ARABIC WORDS IN IRAN

(whose meanings, pronunciation or forms have changed)

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INTRODUCTION

No civilized language can be called as entirely pure. Each abounds in large stocks of loan words. They owe their existence to scientific inventions, social institutions, new products and commodities which had brought their names along with them from the foreign countries.(1) A close contact between two languages either directly, by personal inter-course between the speakers, or indirectly, through the medium of literature, further enriches the stocks of loan words. The direct contact between the languages may be peaceful on the frontiers of two speech areas when vast number of people speaking a language migrate to a different place or a few individuals travel among foreigners and stay for a greater or less period with them. It assumes a violent form when a people enter a land by the force of arms.

History is full of the examples of both types of contacts. It is a well known fact that the Crusades contributed innumerable words to the vocabulary of Europe.(2) A good example of a peaceful contact between two languages are recent Mammoth migrations in India after the partition. The language of Lahore and Karachi is changing in the direction of Urdu from its original Punjabi and Sindhi form, while on the other side the language around Delhi is fast moving in favour of Punjabi.

The greater the number of people between whom the contact exists the larger will be the mutual influence of the languages. Generally the language of the people who are inferior in culture will absorb more

1. F. D. G. Gane, AN Introduction to comparative Philology. p. 68.
numerous foreign words but whatever it is able to contribute to the superior, whether it is natural product or some human invention, it will generally carry its old name along with it.

The languages which have contributed most to the vocabulary of various languages are Greek, Latin, French, English and Arabic.

Arabic enjoys a unique position among other languages. It is the religious language of community which constitutes one-fifth of the human race. Quran and Hadia, which are the two main fountain-heads of religious and cultural life of Islam are in Arabic and all the Muslims are expected to offer prayers in Arabic, to greet each other in it and to recite Quran in the original. Islam regulates the life of its adherents in every sphere, whether politics, social organization, or law. Arabic plays such a great part in the life of all the Muslims that even those people whose mother-tongue is not Arabic become familiar with it through religious usages and ceremonies and incorporate many of its words in their own languages. Andre Lefevere has observed that Arabic, being the language of Islam, has deeply penetrated all the Muslim nations, Turkish, Persian and Hindustani, and has contributed a considerable number of words to European vocabularies (1).

Apart from being the religious language of a large community its importance is also due to the fact that it was spoken by a valiant and adventurous people. Wherever the Arabs went, whether on war or a mission of peace their language was with them.

Their sword had landed charm to their language. The conquered people, everywhere tried to learn their language.

Besides this, by and by, all the treasures of Greek and Latin Sciences were transferred into Arabic. It was this language which had rescued Greek and Latin Sciences from Oblivion and reintroduced them to the world. Arabic had gained the subtlety and richness of Greek and it was the only key to learning and sciences for a serious student.

This important role played by Arabic made most of the languages indebted to it. The Arabic words which found their way in different languages have been compiled separately, showing the various changes which they have undergone.

The Arabic words in Portuguese have been collected together by Najib Alhaddad in his book 'Al Kalimat Al Arabia fi lughat Al Burtaghaliya'. Those which are current in French have been compiled by Henry Lomans in a book entitled as 'Al Kalim al Arabia fi al lughat al Firanawia', while in the New English dictionary the Arabic words in English have been enumerated. In 1869 Professor Dozy and Angleman published a book from Leiden which contains all the Arabic words in Spanish and French along with the various changes in them. But for various reasons, a work comprising the Arabic words which are current in Urdu with some changes, is lacking.

The main reason behind the dearth of such works in India is the fact that a spirit of scientific study and enquiry of the languages is quite absent, as compared to the Western countries. A work on language is considered to be useless and mere waste of time and
energy. Moreover, scholars who capable of tackling such a task are wanting. It requires a thorough knowledge of Arabic and Urdu language and some acquaintance with Persian and English too. But the most important thing in this respect is a right temperament. One should patiently delve into each single word before arriving at any conclusion.

The first step is to run through all the available standard Urdu dictionaries like Firdausi-Asafia and Noorul Lughat for the Arabic words in Urdu, noting their meanings, forms and pronunciations current in Urdu. This list of words is to be enlarged further, by consulting the various Urdu lexicons and dictionaries dealing with the special vocabulary of women, the language of journalists, the various technical terms used in the law-courts and those which are patent of various trades and occupation and the sciences. This list would not be complete without a glance through the colloquial language and the idioms and perusal of books belonging to the early period of Urdu literature. After so much of drudgery only, the ground is prepared for the main work. The next stage is discard words which have changed no sense, by the aid of standard Arabic dictionaries like Taj-ul-Urus. But before noting a change of meanings in Arabic words in Urdu, the various books dealing with the Arabic vocabulary used around Baghdad at the time of the development of Islamic culture and civilization must be in variable consulted. These books have noted certain words as Mawalla which were clad with new meanings, quite different from their classical sense, to cater for
fresh needs. Most of such words have been omitted by the dictionaries and so a man is often led to believe that the change in the meanings of these words has taken place in either Persian or Urdu.

This task being over the causes of each change are to be found out according to various principles of comparative philology which will be dealt later.

The few works which have been done in Urdu on this subject are far from satisfactory. Most of them seem to be done just for the sake of recreation and do not attempt at a serious and scientific study of the language. Moreover, none of these works deals entirely with Arabic words in Urdu and various changes which they have undergone.

Some times back Dr. Abul Íais Siddiqi published a booklet entitled as "Urdu ke baz alfaz ki sarguisht." Among other words it deals with some Arabic words which lost their identity in Urdu. This work shows a lack of acquaintance with Arabic on the part of the author. The word HAUDA (litter) is said to have been derived from the Arabic word: IQUDA. In the first place there is no such word as HAUDA in Arabic, having the sense of a litter, moreover the Arabs themselves borrowed the word HAUDA from India which became Arabicized as HAUDAJ. Had that word existed in Arabic there would have been no need of borrowing from a foreign tongue.

Another word is MOPLA, which is the name of a Muslim community of Arab origin, living in Madras Presidency. According to Dr. Siddiqi, it is corrupted
form of MĀLAH, which he thinks to be the word for a farmer in Arabic. But MĀLAH is no where to be found in Arabic dictionaries. In fact, according to the History of these people, the word MĀLA is a compound of two Hindustani words MĀN (Mother) and PĀLA (brought-up), i.e. a child brought-up by a mother. As their fathers were Arabs they had left for their country and they had to be brought-up by their mothers who were the natives of India.

SHAKAR (Sugar) and RABBA (a cart) have been attributed an Arabic origin while in reality the former is a product of Persia and the latter held from Turkey. Such examples can be further multiplied from this work.

Syed Sulaiman Nadvi, in a chapter in his book Nafah-i-Sulaimani has treated of some Arabic words whose meanings have altered in Urdu. It looks rather strange that the lemmed scholar has blamed Urdu to be responsible for the changes in significance of certain Arabic words while those changes had occurred in Arabic itself. WEDD in the meaning of cash, WĀL for a divine, GHAZAL for an object, TURBAD for a grave, DABITA for a rule, INQILĀB for humility, ISTIQAL for steadfastness, IQBAL for good fortune, IDBAR for downfall and INTILĀM and INTIMAM in the sense of managing some affair were used by the Arabs themselves. The words QALIYAYA and KABAB too were later used by the Arabs in the current sense as is to be found in the book Kitab al Tabikh(1) by Hatib Al Baghdadi.

In a book called Tashih al Lughat, Molvi Rafi Ahmad has dealt with the pronunciation and in a few cases with the forms of loan words in Urdu. This

includes many Arabic words too, which are being wrongly pronounced in Urdu.

There is another book known as Qamus al Aghlat written by Syed Mukhtar Ahmad which has treated the various kinds of changes suffered by the Urdu words in general. In this connection he dealt with the changes in meaning, pronunciation and form of some Arabic words also. This is the solitary attempt in Urdu to tackle the different aspects of changes in Arabic words. But the number of words is very limited and their treatment is a superficial one.

There is no other work worth mentioning in this connection save the book Sarghuzisht-i-Alfaz, written by Ahmad Din. It is a book on comparative philology but incidentally the writer has traced the origin of a few Arabic words now used in Urdu.

Whatever might be the hurdles in the way, the entire list of the words which have been borrowed by a language from some other language and which have suffered in some way, must be prepared. It is a work whose importance can never be over-estimated.

Language has been truly described as the mirror of society which reflects every social change(1). A strong social pressure, either through conquest or personal interest has compelled the inferior to borrow from the language of the superior. If the conquerors are not numerous or more civilized than the conquered, they will be obliged to adopt their language due to the necessities of daily life and the influence of literature. But when two people who are equally civilized are brought into contact with each other, the language of the more

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The loan words will help us in tracing the history and distribution of civilization, as well as the geographical and social relationships of the past. They inform us about the wandering of inventions and institutions and bring certain facts about the natives, to our knowledge which to be found nowhere in the books of history (1). If no exchange of words can be traced between two languages, it is sure sign of the fact that the two nations never came into contact with each other. In case, two nations had been brought together at any time in history, the number of loan words and their quality will inform us about their mutual relations and the influence of one over the other. It will even tell us which of the two more fertile in ideas and in what respect one had been superior to the other. If a language has adopted a foreign word for some natural product, it does not prove the inferiority of the borrowing nation. But if it is the name of some object of industry, it will merely the inferiority of the borrowing people to some extent. And in case these words pertain to ethical, religious, or political conceptions, we can safely infer that the nation is inferior as regards moral and civil development, because the foreign words are generally adopted in cases where no word is to be found in a language to express a given conception, or to indicate a given object (2). As the loan words are mostly technical

1. Otto Jespersen, Growth and Structure of the English Language, p. 27.
terms belong to some special branch of knowledge or industry, they will tell us what each nation has learned from the other, if they are grouped separately.

The changes in meanings of the borrowed words throw as much light upon the social condition of the people as upon their psychology. The word KHALIF (Caliph) gaining the sense of a barber, the word SALAWAT (Prayers) being used to mean abuses and the word KA'BA (the two temples of Mecca and Jerusalem) becoming current in the sense of the two dice in gambling, all point to a degeneration of society.

Sometimes these changes in meaning give a clue to family relations also. The Arabic words MIZAJ being used in the sense of a husband in Urdu is a sure pointer to old strained relations between the man and wife in India where the custom of child marriage was prevalent.

Another benefit which will be derived by showing the changed meanings of these words is that those who use these words will be able to know their original meanings and would thus be saved from misusing them in their native language. If an Indian were to ask some Arab after his MIZAJ (Condition) he would not be able to understand him as this word is used in the sense of "mixture" in Arabic and the change has taken place only in Urdu.

The fact that the loan words serve as some of the milestones of general history necessitates it that along with their changed form and meanings in the foreign language their original sense and form must

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be preserved; otherwise the ravages of time will completely mask their identity and whole of their value will be lost as it would impossible to interpret them rightly.

For instance, if we do not know that the original form of the Urdu word خیاراد (Lathe) is خیارت, how can we know that it was introduced to India by the Arabs and thus conclude that the carpentry industry is a legacy to the Indians from the Arabs.

But the Arabic words to be found in Urdu, in most case, have not drifted away from their original sense and undergone various changes, in this country only. By far the greatest change in the significances of these words took place around Baghdad during the Caliphate of the Abbasids.

It was an age regarded as specially illustrious in world annals due to the fact that it witnessed the most momentous intellectual awakening in the history of Islam and one of the most significant in whole history of thought and culture. It was marked by translations into Arabic from Persian, Sanskrit, Syriac and Greek. Along with these translations the creative activities were keeping pace. No vista was left untraversed by the Muslims of this period. Their works covered Medicine, Philosophy, Alchemy, Astronomy, Mathematics and Geography. Arabic was being used as a vehicle for scientific purposes for the first time and so the scientific terms had to be labelled in it. The advancement in culture and civilization introduced fresh ideas and objects which had to be named. So the old Arabic words were either expanded or restrained in sense to meet this emergency and thus the need of adopting foreign words in large number was dispensed with.
These words may be divided into four classes.

Firstly those words which were current in Arabic in their present form and measure but were never used in their modern sense—whch was attributed to them later, being associated with the original meaning in some respect. Under this head come all the technical terms. Other words besides them are like:

HADARAT, which now means culture and civilization but originally meant, "to settle in the town."

TAS' (a) is used in the sense of printing while originally it denoted, "to set a seal."

Similarly the word NAZIR is now used to mean an officer but in its early sense it signified a watch-man.

The second group comprises words, which are though Arabic by origin but were never used in it before in their present form and measure. However, there is a relationship between the root-meaning and the sense of the derived form.

SAHABAT, in the meaning of journalism was derived from SAHIFA which means a paper. TA'DIR in the sense of export was derived from SADUR which means "to return from the bank after drinking water.

TASHKHIR (to act) was derived from SHAKHS (body), and similarly TASHGIR was the off-shoot from SHAJR (a tree) and denoted "to embroider."

Thirdly there were some foreign words which were incorporated in Arabic long ago but now derivatives were made from them. SHATARA was derived from SHATRANJ, a sanskrit word, in the sense of playing chess (SHATRANJ). TAKHIN was derived in the sense of sooth-saying, from the Syrian word KARNUT.

Lastly, some compounds were made from two or more Arabic words to depict some special sense, e.g. MAJLIS A'YAN was used for the house of nobles. It is a compound of the words MAJLIS which means "meeting" and A'YAN which signifies nobles. Another such word is KATIB AL ASRAR, "the secretary." It is a combination of the words KATIB, a writer, and ASRAR which depicts secrets.

The next change in the Arabic words on their way to India took place in Persia, where with the entry of the Arabs as conquerors in the Seventh Century, deep and enduring changes were gradually taking place in the life and thought of the people. Religion, language, and literature, in short every sphere bore the stamp of Arab contact (1). For two centuries to come, after the Arab invasion, Arabic remained the sole literary medium in Persia and later continued to be the language of theology, philosophy, and science, and to a large extent also of diplomacy, polite society, and belles-lettres and influenced the rhetoric and grammar too.

Persian was so freely grafted with Arabic word material, that a many and ingnorant people were led to consider it as an off-shoot of the Semitic family. But its grammar and structure are not the words only, which determines the family of a language (2). Persian as opposed to Arabic belongs to the Indo-European group of languages and is governed by its grammatical principles.

The main difference between the characteristics of these two families is this that the Semitic languages have roots which regularly consist of a group of three

or sometimes four consonants which are to be found as constant elements throughout the series of words which can be derived from that root. These three or four consonants represent the general or undetermined notion. But to express these consonants as words or word-stems, it is essential that they should be uttered along with one or more sonants. The consonants are theoretically unchangeable, while the vowels constantly change: in strength, position and number and these changes produce a corresponding effect on the meanings or syntactical relations. On the other hand, in the Indo-European language, this part of the vowel points is entirely played by terminational flexions or composition as we find in Persian also.

The causes for such revolution created by a Semitic language in Persian were manifold. Since as the Arabs were conquerors, their language became the sovereign language in Persian and the Vernacular sank to the position of a hand-maid waiting at a respectable distance on the mistress, whose manners and methods it was natural for her to imitate. The older forms of expression begun to be discarded in favour of the new ones. It being the language of the rulers, the language of chivalry, war and love, appealed greatly to the Persians and they saw no beauty in their indigenous words.

Besides this, the Arabs had brought many new things with them for which no equivalents were available in the local language and so the foreign names had to be borrowed. These new names relate to dress, food, religion and various other things. Another reason which contributed to the popularity of Arabic in Persia
was the fact that it had won the rank of a scientific language to which most of the ancient sciences had been transferred. So any scholar who wanted to do some substantial work had to learn Arabic.

Although these causes flooded the Persian vocabulary with Arabic words, but they suffered a lot in this transition (1).

1. The meanings of innumerable Arabic words underwent changes, e.g. SAIR, in Arabic meant to walk but here it was used in the sense of viewing. SHAMMA, originally denoted to smell once but in Persian it came to mean 'a little quantity'. IRCIPA (Ar. height) denoted income in Persian. FALAK (Ar. sky) signified a wooden frame on which a criminal was tied by the feet for flogging.

2. Some plural words of Arabic were used as singulars in Persian e.g. AS (pl. of ASS, the night-watch) was used for the superintendent of police in Persian. WAQAI (pl. of Waqiah), QAQA (pl. of QAQAT), AML (pl. of AMUL) were also used in the sense of singular word.

3. The Y. of masdar was added to Arabic words just like Persian ones e.g. ZIADI, SALAMATI, SAFATI. the same was done even in the case of compounds e.g. KUSH IKHILAQI, DAULAT MANDI.

4. The Mushaddad (doubled) words of Arabic were used as Mukhaffaf e.g. NIYYAT was used as NIYAT, MAHWIYYAT as MAHWIYAT, KHAAS as KHAAS, KHASIYYAT as KHAHAYAT, KALAMYYAT as KALAMYAT and MAZZARA as NAZARA.

5. Some sounds in certain Arabic words were made as SAKIN (mute) e.g., MUTAWAZI was used as MUTWAZI.

6. On the other hand some sounds which were Sakin in Arabic were made Nataharrak, e.g. (AFW was used as (AFU.

7. Certain letters were dropped from Arabic words, e.g. MUSAWAT, MUSAKAT became MUSANA and MUSAHA with the omission of the letter TA. Similarly a Ya was dropped from TAMIZ and TACHYIR and they became TAMIZ and TACHIR.

8. Some changes of TAIL also took place e.g. HAJJ was a Meshaddad in Arabic, they added a Ya to it after Takhfif and it became HAJI. In a somewhat similar way GHUID became GHUIJ.

9. Fresh words were derived from Arabic roots according to the Arabic measures. But these derivations were not current in Arabic e.g. they derived MAYUS from YA'S but the Arabs use YA'US, instead. Similarly MARSUL was derived in the sense of MURSAL.

10. Arabic compound words were sometimes written as a single word e.g. the words (ALLA and HIDATIN were combined into a single word (ALAHIDA.

11. Arabic words were used as Muzaf with Persian words just like the native words. e.g. HUKMI SHAH, WAQIFI RAZ.

12. In the same way they were used as Muzaf Ilain, as well e.g. KAR-I-KHAI.

13. Arabic words were used as compounds according to the principles of Persian grammar, e.g. BASHARAT-I-MATS, TA ID-I-GHIB.

14. Arabic words were used as adjectives with Persian nouns e.g. KARI KHAI, SHAH-I-ADIL.
15. The reverse was also true. Arabic words were qualified by Persian ones e.g. THAMARI SHIRIN, BINA-I-BULAND.

16. Arabic words were used together as adjectives according to the principles of Persian Grammar e.g. TAKID-I-TAMAH, DAULAT-I-WAZIR.

17. In writing too the Arabic words could not escape these vicissitudes. In the event of an Isafat as in RAUDA-I-JANNAT and SILSILA-I-KHANAN a Hamza was super-imposed. Similarly in adjectives, e.g. in NUKTA-I-HAJUSTA and LATIFA-I-NAIMIN a Hamza was super-imposed in the same was as was done in the case of Nai-mukhtafi in Persian.

18. Arabic words were combined together according to the principles of Persian grammar to be used as similies and metaphors e.g. SHAHID-I-GUL, TAUSAN-I-DAULAT.

19. Those Arabic words which ended with an Alif were given an additional Ya like the Persian words, when being joined with another word, e.g. BALA-I-ASLAN, CHIZA-I-RUH.

20. Sifati Talifi was made by combining two Persian words, but now it was made with a combination of either Persian or Arabic words together, e.g. IQAL NISHAN or by a combination of purely Arabic words e.g. YUSUF JAMAL, HAMIDA KHISAL.

21. The Persian signs of Fa'il, Sifat, Zarf and Tasghir were added to Arabic words too e.g. DAULAT MUND, GHUMGIN, TARABNAK, JAFAKAR, 'ADL FAKWAR, KAFIR KISH, SAYAH KADA, TILAK.

22. New words were derived in Persian from
the Arabic words. e.g., FAHRIDAN from FAHM, GHARTIDAN from GHRAT and SHAHIDAN from SHAMMA.

23. Some Persian words were formed on Arabic measures, e.g., MUTARRASH, NULABBAS, HAZAKAT, TAKASHMUR (to become a Kashmiri).

When Muhammad Ghori captured the kingdom of Delhi in 1193, the way was paved for the flow of these words into India. There has been a difference of opinion about the time of the birth of Urdu. According to modern researches, the seeds of Urdu were sown long before the conquest of Delhi by the Muslims, though it became ripe as a literary language only after the adoption of Delhi as the capital of the Muslim Empire.

Urdu is said to be an off-shoot of the language which was spoken between the North West Frontier Province and Allahabd, during the new Indo-Aryan period (1). It has originated neither from Punjabi nor from Khari Boli but it has got the peculiarities of both. As Delhi and Agra remained the capital of Muslims for many centuries, Khari Boli played a more prominent part in the formation of Urdu than any other local dialect.

Most of the causes which had introduced Arabic words in Persian came into play in this country also and enriched the coffers of Urdu with Persian vocabulary which brought innumerable Arabic words in its wake.

But Urdu differs from most other languages including Persian in that, it is more inclined than they are to swallow foreign words raw, so to speak instead of preferring to translate them into some

1. Dr. Syed Mohiuddin Qadri Zor, Hindustani Lisaniat, pp-88-90
native equivalent. In the case of Persian words it was partly due to a linguistic laziness which was fostered especially by a preference for words from that language as it happened to be the language of the conquerors. Everybody who wanted to gain attention or preferment at court or to obtain some handsome job had to woo the Persian mistress.

Apart from this fact the Muslims had brought many new things with them for which no names were available in the local meagre vocabulary and the exotics had to be welcomed.

The time which played the most significant part in the growth of Urdu was the foundation of the capital and the military camp at Delhi (1). It for the first time brought about a contact between the foreigners and the local inhabitants on a mass scale and so naturally they had to borrow words from each others language for mutual understanding. But as the conquerors were more eager to please their masters by adopting their words, a huge number of foreign words became current in the local dialect.

The change in the local language was further accelerated when during the reign of Akbar, his revenue minister, Todar Mal, insisted that every Government clerk should learn Persian (2).

These circumstances added to the importance of Persian and it along with Arabic, the religious language of the rulers, was taught even in elementary schools. Thus the influx of foreign words in Urdu was further enhanced. As people who had had their whole education

in Persian and Arabic and had thought all their best thoughts in that language to an extent which is not easy for us moderns to realize, often found it easier to write on abstract or learned subjects in Persian and Arabic than in their own vernacular, and when they tried to write on these things in Urdu, Persian and Arabic words would constantly come first to their minds. Mental laziness and regard to their own momentary convenience therefore led them to retain the Persian and Arabic words and give them only an Urdu termination.

All the causes which could stop this rush of foreign words and maintain the strength and integrity of the local language were quite absent. Neither the economic conditions nor the political situation favoured it. There was no common religion so that the feeling of religious community could increase the resisting power of the language. Above all there was no sense of the prestige of the local language, as its meagre vocabulary did not justify it. In maintaining the integrity and purity of Arabic the two later causes have been ever present. It being their religious language they have zealously guarded it against any pollution. A sense of the prestige of their own language has also led them to keep it away from all corruption. The richness and eloquence of their language made them regard the Persians as (Ajmi (Dumb).

Although Persian had the main role in crystallizing and standardising Urdu but all this time Arabic was playing an important side part and thus enriching Urdu with its own vocabulary in an indirect manner.
But many Arabic words had entered this country directly long before the advent of Muslim armies from the North.

It is generally thought that the Arabs came into contact with India only after the rise of Islam, when Mohammad bin Qasim invaded Sindh. But the available facts prove it that the Arab traders frequented the Indian shores since times immemorial. According to Elphinstone the Arabs had monopolized the trade with India since the time of Yusuf to that of Marco Polo and Vasco da Gama. They carried the Indian products which mainly comprised aromatics, spices, pearls, jewels and Indian swords and spears to Egypt and Syria from where these goods were exported to Europe. In return for such commodities they took their own products to India, East Indies, and China.

These trade relations with India were flourishing even at the time of the birth of Islam. When the Caliph Umar asked the opinion of a tourist about India he replied in three crisp sentences, "Its rivers are pearls. Its mountains are rubies. And its trees are perfumes."[2] This statement proves the value of Indian goods in the eyes of the Arabs.

Due to their voyages in the Indian seas, the Arabs themselves borrowed many Hindi words in their vocabulary. According to Bairuni, the word BARJA, (a kind of small boat), is the Hindi word BEHA (the final Ha is changed into a Jim by the Arabs), with BAVARIJ as its plural. As the pirates on Indian shores used to employ these boats, they were dubbed

1. Elphinstone, History of India. Chapter X Commerce pp. 323, 324, 328.
   by Dina.ari.
afterwards, as BAVARIJ(1).

Another such word is DOMIJ, which is the corruption of the Hindi word DOMGI (a boat). BAVARIJ has been used as its plural(2). Among other Indian words which found their way into Arabic due to the commercial relations are: SANDAL, MISK, KAFUR, PIPIL, ZAMIBIL, MAIZ, LINUM, JAIFAL. Of these words ZAMIBIL, KAFUR and MISK, have the honour of occurring in Qur'an in the description of heaven. This fact also points towards Indo-Arab relations before the dawning of Islam.

