



The Life of the
Beloved of the Beloved 

Hadrat
Zayd ibn Harithah ؓ



Syed Muhammad Farhan Ashraf



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Publishers Note



All praise is for Allah, Ar-Raḥmān, the Most Merciful, the Creator of the heavens and the earth, the One who brought light into darkness and guided hearts from misguidance to truth. We send our deepest peace and blessings upon His beloved Messenger ﷺ, upon his noble family, and upon all of his devoted companions who stood firm upon faith and carried this religion to the world.

Supreme Seerah is honored to present another volume in its ongoing: The Living Legends of Islam.”

This series is dedicated to illuminating the lives of those noble souls who stood closest to the Messenger of Allah ﷺ, those who loved him, defended him, and sacrificed everything for the sake of Allah. Through this work, we aim not only to narrate history, but to bring hearts closer to the lives of those who lived for Allah and His Messenger ﷺ. These are not just figures of history, they are role models whose sincerity continues to illuminate our path today.

May Allah accept this humble effort, forgive its shortcomings, and make it a source of guidance and reward for all who read it.

Foreword

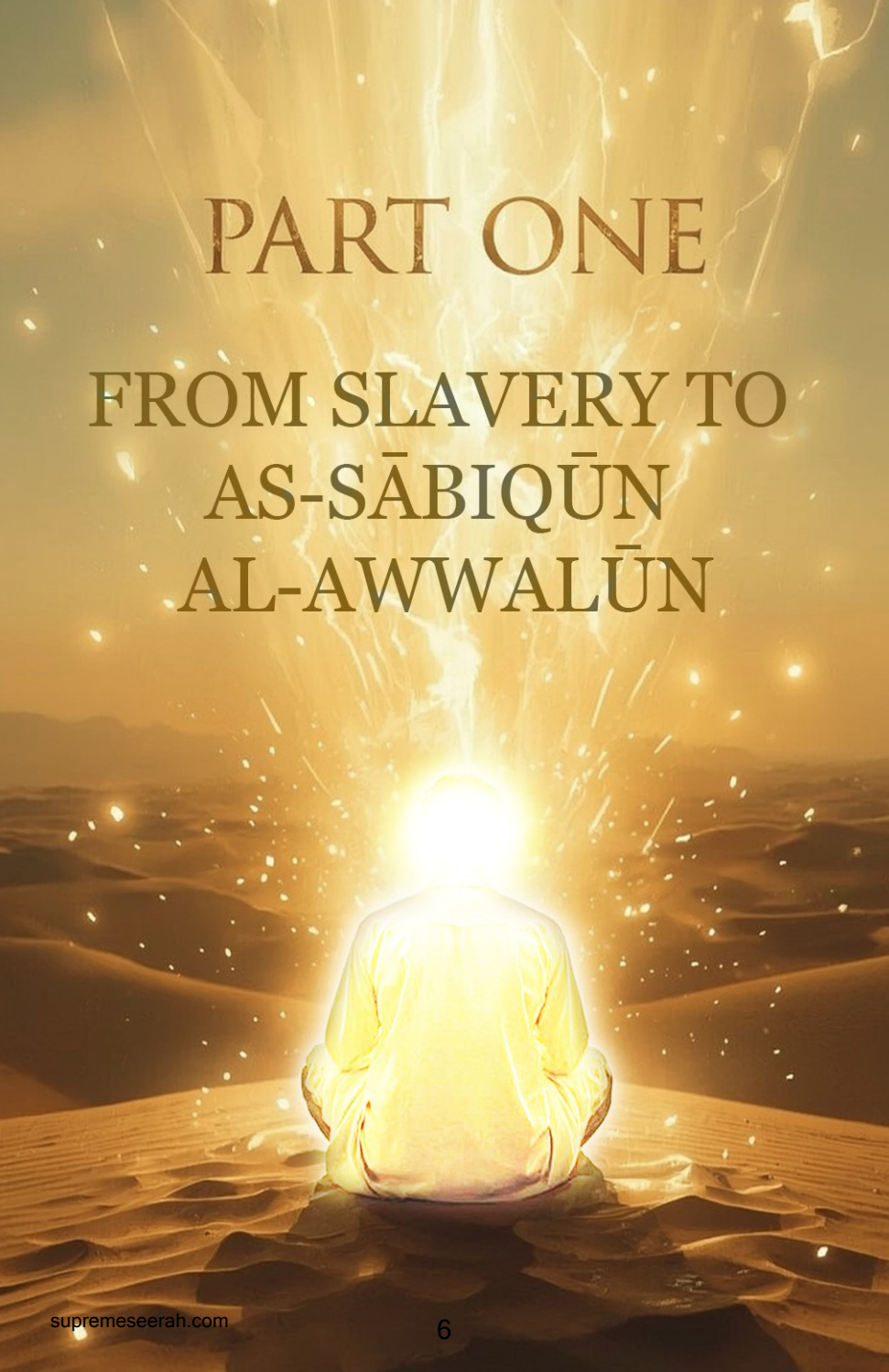
There are lives in history that inspire us. And then there are lives that transform us. When I first turned my attention to the life of Hadrat Zayd ibn Haritha^{رضي}, I was not merely studying the biography, I was witnessing a story of love, loyalty, and destiny that is rarely matched in human history. Here was a man who began his journey as a child taken from his home, separated from his family sold into the harsh system of slavery. And yet, from that darkness, Allah chose for him a path that would place him in the heart of the greatest household to ever exist, the household of the Messenger of Allah

ﷺ .

He was not from the most powerful tribe. He was not known for wealth or status. Yet he was honored with something far greater: This book is my humble attempt to bring his life closer to the hearts of readers, not just as a sequence of historical events, but as a living journey filled with emotion, struggle, sacrifice, and divine wisdom. I pray that this book does not remain just words on pages, but becomes a means of reflection, a source of inspiration, and a reminder of what it truly means to love the Messenger of Allah ﷺ .

May Allah accept this effort, forgive any shortcomings within it, and allow it to benefit all who read it.

Syed Muhammad Farhan Ashraf



PART ONE
FROM SLAVERY TO
AS-SĀBIQŪN
AL-AWWALŪN

Introduction

The Shadows of the Jahilliyah

In the lush, green heart of Yemen, where the mountains catch the mist of the southern seas, lived Haritha bin Sharaheel. He was a man of the Banu Kalb, a tribe known for its strength and deep roots in the Arabian soil. Haritha had married a noble woman from the Banu Ma'n, and together, their home was filled with the laughter of three children, two sons and a daughter. He was the pride of his grandfather, Sharaheel, who watched the boy with eyes full of hope. In the ancient tradition of the Arabs, grandchildren were not just family; they were the future of the tribe's legacy. Sharaheel insisted that the children remain close to him, under his watchful eye and the protection of their kin. However, this was the era of Jahilliyah (The Age of Ignorance).

Outside the safety of the tribal tents, the desert was a place of beautiful horizons but deadly shadows. It was a time of the Riders of the Night bandits and desert pirates who did not just seek gold or camels. They sought human flesh. Kidnapping was a thriving trade. A child stolen from a noble family could be sold in the great markets of Makkah or other place for a handful of silver dinars, vanishing forever into the life of a slave. Because of this constant threat, Haritha and his wife lived with a lingering shadow of fear. They held their children tighter than most. Every time a caravan

passed or a cloud of dust rose on the horizon, their hearts would hammer against their ribs. They raised siblings with extreme caution, shielding them from the world beyond their valley.

The Night That Changed

One day mother to travel to her own tribe, the Banu Ma'n, taking children with her. It was a routine visit, a journey between families. Everything Life in the tents of Banu Kalb moved with the quiet rhythm of the desert. While traveling with their people, the family stopped to rest along the route. As was the custom of the desert travelers, they pitched their tents beneath the open sky. The cool desert wind blew softly, and one by one the travelers fell asleep, trusting the calm of the night. Then in the darkness of that night, a group of raiders from the tribe of Banu Qayn passed nearby. Such riders were feared across Arabia, for they lived by plundering caravans and seizing whatever they could take. When they saw the resting camp, they approached quietly. Within moments, chaos erupted. The riders stormed into the tents, grabbing whatever wealth they could find. Goods were snatched, belongings scattered, and terrified voices filled the night. The people of the camp were helpless. Outnumbered and unprepared, they could do little but watch as the raiders looted their possessions. But the bandits did not leave with wealth alone. Among the frightened camp was a young boy,

still innocent and unaware of the cruel fate about to unfold. The raiders seized the child and carried him away into the darkness of the desert. For his mother, the world collapsed in an instant. The boy who had been the light of her eyes was suddenly gone. She watched helplessly as her beloved son was taken farther and farther away, disappearing into the night. Her cries echoed through the desert as grief tore through her heart. She wept loudly, her voice trembling with pain, as if her sorrow had shaken both the earth and the sky.

When Ḥārithah ibn Sharaheel learned what had happened, the shock struck him like a blow to the heart. The strong father who had always protected his family was suddenly powerless before fate. He ran desperately through the camp, calling out the name of his lost son. He searched through the paths of the desert, the nearby valleys, and the surrounding lands. He wandered through villages and pathways, asking anyone he met if they had seen the boy.¹

But there was no answer. The desert remained silent. Together, the grieving parents cried out into the vast emptiness:

“O Zayd! O Zayd!”

This Young Boy was Hadrat Zayd bin Haritha^{رضي}

* * *

¹ *Siyar al-Sahabah*, Vol. 2, p. 165

The Most Fortune Slave

The Market of Broken Dreams

Separated from the gentle embrace of his mother and the protection of his father, the young Zayd ibn Hāritha^{رضي} was carried away by the raiders as a captive. The innocent child who had once lived freely among his tribe was now treated as property. The bandits dressed him in the garments of a slave and took him across the desert, far from the lands of his family. Their destination was one of the most famous markets of Arabia, the market of ‘Ukāz. In the age of Jāhiliyyah, this market was not only a place of trade, poetry, and tribal gatherings, but also a place where human beings were bought and sold. Children, young men, and women who had been captured in raids were brought there and displayed before potential buyers. Among them stood Hadrat Zayd^{رضي}, a child whose life had been suddenly torn away from everything he knew. He was not alone in his misfortune. Around him were many others Arab and non-Arab boys and girls who had also been seized during raids and brought to the slave market. Each one carried a story of separation, grief, and loss. For many of these captives, the future was uncertain and often cruel. Some were purchased by harsh masters or mistresses who treated their slaves with little mercy, forcing them into exhausting labor and subjecting them to harsh treatment. Others were

slightly more fortunate and found themselves in households where they were treated with a measure of kindness.

It was in this very market that a man from the noble tribe of Quraysh arrived. His name was Janabe Ḥakīm ibn Ḥizām.

He had come to the market searching for a slave to purchase as a gift for someone dear to him. As he walked among the traders and captives, his eyes eventually fell upon the Hadrat Zayd^{رضي}, standing quietly among the others. Something about the child caught his attention. Without much hesitation, Janabe Ḥakīm ibn Ḥizām purchased him for four hundred dirhams, a considerable price in those days. But the purchase was not meant for himself. Instead, he brought the boy back to Makkah and presented him as a gift to his noble aunt Ḥaḍrat Khadījah al-Kubrā^{رضي}.¹

Now Janabe Ḥakīm led him to her and she accepted the gift .

Gift to Gift

But the noble lady of Quraysh did not keep the boy for herself. Instead, she chose to present him as a gift to her beloved husband, the man whom the people of Makkah already knew for his unmatched honesty and noble character. And so the young boy was brought

¹ *Umdatul Qari Sharh Sahih al-Bukhari*

into the presence For Hadrat Zayd^{رضي}, this moment was filled with uncertainty. He had already experienced the pain of separation from his family and the harsh journey of captivity. Now he stood before a man he had never met before, unsure of what kind of master fate had brought him to. But what he saw was not what he expected. Before him stood a man whose presence carried calmness and dignity. His face was filled with kindness, and his eyes reflected a warmth that Hadrat Zayd^{رضي} had not seen since the day he was taken from his parents. There was no harshness in his voice, no pride in his posture, and no cruelty in his expression. , he did not see a master. He saw Al-Amin, The Trustworthy, the Mercy to the Worlds.

Rasulullah ﷺ

Growing in the House of the Prophet ﷺ

This noble and spirited young boy was now living in the house of a man whose character was unmatched in all of Prophet ﷺ, the one whom the people of Makkah already called Al-Amīn (the Trustworthy) and Aṣ-Ṣādiq (the Truthful). Who could truly measure the fortune of a child whose destiny placed him in the household of such a man?

Although Hadrat Zayd^{رضي} had entered the home as a slave, the environment he found there was unlike anything he had known before. The compassion,

dignity, and noble character of the Messenger of Allah ﷺ quickly began to touch the young heart. Hadrat Zayd himself was blessed with a good nature and sincere character. Because of this, he soon became close to the noble personality of the Prophet ﷺ and found comfort in his kindness and mercy. In many ways, Zayd's arrival into the household of the Prophet ﷺ was unique. From morning until evening, Hadrat Zayd remained in the company of the Prophet ﷺ, observing him closely and learning from his character, his conduct, and his speech.

The young man now began to notice things about the Messenger of Allah ﷺ that were unlike the behavior of other men.

When the Prophet ﷺ spoke, he did not rush his words like many people do. Instead, he spoke calmly and clearly, word by word, so that everyone sitting in his gathering could understand him easily. Sometimes, when it was necessary, the Prophet ﷺ would repeat a statement three times,² so that his listeners could grasp its meaning fully. His speech was always complete and clear from beginning to end. He did not speak in broken phrases or incomplete thoughts like those who try to appear proud or superior before others. Everything about his manner reflected humility, clarity, and wisdom.

² Sahih Bukhari

* * *

In a city where slaves were treated as mere tools, beaten, starved, and discarded Hadrat Zayd رضي witnessed a radical new world inside the Prophetic home. He listened as

Rasulullah ﷺ addressed the masters of Makkah with words that shook the foundations of their society: "Your slaves are your brothers, "Treat them well. Seek their help in what you cannot do, but help them in what they find difficult. And know that Allah Almighty has more power over you than you have over your slave."³

Gradually, the heart of Hadrat Zayd ibn Ḥāritha رضي became deeply attached to the Messenger of Allah ﷺ. The kindness he experienced in that household filled the emptiness left by the separation from his parents. With every passing day, his love and admiration for the Prophet ﷺ grew stronger.

Soon, Hadrat Zayd ibn Ḥāritha رضي found that he could hardly bear to remain away from him for even a short time. Being in the presence of the Messenger of Allah ﷺ had become the greatest comfort of his life. And the young man who had once been brought to Makkah as a captive was now slowly becoming one of the most beloved people in the household of the Prophet ﷺ.

³ Sahih Muslim

The Idols of Isaf and Na'ilah

* * *

In the city of Makkah, the Kaaba was surrounded by three hundred and sixty idols. To the people, these stone figures were the masters of destiny. Every citizen, from the wealthiest merchant to the lowliest servant, would touch, kiss, and seek blessings from them during their circumambulation (Tawaf). One afternoon, the Hadrat Zayd^{رضي} accompanied Messenger of Allah ﷺ to the sacred grounds near the Well of Zamzam. As they walked, they passed by two famous brass idols named Isaf and Na'ila. Hadrat Zayd^{رضي} watched as the crowds pressed forward to stroke the cold metal of the idols, seeking favor. He reached out his hand, following the custom he had seen since childhood. But before his fingers could graze the brass, a firm, calm voice stopped him.

Hadrat Zayd^{رضي}: There was a brass idol called 'Isaf and Na'ila which the polytheists would touch as they performed their circumambulation.

Rasulullah ﷺ commanded : "Do not touch it, Zayd^{رضي},"

Hadrat Zayd^{رضي} pulled his hand back instantly. a man who lived among idolaters but whose heart remained as pure as a desert spring. Hadrat Zayd^{رضي} obeyed, but the curiosity of youth lingered in his mind.

