

Chapter 9

Analyses of Hadiths regarding the Rights of Neighbors

Introduction

Islam aims to protect human rights to establish a healthy community. People have various responsibilities towards each other. Treating parents kind, keeping in contact with relatives and having good relationships with them, protecting orphans, taking care of poor, needy and considering neighbor's rights are some of universal values that Islam regulated many rulings to protect them. In the Qur'ān God declared;

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

Worship God and do not associate anything as a partner with Him; and do good to your parents in the best way possible, and to the relatives, orphans, the destitute, the neighbor who is near (in kinship, location, faith), the neighbor who is distant (in kinship and faith), the companion by your side (on the way, in the family, in the workplace, etc.), the wayfarer, and those who are in your service. (Treat them well and bring yourself up to this end, for) God does not love those who are conceited and boastful.³⁶⁵

The first and most important duty is the one towards God that is worshipping Him alone. Right after this, respect to parents and being dutiful to them comes in the verse above. They have great rights upon the children therefore deserve to be loved and cared. After that, God commanded Believers to do good to the relatives, orphans and the destitute.

A healthy community can be established on healthy relationships among the community members. Each person should be mindful to his/her duties concerning individual, family and social rights. Good actions and well treatment is not only limited to parents and relatives. Indeed, God also commands having good relationships with neighbors. Therefore, the neighbor who is near or who is distant has rights and they deserve to be cared and treated well.

Neighbors can be classified into three groups concerning their rights. The Prophet mentioned their rights as follows; 'first group has three rights; right of neighbor, right of nearness (being relative) and right of Islam. Second group has two rights; right of neighbor and right of Islam. Third group has one right; right of neighbor, this includes Christians, Jews and unbelievers.'³⁶⁶

As it will be explained, in many hadiths the Prophet strongly emphasized on the rights of neighbors because the Arc Angel Gabriel advised him constantly on this topic. The language and method in conveying religious rulings have significant role in Islam. In this regard, the Qur'ān and Sunnah use very strong expressions to indicate the importance of the rights of neighbors. In order to have perfect faith and be a good Muslim, a person must treat his/her neighbors kind and care them.

³⁶⁵ Qur'ān 4: 38.

³⁶⁶ Tabaranī, *Mu'jam*, vol.3, 339.

In some hadiths, the perfectness in Islam is connected to being a good person to one's neighbors. This matter is explained by reminding Judgment Day to them. Because, the reward for good deeds will be given there and Believers should not expect any worldly benefits here when they do good to others. Indeed, in one of his hadiths the Prophet said that a person who sleeps with full stomach while his/her neighbor is hungry is not considered a believer.³⁶⁷

If Islam stresses on the rights of neighbors to this extent it must be very important. For this reason, Believers should embrace their near or distant neighbors with love, care and generosity. A heart that is full with faith, wants to share all its beauties with neighbors because this is a requirement of Islamic morality.

People usually understand the rights of neighbors as sharing food, clothes, shelter and any other materialistic aids. Believers can only give their *zakat* to Muslims, but they can give other type of donations and charity to everyone. Therefore, it is permissible to give charity to none-Muslim neighbors for it is a universal duty to help all human beings. Especially, if they suffer from hugeness and are in need it is a duty upon Muslims to help them and meet their needs. If they need job to feed their families, they should also be helped.

However, the aid to neighbors is not limited to physical or materialistic helps. Besides these, greeting them kindly, asking their life to see if they have any problem and offering sincere friendship are also important part of being a good neighbor. In order to know one another and be for them when needed, people should visit each other and open the ways that foster love and care among them. If there is any negative feeling in the minds of neighbors because of misunderstanding or unintentional mistakes, it should be removed by close friendship and constant contact with them. Especially, Muslims who live in foreign lands should have very good relationships with their neighbors. For example, they can utilize some special occasions such as birthday, festivals and important days and give them gifts to establish sincere friendship. With this attitude, they conquer the hearts of their neighbors and remove all kind of negative feelings that are caused by ignorance.

