



The Influence of Shahnameh on Afghanistan Public Culture

Mohammad Ismail Fayaz¹, Sayed Shir Aqa Hashemi²

¹ Head of Dari Language and Literature, Ghor Institute of Higher Education

² Head of Quality Assurance and Member of English Language and Literature, Ghor Institute of Higher Education

ABSTRACT: Shahnameh is one of the most significant literary texts of Persian speakers. The people of Afghanistan have an inseparable and remarkable bond with the Shahnameh. For this reason, the Shahnameh has had the greatest impact on the culture of the people of Afghanistan, the effects of which can be clearly seen in the names, places, buildings, proverbs, anecdotes and the ritual of reading the Shahnameh of the people of this country. This research has been done in order to introduce a part of the native culture of the Persian language and to measure the effectiveness and influence of the Shahnameh among Afghans and with the aim of preserving and recording a part of the cultural heritage of Afghanistan; At a time when the culture of modernity is conquering and dominating national cultures and pushing the world towards a global village. The findings of the research indicate the existence of the Shahnameh among the people of Afghanistan. Its most prominent appearance can be seen in the Shahnameh reading circles of Herat, Balkh, Takhar, Badakhshan and Panjshir. The beliefs of the people of Afghanistan about the different regions of this country and their connection with the characters of the Shahnameh, especially Rostam, are a sign of the deep influence of the Shahnameh among the people of this country. Also, proverbs and names taken from the Shahnameh are widely used and prosperous among the people of Afghanistan.

KEYWORDS: Afghanistan, cultural Iran, Ferdowsi, popular culture, Shahnameh.

INTRODUCTION

Iran and Afghanistan, together with some neighboring countries, form "Great Cultural Iran". An important part of the lands and cultural assets of the great Iran is located in Afghanistan, and in fact, it can be said that the historical and cultural identity of Iran will be seriously damaged and lacking without connection with other lands. For more than 200 years, the name of Afghanistan has not been given to its current land, but Afghanistan has played an essential role in the history and literature of Iran, which has remained Mongol until today.

Ferdowsi is a great poet of Cultural Iran and the great region of Persian language. When it comes to Ferdowsi's Shahnameh, the historical geography of this important book always makes the reader's mind more than anything else. Balkh, Badakhshan, Bamyan, Taleqan, Kandahar, Nimruz, Zabul, Bast, Hirmand, Zarang, Panjshir and Ghazni, which are mentioned in Ferdowsi's Shahnameh, were once part of Greater Khorasan and now belong to Afghanistan today. Some of the places mentioned in the Shahnameh, now after almost a thousand years of their history, exist in Afghanistan under the same name or close to it. Among these areas, we can mention Kabul, Zabul, Samangan, Balkh, Alborz Koh, Nawbahar Temple, etc.

Because some of the Shahnameh stories took place in areas that now belong to the geography of Afghanistan today, this epic work from the distant past is one of the most well-known books among the Afghan people. Therefore, Ferdowsi's Shahnameh enjoys a special place among the people of this country and has been prominent in Afghan popular culture. This is the way the Scriptures are answered by those who are in a position to answer the question:

How much has the Shahnameh influenced the culture of the Afghan people?

What is the impact of Shahnameh at which stage of life has the people of Afghanistan been manifested?

The basis of this research is a library, but due to the relationship between the topic of this essay and popular culture and the native being one of the authors of this article, part of the information has been collected by field method and through interviews and dialogue with Afghan friends' politeness.



RESEARCH BACKGROUND

Numerous studies have been conducted on the status of Shahnameh in Afghanistan. Ahmad Ali Kohzad in "Afghanistan in Shahnameh" (1976) has dealt with the historical geography and historical places of Shahnameh in present Afghanistan. Nilab Rahimi in her book "New Perspectives in Shahnameh" (2001) has expressed the views of scholars about popular narratives and geographical situations in Shahnameh. In his book "Learn from Ferdowsi" (1982), Razeq Rubin examines the moral status of Shahnameh and its allegorical and moral literature. In a chapter of "Introduction to Ferdowsi and Shahnameh Research" (2015), Yasna has briefly talked about the relevance of Shahnameh with the culture, literature, mythology and geography of Afghanistan. As it can be seen, the subject of Afghanistan's geography is discussed in Shahnameh and no independent Shahnameh research on popular culture of the people of Afghanistan has been conducted so far.

