



Neighbor's Rights from the Perspective of Islam

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Abstract

This research has been done on the rights of the neighbors from the Islamic point of view, which shows the general purpose of this article. The method of this article is a library, authentic books have been used to complete the content of this article. The society in which we live today, due to the increase in population, has made people closer to each other in terms of the scope of life, in the way that in many cases, such as apartments, several families have living at a small distance from each other, This makes the issue of neighbors' rights and obligations towards each other more important than in the past. And the results show that the neighbor's rights are very important in Islam. One of the issues that is highly recommended in Islam is to pay attention to the neighbor's rights. The Qur'an, while calling for the worship of Allah and avoiding polytheism, considers kindness and goodness to several groups of people as necessary. One of them is the rights of neighbors, which says: Be kind to your neighbors far and near (Surah Nisa, verse 36). Mentioning the right of neighbor along with the right of servitude and kindness to parents shows its importance from the point of view of Islam. In the hadiths of the Prophet, peace be upon him, the importance of neighborliness has been emphasized a lot, some of which are mentioned in this research. Neighborhood, from the point of view of Islam, will have good and appropriate effects when it is formed within the framework of Islamic principles.

Keywords: *Rights; Neighbors; Views; Islam*

Introduction

One of the most important guidelines of the holy religion of Islam is to promote love and cooperation, good behavior, openness, generosity and benevolence and solidarity in order to realize interests and benefits and prevent corruption and losses towards neighbors

In observing the rights of neighbor, it is not enough for a Muslim person that he does not bother his neighbor and does not cause them any trouble, but it is necessary that he does not skimp on any kind of help and assistance with his material and spiritual strength.

At the time of losing a loved one and being caught in a calamity, with his appropriate words and behavior, he should remove their sadness and cause them relief and peace of mind, be a partner in their joy and happiness, and take care of the sick and guide them, and in general Do not be stingy with any kind of kindness and goodness, cooperation and collaboration (Muslim from the perspective of verses and narrations, p. 218)

Research Method

The research method has been the library, for the purpose of completing the presented topic have been used, Books such as Muslim from the point of view of verses and narrations, Bukhari Al-Adab al-Mafriid ,Al-Lluu and Al-Murjan, The rights of the neighbor in Sahih Al-Sunnah and Al-Athār, Imam al zahabi's book Huquq al Jar and others

Definition of Neighbors

The scholars differed concerning the definition of a neighbor:

The concept of privacy and neighborhood rights are largely customary in different societies and its scope changes according to the customs of those regions, so it is not possible to specify its territory in a specific way. Some people consider a community, neighborhood or small village as a neighbor.

A neighbor is a person who lives with another in the same house or in the house next to him, or that all those who are adjacent to the house of a Muslim person from the right, left, up and down, up to forty houses, are considered his neighbors and pay their dues. It is obligatory others were of the view that it is defined linguistically, and that the neighbor is only the one whose house is next to your own.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said: The neighbor is the one whose house is next to your house and is close to it. (Muslim from the point of view of verses and narrations p. 214)

Al-Awza'i and Ibn Shihab used to say: The borders of the neighbor are forty houses on each side (Ali Hassan, 1994)

The name of the neighbor includes the Muslim and the infidel, the worshiper and the sinner, the friend and the enemy, the stranger and the native, the beneficial and the harmful, the relative and the foreigner, the closest in home and the farthest. (Ali Hassan, 1994)

Importance and Value of Neighborhood

The Holy Qur'an, in addition to the command to worship Allah and benevolent to parents, relatives, and relatives, has advised to be kind and benevolent to neighbors where it says: "And worship Allah, and do not associate anything with Him, and do good to your parents, and do good to your relatives, the bereaved, the bereaved, the needy, the neighbor of the relative, the neighbor of the stranger, the companion, the traveler, the slave-girls, and the slaves. Indeed, Allah does not like anyone who is self-righteous». (Surah Al-Nisa, 36).

The meaning of Wal-Jar Dhi Al-Qorba is a neighbor one who has no relationship other than neighborliness, it's just a neighbor. And the non-Muslim neighbors are also included in this. And the meaning of wal-jaar-al-junub are those who have been with a person for a short time, and this type also includes both Muslim and non-Muslim people. (Imam alzahabi, Huquq al jar p.26).

