**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Ma`naviyat xazinasi. Torishmoqlar.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

**III. YANGI MAVZU BAYONI.**

Aziz o'quvchi!

O'tgan yili adabiyot darsidan anchagina saboq oldingiz. Adabiyot ni- ma ekani, odamlar badiiy asar o'qishga nega qiziqishlari, adabiy asarlar qanday turlarga ajralishi-yu uning ayrim mumtoz namunalaridan xabardor bo'ldingiz Dars Javomida o'rganilgan ko'plab asarlarhamon yodingizdan chiqmay, Sizm o'ylantirayotgan bo'lsa ham ajab emas. Bu holat-yaxshil >k alomati. Ya'rn, Siz bu asarlarni faqat baho olish uchungina, shunchaki o'qnnabsiz. Diqqat bilan, ko'nglingizni berib mutolaa qilibsiz. Ularning qahramonlari Sizning yuragingizdan joy olibdi. Bir so'z bilan aytganda. ma'naviy olamingiz ke-igayib, yanada go'zaUashibdi!

O'zbekiston Respublikasi Prezidepf Islom Karimov o'zining «Yuk- sak ma'naviyat-yengilmas kuchs asanda adabiyotning inson hayotidagi o'rni va ahainiyatiga alohida to'xtalar ekan. jumladan ahunday deydi:

«Insonni, uning ma'naviy olamini kashf etadigan yana bir qudratli vosita borki. u ham bo'lsa. so'z san'at/, badiiy adabi>otdh. Adabiyotning insonshunoslik deb, sho-r va yozuvchilarning esa inson ruhining mu- handislan, deb ta'riflanishr bejiz emas, albatta»'.

Xo'sh, inson ma'navivatining. ruhiyatining yuksalishida adabiyot, kitob mutolaasi qanday o'rin tutadi?

Inson hayvondan farq qilaroq, nafaqat moddiy ozuqaga, balki ma'naviy-ruhiy oziqqa ham muhtoj lik sezadi Bu nima degani?

Agar Siz iste'mol qiladigan oziq-ov qatlar jismingiz ehtiyojlarini qondirib, uni holsizlanishdan asrab, doimiy quvvatlantnib tursa, ma'naviy oziqlanish Sizn ruhiy bovitib, tetiklashti ,nb. ma'naviy qashshoqlashishdan asrayrii Odamning moddiy boyliklari ko'payish. ur» o'z-o'z.dan ma'na­viy boy ailib qo'ymay di. Inson och-yupun qolmaslik to'g'risida qanchalik o'ylasa. o'zini ma'naviy yuksahirish to'g'risida ham undan-da ko'proq jon kuydii.shi kerak bo'ladi Ma'naviy yuksalishning eng samarali yo'llaridan biri esa kitobga oshno turinish. jumladan. adabiy asarlar mutolaasiga ixlos qo'yishdir.

Adabiyotning avnan ma'naviyat xazinasi ekanligining yana bir sababi shundaki- uning bag'nda hozirga qadar insonivat ardoqlab kelayotgan eng tansiq hislar - insonparvarlik (gumanizm). adolat. shafqat. o'zaro hamjihatlik. do'stl-k. mehr va muruvvat. sevgi-muhabbat. go'zallikka tashnalik singan o'Imas insoniy tuvg'ular jainuljamdir. Adabiyotga oshno tutingan odam qalbiga bu hislar ko'chib o'tishi. uni hazrati insonga aylanrrishi. hayotiga nur olib kinb. turmushini turfa mazmun bilan boyitishi aniqdir.

Yurtboshimiz «Yuksak ma'naxiyat — yengilmas kuch>> asanda xalqi- mizdan yetishib chiqqan, uning dunyoga ma'nfatli millat sitatida tanilishiga ulkan hissa qo'shgan buyuk ijodkoi lar xizmatiga yuksak baho berar ekan. jumladan. mutafakkir bobomiz Alisher Navoiyni quyidagicha ta'nflaydi:

«Agar bu ulug' zotni avliyo desak, u avliyolarning av liyosi, mutafak­kir desak, mutafakkirlarmng mutafakkiri. shoir desak, shoirlarning sultonidiD)1.

Ko'ryapsizki, xalqqa xizmat qilmoq uchun, uning yodida abadiy qol- moq uchun so'zga. adabiyotga. ma'rifat va ma'naviyatga sidqidildan xizmat qilishning xosiyati beqiyosdir.

Sizni badiiy adabiyotni ixlos bilan o'qishga da'vat etayotganimiz- ning sabablari ko'p, albatta. Bu masalada, keling, uzoqqa bormay, o'zingizdan kclib chiqayhk. O'tgan o'quv yilida o'nlab shoir-yozuv- chilarning qator asailarini o'qib-o'rgandingiz. Endi ayting-chi, shu asarlarni o'qigan va uqqan tengdoshmgiz bilan ularni o'qimagan yoki o'qisa-da uqmagan sinfdoshingiz orasida qandaydir farq bonni-yoqmi?

To'g'ri, adabiyot va boshqa san'at turlarining insonga ta'si.i darrnv sezilib-bilinib qolmaydi. Xudd. yoshingiz ulg'ayayotganini o'zmgiz sezishingiz qiyin bo'lganidck, adabiyotning Sizga o'tkazayotgan ta'Mrini ham qo'l bilan ushlab, ko'z bilan ko'rish inumkin emasdek. Lekin ko'p kitob o'qiydigan, adabiyotga chin dildan qiziqadigan do'stlaringiz yurish- turishiga, odob-axloqiga razm solib qara>angiz, ular boshqalardan ancha ajralib turishini sezmaslik-ko'rmaslik ham mumkin emas. Ularning gap- so'zlari salmoqli, mazmunli bo'lib borayotgani, bu bolalar ko'cha changitib yurishdan ko'ra biror foydali mehnat qWishga harakat qilishlari, uyatsiz so'zlar buan lafzini bulg'ashdan tiyilishlanni ham sezsangiz kerak. Ular uyda yozib kelgan inshosi yoki referatini o'qib berayotganida eng to'- polonclu smfdoshlaringiz ham jimgina eshita boshlagani ham bor gap.

Xo'sh, bu kitobsevar bolalarning boshqalardan bir-ikki qadam ol- dinroqqa o'tib olishlanga ham ota-onalar, ham ustozlarning nazariga tushishlanga ko'proq nima sabab bo'ldi? Nega ko'plab tan ol.mpiadalanda aksarivat o'shalar g'olib chiqyapti? Nega maktabingizda o'tkazilayotgan «Davlat tili bayrami»ga sinfingizdan avnan shu bolalar tanlab olindi? Nima uchun bu doStlanngiz orlidan turli xunuk gaplar eshitmaysiz? Ularni boshqalardan ildamroq yunshiga kuch berayotgan narsa nima ekan?

Barakalla, to'g'ri topdingiz! Buning nomi - MARIFAT. Kitob orqali. adabiy a-arlami o'qib-o'rgani>h tufayli orttirilgan bebaho boylik - ma'­naviyat va ma'rifat!

**IV.MUSTAHKAMLASH**

1.O'zbekiston kespublikasi Prezidenti Islom Kanmovning badiiy ada­biyot va ijodkorlar haqidagi fikrlarini so'zlab benng.

2.«Adabiyot» so'zining lug'aviy ma'nosini izohlang.

3.Adabiyot nega «ma'naviyat xazinasi» deb nomlanishni tushunti.ib benng.

4.Qaysi adabiy dsariv o'qiganingisdan keyin o'zingizda jiddiy o'zgarish his qilgansiz? Shu o'zgarishni izohlab bera olasizmi?

5.O'zingizni vetarli darajada kitob o'qiyapman. deb hisoblaysizmi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: G`afur G`ulom hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

**III. YANGI MAVZU BAYONI.**

**G'afur G'ulom**

**1903-1966**

Taniqli o'zbck adibi G'afur G'ulomning tariimayi holi, «Mening o'g'ri- gina bolam:» nomli hikoyasi bilan o'tgan o'quv yilida tanishgan edingiz. Yod-ngizda bo'lsa. bo'lg'usi adib 1903-yjlda Toshkent shahrida tavallud topgan. Uning avni o'ynab-kuladigan. baxtli va betashvish kunlarni ke- chirishi lozim bo'Igan bolalik onlari B'rinchi jahon urashi davri (1914- 1918-yillar) ga to'g'n keldi. Ota-ona idan yosh yetim qolgan G'afurjonning boshiga juda ko'p ko'rgiliklar tushadi. Garchi uaish bizning yurtimizdan juda iizoqda olis Yevropada kechayotgan bo'lsa-da, uning sovuq nafasi butun o'lkannzni qamrab olgan edi. Shahar va qishloqlar och-nahor odam- larga. tilanchi va dev onalarga to'lib ketgandi. Urush tufayli runnush tobora og'irlashar, qimmatchilik v a qahatchihk (oziq-ovqat va boshqa mahsulotlar- ning yetishmasligi) xalqning tinkasini quntar darajaga yetgandi Bunga qo'- shimcha. yurtimizni bosib olgan chor Rusiyasi mustamlakachdari uru$h ortidagi og'ir qora ishlann bajartinsh uchun bizning o'lkamizdan ham erkak- lami -qo'lidan ish keladigan kishilarni majburan mardikorlikka olib ketardi. Boquvchisidan ajragan xonadonlar. ayollar va bolalar nihoyaida ayanchli ahvolda qolgan. shu sharo-tda og'irmehnat bilan yetishtiraladigan aksariyat noz-nc'matlarni chor hukumati tVfti bahonalar. aldovlar bilan yurtdan tashib ketardi. Ko'chalarda daydib yurgan to'p-to'p tilanchilar va gadoylar safiga urush bo'layotgan joylardan jon saqlash uchun qochib kelgan yuz minglab och odamlar ham qo'shilgandi Bo'lg'usi adib mana shu musibatga to'la kunlarni o'z boshidan o'tka/ar ekan, bolalik tasavvurida bu ko'rgii.klar uzoq muddatga muhrlanib qol- masligi, qalbini larzaga solmasligi mumkin emas edi, albatta Keyinchalik — 1936-yilda yozuvchi bu o'tmish hodisalarini xayolida qayta jonlantiradi va o'ziningmashhur«Shum bola» nomli qissasini yaratadi. Bu qissa uning umrining oxi iga qadar vanada sayqallanib, boyib boradi. o'tgan asrning 60-}illarida hoziigi mukammal holiga kcliiriladi.



Quyida ana shu qissadan bir parchani e'tiboringizga havola qilar ekanmiz, avvalo bu parchani sinchiklab mutolaa qilishingizni, qolaversa, maktabingiz kutubxonasidan G'afur G'ulom k.tobini topib, asarni to'liq holda c'q'b chiqishmgizni istar edik. Shuni bilingki. mazkur qissani bu- gungi kunda nafaqat o'zbek kitobxonlan. balki dunyoning juda ko'p joy- landagi lengdoshlanngiz ham miriqib o'qimoqdalar. G'afur G'uloniiiing «Shum bola» qissasi dunyodagi ko'plab xorijiy tillarga tarjima qilinib, qa>1a-qayta nashr etilayotgani bejiz emas, albatta.

Qissa to'g'risidagi suhbatni esa undan bir shingil bahramand bo'l- ganingizdan keyin boshlaymiz.

**IV.MUSTAHKAMLASH**

1.G'afur G'ulom hayoti va ijodi to'g'risida nimalarni bilasiz?

2.«Shum bola» qissasida yozuvch'i ung bolalik hayoti to'g'ridan to'g'ri va toiiq aks etgan, deb bo'Iadi ni?

3.Shum bolaning sarson-sargardon kezib yurishining asosiy sababi mmada edi?

4.Shum bola ba'zan yolg'on gapiradi, yomon ko'rgar. udamlandan o'ch oladi, hatto ozgina o'g'rilikka ham qo'l uradi. Un:ng bu harakatlarini qanday baholaysiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: «Shum bola» qissasidan

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1.G'afur G'ulom hayoti va ijodi to'g'risida nimalarni bilasiz?

2.«Shum bola» qissasida yozuvch'i ung bolalik hayoti to'g'ridan to'g'ri va toiiq aks etgan, deb bo'Iadi ni?

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**III. YANGI MAVZU BAYONI.**

**SHUM BOLA**

**(qissadan parch a)**

...Bu qishloqda Sariboy boiis degan katta yer egasi bor ekan. Uning ming tanoblab hisoblangan olmazoriga epchil qo'lli xizmatkor doim zarur bo'lib turar ekan. Ajniqsa, hozir olmalar pishgan vaqti bo'lgani uchun menga o'xshash oshtomog'iga yuradigan arzonqo'l kishilann eshigidan quv lamas ekan. Bu kecha uning xizmatkorlari yotadigan qo'shxonada yotishga qaror berd m. Uzumchi menga yo'lboshlovchi bo'lib ko'rsatib qo'ydi. Boyning qari-qartang aralash vigirma choq xizmatkorlari kechki juvari go'ja ustida edilar.

1. Assalomu alaykum. — deb kirib bord-m. Juda mehribonlik bilan o'z o'rtalariga qabul qildilar. Arz-dodin mi ularga aytdim. Ulardan bitta keksarog'i:

* Asil umring Sariboyda bekorga o'tib ketadi, uka, yosh ekansan.

Bironta boshqa kasbning pa>idan bo'lganingda yaxshi bo'lar edi. Ha. mayli, sal o'zingrr tutib olguningcha o'n-o'n besh kun ishlab tur. Keyin yo'l ngni topib olarsan... - degan dudmal maslahat berdi. Bitta bo'sh sopol tovoqqa bir cho'mich go'ja quyib berdilar. Ikki burda jaydari non bilan -hu oshni maza qilib ichib oldim.

Yoti>hda nam shular o'rtasida qoldim. Yaxshi olmalarni joylab, uzoq shaharlarga yuboradigan yashiklardan ikkitasini yonma-yon karavot qil- dim. Boshimga olma o'raydigan yog'och qiruidisidan yostiq qilib rohat- rohat uyquga ketd'm.

Bu uyqu eshon xonaqosiga qaraganda juda shohona edi. Hech bo'l- masa, bu yerda, tong azonda avrodchi so'filarning qichqirib g'o ldiraydigan har xil duolari kish.ni uyqudan bezovta qilmas edi. Erta b.lan bo'lisning oldiga bordim. Bir qancha stlkillashishlardan keyin boy menga xizmat haqi uchun oyiga xom-pishiq aralash. ona sutidan halol ikki pud o'n yetti qadoqdan olma beradigan bo'ld. Shu paytda boyning avzoyini ko'rib. mening ham haromzoda toni'nm urib qoldi. «Mendan nima ketd\*. bir shart qo'yib qo">ay, bir kun boshimga biror ish tushib qolsa. shu bahona qutulib ketarman», degan xayol bi'an «Boy buv a, - dedim. — endi-ku savdoyimiz pishdi. Shaiiat yuzasidan mol sotganda hamma aybini aytib sotsa halol bo'lar ekan. Mening ham bir aybim bor, shun: boshdan aytib qo'ygamm yaxshi».

* Xo'sh. nima aybing bor? Siyg'oqmisan. tutqanoqm.san0
* Yo'q, aybim bu emas, aybim shuk:. yoshligimdan odat bo'lib qol­gan, har zamon-har zamonda beixtiyor yolg'on gapirib qo'yaman, shunda koyimasangiz bas. Xizmat haqqi mayli. siz a>tgancha bo'lsin.

-Obbo bachchag"ar-ey, quv ko"i:nasan-a. ha. mayli-mayli. Lekin ko'p yolg'onlamagin!

Qiladigar. ishlarim uncha ham qiyin emas. Olmalarga tirgovich qo'ya­man, to'kilgan olmalariii tenb. qoqi qilaman. Bog' qo'riyman. Ba'zida xo'jayinga pul zamr bo'lib qolsa xum-xatala olmalanr aravaga ortib, Darvoza, Sariog'och atroflardagi bug'doykor qish'.oqlarga olib borib sotib kelaman Molga to'g'rab bersa mol yemaydigan olmalarni cho'lda. bug'doy o'rib turgan dehqonlarga bir qadog'ir.i ikki qadoqdan bug'doyga alishaman.

Sariboy bo'lis haligacha xo'jayinlarimn.ng ichida eng xudo urgan badbaxli, ziqnasi edi

Uning oldiga bir ish bilan borsangiz. bo'lar-bo'lrr.as yerda <<innay- keyin» deb so'raydigan odati bor edi. Ana shu «innaykeyin»gajavob topib bera olmasangiz, onangizni Uchqo'rg'onda ko'rasiz. Qamchi bilan yelkaga tushirib qolguvch- edi Chunonchi. borsangiz-da. «qandil olma pishibdi» deb aytsangiz, u sizga <dnnavkeyin» deb savol beradi. Siz albatta: « Shu pishgan olmani terish kerak» deysiz. Yana xudo qarg'agan «iinnaykeyin» deydi. Xayr. «SotKh kerak». deysiz. Yana «innaykevin» deb so'rab qoladi. Vaholanlw, shu yerda gapning o'zi tamom. «Innaykcyin» degan savolga hech hojat yo'q. Ana shunaqa o'rinda javob topib bera olmaysiz-da. boydan kaltak yeysiz.

Sariboy Chuvalachidagi Yusuf kontor bilan qimor o'ynab. uning me- vazorlari. lchki-tashq1 qo'rg'onchasi, butun do' -dastgchining hammasi- ni yutib olibdi. Yusuf kontornsng bog"', ayniqsa. uning bahavo shiyponi bizmng xo'jayinga ma'qul tushib qolib. darrov o'sha yerdan bitta do'n- diqqjna qirg'iz xotinn. olib, bir borgancha o'n-o'n besh kunlab Kalasga qaytmaydigan bo'lib qoldi. Olmalar pishib. to'kilib ketayotibd\*. xo'jay in- dan ruxsatsiz tenshga hcch kim bot.na olmaydi. Otlarga yem-xashak yo'q. Xizmatkorlar och. lekin boy.'ing old.ga borishga hech kimning yuragi dov bermaydi. Har gapdan keyin beriladigan «innaykeyin» savohdan ham- ma qo'rqadi.

Bir kun kechqurun xizmatkorlar bilan o'tirib qanday qilib boyni o'z joyiga chaqinb kelish to'g'risida maslahatlashdik ham kim bonsh-ni o'ylashdik. nima deb chaqirib kelishni fikrlashd;k Toinki «innaykeym» daraidan keyin boyning o'zini tinkasi quriydigan bo'lsin.

**IV.MUSTAHKAMLASH**

1.Shum bola bilan mahalladoshi Omonning qanday farqi bor?

2.Qissadan ohngan parchada Shum bolanmg qaysi xususiyatlari bo'rtib ko'nnadi?

3...Sariboyning Shum bola to'qigan yolg'onlarga chippa-chin ishonishi- ning asosiy sababi mmada, deb o'ylaysiz?

4.5-smfda o'rganganirgiz G'afur G'ulomning «Menmg o'g'ngina bo- lam» hikoyasi bilan «Shum bola» qissasining qanday umumiy j'hat- lari bor, deb o'ylaysiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: «Shum bola» qissasi haqida

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Shum bola bilan mahalladoshi Omonning qanday farqi bor?

2.Qissadan ohngan parchada Shum bolanmg qaysi xususiyatlari bo'rtib ko'nnadi?

3...Sariboyning Shum bola to'qigan yolg'onlarga chippa-chin ishonishi- ning asosiy sababi mmada, deb o'ylaysiz?

4.5-smfda o'rganganirgiz G'afur G'ulomning «Menmg o'g'ngina bo- lam» hikoyasi bilan «Shum bola» qissasining qanday umumiy j'hat- lari bor, deb o'ylaysiz?

**III. YANGI MAVZU BAYONI.**

«SHUM BOLA» ASARI HAQIDA

Xalqimizning «Tuyar.i shamol uchirsa, echkini osmonda ko'r» degan maqolini eshitgan bo'lsangiz keiak. Bu degani «bir falokat ko'pchilik- ning boshiga yog'ilsa hair., u har kimga har xil ta'sir qiladi - «yo"g"on cho'zilguncha, ingichka uziladis deganidir. G'afur G'ulom tug'ilgan oilaning taqdi.i yodingizdami? G'afurjon to'qqiz yoshida otasidan, o'n beshga kinb-kirmay mehribon onasidan ajraladi. Ukalari va singillari bi­lan g'irt yetim qoladi. Yana qanaqa paytda deng? Aytganimizdek, butun dunyoda urushning sovuq nafasi kezib yurgan. o'lkamizda iqtisodiy va ma'naviy tanazzul ayni chuqurlashgan yillarda. Bunday paytda ota-onasiz qolgan bolalarning hayoti juda og'ir kechish.ni tasavvur qilsangiz kerak. Nima bilandir qorin to'yg'azish, egniga kiyim-bosh topish oson ish emas.

«Shum bola» qissasining bosh qahramoni ham shunday og'ir kunlarda otasidan ayrdgan, qariyb siz tengi - o'n to'rt yoshli bolakay. Onasi bir etak bolani boqish uchun kun bo'y i tinim nimaligini bilmaydi. Shum bola bo'lsa, tengdoshlariga qo'shilib, erta tongdan to qorong'i kechgacha ko'chadan kirmaydi. U — yerga ursa ko'kka sapchiydigan. bir joyda uzoqroq turib qolsa yuragi siqilib ketadigan, tinib-tinchimas bolalar xilidan. Kunlarning birida u onasini xafa qilib qo'yganidan xijolat bo'lib, qolaversa, biror oy mehnat qilib, pul topib keiish ihnjida yo'l- ga tushadi. Uning Toshkent atrofidagi qishloqlarda kechadigan sarguzashtlariga sarguzasht ulanib, yarim yildan ortiq davom etadi. Mana shu vaqt mobaynida Shum bola bir-biridan qiziq voqealar ishtirokchisi- ga aylanadi. Pochchasi avaylab boqayotgan qimmatbaho qushlarga qa- tiq, suzma ichirib, harom o'ldirib qo'yadi, do'sti Omonga qo'shilib Sul- ton o'g'ri boshchiligidagi kissavurlar bilan tunni o'tkazadi, ko'chman- chilar ovulida o'lik yuvib sharmanda bo'lishadi, masjid imomining og'ilxonasida o'sallab qolgan ho'kiz o'rniga soppa-sog' eshakm so'yib qo'yib, rosa kaltak yeydi va hokazo.

Shum bola qayerga bormasin. kim bilan to'qnashmasin, hamma joy- da kattalarning o'ziga bepisand qarashi. qo'pol muomalasiga duch ke- ladi. O'zlarini go'yo yetimning boshini silaydigan himmatli kishilar qilib l o'rsatadigan turli noinsof kimsalar uning navqiron kuchidan suvtekin foydalanib qolishga urinadilar. Bu ham mayli, shu vosh bolani turli qin- g'ir yo'llarga boshlovchilar ham topiladi. Masalan, yuzlab qalandarlarga yo'lboshch' bo'lib olib, har gapida qayta-qayta Xudoni tilga oladigan ik- kiyuzlamachi Eshon Shum bolani to'g'ridan to'g'ri o'g'irlik qdishga yo'l- laydi. Fshonning Shum bolaga aytgan quyidagi gaplari uning naqadar tuban kimsa ekanidan dalolatdir:

«Oyoq-qo'ling chaqqongina. epchil >igitsan. Sen ham axir qarab turmasdan, boshqacharoq yo'l bilan bo'lsa ham tirikchilikmng payidan bo'lsang edi, o'g'lim... Axir kissa-karmon degan gaplar ham bo'lad Naqdina pul - ham yengil, ham qimmat, ham yashirishga oson bo'ladi. Naqdina bo'lsin, bolam, naqdina bo'lsin...»

Shaharning bir chekkasidagi xaroba uyni nashavand-bangilar yig'iladigan takyaxonaga aylantirgan Hoji bobo ham o'zicha xudojo'ylikda boyagi Eshondan qolishmaydi. Biroq uning qilayotgan ishlari Xudoning aytganlariga mutlaqo teskariligi bilan o'quvch.ni hayratga soladi. Biroq, shunisi muhimki, G'afur G'ulom mana shu nursiz, qabohat va jaholatga to'la muhnn' yosh bola nigohi orqali rang-barang mazmunga to'la holda tasvirlaydi. Qissani o'qir ekansiz, undag1 hodisalarning qi- ziqligi. qahramonlar xarakteridagi yorqin jihatlar Sizni butunlay o'ziga rom dib oladi. Garchi, yuqorida aytgammizdck. bosh qahramon duch keladigan odamlaming ko'pchiligi ochko'z. xasis, nazari past kimsalar bo'lsa-da, bizning Sbum bola bunday kimsalarni bir ko'rishda taniydi. ularning chirkin muhitidan iloji boricha tezroq quailish yo'llarini qidiradi va albatta topadi! Mana shu paytlarda Shum bolaning naqadar topqir. ziyrak. ba'zan esa, yaxshi ma noda shum bola ckaniga qayta-qayta amin bo'lamiz.

Qissadan o'qigan parcham.zda ham Shum bolaning Sanboyday ezma. injiq, xasis kimsani boplab dod-n. berganiga guvoh bo'ldik

Avvalo shuni aytish kerakki, Shum bolaning Sariboyni mot qilish usuh Sharq xalqlari og'zaki ijodi namunalarnii — ertaklarni ijodiy qayta ishlash mahsul. hisoblanadi. Biron muhim voqeani aytish uchun uru bu voqeaga mutlaqo aloqasi yo'q tafsilotlar orqali bayon qilish usuli. jumladan, «Uch yolg'onda qirq yolg'on» ertagida uchraydi. Sharq adabiyotining katta bilimdoni hisoblangan G'afur G'ulom «o'z Shum bolasmi» bu safar ayni shu usul bilan Sariboynmg g azabidan omon olib chiqib ketadi.

**IV.MUSTAHKAMLASH**

1.«Shum bola» qissasi asosida yaratilgan badiiy film bilan qissaning o'zi oraoida qanday farqlarni achratdingiz?

2.Adabiy asar asosida yaratiladigan kinofilm yoki spektakllar o'sha asar bilan bir xil bo'lishi kerak, deb hisoblaysizmi? Kinofilm va qissaning o'ziga xos hikoya yo'sinini solishlirishga harakat qiling.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Turob To`la hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

**III. YANGI MAVZU BAYONI.**

**Turob To'la**

**1918-1990**

O'zbck istonda xizmat ko'rsatgan san'at arbobi. O'zbekiston alq shoiri Turob To'la 1918-yilning 24-dekabrida hozirgi Janubiy Qozog'iston vdoyatining Turbat qishlog'ida tug'ilgan. Ota-onasidan erta ayrilgan Turobjon bolalar uyida taMim-tarbiya olad., 1934-1938-yillardaloshkent teatr bilim yurtida. 1938-1941-yillar oralig'ida Toshkent pedagogika instituti til va adabiyot iakultelining kcchki bo'limida o'qiydi. kunduzi esa ishlab ijodiy va hayotiy tajribalarmi boyitadi. O'qishni bitirgach, respublikamizning madaniy-ma'rifiy tashkilotlarida turli vazifalarda sidqidildan mchnat qiladi. Jumladan. yoshlar gazctasida adabiy xodim. O zbekiston Dav lat radioeshittinsh qo'mitas'da muharnr va suxandon. O'zbekiston Davlat nashriyoti <0"zdavnashr)da muharnr. <s0'zbekfilm» kmostudiyasida ssenariy bo'limi mudin. respublika Kinochilar uyush- masida kotib. Madaniyat vazirligi san'at ishlaii boshqannasi boshlig'i. Hamza nomidagi teatr direkton. O'zbekiston Yozuvchdar uyushmasi huzundagi Adabiyotni targ'ib etish markazi rahbari singari vazifalarni bajaradi.



Turob To'la ijodiy faoliyatini 15-16 yoshidan boshlagan. Uning dast- labki to'plami 1939-yilda «She,rlaH> nomi bilan chop etilgan. Ikkinohi jahon urushi yillarida shciming «Shodligim» (1941-yil). «Tabassum» (1944-yil) nomli to'plamlari e'lon qilindi. Ulardan joy olgan aksariyat asarlarda barcha xalqlar qatori o'zbek xalqining ham ko'nglida to'lib-toshgan fashizmga nafrat. tinch va osoyishta hayotni qo'msash. urushga ketgan farzandlarini sog'inish hislan badiiy ifoda etdgan edi.

Ufushdar. keyin faol ijodiy mchnatga sho'ng'fgan Turob To'laning binn-ketin «Baxt tongotari» (1948-yil), «Muborakbod» (1949-yil). «Bolalar dostoni» (1950-yil), «Qanotlan, qo"shiqlarim» (1955-yil), «Tanlangan asarlar» (1958-yil), <'Oromi|on» (1961->il), «Gulyor» (1968- yil). «Oftob nayzada» (1974-yil) singari she'r va dostonlar to'plamlari. zamondosh o'zbek adabiyoti va san'ati namoyandalariga bag'ishlangan «Nafosat» (1967-yil), «Kamalak» (1972-yil) nomli adabiy portret va xotiralar kitob. o'quvchilar qo'liga yetib bordi. Jumladan. shoiming <'Qa- notlan, qo'shiqlanm» to'plamidan o'rin olgan aksariyat she'rlari (<\*Hayo bilan», «S'imbula». <<Ko'chalar», «Do'ppi tikdim», «Sartarosh qo'shig'i» va boshqalar) respublikannzning ko'plab iste'dodli san'atkorlan tomo- nidan qo'shiq qilib kuylamb. xalq:miz qalbidan ohuqur o'rin egalladi. Turob To'la shu tanqa zamonaviy o'zbek qo'shiqehilik san'ati nvojiga salmoqh hissa qo'shgan ijodkor sifatida tar.ildi.

Turob To'la. bundan tashqan. bir qaneha kinossenariylaryaralilishida, ular asosida milliy kinomizning nodir namunas' bo'lib qolgan filmlar suratga olinishida ham faol ishiirok etdi. Ular orasida «Maftuninginan», «Shashmaqom/>, «Furqat» singari mashhur filmlar bor.

Ijodkor dramaturgiya sohasi rivojiga ham salmoqh hissa qo'shdi. Uning qalamiga mansub <'Qizbuloq», «Nodirabegim», «Momo ver» pyesalari, «Zulmatdan ziyo», sMalikayi ayyor» opera librettolan hamda «Samar- qand afsonasi» baleti librettolari respublikam-z teatrlan repertuaridan munosib o'rin egalladi.

Turob To'la Shekspirning <vQiyiq qizning quyulishi» komediya.T>ini. Pushkin, Lermontov, Nekrasov, Shevchenko, To'qay asarlarini ona tilimizga mahorat bilan o'girgan.

Taniqli shoir, nosir, tarpmon va dramaturg Turob To'la 1990-yil 20- aprelda olamdan o'tgan.

Serqi.ra ijodiy faoliyat sohibi Turob To'la bolalar adabiyoti rivojiga ham befarq qaramagan. U vosh o'quvchi do'stlanga aiovib toniq sifatida 1981-yjlda «Yett' zog'ora qi»sasi» nomli o'ziga xos nasriy a»arini e'lon qiladi. Bu kitobni shuning uchun ham o'ziga xos deyapmizki. unda bir necha nasriyjanrlarda yaratilgan katta-kichik hikoyalar yagona sujet lpiga mohiriik bilan tizdgan. Ular orasida shoirning o z bolaligi bdan bog'liq hayotiy hikoyalar. keksalardan eshitgani rivoyat, afsona. ertak va cho'pchaklar. o'zt to'qigar. ibrath voqealar bayoni bor

Asardagi badiiy lavhalanu bir-binga mazmunan v'a ruhan bog'lab turuvchi qahramonlar sifatida ko'z o'ngimizda «o'ziga to'q. tmch oilada katta boigan yolg'iz o'g'il» - Toshtem.r hamda unga «nihoyatda qiziq. ajoyib hikoyalarnu bosh:dan kechirganlarini» aytib berib charcha- maydigan buvasi — 3axshilla maxsum gavdalanadi

Toshtennming buvas1 hikoya qilib bcrgan. quyida bir parchasiniuna keltiradigammiz voqearn o'qigach ishonamizki. Sizning ko'pchihgmgiz «Yctti zog'ora qissasi>> kitobini kutubxonalaidan izlab qolasiz...

**IV.MUSTAHKAMLASH**

1.Turob To'laning hayotiy va ijodiy faoliyati to'g'iisida gapirib bering.

2.Ota-onangizdan shoir she'rlan bilan aytiladigan qo'shiqlar haqida so'rang va bilib olganlaringizni sinfdoshlaringizga gapirib bering.

3.«Do'nan» asarida Sizga eng kuchli ta'sir qilgan epizod qaysi bo'ldi? Buni izohlab berishga harakat qiling-chi.

4.Odam va otning bir-biriga bu qadar mehi qo'yishining bosh sababi nimada deb bildnigiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: «Do`nan» hikoyasi («Etti zog`ora» qissasidan)

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Turob To'laning hayotiy va ijodiy faoliyati to'g'iisida gapirib bering.

2.Ota-onangizdan shoir she'rlan bilan aytiladigan qo'shiqlar haqida so'rang va bilib olganlaringizni sinfdoshlaringizga gapirib bering.

3.«Do'nan» asarida Sizga eng kuchli ta'sir qilgan epizod qaysi bo'ldi? Buni izohlab berishga harakat qiling-chi.

4.Odam va otning bir-biriga bu qadar mehi qo'yishining bosh sababi nimada deb bildnigiz?

**III. YANGI MAVZU BAYONI.**

**DO'NAN**

**(« Yeiti zog 'ora qissasi» asandan)**

- Mana sen jonivorlami sevasan. buvangga o'xshaysan. Qachon qishloqdan so'z ketsa. albatta tuya. deysan. xo'tik. deysan. Nimaga? Ular b'lan shug'ullanish qiziq. xuddi ular ham seni yaxshi ko'rganday. bil- ganday. aytganlaringm bil'.b qilayotganday. Faqat tillari yo'q. xolos. Yoshligimda mening bir chiroyli, kelishgan do'nanim bo'lardi. Baqavli o'rtog'im edi. birga o'sdik, uni onasining tegidan buvam bilan .kkalamiz birga qabul qihb olganmiz. Onasining qornidan tushiboq. diugillab menga qaragan. bo'ynini bo'ynimga solgan. mgichka-ingichka oyoqlari titrab turardi. Oyoqlarimng to'pig'ida olasi bor edi. peshanasida qashqasi. Ko'zlari katta-katta. kiyiknikiga o'xshagan chiroyli. Buvam bu seniki. dedilar. katta bo'lganida ham men boqdim, mendan boshqadan yem yemasdi. suvga ham meni undardi. birga borardik o'rta ariqqa, o'rta ariq- dan suv ichmay tuiib olardi, Toshloqqa borardik. Toshloqdan ichardi. ennmasdan cho'miltirardim, uzoq yuvardim. Buvam bir kuni uni iamb'1 bilan yuvdilar. Shunday burqirab, xushbo'y tarqatib yurdiki. bir necha hafta uymrz jambil Indiga to'lib turdi. Men ham shunday qiladigan

bo'ldim, jambil terib kelardim-da, buvamga o'xshab buloq suvi bilan yuvardim.

Faqat men minardim uni. Juda yugurik chiqdi, chavandozlar ko'z- munchoq taqib qo'y. deyishdi, ko'zmunchoq taqib qo'ydim, ko'z tegma- sin deb. Ko'pkarlarda minardim, aralashmasdim-u, uzoq-uzoqlarda ko'pkarchilar orqasidan chopardim. U shu qadar quvonib yurardiki. boshini qo'yib yuborsam yetib olishi hech gap emasdi. O'roq mahali o'roqqa ham birga chiqardik, go'ja, ayron olib chiqardik o' roqchilarga. Matansoy degan soyimiz bo'lardi. juda bug'doy bitkuchiydi. Go'ja olib chiqdim-u. bir- ozgina mashoq tersin deb boshini qo'yib yubordim. O'zim g'aram soyasida, g'ir-g'ir shabadada mast bo'lib yotdim, nafas o'tmay uxlab qolibman. Bir mahal uyg'onsam, oftob og'ib qolgan, Do'nanboy, mashoq qayoqda, o'sha tuigan joyida hali ham bir xil holatda turipti. Hayron bo'lib o'rnimdan turdim, bir narsa demoqchiday boshini baland ko'tarib kish- nadi, faqat orqa oyoqlari bilan tepkilanadi-yu, oldingi oyoqlarini yerdan uzmaydi. Yugurib oldiga bordim. bordim-u oyoqlari ostiga qarab qotib qoldim, oldingi chap oyog'iga qop-qora. chipor cho'l ilon o'ralib yotibd o'ng oyog'i esa uning boshini maiaqlagancha ezib turipti. Borib oyoqlaridan majaqlangan ilonning o'rovini yechib tashladim, shundagina o'ng oyog'ini uning boshidan oldi. U end' mashoq tera boshlaganda bu ilonni ko'rgan, menga kelayotganini bilib, g'archcha bosgan.

* Mana do'st, bolam, mana o'rtoq!

Bir kuni mana shunday do'stimdan ayirdilar. (J kunni eslasam, hali- hali jonim achiydi... Mayli, eslay, bunday do'stni eslash savob. Uyimizga allaqaysi qishloqdan mehmon kelyapti, degan gap taiqaldi ertalabdan. Hamma yelib-yugurib tayyorgarlik ko'rardi. Qadrdon mehmonga o'xshadi, dadam ayniqsa hamma tayyorgarliklarni kuzatib chiqdilar. Bir qozonda sho'rva qaynayotgan, bir qozonda qazi, bir o'choqda non yop.layotgan, bir o'choqda somsa. Xullas, to'yga ham o'xshab ketardi. Bir mahal Fayzi dasturxonch paydo bo'lib qoldi- «oh. chug'urchuqlar, Fayzi dasturxonchi kerak bo'lib qoldimi» deb. Shang'illab butun hovlini boshiga ko'tardi. Hoy, Bashor kelin, bu mehmonni bilaman, hammaga ma'lum va mashhur boyvachcha, har qancha qadrdoni bo'lsa ham eringni ko'zdan saqla, — dedi oyiinga qarab. Bu gapning tagiga tushunmadim-u, lekin u meni yomon yig'latib ketdi. Keyin bilsam, ko'zi yomon odam ekan, tikilganini yiqitar ekan. Oyim bechora daiTOv ko'zda turgan narsalarni iehkariga oldirdilar, ko'zdan nari turgani tuzuk, dedilar. Fayzi dasturxonehi kulib: «Yomon ko'rgan narsang bormi, o'shani chiqarib qo'y» dedi. Bo'g'oz qo'yimiz bor edi, orqa maydonga chiqarib bog'lashdi. ikkita bo'rdoqimizni ham, sayrab turgan kaklikni ham. Dadam urishib berdilar, uyalmaysanlarmi, deb. Lekin baribir, dadam rahmatlik boshqa bir narsani ham esladilar, qishlog'imizda g'alati odat ham bor ed., izzat-ikromli mchmon hovliga kirishi bilan ko'ziga tushgan narsangni maqtab qolsa, kctar payti. u nima bo'lishidan qat'i nazar, benb yuborilardi! Shuning uchun ham dadam uyatlik bo'lishdan qo'rqardilar, biron durustroq narsaning ko'z o'ngida tunshini istardilar. lekin topolmay garang edilar. Fayzi dasturxonchining haligi hazilomuz gapi ham qulog'ida edi. Oyim kulib, «Shu kuchugingiz o'lsin, juda yomon ko'ranian, o'shani bog'lab qoLymg yaqmroqqa» dedilar. Birov qattiq, birov sekin buvim miyig'ida kulishdi. Ammo bu Fayzi dasturxonchiga yoqdi, eldan oldin borib ko'zlik joyga bog'lab qo'ydi. Dadam ham negadir indamadilar.

Mehmon kirib keldi.

Kvib keldi-yu, birdan «ehe, turbatliklar aytganicha bor ekan. borakallo- borakallo, men bunaqasini ko'rmaganman!» deb to'g'ridagi otxonaga likilib qoldi. Ne ko'z bilan ko'rayki, u yerda mening do'nan.m bog'log'hk turardi yer tepinib, gijinglab. Kim bog'ladi, qachon bog'ladi, nimaga bog'ladu men ham, dadam ham hayron qotib qolgan edik Mehmon ohista borib sag'rinini siladi, «menga tegma, nari tur» degandek chiyirilib yer tepindi do'nanim. Dadam hamon undan ko'z uzmay turgan mehmonni ichkariga taklif qildilar va olib ketdi'ar. Lekin mehmon hamon unga burilib qarar, mening do'nanimdan ko'z ololmasdi. Yugurib borib, jilovidan tutdim-u- bog'ga olib chiqib ketdnn.

