

Islamic Ideology - Names of Allâh 1996 : Al-Jabbar

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knowing, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Allâh's Beautiful Name: Al-Jabbar:

Al-Jabbar is one of the Beautiful Divine Names of Allah. It occurs in the Quranic Verse:

“He is Allah, beside Whom there is no god, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, Al-Jabbar (the Compeller, the Omnipotent, the Almighty, ...etc.), the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.”

[LIX; 23]

Sometimes, man's qualities are confused with the Creator's Attributes. Therefore, it is necessary to make clear that if some qualities or attributes are attributed to the Creator, they betoken His Divine Perfection, but if they are attributed to human beings, they reflect human imperfection. For, example, if we describe a human being as being jabbar (compeller, omnipotent, almighty, ...etc.), such quality denotes imperfection in him. But why? In fact, man is not self-existent. In other words, he derives his existence and survival from his Creator, Allah, All-Mighty. He is made weak, hasty, vulnerable, and easily frightened. If we describe any person as being Jabbar, the question is: can he guarantee to survive for one single second?! Tens of people pass away because of a great many diseases, known or unknown, although with the development of medical science, doctors may sometimes know the cause and say: This is because of failure of the brain, kidney, liver or heart, ...etc. A great many people from among us have great expectations that vanish because of a slight insignificant disorder in one of their organs or parts of body.

A young man who was a genius student in the fourth year of the medical school. He was the healthiest, most intelligent, and best looking of all students. Also, he was well-off and handsome. Suddenly, he began to develop physical weakness and paleness on his face. A doctor said: “This is because of anemia.”, and another doctor confirmed the same diagnosis. But no one could ever find the causes of such anemia. A young man of a well-off family! What anemia?! In the end, however, it was found out that it was due to hyper-activity in his liver.

Liver is a store of blood, a reserve factory of blood corpuscles and a graveyard for dead corpuscles. In one second, 2,500,000 blood corpuscles die in the human body. Such dead corpuscles are carried to the liver, where they are broken into their component elements: iron and hemoglobin. The iron is sent to factories of red corpuscles in the bones in order to be recycled, while the hemoglobin goes to the liver in order to form bile. A cut was taken from the liver of that young man and was sent to a medically developed western country, and the result was as follows: When the liver is hyperactive, it breaks not only the dead red corpuscles but also the healthy living ones, which causes shortage in the number of the red corpuscles in the blood. After some time, however, the young man passed away at a very young age. If someone boasts: “I am who I am!”, he should be asked in disdain: “Who are you?!” Quite often, hyperactive liver may be the cause of man's death.

Another person suffered from a rare kind of anemia in which factories of red corpuscles suddenly stop producing them. The causes of such deadly disease are still unknown. Also, a sudden drop in the function of

kidneys is a deadly disease that makes life unbearable or even impossible. A liver-ailment also causes death simply because man can not survive more than three hours without a liver. Furthermore, a tiny drop of blood may sometimes get clotted in some part or another of the brain arteries, causing deafness, blindness, loss of memory, paralysis, ...etc, according to the place where the artery is blocked. Those who boastfully say: "I am who I am!" are mere idiots! In other words, if a certain person is described as being jabbar, it would be disgraceful and imperfect for him. This is because man's existence and survival are subject to Allah's Divine Power and Will; man's strength is bestowed upon him by Allah, Al-Mighty, and is subject to Allah's Divine Will; man's intellect is subject to Allah's Will; and man's judgment and reasoning are subject to Allah's Will. If it is said that someone is jabbar, this means that he is a mere fool, simply because he assumes to himself qualities that are far beyond his human abilities. But if Allah, Creator of all worlds, the Unique, the All-Mighty, the Living, the Self-Existent, the One Whose Decision is Irresistible, if such Great Lord is described as being Al-Jabbar (the Compeller, the Omnipotent, the Almighty, ...etc.), such Divine Attribute of Allah embraces praise, glorification and de-anthropomorphism in addition to its being one of the Attributes of Allah's own Self.