The Importance and Necessity of Research

Due to the fact that Ferdowsi has brought all the manifestations of Iranian people's life into order in the Shahnameh, and also that the people of Afghanistan see a lot of similarities between the values and the environment of their lives and the poems of the Shahnameh, the speech of the Shahnameh is quite familiar to them and has had a lot of appeal. Therefore, the deep and amazing influence of this book in speech and action, war and battle, poetry and prose, etc., is completely evident, in ways that cannot be matched. In the era of globalization and rapid promotion of cultures by mass and global media, native and national cultures are disappearing. So, it is worth to try to preserve and edit them.

Discussion and Review

The people of Afghanistan consider the Shahnameh as their national identity card, and the Afghan society, like the ancient cultural society of Iran, values such as courage, physical strength, bravery and fighting, bravery and fearlessness, forgiveness, hospitality, chivalry and ethnic prejudice. Because of their nature, the people of Afghanistan have a great interest in the Shahnameh and the Shahnameh's heroes, and have combined the text of their lives with it. Shahnameh is not only one of the clear and abundant sources of this free nation in their justice and freedom-seeking movements and battles, but also laid the foundation of their national and cultural identity. Therefore, Afghans have tried to preserve it by setting up Shahnameh reading circles, and for centuries, they have established the ritual of Shahnameh reading in different parts of this land.

Shahnameh Reading in Afghanistan

Ferdowsi's Shahnameh is one of the famous and well-known books among the people of Afghanistan. Ferdowsi and Shahnameh have special importance and value among people. Afghanistan was once part of the land of Greater Khorasan. Therefore, the names of most of the cities in Afghanistan appear in the Shahnameh; Cities such as Balkh, Bamyan, Badghis, Badakhshan, Taleqan, Takhar, Kandahar, Hirmand, Nimruz, Kabul, Faryab, Farah, Panjshir, Ghazni, Herat, Ghor, which are mentioned in the Shahnameh, are now located in the borders of present-day Afghanistan.

Shahnameh reading has been popular in Afghanistan for a long time, but with the invasion of Afghanistan by the British and Russians in the last two centuries, in order to direct the people's spirit of valor, reading the Shahnameh became more popular. Sakai says in this regard: "One of the methods of inciting the Afghan people against the aggressors has been the movement of war writing and Shahnameh reading, which spread with the invasion of the British." (Sakai, 2010:87). Because reading the Shahnameh was used as a tool to motivate the people, the Shahnameh was considered one of the most popular books among the people. Because the Afghan fighters, with weapons such as swords, spears, daggers, arrows and bows, read the stories of the Shahnameh while passing through the markets and alleys, and somehow identified with the characters of these stories. This caused the distress of the British representative in Afghanistan. For this reason, he asked the Shah of Afghanistan, "Habibullah Khan", to ban the tradition of reciting the Shahnameh. Therefore, at the height and expansion of reading the Shahnameh in Afghanistan, Amir Habibullah Khan, who was supported by the British, announced the banning of reading Shahnameh in public in this country (Rahimi, 2001: 22).

Shahnameh reading gatherings are usually held in winter nights and in various ways. In most cases, reciting the Shahnameh is common in homes and as a nighttime entertainment of people, and in limited cases it occurs in public places such as coffee houses. In the home Shahnameh reading circles in some regions, someone who has a higher dignity among the audience and is literate, reads the Shahnameh for other family members and those who have come to soiree. In these circles, the enthusiasts sit around the house and the readers of Shahnameh are at the top of the assembly; But in some regions, people are sitting and Shahnameh singers stand



or sit in their presence and recite the Shahnameh from memory like elegiac singers. In some cities, Shahnameh readers are held by forming large circles; In these gatherings, a group of several people read the Shahnameh together.

