

Emergency Situations In The History And The Issues On Their Prevention

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Abstract: *The article describes various emergencies and their role in the historical development of mankind, their social significance, changes that have occurred in the process of environmental protection, their role in shaping values and the role of science in the development of science.*

Keywords: *emergency situations, natural disasters, technological disasters, environmental disasters, earthquakes, cultural monuments, seismic processes, floods, floods, catastrophes, radiation damage.*

Throughout its history, mankind has lived face to face with nature and its events. Various natural disasters that have occurred in the history of mankind have caused changes in the course of a certain event. Therefore, efforts have been made to investigate the causes of natural disasters in order to predict their occurrence, reduce their potential damage and eliminate their consequences.

Natural disasters led to the destruction of many man-made material cultures, cities and villages, as well as to the destruction of various civilizations.

There are many such examples from the past of the peoples of the world. In history, the fruit of human thinking - examples of the culture of the ancient world - 4 of the seven wonderful wonders of the world were destroyed by various emergencies [1.222-223] BC. In the sixth century, the hanging gardens of Babylon, built by the Babylonian ruler Nebuchadnezzar, were destroyed by floods. The Alexandrian lighthouse, born in Egypt, was destroyed by the tsunami that hit July 21, 365 in the eastern Mediterranean. The tsunami killed 50,000 people. The tsunami hit the coast of Sicily, Dalmatia, Egypt and Greece. In Alexandria, 5,000 people died [2.25].

Sources say that Minoan culture, which reached its peak in the Mediterranean, disappeared from the history books of the former Soviet Union for unknown reasons.

If you look at some events related to the history of our country, we will see that many natural disasters, catastrophes and catastrophes have changed the course of many events. In particular, Zakhiriddin Muhammad, as you know, helped Babur in his struggle for the throne with Uncle Bobur, the ruler of Tashkent, Mahmoud Sultan. A flood swept over the Kuvasay Bridge, and the disease, spread among the troops of his uncle and horses, forced the army to retreat. In our opinion, if this were not nature, who would have won the battle between Babur and his uncle?

In addition, one of the most significant socio-economic events in the history of the country is the rise of earth blocks caused by an earthquake that caused a change in the Amu Darya River and its flow into the Aral Sea. This led to the relocation of the old city of Urgench and the suburban population to a new, new place. This city was named after Urgench from history. But the history books do not say this. Scientists have proven that today earthquakes or man-made fluctuations, high atmospheric pressure and increased rainy days are one of the most serious threats to thousands of cultural heritage sites left by our ancestors [4.23].

However, sources covering the early history of mankind are partially focused on the effects of natural phenomena, and in recent years no impact on human life and the consequences of emergencies in a given country have been reported. The story is written outside of nature, as if it did not affect it.

Over time, human life has improved, and social relations have become more complex. First there was a political system - a tribal union, and then a more perfect state. The formation of such political systems has played an important role in the regulation of public relations. These systems, in a sense, determined the relation of mankind to nature. Of course, although no special state institutions were created to

prevent and respond to emergencies at this time, other tasks were assigned to other state bodies.

Human efforts to prevent and minimize the effects of various natural phenomena in order to ensure their own safety have led to the emergence of various religious views and later scientific approaches to human thinking.

For example, ancient peoples knew that many natural objects and phenomena, such as the sun, moon, water, storm and wind, are named after the gods. In particular, one of the earliest religious manifestations - the essence of animism - are natural phenomena. In this religious view, people believed in the existence of souls and spirits in their environment. They said that the seasons were like a miracle of nature, and they were worshiped and worshiped, such as changing seasons, storms, thunderstorms and hurricanes. For example, the Romans were the gods of heaven, thunder and lightning - Jupiter, the god of the sea Neptune, the goddess of the moon Diana, the volcano was the god of fire and the blacksmith, the god of spring and love - Venus, and the Egyptians worshiped the god of the sun Amon-Ra, Hapi-Nil; Osiris is the god of the underworld, Seth is the brother of Osiris, the god of fortune, desert and hurricane, Thoth the Moon is the god of wisdom and healing, while the Greeks consider Zeus to be their great god. He was worshiped as the god of Poseidon, the brother of Zeus, the god of the sea, Helios - the god of the sun, and Geyre - the god of the earth. In the history of the peoples of Mesopotamia there was the sun god Shamash, Sina - the god of the moon, the god of water-Ea and others [5.144].

It is not difficult to understand which bodies were worshiped at that time, and what natural phenomena threatened human lives. For example, in the history of the Roman and Greek peoples there is no god of desert and storm. Because in the area where these people live, there are no such natural phenomena. Since the life of these peoples is connected with the sea, they created and worshiped the "sea God."

And the sea god is not found in the history of the peoples of Mesopotamia and Egypt. In the history of these peoples there are many water gods that reflect the numerous floods that occur between the two rivers, the Euphrates, Tigris and Nile.

