

# Methods of Comparative Analysis in the Study of Samples of Uzbek and World Literature

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**Abstract:** This article examined the question of scientific and theoretical justification of the method of comparative analysis of the study of Uzbek literature in combination with world literature. The issues of studying world and Uzbek literature in harmony are also widely covered, on the one hand, students' mastering in organic relations the most striking examples of world literature, on the other hand, the insufficient methodological development of the problem of comparative study of Uzbek and foreign literature.

## 1 INTRODUCTION

In recent years, the integration method of comparative study of national and world literature has been developing, since the identification of multilateral dialectical ties between literature, other types of artistic creativity and social activities can enrich teaching with new pedagogical solutions.

Fiction develops in connection with the laws of the development of social consciousness. Therefore, the main methodological provisions characterizing the interaction of literature - one of the main phenomena of verbal art, are included in the categories of philosophy, literary criticism, psychology, pedagogy. The category of interaction of literature is based on the general philosophical category. The category of interaction is the most important methodological principles of natural and social phenomena. The general philosophical meaning of the category of interaction is determined by its ability to "explain the essence of the universal human cause," which contains the idea of the literary necessity of movement, which is the source of the manifestation of the features of matter. Interaction is the unity of artistic consciousness and the variety of forms of expression.

## 2 LITERATURE ANALYSIS AND METHODOLOGY

The characteristic features of the manifestation of interaction in artistic reflection are, first of all, the personal reflection of reality, equally dependent on the change in the object of artistic reflection and the object under the influence of force. When studying the interaction of literature, it is important to clarify the features and essence of artistic reflection, since in this process the essence of the interaction between the reader and the work of art is revealed.

The problem of students' perception of a work of art requires solving two problems. This is an objective analysis of the text of a work of art and an objective analysis of human feelings. In addition, these problems provide for the consideration of all literature in a broader framework. There are two such approaches here: an objective analysis of the texts to be compared and an analysis of the feelings resulting from such a comparison in the reader.

The psychological study of literature is carried out in one of these two directions. At the same time, firstly, the psychology of the creator is analyzed in connection with how it is expressed in a particular work, and secondly, the experience of the reader accepting this work is provided. In our opinion, the

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use of both methods that separate each other is ineffective. Based on this, the general direction of this method can be expressed as a process from the form of a work of art to the training of aesthetic reaction and its general laws through the functional analysis of its elements and structure.

As it turned out, an important feature of any element in a work of art is associated with the emotional attitude that arises from the reader. A necessary aspect of the problem under consideration is to familiarize the reader with the art. For many of them, this connection is found in literature lessons, where there is a need for aesthetic and aesthetic activities in general.

In our opinion, the content of aesthetic activity is always a process of getting out of meaning. When contacting a work of art, a task should be created that contributes to the emergence of an emotional reaction, and a response - generalization, an answer - disclosure of personal meaning.

Comparison of literary phenomena allows you to eliminate emotionality, indifference and slander, stimulate, generalize reactions, reveal the meaning provided for various authors and different readers.

When organizing work to identify and study relations between national and world literature, the school cannot take into account the age characteristics of students. It is no coincidence that Binobarin, middle school students often ask the question "why?," ask about the sufficiency and validity of the supposed concepts. Adolescents are an important stage in the development of mental abilities. The thinking activities of secondary school students are independent. They trace the desire for generalization, the search for general principles and laws behind specific facts.

The period of secondary education is important in the formation of analytical skills of students, since the level of knowledge of children of this age is insufficient, as in high school. Adolescents are characterized by their own characteristics: activity, insufficient understanding of the specific and historical conditions in which the described events took place, lack of life experience. So, there is always an objective psychological impossibility of a direct interpretation of realities, stability in aesthetic assessment, solidarity with some types of human experience. Therefore, high school students tend to look for a path without defeat.

The development of the mind in adolescence is closely related to the development of creative abilities, including not only the development of data, but also the manifestation of intellectual initiative and the creation of something new. When explaining to

high school students about cultural ties, a certain folk life should be studied in close cooperation with the literature of this people, in this process it should be brought to reflect the features of world literature.

