

The view of Umar bin Khattab on Khalid bin Waleed

Khalid bin Waleed was one of the companions of the Prophet(SAWAS) who reverted to Islam upon the conclusion of the peace treaty of Hudaibiya on the 7th or 8th year after Hijra (migration). Prior to accepting Islam, Waleed was one of the commanders of the army of disbelievers in the battles of Badr, Ahzab, and Khandaq. He was the military commander who caused the severest afflictions to Muslims in the battle of Uhud when he took a vantage point on the mountain. It was also during this battle whereby the uncle of our beloved Prophet(PBUH&HF), Hamza, Sayadul Shuhada, achieved martyrdom.

Despite his infamous past, many people nonetheless praise and glorify this figure by portraying him as “the sword of Islam.” However, before making any conclusions, we should consider and analyze the viewpoints of the companions regarding this individual. To be clear, the opinion of Umar carried with it significant weight since he was the second khalifah. Hence if someone defends the actions of Khalid bin Waleed, they are concurrently disrespecting the opinions and objections of Umar bin Khattab. InshaAllah we will thoroughly expand upon this issue in more detail.

First action of Umar’s leadership: dismissal of Khalid

Upon Umar’s ascendancy to the position of the Khalifah, his first decision was the removal of Khalid from the governorship of Sham.

ولما ولي سيدنا عمر رضي الله تعالى عنه الخلافة أول شيء بدأ به عزل خالد.

When our master, Umar, became the Khalifah, the first decision he took was the expulsion of Khalid.

سيره حليه ج 3 ص 213- البداية و النهاية ابن كثير ج 7 ص 23 - به اين مضمون تاريخ الاسلام ذهبي ج 3 ص 123- الوافي بالوفيان صفدي ج 16 ص 329-

Umar ordered the removal of Khalid’s turban and the return of half his wealth to the Beitul Maal(state treasury).

When Umar removed Khalid as the governor and replaced him with Abu Ubaidah, he ordered Abu Ubaidah to remove the turban of Khalid from his head if he refused to repent for his actions:

وكتب عمر إلى أبي عبيدة إن أكذب خالد نفسه فهو أمير على ما كان عليه ، وإن لم يكذب نفسه فهو معزول ، فانزع عمامته عن رأسه وقاسمه ماله نصفين . فلما قال أبو عبيدة ذلك لخالد قال له خالد أمهلني حتى أستشير أختي ، فذهب إلى أخته فاطمة - وكانت تحت الحارث بن هشام - فاستشارها في ذلك ، فقالت له : إن عمر لا يحبك أبدا ، وإنه سيعزلك وإن كذبت نفسك . فقال لها : صدقت والله . فقاسمه أبو عبيدة حتى أخذ [إحدى] نعليه وترك له الأخرى.

In a letter to Abu Ubaidah, Umar stated that if Khalid accepted his errors, he would be able to remain as the governor, but if he refused, his turban(governorship) would be promptly removed, and his wealth would be divided in half. When Abu Ubaidah mentioned this to Khalid, Khalid replied, “Allow me to consult my sister.” His sister was the wife of Harith bin Hisham. He consulted her, and she said, “Umar does not love you, and he will surely remove you even if you accept your errors.” Khalid replied, “I swear by Allah you have said the truth.” Hence, he did not accept his errors, and Abu Ubaidah divided his wealth.

البداية و النهاية ابن كثير ج 7 ص 23- سيره حليه ج 3 ص 213

Umar and the betrayal of Khalid to Baitul Maal (state treasury)

وبلغه أن خالدا أعطى الأشعث بن قيس عشرة آلاف وقد قصده ابتغاء إحسانه فأرسل لأبي عبيدة أن يصعد المنبر ويوقف خالدا بين يديه وينزع عمامته وقلنسوته ويقبضه بعمامته لأن العشرة آلاف إن كان دفعها من ماله فهو سرف وإن كان من مال المسلمين فهي خيانة.

