
| RESEARCH ARTICLE

The Scope of the Concept of Poetry in Afghanistan

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| ABSTRACT

The poetry of stability in Afghanistan, like the poetry of stability in other countries of the world, has a conceptual richness that has not yet been dealt with in its wide angles, and in the opinion of the author, it is considered necessary that its conceptual foundation be broken and explained. Afghanistan is a country that has been affected by accidents for a long time, and the mastery of its people in front of the eyes of the aggressors has become famous in the world, which should not be ignored. On the other hand, there is no doubt that such a struggle has played a prominent role in contemporary Persian poetry, and it is necessary to examine the existence and conceptual structures of the poetry of stability in Afghanistan because the poetry of stability in Afghanistan was able to show the main identity with social awareness and consciousness. To show the people of Afghanistan in different political and social scenes to the world, various political events, especially the invasion of the Russians into Afghanistan as the biggest event in the contemporary history of Afghanistan and the world, added to the social tensions in Afghanistan and the resulting consequences caused many political, social and cultural crises that these factors caused so that the religious feelings and emotions, patriotism and freedom that were created, will open a new perspective for the artists and poets of our country. From this point of view, the current research is based on the thematic dimension and has paid attention to the conceptual aspects of sustainable poetry in Afghanistan.

| KEYWORDS

Sustainable poetry, concepts of sustainability and Afghanistan

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1. Introduction

Sustainable literature is said to be works that emphasize the defense of territorial integrity and national and religious values against the invasion of foreigners or are created in the midst of socio-political developments to achieve social freedom and justice, the essence of which is the fight against internal violence or The aggression is external. The themes of sustainability have always existed, and one can hardly find a period that does not benefit from the themes of sustainability, But these themes are more prominent depending on political and social conditions in some periods. When the identity of a nation is threatened, the literature on sustainability emerges. Sustainability literature includes works of poetry and prose, and the purpose of creating these works is to create movement and motivation in society and raise the spirit of struggle and resistance. The audience of some sustainable works crosses the borders of a country and recounts the pains of mankind and has a global and cross-border message, and promises a bright future. The literature on sustainability covers a large area, which depends on the historical periods and also the context of its emergence and has various sub-branches and sub-topics. Sustainability can be seen in the literature of most nations, But the tribes that have been attacked by foreigners or internal oppression throughout their history have dealt with the themes of sustainability more than other nations. In the last century and in the literature of Latin American countries, Central Asia, Vietnam, Ireland, Bosnia and Herzegovina, Palestine, Afghanistan and the Middle East, due to their geographical location as well as political and social reasons, themes of sustainability have been widely expressed. Native American struggle against racial discrimination and poems against inequality and colonialism in Africa and Asia are indicative of a long history of sustainable literature. Sustainability literature has been manifested in various literary formats such as poetry, fiction, biography, drama, satire, etc. In

European countries, along with poetry and fiction, sustainability plays have also been prosperous (Basiri, Mohammad Sadiq, 2004, 66). In Afghanistan, the themes of sustainability have been reflected in different forms of literary creations, especially in poetry, and such concepts are examined under the title (the scope of the concept of sustainability poetry in Afghanistan).

1.1 Research goal

Examining the conceptual scope of sustainability poetry in Afghanistan

1.2 Sub-goals

- The poets of sustainable literature in Afghanistan, influenced by religious-devout issues, set commitment and idealism as their example and opened a new path in Persian poetry, which recognition is one of the goals of this research.
- Highlighting effective methods in consolidating imagery and reflecting poets' thoughts in Afghanistan's sustainability poetry.
- Investigating the political and ideological presence of Afghan poets in the field of stability poetry in this country
- Conceptual valorization of stability poetry in Afghanistan

1.3 Research questions

The main question

1. What concepts form the main theme of the poetry of Afghanistan's stability?

1.4 Sub questions

1. What effective methods have the poets of sustainability in Afghanistan benefited from in explaining the themes of sustainability?
2. Under what conditions has sustainable poetry continued to exist in Afghanistan?
3. Is the poetry of Afghanistan's stability only an ideological product?

2. Research Methodology

The current research has been done using the descriptive-analytical method, and the data collection method is the documentary or library method, which is considered as a "theoretical" basic research. In descriptive research, as the name suggests, the researcher wants to investigate and describe the current situation of a particular phenomenon or object or event. Basic research explores scientific laws and principles and seeks to develop the collection of existing knowledge about scientific laws and principles. In basic theoretical research, information and raw materials of analysis are collected in a library method and then rationally analyzed by different reasoning methods and conclusions are drawn. Based on this method, we will try to examine the content of sustainability poetry in Afghanistan.

