

التعاون فضله ومنزلته

كتبها : الشيخ محمود أبو طلحة
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الْحَمْدُ لِلَّهِ الْمَعْبُودِ الْمُسْتَعَانَ، يُعِينُ مِنْ عِبَادِهِ مَنْ أَعَانَ، وَيَشْمَلُ بِرَحْمَتِهِ أَهْلَ الْبِرِّ
وَالْإِحْسَانِ، سُبْحَانَهُ أَمَرْنَا بِذِكْرِهِ وَشُكْرِهِ فِي كُلِّ الْأَوْقَاتِ، وَتَفَضَّلَ عَلَيْنَا فَوَسَّعَ لَنَا
أَبْوَابَ الصَّدَقَاتِ، أَحْمَدُهُ تَعَالَى بِمَا هُوَ لَهُ أَهْلٌ مِنَ الْحَمْدِ وَأُثْنِي عَلَيْهِ، وَأُؤْمِنُ بِهِ
وَأَتَوَكَّلُ عَلَيْهِ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، حَشَّنَا عَلَى التَّعَاوُنِ وَالْإِحْوَاءِ، وَوَعَدَنَا عَلَى ذَلِكَ الْخَيْرَ
وَالسَّعَادَةَ وَالرَّخَاءَ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ وَمُصْطَفَاهُ، خَيْرُ
مَنْ تَوَكَّلَ عَلَى رَبِّهِ فَكَفَاهُ، وَوَهَبَهُ مِنَ الْخُلُقِ الْعَظِيمِ أَكْمَلَهُ وَأَوْفَاهُ، صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

أما بعد عباد الله: فأوصيكم ونفسي بتقوى الله عز وجل، قال تعالى : {وَتَعَاوَنُوا
عَلَى الْبِرِّ وَالتَّقْوَى} وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ { 2:5.

التَّعَاوُنُ حَضَارَةٌ وَتَقَدُّمٌ وَبِنَاءٌ التعاون قوة: وكما يقال يدا بيد قوة ... وقرشا فوق
قرش ثروة.... وحجرا فوق حجر بناء

التَّعَاوُنُ بَيْنَ النَّاسِ عَلَى الْبِرِّ وَالتَّقْوَى مَطْلَبُ رَبَّانِيٍّ، وَمَنْهَجُ إِيْمَانِيٍّ، يَقُولُ اللَّهُ تَعَالَى: {وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ} 2:5. قال ابن

كثير: يأمر تعالى عباده المؤمنين بالمُعَاوَنَة على فعل الخيرات، وهو البر، وترك المنكرات وهو التقوى، وينهاهم عن التناصر على الباطل والتعاون على المآثم والمحارم

التعاون سببٌ للنجاة من الخسران؛ قال تعالى: {وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)} 3 - 103:1

قال السعدي: (والتواصي بالحق، الذي هو الإيمان والعمل الصالح، أي: يوصي بعضهم بعضاً بذلك، ويحثه عليه، ويرغبه فيه)

والتعاون من ضروريات الحياة؛ إذ لا يمكن للفرد أن يقوم بكل أعباء هذه الحياة منفرداً

ومن هنا قال القرطبي رحمه الله ، فواجبٌ على العالم أن يعين الناس بعلمه فيعلمهم، ويعينهم الغني بماله، والشجاع بشجاعته في سبيل الله، وأن يكون المسلمون متعاونين كاليد الواحدة.

ولقد كان النبي صلى الله عليه وسلم أسرع الناس إلى هذا الخلق الشريف كما بيّنت أمانة خديجة رضي الله عنها وأنه كان مجبولا على ذلك عندما كانت تخفف من روعه صلى الله عليه وسلم عند عودته من غار حراء بعد نزول الوحي عليه،

وكان فزعاً، فقالت له: (كَلاَّ وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ)

وعن عائشة^١ قالت: ((كان النبي صلى الله عليه وسلم يكون في مهنة أهله فإذا حضرت الصلاة قام إلى الصلاة. وعن البراء رضى الله عنه، قال: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ، يَقُولُ:

{وَاللَّهُ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا، وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا،

فَأَنْزَلَنُ سَكِينَةً عَلَيْنَا، وَثَبَّتِ الْأَقْدَامَ إِنْ لَا قَيْنَا،

إِنَّ الْأَلَى قَدْ بَغَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةً أَبِينَا { وَرَفَعَ بِهَا صَوْتَهُ: { أَبِينَا أَبِينَا {

التعاون من أسباب الاجتماع ونبذ الفرقة قال الله عز وجل: {وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا} واذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا} كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ { 3:103.