Comparative study of literary connections and literary influence is a common didactic method and mental operation by which similarity and differences between things and phenomena can be determined, resulting in a positive effect at all stages of education. The psychological and pedagogical justification of the comparison creates the basis for its operational side, work with various materials.

Fiction is intended to describe not the decoration of the life of the nation that seems exotic to others, but the inner world, which reflects the most sacred lands characteristic of the population of the nation. As for the nation, it exists in the world of the psyche. As you know, you cannot defeat a person with a strong spirit. It can be physically destroyed, but it is impossible to break and return out of the way. If this spirit belongs to the whole nation, it becomes a powerful insurmountable force.

Fiction differs from other spheres of social thinking in that this irresistible force has the ability to indicate the side of manifestation in each individual person. Because for fiction, it is not the case that happened in society that is important, but the spirit of the individuals who took part in this event. As the methodologist K. Yuldoshev noted in this regard, **"Literature is an art form that has unequal opportunities to reflect the spirit of an individual person. Because any people are made up of individuals, their literature clearly shows the peculiarities inherent in the spirit of a particular nation"**. Indeed, literature that can describe the unique spirit of individuals has a high status in human presentation.

Literature collects rich cultural and spiritual values of different eras, therefore it occupies a special place in acquaintance with national and world culture. Literate and intensive reading of works of art is formed among students, mainly from school years. In modern education, students are required not only to tie the work studied to life, but also to compare it with other works. As a result, the student forms ideas about the surrounding world and a holistic worldview, the ability to analyze general and particular aspects in the essence of events is acquired.

In this regard, R. Niozmetova noted: "On the example of life, the literary fate of the heroes depicted in the literary work, readers (students) express social and aesthetic relations between people... However, the description of dialogue with the personalities of different areas of life is reflected in fiction as part of

a generalization of the qualities characteristic of each person, and in the future many works are devoted to these issues, which indicates that the feelings inherent in people are ultimately beauty. "

Today, attention is increasing to strengthening the sense of self-awareness in the hearts of students, the issue of preserving their national characteristics and on this basis mastering the advanced aspects of world culture is being raised. In this regard, the creation of conditions for the study of Uzbek and world literature in the relationship and the introduction of effective methods is required in secondary schools. The combination and comparative study of national and world literature can be considered the optimal way to teach literature in general education schools.

The formation of universal values in the education of a spiritually mature person requires a revision of a number of principles in the process of literary education. The formation of the artistic language of students, the development of spiritual values is encouraged through familiarization with Uzbek and world literature. Understanding similar phenomena in Uzbek and world literature will lead to an understanding of a single literary process.

The study of Uzbek literature in combination with world literature is closely related to the scientific and theoretical justification of the method of comparative analysis. This problem creates the basis for special surveys due to the lack of methodological materials at the reference level. In most theoretical and methodological surveys, opinions are still contradictory that the problem of studying the literature of Uzbek and other peoples in connectivity has been solved.

The question of the study of world and Uzbek literature in continuity is connected, on the one hand, with the mastering by students in organic relations of the most striking examples of world literature, on the other hand, with the insufficient methodological development of the problem of comparative study of Uzbek and foreign literature. The basis for the study of Uzbek literature in connection with world literature is not only literary connections or typological rapprochements, but also a whole methodology of comparative historical literary criticism. In the dynamics of literary education for middle and high schools, the need to create systemic instructions before studying language relations became clear.

In his youth, the desire to specify methodological directions, the study of the artistic word in art schools, the unity of the world literary process associated with interlanguage relations and correspondence in the national literature of various peoples, corresponds to

the most modern concepts of the study of interethnic literary relations.

The study of Uzbek literature in connection with world literature will allow studying specific historical conditions, national features and general laws of the literary process. Teaching methodology, theoretical justification of principles and ways of formation of skills of independent comparative analysis of literary phenomena in students (works of art, authors, methods, etc.), at the same time it is advisable to take into account age and comparable opportunities, interests of students.

