

Privacy in Islam as a Guide to Housing Development

Zahari Mahad Musa^{1*}, Mohd Farid Ravi Abdullah², Abur Hamdi Usman³, Azwar Iskandar⁴

¹Faculty of Syariah and Law, Universiti Sains Islam Malaysia (USIM)

^{2,3}Faculty of Islamic Civilisation Studies, Kolej Universiti Islam Antarabangsa Selangor (KUIS), Malaysia

⁴Centre for Research and Community Services, University College for Arabic and Islamic Sciences, Makassar (STIBA), Indonesia

*Corresponding author E-mail: zahari@usim.edu.my

Abstract

The dwelling house is part of the basic needs of human life. In Islam, the designation of a place as a dwelling house has its importance. The dwelling house is not only seen as a sanctuary for oneself and one's property, but it is also significant in providing space for privacy. This paper discusses privacy related to a dwelling house in Islamic jurisprudence. The discussion will focus on the importance of the privacy rules for a dwelling house to guide the parties involved in housing development. The type of research is qualitative with a socio-historical approach. The results indicate that Islam provides a balance between social life and the need to be alone. The principles of privacy for a dwelling house not only show the security of shariah objectives, but they also guide the construction industry with divine guidance in sustainable human development

Keywords: Islam, Privacy, Dwelling House, Development

INTRODUCTION

The dwelling house is a fundamental institution in human life (Dekkers, 2011). Every human being needs a personal protective area with resting and relaxing elements to protect from external disturbance and the environment (Quran, Surah al-Nahl [16] verses 80–81). These verses explain some of the favors given by Allah for the survival of human beings, including homes, jewelry, and clothing. The home's variety of forms and sources of building materials demonstrate Allah the all-knowing power over the various conditions of the human environment.

Two words in the Arabic language that typically indicate dwelling houses are *bayt* and *maskan* (Pérez, 2016). Both are symbolic of the function of the house itself; the rest area is taken from the word '*ba-ta, yabitu baytan*, which means a place for overnight, and peace areas are taken from the word '*sakan, yaskunu sakinah*, showing peacefulness. Moreover, Islamic law also uses some other words that describe a home, including a lodge (*manzil*), a place for a variety of activities (*dar*), and a place to stay (*mawa*). The difference between every word is only in the point of use between the general and the specific (Omer, 2008).

Privacy issues related to dwelling houses are essential for individuals, families, and communities to understand, and they are part of the human agenda in daily life. Mohamad Rasdi (2007) explained that those involved in housing development need to know that a dwelling house is farther than being built solely on land. It is a family and a community. He (Ibid.) added that the current house construction should not violate the privacy rules applied to the traditional dwelling house. Elements such as the mother's house, front porch, back porch, and other interior designs need to be explained because they align with

* Copyright (c) 2021 Zahari Mahad Musa et.al

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Received: March 3, 2021 ; In Revised: March 22, 2021 ; Accepted: April 10, 2021

local culture and religious demands. According to Musa (2013), the privacy law in Islam is part of the right granted exclusively to every house occupant. In addition, the law is part of the rule that prevents any form of domestic violence through dress code etiquette when alone, personal time restrictions, and the right to request permission.

For the Muslim community, the question of dwelling-house privacy has a solid foundation. It needs to rely upon the primary source of reference, the Quran and the hadith, in dealing with various developmental or social issues. In Malaysia, a dwelling house is a prerequisite for establishing a policy by the government to plan and develop the housing sector at the federal, state, and local levels. The policy is known as the National Housing Policy (DRN), which aims to provide ample, comfortable, quality, and affordable space to improve the livelihood of the people. Based on that, the quality of the dwelling houses' environment impacts the quality of life (Yahya, 1998). One of the quality aspects of a dwelling house in Islam is meeting the privacy demands of its occupants. Ata (1994) explained that the dwelling house in Islam must meet three main requirements: safety (*al-amn*), privacy (*al-khususiyah*), and health (*al-sihhah*).

Hashim and Rahim (2010) found that privacy is closely linked to local cultural norms and religious beliefs. However, this matter has undergone changes in low-cost housing that have become a factor in renovating dwelling houses. However, Rahim (2008) described privacy as one of the characteristics of a home in Islam that is considered a domestic area, especially for women. A study conducted in Malaysia's four residential areas (Putrajaya, DBKL, Shah Alam, and Subang Jaya) found more privacy aspects in bungalows and detached houses compared to other residential types. Residents also play an essential role in applying privacy features to their dwelling houses.

