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CONCEPTUAL MODEL OF SOCIAL STRATIFICATION AND PUBLIC ADMINISTRATION IN THE CODE OF TIMUR: A POLITICAL-PHILOSOPHICAL AND INSTITUTIONAL ANALYSIS

Dilnoza Mirakhmatovna Tog'ayeva
Lecturer, Department of Political Science
Uzbekistan State World Languages University
https://orcid.org/0009-0007-1192-4662

Abstract. This article examines the conceptual foundations of social stratification and societal governance presented in Timur Tuzuk through political-legal and historical-theoretical approaches. The study provides a scholarly analysis of the social structure established by Amir Timur, the functional role of different social strata, their position within the system of public administration, and the principles governing the relationships among them. Furthermore, the article explores the significance of the principles of justice, social responsibility, meritocracy, discipline, and loyalty articulated in the work for ensuring the stability and effectiveness of state institutions.

Keywords. Timur Tuzuk, social stratification, societal governance, public administration, political institutions, social structure, meritocracy, principle of justice, institutional approach, political and legal heritage.

The issue of social structure in Timur Tuzuk is interpreted as being intrinsically linked to the concept of state governance. The work portrays society not as a homogeneous entity but as a complex system composed of diverse social strata. Each stratum possesses its own specific functions, rights, and responsibilities, while the balanced interaction among these groups is regarded as a fundamental prerequisite for social stability. Such a multi-layered social structure emerged as a result of the process of social differentiation,[1] whereby the differentiation of social functions enabled their more efficient distribution, allowing each social group to specialize in particular spheres of activity. This, in turn, contributed to a deeper division of labor within society and enhanced the overall efficiency of the social system. The work further depicts the relationships among social strata as a strictly regulated system. In this context, the state functioned not only as a governing institution but also as a mechanism for preserving the internal stability and cohesion of the social order.

As noted by scholars, "Amir Timur conquered half of the known world and, ruling alone, left behind a political system that could not survive without him. He was the last of the great emperors of the steppe[2]. Within the social structure, the military class occupied a particularly significant position. In addition to ensuring state security, the military was regarded as the principal force supporting the stability of the political system. Its high level of organization and discipline contributed substantially to maintaining social order. Likewise, mutual respect and adherence to established norms among members of society were considered essential factors in preserving social equilibrium. This approach strengthened the internal security and stability of the social system. Timur Tuzuk the relationships among social strata are defined not only by the functional division of responsibilities but also by the distribution of power and resources. Each social group possessed its own economic and political capacities, which played a crucial role in maintaining the overall balance of society. The activities of each social stratum were closely interconnected with those of others. For instance, the economic strata were responsible for production and the provision of material resources, the military class ensured

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security and defense, while the governing elite coordinated the functioning of the entire administrative system. This interdependence served as an important foundation for social stability.

Mechanisms of social control also played a vital role in preserving public order. Social control was exercised not only through state institutions but also through social institutions, customary practices, and shared collective values. This demonstrates the multi-layered nature of the system of social regulation. Within such a framework, individual behavior was governed not only by legal norms but also by moral and ethical principles. The system of social sanctions constituted an integral component of this regulatory mechanism[3]. The consistent and impartial application of sanctions contributed to strengthening legal consciousness, discipline, and public accountability within society. Furthermore, Timur Tuzuk presents the concept of social justice as a comprehensive principle that extends beyond the equal application of laws. It encompasses the equitable distribution of rights, responsibilities, authority, and social obligations among different segments of society, thereby serving as a fundamental basis for political legitimacy, social cohesion, and sustainable state governance. Timur Tuzuk, the structure of society and the relationships among social strata are presented as a complex, multi-layered, and interdependent system. Within this framework, such factors as the distribution of resources, social control, justice, and social integration collectively function as the principal mechanisms for maintaining social stability. A further conceptual analysis of the social structure demonstrates that the relationships among social groups in Timur Tuzuk were not limited to preserving the existing social order; they were also intended to promote sustainable social development. Society is therefore portrayed not as a static entity but as a dynamic system in which the development of each social stratum contributes to the progress of the social system as a whole. The dynamic nature of the social system is primarily determined by its internal driving forces. These include economic activity, the effectiveness of political governance, and the level of social consciousness. These factors interact with one another to shape the processes of social transformation. Consequently, the system of governance is designed not only to preserve the existing order but also to coordinate these interconnected factors in order to ensure the effective functioning and long-term stability of society.

