



Baghlan and the Earliest Traces of the Persian-Dari Language: An Examination of the Historical, Linguistic, and Cultural ties between Baghlan and Persian-Dari language

Abdulkhaliq Noori^{1*}

¹Department of Persian-Dari, Faculty of Education, Baghlan University, Afghanistan

*Corresponding Email: abdulkhaliqnoori2018@gmail.com, Phone Number: +93704040843

Article History:

Received: 18. 10.2025

Accepted: 29. 10.2025

Online First: 27.12.2025

Citation:

Noori, A. (2025). Baghlan and the Earliest Traces of the Persian-Dari Language: An Examination of the Historical, Linguistic, and Cultural ties between Baghlan and Persian-Dari language. *Kdz Uni Int J Islam Stud and Soc Sci*;2(4):695-704

e-ISSN: 3078-3895

This is an open access article under the Higher Education license



Copyright: © 2025 Published by Kunduz University.

Abstract

This study examines the historical and linguistic significance of Baghlan within the broader context of early Iranian language development, focusing on the Surkh Kotal inscriptions of the Kushan period (2nd century CE). Using a descriptive-analytical and historical-comparative approach, the research analyzes selected lexical and morpho-syntactic features documented in published editions of the inscriptions and compares them with later attestations of Persian-Dari. The objective is not to assert direct genetic descent but to explore possible patterns of linguistic continuity, contact, or structural resemblance within the eastern Iranian sphere. By distinguishing between genetic inheritance, areal influence, and typological similarity, the study proposes that the linguistic environment of ancient Bactria, including Baghlan, may have contributed to conditions that facilitated the later emergence of Persian-Dari. The findings highlight the importance of regional epigraphic evidence while acknowledging the methodological limits imposed by reliance on secondary documentation and the broader complexities of Iranian language history.

Keywords: Baghlan (Ancient Bactria), Surkh Kotal Inscriptions, Bactrian Language Early Iranian Languages, Persian-Dari Development, Historical Linguistics.

Introduction

In the expanse of the history of Persian-Dari, there are lands that occupy a distinguished place not only geographically but also in our linguistic and civilizational memory. Baghlan

is one of these lands, preserving within itself signs of a deep connection with Persian-Dari and its Aryan cultural heritage. This connection is observable not only in toponyms and signs but in documentary and archaeological evidence such as the Surkh Kotal inscription. However, although some investigations have been conducted, the neglected dimensions of Baghlan's role in the emergence and formation of Persian-Dari have not yet been examined in a fully independent and systematic way. The importance of this topic therefore, calls for a focused and scientific inquiry. This statement does not deny that previous reviews and analyses exist; several authors have independently examined the Surkh Kotal inscription and offered important observations.

For example, the late Abdul Hai Habibi, in his study *Analysis of the Surkh Kotal Inscription of Baghlan or the Mother of the Persian Language*, argued that the Surkh Kotal inscription, written in the Kushan language, should be regarded as a foundational source for Persian-Dari and noted that many lexical roots can be traced to Old Persian, Pahlavi, Sogdian, Khotanese, and other regional dialects (Habibi, 1343: 5 [1964–65 CE]). Similarly, the late Yamin asserted that the inscriptions themselves provide compelling evidence for considering the Surkh Kotal texts among the principal documents relevant to Persian-Dari. According to him, when these inscriptions are examined in terms of chronology, provenance, and linguistic features, they may be seen as an important linguistic source for the forms of Persian-Dari that later developed in Bactria and its neighboring regions (Yamin, 1391: 103 [2012–13 CE]). Other scholars have also discussed aspects of these inscriptions and explored related topics. Nevertheless, many questions concerning the emergence and dissemination of this language in Baghlan remain insufficiently analyzed. Against this background, the present article addresses this topic through documentary analysis in order to clarify the nature of the relationship between Baghlan and Persian-Dari. The central research question is as follows: What connection exists between Persian-Dari and Baghlan? The findings of this study indicate that during the Kushan period Baghlan formed part of the cultural domain of Balkh and Bactria. This region, with its temples, fire altars, and official inscriptions, functioned not only as a religious and political center but also as a locus of linguistic activity. The discovery of numerous inscriptions in the area, including the well-known Surkh Kotal text, supports the proposition that Baghlan was among the important local centers contributing to the emergence and early development of Persian-Dari and held a notable role in the production of early texts that reflect this linguistic sphere.

