

The - (No direct single word equivalent. Often implied or omitted.)

**Sentence:** The book is on the table.

**Urdu Sentence:** Kitaab mez par hai.

**Breakdown:** Kitaab (book) mez (table) par (on) hai (is).

### **Grammar Rule:**

Urdu does not have definite or indefinite articles (like "a," "an," "the" in English). The definiteness of a noun is generally understood from the context of the conversation. Therefore, "the" is usually not translated as a separate word in Urdu.

be hona

Main (I) doctor (doctor) banna (to be/become) chahti (want - female) hoon (to/am).

### **Grammar Rule:**

- The infinitive form of "to be" is "hona".
- In present tense, "to be" changes to forms like "hai" (is), "hoon" (am), "ho" (are - informal you), and "hain" (are - formal you/plural they).
- When expressing a desire to "be" or "become" something, "banna" (to become/to be) is often used, which is a form derived from "hona".
- The gender of the speaker affects the verb form in Urdu (e.g., "chahti" for a female speaker wanting, "chahta" for a male speaker wanting).

and **aur**

Ali (Ali) **aur** (and) Sara (Sara) dost (friends) hain (are).

**Translation:** Ali and Sara are friends.

**Grammar Rule:** "Aur" is used as a conjunction, connecting two nouns, pronouns, adjectives, verbs, or clauses, similar to "and" in English.

**of** ka / ki / ke

**Sentence:** Yeh Ali ki kitaab hai.

**Translation:** Yeh (This) Ali (Ali) ki (of - used because 'kitaab' is feminine) kitaab (book) hai (is).

**Grammar Rule:**

In Urdu, the equivalent of "of" (which shows possession or relationship) changes based on the **gender and number of the item being possessed or described**, *not* the possessor.

- **ka:** Used when the item being possessed is masculine singular.
  - Example: Ali ka ghar (Ali's house) - ghar (house) is masculine singular.
- **ki:** Used when the item being possessed is feminine (singular or plural).
  - Example: Ali ki kitaab (Ali's book) - kitaab (book) is feminine singular.
  - Example: Ali ki kitaabein (Ali's books) - kitaabein (books) is feminine plural.
- **ke:** Used when the item being possessed is masculine plural. It can also be used in some other contexts, like for respect, or as part of certain compound prepositions.
  - Example: Ali ke dost (Ali's friends) - dost (friends) is masculine plural.

**to** ko

Main (I) Ali (Ali) ko (to) kitaab (book) doonga (will give - masculine).

**Grammar Rule:** **ko** is a postposition (similar to a preposition but comes *after* the word it affects). It is commonly used to indicate the indirect object, showing the recipient of an action, such as "to Ali," "to me," or "to them." For instance, in "I will give the book to Ali," "Ali ko" means "to Ali."

**Note on Infinitives:** The word "to" also appears in English infinitives (e.g., "to eat," "to sleep"). In Urdu, these are usually formed by adding **na** to the verb stem (e.g., *khana* - to eat, *soona* - to sleep). In such cases, there isn't a separate word for "to"; it's part of the verb's structure.

English word: a

Urdu concept (using English characters): **ek** (meaning "one," often used where "a" would be in English to specify a single item)

Sentence: **Mere paas ek kitaab hai.**

Sentence translation: Mere (My/I have) paas (with) ek (a/one) kitaab (book) hai (is).

Grammar rule:

The English indefinite article "a" (or "an") does not have a direct, single-word equivalent in Urdu. Often, "a" is simply implied by the context or the noun itself. For example, "Yeh kitaab hai" literally means "This book is," but it is understood as "This is a book."

However, if you want to explicitly state "a" in the sense of "one" or "a single item," you use **ek**. It emphasizes the singularity of the object. "Ek" means "one."

**in** mein

**Sentence:** Woh (He/She) ghar (house) mein (in) hai (is).

**Grammar Rule:** "Mein" is a postposition in Urdu, which means it generally comes *after* the noun or pronoun it relates to, unlike "in" which is

a preposition and comes *before* the noun. However, in translation, it directly corresponds to "in."

Have - Rakhna (to keep / to have - infinitive verb)

Sentence: Main (I) ek (a) kitaab (book) rakhta (have/keep - male speaker) hoon (am/auxiliary verb).

Translation: I (I) a (a) book (book) have (have) am (am).

### **Grammar Rule:**

The verb "Rakhna" (to keep/to have) changes its form based on the gender of the subject (the person doing the action).

- If the subject (Main/I) is **male**, the verb form used in the present simple tense (for habitual or continuous actions) is **rakhta**.
- If the subject (Main/I) is **female**, the verb form for the present simple tense would be **rakhti**.

*Example (female speaker):* Main (I) ek (a) kitaab (book) rakhti (have/keep - female speaker) hoon (am/auxiliary verb).

### **Additional Grammar Note for "Have":**

While "Rakhna" serves as the verb "to keep/to have," the most common way to express simple possession (like "I have a book" or "He has a car") in Urdu often uses a different structure. This structure uses "pass hai" (literally "with is").

Example for possession: Mere (My) pass (with) ek (a) kitaab (book) hai (is).

Translation: My (My) with (with) a (a) book (book) is (is).

This construction literally translates to "With me a book is," but it is the natural and most common way to say "I have a book." In this phrase, "have" is not translated as a single word but is implied by the entire "pass hai"

construction. The "Mere" changes based on the person (e.g., "Tumhare pass" for "You have", "Uske pass" for "He/She has").

it **Yeh / Woh**

**Sentence:** It is old.

**Urdu sentence:** Yeh puraana hai.

**Word-by-word translation:** Yeh (it/this) puraana (old) hai (is).

**Full sentence translation:** It is old.

### **Grammar Rules:**

1. **No Direct "It":** Unlike English, Urdu does not have a single, direct pronoun specifically for "it" when referring to inanimate objects or general concepts.
2. **"Yeh" (this) and "Woh" (that):** Instead, Urdu uses:
  - **"Yeh":** Primarily means "this," but it is very commonly used to mean "it" when referring to something close by, something just mentioned, or a general situation/idea.
  - **"Woh":** Primarily means "that," but it is also used to mean "it" when referring to something further away or something previously mentioned but not immediately present. (Note: "Woh" also means "he" or "she" for people).
3. **Gender Agreement:** Adjectives in Urdu (like "puraana" for old) change their form to agree with the gender of the noun they describe. Since "it" often refers to an object, the adjective will match the gender of that object.
  - For example, if "it" referred to a feminine object like "kitaab" (book), the sentence "It is old" would be: "Yeh puraani hai." (Puraani is the feminine form of puraana).

4. **Omission:** In many contexts, "it" is simply omitted in Urdu when the subject is clear from the verb or context (e.g., "It is raining" translates to "Barish ho rahi hai" - literally "Rain is happening," with no separate word for "it").

You **Aap, Tum, Tu**

**Aap** (You - polite/formal) kaise (how - masculine) hain (are)?

How are you? (when addressing a male or a group politely)

**Aap** (You - polite/formal) kaisi (how - feminine) hain (are)?

How are you? (when addressing a female politely)

### **Grammar Rule 1: Different Levels of Formality for "You"**

Urdu uses different words for "you" based on the level of respect, formality, and familiarity:

- **Aap** (◆◆◆◆): This is the most polite and formal way to say "you." It is used when speaking to elders, strangers, superiors, or anyone you want to show respect to. "Aap" can be used for both singular and plural "you."
- **Tum** (◆◆◆◆): This is an informal way to say "you." It is typically used for friends, family members, or people who are younger than you. "Tum" can also be used for both singular and plural "you."
- **Tu** (◆◆◆◆◆◆): This is a very informal, intimate, or sometimes disrespectful way to say "you." It is used for very close friends, children, or sometimes to express anger or extreme familiarity. It is strictly singular. As a beginner, it's generally best to avoid "Tu" unless you are certain of its appropriate usage.

### **Grammar Rule 2: Gender Agreement for Questions/Adjectives with "You"**

When you ask a question like "How are you?" or use an adjective referring to the person you are addressing, the form of that word will often change based on the gender of that person, regardless of whether you use "Aap" or "Tum."

- If you are addressing a **male**, you would use the masculine form of the adjective or question word.
  - Example: **Aap** (You) **kaise** (how - masculine) hain (are)?
- If you are addressing a **female**, you would use the feminine form of the adjective or question word.
  - Example: **Aap** (You) **kaisi** (how - feminine) hain (are)?

he **voh**

**Voh** (He) acha (good) hai (is).

He is good.

### **Grammar Rule:**

In Urdu, the words **voh** and **yeh** are both used for "he," "she," or "it." They are gender-neutral pronouns, and the specific gender is usually understood from the context of the conversation or other words in the sentence.

- **Voh** is used for "he" (or she/it) when the person is *further away* or not immediately present (similar to "that person").
- **Yeh** is used for "he" (or she/it) when the person is *closer* or immediately present (similar to "this person").

For a general "he," **voh** is often the default choice if you are not specifically indicating proximity.

for - ke liye

Yeh (This) tohfa (gift) aap (you) ke liye (for) hai (is).

**Grammar Rule:** "ke liye" is a *postposition*, which means it comes *after* the noun or pronoun it refers to, unlike English prepositions which come before. So, instead of "for you," it's "you for."

**Word:** they

**Urdu:** Woh

**Sentence:** Woh talib-ilm hain.

**Translation:** They are students.

### Grammar Rules:

1. **"Woh"** (وہ): In Urdu, the pronoun "Woh" is very versatile. It can mean "he," "she," "it," or "they" depending on the context and the accompanying verb. When referring to "they" (plural), the verb will always be in its plural form.
2. **Verb Agreement:** To indicate plurality for "to be," we use "hain" (ہیں) for "are," instead of "hai" (ہے) for "is."
3. **Noun Plurality:** Many Urdu nouns, especially when referring to a profession or general group like "talib-ilm" (student), do not change their form for singular or plural. The plurality is understood from the verb ("hain" in this case) or the overall context of the sentence.

not nahi (نہی)

**Sentence:** Yeh kitaab nahi (نہی) hai.

**Translation:** Yeh (This) kitaab (book) nahi (نہی) (not) hai (is).

**Grammar Rule:** In simple present tense sentences, "nahi (نہی)" (not) usually comes right before the verb "hai" (is) or "hain" (are). It indicates negation for the statement.

**That** Woh

Woh (That) kitaab (book) hai (is).

**Grammar Notes:**

- woh is used for "that" when you are pointing to something at a distance.
- woh can also mean "he," "she," or "it" when referring to people or things in a general sense. The context usually makes it clear.
- In Urdu, the verb "to be" (like "is," "am," "are") typically comes at the end of the sentence.

We Hum.

Hum (We) khana (food) kha (eat - base verb) rahe (are - for masculine plural/mixed group) hain (are - for plural subjects).

**Grammar Note:** In Urdu, the verb's form changes based on the subject's number and sometimes gender.

- **Hum** (We) is a plural subject.
- For continuous actions (like 'are eating', 'are going'), we use a combination of the main verb's root (like kha for eating) followed by raha (masculine singular), rahi (feminine singular), or rahe (masculine plural or a mixed group).
- Since Hum is plural, we use rahe.
- The 'to be' verb also matches the subject: hai (is/singular), hain (are/plural). For Hum, we use hain.

on **par**

**Sentence:** Kitaab (book) mez (table) par (on) hai (is).

**Full English Translation:** The book is on the table.

**Grammar Rule:**

In Urdu, words like "par" are **postpositions**, meaning they come *after* the noun (like "mez" - table) they relate to, rather than before it as prepositions do in English ("on the table").

with: ke saath

Main (I) apne (my - reflexive possessive) bhai (brother) ke (of - linking particle) saath (with) jaana (to go) chahta (want - for a male speaker) hun (am).

(If the speaker is female, "chahta" would change to "chahti".)

### **Grammar Rules:**

1. **Postposition:** "Ke saath" acts as a postposition, meaning it comes *after* the noun or pronoun it modifies (e.g., "bhai ke saath" - with brother, "uske saath" - with him/her).
2. **Reflexive Possessive:** "Apne" is a reflexive possessive pronoun (meaning 'my own', 'your own', etc.). It's very common in Urdu when the possessor is also the subject of the sentence. It agrees with the noun it modifies (here, 'bhai' is masculine singular, so 'apne' is used).
3. **Gendered Verbs:** Urdu verbs often change based on the gender of the speaker (for "I want") or the subject of the verb. "Chahta" is used when the speaker is male, and "chahti" would be used if the speaker is female.

This Yeh.

### **Sentence:**

Yeh meri kitaab hai. (This is my book.)

Yeh (this) meri (my - feminine) kitaab (book) hai (is).

### **Grammar Note:**

- "Yeh" is commonly used for "this" when referring to a singular object or person that is near.
- The word "meri" means "my" and is used when the object being possessed (in this case, "kitaab" - book) is feminine. If the object were masculine (e.g., "qalam" - pen), you would use "mera" (e.g., "Yeh mera qalam hai." - This is my pen.).
- "Hai" is the Urdu equivalent of "is" for singular subjects.

## **I Main.**

### **Main (I) student (student) hun (am).**

**Grammar Note:** "Main" is the first-person singular pronoun (I). "Hun" is the form of the verb "to be" (am) that is used specifically with "Main". In Urdu, the verb usually comes at the end of the sentence.

**English Word:** do

**Urdu Equivalent (infinitive 'to do'):** karna

**Sentence:** Main (I) apna (my) kaam (work) karti (do) hun (am).

**Translation:** I do my work.

### **Grammar Rule:**

- "Karna" is the infinitive form of the verb "to do".
- In the present indefinite or habitual tense (e.g., "I do work"), the verb "karna" changes form based on the gender and number of the subject.
- "Karti" is the feminine singular form of "do" (for a female subject). So, "Main karti hun" means "I do" (when the speaker is female).
- If the speaker were male, it would be "Main karta hun" (I do).

- The word "hun" is used with "Main" (I) to complete the present tense verb phrase, similar to "am" or "to be" in English.

Jaisa / Jaisay

**Sentence:**

Woh (He) apnay (his) bhai (brother) jaisa (as) lamba (tall) hai (is).

He is as tall as his brother.

**Grammar Rule:**

- **Jaisa** (جیسا) means "as" or "like" and is used for masculine singular nouns or general comparisons (e.g., "as a man").
- **Jaisi** (جیسی) is used for feminine singular nouns (e.g., *Woh apni behan jaisi lambi hai* - She is as tall as her sister).
- **Jaisay** (جیسے) is used for masculine plural/respectful nouns, or to mean "as (in the way that)" (e.g., *Jaisay maine kaha* - As I said), or in phrases like "jaisay hi" (as soon as).

at **par**

Main (I) ghar (home) par (at) hun (am).

**Grammar Note:** In Urdu, words like "par" are *postpositions*. This means they come *after* the noun they relate to, unlike English prepositions which come *before*. So, instead of "at home," you say "home at" (ghar par).

**She**

**Woh**

**Grammar Note:** In Urdu, the word "Woh" (وہ) is used for both "he" and "she" (and also "that" when referring to a distant object or person). The gender is indicated by the verb that follows. For "she," the verb will

often have an 'i' or 'ee' sound before 'hai' (is) or 'thi' (was), indicating a feminine subject.

**Example Sentence:**

Woh (She) khaana (food) bana (making) rahi (is - feminine marker) hai (is).

*Translation:* She is making food.

but magar

Main (I) jaana (to go) chahti (want) hoon (am), magar (but) main (I) nahi (not) jaa (go) sakti (can).

I want to go, but I can't.

*Grammar note:* In Urdu, verbs often change form based on the gender of the speaker/subject. If the speaker were male, the sentence would be: "Main jaana chahta hoon, magar main nahi jaa sakta."

from se

**Example Sentence:**

Mein (I) Pakistan (Pakistan) se (from) hun (am).

I am from Pakistan.

**Grammar Note:** "se" is a postposition in Urdu, meaning it comes *after* the noun it relates to, unlike "from" in English which is a preposition (comes before). While its primary meaning here is "from," "se" can also mean "by," "with," or "than" in other contexts.

by se.

Main (I) bus (bus) se (by) school (school) jaata (go - masculine) hun (am).

**Grammar Rules:**

1. **Postposition 'se':** In Urdu, postpositions come *after* the noun they relate to, similar to how prepositions come before nouns in English. 'Se' is a versatile postposition that, in this context, indicates the means or instrument used for an action (e.g., "bus se" means "by bus").
2. **Verb Conjugation (Gender Agreement):** The verb "jaata hun" (go) changes based on the gender of the subject.
  - If the speaker (Main) is masculine: "jaata hun".
  - If the speaker (Main) is feminine: "jaati hun".

**Will:** ga / ge / gi (These are suffixes that attach to verb roots to indicate the future tense.)

**Sentence:** "I will read a book."

**Translation:** Main (I) kitaab (book) parhunga (will read).

### **Grammar Rules:**

The English word "will" primarily functions as an auxiliary verb to indicate the future tense. In Urdu, there isn't a single equivalent word for "will" that stands alone like in English. Instead, the future tense is formed by adding specific endings (suffixes) to the root of the verb.

- **Suffixes Change Based on Subject:** These suffixes change based on the gender and number of the subject (who is doing the action), and sometimes the person (I, you, he/she/it).
- **Common Suffixes (for "he/she/it/they" or "you"):**
  - -ga: For masculine singular subjects (e.g., woh jayega - he will go).
  - -ge: For masculine plural subjects, or for respectful singular subjects (e.g., woh jayenge - they will go / he (respectful) will go).

- -gi: For feminine singular or plural subjects (e.g., woh jayegi - she will go).
- **First Person (I/We) Variations:** When the subject is Main (I) or Hum (We), the suffixes slightly change for phonetic reasons:
  - When the subject is Main (I):
    - If the speaker is masculine: The verb ends with -unga (e.g., Main parhunga - I will study/read).
    - If the speaker is feminine: The verb ends with -ungi (e.g., Main parhungi - I will study/read).
  - When the subject is Hum (We):
    - If the group is masculine: The verb ends with -enge (e.g., Hum parhenge - We will study/read).
    - If the group is feminine: The verb ends with -engi (e.g., Hum parhengi - We will study/read).
- **Example from the sentence:** In parhunga, parh is the verb root (meaning "to read" or "to study"), and -unga indicates "I will" (specifically for a masculine speaker). If the speaker were feminine, it would be parhungi.

or **ya**

Yeh (This) ya (or) woh (that)?

This or that?

**Grammar Rule:** "Ya" is a simple conjunction, similar to "or" in English. It is used to connect alternatives and does not change its form based on gender or number of the nouns or phrases it connects.

