

## Sirah: Working in a group

The duty of establishing the rule of Allah and the Islamic way of life is a task that can not, and should not, be performed individually. It is a communal duty that should be performed within a group, party or movement. This is demonstrated in the way the prophet (p.b.u.h.) tutored the early Muslims in the House of al- Arqam b. Abi al - Arqam, the prophet (p.b.u.h.) did not leave his followers to behave individually, rather they would meet together, read Quran together, worship together and in all aspects act as a group. The Sirat narrates for example that the Muslims once met together and talked about reading Quran at Al Kaaba publicly, in full sight and hearing of Quraysh; after counselling each other Abdullah B. Masoud volunteered to do so, and this he did.

During the Hijrah to Abyssinia the Quraysh sent an official delegation to the Abyssinian ruler, the Negus, to make a request for the Muslims extradition. When the Quraysh envoys put forward their demands before the Negus, he listened to what the Muslims had to say. Jaffar ibn abi Talib, a cousin of the Prophet stood and spoke on behalf of the Muslims, delivering a speech that so touched the Negus and his notables that they were overcome with tears. The following day, the Quraysh delegation again approached the Negus and said:

“O King! They make terrible accusations against Jesus. Perhaps you would send for them and ask them what they say about him (Jesus)”.

When the Negus' summons reached the Muslims they held a special council to decide what they were going to tell Negus if he asked them about the nature of Jesus? They decided that they would tell him exactly what the Quran says about him. When they entered the Court, the Negus asked what they had to say about Jesus. Jaffar was again the one to come forward, and said:

“We will say concerning him what our Prophet (p.b.u.h) has told us about him. He is the servant of Allah, and His Spirit and Word, which he cast upon Mary, the virgin Immaculate”

To which the Negus concurred emphatically.

Thus the Muslims in Abyssinia behaved as a group, they met together, discussed the matter and took a decision.

When Umar al Khattab accepted Islam the Prophet (p.b.u.h.) arranged the Muslims, in two lines and marched to the Kaaba where they made Tawaf. Thus the companions were presented to Quraysh for the first time as a group.

Even the Quraysh treated the Muslims as a group particularly when they boycotted them. When the Prophet (p.b.u.h.) asked for the second pledge of Aqaba, he asked the helpers of Medina to give the pledge (ba'aya) as a group, so he requested them to choose from among themselves thirteen leaders to take charge of their people.

Thus, it must be clear that the task of establishing this Home of Islam can not be undertaken individually. This work is clearly the work of a group, who strive in the way of Allah with sincerity, patience and with the steadfast aim of seeking the pleasure of Allah, the Most High.