This article aims to explain the privacy status of a dwelling house in Islamic law (Shariah) and its implications for housing development. The importance of knowing the Islamic standards in establishing privacy laws for a dwelling house is to allow developers to inject Islamic values into the planning, building, and decorating of a dwelling house. This is because most homeowners only know the location of the building and buy from the developer whether the ownership status is in the lease or freehold condition. Most designs and floor plans are standard and subject to current laws. Therefore, the input of Islamic values is crucial for a sustainable human life.

RESEARCH METHOD

This article applied a qualitative research method oriented toward understanding meanings and experiences. Therefore, this method is potentially advantageous in the context of this article because it can provide new insights and knowledge in poorly understood and complex areas (Crowe, Inder, & Porter, 2015). Also, the form of library research that uses data analysis methods as the main approach is provided. The focus of the discussion was Islamic law, i.e., the Quran and the hadith of the Prophet Muhammad (PBUH), as the legal references regarding the privacy of a dwelling house. Among the materials, documents, and records referred to are the reading materials relating to privacy in Islam, quotes from the Quran and hadith, and contemporary Islamic scholarly works.

In analyzing the data, the authors generally use inductive methods. This method analyzes the data generated by existing theories and assumptions to draw a definitive conclusion (Eisenhardt, Graebner, & Sonenshein, 2016). This can be seen in the implications of the privacy law in Islam on the proposed form of housing development. This analysis is vital to serving as a guide for those involved in housing development.

RESULT AND DISCUSSION

Recommendations on privacy regarding housing are not foreign to Islamic jurisprudence but rather an essential requirement for a home (Suk, 2009). Privacy is an exclusive right given to everyone in the house, whether the owner of the dwelling house is comprehensive or not. Privacy is an integral part of the privacy of every individual (Adul, 1997). The need to feel alone is essential to human life. Everyone has the right to choose the situation in which to deal with any private or confidential matter without any interference from outsiders. In this regard, the dwelling house is an ideal location for individuals to engage in personal activities. Indirectly, privacy manifests an individual's right to freedom of life (Adam, 2000).

Islamic law establishes a firm principle on privacy issues related to dwelling houses. This principle links three connection elements: human's relationship with Allah, human with another, and human with nature. In actuality, these elements are closely related to the teaching of Islam itself as a way of life that contains the details of faith, practice, and morals. *Tawhid* is the backbone of human life, whether outside or inside the dwelling house, and it builds the relationship between a human and its creator. On the other hand, practice and morality are the rules that govern the filling and functioning of a blessed dwelling house in the world and hereafter. Humans are responsible for preserving, protecting, and appreciating the dwelling house as one of the environment's favors for life and sustainability (Omer, 2010).

The privacy law of the dwelling house is closely related to the *'awrah* concept in Islam. It refers to something shameful that is illegal to look at and point out. This concept usually aims at the human body, whether man or woman, and involves dressing etiquette (Krisjanous, Allayarova, & Kadirov, 2021). Every lender has its limits of *'awrah* in Islam, which are between the center and the knee for men and the whole body except the face and palm for women (al-Khin, al-Bugha, & al-Sharbajiy, 1991). This limitation of the body reflects the physical privacy status of Muslim individuals in daily life.

Islamic scholars use several terminologies to indicate privacy or a solitary situation. The term "*al-hayat al-khassah*" is used to describe personal or specific lives. The use of the term "*al-khususiyah*" in Arabic denotes something special, personal, and contrary to general. The definition of *al-khususiyah* given by al-Jundiyy (1993) is protection for one's personal and family life from exposure or harassment by outsiders without their will. While al-Sa'ad (2004) used the closing phrase *'awrah (sitr al-'awrah)* to describe dwelling house building features by the Islamic standard to meet privacy demands. Nurizan (1998) defines privacy as controlling private activities without interference from external elements or individuals. Two essential elements in a private situation are being alone and the absence of disturbance. The solitary element indicates that a person can carry out a private activity in secret and with confidentiality. At the same time, no disruption demonstrates the benefits of an atmosphere that inhibits any form of tranquility, whether caused by external or environmental factors.

