

**DESCRIPTION OF ECONOMIC OUTLOOK AND SOCIAL LIFE IN THE BOOK  
OF TANOBCHILAR**

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**Abstract:** *The conflict between the poet's worldview and aspirations and the environment has created a critical direction in his work. This was reflected more in his comedy. He has created about 30 comic works: "Tanobchilar", "Saylov", "Dar mazammati zamona", "Hajvi khalifa Mingtepa", "Devonamen", "Kosamen", "Hayron edi mud", "Pashshalar", "Shikoyati decoration", "Description oven", "Cart curse", "Clay".*

**Keywords:** *Tanobchilar, comic works, Sultanali and hakimjon, social injustice, tanob, population, land.*

One of the most famous satires of the writer is the comic book "Tanobchilar". In the play, the poet portrays the image of cunning local officials, such as Sultan Ali and Hakimjan, who exploited the labor of a poor quarter-farmer for their own benefit and deceived the ulema, causing sharp damage. The satirical story "Tanobchilar" begins with a complaint of a farmer who was oppressed by officials.

At the beginning of the work begins the description of the socio-economic life of the population of this period. The above verses describe the oppression of the common people. It is believed that the coming twelve months will bring new challenges for the population.

The above verses describe the relationship between Sultan Ali and Hakimjan, two local hypocritical officials and a cleric. Through this it is possible to observe the state of social and public administration during this period. These two officials used the people for their own interests and had a good brotherly relationship with each other to achieve these goals. Bulaming described one as very cunning and the other as stocky and very rude. Moreover, this cunning official is portrayed as a very eloquent and boastful person. The people under the leadership of such flats face great difficulties. By interpreting such a parable to the present day, it is possible to point out a flaw in which leaders have to walk a long way. Socio-economic development is questionable in a society with such defects.

It is difficult for a poet who does not have a deep knowledge of the life of the people, who is ignorant of the popular figurative expressions and subtleties, to create such an artistically highly popular poem.

The blind slaves of life found in the dark, the tanobis Sultan Ali Khoja and Hakimjan, are likened to a bride and groom in harmony, interdependent and interdependent at the level of a lamp and a pillow, so they eat soup. In the mutual manzirat, the "bone marrow between the two", the place where they kiss each other in the morning and in the evening, is very naturally, folkly skillfully typed in a simple and light style.

The turban is like a basket on the head, and under it there are three layers of blankets - look at the arrogant taste! However, one of them is multoninamo-yu cunning, and the other is in a pixie quilt and a donkey. Both are small, crumbly, feminine.

Then in the verses the writer is told how irrational the two local officials boasted to the people. It describes these hypocritical officials who tried to intimidate the people with their various rhetoric and boasting. They even tried to force the people to act in their own interests, showing themselves to be a few saints as relatives. If we apply this situation to today's life, it can be equated with the use of

various boasting and lies, the idea of iodine in socio-economic processes. These verses show how hypocritical your local official was during this period. This is another argument for drawing conclusions about the socio-economic situation of the period.

The comedy "historically accurately depicts the social injustices of the current system, the arbitrariness and violence of tsarist officials and local officials - such as taxation and levies under colonial rule."

In general, the word "TANOB" is derived from the Arabic word *tan*, which means "rope, rope." Tanob is, first of all, a unit of length used in Central Asia, especially in Uzbekistan. In the seventeenth century, the value was 39.9 meters. Second, in the Central Asian khanates, the sides were equal to the area of 60 *gases*, i.e., the unit of surface area used to measure the crop area. 1 tanob 60x60 kv. Gas = 3600 sq. M. gas = 0.08194 a = 900 sq. m. m (1 ha = 12 tanob). Thirdly, it also means measuring length, measuring the ground, drawing a line, and so on. Fourth, the line that shapes the pattern and forms the basis of the pattern sculpture; it also means a conditional image of a river and a road in nature. In the embroidery of the pattern, the rope has a different appearance: it continues continuously, sometimes starting from 2 points, facing each other and intertwining, sometimes starting from one point, going in 2 directions and going to the edge of the distribution can be completed. There are 2 ropes in the pattern, "Jesus, they are painted in different colors, one is the main rope and the other is the auxiliary rope. When a rope is made up of 2 parallel lines, it is called a "bird rope". In the embroidery, the rope comes first, so the work begins with drawing the rope, and then the branches, twigs, flowers, leaves, buds are placed in such a way that they never cross the rope. Tanob also distinguishes ground colors from each other.

"Tanob" is a unit of surface area used to measure the area under crops. Jcvadrat, which is 60 gallons in length, is the face (60 *gases* \* 60 *gases*) of the area widely used in Central Asia. It was calculated at different lengths in different regions of Central Asia. For example, in Khorezm 1 tanob was equal to 4037-4097 sq.m., in Bukhara, Samarkand, Surkhandarya - 2731-28142 sq.m., in Fergana, Tashkent, Shymkent - 1821 sq.m. in areas with 400-900 sq.m.

The word "tanob" means not only a measure of the earth's surface, but also a measure of length. This is natural, because the word "tanob" in Arabic and Persian means "rope". In Muqimi's *Tanobchilar*, the tanob used to measure the area. That is, people paid land tax directly on the land they owned. Therefore, at that time, tanobchis collected taxes based on the population's land area. There is a line in the play: Which means it's about to be the most delusional time of the year, as well. In other words, it is intended to increase the amount of tax levied on illegal land. During this period, taxes were levied directly at the request of tax collectors. That is, every link in the tax system is run by people. As a result, it was almost impossible to determine whether the land was represented correctly or incorrectly. Therefore, the determination of the population's land area and the amount of tax levied on it depended directly on the tanobchis. Muqimi wrote "Tanobchilar" in direct connection with the tax system of this period. In other words, some of the unjust tanobchis of this period called for justice, whether they were human beings, especially the tanobchis of this system, by embodying them in their work and warning them of the wrongdoings they were doing.

In conclusion, it should be noted that with the help of this short critical-humorous work, Muqimi was able to shed light on the socio-economic situation of the period in which he lived. Especially during this period, the various hypocrisies committed by local officials, economic crimes, the various vices they have, and the various cases of corruption are sharply criticized. By analyzing *Asami*, it is possible to assess the economic situation of the population of this period. To a people who are unable to meet their basic needs, the commission of such injustices becomes an

excessive burden. From the fact that Muqimi also took this aspect into account, it can be concluded that he also expressed his economic views through this work.

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