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Lesson 7

«إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ»

عَنْ ٱبْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

«لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ».

قَالَ رَجُلٌ : «إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَناً وَنَعْلُهُ حَسَنَةً».

قَالَ : «إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ. الْكِبْرُ بَطَرُ الْحَــقِّ، وَغَمْطُ النَّاسِ».

أَخْرَجَهُ مُسْلِمٌ فِي كِتَابِ الإِيمَانِ بِرَقْمِ 147، وَٱبْنُ ماجَه فِي الدُّعاءِ (10)، وَالإِمامُ أَحْمَدُ فِي مُسْنَدِهِ.

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Translation of Meaning

On the authority of ibn Mas"uud, on the authority of the Prophet (Peace and blessings of Allaah be upon him) who said,

'No one in whose heart there is an atom's weight of pride will enter Paradise.'

A man said, 'Man wants to have fine clothes and fine sandals.'

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

'Indeed Allaah is beautiful and loves beauty. Pride is rejection of truth out of arrogance, and treating people with disdain.'

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Translation of Meaning (In Parts)

عَنْ ٱبْنِ مَسْعُودٍ

On the authority of ibn Mas"uud,

عَنِ النَّبِيِّ

on the authority of the Prophet,

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Peace and blessings of Allaah be upon him

قَالَ:

who said,

«لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ».

'No one in whose heart there is an atom's weight of pride will enter Paradise.'

قَالَ رَجُلٌ :

A man said,

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«إِنَّ الرَّجُلَ...

'Man...

يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَناً...

wants to have fine clothes...

وَنَعْلُهُ حَسَنَةً».

and fine sandals.'

قَالَ :

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«إِنَّ اللهَ جَمِيلٌ...

'Indeed Allaah is beautiful...

يُحِبُّ الْجَمَالَ.

and loves beauty.

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الْكِبْرُ...

Pride...

بَطَرُ الْحَقِّ،

is rejection of truth out of arrogance,

وَغَمْطُ النَّاسِ».

and treating people with disdain.'

* * *

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شَرْحُ الْمُفْرَدَاتِ

نَعْلٌ sandal(s) (*fem*).

بَطِرَ الْحَقَّ بَطَراً (i–a), to reject the truth.

بَطِرَ النِّعْمَةَ, to be ungrateful as in the following *aayah* :

﴿وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا، فَتِلْكَ مَسَاكِنُهُمْ لَمْ يُسْكَنْ مِنْ بَعْدِهِمْ إِلاَّ قَلِيلاً، وَكُنَّا نَحْنُ الوَارِثِينَ﴾.

And how many towns have We destroyed that were thankless for the means of their livelihood. Yonder are their dwellings which have not been inhabited after them except a little. And We - We alone - are (their) inheritors. (Qur'aan 28:58)

See also Qur'aan 8:47.

غَمِطَ فُلاناً غَمْطاً (i–a) also (a–i), to treat someone disdainfully.

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إِيضَاحَاتٌ نَحْوِيَّةٌ

لاَ يَدْخُلُ الْجَنَّةَ

دَخَلَ

If the verb **دَخَـــلَ** is followed by a place suitable for entrance, it is *manSuub* as in this *Hadiith*.

And if it is not a place, it is followed by the preposition **فِي** as in the *aayah* :

﴿إِذَا جَاءَ نَصْرُ اللهِ والفَتْـــــحُ وَرَأَيْـــتَ النَّـــاسَ يَدْخُلُونَ فِي دِينِ اللهِ أَفْوَاجاً ...﴾ (النصر:1-2).

Both these usages can be seen side by side in the following *aayaat* :

﴿فَٱدْخُلِي فِي عِبَادِي ۞ وَٱدْخُلِي جَنَّتِي﴾

(الفجر: 29-30).

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لاَ يَدْخُلُ الْجَنَّةَ مَنْ ...

مَنْ | Here مَنْ is the *faa"il* of يَدْخُلُ.

...مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ

كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ | The sentence is صِلَةُ الْمَوْصُولِ,

قَلْبِـــهِ | هِ in قَلْبِهِ is the عَائِد.

مِثْقَالُ | is *ism mu'akhkhar* of كَانَ.

فِي قَلْبِهِ | is *khabar muqaddam* of كَانَ.

مِنْ كِبْرٍ | is *tamyiiz*.

tamyiiz may be *manSuub* as in the *aayah* :

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ﴾

(الزلزال: 7).

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إِنَّ الرَّجُلَ

الـرَّجُلَ — The *alif laam* in الرَّجُلَ is the generic *al*.

(For the different kinds of ال, see my book, *Selections From the Glorious Qur'aan*, pp **8–9**.)

إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ...

جَمِيلٌ — Here جَمِيلٌ is the *khabar* of إِنَّ.

يُحِبُّ الْجَمَالَ — The sentence is a second *khabar* of إِنَّ.