He was informed that Khalid had granted ten thousand Dinars to Ash'ath bin Qais as a token of friendship. He wrote a letter to Abu Ubaidah, ordering him to climb the pulpit and place Khalid in front of him, removing his turban and restraining him with it. Umar believed that if the money given to Qais was from his own wealth, it was excessive, and if it was from the treasury, then it was a betrayal of trust.

السيرة الحلبية ج 3 ص 213.

Childhood animosity

Ahl Sunna scholars narrate that Khalid and Umar, who were also cousins, were wrestling when Khalid fractured the shin of Umar, causing animosity between the two:

أخبرنا أبو الحسن بن قيس أنا أبو الحسن بن أبي الحديد أنا جدي أبو بكر أنا أبو محمد بن زبير أنا محمد بن سليمان بن داود المنقري البصري أنا أبو عثمان المازني أنا الأصمعي عن سلمة بن بلال عن مجالد بن سعيد عن الشعبي قال اضطرع عمر بن الخطاب وخالد بن الوليد وهما غلامان وكان خالدا ابن خال عمر فكسر خالد ساق عمر فعولجت وجبرت وكان ذلك سبب العداوة بينهما.

Mujalid bin Sa'eed narrates from Sha'bi who said: Because Umar and Khalid were cousins, they frequently wrestled during their childhood. Khalid fractured the shin of Umar during one incident. Even though the fracture healed, the enmity between the two remained permanent.

تاريخ مدينة دمشق ج 16 ص 267- البداية و النهاية ابن كثير ج 7 ص 131- سيره حلبية ج 3 ص 231.

Calling Khalid the "enemy of Allah" ("AduAllah)

وقدم خالد على أبي بكر فقال له عمر يا عدو الله قتلت امرا مسلما ثم نزوت على امرأته لأرحمك Khalid, after killing Malik ibn Nuwayrah, visited Abu Bakr. Umar addressed him by stating, "Oh enemy of Allah, you have killed a Muslim and then slept with his wife! I will stone you to death."

اسد الغابة ج 4 ص 296- تاريخ الاسلام ذهبي ج 3 ص 36.

Tabari also writes in his Tarikh (History):

وأقبل خالد بن الوليد قافلا حتى دخل المسجد وعليه قباء له عليه صدا الحديد معتجرا بعمامة له قد غرز في عمامته أسهما فلما أن دخل المسجد قام إليه عمر فانتزع الأسهم من رأسه فحطمها ثم قال أرأء قتلت امرا مسلما ثم نزوت على امرأته والله لأرحمك بأحجارك.

Khalid entered the mosque, heedless to his surroundings, where he had a cassock on his shoulders with sword cuts on it and wearing a turban pierced with arrows. Upon entering the mosque, Umar stood up, removing the arrows from his turban and breaking them. He then addressed him, "Are you showing off? You have killed a Muslim and slept with his wife! I swear by Allah! I shall stone you with your own stone!"

تاريخ طبري ج 2 ص 504 & الكامل في التاريخ ابن اثير ج 2 ص 359- امتاع الاسماع ج 14 ص 240

Umar labeling the sword of Khalid as "the sword of oppression"

وقال عمر لأبي بكر إن في سيف خالد رهقا فإن لم يكن هذا حقا حق عليه أن تقبضه. Umar said to Abu bakr: Surely there is oppression in the sword of Khalid, so if this (removal of Walid) is not just, then it would be justified to limit him.

تاريخ طبري ج 2 ص 503 & الاصابة ابن حجر ج 5 ص 561- تاريخ الاسلام ج 3 ص 37

Ibn 'Asakir narrates it this way:

قال عمر ان في سيف الله خالد رهقا.

Umar said: There exist evildoings in Khalid' sword

تاريخ مدينة دمشق ج 16 ص 285.

The narration of Tabari considers the sword of Khalid as a weapon of oppression and evil; however the narration of Ibn 'Asakir considers Khalid himself to be an oppressor and evildoer.