**say** kehna (infinitive), kehta (masculine singular present), kehti (feminine singular present)

Woh (He) kya (what) kehta (says) hai (is)?

### **Grammar Rule:**

In Urdu, verbs change form based on the gender and number of the **subject** in the present tense. For the verb "kehna" (to say):

- When the subject is **singular masculine** (e.g., "he," "Ali"), you use **kehta**.
- When the subject is **singular feminine** (e.g., "she," "Sara"), you use **kehti**.
- When the subject is **plural** or **respectful singular** (e.g., "they," "you (formal)"), you use **kehte**.

Go Jaao

Tum (you) ghar (home) jaao (go).

### **Grammar Rules:**

- "Jaao" is the imperative form of the verb "to go," used when addressing multiple people or one person respectfully.
- If you are speaking to a single person informally (e.g., a friend or a child), you would use "Jaa" instead of "Jaao".
- The infinitive form of the verb (to go) is "Jaana."

so is liye

**Sentence:** I was tired, so I went to sleep.

**Urdu (English characters):** Main thaka tha, is liye main so gaya.

### **Translation Breakdown:**

- Main (I)

- thaka (tired) - *masculine singular*
- tha (was) - *masculine singular*
- is liye (so/therefore/that's why)
- main (I)
- so gaya (slept/went to sleep) - *masculine singular*

### **Grammar Rule:**

- **Gender and Number Agreement:** In Urdu, adjectives and verbs often change based on the gender and number of the noun or pronoun they relate to.
  - "Thaka" (tired) is masculine singular, agreeing with "Main" (I, assuming the speaker is male). If the speaker were female, it would be "thaki".
  - "Tha" (was) is masculine singular, agreeing with "Main". If female, it would be "thi".
  - "So gaya" (slept) is also masculine singular. If the speaker were female, it would be "so gayi".

### **all sab**

**Sentence:** Sab log yahan hain.

**Translation:** Sab (All) log (people) yahan (here) hain (are).

**Grammar Note:** Sab is used for "all" and typically comes before the noun it modifies. It often implies a plural sense, so the verb usually agrees with a plural subject.

if agar

Agar (If) baarish (rain) hogi (happens/will be), to (then) hum (we) ghar (home) par (at) rahen (stay) ge (will).

**Translation:** If it rains, then we will stay at home.

### Grammar Rule:

In Urdu, "agar" introduces a conditional clause, just like "if" in English. When you use "agar" to say "if...then," you often use the word "to" (meaning "then" or "so") to start the consequence clause.

A key difference from English is that Urdu commonly uses the future tense in *both* the "if" part and the "then" part of the sentence, even when English might use the present tense in the "if" clause.

For example:

- English: If it rains (present), we will stay (future) at home.
- Urdu: Agar baarish hogi (future), to hum ghar par rahen ge (future).

one ek.

Ek (one) billi (cat) hai (is).

**Grammar Note:** "Ek" (one) is placed before the noun it describes, similar to English. "Hai" (is) is the singular form of "to be" and usually appears at the end of simple sentences.

**would** kart<sup>؟؟</sup> / karti

**Sentence:** Main (I) har (every) din (day) park (park) j<sup>؟؟t؟？</sup> (would go - masculine) th<sup>؟？</sup> (was).

**Sentence (Feminine speaker):** Main (I) har (every) din (day) park (park) j<sup>؟？ti</sup> (would go - feminine) thi (was).

*(This means: I would go to the park every day.)*

## Grammar Rules:

- In Urdu, "would" is not a separate auxiliary verb like in English. Instead, it is expressed by conjugating the main verb into its **conditional/habitual past form**.
- This form typically involves adding the suffixes **-t** (for masculine singular subjects), **-ti** (for feminine singular subjects), or **-te** (for masculine plural or polite singular subjects) to the verb stem.
  - **Example (verb 'jānā' - to go):**
    - **Jānā**- (verb stem) + **-t** = **Jānā-t** (would go - masculine)
    - **Jānā**- (verb stem) + **-ti** = **Jānā-ti** (would go - feminine)
    - **Jānā**- (verb stem) + **-te** = **Jānā-te** (would go - masculine plural/polite singular)
- When "would" refers to a **past habitual action** (e.g., "I would often play..."), this conditional/habitual verb form (ending in **-t**/**-ti**/**-te**) is often followed by a past form of "to be": **thā** (masculine singular), **thī** (feminine singular), **thē** (masculine plural/polite singular), or **thin** (feminine plural).
  - Example: Woh (He) kheltā (would play) **thā** (was). (He would play.)

**about** ke baare mein

Yeh (This) kitaab (book) tareekh (history) ke baare mein (about) hai (is).

## Grammar Note:

"Ke baare mein" is a common phrase used to mean "about" or "concerning." It acts as a postposition, meaning it comes *after* the noun it refers to (e.g., tareekh in the example). So, you'll typically see [Noun] + ke baare mein.

**can** sakna

**Sentence:** Main Urdu bol sakti hun.

**Translation:** Main (I) Urdu (Urdu) bol (speak - root of bolna, to speak) sakti (can - for a female speaker) hun (am).

### **Grammar Rules:**

1. **"Sakna" (to be able to):** This is the infinitive form of the verb that expresses "can" or "ability." It is always used in conjunction with another main verb.
2. **Sentence Structure:** The structure is typically: Subject + Object (optional) + Main Verb (root form) + "Sakna" (conjugated) + "Hona" (conjugated, e.g., hun/hai/hain).
3. **Main Verb Root Form:** The main action verb (like *bolna* - to speak, *likhna* - to write, *jaana* - to go) is used in its **root form** (e.g., *bol*, *likh*, *ja*) before the conjugated form of "sakna."
4. **Conjugation of "Sakna":** The form of "sakna" changes to agree with the **gender and number of the subject:**
  - **Sakta:** For a singular male subject (e.g., *Woh likh sakta hai* - He can write).
  - **Sakti:** For a singular female subject (e.g., *Woh likh sakti hai* - She can write).
  - **Sakte:** For plural subjects (male or mixed gender), or for polite singular (e.g., *Aap bol sakte hain* - You can speak; *Hum ja sakte hain* - We can go).
5. **"Hona" (to be):** The sentence ends with a form of the verb "hona" (to be), which agrees with the subject:
  - **Hun:** For "Main" (I)

- **Hai:** For "Woh" (He/She/It), or "Yeh" (This)
- **Hain:** For "Aap" (You - polite), "Hum" (We), "Woh" (They), or "Yeh" (These)

Which **Kaun sa** / **Kaun si** / **Kaun se**

**Grammar Rule:** In Urdu, the word for "which" changes based on the gender and number of the noun it refers to. This is similar to how adjectives change in Urdu to match the noun.

- **Kaun sa** is used for masculine singular nouns.
- **Kaun si** is used for feminine singular nouns.
- **Kaun se** is used for masculine plural nouns, or sometimes for respectful singular masculine nouns.

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**Example Sentence 1 (Feminine Noun):**

- English: Which book is good?
- Urdu: Kaun si kitaab achhi hai?
- Breakdown:
  - Kaun si (Which - used because 'kitaab' is a feminine noun)
  - kitaab (book - feminine noun)
  - achhi (good - this adjective's form is feminine to match 'kitaab')
  - hai (is)

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**Example Sentence 2 (Masculine Noun):**

- English: Which phone is good?

- Urdu: Kaun sa phone achha hai?
- Breakdown:
  - Kaun sa (Which - used because 'phone' is a masculine noun)
  - phone (phone - masculine noun)
  - achha (good - this adjective's form is masculine to match 'phone')
  - hai (is)

### **There - Wahan**

**Sentence:** Wahan aik kitaab hai.

**Translation:** Wahan (there) aik (a/one) kitaab (book) hai (is).

### **Grammar Note:**

"Wahan" is used to refer to a place that is distant from the speaker. Its counterpart for 'here' is 'Yahan'. In Urdu, "there is/are" is often expressed by stating the location first, followed by the item, and then the verb "hai" (is) or "hain" (are).

Know - Jaanna (To know - infinitive verb)

*Grammar Rule:* In Urdu, the verb often changes based on the gender of the *speaker* when the subject is "I" (main), or the gender of the *subject* when it's "he" (woh) or "she" (woh).

For "know", if you are a male, you would say *jaanta* (masculine form) and if you are a female, you would say *jaanti* (feminine form) in the present tense for "I know".

Let's use the feminine form for our example, similar to how 'chahati' (want, feminine) was used previously.

Know - Jaanti (knows/know - feminine singular present tense)

Main (I) usay (her) jaanti (know - for a female speaker) hoon (am/to be).

more - ziyada

**Sentence:** Main ziyada chai chahati hun.

**Translation:** Main (I) ziyada (more) chai (tea) chahati (want - feminine) hun (am).

**Full English translation:** I want more tea.

**Grammar Rule:**

The word for "want" changes based on the gender of the person speaking.

- If you are female, you would say "chahati hun".
- If you are male, you would say "chahata hun".

So, if a male speaker wanted more tea, the sentence would be: "Main ziyada chai chahata hun."

Okay, let's learn the Urdu for "get"!

**Word:** Get

**Urdu (Infinitive):** Lena (to get/to take/to receive)

In Urdu, the way you say "get" in a sentence often changes based on who is "getting" (the subject of the sentence) and their gender. The infinitive form is 'Lena'. When used in the present tense, like "I get," it changes.

**Example Sentence:** I get a book.

**If the person speaking is male:**

Main (I) kitaab (book) leta (get/take - *masculine form*) hoon (am/auxiliary verb for present tense).

*Full sentence: Main kitaab leta hoon.*

**If the person speaking is female:**

Main (I) kitaab (book) leti (get/take - *feminine form*) hoon (am/auxiliary verb for present tense).

*Full sentence: Main kitaab leti hoon.*

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### **Grammar Rule: Verb Conjugation for Gender (Present Indefinite Tense)**

In Urdu, verbs often change their ending to agree with the gender of the person performing the action (the subject).

- **For a male subject** (singular, like "Main" (I) when referring to a male), the verb ending for 'Lena' becomes **-ta**. So, 'Lena' changes to 'Leta'.
- **For a female subject** (singular, like "Main" (I) when referring to a female), the verb ending for 'Lena' becomes **-ti**. So, 'Lena' changes to 'Leti'.

The word '**hoon**' (❖❖❖❖❖❖) at the end is an auxiliary verb, similar to 'am' or 'is' in English, and it completes the present indefinite tense specifically for 'Main' (I).

who kaun

**Sentence:**

Woh (He/She) kaun (who) hai (is)?

**Translation:**

Who is he/she?

**Grammar Note:**

- **Kaun** is used to ask "who". It is generally used for both masculine and feminine subjects, and doesn't change form.
- **Woh** means "he", "she", or "that". The context or follow-up information usually clarifies if it's a person or an object, and their gender.
- **Hai** is the verb "is". It's used for singular subjects. For plural or respectful singular subjects, you would use **hain** (ہائیں), like in "Aap (You - respectful) kaun (who) hain (are)?" (Who are you?)

Like **pasand**

Mujhe (To me / I) yeh (this) kitaab (book) pasand (liked / like) hai (is).

### Grammar Rule:

In Urdu, when you say you "like" something, the structure is often "Mujhe [noun] pasand hai/hain." This literally translates to "To me, [noun] is liked." The person who likes is often in the indirect object form (e.g., *Mujhe* - to me, *Tumhe* - to you, *Use* - to him/her). This is different from English where "I" is the subject performing the action of "liking."

When - **Kab**

Tum (You) kab (when) aoge (will come)?

- This sentence asks "When will you come?".
- **Kab** is used to ask "when?". It typically comes before the verb in an interrogative sentence.
- **Aoge** (will come) is the future tense verb for a masculine singular 'you' (tum). If you were asking a female, it would be **aogi**.

Think sochna.

Main (I) sochta (think - masculine) hoon (am).

Main (I) sochti (think - feminine) hoon (am).

I think.

**Grammar Rule:** In Urdu, the form of the verb often changes based on the gender of the speaker or the subject. For the verb 'sochna' (to think), if the speaker is male and says "I think", they use 'sochta'. If the speaker is female, they use 'sochti'. 'Hoon' is the form of 'to be' (am) used with 'Main' (I).

**make** banana

Woh (She) cake (cake) banati (makes) hai (is).

**Grammar Rule:** In Urdu, the verb form changes based on the gender and number of the subject. Here, for a feminine singular subject like "Woh" (She), the verb "banana" (to make) changes to "banati". If the subject were masculine (e.g., "Woh" (He)), it would be "banata".

Time Waqt

Mere (My/With me) paas (near/with) Waqt (time) nahin (not) hai (is).

(I don't have time.)

**Grammar Rule:**

To express possession (e.g., "I have," "you have"), Urdu commonly uses the structure of a pronoun in the genitive case (like 'mere', 'aap ke') followed by paas. So, Mere paas literally means "with me" but functions as "I have" in the context of possession. Nahin is used for negation, meaning "not."

See dekhta / dekhti

**Sentence:**

I see a book.

**Translation:**

Main (I) ek (a) kitaab (book) dekhta (see - male speaker) hoon (am).

OR

Main (I) ek (a) kitaab (book) dekhti (see - female speaker) hoon (am).

**Grammar Rule:**

In Urdu, verbs often change their ending based on the **gender of the person performing the action (the subject)**.

- If the subject is masculine (e.g., "I" if you are a male, "he", "Ali"), you would typically use **dekhta**.
- If the subject is feminine (e.g., "I" if you are a female, "she", "Sara"), you would typically use **dekhti**.

what Kya

Yeh (This) kya (what) hai (is)?

**Grammar Rule:** "Kya" is the most common word for "what" in Urdu. It can also be used to form a yes/no question when placed at the beginning of a sentence, but in the context of "Yeh kya hai?", it specifically asks "what".

Up Oopar.

Oopar (Up) dekho (look).

**Grammar Rule:**

"Oopar" is an Urdu word meaning "up" or "above." It often acts as an adverb of place, indicating direction or location. In the sentence "Oopar dekho," "oopar" tells you *where* to look.

**some**

**kuch**

### **Sentence:**

Mujhe (I/To me) kuch (some) paani (water) chahiye (want/is needed).

### **Translation:**

I want some water.

### **Grammar Rules:**

1. **kuch:** This word is used for 'some' or 'a few'. It is very versatile! It does not change its form based on the gender (masculine or feminine) or number (singular or plural) of the noun it describes. You can use it for both countable nouns (like 'books') and uncountable nouns (like 'water').
  - *Example with countable:* "Uske (He has) paas (near/at) kuch (some) kitaabein (books) hain (are)." (He has some books.)
2. **Mujhe... chahiye:** This is a very common and important structure to express "I want..." or "I need..." in Urdu.
  - 'Mujhe' literally means 'to me'.
  - 'Chahiye' means 'is wanted' or 'is needed'.
  - So, the literal translation of "Mujhe kuch paani chahiye" is "To me, some water is needed/wanted." This is a key difference from English, where "I want..." directly uses 'I' as the subject.
  - The person who wants/needs something is in the *indirect object* form (like 'Mujhe' for 'I', 'Aapko' for 'you formal', 'Usko' for 'he/she/it').

Other Doosra.

**Grammar Note:** The word for "other" changes based on the gender and number of the noun it modifies.

- **Doosra** (دوسرا) is used for masculine singular nouns.
- **Doosri** (دوسری) is used for feminine singular nouns.
- **Doosre** (دوسرے) is used for masculine plural nouns, or sometimes for respectful singular.

Let's use an example with a masculine noun first:

Yeh (This) doosra (other) qalam (pen) hai (is).

*Meaning: This is the other pen.*

Now with a feminine noun:

Woh (That) doosri (other) kitaab (book) kahan (where) hai (is)?

*Meaning: Where is that other book?*

Out baahar

Baahar (out/outside) jao (go).

Go out.

### **Grammar Rule:**

"Jao" is an imperative verb, meaning it's a command. In Urdu, to form an informal command (used for friends, family, or people younger than you), you often take the verb stem (e.g., for "to go" - "jana", the stem is "ja") and add "o" at the end, making it "jao". This form "jao" is slightly more polite than just "ja" which is used for very close friends or children.

Good Achha / Achhi (depending on gender)

**Grammar Rule:** Adjectives in Urdu agree with the gender of the noun they describe.

- **Achha** is used for masculine singular nouns.
- **Achhi** is used for feminine singular nouns.
- **Achhe** is used for masculine plural nouns, or for masculine singular nouns when being polite/respectful, or in oblique cases.

**Example Sentence:**

Yeh (This) achhi (good) kitaab (book) hai (is).

This is a good book.

people log.

Log (people) achhay (good) hain (are).

People are good.

**Grammar Rule:**

- **Log** (people) is already plural in Urdu, so you don't need to add anything to make it plural.
- **Achhay** is the plural masculine form of "good" (achha). Since "log" is treated as masculine plural, "achhay" is used.
- **Hain** is the plural form of "to be" (are/is). It's used when referring to multiple people or things.

year saal.

Yeh (This) naya (new) saal (year) hai (is).

**Grammar Note:** In Urdu, adjectives like 'naya' (new) change their ending based on the gender and number of the noun they describe. 'Saal' (year) is a masculine noun, so the masculine form 'naya' is used. If it were a feminine noun, it would be 'nayee'.

Word: **Take**

Urdu: **Lena**

Sentence:

**Main (I) yeh (this) kitaab (book) lena (to take) chahati (want - female speaker) hoon (to).**

Full sentence: I want to take this book.

**Grammar Rule:**

In Urdu, the infinitive verb (like 'lena' - to take) often comes before the verb expressing desire or intent (like 'chahati hoon' - I want). The auxiliary verb 'hoon' is used with 'Main' (I). If the speaker were male, 'chahati' would change to 'chahata'.

No Nahin.

Nahin (No), main (I) yeh (this) nahin (not) chahati (want) hun (am). No, I don't want this.

**Grammar Rule:**

In Urdu, nahin is used to negate verbs (e.g., "do not want," "is not"). It typically comes before the verb it negates. For a simple "no" answer, Nahin is also used. The verb chahati ends with 'i' because the speaker is female. If the speaker were male, it would be chahata.

Well **Acha**

Main (I) acha (well) hun (am).

I am well.

**Grammar Note:**

- In Urdu, adjectives often change form based on the gender of the noun or pronoun they describe. 'Acha' is used for masculine subjects (e.g., *Woh acha hai* - He is good/well). For a feminine subject, it becomes **achi** (e.g., *Woh achi hai* - She is good/well).
- The verb 'to be' also changes based on the subject: 'hun' is for 'I am', 'hai' is for 'he/she/it is', and 'hain' is for 'they/we are' (and also a polite 'you are').

because kyunki.

