



Use Of Interdisciplinary Integration Technology In Training Biography Boborakhim Mashrab

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Abstract: The article describes the role and effective methods of using interdisciplinary integration technologies (history, mysticism, fine arts, music, geography, information and communication media) in teaching the biography of Baburakhim Mashrab based on many years of practical experience.

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1. Introduction

Boborakhim Mashrab is known as a great sage of the time, a man of pure heart, full of all-roundness, a popular poet who sang the heartaches, hopes, desires and aspirations of the people, and a man of great talent. The plan, based on the in-depth curriculum of academic lyceums in the field of social sciences and foreign philology, provides 4 hours for the study of the poet's life and work, literary heritage, and we consider it appropriate to divide it as follows:

1. Babarakhim Mashrab's life, manifestations of sainthood and adventures - 1 hour.

2. Literary heritage of the poet, his poems, the scope of ideas and themes, spirit, style, artistic features - 2 hours.

3. About the work "Qissai Mashrab" - 1 hour.

Based on our many years of experience and observations, the interdisciplinary integration technologies in the teaching of the above topics, in particular, "Air of Humanities" - history, "Elegant, strong and legitimate bridge between the human heart and the outside world" - fine arts, "Fatima and Venus of Art" - We would like to share our views on the use of lyric and music, historical and artistic works that captivate the human heart, the history of mysticism, native language, geography, information and communication technologies in the classroom and extracurricular activities.

The lesson begins with a video-based conversation based on a large-screen portrait of the poet. The main features of Boborakhim Mashrab's character (qalandarana) are vividly portrayed in the portrait, and the conversation about this picture helps to restore his image in the minds of students during all the

lessons. Boborakhim (Rakhimbobo) Mashrab was a craftsman in Namangan in 1640 (Hijri 1050).

Kosib Vali was born into the family of Bobo and Bibi Salima. Boborakhim Mashrab was born as a symbol of purity, honesty.

One day, his mother went to the market with two balls of yarn for alimony, according to Qissai Mashrab. "When they saw that two grapes had fallen to the ground, they picked them up and put them in their mouths". There was a grocer selling grapes. Mashrab's mother had not yet taken two steps when a voice came from her belly: "O mother, what have you eaten of human rights without fear of God and shame of creatures? If you do not please the owner of that grape, I will disappear from your stomach". This means that Mashrab, who has not yet been born, is haraam about a person who is haram. This narration can be called the prelude to the life of a great man with a pure heart, a clear conscience, honest intentions and faith. The main purpose of the lessons on teaching the life and work of the poet is to make students aware that the whole life of the poet is a continuation and perfection of this glorious preface.

2. Material and Method

Known among the people as Shah Mashrab, Devona Mashrab, Wali Qalandar (also known as Mahdi, Zinda, Rindi, Umam), Boborakhim surprised his teacher Mulla Bazar Akhund with his youth, ingenuity and ingenuity. Seven years of trials and tribulations, 40 years of adventure (Kashgar-Yorkent-Namangan-Khojand-Tashkent-Samarkand-Bukhara) (a collection of paintings depicting these periods in collaboration with gifted students is displayed on a

large screen) - India - Afghanistan - Shiraz - Syria - Syria - Rome - Sudan - Yemen - Gulja ...), according to the verdict of death, went to the city of Balkh in search of his death and was hanged in 1711 (Hijri 1123) by the order of Mahmud Qatagan. terms that are difficult for students to understand and need to be interpreted. We have seen that it is difficult to cover the subject in a deeper and clearer way.

In order to prevent this problem and make the work of our teachers and students a little easier, we have tried to interpret the main part of them based on the knowledge of history, mysticism, native language, geography and the National Encyclopedia of Uzbekistan and the Islamic Encyclopedia:

I. Words and terms that are difficult to understand:

1. The word **Mashrab** is a nickname of the poet, which means "behavior, nature, habit, colleague."

2. **Kalandar** are Sufi dervishes who renounce all worldly pleasures and dreams and wander in search of the Truth. They impressed me like a madman with their dress, demeanor, and demeanor.

