

Analysis of the 'Home Fence' Concept according to the Perspective of the Quran and Al-Sunnah

Fathullah Al Haq Muhamad Asni

Universiti Sains Malaysia, Malaysia

Email: fathasni90@gmail.com

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Abstract

The Shari'ah has guided the Muslims to the protection method of exterior disturbance or inner disturbance through the concept of Syariatullah and Sunnatullah, where the Syariatullah is more aimed at inner protection as shown by the Quran and al-Hadith. While Sunnatullah is more focused on the exterior protection because Islam celebrates the cause that makes a reasonable and realistic with rationale. However, the problem occurs when some of the Muslim societies do not understand these concepts well, especially those involving 'home fence' issues until it causes to the rituals that violate the principles of Shari'ah. Hence, this study is to design the concept of home fence according to the Qur'an and al-Sunah for their guide. From the methodology of the study, this research is conducted qualitatively by referring to the debates of related fiqh books. The findings of the study were to formulate a concept of 'house fence' according to the Qur'an and al-Sunnah. Studies suggest that the concept of home fence based on Islam is a short risala to be disseminated to all Muslim societies through Islamic religious departments.

Keywords: Home Fence, Malay, Islamic Home Fence, Spell, Shirk

Introduction

The concept of 'home fence' or protect houses/residence using mystical methods is still practised by a few Malay societies today (Nizam 2016; Rafidah 2014). In fact, according to some researchers, it is a phenomenon of the world's society ever since, as reported by Budge (1930) and Belucci (1891). Various methods used involving ritual practices that have the element of belief in subtle creatures that are contradictory with Islamic aqidah such as keep puyu fish to dispel subtle creatures (Zulkifli 2016), sea horses are used as traditional medicine (Utusan 2010), amulet and charms guard themselves (Awang 1994), calling for the help of supernatural beings, spells mixed with the teachings of Islam (Dayang 2013) and hanging pictures of the scholars to be the 'house fence' like Tunku Syarif Kedah because it is believed to have sacred (Yuli 2012). Even worse, according to Kosmo's report (2017), reported a total of RM2.7 million disappeared due to being cheated and deceived by a shaman, while at the same time the rituals were in contravention of Shari'ah and had shirk elements.

Such things should be investigated as there is aqidah confusion in the mind of the practitioners and the homeowners regarding the methods and heritage objects of the past experience from ancestors used whether they are allowed or prohibited by syarak. Such heritage is obliged to be filtered with the authentic al-Qur'an and al-Sunah where it becomes

the determinant of the fairness of the 'home fence' practice. This is because aqidah and worship in Islam cannot tolerate with practice that deviates from the true teachings. Hence, this study will examine the concept of 'home fence' according to the Qur'an and al-Sunnah, so that it can be a guide to every Muslim.

Islamic Home Fence

Islam requires its people to seek complete protection from Allah SWT from all harmful matters, whether it is exterior or inner. Involving exterior matters, Islam teaches Muslims to celebrate 'Sunnatullah' ie trying to get or avoid something with acts and conversations such as locking doors, placing fences around the house, installing cameras and more to avoid the bad elements like thieves, robbers and so on. It is as directed by the Prophet SAW to celebrate the concept of causality and effect accompanied by the attitude of tawakkal to Allah SWT especially involving matters that are exterior by trying to do things that can bring about positive consequences. This is just as the case of a sahaba ask the Prophet (PBUH) that he should release his camel and tawakkal or vice versa, then the Prophet (PBUH) advised him to tie the camel and then tawakkal (al-Tirmizi 1975).

But involving the inner matter or unseen (ghaib), Islam prohibits doing things or rituals that conflict with Islamic aqidah such as reading spells, spells, wearing, hanging or planting amulet. This is because the matter cannot be clearly demonstrated that it can avoid supernatural disturbances, and even fear it is considered as worshiping the supernatural beings. Furthermore, when only some people know the rituals, this allows them to be deceived by the devil and take advantage of others by deception. This is because, no one can prove the effect of the ritual can eliminate the disturbance. Hence, in this unseen matter there is no guidance and true guidance except it is only through the guidance of the wahy either of the Qur'an and the Hadith of the Prophet. This is because Allah SWT alone knows the unseen and He knows the method to prevent it (al-Asyqar 1984).

