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### RELIGIOUS IDEAS USED IN THE WORKS OF MEVLANA JALALADDIN RUMI AS EDUCATION METHODS

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*The object of study and analysis was the religious views of Mevlana Jalaladdin Rumi, known as “Mevlana”, “Pir”, “Insani-kamil”, “Parent of parents”, “The greatest poet”. The essence of education in Mevlana's work lies in the Great God, society, people, living and inanimate nature, material and spiritual values, in relation to himself, his students, other religious races, etc. “The one who does not merciful to the younger, does not respect the elder, does not do him good, does not care about him, does not renounce evil, cannot take care of Islam,” says Mevlana Jalaladdin Rumi, who was engaged in the worship of God, aspired to achieve spiritual reality.*

*The article also notes that Mevlana preaches to the younger generation such an idea: only religious, national and racial prejudices separate people, nationalities and nations from each other, lead humanity into the abyss. In the eyes of a reasonable person who understands the true meaning of human life, there is neither a Muslim, nor a Christian, nor others, there is only a person.*

*Key words: Mevlana Jalaladdin Rumi; holy books; Prophet Muhammad, Prophet Jesus, prophet Moses, prophet Solomon; religion, basis of the soul.*

### РЕЛИГИОЗНЫЕ ИДЕИ В ПРОИЗВЕДЕНИЯХ МЕВЛАНЫ ДЖАЛАЛАДДИНА РУМИ КАК МЕТОДОЛОГИЯ ВОСПИТАНИЯ

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*Объектом изучения и анализа в статье стали религиозные взгляды Мевланы Джалаладдина Руми, известного под такими именами, как “Мевлана”, “Пир”, “Инсани-камил”, “Родитель родителей”, “Величайший поэт”. Отмечается, что суть воспитания в творчестве Мевланы заключается в Великом Боге, обществе, людях, живой и неживой природе, материальных и духовных ценностях, в его отношении к самому себе, своим ученикам, другим религиозным расам и т.д. «Тот, кто не жалеет младшего, тот не уважает старшего, не делает ему добра, не заботится о нем, не отказывается от зла, не может заботиться об Исламе», – говорит Мевлана Джалаладдин Руми, который занимался поклонением Богу, стремился достичь духовной реальности.*

*В статье также отмечается, что Мевлана в каждой своей мысли проповедует подрастающему поколению такую идею: только религиозные, национальные и расовые предрассудки отделяют и отдаляют людей, народности и нации друг от друга, ведут человечество в пропасть. В глазах разумного человека, понимающего истинный смысл человеческой жизни, нет ни мусульманина, ни христианина, ни других понятий, есть только человек.*

*Ключевые слова: Мевлана Джалаладдин Руми; священные книги; Пророк Мухаммед, пророк Иисус, пророк Моисей, пророк Соломон; религия – основа души.*

### МЕВЛАНА ЖАЛАЛАДДИН РУМИ ШЫҒАРМАЛАРЫНДА ДІНИ ИДЕЯЛАР ТҮРІНДЕ ҚОЛДАНЫЛАТЫН ОҚУ ӘДІСТЕРІ

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*Мақаланы зерттеу және талдау нысаны “Мевлана”, “Пир”, “Инсани-камил”, “ата-ананың ата-анасы”, “ұлы ақын” сияқты атаулармен танымал Мевлана Джалаладдин Румидің діни көзқарастары болды. Мевлана шығармашылығындағы тәрбиенің мәні Ұлы Құдай, қоғам, адамдар, тірі және жансыз табиғат, материалдық және рухани құндылықтар, оның өзіне, шәкірттеріне, басқа діни нәсілдерге және т. б. “Кішіге өкінбейтін адам үлкенді құрметтемейді, оған жақсылық жасамайды, оған қамқорлық жасамайды, жамандықтан бас тартпайды, Исламға қамқорлық жасай алмайды”, – дейді Мевлана Джалаладдин Руми, Құдайға табынумен айналысқан, рухани шындыққа жетуге ұмтылды.*