وقال السعدي: (فإن في اجتماع المسلمين على دينهم، وائتلاف قلوبهم يُصلح دينهم وتُصلح دنياهم وبالا اجتماع يتمكنون من كل أمر من الأمور من التعاون على البر والتقوى).

التعاون سبيل الوصول إلى المراد ومن ذلك:

أرسل الله موسى عليه السلام إلى فرعون؛ يدعوهُ إلى عبادة الله وحده، فطلب موسى عليه السلام من الله سبحانه أن يرسل معه أخاه هارون؛ ليعاونه ويقف بجانبه في دعوته، فقال: {واجعل لي وزيرًا من أهلي . هارون أخي . اشدد به أزرِي . وأشركه في أمري} 20:29 فاستجاب الله تعالى لطلب موسى، وأيده بأخيه هارون، فتعاونوا في الدعوة إلى الله؛ حتى مكنهم الله من النصر على فرعون وجنوده.

وهكذا أمر الله سبحانه وتعالى إبراهيم عليه السلام ببناء الكعبة، فقام إبراهيم عليه السلام إستجابة لأمر الله، وطلب من ابنه إسماعيل أن يساعده على تنفيذ هذا الأمر الإلهي، ويعينه في بناء الكعبة، فقال له: ((يَا إِسْمَاعِيلُ، إِنَّ اللَّهَ أَمَرَنِي بِأَمْرٍ، قَالَ: فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ، قَالَ: وَتُعِينَنِي؟ قَالَ: وَأُعِينُكَ، قَالَ: فَإِنَّ اللَّهَ أَمَرَنِي أَنْ أَبْنِيَ هَاهُنَا بَيْتًا، قَالَ: فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ وَإِبْرَاهِيمُ يَبْنِي، حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ، جَاءَ بِهَذَا الْحَجَرِ فَوَضَعَهُ لَهُ فَقَامَ عَلَيْهِ، وَهُوَ يَبْنِي وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ، وَهُمَا يَقُولَانِ: {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ} قَالَ: فَجَعَلَا يَبْنِيَانِ حَتَّى يَدُورَا حَوْلَ الْبَيْتِ وَهُمَا يَقُولَانِ: {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ}

التعاون بين ذي القرنين وأصحاب السد: (لقد مكن الله عز وجل لذي القرنين في الأرض، وآتاه من كل شيء سببًا، فتوفرت القدرة والسلطة، وتهيأت أمامه أسباب القوة والنفوذ التي لم تتوفر لكثير غيره. . {وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُو

عَلَيْكُمْ مِنْهُ ذِكْرًا إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا { ومع ذلك لم يستغن ذو القرنين عن معونة الآخرين حينما أراد أن يقوم بعمل كبير، وإنجاز عظيم: { حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا { فصارحهم ذو القرنين بأن مثل هذا العمل الضخم يحتاج إلى التعاون، ولا يتم دونه؛ فقال: { مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا { ..الآيات، فماذا كانت نتيجة هذا التعاون العظيم؟ كانت نتيجته إتمام عمل عظيم، سد منيع، لا يستطيع مهاجموه أن يعلو ظهره، ولا أن يُحدثوا فيه خرقًا. فحبسوا بهذا السد أمة عظيمة، وهي يأجوج ومأجوج، وإلى اليوم يحاولون إحداث خرق فيه لكن هيهات هيهات إلى أن يأذن الله، إِنَّ ذَا الْقَرْنَيْنِ وَمَنْ مَعَهُ أَحْسَنُوا الْعَمَلَ فَعَجَزَ الْعَدُو عَنْ خَرْقِهِ.

