

Reforms, civil works and administrative formation of Ahmad Khan Abdali period

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Abstract

Ahmad Khān Abdālī (1747-1773 AD) was a competent leader, which could strengthen the emerging government with the support of various tribes led by the Pashtuns. By developing his power and the personal creativity, he took the name of the first Sultan (king) of Afghanistan and then created a vast land rich and glorious in his name. The obtained results of this paper indicate that Ahmad Khān Abdālī in his twenty-six years of reign has also paid special attention to implement the construction and reform works of the system, in addition to various wars and the formation of a regular army. In this regard, the most important work was that different people brought on vast land using a single political system.

Keywords: ahmad khān abdālī, afghanistan, reforms, administrative formation, architecture

Introduction

Ahmad Khān Abdālī is a military, creative, political, and diplomatic leader, based on which his 26-year reign contains a special place in the history of Afghanistan. In this matter, several historians liken Ahmad Khān Abdālī to Nader Shah Afshar in terms of politics and military affairs. Nevertheless, a foreign writer (Elphinstone) considers the political positions of these two historical persons to be different based on their national situation. He writes: By achieving an organized monarchy, Nader did not encounter serious opposition in Iran from the beginning of his reign, so that he was able to employ all the power of the monarchy in the foreign victory.

Unlike Nader, Ahmad Khān Abdālī had to rule over the free and warlike people who had never been interested in such a government (Elphinstone, 1997: 483) ^[4]. As such, Ahmad Khān Abdālī utilized several and different tactics in his period, and finally he has won the hearts of such people and attracted their love. Afterwards, he established the foundation for a new, stable, and comprehensive system. In this regard, it can be said that Ahmad Khān Abdālī's attention was only on war and war affairs, which is a purely historical mistake. However, in this golden period of Ahmad Khān Abdālī, other works are carried out that are needed for a government such as: internal reforms, urban development, and establishment of administrative formation (civil and military), special attention has been paid. In this research, they are discussed in detail and concisely.

The question of the current research is: what were the reform, civil, and administrative works of Ahmad Khān Abdālī's period? After this mentioned question, the hypothesis arises: this new period of establishment, if viewed from any dimension, has begun its work from scratch and then has grown through an upward course by difficulty, so that it has been able to degenerate by about two and a half. Therefore, instead, it replaced a single system that was beneficial for all nations and societies including a prosperous life in its domain. Accordingly, it should not deprive his people of the opportunities available for them to prepare the welfare of life, so that it brings a positive and observable change for various areas of their

lives. This was not easy in practice; rather, there was an urgent need for an innovative and creative person as well as the necessary facilities, because up to now, nothing noticeable has been written about these implementations of Ahmad Khān Abdālī. In this study, an attempt is made to remind in terms of these resource-based content.

Reforms

When Ahmad Khān Abdālī came to the throne in the great community of leaders (Loya jirga) Shir Sorkh, by acquiring the blessing training received from Nader Shah Afshar, a unique and inimitable emperor. First of all, he paid attention to internal reforms, in which the administrative formation was the first work in this regard, because he paid for it. The taxes of Sindh and Punjab miraculously reached them. The other work he intended to perform in this regard was to create a military system, which later assisted him to implement their goals. Undoubtedly, performing these implementations was a difficult task for Ahmad Khān Abdālī at that time, because Ahmad Khān Abdālī begun from scratch, and there was no such thing as the foundations of the government in Kandahar before to use and develop it. At the meantime, relying on his personal ability and ingenuity, he created a completely new system, which was well known as his initiatives. Ultimately, Ahmad Khān Abdālī tried hardly to perform the country's internal reforms in order to ensure security, national unity, historical greatness, and the establishment of a strong and independent government. Eventually, he could form a vast country under a united country, from Sutlaj to Khorasan and Sistan, and from Amu to the Gulf of Oman. Here, it should be noted that this issue has been considered by various historians as follows:

Al-Husseini Jami

Ahmad Khān Abdālī could establish a strong administrative system during his 26-year reign. As mentioned by the history of Ahmad Shahi, his secret success was that he praised his advocators that were adapted so that: those who worked with the government helped them in reality and appointed a special official in the government, and then

earned a special official. This is because in the administration of Ahmad Khān Abdālī, the appointment and division of positions are performed with merit, sincerity, and honesty. If someone took rebellion and caused some challenges, or wanted to disrupt the order and to bring about a kind of rebellion and disobey the laws, and to seduce soul of a persistent enjoiner of evil by ignoring the abusive laws, he decided to punish them (Al-Husseini, 2007: 62) ^[2].

