



Article

Family - Marriage Tradition in Azerbaijan. Ethno-Identity. National - Psychological Sources

Sevinj Guliyeva¹

1. Azerbaijan National Academy of Sciences, Institute of Philosophy and Sociology, Researcher of the "Identity, Multiculturalism and Philosophy of Azerbaijaniness" Department

* Correspondence: s.guliyeva66@mail.ru

Abstract: It is known that since the beginning of the world, the family consciousness of all peoples has arisen and has been developing for centuries. The issue of marriage, which is the foundation of the family, is also in constant development and has taken its current full form. The article "Family-marriage tradition in Azerbaijan. Ethno-identity, national-psychological sources" is devoted to the analysis of these issues. The article attempts to substantiate the national-psychological sources of the family-marriage identity of the Azerbaijani people, which has an ancient history, with solid facts, and to examine and evaluate the eternity of the family society despite all kinds of turmoil in the world.

Keywords: Azerbaijan, People, Family, Marriage, Identity, Psychological

1. Introduction

Throughout history, the family has been formed in accordance with the customs and traditions of the peoples living in this or that region. The family phenomenon has been distinguished by the names of the Eastern family, the Western family, and also the family phenomenon of various peoples (Turks, Russians, Germans, etc.). Of course, the difference was primarily determined by the national-psychological character, national ethno-identity [1], [2], [3].

Researcher Namık Aslan wrote in his article "The Concept of Family and Children in Turks": "In all cultures, the family, which is the smallest and most important social phenomenon, is recognized as a set of individuals connected to each other by kinship ties. At the same time, the concepts of family in societies differ from each other, especially in terms of the functions of the parties within the family. Anthropologists, ethnologists and sociologists have put forward many ideas about family types based on their analysis of societies. These typological definitions were determined in the essence of the father and mother bases and their different manifestations were put forward by researchers in the form of cultural comparisons" (Aslan Namık. Türklərdə ailə anlayışı və çocuk. <https://dergipark.org.tr/en/download/article-file/1470463>) [4].

From this perspective, the ancient Turkic Azerbaijani family is a broad and rich source of facts and evidence for the analysis of the topic.

Citation: Guliyeva S. Family - Marriage Tradition in Azerbaijan. Ethno-Identity. National - Psychological Sources. American Journal of Social and Humanitarian Research 2026, 7(3), 181-185.

Received: 23th Dec 2025

Revised: 18th Jan 2026

Accepted: 21st Feb 2026

Published: 11th Mar 2026



Copyright: © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

2. Materials and Methods

Like all peoples, nations, and even ethnic groups, the national consciousness of Azerbaijan encompasses the psychological aspects of its national character. The features that combine the religious ideas and views of the people are clearly confirmed mainly in the Family-Marriage event.

Azerbaijanis have valued the Family as a sacred event arising from the Islamic religion to which they belong and have benefited from the psychological sources of their religious views in the Family-Marriage event process and throughout their lives, and this continues.

Since Azerbaijanis are a branch of the Turkic people, the features inherent in the family of all Turkic peoples are also preserved in the Azerbaijani Family-Marriage customs and traditions.

For example, the most suitable example of this is the religious marriage event. Thus, like all Turkish families, Azerbaijanis also hold a religious marriage ceremony when establishing a family life. This expresses psychological and spiritual values (Kəbin Kəsdirmək: Dini Baxışlar, Mərasim Qaydaları <https://qebulol.az/kebin-kesdirmek/>).

The religious marriage ceremony is an invariable event in all regions of Azerbaijan. The religious marriage ceremony is an event that explains the rights and obligations of the parties - a man and a woman - at the first step. It is true that religious marriage has changed its content a lot compared to the past. The conditions of religious marriage in the past have now weakened significantly. However, in any case, religious marriage is the basis for the Family in Azerbaijan.

3. Results

The analysis of historical, sociological, and ethnographic sources reveals that family and marriage traditions in Azerbaijan are deeply rooted in national identity and cultural continuity. The study shows that Azerbaijani family structures are strongly influenced by Turkic cultural heritage and Islamic religious traditions, which together shape the national-psychological foundations of family relations.

First, the results indicate that the concept of family among Azerbaijanis has historically been perceived as a sacred social institution. Marriage ceremonies, engagement rituals, and family gatherings are not only social events but also symbolic representations of collective identity [5]. Religious marriage (kəbin) plays a central role in family formation, confirming both spiritual and legal obligations between spouses. This tradition reflects the integration of religious beliefs into social life and contributes to the stability of family relationships.

