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PHILOSOPHICAL AND CULTURAL FOUNDATIONS OF THE CLASSIFICATION AND GENESIS OF CLOTHES

Abstract: The article examines the history of the clothes and the factors that shaped it, both in terms of the form and appearance of the dress, its meaning and the peculiarities of national clothes.

Key words: clothes, national clothes, a culture, types of clothes, hats, outerwear, footwear, decoration.

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Introduction

Since the first years of independence, the revival and development of national culture have been one of the cornerstones of our development. This is evidenced by Shavkat Mirziyoev's statement that under the slogan "Great future begins today", all of us - citizens, society and the state must be equally responsible for the prosperity of our homeland and for strengthening of peace and stability in our country, preserving, enriching and delivering our historical, spiritual and cultural heritage to our future generations¹.

The issue of clothes, which is an integral part of our national culture, has also been raised. It is known that when the origin, genesis, and history of any phenomenon are studied, it becomes clear. The question of clothes is no exception. Therefore, when we address it, its essence becomes clearer. However, scientific discussions about how and when clothes appeared have not been finished yet. Nevertheless, the answer to these questions can be found in the works

of ancient scientists. For example, some scientists say that clothes are used to protect people from natural phenomena, while others say that they are designed to decorate body parts, while others offer different views on the origin of their feelings of shame. In particular, verse 26 of Surah Al-A'raf of the Quran says, "O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment"².

A long and extensive search for information on the origin and history of clothing can be found on the origin of ancient simple clothes. It is well known that the clothes were formed based on ancient climatic conditions, living conditions and tribal traditions. Archaeological findings of the Stone Age and paintings on the cave walls (images of hunters or horsemen) helps to assume that the earliest clothes were made by Paleolithic men about 40-45,000 years ago from natural materials (leaves, straw, reeds, animal skins)³.

¹ Mirziyoev Sh.M. The consent of our people is the highest value given to our work. – Tashkent: Uzbekistan, 2018. pp. 30-37..

² Quran. Translation and interpretation of the meanings / The author of translation and commentary: A. Mansur.–Tashkent: Tashkent Islamic University. 2007. – p. 153..

³ The National Encyclopedia of Uzbekistan. Volume IV. – Tashkent: The “National Encyclopedia of Uzbekistan” state scientific publisher. 2002. –pp. 569-570.

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Climate change, especially the cooling of the earth, increased the need for clothes of ancient people. We find references to the history of ancient people's clothes with the help of archaeological monuments, rock paintings, wall paintings, written sources, and manuscripts found in various parts of the world. They contain information that ancient people had covered certain parts of the body with simple-looking clothes made from natural materials such as leaves, tree trunks, animal skins.

Over time, as society developed, the content and shape of dresses began to change; especially natural materials become more used than animal skin. In turn, comfortable garments made of wool, which was a revolution in its history of clothes, replaced the natural materials used for the clothes of ancient people (animal skin). This can be seen in the ancient clothes of ancient Egypt, Greece, Rome, and Byzantium. It is worth noting that over time dresses would become more sophisticated and would change according to people's social background, lifestyle and work. The rich were dressed in high-quality fabrics, and slaves were dressed in rough, inexpensive ones. At the same time, historical clothes, such as the clothes of the Pharaohs and nobles of ancient Egypt, were decorated with images of savage animals (snake, eagle, etc.)⁴. Through such kind of clothes, they tried to influence the spirit by attracting attention and scaring.

In particular, the development of a culture of ethnos (clan, tribe, and nation) occurs in accordance with the development of their clothes. Men's clothes which were designed for a specific class of ethnos and which included local aspects, as well as for Turkic features on the one hand, and Iranian, Mesopotamian, Mongol, and Chinese, on the other were illustrated in the ancient wall paintings, illustrations on manuscripts and tiny miniatures. All these give evidence to the depth of cultural ties reflected in medieval Central Asian clothes. At the same time, the activities of traders on the Great Silk Road played an important role in spreading the cultural achievements of the peoples of Central Asia, Eastern Turkestan, China and Byzantium⁵.

Moreover, the study of national costumes is directly related to the study of its ethnic history, culture, lifestyle, and custom. In particular, the study of costumes in the early medieval Bolaliktepa, Varakhsha and Afrosiab wall paintings gives us an idea about the peculiarities of the ancient customs in the modern history of clothes in Uzbekistan⁶. Clothes are a reflection of time (period), territory, country that a person lives and events occur. Clothes are also a

measure that reflects ethnic identity within the material and spiritual heritage, that is, the national identity of peoples. National customs, symbols, elements of culture, beliefs, aesthetics, joys and sorrows of life are reflected on them. Moreover, in the historical process clothes indicated which social category a person belonged to. With the help of the clothes of the people, it was determined which social group they represent such as the rich - the wealthy merchants, the owners of the urban industrial enterprises; urban craftsmen - silk weavers, shoemakers, jewelers; rural workers - peasants, blacksmiths, potters, weavers; local intellectuals - jadids, mullahs; clerks - imams, Sufis, dervish, kazikalans⁷.

At this point, there are various hypotheses as to which of the factors that led to the emergence of costumes in the study by analyzing historical sources was the first.

