

PROTECTION OF ISLAMIC VALUES AND TRADITIONAL CHARACTER IN
INTERNAL FAMILY RELATIONS
AİLE İÇİ İLİŞKİLERDE İSLAMİ DEĞERLERİN VE GELENEKLERİN KORUNMASI

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ÖZET

XX yüzyılın 80-90'lı yıllarında ülkemizde büyük sosyal-iktisadi ve kültürel-siyasi değişiklikler baş verdi. Çağdaş dünyamızda yaşanan küreselleşme süreci, teknolojinin gelişimi, internet ve sanallaştırma gibi yeni fikir — Bilgi modelleri bir yandan olumlu değişimlere yol açsa da, bu sürecin tarihsel-kültürel miras, ahlaki-manevi değerler üzerindeki etkisi belirsizdir. Bütün bu değişiklikler, kamu bilincini şekillendiren ve yönlendiren kültürel ve ahlaki değerlere etkisiz ötüşmüyor. Bir bütün olarak Azerbaycan toplumunun ahlaki değerlerine, özellikle aile yaşamında yeni eğilimlerin ortaya çıkmasına şart koşmaktadır. Aynı zamanda, ailenin özellikleri işte Azerbaycan'ın gerçekliğini ve Azerbaycan'ın karakterini yansıtır. Şurada hem modern dünya görüşü hem de modern değerlerin yanı sıra ulusal kültürel özelliklerin, özellikle manevi ve etik değerlerin bir sentezi gözlemleniyor. Ulusların etkileşimi ve kültürel bağların çok boyutluluk sorunu ile ilişkili olan küreselleşme döneminde, ulusal kimliğin korunması öncelikle aile de dahil olmak üzere ulusal değerlerle ilişkilidir. Aile, bir sistem olarak, çok çeşitli ilişkilerle bağlıdır. Bunlar ebeveynler arasındaki ilişkiler, çocuklar arasındaki ilişkiler, ebeveynler ve çocuklar arasındaki ilişkiler, uzun ömürlülüğe bağlı büyük annelerin ve dedelerin de dahil olmak üzere farklı nesillerden oluşan bir ailenin içindeki ilişkilerdir. Daha geniş bir bağlamda, aynı zamanda ailenin akrabalarla olan ilişkisidir. Aile ve onu oluşturan bireylerin arasındaki ilişki, onu anlamadan yönetilemeyen karmaşık bir sistemdir. Aile bağlarını güçlendiren faktörler arasında kültürel değerler sisteminin birliği, ailenin doğası ve hedefleri hakkındaki fikirlerin uyumluluğu, çocuk yetiştirme yaklaşımları, eşlerin rolü, sorumlulukları ve görevleri, eşlerin duygusal ortaklıkları vb. gösterilebilir. Modern ailenin refahı, esas olarak ailenin içinde yaşadığı toplumla ve onu topluma bağlayan çok sayıda görünmez kabloyla (dış çevre) bağlıdır.

Anahtar Kelimeler: Aile, değerler, gelenekler, İslam, modern toplum

ABSTRACT

Our country has undergone great socio-economic and cultural-political changes in 80-90s of the XX century. Although on the one hand the process of globalization taken place in our modern world, technology development, new thought such as Internet and virtualization-information models pave the way to positive changes, impact of this process on historical and cultural heritage, moral and spiritual values is ambiguous. All of these changes affect cultural and moral values that form and direct public consciousness. It stipulates the occurrence of new trends in moral values of the Azerbaijani society as a whole, in particular in family life. Meanwhile, the characteristics of a family reflect the reality and the character of Azerbaijan. There is observed a synthesis of both contemporary world conception and modern values, as well as national cultural features, in particular moral and ethical values. The protection of national identity is primarily connected with national values, including the family in the era of globalization, which is associated with the problem of interaction of nations and multidimensionality of cultural ties. Family is tied with a wide range of relationships as a system. These are relationships between parents, relationships between children, those between parents and children and the relationships within a family amidst different generations, including grandparents, depending on longevity. It is also the family's relationship with relatives in a wider context. Mutual relationship between family and the individuals who make it up has complex system according to which family ties can be controlled by perceiving it. The unity of the system of cultural values, the compatibility of views about the nature and goals of family, approaches to education of children, the role, responsibilities and duties of spouses, as well as emotional community of spouses, etc. can be cited among the factors that strengthen family ties. The well-being of modern family depends mainly on the interaction of the family with the society in which it lives and with the numerous invisible wires that connect it to society, i.e. the environment.

