

ZAHIRIDDIN MUHAMMAD BABUR'S PRINCIPLES OF JUSTICE AND RULE OF LAW IN PUBLIC ADMINISTRATION

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Abstract:

This article presents information on the principles of justice and the rule of law in public administration of Zahiriddin Muhammad Babur.

Keywords. governance, law, rule of law, state, justice, principle.

Introduction

Zahiriddin Muhammad Babur was a prominent statesman, military commander and thinker of his time, whose political and philosophical views were occupied by the principle of justice and the rule of law. Babur's work "Boburname" reflects his political views, his approach to fair government and how he understood the rule of law.

The English historian Elphinston said of "Boburname" and its author: "His personal feelings are free from any exaggeration or veiling, his style is simple and brave, at the same time lively and expressive. He describes the biography of his contemporaries, their appearances, customs, aspirations, interests and deeds as vividly as if reflected in a mirror. In this respect, "Boburname" is the only truly historical image in Asia[1].

Babur's views on justice are a continuation of Eastern political thought, in which he argued that the main duty of the ruler is to establish justice. He believes that fair governance is the most important factor in ensuring the well-being of the people and contributes to the stability of the state. Babur applied this principle in his practical work. His policy after the conquest of India was built on just governance in which the rights of every social stratum were protected. He advocated the principle of the rule of law and the selection of public service officials on the basis of honesty and competence.

Short description is different from Wikidata He argued that laws should be drafted on the basis of the general good, not individual interests. Babur sought to establish a system of laws based on the experience of his ancestors Amir Temur and other great rulers. During his reign, he created a governance model based on the principles of fair judges, an honest tax system and strict control over the activities of officials in order to ensure compliance with legal norms.

Babur's vision of a justice-based state system had a profound influence on the political processes of Central Asia and India. His rule in India was based on religious tolerance, social stability, and economic development, all of which ensured the country's long-term development. Babur took into account the interests of various ethnic and religious groups by ensuring social justice in public administration, which ensured relative stability and order during his reign. "Babur always emphasized the need to avoid religious sectarianism, to treat every step of society conscientiously, secondly, that the existing people should voluntarily submit to politics, thirdly, that existing gods of any kind or tribe should not be destroyed, fourthly, that the people should



be taught Islam instead of oppression, that instead of the sword there is a preference for blessings and good deeds, and fifthly, "always be interested in the plight of one's fellow-men". [2]

The principle of justice was seen in both military and civilian governments during Babur's rule. He advocated strict adherence to the principles of military discipline and justice on the battlefield. Babur demanded that the soldiers be treated with compassion and respect. He was resolute in maintaining military discipline. This policy was one of the important factors in the success of his military marches.

Babur's views on the rule of law were reflected in the public administration system. He believed that the state should be governed by strict laws, not based on the personal desires of the ruler. Therefore, Babur established special procedures in each province to make the system of government balanced and effective. It sought to prevent local governors and officials from gaining excessive authority and introduced special administrative structures to oversee their activities.

Babur paid great attention to discipline and order in his military career. In his eyes, the strength of the army lay not in numbers, but in the correct application of tactics and the loyalty of the fighters. An important role in Babur's military campaigns was played by the "Tomama" method. Thanks to this method, it was possible to quickly move military units and identify the enemy's weaknesses on the battlefield. He also took into account the psychological state of the enemy on the battlefield, and through this he often created conditions for achieving victory before starting battles.

Babur was able to create a strong army for his time through the reforms and application of advanced technologies. He updated combat strategies by introducing artillery and small arms extensively in India. In this respect, he was able to combine Turkish military traditions with European military methods. In particular, in the Battle of Panipat in 1526, Babur defeated his opponent, who was numerically superior to him, by using modern weapons.

Babur wrote about his military campaigns in detail in his work "Boburname". This work is considered not only a historical resource, but also an important monument of military philosophy. It analyzes the causes and consequences of military marches, strategic decisions and tactics on the battlefield. [3] Babur's combat experience served as an important guide for later generations of warmen. His ideas can also serve as an example in today's processes of building a legal democratic society. Babur's ideas are particularly relevant to contemporary political processes in terms of the principles of social justice, the rule of law, and just governance. He gave special attention to the issues of preventing differentiation in society, building fair relations between different social groups and strengthening the legal framework of public administration. Babur's military philosophy is also relevant to modern military art. He placed great emphasis on the morale of soldiers to enhance the combat capability of his troops. He believes that without loyalty and discipline, even the best armed army cannot succeed. Therefore, he tried to build mutual trust between the commander and the soldiers. [4]

In conclusion, justice and the rule of law occupy a central place in Babur's political and philosophical thought. Its public administration system was built on fairness, transparency, and legality, principles that served the long-term stability of the Sultanate. His legacy is an important scholarly resource for today's political scientists and jurists, and is invaluable in the study of the principles of public administration and justice.



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