Among the stories of Shahnameh, Afghan people are more interested in reading two stories "Rustam and Sohrab" and "Rustam and Esfandiar" and these two stories are more acceptable and popular among the people than other stories of Shahnameh. When the story of Rustam and Sohrab is read in Shahnameh reading gatherings, many of the attendees cry. Among other martial and martial stories that the people of Afghanistan are interested in are "Rustam's War with Afrasiab", "Rustam's Seven Readers", "Rustam and Pilsam", "Rustam and Shaghad", "Ekvan Dev", "Eleven-sided Battle", "Jang Haft Gordan", the Battle of Mount Hamavan", "The Story of Ghashtasb", Zahak and Kaveh the blacksmiths", the story of Siavash, which "in some scrolls have been recorded as Siavakhsh" (Anjoy, 1990:2) and... In other words, the entire Pahlavi era and all the wars in which Rustam participated are of interest to the people of Afghanistan.

Until about 20 to 30 years ago, reciting the Shahnameh was still considered one of the good and entertaining leisure activities of the Afghan people; but in today's times, this ancient way of storytelling that spread courage, purity and chivalry and taught people how to face difficult events in life has been forgotten and with the advent of mass communication tools such as television, satellite and people's turn to The virtual space, Shahnameh reading gatherings have gradually faded away and have disappeared from homes and are not as prosperous among the people as in the past. It is worth mentioning that Shahnameh reading has not been abandoned in Afghanistan in general and it is still prevalent in some areas, which will be briefly discussed in the following.

Shahnameh Reading in Herat

In the past, Herat was referred to as "Hariwa" or "Hariva", today it is considered the cultural and artistic center of Afghanistan. Since Herat is the birthplace of many mystics and poets, it is known as the base of Sufism in Afghanistan. In the past, Herat was the closest cultural center to Tus among the Persian-speaking lands; As a result of this proximity, the spoken language of the people of Tus and Ferdowsi has penetrated the spoken language of the people of Herat, as this homogeneity extends to Nishapur and its suburbs.

The people of Herat are superior to other Afghan people in terms of education and culture; For this reason, Herat is known as the city of saints and the city of science and culture in Afghanistan. The residents of Herat have a sense of responsibility in preserving the historical and cultural customs of Afghanistan, especially the recitation of the Shahnameh, so they have preserved the recitation of the Shahnameh as a part of the ancient culture and literature of this land, and until today this symbol of cultural friendship exists among the people of Herat. The Shahnameh is one of the most popular books and favorite of the people of Herat. So that this book is available and studied in most homes. During the long nights of winter, Shahnameh reading is more prosperous in Herat, and usually one member of the family reads the Shahnameh aloud and others listen carefully. There are fewer narrations about reading the Shahnameh collectively in Herat; Because in many houses of Herat, one person was a book reader and the people of the house used his literacy and reading. The result of establishing Shahnameh reading circles in Herat is to preserve authentic Persian words in people's minds and memories; Musavinejad writes in this regard: "Part of the words of the Shahnameh that were abandoned, the readers of the Shahnameh and their way of reading have brought them closer to the minds of the common people." Musavinejad, 2004: 15). At the end of the assembly, the attendees ask questions and answers about the Shahnameh, especially the story that was read, and jointly answer each other's questions.

Herat people's interest in Ferdowsi is a historical interest and they were his supporters even during Ferdowsi's lifetime. The people of Herat supported Ferdowsi from the very first incident that happened by the royal court against the Shahnameh and its composer, Hakim Abul-Qassim Ferdowsi. As stated in Nezami Aruze's Four Articles, when Ferdowsi fled because of the royal system, he took refuge in Herat and settled in the house of Ismail Warraq, the father of Azra qi Heravi (Aruze Samarkandi, 2009:101). It goes without saying that one of the most exquisite, beautiful and precious versions of the Shahnameh is "Baisnuqari Shahnameh" compiled in Herat.