These trade relations were further strengthened by Islam through a religious contact. The settlements which Arabs traded had founded in the South of India and Ceylon were constantly visited by Muslim divines and missionaries who went on pilgrimage to Ceylon to see a footprint on a rock which was said to belong to Adam(3). These people preached Islam and many local inhabitants had embraced the new faith and thus the population of the Muslim settlements swelled steadily in number. Such facts prove that the Arabs had settled in this country/the capture of Sindh by Mohammad Bin Qasim and the invasion by the Turks and Afghans through the Khyber Pass.

Such associations of the Arabs with the Indians must have enriched the coffers of Indian languages with Arabic words just in the same way as the Indian vocabulary had added to the richness of Arabic. At least one thing is certain that many of the religious terms of Arabic which are used in India must have arrived at the time of these early contacts between the two countries.

It is said that quite apart from this direct and indirect entry of Arabic words into Urdu, many of them were reintroduced through the Portuguese(4).
who had been long past associated with the Arabs(4). A few of such words are SABUN, QAMIS, ALMIRI (al MAHARAB), BANDA (MUNDA) and MISTRI.

Most of the Arabic words which became a part of Urdu vocabulary were either robbed of their original meanings or deprived of their form and sounds through the adventures, which they suffered on their way to India. As has been previously said, it is only these words which have something peculiar about them and carry a great importance.

Some of the changes of sounds in foreign words are inevitable. Many sounds are peculiar to certain languages and cannot be produced accurately by foreigners. Climate, environment, food custom and race all contribute towards this peculiarity. Where these are similar, a general similarity in the pronunciation of two languages will be detected(5). Phonetic variety depends upon the differences in the vocal organs to a very large extent. These organs are influenced by the climate and food mainly, in their formation. It is a common fact that an exposure to the atmosphere produces a hoarseness and roughness in voice and the exercise and strength which a mountainous country gives to the lungs brings about a corresponding effect in the vigour with which sounds are emitted.

Pasha reflects the mountainous nature of the region where it is spoken.

2. Yaqut, Umda al buldan, the word Qais; Buzurg, Ajaib al Hind, p. 69.
3. Buzurg, Ajaib al Hind (Leiden), p. 179; Yaqut il qayam al Buldan, 76; the word AHRANIP; Sulaiman Badvi, Arab wa Hind Kai Taulluqat, 233.
As the vocal organs are entirely under the control of muscles and nerves, the food is bound to react upon them by maintaining the health and vitality of the body.

Custom too exercises a profound influence. It is said that the excessive massalization and the confusing sound of labials in the languages of the savages on the Pacific coast of America is due to their custom of wearing the rings through the nostrils and lips. In a similar way a liping pronunciation of the in south Africa is traced back to the fashion of extracting the lower teeth and partly filing the upper ones.

Religion and superstition have also some say. The Chinese avoid the pronunciation of elements which occur in the name of the-reigning king as they regard it as a privilege.

It is due to these influences and mainly those of climate and environment which produce some racial characteristics, that people fail to produce some foreign sounds correctly. The Arabs cannot pronounce Qal, Fe, Che, Dhe, Te etc., while the Indians on their part are unable to distinguish between a Hamza and Ain, or Sād, Sin and Tha or between Ta and Te. In attempting to reproduce such foreign sounds people succeed only in uttering sounds nearest to them according to their perception, in their own language. This difficulty of pronunciation has led to the tendency to naturalize words by making them conform to native phonology. The French gallicize foreign words while the English anglicize them. This process is known as Tarib by the Arabs and called तारिक in Urdu.
The Tarib (arabicization) takes place in four ways. Either a sound is ousted by another one, or a vowel point is replaced by the other or something is added or dropped (1). Often the foreign words are made to conform to the fixed Arabic triliteral or quadriliteral measures.

To give a few examples of the sound changes in Arabic:

Fe is replaced by a Faa and thus Farind became... FARIND

sometimes Fe... Ba... thus Parda became... BARDJ

Phe... Pa... JAYHAL, became JAIJAL.

Che... Q... CHIN, became CHIN.

Sometimes CHHS... Sh... CHAI, became SHAI.

Gaf... J... GULAB, became TULAH

Sometimes Gaf... Gh... HAMBURG, became HAMBURGH.

The changing of the Persian word ZOR (strength) into ZUR is an example of a change of vowel point. This was necessitated by the fact that such a sound was unknown to Arabs.

In the same way the Arabic sounds which were unfamiliar and confusing to the Indians have suffered changes in Urdu. In NAJ the sound of (Ain) has been replaced by a Hamza. The (Ain) of QAQ (a big dish) has been changed with an Alif. In ADLA (muscle) the (Ain) and Faad have been ousted by an Alif and a Dal and similarly in TAYYAR (Ready) was deprived of

a ت in favour of a ت.

But apart from any physical inability or defect on the part of the speaker, haste, indolence, inattention often result in an inexact operation of the vocal organs thereby producing a sound only approximate to the standard one(1). Because of such an operation the word KISWAT has become KISBAT, the BA taking the place of a Waw. A similar change has happened with words like ZAFIR (a loud whistle) has become ZAFIL and KHAIRITAH (a small bag) as KHAIRITAH, the Ray being dropped in favour of a Lam. GHALAN (boiling) has been transformed into QALAN (huggah), the Ghaun being replaced by a Qaf.

The sounds most open to such a change are those which have a common basis of articulation. Thus Ain, Hamza, Ha, Ta, Kha, Ghain Qaf, Kaf are interchangeable. While Lam Ra, Noon can replace each other. دد, دا, دل, and Za might take one another's place and so can جن, شين, تا, سين. سد Za, زل, Dhal do in their turn. Fa, Ba, Waw and زل might also be confused with each other(2).

The pronunciation of vowels in a word is most open to changes. It has been said that due to a difference in the structure of the vocal organs no two people are able to pronounce a word in exactly the same manner as far as its vowels are concerned(3). But even than in pronunciation analogy plays a very active part. People try to imitate the pronunciation which for any reason are best fitted for success. In this respect the social superiority also counts much. Generally the pronunciations common in the higher circles of society are copied.

2. Rashid Atiyah Al Labnani, Aldalil ila Miradif al am wa al dakhil, p. 16.
When once a particular variety of pronunciation has come into vogue, it absorbs and kills all deviating forms of pronunciation. Urdu bears ample testimony of this fact. In most of the Arabic words which were on the measure Mufalā the fourth radical has been made a Sakin (mute) in Urdu, e.g. MUBALAGHA, MUQABLA, MUQHALTA etc. have become MURALGAHA, MUQABLA, MUGHALTA. In a like manner the Fatha on the first radical of the words on the measure Fuṣūl has been replaced by a Kasra, e.g. WAQAR, DAMAR, RAWAJ etc., are used as VIQAR, DIMAR and RIVAJ. Many Arabic words on the measure Fuṣūl are current with a Fatha instead of a Damma on the first radical, e.g. SUDUR, ZUNBUR, DUSTUR etc., are common as SADUR, ZANBUR, DASTUR.

Other factors which cause a change in the outward form and pronunciation of words are:

1. Laziness
2. Misspeaking
4. Defective memory.
5. Imperfect speech organs
6. Tendency towards and influence of analogy.
7. The need of expressing fresh ideas.
8. Folk etymology.

The most potent cause of change in the forms of words is laziness or in other words a love for ease(1). It leads to phonetic decay. Every articulate sound involves effort and exertion on the part of lungs, throat, mouth and other human muscles.

Man aims at economy of effort and ease in utterance.
This disposition directs the operation of human organs of speech and leads to various kinds of alterations in forms and pronunciations of words.

With the advancement of education and culture this factor has come into greater play (1). People are particular in their pronunciation only to make themselves easily intelligible to others, but now as the power of perception has developed much only the fragment of a word is sufficient to convey the whole sense to the listener.

Phonetic decay attaches principally those portions of a word upon which no emphasis falls. The accentuated syllable remains untouched.

Much of the change in a word depends upon the proper hearing, understanding, retaining in memory and the reproduction of an articulate sound (2). Thus in this respect the soundness of various human organs counts a lot. The ear should be able to hear the sound properly and the eyes quick enough in noticing the position of speech organs in the act of articulation and the speech organs themselves capable of exact reproduction of the sound.

Tendency towards analogy or imitation is partly due to desire of avoiding any effort and in part due to the natural instinct of imitation. If results in changes of accent, quantity and pronunciation.

It is easier on the part of the organs of speech.

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and preserves them from an exertion of extra energy

to produce familiar sounds rather than unfamiliar ones.

Besides this fact comparatively few types remain in the
memory, and from these the rest of the forms which the
speaker uses are generalized, are made according to the
model of those forms which actually are stored in the
memory. So false rather than true analogy is a more
common type.

Through Persian many words have become current
in Urdu on an Arabic measure although they are not Arabic
by origin. MULARRAS, MUNTAKHRASH, MUZALLAF are all
Persian words which have been formed wrongly on the
analogy of Arabic words like MUSHARRAF, MUQARRAR,
MUJARRAD etc. Akin to them are Arabic words from which
no derivatives have been made by the Arabs on certain
formations (Bab) but in Urdu there have been derivations
from them on the analogy of other Arabic words. From
RAQI the word IRQAM has been derived in Urdu. Similarly
from IRSAI, TABSII; from YAS, MAYUS; from FIRAR,
MAFRUUN have been derived. Thus words, forms and
significations which ought to have been kept apart are
erroneously made like one another.

The need of expressing new ideas requires some
fresh words and to meet this demand, sometimes, the
old and familiar words are changed in form.

Folk or popular etymology causes words whose
meanings are unknown or forgotten to be assimilated
to others with which the speakers are familiar. It is
due to the tendency of the uneducated to distort an un-
familiar or unintelligible word into some form which
suggests a meaning.
This process has often made the technical terms of illnesses and remedies to assume ludicrous forms in the mouth of the common people.

In Urdu the word SHIRAZI which is used for a type of shoe is a good specimen of this sort of metamorphosis. The word SHIRAZI is a corrupted form of SARAJI. SARAJ in Arabic means one who makes saddles. During the reign of the Mughals in India, this was the name given to the people who manufactured saddles for the army. With the downfall of the Mughals and the melting away of their armies most of these people were left to earn their living by making shoes. In the beginning these shoes must have been called SARAJI shoes as they were made by SARAJ but later in the mouth of the common people it assumed the form of Shirazi, being associated with SHIRAZ, a town in Persia. This change was due to the fact that common people forgot the meaning of the word SARAJ but were well familiar with SHIRAZ and so they thought that these shoes must be a product of SHIRAZ.

The above mentioned factors have brought about some other changes in the forms of words either individually or collectively.

Metathesis is caused through misunderstanding and lack of attention (1). It occurs when a sound which ought to follow is made to precede. Thus in Urdu the Arabic words FATILA (a wick) and FASIL (a wall) are used as FALITA and SAFIL due to metathesis. The sound of Ra and Lam are the most subject to it.

Assimilation is the tendency of a sound to imitate its neighbour. It is said that there is assimilation between two separate sounds when one borrows from the other a single or several elements and becomes fused into one. This is a common feature of spoken language. The sound of Nun turns into that of Him while used with the lip consonant Ma as it is easier to pronounce it. e.g. MINBAR is spoken as LIMBAR.

Quite the reverse of it is dissimilation. It consists in making only once an articulatory movement which ought to have been made twice. Thus in Urdu the word MUNITAZ is often pronounced as MUNITAZ. The sound of Ma, Lam and Nun are very often affected by this process.

But the most common tendency is that of the insertion and omission of vowels and consonants. The economy of effort leads to omissions from the beginning as well as from the end, and causes the omission of syllables not bearing the accent and the omissions of final consonants or vowels.

In the Arabic words A^JIB (the plural of ^AJIB a wonder) and IHATA (used in the sense of a boundary wall) in Urdu, apelasia has taken place and the Alif in the beginning has been dropped as it was not bearing the accent.

The Arabic words NUDARAT, NUJASAT, MUDAWAT have been subjected to apocope and thus the final Ta has been omitted.

In the words like TAMIZ, TASHIYR, a Yu has been relegated from the middle of the word and they have become TAMIZ and TASHIR respectively.

Contamination too might be mentioned in this connection. It is a process of welding of two words into one. This might also be traced back to a love of ease. When two words are welded together some sounds are omitted from them. Thus the words NASEF and TALIQ have been given birth to the word NAS-TALIQ by dropping the sound of Kha. This tendency is very common among people who are in any degree bilingual.

Ignorance of the original words has sometimes changed the forms of words past recognition. The numerals (Raqam) used in the Urdu Shastri are a good example of this phenomenon. These are in fact the Arabic numerals which have been transformed in Urdu script as most of the people in this country did not know their true character.

But more important than the changes in the forms of borrowed words are the variations in their meanings. These changes are of three kinds. There is a specialization or narrowing in the significations of words when a word primarily denoting a class etc., simply denotes an individual or detail of that class. The word SHARAS meant any kind of drink in Arabic but in Urdu it came to denote a special kind of drink - Wine. This restriction in sense is often simply the result of an ellipsis, as when MILAD which meant time of birth in Arabic is used to designate the time of birth or the birthday of the holy prophet (Milaḍ al Nabi) in Urdu.
Just opposite of specialization is the generalizing or widening of meanings. Words which primarily denote only one object come to denote also other subjects of the class; or in other words proper names become common names. Thus TAREER which means a pick-pocket in Arabic has come to denote any kind of impostor in Urdu.

But more common than expansion is the restriction in the significance of words as the tendency of the language is towards more precise application of words rather than a less precise connotation.

The last manner of change in the meanings of words is by way of transference or shifting. When two meanings are equivalent or indifferent from the point of view of extent and when we can pass from the one to the other (as for example when the word is extended from the container to the content, from the cause to the effect, from sign to the thing signified, etc., or the reverse). Thus DASTAR a file in Arabic has come to mean an office in Urdu as the files are kept there. BUKHAR the vapour or gas which causes fever is used in the sense of fever itself and GHUSLA, the choking of the wind-pipe which is a sign of anger has become current in the meaning of anger in Urdu.

Generally, it is transference which leads to restriction or extension. It assumes various forms which are known by different names in the grammar (metaphor, synecdoche, metonomy etc.,)

There are several motives which unconsciously
lead to the three kinds of the above mentioned changes (1).

1. Indefinite width of meaning in a word as originally applied, causing diversity of use. The word Makan denoted any kind of place in Arabic but in Urdu it was given a definite meaning in the sense of a place of abode.

2. Predominance of one element in a thing named, causing a more special application of the name to that element. Sharab originally meant a drink but in Persia it came to mean wine as it happened to be the most common kind of drink in that country. The word Muslim denoted a believer in God or a Muslim in Arabic but in India it became current in the sense of a weaver as the majority of the weavers in India believed in Islam.

3. Unconscious inclusion of a secondary meaning, due to a natural association of ideas, and thence either a gradual transference to that secondary meaning, or else a widening to comprise it. The idea of a shock is readily associated with that of pain, as the idea of tenderness or pity with weeping. Thus the Arabic word Hamal (a shock or collision) has come to mean pain or sorrow in Urdu while Rigat (tenderness or pity) has become current in the sense of weeping.

It is also easy to pass from the idea of attack to devastation or from the idea of thickness to dirtiness. Thus the word Sharat (attack) is employed

in the sense of devastation in Urdu and GHALLAQ (thick) gives the meaning of dirty.

The changes in the meanings of the Arabic words like HAKIM and HAJJAM are also the result of an associative disturbance. HAKIM originally denoted a philosopher but as the physicians who practised the Greek science of medicine had to study philosophy too, this word was used in the sense of a physician in Urdu. Similarly the word HAJJAM meant a cupper but as cupping was practised by barbers it came to mean a barber in Urdu.

4. Effort at force or clearness of expression, or at liveliness causing a figurative application of words and hence a broadening of these words. In this respect the metaphor plays the most important part. It leads to the transference of a name from the object to which it properly belongs to other objects which strike the mind as in some way or other partipating in the peculiarities of the first object. With the passage of time the metaphor oftentimes to be felt and the word is taken primarily to mean what it only signifies secondarily. The term AURAT was originally applied to the parts of the person which it is indecent to expose but was used in Urdu in the sense of a woman as she is ashamed at both when they appear. In Arabic GHIRRAH denoted a loose bag for grass but in Urdu it was same given to a kind of loose trousers for the ladies, as both resemble in form.

Often the figures and metaphors are employed for the sake of expressing abstract notions or mental operations which are analogous to physical acts. KHAUQ to go to the depth of water has departed
from its original sense and means pondering in Urdu. 
UBUR, to cross a river is now used for mastering
some thing.
5. Emotional emphasis, leading to a misuse of a
term in wider or weaker sense than the true sense.
The word RAMAQ in Arabic denoted the last breath of
life and must have been used in Urdu in the sense
of small quantity of anything, just to give emphasis
and colour to the language. Similarly SHAMMA, to
smell once must have been employed in Urdu for a
little quantity of some thing with the same end in
view, but the frequent use led to a discounting of
their meanings and they became weak and colourless
giving the sense of a little quantity only.
6. Euphemism and irony, or a desire to avoid the
unpleasant or less courteous term, and thence a new
sense acquired by the euphemistic substitute. In
polite language whatever is disagreeable or repulsive
is veiled or disguised. Thus in Urdu Urine is known
as QABURA by the name of the glass-bottle in which
urine is kept. The stool is known as IJABAT, (to prayers)
Death is called as INTIQAL, passing
from one place to the other. This is known as the
pejorative tendency. The opposite of this tendency
is seen, when words which are not polite desirable
are used in a sense which is far too dignified for
their appearance. There is little difference between
it and irony. The abuses are called as
SALAWAT (Prayers), the Caliph has come to mean a
barber in Urdu under the influence of this tendency.
7. Other laxity in the use of words, through ignorance or misapprehension. A word often becomes current in a wrong sense through misconception and lack of understanding of its true meaning. Thus MASHKUR, one who is thanked has come to mean one who is thankful, in Urdu. RASHI, one who gives bribe, has become current in the meaning of one who accepts bribe and the word SHAIQ, which denotes one who strikes with love is used in the sense of a lover.

It is due to this misconception and lack of knowledge that a word used in the plural is sometimes regarded as a singular. AULIA' the plural of WALI, AURAT the plural of WAQT, AWAH the plural of FUH, ABASH the plural of WASH, are some of the Arabic plurals which are in vogue in Urdu as singulars due to an ignorance of the measures of Arabic plurals. This misunderstanding often results in a double plural of certain words, e.g. JAWAHIRAT has been made as the plural of JAWAHIR which is already the plural of JAWAH. In a similar way IAWAHAT has been formed as the plural of IAWANI which is the Arabic plural of HANI.

These causes of meaning change seldom act singly. In every variation some of them have a joint hand.

Often the words of a foreign language are subjected to hybridization. To form fresh words the prefixes or suffixes of local language are used with foreign words or vice versa. Words like AHMAQ PAN, BAIQ al BHARAK or BAIQ BAQ, or HASHAD NASHIN belong to this category. This tendency is generally observable among people who are in some degree bilingual.
Words are disguised due to omissions, curtailments, assimilations and other easings and it becomes very difficult to identify them in a foreign tongue. This difficulty is further enhanced by the fact that this near and telescopic form is often accompanied by a corresponding effect on their meanings. A guess work or groping in the dark would not lead us far. It needs a scientific treatment to find out the origin of a word. Two opposite possibilities are liable to interfere with the certainty of our conclusions. Often the seeming coincidences may turn out accidental and illusory only and beneath apparent discordance may be hidden genetic identity.

Many a learned people have been led astray by this mirage of seeming concurrence in the vast wilderness of words. Some have suggested that the Sanskrit : ASTHA and ANT KAL are the camouflaged forms of the Arabic words INTAMA and INTIGAL, just because they closely resemble them, both in outward form and meaning. But in fact the Arabic words have no relation, whatsoever, with these words. The Sanskrit words are the compounds of ANT and the THA, and ANT and KAL. Similarly the Hindi word JHUND meaning a grave is said to be a corruption of the Arabic word JUNID which means an army. In reality the Arabic word JUNID is itself the arabicised form of the Persian word GUND.

To avoid such pitfalls this work must be conducted in accordance with fixed laws which are the result of careful deduction from actual observation. No guess work must be allowed to
interfere with it.

In dealing with a given word, the usual course is to trace the history of its varying forms from age to age, and as the original form of a word is frequently unknown, one has usually to begin with the known i.e. the modern form, and trace its history backwards. If this task can be accomplished by arriving at a well-known form which can be accepted without further doubt as the original form which had been borrowed from the foreign language, the goal is achieved. In this method it is of supreme importance to note the exact pronunciations and sounds of the words.

There are certain useful canons by following which most of the illusions and misunderstandings regarding the origin of words may be avoided (1):

1. The earliest form and use of a word must be ascertained and the chronology should be observed. Before assigning a word to a certain language it is prudent to know its earliest form and meaning as it is just possible that a word might have begun to resemble with a word of some other language both in form and meaning due to its wear and tear while in reality it might have to do nothing with that language.

2. History and Geography must be observed as borrowings are the result of actual contact.

If we find through History and Geography that no contact has taken place between two languages we can safely infer that there have been no mutual

borrowings between the two and so any similarity between the words of both the languages must not be paid any heed.

3. Phontic laws, especially those which regulate the mutual interchange of sounds must be borne in mind.

This is a very important canon as generally the words of a language have to undergo some changes of sounds when they enter another language. The sounds which are similar and interchangeable in the same language must also be noted well as they often cause a lot of mischief.

4. The whole of a word, not a portion only, should be accounted for; and any infringement of phonetic laws should be regarded with suspicion.

If some part of a word resembles a word in a foreign language, it is wrong to ascribe them a common origin. And in case a sound change has not taken place according to the phonetic laws the word ought to be carefully studied before arriving at any final conclusion.

5. Casual resemblances between words in two unrelated languages which cannot well be brought into connexion are commonly a delusion, not to be seriously regarded.

The resemblance in form and meaning are not sufficient to prove a common origin of two words unless the languages to which they belong are the members of the same family or they had been ever associated with each other.

Although it is generally very difficult to trace with certainty the foreign words in a language
after the various changes which they undergo, but still in Urdu the task is comparatively less a difficult. This is language of recent origin and so has suffered little damage through phonetic decay, moreover, there has always been a plenty of Arabic scholars in India who have kept constant vigil over Arabic words and have persisted on maintaining their purity with the result that the changes in these words have been less numerous.

According to Syed Ahmad Delhvi, the compiler of Firhang-i-Asafia, the entire vocabulary of Urdu is a little over fifty four thousand words out of which seven thousand five hundred and eighty words are the contribution of Arabic.

Most of these Arabic words are used in their original forms and sense while the rest have been subjected to various kinds of changes and alterations. The following chapters deal with those Arabic words mainly which are used in Urdu in a changed meanings form or pronunciation.

... ... ...
CHAPTER I

ARABIC WORDS WHOSE ORIGINAL MEANINGS HAVE CHANGED.

As this kind of change is the most important one, it has been given the first place.

NOTE:- In the brackets after each Arabic word the original meanings have been given. Other brackets which begin with the abbreviation Ar. show the Arabic equivalents of Urdu meanings of these words.

(to mingle, to mix) has come to mean amity and friendship (Ar. Mawaddat) in Urdu as these are the result of mixing up with people.

(to seat) means a sitting (Ar. Jalsa) of a court or some committee.

(Chief or Commander) Chiefs and Commanders are generally rich and well-to do persons, so this word came to signify a rich man (Ar. Ghani) in Urdu.

(to surround) It is generally spoken as Nata in Urdu and means an enclosure (Ar. Sijj).

(a desire) In Urdu a particular kind of desire i.e. appetite or hunger (Ar. Ju).

In Arabic Athar original meant a mark made of the size of the feet of camels upon the ground by which they can be traced when straying in the desert, and hence came the secondary meanings of impression, influence and result. To denote these meanings Atharat was made as its plural in Urdu, while its Arabic plural Āthār came to mean the relics (Ar. Atalal) as they are the marks left behind by the past generations and since as they serve as means of conjecture with regard to the civilization and culture of the past
generations, the word Ṭhār became current in the sense of conjecture (Ar. Ḥār) also. But as the relics or ruins comprise mostly the massive walls it being the most durable portion of a building which survives the onslaughts of time, the word Ṭhār gained the meaning of the breadth of a wall (Ar. ḍārd al ḥidār) as well.

(to respond, compliance) means a motion or stool (Ar. Bīrāz) as sometimes it gives a great relief and is taken to be due to a response of prayers by God.

(Iτ] (Plural of Ḍād, manners), has become a kind of salutation like the Salam in Arabic as it is a manifestation of good manners.

(Plural of Ḍaṣ, which is in turn plural to of Tam, name) used as singular noun in Urdu means a customer (Ar. ḍaṣil), client (Ar. Mawāli̇farmer (Ar. Fallah) etc. This change in meaning is probably due to the fact that a list or a register of ten collectively shows the names of such people.