3. **Devona** is not a merchant like in our modern language, but a person whose soul is occupied with love and who has entered the Sufi way of life, who has lost his identity in order to reach the guardianship of Allah.

4. **Saint** are those who have perfected their souls among the people, who are pure in heart, who are completely free from the evils of character, and who have even attained the status of prophets. Saints are piri murshids who emerged in the Islamic world, adhered to mysticism, which has become the most respected philosophical doctrine of human spirituality, adhered to it, developed it, and led people along the path.

5. **Mahdi** (as) Muslims in the Shia sect believe that the Mahdi will come in the end times as the savior who will guide the people of the world to the right path and guidance. According to Abu Sulayman al-Kufi's book, Sazovar ul-Aqalim, there is a cave in front of the Samro Mosque near Baghdad, and Shiites believe that Hazrat Mahdi (as) should leave. Therefore, on Fridays, a straw horse was kept in the mouth of the cave with hope (Davlatshah Samarkandiy).

6. **Zinda** is alive and well.

7. **Sufism** is a theory of spiritual development. Sufism is the teaching of objectivity. Sufism is purity. Sufism is the "taqwa" of hypocrisy. Mysticism, in general, was a theory of the spiritual perfection of man. According to this theory, even if the main purpose of creating this universe is, in fact, man, then man must give himself completely to God, thanking God for this grace, and for this he must purify himself to perfection. Thus, those who have set themselves on a lofty goal, who have forgotten their bodies, who have raised their souls to Allah, who have purified themselves to Allah,

and who have been freed from all human vices caused by the needs of the body, have become perfect human beings.

8. **Sharia** - the rules and regulations of Islam; in mysticism - the first step on the path of choosing the Truth.

9. **Sect** - way, profession, sect; in mysticism - the second level on the path to the Truth.

10. **Enlightenment** - knowledge, understanding, knowledge of the world; in mysticism - one of the four levels in the teachings of Sufism.

11. **Truth** is the essence of being, what it is; essence, truth, accuracy; in mysticism - the science of seeking God, discovering Allah, attaining vassal.

12. A **Sufi** is a person belonging to the Sufi order, a murid.

13. **Hirqa** (Arabic - patch, dry) - an outer garment made of woolen fabric. Mostly worn by Sufis. The hirqa, usually passed from pir to disciple in Sufism, was often worn, dry, and patched because it was worn for a long time. Hirqa is called janda among Uzbeks.

14. **Pir** (in Persian - old, old) - the supreme leaders or authoritative leaders of the sects in the Sufi tradition. Also, each murid called his murshid a Prophet. Among the population, the concept of "Prophet" is also used in the sense of a saint, the founder of a particular profession.

15. **Murid** (Arabic - follower) - a disciple who voluntarily follows. In mysticism, it is used in the sense of a disciple who takes lessons from the murshids of the sect.

16. The **perfect** man is one of the basic concepts of mystical philosophy. A mature man in every way. A person who has attained the highest moral purity, who has a complete knowledge of the existence and understanding of Allah, and, as a result, has reached the Truth (or understands the essence of the verses of the Qur'an). According to mystical teachings, Allah sees all His attributes and signs in the Perfect Man as if he saw them in a mirror.

17. A **prophet** (in Persian - a messenger) is an ambassador between Allah and His servants according to the Islamic creed;

18. **Angel** - The name of the angel who is the messenger between the Prophet and Allah is Gabriel.

19. **Muhammad** (s.a.v), Ahmad ibn Abdullah (570-571-632) was a prophet of Islam and the founder of the first community of Muslims. According to Muslim belief, he is the last prophet of Allah and his messenger.