**IV.MUSTAHKAMLASH**

1.«Shang'illab butun hovlini boshiga ko'taradigan» Fay,i dasturxonchi. Sizning nazanngizda, qanday odam?

2.Bolaning otasi mehmondan otni qaytarib olib kelmaganini qanday baholaysiz? U to'g'ri qildimi yoki aksincha?

3.Hikoyachining tili va gap ohangidan uning xarakterini ko'rsatadigan o'r.nlarni topib izohlab bering.

4.Turob Toianing «.Yetti zog'ora qissasi» kitobini topib, to'liq o'qib chiqishga harakat qiling.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: X.To`xtaboev hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

**III. YANGI MAVZU BAYONI.**

**Xudoyberdi To'xtaboyev**

**1933-yilda tug`ilgan**

bugungi o'zbek adabiyotining yetakchi va- killaridan birid.i. U 1932-yil 17-dekabrda Farg'ona viloyatimng Katta ta- gob qishlog'ida tug'ilgan. Otadan juda erta yetim qolgan Xudoyberdi bobosi Erkaboy va buvisi Robiyabibilarning tarbiyasida o'sadi. 1949-yili Qo'qon pedagogika bilim yurtmi. 1955-yili Toshkcnt davlat universiteti (hozir- gi Milliy universitet)m bitirgan. So'ng bir necha vil Farg'ona viloyatining Bag'dod, O'zbekiston tumanlaridagi maktablarda o'qituvchi. ilmiy bo'lim mudiri, maktab direktori lavozimlarida ishlagan. Bo'lg'usi adib 1958-yili Toshkenlga keladi. 12 yil davomida turl. gazetalarda ishlaydi. hoziijavob qalami o'tkir jurnalist sifatida clga taniladi Jamiyatdagi illatlarni fosh etuvchf 300 dan ortiq felyeton yozadi. 70-yillar boshida o'z nodiy fao- liyatin. bolalar hayotini keng tasvirlagan asarlar yaranshga yo'naltiradi. Yozuvchi o'zining tarjimayi holida bu qarorini shunday izohiaydi: <xRuhi dunyosi pok bo'Igan, tarbiyaga quloq soladigan, savob va gunohni bilishga intiladigan, ruhi go'zallikka talpinavotgan bolalar dunyosida ishlasain qanday bo'lar ekan. deb o'ylay boshladim va qaror ham qabul qildim. bolalar, o'smirlar dunyosiga paqqos o'tib ketd'in».



Darhaqiqat. adib, mana, necha yillardirki. yozuvchilik iste'dodini bola­lar va o'smirlarning ma'naviy tarbiyasiga bag'ishlab kelyapti. U ana shu maqsadda yoshlar nashnvoti. «Gulxan», «Yosh kuch» jurnallarida faoliyat ko'rsatib, o'zi e'tirof etganidek, «...Bola va o'smir mhidagi go'zallikni himoyalashga e'tibon> berib kelyapti. Yozuvchi tinimsizmehnati, lzlanishlan, bolalarga cheks.z mehr-muhabbat. tufayli. o'zbek bolalar adabiyotining zabardast namoy anda»iga aylandi. Adib qalamiga mansub «Omonboy va Davronboy sarguzashti» qissasi (1974-yil), «Sariq devni minib» (1968-y il), «Sariq devning o'limi» (1973-yil), «Besh bolalik yigitcha» (1976-yil), «Qasoskorning oKin boshi,>(1981-yil), «Yillarvayo'llan> (1983-yil), «Shi- rin qovunlar mamlakati» (1986-yil), «Mungli ko'zlar» (1988-yil), «Jannati odamlar» (1996-yil) kabi romanlan ana shu xayrli faoliyat inevalaridir.

Xudoyberdi To'xtaboyev yuitimrzda tashkil etilgan «01un meros» xalqaro xayriya jamg'armasi raisi sifatida ham uzoq yillar samarali faoliyat ko rsatgan (1980-1998-villar)

Adibning <sSakiq devni minib» va uning mantiqiy davomi bo'Igan sSariq devning o'limi» romanlan nafaqat o'zbek adabiyoti, balki jahon adabiyoti ko'lamida ham bolalar uchun yarati lgan sarguzasht asarlarning eng yaxshi namunasiga aylandi. Bu romanlarda 6-sinf o'quvchisi Hoshimjonning ajovib sarguzashtlari. uning sehrh qalpoqcha yordamida enshgan qahramonliklan qiziqarl tarzda hikoya qilinadi. Hoshimjon tashlandiq bu uydan oq jundan yasalgan sehrh qalpoqehani topib oladi, Uning sehr-m avval uyidagilar 1 ilan sinab ko'radi. Qalpoqchaning sehrli kuchiga to la amin bo'lgach. uni dastlab qishlog'idagi folbin xolaning yolg'onchikgir.i tosh qilishga qaratadi Oyisiga qo'shilib finbgarlik qilayotgan sinfdoshi Mirobiddinxo'jani tavbasiga tayantiradi. folbin xola xaltachalaridagi donlann almashnnb qo'yib, mijozlarm undan bezdiradi. Sehrli qalpoqcha ishlaridan ruhlangan Hoshimjon uni o'zi o'qiydigan maktabida ham sinay boshlaydi. Qalpoqehani kivib olib, o'qituvchilar konspektlaridan yozina ishlarni ko'chiradf, natijada baholan, o'zlashtirishi yaxsh-lana boshlayd1 biroq shoshqaloqhgi tufayli o'zi ham pandyeydi O'uituvchilar uni koyib. tartibga chaqn ad'lar. Buimsiz, yaxshi baholarga o'qj nav tur b biror-bir kasb egasi bo'lish mumk-n emas, deb uqtiradnar. Lekin sehrli qalpoqchaning kuchiga oitiqcha ishongan Hosh.mjon ustozlarining «ilmsiz bo'lsang, zootexnik tugul, molboqar ham boLla olmaysan» degan gapiga o'jarlik bilan, «bo'laman. bo'laman, bo'laman/>. deydi-da., csh'kni tarsillatib yopib maktabdan ketadi. Maktabini, jonajon qishlog'ini tark etadi. Dastlab ishlan y urishgandek bo'ladi -u sehrli qalpoqcha yordamida ishyoqmas, dangasalar, lo'ttiboz kimsalarning rosa dodin berad1. Ularni qilmishiga yarashajazolaydi. U jinday quv, ayyor, bir qadar lofclv bo"lsa-da, aslida sofdil, ko'ngh beg'araz bola. U doimo yaxshi- likka. ezgulikka iniiladi. Tezroq katta bo'lgisi keladi. sehrli qalpoqcha yoida- rr ida turli kasblarni egallashga harakat qiladi. Ularni bir qadar egallayd. ham, biroq bilimsizligi, tajribasizligi tufayli pand yeydi. Biror-bir maqsadga erishish uchun sehrli qalpoqchadan tashqari, bilim ham kerakligini unutib qo'yadi. Shuning uchun ham qaysi kasbga qo'l urmasin ishi chappasiga ketadi.

Agar siz «Sariq devni minib», «Sariq devning o'limi» romanlarini to'liq o'qib chiqsang iz sehrli qalpoqcha tufayli turli mutaxassisliklan 1 egallagan Hoshimjon har safar chuv tushishi sabablarini bilib olasiz.

Xudoyberdi To'xtaboyevning «Sariq devni min b» asari ko'pgina jahon xalqlari tillanga - jarm 24 tilga taijima qil.ngan, italiyalik buvuk bolalar yozuvchiii Jan.! Rodarining tahsiniga sazovor bo'Igan.

Bolalaming sevimli yozuvchisi X To'xtaboyev 1982-yilda <s0 zbe- kistonda xizmat ko'rsatgan madaniyat xodimi», 1991-yilda esa «0'z- bekiston xalq yozuvchisi» kabi yuksak unvonlar bilan taqdirlangan

**IV.MUSTAHKAMLASH**

1.Adibning hayoti va ijodi haqida gapitib beiing.

2.X. To'xtaboyevnmg qaysi asarlariir bilasiz?

3.Sanq devni minib» romanini to'liq o'qib chiqing

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Sariq devni minib”

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Adibning hayoti va ijodi haqida gapitib beiing.

2.X. To'xtaboyevnmg qaysi asarlariir bilasiz?

3.Sanq devni minib» romanini to'liq o'qib chiqing

**III. YANGI MAVZU BAYONI.**

SARIQ DEVNI MINIB

Bir ji'iatdan olib qaraganda, oyim uyga kiritmay to'g'ri ish qilgan ekan. Nega desangiz, o'sha paytlarda men sehru qalpoq axtarib egasi ko'chib ketgan hovlilarni, go'ng tepalami, eski-tuski k.yim-boshlar tash- lanadigan burchak-surchaklarni tintuv qilib yurgan ed.m. Bir oy avval Qashqir qishloqda turadigan buvim biznikiga mehmonga kelib. sehrli qalpoq haqida ertak aytib beruvdi. Qalpoqni kiyib olgan azamat y igit biram ishlar qiladiki. biram qahramonliklar ko'rsatadiki. agar eshitsangiz, og'- zingiz ochilib qoladi. U hammani ko'rib turadi. Uni esa hech kim. eng ko'zi o'tkir odamlar ham ko'rolmaydi.

-Buvi, buvijon, o sha qalpoqning rangi qanaqa? - deb so'radnn hovliqib.

-Oq jundan to'qilgan.

-Uni qayerdan topsa bo'larkin?

-O'sha qahramon qarib-chirib o'layotganda qalpoqni shu atrofdagi hovlilardan biriga yashirib ketgan, bolam.

-Topsa bo'larmikar?

-Nega bo'lmas ekan. Izlasang, albatta topasan, o'g'lim.

Xullas, o'sha kechadan buyon oromimni yo'qotganman. Kechasi-yu kuadtizi tinim bilmay sehrli qalpoq axtaraman. Ishonsangiz, izlamagan joyim qolmadi. Faqat esk qishloqning chekkasidagi tashlandiq bir uy qolgan, xolos. Bu hovli kimniki - hech kim bilmaydi. Hatto, oyim ham aniq bir narsa ayta olmad..

Kechqurun uyga kirishdan mahrum bo'lgach, oyim aytyapti deb, qo'shnimizdan Kkita nonm qarzga old.m-da, qorong'i tushishi bilan o'sha hovli tomon yo'l oldim. Tashlandiq u>dan xunugi bo'lmas ekan Qaysi burchakka qaramang, ajinami, alvastimi ko'zini lo'q qilib menga baqrayib turganga o'xshaydi. Hatto nazarimda ikki marta bo'ri ham ko'ringandek bo'ldi. Keyin bundoq sinchiklab qarasam, ikkovi ham mushuk ekan. Men titkilamagan burchak qolmadi. Teshikki bor, hammasiga qoi suqib ko'rdim...

Bir mahal charchab, suvsab. holdan toyib o'tirib qolibman. Mudray boshladim. Yo'q, men uxlamasligim kerak, dedim o'zimga o'zim. Keyin shartta o'rnimuan turib sal ichkariroq kird-m. Molxona bo'lsa kerak, oxurda bir to'p latta votibdi. Orasin titkilagan edim... topdirn. ishonasizmi. topdun. xuddi o'shaning o'zi! Oq mayin jundan, chekkasiga ipakdan chiroyli hoshiya tikilgan!

-Salom, qalpoqcham! — q.chqirib yubordim.

-Salom, Hoshimjon! - degan ovoz eshitildi.

-Men seni axtarib yuruvdim.

-Men seni kutib yotuvd.m...

Boshimga ildim-u uy tomon qush bo'lib uchdim. Axir men uning chinakam sehrli qalpoq ekanligini sinab ko'rishim kerak edi-da... Sinab ko'rdim ham. Ko'cha eshikning ustidan oshib to'ppa-to'g'ri uyga kirib bordim. Oyim tepki mashinada Donoga ko'ylak tikib o'tirgan ekan. Yon- ginasiga borib:

-Oyi, - dedim ingichka ovozda. Oyim boshini ko'tarib, u yoq-bu yoqqa qaradi-yu, «tavba» deb ko'kragiga tuflab qo'ydi. Sekin borib la- gandagi sovuq oshni yeya boshladim.

-Oysha. akangdan darak bo'lmadi-ku? - deb so'radi oyim.

-Bilmasam, - deb qo'ydi bir chekkada dars tayyorlab ortirgan singlim.

-Bechora qayerlarda qolib ketdi ekan?

-O'zingiz-da. bo'lar-bo'lmasga urishaverasiz.

Shu payt sovuq osh tomog'imga tiqilib hiqichoq tutib qolsa bo'ladimi, bunaqasiga ilgari hech uchramagan edim. O'ziyam naq o'n besh minut nag'ma qildim-da.

-Tavba! - dedi oyim u yoq-bu yoqqa qarab.

-Tavba! - dedi singlim ham yoqa< ini ushlab.

Demak, qalpoqcham chindan ham sehrb ekan. deb o'yladim-da, ter- mosdan choy quyib ichgan edim. hi qichoq bosildi. O'shangacha ham hech birlari men. ko'i shmadi. Sekin xolodilnikning yoniga bordim-u, eshigini ochib boshimdan qalpoqchani oldim. Oyim bilan singlim baravariga o'rni- laridan turib ketishdi.

-Qayoqdan paydo bo'lib qolding? - ikkovlarining ham savoli shu bo'ldi.

-Xolodilnikning ichida yotuvd'm, - deb yuboribman bilmasdan. Oyim bechora qo'rqqanidan andak bo'lmasa yig'lab yuborayozdi. Darrov meni issiq bag'riga olib yuz-u ko'zlarimdan o'pa ketdi.

-Bolaginam, muzlab qolay debsan-ku! - dedi u tinmay. Issiq ko'rpaga o'rab qaynoq-qaynoq choy ichimhdi. Har choy ho'plaganimda jo'rttaga bir inqillab qo'yaman Ichimga issiq kirishi bilan huzur qilib uxlab qolibman.

**IV.MUSTAHKAMLASH**

1.Romannmg bosh qahramoni qanaqa bola?

2.Unga 10'hq tavsit'beiishga harakat qiling.

3.Hoshimionning xatti-harakandagi ijobiy sifatlar rnmada? Salbiy jihat- lar-chi!?

4.Hoshimjonning sehrh qalpoqcham izlashi bilan bog'hq tasvirlarga diqqat qiling, Ur.ing «oyim aytyapti» deb lkkita nonni qarzga olganim qanday baholaysiz? Sizningcha Hosh'mjonnmg bu harakati yolg'un- chihkmi, shumlikmi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Sariq devni minib”

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Romannmg bosh qahramoni qanaqa bola?

2.Unga 10'hq tavsit'beiishga harakat qiling.

3.Hoshimionning xatti-harakandagi ijobiy sifatlar rnmada? Salbiy jihat- lar-chi!?

4.Hoshimjonning sehrh qalpoqcham izlashi bilan bog'hq tasvirlarga diqqat qiling, Ur.ing «oyim aytyapti» deb lkkita nonni qarzga olganim qanday baholaysiz? Sizningcha Hosh'mjonnmg bu harakati yolg'un- chihkmi, shumlikmi?

**III. YANGI MAVZU BAYONI.**

Ertasiga birinchi qilgan ishim q shlog'imizda yashaydigan Soraxon folbinning ishlanni tekshi.ib ko'rish bo'ldi. Meni biron krsh i komissiya qilib tayinlagani yo'q-ku, lekin shunchaki o'zim qiziqib qoldim-da. O'qituv- chimiz unga ishonmanglar. hammasi yolg'on deydi. Yolg'on bo'lsa, nega xolamning shuhrati shunchalik yoyilib ketadi. Rom ochirib, dardiga davo so'rash uchun udam shunaqangi ko'p keladiki, shunaqangi ko'p kelauiki, qishlog'imizdagi medpunkt uning oldida ip esholmaydi. Undan keyin, kelganlar quruq kelishmaydi. Birovi shoxdor qo'y, birovi sariq echki, birovi qog'ozga o'ralgan pul, bir xillan <atta tog'orada to'rt quloqli somsa tashlab kenshadi. Men bilan o'qiydigan o'g'li Mirobiddinxo'janing kenlganini a> tmaysizmi, bir o'zining ikk:ta velosipedi Dor. Tunov kun, bittasini minib biroz sayohat qilgan ed:.n. qosqomni egib qo'ygan ekanman, aka-uka meni tutib olib rosa do'pposlashd;

Odamlar:

-Soraxon folbi.i to'ppa-to'g'ri Xudo bilan gaplashadi! - dey'shad Mirobiddinxo'ja bo'lsa maqtanib:

-Bizning uydan Xudomng ovozi eshitilib turadi! - deydi.

Ishqilib. ana shu narsalami tekshirib ko'rmoqchi bo'ld:m-u, ertalab

nonushladan so'ng to'ppa-to'g'iri folbin xolamning uyiga qarab yo'l oldim Hovlisida >ettita xotin, beshta chol, uchta bola o'tirish.bdi. Hammasi ham kasal bo'lsa kerak. rangi oftob urgan xamakdek sap-sariq. Qalpoqni kiyib sekin ichkan kird'in Folbin xolam qorong'i uyda o'tinb oho rom ochyapti, qarshisida bola qo'ltiqlagan mening oyimga o'xshagan cho'ziq yuzli bir ayol oMiribd:

-O'g'lingni sariq jin uribdi, qizim. - dedi folbin xolam.

Shu payt uyning pollari ostidanm1. qalin devorlari orasidanmi, shif- tidanmi - qayoqdanligini aniq anglay olmadun-ku, — lekin sariq jmlar- ning jarang-jurung qilib o'yinga tushayotgani child.nna ehalayotgani eshi- tMib, qo'rqqanlmdan dodlab yuborayozdim Xayriyatk', oldimda folbin xo­lam, bolali ayol o'tirishibdi. Bo'lmasa, kim biladi nimalar qilib qo'ygan bo lard.m Vahimali ovozlar tmishi biJar. g'oyibdan:

-Ovm-i-i-in! - degan surnaynikiga o'xshash ingichka ovoz eshitildi.

Foloin xolam davom etddar

-Sariq echki so'yib, terisiga bolangni o'raysan.

-Ovin-i-i-in! - degan ovoz esh.tildi yana g'oyibdan. Kctidan hahgi vah-mali jarang-jurunglar jo'r bo'ldi. Folbin xolam bolali ayolmng qo'rq- qan dan o'ynab turgan ko'zlariga tiknib:

-Xudo o'zi shifo beradi, ana. arsh. a lodan uning tabarruk ovozi eshitdyapti eshit' — deb qo'ydi

Bu gal jarang-jurung eshitilmao:-yu, lekin qjsqa-qisqa qvib ayl lgan «ovmin» eshiuld". Boshimda fclpoqcham bor. J nlar ba.ibir meni ko'rol- maydi, deb o'zunga o'zim dalda berdim-da, ula. bilan uchrashieh niyat'da ovoz qaysi tomoindan kelayotganlig'.ni an.qlash uchun shosh'lib tomga ch.qdim. Qalin dcvor orasiga narvon tushirilgan ekan. Sekin pastga tushdim. Uyning osti podval. o'rtada so'ppayib bir xum turibdi. Shu choq folbin xolainning uyiga yana bir kishi kirgandek bo'ldi. LV.ing: uOh. otaginam, otaginam, sizga qora dev hamla qilibdi, suf. Mif. >uf» degani eshitildi. Bu ovoz tinib ulgurmasdan xumning ichidan jarang-jurung bilan chddinna sadolari yangradi, ketidan «ovmin» ham eshitihb qoldi. Avvaliga qo'rq- qanimdan bezgak tutgandek dag'-dag' qaltiradim. Keyin o'zimm bosib. se- k.n borib mo'ralasam. xumning ichida o'zimizning Mirobiad.nxo'ia o'tnib- di. Bilaklariga har xil shiqildoqlar taqib olgan, qoiida do'ppidan sal kattaroq o'yinchoq childinna! «I-ve, ha, shaytonning o'zlari shu yerda ekanlar-da. yashavorsinlar-e! — dedim kulgim qistab. - sariq iin ham o'zlar. bo'lsa ke- rak?» Shu paytda shunaqang achehig'im chiqdiki, shunaqangi achchig'im chiqdiki, cho'ntagimdan to'g'nag'ichni olib bor bo'yicha yelkasiga sanchib yuborganimni o'zim ham sezmay qolibman.

-Voy-dod! - deb qichqirdi Mirobiddinxo'ja. Folbin xolam: «Otaginam. kasalingiz g'oyat og'ir, ana, quloq soling, parilarim faryod chekyapti», debjavray boshiadi Kap-katta xotinning yolg'on sozlaganini ko'nb, yana jahlim chiqib ketdi. Ko'zimga Mirobidoinxo'ja alvastidan ham xunuk ko'r.i, ib ketdi. nazarimda. To'g'nag'ichni yana sanchib yuboribman.

-Oyijon! - deb qichqndi Mirobiddinxo'ja.

-Ovozingni o'chir! — boshidan xumnmg ichiga bosdim.

-A! — Mirobiddinxo janing ko'zi xuddi jon berayotgandek ola-kula bo'l.b ketdi. - Sen kimsan o'zi. ayt. kimsan?

-Men Azroyilman.

-Azroyil?

-Ha, Azroyilman. joningni olgam keldim.

-Oyijon! Men o'lyapman...

-Dodlama, - deb boshiga bir shapaloq urdim, - menga qara, Hoshim degan bolani taniysanmi?

-Taniyman, Azroyilbobo, taniyman.

-Tanisang, nega unga velosipedingni berib turmading?

-Btrdim-ku?

**IV.MUSTAHKAMLASH**

1.Hoshimjon qalpoqni dastlab qayerda va qanday sinaydi?

2.Romanning «Sanq devni mniib» deb nomlanishiga asos bo'Igan Soraxon folbin va unrng o'g'h Mirobiddinxo'ja nayranglanni fosh etishga bag'ishlangan o'r.nlanni sinehiklab o'q.b chiqing Undan Hoshimjon Mirobiddinxo'jaga tanbeh berayoub sal bo'lmasa o'zining kiraligini bUdijib qo'yishi mumkin bo'Igan joyni uning nutqidan toping.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Nazariy ma`lumot: Sarguzasht asar.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Hoshimjon qalpoqni dastlab qayerda va qanday sinaydi?

2.Romanning «Sanq devni mniib» deb nomlanishiga asos bo'Igan Soraxon folbin va unrng o'g'h Mirobiddinxo'ja nayranglanni fosh etishga bag'ishlangan o'r.nlanni sinehiklab o'q.b chiqing Undan Hoshimjon Mirobiddinxo'jaga tanbeh berayoub sal bo'lmasa o'zining kiraligini bUdijib qo'yishi mumkin bo'Igan joyni uning nutqidan toping

**III. YANGI MAVZU BAYONI.**

**SARGUZASHT ASAR HAQIDA**

Siz turli-tuman qiziqarh hodisalarga boy sarguzasht asarlarni o`zini ko'p o'qigansiz, albatta Aslida sarguzasht deb boshdan kechinlgan voqealarga ayt\_Iadi, biroq adabiy asardagi har qanday voqeani ham sar

guzasht deyish mumkin emas. Sarguzasht asarda favqulodda qiziq va garovib voqealar. o'quvchini hayajonga soladigan tasvirlai, kechinmalar ko'p bo'ladi. Bunday asar kishini doim hayajonda ushlab turadi uni o'qiganingizda bu yog'i nima bo'larkin dcva qiziqishingiz ortib boradi Jonatan Ss iftmng «Gulliverning sayohatlan». Daniel Deioning «Robinzon Kruzo», Jyail Vernning «0'n besh yoshli kapilan» kabi kitoblari ana shunday asarlardandir. Ularda qah.amonlar ko'z ko'nb. quloq esh'tmagan voqealarni boshdan keehiradilar. dah>hatli to'siqlarga dueh kelad lar. Bunday asarlarda biroz mubolag'a. biroz fantastik tasvir ustunhk qilganc tufayli ularni mixhslar boshdan oxir hayajon b'lan o'qiydi.

O'zbek adabiyotida ham qahramonlar hayoti sarguzashtli kechadigan asarlar anehagina. Jumladan, Alisher Navoiymng <<Farhod va Sh:rin» dostonini sarguzasht asarnmg inukammal namunasi desa bo'ladi. Unda Faihodning Axraman devni yengishi b'lan bog'l q voqealar. Yosuman kampir kirdikorlari haqiqiy sarguzasht asarga xos tarzda tasxulangan.

Keyingi dav radabiyotirmzda yaraiilgan asarlar,jumladan Siz yuqorida tan.shgan Xudoyberd' To'xtaboyevning «Sariq devni minib» romani ham sarguzasht usulida bitilgan asar hisoblanadi. Unda 6-sinf o'quvehisi Ho­shimjon Ro'ziyevning qimishlan juda qiziqarli voqealar asosida hikoya qilinadi. Bu asarda fantastik va detektiv holatlar uyg'unlashgan taizda ifoda eolgan. Garehi asarda real voqealar tasviilanayotgan bo'lsa-da, undagi fantastik, detektiv unsurlar romanrn hayajon bilan o'qilishini ta'mnlayai

Sarguzasht asar'ar qiziqarli bo'lishi. ajoyib-g'aroyib voqealarga boy bo'lishi tufayli kitobxon dunyoqarash ni, fantaziyasini o'stirishga xizmat qiladi. Shuning uchun ham Sizlarga vaqt-vaqti bilan sarguzasht asarlarni o'qib turishni maslahat beramiz.

**IV.MUSTAHKAMLASH**

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**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Janni Rodari hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

**III. YANGI MAVZU BAYONI.**

Janni RODARI 1920-1980 Qadrli bolalar! Siz aka-uka Grimmlar, Sharl Perro, Hans Knstian Andersen hamda boshqa adiblar qalamiga mansub enaklar a bu asa ;lar asosida yaratilgan kino va sahna asarlan bilan tanishsiz. Esingizda bo'lsa. 5-sinfda Hans Knstian Andersennmg <<Bulbul» nomli ertagini o'rgan- gansiz. Bilasizki, ertaklarda afsonaviy. o'ylab topilgan voqealar tas- v irlanadi. Biroq ular zaminda kishim ezgulikka. xayrli ishlarga undovehi. insonni ma'naviy jihatdan go'zallashtiradigan sehrli bir kuc'h mavjud. Kattalarning ham. kichiklarning ham ertaklarni birdek yaxshi ko'nshi shundan bo'lsa. ajab emas. Italiyalik ertakchi Janni Rodari yuqonda biz nomini tilga ulgan buyu! ijodkorlardan ancha keyin yashab o'tgan bo'lsa- da. o'zining mo'jizali, o'quvchini hayratga soluvchi ertaklari biian jahon bolalarinmg qalbini rom etgan adibdir. Janni Rodari 1920-yilning 23-oktabrida Italiya shimolidagi Omenva shahrida hunarmand oilasida tavallud topdi. Jannining bolalik yillari ma- shaqqatli kechdi. Uning otasi Juzeppe Rodarining kasbi novvoy bo'lib, Jannining bolaligi, adibning o'zi ta'kidlaganidek, «olov jizillab turadigan tandir yonida, un va ko'mir solingan qoplar orasida» kechdi. Jannining otasi nisbatan erta vafot etadi. luikchilik og'irlashgach, ularning oilasi boshqa shaharga ko'chib ketadi. Janni bolaligida qo'g'irchoq yasovchi usta yoki rassom bo'lishni va boshqa qiziqarli kasblami egallashni orzu qilgan edi. Biroq kambag'allik tufayli hech orzu qilmagani dimy maktabga o'qishga k.rishga majbur bo'ladi. Chunki bu yerda o'quvciiilarga ovqat a kiyim-kechak tek in beruar edi. Shunday bo'lsa-da. Rodari bu maktabda ikki yildan ortiq o'qiy olmaydi. Yosh Janni universitetga o'qishga kiradi. Ayni vaqtda boshlang'ich maktabda o'qituvchii k bilan shug'ullanadi. Maktabdagi o'quv jarayoni. bolalar bilan yaqindan muloqotda bo'lish, ularning fe'l-atvori. qiliqlan. qiziqishlarini chuqur o'rgaiush Rodarining bolalar yozuvchisi sifatida shakllanishida jiddiy omil bo'ldi. deya olairuz. Yosh o'qituvchi Janni Rodan o'quvchilai i bilan uzoq suhbat qurar. ularning ba'zan javob berish mush kid bo'Igan xilma-xil savollaridan zavqlanar. bu savollarga javob berish uchun turli xil voqealarni hiKoya qil.b berardi. J.Rodan bujarayonda o'zi ham bilmagan holda kichik ertaklar to'qir. ularni yosh do'stlanga aytib berar edi. Keyinehalik u o'zi to'qigan ertaklarni qog'ozga tushira boshlaydi. Ana shu tarzda yozuvchining ilk to'plami - «Quvnoq she'rlar kitobi» yuzaga keladi. Shundan key in u Italiyada va boshqa mamlakatlarda mohir ertakchi adib sifatida taniladi. Yozuvchining «Ch:ppolinoning sarguzashtlari». «Telefonda aytilgan ertaklar». «Jelsannno yolg'onchilar mamlakatida», «Osmondagi tort». «Televizorga kirib qolgan Jip». v<Rim ertaklari», «Uchtadan oxiri bor ertaklar» kabi mutoyibaga boy, ta'sirchan hikoyalar turkumi maydonga keldi. Bu asarlarning ko'pchingi o'zbek tilida ham nashr enlgan. Janni Rodari asarlari o'zining xayolotga boyligi. samimiy mutoyibasi bilan o'quvchini hayratga soladi. Janni Rodari ahamiyati jihat.dan Nobel mukofotiga teng bo'Igan Hans Knstian Andersen mukofotiga sazovor bo'Igan ad'b edi. Mashhur yozuvchi 1980- yil 14-aprelda vafot etdi. Siz quyida Janni Rodarining «Uchtadan oxiri bor ertaklar» turkumidagi «Hunshn eplolmagan kuchukcha» hamda «Rim ertaklan» kitobidan olingan «Shahzoda Plombir» nomii ertaklar bilan tanishasiz.

**IV.MUSTAHKAMLASH**

1.Adibning hayoti va faol yatini nikoya qilib bering.

2.Janni Rodarin.ng mohir ertakchi bo'lib yetishishiga nimalar sabab bo'ldi?

3.Adib qanday xalqaro mukofotga sazov or bo'Igan?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Hurishni eplolmagan kuchukcha”asari

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Adibning hayoti va faol yatini nikoya qilib bering.

2.Janni Rodarin.ng mohir ertakchi bo'lib yetishishiga nimalar sabab bo'ldi?

3.Adib qanday xalqaro mukofotga sazov or bo'Igan?

**III. YANGI MAVZU BAYONI.**

HURISHNI EPLOLMAGAN KUCHUKCHA

B:r bor ekan, bir yo'q ekan, hurishni eplolmaydigan bir kuchukcha bo'Igan ekan. U na hura olarkan. na irnyov lay olarkan. na ma' rashni va na kishnashni bnarkan, qisqasi, hech bir m.ixluq tilida gapirisnn. uddalay ohnaydigan shunday bir go'rso'xta ekan. Asli-nashni so'rasangiz. o'z? bir mushtdaygina. juda ham oodiy kuchukcha ekan. llgarlari kuchuk asarr ko'rmmaydigan buqishloqda uning qayerdan pay do bo'lib qolgamm hech kim bilmas ekan Albatta. shundoq bo'lgandan keyin <<men nega humhni b'lmayman-a?)) - degan o'yni xayoliga ham kellirmas ekan. Lekin kunlarning birida kimu:r uni savolga ta.iti.bdt:

* Qi/iq. -en nega sira hurmaysan"
* Hunsh?.. Bu nima deganingiz? Axir men bu yerlik emasman, men hurishni b lmayman...
* Obbo jinuarcha-yey' Nahotki hamma kuchuklar vov-vov deb hurishini bilmasang?
* Nimaga huradi?
* «Ni maga» deganing nimasi? Axir kuchuk bo'lgandan keyin huradi- da! O'tkmchjlarga qarab huradi, ko'ziga shubhah ko'nngan mushuklarga qarab huradi Ovga qarab huradi, hayotidan mamnun bo'lganda huradi. Jahli ch.qqanda g'ashi kelganda huradi Ko'pincha kunduz kunlari hurad1. lek'n tunda hurgan paytlan ham bo'ladi
* Gapingizda jon borku-ya. lekin men...
* Sen nida kim bo'libsan? Yoki sen to'g'nngda gazetalarda yozishlarini xohlaysanmi?

Kuchukcha n-ma deb javob benshni bi'may. jimib qolibdi. U hurishm bilmagam uchun ham uni qanday o'rganishga aqli yetmabdi-da.

* Unday bo'lsa. men mma qilsam. sen ham shunday qil, - kuchukchaga ich achigan'dan maslahat solibdi xo'rozcha. U o'zming larangdortovushi bilan bo'ymni gajak qilib bir necha marta «Qu-qu-qu-quvvv!» deb qichqinbdi
* Bu sen o'ylagarchalik osonga o'xshamaydi. — debdi kuchukcha.

Be, shu ham gap ekanini! Yaxshilab quloq sol, mening tum- shug'imga diqqat qil. Qisqasj. men nima qilsam. sen ham shunday qU.

Xo'rozcha yana «qu-qu-qu-quvvv!» deb qiehqinbdi.

Kuchukcha unga taqlid qilmoqchi bo'libdi-yu. biroq tomog'idan qandaydir beo'xshov «q.h-qih» degan ovoz chiqibdi. xolos Shu yerda donlab yurgan tovuqlar cho'chib. har tomonga qochib qolibdi.

* Hechqisi yo'q, — tasalli beribdi xo'rozcha. — bi-'inchi martaga bu iuda yaxshi chiqd? Endi esa takrorla. Qani!

Kuchukcha yana bir marta qichqinshga urinib ko'ribil'. biroq yana hech narsa chiqmabdi. Shunda u kunda-kunda oz-ozdan ma-hq qiia boshlabd-. goho u o'rmonga kirib ketarkan-da. 11 yerda xalauit beruvchi hech kun bo'lmay, ko'ngli istagancha qichqirar ekan.

Kunlardan bir kun ertalab u shunaqangi qotinb qichqmbdiki, azbaroyi ovozi tiniq va jarangdor ehiqqanidan o'zi ham zavqlamb ketibdi. Xo'roz qichqirig'i qulog'.ga chahngan tulkivoy o'zicha: «Xudoga snukur. xo'rozvoy holimdan xabar olgani keldi! Bu himmati uchun unga darrov minnatdorchilik izhor qilib qo'yishun kerak», deb o'ylabdi o'zida yo'q suyunib. U co'rozcha istiqboliga oshiqibdi. Albatta. pichoq. vilka va salfetka olib olishm ham unutmabdi, chunki o'zingizga ma'lumki, tulki uchun babaq xo'rozdan shinnroq taom dunyoda bo'lmaydi Lekin babaq xo'roz o'rniga dumida cho'nqayib o'tirgancha ovozining boricha paydar- pay «qu-qu-qu-quvvv!» deb q.chqiravotgan kuchukchani ko'rganda. tulkivoyning qanchalik hafsalasi pir bo'lganim aytmasa ham o'zingiz bilsangiz kerak.

* Eh debdi tulkivoy, — bu ahvolda qopqonga tushib qolmasam go'rga

edi!

* Qopqonga deysanm.? — ajablanib so'rabdi kuchukcha.
* Ha-da! Men seni ataylab o'zim o'rmonda adasinb qolganga solib. xo'roz bo'lib qichqiryapsanmi deb o'ylabman. Yaxshiyamki. paytida ko'­rib qoldim seni. Lekin bunday ov qilish g'lrromhkdan boshqa narsa emas. Kuchuklar odatda ovchi kelayotganidan ogohlantinb, hunb ovoz beradilar.
* Yolg'on gapirsam, o'lay agar.. O qilish mening xayol mga ham kelgani yo'q. Men bu yerga faqat mashq qilgan: kelganman.
* Mashq qilgani kelganman deysanmi? Nimani mashq q-lasan?
* Men hurishni o'rganyapman. ancha o'rganib qoldim ham. Quloq solgm-a, juda yaxshi Intra olaman.

Shunday deya kuchukcha yana «qu-qu-qu-quv »v!» deb baralla qichqiribdi.

Tul-ki ichaklan uzilgudek qotib-qotib kuhbdi. Yerga dumalab, qornin, ushlab shunaqangi kuhbdiki. sira o'z'ni to'xiatolmabdi. Kalaki qilib kuiganlaridan kuchukcha qattiq xafa bo'libdi, — axir bum o'rganguncha ozmuncha mehnat qildimi! Bechora yig'lamoqdan bet■ bo'lib, dcimini qisgancha uyga qaytibdi. B'r vaqt yo'lda u bir kakkuga duch kelibdi. G'amgin ketayotgan kuchukchani ko'nb. kakkumng unga rahmi kelibdi va ko'ngil so'rabdj:

* Senga nima bo'ldi. kuchukvoy, tinchl.kmi?
* Hech narsa bo'lgani yo'q
* Bo'hnasa nega buneha g'amgm ko'rinasan?
* Eh... so'rab nima qilasan?.. Hamma balo hurishni eplolmaganimdan. Buning ustiga birov o'rgatib qo'yay ham demaydi
* Gap faqat shunda qolgan bo'lsa. men senga ko'z oelnb-yumguncha o'rgatib qo'ygan.m bo'ism. Yaxshilab quloq sol. men savrayman: kuk- ku kul ku' Bildmgmi?
* LJnchalik qiy nga o'xshamayaph...
* E. oppa-oson! Menjuda kichkinaligimdan kukulashn. bilaman Qani. takrorla: «Kuk-ku, kuk-ku, kuk-ku, k ik-ku!..»
* Ku. - sayrashga urinibd. kuchukcha. - ku...

**IV.MUSTAHKAMLASH**

1.Janni Rodari ertakc.nl kka qanday yangihk kiriidi?

2.«Ilurjshni eplolmagan kuchukcha» ertagidagi kuchukcha obrazimng uch xil yakundagi holatini izohlab benng.

3.Ertakning uch.nchi yakur.ida kuchukchanmg suyumb ketish sababini tushunUring.

4.Nima uchun adibning o'zi ushbu ertakning uchmchi yakunini yoqlaydi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Janni Rodari ertaklari haqida

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**III. YANGI MAVZU BAYONI.**

**Janni Rodari ertaklari haqida**

Ertaklar - xayolot mahsuli. Deyarli barcha ertaklardagi umumiy jihat shundaki. u-.hbu janrga mansub asar qahramonlari og'ir vaziyatga tushib qolganlarida, chigal muammoga duch kelganlarida ularga qayerdandir madad yetib keladi. J.Rodanning «Hunshni eplolmagan kuchukcha» va «Shahzoda Plombir» ertaklari ham ana shunday voqealar zaminiga qu- rilgan. Avvalo. «Hurishni eplolmagan kuchukcha» ertagiga to'xtalaylik.

Bu ertak zaminda ham chigal muammoni qandaj hal etish masalasi ko'ndalang bo'ladi. Shuni alohida ta'kidlash kerakki. Janni Rodari «Uch- tadan oxiri bor ertaklar» turkumi bilan iahon ertakchihgida > angi bir usulni yaratdi. Bu >angihk shundan borat ediki, ularda voqealar yechimi uch xil yakun topadi. Bunda har bir yakun o'zining boshqasidan tubdan farq qiladigan mazmun-mohiyatiga ega bo'ladi. Ushbu turkumga kirgan «Sehrli nog'ora», «Ayyor Baratmo», «Sahrodagi uy», «Milanda yoqqan shlyapa yomg'iri», « Rinaldonrng sarguzashtlan» kabi o'quvch.ni o'ta qiziqtiruvchi ertak laming barchasi uch xi) yakun topadi. «Hunshini eplolmagan kuchuk- cha>> ham »hu turkumga mansubdir. Ertakda tasv lrlanishicha, bir kuchukcha aslida hurish- lozimligini eshitgani holda. uning qanday bo'hshini tasav vur qila olmaydi. Qolaversa. o'zining qaysi zoiga mansubligi, nima bilan shug'ul- lanishi lozimiigini uzoq vaqt anglay olmay sarson bo'ladi. Kimdir unga «Kuchuk degani hurad:-ku» deb ta'na qilganda. yordam so'rab xo'rozga. kakkuga, sigirga murojaat qiladi Biroq ular o'z tabiatlanga ko'ra nimaga qod.r bo'lsalar, kuchukchaga shuni o'rgatadilar: kuchukcha ular«yordamida» xo'rozday qichqmshni, kakkuday sayrashni. sigirda> mo'rashni o'rganib oladi. o'zicha bu hunarlar orqali mashhurlik darajasini egallayman, deb xomxa- yolga benLdi. Bir dehqon qo'liga tushganda esa. uning umunian hurmasligi evaziga bo'yniga zanjir osiladi, har kungi nasibasi bir parcha suyak bo'ladi.

