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COMPARATIVE ANALYSIS OF EDUCATIONAL AND DIDACTIC WORKS

Abstract: The history of the creation of ancient Turkic monuments, with its peculiarities, is noteworthy with its ideological world, but also with its poetic features. The main topic of the article is to deal with the didactic materials of Turkic world and discuss about manuscripts of famous writers of that time.

Key words: Karakhanid dynasty, classical masterpieces, intellectuals, didactic works, educational works.

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Introduction.

Research conducted by scientists such as F.K. Korsch, V.M. Jirmunsky, A.M. Scherbak, I.V. Stebleva, N. Rakhmonov, B. Tuxhliev have been widely recognized. By comparing the works of Yusuf Khos Hojib with the "Qutadg' u bilik", Ahmad Yugnaki's "Hibat ul khaqoyiq" and Kaikousus' "Qabusnoma", we once again discovered the unique features of our classical masterpieces in the world of science:

The social and political life of the Karakhanid dynasty encouraged the leading intellectuals of the period to prevent disintegration, to promote justice in the country, to promote unity among the people and the rulers, to strengthen the country. Of course, this could not have been done without political slogans or a rigid policy of rulers. That is why the creators appealed to history, encouraged the rulers and the people to learn from history. They have shown that fiction is a powerful factor in the life of the state and the country. This is exactly what the "Qutadg' u bilik" was in the Karakhanids. The work was written during the Karakhanid dynasty divided into two parts - the western and the eastern khanates. Already, "The symbolic images used by Yusuf Xos Hojib in the poem point to the elimination of these struggles and the establishment of justice and peace in the country."

Literature Review.

The study of the " Qutadg' u bilik" in foreign countries was initially focused on source studies and texts, as well as general linguistics. These include A. Vamberi, Morins, V. Radlov, A. Bombachi, NIIIminsky, S. Malov, B. Bartol'd, P. Melioransky, A. Samoylovich, Nayudahin, N.A. Baskakov, A.N. Kononov, E. Teneshev, G.A. good example is the scientific research of such scientists as Blagova, Sherbak, S. Klyashtorny. At the beginning of the last century, the third copy of the work was published in Namangan. The author of this information was O.Z. Validov, an orientalist. This copy is now known as the Namangan copy in the world Turkic studies.

About Fitrat, R.Arat, M.Kupulu, E.Bertels, N.Mallayev, K.Mahmudov, G.Khujanova, R.Vahidov and other works of the 90th century. The articles of such scholars as M.Imomnazarov, E.Umarov, I.Hakkul, H.Boltaev, N.Rajabov, K.Tohirov have been published in the press of the years. It should be noted that the scientist G. Khojanova in his monograph "The Truths of Hibat ul Haqoyiq" expressed his views on poetics, "Hibat ul haqoyiq" and the science of mysticism.

Methods.

These images are interconnected and require each other. He calls justice-Kuntugu, the state-of-the-art, the mind-switch, the satisfaction-the-change. In

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his portrayal of Yusuf Khos Hajib, he has the following goals: the backbone of the country. In a country where justice is stable, there is prosperity and unity; a country governed by reason, a country governed by reason of justice, prosperity and unity; Satisfaction encourages us not to be materialistic, to be indulged in, or to be in the habit of accumulating wealth or to forget the affairs of this world. It is safe to say that "Qutadg'u bilik" was essentially a charter of its time.

Analysis.

At the same time, the book "Hibat ul haqoyiq", which was written at the same time as "Qutadg'u Bilik", is of great moral and educational value. This work is also a pendulum written in Turkic language, which is well-read by all social groups. Therefore, this work has survived through generations, enduring history tests, such as "Qutadg'u bilik". The moral, educational, and philosophical meanings expressed in these two works are both educational and educational. The work of Hibat ul Truth expresses certain influences of the "Qutadg'u bilik" in its form and content. It is known from history that the Karakhanids developed Turkic-Islamic culture in the X-XI centuries. From that time on, there was a literature that influenced Islamic religion in terms of form, weight and ideology. Scientist G.Khojanova claims that Fitrat's "Hibat ul-haqoyiq" from Yusuf Hosib's poem "was written a century or two later" is in line with historical fact. Karim Shoniazov, Doctor of Historical Studies, who studied the history of the "state of blackness and robberies," states that "Hibat ul haqoyiq" was written in the 12th century." Another linguist-philologist, Prof.Rajabov, who took part in the debate, argued that "Hibat ul Haqoyiq" belongs to the eleventh and twelfth centuries.