Shahnameh Reading in Balkh

Balkh is one of the important northern provinces of Afghanistan, with a history of six thousand years. Its center is the city of Mazar-e-Sharif, and it is considered the central pole of northern Afghanistan from a political and cultural point of view. During the history, hundreds of scientific, political, cultural and literary figures such as Rumi, Rabia, Naser Khosrow, Abu Shakur, Rukh-Sana,



Prochesta, etc., were born and raised in this city. In the north of Afghanistan, more than other regions of Afghanistan, Shahnameh reading has been popular; Because in Balkh and Mazar-e-Sharif, people kept the Shahnameh in their homes and sang its verses together at night. In the past, in the courtyard of the shrine, attributed to Hazrat Ali (AS) in Mazar-e-Sharif, there were teahouses where people would gather after dinner from the corners of the city and listen to Ferdowsi's Shahnameh and "Abu Muslim-Nameh" until the middle of the night, were giving.

Shahnameh reading in Takhar

The people of Takhar are people of science and culture and they attach great importance to reading and studying. Takhar is one of the regions where Shahnameh reading is very widespread and even recently the village of "Takhna-Bad" has been introduced as the center of Shahnameh reading in Takhar province. In Takhar province, book reading circles, especially Shahnameh reading, Biddell reading, and Math-Navi reading are held at the same time. These three circles are more prosperous in Rustaq City of Takhar province. According to local experts, Rustaq has a history of seven hundred years in reading and studying. The method of holding book reading meetings is such that those who are interested gather in a house and one person reads the Shahnameh, one person reads the Mathnavi (Masnavi), and one reads the Biddle. Summer and winter nights are the time to hold these meetings.

"Vakil Mohammad Alam Chah Abi" guest house has been one of the most important Shahnameh-reading bases in Takhar. Mohammad Alam was one of those interested in the Shahnameh in this region, in such a way that he memorized most of the stories of the Shahnameh. During the winter nights, many people who were interested would gather in his guest house and read the Shahnameh after the prayer until the morning call to prayer.

"Maulvi Qurban" and "Jamshid Khan Shoalah" were two famous Shahnameh reciters of Takhar Province, who for many years introduced people to Ferdowsi's epic stories in various circles of northern Afghanistan, especially Takhar Province, and played a great role in encouraging and persuading people to read Shahnameh and stories. have had an epic.

Shahnameh Reading in Badakhshan

Badakhshan is one of the mountainous and historical provinces in the north of Afghanistan, and reading the Shahnameh and guarding it has been going on in this province from the past to the present day. "Mulla Ishaq" is one of the famous Shahnameh poets of Badakhshan and is known as "Ferdowsi II" among the people. He tried hard to attract people to Shahnameh reading circles. In Badakhshan, Shahnameh reading circles are organized in both public and private ways. In public gatherings, one of the famous Shahnameh reciters such as Mullah Ishaq recites the Shahnameh and the audience listens. Private Shahnameh reading circles are organized in families and one family member reads the Shahnameh for others.

Shahnameh Reading in Panjshir

Another province of northern Afghanistan is Panjshir. There are two opinions about Panjshir designation; The people of Panjshir believe that before the Ghaznavids came to power, Panjshir was known as "Kachkneh" or "Kachkan", however, in all historical works and works of poetry and prose left from the past, the name of Panjshir is recorded as "Banjahir", "Banjar" and "Panjhir" (Qabzani, 2017:26). The people of Panjshir are believed that Zal warned Rostam not to go there and they refer to these verses:

Go away, you son of a woman, so that you will be torn apart by poison

Which has a deep sea and has no plant resistance except sharp stones

The mentioned verses are attributed to Ferdowsi and are not mentioned in the Shahnameh and are written by the ancient poets of Panjshir (Pur Hasan Darabi, 2012:33). It is mentionable to say, one of the places mentioned in the story of Twelve Faces is Panjshir (Five Mountains):

Sarra border of Iran and Jai Kian other Panhir and other Bamiyan

(Ferdowsi, 2009, Vol. 5: 861)

Panjshir is the birthplace of authentic Tajiks and one of the first regions of Shahnameh reading in Afghanistan. Panjshir Valley is known as the most famous region of Shahnameh reading, a region that has nurtured many Shahnameh readers. "Qubad Khan" and "Faqiri" from Bazarak, "Sufi Rahim Dad" and his brother "Kaka Mukhtar" from Karaman Valley, "Sufi Abdul Ghiyath" from Jangalag region, "Muzaffar Panjshiri", "Faizullah", "Mohammed Afzal", "Jabbar Khan", "Wali Khan", "Abd al-Razzaq" and "Mir-Musi" are among the most famous Shahnameh poets in Afghanistan, originated from Panjshir.