Nihoyat, kuchukcha ovchi itntng ko'magi bilan o'z mashguloti «vovullash»dan iborat ekanligini tushunib yetadi va vovullab rohatlanad . Bu. albatta, ertakning yuzak; mazmumJir. Buyuk adib ushbu ertak bilan nima demoqchiligiga e'tibor benng. «Men astoydil ertal n:ng uchinchi tuga^hini yoqlayman. In>on uchun avvalo yaxshi bir ustoz darkor». Haqiqa- tan ham bu llkrga qo'sbika bo'ladi. Adibning tikrlanni davom ettirib, ularga quyidagdarni qo'shimcha qilish mumkin: tabiat va jamiyatda hamma nar- samng o'zo'rni bo'lishi lozim. Jajiji kuchukchahayotdao'zo'mini. mashg'u- Totini topguncha qiynaldi, o'ziga yot bo'Igan mashg'ulotlar - xo'rozday qichqirish. kakkuday sayrash. sig:rday mo'rashni ham foydali tomonga yo'naltinshga harakat qildi go'yo. Hatto. hurishni bilmay turib ham o'ziga munosib ish topib olgandek ham bo'ldi. Biroq u faqatduch kelgandagina ichida tushunurish va tushunish qiyin bo'Igan tuvg'uni boshdan kechuadi. Avvahga qayerdan kelayotgan noma'lum bo'Igan g'alati ovoz uning yuragiga jiz etib tekkanday bo'lad!, yuragmi o'ynatib yuboradi...

Endi iir savol ustida o'ylab ko'raylik: kakkudek sayrashni xo'rozdek qichqirishni, sigirdek mo'rashni tinimsiz mashq qila-qila zo'rg'a o'rgangan kuchukchadagi bu o'zganshning, hayajonning boisi ne? Nima uchun u «b'rdaniga hura ketadi»? Hamma gap shundaKi. yozuvchi mana shu mitti kuchukcha taqdirida odamzodga xos bo'Igan muhum va abadiy muammo- lardan biriga javob izlagan. Ya m, dunyodagi har bir tuavjirdot, ayniqsa, inson, avvalo, o'zim, o'zligini tanimagur.cha, k unning avlodi ekani, asosiy vazifasi nimadan 'borat ekanini anglamagunga qadar hayotda o'z o'rnini hech qachon topa olmaydi. Bunday kimsalarning o'zgalar kulgisi va mazaxiga duchor bo'lishi aniqdir.

Bu jihatdai kuchukchanirig dchqon qo'bda tushgan holati Siz-u bizm. aymqsa. jiddiy o'yga toldirmog'i lozim. O'z tabiat-dan yotlik, hayotdagi chFnakam vazifas.ni anglamasl-k kuchukchanirg bo'yniga temir zaniimi soladi. rizqin esa bi r parcha suyakdan iborat qilib qo'yadi.

Demak. har bir odamning. har bir xalqning avvaio o'z tabiatiga sodiq boimog'i. ajdodlari an'analarini teran anglab yetmog'i. uiarni har narsaga chalg'imay davom ettnmog'igina uning o'zligir.i tanishiga garov bo'la olad. Jann; Rodari Siz bilan bizni ana shu haqiqatni unutmaslikka ehaqiradi. Frtakdan kelib ehiqaoigan eng muhim xulosaning ma'nos ham. asarrnng tarbiyaviy ahamiyati ham a>nan shunda.

«Shahzoda Plombir» ertagimng qahramoni sinyor Molteni «Qo'shaloq qutb» firmasidan kreditga. ya'ni qarzga xolodihuk (muzlatkieh) olgan. Ma'lumki kreditga olingan buyumning haqini oyma-oy oz-ozdan to'lab bonsh kerak. Lekin sinyor Molteni bu qarzni ikki oydan ben to'lay ol- mayapti. Buning oqibati esa ma'lum: qarzi.u o'z vaqtida to'lay olmagani uehun finna uning xhlodUnigini qaytanb olad

Xuddi shu o'nnda mo'jiza ro'y beradi Siijyor Molten: yashaydigan ko'p qavatli uynmg barcha xonadonlandag- xolodilniklar ichiga samov iy kelgindilar - marsliklar joylashib ohshadi O'z sayyoralanda faiokat xavFi tug'ilganhgi sababli ular Yermng Shimoliy qutbiga yo'l ohshadi Biroq ke- malarin.ng vonilg'isi tugab (bu yonilg'i yangi yoqqan qor ekanligi ertakdan ma'lum), ular sm> or Molteni yashaydigan uj ga qo nishga njajbwr boiishad.- Xullas, bu voqea haqidagi xabar butun shaharga, shahardan esa butun dunyoga tarqab ketadi Ayniqsa, sin> or Moltemning xolodilnigigajoylashib olgan kelgind'larmng boshlig'i - shahzoda Plomb.rni ko'pc'nilik yaxshi ko'no qoladi. Uning hatto televizor oraali so'zga ch qishi katta shov- shuvlarga sabab bo'ladi.

Aziz o'quvclii, siz «bozor iqtisodivoti» degan liboran" ko'p eshitgansiz. Bozor lqtisodiyotining xususiyatlaridan bu. shuki, unda biron-bir firma yok. kompan-ya o'z mahsulo^itu qanchal k ko'p sotsa, u shuncha'»k boyiydi va yanada taraqqiy etadi. Shunmg uchun ham ular o'z mahsulotlarm, reklama qilish uchun katta-katta mablag' sarflavdilar.

**IV.MUSTAHKAMLASH**

1.titak mazmuniJan yana qanday ma'nolar uqdingiz?

2.Frtakning to'rti.ithi tugashini uyda o'zingiz o'ylab toping-chi.

3.«Shahzoda Plombir» erlagida sinyor Moltenini qanday voqea qarzdor- likdan qutqaradi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Ijodiy ish. “Hikoyani kim qanday davom ettiradi?”

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.titak mazmuniJan yana qanday ma'nolar uqdingiz?

2.Frtakning to'rti.ithi tugashini uyda o'zingiz o'ylab toping-chi.

3.«Shahzoda Plombir» erlagida sinyor Moltenini qanday voqea qarzdor- likdan qutqaradi?

**III. YANGI MAVZU BAYONI.**

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**IV.MUSTAHKAMLASH**

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**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Takrorlash

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.titak mazmuniJan yana qanday ma'nolar uqdingiz?

2.Frtakning to'rti.ithi tugashini uyda o'zingiz o'ylab toping-chi.

3.«Shahzoda Plombir» erlagida sinyor Moltenini qanday voqea qarzdor- likdan qutqaradi?

**III. YANGI MAVZU BAYONI.**

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**IV.MUSTAHKAMLASH**

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**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Muqimiy hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

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**III. YANGI MAVZU BAYONI.**

Muhammad Aminxo`jaMUQIMIY

**1550-1903**

O'zbek mumtoz adabiyoti va milliy uyg'onish davn ma,rifatparvarl,gi o'rtasidagi o'ziga xos mustahkam ko'prik vazifasini o'tagan davr adabiyo- tining zabardast vakillandan biri Muhammad Aminxo'ja MCtoimiydir.

Shoir ijodini o'rganish uning hayotlik chog idanoq boshlangan. Mu- qimiy vafotidan key in shoirnr.ig devoni ilk bor «Devoni Muqimiy» (1907- yil) fiomi bilan nashr eti'di. Unda she'riy namunalar qatori hassos shoir- ning qisqacha tarjimayi hob va ijodi haqida ma'lumot ham beriladi. 1910- yilda Portsev litografiyasida shoirning hajviy she'rlari «Muqimiy maa hajviyot» nomi bilan nashr etildi. 1912-yiIda esa Muqmwyning yana bir she'riv to'plami chop qihndi.

Shoir ijodini jiddiy va samarali o'rganrsh o'tgan asrning 30-yillarida boshlandi. Bu davrda Muqimiy asarlarmi to'plash, o'rganish, nashr etish qizg'in olib borildi. Gazeta va jurnallarda qator maqolalar e'lon qilindi. Bu xayrli ishning boshida otaxon sheirimiz G'afur G'ulom turdi.

Bu jihatdan G'. G'ulom tomonidan tuzilib. «Muqimiy bayozi» deb nomlangan to'plam katta ahamiyatga ega bo'ldi. 1950-yilda Moskvada Muqimiyriing «Lirika i satira» nomli ikkinchi to'plami rus tilida nashr etildi.

1953-yil Muqimiy ijodini o'rganish tarixida yangi davr bo'ldi. Shu yili vafotming 50 yilhgi munosabati bilan Muqimiy hayoti va ijodiga oid maxsus kitoblar chiqarildi. shoirning tanlangan asarlari o'zbek va rite tdlarida nashr etildi.

H. Yoqubov, A. 01imjonov. H. Zaripov, H. Razzoqov, G'. Karimov kabi olimlar ha^sos shoir haqida kitoblar yozoilar, ilmiy tadqiqot ishlariga rahbarlik qildilar.

Muhammad Aminxo'ja Mirzaxo'ja o'g'li Muqimiy 1850-yilda Qo'qon shahrida Bekvaehcha mahalla>ida, novvoy oilasida tug'ilgan.

Muqimiy dastlab o'z mahallasidagi mulla Abduxalil maktabida tahsil oladi. Shoiming :1m o'rganishi va badiiy ijodga erta qiziqisnida uning volidasi, qobiliyatli ayol Oyshabibi aytib bergan ko'plab ertak va qo'shiq- larning ta'siri kuchli bo'ldi.

Muqun.y dastlab Qo'qondagi <'Hokimoyim» madrasajsida ta'lim ola­di. 1872-73-yillarda Buxoroga borib, u ycrdagi «Mehtar anbar» mad- rasasida o'qishm davom ettiradi. 1876-yilda o'qishn. tamomlab Qo'qonga qaytadi. uylanadi. Shoir dastlab yer qurilishi mahkamasida mirzalik. so'ngra Sirdaryo yoqasida joylashgan Oqjardagi paromda pattachilik qilfidi.

Muqimiy bu vazifani tark etib. Qo'qonga qaytadi. Moddiy rrulitojl.k Muqimiy oilasining buzilishiga olib keladi Xotini o'g'lini onasiga ta>hlab. boshqa kishiga tuimushga chiqadi. Shoir o'z ota hovlisin" tark eub, shu mahallada joylashgan Hazrat madrasasidan bir hujra oladi. Shu «hujrai tang va torlikda bekashk va g'ariblik chirog'ini yoqib» muhtojlikda umr o'tkazadi.

Muqrniy hayotini mutolaa va ijod qibshga bag'ishlaydi. Zamonasi- ning yetuk xattotlaridan bo'Igan Muhammad Yusuf Xattotdan ta'lim ol-b, xushxat bo'lib yetishgan Muqimiyga xattothk asosiy kasb va tirikchilik manbayi bo'lib xizmat qiladi.

Bu davrga kelib Muqimiy o'zining jo'shqin lirikasi va davrning hukm- ron ijtimoiy guruhlarini achchiq tanqid ostiga oluvch hajviy asarlari, yumorlan bilan ^nuhrat qozonadi. O'z davn adabiy harakatinmg yetak- chilaridan biriga aylanadi. Muqimiy Qo'qonda Furqat, Zavqiy, Nisbat Muhayyir, G'aribiy, Nasimiy, Mavlaviyva boshqa shoirlardan tashkil topgan adabiy guruhga boshchilik qiladi.

1885-86-yillarda shonnmg otasi Mirzaxo ja vafot etadi. Oilani boqish shoir zimmasiga tushadi. Muqimiyning ahvoli vanada mushkullashad Shoir bu ahvoldan qutulish yo'llanni izlaydi. Shu sababdan bo'lsa kerak. 1887-88-) lllarda Qo'qonm tark etib Toshkentga boradi Muqimiy Tosh- kent safari vaqtida qaiindosh-urug'larini topadi, do'stlar orttirad

Muqimiy Toshkent safandan keyir ham Farg'ona vodiysimng shahar va qishloqlanga bir necha marta sayohat qiladi.

Muttasil davom etgan moddiv muhtoilik. kamsitish va ta'qiblar shoir sog'Iig'iga la'sir q.lgan edi. 1898-99-yillarga kebb Muqimiy tez-tez kasalga channib, 4- 5 oylab yotib qoladi va xastalik tufayli 1903-yilda. 53 yoshida. ayni ijodiy kamolotga yetgan pay tda vafot etadi.

Muqimiydan boy ijodiy meros qolgan. Shoir. asosan. she'riyat yo'na- lishida ijod etgan. Uning asarlari o'zining mavzusi va badiiy-g'oyaviy xususiyatlari iihatidan rang-barangdir. Muqimiydan bizgacha yetib kel­gan merosning umumiy hajmi. hozircha. taxminan 10 ming misradan iborat.

Bolalar. bu hazilakam meros emas. Shu raqamlar ham shoirning barakali ijod qilganini ko'rsatadi. Ular lirik asarlar (g'azal. muxammas. muiabba, masnaxiy, ruboiy, tuyuq, fard), haiviyot (satira, yumor), «Sayo- hatnoma»lar, maktublardan tashkil topgan

**IV.MUSTAHKAMLASH**

1.Muqimiv hayoti va ijodi haqida l.imalar bilasiz? Gapirib benng.

2.Muqimiy adabiy merosi qaysi janrlaraan iborat? Ularning hajmi qancha misrani xashkil etadi/

3.Muqimiy iiodir tadqiq etgan olimlardan k.mlarni bilasiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Tanobchilar hajviyasi”.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Muqimiv hayoti va ijodi haqida l.imalar bilasiz? Gapirib benng.

2.Muqimiy adabiy merosi qaysi janrlaraan iborat? Ularning hajmi qancha misrani xashkil etadi/

3.Muqimiy iiodir tadqiq etgan olimlardan k.mlarni bilasiz?

**III. YANGI MAVZU BAYONI.**

TANOBCHILAR

Bo'ld. taajjub qiz q hangomalar. Arz etayin emdi yozib nomalar.

Adf qulog'i-la eshit hohmi, Zulm qilur, baski, menga zolimi.

O'n iki oyda keladur bir tanob-. O'zgalara rohat-u menga azob.

Sulton Ali Xo'ia, Hakimjon ikav, Biri xotun, birisi bo'ldi kuyav.

Ikkalasi bo'ldi chunon ittifoq. Go'yo xayol aylaki, qilmay nifoq3.

Osh yesalar o'rtada sarson lik, Xo'ja - chirog' yog'i, Hakimjon – pilik

Bir-birisiga solishurlar o'nin, Erta-yu kech o'pushub og'iz-burun.

Sallalari boshlarida oq savat, Ko'rpacha tagda hamavaqt uch qavat.

Bnlari mo'ltoninamo, hiylagar, Birlaridur kunda pix-u gavda xar.

Og'izlari maqtanib o'n besh qarish, Mayda suxanv ezmachuruk, zanchalish.

Qaysiki qishloqqa tushar otidin. Elni yig'ib, voqif etar zotidin.

Derki: «Ko'zunga hali kal jo'jaman, Maxdumi a"zamlik o'zim xo'jaman.

Bizga bobo hazrati Shohlig' mazor, Muxlisimiz mardumi ahli diyor.

Ham yana Erhubbi bo'lodur tag'o, Ammamizning erlaridur Nurato .

Bibi Ubayda bo'ladur xolamiz, Goh kelur erd. kichik bolanrz

Xtzr otamlarga birodar erur, Chimligj azizlar menga dodar erui

Garchiki men olim-u shayxi zamon, Qirqingiza emdi beray bir qozon.

Mank- tanobingg'a chiqibman kelib, Xizmatimi yaxshi qilinglar bilib.

O't qo'yubon kit)duradurg'on o'zim, Hokiming-u o'lduradurg'on o'zim.

Xoh tanobingni du chandon qilay, Xoh karam birla boshingni silay».

Xo'ja so'zini munga bennay qaror, Mardumi sahroyi4 bo'lur beqaror.

Derki Hakimjoni: — «Ayo oqsoqol, Bizni topibsan magaramkim o'sol ?

Hozir etib to'rt nafar mardtkor, To'g'ri qil oldimg'a qilibon qator.

Arqonimi yeringa sudrab ehiqay, Bachchataloq qishloqilarm uray.

Bir burayin mo'ylabimni ch.qib. Tort tanobirn jazosi siqib!

Yaxshilig'ingni fuqaro bilmagay. Holi bular ko'zga bizi iimagay.

Ikki tanobirn qilay o'n tanob. Yurtingizi kuydurub aylay xarob.

Xoh o'ling, xoh qoling, bachchag'ar»>, Debki. uzangiga ayog in nrar.

Bir-biriga qishloq eh boqishib, Goh u yon. goh bu yon chopish.b.

Jam bo'iishib. aylayubon maslahat «Do"g'mag'a, — der, — bu nima berib jo"nat»'.

Aqcha qo'iida lki-uch mo'ysafid, Derki: «Bu nazringiz-u, bizlar murid».

Zulrn bilan ellig-u yuzn olur, Boz tanobini duchandon solur.

Tag'i bular yaxshi-yu. b.zlar yomon El tamizid-n hazar et, alamonv„

So'zni Muqimiy, kerak etmak tamom, Mazzasi qolmas uzun o'lsa kalom

**IV.MUSTAHKAMLASH**

1.Sizningcha «Tanobchilar» asann. yaratishga shoirni nimalar ma|bur qilgan1>

2.Shoir o'z asarida tanobchilar qiyofasini fosh etish uchun xalqona iboralardan foydalangan joylaim lzohlashga harakat qiling.

3.Tanobchi amaldorlar o'z nasl-nasablari bilan maqtanishlari zamirida qanday maqsad yotganin- tushunl tring.

4.Ushbu satrlarri sharhlang:

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Hamid Olimjon hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Qanday asarlarni ertak deb ataymiz?

2.Ertaklar qanday turlarga boTinadi?

3.Sehrli ertaklar haqida gapirib bering.

4.Qaysi ertaklarni majoziy ertaklar deymiz?

5.Ertakchi, matalchilar kimlar? Ulardan mashhurlari nomlarini ayting.

6.Ertaknavis adiblar haqida gapirib bering: jahon va o'zbek adiblari misolida.

**III. YANGI MAVZU BAYONI.**

Hamid OLIMJON

**(1909-1944)**

O'zbek she'riyatining yorqm vakillaridan biri Hamid Olimjon bor- yo'g'i 34 yil umr ko'rgan bo'lsa-da, o'zidan keyin boy adabiy meros qoldirgan. Uning asarlari jami o'n jildni tashkil qilishi ham uning qanchalik sermahsul ijodkor bo'lganini ko'rsatadi. Hamid Olimjon qobiliyatli rahbar va olim ham edi. U o'ttiz yoshga yetar-yetmas O'zbekiston Yozuvchilar uyushmasini boshqardi, o'ttiz uch yoshida akademik unvonini oldi.

Hamid Olimjon 1909- yil 12- dekabrda Jizzax shahrida tug'ildi. Jizzax ham yurtimizning Surxondaryo, Qashqadaryo, Xorazm voha- lari singari ko'plab xalq baxshilarining vatani hisoblanadi. Bu yerdagi xalq sayillari, to'ylar, turli yig'inlar hozir ham baxshilar ishtirokisiz o't- maydi.

O'tgan asrning boshlarida, odamlarning uyida radio-televizor tugul oddiygina elektr chirog'i bo'lmagan zamonlarda kishilar sham va qora chiroq yorug'ida kun kechirardilar. Ayniqsa, uzoq qish kechalari xalq kitoblari, turli dostonlar o'qilar, bir uy bolalar ham bu ma'rifat nuridan bahramand bo'lib o'sardilar.

Hamid Olimjonning onasi Komila aya juda ko'p doston va ertak- larni yod bilardi. Ularni eshitgan yosh Abdulhamidning xayolida qadimgi asarlar qahramonlari xuddi qayta jonlanardi. Dostonlarning shirali tili, bir-biridan qiziq voqealari uning butun xayolini egallab olardi. Hamid Olimjon bu zavqli tunlarni bir umr yodda saqlab qoldi va o'zi yozgan dostonlardan biri - «Oygul bilan Baxtiyor»da bu sehrli tunlarni shunday esga oldi

Bolalik kunlarimda, Uyqusiz tunlarimda

Ko'p ertak eshitgandim, So'ylab berardi buvim.

Esimda o'sha damlar: O'zi uchar gilamlar,

Tohir-Zuhra, Yoriltosh, Oyni uyaltirgan qosh... Buvimning har qissasi, Har bir qilgan hissasi Fikrimni tortar edi,

Havasim ortar edi

Hamid Olimjondagi tug'ma iste'dodning ko'z ochishida, uning keyinchalik mashhur shoir bo'lib yetishuvida mana shu ezgu havas, albatta, katta rol o'ynagan.

Hamid Olimjon Jizzaxdagi Narimonov nomli boshlang'ich maktabni tugallab, o'sha davrda (1932- yilga qadar) O'zbekistonning poytaxti bo'lgan Samarqand shahriga bordi. U yerda awal pedagogika bilim yurtida (1923-1926), keyin Pedagogika akademiyasida (1926- 1931) tahsil oldi. Ko'plab ijodkor yoshlar to'plangan bu o'quv dargohlarida Abdulhamid yozgan she'rlar do'stlari tomonidan qizg'in kutib olinardi. Ilk mashqlaridanoq ko'pchilikni o'ziga qaratgan talaba shoirning dastlabki she'rlari Samarqandda chop etiladigan «Zaraf- shon» gazetasida 1926- yildan chiqa boshlagan. Uning «Ko'klam» nomli birinchi she'rlar to'plami 1929- yilda o'z o'quvchilarini topdi. Shu tariqa o'zbek adabiyotida yana bir umidli ijodkor dunyoga keldi.

Hamid Olimjon ham zamonaviy, ham tarixiy mavzularda sama- rali ijod qilardi. Uning «Muqanna» nomli tarixiy, «Jinoyat» deb nom- langan zamonaviy mavzudagi she'riy dramalari bor. Hozirgi kunda xalqimizning sevimli qo'shiqlariga aylangan g'azallari, ko'plab tarjima asarlari mashhur. Ayniqsa, ona yurti - O'zbekiston tabiati, uning zahmatkash xalqi mehnatini sharaflab yozgan she'rlari o'zining sami- miyligi, ohangdorligi, o'quvchining eng nozik tuyg'ularini qo'zg'ata olishi bilan zamonlar sinovidan o'tib kelmoqda.

Hamid Olimjon onasidan eshitgan ertak va dostonlar hamda xalq tarixini o'rganish jarayonida orttirgan bilimlarini umumlashtirib, 1937- yilda «Oygul bilan Baxtiyor» nomli mashhur dostonini yaratdi.

**IV.MUSTAHKAMLASH**

1.Hamid Olimjonning shoir bo'lib yetishishidagi eng muhim sa- bablarni izohlashga harakat qiling.

2.Hamid Olimjonga zamondosh yana qaysi ijodkorlarni bilasiz? Ularning ijodi va taqdiri to'g'risida eshitganmisiz?

3.Siz o'qigan ertak va afsonalarda bir-biriga o'xshash voqealar uch- raydimi? Bu o'xshashliklarning sababi nimada, deb o'ylaysiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Hamid Olimjonning "O`zbekiston" she`ri

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

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**III. YANGI MAVZU BAYONI.**

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**IV.MUSTAHKAMLASH**

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**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Abdulla Qahhor hayоti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

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**III. YANGI MAVZU BAYONI.**

AbdullaQAHHOR

(1907-1968

O'zbek milliy nasrimng zabardast vakillaridan biri yozuvchi Abdulla Qahhor 1907-yilning 17-sentabrida Qo'qon shahridan uncha uzoq bo'l- magan Asht qishlog'ida dunyoga kelgan. Uning otasi usta vbduqahhor temirchilik bilan shug'ullanardi. Ustan.ng oilasida garchi juda ko'p far- zand tug'ilgan bo'lsa-da. ular orasidan faqat Abdullajong.na yashab qo- lib. boshqalari go'daklik chog'landayoq turli sabablarga ko'ra nobud bo'lishadi. Abdullajon tug'ilgan davrini tasavvur qilar ekansiz. avvalgi daislarda o'tilgan G'afur G'ulom mavzusi. o'sha ijodkor, aymqsa. uning Shum bolasi taqdin darrov yodnigizga tushgan bo'lsa, ajab emas. To'g'ri sezdingiz - Abdulla Qahhorning bolalik yillan ham boshqa tengdosh yozuvchi-shoirlarniki singari juda og'ir kechgandi. Yana bir o'zbe shoiri Hamid Olimjon o'sha yillarni eslab:



Mcn bir qora kunda tug'ildim, Tug'ildim-u. shu on bo'g'ildim.

deyishi bejiz emas edi. Zero, o'sha yillardag' "lurkiston o'lkasi nihoyatda og'ir ijtimoiy-iqtisodiy, sivosiy-ma naviy tanglikni boshdan keehirardi. Abdulla Qahhor endigina yetti yoshga kirganida boshlangan B.rinchi jahon urushi esa bu ahvolni yanada og'irlashtirgandi.

Usta Abduqahhor tirikchilik uchun pul topish iliniida Qo'qon atrofidagi qishloq-kentlarga ustaxonasim ko'chirib borar. oila ham uning ortidan sarson-sargardon sudralib yurardi. Bir qishloqda yarim y 11 turilsa. boshqa birida ikki oyga yetar-yetmas temirchi usta ailadigan ishlarning tagi ko'rinib qolardi. Yana ko'ch-ko'ronni ko'tarib yo'lga chiqilar, qayerga borilsa. birovlarning uvi yoki tashlandiq hovlisida sig'indi bo'lib ya^hashga to'g'ri kelardi. Bularning bari Abdullajon- mng- bo'lg'usi yozuvchining ruhivatiga. dunyoqarashi va xarakteriga ta'sir qilmasligi mumkin emas edi, albatta. Agar Abdulla Qahhorning «Sarob» romani (uning 1937-yildagi 1-nashndan o'nn olgan temir- chnung o'g'h Sarimsoq tarixi), «0'tmishdan ertaklar» (yozuvch- bo- laligi to'g'risida batafsil hikoya qil.ngan avtobiografik asar) qissasi, o'tmish hodisalari yoritilgan o'nlab hikoyalanga nazar solsak, bu ta'- s rning qanehalar kuchb bo'lgarini ko'ramiz. Mazkur asarla.ida yozuv­chi o'sha kunlarni quyuq bo'yoqlarda-xalq taqdiridagi eng og'ir kun- lar sifatida tasvirlaydi.

Abdullajonning savodi o'sha qishloqlardagi eski maktablarda chiq- qan bo"lsa-da. ota-onasi Qo'qonga ko'chib kelib muqim o'mashgandan keymgina u chinakam maktab ta'liaimi oladi. Avvaliga ^hahardagi so- biq xotin-qizlar gnnnaziyasi o'rnida tashkil qilingan internatda, keyin esa (1922 -1924-yilIari) o'qituvcbilar tavyorlanadigan texnikumda o'qiydi.

U yillari savodli, qo'lida qalami bor yosh kadrlarga talab nihoyatda katta edi. Shu tufayli ham Abdulla Qahhor 1 urkiston o'lkasining markazi -Toshkentga keladi va<'Qizil 0'zbekiston» (hozirgi «0'zbekiston ovozi») gazetasiga adabiy xodmi bo'lib ishga joylashadi 1926 1930-yillar ora- lig'ida O rta Os'yo dav lat univ ersitcti (hozugi O'zbekiston M.lliy univer- sitJti)nmg pedagogika fakultetida o'qiydi O'qib yurgan kezlari «Mush- tum» jurnalida. ko'plab gazetalarda uning o'nlab felyetonlari, hikoya va haiviyalari ketma-ket chop etiladi Yozuvchi bu asarlar ostiga No in shilpiq. Sanmsoq singari taxalluslar qo'vard1.

Yosh yozuv clii tez orada ) ink janrlarga ham dadil qo'l i iradi. Agar «<Qish- loq hukm oslida» noinh dastlabki qissasi 1932-yilda chop etilgan bo'lsa. 1934- yilda u «Sarob» deb atalgan yink romanini yozib tugatadi. 1935-1939-yillar oralig'ida adibning uchta «H koyalar» to'planf, 1937-yilning oxirida esa «Sarob» romaru o'quvchilarga kitob shaklida taqdim etiladi.

1941—1945-yillarda bo'lib o'tgan Ikkinchi jahon urushi Abdulla Qah­hor ijodida ham o'z lzini qoldinnay qo'ymadj. O'sha yillan adib fashist ga- zandalari.ii la'natlagan qator felyetonlar. urushda mardlik namunalar.ni ko'rsatayotgan o'zbek jangehilarini madh etgan maqolalar, urush ortida zahmath mehnat qilayotgan qariyalar va avollar to'g'risidagi o'nlab hi- koyahnn. bitdi.

Urushdan keyin - 1949-yi"da Abdulla Qahhor qishloq xo'jaligini jamoalashtirish (kolxozlashtirish) mavzusi yoritilgan "Qo'shchinor» nomli romanmi yoz.b. e'lon qiladi. Biroq matbuotda. Yozuvch'lar uyushmasida va boshqa joylarda bildirilgan noo'iin tanqidiy gaplar tufay li bu asarjid- diy qayta ishlanadi va «Qo'shehinor ehiroqlari» nomi bilan 1951-yilda boshqatdan chop etiladi.

Abdulla Qahhor m.lliy teatr san'atimiz rivojiga ham jiddiy hissa qo'shgan ijodkor sanaladi. Uning «Shohi so"zana» (1951-y.). «Og"riq tishlar» (1954-y.). «Tobutdan tovush» (1962-y.), «Ayajonlarim» (1967-y.) singari komediyalari o'z davri tomoshabinlarining sevimli asarlariga aylangan edi. Xuddi shaningdek, adibning «SinchaIak», «0'tmishdan ertaklar», «Muhabbat», «Ziizda» (tugallanmagan) qissalari zamonaviy qissachilik rivojiga >ezilarli ta'sir ko'rsaldi

**IV.MUSTAHKAMLASH**

1.Abdulla Qahhor hayoti va ijodiga xos bo'Igan asosiy jihatlarni esda saqlab qolishga urining.

2.«Bemor» hikoyasi orqali yozuvchi aks ettirgan hayot haqiqati nima- lardan iborat edi?

3.Sotiboldi shahardagi yakka-yu yagona doktorxona icliiga kirganmi- kinnaganmi? Qayerdan bildingiz?

4.Sotiboldining xo'jayini Abdug'aniboy nega shu kasalxonada emas. Simdagi kasalxonada davolangamni o'ylab ko'riiig-chi.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: «Bemor» hikoyasi.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Abdulla Qahhor hayoti va ijodiga xos bo'Igan asosiy jihatlarni esda saqlab qolishga urining.

2.«Bemor» hikoyasi orqali yozuvchi aks ettirgan hayot haqiqati nima- lardan iborat edi?

3.Sotiboldi shahardagi yakka-yu yagona doktorxona icliiga kirganmi- kinnaganmi? Qayerdan bildingiz?

4.Sotiboldining xo'jayini Abdug'aniboy nega shu kasalxonada emas. Simdagi kasalxonada davolangamni o'ylab ko'riiig-chi.

**III. YANGI MAVZU BAYONI.**

BEMOR

*(hikoya)*

«Osmon yiroq, yer qattiq».

(Maqol)

Sotiboldining xotini og'rib qoldi. Sotiboldi kasalni o'qitdi - bo'lmadi. tabibga ko'rsatdi. Tabib qon oldi. Betobning ko'zi tinib. boshi aylanadigan bo'lib qoldi. Baxshi o'qidi. Allaqanday bir xotin kelib tolning xipchini bilan savaladi, tovuq so'yib qonladi... Bularning hammasi, albatta, pul bilan bo'ladi. Bunday vaqtlarda yo'g'on cho'ziladi, ingichka uziladi.

Shaharda bitta doktorxona bor. Bu doktorxona to'g'risida Sotiboldining bilgani shu: >alqin, tinch parkda, daraxtlar ichiga ko'milgan baland va chi­royli imorat; shisha qabzali kulrang eshigida qo'ng'iroq tugmasi bor. Chigit po'choq va kunjara bilan savdo qiladigan xo'jayini Abdug'aniboy omborda qulab ketgan qoplar ostida qolib o'ladigan bo'lganida bu doktorxonaga bonnay Simga ketgan edi. Doktorxona deganda Sotiboldining ko'z oldiga izvosh va oq pod^honing suratj solingan 25 so'mlik pul kelar edi.

Bemor og'irlashdi. Sotiboldi xo'jayinining oldiga arzga bordi, ammo bu borishdan muddaos' mma ekanini aniq bilmas edi. Abdug'aniboy uning so'zini esh'tib ko'p afsuslandi, qo'lidan kelsa hozir uning xotinini oyoqqa bostirib berishga tayyor ekanini bildirdi, keyin so'radi:

— Devonai Bahouddinga hcch narsa ko'tardingmi? G'avsula'zamga-chi?

Sotiboldi ketdi Bemoming oldidan jilmaslik va shu bilan birga tirikehi- lik uchun xonaki bir kasb qihshga majbur bo'ldi - har xil savatchalar to'qish- ni o'rgandi. U ertadan kechgacha oftobshuvoqda gavronlar ichida ko'trrlib savat to'qirdi. To'rt yashar qizchasi qo'liga ro'molcha olib, onasining yuzmi karaxt, xira pashshalardan qo'riydi; ba'zan qo'lida ro'molcha. mukka tushib uxlab qoladi. Hamma yoq jim. Faqat pashsha g'ing'illaydi. bemor inqil- lavdi; har zamon yaqin-yiroqdan gadoy tovushi eshitiladi: «Hey do'st, shaydullo, ba nomi olio, sadaqa raddi balo, baqavli rasuli xudo...»

Bir keehasi bemor juda azob tortdi. U har ingraganda Sotiboldi chak- kasiga burov solingan kishiday talvasaga tushar edi. Qo'shnisi — bir kampirni chaqirdi. Kampir bemorning to'zigan sochlarini tuzatdi, u yoq- bu yog'ini siladi, so'ngra... o'tirib yig'ladi.

* Begunoh go'dakning saharda qdgan duosi ijobat bo'ladi, uyg'oting qizingizni! — dedi.

Bola anehagacha uyqu g'a^hligi bilan yig'ladi. keyin otasining g'a- zabidan. onasining ahvolidan qo'rqib. kainpn orgatgameha duo qildi:

* Xudoyo ayaind daydiga davo beygin...

Bemor kundan kun battar, oxiri o'sal bo'ldi. «Ko"ngilga armon bo'l- ma>in» deb, «chilyosin» ham qddirishga to'g'ri keldi. Sotiboldi to'qigan sav atehalarin: ulgurji oladigan baqqo'dan yiginna tanga qarz ko'tardi

«Chilyosin>>dan bemor tetik chiqqanday bo'ldi shu kechasi hatto ko'zim oehib. qizchasini yoniga tortdi va piehirlad:.

* Xudo qizimning saharlan qdgan duosini dargohiga qabul qildi. DadaM. endi tuzukman. qizinini saharlan uyg'otmang.

Yana ko'zini yumdi. shu yumgancha qaytib uehmadi — saharga borib uzil- di. Sotiboldi qizchasini o'lik yonidan ol'b, boshqa yoqqa yotqizayotganda, qizcha uyg'ondi va ko'zini ochma^dan odatdagicha duo qildi: Xudoyo ayamdi dayd'ua davo bevgin...

(1936-yil)

**IV.MUSTAHKAMLASH**

1.Sotiboldining «to"rt yashar qizchas qo'nga ro'molcha olib. onasinirig ) uzi.ii karaxt. xira pashshalardan» qo'rishi hikoyaning un.umiy ruhisa mos ekanini isbotlang.

2.Bemor yotgan xonadonga boshqa tovush emas. aynan gadolarning tovushi eshmnshi bilan nanaga urg'u berilyapti?

3.Bemorga qaragani chiqqan qo'shni kampimingo'tirib > ig'lashiga sabab nima?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: «Bemor» hikoyasi haqida

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Sotiboldining «to"rt yashar qizchas qo'nga ro'molcha olib. onasinirig ) uzi.ii karaxt. xira pashshalardan» qo'rishi hikoyaning un.umiy ruhisa mos ekanini isbotlang.

2.Bemor yotgan xonadonga boshqa tovush emas. aynan gadolarning tovushi eshmnshi bilan nanaga urg'u berilyapti?

3.Bemorga qaragani chiqqan qo'shni kampimingo'tirib > ig'lashiga sabab nima?

**III. YANGI MAVZU BAYONI.**

**«Bemor» hikoyasi haqida**

Mana. anchagina hazin hikoyan. ham o'qidik. Har qalay, hayotdan erta ko'z vumgan onaga. urung eri Sotiboldiga. murg'ak qiziga yuragingiz achigan bo'lsa kerak? Shu ach'nish barobanda o'nlab savollar Sizga tinchl.k bennayotgandi r ham:

Nega shunday bo'ldi?

Sotibold ning xotim o'zi nima kasal bilan og'rigan edi?

Nahotki. bu kasalning davosi bo'lmasa?

Nega Sotiboldi xotinini ko'rsatgam do'xt'rga olib bonnadi?

Bu qanaqa tabibki, ayolnmg qanday kasal bilan og'riganini aniq bilmay tunb undan qon oladi?

Baxshi kelib. kasal xotinmng ustida nimalarm o'qiui? Nega o'q.di?

Axir kasal xonnni, kelib kelib. toln.ng xipcluni bilan savalashadimi?

Tovuq so'yib, qonini oqizish bilan ayolga tekkan dardning o'rtasida nima aloqa bor?

Sotiboldining xo'jayini Abdug'aniboy qanaqa odam o'zi? Imkoniyati bo'la turib, nimaga bir insonga yordam bermadi?..

Bunday savollarni yana ko'plab keltirish mumk ri

Zamonni qarangki, kichik bir hikoyaga jo bo'Igan birgina hayot inan- zarasi uslida shuncha savol paydo bo'ladi! Xo'sh, bu qanday zamon edi? Hikoya qahramonlan zamonning qanday kishilan edilar? Gapi.i shundan boshlasak.

Siz 5-sinf adabiyot darsida Abdulla Qodiriy. Fitrat. Hamza. G'afur G'ulom, Oybek singari ijodkorlar hayoti va ijodi bilan tanishgand.ngiz. Ularning bolalik paytlari naqadar og'ir davrga to'g'ri kelganin b'r necha misollar orqali bilgansiz. Bu - o'tgan XX asrning dastlabki yillari ed Chor Rossiyasi tomonidan bosib o'ingan o'lkamizn.ng iqnsodiy, madaniy hayoti parokanda holga keltirilgan bu davrda aholi nihoyatda qashshoq holda hayot kechuar. yuitimizning aksariyat boyliklari chetga tashib ke- tilardi. Qishloqlardagi dehqonlar, shaharlardagi hunannandlar kun bo'>i qiJgan og'ir mehnati evaziga juda oz haq olishardi. Gila boqish, uning kam-ko'sti.n butlash, farzandlarn. o'qitish masalalar k'shilarni o'ta qiyin ahvolga solib qo'ygandi. Iqtisodiy nochorlik kishilar tunnush darajasining tobora pasayib borishiga, aholi o'rtasida turli kasalliklar keng tarqahb. oddiy betoblik ortidan odamlarning bevaqt hayotdan ko'z yumib ketishiga sabab bo'lgand-. O'lkada tibbiyot masalalarini hal etishga deyarli e'tibor benlmas, faqat chor amaldorlai 1, harbiylari va mahalliy boylargina malakah tibbiyot xizmatidan loydalanish unkoniyatiga ega edi.