This applies to other qualities such as Mutakabbir (the Supreme, the Sublime). If we describe someone as being Mutakabbir, this has a negative connotation; but when we say that Allah, Glory to Him, is Mutakabbir, this has a positive connotation and is a kind of praise to the Allah, All-Mighty, because it denotes His Divine Perfection and Greatness. In other words, it is not the right of a human being to claim for himself such a Divine Attribute as Al-Mutakabbir simply because man is not only weak but also he derives his powers and abilities from Allah, Who is really the Sublime, and the Supreme. He, All-Mighty, is the Great, and the Powerful because He is the Creator, the Lord and the Disposer of all worlds.

From the above introduction I meant to make clear that when a human being is described as being Mutakabbir, this has a negative connotation, but when Allah, All-Mighty, Creator of all worlds, is described as being Mutakabbir, this has a positive connotation.

In our practical life, we do have something similar to this. A husband may sometimes be described as being generous by way of praise, while a wife is sometimes described as being generous by way of dispraise, simply because if a wife spends of her husband's money, without his permission of course, she destroys her husband's wealth. Such quality is not laudable but rather illaudable. Sometimes a certain person is described as being daring by way of praise, but sometimes in certain situations the word "daring" has a negative connotation, specially when it reflects lightheadedness, carelessness, irresponsibility or foolishness.

In fact, the word Al-Jabbar has several meanings in Arabic:

First Meaning:

Al-Jabbar is someone or something that is gigantic and too high to reach. When we describe a palm tree as being Jabbarah, this means that it is so high that its fruits can not be picked. When we describe a camel as being Jabbarah, this means that it is too hard to mount or ride. In the same context, Allah, All-Mighty, says in His Holy Quran

“They said: ‘O Moses! In it (the holy land) are a people Jabbareen (of great undefeatable force), and we shall never enter it till they leave it; when they leave we shall enter.’”

[V; 22]

The word Jabbareen in the above Verse means: "too strong to be defeated, relentless and merciless."

But when we say that someone is Jabbar, this means that he is too haughty and too arrogant, that he is by no means moderate or considerate. And make no mistake about it! Those who describe themselves as being Jabareen or behave as being Jabbareen, i.e. arrogant, tyrannical and unjust, do not listen to anyone, are never

moderate and are disobedient and rebellious: such people must necessarily be destroyed by the Lord, All-Mighty. That is why every now and then, you hear of such and such a tyrant has been destroyed by Allah, All-Mighty, and has been made a deterrent example for those who are prepared to get admonished. This is because Pride is one of Allah's Divine Attributes, and so are Might and Majesty; therefore, if a human being, any human being, tries to compete with Allah concerning such Great Divine Attributes, Allah will certainly destroy him and cause him to perish.

Al-Jabbar is Allah, All-Mighty, All-Majestic, Alone, because He is far above human perception or conception. He can not be encompassed by the human minds, nor can He be seen by the human eyes or perceived by the human minds. Even if all mankind contemplate and deliberate Allah's Beautiful Divine Names and Attributes till the end of the world, they cannot possibly, and will never be able to, encompass Allah's Divine Holy Self. All that has been so far written about Allah, All-Mighty, is mere simplification, approximation or illustration, because it is impossible to encompass Allah in knowledge. That is why Al-Jabbar is Allah, Glorified and Exalted, Who cannot possibly be encompassed by the human minds, seen by the human eyes, and the secrets of Whose Holy Divine Nature are impossible to unveil.

That is why it is ignorant and impolite to think that you can conceive or understand everything about Allah. In other words, it is absolutely wrong to think that you can know the reality of Allah, All-Mighty. Your being ignorant of Allah means that you know Him; and your thinking that you know Him means that you do not know Him. And if you admit your being unable to know the reality of Allah's Divine Self, this means that you know who Allah is. In other words, if you say: "I know only too few things about Allah.", this means that you know Him. If you say "I do not know!", this means that you are knowledgeable enough. But if you naively desire to convince people that you are able to know everything, this means that you are ignorant. Such is the first meaning of Allah's Beautiful Divine Name "Al-Jabbar": He, Glorified and Exalted, cannot possibly be perceived by the minds, nor can He be seen by the eyes; and the secrets of His Holy Divine Self cannot possibly be attained by the minds. This Name, Al-Jabbar, belongs to Allah's Attributes of de-anthropomorphism.