Furthermore, Timur Tuzuk identifies **social trust** as a fundamental prerequisite for maintaining stable relations among different social strata. Social trust is regarded as a key element in strengthening the relationship between the state and society. When society perceives state policies as just and legitimate, social order is reinforced naturally. Conversely, a decline in public trust weakens the effectiveness of the governance system and undermines institutional stability. The formation of social trust depends largely on governmental transparency and the consistency of decision-making. When public decisions are well-founded, coherent, and clearly communicated, their implementation becomes more effective. This, in turn, increases the level of voluntary compliance within society while reducing the need for coercive mechanisms of social control. Such an approach reflects an advanced understanding of governance based on legitimacy, public confidence, and institutional effectiveness rather than solely on administrative coercion.

Amir Timur devoted particular attention to military strategy in Timur Tuzuk He states: “I ordered that the rank of amir be conferred upon three hundred and thirteen of my closest retainers, for they were of noble character, wise, courageous, valiant, resourceful, vigilant, and prudent. I appointed a deputy for each of them. If any of the amirs were to die, his deputy would succeed him and be designated as a candidate for the rank of amir. All three hundred and thirteen of my amirs were men of intelligence, lions in both peace and battle, skilled commanders capable of breaking the enemy’s ranks and defeating them” [4]. This passage demonstrates that Amir Timur established clear and rigorous criteria for attaining the rank of **amir**, the commander of a military unit. Only individuals who

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satisfied these requirements were eligible to receive the title and assume command. Moreover, after obtaining the rank, an amir was expected to preserve his position through continuous self-improvement, professional development, and the conscientious fulfillment of the authority and responsibilities entrusted to him. Thus, the title of **amir** represented not merely a position of command but also a standard of merit, competence, and devoted public service. The military organization of Amir Timur's army incorporated a comprehensive institutional structure consisting of a central command authority, cavalry and infantry units, combat support forces, logistical and technical support services, moral and spiritual support units (including mobile mosques and religious scholars), the **Qazi al-Askar**, who served as a military judge responsible for investigating criminal cases within the armed forces, and military musicians (orchestral units). Many of these organizational principles continue to be reflected in the structure of the Armed Forces of the Republic of Uzbekistan. Notably, even military band units can be regarded as institutional elements inspired by the military traditions established by Amir Timur.

Under conditions of a just social order, members of society perform their duties with a strong sense of responsibility, thereby enhancing the overall effectiveness of the governance system[5]. Conversely, injustice intensifies social dissatisfaction and undermines institutional stability. Another significant aspect of the relationships among social strata in Timur Tuzuk is the concept of social identity. Individuals perceive themselves as members of a particular social group and consequently adhere to the norms, values, and behavioral standards associated with that group. Such identification reinforces the internal cohesion and orderly functioning of the social system.

Conclusion. In conclusion, Timur Tuzuk should be regarded not only as a historical and legal source but also as a significant political and philosophical work that embodies the theoretical foundations of social organization and state governance. The study demonstrates that social stratification in the work is not interpreted as a mechanism for artificially dividing society but rather as a functional system of governance designed to ensure the stability and effectiveness of the state. The clear definition of the rights, responsibilities, and institutional roles of each social group contributed to the establishment of an orderly and efficient administrative system. The analysis further confirms that the principles of governance advanced by Amir Timur were grounded in universal values such as justice, the rule of law, merit-based appointment, discipline, responsibility, and loyalty. These principles served as the foundation for ensuring institutional continuity, strengthening social stability, and maintaining a balance between the interests of different social strata. In this respect, the model of social stratification presented in Timur Tuzuk demonstrates notable similarities with contemporary concepts of institutional governance, meritocracy, and effective public administration.

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