



CLASSICAL WATER RESOURCE USE METHODS AND SOCIAL GEOGRAPHICAL APPROACHES

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ABOUT ARTICLE

Keywords: Classical, water, resource, social, geography.

Abstract: This article analyzes and discusses the topic of classical water resources use methods and socio-geographical approaches.

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KLASSIK SUV RESURSLARIDAN FOYDALANISH USULLARI VA IJTIMOYIY GEOGRAFIK YONDASHUVLAR

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MAQOLA HAQIDA

Kalit soʻzlar: Klassik, suv, resurs, ijtimoiy, geografiya.

Annotatsiya: Ushbu maqolada klassik suv resurslaridan foydalanish usullari va ijtimoiy geografik yondashuvlar mavzusi tahlil va muhoakama qilingan.

КЛАССИЧЕСКИЕ МЕТОДЫ ИСПОЛЬЗОВАНИЯ ВОДНЫХ РЕСУРСОВ И СОЦИАЛЬНО-ГЕОГРАФИЧЕСКИЕ ПОДХОДЫ

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О СТАТЬЕ

Ключевые слова: Классическая, водная, ресурсная, социальная, география.

Аннотация: В данной статье анализируется и обсуждается тема классических методов использования водных ресурсов и социально-географических подходов.

INTRODUCTION

The diversity of the ethno-landscape's formation, functioning, and development principles throughout time and geography is one of the features of its use that are unique to each region. Sharia law has dictated that inhabitants in the Central Asian region use water resources collaboratively and sensibly for thousands of years. The legal foundation for utilizing nature's gifts—first and foremost, land and water—wisely, thankfully, and without damaging it—as well as for all facets of social life—was established by our compatriot Burhoniddin Marginani's work "Hidaya" and the commentary on it.

THE MAIN RESULTS AND FINDINGS

When explained in terms of today, the concepts of sustainable development and the legal requirements as well as the ecological and social requirements in arid climate conditions are found in the sections of the work "Hidaya" that deal with topics like "Land use" (discussion), "Opening of protected lands," "Water use," and "Waqf book." led to the effective use of water and land. The work's norms, which state that "If a person digs a well in an unusable land, the land around this well belongs to him" and "A well whose water is drawn out by hand using a bucket and a nozih, i.e. a camel's water or for a

In another norm, it is tried to prevent harm to the society if the appropriated land is left unimproved and uncultivated. he will take the land to another person." In the work, the legal aspects of the distribution of the water of a river or a stream flowing through the territory of two or more tribes are widely covered. The following points in Hidaya's "Water Use Section" paragraph 8 are noteworthy because they are directly related to this topic: "If the water is not stopped by tying it, even if the husband does not drink water - the person above the water is prohibited from choking the water, it is correct if he stops it with the consent of his partners", or Clause 9 states that "one of the joint users of the ditch may prohibit the other from building a chute and other equipment for water extraction. If this equipment is on the land belonging to the builder and it is not harmful to others, they cannot forbid it". In this case, "If a people disputes between themselves about the shares of the water of a common stream, their shares in the water will be divided according to the amount of their land."

As can be seen from the above examples, landscape-geographic characteristics of the place are fully taken into account in the use of land and water. We can see that an ethno-ecological culture based on water conservation has been formed and has been passed down from generation to generation, providing the land and water needs of the local population as much as possible. For a long time, this situation laid the groundwork for the sustainable development of organic agriculture in the country, and for improving the well-being of the population .

As observed in the use of land, in the use of water, the natural-historical type formed over the centuries has surprised researchers with its economy, does not cause environmental problems, and is economically efficient.

CONCLUSION

The history of the use of water in agriculture in the Fergana Valley has been thoroughly studied. The number of small streams and rivers whose water can be used for irrigation in the Fergana Valley is more than 6,500, and the main areas are irrigated using canals and ditches drawn from them. In addition, due to the hydrogeological nature of the above ethno-landscape regions, there are also places where underground water (spring, well, well) is used.

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