

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْسِنُ إِلَى جَارِكَ

كَتَبَهَا: عَبْدُ الرَّزَّاقِ طَاهِرُ فَارِحٍ.
تَرْجَمَهَا إِلَى الْإِنْجِلِيزِيَّةِ: د. فَهيمُ بُوْخَطُوَّة.

27 رَجَبُ 1439.

13 أَيْرِلُ 2018

أَحْبَتِي فِي اللَّهِ ، ،

روى الترمذي في سُنَنِهِ والحديث حسن، من حديث أبي هريرة رضي الله عنه قال:
جلس النبي صلى الله عليه وسلم يوماً فقال للصَّحَابَةُ: {من يأخذ عَنِّي هَؤُلَاءِ
الكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ؟}. فقال أبو هريرة: فقلت أنا يا
رسول الله. فأخذ بيدي فعَدَّ خَمْساً وقال: {إِتَّقِ الْحَرَامَ تَكُنْ أَعْبَدَ النَّاسِ. وَإِرْضَ بِمَا
قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ. وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِناً، وَأَحِبَّ لِلنَّاسِ مَا
تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِماً، وَلَا تُكْثِرِ الضَّحْكَ، فَإِنَّ كَثْرَةَ الضَّحْكِ تُمِيتُ
الْقَلْبَ}. هذه وصية المعلم الأول للطالب النّجيب أبي هريرة رضي الله عنه. ووصيته
له وصيةٌ للأمة بأسرها. لأن العبرة بعموم اللفظ لا بخصوص السّبب.
ونحن اليوم نتحدث في هذه الجمعة عن الوصية الثالثة من هذه الوصايا العظيمة .
"وأحسن إلى جارك تكن مؤمناً".

الجار هو القريب منك في المنزل، وله حقٌّ كبيرٌ عليك. فإن كان قريباً منك في النسب وهو مسلم، فله ثلاثة حقوق: حقُّ الجوار، و حقُّ الإسلام، و حقُّ القرابة. وإن كان مسلماً وليس بقريب في النسب فله حقان: حقُّ الجوار، و حقُّ الإسلام. وكذلك إن كان قريباً وليس بمُسلم، فله حقان: حقُّ الجوار حقُّ القرابة. وإن كان غير مسلم وليس من القرابة، فله حقٌّ واحد وهو حقُّ الجوار.

الإحسان إلى الجار فضلٌ عظيم في الشريعة الإسلامية. وقد أمر الإسلام بمراعاة حقوق الجار بالإحسان إليه وعدم إيذائه. بل قرَنَ الإحسان إلى الجار في القرآن الكريم بالأمر بعبادة الله جلَّ وعلا، وبالإحسان إلى الوالدين. وقال تعالى: ﴿وَأَعْبُدُوا 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 مَن كَانَ مُخْتَالًا فَخُورًا﴾ 4:36. جمع الله في هذه الآية بين حقِّ الجار وحقوق العبادة. وأصحاب هذه الحقوق أنواع، منهم: ذوي القربات. وخصَّ بذكر الوالدين، لشِدَّة قُرْبهما وعِظَم حَقِّهما. ومنهم قريبٌ مُخَالِط، وهم الجار ذو القربى، والجار الجُنُب، والصاحب بالجانب.

أحبَّتي في الله، إن حقَّ الجار عظيم. ربطه النبي صلى الله عليه وسلم بالإيمان بالله، والإيمان باليوم الآخر، فقال عليه الصلاة والسلام: ﴿من كان يؤمن بالله واليوم الآخر فليُكرم جاره﴾. وفي رواية: ﴿من كان يؤمن بالله واليوم الآخر فلا يؤذي

جاره}. وعن أبي شريح رضي الله عنه، عن النبي صلى الله عليه وسلم أنه قال: {والله لا يؤمن، والله لا يؤمن، والله لا يؤمن}. قيل: مَنْ يا رسول الله؟ قال: {الذي لا يأمن جاره بوائقه} (أي الشرور والآثام والإيذاء). وزوي عن ابن عباس رضي الله عنه أن النبي صلى الله عليه وسلم قال: {ما آمن من بات شعبان وجاره جائع}. وكل هذه الأحاديث تؤكد الصلة والارتباط بين الإيمان والقيام بحقوق الجار. مما يدل على أن حق الجار من خصال الإيمان، ومن أعمال الإيمان. الإيمان بالله الذي يطلع على خائنة الأعين. والإيمان باليوم الآخر الذي فيه الحساب والجزاء. وفي حديث عند الترمذي وابن حبان وابن خزيمة والحاكم وصححه، أن الرسول صلى الله عليه وسلم: {خير الأصحاب عند الله خيرهم لصاحبه، وخير الجيران عند الله خيرهم لجاره}.

