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- See also:** BODY; BURIAL; CANONICAL READINGS; ETIQUETTE WITH THE QUR’ĀN; HEALING AND CURE; JEALOUSY; MAGIC; MARTYRDOM AND MARTYRS; MENSTRUATION; PILLARS OF ISLAM; PRAYER; PURIFICATION; RITUAL PURITY AND IMPURITY; SUPEREROGATORY PRAYERS AND DEEDS; WATER.

ZACHARIA AL-KHATIB

ABODE

DĀR

“Abode” is the translation of *dār*, which occurs 47 times in the Qur’ān while its synonym *bayt* or “house” is mentioned 57 times. Both of these terms can also be rendered as home, dwelling, habitation, and residence. The first is more general as it can mean a precinct—a bounded plot of land on which houses can be built, an orchard with a well—and thus encompasses the second.

Dār, plurals *diyār* and *dūr* among others, is the wall-encircled property—originating from *dāra*, a vale surrounded by mountains, from the verb *dāra*, to circle, aorist *yadūru*, infinitive nouns *dawr* and *dawarān*—that is home to individuals or collectives, and is sometimes defined as a location with both dwellings and open space (*al-maḥall yajma‘ al-binā’ wal-‘arṣa*). It may metonymically mean the tribe itself as in the hadith, “The best of the *dūr* of the Anṣār is Banū al-Najjār, then Banū ‘Abd al-Ashhal, then Banū al-Ḥārith b. al-Khazraj, then Banū Sā‘ida, and in all the *dūr* of the Anṣār (*q.v.*) there is goodness” (Bukhārī, Manāqib al-Anṣār, faḍl dūr al-Anṣār; Muslim, Faḍā’il, fī mu‘jizāt al-Nabī) and the saying, “No *dār* remained but a mosque was built therein” to mean that no Arab tribe has remained without a mosque having been built among them (Ibn Fāris, *Maqāyis*;

Rāghib, *Mufradāt*; Fayrūzābādī, *Qāmūs*; and al-Ṭanāḥī, *Min asrār al-lughā*, all *sub d-w-r* and *d-y-r*). It is used in absolute terms (*al-Dār*) in the Qurʾān to mean only two things: Paradise and Madina (cf. Q 38:46 and 59:9, respectively; see Section VI below).

Bayt, plural *buyūt*, derives from *bāta*, to spend the night—aoists *yabītu* and *yabātu*, infinitive nouns *bayt*, *bayāt*, *baytūta*, and *mabīl*—and came to refer to the physical structure taken for refuge, shelter, and dwelling. In its intensive form *bayyata* (both transitive and intransitive) the verb refers to any action done at night regardless of sleep—such as the unbelievers’ plotting (Q 4:81 and 108) or raids (Q 27:49), and including reflexion similarly to “sleeping on it” (*bayyata raʾyah*)—hence the synonymy of the infinitive noun *bayāt* with nighttime in the verse that states *when His doom comes unto you as a raid by night (bayātan) or by day* (Q 10:50). The intensive plural *buyūtāt* refers to the noblest of tribes (Ibn Fāris, *Maqāyīs*; Rāghib, *Mufradāt*; Fayrūzābādī, *Qāmūs*; and al-Zamakhsharī, *Asās*, *sub b-y-t*).

Dār as a Worldly Home for Individuals and Nations

Dār denotes the home of an individual, as in *So We caused the earth to swallow him (Qārūn) and his dār* (Q 28:81) and the hadith “And has ‘Aqīl left us any quarters (*ribāʿ*) or houses (*dūr*)?” (Bukhārī, Ḥajj, *tawrīth dūr Makka*; Muslim, Ḥajj, *al-nuzūl bi-Makka lil-ḥājj*), which is also narrated with the term *manzil* (lodging) (Bukhārī, Jihād, *idhā aslama qawm*; Muslim, Ḥajj, *al-nuzūl bi-Makka lil-ḥājj*). The Prophet—upon him blessings and peace—is also related to have said, “Whoever sells a *dār* or landed property and does not reinvest in the like will not obtain its blessing” (Ibn Mājah, *Aḥkām*, *man bāʿ ‘aqāran*; Aḥmad, *Awwal musnad al-Kūfiyyīn*, *ḥadīth Saʿīd b. Ḥurayth*).

Dār also denotes the home of entire communities, tribes, or nations, as in the expression *diyār Muḍar* and most of the Qurʾānic usage, as in the following examples:

- *And morning found them prostrate in their dwelling-place* (Q 7:78, 7:91, 29:37);
- *Enjoy life in your dwelling-place three days* (Q 11:65);
- *Disaster ceases not to strike them because of what they do, or it dwells near their habitation* (Q 13:31);
- *Why should we not fight in Allah’s way when we have been driven from our dwellings with our children?* (Q 2:246);
- *He it is Who has caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile* (Q 59:2).