20. **Khalil** - friend, companion; Khalilullah is the nickname of Prophet Ibrahim. According to religious narrations, when Namrud threw Ibrahim into a large fire, the fire turned into a flower garden.

21. The **Kaaba** is a place of worship for Muslims around the world, a shrine in Mecca.
22. **Pilgrimage** - Visiting Mecca.
23. **Hizr** (peace be upon him)
24. **Namrud** is a symbol of mythical evil.
25. **Horut** and **Marut** are two angels driven from heaven to earth.

II. Names of people:

1. **Mansuri Halloj** is a famous Sufi who lived in the 10th century. He was hanged by a priest's fatwa for saying "Anal-Haq" - "I am Haqq, that is, God."
2. **Khoja Abdullah Gijduvani** (d. 1220) - one of the founders of the Khoja sect of mysticism, one of the teachers of Bahauddin Naqshbandi, a great mystic who studied with Yusuf Hamadoni in the leech of Khoja Ahmad Yassavi.
3. **Rumi** - Jalalidin Muhammad ibn Bahauddin Muhammad al-Balhi (1207-1273) famous poet, thinker. Born in Balkh (Northern Afghanistan). Rumi's Masnaviyi ma'naviy, more than 25,500 bytes, is recognized as the "True Encyclopedia of Sufism."
4. **Ibrahim Adham** is the king who passed away. A person who has given up everything in the way of love, a Sufi. He died between 776-783.
5. **Sufi Alloyar** - a representative of the doctrine of mysticism, a philosopher-scientist.
6. **Mawlavi Sharif** - Mashrab received his education "Mushkoti Sharif" in Bukhara from this man.
7. **Mullo Bazar oxund** - Bukhara. Akhund Mullo Bazar, a murid of Bahodir Eshan, was from Namangan. He was a famous and well-known mullah in Fergana, and his grave is in Namangan today. Majzub's Tazkiratul Awliya also contains information about Mullah Bazar Akhund. (The appendix shows and explains the picture of the Mulla Bazar oxund complex established in Namangan in 1993).
8. **Ofok Khoja** - eshan, was the piri of the sect, and also ruled in Kashgar as a king. He was a descendant of the famous Mahdumi Azam Kasani, who died in 1695.
9. **Muhammad Siddik Rushdie** - the author of the book "Tazkirat - the saint of the Turks".
10. **Ofok** is the daughter of Kuntojikhon, the ruler of Iyla.
11. **Akbotabiy** is the governor of Khojand, a fan of Mashrab.
12. **Makhmud Katagan** (about the first half of the XVII century and the beginning of the XVIII century) - an influential official of the Ashtarkhanid period, a father. Tokharistan (since 1683), governor of Balkh and Badakhshan (1688), Mahmud Qatagan played an important role in the socio-political life of the first half of the XVII century.

III. Place names:

1. **Kashgar** is an Uyghur Autonomous Region of the present-day People's Republic of China. In the

Middle Ages it was considered East Turkestan. The land of the Uyghurs.

2. **Iyla** (Ili, Ilo, or Ila) is a city in present-day Kazakhstan.
3. **Khotan** is an ancient city in East Turkestan (Kashgar region). There may be a steppe around it, but in dictionaries the word is interpreted as the name of a city.
4. **Yorkent** (ancient name Sakaraul, Chinese Shache) is a city in the Xinjiang Uygur Autonomous Region of China. The center of Yorkent district of Kashgar region (until 1980 the center of Kashgar region). It is located in the western part of the Taklamakon Desert, on the right bank of the Yorkent River, at an altitude of 20 meters. The population is about 547.5 thousand people, mostly Uighurs, partly Uzbeks and Chinese.
5. **Balkh** is a city located in northern Afghanistan.
6. **Khojand** is an ancient city in the north of modern Tajikistan.
7. **Macca** is the city where the Prophet Muhammad was born. It has become a place of pilgrimage for Muslims around the world.
8. **Kobadiyon** (Quvodiya) is an ancient city in Tajikistan, located on the river Kofirnikhan (70 km north of the Amudarya, near Shahrituz).
9. **Ishkentmish** - Kunduz. Its geographical area is in Afghanistan.

