

# Research on the Development of Architectural Conditions for Civil Repairs in Afghanistan

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## ABSTRACT

During the formation of feudalism, the culture of urbanization, which was considered the necessary link in the slave society, decreased, but the Centers of Buddhist culture in Afghanistan continued to operate even after the Arab conquests in the 7th century AD.

At the beginning of the 5th century, from the depths of Central Asia, the Gochhanda Yaftali tribes invaded the territory of Afghanistan, which eventually led to the extinction of the Kushan Empire.

Coexistence and interaction with neighbors in a peaceful and sometimes non-peaceful way of agricultural units with nomadic tribes is one of the main features of the historical development of the people of Afghanistan and Asia. By settling in the lands of Afghanistan and accepting the local culture and enriching it with their tribal traditions, the nomadic tribes helped a lot in the emergence of the process of a new social and cultural nature in the country.

The conquests of the Arab caliphs, which began in the seventh century, and as a result of the interaction of their culture with the cultural traditions of the local people, led to the creation of a new culture. And Islamic religion replaced Buddhism and other religious beliefs. Buildings for worship were built called mosques, Eidgah's, schools and caravanserais. The formation of large commercial and handicraft cities, which took place in the development of literary and architectural sciences, which took place in the middle of the centuries of the feudal period.

The Ghaznavid dynasties (10th-12th centuries) and the Ghurids, the "king of the mountains" in the 12th century, had a significant impact on the history of the early Middle Ages. In the engineering of the cities of the Ghaznavid period, the buildings of the city (Ghazni, Qala-e-Bast, Lashkargah) and also in the engineering of most of the buildings of the Ghurid dynasty (a minaret in the mountainous region of Jam), the ideological characteristics of that era have been expressed in the language of engineering.

In the modern era, after the wars and the destruction of cities and places in the country, the migrations that took place as a result of the civil wars and the return to the country, brought different cultures to the country. Also, by mixing new cultures with local traditions, it caused cities and places to take a new shape. Thus, it influenced the development of Afghan architecture and the growth of modern architecture. This will be of particular importance with the combination of local architectural culture and traditions in Afghanistan.

**Keywords-** Afghan Architecture Development, civil repairs, architectural culture and traditions.

## I. INTRODUCTION

The development of Afghanistan's architecture and the formation of feudalism with the culture of urbanization in the slave society decreased significantly, but the Buddhist culture in Afghanistan continued to work even after the Arab conquests in the 7th century AD (Kohzad, 2002).

At the beginning of the fifth century AD, the Yaftali tribes invaded Afghanistan from Central Asian countries, which eventually led to the extinction of the Kushan Empire. The nomadic tribes by settling in the lands of Afghanistan and accepting the local cultures along with enriching it with their tribal traditions, contributed greatly to the emergence of a process of new social and cultural importance in the country. The results

of which can be seen in the architecture of Afghanistan to a great extent. The need to preserve the traditions of the nomadic tribes was first reflected in the architecture of the feudal castles, and then to this day, the techniques of building those buildings have been preserved in some types of houses of the Afghan people. The fortified cities in the Bamiyan Valley, as well as numerous castles in central Afghanistan and other buildings, express the architectural features and characteristics of this period. (Kaboli, 2008).

With the conquests of the Arab caliphs, which began in the seventh century, and as a result of the interaction of their culture with the cultural traditions of the local people, a new culture was created, which greatly contributed to the spread of Muslim religion. In Afghanistan, Muslim religion replaced Buddhism and other religious beliefs. New buildings such as mosques, schools, and caravanserais were constructed, and the formation of large commercial and handicraft cities in which the development of science and architectural literature took place in the Middle Ages: in the middle of the century the feudal periods took place. In the engineering of the cities of the Ghaznavid period, the city (Ghazni Qala-e-Bast-Lashkarkah) and also in the engineering of the main buildings of the Ghurid dynasty (a minaret in the mountainous region of Jam), the ideological characteristics of that era have been expressed in the language of engineering.

