1. According to version

The legend of the blacksmith Kawa is as follows; before ancient times, when there was no one on earth, the god Zervan had two sons. One's name is Hürmüz, which means fertility and light. The other is Ehriman, which means evil and famine. In the lands blessed by Ahura Mazda, Hürmüz has always been the representative of good and civilization, and Ehriman has been opposed to it.

Hürmüz sends Zoroaster to represent him in the world and he fills his heart with love. Zoroaster, on the other hand, presents his sons and daughters to Hürmüz. Ehriman is jealous of this situation and starts a war with the good who will continue for centuries. To all the good, to the Zoroastrian descendants and to the good, MEDYA (Northwest Iran) makes life unbearable. Ehriman sometimes rains fires from the sky, sometimes storms break and persecute good and good. Eventually, he infuses the hate and evil venom within him into the mind of the cruel King Dehak and releases him as a plague on the Iranian people. The only thing Dehak knows is to do evil. As the cruel Dehak sucks the blood of his people, the poison in his brain turns into a tumor and drops him into the grip of a deadly disease. Dehak writhes in pain and falls into bed, and cannot find a cure for the disease. Doctors of the period recommend that young and children's brains be applied to the pain to relieve their pain and to close the wound and cure the disease. Thus, a massacre started for months and even years in the geography of Iran; every day, two young people are forcibly taken from their parents and their heads are cut off and their brains are applied to Dehak's wound as an ointment. The people have been helpless and weak. As the young people were massacred, it was the youngest son of the blacksmith named Kawa, who had previously lost 17 sons in this way.

Every day, as young people are taken away by Dehak's soldiers to be beheaded, Kawa comes up with the idea of ​​rebellion and explains this issue to a few people he trusts around him. In the blacksmith shop, he makes tools such as Gürz-ü Kember and Kér as iron war materials and on the other hand he trains the people around for rebellion. This movement slowly begins to spread. In the night that connects the 20th of March to the 21st, resistance begins against the cruel Dehak. That night the king's palace was captured by the insurgents. At the same time, this resistance continues in all territories under the rule of Dehak. The insurgents communicate among themselves by setting fire in the mountains. When the resistance was over, Kawa's popular movement overthrew Dehak and his administration. People running to the mountains with joy start playing around these fires.