The Holy Prophet, peace be upon him, said: Whoever believes in Allah and the Last Day should honor his neighbor. (Bukhari, Al-Adab Al-Mufrad (p. 49)

The Messenger of Allah said: Neighbors are of three types: some of them have three rights, the right to Islam, the right to be a neighbor, and the right to be related. Some of them have two rights, the right of Islam and the right of neighborliness. And some of them have one right, and that neighbor is a disbeliever, for whom only the right of neighbor is reserved. (Muslim from the point of view of verses and traditions, p. 219)

Narrated from Abu Hurayrah that the Prophet (peace of Allah be upon him) said: “Whoever believes in Allah and the Last Day, let him not annoy his neighbor” (Bukhaari 5185 and Muslim 47)

It is mentioned in another hadith: “He is not a Muslim if his stomach is full and his neighbor is hungry next to him“(The Rights of the Neighbor by Sheikh Nada, p. 15)

In another hadith, the Holy Prophet said: “By God! He is not a true believer. By God! He is not a perfect believer. By God! He is not a perfect believer. He was asked who is not a perfect believer or the Messenger of God. He said: He whose neighbor is one of the wicked and he will not be harmed” (Al-Lluu and Al-Murjan: 1393).

It is narrated from Hazrat Abdullah bin Umar and Aisha that the Messenger of Allah said: Hazrat Jibril instructed me so much about the neighbor's right that I thought he would soon announce the neighbor's right to inherit (Bukhari and Muslim).

Your neighbor's right is to protect his dignity in his absence and respect him in his presence. If he is wronged, help him, don't look for his faults, if you see him wrong, and cover him up, if you know that he will accept your advice, advise him in secret, don't leave him in difficulties, avoid his slip, forgive his sin and be with him. Be kind and dignified. (Al-Lluu and Al-Murjan: 1393).

Some of the Rights of Neighbors in Islam

Kindness and Respect to the Neighbors

The important point is that a Muslim should look at his neighbor from the circle of benevolence, not from the lens of social rights and the like.

So respecting the rights or not being harassed does not mean being a good neighbor, but a good neighbor is someone who is against the harassment of his neighbor, does not act against his neighbor, rather, out of kindness and selflessness, he ignores his sufferings, passes them by patient. (Novavi, 1388).

The Prophet, peace and blessings of Allah be upon him, said: If you want Allah and His Messenger, to love you, (do three things) when they entrust you with a trust, be faithful and when you speak, speak the truth and be kind to your neighbors. (Tahanavi, 1388).

He also said: The best friends in God's eyes are those who are better for their friends, and the best neighbor is the one who is better for their neighbors (Tahanvi, 1388).

It is narrated from Hazrat Abu Shureih that the Messenger of Allah, peace be upon him, said: Whoever believes in Allah and the Day of Resurrection should do good to his neighbor (Bukhari and Muslim).

From the point of view of Islam, kindness and goodness are not limited to Muslim neighbors, but to infidel neighbors as well who have surrendered to the Islamic State system and are not at war with

Muslims, will be deprived of all the benefits and he has the rights of neighbors (Muslim from the point of view of verses and traditions, p. 219)

Sharing Food and Gifts to Neighbors

Honoring a neighbor has no limits, but even the smallest kind of honor brings happiness in this world and the hereafter, even if it is by giving a gift of soup and so on. It is narrated from Hazrat Abu Dhar that the Messenger of Allah, may Allah bless him and grant him peace, said: O Abu Dhar, whenever you cook stew, add more water and remember your neighbors. And it is also one of the rights of neighbors to each other that they should never consider their neighbor's gift as inferior or of little value, even if the gift is something of little value, because the purpose of giving a gift from the Islamic point of view is not to show off or show off, but rather to achieve very valuable goals such as Friendship and love are reminders of each other because the Prophet (PBUH) said: O Muslim women, never consider your neighbor's gift to be of low value, even if it is a sheep's hoof, (Muslim from the perspective of verses and traditions, p. 219)

Sending bread and salt to the neighbor, and gifts, and sending extra clothes and household items to the neighbor's house. One of the factors of creating affection and love between neighbors and eradicating hatred, grudge, worry, enmity and preparing gifts and souvenirs for them; Because such work strengthens the spirit of understanding and cooperation among neighbors. The Prophet (PBUH) said: Give gifts to each other so that you feel love and friendship towards each other. (Bukhari in Al-Adab al-Mufrid. (Nomani, 1395)

It is narrated from Hazrat Aisha, may Allah be pleased with her that I said to the Messenger of God: I have two gifts, which one should I give? He said: Whoever has the gate of his house closer to you. Undoubtedly, those who have Quranic thoughts respect the right of neighbor in its true meaning, considering the neighbor's problems and sufferings as their own problems, they take quick and practical measures to solve them, so that the neighbor will not have any discomfort and worry forever. (Muslim from the point of view of verses and traditions, p. 221)