(Plural of Fuh, mouth), in Urdu regarded as a singular noun to mean a rumour (Ar. Irjaf), since many mouths collaborate in its circulation.

τ] (plural of Ḭaṣt, time) is used as a singular noun in Urdu in the sense of status (Ar Ḥalaṭ) and position (Ar. Ḥaṣf) since as the status of a man is subject to changes like the ups and downs of the time.

(Plural of Ḥaṣb, news) is regarded as a singular noun in Urdu and denotes a news paper (Ar. Jarida) which is a collection of news.

(Plural of Ḥaṣb, news) is regarded as a singular noun in Urdu and denotes a news paper (Ar. Jarida) which is a collection of news.
from Mizaj which has common condition or nature in Urdu.

This phrase is current in the meaning of evident (Ar. Zahir) in Urdu, because when a thing is opened its contents become evident.

(plural of Wizar, Burden; load; or whatever oppresses, hence sin as used in the Qur'an, Yamaheena Auzaraaum ala azur'ihim) used as singular in Urdu for tools (Ar. Alat, Adat) as these implements are the burden which a worker carries on his back. Some people think that this word has a Persian origin.

(to guide) means injunction or command (Ar. Amr) in Urdu as it aims at guidance.

(Literally, a being admonished or reminded but means a cause of being admonished and etc. i.e. warning or example) in Urdu it means confidence (Ar. Ittilal) or Faith (Ar. Thiqah) as one takes warning or example from those in whom he lays some confidence.

(to make something to cleave to somebody) denotes an accusation (Ar. Ittiham) or blame (Ar. Laum) in Urdu since as the charges are made to cleave to somebody.

(to go from one place to the other) means death (Ar. Maut) in Urdu, because after death the soul passes from this world to the other one.

(purification after a natural evacuation or urination) in Urdu it is often used in the sense of urination (Ar. Baul) only.

(vapour, gas) This word has been borrowed
by the Indian physicians to mean fever (Ar. 
Sukhnat; هِمْئِی) as it is caused by gases which
rise up from the stomach towards the brain.

(Shortened form of Bismillah) When
slaughtering an animal the Muslims recite the
formula of Bismillah. This association of
Bismillah with a slaughtered animal has caused the
word Bismil to signify a victim (Ar. Qatir).

(test; calamity; affliction) means a
disturbance (Ar. (Arbada) or riot (Ar. Shaghab)
in Urdu as such happening are a calamity and affliction
for the people in general.

(Search) investigation) in Urdu denotes a
discussion (Ar. Khuwara) because a discussion is
a search after truth.

(Whiteness) fairness), is a blank
note-book (Ar. Daftar mufakkirat) as its pages
retain their fairness.

(mode, manner) means regarding or about
(Ar. (An) in Urdu.

(Confirming; establishing) is used
in the sense of a speech (Ar. Khuwra) in Urdu
because a speech aims at establishing some fact.
In modern Arabic it means a report.

(Being established; fixed) means
appointment (Ar. Ta'ih) in Urdu as it involves the
fixing up of someone at a post.
(to inhabit) In Urdu it is used for the construction of a building (Ar. Bina') since as a building or a house is constructed for the purpose of inhabitation.

(to walk together) It became ZAMASHA in Persian. As people walk together for recreation it began to be applied to recreation itself in Persian and since as a show or an entertainment is a source of recreation, Zamasha came to mean a show (Ar. Ma'rif) or entertainment (Ar. Taslia) in Urdu.

(to bring near) the best occasion for bringing people together is a marriage or some other happy ceremony and hence this word came to denote marriage (Ar. 'Irs) or some other happy ceremony (Ar. Intifal) in Urdu.

(to die; perish) means consternation (Ar. Dahshat) or panic (Ar. Hala') in Urdu, because they come in the wake of death.

(composition; formation) in Urdu is a plan or method (Ar. Tariqa) since as a plan and method is followed in the composition of something.

differentiation) denotes manners (Ar. Ikhlaj; Adab) in Urdu as manners differentiate between the good and the bad.

(to seek the grace of God) means sacred relics in Urdu since through them God's grace is sought.

(to entrust somebody with a thing) means trouble (Ar. Adhiat) in Urdu as a duty involves in some trouble.
table.

(to collect). In India it is a division of a district which makes it convenient to collect revenue.

(to make a thing apparent or manifest) used in the sense of a review (Ar. Feha) Urdu for a review makes a topic quite manifest.

(to regard as permissible) means a resolution (Ar. Tasmin) in Urdu since as it embodies things regarded as permissible by a consensus of opinion.

(to clean; to purify) means reconciliation (Ar. Husalihat) in Urdu because the reconciliation purifies the minds of the rivals from ill will.

(to console) is current in Urdu as Taqia and is the name given to the effigy of Imam Husain's tomb made by some Muslims during Muharrum (Ar. Darin). It is called Taqia because they derive consolation at his martyrdom by bewailing at the sight of that effigy.

(to make famous) In Urdu it has come to be specialized in a bad sense (Ar. Fagihat).

(to have what is barely sufficient for sustenance, nothing remaining over and above it). In Urdu it is used in the sense of leading a luxurious life (Ar. Rakha; Baghd) since as a person accustomed to such a life often cannot make both ends meet.

(Plural of Taqwmiat, help; support) Technically it has come to mean the subsidies given by the government to support or strengthen the hands of farmers during famines or other hard times (Ar. Isaf).

(to weaken; to make lazy) In Urdu it means insult (Ar. Tahwin or Imanat) because the pointing
of weakness or laziness in a man is regarded as an insult by him.

\( ^\leq \) (to be lowly; humble; submissive) has come to mean entertainment (Ar. D4afat) in Urdu as the host behaves in a very humble manner to entertain the guest.

\( \leq \) (to be high, elevated or lofty) It denotes arrogance (Ar. Tabajjuh) in Urdu as an arrogant person feels himself to be elevated and higher than others.

\( ^\leq \) in Arabic denotes emancipation, but the Urdu word Takhallus in the sense of a poetic name has been derived from Makhlas which is the last line of a verse where the poet after finishing the subject of love turns towards his real object. The similarity between the two meanings lies in the fact that the poet by mentioning his name drifts away from the main subject as is done in Makhlus.

\( \leq \) (firm; sound) means whole or full (Ar. Kamil) in Urdu as a whole thing is generally firm and sound.

\( \leq \) (thorough-fare) in Urdu is a by-path (Ar. iulanak wâr). It is but natural that the thorough fare of a sparsely populated desert might appear to inhabitants of big cities only like a by-path.

\( \leq \) Originally meant 'to take provisions but was later used in the sense of merchandise or goods. In this meaning it has occurred in the Quran too; fa lamma Jâhâm be Jahâzihm. Tajhiz was derived from it which among the seamen signified the transport of goods or merchandise by boats and ships. In course
of time it was applied to the ship (Ar. Safim) itself which carried merchandise from one place to the other and in this sense it became current in Urdu too. With an Imla (the changing of Alif by a Ya) it became Jahez and in this form in Urdu it means the goods or paraphernalia that a wife carries to her husband's house on her marriage.

(to pull or draw once) In Urdu it is used in the sense of a strong desire or passion (Ar. 'Ajd) since as it pulls a man towards itself.

(a threshold) In India the royalty was not addressed directly but through the medium of their thresholds and hence this word came to be regarded as an Honourable form of address in Urdu. Later in Arabic this word was used in the same meaning.

(Plural of Jalis, one who is sitting. It is also a Masdar and means to sit) The Persians used this word to mean the coronation ceremony as a new king sat on the throne. But as this ceremony was accompanied by an impressive and majestic procession, the Indians dubbed as Julius every impressive procession (Ar. 'Imakib).

(Originally it denoted to cut or tear, but as in Arabia in the olden days the openings at the neck of a shirt were made by tearing a piece of cloth in the middle, it came to mean an opening at the neck and bosom of a shirt) In Urdu it signifies a pocket (Ar. Kis). This change in meaning is due to the fact that the Arabs used to tie something round their waist over their shirts so that the opening at the neck of their shirt served as a pocket.

(One who draws frequently) In Urdu it
means a brave man (Ar. Shuja; Basil) as he has to
draw his sword frequently.

Scene is used as Julua by women and
illiterate people and denotes a peculiar scene, the
one when a bridegroom catches a first glimpse of the
bride in a mirror.

reward denotes scrutiny or examination
(Ar. Tafahhus) in Urdu since as a reward is generally
given after careful scrutiny and examination.

Gulab is the arabicized form of the Persian word
Gulab which means rose-water. In Arabic it came to
denote any kind of syrup. As the Indian purgative
comprised mainly certain syrups, this word became
popular in Urdu in the sense of a purgative (Ar. Mushil).

(large bodied; bulky) means beautiful
(Ar. Janil) in Urdu as the bulk of the body makes a
beautiful personality.

Group is popularly known in Urdu as a
class in a school (Art Saff) because it forms a group of
students.

(a box for jewels, sometimes used in the sense
of any kind of small box) In India it is the name given
to a special kind of smoking apparatus because many people use a small box at one of its ends instead of the proper base. The Arabs call this apparatus as Arkilia which is a word of Indian origin having been derived from Naryal (coconut) as the coconut shell is used as a base in certain types of huggah.

Originally meant, to be present but were
later used in the sense of the kings' presence.
In India, they were regarded as honourable forms of address. 

- حاسم (Servants, household) means dignity (Ar. 
  جلال) and majesty (Ar. فتح) in Urdu as the 
  abundance of servants shows dignity and majesty. 

- جنر (the bosom or stomach of a bird) denotes courage 
  (Ar. جریر) in Urdu as the largeness of bosom or 
  chest is a sign of pluck and courage. 

- حاسم (cupper) A barber (Ar. حسین) is known by this name 
  in India since as cupping was one of the practices of a 
  barber. This word gave birth to حاسم (cupping) which 
  came to mean shaving in Urdu and was sometimes sarcastically 
  used in the sense of thrashing too. 

- میت (has been derived from تحریف, altering words from 
  their proper place) In Urdu it means a cunning woman 
  (Ar. مکنی) as she distorts words to her own advantage. 

- لی (a colleague or associate in some occupation) 
  means a rival (Ar. مینا) in Urdu because the desire 
  of personal advancement often leads to rivalry among 
  the colleagues. 

- فیلسوف (a philosopher) In India a physician practising 
  Greek science (Ar. تکمیل) is known by this name since 
  he has to learn philosophy too as a part of his studies. 

- حوالہ (plural of حوالہ, to give in charge of 
  some one) It is used as a singular noun in Urdu to mean 
  the place custody (Ar. حوالہ) as a man is put under the 
  charge of police. 

- حالت (has been formed from حالت (place) a word 
  which denotes place. But in Urdu it has gained the 
  meaning of status (Ar. حال) as it is a position or 
  a place attained by person. This meaning is also current 
  in modern Arabic.)
(cruelty or tyranny) in Urdu it denotes sorrow (Ar. Tassuf) since as one is struck with sorrow at the sight of cruelty.

(argument) means dispute (Ar. Hisa' Khamm) in Urdu because the argumentation frequently ends in dispute.

(whatev. occurs to or passes in the mind sometimes in the sense of heart too) denotes hospitality (Ar. Difaq) in Urdu as it aims at pleasing the heart of the guest.

(ruin) In Urdu it means had (Ar. Radi) as a ruin is good for nothing.

(plural of Khairat which is the feminine of Khair and means a good thing or good act) denotes charity (Ar. Sadaq) in Urdu as it is also a good act.

(the quality of Khair, i.e. goodness) is used in the sense of welfare (Ar. Afiat) in Urdu.

(caliph) In India a barber (Ar. Haqaq) is called by this name. This mischief was caused by a group of people who hated the caliphs.

(pride) in Urdu it means a stupid woman (Ar. Haqaq' u) since pride is a mark of stupidity.

(Rival) means a husband (Ar Zauji Bal') in Urdu. It is due to the fact that in India there was much rivalry and ill-will between husband and wife as the custom of child marriage was prevalent over here.

(light; Trivial) denotes mean (Ar Dan)
or foolish (Ar.  Abjr-^) in Urdu because foolishness is due to a lack of intellect.

(to dive; to plunge into water), means pondering (Ar. Tafakkur) in Urdu as pondering involves plunging or going to the depth of something.

scratch, hurt) means fear (Ar. Khauf) in Urdu, for a scratch or hurt makes a man fearful.

(to address) In Urdu it denotes a title (Ar. Lagab) of honour by which a man is addressed.

(a man of mixed races or of a faulty race) means any intermixed (Ar. Intizaj) or confused thing (Ar. Mukhtall).

(mind) denotes pride (Ar. Takabbur) in Urdu as pride is due to a perversion of mind.

(narrowness). In Urdu it means difficulty (Ar. Sa^ubat) since as the narrowness of something makes it difficult to go through it.

Originally meant to pass from one hand to the other. In Arabic when the government changed hands in a quick succession it became popular in the meaning of government or state. As kingship and ownership of states are due to good fortune, the Persians began to use the word Daulat to mean a favourable luck. One of the chief manifestations of a good luck is wealth and so the word Daulat became current in Urdu in the meaning of wealth (Ar. Thamwat).

This change is meaning might also be due to the fact that wealth too changes hands quickly.

(The sound of a clum) in Urdu means dignity
(Ar. Jalal) as the sound of a drum is very impressive.

ר ר (rune of a ladder; position) denotes in Urdu a class in a school (Ar. Saff) since as the classes are the various stages of education like the rungs of a ladder.

(REGISTER or file) means an office (Ar. Maktab) as many files and registers are kept in an office.

ר ר (revolution) means time (Ar. Zaman) in Urdu for time is calculated from the revolutions of the earth.

ר ר (circuit) signifies to go on tour (Ar. Tajawwul) or circuit. It has also come to mean a fit of some disease (Ar. Naubah) as it follows a certain course.

(ARISTON) (the sense of tasting) In Urdu it denotes the taste (Ar. Namaq; Ta'm) itself.

ר ר (In Arabic it originally meant the markings and limings on cloth but later it was used in the sense of writing and then of numbers too. In India, however, it became current in the sense of cash (Ar. Naqiyyah) since it is also numbered and counted.

(ARISTON) (one who gives bribe) In Urdu it means one who accepts bribe (Ar. Kartashi).

ר ר (to be fixed, settled, established). In Urdu it gives the sense of resolutely as an influence (Ar. Nafudah) as the influence settled in the heart.

ר ר (has been derived from Raud which is used in two different senses - the greenery which gave the meaning of garden, and the training of animals especially breaking the horse. In the form of Rastat it came to mean the art of breaking a horse and the
ascetics borrowed it to give the sense of self-discipline and later it came to denote the physical exercises. The scientists called the mental exercises or mathematics too as Ḥaqiat. In India it underwent a new change of meaning when the musicians employed it to mean their daily musical exercises.

ṣūd (stupidity; foolishness) As pride too is a sign of stupidity in Urdu Ra'unat gained the meaning of pride and haughtiness (Ar. Takabbur).

♂ (companionship in a journey) In Urdu it simply means friendship or companionship (Ar. Subbat).

♂ (to watch) In Urdu it is the antonym of Rifaqat and means rivalry (Ar. Munafsat) since as an enemy keeps a constant vigilance on the movements of his rival. The word Naqib has the same story to tell.

♂ (briskness of trade) means custom (Ar. 'Urf) in Urdu for a thing which gains currency becomes a custom after some lapse of time.

♂ (footprints, traces) It also means custom (Ar. 'Urf al Jari) in Urdu since as customs are the traces of the actions of the past generations.

♂ (pay or fixed allowance) In Urdu it denotes the daily allowance of food or the rations.

♂ (a deputation, a letter) is the name given to a cavalry (Ar. Pirqatu Furesan) as it is also commissioned or despatched like a letter.

♂ (to keep an eye; to favour) means a concession (Ar. Khaza') in Urdu since as we give concession to those whom we favour.
‘Lj (is the feminine of Ar. ḥ/rules, soft or tender) means graceful (Ar. Raḥīq) in Urdu because a soft and tender object is generally graceful.

‘t (tenderness; pitifulness) means weeping (Ar. ʿulm) in Urdu as it is due to tenderness of heart.

‘ (last breath of life). In Urdu it has come to mean a small quantity (Ar. Qasir) of anything.

‘y (leadership) means a state (Ar. Ḥukmāt) in Urdu as it is often obtained through leadership.

‘y (a leader) indicates a rich man (Ar. ʿāshir) in Urdu since as a leader generally grows a rich.

‘j (Crowd; Mob) means trouble or pain (Ar. Ḥashaqqat) in Urdu as one who is in a crowd feels pain or trouble.

‘ (to walk slowly due to fraility) signifies defeat (Ar. Ḥazimāt) or shame (Ar. Ḥaṣbāl) in Urdu for after a defeat or due to shame a man loses his former zeal and fervour and walks slowly.

‘ (a sound that comes from a distance) means a song or melody (Ar. Nāẓma) in Urdu since a distant sound is always sweet to the ears.

‘j (saying; profession) is used in the sense of vanity or arrogance (Ar. Ṭamābūr) in Urdu as the profession of something is a mark of arrogance.

– (a wager in a horse race), used in Urdu in the sense of lesson (Ar. mar) Though rare, but it was used by the Arabs too in the meaning of lesson during the Abbasid period. Ibn Jauzi has used it
in this sense on the seventh part of his book Alm Muntazim.

... (It originally meant the match and care of animals and this sense gave rise to the word Sa'is a groom or a care-taker of horses. But later the word Siasat came to mean the care and service of his party by a leader or that of his subjects by a king. The fury and rage of tyrannical monarchs caused a departure from the old meaning of this word and it became current in the sense of punishment in Persian and wazir (Ar. Ghazi) and fury (Ar. Ghadab) in Urdu. (priority or precedence) In Urdu it denotes old acquaintance or previous intimacy (Ar. Mumaddat Qadima) being derived from the sense of preceding and past in the original meaning of the word.

(a portion of food which a man takes betimes, or with which one contents or satisfies himself so as to allay the craving of his stomach, before the morning meal; that which a woman reposes or prepares or provides, to present to her visitor. Other words used in this sense are Luhna and Lonta) In Urdu it was used in the sense of hurriedly prepared tobacco smoked in a Huqqa without the intervention of a tile to allay the urgent craving of the palate for a smoke.

(a course or way) denotes a watering place in Urdu as it is generally to be found on the way side.

(a seat or carpet on which the Muslims offer prayers) In Urdu the seat of the divines (Ar. Talbiyya) also came to be known as Sajjada since as they prayed there for most of the time. In Modern Arabic this word is used for all types of carpets without any distinction.
(base, low) means spittle (Ar. Riqâ) and refused (Ar. Faqila) as they are dirty and low things.

(ship) used for a boat (Ar. Qarib) in Urdu.

(ugliness; defectiveness) means flattery (Ar. Tumalluq) in Urdu since as it is an ugly habit.

(nature or natural disposition or constitution) Signifies manners (Ar. Adab) in Urdu as the manners essentially depend upon natural disposition.

(to walk) As walking is the most common way of recreation, this word has come to mean recreation (Ar. Tanzuhi) in Urdu.

(an incident) in Urdu denotes a tragic incident (Ar. Fajila)

(similarity; copy) means shape or appearance (Ar. Haiyat) in Urdu as the copy of something is a true portrait of its shape and appearance.

(is also derived from Shakl and means similarity or copy). In Urdu it means beautiful, as the true copy of something is always regarded as a beauty.

(a desire) In Urdu it is used in the sense of sex desire (Ar. Shabaq) only.

(anything which is drunk) In Urdu through the Persian influence, this word has become associated with wine (Ar. Khamr).

(to drink once) means a sweet beverage or syrup (Ar. Jullab) in Urdu. It is probably due to the fact that a syrup is often drunk in one sip due to its fine taste.

(one who strikes with love, i.e. beloved)
In Urdu it is used in the sense of a lover (Ar. ʻAshiq).

(Work or business) means amusement or pastime (Ar. Laheh) in Urdu since it also keeps a man busy.

(Plural of Shabid, one who is always present; a witness) used as a singular noun in Urdu to mean a scoundrel (Ar. Safil) as he is always present at the time of any dispute or altercation.

(Similar) means a picture (Ar. Taswir) in Urdu as a picture is similar to the original object.

(to attack) In Persian it was used in the sense of a banner, as the banner is carried at the time of an attack in a battle. But in Urdu it denotes the banners (Ar. Bunūd) carried with a Taziya during the Muharram.

(paralysed) means fatigued or tired (Ar. Taʻban) in Urdu because due to intense fatigue sometimes the limbs become so lifeless for a while as if they are paralysed.
**Was the name of one of Yazid’s generals who slew Imam Husain in the plains of Karbala. Due to his infamous role in history his name has become synonymous with that of devil (Ar. Shaitan) in Urdu.**

_(to smell once) little smell) In Urdu a little quantity of anything (Ar. Yasir) can be Shairma.

_(love; intense desire) signifies a hobby (Ar. Ghawiyayah), in Urdu because a man is very fond of his hobby._

__(collision, shock) means sorrow (Ar. Huzn) or grief (Ar. Gham) in Urdu as a collision or a shock causes pain and grief._

__(Originally meant a companion but was later used in the sense of a Vizier too, as he was a companion and attendant of the king. In India it came to mean lord or a master (Ar. Sayyid) and was added to all names as a title of honour. As the Englishmen came to India as lords and masters of the land, they were naturally dubbed as Sahib._

__(anything that fronts, or faces and hence breast or bosom) In Urdu it means a president (Ar. Rais; Zaim) since as he faces the audience or because he takes a position higher than the rest of the people like the chest among the limbs. The word Saaarat has been derived from it to mean presidency in Urdu but in Arabic it denotes precedence or priority._

__(cleaner) means a duster (Ar. Misfat; Misaaha) in Urdu as it is used for cleaning._
-eo- (righteousness; Goodness) denotes counsel (Ar. Mashwara) in Urdu because a wise counsel leads to righteousness and goodness.

-^ (goodness, it is a derivation from the above mentioned word). In Urdu it means ability (Ar. Qudrat) as ability is a virtue.

-^ (plural of Salat, prayers or benediction) In Urdu this word is satirically used in the sense of abuses (Ar. Sibab)

- (returning from under; going or turning back) is used in Urdu in the sense of issuing, or promulgating something (Ar. Ijra') as it has also to go out. Modern Arabic too this meaning has become current.

.(silent) There are two kinds of wealth, Mal Natiq (speaking wealth i.e. the cattle wealth) and Mal Saabit (the silent form of wealth, i.e. all the precious metals) As gold and silver comprised Mal Saabit, the word Saabit came to denote gold (Ar. Dhahab) and silver (Ar. Fiqqah) in Urdu.

- (companionship, company) means a meeting (Ar. Majlis) in Urdu since as there cannot be a meeting without a company.

- (an echo) It denotes a voice (Ar. Saut) in Urdu as the echo is also a kind of sound or echo voice.

- (true friendship; sincerity) In Urdu it means simply truth (Ar. Sidq).

- (pure) means only (Ar. Faqat) in Urdu as the qualification only denotes purity of something.

- (pile or heap) The Persians used it
metaphorically to mean a province as it is the separate unit of a country like a pile. In Urdu too it came to mean a province (Ar. Qaâita).

\( \text{ٍ} \) (strength, attack) In Urdu it denotes dignity (Ar. Jalal) as dignity often comes through strength and power.

\( \text{ٍ} \) (mould, shape) means a department (Ar. Idara) in Urdu as a department is moulded or shaped from various units.

\( \text{ٍ} \) (to manage affairs thoroughly or soundly; to take or retain or hold something vehemently or firmly) The later meaning led to that of confiscation (Ar. Istibâhat) in Urdu and it has come to be used in this sense in modern Arabic too.

\( \text{ٍ} \) (ribs, sides of a triangle) In India a district (Ar. Iqlim; Qiam) is called as Biå for the capital or centre is like the heart and the districts are its ribs.

\( \text{ٍ} \) (throwing; fling) denotes a manner or mode (Ar. Usbâ) in Urdu since it is flung or thrown in some special manner.

\( \text{ٍ} \) (flying, rising) means ready (Ar. Musâli) in Urdu as flying or rising implies readiness. During the times of the Abbasids certain boats which were always kept ready were called by this name.

\( \text{ٍ} \) (bowl) It is arabicised form of the Persian word Tast. In Urdu it is the name given to a kind of small dish (Ar. Tabl) as it is similar to a bowl in form.

\( \text{ٍ} \) (plural of Tamâ, Unintelligible term or doubtful word; a calamity) In Urdu it is used for the unintelligible ruses (Ar. Khudâ; Hilâ) of Pseudo-
(a pick-pocket) means an imposter (Ar. Muhtal) in Urdu as the pick-pocket too is an imposter.

