

PARANJI TARIXI, YOXUD O'RTA ASR AYOLLARINING KIYIMI HAQIDA

Gadayeva Mohigul Muxamedovna

Osiyo xalqaro universiteti

“Tarix va filologiya” kafedrası assistenti.

<https://doi.org/10.5281/zenodo.10694497>

Annotatsiya. Ushbu maqolada ayollarning ustki kiyimi hisoblanmish paranji tarixi, uning turli hududlarda turlicha tikilishi, ayollarning ko'chada paranji kiyib yurishlari haqida so'z boradi.

Kalit so'zlar: chachvon, paranji, to'n, burka.

ABOUT THE HISTORY OF THE VEIL OR MEDIEVAL WOMEN'S DRESS

Abstract. This article talks about the history of the burqa, which is considered a women's outerwear, how it is made differently in different regions, and how women wear the burqa on the street.

Key words: chachvan, veil, ton, burka.

ОБ ИСТОРИИ ВУАЛИ ИЛИ СРЕДНЕВЕКОВОЙ ЖЕНСКОЙ ПЛАТЬЯ

Аннотация. В данной статье рассказывается об истории паранджи, которая считается женской верхней одеждой, о том, как ее по-разному изготавливают в разных регионах и как женщины носят паранджу на улице.

Ключевые слова: чачван, чадра, тон, паранджа.

Paranji (arabcha-faranji- keng ko'ylak)-musulmon ayollari yopinchi g'i bo'lib, chachvon bilan birga ansambl hosil qilgan.

Tadqiqotchilarning aniqlashicha, paranji Misrda pardo bo'lib, keyinchalik Sharq mamalakatlariga tarqalgan. Paranji ayollar gavdasini boshidan oyoq yashirib turishga xizmat qiladi. Bichimi keng to'n shaklida bo'lib, yelkadan pastga tomon torayib boruvchi uzun bandagi (yengi) etakka yaqin joyda bir-biriga chatib birlashtirilgan. Ayol yuzini chachvon to'sib turgan. Paranji avra-astarli qilib titikib, avراسى baxmal kimxob, banoras, olacha va boshqa matolardan tikilib, chetlariga kashta tikilib, kashtali jiyaklar tutib bezatigan, astari chit, satindan tayyorlanib, hamda chetlariga zangori, Pushti yoki sidirg'a shoyidan adip qilingan. Paranjining ikki yoniga (cho'ntak o'rniga) tik tushgan (25 sm uzunlikda) 2 ta jiyak tutashtirib chatilgan, jiyaklar uchidan popukchalar chiqarilgan, ba'zan qo'ng'iroqchalar osilgan. Paranjining o'tmishdoshi faraji ham erkaklar, ham ayollarning yengil keng ustki kiyimi bo'lgan. Paranji ayollarning gavdasini, yuz-ko'zini yashirib turishga xizmat qilgan va uydan tashqarida yopirilgan. Paranjining old tomoni to'rsimon chachvon (chimmat, tojikcha, chashmband – ko'zto'sar) bilan berkitilgan.

M. Asomiddinova «paranji» so'zi arabcha forajiya, farojat so'zidan olingan bo'lib, atama arablarda din ahllari, ulamolar, sultonlarning qimmatbaho matodan keng qilib tikilgan ustki kiyimi ekanligini ta'kidlab, Vatanimizda yashovchi uyg'urlarning ayrim etnik guruhlarida orasida yaqin o'tmishgacha perejenomi bilan yuritilgan mazkur kiyim erkaklarning yengi uzun kiyimi bo'lganligini keltiradi. Olima paranji atamasini turkmanlardagi p'yrenchek//byr'inchak–burkanmoq fe'liga bog'lashga harakat qiladi va dalil sifatida «Devoni lug'otit turk» asarida uchraydigan byr'ynchi – kiydi, burkanib oldi, yopindi fe'lini keltiradi. Ayni tadqiqotchi etnograf

N.P.Lobachevaning fikrlari asosida quyidagilarni keltiradi: «qadimda ust kiyim vazifasini o'tagan turkmancha po'renchek keyinchalik kiyimlik vazifasidan chiqqan borib, oddiy bir yopinchiqqa aylanib, uning yenglari ingichkalashib, oddiy bir bezak holatiga kirgan. Uning o'mizi (yeng o'rni, yeng o'tkaziladigan o'yama) tanaga to'kilib, qo'ltiq qismidagi qulpagi saqlangan va shu shakldan paranch(j)i kelib chiqqan». Tarixiy, xususan, arxeologik manbalarda ayollarning paranchi ko'rinishidagi kiyimda tasvirlangan namunalari mavjud. Masalan, eftaliylar davriga (V-VI asrlar) oid Bolaliktepa (Surxondaryo vohasi) yodgorligi devoriy suratlarida ziyofat manzarasida ishtirok etayotgan ayollarning yelkasiga yopilgan yengsiz parchabof matodan tikilgan kiyim ayni biz ko'zda tutgan paranchining o'zidir.

