Historical Aspects Of The Attitude Of Society To The People With Disabilities In Antiquity And The Middle Ages In The East And West

Khulkar Khokhikulova, Pirimqul Quimatov, Klara Fayzullayeva, Mavluda Xolbekova

Abstract: The article analyzed the history of attitudes towards disabled people in Eastern and Western countries. It provides a comparative analysis of the periods of ancient times and the middle ages and introduced the term "religious-mythological model". Because the attitude to the disabled begins after the appearance of religion. The article, based on the information provided in the scientific literature. The history of attitude to the disabled is divided into 3 stages. In the process of research, each model is analyzed separately, have done a comparative analysis of the attitude to disabled people in Eastern and Western countries from ancient times up to the present period and made corresponding conclusions. In the article, in the process of covering the history of relations to disabled people, based on the analysis of foreign and national literature, scientific and theoretical conclusions are made.

Index terms: person with disability, dumb, blind, medicine, avesta, religion, written sourses, healthy lifestyle, nature, purity, folklore, geographical, medical, philosophical, literary, pedagogical, psychological

1. INTRODUCTION

In the world since the second half of the twentieth century, in the conditions of priority attention to the personality factor on the basis of changing social outlook, the attitude of society to persons with disabilities is radically changing. International documents adopted during this period include ideas of a social model aimed at integrating into society, rather than isolating people with disabilities. This created the need for specific research, development of new mechanisms for solving their problems, adapting them to the community, providing employment, improving the quality of education, habilitation, and rehabilitation with modern protection mechanisms. Research has been conducted in many universities and research centers around the world to develop a new social model for treating people with disabilities. In particular, social aspects of ensuring equal opportunities for people with disabilities and their integration into society, development and implementation of mechanisms that include inclusive education were discussed. In addition, research is being conducted in these areas, focusing on appropriate medical, vocational and social rehabilitation, new technologies for people with disabilities, research and development of assistive assistive technologies. Since the first years of independence, Uzbekistan has paid special attention to socially vulnerable segments of the population. In particular, the Law "on social protection of disabled people in the Republic of Uzbekistan" was adopted.

It pays fundamental attention to ensuring their full-fledged life, employment, opportunities for education and sports. The adoption of more than 100 legal acts in accordance with this law means raising the issue of disability prevention and social protection of disabled people to the level of state policy. Consequently, the solution of such important tasks as "further development and improvement of the system of medico-social assistance to pensioners, disabled, lonely elderly people and other vulnerable groups to ensure their proper functioning", is of great importance in shaping the social relations model. The President of the Republic of Uzbekistan notes: "the most important and priority step in solving the urgent problems of disabled people is to change the consciousness of people with disabilities, bringing to others an understanding of their full and equal participation in society." [1], [15] This makes it possible to study the historical aspect of the policy of social protection of persons with disabilities, to reveal the essence of the reforms carried out in this area.

2. METHODS

Modern society is making efforts to integrate people with disabilities into social life. Disabled people today are full-fledged subjects of society. Such a society is based on a humanistic axiological paradigm that promotes adequate and tolerant perception of people with disabilities and recognition of their social subjectivity. However, society at different historical stages has demonstrated a different non-humanistic paradigm for the problem of disability. In this article, we will look at the attitude of society to the disabled in ancient civilization [2], [246]. In the ancient world, the attitude towards people with disabilities was negative. In the ancient era, people with physical defects were considered "unclean", i.e. carriers of evil magical powers. Physical abnormalities were perceived by members of ancient society as punishment of the gods for sins. People in society were afraid of cripples. In antiquity, a cult of a full-bodied physically developed body was developed, so people with disabilities could not find a place in this society. Therefore, the initial stage is determined by the religious-mythological model of relations with the disabled. According to this, people with disabilities were infringed within...
religious beliefs by society, were humiliated, disability was seen as a punishment sent for some sins by God [3], [246]. And the mentally retarded were represented as creatures that the devil sits inside and controls. The second stage is called the social model of attitude towards the disabled. At this time, as a result of the development of science and technology, people freed themselves from religious dogma, tried to analyze the causes of disability and the methods of its treatment from a scientific point of view. In this regard, people with disabilities were isolated from society in specialized institutions, could not fully participate in society, could not receive knowledge on an equal basis with others, receive a profession and get a job. The third stage is a social model of attitude towards people with disabilities. It is continuing from the twentieth century until today. By this period, the foundations of a social model of attitudes towards people with disabilities were laid, as the most important element in the social model included the concept of "inclusive". As a result, people with disabilities can engage in labor activities not in separate enterprises, but together with healthy people in all organizations, not in special boarding schools, but with healthy children in secondary schools adapted for inclusive education. It is important to note that poor research of the history of people to disabled people in the East by the scientists of the world, the writing of scientific literature during the years of the former Soviet Union in the spirit of communist ideology and the unexplored history of the attitude towards them during the period of independence, increases the relevance of this topic.