Main (I) khush (happy) hoon (am) kyunki (because) aaj (today) dhoop (sunshine) hai (is).

**Grammar Rule:** "Kyunki" (because) is used to connect two clauses. The second clause (the one after "kyunki") provides the reason or cause for the first clause.

Very: **Bohat**

**Sentence:**

Yeh (This) bohat (very) acha (good) hai (is).

**Translation:**

This is very good.

**Grammar Rule:**

'Bohat' (very) usually precedes the adjective or adverb it modifies, similar to how 'very' is used in English.

**just** sirf

- sirf (just) is used when "just" means "only" or "merely".
- If "just" means "just now" or "recently," the Urdu word is abhi.

### **Sentence Example:**

Main (I) sirf (just/only) paani (water) chahata (want - if you are male) hoon (am/to).

Main (I) sirf (just/only) paani (water) chahati (want - if you are female) hoon (am/to).

### **Grammar Note:**

- In Urdu, the form of the verb can change based on the gender of the person performing the action.
  - For chahna (to want), a male speaker uses chahata hoon.
  - A female speaker uses chahati hoon.
- The word sirf (just/only) usually comes before the word or phrase it is modifying. In this example, it comes before paani (water).

Come - **Aana**

### **Sentence 1:**

Woh (He) aata (comes - masculine) hai (is).

**English:** He comes.

### **Sentence 2:**

Woh (She) aati (comes - feminine) hai (is).

**English:** She comes.

### **Grammar Rule:**

In Urdu, verbs often change their endings based on the gender and number of the subject. The base form "aana" (to come) is the infinitive.

- When the subject is masculine singular (like "Woh" meaning "He"), "aana" changes to "aata" in the simple present tense.
- When the subject is feminine singular (like "Woh" meaning "She"), "aana" changes to "aati" in the simple present tense.

### Could **Sakta tha** / **Sakti thi**

**Sentence:** Main tez daurh sakta tha.

**Translation:** Main (I) tez (fast) daurh (run) sakta tha (could).

### **Grammar Rule:**

The word "could" in Urdu, especially when expressing past ability or possibility, is often translated using a form of the verb "sakna" (to be able to).

- **Sakta tha** is used when the subject is **male** and singular (e.g., "he could," "I could" if "I" is male).
- **Sakti thi** is used when the subject is **female** and singular (e.g., "she could," "I could" if "I" is female).

When using "sakna" with another verb (like "daurhna" - to run), the main verb's root form (daurh) comes first, followed by the appropriate "sakna" form (sakta tha or sakti thi).

### **Example for a female speaker:**

Main tez daurh sakti thi.

Main (I) tez (fast) daurh (run) sakti thi (could).

### **Plural/Respectful Forms:**

- For plural male subjects or respectful singular male subjects: **sakte the**
  - Example: Hum (We) tez (fast) daurh (run) sakte the (could).

- For plural female subjects or respectful singular female subjects: **sakti thin**
  - Example: Woh (They - female) tez (fast) daurh (run) sakti thin (could).

Work: **kaam** (noun), **kaam karna** (verb - to work)

### Sentence:

Main (I) har (every) roz (day) kaam (work) karta (do/perform - masculine singular) hun (am).

Translation: I work every day.

### Grammar Rules:

1. **Kaam:** This is the primary Urdu word for 'work' as a noun (e.g., "This work is difficult"). It can also mean 'task' or 'job'.
2. **Kaam Karna:** To form the verb 'to work', we combine 'kaam' (work) with the verb 'karna' (to do/to make). So, 'kaam karna' literally means 'to do work'.
3. **Verb Conjugation (for 'karna'):** The verb 'karna' changes its form depending on the subject's gender and number, and the tense.
  - When the subject is 'Main' (I) and the speaker is male, 'karna' becomes 'karta hun' (as in the example).
  - If the speaker is female, it would be 'Main...karti hun'.
  - For 'Woh' (he), it's 'karta hai'.
  - For 'Woh' (she), it's 'karti hai'.
  - For 'Hum' (we), it's 'karte hain'.

4. **Har Roz:** This phrase means 'every day'. 'Har' means 'every' and 'roz' means 'day'.

use istemal. Main (I) apna (my) naya (new) qalam (pen) istemal (use) karta (do - masculine) hun (am/to be). (I use my new pen.)

### Grammar Rules:

1. **Istemal** (❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖): This word is primarily a noun meaning "use" or "usage." However, it forms the basis for the verb "to use" when combined with another verb.
2. **Karna** (❖❖❖❖❖❖❖❖): This is the Urdu verb "to do." To say "to use" in Urdu, you typically combine istemal with karna, making it istemal karna.
3. **Verb Conjugation (Gender Agreement):** In Urdu, verbs change form depending on the gender of the person performing the action (the subject), especially in the present indefinite/continuous tense.
  - If the speaker (or subject) is **masculine**, you use karta hun (for "I do/use") or karta hai (for "he does/uses").
  - If the speaker (or subject) is **feminine**, you use karti hun (for "I do/use") or karti hai (for "she does/uses").
  - In our example, karta hun implies the speaker is male. If a female were saying the sentence, it would be: "Main (I) apna (my) naya (new) qalam (pen) istemal (use) **karti** (do - feminine) hun (am/to be). (I use my new pen.)"

**Word:** than

**Translation:** say

**Sentence:** My car is bigger than your car.

**Urdu Sentence:** Meri gaari tumhari gaari say badi hai.

**Breakdown:** Meri (My) gaari (car) tumhari (your) gaari (car) say (than) badi (bigger) hai (is).

**Grammar Rule:**

- The word 'say' (سے سے سے سے) is a postposition in Urdu. It acts like a preposition but comes *after* the noun it relates to. In comparative sentences like this, it translates to 'than' and signifies "from which/whom" the comparison is being made.
- Urdu adjectives (like 'bada' for big) often change their ending to agree with the gender and number of the noun they describe. 'Gaari' (car) is a feminine noun, so 'bada' (masculine singular for big) becomes 'badi' (feminine singular for big/bigger).

now ab

Main (I) ab (now) jaa (going) raha (masculine form) hoon (am).

If the speaker is female, the sentence would be: Main (I) ab (now) jaa (going) rahi (feminine form) hoon (am).

**Grammar Rule:**

In Urdu, verbs often change their form to match the gender of the person performing the action (the subject). For example, when saying "I am going":

- A male speaker uses "raha hoon".
- A female speaker uses "rahi hoon".

**then** phir

**Sentence:**

Pehle (First) main (I) khaungi (will eat), phir (then) main (I) jaungi (will go).

### **Grammar Tip:**

In Urdu, the word "phir" is commonly used for "then" when referring to a sequence of events. For example, "first this, *then* that."

Urdu generally follows a Subject-Object-Verb (SOV) sentence structure, unlike English's Subject-Verb-Object (SVO). Also, verbs like "khaungi" (will eat) and "jaungi" (will go) change based on the gender and number of the subject. Here, "khaungi" and "jaungi" are used because the implied speaker "main" (I) is feminine. If the speaker were masculine, it would be "khaunga" and "jaunga."

**also** bhi

**Sentence:** He also came.

**Urdu Translation:** Woh (He) bhi (also) aaya (came).

### **Grammar Rule:**

The word 'bhi' acts like 'also' or 'too' in English. It generally follows the word or phrase it refers to or emphasizes. In the example, 'bhi' follows 'Woh' (He) to indicate that 'he' is *also* included in the action of coming.

Here's your Urdu translation and lesson for the word "into":

**into** mein

**Sentence:** He went into the room.

**Translation:** Woh (He) kamra (room) mein (into) gaya (went).

**Grammar Tip:** In Urdu, what are called prepositions in English often function as **postpositions**. This means they come *after* the noun they refer to. So, instead of saying "into the room" (like in English), in Urdu, you say "room into" (kamra mein).

Only sirf.

Mere (My/With me) paas (have) sirf (only) aik (one) kitaab (book) hai (is).

I only have one book.

### **Grammar Rule:**

To express possession (having something) in Urdu, you often use the construction:

### **Pronoun (in genitive case) + paas + object + hai/hain (is/are)**

For "I have," you use "Mere paas" (literally "near me" or "with me").

For "You have," it's "Tumhare paas" (informal singular) or "Aapke paas" (formal singular/plural).

For "He/She has," it's "Uske paas."

This structure conveys "I have a book" as "Mere paas aik kitaab hai."

look dekhti . Woh (She) kitab (book) dekhti (looks/sees) hai (is).

**Sentence Translation:** She looks at the book.

### **Grammar Rules:**

1. **Gender Agreement:** In Urdu, many verbs change their ending based on the gender of the subject.
  - dekhti is used when the subject is feminine (e.g., 'she', or a female 'I').
  - dekhta is used when the subject is masculine (e.g., 'he', or a male 'I').
2. **Infinitive Form:** The base form (infinitive) of this verb, meaning "to look" or "to see," is dekhna.
3. **Commands:** To give a command, "Look!"

- Dekho! is used for an informal singular command (e.g., to a friend or child).
- Dekhiye! is used for a formal singular or plural command (e.g., to an elder, a stranger, or a group).

want **chahta / chahti**

**Sentence (Male speaker):** Main (I) paani (water) chahta (want) hun (am).

**Sentence (Female speaker):** Main (I) paani (water) chahti (want) hun (am).

**Grammar Rule:**

In Urdu, the verb form for "want" (chahta / chahti) changes based on the **gender of the person who wants** (the subject of the sentence).

- Use **chahta** if the subject is masculine (e.g., a boy, a man, or 'I' if you are male).
- Use **chahti** if the subject is feminine (e.g., a girl, a woman, or 'I' if you are female).

The ending verb 'hun' (am) is used with 'Main' (I).

**give** dena

**Sentence:** Meherbani karkay mujhe kitaab dijiye.

**Translation:** Meherbani (kindness) karkay (doing) mujhe (me) kitaab (book) dijiye (give).

**Meaning:** Please give me the book.

**Grammar Rule:**

- The word "dena" (دینا) is the infinitive form of the verb "to give" in Urdu, similar to "to give" in English.

- When you use "give" as a command or request, the verb form changes. For a polite request (e.g., to an elder, a stranger, or someone you respect), you use "dijiye" (دے دیجیے).
- For an informal request (e.g., to a friend, child, or someone younger), you would use "do" (دے).
- "Mujhe" (مجھے) is the form of "I" used when it is the indirect object (to me/for me) in a sentence.
- In Urdu, the object of the sentence ("kitaab" - book) usually comes before the verb ("dijiye" - give).

First Pehla.

Yeh (This) meri (my) pehli (first) kitaab (book) hai (is).

**Grammar:** "Pehla" (first) is an adjective and changes its ending based on the gender and number of the noun it describes.

- "Pehla" (peh-laa) is used for masculine singular nouns (e.g., *pehla din* - first day).
- "Pehli" (peh-lee) is used for feminine singular nouns (e.g., *pehli kitaab* - first book).
- "Pehlay" (peh-lay) is used for masculine plural nouns (e.g., *pehlay log* - first people) or sometimes as an adverb (e.g., *pehlay main* - first I...).

new Naya

Yeh (This) naya (new) ghar (house) hai (is).

**Grammar Rules:**

Adjectives in Urdu, like "naya," change their ending to match the gender and number of the noun they describe.

- **Naya:** Used for a masculine singular noun (e.g., ghar - house, which is masculine).
- **Nayi:** Used for a feminine singular noun (e.g., gaadi - car, which is feminine).
  - *Example:* Yeh (This) nayi (new) gaadi (car) hai (is).
- **Naye:** Used for a masculine plural noun, or sometimes for a singular masculine noun when showing respect (less common for inanimate objects).
  - *Example:* Yeh (These) naye (new) kitaabein (books - masculine plural for "kitaab" which is actually feminine, this is a tricky one. Let's use a simpler plural example. "Log" - people, is masculine plural.)
  - *Better Example:* Yeh (These) naye (new) log (people) hain (are).

Way Raasta

**Sentence:** Yeh (This) raasta (way) kahan (where) jaata (goes) hai (is)?

**Translation:** Where does this way go?

**Grammar Note:**

Urdu typically follows a Subject-Object-Verb (SOV) sentence structure, which means the verb usually appears at the end of the sentence. In our example, "jaata hai" (goes) is at the very end. Also, notice that "jaata" is masculine singular because "raasta" (way/path) is a masculine singular noun. Verbs often agree with the subject in gender and number.

find dhundna

Main (I) kitaab (book) dhundna (to find) chahti (want - female) hoon (am).

**Grammar Rule:** In Urdu, many verbs, especially when expressing desire or action by "I" (Main) or "we" (Hum), change their form based on the

gender of the speaker.

- If the speaker is **female**: Main (I) kitaab (book) dhundna (to find) **chahti** (want) hoon (am).
- If the speaker is **male**: Main (I) kitaab (book) dhundna (to find) **chahta** (want) hoon (am).

over Khatam.

Class (Class) khatam (over/finished) ho gayi (has become/is done - *gayi* is used for feminine nouns) hai (is).

The class is over.

### **Grammar Rule:**

When something is "over" or "finished" in Urdu, you will often hear "khatam ho gaya" or "khatam ho gayi." The "ho gaya" part is used for masculine nouns (e.g., "Kaam (work) khatam ho gaya hai" - The work is over), and "ho gayi" is used for feminine nouns (e.g., "Class (class) khatam ho gayi hai" - The class is over). The "ho gaya/gayi" literally means "has become" or "is done," signifying the completion of an action or state.

Any Koi.

### **Sentence:**

Kya (interrogative particle - often used to form a question) aap (you) ko (to/have) koi (any) sawal (question) hai (is)?

**Translation:** Do you have any question? / Do you have any questions?

### **Grammar Rule:**

- "**Kya**" is a particle used at the beginning of a sentence to signify that it is a question, similar to "Do/Does" in English.

- **"Ko"** is a postposition (similar to a preposition but placed after the noun/pronoun) that often indicates "to" or "for". In phrases expressing possession or having something (like having a question or feeling hungry), Urdu uses a construction like "to *person* is *thing*". So, "aap ko" means "to you", and "aap ko koi sawal hai" literally means "to you is any question", which implies "do you have any question?".

### after **ke baad**

Khane (eating) ke (of/after-modifier) baad (after), main (I) soonga (will sleep - masculine).

### **Grammar Tip:**

"Ke baad" literally means "after of" or "following of". Baad means "later" or "after". Ke is a postposition (similar to a preposition in English but placed after the noun) that links baad to the preceding noun or verbal noun (like "eating" in the example). When "ke baad" follows a noun or verbal noun, ke is used directly. For pronouns, the pronoun changes form before "ke baad" (e.g., "mere baad" - after me, "tumhare baad" - after you).

### **day din**

**Sentence:** Aaj (Today) aik (a) acha (good) din (day) hai (is).

**Grammar Note:** In Urdu, the word order can sometimes be Subject-Object-Verb, similar to English, but it's often more flexible, especially with "is/hai" at the end of a simple statement. "Aik" is used for "a/an" when referring to singular nouns.

Where Kahan

Aap (You) kahan (where) jaa (going) rahe (are - masculine plural/respectful) hain (are)?

Where are you going?

### **Grammar Rule:**

- **Kahan** is used to ask "where?".
- The verb form (like **hain** in this example) will change based on the subject's gender, number, and level of respect. Here, **aap** (you - respectful/plural) uses **hain**.
- If the subject were singular feminine (e.g., "she"), it might be **hai**. If singular masculine, **hai**. If plural masculine but not respectful, **hain**. For "you" (singular informal), it would be **ho**.

thing cheez.

Yeh (This) achi (good) cheez (thing) hai (is).

This is a good thing.

**Grammar Note:** In Urdu, nouns have a gender (masculine or feminine). 'Cheez' is a feminine noun. This affects adjectives, so 'good' becomes 'achi' (feminine form) instead of 'acha' (masculine form).

most Sab se ziyada.

Woh (She) sab (all) se (from/than) khoobsurat (beautiful) ladki (girl) hai (is).

**Grammar Rule:**

- "Sab se" is used to form the superlative degree in Urdu, meaning "the most" or equivalent to the "-est" ending in English (e.g., biggest, smartest). It literally translates to "from all" or "than all" and is placed before the adjective.

should **Chahie**

**Sentence:** Aap (You) ko (to) parhna (study) chahie (should).

**Translation:** You should study.

**Grammar Rule:**

"Chahie" (should) is an impersonal verb construction, meaning it does not change its form based on the gender or number of the person performing the action.

When using "chahie" to express "should" for an action:

1. The person who *should* do the action often takes the postposition "ko" (meaning "to" or "for"). For example, "Aap ko" (to you).
2. The action itself is usually in its infinitive form (the base verb ending in '-na', like 'parhna' meaning 'to study').

This structure, "Person ko [infinitive verb] chahie," literally means "to Person [action] is needed/wanted," but it is universally understood and translated as "Person should [action]."

need - Zarurat

Mujhe (I / To me) kitaab (book) ki (of / for) zarurat (need) hai (is).

**Grammar rule:** In Urdu, to express "I need X" or "you need Y", the person needing the item is often put in the dative case. So, "I" (Main) becomes "Mujhe" (to me), and "you" (Aap/Tum) becomes "Aapko/Tumhein" (to you). The literal translation often becomes "To me, there is a need of X."

Much Bohat

Sentence:

Mujhe (To me / I) bohat (much / a lot / very) kaam (work) hai (is).

Translation: I have a lot of work. / I have much work.

Grammar Note: "Bohat" is a very versatile word in Urdu. It can mean "much," "a lot," or "very" depending on the context. When it's used with a noun (like "kaam" - work), it generally means "much" or "a lot." When it's used before an adjective (e.g., "bohat acha" - very good), it means "very."

right theeek

Yeh (This) theek (right/correct) hai (is).

**Grammar Rule:** In Urdu, the verb typically comes at the end of the sentence. "Hai" is the singular form of "to be" (is/am/are) and is used with singular subjects like "Yeh" (this/it).

how - kaisay

Aap (You) kaisay (how) hain (are)? (How are you?)

**Grammar Rule:**

"Kaisay" is the general word for "how." However, like many Urdu adjectives and question words, it can change based on the gender and number of the noun or person it refers to, especially when asking "how is something" or "what kind of something."

- **Kaisay:** Used for general "how," or with plural subjects, or with respectful singular subjects like "Aap" (You - polite/plural).
  - *Example:* Aap (You) kaisay (how) hain (are)? (How are you?)
- **Kaisa:** Used when referring to a singular masculine noun or person.
  - *Example:* Yeh (This) ghar (house - masculine) kaisa (how/what kind) hai (is)? (How is this house? / What kind of house is this?)
- **Kaisi:** Used when referring to a singular feminine noun or person.
  - *Example:* Woh (That) gaari (car - feminine) kaisi (how/what kind) hai (is)? (How is that car? / What kind of car is that?)

back waapas

Main (I) waapas (back) aaoon (will come) ga (marker for male future tense).