Besides encouraging Muslims to do good to neighbors Islam also warns them against the sins towards neighbors. These types of sins are greater than any other sins in terms of their result and causing punishment in the Hereafter. For example, adultery or fornication is forbidden in Islam. If one commits this sin with neighbor's wife or husband it becomes much more evil. Because it ruins the trust and feeling of security between them. Neighbors must be trustworthy to each other and if one breaks the trust with his/her evil acts, the sin is considered greater for it causes many other bad deeds such as destroying relationships with neighbors and causing enmity and hatred in their hearts.

Unfortunately, Muslims have become alien to their own values. They are disconnected with their neighbors in spite of living in the same apartment or street. They only knock each other's doors to warn them when there is noise or some disturbance. Today, Muslims are obligated to resolve these issues and raise Islamic value in their daily life. Sometimes, small gifts or respecting and appreciating others' special occasions or days can open their hearts to you. Goodness brings only goodness and human beings have a feeling of appreciating the favors that are done to them. Therefore, the seeds of goodness will give its fruit eventually.

³⁶⁷ Hakim, *Mustadrak*, vol.2, 15.

Commentary on Unforgettable Hadiths of Prophet Muhammad

A healthy society consists of spiritually healthy people. If the pieces that constitute society are sins, people cannot be happy in such community. In order to build a happy society, individuals should have good moral values. They should support each other to achieve this goal. The Prophet always cared for his neighbors without discriminating them according to their race, belief or social status. He often visited Christians, Jews, and unbelievers and asked them if they needed anything. He also wanted them to benefit from the final message of God for it brings eternal happiness for this cannot be hidden from the neighbors.

Once a Jewish neighbor came to the Prophet and informed him that his son was about to die. The Prophet immediately stood up and visited the young boy. He was suffering in pain and was about to die. The Prophet felt great pity and mercy to the boy therefore advised him to declare testimony of faith to save his eternal life. The young boy looked at his father's face to get permission and the father instructed him to obey the Prophet. Thereupon he uttered the testimony and died as a Muslim. The Prophet was smiling for he gained one's heart and helped him to leave this world as a Muslim. A small step like this can be very fruitful in terms of neighborly relations. Hence, being a good neighbor can be considered the best way to serve Islam for the neighbors will see the beauty of Islam through good relations with them.

Analyses of Hadiths regarding the Rights of Neighbors

First hadith

وعن ابن عمر وعائشة رضي الله عنهما قالا: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ

Ibn ‘Umar and A’isha report that Messenger of God (pbuh) said; “the Arch Angel Gabriel kept recommending treating neighbors with kindness until I thought he would assign a share of inheritance.”³⁶⁸

Analysis of the hadith

The hadith is authentic according to hadith criteria of Bukhari and Muslim. They recorded it in their *sahīh* collections. Tirmidhi and Ibn Mājah also quoted it in their Sunan collections. The relationship between neighbors is very important to establish a healthy society. The hadith emphasizes on its importance. The language that is used to establish religious rulings indicates the significance of subject matter. Because of continues recommendation of Jibril on neighbor rights the Prophet thought they would have share in inheritance. He assumed that they would be considered in the same category as close relatives who are legally eligible to inheritance.

Human beings are naturally social and are inclined to live together. Mostly, people do not have option to choose their neighbors. Moreover, some people may suffer from the bad neighbors. Nevertheless, the badness of others cannot be reason to act in the same way. Believers are expected to behave properly for they have faith in Judgment Day.

The definition of neighbor may be different according to time, conditions and places. Ali ibn Abi Tālib deems neighbors as the ones who can hear each other’s voices. A’isha, the wife of the Prophet, consider 40 houses from each direction of one’s house as neighbors. The verse above mentions near and distant neighbors and encourage Muslims to treat them kind. Some neighbors may have more rights than others. For example, Believers have religion and neighbor rights on each other. Sometimes, the neighbors may be related to each other through blood and kinship, thus they could have more rights on each other. They are expected to have good relations with each other.

