

Analysis of Social and Economic Conditions of Ahmad Khan Abdali Period

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ABSTRACT

The reign of Ahmad Khan Abdali, which lasted from (1747-1773 A.D.), was unique and newly established in his time because he had no legacy left before, but still, he was able to create a social system with his great initiative and talent. The economy itself worked in a way that inherently formed the basis of social and economic progress. In this regard, he made the necessary use of all social classes such as clerics, influential people, religious scholars, feudal lords and the military, and used all of them to strengthen his newly established system. He was also not indifferent to the economic situation and wanted to improve this main and fundamental factor of the government to have a prosperous system and a well-equipped and present military force. In order to strengthen the economic system, Ahmad Shah Baba paid special attention to agriculture, trade and tax regulation and was able to achieve a good result by regulating these matters. In this regard, he was able to build a strong economy and treasure. The treasury had its vast booty carried through many wars across the country, both of which provided the cost of the war and was good proof of the treasury's strength. The capital (material and cash) in Ahmad Shahi's treasures was unique both in the past and in his family, which came to power after Ahmad Shah Baba, and this was the reason that Timur Shah ruled him for twenty years and had no worries in this area. Thus, it can be stated that if the social and economic situation of Ahmad Shahi is compared to the governments that came after him one after another in this land, the later regimes have nothing in common with Ahmad Shahi's system and administration and will not have.

Keywords- Ahmad Khan Abdali, Afghanistan, Social status, Economic status, Agricultural status.

I. INTRODUCTION

This study designed to analysing the social and economic situation of Ahmad Khan Abdali reign. It is of utmost importance to know the different aspects within the specific period that lasted 1747-1773 A.D. Various research has been conducted on Ahmad Khan Abdali' period in the context of Afghanistan; however, the social and economic factor was not the focal point. Modern historians need to have a gist of the ancient societies to benefit from the similarities and differences of that time. These will lead to a great change not only in the intellectual life of our nation but also political life,

through this cities will grow, the population will increase, and finally, different parties and communities will emerge.

According to the authors of the book Social History of Iran, Volume One: "In the organization of any society, it is subject to the state of productive forces and based on the economic foundations of the same society, and contrary to the analysis of a number of historians, human history is not the product of the genius of certain individuals; rather, the evolution of the productive forces is the main cause of the evolutionary movement of human history (Ravandi,1996).

II. SOCIAL SITUATION

Before using historical books in relation to the social classes of Ahmad Khan Abdali's period, it is necessary to briefly refer to the topic from the point of view of the religion of Islam because Afghan society has been, is and will be an Islamic and traditional society. The religion of Islam has never ignored social classes and believes that the existence of classes in any society is undeniable, so the religion of Islam always calls people to respect the poor, the helpless orphans, and slaves. However, in no way does he call on humanity to abolish social and economic classes and equality, God Almighty says.

Translations: Amazing! Do they share in the mercy of your Lord to grant them prophethood as they wish? We have even divided their means of subsistence in the life of this world among them, and placed some of them above some in terms of ranks and degrees, so that some of them may use others and organize their social life, and the mercy of your Lord is better than It is the wealth that they amass (Tafsir Tayasur Rahman Lil Bayanul Quran, Al-Zahraf, verses 31). Elsewhere, God Almighty says.

Translations: God has increased the sustenance of some of you over others, so those who have been given superiority are not willing to give their sustenance and the opportunity to use it freely to their slaves in order to be equal in it. This superiority is a divine blessing, do they deny the blessing of God? (Tafsir Tayasur Rahman Lil Bayanul Quran, Al-Nahl, verses 71).

The author of the book Majma 'al-Turaikh writes:

The past of this world and the helm of this time are divided into five parts: 1- Prophets and saints (Peace Be Upon Them). 2- Famous sultans and caliphs and kings with authority. 3- Asceticism, worshipers, hermits and believers. 4- The invaders and the fighting force of the sultans. 5- The monopolist and the companions of the generation and the natives of the provinces and the inhabitants of Market. (Marashi,1983).

