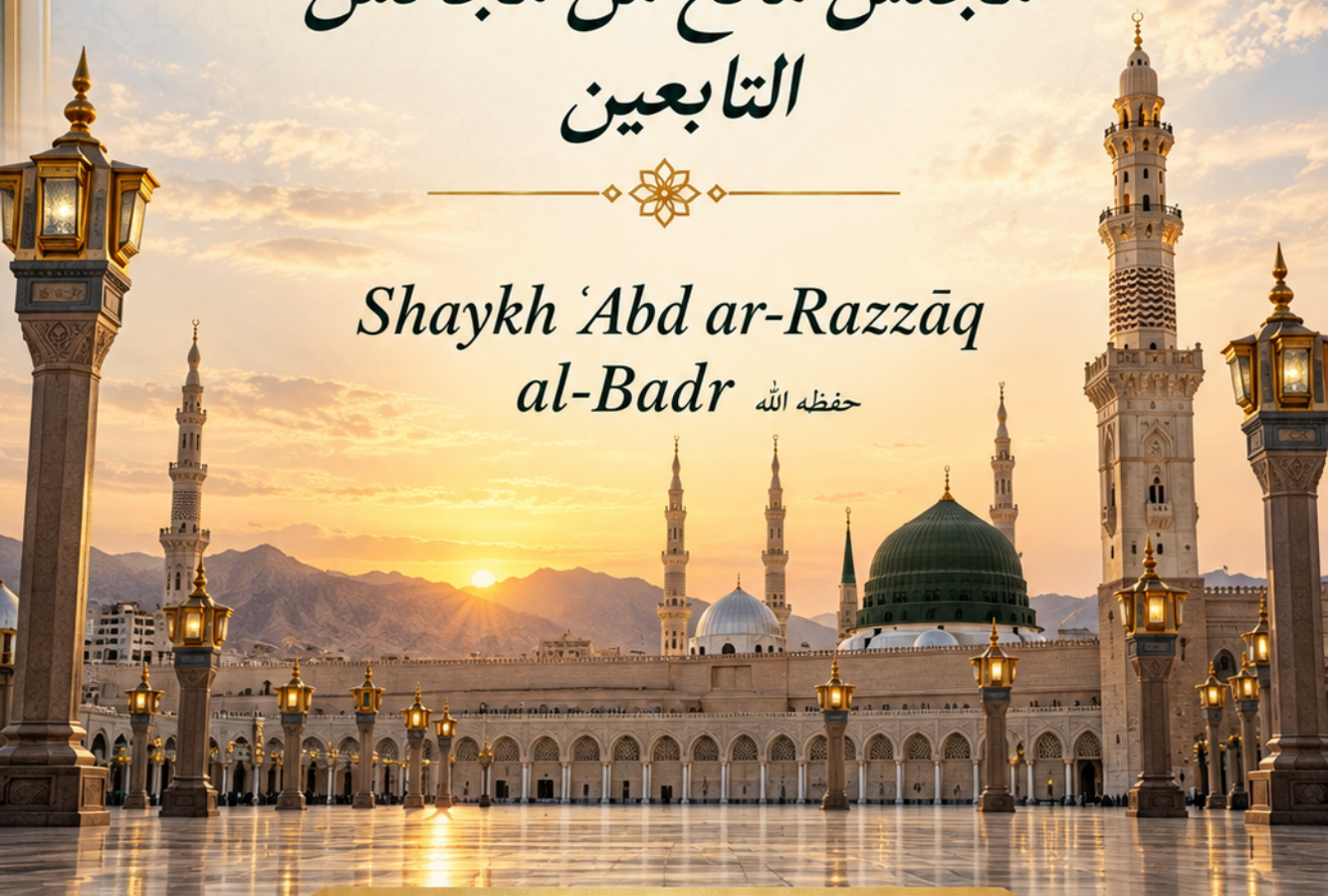


A Delightful Gathering from the Gatherings of the Tābi'īn

مجلس مائع من مجالس
التابعين

*Shaykh 'Abd ar-Razzāq
al-Badr حفظه الله*



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All praise be to Allāh, and blessings and peace be upon the Messenger of Allāh, his family, his Companions, and all who follow his guidance. To proceed:

The gatherings of the *Salaf* were distinguished by calmness, dignity, and gentleness. Alongside these, they had deep knowledge, sound understanding, beautiful character, purity of heart, and constant attention to the evidence [regarding matters of the religion]. They conveyed all of this calmly, through gentle dialogue, scholarly discussion, and refined etiquette. Their gatherings were far removed from coarseness, harshness, severity, mockery, putting people off, agitation, and provocation.

