

THE IMPORTANCE OF THE IDEAS OF ZAHIRIDDIN MUHAMMAD BABUR IN THE CREATION OF THE THIRD RENAISSANCE

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ANNOTATION

The article is devoted to the views of the great statesman and the advanced enlightener-thinker poet Zahiriddin Muhammad Babur. There is information about the state in which Babur was a just Tsar and a ruler of a just society. There is also given the features of a perfect person who is a part of a society that is built on justice.

Keywords: Zahiriddin Muhammad Babur, statehood, social life, politics, democracy, independence, legislation, just society, the perfect person

INTRODUCTION

Many works have been written about the formation and development of the views of Eastern thinkers on society, public administration, law, through which our reflections on statehood, social life, politics, democracy, independence, legislation, justice, etc. are becoming more meaningful and meaningful. Such concepts and all our national values have had a strong impact on the creative activity of our people, especially the ideas of the second period of awakening at present, which is being re-observed in the era of universal, universal values.

The dreams and aspirations of our people aroused the great manifestations of the second awakening period, such as Mirzo Ulugbek, Kazizoda Rumi, Ali Kushchi, Devletshah Samarkand, Alisher Navoi, Zahiriddin Muhammad Babur, manifested in their works and activities in the ideas of a just King, a just society and a perfect person who found his interpretation.”

The ideas of the great statesman and progressive enlightener thinker Zahiriddin Muhammad Babur had a strong impact on the creative activity of our people. It was embodied in the idea of a centralized powerful state and a just society with a rule of law. It was during this period that the desire to realize the people's harmony served not only to ensure the independence of the country but also to restore the strong state, to develop the economy, culture, art, and science. In his political views, the central place was occupied by society and public administration. As long as the ICA thinks about the states, it divides them into two types:

1. A fair, centralized state;
2. Unfair, tarqaq state.

Babur, who is always a supporter of a fair, centralized state, believes that the state should be governed by a just, enlightened King. He expressed a negative opinion about the unfair and unfair state, and as one of the forms of an unfair state, the double power established in

Khorasan after the International death of Sultan Hussein, that is, the company, disgusted the state, explained as follows::

"... Muhammed Burundukbek and Zunnunbek and Yana Sultan Hussein Mirrodin qagan and these mirzos knowingly gathered the princes, made alliances and made Bediuzzaman Mirzo Bila Muzaffar Hussein Mirzoni the king of Bashir on Hiri's throne. Badi'uzzaman Mirza at the door sahibixtiyor Zonnonbek, Muzaffar Hussein Mirza at the door sahibixtiyor Muhammad Burudugbek. Bad'uzzamon Mirzo tarafidin Joseph Ali is an elder. It was more in a strange, never heard of the company in the kingdom...".

According to Bobur, the downside of double power is that none of these two kings can take personal responsibility and initiative in the defense of the state, in the command of the army. As a result, the country is conquered by the enemy, and the country is ruled by the Chinese. Bob said that the double kingdom would lead to grouping, escalation of various conspiracies, and ultimately the disintegration of the country and ruin. "...Against this background Baqibek manga carrot and marrot your erdikim: two kings and one cherikka two Miri Sipah mujibi Tafrika in one province, the destruction, and the reason is conspiracy and disunity.

Babur believed that all things and events depend primarily on the will of Allah, on the fundamental improvement and development of the state, society, including the individual, on the just, enlightened King, and that the Kingdom always existed and will continue to do so.

An example of a fair, centralized state in the views of Bobur on the state was the Amir Temur Kingdom, the most acceptable of management was the State Administration of Sahibkiran. The main direction of Bobur's state activity was the restoration and strengthening of a powerful centralized state, both economic and military. He, as the head of State, always tried to follow the example of his great-grandfather Amir Temur, who was a master, to pursue the interests of the country and to work with Justice. Babur condemned the transfer to the state, to a career, to Manhood, to forget about the people of ordinary labor, and called on the official to humble himself, to think about the dignity of a person, to work.

" Davlatqa etib mehnat elin unutm,

Bu besh kun uchun o'zingni asru tutma,

Borg'oni kel emdi, yod qilmay, ey do'st,

Borish-kelishingni lutf etib o'ksutma."

Babur can not imagine a society without the state. To some extent, he divinizes the state, comparing the king with the imam, believing that God is the "shadow" of the Earth. The purpose of such a saying is not to praise the state system, but to emphasize that the country should not be ruled by the majority, that it must obey all the kings to maintain the unity, tranquility of the state. He understands the kingdom as the most optimal form of government of the Great State, and in 558 years he promulgates a decree that they will call himself the king: quot;...Before this date, The Descendants of Temurbek were called bovujudi saltant Mirzo, I was ordered this turn, the King delays me...".

