

History Repeats Itself – A Comparison between Past and Present

Mufti Muḥammad Ismā‘īl Mūsā

‘Abdullāh Ibn ‘Abbās رضي الله عنه has reported that at the time of Conquest of Makkah (13th of Ramaḍān, 8 AH / 630 CE.), Rasūlullāh صلى الله عليه وسلم rested his hand on the threshold of the *Ka‘bah*, and as a humble servant of Allāh, without exulting over his victory, he cried out:

لا إله إلا الله وحده صدق وعده ونصر عبده وهزم الأحزاب وحده

*There is none worthy of worship but Allāh alone. He fulfilled His promise, helped His servant – Prophet Muḥammad صلى الله عليه وسلم and his Companions, and defeated the troops, all by Himself.*¹

Abū Sa‘īd al-Khudrī رضي الله عنه has related that on the day of the Conquest of Makkah, Rasūlullāh صلى الله عليه وسلم declared: “This is the victory my Allāh had promised me.” Then he recited the verse:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

*(Indeed, We have awarded you an evident victory.) (Q: 48:1)*²

هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

(Allāh is your Guardian. Excellent is the Guardian and Excellent is the Helper.)

O Muslims! “Neither should you lose heart nor grieve; and (eventually) only you will be exalted if you remain true believers.” (Q: 3:139)

At the advent of Islām, although the progress of Islām had been perceptible, many tribes had been driven to think that the conflict between the Muslims and the Quraish was an outcome of internal strife; they did not realise that it was a struggle between *Ḥaqq* and *Bāṭil*.

Eventually, the victory was an outcome of a prophecy that found its literal fulfilment in the uprooting of paganism from the Arab Peninsula and soon from the entire world – *Inshā Allāh*.

As soon as Allāh granted this victory to His Messenger صلى الله عليه وسلم and the news spread to the far-flung corners of the Peninsula, the Arabs were convinced that Islām is *the* religion. As such, diverse communities started entering the fold of Islām in great numbers - a process that continued over the years as Islām evolved into the worldwide religion.

¹ - بحر العلوم - (ج 3 / ص 559)

² - طبراني

Ibn ‘Abbās ؓ has mentioned that when this verse was revealed, Rasūlullāh ﷺ cried out:

يا على بن أبي طالب يا فاطمة بنت محمد جاء نصر الله والفتح ورأيت الناس يدخلون في دين الله أفواجا فسبحان ربي
وبحمده واستغفره إنه كان توابا

*“O ‘Ali ibn Abī Tālib! O Fāṭimah bint Muḥammad! Allāh's support and victory have come;
soon you will see the people entering the religion of Allāh in throngs ...”³*

So it was, that after twenty years of relentless struggle (8 AH), veins of light threaded through the dark clouds in favour of the Muslims, as the stratagem of Quraish proved to be a mirage for them.

Eventually:

هذا هو سيد الكونين وفتح الدارين ﷺ الوارد اليوم في حرم المباركة الذي اخرج منه الامس

(Here is the master and Prophet ﷺ of both the abodes arriving in the Blessed *Haram* of Makkah today and recovering the very land of Makkah from where he was driven out yesterday.)

Historians have recorded that throughout the ages, no victory between the countries has been achieved without the nations causing colossal damage to the health and wealth of the local people and without stiff resistance and heavy casualties among the opposing forces, other than the victory of Makkah, which was unique in the annals of human history when the limited hours of confrontation and the least number of casualties decided the fate of Islām and the Muslims.

The Prophet ﷺ realised that when pride and power overtake a nation, then the slaughter of innocent people becomes excusable in their eyes: their chosen route for inflicting a maximum loss on the defenseless people becomes their trophy on which they thrive. Indeed, the hands of such people are defiled with the blood of blameless people and nations, and their brutality is well recorded.

Therefore, the Prophet ﷺ was determined to avoid any clash, except in unavoidable circumstances. The entire episode lasted just over a few hours, and the conflict, which had consumed the two factions for the last twenty years came to a permanent end with the flag of Islām rising forever over the *Haram* of Allāh.

Certainly, none of those events was coincidental; rather they unfolded according to Allāh’s Divine Masterplan.

“And they devised and Allāh devised, and Allāh is the best of devisers.” (Q: 3:54)

The Bible testifies to this:

“The LORD came from Sinai, and rose up from Seir, unto them; he shined forth from mount Paran, and he came with ten thousands of saints.”

