

Dr. Muhammad Lutfi al-Sabbagh's Approach - may God have Mercy on Him - in Calling for Islamic Morals

Hajar Matar Abd¹, Mashaan Muhi Alwan²

^{1,2}Imam Al-A'zam University College, Sunni Endowment Diwan, Department of Da'wah, Preaching and Thought, Anbar Iraq
Email: hajar.motar@tech.imamaladham.edu.iq

Received: 10.08.2024

Revised: 19.09.2024

Accepted: 26.10.2024

ABSTRACT

This research reviews the approach of Dr. Muhammad Lutfi Al-Sabbagh - may God have mercy on him - in calling for Islamic ethics, and aims to establish ethical principles among all people and preachers to God Almighty in particular, and to promote Islamic values in society, and to build a society characterized by cooperation and respect. Al-Sabbagh's methods - may God have mercy on him - varied to spread Islamic values and ethics, most notably writing, and taking advantage of the media and books to spread his ideas, targeting preachers. He relied on his approach as a basic element in building the Muslim personality, and he called for strengthening moral values such as patience, sincerity, contentment, generosity and humility. He used Islamic references from the Holy Quran and the Noble Hadith as a basis for understanding Islamic ethics. In conclusion, the research shows that the approach of Dr. Muhammad Lutfi Al-Sabbagh - may God have mercy on him - was comprehensive and effective in calling for Islamic ethics, which resulted in an impact on society.

Keywords: Dr. Muhammad Lutfi al-Sabbagh's, Islamic Morals, Islamic advocacy.

INTRODUCTION

Islamic morals are considered one of the basic pillars on which the Muslim community is based, as they represent the expression of the values and principles recommended by the Islamic religion to achieve social and psychological balance. In this context, preachers and thinkers constitute a fundamental pillar in spreading and promoting these moral values. Among them, the name of Dr. Muhammad Lutfi al-Sabbagh - may God have mercy on him - stands out as one of the prominent figures in the field of Islamic advocacy.

Dr. al-Sabbagh - may God have mercy on him - has contributed significantly to promoting Islamic morals through a group of advocacy efforts that include lectures, seminars, and writing books. He focused in his advocacy on the importance of morals as a means of improving individuals and societies. In this research, we will discuss the main axes that the doctor addressed in his advocacy, the methods he used, in addition to the impact of these efforts on the Islamic community.

Importance of the topic

1. Promoting moral values: His efforts contribute to reviving Islamic moral values in society.
2. Guiding new generations: He plays an important role in guiding young people towards a deeper understanding of Islamic ethics, which leads to building personalities capable of facing moral challenges in society.
3. Confronting social challenges: His efforts help address social and moral problems, such as corruption and behavioral deviations, by spreading awareness and promoting morals.
4. Stimulating community dialogue: He enhances the culture of dialogue and discussion on moral issues, which contributes to improving mutual understanding and enhancing societal peace.

Research objectives

This research aims to achieve the following objectives:

1. Promoting moral values: Dr. Muhammad Lutfi Al-Sabbagh seeks to spread moral values derived from Islamic teachings.
2. Educating generations: It aims to educate young people and shape their awareness of the importance of morals in daily life, which helps to form generations that know their Islamic values and adhere to them.

3. Reforming Society: By promoting morals, Dr. Al-Sabbagh - may God have mercy on him - seeks to contribute to addressing the social and moral problems facing society, such as corruption, crimes and violence.

Study Methodology

The method adopted in preparing this thesis is the analytical inductive method, through reading the doctor's books and extracting scientific material related to Islamic ethics.

Dr. Muhammad Lutfi Al-Sabbagh's approach - may God have mercy on him - in calling for adopting Islamic morals

Dr. Al-Sabbagh – may God have mercy on him - was interested in the Islamic moral system, and he showed that the moral system in Islam is a complete, distinct, and realistic system; he did not ignore the human soul and the influence of instincts and tendencies in this soul, such as: (love of money, love of possession, sexual instinct, love of revenge...) and he took this soul until he was able to make it achieve the ideals that he called for many philosophers and reformers and set distant goals for it, so Islam made it a tangible reality, and this system linked worship and its moral effect in its fixed sacred texts, as the Holy Quran mentioned that prayer prohibits indecency and evil, God Almighty said (Establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do..)¹. The Holy Qur'an has decided that zakat purifies the soul from the filth of deficiency. God Almighty says: (Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing)². And so, in all the remaining acts of worship³.

