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Analysis of Administrative Structures and Economic Programs of the Ahmad Shahi's Era

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ABSTRACT

Much has been done in the reign of Ahmad Shah for the comfort and convenience of the people and he is considered the founder and pioneer of good government. He loved his people from the core of his heart as he was a kind-hearted leader and had respect to them, therefore, he was given the title of "Baba" and was given special devotion and was considered as the saint of Allah. The purpose of the research study is deeply analyzing the administrative and economic structure of Ahmad Shah's government. Besides, to identify those factors which positively affect the economic and administrative structure of Ahmad Shah's government. As well as, to explain the overall leadership in the era of Ahmad Shah. The doctrinal research methodology and a descriptive, explanatory, and analytical research approaches are used in this work. It is worth mentioning that this research study is entirely based on library sources. Most of the sources are reputable and trustworthy textbooks, scholarly published and unpublished journal articles, law reports, and online websites related to the research area. According to well-known historians and the study of history in terms of administrative and economic structure and achievements the government of Ahmad Shah was considered one of the advanced governments of the era. The researcher suggests and recommend to the central government and to the local governments of Afghanistan as well as to the regional governments that to deeply study the administrative and economic structure, achievements, and reforms of the Ahmad Shah era and try to implement them in their central and local institutions. Furthermore, the researcher has a suggestion for the other researchers to work on the military, political, and social structure of Ahmad Shah's government in order to quench the academic thirst of the students, professors, and other people.

INTRODUCTION

The reign of Hazrat Ahmad Shah Baba can be considered as a golden age in the political, social and nation building period of Afghanistan. Sense This period is full of achievements, which generally indicates the remaining of current Afghanistan's expansive, braveness and courageous empire. The rise of the great Ahmad Khan is also an ideological model for many reasons, including political instability in the country, the power of mini states or states in the states, the continuation of wars and pessimism, economic instability and many other factors. It means that the rise of the great Ahmad Khan is due to the economic instability in the country and the deteriorating economic situation of the people.

In this article we will give a comprehensive overview of economic, trade and administrative reforms and development during the empire of Ahmad Shah Baba. According to the historical evidences, the rise of Ahmad Shah Baba against Iran and the Mongols has a national inclination and the state was founded on the basis of national spirit. Ahmad Shah Baba faced two major issues for strengthening his government, controlling internal affairs and tribes and developing and protecting Afghanistan's natural borders by establishing an organized army. The mobilization of army was, therefore, done for the second largest goal mentioned above.

The great Ahmad Shah Baba realized that in order to prevent tribal conflicts and war and to have peace

and prosperity each tribe should see their leaders in government. He did so and they became subject to the central government. The majority members of that advisory council were also in the government of Nadir Afshar with Ahmad Shah Baba. In each decision they were consulted and after their approval the decision was implemented. Although Ahmad Shah Baba's main focus at that time was to bring Afghanistan's natural borders under the umbrella of the central government and to bring everlasting reforms in the civilian and military sectors to be under a single command.

Research Questions

1. What factors positively affected Ahmad Shah's government administrative structure?
2. What factors positively affected Ahmad Shah's government economic structure?
3. How was the leadership in the era of Ahmad Shah?

Research Objectives

1. To explain and deeply analyzed the administrative structure of Ahmad Shah's government?
2. To identify those factors that positively affected the economic structure of Ahmad Shan's government?
3. To explore and analyzed the overall leadership in the era of Ahmad Shah.
4. Birth and Death of Ahmad Shah Baba

Historians have given contradictory statements about the

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place and date of Ahmad Shah Baba's birth, but Afghan Historian Mir Ghulam Mohammad Ghobar mentions the place and date of the birth of Ahmad Shah Baba as: "Ahmad Shah Baba was born in 1135 Hijri. When he turned sixteen years old in (1150) he found a link with Nadir Shah's Darbar in Kandahar. On turning 25 in (1160) he took power in Kandahar and on reaching 50 years old in (1186) he passed away in Kandahar at Toba Mountains. (Ghobar M. G., 1998)

Baba's death at the age of 50 is also confirmed by Afghan genius Syed Jamal-ud-Din and British surgeon Makalam (Afghan Sayyid Jamaluddin, 1867 & 9001). Our focus in this article is only the economic and managerial programs of the Ahmad Shahi period that is why the statements of other historians are not discussed regarding the birth and death of Ahmad Shah Baba.

Ahmad Shah Baba in the Opinion of Others

Many researches and seminars have been conducted on the life, ideas, struggles and leadership of Ahmad Shah Baba and the well-known personalities of the world have also dedicated their poems and writings to his life. Ganda Singh, a Sikh writer and researcher, wrote a book on the life of the great Ahmad Shah Baba in 1952, in which he accepted him as a kind and virtuous leader. He denied all the ambiguities and allegations about Ahmad Shah Baba and he backed his invasions and termed them right for the defense of India at that time.

He further added that "Ahmad Shah Baba's greatest achievement was to make a sense of unity in Afghan as one nation and gave them the real power of the country. He brought them all under an organized command. These services made him Baba and he is respected wholeheartedly by Afghans" (Singh, 1952)

The famous Afghan historian Ferrer writes in his book titled (Afghan History), "Ahmad Khan was 25 years old when he became king. He was not alcoholic, ruthless, murderous and immoral as the other kings of Asian countries were. He banned bowing down of people to the emperors. According to Ferrer, his nature was serious and had happy temperament so people could easily see him. He would distribute the booties of war fairly among his soldiers and was a just king. Ahmad Shah would treat his people with respect and always looked at all Afghans equally". (Ferrer, 1829)

The famous Afghan historian quotes Elphinstone: "Indeed, if there was any king in Asia who was worthy of respect for his nation, it could be none other than Ahmad Shah." (Elphinstone, 1842)

Sir Olaf Caroe, in his commentary on Ganda Singh's book, says: "Ahmad Shah Durrani founded an Afghan empire as he knew how to organize individuals and tribes. He was indeed a sober and brave person. His nature was full of capability, compassion and solemn. Ahmad Shah Durrani never broke his promise and never oppressed anyone." (Hotak, 1940).