Paranchining ayollar ko'chalik ustki kiyimi ma'nosidagi vazifasi O'rta Osiyoda islom madaniyati doirasida o'zgarishga uchragan. Bunga ayollarning erkaklar jamiyatidan ajratilishi sabab bo'lgan. Paranchi ayol kishining ochiq yuzini ko'rsatmaslik shartiga binoan yelkadan boshga ko'tarilib, ayol yuzining «nomahram» nazaridan berkitilishiga xizmat qila boshlagan. Shu sababli paranchi deganda boshga yopiladigan yengsiz kiyim tushunib kelinadi.

[Markaziy Osiyoda XVI asrda](#) ilm ahlining ustki kiyimi hisoblangan, shu asrdan ayolni begona ko'zlardan yashiruvchi yopinchig'iga, uzun yenglari bezak qismiga aylangan. Paranchi yopinish islom [shariatiga](#) mos kelgan.

Paranchi tikilishining ham o'ziga xos ma'nolari bo'lgan. Masalan, yangi bir-biriga ulab tikib qo'yilgan paranchini turmushga chiqmagan qiz bola kiygan. Agar yenglari alohida tursa, demak turmush qurgan ayolga tegishli. Ikki yangi ulangan paranchidan esa cho'ntak sifatida ham foydalanish mumkin bo'lgan.

Kim biladi deysiz, mana shu paranchining yengidan qancha shirinlik bolachalarga chiqarib berilgan ekan...

O'zbekiston hududi tumanlarida paranchilar o'ziga xos, bir-biridan ajralib turadigan belgilarga ega bo'lgan. Toshkent va Farg'onada paranchilar serxusham bo'lib, ipak kashtalari bilan ajralib turgan. Ularning bichigi Samarqandnikiga o'xshash, lekin yoqalari kengligi bilan farqqilgan. Samarqand paranchisi esa shakl jihatdan Qashqadaryoning erkaklar choponiga o'xshash bo'lgan. Buxoro paranchisi yoqasining yarmi qisqa shaklda tikilgan. Buxoro va Samarqandda paranchi qora va gulli matolardan kashtasiz tikilgan, faqat chetlari va yenglari jiyaklar bilan bezatilgan, ularda qizil va oq rang ustunlik qilgan. Qashqadaryoda ayollar yana jelak ham kiyishgan. Jelaklar ip gazlamadan astarsiz tikilgan.

Qashqadaryo va Surxandaryo ayollari yoz mavsumida oq va rangdor jelaklar kiyishgan.

Xorazmda paranchi tarkibi shimoliy hududlardagi chit chakmon modelini o'zida mujassamlashtirgan. Etaklari to'g'riburchak, yeng uzunligi etaklarigacha yetgan.

Xorazm paranchisining boshqalardan farqli yana bir tomoni uning uzunligida, (170-180 sm) va kashtasiz tikilishida.

O'zbekiston tarixi Davlat muzeyi fondlarida turli hududlarga tegishli bir necha paranchi saqlanadi. Toshkentda 1927-yili elshunos Ye.M.Pesherovala tomonidan muzey uchun sotib olingan paranchi ip-gazlama mato – parpashadan tayyorlangan. 1935-yilda muzeyda xalq xo'jaligi ko'rgazmasidan Qashqadaryoga mansub ikki paranchi berilgan. Qalami bo'zdan tayyorlangan bu paranchilarning yoqalari va etaklariga jiyaklar tikilgan. Paranchining tarkibiy qismi bo'lgan chachvonlar ham o'zining badiiy bezagi bilan e'tiborni tortadi.

Vaqt o'tishi bilan paranji kundalik kiyimdan marosim kiyimiga aylandi. XX asr boshlaridagi to'ylarda kuyov uyiga kelinni paranjida olib borishgan. Kelin paranjida so'zana ostida o'tirgan va u holda kuyov uni go'shangaga olib kirgan. Kelinni kuyov qarindoshlari oldiga kelin salomga paranjida olib chiqishgan. Davrlar o'tishi bilan paranji milliy qadriyat sifatida faqat muzeylarimizda saqlanib qolgan.