Some rules set in Islam to protect the privacy of the dwelling house include the obligation to ask for permission to enter the house (Vom Bruck, 1997). For the residents of the same dwelling house, there are three private times as mentioned in the Qur'an that have to be respected, namely before dawn (early morning), afternoon time (normally break time), and after *isyak* (sleeping time) (Hayat, 2007). Besides that, every individual in a dwelling house can defend himself and is given the right to uphold five *shariah* goals to protect religion, life, intellect, wealth, and dignity from any interruption or intrusion.

The reason for choosing this personal situation is based on the principle of isolating oneself (*'uzlah*). The original meaning of "*'uzlah*" in terms of language is "omitting" or "isolating" (Abu Jayb, 1988). Al-Khatabiyy (1990) stated that *'uzlah* in facing the slanderous times was the practice of the prophets, the

protection of the saints, and every knowledgeable person's journey, especially in times of disadvantage. This is based on Prophet Muhammad's hadith: *When we were around the Prophet Muhammad (PBUH), he mentioned the period of commotion and said, "When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees become rare, and they become thus intertwining his fingers. So, face it." I asked: "What should I do at that time, may Allah make me ransom for you." The Prophet Muhammad (PBUH) said: "Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your affairs, and leave alone the affairs of the generality."* [Abu Dawud, Kitab al-Malahim, Bab al-Amr wa al-Nahy, No. 4343]

This hadith shows society's deficiencies or is known for the slanderous times that Muslims will face, among others, characterized by promises that have never been fulfilled and the loss of trust among humans. At the same time, the Prophet Muhammad (PBUH) suggested as a guideline to Muslims to face the said era. All the suggestions show action in the form of *'uzlah*, which is to prioritize personal matters over general affairs. One of the acts that should be highlighted is the Prophet Muhammad's (PBUH) advice to always be at one's own dwelling house as a safer precaution against external party interruption.

Although a privacy situation is synonymous with isolation, it is not absolute in its anti-social nature. The permission to be alone should not neglect responsibilities or other daily tasks. Besides that, the principle of *'uzlah* is an exception from the original rules, involving the instruction to live in a congregation that involves social interaction. This can be observed in almost all matters, such as performing congregated prayer, *zakat*, and pilgrimage. Hence, *'uzlah* is only allowed according to a situation's factors and the individual's ability to handle the various demands of life (al-Ghamidiyy, 2006). When interacting with other humans, the Prophet Muhammad (PBUH) praised those who can maintain patience with trials or behavior when compared to those who prefer to be alone. He said: *"Muslims who associate with people and are patient with their disadvantages are better than Muslims who do not associate with other people and are not patient with their disadvantages."* (Al-Tirmidhiyy, Book: *Abwab sifat al-Qiyamah*, No: 2507)

Therefore, Islam establishes a balance in daily life between the demands of privacy and community life. Human beings are endowed with a sense of purpose, not missing out on managing this natural life as part of the task of the caliph. According to their respective roles in pursuing the life and liberty given to governing the world, they are given rights and privileges. However, humans still need adequate space and time as part of their solution to living in a society. The privileged right to privacy or the privacy provided in Islam guarantees the security and protection of five elements in the purpose of shariah: religion, life, intellect, wealth, and dignity (al-Dughmiyy, 1985).

In terms of religious care, one can practice personal worship, such as the *sunnah* prayer, or pray in a congregation with family members at one's own home. However, to protect life, it is undeniable that the dwelling house is personal protection against any form of climate change and various challenging social interactions in society. Every human has the right to engage in private activities to unwind and rest his mind after work. Property protection can be seen from the point of storage of belongings, and a personal necessity in addition to the house itself is a trustworthy property to be cherished. The dwelling house is also the best place to safeguard one's dignity through *'awrah* care from being exposed to outsiders' views.

Discussions, Implications, and Suggestions

Islam is a complete religion with a unified system of balanced living. Dwelling house privacy laws are comprehensive and complement each other regarding the dwelling house's time, place, and structure (al-Jundiyy, 1993). The main objective of the laws and regulations is to protect the privileges of dwelling houses in the community and provide protection for each occupant.

