters.

Para 2. The initial *ghundī* (the round or button-like point) of **ف** *fe* and **ق** *qāf* is just like that of the letter **و** *vāo/vāv* as introduced in Lesson 2; the remaining part of the letter **ف** *fe* is formed like **ب** *be*, **پ** *pe* etc. and the rest of the letter **ق** *qāf* is constructed like the letter **ن** *nūn* as introduced in Lesson 1. The initial round points of **ف** and **ق** remain closed when they occur initially or preceded by a non-connector letter in a word. When **ق** *qāf* occurs finally it generally remains closed. The initial points in the formation of **ف** and **ق**, indicated by arrows in Table 6, serve as their points of contact too with letters preceding them.

Para 3. In the formation of the letter **م** *mīm* first a dot is made and in the same sweep of pen the rest of the letter is drawn. In combinations, when it occurs initially and medially only its initial part **م** is retained. Its initial point, as indicated by an arrow in Table 6 Column II, serves as its point of contact with the letter preceding it; thus

مان = ن + ا + م ←  
 مرزم = م + ر + م  
 ممتنا = ا + ت + م + م  
 بم = م + ب  
 etc.

Para 4. The letter **ع** *'aen* (in Arabic a pharyngeal voiced fricative representing the 'effort made by the throat in pronouncing a vowel at the beginning of a word or a syllable') falls with **ا** *alif* in Urdū depending for its sound on the accompanying vowel.

In transcription it is shown by an inverted comma ( ' ). As it has little significance in the phonetical system of Urdū it has been put in a rectangle in the Table. The letter **ع** *ghaen* (a velarised voiced fricative) gives the sound made in gargling. In has been transcribed as *gh*. Except their tops the letters **ع** and **غ** are formed like the letters **ج** *jīm*, **چ** *che* etc. of Group III. In combinations when they occur initially or after non-connector letters in a word, only the tops of their detached forms **ع** and **غ** are retained. When these are placed medially in a word after the connectors their tops take different forms **ع** and **غ** respectively. When they occur as the last letter in a word preceded by a connector letter their forms are

ع ← and  
 غ ←

respectively, the arrows indicating their points of contact with the letter preceding them. The difference between these forms of **ع** and **غ** and the letters of Group III ( **ج**, **چ**, **ح** etc.) as introduced in Lesson 2, should be carefully noted; thus

عام (*'ām*=common), عبادت (*'ibādat*=prayer), اعتبار (*i'tibār*=faith; honour etc.), عدالت (*'adālat*=court), عورت (*'aurat*=a woman), غدار (*ghadr*=disorder), غدار (*ghaddār*=a rebel), غالب (*ghālib*=overpowering; paramount), غذا (*ghizā*=food; diet), غنیمت (*ghanīmat*=blessing), باغ (*bāgh*=a garden), چراغ (*chirāgh*=a lamp), شمع (*sham'*=taper; a candle), معلوم (*ma'lūm*=known), بغداد (*baghdād*=Baghdad, name of a city), بالغ (*bāligh*=a major person), بعد (*ba'd*=afterwards), بغل (*baghal*=the

armpit; side), غَلَطٌ (ghalat=wrong), غَلْطِي (ghalatī= a slip; an error etc.).

### Exercise 6

1. Write down the words given in Para 4 of this lesson.
2. Read and write the following words carefully noting the initial, medial and final positions of the letters introduced in this lesson :

فَقِيرٌ - قَائِلٌ - قَابِلٌ - قَبِيرٌ - دَفٌّ - بَرْتٌ - بَرْتِي - دِقٌّ - شَوْقٌ - ذَوْقٌ -  
 قَنَاعَةٌ - فَلَاسَفِي - قَلِيٌّ - قِيَّاسٌ (fayyāz) - دَفَا - دِفَاعٌ (difāʿ) - كَفٌّ -  
 قَيْفٌ - مَقْلَرٌ - نَقْرَتٌ - سَفَرٌ - نَفِيرِي - ضَعِيفٌ - مُخْتَلِفٌ - فَلَكَ - فَيْلٌ -  
 بَعْلٌ - لَطِيفٌ - نَضْفٌ - نَفِيسٌ - مُنْصَفِيٌّ - لُطْفٌ - مُفْلِسٌ - اِرْتِاقٌ - سَفِيدٌ -  
 حِفَاظَةٌ - فِكْرٌ - فَيْضٌ - صَفَا - نَقْلٌ - مُتَعَلِّقٌ - حَقِيقَةٌ - عِشْقٌ - حَقٌّ -  
 حَلَقٌ - خَنْدَقٌ - نِيفَا - كَعْنَتٌ - قَطَارٌ - مَرَضٌ - مَوْلَانَا - مَقَامٌ - عَمٌّ -  
 قَبْرِ - مَطْلَبٌ - مُشْتٌ - عَمَلٌ - طَبِيعَةٌ - مُمْلَكٌ - مُحَمَّدٌ - مَسْجِدٌ - مَنظَرٌ -  
 مَخْلَصٌ - عَجِيبٌ - عَيْدٌ - عِطْرٌ - عَكْسٌ - عَظِيمٌ - عَيْنَكٌ - مَعَاذٌ - مِثَالٌ -  
 مَضْرِيٌّ - مَقْصَدٌ - وَقْتُ - نَظْمٌ - قِسْطٌ - دَرِيَا فِتٌ - كُفْتَلُوْا - چَاقُوْا -

## LESSON 7

The Letter ه he

Table 7

VIII	VII	VI	V	IV	III	II	I
Combina- tion with ك	Combina- tion with ي	Combina- tion with و	Combi- nation with   alif	Trans- lite- ration Or Power	Name	Letter (De- tached Form)	Group No.
ه	هي	هو	ها	h	he	ه	XIV

Para 1. In this lesson is introduced the letter ه he comprising Group No. XIV. It is a velarised aspirate giving the sound of h as in the English words hand, hen, hope etc. It should be mentioned, here that it is with this letter that ح he as introduced in Lesson 2, is equated with in pronunciation. The arrow in Column II of Table 7 indicates the initial point in its formation. It is written in one sweep of pen so as to make a circle leaving the initial projection. It will be noticed that initially the pen is moved in the same way as it did in the formation of the letter د dāl as introduced in Lesson 3.

Para 2. When the letter ه occurs at the beginning of a word it takes

the form of a semi-circle opening upwards with an extending slanting stroke downwards to the left of it and a hook beneath  $\text{ہ}$  as shown in its combinations with the letters  $\text{و}$  *vāo/vāv*,  $\text{ی}$  *chhoṛi ye* and  $\text{ے}$  *barī ye* in Columns VI, VII and VIII of Table 7 respectively; thus  $\text{ہشک}$  (*hatak*=insult),  $\text{ہیچکی}$  (*hichki*=a hiccup),  $\text{ہستی}$  (*hasī*=being; existence),  $\text{ہضم}$  (*haẓm*=digestion),  $\text{ہفت}$  (*haft*=seven),  $\text{ہمت}$  (*himmat*=courage),  $\text{ہندوستان}$  (*hi.ndostān*=India),  $\text{ہوش}$  (*hosh*=sense) and  $\text{ہیرا}$  (*hīrā*=diamond). It should however be noted that the extended slanting stroke of this form  $\text{ہ}$  is dropped when  $\text{ہ}$  is followed by the letter | *alif* as shown in Column V of Table 7, and the letters of Group IV (  $\text{ڈ}$ ,  $\text{ڈ}$ ,  $\text{ڈ}$  ), Group V (  $\text{ر}$ ,  $\text{ڑ}$ ,  $\text{ڑ}$ ,  $\text{ڑ}$  ) and Group XI (  $\text{ک}$ ,  $\text{گ}$ ,  $\text{ل}$  ); thus  $\text{ہار}$  (*hār*=a garland; a defeat),  $\text{ہدایت}$  (*hidāyat*=instruction; guidance),  $\text{ہرن}$  (*hīran*=a deer),  $\text{ہل}$  (*hal*=a plough) etc.

Para 3. (a) When  $\text{ہ}$  occurs medially in a word preceded by a non-connector letter the same form  $\text{ہ}$  is used but after the connector letters the semi-circle is open downwards to take the form  $\text{ہ}$ ; thus  $\text{بہار}$  (*bahār*=spring),  $\text{جہاز}$  (*jahāz*=a ship) etc.

Para 3 (b). It has been mentioned earlier (Lesson 4 Para 9) that there is a tendency to affect the short vowels when they occur before or after the letters  $\text{ح}$  *he* as introduced in Lesson 2 and  $\text{ہ}$  *he* as introduced in this lesson. Below are given some such examples:

A. affected zabar

(i) *kaehnā* for *kahnā* (  $\text{کہنا}$  =to say)

(ii) *maehfil* for *mahfil* (  $\text{محفل}$  =a congregation; a dancing party)

B. affected zer

(iii) *mehrbānī* for *mīhrbānī* (  $\text{مہربانی}$  =kindness; affection)

(iv) *mehnat* for *mīhnat* (  $\text{مہنت}$  =labour)

C. affected pesh

(v) *shohrat* for *shuhrat* (  $\text{شہرت}$  =reputation)

(vi) *tohfa* for *tuhfa* (  $\text{تحفہ}$  =a gift) etc.

It is to be noted that *ae* used in transcription in examples (i) and (ii) above, which have been adopted for  $\text{ے}$  *barī ye* preceded by *zabar* in this work, has not the same length as it has in *aesā* (  $\text{آیسا}$  = such). (Please see Lesson 5 Para 4). Similarly, *e* and *o* used in transcription in examples (iii) and (iv), and (v) and (vi) respectively, do not have the same length as *e* adopted for  $\text{ے}$  *barī ye* and *o* adopted for  $\text{و}$  *vāo* in this work.