According to the writings of the book of the social history of Iran, volume three, some of whose theories were also mentioned above, while accepting these divisions; But he adds that sometimes worthy and adventurous people of the time, violated the current traditions and rose from the post office to a position of honour. Like most of the sultans and emperors who came to power after Islam, many of whom were slaves at the beginning. Sometimes people belonging to the privileged classes, as a result of political mistakes and the wrath of the sultans, sat on the black soil from a high position and stood up for the deprived and oppressors (Ravandi, 1996).

The authors of the book Afghanistan in the Path of History believe that: The eighteenth century, especially from 1707 A.D. in our country Afghanistan from the uprising of Mirwais Khan to 1731 A.D. that is, to the conquest of Nader Shah Afshar, although in this short time the landscape did not change social status; But for the future, it was an evolution for the political, social, cultural and economic situation, and a cornerstone was laid for them, and it was a great prelude to this social transformation that resulted in the revival and reformation of Afghanistan in the eighteenth century (Ghobar, 1987).

The structure of this society was pyramidal in shape, with the king at the top of the pyramid, and at the base of the pyramid were the people and the peasants, which included peasants, artisans, and small merchants of villages and cities. They had a lot, But with the feature that oppression and aggression were not like the people of the past and all people had balanced and fair rights in their place and it was possible for any man to complain to the king and demand justice. According to the authors of the book Afghan Life: Afghan society is a tribal society and all their people belong to a tribe headed by a leader or general, and acts under his guidance throughout his life. In the eighteenth century under Ahmad Khan Abdali, this ancient tradition was active and he was used, and another characteristic of this tribal chief was that he was chosen by inheritance (Mohammad Hayat Khan, 1991).

According to the Contemporary History of Afghanistan, while the above ancient traditions existed in the form of an accepted law and system; Ahmad Khan Abdali used another policy in this direction, and that was the special respect of the clergy, and he used these great clerics of his time in his politics, for example in the time of Ahmad Khan Abdali Mia Omar, who was very influential in Peshawar. Through him, Ahmad Khan

Abdali was able to subdue all the tribes in Peshawar and even use them in the Indian wars (Atai, 2004).

According to the author of the book Ahmad Shah Baba Afghan in the time of Ahmad Khan Abdali, the Afghan General Complex was divided into national commanders, feudal lords, clerics, farmers, merchants and artisans, each belonging to a particular tribe, Ahmad Khan Abdali in During the newly established government, they used these and made all of them their supporters, and thus shone their social importance in their society (Ghobar, 1998).

The author of the Contemporary History of Afghanistan agree with the above opinion and write: Because the influence of the clergy was great at that time and all the common and special people had a special respect for them, and they were called crownless kings. Ahmad Khan Abdali benefited a lot from their popularity and realized that these could achieve Ahmad Shah's political and governmental goals. For example, in India, under the rule of the Gurgani court, he used Shah Waliullah Dehlavi and in Jalalabad, Miyad Faqirullah Shekarpour, who supported Ahmad Shah's policy in the Sindh court, continued to do so. The elders and clerics were regularly paid from Ahmad Khan Abdali's treasury to anchor them to feed and care for the poor and strangers (Atai, 2004).

In the case of Mia Faqirullah Hesaraki Shekarpour, it is clear from his letters that he had a very close and friendly relationship with Ahmad Shahi's court, that he had written contacts and consultations with them, and that he always prayed at Ahmad Shahi's court. In a letter, Judge Idris, who was in charge of advancing the affairs of the judiciary during the reign of Ahmad Khan Abdali, asked the cleric Mia Faqirullah Hesaraki, who was living in India at the time, to coordinate and improve the affairs of the judges of this period. Who worked to inform the judges of that land, Mia Faqirullah Hesaraki in her book of letters in letter number nineteen pages (104) writes to the judges of the Abdali government Idris Khan that: It is a prayer and supplication to the doer of oneness and he has said: Translation: What you have obliged the poor servant to do is not within his power, and this is the work that causes him distress, excuse him for what he has been commanded, and accepting an excuse is common. Oblige him to pray at good times because everyone follows the path for which he was created (Alavi Qudos, 2012).

