

POLITICAL AND LEGAL VIEWS OF ZAHIRIDDIN MUHAMMAD BABUR

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Annotation: This article discusses the efforts of Zahiriddin Muhammad Babur to turn the Timurid state into a centralized state and the work he did during the years of his rule in India.

Key words: Babur, Samarkand, Timurids, India, Baburnoma, Battle of Panipat, Baghi Babur, Mubayin.

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Zahiriddin Muhammad Babur (1483-1530), a writer and poet, a general and a statesman, is one of our great compatriots who took a worthy place on the pages of history.

Babur was born on February 14, 1483 in Andijan, the capital of Fergana region (ulus). His father Umarshaikh Mirza was the eldest son of Sultan Abusaid Mirza, the grandson of Amir Temur, and was the governor of Fergana region. His mother, Qutlug Nigorkhanim, was the daughter of Yunus Khan, the governor of Tashkent.

In the summer of 1494, after the untimely death of Umarshaikh Mirza, 12-year-old Babur ascended the throne. Despite the fact that he is still very young, he begins to manage the country wisely. It is known that the kingdom created by Amir Temur was in decline at that time. Babur marched three times to Samarkand in order to restore Amir Temur's state.

Initially, he occupied Samarkand in 1495-1496, but returned after his brother Jahangir Mirza and uncle Ali Dost organized a conspiracy in Andijan. He marched to Samarkand for the second time in 1499-1500, but in April 1501, Babur's troops were defeated in a battle near the village of Saripul on the banks of Zarafshan. Babur retreats to Samarkand. The city was besieged again and it lasted for four months. The inhabitants of the besieged city were starving, and in the second half of 1501, Babur left Samarkand out of desperation and went to Tashkent, to Mahmud Khan.

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Although Babur tried hard to protect and preserve the kingdom of Timurids, he fought continuously against Shaybani Khan for several years, but he could not achieve his goal in the conditions of severe economic stress and political disorder prevailing in the country. In 1503, the combined army of Tashkent Khan Mahmud Khan, Babur and the Kalmyks was defeated by Shaibani Khan on the banks of the Syrdarya. While Babur was fighting for the Samarkand throne, Andijan was captured by Sultan Ahmed Tanbal. In 1501-1504, Babur's struggle against Sultan Ahmad Tanbal and Jahangir Mirzas to recover the property of Ferghana ended in failure. Tired

of Timurid's incessant battles and heavy taxes, the people did not support Babur and he was forced to leave Mowarounnahr (June 1504).

"Babur with 200-300 soldiers crossed the Hissar mountains to Afghanistan and took advantage of the internal conflicts there to capture Ghazna and Kabul. After conquering Kabul, Babur began to build an independent state, organized the army, and established strict internal discipline. Babur treated Kabul and Afghanistan in general as his own country, started construction, beautification, development of professions and agriculture. He established camps such as "Bogi Shahroro", "Bogi Jahonoro", "Ortabog", "Bogi Wafa" and "Bogi Babur". He turned the Bolo Hisar fortress inside the city into his residence, renovated it, built new buildings and lived in this fortress with his family. His children Humayun, Gulbadanbegim, Komron and Hindol were born here. Kutlug Nigorkhanim Mirzo Ulugbek, who died in the spring of 1506, will be buried here in the "Bogi Navrozi" [1].

His last conquest of Samarkand in 1512 with the help of Iranian Shah Ismail Safavi was unsuccessful. After that, Babur was forced to leave his homeland due to the conflicting political conditions.

Zahriddin Muhammad Babur captured Kabul, settled there, strengthened his power in Afghanistan and engaged in creativity. He lives in a foreign country always close to his homeland. After Babur's dream of returning home did not come true, he decided to conquer India and made several campaigns to India in 1519-1525. Finally, in April 1526, in the Battle of Panipat, Sultan Ibrahim defeated Lodi, captured the cities of Delhi and Agra, and founded the Babur dynasty in India. Thus, Babur spent the last years of his life in India and died on December 26, 1530.

