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PEDAGOGICAL FOUNDATIONS OF SHEIKH MUHAMMAD SADIQ MUHAMMAD YUSUF'S WORKS IN ELIMINATING MORAL DEFORMATIONS IN STUDENTS

Annotatsiya. Ushbu maqola oliy ta'lim talabalari o'rtasidagi axloqiy deformatsiyalarni, xususan, g'iybat va chaqimchilik (namima) kabi illatlarni bartaraf etishda Shayx Muhammad Sadiq Muhammad Yusuf ilmiy merosining pedagogik salohiyatini o'rganadi. Oliy ta'lim muassasalari raqamli asrda axloqiy muloqotning yemirilishi muammosiga duch kelayotgan bir paytda, ushbu maqola an'anaviy ruhiy tarbiya va zamonaviy psixologik asoslarning sintezini taklif etadi. «Ruhiy tarbiya» turkum asarlarining sifat tahlili orqali tadqiqot uchta asosiy mexanizmni aniqlaydi: kognitiv qayta qurish, psixologik o'z-o'zini tartibga solish (muroqaba) va ijtimoiy rehabilitatsiya. Tadqiqot natijalari shuni ko'rsatadiki, ushbu asoslarni o'quv dasturiga integratsiya qilish talabalarning «Soft Skills» (yumshoq ko'nikmalar) qobiliyatini oshiradi va barqaror axloqiy muhitni shakllantiradi.

Kalit so'zlar: Axloqiy deformatsiya, oliy ta'lim, Shayx Muhammad Sadiq Muhammad Yusuf, ruhiy tarbiya, g'iybat, pedagogik mexanizm.

Abstract. This article investigates the pedagogical potential of the scholarly heritage of Sheikh Muhammad Sadiq Muhammad Yusuf in addressing moral deformations specifically backbiting (g'iybat) and tale-bearing (namima) among university students. As higher education institutions (HEIs) grapple with the erosion of ethical communication in the digital age, this article proposes a synthesis of traditional spiritual education and modern psychological frameworks. Through a qualitative analysis of the "Spiritual Education" (Ruhiy tarbiya) series, the study identifies three primary mechanisms: cognitive restructuring, psychological self-regulation (muroqaba), and social rehabilitation. The findings suggest that integrating these foundations into the curriculum enhances students' "Soft Skills" and fosters a resilient ethical environment.

Keywords: Moral Deformation, Higher Education, Sheikh Muhammad Sadiq Muhammad Yusuf, Spiritual Education, Backbiting, Pedagogical Mechanism.

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Introduction. The modern university is not merely a center for professional training but a crucible for character formation. However, the contemporary educational landscape

is increasingly facing the challenge of moral deformation. In pedagogical terms, this refers to the deviation from established ethical standards in interpersonal communication. Among students, this manifest as destructive social behaviors: gossip, which destroys group cohesion, and tale-bearing, which fosters toxicity. Sheikh Muhammad Sadiq Muhammad Yusuf (1952–2015), a preeminent scholar of the Muslim world, dedicated a significant portion of his more than hundred works to the science of “Tazkiyah” (purification of the soul). His work is uniquely suited for Scopus-level study because it bridges the gap between medieval tradition and modern socio-pedagogical needs.

Literature Review. Moral education in Higher Educational Institutions has traditionally been viewed through the lens of Lawrence Kohlberg's Stages of Moral Development (Kohlberg, L. 1984:172-175) and Albert Bandura's Social Learning Theory (Bandura, A., 1977:10-12). While these theories explain how morality is acquired, they often lack the «internal motivational engine» required to sustain ethical behavior under peer pressure. Sheikh Muhammad Sadiq Muhammad Yusuf's pedagogical approach is primarily documented in: “Ruhiy tarbiya” (Spiritual Education) (Muhammad Sadiq Muhammad Yusuf, 2011:18-25): a three-volume encyclopedia on psychological self-rectification; “Ijtimoiy odoblar” (Social Etiquette) (Muhammad Sadiq Muhammad Yusuf, 2011:42-45): a guide to interpersonal ethics in the community; “Xislatli hikmatlar sharhi” (Commentary on the Virtuous Wisdoms or Explanation of Noble Aphorisms) (Muhammad Sadiq Muhammad Yusuf, 2014:271): a pedagogical commentary on the wisdom of Ibn Ataillah al-Iskandari. The Sheikh posits that “Knowledge without ethics is a lamp that burns the house” (Muhammad Sadiq Muhammad Yusuf, 1989:58). He argues that g'iybat (backbiting) is not a minor social slip but a “disease of the heart” that requires a clinical pedagogical intervention.

