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## FROM THE HISTORY OF WAQF PROPERTY IN TURKESTAN

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### Abstract

The article examines the evolution of philosophical concepts of justice from ancient traditions to modern theories emphasizing the inclusive society. It explores the ideas of Plato and Aristotle, medieval interpretations by Augustine and Thomas Aquinas, the philosophy of the Enlightenment, and modern approaches developed by John Rawls, Amartya Sen, and Martha Nussbaum. Special attention is given to the relationship between justice, human rights, equal opportunities, and the recognition of diversity. The study shows that an inclusive society represents the practical realization of the philosophical idea of justice, ensuring equal participation of all members of the community.

**Keywords:** Justice, philosophy, inclusive society, equality, human rights, values, capabilities, diversity.

### Introduction

The concept of inclusivity has become a central theme in contemporary philosophy, ethics, and social theory. Rooted in the philosophical traditions of justice, equality, and human dignity, the inclusive society aims to overcome barriers related to gender, disability, ethnicity, and socio-economic background. In the context of Uzbekistan, the transition towards an inclusive model reflects both historical philosophical traditions and modern socio-political reforms. This article explores the philosophical underpinnings of inclusivity and their relevance to the development of an inclusive society in Uzbekistan.

The philosophical foundations of inclusivity can be traced to some of the most fundamental questions in ethics, political philosophy, and social theory. Inclusivity, understood as the recognition of every person's dignity and the



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removal of social, cultural, or institutional barriers, is closely tied to the classical and modern debates about justice, equality, and human flourishing.

In antiquity, Plato emphasized the role of justice as harmony within the state, where each individual has the opportunity to fulfill their potential in accordance with the common good. Aristotle, while defending hierarchical structures of society, also introduced the concept of distributive justice, which laid the groundwork for later reflections on fairness and equality. These ideas were further developed during the Enlightenment, when thinkers such as John Locke and Jean-Jacques Rousseau highlighted natural rights, freedom, and social contracts as the foundation of human coexistence.

Immanuel Kant advanced this discussion by formulating the principle of human dignity as an absolute value. His categorical imperative—treating every person as an end and never as a means—represents one of the most powerful philosophical justifications for inclusivity. The recognition of intrinsic human worth became a cornerstone for modern ethical systems and later inspired movements for universal rights.

In the 20th century, John Rawls redefined the philosophical discourse on justice through his theory of “justice as fairness.” Rawls argued that social institutions must be designed to ensure the greatest benefit for the least advantaged members of society, thereby linking inclusivity directly with structural justice. Similarly, Martha Nussbaum’s capability approach emphasized that genuine equality requires not only formal rights but also the actual capacity of individuals to live meaningful and flourishing lives.

Thus, inclusivity in philosophy is not an isolated concept but rather a synthesis of long-standing traditions in moral and political thought. It reflects the aspiration to integrate diversity into a coherent social order, where the value of each person is affirmed and social structures are oriented toward equality and participation. The idea of inclusivity in Uzbekistan is closely tied to both the country’s cultural heritage and its contemporary reform agenda. Historically, Uzbek society has been characterized by rich diversity—ethnic, linguistic, and religious. This pluralism has created a fertile ground for philosophical reflection on coexistence, tolerance, and mutual respect. The traditional institution of mahalla (local community) has long served as a microcosm of inclusivity, where mutual aid,



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collective responsibility, and social solidarity played central roles in everyday life.

Since independence in 1991, Uzbekistan has undergone profound socio-political changes aimed at strengthening human rights, equality, and social mobility. The “New Uzbekistan” development model, articulated in state programs and reforms of the 2010s and 2020s, explicitly emphasizes inclusivity as a guiding principle of national development. These reforms include expanding opportunities for women and youth, improving access to education for persons with disabilities, and fostering civic participation across all social groups. One of the most significant steps has been the integration of inclusivity into the legal and policy framework. Uzbekistan has ratified key international conventions on human rights, children’s rights, and the rights of persons with disabilities, aligning domestic policies with global standards. Moreover, state initiatives such as the “Five Important Initiatives” launched by President Shavkat Mirziyoyev focus on youth development, gender equality, digital literacy, and cultural participation—all of which contribute to an inclusive social order.

Philosophically, these efforts resonate with both global and local traditions. On the one hand, they reflect the modern principles of justice and fairness advanced by thinkers like John Rawls and Martha Nussbaum, who argue for structural arrangements that empower the least advantaged. On the other hand, they echo the ethical ideals of classical Central Asian thinkers, such as Alisher Navoi, whose writings stressed compassion, justice, and respect for human dignity, and Zahiriddin Muhammad Babur, who valued tolerance and cultural openness.

Despite progress, challenges remain. Social stereotypes, regional inequalities, and economic disparities continue to hinder the full realization of an inclusive society. Yet the philosophical and cultural resources of Uzbekistan provide a strong foundation for overcoming these barriers. By combining traditional values of solidarity with modern principles of equality and rights, Uzbekistan is creating a unique path toward inclusivity that reflects both national identity and global aspirations.