REFERENCES

1. M.M.Ishoqov, tarix fanlar doktori, B.S.G'oyibov, tarix fanlari doktori
2. "Vodiynoma" jurnalining 2019-yil 1-soni
3. «Moziydan sado» jurnali. №4 2013 yil. Yulduz G'aybullayeva
4. G.M.M.O. X. (2023). UCHINCHI RENESANS DAVRIDA AJDODLARIMIZ MEROSINI ORGANISH ORQALI INTEGRATSION TA'LIMNI YANADA TAKOMILLASHTIRISH TAMOYILLARI: ЧАСТЬ 1 ТОМ 1 ИЮЛЬ 2023 год. *Лучшие интеллектуальные исследования*, 1(1), 11-16.
5. Gadayeva Mohigul Muxamedovna. (2023). HISTORY OF PATRIOTIC WOMEN. *International Journal Of History And Political Sciences*, 3(12), 69–75. <https://doi.org/10.37547/ijhps/Volume03Issue12-12>
6. Gadayeva, M. (2023). THE UNIQUE SIGNIFICANCE OF MASTERING SOCIAL SCIENCES DURING THE DEVELOPMENT OF THE NEW UZBEKISTAN. *Modern Science and Research*, 2(10), 459–464. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/25292>
7. Gadayeva, M. (2024). EFFECTIVE WAYS TO USE THE "THOUGHTSTORM" METHOD ON THE THEME OF THE "EASTERN RENAISSANCE" ERA. *Modern Science and Research*, 3(1), 1024–1027. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/28631>
8. Gadayeva, M. (2024). ATTACK ACTION. *Modern Science and Research*, 3(1), 1028–1033. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/28634>
9. Gadayeva M. (2023). ONE OF THE TIMURID QUEENS IS BIBIKHONIM. *Modern Science and Research*, 2(12), 749–754. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/27189>
10. Gadayeva Mohigul Muxamedovna. (2023). INNOVATION TA'LIM-BUYUK KELAJAK POYDEVORI . *World Scientific Research Journal*, 17(1), 74–76. Retrieved from <http://www.wsjournal.com/index.php/wsrj/article/view/2767>
11. Toshpolatova Shakhnoza Shuhratovna. (2023). ETHNOLOGICAL ANALYSIS OF NATIONAL COSTUMES AND RITUALS OF TAJIKS IN THE WORKS OF M. S. ANDREYEV. *International Journal Of History And Political Sciences*, 3(12), 42–47. <https://doi.org/10.37547/ijhps/Volume03Issue12-08>
12. Toshpo'latova S. (2023). M. S. ANDREYEV-SCIENTIFIC CAREER. *Modern Science and Research*, 2(12), 801–807. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/27191>

13. Toshpulatova Shakhnoza Shuhratovna. (2023). ETYMOLOGY OF TAJIK MARRIAGE CEREMONY. *International Journal Of History And Political Sciences*, 3(11), 17–23. <https://doi.org/10.37547/ijhps/Volume03Issue11-05>
14. Toshpo'latova, S. (2023). ETHNOLOGICAL ANALYSIS OF CALENDRIAL CALCULATION AND LENGTH MEASUREMENTS OF KHUF VALLEY TAJIKS IN THE RESEARCHES OF MS ANDREYEV. *Modern Science and Research*, 2(10), 291-299.
15. Toshpo'latova, S. S. (2023). TOJIKLAR MILLIY KIYIM-KECHAKLARI VA "BESHMORAK" MAROSIMINING ETNOLOGIK TAHLILI. *SCHOLAR*, 1(28), 395-401.
16. Toshpo'latova, S. (2023). A STUDY OF THE WEDDING CEREMONY OF THE TAJIKS OF AFGHANISTAN. *Modern Science and Research*, 2(9), 84-89.
17. Toshpo'latova, S., & Ashurova, G. (2023). THE HISTORY AND DESCRIPTION OF THE WORK OF MS ANDREYEV-" ARK BUKHARI". *Modern Science and Research*, 2(9), 404-409.
18. Muxamedovna, G. M. (2023). XXI ASR KÓNIKMALARINI SHAKLLANTIRISHDA INTEGRATSIYALASHGAN TA'LIMNING MUAMMO VA YECHIMLARI. *PEDAGOGICAL SCIENCES AND TEACHING METHODS*, 3(26), 93-96
19. Muxamedovna, G. M. (2023). XXI ASR KÓNIKMALARINI SHAKLLANTIRISHDA INTEGRATSIYALASHGAN TA'LIMNING MUAMMO VA YECHIMLARI. *World scientific research journal*, 20(1), 135-138.
20. Muxamedovna, G. M. (2023). INNOVATSION TEXNOLOGIYARNI O'ZLASHTIRISHDA TALABALARNING KREATIVLIK SALOHİYATINI RIVOJLANTIRISHNING AHAMIYATI. *ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ*, 21(3), 3-6.
21. GADAYEVA, M. M. INTEGRATSION TA'LIMDA MANTIQUIY VA TANQIDIY TAFAKKURNING PEDAGOGIK-PSIXOLOGIK ASOSLARI. *PSIXOLOGIYA Uchrediteli: Buxarский государственный университет*, (2), 60-64.
22. Shokir o'g'li, S. U. (2023). MAHALLANING JAMIYAT IJTIMOYIY TARAQQIYOTIDAGI O'RNI. *Научный Фокус*, 1(6), 369-371.
23. Sadullayev, U. (2024). THE NEIGHBORHOOD IS THE CRADLE OF VALUES. *Modern Science and Research*, 3(1), 607–613. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/28343>
24. Sadullayev, U. (2023). ABOUT THE EMERGENCE OF THE CONCEPT OF NEIGHBORHOOD. *Modern Science and Research*, 2(12), 722-727.
25. Sadullayev Umidjon Shokir O'g'li. (2023). THE IMPORTANCE OF THE MAHALLA SYSTEM'S REFORMATIONS IN NEW UZBEKISTAN. *International Journal Of History And Political Sciences*, 3(10), 25–30. <https://doi.org/10.37547/ijhps/Volume03Issue10-05>
26. Sadullayev Umidjon Shokir o'g'li. (2023). The History of the Creation and Formation of the Neighborhood. *American Journal of Language, Literacy and Learning in STEM*

