

A 100-year Process of Liberation and the Evolution of Fine Arts in Afghanistan (1298-1398)

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Abstract

Fine Arts as an important and vibrant discipline provides learners with non-academic benefits such as promoting self-esteem, motivation, aesthetic, awareness, cultural exposure, creativity, improved emotional expression as well as social harmony and appreciation of diversity. Keeping the vibrant importance of fine arts in humans' life, the study aims to examine the evolution of the fine arts of Afghanistan on a regular basis. The study also aims to clarify the stages in which the fine arts in Afghanistan have gone and to find out if the fine arts in Afghanistan have progressed after Afghanistan received a new government in 2001.

Keywords: Arts, theater, cinema; painting

1. Introduction

If we were to judge the last 100 years of Afghanistan's process from the day of independence, we would see many ups and downs. From Ghazi's rule until Dr. Mohammad Ashraf Ghani's acceptance of cultural change, excellence and old age, Afghanistan has adopted many changes in terms of politics, economic and even geography, some of which may have been conscious and some have been imposed. In this article we have evaluated the evolution of fine arts during the last 100 years and have long been looking forward to progress and thematic change. Moreover, you will read in this study about how the formal structure of the fine arts in Afghanistan has changed and how the formal structure has changed and what changes have occurred.

2. Literature Review

2.1. Art

We use the word art a lot with different interpretations. Different words are used for art in different languages; for example, in English art, in French Aar, in German const, and etc. If we interpret the word art as our own, the word "munde" is used to reach Sanskrit, Pashto and Persian for perfection, ability, knowledge, essence and etc. besides this, If we check dictionaries, we will find the same meanings as mentioned above, as in "Farhangi ameed", the meaning of art is art, industry, achievement and excellence. Aristotle then states that art is a creation of beauty and artistic creation is a model of supreme beauty.

In his book Arts Critic, Ustad Najib Persian cited “The art is a collection of human beings or processes that are created in the direction of influence on kindness, emotions and intelligence, or to transfer a meaning or concept. It can also be said that the art of power and skill is a beauty of the beauty.” So, to put it simply, art is the essence of the creative gem that transcends the beauty of beauty, transmitting the spirits and emotions that a creative artist has at the time of creation. Multiple artists divide art into different parts, but art is majorly divided into two parts:

- A. Free or Independent Art:** It is an art that makes the familiarization of environment and human beings, relations and awareness of human knowledge easy such as the art of speech, reasoning, linguistics, logic, mathematics and etc.
- B. Fine Art:** Fine art is the unique knowledge of social presence and consciousness that is related to beauty, emotions and kindness. In other words, fine arts are those that can be created and understood only on the basis of aesthetics.

The fine arts have different parts. Fine arts are not only written, but they can also be expressed verbally. However, both understanding and creativity are based on aesthetic identity. Fine arts include painting, art, music, collections, acting, sculpturing and etc. If I were to prolong my writing on the quality and research of fine arts, it might be less, but the essence of my dissertation is the evolution of the fine arts and the qualitative evaluation of a hundred years in the process of regaining freedom. In order to evaluate the evolution of fine arts, it is necessary to shed some light on regaining independence.

2.2. Independence and Ghazi Amanullah Khan

28 of “Zamary”, 1298 (1919) is the day of announcing the independence of Afghanistan. One hundred years ago, the declaration of independence was of great value to not only the Afghans, but also to some Asian countries. This announcement was the beginning of a liberal movement in the British colonial invaders. Five years ago, Amanullah Khan celebrated the country's independence on the day after the signing of the Rawalpindi peace treaty on the 7th of January and urged the Afghans to celebrate the day as a national day in the country's history.

