

The Status of the Neighbor

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَغِيثُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

The ordainments and the commandments of Islam begin by establishing the oneness of Allah (Tawhid), perfecting our worship, strengthening our relationships, and ensuring the purity of our social bonds. The Islamic bond and the brotherhood of faith are the very core of this religion and the essence of our deepest sentiments. A Muslim lives by them and for them. They are an intertwined whole consisting of creed, rituals, and relationships, each part inextricably linked to the others, as Allah the Almighty said:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ
اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فَخُورًا

An-Nisa (4) 36:Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the farther neighbor, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

One of the most significant priorities of Islam is the organization of life within the Muslim community through a series of integrated, concentric circles that gradually expand to encompass the entire society. This begins with the rights of parents, followed by relatives, and then widens to include neighbors, friends, and acquaintances, eventually extending to reach strangers and non-Muslims alike.

Today, we reflect on one of these circles, the one that embodies mutual cooperation and illustrates the Islamic bond in all its meanings, methods, and objectives. The circle of neighborly relations and the rights of neighbors.

Strengthening ties with one's immediate community, those in the same home or neighborhood, takes precedence. This is because those nearby are the closest, and the quickest to provide support at the right time and to offer significant benefit when it is needed most.

Neighbors naturally know the conditions of one another and are aware of each other's private affairs. They know what enters and what leaves, they witness what is private, see people coming and going, hear their voices, and even smell the scents of their homes. They become aware of the

harmony or discord, the disagreements or the reconciliations within a household. The inner workings of a home are rarely hidden from them, nor are the private matters of a family.

Neighbors are of various types and degrees of proximity, some closer than others. Al-Hafiz Ibn Hajar (may Allah have mercy on him) stated:

The term "neighbor" encompasses the Muslim and the non-Muslim, the devout and the sinner, the friend and the adversary, the relative and the stranger, and those whose homes are near or far. They have varying ranks; the highest is the one who possesses all the primary positive traits, followed by those who possess most of them, and so on. Conversely, the one with fewer such traits is treated according to their status.

The right of the neighbor is so significant that our Prophet Muhammad صلی اللہ علیہ وسلم linked it directly to faith in Allah and the Last Day. He صلی اللہ علیہ وسلم said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ

Whoever believes in Allah and the Last Day, let him honor his neighbor.

[Bukhari 6019, Muslim 47a]

Abu Shurayh (may Allah be pleased with him) narrated that the Prophet صلی اللہ علیہ وسلم said:

وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ. قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ

By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe! It was asked, "Who, O Messenger of Allah?" He replied, "The one whose neighbor is not safe from his harm." [Bukhari 6016]

It was also narrated that Ibn Abbas (may Allah be pleased with them both) reported that the Prophet ﷺ said:

مَا آمَنَ مَنْ بَاتَ شَبْعَانَ وَجَارُهُ جَائِعٌ

He has not believed who spends the night with a full stomach while his neighbor is hungry. [Al-Hakim 7307, Grade : Sahih (Al-Albani in Al-Silsilah Al-Sahihah)]

All of these prophetic narrations emphasize the vital connection between faith and fulfilling the rights of neighbors. This indicates that treating a neighbor well is an essential branch and action of faith. Faith in Allah and faith in the Last Day, which is the day of recompense and accounting.

Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah ﷺ asked:

مَنْ يَأْخُذُ عَنِّي هَذِهِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ؟

Who will take these words from me and act upon them, or teach them to someone who will act upon them?

Abu Hurayrah said: I replied, "I will, O Messenger of Allah." He took my hand and counted five things, saying:

اتَّقِ الْمَحَارِمَ تَكُنْ عَبْدَ النَّاسِ، وَارْضَ بِمَا قَسَمَ اللَّهُ تَكُنْ أَغْنَى النَّاسِ، وَأَحْسِنُ إِلَى جَارِكَ
تَكُنْ مُؤْمِنًا، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا، وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ
الضَّحِكِ تُمِيتُ الْقَلْبَ

Avoid prohibitions and you will be the most devoted of people in worship; be content with what Allah has apportioned for you and you will be the wealthiest of people; be good to your neighbor and you will be a true believer; love for people what you love for yourself and you will

be a true Muslim; and do not laugh excessively, for excessive laughter deadens the heart. [Tirmidhi 2305, Grade: Hasan]

The rights of a neighbor can be summarized in two categories; honoring them and refraining from harming them.

Honoring a neighbor is a vast door of goodness. It begins with initiating the greeting of peace, speaking to them with kindness and gentleness, and engaging with them politely. It involves guiding them toward what is best for them and their family in both religious and worldly matters, and protecting their reputation and property in their absence. In all these interactions, one must be committed to gentleness, kindness, good companionship, and providing help in times of ease and hardship, joy and adversity, and sorrow and happiness, being a comforting, friendly, and affectionate presence.

Part of honoring and doing good to a neighbor is taking the initiative to give even simple gifts, as a neighbor naturally notices what enters and leaves their neighbor's house.