When Dr. Al-Sabbagh, may God have mercy on him, broke his oath that he should be adorned with many of the morals that the Muslim needs, especially the one who calls to God, and among these virtuous morals are.

The first requirement: patience and forbearance:

Dr. Al-Sabbagh, may God have mercy on him, explained that the caller faces many of the artificialities that he must be patient with, so he said: "The path of calling should not be paved and paved, nor strewn with thorns⁴, nor surrounded by roses and mint. Indeed, the path of the opposite sex is paved and paved, and filled with the heels."

1. Surah Al-Ankabut, part of verse: 45.
2. Surah At-Tawbah, part of verse: 103.
3. The Ethics of the Physician, by Dr. Muhammad Lutfi Al-Sabbagh (d. 2017 CE), The Society of the Book and Sunnah - Jordan, 3rd edition, (1432 AH - 2011 CE), pp. 21-22.
4. "Al-Tanafis for carpets and clothes, and the mat made of palm leaves, the width of which is an arm's length", Al-Qamoos Al-Muhit, Majd Al-Din Abu Tahir Muhammad bin Yaqub Al-Fayruzabadi (d. 817 AH), edited by: The Heritage Verification Office at Al-Risalah Foundation, under the supervision of: Muhammad Naim Al-Arqasusi, Al-Risalah Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, 8th edition, (1426 AH - 2005 CE), p. 555.
5. Surah Luqman, part of verse: 17.
6. Of the characteristics of the preacher, by Dr. Muhammad Lutfi Al-Sabbagh (d. 2017 AD), Islamic Office - Beirut, 4th edition, (1405 AH - 1985 AD), 49-50.

By ordering patience, which indicates that the path of calling to Allah cannot be cut short without patience; because whoever orders what is right and forbids what is wrong will inevitably be harmed by people, so ordering him to be patient will make him patient with the harm of people, or what I have commanded you to do of the determination of matters, i.e. what Allah has determined of matters, i.e. cutting it off with an affirmative and binding cut, i.e. ordering it with an inevitable command¹. Dr. Al-Sabbagh - may Allah have mercy on him - urged the callers to be patient in calling to Allah, saying: "One of the most important things that the caller should be characterized by is patience and steadfastness, for our Master the Messenger of Allah, peace and blessings be upon him, was the greatest of the patient, and he was the highest example in steadfastness on the truth and calling to it, because everyone who calls to the truth is exposed to harm, mockery, exile and killing; Allah the Almighty said: (O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination)², So the caller is exposed to testing in his wealth, his person and his honor, and he will hear a lot of harm from the People of the Book and those who associate others with Allah, and this is something to be expected³.

The second requirement

Sincerity Dr. Al-Sabbagh - may God have mercy on him - explained what the preacher must have in terms of sincerity, saying: "Sincerity is evident in the preacher in that he does not want anything from his call except the face of Allah. He does not want to attain a prestigious social position, and he does not care much about being

elevated or obscure among the people. He does not care about the people or their praise, and he never seeks to gain their admiration, love, praise, and respect. This does not mean that he should be keen for people to criticize him and think ill of him. Rather, he should proceed in the call on the right path, and he does not want anything but the face of God⁴.

1. See: *Al-Asas fi Al-Tafsir*, Saeed Hawwa (d. 1409 AH), Dar Al-Salam - Cairo, 6th edition, (1424 AH), 8/4319.
2. Surah Al-Imran, verse: 186.
3. *Da'wah Illuminations on Events from the Biography of the Prophet*, by Dr. Muhammad Lutfi Al-Sabbagh (d. 2017 AD), Dar Al-Aloka - Riyadh, 1st edition, (1433 AH - 2012 AD), p. 135.
4. *Of the characteristics of the preacher*, by Al-Sabbagh, pp. 44-45.