**Grammar Rule: Future Tense and Gender Agreement**

- In Urdu, verbs in the future tense change based on the gender and number of the subject.
- For a male singular subject (like 'Main' when the speaker is male), the future tense often ends with 'ga'.
- If the speaker were female, the sentence would be: "Main waapas aaon gi." ('gi' is the marker for female singular future tense).

**mean** - matlab

**Sentence:** What does this word mean?

**Urdu:** Iss (This) lafz (word) ka (of) kya (what) matlab (mean/meaning) hai (is)?

**Grammar Rule:**

- **Ka / Ki / Ke:** These are postpositions (similar to prepositions but placed after the noun in Urdu) that indicate possession or relationship, often translated as "of" or "'s". They change based on the gender and number of the *noun they refer to*.
  - **Ka:** Used for masculine singular nouns (e.g., *matlab* is masculine singular, so we use *ka* with *lafz* to say "of the word").
  - **Ki:** Used for feminine singular or plural nouns.
  - **Ke:** Used for masculine plural nouns or when showing respect to a singular masculine noun.

even - **bhi**

**Sentence:**

English: Even I know this.

Urdu: Main (I) bhi (even) yeh (this) janta (know) hun (am).

## Grammar Rule:

The word **bhi** (also/too/even) is a versatile particle in Urdu. It is typically placed **after** the word it modifies or emphasizes.

In the sentence "Main (I) bhi (even) yeh (this) janta (know) hun (am)":

- **Main** is the first-person singular pronoun "I".
- **bhi** comes after "Main" to emphasize "I", conveying the meaning "even I".
- **yeh** means "this".
- **janta** is the masculine form of the verb "to know" in the present simple tense. If the speaker were female, it would be **janti**. This is an example of gender agreement in Urdu verbs.
- **hun** is the first-person singular auxiliary verb for "am/are".

So, if a male says "Even I know this," it's "Main bhi yeh janta hun."

If a female says "Even I know this," it's "Main bhi yeh janti hun."

may sakna (to be able to, indicating permission or possibility)

Kya (Question marker) main (I) ja (go) sakta (may/can - for male speaker) hun (am)?

Or

Kya (Question marker) main (I) ja (go) sakti (may/can - for female speaker) hun (am)?

## Grammar Rule:

Sakna is an auxiliary verb in Urdu, similar to "can" or "may" in English, used to express ability, permission, or possibility. It follows the main verb

(here, ja from jana - to go). The ending of sakna changes based on the gender and number of the subject:

- sakta is used when the subject is masculine singular (e.g., *main* if the speaker is male).
- sakti is used when the subject is feminine singular (e.g., *main* if the speaker is female).

here yahan.

Yahan (here) aao (come).

English Word: many

Urdu (English characters): bohat se / kayi

Let's use 'bohat se' for the example, as it's very common for "many/a lot of".

Sentence: Many people like this song.

Urdu (English characters): Bohat se log iss gaane ko pasand kartay hain.

Translation: Bohat se (many) log (people) iss (this) gaane (song) ko (object marker) pasand (like) kartay hain (do/do).

### **Grammar Rule:**

- "**Bohat**" means "very" or "a lot".
- When "Bohat" is used to mean "many" or "a lot of" (referring to plural countable nouns), it is often followed by "**se**" (if the noun is masculine plural, like 'log' - people) or "**si**" (if the noun is feminine plural, like 'kitabein' - books).
- For example: "bohat **se** log" (many people), "bohat **si** kitabein" (many books).

- "**Kayi**" is another common word for "many" or "several", and it doesn't change form based on gender. For example, "kayi log" (many people), "kayi kitabein" (many books).

**Word:** such

**Urdu (English characters):** Aisa

**Grammar Rule:** "Aisa" means "such a" or "of such a kind." It changes form based on the gender and number of the noun it modifies:

- **Aisa:** for masculine singular nouns (e.g., Aisa din - such a day)
- **Aisi:** for feminine singular nouns (e.g., Aisi kitaab - such a book)
- **Aise:** for plural nouns (both masculine and feminine) or for respectful masculine singular (e.g., Aise log - such people; Aise ustad - such a teacher)

**Sentence:** Aisa mat kaho.

**Translation:** Aisa (Such) mat (don't) kaho (say).

last Aakhri.

Yeh (This) aakhri (last/final) mauqa (chance) hai (is).

**Grammar Note:** "Aakhri" is used for "last" in the sense of "final" or "ultimate." If you want to say "last" as in "previous" or "most recent," you would use "Pichhla" (for masculine singular nouns), "Pichhli" (for feminine singular nouns), or "Pichhle" (for plural or polite masculine nouns). For example, "Pichhle haftay" (last week).

Child - Bachah

**Sentence:**

Bachah (child) khel (play) raha (is) hai (.).

*Translation: The child is playing.*

## **Grammar Rules:**

1. **Gender:** In Urdu, nouns have a gender (masculine or feminine).  
Bachah is a masculine noun for a child.

- If you want to refer to a **female child**, the word is Bachchi.

## 2. **Plural:**

- The masculine plural for Bachah (child) is Bachay (children).
- The feminine plural for Bachchi (female child) is Bachchiyan (female children).

3. **Present Continuous Tense:** The sentence uses the present continuous tense (e.g., "is playing").

- The structure is verb stem + raha/rahi/rahay + hai/hain.
- khel is the verb stem for "to play".
- raha is used because Bachah (child) is masculine and singular.
- If the subject were feminine and singular (e.g., Bachchi), it would be Bachchi khel rahi hai (The female child is playing).
- If the subject were masculine and plural (e.g., Bachay), it would be Bachay khel rahay hain (The children are playing).
- hai is used for singular subjects, while hain is used for plural or respectful singular subjects.

Here's how you can use "tell" in Urdu:

**Tell - Bataana** (This is the infinitive form, meaning "to tell")

When you want to give a command or make a request like "tell me," you'll often use a conjugated form like **batao**.

### **Example Sentence:**

Please tell me your name.

### **Urdu Romanization and Breakdown:**

Mujhe (to me) apna (your/one's own) naam (name) batao (tell).

### **Grammar Rule:**

In Urdu, verbs typically end with **-na** in their infinitive form (e.g., bataana - to tell, khaana - to eat, soona - to sleep). To give a command or make a request, you often drop the **-na** and add a suffix. For informal or polite singular/plural commands, you can add **-o** to the verb root. So, from bataana, the root is bataa, and adding -o gives batao. If you want to be more formal or respectful, you might use **-iye** (e.g., bataaiye).

Really Waqai.

Kya (Are) tum (you) waqai (really) jaa (going) rahe (auxiliary verb part for continuous tense) ho (are)?

### **Grammar Rule:**

- The word "Kya" (Are) is often placed at the beginning of a sentence to turn it into a question in Urdu.
- The combination of a main verb (like "jaa" from "jaana" - to go) followed by "raha/rahi/rahe/rahiN" and then "hai/ho/hain" forms the present continuous tense (e.g., "is going," "are going"). The form "rahe ho" is used for "you" (tum) when referring to a masculine person or a plural group.

Call Pukarna

Main (I) tumhain (you) pukarta (call - masculine speaker) hun (am).

Or, if the speaker is female: Main (I) tumhain (you) pukarti (call - feminine speaker) hun (am).

**Grammar Rule:** Urdu verbs often change their ending based on the gender of the person performing the action. "Pukarta" is used when a male is speaking about himself calling, and "Pukarti" is used when a female is speaking about herself calling. "Hun" acts as a helping verb, similar to "am" in English, and is used with "Main" (I).

### Before pehle

Sone (sleeping) se (from/than) pehle (before) khana (food) kha (eat) lo (take/do - an auxiliary verb used to make an informal command).

**Translation:** Eat your food before sleeping.

### Grammar Rules/Notes:

- **Pehle** (◆◆◆◆◆◆◆◆): This word directly translates to "before," "earlier," or "first."
  - Example: "Mai pehle aaya." (I came earlier/first.)
- **Se Pehle** (◆◆◆◆◆◆◆◆◆◆◆◆◆◆): When "before" refers to an action, event, or person, we often use "se pehle."
  - "Se" (◆◆◆◆) means "from" or "than." So, "*\_ se pehle*" **literally means "earlier than \_"** or "before \_\_\_\_."
  - In the example sentence, "Sone se pehle" means "before sleeping" (literally, "earlier than sleeping").
- **Verb Form with 'Se Pehle':** When using "se pehle" with a verb, the infinitive form of the verb (ending in -na, like "sona" for "to sleep") is used, but the "na" changes to "ne" (e.g., "sona" becomes "sone") when followed by "se".
  - **Sona** (◆◆◆◆◆◆◆◆◆◆): To sleep

- **Sone** (سوئے سوئے سوئے سوئے سوئے سوئے سوئے) **se pehle**: Before sleeping.

Company: shirkat (also: company - loanword)

Woh (He) aik (a) shirkat (company) mein (in/for) kaam (work) karta (does) hai (is).

**Grammar Note:** In Urdu, verbs often change based on the gender and number of the subject. "Karta" is used here because "Woh" (He) is a masculine singular subject. If the subject were feminine singular (e.g., "She"), the verb would be "karti." The phrase "kaam karta hai" is a common way to say "works" or "does work."

**through** - say (often pronounced like 'seh' or 'say' with a soft, brief 'y' sound, not like 'sigh')

**Sentence:** He looked through the window.

**Urdu Translation:** Usne (He/She - agent) khirki (window) say (through) dekha (looked).

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### Grammar Rules:

1. **say as a Postposition:** say is a very common and versatile postposition in Urdu, meaning 'from', 'by', 'with', and 'through'. In this context, it indicates the medium or the path of an action.
2. **Agentive Usne:** When a transitive verb (a verb that takes an object) is used in the past tense in Urdu, the subject often takes the agentive marker ne. So, woh (he/she) becomes usne.
3. **Noun Forms with say:** Nouns that come before say can sometimes change their form. This is called the 'oblique' form. For feminine singular nouns like khirki (window), the form generally remains the same. For masculine singular nouns (e.g., darwaza - door), it would change to darwazay when followed by say.

4. **Alternative kay zariye:** While say is common for physical passage or medium, another phrase, kay zariye (pronounced 'kay za-ree-yay'), can also mean 'through' or 'by means of/via'. It's often used for more abstract means or intermediaries. For example: Humne (We - agent) email (email) kay zariye (through/via) paigham (message) bheja (sent). (We sent the message via email.)

Down Neechay.

Kitaab (Book) mez (table) kay (of/belonging to) neechay (down/under) hai (is).

The book is under the table.

### **Grammar Tip:**

In Urdu, when you want to say something is "under" or "below" another object, you often use "kay neechay". "Kay" is a connecting particle (similar to 'of' or 's' in English possessives) that links the noun (like 'table') to the postposition ('neechay' - below/down). So, 'mez kay neechay' literally means 'of the table, below' or 'below the table'.

### **Show (verb) dikhana**

Main (I) aap (you) ko (to) kuch (something) dikhana (to show) chahti (want - female speaker) hoon (am/to).

**Translation:** I want to show you something.

### **Grammar Rule:**

- **dikhana** is the infinitive form of the verb "to show." Most Urdu infinitives end with '-na'.
- The form of "chahti" (want) changes based on the gender of the speaker (chahta for a male speaker, chahti for a female speaker).
- **hoon** is the first-person singular auxiliary verb, completing the sentence for "I" (similar to "am" or "to be" in this context).

Okay, let's learn the Urdu word for "life"!

## **Life**

### **Zindagi**

Here's an example sentence:

**Zindagi (Life) khoobsurat (beautiful) hai (is).**

This sentence means: "Life is beautiful."

**Grammar Note:** In Urdu, the verb "to be" (hai) often comes at the end of the sentence, similar to how it's structured in the example above.

man aadmi.

Woh (That/The) aadmi (man) lamba (tall) hai (is).

**Grammar Rule:** In Urdu, the verb, such as 'hai' (is), typically comes at the end of the sentence. Adjectives, like 'lamba' (tall), usually precede the noun they describe or the predicate.

**Word:** change

**Urdu (transliteration):** Badalna (to change - verb) / Tabdeeli (change - noun)

We'll start with the verb form:

**Sentence:** Mausam badal raha hai.

**Translation:** Mausam (Weather) badal (change) raha (is - helping verb for masculine singular continuous) hai (is).

**Full sentence translation:** The weather is changing.

**Grammar Rule: Present Continuous Tense**

- **Infinitive Verbs:** In Urdu, the infinitive form of a verb (like "to change" or "to sleep") typically ends with "**na**". For example, *badalna* (to change), *sona* (to sleep), *khana* (to eat).
- **Forming Present Continuous:** To describe an action happening right now (e.g., "is changing," "are sleeping"), you drop the "na" from the infinitive to get the verb root, and then add a gender/number-specific helping verb followed by "hai" (is) or "hain" (are).
  - For **masculine singular** subjects (like *mausam* - weather, which is masculine in Urdu):
    - *Verb root + raha + hai*
    - Example: *badal + raha + hai = badal raha hai* (is changing)
    - Example: *Ali (Ali) so (sleep) raha (is - masculine singular continuous) hai (is)*. -> Ali is sleeping.
  - For **feminine singular** subjects:
    - *Verb root + rahi + hai*
    - Example: *woh (she) padh (read) rahi (is - feminine singular continuous) hai (is)*. -> She is reading.
  - For **masculine plural** subjects:
    - *Verb root + rahe + hain*
    - Example: *hum (we) khel (play) rahe (are - masculine plural continuous) hain (are)*. -> We are playing.
  - For **feminine plural** subjects:
    - *Verb root + rahi + hain*
    - Example: *ladkiyan (girls) ga (sing) rahi (are - feminine plural continuous) hain (are)*. -> The girls are singing.

## Place Jaga

Yeh (This) achhi (good) jaga (place) hai (is).

**Sentence Translation:** This is a good place.

**Grammar Rule:** In Urdu, nouns have a gender (masculine or feminine). "Jaga" (place) is a feminine noun. Therefore, adjectives describing it, like "good," must also take their feminine form. "Achha" is masculine for good, and "achhi" is feminine for good.

long lamba

Yeh (This) lamba (long) rasta (road) hai (is).

**Grammar Rule:** Adjectives like 'lamba' (long) change their ending based on the gender of the noun they describe. For masculine nouns, it's 'lamba'. For feminine nouns, 'lamba' becomes 'lambi'.

- lamba rasta (long road - 'rasta' is masculine)
- lambi gari (long car - 'gari' is feminine)

Between - darmiyan

Kitaab (Book) do (two) mez (tables) ke (of/connecting particle) darmiyan (between) hai (is).

(The book is between two tables.)

**Grammar note:** In Urdu, when expressing "between X and Y" or "between X", you often use "ke" (or "ka/ki" depending on gender/number) after the noun(s) and before "darmiyan". Here, "do mez ke" means "of two tables", and "darmiyan" then specifies the location relative to them.

## feel

**lagna** (to feel/to seem)

**Mujhe (To me / I) acha (good) lagta (feels/seems - masculine singular) hai (is).**

**Meaning:** I feel good.

**Grammar Rule:** When using lagna to express feelings or sensations, the person experiencing the feeling is typically in the dative case (e.g., mujhe for 'I', tumhe for 'you', us-e for 'he/she'). The verb lagna then conjugates based on the gender and number of the *thing* or *sensation* being felt, not the person. In the example, acha (good) implies a masculine singular sensation, hence lagta. If you were to say "I feel hungry," which uses the feminine noun bhookh (hunger), it would be "Mujhe bhookh **lagti** hai" (lagti for feminine singular).

too

**Meaning 1: Also / As well**

- Urdu: **bhi**
- Sentence: Main (I) **bhi** (also/too) jaana (to go) chahati (want - feminine) hun (to be/am).
- Grammar: The word "bhi" (also/too) usually follows the noun or pronoun it modifies. In this sentence, it emphasizes that "I" am also doing the action.

**Meaning 2: Excessively / Very**

- Urdu: **bohat**
- Sentence: Yeh (This) **bohat** (too/very) mehenga (expensive - masculine) hai (is).
- Grammar: "Bohat" (too/very) comes before the adjective or adverb it modifies. To emphasize "too much" or "excessively," you can also use "bohat zyada" (very much/excessively). For example, "Yeh bohat zyada mehenga hai" (This is too much expensive).

## Still **abhi tak**

Kya (Question marker, like "Are/Do") aap (you - formal) abhi tak (still/yet) kaam (work) kar (doing) rahe (are - for masculine/plural continuous action) hain (are - formal/plural).

**Sentence:** Kya aap abhi tak kaam kar rahe hain?

**Translation:** Are you still working?

### **Grammar Rule:**

- **Abhi tak** is used to express an action or state that is continuing up to the present moment. It literally combines "abhi" (right now/just now) and "tak" (until/up to).
- The phrase **kar rahe hain** is an example of the present continuous tense in Urdu.
  - **kar** is the root verb for "to do".
  - **rahe** indicates continuous action (changes to *rahi* for feminine singular, *raha* for masculine singular).
  - **hain** is the formal/plural form of "to be".

### Problem: **Masla**

**Sentence:** **Mujhe (I have/to me) ek (a/one) masla (problem) hai (is/there is).**

*Grammar note:* In Urdu, to express "I have" for non-physical things like problems, feelings, or sometimes even objects, you often use "Mujhe" (which literally means "to me") followed by the thing and then "hai" (is). It's like saying "A problem is to me."

### **write** likhna

**Sentence:** Main (I) khat (letter) likhti (write) hun (am).

**Grammar Note:** In Urdu, the verb "likhna" (to write) changes its ending based on the gender of the person doing the action. If the speaker (or subject) is female, like in "Main" (I), you use "likhti". If the speaker were male, you would use "likhta". This is common for present tense verbs in Urdu.

Here's your translation and explanation for "same":

### Same ek jaisa

**Sentence:** Yeh (This) do (two) kitaabein (books) ek (one) jaisi (like/similar) hain (are).

### Explanation:

- **Yeh:** This / These. In Urdu, "Yeh" can refer to both singular "this" and plural "these" for non-living objects or when the number is specified.
- **do:** two.
- **kitaabein:** books. This is the feminine plural form of "kitaab" (book).
- **ek jaisi:** This phrase means "the same" or "similar."
  - **ek:** means "one."
  - **jaisa:** means "like" or "similar."
- **hain:** are. This is the plural form of "hai" (is).

