

analysis of public opinion on the state policy on development of civil society and its practical results;

development of indicators that assess the development of civil society, the level of cooperation of civil society institutions with government agencies, as well as their contribution to the socio-economic development of the country;

assistance to civil society institutions in the development of their international cooperation, to study best international practices and to apply this experience in Uzbekistan.

As the analysis shows, to date, civil society building reforms in Uzbekistan have focused on radical changes in this area. As of April 1, 2019, the number of small businesses and micro-firms has reached 289.4 thousand. They have grown by 21.4% over the past year. The middle social class in the country has begun to act as a force for change in society. Also, the importance of the development of NGOs and other civil society institutions has also begun to grow. Reforms in this area have also begun to ensure human rights and freedoms, as well as entrepreneurship and religious freedom in the country. That is why the interest of

foreign experts and public figures in Uzbekistan over the last three years has been growing.

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**Rashidov R.R**

*Acting Associate Professor*

*of University of Journalism and Mass Communications, Uzbekistan,*

*Doctor of Philosophy (PhD) in Political Sciences*

#### ANALYSIS OF SOCIO-POLITICAL PROCESSES IN AFGHANISTAN IN THE FIRST HALF OF THE TWENTIETH CENTURY AND THE PROBLEMS OF STATEHOOD

**Abstract.** Although the Afghan state, which has been operating for almost half a century since the beginning of the 20th century, has undergone some reforms and transformations in the field of public administration, it still has some problems with governance. Of course, external factors also had a negative effect on this. Although Afghanistan was able to gain independence by opposing the colonial policy of external forces, internal problems in the country had a negative impact on the further development of the Afghan state.

*Keywords: internal factors, “durbar-e shakhi”, “Nizomi” and “Mulki”, external factors, independence, administrative-territorial division, province, reforms, religious factor.*

The Afghan ruler, Amir Abdurakhman (1880-1901), took some measures to strengthen the Afghan statehood and to eliminate internal factors that adversely affect its development. In particular, he sought to put an end to the disintegration of the country into fragments and small estates by the traditional practice used by previous Afghan rulers, by sending boys to governors in various provinces and large cities of the country. Abdurakhman also realized that the failure to announce a clear successor, as in the days of the previous rulers, would result in massacres among the sons of the ruler, and that only the state and the ordinary people would suffer. Abdurakhman made relevant conclusions after the struggle during the occupation of the Afghan throne, the hard struggle for reunification of the throne and the restraining efforts of

representatives of his dynasty, the former emir of Sherali Khan<sup>6</sup>.

Amir Abdurakhman decided that all his sons would remain in the capital, Kabul, in order to prevent his son from taking the throne, except for the official heir, and urge his sons to take the throne with the support of various Afghan tribal leaders or senior officials and local governors.

In the last years of his reign, Amir Abdurakhman became seriously ill and had difficulty moving. Noting that his death was inevitable, he paved the way for his eldest son Khabibullakhan to participate in government affairs.

Amir Abdurakhman paid special attention to the upbringing of his son Khabibullakhan and entrusted his son, the successor of the throne, to his government from a young age, directing some ministries and agencies. At

<sup>6</sup> Mannonov A.M., Abdullaev N.A., Rashidov R.R. *Afg'oniston tarixi. O'quv qo'llanma.* – Toshkent: “Barkamol fayz media”, 2018. – B. 141-142.

the same time, the emir wanted Khabibullakhan's practical experience in public administration to be improved. At the same time, Amir Abdurakhman attracted his young sons to state affairs, and also determined their participation in the highest state assembly - "durbar" or "durbar-i shakhi".

It should be noted that the approach of the ruler of Afghanistan Khabibullakhan (1901-1919) to the issue of public administration is more liberal. Khabibullakhan carried out a concrete reform in the field of public administration, which differed in that it was based on the standards of developed Western countries.