The author of the history book of Ahmad Shahi writes in this regard: "It was one of the constant social habits of Ahmad Shah Baba to place the Ulma (religious scholars), the Sadats (Ancestry lineage related Prophet Peace Be Upon Him) and the poor in his parliament on the right hand, and to place the nobility and aristocracy on the left, and in addition to appointing the Ulma and the Sadats as a means of subsistence (Katib Hazara,1952).

According to the authors of the book Afghanistan in the course of history, there was a tribal social system inside Afghanistan among hundreds of tribes, and the Vaziri, Yusufzai, etc. tribes lived under such a tribal system and (independent jirgas), and the independence of the tribes through such jirgas (parliament) Was preserved and the tribal system ruled over social life (Ghobar, 1987).

In another work by Ahmad Shah Baba Afghan, the author writes: At the time of Ahmad Shah's rule, villages and hamlets were ruled by rulers named Malik, Khan, Sarkardeh, or local Sultan, who were important in that region in terms of influence, greatness and wealth. That they were elected by the people themselves, while all of them were free and independent in their own regions, and acted as a gateway between the central government and the nation, and they were the ones for the central government, from taxation to full implementation. They carried out government orders, which included equipping local forces during the war (Ghobar, 1998).

This issue has been explained very well by the authors of the book Report of the Kingdom of Kabul, she writes: "Each tribe or branch of a tribe is called (wolas), which apparently has the meaning of common interests, and again each Wolas is divided into several other branches until it reaches several families, each of which is a large and there is a chief who is himself subordinate to the great chief from whom the people have split, and the chief or elder is called (khan) who is always chosen from the noblest families, and this choice is sometimes in the hands of the king. If Khan dies, his sons try to take that position (Alfenstein, 1997).

In this regard, the author of the book a look at the contemporary history of Afghanistan adds another important point and writes that: it was the system of a jirga (parliament), according to Habibi, wherever there is a tribe, there is a jirga. It is a tradition and, as far as history is concerned, a tribal system has ruled this society since time immemorial. In the ancient system, there were reasonable ways to solve big and important problems, and denying the decisions of the Jirga was considered a crime and accepting the decision of the Jirga was honoured (Atai, 2004).

According to the authors of the book Ahmad Shah Baba Afghan, the tribes that came under the rule of the kings and khans to resolve disputes and they chose the path of the jirga and issued a solution for them, if the plaintiff and the plaintiff did not accept the decision to do so. They had three other options:

- 1- Can refer to official government courts.
- 2- He could separate himself from this property or khan and attach himself to another property or khan, he could also become a rival to this.
- 3- In case of abuse and oppression, he could refer to high-ranking ministers and even to the king (Ghobar, 1998).

According to the Kabul Monarchy: In general, the judiciary is a useful organization that in most cases considers impartiality, while it can not avoid the influence of friendship, enmity and kinship, and sometimes even mediation and bribery in that way (Alfenstein, 1997).

Thus, during the reign of Ahmad Shah, which reached 26 years and, according to one tradition, 25 years, the centrality of government and public security was restored so that the middle and urban classes and the merchants gained free space for their activities, and this was the situation within the feudal system. Centralized and provided the means for the consolidation of the government, and on the other hand, according to Ghobar Ahmad Shah, he used a special tactic, which was that he ousted all these feudal lords who had a lot of authority and power by participating in national, professional and military affairs. He was completely satisfied with himself and paid special attention to their opinions in important assemblies and gained their trust, and also kept them engaged for more time in the wars of distant regions (Ghobar, 1987).