(ther efore-lock; the side or the end of a thing) In Urdu it is applied to the side of a turban which is worn in the form of a crest. In modern Arabic also it is now current in this sense.

was a person who lived in Rifa and had become notorious for attending the feasts without invitation and was dubbed as Tufail al-Afsa, Tufail of the marriage feasts. From his name the word Tufaili was derived to mean an unlimited guest. In Urdu the word Tufail came to be used in the sense of a means or agency (Ar. Wasila) and is spoken on an occasion when somebody enjoys a favour by means of playing the role of Tufail.

(anything used for anointing or painting) since as gol is used for gilding, this word has come to mean gold (Ar. Dhahab) in Urdu.

(the vanguard) means night-watch (Ar. Ass; Haris) as the parties of army serve in both these capacities.

(the echo or the sound of a drum) In Urdu it means a show of dignity (Ar. Bakhamat) or authority as the sound of a drum is very dignified.

(plural of Taifa, a woman who goes round or dances) It is used as a singular noun in Urdu and denotes a prostitute (Ar. Munis) since as dancing is the profession of a prostitute.

(means folded papers or other such things like a large volume of a book or a long court-circular).
In Urdu it means a long tale (Ar. Qissa, Zawila) which becomes annoying to the audience.

اُن (a tether; a long rope with which a horse or other cattle are tied) denotes a stable (Ar. Istabl) in Urdu since as it is in the stable that a horse is generally tied down with a rope.

ار (to be out of senses) of reason) in Urdu it means anger (Ar. Ghadab) because a man is deprived of his senses while in rage.

ایاً (scoffer) through Persian it has come to mean playful or coquettish (Ar. Ghaniya) in Urdu which is used for a beloved as he mocks at or scoffs the lover.

اُن (intelligence or ingenuity), means humour (Ar. Fukahat) in Urdu since humour largely depends upon a play of wits. Zarif to mean a Humourist has been derived from it.

اُن (inhabitation) means a house or building (Ar. Bimaya) in Urdu, for a building is constructed for the purpose of inhabitation. In modern Arabic this word has come to mean the art of building and the structure or building itself.

اُن (Court-yard or an open space in which there is the no building) gives sense of a certain space or period of time (Ar. Muaddat) in Urdu.

اُن (relation; connection or belonging) means in Urdu a land, or holding belonging to a person (Ar. Imlak).
(bridegroom or bride) In Urdu this word has become specialized in the sense of a bride.

(o)r (powerful, scanty) The later meaning of this word has brought about the sense of precious and dear as a thing which is scanty and limited in quantity naturally becomes precious and dear. But as the relatives and kinsmen are very near and dear to a man, it has come to mean relatives (Ar. ḳurāb) in Urdu, which

(Irār (everything points to the contents of a thing hence title or heading) used in Urdu in the sense of manner or mode (Ar. ṣulub) since as the manners expose a man.

(ṣūrā (a pillar; a support. In Urdu it means a person who can be relied upon for a support and hence noble or fine (Ar. Jayyi).)

(ya (to see, witness or yes) means clear (Ar. Bayyi) or Manifest (Ar. Zahir) in Urdu as a thing which is seen with eyes becomes manifest.

(ṣīr (compact; covenant, contract). In Urdu it means a job or a rank (Ar. Rutba) since a job generally involves a contract between the employer and the employee.

(al (the part or parts of the person which it is indecent to expose; anything that a man feiṣ or conceals by reason of disdainful or of shame or prudency)

In Urdu generally and in Arabic very rarely, it has been used in the sense of a woman (Ar. Ṭara'īt) because one is ashamed at her when she appears, like as one is ashamed at the private parts of the body.

(qalam) has been derived in Urdu from (Inda) (near; before; with) and gives the sense of inner mind or the opinion (Ar. Ra'ī) that a man holds about
something.

\( \text{life} \) (life). In Urdu it denotes pleasure or delight (Ar. Khafy) since it is thought that a real sort of life is that one of pleasure and delight.

\( \text{man in a good state or condition of life} \) means a debauchee (Ar. Fajir) in Urdu as he leads a luxurious kind of life.

\( \text{to cross a river} \) means mastery over something (Ar. Maharat) as mastery over something is gained after crossing over the whole of the obstacles.

\( \text{Justice} \) In Urdu a place where justice is upheld i.e., a court of law (Ar. Bahkama). This sense has found its way in India through Turkey where a court of law is called (Adliyah).

\( \text{marriage or a marriage-feast} \) In India the death anniversary of divines which is celebrated at their tombs is called by this name because it is a day of rejoicings as that day the divine had joined his beloved - the God.

\( \text{friendship; mutual good-will} \) means pleasure (Ar. Surur) or delight (Ar. Ladhhdhat) in Urdu since friendship and mutual good-will are a source of exquisite delight.

\( \text{feminine of Utuf} \) one much inclined to favour; kind, affectionate) Through Persian it has come to mean kindness (Ar. Lutf) in Urdu.

\( \text{reverse, turn hind part before fore part behind} \) means shadow (Ar. Zill) in Urdu because the shadow of a thing is reverse of reality.
one who roams about) denotes a knave or impostor (Ar. Makkar) in Urdu as he also roams about here and there for some opportunity. It was used in this sense by some Arabic writers of the later period. In the second volume of Al Inta' wa al Haqiqat, this word has been used in the meaning of an impostor on page 176.

(to be disquieted by some faqir or rendered uneasy in mind) means a favour (Ar. Faql ) in Urdu since as a man shows favour to others by being rendered uneasy and disquieted for their sake.

defence; protection) denotes chastity (Ar. Iffat) in Urdu. Since as the chastity is maintained by self-defence and protection from all kinds of sins.

(one who sells perfumes) In Urdu used in the sense of a druggist or chemist(Ar. 'Isldani) as he too keeps a stock of perfumes which are used as medicines.

(naked, bare of clothing). It has come to mean exempt or incapable(Ar. Qagir) in Urdu under the influence of Persian.

(attack, loot) In Urdu it means the aftermath of an attack - devastation(Ar. Takrib).

(child) signifies a servant (Ar. Khadim) or a slave (Ar. 'Abd) in Urdu as the Persians and Turks generally employed the slave boys as their servants. During the Abbasids period it was often used in Arabic too in this sense.

deception) In Urdu it denotes pride(Ar Takabbur) as pride is self-deceit.
(thick) means dirty (Ar. Wasikh) in Urdu since as dirt adds to the thickness of an object.

Originally meant unique or strange. Since as a traveller was a stranger in a foreign land, it came to denote a traveller. But in Urdu it is current in the meaning of a poor man (Ar. Nulhi) as travellers and pedestrians are generally poor people. The word Ghurbat has a common origin with it.

(treachery) This meaning gave rise to the sense of mutiny (Ar. Thaura; Yitma) in Urdu as it is a treachery on the part of the soldiers to their officers. And since as mutiny leads to disorders and breach of peace (Ar. Shaghab Iqtiirab), it became current in this sense also. Such disorders are a common feature of the big cities and so they were called Ghaddar in Urdu.

(choking of the wind-pipe) means anger (Ar. Ghai) in Urdu as the intensity of anger causes a choking feeling in the wind-pipe.

(to enter deep into water or any other thing) denotes pondering (Ar. Tafakkur) in Urdu since as an act of pondering involves going very deeply into affairs.

(stranger; other) In Urdu it signifies a rival (Ar. Munafis) as he happens to be the other person with the same object.

(a large sack for grass, etc.) In Urdu it is the name given to a kind of loose trousers for ladies as they resemble a large sack in their form.

(a place comprising water and herbage being derived from Ghaut, to enter or dip into a thing) In
Urdu it means diving (Ar. Ghausa; Ghatqa) as the word ghaaut has the sense of plunging or dipping in it.

"bright object" means famous (Ar. Muf) in Urdu since as a famous thing is as prominent as a bright object.

(plunder; booty; benefit) It has been derived from the word Ghana which means goats or sheep as the cattle formed the major part of the booty in the wars in the last-mentioned Arabia in the ancient days) denotes any valuable thing or affluence (Ar. Wafaa) in Urdu as the booty has much value and leads to affluence. Ghamim (a plunderer or gatherer of booty) has the same origin but has become current in Urdu in the sense of an enemy (Ar. Aduw) as plundering is the act of an enemy.

(army (Ar. Jaish) in Urdu as it is also a congregated body.

(openness or openness of ground or place) signifies beauty (Ar. Jamal) and delight (Ar. Ladhapat) in Urdu since an open and extensive spot is often beautiful and a source of delight.

(single; an individual person or thing) In Urdu it signifies one of the folds of a quilt (Ar. Lif) as it is a single sheet. It also denotes a list (Ar. Qa'imah) as it comprises the names of individuals.

(calamity; trial) A wicked child (Ar. Sabi Sharir) is often known by this name in Urdu because he is a
source of perpetual torment for his parents and in this respect he is no better than a calamity for them.

(isthe short form of Fa Raqainia Biha, we agree with this) It has become current in Urdu in the sense of All right' (Ar. Khair)

(to open; to expose) In Urdu it means to blush (Ar. Khajal) since a person blushes when he is exposed in some way.

(to pass away; to escape) In Urdu it denotes the passing away or the escapee to the other world (Ar. Maut).

(abundance of water) denotes great benefit (Ar. Karam) or bounty (Ar. Sakhat) in Urdu since as the abundance of water is a source of great benefit.

(into, inside) means in Urdu a defect or some deficiency (Ar. Naqsa) in something.

is the plural of Qa'idat which was derived from Qa'idud (to sit) to mean foundation of a building as it is that part of a building which sits in the earth, so to speak. Since as the entire building is constructed over the foundation, the scientists dubbed as Qa'idat the fundamental principles or rules which are the foundation of any problem. So Qa'idat means rules and regulations when used as a plural in the masculine gender, but when it is used as a singular and in the feminine form it gives the sense of physical drill (Ar. Risdat) because a drill involves the movements of people in conformity with set rules and regulations. This last sense is an innovation of Urdu.

(one who receives or admits; susceptible). In Urdu it means learned (Ar. (Alim) as a learned
man is susceptible to any kind of training. The word Qabliyyat has been derived from it.

(a bowl made by hollowing a piece of wood) In Turkey and Persia pots of every description were called as Qa'b but in India this name became the monopoly of a big and deep kind of dish (Ar. Tabaq).

(a glass-bottle ) means the bottle used for urine and has come to be used in the sense of urine (Ar. Baul) itself.

(has been derived from Qala, to roast and was used in the sense of roasted meat) In India it came to denote roasted meat dressed with some vegetable especially the potatoes.

(one who intends something) means a messenger (Ar. Mursal) in Urdu as he intends to convey message to somebody.

(a talkative person) The singer of devotional music has come to be known by this name in Urdu, probably because he sings a lot without any sign of fatigue.

This word comes from Qala which was the name of mine known to produce the best quality of tin. This led to the tin of a superior quality being called as Qala'. As this type of tin was used for the tinning of copper utensils, the word Qalain came to mean tinning (Ar. Tabyiz) in Urdu and since as the tinning made the utensils look white, it gained the sense of white-washing also in Urdu.

(the falling or staying, or coming short of accomplishing an affair or doing what one ought, or
is commanded to do) means sin (Ar. Dhanb) or fault (Ar. Khaṭa) in Urdu because by committing a sin one falls short of doing what he has been commanded to do.

(a file, string or series, of camels; a number of camels disposed in one series, one behind another) In Urdu it means simply a raw, rank or file of anything (Ar. Saff).

Li (waste; refuse; rubbish. The phrase Qumash al Has was used to mean people of low breeding) In Urdu it has come to mean breeding (Ar. Tarbiat) or manners (Ar. Adab).

The food that is a man's support, his existence; the main stay of anything) In Urdu it means the syrup (Ar. Jullab) prepared for manufacturing some sweet meat as it is the main-stay for its production.

(a handful; what one takes with the hand or grasps) denotes a handle (Ar. Bisab) in Urdu as one grasps it with the hand.

(a mould; a frame) In Urdu it denotes the frame or structure of human body (Ar. Jism).

The temple of Ka'ba at Mecca) it is a respectable form of address in Urdu as a man is honoured by being raised to the level of Ka'ba.

(capital or important city) In Urdu it means a small town (Ar. Daskara). It is natural that the important cities of the desert might be regarded as small towns by the dwellers of fertile and populous regions.
(spear) means a tent (Ar. Khaim; Fustaj) in Urdu as it is also pitched like a spear.

(a cup or some small pot) denotes pots or glass bulbs of various colours in Urdu. In modern Arabic the word lamba renders this sense.

(fetters) means prison (Ar. Habs) in Urdu as the fetters are the sign of imprisonment.

(one who utters or says something) In Urdu it means one who avows or confesses something (Ar. Mustarif) as a confession is made by way of uttering words.

(to break) denotes deficiency (Ar. Haq) in Urdu as a broken object becomes deficient in some respect.

(profit; gain) In Urdu it is generally used to mean prostitution (Ar. Haharat) as a prostitute profits by practicing it.

(Infidel) gives the sense of a beloved or sweet-heart (Ar. Mashuq) in Urdu through the Persian influence. This change in meaning is due to the fact that a beloved turns away the attention from God and is thus on oblige in his worship like a Kafir.

(indolence or laziness) It sometimes denotes sickness (Ar. Harad; Illat) and low spirits in Urdu as they are the accompaniments of an illness.

(is the dual of Haiba and denotes the two
temples, that of Mecca and Jerusalem) Through Persia it has euphemistically come to mean the two dice (Ar. Zahr) for gambling as they resemble the Ka'ba in their outward form.

... (Some state or condition) In Urdu it denotes the state of intoxication (Ar. Sukr) or pleasure (Ar. Surur). Kaifiyyat has been derived from it in the sense of description (Ar. Wasf) of something since as the description outlines the state or condition of a thing. ... (breakage) signifies physical exercises (Ar. Ri'adat) in Urdu as they lead to bending the parts of the body in various ways.

... (is the plural of Kullia, Universal) is used as singular noun in Urdu to mean the universal or entire work of some poet (Ar. Majmu'a, Ash'ar).

... (a middle-aged person) In Urdu it means a lazy person (Ar. Kaslan) as a man becomes comparatively lazier in his middle age than in his youth.

... (thick; dense) means dirty (Ar. Wasikh; Danis) in Urdu as a thing becomes thicker due to the accumulation of dirt over it.

... (plural of Ka'ain, beings) In Urdu it is used in the sense of entire property or capital (Ar. Ra's Al Mal) of a person as they constitute his beings.

... (dress) It is generally spoken as Kisbat in Urdu and means the bag (Ar. Khurj) which forms almost a part of the dress of a barber.

... (folding) In Urdu it means a cover or an envelope (Ar. Ghilar) which is in fact a folded
piece of paper.

(Urdu) means in Urdu an able person (Ar. alim) as he is a worthy person. The word Liaqat has the same root.

(is a phrase which means I do not care) In Urdu it is used as an adjective and means careless (Ar. Mumnil) since as a careless person, says "I do not care" about everything.

(side grave) In Urdu it may be any kind of grave (Ar. Qabr).

(means, thou shalt never be able to see me). These words were uttered by God to Moses on the Mount of Sinai) denotes boasting (Ar. tafakhkhur) in Urdu since the utterance of such words on the part of a human being would amount to boasting.

(side glance) means regard or respect (Ar. Ihtiram) in Urdu as one generally does not look straight or eye to eye at great personalities who are held in high esteem and respect.

(kindness, benignity) denotes enjoyment (Ar. Jadahat) in Urdu as kindness is often enjoyed.

(meeting means countenance (Ar. Malmih) In Urdu at since as the countenance is observed only the time of meeting.

(dialect) In Urdu it denotes tone (Ar. Saut) as the variety in dialects is mainly due to a difference of tones.

(a place) means a palace (Ar. Qasr) in Urdu as it is a place of abode. In Modern Arabic it is current in the sense of a house or an office.
In India the village chief or head is known by this name.

A thing which is brought forward in Urdu it means a law suit (Ar. Qa’diyah) as it is brought forward before some court of law.

Balance; the weight of a thing means the sum total of a thing (Ar. Fadhlaka Majmu’a) in Urdu.

Taste; relish means a joke or pleasantary (Ar. Musah) in Urdu since fine jokes are relished like anything else.

Opposite) is used in Urdu in the form of Muhadd and signifies a battle front (Ar. Jibhat al Qital) as the two forces are opposed to each other on the front.

 Trial, hardship means labour (Ar. Ju’hd) in Urdu as it entails many hardships.

Seen) means sanctioned or accepted (Ar. Manzur) in Urdu since as a thing is sanctioned after being seen.

Firmness, stoutness denotes gravity (Ar. Wajr) or culture (Ar. Tahab) in Urdu as gravity shows the firmness or strength or character Hatin has the same origin.

A place signifies a dwelling or a house (Ar. Dar; Sait) in Urdu as it is a place of abode.

Good turn or benevolence in Urdu it means humble and earnest supplication (Ar. Hadahanat) since it is practised to seek benevolence or a good turn.

The gathering of women on occasions of sorrow or joy) denotes simply mourning (Ar. Hidad) in Urdu, and is especially used in the sense of the mourning during Moharrum since as the women gather together to mourn and wail on the martyrdom of Imam Husain.
(product; crop; a source of revenue). In Urdu the toll money or tax (Ar. ḏarāb) is called by this name as it is a source of revenue.

(5) (the proper place of a thing; a place) means a village or hamlet (Ar. Mazrā) in Urdu as it is the place of abode of many people.

(6) (plural of Hadd, Matter; the materials of which a thing having form consists or is composed) denotes humour (Ar. Sadā) in Urdu as it is the matter inside a boil or a wound.

(7) (belonging to Maula, a master, i.e. God) In Urdu it is the word used for religious people (Ar. Mulād) as they are always devoted towards God. This word was also used in the sense of teachers of Arabic and Persian as they are generally religious minded people.

(8) (one who is to be thanked) due to some misunderstanding this word has become current in Urdu in the sense of one who is thankful (Ar. Shakir).

(9) (Mixture) means disposition (Ar. ḥal) or temperament (Ar. ṭaba) in Urdu since it is a mixture of the various faculties.

(10) (plural of Muslih, a reformer or refiner) In Urdu it is spoken as Masala and means spices (Ar. ṭabil) and other materials which are mixed with food to refine its taste. It is sometimes used in the sense of matter (Ar. Manāq) also.

(11) (that which is below) used as a single word in Urdu to mean a subordinate (Ar. Tabī) since as he works under some officer.

(12) (that which is present or ready) signifies ready food (Ar. Luhma) in Urdu.
(looking from the outer angle of either eye means consideration or noticing (Ar. Matalah) in Urdu because when a man is busy he often notices a thing from the outer angle of his eye.

\(\texttt{efface}\)  (Ar. Mughram) since the engrossment in a thing makes a man forgetful of all things for the time as if they have been effaced.

\(\texttt{f\text{\char'\x87}ana}\)  (Ar. Fa\rl) as the fairs had their fixed times like the seasons of the year.

\(\texttt{purified}\)  (Ar. Zabib) since the purification is a thing which has been cleaned or purified

\(\texttt{anxious}\)  (Ar. Ihtiraan) which originally meant 'to be anxious' but was later used in the sense of managing. It is current in the form of Muhtanim and gives the sense of a manager (Ar. Mudir) in Urdu.

\(\texttt{arranged}\)  (Ar. Intizam) which is a derivative from the intransitive verb Intizam, to arrange pearls or anything in order means a manager (Ar. Mudir) in Urdu. Like the previous word it has also become current in Urdu in a transitive sense.

\(\texttt{Matalah}\)  (Ar. Huhtal) and it generally spoken as Matafann.

\(\texttt{Sijill}\)  (Ar. Sijill) since as the originals
of legal papers are kept in the office and only the specimens or copies are given to the public.

(one who comes forward) A clerk (Ar. Katib) is known by this name in Urdu as he has to come forward constantly before his officer.

(one who is very greedy or intensely in love with something) In Urdu it denotes one who is afflicted with the love for Chemistry, that is a Chemist (Ar. Kinawii) In Modern Arabic it has come to be used in this sense.

(cut into pieces) denotes a well-dressed or cultured (Ar. Muhamdishah) person in Urdu.

(the time of birth) The birthday of the holy prophet was called Milad al Nabi. On that occasion the biography of the prophet and the various events of his life were recited along with poems in his praise. After some lapse of time the word milad came to mean these recitals (Ar. Dhikr al nabi) and later it was used in the sense of those books which contained the various accounts of the life of the holy prophet. Sometimes the word Maulud which means a young infant or a new born child in Arabic is also used in the above mentioned senses.

(mending; repairing) signifies thrashing (Ar. Darb) in Urdu since as it aims at mending the ways and manners of the victim.

(that which is called) means a desire or an aim (Ar. Murad) in Urdu as a man constantly recalls or yearns for his desire.

(stupefied, taken aback) In Urdu it denotes one who is senseless (Ar. Ghafl) as stupefication leads to a momentary loss of the senses. It also means intoxicated (Ar. Sakran) in Urdu since as intoxication causes a loss of senses.
(manliness) used in the senses of affection (Ar. Mahabhat) generosity (Ar. Sakhe') regard (Ar. Iltifat) etc, in Urdu since as all these qualities are the attributes of manliness.

Sheikh (plural of Sheikh, an old man) In Urdu it is used as a singular and means old age (Ar. Kibar) as an old man is a personification of old age. It is also used in the sense of pride (Ar. Takabbur) and arrogance (Ar. Tafakhkhur) as a man often falls a victim to these evils in the advanced years of his life.

La'is (to straiten; to be narrow) In Urdu it is used in a sense where the Arabs use to La'is.

Mahdun (a peg or a nail) means demolished (Ar. Mahdun) or destroyed (Ar. Kharab) in Urdu since as in the old days the houses were demolished by digging pegs and nails into their walls.

Hazza (Wave) denotes thrill or emotion (Ar. Hazza) in Urdu as it also surges up like the waves.

Mastur (plural of mastur, a thing which is kept under a cover or veil) indicates women (Ar. Misa') in Urdu since as they are kept under a veil.

Shara' (conformable to or prescribed by law) In Urdu it is the name given to a kind of silken cloth mixed with cotton threads, since as it is a cloth which is not pure silk and the Muslims are allowed to wear it according to Shara'; the religious law.
(affairs like business or transaction). In Urdu it is used for any kind of affair (Ar. امر; مسأله).

(who sticks to a thing or clings to it) means a servant (Ar. كادم) in Urdu as he clings to his master. In Modern Arabic it is used in the sense of a lieutenant or adjutant major. The words ملازم and ملزم have the same origin. ملازم means service (Ar. خدمه) in Urdu and ملزم is current in the sense of an accused (Ar. مذموم) as crime is made to cling to him.

(a place in which one goes round or around) means pluck or courage (Ar. حممت) in Urdu since a man who has not enough place to move about cannot have pluck and courage.

(toatre) in Urdu it means a defeat (Ar. حزم) in a game as in a game of chess the so called death of the pawns results in a defeat.

(wealth; property) signifies goods and merchandise (Ar. سال; بیع) in Urdu as they constitute the wealth of a trader.

(set in motion) It is used in Urdu for the dance and music of prostitutes (Ar. مجلس السر تر) The sense of motion in the original meaning has made it current in the sense of dancing.

(to talk to one another) denotes current speech or idiom (Ar. لحظة) in Urdu since as people talk to one another in the current form of speech.

(plural of مکہ, a place of alighting; a place). In Urdu it is used as a singular noun and
denotes a honey-comb (Ar. Khaliiyah) as it has many holes which are the alighting places or abodes of bees. It is also common in the sense of an estate or a land on which rent is imposed separately.

(One who writes carefully) It means a scribe or a clerk (Ar. Katib) in Urdu. In Modern Arabic this word is used for an editor of some newspaper.

(posessed of good fortune or a good share) In Urdu it means pleased (Ar. Mastur) since a person who possesses a good fortune is bound to be pleased and joyful.

(hunger) denotes wretchedness (Ar. Shawa') or catastrophe (Ar. Musibah) as hunger is no less than a catastrophe until it is not satisfied.

(a place for sleeping) means grave (Ar. Qabr) in Urdu for it is the place where a man lies in an eternal sleep.

(something which is patched) It denotes an album (Ar. Kitab li Yif' al Suwar) in Urdu since the photographs are arranged in it here and there like innumerable patches.

(to be easy; facile; gentle) means negligence and carelessness (Ar. Ihzaal) in Urdu as the love for ease leads to negligence and carelessness.

(deceived) denotes a proud person (Ar. Mutakebhir) in Urdu since as pride is due to self-deception.

Signifies a speaker (Ar. Khatib) in Urdu as the speaker aims at establishing some fact through his speech.
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יאח (called or named) In India it is title of honour prefixed to the name of women. The Arabs used Syyida or sit instead of it.

יאח (the sensorium of smell) In Urdu the brain (Ar. Dimagh) too has been called by this name since as it is situated near the sensorium of smell.

יאח (turned away) means employed or busy with something (Ar. Masgul) in Urdu for the attention of a man who is busy with something is diverted from everything else.

יאח (plural of Muqaf, appendages or additions) In Urdu it denotes the suburbs of a town (Ar. Dawahi) as they form the appendages to the town proper.

