

शायद उनकी बहन पंजाबी भी बोलती हो ।  
Maybe their sister speaks Panjabi too.

شاید ان کی بہن پنجابی بھی بولتی ہو

किसी ने खिड़की खोली ।  
Someone opened the window.

کسی نے کھڑکی کھولی

किसी ने खिड़की खोली है ।  
Someone has opened the window.

کسی نے کھڑکی کھولی ہے

किसी ने खिड़की खोली थी ।  
Someone had opened the window.

کسی نے کھڑکی کھولی تھی

किसी ने खिड़की खोली होगी ।  
Someone will have (must have) opened the window.

کسی نے کھڑکی کھولی ہوگی

किसी ने खिड़की खोली हो ।  
Someone may have opened the window.

کسی نے کھڑکی کھولی ہو

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## 12. COMPULSION 1 — INFINITIVE VERB + CĀHIYE

Don't confuse this usage with **noun + cāhiye**, as in *mujhe pānt cāhie* I want/need water.

The sentence *mujhe jānā cāhie* means 'I should go', and may have nothing to do with actual wanting, as we see in *mujhe ghar jānā cāhie lekin māī jānā nahī cāhtā* 'I should go home but I don't want to.'

तुमको यहीं रहना चाहिए ।  
You should stay right here.

تم کو یہیں رہنا چاہیے

महक को अब तक पहुँचना चाहिए था ।  
Mehek should have arrived by now.

مہک کو اب تک پہنچنا چاہیے تھا

तो हमें क्या करना चाहिए ?  
So what should we do?

تو ہمیں کیا کرنا چاہیے

शायद हमें किसी को फ़ोन करना चाहिए ।  
Maybe we shall call someone.

شاید ہمیں کسی کو فون کرنا چاہیے

The infinitive verb agrees with a direct object: so *karnā* agrees with *śikāyat*, and *karnā* with *intazār* —

तुमको शिकायत नहीं करनी चाहिए ।  
You shouldn't complain.

تمکو شکایت نہیں کرنا چاہیے

हमें दो-तीन घंटे इंतज़ार करना चाहिए ।  
We should wait two or three hours.

ہمیں دو تین گھنٹے انتظار کرنا چاہیے

### 13. COMPULSION 2 — INFINITIVE VERB + *PARNĀ*

Built like the *cāhie* construction, this *parnā* usage means 'must' — a strong sense of compulsion, typically beyond the control of the individual concerned. Here are examples in the future tense:

हमें उस कुत्तेवाले आदमी से कुछ कहना पड़ेगा ।  
We'll have to say something to that dog-owner.

ہمیں اُس گتے والے آدمی سے کچھ کہنا پڑیگا

हाँ, और पुलिस से भी शिकायत करनी पड़ेगी ।  
Yes, and we'll have to complain to the police too.

ہاں اور پولیس سے بھی شکایت کرنی پڑے گی

लीना को अस्पताल जाना पड़ेगा ।  
Leena will have to go to hospital.

लीना को हेस्पताल जा ना पड़ेगा

लीना, तुमको ये दवाइयाँ पीनी पड़ेंगी ।  
Leena, you will have to take these medicines.

लीना तुम को ये दवाइयाँ पीनी पड़ेंगी

In the imperfective tenses, this construction speaks of regular or routine commitments:

हमें सात बजे घर से निकलना पड़ता है ।  
We always have to leave the house at seven.

हमैं सात बजे घर से निकलना पड़ता है

छोट्ट अभी छोटा है इसलिए मुझे उसकी मदद करनी पड़ती है ।  
Chotu is still young so I have to help him.

छोट्ट अभी छोटा है इसलिए मुझे उसकी मदद करनी पड़ती है

And in perfective tenses, the context often involves an unforeseen need or unexpected crisis:

मैं देर से उठी इसलिए मुझे टैक्सी से आना पड़ा ।  
I got up late so I had to come by taxi.

मैं देर से उठी इसलिए मुझे टैक्सी से आना पड़ा

दरवाजे पर ताला लगा था सो हमें एक खिड़की तोड़नी पड़ी ।  
The door was locked so we had to break a window.

दरवाजे पर ताला लगा था सो हमें एक खिड़की तोड़नी पड़ी

मेरा हाथ कट गया । मुझे पट्टी बाँधनी पड़ी ।  
My hand got cut. I had to bandage it.

#### 14. COMPULSION 3 — INFINITIVE VERB + HONĀ

Built like the *parṇā* construction, this *parṇā* usage gives a *weaker* sense of compulsion — a mention of things due to be done as a matter of course. Remember that the system of agreement remains the same as in the *cāhie* and *parṇā* constructions: in our first example, *karne haī* agrees with masculine plural *kām* 'jobs, tasks'.

मुझे बहुत सारे छोटे-मोटे काम करने हैं ।  
I have loads of odd tasks to do.