Second Meaning:

Al-Jabbar is someone who consoles and comfort others. That is why it is rightly said: Allah is never worshipped on earth by anything better than consoling other human beings, dealing with them kindly and doing good to them. The word "Jabara" in Arabic also means "to set broken things (bones for example)". In this sense, Al-Jabbar is someone who sets things aright: whenever there is a problem, something has been demolished, a certain person has been impoverished, a certain person has been destroyed, Allah, Creator and Lord of all worlds, is Al-Jabbar, Who sets things right, who bestows His Divine Care upon the wrecked, Who enriches the poor, Who consoles the weak, Who gives the needy, and Who graces the lowly. That is why whenever you turn to Allah with submission, humbleness and veneration, He, Most Gracious, comforts your heart, sets things right for you, removes distress from you, strengthens you, enriches you, and bestows His Honor and Grace upon you. Such is another meaning of Allah's Beautiful Divine Name "Al-Jabbar": He always sets things right. That is why the word "Jabara" means to set right a broken thing or a broken bone, to comfort the heart of a poor person by giving him money, to comfort the heart of a sick person by healing him, to honor and respect a lowly person, to strengthen a weak person, to give security to a frightened person. Such is the second meaning of Allah's Beautiful Name "Al-Jabbar": Allah, Most Gracious, Who always sets things right for His slaves.

Therefore, it is wise to invoke the Lord, All-Mighty: "O Al-Jabbar!", just as businessmen and merchants do, because selling one's goods is considered as a great Grace from Allah. That is why when He speaks about business or trade, Allah, says

"And commerce that you fear may be stagnant"

In fact, the worst thing to a businessman is to see his merchandise stagnant and kept stored in his warehouse with no demand at all. That is why when Allah, Most Gracious, speaks about business or trade, He emphasizes the most painful thing to a merchant, namely stagnation of commerce. Hence, the words: "O Jabbar!" mean: "O Lord! Make my merchandise salable! Make people like it and come to buy it!" In this context, Allah's Messenger, (PBUH), says,

"O Jaber (Allah, Who sets things right for) all those who are broken!"

He, (PBUH), also says

"Verily, the broken are in Allah's Care. Verily, Allah loves every sad heart. And the sad are enshrouded by (Allah's) Mercy."

Therefore, in disputes it is not considered as a win to use one's power by way of tyranny or injustice, because Allah, Al-Jabbar, will certainly destroy the tyrannical and unjust. In "Al-Jami' Al-Sagheer" book of Prophetic Hadith, Allah's Messenger, (PBUH), is quoted as saying

"An evil slave is he who displays arrogance and pride, forgetting (Allah) the Great, the Sublime. An evil slave is he who transgresses and is tyrannical, forgetting (Allah) Al-Jabbar (the Almighty, the Omnipotent, the Compeller, ...etc.), the Supreme. An evil slave is he who is careless and heedless, forgetting graves and death. An evil slave is he who is insolent and exceeds proper bounds, forgetting the beginning and end."

If the opponent is weak, Allah, Al-Jabbar, will certainly have mercy on him.

Al-Jabbar is He (Allah), Who destroys the unjust and tyrannical and has mercy on the weak and wronged. So, if you are on the weak side of a dispute, Allah is with you, for Allah is with the weak. And Allah is Al-Jabbar, Who will console the weak; and He is Al-Jabbar, Who will destroy the unjust and tyrannical.

A husband and wife may sometimes have a row, but one of them may go beyond proper bounds: prosperous is the one who plays the role of the weak; prosperous is the one who is wronged, for Allah is always with the wronged whether in married life, in partnership or in any other kind of relationship.