Amanullah Khan was the second son of Amir Habibullah Khan. He was a brave, anti-socialist and freedom-seeking soldier. He loved history and Hamas literature. He contradicted the announcement of his uncle Nasrullah Khan's Emirate on the night of February 8, the death of his father Amir Habibullah Khan, and vowed to avenge his father and regain his independence. Historian Faiz Mohammad Kateb cited in his literary work Siraj-ul-Tariq that Amanullah Khan spoke to Kabul soldiers and citizens on 9th “Kab” (February 28th) while wearing military clothing: "First I declare all my principles to the real nation and affirm that I have crowned the Afghan Empire in the name of the inner and foreign independence and sovereignty of Afghanistan. "My dear wretch! I will not remove this military garment unless I have provided my mother with independence!" After that speech, a clash of freedoms erupted in the Afghan

nation and it was announced on 7th of August, and Afghanistan withdrew its independence from the British. This independence was not only in the political realm, but also the liberalization of this independence was enriched in the field of education, culture and art and the first steps of progress were made. Subsequently, discrimination against ethnicity, language, religion and tribe were abolished. These and many similar developments and changes have taken place, but the change and evolution that Afghan culture and art have made since 1298 is worth considering.

3. Research Methodology

The study is based on qualitative study where the researcher made a comprehensive critical study of various books and articles related to fine arts especially in the context of Afghanistan. The importance of Qualitative research lies on first subject materials can be evaluated with greater detail. Second, research frameworks can be fluid and based on incoming or available data and finally qualitative research data is based on human experiences and observations.

4. Findings and Discussions

4.1. 100 Years of Freedom and the Fine Arts

Afghanistan is an ancient and traditional geography, with a variety of artifacts dropped, some created and some still preserved. If we look at the evolution of the arts and culture in the historical tradition, we see that in the last 100 years there has been a significant change in the art and culture, some changes and developments are conscious and some are again unconscious. It should not be forgotten that there were achievements in the artistic and cultural field even before independence was restored, but these achievements were far more limited.

4.2. Theater

Prior to 1298, the spectacle in Afghanistan was largely confined to the court, had no formal appearance and the public did not have access to spectacle exhibitions, for the first time since at the end of 1299 and in the early 1300s, the art of performing arts was officially started in Afghan schools. Followed by a number of special days, ceremonies and theatrical performances by students of schools, these ceremonial and democratic exhibitions also led to the kingdom. In the same year Ghazi Amanullah Khan also established Paghman Cinema and Theater building, and the basis of the formal stage was laid. One of the most popular composers of that time was Rashid Latifi, a teacher who performed on stage at Paghman Theater and trained other students.

Moreover, the first stage show, which was presented at the Paghman Theater (Competitive Dream and Awakening), also featured art in a number of major provinces, and the theater became increasingly popular. Mahmud Tarzi was one of the first to establish a contemporary theater and, in honor of Abdul Ghafoor Breshna, presented a theater to the royal family in the

palace of the Foreign Ministry. Ustad Barshana trained many students, thus making him a teacher of Afghanistan Theater.

In those years theater was a favorite art form in the whole Afghanistan and incomparable fans were born. In 1322, in the period of Zahir Shah educational theatre was established, the building was in the present Istiqlal High School. It was called the Education Theater because all of them were education-related people. This was the time when conscientious work for the theater began, there were also a number of lecturers and writers of theatrical pieces, among who could be noted Ustad Bisid, Ustad Fazli and so on. The education show was operated under the Permanent Directorate of Press, some private institutions also started to operate in the theater, special children and women theaters were created and day by day the spectacle of professionalism and creativity continued.

Zahir Shah set up a permanent press department that wanted to have full oversight of theatrical works and performances and to censor a number of scenes. In these theaters, negative messages about the royal family and even small laughs were forbidden. During the reign of Zahir Shah, when Kabul radio was established, the spectacle turned to radio and a number of spectacle pieces were introduced from the radio. Initially, the performances were presented live, but when the recording came, radio theaters and theaters were recorded and talked again. Kabul Showroom was also built and people were able to watch the show very easily, then the Aidan Theater was also built.

