



DEVELOPING STUDENTS' HISTORICAL KNOWLEDGE BASED ON MAHMUDKHOJA BEHBUDIY'S PEDAGOGICAL IDEAS

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Abstract

This article examines the development of students' historical knowledge on the basis of Mahmudkhoja Behbudiy's pedagogical views, interpreting it as a pressing socio-pedagogical issue under the conditions of globalization. The study identifies superficial acquisition of historical knowledge, indifference to national history, and the weak development of historical thinking as strategic risk factors for higher education, and substantiates the methodological potential of the Jadid legacy in addressing these challenges. Behbudiy's understanding of education as a "force that awakens the nation," his interpretation of history as the "mirror of the nation," and his ideas on accelerating social progress through reforming schools and madrasas are analyzed as a conceptual foundation for strengthening the educational and social value of history as an academic discipline. The article explains that the Jadid pedagogical principles—teaching in connection with real life, rejecting rote memorization, orienting learning toward analysis, comparison, and reasoned conclusions, and ensuring harmony between national and universal values—are methodologically consistent with contemporary competency-based, learner-centered, activity-based, and constructivist approaches. It is concluded that integrating Behbudiy's pedagogical ideas into history education can enhance students' national self-awareness, civic stance, social engagement, moral resilience, and both critical and historical thinking, while also activating effective social mechanisms for shaping historical consciousness and national memory.



Keywords: Mahmudkhoja Behbudiy; Jadidism; pedagogical idea; history education; historical knowledge; historical consciousness; historical thinking; national memory; national self-awareness; civic stance; social engagement; moral resilience; unity of education and upbringing; competency-based approach; learner-centered education; constructivism; interactive methods; socio-pedagogical issue.

MAHMUDXUJA BEHBUDIYNING PEDAGOGIK G‘OYALARI ASOSIDA TALABALARNING TARIXIY BILIMLARINI RIVOJLANTIRISH

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“Ma’naviyat asoslari va huquq ta’limi” kafedrası dotsenti

Annotatsiya

Mazkur maqolada Mahmudxo‘ja Behbudiyning pedagogik qarashlari asosida talabalarning tarixiy bilimlarini rivojlantirish masalasi globallashuv sharoitida dolzarb ijtimoiy-pedagogik muammo sifatida yoritiladi. Tadqiqotda tarixiy bilimlarning yuzaki o‘zlashtirilishi, milliy tarixga befarqlik hamda tarixiy tafakkurning sust rivojlanishi oliy ta’lim tizimi uchun strategik xavf omillari sifatida talqin etilib, ularni bartaraf etishda jadidchilik merosining metodologik imkoniyatlari asoslab beriladi. Behbudiyning ta’limni “millatni uyg‘otuvchi kuch” deb baholashi, tarixni “millat oynasi” sifatida talqin etishi hamda maktab-madrasa islohotlari orqali jamiyat taraqqiyotini jadallashtirish g‘oyalari tarix fanining tarbiyaviy-ijtimoiy salohiyatini oshirishga xizmat qiluvchi konseptual asos sifatida tahlil qilinadi. Maqolada jadid pedagogikasiga xos hayot bilan bog‘liq o‘qitish, quruq yodlashdan voz kechish, tahlil–taqqoslash–xulosa chiqarishga yo‘naltirish, milliy va umuminsoniy qadriyatlar uyg‘unligini ta’minlash tamoyillari zamonaviy kompetensiyaviy, shaxsga yo‘naltirilgan, faoliyatga asoslangan va konstruktivistik yondashuvlar bilan metodologik mushtaraklikda izohlanadi. Natijada Behbudiy pedagogik g‘oyalarini tarix ta’limi jarayoniga integratsiya qilish talabalarda milliy o‘zlikni anglash, fuqarolik pozitsiyasi, ijtimoiy faollik, ma’naviy barqarorlik, tanqidiy va tarixiy tafakkurni



kuchaytirishi, tarixiy ong hamda milliy xotirani shakllantirishning ijtimoiy mexanizmlarini samarali ishga tushirishi ilmiy xulosa sifatida asoslanadi.

Kalit soʻzlar. Mahmudxoʻja Behbudiy, jadidchilik, pedagogik gʻoya, tarix taʼlimi, tarixiy bilim, tarixiy ong, tarixiy tafakkur, milliy xotira, milliy oʻzlikni anglash, fuqarolik pozitsiyasi, ijtimoiy faollik, maʼnaviy barqarorlik, tarbiya va taʼlim uzviyligi, kompetensiyaviy yondashuv, shaxsga yoʻnaltirilgan taʼlim, konstruktivizm, interfaol metodlar, ijtimoiy-pedagogik muammo.

