



GLORIFYING NEIGHBORS AND GUESTS FROM A HADITH PERSPECTIVE AND ITS RELATION TO THE LEVEL OF FAITH

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ABSTRACT

Dynamic social patterns will undergo changes in various community systems including the concept of being a neighbor and guest which is a major part of daily activities. These developments and changes will experience stagnation and even conflict between individuals or community groups if they are not accompanied by good values as a basic footing in socializing. This paper seeks to explore the Hadith's view on the noble attitude towards neighbors and guests and its relationship to the level of faith. This research fully uses library research by applying the descriptive-analytical method, namely by presenting the related traditions and analyzing their relation to the level of faith. The results of this study show that honoring neighbors and guests has a strong urgency in the view of the hadith. Good behavior towards neighbors and guests is important to be applied in social life. A good attitude towards neighbors is not only limited to the rules applied in social ethics, but has a connection with the faith of a Muslim where the attitude towards neighbors and guests is one of the strong indicators of the level of faith of a Muslim. From the analysis of the traditions studied, it can be concluded that honoring neighbors and guests is highly considered in Islam, these noble morals are not only limited to commands but as a benchmark for the level of perfection of one's faith.

Keyword: Hadith, Neighbors, Guests, Faith

A. Introduction

Human civilization continues to develop and expand to various parts of the world, it is due to the increasing population. The implications of increasing the quantity of people and demographic bonuses will be very diverse, including changes in social conditions. Human beings are destined to live in the social sphere, the togetherness runs dynamically at all times so that when there is a change in a certain social group, there can be various frictions due to heterogeneous conditions and cultures of society, such as the migration of people from one point to another (Sanford, 2017). The logical consequence is that it threatens the values of community harmony.

In the context of the Indonesian state itself, Pancasila is a shield in counteracting this (Mukhlis, 2016). However, in a broader context, Islam has first introduced how a relationship must be maintained, not only vertical, namely the relationship between a servant and his god but also fellow creatures, especially humans, must be maintained in such a way that harmony continues, as mentioned in the Qur'ān (QS. Ali Imran [3]: 112). The most important and influential thing for social stability is to maintain relationships with the closest people, in this case neighbors (D. Yunus & Oktora, 2022).

The principle of neighborliness in Islamic teachings is not only limited to fellow Muslims but includes all social statuses, including non-Muslims (Podungge, 2018). A more complex problem is when religious status that enters the social sphere becomes the subject of clashes by some irresponsible circles, which has an impact on clashes between certain tribes or groups. Clashes between tribes that even still occur in certain groups are accompanied by differences in background, culture and beliefs of each (Akhmadi, 2019).

From the above problems, there is a need for rehabilitation and reactualization of social life. Actually, if we look more broadly in the reflection of life, we will find teachings that were heralded first to voice social harmony. Islam itself has actually facilitated the rights of each individual in social ethics, including relationships between neighbors, guests and even new people. Through the Islamic teachings brought by the Prophet Saw, it can be seen the characteristics and patterns applied to social ethics ranging from neighbors to other guests. Therefore, the role and attitude of the Prophet Saw regarding this matter has a strong urgency to be explored more deeply.

This research aims to review the ḥadīs-ḥadīṣ of the Prophet PBUH regarding the concept of glorifying neighbors and guests that has been underlined by him. There are previous studies that also discuss the ethics of neighborliness and guests, among others; 1) Thesis written by Nuzulul Kirom, Hadith Science Study Program, Faculty of Ushuluddin, Islamic Institute of Kudus State in 2022, with the title "Understanding the Hadith of the Prophet Saw about Adab (Living Hadith Study on the Community of Panggung Village, Kedung District, Jepara