Forster wrote in a letter, dated back to 1783, states that, "Ahmad Shah treated the followers of other religions well

Because of this, people of different religions served in his army and had complete religious freedom during his rule". (Forster, 1798) The English Researcher, Rawerty, wrote in 1862 that Ahmad Shah Abdali's knowledge in literature and religion was equivalent to a doctorate.

The famous historian of the country, Mir Ghulam Mohammad Ghobar writes in his famous book (Afghanistan on the Path of History) that "Ahmad Shah was brave, sympathetic and full of love who always worked for the prosperity of his people. He never considered himself separate from them and loved them as a father so he was respected by the people. Ahmad Shah's policy was firm, determined and unbreakable. He forgave enemies and was serious and absolute regarding stubborn. Religious and national policies were at the top of his agenda to be implemented".

Ghobar also praises Ahmad Shah Baba's political insight over Nadir Afshar and says; Ahmad Shah in his political and military capability trials emerged from a special historical period like Nadir Afshar Khurasani, however, the difference between them is that the foundation of Ahmad Shah's government was more mature and durable than Nadir Afshar's government and the people were satisfied with Ahmad Shah, but after the death of Nadir Afshar his empire collapsed and his people became disappointed of his oppression and barbarism. (Ghobar M. G., 1967)

Ahmad Shah Baba had a great oversight on his civil and military affairs and never neglected his duties like the other kings of the East. An eyewitness of the Panipat Battle Najib al-Dawla's secretary (Kasi Raj) writes, "From the very first day, Ahmad Shah Baba had set up a small reddish tent for himself two miles away from the camp. He used to come out of his tent after performing morning prayer, ride on horseback with his son Taimur and about fifty riders until evening, visiting all the military barracks, including the first line, and giving them necessary instructions, so he would travel a hundred miles every day and return to his tent. After the meal, He would return to the general camp, where he would give the necessary advice and instructions on how to improve the military condition and also wanted to boost the morale of his army and to understand the situation. (Sultan Muhammad Barakzai, 1865).

While Ahmad Shah Baba was visiting military barracks and army corridors, there would be occasional guerrilla warfare and artillery fire on both sides during the day. (Jalali D. A., 2020)

The Essence of Ahmad Shah Baba's Leadership

We have a lot of theories for leadership, which explain all the aspects of this section correctly. A leadership theorist, Peter G. Northouse, has also dedicated his book to this section (Natural Born Leadership Theory), which is in line with the leadership style of the Emperor Ahmad Shah Baba. Research has been conducted by Eddie Blass, a professor at the University of Torrens on the same theory, which was published in April 2019 in International

Journal of Business and Social Sciences under the title “Recognizing True Leadership” The Theory of Natural Born Leadership. She used this term to refer to world-famous leaders. (Haraida, Brian, 2019).

Ahmad Shah Baba is considered as one of the rare leaders of the world who is appreciated by all walks of life especially historians and researchers who admire his leadership, discipline, esteemed personality, authority and noble attitude. Sir Olaf Carro, a British Historian exalts his leadership style and says, “Ahmad Shah Baba has been sent to the world as a leader. Many other researchers consider him to be one of the best human beings citing his temperament and qualities as role model. Many British colonial officials and researchers in India praised Ahmad Shah Baba as a kind-hearted and noble leader and saw his natural leadership skills as a divine gift. (Olaf Caroe, 1958).

Ahmad Shah Baba is a born leader as we study in leadership theories that this kind of leadership is called Charisma, which is a gift from God. Ahmad Shah Baba was 25 years old at the time of taking the leadership responsibility that is why it is true about him that he was a born leader as it is not possible to acquire leadership in such a short period of time. His instinct capabilities and talent of leadership further matured on taking power. The people accepted him as a leader and respected him fully. Interestingly, his critics are also convinced of his leadership qualities and consider him a good leader who in a short span of time gained the spiritual and material benefits and created a country with its natural borders. He was famous and respected for his excellent leadership even in his youth while leading 6,000 warriors in Nadir Afshar’s army and considered an accountable figure in Darbar. The land of Afghanistan remained under the control of the Mongol Empire in the east and the Safavid warriors in the west for many years, but on gaining power by Ahmad Shah Baba not only the land of Afghanistan became the part of independence and new Afghanistan, but he also brought many other territories under his control, which is a clear indication and evidence of the wisdom of his leadership. (Imrani, 2019).

It was Baba’s charisma and the essence of his leadership that made it possible for him to bring together a nation that was split into different sects and didn’t like each other and make them all one. Here is a saying, quoted in a research paper by Ali Khan Mehsud, a doctoral student in Germany, “Once two Kandaharis were working in the field. One of them called out to the other, ‘Listen, Mr. “Do you hear the sound of drums? The other said, ‘No!’, then the sound increased. He told him listen. On hearing the sound, he said that it was really the sound of the drum or dhamama (a military music). It meant that the son of Nazu had conquered another country”. India, Persia, Central Asia, Moscow and even as far as Beijing were scared from Ahmad Shah Baba, but at home Kandaharis were considering him as a lay man and even calling him the son of Nazu, so it is not easy to rule over such people”. (Mehsud, 2015)

