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## **War And Peace in Islam: An Analytical Study of Khalifa Abdul Hakim's Thought**

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### **Abstract**

Contemporarily, no part of the earth is now without War and Peace. So it is quite obvious that, to handle these situations, there should be some idea or thinking. This paper reveals the Islamic idea about "War and Peace" which is described by a 20th century critic, philosopher and researcher Dr. Khalifa Abdul Hakim (d. 1959AD). In the analytical study of his narrative from the book "Islamic Ideology", many attributes come to the scene just like as, he clarifies beautifully about the soft spread of Islam without any sword. He also compared the idea of war and peace in other religions as he negated the impracticable notions of non-killing (Ahisma) in the Non-Semitic religions. The author elaborated that the Christ laid down a great emphasis on the eradication of evil by force, as he seemed using the 'scourge' against money-lenders. He elaborates the basics and beauty of war in Islam because it is only permitted only in some specific circumstances as for the security of creed and its followers. It would be only for the killing for justice and to eliminate Fitna and Fasad. Islam ensures the welfare of the defeated people and their assets. Therefore, the Islamic concept of war is only for peace making, eradication of evil and welfare of the masses.

**Keywords:** War, Peace, Jihad, Khalifa Abdul Hakim, Radd Fitna Fasad, Islamic Ideology

**Introduction:**

The word 'War' – according to Webster's Dictionary – is a state of open and declared hostile armed conflict between states or nations, or a period of such conflict. The root of the English word 'War' is Frankish-German 'Werra' meaning confusion, discord or strife and the verb "weran" is 'to confuse' 'to perplex' and 'to bring into confusion'<sup>1</sup>. The scholarly study of war is sometimes called 'Polemology'. A number of warfare experts like Cicero (d. 43BC), define war as a contention by force. Hugo Grotius (d. 1645AD) adds that war is the state of contending parties. In fact, war is usually considered as an organized and prolonged conflict between two or more than two states. It's a situation or a period of fighting between countries or group of people. Weapons, military organizations and soldiers are used in this generally. War is a situation in which a nation enforces its rights by using force.<sup>2</sup> Most wars are called armed conflicts but every armed conflict can't be called war.

Wars have been fought for a plenty of purposes like to control natural resources, for religious and cultural reasons and to settle arguments about land and money and for many other reasons.

The word "Peace" as a noun means the freedom from war and violence especially when people live and work together happily without disagreements. The term 'peace' originated most recently from The Anglo-French "pes" and the old French 'pais', meaning "Peace, Reconciliation, Silence and Agreement"<sup>3</sup>. Peace is the time without any fights or wars. In a larger sense, peace can mean a state of harmony quiet or calm that is not disturbed by anything or all like a still pond with no ripples. In fact, peace is a political condition that ensures justice and social stability through formal and informal institutions, practices and norms<sup>4</sup>.

In view of different people 'Peace' means varyingly as King Martin Luther Junior (d. 1968AD) said about it, in a letter, "True Peace is not merely the absence of tension, it is the presence of justice". In other words, real peace is more than the departure of problems.

**Dr. Khalifa Abdul Hakim: The author**

Khalifa Abdul Hakim was a great philosopher and a man of letters of the 20<sup>th</sup> century. He earned a huge reputed position by his literary works. Dr. Khalifa belonged to a religious family which migrated from Kashmir to Lahore. He was born in Lahore in 1894 near Masjid Cheenia Wali<sup>5</sup>. He did his Matriculation in 1910 from Lahore and went to Aligarh, from where he done his F.A from M.A.O College. He was graduated from St. Stephon's College, Dehli in 1915 and M.A in 1917. He got his LLB in 1918 from Law College Lahore. His long career in academia started in 1918 when he was appointed as an associate professor in Osmania University. Later on, at the

same time in 1925, he got his Doctorate in Philosophy from the Heidelberg University, Germany and became the chairman of the department of Philosophy in Osmania University. During 1943-46, he served also on deputation, as principal of Amar sing College, Srinagar. In 1950, he was appointed as Director, Institute of Islamic Culture, Lahore and held that position till his death<sup>6</sup>. He was awarded LLD Honoris Cusa by Punjab University, Lahore in 1957. And finally, he breathed his last on 30<sup>th</sup> Jan 1959.

