



## 10. Consoling Others

Delivered by His Eminence  
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All praise is due to Allaah, the Almighty, the Continually Forgiving, the Most Powerful, and the One who consoles the weak. Allaah created Aadam – the forefather of humans – from clay like that which is used in pottery, and Allaah created ibles – the forefather of the jinns – from the flame of a fire whose parts were mixed with each other. I bear witness that none has the right to be worshipped except Allaah alone without any partner. He is unique and invincible. I further bear witness that our leader, the Prophet Muhammad, is Allaah's worshipping servant, Messenger who was granted exclusive blessings, and leader of all righteous individuals who observe taqwaa. May Allaah grant an abundance of His commendation and protection to His Messenger, as well as to the Messenger's righteous family and Companions for as long as the night and day continue to alternate.

Dear people of eemaan, you must observe taqwaa of Allaah as He rightfully deserves by fulfilling His commands and avoiding His prohibitions, and you must always remember that He sees everything about you whether you are in public or private. Taqwaa is a means to attaining blessings, having sins forgiven, and being admitted to Jannah. Allaah, the Most Exalted, said,

﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَادْخَلْتَهُمْ جَنَّاتِ النَّعِيمِ﴾

**“If only the people of prior scriptures had sound beliefs, accepted the truth brought by Our Messenger, fulfilled Our commands, and avoided Our prohibitions, We would certainly pardon their sins and admit them to gardens of delight in Jannah.”<sup>1</sup>** Allaah, the Most Majestic and Exalted, also said,

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُوا وَاتَّقَوْا لَفَنَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾

**“If only the people of the towns to whom We sent Our Messengers had eemaan and observed taqwaa, We would have granted them profuse blessings from both the sky and the ground.”<sup>2</sup>**

Dear people of Islaam, acquainting ourselves with Allaah's sublime names and exalted attributes urges us to worship Him, have love for Him, have reverential fear of Him, and recognize His magnificence. The soundness of a person's beliefs and his diligence in worship are proportional to how well he is acquainted with Allaah's names and attributes. Allaah – the Most Exalted, who is perfect in every way – spoke of Himself in the most glorious terms and described Himself with attributes of absolute completion and perfection. He said,

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ﴾

﴿الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

**“He is Allaah. None has the right to be worshipped except Him. He is al-Malik<sup>3</sup>, al-Quddoos<sup>4</sup>, as-Salaam<sup>5</sup>, al-Mu'min<sup>6</sup>, al-Muhaymin<sup>7</sup>, al-'Azeez<sup>8</sup>, al-Jabbaar<sup>9</sup>, and al-Mutakabbir<sup>10</sup>. Allaah is perfect in every way and He is exalted far above all that people ascribe to Him as partners.”<sup>11</sup>**

<sup>1</sup> Soorah al-Maa'idah (5):65.

<sup>2</sup> Soorah al-A'raaf (7):96.

<sup>3</sup> The Supreme Sovereign and Owner.



One of the names mentioned here is al-Jabbaar. Among the meanings it conveys is that Allaah is exalted above His creation. He is the One who is perfect and who possesses absolute highness, absolute dominion and authority, absolute greatness, and absolute magnificence.

Also among the meanings it conveys is that even if all of Allaah's creatures came together to either benefit or harm Him in any way, they would never be able to do so. His highness and glory make Him invincible and exalted above every tyrannical individual. Ibn Maajah collected a hadeeth with a saheeh chain of narration from 'Abdullaah ibn 'Umar (may Allaah be pleased with both of them) who said, "I heard Allaah's Messenger (may Allaah grant him commendation and protection) say while he was once on the minbar, 'Al-Jabbaar will take hold of His heavens and His earth with His hand' – the Messenger (may Allaah grant him commendation and protection) clenched his fist and opened it while saying that, and continued – 'Allaah will then say: I am al-Jabbaar. Where are those who are tyrannical? Where are those who are arrogant?'"<sup>12</sup>

My dear brothers who have eemaan, in addition to the name al-Jabbaar conveying the foregoing meanings of loftiness and might, it also has meanings of kindness and mercy. At-Tirmitheeh collected a hadeeth with a saheeh chain of narration from 'Abdullaah ibn 'Abbaas (may Allaah be pleased with both of them) who narrated that the Prophet (may Allaah grant him commendation and protection) would say between the two prostrations during prayer,

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَاهْدِنِي، وَارْزُقْنِي

"O Allaah, I implore You to forgive me, have mercy upon me, set things in order for me, guide me, and provide for me."<sup>13</sup> Thus, Allaah sets things in order for the poor individual by enriching him, for the weak individual by strengthening him, and for the broken-hearted individual by mending the breakage and granting him relief and comfort.