The complains of Umar for wearing silk

أخبرنا أبو الحسن بن قبيس أنا أبو الحسن بن أبي الحديد أنا جدي أبو بكر أنا أبو محمد بن زبر نا العباس بن محمد نا الأصفعي عن ابن عون عن محمد أن خالد بن الوليد دخل على عمر وعلى خالد قميص حرير فقال له عمر ما هذا يا خالد قال وما بأسه يا أمير المؤمنين أليس قد لبسه ابن عوف قال وأنت مثل ابن عوف ولك مثل ما لابن عوف ثم امر من حضره فمزقوه .

Khalid bin Walid visited Umar in a silk dress. Umar stated, "Khalid, what is this dress you are wearing?" Khalid replied, "What is wrong with it, oh prince of believers? Doesn't Ibn 'Awf wear silk?" Umar said: "Are you like Ibn 'Awf, and is your status like the status of Ibn 'Awf?" He then ordered those present to tear his shirt apart.

فتح الباري ابن حجر ج 6 ص 74- تاريخ مدينة دمشق ج 16 ص 269- سير اعلام النبلاء ذهبي ج 1 ص 380- تحفة الاحوذى مباركفوري ج 5 ص 316.

Umar and the pompous display of Khalid

أخبرنا أبو بكر محمد بن عبد الباقي أنا الحسن بن علي أنا محمد بن العباس أنا أحمد بن معروف نا الحسين بن الفهم نا محمد بن سعد أنا مسلم بن إبراهيم نا جويرية بن أسماء عن نافع قال لما قدم خالد بن الوليد من الشام قدم وفي عمامته أسهم ملطخة بالدم قد جعلها في عمامته فاستقبله عمر لما دخل المسجد فنزعها من عمامته فقال أتدخل مسجد النبي (صلى الله عليه وسلم) ومعك أسهم فيها دم وقد جاهدت وفانلت وقد جاهد المسلمون قبلك وقاتلوا

When Khalid returned from Shaam, he placed some blood-stained arrows in his turban. When Umar was in the mosque, he approached him, removed them (the arrows), and said, "Do you enter the mosque of the Prophet while you carry with you arrows covered in blood? You have fought (in battle) while believers before you also fought in battles."

تاريخ مدينة دمشق ج 16 ص 269- سير اعلام النبلاء ج 1 ص 380.

The support of Abdul Rahman by Umar in opposing Khalid

بعدهما صنع بني جذيمة ما صنع عاب عبد الرحمن بن عوف على خالد ما صنع قال يا خالد أخذت بأمر الجاهلية قتلتهم بعنك الفاكه قاتلك اللهقال وأعانه عمر بن الخطاب على خالد.

After what (Khalid) had done in Bani Jadhimah, AbdulRahman bin 'Awf approached him in objection and said, "Oh Khalid, you have acted the act of ignorance, and you have killed him to revenge your uncle. May Allah kill!" Umar supported him in his argument.

تاريخ مدينة دمشق ابن عساكر ج 16 ص 234- سير اعلام النبلاء ج 1 ص 370.

Ibn 'Asakir also writes:

عمر به خالد گفت : واي بر تو با بني جذيمه به شيوه جاهليت برخورد كردي آيا اسلام رسوم جاهلي را نابود نكرد.
Umar said to Khalid, "Woe unto you! You have treated Bani Jadhimah with ignorance (Jahilya). Hasn't Islam destroyed the ways of ignorance?"

تاريخ مدينة دمشق ابن عساكر ج 16 ص 234

Request from Umar to Abu Bakr to dismiss Walid

أن أبا بكر بعث خالد بن الوليد إلى بني سليم حين ارتدوا عن الإسلام فقتل وحرق بالنار فكلّم عمر أبا بكر فقال بعث رجلاً يعذب بعذاب الله انزعه.

Abu Bakr sent Khalid to the tribe of Bani Sulaim when they suspected them of apostasy from Islam. Khalid killed them and then burnt their bodies. Umar said to Abu Bakr, "You have sent a man who tortures with the method of the divine punishment; dethrone him!"

تاريخ مدينة دمشق ج 16 ص 240.

This clearly means Walid is skilled at killing people and burning them.