Dr. Khalifa penned hundreds of books in Urdu, English and Persian Languages. He was a great philosopher, poet and translator as well. He was influenced a lot by Rumi, as he wrote "The Metaphysics of Rumi", "Islamic Ideology", "Prophet Muhammad (PBUH) and his Mission" and "Islam and Communism" are the key works of his rich legacy. The book "Fikr-e-Iqbal" exhibits his deep relation with Iqbal and his thought. In fact his main interest was the promotion of the universal values of Islam in the contemporary context in which, he succeeded to a larger extent.

#### **The book "Islamic Ideology":**

This book is the master piece of Dr. Khalifa Abdul Hakim and it is the possible best shape to feel the beauty of the religion of nature i.e. Islam. It depicts also the extraordinary interest of Dr. Khalifa in religious matters and exhibits his command over representing the Islam as a complete code of life. The author elucidates the basic beliefs and principles of Islam in this book in a distinctive manner and he proved Islam as a religion of nature being quite easy to apply in the daily life.

Along with this, Dr. Khalifa strives to enunciate the universality of Islam as he says in very first pages, "Islam is as old as God and his creation. Before humanity appeared on the scene, it was the religion of the universe"<sup>7</sup>.

This book was published by the institute of Islamic Culture Lahore in collaboration with the Academy of letters Islamabad. The book comprises of an introductory note and fifteen chapters of different debates. One of those chapters is "War and Peace".

#### **War and Peace:-**

For the best interpretation of Khalifa Abdul Hakim's notion about War and Peace, the above mentioned book must be analyzed. In the entire book, the chapter "War and Peace" has a distinctive position. Because it encircles all aspects relating to the charges against Islam and rejects them to a great extent. It depicts the real picture of Islamic mind. In this context, Dr. Khalifa narrates the term war and peace in a very understandable manner. Having a lot of attributes, this chapter created in a meritorious way. Some of its merits are discussed as under.

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**Was Islam Spread by the Sword?**

In the commencement of the chapter, Dr. Khalifa repudiates the main charge against Islam very beautifully that the Prophet (SAW), who had a personality without having any social, economic or political power at all, can't enforce his ideology compulsively. Being tortured for more than a decade, he and his followers did not give up patience even for a single moment. But when their life and wealth have been put into threat and their religious liberty was going to be sanctioned, they have been permitted to fight. The usage of force against force was only in order to defend their creed. Dr. Khalifa expects the Holy Prophet's (SAW) preference of possible least bloodshed and he negated this misconception by the evidence from the Quran that, "That ought to be nor compulsion in religion".<sup>8</sup> So, how such a religion compel people to accept it by force?

Only the way, by which the enemies of Islam became its defenders, was the power of truth and polite behavior of the Prophet (SAW) of Islam. But in result of persecutions like deprivation of worldly things, exile and lot more, the Muslims had to wage war for their religious liberty and existence.

**Impracticability of Non-Semitic Religious Doctrine:**

The author refuted here also the fake doctrine of "*Ahimsa*" or non-killing, which is used both in Buddhism and Jainism, and argues in this context that all higher live on the lowers. Here, he has put an example of Rumi's philosophical saying that everything is an eater and is eaten at the same time. In *Ahimsa*, all the ambitions are banned even the desire of procreation, the killing of germs, lice vermin, mosquitos and all other pests is considered a sin. But it is totally impracticable because living only on fruits and vegetables is devouring a life too. So, such fabricated doctrines can't be able to act upon.

