



Comparative study of common words of Sanskrit and Persian language



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ABSTRACT

Well-known Indian linguist, Professor Indushekher writes in Sanskrit Guide that, despite the enormous changes that have taken place in the current Persian language, nearly thirty-five percent of its words can still be examined by Vedic and classical Sanskrit words. Since the linguistic science was introduced in Europe about a hundred years ago, therefore according to the theories of great linguists, the blessing of reading the Sanskrit and Avesta language in Europe creates a science called linguistics, which helps the roots and the likes, and the transformations of language that take place in different times and places. Since that time the study of Sanskrit has been necessary for any research in linguistics, history, civilization, theology, religion, and human traditions. And so far there have been so many extensive discussions and researches about Indo-European languages, that there has been no precedent for any other language groups. As modern Iranian languages include two-thousand-year-old traditions of Indo-European languages, therefore they are similar to Sanskrit. In this research paper, in addition to emphasizing on the study of Sanskrit language for comparative linguistic studies, we study the common points in Persian, Hindi and Urdu languages with Sanskrit language. This study plays an important role in creating interests in teaching and learning of the common vocabulary of Urdu-Hindi language with Sanskrit language.

DOI: 10.22059/jflr.2020.304843.732

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ARTICLE INFO

Article history:

Received:

21st, June, 2020

Accepted:

2nd, July, 2020

Available online:

Summer 2020

Keywords:

Sanskrit language, Avestan language, gene language and punctuation, common vocabulary, common numbers, common words and meanings in Hindi-Urdu-Sanskrit

Azam Lotfi, Farzaneh (2020). Comparative study of common words of Sanskrit and Persian language. *Journal of Foreign Language Research*, 10 (2), 272-283.
DOI: 10.22059/jflr.2020.304843.732

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1. Introduction

Research in Sanskrit language is more imaginable than in any other ancient language, because the passage of time could not destroy the pages of Sanskrit books. As the golden pages of the Avesta were set on fire and destroyed by Alexander the Great in Persepolis. Over the time and with changings in language, the text also changed. This is so much so that until two thousand years ago and as per Dunkart¹ and Bundahishn², Avesta was a hidden language for the people of that time, that is, it was not possible for people at that time to find it as a language, for this reason a large number of Avesta's living books which were report of Avesta were written in Pahlavi language which was a common language of that time. This was done to call the collection of those books as Avesta. In India, the Indian scholars of all time have written and do read and write their

¹ Dunkart: A collection of great essays in Pahlavi language with 16,900 words written by Azar Farnbagh, including information about rules, principles, customs, narrations, history and Zoroastrian literature. The book was completed in the late ninth century.

² Bundahishn is a work from Middle Persian (Pahlavi) meaning early creation. It is the last document written, which probably dates back to the ninth and eleventh centuries. However, according to a narration, it is much older and its subjects are an old image of the world. According to Zand, this work is a Middle Persian translation from Avesta. Its description of creation is important and is very effective in understanding the Zoroastrian religion.

³ It is a language in which Avesta is written and is within the Old Persian and Sanskrit language. It is not clear exactly what Iranian ethnic group this language belonged to, it can only be finalized from Turfan's

scientific books in the same ancient language, and there has been no historical, social, or incidental break in the writing and reading of Sanskrit in that land. However it must be acknowledged that the natural position of the subcontinent is such that two sides of it are in the arms of the deep ocean, and on the other hand it has the amazing snow-capped Himalayas which blocked the way for attackers who would carry swords and loot the treasures and libraries and kill the scientists and theologians.

An examination of the comparison between the existing Avestan language and the Vedas shows that these two languages are derived from an older language. In fact, Veda and Avesta are considered to be two different dialects of Indian and European languages. The similarity between the Avestan³ (Pirnia Moshir al-Dawla, Ancient Iran, 304) language and the Veda language is very close, and at the same time there is very

discoveries that it is not close to Eastern Iranian languages. Therefore, Tetra guessed it was the language of the Mede which may realized in the near future. Mentioned scholar believed that the Kurdish language and the Pashto language of Afghanistan came from this language. Some scholars believe that the Avestan language is also divided into two parts: the older one, in which the Gathas of the poems are written, and the new one, in which the shining parts of the Avestan are written. This language is totally dead and abandoned. Even in the Sassanids era people did not understand this language. This was when a translation and commentary on Avesta was written in Pahlavi and became known as Zand. Therefore Zand, as some have previously thought, is not an independent language, but an Avestan translation into Pahlavi. Because Zand or the above-mentioned commentary was written in Pahlavi or Huzawar language, in the following centuries, Huzawar or in modern Persian was written and called Pazand.