Introduction

In today's conditions of globalization, superficial formation of historical knowledge among students, indifference to national history, and the insufficient development of historical thinking have emerged as a significant socio-pedagogical problem within the education system. In addressing this challenge, the pedagogical heritage of the Jadids serves as an important methodological foundation.

Jadid pedagogical ideas foster students' national self-awareness, civic responsibility, social engagement, and moral resilience. In this respect, the Jadid legacy makes it possible to provide a scholarly justification for the social mechanisms through which historical knowledge can be developed.

Relevance to contemporary educational theories. Jadid pedagogical ideas align with:

- the competency-based approach,
- learner-centered education,
- activity-based learning,
- constructivist theories.

In teaching history, the analytical, problem-based, and discussion-oriented approaches promoted by the Jadids may be regarded as the theoretical roots of today's interactive methods.

The scientific and theoretical foundations for developing students' historical knowledge on the basis of the Enlightener Jadids' pedagogical ideas are formed through the integration of philosophical, pedagogical, and socio-pedagogical approaches. The Jadids' views on education interpret historical knowledge as a



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crucial factor serving both personal development and social progress, and demonstrate methodological affinity with contemporary educational theories.

Jadid enlighteners—Mahmudkhoja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidxonov, Abdurauf Fitrat, and others—interpreted history as a discipline that awakens the people and promotes national self-awareness. Behbudiy called history the “mirror of the nation,” emphasizing that historical knowledge enables society to understand both its past and its present.

In his work *Turkiy Guliston Yoxud Axloq*, Abdulla Avloniy linked historical knowledge closely with moral education and highlighted the incomparable importance of history in raising the younger generation in the spirit of patriotism, national pride, and social responsibility.

The Jadids advanced educational principles such as teaching history in connection with real life, abandoning rote memorization, training learners to analyze, compare, and draw conclusions, and ensuring harmony between national and universal values. Developing students’ historical knowledge is not only a didactic matter but also a socio-pedagogical issue, because historical knowledge shapes an individual’s social identity, civic position, social activity, and moral stability.

On the basis of Jadid pedagogical ideas, developing historical knowledge strengthens students’ historical reasoning, critical approach, national memory, and their sense of involvement in societal progress. This fully corresponds to the social demand placed on education.

In contemporary higher education, the teaching of history often reveals the dominance of an information-transmission approach, insufficient use of the Jadid heritage, and limited attention to the formative (upbringing) aspects of historical knowledge. Therefore, integrating the Jadids’ pedagogical ideas into the educational process increases the social significance of history, turns students into active agents of learning, and ensures the unity of education and upbringing.

Developing students’ historical knowledge on the basis of the pedagogical ideas of the Enlightener Jadids is today regarded as a significant socio-pedagogical problem. The Jadid legacy functions as a rich scholarly and pedagogical resource for shaping historical consciousness, restoring national values, and educating a



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well-rounded individual, and it therefore serves as a solid theoretical foundation for dissertation research.

According to N. Jo‘rayev, historical knowledge constitutes an essential component of a person’s worldview: it helps to understand the patterns of social development, draw conclusions from historical experience, and advance social consciousness.

The development of students’ historical knowledge is a crucial pedagogical process that ensures the integration of education and upbringing. Abdulla Avloniy evaluates history as the primary means of educating the younger generation in the spirit of patriotism, national pride, and moral maturity. In his view, a nation that does not comprehend its history cannot build a secure future.

Historical knowledge contributes to the development of important qualities among students, including respect for national and universal values, critical and analytical thinking, social engagement, and moral resilience.

It is necessary to interpret the development of students’ historical knowledge as a socio-pedagogical issue because this process is directly connected with society’s social demand, the strategic goals of the education system, and the individual’s socialization. As I. A. Karimov emphasized, historical memory and national self-awareness are among the key factors of a society’s moral development.

A. Erkayev likewise argues that it is possible to shape an individual’s spirituality and national thinking through the development of historical knowledge, substantiating the need to use the formative potential of history teaching effectively in the educational process.

From a scholarly and pedagogical perspective, developing students’ historical knowledge is a complex process closely linked to personal growth as well as the formation of historical consciousness and social thinking. Systematic and goal-oriented development of historical knowledge strengthens students’ active civic position, national self-awareness, and their sense of involvement in societal progress, which fully corresponds to the strategic objectives facing higher education today.

Mahmudkhoja Behbudiy regarded education as the principal force that awakens the nation and emphasized that reforming schools and madrasas is among the



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most important conditions for social progress. In his view, a people deprived of knowledge and enlightenment cannot achieve social and political independence. Abdulla Avloniy provided a profound justification of the social significance of education in Jadid pedagogy, writing that “upbringing is for us a matter of life or death.” He interpreted education not only as the transmission of knowledge, but as the main instrument for strengthening the moral and spiritual foundation of society. According to Avloniy, education grounded in knowledge and enlightenment forms patriotism, national pride, and civic responsibility within society.