The term “Gray Republic” is used by the current political analysts, which means that it rejects the claim of the critics that the Jirga does not have the authority of electing a leader of the country. They consider the Jirga process the best and timely decision at that particular time. After his appointment as a leader of the country, using his God-given wisdom and intelligence, he included tribal leaders and influential people, as well as important government positions, on the advisory council. He used esteemed and respectful titles for them as Ashraf-ul-Wazara, Mukhtar-ud-Dawla, Wakil-ud-Dawla, Nizam-ud-Dawla, Muttamad-ud-Dawla, Mukhlis-ud-Dawla, Shah Dost, Shah Pasand, Shah Wali, Arz Begy, Zabt Begy, Ishik Aqasi, Qul-ur-Raqasi, Khani Khanan, Khan Uloom, Aminul Mulk and Qazi-ul-Quzat. (Popalzai A. W., 1967). After Ahmad Shah Baba became king in the Jirga, Baba formed a consultative Jirga of the fourteen tribal elders who were the part of administrative and political affairs of the government of Nadir Afshar. But Allama Abdul Shakur Rashad in his book (The Nomyali of Ahmad Shahi Era) stated that as soon as Ahmad Shah Baba got the power, he immediately formed a cabinet consisted of these important people, Shah Wali Khan Bamizi as the Prime Minister who was given the title of Ashraf-ul-Wazara, Sardar Jan Khan Popalzai as the Commander-in-Chief, Shah Pasand Khan Sagzai as the Emir of Lashkar who was considered as the Commander of the Central Forces by Mir Ghulam Mohammad Ghobar. Abdullah Khan Popalzai was handed over financial affairs and the judicial affairs were handed over to Judge Idrees. Barkhordar Khan and Noor-ud-Din Khan Bamizi were also handed over high posts. (Rashad, 2015).

Ahmad Shah Baba’s Administrative Structures

With the establishment of the Ahmad Shahi Empire, three basic things were required in the first place, namely: National power, Military power and financial power. The first force was national power which was a backup and it had a discussion at the Sher Surkh Shrine for nine-day among the Pashtun leaders who appointed Ahmad Shah Baba as their ruler and accepted him as their king. The second force was military force, as Ahmad Shah Baba was the deputy commander of the Afghan and Uzbek forces in Nadir Afshar’s Royal Guard, after Nadir Afshar’s assassination he organized the same well-trained and fighting force and marched on Kandahar. Even though this group was small in numbers, however, the quality was superb as they had participated in all the raids of Nadir Afshar’s forces and had received all the military trainings. According to Ganda Singh and Mir Ghulam Mohammad Ghobar this group consisted of 16000 soldiers. The third force was the financial support, when Ahmad Shah Baba became king, there was no indication that he had such a large financial backing, but as he had protected Nadir Afshar’s Shrine from looters, his wife gifted Ahmad Shah Baba the famous Kawhi Noor Diamond and other precious jewels. As soon as Ahmad Shah Baba arrived to Kandahar, as a coincidence that group which was led by

Taqi Khan Akhtar Baig bringing several years of taxes from Peshawar, Multan and Punjab to the Nadir Afshar government, was presented to Baba. According to the book "Afghanistan Dar Masir Tarikh" the treasury was worth one million three hundred and sixty thousand rupees, which included cash, gold and other jewels. However, some sources showed it three million rupees and others thirteen million rupees. (Popalzai A. W., 1980).

The Structures of Civil Institutions

Mir Ghulam Mohammad Ghobar, a prominent historian of the country, has explained the administrative structures of the Ahmad Shahi era in his book (Ahmad Shah Baba Afghan), but we will just focus on its crux. Ahmad Shah Baba's administrative structure was free from all ethnic, religious and sectarian issues and most historians also have backed this opinion. Ahmad Shah Baba was himself a Sunni, but followers of other religions, such as Shiites and Sikhs held high positions in the institutions, which is the evidence of his governmental priority and standard that positions were based on merit. (Hashem, 1969).

In the Ahmad Shahi Empire, other religions were given full freedom. They were never forced to leave their religions. In his empire, Sikhs, Hindus, Christians and Shiites had full religious freedom. Even, he had the remaining Armenian Christians from Nadir Afshar's time in his royal guard. (Subman, 1987) Ahmad Shah Baba believed on the ability and capacity in the governmental affairs of the officials and employees that is why most of the employees remained in the offices till the end of their tenure. Job security was very high in Ahmad Shahi Era and the rotation of staff was not often, but all the administrative staff was monitored. Ahmad Shah Baba used the policy of reward and punishment and was very potent and effective. It was his trust and monitoring of the employees, which made him strong enough to have a complete control over all matters in such a vast geographical area.

Ahmad Shah Baba's administrative structures were influenced from the previous Islamic governments, Arabs and Turks, so he had a combination of administrative structures having traditional, national and regional characteristics. Some Iranian historians argue that because Ahmad Shah Baba remained in the government of Nadir Afshar, he adapted his governance style; however, Gregorian disputes this, claiming that Ahmad Shah Baba's government was based on a tribal structure and was a broad-based government that employed people from all tribes and religions. (Gregorian, 2009).

What amazes me most about the current era is that, for certain tasks and programs that have certain administrative structures such as special agencies and authorities are the same as were in the Ahmad Shahi Era and were only responsible to Baba and had a direct contact with the king. Some provincial agencies did not contact the center, but took orders from the local authorities and carried out their duties. Many examples are available, which show that many talented, influential and professional people carried

out several jobs at the same time in Ahmad Shahi's Era.

Ministry (Prime Minister)

During the reign of Ahmad Shah Baba, the Ministry of Interior was called mini presidency and the person who had the responsibility of the ministry would be called the Minister who was considered the first responsible person in the country after the king and would carry out the affairs as a viceroy. The following are some of the important responsibilities of upper mentioned position holder.

1. Overseeing government agencies
2. Advisory to the King
3. Keeping social order with the help of authorities
4. Securing the highways with the help of local guards
5. Appointment of authorities and other civilian officials, suggested by viceroys/Deputy Governors with the consent and order of the king.
6. Delivery of Letters and Postal Affairs
7. Collection of taxes
8. Other necessary responsibilities were also carried out by him.

The minister of Ahmad Shah Baba was Begi Khan Bamizi, who was known by a particular name of Ashraf-ul-Wazara. He was referred to as the Prime Minister in some writings, and Amiri Kabir and Mukhtari Mushir in some historical inscriptions. (Shikarpuri, 1998).