But for all peoples, the sun's rays, the brightness of the moon at night means that the year is getting better, that there are no natural disasters, and that people live in peace and quiet. That is why these gods were considered gods of goodness, wisdom and beauty. Even in Egypt there were temples in honor of the sun god. In the book of Plutarch of Kherson "On Traces and Aesir", circa 46-120 AD, the role of the Nile River in the life of the Egyptians is described. However, the book deals with the nature gods Isis and Osiris [6.123].

Natural disasters and mitigation can also be found in Avesto. This book can also be called a scientific, philosophical, religious source of prevention and prevention of many types of natural disasters in the history of our country.

The book explains the struggle between the god of mankind Ahura Mazda and the goddess of death and evil Ahriman associated with natural phenomena. For example, Ahura Mazda created the second Sarzamin Sogd. "... Ahriman, who was dead in his entire life, came and created the genus Sakayatya of Hrafstars. And he scattered the seed of death throughout the flock. " [7.106] Sakayatya, who gave birth to a herd of death, calls this book a "poisonous insect", but in another source it is called a "fly." Ahura Mazda came "Merv", "Ahriman" came "Ants", "Ahura Mazda" came to "Balkh", "Ahriman" came "... a grasshopper to dry grass and grain." It can be seen that locusts and ants are teeming with farming and livestock of the district population. The insects mentioned in the book and their negative effects still exist today.

The fifth chapter of the Avesto is dedicated to water, floods and fire, and says: "... Water does not kill anyone. He is one of the dead, the demon of death, Astuvuiazut, who catches and binds his legs and arms. The flood then lowers it

into the depths of the river. Today there is an opinion that water is an angel, an angel.

Water, fire, air and earth were glorified in the Zoroastrian religion. It has been proven that he is very careful with human factors such as water, soil, fire, mountains and glaciers, as well as wildlife. Keeping them clean is an important factor in human survival. In particular, the angel who pours divine liquid from the sky into the rain is the main task of Hurdad - to protect water from any pollution and to maintain its constant flow. That is why there are many calls for the careful use of water in the Goths and the preservation of its purity. However, the need for these requirements is growing today.

Even those who violated the rules of water, fire, protection of the earth and air were punished with 400 blows. The main thing is that at that time special structures were created to punish those who violated existing procedures in order to prevent further misfortune.

At the same time, specific scientific approaches to the creation of gardens appeared. For example, it is forbidden to plant fruit trees in the immediate vicinity of water bodies to ditches and wells to maintain clean water. As their fruits fall into the water and rot, they produce various infectious microbes. It is believed that a person who consumes water may be infected. They also realized that the fruit tree planted along the water was not sweet. Unproductive protective trees were planted in these areas. These trees strengthened canals and riverbanks and served as a means of preventing their destruction and erosion.

Never spit, scratch, bend, or anything else to keep the water clean. Those who violate such rules are punished.

If a person carried water in an unclean, unclean water tank due to the fact that the water was considered sacred, he was beaten with 25 whips, and the one who

killed rare living creatures was severely punished. They thought that this would be the cause of other natural phenomena.

In Zoroastrianism, toilets were allowed to be built at least 30 feet from water sources. However, to understand this, it is worth noting that the United Nations declared November 19 as International Toilet Day.

The climate in Central Asia is cold, and the hot summers are continental. Therefore, winter has been harsh since ancient times, and this had a negative impact on people's lives and the development of animal husbandry. Avesto speaks of the negative consequences of this type of natural disaster, as well as the creation of isolated climate shelters to counter and prevent this [8.110].

Islam occupies a special place in the history of the peoples of Central Asia, including Uzbekistan, after Zoroastrianism. Although Islam gradually suppressed many Zoroastrian beliefs and beliefs, it enriched some of its aspects, as well as an explanation of nature and its phenomena in a spiritual and moral sense.

In both religions, in which our people believe, such qualities as purity, purity, purity and standards are glorified. Various emerging diseases, events that cause human suffering, as well as natural disasters, have been interpreted as ignoring the aforementioned human qualities. However, the main cause of many types of natural disasters as a result of neglecting these qualities is the increase in anthropogenic reactions.

In addition, historical sources also contain information about earthquakes and the devastating consequences in our country and in the region. For example, the first information about earthquakes in our country can be found in the book of Zayn-Akhbor by Abu Said Gardisi. It says: "In the year 224 (838-839), many buildings were destroyed by a strong earthquake in Ferghana." In the story of the famous Khurasan historian Juvaini "Jahongir Genghis Khan" it is reported that many buildings were destroyed during the earthquake of 1208 in the Khorezm

region, during which 2,000 people died, and even the city was destroyed by an earthquake.

The great earthquakes in Khorasan and Mavrunakhr were also written by Zakhiriddin Muhammad Babur in his “Baburnom”. Even the father of Zakhiriddin Muhammad Babur, Umarshaikh Mirza, died as a result of one of these natural disasters - landslides, the destruction of Fort Aksi.