On the 5th of 1357, the national television of Afghanistan started broadcasting and the stage drama, theaters and others would be broadcast from the television, gradually the television drama started. During the time of Noor Muhammad Tarki, Hafizullah Amin and Babrak Karmal, the theater progressed; a number of Russian lecturers came and trained the theater staff here professionally. The Faculty of Fine Arts was established at the University of Kabul and the theater was entered into professional higher education, providing education to the professionals and theater staff, and the series continues.

There was a theater under Dr. Najib's reign but not as enthusiastically as before, and when Dr. Najibullah's regime collapsed, the theater and other fine arts were also reduced. During the Civil War, most of the Muslims went abroad and most of them also worked in the theater, some of the most popular theaters are still recorded on video.

Under the Taleban rule, many parts of Kabul University's fine arts faculty were closed, and theater also stopped, with the start of President Hamid Karzai's rule, the Afghan theater breathed again and slowly began to move. This time theater did not progress as much as it did in the reigns of Dawood Khan and Noor Mohammad Tarki, because with the advancement of technology, theater fans were also reduced.

4.3.Cinema

Unfortunately I did not get the exact information and any strong documentation to find out that the cinematic projector came to Afghanistan for the first time, there are different views on this. One view is that for the first time a cinematic project was awarded to Amir Habibullah Khan by British India in 1915. Secondly, Ghazi Amanullah Khan brought cinema projectors to Afghanistan for the first time, and filmed it at Paghman Cinema.

Dari language writer and researcher Faizullah Qardash believes that a number of spirits were banned from the cinema, Ghazi was reprimanded and Habibullah Kalakani was killed after the wars. When Nadir Shah came to power in 1312, the cinema was revived and the episode progressed so well that some Hindi films would be watched by the public, but still not accessible to everyone. For the first time Afghan film was made in Afghanistan, and it was during the reign of Zahir Shah, the film, called Love and Friendships, was made in 1325 and released in cinemas. After this, stage dramas and theater staff gradually made their way to cinema and started working in this field. During the reign of Dawood Khan many cinemas were created, formal and informal training in cinema has begun. At the Faculty of Fine Arts, Kabul University offered formal education in cinema and every Afghan got the chance to visit cinema. From Nur Muhammad Taraki's regime until the regime of Dr. Najib, many films and serials were made, started broadcasting in major provinces and many people gained access to television. From the Civil War to the Taleban's dominance, cinematic affairs began to wane in Afghanistan, as late Afghan cinematic artists made some films outside the country. But during the period of President Karzai, the work was restored and hundreds of films and dramas were made and still to be made.

4.4.Music

Before regaining independence, there was local music in some areas, but there were plenty of spirits who would not play music in public places. The singers and artists who had come to India from Kabul alone were not allowed the right way to sing in the court and could not make music to the general public. For the first time in 1302, music was made public again and everyone was able to sing and make music, but artists did not have the right to teach music to people other than the court and to train students in this field. A special venue for musicians in Kabul, known as Khwaja Khadak or Kuchi Badhat, began with the launch of music for Afghanistan.

During Shah Zahir Shah's regime, music became so public that anyone could learn music, play music everywhere and there was no limitation. In the remote areas, people were playing local music and a large number of local musicians were coming up. In these local singers, periodically, some individuals also played songs against the royal family which caused Shah to create a permanent press department. And such music was also banned indirectly. At that time, the School of Fine Arts was established in Kabul under the leadership of Ghulam Mohammad Maimani. In addition to the music instruments, professional music education was also started and gradually music was included in the higher education curriculum.

During Dawood Khan's regime, music progressed, music was recorded for radio programs, and a few days after the television opened, the Dawood Khan System collapsed. During the regime of Noor Muhammad Taraki, a special section of music was created on Afghan National Radio Television and many local and new songs were recorded. From the time of Taraki until the regime of Dr. Najib, music was performed on both the western and eastern sides, new instruments came and music day was progressing further.

