



Analysis and problems of cultural differences, conversion of Persian words, sources, verbs and allusions in Urdu language and literature



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ABSTRACT

As a result of the political developments in Iran, the close contact of Persian with Arabic, Turkish, French and English languages has introduced hundreds of words in this language, Urdu and Indian Persian have taken on a color of the local languages of India. These words usually include specific names and words related to the specific ceremonies, festivals, culture and civilization of India, which often had no spiritual or lexical connection with the Persian language, especially in some of the poems and generalities of the poets. Sindh and Deccan. This influence is evident even among some Iranian poets who lived at the beginning of the Islamic monarchy in northern India, such as Abul Faraj Rumi and Massoud Saad Salman, through the influence of the local languages of India. Persian ruled India for more than eight hundred years in its second homeland, India, so Indian literature has been subject to Iranian culture. They are content with Sanbol and Nastaran Persian and instead of their war heroes like "Behim Varjan" to Rostam and Sohrab, but some of the Persian words used in this land are on the other hand due to influence. The local languages and cultures specific to each region, and on the other hand, due to the prevalence and spread of the Indian style as a new school of thought, have caused complex combinations, terms, allusions, interpretations and concepts. → is that words are very far from the Persian-Iranian language on a spiritual and cultural level. On the other hand, sometimes knowingly or unknowingly, intrusion, seizures, transformation and corruption in the use of Persian allusions in the Urdu language and literature can be seen. The army will be paid.

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The linguistic ties of the Indo-Iranian people have a long history. Basically, Persian and Sanskrit have common roots and both are branches of the Aryan language. Professor Indu Shikhar, a professor of Sanskrit in India, has concluded in his research that: "Despite the great changes that are taking place in the current Persian language, Data, about 35% of its words can still be compared with Vedic and classical Sanskrit words (Shikhar, Indo, p. 6) "but regardless of the common historical roots, it seems that the prevalence of Persian language in India, more It is due to the migrations and possibly the invasion of Persian languages to that land, so that it is said that the Persian language became popular in that land after the conquest of India by Mahmoud Ghaznavi and then due to the Mongol invasion and the migration of the group. Iranian cults spread there (Sedarangani, Hromel, pp. 17-13). In 1162, when the Ghorians invaded Ghazni, the remnants of the Ghaznavid dynasty fled to Lahore and Punjab, where they also played a role in the Persian language and literature in that region (Yekati, Majid, p. 83). During the reign of the first Muslim queen of the subcontinent, "Soltaneh Razieh" (406-1366 AD), Multan became known as the center of Persian language (Abu Musa Mohammad Arefullah, p. 187). They survived the tyranny of Timur and took refuge in that land in the fourteenth century AD. (Hekmat, Ali Asghar, pp. 327-334) In the fifteenth and sixteenth centuries AD, reading and writing Persian became more widespread in the subcontinent. , As Sultan Alexander Lodi forced the Hindus to learn, read and write Persian (Hindushah, vol. 1, p. 187). A Hindu poet in the time of Alexander Lodi called "Pendet Dongermel" wrote a poem in Persian: Iranian scholars and literature were summoned to the document. Shah Hussein Arghun, who was nicknamed "Sepahi" in

poetry, established schools to teach and complete the Persian language in that land (Sedarangani, Hromel, pp. 167-166).

In 1582, during the reign of Amir Tori Akbar, by order of Raja Tadarmal, Persian replaced Hindi throughout the subcontinent, and it was decided that all accounting books should be written in Persian instead of Hindi. Mehdi, p. 36).

With the influence of Muslims, Persian, Arabic, and Turkish languages became popular in that land. Religious affairs were mostly with Arabic words; And most of the clothes, food, and goods brought to India by the Turkic-speaking peoples retained their Turkish name; And Persian was the written, literary, official, diplomatic language, which gradually became the common written language in Kashmir and Deccan (southern India). The prevalence of Persian in India can be compared to the prevalence of Arabic in Iran, and French in medieval Europe. These languages became popular among the Iranians and the writers and elites of the host societies.

As Golestan Saadi was a book that every literate person in India reads. But Persian was never the home language of the common people of India. According to other Persian sources, it never became widespread; Rather, it was the language of the court and the affluent layers, the elites and the writers, because the Persian language was more influential in the government apparatus and some urban groups, so it could not go beyond it and spread on a wider and more lasting level. Mohammad Taghi Bahar in his book *Stylistics* believes that the style of Persian prose in India became "artificial and secretive" in which playing with words and expressions and exaggeration was widespread. He continues that the work of

this method to It got to the point where most literate people in India could not actually write on a page, but they could write fifty pages of "comparison" and an introduction to any subject from spring to the treasury or a description of separation and the like. . Because the method of teaching reading and writing parables in libraries and removing words and phrases had developed the mind in such a way as to develop the same style of "artificial and secret prose" (Bahar, Mohammad Taghi, vol. 3). , Pp. 266-265).