According to Islam, there is a special way taught by the Prophet (PBUH) to evict the subtle creatures from home by reading al-Baqarah in the house. This is based on the hadith of the Prophet (PBUH) which means, "Do not turn your houses into graveyards. Satan runs away from the house in which Surat Al-Baqarah is recited (Muslim 2006)." This is reinforced by Ibn Mas'ud's saying, "Surely satan when he heard the surah al-Baqarah read in the house, he would go out of the house (Al-Darimi 1407H; al-Albani 1995)." Based on these hadiths, the Prophet SAW taught his people to fence the house by reading the surah al-Baqarah.

In addition, the Prophet taught that house residents do practices that can fortify the home from entering by the satan and the jinn and refrain from doing the things that the devils and the jinn love to live in. Among the practices taught is to do all the sunnah practice at home such as sunnah prayers, reading al-Quran, dhikr and other righteous deeds. This is as in the hadith narrated by Ibn Umar that the Prophet (PBUH) said, "Perform sunnah prayers in your house. Do not make your home like a cemetery (Bukhari 1422H). "The prayer mentioned in the hadith is sunnah salah and not the fard salah because the priority of performing fard salah is in congregation (jama'ah) at the mosque. This is as stated in a hadith which means, "It is better to do salah alone (sunnah) in the house except for the fard salah (Bukhari 1422H)."

Next is to ignore any kind of disturbance. This is the most powerful method of expelling satan and jinn. Logically, the work of satan is to disturb humans, but when the disturbance is ignored, then the satan and the jinn will give up to disturb because his work is useless. Unlike the situation when the homeowner feels he is disturbed, and then he searched for where he was or invited him to talk or he sowed salt, black pepper or anything else, the supernatural beings will be more eager to disturb the homeowner. Furthermore, there is no logical evidence of black pepper and salt can harm the creature by its nature, even wasteful is prohibited by Islam in which al-Quran claims that the wasteful are brothers of Satan (al-Isra': 27). Not enough is just the indictment of certain people as evidence in this regard. Therefore, as narrated by Abul Malik, he said, "I have been a ride with the Prophet, then our ride is slipping. I said, "Damn to the satan". The Prophet (PBUH) forbade the phrase and then said, "Do not say damn to the satan, because if you say so, the satan will getting bigger like home. Then the satan himself arrogantly said, "It all happened because of my power". However, say 'bismillah'. If you say like this, the satan will shrink until he becomes like a fly (Ahmad 2001)." This Hadith is judged by Syu'ib al-Arnaut who analyses the hadiths in the book. Hence, if the householder hears or see something disturbing, do not talk to them, but seek protection from Allah and pray to Him.

Among other things recommended by Islam to be practised by householder is recite dua when entering the house. It is as narrated from Jabir bin Abdillah ra that the Prophet (PBUH) said, "When a person enters the house, then he remembers Allah while entering and when he eats, then the satan will say (to his friend)," No place to stay and no dinner." But when he does not remember Allah when he comes in, then Satan tells his friend," You've got a place to stay (Muslim 2006). In addition, Islam encourages home residents to avoid the disruption of the satan and the jinn by reciting dua when closing the door. This is as narrated by Jabir bin Abdillah that the Prophet (PBUH) said, "Close the door (home) and mention the name of Allah, because the satan will not open the closed door (which is called in the name of Allah) (Muslim 2006)."

Next is Islam recommending for its people not to do some things that can invite the jinn and the satan to inhabit the house. This is because there are several reasons why jinn and satan like to come and live in the house. Among these reasons is worship of jinn and demons and commit wrongdoing and sin. Likewise, if the household does not perform ibadah. Hence, by way of guidance, do not commit wrongdoing and always remember Allah SWT will narrow the space for satan and jinn inhabit the house. In addition, the homeowners need to keep clean because the jinn and the satan like living in a dirty home (al-Asyqar 1984).

