

FROM THE HISTORY OF THE FORMATION OF UZBEK NATIONAL DRESSES

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ABSTRACT

This article talks about the stages of development of the clothing industry from ancient times to the present, which is considered an important branch of handicrafts formed in the territory of Central Asia. Also, the role of national clothes in the customs and culture of the local population is discussed.

Keywords: Joytun culture, Sopollitepa, chakmon, silk shirt, yaktak, dukhoba gazlama, road cloth, kimkhob cloth, veil, takiyadoz, mozadoz, wrong collar shirt, Mongolian-Chinese style.

INTRODUCTION

The issues of spiritual and moral education become stronger at each stage of the development of the society with its development, the renewal of social development, the quality of rising to a new level, and changes. Because the rise to a new level due to the quality of society is the further rise of spirituality and morality, only education instills high spiritual and moral qualities in every member of society. In exchange for this, a person's social activity increases, his spiritual and moral education changes. This is to further accelerate the further development of society. If spiritual and moral education is the basis of high spirituality, the basis of high spirituality, the foundation of any state, then in the current new Uzbekistan, further raising our national values, developing high spiritual and moral qualities in young people is at the level of state policy. 'stretched. not for nothing, of course. Indeed, as President Sh.M. Mirziyoyev stated, - "...the body of society's life is the economy, and its soul and spirit is spirituality. In building a new Uzbekistan, we rely on this strong and stable pillar, that is, market achievements, a strong economy, and the rich, national and universal people of our ancestors, and a well-rounded and strong spirituality"¹.

Based on the producers of this strategic idea, our people, especially our young people, and in general, our national traditions, customs and ceremonies, which have been formed since ancient times, are an integral part of our unique history, the basis of our material and spiritual values. We must show the place. It is in this direction that the study of the history of Uzbek national costumes is of particular importance. It preserves important elements of our nation's history and spiritual values.

Studying the Uzbek national costume, like any other sphere of people's life, is closely related to the study of ethnic history and culture, its interactions with other peoples. It is a material and spiritual monument that reflects the national identity of peoples and shows ethnic symbols. Traditions, social relations, some elements of ideology, religious belief, elegance and others are

¹Mirziyoyev Sh.M. Humanity, goodness and creativity are the foundation of our national idea. "Tasvir" publishing house. - Tashkent - 2021. page 4

reflected in clothes. In addition, clothes show the seasons of a person's life, the place and time he lived, the seasons of farm work, happy or sad events in his life.²

In addition to the lifestyle, work and climatic conditions of people, their cultural development and growth of aesthetic taste was one of the main factors in the emergence and increase of types of clothes. In fact, a certain artistic interpretation is embodied in national costumes and aesthetic ideas are expressed.³ In turn, its development was directly related not only to the changes that occurred as a result of the economic development, but also to politics, religion, and ethics.⁴

The clothes that have reached us date back to the end of the 19th century and the beginning of the 20th century, and those from ancient times were not preserved, because the clothes and fabrics were in constant consumption and were used until the end of the material monuments.⁵ We certainly rely on archaeological sources to study the history of our national costumes. Because with the help of these resources, we will have the opportunity to learn step by step the process of development of national clothes from the earliest times to the present day. According to sources, the creation of textiles in Central Asia dates back to the Stone Age - the early Neolithic. In particular, the remains of weaving looms were found in the monuments of Joytun culture found in the foothills of Kapettog.⁶ During this period, due to the development of animal husbandry in the region, clothing made of wool took the main place in textiles. While studying the objects found in the historical and cultural regions adjacent to Central Asia, it was concluded that the textile industry in this region reached its highest level of development in the Eneolithic period.⁷

Remains of clothing dating back to the 2nd millennium BC were also found in Sopollitepa.⁸ In general, by the 6th century BC, woolen fabrics had almost supplanted leather fabrics in the manufacture of clothing.⁹

It will be more convenient for us to study the history of the development of our national costumes in several periods. The reason for this is that each period in our history has its own level of development, ethnic characteristics and cultural identity. Below you will get acquainted with the stages of this historical development.

