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<http://www.supportscience.uz/index.php/ojp/about>**A CRITICAL DISCOURSE AND STYLISTIC ANALYSIS OF FAMILY VALUES IN ABDURAUF FITRAT'S FAMILY, OR THE RULES OF FAMILY MANAGEMENT****Mohinur Shokirova***Student of Bukhara state pedagogical institute**Science ID: BBX-0726-0036**Bukhara, Uzbekistan***ABOUT ARTICLE**

Key words: Abdurauf Fitrat; Family, or the Rules of Family Management; Stylistic Analysis; Critical Discourse Analysis; Jadid literature; family discourse; linguistic analysis.

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Abstract: Abdurauf Fitrat's Family, or the Rules of Family Management occupies an important place in Jadid literature for its reflections on family life, education, and social responsibility. Although the work has been widely discussed from historical and educational perspectives, its linguistic features have received comparatively little scholarly attention. This study explores how Fitrat uses language to construct family values and persuade his readers by combining Stylistic Analysis with Fairclough's Critical Discourse Analysis. A qualitative analysis of selected passages focuses on metaphors, proverbs, evaluative vocabulary, rhetorical patterns, and religious references, examining both their stylistic functions and ideological meanings. The analysis demonstrates that Fitrat employs these linguistic resources to portray the family as the basis of social stability while emphasizing moral responsibility, mutual respect, and child upbringing. The findings also indicate that many of the social issues discussed in the text continue to resonate with contemporary debates on family relationships and parenting. The study contributes to Jadid studies by offering a linguistic perspective on one of Fitrat's most influential works.

ABDURAUF FITRATNING "OILA YOKI OILANI BOSHQARISH QOIDALARI" ASARIDA OILA QADRIYATLARINING KRITIK DISKURS VA STILISTIK TAHLILI**Mohinur Shokirova***Buxoro davlat pedagogika instituti talabasi**Ilmiy identifikatsiya raqami: BBX-0726-0036*

MAQOLA HAQIDA

Kalit so'zlar: Abdurauf Fitrat, "Oila yoki oilani boshqarish qoidalari", stilistik tahlil, kritik diskurs tahlili, jadid adabiyoti, oila diskursi, lingvistik tahlil.

Annotatsiya: Abdurauf Fitratning "Oila yoki oilani boshqarish qoidalari" asari jadid adabiyotida oila hayoti, tarbiya va ijtimoiy mas'uliyat haqidagi qarashlari bilan muhim o'rin egallaydi. Mazkur asar tarixiy va pedagogik nuqtai nazardan keng o'rganilgan bo'lsa-da, uning lingvistik xususiyatlari nisbatan kam tadqiq qilingan. Ushbu tadqiqot Fitratning oila qadriyatlarini qanday til vositalari orqali shakllantirgani va o'quvchini ishontirish strategiyalarini Stilistik tahlil hamda N. Faircloughning Kritik diskurs tahlili yondashuvlarini uyg'unlashtirish orqali o'rganadi. Tanlab olingan matn parchalarining sifat tahlili metaforalar, maqollar, baholovchi leksika, ritorik usullar va diniy murojaatlarning stilistik vazifalari hamda mafkuraviy mazmunini yoritishga qaratilgan. Tahlil natijalari Fitrat ushbu lingvistik vositalar orqali oilani ijtimoiy barqarorlikning asosi sifatida tasvirlab, axloqiy mas'uliyat, o'zaro hurmat va farzand tarbiyasining muhimligini ta'kidlaganini ko'rsatadi. Shuningdek, asarda ko'tarilgan ko'plab ijtimoiy masalalar bugungi kunda ham oilaviy munosabatlar va farzand tarbiyasi haqidagi zamonaviy bahs-munozaralarda o'z dolzarbligini saqlab qolayotgani aniqlandi. Tadqiqot Fitratning eng ta'sirchan asarlaridan biriga lingvistik nuqtai nazardan yondashish orqali jadidshunoslikka yangi ilmiy hissa qo'shadi.