יאח (well-regulated; having its defects, faults or imperfections rectified) As a thing which is free from defects is bound to be strong, this word has come to mean strong (Ar. Qam) in Urdu.

יאח (a place of collecting and the like) In Urdu it is used in the sense of the crowd (Ar. Zilam) itself which assembles at a place.

יאח (to mix with one another; to hold social or familiar intercourse or fellowship) denotes civilization (Ar. Haqarat; Tamaddun) in Urdu as civilization is the outcome of social or familiar intercourse.

יאח (to be devoid of clothes; to be naked) In Urdu it is used in the sense of being devoid of anything. A book which has no commentary with it is also called by this name in Urdu.

יאח (defended; preserved) means innocent (Ar. Bari) in Urdu as an innocent person is one who is preserved from all kinds of sin.
(touch-stone) denotes standard (Ar. Hijay) or measure (Ar. Kail) of something since as the standards and measures help in judging the quality of a thing as does the touch-stone in judging the purity of gold or silver.

(Plural of Mughallaz, Strong or thick) It was originally used for wums which were solemn and binding but in Urdu it became current to mean mouth-filling abuses (Ar. Iqidal Afma). (fatigue or boredom in the excess of something) denotes melancholy (Ar. Khud) in Urdu since as fatigue or boredom are accompanied by a melancholy feeling (suitable; comfortable) means soft (Ar. Ham; ilyan) in Urdu because a soft thing is generally comfortable. (bent or inclined) In Urdu it denotes a thing which is weak and thin (Ar. Da'il) and hence liable to be lean and bent down. (the place of origination of anything; its source) used in the sense of an object (Ar. Mrad) or design (Ar. Gharaj) in Urdu since as it is an object which is the source of every action. (cut) In Urdu it is the name given to the head clerk of district judges' court (Ar. Katibjal Qadi) although it has been derived from an intransitive verb but somehow it has become current in the sense of transitive one and is used to mean the clerk because he cuts short or decides many affairs. (a thing which has been fixed or arranged) means a design or project (Ar. Tadbir) in Urdu as a project.
is made before arranging or fixing something properly.

مَبَنَم (beneficient; liberal; generous) denotes a wealthy person (Ar. Ghani) in Urdu since the benefactors and generous persons are wealthy.

بَنِش (a believer in God, a Muslim) The weavers (Ar. Hā'īl) are often called by this name in Urdu since as it is a trade entirely in the hands of Muslims.

مَلِم (destined) means power (Ar. Qudrat; Sultat) in Urdu as power is also a thing which is destined by God.

مُرَبَن (balanced) used in Urdu in the sense of pleasant (Ar. Mafrih) since as a balanced state of mind creates pleasure.

مَرَبَن (liked; approved) denotes will (Ar. Iradah) in Urdu as a man is willing for a thing which he approves.

مَبَنَم (copy) means mimicry or sketch (Ar. Zanthil) in Urdu as it is the copy of something.

مَبَنَم (a bier) In Urdu it means the corpse itself (Ar. Mayyat).

مَبَنَم (any kind of smell, but it is generally used in the sense of bad smell) means good smell (Ar. Ra'iha) in Urdu.

مَبَنَم (deficiency or lack of something) means defect (Ar. Am) in Urdu, since as the deficiency in something is a defect in it.

مَبَنَم (One who breaks the news of death) In Urdu it is used in the form Hai and denotes a barber (Ar. Hailaq) as it is the custom in India that a barber breaks the news of somebody's death among his relatives.
(plunder) has become Mahib through Imale (the change of an Alif by a Ya) and means fear (Ar. Khauf; Ru'b) in Urdu since as plundering strikes with fear.

(relationship) gives the sense of betrothal (Ar. Khilafah) in Urdu as it means of relationship.

(one who knows the lineage of some people). In Urdu it means a person who announces the lineage and titles of the king and introduces persons to him (Ar. Arrif).

(scattering or dispersing anything) means self sacrifice in Urdu as it denotes scattering all that is precious to one for the sake of somebody else. The Arabs use the phrase, 'Nafsi Fidaa' in this sense.

(fixed; set) In Urdu it is used in the sense of the course of studies (Ar. Manahij al-durus) set for some examination.

(spectators) denotes the sight or view (Ar. Mansar) which the spectators view.

(Shoe) in Urdu it has been specialized in the sense of a horse-show (Ar. Sunbuka).

(misfortune; calamity) means poverty (Ar. Iflas) in Urdu as it is one of the manifestations of misfortune.

(one who often acts as a Waib, a deputy) means a landlord (Ar. Dhul-Ijar) or a governor (Ar. Wil) in Urdu as they govern the parts under them as deputies of the king.

(a dealer in cattle and slaves. It has been
derived from the verb Hakha, to probe or to thrust into something, since as a dealer in cattle or slaves probes his finger inside their bodies to ascertain their fitness before entering into a deal.

In Urdu it came to be used in the sense of the market for cattle or slaves (Ar. Suq al haiwanat aw-al riqaq).

نسخ (copy; manuscript) In Urdu it denotes the copy of the prescription given to a patient (Ar. Wasi).

نفر (is used for a group of persons ranging from three to ten) In Urdu it denotes a member of a group (Ar. Fard) It is used in this sense in the Modern Arabic also.

(One who stands) means one who is acquainted with something or knows it (Ar. 'Alim; Khabir) because to stand upon something is to know it well.

-onslaught; a shock in a battle) In Urdu it is used in the sense of honour (Ar. Shera; Karamat) as in ancient days the honour was won mainly in the battle. Waqi (meaning an honourable person (Ar. Mukarram) has the same origin.

جمال; (beauty or massiveness means dignity (Ar. Jalal) or majesty (Ar. Fakhamat) in Urdu as the bulkiness of a thing often commands dignity.

فل (fixed thing; salary) In Urdu it is used in the sense of scholarship (Ar. Hafqatu al tilmidh) as it is also a fixed sum like a salary.

فدر, (province or government) In India as the government was in the hands of Englishmen, England was known as Wilayat and afterwards the whole of Europe
(Ar. Aqaba) was known by this name.

لَمْتُ (lamenting) means uproar (Ar. ṭuqṣuʿ) or noise (Ar. Jalaba) in Urdu as lamenting produces noise.

(ίσς) (is the short form of Awala Wahla) first time) It denotes times (Ar. Naubat) or turns (Ar. adwar) in Urdu.

(ίς) (intermediary thing) means relation (Ar. Alaqa) or means (Ar. Wasila) in Urdu as a thing in the middle joins or forms a relation between the two ends.

(ίς) (tumult; upheaval) means loss (Ar. Dīn) or interruption (Ar. Muqati) in Urdu as an upheaval causes loss and interruption.

(ίς) (attack) in Urdu it means a mob or a crowd (Ar. Ziham) since the large number of men in a crowd resemble an army launching an attack.

ίς (mistake or blunder) indicates in Urdu a noise/talk (Ar. 'Abath; Kalau farigh) as it is a blunder to indulge in it.

ίς (foolishness) means greed (Ar. Tama; Sharah) in Urdu since as greed is an act of foolishness.

ίς (petty; small; mean) In Urdu it is said of a child whose mother has died (Ar. Ajyy) since as such a child becomes petty or small due to the loss of his mother.
CHAPTER II

ARABIC PLURALS USED AS SINGULARS IN URDU.

I. is the plural of Aths (Ar. Influence; result; traces etc) in Urdu it is used as singular in the sense of conjectures; the breadth of a wall and relics.

II. is the plural of Asl (Ar. Root), but in Urdu it is used as a singular to mean principle.

III. has Sabab (Ar. rope) as its singular but is itself used as a singular in Urdu to signify luggage or baggage.

IV. is the plural of Adab (Ar. Manners) but it denotes a kind of salutation in Urdu as a singular.

V. is the plural of Asma' which is in turn the plural of Ism (Ar Name). It is used as a singular in Urdu in the sense of a client or customer or farmer etc.

VI. is the plural of Fuh (Ar. Mouth) In Urdu it is current as a singular in the meaning of a rumour.

VII. is the plural of Waqt (Ar. time) It denotes status and position in Urdu as a singular noun.

VIII. It is the plural of Khabar (Ar. news) but is common in Urdu as a singular in the sense of a news paper.

IX. is the plural of Laqab (Ar. title) In Urdu it is used as a singular to mean the address in a letter.

X. is the plural of Hali (Ar. condition; state) but it is current as a singular in Urdu.

XI. is the plural of Wali (Ar. a friend of God; a divine) It is popular as a singular in Urdu e.g. Nizamuddin Aulia.
is the plural of **Khulq** (Ar. Manners). In Urdu it is used as a singular.

is the plural of **Wazar** (Ar. Burden; Load). It is regarded as a singular in Urdu in the sense of tools.

is the plural of **Sharif** (Ar. gentleman; Noble) but is used as a singular in Urdu.

is the plural of **Ufuq** (Ar. Horizon). Often used as a singular in Urdu.

is the plural of **Milk** (Ar. Property; Goods). It is current in Urdu as a singular.

is the plural of **Wabah** (Ar. the basest or meanest sort or riff-raff of men) It is regarded as a singular.

is the plural of **Walad** (Ar. Off-spring) In Urdu it is sometimes used as a singular.

In this compound word, **Ulu** is the plural of **Dhu** (Ar. one having or possessing) but in Urdu it is regarded as a singular.

is the plural of **Ruh** (Ar. Spirit) Women generally use it as a singular.

is the plural of **Beqiah** (arrear) but in Urdu it is used as a singular.

is the plural of **Tahqiq** (ascertaining, investigation) In Urdu it is current as a singular.

is the plural of **Tarwih** (extra prayers offered by Muslims during **Ramzan** ). It is often used as a singular in Urdu.

is the plural of **Taslim** (Ar. to Salute). In Urdu it is used as a singular in the sense of salutation.
is the plural of Zauhar (Ar. Gem; Matter). It is sometimes spoken as a singular.

is the plural of Jalis (Ar. one who is sitting) This is used as singular in Urdu in the sense of a procession.

is the plural of Hawalat (Ar. To give in charge) It denotes the police custody in Urdu as singular.

is the plural of Hura (a black-eyed nymph, a virgin of paradise). It is regarded as a singular in Urdu.

is the plural of Khassa (Ar. An attendant). It is often spoken as a singular.

is the plural of Khairat (which is the feminine of Khair (a good thing; a good act or action). It is regarded as a singular in Urdu to mean bounty.

is the plural of Dar (Ar. House; Dwelling). In Urdu used as a singular in the sense of country or region.

is the plural of Dhurriya (Off-spring). Often spoken as a singular in Urdu.

is the plural of Shahid (Ar. A witness). It is regarded as singular in Urdu in the sense of a ruffian.

is the plural of Shimal (Ar. Habit) In Urdu it denotes appreance as a singular.

is the plural of Ta'life (Ar. Woman who goes round)
It is used as a singular in Urdu in the meaning of a prostitute.

_ _ _ has Tillam (Ar. Magic) as its singular, but in Urdu it is itself used as a singular.

is written as Talaya in Urdu. It is the plural of Talit (Ar. Vanguard) but is current in Urdu as a singular noun.

is the plural of Talaya (Ar. Worry). In Urdu it is often used by poets as a singular in the sense of favour and kindness.

is the plural of Talita (Ar. a night-watch). It has been used as a singular in Urdu in the meaning of a superintendent of police.

is the plural of Agharru (Ar. Famous), but in Urdu it is used as a singular.

is the plural of Qa'ida (Ar. Rule). It is used as a singular in Urdu to mean physical drill.

is the plural of Karamat (Ar. benevolence, honour). In Urdu it is spoken as a singular and denotes the miracles of the pseudo-divines.

is the plural of Kulliya (Ar. Universal) but in Urdu it is singular and means the whole work of an author.

is the plural of Ka'tina (Ar. being). It is used as a singular to signify the entire property of a person.
is the plural of *Enfir* (Ar. An Infidel).
Sometimes spoken as a singular in Urdu.

*غِرْم* is written as *Masala* in Urdu. It is the plural of *Muslih* (Ar. a reformer), but is popular as a singular in the sense of spices of matter etc.

*جَالِدَة* is the plural of *Mahall* (Ar. a place). In Urdu it is used as a singular to denote a land on which rent is imposed separately.

*حَشْمْ* is the plural of *Hasham* (Ar. the sensorium) of smell), but in Urdu used as a singular to mean brain.

*مَلَالَة* is the plural of *Malal* (Ar. a place). In Urdu it is used as a singular to denote a land on which rent is imposed separately.

*شَعَاب* is the plural of *Sabb* (Ar. prohibition or prohibited thing). In Urdu it is regarded as a singular.

*ماَدََّة* is the plural of *Madda* (Ar. Matter). It is used as a singular in Urdu to signify humour.

*شاَيْخ* is the plural of *Shaikh* (Ar. An old man). In Urdu it is a singular in the meaning of old age or pride.

*وَحْیَا* is the plural of *Wahiya* (Ar. weak; broken). In Urdu it is used as a singular to mean nonsense.
CHAPTER III

ARABIC WORDS WHOSE PRONUNCIATIONS HAVE CHANGED.

NOTE:- Here some of those words are also included which are written correctly in the Urdu dictionaries, but are generally pronounced wrongly by the majority of people.

PROPER NAMES.

Ar. Asaf, the name of the Vazier of Sulaiman.
In Urdu spoken as Asif.

Ar. Uqils, a mountain in Arabia. A well known battle which was fought by the Muslims is known by this name. In Urdu used as Ubud.

Ar. Uqildis, Geometry. In Urdu it is called Uqidas.

Ar. Batul the alias of Fatema. Generally used as Butul.

Ar. Barakhiya, was the father of Asaf, the Vazier of Sulaiman. It is written as Sirakhiya in Urdu.

Ar. Jiddah or Juddah, a part of Arabia. It is current as Jocah in Urdu.

Ar. Ja'far. It is often spoken as Ja'far.
In Arabic it is common as Jumah (Friday) but in Urdu it is popular as Jum'ah.

Ar. Jumah, South. It is called Jumah in Urdu.

Ar. Hatim. This is a name synonymous with bounty and munificence. In Urdu generally known as Hatam.

Ar. Habashi, a native of Habash ( Abyssinia)
a negro. It is current in Urdu as Habbah.

Ar. Khadijah, was the name of the wife of holy prophet. In Urdu it is pronounced as Khudaijah.

Ar. Khartum. It means the trunk of an elephant and is also the name of a town in Sudan. Generally known as Khartum.

Ar. Khadijah. It is spoken as Khijar in Urdu.

Ar. Dijla, the River Euphrates. Pronounced as Dajla in Urdu.

Ar. Dimashq, Damascus. Known as Damashq in Urdu.

Ar. Dhu al Faqar, the alias of Hazrat Ali. In Urdu it is written as Dhu al Fiqar.

Ar. Ramadan, the month of fasting. In this word the second radical has been made a mute and it has become Ramzan in Urdu.

Ar. Zubur, a heavenly book. It is known as Zubur in Urdu.

Ar. Sukayna, In Urdu it is spoken as Sakina.

Ar. Shafi, a follower of Imam Shafi. It is popular as Shafai in Urdu.

Ar. Shamir, the name of one of Yazid's generals who is regarded as a devil by most of the Muslims due to his wicked role in the battle of Karbala. It is pronounced as Shimar in Urdu.

Ar. Siffin, a well known battle fought by the Muslims is known by this name. It is often spoken as Saffin.

The town of Madina is known as Taybah or Tabah. In Urdu it is called as Tibah which means a good quality in Arabia.
Ar. 'Arafah, the second radical has been made a mute and it is spoken as 'Arafah in Urdu.

Ar. 'Utairid, the name of a star. It is current as 'Atairud.

Ar. 'Alawi, the descendants of Nadrat Ali
Generally known as 'Alwi in Urdu with the Mutation of the second radical.

Ar. 'Uman, is a port in Arabia. It is generally spoken as 'Ummar in Urdu.

Ar. 'Fiqah, the science of religious law. In Urdu it is pronounced as Fiqah.

Ar. Qurtubah, was the name of a town in Spain. It is called as Qartabah in Urdu.

Ar. Mujtaba, is spoken as Mujtuba in Urdu.

Ar. Murtaza is known as Murtaza.

Ar. Mustafa. Like the preceding names in it also the Fatha of the third radical has been replaced by a Damma and is current as Mustafa in Urdu.

Ar. Mausil, the name of town. It is known as Musul in Urdu.

Ar. Wahhabi, a follower of the Wahabite movement. It is spoken as Wahabi in Urdu.

Other words whose pronunciation has changed

Ar. Adami, a man. In Urdu the second radical has been made as mute and it is spoken as Admi.

Ar. Abkhirah, is the plural of Bukhar which means gases. It is often written as Abkharah in Urdu, the Fatha replacing a Damma on the third radical.

Ar. Ubuwat being a father. It is spoken as
Abuwant, with a Fatha on the first radical.

| Ar. Ubbaht, greatness. Sometimes used as Ubbaht in Urdu. |

| Ar. Khmal, is the plural of Hal (condition). In Urdu it is pronounced as Inmal, the Fatha on the first radical being replaced by a Kasra. |

| Ar. Ahyann, Sometimes. It is spoken as Ihyann in Urdu. |

| Ar. Akhlaq, plural of Khulq (habit). It is current in Urdu as Akhlaq, with a Kasra on the first radical. |

| Ar. Ikhwan, plural of Akh (brother). Spoken as Akhwan in Urdu, with a Fatha on the first radical. |

| Ar. Akhuwan, brotherliness. It is used as Akhuwan in Urdu. |

| Ar. Idbar, literally to turn the back, but it has come to mean bad luck. In Urdu it is often spoken as Adbar. |

| Ar. Adiyah plural of Du'a, prayer. Sometimes it is written as Adiyyah in Urdu with a Taadhud on Ya. |

| Ar. Adiiyyat, manliness. It is current as Adiyyat with Takhfif. |

| Ar. Adhiyyat, pain. It is also used with Takhfif as Adhiyat. |

| Ar. Asami. It is the plural of Asma' (names). In Urdu it is spoken as Asmai with a long Alif. |

| Ar. Aradi, is the plural of Arā (land). It is also, sometimes written with along Alif in Urdu. |

| Ar. Istitqbal, welcome. In Urdu it is current as Istaqbal with a Fatha on the third radical. |
Ar. Istram, equator. It is often called as Ustawa (in Urdu with Damma on the first and third radicals).

Ar. Usturlab, an astrolabe, is called as Istriimlab in Urdu.

Ar. Usquf, a Christian missionary. It is often spoken as Asaqf in Urdu.

Ar. Aalihah is the plural of Silah (a weapon) in Urdu it is used as Aalismah.

Ar. Uslub, mode or manner. It is current in Urdu as Aalub with a Fatba on the first radical.

Ar. Istatab, a stable. In Urdu it is called as Astatbal with a Fatba on the first and fourth radical.

Ar. Aaliyast, reality. It is used in Urdu with Takhrif as Aaliyast.

Ar. A'abi, a desert-dweller. Often spoken as I'abi in Urdu.

Ar. A'raf, a place between the heaven and hell. In Urdu it is sometimes used as I'raf.

Ar. Isha' to spread. It is current in Urdu as Afsa' with a Fatba on the first radical.

Ar. Ufsq, Horizon. Used as Ufsq in Urdu, with Fatba on the second radical.

Ar. AQawad, plural of Qarib, a relative. In Urdu it is spoken as A qaba' with a Fatba on the third radical.

Ar. Iqlim, region or dominion. Generally called Aqlim in Urdu, with a Fatba on the first radical.

Ar. Iksir, elixir. Used as Akir in Urdu, with a Fatba on the first radical.

Ar. Alwidâ to depart. In Urdu it is spoken as Alwada' with a Fatba on Waw.

Ar. Imarat, Chieftainship. Often pronounced as Amarat in Urdu.
Sr. Ana, peace; generally spoken as Ana, with a Fatha on the second radical.

Ar. Anath, plural of Unatha (female) it is used as Unath in Urdu.

Ar. Insaniyyat, manliness. Used as Insaniyat with a Takhfir.

Ar. Ahliyyat, worth. It has become Ahliyat in Urdu after Takhfir.

Ar. Aharn, important. It has also been subjected to Takhfir and thus become Aham in Urdu.

Ar. Bakhr, incense. Used Bukhr in Urdu with a Damma on the first radical.

Ar. Badahat, fearlessness. Often spoken as Bidahat in Urdu.

Ar. Badw, a desert-dweller. This word has become Baddi in Urdu.

Ar. Badawi, a desert-dweller. It is spoken as Badwi in Urdu the second radical being converted into a mute.

Ar. Baraz, literally an open field but it is employed in the sense of natural evacuation. In Urdu it is known as Baraz, with a Fatha on the first radical.

Ar. Baraq, bright. It is the name of that animal also on which the holy prophet rode on the night of Miraj. In Urdu it is called as Buragh with a Damma on the first radical.

Ar. Barahin, the plural of Burhan (an argument) in Urdu it is generally pronounced as Burahin with a Damma on the first radical.
Ar. Barukat, God's grace. In Urdu the second radical has become mute and it is known as Barkat.

Ar. Basalat, bravery. Often spoken as Bisalat in Urdu.

Ar. Biskarat, good-news. Pronounced as Basharat in Urdu. The kasra of the first radical has been replaced by a Fatha.

Ar. Bashara, face. In Urdu it is generally used as Bashrah or Bushrah.

Ar. Battha, resurrection. It is common in Urdu as Batha, with a Fatha on the first radical.

Ar. Bakarat, virginity. In Urdu it is used as Bikarat, with a kasra on the first radical.

Ar. Banat, plural of Bint (daughter). Spoken as Binat in Urdu with a kasra on the first radical.

Ar. Banan, Knuckle. It is sometimes called Bunan in Urdu.

Ar. Baul, Urine. Many people regard it as Boul.

Ar. Bajhat, Joy. Spoken as Buhjat in Urdu.

Ar. Bayyin, Manifest. In Urdu it is used as Bayyan with a Fatha on the second radical.

Ar. Tujjar, plural of Tajir (a business man). It is spoken as Tajjar in Urdu with a Fatha on the first radical.

Ar. Tajribah, an experience. It is known as Tajrubah in Urdu, the kasra of the third radical being replaced by a Qamma.

Ar. Tahliyya, salutation. Sometimes written as Tahayya with a Fatha on Ha in Urdu.
Ar. Tarjamah, translation. It is current in Urdu as Tarjamah with a Damm on the third radical.

Ar. Tarikah, bequest. In Urdu the second radical has been made as mute and it is written as Tarkah.

Ar. Turunj, lemon. It is known as Turunj in Urdu with a Fatha on the second radical.

Ar. Ta'ab, fatigue. In Urdu the second radical is often made as mute and it has become Tab.

Ar. Tafriqah, dispute. The third radical of this word has been made a mute and a Fatha has been given to the second radical, thus it has become Tafriqah in Urdu.

Ar. Tuklan, reliance. It is sometimes written as Tuklan with a Fatha on the first radical.

Ar. Takiyyah, a pillow. In Urdu it is known as Takiyah.

Ar. Tanazul, dispute. Often used as Tanazul in Urdu.

Ar. Tawadu, humility. A Kasra has been given to the fourth radical and it is current as Tawadi in Urdu.

Ar. Taubah, repentance. In Urdu it is used as Taubah with Damm on the first radical.

Arabic it is written both as Tahluka and Tahmilka. But in Urdu it has become Tahalka with a Fatha on the second radical and the mutation of the third radical.

Ar. Tawajjuh, inclination. It is used as Tawajjih in Urdu, the Damm on Jin being replaced by a Kasra.

Ar. Thabit, Sound. In Urdu it is spoken as Thabut with a Damm on Ra.

Ar. Thabat, Stagnation. Used as Thubat in Urdu.
Ar. Thabt, to inscribe. Often used as Thibt in Urdu.

Ar. Thu^ban, a dragon. It is called as Thu^ban in Urdu with a Fatha on the first radical.

Ar. Thaqalat, heaviness. Used as Thiqalat in Urdu with a Kasra on the first radical.

Ar. Thaqalain, the two groups of human beings and genii. In Urdu the second radical has been made as mute and it is current as Thaqalain.

Ar. Thamarah, fruit. In this word also the second radical has been made a mute and it has become Thamrah.

Ar. Taddah, a thorough fare. In Urdu used Jadah with a Takhif.

Ar. Jabal, Mountain. It is sometimes used as Jibal with a Kasra on the first radical.

Ar. Jabin, forehead. In Urdu it is called Jiban with a Kasra on the first radical.

Ar. Jadd, to work hard. This word is used as Jadd in Urdu which means a grand-father in Arabic.

Ar. Jadal, wrangling. Often spoken as Jadal in Urdu with a Kasra on the first Radical.

Ar. Jirahat, a wound. In Urdu it is sometimes used as Jarahat with a Fatha on the first radical.

Ar. Jarah, to cross-examine. It is current as Jirah in Urdu, the Fatha on the first radical being replaced by a Kasra.

Ar. Jarayan, flow. It is also the name of a disease. In Urdu the second radical has been made a mute and it is written as Jaryan.

