

The Social Functions of The Uzbek Family in Abdurauf Fitrat's Philosophy

Niyetova Gulchexra Bazarbayevna

Tashkent Institute of Irrigation and Agricultural Mechanization Engineers. Independent Researcher of the National Research University, Uzbekistan

Received: 14 April 2026; **Accepted:** 05 May 2026; **Published:** 31 May 2026

Abstract: This article examines and analyzes the views of Abdurauf Fitrat on the educational, reproductive, socio-economic, enlightenment, legal, and emotional functions of the family as presented in his work *Family*. The author believes that the socio-philosophical approaches of the enlightener will be the basis for ensuring the continuity of the national cultural heritage of the Family Institute in the conditions of new Uzbekistan.

Keywords: Educational function of the family, reproductive function, socio-economic function, enlightenment function, family well-being function, the function of love and mutual affection, legal function of the family, marriage, divorce, family management, "if the family is repaired, society is repaired."

Introduction: The family is an important institution that shapes the social, spiritual, and moral foundations of any society. It is within the family that a person's initial upbringing, worldview, moral values, social responsibility, and attitude toward national values are formed. Therefore, the issue of the family has always occupied a special place in Eastern socio-philosophical thought. In Uzbek society, the family is valued not only as a sphere of personal life, but also as an important foundation for the continuity of generations, spiritual upbringing, social stability, and the preservation of national identity.

Abdurauf Fitrat's work *Family* is one of the important theoretical sources for analyzing the social functions of the Uzbek family. In this work, the thinker does not limit the family to the relationship between husband and wife, but interprets it as a broad social institution connected with the development of society, the future of the nation, child upbringing, women's education, marital responsibility, and the continuity of generations. In Fitrat's views, the family appears not only as a small unit of society, but also as one of the main criteria determining its moral, spiritual, and cultural condition.

In the context of New Uzbekistan, strengthening the institution of the family and raising the younger

generation as healthy, educated, spiritually mature, and responsible individuals has become increasingly important. From this point of view, studying Abdurauf Fitrat's socio-philosophical views in *Family* is significant not only from a historical and scholarly perspective, but also as an important theoretical basis for improving modern family relations, ensuring the continuity of national values, and strengthening social stability.

METHODOLOGY

The study employs historical-philosophical analysis, comparative analysis, a systematic approach, and logical generalization to examine Abdurauf Fitrat's socio-philosophical views on the family as presented in his work "Family". These methods make it possible to analyze the reproductive, educational, enlightenment, legal, socio-economic, and moral functions of the Uzbek family on the basis of Fitrat's ideas.

LITERATURE REVIEW

Abdurauf Fitrat's work "Family" is an important theoretical source for studying the social functions of the Uzbek family. In this work, the thinker interprets the family not merely within the framework of relations between husband and wife, but as a broad social institution connected with social stability, the continuity of generations, child upbringing, women's education, spiritual maturity, and national

development. Fitrat pays special attention to the role of the family in raising a healthy generation, forming a moral environment, and strengthening society spiritually.

In addition, the article considers the views on family, upbringing, moral responsibility, and social stability presented in the Holy Qur'an and Ibn Khaldun's "Muqaddimah" as theoretical foundations. These sources help to understand Fitrat's views on the family more deeply from religious, moral, and socio-philosophical perspectives. The analysis of existing literature shows that the family is one of the most important social institutions, and its stability is directly connected with the continuity of national values and the development of society.