Khabibullakhan, in addition to the reforms implemented by his father, Amir Abdurakhman, formed the State Council, known as the "durbar-e shakhi", which will function as supreme power and govern the country. "Durbar-e shakhi" is a distinctive council of nobles who gather under the ruler, consisting of regular members and extended to discuss important state affairs<sup>7</sup>.

Researcher A. Khakimov considers the mechanism of public administration in Afghanistan as complex and confusing, and criticizes the various agencies and departments repeatedly performing the same task and the existing hierarchical system of subordination.

Nevertheless, "Durbar-e shakhi" may be compared to the then existing European Parliament, "Nizami" and "Mulki" institutions established by Amir Abdurakhman, who had been operating quite successfully during the Khabibullakhan era, and the 20th century. At the beginning of the century, the political system in Afghanistan served as the basis for the idea that the principle of separation of power was in some way embodied.

Under Khabibullakhan's rule, there was a movement of intellectuals in the country to convert the constitution into a kind of constitutional monarchy, with the powers of the state governor enshrined in the constitution<sup>8</sup>. Although supporters of the movement have been severely restricted and punished, their actions have played an important role in the future development of Afghanistan.

Understanding the influence of democratic views and movements that began to take shape in Afghanistan, as well as in the rest of the world, Khabibullakhan subsequently divided the existing State Council into two houses - the upper and lower houses. Although this structure can be compared with the modern parliament, it was the only advisory body without a legislative branch.

Understanding the influence of external factors on the development of the Afghan state, Khabibullakhan sought to minimize such negative impacts and pursue an independent policy. In connection with this, Amir

Khabibullakhan sent an official letter on 10 October 1901 to the British property authorities in India to inform him of his reign. In his letter, Khabibullakhan states that his father, Amir Abdurakhman, wants to continue his relationship with the British Empire and his father's desire to "keep friends and enemies away from his friends." In response, then Vice-King of India, Lord Kerzon, invited Khabibullakhan to India to meet in the spring of 1902 to clarify the relationship. In his reply, Lord Kerzon emphasized that the Durand agreement signed with Amir Abdurakhman in 1893 was of a personal nature, that is, only the agreement between the former Emir and the British government, and that the new Amir Khabibullakhan must re-sign this agreement with the British government<sup>9</sup>. With this, the British intended to put some pressure on the new Emir Khabibullakhan, and to yield concessions to the Afghan ruler on certain issues.

However, on October 31, 1901 Khabibullakhan sent a reply stating that his father had no understanding with the British government and that he did not need to sign a new agreement with his British government. Khabibullakhan also rejected the British proposal for the construction of a railway in Afghanistan and the retraining of Afghan troops by British troops<sup>10</sup>.

Concerned by this attitude of the Emir of Afghanistan, Lord Kerzon appealed to London to ask for permission to threaten the brutal treatment of Khabibullakhan and to regulate the Afghan emir. However, London has also warned Lord Kerzon not to aggravate the relationship with Khabibullakhan, saying that at the same time, the threat to the Afghan emir would not have any consequences and that it would bring the Afghan ruler closer to Russia.

The victory in the Anglo-Bur War of 1899-1902 and the defeat of Russia in the war of Japan in 1904-1905 enabled the British government to be more active in colonial politics in the East. Therefore, the British government increased its focus on Afghanistan, and in December 1904 sent a mission to Kabul headed by L. Dan, who served as Secretary of Foreign Affairs at the British Government in India.

Further strengthening the provisions of the agreement signed with Amir Abdurakhman in 1880, terminating the relations of the Afghan emir with the eastern Pashtun tribes, agreeing to strengthen British control over Afghanistan's foreign affairs and introducing the conditions created by Lord Kerzon, the Afghan emir was mainly required to sign a bilateral agreement. However, Amir Khabibullakhan did not accept the terms of the English and on the contrary, invited the British to sign a new draft agreement on their terms.