3. RESULTS AND DISCUSSIONS
In the early stages of its development, due to the underdevelopment of productive forces, a low level of culture, moral and spiritual values, the attitude towards people with disabilities was intolerant. In antiquity, in a number of Hellenistic states (Sparta), individual human communities professing a cult of strength, endurance, a cult of the human body, all sorts of deviations in physical development, deformity and other anomalies on children were considered undesirable. The first mention of people with gross physical and mental disabilities is contained in the legislative documents of the ancient world. From the point of view of the law, the authorities and society as a whole, people with severe defects were not considered full-fledged citizens and were equated in status with slaves and animals. Children born with gross defects were doomed to death. As the law formulated by Aristotle in his Politics emphasizes: "Let the law be in force that no crippled child should be fed."[4], [168]." In ancient Rome, there was also the killing of freak children. The Roman philospher Seneca wrote that it is necessary to kill freaks and drown those children who are born into the world frail and disfigured. This should not be done because of anger and frustration, but guided by the rules of the brain: to separate the unfit from the healthy. At the same time, the deaf and blind, belonging to the class of slave owners, were granted some rights. In Roman law, for example, there were such laws: "Blind, deaf and dumb can be heirs"; "Blind, deaf and dumb can make wills, but if a will is made before, that is, before a disease, after which a person becomes blind, dumb and deaf, then it is approved." Later, scattered provisions were combined in the codes of Theodosius II and Justinian. In these codes, persons with anomalies were granted the right to use private property, but they were not granted the right to transfer property. All people with impaired hearing, speech, vision, other anomalies were forbidden to take part in public life. Roman law did not recognize abnormal people as fully competent[5],[234]. In the eastern countries in the ancient period, according to the rules of the Zoroastrian religion, people with disabilities were considered people who are forbidden to go to paradise. But in this religion, special attention was paid to preventing the birth of disabled children. Therefore, this religion is closely inter connected with medicine. In Avesta fire was a source of heat in frosty winters, because of cooked food. In the ancient time to kindle a fire was very hard work and people tried to store a fire. It had not only religious but also educational meaning. Therefore, in modern avestology the term "Avestical Medicine" which paid a huge attention to a healthy lifestyle is widely used. The Avestical medicine as an independent medical system with more than 2700th year history, serves humanity and became an integral part of a world civilization[6],[167]. In that era, medicine was considered to be as art of preserving the body and spirit in a clean and healthy condition, restoring human health, lost the natural purity of the environment. Analysis of medical problems, described in "Avesta", indicates that the global medical and biological systems of knowledge concerns a doctrine of achieving purity, which was considered to be the greatest blessing, reliable guarantee of preservation of human and environmental health[7], [340]. The cleanliness necessary for preservation of physical and spiritual health of the person, and purity of environment. This approach for solving the problems of purity was due to the fact that in the era of Zoroaster people, on the basis of their daily life experience and observations, knew that the occurrence of many diseases depends on the defilement of the body, household items, water, food, as well as soil and air pollution[8], [167]. It is not accidentally that the slogan "Who defiles the earth, water, air and fire, commits the greatest sin which won’t be forgiven" is traced through the entire of Avesta. Violators of these rules were severely punished [9], [180]. Our ancient ancestors of impurity contained special places wich far from food and water sources. In "Avesta" cleanliness was associated with health and disease, within the framework of these requirements all medicine of the Zoroastrian era was functioned [10], [340]. Naturally Avesta doctors, could not know about the existence of the world of microorganisms as a source of infection with infectious diseases. However, based on daily observations, they knew that dirt getting into food, into drinking water or into the composition of inhaled air, contributes to the emergence of various diseases. This was the greatest discovery of Avesta’s physicians, which helped them to develop a number of publicly available rules or canons directly related to maintaining ways to restore natural purity lost as a result of human intervention. Therefore, in the era of Zoroastrianism, doctors were attributed to the higher social class - angels (farishta)"[11], [347]. The rules of purification of water, earth, air and fire in Avesta are developed in great details. For example, it was strictly forbidden to throw sewage, dead animals and birds into water, and even it was impossible to spit into the water[12],[280]. The Zoroastrians preserved the purity of soil, water and fire in such a way that they did not even bury the dead in the ground, did not