### Grammar Rule:

In Urdu, descriptive words like "jaisa" (like/similar) are adjectives that often change their ending to match the gender and number of the noun they are describing. Since "kitaabein" (books) is a feminine plural noun, "jaisa" changes to **jaisi** to agree with it.

- For masculine singular: "ek jaisa" (e.g., "ek jaisa rang" - the same color)

- For feminine singular: "ek jaisi" (e.g., "ek jaisi kitaab" - the same book)
- For masculine plural: "ek jaise" (e.g., "ek jaise log" - the same people)
- For feminine plural: "ek jaisi" (e.g., "ek jaisi kitaabein" - the same books)

Lot bahut.

Mere (My/I) paas (have/with) bahut (a lot of) kitaabein (books) hain (are).

### Grammar Notes:

- **Mere paas:** This phrase literally means "with me" or "near me," but it is the common way to express "I have" in Urdu when referring to possessions.
- **Bahut:** This word can mean "very" or "a lot/many." It typically comes before the noun or adjective it modifies.
- **Kitaabein:** This is the plural form of "kitaab" (book). Urdu nouns have singular and plural forms.
- **Hain:** This is the plural form of the verb "to be" (like "are" in English). For a singular subject, you would use "hai."

great Mahaan.

Woh (He) ek (a) Mahaan (great) Rehbar (leader) tha (was).

He was a great leader.

**Grammar Note:** In Urdu, the verb (like 'tha' for 'was') typically comes at the end of the sentence. Adjectives (like 'Mahaan') precede the noun (like 'Rehbar') they describe.

Try - **Koshish karna** (to try / to make an effort)

**Sentence:** Woh (He) koshish (effort) karta (does - masculine) hai (is).

**Translation:** He tries.

### Grammar Rules:

- **Koshish Karna** is a compound verb. "Koshish" means 'effort' and "Karna" means 'to do'. So, literally it translates to 'to do effort'.
- **Karna** is the infinitive verb 'to do'. Like many verbs in Urdu, it changes form (conjugates) based on the subject's gender, number, and the tense of the sentence.
- In the **present indefinite tense** (e.g., "he tries", "she works"), "karna" becomes:
  - **karta** for a masculine singular subject (he).
  - **karti** for a feminine singular subject (she).
  - **karte** for masculine plural subjects or respectful singular subjects.
  - **karti** for feminine plural subjects.
- **Hai** (is) is often used with "karta/karti/karte" to complete the present indefinite tense, forming the simple present, similar to "He does" or "He tries."

**leave chorh-na**

**Sentence:** Main kitaab yahan chorh doon-ga.

**Translation:** Main (I) kitaab (book) yahan (here) chorh (leave) doon-ga (will give/do - *for male speaker*).

### Grammar Rules:

1. **Chorh-na** (❖❖❖❖❖❖❖❖❖❖❖❖) - to leave behind, to abandon, to let go) is the infinitive form of the verb. In the sentence,

**chorh** is the verb stem.

2. **Doon-ga** (from *dena* - دینا - to give) is an auxiliary verb that combines with **chorh** to form a compound verb "chorh dena" (to leave completely or definitively). This is a very common structure in Urdu to add emphasis or completion to an action.
3. **Doon-ga** indicates future tense and that the speaker is male. If the speaker were female, it would be **doon-gi**. Urdu verb endings change based on the gender and sometimes the number of the subject (and sometimes the object) and the tense.
4. For "to leave" meaning "to depart from a place," Urdu commonly uses other verbs like **Jaana** (جانا - to go) or **Nikalna** (نکالنا - to exit). For example:
  - **Wo abhi jae-ga.** (He will leave now.)
  - **Wo ghar se nikal gaya.** (He left the house.)

Number Adad.

Bara-e-mehrbani (Please) mujhe (me) ek (a) adad (number) bataiye (tell).

**Grammar Note:** "Bataiye" is the polite imperative form of the verb "Batana" (to tell), used when addressing someone respectfully or formally.

**Both Dono.**

Hum (We) dono (both) coffee (coffee) pasand (like) karte (do) hain (are).

*Grammar note:* "Dono" is used for "both" when referring to two people or things. The verb "pasand karte hain" (like) conjugates for "Hum" (we), which is plural. "Karte hain" is used for masculine or mixed-gender plural subjects, while "karti hain" would be used for feminine plural subjects. Since "Hum" (we) is gender-neutral, "karte hain" is a common and appropriate choice here.

**own - apna**

### Sentence:

I have my own car.

**Main (I) apni (my own) gaari (car) rakhta (keep/have - masculine) / rakhti (keep/have - feminine) hoon (am).**

*Alternatively, and very commonly for possession:*

**Mere (My) paas (with/at) apni (own) gaari (car) hai (is).**

### Grammar Rule:

"Apna" is a reflexive possessive adjective/pronoun, meaning "one's own." It changes its ending to agree in gender and number with the noun it modifies.

- **apna** (masculine singular, e.g., **apna ghar** - *his own house*)
- **apne** (masculine plural or masculine oblique/dative, e.g., **apne doston** - *his own friends*)
- **apni** (feminine singular/plural or feminine oblique/dative, e.g., **apni kitaab** - *her own book*, **apni gaari** - *my own car*)

In the example "Mere paas **apni gaari** hai," "gaari" (car) is a feminine noun, which is why "apni" (the feminine form of "apna") is used. If it were a masculine noun like "ghar" (house), it would be "Mere paas **apna ghar** hai."

### Part **hissa**

**Sentence:** This is a part of the book.

**Urdu Sentence:** Yeh (This) kitaab (book) ka (of) aik (a) hissa (part) hai (is).

**Grammar Note:** In Urdu, the word 'ka' (of) shows possession and comes *after* the possessor (kitaab - book) and *before* the item being possessed (hissa - part).

- Use 'ka' when the possessed item is masculine and singular (like 'hissa' which is masculine singular).
- You would use 'ki' if the possessed item was feminine (e.g., "kitaab ki kahani" - story of the book).
- You would use 'ke' if the possessed item was masculine and plural (e.g., "kitaab ke safhaat" - pages of the book).

Point - Nukta

Yeh (This) aik (a) ahem (important) nukta (point) hai (is).

This (This) a (a) important (important) point (point) is (is).

This is an important point.

### **Grammar Rule:**

In Urdu, the verb usually comes at the end of the sentence. For example, "hai" (is) comes after "nukta" (point).

**Word:** little

### **Meaning 1: A small amount or quantity**

Urdu: **Thoda**

Sentence: **Mujhe (I) thoda (a little) paani (water) chahiye (want).**

Translation: I want a little water.

Grammar Rule: "Thoda" is used to indicate a small quantity or "some" of something. It often remains "thoda" when referring to a small amount of an uncountable noun like water, even though "paani" (water) is masculine.

### **Meaning 2: Small in size, or young (for a person/animal)**

Urdu: **Chhota**

Sentence: **Yeh (This) chhota (little/small) bachcha (child) hai (is).**

Translation: This is a little child.

Grammar Rule: "Chhota" is an adjective for size. It changes based on the gender and number of the noun it describes:

- For a **masculine singular** noun (like "bachcha" - child, or "kutta" - dog): **chhota** (e.g., chhota bachcha - little child)
- For a **feminine singular** noun (like "ladki" - girl, or "billi" - cat): **chhoti** (e.g., chhoti ladki - little girl)
- For **masculine plural** nouns (like "bachche" - children, or "kutte" - dogs): **chhote** (e.g., chhote bachche - little children)
- For **feminine plural** nouns (like "ladkiyan" - girls, or "billiyan" - cats): **chhoti** (e.g., chhoti ladkiyan - little girls)

**Word:** Help

**Translation:** Madad

**Example Sentence:**

Mujhe (To me/I) madad (help) chahiye (want/need).

**Full Sentence Translation:** I need help.

**Grammar Note:** In Urdu, the structure for expressing "I need X" or "I want X" often uses "Mujhe X chahiye." "Mujhe" literally means "to me," and "chahiye" means "is needed/is wanted." So, it literally translates to "To me, help is needed/wanted," which is naturally understood as "I need help" or "I want help."

Okay, let's learn "ask"!

## ask - poochhna

This word, **poochhna**, is used when you want to ask a question or inquire about something. If you want to ask *for* something (like money or help), a different word, "maangna," would be used. For now, let's focus on "poochhna" for asking questions.

Here's an example sentence:

**Main (I) poochhna (to ask) chahta (want - masculine) hoon (am).**

*(If the speaker is male, they would say: "I want to ask.")*

**Main (I) poochhna (to ask) chahti (want - feminine) hoon (am).**

*(If the speaker is female, they would say: "I want to ask.")*

### Grammar Rule:

In Urdu, verbs often change their form depending on the gender of the person speaking or performing the action. In this sentence, the verb "to want" (chahna) changes:

- **chahta** is used when the subject (Main - I) is male.
- **chahti** is used when the subject (Main - I) is female.

This is a common feature in Urdu grammar that you'll encounter often!

meet milna

**Sentence (if the speaker is male):** Main tum se milna chahta hun.

**Sentence (if the speaker is female):** Main tum se milna chahti hun.

**Translation:** I want to meet you.

### Breakdown:

- Main (I)
- Tum (you - informal singular)
- Se (a postposition meaning 'with' or 'from' when meeting someone. You meet *with* someone)
- Milna (to meet - the infinitive form)
- Chahta (want - masculine form, used if the speaker is male)
- Chahti (want - feminine form, used if the speaker is female)
- Hun (am - the verb 'to be' conjugated for 'I')

### **Grammar Rule:**

In Urdu, verbs often change form based on the gender and number of the subject. When you express "want" (chaahna), the ending of the verb changes depending on the gender of the person who is wanting:

- If the speaker (the one wanting) is male, you use **chahta hun**.
- If the speaker (the one wanting) is female, you use **chahti hun**.

start Shuru

**Sentence:** The class will start at 9 AM.

**Translation:** Class (class) nau (nine) bajay (o'clock) shuru (start) hogi (will).

**Grammar Rule:** In Urdu, many actions are expressed by combining a noun or adjective (like 'Shuru' for start) with a form of 'hona' (to be/happen) for intransitive verbs (things that happen on their own) or 'karna' (to do) for transitive verbs (things you do to something else). Here, 'hogi' is a feminine future form of 'hona' (will be/happen), making 'shuru hogi' mean 'will start' or 'will be started' (as 'class' is treated as feminine in this context). If you

wanted to say "I will start the car," it would use 'karna': "Main (I) gaari (car) shuru (start) karungi (will do - feminine)."

### Talk **Baat karna**

Hum (We) roz (every day) baat (talk) karte (do) hain (are).

We talk every day.

**Grammar Note:** *Baat karna* is a compound verb, literally meaning "to do talk". The *karna* (to do) part of the verb is what changes to agree with the subject's gender and number, and also for tense. In the sentence above, *karte* is the masculine plural form of *karna* for the subject "Hum" (we). If "we" were all female, it would be *karti hain*.

Something Kuchh.

Main (I) kuchh (something) chahati (want - feminine) hun (am/to - used with 'Main' when the subject is feminine and the verb implies a state or desire).

**Grammar Note:** In Urdu, verbs often change form based on the gender of the speaker/subject. If a male speaker said this, it would be: "Main kuchh chahata (want - masculine) hun (am/to)."

put rakhna.

Chabiyaan (keys) mez (table) par (on) rakho (put).

### **Grammar Rule:**

- Rakhna is the infinitive form of the verb "to put" in Urdu (meaning "to put" or "to keep").
- Urdu verbs change their form based on the context, such as the person speaking, the gender of the subject, and the tense or mood (e.g., a command).

- In the sentence above, rakho is the informal imperative form of rakhna. It's used when you are telling someone (informally, like a friend or child) to "put" something.
- If you wanted to give a formal command, you would use rakhiye (put - formal imperative).

another ek aur.

Mujhe (I/To me) ek (one) aur (another/more) chai (tea) ka (of - masculine singular possessive) cup (cup) chahiye (want/is needed).

### **Grammar Note:**

- "**Ek aur**" literally translates to "one more," but it is the most common and direct translation for "another" when referring to an additional item of the same kind.
- "**Chahiye**" is an impersonal verb expressing need or desire. The person who wants or needs something is typically in the dative case (e.g., "Mujhe" instead of "Main").

become banna

Voh (He) doctor (doctor) banna (to become) chaahta (wants - masculine) hai (is).

**Grammar Rule:** In Urdu, the form of "wants" (chaahta/chaahti) changes based on the gender of the subject. "Chaahta" is used for a masculine singular subject, while "chaahti" would be used for a feminine singular subject. The infinitive verb "banna" (to become) remains unchanged regardless of the subject's gender.

### **Interest**

### **Dilchaspi**

**Sentence:** Mujhe mausiki mein dilchaspi hai.

**Translation:** Mujhe (I) mausiki (music) mein (in) dilchaspi (interest) hai (have).

**Grammar Rule:**

- The phrase "Mujhe [noun] hai" is a common way to express "I have [noun]" or "I feel [noun]" in Urdu, especially for emotions, feelings, or having an interest. "Mujhe" literally means "to me" or "for me," but in this construction, it functions as "I have."

**country** mulq

Mera (My) mulq (country) khoobsurat (beautiful) hai (is).

**Grammar Note:**

- "Mera" is used for masculine nouns (like "mulq" - country). If the noun were feminine, you would use "Meri" (❖❖❖❖❖❖❖❖❖❖❖❖).
- "Hai" is the singular form of "to be" (is).

old purana (for objects/things - masculine singular), purani (for objects/things - feminine singular)

Yeh purani kitaab hai.

Yeh (This) purani (old) kitaab (book) hai (is).

**Grammar Tip:**

In Urdu, adjectives often change their ending to match the gender and number of the noun they describe.

- **Purana** is used for masculine singular nouns (e.g., 'purana ghar' - old house).
- **Purani** is used for feminine singular nouns (e.g., 'purani kitaab' - old book).

- **Purane** is used for masculine plural nouns (e.g., 'purane kapde' - old clothes). Feminine plural often also uses 'purani' or sometimes 'puraniyan' depending on context, but 'purani' is common.

**Note:**

When referring to *people* being old, the words typically used are **burha** (for a masculine person) or **burhi** (for a feminine person).

Example: Woh burha aadmi hai.

Woh (He) burha (old) aadmi (man) hai (is).

Each - Har

**Sentence:** Each student has a book.

**Urdu Translation:** Har (Each/Every) taalib-e-ilm (student) ke paas (with them) kitaab (book) hai (is).

**Grammar Rule:**

To express possession (someone "has" something) in Urdu, a common structure is to use "ke paas" (literally "with"). So, instead of a direct verb for "to have," you say "with [person], [thing] is."

- **[Person] ke paas [Thing] hai/hain.**
  - "Har taalib-e-ilm ke paas" means "with each student."
  - "kitaab hai" means "a book is."

School - **School** (Yes, "School" is commonly used in Urdu as a direct loanword from English.)

**Sentence:**

Main (I) har (every) roz (day) school (school) jaati (go - *for a female*) hoon (am/do).

## Full Sentence Translation:

I go to school every day.

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## Grammar Rule:

In Urdu, verbs often change based on the gender of the person performing the action (the subject).

- If the subject is **female** (e.g., "Main" (I) when *you* are female), you would use "jaati" (go).
- If the subject is **male** (e.g., "Main" (I) when *you* are male), you would use "jaata" (go).

So, if you are male, the sentence would be:

Main (I) har (every) roz (day) school (school) **jaata** (go - *for a male*) hoon (am/do).

late der

Mujhe (To me / I) der (late) ho (become) gayi (went / past participle of 'ho jaana' - to become) hai (is).

I am late.

## Grammar Rule:

- **der** is the core word for "late" or "delay".
- To express "to be late" or "to get late" in Urdu, a common idiomatic phrase is "**der ho jaana**" (literally: to become late).
- When using this phrase, the person experiencing being late is typically referred to with "**ko**" (to/for) attached to the pronoun. For "I", this becomes "**Mujhe**" (to me). So, "I am late" is often expressed as "It has become late *to me*".

- The verb part "**ho gayi hai**" is the feminine present perfect form of "ho jaana". In this construction, "der" (delay/lateness) is treated as feminine, so "gayi" is used regardless of the speaker's gender. The "hai" makes it present perfect, translating to "I *have gotten* late" or simply "I am late". If you wanted to say "I got late" (past tense), you would say "Mujhe der ho gayi." (without "hai").

High - Ooncha

Yeh (This) imarat (building) oonchi (high) hai (is).

This building is high.

**Grammar Rule:** In Urdu, adjectives often change their ending to match the gender and number of the noun they describe. "Ooncha" (masculine singular) becomes "oonchi" (feminine singular) when describing a feminine noun like "imarat" (building).

Different Mukhtalif

Yeh (this) mukhtalif (different) kitaab (book) hai (is).

**Grammar Rule:**

- **Adjective Placement:** Similar to English, adjectives in Urdu usually come before the noun they describe. For example, "mukhtalif kitaab" (different book).
- **Invariable Adjective:** "Mukhtalif" is an adjective that does not change its form based on the gender (masculine/feminine) or number (singular/plural) of the noun it describes. It will always remain "mukhtalif."

Off - **band**

**Sentence:** Batti **band** hai.

**Translation:** The light is **off**.

### Grammar Notes:

- **Batti** (light/lamp) is a feminine noun.
- **Band** (off/closed) describes the state of the light.
- **Hai** (is) is the verb "to be" and usually comes at the end of the sentence in Urdu.
- "Band" is a versatile word in Urdu, often meaning "closed" or "off" for things like lights, shops, or doors. For example, "Dukaan band hai" means "The shop is closed."

**Word:** next

**Urdu Translation (English characters):** Aglay

**Sentence:** Hum aglay mahine milenge.

**Translation:** Hum (We) aglay (next) mahine (month) milenge (will meet).

### Grammar Note:

"Aglay" is the form used for masculine nouns when they are plural or in an oblique case (often when a postposition like "mein" (in) is implied, as in "aglay mahine" meaning "in the next month").

- If the noun is masculine singular and direct (e.g., "The next *thing*"), it would be **Agla**. For example: *Agla* kaam (The next task).
- If the noun is feminine (singular or plural), it would be **Aglee**. For example: *Aglee* baar (Next time), *Aglee* subah (Next morning).

End Aakhir.

Yeh (This) aakhir (end) hai (is).

**Grammar Rule:** In Urdu, the verb "to be" (hai, hoon, hain, ho, etc.) typically comes at the end of a simple sentence.

live rehti

Main (I) Pakistan (Pakistan) mein (in) rehti (live) hoon (am).