- Education (2993-2769), 1(10), 480–485. Retrieved from <https://grnjournal.us/index.php/STEM/article/view/2142>
27. O'gli, S. U. S. (2023). ELUCIDATION OF ISSUES OF THE HISTORY OF BUKHARA GUZARS IN OA SUKHAREVA AND HER STUDIES. *International Journal Of History And Political Sciences*, 3(11), 30-35.
 28. Sadullayev, U. (2023). ABOUT THE EMERGENCE OF THE CONCEPT OF NEIGHBORHOOD. *Modern Science and Research*, 2(12), 722–727.
 29. Shokir o'gli, S. U. (2023). The Essence of State Policy on Youth in New Uzbekistan. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(9), 554-559.
 30. Sadullayev, U. (2023). THE ROLE OF THE NEIGHBORHOOD IN RAISING A SPIRITUALLY MATURE GENERATION. *Modern Science and Research*, 2(10), 488-493.
 31. Sadullayev, U. (2023). O'zbekistonda xotin-qizlarga berilayotgan e'tibor: mahalla boshqaruvida xotin-qizlarning roli. In *Oriental Conferences* (Vol. 1, No. 1, pp. 551-556). OOO «SupportScience».
 32. Sadullayev, U. (2023). THE ROLE OF THE NEIGHBORHOOD IN THE SOCIAL DEVELOPMENT OF SOCIETY. *Modern Science and Research*, 2(10), 755-757.
 33. Shokir o'gli, U. S. (2023). MILLIY QADRIYATLARIMIZ ASROVCHISI. *Journal of new century innovations*, 35(1), 79-80.
 34. Sadullayev, U. (2023). THE ROLE OF WOMEN IN NEIGHBORHOOD MANAGEMENT IN UZBEKISTAN. *Modern Science and Research*, 2(9), 132-135.
 35. Srojjeva G. (2024). SOLUTIONS, RESULTS AND PROBLEMS OF REFORMS IN THE FIELD OF EDUCATION. *Modern Science and Research*, 3(1), 782–788.
 36. Srojjeva, G. (2024). EFFECTIVE FORMS OF SPIRITUAL AND MORAL EDUCATION AND EDUCATIONAL WORK IN A PRESCHOOL EDUCATIONAL INSTITUTION. *Modern Science and Research*, 3(2), 247–253. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/29010>
 37. Vahobovna, S. G. (2021). Khoja Abdulkhalik Ghijduvani And Its Method. *European Journal of Humanities and Educational Advancements*, 2(10), 39-40.
 38. Srojjeva, Gulbahor. "CONTINUITY IN EDUCATION-CHIEF MEZON." *Modern Science and Research* 2.12 (2023): 834-839.
 39. Srojjeva G. (2024). SOLUTIONS, RESULTS AND PROBLEMS OF REFORMS IN THE FIELD OF EDUCATION. *Modern Science and Research*, 3(1), 782–788.
 40. Srojjeva, G. (2023). LOWER ZARAFSHAN OASIS TOURISM OPPORTUNITIES. *Modern Science*
 41. Akmal B. (2024). THE GREAT WALL OF THE EARLY MIDDLE AGES - KANPIRAK WALL. *Modern Science and Research*, 3(1), 694–698. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/28381>
 42. Bobohusenov Akmal. (2023). BUXORO VOHSINING ANTIK DAVRI SHISHA BUYUMLARI. *TADQIQOTLAR*, 25(2), 208–211. Retrieved from <http://tadqiqotlar.uz/index.php/new/article/view/307>