burn in fire, did not throw them into water, but placed them in special places far from settlements - in mountainous areas or in the so-called "towers of silence". The Zoroastrians used fire, ash, water and smoke as a means of fighting against decay and stench. They were the basis of disinfectants[13], [434]. Avesta’s tribes carried out ceremonies of cleanliness of a body by ablution from head to foot with cold water and, thereby, tempered themselves, and did not merge the dirty water in water sources. Methods of purification, in turn, were included in composition of ritual purification ways, the implementation of which was considered mandatory for all Zoroastrians [14], [334]. Therefore, they are deeply rooted among the followers of this religion. Many of them are still preserved among the Central Asian people in the form of rituals and ethnic traditions, for example: kindling incence (hazorispanda) and inhaling its smoke, or observing the ban on mixing household waste with ashes, etc[15], [210]. Avesta’s call “A person should have good thoughts, kind words, kind actions” has not only ethical-philosophical, religious and philosophical, but also medical value, aimed at improving the body and soul of a person and ensuring a healthy lifestyle[16], [178]. This ethical “triad” can be traced in all parts of Avesta, and its interpretations, found in later philosophical and historical sources, prove that the main core of human existence is the observance of justice law (Asha). According to M. Boyce, “Asha is truth, justice, loyalty, courage and the introduction of a healthy lifestyle, which is the natural order of things”[17], [22]. The Man, from the point of view of doctrine of Zoroastrianism, for the preservation and enhancement of himself and society as a whole, should be guided by will, reason, experience, wisdom and conscience. Of these five internal forces, which in total are the spiritual part of a healthy material body, in Avesta a great place is given to conscience- Daena. Therefore, Daena is considered to be one of the greatest founders of the prophet Zoroaster[18], [130]. For example, the following stanza from Yasht that is repeated in many parts of Avesta: And Vertranta gave him, the creation of Ahura, the power of hands, male power, the health of the whole body, endurance and stamina, and sharpness of vision [19], [430]. Or in the parts devoted to Ashi (Yasht, 17) the following lines are given: We honor good Ashi, great mistress, Beautiful glorified, Mighty and strong, Giving health, Giving goodness [20], [360]. Thus, in Avesta and in General in Zoroaster’s teachings it is possible to find recommendations concerning observance of rules of food and household hygiene. The purity canons connected with maintaining health and safety of water sources and foodstuff, formed a basis for formation of the requirements aimed at providing purity of a place and they can rightly be considered as the first literary sources of household hygienerules. The complex of measures aimed at ensuring the purity and health of irrigated land and soil is the basis of ecology. All these factors are closely related to ensuring of physical and spiritual health of a person[21], [256]. In the process of developing a healthy lifestyle in the Avestan medical system, special attention was paid to spiritual and religious education, as well as teaching people the rules of personal, public hygiene and gave the necessary environmental knowledge. Such a practical approach had not only educational, but also health-improving value[22], [250]. The wisdom of the Avesta’s medical system lies in the fact that in this ancient recommendation, the problems of protecting human health are considered together with environmental ones. Avestan medical system has left a deep imprint in world culture. It contributed to the creation of ancient Persian and Central Asian medical terminology. Many Persian-Tajik and Uzbek medical terms have Avesta roots [23],[234]. The recipes for the preparation of the sacred drink “haoma” and the Avesta methods of healing the spirit and body of a person are still preserved in traditional medicine of Central Asia[24], [280]. In “Vendideote” is told about the ways of spreading diseases through the polluted air (i.e., the respiratory tract), poor-quality products and polluted water, by contact with sick people, animals, birds, and insects. Knowledge of the main ways of spreading diseases allowed representatives of the Avesta medicine to develop a complete system of evidence-based preventive measures aimed at protecting people from various diseases by maintaining cleanliness. Therefore, of course, the thesis “cleanliness - in this world the greatest goodness for people” - has played a large role for thousands of years not only in protecting health and ensuring a healthy lifestyle for people, but also in nature. Traditions of cultivating a healthy spirit have a very ancient origin and are associated with Avesta. Our ancient ancestors routinely engaged in equestrian sports, archery and free-style wrestling, which indicates a healthy lifestyle in