RESULTS AND DISCUSSION

There are two forms of human existence, one is personal existence and the other is social existence. Personal existence is the birth of a person and social existence is the continuation of human existence, ensuring the eternity of human existence until the end of the world. Therefore, a person first establishes a family to leave offspring, but establishing a family has its own responsibilities, difficulties, and hardships. A person loves the pleasures of nature and may even avoid establishing a family in order to be free from these difficulties. A. Fitrat answers this in his book "Family and Its Management" as follows; "Suppose you gave your land to a farmer. You gave him the tools and ordered him to sow wheat. If that farmer took the land and the tools and lived comfortably in his house, did not sow wheat, and left your land to himself for a year, you would certainly consider his action to be nothing but betrayal. If a person who does not marry does not use the power given to him for sexual intercourse, or does the act of the people of Lot, and satisfies his own desires [1], then he should know that he has betrayed the law of Allah." [2,11] Fitrat, with his unique ideas, emphasizes the issue of the family's reproduction and procreation, and this brings up the reproductive function of the family.

A. Fitrat considers the family as the only pure place that protects a human child from various troubles - adultery, immorality. The reproductive function of the family in society is raise healthy and morally responsible future generations, enhance the nation's position and influence in the international community, and ultimately increase its weight in the world through the diversity of its social activities. It is no secret that currently, the number of nations that are "aging", that is, whose birth rate is decreasing, is increasing among world societies. A. Fitrat also mentioned this in his work; "If a European scientist undermines the prestige

of his people; Oh, the honor and attention of our country will be gone. Our nation will be destroyed. Raise children cheaply to protect our honor, homeland and nation," he exclaims. European scientists are so afraid of the decline of their nations.

The Prophet, one of the greatest intellectuals of the world, considered marriage to be a Sunnah and encouraged us to do so. The Prophet (peace be upon him) said, "marry and increase your influence, for on the day of judgment I will be proud of the number of you" [2,14].

The scientist touches upon another issue in the implementation of the reproductive function of the family, namely, that the main purpose of marriage is to have children, and in order to give birth to a healthy child, a young man and a girl must first be physically and mentally healthy. "Therefore, every young man and girl who wants to get married should see a knowledgeable doctor. If any of them suffer from one of these diseases, then they should do everything possible in advance. After that, they can get married. If their diseases cannot be cured, they should refuse to get married" [2,27]. This issue is still relevant today, even becoming a big problem, modern diseases are so numerous that there are hidden types of them. That is why the call that Fitrat made in his time has become a reform today by our state - it is mandatory for young people who want to start a family to undergo a thorough medical examination in a timely manner.

Fitrat considers it necessary to pay attention to four things in marriage; wealth, lineage, beauty, and faith. Through this, the scholar says that the family to be built should embody the standards of mutual equality, and that the couple should neither surpass nor lag behind each other in socio-economic terms. In the matter of beauty, the young man and the girl should see each other, be pleasing to each other, and he calls this inclination love. Only this love will make them sympathize with each other in happiness and misfortune, in times of sorrow and grief, and accompany each other in fulfilling personal and social duties. He emphasizes that if there is no inclination and love between them, marriage will turn into harm and that family will be destroyed. Therefore, the consent and mutual understanding of young people who want to get married is beneficial for the whole society and thereby forms the function of love and mutual respect of the family. "Of course, if the couple is religious, pious and has good morals, they will remain faithful to this covenant for a lifetime. It is clear that every step taken against the promise will lead to the violation of this covenant and bring unhappiness and unrest to the families," the scholar said, noting that the family is a place where the couple lives together and helps each

other on the path of life, and does not tolerate oppression, suffering and betrayal. The family, which is built on the above-mentioned wealth, lineage, and faith, will certainly raise children who have good morals for the society, he said, putting the upbringing of children in the first place.

As an economic and social function that ensures the strength of families, the scientist in the book's "Family Welfare and Management" section specifically focuses on the duties of the husband and wife in managing the family and running the household. According to him, the husband must work as a provider, earn money by working hard and protecting the family, leave a material and spiritual inheritance to his children, and explain that leaving the family under various pretexts is not accepted not only by secular laws, but also by Islam. The wife, on the other hand, must be engaged in household chores and raising (management) children. He also states that a woman must be educated in managing the family. "Another custom in our country is that we deprive our daughters of the privilege of receiving education. That is why our women have no knowledge of faith, knowledge, or Islamic morality" [2,38]. It is clear from this that the equal rights and responsibilities of both husband and wife in managing a full-fledged family are clearly evident, and this has become the basis for the professionalization of girls in our country and their education in private educational institutions.

