

## **EASTERN INTELLECTUAL FOUNDATIONS OF INCLUSIVE SOCIAL SUPPORT: DISABILITY, JUSTICE AND PUBLIC RESPONSIBILITY**

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**Abstract.** This thesis analyzes social support for persons with disabilities in the intellectual heritage of Eastern thinkers, jurists, and statesmen. The study shows that the treatment of vulnerable groups was understood as a criterion of justice, moral maturity, and responsible governance. Drawing on Islamic jurisprudence, moral philosophy, and public administration, the thesis highlights legal recognition, compassion, material assistance, labor inclusion, tax relief, and protection from oppression. The main argument is that persons with disabilities were not presented as people outside society, but as individuals whose dignity, rights, and needs had to remain at the center of social attention.

**Keywords.** disability, Eastern thinkers, social protection, justice, Hidayat, al-Farabi, Temur Tuzuklari, mercy, charity, public administration.

### **Introduction**

The attitude toward persons with disabilities is one of the clearest indicators of a society’s understanding of justice. The state and society reveal their true moral level through the way they treat those who are most in need of protection. In Eastern thought, especially within Islamic civilization, vulnerable people were approached not only with pity, but also with a sense of legal, moral, and social responsibility. This responsibility included preserving human dignity, preventing exclusion, and providing support according to a person’s condition and needs.

The source text demonstrates that the issue of persons with disabilities was connected with a broader circle of vulnerable groups: the poor, the needy, debtors, travelers in distress, people with limited labor capacity, and other socially defenseless persons. Therefore, the study of this topic is not limited to medical or charitable assistance. It also reveals historical ideas about law, ethics, labor, governance, taxation, and the ruler’s duty before society.

The purpose of this thesis is to summarize the main ideas found in the Eastern intellectual heritage concerning social protection and inclusion. The analysis is organized around several interrelated theses: recognition of legal capacity, moral and religious obligation to help, inclusion in useful labor, state responsibility for the weak, and the continuity of these ideas in later Central Asian thought.

### **Main Part**

First, Eastern juristic thought recognized the legal status of persons with disabilities. In Burhan al-Din al-Marghinani's *Hidaya*, an individual's physical or mental condition is taken into account when defining responsibility for certain crimes and violations. This indicates that legal thought did not rely on a mechanical view of punishment. Instead, it required the careful assessment of circumstances, ability, and condition. The same source explains that mute persons could express legal transactions, including marriage, divorce, buying, and selling, through writing or gestures. This is significant because it does not cancel their legal capacity. On the contrary, it recognizes communication in forms appropriate to their condition.

Second, social protection was interpreted as both a public duty and a moral obligation. Islamic teaching connected assistance to vulnerable groups with institutions such as *zakat*, *fitr*, *ushr*, and *sadaqah*. Through these practices, support for the poor, the needy, debtors, travelers in distress, and other people requiring help became part of social life. Hadith literature also strengthens this idea. The act of guiding a blind person on the road is described as charity. Such an example shows that help is not limited to money; it also includes daily care, attention, and solidarity.

Third, Eastern philosophy connected justice with inclusion and the proper distribution of social goods. Abu Nasr al-Farabi's doctrine of the virtuous society interprets justice as giving each person his or her due share and preserving that share. In this understanding, wealth, health, honor, rank, and other benefits should be balanced according to the principles of justice. Persons with disabilities and the sick should not be isolated from society. They should be supported and, where possible, included in useful labor. For its time, this was a progressive idea, because it linked social protection not only with material assistance, but also with human dignity and social participation. Fourth, al-Farabi's idea that each person should work according to his or her abilities gives a special meaning to inclusion. Applied to persons with disabilities, this principle means that the aim of society should not be exclusion or passivity. Instead, society should help each person find a role that corresponds to his or her capacity. In this way, the issue of disability becomes part of the general question of social order, mutual benefit, and the moral organization of community life.

Fifth, the ethical writings of Nasir al-Din al-Tusi continue the same direction by emphasizing humanity, mercy, forgiveness, and compassion toward the weak. In this view, the maturity of a society is seen in its treatment of those who cannot fully defend themselves. The value of a human being is not reduced to physical strength or economic productivity. The weak and needy remain part of the moral community, and caring for them becomes a duty of conscience.

Sixth, traditions of public administration treated protection of the weak as a measure of just rule. In Nizam al-Mulk's *Siyasatnama*, the ruler's justice is shown through supervision of officials, prevention of oppression, and protection of the subjects. A wise ruler must learn the needs of the population and must pay particular attention to defenseless groups. This approach shows that social protection was not only a private act of kindness, but also a task of governance.

Seventh, the *Temur Tuzuklari* reflects a more organized understanding of social support. It emphasizes protection of the population's property, security, and living conditions, and it warns against oppressive tax collection that could drive people into poverty. Amir Temur's instructions to support the blind, the poor, and those whose opportunities for labor were limited show that vulnerable groups were included in the responsibilities of state policy. The establishment of mosques, madrasas, guest houses, hospitals, and soup kitchens for the poor also points to systematic forms of care.

Eighth, later Central Asian authors preserved this moral and political idea. In *Dastur ul-Muluk*, Samandar Termizi notes that the social condition of the population should be considered when taxes are determined. The works of Ahmad Donish, Mahmud ibn Vali, Mir Muhammad Amin Bukhari, Muhammad Yusuf Munshi, Abulgazi Bahadurkhan, and other authors portray the just ruler as a person who cares for the poor, the distressed, and the needy. Thus, concern for vulnerable groups became part of historical memory and political ethics.

The theoretical significance of these views lies in their integrated character. The Eastern tradition did not separate law from morality or governance from compassion. Legal capacity protected a person's status before the law; charity and mercy protected daily life; labor inclusion protected dignity; and just administration protected people from oppression. This combination forms a historically rich understanding of social support.

The practical meaning of the analyzed heritage is also clear. It teaches that assistance to persons with disabilities should not reduce them to passive recipients of help. Support should include respect, participation, appropriate forms of communication, and protection from economic hardship. In this sense, Eastern thinkers presented social care as a way of strengthening society itself.

Taken together, these ideas show that Eastern thought formed a broad model of social protection. It included legal recognition, charitable assistance, labor inclusion, protection from oppression, fair taxation, and the ruler's responsibility. Persons with disabilities were not described as people who should remain outside society. They were viewed as human beings whose dignity and needs required attention from family, community, and state.

### **Conclusion**

The analysis shows that support for persons with disabilities was not an accidental or secondary theme in Eastern intellectual heritage. It was closely connected with justice, mercy, legal capacity, material assistance, and state responsibility. Islamic jurisprudence recognized the legal status of persons with disabilities and accepted forms of communication suitable to their condition. Moral and religious teaching strengthened assistance through charity, compassion, and everyday support.

Eastern philosophy and political thought emphasized that persons with disabilities should not be isolated from social life. Where possible, they should be involved in useful labor according to their abilities. Traditions of governance, especially those associated with Nizam al-Mulk and Amir Temur, show that care for the weak was understood as one of the main qualities of just rule. Therefore, the heritage of Eastern thinkers remains an important historical and moral source for strengthening inclusive social protection today. Its central message is that human dignity must stand at the center of law, morality, and public administration.

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