مجھے بہت سارے چھوٹے چھوٹے کام کرنے ہیں

आज हमें मेहेक से मिलना था मगर उसने फ़ोन नहीं किया ।  
Today we were to meet Mehek but she hasn't called.

آج ہمیں مہک سے ملنا تھا مگر اُس نے فون نہیں کیا

लीना को भी आना था लेकिन वह नहीं आई ।  
Leena was to come too but she didn't come.

लीना کو بھی آنا تھا لیکن وہ نہیں آئی

कल आपको बाहर जाना है न ?  
Tomorrow you have to go out, don't you?

کال آپ کو باہر جانا ہے نہ

(तुमको) कॉफ़ी पीनी है ?  
(Would you) like some coffee?

تم کو کافی پیسی ہے

#### 15. SAKNĀ and PĀNĀ

These verbs, which express ability or its opposite, are intransitive, so there's no *ne* involved.

Verb stem + *saknā* gives a sense of 'ability' — often a *physical* ability to do something. It also appears in the sense of 'may I?' when seeking permission.

क्या तुम यह फोटो भेज सकते हो ?  
Can you send this photo?

کیا تم یہ فوٹو بھیج سکتے ہو

نहीं, फाइल बहुत बड़ी है, मैं इसे डाउनलोड नहीं कर सकता।  
No, the file is very big, I can't download it.

ہیں فائل بہت بڑی ہے میں اسے ڈاؤن لوڈ نہیں کر سکتا

महक भी इसे भेज नहीं सकी।  
Mehek couldn't send it either.  
(Mehek also could not send it.)

महक بھی اسے بھیج نہیں سکی

क्या मैं वह फ़ोटो देख सकता हूँ?  
May I see that photo?

کیا میں یہ فوٹو دیکھ سکتا ہوں

Verb stem + *pānā* also gives a sense of 'ability', but often meaning 'to manage' to achieve something.

वह मेरी मदद करना चाहती थी लेकिन कर नहीं पाई।  
She wanted to help me but couldn't.

وہ میری مدد کرنا چاہتی تھی لیکن کر نہیں سکی

वह भी यह नया प्रोग्राम नहीं समझ पा रही।  
Even she can't understand this new program.

وہ بھی یہ نیا پروگرام نہیں سمجھ پا رہی

## 16. CUKNĀ

Verb stem + *cuknā* means 'having finished doing' something, or 'having already done' something. This too is intransitive — no *ne* involved! It is not used in negated sentences (if you haven't *done* something, then how could you have *finished doing* it?)

लीना कई बार धोखा खा चुकी है!  
Leena has already been tricked many times!

لینا کئی مرتبہ دھوکا کھا چکی ہے

हम दिल दे चुके सनम !

I've already given my heart away, my love.

ہم دِل دے چکے صنم

वह कल तक भूल चुकी होगी ।

She'll have forgotten by tomorrow.

وہ کل تک بھول چکی ہوگی

## 17. COMPOUND VERBS

Compound verbs have a physical structure like that of the previous item: a verb stem followed by an inflecting verb. The verb stem gives the basic meaning, and the inflecting verb adds nuance: thus *karnā* means 'to do', while *kar lenā* typically means 'to do for oneself'. Generally speaking, *lenā* suggests a sense of self-benefit or achievement, *denā* suggests an outward-going action or benefit, *jānā* emphasizes the completion or finality suggested by the act of 'arrival', and *ḍālnā* adds vigor or violence. This is just the beginning of a long list of highly expressive ... er ... expressions.

लीना ने चाय बना ली ।

Leena made herself some tea.

لینا نے چائے بنالی

फिर उसने रवि के सारे खत जला दिए ।

Then she burned all Ravi's letters.

پھر اُس نے روی کے سارے خط جلا دیے

जब उसने देखा कि महक आ गई थी ...

When she saw that Mehek had arrived...

جب اُس نے دیکھا کہ مہک آگئی تھی

तो उसने उसे रवि के बारे में बता डाला ।

...she let rip about Ravi.

تو اُس نے روی کے بارے میں بتا ڈالا

So much for a traditional introduction to compound verbs. What the learner *really* needs to learn is when *not* to use them. For example, they are typically *not used* in negated sentences, or in contexts such as questions, which lack the affirmative basis for adding nuance. Compound verbs are like

spices added to food: great to add subtle flavor, but not so good when wrongly applied, and pointless in a 'negative' context where there is no food at all!

## 18. COUNTERFACTUALS

Counterfactuals (or, if you prefer, 'counter-to-fact' constructions) speak of things that *could have been* but weren't or aren't. Mehek isn't here, but if she *was*....

अगर महक यहाँ होती तो वह हमारी मदद जरूर करती ।  
If Mehek were here she'd help us for sure.

اگر مہک یہاں ہوتی تو وہ ہماری مدد ضرور کرتی

अगर लीना भी आई होती तो क्या होता ?  
What would have happened if Leena had come too?