The educational function of the family – in the matter of upbringing in the Uzbek family, such moral qualities as religion and honor are not only an important factor ensuring family happiness and internal discipline, but also one of the necessary spiritual foundations for the stability and development of society and the state. "Today, European nations have seized all natural forces and raised their science and arts to an astonishing level. To protect their greatness and power, they have built magnificent schools, towering fortresses, and built unprecedented ships. However, what threatens their hearts is this very immorality and impurity. If this immorality and immorality greatly affect the destruction of a people and the destruction of a state, then discord will arise between family members, and the family will certainly fall outside the realm of peace and discipline" [2,41]. A.Fitrat with his thoughts, emphasized that humanity should not try to conquer the world with its intellectual thinking, but first of all preserve its true human qualities, and in this we should not take our national values and European models for family matters. The protection of chastity and honor, which are the main criteria of the family, is a religious and spiritual duty for men and women, but it is their right and obligation from a secular point of view.

Striving to preserve it reveals another aspect of the educational function of the Uzbek family.

The family, which is the guarantee of the survival of humanity, is a strong, stable family for many years, and is inherited from our ancestors in order to pass it on as a worthy legacy to the next generation. A.Fitrat views this issue as an organizing, broad function, and duty of the family. "If a husband and wife hurt each other and treat each other harshly, one party should pretend not to hear them and swallow their anger. The next day, with sweet words and gentleness, he should explain to his wife, "Your actions yesterday were inappropriate, don't do such actions again." This kind of good behavior is called compromise and tolerance" [2,41]. The compromise, patience, tolerance, and "monologue" of conversations between spouses would be the basis for preventing families from ending in the terrible ending of "divorce" and "separation." The issue of divorce is a tragic loss of a family, the end of love and affection between spouses, the end of their covenants, and is an extremely painful situation in family relations today. Of course, the misunderstanding and heartbreak between spouses that have strangled their marriage and relationships can continue without stopping, even reaching the level of hatred. In such a case, divorce may be the most appropriate solution so that the life of a husband or wife does not pass in sorrow and pain. However, today, in young families, it is becoming common to say the word "divorce" in anger, in a state of intoxication, or as a joke, taking life lightly. In this regard, A.Fitrat considers the breakdown of families not only a tragedy for the family, but also for society. Hakims explains human life in his work Family, Hakims divides human life into 8 parts. They are as follows: Infancy - from birth to 7 years, Childhood - from 7 to 15 years, Youth (adolescence) - from 15 to 30 years, Youth - from 30 to 40 years, Maturity - from 40 to 50 years, Beginning of old age - from 50 to 60 years, Old age - from 60 to 70 years, Enlightenment (pirlik) - the period after 70 years. Fitrat brings these periods throughout a person's life to be raised in the family and to feel responsible, to explain his place in society.

If you pay attention, all of the above actions and family duties ultimately lead to the great blessing of raising children. A.Fitrat reminds us that the result of every family duty is a child, and the reason is marriage and family.

So, in this work, the scientist focuses on producing perfect children for society, in which human health is of primary importance. In his work, the scientist considers child rearing as the foundation of human society. "These events, which seem strange and unusual to humans, are influenced by upbringing, because the upbringing of children means raising and developing