They continued their ṭawāf. Hadrat Zayd^{رضي} went around again, a thought crossed his mind. Being curious, he wondered and As he moved closer and stretched his hand toward it

The Prophet ﷺ immediately turned to him and said: “Were you not forbidden from doing that?”

That moment left a deep impression on the heart of Hadrat Zayd^{رضي}. From that day onward, he never went near any idol again.

Hadrat Zayd^{رضي}: The Messenger of Allah ﷺ never bowed to an idol, nor showed reverence to them, Allah honored him.⁴

In a society drowned in idol worship, where even the noblest of men followed inherited traditions, the Prophet ﷺ stood apart pure, untouched, and guided by a truth that had not yet been revealed to the world. And in his company, Hadrat Zayd^{رضي} was being shaped not just in behavior, but in belief.

* * *

⁴ Ibn kathir, AlSiraAlNabawiyya Volume1 p 186

Beloved Father or Beloved Prophet ﷺ

Hadrat Zayd bin Haritha ^{رض} Father's deeply distress

While Hadrat Zayd ^{رض} was finding peace in the Prophetic household, the valley of Yemen remained a place of mourning. His father, Haritha, had become a shadow of the man he once was. Every morning, he would sit outside his door, his eyes scanning the horizon until they blurred with tears. The grief of a father who does not know if his son is dead or enslaved is a unique kind of torture. In his distress, Haritha's heart poured out in verses that would later be recorded in the annals of history, a father's lament that echoed through the mountains:

"I weep for Zayd, not knowing what has happened to him. Is he alive and hoped for or has his fate taken him? By Lord, I do not know, even if I ask, whether the plains or the mountains have destroyed you. Would that I knew whether time will bring you back. Your return would be enough for me. The sun reminds me of him when it rises and his memory is evoked when dusk is nigh. When the winds blow, they throw up his memory. How long will my sorrow and fear for him last! I will make the fine reddish-red camels toil hard in the land, and neither the camels nor myself will tire of wandering For my entire life or until my death comes to me. Every man must die, even

if his hopes beguile him,¹ "

Some men from the tribe of Banu Kalb traveled to Mecca to perform the pilgrimage – the Hajj of the Jahiliyyah, when the Arabs would circle the Kaaba and honor their idols . They saw a young man, they recognized in no other than Hadrat Zayd^{رضي}. They went close to him to confirm if he is Hadrat Zayd^{رضي} or not, and after full surety that he is the only one who was separated from his family a while ago, they ran back to his father with this amazing news.

They reached and informed his father about this.

Haritha : I swear by the Lord of the Ka'bah! Was that my son?

They said : I'm sure. I remember how Zayd^{رضي} looked as a young man. It's been years, right? Years since they've seen him, but we remember him and that was him.

So Haritha with Hadrat Zayd^{رضي} paternal Uncle, As Haritha swung into his saddle and turned his horse's head toward Makkah, his mind was a storm of conflicting emotions. He was happy, the search that had defined his life was finally over. But he was also fearful. He did not know what kind of life Hadrat Zayd^{رضي} had led. Was

¹ Kitab at-Tabaqat al-Kabir The Companions of Badr p29

he broken by the whip? Was he serving a cruel master who would refuse to let him go?

The Father meets Prophet Al Amin ﷺ

Haritha enters into the Kaaba and he finds the Prophet ﷺ sitting next to the Kaaba and he walks up to the Prophet Al Amin ﷺ and he says to the Prophet ﷺ,

Haritha : "Son of 'Abdullah! Son of 'Abd al-Muttalib! Son of Hashim! Son of the master of his people! You are the people of the Haram and its neighbours and are at its House. You help those in distress and feed captives. You are known for your generosity. You're known for your taking care of the orphans. You're known for taking up the cause of those who are in need. We have come about our son who is with you. Be gracious to us and good to us in his ransom. Ask your price and I will pay for his freedom. I will purchase him and from you.

Prophet Al Amin ﷺ: "Who is it?"

Haritha : "Zayd ibn Haritha,

Prophet Al Amin ﷺ: "Your son is no longer my slave, I have already freed him."

He then called Hadrat Zayd^{رض} and came stand between

them

Prophet Al Amin ﷺ: "Do you recognize these men?"

Hadrat Zayd رضي: "Yes."

Prophet Al Amin ﷺ: "Who are they?"

Hadrat Zayd رضي: "This is my father and my uncle."²

Prophet Al Amin ﷺ: "Then Whatever Zayd رضي likes, that is what I approve of." If he wants to go with you, I have no excuse. I will hand it over to you without taking any ransom,

On this occasion, watching his son standing before him the father started crying so much that his beard and clothes were ruined.

The Choice That Astonished

This was an extreme emotional movement for Hadrat Zayd رضي. one side stood Haritha and his brother, men of noble blood, carrying the scent of Hadrat Zayd's childhood home and the promise of a life of honor in Yemen. On the other side stood Prophet ﷺ, a man who had just waived a fortune in ransom to give a young

² Kitab at-Tabaqat al-Kabir The Companions of Badr p29

man his dignity back. Hadrat Zayd^{رضي} stood in the center, the focal point of two worlds. He looked at his father, the man whose face he had seen in his dreams, the man who had traveled across deserts and mountains to save him. He saw the tears on Haritha's beard and the desperation in his eyes. Then, Hadrat Zayd^{رضي} turned his gaze to the Prophet ﷺ. He saw the Jamal (beauty), the mercy, and the divine sincerity that had healed his broken heart since the day he was sold in 'Ukaz. The child looked at his father. Then his Prophet ﷺ. His father. Then his Prophet ﷺ.

Hadrat Zayd^{رضي}: You may be my father and uncle and you may hold me dear to you, however the relationship I have developed with the Holy Prophet ﷺ cannot now be broken. It pains me to hear that my mother is in great agony, but I cannot live away from him. "I am not one who would ever choose someone over him ﷺ.

The Holy Prophet ﷺ insisted that he return to his homeland and meet his relatives as he was now free.

Turning toward Prophet Hadrat Zayd^{رضي} said: You have freed me, but I do not wish to be freed. My only desire is to remain with you." "You are dearest to me due to the love and sincerity I have witnessed.

Haritha couldn't comprehend it. In the era of Jahilliyah,

slavery was a nightmare of chains and humiliation, a state where a human was treated like a commodity, like a pair of shoes to be worn out and discarded.

Haritha: O Zayd! Will you choose slavery over freedom and over your father, uncle and the people of your house?"

Hadrat Zayd: "Yes," I have seen something from this man because of which I would never choose anyone over him."

This decision by Hadrat Zayd ibn Ḥāritha was very surprising because.

<p>He did not come from a poor family. His family in Yemen was good and honorable; they are respected by the people,</p>	<p>it was not even that his parents had died; his mother was alive, his father was also alive, and both of them were such parents who had been in his search ever since Hadrat Zayd disappeared.</p>
<p>his sentence that "I do not accept freedom, but his slavery" this sentence alone surprised everyone very much because the slavery of this time is such</p>	<p>There are many people who were enslaved, and their families were never reunited, but Hadrat Zayd is one of those whose families were fortunate</p>

a slavery that you could not even imagine. Now that you are a slave, it has come to mean that you are like a commodity; like shoes, like slippers, which the master can wear or throw away as he wishes.	enough to buy him again with a small amount of money. but still he refused to go.
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A Love Beyond All Bonds

There is a truth that becomes clear in the lives of those who come close to the Messenger of Allah ﷺ:

Whoever truly knew him... Whoever lived in his presence... Whoever witnessed his mercy, his character, and his truth... would come to love him more than their parents, more than their own lives, and more than anything in this world. And Hadrat Zayd ibn Hārithah was among those blessed souls.

He had seen something that words could not fully describe. He knew in his heart: No father could protect him the way the Prophet ﷺ protected him. No mother could show him the compassion that he experienced in that household. And no tribe could raise him to the honor that he found in the company of the Messenger of Allah ﷺ.

Through serving him, learning from him, and walking in his path, Hadrat Zayd had found a purpose greater than lineage, greater than status, greater than the

world itself. He had found the al-Ḥabīb عليه السلام.

Upon hearing Hadrat Zayd's رضي words of absolute devotion, a radiant smile broke across the face of the Prophet ﷺ, a smile so bright it seemed to light up the courtyard of the Kaaba. He was deeply moved by the sincerity of the boy who had seen through the surface of slavery to find the heart of a father. To honor this loyalty, He took Hadrat Zayd رضي by the hand and led him to the Hijr Ismail, the semi-circular wall of the Kaaba where the most important public announcements were made.

Standing before the leaders of the Quraish and the crowds of pilgrims, the Prophet ﷺ raised Zayd's رضي hand and announced in a clear, resonant voice:

Prophet ﷺ : "O people! Bear witness that Zayd رضي is my son. He shall inherit from me, and I shall inherit from him."

From that day onward, the people began to call him: Zayd ibn Muḥammad³.

Thus from now

**Zayd bin Haritha رضي become
Zayd al Habib**

Zayd The Beloved of Beloved Of Allah ﷺ

³ It will change after Hijrah, Allah revealed a commandment that it is unlawful to take an adopted child as an actual son.

When Hārithah and his brother saw this, their hearts found a strange peace. They had come to take their son back...But instead, they saw him honored, elevated, loved in a way that surpassed even their own expectations. They realized that their son had not been lost. He had been chosen for something greater. And so, with hearts reassured, they returned leaving Hadrat Zayd[ؑ] in the care of the one who would shape his destiny.

The Messenger of Allah ﷺ did not attach his name to Hadrat Zayd[ؑ] out of custom or tradition. He did so because of the sincerity, loyalty, and love that Hadrat Zayd[ؑ] had shown a love so powerful that it chose the Prophet ﷺ over everything else. This moment became a turning point in Zayd's life. The child who had once been taken as a slave. The boy who had been separated from his family, Was now publicly honored before Quraysh as the part of Prophet ﷺ.

* * *

Among the First to Believe

The Silence

Days passed and life in Makkah continued as it always had. The idols stood around the Ka'bah, and the people of Quraysh remained absorbed in their pride, and their traditions. But something... was changing.

In those days, Prophet ﷺ began to withdraw more and more from the noise of the world. The gatherings of Quraysh no longer held his interest. The customs of his people, especially their worship of idols, weighed heavily upon his heart. He would often leave the city behind and make his way toward a mountain that stood overlooking Makkah Jabal al-Nūr, and within it, the cave of Ḥirā'.

From a distance, those close to him began to notice this change. Among them was Hadrat Zayd ibn Ḥārithah .

He observed how the Messenger of Allah ﷺ would separate himself from people, seeking something that could not be found in the markets of Makkah or in the gatherings of its leaders. The world continued as it was, But for the one chosen by Allah, everything was moving toward a moment that would change not only his life but the course of all humanity.

Something immense was about to happen.

* * *

A Heart Already Prepared

When the first words of the Quran descended upon the Prophet ﷺ in the Cave of Hira, the world changed forever. Rasulallah ﷺ returned home, trembling from the weight of the Divine Message. In that house, The Prophet ﷺ presented the message of Tawheed to Hadrat Zayd ^{رضي}. For Hadrat Zayd, this was the moment he had been waiting for. He had already witnessed the Prophet's ﷺ silent rebellion against the idols of Isaf and Na'ila. He had already felt the spiritual gravity. Hadrat Zayd ^{رضي} did not ask for signs. He did not ask for time to think. He looked at the face of the Messenger ﷺ the face that had never lied to him, the face that had given him a home when he was a nameless captive and he declared his faith. With a heart full of light, Hadrat Zayd bin Haritha ^{رضي} embraced Islam. He stood behind the Prophet ﷺ, side-by-side performing the first Salats in the shadows of the valleys of Makkah.

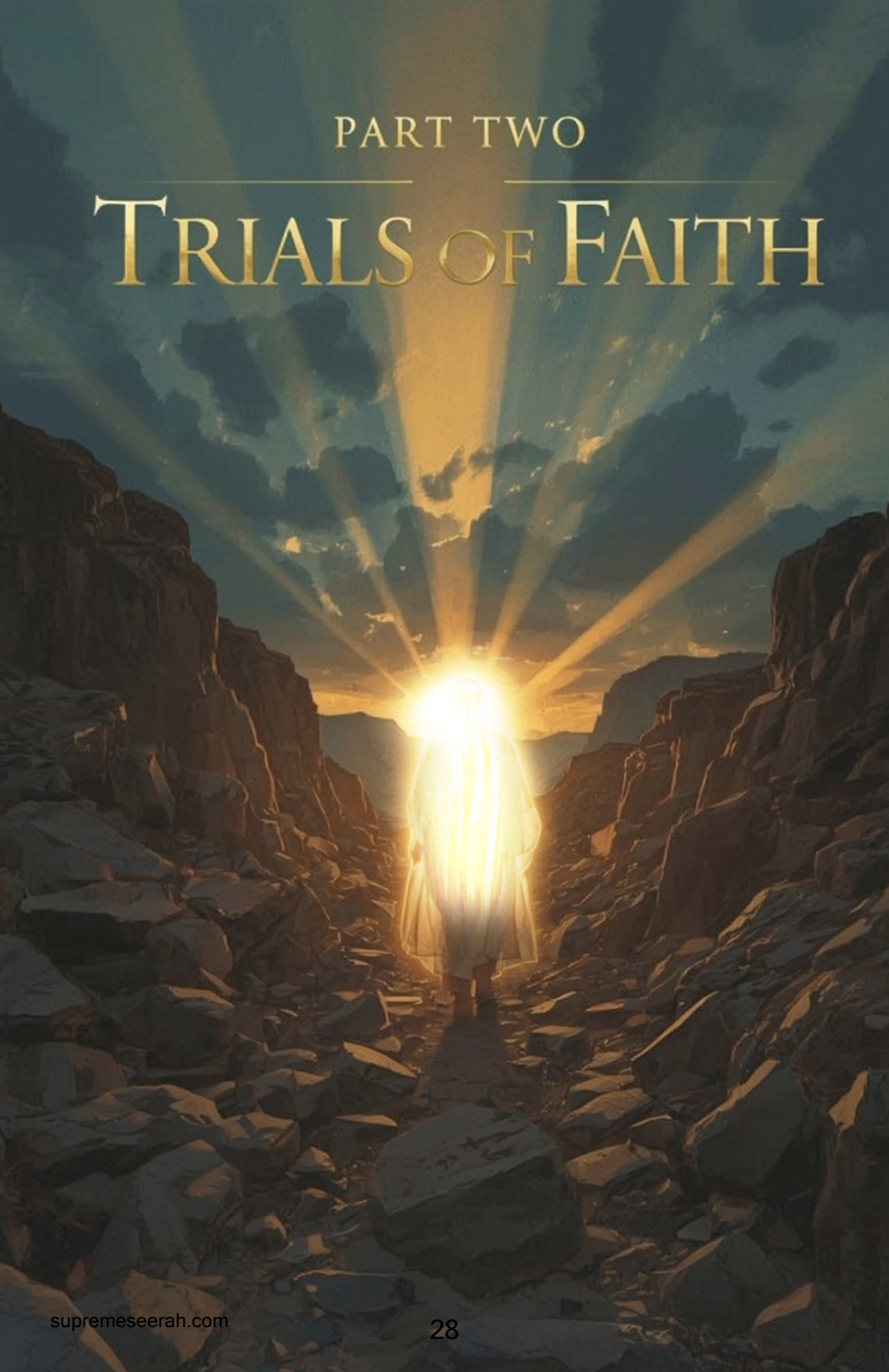
Hadrat Zayd bin Haritha ^{رضي}

Awwalin Sahaba , The First Muslims, The First Free Slave Momin

And thus, the boy who had once been lost in the deserts of Arabia, became one of the first believers in Islam. From the markets of slavery to the ranks of As-Sābiqūn al-Awwalūn.