Khabibullakhan's project reflected that the British were not given any advantage in trade with

<sup>7</sup> Хакимов А.Т. Основные вопросы административной и военной системы Афганистана в начале XX века (По архивным материалам). Автореф. дис. канд. ист. наук. Ташкент. 1990. – С. 12-13.

<sup>8</sup> Губар М.Г.М. Афганистан на пути истории. – М.: Наука. 1987. – С. 42-46.

<sup>9</sup> Sykes, P. A History of Afghanistan. Vol. II. – London: Macmillan & Co. Ltd, 1940. – P. 216.

<sup>10</sup> Губар М.Г.М. Афганистан на пути истории. – М.: Наука. 1987. – С. 54.

Afghanistan, and that the British-controlled city of Peshawar was denied a request to move a railway from Afghanistan to Jalalabad and open an English embassy in Kabul. The English mission was able to respond to the emir's demands and the negotiation began. In this case, official London agreed to conclude an agreement on the emir's request, fearing that Khabibullahkhan might seek to establish relations with Russia if the demands of the Afghan emir were ignored, and on March 21, 1905, an Anglo-Afghan agreement was signed.

It is noteworthy that Khabibullah was awarded the title of "Excellency" in this transaction, and the Afghan government welcomed the recognition by the British government of Afghanistan's independence and regarded it as a great achievement for the emir's government.

In 1906, the new Vice-King of India, Lord Minto invited Khabibullahkhan to India. Khabibullahkhan said he could go to India if further bilateral agreements were not raised during the visit. The British accepted the request of Amir Khabibullah, and in December 1906, the Afghan ruler set off for India.

During Khabibullahkhan's visit to India, the British authorities tried to influence him in other ways and traveled the Afghan emir to a number of factories, military camps and museums. These events have made a big impression on the Afghan emir, and he has a softened attitude towards the British, and has come to a positive position, realizing that some reforms are needed in his country. Upon his return, Khabibullahkhan made some changes. In particular, decorated the palace in the style of the European, and made the dressing and eating habits like the European.

However, at the turn of the 20th century, Afghanistan remained a lagging state. Taxes were levied on products, not money. Despite the difficult conditions, Afghanistan has not been isolated from the outside world. A republican movement emerged in Afghanistan. Supporters of the movement were called Young Afghans. They put forward ideas for the development of education, culture, science and technology. They demanded that there be a constitution along with the emirate's authority. They have voiced progressive views on abolition of product taxes, loss of domestic duties, achievement of tribal equality and many others.

After Afghanistan won its third Anglo-Afghan war (May-August 1919), it was time for concrete reforms in statehood to begin a new era in Afghan statehood. The basis of these reforms is in the field of public administration, legislative and judicial reform, and the services of the Afghan enlightened scholar

Mahmud Tarzi (1865-1933), the mentor of King Amanullahkhan (1919-1929)<sup>11</sup>.

King Amanullahkhan's ability to fight the old bureaucratic system, which still supports the old-fashioned and radical system does not support large-scale reforms, and also has a great influence on state and local government, was limited. Therefore, a special committee for reform under the leadership of King M. Tarzi will be formed and he worked effectively as the founder of a number of state-owned political institutions and structures in independent Afghanistan and contributed greatly to the early democratic reforms<sup>12</sup>. At his initiative, Afghanistan has undergone administrative-territorial reform, with the entire country being divided into provinces, and initially the country was divided into five provinces. It is clear that the purpose of this administrative-territorial reform is to regulate relations in the field of public administration, to reorganize the relations and relations between the central and local governments.

Amanullahkhan's vision and approach to further strengthening the foundations of the Afghan state is somewhat admirable, and his aspiration to rule his state based on the constitution established on the basis of democratic states is evident in his commitment to democratic and liberal reforms.

