

Al-Jamil. The One Full of Beauty. The Most Beautiful

The Meaning of the Name of Allah Al-Jamil

It means that Allah's actions, attributes and characteristics are Jamil, His face is Jamil, His creation is Jamil and He deals with us in a Jamil manner.

Jamil in his creation is a sign of His Existence. This how we recognize and know him.

<https://youtu.be/F79Ck8rFIes>

<https://youtu.be/X-WK9mBeRgg>

The Hadith that mentions the Name Al-Jamil.

Al-Jamil is mentioned in the Sunnah. It is not in the Quran.

The Hadith is

عبد الله بن مسعود عن النبي صلى الله عليه وسلم قال: لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر، قال رجل: إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً، قال النبي صلى الله عليه وسلم: إن الله جميل يحب الجمال، الكبر بطر الحق وغمط الناس

“No one enters Jannah if he/she has an atom weight of arrogance in his/her heart. So, a man raised his hand and said “O messenger of God, every single one of us likes to wear good clothes and good shoes. Is this arrogance. The Prophet SAW replies. No for Allah is Beautiful and loves Beauty. But arrogance is to look down on people and to reject the truth when it comes.”

Dress in a Jamil Manner

- Allah Jamil and he loves the Jamal. He loves to see us dressed in a beautiful manner. Allah SWT said in [A3raf \(7:31\)](#)

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ

O Children of Adam! Wear your beautiful clothes at every time and place of prayer: eat and drink: but waste not by excess, for Allah loves not the wasters.

- Allah wants us to dress in beautiful manner without extreme, without arrogance and without show off. The Prophet^{SAW} he has special clothes for guests and for Eid. He was very particular about smelling good, looking good and grooming himself. Some religions want you to look bad and smell bad. They say it is not appropriate to take baths. They insist that you should have a shabby look. You should be dressed down, or under dressed. You should wear torn garments. This is not in our faith. Our faith does not want us to be flashy and overzealous but we are commanded not to under dress.

قال رسول الله صلى الله عليه وسلم إن الله يحب أن يرى أثر نعمته على عبده

The hadith is that a man came to the Prophet SAW not dressed well and did not look well. So, the Prophet SAW asked him "did Allah bless you with wealth", he replied yes, then the Prophet SAW said that Allah love to see the reflection of his blessings showing on his blessed slave.

Looking at the Face of Allah Al-Jamil

- That Allah SWT himself is the pinnacle (قمة) of beauty and perfection. He himself is Al-Jamil. Nothing is more blessed or beautiful than himself. This is proven in the fact that the greatest reward that any believer will be given is not Jannah, Jannah is not the ultimate reward.

[Qyama \(75:22-23\)](#)

{22} {وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ}

Some faces, that Day, will beam (in brightness and beauty);

{23} {إِلَىٰ رَبِّهَا نَاظِرَةٌ}

Looking towards their Lord;

- Faces are shining light because they will be looking at the face of Allah. The most blessing and joy is to look at Al-Jamil. That joy will be so great that all the Paradise and its beauty is forgotten. It will be eclipsed. It will be set aside and discarded when the ultimate blessing is given. This blessing can't be given to anyone in the world because we can't withstand the beauty of the face of Allah.
- There is a reward that is sweeter and more Holy than Paradise. Allah said in Surat [Qaf \(50:35\)](#)

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

There will be for them therein all that they wish, and more besides in Our Presence.

What is more precious than the Jannah itself is evident from Surat Al-

- The narrated D3a'a from the Prophet^{SAW} is
أخرجه أحمد والنسائي، وفيه: ... وأسألك لذة النظر إلى وجهك الكريم، والشوق إلى لقائك في غير ضراء مضرة ولا فتنة مضلة.

.... I ask you for the sweetness of looking at your noble and beautiful face

- Abo Thar asked the Prophet SAW if he has seen Allah during the trip of Isra and Mi3raj. He said no how can I see him, there were lights everywhere. The prophet was so close to Allah as mentioned in [Najm \[53:7-9\]](#)

{7} وَهُوَ بِالْأَفْقِ الْأَعْلَى

While he was in the highest part of the horizon:

{8} ثُمَّ دَنَا فَتَدَلَّى

Then he approached and came closer,

{9} فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

And was at a distance of but two bow-lengths or (even) nearer;

The Prophet went closer to anyone in humanity and he did not see him. He was blinded by the light of Allah's Hijab (veil). Allah's Hijab is Noor. If He lifts the Hijab then his entire creation will burn because of His light.

Allah^{SWT} deals with us in the most Jamil manner

- Allah deals with us in the most beautiful manner. He overlooks all of our sins, He forgives, He covers up our sins and erases them. He doesn't deal with us in an evil manner. He deals with us in the most beautiful manner beyond even what any human can do.

- Example (1): In counting good deeds, He would multiply them by at least ten. In counting the bad deeds, He doesn't multiply them at all. [An3am \[6:160\]](#), Whoever comes with a good deed will receive ten times as much, and whoever comes with an evil deed will be requited with no more than the like of it, and they shall not be wronged.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ.