Note: The same affectation of *zer* and *pesh* occurs in the case of medial  $\text{ع}$  'ae n e.g. *e'tebār* for *i'tibār* (  $\text{اعتبار}$  = faith, honour etc.) and *bo'd* for *hu'd* (  $\text{بعد}$  = distance, remoteness).



Para 4. When **د** occurs finally in a word after non-connector letters it retains its detached form **د** ; thus

- (i) آ **د** (*āh* = a sigh), (ii) راه **د** (*rāh* = road),  
 (iii) وه **د** (*voh* = he/she/that), (iv) شاه **د** (*shāh* = a king),  
 (v) زنده **د** (*zinda* = alive), (vi) قطره **د** (*qatra* = a drop).

At the end of a word after the connector-letters **ه** he assumes a different form **ه** thus

- (vii) خرابه **ه** (*kharāba* = a ruin), (viii) آلوچه **ه** (*ālūcha* = a kind of plum),  
 (ix) سه **ه** (*seh* = three), (x) داروغه **ه** (*dārogha* = the inspector of police),  
 (xi) كه **ه** (*ke* = that, which, who etc.)\* (xii) جگه **ه** (*jagah* = place),  
 (xiii) آله **ه** (*āla* = an instrument) (xiv) لقمه **ه** (*luqma* = a morsel),  
 (xv) دانه **ه** (*dāna* = grain), (xvi) قهقهه **ه** (*qehqaha* = a burst of laughter),  
 (xvii) همسایه **ه** (*hamsāya* = a neighbour), (xviii) تحفه **ه** (*tohfa* = a gift).

(The word given as example No. (xvi) contains five letters viz. ق . ه . ق . ه . د . )

It will be noticed that the transliteration of some of the words given above as exemplifications does not end on *h* (the power assigned to **د** ). It is because of the fact that **د** , when it

\* case of affected *zer*, otherwise *kīh*.

occurs finally in a word may be perceptible or sounded\* in which case it is indicated by *h* in transliteration as in words No. (i), (ii), (iii), (iv), (ix) and (xii) given above; and it may be imperceptible or unsounded\*\* merely conveying the sound of the short vowel on its preceding letter in the word. In such cases it has been left out in transliteration in the Roman character as in words No. (iv)—(viii), (x), (xi) and (xiii) – (xviii) given above.

Para 5. In some cases, when it occurs at the end of a word **د** takes the form **هه** i.e. the form of two *hes* combined (as in word No. (xvi) given above) although only one **د** is being used; for instance

- بهه **ه** *beh* from the word بهنا (*behna* = to flow),  
 تهه **ه** *teh* and تهه کرنا (*teh karnā* = to fold up),  
 کهه **ه** *keh* from the word کهنا (*kehna* = to speak) and  
 سهه **ه** *seh* from the word سهنا (*sehna* = to tolerate).

It will be noticed that all these words happen to be the cases of affected *zabar* as discussed in Para 3 (b) above.

Para 6. It should be noted that when taking the اضافت *izāfat* as discussed in Lesson 4 Para 6 (b), the perceptible **د** is marked

\*called ظاهر **د** (*zāhir* = manifest), جلی **د** (*jālī* = conspicuous) or محفوظی **د** (*maḥfūzī* = pronounced).

\*\*called مخفی **د** (*makhfī* = mute), مختلفی **د** (*mukhtafī* = conceded) or مکتوبی **د** (*maktūbī* = scribed).

with *zer* as **شاہِ نپال** (*shāh-e-naepāl* = the king of Nepal),  
**آہِ غریب** (*āh-e-gharīb* = the sigh of a poor man) and  
**راہِ دشوار** (*rāh-e-dushvār* = a difficult path) whereas  
when the imperceptible **ہ** takes the sign **إِضَافَات** *izāfat*,  
the letter **س** *hamza* is placed over it as will be discussed in  
Lesson 10 Para 2.

Para 7. It may also be mentioned here that when it occurs at the end  
of certain loan words from Arabic it is generally with two dots  
placed over it **ہ** sounded like the letter **ت** *te*. In (Persian  
and) Urdū this letter **ہ** of Arabic is usually converted into **ہ**  
*he* or **ت** *te* and pronounced accordingly; for instance

**إِشَارَة** = **إِشَارَة** (*ishāra*, the sound of final **ہ** being imper-  
ceptible = hint),

**إِرَادَة** = **إِرَادَة** (*irāda*, the sound of final **ہ** being imperce-  
ptible = intention).

**رَحْمَة** = **رَحْمَت** (*rahmat*; in Urdū *rehmat* = a gift of the div-  
ine mercy) and

**حِکْمَة** = **حِکْمَت** (*hikmat* = wisdom; the function of a physi-  
cian).

### Exercise 7

1. Write down all the words and sets of words given as exemp-  
lifications in paragraphs 2—6.

2. Write down the words in Urdū whose transliterations are:

*behtar mehtar birehman dehlī lāhaur naunihāl*  
*nehru bāhar manohar malhār lahū jehrān hijje*  
*āhaṭ girhan haḡdī haldī hāvra hae māh*

3. Write down the following words which end on impercepti-  
ble **ہ** :

**فَاضِلَة** - **فَيْضَلَة** - **مُقَدَّمَة** - **دَرِّ وَازَة** - **مُعَامِلَة** -  
**شَامِيَانَة** - **خِرَانَة** - **قَاعِدَة** - **خَوْضَلَة** - **قَصَّة** - **حِصَّة** -  
**عُصَّة** - **كَارخَانَة** - **پَرِنْدَة** - **تَا زَة** - **شُعَلَة** - **عُمَرَة** -  
**زِيَادَة** - **پُر زَة** - **سِگَّ** - **جَلَوَة** - **جَامَة** - **جَامِعَة** -

4. Write down the following words which end on perceptible  
**ہ** :

**آه** - **چاہ** - **راہ** - **ماہ** - **واہ** - **پوہ** - **ٹوہ** -  
**کوہ** - **موہ** - **سہ** - **دوہ**

## LESSON 8

نون غنة *nūn-e-ghunna*  
Nasalisation

Para 1. Nasalisation is an important feature in Urdū. The device for nasalisation in Urdū is the use of the letter ن *nūn* as introduced in Lesson 1. When ن is so used it is called نون غنة *nūn-e-ghunna* or the nasalised ن غنة or غنة *ghunna*\* literally means 'talking through the nose' or 'a sound emitted through the nose'. Its effect is that where it occurs it makes the preceding vowel come through the nose. The letter ن *nūn* becomes غنة *ghunna* i.e. it assumes a nasal sound when it occurs at the end of a word and preceded by a long vowel (or a *mad* as introduced in Lesson 1 Para 4) and then its نقطہ *(nuqṭa = dot)* is not placed. It has been indicated by the letter *n* with a dot above it (*n̄*) in transliteration; thus زبان *(zabān = tongue; language)*, زمان *(zamān = time)*, زمین *(zamīn = earth)*, نہیں *(nahīn = no)*, کہاں *(kahān = where)*, ماں *(mān = mother)*.  
If, however, the word (Persian) at the end of which ن be so placed in composition that it becomes moveable by the *zer* of اضافت *izāfat*, as discussed in Lesson 4 Para 6 (b), it ceases to be nasal and resumes its original sound *n*; e.g. زبانِ اُردو

\* The final ہ in غنة is imperceptible, hence no *h* in transliteration. For the letter ہ in غنة see Lesson 7 Para 7.

(*zabān-e-Urdū = the Urdū language*), جانِ من *(jān-e-man = my life/soul (my dear))*.

Para 2. When nasalisation is needed medially in a word the نقطہ *(nuqṭa = dot)* of ن is placed but over it is introduced the mark of نون غنة ( ٷ ) and it continues to be pronounced as the letter *n* in the English words *sink* and *song*. The mark of *nūn-e-ghunna*, it will be noticed, is like a semi-circle opening upwards. Thus انگریز *(aṅgrez = the English people)*, بنگال *(baṅgāl = Bengal)*, بانسری *(bānsrī = the flute)*, پانچ *(pānch = five)*, جنگل *(jaṅgal = a wood; forest)*, چاند *(chānd = the moon)*, کنول *(kaṅval = lotus)*, لنکا *(laṅkā = Ceylon)*, مینڈک *(meiṅḍak = a frog)*, سانپ *(sānp = a snake)* etc.

Para 3. When nasalisation precedes the letter ب *be*, it seems to produce the sound of the letter م *m* in pronunciation; thus مینبر *(miṅbar|mimbar = pulpit)*, عتبر *(‘aṅbar|‘ambar = a rich perfume)*, آنبالہ *(aṅbāla|ambāla = Ambāla, the name of a city in India)*, گنبد *(guṅbad|gumbad = a dome)*.