Second, the findings demonstrate that kinship relations and extended family networks have historically influenced marriage choices in Azerbaijani society. Traditionally, marriages were often arranged within the same religious and cultural community in order to preserve social cohesion and cultural values. Although modern legal regulations and social transformations have reduced the role of kinship-based marriage selection, the importance of family approval and social compatibility remains significant in contemporary Azerbaijani society [6], [7].

Third, the study identifies that wedding traditions and engagement customs represent important mechanisms for transmitting national-psychological values across generations. Rituals such as reciting verses from the Quran during marriage ceremonies, blessing the newly married couple, and organizing collective celebrations reflect both religious devotion and community solidarity. These traditions strengthen the sense of belonging and maintain the cultural continuity of Azerbaijani identity [8].

Furthermore, the analysis shows that despite modernization and globalization processes, many traditional elements of Azerbaijani family culture remain preserved.

Legal frameworks regulating family relations coexist with traditional customs, creating a unique model where modern law and traditional values complement each other. The Azerbaijani Family Code, for instance, regulates marriage and family relations from a legal perspective while still allowing cultural traditions to influence social practices.

Finally, the research findings confirm that the family institution continues to serve as a key foundation of Azerbaijani society. Family traditions contribute not only to the preservation of cultural identity but also to the psychological stability of individuals and the social cohesion of the community [9]. Thus, Azerbaijani family-marriage traditions can be considered an important cultural mechanism that preserves national values and supports social continuity in a rapidly changing global environment.

It should also be noted that, like all Turkic peoples, Azerbaijanis have been forming families based on blood ties and kinship for centuries. This is also related to religious-psychological, national-moral values. Ancient Azerbaijanis made choices from families of the same religion, the same family, and clans so that national-psychological views would remain stable [10].

However, these conditions have now lost their power, and families in Azerbaijan are not only formed on the basis of kinship ties, but on the contrary, blood relatives are prohibited by law from marrying in terms of medical health.

Another issue is that although Azerbaijanis are from the Turkish branch, in family-marriage relations, if the head of the family dies, the tradition of marrying the bride with other members of the family is not found among the Azerbaijani people.

In Azerbaijan, the national-psychological sources of family-marriage identity are confirmed by customs and traditions as well as by legal codes. This includes the "rules and laws" of wedding and engagement [11], [12].

4. Discussion

The most basic national-psychological sources of family-marriage identity in Azerbaijan are confirmed by wedding and engagement customs. In other words, in the family-marriage identity of Azerbaijan, as in every nation of the world, the religious beliefs and ancestral psychology of the general Turkic society are fully revealed in the wedding and engagement customs.

Thus, the people of Azerbaijan are specially preparing for the family-marriage event, and in this process, customs and traditions arising from Islamic religious beliefs play a key role.

Elementary event in the family - The Holy Quran's holy "Bismillah", "Allah grant you good", "Allah is the guarantor of good deeds", etc. Starting with words, passing the bride and groom under the Quran, making a sacrifice for the bride on the holy Eid al-Adha, "going to the bride" on the Eid al-Fitr, as well as the bride not leaving the house for 40 days in a newly established family, "naming" a child when he is born and having verses of the Quran read to him are among the main religious traditions in Azerbaijani families [13]. These undoubtedly reflect the family's commitment to religious views, and therefore national-psychological sources.

However, these conditions have now lost their power, and in Azerbaijan, families are not only not established on the basis of kinship ties, but on the contrary, blood relatives are prohibited by law from forming families for medical reasons. (Azərbaycan Respublikasının Ailə məəcəlləsi. <https://e-qanun.az/> framework /46946. Azərbaycan Respublikasının Ailə məəcəlləsində dəyişikliklərin edilməsi haqqında". AR Nazirlər kabinetinin Qərarı. <https://e-qanun.az/framework/29986>).