**КРИТИЧЕСКИЙ ДИСКУРСИВНЫЙ И СТИЛИСТИЧЕСКИЙ АНАЛИЗ
СЕМЕЙНЫХ ЦЕННОСТЕЙ В ПРОИЗВЕДЕНИИ АБДУРАУФА ФИТРАТА
«СЕМЬЯ, ИЛИ ПРАВИЛА УПРАВЛЕНИЯ СЕМЬЕЙ»**

Мохинур Шокирова

Студентка Бухарского государственного педагогического института

Научный идентификационный номер: BBX-0726-0036

Бухара, Узбекистан

О СТАТЬЕ

Ключевые слова: Абдурауф Фитрат, «Семья, или Правила управления семьей», стиллистический анализ, критический дискурс-анализ, джадидская литература,

Аннотация: Произведение Абдурауфа Фитрата «Семья, или Правила управления семьей» занимает важное место в джадидской литературе благодаря отражению вопросов семейной жизни,

семейный дискурс, лингвистический анализ.

воспитания и социальной ответственности. Несмотря на то что данное произведение широко изучалось с исторической и педагогической точек зрения, его лингвистические особенности получили сравнительно меньшее внимание исследователей. В настоящем исследовании рассматривается, каким образом Фитрат использует языковые средства для формирования представлений о семейных ценностях и убеждения читателя посредством сочетания стилистического анализа и критического дискурс-анализа Н. Фэрклоу. Качественный анализ отобранных фрагментов текста сосредоточен на изучении метафор, пословиц, оценочной лексики, риторических конструкций и религиозных отсылок, а также их стилистических функций и идеологического содержания. Результаты исследования показывают, что Фитрат использует данные языковые средства для представления семьи как основы социальной стабильности, подчёркивая значение нравственной ответственности, взаимного уважения и воспитания детей. Кроме того, установлено, что многие социальные проблемы, поднятые в произведении, сохраняют свою актуальность и в современных дискуссиях о семейных отношениях и воспитании подрастающего поколения. Исследование вносит вклад в джадидоведение, предлагая лингвистический взгляд на одно из наиболее значимых произведений Абдурауфа Фитрата.

Introduction. Jadid intellectual Abdurauf Fitrat, in his work *Oila yoki oila boshqarish tartiblari* (Family, or the Rules of Family Management), discusses a range of issues that were of great importance to the society of his time and continue to be relevant today. Among these are the careful selection of a suitable spouse, the establishment and management of a family, and the upbringing of children. Drawing on practical examples and moral guidance, Fitrat presents his views on the principles of a stable and well-functioning family, addressing not only young people but also the wider society of Turkestan. Although *Family, or the Rules of Family Management* has been widely studied from historical, educational, and literary perspectives, limited attention has been paid to the stylistic and discourse features of the text. In particular, there is a lack of research

examining how linguistic choices contribute to the construction of family values and persuasive messages. Therefore, this study aims to analyze the stylistic devices and discourse strategies employed in Fitrat's work. It focuses on how linguistic features such as imperative constructions, evaluative vocabulary, rhetorical questions, and metaphors are used to persuade readers and shape the concept of an ideal family.

