

The Prophetic Biography

صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ

**A Battle
Without Swords
in the Court of the Negus**

مُحَمَّدٌ ﷺ

A Battle Without Swords in the Court of the Negus



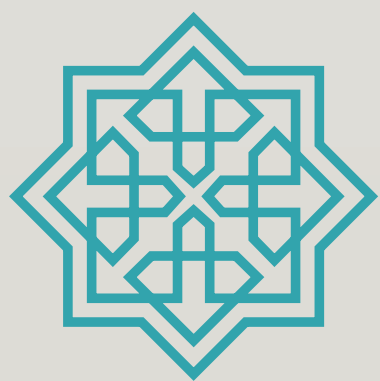
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In a decisive encounter, conspiracies and gifts gathered before the king, while the truth stood tall in the face of all challenges. Will deception and trickery prevail, or will the words of truth turn the tide and expose the falsehood of injustice?



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The Foxes' Deceit and the Justice of Kings

Quraysh sent two of its craftiest men—‘Amr ibn al-‘As and ‘Abdullah ibn Abi Rabi‘ah—carrying lavish gifts for the just king of Abyssinia, the Negus. These gifts weren’t



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meant only for him, but also for his courtiers, bishops, and priests, in an attempt to buy their loyalty.

The gifts were scattered like bait thrown into water—meant to lure and win them over without resistance.

The king sat with them, and everyone listened attentively to what they had to say.

Then ‘Amr ibn al-‘As began to speak:

“O King, a group of foolish youths has sought refuge in your land...”

‘Amr wielded cunning like a poisoned sword. He belittled the Muslims, even though many of the emigrants were among Mecca’s nobility.



He continued:

“They have abandoned the religion of their people but have not embraced your religion either.”

In other words, they followed neither the faith of their ancestors nor that of the king—painting them as people without a religious identity.

Then he added:

“We have been sent to you by the nobles of their people—their fathers, uncles, and clansmen—so that you may return them. They are more knowledgeable about them.”

This was a veiled threat: “We come with the authority of Mecca’s leaders—those same leaders who are their relatives.



They have the right to reclaim them.” It also hinted that relations between Mecca and Abyssinia could be at stake. Before the Negus could respond, the courtiers—who had just received their generous gifts—hastily interjected:

“They have spoken the truth, O King. Hand them over, so they may be returned to their people, for their people know them best and understand their religion.”

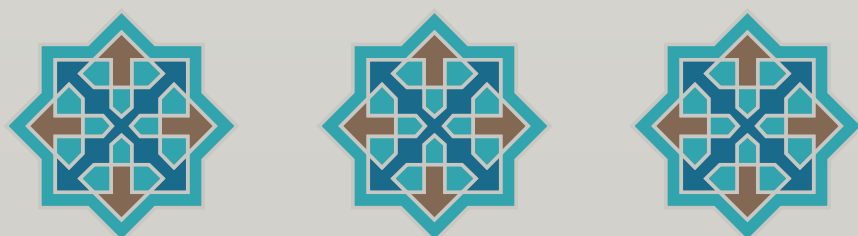
It seemed the plan was working exactly as ‘Amr had intended. He did not want the king to hear the Muslims' side—for they carried a weapon no bribe could defeat: the truth.

But the Negus, sensing the trickery, responded angrily:



“By God, I will not hand them over! A people who have sought my protection, settled in my land, and chosen me over others—I will not give them up until I summon them and ask them about what these two men say. If what they claim is true—that they are foolish youths who abandoned the religion of their fathers—I will indeed return them. But if it is otherwise, I will protect them so long as they remain in my land.”

The disbelievers began to show signs of worry, as the Negus sent for the Muslims and summoned them to his court.



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Between Tension and Resolve... Ja'far Turns the Tables

The scene was awe-inspiring. The Negus sat in the center of his grand court, surrounded by bishops, patriarchs, and ministers seated in their dignified places.



On one side stood ‘Amr ibn al-‘As and ‘Abdullah ibn Abi Rabi‘ah with their delegation from Quraysh, visibly uneasy, their breaths shallow with anxiety.

On the other side stood Ja‘far ibn Abi Tālib and the Muslims with him—faces firm, yet not without a trace of tension.

The Negus opened the session with a clear, direct question:

“What is this religion because of which you have separated from your people? You did not enter my faith, nor the faith of any other nation?”

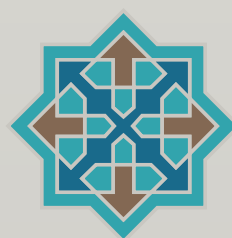
Ja‘far ibn Abi Tālib stepped forward with unwavering composure and said:



“O King! We were a people in a state of ignorance. We worshipped idols, ate the flesh of dead animals, committed shameful acts, severed family ties, mistreated neighbors, and the strong among us devoured the weak.”

His words were like a sharp blade cutting through the darkness of ignorance—tearing apart the veil of deception that ‘Amr ibn al-‘As had tried to weave.

With those honest, powerful words, Ja‘far brought to light the repulsiveness of the pre-Islamic way of life—its spiritual corruption and moral decay.