PART TWO

TRIALS OF FAITH



* * *

When Faith Became a Test

The Agony of the Weak

When the Messenger of Allah ﷺ openly announced Prophethood, the light of Islam began to spread, One by one, hearts awakened. Among those who responded most quickly were the weak and oppressed, the slaves, the poor, and those who had long suffered under the of Quraysh. For them, Islam was not just a message... it was liberation.

As more people accepted Islam, the leaders of Quraysh grew furious. Their pride was shaken, their authority challenged, and their traditions threatened. What followed was a wave of cruel persecution unlike anything Makkah had seen before.

The believers were beaten. They were dragged across burning sand. They were starved, tortured, and humiliated. And among those suffering were slaves, men and women who had no tribe to protect them, no voice to defend them. And among those suffering were slaves men and women who had no tribe to protect them, no voice to defend them.

As Hadrat Zayd ibn Ḥārithah ^{رضي الله عنه} witnessed these scenes, his heart trembled. He saw the pain in their eyes. He heard their cries under torture. He watched their bodies endure what words could not fully describe. Because he had once been like them, He had once

been a slave. He knew what it meant to be powerless. To be taken, To be owned, To have no control over one's fate.

But today... his situation was different.

He was no longer among those being tortured. He was under the protection of the Messenger of Allah ﷺ. He was in a home of mercy, not cruelty. And yet, that did not bring him comfort. Because while he was safe, others were suffering.

The Atmosphere of Terror

One night, a sudden fear spread among the family of the Prophet ﷺ. The Messenger of Allah ﷺ was nowhere to be found. When Janabe Abū Ṭālib came to his house and did not see him, his heart was struck with worry. The man who had protected him since childhood now feared that the worst had happened. Along with him was al-'Abbās, and together they searched... but there was no sign of him. The fear quickly turned into alarm. Janabe Abū Ṭālib knew the growing hatred of Quraysh. He understood their anger, their pride, and their willingness to harm the Prophet ﷺ. And so, in that moment of distress, he gathered the young men of Banū Hāshim and Banū al-Muṭṭalib.

Janabe Abū Ṭālib : Every one of you come with me. When I enter the Ka'bah every young man of you should select one chief from among them including

Abu Jahl; because if (Prophet) Muhammad ﷺ is Killed, he cannot be ignorant of it (plot).

The young men: We will do it.

In the midst of this gathering storm, a figure appeared through the darkness. It was Hadrat Zayd bin Haritha. He walked into the frantic gathering and found Abu Talib in a state of visible distress.

Janabe Abū Ṭālib : O Zayd^{رضي} ! have you seen my brother's son?

Hadrat Zayd^{رضي} : Yes, just now, i was with him.

Janabe Abū Ṭālib : I shall not enter my house unless I see him

Hadrat Zayd bin Haritha^{رضي} went back hastily till he approached the Prophet Al Nadhir^{عليه السلام} , who was in a house near al-Safa talking to his Companions. He conveyed the news to him. Prophet Al Nadhir^{عليه السلام} came to Janabe Abu talib.

Janabe Abū Ṭālib : O my brother's son ! where had you been and were you all right ? Enter your house.

The Messenger of Allah ﷺ entered (the house), When Janabe Abu Talib got up in the morning he came to the

Messenger of Allah ﷺ caught him by hand and stood near the place where the Quraysh used to assemble, and the youth of Banu Hashim and Banu Muttalib were with him.

Then he said : O people of the Quraysh . you know what I intend to do ?

Quraysh: No

Janabe Abū Ṭālib : Had you slain him (Prophet), none of you would have remained alive and you and we would have perished.¹

Makkah had become a place of fear, tension, and rising conflict. Hadrat Zayd bin Haritha[ؓ] stood by the Prophet's ﷺ side during this confrontation, witnessing the sheer hatred in the eyes of the Quraish. He realized that the Message of Islam was now a matter of life and death

The Journey to Ṭā'if

As the years passed, the opposition in Makkah grew stronger. The message of Islam was no longer ignored it was resisted with hatred, mockery, and cruelty. The leaders of Quraysh closed their ears to the truth, and

¹ Kitab_al_Tabaqat_al_Kabir_Ibn_Sad, Volume 1 p235

their hearts hardened against the Messenger of Allah

ﷺ .

In such a time, when the doors of Makkah seemed shut, the Prophet ﷺ turned his gaze toward another place. A place in the mountains. A place where perhaps hearts would still be open. That place was Ṭā'if.

One day, the Messenger of Allah ﷺ set out from Makkah, accompanied by his loyal companion, Hadrat Zayd ibn Ḥārithah .

The journey was not easy. Ṭā'if lay many miles away from Makkah, situated high among the mountains. The path was long, rough, and exhausting. Yet, despite the hardship, the Prophet ﷺ chose to walk the entire distance on foot. Step by step, Under the burning sun, Across rocky paths and rising terrain

He walked with a single hope in his heart: That the people of Ṭā'if, the tribe of Banū Thaḳīf would listen. That they would accept the message of Allah. That they would offer protection when his own people had turned against him.

Hadrat Zayd ibn Ḥārithah ^{رضي} walked beside him throughout the journey. He watched with a pained heart as the Prophet ﷺ walked every single kilometer. The feet that were meant to walk on the carpets of Paradise were being bruised by the sharp stones of the Hijaz

Stone Pelting upon Prophet al Aziz ﷺ

* * *

Hadrat Zayd^{رضي} waited outside the gates of the leadership palace, his heart thumping against his ribs. He watched the doors. When the Prophet ﷺ finally emerged, his face was calm but his eyes carried the weight of a heavy rejection. The leaders of Ta'if had not only refused the Truth; they had invited young men to their street. And as soon as the Prophet of Allah ﷺ walks through the streets of Taif, these wicked young men assault him with stones and throw stones at him. The stones fall on the Prophet's ﷺ blessed body, causing him to become hurt and he begin walking quickly. In order to prevent the Prophet of Allah from being struck by the hurled stones,

Hadrat Zayd ibn Ḥārithah^{رضي} stood frozen for a moment, unable to believe what he was witnessing. Stones were being hurled at the Messenger of Allah ﷺ. The blessed body of the Prophet ﷺ was struck again and again. They formed lines along the path, waiting for him to pass and as he moved forward, they continued to throw stones from both sides. With every step he took, another stone followed.

Hadrat Zayd bin Haritha^{رضي}, the Habib of Habib ﷺ, approaches from behind and expands up. In order for the stones to strike him rather than the Prophet of Allah ﷺ. However, those lads then march forward and launch an attack, Hadrat Zayd^{رضي} then moves forward and stands up. Following that, they attack the side. Then, in order to ensure that he is struck by the approaching stones and not the Prophet of Allah ﷺ, he approaches

his side. Hadrat Zayd bin Haritha^{رضي} was covering up the former, especially his head. Its become a cycle, When they attacked from the front, he moved to the front. When they attacked the side, he moved to the side. When they attacked from behind, he turned and covered the back.

Hadrat Zayd^{رضي} head was bleeding, yet he never let go of the Prophet ﷺ. The people of Ta'if positioned themselves in two lines along his path and as he passed by every time he raised and put down a foot they threw stones at him, they spread throughout the town, the people gathered to poke fun at Rasulullah ﷺ and They sat in rows on either side of the road and took stones in their hands. The Prophet's ﷺ feet were also bleeding as a result of running on the stones the people of At-Taif were throwing at him, these stupid boys threw stones at him so much that he was severely injured and blood started flowing from his legs.²

The Vineyard of Tears

The people of Ta'if did not merely want to reject the Prophet ﷺ; they wanted to break his spirit. Every time the Prophet ﷺ, exhausted and losing blood, would attempt to sit on the ground to catch his breath or nurse his wounds, the wicked crowd would surge forward. They would grab him by his blessed arms,

² Sahih Bukhari, Sahih Muslim

force him to stand up, and as he regained his footing, they would launch a fresh volley of stones. They clapped their hands in a rhythmic, mocking dance, laughing and shouting insults that cut deeper than the rocks. Hadrat Zayd bin Haritha^{رضي}, his own head split open and his clothes soaked in crimson, was desperate. He looked for any gap, any wall, any tree that could offer a moment of sanctuary. He kept moving, his arm firmly around the Prophet ﷺ, as they both ran with feet that left a trail of blood on the dust of Ta'if.

The mob pursued them to the very outskirts of the town, refusing to let their victims find a moment of peace. Driven by the rain of stones, the Prophet ﷺ and Hadrat Zayd^{رضي} were forced to seek refuge behind the walls of a private orchard. This garden belonged to two wealthy brothers of the Quraish, 'Utbah and Shaibah ibn Rabi'ah. As soon as the Prophet ﷺ and Hadrat Zayd^{رضي} crossed the threshold of the garden, the crowd of Tha'if finally halted. Tribal laws of property meant they could no longer pursue them into a private orchard owned by powerful Meccans. With one final round of jeers and whistles, the mob turned back toward the city, leaving the two travelers in a heavy, painful silence.³

Hadrat Zayd bin Haritha^{رضي} The taif companion

³ Abu Nu'aym in Dalaa'Il (Pg. 103).

Hadrat Zayd bin Haritha ^{رض} body was a map of the day's cruelty. His head was wounded from the stones he took while shielding the Prophet's ^ﷺ face. His shoulders were bruised from the rocks he blocked while standing behind him. Yet, as he looked at the Prophet ^ﷺ, Hadrat Zayd ^{رض} felt no regret for his own pain. His only grief was that he could not take all the stones. His only sorrow was that he could not absorb every wound meant for the Beloved ^ﷺ. Hadrat Zayd ^{رض} didn't just believe in the Message; he loved the Messenger ^ﷺ more than his own skin.

Hadrat Zayd ^{رض} stood shoulder to shoulder with the Messenger ^ﷺ. In the dark nights on the mountain passes, when the winds howled and the wounds stung with the cold, he remained the steadfast guardian. He was the witness to the Prophet's ^ﷺ famous prayer, the prayer of the oppressed and he was the one who saw the heavens open in response.

The journey back to Makkah was even more daunting now. They were returning to a city that had boycotted them, to a people who wanted them dead, and they were leaving behind a city that had stoned them.

* * *

The Union of the Blessed

Marriage Blessed by the Prophet ﷺ

One day, the Messenger of Allah ﷺ was seated among his companions in the courtyard of his home. A gentle serenity surrounded him, and a soft smile rested upon his blessed face as he spoke. Around him, the Sahābah sat with listening attentively to every word.

Nearby stood a noble woman Hadrat Umm Ayman^{رض}.

Time had passed, and she was now a woman of maturity, carrying the marks of a life filled with sacrifice, patience, and unwavering faith. Yet despite the hardships she had endured, her presence reflected dignity, strength, and a quiet noor of imaan.

The Prophet ﷺ held her in a very special place in his heart "1

He would often say : "She is my mother after my mother. "2

The Messenger of Allah ﷺ turned to his companions and praised her in a way that elevated her status even further.

¹ Tabaqat Ibn Saad 8/179 - Mustadrak Hakim 4/63 - Al-Isabah 8/358.

² Tabaqat Ibn Saad 8/179 - Mustadrak Hakim 4/63 - Al-Isabah 8/358.

the Prophet ﷺ praised her to his companions, saying: *"Should one of you desire to marry a woman from the people of Paradise, let him marry Umm Ayman."*³

The companions glance at one another, momentarily silent. Umm Ayman lowers her gaze, her humility shining through despite the lofty praise. Among those sitting in that gathering was Hadrat Zayd ibn Ḥārithah . His life, in many ways, carried echoes of hers. She had been a slave, just as he had been a slave. She had been freed, just as he had been freed. She had accepted Islam in the early days just as he had. She had suffered for the sake of Allah , just as he had. They were, in many ways, two souls shaped by the same fire. As the silence lingered, Hadrat Zayd rose to his feet.

Hadrat Zayd ibn Ḥārithah : "O Messenger of Allah ﷺ, I will marry Umm Ayman . By Allah, she is better than those women who are known for beauty and grace."

The Prophet ﷺ pleased with Zaid's response, blessed the union. Umm Ayman, too, accepted the proposal with gratitude and humility. Their marriage was not only a personal bond but also a practical demonstration of the values of Islam:

³ Ibn Sa'd's Tabaqat 179/8.

* * *

Breaking Social Barriers: Hadrat Zaid^{رضي}, an Arab, married Umm Ayman^{رضي}, an African, showing that ethnicity and race have no bearing on a person's worth in Islam. Valuing Character Over Superficiality: Both Zaid^{رضي} and Umm Ayman^{رضي} were chosen for each other because of their strong faith and admirable qualities. Islam promotes equality and inclusive. This marriage challenged societal norms and demonstrated that faith and values are the true criteria for judging a person.

The Beloved Son of the Beloved

The union of Hadrat Zaid^{رضي}, married Umm Ayman^{رضي}, was not merely a marriage. It was a partnership built upon faith, sacrifice, and sincerity. Two souls who had endured hardship Two hearts shaped in the household of the Messenger of Allah ﷺ, Now united in a bond that reflected the true spirit of Islam. And soon, Allah blessed this noble union with a child.

Hadrat Usamah ibn Zaid^{رضي}

The Beloved Son of the Beloved

Born to two remarkable individuals, Hadrat Usamah^{رضي} inherited the virtues of his parents. His father, Hadrat Zaid ibn Harithah^{رضي}, was known for his loyalty, bravery, and close bond with the Prophet ﷺ. His mother, Umm

Ayman^{رض}, was a woman of extraordinary faith and resilience, whom the Prophet ﷺ affectionately referred to as “my mother after my mother.” The Prophet ﷺ held Hadrat Usamah in immense affection, often calling him “*the beloved son of the beloved*” due to his deep love for both Hadrat Usamah^{رض} and Hadrat Zaid^{رض}. He loved Hadrat Usamah as though he were his own and treated him with the same warmth and kindness.

The Invitation to Banū ‘Abs

As the Messenger of Allah ﷺ continued to convey the message of Islam beyond Makkah, he would take every opportunity to reach different tribes especially during the seasons of Ḥajj, when people from across Arabia gathered in one place.

It was during one such season that he approached the tribe of Banū ‘Abs. They were camped near the first Jamrah in Minā, close to Masjid al-Khayf, among the many tribes that had come for pilgrimage. The Messenger of Allah ﷺ came to them riding, and seated behind him on the same animal was his loyal companion Hadrat Zayd ibn Ḥārithah^{رض}.

The Prophet ﷺ addressed them with calmness and dignity. He invited them to the truth. He called them to the worship of Allah alone. They had heard of his call. They knew of the message he was spreading among the people. Yet now, the invitation stood before them directly. But despite this, They turned away. They

refused to accept the message.

The opportunity stood before them , to be among those who would support the truth, to be among those who would carry the message of Islam forward .⁴

Beside the Prophet ﷺ, Hadrat Zayd ibn Hārithah witnessed all of this. He saw how tribe after tribe was invited.

He saw how some hearts softened And how many turned away. He walked beside the Messenger of Allah ﷺ in these journeys not only as a companion, but as a witness to the struggle of conveying the truth.

⁴ HayatUsSahabah-Part-1 p 110

The Hijrah

When the time of Hijrah arrived, the believers began to leave Makkah, one by one sacrificing their homes, their wealth, and their comfort for the sake of Allah. Among them was Hadrat Zayd ibn Ḥārithah . He reached Madinah along with the Muhājirīn, leaving behind the land of hardship and persecution. But even after arriving in safety, his heart remained attached to one thing:

The arrival of the Messenger of Allah ﷺ, Like the rest of the believers, he waited. Until finally, the Prophet ﷺ arrived in Madinah.

