

Indeed, Khalid ibn Al-Walid (ra) is a Model for the Muslim Military Officers in Siding with the Great Deen of Islam and its Noble Ummah

The entry of Khalid ibn Al-Walid ibn al-Mughirah (ra) into the fold of Islam, and his unflinching support for Islam and the Muslims, was nothing but a wise choice from a brave warrior. It was the principled stance of a martial hero who was never defeated in any battle he had ever fought. Had he remained on his disbelief, dying as his ancestors and contemporaries of the kuffar had, such as Abu Jahl and Al-Walid ibn Al-Mughirah himself, he would have been amongst the losers, both in this world and the Hereafter.

Indeed, the life of Khalid (ra) provides a powerful lesson for officers in the current Muslim armies, who are currently ordered to protect the thrones of the oppressors, enabling them to rule by other than all that Allah (swt) has revealed. Yet, if these officers were only to follow the example of our honored military chief, Khalid ibn Al-Walid (ra), the outcome of their affairs would be the same as that of the Sword of Allah (swt), in shaa Allah. Thus, if Allah (swt) permits, such officers will witness a joyous day in which they will be assembled with Khalid (ra) and the honorable Companions (ra) at the Hawd (cistern) of our Master, Muhammad al-Mustafa (saw). And what a joyous day!

However, if they let themselves down by continuing to protect the existing secular regimes in the Muslim World, defending the borders of the nation states that were carved out of the lands of the Khilafah (Caliphate) to weaken and divide the Muslims, then the consequences for them will be dire and regrettable. Indeed, it is not for the Muslim officer, zealous in his devotion to Allah (swt) and His Messenger (saw), to protect the thrones of the oppressors, wasting his military life in the service of regimes that are agents of the Western crusader enemies, implementing the projects of the kuffar. So, let the Muslim officers take heed from the dark examples, littered throughout military history, of those who died blindly protecting the thrones of oppressors, such as those of King Richard, the Emperor Napoleon and the tyrant Hitler, amongst others, losing both the world and the Hereafter. Indeed, Jahannum lurks as an ambush for the heedless.

The siding of Khalid (ra) with Islam and the Muslims did not take long. It was upon a short message from the Messenger of Allah (swt) that his brother, Al-Walid ibn Al-Walid ibn al-Mughirah (ra), left for him at his house. It was only a short message that was sufficient for him to barter the world and its goods, for the endless bliss of the Hereafter. The entry of Khalid ibn al-Walid into Islam was after the Treaty of Hdaybiyah, when the Messenger (saw) entered Makkah during the Compensatory Umrah. He (saw) asked Al-Walid, who had embraced Islam, about his brother Khalid, saying, «أين خالد؟» **“Where is Khalid?”** Al-Walid (ra) said, «يأتي به الله» “Allah will bring him.” The Prophet (saw) said, «ما مثله يجهل الإسلام، ولو كان يجعل نكايته مع المسلمين على المشركين» **“There is none like him who is ignorant of Islam. If only he were to align his fury with the Muslims, against the mushrikeen, it would be better for him. Indeed, we would give him precedence over others.”**

Al-Waleed (ra) searched for his brother but did not find him, so he left him a message which said, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أما بعد: فإني لم أر أعجب من ذهاب رأيك عن الإسلام، وعقلك عقلك! ومثل الإسلام يجهل أحد؟! وقد سألتني رسول الله ﷺ عنك، فقال: أين خالد؟ ... فاستدرك يا أخي ما قد فاتك، وقد فاتتك «In the name of Allah, the Most Gracious, the Most Merciful. As for what follows, I have not seen anything more surprising than your opinion about Islam,

whilst your mind is your mind! However, is the matter of Islam ignorant to anyone?! The Messenger of Allah (swt) asked me about you, saying, **“أين خالد؟ Where is Khalid?”** My brother, grasp fully what you have passed over. You have passed over a righteous compatriot.” Khalid (ra) was thinking about Islam previously and when he read his brother’s message, he was overwhelmed with joy. He was astonished by the speech of the Prophet (saw) about him and Allah (swt) opened his heart, so he entered Islam. Before this, he had had a dream, in which he was in a narrow place, from which he exited onto a wide, green pasture. When he mentioned his vision to Abu Bakr As-Siddiq (ra), whilst he was in Madinah, he replied, **هو مخرجك الذي هداك الله** “Your exit is to that which Allah (swt) has guided you to, Islam, whilst the narrowness you were in was *shirk* (polytheism).” Thus, a short message and a dream that he had were sufficient for the true military leader to enter Islam, rectify his life and do what Allah (swt) created him for, the worshipping of Allah (swt) and the waging of Jihad in His Path.