Although Persian had no basis among the common people of India and was prevalent only in the court and among the minority of writers and elites and was the means of communication of the ruling groups, but still some of its words found their way into local and slang languages. According to research in India, people speak more than two hundred languages and dialects. In some of these languages, Persian words are still common, regardless of the Urdu language, which contains Persian words. In Tamil, which is the oldest and richest Dravidian-non-Aryan language, many political and judicial words can be seen from Persian and Arabic (Enayat, Hamid, Sh, H, 465).

As in the seventh and eighth centuries AD, the connection between the two Pahlavi and Arabic languages in Iran has given rise to the current Persian language. " it is famous. Prior to Muslim domination, Sanskrit had gradually become the language of science, and its popularity among the common people had declined. Around the fifth century BC, the Sanskrit language was transformed into "prakrit" and became widely used. Eventually Prakrit became Pali and many local Indian languages branched out, the most important of which was Hindi. After the domination of the Muslims, this language and its successor, "Hinduism", was filled with Persian words, and after two

or three centuries, a new and separate language emerged, which is the Urdu language (Durant, Will)

. Discussion

Ibn Battuta, a famous traveler who traveled to India during the reign of Muhammad ibn Tughlaq Shah (725-752 AH), writes: Muhammad Tughlaq Shah ordered that people coming to India from Khorasan should not be allowed to enter unless they wanted to stay in that country. (Ibn Battuta's travelogue, vol. 2, p. 406) and all foreigners in India were called Khorasani (Ibid., P. 416). Most foreigners lived in Iranian India and provided the promotion and strengthening of the Persian language in this system, but in the beginning The Transoxiana dialect was predominant in Indian Persian, and the term Turanian Persian was used for this dialect. In contrast, Persian Persian, meaning Khorasan Persian and the central and southern regions, was another term. Thus, many of the Persian words for the Transoxiana dialect entered the Persian language of India, and later these words were transferred to the Urdu language. Which is a remnant of the transcendental dialect and is also used in Indian Persian.

In general, sometimes most Iranian thinkers believe that what is called Urdu in Hindi and Hindi has the same meanings that are common and used in Iranian Persian. But the truth is something else. On the other hand, the intercultural understandings between Iran and India and the Persian-speaking Iranian and Persian-speaking Indians are quite reciprocal. They find that what they speak in Indian Persian is also used and understood in Iran.

For example, in the Persian poem "Allameh Iqbal Lahori"

Because the tulip lamp burns in your street

Immersed in the conscience of the life of my thoughts

I saw October and May, my gaze passed over Parvin

I twisted it to sharpen it

I think my color is a vow to the empty hands of the East

A man arrives to break the chains of slaves

Make me a circle, O body of water and flowers

O Ajam youth, my soul and your soul

Until I get your hidden thoughts

I laid the plan of the shrine in your infidelity

There was a raging flame in your desert

I have a piece of Lali from Badakhshan

I have seen the hole in the wall of your prison

I have a fire in the chest of your ancestors

Researchers and professors of Persian language believe that the tulip lamp means: bee or Allameh Iqbal means a kind of lamp, while the tulip lamp in Hindi Persian and Urdu means: yellow and red flags in the middle of the tulip. Lantern means candle holder. Morning lamp means: A lamp that is about to go out at dawn is also referred to as old age. A lamp means a vow and an gift of oil to light a lamp in the tombs given to dervishes. Flower lamp means: the light is off. The street in Indian Persian does not mean a passage but in Iqbal's poem means a flowerbed and a place of flowers.

In today's Eastern world, linguists do not accept the claim of pure language. No language can be said to be 100% pure and free from the

fusion of foreign elements. The countries of the world, both civilized and uncivilized, have had political, cultural and commercial relations with each other. Politics and culture, the language of one country has also influenced another country, and as a result of these relations, the words of the language of one nation have reached another nation, such as Agha (great and master), Yurt (camp), raid (attack), Urdu (Corps), envoy (representative and messenger) and so on. They are Mongolian words that in Persian have been a reminder of the political domination of the Mongols in Iran. The transfer of words is also done by the transfer of objects by trade. The Chinese have long loved Persian cats, as in Persian, "Persian" is one of the names of cats. The words "Chao" and "Kamkhab" in Persian indicate the trade relations between Iran and China. Dhaka, the capital of Bangladesh, was once a major center of textile weaving, and from there special fabrics were exported around the world. The meaning of "Dastar" is used, because it was an excellent fabric for Dastar, a famous product of Mashhad. Although the history of Iran-Britain relations is not so old, English has still directly or indirectly accepted about 80 words from Persian (Sen, Sargent, p. 213).

In general, in any language, foreign elements are involved. Of course, foreign words in that language are less or not much different, but each language accepts foreign words according to its conditions and in some cases in the word. The foreigner seizes so much that the word loses its originality and it becomes difficult to distinguish the origin of that word if there are many words of Latin origin in European languages and if we take words from a Latin root in If we study different languages, we will see that these words are very different from each other, although their roots are the same, but each language has accepted it according to its own conditions, and this difference in

different words from the same root is due to this reason.

