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BABUR'S VIEWS ON THE STATE

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Abstract: The article analyzes the fact that Zahiriddin Muhammad Babur, as a great statesman and an advanced enlightened thinker, put forward his own political views.

Keywords: Babur, statesman, enlightenment, political views, central.

Zahiriddin Muhammad Babur, as a great statesman and an advanced enlightened thinker, put forward his own political views. central to his political views is society and public administration. When thinking about states, Babur divided them into two types:

1. A just, centralized state;
2. An unjust, scattered state.

Babur, who was always a supporter of a just, centralized state, believed that the state should be ruled by a just, enlightened king. He spoke negatively of the unjust, fragmented state, describing the dual power that emerged as one of the unjust forms of government in Khorasan at the time, following the death of Sultan Hussein Baykara, as follows: "... Muhammad Burundukbek and Zunnunbek, as well as Sultan Hussein Mirza, and the princes who were with these mirzas came together and made an alliance, and Mirza Baduzzaman and Mirza Muzaffar Husayn made him the king of Bashir. Zunnunbek at the door of Badi'uzzamon mirzo, Muhammad Burundukbek at the door of Muzaffar Hussein mirzo. Yusuf Ali Kokaldosh by Bidi'uzzaman Mirza. It was a strange command, no company was ever heard in the kingdom ... "[1, p.140].

According to Babur, the downside of dual power is that neither of these two kings assumes personal responsibility and initiative in defending the state, commanding the army. As a result, the country is occupied by the enemy and the country is in chaos. According to Babur, the dual kingdom would lead to sectarian strife, various conspiracies, and the country's disintegration and destruction. "... At that time, I used to say to Baqibek

manga karrot and marrot: in one province, two kings and two mirrors of a cherik, the mujib of the army, is division and destruction, and the cause is conspiracy and despair" [1, p.103].

Babur believed that all things and events depended primarily on the will of Allah, the radical improvement and development of the state and society, including the individual, a just, enlightened king, and that the kingdom has always existed and will continue to do so.

In Babur's views on the state, the example of a just, centralized state was the reign of Amir Temur, and the most acceptable form of government was that of Sahibkiran. The main direction of Babur's state activity was to build and strengthen a centralized state that was economically and militarily powerful.

In his work as head of state, he always tried to follow the example of his great grandfather Amir Temur, to act with justice in the interests of the country. Babur condemned the state, career, arrogance, forgetfulness of ordinary workers, and called on officials to be humble, to act with human dignity in mind.

“Давлатқа етиб меҳнат элин унутма,
Бу беш кун учун ўзингни асру тутма,
Борғони кел эмди, ёд қилмай, эй дўст,
Бориш-келишингни лутф этиб ўксутма” [2, p.92].

Babur cannot imagine society without the state. He deifies the state to a certain extent, comparing the king to the imam and considering him to be the “shadow” of Allah on earth. Babur's purpose in declaring the king an imam, a shadow of Allah on earth, is not to praise the state system, but to emphasize that the country cannot be ruled by a majority, and that everyone must obey the king in order to maintain the unity and peace of the state. Boyuur understood the kingdom as the most acceptable form of governing the state and in 558 issued a decree declaring himself king: “.. Until this date, Temurbek's descendants were called the sultan mirza, this time I ordered them to call me king ...” [1, p.160].

Babur treated the people of different nationalities in India equally and called them to unite under one kingdom with hope, to submit to the will of the king: “Turks, Tajiks, Arabs, non-Indians, Indians, Persians and soldiers - all nations, all people Let the categories of the people, relying on this eternal gift, hope and engage in the prayers of our state, which is united to eternity, and do not go beyond the execution of these judgments, and do not act in accordance with the decree. If this verdict is signed by the great king, let them believe ...” [1, p.170].