However, some historians say that the Ministry of Finance, which was titled as Diwan-e-Ala had a lot of power before Ahmad Shah Baba, during the reign of Ahmad Baba it also had more authority. As a Minister, Shah Wali Khan led it. The two aforementioned named who had the responsibility for the ministries are trusted by Ahmad Shah Baba the most. (Abul Fazl, 1862).

There is another authentic document of Hazrat Ahmad Shah Baba, which was written to Ottoman Caliphate about the siege of Mashhad, mentioning his prime minister Shah Wali Khan Bamizi with very esteemed and respectful titles (Jalali G. J., 2006)

Diwan-e-Ala (Ministry of Finance)

Diwan-e-Ala was an important and broad body of the Ahmad Shahi Era which, in addition to ordinary tax affairs, also had the following responsibilities.

1. Establishment of customs office for collecting taxes
2. Tax collection through agriculture and irrigation
3. Registering and leasing state property (Khalisa)
4. The Institution to help traders and farmers (Taqawi).
5. Registration of government buildings
6. Building and controlling food storages
7. Monitoring and Safety of mints, cash and goods
8. Payment of salaries to government employees (Civil and Military)

In addition to the above-mentioned responsibilities, the ministry was responsible as a whole for collecting, protecting and distribution of taxes and assets from all sources of government.

During the reign of Ahmad Shah Baba, this ministry was

named as (Dewan Begi). However, after Baba's reign it was changed into Mastufiat. (Department of Revenue). Abdullah Khan Bamizi was the finance minister or (Dewan Beg) of Ahmad Shah Baba. (Ibn Muhammad, 1896).

The current Ministry of Finance writes in the official website in its history; in the reign of Ahmad Shah Baba financial matters were highly valued. In the government structures a special branch was established in (1140, Hijri) with the name of Hamayoon Aala, which was led by Sardar Abdullah Khan Bamizi. This branch was also termed as Diwan-e-Begi. By the passage of time the name was changed into Mastufiat-ul-Malik, which had as much responsibilities as the current finance ministry. Mastufiat-ul-Malik coordinated and supervised by the help of its workforce the financial and accounting affairs of all the provinces. (Finance, 2019)

Sharia Court

In the Ahmad Shahi Era, Sharia affairs were in the hands of judges and clergy. Police and military were enforcing Sharia rulings. Provincial and regional judges were free in their affairs and were not bound to central judge. Later on, the central judge was called Qazi-ul-Qazat. The Qazi-ul-Qazat of Ahmad Shah Baba was Mulla Faizullah Khan. The Ministry of Justice of Afghanistan writes in its history; His Excellency Ahmad Shah Durrani struggled to maintain justice among his citizens, protect their civil rights and he paid special attention to the religious and national laws. There were Sharia courts and judiciary in the center and provinces, where clergy were respected because they resolved people's claims and had authority in offices and Masajids. Qazi-ul-Quzat, Khan Uloom Mullah Mohammad Ghaus was the Qazi of his reign and so a book entitled. Qazi-ul-Quzat, Khan Uloom Mullah Mohammad Ghaus was the Qazi of his reign and so a book entitled "Ahmad Shahi Fatwa" which was compiled for the guidance of the judges by Umdal Amir Abdullah Khan Dewan Begi Wakil al-Dawlah and Mullah Faizullah Khan. (Justice, 2019).

Later, during the reign of the Abdalians, Mullah Mohammad Saeed Akhund was Qazi-ul-Qazat (the chief judge (on whose stamp this verse was engraved. Mohammad Saeed got famous by the grace of Allah and Shah Muhammad became Qazi-ul-Qazat. (Hazrat Katib, 1912).

It is stated that this Sharia Court was independent in all aspects and performing its functions and deciding freely.

Royal Darul Tahrir (Composition)

This department was one of the most crucial departments of Ahmad Shahi Era. The functions of this department were writing and sending royal decrees under few leaders and headed by Munshi Bashi which meant senior writer. The senior writers of Ahmad Shah Baba were Saadat Khan Sadozai and Mirza Hadi Khan. (Hazara Katib, Siraj Al-Tawarikh, 1912). In addition to these important ministries and agencies in Darbar, some other special

departments were also available, mentioned below.

1. Arez Begi (Carrier)

The duty of this body was to present the petitions of the people to the king and to return the reply to the people. Haji Karim Dad was Arez Begi, the viceroy of Kashmir during the Ahmad Shahi era. (Hazara Katib, Siraj Al-Tawarikh, 1912)

2. Melma Pal (Hospitable)

The responsibility of this organization was to take care of the ceremonies and guests. Hafid Ahmad Shah was the Mehmandar Bashi of Ahmad Shahi Era.

3. Kitchen Supervisor

This person was in charge of overseeing the kitchen and organizing the meals for the royal family and court guests.

4. Jharchi Bashi (Announcer)

This person was conveying orders and decrees of the king to the soldiers and civil servants and had a prestigious position in the court.

5. Urdu Bashi or Amala Bashi (Controller)

This man was responsible to control and manage the court staff and guards. The controller of Ahmad Shahi Era was Abdullah Khan once became the head of Sirhind Fort.

6. Pesh Khana Chi or Pesh Khidmat Bashi (Maintenance)

Both of them were in charge of keeping maintenance of the court equipment and utensils.

7. Nasqchi Bashi (Implementer)

This person was leading a group called the Nasqachians who would be close to the king's caravans and implementing the king's orders and punishments. According to some historical accounts, the Naqshbandis are the group that would impose the rulings on criminals and convey the general and specific orders of the kingdom to the masses and specific people.

8. Mir Akhor Bashi Gari (Livestock Keeper)

Mir Akhor Bashi Gari was in charge of managing and organizing grass, fodder and pasture for the live livestock such as horses, camels, cows, donkeys, elephants and mules across the country. It was considered a very vital institution which carried out its functions independently under the direct supervision of the king. The group was also responsible for arranging and organizing carrier for military bases and barracks. (Ghobar M. G., 1997)

9. Treasury

This agency was operating under the supervision of a senior keeper who was the trustworthy at Darbar. Its responsibility was monitoring and carrying out all financial matters in collaboration with the ministry of defense and finance.

