

الخطبة الأولى فى حقوق الجيران

الحمد لله ذى الملك والمَلَكُوت ، والعزّة والهيبة والجَبْرُوت ، أدب الخَلْقِ ذَابَ المُعَاشِرَة ، وَنَدَبَهُمْ إِلَى المُلَاطَفَة وَالمُبَارَة وَالمُكَاشِرَة . خَلَقَ الإنسانَ بِطَبْعِهِ مَدِينًا ، وَبَعَثَ إِلَيْنَا رَسُولًا عَرَبِيًّا عَدِينًا ، وَهَدَانَا بِهِ صِرَاطًا سَوِيًّا . أَشْهَدُ أَن لَّا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَلَا مِثْلُ لَهُ وَلَا نَدِيًّا . وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ الَّذِي أَنَا بَشَرًا سَوِيًّا . صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ مُنْعِمًا جَلِيًّا .
أَمَّا بَعْدُ :

فَيَا مَعَشَرَ الإِخْوَانِ ! إِنَّ مِنْ آدَابِ المُخَالَطَةِ وَالمُعَاشِرَة وَالمُسَاحَنَة آدَاءَ حُقُوقِ المُلَاصِقِينَ وَالجِيرَانِ ، قَرِيبِهِمْ وَبَعِيدِهِمْ ، مُسْلِمِهِمْ وَكَافِرِهِمْ ، وَمَنْ اسْتَحَقَّ عَلَيْهِ النِّيرَانُ . وَقَدْ شَرَعَ اللهُ I لِتَحْقِيقِ ذَلِكَ شَرَائِعَ ، وَحَدَّ حُدُودًا ، وَفَرَضَ وَاجِبَاتٍ وَحُقُوقًا ، تُصَلِّحُ ذَاتَ بَيْنِهِمْ ، وَتُؤَلِّفُ بَيْنَ قُلُوبِهِمْ . فَحَقُّ الجَارِ عَلَى جَارِهِ مُؤَكَّدٌ بِالآيَاتِ البَيِّنَاتِ وَالأَحَادِيثِ الوَاضِحَاتِ ، مِنْ الإِحْسَانِ إِلَيْهِمْ ، وَكَفِّ الأَذَى عَنْهُمْ ، وَاحْتِمَالِ الأَذَى مِنْهُمْ . فَهِيَ شَرِيعَةٌ مُحْكَمَةٌ وَسُنَّةٌ قَائِمَةٌ ، فَفِي الصَّحِيحِينَ مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ عُمَرَ وَعَائِشَةَ II أَنَّ رَسُولَ اللهِ E قَالَ : « مَا زَالَ جَبْرِيلُ يُوصِينِي بِالجَارِ حَتَّى ظَنَنْتُ أَنَّهُ لِيُورَثَنِي » . [رواه البخارى ومسلم]

أَمَّا الإِحْسَانُ إِلَيْهِمْ فَقَدْ أَمَرَ اللهُ I بِهِ فِي كِتَابِهِ العَزِيزِ فَقَالَ : ﴿ وَاعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي القُرْبَى وَالمَسَاكِينِ وَالجَارِ ذِي القُرْبَى وَالجَارِ الجُنُبِ الآيَة ﴾ [النساء: 36] وَحَثَّ عَلَيْهِ النَّبِيُّ E وَجَعَلَهُ مِنْ لَوَازِمِ الإِيمَانِ فَقَالَ : « مَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ فَلْيُحْسِنِ إِلَى جَارِهِ » . [رواه مسلم] وَإِنَّ مِنْ الإِحْسَانِ إِلَى الجِيرَانِ سَلَامَةَ القَلْبِ لَهُمْ ، وَحُبَّ الحَيْرِ لَهُمْ ، وَبَذْلَهُ لَهُمْ وَلَوْ قَلِيلًا ، فَفِي صَحِيحِ مُسْلِمٍ مِنْ حَدِيثِ أَنَسِ T قَالَ : قَالَ رَسُولُ اللهِ E : « لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ » . وَفِي الصَّحِيحِينَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ T أَنَّهُ E قَالَ : « يَا نِسَاءَ المُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةَ لِبِجَارَتِهَا ، وَلَوْ فَرَسَنَ شَاةً » . وَأَمَّا كَفُّ الأَذَى عَنْهُمْ ، فَإِنَّ إِضْرَارَهُمْ مِنْ كَبَائِرِ الذُّنُوبِ وَعَظَائِمِ المَعَاصِي ، فَفِي صَحِيحِ البُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ T أَنَّهُ E قَالَ : « مَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ فَلَا يُؤْذِ جَارَهُ » . وَقَالَ النَّبِيُّ E : « لَا يَدْخُلُ الجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بِوَأْتِقَهُ » . [رَوَاهُ مُسْلِمٌ عَنْ أَبِي هُرَيْرَةَ T]