Shahnameh reading in Panjshir is different from other regions. In addition to the fact that in the past, the people of Panjshir used to read the Shahnameh in the summer and winter nights in the family center; Nowadays, several people recite the Shahnameh together in large circles and official gatherings. Reciting the Shahnameh together is something that is dedicated to the Shahnameh reading gatherings in Panjshir. People of all ages, both young and old, attend these gatherings.

Shahnameh Reading in the Central Areas of Afghanistan

The central regions of Afghanistan consist of mountainous and snowy regions and have long winters. About 6 months of the year, these areas are covered with snow, so that the transportation routes in these areas are blocked. The people of these areas farm in the summer and store food and other necessities for the winter. Therefore, they were mostly unemployed in winter and did not have any entertainment. As a result of the long nights of the winter season, it has been the best opportunity to read the Shahnameh and read the attack in these areas. When the night comes, people sing in the house of one of the grandees of the tribe, then he interpreted it verse by verse.

Ghazni and Bamiyan are two central provinces of Afghanistan, and due to the long winter, there have been a lot of Shahnameh reading circles in these areas in the past. In the villages of Ghazni and Bamiyan, it has been a custom that people used to gather in the house of the lord of the village or village, and a gathering of Shahnameh reading was formed. "Bughra" village in "Mallestan" region of Ghazni is one of the bases of Shahnameh reading in these areas. The names of two Shahnameh reciters in this village are "Hussein Ali" and "Awaz Ali", who know the entire Shahnameh by heart without being literate, and if someone reads a stanza of the Shahnameh incorrectly, they immediately correct it. Also, the Shahnameh has had a living and objective impact among the people of Hazara and the regions of Hazara from the past until now and has been intertwined with the lives of the people. In such a way that sometimes some Shahnameh readers made myths about Rostam which were not Shahnameh and they quoted them and them about Rostam.

In Badghis, which is the birthplace of one of the writers of these lines, reading the Shahnameh is also one of the interests of the people of this region, especially since the name of Badghis and one of its famous cities, Dehestan, are mentioned in the Shahnameh of Ganj-bar, and this topic makes the culture-loving people of Badghis to Shahnameh is more interested in reading the Shahnameh. Studying and reading books, especially Mathnavi reading, Biddell reading and Shahnameh reading, is one of the special cultural customs of families in Badghis, and the people of Badghis have preserved this way from the past to the present day. Ghor, Farah and Faryab can be mentioned among other provinces and cities whose names are mentioned in the Shahnameh. The people of these areas are also interested in reciting the Shahnameh, as in other regions of Afghanistan, and the reading of the Shahnameh is less popular in these areas than in other mentioned areas.

Popularity of Shahnameh Names in Afghanistan

The place of Shahnameh among the people of Afghanistan is undeniable. Afghan people also consider Shahnameh when choosing names. "Although reading the Shahnameh has not been booming in Afghanistan for several decades, most of the names in the Shahnameh are popular among the people." (Kohzad, 1976:353) Atae writes about this: "Although the land of Afghanistan today, which was initially inhabited by Aryans, was later separated, the names of women and men of the Shahnameh are still alive among our people." (Atae, 1376:7) Names taken from the Shahnameh have been popular among the people of Afghanistan since long ago, and they used names such as Rostam, Zal, Sohrab, Faramarz, Barzo, Arezoo, Bijan/ Bizhan, Manijeh/ Manizha, Rudabah to preserve the ancient culture names. Tahmineh, Faringis, Esfandiar, Iskandar, Bahram, Gerd-Afarid, etc., are given to their children and these names have a high frequency among the names. There are also families with these names.