Nevertheless, in our opinion, the first one is a natural factor, which includes geographic environment, climate. We can support the theory that they were the basis for the formation of clothes. The natural environment influenced the formation of clothes; people who lived in a hot area and were not too mobile, whose work was based on farming, often used the straight form of the oldest dress. People who lived under the changeable environment depending on the seasons, whose work based on multi-tasking and grazed livestock, used to wear compact, stylish clothes. Natural events play an important role in determining how people dress and look.

The second one is a socio-political factor. It relies on the idea that the internal relations, external relations of the population, the structure, form, and management of the community can change the appearance and shape of the clothes. According to this factor, the social and political life of the population plays an important role in the development of clothes.

The third one is an economic factor, which depends on the financial status, economic opportunities, and rules of the population, resulting in changes in the appearance and appearance of clothing.

Fourth is a cultural factor that includes the lifestyle, customs, art, creativity, and moral values of the people. According to this factor, culture, creativity, and traditions of the population play an important role in the development of clothes. In this regard, the cultural development and aesthetic taste of people are also important in the emergence and development of varieties of costumes⁸.

⁴ Khasanbaeva G.K., Chursina V.A. History of costume. –Tashkent: Uzbekistan, 2002. – pp. 9-10.

⁵ Usmon Hosil (Koraboev). Odatnoma. Book II. –Tashkent: Uzbekistan, 2018. – p. 97.

⁶ Mirnazarova E. Traditional clothes in the 5th-6th centuries // "Moziydan sado" Journal. –Tashkent: 2017. №1(73). – p. 33.

⁷ Uzbek national clothes (the 19th-20th centuries). –Toshkent: Gafur Gulom, 2006. – p.8.

⁸ Suxareva O.A. Ancient features in the headdresses of the peoples of Central Asia // Central Asian Ethnographic Collection. – Moscow. 1954. T. I. – p. 289.

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Fifth, it is a religious factor, it emerges as the result of propagating ancient and traditional beliefs, national and religious beliefs, creating costumes associated with performing activities, influencing others.

There are a lot of factors that have led to the emergence of costumes, and we have focused on the main ones. All of these factors have improved the outfit, expanded its varieties and created a basis for conducting research on them.

In particular, clothes are categorized by their shape, appearance (headwear, outerwear, underwear, socks, shoes), by gender (men's and women's clothing), by age (infant and children's clothing, youth, middle and old people's clothes), by ceremony clothes (baby clothes, wedding dresses, the funeral dress). They are also categorized into daily wear, workwear, leisure, sportswear.

Moreover, there are other types of clothes such as wedding clothes for boys, girls, young women, elderly people, peasants, farmers, townspeople, ordinary and rich people, clothes of upper and lower classes, warriors and religious leaders, ceremonial and daily clothes.

In the classification of all scientific literature on clothing, the division of male and female clothing is the main one. It is desirable to illuminate and describe this by the example of Uzbek national costumes. In particular, "the national costume is an integral part of the traditions and culture of the nation and is valued for its history, philosophical views, multinationality, and natural environment"⁹.

In particular, men's national suits consisted of underwear and outerwear, as well as shoes and hats. Uzbek men's underwear included dress, "yaktak" and trousers, and outerwear included chopon (tun), coats, jackets and nimchas. Hats included duppi, turbans and

telpaks. Shoes included boots, mahsi, choriq and kavush.

Traditional women's upper clothes included a jacket, a light coat (mursak, kaltacha), nimcha, chachvons, hats - scarves, peshonabog, duppi; shoes - mahsi, kavushs.

Integral part of Uzbek women's clothes are necklaces for hair, popuks, coins, ornaments, gajims, silver jewelries, peshonabands for ears and head, tillakosh, zulf, pendant earrings, isirga and bulokis, pearls for neck and chests, zebigardons, amulets and hand bracelets, rings, embroidered buttons, pearl necklaces, amulets, upkars for headdresses, jigas which are remarkable for their beauty, elegance, and attractiveness¹⁰.

Based on the above, our national costumes have been polished and improved over the centuries, covering the positive aspects of clothing culture in every century, and now found themselves in the system of national values. This, in turn, gives us the responsibility to provide the full generation to the next generation.

To sum up, firstly, climate change and the cooling of the Earth increased the ancient people's need for clothes; secondly, as society evolved over time, the content and shape of the dress changed and the appearance of cloth-based clothing led to its special cultural revolution; thirdly, the factors that led to the emergence and development of dresses led to the improvement of the dresses, their appearance and variation; fourth, the increasing shape and diversity of dresses require special classification, resulting in a) by gender (men's and women's clothing); b) by their shape, appearance (headwear, outerwear, underwear, socks, shoes); c) by age (infant and children's clothing, youth, middle and old people's clothes); d) ceremony clothes (baby clothes, wedding dresses, the funeral dress); e) wear, workwear, leisure, sportswear.

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⁹ Uzbek dress yesterday and today // Jannat makon journal. – Tashkent: 2006. №7. – p.8.

¹⁰ Rahmatullaeva D., Khodjaeva U., Atakhanova F. History of clothes. –Tashkent: 2015. – p. 248.

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