During the civil war, many artists migrated to other countries and played music there, but during the Taliban rule, all music institutions in Afghanistan were closed and music was considered a crime, even listening was banned. But, under the presidency of President Hamid Karzai, music began to function again, music institutes were established, many foreign institutions began work in this area, the University of the Arts Faculty of Kabul was re-activated and along with the Afghan National Radio Television. Many media outlets worked on music production and still do. President Hamid Karzai's era is a golden era of Afghan music revival and production, and significant work has been done in this regard.

4.5.Sculpture

Although the history of sculpture in Afghanistan is very ancient, for example, it can be mentioned in Bamiyan sculptures, but when Ghazi Amanullah Khan returned to Europe, he made sculpture in fine arts and its part. Significance was noticed. Although no such thing was officially done at that time, some sculptors worked informally, for the first time in 1346 in Kabul University at the Faculty of Literature and Human Sciences, Some of the short courses were laid out by Amanullah Haidzad. Two years later, the sculpture department was established and education was formalized. In addition, a number of private and foreign institutions started working in this field.

Furthermore, during the civil war, sculpture also became a bit stagnant and then during the Taleban rule, the art stopped hitting it, and it was considered during President Karzai's rule, and the art has its roots.

4.6. Dancing and Atan

Although Attan is a national and traditional combination of Afghans and has long been cherished, it has also hurt this part of the history of Afghanistan over time. Prior to the regime of Ghazi Amanullah Khan, there was a tradition of women gathering at weddings, and it is still practiced, but the tradition of dancing and gathering was not evident at the official concerts. The tradition of Guda Amanullah in Darbar was preceded by Ghazi Amanullah Khan, the only royal family to display music in the Darbar, and it was in the regime of Ghazi Amanullah Khan.

When Shah Zahir Shah's regime came, music was becoming commonplace, so too are the dances in the balcony in Kabul's Badabat street, and that was a common practice. The procession

continued until Dr. Najib's rule, and then during the civil war and confrontation with the Taleban, the Athanas and other such local customs were ceased. It should not be forgotten that during the time of Hafizullah Amin, Babrak Karmal and Dr. Najibullah, a number of dances were recorded by national television.

At President Karzai's time, the Athanas, Gudas and similar local traditions were re-liberated and now anyone can educate and distribute the art. If we look at the process of the last 100 years, there is no such formal and academic center in Afghanistan for Gauda and Athan, and neither Gauda nor Atan can be learned in it.

4.7. Painting and Sketching

From the former emperors to the royal system and to the later governments, there were some court paintings, and the court's attention was even greater. If we look at the process of the last 100 years, it can be said that during the time of Ghazi Amanullah Khan, there were many painters and sketchers who worked for their art. This section has special manuscripts and there are still some paintings and artifacts preserved in the National Museum and the British Museum.

Until the regime of Shah Zahir Shah, painting and sketching were individually studied and there was no official foundation or institution in which painting or sketching could be learned. During the regime of Shah, Ghulam Muhammad Maimani opened a School of Fine Arts and also taught painting, painting and sketching in a basic, formal and professional manner, and in 1345, in Kabul to study higher arts, the Faculty of Fine Arts was established at the University where art and painting became part of the study.

Painting and embroidery work and education have been a bit stagnant in the Taliban era, but since 2001, the art has expanded once and many private institutions have worked in this area in addition to state-of-the-art educational centers. These and other similar fine arts have undergone important stages of excellence in Afghanistan, and some may have experienced significant positive changes and some are in danger of disappearing.

5. Results and Conclusion

As a result, it has been said that since the re-emergence of independence 100 years have passed, the fine arts in Afghanistan have traveled a long and full of excellence and excellence. In the last 100 years, if the British involvement in the defeat of the British has come from one side, Russia has had a significant impact on the arts, as well as all cultural and political invasions. Subsequently strong religious government has dominated and then eight countries of the world have come to the United States with different cultures and artistic influences, technology has evolved and their shadow has grown into fine art. During the long period under which various political changes have occurred, the fine arts have made considerable progress and are still in progress.

6. References

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