### Exercise 8

- Write down all the words given as exemplifications in this lesson.
- Write down the following words twice each:

انگ - رنگ - جنگ - منگ - ڈنگ -  
 سینگ - بانس - پہنچ - لنگر - ننگن -  
 کتور - تنور - آنولہ - آندھی - کاپنا -  
 انبار - تانبا - سولف - جانباڑ - جاں -  
 آسماں - کہیں - جہاں - امتحان -  
 آتیاں - مہرباں - ماں -

### LESSON 9

دو چشمی ہے ( do chashmi he )

Aspirated Consonantal Sounds

Table 8 (a)

III	II	I
ص	د	دھ

Table 8 (b)

V			IV	III	II	I
Exemplifications			Trans- litera- tion Or Power	Names	Aspirated Sounds and their com- position	Serial No.
Final	Medial	Initial				
شبہ	سبھا	بھارت	bh	bhae	کھ (ب + ہ)	1
-	گبھا	بگھل	ph	phae	پکھ (پ + ہ)	2
نتھ	کتھا	تھال	th	thae	تھ (ت + ہ)	3
پٹھ	بٹھاک	ٹھاکر	th	thae	ٹھ (ٹ + ہ)	4
سبجھ	بجھانا	جھیل	jh	jhae	جھ (ج + ہ)	5
لکچھ	بچھڑا	بچھلنی	chh	chhae	چھ (چ + ہ)	6
بدرھ	بدرھن	دھن	dh	dhae	دھ (د + ہ)	7

V			IV	III	II	I
گڈھ	مڈھا	ڈھال	dh	dhae	ڈھ (ڈ+ھ)	8
اساڑھ	گرھا	-	rh	rhae	ڑھ (ڑ+ھ)	9
اپکھ	پنکھا	کھیل	kh	khae	کھ (ک+ھ)	10
زنگھ	گنگھی	گھڑی	gh	ghae	گھ (گ+ھ)	11

Para 1. The aspirated consonantal sounds have no separate letters in Urdu; these are obtained by using **ھ** *do chashmī* (two-eyed) **ھ** at the end of certain consonants. Thus **ھ** *do chashmī* **ھ** may be called the aspirated consonant-forming device. (It should be noted, however, that sometimes it is employed as a medial form of the letter **د** *he* as introduced in Lesson 7. The ordinals **بارھواں** , **بارھویں** (*bārhvāñ, bārhvīñ* = twelfth) and **تیرھواں** , **تیرھویں** (*terhvāñ, terhvīñ* = thirteenth) derived from words ending on **د** *he* viz. **بارہ** (*bārah* = twelve) and **تیرہ** (*terah* = thirteen) respectively illustrate this point. These ordinals should have been written as **بارہویں** , **بارہواں** and **تیرہویں** , **تیرہواں** respectively employing the form **ہ** of the letter **د** , as introduced in Lesson 7 Para 2, but there is a general practice to write these with **ھ** *do chashmī* **ھ**\*) The consonant and **ھ** at the end of it together are pronounced with one effort and counted as one letter; thus **گھ** , **کھ** , **ڑھ** , **ڈھ** , **چھ** , **جھ** , **ٹھ** etc. as given in Column II of Table 8 (b). All of

\*In dictionaries even the initial **د** is given the form of **ھ** which is incorrect.

these are true cases of aspiration i.e. they are 'spitted out' with one effort and the omission of aspiration from them will lead to a change of meaning as illustrated below:

باپ ( <i>bāp</i> =father)	as distinguished from	بھاپ ( <i>bhāp</i> =steam)
پل ( <i>pal</i> =a moment)	„ „	پھل ( <i>phal</i> =fruit)
تال ( <i>tāl</i> =beating time in music)	„	تھال ( <i>thāl</i> =a large flat plate of brass etc.)
ٹاٹ ( <i>tāt</i> =canvas; mat)	„ „	ٹھاٹھ ( <i>thāth</i> =style)
جاڑا ( <i>jārā</i> =winter)	„ „	جھاڑا ( <i>jhārā</i> =cleansing; search of a person)
چال ( <i>chāl</i> =gait)	„ „	چھال ( <i>chhāl</i> =bark of a tree)
دان ( <i>dān</i> =charity)	„ „	دھان ( <i>dhān</i> =the rice plant)
ڈال ( <i>dāl</i> =a branch)	„ „	ڈھال ( <i>dhāl</i> =slope; shield)
کال ( <i>kāl</i> =famine)	„ „	کھال ( <i>khāl</i> =a hide; skin)
گن ( <i>gun</i> =property; merit)	„	گھن ( <i>ghun</i> =a weevil; the dust or powder of decayed wood or grain)

Para 2. The detached form of **ه** is obtained by two sweeps of pen as indicated in Table 8 (a) Column II and Column III. Column I of this Table gives its detached form when it is employed to obtain the aspirated sound of a non-connector letter as **ه**, **ه** and **ه**; the arrows indicate the points where the pen starts from in its formation. It will be noticed that the initial part **د** of **ه**, as shown in Column II of Table 8 (a), is like the letter **د** *dāl* as introduced in Lesson 3 while the latter part **ه** of **ه**, as shown in Column III of Table 8 (a), resembles the initial part of the letter **ص** *ṣuād* as introduced in Lesson 4. The initial point in the formation of **ه** as indicated in Column I of Table 8 (a), serves as its point of contact with its connector-letter preceding it as in **ه**, **ه**, etc. drawn in two sweeps of pen. The first sweep will make the initial part of the connector-letter and the initial part **د** of **ه** and the second sweep will form the latter part **ه** of **ه**. The final point **ه** serves as its point of contact with its following letter as in **ه** *jhā*, **ه** *dhan* etc.

Para 3. In Column II of Table 8 (b) are given the aspirated consonant-letters and their compositions. In Column III are given their names; *ae* used in transliteration of these names is to be pronounced as *a* in the English words *man* and *gap* etc. as explained in Lesson 5 Para 4. Column IV gives the powers assigned to these aspirated consonants while Column V contains the examples showing these aspirated consonants as they occur initially, medially and finally in words or syllables. The stroke (—) in Column V against any aspirated consonant indicates that it does not occur in that position.

Para 4. With the exception of **ه** *phae* which does not occur finally

and **ه** *phae* which does not occur initially all the aspirated consonantal sounds, as given in Table 8 (b) may occur initially, medially or finally as exemplified in Column V of the Table. In the case of **ه** *phae* in the final position there is a tendency to convert it into **ه** *phae*; for instance **ه** *gaḥ* generally becomes **ه** (*gaḥ* = a fort)

Para 5. Of the other aspirated consonantal sounds used in Urdū **ه** (*nhae*) occurs only medially and finally and that too in a few words such as **ه** *unhen* = those; them), **ه** *munh* = face), **ه** *meñh* = rain), **ه** *nannhā* = little; young) and **ه** *unhattar* = sixty nine). The use of **ه** *rhæ* is restricted to the medial position mainly to the ordinals as **ه** *gyārhvān* = eleventh), **ه** *pañdarhvān* = fifteenth), **ه** *satarhvān* = seventeenth), **ه** *aṭṭhārhvān* = eighteenth). The use of **ه** *mh* is also restricted to the medial position, and to a few words only e.g. **ه** *tumhen* = to you), **ه** *tumhārā* = your). The use of **ه** *lhae* in the medial and initial positions is also restricted to only a few words. It occurs initially in the word **ه** *lhes* = stickiness); the adjective derived therefrom is **ه** *lhesdār* = gummy; sticky), and the verb commonly used is **ه** *lhesnā* = to daub). Instances of **ه** *lhae* in the medial position are **ه** *kūlhā* = the hip), **ه** *kolhū* = an oil press) and the ordinal **ه** *sōlhvān* from **ه** *solah* = sixteen) which ends on the letter **ه**.

Note: **ه** *rhæ*, **ه** *lhae*, **ه** *mhae* and **ه** *nhae* have not been included in the Table as the omission of aspiration from words containing these sounds will not lead to a change of meaning.

Para 6. The words given as exemplifications in Column V of Table 8 (b) are:

*bhārat* (India), *sabhā* (a meeting; assembly), *shubh* (auspicious), *phal* (a fruit), *guphā* (a cave), *thāl* (a large flat plate of brass etc.), *kathā* (a narrative), *nath* (a nose string), *thākur* (a lord; master), *baethak* (the act or state of sitting; a meeting hall), *pih* (the back), *jhīl* (a lake), *bujhānā* (to extinguish), *samajh* (intelligence), *chhalnī* (a sieve; a strainer), *bachhrā* (the young of an animal; a calf), *rīchh* (a bear), *dhan* (riches), *bandhan* (binding; fastening), *budh* (knowledge; Wednesday), *dhāl* (slope; shield), *buḍḍha* (old), *gaḍh* (a fort), *gaḥā* (a pit), *asārh* (the fourth Hindu solar month—June-July), *khīl* ( parched grain or rice), *pankhā* (a fan), *īkh* (sugarcane), *ghaṛī* (a space of 24 minutes; a watch), *kaṅghī* (a comb used by women, notched on both sides), *siṅh* (a lion) respectively.

### Exercise 9

1. Write down the following pair of words carefully noting the difference in their meanings:

پھٹ	پٹ	بھاری	باری	بھلا	بلا	بھاگ	باگ
چھوڑی	چوری	جھال	جال	جھالا	جالا	چھڑا	چڑا
دھوئی	دوئی	دھار	دار	چھپن	چپن	چھپ	چپ
کھاج	کاج	کھپن	کپن	کھلی	کلی	دھانی	دانی
گھات	گات	گھر	گر	کھاری	کاری	کھیلا	کیلا
		کھانا	کانا	پڑھا	پڑا	کھل	کھل

2. Write down the following words carefully noting the aspirated consonantal sounds as they occur initially, medially and finally:

کھانی - بھنگی - بھگوان - بھومی - بھپک - چھن - نبھانا - کبھی -  
 گبھیر - ولبھ - پھان - پھول - پھول - پھوٹ - پھونک - پھیلانا -  
 پھڑنا - پھیرا - ٹھکن - تھوڑا - تھن - پرتھوی - ہاتھ - ناتھ -  
 ٹھٹھیرا - ٹھٹھول - ٹھگ - ٹھنڈا - ٹھپک - کاٹھی - لاٹھی -  
 سیٹھ - آٹھ - جیٹھ - جھال - جھالنا - رانجھا - بانجھ - جھالیا -  
 چھپتر - چھتری - چھپتر - پنچاور - پوچھنا - پچھو - مگر مچھ -  
 پچھ - دھنک - دھوبی - مادھو - اپنڈھن - چودھری -  
 گاندھی - سگندھ - بندھ - دودھ - سگدھ - ڈھپلا -  
 ڈھولک - نڈھال - کھنک - پٹکھا - بکھیرنا - آنکھ - گھونگھٹ -  
 گھیرا پٹ - بگھیرا - جائگھ - ماگھ - گٹھ جوڑ - کارٹھنا -  
 بوڑھ سہاگن - چھل بل - اوٹھ - آرٹھت - ٹیرھا -