In the process of interpreting words, a picture of the current geographical location of place names is found and displayed on the Internet, or a picture-slide form is used.

At the end of the lesson, the main part of additional literature covering the life and work of Baburahim Mashrab (we have listed more than 60 of them. We have collected more than 30 with the help of active readers) is presented to students:

1. **Mashrab. Devon.** - T.: "Sharq", 2019. - 464 p.
2. **Mashrab, Boborakhim.** My dear, where are you: Ghazals, muhammas ... (Prepared by and published by J. Yusupov). T.: G. Gulom Publishing House of Literature and Art, 1990. - 416 p.
3. **Great figures, scholars.** (Famous Central Asian thinkers, sages and writers). 3rd edition. Responsible editor: M. Khayrullaev. T.: Abdulla Qodiri People's Heritage Publishing House, 1997. - 144 p.
4. **Boborakhim Mashrab.** Compilers: J. Rakhimov, A. Ahmedov. T.: "Teacher", 1991.
5. **Boborakhim Mashrab.** Mab dai Nur / Haji Ismatullah Abdullah, a researcher, prepare for publication from the old Uzbek script, compile dictionaries and commentaries. T.: O'zR. FA. Fan Publishing House, 1994. - 314p.

6. **Boborakhim Mashrab.** Chemistry. Haji Ismatullah Abdullah, researcher, compiler of dictionaries and commentaries. Namangan, 2000.

7. **Mashrab.** From Mashrab poetry (Compiler: A.Abdugafurov; Editor: HS Sulaymonov et al. - Tashkent, 1979. - 127p.

8. **National encyclopedia of Uzbekistan.** Volume 5 T.: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2003. - 704 p.

9. **Folk books. Qissai Mashrab.** T.: "Writer", 1992.

10. **Shukhrat. Mashrab:** Roman; A look at the life of the writer: Memories // Editor-in-Chief: O. Mukhtor /. - T.: "Sharq", 1998. - 304b.

11. **Ismatulloh Abdulloh.** The Wisdom of Mashrab. Namangan, 2000.

12. **Abdugaphurov A. Alisher Navoi and Mashrab.** // "Uzbek language and literature" magazine, 1991, issue 4, pages 8-15.

13. **KHoshimxonov M.** I am Mashrabi Mutabar. 1- (2001), 2nd book. T.: Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2007. - 204 p.

14. **KHoshimkhonov M.,** Ibragimova G. In schools and academic lyceums. A study of the works of Babarakhim Mashrab. T.: 2002.

15. **KHamidjon KHomidi.** Dargalari of the Ancient East: Art-scientific plates T.: "Sharq", 1999. - 352 p.

16. **Xalilbekov A.** Namangan literary environment. T.: "Ruhafzo", 1998. - 174 p.

17. **Xalilbekov A.** Namangan literary flower. Namangan, 2007. - 467 p.

18. **Nutfullaeva J.** The interpretation of the heart and the Ka'bah in Mashrab's work. // "Language and Literary Education, 2003, No. 6, pp. 26-29.

19. **Karomatov H.** Quran and Uzbek literature. T.: "Fan", 1993.

20. **Oxunov E.** Otashnafas shoir. Exhibition - booklet. Namangan, 2005.

21. **I am a scientist.** Collection of scientific articles / Prepared for compilation H.Homidiy. Tashkent, 2006. - 160 p.

22. **My dear, you are yourself.** Poems, articles and legends / Compiler: E.Okhunov. Namangan, 2006. - 56b.

23. **KHomidiy H., Mamurov M.** Namangan writers. T.: Republic of Uzbekistan Academy of Sciences Publishing House "Fan", 2007. - 278 p.