«Bemor» hiKOvasidagi Sotiboldi, guvohi bo'lganingizdek, chigitpo choq va kumara bilan savdo qiladigan Abdug'ar.'.boyning qo'lida xizmat qiladi Boy uning mehnat" uchun qancha haq to'lashi to'g'nsida hikovada gapiril- mas?-da, bun, Sotiboldining qanday turmush kechirayotganidan ham bilish qiyin emas. Axir kasal xotimni do'xtirga ko rsatish uchun talab qilinadigan 25 so'm pulni u faqat tushida ko'rishr mumkin. xolos. Uning orttirgan «boy- iigi» bir marta tabib chaqinshga, bitta tovuq so'yishga, kasalni baxshiga o'qitishga yetadi-yu tugaydi. «Chilyosin» o'qitish uchun esa o'zi «to'qigan savatchalanni ulgurji oladigan baqqoldan >ignma tanga qarz» ko'tanshga maibur. Hali bu ham hammasi emas. Fndi o'lgan xotmini ko'mishi. uning turli ma'rakalann, o'tkazishi lozim. «Bulai"ning hammasi. albatta. pul bilan bo'ladi. Banday vaqtlarda yo'g'on cho'ziladi, ingichka uziladi. .»

Ilojsizhk, biror joydan yordam umidining yo'qligi Sotiboldi va uning oilasiga qo'shib o'quvchini ham q'ynaydi qalbingizda odam bolasining naqadar uvol bo'layotganidan nadomat tuyg'ulari qo'zg'aladi. Boya aytilganidck, Sotiboldining ozgina yordamiga umid qiladigani xo'jayini - Abdug'aniboy edi. O'zi «omborda qulab ketgan qoplar ostida qolib o'ladigan bo'lganida» markaziy shaharga — Sim (hozirgi Farg'ona shah- ri)ga borib davolanib kelgan bu bag'ritosh kimsa xizmatkorining ayoli yosh o'lib ketishi mumkinligini bila turib, zarraeha yoraam ko'rsatishga yaramaydi. (Biz Sotilbold.nmg xotini hali nisbatan yosh ekanligini uning qizehasi bor-yo'g'i to'rt yoshga kirganidan anglashimiz mumkin!) Ak- sincha. bechora xizmatkoriga, uni yana ham chiqimdor qiladigan turli bid'atlarni maslahat beradi. Axir uni boy qilgan, xohlagan joyiga borib davolan«shi. istaganicha maishat qilishi uchun yetarli mablag'ga ega qil­gan Soriboldi va unga o'xshaganlarning mashaqqatli mehnati emasmidi? Nahotki bir ayoln.ng hayotidan «izvosh va oq podshonmg surati solingan 25 so'mlik pul» azizroq. qimmatliroq bo'lsa?..

Hikoyada iqtisodiy-madaniy qoloqlikning yana bir fojiali oqibati — johillik quyuq bo'yoqlarda aks ettiriladi. Bir amaliab «tabib» nomini olib olgan k'msa, yuqorida aytilganidek. ayolning nima kasal bilan og'riyotganini bilmay turib undan qon oladi. Buning oqibauda esa «betobning ko'zi tinib, boshi aylanadigan bo'lib» qoladi. Deinak, «tabib» bemorga foyda emas, balki zarar yetkazdi. Holbuki u bunday «davolash usuli»ni birgina So­tiboldining xotini emas, o'sha atrofdagi yuzlab bechoralar ustida qo'llaydi. «Tabib>/dan keyin xonadonga baxshi knib keladi. U xotinn.ng yonida o'tirib, bir narsalarni o'qiydi. Lekin bu o'qigan narsalari xotinmng dardiga em bo'lau.mi-yo'qmi. bu bilan un.ng ishi yo'q. Baxsh, ham qayerga chaqinlsa, qaysi kasalga ro'para kelsa, hammasiga ko'r-ko'rona yodlab olgan narsalanni o'qib, chiqib ketaveradi. Unmg uchun ko'richak ham, tomoq og'riq ham, ruhiy xastahklar ham bir — farqi yo'q!

**IV.MUSTAHKAMLASH**

1.Kasal odamga «chilyosin» qdd rish nima ekanini uyingizdagi kattalar- dan yaxshilab bilib ohng.

2.«Chilyosindan bemor tetik chiqqanday» bo'lishi bilan shamrung yonib tugashi o'rtasida qanday o'xshashlik ko'rasiz?

3.«Bemor» hikoyasi to'g'risida uy inshosi yozib, sinfda o'qib benng

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Odil Yoqubov hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

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3.«Bemor» hikoyasi to'g'risida uy inshosi yozib, sinfda o'qib benng

**III. YANGI MAVZU BAYONI.**

Odil YOQUBOV

**1926-yilda tug`ilgan**

Aziz o'quvchi!

Siz O'zbekiston xalq yozuvchisi Odil Yoqubovning ayrim hikoya. qissa va romanlarini o'qigansiz uning asarlari asosida tayyorlangan ko'p qismli videofilmlarni ko'rgansiz. albatta. U hozirgi o'zbek adabiyofining atoqli vaknlandan biridir.



Bo'lajak yozuvchi 1926-yll 20-oktabrda hozirgi Janubiy Qozog'iston viloyatiga qarashli Qarnoq qishlog'ida tug'ilgan. O sha yerda o'rta maktabni tugatib, armiya xizmatiga ketgan. U armiya saflariga chaqi- rilganida IkLinehi jahon uiiishi tugash arafasida edi Shu paytda Yaponiya davlati bilan urush boshlanib, O.Yoqubov ana shu urushda ishtirok etadi. 50-yillarda u anruya xizmatidan qaytib. O'rta Osivo da' lat universitetining filologiya fakultetida o'qiydi So'ngra turli yillarda O'zbek ston Yozuvch>- lar uvushmasida. «L teratuniaya gazeta>,da. «0'zbekfihri/> kinostudiyasida. nashnyotlarda ishlaydi. 1982-1987-yillarda «0'zbekiston adab.yoti va san"ati>> gazetasini, 1987-1991-yillarda respublika Yozuvchdar uyush- masin? boshqaradi. Keyin O'zbekiston Atamalar qo'mitasi raisi, so'ngra Matkaziy Osiyo xalqlari madanivati assamoleyasining bmnchi v ltse- prezidenti lavoznnida faoliyat yur.tadi.

Odd Yoqubovning dastlabki yink asari 1951-yilda bosilib chiqqan «Tengdoshiar» povesti edi. So'ngra uning «Dastlabki qadam» (1953-yil). «Ikki muhabbat» (1955-yil) hikoyalan to'plaini, <<Tilla uzuk» (1961-yil) qissa va hikoyalar to'plamlari chop etiladi, «Chin muhabbat» (1955-yil). «Aytsam tilim, aytmasam dilim kuyadi», «Yurak yonmog'i kerak» (1958- yil), «01ma gullaganda» (1961-yil) pyesalari yaraldadi. Birin-ketin «Bir t'elyeton qissasi». <'Muqaddas», «Qanot juf't bo'ladm. «Izlayman», «BilIur qanddlar» qissalari e'lon qilinadi.

Odil Yoqubov o'zbek adabiyotida roman janrini rivojlantirishga ul- kan hissa qo'shgan adibd-r Uning turli davrlarda varatilgan «Er bo^higa ish tushsa...» (1966->il). «Ulug'bck xazinasi» (1973-yil), «Ko'hna dunyo» (1982-yil), «Diyonat» (1977-yil). «OqqushIar, oppoq qushlar» (1988-yil) romanlari kitobxonlaming mehrini qozongan. Bu romanlarda yozuvchi gohi o'rta asrlar vatanimiz tarixidagi buyuk allomalar Abu Rayhon Beinniy, Abu Ali ibn Sino. Ulug'beklar hayoti, ularning ulug'vor ishlari haqida hikoya qilsa. gohi zamonaviy mavzulami qalamga olib. odamlar o'rtasidagi mehr-oqibat. muhabbat. adolat, burch kabi yuksak tuyg'ulami asrash to'g'risida fikr yuritadj. Shuning uchun ham bu asarlar hozirgacha o'quvchilar tomonidan sevib o'qiladi.

Mustaqillik yillarida ham yozuvchi barakali ijod qildi. Uning «Adolat manzili» (1998-yil) romani. «MuzatTar Temur» (1996-yil). «Bir koshona sirlan» (2000-yil) smgari pyesalari hamda o'nlab hikoyalarida xalqimiz o'tmishi va bugungi kuninmg dolzarb muammolari badiiy tadqiq etddi. Yozuvchi 1985-yilda O'zbekiston xalq yozuvchisi unvoniga ega bo'Igan bo'lsa, 1994-yilda «Do'stiik». 1998-yilda esa «Fl-yurt hunnati» ordenlari bilan mukofotlangan.

Biz quyida adibning istiqlol davrida yaratilgan ta'sirli hikoyalarining biri bilan tanishamiz

**IV.MUSTAHKAMLASH**

1 Yozuvchi Odil Yoqubovning hayoti va ijodini gapirib bering.

2. Odil Yoqubovning nasriy asarlandan qaysilariri bilasiz?

3 Adibning tanxiy mavzularga bag'ishlangan qanday romanlarj bor?

4.«Qatag'on da^ ri» qurbonlan bo'Igan qaysi ijodkorlarni bilasiz?

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**Muallif: D. Haydarova**

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**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: «Muzqaymoq» hikoyasi.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**III. YANGI MAVZU BAYONI.**

**MIZQAYMOQ**

*(hikoya)*

O'sha oilamiz boshiga og'ir kulrat tushgan kuni. men. o'n yashar bola, nimadandir ko nglim g'ash, u>imiz ro'parasidagi paxsa devorga chiqib, o'zimeha go'yo otga minib o'tirardim.

U mahalda biz Turkiston shahrining eng so'lim joylaridan bin — La­ger ko chasida ikki xonadan iborat, oldi ayvon, o'sha zamon imkoniyatiga ko'ra tuzukkina ujda istiqomat qilardik. Bu uyning kattagina hovlisi ham bor edi. Ikki qavatli ulkan darvoza orqal. kiradigan bu hovhda bizdan tashqari yana bu neehta xonadon yashardi. Darvozaning ustida quruq pichan saqlanadigan boloxona bo'lar. biz. bolalar oqshom paytlari berkin- machoq o'ynaganda boloxonaga chiqib pichan tagida «jon saqlardik».

Odamiz boshiga musibat tushgan o'sha mash'um kundan bir necha oy muqaddam dadam uyimizdagi deyarh barcna kitoblarn. .lch-to rt qopga soliD, beda tagiga yashirgan-u. boloxona eshigiga otrnng kallasidek qulf osib qo'ygandilar. Endilikda boloxonaga hech kim kirolmas, faqat men goho-goho tuynukdan tushib. qoplardagi kitoblarni. ayniqsa sersurat. qalin kitoblarni tuynuk shu'lasiga solib, tomosha qilib o'tirishni yoqtirardim

Bu siratlar ham juda g'alali. ulari ung aksar charm palto kiyib, bcllanga qilich va to'pponcha taqib olgan harbiy, hi." zilari esa ot o'ynatgan, qizil alvon ko'tarib dushman sari ot sunb ketayotgan mard-u mavdonlar bo'lsa ham. negadir barchasimng ko'zlan o'yib olingan yokj yuzlariga ko'k siyoh tortilgan edi. Nega shunday? Men bu sir-asrorning tagiga yetolma> qiyna- lardim. dadamlardan so'rashga esa yuragim dov bermas. sababi. dadamlar qahr qattiq odam edv «bu kitoblarni senga kim ko'rsatdi/> deb dashnom benshlan mumk'.n edi.

O'sha qora kun ham. nimadandir ko'nglim notinch, kitob titi^h esim- ga tushib tomga chiqdim. Ammo tanish tuynukka yaqmlashgan.mda ko'- char.ng bosh'da qo'sh ot qo'shilgan chiroyli foytunga ko'zim tushdi. Sal o'tmav. foytun danozamrz ro'parasiga kelib to'xtadi. Undan o'sha payt- larda barcha kattalar uchun ra^m bo'Igan yashil rang galife shim va gim- nastorka kiygan o'rta yashar ikki k'shi bilan qizil ko'ylakli. ko'zlari qiy- g'och bir ayol tushdi. Erkaklardan bir, tomda mem ko'rib qohb:

* Egamberdi Jaqipovmng uyi shulma? — deb so'radi.
* Shu, — dedim men. Shu payt hovlidan chiqqan oyimlarning:

-Kelmglar, mehmonlar, xush kehbsizlar,-degan ovozi eshitildi. Men

boloxona ustunidan sirpamb, yerga sakrab tushdim. Mehmonlar 'chka- riga kinshgan. oymlar allaqanday hayajonda edilar.

* Dadangnmg mahkamasiga chop! - dedilar oyrnlar negad-r shivir­lab. - Ayt SAKUda birga o'qishgan og'ayni'anngiz kehshdj. de! Kutib o'tirishibdi, tezroq kelar ekansiz. de! Ha. aytmoqchi, bir yo'la maktabga bonb opang bilan pochchangga ham avt — tezroq kelishsin. Dasturxon- pasturxonga qarashib yuborishsin!

Men negadir. aftidan «mehmon» so'zidan ko'nglim yorishib, ikki oyog'ir.u.i qoiimgaolibchopa ketdim. Garchi pochc ham bilan katta opanilar o'qiruvchilik qiladigan maktab dadamlar ishlaydman mahkamadan xiyla nanda bo'lsa-da, avval o'sha tomonga o'tiD. ovimlarning gapm. opamlarga aytdim. so'ng, hamon ikki oyog'im qo'lunda, yalangoyoq, yalangbo»h. ko'eha changitib dadamlaming mahkamasiga qarab chopdim.

Dadamiarnmg mahkamasi ulkan savdogar qurgan va endilikda partiya qo'mitasi joylashgan ko'rkam bmoning shundoq biqiniga joylashgan edi. Men borganimda dadamlar ham idoradan chiqqan ekanlar. Meni nzoqdan ko'rib darvoza oldida to'xtadilar. Dadamlar to'ladan kelgan. novcha, qir- rabuiun, o'sha davrda rasm bo'Igan to'mtoq mo'ylovli. xu^hqad, salobath kishi edilar. Egnidagi hbosi hozir xotiramda yo'q. agar yanglishmasam, o'sha mahalda dohiy Staunga taqlidan kiyiladigan Ko'krak cho'ntakl1 yashil kostum va galire shrm kiygan. oyoqlar-da ham o'sha zamonlarda rasm bo'Igan g'areh-g'ureh xrom etik.

Rahmatlik dadamlar, uyqusizlikdanmi. boshqami - ko'zlari qizargan, allaqanday horg'in ko'nndilar menga. U kishi hansiray-hansiray aytgan gaplarimni eshudilar-u, chehrala.i sal yorishib:

* Yur, bolam! — dedilar boshimni silab. — Senga bitta muzqaymoq oberay!

Boya aytganimdek. dadamlar diydasi qattiqroq, o'ktam. kamgap odam

edilar. O'sha kungaeha men u kishining biror marta boshrmni silaganla- rini bilmasdim. Aksincha, hanuz esimdan chiqrnaydi: dadamlar ur kaltak. sur kaltak tagidan ehiqolmay. ishdan haydala-haydala oxir pirovardida qishloqqa qaytib. uyda ko'kragini zaxga benb yotgan paytlar. Bir kun oyimlar qo'limga pul va ikki-uch litrli grafin (dadamlar katta lavozimiar- da ishlagan mahalda orttirgan nodn matoh) tutqazib:

* Do'konga kmb qimiz olib ehiq, dadang aytdilar! - dedilar.

Do'konga kirsam, qimiz tugagan ekan. Men parvoyifalak. qo'hmdagi

grafinni o'y natib uyga qaytdim. Yo'lim yog'och v a temir qoziqlar qoqilgan mol bozondan o'tardi. To'satdan nimadir «shaq» etd:. Qarasam, qo'bm- dagi grafin temir qoziqlardan biriga tegib. tangaday joyi o'pirdib tushibdi. Yuragim orqamga tortib ketdi. L'yga qaytishga lur'at qilolmay anchaga- cha bog'imiz poyidagi soy bo'yida aylanib yurdim. Nihoyat, yuragunni hovuchlab uyga kirib bordiin. Oyimlar meni ko'rib:

* Qayoqlarda daydib vuribsan, bevosh? Dadang sho'rlik kutaverib diqqinafas bo'p ketdilar-ku! — deb koyidilar, so'ng grafindagi teshikka ko'zlari tushib, qo'limdan ushlagancha ichkariga sudradilar.

**IV.MUSTAHKAMLASH**

1.«Muzqaymoq» hikoyasida qaysi davr voqealan aks etgan?

2.Hibsga olmgan otaning holatim so'zlab benng.

3.Yosh qo'shni yigit-kotibmngxatli-harakauni qanday lzohlash mumkin '

4.Nug'ora sadolari ostida o'tadigan mitinglardan maqsad nima ekanini aytib bering.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: «Muzqaymoq» hikoyasi haqida

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.«Muzqaymoq» hikoyasida qaysi davr voqealan aks etgan?

2.Hibsga olmgan otaning holatim so'zlab benng.

3.Yosh qo'shni yigit-kotibmngxatli-harakauni qanday lzohlash mumkin '

4.Nug'ora sadolari ostida o'tadigan mitinglardan maqsad nima ekanini aytib bering.

**III. YANGI MAVZU BAYONI.**

«MUZQAYMOQ» HIKOYASI HAQIDA

XX asr mamlakatinnz hayotida ham fojiaiar. ham buyuk o'zgarishlar asridir. Xalqimiz o'z mustaqilligini qo'lga kiritkan ga qadar ne- ne xo'rlik va qiyinchdiklarni boshdan kechirdi. Millionlab asl insonlar arzimagan sabablar. tuhmat, adolatsizliklar tufayli tazyiqlarga uchragan, qamalgan va hatto otib. yo'q qilib yuborilgan davrlar bo'ldi. B.r millat vakili bo'lib. bir mahallada yonma-yon yashab. bir-biriga yov. dushmanga aylangan odamlar ham. afsuski. ko'p uchradi. Ana shunday jamiyat barpo etib. kishilarni qo'rquvga. vahshatga solib turgan siyosat sho'rolar zamonida necha o'n yillar hukm surdi. Bu davr insoniyat tar.xiga Stabn qatag'onlari davri bo'lib kirdi.

Aziz o'quvchi! Hali Siz Abdulla Qodiriy, Abdurauf Fitrat, Abdulha- mid Cho'lpon, Usmon Nosir kabi xalqimizning ulkan ijodkorlari hayoti va ijodi bilan tanishganmgizda, qatag'on siyosati va uning yovuzliklari haqida yana ko'p ma'lumotiarga ega bo'lasiz. Bu siyosat o z haq-huquqiui tanishni, ozodlik, erkinhkni istagan. pok. halol yashagan har bir ziyoli. har bir fuqaroga qarshi qaratilgan edi.

Adib Odil Yoqubov ham o'z otasi taqdiri misolida qatag'on davrining dahshatlari aks etgan bolahk xotiralarini qalamga oladi. Mehnatkash. halol, sadoqatli otasinmg o'z xizmatlari uchun tuhmatga uchrab, qatag'on qilingani voqealarini tasvirlaydi.

Bu hikoya Yurtboshimizning «Yuksak ma'naviyat — yengilmas kuch» kitobida ta'kidlangan quyidagi da'vatring naqadar muhim ekanini yana bir bor tasdiqlaydi: «Xalqimiz va millatimizning yaqin o'tmishidagi yopiq sahifalarni to'la oehib berish, shu tarixdan saboq chiqarib, bugungi va kelajak hayot.mizga ongli qarashni shakllantinsh, begunoh qurbon bo'Igan insonlar xotirasini abadiylash:irish biz uchun ham qarz, ham farz» (98- bet).

Bo'lajak yozuvchi ham o'n yashar chog'larida otasining qo'rquv va xavotir ichida yurgan kunlari guvohi bo'Igan. Otasi sho'ro idoralarida katta-katta lavozimlarda ishlagan. buvalari Yoqubshayx so'filik qilgani uchun o'g'li unlib, tuman rnoliya bo'limiga kichik bir vazifaga tushirib qo'yilgan. Qatag'on siyosau avjiga chiqavotgan pallalar. Barcha tahlikada, bir-biridan gumonsiragan daxrlar. Ana shunday kunlarninu birida ota hibsga olinadi. Yozuvchi mazkur manzarar.i tasvirlar ekan. bir tomonda dahshatdan havkalday qotib qolgan otasi. dod-faryod solib yig'layotgan opasi. burehakka tiqilishib. qo'rquvdan bir-birining pinjiga klrib olgan ukalari holatini ko'rsatib, qatag'on dav nning naqadar qo'rqmchli bir hodisa ekanini o'quvchi tasawunda akslanuradi.

Hikoyada yozuvchi go'yo yaqin do'st, qo'shni bo'Igan Kishilarning dushmanga aylanishi. yaxshdik kutmagan odamlardan insoniy, samimiy munosabat ko'rganlarm tasvirlab, qaltis, sinovli holatlarda k. -.hilaming asl mohiyati namoyon bo'lishini. kishinmg sirtiga qarab emas. qilgan ishi, og'ir vaziyatlarda o'zini qanday tuta olganligiga qarab baho bench lozimligini uqtirad.. Bu fikrlar xushsurat yigitcha - shahar komsomol qo'mitasi kotibining yozuvchi otasiga qamalgunicha xushomad qilib yurib, mu:-ibatdan so'ng yovga aylanib. hatto bolani tahq.rlashi, «Qash- qirdan tug'ilgan qashqircha» deb haqoratlashi parchasida yoki yosh tatar o'qituvchining bolaga achinib. chekka-chekkada boshini silab. mdamay hamdardiik bildinshi lavhalarida yaqqol aks etadi. Davr shunday yovuz ediki, hatto bolani otaga dushman qilib qo'yar edi. Sho'ro zamonida o'z otas.ni dushman sanab, qizil askarlarga tutib bergan Pavlik Morozov degan bola qahramonga aylantinlib, barcha maktab o'quvchilariga ibrat qilib ko'rsatilardi. Ana shunday targ'ibot-tashviqotlar ta'sirida asl vo- qelikni tushunmay yurgan hikoya qahramor.i tintuv chog'i o'z uyida kitob javoni qulfini ochib berib. o'zim Pav lik Morozov deb maqtaganla- ridan g'ururlanadi. «Xalq du>hmanlan» sifatida qancha-qancha begunoh yurtdoshlarini abgor qiladigan rr.it.nglarga chorlovchi nog'ora gumbur.- yu. karnay-surnay sadolanga mahliyo bo'lib. un chalayotgan pionerlar ketidan ergashib boradi Bu tasvnlar orqali yozuvchi nson icbki dunyo- sining naqadar murakkabligim. yolg'on aqidalar, g'oyalarga ishontir-lgan odam o'z yaqinlanning dushmaniga aylanishi mumkinligini ta kidlaydi. Uni ma'naviy tanazzulga olib boradigan holatlarin ko'rsatib beradi. Ayrn chog'da o'g'liga muzqaymoq olib berolmay. annonda qolgan otaning haqsizlik. tuhmatlar tufayli naqadar ojiz. g'aub bir ahvolga tushishi. adolatsizlik hukm surgan jarr.iyatning qanchalar insonlar qalbnu zada qilganini tasvirlash orqal yozuvchi nuistaqillikmng qadriga yetish. o'shanday yovuzliklar bo'lmasiigi uchun kurashish, mchr-oqibat. adolat g'oyalari barqaror bo'lkh-ga erishish fikruii :lgan suradi. O'quvchflann bu borada ibratli xulosalar chiqanshga undaydi

**IV.MUSTAHKAMLASH**

1.Hikoya qahramon. nima uchun maqtov eshitadi?

2.Hikoyadan o'zingiz udiun qanday xulosalar chiqardmgiz?

3.Mustaqillik tufayli yurtimizda qatag'on qurbonlai ini yod etish borasida qanday ishlar amalga oshinldi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Erkin Vohidov hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Hikoya qahramon. nima uchun maqtov eshitadi?

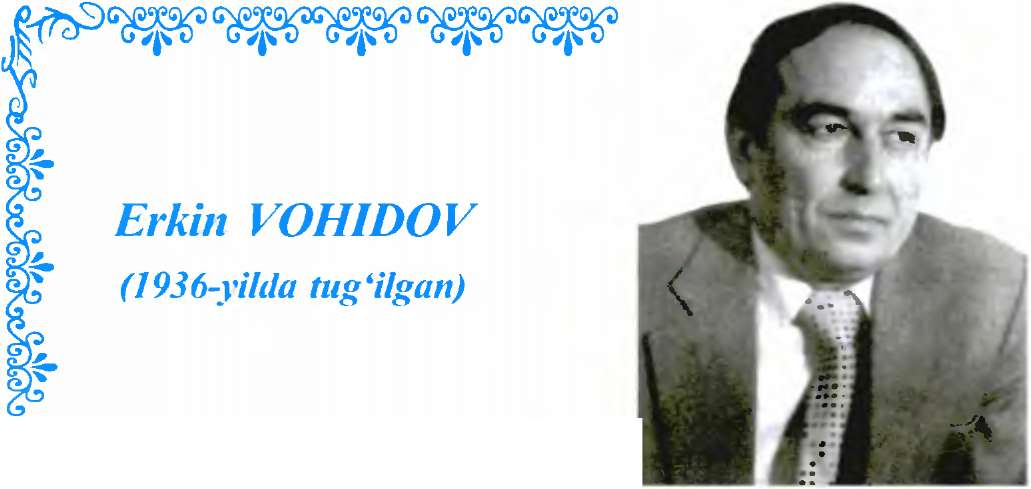
2.Hikoyadan o'zingiz udiun qanday xulosalar chiqardmgiz?

3.Mustaqillik tufayli yurtimizda qatag'on qurbonlai ini yod etish borasida qanday ishlar amalga oshinldi?

**III. YANGI MAVZU BAYONI.**

**Erkin Vohidov 1936-yilda tug`ilgan**

O'zbekiston xalq shoiri Erkin Vohidov 1^36-yil 28-dekabrda Farg'onj viloyatining Oltiariq tumanida muall'in odasida tug dgan. Uning otasi Ikk.nchi jahon urushidan og'ir jarohat olib qaytadi va 1945-yilda vafot etadi. 6 r yildan keyin onasi ham dunyodan o'tadi. O n yoshga yetar- yetmay ham ota. ham onadan ajrab qolgan yosh Erkinn tog'asi o'z tar- biyasiga oladi.



Toshkentga — tog'asinikiga kelgan bo'lajak shoir o'qishmi qunt bi­lan davom ettiradi. Unda kitobga, adabiyotga havas iuda erta uyg'ondi Shoir G'ayratiy tomonidan O'quvchilar saroyida tashkil etilgan adabiy to'garak uning bu havasini yanada alangalatib yubordi. O'n besh-o'n olti yoshlaridanoq ancha pishiq she'rlar yoza boshladi

Maktabni oltin meda! bilan bitirgan E. Vohidov Toshkent davlat uni versitet- (hozirgi Mirzo Ulug'bek nomidagi O'zbekiston Milliy uni- versiteti) filologiya fakultetiga o' qishga kiradi. Endilikda u adabiy otni torn ma'noda chuqur o'rganishga kirishadi. Ham o'zbek tnumtoz ada- biyotmi. ham jahon adabiyotini sineh'klab o'rganar ekan. o'zining ijod' ham takomillasha boradi. Buyuk ijodkorlarn ng asarlarini benlib o'aish ulardan badiiy mahorat sirlannv so'zga mas'uliyat hissmi. soddalik va ravonlikni o'zlashtinshida muhim omil bo'ldi. Shuning uchun ham uning «Tong lavhasi», «Kamtarl'k haaida», «Buloq», «Sevgi», ^Ona tuproq» kabi qator she'rlaridagi chuqur ma'no go'zal ifodalar, ajoyib tasv irlar bilan uyg'unlashib ketgan. Masalan, shoir tunnushdagi oddiygina holatdan — choy suzilayotganda choynakningpiyolaga «egil'shi», choy ichayotganda inson piyolamng peshonasidan «o'pishi»dan ajoyib she'r yaratadi:

Garchi shuncha mag'nir tursa ham. Piyolaga egilar choy nak. Shunday ekan. manmanlik nechun, Kibr-u havo nimaga kerak?

Kamtarin bo'l, hatto bir qadam O'tma g'urur ostonasidan. Piyolani inson shuning-chun O'par dcim peshonasidan.

Erkin Vohidov un.versitetni tugatgach. uzoq yillar nashriyotlarda ish- ladi o'zbek va jahon adabiyot ining eng sara asarbrini chop qilishda faol ishtirok etdi. 1%4-ydda yaratilgan «Nido» dostonidan so'ng binn-ketin «0.zu chashmasi», «Palatkada yozilgan doston», «Quyosh maskani», «Ruhlar isyoni» kabi ajoyib dostonlar yozd

Shoir ijodini lining tarjimonlik faoliyatisiz tasawur etish qiyin. U ko'plab mashhur jahon shonlarining asarlanni o'zbek tiliga mahorat bilan o'girgan. Xususan, E. Vohidov taijimasidagi rus shoiri S. Yesen-n she'rlari, nemis shoiri Gyotening «Faust» asan o'zbek adabiyotida katta hodisalar bo'ldi. Shoiryangidan tashkil etilgan «Yojhlik»jurnalining dastlabki oosh muharriri sifatida yoshlarning adabiyotga kirib kelishi yo'lida katta jon- bozlik ko'r^atd1

* + 1. Voh.dov faqat she'rva dostonlar yozibgina qolmay, boshqa janrlarda ham barakali ijod qildi. U dramaturgiya sohasida ham o'z qalamini sinab, «01t'n devor», «Istanbul fojiasi» kabi dramalar yaratdi. Ayniqsa, «01tin devor» komediyasi uzoq yillar o'zbek teatn sahnasidan tushmay keldi. Bu komediya jahonning qator tillariga taijima qilinib, teatrlarda sahna- lasht'rildi.
    2. Vohidov ellik yildan ko'proq davr mobaynida ijod etgan asarlarini to'plab. «Ishq savdosi», «She'r dunyosi», «Umrdaryosi» va «Ko'ngil ni- dosi» nomli to'rt jildlik saylanmasini o'quvchilarga taqdim etdi. Bu asarlar faqat shoir qalbining, kechinmalarininggina emas, balki xalq hayotinrng ham ko'zgus'dir.

Shoir asarlaridan hayotga, go'zallikka muhabbat, yovuzlikka, tuban- likka nafrat yaqqol sezilib turadi. Uning ilk dostoni — «Nido»da msoniyat- ga og'ir judoliklar, bitmas jarohatlar keltiradigan urush qattiq qoralansa, keyinroq bitilgan «Ruhlar isyoni» dostonida xalqlar, millatlar, dinlar o'rta- sidagi nizolar bashariyatga naqodar katta falokatlar olib kelishi teran tas- virlangan. Bu esa shoir ijodida insonparvarliK hamisha bosh mavzu bo'lib kelganligmi ko'rsatadi.

**IV.MUSTAHKAMLASH**

1.Erkin Vohidovning bolalig' haqida nimalami bilasiz?

2.E. Vohidovning shoir bo'lib yetishishiga qanday omillar sabab bo'ldi?

3.Shoirning qanday to'plamlari chop etilgan?

4.5-sinfda E. Vohidovning «0'zbegim» she'ri bilan tamshgan edingiz. Shoir va uning tengdoshlan ijodidagi ana shu mavzuga yaqin bo'Igan boshqa she'rlami sanab berishga harakat qiling.

5.E. Vohidovning ijtiinoiy faoliyati haqida so'zlab bering.

6.Shoir she'riyatdan boshqa yana qaysi janrlarda qalam tebratgan

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “O`zbegim” qasidasi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Erkin Vohidovning bolalig' haqida nimalami bilasiz?

2.E. Vohidovning shoir bo'lib yetishishiga qanday omillar sabab bo'ldi?

3.Shoirning qanday to'plamlari chop etilgan?

4.5-sinfda E. Vohidovning «0'zbegim» she'ri bilan tamshgan edingiz. Shoir va uning tengdoshlan ijodidagi ana shu mavzuga yaqin bo'Igan boshqa she'rlami sanab berishga harakat qiling.

5.E. Vohidovning ijtiinoiy faoliyati haqida so'zlab bering.

6.Shoir she'riyatdan boshqa yana qaysi janrlarda qalam tebratgan

**III. YANGI MAVZU BAYONI.**

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**IV.MUSTAHKAMLASH**

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**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: O`tkir Hoshimov hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

**III. YANGI MAVZU BAYONI.**

**O'tkir Hoshimov**

**1941 -yilda tug`ilgan**

O'tkir Hoshimov katta iste dod egasi. Adib o'ndan ortiq roman va qissa. ko'plab ta'sirchan hikoyalar. bir necha sahna asarlari muallifi. U dastlabki yirik asan bilanoq ulkan adibimiz Abdulla Qahhorning nazari- ga tushgan. undan «Sof. samnniy. tabiiy, iliq, rohat qmb o'qiladigan asar» yozgani uchun maqtov olgan yozuvchidir.



O'tkir Hosb mov 1941 -yilda Toshkentnuig Do'mbirobod mahallasida tug'ilgan. Ijodini o'quvehilik chog'larida boshlagan. Dastlabki kuobi esa talabalik yillarida chop etilgan. Adib asarlanning hayotiyligi. o'quvchiga tez ta'sir etishi un.ng taijimay holi bilan bog'liq. Darhaqiqat. yozuvchi yoshligidan ijodiy ishni amaliy mehnat bilan barobar olib borgan. Uning hayot yo'liga diqqat qiladigan bo'lsak. nashriyotda xat tashuvchi. musah- hih, muxbir. gazetada bo'lim mudir nashnvotda va jurna'da bosh muharnr bo'lib ishlaganini ko'ramiz.

Adibning «Unishning so'ngg: qurboni». «Muhabbat» kab> ko'plab hikovalari. «Odamlar nima derkin». «Shamollar esaveradi». <dkki karra ikki besh». «Bahor qaytmavdi». «Dunyoning ishlan» qissalari- «Nur borki. soya bor», <<Ikki eshik orasi». «Tushda kechgan umrlar>> nomli romanlari mamlakatimizda va chet ellarda sevib o'qilmoqda. «Qafag\*on/>. «Inson sadoqati», «To'ylar muborak» nomli dfcamalari respublikamiz teatrlarida sahnalashtirilgan. Bundan tashqari yozuvchining ko'plab axloqiy-ma'rifiy mavzudagi ssenariylari televideniyeda ekranlashtirilgan.

O'tkir Hoshimov O'zbekiston xalq yozuvchisi (1991 -yil) unvoni, «Mehnat shuhrali» (1996-yil) va «Buyuk xizmatlari uehun» (2001-yil) ordenlari soh bidir.

Aziz o'quvehilar! Siz bilan sevnrui adibnnizning «Urushning so'nggi qurboniv hikoyasi haqida gaplashamiz va bu asarni to'liq o'qib ch-qishni maslahat beramiz Chunki asar urush haqida, urushning fojiali oqibatlarga olib kelishi haqida. Darhaqiqat. liisoniyat tarixida eng dahshatli qirg'in- barot - Ikkinchi jahon urushi nrllionlab kishilar yostig'ini quriushdan tasnqari odamlar ongi, ruh-yatida ham yomon o'zganshlar yasadi. Ochlik. muhtojlik odamlarni asabiy. bir-biriga g'an.m qilib qo'ydi, ayrimlarni egri yo'lga boshladi.

«Urushning so'nggi qurboni» hikoyasi qahramoni Umri xola urush ketayotgan joylardan minglab kilometr uzoqda bo'lsa-da, halok bo'ladi. Umri xola o'limi sabablarini asarni o'qigach anglab olasiz

**IV.MUSTAHKAMLASH**

1.O'tkir Hoshimov haqida nimalar bilasiz? Gapirib bering.

2.«Urushning so'nggi qurboni» hikoyasini sinchiklab o'qing. Asaming asosiy mazmunini so'zlab bering.

3.Hikoyaning bosh qahramoni Shoikromning ko'ngli g'ashligi, diqqinafas holatiga nima sabab ekan'igini tushuntiring.

4.Urush odamlami o'zganirib yuborganhgini hikoya qahramonlari so'zlari orqali tushuntiring.

5.Shoikromni qot'lhkka undagan, ko' inmas o'g'ridan o'ch olishga majbur qilgan, oqibatda o'z onasining o'limiga sabab bo'Igan narsa nima?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Takrorlash

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

**III. YANGI MAVZU BAYONI.**

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**IV.MUSTAHKAMLASH**

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**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: «Urushning so`nggi qurboni» hikoyasi.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.O'tkir Hoshimov haqida nimalar bilasiz? Gapirib bering.

2.«Urushning so'nggi qurboni» hikoyasini sinchiklab o'qing. Asaming asosiy mazmunini so'zlab bering.

3.Hikoyaning bosh qahramoni Shoikromning ko'ngli g'ashligi, diqqinafas holatiga nima sabab ekan'igini tushuntiring.

**III. YANGI MAVZU BAYONI.**

URUSHNING SO'NGGI QURBONI

(hikova)

Shoikrom ayvon to'ridagi sandal chetida xomush o'tirardi. Allaqachon bahor kelib kunlar lsib ketganiga qaramay, hamon sandal olib tashlanmagani, ammo bu to'g'nda hech kim o'ylab ko'rmaganini u endi payqaganday g'ashi keldi. Bo'z ko'rpa ustidan yopilgan, sh:nni dog'i tekkan quroq dasturxon ham, hozirgina go'iadan bo'shagan sopol tovoq, bandi kuygan yog'och qoshiq ham uning ko'ziga xunuk ko'rinib ketdi. Ammo beparvolik bilan qo'l siltadi-yu, do'ppisini sandal ustiga tashlab yonboshladi.

Yarim kecha bo'lib qolgan, atrof jimjit. Faqat olislarda it uliydi. Ayvon to'sinidagi uzun mixga ilig' liq lampochka x-ra nur taratadi. Chiroq atrofida o'ralashgan chivinlar bir zum tinmaydi. Ho lining yannigacha ariq tortib ekilgan qulupnay pushtalari orasida suv yaltiraydi. Onda-sonda rang olgan qulupnaylar ko'zga tashlanib qoladi. Qayoqdandir shamol keldi. Hovli etagidagi yong'oq shoxlari bir guvillab qo'ydi. Shoikrom uyqu elta bosh- lagan ko'zlari bilan o'sha tomonga bir qarab qo'ydi-vu. ter hidi anqib turgan lo'labolishga boshini tashladi. Shu ondayoq yana o'sha tovoqqa, bandi kuygan qoshiqqa ko'zi tushib, tag'in g'ashlandi. «Ziqna bo'lmay

o'l! — deb o'yladi xotinini so'kib. — Azaldan qummsoq edi. zamon og'ir- lashgandan buyon battar bo'ldi».

Ichkarida chaqaloq yig'ladi. Beshikmng g'ichirlagani eshitildi. Bola xuddi shuni kutib turganday. battar big'illay boshladi. Kattas. ham uyg'o- nib ketdi shekdli, qo'shilishib yig'lashga tushdi.

Shoikrom siltamb qaddini rostladi.

* Ovozini o'chir, Xadieha!

Iehkaridan xotinining beshikni mushtlagani, zardali tovushi eshitildi.

* Ovozi o'chsa koshkiydi! To'qqiz kechasid<?un iekkan bunga! «Kam- bag'alning ekkani unmaydi. bolasi ko payadi o'zi, - deb o'yladi Shoik­rom ijirg'anib. - Shu kunimdan ko'ra urushga borib o'lib keta qolganim yaxshiydi».

Uni urushga olishmadi. To qimachilik kombinatida montyor yetish- masmidi yo o'zi yaxshi ishlarnndi. har qalay. uni ohb qolishdi. Shoikrom urushmng boshlanishidan sal clain uylangan edi. Urush bo"ldi-yu. zamona o'zganb ketdi. Bir xil odamlar tirnoqqa zor. Uning xotini bo'lsa, yonidan o'tib ketsa ham boshqorong'i bo'laveradi. Xudo bergandan keyin ta-hlab bo'larmishmi, deb ketma-ket uchta qiz tug'ib berdi. Urushning qora qanoti uzoqlab ketgan bo'lsayam, erta-indin Gitlerning to'ng'iz qo'pishi ko'rinib qolgan bo'lsa) am. hamon uning soyasi odamlar boshiga ko'lanka tashlab turibdi. Hali u qo'shninikida aza ochiladi, hali bu qo'shninikida.

Hovli etagidagi pastak eshik g'lyqilladi. Shoikrom kafti bilan ko'zi­ni chiroqdan pana qilib qaradi-yu, shu tomonga kelayotgan onasini ko'r- di. U uylangandan keyin otadan qolgan hovlini o'rtadan ikki paxsa devor olib bo'lishgan. Bungayam b-rchekkasi Xadichaning injiqligi sabab bo'I­gan edi. Har xil ikir-chikir gaplar chiqavergandan keyin Umri xola ro'z- g'oring boshqa bo'lsa, o'zingga qayishasan, deb ularning qozonini boshqa qilib berdi. O'zi kichik o'g'li Shone'mat bilan narigi ho^ !ida qoldi.