Keywords: Family, values, traditions, Islamic religion, modern society

Family is the protector and guide of traditions and the practice of past generations. Family unity plays an important role among the elements that create a people. Thus, "the foundations of national culture-national language, national historical consciousness, love of motherland and the basis of modern cultural world outlook are formed mainly in the family" (Family as a value in terms of our traditions and modernity, 2011: 65).

Marriage historically conditioned and regulated the form of relations between men and women through the society, defining their relationship to each other and their children, as well as rights and commitments. Family is a small group based on marriage or consanguinity. The members of this group are connected with one another through commonalities, mutual moral responsibility and mutual assistance. Family has historically been mutable and diverse due to the number of its members and their interactions, customs and traditions in different peoples. Historically, family consists of spouses, their children, their parents and other relatives living together with them in Azerbaijani society. However, there are observed the formation of different types of families. Such families include large families with many children, as well as incomplete, childless and other families. Interaction between family and society is manifested in a number of different relationships. These relations are as follows: "- economic, legal, marriage and family, psychological, pedagogical, moral, aesthetic, etc" (Family and marriage issues, 1983: 8).

Economic relations are formed upon the process of the participation of family members in social production and the implementation of public resources, the organization of the household, division of work, as well as the provision of family members' demand for food, clothes and so on.

Legal relations are manifested in the form of state care towards family, women, mother and child.

Marriage and family relations are regulated by the law bill "Code of Marriage and Family".

Moral relations are characterized by love and obligations of the spouses-husband and wife in the family.

Pedagogical relations are mainly manifested in the education of children. The idea of forming a comprehensive development of children is realized through these relations. Psychological relationships are displayed in the ability of an individual to enter the family and society.

Aesthetic relations characterize the ability of the family to participate in the creation of cultural values by society.

Intrafamilial relationships are determined by the material, physical and moral support of family members to one another. They entirely regulate the family and the society as a whole.

The centuries-old customs and traditions of the people also influence the establishment and strengthening of the family, as well as intrafamilial relations. Despite the rapid pace of globalization process, traditions continue their role. Region-wide field-ethnographic researches, as well as the facts we watch during live broadcasts on social networks and television screen prove that, the impact of traditions on intrafamilial relationships is more distinct in rural residences. Kinship and neighborhood principles are strong in the blocks.

Azerbaijanis are domesticated by nature. This feature strengthens their family ties more. According to sources and folklore sources, the relationships among spouses, parents and children, brothers and sisters in the Azerbaijani family lean against mutual respect, responsibility and support traditions for centuries. This fact proves that, the people of Azerbaijan afforded to preserve and maintain family and household traditions from very ancient time up to the present day.

Westernization is not only about clothes and food, the structure of houses and other areas in urban environment, but also the matter we explore. The heroes' lifestyle and behavior in various foreign series and films do affect the inner relationships of young families.

Nowadays young people try to get to know each other better before marriage. If their characters, thoughts and cultural levels coincide, they can be considered the basis of a happy future family. The strength of the family depends on the relationship between the spouses and close relatives. Men were considered dominant in the family tenacity formerly, while today husband and wife are equally responsible and have the same level social status.