Comparative analysis is considered as a criterion for the formation of skills and qualifications of students:

1) determination of psychological and pedagogical conditions for using the comparison method in literary analysis, as well as the psychological and pedagogical impact of comparison as a stimulating factor for independent educational activities of students;

2) identification of authors of Uzbek and world literature and their works of fiction, the use of which is effective;

3) implementation of the concept of comparative study of the literature in terms of duality, taking into account development factors;

4) determination of methods within the framework of the comparison method and their application in the study of the relationship between national and world literature in the educational process;

5) coverage of the content in students of the technique of forming ideas about the unity of the literary process, artistry, writer's style;

6) development of a system of creative tasks for comparison, analysis and perception of samples of Uzbek and world literature;

The concept of creativity, educational (didactic) analysis aimed at understanding the semantic layers of the text, gives a result that was made on the basis of effective approaches in literary education. These approaches include the comparison method. Comparative analysis is an effective tool for ensuring the interaction of the literature.

The theory of using the method of comparative analysis was developed by Russian scientists N.A. Sobolev, N.I. Kudryashev, A.K. Kiselev, S.S. Raspopova, O.I. Tareva. In particular, in the study of N.A. Sobolev, the content of the comparison of the method is aimed at a specific goal; at the base of worthwhile and important features, based on logical sequence, as well as an explanation of similarities and differences.

The Russian methodologist S. Raspopova will put forward the idea of creating an integral and suitable

system of literary education for schoolchildren to study the literature of different peoples. Comparative study of literature of different peoples will make it possible to understand the unity of both national and universal human values, to understand the general criteria of moral, aesthetic, spiritual education and a whole literary phenomenon.

The question of comparative analysis in the field of teaching methods of Uzbek literature has been studied in the direction of research topics of such scientists, as M.Mirkosimova, K.Yuldosheva, K.Husanbaeva, E.Abduvalitov. In particular, in the research work of M.Mirkosimova on the formation and improvement of the qualifications of literary analysis of students is noted, that as part of a comparative study of works created by different creators or individual writers, the stages of their creativity growth will be identified, color methods will be studied, the opportunity to get acquainted with the creative process will be created. The requirements of this method of comparative analysis are:

1. First check that the work to be compared has been read by students;
2. Drawing up a plan for organizing a lesson with the study of the available opinions of students;
3. The teacher's ability to directly and targeted choose important and acceptable episodes, dialogues, images from works on the basis of which comparative analysis is supposed, preparation of lecture development, sending students for analysis;
4. How to use the comparative analysis method during the lesson, the teacher clearly defines from the very beginning.

– адабий асарни санъатнинг бошқа турлари билан солиштириш кабилар

Methodologist K. Yuldoshev, relying on many years of observations in comparison, noted that this approach identified previously unexplained edges of the text, expands the scale of comparable objects, goes beyond the text of the work, images and their prototypes, realism and expressiveness, the attitude of critics to this bitics, this work speaking about the coverage by aesthetic creatures of such aspects as their typology, concludes:

- compare a work of art with its life basis, and images
- with prototypes;
- comparison of different versions of the work and different editions;
- compare elements such as images, canvases, landscapes and portrait images in a work of art;
- comparison of bits of different literatures or individual elements in different works;
- comparison of views of different scientists on the basis of one work;

- comparison of a certain work of one writer with other bits of this author;

- comparison of works of different genres;

- compare a literary work with other types of art.

In the research of K. Husanbaeva on teaching students independent thinking, the method of comparing new knowledge is assessed as a comparison with previous ones, as a type of independent study of new concepts. "Based on the comparison of topics, it is very difficult to choose educational material as a teacher, as well as to occupy it with students. The reason is that this method is always used in various situations, situations. Comparative mastering of complex topics will require ten who are not worried about gaining knowledge, and then thought violence". The study mainly focuses on the comparative study of the images of the heroes of the work.

In the research work of E. Abduvalitov, devoted to the study of the literature of fraternal peoples in close contact with national literature, the essence of the concept of comparative study of literature or comparative studies in literary criticism gives the following conclusions: comparative study of literature, but not the same phenomenon. Comparative study of the literature of fraternal peoples involves activities in accordance with pedagogical logic. The essence of the works compared in comparative studies is checked from a philological point of view, and when comparative study of the literature of fraternal peoples through a comparative analysis of the studied works, students form certain spiritual qualities".