The first constitution of Afghanistan, adopted on May 30, 1923 during the reign of Amanullahkhan, was adopted to make the country one of the leading countries in the world and turn Afghanistan into a constitutional monarchy<sup>13</sup>. Of course, the merit of Amanullahkhan, who has a high level of education, is also invaluable. Because at that time, when the rulers of the monarchy-type world opposed any democratic reforms, including the adoption of the constitution and the loss of some of their powers, it was clear to Amanullahkhan that he was concerned about the future of the country.

In 1926, Amanullahkhan assumed the title of "king", wanting Afghanistan to be on an equal footing with independent states of the world and equal treatment of rulers of the world, particularly European countries. Under this arrangement, it is clear that Amanullahkhan has to demonstrate that he is equal to the leaders of the world's leading nations.

At a time when Islam in the Afghan society has a great influence, a number of western reforms can be considered as a step towards building a democratic state.

According to Ruslan Sikoiev, a leading researcher in the department of the Near and Middle East of the Institute of Oriental Studies of the Russian Academy of Sciences, Islamic scholars have traditionally established control over the country's legal system.

<sup>11</sup> Имомов Ш.З. Общественная мысль Афганистана в первое десятилетие после восстановления независимости (1919-1929 гг.). Автореферат диссертации на соискание ученой степени кандидата исторических наук. – М. 1984. – С.7.

<sup>12</sup> Шах Махмуд. «Деятельность Махмуда Тарзи и ее значение для государственного строительства

Афганистана». Материалы международной конференции «Эпоха управления Тарзи и Дарвази и формирование современной дипломатии Афганистана». Кабул, 2008. – С. 27-28.

<sup>13</sup> Ляховский А.А. Трагедия и доблесть Афгана. – М.: Искона, 1995. – С.14.

According to the scientist, if the secular state operates in Afghanistan without control over the sphere of jurisprudence, it has strengthened the position of religious scholars in the judicial sphere. Amonullakhan, through reforms, has severely damaged the position of religious scholars and has severely restricted the powers of the Shari'a courts<sup>14</sup>.

Such an attitude toward the religious leaders certainly did not lead to their discontent, and religious leaders, influential in the lower levels of government, attempted to confront the general public. As a result of these efforts, a popular uprising led by Khabibullah Kalaqani, known as Bachai Sakao in the north of the country, began in 1929, when King Amanullakh succeeded in his fight for the throne and was forced to leave Europe<sup>15</sup>.

However, neither Khabibullah Kalakani could not hold power for a long time. This can be explained by the fact that, firstly, he was not a Pashtun, a titular nation (he was a Tajik), and secondly, he could not get the support of a wide range of people, including intellectuals, clergy and the poor<sup>16</sup>. At the same time, Khabibullakh Kalakani said that Afghanistan recognizes all international agreements signed earlier and is ready to maintain good relations with foreign countries, but foreign countries have closed their diplomatic missions and withdrew their staff from Afghanistan<sup>17</sup>. In this way isolation, the plight of the people aggravated the government of Khabibullah KalaKani, and the former military minister of the British-backed country, General Muhammad Nadir Khan, fought for power and took control of Kabul in late 1929.

Muhammad Nadirkhon (1929-1933), accepted the title of "king" and pursued a policy of harsh repression against the civil servants, serving the country's former rulers. It has sparked some protests in the country and has led to the activation of some democratic and radical forces and groups<sup>18</sup>.

Protesting Nadirshah's policies, he was assassinated in 1933 and his son Muhammad Zahirshakh (1933-1973) was declared the ruler of the country, replacing the deceased Nadir.

Summarizing the views on the socio-political processes in Afghanistan in the first half of the 20th century, the reforms undertaken in the Afghan state, the following conclusions can be drawn.

During the reign of Amir Abdurakhman, the struggle for power ended, and his time occupies a special place in the history of Afghan statehood.

It should be noted that Amir Khabibullakhan's reforms in public administration were based on the standards of the developed countries of his time, and his approach in this regard is more liberal.