Regency)" (Kirom, 2022). This thesis research seeks to examine ḥadīṣ-ḥadīṣ related to neighbors and compare it with the neighboring life of Panggung Village, the research method used is descriptive with a qualitative approach and a method in inventorying data in the field using observation, interviews and documentation. The results of this study show that the ethics of neighborliness in Panggung Village are mostly in accordance with the ḥadīṣ-ḥadīṣ used, namely ḥadīṣ al-Bukhāriy no. 6018, Muslim no. 47, and Abū Dāūd no. 5154. However, there are some or a small part of the community who do not fully understand the appropriate ethics of neighborliness. 2) A journal article written by Danial Yunus and Nency Dela Oktora with the title "Ethics of Neighborly Neighbors in Islamic Law", Journal of Islamic Family Law, Vol. 1, No. 1, 2022. This study focuses on behavior towards neighbors in general in the view of Islamic family law, this study reveals that being kind to neighbors is a commendable trait, being kind to neighbors not without discriminating social status is a trait that is highly recommended in Islam, even glorifying neighbors is associated by the Prophet Saw with faith in Allah and the last day (D. Yunus & Oktora, 2022). 3) Journal article written by Abdul Pandi et al, Journal Studi Islam Lintas Negara, Vol. 5, No. 1, 2023 with the title "Neighborly Ethics in a Hadith Perspective". The results of this study show the importance of being as good as possible towards neighbors, loving each other, and helping according to Islamic teachings, because they are the closest people we interact with every day. Muslims are not only commanded to be kind to their neighbors but also to those who are not Muslims must be treated well (Pandi et al., 2023).

From these writings, there are still some works that also mention the ethics of neighborliness and works that discuss guest in the Islamic view, but none of them specifically discuss the glorification of neighbors and guests in the ḥadīṣ of the Prophet and discuss further about its relevance to the level of faith of the person in that regard. This article focuses on the discussion of glorifying neighbors and guests in the view of ḥadīṣ and its relation to one's faith in Allāh and the Last Day. This research fully uses library research by collecting data from various literature, both ḥadīṣ-ḥadīṣ contained in ḥadīṣ master books such as Ṣaḥīḥ al-Bukhāriy and Muslim, and other books and scientific articles that are relevant to the discussion. The data collected were researched using the descriptive-analytical method, the author first described the discussion related to neighbors and guests in a general view and ḥadīṣ, displayed ḥadīṣ related to glorifying neighbors and guests and then analyzed it further related to glorifying neighbors and guests and its relation to the level of faith of a person mentioned by ḥadīṣ.

B. Definition of Neighbors and Guests

According to the Great Indonesian Dictionary, neighbors are people who live close to the house, living next to the house, in other words neighbors are people who live in houses adjacent to or adjacent to the house (*Kamus Besar*

Bahasa Indonesia, 2007). Ibn Manzūr in his book *Lisān al-‘Arab* interprets the word *Jār* (neighbors) as houses that are close to each other, people whose houses are next to each other, people who get "protection", "helpers" (D. Yunus & Oktora, 2022).

In the Islamic sense, neighbors have their own meaning, Hasan Ayyub said that neighbors as the opinion of ‘Ā’isyah, al-Auza’iy, and Ḥasan al-Baṣriy that neighbors are (people who live in) forty houses from each corner (40 houses from the west, east, south, and north of the house) (Ayyub et al., 1994). From this definition, it can be understood that the scope of neighbors is not only one or two houses that are close to us, but neighbors are people who live around our houses up to a distance of forty houses from each direction. This is corroborated by verses of the Qur’ān such as Surah al-Nisā’ verse 36:

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

Meaning:

“And worship you only to Allah and do not associate it with anything, and do good to your parents, your relatives, the orphans and the poor, and your close neighbors, and your distant neighbors, your companions and Ibn Sabil, your servants. Indeed, Allah does not like people who are proud and proud” (QS. an-Nisa [4]: 36).

In the view of the Qurṭubiy quoted by Abdurrahman al-Baghdadiy and Syamsuddin Ramadhan, what is meant by the sentence "*al-Jār zi al-Qurbā*" is the neighbor of *al-qarīb* (close neighbor), and the sentence "*al-Jār al-Junub*" means *al-garīb* and *al-bu’d* which means distant neighbor. This kind of meaning is a literal meaning and is the opinion held by Ibn ‘Abbās and a number of scholars (Al-Baghdadi & An-Nawi, 2021).