Rangi uniqqan chit ko'ylak ustidan nimcha kiyib olgan Umri xola sharpaday unsiz yurib keldi-da. yapaloq musulmon g'ishtdan yasalgan zinadan ayvonga ko'tarildi.

* Hali uxlamovmiding? - dedr u zinadan enkayib chiqayotganida suri- lib ketgan ro'molini qayta o'rab.
* Ko'rmaysizmi. chaqaloq tinchitmayapti. O'zim itday ciiarchaganman.
* Bola bo'lgandan keyin yig'laydi-da, — dedi Umri xola yupatuvchi tovushda — Yotaver, bolam. — U yana o'sha unsiz odimiai bdan ichkari uyga kirib ketdi.

Qaynona-kelin bir balo qilib. bolalarni tinchitishdi Keyin ikkovlari boshlashib cluqishdi. Xadicha b.r qo'lida choynak-piyola, bir qo'lida zog'ora non keltirib dasturxon ustiga qo'ydi.

* Choy o'lib qopti, - dedi u zog'ora ushatarkan.

Umri xola Sho.kromr ing yonboshiga. shaparak ko'rpacha1 ga o'tirdi.

* 01 o'zing ham.- dedi u tormrlari bo'itib chiqqan qo'llari bilan sochilgan uvoqlarn- yig'ib og'ziga solarkan. Shoikrom onasming bar- moqlari tars-tars yorilib ketganmi endi pavqadi. llgari ham shunaqamidi, yo'qmidi. eslay olmadi.
* Ovqatmgdan qoldimr? - dedi u cho'kkalab o tirgancha choy quya- yotgan xotiniga qarab.

Xadichaning uzunehoq sarg'ish yuzi qizardi. Aybdordek mahzun tovushda uzr so'racn

* Qolmovdi-ya.

Shoikrom uning qizargar.idan yolg'on gapirayotgannu sezdi. Kim bilsin, ertalab o'ziga isitib berish uchun shunaqa deyotgandi....

* Yo'q, bolam, ovqat kerakmas, — dedi Umri xola shoshilib. - Xayol surib yotib uyqum o chib ketdi... - U bir hhza 11m qoldi-da, o'ziga ga- pirganday sekin qo'shib qo'yd..— Pay shanba kunr Komil tayibn ng uyiga boruvd:m. Har kuri nahorga b.r kosadan qo'y suti ichsa, dard ko'rma- ganday bo'lib ketadi, dedi
* Hozir qo'y suti qatta, - dedi Xadicha. - Sigir sut. otliLjqa yo'g'-u... Shu paytda sigirimiz tug'gan boiardi-ya.

Shoikrom xotmining gaprn eshitmadi. Birdan uning ko'z o'ngida deraza ostida pastak shi ftga tikilib yotgan ukasi joniandi. Bn hovlida turib o'n kundan buyon holini so'ramaganiga afsuslamb, icl idan xo'rsiniq kel­di. Shone'mat Rossiyadan ko'chi.ib kelt.rilgan zavod qurilishida ishlay boshlaganida uni urushga olishmaganidan Shoikiom suyungan edi. Gap boshqa yoqda ekan. Ukasi sil ekan. Shuning uchun qoldirishgan ekan.

**IV.MUSTAHKAMLASH**

1.Hikoya qahramonlari xatu-harakatlarini tahlil qiling. Umri xola xarak- terini tavsiflang.

2. Hikoyadagi Umri xola va «Dunyoning 'shlari» qissasidagi ona obrazi o'rtasida qanday o'xshashlik bor?

3...Dattaringizga hikoyada ishlatilgan maqol va iboralarm yozib oling. Ularni yozuvchi qaysi maqsadda qo'llaganini tushuntirib benng.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Said Ahmad hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Hikoya qahramonlari xatu-harakatlarini tahlil qiling. Umri xola xarak- terini tavsiflang.

2. Hikoyadagi Umri xola va «Dunyoning 'shlari» qissasidagi ona obrazi o'rtasida qanday o'xshashlik bor?

3...Dattaringizga hikoyada ishlatilgan maqol va iboralarm yozib oling. Ularni yozuvchi qaysi maqsadda qo'llaganini tushuntirib benng.

**III. YANGI MAVZU BAYONI.**

Said AHMAD *(1920-2008)*

Muhtaram o'quvchi, yozuvchi Said Ahmad nomi Sizga tanishmi? Bir o'ylab ko'ring-a, Siz uni, albatta, taniysiz. «Kelinlar qo'zg'oloni» nomli spektaklni yoki kinofilmni har yili kamida ikki marotaba respublikamiz televideniyesi namoyish etadi. Siz uni ko'rmagan bo'lishingiz mumkin emas. Ko'rgan bo'lsangiz, demak Said Ahmad nomi ham Sizga ma'lum. O'zbekiston xalq yozuvchisi, «0'zbekiston Qahramoni» Said Ahmad Husanxo'jayev 1920-yilning 10-iyunidaToshkent shahrining «Samarqand darboza» mahallasida tug'ilgan. Avval o'rta maktabda, so'ng Navoiy nomli pedagogika institutida o'qigan. Bo'lajak yozuvchining ilk mashqi — «Ishqi- boz» nomli hajviy hikoyasi o'n olti yoshlarida «Mushtum» jurnalida chop etilgani uchun uning dastlabki ish faoliyati ham shu jurnal bilan bog'liq.



Ikkinchi jahon urushi yillari Said Ahmad v<Qizd 0'zbekiston» (hozirgi «0'zbekiston ovozi») gazetasi tahririyatida, keyinroq «Sharq yulduzi» jurnalida ishladi.

O'tgan asrning 50-yillari boshlarida yozuvchi ko'plab ziyolilar qatorida qatag'onga uchrab, «xalq dushmani» degan tuhmatlar bilan qamaladi. Bu siyosat qoralangandan so'ng Said Ahmad ham nohaq jazodan ozod etilib, o'z oilasiga qaytadi. O'zbekiston Yozuvchilar uyushmasida adabiy maslahatchi bo'lib ishlaydi. Said Ahmadning birinchi kitobi «Tortiq» nomli hikoyalar to'plami bo'lib, 1940-yilda nashr etilgan. Shundan so'ng uning «Er yurak» (1942-yil), «Farg'ona hikoyalari» (1948-yil), «Muhabbat» (1949-yil) to'plainlari. <<Qadrdon dalalar» (1949-yil). «Hukm» (1958-yil) qissalari e'lon qdindi. Uning ijodida «Ufq» romani alohida o'rin tutadi 60-yillarda bu asarning dastlabki ikki kitobi chop etilgan. Keyinroq uchin chi kttobi ham e'lon qilmib, trilogiya sifatida adabiyotimiz xazinasini boyitdi. Bu asar xalounizning Ikkinchi jahon urushi arafasida. urush yillari va undan keyingi ilk davrlardagi hayoti, fidokorona mehnati, kurashlari, oizu-armonlarim badiiy aks ettiradi. 1988-yili adibr.ing «Jimjitlik» romani nashrdan chiqadi. Said Ahmad 70-80-yillarda o'z hikoyalari asosida «Ke!inlarqo'zg'oloni», «Kuyov» nomli pyesalaryozadi. M illiy tcatrimizda lk bor sahnalaslvirilgan bu spektakllar xalqimiz o'rtasida juda katta shuhrat topib, hozirgacha teatrlar sahnasidan tushmay keladi. Bundan tashqari yozuvchin ing o'nlab hajviy hikoyalari televizion miniaturalar teatri orqali. «Xandon pista» (1994-yil), «Bir o'piehn ing bahosi» (1995-yil) to'plamlari orqali xalqimizmng ma'naviy mulkiga aylangan.

Said Ahmad keyingi yillarda yana bir qator yangi hikoyalar va xoti- ralar to'plamlari e'lon qildi. Ayniq^a. Oybek, G afur G'ulom, Abdulla Qahhor, Mirtemir, Shuhrat, Saida Zunnunova. 0 1 mas Umarbekov kabi adabiyotimizningzabardast vakdlari haqidagi xotiralan keng e'lirof topdi. Adibning ko'pgina asarlari xorijiy t.Ilarga ham tanima qilingan.

Said Ahmad 2008-yilda vafot etdi

**IV.MUSTAHKAMLASH**

1.Said Ahmadrung hayoti va ijod yo'li haqida so'zlab bering.

2.«Kelinlar qo'zg'oloni» spektakli va kinofilnnni ko'rganmisiz? Ko'rgan bo'lsangiz taassurotlaringizni so'zlab bering.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Said Ahmad. «Qoplon» hikoyasi.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Said Ahmadrung hayoti va ijod yo'li haqida so'zlab bering.

2.«Kelinlar qo'zg'oloni» spektakli va kinofilnnni ko'rganmisiz? Ko'rgan bo'lsangiz taassurotlaringizni so'zlab bering.

**III. YANGI MAVZU BAYONI.**

QOPLON(hikoya)

Yangi hovli Tillayevga yoqdi. Yuklami mashinadan tushirayotganda Qurbonboy b r gap aytib qoldi:

* Sizga endi it lozim, o'rtoq Tiltayev. It uyning savlati bo'ladi. Albatta it boqing. O'zim g'alatisini topib beraman.

Tillayevning itga unchalik xushi yo'q edi, mdamay qo'ya qoldi Qur­bonboy xotinlarning hayhaylashiga qaramay, polni ham o'zi yuvdi, gilamni ham o'zi olib chiqib, qoqib keldi.

* Iya, iya, b:z turganda siz nega pol yuvarkansiz, opa? O'zimiz qotirib tashlaymiz. Men gilam qoqayin-u. siz tomosha ail.ng. Ammo-iekin itning g'alatisiri boqish kerak. Ko'chadan kirgar odam kiroyi direktor bo'lsang, shunaqa it boq, deb havas qiladigan bo'lsm. Qurbonboy uyni saran.om qilib bo'lgandan keyin ham darrov keta qolmadi. Hovlida ancha aylanib yurdi. Ii bog'laydigan joyni o'zi beigiladi. Yo'q, o'rtoq Tillayev, it masalasini bizga qo'yiib beravering. Mana. itning joyi shu. Kichkinagina. ixchamgina uycha qunb berilsa, tning ham joni kirib qoladi. Xo'p, biz ketdik.

Qurbonboy ketdi.

* Bu kishi kim bo'ladilar? - dedi Tillayevning xotini orqasidan eshikni ilgaklab qaytarkan.
* Judayam anig'ini bilmayman, garajimizda ishlasa kerak. Ko'chish- ga mashma so'raganimda zavgar qarashib yuborad', deb qo'shib bergan edi, - dedi Tillayev.
* Durust odamga o'xshaydi. Chaqqongina ekan.

Ertasi Tillayev ishdan qaytib vuvinayotganda Qurbonboy kattakon it yetaklab keldi. U itm ayvonmng ustuniga boylab, iljaydi:

* Oti Qoplon, Tillayev aka. Odammng yaxshisini darrov tamydi. Sizga tez o'rganib ketadi. Ertaga yaxshilab uycha yasab benb ketaman. U qo'lini yuvib kelib, yanm soatcha itning ta'rifini qilib o'tirdi.
* It hamma gapni tushunad! faqat jonivorning tili yo'q.

Qurbonboy bir so'zli kishi ekan, aytganini q'ldi. Tillayev ishga ketga-

nida zambilg'altakda g'isht olib kelib, itga uycha yasab beribdi. Tillayev idoradan ch'qib, endi mashinaga o'tiraman deb turganda, yugurib kelib qog'ozga o'rogiiq narsa uzatii:

* Xo jayin. Qoplonga nasiba. Kabobchi oshnamga tayinlab qo'ygan edim, suyakm begona qilma. deb.
* Qurbonboyingiz yaxshi odam ekan. - dedi xot.ni Tillayev uyga kelganda, - bechora jonim fide qivoraman deydi-ya. Bola-chaqali, kam- xaij odamga o'xshaydi. Imoratini yetti yildan beri bitkazolmasmish. Un- cha-munchasiga qarashib yuboring.

Tillayev xotinining gaplariga parvo qilmay choy ichardi.

Tillayev bilan Qurbonboy o'rtasida yaqijilik paydo bo'ldi. Bir kuni gap oiasida u ro'zg'ordan orttirib uchastkasming tomini yopolmayot- ganligini aytib qoldi:

* Ayb o'zimda, yoshligimdan shunaqaman. o zimga qaramayman, oshna-og'aynilarning ishi bitsin, devman. Ha. odam bolasidan shu qolar ekan. Bo'lmasa, promkombinatda ham, raypoda ham oshnain bor, yuz- tagina shiver so'rasam, yo'q demaydi. So'ramayman. Aslo so'ramayman.
* Neehta shifer yetmayapti? — dedi Tillayev bcparvo.
* Yo'q xo'jayin so'ramang. Siz bilan shu maqsadda oshno bo'l- maganman. Bunaqa gapni aytsangiz uyingizga ikkinchi qadam bosmay ketaman.

Shu-shu bo'ldi-yu, Tillayevning unga ixlosi oshib ketdi. Shundoqodam garajda mashina yuvib o't'imacin. deb uni garai mudiriga muovin qilib qo'ydi. Uyiga bir yuz saksonta shifer, o'ttizta tunuka tushurib berdi. Qurbonboy ham har kuni tushlikka kelib. Qoplonni o'ynatib ketishni tark qilmadi. Bu orada Tillayevning eski bod kasal. tutib. yotib qoldi. Avvaliga Qurbonboy kelib un ng hohdan xabar olib turdi. Doktorlar endi bo'lmadi, pensiyaga chiqing, deb maslahat berishgandan keyin Tillayev ministrlik- ka ariza yozib, ishdan bo'shatishlarini so'radi. Ministrhk uning talabini qondirib, o'rniga boshqa direktor tayinladi. Qurbonboy o'sha kuni kelib, Qoplonni aylaniirgani olib chiqib ketdi-yu, qaytib kelmadi. Tillayev Qop- longa ancha o'rganib qolgan ekan to yarim kechagacha ikki ko'zi to'rt bo'lib. itm poyladi. Yo'q. Qoplon bedarak ketd. Qurbonboy ham qorasini ko'rsatmay qo'ydi.

Oradan anchagina vaqt o'tdi. Tillayev hassaga tayanib ko'cha avlan- gani chiqdi. Bir mahal qarasa, ko'chaning narigi betida Qurbonboy Qoplonni yetaklab yuribdi. Chaqirsa it qaradi-yu, Qurbonboy qaramadi. O'sha kuni yar.gi direktor o'giining tug'ilgan kuniga o'tirish qilib be- rayotgan ekan. JiiWevga mashina yuboribdi. Er-xotin bonshdi. Darvo- zadan kinshlari bilan yo'lakda yotgan Qoplon ularm ko'rib, dumini likillatib erkalandi.Bizning it qalay? — dedi yangi direktor.

Bu itni taniyman. - dedi Tillayev va nariroqda yangi direktorning charm to'nini tuflab artayotgan Qurbonboyga bir qarab, uyga kii ib ketdi.

**IV.MUSTAHKAMLASH**

1.Sizivrigcha «Qoplon» hikoyas.ni yozishga yozuvchini nimalar undagan?

2.Hikoya qahramoni Qurbonboy yashash va tirikchilik o'tkazishning qanday yo'lini o'zi uchun kasb qilib olgan?

3.Qurbonboyn-ng Qoplon haqidagi «Odamning yaxshisini darrov tanivdi. Sizga tez o'rganib ketadi» degan ta'rifini uning o'ziga nisbatan qanday shaklda ishlatgan boiardingiz?

4..Qurbonboy Tillayevning xotinida o'zi to'g'risida ljobiy taassurot qoldirish uchun qanday yo'l tutgan bo'lishi mumkin deb o'ylaysiz?

5.Hikoyadagi «Bir mahal qarasa, ko'chaning narigi betida Qurbonboy Qoplonni yetaklab y uribdi. Chaqirsa it qaradi-yu, Qurbonboy qaramadi» degan tasvir orqali hikoya qahramoni va lining qanday xususiyatlari ifoda etilgan?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Said Ahmad. «Sobiq» hikoyasi.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

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V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

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2.Hikoya qahramoni Qurbonboy yashash va tirikchilik o'tkazishning qanday yo'lini o'zi uchun kasb qilib olgan?

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**III. YANGI MAVZU BAYONI.**

SOBIQ

Xoh ishoning, xoh ishonmang. birinchi kuniyoq to'qqiz tonna paxta teribman. Avvaliga o'zim ham hayron bo'lib qoldim. Tavba, shuncha paxtani o'zim terdimmi yo birov qo'shib qo'ydimi? Ertasiga b.r qaytadan o'n g'ayrat bilan paxta teriah mana bunaqa bo'ladi, deb ishga tushib ketdim. To'qqiz yarim bo'pti. O'sha kuni oblastdan, Toshkentdan muxbirlar bosib keldi. Ovozimni lentaga yozib. radiodan eshiuirishdi. Televizorda ikki marta ko'rsatishdi. Hamma yoani xat bosib ketdi Bunaqa obro' k.mning tushiga kiribdj. deysiz. Runim tetik. bir gapirib. o'n kulaman. Yo'talsam ham labbay deb turishadi. Raisnniz u yoqqa borsam u yoqqa, bu yoqqa borsam bu yoqqa ergashaui. Bechora meni yer-ko'kka ishonmaydi. Ikki gapining birida:

* O'zingni tut. katta-kielrkning oldida sharmanda qilma. Sen bizning mash"ahmizsan Ha. shundoq. soqolingni kunda olib tur. Dazmol bosil- magan slum kiyma, — deb nasihat qilib turadi.

Ikki kundan ke>in gazetaning binnchi betida chakkamda paxta qistirib kulib turgan suratin chiqdi. O'sha kuni rais Berdiali aka yap-yangi «Vol- ga»sin: ishlab turgan joyimga yubonbdi. Tez yetib kelsin, deb tayinlabd.. Obbo, bir gap bo'lganga o'xshaydi, deb ishni tashlab idoraga qarab ketduri Borsam, rais oyog'i kuygan to uqday bezovtalanib, kutib turgan ekan

* Keldmgnn, uka, tez bo'l. Kengashga ketasan Poyezd bileting tayyor, uyingga borib kiyinib olgin-u, yo'lga chiq.

Ketdim. Kengash ertasi kuni ochilar ekan. uch kun oblastda qolib ketdim. Kelgan kunimoq to'ppa-to'g'n dalaga ch.qib, endi mashinaga yetay deb qolgan edim, yana o'sha «Volga» olib ketdi. Idora oldida usM yop.q yuk mashinasi turibd. Idoraga kinshim bilan yetti-sakkiz odam atrofimni o'rab olishsa bo'ladimi. Kinochilar ekan. Paxta terishimni kmo- ga olanuz deb, atayin Toshkentdan kelishibdi. Raisning gapini qarang. Ummatalining mashinasida kinoga tushasan. o'sha tomonda paxta yaxsh, ochilgan, kinoda cniroyli chiqad', deb turib oldi. Ummatalining yenga qarab ketdik. Kinochilar o'larcha ezma. shoshmagan odam bo'ltshar ekan, ikki kun ovora qihshsa bo'ladimi. mana, chiq'b qolsa ko'rasizlar, qandoq qilib mash:na haydashimdan tortib, peshanamdagi terni qanaqa qilib, qaysi qo'l bilan sidirib olishimgacha apparatga olishdi.

K nochilardan qutulib uyga holdan toyib keldim-u. kiyim-bosh.m bilan uxlab qolibman Ertalab raisning o'zi uyg'otdi.

* Tez bo'l, kuub qolishdi
* Tag'in kinomi? Kecha tamom aibshgan edi-ku'
* Yo'q, boshqa gap. Rayonga yangi qurilgan madanivat uyining ochi- lish marosimi bo'ladi. Ilg'or mexanizatorlardan bir kishi tabrik nutqi so'zlashi kerak. Sen gapirasan. Qani ketdik

Gapni ham amino-lekin bopladim. Kuniga nutq so'zlab turgandan keyin usta bo'lib ketarkansan. Rosa ehapak bo"Id- Iehkariga mehmonlar uchun joy qildirib qo'yishgan ekan. Artistlar bilan birga o'sha yoqqa kirdnn. Rosa pivoxo'rlik bo'ldi. Uyga kelib yotgan edim, eshik taq 'lab qoldi. Clnqsam. soch qo'ygan. ingichka mo'ylovli bir yigit turibdi. Yel- ka'-ida bir inctrh faner sumka.

Xizmat uka. ishlar bonnidi?

* Ata>in o'zlarini yo'qlab keldim. Suralingizni ishlashim kerak. Vis- tavkaga qo'yiladi.

Undoq desam, bundoq dedi, bundoq desam. undoq dedi. Sira gapimga ko'nmad" Janjallashib, raisning oldiga bordik. Rais koyib berdilar.

* Esing joyidami? Bu vistavkaga qo'yiladigan suratlaming ro'yxatini oblastdan tasdiqlashgan. Qam. darrov bo'l.

O'zingiz bilasiz. raisimizmng gapim ikki qflib bo'lmaydi. Ishga tushib ketdim Rassom tushmagur hali j osh, tajribasi kamroq ekan. Rosa to'qqiz kunda o'zimga o'xshatdi. Bu orada uyim xatga to'Jib ketdi Pionerlar bilan uehrashuv, meditsina xodimlari bilan uehrashuv, mcbel fabnkasi ilg'or ishchilari bilan uehrashuv... Albatta, bularga rais o'zi bilib muomala qd- di-yu, ammo rayon o't o chinsh komandasming pensiyaga chiqayotgan keksa xodimini tabriklashni menga yuklab qo'ysa bo'ladimi Bordim. Bularning tantanasi g'alati bo'larkan. Yolg'ondakam o't ketdi qilib, birdan gupur-gupur qilishdi B/ri suv sepyapti. biri bolta bilan eski ya^hiklarnL parchalab tashlayapt' Rosa odam yig'ild-. Men uchinchi bo'lib so'zga chiqdi n

**IV.MUSTAHKAMLASH**

1-«Sobiq» hikoyasi qahramoni qanday odam?

2-Rais obraziga ta'rif berng.

3.Yozuvchi kulgili vaziyatni kuchaytirish uchun qanday tasviriy vosita- lardan foydalanadi ?

4.Yumoming satiradan qanday farqi bor? Misollar biian tushuntiring.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Musa Jalil. “Ishonma” she`ri

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**III. YANGI MAVZU BAYONI.**

ISHONMA

Senga mendan xabar bersalar.

«U yiqildi charchabw, - desalar.

Yo'q. ishonma, jonim!

Bu so'zm —

Do'stlar aytmas. yaqin ko'rsalar.

Bayrog'imga qon bilan yozgan

Ontim undar olg'a bonshga!

Haqqim bormi hech qoqilishga.

Haqqim bormi charchab-horishga?

Senga mendan xabar bersalar.

«U Vatanni sotdi» desalar.

Yo'q, ishonma, jonim!

Bu so'zni —

Do'stlar aytmas, meni sevsalar.

Yurtdan ketdim yurtni, seni deb.

Men kurashdim qonli har damda.

Yurtni, seni qo'limdan bersam, Nima qolar menga olamda?

Senga mendan xabar bersalar, «Musa o'ldi endi» desalar, Yo'q, ishonma, jonim! Bu so'zni —

Do'stlar aytmas, men1 sevsalar.

Tuproq ko'mar tanni, ko'molmas O'tli qo'shiq to'lgan ko'nglimri. «0'lim» deyish muml mini axir, Yengib o'lgan bunday o'limni?

Musa Jalilning «Moabit daftari»ga kirgan bu she'ri 1943-yilning 20- noyabrida, o'limidan ikki oygina oldin yozilgan Guvohi bo'lganimizdek, uning har bir bandi shoirning so'nggi yillardagi taqdirini o'zida mujassam etadi. Birinchi va ikkinehi band og'ir jangda qattiq yaralanmasin, dushman qurshovini yorib chiqishga urinayotgan, tanasidan mador ketib borayot- gamga qaramay, ruhi taslim bo'hshni istamayotgan jangchi kechinmalarini aks ettiradi. Bilasizki, har bir askar harbiy xizmatga kirar ekan, ont - qasamyod qabul qiladi. Unda qanday sharoitga tushmasin, qanday qi- yinchiliklarga duchor bo'lmasin, o'z vazifasini ado et'shga, yurtiga va xalqiga sadoqatli bo'lishga qasam ichilad . She'r qahramonining esa bu qasamga qanchalar sodiqligini ontga berilgan ta'rif orqali bilib olamiz: «Bayrog'imga qon bilan yozgan ontim...»

Demak, bu iangch: qasamyodni shunchaki yodlab takrorlagan emas. U o'z ontiga shu qadar sodiqki, bundan avvalgi janglar davomida bayrog'iga tomgan qoni bilan ham buni isbotlagan.

Avval aytganimizdek, 1942-yilning iyun oyida Musa Jalil dushman qo'liga asir tushgach, undan oilasiga, yor-do'stlariga xat-xabar kelishi birdan to'xtab qoladi. Bunday paytda askarning yauinlariga telegramma orqali «bedarak yo'qoldi» degan xabar yuborish rasm bo'Igan edi.

Ayrim og'ziga kuchi yetmaganlar, shunday taqdirga duchor bo'Igan askarlar haqida «har qalay, dushmanga sotilib ketgan bo'lsa kerak» qabiiidagi badgumon gaplarni tarqatishdan ham toyishmasdi. Ayni holatni ko'ngli bilan sezgan shoir she'rnmg uchinchi-to'rtinchi bandida bunga o'zining qalb javobini beradi. Bu javob o'zining qat'iyati, mantig'i bilan kishini to'la ishont adi. Darhaqiqat, yurtdan shu yurtni yurtdoshlarni deb qonli jangga ketgan chinakam fidoyi inson ona Vatanini yog'iyga sotishi mumkmmi?! Shoir qalbidagi bu vatanparvarhk, yurtga muhabbat hissi shunday badiiy ifodasini topganki. u o'zgalar yuragida ham ayni hislarnmg kuchayishiga sabab bo'ladi:

**IV.MUSTAHKAMLASH**

1.«Moabit daftari»ning yaratilish tarixini so'zlab benng.

2.Bu qo'lyozmaning taqdiri qanday kechgan ekan?

3.«lshonma» she'rida shoirning qanday kechinmalari badiiy ifodasini topgan?

4.Nima sababdan shoir «Bu so'zni Do'stlar aytmas meni sevsalar deya ishonch bilan ta'kidlaydi

5.Musa Jalil taqdiriga o'xshash taqdirni ijodkorlardan yana kimlarni bilasiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Xalq qo`shiqlari.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.«Moabit daftari»ning yaratilish tarixini so'zlab benng.

2.Bu qo'lyozmaning taqdiri qanday kechgan ekan?

3.«lshonma» she'rida shoirning qanday kechinmalari badiiy ifodasini topgan?

4.Nima sababdan shoir «Bu so'zni Do'stlar aytmas meni sevsalar deya ishonch bilan ta'kidlaydi

5.Musa Jalil taqdiriga o'xshash taqdirni ijodkorlardan yana kimlarni bilasiz?

**III. YANGI MAVZU BAYONI.**

O'zbekiston Respublikasi Prezidenn Islom Karunovning «Yuksak ma'naviyat — yengilmas kuch» asarida san'atning barcha turlari qatori milliy qo'shiqch.ligimiz tarixi, uning bugungi kundagi rivojlanishi masalalai iga ham alohida diqqat qaraldgan. Yurtboshimiz ta'ki dlaganidek, «... kuy-qo'shiqqa. san'atga muhabbat, musiqa madaniyati xalquruzda bolal ikdan boshlab, oila sharoitida shakllanadi. Uyida dutor, doira yoki boshqa cholg'u asbobi bo'lmagan, musiqaning hayotbaxsh ta'sirini o'z hayotida sezmasdan yashaydigan odamn bizning yurtiirizda topish qiy in desak. mubolag'a bo'lmaydi» (141 -bet).

Bu j hatdan xalq qo'shiqlarining o'rni va ahamiyati beqiyosdir. Qo'shiqlar xalq poetik ijodining eng qad:miy va ommaxiy shakllaridan biridir. Siz har kuni radio, televizor orqali o'nlab, yuzlab qo'shiqtinglaysiz. O'zingiz biror-bir yoqimli qo'shiqni xirgoyi qilib yursangiz ham ajab emas. Biroq ularrii farqlay bilish kerak.

Qo'shiqlar yaratilish manbayi, tinglovehilarning qaysi qatlamiga ba- g'ishlangani. mavzulariga ko'ra har xil. Tariximizda xalq qo'shiqla' .mng ko'plab turlari mavjud bo'Igan: ov qo'sluqlan, mavsum qo'shiqlan. to'y qo'shiqlari («Yor-yor»), aza qo'shiqlari (inarsiya) kabi. Bundan tashqari bolalarga mo'ljallangan alia, ovunchoq qo'shiqlar, o'yin qo'shiqlari («Boyehechak», «Oq terakmi. ko'k terak») ham keng tarqalgan.

Siz bilan biz tanishmoqchi bo'Igan xalq qo'shiqlari kunda'ik hayo- timizni bezovchi ko'ngil mulki hiscblanadi. Xalqimiz o'z quvonehini, shodligini yoki g'am-hasratim qo'sh qlarda yorqin aks ettirgan. Xalq og'zaki bisotidan hrik qo'shiqlar va termalar yillar davomida sayqallanib bizgacha yetib kelgan va hozir ham sevilib ijro etilyapti.

Xalq qo'shiqlanda milliy urf-odatlarnniz nafislik va nazokat bilan aks ettiriladi. Kunda likhayotda onalanmiz allani kanda qilmay kuylayotganlari yoki to'ylarimizning «Yor-yor»siz o'tmayotganligi buning isbotidir.

Qo'shiq - jon ozig'i. Uni unglaganingizda ruhingiz yengil tortadi. jon orom oladi. Buning asosiy sababi mazkur qo'shiqlar xalqning jonb tilini o'zida nvijassam etgani, rang-barang xalqona iboralar bilan bezalib, ularning hikmat darajasiga ko'tarilgani bilan izohlanadi. Tabiat va uning farzandi bo'lmish inson ruhiyatidagi mushtarak jihatlar. ona tabiatdagi har bir o'zganshning odamlar kayfiyatiga ta'sir qilishi. kishilar o'z hayotini tevarak-atrof hodisalari bilan charnbarchas bog'liq holda tasavvur qilishi bu qo'shiqlarda yaqqol aks etadi. Agar e'tibor bersangiz, xalqimiz msonning tug'ilishidan tortib to bu dunyoni tark etish marosimigacha o'z tuyg'ularini mana shu qo'shiqlar orqali lfoda etadi.

Bugungi kunda respublikamiznmg turli viloyatlarida faoliyat ko'r- satayotgan folkloransambllari tomonidan o'zlari mansub bo'Igan hududga xos qadimiy qo'shiqlarni qayta tiklash. ularga yangi-yangi jilvalar benb boyitish borasida samarali ishlar olib borilmoqda. Hatto iste'dodli estrada xonandalari repertuaridan ham bu qo'shrqlar munosib o'rin egallayapti. Yurtimizda har yili keng nishonlanadigan Navro'z bayrami tantanalanda esa xalq qo'slnqlarining eng sara namunalari kishilar qalbiga bahoriy kayfiyat. ertangi kunga komil ishonch tuyg'ularini singdirmoqda.

Quyida e'tiboringizga havola etdayotgan xalq qo'shiqlari biz ta'- riflagan buyuk ummondan tomehilar, xolos. Ularni o'qing, kuylang, toki ko'nghngiz zavq-u shavqqa to'lsin.

CHITTIGUL

Chittigul-e, chittigul,

Etagingga gul bosay. Hay-yu, chittigul, Hay-yu, chittigul.

Qo`ling qo'lbog'da bo'lsin,

Beling belbog'da bo'lsin. Hay-yu, chittigul, Hay-yu, chittigul.

Tapir-tupur ot keldi,

Chiqib qarang - kim keldi? Hay-yu. chittigul, Hay-yu, chittigul.

Aravada un keldi,

Childinnada gul keldi. Hay-yu, chittigul, Hay-yu. chittigul.

Gul yaxshi-yu gul yaxshi.

Gulning popugi yaxshi. Hay-yu, chittigul, Hay-yu, chittigul.

**IV.MUSTAHKAMLASH**

1.«Qo'shiq - jon ozig'i», «Qo'shio - ko'ngil mulki» deganda mmani tushunasiz?

2.Qo'shiqlar yaratilish manbayi, mavzulan, kimlarga mo'ljallanganiga qarab har xil dedik. Buni tushuntirib bering.

3.Xalq qo'shiqlari qanday xususiyatlarga ega?

4.Qaysi qo'shiqlarni o'yin qo'shiqlari deya olamiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Nazariy ma`lumot: Qo`shiq va uning turlari

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.«Qo'shiq - jon ozig'i», «Qo'shio - ko'ngil mulki» deganda mmani tushunasiz?

2.Qo'shiqlar yaratilish manbayi, mavzulan, kimlarga mo'ljallanganiga qarab har xil dedik. Buni tushuntirib bering.

3.Xalq qo'shiqlari qanday xususiyatlarga ega?

4.Qaysi qo'shiqlarni o'yin qo'shiqlari deya olamiz?

**III. YANGI MAVZU BAYONI.**

Qo'shiq - qadimiy link janr hisoblanib. kuyga solib aytishga mo'ljallab yozilad.. Qo'shiq. odatda. tkki xil bo'ladi. xalq qo'shiqlari va yozma adabiyol namunasi bo'Igan qo'shiqlar.

Xalq qo'shiqlari juda qad'miy tarixga ega. Ular dasdab mehnat jarayonida paydo bo'Igan. Qo'shiqlarda xalqning orzu-umidlarr zavq- shavqi, quvonch va lztiroblari mujassamlashgan.

Qo'shiq yozma adabiyot janri sifatida ham mashhun Alisher Navoiy, Bobur. Mashrab. Feruz. Ogahiy, Muqimiy, Furqat va boshqa mumtoz shoirlanmizning she'rlari xalqimizning scvimli qo'shiqlanga aylanib ketgan. Hamza. Hamid Olimjon. Turob To'la. Po'lat Mo'mrn. Frkin Vohidov, Abdulla Oripov, Omon Matchon. Usmon Aznnov smgar; ijodkorlar asarlarining qo'shiq qilib kuylanishi yozma adabiyot bilan qo'shiq janrining bir-biriga naqadar aloqadorligini isbotlaydi.

Xalq qo'shiqlari haqida gapirar ekanmiz, ular ko'pchilikning his- tuyg'ularini umumlashtirgan holda, yakka shaxs kechinmalari orqali aks ettiriladi.

Xalq qo'shiqlari har bir joyning jug'rofiy tuzilishi, iqlimiga, urf- odatlariga. o'tkaziladigan marosimlanga monand tarzda o'sha yurtning turli yoshdagi vakillari tomonidan yaratiladi va ijro etiladi. Bu borada bolalar og'zaki ljodi ham salmoqli o'rinni egallaydi. Dastlab kattalar tomonidan bolalar uchun qo'shiqlar ijod qilingan bo'lsa. keyinchalik bolalarning o'zlan kuvlagan qo'sh'qlan. termalar vujudga kelgan.

Masalan, bahor elchisi boychechakka bag'ishlangan qo'shiqlarni, qizaloqlar aytadigan «Chjttigul» kabi qo'shiqlarni bolalar maroq bilan kuylaganlar. Bolalar qo'shiqlari shakl jihatdan nihoyatda oddiy, o'ziga xos ohangdorlikka egadir. Bolalar tdidan aytilgan qo'shiqlar, o'z ma'no- mohiyati bilan aytuvchilarnmg ruhiy olamida yuz berayotgan tovlanish- larni. qo'shiq mazmunida ifodalangan sodda. samimiy, beg'ubor tuyg'u- larni tarannum etadi. Shuning uchun ham ular o'z soddaligi bilan dilga yaqin, ta'sirchan.

Mirosim qo'shiqlarida to'y, aza va boshqa marosnnlar bilan bog'liq holatlar tasvirlanadi («Yor-yor», «Kelinsalom», «Kuyovsalom» kabi). Mehnat qo'shiqlari esa turli mehnat jarayonlari bilan bog'liq Masalan, xirmon yanchishda «Xo'p hayda», «Maydagul», sigir, qo'y, eehkilami sog'ishda. buzoq, qo'zi, uloqlarni emizishda «Xo'sh-xo'sh», «Turey- turey», «Churey-churey» kabi xalq qo'shiqlari dehqon va chorvadorlar ish faoliyatini o'zida aks ettiradi.

«Boychechak» qo'shig'i odatda bahor taslida ijro etilgan. Boychechak gulining qo'shiqqa solib aytilishi tasodifiy emas. Chunki bu gul bahor darakchisi. Qishloq bolalari ushbu gulni ko'tarib uyma-uy qo'shiq bilan suyunchi so'rab borishgan, xonadon sohiblari bolalarga hadyalar berish- gan. Boychechakni ko'rgan keksalar uni ko'zlariga surtishgan. Negaki boychechak bahorga yetib kelganlikning shukronaiik belgisi sifatida qabul qilingan.

«Boychechak» qo'shig'ining to'rt, olti, sakkiz qatorli ko'nnishlari mavjud. Qo'shiq bolalarga xos sodda, samimiy, hazil-mutoyiba tarzidagi misralar bilan boshlanadi:

Boychechagim boylandi.

Qozon to'la ayrondi.

Ayroningdan bermasang,

Qozonlaring vayrondir.

Boychechak — ijobiy obraz, u yoshlik. jo'shqinlik ramzi. U bolalarning bahor faslidagi bn:nchi qo'shig'i hisoblanadi. Bu qo'shiq baland ovoz bilan aytiladi. Naqarot tarzida takrorlanadigan qismi jamoa bo'lib kuy- lanadi:

Qattiq yerdan qatalab chiqqan boychechak, Yumshoq yerdan yumalab chiqqan boychechak.

Qo'shiq matnidagi «boychechakni tutdilar, tut yog'ochga o<,dilar» deyilishining ma'nosiga e'tibor beraylik.

Ma'lumki, xalqimizda tut daraxti muqaddas hisoblanadi. Xalq tut daraxti mevasini sevib iste'mol qiladi. Uning tanas'dan taroq. bola uchun beshik yasashadi. Boychechak xalq orasida ramziy ahainiyatga ega bo'­lib, unda chuqur ma no bor. Uni «tutadilar», «tut yog'ochga osadilar», «qilich bilan chopadilar», «baxmal bilan yopadilar». Xa'qda o'z kuchi bilan qiynalib maqsadga erishsa, «Axir u qattiq yerdan qatalab chiqqan boychechakning o'zi-da» deyishadi. Bu ifodalaming barchasida boy­chechak mehnatkash inson ramz ekanhgiga ishora qilinadi.

**IV.MUSTAHKAMLASH**

1.Mavsum qo'shiqlari sirasiga qaysi qo'shiqlar kiradi?

2.«Boychechak» qo'shig'i nima haqda? Sharhlang

3.Kitobingizdagi qaysi qo'shiqni savol-javob qo'shig'i deya olamiz?

4.Biror-bir xalq qo'shig'ini yod oling va uni kuylashga harakat qiling

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Alisher Navoiy hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Mavsum qo'shiqlari sirasiga qaysi qo'shiqlar kiradi?

2.«Boychechak» qo'shig'i nima haqda? Sharhlang

3.Kitobingizdagi qaysi qo'shiqni savol-javob qo'shig'i deya olamiz?

4.Biror-bir xalq qo'shig'ini yod oling va uni kuylashga harakat qiling

**III. YANGI MAVZU BAYONI.**

**Alisher Navoiy**

**(1441-1501)**

Aziz o'quvcjij, Siz buyuk bobokalonimiz hazrati Alisher Navoiy haqida ko'p eshitgansiz. kitoblar o'qigansiz va balki atoqli yozuvchi Oybekning «Navoiy» romani a»osida suratga olingan ko'p qismli wdeofilmn ham tomosha qilgansiz. Qolaversa, o'tgan yilgi adabiyot darslarida hazratning hayoti va ijodiy faoliyatiga oid ma'lumotlarni qunt bilan o'rgangansiz. Har yili 9-fevialda shoiiTnng tavallud ayyomi Toshkent shahndagi Milliy bog' hamda yurtimizning turli go'shalariga o'rnatilgan haykallari poyiga gullar qo'yib. ul zot xotirasini yod etish an'anaga aylanganini ham bila­siz. Nima uchun shoir bobomizga shunday ehtirom va e'zoz bildiramiz? Asarlarini qayta-qayta nashr etib, keng targ'ib qilamiz? Chunki «Alisher Navoiy xalqimizr ing ongi va tafakkun. badiiy madaniyati tarixida butun bir davrni tashkil etadigan buyuk shaxs, milliy adabiyotimizmng tengsiz namoyandasi, millatimizmng g'ururi, sha'n-u sharafini dunyoga tarannum qilgan o'lmas so'z san'atkoridir. Ta'bir joiz bo'lsa. olamda turkiy va forsiy tilda so'zlovclu biron-bir .nson yo'qki, u Navoiyni bilmasa, Navoiyni sevmasa, Navoiyga sadoqat va e'tiqod bdan qaramasa»'.