historically distant times. The physical abilities of young people were taken into account when entering into marriage and family relations[25, 230]. In the Middle Ages, in connection with the spread of Christianity in Europe, the attitude towards people with disabilities and their views on their position in society change significantly. One can observe how the formation and development of confessional theoretical approaches to the problem of helping occurs through the comprehension of the most important Christian dogmas of mercy. The works of church priests had a great influence on the formation of public consciousness in matters of help, support and charity. The facts of a merciful attitude towards the “wretched” represented a kind of public charitable institution, where ideas of helping those in need were realized in practice, but at the same time the number of religious prejudices and superstitious fears grew in society. The clergy, which had great strength, they tried to affirm in the public mind the idea that any deviation in human development is a manifestation of an “evil spirit”. The Roman Catholic Church tried to consolidate this superstitious idea from the name of God and the Pope[26],[28]. The Inquisition sought to eliminate all people with disabilities from participating in public life, even regardless of their class. Following the traditions of Roman law, medieval Western European legislation does not recognize people with disabilities as capable, secular and ecclesiastical laws, folk traditions are united in their attitude to the “inferior minority” as rejected, “other” people and see their task as protecting society from their presence. In these conditions, regardless of the class, people with disabilities become social outcasts. Social upheavals, wars, crusades, epidemics contributed to an increase in the number of people in need of constant public support. Gradually, the first shelters began to open as "shelters" for the blind (1198 - Bavaria, 1225 - France). Of course, the bulk of those in need were outside public care and eked out a miserable existence[27],[560]. And also in
the East, after the spreading of the Islamic religion, a tolerant attitude towards the disabled develops. The holy book of Muslims contains the following words from the Koran about the care of the disabled and their social protection: "No matter what contribution and tribute you give, for sure, Allah knows this. If you give alms openly, that’s good. And if you secretly give it to the poor, it will be better for you, and you will be forgiven of your sins. You worship only Allah and do goodness to your parents, relatives, orphans and children. Be kind to people and give zakah and alms. Nevertheless, the rights of people with disabilities in property relations were justified in Surat al-Bakar and, on this basis, introduced into the small park. For example: “Oh you, Muslims, when you have a property relationship with each other, you must have a scribe who writes all the circumstances fairly. If the debtor is a mentally retarded, helpless child or a deaf person, let his guardian dictate in writing and let him become a witness. And the “Koran” is the first legal document that protects the rights of persons with disabilities in their property contracts, which confirms the unambiguity of Baglai’s words "the legal basis for the social protection of people with disabilities was developed after the establishment of the Soviet government." Because legal documents were developed on the basis of the holy book of “Koran”. One of these works is Khidaya, which was written by Imam Burhanuddin Ali ibn Abu Bakr Marganiy. "Hideaya" is the work of legislation that has gained popularity in the Muslim world. Numerous comments have been written on this work, were written to the manual. One of them is a book entitled “Viqoyatur rivoya fi- masoyilm hidoya” which was written by Mahmoud ibn Ubaidulloh. “Mukhtasar ul Viqoya” is a compact, easy-to-remember commentary as well as the name itself,[28],[306]. For example, a criminal accused of a crime or an offense has disability benefits. It is said: “Disbelief in neglect, negligence, slavery, mental retardation, blindness, illness, neglect, that is, neglect of a child, is an adult. If a free person kills a slave, a healthy person mentally retarded, a blind sighted person, then the killer gets retaliatory measures in all cases. The disadvantages of the above killings are ignored. It is said that if a dumb man marries, divorces, and participates in the sale of property, then his rights in these respects are equal with others. If a dumb person is accused of theft, he will not be punished or his hands cut. Because his confession is doubtful. The sages say of a tongue-tied man: “If the stuttering continues for a long time through his gestures, his desires for marriage are clear. And this contributes to the fair fulfillment of property and marriage relations. Issues of divorce, trafficking, and evidence of retaliation are also taken into account, as is the case with a stupid person. There are seven categories of people who are given zakat al-fitr (tribute, alms) such as “usr”: 1. The poor, 2. The helpless, 3. The poor scientist, 4. The scribe, 5. The debtor, 6. Lost property in the name of God [29],[158]. The zakat