Kohzad writes about the prevalence of Shahnameh names in Afghanistan: "Until 50 years ago, the name of Barzo, the son of Sohrab, was one of the most popular names of Panjshir and Sheghnan. They were the names of the regions of Panjshir and Sheghnan. In Baghlan's inscription, which is considered one of the ancient monuments of Afghanistan, this The name comes as the name of the Kushan emperor, which indicates the antiquity of this name. (Kohzad, 1355:353).

Proverbs and Interpretations Taken from Shahnameh

As a literary and epic work, Shahnameh is a treasure of proverbs. The use of proverbs and allegorical verses of the Shahnameh is prominent in Afghan folk culture. Afghan people abundantly use the verses of Shahnameh in the form of proverbs according to the circumstances in everyday events. "Medicine after the death of Sohrab" is one of the proverbs that is common among all Persian



speakers, and it is one of the most widely used proverbs in the Afghan folk culture. Among them, this proverb has found a potential function and is used against the neglect and negligence of government centers. When the people of Afghanistan face the slow service process in government offices, they read this verse or write on top of their request to speed up the work and consolidate their complaint.

[That there is no profit in drinking medicine](#)

[Try not to be offended by what he said](#)

Also, proverbs such as "The Shahnameh has a happy ending", "I am the one who was rusted, was a warrior" and "Be old, you will go in ruins, even if Alexander is the world" are common among the people of Afghanistan and are among the most used sayings of the people of Afghanistan that are used in daily conversations. They use them frequently. In addition, the use of Rustam's bow on the rainbow expresses the love of the people of this land with the legendary warrior world of the Shahnameh.

Programs and Cultural Centers

Today in Afghanistan, to honor Ferdowsi and his great work, some programs and cultural centers have been named after him. This cultural movement has been welcomed by the people of Afghanistan. One of these programs is the "Kakh Boland" program, which was created with the aim of valuing and preserving the ancient culture and the Persian language, and it is broadcasted through TOLO News Global Network in Afghanistan. In this program, cultural and literary activities are followed and the news, cultural and literary updates reach the people's ears and opinions live and directly. This program is very popular among the people of Afghanistan.

"Shafiq Siavash" is one of the singers of this region who has read many verses of the Shahnameh. Screenwriters also pay special attention to naming fictional characters after Sohrab. Also, parts of the Shahnameh, including the stories of Rustam and Sohrab, have been performed in theater form.

In recent years, with the relative stabilization of the war in Afghanistan and the reconstruction of the country in various regions of Afghanistan, in addition to commemorating the great poets of Persian literature including Ferdowsi, areas have also been named after Ferdowsi; Among them: Hakim Abolqasem Ferdowsi sports complex and Rustam Dastan gymnasium in Kabul, Ferdowsi road in Herat, Ferdowsi road and the large square of Mazar-e-Sharif.

In addition to the mentioned cases, a library named after Ferdowsi has been established in the city of "Pul-Khumri" in Baghlan province, and there is also a square named after Ferdowsi in Mazar-e-Sharif. Also, two schools in Mazar-e-Sharif and the 9th district of Kabul have been named after "Abul Qassim Ferdowsi".

It goes without saying that following the discovery of the oldest fire temple around Mazar-e-Sharif in Balkh province, with the approach that Balkh city was founded by Jamshid Shah, this region was called Jamshid Shahr.

Places

Takht Rustam is one of the places in Afghanistan that people believe is related to Afghanistan. This place, which is also known as Rustam's Ball, is located near the city of Aibak, Samangan, and according to popular belief, Takht Rustam was Rustam's resting place when he arrived in Samangan. Sohrabia village is a village near Samangan. Its name comes from the belief of the local people of this area, who believe that in the past, there was a large grave attributed to Sohrab in this area. Also, in the northwest of Kunduz province (Kohandezh) and near Shir-khan Bandar, there is a region called Zal Castle. In several regions of Afghanistan, including the north of Mazar-e-Sharif, there are areas called Siah-gerd attributed to Siavash. There are also areas called Iskander, which reminds me of Iskander passing through this region. Akhor Rakhsh Rustam in ten centuries of Nimruz province is another example of these places.

