

Life Principles 1: Treat people the way you wish to be treated

Description

[redacted]

Abdullah bin Amr bin Al-As (Radhiyallahu â□□ Anhu) reported that **the Messenger of Allah (ï·º) said:**

â□□ There was never a prophet before me except that it was his duty to guide his people to whatever good he knew for them and to warn them against whatever evil he knew for them. Indeed, the well-being of this Ummah has been placed in its early generations, while its later generations will experience trials and things you will disapprove of. A trial will come, making the previous one seem lighter in comparison, and another trial will follow, making the believer say: â□□ This is my destruction!â□□ Then, it will subside, and yet another trial will come, making the believer say: â□□ This is the one! this is the one!â□□ â□□

â□□ So, whoever wishes to be distanced from the Hellfire and admitted into Paradise, let his death come to him while he believes in Allah and the Last Day. And let him treat people in the way he loves to be treatedâ□□ .

Muslim in his â□□ Sahihâ□□ (1844)

Abdullah ibn Masâ□□ ud â□□ Radhiyallahu â□□ Anhu â□□ said:

â□□ Whoever wishes for Allah to grant him justice, let him treat people as he loves to be treated.â□□

This narration was recorded by **Ibn Abi Shaybah** in his â□□ Musannafâ□□ (34562).

Imam Al-Nawawi commented on the hadith in *â□□ Sharh Muslimâ□□ (12/233)*:

Shaykh al-Islam Ibn Taymiyyah in *â□□ BayÄ□ n al-DalÄ«l Ê¿alÄ□ Buá¹lÄ□ n al-Taá¸¥lÄ«lâ□□ (1/211)*, while discussing the prohibition of deceptive legal loopholes, said:

â□□ The unity and harmony mentioned in these two hadiths can only be achieved through the principle conveyed in the hadith of Abdullah ibn Umar, which states: ***â□□ Let him treat people as he loves to be treated.â□□***

This principle is obligatory because it has been linked to faith in Allah, obedience to the leader, and what ensures salvation from Hellfire and entry into Paradise. Such statements are only made about obligations, not recommendations, because recommendations are not necessary for salvation.

Shaykh Ibn Uthaymeen, in *â□□ Sharh RiyÄ□ á¸□ al-á¹¢Ä□ liá¸¥Ä«nâ□□ (3/664)*, explained:

â□□ â□□ Let him treat people as he loves to be treatedâ□□ means that he should deal with others in the same way he hopes they would deal with him. He should advise them as he would advise himself, and dislike for them what he dislikes for himself.

This means fulfilling both the rights of Allah and the rights of people. He must not lie to them, deceive them, cheat them, or wish them harm. He should only deal with them in a way he would want for himself.

For instance, if someone asks whether something is lawful or forbidden, we should ask him: â□□ Would you like people to deal with you in this way?â□□ If he says â□□ No,â□□ then we say, â□□ Leave it,â□□ regardless of whether it is permissible or not. If you do not like it for yourself, do not do it to others. Make this the standard in your dealings with people: do not treat them in a way you would not like to be treated.

Be kind to them, just as you love to be treated with kindness and gentleness. Speak to them politely, just as you would like them to speak to you with kindness and clarity. This is what leads to salvation from Hell and entrance into Paradise. We ask Allah to make us

among those who achieve this.â□□

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Category

1. Character and Mannerisms

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