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**See also:** BODY; 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 valley 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*).

*Dār* may metonymically mean the tribe itself as in the hadīth, “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, fi 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; Rāghīb; Fayrūzābādī; and al-Ṭanāḥī, *Mim 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 *mabūt*—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; Rāghib; Fayrūzābādī; 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, tawrith *dūr* Makka; Muslim, Ḥajj, al-muzūl bi-Makka lil-ḥājj), which is also narrated with the term *manzil* (lodging) (Bukhārī, Jihād, *idhā aslama qawm*; Muslim, Ḥajj, al-muzūl 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 granted us the mansion of everlasting residence (dār al-muqāma), where*