*Мақалада сонымен қатар, Мевлана өзінің әр ойында өскелең ұрпаққа осындай идеяны уағыздайды: тек діни, ұлттық және нәсілдік алалаушылық адамдарды, ұлттар мен ұлттарды бір-бірінен бөліп, алшақтатады, адамзатты тұңғыыққа апарды. Адам өмірінің шынайы мағынасын түсінетін ақылды адамның көз алдында мұсылман да, христиан да, басқа ұғымдар да жоқ, тек адам бар.*

*Түйінді сөздер: Мевлана Джалаладдин Руми; қасиетті кітаптар; Мұхаммед пайғамбар, Иса пайғамбар, Мұса пайғамбар, Сүлеймен пайғамбар; дін-жанның негізі.*

### Introduction

We will not be mistaken if say that MevlanaJalaladdin Rumi, who said "Get used to beautiful morality and righteous deeds so that you will not be ashamed in front of God"[1, p.192] and who created the school with his moral views, is a master of the history of Azerbaijani pedagogical thought. Religious education is of great importance for the development of the personal worldview of adolescents, as it contributes to the formation of a worldview from the general religious worldview, philosophical, scientific and everyday life of children and helps to form a common worldview and strengthen personal worldview [1, p. 172].

Jalaladdin Rumi, who got his primary education from his father, studied the Koran, Tajweed, etc. and took other lessons like every child who lived in Balkh. The hijrah (migration) of MevlanaJalaladdin Rumi and his family twelve years. Over these years, he crossed cities, countries, climates and saw different nationalities and cultures, first he went to Nishapur, Baghdad, Mecca, Medina, Sham, Aleppo (Halab) and along the way he did not weaken the religious and scientific meetings he received from his father, who was his first teacher. Maulana, who visited Mecca, Medina and Kufa at young age, was surrounded by the smell of "musk", "amber", "abir" from the holy lands of Hazrat Muhammad (pbuh), Hazrat Ali (pbuh) and the children and grandchildren of these saints and considered himself happy and lucky. "Ah, Huseyn's father, if you knew how they cut the flowers of the prophet, ah" he said in the lamentation. It is also important to have serious knowledge of modern ideas of pedagogy related to putting each person at the center of their education, changing teacher behavior and becoming a mentor, breaking disciplinary boundaries, the need to change the organization and training and the creation of new forms of knowledge [2,p.22 ].

### Methods and materials

During the study, scientific, religious philosophical, pedagogical, psychological materials were studied using the historical-comparative method, analysis-composition method. Also, the methodological foundations of the research work are pedagogical facts, phenomena and processes, the study of theoretical concepts on education, Rumi's ideas about moral values, as well as the method of studying them in the context of eastern and Western pedagogy.

### Results and discussions

Mevlana is a genius, who shows people the way to elevation, encourages them to seek the path to the gates of truth with his high moral, scientific, wise, intellectual, cognitive behavior. "The main theme of Mevlan at all times was the elevation of such demonic attributes of human character as selfishness, greed, boasting, arrogance to divine perfection through correction" [3, p.329]. He turned the motto "Man consists of decency" [4, p.184] into his greatest philosophical vision. Mevlana, who said "Religions form the basis of the soul" [5, p.275] is Sheikh of Sheikhs, Dervish of darvishes, pir of pers, who opens his arms to all people, regardless of their race, religion or language, explaining to them divine love, brotherhood, peace and bliss. This is what Mevlana said, who confidently stated that even if someone sinned a hundred times and repented a hundred times, a person would not fall into despair and would be forgiven again by The Great God:

"Gəl-gəl, yenə gəl! Kim olursan-ol, yenə də gəl,  
İstər xristian, istər məcusi, istər bütpərəst ol,  
Bizim dərgahımız ümitsizlik dərgahı deyil,  
Tövbəni yüz dəfə pozmuş olsan belə, yenə gəl!" [4, p.178]

(Meaning: In spite of that whoever you are come again, in spite your religion do not be despair, Even if you have broken your repentance a hundred times, come again!)