The physical structure of a dwelling house has an impact on social life and vice versa. Every dwelling house has basic spaces such as a kitchen, lounge, dining room, bedroom, and bathroom to carry out domestic activities and daily interactions. Changes in the dwelling house's size and structure depend on the occupants' socio-economic position and location (Abdullah, 2009). In this regard, Islam provides specific guidance for each activity in the dwelling house, especially gender, age, and domestic activities.

The best physical space of the dwelling house should provide privacy to its occupants by providing protection to two main categories of privacy, i.e., visual privacy and acoustical privacy (Abdul Rahim, 2008). As an example, the revelation of one of the surahs in the Quran, known as surah *al-hujurat*, is also closely related to the privacy division of a dwelling house (see Figure 1). Some scholars have named it as moral surah because it brings together some of humanity's ethics and social morals in Islam (al-Sabuniyy, nd.). The surah *al-hujurat* means "rooms," referring to the dwelling house of Prophet Muhammad (PBUH) at that time. Several ethics are outlined in the surah, which protects the residents' privacy in a dwelling house from any external interference. Allah describes those who disturb Prophet Muhammad (PBUH) by raising their voices outside his house as those who are ignorant (Qur'an, Surah al-Hujurat [49] verse 4).

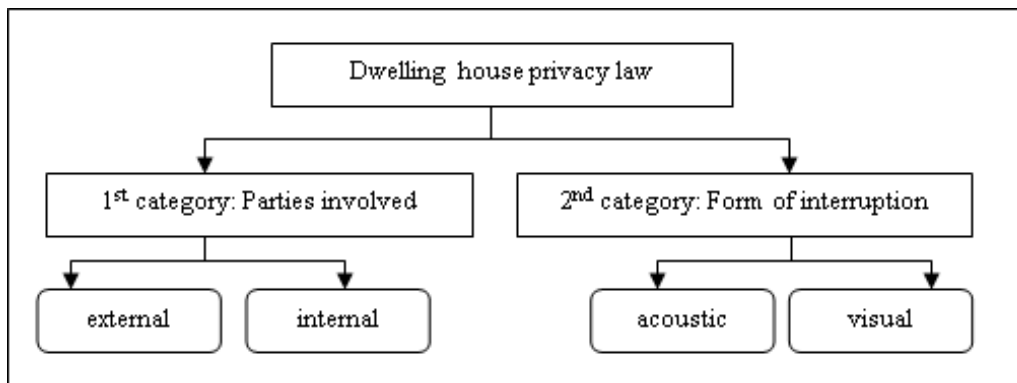


Figure 1. Subdivision of dwelling house privacy by category

Therefore, the recommendations of those involved in the development of the dwelling house are very much needed, especially in terms of space, the number of rooms, design, and interior design and decoration. The parties include developers, architects, contractors, and interior designers. Implicitly, the need for integration between naqli and aqli disciplines is important and needs to be in line with the purpose of human well-being.

Number of Rooms

Syariah scholars do not specify the number of rooms for a dwelling house. This is because the basis of construction is to look at functions and roles. However, it can be understood through several Islamic laws that the minimum number of bedrooms is three: the parents' room, the boys' room, and the girls' room. The house owner is encouraged to have a certain number of toilets based on the minimum number of rooms (Mubarak, 2002, pp. 66–69). The developer should determine and consider the minimum number of rooms early in a housing development.

The basis of this division is in keeping with the privacy principle of a dwelling house, which is individual personal time (Quran, Surah al-Nur [24] verses 58–59). In this verse, Allah describes three specific times for those who have not yet reached puberty and enslaved people to go in and out of the parents' or adults' room, i.e., before the morning prayer (early morning), afternoon time (usually break

time,) and after *isyak* (sleeping time). Indirectly, these three times give adults the right to privacy from any interference by family members in the same dwelling house. Although this verse only focuses on children and enslaved people, the law also applies to adults based on the principle of *mafhum muwafaqah* in determining a law. The children are the target, as the law is one form of training and early education before growing up (al-Zuhayli, 1991). The time factor is one of the privacy elements of a dwelling house. This right involves the interaction and relationship between the occupants of the dwelling house. In another proposition, the Prophet Muhammad (PBUH) said:

"Teach your children to pray when they are seven years old, and smack them (lightly) if they do not pray when they are ten years old, and separate them (according to the gender) in their beds."