3. Research background

The term sustainability was introduced in the literature in the second half of the 20th century, and along with the terms "Adab al-Markah" and Adab al-Harb, flourished (Majidi, 2011, p. 413). The poem of persistence is actually "a type of committed poetry by which the poet fulfills his responsibility and educational mission and teaches his audience how to stand up to rulers and autocratic systems (Mirzaei and Mustafa, 1392, page. 106).

Whenever we want to have a look at the roots of stability and resistance in Afghan poetry, we find that the literature on stability in Afghanistan should be sought in the struggles of the people of this country against the British colonialists in the last century. Those struggles took place with the independence and self-sufficiency of this land (Kazemi, 2005, 76).

Unequal wars in Afghanistan, from the Marxist coup to the invasion of the Red Army of the Soviet Union, were tremendous developments in many cases; Because they created the political, cultural, and social aspects of this land, the destructive consequences of which have been included in contemporary poetry. The issue of the struggles and stability of the Afghan people and the persistent problems caused by the devastating wars in Pahlavi caused a thematic leap in Afghan poetry and literature; Rather, its tragic and soul-stirring content was also brought up as one of the great achievements in the field of world sustainability literature (Niko Bakht and Chehraghani Barcheloubi, 2009, page. 343); Because the resistance and jihad of Afghan fighters are sincere and rooted in Islamic motivation and reasons. Although the poetry of Afghanistan's stability can be traced to a large extent in the struggles of the people against various colonialists in the last century, he could never ignore the social adversities of Afghanistan. In any case, the history of contemporary Afghan literature will not forget the poetry of Ustad Khalilullah Khalili's steadfastness on the fronts of the Mujahideen war against the Russians (Akrami and Faqiri, 2014, page. 294). In the same way, the importance of stability and struggle caused an opportunity for contemporary poets to present a deep and impressive picture of the situation of the war in Afghanistan and the fighters of the Afghan people, with the inspiration of the sad events and incidents of this land, to provide different concepts within the poem of stability or resistance. bring up.

So far, no research has been done on the semantics of Afghanistan's stability poem; But the research that is somehow aligned with this research is as follows:

By Mohammad Kazem Kazemi, an article titled "Mozon's Screams (Afghanistan Resistance Poetry)" was published in 2005. Mehdi Sharifian and Reza Cheharqani Barchaloi published an article entitled "History and Geography in Afghanistan's Stability Poetry" in the year (2018) in the Journal of Literature History of Shahid Beheshti University of Tehran and also an article entitled "Analysis and Comparison of the Themes of Stability Poetry" Afghanistan and Iran was carried out by Ramin Moharrami and Maryam Behzadi and was published in Phoenix Publications. Similarly, in 2014, an article entitled "Examination and analysis of the manifestations of resistance and stability in the poetry of Abdul Qahar Asi, a contemporary poet of Afghanistan, from Muhammad Written by Hossein Karmi and Nasir Ahmed Arin Faqiri and published in the issue (12) of Shahid Bahonar Kermani Iqbal University.

4. The origin of stability in poetry

If it is looked at deeply, the literature on sustainability has been defined in two ways; one is based on external aggression, and the other is based on internal tyranny and deprivation of civil and legitimate freedom. "Songs and writings whose main theme is calling people to fight and stand against the aggressors" (Kakaei, 2013, p. 47). This definition focuses more on the invasion of enemies and the encroachment of aggressors and has neglected the social aspect of sustainable literature. In another definition of sustainability literature, it is stated: "Sustainability literature is a type of committed and committed literature that is created by the people and intellectual leaders of the society against what threatens their spiritual and material life" (this definition is based on the commitment aspect of sustainability literature It has been emphasized that it includes both foreign enemies and internal opponents and rulers.

In order to avoid confusion for the readers, sustainable literature can be defined as follows: "Sustainable literature is a collection of works that contain the ugliness and ugliness of internal violence or external aggression, in all political, cultural, economic, and social spheres; He speaks with an artistic and literary language."

The literature on stability or resistance is a type of global literature and includes works that are formed under the influence of conditions such as internal suffocation and tyranny, lack of individual and social freedom, war and military occupation, and the like. Therefore, the foundation, basis and main theme of these works are related to internal violence or external aggression from all political, cultural, economic, and social fields and standing against anti-freedom trends. Sustainable literature appears both in the form of poetry and prose.