After the invasion of Genghis Khan, the Mongol in the 13th century, the country was depopulated and its political and cultural centers were destroyed. However, the revival of culture began in the 13th-14th century by the descendants of Genghis and in the 14th-16th century by the Timurid id dynasty. Castles were repaired and large public buildings were rebuilt in the cities. In the first half of the 15th century, the best cultural masters lived in Herat, and Herat was the main center of Eastern culture, and scholars such as Nizamuddin Mir Ali Shirnawai built many buildings. After the death of Nader Afshar, Ahmad Shah Durrani succeeded in creating an independent power called the Dorani Empire. The new states of this government included the eastern regions of Iran, southern Turkestan, and northwestern India (Ghobar).

In many cities of the country, public and religious buildings and castles were built. In 1919, with the independence of the British and Russian colonial countries, they set up a field of hypocrisy and civil wars in the country, which caused the destruction of cities and buildings. And as a result of migrating from this land and their return, and bringing different cultures and mixing them with the local traditions and traditions of the people of Afghanistan, the face of the city and the building took on a new form. And it will be very important for the construction culture in Afghanistan in the future. (Mir Mohammad Siddigh Dictionary).

## II. RESEARCH QUESTIONS

1. What is the impact of tribal traditions and the acceptance of local culture on the emergence of the process of the new social and cultural nature of the country?
2. As a result of the interaction of Arab culture and the cultural traditions of the local people, what kind of buildings grew in the country?

## III. RESEARCH BACKGROUND

During the formation of feudalism, urban culture, which was considered an essential bond in society, declined. However, Buddhist cultural centers in Afghanistan definitely continued their work even after the Arab conquests in the seventh century.

At the beginning of the fifth century AD, the nomadic tribes of the Yaftali invaded Afghanistan from the depths of Central Asia, which eventually led to the extinction of the Kushan Empire. In the 6th century, the Turkish tribes invaded, which in turn broke the dominance of the local powers. Coexistence and interaction with neighbors in a peaceful and sometimes non-peaceful way of agricultural oases with nomadic tribes is one of the main features of the historical development of the people of Afghanistan and Central Asia (Kabul, 1997).

The nomadic tribes, by settling in the lands of Afghanistan and embracing local cultures along with enriching them with their tribal traditions, played a significant role in the emergence of a new social and cultural identity in the country. The results of this can be seen to a great extent in urban architecture. The need to preserve the traditions of tribal clans first reflected in the architecture of feudal castles and then up to the present day, the construction techniques of such types of buildings have been preserved in some of the houses of the people of Afghanistan. The fortified cities in the Bamiyan valley and numerous fortresses in central Afghanistan and other structures express the characteristics and architectural features of this period. (Архитектура, 2010).

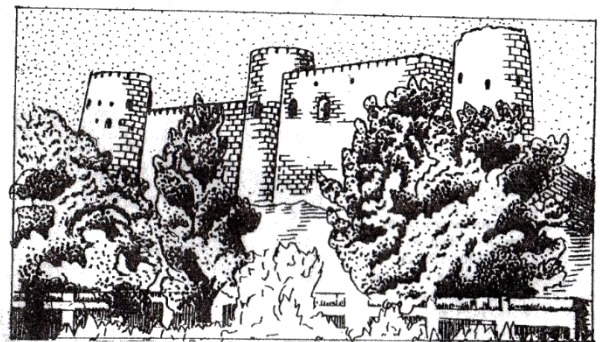


Figure (1) Kabul - Ancient Citadel BalaHesar - 5th century AD



tribes (Pashtuns) living in the mountainous regions of southern and southeastern Afghanistan and in Pakistan played a vital role in the social development and unity of the Pashtun tribes. In the mid-eighteenth century, the state education of Afghanistan resulted in the growth of social awareness and national consciousness, leading to the establishment of a feudal society. In 1747, after the death of Nadir Shah Afshar, Ahmad Shah Durrani, the leader of the largest tribe of the time, was chosen as the King of Afghanistan in a council of elders. He succeeded in creating an independent power known as the Durrani Empire and exerting influence over vast lands. The new territories of this government included eastern Iran, southern Turkestan, and northwestern India. The growth of the Durrani state is evidenced by the development of a new development plan for the city of Kandahar, its first capital. In many cities of the country, public and religious buildings as well as castles were constructed.

An important tool of Ahmad Shah Durrani's conquests was a powerful army equipped with unparalleled weapons. For example, the Afghan army in that period had heavy and light artillery that guaranteed the capture and protection of cities. Additionally, they were able to quickly move on horses, camels, and elephants. In 1773, Timurid Shah, the son of Ahmad Shah Durrani, transferred the capital of Afghanistan from Kandahar to Kabul. (АКБАРИ, 2007) Figure (5).