Abu Dharr (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said:

يَا أَبَا ذَرٍّ! إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَهَا وَتَعَاهَدْ جِيرَانَكَ

O Abu Dharr! If you cook a broth, add more water to it and look after your neighbors. [Muslim 2625]

The instruction to "add more water" is a subtle reminder not to be extravagant or feel pressured when giving; he did not say "add more meat," as meat and similar luxuries may not be affordable for everyone. However, one should also avoid giving something completely worthless, as the Prophet ﷺ stated:

ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ، فَأَصِْبْهُمْ مِنْهَا بِمَعْرُوفٍ

Then look to a household among your neighbors and give them a suitable portion of it. [Muslim 2625]

This is a beautiful image of noble character, where bonds of love and good companionship are strengthened, and needs are met while preventing ill-will. Our Prophet Muhammad ﷺ even instructed his family when distributing the meat of a sacrificed animal: "Start with our Jewish neighbor."

When a sheep was slaughtered for the family of Abdullah ibn Amr (may Allah be pleased with them both), he asked three times upon his arrival, "Did you give some to our Jewish neighbor?" for he had heard the Messenger of Allah ﷺ say:

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ

Jibril continued to instruct me regarding the neighbor so much that I thought he would eventually give him a right to inheritance. [Bukhari 6014]

Other forms of kindness include teaching and guiding them, offering sincere advice, and enjoining what is right and forbidding what is wrong with politeness and wisdom. One should also be kind to their children, speaking gently to them and guiding them to what benefits them in their faith and their lives.

In a comprehensive narration, Mu'adh bin Jabal (may Allah be pleased with him) said: We asked, "O Messenger of Allah! What is the right of the neighbor?" He ﷺ replied:

إِنْ اسْتَقْرَضَكَ أَقْرَضْتَهُ، وَإِنْ اسْتَعَانَكَ أَعْنَتَهُ، وَإِنْ احتَاجَ أَعْطَيْتَهُ، وَإِنْ مَرِضَ عُدْتَهُ، وَإِنْ مَاتَ تَبِعْتَ جَنَازَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ سَرَّكَ وَهَنَيْتَهُ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ سَاءَكَ وَعَزَّيْتَهُ، وَلَا تُؤْذِهِ بِقَتَارِ قَدْرِكَ إِلَّا أَنْ تَغْرِفَ لَهُ مِنْهَا، وَلَا تَسْطِلْ عَلَيْهِ بِالْبِنَاءِ لِتُشْرِفَ عَلَيْهِ، وَتَسُدَّ الرِّيحَ إِلَّا بِإِذْنِهِ، وَإِنْ اشْتَرَيْتَ فَأَهْدِ لَهُ مِنْهَا، وَإِلَّا فَأَدْخِلْهَا سِرًّا، وَلَا يَخْرُجْ وَلَدُكَ بِشَيْءٍ مِنْهُ يُغِيطُ بِهِ وَلَدَهُ

If he asks for a loan, you lend to him; if he seeks your help, you help him; if he is in need, you give to him; if he falls ill, you visit him; if he passes away, you follow his funeral procession; if something good happens to him, it pleases you and you congratulate him; if a calamity befalls him, it saddens you and you console him. Do not annoy him with the steam of your cooking pot unless you give him some of the food; do not build your house so high that you overlook him and block the wind from reaching him except with his permission; and if you buy fruit, give him some as a gift, otherwise, bring it into your home privately, and do not let your child take it outside to provoke his child. [Al-Tabarani 139, Grade: Hasan Lighayrihi (Al-Albani in Sahih al-Targhib 2560)]

The Prophet ﷺ said:

وَمَنْ كَانَ لَهُ جَارٌ فِي حَائِطٍ أَوْ شَرِيكَ فَلَا يَبْعُهُ حَتَّى يَعْرضَهُ عَلَيْهِ

Whoever has a neighbor or a partner in a property should not sell it until he has first offered it to them. [Muslim 1608]

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

One of the greatest rights of neighbors is to refrain from harming them.

The Messenger of Allah صلى الله عليه وسلم said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ

Whoever believes in Allah and the Last Day, let him not harm his neighbor. [Bukhari 6136, Muslim 47b]

In a narration by Muslim from Abu Hurayrah (may Allah be pleased with him):

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ

He will not enter Paradise whose neighbor is not safe from his harm.

[Muslim 46]

The term harm refers to calamities, sudden attacks, evil, and any form of injury.

The phrase "whose neighbor is not safe from his harm" means that one should not use their knowledge of a neighbor's personal affairs as a means to slander them, exert power over them, or blackmail them.

Harming a neighbor can take many forms. A good neighbor forgives slips, does not pry into private matters, and does not stare at the belongings a neighbor carries into their home. He covers any private matters that are accidentally exposed and lowers his gaze from the women of the household. He does not harass the neighbor by leaving trash or sweepings in his courtyard, nor does he block the path to the neighbor's home or obstruct his water gutters. He does not overstay his welcome or build his house so tall that it blocks the air from his neighbor without permission.

Furthermore, beware, utterly beware, of letting your abundant wealth or high social status become a reason for insulting your neighbor or treating them with arrogance. Teach your children to respect the rights of neighbors so that the people of the neighborhood do not grow up fueled by envy, resentment, hatred, and malice.

By fulfilling the rights of neighbors, harmony is established and affection flourishes. The people of the neighborhood and society as a whole can then live in security and tranquility, exchanging benefits, meeting one another's needs, and cooperating in righteousness and piety. They will protect each other's families and homes from evil and harm with sincerity and honesty in both their public and private lives. These are the people who truly believe in Allah and the Last Day, enjoin what is right, forbid what is wrong, and hasten to do good deeds, and those are among the righteous.

Fear Allah, may He have mercy on you, fulfill the rights of your neighbors, reconcile between yourselves, and obey Allah and His Messenger if you are indeed believers.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.