**Reality of War in Christianity:**

Dr. Khalifa gave a brief description here about the war's reality in Christianity. Early Christians had an idea that the Christ banned war in all circumstances and didn't have the knowledge of difference between aggression and defense. They had also a false idea of non-resistance to the evil, because the struggle against evil is a part and parcel of a peaceful society. The author pointed it out in a very brilliant manner that the Christ laid down a great emphasis on the eradication of evil by force, as he seemed using the 'scourge' against money-lenders. The author adds that the scourge of the Christ might have been converted into the sword if the situation had more worsened. In fact, the prohibition of forceful suppression of evil under all circumstances is a misinterpretation of the meaning of the Christ.

As a famous Christian scholar narrates this point of view, that, "The New Testament is filled with exhortation not to kill, not to wiled the sword, not

to do violence to others and not to wage physical wars”<sup>9</sup>. But later on the usage of sword and waging of wars was justified and sanctioned through the teachings of Christ by the pontiffs and the history also shows the usage of sword at a high level by Christians.

### **Islam's Doctrine of War**

In Islam, the doctrine of war is very rational. Because the instances of waging war, set by the Holy Prophet (SAW) and his immediate successors, shows its real concepts and clarified all the ambiguities regarding this. Dr. Khalifa, here, explained the different particulars of this ideology which are as under:

#### **i. Permission of war in Islam:**

It is clarified here that the permission of war in Islam is given only in some specific circumstances. It's permitted firstly, for the sake of the security of Islamic creed and its followers because the religious persecution effects their lives very badly. The author described the rightful protection of human life and its basic values, as the fundamental cause of authorization of war in Islam.

The Quranic term of fighting is 'qital', a term that was introduced as an additional aspect of Jihad in the Madinan period. As Muslims had been physically and verbally attacked for publicly practicing their religion and driven out of their homes unjustly. Therefore, they were allowed to fight back but only to the extent that they had been harmed<sup>10</sup>.

#### **ii. Protection of Human life:**

One of the beauties of Islam is the preference of Human life and its protection at any cost. There are a number of injunctions in order to respect and protect human life. As one of them brought by the author.

Whoever slays a soul, unless it before manslaughter or mischief in the land, it is as though he slew all men, and whoever keeps it alive, it is as though, he kept alive all men. <sup>11</sup>

Here the unlawful taking of human life is totally banned and condemned because it would be the base of disorder in society.

Dr. Khalifa put out the instance from the pre-Islamic era that the Arabs used to kill their new born girls. This shameful act of so called honor is extirpated by Islam in very early days and this crime never raised its head again till the time.

#### **iii. Compulsive Killing in *Fitna* and *Fasad*:**

Another meritorious aspect of Islamic war concept is that sometimes, the circumstances become so crucial that the killing becomes a paramount duty of Muslims. But it would be only the killing for justice. The words *Fitna* and *Fasad* are often used in the Quran There, where the permission, to kill an evildoer, is given. In fact these words have a lot of crimes in themselves,

But Dr. Khalifa describes *Fitna* very comprehensively as, to put some in difficulty, the temptation, persecution, social tyranny, misleading a man in false pursuits or deviation from truth. And the word *Fasad* used as social disorder and violence. For the eradication of this sort of crimes, Islam urges to take action by force against these, and to establish peace in the society.

**iv. Privileges of Subjudice:**

Being a socio-political movement, Islam takes care of all classes of the society even of the calls of the people who have been conquered and stood outside the pale of Islam. They have a plenty of special rights and privileges in Islam. First of all, they are offered complete protection of their lives and creeds. The author reflects here their most advantageous position of them that their property and honor is protected in lieu of a light tax which is called 'Jiziya'. But on the other hand, Muslims have to pay a heavy tax on their surplus capital. And the priests of other religions and in special some other non-Muslims too are exempted from it. No one of them is compelled to pay higher taxes and to fight for the state. So, calling 'Jizia' as a discriminatory tax is only a misunderstanding at all.