التعاون قوة: وكما يقال يدا بيد قوة... وقرشا فوق قرش ثروة.... وحجرا فوق حجر بناء. عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: { الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا } فالتمثيل القرآني لأهل الإيمان أنهم كالبنيان المرصوص، وفي التمثيل النبوي كالجسد الواحد

وقال أبو الفرج ابن الجوزي: ظاهره الإخبار ومعناه الأمر، وهو تحريض على التعاون قال عطاء بن أبي رباح: تفقدوا إخوانكم عند ثلاث، فإن كانوا مرضى فعودوهم، أو مشاغل فاعينوهم، أو نسوا فذكروهم

وقال أبو حمزة الشيباني لمن سألته عن الإخوان في الله من هم؟ قال: هم العاملون بطاعة الله، المتعاونون على أمر الله، وإن تفرقت دورهم وأبدانهم.

التعاون نصره للظالم والمظلوم. فأما نصره المظلوم فواضحة وأما نصره الظالم فبحسب ما يتول إليه الأمر كما في حديث أنس رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا}، قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا؟ قَالَ: {تَأْخُذُ فَوْقَ يَدَيْهِ}

التعاون بين الصحابة

ولقد كان الصحابة مثالا يحتذى بهم في التعاون، وكانوا في ذلك المثل الأسمى، فكانوا كخلية النحل في تكاتفها وتعاونها، وكالجسد الواحد إذا اشتكى منهم عضو تداعى له سائر الجسد بالسهر والحمى، . . . فتعاونوا ولم يتعابوا. . وتناصروا ولم يتدابروا.

ومنه تعاون الأنصار مع المهاجرين بعد الهجرة: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ: لَمَّا قَدِمْنَا الْمَدِينَةَ أَخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ سَعْدُ بْنُ الرَّبِيعِ: إِنِّي أَكْثَرُ الْأَنْصَارِ مَالًا، فَأَقْسِمُ لَكَ نِصْفَ مَالِي، وَأَنْظُرُ أَيَّ زَوْجَتِي هَوَيْتَ نَزَلْتُ لَكَ عَنْهَا، فَإِذَا حَلَّتْ، تَزَوَّجْتُهَا، قَالَ: فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ،،،

ولذلك يجب الآن فتح باب التوعية، وباب التوبة، وباب العودة إلى الله، وأن يقال للناس: هلموا إلى الخير، اتركوا الشر، هذه أبواب الخير مُشَرَّعة، يا أخي احفظ سورة، علِّم آية، أنقل مسألة، إرو حديثاً، أحضر درساً، إسمع شريطاً، اقرأ كتاباً، لخص محاضرة، قدم نصيحة، أنشر دعوة، اكتب مقالاً، صمم للحق موقعاً، صحح خطأ، رافق ناصحاً، أنفق مالا في الخير، أغث لهقناً، إهد حيراناً، إستقبل تائباً، أدِّ صلاة، أدِّ عمرة، ألق خطبة، قدم في الحق رأياً، قاوم بدعة، أنكر منكراً، أطعم مسكيناً، إتبع جنازة، اكس عارياً، زر مريضاً، ابن مسجداً، أصلح طريقاً، انصر مظلوماً، خطط في الخير مشروعاً، اجمع صدقة، أكبت عدواً، اكشف منافقاً، ادع كافراً، أشبع جائعاً، استفت عالماً، اقترح في الحق فكرة، وهكذا في الخير قدم برنامجاً، وراسل جريدة، ،،،،،

من مضادات التعاون:

- 1 - التعصب الأعمى لمذهب أوشيخ أو حزب أوحركة
- 2- الأنانية وعدم حب الخير للآخرين.
- 3- اتباع الأوهام والشكوك بأن هذا التعاون سيكون في صالح أفراد دون أفراد.
- 4- حب الذات والظهور والصدارة والزعامة وغيرها من حظوظ النفس.
- 5- الحسد وسوء الظن بالآخرين.

{ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ } 63:8

اللَّهُمَّ اجْعَلْ جَمْعَنَا هَذَا جَمْعاً مَرْحُوماً، وَاجْعَلْ تَفَرُّقَنَا مِنْ بَعْدِهِ تَفَرُّقاً مَعْصُوماً، وَلَا تَدْعُ فِينَا وَلَا مَعَنَا شَقِيّاً وَلَا مَحْرُوماً.