While a guest in language is a person who comes to visit someone else's place, the word guest in Arabic is *ḍayf* (*ḍāf-yaḍīf-ḍaifān*) which means to entertain, guest (M. Yunus, 1989). From this definition, it can be interpreted that a person who visits a place or a point is a person who is a guest, and a person who has or has duties/authority in receiving guests is called a person who entertains. Visiting and receiving guests is a positive moral or habit in community life from classical times to the present day as long as both parties maintain each other's ethics and manners, in other words they do not harm each other. And also one form of glory in receiving guests is to maintain manners or ethics when receiving guests, and vice versa, a person who visits or guests must have polite manners in accordance

with applicable provisions such as asking for permission in advance or saying greetings, so as not to cause problems (Hidayat et al., 2022).

In the Qur'ān, the guest's explanation is also given as in Surah al-Nūr verses 27-29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ .

Meaning:

“O you who believe, do not enter houses other than your own houses until you ask permission and greet the inhabitants of them, which is better for you to always remember. So if you find no one in it, do not enter it until you are given permission, and if it is said to you, "Come back!", then you will return, it is better for you, and Allah knows what you are doing. There is no sin for you to enter an uninhabited house in which your needs lie. And Allah knows what you show and what you hide” (QS. an-Nur [24]: 27-29).

From the explanation of these verses, it can be understood that Islam has regulated ethics in social life in such a way, including ethics when visiting a house.

C. Neighborly in the Islamic View

Neighborly life is the basis of social life that has a strong urgency, because it is neighbors who can create a life of mutual love, help, and cooperation. Harmony between neighbors is an urgent element in society because maintaining this harmony will be a stability of harmony between neighbors to create a peaceful and peaceful life (Maidin, 2017). The importance of maintaining a good atmosphere and conditions in harmony with neighbors and society, because it will have implications for the creation of a good environment (Nugroho & Ni'mah, 2018). On the other hand, if the conditions between neighbors are not well maintained, it can have a bad effect on the environment (Suryani et al., 2021). Therefore, Islam fosters moral principles in the community, even in neighboring Islam gets an important and noble position so that it can be aligned like family ties. The ethics of neighborliness in Islam include:

1. Putting greetings first.
2. Do not disturb neighbors. Getting interference from the outside is certainly not safe, therefore, not disturbing each other is a good manner in neighborliness that must be applied by every Muslim, because it will show mutual respect.

3. Forgive speech errors. When a neighbor accidentally says offensive words that can hurt the heart, then as a Muslim should forgive this. It is also not allowed to hold a grudge because it will create adverse social conditions.
4. Help each other. When a neighbor finds a disaster, difficulties in the economy, a Muslim should provide assistance with his ability without having to be asked first.
5. Visiting a sick neighbor.
6. Not envious of neighbors. When a neighbor gets a sustenance or advantage obtained, as a Muslim it is not allowed to feel envious, even according to the manners of neighbors, we must feel or be happy
7. Protecting the rights of neighbors.
8. Not hindering the building, neighbors are happy for the happiness of a neighbor (Damayanti et al., 2022).

Based on the ethics of guest worship above, it can be understood that guest in Islam is an activity that is very concerned so that no party is harmed when it is done, and also to maintain the stability and harmony of a relationship.

Regarding receiving and entertaining guests, it is also very important in Islam. Glorifying guests is one of the customs of the Prophets and the people. In the sunnah of the Prophet PBUH, it is also recommended for the host to entertain his guests who come to his house with good dishes, in addition to adjusting to the limits of his ability, day and night. If the guest stays, Islam recommends taking care of him. However, if it exceeds three days, it is almsgiving. In addition, a host must also pay attention to the following; 1) welcoming and accepting guests with a friendly attitude, whether the guest is old or young; 2) not showing an attitude that can offend guests. 3) If guests come from far away, it is recommended to provide provisions for the trip when returning home; 4) a host delivers guests to the front of the house when guests are about to go home (Musthofa et al., 2022).