Neighbors should be safe one from another concerning their life, property and dignity. Leading people to right path with kind language and methods is the way of Islam. There is no place for repulsion or any other evil acts in Islam when dealing with people from any faith or race.

In order to build friendly environment in society people should do certain things such as greeting each other with smiling face, giving gifts on their special occasions and helping one another when requested. Belief, race and language differences cannot be reason to ignore the

³⁶⁸ Bukhari, *Sahīh*, Adab, 28; Muslim, *Sahīh*, Birr, 140.

responsibility towards our neighbors. Moreover, the cultural differences should not be taken into consideration when dealing with neighbors. Unbelievers or the followers of other religions have rights on Muslims therefore they should treat them kind. Once Abdullah b. Amr b. As slaughtered sheep and ordered his slave to distribute it among his neighbors. After that, he asked the slave if he also gave to a Jewish neighbor. He explained its reason as the statement of the Prophet that classifies neighbors into three groups.³⁶⁹

Second hadith

وعن أبي هريرة رضي الله عنه أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قال: الذي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ،

وفي رواية لمسلم: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ

Abu Hurayra reports that the Prophet (pbuh) said; “By God, he is not a believer! By God, he is not a believer!” It was asked; “who is that, O Messenger of God?” He said; “one whose neighbour does not feel safe from his evil.”³⁷⁰

Another narration of Muslim is: Messenger of God (pbuh) said, “He will not enter Paradise whose neighbour is not secure from his wrongful conduct.”³⁷¹

Analysis of the hadith

Bukhari and Muslim recorded the first part of the hadith while the second part is only recorded by Muslim. The hadith is authentic according their hadith criteria. Additionally, other reliable hadith scholars reported it in their books. It is very strong expression to say “By God, he is not a believer” and repeating it twice to indicate the significance of neighbor rights. The Prophet did not consider a person as a believer if his/her neighbor is not safe from his/her evil. In other narration, he stated that a person will not enter Paradise if his/her neighbors are not safe from his/her evil.

Islam means to submission, security and safety. Muslim is the one who represents security and safety in every aspect of his/her life. If one’s life is different from the meaning of Islam, he/she is not considered a real Muslim. Believers are representative of trustworthiness wherever they live. They have good relations with all people. Especially, their neighbors trust them for they know that Believers could never harm them in any way. With the faith of Judgment Day, they treat people kind and do well to them for they believe that God will reward for every good deed that is done for His sake.

People can enter Paradise with their *īmān* (faith). The Prophet warned people that a person may lose the state of faith if his/her neighbors are not safe from his/her evil. One’s evil can

³⁶⁹ Please see the hadith above.

³⁷⁰ Bukhari, *Saḥīḥ*, Adab, 29; Muslim, *Saḥīḥ*, *īmān*, 73.

³⁷¹ Muslim, *Saḥīḥ*, *īmān*, 73.

come from his tongue by slandering, gossiping, backbiting, causing enmity among people by conveying falsehood etc. Moreover, a person can harm others by his hands and physical power. Abandoning people alone when they need help is also considered an evil. There are many ways that a person can harm his/her neighbors if they do not fear God.

In Islamic thought, the foundation of moral values is faith and fear of God. If one is deprived of healthy belief and not fearing from God, he/she can do any evil. Peace and security in society is strongly related with people's faith. A Muslim who knows this warning of the Prophet cannot harm his/her neighbors. In order to enter Paradise and be safe from Hell Believers live very cautiously. Because they believe that the real and eternal happiness is in the Afterlife. Seeing God in Paradise is promised for Believers and they look forward to see Him. However, they know that it is not granted for everyone, rather only believers who represent Islam nice will achieve it. Therefore, they treat all people with goodness so God treat them the same way.

Third hadith

وعن أبي ذرٍّ رضي الله عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ.

وفي رواية له عن أبي ذرٍّ قال: إن خليلي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أوصاني: إذا طبختَ مَرَقًا فَأَكْثِرْ مَاءَهُ ثُمَّ انْظُرْ أَهْلَ بَيْتِ مَنْ جِيرَانِكَ، فَأَصِيبْهُمْ مِنْهَا بِمَعْرُوفٍ.