10. Intelligence, Newspaper Department and Harkara Bashi

It was an independent intelligence agency operating independently under the king's supervision. Male and female staff was working in this agency and collecting information from all parts of the country and had direct contact with the king. This agency had spies in the center

and in remote areas under the control of the state. It had accurate information about all the cases and shared it with the center. The Ahmad Shah Baba's Harkara Bashi was Mir Hotak Khan.

11. Zabt Begi Gari (Patrolling)

Historians are not unanimous about this agency; however, most historians say that this group carried out patrols and policing in the cities.

There is a cannon, which is 9 inches wide and 4.5 feet long in front of the Lahore Museum, made in (1757) by the order of Ashraf-ul Wazara, Shah Wali Khan. The copper pots were collected from the houses of Hindus in Lahore City and two cannons were made called Zamzama. (Khan A. H.)

Provincial Leaders of Ahmad Shahi Era

The leader of Herat was Darwish Ali Khan Hazara, The leader of Mashhad was Nadir Khan's grandson Shahrugh Afshar, The leader of Nishapur was Abbas Qali Khan Bayat, The leader of Baluchistan was Naseer Khan Baloch, The leader of Shikarpur was Dost Mohammad Khan Kakar, The leader of Sindh was Noor Mohammad Khan Shahnawaz Sindhi, the leader of Multan was Shuja Khan Abdali, the leader of Dera Ismail Khan was Musa Khan, the governor of Turkestan was Wali Khan Jawanshir Shia, the leader of Punjab was Zain Khan Momand, the leader of Patiala was Amir Singh Sikh, the leader of Kashmir was Khwaja Abdullah Khan and later on was Jewan Mal Sikh, the leader of Qalat was Ashraf Khan Ghilzai and the leader of the capital was the head of secretariat Mirza Hadi Khan Qazlbash. In his book "Afghanistan in the Last Five Centuries," historian Mir Mohammad Siddiq Farhang describes the names and titles of some government officials as follows:

1. Begi Khan Popal Zaid Shah Wali Khan as chief of investigation (Kashik Chi Bashi)
2. Abdullah Khan Popalzai as Shah Pasand Khan head of the affairs of Darbar (Court) (Dewan Begi)
3. Haji Nawab Khan Alokozai Tax Collector (Tax and Revenue Special Authority).
4. Barkhordar Khan Achakzai (Kabuchi Bashi).
5. Mohabbat Khan Baloch (Zabat Begi).
6. Jafar Khan Popalzai (Qullaraqasi) (Farhang, 1988).

Urban Development and Ahmad Shahi Construction/ Institutions

As soon as Ahmad Shah Baba came to power, he started profound reforms. Due to his ingenuity, he first paid close attention to the military sector, then to the civil administration keeping in mind bringing the center and provinces under the influence of one central command. In building and developing the cities, he rebuilt Kandahar and Hyderabad. Then he built Tashqurghan in the north as well as he rebuilt Kharqa Mubarak and the architecture of that time remained as a model. The Kabul Wall was also rebuilt during the reign of Ahmad Shah Baba.

Ahmad Shah Baba also worked hard to establish academic

centers and madrassas in Kandahar, Herat and Peshawar, as well as made a museum by the name of Baitul Sharaf in Kandahar. Allama Abdul Shakoor Rasha has written about the construction of Ahmad Shahi in his book (The Nomyali of Ahmad Shahi Era), some of the excerpt would be mentioned below.

Reconstruction of Ahmad Shahi City (Kandahar)

The foundation of Ahmad Shahi City (Kandahar) was laid by Ahmad Shah Baba on Sunday, the first day of the month of the second sister in the year 1169 Hijri, after providing many charities, and was named as Ashraf-ul-Bilad Ahmad Shahi. (Al-Jami, 1974).

In urban development, a lot of work has been done in the Ahmad Shahi period and some historians have mentioned that after the reconstruction of Kandahar, this city was named as (Ashraf-ul-Bilad Ahmad Shahi). (Wakili, 1967). The city was built after the ruling of Nadir Afshar during the reign of Ahmad Shah in a rectangular shape by Afghan, Indian and Iranian architects having towers from mud and stone in the same distance from one another. It also had six gates that were placed to protect the city. The royal palace was built on the northern outskirts of the city, which had separate towers, four main bazaars, in front of which two minarets were built in the middle of the streets. Historians mention the year of construction of Ahmad Shahi City as 1761. (Dalini, 2015).

However, according to Allama Abdul Hay Habibi, after the destruction of Kandahar city by Nadir Afshar in 1150 Hijri, the Hotak kingdom also collapsed. Then, this city was constructed by Ahmad Shah Baba in 1160 Hijri with slightly difference in north. (Habibi, 2020)

Caravansary for Afghan Pilgrims

The caravansary for Afghan pilgrims in Mecca (Rubat Afghani), which was built in 1170 Hijri, the monument erected there also indicates the same date written on it, but the historian Aziz-ud-Din and Kelly Popalzai present 1167 Hijri as the constructing date of the Haji Khani building. By sending a delegation to the Ottoman Caliphate, Ahmad Shah Baba first tried to expand his political relations with them and then he demanded for the construction of a caravansary for Afghan pilgrims in Mecca, so caravansary was built and handed over to Afghan pilgrims by the Ottoman Caliphate. (Marjani Nezhad, 2015)

At that time the Ottoman Caliphate was the custodian of Haramain Sharifain, that is why Ahmad Shah Abdali had shared the issue of accommodation to them. Thus, they provided accommodation and required facilities to Afghan pilgrims. Ahmad Shah Baba, with the help of his two most skilled workers, built a settlement for Afghan pilgrims in 1170 Hijri, this historical memorandum is available in the letter sent by Ahmad Shah Baba to the third Caliph, Mustafa, of Ottoman Caliphate. Ahmad Shah Baba was a man of political insight who had cordial relations with the Ottoman Caliphate and he was also fully respected by them. According to Iranian Historian,

Ahmad Shah Baba could easily conquer the east of Persia, but due to the respect he had for Ottoman Caliphate he refrained from approaching their borders. Overall, the bilateral relations of Ahmad Shah Baba and the Ottoman Caliphate were good and he had great influence in the Ottoman Caliphate. (Atai, 2004).