Qazi Ataullah Khan

Ahmad Khān Abdālī advised all tribes and nomads to live with each other like brothers. He was very upset about divorce a woman. Besides, he took away the right to kill slaves, which was already commonplace. Meanwhile, he always convened meetings of scholars, and asked them about jurisprudential and religious issues. In his reign, all the elders, ministers and their relatives were equal under the law. He paid salaries and benefits to the army forces on time by his hands. Thus, all European historians tell of his good morals (Qazi Ataullah, 2012: 125).

Abdul Haq Mojaddedi

Ahmad Khān Abdālī, in the matter of his internal reforms, first distanced the tribal corps from the center, and then replaced it with regular and retired soldiers. Ahmad Khān Abdālī had a humble personality, which did not like luxury and orgy. He kept his family members away from participating and interfering in state and royal affairs (Mojaddedi, 1999: 58).

Seyed Mehdi Farrokh

According to Seyed Mehdi Farrokh: "Ahmad Shah Durrani was a brave, decisive, and thoughtful. He had a special and good behavior with all people of his society. He was a prudent and foresight man. By these special qualities, he could value Afghanistan that was not important before him in the view of the outside world. In this regard, the Europeans believe that he is the creator and founder of Afghanistan. Indeed, this foundation, government, and nation of Afghanistan are indebted to the efforts, plans, and determination of Ahmad Shah Durrani. Besides, Ahmad Shah was far from orgy and revelry, and with bravery, he behaved wisdom and poverty of the people, and treated the poor with the utmost love. On Friday nights, he held a meeting of scholars, and sat with them. He was very kind to his subordinates (Farrokh, 1992:100).

Mir Ghulam Muhammad Gohar

After becoming king, Ahmad Khān Abdālī could utilize the circumstance of that time to his advantage as well as for his newly established country. At this time, undoubtedly, the internal conditions and the destiny of neighboring countries could also help Ahmad Khān Abdālī to establish an independent government in Afghanistan. This was because the majority of the people inside wanted a powerful and central government, which would bring prosperity and security for them (Gohar, 1987: 355) ^[12].

Martin Uenze

According to the English writer, Martin Uenze, at the height of Ahmad Khān Abdālī's territory, his territory extended from the Amu Darya to the Arabian Sea, from the west to Mashhad, and from the east to Delhi, Kashmir, Sindh, and most of what is now Balochistan. He was a great military

personal, an innovator and at the same time, an intelligent politician. It should be mentioned that one of his political characteristics was that he could win the hearts of the people. As a result, he was popular in the hearts of all people so that people always had access him (Uenze, 1985: 40) ^[24]. Overall, Ahmad Khān Abdālī was undoubtedly inspired by his predecessor, Mirwais Khan Hotak, by relying on many historical books.

Accordingly, Ahmad Khān Abdālī completed the Mirwais Khan's uncompleted plan. In terms of military and governing politics, he imitated Nader Shah Afshar, with one very prominent difference that the foundation of Ahmad Shah's government was stronger, and thus his nation was more satisfied with him. In contrast, the foundation of Nadershah's government was destroyed after him, and his nation was no longer bothered by his tyranny and oppression, so that he was very upset and could not win the hearts of his people at the end of his reign (Gohar, 1987: 358) ^[12]. These internal reforms to form both the system and government, gave Ahmad Khān Abdālī an opportunity to establish a desirable order both inside the country and outside the borders of Afghanistan. It is worthwhile to mention that this is a fact and undoubtedly, if one does not succeed and dominate the conditions inside the country, one can never dominate others outside the country as well.