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى.

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَرْزُقَ كُلَّاً مِنَّا لِسَاناً صَادِقاً ذَاكِراً، وَقَلْباً خَاشِعاً مُنِيباً، وَعَمَلاً صَالِحاً زَاكِيّاً، وَعِلْماً نَافِعاً رَافِعاً، وَإِيمَاناً رَاسِخاً ثَابِتاً، وَيَقِيناً صَادِقاً خَالِصاً، وَرِزْقاً حَلَالاً طَيِّباً وَاسِعاً، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَوَحِّدِ اللَّهُمَّ صُفُوفَهُمْ، وَأَجْمَعْ كَلِمَتَهُمْ عَلَى الْحَقِّ، وَاكْسِرْ شَوْكَةَ الظَّالِمِينَ، وَاكْتُبِ السَّلَامَ وَالْأَمْنَ لِعِبَادِكَ أَجْمَعِينَ.

Cooperation and help out, its grace and status

Written by:

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All thanks be to Allah, the one who is worshipped, who is sought out for support. He helps those slaves of His who help others. He includes in His mercy the people of benevolence, charity and kindness. All praise be to Him. He commanded us to remember Him at all times. Out of His bounty and grace He widened up the means for us to be charitable. I give thanks to Him for what He truly deserves. I believe in Him and in Him I trust. This who is guided by Allah shall not be misguided, and he who is misguided by Allah shall not be guided. I testify that there is one and only God, Allah who has no partners. He encouraged us to cooperate and collaborate, and for that He promised us wealth, happiness and prosperity. I also testify that our prophet Muhammad is the salve and messenger of Allah and His choice of all mankind. Muhammad was the best of all people to put his trust into Allah, and Allah provided him with all needed support. He also blessed him with fantastic and comprehensive morals. May peace and

prayers be upon him, and upon all of his family and companions and all those who follow him to the last day.

Slaves of Allah, I advise myself and you to be God fearing. Allah says: {**Do help one another for righteousness and pious duty. And do not help one another unto sin and transgression. And be God fearing, for Allah is severe in punishment**}5:2.

Cooperation and help is a form of civilisation, development, advancement and progress and construction. Collaboration and cooperation is power. As they say: a hand in a hand is power, and a penny on top of a penny is treasure and a brick over a brick is a building or a construction.

Collaboration between people for the good, righteousness and piety is a Godly demand, and of course of faith. Allah says: {**Do help one another for righteousness and pious duty. And do not help one another unto sin and transgression**}5:2. Ebn-Katheer said: Allah commands His faithful slaves to cooperate in doing good deeds, and that is piety, and commands them to cooperate in quitting and abstaining from doing evil, and that is God fearing. It is also banning or forbidding cooperating and helping for the sake of the wrong, evil or sin.

Cooperation is a cause to be a saviour from total demise. Allah says: **{By the late afternoon, (1) O man is in a state of loss, (2) Save those who believe and do good deeds, and exhort or encourage one another to truth or righteousness and exhort one another to endurance and patience. (3)}**103:1-3. Mr. ASsa3de said: exhorting to the truth which is faith and good deed means: they advise, urge each other towards that; and make each other desire to do so.

Cooperation is one of the necessities of life. It is not possible of an isolated individual to handle all burdens of life. It is from this point that the scholar Qurtubi may God bless him said: it is the duty of a scholar person to help people with his knowledge to teach them, and help the rich with his money, and help the courageous person with his courage. And it is for all Muslims to cooperate just as one hand.

The messenger ppbu was the quickest of all people to practice this moral; as Khadija explained that he was naturally disposed or moulded with that. After returning from the cave of *Heraa* where the first revelation happened, and when the messenger was panicking and fearful, Khadija calmed him down. She said to him: “Oh, no by Allah, Allah shall not shame you, never. You keep contact with your kin, and you take on and assist at difficulties, and you support

the poor and destitute, and you serve your guests generously and you rightfully assist the calamity afflicted”.