Methodology. This article uses a qualitative research paradigm, utilizing Qualitative Content Analysis (QCA) and Hermeneutic Interpretation to systematically examine the selected texts. The process was executed through the following three structural phases. In the initial phase, the fundamental works of Sheikh Muhammad Sadiq Muhammad Yusuf—specifically the “Spiritual Education” series and “Social Etiquette” were established as the primary textual corpus. From these texts, high-frequency «core terms» that constitute the backbone of ethical education were extracted. Specifically, terms such as “Silai-rahm”(social connectivity/relationship), “Adab” (ethics/etiquette), and “Nafs” (the psychological ego) formed the lexical-semantic foundation of the

study. In the second phase, the extracted traditional terms were classified according to modern pedagogical taxonomy. During this process, ethical concepts were mapped onto three primary domains based on their impact on student development: cognitive domain (Internalizing ethical norms through knowledge and conceptual understanding); affective domain (Forming emotional resonance and internal conviction); behavioral domain (Developing practical communication skills to eliminate moral deformations). In the final phase, the ethical correction methods proposed by Sheikh Muhammad Sadiq Muhammad Yusuf were cross-referenced with the Cognitive Behavioral Therapy (CBT) model of modern psychology. The objective of this analysis was to scientifically validate the psychological efficacy of traditional spiritual methods. The alignment between the Sheikh's principle of "rectifying actions by purifying thoughts" and the CBT approach of "modifying behavior through cognitive restructuring" underscores the interdisciplinary significance of the research.

Results. The article identifies a structured pedagogical model derived from the Sheikh's works. The Sheikh argues that backbiting (g'iybat) occurs because the individual fails to perceive the "metaphysical weight" of words. By providing a deep ontological definition of the individual's dignity, the Sheikh elevates the student's perception of their peer. The student moves from external compliance (not gossiping because it's a rule) to internal identification (not gossiping because it violates their own values). The central pedagogical innovation in the Sheikh's work is the concept of Muraqaba (Constant self-observation of one's internal state). Students are trained to identify the impulse to speak ill before the act of speaking occurs. This is identical to the «Mindfulness» techniques used in modern stress management and emotional intelligence training. Sheikh Muhammad Sadiq suggests that a vacuum in behavior cannot exist; a bad habit must be replaced by a good one. Instead of tale-bearing (namima), the Sheikh promotes the pedagogical value of "Sitr" (concealing others' faults). This transforms the student community into a "Safe Space" where fear of judgment is replaced by mutual support.

Discussion: Sheikh Muhammad Sadiq's methods drive students toward the Post-Conventional Level of morality. In this stage, individuals follow ethical principles regardless of whether others are watching. The Sheikh's focus on "Taqwa" (God-consciousness) acts as a persistent internal supervisor, filling the gap left by the absence of authority figures. In the age of social media, backbiting-"g'iybat" has evolved into cyber-bullying. The Sheikh's teachings on "The Sanctity of the Tongue" are highly

applicable to “The Sanctity of the Keyboard”. His pedagogical foundations emphasize that the medium of communication does not change the ethical responsibility of the communicator. In the contemporary educational landscape, moral deformation has migrated from physical corridors to digital platforms. The phenomenon of “Digital backbiting (g’iybat) manifested through anonymous messaging, social media shaming, and the viral spread of private information presents a unique challenge to pedagogical authorities. Sheikh Muhammad Sadiq Muhammad Yusuf’s teachings on the «Sanctity of the Tongue» provide a proactive ethical shield against digital aggression. In his work “Ijtimoiy odoblar” (Social Etiquette), the Sheikh emphasizes that the moral weight of an action is determined by its intent and its impact on human dignity, regardless of the medium (Muhammad Sadiq Muhammad Yusuf, 2011). From the perspective of media psychology, digital platforms often create “Online Disinhibition Effect” (Suler, 2004), where students feel less restrained to gossip because of the lack of face-to-face feedback. The Sheikh’s concept of “Muraqaba” (Continuous Self-Observation) acts as a corrective for this disinhibition. By internalizing the presence of a divine observer, the student bridges the gap between their physical and digital identity. The pedagogical mechanism here is to teach students that the “Record of Deeds” includes every keystroke, thus fostering digital accountability. Traditional namima (Tale-bearing) involved a person carrying words between two parties to cause discord. In the modern university setting, this is amplified through “Screen-shotting” private conversations to incite group conflicts. The Sheikh’s rehabilitative mechanism of Sitr (Concealing Faults) serves as a direct antidote to the “Viral Culture”. The Sheikh argues that the virtue of a scholar (or student) is measured by their ability to “bury” a fault they have witnessed rather than “broadcasting” it (Muhammad Sadiq Muhammad Yusuf, 2014: 271). This transforms the student from a passive consumer of gossip into an active gatekeeper of the community’s moral integrity.

