

## 1۔ اردو کا تعارف

اردو زبان کے حروف تہجی بشمول ہمزہ 37 ہیں حروف مستطوط کی تعداد 17 جبکہ غیر مستطوط کی تعداد 20 ہے۔ اردو زبان کے کل الفبوں کی تعداد 54009 ہے۔ اردو کا الفبائی مطلب "تفکر" اور یہ "ترکی" زبان کا الفبائی ہے۔ اردو کی بنیادی جملہ زبانیں ہندی، فارسی اور عربی ہے۔ اردو کو ہندی یا ہندی کے علاوہ "ہندکو" کے نام سے بھی پکارا جاتا ہے۔ "ہندکو" کا الفبائی مطلب "انچلو کر" کے ہیں۔ "ہندکو" کا الفبائی اردو زبان کے لیے پارشاہ "اکبر اعظم" کے عہد میں استعمال ہوا الفبائی اردو کا استعمال پہلی مرتبہ "شوکت پوری" میں ہوا۔ اردو الفبائی کو سب سے پہلے "سراج" نے استعمال کیا۔ اردو کو سب سے پہلے "گوکھ" سے شادی امکانات میں رائج کیا گیا۔ شوکت پوری شینٹھو نے سب سے پہلے اپنی زبان کے لیے "اردو" کے معنی کا تجویز کیا۔ شوکت پوری نے ہندی کے رسم الفبائی کو خط "عربی" میں تبدیل کر دیا۔ اردو کو "مغل دور" میں سرکاری درجہ ملا۔

## اردو حروف تہجی

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 و ذ ر ز ژ س ش ص ض  
 ط ظ ع غ ف ق ک گ ل م ن  
 و و ع ی سے

## 2۔ اردو کی اہم شخصیات

1. بابائے اردو "سہولوی مجدد الحق" کو کہا جاتا ہے۔
2. اردو کے بہان کنیش "آختر شیرانی" ہے۔ اردو کے دو بہان شاعر "آختر شیرانی" ہے۔
3. اردو ڈرامے کا شہسباز "آغا حشر کاشمیری" کو کہا جاتا ہے۔ اردو کا مارو "آغا حشر کاشمیری" کو کہا جاتا ہے۔
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**(Re)Constructing Memory: Textbooks, Identity, Nation, and State** James H. Williams, Wendy D.

Bokhorst-Heng, 2016-07-08 This book engages readers in thirteen conversations presented by authors from around the world regarding the role that textbooks play in helping readers imagine membership in the nation Authors voices come from a variety of contexts some historical some contemporary some providing analyses over time But they all consider the changing portrayal of diversity belonging and exclusion in multiethnic and diverse societies where silenced invisible marginalized members have struggled to make their voices heard and to have their identities incorporated into the national narrative The authors discuss portrayals of past exclusions around religion ethnicity sexual orientation as they look at the shifting boundaries of insider and outsider This book is thus about who we are not only demographically but also in terms of the past especially how and whether we teach discredited pasts through textbooks The concluding chapters provides ways forward in thinking about what can be done to promote curricula that are more inclusive critical and positively bonding in increasingly larger and more inclusive contexts The Pakistan National Bibliography, 1947-1961: Social sciences to languages, 300 to 492 Pakistan Bibliographical Working Group, 1973

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