Since defense and stability is an involuntary reaction against aggression that occurs in all nations and all people in different cultures and is considered a kind of value, the literature on stability is related to all times and places, and in fact, its history should be equal to He knew the history of the world. The title "Sustainable Literature" is a new title in the last century; it refers to poems, plays, short and long stories, literary pieces, satires, letters and works that were written and created in this century. Works in which the spirit of conflict with anti-freedom currents and standing in front of these currents is observed.

These works share themes such as calling to fight and standing against oppression, intransigence, hope for the future and promising the promised victory; The praise of freedom and liberty, hatred of oppression and tyranny, honoring the familiar land, the martyrs and the dead of the homeland and the way of freedom. "Symbolism" is a common feature in the works of sustainability literature, which is used due to the suffocating atmosphere and authoritarianism of the ruler, as well as more effectiveness and power in expressing the concepts of resistance and sustainability (Sengari, 2003, 53).

Paying attention to "national and historical myths" and keeping historical and mythological epics alive are other characteristics of sustainable literature that strengthen national and cultural identity. Also, the "commonness" of space and time is the common feature of works of sustainable literature; Because all people at any time and place can find themselves in the mirror of these works or watch the black face of oppressors and the sadness sitting on the face of the suffering and the glory of standing and fighting against atrocities in them.

The expression of standing, bravery and commemoration of martyrs, praise of freedom and liberty, not surrendering to oppression, condemnation of oppression and oppression and description of oppression, praise of the land and homeland, an invitation to struggle and resistance and promise of victory are among the main themes of the literature of stability and poetry of stability. What is considered stability poetry in Afghanistan started during the years of war imposed by the British and Russians, which is considered a type of stability literature.

5. The concept of sustainable poetry in Afghanistan

In this section, an attempt is made to discuss the most prominent concepts that have been manifested in the poetry of contemporary stability in Afghanistan.

1. Libertarianism

According to the statements of some authors, the word "freedom" has its roots in the Pahlavi word "azate" or "azatiye" in the Avestan language. This concept has been discussed in the historical course of human thought in the thought of the East and the West, and most of all in the thought of the West in the field of political philosophy regarding liberalism, political freedom is one of the most central components and indicators. In the thought of the East and the Middle East, religious thinkers have paid attention to freedom as one of the basic human moral issues. For example, Afrim considers freedom as a gift from God, which was given to Adam as the greatest promised gift (Bayat, 2001, p. 9). According to Kant, rationality is equal to freedom. Man is free to the extent that he is subject to reason, and he is captive to the extent that he is subject to sensual desires. "Freedom" in Persian literature is rooted in wisdom, and wisdom is understood as the concept of freedom and freedom, and they consider it to be an essential part of courage. In Shahnameh, Ferdowsi considered wisdom and wisdom to be proportional to freedom (Fazl, 1379, p. 132). Freedom versus colonialism, savagery, extravagance, ambition, self-cultivation and aggression are discussed in the poem of stability.

Allameh Ismail Balkhi's mastery, libertarianism, and subversive politics against the royal government can be noticed more than any other poet of that time; Because Balkhi (1347-1299), a fighting cleric of Afghanistan, wrote non-conservative poetry, his poetry had a special color and flavor. One of the requirements of a poem is the stability of its content and practicality, which had a significant presence in Balkhi's poetry. Until the end, Balkhi fought to overthrow the system, and even in prison, he was not a master, and he sang seventy-five thousand verses in prison. In the following verses, there is a serious uprising of the people to reform society and get rid of injustices and achieve the freedom that is considered:

There is no need to ask what is the name here
Ignorance is based on poverty here
Science, grace, art, effort and thinking are forbidden
What is halal in Sharia is forbidden here
Balkhi! Nekbat and politeness can be seen from laziness
The solution to all this at once is an uprising here.
(Balkhi, 1381, page. 188).

حاجتی نیست به پرسش که چه نام است این جا
جهل را مسند و بر فقر مقام است این جا
علم و فضل و هنر و سعی و تفکر ممنوع
آنچه در شرع حلال است، حرام است این جا
بلخی یا! نکبت و ادبار ز سستی پیداست
چاره این همه یکباره قیام است این جا

In the same way, consider the freedom in the poetry of Shabgir Poladian, one of the other contemporary poets of Mihan.