Economic and cultural ties between Turkic tribes living in Central Asia and elsewhere in the eleventh century are intensifying. At the same time, the acceptance of Islam by some Turkic people required the development of economic, cultural ties with Arabs, and the writing of works that allowed them to study the life and culture of both peoples. This is the reason why the work "Hibat ul-Haqoyiq" came about. This work also includes didactic issues, such as "Qutadg'u bilik". Ahmad Yugnaki interprets his views on the social, political, ethical, religious, and economic relations of the time.

As the population of the Turkic-speaking peoples grew up in the Karakhanid country, the vitality of the mother tongue increased. Especially the political consolidation of the Turkic tribes has led to the development of the national traditions of the Turks. They began to think about creating their own literature in Turkish and using their native language more widely. As a result, the creation of scientific books in the Arabic, Persian and Turkish languages was carried out in the Karakhanids. The development

of science and culture started by the Samanids during the Karakhanids. The research of such great scholars as Al-Farabi, Ibn Sina and al-Biruni from Central Asia continued. The 11th and 12th centuries are widely regarded as the period of publication of books promoting pedagogical ideas in East and Central Asia. Among the people, such as Ibn al-Mukaffa's "Kitab al-literature al-Kabir", Ibn Qutayba's "Uyun al-Akbor", al-Jahid's "Kitab at-Taj", Nizam al-Mulk's "Siyosatnama" widespread instruction books were created.

In the country of Karakhanis, the issues of youth education, the development of people's moral traditions, their upbringing, education and training were gradually being solved. The need to preserve and further improve the advanced cultural life of the Turkic peoples has increased. This necessity has led to the emergence of such works by Yusuf Khos Hajib as "The Existing Knight" and Ahmad Yugnaki's "Hibat ul al-Haq". Caucasus's work, "The Nightmare" appeared in Persian Persian literature at that time. All three didactic works were created in the Persian-Tajik literature of "Qabusnoma". The "Hibat ul haqoyiq" was written in the everlasting spring of Aruz, and the "Nightmare" was written in prose. In 82-83 years of the 11th century, the grandson of the king of Western Iran, Caikovus bin Iskandar, created a book of advice for his son Gilonshah. He calls it "Nightmare" in honor of the Nightmare. The book "The Nightmare" was created because of the spiritual need of the day. The author of the work in the Qabusnama will include surahs of the Koran, hadiths and stories describing the activities and instructions of the Prophet. Upbringing of the nation has always been the most pressing issue. It is no secret that the Qobusnama has also been known for several generations, such as "The Knowledge of the Giver" and "Hibat ul haqoyiq." The uniqueness of the two works above is that the narrative, compelling anecdotes, and short stories help to make the book more enjoyable and readable.

Discussion.

It should be noted that science and culture developed in the country during the Qaboos, and scientists gathered in the capital Jurjan. Jurjon has become a major cultural center. The great Uzbek scholar and thinker Abu Rayhan Beruni lived in the Jurjon-Qabus Palace at the end of the first millennium and wrote several scientific works here. Academician Aziz Kayumov writes: "For some months, Abu Rayhan Beruni has been at the palace of King Kabus. Kabus is still kind to Beruni, and he is happy to see him in his palace and in his palace. In the thousandth year, Beruni completed his work "Monuments from the Ages," and presented it to Qabus ibn Wushmagir, the ruler of Jurjan. Caucasus, the author of the "Vigilance", was also a scholar of encyclopedic knowledge of his time. He was well-versed in medicine, astronomy, and especially spiritual. He

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studied the pre-existing works of science, culture, developed cities of Samarkand and Bukhara, studied the works of Nosir Khisrav's "Saodatnoma" and "Roznoma". In the 11th century, during the development of this science, "Qabusnoma" was created. The stories in this work provide both artistic and artistic excellence. Comparing the work of scholars who have studied all three, the book "The Knowledge of the Rings" has been extensively studied in linguistics, texts, and literary studies. It is a standalone study of this work. As we tried to systematize the study's history, we recognized that this work had a lot of complexities. Not only linguists or literary critics, but also philosophers, economists, political scientists, lawyers, folklore scholars, educators and many others.

We found it useful to divide the study into two parts, in order to organize the study. The first focuses on the study of the work abroad, and the second one examines the study of the work in our country.

It is sad to say that we did not find a special study in the Uzbek literary studies of Caikousus' "The Nightmare". Even in this unique masterpiece, the didactic spirit is as strong as the other two.