Author's style and skill of comparative study of samples of Uzbek and world literature in the research of S. Kambarova on the organization of independent training; objectivity in the image of historical conditions, events and artistic reality; the uniqueness of the character of the heroes, or a certain continuity in the presentation of landscapes of the historical and social period. In particular, in the 6th grade, an excerpt from P. Kodirov's work "Starry Nights" by the German writer F. Würtlen "The Prince of Andijan" was analyzed in terms of the character of the heroes, historical conditions; In the 7th grade, the theme and ideological proximity of N. Narkobilov's work "Wild Horse" in the book "A wolf roamed the valley" will be analyzed: *problems of freedom and courage, dedication and fidelity at the heart of the actions of Horse and Wolf Chungalak.*

### 3 COMPARATIVE ANALYSIS AND PRACTICE

Our country has long been one of the centers of mutual dialogue and exchange of experience between various peoples and nations in the social, cultural and economic spheres. This, in turn, may indicate the spread of Uzbek literature, art and culture at the world level and the occupation of its worthy place, or that literature and culture of peoples influenced the national thinking and spirituality of our people. The study of the spiritual heritage of the peoples of the world provides a basis for assessing and comparing the possibilities of national literature. Experiments and directions in the literature of the peoples of the world are synthesized by the traditions of other peoples, which also leads to the enrichment of national literature and the improvement of the scale of the image. Thus, any literary influence along with the national traditions of a certain people and the individualization of the creator is a phenomenon based on rebirth, partially updates. These aspects are especially noticeable on the example of wallets in the plot of samples of world and Uzbek folklore.

Similarities in the plot of motifs or works concerning a certain creative life are often found in the oral and written literature of the peoples of the world, including the Uzbek people. This is important for the study of important signs of the biography or creativity of the writer. For example, in the 5th grade of secondary schools, a number of stories by the famous Greek Freeman Aesop, which opened the eyes of the author's artistic accent "I," allow you to compare the plot of Uzbek folk tales or legends common among the people. For example, it will be possible to study Aesop's biography in accordance with the following stories:

"When Aesop's master Xanthe orders him to buy the most amazing thing in the world, he buys the tongue of a pig. Roasts the tongue, roasts and cooks in place of the snack.

When he asked: "What could be better and better than language? After all, the whole world of philosophy and science does not rely on language? Without language, nothing can be done - neither get, nor give, nor buy. Rules, laws, regulations in the state - all because of language. The basis of our lives is language. There's nothing like language in the world."

The next day, when they ordered to make dishes from the worst, Aesop prepares the tongue again. "Is there anything in the world other than language? Language brings us scandals, intrigues, liars, screams, envy, conflict, war: what else could be worse than language?"

During the reviews, it became known that the students are familiar with both Aesop's personality and other plot works that correspond to the worldview. In particular, in the legends of the ruler of Lukmoni, famous for wisdom and wisdom among the peoples of the East, when asked by his master, he replied: "The sweetest meat is meat, heart, and language", the received answers was that his words will be narrated.

The national features of the creating people are not only interdisciplinary similarities, but also the teacher's instructions on the extent to which differences in work, their beliefs, way of thinking, dreams and important problems for that time are reflected. - the expression of creativity, style and poetic features of the work, as well as to a certain extent the system of state management, the spiritual appearance of the members of society will serve as the basis for reading the fact that several centuries ago everyone was in the spotlight. For example, in the Eastern European fairy tale "Language and Heart," it is noted that the interpretation of moral problems is covered as follows:

"A man bought Lukman and persuaded to serve him, testing his knowledge and wisdom from time to time. One day by way of interrogation he ordered:

- Hey Lukman, kill for me a sheep and bring me the best part.

"All right,"- said Lukman and killed the sheep, and put its tongue and heart to his master.

After a significant period, the holder called him again and said:

- Hey Lukman, kill for me a sheep and bring me the worst part.

Lukman killed the sheep and raised its heart again with its tongue.

Holder said:

- Why did you raise its tongue and heart even if I ask the best part of the sheep?

Lukman said:

- Hey Holder, if it is pure, then nothing is better than tongue and heart. If it is not pure, nothing is worse than them ".

Apparently, the fairy tale clearly shows that our ancestors did not ignore not only one-sided, but also mutually exclusive features.