Freedom to you, freedom to you
flaming lightning To you
the source of pride and joy to you
the manifestation of the human soul.
(Poladian, 2014, page. 79)

به تو ای آزادی، آزادی به تو ای صاعقه‌ی شعله‌فشان
به تو ای مایه‌ی فخر و رادی به تو ای مظهر روح انسان

The voice of Poladian and other committed poets of the country was heard when this country was under the aggression of the Soviet Red Army. Talking about freedom was actually an uprising for freedom; Freedom was a phenomenon that had to be achieved with the life and blood of children. Poladian, like other poets, considers stability in this country as a source of pride and a manifestation of the human spirit; Like the crown of honor and the raging river, the chains of the oppressors must be broken, and the atmosphere of unhappy of the homeland must be fragrant and pleasant.

A war has been fought from you with your world-eaters
The statue of your evildoers has been carved from you without

The speech of freedom in this poem by Poladian, like other poets, is a poem of stability in the truth of standing with the political beliefs of the time system, and it is a cry that the land has lost its freedom; In this poem, Poladian is always in a struggle for breath, which is extremely life-threatening to endure. Poladian considers literature to be the only way to fight against this hegemony, and

it is this stable literature that conveys the pure feelings of Poladian and his contemporaries to the world. Or Asadollah Habib, one of the other poets of the poetry of stability, shouts the ideal of bringing freedom:

O everywhere and nowhere, freedom of all centuries, freedom
 O happy sleep for thousands of years, your love has taken place in my heart, freedom
 I will make a cage from the wire of speech until I catch your name, Azadi.
 (Habib, 1362, page. 24)

ای در همه جا و هیچ جا، آزادی عنقهای تمام قرن‌ها، آزادی
 ای خواب خوش هزارها سال بشر مه‌رتو به دل گرفته جا، آزادی
 از سیم سخن دام قفس می‌سازم تا صید نام ترا، آزادی

(حیب، ۱۳۶۲، ص ۲۴)

2. Wisdom and ignorance

Undoubtedly, self-improvement and rationality, internal refinement and self-polishing, requests, and return to the Islamic world's past solidity are considered important matters and a building block of transformation in the currents of Islamic awakening. The poets of stability in Afghanistan, as religious awakeners and enlighteners, encouraged the new generation with wisdom and ability combined with a sense of liberty and freedom, and they considered facing the enemies in their ability, knowledge and artistry, and the prosperity of the predecessors of this country in their artistry and wisdom. He thinks that, first of all, we will take as an example the beautiful composition of Master Khalilullah Khalili, one of the master poets in the hot trench of the sacrifices of the Afghan people against the Soviet invasion, which he wrote in a speech to the teachers of Herat in 1310 AD, and then the example of Muhammad Kazem's poem. Kazemi and Abdulhai Arinpour, we are talking about the poet of the stability of this homeland:

We hope that you will become wise and become the actor of tomorrow.
 Become a capable hand in your country, become a leader of the sect
 Reviving the previous prosperity of Mataza, reviving our ancient greatness
 (Khalili, 2007, 291)

ما به امیدی که تو دانا شوی مرد هنرپیشه فردا شوی
 بهر وطن دست توانا شوی صف شکن فرقه اعدا شوی
 زنده کنی رونق پیشین ماتازه کنی عظمت دیرین ما
 (خلیلی، ۱۳۸۷، ۲۹۱)

Abdulhai Arinpour, one of the patriotic and committed poets living in California, America, addresses the youth and says:

The history of the departed
 Searching and deep and reading
 A couple of centuries on the other side of the circle
 That was the torch of knowledge in your hand
 Zaan Noor Javadan
 The lost found the Wadi Maghrib
 Murad's residence (Arinpour, 2019, p. 19).

Be aware, son of this country, your responsibility is big, and you claim to be the civilization of the East, don't think about which other sun has risen in the sky of the West; Rather, their brains are busy making art, and they are ignoring you in dogmatic thinking.

3. Peaceful and anti-war awakening

One of the unspeakable and heart-burning topics is the phenomenon of war, the result of which is the loss of life, destruction and misfortune for human beings. Unfortunately, Afghanistan is one of the countries that, for many reasons, has a history full of wars, it has experienced Different empires have invaded this country by wearing strange and surprising clothes, with different motives, and the consequences of these interventions have left many anomalies and, in addition, they have prevented any growth and development in this country. It was taken, and thousands of orphans and widows were left, and people's belongings were destroyed. Professor Khalili describes the brutal invasion of the Russians into his country as follows:

Everywhere the shout of Takbir and blood-spewing tents, one burning in flames, one rolling in a wave of blood.