Darhaqiqat, bobomizning mustaqillik yillarida nashr etilgan yigirma jildlik mukammal asarlari to'plamiga kiigan she'r-u dostonlari, ilmiy va tarixiy asarlari, xotira va yozishmalari ruhiy dunyomizni nihoyatda boyitadigan, aql-tafakkurimizni charxlaydigan, yurtimiz tarixi va uning buyuk siymolari haqida juda qimmatli ma'lumotlar beradigan asarlardir. Mazkur asarlarning orasida besh ulug'vor dostonni o'z ichiga olgan «Xamsa», ayniqsa, alohida e'tiborga sazovor. Siz avvalgi sinflarda bobo- mizning ijodiy faoliyatlari bilan tanishganingizda «Xamsa» yaratish juda mushkul, ammo sharafli hodisa hisoblanganini, jahon adabiyotida faqat ozarbayjon shoiri Nizomiy Gan aviy, hind adibi Xisrav Dehlaviy va fors- tojik adabiyoti namoyandasi Abdurahmon Jomiyga, o'zbek hamda boshqa turkiy adabiyot vakillari orasida esa faqat Alisher Navoiyga nasib etganini bilib olgansiz.

**IV.MUSTAHKAMLASH**

1.Alisher Navoiy hazratlarining xalqimiz ma'naviy hayotida tutgan o'rni haqida so'zlab benng.

2.Nima uchun biz har yili 9-fevral kunini bayram sifatida nishonlaymiz?

3.Alisher Navoiy siymosi aks etgan qanday badiiy kitob va boshqa san'at asarlarini bilasiz?

4.«Xamsa» so'zi qanday ma'noni anglatadi va «Xamsa» yaratgan qaysi ijodkorlarni bilasiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Hikmatli so`zlar

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Alisher Navoiy hazratlarining xalqimiz ma'naviy hayotida tutgan o'rni haqida so'zlab benng.

2.Nima uchun biz har yili 9-fevral kunini bayram sifatida nishonlaymiz?

3.Alisher Navoiy siymosi aks etgan qanday badiiy kitob va boshqa san'at asarlarini bilasiz?

4.«Xamsa» so'zi qanday ma'noni anglatadi va «Xamsa» yaratgan qaysi ijodkorlarni bilasiz?

**III. YANGI MAVZU BAYONI.**

«MAHBUB UL-QULUB» ASA RID AN OLINGAN NAMUNALARNING

NASRIY BAYONI

Hurmatli o'quvehilar, guvohi bo'lganingizdek, Alisher Navoiyning «Mahbub ul-qulub» asaridan keltirilgan ayrim namunalarning o'ziyoq buyuk mutafakkirning ham she'riy, ham nasriy uslubda birdek yuksak asarlar yarata olish iqtidoriga ega bo'lganini ko'rsatadi. Hikoya tarzining ravonligi, badiiy san'atlar bilan bezalgani, fikr va qarashlarning aniq ifoda etilishi matnning shavq bilan o'qilishiga zamin yaratadi. Lekin Sizning bilim va tajribalaringiz mazkur asardagi barcha so'zlarni to'liq anglash uchun hozircha yetarli emas. Shundan kelib chiqib, asardan olingan parchaning bugungi adabiy tilimizdagi matnini e'tiboringizga havola etish foydali bo'ladi, deb o'ylaymiz.

**Savovat va himmat to'g'risida**

Saxovat insoniyat bog'ining hosildor daraxti, balki u daraxtning foydali mevasidir. Saxovat odamiylik mulkining mavj urib turgan dengizidir, balki u to'lqinli dengizning bebaho gavharidir. Saxovatsiz odam - yog'insiz bahor bulutiga va hidi yo'q mushk-anbarga o'xshaydi. Mevasiz daraxt ham bir-u, o'tin ham bir; yog'insiz bulut hain bir-u, tutun ham bir. Saxovatsiz odamdan ichida gavhan bo'lmagan sadafrung faiqi yo'q; dursiz sadat bilan qui ib qolgan toshbaqa chanog'imng farqi yo'q... Saxiy bulutdir, xirmon-xirmon don hosili, balki xazina berad'" baxil chumolidir. don-dun. mashoq teradi. H.mmat ahlining ixtisosi — saxovatdir: bu ulug' sifat - pokiza kishilarga xosdir. Odam bir badan bo'lsa, himmat uning jonidir, himmatlilardan olam ahli uchun yuz ming sharaf va shukuh yetishadi. Him.natsiz kishi - er sonida emas; jonsiz badanni hech kim tirik demas. Oliyh-mmat odam - balandparvoz lochindn; behnnmat- sichqon ovlovchi kalxatdir. Shunqornmg maskani — shohning bilagid.r; kalxatmr.g joyi o'hmtiknmg sassiq badani va so'ngagidir.

Arslonmng maqsadi - ov qilib, och yirtqichlarni to'yg'azmoq; sich- qonning harakati - don o'g'irlab, tugun axtarmoq. H mmat egasi — qashshoq bo'lsa ham tubanlik qilmas; himmatsiz odam — xazina topsa ham buyuklarga teng bo'lmas. Chinor daraxti bo'sh qo'lli bo'lsa-Ja. uning yuksakligiga nuqson yetmaydi; yer tagida yashirinib yotgan xazmaning tuproqqa foydasi tegmaydi. Himmatli kishilarning darajasi yuksakdir; ammo saxiylikning darajasi bir necha barobar yuksakdir.

Isrof qilish - saxiylik emas; o'rinsiz sovunshm aqlli odamlar saxiylik demas. Halol molni kuydirganni — devona deydilar; yorug' joyda sham yoqqanni aqldan begona deyddar. Maqtanish uchun mol bermoq - o'zini ko'z-ko'z qilmoq va shunday qilib o'zini «saxiy» demoq - behayol'k bilan nom chiqarmoq. Kimki xalqqa ko'rsatib ehson bersa, u pastkash, saxiy emas. Tilagandan so'ng berishl:!- ham saxovatdan yiroqdn, qistash natijasida bergar.dan - bermagan yaxshiroqdir. Bitta kulchani kki bo'lib, yarmini och odamga berganni — saxiy deb, o'zi yemay, hammasini muhtoj odamga berganni — axiy do'st deb bil.

Yaxshiliklarni topmoq - yedirmoqdir; ayblarni yashirmoq - kiy- dirmoqdir. Zarur vaqtida berilgan eski chopon va bo'z to'n — saxovat;

bemahal hadya qilingan zarbof chopon - yaramaslikdir. Ovqatim uvol bo'lmasin desang — yedir; libosim eskirmasin desang — kiydir.

Saxovat qilish yo'hni shu aytilgan gaplardan angla; ammo oliyjanoblik va mardlik rasmlari bundan boshqachadir.

**IV.MUSTAHKAMLASH**

1.Sharqda adabiyot so'zining rna'no-mazmuiu va undan ko'zlangan maqsad nimai?

2.Alishei Navoiyning «Mahbub ul-qulub» asan qanday an'analar aso­sida va nima maqsadda yaratilgan?

3.Alisher Navoiyga qadar shu yo'nalishda Wmlar tomonidan qanday asarlar yaratilgan?

4.«Mahbub ul-qulub» iborasi qanday ma'noni anglatadi va u necha qismdan iborat?

5.Saxiylik va himmat uishunchalanga shoii qanday ta'rif beradi va qan­day o'xshaushlar qo'llaydi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Hikmatli so`zlar

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Sharqda adabiyot so'zining rna'no-mazmuiu va undan ko'zlangan maqsad nimai?

2.Alishei Navoiyning «Mahbub ul-qulub» asan qanday an'analar aso­sida va nima maqsadda yaratilgan?

3.Alisher Navoiyga qadar shu yo'nalishda Wmlar tomonidan qanday asarlar yaratilgan?

4.«Mahbub ul-qulub» iborasi qanday ma'noni anglatadi va u necha qismdan iborat?

5.Saxiylik va himmat uishunchalanga shoii qanday ta'rif beradi va qan­day o'xshaushlar qo'llaydi?

**III. YANGI MAVZU BAYONI.**

Hilm to'g'risida

Hilm (muloyim tabiatlik) inson vujudining xushmanzara mevank bog'idir va odamiylik olam inmg javohirga boy tog'idm Yumshoq ko'ngil- lilik — hodisalar to'la dengizdagi kishiuk kemasining langari desa bo'ladi va insoniyat qadimi o'lehaydigan tarozining toshiga tenglashtirsa ham bo'ladi.

H!lm — axloqli odamning qimmatbaho libosi va u kiyim turlarining eng chidamli matosidir. U-yomon nafsni daydi shamol uchirishidan asra- guvchi va lkkiyuzlama munofiqlarning behuda harakatidan himoya qiluvchi.

Hilm natijasida odam xaloyiqning izzat-hurmatiga sazovor bo'ladi; hilm tufayli kattalardan kichiklarga iltifot va marhamat yetishadi.

Katta kishilar yoshlarni masxara va kulgi qilsa, ular qosh'da o'zi shuneha obro'siz va bachkana tuyuladi. yoshlar ham kattalarga nisbatan hazil va yengiltakbk qilsa, uning qoshida uyatsiz va e'tiborsiz bo'ladi.

Bu davr bog'ining xas-xashak singari odamlan, shamoldek betayin, yengiltak kishilari oldida hilm ahli go'yo og'ir tabiatli va yomon fe'lli deb kamsitiladilar. Ularning o'zlari esa, quyundek tuproqni havoga to'zitadilar va yengiltabiatlari bilan boshlarini go'yo ko'kka yetkaza- dilar. Tog' jussasini oyoq osti qilmoq - odatlari; dala-dashtlardagi zar- ralarni havoga sovurmoq - bularning salobatlari. Bunday odamlar yeldek har eshikdan kirishga or qilmaydi; o'tdek otashdonni qizdirishdan o'zga ishni bilmaydi. Yel — garchi lolaning tojini uchiradi. ammo tog' qoyalan kamariga qanday ta'sir qila oladi? O't - tog' etagidagi xas- xashaklarni kuydirishi mumkin. lekin quyosh uchquniga qanday tenglasha oladi?..

Yel - agar ko'kka yetsa ham, baribir yengil va qadrsiz; tog' - agar tuproqqa botsa ham salobatlidir. Yelmng orasida o'tga yoqiladigan xas- xashaklar bor; hilm mazmunida esa, shoh tojiga qadalgudek cho'g' kabi qizil la'1 bor.

Bayt:

Hiri tog'i og'ir bo'lgani uchun uni sel bossa ham tashvishi yo'q,

To'zg'oq o'simligining yaprog'i yengil bo'lgani uchun shamolda

barbod bo'ladi.

Tanbih (22)

Mazlumga yaxshilik qilsang - zolimdan omonda bo'lasan. Agar kuchlilardan zarar ko'rmayin desang, kuchsizlarga foyda yetkaz. Aqli bor odamjanjallashishdan qochadi do'stlashish uchun kelishuvchilik eshigini ochadi. Arining g'uvullashida nayza sanchishi xavfi bor; asalarining g'ovurida bolga muyassar bo'lish imkoni bor.

Tanbih (30)

Har kim birov bilan do'st-yor bo'lsa yoki do'st-yorlik da'vosini qilsa, o'ziga ravo ko'rmaganni unga ham ravo ko'rmsligi kerak; ba'zi narsalarni o'ziga ravo ko'rsa hamki, yoriga ravo ko'rmasligi lozim. Ko'p ma- shaqqatlardan kishi ruhiga alam yetadi, jism-u joni bunga toqat qiladi. Ammo bunday mashaqqat do'sti boshiga tushishmi xayoliga ham keltira olmaydi. Mabodo xayoliga keltirgudek bo'lsa. dahshatdan hayoti so'nadi. Qit'a:

Yor uldirki, o'ziga ravo ko'rmagan narsani Yoriga ham ravo ko'rmagay. O'zi yori uchun o'lmoqqa tayyor esa-da, Lekin yorini bu ishda sherik qilmagay.

Tanbih (48)

Tilga ixtiyorsiz - elga e'tiborsiz. Ko'p, bemaza so'zlaydigan ezma - keehalari tong otguncha tinmay huradigan itga o'xshaydi. Tili yomon odam — xalq ko'nglini jarohatlaydi, o'z boshiga ham ofat yetkazadi. Nodonning vahshiylarcha baqirmog'i - eshakning bemahal hangramog'i. Xushsuxan odam yumshoqlik bilan do'stona so'z aytadi; ko'ngilga tushishi mumkin bo'Igan yuz g'am — uning so'zi bilan daf bo'ladi. So'zda har qanday yaxshilikning imkoni bor, shuning uchun ham aytadilarki, «na- fasnnig ioni bor...»

**IV.MUSTAHKAMLASH**

1.«Mahbub ul-qulub» iborasi qanday ma'noni anglatadi va u necha qismdan iborat?

2.Saxiylik va himmat uishunchalanga shoii qanday ta'rif beradi va qan­day o'xshaushlar qo'llaydi?

3.«Saxiy» so'zi bilan «axiy» so'zining farq1 haqida so'zlang va shunga o'd o'z likrlanngizni bildn ing.

4.Asarnmg «Saxovat va himmat bobida»n kelib chiqib shu mavzularda sinfdoshlanngiz bilan suhbat quring.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Nazariy ma`lumot: Hikmatli so`zlar haqida tushuncha

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.«Mahbub ul-qulub» iborasi qanday ma'noni anglatadi va u necha qismdan iborat?

2.Saxiylik va himmat uishunchalanga shoir qanday ta'rif beradi va qan­day o'xshaushlar qo'llaydi?

3.«Saxiy» so'zi bilan «axiy» so'zining farq haqida so'zlang va shunga o'd o'z likrlanngizni bildn ing.

4.Asarnmg «Saxovat va himmat bobida»n kelib chiqib shu mavzularda sinfdoshlanngiz bilan suhbat quring.

**III. YANGI MAVZU BAYONI.**

ALISHER NAVOIYNING HIKMATLI SG'ZLARi VA “MAHBUB UL-QULUB”, ASARI HAQIDA

Siz hazrat Alisher Navoiy ijodrni qancha ko'p o'rgansangiz, shuncha- lik ko'p ibral. hayotiy saboq olasiz. Bular. o'z navbat.da, hayoungiz davon nda iuda asqotadigan. S'zni to'g'ri yo'ldan bonb. yaxshi inson bo'lib yetishishiiigiz. obro'-e'tibor qozonishingizga ko'maklashadigan saboq- lardit. Ulug' mutafakkir bobomizmng qay bir asarnn olmayhk, unda insonning ma'naviy tarbiyasi bilan bog'liq biron fikr. hikmat uchramasdan qolmaydi. Hikmatli so'z. pand-u o'git Sharq adabiyotmmg qon-qoniga sing.b ketgan Ash adabiyot so'z.dagi «adab» o zagining ma'no-mazmuni odob ekanini ) odga olsak, Sharqda badi-y jod insonlarga pand-u o'git. nasihat berishmng ta'sirli usuli bo lganini anglaymiz. Sharq adabiyoti ibratli voqealar. hikmatli so'zlar vosnasida kishilami yuksak axloqli. ma'naviy boy. komil .nson etib tarbiyalashni o'zining bosh maqsadi deb belgilagan. Alisher Navoiy bobom.z ham Sharq adabiyotining ana shu mohiyat-mazmuni. ar "analanga ko'ra ijod etdi va turkiy xalqlar adabiyotini yuksak cho'qqiga ko'tarui Shoirning g'azal-u ruboiylan. muxammas-u q-t'alari hamda dostonlanda pand-u o'git, hikmatlar badiiy obrazlar. qiyosiy o'xshatishlai. qiziqarli sarguzashtlar bayoni orqali anglashiladi. «Mahbub ul-qulub» nomli asanda esa pand-nasinat. axloqiy qarashlar bosh mavzuga aylan-b.. bevosita - to'g'ridan to'g'ri foda etiladi. ularga har tomonlama ta'i if berilib. falsatiy. axloqiy xulosalar eh.qariladi. Mana shu mulohazalardan kelib clwq'b. “Mahbub ul-qulub” kabi asarlarm axloqiy- falsafiy yo'sindagi pandnoma yoki nasihalnoma deb ataymiz.

Turkiy va fors-tojik adabiyotida Alisher Navoiygacha xuddi shu janr va ko'ri.nshdagi asarlar mavjud edi. Bunga Yusuf Xos Honbning «Qu- tadg'u bilig», Sa'diy Sheroziyning «Guliston» va «Bo'ston», Abdurahmon Jomiyning «Bahoriston» asarlar.ni nnsol keltirish mumkni. Alisher Navoiy ham mazkur asarlarni chuqur o'rganib, o'sha an'analar ruhida ijod etdi. Shoir bu asarni umi.nmg oxirida— 1500-yilda yaratdi va uni «Mahbub ul- qulub», ya'ni «Ko'ngillarning sevgani» deb atadi. Bu nom bilan mazkur kitobda insonga xos eng ezgu fazilatlar, uni ma'naviy barkamol etad«gan, o'zgalar qarshisida go'zal, oliyjanob ko'rsatadigan xislatlar jamlangan- ligini anglatmoqehi bo'ldi. Darhaqiqat, Alisher Navoiy ko'zlagan maqsad nafaqat asar nomida, ayni chog'da lining butun ma'no-mazmunida, ta'rif tafsilotlarida to'la mujassamdir.

Ulug' bobomiz asarning kirish q smida quyidagi'arni alohida ta kidlaydi:

«Bu xoksor va parishonro'zgor kamina bolalikdan to qarilikka qadar ko'hna davron voqealaridan, aylanuvchi osmon hodisalaridan. fitna qo'zg'ovchi dunyo buqalamunligidan - tovlamachiligidan, zamonaning rang singaii gunogunligidan ko'p vaqt va uzoq muddat har x«l xayol va taraddudlar bilan daydib yurdim; har tovur va ravishda bo'ldun va turli yo'Ilarga kirdim. yaxshi-yomonning xizmatini qildim; katta-kichikning suhbatida bo'ldim; goh xorlik va qiyineh.lik vayronasida nola qildim; goho lzzat va ma inurlik bo'stonida majlis qurdim.

Masnav iy:

Gahi topdim falakdin notavonlig', Gahi ko'rdum zamond.n komronlig', Base issig', sovug' ko'rdum zamonda, Base achchig', chuchuk told-m iahonda».

Darhaqiqat, «Mahbub ul-qulub» asari oltmish yillik umri davomida hayotda ko'rgan-kuzatganlarim teran tahl.ldan otkazib, muayyan xulosalar chiqargan donishmand adibning kelgusi avlodlarga qoldirgan buyuk ma riaviy mero^idir. Bu asar har bir odam umri davomida duch kelishi muqarrar bo'Igan hayotiy savollarga eng to'g'ri javoblami ta'sirli usulda berishi bilan yuksak qimmat kasb etadi. Buni Siz o'qigan boblarning mazmun-mohiyati ham yaqqol ko'rsatib turibdi.

Mutafakkir adib saxovat va himmatni insoniyat bog'ining hosddor daraxti. u daraxtning foydali mevasi deb atar ekan, bunda mutlaqo mubolag'a qilmaydi. Darhaqiqat. insonlar o'rtasidagi munosabatlarda saxovathlik. himmatlihk singari ohyjanob xislatlar yo'qolgan kuni bu hayot daraxti qaqrab qurimog'i turgan gap. Asarda oliyhimmat kishilar balandparvoz loehinga, behimmat kimsalai esa sichqonovlovehi kalxatga o'xshatilishi benz emas. Bunga qo'shimeha, chinakam saxovatli va himmatli kishilarga minnat degan qusur mutlaqo yotdir.

Navoiyning hundan besh asr avval ilgari surgan g'oyalari bugun ham o'z dolzarbligi va ahamiyat-ni yo'qotmay kelayotgani kishini hayratga soladi. Bu jihatdan shoirning isrof to'g'risidagi mulohazalari ayniqsa. ibratli. «Isrof qilish - saxiylik emas: o'rinsiz sovurishni aqlli odamlar saxiylik demas. Halol molni kuydirganni — devona deydilar; yorug' joyda sham yoqqanni aqldan begona deyd.lar. Maqtanish uchun mol bermoq — o'zini ko'z-ko'z qilmoq va shunday qilib o'zini «saxiy» demoq- behayolik bilan nom cfrqarmoq. Kimki xalqqa ko'rsatib ehson bersa, u pastkash, saxiy emas». Bugungi kunda o'tkazilayotgan ayrim to'y va boshqa marosimlarda inson peshona ten bilan yaratilgan noz-ne'matlarning behisob uv ol qilinayotganini, ularning egalari bu illatdan ko'ra o'z nomini chiqannoqni ko'proq o'ylayotganlarini ko'rganda Navoiyning bu izti- roblari beixtivor yodga kelmavdimi?! Xuddi shunga o'xshash mulo- hazalarni uning muloyim tabiatlilik, tilga e'tibor, safar fazilatlan to'g'risidag- fikrlari borasida ham bemalol aytmoq mumkin.

**IV.MUSTAHKAMLASH**

1.Yaxshilik va hojat chiqansh deganda siz niroani tushunasiz?

2.«Hilm»- yumshoq ko'ngillik odamlar ni.na uchun etibor topadi, izzat- hurmat ku'radi?

3.O'z hayotingizda uchratgan y umshoq ko'ngilli msonlar haqida so'zlab benng.

4.Shoir «Tilga ixtiyorsiz - elga e'tiborsiz» degan hikmatli so'zlarni keltirganda nimalarni nazarda tutadi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Muhammadsharif Gulxaniy hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Yaxshilik va hojat chiqansh deganda siz niroani tushunasiz?

2.«Hilm»- yumshoq ko'ngillik odamlar ni.na uchun etibor topadi, izzat- hurmat ku'radi?

3.O'z hayotingizda uchratgan y umshoq ko'ngilli msonlar haqida so'zlab benng.

4.Shoir «Tilga ixtiyorsiz - elga e'tiborsiz» degan hikmatli so'zlarni keltirganda nimalarni nazarda tutadi?

**III. YANGI MAVZU BAYONI.**

Muhammadsharif Gulxaniy XVIII asr oxiri - XIX asming 20-yiIlarida Qo'qonda yashab ijod qilgan mashhur masalnavis adib va hassos shoirdir. Jo'shqin fe'lligi va olovqalbligi tufayli o'ziga Gulxaniy taxallusini tan- lagan. Keyinehalik she'rlarida Jur'at taxallusini ham qo'llagan. Bizgacha uning o'zbek va tojik tillaridagi 12 g'azali, Qo'qon xoni Amir Umarxonga bag'ishlangan 1 qasidasi va «ZarbuImasal» asari yetib kelgan.

Gulxaniyning hayoti, asosan, Qo'qon va Namanganda kechgan. U tirikchilik vajidan hammomda o't yoquvchi ham bo'Igan, Qo'qon xoni Amir Olimxon navkarlari safida xizmat ham qilgan (1801—1810-> illar). Mustaqil mutolaa yo'l bilan mumtoz adabiyotni o'qib o'rgangan. Ol.mxon vafondan keyin taxtga o'tirgan Amir Umarxon (shoii Amiriy) Gulxa- niyni saroy shoirlari davrasiga jalb etgan. U ko'proq oddiy insonlarga manzur bo'ladigan she'rlar. hajviy asarlar bitgan.

Gulxaniy o'zbek va tojik t llarida varatgan «Barmog'im», «Ey, to"ti», «Lola ko'ksidek bag"rim...» singari g'azallarida link qahramonnn ig mhiy keehinmalan ta'snli ifoda etilgan. Uning «Bideh» (bergil, ber menga) radifli g'azalida o'zining navkarlik davridagi og'ir hayoti tasvirlanadi. Mazkur asarda muallif katta ijtimoiy masalalarni — o'z davrining harbiy tartibi, rasm-nisumlari. navkarlar hayotini ta'sirli misralarda bayon etgan. G'azalning lirik qahramoni obrazi umumlashma obraz darajasiga ko'tarilgan.

Gulxaniy o'zining noyob iste'dodi, xalq havotini kuzatish orqali orttirgan tajribasi, turmushga haqqoniy qaray bdishi tufayli xalqchil ijodkor sifatida adaHyotimiz tarixidan munosib o'rin egallagan. Uning ijodiy merosi hajman katta bo'lmasa-da. XIX asr o'zbek milliy adabiyoti rivojiga samarali ta'sir ko'rsatgan

**IV.MUSTAHKAMLASH**

1.Gulxaniy haqida bilganlaringizni gapirib bering.

2.«Kabutar bilan Zog'» hikoyatidan qanday ma'no uqdingiz.

3.Qo'lidan kelmagan ishga uringan kishi- albatta. sharmanda bo'ladi. degan fikr qays. masalda aks etgan?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Zarbulmasal” asari.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Gulxaniy haqida bilganlaringizni gapirib bering.

2.«Kabutar bilan Zog'» hikoyatidan qanday ma'no uqdingiz.

3.Qo'lidan kelmagan ishga uringan kishi- albatta. sharmanda bo'ladi. degan fikr qays. masalda aks etgan?

**III. YANGI MAVZU BAYONI.**

O'z davri voqeligini badiiy ifoda etgan tanqidiy-hajviy yo'nalishdagi «Zarbulmasalv asan Gulxaniyga katta shuhrat keltirdi. Unda hayotning dolzarb muammolari. turli odamlar o'rtasidagi munosabatlar. xalqturmush tarzi va udumlari haqida majoziv uslubda so'z yuntdadi. Insonga xos xususiyat'.ar boshqajonli vajon^iz narsalarga ko'chnib tasvirlangan asarlar majoziy asar deyiladi. Gulxaniy ham. qizim. senga aytaman. kelniim. sen eshit qabilida qushlar misohda o'z davri voqeligi manzaralanni tasvirlayd Toi-u taxt talashlan. urushlar natnasida yuit vayron. xalq xarob bo'Igan. O'sha davrda Buxoro va Qo'qon xon'iklan o zaro unshib yurganlar1 uchun ham asarda Buxoro go'yoki vayronalarga boy muzofot sifatida tasvirlanadi. Qo'qon ham undan obod emas edi. Ad.b a>tmoqchi. xonning atrofini Bo) o'g'li. Yapaloqqush. Ko'rqush. Kordon. Kulonk'r sulton kabi yomon amaldorlar o'rab olgan «Holo. bu turg'onlanng navola1 do'stlan. piyola hanflari2, taom yemakka hozir, maslahatga aq'i qosir»v Bu ketishda mamlakat vayronaga. shoh lining ustidagi Boyo'g'hga ay lamb qolishi hech gap emas. Gulxaniyning yirtqich va asosan, tunda ov qiladigan qushlarr.i o'z asariga qahramon qilib olichida nozik -shora mavjud Shuning uchun Ko'rqush tilidan quydagicha nasihat qilinadi: «Ulug\*ni borgohmda4 xiradmand" doni^h6 va aql xirad' bohush har qancha ko'b bo'lsa ham, ozchuqur hayotiy mazmuniga qoyil qolishgan. Asarning qisqacha mazmuni quyidagicha:

Farg'ona iqlim.da Kayqubod degan podshohdan qolgan bir vayrona bor edi. Unda yashovchi Boyo'g'lin.ng Gunashbonu ismli qizi bo'ladi. Shu atrofda manzil tutgan Yapaloqqush uni o'g'li Kulonkir sultonga olib bermoqchi bo'lib, Ko'rqushni sovchilikka yuboradi. Ko'rqush yo'lda Hudhudga duch kelib. o'zaro munozara qiladi. Keyin Kulonkir sulton bi­lan gaplashib oladi. Boyo'g'hnikiga kelsa, u qarindoshlari bilan kenga- shib. so'ng javob bermoqchi bo'ladi. Buni yaxshilikka yo'yganYapaloq­qush do'sti Sho'ranul degan qarg a orqali qushlar shorn Mal.kchohindan suyunchi oladi. Malikshohin o'zining pahlavoni bo'lmish Kulonkir sul- tonning to'yini podshohbk hisobidan o'tkazib bennoqcln bo'nb. xa- zinachisi Kordonni to'y xarajatlarini aniqlash uchun Boyo'g'limkiga jo'natadi. Boyo'g'li qizimng qah.uga mingta vayrona so'raydi. Kordon Umarxon davrida mamlakat obod bo'lib, vayronalar kamaygani, shuning uchun uning sonini 61)0 taga tuslurishri so'raydi. Boyo'g'li ko'nmagach. ortiga qaytib ketadi. Uni eshitgan Ko'rqush oting Kordon - ishbilarmon bo'isa-da, ash Ja qo'lingdan hech ish kelmas ekan deb, o'zi Boyo'g'hning yoniga kelib. Qo'qondan topilniasa ham. mingta vayronanr Buxoro mu- zofotidan topib benshga va'da beradi. Shundan keyin dabdabali to'y qilib. kei in-kuyov murod-maqsadlariga yetadilar.

v/vz o'quvchilar! Sizning yosh.ngiz, bilim darajang z. dunyoqara- shingizni hisobga olib, «Zarbulmasal»dan olingan bir necha ibratli masal va hikoyatlarni e'tiboringizga havola qildik. Voqealar ortidan quvmay, ularniiig mazmuniga sinchiklab nazar soling, mualluning bu masal yoki hikoyat orqali nima demoqchi ekanligiga diqqat qil' ig. Shu narsani yodda tutingki. shoir yoki yozuvchi biror voqea-hodisam snunchaki bayon qilib qo'ya qolmaydi. Voqea-hodisa - ijodkorlarga o'z bad.iy maqsadini amalga oshirish uchun bir vosita, xolos. Aytaylik, «Maymun va Najjor» masali orqali qo'lidan kelmagan ishga uringan kishi albatta. shannanda bo'ladi, degan fikr llgari surilsa. «Toshbaqa va Chayon» masalida do'st tanlashda adashmaslik kerakligiga e't.bor qaratiladi. «Tuya bilan bo'taloq» masalida erki o'zida bo'lmagan kishining fojiasi ko'rsatiladi va hokazo.

KABUTAR BILAN ZOG'

Hakimi hoziq bir gulistorn ruhafzog'a doxil bo'ldi. Ko'rdik bir shox uzasinda Kabutar ila Zog' nishast qilib o'lturubdur. Ikkisi bir-biriga vahshat bila nazar qilur ulfati baror kelmas. Shul asnoda mehmon- saron. oldida birjo'y bor erdi - ikkisi suv iehmoqqaqasd qildi. Mehmon- saroni ichida bir rustoiy azbaroyi ayd o'qin sozlab, muntazir o'lturub erdi. Zog' daraxtdan parvoz qilib, eshikni to'g'risig'a tushdi. Zog'din rustoiy o'qin otib o'tkardi, qushig'a yem qildi. Kabutar parvoz q-lib, sih- hat14 ketti Agar Zog' o'zjinsi birla sahroda va yo juvaripoyada15 va yo esk xumanlarda yursa erdi, o'q zaxmini16 yeb. qushg'a yem bo'lmas erdi.

**IV.MUSTAHKAMLASH**

1.«Tuya bilan Bo'taloq» hikoyc ti nima haqda? Bo'taloq onasidan nega xafa bo'ldi? Ona tuyaning javobini sharhlang.

2.«Toshbaqa bilan Chayon» hikoyati mazmuni orqali qanday ibratli fikr ilgari sunlgan? Tushuntirib bering.

3.O'z ahvolidan doim shikoyat qilib yurish, noshukurlik dlatlar. fosh qilingan hikoyani topib, sharhlashga urinib ko'ring-chi.

4.«Yolg'onchi tuya», «Yodgor po'stindo'z» hikoyalarida qanday xulqli odamlar hajv qilinadi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Zarbulmasal” asari haqida tushuncha

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.«Tuya bilan Bo'taloq» hikoyati nima haqda?

2.Bo'taloq onasidan nega xafa bo'ldi?

3.Ona tuyaning javobini sharhlang.

4.«Toshbaqa bilan Chayon» hikoyati mazmuni orqali qanday ibratli fikr ilgari sunlgan? Tushuntirib bering.

5.O'z ahvolidan doim shikoyat qilib yurish, noshukurlik dlatlar. fosh qilingan hikoyani topib, sharhlashga urinib ko'ring-chi.

6.«Yolg'onchi tuya», «Yodgor po'stindo'z» hikoyalarida qanday xulqli odamlar hajv qilinadi?

**III. YANGI MAVZU BAYONI.**

Ta'kidlanganidek, zarbulmasal masallar yig'indisi demakdir (Masai so'z; bir vaqtlar hozr biz qo'llaydigan maqol qo'shib gapirish. o'xsha- t'shlar qi'ish. dahl kelbrish ma'nolarni ham anglatadi. Zarbulmasalda u yoki bu hikoya tark:bida. ularning xulosasi o'rnida maqol. matallar keltirilad. Zarbulmasal adabiyotuniz tanxida o'ziga xos ta'sirchan adabiy janr sifatida yashab kelgan. Zarbulmasal ko'proq axloqiy-ta'l.miy hikoyalardan iborat bo'lib. maqol. mataliar, ularning tarbiyaviy vulosasim o'zida mujassam etadi. Bu janrdagi asarlarning asosiy xususiyati ularda majoziy usul qo'llanilishi.. ya'ni voqea va hodisalar hayvonlar. qushlar tilidan hikoya qilinishini bilib oldingiz. Asarlarning muallitlari tanqid qilinajak kishilar ta'qibidan cho'chib shu usulm qo'llaganlar. Gulxaniyning “Zarbulmasa” asarida ham garchi Buxoro. Qo'qon singari joy nomlari aniq ko'rsatdsa-da, u yerlarni boshqargan huknidorlar, turli darajadagi zodogonlar fe'l-atvori qushlar tunsolida ifoda etilad..

«Zarbulmasal» tarkibidagi mashhur masallardan bin «Maymun bilan najjor» masah hisoblanadi. Bu masalda tasvirlanishicha, Hindistonning Kashmir viloyati atrofidagi tog'da bir maymun rohat-farog'atda. o'rmondagi daraxtlarning behisob mevalaridan xohlaganicha totimb. umrguzaronlik qilar edi. Nogoh bu tog" o'rmoniga bir najjor. ya'm duradgor yog'oeh kesish uchun keladi. U bir daraxtni kesib. boshqasiga ketar ekan. u joyda teshasini unutib qoldiradi. Najjorning yurmshini kuzatib turgan maymunga uning hunari oddiy bu ishdek tuyuladi Xayoliga keladiki. bu ishni o'zi qoyillatib. kelgusi avlodlarjga ham osongina o'rgatib qo'ysa. Najjorning yo'qligidan foydalangan maymun chala qolgan daraxtni kesmoq uchun uning ustiga minib. ishni o'zicha davom ettiradi. Shunda daraxt tanasi orasiga qistirilgan pona chiqib ketib. maymunning dumini qisib qoladi. Jon holatda bu ahvoldan qutulmoqni istagan maymun dumining bir qismi daraxt orasida qolib ketadi.

Harqalay, shoir bu masal orqali aytmoqchi bo'Igan fikrni angladingiz. Har qanday hunarning o'ziga xos sir-u sinoati yillar davomida o'zlashtiriladigan nozik jihatlari bo'lishini anglamaguncha kish. biror nati|aga crish'shi mumkin emasligi maTum. albatta. Ustoz ko'rmagan shogird har maqomga yo'rg'alar deganlandek. masaldagi o'zibilarmon maymun ham ayanchli, ham kulgili holga tushadi Hamma zamonlarda bo'lgani singari, Gulxaniy zamonida ham qo'lidan kelmagan ishga urinib, dovruq top- moqchi bo'Igan, nat .ada ham o'zini, ham xalqni qiynaydigan turli darajadagi kishilar ko'plab uchragan. Mazkur masalni mana shunday kishiiarga nisbatan shoirning achchiq kinoyasi. xolis bahosi deb tushinish to'g'ri bo'ladi.

MASAL HAQIDA TUSHUNCH4

«Masal» so'zi arab tilida namuna, misol degan ma'noni anglatadi. Biz biror-bir fikrn tushuntiradigan bo'lsak, masulan so'zini ishlatishi- mizning boisi ham shunda. Badiiy adabiyotda masal so'zi mustaqil adabiy janr ma'nosida keladi Masai didaktik, ya'n? axloqiy-ta'hmiy janrdir. Bu janrga mansub asarlar she'riy yoki nasriy shaklda bo'lib, kichik hajmda bitiladi. Masai majoziy, ko'chma ma'nodagi asar hisoblanib, unda jamiyat, insonlar hayotidagi voqealar. ular o'rtas-dagi munosabatlar hayvonlar, qushlar. buyumlar. o'simliklar vositasida tasvirlanadi. Bunday asarlar tan- qidiy ruhda yaratilgani uchun unda hajviy tasvir. inutoyiba kinoya ustun bo ladi. Masaldagi voqealar bayoni xuddi ertak. latitalarga o'xshasa-da. asar yakunida taM.miy xulosa chiqariladi.

Masal janri qadim tarixga ega. Uning mukammal namunalarini mi- loddan avvalgi VI-V asrlarda buyuk masalnavis Ezop ijodida uchratamiz. Sharq adabiyoumng atoqh namoyandalari Farididdin Attor, Navoiy o'z asarlarida masaldan unumli foydalanganlar.

Fransuz adibi Lafonten, ispaniyalik adib Lope de Vega, rus adiblari I. Krilov, S. Marshak, S. Mixalkovlar masallarning ajoyib namunalarini yaratganlar. Bugungi o'zbek adabiyotida Sami Abduqahhor, 01 nn Qo'ch- qorbekov, Muxtor Xudoyqulov, Yamin Qrrbon kabi masalchi shoirlarimiz ushbu janrda faol ijod qilmoqdalar.

**IV.MUSTAHKAMLASH**

1.«Zarbulmasal»dan keltirilgan naqllardagi odamlarning latifanamo holatini sharhlang.

2.«Zarbiilmasal» deb qanday asarga aytiladi?

3.Daftaringizga «Zarbulmasal»dagi maqol va iboralarni ko'chirib oling. Ulami hozirgi maqollar bilan taqqoslang.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Avaz O`tar hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.«Zarbulmasal»dan keltirilgan naqllardagi odamlarning latifanamo holatini sharhlang.

2.«Zarbiilmasal» deb qanday asarga aytiladi?

3.Daftaringizga «Zarbulmasal»dagi maqol va iboralarni ko'chirib oling. Ulami hozirgi maqollar bilan taqqoslang.

**III. YANGI MAVZU BAYONI.**

**AVAZ O`TAR**



**1884-1919**

O'zbek mumtozadabiyotiningtaniqli vakili Avaz O'tar o'g'li o'zining ma'rifatparv arlik mhidagi asarlari bilan adabiyonmiz rarixida alohida o'rin tutadi. Avaz O'tar o'g'li 1884-yil 25-avgustda Xiva shahrida hunannand oilasida tug'ilgan. Shoirning otasi Polvonniyoz O'tar Gadoyniyoz o'g'li sartarosh edi. Xalq o'rtasida usta O'tar nomi bilan mashhur bo'Igan bu kishi san'at va adabiyotga iuda qiziqar. o'z zamonasimng yetuk adiblari Ogahiy. Komil Xorazmiy, Mujrib Xonaxarobiy, Bayoniy kabi shoirlar bi­lan do'stona munosabatda bo'lib. tez-tez suhbatlashar. doimiy muloqot qilar edi.

Usta O'tar o'z uyida yuqorida tilga olingan shoir-u san'atkorlar madaniyat ahli bilan suhbatlar uyushtirar, tabiyki. Avaz ham ularda ishtirok etardi. Yosh Avazning she`riyatga erta havas qo'yishining sababi ham shunda bo'lsa. ajab emas.