Urban Development

Building of the new city of Kandahar

When Nader Shah Afshar besieged Kandahar city in 1738 AD while this siege lasted for a while, Nader Shah was forced to build another city near Kandahar city to make Shah Hussain Hotak impatient and then called it (Nadar Abad). In this place, he struck a coin in his name. When he captured the old city, he fully destroyed it along with its complementary city. According to the author Javadi: "The new city called Nader Abad, built by Nader Shah, was not a complementary city; rather, it was a military fence so that Nader Shah had hastily built for his army during the siege of Kandahar». After Ahmad Khān Abdālī built a new city, he named it Ashraf al-Balad Ahmad Shahi, while Nader Abad was destroyed as well (Javadi, Bitā: 3).

These issues have been mentioned in many references, in which the current city of Kandahar was built by the guidance of Ahmad Khān Abdālī, before Nader Shah Afshar besieged it during the reign of Shah Hussein Hotak in 1738 AD and then built a city called as "Nader Abad" in the west. Afterwards, he destroyed the old one and then brought Shah Hussein to his new city. The city was again destroyed by Ahmad Khān Abdālī and then rebuilt the new and current city of Kandahar. In 1755 AD, their works were completed. The city is located between the Arghandab and Tarnak Seas, to the north of which is a short mountain, and to the south is the Herat Gate; to the east, the Shekarpour Gate; and to the west, the Eidgah Gate (Lalpurwal, 2010: 225).

Besides, Gondasangeh believes that the new city of Kandahar was established while the old city was completely destroyed. He writes: "This old city was destroyed because Nader Abad recalled a harsh image of the defeat of the Afghans, and then a new city was built in its place". The city is rectangular, three miles long, and ditches were built around it, 10 feet deep and 24 feet wide, and the thick of walls built around the city were 20 feet, and the height reached 27 feet and they had up to about twelve towers (Gandasangeh, 2009: 82) ^[19].

This issue has also been confirmed in Siraj al-Tawarikh. Its author writes: "Because the climate of the city of Nader Abad was not good, so he built the city in a place with a suitable climate, and it was widened up to sixty hundred acres in the charge of all tribes of Dorani. Each tribe must build an alley based on its name and hired scientists from India and Iran, and also built a large dome and a huge tomb in the middle of the city, which was the place and center of the markets. When the works were completed, all the scholars, sheikhs, Sadat and the poor were gathered and fed. (Katib Hazara, 1952: 26) ^[18]. Nevertheless, the majority of historians mentioned before, including Javadi and Farhang, as the old city of Nader Abad was built in a state of emergency and war, and was not completed, so it was necessary to complete a new and perfect city. To do so, Ahmad Khān Abdālī, after consulting with experts, architects, and elders, got involved (Farhang, 1994: 1). In terms of the beauty and kindness of this new city, the author of the history of the Doranians writes: "It is a very nice and prosperous city, including an excellent fence of plaster and bricks for the current lunch, which passes through the center of the city in every alley and market. On the banks of streams, mulberry trees, etc... are planted with honey. The figs and grapes of this place are very excellent, and the climate of this city is very mild and temperate" (Shirazi, 2000: 263).

Kandahar Museum Building

Moreover, in the Kandahar city, in order to preserve its national honors, he established a museum in 1754 AD and named it (Beit al-Ashraf). According to Attai, we can consider this as a cultural basis for how much the Shah himself was interested in it (Attai, 2004: 35). This issue and this year of establishing Beit al-Ashraf or the so-called modern museum in Kandahar, which was established by Ahmad Khān Abdālī, is also confirmed by Habibi in his book on the historical events of Afghanistan (Habibi, 1974: 160) ^[6].

Reconstruction of Kabul fence

They built the Qale'H Bala Hissar around Kabul in order to adopt a new and defensive order of the Kabul city, and then built the tomb of Khajeh Ishaq Khotlani, which is now known as Shah Shahid, whose its works were carried out under the supervision of Yaqut Khan Khawaja Sarai (eunuch) (Lalpurwal, 2010: 227). Regarding this ancient, historical and strategic city, Mirza Mohammad Mehdi in his book called (Dorreh Nedereh) has given very beautiful literary sentences that are related to the era of Ahmad Shah Dorani.