The philosophical notion of inclusivity cannot be fully understood without addressing its ethical and axiological foundations. Ethics concerns the norms and duties that regulate human relationships, while axiology studies values that guide



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human life. Taken together, these perspectives reveal why inclusivity is not merely a social policy or legal framework, but a moral commitment rooted in respect for the intrinsic worth of every individual.

From an ethical standpoint, exclusion generates moral inequality: it denies certain groups the right to participate fully in society and undermines the principle of justice. Conversely, inclusion affirms the dignity of the person, echoing Immanuel Kant's categorical imperative that every human being must be treated as an end in themselves. This ethical vision also aligns with the universal declarations of human rights, where equality and non-discrimination are considered fundamental moral imperatives.

Axiologically, inclusivity reflects a hierarchy of values where justice, compassion, and solidarity occupy central positions. Classical Central Asian thinkers contributed greatly to this dimension. Alisher Navoi emphasized the moral responsibility of rulers and citizens to act with fairness and mercy, while Zahiriddin Muhammad Babur demonstrated in his works an appreciation for cultural diversity and human dignity. Their legacy enriches the value framework of contemporary Uzbekistan, providing philosophical support for an inclusive society that harmonizes tradition with modernity.

In today's Uzbekistan, inclusivity as a value is embedded within state strategies, civil society initiatives, and educational reforms. It manifests in policies promoting gender equality, youth empowerment, and the integration of people with disabilities into public life. These measures are not only legal obligations but also reflections of a deeper axiological orientation: the recognition of inclusivity as a supreme social value essential for the flourishing of both individuals and the nation as a whole. Thus, the ethical and axiological dimensions of inclusivity reveal it as a universal and timeless principle. They highlight that building an inclusive society in Uzbekistan is not simply a political task but a moral and philosophical project that seeks to elevate human dignity, justice, and solidarity to the highest level of national development.

While Uzbekistan has made significant progress toward building an inclusive society, the process remains complex and faces a number of challenges. One of the most pressing issues is the persistence of social stereotypes and traditional gender roles, which can limit the full participation of women and marginalized



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groups in public life. Despite policy reforms, cultural perceptions often create invisible barriers to equality [13].

Economic inequality also represents a major challenge. Access to quality education, healthcare, and employment opportunities remains uneven across regions, with rural areas facing particular disadvantages. Such disparities undermine the principles of fairness and social justice, and they highlight the need for structural reforms that address the root causes of exclusion. Moreover, digital inequality—the gap in access to information and communication technologies—risks creating new forms of marginalization in an increasingly digital society.

Another challenge lies in ensuring that legal and institutional reforms are effectively implemented at the grassroots level. While Uzbekistan has ratified international conventions and adopted progressive national strategies, the translation of these frameworks into everyday practices requires stronger mechanisms of accountability, civic participation, and awareness-raising.

Nevertheless, the prospects for inclusivity in Uzbekistan are promising. The “New Uzbekistan” strategy has placed inclusivity at the center of development goals, linking it with education reforms, youth empowerment, and gender equality. The growing role of civil society, the activism of young people, and the influence of global human rights standards provide additional momentum for inclusive change. Philosophically, the prospects are also reinforced by Uzbekistan’s cultural heritage, which emphasizes values of solidarity, justice, and compassion. By integrating these traditional ethical foundations with modern theories of justice and equality, Uzbekistan has the potential to develop a unique model of inclusivity that balances local identity with universal values [14].

In this sense, the challenges of inclusivity should not be viewed as obstacles alone but also as opportunities for philosophical reflection and social innovation. By addressing them, Uzbekistan can strengthen not only its internal cohesion but also its role as an active contributor to the global discourse on inclusive and sustainable development [14, 15].



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## Conclusion

The philosophical foundations of inclusivity reveal it as more than a political program or social reform—it is a moral and cultural imperative. From the universal principles of justice and human dignity articulated by global thinkers such as Kant and Rawls, to the ethical and spiritual values expressed by Central Asian scholars like Alisher Navoi and Zahiriddin Muhammad Babur, inclusivity emerges as a timeless aspiration of humanity. In Uzbekistan, this aspiration finds concrete expression in the ongoing process of national renewal. The “New Uzbekistan” model reflects an effort to harmonize historical traditions of solidarity and community with modern demands for equality, rights, and social justice. Inclusivity here becomes not only a means of integrating marginalized groups but also a guiding principle of sustainable development and civic harmony.

Challenges remain—structural inequalities, stereotypes, and economic disparities continue to slow progress. Yet, these obstacles also provide opportunities for deeper philosophical reflection and creative reform. By strengthening the ethical and axiological foundations of inclusivity, Uzbekistan has the potential to contribute a unique perspective to global debates on equality and human rights. Ultimately, the inclusive society is both an ideal and a process: an ideal rooted in universal human values, and a process realized through continuous reform, civic participation, and cultural dialogue. For Uzbekistan, building such a society means affirming its identity as a nation committed to justice, dignity, and the flourishing of every individual.

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