We can say that the works of different peoples allow us to assess their vision in the literature of peoples that differ in time and territory, in the form of nomads in the plot, and in the other - testify to the existing typological similarity between the works. Thus, the roots of thinking in folklore works in a certain sense serve as the basis for saying that they

arose as a result of interaction between different peoples.

If esoponic approaches can be regarded as a phenomenon of creative feeding from the folklore of the peoples of the world (a combination with the plot of questions in Kalil and Dimna), then, on the other hand, based on the plot characteristic of his work is also a tradition in the work of writers of different peoples. For example, in Uzbek literature, this character can be traced in the works of Gulkhani. It is noteworthy that in the work of Gulkhani, following the Aesopian traditions will differ from the other in the image of a system of images, the author's goal, ideas. The question of exit plots in the 6th grade also creates the conditions for comparisons when studying Gulkhani's work "Zarbulmasal."

The event of the fruitful use of folklore traditions faces a number of questions of Aesop's work. In particular, when comparing Aesop's "Eagle, crown and shepherd" with the Indian folk epic "Kalila and Dimna," the language of the work, the system of images or harmony in the conclusions will be analyzed. Let's pay attention to the following questions:

From the question "Eagle, crown and shepherd". Eagle, brutally landed from a high crown, overturned the lamb. Crown watched this, burned with envy and came to him. Crown brazenly went and rushed into the ravine: the paws wrapped in thick wool, failed to take off or escape. Shepherd, seeing him eating in his heart, immediately grabbed him: shaved his wings and brought him to the children to drown himself. When asked "What kind of bird is this?" the shepherd replied: "I know what it is, but he considers himself a eagle?!"

At last, I'll mark you by lot and you can't do anything if you laugh".

From "Kalila and Dimna":

'There was one washer. Every day he saw a laundry room in the water lip and one eye that held worms and sand in that water. One day, one lochin grabbed a thick porridge and threw away leftover meat. Looking at this, he said to himself: "- This bird catches large birds with a small dwarf, and I go with this form and admiration to small things. Now try to catch more courgettes, heels.

At that point, one courgette wanted to sink into its lip and the eye bounced off it. However, Pigeon flew out from the left side. The eye fell on his lip and his mouth sank. After trying to get rid, the laundry rushed, ran and grabbed him and took him home. A friend on the road asked him:

"What's in your hand?"

The washer said:

- Eyes who want to do one dirty job. Superfluous than necessary, ran and destroyed his life. I put this question so that you know: do not do your job, you want to stick to a profession that you will not come to, and the consequences will be the same.".

Thus, similar plots give grounds to draw conclusions from circumstances that have arisen for certain reasons, or to promote ideas about what has developed as a reflection of literary ties between different peoples.

The process of comparative study of issues is planned:

1. Familiarization of readers with the collatable text of the work;
2. Preparation of questions and instructions for the analysis of works;
3. Assessment of the authors' ability to visually reflect opinion;
4. Identify important features of the images to be mapped;
5. Identification of leading features of issues.

Table 1: Comparative Characterization of Questions.

Comparison object	In "The Eagle, the Crow and the Shepherd"	In "Kalila and Dimna"
Language of the work	Simple, short and easy to understand	
Image system	Shepherd	Washer
	Crow	Swan
	Eagle	Falcon
	Lamb	Partridge
	Shepherds' kids	Washer's friend
Conclusion	The image of those who tried to do something inappropriate, as a result of which they found themselves in a deplorable and funny position, is carried away in a gloomy way	

In questions, working on images, it is advisable to point out various features of the human character so that allegory is transmitted to readers in various ways, which is typical for this genre. In this case, you can use the possibilities of inter-factual integration. Students can be given instructions to draw characters who participated in questions, study descriptions and descriptions characteristic of them from various

dictionaries. Then, when the author chooses an image, those factors that serve as the basis for comparison are also clarified. In particular, in this regard, students may be charged with identifying

features characteristic of birds from the "National Encyclopedia of Uzbekistan" and reflecting the reasons for their causality in the table:

Table 2.