Women have higher education, labour and social activity in our present society. Women are now financially independent of men unlike the past and are able to express their thoughts and realize their dreams independently. These factors enable them to become a leading force in family life. "The fact of high-level education, public activity of modern Azerbaijani women, protection of their rights and women's having a leading role equal with men in the society formed its national and moral values, which covered Islamic traditions and eastern world outlook developed for thousands of years. These values, traditions, unique national views, ethnographic features and others lay the foundation for the strength of the Azerbaijani family." (Hasanova, 2004: 4)

Family rules are still actual today in Islam. There are three main reasons for marriage in Surah ar-Rum of Guran: friendship, love and mercy. The first feature commanded in the verse is to get married and reach serenity. This serenity is meeting of physical, moral and spiritual needs. The second feature is love that exists between two married people. The third is compassion between them. It is a deep and gentle virtue that covers everything" (Topaloghlu, 1997: 43).

The view of known lawyer, Adem Mammadov on the issue is also interesting: "Strong family relationships are not only from legal aspect, but also basically psychological and moral aspect, i.e. if the parties do not establish voluntarily a family union and don't continue a kind and cordial relationship after the family, the family union loses importance irrespective of the official document" (<https://www.youtube.com/watch?v=ZvkaBKvxqwo> program "Law and Justice").

Personal relationships within the family have ethical characteristics. These characteristics are reflected in the ethics of peoples or ethnic groups, subetnos, and their traditional behavior rules. It is of great interest for young people to respect grown-ups, children to parents or women, and old people, attitudes of parents towards their children. The future and happiness of family life depend on the mutual relationships between husband and wife.

It is not easy to determine guiltiness of a husband or wife in unhappy families. In this case, not only they but also interference with the family by other people should be considered. These interventions are caused by parents, siblings, and close friends and pals of both parties. We come cross numerous facts in ethnographic inquiry carried out on the subject. Let's consider one example:

"I live in the same building with my mother-in-law. I go to her house almost every day and help her. But on the day I don't go to her rarely she spills her anxiety. It unwillingly influence me negatively. I have nevertheless my own family and children. What do you think I should do? "

Ethnographic observations show that, the husband's position is important in the continuation of bride and mother-in-law relationships. If he regulates the relationship between them as a close person to both of them and does not react to the events extremely, small intrafamilial discontent will disappear. Our observations show that when a husband shows intercession towards spouse or mother, arguments arise within the family and family members care less for one another.

Sometimes one of the parties in the family is closed by character and does not show his/her grief and has difficulty in sharing pains. Such families also face quandary. Some people do not accept the fact that a man shares his concerns with his native people. However, sometimes it is necessary for a person

to listen to the child to be comforted. If every person at home is experiencing his/her own happiness and grieves alone, then they are people of different worlds. If a woman feels her husband's sorrow and also his joy in her heart with sincerity, then the husband and wife are people of the same world. The main point under the phrase "to find a pair when you get married", as it is known among people, is probably to grasp person for his grieve.

The word "marriage" means "ev"-house (building), i.e. to have a house. That is, to have a separate house (family) and get separated from parents and siblings. That is why our people have created such a saying: "A separated brother- a stranger neighbour," means a separated brother is a stranger neighbour. The word "stranger" in the expression "stranger neighbour" definitely does not overshadow the ties of kinship, i.e. the word "stranger" does not mean a conflict of kinship here. The word "stranger" signifies the word "other", that is when separated, a brother gets the status of a neighbour. This means that, a brother's family which has a separate building (house) has their own family problems. He will be intertwined with his house to resolve the burden of his family and his spouse and children problems and no brotherly care-help can be expected from him like when he was single. From now on, every family (as an stranger neighbour) is becoming known by its fame.

It is only a regular matter of life that the parents, in some time after their marriage cook pilaff with their family marking separation of their son from their home and their son to have his own house. Mainly, for this reason, academician Bakir Nabiyeu explains hemistiches "Me, Dede Gorgud, did not call the birde who breaks up" so: " Father Gorgud does not mean through these words that, the bride in her new home is the cause and instigator of disruption of all and any ties of her husband (the son of the family) with his parents, i.e. father-in-law and mother-in-law. And those who are newly married separate from the parents like residents of a house, a hut, a tent only in this sense and set up their own house."(Newspaper "Azerbaijani School", March-April 1999, No.2: 99).