### Grammar Rule:

- The verb rehna (to live/to stay) conjugates based on the gender of the subject.
  - rehti is the feminine singular present tense form (used for a female speaker saying "I live").
  - rehta would be the masculine singular present tense form (used for a male speaker saying "I live").
- mein is the postposition for "in."
- hoon is an auxiliary verb used with Main (I) in the present tense, similar to "am" in English.

Why Kyun.

Aap (You - formal/respectful) kyun (why) ro (cry) rahay (continuous marker, male/respectful) hain (are).

### Grammar Rule:

- **Kyun** (why) typically comes before the verb or the action being questioned in an Urdu sentence.
- The phrase **ro rahay hain** indicates an action happening continuously (present continuous tense).
  - **Ro** is the verb stem for "to cry."
  - **Rahay** is a continuous marker used for male subjects (singular or plural, or when addressing someone respectfully).
  - **Hain** is the polite/plural form of "to be" (are) for "Aap".

- If the subject were female (e.g., *Aap* referring to a female), it would be **ro rahi hain**.
- If addressing someone informally (Tum), it would be **Tum kyun ro rahay ho** (male) or **Tum kyun ro rahi ho** (female).

### **while jab**

**Sentence:** Main parh rahi thi jab woh khel raha tha.

**Translation Breakdown:** Main (I) parh (reading) rahi (feminine continuous action marker) thi (was - feminine) jab (while) woh (he) khel (playing) raha (masculine continuous action marker) tha (was - masculine).

### **Grammar Rule:**

The word "jab" is used to connect two clauses, indicating that one action is happening at the same time as another. In Urdu, for past continuous actions (e.g., "was reading", "was playing"), we use 'raha tha' for masculine singular subjects and 'rahi thi' for feminine singular subjects. The verb 'tha'/'thi' agrees in gender with the subject of its own clause.

world Duniya.

Duniya (world) khoobsurat (beautiful) hai (is).

**Grammar Rule:** In Urdu, the verb usually comes at the end of the sentence. Also, there are no direct equivalents for articles like "the," "a," or "an"; they are often implied by context or omitted, as seen in "Duniya khoobsurat hai" where "the" is understood.

Okay, let's learn the Urdu word for "week"!

**Week:** Hafta

**Sentence:** Agle hafta main Lahore jaaungi.

**Translation:**

Agle (Next) hafta (week) main (I) Lahore (Lahore) jaaungi (will go - feminine form).

**Full Sentence Meaning:** Next week I will go to Lahore.

**Grammar Note:**

- "Hafta" is a masculine noun. When we say "next week," we use "Agle" before "Hafta." "Agle" is the masculine adjectival form meaning "next" or "coming." If the noun were feminine, we would use "Agli."
- The verb "jaaungi" is used when the speaker is female. If the speaker were male, it would be "jaaunga" (will go). This shows a common gender distinction in Urdu verb conjugations for future tense.

play khelna

**Sentence Example:**

Main (I) football (football) khelta (play) hoon (am).

I play football.

**Grammar Rule:**

- **Infinitive Form:** In Urdu, the base form of many verbs ends with "na" (کھیلنا), which is similar to "to [verb]" in English. For example, "khelna" means "to play", "khana" means "to eat", and "sona" means "to sleep".
- **Present Simple Conjugation:** To use the verb in a sentence in the simple present tense (e.g., "I play"), the "na" ending is typically dropped, and a new ending is added that depends on the gender and number of the subject.
  - For a **masculine singular** subject (like "Main" - I, if you are male, or "Woh" - He), "na" is replaced with "ta" (کھیلتا). So, "khelna" becomes "khelta".

- For a **feminine singular** subject (like "Main" - I, if you are female, or "Woh" - She), "na" is replaced with "ti" (تہ). So, "khelna" becomes "khelti".
- The auxiliary verb "hoon" (ہوں - am, for 'I'), "hai" (ہے - is, for 'he/she/it'), or "hain" (ہیں - are, for 'we/they' or respectful 'you') is added at the end to complete the sentence.

So, if you are male, you would say "Main khelta hoon." If you are female, you would say "Main khelti hoon."

### **Might** Shayad

Woh (He) shayad (might) aaye (come).

**Grammar Rule:** When expressing possibility or uncertainty using "shayad" (might/perhaps), the verb often takes a special form called the **subjunctive**. This form indicates that the action is not definite. For many verbs in the third person singular (he/she/it), the subjunctive ends with an 'e' sound. For example, 'aana' (to come) becomes 'aaye'; 'jaana' (to go) becomes 'jaaye'; 'karna' (to do) becomes 'kare'. So, "Woh shayad aaye" means "He might come."

### **must** chahiye

Aap (You) ko (to/marker) parhna (study) chahiye (must).

### **Grammar Rule:**

To express "must" or "should" in Urdu for an action, the common structure is:

### **Subject (often with 'ko') + Infinitive Verb + chahiye.**

- The 'ko' after the subject (e.g., 'Aap ko', 'Mujhe', 'Ussay') indicates the person *to whom* the action is necessary or desired.

- The verb is in its infinitive form (e.g., 'parhna' - to study, 'jaana' - to go, 'khaana' - to eat).
- 'chahiye' remains unchanged regardless of the gender or number of the subject.

Okay, let's learn the Urdu word for "home"!

**Home:** Ghar

Now, let's put it in a sentence:

**Yeh (this) mera (my) ghar (home) hai (is).**

(This is my home.)

**Grammar Note:**

In Urdu, the possessive word for "my" changes based on the gender of the noun it refers to.

- **Mera** (my) is used for **masculine singular** nouns (like "ghar" which is masculine).
- **Meri** (my) is used for **feminine singular** nouns.
- **Mere** (my) is used for **masculine plural** nouns, or sometimes for respect when referring to a single person.

Since "ghar" (home) is a masculine noun, we use "mera" to say "my home."

**Never**

Kabhi nahi

**Sentence:**

Main (I) kabhi (never) jhoot (lie) nahi (not) bolta (tell - masculine).

### **Translation of the sentence:**

I never tell a lie.

### **Grammar Rule:**

In Urdu, to express "never," you generally combine **kabhi** (meaning "ever" or "sometimes" depending on context) with **nahi** (meaning "not"). So, **kabhi nahi** directly translates to "never." The verb at the end of the sentence (e.g., *bolta*) changes its ending based on the gender and number of the subject. For instance, if the speaker was female, it would be *bolti* (Main kabhi jhoot nahi bolti).

### **include - shaamil karna**

**Sentence:** We will include this in the plan.

**Urdu:** Hum yeh plan mein shaamil karein ge.

**Translation:** Hum (We) yeh (this) plan (plan) mein (in) shaamil (included) karein (will do) ge (future marker).

### **Grammar Rule:**

- **Shaamil karna** is a compound verb. "Shaamil" means 'included' or 'part of', and "karna" means 'to do'.
- When conjugating compound verbs like this, the 'karna' part is conjugated according to the subject, tense, and gender, while 'shaamil' remains unchanged.
- In this sentence, 'karein ge' is the future tense conjugation of 'karna' for a plural subject (Hum - We). 'Ge' is the masculine plural future marker. (For feminine plural, it would be 'gi'; for singular masculine, 'ga'; for singular feminine, 'gi').
- Urdu generally follows a Subject-Object-Verb (SOV) word order.

**Sabaq** (Lesson / Subject / Course)

**Sentence:** Yeh (This) dilchasp (interesting) sabaq (course/lesson) hai (is).

**Grammar:**

- **Yeh** is a demonstrative pronoun meaning "this" or "it."
- **Dilchasp** is an adjective meaning "interesting." In Urdu, adjectives typically come before the noun they describe.
- **Sabaq** is the noun, meaning "lesson," "subject," or a component of a larger "course" of study.
- **Hai** is the singular form of the verb "to be" (is).

**Word:** house

**Urdu (romanized):** ghar

**Sentence Example:**

Yeh (this) mera (my) ghar (house) hai (is).

**Translation:** This is my house.

**Grammar Note:**

In Urdu, the possessive adjective ("mera" - my) comes before the noun ("ghar" - house) it modifies. The verb "hai" (is) usually comes at the end of a simple declarative sentence. "Ghar" is a masculine noun, which is why "mera" (masculine form of "my") is used. If it were a feminine noun, you would use "meri".

**Report: Raiport** (also **Itlaa** for information/report)

**Sentence:** Voh Raiport likhega.

**Translation:** Voh (He) Raiport (report) likhega (will write).

**Grammar Note:**

- Voh can mean 'he', 'she', or 'it' depending on the context. For people, it generally refers to someone who is further away (like 'that person'), whereas Yeh (this) refers to someone closer ('this person').
- likhega is the future tense verb for 'to write' (likhna), specifically for a masculine singular subject (he). If the subject were feminine singular (she), it would be likhegi. If it were masculine plural (they), it would be likhenge.

### group Giroh

Yeh (this) Giroh (group) tayyar (ready) hai (is).

This group is ready.

### Grammar Note:

In Urdu, nouns have a gender (masculine or feminine). Giroh (group) is a **masculine singular** noun. This means adjectives describing it (like tayyar - ready) and verbs (like hai - is, in conjunction with its participle form) will often agree with its masculine singular form.

Another common word for group is Jam'at (جَمَاعَت), which is a **feminine singular** noun. For example, Yeh (this) Jam'at (group) achi (good - feminine) hai (is). (This group is good.)

### case

mamla

Yeh (This) mushkil (difficult) mamla (case/matter) hai (is).

### Grammar Note:

Urdu sentence structure often places the verb at the end. Here, "hai" (is) concludes the sentence. "Mamla" is a masculine noun.

Woman Aurat. Woh (She/That) ek (a/one) aurat (woman) hai (is).

### Grammar Tip:

- **Woh** (❖❖❖❖): In Urdu, 'Woh' can mean 'he', 'she', 'it', or 'that'. You determine the gender or specific meaning from the context of the sentence.
- **Ek** (❖❖❖❖❖❖): Means 'one' or 'a/an', similar to how 'a' or 'an' is used in English before a noun.
- **Hai** (❖❖❖❖): This is the singular form of 'to be' (is). For plural subjects, you would use 'Hain' (❖❖❖❖❖❖).

### Around - Aas paas

**Sentence:** Mere ghar ke aas paas bohat darakht hain.

**Translation:** Mere (My) ghar (house) ke (of/possessive marker) aas paas (around) bohat (many) darakht (trees) hain (are).

### Grammar Rules:

- **"Ke aas paas"**: This is a common phrase to say "around" something or "in the vicinity of" something. "Ke" acts as a postposition (similar to a preposition in English but placed after the noun) linking "ghar" (house) to "aas paas" (around). It shows a relationship, often possessive or locational.
- **"Hain"**: This is the plural form of the verb "to be" (are) used when the subject is plural (like "darakht" - trees) or for showing respect.

Okay, let's learn the Urdu for "book"!

**book** kitaab

Here's a sentence:

**Yeh meri kitaab hai.**

Yeh (This) meri (my) kitaab (book) hai (is).

### Grammar Note:

In Urdu, nouns have a gender (masculine or feminine). "Kitaab" (book) is considered a **feminine** noun. This affects words that describe it, like "my".

- For feminine nouns, we use "meri" for "my".
- For masculine nouns (e.g., qalam - pen), we would use "mera" for "my" (mera qalam).

Family: Khandaan

Sentence: Mera (My) Khandaan (family) bada (big) hai (is).

Translation: My family is big.

**Grammar Note:** In Urdu, possessive pronouns (like 'my') and adjectives (like 'big') often change based on the gender and number of the noun they describe. 'Khandaan' (family) is a masculine noun, so we use 'Mera' (my - masculine singular) and 'bada' (big - masculine singular). If 'family' were feminine, we would use 'Meri' and 'badi'.

Okay, let's learn how to express "seem" in Urdu!

**seem - lagna** (This is the infinitive verb, meaning 'to seem' or 'to feel')

When you use "seem" in a sentence, it often changes based on the subject. The common forms you'll hear for "seems" are **lagta** (for masculine singular subjects) and **lagti** (for feminine singular subjects).

Let's use an example:

**Woh (He) khush (happy) lagta (seems) hai (is).**

**Translation:** He seems happy.

**Grammar Rules:**

- **Lagta / Lagti / Lagte / Lagti:** The verb **lagna** (to seem) changes its ending to agree with the **gender and number of the subject**.
  - **lagta hai:** Used for a **masculine singular** subject (e.g., *Woh* [he], *yeh* [this] referring to a masculine noun).
  - **lagti hai:** Used for a **feminine singular** subject (e.g., *Woh* [she], *yeh* [this] referring to a feminine noun).
  - **lagte hain:** Used for a **masculine plural** subject or for **formal 'you' (aap)**.
  - **lagti hain:** Used for a **feminine plural** subject.
- In our example, "Woh" (He) is masculine and singular, so we use "lagta hai". If it were "She" (Woh), the sentence would be: **Woh (She) khush (happy) lagti (seems) hai (is)**. (She seems happy.)

let - dena (to give, to allow)

**Sentence:** Mujhe (me) jaane (to go) do (let).

**Translation:** Let me go.

**Grammar Note:** In Urdu, to express "let someone do something," you often use the verb **dena** (to give, to allow) in its imperative form.

- **do** is the informal imperative form (for "tum" - you, singular informal).
- **dijiye** is the formal imperative form (for "aap" - you, singular/plural formal).
- The verb describing the action (e.g., "to go," "to eat") is usually in its oblique infinitive form (e.g., *jaana* -> *jaane*, *khaana* -> *khaane*).
- The person who is being "let" is in the dative case (e.g., **mujhe** - to me/me, **usko** - to him/him).

Again Dobara.

Bara-e-mehrbani (Please) dobara (again) koshish (try) karein (do/please).

**Grammar Rule:** "Dobara" (again) usually comes before the verb it modifies in a sentence. It indicates repetition of an action.

Kind Meharban.

Meri (My) Ammi (Mother) bohat (very) meharban (kind) hai (is).

**Grammar Tip:** "Meharban" is an adjective that generally does not change its form based on the gender or number of the noun it describes. So, you would use "meharban" for a kind man, a kind woman, or kind people.

keep rakhna

Yeh (this) yahan (here) rakhiye (please keep/put).

**Grammar Note:** "Rakhna" is the infinitive form of the verb "to keep" or "to put". In Urdu, verbs are conjugated based on tense, gender, and politeness. "Rakhiye" is the polite command form for "keep" or "put". An informal command would be "rakho".

Hear Sunna

**Sentence:**

Main (I) aawaaz (sound) sunta (hear) hun (am/to).

**Translation:**

I hear the sound.

**Grammar Note:**

- **Sunna** is the infinitive form, meaning "to hear."

- In the present indefinite tense (like "I hear"), the verb changes based on the gender of the speaker:
  - **Sunta:** Used by a masculine singular speaker (e.g., "Main sunta hun" - I hear, if the speaker is male).
  - **Sunti:** Used by a feminine singular speaker (e.g., "Main sunti hun" - I hear, if the speaker is female). It's also used for plural feminine subjects.
  - **Suntay:** Used by a masculine plural subject (e.g., "Hum suntay hain" - We hear).

Word: system

Translation: Nizam

Sentence: Hamara (Our) educational (educational) nizam (system) behtar (better) hona (to be) chahiye (should).

Translation: Our educational system should be better.

Grammar Note: In Urdu, the word order can often be Subject-Object-Verb (SOV), but it's flexible. 'Hona chahiye' (should be) acts as a modal verb phrase at the end of the sentence. 'Hamara' (our) changes based on the gender of the noun it possesses, but 'nizam' is masculine, so 'hamara' is used.

**Every Har**

**Sentence Example:**

English: I read every day.

Urdu: Main (I) har (every) din (day) parhti (read - *for a female speaker*) hun (do/am).

**Grammar Rule:**

"Har" is always placed *before* the noun it modifies. The noun following "har" is typically used in its singular form, even when referring to a collective "every."

question **Sawaal**

**Mera (My) ek (a/one) sawaal (question) hai (is).**

**Grammar Rule:**

In Urdu, to express possession like "I have a question," we often use a construction similar to "My question is."

- **Mera** is the masculine singular form of "my." You use it when the noun you possess (like *sawaal*) is masculine and singular.
- **Ek** means "one" but is frequently used like "a" or "an" in English.
- **Hai** means "is," and it's the singular form of the verb "to be."

during **ke dauraan**

**Sentence:** Class (class) ke dauraan (during) woh (he) khamosh (quiet) tha (was).

**Grammar Rule:**

- **Ke dauraan** functions as a postpositional phrase in Urdu. Unlike English prepositions (which come *before* the noun, e.g., "during the class"), Urdu postpositions or postpositional phrases generally come *after* the noun they modify (e.g., "class ke dauraan").
- **Ke** in ke dauraan is part of this fixed phrase and doesn't change based on the gender or number of the noun it follows, unlike ka/ki/ke used in possessive phrases (e.g., Ali's book = Ali **ki** kitaab).

always Hamesha.

Voh (He/She) hamesha (always) sach (truth) bolta (speaks - male) hai (is).

Translation: He always speaks the truth.

### **Grammar Rule:**

In Urdu, verbs change form based on the gender of the subject.

- If the subject (Voh) is male, the verb ending is typically '-ta' (e.g., bolta).
- If the subject (Voh) is female, the verb ending is typically '-ti' (e.g., bolti).
- So, for "She always speaks the truth," it would be: Voh hamesha sach bolti hai.

Big - Bada

**Sentence:** Yeh (This) ek (a) bada (big) ghar (house) hai (is).

### **Grammar Rule:**

In Urdu, adjectives (like "bada" for big) often change their ending to agree with the **gender** and **number** of the noun they are describing.

- **Bada:** Used for masculine singular nouns (e.g., 'ghar' - house, which is a masculine noun).
- **Bari:** Used for feminine singular nouns (e.g., 'Bari gaari' - a big car, as 'gaari' - car is a feminine noun).
- **Bade:** Used for masculine plural nouns (e.g., 'Bade ghar' - big houses) or sometimes for respectful singular masculine nouns.

Since 'ghar' (house) is a masculine singular noun, we use 'bada'.

set (as in, to place/put) **rakhna**

Gilaas (glass) table (table) par (on) rakho (put/place).

## Grammar Notes:

1. **Rakhna** is the infinitive form of the verb, meaning "to place" or "to put".
2. **Rakho** is the informal imperative form of the verb, used to tell someone (singular or plural) to "put" or "place" something. For example, if you were speaking to a friend or a child.
3. Urdu uses **postpositions** like *par* (on) *after* the noun they relate to, which is the opposite of English prepositions that come *before* the noun.

Small: Chhota (for masculine singular nouns), Chhoti (for feminine singular nouns)

**Grammar Rule:** In Urdu, many adjectives, like "small," change their ending to match the gender of the noun they describe.