These gatherings are truly a sublime school in the beauty of knowledge, dialogue, character, and speech. Below is one of the finest of their gatherings, so that you may see in it the ideal method, the loftiest approach, and the right path they followed. If only

we were in our gatherings as they were in theirs, so that we might be happy as they were happy and succeed as they succeeded.



Muslim narrated in his *Ṣaḥīḥ*, and Aḥmad in his *Musnad*, from Ḥuṣayn ibn ʿAbd ar-Raḥmān رضي الله عنه, who said:

كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَ
الْبَارِحَةَ؟ قُلْتُ: أَنَا، ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ، وَلَكِنِّي
لِدِغْتُ، قَالَ: فَمَاذَا صَنَعْتَ؟ قُلْتُ: اسْتَرْقَيْتُ، قَالَ: فَمَا حَمَلَكَ
عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثُ حَدَّثَنَاهُ الشَّعْبِيُّ، فَقَالَ: وَمَا حَدَّثَكُمْ
الشَّعْبِيُّ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ أَنَّهُ قَالَ:
لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ، فَقَالَ: قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا
سَمِعَ، وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ
الْأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ،
وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ، إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ، فَظَنَنْتُ أَنَّهُمْ
أُمَّتِي، فَقِيلَ لِي: هَذَا مُوسَى ﷺ وَقَوْمُهُ، وَلَكِنْ انْظُرْ إِلَى الْأَفُقِ،
فَنَظَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الْأَفُقِ الْآخِرِ، فَإِذَا
سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: هَذِهِ أُمَّتُكَ وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ
الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ»، ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاضَ

النَّاسُ فِي أُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ،
فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمْ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ
بَعْضُهُمْ: فَلَعَلَّهُمْ الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ وَلَمْ يُشْرِكُوا بِاللَّهِ، وَذَكَرُوا
أَشْيَاءَ، فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا الَّذِي تَخُوضُونَ
فِيهِ؟» فَأَخْبَرُوهُ، فَقَالَ: «هُمْ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا
يَكْتُمُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»، فَقَامَ عُكَّاشَةُ بْنُ مَحْصَنٍ فَقَالَ:
ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ، فَقَالَ: «أَنْتَ مِنْهُمْ»، ثُمَّ قَامَ رَجُلٌ آخَرُ
فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ، فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».



I was with Saʿīd ibn Jubayr, and he said, “Which of you saw the shooting star last night?”

I said, “I did.” Then I said, “I was not in prayer, though; rather, I had been stung.”

He said, “So what did you do?”

I said, “I sought *Ruqyah*.”

He said, “What led you to do that?”

I said, “A ḥadīth that ash-Shabī narrated to us.”

He said, “And what did ash-Shabī narrate to you?”

I said, “He narrated to us from Buraydah ibn al-Ḥuṣayb al-Aslamī that he said: ‘There is no *Ruqyah* except for the evil eye or a venomous sting (*Ḥumah*).’”

He said, He who implements what he has heard has done well. But Ibn ‘Abbās رضي الله عنه narrated to us from the Prophet ﷺ that he said: “**The nations were shown to me. I saw a prophet with a small band of followers, a prophet with one or two men, and a prophet with no one at all. Then a vast multitude of people were shown before me, and I thought they were my nation. But it was said to**

me, ‘This is Mūsā عليه السلام and his people; rather, look to the other horizon.’ I looked, and there was a vast multitude of people. It was said to me, ‘This is your nation, and with them are seventy thousand who will enter Paradise without reckoning and without punishment.’”

Then he rose and went into his house. The people began discussing who those were, who would enter Paradise without reckoning or punishment. Some said, “Perhaps they are those who accompanied the Messenger of Allāh ﷺ.” Others said, “Perhaps they are those who were born in Islām and never associated anything with Allāh.” They mentioned other possibilities as well.

Then the Messenger of Allāh ﷺ came out to them and said, “What is it you are discussing?” They told him, and he said: “They are those who do not seek *Ruqyah* from others to be performed on them, do not take evil omens, and do not have themselves cauterized, and rely (have *Tawakkul*) upon their Lord.”