children physically, mentally, and morally. That is, it means sending them into the wilderness of struggle and struggle, that is, the field of life and death, armed with a strong body, a healthy mind, and good morals [2,56]. He divides child rearing into parts such as physical upbringing, mental upbringing, and moral upbringing. Each of them analyzes the important aspects that are interconnected for the perfection of humanity. In the matter of physical education, the scientist explained the need for proper care of the baby - not to suffocate him tightly when swaddling, which is harmful to the child's free breathing and digestion, leads to impaired blood circulation, and also explains with reasons that it is wrong to tie the arms and legs of an innocent child. He determined the child's feeding rations based on a table, as organized in modern medicine, and explained step by step how the benefits of breast milk are not only for the child, but also for the nursing mother, getting rid of many diseases. The book also paid attention to such important points as cleanliness, sleep, and movement for the proper upbringing of the child. During movement, not only the body but also the human mind becomes clearer, he emphasizes that the movement of children in European schools is no less than lessons.

Intellectual education, on the other hand, is to know well, to study well, and to think perfectly, which prevents many mistakes. In educating the mind, the scientist separately explains the forms of emotional knowledge in the philosophy of knowledge and the issues of understanding, reasoning, and discussion in intellectual knowledge. In educating the inner world of the child, he puts reading books in the first place.

Regarding moral education, it says that it is necessary to seriously engage in the moral education of the child so that the physical and mental education of the child is not ineffective. Moral education means perfecting human morality, that is, a person should be educated in such a way that his actions and deeds are useful and beneficial to himself and others" [2,83]. In it, voluntary actions and actions play a big role in a person, that is, we are either rewarded or punished by the actions we take.

The main goal of building a family in the book is for the husband and wife to be happy with each other.

In family psychology, the word "felicità" (in Italian, felicità means happiness) encompasses positive concepts such as luck, prosperity, peace of mind, etc. For a family to be happy, all family members should do good deeds together, be satisfied with them, parents and children should support each other, and create a solid foundation for them to live in spiritual peace and security. "Children should be raised in such a way that

their desire for happiness is never lost, parents should not forbid the child from happiness and joy, but should encourage him to be happy and content with things that do not contradict morality. It is good to praise and reward a child when he does something good. The child also dreams of happy and satisfying things when he sees the results of his work" [2,86]. In order not to erode children's confidence in the future in the family, it is necessary to respect their thoughts and decisions, and if they are thinking wrongly, to direct them in the right direction. "Calling children stupid, donkey, young man, you did something wrong, who told you to talk to them, beating them, hitting a child on the street, affects their self-esteem and destroys them. Seeing such humiliation and hearing insults in front of good and bad people, a child loses his love and confidence in himself" [2,87]. The ability to love and care for others also begins in the family, if parents always show love and support to their children and raise them, they will also learn to spread kindness and goodness to those around them. "Our ancestors and religious leaders reached the highest level of kindness, justice, honesty and humanity. These admirable qualities brought them much attention, honor, respect and high status. Parents should explain these to children in appropriate language and encourage them to learn from their ancestors, to live with pride and aspire to be like them" [2,89]. A child raised in such a dignified manner will eventually grow up with a tendency towards virtue and beauty, be able to choose his own path according to his will and free will, and most importantly, will grow up with a sense of humanity and become a true patriot. So, the scholar has explained the important aspects of building a happy family not only for family members, but also for the entire society.

The function of enlightenment - the scholar places the responsibility for the child's education on the parents, according to which the child will not become educated by simply taking him to school and handing him over to the teacher, and he worries about the schools and teachers of that time. Using the work of the Islamic scholar and Arab philosopher Abdurrahman ibn Khaldun's Muqaddimah, he says: "In the process of education and upbringing, you should not strictly limit the child's actions, do not be angry and oppressive towards them. Any student who is brought up with oppression and cruelty, his memory will be scattered, his joy and happiness will disappear, and knowledge will not enter the brain due to the confusion of memory and a sad heart. A student who has suffered harm and suffering from his teacher will be a liar, hypocrite, cunning and corrupt in his mind. As a result, he will avoid school. Sometimes, even if she comes to school, she acts hypocritically to hide her badness from the

