



# Family and Marriage Traditions in Azerbaijan Folklore

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**Abstract**— *There are rituals that may or may not include religious practices, such as family and weddings in Azerbaijan Oguz turk culture. Family and marriage are rituals as long as they follow a set of rules. A marriage ritual is something that people do on a regular basis as part of their routine. Partners who take the time to create a love ritual have more devoted and romantic relationships. If you've been looking for a way to revitalize your romance, a love ritual could be the answer. The tribal chiefs put the devoted young males of Azerbaijan's indigenous tribes to the ultimate test. There were difficult and unpleasant responsibilities on the road to love, which resulted in sacrifice and even death. These disasters and stories eventually evolved into secular and poetic fairy tales and legends. These stories depicted exciting and amusing competitions. Even though the lovers were able to endure these trying and painful challenges on occasion, they were unable to achieve their beloved's goal.*

**Keywords**— *wedding, ritual, family, holy, marriage.*

## I. INTRODUCTION

Family in Azerbaijan were incredibly open and created what is referred to as an extended family. There were numerous additional households in these large families that banded together to create a tiny community with their tribe. They shared a home with their grandparents, parents, brothers, uncles, aunts, cousins, and more! There was a large household there. Patriarchal family systems prevailed. Families in Azerbaijan respected accountability. Being part of an expanded family gave everyone a responsibility. To raise the kids, these individuals collaborated. To assist and ensure the success of the family, all the ladies took care of the kids.

Family was sacred in Azerbaijan culture and not all males play the same function. The males were in charge of hunting, clearing the land so that fields could be planted to raise vegetables. They were also in charge of going to battle if necessary. The men in Azerbaijan would use the trees to create tools, homes, and pole fences for the village's perimeter because they disliked wasting the planet's resources. For their families, many males engaged in hunting and fishing.

Women played a variety of responsibilities within the tribe, such as: *taking care of children, builders, farmers, craftswomen, warriors.*

Animal bones were used by women to create tools and weapon. Ladies were also in charge of caring for the house, which included repairing the roof when necessary and even erecting a brand-new one if necessary. The ladies were in charge of skinning, cutting, and cooking the buffalo after a chase. They also prepared, collected firewood, and fixed clothes and shoes. The topic of infidelity should not be taken lightly; even under duress, a spouse's loyalty is highly regarded. An Azerbaijani woman who was wrongly exiled and charged with treason returns as a warrior to save her husband and her entire clan because she is so devoted to him.

A child had rights because they were a part of a big household. Divorce does not seem to have had a detrimental effect on the children because it was accepted and the child's upbringing was shared by many relatives, not just the biological mother and father. They were required to assist and go with their parents. Girls and boys acquired the skills they would need as young adults while

being with their mothers and fathers, respectively. The aim of these Azerbaijan parents was to train male hunter-warriors. They were expected to take on adulthood at the age of 12-13 years old. They are helpers of their parents and did everything together with their family. Children in Azerbaijan were never struck or spanked. It was sufficient discipline to warrant a stern expression. If they were particularly bad, but those instances were extremely uncommon, they might be reprimanded in front of the entire village. Rarely were the kids evil. Being bad was humiliating. Your bad deeds would probably earn you a moniker that would make you look bad eternally.

Oghuz Turks valued family life in the regions they lived in. This research looked at the family structures of Turks during the pre-Islamic eras. Our goal is to examine how the Azerbaijan Turk family structure came to be in the context of cultural relationships, to highlight the significance of the family institution to Turkish civilization, and to assess how a structure came to be that has allowed this civilization to endure to the present day.

The study of family and marital relationships has a special place in Azerbaijani ethnographic science. Azerbaijani folklore sources have a wealth of information on families and relationships between families and marriages. Occasionally, these materials have been used in research, and as a result, some scientific conclusions have been reached.

Azerbaijani folklore is a rich source of information for studying the national family model. In fact, a significant amount of oral folk literature can be classified as family folklore. All folklore examples are related to family and domesticity, from lullabies, which are lullabies, to dirges, which are dirges. The family and its problems, as well as household concerns, cross a red line in these folklore examples. Mental values provide strength to Layla, Nazlama, and Agi as well.