minute grammatical differences between the two languages. The weight of prose is almost the same in both languages and the structure of both languages is uniform and homogeneous. In the ancient parts of Avesta, verses can be found in which only by changing of pronunciations according to the prescribed set of rules, it can be turned into intangible Sanskrit. Many common words and a large number of phrases in both the languages have the same meaning which is not found in other Indo-European languages. Both the Aryan peoples of Iran and India in ancient times had commonalities in certain names and even in religious rites and deities. (Jalali Naeini, Seyed Mohammad Reza, Farhang Sanskrit Farsi, 9).

In late 18th century, when Europeans began researching the Sanskrit language, they were guided by syntactic and famous book of Panini. And it was after accessing that book when Sir William Jones announced in Calcutta in 1786 that the Sanskrit, Greek, and Latin languages have a common source and root that may not now exist. He also believed that German and Celtic languages had common roots and sources. This statement by William Jones was a seed that later emerged, and the science of linguistics about Indo-European languages and their applications and comparisons were formed. As a result, Europeans conducted comprehensive research to gain knowledge

of the language and the literature of Sanskrit. In this order, very important texts were translated into English, German, French, Russian, etc. And the Sanskrit-English, Sanskrit-German, Sanskrit-French, Sanskrit-Russian cultures were written, compiled and published⁴. (Jalali Naeini, Seyed Mohammad Reza, Farhang Sanskrit Farsi, 13)

Sanskrit is the only root of today's Aryan languages which are Indian, Iranian and European. We also have to consider Sanskrit for reaching to the roots of Persian. If the Avestan language had complete literature, we would not need Sanskrit, because these two languages seem to be so close like brothers and most of the words of Veda are present in Avesta with very minute modifications. It turns out that Veda and Avesta were both written at the same era or at about the same era, and it was written at the time when Aryans of Iran had just separated from the Aryans of India. The complete resemblance of the Avesta to Veda book made it possible for a group of European scholars in the late eighteenth and early nineteenth centuries that Avesta is just the spoken language of Sanskrit and not the original Aryan language. Until Professor "Rask" drew people out of error and proved that the Avesta is in the original Aryan language and it is brother of Sanskrit and the relation of Persian to Avesta is like Italian to Latin. It was not until the late eighteenth century when the French scholar

⁴ Such as the dictionary of Sirmoneir Moneir Williams and Arthur Anthony McDonnell, the dictionary of Sanskrit - France by L.Netti and Louis Reno and the

dictionary of mythology and Hindu religion by John Dawson in India.

Anqu éTil Duperron entered the Indian city of Surat to study the Avesta and with the help of "Daraab" a Zoroastrian scholar he translated it into French. His translation was published in 1771. Afterwards, a group of European Sanskrit scholars, including Sir William Jones of the Oxford British Academy of Arts, raised their voices against him, calling Avesta a fake book and a spoken language of Sanskrit. But the authenticity of the Avestan language was confirmed by Professor Rasek of France.

Bourneff from France found a translation of the Avesta into Sanskrit in the twelfth century AD, and later examining it by interpretation of Anctilus, he noticed some misconceptions in Zand's interpretation.

In 1833, with the help of numerous notes he published the first Hatt (chapter) of Yasna⁵, and in following years from 1840 to 1846 he published the ninth Hatt of Yasna. And according to orientalists it was since then, Avesta studies took on a scientific basis. So much so that for showing the kinship of Sanskrit and Avestan languages, Bartholomew chose a sentence from Avesta and equated each word of it with Sanskrit and with the same grammatical rules he obtained