In addition to the mentioned cases, we can also mention the cities of Zahak and Kaveh. Zahak city is located 17 km east of Bamyān. Afghan people consider it to belong to Zahak Mardosh. From the tall and red mountain top of the towers, walls and remains of the castle, it seems that it was one of the strongest war castles. Near this city, there is the city of Ghul-ghula, which is related to the city of Kaveh. During the Mongol attack, the people of these two cities stood against the Mongol army, and "Moti Jin", the son of Jeghtai, was killed in this area. Therefore, Genghis ordered the massacre of the people of this region, and after this incident, this region was not settled. Also, "Dara Ahangaran" in Bamyān is also considered related to Kaveh Ahangaran. Some also believe that the kings of Pishdadi Kayani ruled in Balkh and Jamshid was the founder of the Pishdadi state of Balkh (Khaliq, 2008: 21).



Alborz Koh, Nawbahar Temple and Dara-Ghaz in Balkh Province are other places that are associated with the names of Shahnameh. Also, in Balkh Province, there is a mountain range that has been known as Alborz Mountain for a long time, and it extends from the north to the south of this province. This mountain range is difficult to pass and was considered one of the important areas of Souq al-Jishi during Afghanistan's battle with Russian forces. Near this mountain in Balkh is the Nawbahar Temple, which according to the Shahnameh, after the birth of Zal, Sam took her to Alborz Mountain and in this temple, she talks to the Lord. On the hill near the temple, there is a flat surface that the people of Balkh refer to as Rustam Hill, and Gaz Valley is located at the foot of Alborz Mountain in the south of Balkh and is known as Shulgarah today.

There is also a place called "Mikh Rakhsh" in Ghazni's "Nahor" area, and the people of Afghanistan consider the Nahor plain of Ghazni to be Rustam's hunting ground. Where the story of Rustam is formed from. According to them, "Yaka Valang" is the place where the story of Rustam's Rakhsh capture happened.

CONCLUSION

Afghan people consider Shahnameh as their national identity card. Because of their nature, they have a lot of interest in Shahnameh and Shahnameh's heroes, and they have tied their Zangi text with it. Therefore, the Shahnameh has had the greatest impact on the culture of the people of Afghanistan and has been reflected in the names, buildings, proverbs, cultural centers and programs and the ritual of reading the Shahnameh of the people of this country. Considering the religious and religious prejudices ruling Afghanistan, the customs and traditions of the people of this region are not much affected by the Shahnameh; But the most prominent appearance of Shahnameh in the life of Afghan people can be seen in Shahnameh reading circles. In the past, reading Shahnameh was considered the most important pastime of the Afghan people, but today, with the advent of mass communication tools, it has gradually become less prosperous. Herat, Balkh, Takhar, Badakhshan and Panjshir are important centers of Shahnameh reading in Afghanistan. In addition to the mentioned provinces of Ghazni, Bamyan, Hazarajat, Badghis, Ghor, Farah and Faryab, there are other areas where Shahnameh reading is going on. Reading Shahnameh (Shahnameh Khani) gatherings are held both at home and in public. Maulvi Qurban, Jamshid Khan Shoala, Mullah Ishaq, Qubad Khan, Sufi Rahimdad, Sufi Abdul Ghiyath, Mohammad Afzal, Mir Musi, etc. were the most important narrators and reciters of the Shahnameh of Afghanistan, most of whom originated from the Panjshir region. Names derived from Shahnameh are still used in Afghanistan. Afghan people frequently use proverbs and expressions taken from the Shahnameh in their daily conversations. Naming places such as the stadium, Zorkhaneh, road, square, library and school after Ferdowsi indicates the great interest of the Afghan people in this Persian-language poet. Takht Rustam, Sohrabia Village, Zal Castle, Siah Gerd, Zahak City, Kaveh City, Ahangaran Valley, Alborz Koh, Nawbahar Temple, Gaz Valley and Nahor are some of the places and places that are related to the characters of Shahnameh and legends. About them there is among the people. In general, it can be said that all the mentioned cases indicate the living and concrete existence of the Shahnameh among the people of Afghanistan.

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