Material and Method

This study adopts a historical-linguistic and comparative approach within a descriptive-analytical framework. The primary objective is to examine the linguistic features of the Surkh Kotal inscriptions and to evaluate their possible relationship to early forms of Persian-Dari through systematic comparison.

Data Sources

The research corpus consists of two categories of sources. The first includes primary documentary materials, specifically the published reports of the French Archaeological Delegation in Afghanistan and the critical editions, transliterations, and analyses of the Surkh Kotal inscriptions produced by recognized scholars such as Habibi and Kohzad. The second category comprises secondary scholarly works, including books and peer-reviewed studies on the Kushan period, the Bactrian language, eastern Iranian linguistics, and the historical development of Persian-Dari.

Because direct physical access to the inscriptions was not possible, the study relies on established critical editions and widely cited scholarly publications. These editions are treated as standardized textual data within the field of historical linguistics.

Analytical Procedure

The linguistic analysis is conducted according to principles of historical and comparative linguistics. The comparison focuses on three main dimensions.

Lexical correspondences: Identification of lexical items in the Surkh Kotal inscriptions that display phonological and semantic parallels with early Persian-Dari forms.

Morphological structures: Examination of nominal formations, affixation patterns, and possible syntactic constructions comparable to early Persian usage.

Phonological features: Consideration of sound correspondences where relevant and where the available transliterations permit cautious comparison.

In each case, similarities are evaluated according to explicit criteria: phonetic plausibility, semantic continuity, structural compatibility, and chronological feasibility. The analysis distinguishes between three explanatory possibilities: genetic inheritance, regional linguistic contact, and typological similarity.

Methodological Limitations

The study acknowledges several limitations. First, the analysis is based on published editions rather than direct epigraphic examination of the inscriptions. Second, the available corpus is restricted to the surviving textual material and its editorial interpretation. Consequently, the conclusions are presented as historically plausible interpretations rather than definitive proof of direct linguistic descent.

Philosophy of Naming Baghlan

Baghlan is one of the northern provinces of Afghanistan. This province has an ancient history and contains several important ancient sites. Archaeological evidence suggests that the history of the name Baghlan dates back to the Kushan period, and the name of this province appears for the first time in the Surkh Kotal inscription of Baghlan (Mousavi, 1383: 375). The Surkh Kotal inscription indicates that the original founder of Baghlang (Baghlan) was a prominent figure named Bagh-shā Kanishki, and that in the spring of the 31st year of Kanishka's reign (160 CE) he dug a well there as part of reconstruction efforts (Habibi, 1350: 54).

In the Surkh Kotal inscriptions, the province's name appears in forms such as Baglang, Baghalanā, or Baghalangā. The first element, "Bag" or "Bagh," denotes deity or greatness, while the second element, "Lang" or "Lana," conveys the idea of place; taken together the compound can be interpreted as "temple" or "place of worship." Thus, Baghlan originally

appears to have meant “Bag Lang,” the temple of the deity that stood in that locality, and later became the name of the province (Yamin, 1392: 90).

Several writers have analyzed the compound Baghlan (Bag Lang) as composed of two parts. First, “Bag” (Baga) attested across ancient Aryan languages carries the meaning “god.” In Old Persian and the Avesta, it appears as Baga; in Sanskrit as Bhāgah; in Slavic languages as Bog; and it occurs at the beginning of many ancient place names (for example, Baghpur, Baghistan). In the Iranian and Indo-Aryan linguistic area, Baga primarily meant “god” and later by extension was used for kings and rulers who attributed divinity to themselves, conveying meanings such as “great” or “sovereign” (cf. examples in historical geography and onomastics). Second, the element “Ang” (or -ang) is an ancient component that still occurs at the ends of place names (for example, Sālāng, Elishang). According to Henning, the Iranian Baga-dānaka is the root of the name Bag Lang, and he takes the second element (Ang) to have a relation to fire (Habibi, 1342: 43–45).