⁵ The Avestan word meaning "act of worship" is one of the most important and fundamental Zoroastrian religious ceremonies and should be performed completely every day. This ceremony should be performed in a place of complete concentration (Daramehr) and by clerics who are in a state of complete purity and purity of religious rites. Although the ceremony is usually performed by two clerics, older books also mention up to eight people, each with a specific task. The beginning of the program includes the preparation of religious ceremonies, such as the purification and blessing of the tools and materials

a sentence of Sanskrit. This way it became clear to the world that Avesta and Sanskrit are two species of the same language. Travel in the world of linguistics did not take place only in the West, but in the writings and speeches of Ferdowsi and Massoudi also some linguistic cases have been mentioned from time to time. On the other hand, the easy and wide-ranging Persian language, which has been the official language in India for centuries, was softly removed from India by the British colonialists. But after the return of British agents to India, the British were shocked by seeing each of the great and prestigious Sanskrit books that they obtained was available with Persian translation. In his book "Iran's Heritage", Professor Billy also considers it necessary to study Persian for an English student who wants to learn his mother tongue well.

2. Discussion

Narration of the word "Ruz" - "روز":

The word "Ruz" of Persian is pronounced as Rôž in Kurdi, Ruž in Kermaanshahan, Rôç in Balochi, and Roja in Naeen. This word is turned to 'Jor' in French which is reverse of 'Roz', and in Italian it is

used in the ceremony, followed by a special Yasna, which is officially preceded by the ceremony in front of Ahura Mazda. It includes the use of a kind of Darun bread (butter) with butter and the water of the sacred plant (Haoma) Haoma as well as gifts to fire and water. The ceremony is accompanied by long prayers, also called Yasna, which is based on the Gathas of Zarathustra's Gathas, and includes songs praising and glorifying the saints "Heoma" and Sraosha, which is symbolically in religious ceremonies of particular importance.

‘Jorno’. This word in Dari Persian is pronounced as Rôz and Rôz and Rôž, and it used to be pronounced as Rôč in ancient Pahlavi. All of which were derived Avestan root word of Roâča or Raôčang which means light.

In English language this word is read as Day, and in other European languages it is read as Dya, Tag or Dazeen. These words are derived from the word ‘Divasa’, which means God or God of Lights. The root of these words in Sanskrit is the word ‘Di’ meaning lights. However, this root is also used in French, where the day is pronounced as "juron". In this language, D means day as an suffix in the name of days of the week.

Table 1

Lundi	[lɛdi]
Mardi	[mardi]
Mercredi	[mɛkrɛdi]
Jeudi	[ɛdi]
Yendredi	[yãdrɛdi]
Samedi	[samdi]
Dimanch	[dimã]

Table 2. Narration of the word ‘Ruz’ in Italian:

Monday	Lunedì
Tuesday	Martedì
Wednesday	Mercoledì
Thursday	Giovedì
Friday	Venerdì
Saturday	Sabato
Sunday	Domenica

Table 3. Narration of the word ‘Ruz’ in German:

Monday	DerMontag
Tuesday	Derdienstag
Wednesday	Dermitwoch
Thursday	Derdonnerstag
Friday	Derfrietag
Saturday	Dersamatag
Sunday	Dersonntag

One of the derivatives this Sanskrit name in other European language is ‘Tag’ of German language. This species is also a prefix in the Pahlavi language in the word Fartag, which indicates moving forward, and Tag in this language (Pahlavi) means day, which in today's Persian has become tomorrow. Towards light means what it is in Sanskrit.

The Aryans brought a new language with them to the land of India, which was called Samskrita or Sanskrit five thousand years before Christ. Exactly two thousand years before the birth of Christ in the land of Iran, those who lived in this land for several centuries entered the Indian subcontinent through the Khyber Valley, the Gamal Valley and through the Pamirs. The group brought with them the holy Avesta, which was written in the “Jund” language. The people spoke the ancient “Jund” language, which was far from the first and oldest Iranian language. After comparing the language of Jund and Sanskrit, the famous researcher Escheridri found that Jund is the original and Sanskrit is the descendant of Jund. According to Escheridri theory, the roots of these words are quite common in both languages. The following examples illustrate this fact.