Abu Dharr reports that Messenger of God (pbuh) commanded me as; “O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbors.”³⁷²

In another narration of Muslim, narrated Abu Dharr (pbuh): My confidant, (Messenger of God) advised me saying; “whenever you prepare a broth, put plenty of water in it, and give some to your neighbors and then give them out of this with courtesy.”³⁷³

Analysis of the hadith

The hadith is authentic according to criteria of Muslim. He recorded it in his *sahīh* collection. It clarifies that Muslims cannot ignore their poor neighbors and consume everything selfishly. They must take care of poor and needy regardless of their religious or cultural backgrounds. Even, they are not capable to help them, still they should add some water in the broth they cook and send a portion of it to poor and needy. Believers are mindful of their neighbors and do good to them in every opportunity.

³⁷² Muslim, *Sahīh*, Birr, 142.

³⁷³ Muslim, *Sahīh*, Birr, 143.

People have rights on each other. Especially, if they live close by they have more responsibly towards each other. If one of them is hungry, the others are responsible from this and they must provide food to him. If one believes in God and the Afterlife, he/she should do good to his/her neighbors and relieve them from their distress.

The hadith mentioned the simplest food that is soup. It alludes that people can do a favor to their neighbors with little things for they can add water to the soup if they cannot find anything to share. It also implies that people must be aware of their neighbors and their needs.

By sharing their wealth with poor, they will be able to thank God for His bounties upon them. The poor can taste the expensive food if the rich share their meal. There is a subtle point in the expression ‘adding water to broth’. Usually, adding water to soup reduces the taste of meal. With this statement, the Prophet meant that Believers should not seek their own pleasure and taste while their neighbors are poor and hungry. Faith does not let them eat carelessly when others suffering from hungriness. Indeed, the Prophet (pbuh) said; “those who sleep full while their neighbors are hungry are not true believers”.³⁷⁴

Although the food may be simple, it conveys smelling. The poor feels their hungriness more when they smell it. The children express their desire for such food. However, parents cannot fulfil their wish and this upsets them more. In these circumstances, knocking their doors and offering food to them makes them so happy. When rich show care and mercy to poor, in turn they show respect and love to rich. As a result, the members of society are more connected and united.

Fourth hadith

وعنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَخْفِرَنَّ جَارَةً لْجَارَتِهَا وَلَوْ فَرَسَنَ شَاةً

Abu Hurayra reports that Messenger of God (pbuh) said; “O Muslim women! No one of you should consider insignificant (a gift) to give to her neighbor even if it is (a gift of) the trotters of a sheep.”³⁷⁵

Analysis of the hadith

Bukhari and Muslim agreed on the authenticity of the hadith and recorded it in their *sahīh* collections. The hadith encourages Muslims to give gifts to each other to establish the bonds of brotherhood or sisterhood among them. The gifts are not only given by rich, rather poor can give gifts too. However, each presents gift according to their means. If nothing can be found to give, a smiling to brother’s face is considered as gift and this can be given by anyone. Poor should not think that what they could present to their neighbor is not worthy. Even their humble gift will strengthen the relationships among neighbors. Additionally, God will accept their small gifts as huge and reward it tremendously. however, it is better for rich

³⁷⁴ Haythamī, *Majma’ al-Zawāid*, vol.8, 167.

³⁷⁵ Bukhari, *Sahīh*, Hiba, 1; Muslim, *Sahīh*, Zakat, 90.

to present a gift for they are expected to help poor and take care of their needs. They should not give anything that is worthless which they do not like it for themselves.

The hadith is recorded by Tirmidhi with extra information; “present a gift to each other for it heals the annoyance in the hearts. Neighbor women should not consider insignificant to give gift each other, even if it is a small piece of sheep meat.”³⁷⁶The Prophet specifically asked women to present gifts to each other without being worried if gift is worthy to give.