The Surkh Kotal inscription elaborates the early history of Bag Lang (Baghlan) as follows: (a) the original founder was Bagh-shā Kanishki, called “Baharvar” and “Nāmū Barg,” titles that mark him as a great king and founder of Bag Lang; (b) the fortress wall of Bag Lang, called Maliz = Mahādiz (great fortress), was built swiftly by Kanishka and is also referred to by the term Mandir (temple); (c) the temple’s specific name appears as Nawshāli (Nawshād); (d) after Kanishka’s death the temple’s water supply diminished and its fire-worshippers abandoned it; (e) in the spring of the 31st year of Kanishka’s reign (around 160 CE) when King Baghpur Lōik Bosi bin Shizugarg Marhur ruled, ...; (f) the French excavation team noted that Nawshād and its monumental building were destroyed in later times by a great fire; excavation revealed thick layers of soil and ash in the central hall, corridors, and walls, and evidence of burning in main and subsidiary fire temples – an event possibly dated to c. 240 CE during the campaigns of Shapur I; (g) the well mentioned in the inscription was found during excavation and remains; the canal referred to in the inscription was also uncovered; (h) in the restoration of Nawshād Bag Lang and Mahādiz, Lady Kūnzuk and others acted as partners in the work, whom some orientalist describe as a restoration committee (Ibid: 30–32).

From this perspective, Baghlan was one of the primary cultural centers of the Kushans; it was rebuilt by order of Kanishka and was known by the name Nawshād.

The Emergence of the First Traces of Persian-Dari

In 1951, during road construction, an inscription in Greek script was found at Surkh Kotal, which prompted scientific excavations by the French archaeological delegation. The excavations of 1952–1953, directed by Daniel Schlumberger, uncovered the remains of a major Kushan-period temple together with inscriptions, statuary, and coins. From this temple, a fire altar and sacred fire were recovered; the delegation dated the building to the early Kushan period, and evidence indicates the structure was destroyed by fire around 240 CE (Habibi, 1343: 1).

Excavation of the temple courtyard in 1953 revealed an unexpectedly small building in front of the courtyard, designated as “B.” This building contained an enclosed square room and narrow corridors. At one end stood a square block used as a raised platform for holding fire; it was decorated with painted bird images and preserved a hollow containing ash. Maric questioned whether this structure was a fire temple and suggested it might

have been a private or family temple, perhaps dedicated by Kanishka to his own deity; nevertheless, the Surkh Kotal complex can also be considered a royal fire temple, possibly serving both private and cultic functions (Muayeri, 1377: 152).

Schlumberger observed that this fire temple did not function like Greek statue temples nor did it preserve Buddhist relics; instead, a sacred fire was maintained, and inscriptions associated with it were produced over time. The most important and detailed inscription from this temple, discovered on 7 May 1957, is a stone slab with 25 readable lines in cursive Greek script, containing approximately 847 letters distributed across the lines; the slab's surface shows some chips and stains, but the engravings remain legible.

Maric published his opinion on this inscription in the *Journal Asiatique* (1958), Henning published a reading in the *Bulletin of Oriental Studies* (1960), and Benveniste published studies on other fragments in the *Journal Asiatique* (1961). Thus, multiple copies and fragments of a Kushan inscription emerged from the Surkh Kotal excavations (Habibi, 1343: 1-2), and these copies are summarized below.

First inscription

The first inscription consists of writings on stone slabs, originally discovered among slabs unearthed during road leveling prior to full scientific excavation. In total, seven heavy inscribed slabs were recorded; because their original order had been disturbed, the exact original sequence is uncertain (Kohzad, 1387: 229).

