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Give



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Ithar – The Pinnacle of Generosity

أَحْمَدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ. أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ، فَيَا
عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ. أُوصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ عِزٍّ وَجَلٍّ، فَقَدْ فَازَ
الْمُتَّقُونَ.

Zumratal mukminin rahimakumullah,

Let us remain steadfast in harbouring *taqwa* towards Allah s.w.t. Obey all His commands and refrain from all that He has prohibited. May *taqwa* guide our intentions, speech, and actions towards nobility and excellence. Amin, ya Rabbal ‘Alamin.

Dear blessed congregation,

What does *ithar* mean? *Ithar* is a noble quality of **selflessness**, placing the needs of others above one’s own interests. It represents the highest form of **generosity**; giving even when one is in need. This quality is increasingly eroding in a world that

often prioritises self-interest. Fortunately, Islam, the religion we uphold, teaches the value of **ithar** — a virtue that is more exalted and becomes the hallmark of a true believer, as recorded in Surah al-Hashr, verse 9:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ
فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

Which means: “As for those (*Ansar* - helpers) who had settled in the city (*Madinah*) and embraced the faith before them (the *Muhajirun* - emigrants) they love whoever immigrates to them, never having a desire in their hearts for whatever of the gains is **given** to them (to the *Muhajirun*). They **give** (the *Muhajirun*) preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are truly successful.”

Allah honoured the *Ansar* who attained the peak of **ithar**. Why is that so? It is because the *Ansar* consistently gave priority to the *Muhajirun* in many matters, even when they themselves were in hardship and in need. They not only offered shelter, but also shared their wealth, homes, food, land, and means of livelihood. This is a **selfless** quality born from sincere faith and love for the sake of Allah — a virtue so noble that it is recorded in the Qur’an.

The question now is: how can we also attain this level of excellence?

Dear brothers,

Today's sermon would like to share three advices on inculcating and practising *ithar*.

Firstly: *Ithar* begins with the cultivation of empathy

Ithar arises from the ability to feel the condition of others—understanding their hardships and needs as though they were our own. When the heart is filled with empathy, the quality of *ithar* will naturally emerge.

The Prophet s.a.w. beautifully reminded us of this principle when he said: *“None of you truly believes until he loves for his brother what he loves for himself.”* (Bukhari and Muslim)

When we begin to consider the situations of others, we desire goodness, ease, and blessings for them just as we desire for ourselves, that is where *ithar* begins.

Secondly: Beginning *ithar* at home, then extending it to the community

The first and most important place to practice *ithar* is within our own homes. These are often the most challenging relationships, but they are also the most rewarding. True character is revealed in how we treat those closest to us.

The Prophet Muhammad s.a.w. said: *“The best of you are those who are best to their families, and I am the best of you to my family.”* (Ibn Majah)

Ithar within the family can be expressed through daily practices. For example, during this *Syawal* period, we might offer our favourite dishes to young children who wish to try them for the first time. Likewise, it can be seen in being willing to help with household chores even when we are tired, or in taking the time to listen to the concerns of family members despite being busy.

Ithar does not stop at home. Its practice should be extended until it becomes a norm in society. Just as we prioritise our family, we should also strive to ease the lives of our neighbours, colleagues, and members of the community.

For example, when we find a parking space but notice an elderly person or a parent with a young child searching for one, ***ithar*** would move us to **give** that space to those who need it more. ***Ithar*** means prioritising their needs over our own comfort, even if it means we have to walk a little farther. This seemingly small sacrifice is great in the sight of Allah.

Ithar also calls us to do what is right. For instance, parking only in designated areas, not causing inconvenience to others by blocking pathways or taking what is not rightfully ours. Choosing to walk a bit further to avoid causing difficulty to others is also a sign of care and self-restraint.

Thirdly: Maintaining sincerity when practising *ithar*

The ultimate challenge of *ithar* is not the act itself, but the sincerity of the intention behind it. This challenge can become even heavier when our *ithar* goes unnoticed or is not reciprocated as we might expect. It is at this point that Shaytan whispers feelings of dissatisfaction.

Dear brothers, reflect on the words of Allah s.w.t. describing the attitude of the sincere in Surah al-Insan, verse 9, which means: “(They say), ‘We feed you only for the sake of Allah. We wish not from you any reward or gratitude.’”

This is the attitude we must cultivate: practising *ithar* purely for the sake of Allah, without expecting recognition from others. Whether within the family or in society—even if it is not appreciated—it should not weaken our resolve. Our intentions must remain sincere, seeking reward only from Allah s.w.t.

Blessed congregation,

Let us train ourselves to **give** sincerely, to prioritise others for the sake of Allah, and to practise *ithar* in our daily lives, beginning within our own families. May we continue to find peace, whether our efforts are recognised or not. May Allah make us amongst those who say: “*We feed you only for the sake of Allah*”, and may Allah s.w.t. reward us for striving to emulate the quality of *ithar*. Amin, ya Rabbal ‘Alamin.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ.

Second Sermon

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا كَمَا أَمَرَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ تَعَالَى فِيمَا أَمَرَ، وَانْتَهُوا عَمَّا نَهَى عَنْهُ وَزَجَرَ.

أَلَا صَلُّوا وَسَلِّمُوا عَلَى النَّبِيِّ الْمُصْطَفَى، فَقَدْ أَمَرَنَا اللَّهُ بِذَلِكَ حَيْثُ قَالَ فِي كِتَابِهِ الْعَزِيزِ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

وَارِضْ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالْقُرَابَةِ وَالتَّابِعِينَ، وَتَابِعِي التَّابِعِينَ، وَعَنَّا مَعَهُمْ وَفِيهِمْ بِرَحْمَتِكَ يَا رَحِيمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ. اللَّهُمَّ ادْفَعْ عَنَّا الْبَلَاءَ وَالْوَبَاءَ وَالرُّلَازِلَ وَالْمِحْنَ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، عَنِ بَلَدِنَا خَاصَّةً، وَسَائِرِ الْبُلْدَانِ عَامَّةً، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ أَنْصُرْ إِخْوَانَنَا الْمُسْتَضْعَفِينَ فِي عَزَّةٍ وَفِي فِلِسْطِينَ وَفِي كُلِّ مَكَانٍ عَامَّةً، يَا رَحِيمَ الرَّاحِمِينَ. اللَّهُمَّ بَدِّلْ خَوْفَهُمْ أَمْنًا، وَحُزْرَهُمْ فَرَحًا، وَهَمَّهُمْ فَرَجًا، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اكْتُبِ السَّلَامَ وَالسَّلَامَ وَالْأَمْنَ وَالْأَمَانَ لِلْعَالَمِ كُلِّهِ

وَلِلنَّاسِ أَجْمَعِينَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ
النَّارِ.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى، وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ، فَادْكُرُوا اللَّهَ الْعَظِيمَ
يَذْكُرْكُمْ، وَاشْكُرُوا عَلَى نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ، وَلَا تَكْفُرْ
اللَّهُ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.