Aesha said “the prophet ppbu used to be busy with his family deeds; but if prayer time comes then he goes up to prayer”. Al-Baraa said: “the prophet ppbu used to move earth and dust on the day of the battle of the trench (*Khandaq*) while saying: {

**By Allah, if not for Allah we would not be guided,
nor we would have donated any (*sadaqa*),
nor we would do any prayers.**

**So Allah, do bring down calmness on to us, and hold our
feet firm if we face a confrontation,
The people of enemies have aggressed against us,
They seek affliction and we keep avoiding}”**

Cooperation or collaboration is one cause of coming together and it rebels against separation. Allah says: {**And hold fast, all of you together, to the track or cord of Allah, and do not separate. And remember Allah's favour unto you: how you were enemies and He made friendship between your hearts so that yoy became as brothers by His grace; and (how) you were on the brink of an abyss of fire, and He did save you from it. Thus Allah makes clear His revelations unto you, so that you may be guided**}3:103.

Al-Ssa3ade said: “unity of Muslims round their faith, and the harmony of their hearts will make well their life and the next. By uniting they will be able to overcome all matters, that is God fearing matters and good deed matters”

Collaboration is a mean of achieving targets. It is from that Allah sent Musa pbu to Faro, inviting him to worship Allah alone. Musa pbu asked Allah to send with him; his brother Aron, in order to give him support, and stand by him in his quest. Allah says: {**Appoint for me a support from my folk, (29) Aaron, my brother. (30) I can have him as a backup power (31) And let him share my task, (32)**} 20:29-32. Allah answered Musa’s request, and gave him support, his brother Aron. They worked together preaching for Allah until Allah granted them victory over Faro and his army.

Similarly, Allah commanded Abraham pbu to build *Kaaba* who responded to Allah’s command. He asked his son Ismael to help him to implement the Godly order and help him build the *Kabaa*. He said to him: (O Ismael, Allah Has given me an order). Ismael said: Do what your God has commanded you. Abraham asked: Would you help me to do it? He said: I will help you. Abraham said: Allah has commanded me to build a house right here. So, they erected the foundations of the house. Ismael brought the stones while Abraham did the building. When the walls got higher,

Abraham brought a stone so Ismael can stand on it in order to reach higher. Ismael kept handing stones to Abraham while they were reciting **{O our God, accept from us, you hear all, and you are the know all}**. They kept on going round the house while building the wall one row of stones at a time while continuously repeating praising Allah and saying: **{O our God, accept from us, you hear all, and you are the know all}**.

See the example of the collaboration and cooperation between Thel-Qarnain and the people of the dam. Allah has given Thel-Qarnain authority in the land, and has given him the logic and power over all things. Once he had the ability and authority then he had the power to implement what many could not. {They ask you of Thel-Qarnain. Say: I shall recite unto you some of his story (83) Lo! We made him strong in the land and gave him power unto every thing. (84)}. Despite that, Thel-Qarnain still could not do it without the help of others when he needed to implement a large task. { Then he followed a road (92) Till, when he came between the two dam mountains, he found just ahead of them a folk that can hardly understand anything told. (93) They said: O Thel-Qarnain, Gog and Magog (yajooj, Majooj) are spoiling the land. So may we pay you on the condition that you set a barrier between us and them?} Thel-Qarnain was honest with them when he let them know that such a task will require cooperation, and

can not be achieved without collaboration. {He said: That wherein my Lord has established me is better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank. (95) Give me pieces of iron - till, when he had levelled up (the gap) between the cliffs, he said: Blow! - till, when he had made it a fire, he said: Bring me molten copper to pour thereon. (96)}. What was the result of this great collaboration? The result was the completion of this great work. A formidable dam which cannot be crossed by attackers, nor they can drill a hole through it. By this dam they were able to isolate one great nation (yajooj and Majooj). Until this day, they have been trying to penetrate the dam, but it cannot happen until or unless permitted by Allah. Thel-Qarnain and those with him perfected their work to the point that the enemy failed to penetrate it.