In Urdu, too, Persian words have taken over words that have entered this language from other languages through Persian. This change does not occur only in foreign words, but also in the evolution of a language. Language also evolves.

Some words were lost from use, some find new meanings and some of the words take on a new form. Today it is almost obsolete. In ancient times, "worried" was used to mean careful, but now it has lost its meaning and is used to mean anxious (Shebli, Mohammad Siddiq Khan, p. 144)

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With this difference, it can be understood that the language that each language has in foreign words is not without reason. Each language has its own special words and tries to convey foreign words in the form and conditions of its words. For example, there is no "ch" sound in Arabic, so the Arabs borrowed the word "lamp" from Iran and took the word according to the conditions of their language and turned the lamp into a seraj.

The same thing does not exist in the Persian words "ث" (one of the common Sanskrit, Hindi, Urdu alphabets), so the word "kara" becomes a Persian cat.

The Urdu speakers changed the word extremism after capturing and turning it into extremism, which means chaos, excitement, anxiety, rebellion and chaos. Similarly, the compound "بھ, bha" which is one of the common alphabets in Sanskrit, Hindi and Urdu does not exist in Persian. Therefore, it can be understood that:

Bhar bhar the same time

Bang bhang the same bang

Bhor bhor is the same as bhor

Khand is the same as Persian sugar in our language

This article will examine and explain words from this category that, although they seem to be Persian, but have different meanings

and concepts within the word that are not used in Iranian Persian or if it was used. Today, after hundreds of years, it has lost its conceptual, semantic, cultural, etc. validity.

Sometimes the meaning is changed and transferred from one word to another, expanded and assigned. In expansion, the expansion of the main meaning of the specific application to the general, the application of the part to the whole and the application of the type to the material.

for example:

"Flag" was originally the name of a tuft of wild deer hair hung over a flag or flag, but now the word refers to all flags and banners. So the name uses a part of something to express it as a whole. Brand (Natel Khanlari, Parviz, p. 104) But the allocation of the image is expansion, and it is to make the literal meaning smaller than it was in the original. Is counted.

for example :

"Torbat" means soil; from this meaning, it is assigned to the soil in which the dead are laid or poured on the dead, and then in sentences such as Lin, the phrase Golestan:

"I used to believe in the tomb of Yahya the Prophet (PBUH)" means grave (Ibid., P. 105)

Or in the words of Hafez:

You are trying to pass over our torpedo

Which will be the shrine of Rendan of the world

Open my tomb after death and look

Do not build our mansion after the death of Torbat

The fire inside the smoke comes out of the shroud

On the graves of the martyrs, the revolving dome is enough

(Morad Bafghi)

Now we will change the Persian and Arabic words, which have taken on different meanings by influencing the Urdu language.

- 1- Displaced, which in Persian means immigrant and sometimes in the sense of wandering, is interpreted in Urdu with a different pronunciation of "Displaced Awara", which means a bad-tempered, mean-spirited, vagrant, and thug. Displaced person means vagrant and He is a thug.
- 2- News: The plural of news in Persian, in Urdu, means: rewarded newspaper and singular.
- 3- Afshan: In the sense of scattered and spreading, in Urdu language, it means: a kind of glitter powder that is sprinkled on the bride as an omen.
- 4- Transfer: To move, in Urdu means: means to die.
- 5- Reward: Giving a blessing, in Urdu language, means: giving only a reward. Rewarded: Prize winner, Reward Number: Cash prize, Reward Counter: Competition that has a prize.
- 6- Beneficiary: Beneficiary, successful in Urdu Urdu language means: dear, light-eyed, child, child, and a title (title) which is