In a letter to his son Komron Mirza, who lived in Kandahar, Babur expressed his positive attitude towards the people and clergymen who came with him from Turkestan and called on him to do the same: “... They do not

sit idly by, they do not sit idly by, they do not sit idly by, they do not sit idly by, they do not sit idly by. Although the people of Khorasan are good people, there is no word in their virtues, but there are tensions in their sects and nations ... There is a nation where the father of the Turkish nation started his hand, his mother started the wedding, his father served our parents, died in the heat and cold and being together in the hazar, the moment perhaps the lamha is inseparable. They have done their service well and are doing well in Pandin. You will not be unaware that he has tested you, and that you have come to his door, and that you are his representative. If you are a young person, ask for advice, ask for advice, follow the word of the alar, and do not engage in anything important at all. Anxious beys are snakes (and) high-ranking statesmen, who are always important and in the midst of advice, do not leave their questions and answers and councils. The people of the country, when they hear, see and know the word that is worthy of the state, come and say harsh words to your face, and you will not be angry with them. Although his face looks stiff, he finally laughs a lot. For example, a friend cries and an enemy laughs. Recognize the friend and the enemy and act with this content ... "[1, p.331].

It is also clear from Babur's exhortation that the king should not make decisions on his own, but should consult with experienced statesmen and govern the country on the basis of diversity of opinion. He also emphasizes that the king should be humble and refrain from unjust, unjust behavior in front of his citizens and dignitaries:

"... Again, the people of Movarounnahr will be very simple. they can be trusted, no matter how incompetent they may be. In particular, the light of the darkness of the realm of the heavens, the glorious nightingale of the garden of life, Hazrat Hoja Ubaydullah, helped the people, and the reward of these deeds is from the companions of those saints. When the disciples and companions of that dynasty come to me with the prince, you should always place your honor and do not make any mistake in their presence. (Do not hurt their memories) "[1, p.333].

Babur believed that the main goal of his state activity was to preserve its integrity and independence. According to Babur, in defending the independence of the country, the king should be very prudent, act with advice, not act in a hurry. In a few pages of the Boburnoma, he connects this with his bitter fate, his mistake, and states: How much salt and strife has been inflicted on us by this reckless judgment. In the end, the reason why we came out of Andijan for the second time was that we passed this unjust verdict ... "[1, p.69].

Babur, like the great philosopher Abu Nasr al-Farabi, set high standards for the head of state and tried to follow them in his state activities. An unnamed calligrapher, who copied the most influential copy of the

Boburnoma, mentioned the following eight qualities of Babur as king: one was that his bow was high; the second, his generosity was arjumand; pilot, take the province; the fourth, the regional mahlam; fifth, administration; sixth, the intention of consolation to the servants of God; seventh, to capture the heart of the cherik; eighth, to do justice "[1, p.267].

Well-known Bobur scholar H.Kudratullaev analyzed the above qualities of Bobur in a unique way [3, p.86].

Babur is not only a skilful commander, a sensitive poet, but also a great statesman. He further enriched the experience of statehood in the field of public administration, based on Chenghis Khan's "Yasok", "Temur's Statutes", with his advanced, modern views in the process of establishing his kingdom in a large country like India.

He established a just rule, like his grandfather Amir Temur, by uniting a country in a state of feudal disintegration, particularly in the face of socio-economic decline, such as Afghanistan and India.

As a ruler, Babur performed his duties well. He sought to elevate the position of ruler even more, and was fully convinced of the power of monopoly. That is why he took the title of "King". The style of governing the country alone was also close to that of the Indians, and they had great faith in the glory of the king. In India, Babur re-established the authority of the ruler, whose image had diminished in the eyes of the people after Feruz Toglak. During the reign of the sultans in Delhi, sultans such as Bolban, Alovuddin, Khilji, and Muhammad Tughlaq were not respected by the people, but were afraid of them. Therefore, in the eyes of the people, the kingdom had lost its prestige.

During the reign of Sultan Alexander Lodi, the prestige of the kingdom seemed to be restored a little, but it did not last long. His heir son could not earn the respect of either his citizen or the courtiers.