## LESSON 10

س (همزة) = hamza \* )— izāfat

Para 1. The letter **س** hamza comprising Group XV in this work (a consonant glottal stop in Arabic) is used as an orthographical mark and represents a vowel-sequence in Urdū. No word begins with it. It is a substitute employed in the middle of words for the letter | alif and is used to indicate a new syllable mainly between two vowels when one of them ends a syllable and the other indicates the next one. It gives the sound of the letter *e* as in the English word *poetry*. Its function may be further illustrated by the hyphen (—) which indicates separation of two vowels as in the English word *co-ordinate*. Its form is like that of the English letter *s* drawn in a free hand in one sweep of pen **س** and is written between the two vowels (long or short) a little above the body of the word. It should be noted that some scribes write it just like the initial part (ع) of the letter ع. The presence of hamza is indicated by an apostrophe ( ' ) in transcription. When such vowel sound is needed between the vowel-letters | alif and و vāo/vāv, no space is left for the hamza in the body of the word as in جاؤ (jā'o = go), آؤ (ā'o = come), آؤس (ā'ūs = may/if I come), otherwise a

\*The final letter **ه** he in the name of this letter is imperceptible; hence no *h* in transliteration.

vacant space in the form of شوشه (shosha = incurvation) as provided for the letters of Group II ( ت , پ , ب etc.), is left for it in the body of the word as in

کچھ (kijī'e = please do), دائرہ (dā'era = a circle),  
 فائدہ (fā'eda = advantage), جائزہ (jā'iz = lawful etc.),  
 جاؤ (jā'yo = go), گئی (ga'i = it she went),  
 سوئی (sū'i = a needle), تیس (te'is = twenty three).

There are cases however, where hamza occurs followed by the letter و vāo/vāv but preceded by letters other than | alif and still no space is provided for it in the body of the word e. g. لکھنؤ (lakhna'ū = Lucknow), رُوٹ (ra'ūf = Raof) etc. Words where no space is left for hamza in the body of the word may include سُوڑ | سُوڑ (sū'ar | su'ar = a pig), سوؤرگ (su'arg | sū'arg = Indra's paradise of deified mortals and gods). For the function of the semi-vowel letter و vāo/vāv in the last two words see Lesson 14 Para 1 (c).

Para 2. The letter **س** hamza is also employed for اِضَافَت izāfat as discussed in Lesson 4 Para 6 (b) if the governing noun ends on the imperceptible **ه** he as discussed in Lesson 9 Para 4, or on the semi-vowel letter **ی** chhoṭī ye as introduced in Lesson 1. In that case hamza is indicated by the letter *e* like the zer of izāfat (as discussed in Lesson 4 Para 6 (b)) with the addition of the apostrophe ( ' ) placed over the last letter of the governing word; thus

قطرہ آب = qatra'-e-āb (a drop of water),  
 دروازہ بلند = darvāza'-e-baland (the high gate),  
 بلندی ہمالہ = balandī'-e-himāla (the height of the Himalayas),  
 ولی کامل = valī'-e-kāmil (a perfect saint).

\*More proper will be to write this word as لکھنؤ



It is to be noted that since the letter *h* in such cases is inaudible it has been omitted in transliteration of these sets of words; *chhoḥi ye* is employed as a long vowel represented by *-ī* in transcription. It should also be noted that *hamza* thus placed for *إِضَافَاتُ izāfat* is always pronounced with the short vowel *zer* (made shorter) although the *zer* is not expressed in writing. Further, *hamza* thus placed over the semi-vowel letter *ی* has no space provided for it in the body of the word whereas a space for it is provided with *ی* in the aorists whose roots end with *alif* and *vāo/vāv* as in the words *آئی (ā'i=it/she came)* and *روئی (ro'i=she wept)*.

Para 3. *hamza* surmounted on the vowel letter *ے* *baḥi ye* as introduced in Lesson 3 ( *ے* ), is employed in forming genitive, adjectival and prepositional compounds\* when the governing word ends on the letter *alif* or *vāo/vāv*. In transliterating such compounds the letter *hamza* is indicated by the mark of apostrophe ( ' ) on the last letter of the governing word followed by the letter *e* adopted for *ے* *baḥi ye* in transcription; thus

صدائے بلند = *ṣadā' e balānd* (a loud voice),  
 جستجوئے ناکام = *justjū' e nākām* (unfruitful search),  
 بالائے بام = *bālā' e bām* (on the roof),  
 روئے زمین = *rū' e zamīn* (surface of the ground).

\*known as *مُرَكَّبَاتُ إِضَافَاتٍ murakkab-e-izāfat*, *مُرَكَّبَاتُ تَوْصِيفِي murakkab-e-tauṣīfī* and *مُرَكَّبَاتُ جَارِي murakkab-e-jārī* respectively.

Para 4. *hamza* on the vowel-letter *ے* ( *ے* ) is also employed in the aorist where the root ends on the letter *alif*, *و* *vāo/vāv* and sometimes even *ی* *chhoḥi ye*. In such cases a space for it is provided before the initial point of *ے*. In transliterating such words *hamza* is indicated by an apostrophe, no space being left before the letter *e*, adopted for *ے* *baḥi ye* in transcription, as was done in transliterating the words in the state of construction (compounds) discussed in Para 3 above; thus *لائے (lā'e=brought)*, *روئے (ro'e=wept)*, *پئے (pi'e=drank)* from the verbs *لانا (lānā=to bring)*, *رونا (ronā=to weep)* and *پینا (pinā=to drink)* respectively.

Para 5. Some nouns (loans from Arabic) in their plural forms end on the letter *س* *hamza* preceded by the letter *alif* and in such cases it is not written over the body of the word or over any other letter. In transliteration it is indicated by apostrophe on the letter *a* adopted for the letter *alif*; thus *امراء umarā'* (plural of *امیر amīr*)=princes; the rich; *حکماء hukamā'* (plural of *حکیم ḥakīm*)=wise men; philosophers; physicians.

Para 6. *hamza* surmounted on *alif* ( *أ* ) or on *و* ( *ؤ* ) may occur on a few loan words from Arabic. In such cases *alif* and *vāo* are not pronounced; thus

- (i) *جُرْأَتُ jur'at* = boldness; bravery),
- (ii) *مُتَأَثِّرٌ muta'assir* = touched; impressed),
- (iii) *مُتَوَدِّبٌ mu'addab* = polite; respectful) and
- (iv) *مُؤَذِّنٌ mu'azzin* = the crier in a mosque who calls the people to prayers).

## LESSON 11

### Exercise 10

- Write down all the words given as exemplifications in Para 1, Para 4, Para 5 and Para 6 of this lesson.
- Write down all the words in the state of construction as given in Para 2 and Para 3 of this lesson.

گنتی (gintī = the Cardinal Numbers)–  
 اعشاریہ (a'shāriya = decimal)–The word *sanh*.

### Para 1.

Names		Figures		Names		Figures	
<i>chaudah</i>	چودہ	14	۱۴	<i>ek</i>	ایک	1	۱
<i>pañdrah</i>	پندرہ	15	۱۵	<i>do</i>	دو	2	۲
<i>solah</i>	سولہ	16	۱۶	<i>tin</i>	تین	3	۳
<i>satrah</i>	سترہ	17	۱۷	<i>chār</i>	چار	4	۴
<i>aṭṭhārah</i>	اکٹھارہ	18	۱۸	<i>pāñch</i>	پانچ	5	۵
<i>unnīs</i>	اٹیس	19	۱۹	<i>chhae</i>	چھ	6	۶
<i>bīs</i>	بیس	20	۲۰	<i>sāt</i>	سات	7	۷
<i>ikkīs</i>	ایکٹیس	21	۲۱	<i>āṭh</i>	آٹھ	8	۸
<i>bā'īs</i>	باہیس	22	۲۲	<i>nau</i>	نو	9	۹
<i>te'īs</i>	تیس	23	۲۳	<i>das</i>	دس	10	۱۰
<i>chaubīs</i>	چوبیس	24	۲۴	<i>giyārah</i> <i>gyārah</i>	گیارہ	11	۱۱
<i>pachēīs</i>	پچیس	25	۲۵	<i>bārah</i>	بارہ	12	۱۲
<i>chhabbīs</i>	چھبیس	26	۲۶	<i>terah</i>	تیرہ	13	۱۳

saentālis	سینتاپس	47	۴۷	sattā'is	ساتاپس	27	۲۷
artālis	ارتاپس	48	۴۸	aṭṭhā'is	اٹھاپس	28	۲۸
unanchās	انچاس	49	۴۹	unattīs	انٹپس	29	۲۹
pachās	پچاس	50	۵۰	īs	پس	30	۳۰
ikyāvan	ایکاون	51	۵۱	ikattīs	یکٹپس	31	۳۱
bāvan	باون	52	۵۲	battīs	بٹپس	32	۳۲
tarepan	ترپن	53	۵۳	teñtīs	تینٹپس	33	۳۳
chavvan	چون	54	۵۴	chauñtīs	چونٹپس	34	۳۴
pāchpan	پچپن	55	۵۵	paenītīs	پینٹپس	35	۳۵
chhappan	چھپن	56	۵۶	chhattīs	چھٹپس	36	۳۶
sattāvan	ساتاون	57	۵۷	saenītīs	سینٹپس	37	۳۷
aṭṭhāvan	اٹھاون	58	۵۸	artīs	ارتپس	38	۳۸
unsatḥ	انٹسٹھ	59	۵۹	untālīs	انٹاپس	39	۳۹
sāḥ	ساٹھ	60	۶۰	chālīs	چالپس	40	۴۰
iksatḥ	یکسٹھ	61	۶۱	iktālīs	یکٹاپس	41	۴۱
bāsatḥ	باسٹھ	62	۶۲	bayālīs	بیالپس	42	۴۲
taresatḥ	تریسٹھ	63	۶۳	teñtālīs	تینتاپس	43	۴۳
chauñsatḥ	چونٹسٹھ	64	۶۴	chavālīs	چوالپس	44	۴۴
paenīsatḥ	پینٹسٹھ	65	۶۵	paenītālīs	پینتاپس	45	۴۵
chhiyāsatḥ	چھیاسٹھ	66	۶۶	chhiyālīs	چھیالپس	46	۴۶