43. Bobohusenov Akmal Ashurovich. (2023). THE MATERIAL CULTURE OF THE TOMBS OF THE ANCIENT AND EARLY MEDIEVAL PERIOD. *International Journal Of History And Political Sciences*, 3(11), 24–29. <https://doi.org/10.37547/ijhps/Volume03Issue11-06>
44. Ashurovich, B. A. (2023). VARAKHSHA MURAL GANCH AND CLAY PAINTINGS. *International Journal Of History And Political Sciences*, 3(12), 48-53.
45. Akmal, B. (2023). ANTIK VA ILK O 'RTA ASRLAR DAVRI MOZOR-QO'RG'ONLARI MODDIY MADANIYATI. *ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ*, 35(3), 65-70.
46. Bobohusenov, A. (2023). BUXORO VOHASINING ANTIK DAVRI YODGORLIKLARI. *SCHOLAR*, 1(28), 298-302.
47. Bobojonova, D. (2023). THE IMPORTANCE OF UZBEK FOLK PROVERBS. *Modern Science and Research*, 2(10), 670–675. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/25751>
48. More Citation Formats
49. Bobojonova Dilnoza Okhunjonovna. (2023). A Proverb is a Product of Folk Wisdom. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(9), 333–338. Retrieved from <https://grnjournal.us/index.php/STEM/article/view/1509>
50. Bafoeva, R. (2023). The concept of family in English, Russian and Uzbek proverbs. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(10), 651–654. Retrieved from <https://grnjournal.us/index.php/STEM/article/view/2279>
51. Rokhila Bafoeva 2023. The Concept of Education in English and Uzbek Proverbs. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*. 1, 9 (Nov. 2023).
52. Bafoeva, R. (2023). NEW METHODS OF TEACHING FOREIGN LANGUAGES. *Modern Science and Research*, 2(10), 58-63.
53. Pirmanovna, N. G., & Bafoeva, R. (2022). NATIONAL AND CULTURAL PROVERBS IN ENGLISH AND UZBEK LANGUAGES AND THEIR UNIVERSAL FEATURES. *Новости образования: исследование в XXI веке*, 1(4), 500-503.
54. Pirmanovna, N. G., & Bafoeva, R. (2023). INGLIZ VA O'ZBEK MAQOLLARING GENDER XUSUSIYATLARI. *World of Science*, 6(5), 167-169.
55. Xasanova, III. (2024). <https://doi.org/10.5281/zenodo.10651477>. MODERN SCIENCE AND RESEARCH, 3(2), 425–435. <https://doi.org/10.5281/zenodo.10651477>
56. Xasanova, S. (2023). USING EXPRESSIVE VOCABULARY IN RUSSIAN PROVERBS. *MODERN SCIENCE AND RESEARCH*, 2(11), 403–408. <https://doi.org/10.5281/zenodo.10107320>
57. Xasanova, S. (2024). DIFFERENCE BETWEEN PROVERB AND SAYING. *Modern Science and Research*, 3(1), 140–147. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/27853>

58. Nosirova, D. (2024). EVALUATION IN ENGLISH LANGUAGE INSTRUCTION: A THOROUGH EXAMINATION. *Modern Science and Research*, 3(1), 497–503.
59. Dilnoza Rizoqulovna, N. (2023). Assessment in English Language Teaching: A Comprehensive Analysis. *American Journal of Language, Literacy and Learning in STEM Education* (2993-2769), 1(10), 660–665.
60. Ollomurodov Arjunbek Orifjonovich. (2023). Metaphoric Analysis of “The Kite Runner” by Khaled Hosseini. *American Journal of Language, Literacy and Learning in STEM Education* (2993-2769), 1(10), 573–578. Retrieved from <https://grnjournal.us/index.php/STEM/article/view/2175>
61. Ollomurodov A. (2024). REFLECTION OF HUMAN PSYCHOLOGICAL AND EMOTIONAL STATE IN LITERARY DISCOURSE. *Modern Science and Research*, 3(1), 600–606.
62. Orifjonovich, O. A. (2024). INSON PSIXOLOGIK-EMOTSIONAL HOLATINING BADIY DISKURSDA AKS ETTIRILISHI.