Babur raised the king's rank to a very high level in the palace. The emir and his beys, as well as the common people, respected him and were afraid of him. Due to this, Babur was able to maintain order and peace in his vast kingdom from Badakhshan to Behor. He ensured the inviolability of the property and honor of his subjects, protected them from bandits on the roads, demanded that palace and local officials always be kind to ordinary citizens, took control of administrative affairs, and sought to establish justice in the country. When Babur first arrived in India, he introduced a unit of meAndijan State University named after Z.M.Boburrement called "Gazi Baburi" to the Behra emirs and beys not to plunder the property of the local population, and this unit was practiced until the end of Jahangir's reign.

As a ruler, Babur considered it his main duty to protect the property and dignity of the citizens and was therefore able to earn their trust. Ordinary citizens expected respect and compassion from him. He closely followed

how he carried out the orders of his subordinates and strictly controlled the well-being of the citizens.

Babur is well aware that it is extremely difficult to run a state and that his responsibilities are heavy. In the same way, he emphasizes the need for great diligence and dedication in governing the state, and only then can the state be held firmly in hand:

“Не бало бийик турур давлат тоғи,
Кўҳи ғамни не билур давлат тоғи,
Ҳиммати тут, доғҳи давлат истагил,
Ҳимматинг бўлса бўлур давлат тоғи” [2, p.105].

There is no complete information about the administrative administration in the Babur state, but there is information about the main central administrative branches in the system of public administration in the Baburid kingdom, as described by the Indian historian V.D. Mohajon:

1. The Minister of Finance (TreAndijan State University named after Z.M.Boburrer) and the Tax Collection Department headed by him. The head of this department is called "Devoni alo" and his office network is the Supreme Devon.

2. Office of Internal Affairs of the Sultanate. This office was run by the "Hokimi Zamon" or the chief pharmacist.

3. Department of Military Finance. This office was engaged in the payment of salaries to military officers and the calculation of the expenditures of this system. The Bakhshi of the kingdom would be in charge of this office.

4. Office of Justice, which oversees the resolution of civil and criminal cases. This office was under the supervision of "Qazi uz quzzot", ie the chief judge.

5. Revenue from religious organizations, ie the department of charitable affairs, which keeps records of charities and donations. Sadr-us-sudur, that is, the chief sadr, was in charge of these matters.

6. Department of Spirituality, which monitors the morals and beliefs of citizens. This office was headed by the chief muhtasib

7. Military artillery (artillery) department. This office was engaged in the stockpile of military weapons. Its leader is called "Miri Atish" or "Dorugai cannon".

8. Information and Confidential News Department. The head of this department was called "Dorugai darak-shavq" and he was in charge of informing the king about the events taking place in the country.

9. Coinage Department. This office was also headed by a special doctor. The above-named departments and the officials responsible for their activities are appointed by the king [4, p.34].

Bobur sees social justice in a way that is directly related to wisdom and knowledge, to thinking. Justice that is not based on deep thinking and firm faith will not produce the desired result. Judgments and decrees issued out of injustice and ignorance, as well as the policy of the kingdom in general, have a serious impact on the lives of citizens.

In Babur's worldview, the concept of justice refers to certain connections and relationships between people. They are not some kind of rigid concept, but are connected with the social life of the people, with a certain degree of definite vowel. It should be noted that Babur tried to express his views on justice in accordance with the rules of Islam, Sharia. He stressed that adherence to the Sharia is one of the important signs of justice.

It is also interpreted in Babur's views as a political concept of the concept of justice. In his view, political justice should serve as the main criterion for governing the country.

Babur interprets political justice in connection with the development of the state, the well-being and happiness of the people. Babur's views on justice are also expressed in his poetry. Babur calls people to be faithful to one another, to be faithful to one another, and emphasizes that a just, good person will never see evil, but that a bad person will be punished according to his actions:

Ҳар кимки, вафо қилса – вафо топқусидур!

Ҳар кимки, жафо қилса – жафо топқусидур!

Яхши киши кўрмагай ёмонлик ҳаргиз,

Ҳар кимки, ёмон бўлса – жазо топқусидур!

