



THE HISTORY OF THE FORMATION OF NATIONAL UZBEK CLOTHING

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Article history:	Abstract:
Received: 12 th November 2021	Uzbek dresses occupy a special place in the history of traditional clothes. The reflection of nationality in the history of clothes is a spiritual and educational trait. The national clothes of the Uzbek people and the history of their creation are ancient, and the article mentions its creation and forms.
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The necessary conditions for the development of all spheres in our country, a favorable natural climate, a sufficient amount of raw materials, energy resources, labor and other resources. In particular, an important factor in this regard is the constant attention paid by the head of state to supporting entrepreneurship. Under the leadership of the President of our country, as a result of the special attention paid to the development of industry, the restoration of new enterprises and the modernization of existing ones, enterprises producing export-oriented and import-substituting products are becoming more and more in the light industry network. Over the past period, the necessary legal framework and favorable conditions for the development of the textile and clothing industry have been formed. The study of traditional dress, as well as other spheres of people's life, is closely connected with the application of the ethnic history and culture of each nation, its interaction with other nations.

It is also considered a criterion in material and spiritual monuments that reflects the national identity of peoples and indicates their ethnic character. In the world, there is a rich cultural heritage of peoples who have lived for many millennia, and at the same time give a lot of information about their traditions, their way of life. Clothing not only meets the natural and aesthetic needs of people, but also reflects in them the customs of each nation, social relations, some elements of ideology, religion, elegance and aesthetic norms. In addition, clothing shows the place and time in which a person lives, his vitality, joyful or sad events.

In 250 BC, Bactria, which separated from the Salavkid kingdom, later attracted most of the Indian lands and ruled until the 2nd century BC. This state was called Greco-Bactria because it was ruled by the Greeks. Its territory includes Sogdiana, slightly (south-eastern regions of Turkmenistan), Ferghana and part of Choch. This state has existed for almost 100 years, leaving a significant mark on the history and culture of Central Asia.

The influence of Greek, Indian and Scythian styles is felt in women's clothing of this period. Usually they consisted of the inner and upper parts: that is, the shoulder, waist, head and shoes.

1-style. A beaded tunic, a straight dress with a belt tied at the bottom of the chest and waist. Part of the collar is round, while the buttock is sectional.

2-style. A piece of corrugated fabric is attached with a brooch on the shoulder. The side corners of the skirt were in the form of a knotted knot. In the ancient Greek 132 hit, however, the skirt, in contrast, fell freely and draped. The waist from the bottom of the waist or chest is fastened to the girdle.

Outerwear - such clothes were Scythian caftans and wardrobes. The body of the caftan has the shape of a tunic, a straight shape or fits to the stomach. The width is narrow and long. Sometimes even three of the cross-boards of the ride. The palms are folded in a steep or diagonal direction. The collar and the front part are decorated with a woven ribbon. A veil was worn over a shirt or caftan. They are made of flat rectangular fabric with relief and are slung over the shoulder. And the front ends are fastened with a brooch. Waist: long, the skirt consists of a belt. Headdress: there were hats made of conical felt, soft flat hats, hats with a crown and capes. The decoration consisted of beads: crowns and earrings.

Dresses made of satin and adras are worn today not only by girls, but also by middle-aged and elderly women. Samples of the ancient shirt have been preserved to this day, mainly in the clothes of the elderly and young children. For example, in the oases of Bukhara and Khorezm, they are known as guppy, jubba, guppich, guppy shirt or guppich in the Fergana Valley. Ancient shirts also include a collared mullah shirt, a Muslim shirt that opens horizontally from a white cloth.

Very common (in Ferghana, Tashkent, Samarkand, Kashkadarya and Bukhara regions) and partially preserved (in Khorezm) mursak, munisak is remarkable as casual women's clothing in the last century. In Bukhara, Khorezm and

Kashkadarya, they differed in the width and thickness of the elbow to the end, in Samarkand and Tashkent - a long, narrow wrist to the end. The mursak is sewn from lining fabric, and the winter mursak is made of cotton. If until the beginning of the last century it was worn as ordinary street clothes, then later the mursak was worn with a belt as a mourning dress. Some women even wore it when they went to a wedding or to visit. Mursak is still covered over the coffin at funerals in Tashkent.



(Fig.1. Mursak)

Women's national costume consisted of underwear, outerwear and underwear. Outerwear-jacket, light robe (mursak, kaltacha), tank tops. The burqa is also considered a traditional women's top outfit, which consists of a chachan made of wool and black horsehair inside.

Until the 1930s of the XX century, urban Uzbek women covered burqas. Burqas consist of a false sleeve, tulle, a long veil woven into a net veil woven from the tail of a horse – chachvon belt, over which the burqa is covered. Chachwan covered his face and reached the mark. Usually the burqas were closed when they left the house on the street. In rural areas, burqas were rarely used, they were closed only on holidays and during long trips. In some villages, women, leaving the house on the street, covered their face with a child's braid or white braid. In Shakhrisabz and Samarkand regions, semi-nomadic Uzbek tribes wore Chopan (jelak) sewn from striped fabric. Hijab - Judah with long and narrow patch sleeves was worn by women of Khorezm. Such a coating is also found in Surkhandarya and Samarkand regions



(Fig.2. Women's burqas)

Uzbek women's headdresses are also diverse. In particular, they included shawls, kerchiefs, skullcaps, each of which was woven from a certain fabric, multicolored silk threads, sewn. Women's shoes-maxi, kavush, kalish-were made of leather or rubber (imported from abroad in recent centuries). Jewelry is considered an integral part of women's clothing.

When wet, during field work, a thin layer of thick chop made of white fabric is put on. It protects people from the heat. The semi-nomadic Uzbeks who settled on the shores of Surkhandarya and Zarafshan also have a chop kalta (avra) without lining, reaching to the knees. Uzbek chops vary in color, length, width and style of wearing. For example, in the valleys of Bukhara, Kashkadarya, Surkhandarya and Zarafshan, the silhouette of the body was a wide and long chapan made of cotton or a half-silk with long sleeves, and in Fergana or Tashkent it was the tradition of a green or blue-green chapan. At the beginning of our century, shelves made of black satin were widely used. As a festive outfit among young people, a large striped pattern of light color was considered an incomparable wedding tradition. Slightly narrow and thick, with a striped pattern, Khorezm chopons, sewn from gilded alaches, have been common since ancient times. Tying a belt, wearing a chapan over a skirt is a habit, mainly in the Fergana Valley, in other places it is worn without a belt.

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