



TRADITIONAL METHODS OF USE OF WATER RESOURCES AND SOCIAL GEOGRAPHIC ASPECTS

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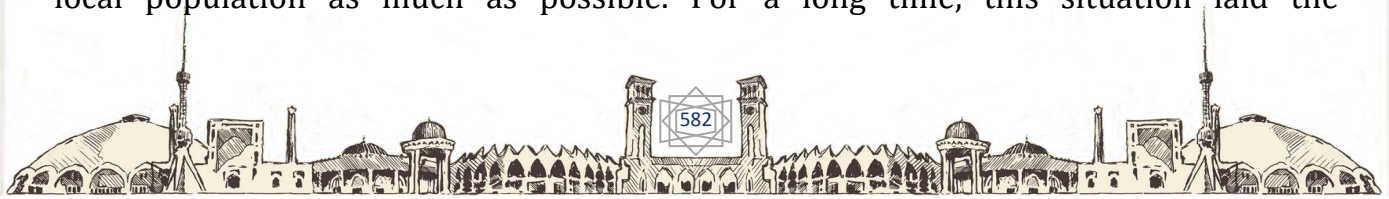
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One of the regional aspects of the use of the ethno-landscape is the diversity of its formation, functioning and development principles in space and time. For thousands of years, people living in the Central Asian region have been using water resources wisely and cooperatively according to Sharia law. Our compatriot Burhoniddin Marginani's work "Hidaya" and the commentaries on it defined the legal basis of using nature's blessings, first of all, land and water wisely, gratefully, without harming it, as in all aspects of social life [1, 2, 3, 6].

In the sections of the work "Hidaya" such as "Land use" (discussion), "Opening of protected lands", "Water use", "Waqf book", the legal norms and the social and ecological requirements in arid climate conditions, and the principles of sustainable development, when explained in today's terms, have been for many years. caused efficient use of land and water [4, 5, 7]. It can be seen from the following norms of the work that attention was given to encouraging the development of reserves and gray lands in the region, that is - "If a person digs a well in an unusable land, the land around this well belongs to him", "A well whose water is drawn out by hand using a bucket and a nozih, i.e. a camel's water or for a well that is drawn with other animals, forty ziro' (1 ziro'-66 cm) on its four sides is that of the well-digger.

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 [8, 9].

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.

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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