obligation is also mentioned in the works of the great hadithist Imam al-Bukhari, such as Al-Adab al-Muvrd, “At tariq al saqiy”, “At-tariq al-Kabir”. In these proverb sayings, respect for the family, women and adults, compassion and kindness to the poor, the disabled and orphans, love for the country, hard work and honesty are exalted. In his famous work, “Al-jami as-sahih” calls on everyone to respect and care for the disabled. For them, different sign relationships were made up and a law was passed that everyone should know sign language. This contributed to the full integration of people with disabilities into society. The famous scientist Abu Isa at-Tirmizi was considered a follower and comrade of Imam al-Bukhari and he continued the views of the teacher in his famous work “Sahih Tirmizi”. In it, the Prophet-Messenger of Allah replies: In this regard, the Prophet, addressing all the weak and sick and crippled, said: "Whatever the Muslim suffers, even the prick of a thorn, Allah exalts his degree and forgives sins.” These hadiths contain comfort and good news for every person with a disability: if he patiently endures his misfortune, does not complain about the ordeal sent by Allah to him, and waits for him to be rewarded for his weaknesses, Allah will certainly reward him with Paradise. Amr ibn Al-Jamuh was limping on one foot, but he insisted that he take part in the battle together in case of deterioration. At the end of the battle, the Messenger of Allah came up and said: “I have the feeling that I see that Amr bin Al-Jamuh is already walking along the paradise with a healthy feet. Islam prescribed visits to patients, in particular people with disabilities, to alleviate their suffering. Compared to healthy people, such people are more prone to solitude from society, isolation, pessimism, and mental illness. Therefore, at that time, people with disabilities were invited to social events and celebrations, such as weddings. The prophet often visited sick and disabled people, prayed for their worship and comforted, inspiring confidence in their souls and turning their hearts and faces to happiness and joy [30],[312]. These hadiths reflect ways to limit passion, about tribute and mercy, about the qualities of mercy and tribute, tolerant attitude towards people with disabilities about the rules for performing mercy. In the Middle Ages, Farobi developed the doctrine of the origin and goals of society. In his work, The City of Blogging People, Farobi emphasizes the rights of persons with disabilities provided by the state. It says: “The justice of the state is reflected in the correct distribution of wealth and wealth among the inhabitants of the population. These are good things, wealth, health, respect, career and so on, and each of them should take what he or she deserves if someone gets more or less unfairly. If a person receives a share from the state more than the others, then this is a violation of the rights of society, if he receives less then a violation of the rights of himself. Everyone who gets his share must protect it. It is wrong to use this share for the benefit of people or of oneself [31],[115]. Therefore, in the city of noble people there are no poor and poor. But there are people with disabilities and patients. Funds must be provided from the state treasury to support them. Whenever possible, they should be involved in useful work for health[32], [294]. In a noble city, every person, even people with disabilities, must be provided with work corresponding to their health. Everyone should be engaged in only one profession or skill. You might think that this idea came under the influence of the idea of Plato. Plato believes that if any work is calculated in accordance with its natural abilities. Everything can be done more, better and easier if you do it without being distracted. The state does not force its citizens to work hard for three reasons: 1. A person should be appointed to work according to his specialty. 2. If a person is always busy with a certain job or profession, then he becomes a good specialist in his field. 3. Disabled
people must be provided with work in accordance with their health and their isolation should be isolated from society. And this is the basis of the social model for people with disabilities. Mean the theory of the social model in relation to the disabled appeared in the Middle Ages (in the 9-12 centuries.) His social views were reflected in the works of the following thinkers: Abu Rayyon Beruny, NosirKhisrav, Ibn Sina, Ibn Rushd, Bakmoner, Nizomiy, Sadly, Abdurakhman Jami, Allishaver Nasli, Bedil, Iqbol, Akhmad Danish and others. NosirKhisrav also devoted his works to universal and humanitarian issues. One of the universal spiritual values of the wise man’s works is fair treatment of others, ambition, tolerant attitude towards the poor and persons with disabilities. In the same spirit of exhortation, the great poet addresses officials and writes them, convincing them to be compassionate and compassionate to the workers who are under their care. In chapters 15 and 25 devoted to the conversations of Kuntugdi and Elig, Kuntugdi answers the questions of Oytoglu: I was happy to die and be successful. Similarly, I did not bury close-knit people together; to educate people, go