Religion, referring to the existing norms of behavior between people, polished, improved them and Mevlana examines a person according to the integrity of body and soul. It states that the main aspect of a person is the spiritual aspect. He expresses that people are not different from each other in spiritual aspects [6, p.161] formulated them in the form of Sharia laws. It was organically combined with religious dogmas, rules, moral precepts and encouraged people to follow these rules and norms. The words of the Prophet Muhammad, the creator of the Islamic religion, confirm this idea. The sayings of the Prophet, which Mevlana brought from treatises such as "Masnavi" and "Fihi ma fih", instruct people to be honest, truthful, stay away from bad deeds, not to betray the trust, to observe the rules of politeness, respect elders, juniors, women, win universal respect and respect.

When analyzing Mevlana's work, we can see that like conclusion of Mevlan that education, morality arise from religious prescriptions, compares his Holiness, who is considered a sacred person of our religion and faith, with a scientific inexhaustible treasure, such as his hand, and his mind is like a garment that does not wear out [7, p.44]. Mevlana, who says from the language of the Prophet Muhammad "religion is

admonition" [8, p.427], in his world-famous work "Masnavi" used verses and surahs from the Bible 4 times, from the Torah 1 time, from Psalms 2 times, from the Koran 433 times, as well as mentioned the name of Hazrati Adam 92 times, Hazrati Khizir 21 times, Hazrati David 34 times, Hazrati Ibrahim 35 times, Hazrati Jesus 91 times, Ismail 10 times, Moses 140 times, Noah 40 times, Solomon 55 times, Jacob 17 times, Joseph 90 times, prophet Muhammad 254 times, also names of Ayyub, Hudun, Ismayil, Uzeyrin, Yahya, Yunus and others, as well as Imam Ali's name 30 times and spoke about the educational ideas and views of these great person.

Defining "Masnavi", Mevlana writes: "Masnavi" is the way for those who want to reach the truth and learn the secrets of God. "Masnavi" is the core of the Messianic religion. The greatest and unshakable Sharia of Allah is his bright path to the truth. It is esembles a large chandelier in which a candle is burning in the "Masnavi". It shines brighter than the morning dawn. It is a paradise for souls seeking truth. Masnavi has fountains, wings and branches. One of these fountains is called "Salsabil" (salsabil means "delicious water". This is the name of the fountain that is in heaven). "Masnavi" is the healing of the souls of sincere people. It washes away sadness from souls, helps to clearly understand the "Quran", cleanses a person from ego, makes him more beautiful" [9, p.56]. Abdurrahman Jami, who is considered the author of such moral and didactic works as "Yusuf and zu-Leikha", "Baharistan", without fear or hesitation of the radical religious environment of his time, not simply calls "Masnavi" of Mevlana "The Quran in Persian".

When studying and analyzing the Masnavi, the Mevlanists put forward and highly appreciated the moral views of the great thinker. For example, the outstanding Greek philosopher and researcher Dr. Criton Dinchman highly appreciated the moral views of the moral preacher Mevlana Jalaladdin Rumi, writing: "Mevlana addressed any person, or a disciple, a believer, a crowd, race, religion... Mevlana appeals to everyone, to all... To everyone who is human... He had no border, religion and race... He appeals to every person, to all mankind" [10, p.251].

Mevlana contrary to anthropomorphic sects performed God not like a shah, a ruler, a despot who gives orders to a human and his deeds, in his palace in any layer of the heavens, surrounded by slaves and angels, who has al-Akhirah, hell, paradise, as-Sirat bridge, who punishes his slaves which do not worship him with heaven, awards those who believe in Him with Huri-gilman (paradise), he considers God as an universal force "which is the first creation of the mind and the Jahan (world) itself" and which makes every action.