Ad Soon after the arrival of the Prophet ﷺ, an important and urgent task arose. There were still members of the Prophet's household in Makkah vulnerable, exposed, and in need of safe passage to Madinah. The situation was critical, The Quraish were likely to take the Prophet's ﷺ family as hostages or subject them to the same violence. An emergency rescue mission was needed, a mission that required someone with absolute bravery, deep knowledge of the Makkah desert, and a loyalty that could not be shaken by the threat of death, The Prophet ﷺ turned once more to the man who had been his shield in Ta'if: Hadrat Zayd bin Haritha رضی and Hadrat Abū Rāfi رضی

The Mission to Bring the Family

* * *

The mission was a joint operation between the Prophet ﷺ and his most devoted friend, Hadrat Abu Bakr رضي.

While the Prophet ﷺ provided the command and the trusted leaders, Hadrat Zayd bin Haritha رضي and Hadrat Abu Rafi رضي. Hadrat Abu Bakr رضي provided the logistical backbone. Hadrat Abu Bakr رضي did not stop there. He also entrusted Hadrat Abdullah bin Urayqid رضي to accompany them as a guide. Hadrat Abdullah bin Urayqid رضي was a skilled navigator who knew the desert paths well an essential asset for a journey through the dangerous terrain between Mecca and Medina .

Hadrat Abu Bakr رضي wrote a letter to his son, Abdullah bin Abu Bakr , who was still in Mecca. In this letter, he instructed him to prepare the family for the journey specifically:

His wife Umm Rumaan .

His daughters Hadrat Aishah رضي and Hadrat Asma رضي

The families of both the Prophet ﷺ and Hadrat Abu Bakr رضي would travel together for safety.

The Mission to Bring the Family

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They traveled south toward Mecca, Quraysh patrols searched for Muslims trying to flee Mecca. Bandits lurked along the routes. When they reached Mecca and gathered those who would travel, the caravan included the most blessed passengers: Rasulallah ﷺ's daughters, Hadrat Fatimah and Hadrat Umm Kulthoom, his wife Hadrat Sauda bint Zam'ah, and Hadrat Umm Ayman. Hadrat Zayd purchased three additional camels at Qudayd with the five hundred dirhams, Along the way,

they encountered Hadrat Talha bin Ubaidullah¹.

The Miraculous Moment

Umm Ayman^{رضي} was also migrating from Makkah to Madinah was also migrating from Makkah to Madinah. The migration of Umm Ayman^{رضي} from Makkah to Madinah was a testament to her unshakable faith and devotion to Rasulallah ﷺ. Her journey was one of immense difficulty, undertaken on an intensely hot day, with no food or water to sustain her. During the journey, the relentless heat and her fast left her overwhelmed by intense thirst. As the day wore on, she felt the brink of collapse, her lips parched and dry. It was in this moment of desperation that Allah's divine mercy^{رضي} intervened. Umm Ayman saw the sun began to set, she saw something extraordinary, a rope descending from the sky, attached to a white vessel. She reached out, took hold of it, and drank from it until her thirst was quenched completely. The water was unlike anything she had ever tasted, pure and refreshing. This miraculous drink not only revived her strength but also left her with an incredible blessing. From that moment on, no matter how hot the day or how scorching the sun.

The Joy of the Messenger ﷺ

¹ Ibn Abdil Birr in his istiaab (Vo1.4 Pg.450). Zubayr has also reported the narration as quoted in Isaaba (Vo1.4 Pg.450).

For days, the Prophet ﷺ had been waiting. His family was in the hands of the Quraish, and his most trusted companion, Hadrat Zayd bin Harithah^{رضي}, was deep in enemy territory. Then, the word spread through the streets: The caravan is here.

When Hadrat Zayd bin Harithah^{رضي} arrived in Madinah with taking care of his mission. Hadrat Zayd^{رضي} came to meet Rasulullah ﷺ and knocked at the door, Rasulullah ﷺ stood up (in great excitement), dragging his clothing along with him.

Hadrat Aisha^{رضي} : By Allah! I have never before or ever after seen Rasulullah ﷺ like this. Rasulullah ﷺ then welcome and hug Hadrat Zayd bin Harithah^{رضي} .²

This was among the first great responsibilities carried by Hadrat Zayd ibn Hārithah^{رضي} . With the help of Hadrat Abu Rafi'^{رضي} and Hadrat Abdullah bin Urayqid^{رضي} and the others who joined them including Hadrat Talha bin Ubaidullah^{رضي} had accomplished what he was sent to do.

The Name and the Truth

In the early days, out of love and closeness, the people would call used to change there father name for

² Tirmidhi (V01.2 Pg.97).

different reasons including Hadrat Zayd ibn Ḥārithah^{رضي} :
 “Zayd ibn Muḥammad.” It was a name given out of
 honor, affection, and recognition of his unique
 relationship with the Messenger of Allah ﷺ.

But Islam was not sent only to preserve emotions, It
 was sent to establish truth, justice, and balance for all
 of humanity.

Then came the command from Allah:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا
 أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

Let your adopted children keep their family names.
 That is more just in the sight of Allah. But if you do not
 know their fathers, then they are ‘simply’ your fellow
 believers and close associates. There is no blame on
 you for what you do by mistake, but ‘only’ for what
 you do intentionally. And Allah is All-Forgiving, Most
 Merciful.³

This command was not only about Hadrat Zayd^{رضي}. It was
 about every human being. Islam established a principle
 that:

Every person has a true identity, Every child has a real
 lineage And justice requires that truth is preserved, not
 replaced

In a society where adoption often meant erasing a

³ Surah al-Aḥzāb 33:5

child's real identity, Islam corrected this. It did not remove love, It did not remove care But it preserved truth, Because truth is the foundation of justice.⁴

Hadrat ibn Umar ^{رضي الله عنه} : "We would call Zayd bin Haritha 'Zayd bin Muhammad' until the verse was revealed" ⁵

This command protected: Lineage (nasab) so people know who they truly are. Huquq (rights) such as inheritance and family ties. Social justice so no identity is falsely changed. Islam teaches that love should never come at the cost of truth. You can love someone like your own child, Raise them But you do not change their reality. for Hadrat Zayd ^{رضي الله عنه}, it was a moment of supreme submission. He accepted the change with a heart full of Imaan. He realized that being called by his biological father's name did not change the love the Prophet ^ﷺ held for him. If anything, it proved that his bond with the Messenger ^ﷺ was based on something far deeper than a legal name, it was based on a Divine connection. The Sahaba, witnessing this, did not respect Hadrat Zayd ^{رضي الله عنه} any less. In fact, their admiration for him grew. They saw a man who was willing to give up the most prestigious name in Arabia, the name of the Prophet ^ﷺ himself simply because Allah had

⁴ (Sahih Bukhari, Kitab al-Tafsir, Bab Ud'uhum lu abaa'ihim huwa aqsatu 'indAllah, Hadith 4782)

⁵ Sahih Bukhari, Sahih Muslim

Love and Lineage

Among the many moments that reflected the deep bond between Hadrat Zayd ibn Ḥārithah ^{رضي} and his son Usāmah ibn Zayd ^{رضي}, there was one incident that brought great joy to the heart of the Messenger of Allah ^ﷺ.

Hadrat Āishah ^{رضي}: One day, the Messenger of Allah ^ﷺ came to me in a state of visible happiness.

Prophet ^ﷺ: "O Āishah! Mujazziz al-Mudlajī came to me just now..."

Mujazziz was known among the Arabs for his ability to recognize resemblance between people, especially through physical features.

Prophet ^ﷺ: "He saw Usāmah ibn Zayd ^{رضي} and Zayd ibn Ḥārithah ^{رضي}, while they were covered under a single cloth."

They had covered themselves together to shield from heat or weather. Their bodies were hidden, But their feet were visible. And it was those feet that caught the attention of Mujazziz. A Remarkable Observation

After observing them, Mujazziz said: "These feet resemble one another."

* * *

In other words, he testified that the resemblance between the two was clear that they belonged to the same lineage. Joy of the Messenger ﷺ When the Messenger of Allah ﷺ narrated this, he was deeply pleased. Because in a society where some people and munafiqeen often made comments about appearance, especially regarding Hadrat Usāmah^{ra}, whose mother was of African origin this statement carried great meaning. It was a confirmation, A recognition. A testimony that the bond between father and son was clear, visible, and undeniable.⁶

⁶ *sahih al-Bukhari*, Kitab-ul-Faraidh, Hadith no. 6771), (Fathul Bari, Sharah Sahih al-Bukhari, Kitab-ul-Faraidh, Hadith no. 6771, Vol. 12, p.

PART 3

The Beloved Commander



* * *

First military expedition

As the Muslim community in Madinah began to grow, a new phase emerged. No longer were the believers only enduring hardship, Now, they were being prepared for defense, strategy, and strength. The time had come for the first military expeditions of Islam. For these expeditions, the Messenger of Allah ﷺ selected from among his companions those who were: Brave, Trustworthy

M Firm in faith. Men who could carry responsibility, Men who could represent Islam with dignity.

And among those chosen Was Hadrat Zayd ibn Hārithah رضي الله عنه. He was being raised to something greater.

The Expedition Begins

For years, the Muslims had watched their wealth being traded in the markets of Makkah by the very people who had tortured them and driven them into exile. This caravan from Sham was not just a target of opportunity; it was a symbol of the Quraish's stolen prosperity. For the first time, the command was given to ride out. They were no longer the hunted; they were the seekers of justice. Leading the way was the great Hadrat Hamza ibn Abdul Muttalib رضي الله عنه, the Lion of Allah, and by his side, riding with a heart of fire, was Hadrat

Zayd bin Haritha^{رضي} and other sahaba.

The relationship between Hadrat Hamza^{رضي} and Hadrat Zayd^{رضي} was one of the most profound brotherhoods in early Islam.

The Trust of Makkah: Long before the Hijrah, when Hadrat Hamza^{رضي} the fiercest warrior of the Quraish would leave Makkah for his hunting trips or journeys, he did not leave his affairs with his noble kinsmen. He left them with Hadrat Zayd^{رضي}. He saw in Hadrat Zayd a level of integrity and "Amanah" (trustworthiness) that surpassed everyone else.

The Bond of Brotherhood: Upon arriving in Madinah, when the Prophet ﷺ established the system of Mu'akhah (brotherhood), he officially paired Hadrat Hamza^{رضي} and Hadrat Zayd^{رضي}. They were now legally and spiritually brothers.

Now, they were no longer in the narrow streets of Makkah. They were in the open desert, under the banner of Islam. Hadrat Zayd^{رضي} looked at Hadrat Hamza his mentor, his elder brother, and his protector and felt a surge of strength.

Hadrat Zayd^{رضي} had spent his life protecting the Prophet ﷺ with his own body. Under the guidance of Hadrat Hamza^{رضي}, he was learning how to lead. He watched how the Lion of Allah moved, how he scouted the horizon, and how he maintained the discipline of the men.

With Hadrat Hamza^{رضي} leading, the mission was more than a military maneuver; it was the birth of the Muslim military tradition a tradition built on the bond between

the bravest of the elders and the most loyal of the youth.

The Herald of Victory

Soon after, the Muslims were tested in one of the greatest battles in the history of Islam, The Battle of Badr.

It was not just a battle. It was a moment where truth stood against falsehood where a small group of believers faced a powerful force of Quraysh.

And among those present, Was Hadrat Zayd ibn Hāriṭhah . The Prophet ﷺ placed Hadrat Zayd upon his own favorite camel, al-Qaswā'. To see Hadrat Zayd riding the Prophet's personal mount was a sign to everyone that the news he carried was official, sacred, and true.

Hadrat Zayd rode through the gates of Madinah, the wind whipping against his face, his heart light with the burden of joy. He did not go to his home; he went directly where the people of Madinah gathered, anxious and fearful for the fate of their brothers. From atop al-Qaswā', Hadrat Zayd's voice rang out like a trumpet across the city. He didn't just say they had won; he named the giants who had fallen—the very men who had made life a living hell for the Muslims in Makkah.

"The tyrants have perished!" he cried. Utbah and

Shaybah, the sons of Rabī‘ah, Abū Jahl, Abū al-Bakhtarī, Zam‘ah ibn al-Aswad, Umayyah ibn Khalaf, All have been slain! And Suhayl ibn ‘Amr has been taken prisoner along with many others!”

The man whom the Quraish once viewed as a slave was now the one announcing the deaths of their kings, it was about the vindication of the Truth. By sending Hadrat Zayd ^{رضي} on al-Qaswā’, the Prophet ﷺ was telling Madinah: "The man you see before you is the messenger of your freedom."

Grief and Malicious Rumors

Hadrat ‘Uthmān ibn ‘Affān ^{رضي}, overwhelmed with grief and sadness at the passing of his beloved wife, Hadrat Ruqayyah ^{رضي}, stood by her grave, his eyes filled with tears. Hadrat Zayd ibn Hāritha ^{رضي} and his companions, who had just returned from Badr bearing news of victory, suddenly fell silent out of respect for the moment of mourning. However, amidst this grief, the hypocrites sought to spread fear and lies among the believers.

They approached Hadrat Usama ibn Zayd ^{رضي} and others, attempting to shake their faith with false claims: Your companion and those who were with him are killed.”

Another hypocrite turned to Hadrat Abu Lubaba ibn

Abd al-Mundhir^{رضي} and declared, "Your companions have dispersed such that you will never meet them again. (prophet) Muhammad^ﷺ and the more prominent of his companions are killed, and this is his camel, and we know it. This Zayd^{رضي} does not know what he says for fear. He comes defeated."

The Jews joined in, mocking, "Zayd^{رضي} did not come except in defeat."

These malicious words were designed to weaken the resolve of the Muslims and spread despair. The hypocrites and Jews sought to exploit the grief of the community and undermine their faith in the Prophet^ﷺ and his mission.

Hadrat Abu Lubaba^{رضي} : Allah will refute your words."

Hadrat Usama ibn Zayd^{رضي} , was deeply troubled by the rumors. He approached his father and asked, "O Father, is it true what you say?"

Hadrat Zayd^{رضي} : "Indeed, and by Allah, it is true, my dear son."

Strengthened by his father's words, Hadrat Usama returned to the hypocrite who had spread the false rumors and confronted him: "You spread falsehood about the Messenger of Allah and the Muslims. The

Messenger of Allah ﷺ will surely approach you when he arrives.”

The hypocrite, realizing the gravity of his words, tried to backtrack, saying, “O Abu Muhammad, surely it is something I heard the people say.”¹

The Ring and the Rescue

While Madinah celebrated the victory of Badr, Hadrat Zainab^{رضي الله عنها}, the eldest daughter of the Prophet ﷺ, was living a quiet life of exile within Makkah. She was a believer in a city of idolaters, a daughter separated from her father, and a wife whose husband, Abul 'As, had just returned from being a prisoner of war. Then Suddenly Janabe Abu al-'As entered their home, her eyes filled with emotions she could not contain. She had feared for him. She had feared that he would never return. That the last she would hear of him would be a report of his death or captivity. But Allah had willed differently. He was here alive, safe, home. She listened eagerly as Abu al-'As recounted the events, his time in Madinah, his ransom, the kindness of the Prophet ﷺ, and the moment he had been given his freedom. then, Abu al-'As spoke and what he said filled her heart with joy . “That she is going to Madinah now, forever.”

¹ Al Waqidi - kitab al maghazi p 58

* * *

She would finally see her father, She would finally be free. For so long, she had endured the taunts, the pain, the loneliness. And so, as preparations began, the Messenger of Allah ﷺ instructed his beloved companion, Hadrat Zayd ibn Harithah^{رضي}, to go to Makkah.

Rasulullah ﷺ : "Will you not go and bring Zainab^{رضي} ?

Hadrat Zayd ibn Harithah^{رضي} : Certainly, o Rasulullah ﷺ

Rasulullah ﷺ : Take my ring and give it to her. "Wait outside the city," "And when my daughter arrives, bring her back safely to Madinah."