Khalid ibn al-Walid (ra) was a truly seasoned military commander. He led the army of the mushrikeen in the Battle of Uhud, inflicting grave losses on the Muslims. Then he was an outstanding commander after siding with the Muslims. His first expedition with the Muslims was the Battle of Mu’tah, in which he carried the Banner of Muslims, after which he was given the name of Saifullah (the Sword of Allah). He also participated in the wars of apostasy, and fought with the Muslims in more than a hundred battles. The Messenger of Allah (saw) said, **«نعم عبدُ الله وأخو العشيبة خالدُ بنُ الوليدِ، سيفٌ من سيوفِ الله سلَّه اللهُ على الكفَّارِ والمنافقين»** **“What a good slave of Allah and member of the tribe Khalid bin al-Waleed is! [He is] one of the swords of Allah that Allah, may He be glorified and exalted, has unsheathed against disbelievers and hypocrites.”**

Khalid witnessed the Opening of Makkah and the Battle of Hunayn. The Messenger of Allah (saw) granted him a hair from his (saw) head, which Khalid (ra) kept in the front of his turban. Khalid (ra) would not meet an enemy without defeating them. Abu Bakr as-Siddiq (ra) made him a commander over all the commanders of the armies, whilst he and Abu Ubaidah (ra) conquered Damascus. All these victories were for a true warrior, who is remembered in military history and by the best Ummah brought forward to humankind. His victories are heavy in the balance of his good deeds on a day when neither money nor offspring will benefit.

The example of Khalid (ra) is far from that of those current officers who serve in Muslim armies, spending their lives between seeking to obtain medals and ranks, without real achievements to support Islam and Muslims, and serving the interests of the colonialist powers in the world and in the “peace” missions of the crusader United Nations. Indeed, there is a world of difference between the commander Khalid ibn Al-Walid (ra) and the officers who die unlike what the Sword of Allah (ra) died upon.

In origin, the Muslim military officers are honored servants of the Ummah. They pledge to protect its Iman and preserve its sanctities. They are certainly not to be servants of the oppressive rulers who do not rule by all that Allah (swt) revealed. Indeed, in origin, rulers themselves are to be the servants of the people as well, whilst these rulers betrayed the trust and usurped the wealth of the people unjustly through their democratic systems. As for the officers, if they did not honor the pledge between them and the people, they too would have eaten from the ill-gotten wealth and fed their children with it. Indeed, the Haraam money is not only that which is taken by stealing or robbery. The Haraam money is also the money of the one hired for a duty, who does not fulfill the duty for which he was hired to do. This is particularly so when

the common Muslims, who have been impoverished by the rulers, are cutting from the bellies of their own suffering families in order to pay the soldiers and officers their generous salaries on time. This hard sacrifice is not so that the officers and their families can merely enjoy the wealth of the Ummah for nothing, or, worse, whilst serving the enemies of the Ummah. This sacrifice is only to defend the Ummah, its Deen, its sanctities and its inviolable matters. If the Muslim military officers did not honor their commitment, then they would have fed themselves and their families from Haraam.

So, let the Muslim officer take heed from eating from the Haraam. Jabir said that the Messenger of Allah (saw) said, «لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنَ السُّحْتِ وَكُلُّ لَحْمٍ نَبَتَ مِنَ السُّحْتِ كَانَتْ النَّارُ أَوْلَى بِهِ» **“Flesh which has grown out of the ill-gotten wealth (as-soht) will not enter paradise, but hell is more befitting for all flesh grown from ill-gotten wealth.”** (Ahmad, Darimi, and Baihaqi). Abu Bakr as-Siddiq (ra) said that the Messenger of Allah (saw) said, «لَا يَدْخُلُ الْجَنَّةَ جَسَدٌ عُذِيَ بِالْحَرَامِ» **“The body nourished from Haraam will not enter Jannah, the Fire is more appropriate for it.”** (Bayhaqi in Shu'b ul Iman). So, how can the officer who believes in Allah (swt) and the Day of Judgment be content with throwing his family into the Hellfire because he nourished them with Haraam money?! As for the officer amongst them who is pleased that his offspring graduated from the most prestigious universities, so that he can take pride over them in front of the people, should he be satisfied that he nourished his offspring to be kindle-wood for Hellfire?! May Allah (swt) forbid?!