- Use **Chhota** when the noun is masculine and singular (e.g., a small room).
- Use **Chhoti** when the noun is feminine and singular (e.g., a small car).

### Example 1 (Masculine Noun):

Yeh (This) ek (a) chhota (small) kamra (room) hai (is).

(This is a small room.)

### Example 2 (Feminine Noun):

Woh (That) ek (a) chhoti (small) billi (cat) hai (is).

(That is a small cat.)

study **parhna**

Main (I) roz (daily) parhta (study - male) hun (am).

Main (I) roz (daily) parhti (study - female) hun (am).

**Translation:** I study daily.

**Grammar Note:** In Urdu, the form of the verb often changes based on the gender of the subject. If a male is saying "I study", they would use "parhta". If a female is saying "I study", they would use "parhti".

follow Peecha karna

Hum (We) aap (you - formal/plural) ka (of - masculine genitive particle) peecha (following/chase) kar (do) rahe (are doing - masculine/plural) hain (are - plural/formal).

**English Translation:** We are following you.

**Grammar Rule:**

- **Peecha karna (to follow/to chase):** This is a compound verb. "Peecha" acts like a noun (the act of following/chasing), and "karna" (to do) is the main verb that conjugates based on tense, person, and gender.
- **Object Connection:** When saying "to follow someone" (e.g., to follow *you*), the person being followed (aap) is often connected to "peecha" using the genitive particle "ka" (of). So, "aap ka peecha" literally means "your following/chase".
- **Present Continuous Tense:** To form the present continuous tense ("are doing"), we combine:
  1. The root of the main verb ("kar" from "karna").
  2. An auxiliary verb ("raha", "rahi", or "rahe") which agrees in gender and number with the subject:
    - "raha" (for masculine singular subjects like "woh - he")
    - "rahi" (for feminine singular subjects like "woh - she")

- "rahe" (for masculine plural subjects like "hum - we", or for polite singular subjects like "aap - you")
3. The present tense auxiliary verb ("hai" for singular, "hain" for plural/formal).
  4. In our sentence, "Hum" (We) is a masculine plural subject, so "rahe" and "hain" are used.

### begin **shuru karna**

Class (Class) nau (nine) bajay (o'clock) shuru (begin) hoti (is) hai (.).

*Full sentence:* Class nau bajay shuru hoti hai.

*Translation:* The class begins at nine o'clock.

### **Grammar Rule:**

In Urdu, many verbs, especially those derived from Persian or Arabic, are formed by combining a noun or adjective (like 'shuru' for beginning) with an auxiliary verb, most commonly **karna** (to do). This creates a compound verb.

The auxiliary verb **karna** is the part that changes (conjugates) based on the subject's gender and number, and the tense of the sentence.

- For example, in our sentence "Class nau bajay shuru hoti hai," 'Class' is treated as a feminine noun. Therefore, the 'karna' part changes to 'hoti hai' for the simple present tense. If the subject were masculine (e.g., 'kaam' - work), it would be 'shuru hota hai'.

Important Aham.

Waqt (time) aham (important) hai (is).

(Time is important.)

**Grammar Note:** In Urdu, the verb 'to be' (like 'is', 'am', 'are') usually comes at the end of the sentence for simple descriptive statements. Here, hai is the singular 'is'.

Here's how you can translate and understand "since" in Urdu:

**since - se** (when referring to a specific point in time)

**Example Sentence:**

- English: He has been ill since yesterday.
- Urdu: Woh (He) kal (yesterday) **se** (since) bimaar (ill) hai (is).

**Grammar Rule 1 (Temporal "since" for an event):**

When "since" refers to a starting point that is an action or event (e.g., "since he left"), you often use **jab se**.

- Urdu: **jab se**
- Example: I haven't seen him since he left.
- Urdu: Maine (I) usse (him) nahi (not) dekha (seen) **jab se** (since) woh (he) gaya (left) hai (is).

**Grammar Rule 2 (Causal "since" meaning "because"):**

When "since" means "because" or "as", you use **kyunke** or **chunki**.

- Urdu: **kyunke / chunki**
- Example: Since you are busy, I will leave.
- Urdu: **Kyunke** (Since) aap (you) masroof (busy) hain (are), main (I) jaaunga (will leave, for a male speaker) / jaaungi (will leave, for a female speaker).

run daurna

**Sentence:** Woh (He) tez (fast) daurta (runs) hai (is).

**Grammar Rule:**

In Urdu, verbs often change their ending to agree with the gender of the subject.

- "Daurna" (to run) is the infinitive form of the verb.
- For a masculine singular subject (like "Woh" - He), the verb form becomes "daurta".
- If the subject were feminine singular (She), it would become "daurti" (e.g., Woh daurti hai - She runs).

**Under ke neeche**

**Sentence:** Kitaab mez ke neeche hai.

**Breakdown:**

- **Kitaab** (Book)
- **mez** (table)
- **ke neeche** (under) - *Grammar Note: 'ke' is a postposition that often works with 'neeche' (below) to form 'under' or 'beneath', showing the relationship of one noun to another. It's similar to how prepositions work in English, but it comes after the noun it refers to.*
- **hai** (is)

**Full Sentence Translation:** The book is under the table.

turn mudna.

Meherbani (kindness) karkay (doing) daayein (right) mudiye (turn-polite imperative).

Please turn right.

### **Grammar Rule: Imperative Verbs**

The infinitive verb "mudna" means "to turn". When you give a command (an imperative), the verb ending changes based on who you're speaking to:

- **Mud!** (For "tu" - very informal, singular, like telling a child or close friend)
- **Mudo!** (For "tum" - informal plural, or polite singular, like telling a friend or someone younger respectfully)
- **Mudiye!** (For "aap" - formal plural, or very polite singular, like telling an elder or a stranger)

In our example, "mudiye" is used because "Meherbani karkay" (please) implies a polite request.

few **chand**

**Mere (My) paas (possession/with) chand (few) kitabain (books) hain (are).**

(I have a few books.)

### **Grammar Rules:**

1. "**Mere paas**": This phrase literally means "at my possession" or "with me". It is the common way to express "I have" in Urdu.
2. "**Chand**": This word specifically means "a few".
3. "**Kitabain**": This is the plural form of "kitab" (book).
4. "**Hain**": This is the plural form of "hai" (is/are). Since "kitabain" (books) is plural, "hain" is used at the end of the sentence instead of "hai".

bring - laana

**Sentence Example:**

Kitab lao.

Kitab (book) lao (bring).

**Grammar Note:**

"Laana" is the infinitive form of the verb (to bring).

"Lao" is the informal imperative form, used when giving a command to a singular, informal "you" (tum).

If you want to say "bring" formally or to a plural "you" (aap/tum log), you would say "laiye".

Early Jaldi

Main (I) aaj (today) jaldi (early) utha (woke up - if speaker is male) / uthi (woke up - if speaker is female).

**Grammar Note:** In Urdu, verbs often change based on the gender of the person performing the action. For "woke up," a male speaker would use "utha," while a female speaker would use "uthi."

Here is your translation and sentence:

**hand - haath**

**Sentence:** Yeh mera haath hai.

**Translation:** Yeh (This) mera (my) haath (hand) hai (is).

**Grammar Note:** In Urdu, nouns have a gender (masculine or feminine). 'Haath' (hand) is a masculine noun. This affects the possessive pronoun used, so we say 'mera' (my, masculine form) instead of 'meri' (my, feminine form).

**state** haalat

**Sentence:** Meri (My) haalat (state/condition) theek (good/fine) hai (is).

**Grammar Note:** In Urdu, possessive pronouns like "My" (mera/meri/mere) change based on the gender and number of the noun they refer to. Since "haalat" (state/condition) is considered a feminine noun, we use "Meri." If it were a masculine noun, we would use "Mera."

Move - shift karna

Hum (we) agle (next) mahine (month) naye (new) ghar (house) mein (in) shift (shift) karenge (will do).

**Grammar Rule:** In Urdu, many English loanwords (like 'shift') are combined with the Urdu verb 'karna' (to do) to form a new compound verb. So, 'shift karna' literally means 'to do a shift' but translates as 'to move' or 'to shift'. The 'karna' part then conjugates according to the tense, person, and number. Here, 'karenge' is the future tense conjugation for 'hum' (we).

Money Paisa.

Mere (My/I) pas (at/with) paisa (money) hai (is).

*Grammar Rule:* For possession (to have), Urdu often uses the structure: [Possessor pronoun (e.g., *mere* for I/my, *tumhare* for you/your)] + *pas* (at/with) + [noun] + *hai* (is) / *hain* (are).

Fact Haqeeqat.

Yeh (This) ek (a) haqeeqat (fact) hai (is). This is a fact.

**Grammar Note:** 'Ek' literally means 'one', but it is commonly used in Urdu to mean 'a' or 'an' (an indefinite article) when referring to a singular noun.

However lekin.

Woh (He) zaheen (intelligent) hai (is), lekin (however) woh (he) sust (lazy) hai (is).

**Grammar Rule:** "Lekin" is a conjunction, similar to "but" or "however" in English, used to connect two contrasting ideas or clauses. It is placed between the two ideas.

**Area** ilaaqa

**Sentence:** Yeh (This) ilaaqa (area) bohut (very) khoobsurat (beautiful) hai (is).

**Translation:** This area is very beautiful.

**Grammar Note:** In Urdu, the verb (*hai* - is) often comes at the end of the sentence, similar to "This area very beautiful is." Adjectives like *khoobsurat* (beautiful) come before the noun they describe, *ilaaqa* (area).

provide - **Faraham karna** (to provide / to make available)

Sentence: We will provide you with all the necessary information.

Translation: **Hum (We) aap (you) ko (to) sab (all) zaroori (necessary) maloomat (information) faraham (provide) karen (will do) ge (plural future suffix).**

**Grammar Rule:**

In Urdu, verbs often come at the end of the sentence. When using a compound verb like "faraham karna" (to provide), the "karna" part (to do) is conjugated according to the tense, person, and number, while "faraham" remains unchanged.

- **Future Tense Conjugation:**

- For "We" (Hum), the verb "karna" becomes "karen ge" (if the subject is masculine or gender-neutral plural) or "karen gi" (if the subject is feminine plural). Since "Hum" (We) can be gender-neutral, "karen ge" is appropriate.
- "Ko" is a postposition similar to "to" or "for" in English, used here with "aap" (you) to indicate the recipient of the action.

name - Naam

Aap (You - formal) ka (your) naam (name) kya (what) hai (is)?

(What is your name?)

**Grammar Note:** "ka" is a possessive particle ("of" or "your"). It changes based on the gender of the *object being possessed*. Since "naam" (name) is a masculine noun, we use "ka". If it were a feminine noun, we would use "ki" (e.g., "Aap **ki** kitab" - Your book, because "kitab" (book) is feminine).

read parhta (masculine) / parhti (feminine)

Main (I) kitaab (book) parhti (read - feminine) hun (am).

### **Grammar Rule:**

In Urdu, when talking about actions in the present (like 'reads' or 'is reading'), the verb often changes based on the gender of the person doing the action.

- If the subject is **masculine** (e.g., 'he' or a male 'I'), you would use 'parhta'.
- If the subject is **feminine** (e.g., 'she' or a female 'I'), you would use 'parhti'.

The word 'hun' (am) at the end is used for 'Main' (I) and doesn't change for gender.

friend dost.

Voh mera dost hai.

Voh (He) mera (my - masculine) dost (friend) hai (is).

**Grammar Rule:** The possessive word for "my" changes based on the gender and number of the **noun it is possessing**, not the gender of the speaker.

- **mera:** Used when the object possessed is masculine singular (e.g., *dost* - friend).
  - Example: Yeh **mera** ghar hai. (This is **my** house - *ghar* is masculine singular).
- **meri:** Used when the object possessed is feminine singular (e.g., *kitaab* - book).
  - Example: Yeh **meri** kitaab hai. (This is **my** book - *kitaab* is feminine singular).
- **mere:** Used when the object possessed is masculine plural (e.g., *dost* - friends, *kamrey* - rooms).
  - Example: Voh **mere** dost hain. (They are **my** friends - *dost* here implies plural friends, and *hain* - are).

So, if you want to say "She is my friend," it would be:

Voh meri dost hai.

Voh (She) meri (my - feminine) dost (friend) hai (is).

(Even though *dost* itself is often treated as masculine in grammar, when referring to a female friend, the possessive usually aligns to acknowledge the person's gender in common speech, or *dost* can be considered a general term. More precisely, for a *female* friend, some might use *saheli* - friend (female specific), but *dost* is very common for both.)

**Month** Maheena

**Sentence:** Yeh maheena bohot garam hai.

**Translation:** Yeh (This) maheena (month) bohot (very) garam (hot) hai (is).

**Grammar Note:** In Urdu, the verb "hai" (is) often comes at the end of a descriptive sentence.

## large - Bara

### Sentence:

Yeh (This) ek (a/one) bara (large - masculine) ghar (house - masculine) hai (is).

Translation: This is a large house.

### Grammar Rule:

In Urdu, adjectives like "large" (Bara) often change their ending to agree with the gender and number of the noun they describe.

- **Bara** (pronounced: *buh-rah*) is used for singular masculine nouns (e.g., ghar - house).
- **Bari** (pronounced: *buh-ree*) is used for singular feminine nouns (e.g., gaari - car).
- **Barray** (pronounced: *buh-ray*) is used for plural masculine nouns, or when referring to a singular masculine noun with respect.

### Example with a feminine noun:

Uss (She/He) ke paas (has) ek (a/one) bari (large - feminine) gaari (car - feminine) hai (is).

Translation: She has a large car. (Literally: To her/him is a large car.)

## Business - Karobaar

**Sentence:** Mera karobaar achha chal raha hai.

**Translation:** Mera (My) karobaar (business) achha (good/well) chal (going/running) raha (continuous marker for masculine singular) hai (is).

### Grammar Rule:

- The possessive adjective "Mera" (My) agrees with the gender and number of the noun it describes. "Karobaar" (business) is a masculine singular noun, hence "Mera" is used. If it were a feminine singular noun, "Meri" would be used.
- The phrase "chal raha hai" indicates the present continuous tense ("is going/running"). "Chal" is the verb stem, "raha" is the continuous marker for masculine singular subjects, and "hai" is the form of "to be" for singular subjects.

### **Without** baghair

Woh (He) ijazat (permission) ke baghair (without) aaya (came).

He came without permission.

### **Grammar Rule:**

- "Baghair" means "without". It is very common to use it with "ke" (or "ki" for feminine, though "ke" is often used as a general connective in this phrase) before it, especially when referring to "without [a noun]". So, "ke baghair" directly translates to "without [noun]".
- The phrase "ke baghair" usually comes *after* the noun it is referring to (e.g., "permission ke baghair" - without permission).
- "Aaya" is the masculine singular past tense form of the verb "aana" (to come). If the subject were feminine (e.g., "She"), it would be "aayi".

### Information Maaloomat

Mujhe (to me/I) kuch (some) maaloomat (information) chahiye (is needed).

Translation: I need some information.

**Grammar Rule:** In Urdu, when you express a need, desire, or feeling, you often use the dative form of the pronoun. For "I", instead of "Main", you use "Mujhe" (literally "to me"). So, a phrase like "I need" often translates to "Mujhe [item] chahiye" (To me, [item] is needed/wanted).

open Kholna (to open)

Darwaza (door) kholo (open).

### **Grammar:**

- *Kholna* is the infinitive form of the verb, meaning "to open." This is the base form of the verb.
- *Kholo* is an imperative form of the verb *Kholna*. It is used to give a command to a single person in an informal way, much like saying "open!" to a friend or someone you are familiar with.
- For a more polite command, you would use *Kholiye*.

### **order hukm**

**Us (He/She) ne (postposition indicating agent) hukm (order/command) diya (gave).**

**He/She gave an order.**

**Grammar Point:** The word 'ne' is a postposition used after the subject of a transitive verb (a verb that takes an object) in past tenses. It shows who performed the action. In such cases, the verb (like 'diya' in this sentence) often agrees with the object ('hukm') rather than the subject ('Us').

**Another Common Use:** If you mean 'to place an order' (e.g., for food or an item), Urdu often directly borrows the English word 'order' and combines it with 'karna' (to do/make) to form a verb.

### **order karna (to place an order)**

**Main (I) khana (food) order (order) karna (to do/make) chahati (want - if speaker is female) hoon (am).**

**I want to order food.**

Government Hukoomat

Hukoomat (Government) ne (a postposition, marks the subject in past transitive sentences) nayi (new - feminine singular) policy (policy - feminine singular) jaari (issued) ki (did/made - past tense, feminine singular).

**Sentence translation:** The government issued a new policy.

### **Grammar Rule:**

- **The use of 'ne':** In Urdu, when a transitive verb (a verb that takes an object) is used in the past tense, the postposition 'ne' is added after the subject. When 'ne' is used, the verb's ending (e.g., 'ki' in 'jaari ki') agrees in gender and number with the *object* of the sentence, not the subject. In our sentence, 'policy' is feminine singular, so the verb is 'ki'. If the object were masculine singular, it would be 'kiya' (e.g., "Hukoomat ne naya qanoon banaya" - The government made a new law, 'qanoon' is masculine).
- **Gender Agreement:** Adjectives like 'nayi' (new) must agree in gender and number with the noun they describe ('policy'). 'Policy' is treated as feminine in Urdu, so 'nayi' (feminine form of 'naya') is used.

word lafz.

Yeh (this) lafz (word) likho (write). Write this word.

**Grammar Note:** In Urdu, the verb often comes at the end of the sentence. "Likho" is the informal command form of the verb "likhna" (to write) for "you."

Issue - Masla

Yeh (This) ek (a) bada (big) masla (issue) hai (is).

**Grammar Rule:** In Urdu, adjectives often change their ending to agree with the gender of the noun they describe. "Masla" (issue) is a masculine noun, so the adjective "bada" (big) is used. If the noun were feminine, you would use "badi" (big - feminine).

Market: Bazaar

**Sentence:** Yeh (This) aik (a) bara (big) bazaar (market) hai (is).

**Grammar Rule:**

- **Word Order:** Urdu typically follows a Subject-Object-Verb (SOV) word order, which is different from English's Subject-Verb-Object (SVO). In the example, "Yeh" (This) is the subject, "aik bara bazaar" (a big market) is the object/complement, and "hai" (is) is the verb, appearing at the end.
- **Adjectives:** Similar to English, adjectives like "bara" (big) usually come before the noun they describe, "bazaar" (market).

Pay ada karna.

**Sentence:**

Main (I) bill (bill) ada (pay) karunga (will).