It is narrated from Hazrat Aisha that I said to the Messenger of God: O Messenger of Allah, I have two neighbors, to which one should I give gift? He said: Whoever has the gate of his house closer to you. (Muslim from the perspective of verses and narrations, p. 222)

Without a doubt, those who have Quranic thoughts have the right to be neighbors in the real sense They consider the neighbor's problems and sufferings as their own problems and take action to solve them. It is quick and practical, and in this case, the neighbor will not have any discomfort and worry forever it will not have. (Muslim from the point of view of verses and traditions, p. 221)

Protecting the Honor and Dignity of Neighbors

The holy religion of Islam has considered the honor and personality of Muslims to be very respectable to the extent that the Holy Prophet of Islam has compared the sanctity of a Muslim's life, wealth, dignity and status to the sanctity of the Kaaba, as he said in his historical speech during the farewell Hajj. It is narrated from Hazrat Abu Bakr that the Messenger of Allah, peace be upon him, said in his Eid al-Adha sermon during the farewell Hajj: Verily, your life, property, and honor are forbidden to you, as is the sanctity of this day (Eid al-Adha) in this month (Dhul-Hijjah) and in this City (Mecca) (Bukhari and Muslim)

It is narrated from Hazrat Aisha that the Messenger of Allah peace be upon him said to his companions: Do you know which is the greatest adultery in the sight of God? They said: Allah and His Messenger know best, the Messenger of Allah, peace be upon him, said: The worst and greatest adultery

in the sight of Allah is insulting the honor of a Muslim person (Muslim from the perspective of verses and narrations, p. 221)

Imam Ahmad said on the authority of Miqdad bin Al-Aswad: The Messenger of Allah, peace be upon him, said to his companions: "It is easier for a man to commit adultery with ten women than to commit adultery with his neighbor's wife." (tadhkir al'abrar bihuquq aljar, p. 11)

Not Harming the Neighbors

Harassment is a general concept and has different types, the most important of which are adultery, theft, espionage, slander, absenteeism, murder, gossiping, obscenity, ridicule, beating, throwing garbage and filth in front of the door. They and everything that causes pain and discomfort to the neighbors.

Hazrat Ibn Masoud says: I asked the Messenger of God: Which sin is the greatest? They said: Associating with Allah when He created you, I said: Which sin is greater? They said: Killing a child out of fear of poverty. I said: Which sin is greater than saying: Committing adultery with your neighbor's wife. (Muslim from the point of view of verses and traditions p 217)

Abusing a neighbor is one of the ugliest and most hated things. Families should always be careful not to engage in direct or indirect behavior during the day or night, intentionally or unintentionally, that could cause discomfort and inconvenience to the neighbors.

The Prophet, Peace be upon him said: "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah? He said, "One whose neighbor does not feel safe from his evil." (Sahih al Bukhari Book 73, Hadith 43)

Every kind of sin in the world and especially in the resurrection causes the destruction and misery of man, but if the same sin is committed with a neighbor, according to Islamic narrations, the punishment will be multiplied on the Day of Judgment. (Muslim from the point of view of verses and narrations p. 217)

It is narrated from Hazrat Abu Hurairah that one of the Companions said to him the Messenger of Allah, (PBUH), said: O Messenger of Allah, a certain woman prays a lot, gives alms and fasts, but she torments her neighbors with her tongue. The Prophet of Allah, (PBUH), said: She is in hell. (Nomani, p. 85)

To Be Patient with Neighbor

According to the teachings of Islam, one of the etiquettes of being a neighbor is not only not to hurt your neighbor, but if you see resentment and slippage from your neighbor, you should forgive and be patient.

If a Muslim is afflicted by a bad neighbor, let him be patient with him, for his patience will be the reason for his salvation from him. A man came to the Prophet, may Allah bless him and grant him peace, complaining about his neighbor, and he said to him: "Be patient." Then he said to him on the third or fourth occasion, "Put your Household items out on the road." So he put them out and people started passing by him and saying, "What's the matter with you?" So he says, "My neighbor hurt me." They cursed his neighbor until he came to him and said to him: "Take your Household items back to your house, for by Allah I will not come back not hurt you again." (tadhkir al'abrar fi Huquq aljar, p17)

Having Good Faith in the Neighbor

If a neighbor sees something suspicious about his neighbor, let him think well of him, and if he talks to him, let him carry his words well. According to what Allah Almighty says:

The neighbor must always think well of his fellow neighbor, because having bad thoughts about others creates resentment and hatred among people in society. Maybe this person whom you mistrust and hate may be much better than you and you do not know it.