Figurative meaning of images in questions	Their characteristic features	
	Biological	Allegorical
<b>Crow</b>	( <i>Corvus monedula</i> ) – subfamily of ant subfamily. Body length 30-39 cm. The color is mainly black, the neck is grayish. There are 4 species. It is found in Europe and Asia. Creeping bird. In Uzbekistan, a child opens and hugs. It nests on side hooks, window sills of houses or wooden buckets. In April it lays 4-6 eggs. Within 18-20 days, females emerge from their eggs. It feeds on <i>иғвк</i> , butterflies and their worms, plant seeds. Destroys insects and benefits.	The image of people who cannot fully appreciate their opportunities in life, wanting to show themselves to others with their dishonest behavior. The question effectively uses the function of "movement" in the neighborhood.
<b>Eagle</b>	( <i>Aquila chrysaetus</i> ) - a bird from the family of predators. The burugut is large, naked and strong. Body length up to 95 cm. Wings reach 62-72 cm, with a draft of 2 m. Characteristic signs are that the nail on the toe of the hind leg is longer than 4.2 cm. The color of the spot, the head of the brown. Eagle is widespread in Europe, Asia and North America. It lives on an island in Central Asia. It is found in remote places of mountains and deserts, among rocks, in saxauls. Upon reaching adulthood, he is taken out to hunt rabbits, foxes and even a wolf. Burgut loves his prey from afar and flies quickly and rushes into it. It destroys rodents and benefits agriculture. Eagle is listed in the Red Book of Uzbekistan and other states.	Real features, such as clear receipt of a neighboring appointment, efficiency, impartiality, stealth, manifested themselves in the image of business, thinking people.
<b>Swan</b>	Pet swan - a species of bird of the utraximon family. The physique of the eye is connected to the ankle, long joint, floating toes. The shape of the fog is diverse: straight, loose, elevated, etc. Some of them have a dam above the nose. The color of the fingers is white, gray, brown, panned, etc. The beak is yellowish red, rarely black.	Point to those who don't think about the consequences.
<b>Falcon</b>	( <i>Falco peregrinus</i> ) – A bird belonging to the family of flacons, which is a member of the family of birds of prey. More than 20 species of beetles are known. The fashion is large, body length up to 49 cm, wingspan up to 115 cm, weight up to 1.2 kg. Less than Nari fashion. Desert and tundra deserts are widespread in Central Asia. The desert island lives on the island; the tundra flies only for wintering. Birds and others feed. Hunting birds from the desert and tundra.	The work is passionate about a powerful and energetic way.

A deeper understanding of the meaning of the contribution will help to combine the conclusions emanating from Aesop questions with popular articles. In this case, you can use the game "Find a match." Students are given didactic materials in the

form of tables containing questions on the left, and articles on the right. Adequate placement of appropriate responses also indicates the degree of mastery of the topic. For example:

Table 3.

Questions	Proverbs
"Shepherd with wild goats"	"Pull Your Feet Toward the Bay"
"Weaver with a Deer"	"When you'll see one be thankful, when you'll see other be thoughtful"
"Climb with the Wolf"	"When you find a new friend, do not give up the old one," "Do not forget about buzz when you wear atlas."
"Frogs with a Donkey"	"Actionable guilt"
"Salt-laden donkey"	"Bad for good"
"The Eagle, the Crow and the Shepherd"	"Under the weight, over the lung"

Correct answers:

Questions	Proverbs
"Shepherd with wild goats"	"When you find a new friend, do not give up the old one," "Do not forget about buzz when you wear atlas."
"Weaver with a Deer"	"Actionable guilt"
"Stork with the Wolf"	"Bad for good"
"Frogs with a Donkey"	"When you'll see one be thankful, when you'll see other be thoughtful"
"Salt-laden donkey"	"Under the weight, over the lung"
"The Eagle, the Crow and the Shepherd"	"Pull Your Feet Toward the Bay"

Comparing, schoolchildren form ideas about the elements of universality, functionality, generalization and compactness characteristic of questions.

#### 4 CONCLUSION

It can be concluded that questions on various topics that are widely found in the literature of the peoples of the East and the West are of educational importance at all times in terms of reflecting the national color of a particular people. We see that joint plots develop under the influence of the needs, values and traditions of each people.

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