One with a blade in the chest, one with an arrow in the eyes, one in the liver of a dagger, one in the mouth of an arrow. (Khalili, 1364, p. 184)

War does not recognize men and women, old and young; It kills everyone.
What are the girls who put black blood instead of musk and perfume?
What children who surrendered to the claws of the earth but are still sitting on their lips from milk
The war is burning not only in Afghanistan but in other countries as well, and political poets and poets pay attention to it.
The road is difficult and the night is dark, and the enemy is lurking in the sky, casting the shadow of fierce clouds.
From the lips of Jihun, it is red with blood to the Euphrates River, and it beats in the fire in Khyber until Khanaqin.

4. Patriotism

Love for country and community is one of the constant concerns of poets and one of the preoccupations and specialities that God Almighty has given to man. Therefore, defending and preserving it can be important. Patriotism has a special effect on Persian poetry, as we do not know any poet who did not mention his homeland in his poems. An example in Ostad Khalili's poem:

Whose mourning house is this soil wet with blood? Wayne is a broken chicken whose heart is silent?

Blessed is the fortress that has turned to red blood, except you, O warrior! Whose place is it?
(Khalili, 1348, 253).

In the following poem, as a creative and purposeful character, under the title "My beloved patriot! He asks the people and his comrades to act for the liberation of his country from the clutches of the devil and puppet mercenaries. And he expresses it like this. that every human being with feelings and patriotism will prepare to defend his country by reading it. This art of Master Khalili with such a magical expression cannot be found in the poetry of any other poet. On the other hand, Khalili's commitment is not on the axis of religion. Rather, his commitment is towards the country:

My brave patriot! Stop your drunken eyes; the homeland is waiting for your country-opening arm.

Throw it to the ground, leave it to the blood, blow it to the wind, in the burning fire! What is worse is that the enemy is in your house.

The longing look of your homeland sees that it is the day of the test of your war dagger.

From the cry of your gun, nothing but the voice of truth comes from Khyber to Madinah; your voice is devoted to the ears (Khalili, 1372, 457)

5. Seeking justice and anti-tyranny

Another crisis that has been raging in our country for years is poverty, discrimination and injustice. In this country, there are times when government facilities are at the disposal of a small group of government officials; And the majority of people not only do not have these equal opportunities; Rather, they do not have the necessary control over their personal property. People related to the government have confiscated private and public properties for their own benefit whenever they want. Even now, the distribution of values is "arbitrary" and not fair. The consequences of such works will be the creation of a class society in which only a few have blessings, And the masses of people have to suffer in order to provide the minimum necessities of life, and this group of topics has been one of the elements in Padari's poetry, which can be seen as an example in Kazemi's poetry (Tabash, 1393, p. 59).

The mountain is bound by a precious life; the sky is in chaos. The sedition is awake secretly; it is a job in the world of some people, a Muslim, the recruitment of those people was looted, the eyes of these people became victims of the call of those people to the hearts, the heat of these people was stuck to the forehead, if this will be a wedge, pity that cloud that rains. They said, "It is mystical" about the cutting of Buddha trees. (Kazemi, 1401, page. 35)

5.1 Dispute

The application of sustainability poetry in Afghanistan has given rise to different opinions. Some people have considered the roots of the poetry of stability in Afghanistan in the struggles of English colonialists in the last century (Anousheh, 1378, p. 35), But from the point of view of other researchers, the poetry of that period is empty of such substance, and they do not consider the poetry of that period to be equal to the struggles of the people, and they do not consider the effectiveness and influence in the poetry of that time, and this void is assigned to the traditional poetry of Persian literature before this period, and they claim that even anti-Mongol poetry is not acceptable (Ghabar, 2007, p. 5) and they consider the poetry of stability to be attainable in the

emergence of constitutionalism (Anousheh, 2008, p. 45). Stability is considered in the poem; It is clear from the statements (Javadi, 2002, p. 3) that the beliefs of a number of researchers are different. They consider it impossible to deal with the government. On the other hand, the government has not given the opportunity to fight the concepts of militancy at all. Abdul Hadi Dawi (1361-1274) and Abdul Ali Mostaghni (1312-1252) have not been able to create a literary movement against tyranny (Anousheh, 1378, p. 45). For this reason, their opinion is that until around the decade of democracy (1343-1352), no sign of a progressive poetry movement, living in opposition to the government, can be seen; According to the definition of stability poetry, it will not be justified in the poetry before the decade of democracy, and the poetry of the constitutional period can be considered reformist poetry; Because the poets of this period also believed in reforms in the form of poetry, and their attitude towards the government was also conservative (Mozaffari, 1372, 57).