In 1860, Qabusnoma was first translated into Uzbek by the great Uzbek poet Ogahiy. The well-known scientist Subutoy Dolimov, who first introduced Uzbek readers to "The Nightmare". Unfortunately, in all three editions of the "Nightmare" in the Soviet period, Subutoy Dolimov did not include chapters 1,2,3,4,15,23, and the introduction and some of the chapters were greatly reduced. It was adapted to the ideology of the period. This had a negative effect on the qualities of the work. The book "The Nightmare" can be found in the book by Mels Mahmudov "Dream of a perfect human ancestor". In this booklet, he makes some remarks on the "Rebellion". The author writes a caption entitled "Has Shaykhur met with Chairman Kaikus?" It talks about the author and the author of the book "The Nightmare." Reflections on the date of the death of Caikovus and the idea of the "Nightmare" were given. Based on the foregoing, we can conclude that the works of " Qutadg'u bilik" and "Hibat ul haqoyiq" have been studied. And the "nightmare" requires special research. All three writings have not been studied comparatively, and each writer's style has not been defined. We aim to focus on that in our work. For example, there are human beings who live forever. Because the main purpose of literature is to love the good and to incite evil.

The "Qutadg'u bilik" is reminiscent of the Firdavsi's "Certificate" in terms of structure, genre, weight, artistic means, covering virtually all issues that need to be addressed and resolved in a timely manner. The repetition of the ideas of "Kutadgu Bilig" and the repetition of many of the ideas in the poem in the works of poets of almost all later years testify that

the tradition started by Yusuf Hojib continues. will give.

These lines in the "Qutadg'u bilik" are similar to the views of the language in the "Hibat ul haqoyiq" The Persian-language book "Qabusnoma", however, has been interpreted as a bad word. Certainly, the similarity and identity of these lines is due to the interplay of didactic works. The poem is a poem and then a short prose. The praise and praise of the Prophet, then the book's value, the name, the giving of the khan, the author's award, the four symbolic heroes, the Turkish name, the discussion and question between these four heroes. The event is After the prose introduction, there is a poetic introduction of 77 bytes. The contents of Chapter 73 are then given. The first eleven of the seventy-three seasons include praise, praise, and praise for Karakhan, 7 kavakibs and 12 zodiacs, language benefits, author excuses, benefits of knowledge and intelligence, the book's name, and the statement of aging. Beginning in the twelfth season, the story goes directly. Table titles are given in the text in the title. The play begins with a small plot: Auntie comes to his palace and is welcomed to the palace when he learns that the ruler of Kuntugdi's love of science, education, and scholars and scholars gathers and sponsors them. This is how the car's life ended, and instead of his son, he went to the square. There is no specific plot in the work. But in the course of the four heroic discussions, various vital issues are intertwined and united. In each chapter, a specific issue is given and a closing one by the end of the statement is given, and then the poet listens and says what a wise person has said. a quadruple is given, and the idea is summarized here. Except for about one hundred and eighty fours and 71.72,73 chapters, " Qutadg'u bilik" is written in a genre-style (rhymed binary) style, suitable for the Eastern epic type. There has been a long debate about the weight of the box. Many researchers said it was written in ten Hijabs, many of them said it was wrong, but many of the bytes were defective, due to the difficulty of applying turkey to turkey. The "Qutadg'u bilik" was written in the midst of a great deal of merriment as the weight of Firdavsi's "Shahnameh"."Qutadg'u bilik" is a literary work. It is an encyclopedia that combines the principles, methods, and measures of morality and behavior, education and upbringing, and spiritual maturity. True, it has lyrical examples: spring description, Bukhorhan anthem, excuses, pity, and more. It contains the drama elements: the scene of the car's arrival at the eligibility, the death and the arrival and return of the son to Father. But this work is a textbook of instruction, morality and wisdom, written in a didactic sense. The issues posed in the work are not directly reflected in the story, but in the adventure of the heroes, but in the sermon, the conversation, the debate and the questions. This is true not only in the

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"Qutadg'u bilik", but also in many other didactic and artistic works.

Each chapter of the "Qutadg'u bilik" deals with a specific issue, the chapters interconnected with the ideological content, one complementing and improving the other. The language of the language was understandable to all Turkic tribes, from Kashghar to the Caspian, and the language under the name "Bugrahan" was an example of a literary language that included all the languages of the peoples of Bukhor Khan. It appears that the writer was able to comprehend the peculiarities of the language, the ability to use the words, the future development of the literary language that should be understood by all the small and large Turkic tribes, spread across a wide area. He was able to imagine the laws, laws, and succeeds. The language of the work by Yusuf Khos Hajib was an example of literary language of the eleventh century.