There is strength in unity. As they say: a hand on a hand is power, and a penny on top of a penny is treasure and a brick over a brick is a building or a structure. The messenger ppbu said: {a believer to a believer is like a structure or a building or a wall that its parts support each other}. Quran represents the people of faith as a stacked up structure, while the prophet represents the faithful as a single body. Aljowzi said: in general the description is a statement, but the real meaning is a command. That is an encouragement or a motivation to cooperation.

Abi-Rabah⁷ said: look out for your brother at three situations: if they get sick go and visit them, if they are too busy then help them, and they forget then remind them.

Whenever Al-Shaibani was asked about the brothers in Allah, “who are they?” He said: those who act in obedience of Allah, who cooperate for Allah’s commands even if their homes and bodies were dispersed.

Cooperation is an aid for the aggressor or oppressor and for the oppressed. The messenger ppbu said: {Aid and support your brother whether he is an oppressor or an oppressed}. They said: “O messenger of Allah, we will support him if he was oppressed, but how could we support him if was an oppressor?” He said: **{take hold of his hands}**.

Cooperation amongst the companions

The companions were great examples to follow. They used to be just like a bee’s hive in the way it supported each other and in its cooperation. They were like a single body if an organ suffered, the rest of the organs in the body reacted with fever and lack of sleep. They did cooperated and they did not search for faults in each other. They supported each other and they did not plot against each other.

There was also another example of the cooperation between those immigrants (Muhajireen) and the host supporters (Ansar) after the *hijra*. Abd-Rahman ebn Owf said: when we came to Madina the messenger ppbu symbolic brother ties between me and Saad ebn Rabee3. Saad said to me: I have more money than anyone in this town; I will divide it half for you and half for me. And look at my wives whichever one you would fancy I will give her up for you. So after the legal period of divorce you can marry her. Abd-Rahman replied: May Allah bless your family and your money for you.

It is important to open up the gates of learning, and the gates of repentance and the gates of return to Allah. We need to say to people: come to doing good deeds and give up and refrain from evil. They gates of goodness are right open. Dear brother or sister, learn a chapter from the Quran, or teach a verse, or pass on some issue, or recite some hadeeth, or attend some class or *halaqa*, or listen to some recording, or read a book, or write the summary of a lecture, or give an advice, or distribute or publish some preaching material, or write some article, or design some web site for the truth, or correct some error, or keep in the company of a preacher, or spend or donate some money in good cause, or rescue someone who is desperate, or guide some lost soul, or receive well someone who repented, perform a prayer, or do *amrah* (mini pilgrimage), or give a

talk, or give an opinion in a matter of truth, or resist an innovation, or denounce some bad wrong, or feed a hungry person, or go for a funeral, or dress unclothed person, or visit a sick person, or build a mosque, or repair a road, or aid an oppressed or wronged person, or plan a project for a good cause, or collect donations, restrain an enemy, or uncover a hypocrite, preach to a unbeliever, take opinion of a scholar, or suggest an idea in a good cause, and so on and on, or may be present a program or correspond with a newspaper...

What prevents cooperation and collaboration between brothers?

1. Blind total support or narrow-mindedness towards one sect or a sheikh or a party or a movement or a group and intolerance towards others.
2. Selfishness and not love goodness for others.
3. False suspicions that this cooperation will be in the benefit of some individuals and not others.
4. Love for one self, and loving leading rolls, and being in authority and being in the spotlight.
5. Envy and jealousy towards others and having bad misconception or pre-bad opinions or wrong attitudes about others.

{ Might and honour belong to Allah and to His messenger and to the believers; but the hypocrites know not. } 63:8.

O Allah make this assembly of ours a blessed assembly, and our dispersing afterward make us protected, and everyone amongst us or with us; do not make us miserable or deprived.

O Allah we ask you guiding, God fearing, to be chaste and virtuous, prosperity and contentment.

O Allah grant each or us a tongue that always speaks of You, and a humble and submissive heart. And a good deed, and a useful knowledge which would elevate our status with You, and grant us firm and fixed faith, and truthful and immaculate certainty and good and plentiful earnings in Halal,

O Allah the most Glorious, the most magnificent and the most Generous.

O Allah grant honour and status to Islam and Muslims.

O Allah unite them, and let their words be in an agreement and on the side of the truth.

O Allah break the power of transgressors, And grant peace to your slaves, all the people.