chaurāsī	چوراسی	84	۸۴	sarsatḥ	سرسٹھ	67	۶۷
pichyāsī	پچھاسی	85	۸۵	aṛsatḥ	اڑسٹھ	68	۶۸
pachāsī	پچھاسی	86	۸۶	unhattar	انھتر	69	۶۹
chhiyāsī	چھیاسی	87	۸۷	sattar	ستر	70	۷۰
satāsī	ستاسی	88	۸۸	ikhattar	یکھتر	71	۷۱
sattāsī	ساتاسی	89	۸۹	bahattar	بھتر	72	۷۲
aṭṭhāsī	اٹھاسی	90	۹۰	tihattar	تھتر	73	۷۳
navāsī	نواسی	91	۹۱	chauhattar	چونھتر	74	۷۴
navve	نووے	92	۹۲	pichhattar	پچھتر	75	۷۵
ikyānve	ایکاونے	93	۹۳	chhihattar	چھیتر	76	۷۶
bānve	باونے	94	۹۴	satattar	ساتتر	77	۷۷
tirānve	تراونے	95	۹۵	aṭṭhattar	اٹھتر	78	۷۸
cnaurānve	چوراونے	96	۹۶	unāsī	اناسی	79	۷۹
pichyānve	پچھاونے	97	۹۷	assī	اسی	80	۸۰
pichānve	پچھاونے	98	۹۸	ikyāsī	یکھاسی	81	۸۱
chhiyānve	چھیاونے	99	۹۹	bayāsī	بیھاسی	82	۸۲
satānve	ساتاونے	100	۱۰۰	tirāsī	ترھاسی	83	۸۳
aṭṭhānve	اٹھاونے						
ninyānve	نیناونے						
ninānve	نیناونے						
sau	سو						

Para 2. The arrows in the column of figures indicate the points where the pen starts from in the formation of figures.

Para 3. Zero is known as **صفر** *sifar*. It is to be noted that just a small dot (•) serves as zero in Urdū and the figures are compounded in the same way as in English. In figures, *twelve* will be written as ( ۱۲ ) and not as ( ۲۱ ) for the latter will be *twenty one*. Similarly, *nineteen hundred and seventy* will be ( ۱۹۷۰ ) and not ( ۷۰۱۹ ) for it will be *seven thousand and nineteen*.

Para 4. The letter **ۛ** *hamza* as introduced in Lesson 10 is employed for decimal which is known as **اعشاریہ** (*a'shāriya* from **عشر** *'ashar*=a tenth); thus ۲۵.۸۹ (25.89) will be read as *pachchis a'shāriya āth nau* (=twenty five decimal eight nine).

Para 5. The numbers above one hundred are formed as in English but the conjunction *and* is not expressed: e.g. **ایک سو ایک** (*ek sau ek* = one hundred (and) one). Further, **پانچ سو** (*pānch sau*= five hundred) is generally pronounced as **پان سو** *pān sau*. A *hundred thousand* is expressed as **لاکھ** *lākh*; a *million* = **دس لاکھ** *das lākh*; *ten million* = **کروڑ** (*kiroṛ*=crore); a *hundred million* = **دس کروڑ** (*das kiroṛ* = ten crores), a *thousand million* = **ارب** (*arab* or *sau kiroṛ*=a hundred crore), a *hundred thousand million* = **دس ارب** *das arab*.

Para 6. In Urdū the year is generally indicated by placing the word **سنہ** *sanh\** under the figures; thus **۱۹۷۰** = 1970 A.D. The initial part of **ع** ( ۶ ) after the word **سنہ** stands for the word **عیسوی** (*'isavi* = the Christian era). The scribes generally ignore the dot of *nūn* in writing this word.

\*Arabic **سنة** (*sanat/sana* = a year).

## Exercise 11

1. Write in figures:

دو ہزار تین سو دو - نوے ہزار ایک سو تین - پانچ ہزار ستر  
 اٹیس سو سینتالیس - اٹیس سو ایکاون - اٹھارہ سو ستاون

2. Write in words :

۱۳۸۹ - ۱۹۸۴ - ۱۲۲۰ - ۵۶۷ - ۲۰۸ - ۳۰۵۷۰

## LESSON 12

كھڑا زبر *kharā zabar* and تنوین *tanvīn*

Para 1 (a). The primitive or the short vowels—*zabar, zer, pesh*—as introduced in Lesson 4 are called **أَعْرَاب** *a'rāb* and also known by their Arabic names **فَتْحَة** *fathā*, **كَسْرَة** *kasra* and **ضَمَّة** *ḡamma* respectively. It should be mentioned here that there is a general practice to omit these signs, as well as the marks *jazm* and *tashdīd*, in the printed books and manuscripts.

Para 1 (b). The letters **ا** *alif*, **ے** *barī ye*, and the semi-vowel letters **و** *vāo* and **ی** *chhoṭī ye* are called **حُرُوفٌ عِلَّتٌ** *hurūf-e-illat* = vowel letters.

Para 2. In some words (loans from Arabic) the letter **ا** *alif* used for prolongation of the preceding consonantal sound, as introduced in Lesson 1, is sometimes omitted and in that case this omission is indicated by the vowel-mark *zabar* written perpendicularly known as **كھڑا زبر** *kharā zabar* = vertical *zabar* on the consonant which should otherwise have been prolonged by a written **ا** *alif*. In transliteration it is treated as a simple **ا** *alif* = *ā*; thus **رَحْمٰن** for **رَحْمٰن** (*rahmān* = most compassionate (God)), **لِهٰذَا** for **لِهٰذَا** (*lihāzā* = therefore) etc. Thus the vertical *zabar* represents the vowel-letter **ا** *alif* which is omitted.

Para 3. In some words (Arabic) such vertical *zabar* may occur on the letter **و** *vāo*. In such cases **و** *vāo* is not pronounced, only

the *zabar* is pronounced to prolong the sound of the preceding consonant as the letter **ا** *alif* would have done. In transliteration such vertical *zabar* is also indicated by *ā*; thus **صَلٰوة** (*ṣalāt* = prayer) and **زَكٰوة** (*zakāt* = alms; a portion of a Muslim's property given in charity agreeably to the Qurān).

Para 4 (a). If the vowel-points *zabar, zer, pesh* as discussed in Lesson 4, of the last letter of nouns (loans from Arabic) are doubled, that indicates the presence of these vowel-points as well as the sound of an inert **ن** *nūn*. This takes the form of **ن** *un*, **ن** *in* or **ن** *an* and it is known as **تَنْوِين** (*tanvīn* = nunnation), indicated in transliteration by a short dash under the letter *n* (*n*). Thus **بَابٌ** *bābūn*, **بَابٍ** *bābīn* and **بَابًا** *bābān*. The formation of two *pesheṣ* on **ب**, the last letter of the word **بَاب** (*bāb* = chapter; gate) is to be carefully noted. Doubling of the short vowel-mark *zabar* requires the letter **ا** *alif* at the end of the word which does not, however, prolong the sound of the final syllable. In Urdū, words with *tanvīn* seldom occur; they are limited to the use of a few adverbial expressions; e.g. **إِتِّفَاقًا** (*ittifāqan* = by chance), **تَقْرِيبًا** (*taqrīban* = approximately), **حُكْمًا** (*hukman* = immediately; positively), **عُمُومًا** (*umuman* = generally), **فَوْرًا** (*fauran* = at once), **قَانُونًا** (*qānūnan* = according to law), **مَثَلًا** (*maṣalan* = for instance), **نَسَلًا** (*naslan* = lineally) and **يَقِينًا** (*yaqīnan* = certainly).

Para 4 (b). Doubling the short vowel-mark *zabar* does not require **ا** *alif* while deriving adverbs from nouns (Arabic) ending on the letters **م** *hamza* as introduced in Lesson 10 or **ة** of Arabic as introduced in Lesson 7 Para 7; e.g. **إِبْتِدَاءً** *ibtidā'an* = in the beginning) from the word **إِبْتِدَاء** (*ibtidā'* = beginning)

written in Urdū as **إبتدا** *ibtidā* only and **إرادة** (*irādatan* = intentionally) from **إرادة** ( *irādh* in Urdū).

Para 4 (c). Deriving adverbs from nouns (Arabic) ending on **ئى**, as introduced in Lesson 13 Para 1 (i.e. where **ئى** is not pronounced and **|** *alif* is pronounced to extend the sound of the preceding consonant), does not also warrant the introduction of **|** *alif* in nunnation; thus **هُدًى** (*hudān* from the noun **هُدًى** (*hudā* = guiding; the way of salvation). It may be noted that this word has been written here with **ه** as the initial letter; in the dictionaries it is written with **هـ** (*do chashmī he*, as introduced in Lesson 9) as it is written in Arabic.

### Exercise 12

1. Write down the words as given in Para 2 and Para 3.
2. Write down each word twice as given in Para 4(a) in this lesson.