Second inscription

The second inscription appears on a white-yellow limestone tablet recovered from the fire temple's special chamber or great fire altar (Kohzad, 1387: 229). It comprises twenty-one stone pieces of varying sizes, some with minor breaks (Habibi, 1385: 36). Wear marks on the tablet suggest that a metal hearth with a base had been placed upon it. The inscription remains unfinished in parts: several letter outlines are visible, although engraving was not completed (Kohzad, 1387: 230). Collectively these pieces contain 27 lines and bear close stylistic similarity to the first 25-line inscription (Azizi, 1385: 144). The script is cursive Greek rendered for the Bactrian (Tocharian) language (Azizi, 1385: 145).

Third inscription

The third inscription was found on a stone fragment from the temple courtyard near the southern entrance. Compared to the first two copies, this one is more fragmentary and variable in letter size; it appears less carefully executed and may reflect a different scribe or a later, incomplete copying process. The third copy contains 27 lines across 32 fragments, many of which are more broken than those of the second tablet (Habibi, 1385: 39).

"Monsieur Curiel," a member of the French excavation team present at Surkh Kotal, suggested that while the letters resemble Greek script, the content combines Greek and a local Bactrian language of which he used the provisional name "Kushan" or "Tocharian." In the third inscription, three lines are clearly Greek and contain a specific Greek name, "Diapalamedes," interpreted as Palamedes (Palamad). The other lines are in a local Bactrian-language variety – provisionally labeled "Kushan" – which appears to have been in use in Baghlan during the first centuries CE (Kohzad, 1387: 230). The three inscriptions were found within the temple ruins; the reasons for minor orthographic differences across copies are not fully clear, but they may reflect different hands, varying skill of scribes, or distinct phases of copying, perhaps produced under the supervision of the restoration committee. It should be noted that many stone pieces of the second and third copies were

found reused in the well structure mentioned in the inscription, where 53 pieces were recovered and placed among well masonry (Habibi, 1385: 39).

Fourth inscription

The fourth inscription, recovered in 1957, is a large limestone slab measuring roughly 120 cm by 80 cm by 25 cm and bearing 25 lines of Bactrian (Tocharian) text in cursive Greek script; each line contains some 40–45 letters. This inscription, discovered on the lower part of the hill, mentions the name “Kanishka” twice and is considered the final major inscription recovered from Surkh Kotal (Kohzad, 1387: 231). Detailed measurements and counts indicate this 25-line stone contains 947 letters, with 25 to 48 letters per line (Azizi, 1385: 141).

Geographical Location of the First Trace of Persian-Dari

Surkh Kotal consists of a semi-earthen, rocky hill – its red soil giving rise to the local name Surkh Kotal (Sadiyan, 1385: 203). Located on the Pul-e-Khumri–Mazar-i-Sharif road, it lies approximately thirteen kilometers from present-day Baghlan and fifteen kilometers from Pul-e-Khumri. The mound rises about seventy meters, and excavations from 1951–1957 revealed fortification walls resembling Mediterranean acropolises; the walls are massive and contain stairways and architectural features that invite comparison with large complexes such as Persepolis (Azizi, 1385: 119).

The Year of the First Trace of Persian-Dari

The Surkh Kotal inscription belongs to the Kushan period. The Kushans played a long and significant role in the region’s history from the first century CE through the mid-third century, with later changes in regional control (including periods of Hephthalite and Western Turk rule and Sassanian incursions). Scholars commonly divide Kushan history into phases often labeled the Great Kushans, the Little Kushans or Kidarites, and their successors (Kohzad, 1378: 224–225). Based on research by orientalist and regional scholars, the Surkh Kotal inscription was written during the reign of Kanishka’s successors in the second century CE (c. 160 CE) (Yamin, 1391: 106). Habibi further specifies that the inscription dates to the reign of Vashka or Huvishka, successors of Kanishka, and estimates a mid-second-century date (Habibi, 1342: 11).