A wealthy father died leaving a big fortune; and he had some children, one of whom was older and more powerful than the others, who were young and weak. By being more intelligent or tricky, the elder son was able to seize unlawfully most of his dead father's wealth, but he gave only a small part of the heritage to his other brothers and sisters, which was not enough at all for them. However, Allah, Al-Jabbar, Who sets things right and destroys the unjust and wrong-doers, made powerful and successful one of the younger brothers, and, in one way or another, Allah, Al-Jabbar, impoverished the elder brother, who in the end had to sell to his younger brother all the things that he had unlawfully and unjustly taken from his father's wealth. He also had to work as an accountant for the younger brother. Such stories are numerous and can be found in all families.

Al-Jabbar is Allah, Who destroys the unjust aggressors and wrong-doers; Al-Jabbar is He Who has mercy on the wronged. He is Jabbar, All-Mighty, against the unjust and tyrannical just as He is Jabbar for the wronged. He is Jabbar against the strong and powerful just as He is Jabbar for the weak and powerless. He is Jabbar against the arrogant and haughty just as He is Jabbar for the humble and lowly.

Al-Jabbar is Allah, Who sets all things right, gives victory to His Religion, makes easy all difficult things, consoles and comforts the broken and miserable. In fact, this Divine Name "Al-Jabbar" belongs to Allah's Attributes that have to do with His Divine Acts.

Third Meaning:

Al-Jabbar is someone who compels another to do as he (i.e. the compeller) pleases. Allah is Al-Jabbar (the Compeller) in the sense that His Divine Will is Irresistible. In this context, it has been rightly said: "You will and I

will, but Allah does what He wills.” Also, in a Divine Hadith, Allah, Al-Jabbar, says

“O My slave! You will and I will. If you surrender to Me in what you will, I suffice you in what you will. But if you do not surrender to Me in what you will, I tire you out in what you will, and nothing will be except what I will.”

Pharaoh addressed his people: “I am your almighty lord! I know not that you have a god other than me!” One day, he saw in a dream that a child from among the children of Israel will destroy his kingdom, but instead of turning to his Lord, Allah, All-Mighty, with repentance, and instead of giving up his arrogance, injustice, tyranny and claim for godhood, he stupidly thought of slaughtering all the baby-boys of the children of Israel; and he did kill all the baby-boys of the children of Israel. No midwife could do anything at Pharaoh’s time except to hide a newly born baby-boy of the children of Israel from Pharaoh’s men, for if it was found out that she did not kill him, she would be killed instead. Pharaoh was able to kill all the baby-boys of the children of Israel except the one who would, later on, destroy his kingdom, and whom he himself brought up in his own palace. Allah, Al-Jabbar, the Almighty, overpowered Pharaoh and caused him to drown. To this effect, Allah, All-Mighty, says

“And We took the children of Israel across the sea, and Pharaoh with his hosts followed them in oppression and enmity, till when drowning overtook him (Pharaoh), he (Pharaoh) said: ‘I believe that there is no god except He (Allah), in Whom the children of Israel believe, and I am one of the Muslims (those who submit themselves to Allah’s Will).’”

[X: 90-91]

In the same context, Joseph’s brothers plotted against him and put him in the depth of a well in order to get rid of him. But what happened? In the end, they entered upon him in his palace after he became the ‘Aziz (ruler) of Egypt! He, (PBUH), said

“I am Joseph! And this is my brother (Benjamin)! Allah has indeed been Gracious to us. Verily, he who fears Allah, is dutiful to Him and shows perseverance, then surely, Allah makes not the reward of the good-doers to be lost.”

[XII: 90]

Explaining the lesson behind Joseph’s story, Allah, Most Gracious, says,

“And Allah has full power and control over His Affairs, but most of them know not.”

[ibid: 21]

Such is another story.

Therefore, Allah, Al-Jabbar (the Compeller, the Irresistible), foiled the plots and efforts of Joseph’s brothers, who wanted to kill him and get rid of him by putting him in the well. Not only so, but also Allah, the Compeller, the Irresistible, made him the ‘Aziz (Ruler) of Egypt. Yes indeed! Allah is Al-Jabbar, the Compeller, the Irresistible.