III. THE ECONOMIC SITUATION OF THE COUNTRY

When Ahmad Khan Abdali came to power, the economic, social and civil situation was not very descriptive and he could not solve the problems of that day in a rudimentary and superficial way, because the country was divided between its neighbouring powers and there was no central system; of course, two things were ready: one was the determination of Ahmad Shahi and the other was the political developments in the region in favour of Ahmad Khan Abdali in the neighbouring countries, and after the assassination of Nader Shah, this work was accelerated and realized. According to the dust of the period of Ahmad Shah and Timur Shah, which lasted about 45 years, and in this period, after a long history of wars and insecurity, the relative internal security of the country emerged and a regular government and administrative formation replaced the sectarian monarchs. It flourished, and gradually agricultural, commercial, and industrial affairs became commonplace, and the attention of the people and the masses were drawn in this direction, while they had their problems; But in all cities and villages, they prospered in this direction, handicrafts and local handicrafts, in turn, set foot on the path of progress, and agriculture acquired a slightly more regular form than in ancient times (Ghobar, 1987).

Information on the exact economic situation of Ahmad Khan Abdali's period has some problems, and the reason is that in this regard, historians have not paid much attention to this site and all of them, as mentioned in previous sections, consider military and war issues. We want to analyse social and economic status in the era of Ahmad Khan Abdali. However, despite the

negligence of historians and writers, it is still found in a number of historical books, in which there was a regular administrative system and oversight of trade and commerce, and complete tax aristocracy because economic issues are the pillar of any government. It has the backbone and without it, nothing will work. It is said that Ahmad Shah travelled from Kandahar to Sindh and India and Kashmir with tens of thousands of troops to sixty thousand troops, as well as regular high-ranking and low-ranking government officials inside the country, who, in fact, all this evidence. In this regard, the regular and extraordinary system was under machine-gun pursuit. The dust of this very important and valuable subject has been explained very concisely and accurately from various sources as follows: "The annual income of Ahmad Khan Abdali's period in terms of cash and goods from remote provinces such as Punjab, which was in charge of Adina, was set at seven and a half million rupees, and they received eighteen thousand rupees from the Banu area. After the death of Ahmad Shah, the hunter of Indus paid six hundred thousand rupees in taxes to the centre. "They brought." (Ghobar,1999). To improve public life, most people enjoyed the business, and this was a good job, even some of the petty khans who were in charge of the Durani court, also traded and earned their living; but it must be confirmed that the trade of this period and the level of public economy of this period were not very prosperous compared to its neighbours at that time such as Iran and India (Alfenstein, 1997).

In relation to domestic and foreign trade, attention was also paid to this period. Eastern langi, silk, cotton and silk fabrics made of Bahawalpur, indigo, and some linen were also taken to the western thresholds and had foreign trade with India, Iran, and Turkestan (same place.: 274-276).

In general, it seems that Ahmad Khan Abdali's government treasury was wealthy in terms of the situation at that time and place, and it continued for a long time after his death, which his descendants used for their own use (Ghobar, 1998).

Also, in order to strengthen his country's economy and stand on its own two feet, he reduced the expenses of his court and paid the salaries of government and Palace employees on time. The government's financial, livelihood, and revenue offices were large and orderly. He also established departments in the capital, divided it in different units such as the Supreme Court (Ministry of Finance), the Treasury, the Beigi Registry (Security and Kutwali-Keeper and caring the materials) ... as well as several other small offices such as Bajgir(Tax collector), Mirab(Managing and supervisor of water distribution), Khalesat(Manager of public affairs or domain), City sheriff, etc ... (Ghobar, 1987). All this has a direct impact on the economic situation of a country, so it is said that the court and government of Ahmad Shahi were economically self-sufficient and without the need for others.

IV. THE STATUS OF AGRICULTURE

According to Ghobar, who writes in the book Afghanistan in the Path of History: Because one of the factors in the economic development of that time was agriculture and the people of Afghanistan were fully acquainted with this job centuries ago and thought it was a noble and important job. Special development and attention were made and to improve this work, irrigation equipment was improved and the atmosphere, canal and water dam were built and the water and windmill and the drainage wheel that was common in the past flourished in this period (Ghobar, 1987).