Hadrat Zayd ibn Harithah^{رضي} travel and subtly used various means to reach Hadrat Zainab^{رضي} and eventually met a shepherd.

Hadrat Zayd ibn Harithah^{رضي} : For whom are you grazing?"

Shepherd : i was grazing for Abul Aas (the husband of Hadrat Zainab),

Hadrat Zayd ibn Harithah^{رضي} : to whom the goats belonged. "

* * *

Shepherd : To Zainab the daughter of Muhammad ﷺ "

Hadrat Zayd ibn Harithah walked awhile with the shepherd and (after gaining his confidence) then said to him, "May I give you something to give to her without informing anyone?"

The shepherd agreed,

Hadrat Zayd ibn Harithah gave him the ring.²

The Shepherd went and met her and Hadrat Zainab recognised the ring and asked the shepherd,

Hadrat Zainab : "Who gave this to you?"

The shepherd : "Some man,"

Hadrat Zainab : "Where did you leave this man?"

He described the place to her, she remained silent and went there once night had fallen. The sun hung high in the Meccan sky, and Hadrat Zainab prepared to leave.

The Night of Departure

² Tabraani in his Kabeerand Bazaar, as quoted by Haythami (Vo1.9 Pg.213).

For days, Hadrat Zayd bin Harithah ^{رضي} remained in the shadows of the hills surrounding Makkah. He did not grow restless or careless; he understood that the safety of the Prophet's ^{صلى الله عليه وسلم} daughter depended on his invisibility. Finally, under the veil of a moonless night, Kinanah (the brother-in-law of Hadrat Zainab ^{رضي}) fulfilled his promise. He escorted the pregnant and exhausted Hadrat Zainab ^{رضي} out of the city, moving through the jagged terrain to avoid the Quraish patrols. When they reached the designated meeting point, the figure of Hadrat Zayd ^{رضي} emerged from the darkness.

Hadrat Zainab ^{رضي} was physically weakened from the journey and the trauma she had endured in Makkah. Seeing the Prophet's ^{صلى الله عليه وسلم} most trusted companion brought a sense of relief. Hadrat Zayd immediately prepared the mount. Under the cover of night, he led her away from Mecca, this time, unseen. Far from the city, he met Hadrat Zayd ibn Harithah ^{رضي}, who had come from Madinah to take her to safety.

When she met Hadrat Zayd ibn Harithah ^{رضي} he told her to sit in front of him on the camel. She refused, telling him to sit in the front. He mounted the camel and she mounted behind him (the laws of Hijab were not revealed at that time). She climbed onto the camel, and with her last ounce of strength, she held on as Hadrat Zayd ^{رضي} led her away toward Madinah, toward her father, toward safety. When they reached Medina, the Messenger of Allah ^{صلى الله عليه وسلم} welcome his daughter. And for

the first time in a long while, her heart felt at peace,
She had lost much, But she was finally free.³

Hadrat Zayd ^{رضي} stood back, watching the reunion with a
silent heart. He had fulfilled his mission. He had
brought the First Daughter Messenger of Allah ﷺ
home.

The Night of Departure

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³ Tabari_Volume_07 p 76

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The Test Within the Marriage

There was a very beautiful and graceful woman the noble widow, Hadrat Zaynab bint Jaḥsh^{رضي}. She belonged to the distinguished Qurayshi lineage, the daughter of Umaymah bint ‘Abd al-Muṭṭalib, the aunt of Rasulullah ﷺ. Her dignity and noble birth were widely recognized among the people of Madinah.

One day, Rasulullah ﷺ approached her with a proposal but it was not for himself. He offered her hand in marriage to Hadrat Zayd ibn Ḥārithah^{رضي} a man of exceptional faith, loyalty, and character.

When the proposal reached her and her family, there was hesitation. They responded honestly, but with the weight of centuries-old tradition upon them: “O Messenger of Allah, how can our daughter of a noble Qurayshi household marry Zayd^{رضي}, who was once a slave?”

In their minds, it was not about Hadrat Zaynab bint Jaḥsh^{رضي} faith or virtue; it was the ingrained idea of social rank that clouded their acceptance. In the Arabia of that time, the thought of a freed slave marrying into a noble family was nearly unthinkable.

But Rasulullah ﷺ had a vision far beyond the boundaries of old customs. His eyes were not on the

narrow prejudices of society, but on the universal brotherhood of Islam. He reminded them that before Allah, all people are equal, like the teeth of the same comb. The measure of honor was not lineage, wealth, or tribe it was Taqwa.

Then the following verse was revealed

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ
 ضَلَّ ضَلَالًا مُّبِينًا ٣٦

It is not for a believing man or woman, when Allah and His Messenger decree a matter to have any other choice in that matter. Indeed, whoever disobeys Allah and His Messenger has clearly gone 'far' astray.¹

With the Qur'anic revelation supporting his mission, the marriage was solemnized. When this verse was revealed Hadrat Zaynab bint Jahsh رضي الله عنها changed her mind, and obeying the order of Allah and His Prophet ﷺ, agreed to marry Hadrat Zayd رضي الله عنه. Hadrat Zaynab رضي الله عنها and Hadrat Zayd رضي الله عنه stood together, their union a living declaration that Islam had abolished the arrogance of blood and birth.

The Prophet's ﷺ Visit to Hadrat Zayd's House

¹ Surah Quran Surah Ahzab, 33: 36

Time passed after the marriage of Hadrat Zaynab bint Jaḥsh and Hadrat Zayd ibn Ḥārithah. Despite the noble intention behind the union, their temperaments were not in harmony. Hadrat Zayd was deeply devoted to Rasullullah ﷺ, but the differences between him and Zaynab became increasingly difficult for both to bear.

One day, the Messenger of Allah ﷺ went to visit Hadrat Zayd at his home, he was not there. Hadrat Zaynab met Rasullullah ﷺ at the door and informed him where her husband had gone.

Rasullullah ﷺ turned back without entering, quietly uttering words of remembrance: "Subḥān Allāh al-‘Azīm, Subḥān Allāh Muṣarrif al-Qulūb Glory be to Allah, the Great. Glory be to Allah, the Turner of hearts."

When Hadrat Zayd returned home, Hadrat Zaynab told him: "The Messenger of Allah ﷺ came to see you. I told him you were not here. He left, but as he walked away, I heard him saying something in remembrance of Allah, I understood only the words 'Subḥān Allāh al-‘Azīm, Subḥān Allāh Muṣarrif al-Qulūb.'"

Hadrat Zayd immediately went to the Messenger of Allah ﷺ: "O Messenger of Allah, may my parents be sacrificed for you! I heard you came to my poor house

why did you not come in? I want to separate from her.” But Rasulullah ﷺ : “No, fear Allah and keep your wife with you.”

Hadrat Zayd^{رض} tried to continue the marriage, but the discord remained, Once again he came to Rasulullah ﷺ, explaining that their life together was strained and difficult.

Yet the Prophet ﷺ repeated his advice: “Keep your wife with you.”

Finally as time pass, Hadrat Zayd^{رض} made his decision. He separated from Hadrat Zaynab^{رض}, and when her ‘iddah (waiting period) ended, she was no longer his wife.²

Islam’s Ruling on Divorce and How It Changed Pre-Islamic Customs

Pre-Islamic Practice and Taboo

In the days of Jāhiliyyah (pre-Islamic Arabia), marriage was often seen as a rigid, unbreakable bond especially in certain tribes where ending it was either considered a great shame or was carried out in unjust, oppressive ways.

In some cultures, once a woman was married, she had

² Al Mustadrak Imam Hakim - Volume 5 - p 551

almost no right to leave, no matter how much harm she suffered.

In other cases, men misused the concept by abandoning women without formally freeing them, trapping them in limbo where they could neither live peacefully nor remarry.

Islam's Balanced Approach

Islam came with a middle path neither making divorce so strict that people are forced to stay in harmful relationships, nor making it so easy that it becomes a casual act. The Qur'an acknowledges that marriage is a sacred bond, but if continuing it brings harm, bitterness, or injustice, separation is allowed. Allah says: "Either retain them in kindness or release them in kindness..." (Surah al-Baqarah 2:229).

Key Principles Introduced by Islam

No Force in Staying Together If living together becomes unbearable despite sincere attempts at reconciliation, divorce is permissible. **Steps Before Divorce** – Islam encourages counselling, patience, and arbitration before taking the final step. **Fair Treatment in Separation** Even at the point of divorce, Islam commands dignity, fairness, and no harm to either party.

Waiting Period ('Iddah) Gives time for possible

reconciliation and ensures clarity about lineage. Rights of Women Women, too, were given the right to seek divorce (Khul) if they could not continue the marriage. Islam removed the unjust stigma from divorce while still discouraging it as a first option. This teaching was revolutionary because it protected individuals from lifelong misery while safeguarding the sanctity of marriage.

The Marriage Decreed by Allah Ar Rahmaan

The Messenger of Allah ﷺ sat in the quiet company of Ummul Mu'minīn, Hadrat Ā'ishah رضي, when a sudden veil of sadness passed over his blessed face. His gaze lowered, his voice fell silent, and the atmosphere in the room shifted. Then, as the moment faded, his noble countenance lit up once more.

Messenger of Allah ﷺ : "Who," will go to Zaynab and give her the glad tidings that Allah, the Most High, has married her to me from above the heavens?"

Without delay, the Prophet ﷺ sent Hadrat Zayd ibn Ḥārithah رضي to convey the message. Hadrat Zayd made his way to Hadrat Zaynab bint Jaḥsh رضي faith or virtue; it was the ingrained idea of social rank that clouded home and found her in the simplicity of her daily life, kneading dough. But as soon as he remembered the purpose of his visit that the Messenger of Allah ﷺ

himself had proposed Hadrat Zaynab's status rose so greatly in his heart that he could not bring himself to even look at her directly.

Turning slightly, his back partially towards her out of respect, Hadrat Zayd رضي الله عنه said, "O Zaynab رضي الله عنها! Glad tidings to you! The Messenger of Allah صلى الله عليه وسلم has sent me to propose to you."

It was in that sacred moment that Allah revealed the verse:

وَإِذْ قَوْلُ لَيْلَىٰ أُنْغِمَ اللَّهُ عَلَيْهِ وَأَنْعَمَتْ عَلَيْهِ وَأَمْسَكَ عَلَيْكَ رَبُّكَ وَأَقْبَلَ اللَّهُ وَتَخْفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي زَوْجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۗ ۝۳۷

And 'remember, O Prophet,' when you said to the one for whom Allah has done a favour and you 'too' have done a favour, "Keep your wife and fear Allah," while concealing within yourself what Allah was going to reveal. And 'so' you were considering the people, whereas Allah was more worthy of your consideration. So when Zaid totally lost interest in 'keeping' his wife, We gave her to you in marriage, so that there would be no blame on the believers for marrying the ex-wives of their adopted sons after their divorce. And Allah's

command is totally binding.³

And thus, this marriage was not like any other it was decreed in the heavens and carried out by the command of Allah Himself. The Prophet ﷺ, by the right of this divine arrangement, went to Hadrat Zaynab's home without the need for formal permission, for their union had been sealed by the will of the Almighty.

The Miracle in waleema

At the waleema, Rasulullah ﷺ Hadrat Ummu Sulaym^{رض} cooked some Hais, placed it in a dish and instructed Hadrat Anas^{رض} saying: "Take this to Rasulullah ﷺ and inform him that it is a little something from us." This occurred during times when the Sahabah were suffering great poverty and hardship.

When Hadrat Anas^{رض} took it to Rasulullah ﷺ said: O Rasulullah ﷺ Ummu Sulaym has sent this to you. She conveys salaams to you with the message that this is a little something from us."

Rasulullah ﷺ looked at the food and instructed Hadrat Anas^{رض} to place it in the corner of the room. Thereafter, he named a large number of people and told Hadrat

³ Quran surah ahzaab 37

Anas^{رضي} to invite them all. In addition to those people, Rasulallah ﷺ also told Hadrat Anas^{رضي} to invite every other Muslim he met.

Hadrat Anas^{رضي} proceeded to invite the named persons as well as everyone else he met. When he returned, the room, the platform and the courtyard were full of people. When one of them asked Hadrat Anas^{رضي} how many people there were, he said that they were approximately three hundred.

Rasulallah ﷺ then asked Hadrat Anas^{رضي} to bring the food and when he did, Rasulallah ﷺ placed his hand on it, made du'aa and said a few other things. Thereafter,

Rasulallah ﷺ : "Let them sit in circles of ten, recite 'Bismillaah' and then every person should eat what is in front of him."

The people then started by reciting 'Bismillaah' and ate (in turns) until all of them had eaten to their fill.

Hadrat Anas^{رضي} : "Rasulallah ﷺ then told me to pick up the dish and when I did so and looked at it, I could not tell whether it was more when I put it down or when I picked it up."⁴

And now she became Hadrat Zaynab bint Jahsh Ummul Mu'minin the Mother of the Believers.

A Virtue Beyond Measure

⁴ Ibn Abi Haatim, Muslim, Nasa'ee, Tirmidhi, Bukhaari and Ibn Jareer, as quoted in Ai Bidaayah wan Nihaayah (Vol.4 Pg.146). Ibn Sa'd (Vol.a Pg.104)

Among all the companions of the Messenger of Allah ﷺ, there exists a virtue so rare that it cannot be compared to anything in this world: To have one's name mentioned in the Qur'an. It is the speech of Allah. It is recited until the end of time. Its words are preserved, unchanged, and eternal. Is an honor beyond imagination. Allah raises his mention, Not only among people But within the Qur'an itself.

There is only one whose name was mentioned explicitly in the Qur'an: Hadrat Zayd ibn Ḥārithah ^{رضي}. As a compensation for losing his name next to the Prophet's in the world of men, Allah placed his name next to the Divine Words in the Book of Allah. He lost the title of "son," but gained the title of "The Only Named Companion."

* * *

The Rise of the Commander

The Raid at Al-Qardah

As the Quraysh secretly redirected their trading caravans to the harsh inland routes of al-'Irāq, imagining safety from the watchful eyes of Prophet ﷺ, A man named Sulait ibn Nu'mān came swiftly with urgent news. A Qurayshi caravan, laden with silver, goods, and wealth, had embarked on a concealed route through Najd and was approaching a watering station known as al-Qardah. Though distant from al-Madīnah, Sulait affirmed that the Muslims could intercept them, if they moved with haste.

Without hesitation, the Prophet ﷺ dispatched his loyal commander Hadrat Zayd ibn Ḥarithah with a strike unit of one hundred horsemen, seasoned and swift. Their mission: intercept the caravan before it vanished into the southern expanse.

This was a significant moment. Hadrat Zayd had participated in battles before. He had fought at Badr. He had ridden alongside Hadrat Hamza on the first expedition. He had carried the news of victory and escorted the Prophet's family to safety. But now, **he was the commander.**

Riding day and night, cutting across ridges and dunes,

they reached al-Qardah and there, they found them. The Quraysh caravan, once confident in its detour, was caught off guard. Their men were seized by panic. Despite all their caution, despite hiring the legendary desert guide al-Furāt ibn Ḥayyān, and despite taking a path no Muslim had ever tread, the Muslims had found them. Disoriented and terrified, the Qurayshi merchants abandoned everything and fled into the desert, leaving behind their wealth and animals. It was a stunning victory . Among those left behind was the famed guide al-Furāt ibn Ḥayyān himself, the one entrusted with safeguarding the secret passage through the land he knew best. His defeat shocked him deeply. Brought before the Messenger of Allah ﷺ in Madīnah, he was not met with vengeance, but with grace. The light of the Prophet's face, the truth of his character, and the calm strength of his soul struck Furāt's heart.

And so, the guide of the Quraysh declared his new direction, saying: "I bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah."

He embraced Islam, convinced that the one before him Prophet ﷺ was indeed the noblest of all mankind.

And so, the name of Prophet echoed not only in the cities but in the deserts and trade routes of Arabia. The Quraysh had tried to hide but their fears had now

caught up to them in the open lands of Najd.