The Language of the Surkh Kotal Inscription of Baghlan

European orientalist such as Henning and Maric have identified the inscription’s language as Bactrian; Habibi, noting Baghlan’s location in Takharistan, prefers to describe it as Tocharian or Kushan. Habibi writes that he has called the inscription’s language “Kushan,” but that Al-Biruni and al-Muqaddasi had labeled the language of the province between Balkh and Badakhshan “Tocharian” and considered it close to the Balkhi language; thus, calling it Tocharian is permissible (Habibi, 1343: 1). Yamin reports that Maric named the Kushan language “Tocharian” while Henning referred to it as Bactrian or Balkhi (Yamin, 1388: 5).

Yamin, quoting Gershevitch, argues that an ancient Balkhi language and literature existed orally in Bactria before Alexander’s conquest and continued through subsequent eras; thus, in Greco-Bactrian times the language was variously termed Bactrian or Kushan-Balkhi, reflecting a set of related Aryan dialects in Bactria (Ibid: 20). The Kushan language, also called Balkhi or Bactrian, belongs to the Middle Iranian stage and shows links both to the Avesta language and to later New Iranian varieties, including Persian-Dari. During the Hellenistic period, the Greek language and script were prominent in administration and

writing, but native Iranian speech continued; with Kushan rule the local Aryan groups reused the Greek alphabet for their own language in written form, analogous to later adoption of Arabic script for Persian after the Islamic period (Ibid: 24).

There is considerable evidence indicating that the Kushan language constitutes a transitional stage between Middle Iranian (Avesta-derived) forms and New Iranian Persian-Dari. The Kushan political domain encompassed Bactria at its core and extended from Transoxiana to Sindh and from the frontiers of China to the western borders adjacent to the Parthian realm; within this expansive realm, the local tongue has been described in various sources as Bactrian, Balkhi, or Kushan (Ibid: 48).

Baghlan; One of the Oldest Birthplaces of Persian-Dari

There are documented reasons for considering Baghlan among the oldest localities associated with the early stages of Persian-Dari. The principal documentary basis for this claim is the Surkh Kotal inscription. Although written in Greek script, scholars—most notably Habibi—have argued that the inscription's language represents a foundational source for Persian-Dari. Renowned orientalists have termed the language of the Surkh Kotal inscription the Balkhi dialect; because the inscription was discovered in Baghlan, it has been used to argue that Baghlan lies within the principal geographic horizon of this dialect. Maric and Henning concur that the language of the Kushan inscriptions, particularly the Surkh Kotal texts, belongs to an ancient Balkh dialect adopted by the Kushans and set into writing (Yamin, 1388: 48). Zohreh Zarshenas has also argued that the Balkhi language influenced Persian (Ibid: 33).

Moreover, the Surkh Kotal inscription supports the view that the eastern Iranian region around Balkh and Bactria was a significant locus for early Persian-Dari literary forms; the presence of the Surkh Kotal and Rabatak inscriptions in this region likely influenced later authors and commentators (e.g., Bahar citing Ibn al-Nadim on eastern lexical prevalence) (Bahar, 1386: 47). Thus, the corpus of theory and scholarly opinion assigns Balkh a central role in early Persian-Dari, and within that broader region Baghlan is recognized by several scholars as one of the earliest local centers associated with the language. The discovery of the Surkh Kotal inscriptions in Baghlan figures prominently in these arguments, and Habibi in particular, characterizes the Surkh Kotal inscription as the “mother of Persian-Dari” based on his analyses.

The Surkh Kotal Inscription; The Most Important Document of Persian-Dari

Until these discoveries, no older pre-Islamic document had been identified that could be proposed as an ancestral source for the present-day Persian of Afghanistan. While South Pahlavi and North Pahlavi were influential court and literary languages in other regions, in the Khorasan and Hindu Kush zones a vernacular Iranian language functioned in Kushan-era courts and local polities that later contributed to the Persian-Dari tradition. Habibi argues that the oldest artifact of this regional language is the Surkh Kotal inscription (second century CE) written in cursive Greek script (Habibi, 1342: 4–5). Yamin similarly regards the surviving inscriptions as important documents that, by virtue of their chronology and provenance, served as significant linguistic sources for later Persian-Dari forms (Yamin, 1391: 103).