أحبتي في الله، يجمع حق الجار ثلاثة أمور: إكرامه، وكف الأذى عنه، وتحمل أذاه. أمّا إكرامه هو أن نبدأ بالسّلام، ونُليّن له في الكلام، ونتلطّف معه في الحديث، ونُرشده إلى ما فيه صلاحه وصلاح أهله في دُنياه ودينه. ونحفظه في غيبته. ونحن يا عباد الله في هذا البلد مُعظّم الجيران هو من غير المسلمين. فواجبنا نحوهم أن نُعاملهم مُعملةً حسنة، وأن نزرهم إذا مرضوا، وأن نساعدهم إذا احتاجوا المساعدة. وأن نُهدي لهم الهدايا ما تيسّر. كما قال النبي صلى الله عليه وسلم لأهل بيته عند تفريق لحم الأضحية: {إبدأي بجارنا اليهودي}. وكما فعل عبد الله

إبن عمر عندما دُيِّحَتْ شاةٌ في أهل عبد الله بن عمرو رضي الله عنهما. فلمّا جاء قال: أهديتُم لجارنا اليهودي؟ ثلاث مرّاتٍ، ثم قال: سمعت رسول الله صلى الله عليه وسلم يقول: {ما زال جبريل يوصيني بالجار حتى ظننت أنّه سيُورثه}. أي فكأنّه لا فارق بين حقوق الأقارب والجيران سوى الميراث. إذاً لا بُدَّ أن نكفّ أذانا عنهم، وأن لا نُزعجهم، وأن نصبرَ على أذاهم، وأن ندعوهم إلى الله بالتي هي أحسن. وإذا لم نستطع أن نُبلِّغَ عن دين الله بالتي هي أحسن، على الأقل أن نُبلِّغَهُم عن طريق أخلاقنا ونحن صامتون.

أتى رجلٌ إلى النبي صلى الله عليه وسلم فقال: يَا نَبِيَّ اللَّهِ ، دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ ، قَالَ: "كُنْ مُحْسِنًا"، قَالَ: وَكَيْفَ أَعْلَمُ أَنِّي مُحْسِنٌ؟ فَقَالَ: "تَسْأَلُ جِيرَانَكَ ، فَإِنْ قَالُوا : إِنَّكَ مُحْسِنٌ ، فَإِنَّكَ مُحْسِنٌ، وَإِنْ قَالُوا : إِنَّكَ مُسِيءٌ فَأَنْتَ مُسِيءٌ" .

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ فَاسْتَغْفِرُوهُ.

Treat well your neighbour.

Written by: Sk Abd-Razzag Taher Farih

Translated by: Dr. Faheem Bukhatwa

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Dearly beloved,

One day the prophet ppbu sat down and asked his companions: **{Who would take a few words from me and he would follow them or teach others to follow them?}** Abu-Huraira said: I will, O messenger of Allah. The messenger then took Abu-Huraira's hand and counted to five, then said: **{Avoid; and be fearful of the forbidden; then you would be the most devout of all people. And accept and be satisfied with what Allah Has pre-determined for you then you would be the richest of all people. And treat well your neighbour then you will be a true believer (or a true person of faith). And love for all people what you would love for yourself then you would be a Muslim. And do not laugh far too much. For too much laughter kills off the heart}**. This was the advice that the first teacher (ppbu) gave the brightest student Abi-Hurairah God be pleased with him. His advice for Abi-Hurairah is an advice for the entire nation. That is because the essence is in the general intended meaning and scope rather than by the specific reason or specific target of the word.