Ar. Jizyah, a kind of tax. It is known as
Jazyah in Urdu with a Fatha on the Jin.

Ar. Ja‘d, curly hair. Used as Ju‘d in Urdu.

Ar. Jala, to give up the native place. It is spoken as Jila with a Kasra on the first radical.

Ar. Jilbab, a mantle. Sometimes used as Jalabah in Urdu.

Ar. Jilmat, appearance. It is regarded as Jilmat in Urdu with a Kasra on Jin.

Ar. Jummal, a kind of calculation. It is known as Jamal in Urdu.

Ar. Jumhur, public. It is spoken as Jamhur in Urdu, the Damma on the first radical being replaced by a Fatha.

Ar. Jawad, a fine house. In Urdu it is used with Tashid on the Waw as Jawad.

In Arabic it may be written as Jimar or Jummar(neighbourhood) In Urdu it is current as Jawar with a Fatha on the first radical.

Ar. Juwarish, a kind of medicine. It is used as Jawarish in Urdu, a Fatha replacing the Damma on the first radical.

Ar. Jibilat, ignorance. It is popular as Jibilat in Urdu.

Ar. Juhd, effort. This word is generally used as Jihd with a Kasra on the Jin.

Ar. Jahr, loud voice. It is spoken as Jihr in Urdu, the Kasra taking the place of a Fatha.

Ar. Jahl, ignorance. It is common as Jihl, with a Kasra on the first radical.

Ar. Jahlul, a very ignorant person.

In Urdu it is current as Juhul, the Damma has taken
the place of the Fatha on the first radical.

Ar. Jannaham, hell. It is known as Jahannum in Urdu. The Fatha on the nun has been dropped in favour of a Damma.

Ar. Jayb, pocket. In Urdu it called a Jiyb, the fatha on the jim being replaced by a Kasra.

Ar. Jayyid, fine. It is spoken as Jayyad in Urdu with a Fatha on the ya.

Ar. Hajat, need. Sometimes written as Hajit, with a Kasra on jim.

Ar. Habab, bubble. It is spoken as Hubab in Urdu with a Damma on the first radical.

Ar. Hajalah, bed. In Urdu it is generally used as Hujlah.

Ar. Haaj, volume. This word is current in Urdu as Hajam, with a Fatha on jim.

Ar. Hijamaa, cupping. In Urdu it is used as Hajammat with a Fatha on the first radical and means shaving.

Ar. Hadathat, freshness. Often used as Hidathat in Urdu with a Kasra on the first radical.

Ar. Hirfat, occupation. Sometimes used as Harqat with a Fatha on the ha.

It is used as Hurqat and Hirqat (best) in Arabic but in Urdu it is more common as Harqat.

Ar. Harakat, movement. In Urdu the second radical has been made as mute and it is current as Harqat.
Ar. Haam, prudence. Often it is used as Hisam in Urdu.

Ar. Humaan, a sword. In Urdu it is spoken as Hisam with a Kasra on the first radical.

Ar. Hishmat, servants and household etc. In Urdu it is used as Hishmat with a Fatha on the first radical in the sense of dignity.

Ar. Hisas, plural of Hisaa (Share). It is often written as Hasas in Urdu.

Ar. Haqarat, dislike. In Urdu it is current as Hiqarat with a Kasra on the first radical.

Ar. Hikka, itch. Sometimes used as Hakka with a Fatha on Ha.

Ar. Halq, throat. In Urdu a Fatha has been given to the second radical and it has become Halaq.

Ar. Halqun, throat. The Damma on the first radical has been replaced by a Fatha in Urdu and it is used as Halqun.

Ar. Hilya, appearance. In Urdu it is current as Hulya with a Damma on the first radical.

Ar. Hima'il, a small copy of the Quran which hung on the side. Sometimes used as Hima'il with a Kasra on Ha.

Ar. Himaqat, foolishness. It is popular in Urdu as Himaqat with a Kasra on the first radical.

Ar. Humra'u, a red woman. In Urdu it is used as Humra'u with a Damma on the first radical.

Ar. Humaq, foolishness. It is often used as Humaq, with a Fatha on the Min.
Ar. Hamal, burden. In Urdu it is current as Hamal.

Ar. Hanzal, colocynth. Used as Hanzal in Urdu.

Ar. Himma, myrtle. In Urdu it is used as Hina with Takhfif.

Ar. Khasiyyat, property. It is used with a Takhfif on the second radical as Khasiyyat.

Ar. Khajil, ashamed. In Urdu it is common as Khijal with a Kasra on the first and a Fatha on the second radical.

Ar. Khajalat, shamefulness. In Urdu it is used with a Fatha on the first radical and the Mutation of the second radical.

Ar. Kharaj, a kind of tax. It is used as Khiraj in Urdu with a Kasra on the first radical.

Ar. Khirqa, tattered clothes. Often used as Khargh in Urdu.

Ar. Khasana, treasure. In Urdu it is known as Khasana with a Fatha on the first radical.

Ar. Khasarah, loss. Often used as Khasarah with a Kasra on Kha.

Ar. Khasarat, miserliness. Used as Khisarat with a Kasra on the first radical.

Ar. Khasi, castrated. In Urdu the second radical has been made as Mushaddad while the last radical has been subjected to Takhfif and thus it has become Kassi.

Ar. Khafal, secrecy. It is used as Khifa' in Urdu with a Kasra on the first radical.
Ar. Khafadan, Palpitaton. In Urdu the second radical has become mute and it is spoken as Khafan.

Ar. Khalajan, worry. In this word also the second radical has become mute in Urdu and it is used as Khaljan.

Ar. Khalijat, mankind. It is current in Urdu as Khalijat with a Fatha on the first radical.

Ar. Khalwat, loneliness. It is regarded as Khalwat in Urdu, the Fatha on the first radical being replaced by a Kasra.

Ar. Khayal, imagination. In Urdu it is known as Khayal.

Ar. Khayyan, plural of Khaimah (a tent). This word is used as Khayan in Urdu with a Fatha on the first radical.

Ar. Khilt, Kilt. These two words are used together in Arabic to denote a mixed breed. But in Urdu they are pronounced Khalif and Malt, with both a Fatha on the first radicals of the words and they mean the mixing up of any thing.

Ar. Khiyatat, the trade of a tailor. It is used as Khayatat in Urdu with a Fatha on Kha.

Ar. Khairiyat, goodness. In Urdu it is written as Khairiyat, with Takhrif.

Ar. Dibaghat, tanning. It is known as Dibaghat in Urdu with a Fatha on the first radical.

Ar. Darajah, a step or rung of ladder. This word is used in Urdu with the Mutation of the
second radical as Darjah, and means a class in a school.

Ar. Darar, it is the plural of Durr(a pearl) In Urdu it is sometimes used as Durur.

Ar. Dirrah, cane. It is current as Durrah in Urdu with a Damma on the first radical.

Ar. Darar, perdition. In Urdu it is popular as Dimar with a Kasra on the first radical instead of a Fatha.

Ar. Dir, plural of Dar(house). This word is generally spoken with a Fatha on Dal.

Ar. Dhabh, slaughter. In Urdu it is current as Dhibh with a Kasra on the first radical which in Arabic gives the sense of a sacrifice or an animal which is sacrificed.

Ar. Dhabab, to go. This word is common in Urdu as Dhabab with a Kasra on the first radical.

Ar. Rabab, a guitar. It is popular as Rubab in Urdu, the Fatha on the first radical being replaced by a Damma.

Ar. Rihat, a guest house. Often used in Urdu as Ruhat.

Ar. Rajab, hope. It is current in Urdu as Rija' with a Kasra on the first radical.

Ar. Rajat, to return. It is used as Rijat in Urdu with a Kasra on Ra.

Ar. Rahl, the litter or a stand for Quran. In Urdu it is pronounced as Rihl, with a Kasra on the first radical.
Ar. Rida', a mantle. Often used as Rada' in Urdu with a Fatha on Ra.

Ar. Raddi, useless. This word is current as Raddi in Urdu. A Tasbi'd has been given to the second radical.

Ar. Radhaat, meanness. It is common as Ridaat in Urdu, with a Kasra on the first radical.

Ar. Rashh, the oozing of water. Sometimes written as Ruashh in Urdu, the Ra being given a Damma.

Ar. Rida, willingness. This word is popular as Rada in Urdu. The Kasra on the first radical being replaced by a Fatha.

Ar. Radaay, plural of Rada'ayat (subjects) it is current in Urdu as Radaay with a Kasra on the first radical.

Ar. Ru'unat, foolishness. In Urdu it is used as Ru'unat with a Fatha on the first radical in the sense of pride.

Ar. Rafaqat, companionship in a journey. It is common as Rifaqat, the first radical being given a Kasra instead of a Fatha, and means simply companionship and friendship.

Ar. Rif'at, highness. In Urdu it is spoken as Rif'at, with a Fatha on the Ra.

Ar. Raqabat, watching. Sometimes used as Riqabat in Urdu with a Kasra on the first radical.

Ar. Rakab, saddle. In Urdu it is known as Rakab with a Fatha on the first radical. All the names of instruments in Arabic are on the meaning Final.
Ar. Raml, the name of a science by means of which the unforeseen things are predicted by drawing lines on the sand. In Urdu it is often used as Ramal with a Fatha on the second radical and thus confused with the name of a metre in poetry.

Ar. Rawj, briskness of trade. It is current in Urdu as Rawaj with a Kasra on the first radical and signifies custom.

Ar. Rivaq, balcony. Generally spoken as Rawq in Urdu with a Fatha on the first radical.

Ar. Rawasa' plural of Ra'is (a chief) In Urdu it is regarded as Raw'asa' with a Fatha on the Ra and a Damma on the Hamza to mean wealthy persons.

Ar. Rahmaniyyat, asceticism. It is pronounced as Rahmaniyyat in Urdu with a Damma on the first radical.

Ar. Rahn, mortgage. Generally used as Rahn in Urdu with a Kasra on the first radical.

Ar. Rayahin, plural of Rihan (a kind of flower). In Urdu it is used as Riyahin, with a Kasra on Ra.

Ar. Zik, to walk slowly due to weakness. Sometimes used as Zik with a Kasra on the first radical to mean defeat.

Ar. Zaman, the bridle of a camel. Spoken as Zaman in Urdu with a Fatha on the first radical.

Ar. Zunbar, a bee. It is spoken as Zunbar in Urdu.
Ar. Zaωɔr, plural of Za'ir (a visitor). This word is pronounced as Zawɔr in Urdu which in Arabic denotes a forger or a liar.

Ar. Zuhra, beauty. It is the name of a star also. In Urdu it is often spoken as Zibra with a Kasra on the first radical.

Ar. Sa'id, an arm. Sometimes it is called as Sa'ad in Urdu with a Fathah on the Third radical.

Ar. Siba', plural of Sab (a wild beast). In Urdu it is spoken as Saba' with a Fathah on Sin.

Ar. Subhah, a rosary. It is known as Sabbah in Urdu.

Ar. Siblat, Moustaches. General used as Sublat with a Damma.

Ar. Sahab, cloud. Often used as Sibab in Urdu with a Kasra on the first radical.

Ar. Saba', to crush. Sometimes used as Sibh in Urdu.

Ar. Sadad, the right path. It is current as Sadadh in Urdu with a Damma on the first radical.

Ar. Sirah, mirage. In Urdu it is known as Surab with a Damma on Sin.

Ar. Sirayat, infiltrating or circulating. It is spoken a Sarayat in Urdu which means an official residence in Arabia.

Ar. Saratan, cancer. It is called Sartan in Urdu with the mutation of the second radical.

Ar. Sarqah, larceny. In this word also the second radical has been made as mute and it is called sarqah in Urdu.
Ar. Satwat, attack. In Urdu it is current as Satwat with a Kasra on the first radical and gives the sense of dignity.

Ar. Sifarat, ambassadorship. It is common as Sifar in Urdu with a Fatha on Sin.

Ar. Safahat, foolishness. Often used as Safahat in Urdu.

Ar. Safuf, powder. In Urdu it is called Sufuf the Damma replacing the Fatha on the first radical.

Ar. Salkh, the last part of a month. It is spoken as Salakh in Urdu, the second radical receiving a Fatha.

Ar. Samt, direction. This word is known as Sint in Urdu with a Fatha on the first radical.

Ar. Samum, the hot winds of the desert. It is called as Sumum in Urdu, the first radical receiving a Damma instead of a Fatha.

Ar. Sou'al, a question. In Urdu it is current as Sawal, the Fatha replacing the Damma on the first radical.

Ar. Suhulat, ease. This word is spoken as Suhulat in Urdu with a Fatha on Sin.

Ar. Sibaq, to advance. The first radical is often given a Fatha in this word and it is written as Sabaq in Urdu.

Ar. Sayyid, a chief. It is a word used for the descendants of the holy prophet. In the Urdu it is popular as Sayyad, the Kasra of the second radical being replaced by a Fatha.

Ar. Shaja'at, bravery. It is current in
Urdu as Shuja'at. The Fatha on the first radical has been discarded in favour of a Damma.

Ar. Shira', to-sell. In Urdu it is used as Shara' with a Fatha on the first radical.

Ar. Shairn, explanation. It is common in Urdu as Sharah, the second radical being given a Fatha.

Ar. Shitranj, Chess. This game is called as Shatranj in Urdu with a Fatha on the first radical.

Ar. Shair, manner. In Urdu it is spoken as Shair or Shu'ar with a Fatha or Damma on the first radical.

Ar. Shur, understanding. Used as Shuar in Urdu with a Fatha on the first radical.

Ar. Shifa', Cure. It is spoken as Shafaf in Urdu, the Shin being given a Fatha instead of a Kasra.

Ar. Shafaqat, kindness. In Urdu it is current as Shafqat, the second radical being made a mute.

Ar. Shaf'at, intercession. Often used as Shifa'at in Urdu.

Ar. Shif'ah, the right to ownership of a neighbour. It is spoken as Sphi in Urdu with a Fatha on the first radical.

Ar. Shikwah, complaint. In this word the Fatha on the first radical has been replaced by a Kasra and the final Alf Mqsurah dropped in favour of a Ha, thus it has become Shikwah in Urdu.

Ar. Shama' il, plural of Shimal (habit)
In Urdu it is pronounced as Shima'il with a Kaara on the first radical.

Ar. Shamatat, to be pleased at somebody's loss. It is spoken as Shamatat in Urdu.

Ar. Shammah, to smell once. It is used as Shimmah in Urdu with a Kasra on the first radical and means a small quantity of anything.

Ar. Shihab, a bright star. In Urdu it is current as Shabab with a Fatha on the first radical.

Ar. Shaykh, an old or venerable person. This word is regarded Shifkh, the Kaara replacing a Fatha on the first radical.

Ar. Sajib, companion. In Urdu it is spoken as Sahib with a Fatha on the third radical.

Ar. Sabur, a patient person. It is pronounced as Subur in Urdu with a Damma on the first radical.

Ar. Sahm, court-yard. It is regarded as Shm in Urdu with a Kaara on the first radical.

Ar. Sibbat, soundness. In Urdu it is written as Sibbat with a Takhfif on the the second radical.

Ar. Sadr, the upper portion of any thing. It is called as Sadar in Urdu, the second receiving a Fatha.

Ar. Sadaqah, Charity. This word is popular as Sadqah in Urdu, the second radical becoming a muta.

Ar. Sab, difficult. Often used as Sab in Urdu.

Ar. Subbat, difficulty. It is spoken as Subbat in Urdu the Damma on the first radical being replaced by a Fatha.
Ar. Sifr, Zero. In Urdu it is common as Sir, with a Fatha on the Second radical.

Ar. Samgh, Glue. It is called Samagh in Urdu, the second radical receiving a Fatha.

Ar. Saat, trade or profession. In Urdu it is current as Sanat with a Damma on the first radical.

Ar. Sunuq, a box. In Urdu it is called Sanduq, the Damma on the first radical being dropped in favour of a Fatha.

Ar. Sauma'a, a monastery. In Urdu it is known as Saumai'a, the third radical receiving a Kasm.

Ar. Da'ti', lost. It is pronounced as Da'a' in Urdu with a Fatha on the third radical.

Ar. Darurat, need. In Urdu it is regarded as Dururat with a Damma on the first radical.

Ar. Daruri, necessary. Like the last word it has also been given a Damma on the first radical and is used as Durari.

Ar. Dimad, plaster. Generally spoken as Da'maj in Urdu.

Ar. Da'igham, a lion. In Urdu it is often called as Da'igham, with a Damma on the third radical.

Ar. Tuhai, a disease. Sometimes spoken as Tihal in Urdu.

Ar. Tarh, to fling. In Urdu it is used as Tarah, the second radical receiving a Fatha, and means mode.
Ar. Tarfatu al (sin, the twinkling of an eye. In Urdu the word Tarfa is pronounced as Turfah with Damma which in Arabic denotes a strange thing.

Ar. Tarfain, two sides. It is current as Tarfain in Urdu, the second radical becoming a mute.

Ar. Ta'am, food. In Urdu it is current as Tu'am with a Damma on the first radical.

Ar. Ta'm, taste. Often used as Tu'm in Urdu.

Ar. Talaqat, quick flaw of words. It is spoken as Tilaqat in Urdu, with a Kasra on the first radical.

Ar. Tala'Bah, plural of Talib (the seeker of any thing). In Urdu it is current as Tulbah, the first radical receiving a Damma and the second radical becoming a mute.

Ar. Tal'at, appearance. In Urdu it is pronounced as Til'at with a Kasra on the first radical.

Ar. Tanbur, a drum. In Urdu it is used as Tanbur with a Fatha on the first radical.

Ar. Tawilah, a long rope. It is pronounced as Tawailah with a Ya Majhul to mean a stable in Urdu.

Ar. Tayyib, fine. In Urdu it is current as Tayyab with a Fatha on Ya.

Ar. Tilism, A talisman. It is known as Tiliem in Urdu with Tal'if and a Kasra on the Lam.

Ar. Zulumat, plural of Zulmat (darkness).
In Urdu it is spoken after the Mutation of the second radical as Zulmat.

Ar. Zalum, a great tyrant. In Urdu it is sometimes used as Zulun with a Damma on the first radical.

Ar. 'Ariyyat, a borrowed thing. This word is current in Urdu as 'ariyat with a Takhif on Ra.

Ar. 'Aba', a cloak. Often spoken as 'iba' in Urdu.

Ar. 'Ajj, inability. In Urdu it is common as 'ijz with a Kaara on the first radical.

Ar. 'Ajlat, hurry. It is current as 'ujlat in Urdu. The Fatha on the first radical being replaced by Damma.

Ar. 'Ajiz, an old woman. In Urdu it is spoken as 'Ujuz with a Damma on the first radical.

Ar. 'Adn, the garden of heaven. It is also the name of a port in Arabia. This word is called as 'Adan with a Fatha on the second radical.

Ar. 'Aduw, an enemy. In Urdu it is known as 'Udu with a Damma on the first radical and the Takhif of Waw.

Ar. 'Adhra', a virgin. It is generally pronounced as 'Udhra' in Urdu, with a Damma on the first radical.

Ar. 'Arbadah, a bad nature.
Sometimes called as 'Urba'ah in Urdu.

'Ar. (Araset, plural of 'Arsa (a courtyard)
In Urdu it is used as 'Arsat with the mutation of the second radical.

'Ar. (Arq, perspiration or juice of something. It is current in Urdu as 'Arq with the mutation of Ra.

'Ar. (Arsu, a bride or a bridegroom. In Urdu it is pronounced 'Urus with a Damma on the first radical and means a bride.

'Ar. (Arud, the metres of poetry. It is spoken as 'Urud in Urdu with a Damma on the first radical.

'Ar. (Aza', to bear patiently. In Urdu it is often used as 'Iza, with a Kasra on the first radical.

'Ar. (Ushr (Ashir, one upon hundred. It is common as 'Ashir 'Ashir in Urdu, the first Ain being given a Fatha.

'Ar. (Abab, a muscle. It is called 'Asbab in Urdu with the mutation of the second radical.

'Ar. (Usfur, a bird. In Urdu it is known as 'Hsfur, a Fatha replacing the Damma on the first radical.

'Ar. Isma'at, protection. It is spoken as 'Asma'at in Urdu in the sense of chastity.

'Ar. (Adw, a link. In Urdu it is often used as 'Adw with a Fatha on the first radical.
Ar. (Itr, perfume. It is regarded as (Itar in Urdu with a Fatha on the second radical.

Ar. (Atash, thirst. Used as (Atish in Urdu.

Ar. (Utufat, kindness. This word is common as (Atufat with a Fatha on the first radical.

Ar. (Azamat, greatness. In Urdu it is used as (Azamat with the mutation of the second radical.

Ar. (Afw, to excuse. In Urdu it is popular as (Afw with a Damma on the second radical.

Ar. (Alaqah, relationship or connection. It is used as (Ilaqah in Urdu which in Arabic means a strap.

Ar. (Ilawah, extra. In Urdu it is current as (Alawah with a Fatha on the first radical.

Ar. (Imamah, a turban. It is called (Imamah in Urdu with a Fatha on the first radical.

Ar. (Amadan, intentionally. In Urdu it is spoken as (Amadan with a Fatha on the second radical.

Ar. (Usaq, depth. Generally spoken as (Usaq in Urdu with the Fatha replacing a Damma on the second radical.

Ar. (Amalah, plural of (Amil (a worker) It is used as (Amlah in Urdu with the mutation of the second radical.

Ar. (Amud, a pillar. In Urdu it is regarded as (Umud with a Damma on the first radical.

Ar. (Ana’, pain and suffering. Commonly used as (Ina’ in Urdu with a Kafra on the first radical.

Ar. (Usur, Essence. Often spoken
as 'Usar in Urdu.

Ar. 'Unfawan, beginning. In Urdu it is regarded as 'Anfawan, a Fatha replacing the Damma on the first and the third radical.

Ar. 'Anqa', a unique bird. It is current as 'Unqa' in Urdu with a Damma on the first radical.

Ar. 'Iyadat, to call on a patient. Often spoken as 'Ayadat.

Ar. 'Iyal, plural of 'Aliyah(family). Sometimes called as 'Ayal, in Urdu with a Fatha on the first radical.

Ar. 'Iyan, manifest. It is spoken as 'Ayan in Urdu with a Fatha on the first radical.

Ar. 'Uyub, plural of 'Aib (fault) Generally pronounced as 'Ayub in Urdu with a Fatha on 'Ain.

Ar. Gahban, loss. In Urdu it is spoken as Ghaban which in Arabic denotes a lack of reason.

Ar. Ghathayan, to feel nausea. In Urdu it is called Ghithyan with a Kasra on the first radical and the mutation of the second radical.

Ar. Ghadar, mutiny. It is current as Ghader with a Fatha on Dal.

Ar. Gharad, intention. In Urdu it is popular as Ghadar with mutation of the second radical.

Ar. Ghurfa, a room. Often spoken as
Gharfa in Urdu,

- Ar. Ghazal, a deer. It is called Ghizal in Urdu, the Kasra replacing the Fatha on the first radical.

- Ar. Ghisab, to appropriate another's belongings illegally. In Urdu it is used as Ghasab with a Fatha on the second radical.

- Ar. Ghilaf, cover. Sometimes pronounced as Ghilafin Urdu with a Fatha on the first radical.

- Ar. Ghalabah, domination. It is spoken as Ghalabah in Urdu with the mutation of the second radical.

- Ar. Ghalayam, boiling. In Urdu it is called Ghalayan with the mutation of the second radical.

- Ar. Ghatah, to dive. This word is known as Ghatah in Urdu with a Waw Majnu.

- Ar. Fakhita, a dove. In Urdu it is called as Fakhita with the mutation of Kaa.

- Ar. Fataq, a kind of disease. It is known as Fitaq in Urdu with a Kasra on the first radical and a Fatha on the second one.

- Ar. Fajir, dawn. In Urdu it is spoken as Fajir with a Kasra on the second radical.

- Ar. Fuhah, nonsense. Often used as Fuhah with a Fatha on the first radical.

- Ar. Firar, to run away. It is spoken as Farar in Urdu, a Fatha replacing the Kasra on the first radical.

- Ar. Farash, bed. Sometimes pronounced as Farash in Urdu with a Fatha on the first radical, e.g. Sahib Farash.
Ar. Fasad, corruption. In Urdu it is current as Fisad, the Fatha on the first radical being replaced by a Kasra.

Ar. Fadha', atmosphere. It is common as Fida in Urdu with a Kasra on the first radical.

Ar. Fadlah, refuse. In Urdu it is called Fudlah, the Fatha of the first radical being dropped in favour of a Damma.

Ar. Filizat, those metals which do not melt in fire. In Urdu it is used as Falazat with a Fatha on the first radical and the mutation of the second and the Makhsuf of the third radical.

Ar. Fals, a piece. Often pronounced as Falas in Urdu.

Ar. Ghalah, a carman. In Urdu it is current as Qafalah with the mutation of Fa.

Ar. Qaqlah, Cardamum. It is common as Qafalah in Urdu with the mutation of Qaf.

Ar. Ghabab, plural of Gubbah (a dome). This word is often used as Qubah in Urdu with a Damma on the first radical.