He writes: "Dar al-Mulk of Kabul, its air is the quality of the soul, and its water is pure and whose flower is golden. Its itching is the freshness of the flower, whether it is the plain or mountain, from the cup of the rosy tulip; whether garden or rag, the eyes and lights of the narcissus and the anemone of Khald Brin are the envy of the gallery. I did not make a mistake, it is heaven on earth" (Astra Abadi, 2005: 404). As the Kabul city included a strategic importance, he undertook the work of fortifying Kabul before building the Kandahar city. To do so, he assigned this task to his lieutenant general, Sardar Jan Khan, to repair the Kabul fence. With the help of Ahmad Khān Abdālī, he could complete this important and strategic task in five months (Farhang, 199: 1).

Regarding this issue, Habibi also writes and mentions about in the historical geography of Afghanistan that: when Ahmad Shah ascended the throne in 1747 AD, as Kabul also belonged to this kingdom and Sardar Jahan Khan, one of his famous generals to rule Kabul. Observing that the walls of the fence of this ancient and historical city, which date back to the period of the bee king, were damaged and not suitable for defense and military affairs at that time, he asked Ahmad Khān Abdālī to build another large wall in 1753 AD. He built a large wall around the Kabul city, and then completed it in five months (Habibi, 2003: 71).

The building of the caravanserai of Mecca

In addition, Ahmad Khān Abdālī built a caravanserai and mosque for the pilgrims in Mecca for the people of his country, which does not exist today, and has been destroyed because of the expansion of the shrine (Lalpurwal, 2010: 227). This issue is mentioned in detail in the history of Timur Shah Durrani in the first volume that may have been adapted by other historians. He writes: "In 1757 AD, when Ahmad Shah Durrani took two daughters from the royal family of Delhi for himself and his son Timur Shah, he then crowned Aziz al-Din Muhammad with the crown of Delhi and elected his son Timur Shah as king of India, and then handed over countless spoils. He brought gold in abundance, and two years before this conquest, in 1754 AD in Hejaz for Afghan pilgrims' caravanserai named (Robot Soleimani) was repaired.

Fortunately, his works were completed by Haji Mehrab Khan Norzi and Haji Abdul Karim Khan Barkezai in 1757 AD, two months before the conquest of Delhi. For this purpose, a ship of gold was built in Delhi, which was donated by the Royal Government of Afghanistan to pay homage to the holy shrine of Medina. (Fofelzi, 1967: 1). In addition, Elphinstone mentions this issue and writes that: In Mecca, some foundations that make it easy for Afghan pilgrims to travel and perform Hajj ceremony, considered these places including caravanserais and mosques built by order of Ahmad Shah Durrani (Elphinstone, 1997: 210) ^[4].

Furthermore, in 1763 AD, Ahmad Khān Abdālī asked the Ottoman caliph to build a mosque in Medina, while the caliph did not allow building a mosque. The text of this letter is also quoted by Fofelzi in the book of Timur Shah Durrani, Volume 1 as follows: "It is expected that regarding the world of brotherhood, both the trustees and the stewards of Medina, the order of the seal of honor was issued to build a good place next to the shrine of the enlightened on the holy shrine of Hazrat Khair al-Bashar. In the possession of the delegates, they require to give the divine door so that the pleasant mosque of the sky of authority, which this hope of grace and forgiving ideology can be obtained as well" (Fofelzi, 1967, 1: 75) ^[15, 16].

The building of Hyder Abad city

The building of the current city of Hyder Abad was built under the direct guidance of Ahmad Khān Abdālī, so that their repairing implementations were performed by Nayeb al-Hikma Gholam Shah (Lalpurwal, 2010: 227). Besides, Ghobar confirms the approach of Lalpurwal and writes that: It was built in 1769 AD by Nayeb al-Hikma Ghulam Shah Khan with the conduction of Ahmad Khān Abdālī at Hyder Abad, in Sindh (Ghobar, 1998: 92) ^[11]. Habibi is of the same opinion, but disagrees on the year of its establishment and writes its construction is in 1768 AD (Habibi, 1974: 164) ^[6].