وَأَمَّا احْتِمَالُ الأَذَى مِنْهُمْ وَالصَّبْرُ عَلَى حَطِّهِمْ وَالتَّعَافُلُ عَنْ إِسَاءَتِهِمْ فَقَدْ رُوِيَ عَنْ أَبِي ذَرٍّ T أَنَّهُ E قَالَ : « إِنَّ اللهَ عَزَّ وَجَلَّ يُحِبُّ ثَلَاثَةً ، وَيُبْغِضُ ثَلَاثَةً » وَذَكَرَ فِي الثَّلَاثَةِ الَّذِينَ يُبْغِضُهُمْ : « رَجُلٌ كَانَ لَهُ جَارٌ سُوءٌ يُؤْذِيهِ فَصَبَرَ عَلَى أَذَاهُ حَتَّى يَكْفِيَهُ اللهُ إِيَّاهُ بِحَيَاةٍ أَوْ مَوْتٍ » . [رواه فى المستدرک]

عِبَادَ اللهِ ! وَفَّقَنِي اللهُ وَإِيَّاكُمْ لِصَلَاحِ دِينِنَا وَدُنْيَانَا ، وَرَزَقَنَا الرِّفْقَ وَالإِحْسَانَ إِلَى جِيرَانِنَا ، وَبَدَلَ الحَيْرِ لَهُمْ مَا اسْتَطَعْنَا ، وَرَدَّ الشَّرَّ عَنْهُمْ مَا مَلَكَنَا ، وَاحْتِمَالِ أَدْبَتِهِمْ حَتَّى يَرْضَى عَنَّا رَبُّنَا ، إِنَّهُ لَطِيفٌ حَبِيرٌ . أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهُ لِي وَلَكُمْ وَلِكُلِّ المُسْلِمِينَ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ ، إِنَّهُ هُوَ العَفُورُ الرَّحِيمُ .

The first sermon in the rights of neighbours

All praise is due to Allāh, owner of sovereignty and the kingdom, and of honour, awe and omnipotence. He taught the creations the manner of social relations and encouraged mutual benevolence, mutual reverence and meeting each other with a smile. He created the human a civilian by nature and sent us a Messenger, who was an Arab and a resident, and guided us through him to a path that is even and straight. I bear witness that there is no god but Allāh alone, He has no partner, and He has neither match nor equal. And I bear witness that our lord and master Muḥammad is His servant and messenger who came to us in the form of a perfect human being. May Allāh send salutations upon him and his family, his companions and his followers as One Who's favour is manifest.

As for what follows: So, O brethren! Indeed of the etiquettes of integration, social relations and superior social conduct is the fulfillment of the rights of co-dwellers and neighbours, the near of them and the far of them, the Muslim of them and non-Muslim of them, and he who has become deserved of the Fire. And indeed, Allāh I has for the realisation of that ordained laws, and He has drawn boundaries, and He has imposed duties and rights that they may bring harmony between them, and may join between their hearts. Thus, the right of a neighbour upon his neighbour is stressed upon by clear verses and unambiguous prophetic traditions, namely, to treat them with kindness, to remove harm from them, and to bear harm received from them. Thus, it is an established Sharī'ah and a steadfast Sunnah. Thus, it is recorded in the two authentic books from the ḥadīth of 'Abd Allāh bin 'Umar and 'Āishah ψ that the Messenger of Allāh ε said: **“Jibril used to bring commands concerning the neighbour with such frequency, that I began to feel that he was going to definitely declare him to be an heir.”** [Narrated by Bukhārī and Muslim]

As for treating them with kindness, so Allāh I has commanded it in His noble book and thus said: **“And worship Allah, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbours who are of kin, neighbours who are strangers ...”** [4:36] The Prophet ε has also encouraged it and decreed it of the essential effects of faith, thus saying: **“He who believes in Allāh and the last day so he should do good to his neighbour.”** [Narrated by Muslim] And verily, of the kind treatment of neighbours is for the heart to be full of goodness for them, and to desire good for them and to spend it upon them even if it be little. For it is mentioned in the authenticated book of Muslim from the ḥadīth of Anas τ that he said: The Messenger of Allah ε said: **“None from you can be a [true] believer until he desires for his brother – or he said: for his neighbour – what he desires for himself.”** And it is recorded in the two authentic books from the ḥadīth of Abū Hurairah τ the he ε said: **“O Muslim women! No neighbour should belittle [anything] for her neighbour, even the hoof of a sheep.”**

As for removing harm from them, so causing them harm is of the major sins and enormous disobediences. Thus it recorded in the authenticated book of Bukhārī on the authority of Abū Hurairah τ that he ε said: **“He who believes in Allāh and the last day so he should not cause harm to his neighbour.”** And the Prophet ε said: **“He will not enter the garden from whose harm his neighbour is not safe.”** [Narrated by Muslim on the authority of Abū Hurairah]

As for bearing the harm received from them and observing patience over their errors and overlooking their ill behavior so it is reported from Abū Zar τ that he ε said: **“Verily, Allāh, Almighty and Majestic is He, loves three persons and despises three persons”** and he mentioned of the three loved by Allāh: **“a man who had a bad neighbour who used to bring harm to him and he observed patience upon his harm until Allāh became sufficient for him with regards to the neighbour through life or through death.”** [Narrated in Al-Mustadrak]

O Servants of Allāh! May Allāh enable me and you [to strive] for the goodness of our religion and our world and may He grant us tenderness and kindness towards our neighbours, and spending of wealth upon them as much as we are able, and repelling harm from them as much as we can, and bearing their harm until our Lord is pleased with us, indeed He is Subtle and Aware. I make this statement of mine and I seek refuge in Allāh for me and for you and for all Muslims from every sin, so seek you His forgiveness, Indeed He is Oft-Forgiving, Most Merciful.