Ar. Ghabalah, a title deed. In Urdu it is known as Qabalah with a Kasra on the first radical.

Ar. Qubul, acceptance. It is spoken as Qubul in Urdu with a Damma on the first radical.

Ar. Qadamat, antiquity. Often pronounced as Qidamat with a Kasra on the first radical.
Ar. Qadh, to object. In Urdu it is used as Qadah with a Fatha on the second radical which in Arabic denotes a bowl.

Ar. Qarniqir, plural of Qarniqah (the sound produced by the intestines). It is sometimes pronounced as Qarniqah in Urdu with a Fatha on the second Qaf.

Ar. Qiram'at, recitation of Qur'an. In Urdu it is known as Qirat.

Ar. Qaran孚, cloves. It is common as Qaran孚 in Urdu with a Fatha on Fa.

Ar. Qasab, a reed. This word is pronounced as Qasb in Urdu with the mutation of the second radical.

Ar. Qasbah, capital. In Urdu it is used as Qasbah with the mutation of the second radical in the sense of a small town.

Ar. Qajat, plural of Qadi (a judge) in Urdu it is regarded as Qajat with a Sakhi'd on the second Radical.

Ar. Qadiyyah, a dispute. It is pronounced as Qadiyyah in Urdu with a Takhfif of Ya and mutation of the second radical.

Ar. Qitar, a row of camels. In Urdu it is used as Qitar with a Fatha on the first radical and means a row of any-thing.

Ar. Qat, to cut. It is current as Qata in Urdu with a Fatha on the second radical.

Ar. Qal'ah, a fort. In Urdu it is known as Qil'ah the Fatha on the first radical being replaced by a Kasra.
Ar. Qaliyyah, a kind of roasted meat. It is called Qaliyyah in Urdu with the mutation of the second radical and the Tahffic of Ya.

Ar. Qulzum, an ocean. In Urdu it is common as Qulzum the Daalma on the third radical being discarded in favour of a Fatha.

Ar. Qumash, household goods. It is popular in Urdu as Qimash in the meaning of manner or mode.

Ar. Qana'at, satisfaction. Often used as Qina'at in Urdu.

Ar. Qindil, a kind of lamp. In Urdu it is pronounced as Qandil with a Fatha on the first radical.

Ar. Qintarah, a bridge. It is sometimes called Qintarah in Urdu.

Ar. Khath, to hide. In Urdu it is often used as Khit with a Kasra on the second radical.

Ar. Khaahal, an eye-specialist. It is spoken as Kulaal with a Daalma on the first radical and the Tahffic of Ha.

Ar. Kudurat, impurity. In Urdu it is current as Kadurat with a Fatha on the first radical.

Ar. Kurmah, a solid body. In Urdu it is pronounced as Kurmah with a Tashdid on the second radical.

Ar. Kasad, a lack of sale. Often used as Kisad with a Kasra on Kaf.
Ar. Kasar, a bit of something. It is common as Kasar in Urdu with a Fatha on the second radical.

Ar. Kafalat, bearing of responsibility. In Urdu it is regarded as Kifalat with a Kasra on the first radical.

Ar. Kalimah, an utterance. This word is spoken as Kalamah in Urdu with the mutation of the second radical.

Ar. Kuniat, alias. In Urdu it is pronounced as Kunniyyat with a Tashdid both on Nun and Ya.

Ar. Khanaat, to predict the unforeseen things. It is used as Kahanat in Urdu with a Fatha on the first radical.

Ar. La Jarum, surely. In Urdu it is spoken as La Jarm with the mutation of the Ra.

Ar. Lahiq, that which overtakes. It is regarded as Lahaq in Urdu.

Ar. La mubalahah, necessarily. It is pronounced as La mubalahah in Urdu with a Damma on the Mim.

Ar. Lahid, a side-grave. In Urdu it is common as Lahid with a Fatha on the second radical.

Ar. Labbat, often called Labbat in Urdu with a Fatha on the first radical.

Ar. Labgume. It is spoken as Lab in Urdu with a Fatha on the second radical.

Ar. Liqa', meeting. In Urdu it is current as Laqa' with a Fatha on the first radical.
Ar. Liwa', a banner. Sometimes called Leen' in Urdu.

Ar. Mubarak, enjoying the grace of God. In Urdu it is current as Mubarak with a Maara on the second radical.

Ar. Hubalaghah, exaggeration. It is spoken in Urdu as Hubalaghah with the mutation of the fourth radical. Other words on its measure like Hubdalah, Muharrahah, Mubasarah, Mubasarah, Mushahdah, Munazarah, Muwazarah, Mulazarah, Murajish, Mubarak, originally Mubalaghah etc. all have a Kasra on their fourth radical but in Urdu it is often made a mute or changed with a Kasra.

Ar. Hubal, a fruit bearing tree. It is sometimes used as Muthmar in Urdu.

Ar. Mahmud, plural of Mahmud, a praise-worthy thing) In Urdu it is spoken as Mahmid with a Maara on the first radical.

Ar. Muzaharah, discourse. It is used as Muhawrah in Urdu with the mutation of Waw in the sense of idiom.
Ar. Mahabbat, love. In Urdu it is current as Mubabbat, the Fatha being replaced by a Damma on the first radical.

Ar. Mahkamah, a court of justice. In Urdu it is popular as Mahikmah, with a Kasra on the second radical and the mutation of the third radical, to mean a department.

Ar. Mahallah, a quarter. In Urdu it is popular as Muballah with a Damma on the first radical.

Ar. Madh, praise. It is used as Hadah in Urdu with a Fatha on Dha.

Ar. Madrasah, a school. It is known as Madrasah in Urdu the second radical being given a Fatha and the fourth becoming a mute.

Ar. Maraj, a disturbance. In Urdu it is common as Marj with the mutation of Ra. Generally it is used with Haraj.

Ar. Marjan, Coral. Sometimes called as Mirjan in Urdu.

Ar. Marji{ the place of returning. It is spoken as Marja{ in Urdu with a Fatha on Jem.

Ar. Mushal, a messenger. In Urdu it is common as Mursal with a Kasra on the third radical.

Ar. Maraj, a disease. In Urdu it is current as Marj with the mutation of the Ra.

Ar. Murawwat, manliness. It is popular in Urdu as Murawwat with a Fatha on the second radical.
Ar. Muzakhrafat, plural of Muzakhraf (deceitful thing) In Urdu it is spoken as Muzakhrafat with the mutation of the second radical and giving a Fatha to the third one.

Ar. Muzain, el. Sometimes used as Muzman in Urdu.

Ar. Misahat, measurement. Used as Masahat in Urdu.

Ar. Masafat, distance. In Urdu it is spoken as Masafat with a Damma on the first radical.

Ar. Masawat, equality. It is current as Masawat in Urdu, the Damma on the first radical being replaced by a Fatha.

Ar. Masawi, equal. In Urdu it is sometimes used as Masawi which means evils in Arabic.

Ar. Mustaghriq, immersed in something) It is pronounced as Mustaghriq in Urdu with a Fatha on Ra.

Ar. Musalsal, continuous. This word is regarded as Musalsal in Urdu with Kasra on the the second Sin.

Ar. Mushawaddah, a blue-print of something. It is popular as Mushwaddah in Urdu

Ar. Mushairah, to recite poetry to one another. In Urdu it is current as Mushairah with a Kasra on the fourth radical and means a poetical symposium.

Ar. Mishal, a torch. In Urdu it is known as Mishal with a Fatha on the first radical.
Ar. Mashurah, counsel. It is popular as Mashurah in Urdu with the Damma on the third radical being replaced by a Fatha.

Ar. Mushalabat, reconciliation. In Urdu it is called Mashalabat with a Kasra on the fourth radical.

Ar. Mushaf, the Quran. Often used as Mushaf in Urdu.

Ar. Masriff, a place for expenditure. This word is common as Masraf in Urdu with a Fatha on the third radical.

Ar. Muta'lah, observation. In Urdu the fourth radical has been made a mute and it is spoken as Muta'lah.

Ar. Mar'akah, battlefield. The third radical of this word is regarded as mute in Urdu and it is used as Mar'akah.

Ar. Ma'af, forgiven. In Urdu it is popular as Ma'af, a Fatha replacing the Damma on the first radical.

Ar. Musbarat, civilization. It is called Musbarat in Urdu with the mutation of the fourth radical. Other words on this measure like Musbambat, Muskabat, Musafarat, Musafaqat, Musafat, Muskarat, Musakhat, Mutafqat, Mushebat etc. all have originally got a Fatha on the fourth radical which is sometimes replaced by a Kasra or made as mute in Urdu.

Ar. Madin, a mine. In Urdu it is known as Ma'dan with a Fatha on Dal.
Ar. Manifjan, given a title. It is common in Urdu as Ma'num, with a Fatha on the first radical the mutation of the second and a Damma on the third radical. In Arabic it denotes a mad person.

Ar. Mufrat, abundant. Sometimes spoken as Mufrat in Urdu.

Ar. Naqam, a staying place. It is current as Naqam the Fatha on the first radical being replaced by a Damma.

Ar. Maqdirat, power. Pronounced as Maqdarat in Urdu with a Fatha on the fourth radical.

Ar. Maqaddar, everything which is brought forward. It is spoken as Maqaddar in Urdu with the mutation and Takh rif of the third radical to mean a legal case.

Ar. Maqsid, intention. It is common in Urdu as Maqsad with a Fatha on the third radical.

Ar. Miqua', a veil. It is current as Miqua' in Urdu with a Fatha on the fourth radical instead of Kasra.

Ar. Makramat, nobility. In Urdu it is spoken as Makramat with a Fatha on the third radical.

Ar. Muknat, power. Commonly used as Maknat in Urdu.

Ar. Mulzam, Accused. It is called Mulzim in Urdu, the Fatha on the third Radical being replaced by a Kasra, but in Arabic this word means an accuser.

Ar. Malika, Queen. It is known as Malka in Urdu with the mutation of the second radix.
Ar. Marat, death. Spoken as Damat in Urdu with a Damma on the first radical instead of a Fatha.

Ar. Mamluk, plural of Mamlukat (Dominion)
In Urdu it is pronounced as Mumlik with a Damma on first radical.

Ar. Mamlukat, dominion. It is regarded as Mumlikat in Urdu. A Damma replacing a Fatha on the first radical and the Damma on the third radical being ousted by a Kasra.

Ar. Mawadi, a call. It is common as Mawadi in Urdu.

Ar. Manafat, plural of Manafat (profit)
In Urdu it is current as Munafa with a Damma on the first radical and a Fatha on the fourth radical.

Ar. Kunaf, against. Sometimes used as Manaf in Urdu.

Ar. Mawnajiq, a catapult. In Urdu it is common as Mawnajiq.

Ar. Mansib, rank. It is current as Mansab in Urdu, Kasra on the third radical being replaced by a Fatha.

Ar. Mangal, a stove. In Urdu it is called Mangal with a Kasra on the first radical.

Ar. Mawalat, friendship. It is spoken as Mawalat in Urdu, a Fatha taking the place of Damma on the first radical.

Ar. Mamwati, friendship. Often spoken as Mawalat in Urdu.

Ar. Hausam, a fair. In Urdu it is current as Hausam with a Fatha on the third radical, and means a season.
Ar. Mauji, a place. It is common in Urdu as Mauza, the Kasm on the third radical being replaced by a Fatha. Other words on this measure of Ism Zarf like Maula, Mautin, Maueil, Maut, etc. have also got a Kasra on the third radical which is often changed into a Fatha in Urdu.

Ar. Maulawi, belonging to the master. It is spoken as Maulwi in Urdu with the mutation of Lam.

Ar. Maham, plural of Muhim (a difficult task). In Urdu it is pronounced as Muhim with a Damma on the first radical.

Ar. Muhaddhab, cultured. It is called Muhaddhib in Urdu with a Kasra on the third radical.

Ar. Mahib, friendly. This word is regarded as Muhib in Urdu.

Ar. Mayalan, inclination. It is used as Maylan in Urdu the second radical becoming a mute.

Ar. Mayassar, easy. In Urdu it is generally spoken as Mayssar with a Fatha on the first radical.

Ar. Mayyat, dead body. It is current as Mayyat in Urdu the Kasm on the Ya being replaced by a Fatha.

Ar. Hubuwwat, prophetic. In Urdu it is current as Nabuwwat, with a Fatha on the Nun.

Ar. Najabat, nobility. Often used as Hijabat with a Kasra on the first radical.
Ar. Hajat, freedom. It is spoken as Hijat in Urdu the Fatha on the first radical being replaced by a Kasra.

Ar. Hijasat, uncleanness. Sometimes used as Hijasat in Urdu with a Kasra on the first radical.

Ar. Nabhat, weakness. It is common as Nibhat in Urdu.

Ar. Nahw a part of grammar. In Urdu it is called as Nihw, a Kasra taking the place of a Fatha on the first radical.

Ar. Nahmat, ill-luck. It is current as Nahmat in Urdu, the Fatha taking the place of a Damma on the first radical.

Ar. Nahmat, haughtiness. It is used as Nakhmat in Urdu.

Ar. Nahmat, repentance. In Urdu it is pronounced Nahmat, the Fatha on the first radical being dropped in favour of a Kasra.

Ar. Nadhr, a vow or gift. This word is known as Nadhar in Urdu with a Fatha on the second radical.

Ar. Nasrin, a kind of sweet-smelling flower. In Urdu it is called as Nasrin.

Ar. Nasihat, joy. It is current as Nishat in Urdu, the Fatha on the first radical being replaced by a Kasra.

Ar. Nashwa wa Nama, to grow and flourish. It is pronounced as Nashw wa Numa in Urdu.
Ar. Nasab, to pitch or fix something. In Urdu it is common as Nasab, with a Fatha on the second radical.

Ar. Nasb al 'Ain, the goal. It is spoken as Nasb al 'Ain in Urdu, the Damma on the first Nun being replaced by a Fatha.

Ar. Nazmah, the onlookers. In Urdu it is used as Nazmah with a Takhif in the sense of a scene.

Ar. 'I'm al badal, a good reward. It is pronounced as 'Imul badal in Urdu with a Damma on Nun.

Ar. Naghmat, plural of Naghmah (a symphony) In Urdu it is used as Naghmah with the mutation of Ghain.

Ar. Nafadh, enforcement. It is generally known as Nafadh in Urdu, the first radical receiving a Kasra.

Ar. Nafaqah, the provision for the family. This word is current as Nafqah, with the mutation of the second radical.

Ar. Niqab, a veil. In Urdu it is popular as Niqab, the Kasra on the first radical being dropped in favour of a Fatha.

Ar. Naqab, to bore a hole. It is known as Naqab in Urdu with a Fatha on Qaf.

Ar. Naqs, deficiency. In Urdu it is current as Naqs, the first radical receiving a Damma instead of a Fatha.

Ar. Nihat, plural of Nuktah (a subtle point) In Urdu it is called as Nukat with Damma on Nun.
Ar. Nakbat, hardship. It is used as Nukbat in Urdu.

Ar. Nakhat, any kind of small. In Urdu it is common as Nikhat with a Kasra on the first radical.

Ar. Numwat, growing up. It is used as Namu in Urdu with a Takhfif on Waw.

Ar. Nawab, one who deputizes often. It is known as Nawab with a Takhfif of the second radical and denotes wealthy landlord in Urdu.

Ar. Nahi, to forbid. In Urdu it is spoken as Nhi.

Ar. Niyat, intention. It is popular in Urdu as Niyat with a Takhfif of the second radical.

Ar. Nayyar, bright. It is common as Nayyar in Urdu, the Kasra on Ya being replaced by a Fatha.

Ar. Wardat, an incident. In Urdu it is current as Wardat with the mutation of Ra.

Ar. Wasitah, a means. Used as Wastah in Urdu with the mutation of the third radical.

Ar. Walidah, mother. It is spoken in Urdu with the mutation of the third radical as Waldah.

Ar. Walidain, parents. In this word also the third radical has become a mute in Urdu and it is used as Waldain.

Ar. Wijdan, to find something. It is often pronounced as Wajdan in Urdu.
Ar. Wada, to bid farewell. It is common as Vida in Urdu, the Waw receiving a Kasra instead of a Fatha.

Ar. Wadui, very loving. Generally spoken as Wudui in Urdu.

Ar. Waaatat, intervention. Often spoken as Wusatat in Urdu.

Ar. Wad, mode or manner. In Urdu it is used as Wada with a Fatha on the second radical.

Ar. Wudu, ablution. It is pronounced as Wudu in Urdu which in Arabic denotes the water used for ablution.

Ar. Wagh, hue and cry; war. In Urdu it is called Wigha with a Kasra on the first radical.

Ar. Wagar, dignity. It is current as Wigar in Urdu, the Fatha on the first radical being replaced by a Kasra.

Ar. Hajr, separation. In Urdu it is popular as Hijr with a Kasra on the first radical.

Ar. Hajw, a spoon. It is called Hiju in Urdu.

Ar. Hadhayan, raving. In Urdu it is known as Hidyayn, the first radical receiving a Kasra and the second becoming mute.
Ar. Hađam, digestion. It is current as Hādām in Urdu with a Ṭātha on the second radical.

Ar. Handahah, engineering; measurement. In Urdu it is spoken as Hīndah in the sense of numerals.

Ar. Hawis, madness. In Urdu it is called Hawai with a Kasra on the second radical to mean greed.

Ar. Yubusat, dryness. It is regarded as Yūbusat in Urdu, the Damma on the first radical being replaced by a Ṭātha.

... ... ... ... ... ...
CHAPTER IV

ARABIC WORDS WHOSE OUTWARD FORMS HAVE CHANGED.

(In these words, either a sound has been omitted or replaced by another sound, or a new sound has been added).

Ar. مات، to surround. In Urdu it is generally spoken as نات with the omission of the preceding Alif and means a boundary wall.

Ar. دان، skin. The Indian tanners call the hides as دان by dropping the Ya and adding an Alif at the end.

Ar. ایوب، plural of آیب، a wonder. It is known as آیوب in Urdu with the omission of the preceding Alif, and a Fatha on the second radical.

Ar. افرا تفریت، transgression. These two words are used together in Urdu as افرا and تفریت with the omission of both the Ta and mean uproar.

Ar. هیویدان، crowd. This word is often used in Urdu as هیویدان, the Za being replaced by a Persian Za.

Ar. عالمین نامی، the members of the family or natives and the slaves. In Urdu it is popular as عالمی نامی, the Alif being dropped from the first word and the Tanwin being changed into Ya, and means the people at large.

Ar. الیحارب، a niche. This Arabic word has been introduced in Urdu through Portuguese as الیحارب, the sound of Ha and the نال Za were
omitted as they were not beaming the accent. In Urdu it is now current as Almari.

Ar. Atbaq, plural of Tabaq, a tray. In Urdu it is common as Tabaq, with the deletion of the Alif in the beginning.

Ar.

Ar. Bida, a commodity. It has become Bisat in Urdu. The phonetic decay has changed the Qad into a Sin and the Ain and Ta into a Ta.

Ar. Balwa, a trial. It has become Balwah in Urdu, the Alif Maqura being replaced by a Ha, and means a riot.

Ar. Bauran, a kind of food prepared by mixing brinjals with some curd and sugar. It is so called after the name of Bauran bint al Hasan bin Sahl, the wife of Hamsun. In Urdu it has become popular as Burani.

Ar. Tamashi, to walk together. Under the Persian influence it has become Tamasha the final Ya being replaced by an Alif. The same is the case with the words like Tamanni, Taqadi, Tabashi, Tajalli, Tawalli, they are current in Urdu as Tamanna, Taqada, Tabasha Tajalla and Tavalla respectively.

Ar. Tamiz, differentiation. It has become Tamiz in Urdu by dropping a Ya from the middle. In a like manner Taghyir has become Taghir.

Ar. Tashmi, to use abusive language.
In Urdu it is generally used with the word Ta’ma (to taunt) and so has become current as Tishma on its analogy.

Ar. Taqaddam, advance. It is popularly used as Takdama in Urdu, the Qaf being replaced by a Kaf.

Ar. Jarish, porridge. In Urdu it is called Jaris with a change of Shin by a Sin.

Ar. Jull, body-clothes of cattle, especially a horse. It has taken the form of Jml with an addition of Ha and Waw and a Takhfif of Lam.

Ar. Jaurab, a stocking. It is the arabicized form of the Persian word Gaurab. In Urdu it is spoken as Jurrab.

Ar. Zihaz, to make provisions. In this word Imala (a change of Alif by a Ya) took place in Persian and now it is called Zahiz in Urdu to mean the paraphernalia that a bride carries with her to her husband’s house.

Ar. Harun, headstrong, generally used for horse). This word is well known as Haruni in Urdu with an addition of Alif and Ya.

Ar. Nazira, a perm. In Urdu it is current as Nadira, the Ya being replaced by a Ha and the Za by a Dal.

Ar. Hullan, a lamb. It has become Hulwan in Urdu with the addition of a Waw and the Takhfif of Lam.
Ar. Haveli, environs. Here also Iskala has taken place and it has taken the form of Haveli to mean a Mansion in Urdu.

Ar. Kharat, lathe. It is known as Kharad in Urdu, the Ta making place for a Dal.

Ar. Kharita, a small bag. In Urdu it is called Kharita the Ra being dropped in favour of a Lam.

Ar. Khari, expenditure. It has become Kharch in Urdu with the exchange of Jam by a Che.

Ar. Khair wa Salah, welfare. In Urdu it is commonly spoken as Khir Salla, the Ha of Salah being omitted and a Tashdid being given to Lam.

Ar. Khish, a diaper. In Urdu it is common as Khais, the Kha being replaced by a Kha and the Shin by a Sin.

Ar. Dass, a place which is trodden) with the Indian masons it has assumed the form of Dass with the addition of an Alif in the end, to mean the lower part of a threshold which is trodden.

Ar. Darb, a narrow gate or passage. The word Darba is its corrupted form and it is well known as Darba, with the exchange of a Ra with a Ra and the addition of a Ha in the end to mean a pen or an enclosure for poultry.
Ar Rukn, a shop. It is known as Dukan in Urdu, with the addition of a Waw and the Takhfif of Raa. Some people think this word to be of Persian origin. Mr. Arnold in his book Sawâ al Sabil was also labouring under the same delusion. In fact it is a purely Arabic word being derived from Dukk, a platform on which a shop is arranged.

Ar Dawat, an inkpot. In Urdu it is written as Dawat, with an additional Alif.

Ar Dera but more common as Derrya, a round space of san. In Urdu it has become as Dera, the Dal being replaced by a Dal and means a tent.

Ar Dharrah, a grain of sand. It is current as Dhara in Urdu with the Takhfif of Ra and the exchange of a Ta with Alif, to denote a small quantity of something.

Ar Raz, an expert. In Urdu it has taken the form of Rajan, an expert mason. The Za is often changed into a Jim in Indian languages.

Ar Rahi, a fan. It is current as Ra'il in Urdu, the Ra being changed with a Hamza and means a Churn as it resembles a fan in its shape.

Ar Zambra, a bee. It was the name given to negro lad due to their black colour resembling a bee. In Urdu it has become popular as Jumbura, the Za being replaced by a Jim and is the name given to a lad whom the jugglers keep.
Ar. Zafir, a loud whistle. It is common as Zafil in Urdu, the final R being changed into a L.

Ar. Sa'is, a groom. In Urdu it has become popular as Sa'is with the addition of Ya.

Ar. Sijaf, a curtain or border. This word is used as Sinjaf in Urdu with an additional Nun.

Ar. Sarraj, one who makes saddles. During the reign of the Mughals this was the name given to the people who made the saddles for the army. With the down fall of the Mughals their profession received a setback and they were obliged to make shoes. With their profession their name also suffered, the shoes they made being called Shirazi instead of Sarraj (made by a Sarraj).

Ar. Saqqah, a water carrier. In Urdu it is often used as Saqqah, the final Alif making place for a Ha.

Ar. Siqayah, a cistern. It is spoken as Siqawah or Siqabah, the Ya being replaced by a Waw or a Ba.

Ar. Sufun, plural of Safina, a boat.
The Indian sailors have corrupted it as Sanpan to mean a kind of small boat. It is also a case of folk etymology. People forgot the meaning of Sufun and associated the swift boat with a Sanp (a snake).

Ar. Safan, hard scales on the back of a crocodile. It has become Sa'fan in Urdu with the addition of an Alif.

Ar. Salas al baul, a copiousness of urine. In Urdu it is spoken as Salsam baul with
the omission of Alif and giving a Damma to both the Sin.

Ar. Sanat, a year. It has become San in Urdu by dropping the final Ta.

Ar. Sud, black. The negroes were called Sudi as they had a black colour. In Urdu this word took the form of Shaidi and was used in old novels in the sense of a slave as the slaves were usually negroes.

Ar. Shaqul, a plummet. It has an Aramic origin. With the Indian Masons it has become Sahul.

Ar. Shiras, Glue. In Urdu it is called as Sarnish with a change in the order of sounds and Imala.