Methodology. Abdurauf Fitrat's *Family, or the Rules of Family Management* was selected as the primary source of data because it provides a rich representation of the linguistic and cultural features of the Jadid period. The work combines the author's own arguments with references to Qur'anic verses, hadiths, and everyday life experiences, creating a persuasive discourse that is both religiously grounded and socially relevant. Despite addressing complex moral and social issues, Fitrat presents his ideas in a clear and accessible language, reflecting the communicative style of his time. For the purposes of this study, passages related to family, marital relationships, gender roles, and child upbringing were purposively selected, as these sections contain the most prominent stylistic features and ideological patterns relevant to the research objectives. Stylistic Analysis was employed to examine how Fitrat uses language to communicate his ideas and persuade readers. The analysis focused on a range of linguistic and stylistic features, including imperative constructions, rhetorical questions, evaluative vocabulary, repetition, metaphorical expressions, parallel structures, religious references, and other persuasive devices. These features were selected because they contribute to the persuasive force of the text and reveal how linguistic choices support the author's moral, educational, and social objectives. Rather than examining these features in isolation, the study considers their contribution to the overall communicative effect of the text. Critical Discourse Analysis (CDA) was used to examine how language constructs and reinforces social values and ideological meanings in the text. This study adopts Fairclough's three-dimensional framework, which analyzes discourse at the levels of the text, discursive practice, and social practice. At the textual level, attention was given to lexical choices, grammatical structures, and stylistic devices. The level of discursive practice was used to explore how religious references, moral advice, and cultural values interact within the text to shape its persuasive message. At the level of social practice, the analysis examined how these linguistic choices reflect broader social issues, including family relations, gender roles, child upbringing, and the role of the family in society. Fairclough's model was selected because it allows linguistic features to be interpreted within their wider social and ideological context. The analysis was carried out in four stages. First, passages related to family, marriage, gender roles, and child upbringing were identified and selected. Second, the selected extracts were examined to identify stylistic features that contribute to persuasion and meaning construction. Third, these linguistic features were interpreted using Fairclough's Critical Discourse Analysis to explore their ideological and social significance.

Finally, the findings from both analytical approaches were integrated to explain how stylistic choices and discourse strategies work together to communicate Fitrat's vision of the ideal family and society.

Results. Fitrat constructs the concept of the family as the fundamental unit of society. Throughout the text, the lexical items associated with family, society, and nation form a coherent ideological chain in which the well-being of the nation is presented as dependent on the moral and educational quality of individual families. This discourse positions the family not merely as a private institution but as the foundation of social stability and national development. The representation of men in the text is closely connected with responsibility and moral leadership. Through directive expressions and evaluative language, Fitrat constructs the image of the husband as the primary guardian of harmony within the family. Respectful treatment of one's wife is presented not simply as a personal virtue but as a prerequisite for social order. Women are represented primarily through the discourse of caregiving and moral education. The lexical choices related to kindness, cleanliness, household management, and child-rearing construct femininity as a source of moral stability. Fitrat further argues that an educated mother plays a decisive role in shaping both the physical and intellectual development of children, thereby linking female education with the future of society.

“Бизда хотинларни сўкиш фахр ва ғурур саналади, уриб майиб қилишни эса эркакчиликнинг фазилати деб биламиз. Аллоҳ аёлни фақат шаҳвоний орзуларимиз ва хайвоний эҳтиросларимизни кондириш учун яратган деб ўйлаймиз. Гўё, Аллоҳ уларга ҳуқуқ, эътибор ва фикрлаш фазилатини бермагандек. Кўча ва бозорларда бизга етган алам ва зарарни уйга қайтиб хотиндан оламиз.”

“Among us, insulting our wives is regarded as a matter of pride and honor, while beating and injuring them is considered a sign of manhood. We assume that God created women solely to satisfy our lustful desires and animal instincts, as if He had not granted them rights, dignity, or the ability to think. The anger and frustration we experience in the streets and marketplaces are often taken out on our wives once we return home.”

In this passage, Fitrat constructs a strongly critical discourse against domestic violence and the patriarchal attitudes prevalent in his society. He employs a series of evaluative expressions, such as “pride,” “manliness,” and “animal desires,” not to endorse these beliefs but to expose and condemn the distorted understanding of masculinity. By describing the abuse of women as a source of false pride, he challenges the dominant social ideology that legitimizes male authority through violence. Furthermore, the reference to religious teachings and the example of the Prophet serves as a persuasive discourse strategy, reinforcing the argument that Islam advocates respect, compassion, and justice toward women rather than oppression. Through this combination of moral

evaluation and religious authority, Fitrat encourages his readers to reconsider socially accepted practices and adopt a more ethical model of family relations. Fitrat strengthens his argument by citing a hadith, using religious authority as a persuasive strategy to criticize violence against women and promote respectful family relationships. Rather than relying solely on personal opinion, he legitimizes his message through Islamic teachings, making his criticism more convincing for his contemporary readers.