1. The development of local costumes of Central Asia in the early Middle Ages:

Ancient archeological monuments such as Afrosiyab, Panjikent, Varakhsha, Bolaliktepa, and Kholchayon are of particular importance as an important source for studying the specific aspects of local costumes of this period.¹⁰ For example, in the photos found in Bolaliktepa, it was found that the men were wearing a yak.¹¹ The word "yaktak" is known in written sources since the 12th-13th centuries. It is known from wall paintings and archeological materials that

² Nafisa Sodikova "Uzbek national clothes of the XIX-XX centuries", Tashkent-2003, page 6

³ Sukhareva O.A. Ancient cherty v golovnyx vororakh narodov Sredney Azii // Sredne-aziatskiy etnograficheskiy sbornik. - M., 1954. T. I. - S. 289

⁴ Kireeva E. V. History suit. - M., 1976. - S. 3

⁵ Nafisa Sodikova "Uzbek national clothes of the XIX-XX centuries", Tashkent-2003, page 6

⁶ Masson V.M. Poslenie Dzheytun. - L., 1971

⁷ G. Rannesrednevekove tkani Sredny Asia. - Dushanbe, 1996. - S. 4-5

⁸ Asqarov A.A. Sopollitepa. - T.: Fan, 1973

⁹ G. Rannesrednevekove tkani Sredny Asia. - Dushanbe, 1996. - page 5

¹⁰ Album L.I. Balaliktepa. - T., 1960

¹¹ Album L.I. Balaliktepa. - T., 1960

in the early Middle Ages, the men of Takharestan wore silk, and the poor people wore white gray turbans.¹² This information is confirmed by other historical facts. In particular, the Chinese tourist Xuan-Xian says that the poor inhabitants of Tokharistan wore cotton cloth, and a few representatives of the wealthy class wore clothes made of woolen cloth. On the other hand, the noble women of Tokharistani wore beautiful silk dresses decorated with precious stones.¹³ The style of local people's clothes is basically the same, all types of tops are sleeveless, and in some cases the sleeves are cut wide. On the side of the clothes, there is usually a slit, a side collar, which indicates that the roots of the peoples of Uzbekistan also go back to deep historical traditions.

2. Changes in the local costumes of Central Asia after the Arab invasion:

The famous linguist scientist Mahmud Kashgari, who lived in the 11th century, wrote a lot of clothes and the names of the clothes used for them in the work "Devonu Lugatit Turk". The work contains 225 words related to clothing culture. This shows that the dress culture of the Turkic peoples is high.¹⁴ In his work, Mahmud Kashgari mentions about 30 fabric names, not only fabrics woven from natural fabrics (cotton, wool, silk), but also kimhob fabric with gold - "road fabric" (in the meaning of kimhob). emphasizes that even more beautiful dresses are made. It is worth noting that precious silk, kimkhob and dukhoba fabrics were also used as money in the Middle Ages, more precisely, in the 10th-12th centuries.¹⁵

The famous Arab historian Maqdisi, while writing about the goods exported from Central Asia to neighboring countries, for the first time in the written sources reported that among the products exported from Central Asia in the 10th century were Khorezm cloaks made of striped gauze. gives information.

3. The development of local costumes of Central Asia during the reign of the Mongols:

As a result of the Mongol invasion of Central Asia, Mongol-Chinese traditions, forcibly introduced from the first quarter of the 14th century, were reflected in clothing as well as in all areas. Among the rulers, courtiers, state officials, as well as the local population, Mongolian-Chinese style of dressing and hair styling was common.

It can be said that the characteristic features of the 14th century clothes are embodied in the dresses, which are tied on the right breast, have a diagonal design, short sleeves, are cut open at the waist on the sides, and the breasts are decorated with embroidery.¹⁶ During this period, women's outerwear was open in the front, wide, extremely long, and the sleeves flared downwards. A bunch of bird feathers were attached to the upper part of the headdress, and the shape was more complicated in the form of a cap. From the second half of the 14th century, the Mongolian-Chinese style was suppressed and new types of local clothing were formed.