Ukkāshah ibn Miḥṣan رضي الله عنه stood and said to the Prophet ﷺ, “Pray to Allāh to make me one of them.” He said, “You are one of them.” Then

another man stood and said, “Pray to Allāh to make me one of them.” He said, “**Ukkāshah** has preceded you to it.”¹



¹ Muslim (220); Musnad Imām Aḥmad (2321)

The narrator of this gathering is Ḥuṣayn ibn ʿAbd ar-Raḥmān رضي الله عنه. He was an eminent scholar among the *Tābiʿūn*, a noble authority in knowledge, and a precise memorizer (*Ḥāfiẓ*).

He said:

“I was with Saʿīd ibn Jubayr.”

Meaning, he was in a gathering with him. Saʿīd رضي الله عنه was likewise one of the most distinguished of the *Tābiʿūn* and among the foremost of the scholars. Saʿīd opened this blessed gathering by asking:

“Which of you saw the shooting star last night?”

The “star” here is the shooting flame with which the devils are pelted when they try to eavesdrop on the heavens. As Allāh the Exalted says:

﴿إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ۖ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ
 مَّارِدٍ ۖ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ۖ
 دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۖ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ
 شَهَابٌ ثَاقِبٌ﴾

“Indeed, We have adorned the nearest heaven with an adornment: the stars, and as protection against every rebellious devil. They cannot listen to the Exalted Assembly, and they are pelted from every side, driven away, and theirs is a perpetual punishment. Except one who snatches a fragment, and then a piercing flame pursues him.” [aṣ-Ṣāffāt: 6–10]

As for his words:

“shooting (*Inqadḍa*) star last night (*al-Bāriḥah*),”

This means that it fell from the sky. *al-Bāriḥah* is the most recent night that has passed; he meant the night before the day on which they held this gathering.

Anyone awake at that hour would usually notice such a tremendous sign, which shows the perfection of Allāh's power.

Allāh says:

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

“And We do not send the signs except as a warning” [al-Isrā': 59]

The *Salaf* understood this meaning deeply. They discussed such signs and used them to remind one another of Allāh's greatness and the perfection of His power, glory be to Him. This is unlike those who do not follow their way, who regard such things as mere natural events and cosmic phenomena. These things leave no impression on them, and they pay them no heed.

Ḥuṣayn said:

“I did.”

Meaning, I saw it.

Then Ḥuṣayn رضي الله عنه added a clarification:

“Then I said, I was not in prayer, though.”

He said this to guard against showing off and to avoid being praised for something he had not done that night. This shows us the beautiful life they lived at night. Anyone awake at night was assumed to be in prayer and nothing else.

In our time, by contrast, a person awake at night has other things occupying him. This is because how we live has changed: lighting and illumination have made the night resemble the day. Indeed, because lighting is so strong and widespread in our homes and streets, we no longer see the planets and stars, or the beauty and adornment of the sky.

This has led many people away from the natural disposition upon which Allāh created mankind. He made the night a covering for them, in which they sleep, rest, and find tranquillity, and He made the day for livelihood, in which they strive to earn their provision and secure their interests.

Yes, in their lives it was unusual for a Muslim to be up at night for anything other than prayer. That is why he said, “I was not in prayer, though,” since in their time people’s minds would go to nothing else and assume nothing else.

So what were you doing at that hour, if you were not in prayer? The question arises naturally here, and Ḥuṣayn answered it without being asked:

“Rather, I had been stung.”

He was awake at that hour because he had been stung. A scorpion had stung him, and he was suffering from its venom, in pain from the sting and preoccupied with it. A sting harms, exhausts, and pains the one stung, so that he can neither rest nor sleep in peace.

That is why he saw the star. He was neither asleep nor praying; he was occupied with the sting he had suffered that night, which kept him awake and caused him pain.

Saʿīd رضي الله عنه said to him:

“So what did you do?”

This is a perfectly natural question in such a situation: What did you do? How did you treat it? What did you do about it? What remedy did you use? At the same time, the question offers consolation, reassurance, strong affection, and genuine concern for the afflicted.

In some people such feelings grow so strong in these situations that they pile on questions that tire and trouble the afflicted person. In some people this is also accompanied by a fruitless curiosity. They ask the afflicted person about minute details of what befell him. In such a situation, some might ask: What color was the scorpion? Where did it come out from? How big was it? And similar questions.