Regarding the relationship with neighbors, the Prophet Muhammad (PBUH) strongly emphasized that we should always be kind to our neighbors, starting from giving simple things such as showing a cheerful face as in the following ḥadīṣ:

“Abū Ḡassān al-Misma‘iy narrated to us Uṣmān ibn ‘Umar narrated to us Abū ‘Āmir (i.e. Abu ‘Āmir al-Khazzār) from Abī ‘Imrān al-Jauniy from ‘Abdillāh ibn al-Ṣāmit from Abī Ḍarr said: The Prophet (peace and blessings of Allaah be upon him) said to me: Do not underestimate the slightest kindness, even if it is only by having a cheerful face when you meet your brother.” (Ibn al-Ḥajjāj, 1955).

The Ḥadīṣ explained that the Prophet PBUH once advised Abū Ḍarr to do good to neighbors, even simple things such as smiling and giving dishes or dishes. Another Ḥadīṣ explains:

“Narrated to us Muḥammad ibn Minhāl narrated to us Yazid ibn Zurai' narrated to us Muḥammad from his father from Ibn 'Umar Raḍiyallāh 'anhumā he said: Rasūl Saw said: Jibrīl always bequeathed to me to fulfill the rights of his neighbor until I thought he would inherit it.” (Al-Bukhāriy, 1422)(Ibn al-Ḥajjāj, 1955).

There is an affirmation in the ḥadīṣ that the angel Gabriel always advised the Prophet (PBUH) regarding neighbors. Ibn Ḥajar explained that a neighbor also has the right to inheritance from his neighbor. Regarding inheritance, Ibn Abī Jamrah explained that inheritance is divided into two types, namely inheritance that is *ẓahīr* or sense and inheritance that is *ma'nawī* such as inheritance of knowledge, the obligation of a neighbor to teach knowledge to his neighbor. In a broader scope, the context of neighbors also includes not only Muslims but also non-Muslims as well, as well as foreigners (who then settle) must all get rights according to their portions and conditions (Ajijah, 2019).

In other ḥadīṣ, there is ḥadīṣ that explains specifically related to ethics in daily life with neighbors, such as ḥadīṣ:

“It was narrated to us that 'Abdullāh ibn Maslamah from Mālik from Ibn Shihāb from al-A'raj from Abī Hurairah said that a neighbor should not forbid his neighbor (when asking for permission) to lean his wood against the wall (of his house). And abū Hurairah said: I do not see you against it, for Allāh's sake if that happens I will throw the wood on your shoulders.” (Al-Bukhāriy, 1422).

Regarding the ḥadīṣ, Ibn Ḥajar explained that the letter lam in ḥadīṣ is a form of prevention or prohibition, and the word "wood" in ḥadīṣ is a single form (*mufrad*), because a piece of wood is easier for a neighbor to tolerate than wood in many forms (*jama'*). For a person who wants to lean his wood on the wall of his neighbor, he must first ask permission from the owner of the house, and if it is not allowed, it should not be forced. The context that must be understood in ḥadīṣ also needs to be adapted to the situation, namely if a person really needs to lean his wood against the wall of his neighbor and does not have the potential or bring negative consequences to the owner of the pot (Ajijah, 2019).

As for the guests, the sunnah of the Prophet Saw also stated the importance of applying manners and ethics for both guests and hosts, as the Prophet PBUH said:

“Abū al-Walīd narrated to us Laiṣ narrated to us Sa'īd al-Maqburiy from Abī Suraiḥ al-Khuzā'iy he said: My ears heard and my heart felt the Prophet (peace be upon him) saying: the guest was three times and his ministry was asked: what is his ministry like? The Prophet PBUH said: day and night. He said: And whoever believes in Allah and the Last Day should glorify his guest, and whoever believes in Allah and the Last Day should speak well or be silent.” (Al-Bukhāriy, 1422).