A golden chimney was made for the rain water of the shrine of Muhammad (PBUH) in Medina, the date of which is given in the book titled "Ahmad Shah Waris and Mujaddid Empire in Afghanistan" by Aziz al-Din al-Wakili Popalzai as 1170 Hijri. The letter which was sent to Ottoman Caliphate by Ahmad Shah Abdali, it was requested that the honor of the construction of a worshiping place near the Holy Shrine of the Prophet (Peace be upon him) could be bestowed to him. The Ottoman Caliphate was addressed as brother by His Excellency Ahmad Shah Baba in the letter he sent. (Jilani, Letter of Ahmad Shah Baba in the name of Sultan Mustafa Salis Osmani, 2004).

The Repair of the Wall and Constructing the Fort of Kabul City

The fort of Kabul, which had ten gates, was built in 1166 Hijri by Ahmad Shahi General, Sardar Jan Khan Popalzai, on order of Ahmad Shah Baba.

Building of Kharqa Sharif

Kharqa Motahara was transferred from Badakhshan to Ashraf-ul-Bilad Kandahar by Ashraf-ul-Wazra, Shah Wali Khan Bamizi, on the orders of Ahmad Shah Baba and then a building was built for it.

Construction of Tashqarghan (Khulm) City

The construction of the northern Khulm City, the foundation of which was laid in 1165 Hijri.

Construction of the Lash Castle

The Lash Fort was built in 1177 Hijri in Farah Province.

Construction of Hyderabad City

The city of Hyderabad was constructed in 1182 Hijri in Sindh, the responsibility of construction was handed over by Ahmad Shah Baba to the viceroy of Ahmad Shahi, Ghulam Shah Khan.

Construction of Shah Shaheed Mausoleum in Kabul

The famous shrine of Shah Ishaq Khatlani in Kabul, also known as Shah Shaheed, the minaret of the shrine was built by Yaqut Khan Khwaja Sara in 1183 Hijri.

Repairing of Malan Bridge

The famous bridge of Malan in Herat was repaired on the orders of Ahmad Shah Baba. This famous bridge was built in 505 Hijri at Harirood by Sultan Sanjar Seljuqi in its current design.

Construction of Ahmad Shahi Mosque

Ahmad Shahi Mosque was built by him in Delhi.

Construction of Ahmad Shahi Fort

He built Ahmad Shahi Fort in Mashhad.

Construction of National Museum

National Museum by the name of "Bait-ul-Ashraf" was built by him in 1168 Hijri in Kandahar City.

Construction of Durrani Palace

After Ahmed Shahi General Sardar Jan Khan Popalzai took over Narin, the Durrani Palace was built there.

Construction of Shah Jami Masjid

The Shah Jami Masjid was built, which is located in the Shah Bazaar of Kandahar.

Building the Tomb Zarghona Ana

The tomb of Zarghona Ana, the mother of Ahmad Shah Baba, was built.

Excavation of the Shah Canal

Shah Canal was excavated in 1172 Hijri.

Excavation of Roza (Shrine) Canal

The Roza Canal, which is famous on Nahr Roza, was excavated.

Canal for the Garden of the Shrine

Garden of the Shrine, which is famous as Shah Bagh, was excavated.

Shrine of Ahmad Shah Baba

The foundation of the minaret of his shrine was laid by Baba, however, its construction was completed during the reign of Timur Shah in 1190 Hijri.

Publishing Academic Writings and Books

Keeping Ahmad Shah Baba's poetry, it seems that he was influenced by Sufism and Gnosticism. As a writer, scholar, and mystic poet with political and military insight, Ahmad Shah Baba paid special attention to the field of writing. Some examples will be provided. Ahmad Shahi History was compiled by Mahmood Al-Hussaini, the secretary of court, in two volumes. A book titled "Tawarikh Hafiz Rahmat Khani", as a historical memoir was compiled by Mir Mohammad Fazli. A medical book Bahr-ul-Fawa'id was written by Qazi Dil Mohammad Afghan and as well as a book "Khulasat-ul-Ansab", on the genealogy of the Pashtun tribes, was written by Hafiz Rahmat Khan Bareech. A book, Ahmad Shahi Fatwa, compiled for the guidance of the judges by Umdal Amir Abdullah Khan Dewan Begi Wakil al-Dawlah and Mullah Faizullah Khan.

Creating a Financial Management System and Printing Coins

Ahmad Shah Baba inherited the treasury from Nadir Afshar, which was used to run the governmental affairs. When his reign expanded, he manufactured coins on his own name to manage the financial affairs, which demonstrates his expertise of financial management.

These coins soon became legal and the transaction took place with it in the major cities of the Ahmad Shahi Empire such as Kabul, Kandahar, Peshawar, Mashhad, Herat, Attak, Bakar, Kashmir, Sind, Anwala, Dira Jat, Multan, Sir Hind, Lahore, Rohilkhand and some other famous cities. According to the first volume of Tarikh Ahmad Shahi page no 151 these names are used for the mentioned coins as Dinar Tabrizi, Rupia, Rupee Jadeed Khorasan, Rupee Rayaj Hindustan, Rupee Jadeed and Rupee Kohna. The Ahmad Shahi coin was emblazoned with the insignia of sword, star and wheat. The silver coin, which was called Kandahari Rupee weighed two Misqal and few Nakhwad valued for fifty poloos. This verse was engraved in the Ahmad Shahi Coins. Ahmad Shah was ordered by the Absolute Deity to make coin and extend his empire as much as it was possible. (Ghobar M. G., Afghanistan on the Path of History _ the Abdali State and the New Formation of Afghanistan, 1997).

