



“Beneficial points related to Manhaj derived from the Hadeeth of Mu’aadha Al ‘Adawiya”

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“...taught her and warned her from desires (al ahwaa/bid'ah) and fitna...”

Benefits on Manhaj from the Hadeeth of Mu'adha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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All praise is due to Allah the Most High. I send peace and salutations upon the Messenger of Allah, his family, his companions and those who follow them in goodness.

The following are several points with regards to minhaj which I found to be beneficial. It is from one of the lessons during the explanation of Kitab At Tawheed done by Noble Sheikh Muhammad Ibn Ramzan Al Hajiri during the conference in Morocco last year (1431) in Agadir and was reiterated at this year's Imam Malik conference (1432) which took place in the same city.

The following benefits were taken from the hadith of Mu'adha Al 'Adawiya (رضي الله عنها), where a woman asked 'Aisha (رضي الله عنها), "What about the affair of the woman on her menses, (Why does) she make up the fast but not the prayer?" To which 'Aisha (رضي الله عنها), responded, "**Are you a Harooriya** (another name for the Khawaarij stemming from the locality in which they were centralized in)." The woman then responded,



"I am not a horooriya, rather I am just asking." 'Aisha (رضي الله عنها), responded, "This (the menses) happened to us during the lifetime of the Prophet (صلى الله عليه و سلم) and we were commanded to make up the fast but we were not commanded to make up the prayer."

This hadith has its origins in Al Bukhari and Muslim.

What is benefitted from this hadith:

1. The fact that the Prophet (صلى الله عليه و سلم) educated his wife Aisha (رضي الله عنها), taught her and warned her from desires (al ahwaa/bid'ah) and fitna. Similar to that which is found in another hadith related by Al Bukhari that the Prophet (صلى الله عليه و سلم) read Allah's statement, {He (Allah the Most High) is the One who sent down to you the Book. In it are verses which are clear and they are the foundations of the Book and others which are not entirely clear. In regards to those in whose hearts is deviance, they follow the unclear verses seeking fitna and seeking its ta'weel and none knows its ta'weel except Allah.} (Aal 'Imran, 7) 'Aisha (رضي الله عنها) then related that the Prophet (صلى الله عليه و سلم) said, "So if you see those who follow that which is unclear, then they are the ones referred to in this ayah and beware of them." Likewise are the scholars and people of knowledge. They warn from desires and bid'ah.
2. Warning from the people of desires and innovations is from the deen and it is considered worship despite the fact that the questions (in the hadith of Mu'adha) were pertaining to purification and prayer.

3. The eagerness of this woman in wanting to learn the affairs of her religion and this is due to the importance of knowledge preceding action. Therefore, it is imperative for us to seek knowledge (in accordance to the Book and Sunna upon the understanding of the righteous predecessors) in order to worship Allah the Most High upon knowledge. Then, if anything causes ambiguity, we refer it back to the scholars so as to benefit from their understanding (fiqh) and their directives.
4. A point extrapolated from 'Aisha's asking, "Are you a Harooriya?" Is that a person may make a judgment on something by signs or evidence. Since this issue was a subject that the khawaarij were known to use in order to instigate, the result was 'Aisha's thinking this woman to be from them. Because of this, 'Aisha asked her, so as to find out her position in regards to this misguided sect (Al Harooriya).
5. (This narration) is a refutation of those who reject categorizing people into sunni or bid'i (a person of bid'ah) or salafi or khalafi and other names and rulings. This (classification) is done with knowledge, verification, clarification, fairness and taqwa.
6. It is essential for the individual if he has been accused of something, or of a bid'ah or misguidance attributed to him and he is innocent of the accusations, to refute the accusations and clarify the correct position with transparency and without being evasive or illusive (just like in the narration in which the woman said, "No. I am not a Harooriya, rather I am (just) asking."
7. This woman, who was ignorant of an affair which concerns her and is related to purification and connected to prayer (as these forms

of worship are important in her life). Despite her ignorance of these issues, she knew of the Harooriya and that they were a misguided group. Because of this, she promptly freed herself of this accusation. This is because of the fact that this principle i.e. warning from bid'ah and desires was an established methodology known during her time. Also, (this is proof) that the people of knowledge used to warn from desires (bid'ah) and spoke about misguided sects amongst the general population and in specific settings. This is (done) so that the people would know their misguidance in addition to knowing the people of misguidance in order to be cautious of them.

8. It is a rebuttal of those who criticize the Salafis (Ahl Sunna) for speaking about and warning from the people of bid'ah and desires with the assertion that people are in need of understanding issues of purification and prayer. Al hamdulillah, Ahl sunna (the scholars and students of knowledge) explicate to the people what concerns them and what is important for them in matters of their religion (like matters of prayer, purification, etc.). Also, at the same time, they (Ahl Sunna) warn people from bid'ah and desires because of the dangers therein which they pose to people.

We ask Allah bless Shiekh Muhammad Ibn Ramzan for these beneficial knowledge based points. May Allah increase him in knowledge, success and aptness.