The Ḥadīṣ explains that the manners of guest attendance should not be more than three days. As for if it exceeds three days, it becomes alms for the host, as well as the dish. For a guest, it is also necessary to maintain or maintain ethics when visiting someone's house such as, saying greetings, not looking or peeking into the house if there is no answer, accepting the condition of the house visited, maintaining sight and hearing of something that happens in the house, not protracted or only as needed, it is forbidden to ask for dishes other than the banquet that has been given, not behaving rudely and saying dirty, and when you want to go home, you are allowed to say goodbye to the host and it is sunnah to pray for blessings to the house and its occupants when visiting the house (Musthofa et al., 2022).

Regarding visiting and receiving guests, it is also one of the Islamic teachings that is the habit of the Prophets and Ṣaliḥ people. From the perspective of ḥadīṣ above, it can also be understood that we should have faith in observing guests as worship regardless of the status of guests, whether poor or rich. For the host in the context of ḥadīṣ, it is recommended to entertain guests according to the level of ability they have and it is recommended to be friendly such as smiles, good words and politeness (Firmansyah, 2023).

D. Glorifying Neighbors and Guests in Hadith and Its Relationship with Faith

Neighbors are the closest "family" in the community, living side by side with each other. If every neighbor respects and glorifies each other, the condition of the community will be good, because a sense of care, brotherhood, mutual respect and love for each other has been created. In Islam, there is brotherhood that is intertwined with each other, namely *Ukhuwah Islamiyah*, which is a term used to describe brotherhood in Islam (Prerianda et al., 2024). Humans not only establish a vertical relationship (*ḥabblminallāh*) but also establish a horizontal relationship with other beings (*ḥabblminannās*) with social principles such as needing each other, respecting, helping each other and so on (Pandi et al., 2023).

However, if we pay attention to the messages of the Prophet PBUH, we will find social relationships between human beings, both neighbors and guests, which are associated with faith in Allah and the last day. This was conveyed by the Prophet (peace and blessings of Allah be upon him), such as ḥadīṣ:

“Having narrated to us, Qutaibah ibn Sa‘īd narrated to us Abū al-Aḥwas from Abī Ḥuṣain from Abī Ṣāliḥ from Abū Hurairah said: The Prophet (peace and blessings of Allaah be upon him) said: Whoever believes in Allāh and the Last Day should not hurt his neighbor and whoever believes in Allāh and the Last Day should glorify his guest, and whoever believes in Allāh and the Last Day should speak well or be silent.” (Al-Bukhāriy, 1422) (Ibn al-Ḥajjāj, 1955).

If we look closely, the characteristics of a Muslim include maintaining manners to Allah and fellow humans. The most basic manners of allāh include believing and worshipping him. Meanwhile, ethics to fellow human beings includes fulfilling their rights that must be fulfilled and given to them (Kafie et al., 2023). However, the two relationships (vertical and horizontal) are related to each other. In the ḥadīṣ perspective, the contextualization of faith is often associated with something humanistic in social reality. In other words, faith is not limited to the "theological" meaning that is abstract and exclusive, personality (Yusuf, 2008).

This can be understood because there is information that the branches of faith are divided into 77 parts. As in the following narration:

“Having narrated to us ‘Ubaidullah ibn Sa’id and ‘Abd ibn Ḥumaid both said: having narrated to us Abū ‘Āmir al-Aqadiy narrated to us Sulaimān ibn Bilāl of ‘Abdullāh ibn Dīnār of Abū Ṣālih of Abū Hurairah of the Prophet (peace be upon him), he said: "Faith has more than seventy branches, and shame is part of faith." (Ibn al-Ḥajjāj, 1955).

If it is correlated with faith or its branches, it is not surprising that the Prophet PBUH ordered to behave well as a form of actualization of noble morals. In the book *Qāmi’ al-Ṭuḡyān* (Al-Bantani, n.d.), Shaykh Nawawiy al-Bantaniy places morals in the 57th branch of his book.