In general, Islam has taught the concept of ruqiyah (the spell of Islam) to Muslims (al-Jarisi 2013). Ruqyah by definition is the spell which is read to those who are affected to the disease, either inner or exterior. When one is faced with disturbances by subtle creatures such as jinn and satan wherever it is or the creature enters into his body, then Islam recommends reciting the verses of the Qur'an and the dua of the Prophet (al-Jazari 1979). However, Islam prohibits spells that have bid'ah and shirk elements. The spell that has the element of bid'ah is the spell that uses hex or recitations other than the Quran and hadith or spell which has never been emulated by the Prophet and his companions. Hence, it is obligatory to avoid it so that it will not be involved in shirk and kufr (al-'Asqalani 1390H; al-Syawkani 1961). While the spell which has the shirk element is asking for help other than Allah SWT such as asking for help to

the Islamic saints, the dead, the black magic and the jinn or taghut also slaughter for them (al-Mardawi t.t.).

The spell which has the element of shirk is also to hang or wear any kind of items to humans, animals, houses and otherwise with the purpose of belief in preventing the jinn, disaster and harmful (al-Bahuti t.t.). The Prophet (PBUH) described those acts as shirk as Ibn Mas'ud narrated that the Prophet (PBUH) said, "Spells, amulet and black magic are shirk (Abu Daud 2009; al-Albani 1997)." Shirk spells is also a spell that uses expressions that are not understood by intellect, Swearing by anything other than Allah (al-Suyuti 2007). According to Imam Malik, using the names of symbol for the purpose of black magic is kufur (al-Azhari 1335H; al-Dusuqi t.t.). In addition, the use and use of writings, formulas, numbers, symbols, names of planets and stars, beads, threads, strings, salts and others spelt or believe in them may eliminate harmful is a kufur act when used or worn (al-Maqdisi 2002).

However, the scholars disagree about the amulet being read or written verses from the Quran, dhikr and dua to two opinions. The first is pioneered by some scholars such as Sa'id al-Musaiyyib, 'Ata', Abu Ja'far, Ibn 'Abd al-Bar, al-Baihaqi, al-Qurtubi and others who permitted (mubah) wearing or using a amulet that is read or written verses from the Quran, dhikr, dua and good sayings (Ibn Muflih 2004; al-Mubarakfuri 1990; al-Qurtubi t.t.). The first group argues among them is the Qur'an which means, "And We send down of the Qur'an that which is healing and mercy for the believers." (Al-Isra': 82). In addition, it is arguing with Aisyah's expression which means, "The amulet is what was hanged before the disaster and not after the disaster." It also argued with the actions of Abdullah Ibn 'Amru who narrated that he hung an amulet which was recited to his child who not reaches puberty (Al-Baihaqi 1994), the dua is,

بِسْمِ اللَّهِ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ عَضْبِهِ وَعِقَابِهِ , وَمَنْ شَرَّ عِبَادِهِ , وَمَنْ هَمَزَاتِ الشَّيَاطِينِ , وَأَنْ يَخْضُرُونَ

However, the first argument is weak because the first dalil of the Qur'anic verse in surah al-Isra' is a very general proposition, but in terms of its practice has been taught by the Prophet (PBUH) where the Prophet has explained how to cure with al-Quran is by reading and practicing the contents. There is no narrative that says that the Prophet and his companions used the Qur'anic verse on the amulet. The word of Aisha is also very common in which the expression is cannot be understood that it is permissible to hang an amulet read with the Qur'anic verse, so the expression needs to be interpreted. The history of the act of Abdullah Ibn 'Amru is not valid because there is a narrator named Muhammad bin Ishaq who is a liar (mudallis) (al-Mubarakfuri 1990; al-Albani 1995).