And it was stated in the interpretation of the Almighty's saying: (So invoke Allah, [being] sincere to Him in religion, although the disbelievers dislike it)¹, meaning: Worship Allah, sincerely devoting religion to Him from obvious and hidden polytheism, by virtue of your repentance to Him Almighty and your faith, even if that angers your enemies, those who have not repented like you².

Dr. Al-Sabbagh - may Allah have mercy on him - explained the importance of sincerity for the call, saying: "Sincerity has a great effect on the response of those called to the content of the call; because sincerity gives its owner unparalleled boldness in undertaking what he sees as in his interest, and gives him tremendous strength³.

Dr. Al-Sabbagh - may Allah have mercy on him - promised that sincerity is an important quality for the caller that he must be adorned with, saying: "The caller must exaggerate in forcing himself to be sincere, and train himself to avoid hypocrisy, and beware of the devil's plots, and the snares of desire, and he must stay away from being conceited in action, and not pay attention to what many seek of the pleasure of domination, and the joy of being followed⁴. The third requirement: Asceticism and contentment: Dr. Al-Sabbagh - may God have mercy on him - explained the importance of asceticism for the preacher, saying: "On the authority of Sahl bin Sa'd Al-Sa'idi, may God be pleased with him, who said: A man came to the Prophet of God and said: O Messenger of God! Guide me to an action that if I do it, God will love me and the people will love me. He said: (Be renounce the world and God will love you, and be renounce what people have and the people will love you)⁵, and the love of the people for the one who undertakes the call is a necessary matter in order for him to achieve what he wants. It is well known that when people see a person greedily seeking money, they are repelled by him. However, if they see him renounce money and turn away from the world, they cling to him with the utmost attachment.

1. Surah Ghafir, Verse: 14.
2. See: *Al-Bahr Al-Madeed in the interpretation of the Glorious Qur'an*, Abu Al-Abbas Ahmad bin Muhammad bin Al-Mahdi bin Ajiba Al-Hasani Al-Anjari Al-Fasi Al-Sufi (d. 1224 AH), edited by: Ahmad Abdullah Al-Qurashi Raslan, Dr. Hassan Abbas Zaki - Cairo, (ed. 1419 AH), 5/119.
3. *From the qualities of the preacher*, by Al-Sabbagh, p. 45.
4. The same source, p. 49.

We read in history that most of the calls that were popular with the people, especially the deviant ones, their preachers were among the most ascetic people¹. People's love for those who undertake the call is essential in order for him to achieve what he wants. It is well known that when people see a person greedy for money, they are repelled by him. However, if they see him ascetic with money and turning away from the world, they cling to him with all their might. We read in history that most of the calls that were popular among people, especially the deviant ones, had their preachers among the most ascetic people². Dr. Al-Sabbagh - may God have mercy on him - explained the negative impact on the call from some preachers who practice preaching for their own personal interests, saying: "It is unfortunate that there are some who practice begging and saw in appearing as preachers a profitable means of making a living in the country, so they set out to roam, calling to God in order to eat, and asking people for leftovers... their money and filth, thus bringing humiliation upon themselves and disappointment upon their call. Some honest preachers who used to roam the villages told me that they were initially met with aversion from the people of the village. And with humiliation, Because the people there thought they were like those charlatans, which prompted those who were afflicted by them to come to them to beg in the name of preaching to these righteous brothers to take a pledge upon themselves that they would never taste food in the village they had visited, and that was the reason for the people benefiting from them, respecting them, and their success in their call³.

1. Sunan Bin Majah, Bin Majah Abu Abdullah Muhammad bin Yazid al-Qazwini, and Majah is the name of his father Yazid (d. 273 AH), edited by: Muhammad Fuad Abdul-Baqi, Dar Ihya' Al-Kutub Al-Arabiyyah - Faisal Issa Al-Babi Al-Halabi, Book: *Asceticism*, Chapter: *Asceticism in the World*, 2/1373, (4102), and narrated by: Al-Hakim in *Al-Mustadrak 'Ala Al-Sahihayn* 4/348, Hadith No. (7873), and he said: "This is a hadith with a sound chain of transmission, and they did not include it." *Al-Mustadrak 'Ala al-Sahihayn*, Abu Abdullah Al-Hakim Muhammad bin Abdullah bin Muhammad bin Hamduyah bin Nu'aym bin Al-Hakam Al-Dhabi Al-Tahmani Al-Naysaburi, known as Bin Al-Bay' (d. 405 AH), printed with it is the

summary of Imam al-Dhahabi, edited by: Mustafa Abdul-Qadir Atta, Dar Al-Kutub Al-Ilmiyyah - Beirut, 1st edition, (1411 AH - 1990 AD).