While recognizing the reign of Amanullakh as an important milestone in the development of Afghan statehood, the country has laid the foundations for industrial production, has undergone wide-ranging reforms, particularly in the social, financial, military and media sectors, and has expanded Afghanistan's international reputation and the lack of historical, religious and ethnic peculiarities of the Afghan society in the implementation of the reforms, as well as shortcomings in the reform process, and the rush aggravated the situation of the masses and caused their discontent.

Amonullakh's drastic reforms to move the country to the level of civilized countries not only worsened the situation in the country, but also undermined the foundations of Afghan statehood. Reforms in Afghanistan have not been easy. Traditions, religions that existed during the reformation of the country during Amonullakh's reversal of these reforms have left a negative impression on the population and undermined the foundations of statehood.

There are many instances in this period of attempts by foreign powers to exert some political influence on the ruler and the government of the country, to roughly interfere in the internal affairs of the country, and to deprive the country of the right to independent policy. During the period under review, although the British aggression has placed much emphasis on the foundations, state order and traditions of the Afghan state, Afghanistan has succeeded in destroying Britain's plans and maintaining its independence and statehood among the Asian countries alone.

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**Кудрявцев Игорь Владимирович**

*и.о.профессор кафедры*

*«Теории и истории государства и право»*

*Ташкентского государственного юридического университета*

## **ПРОБЛЕМЫ ВЗАИМОДЕЙСТВИЯ ЛИЧНОСТИ И ОБЩЕСТВА В ПОЛИТИКО-ПРАВОВЫХ УЧЕНИЯХ**

**Kudryavtsev Igor Vladimirovich**

*Acting Professor of the Department of*

*“Theories and History of the State and Law”*

*of Tashkent State Law University*

## **ROBLEMS OF INTERACTION OF PERSONALITY AND SOCIETY IN POLITICAL AND LEGAL EXERCISES**

**Аннотация.** В статье рассматривается проблемы взаимоотношения личности и общества, так как право личности на свою безопасность объективно выступает центральным смысловым и правовым ядром. Автор уделяет внимания на основные (конституционные) права и свободы человека, поскольку полнота осуществления гражданами этих прав и свобод самым непосредственным образом связана с эффективностью реализации ими своего права на безопасность и обеспечение его со стороны уполномоченных субъектов. Изучены теоретико-правовые основы проблематики безопасности личности. Проанализированы научная и практическая её значимость в контексте повышения ответственности современного демократического государства за полноту реализации прав и свобод человека, обеспечения безопасности личности в современном Узбекистане.

**Resume.** The article discusses the problems of the relationship between the individual and society, since the individual's right to security is objectively the central semantic and legal core. The author pays attention to the basic (constitutional) human rights and freedoms, since the completeness of the exercise by citizens of these rights and freedoms is most directly related to the effectiveness of their exercise of their right to on safety and ensuring it by authorized entities. The theoretical and legal foundations of the problems of personal security have been studied. The scientific and practical significance of it is analyzed in the context of increasing the responsibility of the modern democratic state for the full implementation of human rights and freedoms, ensuring personal security in modern Uzbekistan.

*Ключевые слова: личность, общество, взаимоотношения, закон, безопасность*

*Keywords: personality, society, relationships, law, security*

С момента своего появления человечество живет в окружении разнообразных влияний и воздействий, не исключая нанесение вреда. Реакция на эти влияния – естественная попытка недопущения возможного негативного воздействия. Проблема безопасности еще в древности воспринималась как важнейшая в любой социальной структуре, начиная с индивидуума. Постоянным объектом социальной безопасности в общем виде является личность, а именно: ее право

на жизнь, на оплачиваемый труд, на бесплатное лечение и образование, доступный отдых, гарантированную социальную защиту со стороны государства. Социальная безопасность в обществе зависит от социальной политики государства. Чем реалистичнее социальная политика государства, тем выше уровень социальной безопасности общества. Более того, социальная политика – это своего рода инструмент обеспечения социальной безопасности общества как стратегической цели