In the decade of democracy, the poetry of sustainability in Afghanistan also seems to be debatable, which current is actually the true mirror of the concepts of resistance and sustainability. According to the experience of stability poetry in Iran, the literature of sustainability is mostly considered to be the content of the Marxist left and the left leaning towards China; Because, in this period, poets appeared whose work style was often unthinking and whose content was combative; And of course with the same tendencies as the party he had. From this group, Suleiman Laeeq (1309), Bareq Shafiei (1310) and Asadullah Habib (1320) can be mentioned as prominent figures. In this context, some people have raised such a question that this group can really be called resistance poets? And they have answered this question as follows: this should be doubted because two decades later, all of them are masters in the anti-resistance ranks. In fact, their poetry was a kind of committed labor literature with a strong leftist tendency, and it was less of a struggling line for a group of people.

For example:

O suffering people!
Peasant and worker!
From the mountain, plain and valley of this ancient border,
As the rebellious waves of the storm arise,
Passionate and relentless.
We are with you.
You and I will build our world.
We free ourselves from the shame of slavery (Javadi, 2002, page. 4).

Most of the researchers are of the opinion that the poetry of the stability of the work of Jihad and the Marxist coup d'etat on 7 thor 1357. At this time, the pyramid of political power was overturned, and new alignments emerged in the field of literature. Suleiman Laeeq, Bareq Shafiei, Dastgir Panjshiri, Asadullah Habib, and their ilk often reached positions, and people such as Khalilullah Khalili and Abdul Rahman Pajhwok - the former was Afghanistan's ambassador to several countries for a long time, and the latter was Afghanistan's representative at the United Nations - are familiar with exile they searched. It is argued that the biography of Ustad Khalili (1366-1286) was a significant figure in Afghan poetry during that period and had a special reputation, especially among the ancient poets. His joining the ranks of the Mujahideen against the rulers of the communist regime added to their prestige and diminished their credibility. He was a big name in today's Afghan poetry and was able to establish the foundation of Afghan resistance poetry abroad. His poem "Nowruz Avargan" was made into a song and was sung by immigrant singers, and this, of course, was not ineffective in creating an anti-government spirit in the people.

My brave countryman! I will close your drunken eyes
The homeland is waiting for your conquering arm
Throw it on the ground, wet it with blood, throw it in the wind, in the burning fire!
What is worse than that the enemy is in your house?
(Khalili, 1374, page. 93)

The poetry that emerged in these years against the Marxist system and the Russian aggressors, based on the researchers, this category of contemporary poetry is known as the best example of the concept of "Afghanistan's stability poetry", which can be used in three areas (domestic, Iran and Pakistan). Accuracy and investigation are considered (Mozaffari, 1372, p. 57).

6. Conclusion

From the above discussions, it can be seen that the poetry of stability in Afghanistan due to the political transformations, external interventions and the resulting wars, especially the aggression of the Soviet Red Army and the bloodshed of the people of this land, were the poets who mirrored all the incidents and events of the people's struggles and the people of Afghanistan. have

The mastery and struggle of the Afghan people against foreigners and internal demands have been based on the defense of the homeland and human and Islamic values. The theme of the poetry of sustainability in Afghanistan has the most ideological roots;

the mastery, struggles and demand for rights have been formed based on it. The poets of stability poetry have always tried to decorate the essence of Afghanistan's struggles by using the religious concepts and bravery of the soldiers of Sadr Asla with the teachings and spiritual values related to the fundamental ideals of struggle and freedom, and on the other hand, the saddest events with To depict the remnants of the war and the fate of the Afghan people.

The most prominent themes of the poetry of stability in Afghanistan, which have been observed in this research, are expressed in the axis of concepts (desire for freedom, awakening and religion, wisdom and anti-ignorance, patriotism, peace and anti-war, justice and anti-tyranny. The pain and suffering of poverty, oppression, Migration, displacement and bloodshed that have been imposed on the people of Afghanistan as a result of continuous wars have been the theme of the poetry of Afghanistan's stability.

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