Muhammad Tahir b. It says: “... the land was so strong that even the water of the river hit the banks (Syr Darya) and covered the entire steppe. The fish that was taken ashore hit each other and died. The trees began to feel comfortable. A strong earthquake destroyed houses instantly, and many people remained in ruins. The incident lasted six months, up to 70 vibrations. It is interesting to note that the most destructive vibration occurred at Aksi Fort, at a distance of 8 km (8 km) from the earthquake.

It is believed that the earthquake, known as the Axi earthquake in history, is 9 points on the MAC scale, and its oscillations are on the surface of the Earth.

The earthquake of 1797-1798 in the manuscript of Muhammad Yakub ibn Muhammad Daniolbi “Gulshan al-Mulk” was so destroyed that the buildings in the village of Urgut near Samarkand were “destroyed ... impossible,” he says. The book of N. V. Khanikov "On the Bukhara Khanate", published in 1843, contains information about the powerful earthquake in Bukhara in 1821-1822. They even say that the force of the earthquake reached Samarkand and destroyed the tower of Mirzo Ulugbek.

Information about this terrible reality is also contained in the manuscript of Muntahaba at-Tavorich Muhammad Hakim Khan Toro. It speaks of a powerful earthquake in Ferghana in 1822-1823: “No one has ever seen or felt such horror for centuries. The buildings were demolished and many people died under the rubble. The population lived on the mounds, and many families in the mountains were

absorbed by the land. The earth split, and black steam came out of it. Water in the ditches was boiling, as in blood, and everywhere it was flooded. Vibrations and shocks were repeated for several months for several days. ”

Natural phenomena in the history of the peoples of the world have played a key role in the formation of certain traditions and values. In particular, the statement “My quiet home, my quiet home”, “Spit in the water, sin is a sin”, as well as exhortations and admonitions among our people, were also formed by natural phenomena.

Our people used complex homes to avoid the dangers of natural disasters such as earthquakes. Due to the construction of small houses, craftsmen carved wood and wood together to increase the strength of the building and prevent it from falling during an earthquake. He was able to withstand both types of earthquakes that could occur: horizontal (side wall) and vertical (vertical). Protection from snakes, scorpions, mice and rats, as well as from various poisonous spiders, was used. For this, the roof is covered with dry reed. This will create a relief in the upper part of the building, increase the earthquake resistance of the building and, secondly, will not allow the above-mentioned boilers to find shelter in the house. That is why there is a saying among our people: "There is no snake in the reed house."

From the earliest times, careful construction of houses to protect themselves from such natural phenomena may have contributed to the development of homosexual culture and the development of architecture. That is why there are two types of houses: “double”, “single”, “mixed”. Of course, the construction of pilot houses has increased the demand for wood products. This requirement has formed one of the best traditions among our people. When the boy was born in the family, he planted 25 poplars. By the time they reached adulthood, the plants had grown and become ready-made building material.

The second positive aspect of this formed habit is that trees are planted along the water, because the trees do not require additional care. Poplars were planted on soft soils and ditches, which prevented ditches and landslides. That is, it prevented land degradation. Thirdly, poplar purifies the air as it releases oxygen. Fourth, according to experts, the slow barking of poplar leaves in light winds can relax and retain their beauty for a long time. In a word, in the essence of the so-called “My quiet home, my quiet home”, there is a lot of life experience, scientific knowledge and educational factors in relation to nature.

Various natural phenomena occurring on the territory of our country have left their mark in the life of our people. For example, the presence of strong winds required a special approach to construction. In such a strong windy residential area, houses were built without a beard and eyebrows. The roofs of the houses were connected by walls and formed a single whole. Such buildings can be seen in Kamash and Chirakchi districts of Kashkadarya region. Currently, envelope-shaped roofs are designed for the safe passage of strong winds. In the mountains and in the foothills, the houses are branched and terraced, with terraces and windows facing the sun.

In addition, many ancient ceremonies, such as Dervishona, Rain, Choi Momo, which were forgotten by the people of our former Soviet Union and even more enriched by independence, are also associated with natural phenomena. Although these ceremonies do not have much practical significance in preventing natural phenomena, they give the population spirituality, unite people and encourage them not to lose heart.

However, if we look at the construction of cultural monuments from our ancestors, they all take into account the natural environment and the impact of its events, including earthquakes. That is why they are trying to be great and strong.

The impact of natural disasters and catastrophes on humanity has also been discovered in "India" by the encyclopedist Abu Rayhan Beruni. It says: "If the whole earth and all its inhabitants are struck by disaster, it will be devastated, but as soon as disaster strikes, people who previously fled to the hills, as well as tigers and wild animals, will return to their places, helping each other against predatory animals or people, they begin to build a city, support each other and live well in peace and tranquility until they multiply. When they are multiplied, they have a hostile attitude and pride". [10.284]

In conclusion, we can confidently say that when we properly and accurately reflect the place of nature and events in our education, especially the many emergencies that we experience today, they will strive to preserve nature and its advantages in future generations.

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