Table 4

Sanskrit	Jund	Urdu	Persian
असि] asi[	آبی	تلوار	شمشیر
कृत्वा] kuthaara[	کرتیا	چاقو	چاقو

Since the Aryan people were a warrior nation, they also had common interests,

animals, and common agricultural implements.

table 5

Sanskrit	Jund	Urdu	Persian
शृगाल[सगाल]	zrgaala[	سگال گیدڑ	شغال
अश्व[सوا]	azva[	اسب گھوڑا	اسب
गो[गो]	go[	گاؤ گائے	گاؤ
उष्ट्र[اشتر]	ustra[	اشترا اونٹ	شتر
पशु[پسو]	pazu[	پسو جانور	جانور

Table 6

Sanskrit	Jund	Urdu	Persian
यव[यव]	yava[	جو	جو
धान्य[धान]	dhaanya[	دانہ	دانہ
क्षेत्र[کرشو]	ksetra[	کرشا	مزرعه
कृषि[کرش]	krsi[	کرش	فصل کاشت
क्षेत्रिन्[کشتریہ]	ksetrin[	کشتریہ	کشاوری
सस्य[सस]	sasya[	فصلین جب پک جاتے ہیں	فصل برداشت
उष[اوشان]	usa[	اوشاس	صبح

In addition to researching common words in Jund and Sanskrit, conducted by Sachrider, Geiger also studied common points between Jund and Sanskrit. For example, in the Jund language, Soma means wine, and in Sanskrit it means Soma. He also proves that the two languages have common words for eating delicious and sweet foods, like Madeh in Jund and Madhu in Sanskrit.

Since human relations are of special importance, Sochrider has also addressed common words between the two languages: "Beta" in Hindi and Urdu means Son and in the Jund language "Petra" and in Sanskrit "Putra" पुत्र.

In Hindi and Urdu, the word "girl" is same for "girl". But in Today's Persian "خ" in Persian becomes "ه" and "dohter" in Sanskrit.

'Bhai' in Hindi and Urdu languages means brother, and in Jund language it is 'Bratar'. In Persian today, "t" becomes "d" and in Sanskrit [bhraatr] भ्रातृ "b" is connected with "h" and forms the compound letter "bha".

"Putra" in Hindi and Urdu means grandson, in Jund it is "Nept" and in Sanskrit it is exactly "Nept"(नप्त).

"Poti" in Hindi and Urdu means granddaughter, in Jund and Sanskrit both have a common word of "Nepti".

"Batija" in Hindi and Urdu means "cousin" in Jund, "Bhratori" and in Sanskrit "Behrtruye" पितृभगिन्याः पुत्री [pitRbhaginyaaH putrii].

Author of the book 'India', Rowlinson says, 'after entering India, the Aryans who worshiped idols in Iran did not even change their names, which were sometimes in the Jundi language'.

If we consider the time of writing the Reg Veda to be 1500 BC, the researchers believe that during the period of composing the Reg Veda, the Brahmins and the Aryan religious scholars and poets of that time were far from Avesta and not from the Jund.

A comparative study by Sachrider and

other linguists of the Jund and languages says Sanskrit has been invented for about 500 years by a scholar named Penini. It is said that before the arrival of the Aryans in India, the language spoken among the people of that time did not have a special name, and this was essentially the same language of "Penini", who found appropriate and harmonious words by mixing local languages and Jund languages. And later it became a written language and along with that, special rules were created in grammar and syntax.

Professor Hashem, a Sanskrit professor in his book 'The wonder that was India', points to the greatness of "Penini" the scientist and inventor of the Sanskrit language and says: "Panini, instonderdising Sanskrit probabll based his work on the language as it was spoken in the north-west"

According to the Professor Hashem's theory, "Penini" formed the grammatical structure of Sanskrit from everyday language in the northwestern regions of India and exactly between the years 2000 BC to 500 BC between the Aryans and the local tribes of these regions as a result of trade, travel, Social relations and relations that have since taken the form of Crete or Procrates.

The composition and formation of Sanskrit grammar is one of the great services of Penini, and after him, all the descriptions that were written in this language in India and outside witnesses for linguistics created after this. In such a way that professor Hashem confesses for Penini in this way: "With

Panini the language was fixed and could only develop within the form work of his rules. The great grammar of Panini which effectively stabilized the Sanskrit language presupposes the work of many earlier grammarians... later Indian grammars are mostly commentaries on Panini."(Akhtar Nadavi, Rashid, Pakistan aur ghadim rasmolkhat aur zaban, 217).

In order to be able to compare the degree of similarity between Old Persian, Avestan and Sanskrit, all three of which come from the same Aryan language, part of the inscription of Bison Darius I is given in Old Persian, Elamite, and Assyrian, and scholars have translated it into Sanskrit.