[Abu Dawud, Book of al-Salat, Chapter: muru awladakum bi al-salah, no: 495]

The hadith gives a hint that the separation of beds should be done between children of different genders. Bed separation will not occur unless a separate area or space exists within a dwelling house. Sleep represents one of our daily personal activities. By analogy, confidential private activities are also treated just like sleeping if the separation between men and women is better.

Design and Structure

External parties cannot enter and extend beyond the personal area unless authorized to do so (Husayn, 1997). The permission to enter a dwelling house is based on Allah's word in Surah al-Nur [24], verses 27–28.

The advantage of this law enforcement is that it prevents any undesirable events, such as seeing the unpleasantness or defects of the resident. In addition, asking for permission gives time to the host and the chance for them to accept the external party. The right to respect others is also recognized, as the home is the only property that can be entered through the authorized route. To maintain privacy, the design of the entrances, either at the front or the rear, should not face the road directly. It is also advised to avoid arranging for the door to collide with or be in line with another residential unit (Abdul Hamid, 2010). For multi-story dwelling houses, closed staircases need to be designed to maintain residents' privacy according to the concept of *awrah* (Mohamad Rasdi, 2007). The importance of privacy in Muslim life is seen in the clear division of the different areas of the house. Male and female areas are separated, and only select visitors are allowed into the private domain of the house, as shown in Figure 2.

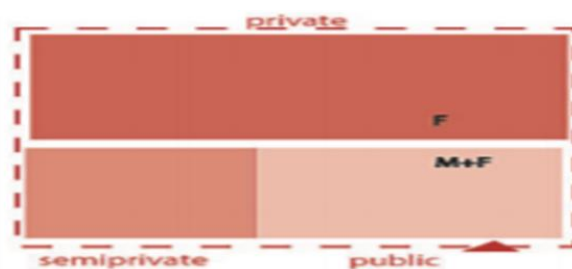


Figure 2. Organization of Islamic dwelling house (Ibrahim, 2012)

The *qiblah* symbolizes unity for Muslims (Firdaus, Halim, Wira, Ridwan, & Bustaman, 2019). It is not only the focal point of worship, but facing the *qiblah* is *sunat* to do any act of goodness or honor (Quran, Surah Yunus [10] verse 87). When it comes to building a dwelling house, the orientation to face the *qiblah* is encouraged if one can do so by considering the ability and location, even though it is impossible because

every developer has their own specific development plan (see Figure 3). Besides that, most homeowners only know the location of the building and buy it from the developer, regardless of whether the ownership status is a lease or freehold. All these are because, for house buyers, the design is standard and subject to established legal rules (Abdul Hamid, 2010).



Figure 3. Madina: reconstruction of the plan of the Prophet's mosque and the dwellings of his wives and comrades (Ayyad, 2013)

Although homeowners have privacy in their homes, they still have to welcome guests who come and visit their respective dwelling houses. Respect for a guest is linked to one's faith, according to a hadith from the Prophet Muhammad (PBUH) (Muslim, Book: *al-Iman*, Chapter: *al-Hath ala Ikram al-Jar wa al-Dayf*, no: 47).

The prescribed time in Islam is to maintain the common interest between the guest and the host. This situation guarantees privacy rights regarding the dwelling house. The period of one to three days is the permission granted, and the rest goes back to the consent of the host itself and is considered a charity (Zaydan, 1994). The host is responsible for providing hospitality to guests who visit their home for an extended period of time by demonstrating good communication skills and serving the dishes according to their abilities. At the same time, guests are obliged to maintain their manners and ethics while staying in the home of the person they visit (Anon, 1990).

The living room needs to be separated from the family room to protect the dignity and honor of other family members. All of these require unique construction between the public area and the private area. If the house's interior is small or narrow, the foyer in front of the house can be used for that purpose. However, the fiqh ijthad on the visiting period and the use of the physical space of the house are changing today. This can be seen in the phrase of this hadith: "*It is not lawful for a guest to stay with his host for such a long period as to put him in a critical position.*" Inconvenience to the host can occur in less than three days or when an overnight stay is required. Moreover, the various transportation facilities and accommodation impacts have changed the hospitality facilities. As a result, the wisdom of the Prophet Muhammad's (PBUH) phrase "critical position" will be determined by local custom in determining the extent to which the level of hospitality services may be within the three days (al-Qudah, 2008).