Ahmed Yugnaki's work, "Hibat ul Haqoyiq", contains 254 bytes. Writing about the composition of the work, he wrote: "I have corrected these words in fourteen chapters." However, some of the chapters have omitted the titles of the work. As a result, the number of chapters has declined. It continues the tradition of Oriental literature while writing the novel. Chapter 1 begins with praise: Praise the Creator, hope for His mercy, ask for help in writing the work, that the Creator shows the existence of all things, creates the living from the dead, the living from the dead, the only Almighty God. The second chapter deals with descriptions of the Prophet's praise, whether there is any equivalent among the prophets, and the enjoyment of language to praise him. Also, the four Caliphs - Sadiq (Hadrat Abu Bakr) and Farooq (Omar). Zayn Nurin (Uthman) Ali is also praised. In chapter three, the writer Ahmed Dod Sipohsolor praises the gentleman. In chapter four, the reason for writing the book is explained. The purpose of "Hibat ul-haqoyiq" begins in Chapter 5. The aim of Adib Ahmad is to bring attention to the reader, to the detriment of the ignorance and the ignorance of science, which is an important factor in the upbringing of a person of peculiar literature. "The key to human happiness is knowledge." This instruction can also be found in the box. In Chapter Six, stopping what the Prophet said about learning, the correct word seems to be meaningless to an uneducated person, judging that such instruction is useless. Ignorant and ignorant people regret that they do not know the value of education, and that they are not always clean. Chapter 7 is a logical continuation of the previous chapter, and the author does not compare the scholars and the ignorant and make his conclusions. He now invites all, including the ignorant, to learn.

The books of Adib Ahmad have always served to improve society. He condemns materialism. The writer's arguments are in line with that of the Master's Theories in the Box. Along with the didactic spirit of

both works, the widespread belief in the voluntary living of poverty in its time affected both works.

"The titles of each chapter in the work are based on hadiths. In addition, both of the works state that refusal to collect money in this world is desirable for people of all types, and condemns the beating of man on the property. Therefore, in the following chapters of Hibat ul-Haqoyiq, Muhammad's (pbuh) chapter on the development of humility and haughtiness; about greed; that people want three, even though two "valleys" are full of gold; About obeying God's commands and mercy; on overcoming anger, on God's ability to do everything, on the path to faith, on his faithfulness to the Messenger, and on the love of God; about waiting for joy in prayer; The admonition and admonition that there are more than one thousand enemies is a big step towards the formation of a perfect man.

The book "Hibat ul haqoyiq" is composed of four parts and is written in Aruz's great pleasure. The lexical, grammatical, and phonetic features of "Hibat ul Haqoyiq" closely resemble the common language features of other literary monuments written during the Karakhanid period. At the same time, the work has some linguistic features compared to other monuments. "Hibat ul haqoyiq" reflects the characteristics of deafness, sharpness and upright language, and includes elements of Oguz-Kipchak language. In the work "All right, with a strange tongue," Speak and speak truthfully" The writer says that it was written in the language of Kushu. Kashgar is not Uyghur language. The language features of the literary works of the Karakhanid period differ from the ancient Uyghur language with their lexical, phonetic and grammatical characters. Comparing the literary heritage of the period with the works of ancient Uighur languages was conventional. By the X-XII centuries the political activity of the rigid and pagan tribes was growing and their authority was increasing. Most of the tribes that lived in the areas ranging from the Amu Darya to Upper China are clusters. There are reports that there were clogs in the vicinity of Kashgar, where Uighurs live. However, fiction also prevailed in the language. Hence, the language of fiction, which was based on the language of the Koranic, based on the language of chagrin, yagma, black, or Uigur, served as a literary language. "Hibat ul hakayiq" is not in the Uigur script, either. we conclude that it is written in this language. Makhmudov also commented on this. It is known that "Hibat ul upright" was written in the Turkish dialect of the Eastern Kashgar-Hakania, but "Hibat ul upright," although the number and position of the Arabic-Persian words in the Hibat ul al-'Aq. Thus, it is likely that the Arabic and Persian languages had a strong influence on him, since "Khibat ul upright" was written long after the story of Yusuf Hosib. The vivid proof of this is the name of these works. The title of Yugnaki's work is Arabic - "Hibat ul upright" (or