While the second group pioneered by some scholars, 'Abd Allah bin Mas'ud, Huzaifah, 'Uqbah bin 'Amir, Ibn 'Akim, Ibrahim al-Nakha'i, Ibn al-'Arabi and others (al-Mubarakfuri 1990; al-'Azim 1415H). They are of the view that they cannot use the amulet read with al-Quran or otherwise based on the general dalil of the verses of the Qur'an that forbade the deeds of the amulet as in surah al-An'am verse 17, Surah Yunus verse 107 and surah al-Naml Verses 53 and 54. These verses clearly indicate that no power can resist harm except Allah SWT. As for the debate as to syar'iyah and tabi'iyah, it is clear that in the cause of syar'iyah is all the causes which Allah has made as a reason through the provision of the Qur'anic verses or the hadiths of the Prophet, such as dua and ruqiyah syar'iyah with full confidence that Allah SWT is the decisive of everything and not for other reasons. The reason for tabi'iyah is something that is

closely related to its reasonable and real effect. Relevant relationships between things and their effects can be realised through the practice of reality (mahsus) or rationally (ma'qul) such as drinking water for quenching and eating medicine to get rid of pain and so on (Yasin 2003). However, the use of charm amulets does not always have a reasonable connection between effects. There is no link between thread or rope tied to the body by rejecting disaster. Therefore, Allah SWT does not make the amulet as a cause of syari'iyah or even as a tabi'iyah reason to reject the harm. Hence, no specific argument for the permission (mubah) of amulet or exempting it from shirk act (Yasin 2003).

Similarly, they argued with al-Sunah as narrated by 'Uqbah bin 'Amir that a group of Companions had come to the Prophet (PBUH) and he bay'ah the nine of them while one more was not bay'ah. He was asked, "O Messenger of Allah, you bay'ah nine people but do not want to bay'ah one more?" He replied, in fact he was wearing an amulet, (hearing Prophet's speech) the man put his hand and then cut it, then Prophet bay'ah him. He said, "Whoever hangs the amulet he has done shirk" (Ahmad 2001). This hadith is authenticated by Syu'ib al-Arnaut, the analysts of hadiths in Musnad Ahmad bin Hanbal book. It is clear that the use of amulet in general is not permissible, if the man wore an amulet with a recited verse of the Quran is permitted (mubah), surely the Prophet would ask the man first.

The second group also argues that if the practice is permitted (mubah), surely the Prophet (PBUH) will explain the matter as he once explained the ruqiyah method, however it is unexplained. Arguing with the actions of the companions and tabi' tabi'in where they hated all kinds of amulet either from the Qur'anic verse or not. If the practice is permitted (mubah), they would have done it first (Abi Syaibah 1997). In addition, it was prevented as a precaution before the greater defamation according to the sadd al-dhara'i method so that it is not mixed between the shirk amulets and the Qur'an. If at the time of the Prophet SAW the practice of the amulet had been hated when their iman was far stronger and stable, especially today's Muslims are more importantly forbidden to use amulet. In fact, this permission can also abolish and ignore the sunnah ruqiyah learned by the Prophet SAW for believing that when it is dependent on the Quran amulet is sufficient. Thus, the clash between mubah and haram in this case, then for the path of taqwa we should avoid it.

The findings from this research have formed a concept framework (see Figure 1) of the home fence according to the Qur'an and al-Sunnah.