Accessories and Interior Decoration

Aesthetical value through accessories and interiors for a dwelling house is something that cannot be put aside. It is part of the universal identity and an essential image of Islam. In other words, the standard of Islamic art in accessories and interior decoration can be distinguished from other religions. Feng Shui and Vasthu Sastra are popular among buyers, real estate developers, and those looking for a home with a certain style. The first concept, i.e., Feng Shui, is more prevalent in Chinese society, whereas Vasthu Sastra is a Hindu version of Feng Shui (Abdul Hamid, 2010).

Islamic law, especially the Quran, describes the main forms of accessories as consisting of two categories: personal decoration and environmental decoration. The first category forms the basis for Muslim individuals' interactions with Allah and other human beings. The Prophet Muhammad (PBUH) described some of the personalized accessories as being of the nature of Sunan. The nature of Sunan items includes circumcision, shaving of pubic hair, removal of armpit hair, clipping nails, trimming the mustache, maintenance of the beard, brushing teeth, inhaling water through the nasal passage, washing between fingers, *istinja*, and gargling. In addition, one's personality also includes dressing well, smelling nice, and using jewelry. At the same time, the second category covers all spaces that relate to the individual, whether directly or indirectly, namely the general or specific environment. The general environment comprises humans' natural resources, such as water, air, and land (soil). The specific environment includes places of worship, such as prayer rooms and mosques, and private areas, such as workplaces and dwelling houses. Therefore, the home's law of accessories and interior decoration is one of the most critical discussions in fiqh. Accessorizing and interior decoration have become important career industries in housing development.

Islam sees every beautiful creation in this world as an art form that is evidence of Allah's power and greatness as the Great Art. These creations have become part of the human resource for good use (Quran, Surah al-Kahf [18] verse 7). Nowadays, there are many accessories and interior decoration styles for a dwelling house. All show the diversity of aesthetics and their development in human life. Islam does not prohibit using any equipment that can do good. The creation of tools and equipment is a wonderful part of human life. It also falls into the category of perfection (*tahsiniiyyah*) solely in the hierarchy of the primary purpose of the shariah for the determination of law, that is, after the basic requirements (*daruriyyat*) and needs (*hajiyyat*) (Quran, Surah al-Jathiyah [45] verse 13).

In general, every accessory and decoration in a dwelling house is part of a work of art that is permissible in the interests of the common good and can bring about the common good without harming morals or neglecting a person's duty as a servant of Allah. If this general principle is followed, Islam accepts and recognizes the effort. However, if the opposite happens, then the action must be avoided by the Muslim community (Samsudin, Sulaiman, & Ismail, 2001). In addition, the general guidelines for accessories in Islam are (al-Mudayfir, 2002):

1. Ornamentation does not resemble different gender.
2. Ornamentation does not resemble different religions.
3. Ornamentation is not for the purpose of luxury.
4. Ornamentation is not on the basis of boastful.
5. No waste of jewellery.

Therefore, the decoration code and interior decoration of a dwelling house should comply with Islamic standards by preserving the privacy of its occupants. The selection of curtain textiles, blinds, window adhesives, or even furniture separating the space is not just for accessories and decoration. It also plays a role in controlling the view of the outside of the house.

CONCLUSION

Quality dwelling houses in Islam are comprehensive and cover physical and spiritual demands. The Islamic family institution is not just about physical development and the dwelling house area. It also fills and functions in every space that benefits and brings the good of life globally and hereafter. Dwelling-house-related law is a right granted exclusively to each resident. Each individual has the right to choose their own solitary situation or privacy to deal with any confidential personal matter or secret without any interference from an external party. This situation can be seen through a dwelling-house-related law. In this regard, revelation's guide on privacy laws related to dwelling houses, particularly those involving housing development as a guarantee and protection of prosperous human life, cannot be overlooked. These legal principles include the connection between secrecy, 'awrah care, and being alone ('uzlah) in one's own dwellinghouse.