A further instance of Allaah's kindness and favour is that He descends each night to the nearest heavens when the last third of the night remains and He says, 'Who will call upon Me so that I respond to him? Who will ask of Me so that I give to him? Who will seek My forgiveness so that I forgive him?'"<sup>14</sup> Thus, He consoles the shattered, grants wellbeing to the afflicted, cures the ailing, grants relief to the suffering, responds to those who supplicate, gives to those who ask, makes a way out of difficulty, alleviates sorrows, and removes worries. Additionally, Allaah informs us in the Qur'aan about Him setting matters right in the hearts of His Prophets and Messengers.

When the Prophet Moosaa desired to see Allaah and had requested that of Him, Allaah told Moosaa that would not happen in this world and Allaah then consoled Moosaa by way of what He granted him. Allaah said,

<sup>4</sup> The One who is perfect.

<sup>5</sup> The One who is free of all faults.

<sup>6</sup> The One who grants security, and the One who establishes the truthfulness of His Prophets and Messengers.

<sup>7</sup> The All-Encompassing Witness to the deeds of all His creatures.

<sup>8</sup> The Almighty.

<sup>9</sup> The One who overpowers all else, and the One who sets matters right for His creatures.

<sup>10</sup> The One whose greatness is absolute.

<sup>11</sup> Soorah al-Hashr (59):23.

<sup>12</sup> Sunan ibn Maajah (198, 4257). Graded saheeh by al-Albaanee.

<sup>13</sup> Jaami' at-Tirmitheeh (284). Graded saheeh by al-Albaanee.

<sup>14</sup> See Saheeh al-Bukhaaree (1145), Saheeh Muslim (758).



﴿ قَالَ يَمْوَسَّىٰٓ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي

﴿ فَخُذْ مَآءَآتَيْتِكَ وَكُن مِّنَ الشَّاكِرِينَ ﴾

“Moosaa, I indeed favoured you over others by giving you the various elements of My message and also by speaking to you directly without any intermediary. Therefore, adhere to all that I have given you, comply with it, and continue to be among those who are grateful to Me.”<sup>15</sup>

Another instance was when Allaah’s Messenger Muhammad (may Allaah grant him commendation and protection) had to bid farewell to Makkah which was the most beloved of places to him. Prior to departing, he stood at a location called al-Hazwarah and he said to Makkah, “What a fine land you are, and how truly beloved you are to me. Had my people not forced me to leave you, I would not have settled elsewhere. I swear by Allaah, that you are most certainly the best place upon the Earth of Allaah, and the most beloved part of the Earth to Allaah. Had I not been forced out of you, I would not have left.” This was collected by at-Tirmitheeh with a saheeh chain of narration.<sup>16</sup> Allaah consoled His Messenger by sending revelation to him on his way to al-Madeenah saying,

﴿ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ﴾

“The One who sent the Qur’aan down to you and made it obligatory for you to convey it will most surely bring you back to the place from which you departed.”<sup>17</sup> This meant that Allaah would return him to Makkah victorious and with the upper-hand. This was a promise that Allaah fulfilled. He supported His worshipping servant and returned him to Makkah for a victorious conquest. Allaah also promised to grant him what would please him. Allaah said,

﴿ وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴾

“Your Lord will certainly grant you rewards and blessings so profuse that you will undoubtedly be pleased.”<sup>18</sup>