From Habibi's reading of the Surkh Kotal texts, he concludes that a precursor to present-day Persian in Afghanistan existed from the early Christian era; he infers that features

visible in the inscriptions point to shared aspects across regions centered on Bactria and Badakhshan (Mir Abedini, 1371: 175).

The Linguistic Connection between the Surkh Kotal Inscription and Persian-Dari

According to the Surkh Kotal inscription, Habibi and Yamin contend that a linguistic form related to Persian-Dari was present by the first and second centuries CE and persisted into the early Islamic period. Yamin highlights links between the inscription's linguistic features, the Avesta, Parthian, and Persian-Dari (Yamin, 1391: 108). Habibi stresses the inscription's affinities with modern Afghan Persian and notes shared lexical items with Pashto, Old Persian, Pahlavi, Sogdian, Khotanese, and other regional dialects (Habibi, 1343: 5). Yamin likewise emphasizes the continuity of certain lexical and linguistic traits across Kushan and later inscriptions and texts (Yamin, 1391: 119).

Grammatical Connection of the Surkh Kotal Inscription of Baghlan with Persian-Dari

Considering the linguistic connection of the Surkh Kotal inscription with Persian-Dari in terms of root and origin is why the language of that inscription is regarded as the mother of Persian-Dari, and perhaps the most important point that can highlight and substantiate the connection from this perspective is the grammatical relationship between the language of the inscription and Persian-Dari. Paying attention to this relationship, only the grammatical features (ezafe markers) and the common words between the two are examined to understand that Persian-Dari is indeed its continuation and the Kushan language holds the position as the mother of Persian-Dari.

a) Possessive ezafe in the Kushan language was expressed with a specific marker that was separated before the letter and after its own letter by a space marker; for example, the word 2 Maliz is annexed to the subsequent word 3 Kanishka and its ezafe construction is (Maliz + m + Kanishko) which corresponds to the current Persian ezafe structure; i.e., first the annexed (muḏāf), then the ezafe marker, and finally the noun annexed to (muḏāf ilayh) comes. It is clear that Kanishka, being the noun annexed to, has changed to Kanishko...

b) Another type of ezafe is also seen in this inscription and is repeatedly expressed by the marker, which could be the same existing ezafe kasra in Persian grammar, and they have distinguished this ezafe in the script by placing a space marker after the annexed word and then bringing it before the noun annexed to.

c) Sometimes they have formed the ezafe construction from two words without a specific marker, exactly like modern Persian; for example: Gūzgāshkī Pūr (Habibi, 1342: 25-26).

Some Kushan words exist in current Persian with the conversion of some existing vowels; for example:

Kard with kasra on Kāf = Kard in Persian with fatḥa on Kāf

Pūrūvat = Pūr in Persian

Nūbakht with kasra on Bā = Nūbakht in Persian with fatḥa on Bā

Furūmān with sukūn on the first [letter] = Farmān with fatḥa on the first

Khargūman with kasra on Khā = Kharman with fatḥa on Khā

Maliz (fortress) = Mādiz in Persian

Nūshāl (new place) = Nūshād

Shāl = Shād

Shā = Shāh

Mā = Māh

(Of course, in one copy, both Shāh and Māh have also appeared)

Masculine and Feminine

As far as the words of this inscription were scrutinized, signs of masculine and feminine are not apparent in it, and mostly in the Kushan language, like Persian, there was no difference of masculine and feminine for words, in this regard the Kushan language differs from Pashto, and Pashto must not have branched off from the Kushan language; because if it were born from the Kushan language, it should not have had this distinction, but since Persian is the direct daughter of this language, it has preserved the characteristic of not observing the masculine and feminine of words (Habibi 1342: 29-30).

Findings

The findings presented in this study, "Baghlan and the Persian Language (An Examination of the Historical, Linguistic, and Cultural Ties of Baghlan with Persian-Dari)," can be summarized as follows:

Etymology of Baghlan: The name "Bag-Lang" or "Bagh-Langā," attested in the Surkh Kotal inscription, appears to combine "Bagh" (deity) and "Lang" (place), yielding the meaning "temple" or "place of the deity," which reflects Baghlan's religious and cultural status during the Kushan period.

