



THE ROLE OF ZAHIRRIDIN MUHAMMAD BABUR IN THE FORMATION OF THE HEAD OF STATE

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Annotation: This article directly addresses such important issues as the role of Bobur in public administration, its features as the head of state, conditions for managing the state, relations between the state and citizens, political and legal views on the work of Babur, and the service of officials to the people.

Keywords: Public administration, statesman, head of state, citizen, ruler, worldview, tax, finance.

Zahiriddin Muhammad Babur, as a great statesman and progressive enlightened thinker, promoted specific political views. The central place in his political views is the state and the state the management occupies.

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On may 20, Alisher Navoi visited the alley of martyrs, which was erected in the National Park of Uzbekistan, "literature shows the heart of the people, the spirituality of El. The way to the hearts of people in today's complicated time

the influence of literature on finding, inspiring them to noble goals

it is necessary to use the power. The study of ancestral heritage, the great

all conditions for creating great literature worthy of our culture

they expressed their opinion that" we will create " [1]. From this, one of our great ancestors was

Zahiriddin Muhammad Babur's

research of its role in our history, its creative activity, legal views is one of the most important tasks facing us.

Zahiriddin Muhammad Babur is a great statesman and progressive

earlier specific political views as an enlightened thinker

in the photo. The central place in his political views is the state and the state

the management occupies.

Babur believes that the negative side of double power is,

it is the protection of the state of any of the two kings, to the army

taking personal responsibility and initiative in commanding

can not. And as a result, the country can be conquered by the enemy

and in the country there is a riot of things. Babur noted that the double

Kingdom grouping, the rise of various conspiracies, as a result

esa causes the country to disintegrate and become honaviron. "...This

as a result of the manga, karrot and marrot aydır erdikim said: "two kings and one cherikka two

miri sipoh mujibi divergence and destruction in one province

and the reason is intrigue and dishonesty" [2].

Babur believed that all things and events depend, first of all, on the will of God, on the radical improvement, development of the state, society, including a single person, a just, enlightened King, and that the Kingdom always existed and will continue to do so [3].

An example of a fair, centralized state in Babur's views on the state was the reign of Amir Timur, the most boastful of management was the State Administration of Sahibkiran.

The most basic area of Babur's statehood activity is also

it was the establishment and strengthening of a powerful centralized state, both economically and militarily.

In his career as head of state, he always tried to follow the example of his great-grandfather, pursue the interests of the country and do justice. Babur, having achieved a state, a career, condemned to give in to manmanism, to forget about ordinary people of Labor, and to humble an official,

he called for work by thinking about human dignity [4].

Babur's goal of proclaiming the king as Imam elga, caliph of Allah is not to praise the theocratic state system, but the country

not being governed by the majority, the unity of the state,

to maintain tranquility is to emphasize that everyone must obey the King. Babur understands the state under the rule of the king as the most optimal form of government, and in 1508 publishes a decree stating that they call themselves King: "...This history is different from Timurbek's

the descendants of bovujudi would say the kingdom Mirzo,I ordered this turn, and I was told by the King..."[5].

Babur is an important target of his statehood activity, his one

he knew that in maintaining integrity and independence. Babur's opinion,

in the management of the country, the king should be extremely thoughtful, deal with advice, and not act hastily.

It is known that the great grandfather of Babur Amir Temurga piri Sheikh

Zainiddin Abubakr had advised that in the affairs of the Toybadi Kingdom, follow four things: 1) council; 2) consultative; 3) firm decision,

entrepreneurship and vigilance; 4) caution...."[6].

Of course, in the management of the state, Babur was guided by Amir Timur

was aware of the conditions and other requirements. Historical sources from that time also give different views on the observance of various conditions in public administration. For Example, Mirza Muhammad Haidar's

In" history-I Rashidi", Sheikh Abu Talib's" power al-qulub "is quoted as saying:" the condition of the rule of the kingdom is 10. The first is that when any issue is resolved, the ruler must put himself in the place of an ordinary citizen, and the ordinary citizen, and the ruler, putting him in his place, must see. As a simple citizen, a sentence that he has not understood, the ruler should not be guided in relation to another.

The second condition is that the ruler should know the best way to restore Muslims. After All, The Prophet

as they say,"to make a believer happy is equal to the prayers of men and spirits." Thus, only the one who makes the Hajat of Muslims fluent and easy to follow is the ruler of Muslims. If any Muslim needs him and is standing on his doorstep, he cannot be engaged in other affairs and busy with his own halovati until he satisfies the Muslim's need.

The third condition is that the ruler is right both in food and in clothes

he should imitate haliphas and not teach himself to dress gracefully and eat deliciously...



The fourth condition is that you are rude to the interlocutor of the ruler, poor and poor people who are treated with insolence he should not know that talking to him is his own.

The fifth condition is that the ruler does not have to be indecisive in his decisions, saying that he likes people, and for the need of everyone is true and

he should not return. He must know that the uniqueness of management lies in the fact that half of the people are always dissatisfied with the ruler because, the enemy side cannot be satisfied with reality, and the whole people cannot be disappointed in the just ruler...

The sixth condition is that the ruler should not be neglected by the forces that threaten his land around him, and he must firmly know that the power of the Emir and the ruler is a means of ensuring that the chairman lives a happy life. Many kings and rulers fall into the category of such people that they are the happiness of a fleeting world and have their own desire-

depending on his desires, he harms religion and blows his faith into the wind. God forbid! ... Every judgment of the ruler in justice is equal to the reward of his prayer for life. After all, let him not deprive himself of this reward.