This year has also been mentioned as 1769 AD in the history of Timur Shah Durrani, which agrees with Lalpurwal and Ghojar. He writes: "Ahmad Khān Abdālī ordered Ghulam Shah Khan, nicknamed Samsam al-Dawla, to destroy the fort of Nirang Kut, and to build a wide and magnificent fort called Hyder Abad instead. When Samsam al-Dawlah begun building the Hyder Abad city, Waqef who was one of the geniuses and scientists of that time, who had come from Kandahar to visit the Shrine of the Cloak, also went to Samsam al-Dawlah, Lahore. (Fofelzi, 1967, 1: 109) [15, 16].

The building of the Shrine of the Cloak

Today's, in the Kandahar city, the Shrine of the Cloak can be observed, as one of the beautiful buildings of this city. The holy shrine of this great, Ahmad Khān Abdālī, is also located here (Lalpurwal, 2010: 227). This is the dress that the Holy Prophet gave to Owais Qarni. In this regard, it is also mentioned in historical books that while Amir Timur was in Iraq, he took it from Iraq to Samarkand and then kept it in a special place so-called (Dehbid). This Shrine of the Cloak was later brought to Bukhara and finally reached Jawzjan and was finally presented to Ahmad Khān Abdālī by Amir Bukhara Shah Moradbeg, and in Kandahar by the order of Ahmad Shah, a dome was built on it that was popular as the Shrine of the Cloak.

In this regard, Ghojar writes that: "In Kandahar, the decorated and excellent building is the same Shrine of the Cloak, which was built for the holy cloak and grave in the middle of Shahi Memour Park, which was not known today from the park. In terms of the decoration and beauty of this mansion, a Spanish scholar Named (Hussari Horas) says that this mansion is like a religion from which glory and holiness fall (Ghojar, 1998: 92) [11].

Shoja'abad historical castle in Multan

After the battle of Panipat, Ahmad Khān Abdālī became aware of the affairs of the Multan, and Sardar Shakir Khan, who was the Commander of the Multan, died and then his eldest son did not deserve this position. As such, Ahmad Khān Abdālī assigned this command to Sardar Shoja Khan, the son of Sardar Zahed Khan, and this person, regarding the command of Ahmad Shah Abdali, built a historical castle called Shoja'abad in Multan (Fofelzi, 1967, 2: 651) [15, 16].

Ishrat Hadi Abad

In 1753 AD, the secretary of Ahmad Shahi court named "Hadi Ishrat" built an excellent and beautiful palace in Peshawar, and then named it (Ishrat Hadi Abad residence) (Habibi, 1974: 162-164) [6]. The word of current city of "Peshawar" is described in the book "Dorreh Naderi" written by Mohammad Mehdi Astrabadi (Pershavar). In this regard, he writes that "Nader Shah Afshar sent Reza Gholi Mirza to Iran and Nasrullah Mirza to the foot of Zafar and the determination of Suba (Pershavar). (Astarabadi, 2005: 42) [1]. In addition to the above building, while Ahmad Khān Abdālī was involved constantly in several wars, he still employed them well whenever the time was proper for him; however, it was not that his attention was all on wars because Ahmad Khān Abdālī was a man of knowledge, lettered, and intelligence.

Therefore, he paid special attention to each area of people's lives. In this regard, a few instances of his works were

reminded, in which this is a logical and research satisfaction to those people whose works are related only to military affairs. The aim of the investigation paper is to reveal that this unique king paid attention in every area of government. From the advices and orders of Ahmad Khān Abdālī to his son Timur Shah in India, it is clear that Ahmad Shah was not indifferent to civil, cultural, social, and military works.