Understanding the status of the dwelling house's privacy in Islam is vital in addressing various issues surrounding the dwelling house environment, particularly family institutions and the community. Also, per the guidance, the parties directly involved with housing development should consider the privacy aspects of planning, construction, and restructuring a dwelling house. The implications of these privacy situations in the planning and construction of a dwelling house include the extension of space, determining the number of rooms, the design and structure, and the accessories and interior decoration.

REFERENCES

- 'Abd al-Baqiyy, M. F. (1982). *Al-Mu'jam al-mufahras li al-faz al-Qur'an*. Istanbul, Turkey: Al-Maktabah al-Islamiyyah.
- 'Ata', A. M. A. (1994). *Fiqh al-Bi'ah fi al-Shari'ah al-Islamiyyah* (unpublished Doctoral Dissertation). Bangi: Universiti Kebangsaan Malaysia.
- Abdul Hamid, S. (2010). *Rekaa bentuk dan susun atur bangunan menurut perspektif Islam*. Kuala Lumpur: JAKIM.
- Abdul Rahim, A. (2008). *Housing from the Islamic perspective*. Kuala Lumpur: IIUM Press.
- Abdullah, F. (2009). Evolusi rumah dan kehidupan keluarga. *International Journal of the Malay World and Civilisation*, 27(2), 247-263.
- Abu Jayb, S. (1988). *Al-Qamus al-fiqhiyy*. Damascus: Dar al-Fikr.
- Adam, A. B. (2000). *Al-Haqq fi hurmat al-hayat al-khassah*. Cairo: Cairo University.
- Adul, S. (1997). *Kitman al-sirr wa ifsha'uhu fi al-Fiqh al-Islamiyy*. Oman: Dar al-Nafa'is.
- al-Bayhaqiyy, A. H. (1994). *Sunan al-Bayhaqiyy*. Mecca: Maktabah Dar al-Baz.
- al-Dughmiyy, M. R. (1985). *Himayat al-hayat al-khassah fi al-Shari'ah al-Islamiyyah*. Cairo: Dar al-Salam.
- al-Dughmiyy. (2006). *Al-Tajassus wa ahkamuhu fi al-Shari'ah al-Islamiyyah*. Cairo: Dar al-Salam.
- al-Ghamidiyy, Z. A. (2006). *Fiqh al-ta'amul ma'a al-fitan*. Riyadh: Dar al-Fadilah.
- al-Jundiyy, H. (1993). *Damanat hurmat al-hayat al-khassah fi al-Islam*. Cairo: Dar al-Nahdah al-'Arabiyyah.
- al-Khatabiyy, A. S. (1990). *Al-'Uzlah*. Beirut: Dar Ibn Kathir.
- al-Khin, M., al-Bugha, M., & al-Sharbajiyy, A. (1991). *Al-Fiqh al-Manhaji 'ala madhhab al-Imam al-Shafi'i*. Damascus: Dar al-Qalam.
- al-Mudayfir, A. (2002). *Ahkam al-zinah*. Riyadh: Maktabah al-Malik Fahd.
- al-Qudah, M. N. (2008). Al-Diyafah wa Ahkamuhu fi al-Fiqh al-Islamiyy. *Al-Majalla al-Urduniyyah fi al-Dirasat al-Islamiyyah*. Retrieved from <http://web2.aabu.edu.jo/Islamic/artical435.html>.
- al-Sa'ad, A. (2004). *Dawabit bina' al-masakin fi al-fiqh al-Islamiyy*. Retrieved from www.arablawnfo.com.
- al-Sabuniyy, M. A. (nd.). *Safwat al-Tafasir*. Beirut: Dar al-Fikr.