Table 7

(۴)	(۳)	(۲)	(۱)
پارسی یوترِ قدیم	پارسی نام قدیم	پارسی آة قدیم	پارسی تاه نی قدیم
پارسی پسر امروزه	پارسی نام امروزه	پارسی بود امروزه	پارسی میگوید امروزه
پارسی ساشتی سانسکریتی سنستی	پارسی آس سانسکریتی نام	پارسی اوستائی سانسکریتی	پارسی ساشتی سانسکریتی سنستی

Table 8

(۷)	(۶)	(۵)
پارسی قدیم کوروش	همانا از یک مادر	هم یی تا پارسی قدیم از یک پدر
پارسی امروزه کوروش	اوستائی همات	هموینتا اوستائی سَم پی تا
پارسی کوروش	سانسکریتی سماتا	سانسکریتی سماتا

(Kasvich's book, Achaemenid inscriptions, Pirmia, Mushir al-Dawla, ancient history of ancient Iran from the beginning to the extinction of the Sassanids - pp. 303-302)

Common words in Persian and Sanskrit:

"Aahaar" in Persian means food and in Sanskrit language "Alpaahaara" (अल्पाहार)

means food. The only difference is that today it is not used in modern Persian, neither in writing nor in conversation. (New Indian / Dictionary, Ahmad Khan, Nasir, 2005, Volume 1, 446).

“Ba” and “Va” have a close escapement. Seems like the nature of both is same, as sometimes in the Persian language "b" and “Va” become together like “Seeb : Seev”, “Aab : Aav”, “Baaz : Vaaz”. The “Baar” in Persian language means at once and instance, the same is true of Sanskrit “Vaara” (वार), and the same word in Hindi means time, instance and day. “Vaar” is also used in Urdu and Hindi in the suffixes of the days of the week, which are as follows:

Table 9

اردو	سانسکريت	هندي	فارسي
هفته	شনিوار ۲ (همان، ج ۲۷۱۵) [zanivaara]	روز الهه کيوان	شنبه
اتوار	رکيوار ۲ (همان، ج ۲۳۶۲) [ravivaara]	روز الهه سوريه	یکشنبه
سوموار	سوموار ۲ (همان، ج ۳۰۳۹) [somavaara]	روز الهه شيو	دوشنبه
منگل وار	مڱگلوار ۲ (همان، ج ۲۱۰۸) [maGgalavaara]	روز الهه هنومان و دورگامان	سه شنبه
بدھوار	بۇڊھوار ۲ (همان، ج ۲۰۰۰) [budhivaara]	روز الهه مهاوير و بودا	چهارشنبه
جمعرات	گوروار ۱ (همان، ج ۸۷۸) [guruvaara]	روز الهه ويشنو	پنج شنبه
جمعہ	شکروار ۲ (همان، ج ۲۰۳۳) [zukravaara]	روز الهه مان شير والي	جمعه

Baang(بانگ): In Persian it means ‘to call’, and the Sanskrit word ‘Waang’ means the same, and in Hindi language also “Waang” means ‘good voice’ or ‘pleasant voice’. (Hindi / Urdu Dictionary, Raja, Rajisura Asghar, 1998, 452)

Tapp(تپ): In Persian, it means warm, warmth, worship and austerity. The same word is used in Sanskrit and in Hindi language also ‘Tapasyya’ (तपस्या) means worship and austerity. (, 198)

Bewa(بيوه): In Persian, it means a lady who has lost her husband. In Sanskrit, the word Vidhavaa (विधवा) is used in this sense. This word is common in Hindi too., 457).

Beeyo, Beeyuk(بيو ، بيوک): In Persian, it means a lady who has just gotten married, and in Sanskrit language she is called “Vadhuu” (वधू), this word also has the same meaning in Hindi. (, 457, 472).

Baad(باد): In Persian it means wind, and in Sanskrit ‘Vaata’ (वात), means wind. (, 448).

‘Bha’ word: In Arabic and Persian, this word is not pronounced by Arabs and Iranians. But this word is quite common in Sanskrit, Hindi and Urdu. It is one of the main compound letters in Urdu.

Abr(ابر): A Persian word, in Sanskrit and Hindi it is “Abhar” (अभ्र), 18).