“Сизлардан энг яхшиларингиз ўз аҳли аёли билан муомала қилган кишидир. Мен ўз аёлларимга сизларга бўлганимдан ҳам кўра хушмуомаладаман.”

“The best among you are those who treat their wives with kindness, and I am the best among you in my treatment of my wives.”

The citation of the hadith narrated by Aisha (RA), “The best among you are those who are best to their wives, and I am the best among you to my wives,” functions as a powerful persuasive strategy in Fitrat's discourse. From a stylistic perspective, the hadith introduces an authoritative voice that strengthens the credibility of the author's argument. Rather than relying solely on personal opinion, Fitrat supports his views through a respected religious source, thereby increasing the persuasive force of the text. From a critical discourse perspective, the hadith challenges patriarchal practices that justify harsh treatment of women by reconstructing masculinity around kindness, respect, and moral responsibility. Through this intertextual reference, Fitrat legitimizes his call for harmonious family relationships within an Islamic framework and encourages readers to reconsider socially accepted attitudes toward women.

“Ҳозирда 40 миллион инглиз 400 миллион ҳиндий ва африкаликлар устидан ҳокимдир. Чин ҳукумати 400 миллион аҳолиси билан 40 миллион японнинг ҳийла ва найранги ўйинчоғига айланган. 60 миллион олмонлар иккита заиф давлат (Австрия ва Туркия)ни “ёнларига олиб аҳолиси 750 миллионга тенг келадиган етти давлат билан уруш қияпти. Кишининг назарида ажиб ва гаройиб кўри надиган бу воқеалар тарбия таъсиридандир, зеро болаларнинг тарбияси бу фарзандни жисмонан, фикран ва ахлоқан тарбия қилиб, камолга етиштириш демакдир.”

“Today, forty million English people rule over four hundred million people in India and Africa. The Chinese government, with a population of four hundred million, has become a plaything of forty million Japanese through their intelligence and strategy. Sixty million Germans, together with two weaker states (Austria and Turkey), are fighting against seven countries with a combined population of seven hundred and fifty million. These events, which may appear astonishing at first glance, are the result of education, for the education of children means developing them physically, intellectually, and morally.”

Rather than presenting abstract moral advice, he supports his argument with concrete international events that would have been familiar to his contemporary readers. The repeated use of numerical comparisons creates a strong rhetorical contrast, suggesting that national strength depends not merely on population size but on the quality of education and upbringing. From a stylistic perspective, these quantitative references function as factual evidence, enhancing the logical appeal of the argument. From a critical discourse perspective, Fitrat constructs education as the foundation of national strength and social progress. By linking child upbringing with the political and military success of nations, he transforms education from a private family responsibility into a matter of national survival and collective development. The triadic expression “physically, intellectually, and morally” further reinforces his holistic concept of education, presenting child upbringing as a comprehensive process that shapes both the individual and the future of society.

“Дунёда иззат ва саодат толиби бўлмаган бирорта қавм йўқ. Ҳар бир миллатнинг саодати ва иззати, ал-батта, шу халқнинг ички интизоми ва тотувлигига боғ-лиқ. Тинчлик ва тотувлик эса шу миллат оилаларининг интизомига таянади. Қаерда оила муносабати кучли интизом ва тартибга таянса, мамлакат ва миллат ҳам шунча кучли ва тартибли бўлади.”

“There is no nation in the world that does not seek honor and prosperity. The honor and prosperity of every nation undoubtedly depend on its internal order and social harmony. In turn, peace and harmony rest upon the discipline and stability of families. Wherever family relationships are founded on strong discipline and order, the nation and the state become correspondingly stronger and more stable.”