### LESSON 13

**أَلِفٌ مَّقْصُورَةٌ** (*alif-e-maqṣūra* = shortened alif)

— Initial Consonantal Cluster —

*sākin, mutaḥarrrik and mauqūf*

Para 1. The letter **|** *alif* with the sign **مد** *mad* over it, as introduced in Lesson 1 Para 4, is known as **أَلِفٌ مَمْدُودَةٌ** (*alif-e-mamdūda* = extended alif). This should be distinguished with **أَلِفٌ مَّقْصُورَةٌ** (*alif-e-maqṣūra* = shortened alif) which is surmounted on the letter **ئى** (**ئى**) and occurs at the end of some nouns (loans from Arabic). In such cases **ئى** is not pronounced. Only **|** *alif* is pronounced extending the sound of the preceding consonant. In transliteration it is treated as simple *alif* (*ā*); thus **فَتْوَى** (*fatvā* = the written verdict of the Muhammadan Law Officer of a court, according to the *Shar'*—the Muhammadan Law), **دَعْوَى** (*da'vā* = plaint; claim; law-suit), **أَدْنَى** (*adnā* = low; inferior; humble), **أَعْلَى** (*a'lā* = paramount; superior etc.), **مُوسَى** (*mūsā* = Moses) and **عِيسَى** (*'īsa* = Christ).

Para 2 (a). The letter with the short vowel-marks—*zabar, zer and pesh*—or the one which is extended by the vowel-letters—**|** *alif* and **بَارِئَةٌ** *barī ye* or by the semi-vowels—**و** *vāo* and **ئى** *chhoṭī ye*—is called **مُتَحَرِّكٌ** (*mutaḥarrrik* = moving/moveable) and the letter with the sign *jazm* is known as **سَاكِنٌ** (*sākin* = inert or stationary).

Para 2 (b). It has been mentioned in Lesson 4 Para 10 (b) that in Urdū initial consonantal cluster does not occur i.e. more than one

moveable consonant sound does not occur at the beginning of a word in Urdū. There are, however, a few exceptions where the words begin with two consonants, the first having no vowel; e.g.

کیا (kyā = what; whether), کیوں (kyōn = why) and گیان (gyān = knowledge). In all these cases, it should be noted that the second letter is ی *chhoṭī ye*, the semi-vowel.

Para 2 (c). When the consonantal cluster occurs i.e. where two or more letters with the sign *jazm* (or inert letters) occur together in a word, as discussed in Lesson 4 Para 10 (c), the first alone is called ساکن *sākin* and the others are termed موقوف (mauqūf = stopped); e.g. in the word دوست (dost = friend) the و is termed as *sākin* but the س and ت are termed موقوف *mauqūf*.

### Exercise 13

Write down all the words given as exemplifications in this lesson at least twice each.

## LESSON 14

Other Uses of the Semi-Vowel

Letter و *vāo/vāv*

—*vāv-e-ma'dūla; vāv-e-ishmām-e-zamma; vāv-e-'ajf*

Para 1 (a). The semi-vowel letter و *vāo/vāv* when preceded by the letter خ *khe* and followed by the letters ا *alif*, ر , د , ش , ی and ے , is scarcely heard and takes a sound intermediate between *u* and *a*, some-what like that of *wa* as in the English word *thwart*. In such cases it is known as واو مغدولہ (*vāv-e-ma'dūla* = *vāo* which is passed over, distorted or wrested). In fact و *vāo* thus placed serves as a bridge between the vowel-mark *pesh* on the preceding خ and the vowel-letter *alif* which follows it (*vāo*). It is transliterated as *w* with a dot beneath (*w*). In the Urdū script a small dash is placed beneath such و ( و ); thus

- (i) خواب (*khwāb/khāb* = dream)
- (ii) خواجہ (*khwāja/khāja* = a master; a gentleman)
- (iii) خواہ مخواہ (*khwāh makhwāh/khāh makhāh* = perforce; willy nilly)
- (iv) خواہش (*khwāhish/khāhish* = desire)
- (v) خود (*khud/khud* = self)
- (vi) خورد (*khurd/khurd* = younger)

- (vii) خوردنوش (*khwr o naush/khur o naush* = food and drink)
- (viii) خوش (*khwsh/khush* = happy)
- (ix) خوشامد (*khwshāmad/khushāmad* = flattery)
- (x) خویش (*khwesh/khesh* = a kinsman; a son-in-law)

Para 1 (b). In examples (i), (ii), (iii), (iv) and (x) above, و *vāo* almost loses its entity and is just passed over and superseded by the sound of the following | *alif* (or ے in the case of example (x)) whereas in examples (v), (vi), (vii), (viii), and (ix) و *vāo* just indicates that the letter preceding it smells of the vowel-mark *pesh*. Therefore it is called واو ایشمام ضمه (*vāv-e-ishmām-e-zamma* = *vāo* smelling of or having a slight sound of the short vowel *pesh*).

Para 1 (c). Instances where و *vāo* is just passed over and superseded by the sound of the following vowel letter | *alif*, or in other words where it just indicates the short vowel *pesh* on its preceding letter may also be traced in the following words:

- (i) سوامی (*swāmī/suāmī* = master; lord)
- (ii) سوانگ (*swāng/suāng* = acting; a play)
- (iii) سوار (*swar/su'ar* = a pig)
- (iv) سوارگ (*sw'arg/su'arg* = Indra's paradise of deified mortals and gods)
- (v) دھواں (*dhyān/dhuān* = smoke)
- (vi) رواں (*ryān/ruān* = hair of the body).

Para 2. و *vāo/vāv* is also used as a letter of conjunction between two nouns governed by the same verb or between two adjectives qualifying the same noun. In such cases it is known as واو عطف (*vāv-e-'aff* = *vāv* of conjunction). It is transliterated as *o* written between two words; e.g. گل و بلبول (*gul o bulbul* = the rose and the nightingale) and تر و تازه (*tar o tāza* = fresh and ripe).

### Exercise 14

- Write down all the words given as exemplifications in this lesson.
- Write the words which may be transliterated as
  - khāṣ o 'ām; jān o māl; amīr o gharīb; nek o bad;*
  - khwsh poshāk; haṅṣ khwshī; khwrshīd.*



## LESSON 15

Numerical Value of the Letters

أبجد *abjad* — ألف واصل *alif-e-vaṣl* —

*tarīkh*: *shamsī* and *qamarī* letters

Para 1. As mentioned in the Introduction, the letters of the Urdū alphabet have been taken from Arabic, Persian and Hindī. Eight letters viz. ع , ظ , ط , ص , ح , ث and ق are peculiar to Arabic. Words containing any one of them are generally borrowed from Arabic. Words containing خ , ز , or ع may be Persian or Arabic with the exception of the words خراطما (*kharrātā* = snoring), خُرَانَت (*khurrān̄t* = old; crafty; wicked etc.), غَطْرَغُون (*ghaṭarḡhūn* = cooing of pigeons) and فَرَاطَا (*farrātā* = a run; a fluttering in the air). The few words containing the letter ث e.g. ثَالِه (*zhāla* = hail), مِزْغَان (*mizhgān* = eyelashes) and پَزْمُرْدَه (*pazhmurda* = faded) are purely Persian. Words containing any of the letters پ , چ or گ may be Persian or Indian but not Arabic. Words containing any of the letters ط , ظ and ط , and those having the aspirated sounds ط , ط , etc. are purely Indian. The rest of the letters are common to Arabic, Persian and Hindī. The twenty eight letters of the Arabic alphabet have been arranged into eight words according to the numeral value of the letters ranging from one to one thousand as follows :

كَلِمَان	حُطِّي	هَوَّز	أَبْجَد ←
<i>kaliman</i>	<i>huttī</i>	<i>havvaz</i>	<i>abjad</i>
20 = ك	8 = ح	5 = ه	1 = ا
30 = ل	9 = ط	6 = و	2 = ب
40 = م	10 = ي	7 = ز	3 = ج
50 = ن			4 = د
ضَطَّغ	شَخَّذ	قَرَشَت	سَعَفَص
<i>zazzagh</i>	<i>sakhhkhaz</i>	<i>qarashat</i>	<i>sa'faṣ</i>
800 = ض	500 = ث	100 = ق	60 = س
900 = ظ	600 = خ	200 = ر	70 = ع
1000 = غ	700 = ذ	300 = ش	80 = ف
		400 = ت	90 = ص

Para 2. Of the other letters of the Urdū alphabet چ , ط , پ , گ , ژ , ٹ , ژ , ٹ , گ and ے have the same numeral value as ب , ت , ج , د , ر , ز , ر , د , ج , ت , ب and م respectively. The letter 5 *hamza* is taken to be an orthographical mark in Urdū. There has been a difference of opinion in the fixation of its numerical value. These numeral values of the letters of the Urdū alphabet are mainly used to compose تاریخ (*tārīkh* = chronogram) i.e. to record any event. The practice is to form a brief sentence or a phrase, the numeral value of all the letters of which when added together give the year (of the *hijrī* era)\* in which the event took place : e.g.

\*The *hijrī* era begins from A.D. 622, the year of the migration (*hijrat*) of the Prophet of Islam from Mecca.

باغ و بہار *bāgh o bahār* where the sum of the numeral value of the letters **ب** , **ا** , **غ** , **و** etc. amounts to 1217 A.H., the year in which this celebrated work was completed. While composing the chronogram it should be noted that the short vowels are not to be counted as they have no numerical value. The letter marked by the sign *tashdīd*, though it occurs twice in the word, is counted only once.