- applied to younger people in terms of age. It also means: a young boy.
- 7- Big: Small contradiction, in Urdu language: only means: adult and old man.
- 8- Harvest: means to achieve and reap. In Urdu, it means: tolerance, forbearance, patience, and forbearance.
- 9- Binding: leg and foot chains, in Urdu, means someone who follows the rules.
- 10- Nurse: Hospital nurse, servant, slave, in Urdu language means: only worshiper, worshiper and lover.
- 11- Blessing: to take something for granted, in Urdu language means: a kind of sweet that is taken from the monastery.
- 12- Traffic: Travel, in Urdu language means: hesitation and hesitation is doubt.
- 13- Watching: Walking, having fun and seeing, in Urdu, means playing, playing, showing something strange and ridiculous.
- 14- Cupping: Bleeding, in Urdu, means shaving and arranging the head and face, shaving the hair on the head and face.
- 15- Thorn: Khargol, in Urdu language means: jealousy, envy, enmity, enmity and hatred.
- 16- Tired: incapacitated, beaten, lethargic, in Urdu means frying in oil and crispy after frying.
- 17- Poppy: Sesame bread, in Urdu language means: beard that is black and white, wheat barley.
- 18- Suffocation: imprisonment and shortness of breath and annoyance, in Urdu language only means: dissatisfaction, anger and rage.
- 19- Abstinence: Avoidance, in Urdu language, means: protection and zeal and zeal, dignity and appearance.
- 20-Drug: medicine in the army means alcoholic beverages.
- 21- Income: The amount that is earned after work, in Urdu, means: import.
22. Outcome: To be specified, in Urdu, means: export.
- Semantic acquisitions of Persian words in Urdu
- 1- Steam in Urdu means: grief, suffering, turbidity, heat and fever.
- 2- Luck in Urdu means: bad luck, bad luck and fate.
3. House section in Urdu means: the office and place where the salaries of the soldiers are distributed, the army audit office, the army payroll office, the treasury and the division means the person in charge of the division. It is the right of the army and means the administration of the Court of Audit.
- 4- Bad in the Urdu language means rude, uneducated, tasteless and immoral person, and bad manners means rudeness, bad taste and rudeness.
- 5- Badhal in Urdu means: bad status, miserable. And misery means misery.
- 6- Badroo in Urdu means: fast-footed horse.
- 7- Bad living in Urdu language means: a bad and evil person.
- 8- Harvesting in Urdu language means: patience and tolerance and harvesting house means storage
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- 9- Barbary house in Urdu means: stable and place of keeping goats and sheep.
- 10- Electricity in Urdu means: the sound of lightning. Barq Dum means: agile, sharp and sharp and winning sword. Facial electricity means: beautiful. Electric look means: attractive look. Electricity Behavior means: fast and sharp. Of course, behavior in Urdu means fast and sharp and a sign of speed, not action and behavior.
- 11- Dependence in Urdu language means: closing, not having fun and getting stuck in personal situation, not being bored, expressing suffocation.
- 12- Closed in Urdu means: stuttering.
- 13- Ice cream in Urdu means: sheath of sword and everything that is as a cover, a cloth in

- which something is wrapped.
- 14- Protection in Persian means protection and guarding in Urdu means arrest.
- 15- Gossip in Persian means industry and in Urdu language open gossip means deceiver.
- 16- Movement in Persian means movement and Golan and in Urdu language means use and evil.
- 17- Hazrat in Persian means the word bow and is often brought before the names of the elders and in Urdu it means wise man.
- 18- House in Persian means place to live and in Urdu means table.
- 19- God in Persian means related to God and in Urdu means world.
- 20- Calligraphy in Persian means stretched strings, letters are written and in Urdu language only means letter.
- 21- Handwriting in Persian means handwriting, and in Urdu only means signature.
- 22- Arrested in Persian means caught and in Urdu only means helper and helper.
- 23- Accuracy in Persian means narrow-mindedness and in Urdu means difficulty.
- 24- Rasteh in Persian means the right market and the thighs of sheep and calves, but in Urdu only means the way.
- 25- Free in Persian means free and in Urdu means useless, fruitless.
26. In Arabic, the treatise means a small book, and in Urdu, in addition to Fujsavareh, it means only a magazine.
- 27- Ras in Persian means share and interest and in Urdu means food.
- 28- In Persian, string means wool or cotton, and in Urdu, it means relationship, connection, closeness, courtship, and the same word + dari = string means kinship in Urdu and Hindi.
- 29- Behavior in Persian means actions performed by a person or the way a person works and how he acts, and in Urdu language means speed.
- 30- Rafideh in Persian's lathe and a few old ones, for example, sew a pillow and spread the bread dough on it and tie it on the oven.
- 31- Roozgar in Persian means world, world and universe and in Urdu means business and finding a job.
- 32- Light in Persian means radiance and anti-darkness and in Urdu means ink, writing ink.
- 33- Roza in Arabic means garden and greenery and in Urdu means tomb and tomb.
- 34- Chief in Persian means Sardar, in Urdu means rich and wealthy person.
- 35- Presidency in Persian means government, in Urdu means state.
- 36- Dumped in Persian means to be dumped, overturned in Urdu language in the meaning of public industry.
- 37- Saqi in Persian means water or wine maker, in Urdu means in Delhi, the one who gives hookah to people is called.
- 38- Saharkhiz in Persian means someone who wakes up early in the morning, a thief in Urdu.
39. Red in Persian means attributed to red, in Urdu it means title.
- 40- Sarkar in Persian language

- engaged in covering a book, and in Urdu, it means a journalist.
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- 40- Sarkar in Persian means boss, supervisor, employer and the word bow, in Urdu it means government and state and Sarkar also means government and government.
- 41- Glass in Persian means crystal and in Urdu means mirror.
- 42- In Persian, Sahafi refers to people who are
- 43- Saf in Persian means row, in Urdu it means a mat on which they pray.
- 44- Normal in Persian means ordinary, in Urdu it means addicted person.
- 45- Interest in Persian means belonging and in Urdu means district.
- 46- Glaze in Persian means thick and coarse and thick means any liquid that has a high consistency, in Urdu Glaze means dirt and thick means dirty.
- 47- Far in Persian means single and unique, in Urdu in addition to this meaning quilt.
- 48- Farashi in Persian means servant and chakri and attributed to carpet. In Urdu, it means a fan that is moved by a servant, and a mattress. And is a warehouse.
49. Thought in Persian means thought and imagination, in Urdu means worry, and vice versa, worry means guide.
- 50- Rule in Persian means base and foundation, in Urdu means books of alphabets.
51. Receipt in Persian means taking, holding, receipt, in Urdu only means constipation.
- 52- Rose in Persian means the sweat of Mohammadi flower, in Urdu it means Mohammadi flower.
- 53- Grace in Persian means softness, kindness, in Urdu means pleasure.
54. Rubbing in Persian means rubbing and stroking, in Urdu means nausea before vomiting.
- 55- Adjacent in Persian means neighbor, in Urdu it means the employee of a monastery