north, to the Oguz people, east, to the Khibonians. Twelve times I fought with a large army in the east. God bless him. I was fortunate enough to dress people, cure the sick, make the poor rich and cure the sick. I have done good in refuge in refuge. I completely disbanded people in all four aspects. I made friends with each other. He looked at me completely. The answer to this question is an example of how Kuntugdi answers Oytulda, what an ideal ruler should be. The book of Nizamulkulma “Political Science” (1018–1092) gives examples of events that are an example for various aspects of society. He draws useful and wise conclusions and gives people advice on public administration. Tips and conclusions apply to all segments of the population. In it, in assessing the justice of the king, attention is paid to caring for the disabled and vulnerable. It says: “Righteous kings always think of people with disabilities, and they must check the work of officials every two years to develop the country so that officials do not ignore the rights of people with disabilities. This book attracts the attention of many scientists, wise man of different nations and is translated into different languages. This was basis of policy of the rulers of that period, in particular, this principle was followed during the time of the Samanids, Amir Timur and Tumirds. The state, founded by Amir Timur, acts on the principles of humanity and compassion of Muslim law, he treats the poor in his country with care. The Code of Timur reflects the methods of governing the state, the functions of various posts in the state, its various categories and views, the management of the army and its structure, and the foundations of government. No taxes were required from the urban and rural population. “In all matters,” said Amir Timur, “the governors need to stand firmly in front of justice, no matter what country they are in.” “I created shelters to prevent poverty, and the poor received pensions.” In addition, tax rules of Timur were very important. Timur writes: “Tax collection should be avoided, which turns people into impoverished people or takes the country into poverty. “The ruin of the people will lead to the poverty of the state, the disorganization of the army and the weakening of state power.”[37], [67]. It shows that Amir Timur during his government took care of the impoverished segment of the population and took measures to prevent the growth of the number of poor among his people. He took special care of the disabled. In the Code of Timur it is stated: “I ordered ... the poor and needy, the poor who can’t do any work, receive benefits ...”I also ordered that every city, large or small, should have mosques, madrasas, and mansions, build anchors for the poor and the poor, set up buildings for strangers, and hospitals for the elderly, and appoint doctors to work there.” This was stated by Marcel Bryon in his book “I am the commander Timur”. It says: “Of the great roads of my great state, I have destroyed the robberies and stopped begging. Go look, see if you’re one of beggar in my country. What I did for this. First of all, I appointed pensions for disabled people so that they no longer beg for money. The second healthy beggar forced to work”. Consequently, the payment of disability benefits dates back to the time of Amir Timur, not to the former Soviet Union. After the collapse of Amir Timur’s state, his policy was continued by his grandchildren and sons. For Example, Mirzo Ulugbek, Choroonda Usain Baykar, Babur. Central Asia since the sixteenth century crises have a significant impact on the social situation of the population of the state. In the period of Ashtarxonid central government weakened the social status of the population has deteriorated, the amount of taxes. Battles between extremely lucrative. Samandar Tirmidhi “software Muluk” by honoring the service of Bukhara Emirate and the vulnerable and the poor condition of his negative attitude towards Turkish Beyliks and neighboring states. On the social protection of the population in the UAE. Shows the shortcomings of taxes, increasing the confusion. For his work with the administration while Amir: “taxation, but not all are equally taxation should be based on the social condition of the population,” he said. In general, the period from the first quarter of the twentieth century to the eighteenth century, who lived in that period, some of the information about the social protection of persons with disabilities in the works of poets and public figures of science. Scientist as well as fiction books and other critical-descriptive works can be found. Ahmad men, including “Navodirul Vaqooye” Mahmoud ibn al-Walid, “Bahr al-Asrar fi-Manaaqib he occasionally” (noble glory of the people on the Sea of Secrets “), “History of Mukimxon” by Muhammad Amin Bukhari “Ubaydullanoma,” Muhammad Yusuf Munshiys “History of Mukimxon”, Abdulgazi Bahodirxans “Turkish tree,” “Khoja Samandar Tirmidhizis, “ al-Mulu, “Muhammad Amin Bukhari “ Madia ul-Tavors “, Mullah Yunusajon Munshiys “ Army of Amir history of Alishul, “a just ruler and the vulnerable sections of the population represented by the works, including the possibility of Limit upon the attitude of the past. In “Spiritual mesnevi” written by Jalaluddin Rumi people with disabilities heading the following assessment: “Imagine a perfect person and he is physically weak and disabled repeated pressure from the various ills of Eden. We agree that the beauty of the event he was a member Khuveydo. But this weakness and disability, and formed what leads a man