One of the issues that arise in maintaining a stable family relationship is identity of the person who comprises the focus of the family. The tenacity of intrafamilial relationships stems from mutual respect and responsibility of each family member. Father is usually thought to be the focus of the family. But today this role can be attributed to children more. But what does focus of the family mean? First, the central point of the family is the point where family decisions are made. The family member at this "point" dominates the family to some extent. For example, if the mother is in the center of the family, she is the one who makes family decisions and "dominates" either father or children. Mother determines where the children go for vacation and what clothes they wear. When the mother is in the central point of the family, the children live dependent on their mother. Because they do not have the right of expression. It of course, has a negative impact on the formation of their personality. In case the father is in the central point of the family, he "dominates" the family. But even though father directly affects mother, he dominates over the children through their mother. Children do not have even the right of expression in such families. If mother is "under pressure," it will also affect the children.

The presence of a child in the family's central point has become more common lately. Though parents make decisions at first sight in such families,, but in reality the power is in the hands of the child. Thus, if making decision is needed, first, the child's situation is taken into consideration. For example, if mother cooks a meal, she cooks it due to the child's will and when a father buys something for home, he does it due to the child's will, and so on. Moreover, the child's psychological state has a direct impact on the family. For example, if a child is happy in the family, then there is peace at home. If the child is tense, then the atmosphere at home is tense as well. In fact, none of family members should be in the family focus. That is to say, when it comes to making a decision at home, it should be up to the child, to the father and to the mother. Sometimes the family members need to think and make decisions together. The tranquility at home should not depend on one family member.

Consequently, it is easier for all family members to occupy their place inside the family since they are active.

Religion plays a great role in promotion of moral values. Having a child in Islam requires great responsibility. The relationship between a parent and a child is based on both moral and certain legal grounds. Therefore, the existence of a child should be taken seriously and parents must be self-sacrifice in order to grow up a good child. The child is an entrust of God, and good behaviour with the child and proper upbringing of the child by the person are a kind action and he is rewarded by God for that. Family relationships also include features such as love and self-sacrifice. Parents love their child as soon as he\she is born. It is also the wisdom of God that, parents are attached to a newborn baby through "the ties of love" and become his/her guardian and servant. So, "If a child can live up to his or her devotion to parent before God, as parents show their self-sacrifice towards child before God, both of them receive their reward by God" (Magazine "Ailem" (my family), 2001, No. 68: 2).

The parent-child relationship is built on reciprocal principles in the Azerbaijani family. Respecting adults and listening to them is the first type of training. Obedience supported in Islam is not total obedience at all. Guran commands: "O you who have believed, obey Allah and obey the Messenger and those in authority among you". (The Holy Guran, 2006: "An-Nisa" surah, verse 59).

One person's obeying another is in fact prohibited as being equal only before God in the verse we quote.

Tradition is an act of petrified morality in family life. Tradition formed in the trials of centuries is a moral issue that manifests itself in daily life of the people. Many of our noble traditions, which are preserved today, are reflected in the epic Dede Qorqud/Korkyt Ata/Dede Korkut ". Respecting old people, listening to their words and advice is one of the valuable traditions of our people. The preface of the epic says: Korkyt Ata solved the problems of Oghuz people. They would not launch to do something until they told it to Korkyt Ata. They would accept whatever he says..." ("Dede Qorqud" encyclopedia II v.2000: 10-11)

Respecting father in the Azerbaijani family has always been of paramount importance in upbringing of children and has been one of an important prerequisites for moral education since ancient times. Guran commands in this respect: "And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims." (The Holy Guran, 2006: "Al-Ahqaf" surah, verse 15).

Another verse commands: "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not rebel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving. And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. (The Holy Guran, 2006: "al-Isra" surah, verse 23-26).