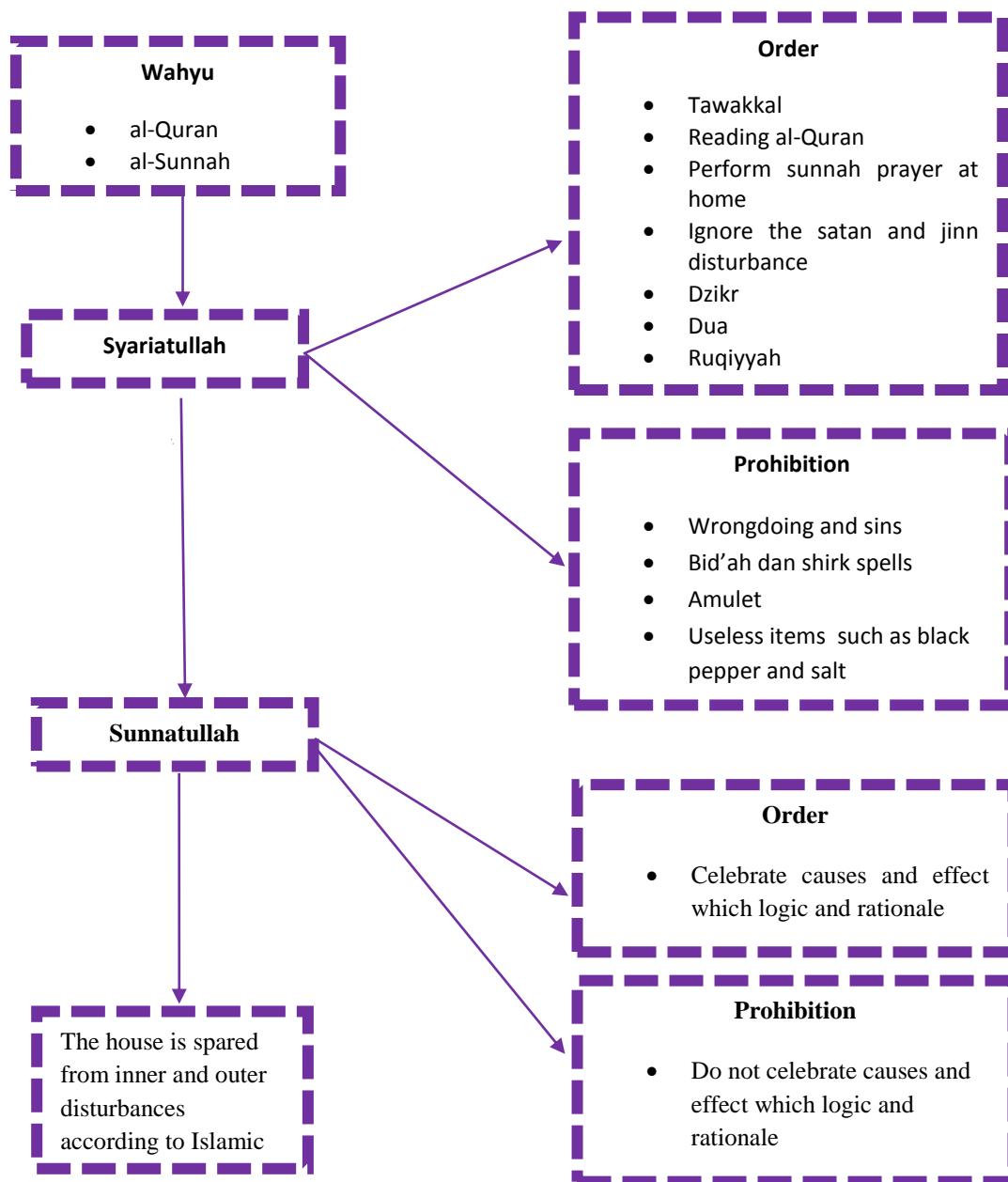


Figure 1: The concept of home fence according to the perspective of the Quran and al-Sunnah

Conclusion

The main demand that Islam urges on its ummah is to stay away from the behaviour that leads to the sin of shirk, because it is a great sin that is not forgiven except repenting also

damaging the practices of other good. Hence, Islam is strictly against acts that can invoke shirk sin though it is a small matter of like the 'home fence' behaviour. The 'home fence' is a popular activity from generation to generation. However, the activity has been mixed with rituals and materials that can invite shirk sin. Therefore, Islam not overlooked in providing guidance to its ummah through syariatullah and sunnatullah methods in practising the 'home fence' according to the teachings of Islam, in order to avoid any elements that could disturb the aqidah of the Muslims.

Corresponding Author

Fathullah Al Haq Muhamad Asni

School of Humanities, Universiti Sains Malaysia, 11800 Pulau Pinang, Malaysia

Email: fathasni90@gmail.com

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