The Loss of a Mentor

During the Battle of Uḥud, hearts were shaken, Among the greatest losses that day... Was the martyrdom of Hadrat Ḥamzah ibn ‘Abd al-Muṭṭalib . For Hadrat Zayd, this was a personal loss beyond measure. Hadrat Hamza had been more than a commander. He had been his brother, the one whom the Prophet ﷺ had paired with him when the Muslims established brotherhood in Medina . When Hadrat Hamza went into battle, he had entrusted his last testament to Hadrat Zayd, . Now, that brother was gone. The man who had trusted Hadrat Zayd, with his affairs was martyred. Hadrat Zayd, had lost his mentor. And the Muslims had lost one of their greatest protectors.

Protecting the Inner City

And soon after, another great trial approached: The Battle of al-Aḥzāb (The Trench). As the Muslims dug the trench, the Prophet ﷺ organized his forces. He needed commanders who could maintain discipline under the terrifying pressure of a month-long siege. The Prophet ﷺ looked at the Muhajirun the men who had sacrificed everything in Makkah and handed their sacred banner to Hadrat Zayd ibn Harithah . By giving Hadrat Zayd the standard of the Emigrants, the

Prophet ﷺ was reaffirming that Hadrat Zayd^{رضي} was the heart of the Muhajirun. While Hadrat Sa'd ibn 'Ubadah led the Ansar, Hadrat Zayd^{رضي} stood as the primary representative of those who had followed the Prophet ﷺ from the very beginning. The Battle of the Trench was not a single clash; it was a month of psychological warfare, freezing nights, and the constant threat of betrayal from within. While the main army stood at the trench, the women and children in the inner quarters of Madinah were vulnerable.

The Prophet ﷺ appointed Hadrat Zayd^{رضي} to a mission of extreme trust. He was put in command of three hundred elite men, supported by the Muslim cavalry. Their task was to patrol the streets of Madinah day and night.

While the city slept in fear, the rhythmic sound of Hadrat Zayd^{رضي} horses provided comfort. When the tribe of Banu Qurayza broke their treaty, it was Hadrat Zayd and his patrol who stood as the final line of defense between the enemy and the families of the Sahaba. Hadrat Zayd^{رضي} did not see the glory of a thousand duels during this month; instead, he showed the glory of steadfastness. He managed the logistics, kept the morale of the Muhajirun high, and ensured that not a single infiltrator could cross the city's inner borders. Until Allah gave the ummah victory

The Swift Sword of Al-Taraf

* * *

After the resolve of the Muslim community had hardened. The earlier tensions had not faded they had transformed into readiness. The threat of Banū Tha'labah still lingered. Though they had withdrawn before, their intentions remained uncertain, and the Messenger of Allah ﷺ would not allow them the time to regroup and strike again. This time, the response would be swift. Decisive.

The Banu Tha'laba, though they had fled from Hadrat Abu Ubaydah's force, remained a potential threat, their intentions poisoned by the memory of their failed raid and the drought that still gripped their lands. The Prophet ﷺ would not allow them the time to regroup and plot another assault. This time, he entrusted the mission to Hadrat Zayd ibn Harithah, the beloved of the most beloved ﷺ. Hadrat Zayd was a commander of proven courage and loyalty, and to him was given a small, swift-moving force of fifteen skilled riders. Their objective was al-Taraf, in the territory of the Banu Tha'laba, a demonstration of reach and a clear message that no aggressor was beyond the reach of Medina's justice.

They descended upon al-Taraf, catching the Bedouin completely by surprise. The sight of the Muslim cavalry, however small in number, sent a wave of panic through the settlement. The memory of their kinsmen's flight from Hadrat Abu Ubaydah was fresh, and a terror seized them, the fear that this small band was merely the vanguard of the Prophet's ﷺ main army, marching

to deliver a crushing blow. They did not stay to fight. They fled into the hills, abandoning their cattle and sheep. Hadrat Zayd^{رضي} and his companions did not pursue them into the treacherous terrain. The primary goal had been achieved: to disrupt the enemy, seize the resources they would have used to wage war, and demonstrate the reach of the Muslim state. They swiftly rounded up the captured livestock and began the return journey.

By the next morning, Hadrat Zayd ibn Harithah^{رضي} and his fifteen men arrived at the outskirts of Medina, driving before them a sizable herd of sheep. The expedition had been a complete success without a single drop of bloodshed.¹

The Banu Tha'laba, realizing they had been bested by a tiny force, eventually rallied and set out in a desperate pursuit. But Hadrat Zayd^{رضي} and his men, moving with purpose and knowledge of the land, had left them far behind. The Bedouin searched in vain until they were forced to admit defeat, returning empty-handed to their impoverished lands.

The Deliverance of Hadrat Zayd ibn Harithah^{رضي}

Hadrat Zayd ibn Harithah^{رضي} hired a mule from a man of Ṭā'if so that he could travel. The owner of the mule placed a strange condition upon him. He said that

¹ Al Waqidi - kitab al maghazi p 273

before Hadrat Zayd^{رضي} could use the animal freely, he must first take him to a place where he wished to go. Trusting the man, Hadrat Zayd^{رضي} agreed. The man then led him through a lonely path until they reached a desolate area filled with ruined structures. When they arrived, he told Hadrat Zayd^{رضي} to dismount. As soon as Hadrat Zayd^{رضي} stepped down from the mule, he looked around and what he saw chilled his heart. Scattered across the ground were many dead bodies. It became clear that this was no ordinary place. The man had brought travelers there before, murdered them, and left their bodies among the ruins. Now the killer turned toward Hadrat Zayd^{رضي} with the same intention. Seeing the danger before him, Hadrat Zayd ibn Harithah^{رضي} calmly requested,

Hadrat Zayd ibn Harithah^{رضي}: "Allow me to perform two rak'ahs of prayer before you kill me."

The man mockingly replied: "Pray if you wish. All these people prayed as well, but their prayers did them no good."

Hadrat Zayd^{رضي} then stood in prayer, placing his trust entirely in Allah. As he completed the two rak'ahs, the murderer approached, preparing to strike.

At that moment, Hadrat Zayd^{رضي} cried out with a desperate yet sincere supplication: "Yā Arḥam ar-

Rāḥimīn! O Most Merciful of those who show mercy!”

Suddenly, the man heard a mysterious voice saying:
“Do not kill him!”

Startled, the attacker looked around, searching for the source of the voice but he saw no one.

He approached Zayd[ؑ] again to carry out his evil act. Once more, Hadrat Zayd[ؑ] called out: “Yā Arḥam ar-Rāḥimīn!”

Again the voice was heard: “Do not kill him!”

The man was shaken but still determined. He advanced a third time.

For the third time, Hadrat Zayd[ؑ] cried out with full reliance upon Allah: “Yā Arḥam ar-Rāḥimīn!”

Then, suddenly, a horseman appeared, riding swiftly toward them. In his hand he held a spear of steel, the tip of which seemed to shine like a spark of flame. With one powerful thrust, the rider struck the attacker with the spear. The weapon pierced through his body and emerged from his back, and the criminal collapsed lifeless upon the ground.

The mysterious rider then turned toward Hadrat Zayd[ؑ]

and said “When you called out ‘Yā Arḥam ar-Rāḥimīn’ the first time, I was in the seventh heaven. When you called it the second time, I had descended to the heaven nearest to the earth. And when you called it the third time, I came to you.”

With that, the horseman disappeared. Thus Allah rescued His servant through a miraculous intervention. The sincere cry of a believer had reached the heavens, and the mercy of the Most Merciful answered it.²

The Ambush at Wadi al-Qura

The sand shimmered like glass; even the wind moved slow and heavy, carrying the scent of dust and heat, Riding through that merciless landscape was a small caravan not merchants of the Quraysh, nor men of greed, but companions of the Prophet ﷺ entrusted with a noble task.

At their head rode Hadrat Zayd ibn Ḥārithah^{رضي}, the beloved of the Prophet ﷺ, he was not riding for battle, but for trade a mission of provision and trust.

He carried with him the wealth of several companions savings meant to be used for the support of the community, To protect the goods from the desert’s harshness, he had tanned and prepared two large hides from a billy goat, sturdy and sealed, and filled them

² Ibn Abdul Birr in his Isfi'aab (Vol. 1 Pg.548)

with their wealth and merchandise. When his preparations were complete, he set out northward from Madinah with a small group of men his face calm, his heart full of the Prophet's ﷺ blessing.

They came near Wādī al-Qurā, a fertile valley on the trade route where palm groves stretched between red cliffs. Among the hills, a band from the Banū Fazārah, a fierce clan of the Banū Badr tribe watched the small caravan approach, Umm Qirfa She was the matriarch of the Banu Fazara, a woman of immense influence who was notorious for her fierce enmity toward the Prophet ﷺ and for inciting to murder Muslims. In the harsh code of the desert. The moment the Muslims descended into the valley, the silence broke the sound of hooves, the whistle of arrows, the roar of ambush. Hadrat Zayd ibn Ḥārithah^{رضي} turned sharply, shouting, The Banū Fazārah descended upon them like a storm blades flashing, spears striking, dust blinding the air. The companions fought bravely, but they were outnumbered. One by one, men fell, their cries mixing with the thundering chaos.

Hadrat Zayd^{رضي} fought fiercely, his sword gleaming as he shielded the caravan's goods, But a blow from behind struck him to the ground. Another spear cut across his arm, Blood poured from his wounds; his vision dimmed. Around him, his companions were being struck down, until all fell silent the sand stained red, the desert wind carrying only the breath of the dying. The raiders looted quickly, tearing open the leather bags

and seizing the gold and goods that the companions had carried. They believed all the Muslims were dead and as the sun fell behind the cliffs, they vanished back into the desert, their cruelty buried in dust.

By a miracle of divine protection, the death had not claimed Hadrat Zayd ibn Harithah رضي الله عنه, he survived the savage assault. Wounded, stripped of his goods, and his companions slain, he summoned a strength born of sheer will and faith. He began the agonizing journey back to Medina, traveling by night, hiding by day, driven by the need to report the disaster to the Prophet صلى الله عليه وسلم. When he finally staggered into Medina, his appearance alone told a story of horror. The news spread like a shockwave. The beloved Hadrat Zayd had been left for dead. The community was gripped by a profound sense of terror and outrage. a brazen act of war that threatened the very security of their trade and travel. The loss of the companions' investment was a severe economic blow, but the loss of life and the attempt on Hadrat Zayd's life struck at the heart of the Ummah.

The Night of the Hidden March

Hadrat Zayd ibn Harithah رضي الله عنه demanded a response that would echo through the valleys of the Hijaz. The Prophet صلى الله عليه وسلم, therefore, entrusted Hadrat Zayd رضي الله عنه himself with the command of the retaliatory expedition, a mission to bring the Banu Fazara to account.

* * *

Prophet ﷺ : "Hide by day and march by night."

The column moved out, guided by a local scout who knew the labyrinthine paths. The Banu Fazara, however, were a wary and experienced foe. They had received warnings and were on high alert. From their vantage point atop a mountain overlooking the expected approach, they scanned the roads by day, their eyes searching for any sign of the Muslim force. Their guide, observing this from a distance, grew confident. Seeing no movement on the main routes,

He assured Hadrat Zayd ^{رضي} and his men, "Move freely, there will be no harm to you on this night of yours.

He believed they had bypassed the enemy's watch. Trusting their guide, the Muslims continued their night march. But in the pitch black, a critical error was made. The guide, perhaps confused by the darkness or misjudging the path, led them onto a wrong road. They marched through the night, only to realize at dawn that they were lost, far from their intended target. Their cover of darkness was gone, and the element of surprise was lost. The Banu Fazara, now aware of their general location, began to converge. The Muslim force found itself in a precarious position disoriented, exposed, and with the enemy closing in.

In this moment of potential chaos and defeat, the

leadership of Hadrat Zayd ibn Harithah ^{رضي} shone brightly. He did not panic. He halted his men and gave a firm, clear command, advising them,

Hadrat Zayd ibn Harithah ^{رضي} :“Do not disperse.” “When I proclaim the Takbir, you proclaim the Takbir.”

It was a call to transform their disarray into a unified, terrifying war cry. They moved to encircle the area where the Fazara tribesmen were gathering, turning the tables on their pursuers.

Then Hadrat Zayd’s ^{رضي} voice cut through the morning air, strong and resonant: “Allahu Akbar!”³

What seemed like a scattered group, Now appeared as a force of strength. They advanced with coordination, regaining ^{رضي} control of the situation. Hadrat Salama ibn al-Akwa ^{رضي} set out seeking a man of theirs to kill. He was thorough in his search, and he captured a woman, she was Umm Qirfah and later she was executed. Hadrat Zayd ibn Harithah ^{رضي} and his men returned to Medina victorious.

³ Al Waqidi - kitab al maghazi p 277

Umrah al-Qaḍā

The Legacy of a Brother

It was the month of Dhu al-Qi'dah. The Prophet ﷺ and his companions had set out from Medina to perform the first umrah, fulfilling the terms of the Treaty of Hudaibiyyah that had been signed the previous year. The Quraysh had vacated Mecca for three days, allowing the Muslims to enter the city peacefully. When Hadrat Zayd ibn Ḥārithah ^{رضي} learned that the girl was the daughter of Hadrat Hamzah ^{رضي}, he came forward and said, " Hadrat Hamzah ^{رضي} and me brothers. I am therefore her uncle, and I have the right to care for her."

Her name was Hadrat Umamah bint Hamzah ^{رضي}. For four years, since her father's martyrdom at Uhud, she had been living in Mecca with her mother, Salma bint Umays. But when she saw the Muslims departing when she saw her family leaving her behind among the polytheists, she could not bear it.

Then Hadrat Ja'far ibn Abi Ṭalib ^{رضي}, the elder brother of Hadrat Ali ^{رضي}, entered the discussion. He said, "I share the same closeness as Hadrat Ali ^{رضي}, for she is my cousin. But more than that my wife is her maternal aunt. And the aunt from the mother's side holds a special place."

* * *

Three noble men, All seeking responsibility, Only a decade earlier, in the same land, a young orphaned girl might have been neglected, forgotten, or worse. Now, in the shade of Islam, three of the greatest Companions were disputing over who would be honored to raise her.

The Prophet ﷺ acknowledged the virtue, sincerity, and love shown by all three. Each claim was rooted in devotion,

Then he gave his judgment. He said that Umārah would go with Ja‘far, explaining: “The khālah is in the position of the mother.”

From this ruling emerged an enduring principle of Islamic law regarding guardianship of orphans, a matter that scholars would later discuss in detail, deriving from this very incident. Yet beyond jurisprudence lay something far greater. This moment revealed how Islam had reshaped the soul of society, A girl was no longer a burden, An orphan was no longer abandoned, Care was not avoided it was sought. And this child was not just any orphan, She carried the legacy of Hadrat Hamzah[ؓ]. Each of them felt indebted not only to her vulnerability, but to the sacrifice of her father. Through her, Hadrat Hamzah[ؓ] was remembered not as a martyr left behind, but as a trust carried forward. Thus, in the heart of Makkah once known for

pride, cruelty, and indifference, a small girl ran toward Islam, and Islam ran faster to embrace her.¹

¹ Sunan Abi Dawud; Sahih Bukhari

A Beloved Commander

A Memory from Childhood Returns

The Prophet ﷺ dispatched Hadrat Zayd^{رضي} toward Al-Jamum. The tribes in this region, particularly the Banu Sulaym, had been hostile, and the security of the trade routes was at stake. Hadrat Zayd^{رضي}, moving with the precision that had made him a legend, surprised the encampment.

The Mission was a complete success. The Muslims secured a vast number of livestock. Then a woman of the tribe who, hoping for mercy, led the Muslims to a hidden location of the Banu Sulaym's wealth. When the prisoners were brought back to Madinah and lined up before the Prophet ﷺ, a moment of profound emotion occurred. Among the men captured was an elderly man from the desert tribes.

