

# THE BLACK KNIGHT

Miqdad

Historical Novel

GUS KAZEM

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## Preface

In the name of God, the Beneficent, the Merciful. This book does not begin with birth or lineage, because lineage explains little about a man whose life was shaped first by pressure. It begins instead with restraint, with the quiet disciplines learned before belief had a name and before conviction could afford visibility. Miqdad the Black moved through a world that measured worth by attachment and survival by proximity to power, and he learned early how easily names could be borrowed, how protection could be traded, and how dignity could be eroded without a single blow being struck. The story that follows is not arranged to glorify endurance or to convert suffering into ornament. It does not seek comfort in hardship or purity in danger. It traces the formation of a man whose strength was forged long before it was recognized, whose faith did not replace discipline but inherited it, redirected it, and demanded more of it. What is recorded here is not the rise of a hero eager for notice, but the alignment of a life that resisted distortion at every stage concealment, battle, authority, fracture, and age. Miqdad did not move toward power, and when power moved toward him, he measured it carefully and stepped back. He did not equate belief with speech or loyalty with noise. He understood that truth often survives longest when it is carried quietly, and that coherence matters more than victory. This book follows that coherence. It is not written to inspire ease. It is written to clarify cost. If there is a lesson here, it is not offered as reassurance. It is offered as a standard: that a man can live within consequence without bargaining against it, that faith need not be loud to be decisive, and that alignment, once chosen, must be maintained long after the moment that made it visible has passed.

## **PART I BEFORE THE LINE IS DRAWN**

*Identity, pressure, and the choosing of faith before strength is visible*



## 1. Born Outside the Circle

Before the revelation, Mecca was governed by lineage. A man's safety depended on the tribe that claimed him, and disputes were settled by blood alliances that reached back generations. Miqdad was born without that protection. His father, 'Amr son of Tha'labah, had killed a man in a feud that was never settled by compensation. The consequence was exile. Pursued by retaliation, 'Amr fled south, leaving his son without a stable claim to any tribe. From childhood, Miqdad moved between regions, passing through camps and settlements where his presence was tolerated but never secured. No single lineage accepted responsibility for him, and when asked where he belonged, answers shifted according to convenience rather than fact.

As he grew, the absence of tribal backing produced immediate consequences. Without a large kin group, he could not invoke protection in disputes. He relied instead on caution. He avoided public conflict and learned the routes that kept him unnoticed. He traveled often, changing hosts before obligations hardened into demands. This pattern was not choice but necessity. In pre-Islamic Arabia, a man without a tribe could be attacked without reprisal, expelled without explanation, or killed without record.

Eventually, survival required formal attachment. Miqdad entered Mecca and placed himself under the protection of al-Aswad son of 'Abd Yaghuth *al-Aswad meaning "the Black," a title of status rather than description* a powerful noble of the Clan of Zuhrah. The arrangement was explicit. Al-Aswad adopted him publicly, granting him a name that would shield him in markets and disputes. From that point, he was known as Miqdad son of al-Aswad. The protection worked. Under that name, he could move freely in Mecca. Traders dealt with him. Men hesitated before confronting him. But the cost was clear: loyalty was assumed, silence expected, and independence limited. His public identity no longer reflected his origin but his patron.

The adoption altered his position but not his vulnerability. As a dependent rather than true kin, his standing remained conditional. Any misstep would be judged as ingratitude. Authority over him rested with the household that claimed him, and the borrowed lineage could be withdrawn if displeasure arose. The protection secured his body, not his autonomy.

"Who is your father?" the man asked, not looking at him.

The courtyard stones were hot enough to remember the sun long after it moved away. Miqdad stood where he had been placed, neither forward nor back, feeling the weight of the space close around him.

"I have one," he said.

That earned a glance. Not curiosity. Inventory.

“That was not the question.”

The man adjusted his cloak, silk catching light the way wealth always did soft, effortless, unquestioned. “Names matter here. A man without one wanders until he causes trouble. Then he disappears.”

Miqdad did not answer immediately. Silence, he had learned, was not emptiness. It was a tool.

“My name changes,” he said finally.

The man smiled, thin as a blade’s edge. “Then it is not a name. It is a convenience.”

Miqdad met his eyes. He did not challenge. He did not bow. He stood.

“Convenience keeps a man alive,” Miqdad said. “It does not tell him who he is.”

The smile faded. The stones listened.

“You speak carefully,” the man said. “That can be taught.”

Miqdad nodded once. “So can obedience.”

The air tightened. Somewhere beyond the wall, voices rose and fell lives continuing without regard for the exchange taking place here.

“You will be called by my name now,” the man said at last. “It will protect you. It will open doors. It will cost you questions.”

“And silence,” Miqdad said.

“And silence,” the man agreed. “That is the price.”

Physically, Miqdad stood out. He was tall and powerfully built, dark-skinned, and difficult to overlook. In Mecca, where men were assessed quickly, this drew attention before speech could clarify intent. Strength without tribal backing often invited testing. He avoided confrontation, choosing restraint over display. His size did not grant him authority; it increased scrutiny.

When Muhammad son of ‘Abd Allah began to speak privately of revelation, the message reached Miqdad through quiet channels. It circulated first in guarded conversations, away from public gathering. The claim was direct: there was one Creator beyond idols, judgment would be individual, and lineage would not alter accountability. For Miqdad, the message intersected with lived reality. It did not promise protection. It did not offer status. It stripped power from bloodlines and placed responsibility on belief and action alone.

He accepted the message early, before it offered any shelter. He did not announce his allegiance. Others who had done so were beaten publicly, dragged into open spaces, and used as warnings. Miqdad observed these consequences and adjusted his conduct accordingly. He concealed his belief while maintaining it privately, understanding that exposure without capacity to respond would end in destruction.

From that point, his position shifted internally while remaining unchanged outwardly. He continued to live under a borrowed name, moving within Meccan society as a dependent of al-Aswad, while aligning himself with a message that denied the permanence of such arrangements. The city that had taught him how to survive without protection had not yet confronted him with what belief would demand once concealment was no longer possible.