India prospered during Babur's reign. Literature, art, urban planning will develop. During the time of his sons and descendants, India became one of the powerful countries. Babur's descendants continue the creative work of his grandfather. A perfect spiritual and spiritual environment is created in the country. The importance of Babur in the history of India is extremely great. The great Indian scientist Jawaharlal Nehru says about him: "After Babur's arrival in India, great changes took place and new incentives gave fresh air to life, art, architecture, and other areas of culture became intertwined" [2].

Babur Mirza was a famous general and statesman, as well as a great writer and poet. Despite his short life, he managed to create world-famous works such as "Boburnoma", "Mubayyin", "Aruz Risola" and "Hatti Baburiy". Of course, among the works created by Babur, the most rare is the encyclopedic work "Baburnoma". "The famous Hungarian Oriental scholar Herman Vambéry evaluates this work as "Commentary of Caesar of the East".

"Boburnoma" consists of three parts. The first part describes the events that took place in Mowarounnahr from 1493 to 1512. The second part is related to events in Afghanistan (Kabul ulus) in 1512-1524. In the third part, political events and events in North India were written in 1526-1529.

In "Boburnoma" the events of 1509 - 1518, 1521 - 1524 and 1529 - 1530 are not given due to the loss of information. It is known that Babur touched on political and legal issues among other issues in his works. In his views on the state, he divides states into two types:

1. A fair, centralized state.
2. An unjust, fragmented state.

Babur was always a supporter of a fair, centralized state and believed that the state should be ruled by a fair and just king or king. In his opinion, the head of the state should always think about and take care of ordinary, hardworking people.

"Don't forget to work for the state

Don't spoil yourself for these five days"

Babur also paid great attention to the issues of religious belief and freedom of conscience in the administration of the state and gave wise advice to his sons Humayun Mirza and Kamran Mirza on these issues. For example, in his will addressed to his son Nasiruddin Muhammad Humayun, he wrote: "O child! In India, the country consists of different sects. Subhonollo ta'Allah, you have been ordered to look at every sect with a pure heart, be fair to every sect and sect. In particular, avoid the sacrifice of a cow, which is the heart of the people of India, and the people of this region look favorably on the king. Do not destroy the people who obey the king's decree. Choose justice. Then the king will be calmer than the vassals, and the vassals will be calmer than the king. The progress of Islam is better with the blade of charity, not with the blade of oppression. Ali, close your eyes to the ins and outs of Sunnah and Shia. Because there are those who oppose Islam. Treat people of different faiths as equals, so that the kingdom will be free from various worries. May you always remember the deeds of Hazrat Sahibqiron Amir Temur. Then the state will be well-mannered and thorough" [3].

Babur's legal views are mainly expressed in his work "Mubayyin". "Mubayyin" is a large work that explains the basics of Islam and consists of five parts: 1. Belief; 2. Kitabu-s-salat; 3. Book - z-zakat; 4. Kitabu-s-sawm, 5. Kitabu-l-haj" [4] .

It is known that Babur acted mainly in accordance with Sharia laws in his reign, but in some areas, based on local conditions, he applied new laws and carried out reforms.

For example, Babur Mirza changed the system of taxes in India at that time: 1. Mukassama - a part of the cultivated crop is paid in kind. 2. Tax on land registered in the cadastre.

Zakat goods are divided into four: 1) cash - money tax, i.e. money tax collected from merchants, 2) savoyim - tax paid from animals, 3) commercial - land tax, 4) trade based income tax.

Babur Mirza cancels the stamp tax on trade. He was a supporter of fair taxes and that the funds collected from these taxes serve the development of the state and its people.

In conclusion, Zahriddin Muhammad Babur left behind a rich scientific heritage, we should deeply study this heritage and carefully preserve it, because the values created by Babur are the current process of forming a civil society and a democratic legal state in our country. at one time, it has a high spiritual and educational value for the growing young generation.

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