*(I will pay the bill.)*

**Grammar Rule:**

In Urdu, verbs often change their endings based on the gender and number of the subject. "Karunga" is used when a male speaker says "I will do/pay". If a female speaker were to say the same, it would be "karungi" (Main bill ada karungi).

Build - banana

Woh (He) ghar (house) banata (builds - masculine singular) hai (is).

*Grammar note:* In Urdu, verbs like "banana" (to build/to make) change their ending based on the gender and number of the subject in the simple present tense.

- **banana** (infinitive - to build/make)

- **banata** (he builds / a male speaker builds)
- **banati** (she builds / a female speaker builds)
- **banatay** (they build / we build - masculine or mixed group)
- **banati** (they build / we build - feminine group)

Hold Pakadna.

Mera (my) haath (hand) pakdo (hold).

**Grammar Note:**

- **Pakadna** is the infinitive form of the verb, meaning "to hold."
- **Pakdo** is the informal imperative form, used when telling someone to "hold" something. It's used for "you" (singular or plural informal). For example, if you're talking to a friend or someone younger.

service - khidmat

Unki (Their) khidmat (service) achi (good) hai (is).

**Grammar Note:** In Urdu, possessive adjectives like "their" change based on the gender and number of the noun they refer to. Here, 'khidmat' (service) is considered a feminine noun, so we use 'unki' for "their." If it were a masculine noun, we might use 'unka' (e.g., Unka (His/Their) ghar (house) achha (good) hai (is) - house is masculine).

against ke khilaaf

Woh (He) is (this) faisle (decision) ke khilaaf (against) hai (is).

**Grammar Rule:** In Urdu, phrases like "ke khilaaf" (against) are postpositions, meaning they come *after* the noun or pronoun they relate to (e.g., "faisle ke khilaaf" - against the decision), unlike English where prepositions come before. "Ke" often serves as a linking word in these constructions, similar to "of" or "to" in English, indicating relationship.

## believe **yaqeen karna**

Main (I) aap (you - polite) par (in/on) yaqeen karta (believe - male speaker) hun (am/do).

Main (I) aap (you - polite) par (in/on) yaqeen karti (believe - female speaker) hun (am/do).

### **Grammar Rule:**

In Urdu, many verbs are formed by combining a noun (like yaqeen, meaning "belief" or "certainty") with a helping verb. Here, karna (to do) is the helping verb, so yaqeen karna means "to do belief" or "to believe."

The verb karna (to do) changes its ending based on the gender of the person performing the action (the subject) and the tense.

- If the speaker is male, karna becomes karta in the present simple tense.
- If the speaker is female, karna becomes karti in the present simple tense.
- hun is the helping verb for "am/do" in the first person singular (I).

Second - doosra / doosri

Yeh (This) meri (my) doosri (second) kitaab (book) hai (is).

### **Grammar Rule:**

In Urdu, words like "doosra" (second) change their ending based on the **gender** of the noun they are describing.

- Use **doosra** when the noun is masculine (e.g., "doosra din" - second day).
- Use **doosri** when the noun is feminine (e.g., "doosri kitaab" - second book).

Kitaab (book) is a feminine noun in Urdu, which is why we use "doosri" in the example sentence.

**though** - Halaanke

**Halaanke** (Though) baarish (rain) ho rahi (was happening/raining) thi (was), hum (we) bahar (outside) gaye (went).

**Grammar Rule:** "Halaanke" is used at the beginning of a clause to introduce a contrasting idea, similar to "although" or "even though" in English. "Ho rahi thi" is the past continuous tense, meaning "was happening" or "was raining" in this context.

Yes Haan.

Haan (Yes) yeh (this/it) achha (good) hai (is).

**Grammar Note:**

- 'Haan' is the most common and direct translation for 'yes'.
- For a more polite or respectful 'yes', you can use 'Ji haan' (جی ہاں). 'Ji' is a particle used to show respect, similar to 'sir' or 'ma'am' but often just added to words. For example, 'Ji' can also be used as a polite answer when someone calls your name, like "Yes?" or "Coming?" in English.

**love chahta** (masculine) / **chahti** (feminine)

**Main (I) tumhen (you) chahta (love - masculine) hun (am).**

**Grammar Note:**

In Urdu, verbs often change based on the gender of the speaker when referring to "I" (Main).

- If a male speaker says "I love you," they would use **chahta**.
- If a female speaker says "I love you," they would use **chahti**.

- The infinitive form of this verb (to love / to want) is **chahna**.

Increase: Izafa

Sentence: Us ke aetmaad mein izafa hua hai.

Translation: Us (his/her) ke (of) aetmaad (confidence) mein (in) izafa (increase) hua (happened/been) hai (is).

Full sentence translation: There has been an increase in his/her confidence.

### Grammar Rules:

- **Izafa** (increase) is a masculine noun.
- When referring to an "increase *in* something," the preposition **mein** (in) is commonly used before "izafa" (e.g., "aetmaad mein izafa" - increase in confidence).
- **Hua hai** (has happened / there has been) is the present perfect tense. **Hua** is the masculine form of the past participle of the verb "hona" (to be/happen). Since "izafa" is a masculine noun, "hua" is used. If the noun were feminine, it would be "hui hai".

job Naukri.

Meri (My) naukri (job) mushkil (difficult) hai (is).

**Grammar Tip:** In Urdu, nouns have a gender (masculine or feminine). "Naukri" (job) is a feminine noun. Therefore, the possessive pronoun "my" changes from "Mera" (if the noun was masculine) to "Meri" (because "naukri" is feminine).

**Plan mansooba.**

**Yeh (This) mera (my) mansooba (plan) hai (is).**

(This is my plan.)

## Grammar Notes:

- **Mansooba** is an Urdu word for "plan" (as a noun). It is a masculine word.
- **Mera** means "my" and is used with masculine nouns. If "plan" were a feminine word, you would use "meri" (❖❖❖❖❖❖❖❖).
- **Hai** means "is" and is used for singular subjects in the present tense.

Result Nataija.

Imtihan (Exam) ka (of) nataija (result) acha (good) tha (was).

**Grammar Note:** In Urdu, possessive markers like 'ka', 'ki', 'ke' (all meaning 'of' or 's) and adjectives like 'acha' (good) or 'achi' (good) change based on the **gender and number of the noun they refer to**.

- **'ka'** is used for a masculine singular noun (e.g., nataija ka - result's).
- **'ki'** is used for a feminine singular or plural noun (e.g., kitaab ki - book's).
- **'ke'** is used for a masculine plural noun (e.g., larkon ke - boys').

In our sentence, 'nataija' (result) is a masculine singular noun, so we use 'ka' and 'acha' (the masculine singular form of 'good'). If 'result' were feminine, it would be 'achi'. Similarly, 'tha' (was) is for masculine singular subjects. 'thi' would be for feminine singular.

Away - **Door**

Dukaan (shop) **Door** (away/far) hai (is).

**Grammar Note:** In Urdu, the verb "hai" (is) usually comes at the end of the sentence. "Door" here acts like an adverb, describing the location of the shop.

**Example:** Misaal

**Sentence:** Yeh ek achchi misaal hai.

**Translation:** Yeh (This) ek (a/one) achchi (good - feminine) misaal (example) hai (is).

**Grammar Rule:**

In Urdu, adjectives (like 'good') often change their ending to agree in gender with the noun they describe. The word "misaal" (example) is considered a feminine noun. Therefore, we use "achchi" (good - feminine form) instead of "achcha" (good - masculine form). If "misaal" were a masculine noun, we would say "achcha misaal".

**happen hoga**

*Kal (tomorrow) kya (what) hoga (will happen)?*

What will happen tomorrow?

**Grammar Rule:**

*Hoga* is a future tense conjugation of the Urdu verb *hona* (to be, to happen). It specifically refers to a masculine singular subject. The form of *hona* changes based on the gender and number of the subject:

- **hoga:** will happen (masculine singular)
- **hogi:** will happen (feminine singular)
- **honge:** will happen (masculine plural)
- **hongii:** will happen (feminine plural)

Offer paish

Main (I) aap (you) ko (to) apni (my) madad (help) paish (offer) karti (do - female) hun (I).

*Sentence Translation: I offer you my help.*

## Grammar Rule:

In Urdu, many verbs are formed by combining a noun or adjective, like "paish" (present/offer), with a form of the verb "karna" (to do). So, "paish karna" means "to offer."

In the sentence above, "paish karti hun" means "I offer" (when the speaker is female).

- "karti" is the female singular form of "karna" (to do) in the present indefinite tense.
- If the speaker were male, it would be "paish karta hun" ("karta" for male singular).
- The placement of "paish" (offer) before "karti hun" (I do) creates the compound verb "to offer."

Here's the Urdu translation of "young" using English characters, along with a sentence and its translation:

**Young:** jawaan

**Sentence:** Woh (She) jawaan (young) hai (is).

**Meaning:** She is young.

## Grammar Note:

- **jawaan** can be used for both masculine and feminine, singular and plural when referring to someone being "young" in the sense of an adult (e.g., a young man, a young woman).
- For "younger" or referring to a child, other words like "chota" (small/younger) or "bacha" (child) might be used, but "jawaan" specifically means "young adult" or "youthful".
- **hai** is the singular form of "is". For plural "are," you would use "hain" (ہیں).

Okay, let's break down the word "close" for you!

The word "close" in English has two primary meanings that translate differently in Urdu.

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### **1. Close (Meaning: Near/Adjacent)**

**Urdu Translation:** Qareeb

**Sentence (English):** The market is close.

**Sentence (Urdu using English characters):** Bazaar qareeb hai.

**Word-by-word Translation:**

Bazaar (market) qareeb (close/near) hai (is).

**Grammar Rule:**

"Qareeb" is an adjective that describes proximity. It generally does not change its form based on the gender or number of the noun it describes. For instance, "The shop is close" would also be "Dukaan qareeb hai."

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### **2. Close (Meaning: To shut/To bring to an end - verb)**

**Urdu Translation:** Band karna (to close something actively) / Khatam karna (to finish/end something)

Let's focus on "to shut" for physical objects like doors, windows, etc.

**Urdu Verb:** Band karna

**Sentence (English):** He closes the door.

**Sentence (Urdu using English characters):** Woh darwaza band karta hai.

**Word-by-word Translation:**

Woh (He/She) darwaza (door) band (closed) karta (does/makes - masculine singular present tense) hai (is).

**Grammar Rule:**

- "Band" literally means "closed" (an adjective describing a state).
- "Karna" means "to do" or "to make". When combined with "band," it forms the verb "to close" (to make closed).
- The verb "karna" conjugates (changes form) based on the **gender and number of the subject** performing the action.
  - **karta hai:** (for a masculine, singular subject like "he" or "it")
  - **karti hai:** (for a feminine, singular subject like "she" or "it")
  - **karte hain:** (for a masculine plural subject like "they", or a respectful singular "you")
  - **karti hain:** (for a feminine plural subject like "they")
- The general word order for this type of sentence in Urdu is: **Subject + Object + Verb (band karna).**

**Another Example (using the feminine form):**

**English:** She closes the window.

**Urdu:** Woh khirki band karti hai.

**Word-by-word:** Woh (She) khirki (window) band (closed) karti (does/makes - feminine singular present tense) hai (is).

Program (◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆)

**Sentence:** Aaj (Today) ek (a/one) dilchasp (interesting) program (program) hai (is).

**Translation:** Today there is an interesting program.

**Grammar Note:** In Urdu, the verb often comes at the end of the sentence, unlike English. "Hai" is the present tense form of "to be" for singular subjects.

Lead Lay jaana. Main (I) aapko (you) wahan (there) lay (lead) jaunga (will). I will lead you there.

### **Grammar Rules:**

- **Lay jaana** is a compound verb meaning "to take along" or "to lead (someone to a place)". It is formed from "lay" (from lena - to take) and "jaana" (to go).
- The "**jaana**" part of the verb conjugates according to the subject's gender, number, and the tense.
  - In our example, "Main" (I) is the subject. If "Main" is spoken by a male, the future tense conjugation for "jaana" is "jaunga".
  - If "Main" is spoken by a female, it would be "jaungi".
  - For a masculine singular third person (He - Woh), it would be "jaega".
  - For a feminine singular third person (She - Woh), it would be "jaegi".

buy khareedna

Main (I) aik (a) kitaab (book) khareedna (to buy) chahta (want) hoon (am).

*Translation: I want to buy a book.*

### **Grammar Rule:**

In Urdu, the infinitive form of most verbs ends with "-na". For example, "khareedna" (to buy), "jaana" (to go), "khaana" (to eat). When you want to

express "to want to do something," you use the infinitive verb followed by "chahta" (for a male speaker) or "chahti" (for a female speaker), and then "hoon" (for 'I am').

understand Samajhna

### **Example Sentence:**

Main (I) samajhta (understand - male speaker) hoon (am).

*Or*

Main (I) samajhti (understand - female speaker) hoon (am).

### **Grammar Rule:**

In Urdu, many verbs change their ending depending on the **gender** of the person performing the action (the subject).

- When a **male** speaker says "I understand," the verb uses the **-ta** ending (samajhta).
- When a **female** speaker says "I understand," the verb uses the **-ti** ending (samajhti).
- The word "hoon" (ہوں) is used with "Main" (I) and means "am" in this context, completing the present tense.

thank **shukriya adaa karna** (This is the verb 'to thank'. 'Shukriya' by itself means 'thanks' or 'thank you'.)

Main (I) aap (you - respectful/plural) ka (of) shukriya (thanks) adaa (perform) karta (do - male speaker) hun (am/to).

I thank you.

### **Grammar Note:**

- Urdu verbs often change based on the gender of the speaker (if it's a first-person singular statement) or the subject. In this sentence, "karta" is used by a male speaker. If a female speaker were saying this, it would be "karti":
  - (Male speaker): Main aap ka shukriya adaa **karta** hun.
  - (Female speaker): Main aap ka shukriya adaa **karti** hun.
- "Karna" (to do/to make) is a common auxiliary verb used with nouns to form other verbs, like "shukriya adaa karna" (to perform thanks, which means 'to thank').

## far Door

### Sentence:

Woh (That) sheher (city) door (far) hai (is).

(That city is far.)

### Grammar tip:

In Urdu, the word "Door" (far) is quite versatile, similar to English. It can act as an adjective (e.g., a far place) or an adverb (e.g., to go far). The structure of simple sentences like this often places the adjective/adverb before the verb "hai" (is).

## Today - Aaj

**Sentence:** Aaj (Today) mausam (weather) khoobsurat (beautiful) hai (is).

**Translation:** Today the weather is beautiful.

**Grammar Tip:** "Aaj" is a versatile word for "today" and can be placed at the beginning of a sentence (as shown above) or sometimes in the middle, depending on emphasis. It is an adverb of time.

## hour ghanta

Yeh (This/It) aik (one) ghanta (hour) hai (is).

It is one hour.

**Grammar Note:** In Urdu, the verb "to be" (is, am, are) often comes at the end of the sentence. "Hai" is used for singular "is". "Yeh" can mean "this" or "it" depending on the context.

Student Talib-e-ilm.

Voh (He) ek (a) talib-e-ilm (student) hai (is).

### **Grammar Rules:**

1. **Student (Gender):** In Urdu, "talib-e-ilm" (literally "seeker of knowledge") is a common and often gender-neutral term for "student," especially in formal contexts.
  - For a specifically male student, you can use **talib**.
  - For a specifically female student, you can use **talibah**.
2. **Adjective Agreement:** If you use an adjective to describe the student, it must agree with the gender of the person being described.
  - For a male student, adjectives typically end in 'a':
    - Voh (He) ek (a) **acha** (good - masculine) talib (student) hai (is).
    - Voh (He) ek (a) **acha** (good - masculine) talib-e-ilm (student) hai (is).
  - For a female student, adjectives typically end in 'i':
    - Voh (She) ek (a) **achi** (good - feminine) talibah (student) hai (is).

- Voh (She) ek (a) **achi** (good - feminine) talib-e-ilm (student) hai (is).

**face** Chehra

Uska (Her) chehra (face) khoobsurat (beautiful) hai (is).

**Grammar Rule:** "Chehra" (face) is a masculine noun in Urdu. Therefore, when you say "her face," you use the masculine possessive pronoun "Uska" (his/her/its - for a masculine noun) instead of "Uski" (his/her/its - for a feminine noun).

**Cost** Qeemat

**Sentence:**

Is (This) kitaab (book) ki (of/for) kya (what) qeemat (cost/price) hai (is)?

*Full Translation:* What is the cost of this book?

**Grammar Rule:**

Notice the word **ki** in the sentence. In Urdu, words like **ka, ki, ke** are used to show possession ("of" or "for"). They change based on the **gender** and **number** of the noun they are referring to.

- **ka** is used for singular masculine nouns (e.g., *ladke ka* - of the boy).
- **ki** is used for singular or plural feminine nouns (e.g., *kitaab ki* - of the book; *ladkiyon ki* - of the girls).
- **ke** is used for plural masculine nouns (e.g., *ladkon ke* - of the boys) or when the noun is an object of a preposition (e.g., *ghar ke saamne* - in front of the house).

In our sentence, **kitaab** (book) is a feminine noun, so we use **ki**.

form shakal

Iski (Its) shakal (form) khoobsurat (beautiful) hai (is).

Its form is beautiful.

### Grammar Notes:

- **Iski (Its / Of this):** This is a possessive pronoun. "Is" means "this," and "ki" is a feminine possessive particle (like 's or 'of' in English). We use "ki" here because "shakal" (form) is a feminine noun in Urdu. If the noun were masculine, you would use "ka" (e.g., Uska rang - Its color).
- **Shakal (Form / Shape):** This is a feminine noun in Urdu.
- **Khoobsurat (Beautiful):** This is an adjective that comes before the noun it describes, similar to English.
- **Hai (Is):** This is the singular form of the verb "to be" and typically comes at the very end of the sentence in Urdu.

learn seekhna.

Main (I) Urdu (Urdu) seekhna (to learn) chahta (want - masculine) hoon (to).

*If the speaker is female, "chahta" would change to "chahti".*

**Grammar Rule:** The '-na' at the end of 'seekhna' indicates the infinitive form of the verb (to learn). Many Urdu verbs end in '-na' in their infinitive form.

Once Ek baar.

Mai (I) wahan (there) ek (one) baar (time) gayi (went - feminine) thi (was - feminine).

**Grammar Note:** In Urdu, many verbs, especially in past tense, change based on the gender of the subject. Here, 'gayi' (went) and 'thi' (was - an auxiliary verb for past tense) are used because the speaker 'Mai' (I) is

assumed to be feminine. If the speaker were masculine, it would be 'gaya' and 'tha' respectively. So the masculine version would be: "Mai wahan ek baar gaya tha."