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"Atebat ul desiqiq", "Aybat ul aliqiq") Even the titles of the chapters are often Arabic words. There are three manuscript copies of the "box". These copies are called Vienna, Cairo and Namangan. The first copy of the book was discovered in Istanbul in the 1920s. This copy was copied with a Uigur inscription in the 15th century. The scholar Hammer Purgsthal, who discovered the manuscript, submitted it to the Royal Library in Vienna. Therefore, this copy is called "Vienna". The second manuscript was found in Cairo in 1897. This copy was copied in the Arabic script, which is slightly different from the Herod version. This copy does not include some of the "Vienna" copies. The third copy of the Knight in Namangan was published in 1914. This copy was also copied in Arabic, such as Cairo. This copy is more perfect than any other copy.

According to the common objections of the scholars who examined the manuscript copies of the Hibat ul Haqqi and prepared it for publication, the original work has not been reached to us. Rashit Arat Rahmatiy calls the copy of the work written by Abdurazzaq Bakhshi in Istanbul with Arabic and Uigur inscription "B" and the copy of "A" in Herat copied by the unknown sixteenth century in Turkey as C. These copies are stored in the Istanbul library. He also noted that copies of "D" and "E" are available in other Turkish libraries, and "F" is available in the Berlin library. The "A" copy of the work was in the summer of Uighur, and it was reported that it had been copied by a secretary named Zainul Obidin in Samarkand. This copy of the work consists of 246 bytes. A copy of the "B" of the work in the fifteenth century from Central Asia by Abdurazzaq Bakhshi tells Najib Osim that he had copied the manuscript in Uigur and the Arabic alphabet.

The bulk of the moral and educational works of oriental scholars are based on surahs of the Koran, hadiths and stories narrating the prophet's activities and instructions. The "nightmare" is no exception. If we compare the structure, plot and genre characteristics of the "Qabusnama" letter to the "Awakening" and "Hibat ul Truth", we draw the following conclusions: 1. The poem is written in poetic and didactic style, while the "Qabusnoma" is written in the prose line. 2. "The Knight" and "Hibat ul upright" were created in Turkish literature, and "Qabusnoma" in Persian literature, and all three works were created at the same time, didactic. 3. In all three chapters, the chapters of the Koran, the hadiths and stories telling us about the prophet's activities and instructions are the basis of his work. 4. The name of the work "Qabusnama" has to do with the king Qabus.

NOMA (Persian. "Letter, Letter") is a type of poetry written in Oriental literature. The book was

originally written in Uzbek classical literature in the form of a ghazal and consisted of a poem written by a lover. Recently, a poetic and prose illustration of events related to a historical figure or heroine has been called anonymous. The word "letter" ("Boburnoma", "Humoyunnama") in the names of some artistic works does not mean the letter or the "genre" but means the historical work about that person. Noma first appeared in Firdavsi's work as a fiction. These works, in turn, served as the foundation for the birth and formation of the genre of the poem.

Conclusion.

In "Qobusnoma" medieval essay art (this technique, used extensively in our poetry, refers to the lyric character's addressing to other persons, things, expressing his innermost experiences, feelings, wishes, and thoughts when addressing them) According to their mothers, the work opens with an introduction. It discusses the pandemic plan, the goals and objectives of the book, and the reasons for writing. The author also does not forget to honor his ancestors. These chapters, in turn, lead the reader to the book of the book's events, which encourages the reader to read. In each chapter of the Qabus, the issues raised are in full accordance with Islamic moral principles and ethical principles, which are very relevant to the time of the Caucasus. The dominance of the spirit of the rule of law from the beginning to the end of the work also provides the basis for this conclusion. Caucasus emphasizes these aspects with great emphasis, and it is understood that the law and the rule of law are required for the time being.

This work, which is the only spiritual monument of Caikovus, is not only a pendulum, but also a unique example of fiction in the history of Persian language and literature of the 11th century. Because the author strives to make artistic reflections to ensure that the stories he has shared are both expressive, literary and aesthetic, and memorable. For this purpose, the author, who is a creative writer, places a wide variety of stories, poems, stories and articles in the text that are relevant to the discussion topic. Some of these are excerpts from other writers, most of them are the product of Uncurulmanian Caikovus. These unique didactic works are our greatest treasure. They never grow old, fall into crisis, or become useless. They are the stainless gold, the timeless light that illuminates the road, the dignity of money and the glory of the nation. In it, the ideas put forward are centuries-old, but they are still important. It is necessary to write volumes, to interpret, to interpret all their qualities, to serve the interests of the upbringing.

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