As the Prophet ﷺ looked upon the prisoners, his heart, which carried the memory of every kindness ever shown to him, recognized a connection. This man was the husband of Hadrat Halima Sa'diyah the foster mother who had nursed the Prophet ﷺ in the desert during his childhood. The woman who had once held in her arms, The baby Prophet ﷺ, Nurtured him, Loved him in his earliest years In the quiet deserts of Banū Sa'd. Hadrat Zayd^{رضي} stood by, having fulfilled his military duty, but he now witnessed that.

When this news reached the Messenger of Allah ﷺ, it was not treated as ordinary information. The Prophet ﷺ immediately ordered the release of the woman who had assisted them and her husband. He extended his cloak of mercy over them, pardoning them for the sake of the milk he had shared with their family decades earlier. He forgave, He ordered that the man be released. The Prophet ﷺ, who was once a child in the arms of Halima, A child once cared for in the desert, Now stood as the Messenger of Allah ¹ ﷺ.

The Expedition to al-Tarīf

The location was Al-Taraf, a critical watering hole near Marad, roughly thirty-six miles from the safety of Madinah. The Banu Tha'laba (from the Banu Taghlibah lineage) were a fierce Bedouin tribe who had been plotting against the Muslims, emboldened by the vastness of the landscape. The Prophet ﷺ did not send a massive army. He sent Hadrat Zayd ^{رضي} with only fifteen elite riders.

The goal was to move so fast and with such confidence that the enemy would overestimate their numbers. The Commander Hadrat Zayd ^{رضي} moved with the silence and speed he had perfected over years of leading expeditions. He understood that in the desert, speed is a force multiplier. When Hadrat Zayd ^{رضي} and his fifteen

¹ Tabaqat Ibn Saad, Volume 2, Pages 64, 63, Zarqani, Volume 2, Page 155,

men crest the dunes near the spring, the Banu Tha'labah did not even wait to count the riders. The reputation of Hadrat Zayd ^{رضي} the man who had survived Wadi al-Qura preceded him.

The tribesmen were seized by a sudden terror. They believed that these fifteen riders were merely the scouts" of a massive army led by the Prophet ﷺ himself. They abandoned their homes, their supplies, and their livestock, fleeing into the safety of the distant mountains. Hadrat Zayd ^{رضي} found the camp empty. There was no need for swords or spears. By the morning light, he and his small group were already driving a massive herd of sheep and camels back toward Madinah. This expedition was a complete success, it sent a message to the surrounding tribes: Distance will not protect you. If you plot against Madinah Zayd ibn Harithah ^{رضي} will find you.²

The Mention of Attack

A new phase had begun in the mission of Islam. It was being sent to the kings and emperors of the world. Among those entrusted with this noble duty was: Hadrat Dihyah al-Kalbī ^{رضي} He was sent with a letter to Heraclius, the emperor of Byzantium. After completing his mission, he ^{رضي} returned. But Hadrat Dihya ^{رضي} journey back was not peaceful. When

² Madarij al-Nubuwwah, Volume (2) ,DALAIL_UN_NUBOWAH_VOL_2, p 351

he had finished,

* * *

Hadrat Dihya: "O Messenger of Allah ﷺ, I departed from him and reached Ḥismā. There, the people of Judhām attacked me and left me with nothing, so that I have arrived before you in these torn garments."

The Prophet ﷺ listened.

When Hadrat Dihya ibn Khalifah al-Kalbi ^{رضي} was intercepted in Ḥismā, he was seized by al-Ḥunayd b. 'Arīḍ and his son 'Arīḍ b. Al-Ḥunayd, men remembered not for honor, but for opportunism. They stripped him of what he carried and left him with nothing. News of this spread quickly. A group from Banū al-Ḍubayb learned of the injustice and hastened to confront al-Ḥunayd and his son. Among them was al-Nu'mān b. Abī Ju'al, a man known in the valley for his physical strength and skill in archery. He was not one to overlook betrayal of a guest or assault upon an envoy. They moved swiftly. When they reached the attackers, confrontation followed. Words escalated into combat. Among the clash, al-Nu'mān engaged Qurrah b. Abī Asfar al-Salā'ī. The two grappled and struggled. Qurrah managed to shoot al-Nu'mān in the ankle, forcing him momentarily to the ground. But al-Nu'mān rose.

Steadying himself despite the wound, he set a broad-headed arrow upon his bow and said, "Take this from

me, young man.”

The arrow flew and struck Qurrah in the knee. He faltered and fell, The momentum turned, The rescuers overpowered the aggressors, freed Hadrat Dihya^{رضي}, and recovered his belongings. Thus the envoy of the Messenger of Allah ﷺ who had stood before the emperor of Rome and endured the court of an empire was preserved by men of the desert who recognized that a messenger must not be dishonored. He then continued his journey and returned safely to Madinah.

Justice and Invitation

The Messenger of Allah ﷺ did not ignore the matter. An attack was sanctioned in order to restore justice and deter such violation. He appointed Hadrat Zayd ibn Harithah^{رضي} to lead the expedition, and Hadrat Dihya accompanied him.

This was not retaliation born of anger. It was the protection of a sacred principle: A messenger is not to be harmed.

Before the expedition reached its destination, a man from Judhām, Rifa‘ah b. Zayd al-Judhāmī arrived before the Prophet ﷺ. He sought permission to remain in Madinah, and it was granted.

Then he requested something more: He asked the Prophet ﷺ to write a document for him a message

addressed to his people.

The Messenger of Allah ﷺ wrote: "In the Name of Allah, the Most Gracious, the Most Merciful. This is for Rifa'ah b. Zayd for his people and for those who enter with them. He invites them to Allah and His Messenger. Whoever among them accepts shall be from the party of Allah and the party of His Messenger. Whoever refuses shall be granted protection for two months."

It was a document of invitation before confrontation. Rifa'ah returned to his people carrying this letter. He gathered them and read it aloud. The words were clear: they were being called not merely to peace, but to allegiance to truth.

Many among them responded quickly. They came to the place where Hadrat Dihya[ؓ] had been attacked. But by then, those directly responsible had dispersed. The ground still carried signs of the confrontation, but the aggressors were gone.

Thus, what began as treachery against a lone envoy ended with an invitation to an entire tribe. And once again, the Messenger of Allah ﷺ demonstrated that even when wronged, he opened the door to guidance before the sword.

The Night March

After the earlier confrontation and dispersal of the

attackers, Hadrat Zayd ibn Harithah ^{رضي} returned to the Messenger of Allah ﷺ and informed him of the situation. The Prophet ﷺ sent him again this time with five hundred men and Hadrat Dihya ibn Khalifah al-Kalbi ^{رضي} accompanied the force. The expedition was conducted with discipline and caution. Hadrat Zayd ^{رضي} marched by night and concealed the troops by day. With them was a guide from Banū 'Udhrah who knew the terrain and the routes through the valleys. Meanwhile, various tribal elements had gathered from Ghatafān, from Wā'il, and from Salāmah and Bahra'. Rifa'ah b. Zayd had already come among them with the Prophet's written document and had alighted at Kurā of Ruwayyah, unaware of what was approaching. The 'Udhri guide led Hadrat Zayd ^{رضي} and his men until they suddenly came upon the encampment, It was at dawn, The attack was swift. Al-Ḥunayd, his son, and those gathered in their camp were struck before they could organize resistance. The force overcame them, took what was found, and defeated those responsible for the earlier aggression. Justice had now been executed decisively. When the Banū al-Dubayb heard what had occurred and of what Hadrat Zayd ibn Harithah ^{رضي} had done they mounted their horses and rode out. Among them were Ḥibbān b. Millah and his son.

They approached the Muslim forces cautiously. There had been a signal agreed upon among them, that

when one intended to strike with his sword, he would say, "Qawdi!" as they advanced together.

Tension hung between the groups, They drew near. Some among them were warned to remain silent.

But Ḥibbān b. Millah stepped forward and spoke: "Indeed, we are a group of Muslims."

Those words changed everything. The atmosphere shifted. This was no longer confrontation but clarification. The campaign that began with treachery against an envoy now unfolded into a separation between aggressors and those willing to align with the Messenger of Allah ﷺ.

Recognition by the Fātiḥah

Tension hung in the air. Ḥibbān advanced toward the Muslim ranks. One of his companions uttered the code word "Qawdi!" the signal for striking.

Ḥibbān immediately said : "Slow down!"

They halted before Zayd ibn Harithah .

Ḥibbān addressed him plainly : "Indeed, we are Muslims."

Hadrat Zayd ibn Harithah ^{رضي} did not respond with emotion. He responded with verification : "Recite the Mother of the Book."

The Mother of the Book, Sūrat al-Fātiḥah was the test.

Hadrat Zayd ^{رضي} listened carefully as Ḥibbān recited. He examined him through the recitation not beyond it, not with additional interrogation but through what defined a Muslim in prayer.

When Ḥibbān completed it correctly, Hadrat Zayd ^{رضي} said: "Call off the soldiers. We are forbidden from those who recite the Mother of the Book."

Hadrat Zayd ^{رضي} then forbade his men from descending further into the valley from which they had come, and the evening passed with the tribes among their families, while they observed the Muslim force from a distance. Yet not all hearts were at rest.

They watched Hadrat Zayd ^{رضي} and his companions until night deepened and sleep overtook the camp. When calm had settled, some among them rode quietly to Rifa'ah ibn Zayd al-Judhami ^{رضي} . By morning, they reached him at Kurā Rayyah.

Ḥibbān said to him with urgency : Are you sitting here milking goats while events unfold?"

* * *

He informed him of what had taken place and urged movement. They gathered and set out together toward Madinah. For three days they traveled, Rifa‘ah leading them. When they arrived before the Messenger of Allah ﷺ, Rifa‘ah presented the document the Prophet had previously written for him. The Prophet ﷺ read it and then asked them about the events that had occurred. They informed him of what Zayd ibn Ḥārithah had done.

Prophet ﷺ : “What can I do regarding those who have been killed?”

Rifa‘ah replied with humility and clarity: “O Messenger of Allah ﷺ, you know best. Do not forbid us what is permitted, nor permit for us what is forbidden.”

Abū Zayd : “Release to us those who are alive, O Messenger of Allah ﷺ. As for those who have been killed, they lie beneath my two feet.”

Messenger of Allah ﷺ : “You have spoken truthfully, Abū Zayd.”

The people then requested: “O Messenger of Allah ﷺ, send a man with us to Zayd ibn Ḥārithah ^{رض} so that he may return our property to us.”

The matter was not one of vengeance alone. It was

now a matter of justice, restitution, and clarity.

The Command of Justice

When the people requested that their remaining property and captives be returned, the Messenger of Allah ﷺ did not delay in resolving the matter with clarity and justice.

Messenger of Allah ﷺ turned to Hadrat Alī ibn Abī Ṭālib^{رضي} and said: "Go with them, O Ali."

Hadrat Ali^{رضي}, understanding the gravity of the situation, replied with concern: "O Messenger of Allah ﷺ, Zayd^{رضي} may not obey me."

For Hadrat Zayd ibn Ḥārithah^{رضي} was not an ordinary man, he was a commander, entrusted repeatedly, firm in duty and discipline.

But the Prophet ﷺ reassured him. He handed him his sword and said: "Take this."

It was a sign, A mark of direct command.

Hadrat Ali^{رضي} prepared to depart, but he said: "I do not have a mount."

One of the people immediately offered a camel, and

he set out with the group. They traveled until they encountered Rāfi‘ ibn Makīth, a messenger from Hadrat Zayd ibn Ḥārithah, riding one of the camels. Hadrat Ali ensured that the animal was returned to its owners, demonstrating fairness even in small matters. Then, together, they continued the journey until they reached al-Faḥlatayn, where Hadrat Zayd ibn Ḥārithah was stationed. When Hadrat Ali met Hadrat Zayd, he conveyed the command: “The Messenger of Allah ﷺ orders you to return to these people their captives and their property.”

Hadrat Zayd, a man of discipline and responsibility, did not act without confirmation. He said: “Show me a sign from the Messenger of Allah ﷺ.”

Hadrat Ali then presented the sword: “This is his sword.”

The moment Hadrat Zayd ibn Ḥārithah recognized the sword There was no hesitation, No delay.

He immediately dismounted and called out to his men: “O people, gather before me! Whoever has taken any captives or property must return it at once. This is the command of the Messenger of Allah ﷺ.”

Everything was returned: Property, Livestock, Possessions, Even captives. Nothing was withheld,

Nothing was delayed. Even those who had already been distributed or taken into possession were returned immediately.

One of those present, Mihjan al-Dilī said: Each man had received shares, camels, sheep, even captives. Yet when the command came Everything was given back. When the matter returned to the Messenger of Allah ﷺ he ensured that: All spoils were restored to their rightful owners, Even what had been divided or sold was returned And at the center of it stood:³

Hadrat Zayd ibn Ḥārithah ^{رضي} A Beloved commander,
Who led with strength And obeyed with humility.

³ Al Waqidi - kitab al maghazi p 275

* * *

The Standard-Bearer of Mu'tah

The Three Commanders

The message of Islam had spread across the sands of Arabia, but now it faced its greatest external challenge. The Roman Empire the superpower of the north had murdered a messenger of the Prophet ﷺ, an act that was a declaration of war. The Prophet ﷺ prepared an army of three thousand men. This was not a small expedition. This was the largest force the Muslims had sent out until that time. The Messenger of Allah ﷺ looked upon the gathered army men whose hearts were filled with faith and whose lives were ready to be sacrificed for the cause of Allah. Then the Prophet ﷺ raised his voice and declared the command of the army.

Prophet al-Mubīn ﷺ : Zayd ibn Ḥārithah رض shall be the commander of the people.”

Hadrat Zayd ibn Ḥārithah رض was beloved to the beloved ﷺ the man who had once been a slave, then freed, and raised in honor by the Prophet ﷺ himself. He was among the earliest believers and among the most trusted companions.

His blessed words continued, as if unveiling the destiny

that awaited them.

Prophet al-Mubīn ﷺ : “If Zayd^{رض} is killed, then Ja‘far ibn Abī Ṭālib^{رض} shall be the commander.”

Hadrat Ja‘far ibn Abī Ṭālib^{رض}, the cousin of the Prophet ﷺ, the Brother of Hadrat Ali^{رض}, the man who had led the first migration to Abyssinia and stood fearlessly before the Negus defending Islam. His courage and eloquence were known to all.

Yet again the Prophet ﷺ continued : “And if Ja‘far^{رض} is killed, then ‘Abdullah ibn Rawāḥah^{رض} shall take command.”

At the mention of his name, many eyes turned toward Hadrat ibn Rawāḥah^{رض}, the poet of the Ansār, a man whose heart burned with faith and devotion to Allah and His Messenger ﷺ.

Then the Messenger of Allah ﷺ added words that made the gravity of the mission unmistakably clear : “If ‘Abdullah^{رض} is killed, then the Muslims shall choose a man among themselves and appoint him as their commander.”

The message was clear: the banner must never touch the earth. It was a relay of faith where the baton was a flag and the price was life itself. The men of the

vanguard looked at Hadrat e Zayd, then Ja'far, then Abdullah. They saw not three generals, but three flickering lamps of guidance that would lead them into the heart of the storm.

The Ominous Words

As the Messenger of Allah ﷺ finished appointing the three commanders, a strange silence settled over the gathering. Among those present was a Jewish man named al-Nu'mān ibn Funḥus. He had been standing near the gathering, listening attentively to the words of the Prophet ﷺ.

He stepped forward and addressed the Messenger of Allah ﷺ: "Abul-Qāsim, if you are truly a prophet," "then those whom you have named will indeed be killed all of them." "Among the prophets of Banī Isrā'īl, when a prophet appointed a commander and said, 'If he is killed, then another shall take his place' even if he named a hundred men they would all be killed."