"Tanrının xoş bəndəsi, qolu bağlı quludur,  
Öyrənmək sevənlərin, yolu tanrı yoludur.  
Əgər qiyamətədək, söyləsək də şəninə,  
Onun tərifi bitməz, qurtarmaz mədhi yənə.  
Ruhunun günəşi də, bu asimanda deyil,  
Onun nuru yaratmış, insanı, mələyi bil.  
Bəşərə örtük olmuş, göydə yanan afitab,  
Dərk eylə sən Allahı, Onu dərk etmək savab.  
Ey Əli, bütövlükdə, itaət yollarından,  
Seç Allahın ən əsas, olan kölgəsin, oyan!  
Hər kim ki, itaətə, tərəf qaçmış, oyanmış,  
Özünü saflaşdırmış, saf cərgədə dayanmış.  
Sən də get aqillərin, kölgəsinə seç dayan,  
Düşmənlərindən qaçıb, düz yollara keç dayan.  
Bütün ibadətlərdən, layiqli səninkidir,  
Davam et sən işinə, sadıqlı səninkidir.  
Ətəyini tutdunsa, təslim et özünü sən!  
Musa kimi, Xızırın, qəbul et sözünü sən!" [11, p.255].

(Meaning: God's good servants are those who love to learn until the Day of Judgment, His praise is endless, understanding Him is a reward, Anyone who has run to obedience, awakened, He has purified himself).

Thus, "visible beauty is an image, a manifestation of invisible beauty" – a platonic philosophical concept close to Mevlana's aphorism "take what you see and leave what you don't see", replaces the principle "invisible beauty is inside the visible one". In other words, Mevlana represents God as the creator, the driving forces as a single reality together with creation, the universe, and nature:

"Kömək heç kimdən almam, Sənə meyil salandan" [11, p.191].

(meaning: I don't accept help from anyone, from the one who leans towards God).

Or:

"Bizə pənah olan Sən, kainatın Padşahı,  
Yənə bu dünyamızda, çoxaltmışıq günahı.  
Sən deyirsən sirləri, mən həmişə bilənəm,  
Sirri biləndən sonra, onu zahir edənəm" [11, p.13].

(meaning: He is a King of the universe, we multiplied our sin, He knows all secrets and reveal it).

In "Masnavi" the poet over and over applies to this idea that it is futile to imagine the creator outside,

He is inside his creations:

“Peyğəmbər dedi: – Haqqım söyləmişdir bizlərə.  
Mən sığmazam heç nəyə, təpələrə, düzlərə.  
Həmçinin yerə göyə, o böyük ərşə belə,  
Yəqin bil sən əzizim, sığmazam cüssəm ilə!  
Lakin, mən yerləşərəm, mömün qəlbində bil, sən,  
Əgər məni axtarsan, o qəlblərdə taparsan” [11, p.230].

(meaning: The Prophet said that God says He can't fit into anything, no in hills or plains, as well as in earth and heaven, He can't fit with His body, however, He will settle in the heart of the believer, you will find Him in those hearts).

Apparently, according to Mevlana, God always connects with people through his creation; nature, its beauty, harmony, the smell of green meadows, roses, flowers, colorful colors, the demolition of the dawn place, the hum of springs, the shining waters, the lights reflected in the leaves of trees, the sun's rays, morning wind combing the hair of willows. Nature is the “book of love”, and the one who created it is not outside, but inside this book of love. “A life without Love has been created in idleness” [12, p.464] –Mevlana who says all above writes:

“Bütövlükdə hər şeyi, cismi də yaradan O!  
Rəngləri saraldan O, əlvan-əlvan edən O!  
Nə qədər cahanımız, səbirli, şükürlüdür,  
Bağlar gah yam-yaşıl, gah çılpaq, gah türüdür.  
Göydən bir ulduz doğur, işıq saçır parlayır,  
Bir saat sonra onu, sanki yer oğurlayır.  
Göy qübbəsində ulduz, nur saçır dörd tərəfdən,  
Vaxtaşırı yanaraq, nur saçır dörd tərəfdən,  
O ulduzlar nurundan, camalın artıran Ay,  
Onların dərdin çəkib, haləyə dönür hər ay” [11, p.115].