The financial affairs of Ahmad Shahi Era were well managed and for its control ministries and other departments were established. The previous pattern for soldiers was that the tribal youths would work as military recruits, but with the advent of Ahmad Shahi Era, the soldiers were paid money on monthly bases as for cavalry 12 rupees and infantry as 6 rupees. The annual revenue of the Ahmad Shahi Era, which was collected from taxes, from small states and lands amounted to 31 million rupees, divided into three portions. One portion would be allocated to military and its equipment. The second portion would be spent on civil service and operating budgets, such as civil servants' salaries, and other development and construction work, and the rest of the budget was kept in the state treasury as savings, and for this purpose, institutions were set up to regulate and control it.

However, the Afghan historian Mir Ghulam Mohammad Ghobar in his historical memoir writes about this budget that this annual budget reaching to 31 million rupees from which about 19 million rupees was annually spending on soldiers and other military expenses. About two-thirds of the national budget was spent on military affairs and the rest was left to the ordinary budget and savings. (Mohammad, 1997)

The control and regulation of budget expenditure was so skillfully managed that the salaries of civilian and military personnel would be paid at the beginning of the month and this part was kept free from any kind of corruption. For the financial management, Ahmad Shah Baba formed the following innovative institutions.

The Dewan-e-Ala (Ministry of Finance) was responsible for the financial affairs, the department of treasury, income tax, department of revenue, Kotwali, mayor. For financial control of all the aforementioned agencies the general treasury was responsible and the treasurer of Ahmad Shahi Empire was an Indian, Yusuf Ali Khan, known as Al-Tafat Khan. (Ghobar M. G., Afghanistan in the Path of History Afghanistan , 1986)

In the Ahmad Shahi Era, there was a right system of tax

collection. The central government was collecting money from remote areas, provinces, districts and general public by the help of rulers and elders. For tax collecting some specific departments were formed, where for the remote areas and provinces like the center revenue collector, kotwal, customs director, the logistics manager called Mir Akhor, the director of net taxes who would collect leases and taxes and the mayor were appointed to help in this regard. In addition to the mentioned personnel the landlords and Khans of the region were also accountable to the central government for overseeing and controlling the tax sector and had a kind of responsibility to co-operate with the government in collecting all government taxes.

Furthermore, in case of tax avoidance and non-payment, there was a special team including soldiers working under the supervision of the ministry of interior or the most authoritative minister of the Ahmad Shahi Era. According to Mir Ghulam Mohammad Ghobar's historical book, the ministry of finance was so active at that time that it had information of the whole country calculation of the last-year-tax, from where the tax had been collected, how much and where it had been spent. The mentioned ministry would send lists and figures in a letter to the mini prime ministry who would report to the king on state revenues and assets.

Ghobar added, as the tax collecting of the remote areas was in the hands of the Khans and landlords, the residents of that areas were oppressed and forced to pay the demanded amount, which indicates that there were problems in collecting taxes, that is backed by many historical cases. Another Afghan historian, Mullah Faiz Mohammad Kateb Hazara, in his book talked about the importance of coin of Ahmad Shahi Era that during the attack on Mashhad the city had been besieged for six months by the troops when a group of delegation of clerics and Sadat visited Ahmad Shah Baba and asked him to end the siege imposed by him. He accepted the demand and broke the siege in the honor of Shiites Imam Reza's Shrine located in Mashhad on the condition that his name would be inscribed on the coin and his name would also be mentioned in the sermon (Katib, 1993).

Later, the grandson of Nadir Afshar, who was appointed governor of Mashhad by Ahmad Shah Baba, engraved this verse on his seal. It was the kindness of Ahmad Shah Baba, who provided the throne of the kingdom to Shah Rukh Ahmad Shah Baba used various methods to collect taxes. In some areas he leased the lands to the local authorities like Shikarpoor, which was leased to Abdul Khaliq Sadoozi, paying 600,000 rupees annually, however, the amount was levied after the Ahmad Shahi Period. (Hassan, 1896)

Some regions would pay their own expenses and would not pay taxes to the central government and they would also not be helped by government. It means that whatever taxes they collected would be spent on their own requirements. Balochistan was in this category, where it would just pay an annual cost of 6,000 rupees for their

soldiers and would be exempted from other taxes. As Balkh and Badakhshan were exploited by the local tyrants and could not afford to pay taxes, therefore, the central government would provide budget. Before Ahmad Shah Baba, four types of taxes were prevalent in the area such as from land in goods one out of ten, from land in cash more than one out of ten, from selling commodities one paisa in one rupee and in wedlock six rupee. Information about the annual taxes, annual expenses and savings of

some areas are given below.

In addition to taxes and leases, the Ahmad Shahi Empire had numerous other sources of revenue like booty of war and gifts from the leaders of neighboring countries were the major contributions. The gift from the wife of Nadir Afshar was also considered one of the worthy part of supporting the treasury of Ahmad Shah Baba. In 1160, the perennial taxes of Kabul and Peshawar, which were transferred to the government of Nadir

Table 1: Information about the annual taxes, annual expenses and savings

S/No	Province	Annual Tax	Annual Expenditure	Annual Savings
1	The great Kashmir	2400000	1700000	700000
2	Medium Peshawar	1200000		
3	Small Multan			300000
4	Dera Ghazi Khan	700000		
5	Bannu	18000		
6	Dera Ismail Khan	One Rupee per acre		
7	Marahat	7500000		

Afshar by Mohammad Taqi Shiraz, were received by Ahmad Shah Baba in Kandahar, containing more than 20 million rupees or two million Ashrafis. After the capture of Punjab in 1165, the women handed over ten million rupees to Ahmad Shah Baba. When the Ministry of State of India was handed over to Nizam-ul-Dawla in 1170, twenty million rupees were transferred from the treasury to Ahmad Shah Baba. The Ahmad Shahi Empire also had a number of expenses, most of which were spent on military personnel and on its affairs, salaries of government employees, provision of facilities to local Khans, Saddats, clergy and the household expenditure of court and royal family.