2. Of the characteristics of the preacher, by Al-Sabbagh, pp. 52-53.
3. The same source, p. 53.

And it was stated in the interpretation of the Almighty's saying: (Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.)¹ meaning: whoever acts in obedience to Allah - the Exalted - and he believes in the reward of Allah - the Exalted - and His punishment [may His Majesty be glorified], We will surely cause him to live a good life: Bin Abbas said: (The good life, the lawful provision in this world).²

Dr. Al-Sabbagh - may Allah have mercy on him - counted asceticism as one of the reasons for the success of the call, saying: "The successful caller is the one who is ascetic in what he has, so he gains their love and trust, and not exploiting is evidence of the caller's sincerity...and proof of his desire to make his call successful"³.

Dr. Al-Sabbagh - may Allah have mercy on him - pointed out the necessity of providing a decent life for the caller so that he is ascetic, saying: "And it is necessary to comment on this aspect with an important word: which is that if we demand asceticism and contentment from the caller, then we must fulfill his needs, and guarantee him a decent standard of living, and work to suffice him and secure his livelihood, in a way that guarantees his dignity, and it is not permissible under any circumstances that the dignity of the caller is from the dignity of the call from the conditions The people of goodness should be in need, and the preachers of God should be in need. Excessive imagination and idealism hinder our preaching and preachers, and they cannot offer anything for their preaching. The preacher should take this important characteristic upon himself, which is abstaining from what is in people's hands, and the Muslim community should protect his dignity by providing him with a good salary and a decent living situation"⁴.

1. Surah An-Nahl: Part of Verse: 97.
2. Guidance to Reaching the End in the Science of the Meanings of the Qur'an and its Interpretation, and its Rulings, and a Collection of the Arts of its Sciences, Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar Al-Qaysi Al-Qayrawani, then Al-Andalusi Al-Qurtubi Al-Maliki (d. 437 AH), edited by: A Collection of University Theses at the College of Graduate Studies and Scientific Research - University of Sharjah, under the supervision of Prof. Dr. Al-Shahid Al-Bouchihi, Collection of Research on the Book and Sunnah - College of Sharia and Islamic Studies - University of Sharjah, 1st edition, (1429 AH - 2008 AD), 6/4083.
3. From the characteristics of a preacher, by Al-Sabbagh, p. 55.
4. The same source, pp. 55-56

With our call and our preachers, they cannot offer anything for their call, so the preacher must take this important characteristic upon himself, which is abstaining from what is in the hands of people, and the Muslim community must protect his honor by providing him with a good salary and a decent living situation¹.

Fourth requirement: Generosity and giving

Dr. Al-Sabbagh - may God have mercy on him - explained the merit of these morals in achieving the purpose of the call, saying: "The caller must be characterized by the qualities that enable him to achieve his purpose... Among these qualities are generosity and giving, and the hadiths that conveyed to us the characteristics of the Prophet, peace and blessings be upon him, that depict his generosity and giving are very many, and I will mention some of them, after explaining the importance of the caller having these two qualities. People love the generous and respond to his call, but as for the miser, they hate him and do not accept anything from him. Feeding food and generosity are among the qualities that the Book of God and the Sunnah of His Messenger called for, so hospitality is from the Sunnah of Islam, and the Messenger of God made it a right of the guest, and linked it to belief in God and the Last Day,.....that the Messenger of God, peace and blessings be upon him, said: ((Whoever believes in God and the Last Day, let him honor his guest; his reward is a day and a night, and hospitality is three days))^{2, 3}. Dr. Al-Sabbagh - may God have mercy on him - mentioned the praise of the generous and the blame of the miser in the Prophetic Sunnah, saying: "The Messenger of God, may God bless him and grant him peace, praised the generous and blamed the miser. On the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, gave the example of the miser and the charitable person as two men with iron gardens on them; their hands are forced to their breasts and collarbones. So, whenever the charitable person gives charity,