- or a tomb.
- 56- The conductor in Persian means performed, has been smoothed, in Urdu it means peace of the kingdom and dance.
- 57- Mohaz in Persian means facing, opposite, in Urdu means battlefield.
- 58- Circumstances in Persian language means to treat someone gently and kindly, in Urdu language means to receive guests.
59. Intoxicated in Persian means wandering, unconscious, in Urdu it is said only to a person who is drunk.
60. Chicken in Persian means domestic bird and poultry, in Urdu it means only rooster.
61. Torchbearer in Persian means torchbearer, in Urdu it refers to someone who cleans dishes in the kitchen.
- 62- Busy in Persian means consumed, in Urdu means busy.
- 63- House in Persian means house, in Urdu means destination and purpose.
- 64- Manteq in Persian means the world of Manteq and he who knows Mantegh, in Urdu means stubborn.
- 65- Mehtar in Persian means bigger and sheriff, in Urdu it means goergar, kanas, and one who is in charge of serving, treating and keeping horses during the long period.
66. Duty in Persian means the work that a person is obliged to do, in Urdu it means scholarship.
- 67- Air in Persian means space, weather, in Urdu only means wind.
- 68- One by one in Persian meaning one by one, in Urdu meaning once, once, all at once.
- 69- Sartaj in Persian means high and high, in Urdu means husband, wife.
- 70- Worker in Persian means Mazdour, in Urdu means artist and worker means artist.
- Sometimes Urdu speakers give another meaning to the word by bringing Persian suffixes in Persian names:
- 1- Wave in Persian means the wave and turbulence of the sea, in Urdu, in addition to this meaning, it refers to happiness and joy, and by combining "y" the ratio of wave + y = wave refers to a happy person Be.
 - 2- Persian blood with the combination of "ratio" blood + y = blood in Urdu is called the killer.
 - 3- Liver with the connectio
 - 8- Mahtab by connecting "Ytesaf" to Mahtab + Y = Mahtab, in Urdu means a kind of fireworks
 - 9- Province with the connection of "Ytisaf" to province + Y = province, in Urdu language means foreign and province itself means outside the border, foreign country.
 - 10- Bala with the connection of "Y Etsaf" to Bala + E = Balai, in Urdu, meaning Sarshir.
- Combining the Persian bar suffix with the Persian word meaning change in Urdu
- 1- Harfat in Urdu means trick with open connection, Harfat + open = Harfat open in Urdu means open trick
 - 2- Sheikhi in Urdu means bragging, with open connection, Sheikhi + baz = sheikhi-baz, in Urdu means bragging and sheikhi-khoreh

means bragging.

- 3- A clause in Urdu language means harassment, with open connection, clause + open = open poverty, in Urdu language means harassment.
- 4- Knot in Urdu means pocket, with open connection, knot + open = open knot, in Urdu means pocket.
- 5- Gla in Urdu means throat, song, pleasant voice with open connection, gala + baz = golbaz, in Urdu means vocal singer.

Semantic acquisitions of Persian words in Urdu

- 1- Blinking in Urdu means: resentment and opposition, blinking: In Urdu, the one who mocks and blinking means: mocking and joking.
- 2- Spring in Urdu means: glasses.
- 3- Taste in Urdu means: experienced.
- 4- Perspective in Urdu means: punishment, rebuke and reproach.
- 5- Adhesion in Urdu means: love and affection.
- 6- Beheshti in Urdu means Saqqa and she who drinks water in Paradise, Beheshtia means: Saqqa water and Beheshti means a woman who drinks water in Paradise.
- 7- With the pronoun "to", the same "bi" negative prefix in Persian, in Urdu means impermissible.
- 8- Battala "to" is the same as "b" negative prefix in Persian, in Urdu language means a person who is behind or ahead of a group of others while singing.
- 9- "B" is the same as "B" negative prefix in Persian, in Urdu language means land that

has not been planted.