Also, Abraham’s people wanted to burn him and get rid of him. All things seemed to be in their hands and under their control, for they were more powerful. They kindled a great blazing fire and cast Abraham, (PBUH), into it. He could have run away, he could have hidden in a place where they could never have found him, there could have been heavy rain from heaven to put off the fire, they could not have known that it was he who destroyed their idols, but Allah, Al-Jabbar, desired that they should know that it was Abraham who destroyed their idols and seize him, a weak young man as he was, that he should admit destroying their idols, and that they should kindle a great fire wherein they cast him. Despite everything, Allah, Al-Jabbar, said

“We (Allah) said: ‘O fire! Be you coolness and safety for Abraham!’ And they wanted to harm him, but We made them the worst losers.”

[XXI: 69,70]

Similarly, the Holy Prophet, Muhammad, (PBUH): his people in Mecca plotted against him and wanted to kill him. They boycotted him and tortured his Companions. Nevertheless, in the end, he came back to them as a conqueror, and they were put under his mercy. If he had given one single sign to his victorious Companions, they would have killed them all. But all that he, (PBUH), did was that he said: "What do you think I shall do to you?" They said: "(You are) A noble brother and the son of a noble brother!" He, (PBUH), said: "Then, go! You are all free!" Yes, indeed. Allah is Al-Jabbar, the Compeller, the Irresistible!

On Al-Khandaq (the Ditch) Expedition, things became so hard for Allah's Messenger, (PBUH), and his venerable Companions, that some of them thought that everything was over and that they would inevitably be defeated by the confederates. The ones who were possessed of firm belief from among them said: "Does your companion (i.e. Muhammad) promise us that the Roman and Persian Empires will be opened to us, while the one of us can not go out to answer the call of nature?!" But what happened in the end?! Allah, Al-Jabbar, the Irresistible, the Compeller, caused a strong wind to blow, turning over the enemies' pots, pulling off their tents and putting out their fires. In this context, Allah, Al-Jabbar, says

"And Allah drove back those who disbelieved in their rage: they gained no advantage. And Allah spared the believers of fighting. Verily, Allah is All-Strong, All-Mighty."

[XXXIII; 25]

Therefore, the first meaning of Allah's Beautiful Name "Al-Jabbar": is someone or something that is too high to reach; and in this sense the Name belongs to those Divine Names of Allah that have to do with de-anthropomorphism. In other words, it is impossible for anyone, even holy Prophets or Messengers, to encompass Allah, Al-Jabbar, in knowledge. No one, except Allah, can possibly know the reality of Allah's Divine Self. But we can know some aspects or features of His Divine Perfection, or His Divine Names or Attributes. No one knows the reality of Allah except Allah Himself, Alone.

The second meaning of Allah's Beautiful Name "Al-Jabbar" is: The One Who sets things right: He consoles the weak, helps the broken, gives victory to the wronged, and provides the poor.

The third meaning is: Allah is Al-Jabbar in the sense that He, All-Mighty, compels all His creatures by His Irresistible Divine Will and Desire.

I have recently heard a very impressive story of a wealthy person who is well-known for his fabulous richness. He has a very successful business from which he earns fabulous amounts of money. An engineer came to propose to his daughter. The engineer was a good righteous man who had a moderate income. The rich man rejected the young engineer's proposal because he was not rich enough. But the problem was that he rejected the engineer's proposal most insolently and arrogantly. Afterwards, however, the rich man's business was suddenly stopped because of a certain law issued and, therefore, he went bankrupt and was in need of someone to help him for a living. The formerly rich, but now poor, man asked some people to convince the engineer, whose proposal to marry his daughter he had previously rejected, and the young engineer married the man's daughter. The amazing thing about this story is that the formerly rich man, who no longer was rich, had to work as an employee for his son-in-law, the young engineer, who became very rich. Yes, indeed! Allah is Jabbar!