convinced him that lacking? However, his spirituality nearer to the master. He is intelligence and awareness. But, unfortunately, in many cases, some of the multitude we are convinced that there are literally name shops or ignore the squalor. Regardless of the surrounding environment, with many different stones in several different tree. Between the Greek people are very intelligent speech. His speech applauded by the crowd emergency. Than this Greek saying: "It seems that ahave told great lay apparent saying it welcomed". His definition does not define the outer ugliness of human dignity, but also with its internal go'zalligidadir.Bu that it is apparently not assess the human society, and his call to take care about disabilities. He works in the Middle Ages you provide mentally disabled and mentally ill parents said. Since the second half of the nineteenth century, Central Asia was conquered by the Russian Empire. This period of history between the Russian Empire and was associated with the former Soviet Union. Social condition of disabled people, known in Central Asia lost its essence pay. The former Soviet Union during the years of the social security system of the class point of view, the approach, he became critically ill. At the same time, they developed the basic principles of the social security system of the socialist system. For example, K.Marks his criticism of the Gota program "shows the work of the socialist society, the structure of the distribution of the social product, the level of individual distribution of a portion of the total social product until the collective needs of the school. From health care institutions, the establishment of a special fund for the disabled [Маркс, 1959]. In 1917, the Bolsheviks came to power edict to increase pensions. In October 1927, in connection with the yearbook on social security and pension fund increased by two times and this has helped to increase the pensions. However, in accordance with the terms of the class approach red army members and their families a substantial increase in group disability 1 and 2. In the mid-30 split was announced as the construction of a socialist society in the USSR, and it was reflected in the Constitution of the USSR in 1936. Article 120 "citizen of the USSR, in the case of illness and disability as well as material from the right," he indicated. July 15, 1964, the Supreme Soviet of the USSR adopted a law on pension and allowances of members of collective farms. On September 26, 1967 "on measures to improve the well-being of the Soviet people" in the decision.1977 SSR's new constitution was adopted, and has been working with the construction of an advanced socialist society is not a luxury. Citizens the right to supply this material has been confirmed in Article 43 of the constitution. 80-th is based on the administrative management of the Soviet economy in the mid clearly began to collapse. Communist ideology that is not acknowledged. At the beginning of 90 years and the situation of the USSR is the same in the early stages of human history, but under the influence of religion in ancient times and throughout centuries, had their own distinctive features. And this became clearly noticeable in ancient times. In ancient times in Rome and Greece, persons with disabilities were considered superfluous and unnecessary in society. And in Asian countries in ancient times spread the Zoroastrian religion. According to this religion, disability was also considered a big problem for society. Persons with disabilities were considered one of those who are deprived of going to heaven. Therefore, to prevent the birth of children with disabilities, they paid special attention to the development of medicine and disseminate this knowledge among the population for the growth of medical culture. In other times, the attitude based on the medical model spread throughout the world, then the attitude of the social model. But although at the present time appeal is being carried out to spread relations based on a social model, in the east Farabi already 1000 years ago he developed mechanisms for integrating people with disabilities into society. In conclusion, we can say that in the east, from the earliest days of human history, formed in connection with the care of people with disabilities. Neighbors share mosques and madrasahs in shelters under poor and the needy and the neighbors who live nearby meals. Therefore, we have some people with limited physical abilities to protest rising. Persons with disabilities to receive care and their situation has become an integral part of the national patrimony for centuries.

REFERENCES


[6]. Volkova V.M. A brief ethnocultural excursion about the situation of people with disabilities and their attitude to them in the wilderness societies and in different historical periods // Bulletin of the Moscow State Humanitarian and Economic Institute. 2012. No2.


[34]. Khamidov V. Lifestyle of Yusuf Khas Khajib // Human rights. Tashkent: 2017. №3