Dār as a Metonym for either Paradise and Madina, or Loss, Destruction, and Hellfire

The Qurʾān often uses *dār* in the singular as a metonym for the tangible consequences of good and evil in this world and the next (see *LIFE OF THIS WORLD*; *HEREAFTER*). In this context it variously signifies Paradise (*q.v.*) and its true life, or this world and its loss and subsequent destruction, or the everlasting Fire (see *HELL*):

I. As a noun modified by the adjective “next” (*al-dār al-ākhirā*) to signify Paradise:

- *If the next-worldly abode in the providence of Allah be indeed for you alone...* (Q 2:94);
- *Better far is the next-worldly abode for those who guard themselves* (Q 6:32, 7:169, cf. 28:83);
- *But seek the abode of the hereafter in that which Allah has given you* (Q 28:77, cf. 33:29);
- *The home of the hereafter—truly that is Life (*al-ḥayawān*), if they but knew* (Q 29:64). *Ḥayawān* is an intensive form for the noun *ḥayāt* (life) that signifies true life and real existence. In light of this verse, Ibn al-Qayyim (691-751/1292-1350) in his book on the description of Paradise lists *Dār al-Ḥayawān* among its names—although such a construct does not literally exist in the Qurʾān—alongside the literal proper names (documented below) of *Dār al-Salām* and *Dār al-Muqāma*. Ibn al-Qayyim omitted to mention *Dār al-Qarār* and other names listed here but included *Dār al-Khuld* (cf. Q 41:28) although it is a name for Hell (*Ḥādī al-arwāḥ* p. 76-82).

II. In annexing construct with the nouns *salām* (peace), *ākhirā* (the hereafter), *muttaqīn* (those who guard themselves), *muqāma* (everlasting residence), *qarār* (settlement), all also as names for Paradise:

- *For them is the abode of peace (*dār al-salām*) with their Lord* (Q 6:127);
- *And Allah summons to the abode of peace (*dār al-salām*)* (Q 10:25);
- *And verily the abode of the hereafter (*dār al-ākhirā*) is best for those who guard themselves* (Q 12:109);
- *For those who do good in this world there is a good reward and the home of the hereafter (*dār al-ākhirā*) will be better. Pleasant indeed will be the home of those who guard themselves (*dār al-muttaqīn*)!* (Q 16:30);
- *Who, of His grace, has installed us in the mansion of everlasting residence (*dār al-muqāma*), where toil touches us not nor can weariness affect us* (Q 35:35);

- Truly this life of the world is but a passing comfort, and truly the hereafter, that is the abode of permanence (*dār al-qarār*) (Q 40:39).
- III. The contrastive opposite with the noun *khuld*, “immortality,” as a name for Hell (*dār al-khuld*):
- That is the reward of the enemies of Allah: the Fire. Therein is their immortal abode (Q 41:28).
- IV. In annexing construct with the noun *fāsiqīn*, “the wicked” (*dār al-fāsiqīn*), to point to the destructive consequence of unbelief:
- I shall show you the abode of the depraved (Q 7:145). That is: you will see the consequence that awaits those who contravene My command and disobey Me, and how they are bound for death and destruction. Ibn Jarīr al-Ṭabarī (d. 310/923) said: “He only said *I shall show you the abode of the depraved* in the same way one says to someone else, ‘I shall show you tomorrow what happens to someone who disobeys me,’ in the sense of a threat and a dire promise for any that dare ignore or oppose his command.” According to Ibn Kathīr (701-774/1301-1373), “it has also been said that *I shall show you the abode of the depraved* refers to the people of Syro-Palestine and means, ‘and I shall give them over to you’; and it has also been said that it means Fir‘awn’s residences in the land of Egypt. The first explanation is more apt, and Allah knows best” (al-Ṭanāḥī, *Min asrār al-lughā, sub d-y-r*).
- V. In annexing construct with *bawār*, a noun signifying “loss” (*kasād*), used as a name for Hellfire (*dār al-bawār*):
- Have you not seen those who gave the grace of Allah in exchange for thanklessness and led their people down to the Abode of Loss? (Q 14:28). In relation to this particular usage al-Bayhaqī (384-458/994-1066) narrates various memorable epithets for this-worldly and next-worldly life from some of the early Muslims, such as “this world is the abode of funeral meals,” “the world is the abode of travails and the hereafter is the abode of horrors until stability is found—in Paradise or Hell,” and “the world is the abode of deeds and the hereafter the abode of recompense, so whoever does not act here shall experience regret there” (*al-Zuhd al-kabīr* p. 103 §164, 221 §569, 282 §725).
- VI. In annexed construct with the synonyms *‘āqiba* and *‘uqbā*, nouns denoting “final outcome” in the sense of everlasting life in Paradise (*‘āqibat al-dār* and *‘uqbā al-dār*), and with *dhikrā*, remembrance and consciousness of Paradise:
- And assuredly you will know who shall possess the ultimate abode (Q 6:135, cf. 28:37);
 - Theirs (i.e., of men of understanding) will be the final abode (Q 13:22);
 - The unbelievers shall assuredly know whose will be the ultimate abode (Q 13:42);
 - “Peace be upon you, for that you were steadfast.” Ah, how excellent is the ultimate abode! (Q 13:24);
 - Assuredly We purified them with a quality most pure: the remembrance of the Abode (Q 38:46). It is noteworthy that in this case (i) the expression *al-dār* takes on an absolute value, dispensing with the usual annexed specifier or modifier, and denotes Paradise as “The Abode” par excellence; and (ii) the only other such case is in reference to the city of the Prophet—upon him and his House blessings and peace—Madina the Radiant as “The Abode” par excellence in Q 59:9: *Those who entered the Abode and the Faith before them love these who flee unto them for refuge*. Ibn Shabba (173-262/ca.789-876) narrated that ‘Abd Allāh b. Ja‘far b. Abī Ṭālib said “Allah Most High named al-Madina the Abode and the Faith” and hence it is listed in al-Samhūdī’s (d. 911/ca.1505) recension of Madina’s 97 names (*Tārīkh al-Madīna* 1:104 §482; *Wafā’ al-wafā* 1:11 and 1:14).
- VII. In annexed construct with the noun *sū’*, “evil,” as a name for Hellfire (*sū’ al-dār*):
- And those who break the covenant of Allah after pledging it, and who sever what Allah has commanded to be joined, and who work corruption in the earth—on them shall be the curse, and theirs the evil abode (Q 13:25, cf. 40:52).