Ar. Shatah, shameless. A word of Greek origin. It is spoken as Shattah by women to mean a shameless woman. The Ta has been changed with a Ta and given a Tashid and the Ha has been replaced by a Ha and preceded by an Alif.

Ar. Sharak, a road. It has been transformed into Sapak in Urdu. A Sin has taken the place of the Shin and the Ra has made way for a Ra.

Ar. Shakwa, complaint. In Urdu it has become current as Shikwah, the Alif Maqṣura being changed into a Ba and the Fatha on the first radical being ousted by a Kasra.
Ar. Saburai, ballast. It is derived from Sabr (patience) and is applied to the ballast because it keeps the ship steady and patient, so to speak. This word has become Sabura in India.

Ar. Sahih, correct. It is current in Urdu as Sahi. The Saad has been dropped in favour of Sin and the Ha has been replaced by a Ra, the final Ha which was not bearing the accent has been altogether omitted.

Ar. Sabun, a soap. It is the arabicized form of the Latin word Sapo. In Urdu it is popular as Sabun with the deletion of Waw from the middle of the word.

Ar. Sabuniyya, a kind of sweet-meat which resembles the soap in its outward form. It is called Sabuni in India with the omission of the final Ta and Takhfif of Ya.

Ar. Sudairi, a kind of waist-coat. In Urdu it is popular as Sadri as it is easier to pronounce it than its original form.

Ar. Siniyya, a tray. It is the arabicized form of the word Chini, a thing belonging to China, since the Arabs got it from China. This word is used as Sini in Urdu. A Sin has taken the place of a Saad, the final Ta has been dropped and the preceding Ya has been subjected to Takhfif. The motive of ease and economy of effort is again at work here.

Ar. Diq, vexation. It has become corrupted as Zich in Urdu. The Saad has been replaced by a Za since as both have a similar sound in Urdu,
and Qaf has been exchanged by a Che.

Ar. Talaba, is the plural of Talib, a seeker of something, especially that of knowledge. In Urdu it is generally written as Tulba', with a Damma on the first radical and a Hamza in the end. This change has taken place on a false analogy of the words like Hulaa and Hulaa etc..

Ar. Tal'a, plural of Tal'a; a vanguard of the army. It has become simplified as Talayah in Urdu.

Ar. Tanub, the rope of a tent. It has become current in Urdu as Tanbu to mean a tent itself. The Ta has been replaced by a Ta and a Yaw has been added in the end. The first radical has been given a Fatha instead of a Damm and the Danm of the second radical has been shifted to the third one.

Ar. Tunaniyat, satisfaction. It is common as Tunaniyat in Urdu with the deletion of a Nun from the middle of the word.

Ar. Tarawat, freshness. In Urdu it is popular as Tarawat. The Ta in the beginning being replaced by a Ta and the final Ta with a Te.

Ar. Tawaila, a long rope. It is often spoken as Tabailla in Urdu to mean a stable.

Ar. Tayyar, swift. In Urdu it is used as Tayyar, the Ta being changed into a Ta and means ready, but in Arabic it denotes a wave.

Ar. Adla, a muscle. In Urdu it became Adla,
the Ain being replaced by an Alif and the Dal by a Dal as the Arabic pronunciation of both is similar. It is a common word among the butchers.

Ar. Arin, a thicket. It is generally used as Gharin in Urdu. The Ain has been dropped in favour of a Gham.

Ar. Al hidatin, has been welded as Alaidin in Urdu, the Alif Maqṣura being changed into a Ya.

Ar. Ambif, belonging to Arabia. It has been transformed into Arwi and denotes a well-known vegetable of India. This vegetable was called after the Arabs because it was generally cultivated by the Arab settlers around Madras as Ibn Batuta has mentioned in his Memoirs.

Ar. Uj bin Unaq, a proper name which often occurs in tales of misery. It is called Uj bin Unaq, the second Waw being changed into a Nun.

Ar. Id al Adha, the festival of sacrifice. In India it is popular as (Id al Yuma with the omission of an Alif from the middle and giving a Damma to Daa.

Ar. Idiyya, and Id-present. It is known as (Idi in Urdu, the final Ta has been dropped and the Ya has been subjected to Takhif.

Ar. Gharina, Gargle. In Urdu it has been simplified as Gharara, the second Gham being replaced by an Alif.
Ar. Ghudda, plural of Ghudda, a gland. Through the Persian influence it became Ghudud with the addition of a Waw in the middle.

Ar. Ghulayan, boiling. In the Turkish atmosphere the Ghain was converted into a Qaf and it became Qalayan and came to mean a kind of smoking apparatus which produces a gurgling sound as that of boiling, when puffed.

Ar. Fatila, a wick. It has become current as Fatita in Urdu due to metathesis.

Ar. Fail, a rampart. It has become Safil in Urdu also through metathesis like the previous word.

Ar. Furni, This word is derived from Furn, an oven. A bread which was baked in an oven and was mixed with milk and sugar was known afterwards by this name. In Urdu it took the form of Firni with a Kasra on Fa, or as Firni with the addition of a Ya and came to mean a dish of ground rice and milk and sugar.

Ar. Fatiri, Fatir is the opposite of Khamir, leaven. It took the form of Patili and came to denote a bread of unleavened dough in contrast to Khamiri (a bread) of leavened dough.

Ar. Fadghat, disgrace. In Urdu it is generally spoken as Fadita with the deletion of a Ha from the middle and the addition of an Alif in the end.

Ar. Qa'b, a large dish. The Ain has been replaced by an Alif in Urdu and it is called Qab.

Ar. Qustantainyya, Constantinople. In Urdu it is used as Qustantunya.
Ar. Quraishi, one belonging to the tribe of Quraish. This word is common as Quraishi in Urdu with the addition of a Ya in the middle and a Kasra on Ra.

Ar. Qaf, a look. Through metathesis and the addition of a Ya in the end it has become Qulfi and came to mean a maam for ice or any other thing.

Ar. Qassab, a butcher. It has become popular as Qasafi in Urdu.

Ar. Qamis a Shirt. In Urdu it is generally spoken as Qamid the Sac making way for a Daal.

Ar. Qif, a Skull or a bowl which has the shape of a skull. It has taken the form of Qif, the Ha being replaced by a Ya and means a funnel which has a bowl like shape.

Ar. Kiasat, wisdom. Sometimes spoken as Giasat in Urdu with the change of Kaf into a Gaf.

Ar. Kiswat, dress. In Urdu it is current as Kisbat in the sense of the kit of a barber.

Ar. Kaa, a cake. It is derived from the old Egyptian. It has become Kaak in Urdu, the Ain being replaced by a Ya.

Ar. La Shai, nothing. It has been abbreviated into Lash and means a dead body in Urdu as it is a thing of no importance.

Ar. Luka, In Urdu it is popular as Laka, the Kaf receiving a Tashdid and the Ain changing into an Alif.
Ar. Mubarnaat, fight. It is often used in Urdu as Mubazamat due to metathesis.

Ar. Ma‘ūf, damaged. In Urdu it has become Ma‘ūf with the addition of an Alif in the middle.

Ar. Mutasaddi, one who comes forward. This word has been deprived of Ta and is generally used as Mutasadi to mean a clerk.

Ar. Musha‘at, sympathy. Through Persian influence it has been robbed of its final Ta and is now current as Musha‘at. Similarly, other words like Muda‘at, Muhakat, Mubaa‘at, Mudawat, etc. which are on the same measure have lost the final Ta.

Ar. Mushafahah, Mumjahah. In these words a Ha has been dropped and they are used as Muhafah and Mumjah respectively.

Ar. Mihaffa, a planguin. It has become Miahfa in Urdu with the addition of an Alif in the middle and the Takhfif of Fa.

Ar. Mithl, a specimen or copy. In Urdu it is popular as Misal, the Tha being replaced by a Sin as both have a similar pronunciation in Urdu and means the records of a case.

Ar. Mirbat, a place where the animals are tied. With the Indian Masons it has become corrupted as Mirwa to mean the stone socket inside which the pivot upon which a door turns as on a hinge, is kept or tied down, so to speak. In this word the Ba has been changed into a Waw as both are interchangeable and the Ta which was not bearing the accent has made way for an Alif.

Ar. Masun, Guarded. It has been awarded an additional Hamza and is written as Mas‘un.
Ar. Kambha, a fountain or source of a fountain. In Urdu it is popular as Bamba. The sound of Mim which is interchangeable with the Ba has been changed into a Ba and the mixed sound of a Nun and Ba which resembles Mim has been altered into a Min and the final Ain has made way for an Alif as the sounds of both are similar in Urdu.

Ar. Mikhaa, a spur. An Inama took place in this word and is now used in Urdu Mikhaa.

Ar. Manar, light-house. It has become common in Urdu as Minar with the addition of a Ya and a Kasra on the Min to denote any kind of tower.

Ar. Murabbu, anything which is cultivated. It means the preserved fruits or Jam also. In Urdu it is often written as Murabbah, with a Ha in the end.

Ar. Masali, plural of Musli, a reformer. In Urdu it has been simplified as Masala to mean the various kinds of spices used in cooking food. The Sin has been replaced by a Sad and the Ha by an Alif as it was not bearing the accent.

Ar. Maula, master. It has taken the form of Mulla in Urdu, with the omission of Waw and giving a Tashdid to Lam and a Damma to Min.

Ar. Mohit, surrounding. This word has become Mohit with the omission of Waw by losing a Ya means a fence.

Ar. Musam, a fair. Though English it has assumed the form of Man Sun in Urdu and denotes the seasonal winds that bring rains in India.

Ar. Manahi, prohibited things. It is common as Mana'it in Urdu with the change of a Ha by a Hamza and means prohibition.
Ar. Mu'amma, an enigma. In Urdu it is sometimes used as Mu'ammah, with a ma in the end.

Ar. Ma'washi, the plural of Mashia, the livestock. After an Imla it has become Mawaishi in Urdu.

Ar. Muhtimm, worried. In Urdu a Fakk Idgham has taken place and it has become current as Muhiim to mean a manager.

Ar. Narqa, plural of Mariq, a patient. It is current as Mura'iq in Urdu on the false analogy of words like Mujraa', 'Ulama', etc.

Ar. Mashru, permissible by Shara. In Urdu it is generally spoken as Mashru, with the deletion of the final Ain to denote a kind of cloth.

Ar. Marir, a well twisted rope. In masonry it has assumed the form of Murra to mean the twisted branches and leaves carved on the stone.

Ar. Minhauwat, the references given by an author. In Urdu it is common as Minhiiyat, the Waaw being replaced by Ya.

Ar. Mutajjin, a kind of dish. It is current as Mutanjan in Urdu. The Ta has been replaced by a Ta and a Nun has been added after it.

Ar. Mutafaami, a master of different arts. In Urdu it has been corrupted as Mutafaami; the final Nun being dropped. It signifies a tricky fellow.

Ar. Muhadhi, opposite. It is common as Muhadhi in Urdu with the omission of the final Ya.

Ar. Muhii, the life giver. A Ya has been dropped from this word and it has become Muhi in Urdu.
Ar. Naur, flower, of white colour in particular. In Urdu it has assumed the form of Baur or Bhour which denotes the blossoms of a Mango tree, which are generally white in colour.

Ar. Na'il, one who breaks the news of death. It is regarded as Nai in Urdu, the Hamza having ousted the Ain and means a barber.

Ar. Nashwa, intoxication. In Urdu it is used as Nasha with the deletion of a Waw from the middle.

Ar. Nishab, plunder. After Islala it has become Nahib to mean terror.

Ar. Nakhat, any kind of smell. The Kaf has been changed into a Gaf and it is generally pronounced as Nighat to mean sweet-smell.

Ar. Nafir, a bugle, with the addition of Ya in the end, it became Hafiri in Urdu.

Ar. Naskh, Ta'liq, the names given to two kinds of scripts. They have been welded into the word Nasta'liq by losing a Hamza.

Ar. Waratha, plural of Warith, an heir. Under the influence of false analogy it has also become Waratha'in Urdu.

Ar. Waray', beyond. It has assumed the form of Waray, the Hamza being changed into a Ya.

Ar. Wali, master or lord. It has become popular as Wali with a change of Waw into a Ma and the Lajif into a Ya. Women often speak Allah Baili.
Ar. Wade', farewell. This word has also been transformed in the mouths of women. It is spoken as Bida, the Waw being replaced by a Ba and the Ain disappearing altogether.

Ar. Hajar. It was the name of the mother of Isma'il. In Urdu it is spoken as Hajra with the addition of a Ha in the end.

Ar. Hambaan. It was the alias of Yazid bin Harathan who belonged to the tribe of Bani Qais and had become proverbial for his foolishness. It is known as Hambaan in Urdu the Ba making way for a Jaw.
CHAPTER V.

THE NUMERALS.

Among the Arabic words which have undergone a change of form in Urdu may be included the numerals which are current in Urdu scripts for denoting the various sums. A little observation is enough to reveal this fact. They closely resemble the Arabic Numbers in form and are compounded together in a like manner. Some of them even still retain the sign of Tanwine.

The numbers from three to ten are:

<table>
<thead>
<tr>
<th>Arabic form</th>
<th>changed Urdu form</th>
</tr>
</thead>
<tbody>
<tr>
<td>٣</td>
<td>۳</td>
</tr>
<tr>
<td>٤</td>
<td>۴</td>
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<td>٥</td>
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<td>۹</td>
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<tr>
<td>١٠</td>
<td>۱۰</td>
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</tbody>
</table>

As for the numbers one and two, they have somehow began to resemble the number ten and its dual, respectively. It might be due to the influence of analogy.

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But in numbers eleven and twelve and beyond, the numbers one and two appear in a form which resembles the true ones.
The numbers from eleven to nineteen are:

<table>
<thead>
<tr>
<th>Arabic form</th>
<th>Changed Urdu form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایک ہزار  و چار ہزار</td>
<td>ایک ہزار  و چار ہزار</td>
</tr>
<tr>
<td>دو ہزار  و چار ہزار</td>
<td>دو ہزار  و چار ہزار</td>
</tr>
<tr>
<td>تیل ہزار  و چار ہزار</td>
<td>تیل ہزار  و چار ہزار</td>
</tr>
<tr>
<td>چار ہزار  و چار ہزار</td>
<td>چار ہزار  و چار ہزار</td>
</tr>
<tr>
<td>پندرہ ہزار  و چار ہزار</td>
<td>پندرہ ہزار  و چار ہزار</td>
</tr>
<tr>
<td>چوئہ ہزار  و چار ہزار</td>
<td>چوئہ ہزار  و چار ہزار</td>
</tr>
<tr>
<td>ہجومائی ہزار  و چار ہزار</td>
<td>ہجومائی ہزار  و چار ہزار</td>
</tr>
<tr>
<td>ایک ہزار  و چار ہزار</td>
<td>ایک ہزار  و چار ہزار</td>
</tr>
</tbody>
</table>

The numbers from twenty to ninety which are written in oblique cases are:

<table>
<thead>
<tr>
<th>Arabic form</th>
<th>Changed Urdu form</th>
</tr>
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<tr>
<td>ہجومائی ہزار  و چار ہزار</td>
<td>تیل ہزار  و چار ہزار</td>
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<td>چوئہ ہزار  و چار ہزار</td>
<td>پندرہ ہزار  و چار ہزار</td>
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<td>ایک ہزار  و چار ہزار</td>
<td>دو ہزار  و چار ہزار</td>
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The numerals from hundred to nine hundred are:

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<th>Arabic form</th>
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The numerals from one thousand upwards are:

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</table>
NEW WORDS DERIVED FROM ARABIC WORDS.

(Irgan, to write) It has been derived from the Arabic word Raga and is not used in Arabic.

(Iqbal, confession). This word has been formed from Qabul on the false analogy of other Arabic words.

(Izad, increase). It is often used in Urdu instead of Izdayad.

(Inakisari, humility). Formed from Inkisar on the analogy of Persian Misdars.

(Ikhrajat, expenses). It has been made as the plural of Akhraj which is the Arabic plural of Kharj.

(Iftari, breakfast) is used in Urdu instead of Futur, being derived from Iftar which means breaking the fast.

(Ahalyah, wife). It has been coined from the Arabic word Ahal which denoted family or wife.

(Ahadi) It has its origin in the word Ahad which means one or single in Arabic. In Urdu it came to mean a lazy person. The solitary soldier who was put on guard duty at the gate of the fort was dubbed as Ahadi by Akbar the great as he was alone. But as that soldier had to do nothing but to eat and sleep he came to be regarded as a lazy and do-nothing-fellow by the public.
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... (Bakrah, virgin). It is used in Urdu instead of Bikr.

... (Bulughat, maturity). This word has been formed from Bulugh.

... (Balayat, calamity). It has been derived from Balaye which is the plural of Ballya. In Urdu it is often used as a singular to mean wicked persons.

... (Tabadula, the transfer from one place to the other). It is from the Arabic word Tabadul, inter-change.

... (Ta'alluqa). A derivative from Ta'alluq which means connection or attachment. During the reign of the Muslim kings of India, parts of land were attached to persons known as Ta'alluqa Dars to collect revenue on behalf of the Government. The present rank of Ta'alluqa Dar in Hyderabad State is reminiscent of that old system. With the weakening of the Central Government these Ta'alluqa Dars declared their independence and collected the revenue for themselves and hence Ta'alluqa came to mean lands belonging to a person.

... (Tarsal, to send) It is sometimes used in Urdu instead of Irsal.

... (Ta'inst, Ta'insti) They have been derived from Ta'in to mean appointment.
(Tahdiyya) It is used in the sense of presenting a gift in place of the Arabic word Ahibā'.

(Taʿmil) This has been coined from the word Amal to mean carrying out or executing something. In Arabic it means to appoint an Amil, (Governor).

(Tasāhulī, business). It has been formed from Tasāhul with an addition of a Ya.

(Takhṣīs, estimation) A Ha has been added to the Arabic word Takhṣīs.

(Thiyyība, a widow). The word Thiyyība which is already feminine has been given a sign of feminine in Urdu.

(Thiqāt, reliability) It has been derived from Thiqāt on the false analogy of other Arabic words like Qabālat and Sadaqat etc.

(Jawāhir, Jewels) In Urdu it has been used as the plural of Jawāhir which is already the plural of Jawāhir.

(Hāsin, beautiful). It has been derived from Hāsin. In Arabic Hāsin, which is the Sifat Musabba from Hāsin is used in its place.

(Hiram, a bastard) It is a derivative from Walad al Hāram. In Arabic it means a robber.

(Hairān, bewilderment) A Ya has been added to Hairān.

(Hajj) It is a transformation of the word Hajj.
(Khallasi), in the meaning of a coolie who cleans a ship has been made from Khallasa which in Arabic means to clean or purify.

(Khalu, husband of mother's sister) It has its seeds in the Arabic word Khal which signifies mother's brother.

(Khaljat, shame) It has been formed by adding an Alif to the word Khaljat.

(Ziadi, abundance; it is also used in the sense of transgression in Urdu). This word is an offshoot from Ziaat with the addition of a Ya.

(Salamti, safety) formed from Salamat.

(Shubhah, similarity). It has been formed from Shibh. In Arabic the word Shubhah is used in its place.

(Shauqin, fond) it is a derivative from Shauq.

(Shukriya, gratitude) This word comes from the Arabic word Shukr.

(Safai, cleanliness) It has its root in the word Safa'.

(Subhi, the morning draught). Ya has been added to Subuh.
(Sarfah) in the meaning of expenditure has been coined from the word Sarf. In Arabic this word denotes one of the Mansions of the moon.

(Durur, necessarily) It is an off-shoot of the word Dururat.

(Tabba', intelligent) It has been derived from Tabbat. 

(Tulani, lengthy) It comes from the word Tul. In Arabic Tawil is used in its place.

(Tabi'ni, natural). The true Arabic word is Tabai'.

(Ardii, temporary) In Arabic 'Ardii is current in this sense.

(Aqim, a barren woman). The word Aqim is used for both the genders in Arabic.

(Alalat, sickness) It is derived from 'Alalat. Arabs used Al'ilal for it.

(Urus, a bribe) This word is often used in Urdu but in Arabic only 'Urus is used.

(Ajuza, an old woman) In Arabic Ajuz is applied to both the genders.

(Arj, an application) It has been derived from Arj.

(India, opinion) This word has been formed from the Arabic word Inda which means with or near.
(Ghalat, mistake) It has its origin in the word Ghalat.

(Ghani, grief) It has been made by adding a Ya to Ghun.

(Fitrat) This word has been coined from the word Fitrat which means nature. It denotes a person who is crafty by nature.

(Falakat) It has been derived from Falak which means the sky. This is one of those words which owe their existence to popular superstitions or beliefs. It was believed that all the vicissitudes of mankin emanate from the movements of the sky or heaven and hence the word Falakat to mean misfortune and calamity was coined from Falak, the sky. The word Mafluk which means unfortunate or poor has the same origin.

(Faisla, judgement). It is from the Arabic word Faisal.

(Qalin, a carpet) A Nun has been added to the word Qali which is a Nisbat to Qaliqala, a town in Armenia in Asia Minor. Carpet making industry flourished in that town and so the carpet was named after it as Qali. Sometimes this word is spoken as Ghalin or as Ghalicha the Qaf being replaced by a Ghain.

(Qadimi, ancient) A Ya of adjective has been added to Qadin which is already an adjective.

(Qubuliyyat, acceptance) It has been derived from the word Qubul on the analogy of words like Kmaiyyat.
(Qarnas, debt) It is an off-shoot of the word Qard.

(Qurbans, sacrifice) This word is a derivative from Qurban.

(Kiraya, wages) It is a corruption of the Arabic word Kira.

(Ki'iq, able) It has been made from Ki'iq.

(Lawazina, baggage or perquisite) It has been coined from Lawazin the plural of Lazi.

(Mulzayyir, benevolent) This word has been derived from Khair. In Arabic Khayyir gives this sense.

(Hayus, despondent). It has been formed from Ya'a. In Arabic Ya'a is used instead of it.

(Nuratif, synonymous) In Arabic Muturatif conveys this sense.

(Murfrui, a runaway) This word has been coined from Kirar on the analogy of words like Masrur and Maghrur.

(Mawkah, situated). It has been formed from Waq.

(Mudarajh, proud) It is an Indian product from the word Dimaq.

(Mawati, at, checks) It has been as the plural of Mawani, which is a plural of the word Mawa.

(Mistri, a technician) It was in fact Mistri with a Ta being derived from the Arabic word Mistar which meant a ruler and was later used in the sense of an instrument which aided in keeping the
walls straight. As the technicians had to deal with such instruments the word Histri came to mean a technician in Urdu.

(Hashari, ordinary) It has its origin in the word Hashar which means routine. A thing included in the routine becomes ordinary by constant practice.

(Makhelizi, salvation) It is an off-shoot from Makhlin.

(Mamumiya, innocence) It has been formed from the word Mamum.

(Manzi, salvation) It is a derivative from the word Manzil.

(Maqsha, a map) This word has been coined from Maqsha which means traces or marks in Arabic.

(Mawjhat, reasons). In Urdu it has been formed as the plural of Mawj which is the plural of Mawj.

(Mawta, bequest) It has been used in Urdu to give the sense of the Arabic word Irth.

(Masuli, receiving) A Ya has been added to the word Masul on the analogy of Urdu Masara.

(Mawfiyat, acquaintance) It has been coined from the Arabic word Waqif on the analogy
of other Arabic words which are current or this measure.

(Wusat, vastness) In Arabic the word used in this sense is ساط.

(Halakat, perdition) It has been derived from the word Halak.

(Jau'an, wearied or confounded) It is also a case of false analogy being derived from the word Halak on the model of Arabic words like Ta'ban, Jau'an, etc.
CHAPTER VII

HYBRIDIZATION.

Arabic words are often used as prefixes or suffixes with Urdu words or vice versa, thus forming new compounds in which it is difficult to differentiate between Arabic words and the local ones.

Arabic words used as prefixes with Urdu words:

- Sahib, companion. In Urdu it is used in the sense of a lord or master) Sahib Khana, Sahib Takh, Sahib Jagir.
- Saar, upper part) Saar Bazar, Saar Board.
- La, the sign of Nafi) La Pata, La Parwa, La char.
- Mir. It is an abbreviation of the word Amir, which means a chief) Mir Shiker, Mir Atish, Mir Akhur.
- Dhi, It is a sign denoting possession) Dhi Hosh.

Arabic endings used as suffixes with Urdu words:

- Et, It is the Arabic sign of pluralis
sanus of feminine nouns). Baghat, Baigm.  

\( \text{\textbar} \) (anii. This is the ending for relative adjectives in Arabic). Barfani, Sailani.  

\( \text{\textbar} \) (iyyat. This is a sign of nouns of quality). Namkiniiyyat.  

Urdu words used as prefixes with Arabic words:--  

Ba Khabar, Bar Haq, Bay Baq, Sar Had,  
Na Rad, Nau Muslim, Ham Watan etc.  

Urdu words used as suffixes with Arabic words:--  

Ahmaq Par, Inza Sarp, Babat Baksh,  
Nazar Band, Fil Pa, Fitr Tor, Khazanchi, Path  
Gaph etc.  

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