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Who Stood Against the Heavenly Light?

(The Collapse of False Masks)

After Ja'far described their condition in the darkness of ignorance, he delivered the decisive turning point that changed the course of their lives. He said:



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“Then Allah sent to us a Messenger, whose lineage, truthfulness, trustworthiness, and chastity we already knew.”

In other words, the one who brought us this message was no stranger. He was a man whose sincerity and honesty had been etched in our hearts long before our tongues spoke of them.

We knew him to be pure in ancestry, truthful in speech, noble in conduct—he was like a guiding light among us, spreading truth wherever he went. His prophethood wasn’t a random event, but rather a reflection of a lifetime of purity and righteousness.

Ja’far then presented the core teachings of Islam, saying:



“He called us to worship Allah alone and abandon what we and our forefathers used to worship besides Him—stones and idols. He commanded us to speak the truth, fulfill trusts, uphold family ties, show kindness to neighbors, and refrain from forbidden acts and bloodshed. He forbade us from immorality, false speech, consuming the property of orphans, and slandering chaste women. And he commanded us to worship Allah alone without associating any partners with Him. He enjoined prayer, charity, and fasting.”

Tawheed—belief in the oneness of God—was the firm foundation of his



message, the very same foundation brought by all the prophets, from Jesus to Muhammad ﷺ. Like a tree deeply rooted in the earth, its branches stretch across time and generations.

Ja'far continued:

“So we believed in him, trusted him, and followed what he brought. We worshipped Allah alone, without associating anything with Him. We considered forbidden what he forbade for us and lawful what he permitted for us.”

Then he explained that their people not only rejected the light—they fought it, envied it, and persecuted those who accepted it:



“Our people turned against us. They tortured us and tried to force us to abandon our religion and return to idol worship, to embrace again the evil and corruption we once lived in.”

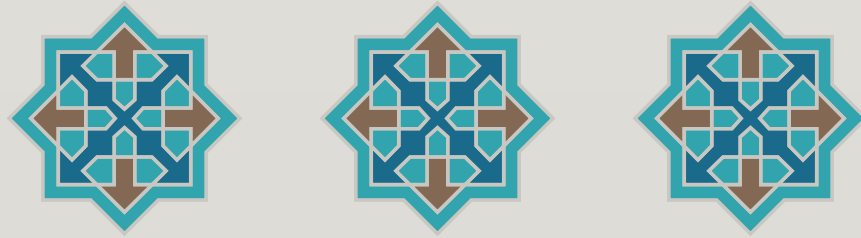
And so the conclusion was clear:

“When they wronged us, oppressed us, and stood between us and our faith, we fled to your land. We chose you above all others, sought your protection, and hoped that we would not be wronged in your presence, O King.”

Ja‘far’s words were pure—free from flattery or deceit. His sincerity didn’t just win the heart of the Negus; it also captured the hearts of the courtiers and ministers who had once stood



with ‘Amr. They now leaned toward the Muslims, deeply moved by their truth and dignity.



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What Happened When the Christians First Heard the Qur'an?

(The Moment the Masks Fell)

As silence filled the room and hearts longed to hear the truth, the Negus turned to Ja'far and asked:



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“Do you have anything from what he brought from God?”

At that awe-inspiring moment, every Christian present was eager to hear the Qur'an, their hearts thirsty as if awaiting the first drops of rain from the heavens. The Negus's face lit up with longing—like a land anticipating its first rainfall. Meanwhile, 'Amr and his companion trembled, fearing that the light of revelation would expose their deceit.


The Muslims, their hearts firmly attached to their Lord, were confident that Allah's words would open the gates of goodness.

Allah guided Ja'far to choose Surat



Maryam—a chapter that speaks of the prophets of God: Jesus (‘Isa), Zechariah (Zakariyya), and John (Yahya), peace be upon them.

Ja‘far began to recite the noble verses to the Negus and his court:

 **Kāf Hā Yā ‘Ayn □ād. ❀ [This is] a mention of the mercy of your Lord to His servant Zechariah. ❀ When he called to his Lord a private supplication. ❀ He said, ‘My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. ❀ And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir— ❀ Who**



will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].’ ❀ [He was told], ‘O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name.’❀

(Surat Maryam 19:1–7)

The verses moved everyone deeply. Ja‘far continued to recite:

❀ So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon. ❀ [Allah said], ‘O John, take the Scripture with determination.’ And We gave him judgment [while yet] a boy—❀ And affection from Us and purity, and



he was fearing of Allah— ❀ And dutiful to his parents, and he was not a disobedient tyrant. ❀ And peace be upon him the day he was born and the day he dies and the day he is raised alive. ❀ And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. ❀ And she took, in seclusion from them, a screen. Then We sent to her Our Spirit, and he appeared to her as a well-proportioned man. ❀ She said, ‘Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah.’ ❀ He said, ‘I am only the messenger of your Lord to give you [news of] a pure boy.’ ❀ She said, ‘How can I have a



boy while no man has touched me and I have not been unchaste?’ ❀ He said, ‘Thus [it will be]; your Lord says, “It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.” ❀

(Surat Maryam 19:11–21)

The miraculous beauty of the Qur’anic verses overwhelmed the hearts of the Christians.