Abdurauf Fitrat further developed the Jadids’ views on education by presenting it as the primary factor in modernizing society and forming historical thinking. He emphasized that only an education system grounded in science and scholarship can free the people from ignorance and lead them toward a path of contemporary progress.

As one of the leading figures of Jadid pedagogy, Mahmudkhoja Behbudiy regarded education as the main force that awakens the nation, shapes historical memory, and advances social consciousness. He argued that society could be guided toward progress through reforming schools and madrasas and introducing the new-method model of instruction.

In Abdulla Avloniy’s Jadid pedagogical thought, special attention is given to upbringing: he conceptualizes education and upbringing as an inseparable, unified process. His well-known statement—“upbringing is for us a matter of life or death”—highlights that education determines the moral and spiritual foundation of society. Avloniy also underscores the importance of history, literature, and ethics as key disciplines for educating the younger generation in the spirit of patriotism, national pride, and social responsibility.

Within Jadid pedagogy, Abdurauf Fitrat advanced ideas of modern thinking, critical reasoning, and science-based education. He assessed education as the main factor in modernizing society, shaping historical consciousness, and raising youth as independent thinkers. Fitrat also substantiated the necessity of ensuring harmony between national and universal values within the content of education. In the pedagogical worldview of the Jadid enlighteners, several fundamental principles occupy a central place: the unity of education and upbringing;



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conscious and active teaching; connection with real life; and the harmony of national identity with modernity. These principles are methodologically consistent with today's competency-based and learner-centered educational approaches. Thus, the Jadid enlighteners' pedagogical thought interprets education as a decisive factor in the development of both the individual and society, forming a coherent scholarly and pedagogical system aimed at educating a spiritually mature, historically conscious, and socially active generation.

In Jadid pedagogical thinking, education is understood as an organic unity of personal and social development. They substantiated the need to educate the younger generation through a conscious approach to learning, independent thinking, historical memory, and national values. These ideas remain an important theoretical resource for defining the social functions of education today. The Jadids interpreted education as the decisive factor of social progress, viewing it as the primary mechanism for national awakening, social reforms, and moral advancement. Their pedagogical heritage continues to maintain its relevance in contemporary educational theory and practice.

The Jadid enlighteners' pedagogical concept is based on the principle of an organic link between the educational process and the development of both person and society. They did not view education merely as a process of acquiring knowledge, but rather as a means of social engagement, moral maturity, and societal modernization. This perspective defines the equally important functions of education for the individual and for society and forms the core of their pedagogical conception. According to the Jadids, upbringing and enlightenment are the single foundation through which society can be liberated from ignorance, while an individual's knowledge, thinking, moral values, and civic responsibility are shaped. Through such individuals, society renews its cultural and social life. The Jadid enlighteners aimed to transform learners—through education—into adaptive, independent-minded social actors capable of contributing to societal development, thereby providing a scholarly explanation for the organic unity between personal and social progress.

Modern studies also emphasize that the Jadid pedagogical legacy expresses this interdependence through the harmony of national spirituality and universal values. Research highlights that Jadid pedagogy sought to establish a continuous



relationship between personality formation and the socio-cultural condition of society. This approach helps individuals recognize their moral duty toward society, strengthen cultural identity, and contribute to national social stability. Moreover, Jadid pedagogical thought views personal and societal development as a single process: education develops independent thinking, critical reasoning, and innovative activity in the individual, which in turn serves to increase society's social progress as well as its labor and cultural potential. Therefore, within Jadid pedagogy, education is regarded as a strategic instrument for ensuring the organic connection between individual and societal development. This approach supports not only the formation of individual knowledge, but also socio-cultural growth, and reinforces the social function of pedagogy.

Philosophical and theoretical foundations of the study. The philosophical and theoretical basis of this research is shaped by the integration of the ideas of historicism, social determinism, humanism, and national-spiritual development. The pedagogical views of the Jadid enlighteners, grounded in a dialectical approach, are closely connected with the socio-political needs of their time. They regarded history as a means of understanding the patterns of social development. In the works of Behbudiy and Fitrat, the idea that historical knowledge enables comprehension of the nation's destiny, analysis of social problems, and determination of future prospects occupies a central position.

The philosophical and theoretical foundations of this study rest on the unity of historicism, social determinism, humanism, and the ideas of national-spiritual development. These ideas are methodologically interconnected with the pedagogical views of the Jadid enlighteners and contemporary educational theories, making it possible to provide a scientific rationale for the process of developing students' historical knowledge.

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