Bayati, a lyrical genre of Azerbaijan, focuses not only on the family model, but also on the aspects that form this model (love, loyalty, separation, longing, and other issues). Family is based on love.

## II. METHOD

In this research, we primarily examined the study of human creativity in specific cultural and social contexts, including how such expressions are related to religious, ethnic, and regional types of group identity. It makes use of textual analysis, research, focus groups, observation, and ethnographic study.

### 1. AZERBAIJAN FAMILY TRADITIONS

The Azerbaijani family typically practices lax discipline that is in accordance with the morals that the kids are taught. Sharing, cooperation, harmony with nature, non-interference, respect for elders, loyalty, and a focus on the moment rather than the future are a few of these principles. A man should be strong, brave, and courageous, according to Azerbaijani family traditions, and a woman should be worthy of her husband. (6. 30)

One of the main themes in "Kitabi-Dada Gorgud" is the family's and society's attitude toward women. A girl, a woman is always held in high regard as a lover (as well as a mother, a sister), she is equal to a man, active, active, loyal and brave, selfless, courageous. She is always willing to give her life for her lover and husband. The most important thing is that the loyalty, loyalty, courage, and sacrifice of a girl or woman in the epic as a lover or a wife is not hidden and drowned in itself; rather, it shines in front of the eyes and is tested. (6. 31)

Banichichay's 16-year wait for her fiancée, and Beyray's loyalty to her fiancée are instructive scenes in the part of "Baybura's son Bamsy Beyrak" demonstrating that love motives in "Dade Gorgud" play a significant role rather than being superficial. An example in the part of "Dirsa Khan's son Bugaj", describes Dirsa Khan's wife's activity, selflessness, loyalty to her husband, her ability to forgive his most terrible sin with unimaginable generosity, her endless love for her son, and her son's respect and love for his mother.

"Dade Gorgud" necessitates the same characteristics in both men and women. A woman should get up before her husband, wash her hands, make breakfast, finish important housework after he gets up, and be ready to serve him. She should be as brave, swordsmanlike, archery, horse galloping, and fighting as her husband. If we look at the part of "Ganli Goja son Ganturali" we can clearly see all of them.

Polygamy is not exclusive to the Islamic value system. However, if we go back far enough in time, we will discover that this custom was also a part of Azerbaijan ancient culture. Khans and Padshahs had many wives in the palace and after Islam, polygamy was wrongly accepted as a custom in the society, and even temporary wedlock, who were considered temporary religious marriages – kabin (contract), brought as spiritual relationship to Azerbaijan.

Turk texts contain details about the pre-Islamic social systems of Turks. In its inscriptions, *Orkhon Ogus* (family), *Yuva* (family) *urug* (union of families), *bod* (boy, tribe), and *bodun* reflect Turkish social life. It is possible to see the province (state) organization and (union of tribes). The Turk household is the smallest social unit. (2.3) For civilization to be founded on firm foundations,

the family is crucial. The Azerbaijan Oguz Turk state structure has a solid basis. According to Caferolu, the term *urug* means generation, lineage, and grandchildren. (3. 140) In return for family members, Kasgarli Mahmud offers the unity of families in the form of *urug turig*. Families are expected to stand by one another in this social system. (4. 83) While the family is the cornerstone of society, it also plays a significant role in the framework that gives rise to the state. The family, which is made up of a husband, wife, and offspring based on marriage and blood ties, is the smallest social entity. One of the most significant social institutions in all spheres of civilization is the family.