24. **Namangan melodies.** Bayoz. Namangan, 1997. - 232 p.

25. **Abdulla Jabbor.** Dictionary and commentaries for Mashrab's works. Fergana, 2010. - 247 p.

26. **Abdulla Jabbor.** Namangan region. Namangan, 2011. - 287 p.

Lessons for 2 and 3 hours will be devoted to the analysis of the literary heritage of Boborakhim Mashrab and his poems. Teacher Mashrab A.Fitrat, I.Muminov, I.Sultonov, V.Zokhidov, P.Shamsiev, A.Hayitmetov, A.Abdugafurov, V.Abdullaev, I.Abdullaev, V.Rakhmonov, J.Yusupov, M.Hashimkhanov, A.Khalilbekov his lyrics: ghazal, mustazod, murabba, mukhammas, musaddas, musabba, musammans "Most Merciful, where are you" (1990), Mashrab "Devon" (2019). (Prepared by Jalaliddin Yusuf and foreword by Gaybulla as-Salam), philosophical and artistic works of the Mashrab heritage such as "Mabdai light" and "Cemistry" were found and donated to readers, not to allow one-sidedness in the study of the poet's lyrics. that they are a shining example of a unique philosophical and artistic perception of the world, the lyrical protagonist - Mashrab's life is exaggerated (on the example of the poems "Sigmamdir", "I am Mashrab", "Myself"), the scale of their ideas and themes, spirit, style, artistic features provides information about.

3. Results

Then the poems "What can I do for the body and soul of this body?" works on a dictionary, analyzes its artistic features, explains that human pain and suffering are expressed on the basis of philosophical depth and deep observation. Samples of songs sung by the poet's ghazals are heard. In the fourth hour there will be a conversation based on the work "Qissai Mashrab". Students' understanding of the poet's life and work will be tested on the basis of special assignments. At the end of the lesson works about Boborakhim Mashrab: O.Khonazarov's "Yar in pain", "Poet's meeting with compatriots", "Poet's dream"; Poems by H. Sadulla "Mashrab", D.Ergasheva "Mashrabona", E.Nurmatov "In the sky of eternity"; It is recommended to read the collection "Dear you yourself", the novel "Mashrab" by Shukhrat, the lyrical drama "Mashrab" by Aziz Tursun, the dramatic epic "I came to see" by Abdullah Jabbor. It should also be noted that the above resources can be used appropriately and effectively in the conduct of extracurricular activities in the context of interdisciplinary integration technologies.

The following arguments are given for the immortalization of the poet's name:

- In 1993, Mashrab Park was built on an area of 50 hectares in Namangan. The buildings depicting the shrines of the poet, the statue of Mashrab, the house-museum named after him give a special charm to the beauty of the garden. (Exhibition-booklet "Otashnafas poet" (Namangan, 2005) by the director of the house-museum, hard-working man E.Akhunov will be presented and commented);

- In 1993, the complex of Mulla Bazar Akhund, the teacher of Mashrab, was built and turned into one of the sacred places of pilgrimage;
- The most beautiful cinemas, streets, schools, cultural centers in Namangan are named after Mashrab;
- In the center of Namangan, in front of the oldest educational institution of the region - Namangan State University, stands a beautiful statue of Boborakhim Mashrab in the "Alley of Writers" as the founder of the "Namangan Literary Environment".
- A room for studying the life and work of Boborakhim Mashrab was established in the information resource center of NamSU;
- Research on the organization of the expedition "From the roads of Boborakhim Mashrab".

Discussion

Such evidence serves to cultivate feelings of respect, love, and pride for the artist, who is able to "summarize a thousand meanings in one point," and for a perfect human being who embodies "one king, one poet, and one madman." In the words of the poet Habib Sa'dulla:

*Trembling with the breath of fire,
It was an ominous time.
Judging by the times,
The song rang forever.*

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