(Meaning: “It is He who created everything in its entirety, who turns the colors yellow, and who makes them colorful. The world is patient and grateful, the gardens are either green or nude. A star rises and shines from the sky, the moon periodically turns into Hilal every month).

Pedagogical, psychological, philosophical conversations in “Masnavi” held by prophets, scientists, philosophers, as well as the prophet Moses and the poet himself, judiciously talk about creation, about the mysteries of the universe, nature and the spiritual world of man, first of all, as a scientist, thinker, teacher. One of the most progressive aspects of Mevlana Jalaluddin Rumi's pedagogical views is that the thinker was far from any sense of national limitations in his works. Humanism formed the core of his creative ideas. This noble, expansive humanity is also evident in the positive images he created. [13, p.235] Although each of them opens a doubtful window into the existence of the “wise beginning” in its own way, nothing can be seen from that window that can confirm this belief, it is only an objective existence that is visible and understood without a doubt. In this sense, Mevlana's preference for the mind in terms of belief, only the mind can confirm, but his ideas about the possibility of considering as reality what reason can assert, but “what is revealed by reason”, speak of the possibility and the most correct way to comprehend the mysteries of being by reason, and not by imagination, imagination. Mevlana explains to her reader not to look for the Creator outside of his “creations”, because “God created man like his own image” in “The Guran”.

“Rəbb yaradan kölgələr, övlialar şəklidir” [11, p.42].

(Meaning: The Lord created shadows, the image of saints).

(here the shadows are a reference to verse 47 in Surah Furgan).

Mevlana rightly does not imagine a society without religion, but he views religion as a thinker-moralist. He considers faith (in the sense of belief that there is only a wise beginning) as a means of protecting people from evil deeds, wild passions. Hence his philanthropy of trying to clean religious faith from superstitions, “purify it”, “adjust it to science, pedagogy-psychology, philosophy” about turning the belief into a kind of stimulus of kindness.

The European philanthropists of the XVIII century were Ernest Christian Trapp, the author of “the Experience of pedagogy”, Joachim Heinrich Kampen, a social utopist and the author of such works as “The New Robinson”, “A collection of works for children and youth”, Robert Owen (1771-1858), the author “lectures on marriages consecrated by priests”, “on the new world of morality”, “On the new life of human on the Earth” and others, who seemed to have borrowed the main source of his ideas from Mevlana. R.Owen was a proponent of teaching the Bible to children in elementary schools. Owen called an education that affects faith an unhappy education. He said that a person's character is determined by his environment, regardless of his will. For the correct organization of the character, he put forward the following factors:

- 1) the interaction of external conditions with the human body;
- 2) getting your feelings and beliefs from the outside, regardless of your own will;
- 3) the presence of a stimulus for the joint action of these feelings and beliefs which is called will;
- 4) the impossibility of complete identification of two individuals either innately or through further

upbringing and education.

According to R.Owen, a person's character is formed regardless of his personality. Any character can be nurtured in a person by changing his lifestyle. Therefore, R. Owen also considered a person to be a product of environment and upbringing [14, p.132].

As it is known, most of the Near and Middle Eastern thinkers and poets (Al-Kindi, Ibn Sina, Farabi, Khaghani, Nizami, etc.) who lived before Mevlana, his contemporaries, or those who came after him, have scientific and philosophical works, when promoting their pedagogical-psychological ideas, they often gave examples from the surahs and hadiths of the "Quran". In this aspect, it is very characteristic that even in "Masnavi" there are enough such references and quotations. The poet mentions the words of the prophets in many places, speaking about the importance of science.