One of the important elements of the family in Turkish society before Islam is the mother. Although the Turk family has a male-dominated structure, the mother also has a word to say in the family. First of all, she was the man's "lifelong mate" Therefore, the mother would be more close than the other members of the father's family. The mother continued to own the father's possessions. The mother was also the children's caretaker. The Orkhon Inscriptions contain the term *anne* (mother). (2. 5) In the Bilge Kagan Inscription, the term "ög" is used in place of mother. (2. 5) The second frequent saying used by the ancient Turks in place of the word "ög" was "mother". According to A. Farzali: "Chchak is one of the mother's names. Additionally, it is known from the sources that Azerbaijanis called their mother *Cickek* in the eleventh century. The mother is still referred to as *Chichi*, *Ciji*, and *Ciyi* in Shaki, Gazakh, and Agjabadi, respectively. These names stand in for the mother's illustrious name *Chickek*." (5. 70)

## 2. AZERBAIJAN WEDDING TRADITIONS

The love rite in Azerbaijani folklore needs in-depth research, just like the war ritual does. Although Azerbaijan's youth are skilled fighters, they are ashamed of their elders and lacked the courage to approach the attractive lady he was in love with. Additionally, there was nowhere in the village for the young man and the girl to remain by themselves. There were always lots of folks in the family hut. However, leaving the community would put their lives in danger. They could run into each other at any time because the area was teeming with wild creatures.

A young lady could only be met by waiting for her early in the morning as she made her way to the spring, then meeting her there and standing in front of her so she could see you. The only way a girl can tell if a guy favors her is to take the time to glance back and forth several times as she fills her water bottle.

At this point, the instrument of *saz*, or *tambour*, is the only thing that speaks. The girl hears that moaning at

night and recognizes her lover playing. Whenever she could, the girl would sneak out and meet the man alone.

Azerbaijan culture uses *tambur* circles in their rituals. The pulse of Mother Earth is symbolized by the *tambur*'s rhythmic beat. The beating of the *tambur*, according to native Azerbaijanis, is a unifying force that unites individuals of various people as well as their soul with their body and mind. The *tambour* is revered greatly and is regarded as holy. Males play the *tamburs*, pray to the creator, but women frequently sing in the circle as well.

A few generations ago, the people had drums, gourd rattles and bull bellows, but no *tambours*.

Seducing and betraying a girl was regarded as a dreadful act in the native tribes of Azerbaijan, and hypocrites in love were subject to punishment. It was crucial to be devoted to the one you adored. Being loyal to a loved one under duress was regarded as the most essential virtue.

*Saz* or *tambour* were commonly used by males in many tribes to show their affection for women. In times of war, a *tambur* is also used to summon brave men to combat. It is said that the sound of this instrument makes one immensely powerful. Even those who simply listen to this musical instrument's sound begin to experience nosebleeds.

Not all acts of adoration and affection were serious. The natives of the Northwest displayed their courage by dancing, making facial expressions, making eye contact, and playing music that told love tales. Such pantonymic groups need to be spiritual. Love rituals were enhanced with gestures that encouraged the beginning of a new, shared existence.

It is alleged that the youth were reserved. Even a valiant warrior who consistently defeated his adversaries would be reluctant to talk in front of the girl he fell in love with. On the outskirts of the village, the boy could not, of course, walk hand in hand with the girl he adored. They would have become food for wild animals if they had decided to meet outside of the town, in the high grass, among the golden hollyhocks and yellow-flowered roses. When the girls went to the river or the spring with copper *sahangs*, he might have the opportunity to run into the girl he loved.

The young man runs back and forth behind the bushes so that when his crush spots him, she stops walking down the water path. Everything here is meant to demonstrate the boy's interest in the girl he loves. The girl gives her head covering named *kalagayi* to the boy she loved. It was a sign of approval.

### 3. LOVE SYMBOLS

Love symbols can have a variety of meanings. Various plants and animals frequently enter our lives to convey a lesson of love. The messages associated with compassion, ardor, emotion, and tenderness are conveyed by these unique plants and creatures, which act as love symbols or icons.