Sometimes, they can offer from the meal they cooked and other times from other possessions. Gift is given from what is in hand, therefore there is no requirement if it should be expensive. The hadith alludes that if a person is given a gift he should not consider it insignificant. He/she should accept it gladly.

Fifth hadith

وعنه أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ

Abu Hurayra reports that Messenger of God (pbuh) said; “He who believes in God and the Last Day let him not harm his neighbor; and he who believes in God and the Last Day let him show hospitality to his guest; and he who believes in God and the Last Day let him speak good or remain silent.”³⁷⁷

Analysis of the hadith

The hadith is authentic according to hadith conditions of Bukhari and Muslim. They agreed on its authenticity and recorded it in their authentic hadith collections. Some of the fruits of faith is explained in this hadith. If one does not have the qualities mentioned in the hadith he is not considered a real Muslim. His/her faith is like a fruitless tree or a flower without fragrance. Imam Muslim reports a hadith that is similar in meaning;

The Prophet said; “he who believes in God and the Last Day, let him be kind to his neighbor; and he who believes in God and the Last Day, let him show hospitality to his guest; and he who believes in God and the Last Day, let him either speak good or remain silent.”³⁷⁸

The hadith deals with three aspects of Islamic morality. Being kind to neighbors and not annoying or disturbing them in any way is the first. Second, showing hospitality to them and the third is speaking good, otherwise remaining silent. The favors that can be done to neighbors or kindness that can be shown to them are explained in different hadiths of the Prophet. Briefly, the following conducts can be considered in this regard;³⁷⁹

- Granting their wish when they ask money to be lent or other needs
- Helping them when they need assistance

³⁷⁶ Tirmidhi, *Sunan*, Walaa, 6.

³⁷⁷ Bukhari, *Sahīh*, Adab, 31; Muslim, *Sahīh*, īmān, 74.

³⁷⁸ Muslim, *Sahīh*, īmān, 77.

³⁷⁹ Ibn Hajar, *Fath al-Bari*, vol.10, 460.

Commentary on Unforgettable Hadiths of Prophet Muhammad

- Visiting them when they are sick
- Taking care of them when they are having problems (physical, financial or physiological etc.)
- Sharing their happiness or sadness
- Assisting funeral processing and burying them when they die
- Without permission, not constructing any building next to their houses, farms, lands etc.
- When cooking, sending some to them if they could smell it
- When buying fruits, giving some to them. If the fruits are expensive and the neighbors cannot buy, the children should consume them at home, because if the poor children could see the fruits they might feel bad.

Second good character mentioned in the hadith is showing hospitality to neighbors. In the early stage of Islam, The Companions were very poor and suffered a lot. Showing hospitality to guests was obligatory in that time. However, when Muslims became wealth by conquering foreign lands and attaining war booty, it became a recommended act.

Some Muslim nations accept guest as God's guest and treat them accordingly. They believe that a guest comes with his/her own provision and brings much blessings to their houses. The hosts feed their guest before taking care of their household. Since guests spend some energy when coming to their houses and eating their food the hosts give some gift to appreciate their effort.

Third good character in the hadith is speaking good or remaining silent. Believers cannot harm others; if speaking would harm others, they prefer to be silent. The harm that the tongue can give is great. For this reason, the Prophet used very effective method to give importance of speaking good otherwise remaining silent. The expression 'if one believes in God and the Last day' convinces logic that the matter is very serious for it is explained in connection with belief.

People will be taken account for their every word. God stated in the Qur'ān that "Remember that the two recording angels (appointed to record his speech and deeds), seated on the right and on the left, receive and record. Not a word does he utter but there is a watcher by him, ever-present."³⁸⁰

Useless speeches often cause a person to gain sin. Speaking a word without thinking its meaning may cause enmity among people and incur God's punishment. Speaking meaninglessly leads a person to commit major sins. If one holds his tongue, he protects himself from many evils. Indeed, speaking truth and providing benefits to others with good words is considered as form of worship. The deepness in faith can be observed through perfect morality and good characters. If one has problem in his /her faith, it will reveal itself in actions.