There are no religious prejudices in Mevlana. The humanistic poet showed the good and bad features of Muslims, Christians and Jews. As can be seen from the work of some representatives of the Western Renaissance (for example, Dante), the tendency to oppose Christianity to Islam and Islam, to condemn Islam and praise Christianity was very strong. Mevlana hadn't so such religious prejudices. The fact that the poet-thinker, who heard and witnessed such disasters as the "Ahli-Salib" (People of Crusaders), could evaluate all the people regardless of their religion and nationality, that is one of the most characteristic and significant aspects that show his greatness.

If the Constitution of the United Nations contradicts the conflict of religion, language, race or skin color, then 700 years ago Mevlana was against this kind of discord between people. The call "No matter what happens, come again" is at the heart of this fundamental thought.

In the end, we come to the result that:

- The methods of religious education of Mevlana Jalaladin Rumi are most worthily reflected in the holy book of Islam "The Quran" and in the Book of the Prophet Muhammad is comprehensively reflected in their Sunnah;

- Learning from the life path of prophet Muhammad, Hazrat Suleiman, prophet Jesus, Hazrat Musa and others, Mevlana acquired and spread the spiritual qualities "inherent in a true man, free from all nonsense, arrogance and judgment of that time;

- In the works of Mevlana, "Bible", "Torah", "Psalms", "Holy Qur'an", sayings of the Prophet, including kindness, justice, saying the word of truth, rules of etiquette, education and its constituent parts, about the unity of science and education, love, respect for the mother, father, close relatives, respect for the elder, care for the younger, universal norms and human feelings are the basis of education, that is, justice, generosity, fairness, chastity, bravery, etc. are the ideas that make it up.

- Throughout his work, Mevlana, being far from religious bigotry, showed the good of Muslims, Christians, and Jews as good and bad as bad;

- Mevlana's appeal "Whatever you are, come again" is a harbinger of the tolerance.

### Conclusion

Mevlana continued and developed classical moral traditions both as a poet and as a scientist. Partly and ideologically, he was connected to the history of the Eastern pedagogical thought, benefiting from scientific, pedagogical, psychological, philosophical and sociological heritage of such great poets as Huseyn Hallaj Mansur, Abulgasim Firdowsi, Ibn Sina, Qatran Tabrizi, Falaki, Beylagani, Khagani Shirvani, Nizami Ganjavi, as well as the prophets, the holy books that came to the prophets (Torah, Psalms, Bible, Quran).

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#### INVESTIGATION OF THE EFFECTIVENESS OF PERSONALIZED ADAPTIVE MATHEMATICS TEACHING

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*The study aimed to empirically investigate the effectiveness of personalized adaptive learning in mathematics. To clearly explain this approach, we have deeply analyzed and used a mixed methodological approach to analyze satisfaction with the learning environment, perception, and attitude to the content provided, as well as general experience and personalized adaptive experience in the context of an electronic learning environment in mathematics. The students were distributed according to one of two conditions: an electronic learning environment known as personalized adaptive learning, and the same learning environment without the integration of a personalized adaptive learning platform. The necessity of using statistical methods for a reliable assessment of the results of experimental work in pedagogical research is considered, as well as the results of using two statistical criteria, and the difficulties that may arise during their implementation are analyzed on a practical example. To evaluate the effectiveness of adaptive personalized technologies, it was planned to use the Fisher criterion and the Student's t-criterion. They were chosen because they are based on two different types of scales: ordinal and interrelated.*

*Key words: personalized learning, adaptive learning, electronic learning environment, mathematics, efficiency, Fisher criterion, Student's t-criterion.*

#### ИССЛЕДОВАНИЕ ЭФФЕКТИВНОСТИ ПЕРСОНАЛИЗИРОВАННОГО АДАПТИВНОГО ОБУЧЕНИЯ МАТЕМАТИКЕ

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