- al-Zuhayli, W. (1991). *Al-Tafsir al-Munir*. Vol. 14. Beirut: Dar al-Fikr al-Mu'asir.
- Anon. (1990). *Al-Mawsu'ah al-Fiqhiyyah*. Kuwait: Wazarat al-Awqaf wa-Shu'un al-Islamiyyah.
- Ayyad, E. S. (2013). The 'House of the Prophet' or the 'Mosque of the Prophet'? *Journal of Islamic Studies*, 24(3), 273-334. <https://doi.org/10.1093/jis/ett053>.
- Crowe, M., Inder, M., & Porter, R. (2015). Conducting qualitative research in mental health: Thematic and content analyses. *Australian & New Zealand Journal of Psychiatry*, 49(7), 616-623. <https://doi.org/10.1177%2F0004867415582053>.
- Dekkers, W. (2011). Dwelling, house and home: towards a home-led perspective on dementia care. *Medicine, Health Care and Philosophy*, 14(3), 291-300. <https://doi.org/10.1007/s11019-011-9307-2>.
- Eisenhardt, K. M., Graebner, M. E., & Sonenshein, S. (2016). Grand challenges and inductive methods: Rigor without rigor mortis. *Academy of Management Journal*, 59(4), 1113-1123. <https://doi.org/10.5465/amj.2016.4004>.
- Firdaus, F., Halim, A., Wira, A., Ridwan, B., & Bustaman, R. (2019). One Mosque, Two Qiblahs: Understanding the Difference in Qiblah Direction of the Nagari Suayan Mosque in West Sumatera, Indonesia. *Journal of Indonesian Islam*, 13(1), 73-95.
- Hashim, A. H., & Rahim, Z. A. (2010). Privacy and housing modifications among Malay urban dwellers in Selangor. *Pertanika Journal of Social Science and Humanities*, 18(2), 259-269.
- Hayat, M. A. (2007). Privacy and Islam: From the Quran to data protection in Pakistan. *Information & Communications Technology Law*, 16(2), 137-148.
- Husayn, A. F. & al-Sarityy, A. W. (nd.). *Al-Nazariyyat al-'ammah fi al-Fiqh al-Islamiyy*. Beirut: Dar al-Nahdah al-'Arabiyyah.
- Husayn, A. F. (1997). *Al-Islam wa al-mujtama'*. Iskandariyyah, Egypt: Dar al-Matbu'at al-Jami'yyah.
- Ibrahim, H. (2012). The contemporary Islamic house. (*Architecture Undergraduate Honors Theses, University of Arkansas, Fayetteville*). <http://scholarworks.uark.edu/archuht/10>.
- Krisjanous, J., Allayarova, N., & Kadirov, D. (2021). Clothing of righteousness: exploring tensions of halal maternity wear on online apparel websites. *Journal of Islamic Marketing*. <https://doi.org/10.1108/IJIMA-03-2020-0080>.
- Mohamad Rasdi, M. T. (2007). *Housing crisis: back to a humanistic agenda*. Johor: Penerbit Universiti Teknologi Malaysia.
- Mubarak, A. (2002). *'Imarah al-buyut wa ahkamuha fi al-Islam: dirasah fiqhiyyah muqaranah* (unpublished Master Dissertation). Jordan: University Al al-Bayt.
- Musa, Z. M. (2013). Privasi rumah kediaman dalam perundangan Islam sebagai langkah pencegahan kepada keganasan domestik. In *Perspektif: Jurnal Sains Sosial dan Kemanusiaan*, 5 (1), 53-65. Tanjung Malim: Penerbit UPSI.
- Omer, S. (2008). *The origins and functions of Islamic domestic courtyards*. Kuala Lumpur: IIUM Press.
- Omer, S. (2010). *Islam and housing*. Kuala Lumpur: A.S. Noordeen.
- Pérez, M. L. (2016). A Place in Memory Spatial Features in the House on Arnus Square. *International Journal*, 4(1), 49-53. <https://doi.org/10.15640/ijll.v4n1a6>.
- Samsudin, A. G., Sulaiman, I. & Ismail, E. I. (2001). *Seni dalam Islam*. Petaling Jaya: Intel Multimedia and Publication.
- Suk, J. (2009). *At home in the law: How the domestic violence revolution is transforming privacy*. Yale University Press.
- Vom Bruck, G. (1997). A house turned inside out: Inhabiting space in a Yemeni city. *Journal of Material Culture*, 2(2), 139-172. <https://doi.org/10.1177%2F135918359700200201>.
- Yahya, N. (1998). Kualiti perumahan dan kualiti hidup. In *ANALISIS*. Sintok: UUM.
- Zaydan, A. K. (1994). *Al-Mufassal fi Ahkam al-Mar'ah wa al-Bayt al-Muslim fi al-Shari'ah al-Islamiyyah*. Vol. 4. Beirut: Mu'assasah al-Risalah.
- Zayn al-'Abidin, W. (1968). *Al-Islam wa al-hajat al-daruriyyah*. Kuwait: Maktabah al-Manar.