Babur is in the same relationship with representatives of different nationalities living in India and calls on them to unite under one accord with hope, to obey the will of the king: "let the Turkish, Tajik, Arab, novice, Hindi, Persian citizen and spot-all nations, all categories of human beings, relying on this eternal bliss, hold hope and pray for our state, which is attached to

eternity, let them do the right thing. If this judgment is reached with the signature of ulugpodshah, let them be respected...".

In a letter to his son, Komron Mirzo, who was standing in Babur Kandahar, he expressed with him his positive attitude towards those who came from Turkistan and religious figures and called Komron as well... I have heard that Chigatoy, Hazrati mah fur, and the deceased Sultan Hussein Mirrodin kaliptürlerkim, ul el kufрак Khurusan Eli with the death, foam, bisyor talent and dignity, latofattin Hali will not melt. Khorasan Eli evangelists, there is no word in the, there is a crisis in the l sect and nationalities... Turkish ulusidin's father started a hand, his mother started a wedding, El broken saw the net, their father served our parents, pulled the soul, using-cold, trip and hazards together, for the moment maybe lamha ayırmayan. The service Shoista sebagai and item-da barjoy kelturubturlar. Ul Eldin exam, (you) gave way to the door, representative Absolute Reach, do not be unaware. If you are a small Youth erse, Keng asks the council, asks for advice, follows with the question, and does not act in the original and absolutely no significant way. I always come to be important and in consultation, to answer questions and to exit the councils. To the word of flattery is firiftayi, statehood, I hear a word worthy of the state, seeing and knowing, come to the face of yogurt ayturlar, alarga do not be sorry. If full yogurt appears on his face, eventually few SMEs will laugh. Masaldurkim, a friend will cry, the enemy will laugh. Dostum recognizes the enemy and follows with this content...".

As can be seen from Bobur's advice above, the King has put forward progressive views on the fact that he does not make decisions in his activities alone, that bunda will consult with experienced public figures, and that the management of the state will be carried out based on the council. He pays special attention to the fact that the king should be humble, refrain from indecent, unfair behavior before his citizens and noteworthy people:

Bobur considered the important goal of his state acts as the maintenance of his integrity and independence.

In his opinion, in the defense of the independence of the country, the king should be extremely thoughtful, act with advice, do not act in a hurry. He attributed this to his bitter fate, the mistake he made, on several pages of the "Bournemouth", emphasizing the following:"... In the ownership and nationalization of some works are seemingly acceptable and muvajjah, the vale is obliged and necessary to reason a hundred thousand on the ground of every work. Ne quantity rusted salty and conspiracies when you make a reckless judgment of this. In the end, the second turn of Andijand became the cause of this betaammul condemnation...".

Like the great philosopher Abu Nasr Farabi, Babur set high demands on the head of state and tried to follow this in his statehood activities as well. The unnamed Hattat, who copied the most influential copy of the "Bournemouth", mentioned the following eight qualities of the King of Bour, that is, his virtue: one was Bukit, his salvation was high; the second was himmati argument; the third, the regional Apple; the fourth, the regional mahimahi; the fifth, the administration; the goldsmith, the equal of the intention of prosperity taolo bandalarig'a; the seventh, check the do not do".

The well-known boburshonos scientist H.Gudratullaev analyzed the above qualities of Bobur uniquely: "Bobur is not only a great poet, a sensitive poet but also a great statesman. Before him, he enriched the experience of statehood established based on the Genghis Khan "bans" in the field of State Administration, the "Timur regimes" with its advanced, modern views in the

process of establishing its kingdom in a huge country like India. In particular, he united a country in a state of feudal fragility, which suffered socio-economic degradation, such as Afghanistan and India, and established fair law, such as his grandfather Amir Temur".

As a ruler, Babur fulfilled his duties well. He was eager to further raise the status of the ruler and was fully confident in the power of the monarchy. Therefore, he received the title "King". The style of individual domination of the country was also close to the Indians, and to the glory of the king, they were very large. In India, the authority of the ruler, whose reputation in the eyes of the people after Feruz Ta'glaq, decreased, Babur again restored his place. During the reign of the Sultans in Delhi, The Sultans such as Olbon, Alovuddin, Khilji, and Muhammad Toqlaq were not respected by the citizens but were afraid of them. Therefore, in the eyes of the people, the rule had lost its respect.

