Dar al-suhl
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DĀR AL-ŠULḤ. According to the Shafi‘i school of law there exists, apart from the territory of Islam (dār al-İslām) and the territory of war (dār al-ḥarb), a third category called territory of treaty (dār al-ṣulḥ, also called dār al-‘ahd or dār al-muwāda‘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 dār Islām or dār ḥarb, depending on whether sovereignty belongs to the Muslims or not. However, within the Ḥanafi madhhab, Muhammad al-Shaybānī (d. 804) also accepted the existence of territory of truce (dār al-muwāda‘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 jihad doctrine as Muslim international law, dār al-ṣulḥ is equated with the territory of friendly nations.

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

BIBLIOGRAPHY


DAR UL ARQAM. A voluntary, nongovernmental, grass-roots Islamic da‘wah 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 Qur‘ān 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 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 da‘wah 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.