In this passage, Fitrat presents the family as the fundamental social institution upon which national prosperity depends. Stylistically, he employs repetition of key lexical items such as nation, prosperity, harmony, discipline, and family to establish strong semantic links between the private and public spheres. The repeated references to discipline and order reinforce the central argument that social stability begins within the household. In addition, the parallel structure of the passage creates a clear cause-and-effect relationship, guiding the reader from the family to society and ultimately to the nation. From a Critical Discourse Analysis perspective, Fitrat constructs an ideological framework in which the family is represented not merely as a private institution but as the foundation of national identity and collective well-being. The discourse moves systematically from the individual family to the broader social and political community, suggesting that the moral and social order of a nation is inseparable from the quality of family life. Through this representation, Fitrat transforms family discipline into a civic responsibility, assigning it a central role in the development of a stable and prosperous society.

“Масалан, соатда саккиз ёки ўнта чарх бор. Соат устаси шу чархларнинг ҳар бирини бирор хизматни бажариш учун ясаган. Агар бирорта чархни ўз вазифасини бажаришидан тўхтатсангиз соатнинг бузилишига шубҳа қолмайди. Яратувчи Аллоҳ одам жисмини ҳам бир машинага ўхшатиб ясаган. Унинг ҳар бир узви ва аъзоси бирор вазифа ва хизматни бажари-ши учун яратилган. Масалан, ана шу уруғ ота камарида пайдо бўлиб, ҳозир бўлиши учун, у ердан она қорнига ўтиб ўсиши учун эркак ва аёл жисмларида қанча аъзоларни яратган. Бас, кимки, шу асбобларни ўз вазифасини бажаришдан тўхтатса, унинг танаси ҳам ўша соатга ўхшаб вайрон бўлади ва ишдан чиқади, яъни касал бўлади.”

“For example, a clock consists of eight or ten gears, each of which is designed by the clockmaker to perform a specific function. If even one of these gears is prevented from carrying out its task, there is no doubt that the clock will cease to function properly. Likewise, God has created the human body as a perfectly ordered mechanism, with every organ and part assigned a particular purpose. For instance, numerous organs have been created in both the male and female bodies to ensure that the seed is formed in the father, passes into the mother's womb, and develops there. Therefore, if a person deliberately prevents these organs from fulfilling the functions for which they were created, the human body, like the clock, will eventually break down and cease to function properly; in other words, it will become diseased.”

Fitrat criticizes attitudes that reject or deliberately neglect the responsibility of having and raising children. To strengthen his argument, he employs an extended analogy between the human body and a mechanical clock. From a stylistic perspective, the clock functions as a conceptual metaphor in which every gear represents an organ designed to perform a specific function. Just as the removal or failure of a single gear disrupts the operation of the entire clock, neglecting the natural functions of the human body is presented as leading to physical disorder. This comparison simplifies a complex moral argument by transforming it into a concrete and familiar image that readers can easily understand. From a Critical Discourse Analysis perspective, the metaphor extends beyond the biological body to construct reproduction and childbearing as social and moral responsibilities rather than merely personal choices. Through this discourse, Fitrat represents the continuation of future generations as essential to both family and society. By combining religious reasoning with a mechanical analogy, he legitimizes his argument within both moral and rational frameworks, encouraging readers to perceive parenthood as an integral part of social order and collective continuity.

Fitrat also addresses another widespread social issue of his time: the custom of organizing extravagant wedding ceremonies beyond one's financial means. Within Fitrat's discourse, such practices are presented as a cause of long-term financial hardship, as families often fall into debt only to face poverty after the celebration. He argues that weddings should be arranged according

