حقوق الجار The rights of neighbours

In the holy Quran and many hadiths, we find Islam has put so much significance on taking care of neighbours. Good neighbours are made with a good approach to them when we meet them. And good neighbours are keys to the safety and peace of our residence. Muhammad sallallahu alaihi wasallam was always good to His neighbours.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: مَا زَالَ جِبْرِيلُ صلى الله عليه عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ الله عَنْهَ عَنْهَا، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: مَا زَالَ جِبْرِيلُ صلى الله عليه عليه عليه وسلم يُوصِينِي بالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِ ثُهُ.

A'isha رضي الله عنها reported that the Prophet, (عليه الله عنها), said, "Jibril, (عليه الله), kept on recommending that I treat neighbours well until I thought that he would order me to treat them as my heirs." (Al-Adab Al-Mufrad 101)

In this narration we understood how important it is to treat neighbours nicely. We should not make too much noise in our house which would go to an extent of disturbing neighbours. Always we have to limit our noises to keep good relations with them. It's a sunnah to offer food to neighbours. Rasool sallallahu alaihi wasallam used to share food with His neighbours. We should also take their offered food when they give. There's nothing wrong with taking a neighbour's food as long as they are halal. Of course we have to be careful to take non vegetarian food from a non Muslim neighbour, but we must not reject it in an impolite way. We can tell them "my friend! Would you mind if I say I can't eat it". Or you can tell them I'm really happy to have your offer but I have some restrictions on non halal meat. Then you can explain why you can't take it. But it's haram to shut the door saying sorry or any short sentences. Because on the day of judgement there'll be some special accountability on those who shut their doors upon neighbours arrival. It's socially unacceptable too, as it makes our social bonds weaker. In Islam it's crucial to keep that bond strong

as we learn from many Quranic verses and numerous ahadeeth of Rasool sallallahu alaihi wasallam. Hadith

حَدَّثَنَا مُحَمَّدُ بْنُ سَلامٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُييْنَةَ، عَنْ دَاوُدَ بْنِ شَابُورَ، وَأَبِي إِسْمَاعِيلَ، عَنْ مُجَاهِدٍ،" عَنْ عَبْدِ اللهِ بْنِ عَمْرٍ و، أَنَّهُ ذُبِحَتْ لَهُ شَاةً، فَجَعَلَ يَقُولُ لِغُلاَمِهِ: أَهْدَيْتَ لِجَارِنَا الْيَهُودِيِّ؟ أَهْدَيْتَ لِجَارِنَا الْيَهُودِيِّ؟ اللهُ بْنِ عَمْرٍ و، أَنَّهُ ذُبِحَتْ لَهُ شَاةً، فَجَعَلَ يَقُولُ لِغُلاَمِهِ: أَهْدَيْتَ لِجَارِنَا الْيَهُودِيِّ؟ سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ اللهُ عَلَيه وسلم يَقُولُ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ اللهُ عَلَيه وسلم يَقُولُ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ اللهُ عَلَيْهِ وسلم يَقُولُ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ اللهُ عَلَيْهِ وَسِلْمَ يَقُولُ لِي عَلَى اللهِ عَلَيْهِ وَاللّهُ عَلَيْهُ وَلَيْ اللّهُ عَلَيْهُ وَلَيْ اللّهُ عَلَيْهِ وَاللّهُ عَلَيْهُ وَلَيْ اللّهُ عَلَيْهُ وَلَا اللّهُ عَلَيْهُ وَلَا اللّهُ عَلَى اللهُ عَلَيْهُ وَلَى اللهُ عَلَيْهُ وَلَوْلُ لِلللّهُ اللّهُ اللّهُ عَلَيْهِ وَاللّهُ عَلَيْهِ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَلَهُ عَلَيْكُ لَهُ اللّهُ اللّهُ عَلَيْهُ وَلَيْكُولُ اللّهُ عَلَيْهُ وَلِي اللّهُ عَلَيْهِ وَلَهُ عَلَى اللّهُ عَلَيْهِ وَلِي اللّهُ عَلَيْهِ وَلَيْ اللّهُ عَلَيْهِ وَلَهُ عَلَاهُ عَلَيْهُ وَلَوْلُ اللّهُ عَلَيْهُ وَلِي اللّهُ عَلَيْهُ وَلَا اللّهُ عَلَيْهُ وَلَا اللّهِ عَلَيْهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهِ وَلِي اللّهُ عَلَيْهِ عَلَى اللّهُ عَلَيْكُ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْكُ اللّهُ اللّهُ عَلَيْكُ عَلَيْكُ اللّهُ عَلَيْكُ عَلَيْكُ اللّهُ عَلَيْكُولُولُ اللّهِ عَلَيْكُولُ اللّهُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ وَالْعَلَامُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُولِ اللّهِ عَلَى اللّهُ عَلَيْكُ عَلَيْكُ اللّهُ عَلَيْكُ عَلَيْكُولُ عَلَيْكُ عَلَيْكُولُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُولُ عَلَيْ

Mujahid reported that a sheep was slaughtered for 'Abdullah ibn 'Amr. He asked his slave, "Have you given any to our Jewish neighbour? Have you given any to our Jewish neighbour? I heard the Messenger of Allah, (ﷺ), say, 'Jibril kept on recommending that I treat my neighbours well until I thought that he would order me to treat them as my heirs."

(Al-Adab Al-Mufrad, 105)

In this narration we understand sharing food is a tradition of our aslaaf (Muslim predecessors) as well, besides it's being a sunnah act. Talking about neighbours makes us think who are the neighbours or how many doors close to me are my neighbours considered in Sharia. Here's a hadith which gives us an idea;

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو عِمْرَانَ قَالَ: سَمِعْتُ طَلْحَةَ، عَنْ عَائِشَةً" "قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، إِنَّ لِي جَارَيْنِ، فَإِلَى أَيِّهِمَا أَهْدِي؟ قَالَ: إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا.

'A'isha said, "I said, 'Messenger of Allah, I have two neighbours. To whom should I give my gifts?' He replied, 'To the one whose door is nearer to you."'

(Al-Adab Al-Mufrad, 107)

So from this narration It's clear that the one closer to me is my first neighbour. And the grand son of beloved Rasool sallallahu alaihi wasallam *hasan radhiyallahu anhu* said: 40 houses on your right side and 40 houses on your left side and 40 houses on your front and 40 houses in your back are your neighbours.