1. The same source, pp. 55-56.
2. The comprehensive, authentic, and concise collection of the affairs of the Messenger of God, may God bless him and grant him peace, his Sunnahs, and his days = Sahih al-Bukhari, Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Ja'fi, edited by: Muhammad Zuhair bin Nasser Al-Nasir, Dar Tawq Al-Najah (photocopied from Al-Sultaniyya with the addition of the numbering of Muhammad Fuad Abdul-Baqi), 1st

edition, (1422 AH), Book: Etiquette, Chapter: Honoring the Guest, 8/32, Hadith No. (6135), part of the Hadith.

3. Da'wah Illuminations on Events from the Biography of the Prophet, by al-Sabbagh, p. 99.

It spread out from him, until it covered his fingers and erased his trace, and the miser made every time he intended to give charity, it would shrink, and each ring would take its place. He said: So I saw the Messenger of Allah, peace and blessings be upon him, saying with his finger in his pocket, ((If you saw him expand it, he would not expand))^{1,2}. Dr. Al-Sabbagh - may Allah have mercy on him - explained what the preacher should be adorned with in terms of this noble characteristic according to his ability, saying: "The preacher to Allah should be generous according to his material capabilities, and Allah should not burden a soul beyond its capacity, and he should be chaste in relation to the gifts of the rich and rulers, for there came a time in the age when some storytellers used preaching as a means to earn a living and begging, and this lowers the status of the man to the bottom.... If we look at the history of preachers, we will find that those who succeeded in this mission were above gifts, but rather they were doing what they could, and they sought to fulfill the interests of the people... Some preachers of evil and deviation knew this truth; so, they began to pretend to be ascetic and to stay away from people's gifts, so some of the (simple) people turned to them and were deceived by them³. It was stated in the interpretation of the Almighty's saying: (The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing)⁴ meaning the example of their spending is like the example of a seed or their example is like the example of a sower of a seed, with the deletion of the complement, it grows seven ears, in each ear a hundred grains, the germination was attributed to the seed because it was one of the causes, just as it is attributed to the earth and water, and the one who grows in reality is Allah Almighty, and the meaning is that a stalk emerges from it, each of which branches out

1. The abbreviated authentic chain of transmission of the just from the just to the Messenger of God, peace and blessings be upon him, Muslim bin Al-Hajjaj Abu Al-Hasan Al-Qushayri Al-Naysaburi (d. 261 AH), edited by: Muhammad Fuad Abdul-Baqi, Dar Ihya Al-Turath Al-Arabi - Beirut, Book: Zakat, Chapter: The example of the spender and the miser, 2/708, Hadith No.(1021) .
2. Illuminations of the call on events from the Prophet's biography, by Al-Sabbagh, p. 100.
3. Illuminations of the call on events from the Prophet's biography, by Al-Sabbagh, pp. 102-103.
4. Surah Al-Baqarah, Verse: 261.

Seven branches, each of which has an ear of corn containing a hundred grains. God multiplies that multiplication for whomever He wills by His grace and according to the state of the spender in terms of his sincerity and effort. For this reason, deeds vary in the amount of reward, and God is generous and is not constrained by what He bestows of increase. He is All-Knowing of the intention of the spender and the amount of his spending¹.

Fifth requirement: Humility

Dr. Al-Sabbagh - may God have mercy on him - explained the importance of humility for those who call to God and what helps them achieve this noble characteristic, saying: "Humility is one of the most important qualities that a caller should possess. If he does so, he will have followed the example of the Messenger of God, may God bless him and grant him peace, the master of the humble. Humility elevates a person's status and increases his nobility and love among people, and achieves harmony between the caller and the one being called. If a person is knowledgeable, then humility increases his elevation and honor, and makes him acceptable to people and makes his word heard by them. What achieves humility for the caller is having good thoughts about others and avoiding despising them. The Messenger of God, may God bless him and grant him peace, says: ((It is enough evil for a person to despise his Muslim brother))² and what achieves humility is avoiding admiration of oneself³.