A woman arrogantly and boastfully addressed her husband's second wife, who was barren and, therefore, did not have any children: "I have a baby in my belly, another one in my lab and a third one in front of me! Three children!" Who believes that afterwards, the three children died one after another before their mother's eyes, and the barren second wife, who did not have any children, was granted by Allah, five male children?!

Yes, indeed! Allah is Al-Jabbar: He, All-Mighty, is always with the wronged and oppressed, the weak and lowly, the miserable and wretched, the poor and needy. He supports them, He provides them, He helps them, He makes them victorious over their enemies, He makes them successful. I tell you that I know who of the two partners is honest and trustworthy, and who is a transgressor and wrong-doer. I know that from the future of the relationship between them. The one who, later on and after their partnership is broken, is helped by Allah and is made successful is the wronged honest and trustworthy one, but the one who is, late on, destroyed by Allah, Al-Jabbar, is, most often, the transgressor and wrong-doer.

A husband and wife got divorced, each claiming that the other is bad. In the future, if the wife is granted

another better husband who treats her well and honors her, and if the husband is involved in another bad marriage with another bad wife who badly treats him and causes him a lot of trouble, this means that the husband was the transgressor and wrong-doer.

It is narrated that a husband was sitting with his wife eating chicken when suddenly they heard a knock on the door. The wife went to see who it was and opened the door to find a poor beggar whom she desired to give some food, but the husband rebuked her saying, "Send him away! Don't give him anything!" The days went by and the husband divorced his wife. Afterwards, she got married to another rich man. While the woman and her new husband were sitting together eating chicken, they heard a knock on the door. When she went to open the door, she was greatly shocked. The new husband asked: "What's the matter?! Why are you shocked?!" She said in great astonishment: "Do you know who it is? It is my ex-husband!" The new husband soon replied: "And I am the beggar!" Yes, indeed! Allah is Al-Jabbar!

Everywhere and at all times people hear of such stories: a rich person who suddenly becomes poor, a poor person who suddenly becomes rich, a weak person who becomes powerful, a powerful person who becomes weak, and so on and so forth. So many are those who were under the control of other people who inflicted on them lots of humiliation and pain, but quite suddenly, the formerly powerful people fall in the hands of the formerly weak ones and under their control. A true believer should never be proud or arrogant or unjust if he is made prosperous and powerful by the Lord, All-Mighty, Most Gracious.

In fact, just as Allah, Most Generous, sometimes incredibly gives wealth to some of His slaves, He also, sometimes, incredibly takes wealth away from others.

Some seventy years ago, there used to be an unfair obstetrician who was the only one in Damascus. He did not go out of his clinic to see a patient unless he was given a gold pound even if the patient was poor and could not afford it. He also did not go unless he was taken by a special cart, for there were no cars at that time. Some patients even had to sell their own furniture in order to pay to him. He became very rich and built a luxurious house in the richest part of Damascus - By the way, the house still exists in Damascus. But suddenly, he was semi-paralyzed and his wife had to take care of him for some time. But then, he was put in the basement of his house, where food was carried to him by one of the servants. Very seldom was he visited by anyone, even his wife. When he used to ask the servant about his wife, the servant would tell him: "I told her that you wanted her. I don't know why she did not come to see you." He sent for his wife several times, but she did not come to see him except very rarely; and when she came to see him, she would say to him the hardest and most merciless words. He remained in that unbearable condition for some eight years, with no one visiting him except the servant who used to bring him food. Moreover, due to the bad smell that used to come from him in the basement, his wife had him removed to another remote place in order to keep the house tidy and safe from his bad smell and annoying shouting, although it was he who had built that luxurious house and decorated it by himself.

Yes, indeed! Allah is Al-Jabbar! The above-mentioned obstetrician did not have mercy on his poor patients, some of whom had to sell their own furniture in order to pay him his wages in gold pounds. Therefore, Allah, Al-Jabbar, made him pay dearly for his non-humanitarian attitude to his patients.