**v. A different kind of striving; War for Peace making:**

As we know often the wars had been waged for different motives. There were wars for economic gains, passion of anger and for revenge. Different nations were conflicted upon the means of production and their distribution. Insult of a member of the tribe or his murder was enough to start a war which may last even for a century. Dr. Khalifa brought out the reality in this context that the first motive, of Islamic war, is to make peace on earth and it may be possible only in case of the protection of other religion. As the author quotes the verse:

Had there Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered.<sup>12</sup>

"This verse indicates that it is strictly prohibited to demolish anyone's place of worship even in war. The author elaborated it as, "In many places, the Quran enjoins the necessity of war to establish peace for mankind. This means that if, at any time, forces of tranny and oppression raise their head anywhere and threaten the peace of the world, it is a duty to fight against such aggression"<sup>13</sup>

**vi. Islam's Theory about League of Nations:**

The author is quite diligent here to elucidate another universal aspect of Islam which is the emphasis, on all nations, to live peacefully. Every nation must be allowed to feel free in their religious matters. No nation can impose its way of life on another one. Dr. Khalifa considered this view point as a charter of liberty and better than 'Magna Charta' and 'Atlantic Charter'

comparatively. He is, on the whole, looking quite accurate in this ideology that Islam's principle of war and peace is to crush the tyrants and persecutors of the time and it is a paramount duty of all honest and righteous people because Islam enjoined to fight for social justice.

### **Scholars Views**

Dr. Khalifa Abdul Hakim has a very distinctive position in the sub-continent's top writers and philosophers. Being a cotemporary to Allama Iqbal, it urges Dr. Khalifa to do something competitive to him.

As an author penned in an article, "I believe that the struggle, made by Muslim thinkers of the sub-continent to present Islam before western people in last 100 years, seems only three meritorious books. Which have been remained the center of attention for the scholars of Europe, America and Islamic world. First one of them is Justice Ameer Ali's "The Spirit of Islam" and the second is Allama Iqbal's book "The Reconstruction of Religious Thought in Islam" which consists his sermons, the third book of this series is Dr. Khalifa's book "Islamic Ideology". The author of this book has an extraordinary attribute of not introducing Islam partially or for any particular sect but to exhibit the universality of Islam. As per instance, Dr. Khalifa explained the creeds of salvation, prayers, relation to God and *Ahadith*, it is very rare in others<sup>14</sup>.

In another essay, the writers stated that Dr. Khalifa believes that the universal principles, presented by Islam, must be followed to uplift and welfare of the both Muslims and non-Muslims<sup>15</sup>. Dr. Khalifa Abdul Hakim was no doubt an intellectual of the century like Iqbal and others. Intizar Hussain writes in his column. "On the occasion of the opening of Osmania University in Hyderabad, Allama Iqbal had been offered the post of Head of the department of Philosophy. Apologizing for not being able to join University Allama recommended Khalifa's name for the post. He wrote, "Khalifa Abdul Hakim, too is Iqbal in his own way."<sup>16</sup>

### **Conclusion**

After going through his chapter "War and Peace" of the book "Islamic Ideology" deliberately, it may be concluded that Islam's main objective is the maintenance of law and order situation in the society and it demands worldly peace too. Dr. Khalifa Abdul Hakim beautifully elaborates that Islam's war ideology is not for a worldly gain just like as extension of the kingdom but for extirpation of tyranny and persecution from the society. Islam fights for social justice. The religious liberty is preferred at fanaticism. Everyone should be left free to worship the religion whatever he wants, as Umar's the second righteous caliph, presentation of Islam was often rejected by his own slave.

But on the other hand, if the religious liberty of the Muslims is being crushed, the clouds of exploration suffused and the security of Islamic creed is in high threat then it becomes a paramount duty to wage war against all these evils. The war on terror has also a higher rank in Islam because it helps to eradicate *Fitna* and *Fasad* from the society. Which saves the intrinsic values of human life.

War and Peace is a part and parcel of Islamic culture. Because if anyone wants to make peace in society, he will have to wage war against the religious fanaticism, tyranny, exploitation of poor and social injustices. The sole purpose of war, in Islam is to establish peace on earth.

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