Evidence of this is the Almighty's statement, and His statement, glory be to Him: (And lower your wing to those who follow you of the believers)⁴ is guidance from Him, glory be to Him, to His Prophet, peace and blessings be upon him, on how to treat his followers. Lowering the wing: is a metaphor for humility, gentleness, and kindness, in a tangible, embodied image, since it is the nature of a bird when it descends or when it gathers its young to itself to lower its wing, just as raising the wing is used to denote arrogance.

1. See: Anwar al-Tanzil wa Asrar al-Ta'wil, Nasir al-Din Abu Sa'id Abdullah bin Omar bin Muhammad Al-Shirazi Al-Baydawi (d. 685 AH), edited by Muhammad Abd Al-Rahman Al-Mar'ashli, Dar Ihya' Al-Turath Al-Arabi – Beirut, 1st ed., (1418 AH), 1/158.
2. Sahih Muslim, Book: Piety, Kinship, and Manners, Chapter: Prohibition of oppressing a Muslim, abandoning him, despising him, his blood, his honor, and his money, 4/1986, Hadith No. (2564), part of the Hadith.
3. Illuminations of the Prophet's Biography, by Al-Sabbagh, p. 107.
4. Surah Ash-Shu'ara, Verse: 215.

And arrogance, that is: And be - O noble Messenger - humble and gentle with those who follow you from the believers, and the Prophet, peace and blessings be upon him, was the master of the humble with his companions,

except that the noble verse teaches Muslims in every time and place - especially the leaders among them - how to treat each other, and that the purpose of his saying: to those who follow you from the believers is to emphasize the command to lower the wing, and to indicate that all of his followers are believers, and such a method is abundant in the Holy Qur'an¹.

Dr. Al-Sabbagh - may God have mercy on him - explained the negative effect of arrogance on the preacher, saying: "One of the ugliest forms of arrogance is the arrogance of worshippers in their worship, and showing off to people through their obedience to God Almighty. This is something that spoils their worship and distances people from them. One of the ugliest forms of arrogance is people being arrogant towards those they address. You see some of them addressing them as if they were little students, and they look at them with contempt and may even insult them. These are people who are repellent, not good news. The arrogant person is hateful and detestable. From here, arrogance is foolishness and ignorance. It is common for many of the arrogant people to know the shortcomings in themselves, so they resort to arrogance to cover up their shortcomings, but they will never achieve it². And in the words of God Almighty there is evidence for that: (And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful)³ Do not turn your face away from the one you are speaking to, out of arrogance and contempt for him, but turn toward him with your whole face, cheerful and cheerful, without arrogance or haughtiness. And do not walk on the earth arrogantly, for that is the gait of the arrogant tyrants who oppress the earth and wrong people. Rather, walk with humility, for that leads to humility, and through that you will attain all good. Indeed, God does not love the arrogant, the proud, the boastful over others⁴.

1. See: Al-Tafsir Al-Wasit Li Al-Qur'an Al-Kareem, Muhammad Sayyid Tantawi, Dar Nahdet Misr for Printing, Publishing and Distribution, Al-Fagala – Cairo, 1st ed., (January 1997-March 1998), 10/287.
2. Illuminations of Da'wah on Events from the Prophet's Biography, by Al-Sabbagh, pp. 107-108.
3. Surah Luqman, Verse: 18.
4. See: Al-Maraghi's Interpretation, Ahmad bin Mustafa Al-Maraghi (d. 1371 AH), Mustafa Al-Babi Al-Halabi and Sons Library and Printing Company - Egypt, 1st ed., (1365 AH - 1946 AD), 21/85-86.