Strengthening the Military Equipment Industry

Ahmad Shah Baba began his work with strong determination and morale for reform from the very beginning of his reign. In Afghanistan, he introduced administrative, military, financial and civil institutions to better perform the tasks, for which well expert staff was appointed and with smart leadership they were trained, monitored and controlled. A well-organized army about one hundred thousand composed of an infantry force and artillery. He paid special attention to combat force and to strengthen military equipment industry, he left no stone unturned.

Ahmad Shah Baba strengthened the arms, ammunition and other military equipment industries and thereby suppressed his enemies. As all people know that maintaining such vast territories and boundaries requires expertise, strong control and leadership. Ahmad Shah Baba set up an ammunition factory and other military equipment factory near the royal palace under his supervision to manufacture contemporary weapons, so skillful engineers were hired. Ahmad Shah Baba attached great importance to manufacturing cannons, which were used in most of the great battles and proved very effective

and useful. According to historians in 1168 in the field of battle of Nishapor the enemy was defeated due to the famous heavy cannon made by Baba's team.

The artillery force of Ahmad Shah Baba had a great fame and his enemies were always fearful of it. Another part of the weapon's industry to which Ahmad Shah Baba paid special attention was the manufacturing of fire producing apparatus and for gun-powder, and similar products a factory was made in the city. Special attention was also given to sharp weapons such as swords, knives and spears for which there was a separate factory. The letter, which was sent to the third caliph of the Ottoman Caliphate, Mustafa, detailed information was given by Baba about his weapons, including the weapons of his army (Khampara). Iranian Historians considered it as a kind of bomb and named it the Azhdar (Dragon), and later on some other Iranian Historians like Rashidi interpreted it Azhdarha (the great serpent). (Jilani, Letter of Ahmad Shah Baba in the name of Sultan Mustafa Salis Osmani, 2004).

Sending Decrees for Appointments

The decrees for administrative structures, appointments and general rulings issued by Ahmad Shah Baba for Quds Razavi of Mashhad province under his rule copies of the decrees are kept in the current Iranian city, Mashhad, at the Imam Reza Shrine Museum. Iranian historian, Zahra Fatemi Moqaddam, has published a research paper on it, which is referenced below. Mashhad was attacked for the second time by Ahmad Shah Baba in 1167 Hijri and after capturing it, he appointed the grandson of Nadir Afshar, Shah Rukh as the ruler of Mashhad and Noor Mohammad Khan Durrani as its Wakil-ud-Dawla. In the first decree, on 24th of Safar-ul-Muzaffar, 1168 Hijri, on the stamp of his kingdom, the confirmation letter of Mirza Sayed Muhammad Razi as the observer of Ahmad Shahi Empire for Mashhad to be remained on his position was issued. From the issued decree it seems that Mirza

Syed Mohammad Razi had been on the same post or he was proposed by Shah Rukh and approved by Ahmad Shah Baba. The letter contains recommendations for the control and good governance. Mirza Syed Mohammad Razi observer has also been instructed to behave well towards the people and win the hearts of the people. Another letter is about the appointment of Mohammad Sadiq as an attorney in Razavi Quds province. He was also the head of the city at the same time, which was very vital responsibility as indicated in the letter to the successor of Ahmad Shah Baba and he was advised not to do any activity without the permission of the attorney and his opinion would be taken into consideration while carrying out the work.

The responsibility of the attorney for the Roza was monitoring the merchants' alms, dedicated goods, as well as overseeing financial affairs and the controlling expenses in general. The letter was written on a Kashmiri paper in the month of Rajab al-Marajab in 1170 Hijri. The third letter is about the appointment of Mullah Mohammad Sharaf Khan as custodian, who was re-appointed to this post by this decree including these responsibilities such as monitoring the administrative affairs, managing the financial matters and follow up and arrangement of the king's decrees. This decree was apparently issued by Ahmad Shah Baba in response to a letter from the custodian, in which the concern of Mohammad Sharaf Khan was raised about the appointment of Mirza Mohammad Razi as an observer and the granting of more powers to him, so Ahmad Shah Baba issued an order for him to remain as custodian. The third decree of Ahmad Shah Baba was sent in the month of Rabi-ul-Awal in 1171 Hijri and was written on Kashmiri paper like the second letter.

At all, these three letters, based on historical evidences, were written as observer, custodian of Imam Reza's shrine and as an attorney for Mashhad in the Ahmad Shahi Empire for the purpose of the appointment, oversight and good governance. In addition, the Shrine of Imam Raza, which is considered a religious and sacred place for Shiites, tributes and homage was paid for it in the letters by Ahmad Shah Abdali. Furthermore, the terms of references, privileges and salaries were allocated for the mentioned personnel. (Moghaddam, 2010).

CONCLUSION

According to the evidence and the information that was presented in this article in great detail, it is possible to conclude that the period of Ahmad Shah's government lasted for approximately 26 years. Despite the fact that his entire administration spent the majority of its time involved in a three-way battle and a civil war, the reforms of economic and administrative affairs, which existed for all classes from women to the slave workers of a prosperous, balanced system and was based on the rules of the culture that predominated at the time, it

remained to be significant and useful in relation to the economic situation through trade, manufacturing, and agriculture. In this regard, it is argued that this historical time understood all of its duties and responsibilities and carried them out successfully. Because these aspects, such as administration and economy, which were discussed before are crucial in the framework of a political system, and if these necessary aspects are not observed in a system or in which there is a mistake and weakness, it is absolutely impossible for that system to exist and it will be eradicated as soon as possible. While after 26 years of Ahmad Shah's government, his son Timur Shah also ruled this newly established government for 20 years, and it is unfortunate that he did not pay the serious attention to the initiatives and innovation to preserve and sustain and promote administrative and economic system that was established by his father. On the other hand, his own decedents were another factor that contributed to the worsening of the circumstance in this regard because they were constantly striving for dominance.

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