Sixth hadith

³⁸⁰ Qur'ān 50: 17-18.

وعن عائشة رضي الله عنها قالت: قلت: يا رسول الله إن لي جارَين، فألى أيهما أهدى؟ قال: إلى أقربهما منك باباً

A'isha reports: I asked, "O Messenger of God (pbuh), I have two neighbors, to which of them should I send a present?" He replied, "To the one whose door is nearer to you."³⁸¹

Analysis of the hadith

The hadith is authentic according to conditions of Bukhari. He recorded it in his hadith book and quoted it under various chapters in the book. The hadith indicates who has more right on people among their neighbors. If Believers do not have the means to present gifts to all the neighbors, they give it to one whose door is nearer to them. According to hadith, the nearer neighbor has more right to receive a gift. This right is not limited to gifts, rather one who is the nearest neighbor, should have precedence over all others concerning neighborhood rights.

Hence, the Prophet advised Muslims to present gift to each other A'isha asked him who would have priority among neighbors to receive a gift. She was curious about whom she should take care of most between her two neighbors. The Prophet advised her to present a gift to the one whose door was closer to her. The nearness in place causes neighbors to see and visit each other more often. They learn neighbors' good or bad cases before others and are expected to have good relationships with them. Since they share happy or bad days of their near neighbors more they deserve gifts more.

The near neighbors usually see each other when they go to shopping and carrying the purchased items to home. In addition, the food cooked in the kitchen can be smelled by near ones. Therefore, the nearness in place should turn into nearness in friendship and relationship. If one is unable to present gifts to all his /her neighbors, he/she should start giving to closest ones.

Seventh hadith

وعن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِمَا جَارِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِمَا جَارِهِ

Abdullah bin 'Umar reports that Messenger of God (pbuh) said; "The best of companions with God is the one who is best to his companions, and the best of neighbors to God is the one who is the best of them to his neighbor."³⁸²

Analysis of the hadith

The hadith is *hasan* (fine) which is a mid-category between *sahih* (authentic) and *da'if* (weak). Tirmidhi recorded it in his Sunan collection and considered it as acceptable according

³⁸¹ Bukhari, *Sahih*, Hiba, 16.

³⁸² Tirmidhi, *Sunan*, Birr, 28.

to his criteria. The hadith explains who is dearer to God concerning friendship and neighborhood. God judges between people and decides who is good or bad. The religious rulings get their values from God. Human intellect is not sufficient to know if something is good or bad. Therefore, whatever is introduced by God or by His Messenger as good, Muslims accept it good.

God created all human beings and knows their weaknesses. In potential, each person is capable to be good. However, when people are put in test and trial some of them follow their own desires and disregard any moral value. Committing sins and evils become such people's character. They harm others in every opportunity. In order to be protected against the evilness of carnal desires and temptations of Satan, one should follow Islamic instructions. The Prophet advised Muslims to gain good characters and also warned them against the evil conducts. In this regard, studying hadiths and learning prophetic traditions help them to know what makes them good Muslims at God's side.

The importance of having good companions are expressed in some verses of the Qur'an as well as in hadiths of the Prophet. Once the Prophet said;

“The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows. The owner of musk would either offer it to you free of charge or you would buy it from him or you would smell its pleasant odor. On the other hand, the one who blows the bellows would either burn your clothes or you shall have to smell its repugnant odor.”³⁸³ Another time he stated that a person who has worse position in Judgment Day is the one who is left by people with the fear he would harm them.

Believers should be good to others before looking good neighbors for themselves. Islam always encourages people to represent moral values to be happy here and the Hereafter. If one does not have any benefit to himself, his family or society he is not considered a good person. With moral conducts and good characters, a person can be beneficial to everyone. The same criteria are also true for neighbors. People should think good about their neighbors, help them in every opportunity and prevent harm from them, so they are considered a good representative of Islam.

³⁸³ Muslim, Saḥīḥ, Birr, 146