



Imam Al-Aajurriy on the Characteristics of the People of the Qurâ  n

Description

Bismillahi Wal Hamdullillah Was Salaatu Was Salaamu â   Alaa Rasoolillahi

Ammaa Ba  d:

From the many people who claim to call to the Qurâ  n and implementing it in these times, few are those whos call is in accordance with that which we saw the Salaf of this Ummah upon, in regards to following it and â  truly   adorning oneself with its characteristics and making manifest the mannerisms of its carriers. Contrast between the words of this great Imaam and then the words and actions of those who couple their call to the Qurâ  n with play and amusement and entertainment and innovation and self-aggrandizement and who give more importance to the â  sing-song   of annaasheed than they do the Book of Allah! Wallahul Musta  n

The following is beautiful advice in that regard from the great Imaam and advisor of this Ummah and the people of Sunnah Al Immamul Aajurry.

Al Imaamul Aajurry states concerning the people of the Qurâ  n:

  ..It is befitting that he makes the Qurâ  n the spring of his heart (As occurs in an authentic dua, and the meaning of   spring of our hearts   is just as the season of spring brings life to dead earth through rain etc and is a season that generally brings happiness then here one supplicates that Allah makes the Qurâ  n bring life and happiness to his heart as shaikhul Islaam and others mention see Majmoo   Al

and

the Sunnah and correct understanding his evidence for every noble and beautiful mannerism. He preserves his limbs from what he has been prohibited from. He doesn't act ignorantly, and if someone acts ignorantly with him he is clement and forbearing. He doesn't oppress, and if he is oppressed he pardons. He doesn't transgress against anyone, and if someone transgresses against him, he is patient. He suppresses his anger in order to please his lord and infuriate his enemy. He himself is humble, if the truth is said to him he accepts it, whether it comes from one young or old.

He seeks only that his station be raised by Allah not anyone in creation. He hates pride, and fears for himself from it. He does not eat by way of the Qur'aan, neither does he like that his needs be fulfilled for him due to it. He doesn't hasten towards the children of kings with it (i.e. in order to seek station with them), nor does he sit among the wealthy with it in order that they may show generosity to him.

If the people acquire abundance from the dunya without fiqh or clear-sightedness, he may earn (just) a little but with fiqh and knowledge. If the people adorn themselves with soft and magnificent (garments), he wears, from that which is halaal, what will cover his aura. If he receives (from sustenance) that which is more abundant he (possibly) expands. If his sustenance is restricted he holds back. He is satisfied with little and it suffices him and he is cautious of the dunya that it doesn't cause him to transgress.

He follows the affairs that are compulsory in the Qur'aan and the Sunnah, he eats his food **with knowledge**, he drinks **with knowledge**, he adorns himself **with knowledge** and he sleeps **with knowledge**. He has relations with his wife **with knowledge** and he accompanies his brothers **with knowledge**. He visits them **with knowledge**, he seeks permission to enter upon them **with knowledge** and he lives besides his neighbour **with knowledge**.

he continues..

..He accompanies the believer **with knowledge**, and he sits with them **with knowledge**. Whoever accompanies him, he benefits them. He is a good companion to those he sits with. If he teaches someone, he is gentle with them. He is not harsh with the one who makes a mistake nor does he embarrass him, clement with his affairs, patient while teaching people good. The student enjoys his company and he makes the one who sits with him happy. Sitting with him brings about good, for he implements the manners of

the Qurâ an and the Sunnah with those he sits with..â

(Akhlaaqu Hamalatil Qurâ an P27)

Look at how Imaam Al Aajurry concentrates upon the carrier of the Qurâ an acting with knowledge and not ignorance or emotion, which is without doubt the characteristic of the Sunni. He acts or abandons acting based upon knowledge. We also see the emphasis upon observing knowledge with how one sits. The person of Sunnah does so **with knowledge** and he may leave sitting with individuals based upon knowledge with a view to preserving his deen and his heart.

Wafaqallahul Jameeâ

Abu Hakeem

@abuhakeembilal

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