The gathering then turns into idle chatter with no benefit. What benefit is there in asking about the offending scorpion while ignoring the state of the one suffering from its venom and pained by its sting?

Ḥuṣayn said:

“I sought *Ruqyah*.”

That is, when the scorpion stung me, I sought *Ruqyah* [from someone else to recite over me] using the Qurʾān and the transmitted supplications.

Saʿīd said to him:

“What led you to do that?”

This reflects Saʿīd’s wish to know the evidence on which Ḥuṣayn based his action. It shows how keen

the *Salaf* were to know the evidence, and how much attention they gave to it.

This differs from the state of many people, who get irritated when asked for evidence. Saʿīd رضي الله عنه felt no awkwardness at all in asking, in this situation, for the evidence for what Ḥuṣayn had done. Some people might find such a question excessive and say, “The man is afflicted and suffering from venom, and you ask him for evidence?!” Some might even say, “Is this the time for that?!” Yet for the *Salaf* this was entirely natural, familiar, and customary.

Ḥuṣayn said:

“A ḥadīth that ash-Shaʿbī narrated to us.”

That is, the evidence for what I did is a ḥadīth ash-Shaʿbī narrated to us.

Saʿīd said:

“And what did he narrate to you?”

That is, tell us the ḥadīth that ash-Shaʿbī narrated to you. All of this shows complete keenness and full concern for knowing the evidence.

Ḥuṣayn said:

“He narrated to us from Buraydah ibn al-Ḥuṣayb that he said: ‘There is no *Ruqyah* except for the evil eye or a venomous sting.’”

This ḥadīth clearly indicates the point in question. *al-ʿAyn* (the evil eye) is when one person afflicts another through his gaze. *al-Ḥumah* is the sting of a scorpion and of other venomous creatures.

The ḥadīth does not mean that *Ruqyah* is permissible only in these two cases. Rather, it means there is no *Ruqyah* more healing or more fitting than *Ruqyah* for the evil eye and for a venomous sting. As we have seen, *al-Ḥumah* is a scorpion’s sting. So Ḥuṣayn رضي الله عنه did well when he recited *Ruqyah* over himself, acting on this ḥadīth and relying on this evidence.

That is why Saʿīd said to him:

“He who implements what he has heard has done well.”

That is: you did well in what you did and acted rightly, because you based your action on evidence and grounded it in the *Sunnah*. The evidence reached you, and you acted on it, so you did well. People fall into three categories in this regard:

1. Those whom the evidence has reached and who act on it; such a person is a doer of good (*Muḥsin*).
2. Those who act without evidence or proof; such a person is a wrongdoer.
3. Those who do not act on what they know; such a person is likewise a wrongdoer.

The doer of good, then, is “the one who implements what he has heard.” That is, he heard the truth and acted on it, combining knowledge with action.

Then, after endorsing what Ḥuṣayn had done, Saʿīd said:

“But Ibn ‘Abbās عليه السلام narrated to us...”

He then related the ḥadīth in full.

The relevant point in what Saʿīd related is the Messenger's ﷺ words:

“They do not seek *Ruqyah*.”

Saʿīd did not cite this to fault what Ḥuṣayn had done. He cited it to explain a lofty station in this matter: the station of complete and perfect reliance upon Allāh (*Tawakkul*).

He did not mean that the ḥadīth he cited contradicts the first one, since he said, “He who implements what he has heard has done well,” followed by “but....” It is therefore clear that the first ḥadīth does not conflict with the second.

The second describes the seventy thousand who enter Paradise without reckoning or punishment as having complete reliance upon Allāh. They do not ask others to recite *Ruqyah* over them, they do not have themselves cauterized, and they do not take evil omens.

This does not conflict with what has been transmitted regarding the legitimacy of a Muslim seeking *Ruqyah* for himself through Qurʾānic verses, lawful incantations, and the transmitted remembrances for protection. The first ḥadīth establishes legitimacy,

and the second describes the station of completeness and perfection; so there is no contradiction.

With this, this blessed, delightful, and beneficial gathering comes to a close. In conclusion, I invite researchers and students of knowledge to help bring to light the gatherings of the *Salaf*, so we may draw lessons from them and take admonition from them.

May Allāh send blessings and peace upon our Prophet Muḥammad, his family, and his Companions.

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14th of *Jumādā al-Ūlā*, 1448 AH (10/25/2026)