Linguistic structure of the inscriptions: The Surkh Kotal inscription's language, though written in Greek script, displays lexical and syntactic features that are comparable to Persian-Dari; examples include terms such as "Shā" (king), "Mā" (moon), "Pūrūvat" (son), and "Furūmān" (command).

Syntactic features: The inscriptions show ezafe-like constructions and a lack of grammatical gender distinctions, features that correspond to aspects of Persian-Dari syntax.

Geographical and cultural position: During the Kushan period Baghlan formed part of the Balkh-Bactria cultural domain and, with its temples, fire altars, and official inscriptions, played a role in the transmission of Iranian language and culture.

Linguistic continuity: Several scholars have proposed that the Kushan language represents a transitional Middle Iranian stage between Avesta and Persian-Dari, and thus has been characterized by some as an ancestor or "mother" of Persian-Dari.

Conclusion

Based on the linguistic, historical, and archaeological evidence discussed above, the study presents Baghlan as among the localities associated with some of the earliest documentary traces related to the Persian-Dari tradition. The Surkh Kotal inscriptions, as early written records in an Iranian language from the Kushan period, exhibit morphological and lexical features that several scholars interpret as forming part of the transition from Middle Iranian forms toward later Persian-Dari. The syntactic patterns, vocabulary, and inscriptional practices documented at Surkh Kotal indicate a substantive historical relationship between the regional Kushan-language varieties and the later development of Persian-Dari.

Acknowledgment

The authors also thank the anonymous reviewers for their helpful comments and suggestions.

Data Availability Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.

Conflicts of Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

References

- Aktam, Babayof. (1985). *Archaeology of Afghanistan* (Mohammad Rasool Bawari, Trans.). Kabul: State Printing Press.
- Bahar, Mohammad Taqi. (2007). *Stylistics or the history of the evolution of Persian prose* (2nd ed., Vol. 1). Tehran: Zawar.
- Habibi, Abdul Hai. (1964). *New research: Dari language two thousand years ago*. Institute for Humanities and Cultural Studies, 21(3).
- Habibi, Abdul Hai. (1963). *Analysis of the Surkh Kotal inscription of Baghlan*. Kabul: Afghanistan Historical Publications Association.
- Rad, Sayed Mohammad. (2010). *Articles of Ahmad Ali Kohzad in the field of archaeology*. Kabul: Bayhaqi Publications.
- Sotoudah, Mohammad. (2007). *Historical monuments of Khwarazm* (Vol. 2). Tehran: Dr. Mahmoud Afshar Foundation Publications.
- Saadian, Abdul Hussain. (2006). *Encyclopedia of world cities*. Tehran: Elm-e Zendegi Publications.
- Azizi, Nazar Mohammad. (2006). *Recognition of discovered inscriptions of Afghanistan*. Kabul: Maiwand Publications.
- Muayeri, Hayidah. (1998). *Bactria in the narrative of history*. Tehran: Humanities Publications.
- Kohzad, Ali Ahmad. (1943). *Afghanistan in the light of history*. Kabul: Maiwand Publications.
- Mousavi, Kazem Benjordi., & others. (2004). *The great Islamic encyclopedia*. Tehran: Donyayi Kitab Publications.
- Mir Abedini, Sayed Abu Taleb. (2000). *Balkh in Zoroastrian works*. Tehran: Nahid Publications.
- Kohzad, Ali Ahmad. (2008). *History of Afghanistan* (Vol. 2). Kabul: Maiwand Publications.
- Yamin, Mohammad Hussain. (2013). *Historical Afghanistan* (8th ed.). Kabul: Saeed Publications.
- Yamin, Mohammad Hussain. (2012). *History of the Persian language: "Realities"* (3rd ed.). Kabul: Saeed Publications.
- Yamin, Mohammad Hussain. (2009). *The first twenty articles of Yamin*. Kabul: Saeed Publications.