Then the man turned his gaze toward Hadrat Zayd ibn Ḥārithah[ؓ], the first commander of the army.

With a strange seriousness he said to him: "Prepare your final testimony, O Zayd[ؓ], for if Muhammad ﷺ is truly a prophet, you will never return to him."

* * *

Hadrat Zayd ibn Ḥārithah: “I testify that Muhammad is a true and faithful Messenger of Allah.”

Soon afterward, the army began preparing for the march, The Messenger of Allah ﷺ called for the banner of the army. Before the gathered companions, he prepared a white flag, the symbol of the Muslim army that would march. Then the Prophet ﷺ placed the banner into the hands of Hadrat Zayd ibn Ḥārithah. Hadrat Zayd accepted the banner not as a lover seeking the ultimate meeting. To him, not returning to the Prophet ﷺ in this world meant being reunited with the martyrs of old in the next. As the army organized itself for departure, moments of farewell unfolded among the companions.¹

Among those who approached Hadrat Zayd was a young boy whose heart overflowed with love for him, Hadrat Usāmah ibn Zayd his beloved son. Hadrat Usāmah looked toward his father, knowing that he was about to march toward a dangerous land where powerful enemies awaited.

Hadrat Zayd stood like Hadrat Hamza ibn Abdul-Muttalib, the Lion of Allah. Hadrat Hamza had fallen at Uhud, his spirit and mentorship lived in him. Hadrat Zayd, who had been mentored and befriended by Hadrat Hamza, felt the weight of that legacy. He was

¹ Al SiraAlNabawiyya Volume 3, Ibn khathir, p 327

now the spearhead, stepping into the same fire that had claimed the great uncle of the Prophet al-Mubīn

ﷺ .

As the 3,000 men began to move, the dust of their departure settled over Madinah. At the head of the column was Hadrat Zayd ^{رضي الله عنه}, the white banner snapping in the wind. He did not look back. He was no longer a freedman, a trader, or a father; he was the Commander of Mu'tah, marching toward a date with destiny that had been written before the world was created.

The Two Armies Met

Across the wide battlefield, the two armies faced one another. The Roman soldiers could not hide their amusement. Some of them smiled, others laughed openly. Their armor shone with gold and silk, their shields polished, their weapons gleaming. To them, this small army from Arabia appeared insignificant. How could three thousand men stand against such a force? But on the other side of the battlefield stood men whose strength did not lie in numbers. Their hearts were firm with faith. But thousands of miles to the south, in the quiet, shadows of Masjid al-Nabawi, the atmosphere was different. The Prophet al-Mubīn ^ﷺ sat with his companions, but his heart and his inner sight were no longer in Medina. His eyes were fixed on the north, his soul anchored at Mu'tah. Every breath of the three thousand was felt in the heart of the Mosque. The

spiritual cord between the Messenger and his soldiers was pulled taut, vibrating with the coming storm. There was revealed to him all that occurred between him and them, and he observed the battle ground.

Prophet al-Mubīn ﷺ : 'Allah raised the earth up before me so that I could see their battlefield.'²

The Standard of Beloved of Beloved ﷺ

The two armies were locked together now, shoulder to shoulder, sword to sword, At the very front, Hadrat Zayd ibn Ḥārithah fought on his feet. He was not a general watching from a distance; he was the heart of the storm. The white banner of the Prophet ﷺ whipped above his head, a beacon of purity in the rising dust. the faith that had carried him through all those years was carrying him through the slaughter of Muthah . Then in the midst of the fighting, a voice that was not a voice, a presence that was not a man. Hadrat Zayd felt it, a coldness that slipped between him and the heat of battle, a whisper that spoke in the language of his own thoughts.

Whisper : You will die here, You will die here, and you will never see Medina again.

² Al SiraAlNabawiyya Volume 3, Ibn khathir, p 335

It was Satan whispered to him, trying to weaken his resolve. He tried to make life appear attractive and death seem frightening.

The whisper came like a fleeting shadow: "Why rush toward death? Why throw yourself into the blades of thousands?"

But the faith in the heart of Hadrat Zayd ibn Ḥārithah^{رضي} was stronger than any whisper. Hadrat Zayd's^{رضي} heart was a fortress. He tightened his grip on the standard, his eyes burning with a light that no Roman gold could match.

With fierce determination he cried out: "Now? Now you try to make the world attractive to me, when faith has already taken root deep in the hearts of the believers?"³

The world fell away, The palm groves of Medina faded. The face of Hadrat Usamah^{رضي} receded. What remained is the enemy before him, and the certainty that he was doing what he had been sent to do.

Hadrat Zayd^{رضي} plunged deeper into the Roman Army. Those who watched him saw the Shadow of Hadrat

³ Al Waqidi - kitab al maghazi p 375

Hamza ibn Abdul-Muttalib in his movements. He fought with the same raw, unstoppable power that had shattered the Quraish at Uhud. He had commanded the Muslims in many expeditions before, leading them through the tactical intricacies of the desert, but today, his strategy was simple: Sacrifice.

The Falling of the Beloved

The battle of Mu'tah raged with relentless fury. Steel rang across the battlefield. At the center of the storm stood the banner of the Messenger of Allah ﷺ, held firmly in the hands of the commander of the Muslim army.

Hadrat Zayd ibn Ḥārithah had been wounded many times now. The muscles torn, the blood running down to his fingers and dripping. His face was streaked with blood from a cut across his forehead. But he did not stop. He could not stop. Amidst the chaos, a Roman officer, tall and encased in polished steel, saw the white banner. He leveled a heavy, long-reaching spear, its tip catching the cruel glint of the midday sun.

With the full momentum of the imperial charge, its point found Hadrat Zayd ibn Harithah's chest, piercing through the leather armor, through the flesh, through the ribs, through the heart that had beat with love for the Messenger of Allah for more than two decades. The force of the blow drove him backward, his feet leaving the ground, his hand still clutching the

standard, his eyes still open, his face turned toward the sky, He fell to the ground.

<p>He was the man who had once been given the choice between returning to his own father or remaining with the Messenger of Allah ﷺ. And he chose the Prophet ﷺ.</p>	<p>This was one of the first four souls to ever bow in the direction of the Islam when the world was dark with idols.</p>
<p>This was the companion who stood as a human shield in the streets of Ta'if, absorbing the stones meant for the Messenger ﷺ until his own boots ran red with blood.</p>	<p>This was the student of the Lion of Allah, Hamza, carrying the same ferocity and the same unyielding love for the Deen</p>
<p>To have one's name mentioned in the Qur'an. In the speech of Allah</p>	<p>He was the Habib, the Beloved of the Beloved ﷺ.</p>

Now the same Hadrat Zayd ibn Harithah ^{رضي} lay on the ground of Muta, his blood soaking into the soil , In the Masjid al-Nabawi, the Prophet ﷺ suddenly stood, his eyes brimming with tears that reflected a light not of this world. He did not need a messenger from the north to tell him what had happened. He saw the soul

of Hadrat Zayd^{رضي} ascending.

The Messenger of Allah ﷺ began to pray over him right then, : "I ask for his forgiveness, "for he has entered Paradise willingly."⁴

The man who was once a slave, then a Beloved, then a commander, and finally a Shuhadah.

The Beloved commander

Zayd al-Hubb

Hadrat Zayd ibn Ḥārithah^{رضي}

The Martyr of Mu'tah.

The soil of Mu'tah drank the blood of Hadrat Zayd ibn Harithah,^{رضي} The boy who looked at his father, then looked at the Prophet ﷺ and said, "I will never choose anyone over you." The man who stood between the Prophet ﷺ and the rocks of the mountain, letting his own body be broken is died now but the Beloved lived and the battle continued.

With him Hadrat Ja'far^{رضي} would take the banner, then fall. Hadrat Ibn Rawahah^{رضي} would take the banner, then fall. Hadrat Khalid^{رضي} would take the banner and Rise.

⁴ Al Waqidi - kitab al maghazi p 375

The Longing of the Beloved

The army of Mu'tah marched slowly toward Madinah. They carried with them the memory of a battlefield where three great commanders had fallen Hadrat e Zayd ibn Hārithah, Ja'far ibn Abī Ṭālib, and 'Abdullah ibn Rawāḥah رضي الله عنهم.

Among the martyrs of Mu'tah was a man whose story was unlike any other. He had been with the Messenger of Allah ﷺ long before many others believed. He was family. He had served the Prophet ﷺ with a loyalty that never wavered. Whenever the Messenger of Allah ﷺ entrusted him with a task, he carried it out with complete devotion. Again and again he carried out dangerous missions for the Prophet ﷺ. During the time of Hijrah, when the believers secretly migrated from Makkah to Madinah, he was among those who carried out a courageous mission. During the time of Hijrah, He traveled back to Makkah, risking his life, and rescued the family of the Prophet ﷺ bringing Hadrat Āishah and the household safely to Madinah. Later, after the Battle of Badr, another painful matter remained. The beloved daughter of the Prophet ﷺ, Hadrat Zaynab, was still in Makkah. He went to Makkah and brought Hadrat Zaynab safely to Madinah, reuniting the daughter with her father. Time and again he carried out both public missions and personal duties for the Messenger of Allah ﷺ. He was Hadrat

Zayd ibn Ḥārithah^{رضي}. But now the man who had carried out so many missions for the Prophet ﷺ would not return from his . On the battlefield of Mu'tah, holding the banner of Islam, Hadrat Zayd ibn Ḥārithah^{رضي} had fallen as a martyr.

Among those most affected was Hadrat Usāmah ibn Zayd^{رضي}, the beloved son of Hadrat Zayd^{رضي}. Hadrat Usāmah^{رضي} had grown up close to the Prophet ﷺ. The Messenger of Allah ﷺ loved him dearly, just as he loved Hadrat Ḥasan and Ḥusayn^{رضي الله عنهم}. When the news of his father's martyrdom reached him, Hadrat Usāmah^{رضي} went to visit the Messenger of Allah ﷺ.

Hadrat Usāmah^{رضي}: "When my father, Zayd ibn Ḥārithah^{رضي}, was martyred, I went to see the Messenger of Allah ﷺ."

When the Prophet ﷺ saw the son of his beloved companion standing before him... tears began to flow from his eyes. The sight of Hadrat Usāmah^{رضي} reminded him of Hadrat Zayd^{رضي}. The pain of losing his loyal companion filled his heart. The next day Hadrat Usāmah^{رضي} came again to see the Prophet ﷺ.

The Messenger of Allah ﷺ said to him gently: "Even today I felt the same grief that I felt when I saw you

yesterday.”¹

The daughter of Hadrat Zayd ^{رضي} began crying in front of the Messenger of Allah ^{صلى الله عليه وسلم}. When the Prophet ^{صلى الله عليه وسلم} saw her grief, he too began weeping deeply. Seeing this,

Hadrat Sa‘d ibn Ubādah ^{رضي}: “O Messenger of Allah ^{صلى الله عليه وسلم} what is this?”

Messenger of Allah ^{صلى الله عليه وسلم}: “This is the longing that a friend feels for his friend.”

Hadrat Zayd ^{رضي} had not been merely a companion. He had been a beloved friend of the Prophet ^{صلى الله عليه وسلم}.²

The Vision in Sleep

The night was still over Medina. The city rested beneath a canopy of stars, the palm groves rustling in the gentle breeze, the houses of the Muhajirun and the Ansar silent in the darkness. the Prophet ^{صلى الله عليه وسلم} lay upon his bed, his blessed eyes closed, his heart open to whatever his Lord would show him. And sleep came upon him. In that sleep, the veil between the worlds grew thin. The things that are hidden from waking eyes were revealed. . Two men came to him.. They gripped

¹ Tabraam. Haythami (VoL 6 Pg.120)

² Ibn Abi Shaybah, Ibn Manee, Bazaar, Baawardi, Daar Qutni in his Afraad and Sa‘eed bin Mansoor, as quoted in Muntakhab KanzuJ UmmaaJ (Vol.5 Pg.136).

him by the arm firmly, with a purpose that brooked no delay. They took him from his bed, from his house, from the city of Medina, and they transported him across the darkness to a place he had never seen. The Prophet ﷺ said they took him to a high place. There he saw three noble men seated together, drinking from cups of Pure wine of Paradise

The Prophet ﷺ : "Who are these?"

They : "These are Ja'far ibn Abi Ṭālib, Zayd ibn Hārithah, and 'Abdullah ibn Rawāḥah."

The three commanders who had fallen at Mu'tah had already reached the blessings of Paradise. who had faced the extreme heat of the desert and the thirst of the battlefield, were now quenched by the hand of their Lord. The banner they had died to protect had been traded for the cups of eternal joy.

Then the guides took him even higher. There he saw three other great figures.

They : "These are Ibrahim, Musa, and Jesus peace be upon them all. They are waiting for you."

Thus the Messenger of Allah ﷺ was shown a vision of the unseen scenes of punishment for those who disobeyed Allah, and scenes of honor for the righteous

who had given their lives in His path. When he woke up in the morning, the Messenger of Allah ﷺ spoke to the companions about a powerful vision that had been shown to him.³

Hadrat Hassan bin Thabit[ؓ] spoke the following verses eulogizing

*"o eyes, weep generously, to your last tear, and recall, in your ease, those in the grave.
Remember Mu'ta and what happened there, that day they went off to defeat in battle.
When they left, abandoning Zayd there, in a resting place fit for the destitute or powerless.
That dear friend of the very best of mankind, that lord of men, beloved by all.
That Ahmad who knows no equal, that man who has both my pleasure and my pain.
The status Zayd had among us was not that of a man who tells lies and is conceited.
And weep tears generously, eyes, for the Khazraji (Ibn Rawaha); a lord who was not niggardly there.
We have suffered much by their deaths; we pass you ~ night in sorrow, not pleasure."⁴*

³ Al SiraAlNabawiyya Volume 3, Ibn khathir, p 352

⁴ Ibn Ishaq, p 541

A Prayer for the Beloved

The story of Hadrat Zayd ibn Harithah رضي الله عنه is a reminder. A reminder that Allah lifts up whom He wills, that no one is beyond His mercy, that the last can become first, and that the slave can become the Beloved. He was taken from his mother's lap, but he found a mother in Hadrat Khadijah رضي الله عنها. He was sold in the market of Ukaz, but he found a father in Prophet صلى الله عليه وسلم. He was wounded at Ta'if, but he found healing in the Prophet's du'a. He was mourned at Mu'tah, but he found eternal life in Paradise.

May Allah be pleased with him. May Allah grant him the highest ranks of Jannah. May Allah reunite him with the Prophet صلى الله عليه وسلم, his father, his mother, his son, and all those he loved.

His name is written in the Qur'an. His story is told in the seerah. His legacy lives in the hearts of believers.

And that is where it will remain, until the end of time.

*Inna lillahi wa inna ilayhi raji'un.
To Allah we belong, and to Him we return.*

O Allah, send Your peace and blessings upon Muḥammad صلى الله عليه وسلم, the Beloved of all hearts, and upon his family and his noble companions.

O Allah, be pleased with Zayd ibn Ḥārithah, the Beloved of the

Beloved ﷺ, accept his sacrifice, elevate his rank among the martyrs, and grant him the highest place in Jannah.

O Allah, place in our hearts the love of Your Messenger ﷺ as You placed it in the heart of Zayd . Grant us sincerity like his sincerity, loyalty like his loyalty, and firmness upon faith like his unwavering īmān.

O Allah, make us among those who choose truth over comfort, faith over fear, and Your pleasure over everything in this world.

O Allah, gather us in the company of Your Prophet ﷺ, alongside Zayd ibn Hārithah and the righteous, in gardens beneath which rivers flow.

*O Allah, accept from us, forgive us, guide us, and keep our hearts firm upon Your dīn until we return to You.
Āmīn.*