- Example (2): Allah doesn't rush His punishment, Allah^{SWT} said in Surat [Yunus \(10:11\)](#)

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَدَّرَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ

If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good, then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and from.

If every sin would be punished right away, then no one will remain alive. If he deals with us the way we deserve, then no single creature will remain above soil. But he doesn't because he is Al-Jamil and he deals with us in a beautiful manner. He is willing to forgive each and every sin if we turn to him and he rewards us much more than what we deserve. These are dealings with Jamal.

- There are so many other examples that would show how Allah deals with us in a Jamil manner. Covering our shame, erasing our sins, giving us chances to quit bad deeds, helping us repent, giving us patience in calamities, provide for us, ...etc.

Al-Jamil in His Creation

- Allah^{SWT} made his creation beautiful in itself. So, Allah is Al-Jamil and he created the world in a Jamil fashion and manner. He created us in the most beautiful fashion. In [Taghabun \(64:3\)](#)

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ

He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final destination.

We see the images of nature, rivers, gardens, lakes, mountains, snow, water falls ...etc. They are so beautiful. Even if you have no faith, your heart is filled with a sense of appreciations.

- A Christian breast once said that one of the proofs of the existence of God is the fact that we as humans appreciate the beauty of creation. Because there is no reason for a biological entity without a God to appreciate beauty. The fact that we appreciate beauty indicates that God is beautiful and he created his creation beautiful, and he gave us the mechanism to recognize that beauty. Allah said in [Baqara \(2:164\)](#)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْقُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ
بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ

Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise.

All of us when we see the sunrise and the sunset, when we see the stars, when we see all of these beautiful places on our planet earth, we can't help it but to be overwhelmed with this beauty of Allah's creation because he is beautiful and he loves beauty.

Dress Code

Allah is Jamil and he loves Jamal. Allah likes to see you wearing clean beautiful cloth and smell good or neutral. But Allah doesn't like dresses that propagate indecent temptations or lower desires. Keep in mind the following requirements:

1. Dress that reveals that you are of another religion:
 - a. Don't dress like a nun. Don't dress like a breast, rabbi, ...etc. Don't dress a dress known to be of another religion.
 - b. Don't wear a cross or other similar religious icons.
 - c. Don't wear a shirt with a picture or logo that belongs to another religion, such as crucifixion of Jesus, ...etc.

2. Dress that has pictures:
 - a. Don't wear a shirt with indecent pictures on it.
 - b. Preferably don't wear a dress with pictures of live beings on it, especially if you going to pray alone wearing it. If you praying in Jam3a, then don't wear it.
3. Cover your 3wra:
 - a. For men, the 3wra is between the belly button and knees. If you are going to pray, then wear a shirt.
 - b. For women, the 3wra is the entire body except hands and face.
 - c. For women, scholars have been disputing about the foot. Some said it is 3wra, others said it is not. Therefore, it is up to you to select what you feel appropriate.
 - d. In Salafi teachings, the face is considered to be an Awra except during prayers. They believe that women have to cover their faces outside of the prayer. However, all other teachings disagree with covering the face. If you live in the west, then covering the face is not a good idea at all. Dr. Qaradawi discouraged covering the face for women who live in the west.
 - e. Don't wear tight or stretch clothes that reveals the contours of the body. If you do, then cover the area where the dress is tight with a long loose shirt.
4. Don't Wear:
 - a. Flashy dress. Don't use flashy colors.
 - b. Intimidating, aggravating or provoking dress.
 - c. Dress that conflicts with the occasion.
 - d. Dress that has pictures of indecent singers and actors, such as Madonna for example.
 - e. Unclean or clothes with patches unless you have to.
 - f. Don't under dress if you can afford not to.
5. Wearing perfume:
 - a. No perfume for women. The Prophet SAW cursed the women who wear perfume in public places.
 - b. No perfume for men that conflicts with the occasion.
 - c. No perfume that stimulate indecent temptations or lower desires.
6. Rules of Hijab mentioned in Quran:

- a. In [Noor \(24:31\)](#), Allah listed the people who can see women without Hijab. It also forbade walking in a manner that reveals hidden decorations. The Ayah explicitly requires long Khimar that covers the chest area. Khimar is a perfectly understood Arabic word that means head cover. Allah said:

وَقُلْ لِلْمُؤْمِنَاتِ بَعْضُنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof (the outside garments); that they should draw their veils (Khimar) over their chest and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no temptations; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

- b. In [Ahzab \(33:59\)](#) Allah said that he requires a Jilbab. Jilbab is perfectly understood Arabic word that means a wide dress that doesn't reveal the contours of the body. In the Ayah, Allah required a long Jilbab that covers the entire legs.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

O Prophet! tell thy wives and daughters, and the believing women, that they should wear a long Jilbab so that they would

be recognized (to be righteous) and not to be a target of abuse. And Allah is Oft-Forgiving, Most Merciful.

- c. In [Noor \(24:60\)](#), Allah exempted old women from wearing the Hijab. However, at the end of the Ayah Allah said it is better that they don't take off their Hijab.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ
أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ
وَاللَّهُ سَمِيعٌ عَلِيمٌ

Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.