(Deut: 33:2)

At last, the long-awaited day had arrived, and the flag of *Tawhīd* was once again hoisted 641 years after Prophet ʿĪsā (May peace be upon him) was raised to the heavens.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(Consequently, the root of the unjust folk was severed; thanks to Allāh, Cherisher of all the worlds.)
(Q: 6:45)

Turning to Allāh and crying to Him during moments of delight are signs of sincere Faith

Though the Messenger of Allāh ﷺ and his Companions had achieved success after immense damages and years of struggle, they did not take credit to themselves, nor were they received ceremonially.

Even at this stage of glory, they humbled themselves, being convinced that Allāh was the Doer and not they.

While Rasūlullāh ﷺ was urging the Muslims by gestures to remain calm, the infidels were observing the scene from the peak of Mount Abī Qubais. They had expected that tonight fireworks would be soaring into the sky, the *Haram* would ablaze with candles, music, drum-beating, waving of banners and resounding cheers for the Prophet ﷺ and his Companions would be vibrating the city.

But against their assumptions, there was neither applause – not even polite clapping - nor did the Prophet ﷺ receive any public acclaim, nor was any homage paid to him.

Neither were the Companions awarded any prizes for their performance nor did they wait for an ovation.

Their purpose was not to win military laurels, be nominated as governors, transfer power to themselves or receive portfolios of governance over Makkah; their purpose was only to elevate the Word of Allāh, just as *Allāhu Akbar* (Allāh is the greatest) was constantly on their tongues; their battlefields were reverberating with *Al-Humdu Lillāh* (all praise is for Allāh), the hearts were filled with *Wa man Naṣr Illā min ʿIndillāh* (Help is only on behalf of Allāh) and the flag of the Article of Islām was hoisted.

This is when polytheism became history and monotheism reigned supreme.

Then while following the policy of ‘repelling evil with virtue,’ the Prophet ﷺ proclaimed a general amnesty to the same pitiless enemies who had treated him with disdain.

Abū Bakr Muʿammal ؓ has reported that on the day of the Conquest of Makkah, Rasūlullāh ﷺ asked the Makkans:

ما ترون أي صانع بكم قالوا خيرا أخ كريم وابن أخ كريم قال اذهبوا فأنتم الطلقاء

“How do you think I will deal with you today?”

They said: “We expect you to treat us leniently, for you are a kind brother and the son of a kind brother.”

Rasūlullāh ﷺ said: “I will say as my brother Yusuf had said: “لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ”

Today there is no reproof on you. Go, you are all free.”⁴

إِنِّي لَمْ أُبْعَثْ لَعَنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً

“I am not raised as one who curses people; I am raised as a mercy – unto mankind.”⁵

Abū Hurairah رضي الله عنه has reported:

فخرجوا كأنما نُشروا من القبور

“Then the Makkans dispersed from the scene as if they were revived from the graves.”⁶

Only the Prophet ﷺ and his Companions رضي الله عنهم were in a true position to explain to the world what painstaking efforts they underwent before achieving this milestone. Indeed, it was an irrefutable truth that the groundwork of this victory had been laid during the previous 21 years through their Hijrah and Nuṣrah, while passing through the persecutions of the Abū Lahabs and Abū Jahls of the time. That was the essence of Islām and a ‘message’ for humanity to absorb.

Islām and the Shari‘ah are both hardwired in the Ṭālibān, therefore, they have proven that Islām is the way ahead for the distraught world.

Ameer al-Mu‘minīn Mullā Muḥammad ‘Umar (RH) had mentioned: “This is not a warfare of weapons; it is a warfare of ideological clash between *Ḥaqq* and *bāṭil* (Truth and falsehood). Soon this fact will surface in the world.”

The Ṭālibān’s truthful approach throughout the years and particularly during their negotiations, their refined language, purity of thought and abiding by their peace treaty in toto testified that they were honest people who received their disciplining through Islām. Indeed, they qualify to be the Ameer of the Muslims and true custodians of Islām.

Like the character of the Prophet ﷺ, who believed in forging ahead while speaking less and who was intensely conscious of the justice of Allāh, the Ṭālibān have emulated those ideals in the 21st century. This is what awarded them victory and that has overawed the world. It also confirmed that Allāh’s support would remain with those who stand with the Truth in every age up to Doomsday.

Today we echo the confession of the Prophet ﷺ:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

“There is none worthy of worship but Allāh alone. He fulfilled His promise, helped His servant – Mullā Muḥammad ‘Umar (RH) and his companions - and defeated the troops all by Himself.”⁷

All praises are due to Allāh alone.