10. Almond - Almond in Urdu means priceless, free.
- 11- Bosropa- Bosropa in Urdu means: wrong, lie, careless and confused.
- 12- Unity, unanimity in Urdu means: shameless, shameless, rude.
- 13- Knee cover in Urdu means apron.
- 14- Zar and Nizar in Urdu language means: thin, weak and powerless.
- 15- Zal Donya in Urdu means: very old world.
- 16- Language acquisition in Urdu means: spy and protester, and language acquisition means espionage and protesting.
- 17- Language exam in Urdu means, oral exam.
- 18- The language of arithmetic in Urdu means mental arithmetic.
- 19- The language of plurals in Urdu means: talking nonsense and not acting, talking too much and not acting.
- 20- Dexterity in Urdu language means: tahaq, algebra, oppression. Oppression.
- 21- Yolk in Urdu means: yellow horse, bile, yellow rice and a kind of edible tobacco.
- 22- Zulfi in Urdu means door chains and door columns.
- 23- In Urdu, bee means a small ball that is mounted on a camel and is considered as one of the war tools of kings.
24. The owner of a bed in Urdu is ill who does not get out of bed and suffers from a serious illness.
- 25- Healthy in Urdu means: to get acquainted

- and meet.
- 26- Sahebi in Urdu means: carelessness, modesty, and the Western way of adopting and suffering quickly.
- 27- Plain seen in Urdu means shameless and modest, dishonorable.
- 28- Nature in Urdu means: temperament, mood, habit, temperament, nature, temperament, nature.
- 29- Fallen child in Urdu means: child without inheritance and child tears means: tears.
- 30- Touba stature / height in Urdu language refers to the beloved ironically and means good stature, good stature and height.
- 31- A storm in Urdu means a place that has been ruined by a storm, and a storm in Urdu means: a liar and a person who is very seditionist.
- 32- Rezaei in Urdu means: quilt.
- 33- In Urdu, it means lover.
34. Pedestrian justice in Urdu means the messenger to whom court papers are handed and delivered to his destination. Court correspondents.
35. Atai in Urdu refers to a person who has gained work experience without a university education.
- 36- Ghobara / Ghobara in Urdu means balloon.
- 37- Fereshteh Khan in Urdu means a strong man who has the ability to kill 30 people at the same time. (Tis Markhan)
- 38- Salam carpet in Urdu language means to greet someone with a lot of corn.
39. Assumption in Urdu means responsibility.
- 40- Farfar in Urdu means wind speed, very fast.
- 41- Airport in Urdu means: place to stay, place to stay.
- 42- Shouting in Urdu means: complaining of oppression and shouting: Seekers and seekers of justice. He is the one who claims his right before the court.
- 43- Corruption in Urdu means: sedition. فت (فت) ابرو. آشوب. جنگ و دعوا. شور شو. And corruption means: rioter-seditionist. فتنه جو فتنه انگيز.
- 44- Chapter in Urdu means: grains and cereals and agricultural products. Master season means: the product of young wheat, etc. that has not yet been harvested.
- 45- Curiosity in Urdu language means: redundant and useless, useless and useless. The voyeur of a person means: a useless, useless and rude person. And prying means: nonsense.
- 46- Boiling water: In Urdu, it means meat juice, an extract that is obtained from cooking meat. . It also means carbonated water such as Coca-Cola and soda.
- 47- Juicy in Urdu means: one who is responsible for drinking water to the rich. It means wine. A person with a good mood and good morals has also been interpreted
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- 46- Boiling water: In Urdu, it means meat juice, an extract that is obtained from cooking meat. . It also means carbonated water such as Coca-Cola and soda.
- 47- Juicy in Urdu means: one who is responsible for drinking water to the rich. It means wine. A person with a good mood and good morals has also been interpreted.
- 48- Women's water in Urdu means: medical bath. Medicinal bathing. It is called a container in which a decoction is poured and the patient is placed in that container.
- 49- Smallpox. In Urdu it means: one who envies and envies others.
- 50- Water dosing in Urdu means: submarine. Ship that moves under the sea.
- 51- Qibla and Kaaba, in Urdu language means: the word bowing and honoring and respecting the parents and the clergy.
- 52- Acceptance in Urdu means a kind of food that is made by combining different types of beans with chicken.
- 53- Qadazad in Urdu means: standing tall. And tall means: tall man.
54. In Urdu, in addition to selling meat and butcher, Qasai literally means a ruthless, cruel and cruel person.
- 55- Qasma Qasmi, in Urdu language, means: to make a covenant with each other. To swear by the parties (in case of an issue). To swear a lot.
- 56- Qasma Qasm in Urdu language means: various kinds, colors, colors.
- 57- Alexander Part, in Urdu language means: person.
- Changing the meaning and interpretation of Persian allusions in Urdu

Since Urdu language has emerged as a result of combining Persian language with Hindi languages and this combination and connection was at the beginning of Persian language prevalence in the subcontinent, so the involvement of Persian words and allusions on "Urdu language" and "Hindi Persian language" "It is not far from the mind that Indian Urdu poets, both from the classical period to the present, have used Persian allusions to expand the space of their poems.

But the poets of India sometimes misinterpret and misuse Persian allusions in their poems. In the words of "Allameh Dehkhoda", the Indian Persian speakers have corrupted some of the original Persian words and sometimes mistakenly or knowingly changed the meanings of the word. اند. To cite this interpretation, it must be acknowledged that Urdu-speaking poets have sometimes misinterpreted the use of original Iranian allusions in their poems.