Para 3. These twenty eight letters of the Arabic alphabet have been divided into five classes according to the vocal organs employed in uttering them:

1. Gutturals viz. **ا** , **ح** , **خ** , **ع** , **غ** and **ہ**
2. Palatals viz. **ی** and **ک** , **ق** , **ج**
3. Linguals viz. **ض** and **ص** , **ش** , **س** , **ز** , **ر**
4. Dentals viz. **ن** and **ل** , **ظ** , **ط** , **ذ** , **د** , **ث** , **ت**
5. Labials viz. **و** and **م** , **ف** , **ب**

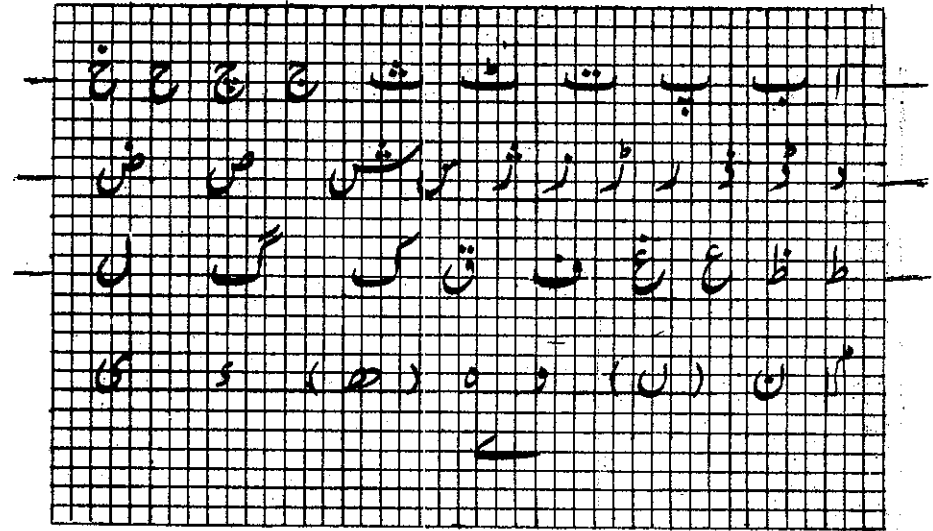
The fourteen letters of the third and fourth classes are called **شمسی** (*shamsī*=solar) letters because the word **شمس** (*shams*=the sun) happens to begin with one of them and the letters of the other classes are called **قمری** (*qamarī*=lunar) because the word (*qamar*=the moon) happens to begin with one of them. In Urdu there are some nouns (borrowed from Arabic) which are 'in a state of construction' with another substantive or preposition which precedes them. If the following substantive begins with one of the 'solar' letters the **ل** of the definite article **ال** (*al*=the) of Arabic, though written, is not pronounced and the initial letter of the noun is marked with *tashdīd* and the last letter of

the preceding substantive word assumes the vowel-mark *peṣh* over it: thus **دار السلطنت** is pronounced as *dārus saltānat*, not as *dār al saltānat*; similarly **نظام الدین** is pronounced as *nizāmuddin*, not as *nizām al dīn*. In both these cases **ال** is written but not pronounced. When the noun begins with the letter **ل**, the **ل** of the article **ال** (*al*=the) coincides with it as in **علم اللغات** (*ilm ul lughat*=lexicography). If the noun in such a 'state of construction' begins with any of the 'lunar' letters the **ل** of the article **ال** is pronounced, the last letter of the preceding substantive assuming the vowel-mark *peṣh* over it: thus **بيت المقدس** (*baetul muqaddas*=Jerusalem) and **شیخ الجامعہ** (*shaekhul jāmi'a*=vice-chancellor of a university) etc. When the noun is in such 'a state of construction' with a preposition the same rule applies with the difference that the last letter before the final **ا** *alif* or **ی** of the preposition may assume a *zer* beneath it; thus **بالکلی** (*bil kul*=totally; entirely; wholly), **بالعموم** (*bil 'umūm*=commonly), **بالضرور** (*biṣ zurūr*=positively), **فی الحال** (*fil hāl*=at present), **فی الحقیقت** (*fil haqqat*=as a matter of fact; in truth), **حسب الحکم** (*hasbul hukm*=as ordered), **بالاتفاق** (*bil ittifāq*=unanimously). In all such constructions, it will be noticed that the **ا** *alif* of the definite article **ال** is not pronounced. Such **ا** *alif* is known as **وصل** (*vasl*=link) and over it is given the mark *vasla* **ص**. It should be mentioned, however, that it is seldom that this mark, or for that matter, the short vowel-marks and the marks *jazm* and *tashdīd* are given in the printed books or manuscripts. In transliteration no provision is made for such **ا** *alif* and **ل** of the definite article **ال**, nor for **ی**, the last letter of the preposition in construction with its following noun.

Exercise 15

Write down all the words given as exemplifications in this lesson at least twice each.

THE URDŪ ALPHABET



LETTERS DEvised FOR ASPIRATED CONSONANTAL SOUNDS IN URDŪ

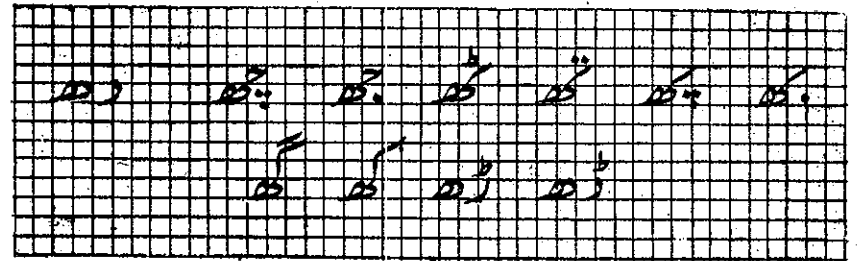


TABLE X

## THE URDU

VII Numerical Value	VI Exemplification			V Connected Form		
	Final	Medial	Initial	Final	Medial	Initial
	1	کلا	بات	آناج	ا	ا
2	لب	صبر	برابن بکت بس	ب	ب	ب
(2)	چپ	چپاتی	پرین پجاری پس	پ	پ	پ
400	تکت	سنتری	ترتارا تم - تسلی	ت	ت	ت
(400)	ٹٹ	لیٹرا	ٹراٹاٹ ٹم - ٹس	ٹ	ٹ	ٹ
500	ثث	کثرت	ثریا ثابت ثمر ثواب	ث	ث	ث
3	جج	مجلس	جب	ج	ج	ج
(3)	چچ	کتا	چپ	چ	چ	چ
8	صص	تحت	حرف	ح	ح	ح
600	بخ	بُخار	خالی	خ	خ	خ
4	دد	ندی	دان	د	د	د
(4)	ڈڈ	نڈر	ڈال	ڈ	ڈ	ڈ
700	ذذ	نذر	ذات	ذ	ذ	ذ

## ALPHABET

IV Transliteration or Power	III Name	II Letter (Deta- ched Form)	I Serial No.
a etc.	alif	الف	1
b	be	بے	2
p	pe	پے	3
t	te	تے	4
f	fe	فے	5
s	se	سے	6
j	jm	جم	7
ch	che	چے	8
h	he	ھے	9
kh	khe	خے	10
d	dāl	دال	11
ḍ	ḍāl	ڈال	12
z	zāt	ذال	13

TABLE X Continued...

## THE URDU

VII Numerical Value	VI Exemplification			V Connected Form		
	Final	Medial	Initial	Final	Medial	Initial
	200	مگر	مرد	رات	ر	ر
(200)	جرط	بڑا	-	رط	رٹ	رٹ
7	گزر	بزم	زر	ز	زا	ز
(7)	-	بڑگاں	ژرف	ژ	ژ	ژ
60	بس	تسلی	سفر	س/س	س/س	س/س
300	غش	جشن	شادی	ش/ش	ش/ش	ش/ش
90	خالص	نصیر	صاف	ص	ص	ص
800	بعض	غضب	ضرور	ض	ض	ض
9	خط	خطا	طاق	ط	ط	ط
900	حافظ	نظر	ظلم	ظ	ظ	ظ
70	موقع	معاف	علم	ع	ع	ع
1000	تبغ	بغل	غم	غ	غ	غ
80	صف	سفر	فقیر	ف	ف	ف
100	رونق	فقیر	قمر	ق	ق	ق
20	نیک	بکری	کل - کم	ک	ک	ک

## ALPHABET

IV Transliteration or Power	III Name	II Letter (Deta- ched Form)	I Serial No.
r	re	رے	14
r	re	ڑے	15
z	ze	زے	16
zh	zhe	ژے	17
s	sīn	سپن	18
sh	shīn	شین	19
s	ṣuād	صاد	20
z	zuād	ضاد	21
!.	!ov	طوئے	22
z	zoe	ظوئے	23
'	'aen	عین	24
gh	ghaen	غین	25
f	fe	فے	26
q	qāf	قاف	27
k	kāf	کاف	28

TABLE X Continued.

## THE URDŪ

VII Numerical Value	VI Exemplification			V Connected Form		
	Final	Medial	Initial	Final	Medial	Initial
	(20)	اگ	مگر	گل-گرج	گگ	گگ
30	بل	جلی	لب	ل	ل	ل
40	کم	کمر	مجلس	م	م	م
50	نہیں	صنم	نرنام-نم-نوٹ	ن	ن	ن
6	جو	نوٹ	وار	و	و	و
5	نہ-بہہ	بہن	ہری-ہل-ہم	ہ	ہ	ہ
-	حکمار	مٹی-چائڑ-سوئی	-	ر	ر	-
10	بالی	پیالہ-عید	یہ-یاد-یکم-یساؤل	ی	ی	ی
(10)	جالے	بید	-	ے	ے	-

Note 1. The parentheses around the figures in Column VII indicate that the letters against them in Column II had originally no value but afterwards received the same value as the cognate Arabic letters. The 35th letter *hamza* is taken to be an orthographical mark in Urdū. There has been a difference of opinion in the fixation of its numerical value.