Dear people of eemaan, as it relates to how people are towards each other, when an individual endeavours to set others right by consoling them and putting them at ease, that reflects a clear conscience and a high standard of character and intellect. The greatest share of these qualities was personified by the leader of Allaah’s Messengers. He was the leader of all people of taqwaa and Allaah sent him as a mercy to all of creation. May Allaah grant him commendation and protection. Out of all people, he had the soundest heart and most truthful tongue. His easygoing nature, gentleness, and generosity extended to all people. He was kind and merciful to the people of eemaan. He consoled them, cared about their circumstances, asked about those who were absent, and visited the ill. He would not criticize food that anyone made so as to not lower their morale. If he heard something blameworthy about someone, he would not name the person; rather, he would say while addressing the people, “What is it that makes certain people do such-and-such things?” That was how he handled matters out of consideration for people’s feelings and to preserve harmony between them. His conduct was at such a noble standard that if he ever declined to accept a gift, he would ask for the person’s pardon so as to console him and not make him feel hurt. In the Two Saheeh collections, there is a hadeeth mentioning that as-Sa’b ibn Jaththaamah (may Allaah be pleased with him) had gifted meat of a wild donkey to Allaah’s Messenger (may Allaah grant him commendation and protection) who was in the state of

<sup>15</sup> Soorah al-A’raaf (7):144.

<sup>16</sup> Jaami’ at-Tirmitheeh (3925), Sunan ibn Maajah (3108). Graded saheeh by al-Albaanee.

<sup>17</sup> Soorah al-Qasas (28):85.

<sup>18</sup> Soorah ad-Duhaa (93):5.



ihraam at the time, and this took place at the location called al-Abwaa', but Allaah's Messenger (may Allaah grant him commendation and protection) declined to accept the gift. As-Sa'b commented, "When he saw that my face had changed because he declined my gift, he said, 'We are not giving it back to you out of refusal. Rather it is because we are in the state of ihraam'."<sup>19</sup> In other words, a person in ihraam is not supposed to consume meat that was hunted for him.

A further example of our Prophet (may Allaah grant him commendation and protection) consoling others and being considerate of their feelings was collected by at-Tirmithee with a hasan chain of narration from Jaabir (may Allaah be pleased with him). He said, "Allaah's Messenger (may Allaah grant him commendation and protection) once encountered me and asked, 'Jaabir, how come I see you looking so sad?' I replied, 'My father was martyred and he left behind many dependents as well as an amount of debt'." Thus, Jaabir had a combination of reasons for sorrow: a number of family members and a heavy amount of debt. Allaah's Messenger (may Allaah grant him commendation and protection) then consoled Jaabir by saying, "Should I not convey to you the glad tidings of what treatment Allaah met your father with?" Jaabir replied, "Of course, Messenger of Allaah, please do." He said, "Prior to your father, Allaah did not speak to anyone except from behind a barrier. However, He spoke to your father directly without any intermediary. He told him, 'My servant, ask of Me and I will grant you'."<sup>20</sup> It was as though the Prophet (may Allaah grant him commendation and protection) was telling Jaabir: Allaah, the Most Exalted, will certainly settle your father's debt and take care of his family members. However, what I want to convey to you is the nearness to Allaah that your father attained and the favour he was granted.

My dear brothers, there was also an instance of losing a child, which is undoubtedly a cause of heartbreak and sadness. Anyone who has that happen is in need of consolation. An-Nasaa'ee collected a hadeeth, with a saheeh chain of narration, mentioning that the son of one of the Companions passed away. As a result, that Companion felt deep sorrow and he avoided being around others. When the Prophet (may Allaah grant him commendation and protection) noticed he was missing, he asked, "How come I don't see such-and-such person?" The Companions present replied, "Messenger of Allaah, his young son whom you had previously seen passed away." Afterwards, the Prophet (may Allaah grant him commendation and protection) met that Companion, asked about his son, and was informed of his passing. The Prophet (may Allaah grant him commendation and protection) expressed his condolences and then said, "Which is more beloved to you: enjoying his company for as long as you live, or going to any gate of Jannah tomorrow and finding that he arrived ahead of you and is opening it for you?" The Companion replied, "To find that he arrived ahead of me and is opening it for me. That is the one more beloved to me." The Prophet (may Allaah grant him commendation and protection) said, "That is what you will be granted."<sup>21</sup>

There was also an instance when wind blew and exposed the two shins of the Companion 'Abdullaah ibn Mas'ood (may Allaah be pleased with him). Some who saw what happened laughed at how thin they were. As a result, the Prophet (may Allaah grant him commendation and protection) consoled him and explained his rank with Allaah by saying, "I swear by the One in whose hand my soul lies that those two shins will most surely be heavier in the scale than Uhud [on the Day of Resurrection]."<sup>22</sup>

The young also received consolation and comfort from the Prophet (may Allaah grant him commendation and protection), despite all the responsibilities he shouldered which came with leading

<sup>19</sup> See Saheeh al-Bukhaaree (1825), Saheeh Muslim (1193).