teacher. Gradually, she becomes absorbed in the nature of her deceit, deceit, and hypocrisy, depriving the child of moral qualities" [3]. At this point, A.Fitrat criticizes the fact that we send boys to school, but another custom is that we pay little attention to the education of girls. First of all, girls, like boys, need to acquire religious and secular knowledge, because a woman who is engaged in managing a family, raising children, and schooling must, of course, be educated herself. Money is needed to support a family, and to find it, a person needs to acquire a profession, especially in today's modern era of many different needs, it may be more difficult for one person to fulfill. "Whether a human child is a boy or a girl, when he reaches adulthood, he enters the circle of these relationships. Therefore, she goes out into the street, learns a profession, and interacts with people. In other words, there is no difference between men and women in worldly affairs" [2,95]. So, according to A.Fitrat, women of the nation can improve their morality by getting education, knowledge, and participating in worldly affairs on an equal footing with men in the family and society. From educated, wise, and moral parents, intelligent, self-controlled, and self-thinking children grow up for the future of society. After all, this is also confirmed in the document of the Islamic religion: "A clean and useful plant grows easily from clean land, and nothing but a bad thing comes out of impure land" [1].

The focus of all the above-mentioned tasks of the family was on the interests of the child. It spoke about the need for children to be healthy, educated, well-mannered, moral, and free-thinking, and it gave advice and recommendations about the responsibilities of family leaders, that is, parents. Also, just as children in the family have the right to live, to receive education, to know the world, etc., parents also have rights over their children. This brings up the legal function of the family. The scholar also sheds light on this issue from a religious and secular perspective, "The Prophet said: "The most serious sin is to doubt Allah and to harm one's parents" (Imam Bukhari and Imam Muslim). From this verse and hadith it is clear that it is obligatory for every Muslim to do good to one's parents and not to harm them" [2,101]. Of course, parents emphasized the need to obey their children unconditionally, as long as they do not instill ideas that are alien to human virtues or force them to do bad things.

Parents who have worked hard in good faith and have gone through a lot of hardships to raise their children have parental rights in the family, as is also stated in Article 80 of the Constitution of the Republic of Uzbekistan; "Adult children who are capable of working are obliged to take care of their parents." A.Fitrat made

a comprehensive analysis of the rights in the family, not ignoring the worries of life in a large family, which is typical of the Uzbek nation. After the child reaches adulthood, he will certainly start a family, marry the girl he likes, and now it is important to properly establish the relationship between the in-laws and the daughter-in-law so that a small part of the built society does not become a ruin. The scholar thought about this issue as if he were describing the era we are going through today, explaining that there should be a standard in everything. A family that lives on the basis of the dreams, desires, wills and rights of each member in the family will certainly be stable.

A.Fitrat, known to us as a modern enlightener, a high-ranking teacher, and an experienced psychologist, aimed to enlighten society through his work on the family and spread the idea of building a new, modern-minded society. After all, "if the family is restored, society will be restored."

CONCLUSION

In conclusion, Abdurauf Fitrat's views on the family reveal the deep social, moral, educational, legal, and spiritual functions of the Uzbek family. In his work *Family, or the Rules of Family Management*, the family is interpreted not only as a private union between husband and wife, but also as an important social institution that ensures the continuity of generations, moral upbringing, enlightenment, mutual responsibility, and social stability. Fitrat's ideas about marriage, child upbringing, women's education, family management, and the rights and duties of parents and children remain relevant in the context of New Uzbekistan. Therefore, the socio-philosophical analysis of Fitrat's views serves as an important theoretical basis for strengthening the family institution, preserving national values, and ensuring the spiritual development of society.

REFERENCES

1. The Holy Qur'an. Surah Al-A'raf, verses 78–80, 82–84.
2. A.Fitrat. "Family". Tashkent: Ma'naviyat, 2000. 112 p.
3. Ibn Khaldun. *Muqaddimah*. Moscow: Nauka, 1980.