It has become as clear as the sun at high noon that the miserable condition of the Ummah can only be changed by the Nussrah of the people of strength and protection, after the masses have indeed changed what is in themselves. Allah (swt) said, ﴿إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ **“Indeed, Allah would never change a people’s state until they change all that is within themselves.”** [TMQ Surah ar-Ra'ad 13:11]. Indeed, the Ummah has repeatedly demanded ruling by the Law of Allah (swt), pouring out into the streets with bared chests, demanding the overthrow of the colonialist systems of the kuffar and the establishment of the ruling by Islam on its ruins. However, the only ones who failed the Ummah, whilst being part of the Ummah and from its sons, are the Muslim officers and commanders of the troops and their armed force. They failed the Ummah despite the fact that the common Muslims have spent on them from the right of their own families. Accordingly, the Muslim officers today are carrying the sins of the oppressive, agent rulers of Muslims, inviting upon themselves a similar punishment. Allah (swt) said, ﴿إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ﴾ **“Surely Pharaoh, Haman, and their soldiers were sinful.”** [TMQ Surah Al-Qasas 28:8]. The meaning is that the transgressors and sinners include the head of kufr, Pharaoh, and his minister, Haman, as well as their troops.

It is not allowed for any soldier or officer to absolve himself of his responsibility regarding the oppression and kufr of the ruler by claiming that he is not responsible for the ruler’s oppression in his ruling, his ruling by kufr, his agency to the kuffar, his open sin and his immorality. Indeed, the Messenger of Allah (saw) denounced those who absolve themselves of any responsibility, regarding the oppression of the ruler. He (saw) said, «اسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكُذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَى الْحَوْضِ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُعَنْهُمْ عَلَى ظُلْمِهِمْ وَلَمْ يُصَدِّقَهُمْ بِكُذِبِهِمْ فَهُوَ» **“Listen, have you heard that after me there will be leaders, whoever enters upon them and condones to their lies, and supports them in their oppression, then he is not from me and I am not from him, and he**

shall not drink with me from the Hawd. And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the Hawd.” [Tirmidhi, Nisaa'i and Ahmad].

It was narrated about the imprisonment of Imam ibn Hanbal (rh), that a jailor came to him and said to him, “الحديث الذي روي في الظلمة وأعاونهم هل هو صحيح؟” “Is the hadith that was narrated regarding the oppressors and their helpers Sahih (authentic)? He said, نعم “Yes.” The jailor said, “أنا من أعوان الظلمة؟” “Am I one of the helpers of the oppressors?” Then Ibn Hanbal said to him, “أعوان الظلمة من يأخذ شعرك ويغسل ثوبك ويصلح طعامك ويبيع ويشترى منك” “The helpers of the oppressors are those who cut your hair, wash your clothes, prepare your food and sell and buy from you. As for you, you are from the oppressors themselves.” [“Manaqib al-Imam Ahmad” by Ibn al-Jawzi]. And when we are talking about the one who oppressed Imam Ahmad, we are talking about Al-Ma'mun, the Muslim ruler who used to rule by all that Allah (swt) has revealed and waged Jihad in the path of Allah (swt), yet Imam Ahmad said that about him! We are not talking about the current rulers of Muslims, who have violated the sanctities of Muslims, suspended Jihad and all the Shariah rulings of Islam. These are the usurpers of the authority, sinners, oppressors and most of them are kuffar. They are certainly not like al-Ma'mun in any way. Instead they are the Pharaohs of this time.

The wise officers who believe in Allah (swt) and the Day of Judgement in the Muslim armies must rectify their affairs as Khalid ibn al-Walid (ra) did before it is too late. Indeed, death is near for every creature and the Day of Judgment is inevitable. Khalid ibn al-Walid (ra) said on his deathbed, “إلا وفيه ضربة أو طعنة أو رمية، ثم ها أنا ذا أموت على فراشي كما يموت البعير، فلا نامت أعين الجبناء” “I witnessed a hundred battles or so. There is not an inch in my body that does not have a blow, a stab or a strike. Yet here I am, dying on my bed as a camel dies, so let the eyes of cowards not sleep.” Rectifying the affairs is only possible with one thing that has no alternative. Its absence is not compensated for by Salah, Fasting, Sadaqah, Hajj or Umrah. Rectification for the military officer is only by standing with the Muslims, by granting the Nussrah for Islam and the project of the revival of Muslims, by restoring Islam as a system of governance for the people, by granting Nussrah to Hizb ut Tahrir to establish the Second Rightly-Guided Khilafah (Caliphate) on the Method of Prophethood, whose glad tidings of return are from the Messenger of Allah (saw). And if the Muslim officers did that, then they would have won in both worlds, as Khalid ibn al-Walid (ra) did. And if they opposed that in the Dunya, then they are in the Hellfire, may Allah (swt) forbid. Allah (swt) said, “قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ” “Say, “If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—if all these are more beloved to you than Allah and His Messenger and Jihad in His Path, then wait until Allah brings about His Will. Allah does not guide the rebellious people.” [TMQ Surah at-Tawba 9:24].

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