Babur took the King's career in the palace to a very high level. Amir and his Lords, as well as ordinary citizens, put his respect in place, and the banishment from him was also settled. Thanks to this, Babur was able to maintain order and tranquility in a vast kingdom from Badakhshan to Vanity. He demanded from the palace and local officials to be always compassionate towards ordinary citizens, taking administrative affairs under his control and trying to establish justice in the country, ensuring the inviolability of the property and the name of the citizens at hand, protecting them from robbers on the roads. As soon as Babur first arrived in India, Behra applied a unit of measurement called "Gazi Baburiy" to Amir and his Princes about not looting the property of the local population, and this unit was practically used until the end of the Jahongir rule.

As a Babur ruler, he knew that the protection of property and dignity of citizens was his main duty, and therefore also earned their trust. Ordinary citizens expected from him respect-attention and compassion-protection. He was able to carefully monitor how the officers at hand were executing their orders and strictly controlled the living well-being of the citizens.

The management of the Bobur state is incredibly difficult, he understands well that his responsibility is heavy. It is for this reason that there is a need for great generosity and dedication in the management of the state, only in this case it is possible to keep the state firm at handtiradi:

" Ne balo biyik turur davlat tog'i,
Ko'hi g'amni ne bilur davlat tog'i,
Himmati tut, dog'hi davlat install,
Himmating bo'lsa bo'lur davlat tog'i ".

Babur looks at bringing social justice directly in connection with contemplation, wisdom, and knowledge. Not based on deep thinking and firm belief, Justice does not give the desired result. Judgments and decrees issued from injustice and ignorance, as well as the policies of the kingdom in general, have a serious impact on the lives of citizens.

In the worldview of the Babur, the concept of Justice denotes a certain connection and relationship between people.

In addition, in the views of the Babur, 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 the management of the country.

Babur interprets political justice by connecting it with the development of the state, the prosperity of the people, and the achievement of happiness.

Even today, the president of the Republic of Uzbekistan points out that there are such people: "as Zahiriddin Muhammad Babur, a great thinker gave a timely assessment to the actions of such people who, without the right use of the created opportunities, step by step on the curve, denigrate our country: "whoever fulfills, is a traitor, whoever commits, is a traitor."

These thoughts manti Babur writes painfully about the injustices of others, especially the infamous deeds, injustices that his uncle Sultan Mahmud Mirzo did shortly after taking over the throne, and the hatred of the justice-loving princes, officials, and representatives of the raids around him: in the honor of the Babur, Sultan Mahmud Mirzo is the son of his uncle who sought In this regard, perhaps, in the opinion of Bobur, there was some kind of sin, but there was no sin worthy of the murderer in his companion. Even if the order was well established during the reign of Sultan Mahmud Mirzo, there was a tendency to cruelty and fiscal mischief in his nature. Upon arrival in Samarkand, it will conduct a new reform in the system of procedures and taxes.

So, first of all, Babur paid great attention to the principle of justice in his views on the state. Babur tried to act wisely in any situation in the state administration, not to harm his loved ones as much as possible, to see equally depending on their Feal dignity, their services, regardless of the identity of the subordinates, to solve problems by other means of Justice, where power should be used, to take constant care of people, to do good.

Secondly, the Kingdom of the Baburids covered a fairly large part of the Indian peninsula, during which for 332 years the system of powerful administrative rule was restored. With the arrival of Bobur in India, drastic changes were made in the cultural, educational, and socio-economic life of the population of this country, as well as in the administration of the state.

Thirdly, the main task of the king as the head of State was to unite the tiny khanates and nations, who were in constant competition with each other, while he understood well that the main task was to establish peace in the territory of the country, to restore a centralized unified state, to manage it with justice, to ensure the well-being These principles have also become a sacred goal for the post-Boburian princes of Boburshah.

He left a rich inheritance in the field of statehood, believing that he would find even more progress by the son of Canaan and his future heirs, whose descendants, as the King of Babur, founded himself, will continue his noble work.

After all, as noted by the president of the Republic of Uzbekistan: at that time, this dream turned faith and belief into a sacred value for the representatives of the nation. As a result, the sense of striving for perfection and enlightenment has taken a strong and lasting peace from the mentality of our people."

So, the ideas of Zahiriddin Muhammad Babur begin to glorify the new Uzbekistan and the foundation of the third Renaissance, creating prospects for our national development.

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