The national-psychological sources of family-marriage identity in Azerbaijan are confirmed by customs and traditions as well as by legal codes [14], [15]. This issue covers the ethical-moral philosophy of life of Azerbaijani Turks. The thoughts of Doctor of science

in Philosophy Khatira Guliyeva, summarized in the following quote, express this once again in a vivid way: "The huge Turkish family, which has had its own historical national moral values for millennia, a national dominant ethnos, a diverse aesthetic culture imbued with the national spirit, rich and colorful national customs and traditions, has formed characteristic national features and has emerged from all the trials of history by preserving its national existence, and today protects it as a sacred heritage, instilling it in the younger generation, has all the opportunities and spiritual resources to protect humanity - Man, to return the condition of existence - the world - to traditional morality" (Quliyeva Xatirə. Qlobal etikanın anti-etika məsələlərinin həllində ortaq türk ailəsi modeli" IV Beynəlxalq Türk Dünyası Araşdırmaları Simpoziumunun kitabı.2017., səh.961-972. https://drive.google.com/file/d/1SecuKg3pVV_2nK27osR6rkAZ9YoeEu/view).

5. Conclusion

In concluding the study, we would like to bring to your attention several scientific conclusions:

1. Family and Marriage in Azerbaijan, which is the basis of this phenomenon, is a relevant and important topic to be studied in a philosophical and psychological context from the point of view of State law.

2. The topic "Family - marriage tradition in azerbaijan. ethno-identity. national - psychological sources" is a rich source for extensive research in the context of identity from a public legal point of view.

3. At the same time, this topic has serious grounds for studying the psychological sources of Azerbaijani national-spiritual, as well as national-aesthetic consciousness from history to the present day in a scientific multidisciplinary manner.

Thus, the topic "Family - marriage tradition in Azerbaijan. Ethno-identity. national - psychological sources" is quite extensive, comprehensive and is an example of the great Turkic family of peoples, preserving the characteristics of history and the present. These sources have left indelible traces in Azerbaijani folklore, novels, poems, various works of art, and at the same time are important as the main subject of scientific research.

REFERENCES

- [1] Azərbaycan Respublikasının Ailə Məcəlləsi. [Online]. Available: <https://e-qanun.az/framework/46946>. Accessed: 2026.
- [2] Cabinet of Ministers of the Republic of Azerbaijan, "Azərbaycan Respublikasının Ailə məcəlləsində dəyişikliklərin edilməsi haqqında," [Online]. Available: <https://e-qanun.az/framework/29986>. Accessed: 2026.
- [3] "Azərbaycan ailəsi və milli dəyərlər," Nuhçıxan News Portal. [Online]. Available: <https://nuhcixan.az/news/cemiyyet/29334-azerbaycan-ailesi-ve-milli-deyerler>. Accessed: 2026.
- [4] N. Aslan, "Türklərdə ailə anlayışı və çocuk," [Online]. Available: <https://dergipark.org.tr/en/download/article-file/1470463>. Accessed: 2026.
- [5] X. Quliyeva, "Qlobal etikanın anti-etika məsələlərinin həllində ortaq türk ailəsi modeli," in Proc. IV Beynəlxalq Türk Dünyası Araşdırmaları Simpoziumu, 2017, pp. 961–972. [Online]. Available: https://drive.google.com/file/d/1SecuKg3pVV_2nK27osR6rkAZ9YoeEu/view
- [6] "Kəbin kəsdirmək: Dini baxışlar və mərasim qaydaları," [Online]. Available: <https://qebulol.az/kebin-kesdirmek/>. Accessed: 2026.
- [7] R. Sultan, "Spesifik ailə dəyərləri azərbaycanlı olmağın mühüm əlamətidir," Bakı Xəbər, May 11, 2011, p. 15. [Online]. Available: https://www.anl.az/down/meqale/baki_xeber/2011/may/el04.htm
- [8] United Nations, Family Policies and Development. New York, NY, USA: United Nations Publications, 2020.
- [9] World Bank, Family and Social Protection Policies. Washington, DC, USA: World Bank, 2021.

-
- [10] OECD, Family Database: Family Structure and Demographics. Paris, France: OECD Publishing, 2022.
 - [11] J. Murdock, Social Structure. New York, NY, USA: Macmillan, 1949.
 - [12] A. Giddens, Sociology, 7th ed. Cambridge, UK: Polity Press, 2013.
 - [13] E. Durkheim, The Division of Labor in Society. New York, NY, USA: Free Press, 1997.
 - [14] M. Weber, The Theory of Social and Economic Organization. New York, NY, USA: Oxford University Press, 1947.
 - [15] Z. Bauman, Liquid Modernity. Cambridge, UK: Polity Press, 2000.