



Establishing The Rights of The Neighbour

“Al-Afnaan an-Nadiyyah sharh mandhoomah as- Subul as-Sawiyyah le-Fiqh as-Sunan al-Marwiyyah”

vol 6 p. 220-222 by Shaikh Zaid bin Haadee al Madkhalee

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How many clear texts do we find that pertain to the encouragement of honouring ones neighbour and showing excellence to him, and to withhold from showing him any harm. Allaah, The Most High, says:

((And worship alone and do not associate any partners with him, and show excellence to the parents and to the kinfolk and to the orphans and to the destitute and to the neighbour who is from your kin and the neighbour who is not from your kin, and the companion at your side (whether during travel or otherwise) and the traveller and that which your right hands possess. Indeed Allaah does not love those that are proud and boastful.))¹

And in the two Saheeh’s there comes from the Hadeeth of Ibn ‘Umar and ‘Aa’ishah (radiyallaahu ‘anhum) who both said that Allaah’s Messenger (‘alaihi salaam) said:

Jibreel did not cease to admonish me concerning the neighbour until I thought that he [the neighbour] would come to inherit from him [i.e. the other neighbour].²

And in the Saheeh of Muslim from the Hadeeth of Abee Shuraih al-Khuzaa’ee that the Prophet said:

Whoever truly believes in Allaah and the last day, then let him show excellence to his neighbour, and whoever truly believes in Allaah and the last day then let him honour his guest, and whoever truly believes in Allaah and the last day then let him speak good or remain silent.³

And it is authentically found in the two Saheehs that there is an obligation of withholding any harm from the neighbour, and that is proven from the narration of Abee Hurairah (radiyallaahu ‘anhu), that Allaah’s Messenger said:

Whoever truly believes in Allaah and the last day then let him not harm his neighbour, and whoever truly believes in Allaah and the last day then let him honour guest, and whoever truly believes in Allaah and the last day then let him speak good or keep silent.⁴

¹ Soorah an-Nisaa: 36

² Reported by Al Bukhaaree in the book of *Adab*, chapter: Admonition concerning the neighbour. Volume 9 page 9. Muslim in the book of *Birr and Silla*, chapter: The admonition concerning the neighbour. Volume 5 number 2624 page 2025.

³ Reported by Al Bukhaaree in the book of *Adab*, chapter: Whoever believes in Allaah and the last day. Volume 9 page 10. Muslim in the book of *Eemaan*, chapter: The encouragement to honour ones neighbour. Volume 1 number 47 page 68.

⁴ Ibid.

Similar to this regarding the obligation of withholding any harm from the neighbour is what Aboo Hurairah again narrates from the Prophet ('alaihi salaam) that he said:

By Allaah, he does not believe, by Allaah he does not believe, by Allaah he does not believe so it was said 'who oh Messenger of Allaah?' so he said: ***he whose neighbour is not safe from his harms [Bawaa'iq].***^{5 6}

Likewise it has been mentioned regarding showing excellence by way of the giving of gifts to those who it befits and its like, as occurs in the narration of the Mother of the believers 'Aa'ishah (radiyallaahu 'anhaa) who said:

I said, Oh Messenger of Allaah, I have two neighbours so to which one of them should I present my gift to? So he said ***'to the one whose door is closest to you'.***⁷

There are many other texts showing the encouragement of establishing the rights of ones neighbour. But as for the Hadeeth:

The neighbours are of three types:

The neighbour who has one right- and he is the neighbour with the least rights.

The neighbour who has two rights

And the neighbour who has three rights- and he is the neighbour whose rights are the best. So as for the neighbour who has one right, then he is a mushrik with no relation to him - he has the one right as a neighbour.

As for the neighbour who has two rights, then he is the Muslim neighbour who has the right of al-Islaam and the right of the neighbour.

As for the neighbour who has three rights, then he is the Muslim neighbour who is related to him, so he has the right of the neighbour, the right of al-Islaam and the right of the relations.

Then the chain of narration for this Hadeeth is very weak- except that its meaning is understandable and something tangible in the affairs of the people.

Therefore O Muslim brother; if you carried out eight of the following qualities then you have established the rights of your neighbour:

The First quality:

To honour him, and that is done by teaching him the affairs of his religion if he is ignorant of them and that you learn from him if you yourself are ignorant. Likewise that you command the good with him and you forbid him from evil and that you call him to the path of good and that you accept that from him likewise whenever he brings that in his home.

⁵ Buwaa'iq meaning: inward (hidden) malice and wickedness.

⁶ Reported by Al Bukhaaree in the book of *Adab*, chapter: The sin upon the one whose neighbour is not safe from his harm. Volume 10 page 9.

⁷ Reported by al Bukhaaree.

The Second quality:

That you honour him by buying him gifts, due to what it brings about by way of removing resentment from the chests and earns love and respect in the hearts and shows a good and upright response.

The Third quality:

To become happy at his happiness as long as it is legislated in the religion, and to be of aid to him when his affairs become constrained and during his hardships and sorrows.

The Fourth quality:

Guarding his honour and his wealth and his blood both whilst he is present, and when he is absent, doing so sincerely seeking the face of Allaah.

The Fifth quality:

Halting ALL of the ways in which harm or annoyance could reach him and his family and others that know him.

The Sixth quality:

That if any form of harm or wrongdoing was done upon him by either you or a member of your family, then you eagerly return an apology, and establish justice and harmony from yourself. So as to cause him to become pleased with you, and causes him to have trust in you.

The Seventh quality:

That if there occurs from him any form of harm or annoyance, then you should try to bear it as much as you are able (by way of being patient), and Allaah will make that as a means of a way out for you (i.e from your problems).

The Eighth quality:

Not preventing him from moving a wooden beam or the like in your adjoining wall when there is a need for him to do that. Whilst at the same time knowing that his removal of it would not cause any structural damage to your home, as Allaah is your Protector, and Guardian, and he will not cause your actions to go to waste.