4. The development of local costumes of Central Asia during the rule of the Timurids:

By the time of the rule of the Timurids (15th century), it was customary for men and women to wear two long dresses on top of each other with inner and outer layers of different colors, i.e. with different colored linings. In particular, during the reign of the Timurids, in cities such as

¹² Poppe N.A. Mongolian dictionary "Muqaddimatul al-adab", T. 1, 2. - M., 1963. 136

¹³ Ghrihman R. Chionites-Hephtalites. - Le Caire. 1948. - P. 129

¹⁴ Mahmud Kashgari. "Devonu dictionary is Turkish". I roof. - page 467

¹⁵ Mahkamova S. Bekasam... - page 9

¹⁶ Ashrafiy M. Medieval costumes in Central Asia: stages of development... - P. 18

Samarkand, Khivot, Shiraz, colorful, simple and attractive local costumes were formed.¹⁷ Also, the dressing culture of different regions differed according to their own styles, color selection, and wearing with certain ornaments.

Scholars, state officials, and clerics in Central Asia during the Timurid period, and then in India during the Babur period, wore burqas. Therefore, the word "paranji" means both men's and women's clothes.¹⁸

5. The development of local costumes of Central Asia during the reign of the Shaibani dynasty: By the time of the rule of the Shaibani dynasty, the turban served as a garment worn by scholars. Later, this garment became a special outerwear worn by women when going out. It was during this period that many types of the ton, the main clothing of men, appeared.

During this period, the tradition of making headwear also played an important role. In Bukhara, masters who sewed caps were called "takiyadoz". On the other hand, in the cities, along with takiya, various caps and hats made of movut are made for wearing in cold climates. In the 16th century, the tradition of making shoes, which is a part of traditional clothes, also developed, and in the cities of Central Asia, there were many artisans who sew different types of shoes from different leathers. In the written sources created in Bukhara, they are called "mozadoz" (bootmaker, cobbler), and cobblers who sew flowers on boots are called mozapardoz.¹⁹

6. The development of local costumes of Central Asia during the invasion of Tsarist Russia: By the last quarter of the 19th century, as a result of the development of production relations, the progressive expansion of trade relations, and the colonization of the country by Tsarist Russia, the process of large-scale entry of factory wastes into the region intensified. As a result, along with the traditional wide, long, one-piece, figure-hugging, free-flowing dresses, there are also intricately designed burama (coquettish-bust pleats) and European-style fitted dresses. began to spread.

At the end of the 19th century - the beginning of the 20th century, in different regions of our Republic, at first, among the city dwellers, especially among the tradesmen, the short and straight collared "Irregular collared shirt" or "collared collared shirt" became popular. Also, during this period, among the Uzbeks, young and old alike liked to wear open-fronted shirts made of cheetah, gray, silk and thread gauze fabrics.

In general, by the end of the 19th century - the beginning of the 20th century, the set of Uzbek folk clothes was fully formed. It has gone through long historical stages of development. Each era has a decisive importance for our national costumes, as the eras passed, Uzbek national clothes changed their shape and became more modern and comfortable. The local costumes of a certain period differed from the styles of another period by their design, raw material, cultural significance and ethnic characteristics. In this way, our national dressmaking, which has a rich cultural history and is considered an important and indispensable branch of Uzbek handicrafts that has undergone gradual development, was formed.

¹⁷ Robinson B.W. Persian Drawings from the 14-through the 19-th cc. – New York, 1965. – P. 14

¹⁸ Ashrafiy M. Medieval costumes in Central Asia: stages of development... - P. 18

¹⁹ Agzamova G.A. Crafts and trade in the cities of Central Asia in the late Middle Ages. - T., Uzbekistan, 2000. - P. 24

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