Hazrat Anas narrates: that a man passed by a group of people and greeted them, and they returned his greeting to him. When he passed them, one of them said, "By Allah, I hate this one for the sake of God." The people of the assembly said, "It is miserable, by Allah, what I said." But by Allah, Let us inform him, O so-and-so, stand up and tell him. He said, so their messenger caught up with him and told him what he said. Then the man left until he came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "O Messenger of Allah, I passed by a gathering of Muslims including so-and-so, so I greeted them and they returned my greetings. When I passed them, a man from among them caught up with me and told me that so-and-so said, 'By Allah, I hate this man.'" The man is for the sake of Allah, so call him and ask him about what he hates me. So the Messenger of Allah, may God's prayers and peace be upon him, summoned him and said, "He asked him about what the man told him." He confessed to that and said, "I told him that, O Messenger of God." Then the Messenger of Allah, may God's prayers and peace be upon him, said, "Why do you hate him?" He said, "I am his neighbor and I will communicate with him. By Allah, I have never seen him pray a prayer." Never except this written prayer that the righteous and the immoral pray. The man said, "Ask him, O Messenger of Allah, has he ever seen me delay it beyond its appointed time, or perform ablution for it incorrectly, or perform the bowing and prostration incorrectly in it?" The Messenger of Allah, may God's prayers and peace be upon him, asked him about that, and he said, "No." Then he said, "By Allah, I have never seen him fast except this." The month in which the righteous and the immoral fast. He said, "O Messenger of Allah, has he ever seen me break his fast during it or deprive him of anything?" So the Messenger of Allah, may Allah bless him and grant him peace, asked him and he said, "No." Then he said, "By Allah, I have never seen him give to a beggar, nor have I seen him spend anything of his money for anything good for the sake of Allah, except for this." Charity given by the righteous and the ungodly. He said, "Ask him, O Messenger of Allah, have you ever withheld any zakat or neglected the one seeking it?" He said. The Messenger of Allah, may Allah bless him and grant him peace, asked him about that, and he said, "No." So the Messenger of Allah, may Allah bless him and grant him peace, said to him, "Stand up. I know perhaps he is better than you." (The Rights of the Neighbor by Sheikh Nada, p. 15)

Visiting a Sick Neighbor

One of the moral virtues and signs of good manners and good manners with a neighbor is to visit him when he is sick, which is strongly emphasized in the holy religion of Islam. Visiting the sick is one of the rights that Muslims have on each other, which they must consider themselves obligated to. (Badakhshani, 1389)

Strengthening the emotional connection between the people of the Islamic society in order to help each other to achieve human perfection is one of the main and strategic goals of Islam, and "visiting the sick is one of the means of realizing this great goal, which on the one hand relieves the suffering patient and on the other hand It achieves many moral and educational virtues, and on the other hand, these relationships strengthen the relationships between friends and eliminate grudges and enmities in families (Badakhshani, 1389).

Neighbor's Funeral

In the teachings of Islam, the social right of a believer does not end after death, but another type of rights is raised in relation to relatives and other religious brothers. Islam instructs a believer to do good for his father, mother, and others who have passed away and thereby remember them. Keep him alive and always think of bringing reward to his soul. Islam wants the honor of the believer to be protected whether he is alive or after death, so he does not want his body to be buried with humiliation and to be treated with indifference by people. By participating in his funeral, efforts should be made to honor and respect the believers, and this is considered a right of Islamic brotherhood. (Thanavi 1388).

Conclusion

From the totality of what was said, the importance of neighborliness and its place and dignity in Islam was clarified and it became clear that the happiness of this world and the hereafter, and the peace of this world and his happiness in the hereafter depend on things, one of which is good neighborliness and having a good neighbor.

Having a good neighbor is a valuable blessing for a person and being a good neighbor is a source of love and friendship. Hearts always find a place where goodness and kindness prevail, and wherever there is the nectar of goodness, people gather. The role of good behavior and good morals in the neighborhood is very effective in creating affection and love between neighbors

Sometimes it is necessary to bear the hardships and incompatibilities of neighbors for good neighborliness. If we want our relationship not to fall apart, we should be patient and bear and not return evil with evil.

Greeting, taking care of, helping, visiting, giving and alms, meeting the need and sympathy, among the duties that are the responsibility of the neighbor and also a sign of chivalry and philanthropy. All this strengthens friendship and love and strengthens social relations and the trust and confidence of neighbors.

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