When we compare the Sheikh’s foundations with the UNESCO Digital Citizenship Framework, we find a significant overlap in the «Ethics» and «Empathy» domains. However, while UNESCO focuses on social consequences, Muhammad Sadiq Muhammad Yusuf provides a deeper Metaphysical Motivation.

Practical Recommendations for Higher Education Institutions (HEIs). To implement these findings, universities should incorporate “Spiritual Intelligence” (SQ), using excerpts from “Ijtimoiy odoblar” as case studies in Ethics and Professionalism courses.

Secondly, establishing Peer-Mentorship Models in order to Use the Sheikh's concept of "Suhbah" (righteous companionship) to create peer-support groups that discourage toxic communication. Lastly, we implement weekly reflection sessions where students practice Muraqaba to assess their social interactions. To translate the pedagogical foundations of Sheikh Muhammad Sadiq Muhammad Yusuf into actionable university policies, this study proposes a strategic roadmap for administrators and educators. The goal is to move from theoretical knowledge to a lived ethical culture within the campus and its digital extensions. The article highlights that external supervision is insufficient for character reform. Firstly, we should integrate a "Spiritual Intelligence" module based on the Sheikh's "Ruhiy Tarbiya" (Spiritual Education). Senior students can be trained as "Ethics Ambassadors" who facilitate weekly reflection circles. These circles utilize the Muraqaba technique, encouraging students to keep a «Reflective Journal» where they assess their daily social interactions and digital footprints without fear of academic penalty. Secondly, establishing a "Digital Integrity" Protocol. Given the rise of cyber-bullying, Higher Educational Institutions must adopt a proactive rather than reactive stance. We should act developing a university-wide "Digital Integrity Charter" inspired by the Sheikh's teachings on the sanctity of human honor. This protocol should move beyond punitive measures. It should promote the concept of Sitr (Digital Discretion)—encouraging students to delete harmful content and refrain from sharing "leaked" private information, viewing it as a test of their personal character rather than mere entertainment. Secondly, we should create "Safe Spaces". The Sheikh's work emphasizes that the environment (muhit) dictates behavior. This designates "Gossip-Free Zones" in student lounges and libraries. Moreover, using visual cues (posters with aphorisms from "Xislatli hikmatlar sharhi") to remind students of the value of constructive speech. When a community collectively agrees that tale-bearing is "uncool" or socially unacceptable, the behavior will naturally diminish due to the lack of social reinforcement. Lastly, there should be Psychological Support and Counseling. Since backbiting (g'iybat) and namima are often symptoms of low self-esteem or social anxiety, the university's psychological services must be involved. Counselors should be trained in "Interdisciplinary Counseling" that respects the spiritual values of the student. Utilizing the Sheikh's rehabilitative models, counselors can help "at-risk" students replace destructive social habits with altruistic activities, such as community service or peer tutoring, effectively channeling their social energy into positive contributions.

Conclusion. The pedagogical foundations found in the works of Sheikh Muhammad Sadiq Muhammad Yusuf offer a robust, multifaceted approach to eliminating moral deformations. By bridging the gap between classical spiritual wisdom and modern pedagogical theories like those of Kohlberg and Bandura, this study offers a holistic model for character education in the 21st century. By combining intellectual awareness with rigorous self-monitoring and social substitution, his works provide a roadmap for producing graduates who are not only technically competent but ethically upright. This study confirms that traditional spiritual heritage, when interpreted through a pedagogical lens, is a vital tool for solving contemporary social crises in education. Implementing these mechanisms within Higher Education Institutions will not only reduce the prevalence of backbiting and cyber-bullying but will also produce a generation of professionals who possess the Moral Resilience necessary to navigate an increasingly complex global society.

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