<sup>20</sup> See Jaami' at-Tirmithee (3010). Graded hasan by al-Albaanee.

<sup>21</sup> Sunan an-Nasaa'ee (2088). Graded saheeh by al-Albaanee.

<sup>22</sup> See Silsilah al-Ahaadeeth as-Saheehah (2750, 3192).



the Ummah and conveying Allaah’s message. In the Musnad of al-Imaam Ahmad, there is a hadeeth in which Anas (may Allaah be pleased with him) said, “Allaah’s Messenger (may Allaah grant him commendation and protection) used to come to our home. I had a younger brother and he had a bird he used to play with, but it died. One day when the Prophet (may Allaah grant him commendation and protection) came, he saw my brother sad, so he asked, ‘How come Aboo ‘Umayr is so sad?’ He was told, ‘Messenger of Allaah, the bird he used to play with passed away.’ He then asked my brother about the bird, saying ‘Aboo ‘Umayr, tell me about the nughayr. Aboo ‘Umayr, tell me about the nughayr.’”<sup>23</sup>

My dear brothers, imagine what a sad young child would feel as he is able to share his feelings and memories with the Messenger of our Ummah, and how much consolation the child would attain from being dealt with in that way.

My dear brothers who have eemaan, further elements of consoling others and putting them at ease include being cheerful, shaking hands, embracing, and sharing with them times of happiness as well as sadness. When ‘Aa’ishah (may Allaah be pleased with her) recounted the incident in which slander was aimed at her, she remembered a woman from the Ansaar who had shed a few tears alongside her due to sharing her pain, and that had a major effect in providing some amount of support and consolation. Similar can be said for other manifestations of consolation as well: they do not call for exertion. Sometimes it might just take a smile, caring word, handshake, word of supplication, or apology for an error. My dear brothers, you must also ensure that your family members receive a full share of your consolation, parents in particular, as well as spouses, children, and siblings. Strive to console others and put them at ease, share what they are going through, and remember that doing so is a deeply meaningful act of worship which Allaah – the One who grants the greatest consolation of all – rewards His servants for immensely. A hadeeth in Saheeh Muslim mentions that Allaah’s Messenger (may Allaah grant him commendation and protection) said, “Allaah, the Almighty and Most Majestic, will indeed say on the Day of Resurrection, ‘Son of Adam, I was ill but you did not visit Me.’ The person addressed will reply, ‘My Lord, how can I visit You when You are the Lord of all creation?’ Allaah will say, ‘Is it not the case that you knew My servant named such-and-such was ill but you did not visit him? Did you not know that if you visited him, you would have found Me with him? Son of Adam, I asked you for food but you did not feed Me.’ The person addressed will reply, ‘My Lord, how can I feed You when You are the Lord of all creation.’ Allaah will say, ‘Is it not the case that My servant named such-and-such asked you to feed him but you did not do so? Did you not know that if you fed him, you would have found that with Me? Son of Adam, I asked you for drink but you did not give me to drink.’ The person addressed will reply, ‘My Lord, how can I give You to drink when You are the Lord of all creation?’ Allaah will say, ‘My servant named such-and-such asked you for drink but you did give him to drink. If you had given him to drink, you would have found that with Me’.”<sup>24</sup>

Allaah said: I swear by the daytime in its entirety, and by the night when its darkness sets in and creatures become still. Messenger of Allaah, I swear that your Lord has neither forsaken you nor does He hate you. I swear that the hereafter is indeed better for you than the present life of this world, and that your Lord will certainly grant you rewards and blessings so profuse that you will undoubtedly be pleased. Did He not find you an orphan, then provide you with shelter? Did He not find you unaware of the correct religion, then guide you? Did He not find you poor, then enrich you? Therefore, do not be harsh or unjust towards the orphan, and do not rebuke the person in need who asks for assistance. And

<sup>23</sup> Musnad al-Imaam Ahmad (14071). Its chain of narration was graded saheeh by the team who evaluated narrations in the Musnad.