***Dār* as a Label for Islamic and Un-Islamic Societies**

Dār has also been used in Arabic as a juridical term in construct with *islām* and *kufr* to respectively denote Muslim and non-Muslim territories, politics, and societies. *Dār al-Islām* has been defined as the lands that are in the power of the Muslim ruler(s) or where the laws of Islam prevail (entirely or mainly) even if most of the population be non-Muslim, Abū Maṣṣūr al-Baghdādī (d. 429/1038) adding the condition that innovators not hold sway over *ahl al-Sunna* therein. *Dār al-Kufr* has been defined as the contrary of the above and as the lands

that are in the power of non-Muslim rulers or where the laws of unbelief prevail (entirely or mainly), even if the majority of the population be Muslim (‘Abd al-Mu‘īn, *Mu‘jam al-muṣṭalahāt* 2:73-74).

***Dār* as a Pre-Islamic Proper Name**

According to Ibn Durayd (223-321/838-933), *Dār* was also a proper name in the pre-Islamic era (see JĀHILIYYA) for (i) an idol, hence the function-related affiliation (*nisba*) of ‘Abd al-Dār (Slave of al-Dār), the eldest son of the Arab patriarch Quṣayy b. Kilāb; and (ii) a sub-tribe of Lakhm or Quḍā’a to which belonged the Companion Tamīm al-Dārī—Allah be well-pleased with him (*al-Ishtiḳāq* p. 155). Others stated that ‘Abd al-Dār was so named in relation to his father’s house (Ibn Sa‘d, *Ṭabaqāt*) or because he was born at the time his father had built a wooden enclosure around the Ka‘ba which was then being rebuilt (al-Zubayr b. Bakkār as cited by al-Fāsī, *Shifā’ al-gharām* 2:88-89).

***Bayt* to Denote the Ka‘ba**

The Qur’ān mentions *al-Bayt* to denote the Ka‘ba (*q.v.*) in three ways:

- I. in absolute terms, as in the verse *And when We made the House a resort for mankind and a sanctuary* (Q 2:125, cf. 2:127, 158; 3:97; 8:35; 22:26, 32; 106:3). The greatest pre-Islamic poet according to Mu‘āwiya—Allah be well-pleased with him—Zuhayr b. Abi Sulmā (d. ca.5/627) (Ibn ‘Asākir, *Tārīkh Dimashq* 59:427), said in his famous *Mu‘allaqa*:

*I do swear by the House around which circle
men who have built it, of Quraysh and of Jurhum!*
(*Muntakhabāt* p. 288);

- II. in possessive construct with “Allāh” in dozens of hadiths (cf. Bukhārī, Ḥajj, *man nadhara al-mashyī ilā Ka‘ba; Muslim, Nadhr, man nadhara al-mashyī ilā al-Ka‘ba*). The Arabs would swear the oath *wal-ladhī wajhī zamama baytiḥ*: “By Him Whose House I am facing!” (al-Zamakhsharī, *Asās, sub z-m-m*), and Abū Ṭālib declaimed at the time of the Makkans’ boycott of the Muslims:

*You lie—by Allah’s House!—[never] shall we give
up Muḥammad* (Ibn Hishām, *Sira* 1:372);

- III. in construct with the ordinal *awwal* in the verse *Verily the first House appointed for mankind was that at Bakka, a blessed place, a guidance to the worlds* (Q 3:96);
- IV. modified by the adjective “sacred” (*ḥarām*) in *Violate not the sanctity of the symbols of Allah... nor of the people resorting to the Sacred House* (Q 5:2, cf. 5:97) and by both the possessive adjective “Your” and the

adjective “hallowed” (*muḥarram*) in the supplication of the Prophet Ibrāhīm (*q.v.*), upon him be peace: *I have settled some of my posterity in an uncultivable valley near unto Your Hallowed House* (Q 14:37);

- V. modified by the adjective “much-frequented” (*ma‘mūr*) in *Sūrat al-Ṭūr* (Q 52:4). “*al-Bayt al-Ma‘mūr* signifies the Ka‘ba and its being frequented by pilgrims and foreign residents; or the heavenly House (*durāḥ*) which is in the fourth heaven and of which the frequentation is the abundance of the angels that descend upon it; or the believer’s heart, whose frequentation is gnosis and sincerity” (Bayḍawī, *Tafsīr*);
- VI. modified by the adjective ‘*atīq* (Q 22:29 and 33), translatable either as “ancient” because it is *the first house built on earth* (Q 3:96), or as “freed” because it was protected against flood, tyrants, and the Ethiopian invaders, or because it is free and not owned by anybody (Fayruzābādī, *Qāmūs, sub ‘-t-q*; Ṭabarī, *Tafsīr, sub* Q 22:29).

***Bayt* as House, Country, Dowry, Household, and Tribe**

Bayt also denotes the following lexical senses:

- I. one’s dwelling: *until you have a house of gold* (17:93); *My Lord, forgive me and my parents and whoever enters my house believing* (Q 71:28); or both one’s home and original country, similar to *dār* as a worldly home for individuals: *and whoso forsakes his home, a fugitive unto Allah and His Messenger* (Q 4:100); *as your Lord brought you out of your home with the truth* (Q 8:5); but also in Paradise, as in the supplication of Fir‘awn’s wife (see MUSA, UPON HIM PEACE; MOTHER OF MUSA), *My Lord! Build for me a home with You in Paradise* (Q 66:11).
- II. dowry in the form of domestic possessions such as wardrobe and furniture, as in the hadith of ‘Ā’isha—Allah be well-pleased with her: “The Messenger of Allah married me for a house (or trousseau: ‘*alā bayt*) worth fifty dirhams” (Ibn Sa‘d, *Ṭabaqāt* 8:50).
- III. a marker of familial identity, grouping, and authority: *The mercy and blessing of Allah be upon you, O people of the house!* (Q 11:73, cf. 33:33); *And she in whose house he was asked of him an evil act* (Q 12:23); *Shall I show you a household who will rear him for you and take care of him?* (Q 28:12); *But we did not find therein except one house of Muslims* (Q 51:36). The Prophet’s uncle, al-‘Abbās b. ‘Abd al-Muṭṭalib, used the word in the sense of tribe in his panegyric verses in celebration of the Prophet’s birth (*mawlid*):

Until your noble House, proclaiming [your merit],
took hold of the highest summit of the line of Khindif,
And then, when you were born, the sun rose over
the earth/
and the horizon was illuminated with your light.

Ḥākim, *Mustadrak* 3:327; Abu Nu‘aym,
Ḥilya 1:364; Khindif is an Arab ancestor:
see Bukhārī, Manāqib, qisṣat Khuzā‘a

Bayt as an Archetype of False Security

Allah Most High coined a simile between those who rely on other than Him and a spider living in a web: *The likeness of those who choose patrons other than Allah is as the likeness of the spider when it takes unto itself a house; and truly the frailest of all houses is the spider's house, if they but knew* (Q 29:41). Al-Bayḍāwī (d. 685/1286) comments, “No dwelling is flimsier or less protective against hot and cold than that, and their religion is flimsier yet” (*Tafsīr*).

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See also: AL-ANŠĀR; HELL; HEREAFTER; KA‘BA; LIFE OF THIS WORLD; MOSQUE; MOTHER OF MŪSĀ; MŪSĀ, UPON HIM PEACE; PARADISE; POSSESSIONS AND PROPERTY; WORLD.

GIBRIL FOUAD HADDAD

Abortion

See CHILD-BEARING

Abraha

See PEOPLE OF THE ELEPHANT

Abraham

See IBRĀHĪM, UPON HIM PEACE

ABROGATION

NASKH

This article comprises the following sections: i. Definitions; ii. Wisdom; iii. Modalities; iv. Prerequisites of Abrogator and Abrogated; v. Legal Scenarios; vi. Some