Dar al-Islam
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Published in:
The Oxford Encyclopedia of the Modern Islamic World

Citation for published version (APA):
DAR AL-ISLÄM. An essential part of the doctrine of jihâd is the division of the world into the "territory of Islam" (där al-Islâm) and the "territory of war" (där al-harb). The Shâfi‘îs have added a third category, the "territory of truce [or treaty]" (där al-‘ulh or dår al-’ahd), 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 region belongs to the dår al-Islâm is Muslim sovereignty and the application of the shari‘ah. If these do not exist in a region occupied by unbelievers, it is to be considered dår harb. According to the Ḥanafîs, however, there are further conditions. Dår al-Islâm becomes dår al-harb after conquest by unbelievers, if the laws of the unbelievers are enforced, if the conquered territory is adjacent to dår al-harb, and if the lives and goods of Muslims and dhimmis (non-Muslim protected peoples) are not safe. This means that according to the Ḥanafî rules, an Islamic region that has been conquered by unbelievers can remain dår Islâm as long as the conquerors appoint an Islamic qādî (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 Sunnî Muslims were chiefly Ḥanafîs, and Ḥanafî theory leaves more room for interpretation than do the other madhhabbs (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 fatwâ had been given by a famous Ḥanafî ‘ālim to the effect that the northern part of India between Delhi and Calcutta, which was firmly in the hands of the British, was dår harb (An English translation of the fatwâ appears in M. Mujeeb’s The Indian Muslims, London, 1967, pp. 390–391). Moreover, the Ṭāriqa-yi Muḥammadi and the Farâ‘î 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 colonial government.

Crucial in this respect was an irenic reinterpretation of the jihâd doctrine, and in its wake the question of whether India was dår Islâm or dår harb. Interestingly, there appeared to be no linkage between the latter question and the question of whether jihâd against the British was obligatory. Around 1870 two fatwâs were published, both stating that jihâd against the British was unlawful; however, one proceeded from the assumption that India was dår harb and the other from the assumption that it was dår Islâm (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 Ṭâlîkî law, there was no doubt that after the French occupation it had become dår al-harb. If any discussion occurred, it revolved around hijrah, the obligation to emigrate from occupied territory to dår al-Islâm.

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DAR UL-ŞULH. According to the Shafi’i school of law there exists, apart from the territory of Islam (där al-İslām) and the territory of war (där al-ḥarb), a third category called territory of treaty (där al-şulh, also called dăr al-ʿahd or dăr al-muwādaʿa′ah). 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 dăr İslām or dăr ḥarb, depending on whether sovereignty belongs to the Muslims or not. However, within the Ḥanafi madhhab, Muḥammad al-Shaybānī (d. 804) also accepted the existence of territory of truce (där al-muwādaʿa′ah) 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 ḥijād doctrine as Muslim international law, dăr al-şulh is equated with the territory of friendly nations.

[See also Dār al-Ḥarb; Dār al-İslām; Hijād.]

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DAR UL ARQAM. A voluntary, nongovernmental, grass-roots Islamic daʿwah movement, Dar ul Arqam was founded in Malaysia in 1968 by Sheikh İmam Āshārī Muḥammad At-Tamīmī. 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 Makkah (Mecca) as the early Muslims’ first meeting-place.

Dar ul Arqam began to bring its mission to a wider public in its third year, 1970. Shaykh Āshārī’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.