Otasi Avazni sakkiz yoshida maktabga beradi Avaz maktabdan ke­yingi tahsilni madrasada davom ettiradi. U Xo'ja Hofiz, Nizomiy, Jomiy, Lutfiy, Navoiy, Fuzuliy ijodini qiziqib o'rganadi Bundan tashqari Munis, Ogahiy, Komil, Feraz kabi shoirlar bilan yaqmdan muloqotda bo'ladi. Ular ta'sirida she'rlar yoza boshlaydi va tez orada .ste'dodli shoir sifatida taniladi. Ma'lumotlarga ko'ra. Avaz O'tar o'n to'rt yoshlaridayoq she'r yozishga kirishgan, o'n sakkiz yoshlarida yetuk shoir nomini olib, ko'pchilikning e'tiboriga tushgan Iste'dodli shoir Avaz O'tar to'g'risidagi xabarlar xon saroyigacha yetib boradi. Uni saroyga taklif etaddar. Shoir bir qancha vaqt X'va xoni saroyida ijod qiladi. Biroq uning bu yerdagi faoliyati ko'p davom etmaydi. Avvalo, saroydagi biqiq ijodiy muhit shoirning ko'ngliga o'tirmaydi, qolaversa, uning she'rlariga hasad bilan qaragan ayrim kimsalar turli bo'htonlar to'qib. Avazm xonga yomon ko'rsatadilar. Xonmng buyaig'i bdan shoirni 200 darra urib jazolovchilar va hatto uni aqldan ozganga chiqarib, yomon otliq qiladilar. Tazyiq va xo'rhklardan bezgan shoir saroyni tark etadi va ota kasbi sartaroshlik bi lan tirikchilik qua boshlaydi. ijod bilan qizg'in shug'ullanadi. Biroq shoirga nisbatan tazyiqlar tag'in davom etadi. Xiva xoni Muhammad Rah.mxon II vafotidan so'ng otasi o'rniga taxtga o'tirgan Isfandiyorxon ham unga zulm qiladi, sog'lig'. busiz ham nochor bo'Igan Avazni bog'lab 50 darra urdi- radi. Ma'naviy va jismoniy qiynoqlardan muttasil azob chekkan shoir uzoq yashay olmaydi - o'ttiz besh yoshida vafot etadi.

Avaz O'tar mumtoz she'riyatning g'azal, tnuxammas. masnaviy, mus- tazod, ruboiy. qifa kabi keng tarqalgan janrlarida ajoyib asarlar yaratdi. Shoir o'z she'rlarini to'plab kattagina devon tuzgan va uni «Saodatul- iqbol» deb nomlagan. Asarlar to'plami bir necha marta nashr etilgan.

Avaz O'tar turli mavzularda qalam tebratdi. Uning muhabbat haqi- dagi nozik hislarni uyg'otuvchi she'ilari hozirgacha kuyga solinib ijro etilayotgan bo'lsa. ma'rifatparvarhk ruhidagi asarlari ilm olishga. ma'. ifath bo'lishga da'vat bo'lib yangramoqda. Ular orasida, aymqsa, «Til» she'ri alohida diqqatga sazovordir. U g azal shaklida bitngan bo'lib. Siz-u bizni til o'rganishga. aymqsa. «g'ayri jiJini bilishga sa'y qilish»ga. ya'm chet tillanv o'rganishga da'vat qilishi bilan muhim Darhaqiqat, xalqirmz «Til b'lgan el biladi», deb bepzga aytmaydi. Shoir nlni insonlar. turli millatga mansub kishilarni birlashtiradigan. do'stlashtiradigan «robitai olamiyon» - kishilarning aloqa vositasi deb ataydi. Shuning uchun ham o'zgalar tilini ona fi.idek bdish «fovdai kondir» deyai. Shoirning ma'nfatparvarlikni targ'ib etuvchi asarlaridan yana biri «Maktab» she'ndir. G'azal shaklidagi bu she'rda Avaz maktabni ilm-madaniyat manbayi sifatida ta'riflab shunday deydi:

Avaz himmatni qil oliy ocharg'a emdi maktabkim,

Baloi jahl-u nodonkim barbod etgusi maktab.

**IV.MUSTAHKAMLASH**

1.Avaz O'tar hayoti va ijodi haqida so'zlab benng.

2.Avaz O'tarmng hukmdoilar tomonidan ko'plab tanqid va tazyiqqa uchrashining sabablari tog'risida mulohaza qiling.

3.Shoirning xon saroyida uzoq tura olmasligin.ng sabablari nimalar bo'Igan, deb o'ylaysiz?

4.Shoir «Til» she'r orqali xorijiy tillarni bilish kishi va jamiyat hayotiga qanday ijobiy ta'sirlar ko'rsatishini bashorat qiladi

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Til”, “Fidoyi xalqim”, “Sipohi pora istar”, “Biling, ushbu zamon g`amnokidirman”she`rlari

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

**III. YANGI MAVZU BAYONI.**

Shoir, yuqorida ta'kidlagarnmizdck. g'am-g'ussaga botgan mehnatkash xalqni baxtli qilish uchun zolmlar bilan murosasiz kurashga. Ularni mahv qilishga chogiangan isyonkor qiyofasida namoyon bo'ladi. Avaz «kuyub o'rtanmish el» ozodligi uchun hatto zolnn xon boshin. olmoqqa ham tayyor. Shoirning ushbu to'rtl'gi mazLim xalq hunoyasiga otlangan sheryurakli botir hayqirig'i kabi yangrayd

Biling: ushbu zamon g'amnokidurman,

Kuyub o'rtanmish elning xokidurman.

Avazkim, nazm elin cholokidunnan,

Boshin olmoqqa xonning pokiduiTnan.

Avaz O'tar nazanda xalqqa ziyon-zahmat yetkazadigan kimsalar xoh u xon, amaldor. xoh mutaassib dindor. xoh kaltabin zodagon bo'lsin. elga dushman odamlardir. Shuning uchun shoir ularni hajv qildi. she'r tili bdan tosh etdi. Buning uchun kichik she'ny shakllardan foydalandi. Shoirning mahalliy amaldorlar. katta-kichik man^abdor shaxslarni tanqid qilib yozgan qit'alan hozirgacha mashhurligmi saqlab kelyapti. Masalan. shoirning «Sipohi pora istar...» deb boshlanuvchi qit'asini olaylik:

Sipohi pora istar.

Mulla ijora istar.

Bechora chora istar,

Bn chora zamon bormu?

Ko'ryapmizki. sipohi (amaldor) pora so'rab tursa. mulla tamagirligini qo'ymasa. dodingni kimga aytasan. kishi?! Shoir xalqni tinkasini quritgan zolimlardan nafratlanadi, «bechoralarga chora» topib beradigan «bir cho­ra zamonv bormikin deb, kuyinadi.

Avaz O'tar she'rlari mazmun jihatdan chuqur. ta'sirchanligidan tashqari, ixcham va ravon bitilgan. Ushbu asarlar o'quvchini charchatib qo'ymaydi. Har bir shc'rda kishi yuragini jizillatadigan his. ioz'ba sezilib turadi. Shuning uchun ular ravon o'qiladi, tez tushuriladi va tez yodda qoladi.

Avaz O'tarning o'zbek adabiyotidagi o'rni buyuk. Shoir o'zbek ma'- rifatparvarlik she'riyatini yuqori bosqichga ko'targan Muqimiy, Furqat. Zavqiv, Hamza kabi shoirlar qatorida hurmat bilan tilga olishga loyiq ijodkor sifatida biz uchun qadrlidir.

Har tilni bduv emdi bani odama iondur,

Til vositai robitai olanuyondur.

G'ayri tilini sa'y qiling bilgani, yoshlar.

Kim ilm-u hunarlar bilonki ondin ayondur.

Lo/nn siza har tilni biluv ona tilidok.

Bilmakka oni g'ayrat eting foida kondur.

Ochinglar. m.llati vayronni obod etgusi maktab

O'qusin voshlanmiz ko'nglini hod etgusi maktab.

Dil-u jon birla el maktab ocharga ijtihod etsin,

Nedinkim. bizni g'am qaydidin ozod etgusi maktab.

Ko'ngullarning sumri. dog'i ko'zlar nuridur farzand,

Alarning hmrini, albatta obod etgusi maktab.

Ota birla onaga farz o'q'tmoq bizni majburiy –

Ki bizni yaxshihq qilmoqqa mu tod etgusi maktab.

Qayu nnllatga bizdek gar nasimi inqiroz yetsa.

Anga, albatta. mustahkamlik ijod etgus- maktab

Bu ne navmidlikdur, maktab ochsak, oqibat bizni.

Aro'si kom da niaqsudga domod etgusi maktab.

Avaz. himmatn. qil oliy oeharg'a emdi maktabkim,

Baloyi jahl-u nodonhkm barbod etgusi maktab.

**IV.MUSTAHKAMLASH**

1.Avaz O'tar «Fidoi xalqim..» she'rida xalqqa o'z muhabbatini qanday badiiy vositalar orqali lfoda etgan? Fikringizni misollar bilan isbotlang.

2.«Sipohi pora istar...», «Biling ushbu zamon g'amnokidurman ..» qit'alarda shoir kimlarni hajv qilgan?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Abay hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Avaz O'tar «Fidoi xalqim..» she'rida xalqqa o'z muhabbatini qanday badiiy vositalar orqali lfoda etgan? Fikringizni misollar bilan isbotlang.

2.«Sipohi pora istar...», «Biling ushbu zamon g'amnokidurman ..» qit'alarda shoir kimlarni hajv qilgan?

**III. YANGI MAVZU BAYONI.**

**Abay**

**1845-1904**

Abay Qo'nonboyev qozoq mumtoz adabiyotining asoschilaridan biri, buyuk shoir va ma'rifatparvar hisoblanadi. Shoirning asl isoii Ibrohim bo'lib, Abav uning taxallusidir. Shoir 1845-yil 10-avgustda Qozog'is- tonning Yettisuv viloyati Chingiztog- (hozirgi Abay) tumanida chorvador boy oilasida tug'ildi. Avval Yettisuvdagi Ahmad Rizo madrasasida o'qidi. Keyinchalik rus makrabiga qatnab rus tili va adabiyotini o'rgandi. Bo'lajak shoir bir tomondan Sharq allomalari — Firdavsiy. Nizomiy, Navoiv, Fuzuliy qodidan bahramand bo'Igan bo'lsa, rus til: orqali rus va g'arb adabiyoti vakillarinmg ijodi bilan yaqindan tanishdi.

Shoirning ijodi yoshl.k chog'landan she'r yozish va o'lan aytishdan boshlandi. Abay o'zigacha og'zaki kuylab kelingan o'lanlarni yozma adabiyotga olib kirgan shoirdir. Shoir o'lanlarni yozma yaralishdan tashqari ularga kuy bastalab. mahorat bilan kuylagan. U bastalagan 17 ta o'lan kuyi hozirgacha oqinlar tomonidan sevib ijro etilyapti.

Abay ma nfatparvar shoir edi. U o'z she'rlaiida tarqoq qozoq qabi- lalarini birlashishga. hamjihatlikka ehaqirdi. ilmli va ma'iifatli bo'lishga undadi. Shoir bir o'lanida:

O'zi bilan yovlashgan yurtim. tingla!

O'zi bilan dovlashgan yunim, tingla!

Dardingga davo bo'lsin o'lanlarim.

Bir-binni ovlashgan yurtim. tingla!

deya iztirob chekadi. Abayning «Sho'rlik qozog'im». «Boy bolasi bilan kambag'al bolasi». «Ihn o'rgan». «0'lan» kabi she'rlarida ham ilg'or millatlardan o'rnak olib qoloqlikdan chiqish, chidam va mashaqqat bilan ilm-fanni egallashga da'vat yaqqol sezilib turadi. Shoir yirik voqeaband asarlar ham yaratgan. Uning «Iskandar». «Mas udv. «Azim rivoyati» kabi dostonlari hozirgacha el orasida mashhur Bu teran falsafiylik bilan yo'g'rilgan, ezgulik va yaxshilikka da'vat qiluvchi asarlarni sevimli shoirlarimiz Mirlemir va Uyg'un o'zbek tiliga tarjima qihshgan.

Abay ijodiy merosimng salmoqli qismini xalqni ilm-ma'rifatga, ma- daniyatga da'vat qiluvchi «Naqliya so'zlar» majmuasi tashkil etadi. Hassos adib va shoir ushbu asarida inson hayotida muhim o'rin tutadigan aql, ilm-ziyo, insof va adolat, yaxshi xulq, muomala niadaniyati, din, e'tiqod, davlatni idora qilish, xalqlar, elatlarning ahil, do'stona munosabatda bo'lishlari haqida mulohaza yuritadi. Asar 44 bo'limdan iborat. Buyuk oqin Abay qalamiga mansub ushbu «so'z»larning har biri yoshlar uchun ezgulikka da'vat, yomon xulqlardan ogoh bo'lishga chorlovchi chaqiriqlar sifatida yangrayd.. «Naqliya so'zlar» asari o'zbek tilida «Nasihatlar» nomi biJan mashhur bo'lib ketgan. Bu asarni sevimli bolalar yozuvchi.,i Nosir Fozilov o'zbekchaga tarjima qilgan. Quyida «Nasihatlar» kitobidan ayrim o'gitlar bilan tanishasiz. Qadrli bolajonlar, ushbu pandnoma asarni to'liq o'qib chiqing. Undagi koni foyda nasihatlar sizga abadiy yo'ldosh bo'lishiga aminmiz.

**IV.MUSTAHKAMLASH**

1.Abay hayoti va ijodi to'g'risida bilganlanngizni gapirib bering.

2.Abayning qozoq adabiyotiga qo'shgan ulkan hissasi qaysi asarlarda namoyon bo'ladi?

3.«Nasihatlar»niog «0"n yettinchi so'z»idan olmgan parchada G'ayrat. Aql, Yurak o'rtasicla qanday bahs bo'lib o'tdi? Bahsda hakamlik qilgan limning ularga bergan maslahatini sharhlashga harakat qiling.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Takrorlash.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Abay hayoti va ijodi to'g'risida bilganlanngizni gapirib bering.

2.Abayning qozoq adabiyotiga qo'shgan ulkan hissasi qaysi asarlarda namoyon bo'ladi?

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**III. YANGI MAVZU BAYONI.**

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**IV.MUSTAHKAMLASH**

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**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Nasihatlar kitobidan

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

**III. YANGI MAVZU BAYONI.**

«NASIHATLAR» KITOBIDAN

... Bunga dunyoda o'lgan barcha donishmandlar shunday javob qiladi: har qanday yalqov kishi - qo'rqoq va g'ayratsiz bo'ladi: har qanday g'ayratsiz, qo'rqoq kishi — maqtanehoq bo'ladi; har qanday maqtanehoq. qo'rqoq kishi - aqlsiz, nodon bo'ladi; har qanday aqlsiz. nodon kishi — orsiz bo'ladi. har qanday orsiz kishi - yalqov. kish1 oldida ulanchi, och- ko'z, suq bo'ladi; bunday hunarsiz kishilar hech qachon birovga do'st bo'lmaydi.

ETINCHI SO'Z

Bola onadan tug'ilganda 'kki odat bilan tug'iladi. B.ri: yesam. ichsam, uxlasam demoqlikdir, albatta, shumngdek. bular tanning sihat-salomatligi uchun zarur hamdii: bulai bo'lmasa tanda jon ham bo'lmaydi, o'smaydi ham, quvvatga ham kinnaydi. Ikkinchisi ko'rsam, bilsam demoqlikdir. Bola yoshligida nimaru ko'rsa - shunga talpinadi. yalt-yult etib qaraydi, ko'rgan narsasini qo'li bilan ushlab, yuzi-ko'ziga yaqin olib borib suykagisi, og'ziga solib tishlagisi keladi Karnay-sui nay ovozi.11 eshitsa - yon-atrofiga alanglab qaraydigan bo'ladi. Sal kattaroq bo'lganidan keyin esa, it hursa ham mol ma rasa ham, biroq kelsa o'rnidan tura yugurib chiqib qaraydigan va: «U nima?», “'Bu nima?”, «U nega unday qildi ?», «Bu nega bunday qildi?» deb ko'zi ko'rgan. qulog'i esh tgan narsalarni so'raydigan bo'ladi - hech tin topmaydi. Bularning hammasi — ko'rsam ekan. bilsam ekan, o'rgansam ekan, degan tab.iy qiziqish alomatidir. albatta.

Dunyodagi barcha mav jud hodisalarning sinni hech bo'lmasa jxiza- kiroq bo'lsa ham bilmaslik - bu odamgarch.likdan emas. Shuni ham bilmagandan keyin, bu odam — odam emas, balki hayvondan hech farqi yo'qdir...

O'N YETTINCHI SO'Z

Bir kuni G'ayrat, Aql. Yurak uchalasi har qaysisi o'z hunanni maqtab aytishib, tortishib qolishibdi-yu. Ilmnmg oldiga kelib. undan hakam- l'k qilishni so'rashibdi.

Shunda birinchi bo'lib G'ayrat so'zlabdi: Ey Ilm. — debdi u, - axir o'zing bilasan, dunyoda hech hir narsa yo'qki. u mening ishtirokimsiz kamol topsin. Avvalo mana. sening o'zingni bilish ham. erinmay. sabot va matonat bilan izlab. o'rganib. yana uni o'z o'rnida ishlatish ham - mening ishim Har kuni o'z vaqtida toat- ibodatni kanda qilmay o'rniga qo'yish ham — mening ishim. O'zingga ma'lumki. dunyoaa har kim o'ziga loy iq hunar o'rganishi. mol topishi. obro' qozonishi, mansab egallashi kerak — bularning hammasi bemehnat bunyodga kelmavdi. Orinsiz, bo'lar-bo'imas ishlarga ko'ngil qo'vdirmay, insonni sof saqlaydigan, uni gunohkorhkdan, johdlikdan, shaytonrnng gapiga kirib, nafs balosiga giriftor bo'hshlikdan saqlaydigan, adashgan bandalarni to'g'ri yo'lga solib yuboradigan ham - men emasmi. axir? Shunday bo'lgandan keyui, Aql bilan Yurak nega men bilan masala talashadi? - debdi.

Shunda Aql aytibdi:

* Na bu dunyoda va na u dunyoda nimaiki foydali, nimaiki zararli bo'lsa biladigan bir menman. Sening so'zingni uqadigan ham men. Mensiz inson na o'z fovdasin. biladi va na o'z zarandan qochib qutula oladi. Hatto Ilmm ham o'qib o'rgana olmaydi. Shunday bo'lgandan so'ng, bu ikkalasi men bilan nega g'ljilla^hadi? Men bo'lmasam. bu ikkalasimng qo'lidan nima ish keladi? - debdi.

N:ho>at, Yurakka navbat keliodi va u shunday debdi:

Men inson tanasining podshosiman. qon mendan taravdi, jon menda makcn quradi. mensiz hayot yo'q, — debdi u. - Issiq u>da, yumshoq to'shakda yotgan to'q bir

* odamni: och-yalang'och. to'shaksiz sovqotib yurgan kambag'alni hoh nima kechdi ekan, deb o'ylannrib, uni u yomdan bu yoniga ag'anatadigan. uyqusmi qochinb. jon.ni achitadigan ham - men- man Kattalarga ni>batan hunnat-izzat, kichiklarga nisbatan mehr-shafqat qildiradigan ham - menman Biroq inson men1 hamma vaqt ham sof saqlay olmaydi. Oxir bir kuni xor qradi. Agar men toza bo'lsam. inson bolasini olalamagan bo'lur edim: yaxshi sini yaxshilikka yetkazadigan ham — men, yomonimngta'zinni beradigan ham - men. Adolat, insof, oi-nomus, rahm- shafqat, mehribonchilik kabi narsalarning hammasi mendan ch'qadi. Mens'z bularning ko'rgan kuni - kunnn? Shunday bo'lgandan keyin, bu ikkalasi men b.lan yana qanday qil.b masala talash.shadi? - debdi.

Shunda Ilm uchalasining bafurja tinglab olib. uchalasiga shunday

debdi:

**IV.MUSTAHKAMLASH**

1.«0'ttiz ikkinchi so'z»da ilm o'rganishning bir necha shartlan haqida gap ketadi. Mazkur shartlarni izohlab benng.

2.0`nichi shartning izohiga batafsil to'xtaling.

3.«0'ttiz uchrnchi so'z»da «mol-dunyo», «hunar» so'zlarini mutafakkir adib qanday ta'riflaydi?

4.«0'ttiz yettinchi so'z»dan Abayning yigi' mata o'giti joy olgan. Ushbu o'gitlarning o'n yettinchi va o'n sakkizinchi bandlarini sharhlang.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Zulfiya hayoti va ijodi. «Baxtim bor, ajoyib kishilar aro..», «Bog`lar qiyg`os gulda», «Nevara», «Bahor keldi seni so`roqlab» she`rlari .

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.«0'ttiz ikkinchi so'z»da ilm o'rganishning bir necha shartlan haqida gap ketadi. Mazkur shartlarni izohlab benng.

2.0`nichi shartning izohiga batafsil to'xtaling.

3.«0'ttiz uchrnchi so'z»da «mol-dunyo», «hunar» so'zlarini mutafakkir adib qanday ta'riflaydi?

4.«0'ttiz yettinchi so'z»dan Abayning yigi' mata o'giti joy olgan. Ushbu o'gitlarning o'n yettinchi va o'n sakkizinchi bandlarini sharhlang.

**III. YANGI MAVZU BAYONI.**

Aziz o'quvchi! Balki Sizning maktahingizda yoki qo'shni inaktablarda Zulfiya nomidagi Davlat mukofotiga sazovor bo'Igan qizlar o'qir. Siz, albatta, -shunday mukofot borligini yaxshi bilasiz. U har yili respublikamizda ta'lim fan adabiyot. san'at sohasida o'z iste'dodiri namoyon etayotgan maktab kasb-hunar kolleji va akademik litseylar hamda oliy o'quv yurtlarida o'qiyotgan qizlarga taqdim etilishin ham eshitgansiz. Ana shunda} nufuzli mukofot nega Zulfiya nomida uning o'zi kim qan­day xizmatlari bilan bunday sharafga sazovor bo'Igan deb, qiziqqan bo'lsang'z ham kerak? Keling, yaxshisi hikoyamizni diqqat bilan o'qing!



Zulfiya Isroilova xalqim.zmng atoqli va ardoqli vakili O'zbekiston xalq shoni, xalqaro «Ndufar», Javoharlal Neru nomidagi hamda Davlat mukofotlari soinbasidir U 1915-yili Toshkent shahrimng qadimiy Degrez mahallasida lavallud topgan. Avval boshlang'ich rr.aktabda, so'ng xotin- qizlar bilim yurtida tahsil olgan. 1935—1illarda O'zbekiston Fanlar akademiyasi va adabiyot instituti aspiranturasida o'qigan Shundan keyin turli nashriyotlarda ishlagan 1953-yildan 1980-yilgacha. qanyb o'ttiz yilga yaqin respubhkamizda keng tarqalgan «Saodat» nomli xotin- q'zlar lurna1 da bosh muharnr bo'Igan.

Zulfiyan.ng dastlabki she'rlar «Hayot varaqlari» nomi btlan 1932- yilda bosilib chiqqan. Shundan so'ng shoiraning ^She'rlan) va «Qizlar qo'shig'i» (1938-yil), «Uni Farhod der edilar» (1943-yil). «Hijron kunlarida» (1944-yil). «Dalada bir kun» (1948-yil), «Tong qo'shig'i» (1953-yil), «Yuragimga yaqin kishilar» (1958-yil), «Kuylarim sizga» (1965-yil), «0'ylar», «Shalola» kabi o'nlab she'riy to'plamlari chop etildi. U atoqli o'zbek shoiri Hamid O1 ujyon b'lan oila qurgan. Biroq ular orzularga to'la hayot kechirayotgan pallada - 1944-yili mashina avariyasi tufayli turmush o'rtog'idan ayriladi. Shundan so'ng umr bo'yi o'z mu- habbatiga sodiq qolib, Hamid Olimjonning ishlanni sabot bilan davom ettiradi. Uning «Semurg'», «Zaynab va Omon» dostonlari asosida pyesa va opera librettolarini yaratadi. O'zi ham "Quyoshli qalam», «Mushoira». «Xotira siniqlan > kabi poemalar yozadi. Rus, ukrain. ozarbayjon. hind shoiralarimng sheYlar-ni o'zbek tiliga tarjima qiladi.

Zulfiya keng tanilgan jamoat arbobi edi. U Osiyo, Afnka va Yev- ropaning o'nlab davlatlarida bo'lib. xalqaro xotin-qizlar hamda ada­biyot namoyandalarining harakatlanda faol ishtirok etardi. Yurtboshmrz Islom Karimov ta'riflaricha «Uning jahon minbarlaridan yangragan ^he'rlari Sharq ayolining aql-u zakosi, fazl-u kamohning yorqin ifodasi sifatida millionlab she'riyat muxlislanga odamiylik, muhabbatga sadoqatdan saboq bergan». Shoiraning she'rlari ngliz, nemis. rus. bolgar. xitoy, hmd. yapon, arab. tors, vetnam kabi juda ko'p xoripy tillarga tarjima qilingan edi. Shoira 1997-vil 82 yoshida vafot etgan.

**IV.MUSTAHKAMLASH**

1.Shoira Zulfiya qayerda tug'ilgan, qaysi o'quv yurtini tugatib, qunday faoliyat bilan shug'ullangan?

2.Zulfiya qanday she'riiy to'plamlar va dostonlar muallifi?

3.Zulfiya Isroilovainng jamoat arbobi sifatidagi faoliyati haqida gapnib bering.

4.Shoira asarlari qaysi xorijiy tillarga tarjima qilingan?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Zulfiya she`rlari tahlili. O`rganilgan she`rlar asosida she`rxonlik musobaqasi.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Shoira Zulfiya qayerda tug'ilgan, qaysi o'quv yurtini tugatib, qunday faoliyat bilan shug'ullangan?

2.Zulfiya qanday she'riiy to'plamlar va dostonlar muallifi?

3.Zulfiya Isroilovainng jamoat arbobi sifatidagi faoliyati haqida gapnib bering.

4.Shoira asarlari qaysi xorijiy tillarga tarjima qilingan?

**III. YANGI MAVZU BAYONI.**

NEVARA Ulug'bekka

Nevaram quyunday otilib kirib, Qalamim tagidan qog'ozni yular. Damda varrak yasab ko'kka uchirib, Izidan qop-qora ko'zlari yurar. Varrak tortar shekil, murg'akni kuchla Oyoq tirab siltai dakani kibor. Ayrilib qog'ozdan, she'rdan va hushdan Boqaman varrakboz jonga baxtiyor. Naq bobosi siyoq zehnday tiyrak, Ko'kish alangada yonar soch-u qosh. Borlig'i ezgu bir o't bo'lsa kerak. Tomirlarda qonmas kezadi quyosh. Daka varrak tiniq zangon fazo Tubiga intilar, sho'ng'ir naq xayol. Talpingan ko'ksingda, bolakay, ne bor, Sen iqbolga, senga ne tutar iqbol? Nevara bo'lmasa, odamzod albat, O'zi kashf etardi, kashf etganday baxt.

BOG'LAR QIYG'OS GULDA

Bog'lar qiyg'os gulda — yaxlit bir chaman,

Har daraxt anvoyi bir tarovatda.

Bir kaft bog' mehnat-u hosilga vatan,

O'zga ko'rk, o'zga rang har bir daraxtda.

Har navda bir gulda, har gulda bir ro'y,

Har daraxt bargi bir dunyo hikoya.

Har birin hosili o'zgasiga ko'rk,

Biri biri uchun qudrat, himoya.

Vatanim ko'zimdan qay burchi aziz,

Bilmam, qayda tole serzavq, seijilo?

Yalpi to'Iishadi bedaxl yurtimiz,

Naq har qarich dil, jon tomir go'yo.

Bir qardosh tinchisiz - o'zga beorom

Birining nonisiz - o'zga emas to'q...

Bu – qadim dunyoda yangi bir olam,

Bunda orqa tog'siz bir tirik jon yo'q.

Tayanch bo'lmasaydi odamzot albat,

O'zi kashf elardi. kashf etganday baxt.

**IV.MUSTAHKAMLASH**

1.Zulfiya she'riyatining asosiv g'oyaviy xususiyatlari mmalardan iborat?

2.Shoira uchun nimalar yoki kimlar aziz tuyg'ular bag'ishlovchi bo'lib qolgan?

3.«Nevara» she'rida shoiraga ta'sir ko'rsatgan holat nima edi?

4.She'rda ilgari surilgan fikr va tuyg'ulardan mualif qanday xulosalar chiqaring?

5.«Bog'lar qiyg'os gullada» she’rining ramziy ma'nosini tushuntirib bering

6.Shoira tog'day tayanch - «orqa tog"» deganda nimani nazarda tutadi?

7.«0'zbekiston - bag'ri keng diyor» mavzusida yozma ish yozing.

8.Shoira Zulfiyani ilk hayot yo'li haqida « Ma'naviy jasorai timsoli» mav­zusida adabiy anjuman o'tkazing.

10.O'zbekiston Respublikasi Prezidenn Islom Kanmovning Zulfiya haqidag qanday fikrlanni bilasiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Pirimqul Qodirov hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Zulfiya she'riyatining asosiv g'oyaviy xususiyatlari mmalardan iborat?

2.Shoira uchun nimalar yoki kimlar aziz tuyg'ular bag'ishlovchi bo'lib qolgan?

3.«Nevara» she'rida shoiraga ta'sir ko'rsatgan holat nima edi?

4.She'rda ilgari surilgan fikr va tuyg'ulardan mualif qanday xulosalar chiqaring?

**III. YANGI MAVZU BAYONI.**

**PIRIMQUL QODIROV**

**1928-yilda tug`ilgan**

Zamonaviy o'zbek nasrining rivojiga salmoqli hissa qo'shgan otaxon adiblarimizdan biri O'zbekiston xalq yozuvchiM P'rimqul Qodirov dir. U o'z safdoshlan - Asqad Muxtor Said Ahmad. Odil Yoqubovlar bilan birga ustoz adiblar — G'afur G'ulom. Oybek, Abdulla Qahhorlar qalamini yerga tushirmay. milliy adabiyotimiz ravnaqni yana bu pog'ona yuksaltirgan taniqli yozuvchi hisoblanadi. Puimqul Qodirov asarlarini nafaqat Markaziy Osiyo davlatlari hududida. balki uzoq xorniy mamlakatlarda ham sevib mutolaa qiladilar. o'qib o'rganadilar.



Pirimqul Qodirov 1928-yilning 25-oktabrida hozirgi Xo'iand viloyati hududidagi Kengko'l qishlog'-da cho'pon oilasida dunyoga kelgan.

Kolxozlashtirish (1930--1933-y.) davrida ko'pchilik qatori uning ota­si - o ziga to'q Qodir cho'pon ham quloq qilinadi. Bu voqea ko'p bolali oilaning kundalik tirikchiligigagina emas, farzandlarn.ng keying taqdi- riga ham og'ir ko'lankalar soladi.

Ikkinehi jahon urushi yillarida o'spirin Pirimqul kolxozdagi mashaq- qatli yumushlarni bajarishda kattalarga yelkadosh bo'ldi, bir parcha qora non topib yeyish qanchalar qiyinlig.ni o'z ko'zlari bilan ko'rdi.

Qishloq maktabida yaxshi o'qigani. ilm-u ijodga chanqoqhgi tufayli izlab-izlab Toshkent davlat universitetm. topib keldi va uning sharq- shunoslik fakultetiga o'qishga kirdi. 1951-yilda bu fakultetiii muvaffaqiyatli bitirgach, bir muddat Til va adabiyot -nstitutida ishladi. P. Qodirov adabiy ljodning sir-u sinoatlarini chuqur o'rganish maqsadida Moskvadagi aspirantura o'qishiga kiradi va 1954-yilda ustozi Abdulla Qahhor asar­larning til va uslubiy jihatlari tadqiq elilgan nomzodlik dissertatsiyasini yoqlaydi.

Talabalik paytidayoq Pirimqul Qodirov o'zining dastlabki kitobi — «Studentlar»ni e'lon qildi. Shundan keyin uning ko'plab hikoyalari, «Me- ros>v «Erk», «Qadrim». «Yayra institutga kirmoqchi», «Najot» singari qissalan, «Uch ildiz», <vQora ko'zlar». «01mos kamar». «Yulduzli tunlar». «Avlodlar dovoni» nomli yirik romanlari millionlab o'quvchilarini topdi.

Pirimqul Qodirovning yuqorida sanalgan asarlari turli mavzulami. har xil kasb egalari hayotini badiiy aks ettiradi. Ularning birida paxtakorlar (<<Meros»), boshqasida ziyolilar («Uch ildiz»), yana birida neft konlarini izlovchvlar («Qadrim»)hayoti qalamga olmgan bo'lsa-da, barehas.da inson taqdiri, uning ruhiy dunvosi qatlamlari chuqur mushohada q linadi.

Abdulla Qodiny, Oybek singari ad.blar boshlab bergan tarixiy mav zu- lartalqini P. Qodirovni ham jiddiy izlanishlar sari rag'batlantirdi. U qariyb yigirma yillik umrini mana shu izlanrshlarga bag'ishladi. Holbuki. sho'ro zamonida milliy tanx qatlariga nazar tashlash, uni xolis yoriti>h nihoyatda qaltis ish sanalar, yozuvchini yomon otliqqa ch.qarish hech gap emas edi. P. Qodirov ning dastlabki tarixiy asan - «Yulduzli runlan) (« Bobur») romani atrofida ham sho'ro mafkurachilari chakana vahima qo'zg'amadilar. Yozuvclun tanxga to'g'ri yondashuvni bilmaslikda, zolim podsholarni ulug'lashda, o'tmishni ideallashiiri ;hda aybladilar. Asarning ko'p joyla- rini qayta ishlashga majbur etmoqchi bo'ldilar Buni qarangki. mana shu pastkashhkka rahbaihk qilgan yoki bosh qo'shgan ne-nc zamona zo'rlarini birov eslamaydi. agar eslasa ham tarixiy xotira .allodlari sifatida Lnganib tilga oladi. Pirimqul Qodirovni esa Yaratganning o'zi. u ulug"lagan ajdodlari ruhi qo'lladi. Mustaqillik yillari yozuvchi va Lining ijodi qar- shisida barcha eshiklar ochildi - adib asarlari o'nlab xorijiy tillarga tarjima qilinib. olamga yuz tutdi.

Bugun to'la ishonch bilan aytish mumkinki o'zbek adibi Pirumqul Qodirov shoh va shoir Bobur va uning bir-biriga o'xshamagan far­zandlar taqdinni to'laqonli badiiy qayta yaratishda torn ma'nodagi tarixiy vazifani ado etdi. Albatta, kelajakda Bobur to'g'risida, uning sulolasi vakilUri haqida ko'plab bad.iy va ilmiy asarlar yaratdadi. Ularn.ng dunyo­ga kelishida esa kelajak mualhtlanga Pirimqul Qodirov tajnbasi samarali xizmat gijishi shak-shubhasizdir.

**IV.MUSTAHKAMLASH**

1.Pirimqul Qodirovni tarixiy mavzuga muroiaat qilishga undagan sabablar nima deb o'ylaysiz?

2.«Yulduzli tunlan” romanini o'qigan bo'lsangiz yoki u asosida yaratilgan videofilmni ko'rgan bo'lsangiz sinfdoshlaringizga bu asardan qisqacha gapirib bering.

3.Bobur va boburiylar to'g'risida nimalami bilasiz? Ularning faoliyati Hindiston tarixida qanday izqoldirgan?

4.«AvlodIar dovoni» romanidan olingan parchada Hindiston tabiati va odamlariga xos qanday uyg'un jihatlar ko'rsatilgan?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Nizomning tantiligi”.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Pirimqul Qodirovni tarixiy mavzuga muroiaat qilishga undagan sabablar nima deb o'ylaysiz?

2.«Yulduzli tunlan” romanini o'qigan bo'lsangiz yoki u asosida yaratilgan videofilmni ko'rgan bo'lsangiz sinfdoshlaringizga bu asardan qisqacha gapirib bering.

3.Bobur va boburiylar to'g'risida nimalami bilasiz? Ularning faoliyati Hindiston tarixida qanday izqoldirgan?

4.«AvlodIar dovoni» romanidan olingan parchada Hindiston tabiati va odamlariga xos qanday uyg'un jihatlar ko'rsatilgan?

**III. YANGI MAVZU BAYONI.**

“Avlodlar dovoni» romanining asosiy voqealari buyuk sarkarda Mirzo Bobur xafotidan so'ng, u yangidan tashkil etgan Hind mamlakatida yuz beradi. Ko'p hukmdorlar bilan bo'lgani singari Boburdan keyin ham turli shajaralar vakillari bo'Imish shahzodalar o rtasida toj-taxt dardidagi kurash alanga oldi. Bobur Mirzoning suyukli farzandi. Humoyun Mirzo taq'diridu ham bu kurashlar o'zining qonli izini qoldudi. Jumladan, aqlli va makkor Sherxon bilan bo'lib o'tgan olishuvlar boburiylar sulolasi taqdiriga jiddiy vavf solar edi.

Romanga kiutilgan to flima obrazlardan biri Nizom Hamnda ismli go'zal qizni sevadi. Qiz ham o'z navbatida bu qayiqchi yigitga ko'ngil beradi. Shunisi qiziqki. Humoyun Mirzo ham Hamidabonu qo'zalligiga maftun bo'lib yurardi. Albattaki. bu ishqiy musobaqada <<imtiyoz» ko'proq shahzoda tomonida edi. Taqdir taqozosini qarangki. Nizomning raqibi Humoyunning hayotini asrab qolish aynan uning o'ziga bog'liq bo'lib qoladi...

\* \* \*

Humoyun oyoq qo'ygan yer o'p.nlib tushib. tubsiz o'ngirga aylandi. U oyog'ini tortib olib. orqaga tisaiildi Qorayib turgan o ngirning labida qanday dir daraxtnnig lldizi ko'- ind.. Humoyun tubsizjarga yiqilav deganda shu daraxtni ikki qo'llabtutib qoldi. Bir payt daraxt ham ildizi b'lan sug'unlib ehiqa boshladi. Humoyun jarga yiqilib tushishini sezganda qiehqirib. bosinqirab uyg"ondi-yu: «Alhamdulillo. tush ekan» deb xiyol yengil tortdf Lekin tashqanda dovul ko'tanlganii-i. tepasidagi ehodirni shamol yiqitib ketgudek qattiq silkitayotganini sezdi. jala quyib, momaqald'roq ustma-ust guldirayotganini eshitdi-da, yar.a vurag- hapriq-b, o'midan tunb ketdr.

Ganga bo'ylarida yomg'ir fasli boshlangan, havo iliq bo'lsa ham dim hamma narsa namiqib ketgan Xos chod;r eshigiga osilgan kimxob parda Humoyunnmg qo'liga salqin va mayin tegdi. Uni bir tomonga surib tashqanga ko'z yugurlirdr.

Qorong'ida hech narsa ko'rinmayd1, faqat yashm chaqnaganda Gan- ganing oqish qirg'oqlanga toshib ch.qqan oqish to'lqinlar tahdidli yarqirab ko'zga tashlanadi. Daraxtlar dovuldan yerga tekkuday egiladi. ularning qattiq shoxullashi ora^'dan momaqaldiroqning qasr-qusuri xiyla past eshitdadi.

Humoyunnmg chodin turgan balandlikdan Gangaga kelib qo'shiladigan yana bir daryo - Karamnasa ham ko'rinadi. Odatda suvi uncha ko'p bo'lmaydigan bu daryo yomg lr fas'i boshlangandan ben bo'tana sellarga to'lib. vahimali tusga kirgan. Qo'shindagi filbon va kemachi hindlar Karamnasa daryosidan juda qo'rqadilar, unga qo'1-oyoqlai ini tekkizmaslikka tirishadilar. I "ndlarning e'tiqodi bo'yieha, Karamnasaning suvi tekkan odam bir umr qilgan toat-ibodatidan ayrilib, kasofatning tagida qolib ketarmish. Shuning uchun taqxodor h ndlar Karamnasaning narigi qirg'og'iga o'tmoqchi bo'lsalar mm q.ladilar- uning o'zidan emas. Gangaga quvilgan joyning narvog'idan kema bilan aylanib o'tadilar.

Bu hodwini bundan o'n yil oldin mana shu Karamnasa bo'yida otasi Bobur ham ko'rganini va o'z esdahklarida yozib qoldlrganini Humoyun biladi. Bunaqa irimlarga ishonmayd.gan Bobur Mirzo hozir Humoyun turgan joyni qo'shinga qarorgoh qilib tanlab, bir hafta turgan va shu atrofdagi yovlarni vengib. Agraga g'alaba bilan qaytgan edi.