The **Red Rose** is the ideal representation of love because it embodies all that is sensual, holy, pure, and romantic. It is known as the "queen of flowers," and the subject of fervent adoration in Azerbaijan society. The rose has also played an important role as a symbol of love and strict morality. People decorated the bride with flower garlands, opened her veil with a rose bush, lovers sent each other red rose, and flowers were sprinkled on the path of the winner who returned home triumphantly. People decorated the grave of the deceased with roses. In general, many miraculous properties were attributed to the rose: its thorns protect it and it was known as a symbol of virginity. It was the epitome of beauty with its pleasant fragrance. The rose is a typical representation of both resurrection and everlasting life.

All of Azerbaijan's yards and sidewalks are decorated with roses, making the country visually appealing, but the Zagatala region is the rose's home. In the area, different varieties of roses are cultivated. The locals didn't stop at simply appreciating the beauty and fragrance of this rose; they also gained notoriety for producing rose jam, rose water, gulab, and sherbet. They are very famous in the community as healers. Gulab is a sacred drink and the most important attribute of a wedding ceremony.

The **violet** is the symbol of love and a sacred plant. It is thrown between people who are offended and resentful of each other on Novruz holiday evenings people in the Sheki area. Everyone congratulates them if he picks up the violet from the ground and gives it to his relative. Instead, no one will challenge him for a year if he steps on the violet. Rarely does the second scenario take place.

Winter is passing, the violet blooms in spring,

The violet that teases us,

The best of flowers is violet.

Oh, my smile, I feed you

The **Red Apple** is a symbol of ecstasy, fertility, abundance, and love. Apple also means, joy, knowledge, wisdom, deification and luxury in Azerbaijani folklore. The use of apples as food or juice gave eternal youth. Prince was handed an apple when Padshah made the decision to wed his son. Single females passed through the central square. Prince would throw apples at a girl he

avored. It was the way of showing his admiration, enduring love and unity for that damsel. Darvish offered apples to Padshah in an effort to have a child. If a young boy who is single sees himself eating an apple in a dream, it portends that he will wed shortly and have a happy marriage. A married lady who sees an apple in her dream is anticipating the birth of her child and a happy marriage. The one who sees an apple tree in a dream will get wealth.

The **Fatmabaji (ladybug)** is a love sign as well as being best known as a symbol of luck. Azerbaijan folklore holds that if a ladybug is captured, released, and then faithfully flies to person's true love, the ladybug will whisper his/her name in his or her ear. The real love will hasten to person's side after hearing the Ladybug's message. The ladybug is regarded as a lucky omen by ancient farmers because she manages aphid numbers. It is said that the number of spots on a ladybug's back predicts how many months will pass before a person's romantic desire is fulfilled.

The **Swan** embodies a wide range of concepts, including affection, grace, sincerity, beauty, and purity. Swans also stood for virginity. Swan is a symbol for the divine intellect and the spirit's breath.

The **Dove** is a messenger of profound symbolic love and has long been admired for being a sign of peace. According to a folktale from Azerbaijan, when a mother gave her kingdom to her son, her spirit changed into a dove and flew into the heavenly realms. The dove represents spirit and the limitless capacity for love that spirit possesses. The dove was considered a sacred animal in Azerbaijani folklore. In the past, it was acceptable to sacrifice a dove as a symbol of affection and the purification of a new mother after childbirth. The dove is a symbol of love in the Azerbaijani society and is frequently used in wedding rituals.

### III. CONCLUSION

When we study the traditions of family-household relationships in Azerbaijan, we see that this cultural event is very complex and while preserving its tradition, it is also modern for any time. The life of people who live with family values in Azerbaijan is rich in music and poetry: lullabies are sung when a child was born, lullabies are sung from birth to a certain age of the baby, wedding songs are sung when the young people gets married, and they are sent off with dirge songs when he is going to the underworld.

Although we all recognize that the era of nationality in family relationships is over, its new, modern philosophy never goes away: it simply changes form and

adapts to new technologies. Aside from folklore, a new value system can assist us in defining the boundaries of the modern Azerbaijani family.

Azerbaijanis have beautiful and rich national family traditions and a household system. Loyalty, mutual love, honesty, respect for parents and elders, and tolerance are all characteristics of these family traditions, because they are firmly stored in our genetic memory and passed down from generation to generation.

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