Dar al-Islam

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Published in:
The Oxford Encyclopedia of the Modern Islamic World

Citation for published version (APA):

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tional law is seen to be of divine origin and therefore immutable and timeless, so it will never be totally obso­

[See also Dār al-Islām; Dār al-Šulh; Jihād.]

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MOHAMMAD-REZA Djalili

Translated from French by Elizabeth Keller

DĀR AL-ISLĀM. An essential part of the doctrine of jihād is the division of the world into the “territory of Islam” (dār al-Islām) and the “territory of war” (dār al-ḥarb). The Shāfi‘is have added a third category, the “territory of truce [or treaty] (dār al-ṣulḥ or dār al-ṣahd), for enemy territory with whose inhabitants a Muslim government has concluded a truce imposing a tribute on them. The decisive factor for ascertaining whether a re­

region belongs to the dār al-Islām is Muslim sovereignty and the application of the sharī‘ah. If these do not exist in a region occupied by unbelievers, it is to be considered dār harb. According to the Ḥanafis, however, there are further conditions. Dār al-Islām becomes dār al-ḥarb after conquest by unbelievers, if the laws of the unbe­lievers are enforced, if the conquered territory is adja­cent to dār al-ḥarb, and if the lives and goods of Mus­lims and dhimmis (non-Muslim protected peoples) are not safe. This means that according to the Ḥanafi rules, an Islamic region that has been conquered by unbelievers can remain dār Islām as long as the conquersors ap­point an Islamic qādī (judge) to administer Islamic law and as long as Muslims and dhimmis are as secure as they were under Muslim rule.

During the colonial period, debates about the status of a colonized country took place in India. The Indian Sunnī Muslims were chiefly Ḥanafīs, and Ḥanafī theory leaves more room for interpretation than do the other madhhabs (schools of law). Before the 1857 Mutiny, the situation in India was somewhat complicated, as there

was still a Mughal emperor; however, his rule was only nominal, and actual power was in the hands of the Brit­ish. In 1803, a fatawā had been given by a famous Ḥanafi ʿālim to the effect that the northern part of India be­tween Delhi and Calcutta, which was firmly in the hands of the British, was dār ḥarb (An English translation of the fatawā appears in M. Muḥeeb’s The Indian Muslims, London, 1967, pp. 390–391). Moreover, the Ṭarīqa-ya Muḥammadī and the Farā’ī Movement, two religiously motivated groups active during the first half of the nineteenth century, held the same view. This changed during the second half of the nineteenth cen­tury. Because the British regarded the Mutiny as the exclusive work of the Muslims, who allegedly wanted to expel the British and restore Muslim rule, they favored the Hindus in the army and in government employ­ment. The Muslim upper and middle classes wanted to safeguard their opportunities for employment by show­ing that they could be loyal subjects of the British colo­

nial government.

Crucial in this respect was an irenic reinterpretation of the jihād doctrine, and in its wake the question of whether India was dār Islām or dār ḥarb. Interestingly, there appeared to be no linkage between the latter ques­tion and the question of whether jihād against the Brit­ish was obligatory. Around 1870 two fatawās were pub­lished, both stating that jihād against the British was unlawfu[1]; however, one proceeded from the assump­tion that India was dār ḥarb and the other from the as­sumption that it was dār Islām (W. W. Hunter, The Indian Musalmans, Lahore, 1974, pp. 102–103, 186–187).

In Algeria, by contrast, there was no disagreement about the status of the region: according to Mālikī law, there was no doubt that after the French occupation it had become dār al-ḥarb. If any discussion occurred, it revolved around hijrāh, the obligation to emigrate from occupied territory to dār al-Islām.

[See also Dār al-Ḥarb; Dār al-Šulh; Jihād.]

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DAR AL-ŞULH. According to the Shafi'i school of law there exists, apart from the territory of Islam (dār al-Islām) and the territory of war (dār al-ḥarb), a third category called territory of treaty (dār al-ṣulh, also called dār al-ʿahd or dār al-muwādaʿa). This is territory whose inhabitants have concluded an armistice with a Muslim government on the condition that they retain possession of their lands and pay in exchange a certain amount of money or goods to be levied on the land. The other madhhabs (schools of law) hold that this kind of territory is either dār Islam or dār harb, depending on whether sovereignty belongs to the Muslims or not. However, within the Hanafi madhhab, Muhammad al-Shaybānī (d. 804) also accepted the existence of territory of truce (dār al-muwādaʿa) as a separate category. On the strength of this view, the Ottoman Empire used the concept in its foreign policy. Countries with whom the sultan had concluded a truce were called territories of truce. They could not be attacked, and their inhabitants could not be enslaved or killed. In some modern writings that present the jihad doctrine as Muslim international law, dār al-ṣulh is equated with the territory of friendly nations.

[See also Dār al-Ḥarb; Dār al-Islām; Jihād.]

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RUDOLPH PETERS

DAR UL ARQAM. A voluntary, nongovernmental, grass-roots Islamic daʿwah movement, Dar ul Arqam was founded in Malaysia in 1968 by Sheikh Imam Ashaari Muhammad At-Tamimi. Its fundamental aim is to revive Islamic religious belief and values and to practice them in a comprehensive way in everyday life. Its first adherents were ten low-income people in Kuala Lumpur whom Sheikh Ashaari guided in the essentials of the Qurʾān and other basics of duty and doctrine. He sought to inculcate in them an awareness of the need to review and reform their individual identities in the context of their inherited religious and cultural values. The emphasis on self-assessment, self-correction, and the formation of an Islamic personality was the essential foundation of the movement.

During its first two years Dar ul Arqam kept a low profile. Its activities took the form of a study group housed at its first center in Datok Keramat, Kuala Lumpur. It was here that the movement was named Dar ul Arqam, in memory of the Prophet’s companion, Arqam ibn Abi Arqam, who volunteered his house in Makka (Mecca) as the early Muslims’ first meetingplace.

Dar ul Arqam began to bring its mission to a wider public in its third year, 1970. Shaykh Ashaari’s initial propagation was through public Islamic lectures held in private homes as well as in mosques, schools, offices, and universities. These were subsequently augmented by publication of books, magazines, and newspapers, production of audiovisual materials such as video and cassette tapes, exhibitions of the Islamic way of life and the new world of Islam as envisaged by the movement, and the staging of Islamic concerts and cultural shows. The Dar ul Arqam Centre was moved in 1973 to its pioneering Islamic village in Sungei Pencala, 20 kilometers outside Kuala Lumpur.

In 1979 Dar ul Arqam’s activities expanded to the international arena through its daʿwah missionaries sent overseas. In 1988 Sheikh Ashaari himself undertook intensive missionary programs and diplomatic contacts outside Malaysia. Consequently Dar ul Arqam branches were opened, with largely indigenous membership, in Singapore, Indonesia, Thailand, the Philippines, Brunei, Britain, France, Germany, the United States, Australia, New Zealand, Pakistan, Jordan, Egypt, Uzbekistan, and China. Its membership rose from 70 in 1976 to 6,000 in 1987 and 10,000 in 1993.

This geographical and numerical expansion is due largely to Dar ul Arqam’s attempt to present Islam in a harmonious, practical, and exemplary way. It has established forty-eight self-contained Islamic villages all over Malaysia to exhibit the viability of an Islamic sociopolitical and economic system. It has set up 257 schools in Malaysia and eleven abroad with a total enrollment in 1994 of 9,541 students and 696 teachers. It has published four newspapers and fifteen monthly magazines with a total circulation of 928,000 copies per month.