Those who are unfair, unjust, arrogant, or tyrannical, who dominate over other fellow humans and subject them to their evil desires and caprices, have to know that their Lord, Allah, All-Mighty, is Jabbar! He, Glory to Him, is Jabbar with the weak against the powerful, with the wronged against the unjust or tyrannical, with the poor against the arrogant and tyrannical rich, for not all rich people are tyrannical.

Therefore, the third meaning of Allah's Beautiful Name "Al-Jabbar" is that He compels His slaves to whatever He pleases; He forces them to work, willy-nilly, according to His Divine Will. In other words, nothing could possibly happen in Allah's Kingdom except what He wills. He is the Compeller, the Omnipotent, the Irresistible. Praised and Glorified is He, Who is Free from any imperfection! Praised and Glorified is He, in Whose Kingdom nothing could ever happen except what He wills.

After such explanation of Allah's Beautiful Divine Name "Al-Jabbar", it does not befit a true Muslim to fear or pray to anyone but Him, for no one but Allah, Lord of all worlds, deserves to be feared, prayed to, or beseeched.

A knowledgeable religious scholar once said: "O Lord! I am amazed at someone who knows You but beseeches someone else other than You! I am amazed at someone who knows You but asks for help someone

else other than You! And I am amazed at someone who knows You but turns to someone else other than You (in worship and devotion)!”

It has also been said: Al-Jabbar is He, (Allah), Whose Reality cannot be conceived by the human mind or perceived by the human senses, Whose Divine Command is Irresistible, Who compels all things but none could possibly compel Him, Who sets things right and bids His slaves to obey Him not because He needs their obedience.

If a certain person is described as being jabbar in the negative sense of the word, he must necessarily be destroyed by Allah, All-Mighty. However, man can be jabbar in one way only: if he is not captivated by the love for wealth and social rank. This is because once man loves wealth and social rank, such love becomes a point of weakness in him, i.e. he becomes weak and vulnerable to wealth-and-rank allurements. That is why it is said: “You can have access to that man by money!” Also, those who aspire after a prominent social rank weaken when they are praised and glorified. Therefore, those who are captivated by the love for wealth and rank are weak people; and a person who is able to resist the love for wealth and rank can be described as jabbar in the sense that befits a human being: he is not a weak person whom you can have access to by wealth or flattery.

You can have access to a true believer only by the Truth, not by wealth or flattery. Hence, a true believer can be described as being jabbar only in the sense that he does not need to be praised or bribed, i.e. he is not influenced by flattery or bribery. However, no human being can be described as jabbar in the sense that befits the Lord, Allah, All-Mighty, i.e. the Compeller, the Irresistible, the Omnipotent, the Sublime, or the Supreme, for such Divine Names and Attributes belong to Allah, Alone, Lord of all worlds.

No matter how powerful a person may be, he has two points of weakness: wealth and women. He is not seduced except through these two ways: either by a beautiful woman who seduces him to indecent or unlawful work, and he collapses thereby, or by money that he gets unlawfully, and he collapses thereby. If man is immune from allurements of women and wealth, he is immune and can never be defeated.

Therefore, a person can be described as being jabbar if he makes other people follow his good example of being honest, trustworthy, straightforward, decent, chaste, good-doing, righteous, pious, venerable, ...etc. Such is Allah’s Messenger, Muhammad, (PBUH), who assumed an unmatched standard of human perfection, for he, (PBUH), used to give generously to other fellow humans and not take from them, he used to do good to all human beings and not abuse them, he used to influence them and not get influenced by them. He, (PBUH), was once asked by an Arabian about a herd that belonged to him, “Who does that valley of sheep belong to?” “It is yours!” He, (PBUH), soon replied. The man asked in amazement: “Are you making fun of me?!” He, (PBUH), said: “No, not at all. It is yours. Take it.” The man said: “I bear witness that you are Allah’s Messenger, for you give (so generously), like someone who does not fear of being impoverished!”

Therefore, Al-jabbar from among mankind is a person who is generous and immune from the love for wealth, social rank or being praised or glorified.

Translation : Khaled Al-Athmeh
Auditing :