In a letter to his son Timur Shah, he emphasizes that you should not be unneeded to gather the scholars, poets, sages, and craftsmen, as well as in providing financial and civil services and providing tools and equipment. This is why Timur Shah with the guidance of his honorable father, as soon as possible to gather the greatest masters of the arts of cannon, shipbuilding, architecture, carpentry, etc., experts of art around the government apparatus of his imperial government, in order to fulfill every civil needs of the Durrani's age (Fofelzi, 1967, 1: 95) [15, 16].

Civil administrative formation

Permanent Council (Parliament)

After gaining civil and military power, the Ahmad Khān Abdālī's first task is to form a permanent council from the same current, and place them in the center of Kandahar. He consults with them on all civil and military affairs and consulting them, which was not common before. Ahmad Khān Abdālī's administrative system was divided into two parts as follows: one civil and the other military. The civilian sector was also divided into two other divisions, one of which was security and the other was public services, headed by Ashraf al-Wozara, the so-called prime minister today, who served as the chief of king's adviser.

After the king, whose position and importance was critical, there were tribal chiefs, military chiefs, and clergy chiefs. This council (parliament) was encompassed of members of the Shir Sorkh Jorgeh as well as members who participated in Nader Shah's army with Ahmad Khān Abdālī (Attaei, 2004: 33). This Jorgeh (parliament) had qualified to reconsider the suggestions and actions of the king and the government, in order to investigate all aspects of what the government wanted to do, and then to provide its final decision to the king himself. While Ahmad Khān Abdālī was at the head of all his military and civilian forces and could either carry out or cancel everything, he never opposed the decisions of this parliament; rather, he accepted all the provided decisions of this parliament. This was the reason why all the chiefs of all tribes and nomads accompanying him were in love with him, so that he carried out his orders and guidance without reluctance (from Tayyib al-Nafs) (Ghojar, 1998: 69) [11].

Government

At the head of the military and administrative works, there was the prime minister, known as Ashraf al-Wozara, in which he promoted himself as an adviser to the king. It should be noted that the source of all rulings was the king himself. After the king, it was the jurisdiction of the parliament that was composed of various knowledgeable and influential people, which was described before (Attaei, 2004: 33). Ultimately, after Ahmad Shah took power, he established government and court organizations, which were common in the court of Safavid and Afsharid dynasty in Iran at that time. To perform his administrative and governmental works, he appointed trusted people from different tribes to various positions such as Shah Wali Khan

Fofelzi, Haji Nawab Khan Alkozai, Abdullah Khan Fofelzi, Barkhordar Khan Alkozai, Mohabbat Khan Baluch, and so on (Farhang, 1994, 1: 112).

Province

In the period of Ahmad Khān Abdālī, Afghanistan was divided into several provinces and cities, which were also counted in cities, villages, and hamlets. The heads of the provinces and cities were chosen by the king. Moreover, the generals and the Mustofis were appointed by the king. Of course, officials in the provinces and ministries were appointed by the governors and ministers, called the heads of the cities the rulers, whereas the heads of the provinces were called the lieutenant governor and agent (Ghobar, 1998: 69) ^[11]. One of the important tasks of Ahmad Khān Abdālī in the political structure of the government was the "equal rights" for all Afghans and they participated in the affairs of the government without considering any discrimination in terms of religion, race, region and tribe. For instance, Ahmad Shah's powerful governors in the land under his influence were the following people:

Darvish Ali Khan Hazareh in Herat province; Abbas Gholi Khan Bayat in Neishabour province; Ashraf Khan Gholjaei in Qalat province; Dost Mohammad Khan Kakar in Shekarpour; Shah Rokh Afshar in Mashhad province; Khajeh Abdullah Khajehzadeh in Kashmir province; Amir Sangeh Sik in Patialeh province; Nasir Khan Baluch in Balochistan province; Zain Khan Mohmand in Punjab; Noor Mohammad nicknamed Shahnavaaz Khan Sandi in Sind province; Ismail Khan Musa Khan in Deira; Shoja Khan Abdali in Multan province; the head of Ahmad Shah Secretariat, Mirza Hadi Khan Ghezelbash in the capital of Afghanistan; Mirza Ali Reza Khan Ghezelbash as the Mostofi of the Supreme Court, and the General Treasurer was also an Indian person named Yusuf Ali Khan (Ghobar, 1987: 360) ^[12].