According to the author of the book of Timur Shah Durrani, the second volume is as follows: In the era of Ahmad Khan Abdali, despite his many engagements in various campaigns, he was still not reluctant to the important point that agriculture flourished in the country. The city of Kandahar built a stream called Ashraf al-Anhar, and their work was led by Sardar Abdullah Khan Fufalzai, who was the court of the Beygi of the Forbidden Countries and Vakil al-Dawlah, and with whom the Palace and the general public cooperated and served in 1759 A.D. Completed (Fufelzai 1967).

In relation to the country's agricultural products, because they are different in different provinces and it is this diversity that these products are exchanged among themselves and meet the basic needs of the people, such as wheat, barley, beans, beets, turnips, rice and various vegetables. In the eastern and watermelon thresholds, melons, squash, sugarcane, tobacco, saffron, birch, etc. are widely cultivated and obtained in the western part of the country, and again these are transferred between these thresholds by traders (Ghobar, 1931).

Because it was mentioned before that in the time of Ahmad Khan Abdali, in connection with this sacred and important job, which was the job of every individual and family in this country, they needed to obtain subsistence materials because of other things like industry and trade were not advanced. For this purpose, Ahmad Shah also supported this job. From a decree of his in this regard, it is clear that he was very interested in this relationship. Which is mentioned in connection with the subject of the content of that decree: Because a person wanted us to build a ruined Karez (subterranean canal) for my own hard work and to cultivate it every year, provided that I am exempted from taxing it for one year, so it is issued that if the Karez (subterranean canal) was ruined and not owned, there should be someone interfering.

The said aqueduct is open and its lands are settled by its own people, and every year it is not cultivated and after the settlement, it is not asked for a tax for up to one year. It has caused prosperity and light and the multiplicity of agriculture and the division of the property of the court. Mostofian (state accountant) Azaam Karam is responsible for registering the obedient

figure in the required offices and keeping it according to the usual schedule (Fufelzai, 1987).

Also, when he issued an order to Khorasan to appoint a lawyer and the scope of his authority, he specifically reminded him of agricultural affairs that should not be neglected in this regard and added that he wanted your special attention that in this regard, he did not neglect anything (Fatemi Moqadam, 2000).

In relation to the income of the eighteenth year of Ahmad Khan Abdali's reign, according to the date of Ahmad Shahi, who agreed with the year (1765 A.D.), based on the many drops of rain mentioned in the order of that time, it indicates that the income and fruits of the conquered areas of this period, the abundance and needs of the people were sufficient (Al-Husseini, 2007).

V. CONCLUSION

From the information that was mentioned in detail in this article, it can be seen that this period of Ahmad Shahi, was about 26 years old, although most of the time his entire administration was engaged in three-way war and civil war, still without a doubt, according to the available documents and sources, the reform of social and economic affairs, which existed for all classes from women to the captives of a prosperous, balanced system and based on the rules of the prevailing culture of the time, continued to be necessary and effective in relation to the economic situation through trade, industry and agriculture. In this regard, it is said that this historical period in these important areas of a society's life, understood all its responsibilities and duties and did it well. Because these cases, such as society and the economy mentioned above, are essential in the structure of a political system, and if these necessary cases are not observed in a system or in which there is a fault and shortcoming, it is absolutely impossible for that system to continue and it will be eliminated as soon as possible, while after 26 years of Ahmad Shahi's rule, his son Timur Shah also ruled this newly established government for 20 years and It is a misfortune that he did not pay the necessary attention to the initiatives and creativity to maintain and support this social and economic system of his father, and on the other hand, his own offspring were another way of worsening the situation in this regard, who were always fighting for power. In addition, the British colonial trap to capture India and again to preserve this geography were among the factors that led the system to stagnation and decline.

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