A poet named "Qadr" who belongs to the period of classical Indian literature says in his Urdu poetry:

Heartache is a dark shower full of hair

.....بچہیں نں۔ ے ے ے ے ے

(Qadr) Niazi, Mahmoud, p. 1294

Before finding the misunderstanding of the Urdu-speaking Indian poet and challenging this concept, one should refer to "Zahak":

"Zahak"

It is said that the kingdom of the world and all the people of the earth rested on three people. Nimrud, the son of Arghava, Zulkarnain and Suleiman, the son of David, some have said that Nimrod is the same as

Zahak (Tabari, vol. 1, p. 173). In Avesta, Aji Dahak has three snouts. سه سر. Three eyes. And possessing a thousand species. Agility. A powerful diode that we are an injury to human beings.

Zahak was a steward who chose two young men every night and took them to the Shah's porch to be killed, and their brains were stewed and eaten by the snakes of Zahak's shower, which had emerged from the devil's kiss. Ermail and Garmil were both oppressive and tyrannical Zahak cooks who are tired of Zahak's tyranny and decide to mix the human brain with the sheep brain and release the human. Thus, every month, thirty young people survived the killing and eating of Zahak (Shahnameh 51, 52)-

The snakes on Zahak's shoulders had nothing to eat but human brain and flesh. The devil had placed a snake-like symbol of pride on the shoulders of the tyrant and tyrant kingdom with his kiss, and he himself appeared in a medical face and prescribed a solution to the snakes' pain by eating people's brains. . With the intention of emptying the world of people (Shahnameh 47-48)

It is said that before the human brain was cooked by the devil, no one ate meat at that time. The devil wanted to make Zahak more cruel, bleeding and eating blood. First he started with the meat of lambs and birds, and then he worked with ewes and cows and provided very tasty food. Kiss and kiss (Tha'alabi.p.10-9). It was so that every day four big men were brought and killed and their brains were given to the two snakes. Zahak was a minister of his people. So he chose a man from the sons of Arfakhsh named Ermail to the ministry. Because people were brought to be slaughtered. Armail kept two of them alive and killed two sheep instead of the other two, so he revived the two so that they could go wherever they wanted, provided that no

trace of their traces was revealed. Therefore, the liberated people took refuge in the mountains and they stayed and never approached the cities and villages. They say that these are the first fathers of the Kurdish tribes. (Al-Tul, p. 5)

Zahak dreams that someone will take him captive on the summit of Damavand. The basis of the legend of Moghan Zahak is still alive on the summit of Damavand and is more important like the devil waiting for the arena (Tha'labi, p. 16). Fereydoun Eid took the day to imprison Zahak and He called it Mehrgan (promoter. P. 219)

The present study does not have the opportunity to explain the tyranny of Zahak. Of course, we Iranians have never and will never turn a tyrant and tyrant like Zahak into goodness. Where is the cruelty of laughter with evil snakes on the shoulder and where is the cruelty of the beloved lover?

Zahak is cruel in our literature and bloodthirsty and snakes on his shoulder is a sign of inhumanity, but the Urdu poet falls in love with a lover who has black braided hair on his shoulder, but because he does not care about the lover, he laughs with two snakes on his shoulders. Black means like two long black braided hair.

Kala in Hindi and Urdu means snake and figuratively refers to the popular long and black hair, and the non-Iranian poet has undergone a great literary transformation and misunderstanding in his poetry, regardless of mythological and allusive stories such as Zahak.

It is incumbent upon us Persian-speakers and Urdu-speakers to curiously examine all the words of Persian-Indian and Urdu-language poems and idioms that sometimes use allusions, allusions, and words.

"Angha"

Angha was a bird that was raised and raised by Rostam's father Zal. It is stated in Bahram on the back of paragraph 38-34: And not from Brand / Also Simorgh or Angha is the name of a sage in whose service Zal achieved perfection (Dehkhoda, Farhang, p. 13900).

Simorgh love is not a trap

Nobody found out where he was

In his life-giving paradise

There is no sign or name in the two worlds

The desert candles are not a sign of step

No one is a vampire except his lips

(سنائي)

Why Rustam does not want to die

That sharp feather and the forest of Angha

Nasser Khosrow, p. 167

Helpless Zal and Per Angha

Rustam did not win over the enemy

Khaqani, p. 278

The neck penetrated you and the broken neck was full

What did you want from Zal Wisdom?

Khaqani, p.535

Angha is the soul of Simorgh

Which was alien to the people there

Ferdowsi (Farhang-e Khoda, pp. 1389)

When can a partial intellect return to the Qur'an?

Who can hunt spiders?