Beem(بيم): In Persian it means fear and in Sanskrit and Hindi it is used as bhiima(भीम), which means Terrible and scary. (Hamaan, 135).

Baar(بار): In Persian it is used for a heavy and weighty thing. In Sanskrit, Urdu and Hindi it is used as “Bhaara” (भार) which means a heavy thing. “Bhaari” means

weighty. (134)

Boom(بوم): In Persian it means land, position, place. The same word is used in Sanskrit and Hindi and Urdu to “Bhuumi” (भूमि) meaning land and place. (, 133).

‘Pa’ word: The Persian alphabet "Ba" in the Sanskrit language gives the sound "Pa". For example, “Shab” (night) in Persian is “Shap” in Sanskrit (क्षप). (New Indian / Vocabulary, Vol. 1, Ahmad Khan, Nasir, 2005).

“Ta” word (ٹ): This word with its special sound, is the only product of Sanskrit, Hindi and Urdu language. And it is not found in the land between Iran and the Arabs, and while these words were pronounced by the tribes, the usual sound of "t" (ت) could be heard. The ‘Angusht’ (انگشت) word in Persian has the same structure in Sanskrit that is Anghustha.[अङ्गुष्ठ]. (Hindi / Urdu Dictionary, Rajah, Rajisura, Asghar, 85).

Ashtar (اشتر) in Persian means camel and the same word is used in Sanskrit only with the difference between " " and "ت" ustra (उष्ट्र). (Hamaan, 59). “Musht” in Persian and in Sanskrit are same as “Musht” (مشت) with Persian "T" difference and Sanskrit musti (मुष्टि). (Hamaan, 408). “Sresht” (سرشت) means the principle of creation in Persian and in Sanskrit it means “srastr” (स्रष्ट). (Hamaan, 302).

“Ja” word (ج): The letter “Ja” is sometimes translated as "Ga" in Persian, like “Jahaan to Gahaan”, “Naarenj to Naarang”. And sometimes “Ja” is transformed to “Ya’ like “Jugh to Yugh”. Similarly, this

difference in language is also evident in Sanskrit, like ‘Teerath Yatra’ means visiting holy places in Sanskrit, it is transformed as ‘Teerath Jatra’.

“Javaan” (جوان) in Persian means young and Sanskrit word for this is “Yuuvaan” (यौवन). The same root for “youth” in English also means adolescence. (2323).

“Panj” (پنج) in Persian language means number Five. The same word in Sanskrit language is ‘Panch’ (पञ्च). Other numbers in Persian and Sanskrit:

Table 10

Urdu	Hindi	Sanskrit	Persian
ایک	एक	एका] ekaa[	یک
دو	दो	द्वि] dvi[	دو
تین	तीन	त्रयः] trayah[	سه
چار	चार	चतुर्] catur[	چهار
پانچ	पांच	पञ्च] pajca[	پنج
چھ	छह	षष्] sas[	شش
سات	सात	सप्त] sapta[	هفت
آٹھ	आठ	अष्ट] asta[	هشت
نو	नौ	नवम्] navam[	نه
دس	दस	दश] daza[	ده

R.s Mc Gregor, Outline of Hindi ,page 61

Table 11

Urdu	Hindi	Sanskrit	Persian
پہلی	पहली	प्रथम prathama	یکم
دوسری	दूसरी	द्वितीय dvitiya	دوم
تیسری	तृतीय	तृतीया tRtiyaa	سوم
چوتھویں	चौथे	चतुर्था caturtha	چهارم
پانچویں	पांचवां	पञ्चम paJcama	پنجم
چھتویں	छठी	षष्ठम् sasthan	ششم
ستویں	सातवें	सप्तम saptama	هفتم
آٹھویں	आठवीं	अष्टम astama	هشتم

نویں	नौवीं	नवम navamam	نہم
دسویں	दसवीं	दशम dazama	دہم

R.s Mc Gregor, Outline of Hindi, page 63

“Kh” (خ) word: The “Kh” (خ) word doesn't exist in India. The “Kh”(خ) word of Persian when transform to Sanskrit and Hindi it become ‘Kha’ (क), which is a compound of two words, and this due of its special pronunciation it does not exist in Persian. In some ways, the Persian letter "خ" in Sanskrit gives the sound of "sa". “Khor” Persian means sun and in Sanskrit and Hindi "Suur". In ancient Persian, “Khor” was also called "Khor", which is a word from the Jund language. (Hindi / Urdu Dictionary, Rajah, Rajisura, Asghar, 1999, 325)

The Persian word for sleep is “Khaab” (خواب) and in Sanskrit "swapana" means sleep and it means same in Hindi as well., 322)

Sometimes the “Kh” (خ) word of Persian gives the “Sha” sound in Sanskrit. “Khoob” (خوب) is a Persian word which means good, and in Sanskrit and Hindi it is “Shubh” (शुभ). (, 342).