اگر لینا بھی آئی ہوتی تو کیا ہوتا

अगर ये पत्थर बोलते तो क्या कहते ?  
If these stones spoke what would they say?

اگر یہ پتھر بولتے تو کیا کہتے

काश तुम्हारी माँ भी यहाँ होतीं !  
If only your mother were here too!

کاش تمہاری ماں بھی یہاں ہوتیں

## 19. THE INFINITIVE AS A VERBAL NOUN

The infinitive form of the verb states the essential action itself: 'to be or not to be', *honā yā na honā*.

सच बोलना अच्छा होता है ।  
It is good to tell the truth.

سچ بولنا اچھا ہوتا ہے

कभी कभी झूठ बोलना भी जरूरी होता है ।  
Sometimes it's necessary to lie also.

کبھی کبھی جھوٹ بولنا بھی ضروری ہوتا ہے

In the sentences above, the verbal noun *bolnā* is in its direct form because it is the subject of the verb. But elsewhere it can take a postposition, changing its *-ā* ending to oblique *-e* just like any other masculine noun:

झूठ बोलने में कोई फ़ायदा नहीं है ।  
There's no point in lying.

جھوٹ بولنے میں کوئی فائدہ نہیں ہے

बच्चों में सच बोलने की आदत कैसे डालें ?  
How can we instill the habit of telling the truth into [our] children?

بچوں میں سچ بولنے کی عادت کیسے ڈالیں

## 20. MILNĀ AS 'TO GET', or rather 'TO BE AVAILABLE'

When Hindi-Urdu talks about a person 'getting' X, it makes X the subject of the verb *milnā*, while the recipient takes *ko*. Think of *milnā* as meaning 'to be available, to accrue'. 'I will get a pension', *mujhko pensān milegā*.

क्या हमको हिन्दुस्तान जाने का मौका मिलेगा ?  
Will we get the chance to go to India?

کیا ہم کو ہندوستان جانے کا موقع ملے گا

हाँ, आपको टिकट भी मिलेगी !  
Yes, you'll get a ticket too!

ہاں آپ کو ٹکیٹ بھی ملے گی

मुझे तुम्हारा खत मिल गया, पर लीना का नहीं मिला ।  
I got your letter, but I didn't get Leena's.

مجھے تمہارا خط مل گیا مگر لینا کا نہیں ملا

लीना से तो गालियाँ ही मिलती हैं ।  
All I get from Leena is bad language.

## 21. MILNĀ AS 'TO MEET'

The 'to get' structure just described is used to describe a meeting that happens by chance; after all, 'coming across' or 'bumping into' someone is a bit like 'getting' or 'finding' them.

मॉल में मुझे महक मिली ।  
In the mall I met Mehek.

مال میں مجھے مہک ملی

If however you meet Mehek *on purpose* rather than by chance, she is marked by *se* —

आज मैं महक से मिलना चाहता हूँ । उससे मॉल में मिलूँगा ।  
Today I want to meet Mehek. I'll meet her in the mall..

آج میں مہک سے ملنا چاہتا ہوں اس سے مال میں ملوں گا

If both parties together form the joint subject, *se* is not involved —

हम शाम को मिले / मिलेंगे ।  
We met / will meet in the evening.

ہم شام کو ملے / ملیں گے

## 22. VERBS THAT TAKE SE

Here are some of there commonest verbs whose use involves the postposition *se* —

मिलना, to meet (with)

मिलना वह तुमसे मिलना चाहता है ।  
He wants to meet you.

وہ تم سے ملنا چاہتا ہے

पूछना, to ask or inquire

राम से पूछो ।  
Ask Ram.

رام سے پوچھو

कहना, to say

उससे क्या कहूँ ?

What should I say to him?

اُس سے کیا کہوں

इनकार करना, to refuse **انکار کرنا**

राम ने हमारी मदद करने से इनकार कर दिया ।

Ram refused to help us.

رام نے ہماری مدد کرنے سے انکار کر دیا

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### 23. LAGNĀ

Here are some of the commonest uses of the overwhelmingly productive verb *lagnā*.

As 'to seem', or 'it seems that...' —

क्या हुआ महक? नाराज़ लगती हो ।

What's the matter Mehek? You seem angry.

کیا ہوا مہک ناراض لگتی ہو

लगता है (कि) तुम्हें कोई तकलीफ़ है ।

It seems (that) you're bothered by something.

لگتا ہے کہ تمہیں کوئی تکلیف ہے

A feeling or affliction such as hunger or thirst to be felt —

राम को भूख लगी है ।

Ram is feeling hungry.

رام کو بھوک لگی ہے

हाँ और मुझे प्यास लग रही है !

Yes and I'm getting thirsty!

ہاں اور مجھے پیاس لگ رہی ہے