## ALPHABET

IV Transliteration or Power	III Name	II Letter (Deta- ched Form)	I Serial No.
<i>g</i>	<i>gāf</i> گاف	گ	29
<i>l</i>	<i>lām</i> لام	ل	30
<i>m</i>	<i>mūm</i> مہم	م	31
<i>n</i>	<i>nūn</i> نوان	ن	32
<i>v, o, ū</i> etc.	<i>vāo/vāv</i> واؤ/واو	و	33
<i>h</i>	<i>he</i> ہے	ہ	34
'	<i>hamza</i> ہمزہ	ء	35
<i>y, ī</i>	<i>chhoṭī ye</i> چھوٹی یے	ی	36
<i>e</i>	<i>barī ye</i> بڑی یے	ے	37

Note 2. All the letters when they occur medially in a word after the non-connectors — ا، د، ڈ، ز، ر، ژ، ل — and و — are written in their initial forms and if they occur finally preceded by these letters they are written in their detached forms.

NOTES ON LESSONS  
AND  
ADDENDA

—yā'e ma'rūf; yā'e majhūl; yā'e līn; vāv-e-ma'rūf;  
vāv-e-majhūl; vāv-e-līn—Punctuation Marks—

Other Orthographical Marks and Symbols used in Urdū

Para 1 (a). The semi-vowel letter **ی** *chhoṭī ye* used as a long vowel to give the sound of *ee* as in *feel* and transliterated as *ī*, as introduced in Lesson 1 Para 6 (b) and (c), is known as **یائے معرُوف** (*yā'e ma'rūf* = *ye* the known).

Para 1 (b). The vowel-letter **اے** *barī ye* used as a long vowel to give the sound of *a* as in *pale* and transliterated as *e*, as introduced in Lesson 3 Para 2 is known as **یائے مجہول** (*yā'e majhūl* = *ye* the unknown).

Para 1 (c). The vowel-letter **اے** *barī ye* preceded by a letter moveable with the short vowel *zabar* to give the sound of the diphthong *ae*, as introduced in Lesson 5 Para 4 is known as **یائے لپن** (*yā'e līn* = *ye* which is smooth, embraced, dissolved or immersed).

Para 2 (a). The semi-vowel letter **و** *vāo/vāv* with an **اٹٹا پش** (*uṭṭā pesh* = inverted pesh) over it employed to give the sound of *oo* as in *fool* and transliterated as *ū*, as introduced in Lesson 2 Para 4 (b) is known as **واو معرُوف** (*vāv-e-ma'rūf* = *vāo* the known).

Para 2 (b). The semi-vowel letter **و** *vāo/vāv*, when used to give the sound of *o* as in *more* and transliterated as *o* as introduced in Lesson 2 Para 4(b) is known as **واو مجہول** (*vāv-e-majhūl* = *vāo* the unknown).

Para 2 (c). The semi-vowel letter **و** *vāo/vāv*, when preceded by a letter moveable with the short vowel *zabar* to give the sound of the diphthong *au* as introduced in Lesson 5 Para 3, is known as **واو لپن** (*vāv-e-līn* = *vāo* which is smooth, embraced, dissolved or immersed).

Para 3. The punctuation marks, as employed in Urdū, are

- (i) ( ' ) inverted comma for the English comma ( , )
- (ii) ( : ) colon as the colon in English ( : )
- (iii) ( — ) a small dash for the full stop in English ( . )
- (v) ( ؟ ) note of interrogation for the note of interrogation in English ( ? )
- (v) ( ! ) note of exclamation as in English ( ! )
- (vi) “ ” marks of quotation for the English marks of quotation ( “ ” )
- (vii) ( ) parenthesis as in English ( )
- (viii) [ ] square bracket as in English
- (ix) ( — ) underline i.e. the line drawn above the words to which particular attention is invited.
- (x) ( \* ) Asterisk—used as a reference to notes at the bottom or on the margin of the page
- (xi) ( ... ) dots to show that some words in the passage have been omitted

Para 4 (a). As there are no *capital letters* in Urdū a diacritical mark **—** has been devised to denote the proper nouns or the 'pen-name' of poets or authors by which they are generally known. This mark is placed above the body of that word and may be called **تخلص کا نشان** (*takhalluṣ kā nishān* = mark of the poetical surname). Thus the mark **—** on the word **داغ** in **نواب بزرگ داغ** *navvāb mirzā*

khān dāgh indicates that داغ is the poetical surname of the person named **نواب مرزا خاں**.

Para 4 (b). To indicate that a sentence is to be followed by a **شعر** (she'r\* = poetry; a verse; a couplet) the mark **ع** is placed after the last word of the sentence which may be called **شعر کا نشان** she'r kā nishān, the indicator of the couplet which is to follow.

Para 4 (c). If a sentence is to be followed by a **مصرع** (misra' = a hemistich; a line of a poem) the letter **ع** | **ع** in its detached form is written after that sentence. It may be called **مصرع کا نشان** misre' kā nishān, the mark of the hemistich or the line of a poem that is to follow. The letter **ع** | **ع** thus used as well as the mark **ع** is denoted by colon (:) in transliteration.

Para 5. The following passage, with its transcript will serve as a useful exercise in reading. Care has been taken that almost all the letters of the Urdū alphabet and some of the remarks made in the Notes are exemplified in this passage:

ہندوستان ایشیا کا بہت بڑا ملک ہے۔ یہاں  
طرح طرح کے موسم ہوتے ہیں۔ اس میں پہاڑ اور گھنے  
جنگل بھی ہیں، ریگستان بھی اور کھیتی کے لئے میدانی علاقے  
بھی۔ یہاں طرح طرح کی قدرتی چیزیں پیدا ہوتی ہیں۔

\* case of affected zer, otherwise shi'r.

سینکڑوں برس سے مختلف مذہبوں کے ماننے والے  
یہاں آباد ہیں: ہندو، مسلمان، سکھ، عیسائی وغیرہ۔ آج  
کا ہندوستان جیسا ہے اُس کے بنانے میں سب ہی کا  
حصہ ہے۔ اس کی حفاظت اور ترقی کی کوشش کرنا  
سب لوگوں کا فرض ہے جو اپنے وطن سمجھتے ہیں۔

ہندوستان میں بہت سی زبانیں اور بولیاں بولی جاتی ہیں۔  
ان میں سے ایک اُردو بھی ہے۔ اُردو زبان ہندوستان ہی میں  
پیدا ہوئی اور یہیں پُروران پڑھی۔ اس کے مشہور شاعروں اور  
نثر لکھنے والوں میں سے کچھ کے نام یہ ہیں: میر، غالب، سرسید،  
محمد حسین آزاد، حالی، چکبست، پریم چند، اقبال، ابوالکلام آزاد،  
عبدالماجد دریا آبادی، رشید احمد صدیقی، ڈاکٹر عابد حسین،  
پروفیسر محمد مجیب، رگھوپتی سہائے فراق، کرشن چندر،  
عصمت چغتائی اور راجندر سنگھ بیدی۔

hindustān eshīyā kā bahut purānā aur barā mulk hae. yahān  
tarah tarah ke mausam hote haeñ. is meñ pahār aur ghane jañgal  
bhī haeñ, registān bhī aur khetī ke li'e maedāmī 'ilāqe (=regions)



bhī. yāhān tarah tarah kī qudratī chīzēn paedā hotī haēn.  
 saēnkroṅ baras se mukhtalif (=different) mazhaboṅ ke mānne  
 vāle yāhān ābād haēn: hindū, musalmān, sikh, 'isā'ī vaghaera. āj  
 kā hindustān jaesā hae us ke banāne meṅ sab hī kā ḥiṣṣa hae. is  
 kī ḥifāzāt aur taraqqī kī kōṣiṣh karnā un sab logoṅ ka farz hae  
 jo ise apnā vaṭan samajhte haēn.

hindustān meṅ bahut sī zabāneṅ aur bolīyān bolī jāti haēn. in meṅ  
 se ek urdū bhī hae. urdū zabān hindustān hī meṅ paedā hu'ī aur  
 yāhān parvān chahī. is ke mashhūr shā'iroṅ (=poets) aur naṣr  
 (=prose) likhne vāloṅ meṅ se kuchh ke nām yeh haēn : mīr, ghālib,  
 sar sayyad, muḥammad ḥusaen āzād, ḥālī, chakbast, prem chand,  
 iqbal, abul kalām āzād, 'abdul mājid daryā ābādī, rashīd  
 aḥmad siddīqī, dāktar 'ābid ḥusaen, profaesar muḥammad mujīb,  
 raghupati saḥā'e firāq, kirishn chandr, 'iṣmat chughṭā'ī aur  
 rājindar siṅgh bedī.

KEY

1

آب - آپ - آن - Q. 3

آپن - نیب - پیپت - طین - پیپ - ٹیپ - Q. 5

2

ب ات ج ی ت - ج اپ ان - ج ان - بان - ن ا ج - Q. 2  
 ج ا ط - ت ا ج -

خوب - باپو - جانو - خوئی - پوپ - ٹاپو - چاٹو Q. 3

3

آڑو - نور - آرے - یار - یاد - زیب - چیز - آڑی - آرا - آری - Q. 3  
 دان - دور - خار - نار - تارا - تیرا - دانا - دارا - باری -  
 رانا - دانی - روپا -

7

بہتر - مہتر - برہمن - دہلی - لاہور - ٹونہال - تہڑو - باہر - Q. 2  
 منوہر - ملہار - لہو - طہران - بچے - آہرٹ - گڑھن -  
 ہڈی - ہڈی - ہاڈوہ - ہئے - ماہ -

11

۲۳۰۲ - ۹۰۱۰۳ - ۵۰۷۰ - ۱۹۴۷ - ۱۹۵۱ - ۱۸۵۷ Q. 1  
 تیس ہزار پان سو ستر - دو سو آٹھ - پان سو ٹر سٹھ - چار سو بیس - Q. 2  
 انیس سو چوہاسی - تیرہ سو نواسی -

14

خاص و عام - جان و مال - امیر و غریب - نیک و بد - Q. 2  
 خوش پوشاک - ہنسی خوشی - خورشید