“Khoon” (خون) is Persian, and in Sanskrit and Hindi “Shuna”(शोण) is its equivalent.(, 343)

“Khoshk” (خشک) is Persian, and in Sanskrit and Hindi “Shushk” (शुष्क) is its equivalent. (, 339).

Sometimes the “Kh” (خ) word of Persian, transform to “K” or compound of “Kha” in Sanskrit and Hindi.

“Khashkhaash” (خشخاش) is Persian, and in Sanskrit and Hindi it is “Khaskhas” (खसखस). (Azad, Mohammad Hossein, Sokhandan Fars, 65).

“Shakh” (شاخ) is Persian, and in Sanskrit and Hindi it is “Shaakha” (शाखा). (Hindi / Urdu Dictionary, Raja, Rajisura, Asghar, 333, 1998)

“Sakht” (سخت) is Persian, which is “Shakti” (शक्ति) in Sanskrit.

“Dushkhwaar” (دشخوار) or “Dushwaar” (دشوار) is Persian, and in Sanskrit and Hindi it is “Dashkar”.

“Da” (د) word: Sometimes the “da” (د) is converted to the word “Ta” (ت) like, “Daraaj and Taraaj”, “Kadkhoda and Katkhoda”, the same nature of change also occurs in Sanskrit and Hindi.

“Andar” (اندر) is a Persian word which means inside, in Sanskrit and Hindi it is “Antah” (अन्तः). (, 77).

“Ider” (ایدر) is Persian word which means here, and in Sanskrit and Hindi it is “Atra” (अत्र). (, 31).

“Zaad o Boom” (زاد و بوم) in Persian means birth and place of birth, and in Sanskrit it is “Jaata” (जात). (204).

“Badaam” (بادام) is Persian and in Sanskrit it is “Vataama” (वाताम).

“Baad” (باد) is Persian and in Sanskrit it is “vaata” (वात) (, 448).

“Maadar” (مادر) is Persian and in Sanskrit it is “maatr” (मातृ). (, 397).

“Mordah” (مرده) is Persian and in Sanskrit it is “martyu” (मृत्यु). (, 405).

“Pedar” (پدر) is Persian and in Sanskrit it is “Pitara” (पितर). (, 193).

3. Conclusion

Sanskrit language has a major importance for rooting of Persian words. Since the roots of Islamic Persian words are directly related to the Pahlavi language and to the Avesta and Sanskrit languages, the need for this language is felt by linguists and language lovers to obtain possible reserves present in the Pahlavi literature. For more than fifty years, Indian Zoroastrian scholars have been reading a few small Pahlavi books, but no one has yet dared to write a collection of all the words provided by that book. But the Avestan language, of which only one book, the Avesta is remained, does not have all the words of a language, and the solution of the Avesta book can be made possible to

some extent by the Sanskrit language. Since European scholars and Indian Zoroastrians were not experts in Sanskrit language, therefore the interpretation work was left half away. On the other hand, Brahman Pedants⁷, which were experts in the Sanskrit language, did not know the Avestan language. Avesta is an example of Iranian literature and a storehouse of several thousand years of our ancient literature. It was due the continuous reading of these two ancient languages “Avesta” and “Sanskrit”, that a science called linguistics emerged, through which we find out the roots of the similarities and changes of language in different times and places. This science is said to have originated in Europe a century ago. If the Avestan language had complete literature, we would never need the Sanskrit language. With the originality of this language, the roots of the dead and living Aryan languages would be preserved. May be if it weren't for Sanskrit, all the inscriptions of the Achaemenid sultans that illuminated the history, culture and civilization of the land of Islamic Iran would remain unread. Therefore, the roots of the words of all Aryan, French, Iranian and Hindi languages will be derived from this language.

⁷ Religious scholars of temple priests

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