Shun.ng uchun Humoyun taqvodorlarning irimidan ko'ra otasining tajnbasiga ko'proq tayand Uch tarafi daiyo bilan to'silgan baland tepaliklar uni dushmanlandanasraydigandek ko'rindi. Beklar ham <'faqat qarorgohning janubi-sharq tomoniga soqchilar qo'yilsa, keehalari tineh uxlash mumkin...» de>ishdi.

Lekin hozir yomg' ir chelaklab quyayotgan va dovul chodirlarni yirt- gudet bo'layotgan paytda Humoyun tushida ko'rgan oahshatli voqeani esladi-yu, yashin yorug'ida yalt etib chaqnagan toshqin daiyolar halqasi birdan vahmin1 keltirdi. Uch tomondan toshib chiqayotgan daryolar uni to'rtinchi taratdan bostinh kelayotgan yovlarga tuzoq bo'lib tutib bera- digandek tuyuid'. Yo alhazhar! U nega o'z oyog'i bilan darvolar orasiga kirib qoldi. Ota>>i bu yerr i qarorgoh qilgan paytlarda havo quruq. daryolarda suv oz, bu atrofda Sherxonday xatarli yov vo'q edi-ku!

Yoshi o'ttiz birga kirgan Humoyun o'smirlik yillandan ben ko'p tahlikali janglami ko'rdi, turli-tuman yovlar bilan olishib. hali biror marta yengilgani yo'q. Lekin Sherxonga kelganda untng shijoati ham. janglarda orttirgan tairbasi ham ish bermay qo'yyapti. Vaqt o'tgan sari Sherxonning qudrati oriib Humoyunning ishi orqaga ketayotganday bo'lyapti.

Humoyun to'shagi turgan joy ga qaytib. qorong'ida yostiqn- paypa^lab topdi. Yostiqqa qayta bosh qo'yar ekan. tashqanda xurui qilayotgan shamol, jala va momaqaldiroq shovqini orasidan Sherxon uning ko'ziga ko'rnib ketganday bo'ldi

**IV.MUSTAHKAMLASH**

1.Alvaro Pakavira singari odamlar tarix sahnasida qanday rol o'ynaydilar? Ularning ishlarini oqlash mumkinmi?

2.Sherxonni qanday odam sifatida tasavvur etdingiz? Uning o'rnida Siz bo'lganingizda nima qilgan bo'lardingiz?

3.Nuna deb o'ylaysiz agar Sherxon o'zi va Humoyun o`rtasida ahdlashilgan tinchlik sulhiga Qur'onni ushlab va'da berganida, uni buzishga jur'at etardingizmi-yo'qmi?

4.Bayramxoruning Humoyunga bo'lgan sadoqat qaysi harakatlanda bo'rtibroq ko'rinadi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Nizomning tantiligi”.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Alvaro Pakavira singari odamlar tarix sahnasida qanday rol o'ynaydilar? Ularning ishlarini oqlash mumkinmi?

2.Sherxonni qanday odam sifatida tasavvur etdingiz? Uning o'rnida Siz bo'lganingizda nima qilgan bo'lardingiz?

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4.Bayramxoruning Humoyunga bo'lgan sadoqat qaysi harakatlanda bo'rtibroq ko'rinadi?

**III. YANGI MAVZU BAYONI.**

...Humoyun barcha odamlari bilan Ganganing o'ng qirg'og'iga o't- guncha Sherxon askarlari qorasiri ko'rsatmadi Humoyun Karamnasa va Ganga orahg'idagi tepalil larni qarorgoh qilib, qo'shin.m joylashtirgandan keyingma janub'-sharqdagi ochiq sahnda birdan Sherxonning qo'shioi paydo bo'ldi. Bu orada yomg'.r fash boshlanib, daryolarda suv ko'payib ketdi. Lndi uch tomonlama daryolar halqasidan osonlikcha chiqib ketib bo'lmaydi. to'rtinchi tomonni esa yov lashkan bekitib oldi Humoyun odamlarini hayot- mamot jangiga shaylab, eng sara askarlanni, harbiy fillanni Sherxon turgan tomonga joylashnrdi va umng huiumini kutdi. Shu vaqtgacha mudom Humoyun hujumda edi. Fndi u hujum qilish navbatini Shei-xonga bergandek bo'lib, bir hafta kutdi, bir oy, bir yanm oy kutdi. Ammo Shei"xon hnium qihnadi. Chunki vaqt Sherxonning foydasiga ishlamoqda edi. Humoyun qarorgohida o'n mingdan ortiq odamlarni va ulardan ikki barobar ko'p ot- ulovni boqish uchun g'amlagan zaxiralar tugab bonnoqda. Daryolar zaxi- dan va yomg'ir fashnmg mtubatidan kasalga uchiab safdan chiqayotgan nav karlar soni esa tobora ko"pa> ib ketyapti. Atrofdan keladigan yordamning yo'kni toshqin daryolar va Sherxon qo'shini to'sib turibdi.

Sherxon ikki oy deganda ham hujumga o'tmagach. Humoyun oraga odam qo'yib: «Bizdan ne tilagi bor, aytsin», dedi. Sherxon o'tgan kuni Humoyun qarorgohiga o'z elchisini yuborib, undan Chunor qal'asini va Bixar viloyatini so'radi. Bixar hozir himoyas'z qolgan, Humoyun o'z qo'shinini Agraga olib ketgach, bu viloyatni Sherxon yana ishg'ol qinshi shubhasiz. Ammo sharqiy viloyatlarning qulfi-kaliti bo'Igan Chunorni Sherxonga jangsiz topshinshni o'ylaganda Humoyunnmg butun vujudi zirqirab ketdi. Axir bu qal'ani olguncha olti oy jang qi lb. ozmuncha talafot beripimi?

Humoyun Sherxon elchisiga aniq javob bennadi. o'ylashib kengashib undan so'ng o'z qarorini maxsus odamlar orqali ma'lum qiladigan bo'ldi. Kechagi mashvaratda ko'pehilik beklar Chunorni Sherxonga qaytarib bferishga qarshi ehiqdilar. Shuneha azob tortib qo'lga kiritgan eng muhim joylari Chunor bo"lsa-yu, uni ham Sherxonga jangsiz topsh'pb ketsalar Agraga qaysi yuz bilan qaytishadi? Odamlar ularning ustidan kulish- maydmn?

* Nodonlar kulgisiga e'tibor bermasligimiz kerak. janoblar! — dedi Bayramxon. — Hozi. vaziyat bizdan qurbon talab qilmoqda. Biz mana bu daryolar sirtmog'idan eson-omon chiqib, Agraga qaytsak, u yerdagi ixti- loflar bartaraf bo'lsa. keyin Chunomi yana qaytarib oliRbimiz hech gap emas!

Humoyun Bayramxonning bu fikriga qo'shilmadi ko'pehilik beklar podshoning tarafini oldi.

B.roq hozir sharillab quyayotgan yomg'ir tagida, dovul ko'tarib ketgudek bo'layotgan chodirda uyqusizlikdan qiynalib. goh u yonboshi ga, goh bu yonboshiga ag'dardar ekan, Bayramxon bilan ertalab yana bir gaplashgisi keldi. Azon palla podshoning xirgohiga1 chaqinlgan Bay­ramxon eshik oldida ta'znn qilib yukundi. Humoyun unga o'ng yon.dan joy ko'rsatdi. Bayramxonmng o'siq qora soqoli va bug'doyrang yuziga tikilib:

* Bugun tuni bilan uxlay olmay to'lg'onib chiqdim. - dedi. — Yomon tushlar... Siz aytgan qurbonlik... Chunor... bag'i mdan bir parcha etni yulib olib g'animga bergandek og'ir... Mabodo biz Chunorni topshirsak. Sherxon qanoat qilarmikni? Bangola bilan Gaurni iinch qo'yarmikn? Agar shu haqda bitim tuzsak, Sherxon so'zida turarmikin?
* Hazratim, — dedi Bayramxon. - Agar faqirga vakolat bersangiz, Sherxonning oldida Qur'onni qo'yib so'z olmog'im mumkin. Axir u ham musulmon-ku!
* Sherxon Bangolaga tegmasa mayli. Chunorni beraylik. B zdan vakil bo'lib boring.

Humoyun o'z qarorgohidag eng nufuzli ulamolardan bo'Igan va Sherxon bir vaqtlar nazr-niyozlar berib fotihasini olgan Xo'ja Husaynni Bayramxonning yoniga qo'shib elchilikka yubordi.

Tushga yaqin yomg'ir tindi-yu. bulutlar orasidan ko'm-ko'k osmon v d issiq yoz oftobi ko'rindi. Ganga hali ham uzoqlarda yog'ayotgan jala suvlanga to'lib. loyqalanib oqayotgan bo'lsa-da. yer asta-sekin quny boshladi.

Bayramxon Ganga janubidagi keng tekislik orqali Sherxonning qa- rorgohi tomon othq borar ekan. yomg'irdan keyingi havoda bo'liq o't- o'lanlar va rang-barang dala gullan qanehalik qulfttrib yashnab turganini, osmon to'la qushlar naqadar yayrab uehayotgamni ko'rdi-yu, o'zieha bir xo'rsmib qo'ydi. Hind yen yoz issiqlariga qo'shilib keladigan iliq yom- g'irlarga to'yib. hamma tirik jonni. barcha giyohlarni birvarakayiga uyg'otadigan va iuda tez rivojga kiritadigan mana shu pashkol1 faslida Bayramxon uydami, bog'dami tinchgina o'ltirib kitob o'qishni va she'r yozishni qo'msaydi. Hind elining azaliy odati bejiz cmaski, yomg'ir faslida sayohatga chiqilmaydi. Chunk' odam ham. ot-ulov ham bu faslda qayoq­qa qadam qo'ymasin. rivojga kirgan birorta tuik |onni yoki giyohni bo^ib oladi. Tirik jonni bosib nobud qilgan odamning haji qanday qabul bo'lsin? O'n minglab qo'shin bilan harbiy yurr.hga chiqqan sarkardalarning shun­day faslda uruMi boshlashini qanday baholash mumkin? Sherxon ham ko'p kitob o'qigan bilimli odam Bayramxon unga tug'ilib o'sgan mamiakatinng pashkol fasliga oid udumlarini albatta eslatadi. hozir urushadigan payt emaslig.ni. sulh ruzishi kerakligun boshqa dalillar bilan ham isbot etadi...

**IV.MUSTAHKAMLASH**

1.Tarixiy qo'lyozma kitoblarga ishlangan suratlari minyaturalarda tasvirlangan jang epizodlan bilan romanda tasvirlangan jang lavhalarini o'zaro muqoyasa qilishga harakat qiling.

2.Humoyun Mirzo otasi Bobur umidlarini oqlagan farzand bo'lib yetishganini? Uning ukalari-chi?

3.Nizom oddiy mehnatkash odamni emas, kimsan podshohni o'limdan qutqardi Shunday aziyatda uning o'zini tutishi Sizga notabiiy tuyulmayaptimi? Fiknngizni asoslashga harakat qiling.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Tog`ay Murod hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Tarixiy qo'lyozma kitoblarga ishlangan suratlari minyaturalarda tasvirlangan jang epizodlan bilan romanda tasvirlangan jang lavhalarini o'zaro muqoyasa qilishga harakat qiling.

2.Humoyun Mirzo otasi Bobur umidlarini oqlagan farzand bo'lib yetishganini? Uning ukalari-chi?

3.Nizom oddiy mehnatkash odamni emas, kimsan podshohni o'limdan qutqardi Shunday aziyatda uning o'zini tutishi Sizga notabiiy tuyulmayaptimi? Fiknngizni asoslashga harakat qiling.

**III. YANGI MAVZU BAYONI.**

**Tog`ay MUROD 1948 2003**

XX asrning 70-yillarida o'zbek adabiyotiga bir qator iste'dodii shoir va yozuvehilar kirib keldilar. Ular orasida Murod Muhammad Do'st, Erkin A'zamov, Xayriddin Sultonov, Tog'ay Murod singari nosirlar, Shavkal Rahmon, Xurshid Davron, Usmon Azim. Muhammad Rahmon singari shoirlar bor edi. Bu avlod o'zlaridan avvalgi ijodkorlar boshlab bergan eng yaxshi an'analarni davom ettirgan holda, adabiyot sahnasiga ko'proq oddiy odamlar obrazini, ularning orzu-armonlari talqinini olib chiqdilar. M.M.Do'stning «Bir toychoqning xuni», <<Galatepaga qaytish», E. A'za- movning «Otoyining tug'ilgan yili», «Javob», X.Sultonovning «Yozning yolg'iz yodgori», «Ko'ng" ozodadur» nomli asarlari qahramonlari bir qaraganda boshqalardan keskin farq qilmaydigan, har qadamda uch- raydigan oddiy odamlar. Ular katta tarixiy o'zgarishlarga boshchilik qi- lishmaydi, favqulodda qahiamonliklar ko'rsatib boshqalarga o rnak bo'- lishmaydi, hatto suvga cho'kayotgan biror odamni qutqaub el og'ziga tu- shishmayd- ham. Lekin shunisi muhimki, yosh o'zbek adiblari dunyo- ning omonligi, jamiKi go'zalligi aynan shu odd ly odamlai tufayli ekanini ko'rsata oldnar, isbotlay bilailai. Mana shunday novator (yangilik kashf etuvehp, yangi yo'l ochuvehi) yozuvchilardan biri Tog'ay Murod bo'ldi.



Bu yozuvchining taijimayi holi ham o'z qahramonlanniki singari od- diyginadir.

U janubiy viloyatlarimizdan bo'lmish Surxondaryoning Denov tumaniga qarashli Xo'jasoat qishlog'ida '948-yilda tug'ildi. Qishloqdagi o'rta maktabda o'n yil oLqigach, 1966-1972-yillarda hozirgi O'zbekiston Milliy universitetii ing jurnalistika fakultetida ta'lim oldi. Bu fakultet o'sha yil­lar. ko'plab yosh iste'dodlarga o'z ijodiy yo'l ni topishi, jiddiy asarlar yozib dastlabki muvaffaqiyatlarni qo'lga kmtishida muhim maktab rolini o'ynagan edi. Fakultetdagi qaynoq, nisbatan erkin ijodiy muhit, o'z dav- rining yirik shoir-yozuvchilari bilan tcz-tez o'tkazilib turadigan uchra- shuv-muloqotlar. votoqxonalarda to tongga qadar tugamaydigan she'nyat keehalari — bularning bari iste'dod g'unehalarining tez yetilishi. kamol topishidajiddiy tuilki rolini o'ynardi. Ko'p mualliflarning respublika mat- buotida muntazam qatnashishi ham ayni shu fakultetda o'qib yurgan yil- lariga to'g'ri kelardi. Tog'ay Murod ham talabalik paytidayoq o'nlab hi­koyalar yozgan bo'lsa-da, ularni e'lon qilishga shoshilmas. o'zidan, bi- limlaridan ko'ngli to'lmasui. U iloji borieha ko'proq o'qish, bu orqali esa faqat o'zimLmng ijodkorlarnigina emas, balki dunyon.ng eng zo'r adibla- ri tajribaiann i ham o'zlashtirishni istardi

U, shu niyatdan kelib chiqib, tinkchilikka yetarli maosh beradigan qanday ish taklif qilinsa, o'sha yerga borib ishlardi. Masalan, 1972-1976- yillarda respubnka radiosining «Vatandoshlar» (xorijiy ellarga mo'l- jallangan) tahririyatida xizmat qilgan bo'lsa, undan keyin «0'zbckiston fizkulturachisi» gazetasida, 1982-yildan 1985-yilgacha esa «Fan va tur- mush» jurnalida xizmat qildi. Tog'ay Murod o'zining ijodiy rejalariga birovlarning aralashishini, unga ta'sir o'tkazishga bo'Igan urinishlarni hecham yoqtirmas, shovqin-suronli davralardan o'zini olib qochar ed Butun fikri-zikri o'qib-o'rganish. linimsiz ijodiy mehnat qilish bilan band bo'lardi. Shu tufayli ham. yozuvchi sifatida xalqqa ancha tanilib qolgan bo'lishiga qaramay, 1985-1987-yillar ich da Moskvadagi Jahon adabiyoti institutida ham tahsil olib qaytdi.

Tog'ay Murodni iste'dodli yozuvchi sifatida ko'rsatgan dastlabki yirik asar 1976-yilda dunyoga keldi. Bu «Yulduzlar mangu yonadi» nomli qissa edi. Mazkui asarda yozuvch .ning qon-qoniga singib ketgan, ming yillar mobaynida unutilmay, elda ardoqlanib kelayotgan tarixiy qadriyat - kurash. kurashchi polvonlar, ular orasidagi muomala-munosabatlar, ziddiyatli hayotiy muammolar qalamga olindi.

Yozuvchining keyingi asari — «Ot kishnagan oqshom» qissasi (1979- yil) «YoshIik» iurrabda chop qil.nishi bilan nafaqal adabiyot muxlislan. balki butun xalqimiz orasida iuda tez dovruq qozondi. Chunki bu asarda o'sha davr adabiyot da kamdan kam tilga olinadigan ijtimoiy-icitisodiy muammolar, butun dunyoga ibrat qil.b ko'rsatiladigan «sovet kish.si» tabialiga xos bo'Igan tui fa lllatlar badiiy jihatdan ta'sirchan va ishonarli tarzda ochib benlgandi Asardagi qishloq mehnatkashlar ning og'ir meh- nati katta-kichik rahbarlarning ularga bepisand munosabati. Odamlardagi

**IV.MUSTAHKAMLASH**

1.Tog'ay Murod va unga tengdosh yozuvchilarga xos bo'Igan asosiy xususiyatlarni biror asar misolida ko'rsatishga harakat qiling.

2.Tog'ay Murodning darshkda keltirilgan qissasidan boshqa yana qanday asarlarni o'qigansiz?

3.« Yulduzlar mangu yonadi» qissasi Siz hozirga qadar o'qigan boshqa yozuvchilar asarlaridan ko'proq nimasi bilan farq qiladi?

4.Bo'ri polvon tabiatan qanaqa odam? Nega u o'ttizga kirguncha uylanmay yurdi?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Yulduzlar mangu yonadi” asari.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Tog'ay Murod va unga tengdosh yozuvchilarga xos bo'Igan asosiy xususiyatlarni biror asar misolida ko'rsatishga harakat qiling.

2.Tog'ay Murodning darshkda keltirilgan qissasidan boshqa yana qanday asarlarni o'qigansiz?

3.« Yulduzlar mangu yonadi» qissasi Siz hozirga qadar o'qigan boshqa yozuvchilar asarlaridan ko'proq nimasi bilan farq qiladi?

4.Bo'ri polvon tabiatan qanaqa odam? Nega u o'ttizga kirguncha uylanmay yurdi?

**III. YANGI MAVZU BAYONI.**

YULDUZLAR MANGU YONADI

*(qissadan boblar)*

XVIII

Bo'ri polvon davradan xursand: janjal-araz yo'q. Polvonlar sen-menga bormay olishyapti... O'zini taroziga solmay olishyapti

Ana, xo jasoatlik Sadir polvon sho'rchilik Ro'zi polvonni yelkasidan oshirib ttrdi.

Ro'zi polvon origa Maksim polvon degani chiqdi.

Sadir polvon:

* E, u sport masteri, chiqmayman, - deya turib ketdi.

Maksim polvon sambo kurashi bo'yicha sport ustasi ekani chin bo'ldi. Bakovul ro'parasida talab qi lb o'tirib-o'tirib ketdi

Bo'ri polvon xo'jasoathklarga og'iz soldi.

* Chiqinglar-da endi! - dedi.

U yoqdan Amir polvon:

* Polvon bova. Sad rmng qo'li lat yebdi! — dedi.

Sho'rchi'iklar piching qildi:

* Nimaga bir polvonni yiqita solib qochasiziar!.. Sig'sa davraga chiqingizlar-da1 - dedi.

llkis p'chnig Sadir polvon bahona butun davra egalanga qarata aytildi.

Bo'ri polvon yalt etib sho'rchiliklar davrasiga qaradi.

Keyin, Amir polvonga yuzlardi

* Unday bo'lsa, boshqasini ch-qar! - dedi.

Am; r polvon

* E, polvon bova, master sportga teng kep bo'ladnn.? - dedi.

Bo'ri polvon mehmonlar oldida lzza bo'ldi. Xivich uchi bilan ch roq- da yiltiram.sh somonlarm titkiladi. Shunda, davraga yosh' o'lib qolgan Normurod polvon chiqib keldi. U duch kelmish odam ro'parasiga cho'kdi. Qo'llarini ketiga tiradi. O.qasiga chalqayib, oyog'ini uzatdi.

* Mahsini tort, tort mahsini! - dedi

Torta bennagach. Normurod polvonning o'zi mahsilarini tortib-tortib sug'irdi Paytavalarn. chuvalatib-chuvalatib tashladi.

Joyidan sapchib turdi. O'z polvonlanga qahr bilan qo'lini shop qildi.

* Chiqmaysarmi-a, chiqmaysanmi? Elga eshitt rib ayt! Chiqmayman. de! Qo'lingm ko'tanb ayt! Unda, mana men chiqaman!

Normurod polvon bakovul ro'parasiga borib cho'kkaladi. Sho'r- chiliklarga qo'hn1 sikib aytdi:

* Qani, master sportingni berman yubor! - dedi.

Ammo sho'rchi'iklar Maksim polvonni davraga tushirmadi. Boisi, Normurod polvonning soqoli oppoq edi...

Sho'rchiliklar to'pidan ovoz keldi:

* Sizga qoyil bo'ldik, Normurod polvon. bizga anavi polvonlai ingizrii chiqaring!

Normurod polvon davra aylana berdi:

* Bizda polvon yo'q. bo'lsa chiqardi! - dedi.

Bo'ri polvon domangir bo'ldi:

* Polvon, ko'taulma, ko p ko'tamma! - dcGi
* NoiTnurod polvon Bo'n polvon qo'lidan yulqi nib chiqdi. Yana davraga ayland..
* E, master sport tugul. dev bo'lsavam chiqaman! - dedi.

Bo'ri polvon Normurod polvon tirsagidan mahkam ushlad davradan yetaklab chiqdi.

Normurod polvon tag'in davraga talp.ndr

* Normurod polvonning ko'zi ochiq bo'p tui ib uning eh yerga qa- raydimi? - ded.. - Ushlamang meni polvon bova, ushiamang! E, yerga kirgizib yuborsayam chiqaman!

Bo'ri polvon qalbini-da ayni shunday tuyg'ular tirnadv Ammo kek- salarga xos vazmin.ik bilan o'zin. bocib turdi

Davraga kinbn xo'jasoat'iklarga ovoz berdi

**IV.MUSTAHKAMLASH**

1.Nasim polvon bilan Bo'ri polvon o'rtasida qanday ziddiyat yuz berganini qissani to'liq o'qish orqali bilib olishga harakat qilig.

2.Bo'ri polvonning hech qachon o'z manfaatni ko'zlab ish qilmasligi qaysi harakatlarda namoyon bo'ladi?

3.Bo'ri polvon nega o'g'li Hlovberdining g'alabasini tan olishni istamadi va uni qaytadan kurashga tushishga majbur qildi ?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: “Yulduzlar mangu yonadi” asari.

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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***I.Tashkiliy qism:***

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1.Nasim polvon bilan Bo'ri polvon o'rtasida qanday ziddiyat yuz berganini qissani to'liq o'qish orqali bilib olishga harakat qilig.

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3.Bo'ri polvon nega o'g'li Hlovberdining g'alabasini tan olishni istamadi va uni qaytadan kurashga tushishga majbur qildi ?

**III. YANGI MAVZU BAYONI.**

XIX

Bo'ri polvon ich-ichidan zd ketdi. O'zi bilan o'zi gapi.iz.hdi.

«Biz polvonlik maktabida o'qnnad'k. Polvonhk bizga ota meros. Pushtdan pushtga. qondan qonga o'tib kelyapti.

Polvonlikning ko'zga ko'rinmas, so`z bilan tushuntirib bo`lmas shun­day sirlan bork.. urn faqat tominda polvonlik qon< borlarg.na b ladi Biz buamiz.

Bu sirlar hech bir kitobda yo'q.

Mana, mening o'zim. Surxon vohasida mendan yiqiimagan polvonning o'zi yo'q! O'sha maktab ko'rgan sport masterlanyam yag'rinimdan oshib ketdi!

Xalq nimasi bilan xalq?

O'zining urf-odatlari bilan xalq! Ko'p urf-odailarimizni birovlar... birovlar o'zmik. qil.b oldr! Biz qo'lumzni burnimizga tiqib qoldik

Shunday keta bersak. hademay... o'zimizn -da boy benb qo'yamiz!

Bu yog'i kamday. ne-ne nimalanmizni eskihk sarqiti deb yo'q qil- dik. Xivol bo'lmasa xalqning o'zini-da... eskihk fcarqitiga chiqanb yubo- rayin, dedik!

Bugun bum yo'qota bersak. ertaga uni yo'qota bersak... podadan nima farq.miz qoladi?..

Biz hademay bu dunyodan ketamiz. O'zimiz ketsak-ku, go'rga-ya. O'zimiz bilan... Buni rais biladimi?..»

Bo'ri polvon raisga qarab-qarab qo'yd1.

Tag'in nimalardir... mmalardir yo'qolib boryapu

Bo'ri polvon o'yladi-o'yladi... O'ylab o'yiga yetdi...

«Avlodlar almashgan sayin... yo, pirim-e, tuf-tuf-tuf... avlodlar almashgan savin... yurak yo'qolib boryapti!

Jasad bor! Aql bor!

Yurak yo'q!

To'rt .nucha bor! Kuch-quvvat bor!

Yurak yo'q!

Ko krakda jon bor!

Yurak yo'q. yurak!..

Farzandlar hayotga beparvo qaraydi. Musibat bilan xursandchilik farqiga boimaydi.

Farzandlar o zlari minayotgan mashi.iaga o'xshaydi! Odam k.m ma­shina kim. bilib bo'lmay qolyapti...»

**XX**

Sariosiyodagi o'sha davrada Bo'n polvonga teng topilishi qiyin bo'ldi.

Davra egalari talvasada qoldi.

Bord. yu, Bo'n polvonga talabgor bo'lmasa, sario»ivoliklar denov- liklardan qoyil bo'ldi, bo'ladi. O'z uyida qoyil bo'lish mag'lub bo'lish- dan-da yomon bo'ladi!

Shunda davraga yoshgina bir yigit chiqib keldi Bo'ri polvonga talabgor bo'ldi.

Davra egalari shundagina yengil nafas oldi.

Bo'ri polvon yosh polvonga mensimay-mensimay qaradi.

«Laylakning yurishini qilaman deb. chumchuqning puti yinilgan ekan! - deb o'yladi Bo'ri polvon. - Bu yosh bola-ku! O'ylab ish qilyaptimi? Yo kayfi borrm?»Bir yosh bola Bo'ri polvon shon-shavkatini nazarga ilmay qurga yugurib chiqishi Bo'ri polvon izzat-nafsiga tegdi.

Bo'ri polvon darg'azab bo'lib davraga kirdi.

Bosh bakovul oldiga g'oz yurish qilib bordi. Davra odati bo'yicha talabgor yosh polvon qabatiga borib o'tinshi lozim bo'ldi.

Ammo Bo'ri polvon davra qoq o'rtasiga borib cho'k tushdi. Bo'ri polvon bu bilan o'zini anavi yosh bola yonida yonma-yon o'tinshga or qilganini bildirdi.

Anavi yosh bolaga, ko'rpaehaga qarab oyoq uzatsang-chi, degan qarash qildi.

Bo'ri polvon bilan Ismoil otli bu yosh polvonga bir g'unaun, yana bir qancha mayda zotlar qo'yildi.

Bo'ri polvon Ismoilni ko'zga ilmay-ko'zga ilmay davra aylandi.

«Tayyor osh-ku...» deya o'zidan ketdi.

Oqibat... Bo'ri polvon... Polvon nomini olgandan buyon umrida birinch. marta yelkasi yer ko'rdi!

Qanday yiqildi - o zi-da bilmadi!..

**IV.MUSTAHKAMLASH**

1.Tilovberdining Abray polvondan yengilganidan keyingi holatini qanday izohlaysiz? Bu -otaga hurmatsizlik belgisimidi yoki boshqa narsami?

2.Qissalarning kitobingizda berilgan parchalaridan Bo'n polvon aslida qayerda ishlashi qishloqda nima yetishtinhshini bilsa bo'ladimi?

3.Sizni ham kattalar bror marta «E yasha otasining uh fo'g'hi!» deya alqaganmi

4.Tog'ay Murod qissasini mutolaa qilib, o'zingiz uchun o'zlashtirgan eng muhim ma'naviy boylik nima bo'ldi?

5.Yulduzlar mangu yonadi" qissasi asosida ijodiy insho yozing va sinfdoshlaruigizga o'qib bering.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: Ibroyim Yusupov hayoti va ijodi

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.Tilovberdining Abray polvondan yengilganidan keyingi holatini qanday izohlaysiz? Bu -otaga hurmatsizlik belgisimidi yoki boshqa narsami?

2.Qissalarning kitobingizda berilgan parchalaridan Bo'n polvon aslida qayerda ishlashi qishloqda nima yetishtinhshini bilsa bo'ladimi?

**III. YANGI MAVZU BAYONI.**

**IBROYIM YUSUPOV 1929-2008**

O'zbek iston va Qoraqalpog" iston xalq >hoiri Ibroyim Yusupo\ qardosh Qoraqalpog'istomung Chimboy tumani hududidagi Azot ovulida 1929- yilning 5-may kur1 tavallud topgan O'rta maktabni tugallab, Qora- qalpog'iston pedagogika institutiga o'qishga kirgan va uni 1949-yilda muvaffaqiyatli bnirgan. Talabalik yillanda yaqqol namoyon bo'Igan un.ng izlanuvchanligi, ijodga moyilligidan xabardor .nstitut rahbariyati Ibroyimni shu dargohda o'qituvchi sifatida ishga olib qoladi I Yusupo 1961-yilgachamazkur institutda talabalarga til va adabiyot ilmidan saboq beradi.



1961-1962-yillarda u Qoraqalpog'istonning markaziy adabiy nashri bo'lmish «Amudaryo» jurnahning bosh muharriri vazitasini bajaradi.

1965-yillardaesa respublikaning Tarix. til va adabiyot ilmiy- tekshirish iustitutida awal ilm y xodim, keyin sektormudiri bo'lib ishlayd

Ibroyim Yusupov respublika adabiy jamoatchiligi o'rtas.da qozongan obro'-e'tibori tufayli uzoq yillar davomida (1965-1980) Qoraqalpog'iston Yozuvchilar uyushmasiga raislik qiladi. Ayni shu yillari qoraqalpoq milliy adabiyotnung barcha yo'nalishlarida diqqatga loyiq asarlar yaratiladi, yozuvchilar safiga yosh, umidh liodkorlar kelib qo'shiladi.

I. Yusupov 1980-1985-yillarda respublikaning markaziy gazetasida bosh muharrir \azifasini bajargan bo'lsa. mamlakatimiz mustaqillikka erishganidan to 2000-yilgacha Qoraqalpog'iston Mai'.aviyat va ma'rifat markazining raisi lavozimida fidokorona xizmat qildi.

Ibroyim Yusupovning dastlabki she'rlari o'tgan asrning 4(J-yillari o'rtalaridan - u institutda o'qib yurgan kczlariyoq e'lon qdina boshlagan. Shundan buyon ijodkorning 30 dan ortiq she'riy va nasriy kitoblari o'quvehilar qo'liga yetib bordi. Shoirning «Kun chiqish yo'lo\ehisiga». «Qoraqalpoqni ko'p maqtamang ko'zimeha», <'Qora tol», «Turnalar». «Mening yigit vaqtim...» singan o'nlab she'rlan. «Akatsiya gullagan joyda>>, «Gilamehi xotin haqida haqiqat», «Dala armonlari», «Mangu buloq» kabi dostonlari zamona\ iy qoraqalpoq adabiyotining salmoqli yutuqlari bo'lib qoldi.

Serqirra ijodkor Ibroyim Yusupov qoraqalpoq milliy dramaturgiya va sahna san'ati rivojiga ham sezilarli hissa qo'shgan. Uning <'Q.rq qiz» (1965), «Aktrisaning iqboli» (1967), «Umirbek laqqi» (1971) dramalan, «Ajinivoz» librettosi uzoq yillar davomida tomoshabinlar olqi^higa sazo\or bo'Igan.

Ibroyim Yusupov jahon mumtoz she'riyati vakillarining eng sara asarlanni o'z ona tiliga mohirlik bilan o'girgan taijimon hisoblanadi. Uning taijimalari 1986-yilda «Mangu buloqlar» nomi bilan chop etdgan.

Shoirrung ko'plab asarlari ham, o'z navbatida. qator tillarga. jumladan. o'zbek tiliga o'girilgandir. Hozirga qadar shoiining «Buloqlar qayna>di» (1960). «Oitin qirg'oq» (1962), «Dala armonlan» (1967), «Cho'l to'rg'ayi» (1972), «Qora tol» (1988) singari kitoblari o'zbek tilida nashr etilgan.

Ibroyim Yusupov 1974-yilda Berdaq nomidagi Qoraqalpog'iston Davlat mukofoti sohibi bo'Igan.

Ko'p yillik samarali ijodiy faoliyati, qoraqalpoq va o'zbek xalqlaii o'rtasidagi do'stlik va qardoshlik munosabatlarining rivojlanishiga qo'shgan ulkan hissas1 dav iat va jamoat ishlaridagi ibratli faoliyati uchun Ibroyim Yusupov 2004-yilda «0'zbekiston Qahramoni» degan yuksak unvonga sazovor bo'ldi.

Taniqli ijodkor, qoraqalpoq va o'zbek. xalqining fidoyi farzandi Ibroyim Yusupov 2008-yilda. 79 yoshida olamdan o'tdi.

**IV.MUSTAHKAMLASH**

1.O'zbek va qoraqalpoq xalqlaning qadimdan bir oila farzandlar kabi ahil va inoq yashab kelayotganiga hayotdan m'sollar keltinng

2.Ibroyim Yusupovning mehnat faoliyati uning hayoti davomida qaysi sohalar rivojiga ko'proq hissa qo'shganini anglatadi?

3. “Qadrdon so'qmoqlar” she'rining yozihshiga nimalar sabab bo'Igan. deb o'ylaysiz?

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: «Qadrdon so`qmoqlar» she`ri

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

1.O'zbek va qoraqalpoq xalqlaning qadimdan bir oila farzandlar kabi ahil va inoq yashab kelayotganiga hayotdan m'sollar keltinng

2.Ibroyim Yusupovning mehnat faoliyati uning hayoti davomida qaysi sohalar rivojiga ko'proq hissa qo'shganini anglatadi?

3. “Qadrdon so'qmoqlar” she'rining yozihshiga nimalar sabab bo'Igan. deb o'ylaysiz?

**III. YANGI MAVZU BAYONI.**

**QADRDON SO'QMOQLAR**

**Har kimuing tug'ilgan yeri - Misr shallri.**

**(Maqol)**

Qiz'l kendir bilan shivirlashar tol.

Turna uchib borar olis yoqlarga.

Talay yo'llar bosib misoli shamol

Yana qaytib keldim bu so'qmoqlarga.

Ushbu tor so'qmoqqa qadam qo'yganda

Qaytadan men bola bo'lib ketaman

Intiqqan yuragim kengayib shunda

Chamamda qush bo'hb parvoz etaman.

Mosh paykalda gala chumchuq ehug'urlar.

She`r o'qishib turgan yosh shohlardan

Burihshda tanish qo'shig'in kuvlab,

Qo'shni qiz oldimdan ch:qib qolarday.

Biroq u bunda yo'q, u viroqlarda..

Bizning jovlar omi hozir paxtazor.

Nechog`lik monandsiz bizning yoqlarda.

Deb doim maqtayman, so'rashsa agar

Gul ter.b, kapalak quvgan sho'x vaqtin,

Anov bedazorda yurgan toy dersan.

Yo tav ba. shu bitta qiyshiq so'qmoqning

Dilga yaqinligin qanday aytarsan'

Cholga salom bersam o'sha so'qmoqda,

«Kimsan?» deb tanimay menga qaradi.

Bir bola uchrasa sal nariroqda: —

Kimning o'g'lisan? - deb men ham so'rad'tn.

* Ota. narvon bo'pti anov qo'sh terak!
* Bolam, terak emas. bu umr-ku. bu!
* Inim, boqqa nega bog'lading eshak?
* E, anov chmy deb qolgan olma-ku!

Bolalar, inson umrini oqar daryoga o'xshatishla.ini ko'p eshitgansiz Nega umr a)nan daryoga o'xshatiladi? Chunki daryo sum bir oqib o'tgan joydan yana qayta oqmaydi. Odam ham o'z umrin.ng biror daqiqa&inj ortga qaytara olmaydi. Umr xuddi daryo singari oqib o'tib ketadi. Yana bir gap borki, odam bir marta tushgan daryo su\ iga boshqa tusha olmaydi Ya'ni o'sha daryoda boshqa safar ham cho'mihshi mumkin. biroq u tushgan dary oda bu safar boshqa suvlar oqadi Shunday ekan, in>onning o'z o'tgan umrini, ayniqsa, bolalig1 - beboshhgi keehgan davrlarni sog'inish,. qo'msashi tabny tuyg'u Irsoblanadi.

Yana bir sa\ ol ustida o'ylanib ko'nsh mumkin. Ya'ni nima uchun odam aynan bolaligini ko'proq qo'msaydi. un1 tushlarida ko'radi. unga sari talpinaveradi? Gap shundaki, bolalik — umrning eng betashvish. eng beg'ubor eng shavqli pallasi h soblanadi. Bu pajlda butun borliq bola ko zi, bola tasavvun bilan ldrok etilad- Atrofdag: barcha narsalar binnclu bor ko'rilayotgani. eshit.layotgani, his qilinayotgam tufayli ham nihoyatda qiziq, sirli va go'zal kc'rinad1. Aksanyat odamlar bolaga shafqal nazan bilan qaraydi, iflii erkalaydi. suyadi. Bola kattalardan g'amxo'rlik, e'tibor ko'radi atrof tabiatdagi har bir narsa unga qadrdon bo'lib qoladi. O'zi tug'ilib o'sayotgan hovli, ko'cha va mahallasi dunyodagi eng issiq go'sha, ota-onasi olamdagi eng mehribon insonlar bo'lib xotirasiga muhrlanadi .

Afsuski. umr, yuqorida aytdgamdek birjoyda lo'xtab turmaydi xuddi dary o suv i misol oldinga oqav eradi. Inson ulg'aya borgani sari uni turmush ehtiyojlari turli yo'llarga yetaklab olib ketadi. Endi bolaligidagi beg'ubor sho'xhklari, bir-bnidan quvnoq o'yinlari. tash\ ishsiz kunlari ortda qoladi U end. hamma jovda ham, hamrra odamlardan ham faqat yaxshilik. ezguli k ko'ravermaydi. Turfa xil vaziyatlarda turli tabiatli kishilar bilan muomala- muloqotga kirishadi. bir kun xursand bo'lsa. boshqa kun dili og'rib uyga qaytadi...

**IV.MUSTAHKAMLASH**

1.She'rning beshinchi bandini batafsil tahlil etishga harakat qiling.

**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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**Muallif: D. Haydarova**

**6-“\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” SINFLAR UCHUNADABIYOT**

**FANI**

**«\_\_\_\_”\_\_\_\_\_\_\_\_\_\_\_\_201\_\_\_\_**

***Mavzu***: TAKRORLASH

***Maqsad:*** A) ta`limiy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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B) tarbiyaviy maqsad-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

S) rivojlantiruvchi maqsad –\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Dars turi***: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Darsda foydalanilaniladigan***

***metod***: an`anaviy, savol – javob,

***Darsda foydalaniladigan jihoz***: texnik vositalar, slaydlar, tarqatmalar, testlar.

***DARSNING BORISHI:***

***I.Tashkiliy qism:***

A)Salomlashish.

B) Davomatni aniqlash.

V) o`quvchilarni darsga tayyorlash

**II.O`TILGAN MAVZUNI TAKRORLASH**

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**III. YANGI MAVZU BAYONI.**

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**IV.MUSTAHKAMLASH**

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**V. O`quvchilarni baholash:**

**Ishtirokiga qarab**

**VI. UYGA VAZIFA:**

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