Dr. Al-Sabbagh - may God have mercy on him - explained how humble our Messenger was, saying: "If we look at the pure biography, wanting to find examples of his humility, we will find many hadiths describing his great humility that reached the peak of virtue and perfection. Among them is... On the authority of Omar bin Al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: ((Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary, for I am only a servant, so say: the servant of God and His Messenger)). He forbade them from exaggerating in praising and exceeding the limit, and this is the meaning of (do not exaggerate in praising me), for that is what the Christians did when they exaggerated in praising Jesus and made him a god. Among his humility is that when he was in his house, he would work in the profession of his family, and he would take care of his own affairs by himself. Lady Aisha, the Mother of the Believers, was asked: What did the Prophet, may God bless him and grant him peace, do in his house? She said: ((He would be in the profession of his family - meaning serving his family - and when the time for prayer came, he would go out to pray))^{2,3}. Dr. Al-Sabbagh - may Allah have mercy on him - explained that what is required of contemporary preachers is to be humble, saying: "We want contemporary preachers to be humble, this great trait, and to live with the poor and miserable Muslims whose numbers are increasing these days... and who are deprived of the most basic human rights, and suffer from poverty, disease, ignorance and various forms of misery. We want preachers to come to them, to get to know their conditions, to eat with them, they console them when a calamity befalls them, visit their sick, and attend their funerals. They teach their ignorant ones and offer them whatever help and assistance they can. This humility from preachers in its broad sense is what the call needs. Preachers are like doctors.

1. Sahih Al-Bukhari, Book: Hadiths of the Prophets, Chapter: The saying of Allah {And mention in the Book, Mary, when she withdrew from her family} [Maryam: 16]", 4/ 167, Hadith No.(3445) .
2. Sahih Al-Bukhari, Book: The Call to Prayer, Chapter: Whoever is in need of his family and the Iqamah for prayer is given and he goes out, 1/136, Hadith No.(676) .
3. Illuminations of the Prophet's Biography, by Al-Sabbagh, pp. 108-109.

They should be exposed to the negligent and be gentle in their speech¹.

From the above, it is clear that Dr. Muhammad Lutfi al-Sabbagh - may God have mercy on him - urged preachers to be adorned with all the noble Islamic morals, as they are necessary in their journey to spread goodness and call people to God.

CONCLUSION

Praise be to God, by whose grace good deeds are accomplished, abundant praise, good and blessed, as our Lord loves and is pleased with, and prayers and peace be upon the Prophet of Mercy, whose mission was good for the worlds, and upon those who followed his approach, followed his Sunnah, and followed in his footsteps until the Day of Judgment; Now then:

In conclusion of the discussion of the preaching efforts of Dr. Muhammad Lutfi al-Sabbagh - may God have mercy on him - in promoting Islamic morals, it can be said that his influence extends to multiple areas that form the social and cultural fabric. He was able to present a comprehensive and integrated vision of morals, based on the tolerant teachings of the Islamic religion, which contributed to bringing about a positive transformation in the behavior of individuals and societies.

First: Results

The efforts of Dr. Muhammad Lutfi al-Sabbagh - may God have mercy on him - in calling for morals are considered Islam is rich in positive outcomes that have impacted many aspects of society. These outcomes can be summarized as follows:

- 1 .Reviving Islamic moral values: Muhammad Lutfi al-Sabbagh - may God have mercy on him - focused on highlighting the importance of Islamic ethics in building the individual and society.
- 2 .Scientific foundations for Islamic ethics: His writings were distinguished by scientific accuracy and clear style, which made them an important reference for researchers interested in researching aspects of Islamic ethics.
3. He used the Holy Quran and the Sunnah as a source to reinforce his talk about ethics
The same source, p. 115.

Second: Recommendations

Concluding recommendations of the efforts of Muhammad Lutfi Al-Sabbagh - may God have mercy on him - in calling for Islamic ethics:

- 1 .Benefit from his legacy in writing, collecting his works, verifying them, and publishing them widely to be a reference for future generations in the field of Islamic ethics, by simplifying his works to make them more accessible to youth and students of knowledge.
2. Integrate his approach into educational curricula by including the concepts of Islamic ethics that he addressed in his books within the curricula of Islamic education in schools and universities.