Regarding good morals to others, Sheikh Nawawiy explained in more detail that the signs of a person who falls into this category are that there are criteria contained in a person who is included in the definition of good morals, among these characteristics are; a lot of shame (refraining from something as a form of caution from (the possibility) that there is a reprehensible thing in it), staying away from things that hurt someone, spreading kindness, being honest in speech, talking a lot, doing a lot of deeds/deeds, few mistakes, not being suspicious, generous, always grateful, happy, generous, loving, virtuous (clean heart), full of affection, does not like to curse, does not scold, does not like to pit sheep, does not behave, does not rush, does not be spiteful, is not miserly, does not hasud, shows a radiant face (sweet face), likes and hates something because of Allah SWT and is pleased because of Allah (Al-Bantani, n.d.).

The scope and implementation of the noble morals mentioned above, in this case, the closest people are the objects of the application of these morals. In other words, neighbors and guests are the closest people to us who must be treated well. Because the context of the 77 branches of faith will have implications on the level of perfection of a person's faith, these branches must be embedded in a Muslim, if a Muslim applies the 77 branches of faith, then his faith is perfect (Hidayah, 2014).

In another narration, the Prophet emphasized:

“He narrated to us ‘Āṣim ibn ‘Alī narrated to us Ibn Abī Ḥiṭṭ from Sa‘īd from Abī Shuraith that the Prophet (peace be upon him) said: For Allāh's sake, no one believes, for Allāh's sake, no believer in one's sake, no believer in Allāh's sake. It is said: Who is the Messenger of Allah? That is, people who are not safe from their neighbors from their disturbances”. (Al-Bukhāriy, 1422).

In this ḥadīṣ, the Prophet swore an oath as a form of affirmation to the believers so as not to disturb or cause unrest to their neighbors. In other words, a person who hurts his neighbor is a person whose faith is not perfect. So that the level of faith of a person is also measured by his morals. Therefore, as a Muslim, you should be more careful to do something so as not to make your neighbors unsafe and create an environment that integrates noble morals (Firmansyah, 2023).

Al-Baihaqi explained that good morals are sometimes *ḡazīrah* (instinctively/character) and sometimes good morals must be sought, only that the effort is obtained if there is already such a trait in a person's heart, then the person will try to act with good morals and it is known customarily/according to reason that the cleanliness of one's view/mind will increase if one gets along with people who have cleanliness and intelligence in his mind, as well as a religious person who associates with scholars, his knowledge will increase, so it is undeniable that if a person has good morals, his moral goodness will increase if he associates with people who also have good morals (Al-Baihaqi, 1423).

In the contextualization and broader scope of ḥadīṣ about glorifying neighbors and guests gives us the idea that the ḥadīṣ explains that believers in Allāh and the Last Day should glorify the guest. This shows the quality or level of faith of a Muslim. In other words, the quality of a Muslim's faith can be measured by whether or not he can entertain and honor guests according to sharia. The Ḥadīṣ also reminds that the validation of faith includes saying good words, glorifying neighbors and guests. If traced from the social context of the people at that time, visiting was a habit of the Arab population because they often did safar (traveling) for trade or other purposes. So in terms of guest and entertaining, the Prophet Saw has provided an image and example for always having noble character (Afifah, 2018).

E. Conclusion

From the discussion above, it can be concluded that glorifying neighbors and guests is a social activity that is highly concerned by Islam through the messages conveyed by the Prophet Saw. In fact, the messages conveyed by the Prophet Saw can be understood that attitudes towards neighbors and guests are not limited to actions in the social sphere, but there is a relationship with the level

of faith of a person. Having good morals towards others, especially those closest to them, is part of faith. Thus, attitude towards neighbors and guests is one of the benchmarks in the level of faith of a Muslim, if he applies good morals towards neighbors and guests, it has become part of the perfection of faith. On the other hand, if such things are not implemented, then from the perspective of hadith, the faith of a Muslim is not considered perfect.

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