We, on this Friday, talk about the third part of this great advice: **“treat well your neighbour then you will be a true believer”**. A neighbour has tremendous rights that you must respect as your obligations. If the neighbour is also a relative of yours, and also a Muslim then the neighbour has three full rights. They are the right of being a neighbour, and the right of being a Muslim and the right

of being a relative. If the neighbour is a Muslim but not a relative then he has two rights. The right of being a neighbour and the right of being a Muslim. Similarly; if the neighbour is a relative but not a Muslim then he has two rights. The right of being a neighbour and the right of being relative. Finally, if the neighbour is not Muslim and is not a relative then he has one right which is being a neighbour.

Kindness to the neighbour is a great grace in the Islamic laws. Islamic commands us to consider the rights of the neighbour through being kind to the neighbour, never doing harm to them. In fact, Islam associated the rights of a neighbour with the command of worshipping Allah, and with the act of kindness to the parents. Allah says: { **Worship Allah. Ascribe or associate no partners with Him. And show kindness unto parents, and unto relatives, and orphans, and the needy, and unto the neighbour who is also relative (or of kin unto you) and the neighbour who is not of kin, and the fellow-traveller or companion in a travel, and the drifter or traveller in need, and (the slaves) whom you possess control of. Allah does not love who is proud and boastful** } 4:36. Allah in this verse put together His rights and the rights of His slaves. Those who have rights or for whom you have obligations are of many types. Some of them are relatives. Examples of those mentioned are the parents. Some of them are a relative and at the same time are neighbour. Others are the neighbours who are not relative. And the companion on a travel.

Dearly beloved, the right of the prophet ppbu associated the right of the neighbour with the having faith into Allah, and having faith in the day after. The messenger ppbu said: { **Whoever believes in Allah and the day after then let them be generous with the**

neighbour}. And in another narration he said: **{.... then they must not harm their neighbour}**.

The messenger ppbu once said: **{By Allah, he never be a believer, O by Allah, he will never be a believer, O by Allah, he will never be a believer}**. They said: who is it? He said: **{He whose neighbour is not safe from his evil and sinful deeds and harm}**.

The messenger ppbu also said: **{Whoever spends a night with full belly with food, and his neighbour is hungry then he is not a believer}**.

All those messages from the messenger ppbu confirm the strong tie and relationship between faith and believe and the obligation towards the neighbour or the rights of the neighbour. This shows that the right of the neighbour is one of the characteristics of faith, and is one of the acts of belief into Allah, who is aware of even a look of deceit. Belief in the day after when the reckoning and reward will take place.

The messenger ppbu said: **{the best individual to Allah; in a group of friends is the one who is the best to his friend. And the best of the neighbours with Allah is the one who is best of them all to his neighbour}**.

Dearly beloved in Allah, The rights of a neighbour gathers or encompasses three matters: Respect the neighbour, not to harm the neighbour, and to put up with or be patient with or endure harm cause by the neighbour. Respect the neighbour starts by initiating greeting with peace (Salam), and when you speak to the neighbour; speak soft and be gentle in your words; and guide the neighbour towards their best interest and their families in this life and next. We should seek to protect them when they are not round. In this country, most of our neighbours are non-Muslims. It is our duty towards them to have the best treatment towards them, visit them

when they are sick, help them when they need the help, and give them the present when possible. The messenger ppbu said to his family when distributing the meat of the sacrifice, he said: **{start with our Jewish neighbour}**.

Also did the son of Omar when a lamb was slaughtered at his home. On his return home he asked: “Have you sent part of the meat as a gift to our Jewish neighbour?” He asked that question three times then he said: “I heard the messenger ppbu say: **{Angel Gabriel kept on reminding and advising me about the neighbour until I thought he was about to grant the neighbour the rights to inheritance}**”. Meaning it is almost true that there is no difference between relatives and neighbours except in the matter of inheritance.

We must do no harm to neighbours, do not disturb neighbours; and be patient regarding harm that comes from them. We should guide them or invite them in the kindest way. If we cannot invite them to Islam with kindness then be silent. Let your behaviour, morals and actions and way of life invite them.

A man came to the messenger ppbu and said to him: “Tell me or Guide me to a deed or something I do will cause me to go into paradise”. The messenger ppbu said: **{Be kind}**. The man said: “How do I know whether I am kind or not?” The messenger ppbu said: **{ask your neighbours. If they say you are kind then so you are. And if they say you are evil then you are evil}**.

We ask Allah to separate us by great distances with any Haram; as much as the distances He placed between the heavens and the earth.