Values such as being respected old men and women have long been associated with the Azerbaijani-Turkish system of thought. This system is historically ancient, essentially modern and at the same time functional. This tradition has deep roots in our national thought, so it has not yet been erased and survived in daily life. The existence of such a tradition continues to regulate mutual respect and understanding between communities, generations, neighbors, and even those who walk in the same street and use the same public transport. The people who violate the order can easily be publicly reproached. The fact of respected old men and women's having equal responsibilities and obligations proves antiquity and traditional character of gender equality in the Azerbaijani-Turkish system of thought.

It is claimed that men and women are completely equal in the matter of householding like all matters despite the differences in biological and physiological origins of women. It must be taken into account in gender equality given the existence of the concept of "absolute equality" in the world.

It is irrational for both man and woman to be "a head of the family" at the same time. Thus, it is necessary to have a "dominant" and one "obedient" in the family since everyone in the family is impossible to turn to a "dominant". (Huseyin Çelik, 2014: 10)

Subsequently, religion of Islam considers a man to be biologically and physiologically stronger than woman in terms of providing his family members.

Islam's appointment of a man as the head of the family does not mean that a man must rule over the woman, be rude, deprive her of legal rights and enslave her. On the contrary, the Quran considers men and women apart from being husband and wife, to be two people who complement and support each other. Let us take a look at some verses concerning it: Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do (The Holy Guran, 2006: "An-Nahl" surah, verse 97), The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise" (The Holy Guran, 2006: "At-Tawbah, The Repentance" surah, verse 71), Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward (The Holy Guran, 2006: "Al-Ahzab", surah, verse 35), Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (The Holy Guran, 2006: "Al-Hujurat" surah, verse 13).

As it is seen from the verses we quoted, Islam appointed a man to be the head of the family in order to maintain the relationship between a husband and a wife and the family order and to ensure family peace and happiness, since man is physically stronger than the woman and must provide her living. Furthermore, women are free and have no legal superiority over men or the latter have no privilege over women before God. The only advantage is piety.

The core of historical maturation and evolution process of every nation is determined by rich national-spiritual heritage, purity and supreme values along with the traditions of statehood. The difference between the Azerbaijani family and those of other nations is the preservation of family traditions, inherent to our nation and family values. Every parent should pay special attention to proper establishment of parent-child, grown-ups and minor relationships within our families, which perpetuates our national traditions and to upbringing children in the spirit of attachment to national values. The happiness of a family depends on its soundness.

Material needs (apartment, food, clothing, etc.) must be met along with moral social needs of family members- affirmation of respect, care, kindness, personal dignity; perceive of self-necessity, communication needs, mutual understanding and respect. Meeting material and moral needs of family ensures spiritual well-being of each family member and is of paramount importance in regulating family relationships. Family is a small state. The features which are important in the formation of the state budget are as much significant in the family budget. In any case, budget revenues and expenditures should be to a controlled extent. Otherwise, it can be a difficult process to manage, which can have a negative impact on material and moral atmosphere of the family. One of the important issues that must be addressed while managing family budget expenses is the definition of family living standards. The head of each family should personally determine the standard of living. The influence of relatives, neighbours and colleagues should be minimal in this case. It is impossible not to have this

effect. Our society's possession of a certain identity in this regard can be reason for that. Because we tend to be more sensitive to questions such as, "What does someone else say about us?" or "What do others think of us?" in terms of mentality. Therefore, if we want to form our own budget we must first overcome the tendencies preventing us. There should be a balance between family income and output. The development of society depends first of all, on the stability and well-being of the family, the organization of family relationships based on moral and spiritual values. The society always strives to build a family on a sound foundation. Different legislative acts are also applied to regulate family relations. These acts also reflect the rights and commitments of each family member.

When values fail, family relationships are first to be prejudiced. Each family is a small society. If families are sound, the family members have mutual respect and there is a number of such families, then the community means to be sound.

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