Beigi court

The court oversaw the country's finances, regulated and controlled all of the country's cash and sex affairs, and covered all government and civilian expenditures. In the period of Ahmad Khān Abdālī, the head of this ministry was called Beigi court. After Ahmad Khān Abdālī, this word was changed to Mostofi. In the period of Ahmad Khān Abdālī, who worked in this position, Abdullah Khan Bamizi was killed by Timur Shah (Ghobar, 1998: 62) ^[11].

The word of Mostofi is originally Arabic, which was one of the most ancient and common titles of all Islamic countries. It has been promoted in Afghanistan since the beginning of the reign of Al-Nasser. Although other official titles of the Supreme Court have changed over time in accordance with the administrative requirements of each era, the word of Mostofi was still a term in this country and so far no other title or word has taken its place (Fofelzi, 1967, 2: 333) ^[15]. ^[6] According to Attai, this work was one of the important tasks of Ahmad Khān Abdālī's government, which established this court in order to regulate the financial affairs, which did not exist before. Subsequently, the order of revenue sources grew in the country (Attai, 2004: 63).

Compilation court

For this word, it is now called the Secretariat. One of the tasks related to the administrative formation during the time of Ahmad Khān Abdālī was the composition court, in which

all the king's orders and decrees were issued from this office, as well as the king's letters to the neighboring kings of this office and court were processed. In 1756 AD, the task of court historian Mahmoud al-Husseini's was also entrusted him, and this great person and unique historian, wrote Ahmad Shahi's book. Today's, it is considered as one of the first-hand sources of that period (Attai, 2004: 33).

The chief justice

As it was decided in the first parliament of Ahmad Khān Abdālī's government, a set must be prepared for the laws of the government according to the Shari'a of Muhammad. This issue was carried out based on the judgment of Ahmad Shahi, which was then translated into Pashto, and this historical monument still exists. "For the position of judge, Mullah Idris was chosen because he was grace, versed in religious law, and personality. Then, all affairs of the judges and the expansion of affairs were awarded him. At the meantime, he tried to make all affairs according to the religious law in terms of sincerity and purity (Al-Husseini, 2007: 534) ^[2].

According to Alfenstein, at this time, all judicial affairs in cities and towns were performed by a judge, a mufti, a court trustee and a sheriff. The judge hears the complaint, and the accused is brought by the accuser. Afterwards, all affairs are solved according to the Shari'a of Muhammad as well as the tradition and principles of "Pashtunuli". In the suspicious matters, the Mufti issued a judgment based on religious books (Alfenstein, 1997: 5).

Conclusion

Ahmad Khān Abdālī, who was encountering several internal and external conflicts, and the circumstances of that time did not allow him any civil, cultural, economic, agricultural, etc., but because in his opinion, this issue was a very important and influential on both society and government. Therefore, he tried hard to get involved in the many wars around the country while one war was not silent and another was beginning. Under these conditions, according to his desire and initiatives, he could perform some mature steps forward in every field of government for the prosperous life of his peasant. They were his public benefit works that both the tribal leaders were satisfied with as well as the people saw the compassion and love of Ahmad Khān Abdālī. It was an initiative because as mentioned before, Afghans did not limit to a system and were so fascinated with each other that it was very difficult for them to follow a person. Accordingly, Ahmad Khān Abdālī paid attention to understanding this ancient phenomenon and the nature of Afghanistan from the old times, and then took a lot of effort to perform. Eventually, he could attract both the attention and love of people by implementing several works related to their life.

He was somewhat successful in this work so that all sections of society not only never resisted the orders and departures of Ahmad Khān Abdālī, but also strengthened him. He was preparing himself when sounding a drum. At the end, Ahmad Khān Abdālī established a vast country with a wealthy treasury. Nowadays, all his physical and spiritual works are recorded in the histories of the country and its neighbors, as well as in European sources. Thus, the entire Afghan nation living in Afghanistan today is indebted to his efforts.

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