One *mubtada'* may have more than one *khabar* as in the following *aayaat*:

﴿وَهُوَ الغَفُورُ الوَدُودُ ۞ ذُو العَرْشِ الْمَجِيدُ ۞ فَعَّالٌ لِمَا يُرِيدُ﴾ [البروج 14–16]

He is the Forgiving, the Loving,
The Lord of the Throne, the Glorious,
Performer of what He desires.

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Here there are five أَخْبَار :

الغَفُورُ،

الوَدُودُ،

ذُو (الْعَرْشِ)،

الْمَجِيدُ،

فَعَّالٌ.

Ibnu Maalik says in the *Alfiyyah* :

وَأَخْبَرُوا بِاثْـنَـيْـنِ أَوْ بِأَكْـثَـرَا
عَنْ وَاحِدٍ كَـ : «هُمْ سَرَاةٌ شُعَرَا»

They (the Arabs) inform with two or more *khabars* regarding one *mubtada'*, e.g.: 'They are noble men, poets.'

سَرَاةٌ is the plural of سَرِيٌّ meaning 'noble'.

Note that in بِأَكْثَرَا there is an extra *alif*, and this has been added for reasons of prosody.

Note that the final *hamzah* has been omitted from شُعَرَاءُ. This is also for reasons of prosody.

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Additional Notes

«إِنَّ الــرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَناً وَنَعْلُهُ حَسَنَةً».

'Man wants to have fine clothes and fine sandals.'

- The *alif laam* in الــرَّجُلَ is the generic *al*.

Extract

Source :

'Selections From the Glorious Qur'aan - With Lexical and Grammatical Notes'

An Advanced Course for those who have completed the 3 Madinah Books (or reached proficiency in Arabic equal to it)

With 6 DVDs (36 lessons) featuring the Shaykh teaching the course.

Quote: pp 8-9:

The Definite Article الْ

The definite article الْ is of three kinds. They are:

a) Referential,
b) Generic,
c) Extra.

The Referential الْ

This الْ points to an object known both to the speaker and to the listener.

The source of this common knowledge may be one of the following:

a) The presence of the object in their vicinity.

Referring to man who is in their vicinity, one may say,

نَادِ الرَّجُـــلَ

'Call the man.'

This is known as الْعَهْدُ الْحُضُورِيُّ.

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b) The fact that the object has already been mentioned by the speaker or listener or both of them.

E.g.:

جَاءَنِي رَجُلٌ غَرِيبٌ فِي مَكْتَبِي. كَانَ الرَّجُلُ بُوذِيًّا.

'A stranger came to me in my office. The man was a Buddhist.'

This is known as الْعَهْدُ الذِّكْرِيُّ .

c) The context.

E.g. when the grammar teacher says,

هَاتُوا الدَّفَاتِرَ

the students know that they have to submit the grammar notebook.

This is known as الْعَهْدُ الذِّهْنِيُّ.

The Generic الْ

This type of الْ refers to the generic nature of the object, and has no reference to the speaker's or the listener's knowledge of it, e.g.:

الْعِنَبُ أَغْلَى مِنَ التُّفَّاحِ.

'Grapes are more expensive than apples.'

The generic الْ may refer to every member of the genus as in:

﴿وَخُلِقَ الإِنْسَانُ ضَعِيفاً﴾

And man was created weak. (4:28)

Here الإِنْسَانُ means 'every man'.

This الْ is called

الْ الْجِنْسِيَّةُ لِاسْتِغْرَاقِ الْجِنْسِ

(the generic *al-* referring to every member of the genus).

It may also refer to a quality present in the genus, but not in every member of the genus, e.g.:

الرَّجُلُ أَقْوَى مِنَ الْمَـــرْأَةِ.

'Man is stronger than woman.'

But this cannot be said of every man and woman.

The Extra الْ

The third kind of الْ is neither referential nor generic, but it depends upon the usage.

E.g. the *al-* in

اللاَّتُ، الْعُزَّى، الْقَاهِرَةُ

The use of *al-* in such words is mandatory.

There is another kind of the extra *al-* which may be used with a proper name to suggest that the person bearing the name has the quality contained in the meaning of the word.

E.g.: The proper name عَبَّاسٌ literally means 'one with a frowning face'.

If a man with this name is referred to as الْـــعَبَّاسُ, it is suggested that he is in fact a man who never smiles. But this also follows Arab usage, and one may not add الْ to any proper name they like.

End extract

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Some Lessons Learnt From the *Hadiith*

«لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِه مِثْقَالُ ذَرَّة مِنْ كِبْرٍ».

قَالَ رَجُلٌ : «إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَناً وَنَعْلُهُ حَسَنَةً».

قَالَ : «إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ. الْكِبْرُ بَطَرُ الْحَقِّ، وَغَمْطُ النَّاسِ».

a) Pride is a heinous sin.

b) The two manifestations of pride are:

i) Rejection of truth, and
ii) Treating people with disdain.

c) Wearing fine clothes does not constitute pride. It is in fact a manifestation of beauty which Allaah سبحانه وتعالى loves.

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