

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 04 Volume: 96

Published: 28.04.2021 <http://T-Science.org>

QR – Issue



QR – Article



**Mavjuda Bekbutaevna Burkhanova**

Chirchik State Pedagogical Institute  
Lecturer at the Department of Psychology of  
the Pedagogical Faculty, Tashkent Region

## FAMILY RELATIONSHIPS AND WOMEN IN SOCIETY AT THE BEGINNING OF THE XX CENTURY: (BASED ON THE VIEWS OF ABDURAUFG FITRAT)

**Abstract:** Based on the views of Abdurauf Fitrat, the article interprets the way of life of women in society at the beginning of the twentieth century, their role in family relationships and their mood.

**Key words:** family, lifestyle, family relations, woman, raising children, science, education, Fitrat, Jadid.

**Language:** English

**Citation:** Burkhanova, M. B. (2021). Family relationships and women in society at the beginning of the XX century: (Based on the views of Abdurauf Fitrat). *ISJ Theoretical & Applied Science*, 04 (96), 352-354.

**Soi:** <http://s-o-i.org/1.1/TAS-04-96-71> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.04.96.71>

**Scopus ASCC:** 3300.

### Introduction

It is no coincidence that when we talk about bringing up a harmoniously developed generation, we try to mobilize all our resources, first of all, to form a healthy and strong family environment. However, the responsibility of a person is formed in his mind, from how he was brought up.

In this sense, Abdurauf Fitrat, one of the representatives of the national progressive Jadid movement at the beginning of the 20th century, said that during his lifetime there was a deep crisis in all spheres of society, as a result of which the khanates lagged far behind world processes. Abdurauf Fitrat in his socio-philosophical views emphasizes that in order to get rid of this lagging behind, it is necessary to reform society, which will physically and mentally educate the younger generation.

Abdurauf Fitrat believed that in order for our future generations not to be unconscious, uneducated and ignorant, women should be educated and aware of the health and upbringing of children. He interprets upbringing as a very important social phenomenon, process and states that "A difficult task in the family is raising children, which falls on the shoulders of parents after the birth of a child" [1; 5].

In general, the mother plays a key role in raising the child. Sources testify to this: "Educational ethics should be found in the hands of respectful mothers,

not in schools. If we want our children to be educated first of all, we need to educate and educate our mothers. Otherwise, there will be no benefit from schools for children" [2]. Consequently, the Jadids believed that women who were involved in parenting should also receive education. Fitrat talked about it too:

« Foreigner: Do women study in Bukhara or not?  
Mudarris (teacher in madrasah): No, women don't study.

Foreigner: ... why they were deprived of their education. The female mind is probably in no way inferior to the male in terms of education and upbringing. One of our scientists says: «We learned from observations of American and French women that the level of thinking of a woman is not lower than that of a man» And your Prophet claims too: «...Knowledge is a must for every Muslim man and woman». Raising women is always beneficial. Because good deeds are impossible without good morality. No one can have good morals without discipline. «The misfortune of the country is that women are deprived of education». [3; 130]. Therefore, it is necessary to educate women and educate their minds and be well versed in religion, help raise children...» [4].

In general, according to the Jadids, the backwardness of enlightenment is the negative vices

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

associated with the social life of women, hindering the development of society. In an uneducated society, arbitrariness, oppression, injustice, ignorance, and violence prevail. This depravity of society is primarily reflected in the lives of women.

Therefore, Abdurauf Fitrat writes about the lifestyle of women, their role in family relations: «Women in our country are mistreated and tortured. We Turkestanis think that our wives are outside of humanity and we do not treat them with dignity. We do not consider our wives worthy of blessing, justice, and compassion. In our country, insulting women is a matter of pride, and beating is a virtue of masculinity. It is as if Allah had not endowed them with the virtues of truth, attention and thinking. Even our poor wives, desperate in their happiness and bliss, came to the conclusion that Allah endowed men with all the

virtues of humanity and enslaved women to oppress them».

«Fitrat was a strong advocate of female dignity and equality, - recalls sister, poet Mahbuba, - recalls sister, poet Mahbuba. He helped me enter the school where Mashrik Effendi (Elbek) taught, who lived on Vatan Street in Tashkent».

Abdurauf Fitrat: «I call on all townspeople and farmers to send their children to school. My sister needs to keep going to school too» [5; 73].

In a number of his works and articles, Abdurauf Fitrat argues that the role of women in human history is unique and that the family is the main foundation of society. Tried to explain that this is an important factor. Some of the family issues studied by the Jadids, including Abdurauf Fitrat, are still relevant today.