The seventh condition is to be inclined to solidarity with the ruler olimu-fazils, and even if there are few such people in the current period, if it is possible to find them in these lands, it is necessary to strive for them, and not for such people

he should consider his advice as the happiness of his life. He is a noble man because ignorant, deceitful and corrupt people in their appearance should refrain from conversation, such people are considered to be violators of faith...

The eighth condition-the ruler, with his majesty and arrogance, should not frighten the people away from him on the contrary, his own generosity and

citizens should be disappointed by the fact that they take care of their subordinates and the helpless with their justice.

The ninth condition is that the ruler is not indifferent to the evils of the rulers under him and that those with evil intentions do not appoint to the authorities

needed. He abused his career of any governor under him

as soon as he finds out that he has done so that he can set an example for others

must be punished. The fact that he allows volunteering in the management of the state

it is not necessary and it is necessary to educate officials with consultation and punishment.

The tenth condition is clairvoyance and ingenuity. What is happening ruler and

it is necessary to immediately take the necessary measures so that he can analyze the events in depth, see the factors that caused them and the consequences that they bring. If these events are open and clear, then it is necessary to solve them according to Sharia, and if the matter is confused, then it is necessary to reach its secret intelligently. Here he should not rely on the words of the storytellers because, questions that have an end cannot be explained with endless hypotheses.

Bilginki, in Muslims, the ruler was forced to recognize

right-there are rights. The ruler should have a tense relationship with Muslims and not boast of his authority..."[7]. These above conditions cited about the rule of the kingdom deserve special recognition. Of course, Babur, as an intelligent person, was aware of the above requirements for the ruler of the Kingdom and also adhered to them. Babur's boxabarcy from these demands can also be learned from his political activities.



Babur, like the great philosopher Abu Nasr Farabi, made high demands on the head of state and tried to follow this in his statehood activities. The name that copied the most influential copy of the "Boburnoma" is unknown, hattot mentioned the following eight qualities of Babur as king, that is, his quality: one was bukim najhati high; the two, himmati was arcumand; the third, the provincial pronoun; the four, the provincial sahlamag'; the five, the administration'; the sixth, the equivalent of the intention of the].

Babur is not only a skillful commander, a great poet, but also a huge statesman. He further enriched the experience of statehood, established before him on the basis of Genghis Khan's "yasak" in the field of State Administration, Timur's "tukuks" with his progressive, modern views in the process of establishing his kingdom in such a huge country as India.

Babur brought the King's career in the country to a very high level. The emirs and princes, as well as the common citizen, would put his respect into place, and he would be surprised. Thanks to this, Babur is from Badakhshan

To maintain order and tranquility in its vast kingdom up to Behor took. He ensured the inviolability of the property and honor of the citizens under him, protected from bandits on the roads, demanded from the palace and local officials to always be compassionate towards ordinary citizens, took control of Administrative Affairs and tried to establish justice in the country. Babur, as ruler, considered the protection of the property and dignity of citizens to be his main duty, and therefore was able to gain their trust. Ordinary citizens expected respect and compassion-protection from him. He closely monitored in what way his subordinates were executing orders, and strictly controlled the welfare of the citizens' lives.

The king (emperor), who was the ruler of the kingdom, was the sole governor absolute, and both the legislator and the Supreme judge who made the last judgment, and the chief military commander, the king himself. Given the fact that the main majority of the chairmen are Muslims who profess Islam, the Supreme judge on religious issues, amiri Muslim, that is, "Amir ul-MU'minin" was considered Hakan. And this would add to the authority of the King.

Ministers to the king in solving cases of state significance

they were consulted, but the last judgment was made by the king himself. Theoretically, religious scribes could limit the rights of the king with their fatwa, but before the power of the military forces at the disposal of the king, their fatwa would remain on paper...

The granting of titles to the servants under their control and the appointment to higher posts belonged only to the king himself. The emirs and Princes bring the people worthy of the title to the attention of the King, The Giving of the title or

it was only the king himself who decided that he would not be given. To the decrees issued in the kingdom, only the king would put a seal and put signatures, and, if necessary, a finger.

In Babur's worldview, the concept of Justice denotes a certain connection and relationship between people. They are associated, to some extent, with Real reality, associated with the social marriage of people, not being some kind of hardened concept. Separately, it should be noted that Babur tried to state his views on justice in accordance with the rules of Islam, Sharia. According to his thoughts, to follow Sharia

one of the important signs of Justice. In addition, in Babur's views, the concept of justice is also interpreted as a political concept. From his point of view, political justice should serve as the main criterion for governing the country.

Babur political justice the development of the state, the welfare of the people

and interpreted in connection with the achievement of happiness. It is known that Babur's views on justice are more expressed in his poetry. Babur calls on people to fulfill each other, to be faithful and emphasizes that a just, good person will never see evil, but, on the contrary, a bad person will receive punishment in accordance with his act!"[9].

According to Babur's views, doing good and justice should be earned by everyone from the king to Gadu. Although good does not return all the time in return. Because there is no enmity, no evil in a person who wishes good to someone. Babur also did justice to his loyal Princes, warlords, tribal chiefs and navcars, and valued them for their services, loyalty, dedication, and fighting. The behavior of individuals in particular, their fair assessment of the benefits or harms they bring to the country and the state, are Babur's positive views as a thinker.

It is difficult for a person to become a mature person, a perfect person without acquiring high qualities and values, without forming in himself a feeling of love for a person, without being beautiful, decent, humane[10].

So Babur paid great attention to the principle of justice in his views on the state. He tried to act rationally in public administration in any situation, not to harm his loved ones as much as possible, to see equally, depending on their character, the services they did, to solve problems through other methods, to take constant care of people, to do good, to do justice where it is necessary to use force.

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