Sanai (Ibid., P. 1389)

That's what Kan said instead of Simorgh right

Which is the king of all birds

Asadi Haman, p. (13899)

One who has brought a happy heart to the world

One who has brought a happy heart to the world

(From the same Sindbadnameh, p. 13900)

If you know, I will stay with Simorgh

That I am hidden and my name and news are obvious

Khaqani (Ibid., P. 13900)

We are tied to a new animal

Let each of us open and simmer

Rumi (Ibid., P. 13900)

The worm spread so wide

That Simorgh ate in Qaf one day

Saadi (Ibid., 13900)

There is something that neither diminishes nor increases

And that which is not itself is not Simorgh and alchemy

(Ibn Yamin, the same, p. 13900)

Wafa Magvi, you do not hear anyone speak

Behrezeh is a student of Simorgh and Kimia

Hafiz

Simorgh, which is the Arabic equivalent of Angha, is one of the significant mythological elements that are present in Persian literature in various forms.

Has found, and due to the outstanding attributes that have shaped and embodied his existence, has provided potential and numerous interpretive possibilities to Persian culture and literature.

The history of this mythical chicken in pre-Islamic Iranian culture goes back to what is found in Avesta and Pahlavi works or in pre-Islamic culture in general, it can be seen that

this chicken is a broad-winged chicken that cures on a healing tree. In *Vispubish* or *Heroisp*, the egg, which contains the seeds of all plants, has a nest. (Poor Davood, Ibrahim, pp. 304-303) Therefore, in connection with Simorgh, the tree on which he lives is also included in the story, and through this tree, Simorgh is related to all the plants as well as the sea in which the tree grows. As can be understood from the description of this chicken, Simorgh is a sacred bird that later appears in the *Shahnameh* in the form of a mythical bird and a supernatural being, and as it is one of the characteristics of myth (Pour Davood, Ibrahim, p. 7-575)

After Islam, Simorgh is present in both heroic epics and in mystical literature and epics. Simorgh in mystical literature is mainly the meaning of a perfect human being. (Ibid., P. 170) and has considered the composition of Simorgh Azal as an allusion to abstract reason and holy grace (Ibid., P. 76).

Misinterpretation of the shape and nature of Angha. Among the Urdu-speaking poets of India

A narration in the book "Dominant Hints" written by Mahmoud Niazi Angha states:

Angha is a bird that no one has ever seen. Its body is like an eagle and its head is like a lion. It has a long neck and because of the whiteness on its neck, it has been interpreted as such. Interesting facts about this bird are mentioned in the *Encyclopedia of Islam*. :

Abdullah ibn Yaff'i quotes from the book "Mara'at al-Khayal" that near the land of "Ashab al-Ras" there is a bird on a mountain with a face similar to a human and its limbs and joints resembling different animals. The inhabitants of "Ashab al-Ras" call it Angha Arab.

This bird made the inhabitants of this land very

sad, so the people of that day told the prophet of his time, Haitel bin Safwan, to pray that they would be freed from the torment of this bird, so he prayed and was no longer seen.

Farghali, one of the historians, writes that one day a huge bird came to the north of Egypt, whose beard and chin resembled that of a human, and its limbs were in the shape of different animals and in different colors, when this bird was seen in front of the beloved of Egypt (Prophet Yusuf). They brought him and the people called him Angha.

A famous lexicographer named Weibelster has described the mythical animal as an eagle with a face like a lion with two wings, a beak and four legs. . According to another narration, this bird is the only one in the whole world, if it survives for five hundred and six hundred years, and after a period of old age, it arrives and it burns itself in the fire and turns to ashes. It is born from the ashes of other angels. (Translation of the book, Niazi, Mahmoud, pp. 88-89)

Angha or Simorgh is not interpreted in this way in all the examples of Iranian poets.

But Urdu-speaking poets, finding such narrations, use the use of this mythical bird by understanding the meaning of these narrations if they are misinterpreted and change the allusion.

It's not enough to be full of negligence

Miri Ah Atshin Su Bel Angha Jal Gia

(Dominant)

Ghalib (1797 AD / 1869), an Indian poet, Urdu, seems to have accepted the narration of Angha's ashes and Angha's rebirth from

ashes. Therefore, if it burns the feather, another feather will be born again, and this fiery sigh will be and will remain with every human being until the end of the world. Oh, oh, it makes like the ashes of Angha, which makes Angha, and the poet believes that the fame of my annihilation is greater than the survival of Angha.

Result

In any case, it can be found that Persian has been the language of the court and the rulers of the time for a thousand years in the subcontinent because it is not a slang language, so its words have been produced, nurtured and changed in nature by certain people. The rulers of India at that time were Turanian and Mongol Turks who sometimes used Persian words and phrases to receive their court. All Urdu and Indian scholars have a great responsibility, if not exaggeration. The land of India and Pak are the only countries that have rich Persian language resources in our hands

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4- Soil with the connection of "y etsaf" to soil + y = soil, in Urdu means the color of soil

5- Essence with the connection of "y etsaf" to essence + y = intrinsic, in Urdu meaning personal.

6- Fotouh by connecting "Ytes

af" to Fotouh + Y = Fotouhi, in Urdu language means a kind of vest.

7- Mahmood with the connection of "Y Etsaf" to Mahmood + Y = Mahmoudi, in Urdu language means a kind of thin cloth