to one's financial capacity rather than as an attempt to imitate the wealthy. To reinforce this criticism, Fitrat employs the proverb "If a donkey falls behind another donkey, its ears will be cut off." ("Эшак эшакдан қолса ку лоғи кесилап") Used ironically, the proverb ridicules blind imitation and highlights the consequences of pursuing social prestige at the expense of economic stability. From a stylistic perspective, the proverb functions as a culturally familiar persuasive device. Rather than expressing his criticism through direct moral instruction alone, Fitrat incorporates a well-known folk saying to make his argument more memorable and accessible. The ironic tone of the proverb strengthens its persuasive effect by exposing the irrationality of competing with wealthier families through unnecessary extravagance. The use of figurative language also reflects Fitrat's tendency to combine literary expression with practical social advice. From a Critical Discourse Analysis perspective, Fitrat constructs extravagant wedding customs as a socially produced rather than individually determined problem. Within his discourse, blind imitation of the wealthy is represented as a practice that undermines family well-being and social stability. By contrasting financial responsibility with social pretension, the text promotes values of moderation, self-awareness, and economic responsibility. The proverb serves not merely as a stylistic ornament but as a discursive tool that legitimizes these values through shared cultural wisdom.

Discussion. The present study demonstrates that although Abdurauf Fitrat wrote *Family, or the Rules of Family Management* more than a century ago, many of the issues discussed in the text remain relevant today. Through stylistic and discourse analysis, it becomes evident that Fitrat was not only concerned with family life but also with the future of society. He consistently presents the family as the foundation of a strong nation and uses language as a means of encouraging social change.

One of the major themes explored in the text is marriage and the careful selection of a life partner. Within Fitrat's discourse, marriage is portrayed as a responsibility that affects not only two individuals but also future generations. Today, family structures and attitudes toward marriage have changed considerably; however, questions related to compatibility, mutual respect, and long-term family stability continue to receive attention in both academic research and public discussion. This suggests that the concerns raised by Fitrat remain meaningful in a contemporary context. Another important finding is the emphasis placed on child upbringing. Fitrat argues that children's physical, intellectual, and moral development determines the future of both the family and the nation. Although modern theories of child development rely on psychological and educational research rather than moral instruction alone, the importance of parental involvement and a supportive family environment is still widely recognized. In this respect, Fitrat's ideas continue to resonate with current discussions on education and parenting.

The analysis also highlights Fitrat's views on relationships between husbands and wives. Throughout the text, he criticizes violence, humiliation, and irresponsible behaviour while encouraging kindness, respect, and mutual understanding. These issues remain significant today, as domestic violence and unhealthy family relationships continue to be discussed by researchers, policymakers, and international organizations. While the social context has changed since Fitrat's time, the need for respectful communication within families has not diminished. Fitrat's criticism of extravagant wedding ceremonies is equally noteworthy. He argues that many families place themselves under unnecessary financial pressure simply to imitate wealthier members of society. Although this criticism was directed at the social conditions of his own period, similar patterns can still be observed in many communities today, where social expectations often influence spending on weddings and other family celebrations. His argument therefore continues to raise important questions about financial responsibility and the influence of social pressure on family life. From a linguistic perspective, the study shows that Fitrat's ideas gain their persuasive power through language itself. Rather than relying on direct instruction, he combines metaphors, proverbs, religious references, evaluative vocabulary, and rhetorical strategies to engage his readers and strengthen his arguments. Examining these features through Stylistic Analysis together with Critical Discourse Analysis provides a deeper understanding of how language is used to construct social values and promote reform.

Conclusion. This study examined Abdurauf Fitrat's Family, or the Rules of Family Management through the combined perspectives of Stylistic Analysis and Critical Discourse Analysis. The findings demonstrate that Fitrat employed a wide range of linguistic and rhetorical strategies, including metaphors, proverbs, evaluative vocabulary, religious references, and persuasive expressions, to construct his vision of family, morality, and social responsibility. The analysis further shows that the text represents the family as the foundation of both individual well-being and national development. Although written in the early twentieth century, many of the issues discussed in the work remain relevant to contemporary debates on family relationships, child upbringing, and social values. The study also illustrates the value of integrating stylistic and discourse approaches in the analysis of Jadid literature and may serve as a basis for future linguistic research on other works of the Jadid intellectual movement.

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