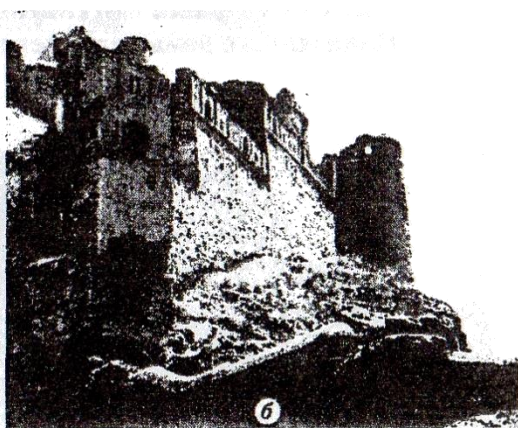


Figure (5) Ancient citadel of BalaHesar - 5th century

In the nineteenth century, the British colonialists tried to occupy Afghanistan and annex it to India again by exploiting internal divisions in the country. The British colonizers' desire to seize Afghanistan was mainly motivated by political reasons and the opportunity to leverage its strategic location to counter Russia's interventions in Central Asia. In two wars on Afghan soil in the years 1838-1842 and 1878-1880, the English invaders were defeated. In 1893, the British forced Amir Abdul Rahman, under the threat of a new war, to recognize the Durand Line as the border between Afghanistan and the British possessions in India. It was revealed that about half of the largest ethnic group in the country, namely the Afghan tribe (Pashtuns), was located

beyond the borders of the Afghan government in neighboring lands. The victory of the October Revolution in Russia and the liberation of the peoples of Central Asia from the yoke of the Tsarist regime were important historical processes that helped the patriotic forces of Afghanistan to achieve the final victory over the British colonizers in 1919. On March 27, 1919, the Soviet Republic was the first country in the world to recognize the independence of Afghanistan.

However, colonial forces were put into action, sparking deceit and internal conflicts in Afghanistan, leading to the destruction of cities and buildings. The impact of migrants across this borderland and their return, bringing and blending different cultures with the local traditions of the Afghan people, reshaped the faces of cities and buildings. In the future, the architectural culture in the country will be of great importance. (АКБАРИ, 2007)

#### IV. DISCUSSION

Did the migration of the Phthalates to the land of Afghanistan from the Central Asian countries at the beginning of the fifth century AD led to the decline of the Kushan Empire? With the settlement of the nomadic tribes in the lands of Afghanistan and the embracing of local cultures along with enriching them with tribal traditions, did this greatly contribute to the emergence of a new social and cultural process in the country? Did the conquests of the Arab Caliphs, which began in the seventh century, and the resulting interaction of their culture with the cultural traditions of the people lead to the emergence of a new culture? The spread of Islam greatly aided this process. The Islamic faith replaced Buddhist and other religious beliefs, leading to the construction of new buildings such as mosques, schools, caravansaries, etc.

#### V. CONCLUSION AND RECOMMENDATIONS

Since our beloved country Afghanistan is a place where different ethnic groups such as Pashtuns, Tajiks, Hazaras, Uzbeks, Aimaqs, Turkmen, and other communities coexist as brothers and contribute to the development of Afghanistan in various fields, including architectural culture and the construction of cities and civil structures. Throughout the centuries after the invasions of the Chagatai's, Taurid's, English, and Russians, with the destruction of cities and buildings, and the migration of the country's people internally and externally, upon their return to their homeland, they were able to integrate the skills they had learned with local traditions and local building materials to create a new architectural culture in urban development and building.

In conclusion, the development of architectural conditions for civil repairs in Afghanistan has been influenced by a complex history of invasions, migrations, and cultural interactions. The coexistence of different

ethnic groups in the country has contributed to the emergence of a new social and cultural process, shaping the architectural landscape. By integrating traditional architectural experiences with modern architectural culture, the quality of life can be improved, and the costs of repairs can be reduced. It is essential to preserve and adapt the unique architectural heritage of Afghanistan while embracing modern advancements in construction and effective management practices. The future of Afghan architecture will continue to evolve, combining the rich cultural traditions of the past with the demands of contemporary society.

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