<sup>24</sup> Saheeh Muslim (2569).



as for your Lord's blessings, you must mention them in order to praise Him and express your gratitude for them.<sup>25</sup>

May Allaah bless all of us by the Qur'aan and Sunnah, and may He enable us to glean benefit from the evidences and wisdom they contain. I say this much and I implore Allaah to forgive myself and all of you for every misdeed. Thus, ask His forgiveness, as He is Most Forgiving, Bestower of mercy.



All praise is due to Allaah by whose favour righteous deeds are completed. He deserves as much praise as would fill the earth and the heavens. I bear witness that none has the right to be worshipped except Allaah alone, without any partner, and I bear witness that Muhammad is Allaah's worshipping servant and Messenger. May Allaah grant an abundance of His commendation, protection, and blessings to His Messenger, as well as to the Messenger's family and Companions.

Dear people of eemaan, the teachings of Islaam devote much attention to providing consolation when others are sad, and giving consideration to people's feelings overall. Financial compensation was prescribed as a means of providing some amount of consolation to those who succeed someone whose life is taken by accident. Expressing condolences to the family of a deceased person was prescribed to provide consolation and lessen the pain being felt. Zakaatul-Fitr (charity at the end of Ramadaan) was also prescribed as a means of consoling the needy so they could feel happiness on 'Eed just as those more wealthy than them do.

Giving consideration to feelings and providing consolation are part of Islaam's teachings, and they are acts of worship that bring us closer to Allaah, the Most Merciful. When an individual has a large heart which is merciful, caring, and soft towards his brothers, he would love for them to be in good circumstances just as he loves that for himself and he would strive to look out for what is best for them just as he would for himself. He would be tolerant towards them, overlook their errors, excuse their mistakes, give their feelings consideration, and provide them with consolation. As for someone who is harsh and hard-hearted, the way that Allaah decreed for things to be is that people avoid such a person. They would not take his direction, accept his invitation, listen to his advice, or find comfort in his company. Allaah told His Messenger (may Allaah grant him commendation and protection),

﴿فِيمَا رَحْمَةٍ مِنَ اللَّهِ إِنَّكَ لَهَمٌّ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾

**“It was due to Allaah's mercy that you were lenient in dealing with your Companions. Had you been harsh or hard-hearted, they would have most certainly dispersed from around you.”**<sup>26</sup> In Saheeh Muslim, there is a hadeeth from Anas ibn Maalik (may Allaah be pleased with him) who said, “We were once in the mosque with Allaah's Messenger (may Allaah grant him commendation and protection) when a bedouin came, stood in an area of the mosque, and then urinated. Some of the Companions said, ‘Stop that! Stop that!’ Allaah's Messenger (may Allaah grant him commendation and protection) said, ‘Do not stop him in the middle of what he is doing. Leave him alone.’ As a result, they left him till he finished. Afterwards, Allaah's Messenger (may Allaah grant him commendation and protection) called him and said, ‘These mosques are not the place for any sort of urine or anything dirty. Rather, they are only for mentioning Allaah, the Almighty and Most Majestic; performing prayers; and reading the Qur'aan.’ He then gave instructions to one of the men with him and he subsequently returned with a pail of water which he poured over that area.”<sup>27</sup> A narration of this hadeeth in Saheeh al-

<sup>25</sup> Soorah ad-Duhaa (93):1-11.

<sup>26</sup> Soorah Aali 'Imraan (3):159.

<sup>27</sup> Saheeh Muslim (285).



Bukhaaree mentions that the bedouin had prayed and he said during it, “O Allaah, have mercy upon me and Muhammad, and do not have mercy upon anyone else along with us.” After he finished prayer, the Prophet (may Allaah grant him commendation and protection) told him, “You constricted something expansive,” referring to Allaah’s mercy.<sup>28</sup>

O Allaah, out of Your mercy, favour, kindness, and generosity, we beseech You to console us, admit us to Jannah without reckoning or punishment, and do the same for our fathers, mothers, brothers, spouses, and children. O Allaah, we implore You to guide us to the best of conduct, and none guides to the best conduct except You. We also implore You to avert ill conduct from us, and none averts ill conduct from us except You.

<sup>28</sup> Saheeh al-Bukhaaree (6101).