## References:

1. Fitrat A. (2000). *Oila joki oila boshkarish tartiblari*. (p.5). Tashkent: Ma#navijat.
2. (1914). *Jana t'ij masalasi*. Sadoi Far'ona. 8 iun`.
3. Fitrat Abdurauf. (1997). Xindistonda bir farangi ila buhoroli mudarrisning zhadid maktablari hususida kilfan munozarasi. *Shark ulduzi*, № 1, p. 130.
4. (1912). *Bir musulmon. Hotunlar jerlar bilan barobar jemas*. Turkiston viloyatining gazetasi. jil 20 sentjabr soni.
5. Lunin, B.K. (1999). biografii Abduraufa Fitrata (po neopublikovannym dannym vospominanij o njom). *Ўzbekiston tarihi*, № 4, p.73.
6. Begmatova, D.M. (2011). Nekotorye osobennosti obuchenija professii: na osnove semejnego obrazovanija v uzbekskoj sem'e. «*Molodoj uchjonyj*», № 5 (28), Tom.2, pp.127-129. <https://moluch.ru/archive/28/3255/>
7. Rizaev, I. I. (2019). The structure of the social system as the basis for the self-organization of society. *Scientific Bulletin of Namangan State University*, 1(7), 190-195.
8. Rizaev, I. I. (2019). Evolutionary mechanisms of self-organization of the social system. *Scientific Bulletin of Namangan State University*, 1(9), 81-86.
9. Khayitboy, K., & Ilhom, R. (2020). The impact of liberalization on the development of the social system. *International Engineering Journal For Research & Development*, 5(3), 4-4.
10. Imomalievich, R. I. (2020). Synergetic interpretation of society development. *International Engineering Journal For Research & Development*, 5(3), 5-5.
11. Alikulov, S. A., & Rizaev, I. I. (2020). Methodological problems of research of social systems. *ISJ Theoretical & Applied Science*, 02 (82), 717-720.
12. Rizaev, I.I. (2019). Mehanizmy samoorganizacii social'nyh sistem. *Jekonomika i socium*, №3(58), 368-372.
13. Rizaev, I.I. (2020). Obshhestvo kak samoorganizuushhasja sistema. Racional'noe prirodopol'zovanie - osnova ustojchivogo razvitija. *Chechenskij gosudarstvennyj pedagogicheskij universitet*, pp. 520-525.
14. Alikulov, X., & Haqqulov, N. Q. (2020). Spiritual maturity and philosophical thinking dependence of development. *ISJ Theoretical & Applied Science*, 04(84), pp. 164-167.
15. Xakkulov, N.K. (2020). Siddikij-Azhziz ma#rifatparvarlik karashlarida millij tolerantlik masalasi. *NamDU ilmiy ahborotnomasi - Nauchnyj vestnik NamGU* jil 10-son, pp.296-302.
16. Xaqqulov, N.Q. (2019). Perfect generation - personality of private education and humanity facilities. *"MIROVAJa NAUKA" mezhdunarodnoe jelektornoe nauchno-prakticheskoe periodicheskoe izdanie*. Vypusk №2(23)(fevral'), pp.62-63.
17. Safarov, A.I., & Hakkulov, N.K. (2019). *Svojstvennye kachestva sovershennomu cheloveku v sufizme*. Sovremennaja nauka kak social'no-politicheskij faktorrazvitija

<b>Impact Factor:</b>	<b>ISRA (India) = 6.317</b>	<b>SIS (USA) = 0.912</b>	<b>ICV (Poland) = 6.630</b>
	<b>ISI (Dubai, UAE) = 1.582</b>	<b>PIHII (Russia) = 0.126</b>	<b>PIF (India) = 1.940</b>
	<b>GIF (Australia) = 0.564</b>	<b>ESJI (KZ) = 9.035</b>	<b>IBI (India) = 4.260</b>
	<b>JIF = 1.500</b>	<b>SJIF (Morocco) = 7.184</b>	<b>OAJI (USA) = 0.350</b>

---

gosudarstva: materialy mezhdunarodnoj nauchno prakticheskoy konferencii (10 maja 20 19g., Moskva) Otv. red. Zarajskij A.A.- Izdatel'stvo CPM «Akademija Biznesa», (pp.48-50). Saratov.

18. Xakkulov, N.K. (2020). Siddikij-Azhizjning izhtimoiy-falsafij karashlari. Falsafa va Hayot. Filosofija i Zhizn`. *Philosophy and Life*, №SI-2/.2020, pp.162-171.