REFERENCES

1. The Holy Quran.
2. Ethics of the Doctor, by Dr. Muhammad Lutfi al-Sabbagh (d. 2017), The Society of the Book and Sunnah, Jordan, 3rd edition, (1432 AH - 2011 AD).
3. The Basis of Interpretation, Saeed Hawwa (d. 1409 AH), Dar Al-Salam - Cairo, 6th edition, (1424 AH).
4. Illuminations of the Prophet's Biography, by Dr. Muhammad Lutfi Al-Sabbagh (d. 2017 AD), Dar al-Aluka - Riyadh, 1st edition, (1433 AH - 2012 AD).
5. Lights of Revelation and Secrets of Interpretation, Nasir al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi Al-Baydawi (d. 685 AH), edited by Muhammad Abdul Rahman al-Marashli, Dar Ihya Al-Turath Al-Arabi - Beirut, 1st edition, (1418 AH).
6. Bahr Al-Madeed in the Interpretation of the Glorious Qur'an, Abu Al-Abbas Ahmed bin Muhammad bin Al-Mahdi bin Ajiba Al-Hasani Al-Anjari Al-Fasi Al-Sufi (d. 1224 AH), edited by: Ahmed Abdullah Al-Qurashi Raslan, Dr. Hassan Abbas Zaki - Cairo, (ed. 1419 AH).
7. Al-Maraghi's Interpretation, Ahmed bin Mustafa Al-Maraghi (d. 1371 AH), Mustafa Al-Babi Al-Halabi and Sons Library and Printing Company - Egypt, 1st ed., (1365 AH - 1946 AD).
8. Al-Tafsir Al-Wasit of the Holy Qur'an, Muhammad Sayyid Tantawi, Dar Nahdet Misr for Printing, Publishing and Distribution, Al-Fagala - Cairo, 1st ed., (January 1997_March 1998).
9. The comprehensive, authentic, and concise collection of the affairs of the Messenger of God, may God bless him and grant him peace, his Sunnahs, and his days = Sahih Al-Bukhari, Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Ja'fi, edited by: Muhammad Zuhair bin Nasser Al-Nasir, Dar Tawq Al-Najah (photocopied from Al-Sultaniyya with the addition of the numbering of Muhammad Fuad Abdul-Baqi), 1st edition, (1422 AH),
10. Sunan Bin Majah, Bin Majah Abu Abdullah Muhammad bin Yazid Al-Qazwini, and Majah is the name of his father Yazid (d. 273 AH), edited by: Muhammad Fuad Abdul-Baqi, Dar Ihya Al-Kutub Al-Arabiyya - Faisal Issa Al-Babi Al-Halabi.
11. Al-Qamus Al-Muhit, Majd Al-Din Abu Tahir Muhammad Bin Ya'qub Al-Fayruzabadi (d. 817 AH), edited by: Heritage Verification Office at Al-Risala Foundation, under the supervision of: Muhammad Na'im Al-Arqasusi, Al-Risala Foundation for Printing, Publishing, and Distribution, Beirut - Lebanon, 8th edition, (1426 AH - 2005 AD).
12. Al-Mustadrak Ala Al-Sahihain, Abu Abdullah Al-Hakim Muhammad bin Abdullah bin Muhammad bin Hamduyah bin Nu'aym bin Al-Hakam Al-Dhabi Al-Tahmani Al-Nishaburi known as bin Al-Bay` (d.405 AH), printed with the summary of Imam Al-Dhahabi, edited by: Mustafa Abdul Qadir Atta, Dar Al-Kutub Al-Ilmiyyah-Beirut, 1st edition, (1411 AH-1990 AD).

13. Al-Musnad al-Sahih al-Mukhtasar, transmitted by the just from the just to the Messenger of Allah, peace and blessings be upon him, Muslim bin al-Hajjaj Abu Al-Hasan Al-Qushayri Al-Nishaburi (d. 261 AH), edited by: Muhammad Fu`ad Abdul-Baqi, Dar Ihya' Al-Turath Al-'Arabi - Beirut.
14. From the Qualities of the Preacher, by Dr. Muhammad Lutfi Al-Sabbagh (d. 2017 AD), Islamic Office-Beirut, 4th edition, (1405 AH - 1985 AD).
15. Guidance to Reaching the End in the Science of the Meanings of the Qur'an and its Interpretation, its Rulings, and a Collection of the Arts of its Sciences, Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar Al-Qaysi Al-Qayrawani, then Al-Andalusi Al-Qurtubi Al-Maliki (d. 437 AH), edited by: A Collection of University Theses at the College of Graduate Studies and Scientific Research, University of Sharjah, under the supervision of Prof. Dr.: Al-Shahid Al-Boushihi, A Collection of Research on the Book and Sunnah, College of Sharia and Islamic Studies, University of Sharjah, 1st ed., (1429 AH - 2008 AD).