Babur laments the injustice of others, especially the atrocities committed by his uncle Sultan Mahmud Mirza shortly after his accession to the throne, and the hatred of the just beys, officials, and citizens around him. Malik Muhammad Mirza and another Mirza. In this regard, Bobur probably thought that there was some sin, but there was no sin in his companion worthy of a murderer. Although discipline was well established during the reign of Sultan Mahmud Mirza, his nature was prone to tyranny and corruption. When he arrives in Samarkand, he will reform the new procedures and tax system.

Babur condemns the Timurid princes who will not back down for the throne, who can commit any atrocities, injustices. Knowing that the treAndijan State University named after Z.M.Boburry was the property of the people, that it was unfair to betray it, to use it for one's own benefit, Babur reprimanded and exhorted his son Humayun not to use the state treAndijan State University named after Z.M.Boburry for his personal needs. In a world where property, thrones, and bloodshed are common among rulers and their families, it is important for Babur to have a high level of

morality, unity, solidarity, and harmony in his family, even though he lives in another country. indicates

It should also be noted that although Babur preached that evil should be punished, in his work as a human being he tried to overcome evil with goodness and justice. This can be seen in the fact that he showed kindness and justice to some of his sinful princes, rulers, relatives, and even, in some cases, his enemies.

As a vivid example of this, it is appropriate to point out the same attitude of Babur towards his brother Nasir Mirza. Nasir Mirza left Kabul two or three years ago because he was hostile to him, but soon he lost everything, his face was embarrassed and ashamed, and when he returned to Kabul, Babur showed him kindness and did good to him. According to Babur, doing good and justice should be earned by everyone from the king to the beggar. Although, it doesn't always return good in return. Because a person who wishes good to others will not have enmity and evil.

Babur also showed justice to his loyal princes, generals, tribal chiefs, and navkars, and praised them for their services, loyalty, devotion, and fighting spirit. In particular, a fair assessment of the behavior of individuals, the benefits or harms they bring to the country and the state, is a positive view of Babur as a thinker.

Hence, Babur in his views on the state paid great attention to the principle of justice. Babur should act wisely in any situation in public administration, not to harm his relatives as much as possible, to treat his subordinates equally according to their behavior, merits, to solve problems by other means, to do justice where force should be used, to treat people constant care, tried to do good.

It is known that the Baburi kingdom covered a very large part of the Indian subcontinent. Here, for 332 years, a powerful administrative management system was built. With the arrival of Babur in India, drastic changes were made in the cultural, enlightenment and socio-economic life of the people of this country, as well as in the governance of the state. Of course, time is of the essence.

The main task of the head of state - the king was to establish peace in the country, to unite scattered and competing small khanates and nations, to build a single centralized state, to govern it with justice, to ensure the welfare and cultural level of the population and society. These principles remained a sacred goal for the post-Baburi princes as well. Babur believed that he would be further developed by his son and future successors, and that his descendants would continue his noble deeds. also left a rich legacy in the field of statehood enriched with.

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**FROM THE HISTORY OF MODERNIZATION INDUSTRY FIELD IN
UZBEKISTAN: MAIN AIMS AND ACHIEVEMENTS**

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Abstract: This article is devoted modernization of industry field in Independent days in Uzbekistan and increasing the number of industrial factories in the area has been investigated by the statistic materials and historical literatures as well.

Keywords: Modernization, industry, industrial factories, production, Uzbekistan.

Every field saw development in Uzbekistan from the moment she gained her independence, and one of the most important branches of economy, the industry was not also exception. Crucial steps to modify to achieving composite changes, and increase the power of production from the terms of technique and technology were taken. The main goal of these modifications is to overcome the issue of unemployment though implications of decrees, projects, laws and orders, whose main objective is to intensifying development of our Republic, so as to expand the scale of local production. I.e. the third sub-section among the five firm sections of Actions strategy to develop Uzbekistan has been exactly devoted to the economy that the issue whose purpose is the development of economy through betterment of investment atmosphere actively summoning foreign investment to economic fields and regions of our country was specifically stressed. Similarly, through the passing the law of the Republic of Uzbekistan “On excluding from possession of government and privatization” many of industry factories of the country has been excluded from the possession of the government and turned into private, community, cooperative state-stock properties. This, in turn, has significantly contributed to the social-