The Negus wept until his beard was soaked with tears—and his bishops and ministers wept with him.

Then, it was no longer difficult for the Negus to make his decision. He said:

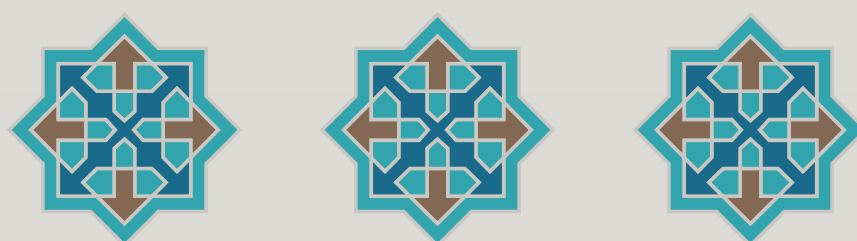
“Indeed, what you have recited and



what Moses came with emerge from the same source of light.”

He turned to ‘Amr and ‘Abdullah and said firmly:

“Go. By God, I will never hand them over to you, and they shall not be harmed here!



r a s o u l a l l a h . n e t



The Voice of Truth Rises in the Court of the Negus

(The Shocking Truth)

Anger burned in ‘Amr’s heart like a blazing fire that would not die down. He said:

“By God, tomorrow I will expose their flaw to the king.”



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The next day, he returned to the Negus and said:

“O King, they say a grave thing about Jesus, the son of Mary.”

The Negus summoned the Muslims once again. His question was direct:

“What do you say about Jesus, the son of Mary?”

It was a critical moment. A single wrong word could cost all the Muslims their lives. But Ja‘far ibn Abi Tālib stood firm like a rock and replied with unwavering faith:

“We say about him what our Prophet told us: He is the servant of Allah, His messenger, His spirit, and His word which He cast into the chaste Virgin Mary.”



The Negus picked up a small twig from the ground and said:

“By God, what you have said does not exceed what Jesus, the son of Mary, himself said—not even by the length of this stick.”

What many do not know is that the Negus—may Allah have mercy on him—was more knowledgeable of the Gospel than even the bishops and patriarchs themselves. He knew of Jesus’s clear affirmations of God’s oneness, such as:

“The Lord our God is one Lord”
(Mark 12:29)

“I am the Lord, and there is no other; there is no God besides Me”
(Isaiah 45:5)



“You shall acknowledge no God but Me” (Hosea 13:4)

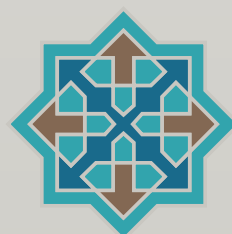
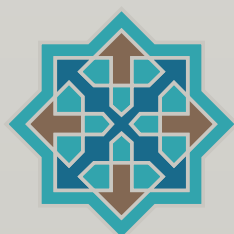
And many more testimonies that Christians today often overlook or deny.

Cries of protest erupted from the gathering, but the Negus silenced them with authority:

“Even if you grumble! By God, this is exactly what Jesus the son of Mary brought!”

He then ordered that the gifts be returned to ‘Amr and ‘Abdullah, saying:

“Return their gifts to them. We have no need for them.”



r a s o u l a l l a h . n e t



The Fall of Tyranny and the Triumph of Faith

(The Safe Haven)

‘Amr and ‘Abdullah left in defeat—
humiliated and rejected. As Lady
Umm Salamah described them:



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“Disgraced, with all they brought turned back upon them.”

Then the Negus turned to the Muslims and said:

“Go, for you are safe in my land. Whoever insults you shall pay for it—whoever insults you shall pay for it! By God, I would not wish to harm even a single one of you, not even in exchange for a mountain of gold.”

And so, the Muslims remained in Abyssinia for fifteen years, living in peace and safety under the protection of the just king. Umm Salamah later recalled those days:

“We stayed with the Negus in the best of lands, under the care of the best of neighbors.”

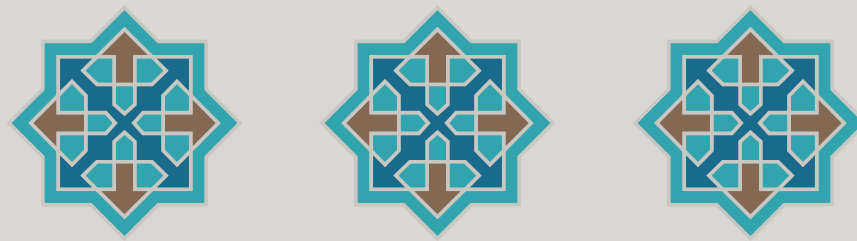


But after all the Quraysh's schemes failed, they began breaking every tradition and norm in their desperate attempt to extinguish the light of the prophets' message.

So now the question remains:

What will the Muslims do next?

And what kind of siege will be imposed upon them?



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