

'Seena ba Seena¹
Learning
or
By the Text
(Quran & Ahadith)'

¹ From chest to a chest (

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجَلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Seena ba Seena learning or by the Text (Quran and Ahadith)’

Summary:

Allah^{-azwj} Sent Holy Books and Commanded His^{-azwj} Prophets^{-as} to explain the Verses of Allah^{-azwj}. Allah^{-azwj} did not leave the matters of the religion at the mercy of people’s memories - for them to transfer Allah^{-azwj}’s Commands from ‘Seena ba Seena’ (from a chest to a chest, i.e., from a father to a son). Allah^{-azwj} Preferred written text in order to avoid differing in the transmission of the Holy Message, as otherwise the original Message would get corrupted over a duration of time, either deliberately or due to forgetfulness of people.

One may argue that Shias were persecuted by the enemies of Ahl Al-Bayt^{-asws}, so the knowledge of Ahl Al-Bayt^{-asws} had to be transferred ‘Seena ba Seena’. Well, this argument cannot be supported by any Hadith. However, there are so many Ahadith which emphasise that the need to record Ahadith in forms of written text (i.e., books) as these will be useful for later generations.

وَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي خَالِدٍ شَيْئُولَةً قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ النَّبِيِّ عِ جُعِلَتْ فِدَاكَ إِنَّ مَشَائِخَنَا رَوَوْا عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع- وَ كَانَتِ التَّقِيَّةُ شَدِيدَةً فَكَتَمُوا كُتُبَهُمْ فَلَمْ تُرَوْ عَنْهُمْ فَلَمَّا مَاتُوا صَارَتْ (تِلْكَ) الْكُتُبُ إِلَيْنَا فَقَالَ حَدِّثُوا بِهَا فَإِنَّهَا حَقٌّ.

And from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Bin Abu Khalid Sheynulat, said:

‘I said to Abu Ja’far^{-asws} the second, ‘May I be sacrificed for you^{-asws}! Our elders used to narrate from Abu Ja’far^{-asws} and Abu Abd Allah^{-asws}, and it was a period of severe dissimulation (Taqaayya). They used to hide their books and not narrate from them. When they died, they left their books for us’. He^{-asws} said, Narrate by them, for they are the truth’.²

In addition, any knowledge which one has either from ‘Seena ba Seena’ or through a dream, *ilham* (thoughts in the heart) has to be verified against the Holy Quran and Ahadith, otherwise

² Wasail ul Shia, H. 33272

it cannot be talked about in public, as due to lack of its reliability, it will cause contention and distress among the believers.

For example, Imam^{-asws} says:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ الْمَدَنِيِّ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْقَلْبُ يَتَّكِلُ عَلَى الْكِتَابَةِ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from Abu Ayoub Al Madany, from Ibn Abu Umeyr, from Husayn Al Ahmasy, from:

Abu Abdullah^{-asws} said: 'The heart relies upon the written (words)'.³

Also, Amir ul-Momineen^{-asws} used to write down whatever was Revealed unto Rasool-Allah^{-saww}:

فَمَا نَزَلَتْ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) آيَةٌ مِنَ الْقُرْآنِ إِلَّا أَقْرَأْنِيهَا وَأَمْلَأَهَا عَلَيَّ فَكَتَبْتُهَا بِحُطْبِي وَعَلَّمَنِي تَأْوِيلَهَا وَتَفْسِيرَهَا وَنَاسِخَهَا وَمَنْسُوحَهَا وَمُحْكَمَهَا وَمُتَشَابِهَهَا وَخَاصَّهَا وَعَامَّهَا وَدَعَا اللَّهَ أَنْ يُعْطِنِي فَهَمَّهَا وَحِفْظَهَا فَمَا نَسِيتُ آيَةً مِنْ كِتَابِ اللَّهِ وَلَا عَلِمْتُ أَمْلَأَهُ عَلَيَّ وَكَتَبْتُهُ مِنْذُ دَعَا اللَّهَ لِي بِمَا دَعَا

Thus, whatever was Revealed unto Rasool-Allah^{-saww} a Verse from the Quran except that he^{-saww} recited it and dictated it to me^{-asws}. So I^{-asws} wrote it down by my^{-asws} own handwriting, and he^{-saww} taught me^{-asws} its explanation and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its particular and its general. And he^{-saww} supplicated to Allah^{-azwj} that He^{-azwj} should Give me^{-asws} its understanding and its preservation. So, I did not forget a Verse from the Book of Allah^{-azwj}, nor any knowledge dictated unto me^{-asws}, and I^{-asws} wrote it down since he^{-saww} supplicated to Allah^{-azwj} for me^{-asws} with what he^{-saww} supplicated (An extract).⁴

³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 8

⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 1

Introduction:

The Holy Quran was memorised by many companions of Rasool Allah^{-sawww} but that was not transmitted to next generations and that remained for their own benefit while they remained in the world. The Holy Quran which we have or Muslims memorise today is from the written texts. Similarly, there are over 150,000 written Ahadith in books of traditions. Imam^{-asws} says:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ اكْتُبُوا فَإِنَّكُمْ لَا تَحْفَظُونَ حَتَّى تَكْتُبُوا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Aasim Bin Humeyd, from Abu Baseer who said,

‘I heard Abu Abdullah^{-asws} saying: ‘You must write down, for you would not be preserving (original message) until you are writing it down’.⁵

It is Important to Write and Read Ahadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عَبْدِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اَحْتَفِظُوا بِكُتُبِكُمْ فَإِنَّكُمْ سَوْفَ تَحْتَاجُونَ إِلَيْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘Abu Abdullah^{-asws} said: ‘Be preserving with your books, for very soon you would need those’.⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي سَعِيدٍ الْخَيْبَرِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اَكْتُبْ وَ بُتَّ عِلْمَكَ فِي إِحْوَانِكَ فَإِنْ مِتَّ فَأُورِثَ كُتُبَكَ بَيْنَكَ فَإِنَّهُ يَأْتِي عَلَى النَّاسِ زَمَانٌ هَرَجٌ لَا يَأْتُسُونَ فِيهِ إِلَّا بِكُتُبِهِمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from one of his companions, from Abu Saeed Al Khaybari, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{-asws} said to me: ‘Write and transmit your knowledge among your brethren. So, if you were to die, so leave your books as an inheritance, for there would be coming a time of

⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 9

⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 10

commotion upon the people, they would not be finding comfort (during) in it but except with your books’.⁷

وَقَدْ تَقَدَّمَ فِي الزِّيَارَاتِ حَدِيثُ مُحَمَّدِ بْنِ مَارِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي فَضْلِ زِيَارَةِ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى أَنْ قَالَ ثُمَّ قَالَ يَا ابْنَ مَارِدٍ أَكْتُبْ هَذَا الْحَدِيثَ بِمَاءِ الذَّهَبِ.

And in the Ziyaarat, the Hadith of Muhammad Bin Maarid has mentioned:

Abu Abd Allah^{-asws} regarding the virtues of the Ziyaarat of Amir-ul-Momineen^{-asws} – until he^{-asws} said - : ‘O Ibn Maarid! Write down this Hadith in golden liquid’.⁸

وَقَدْ تَقَدَّمَ فِي الْأَمْرِ بِالْمَعْرُوفِ فِي أَحَادِيثِ إِذَاعَةِ الْحَقِّ مَعَ الْخَوْفِ إِلَى أَنْ قَالَ: أَكْتُبْ هَذَا بِالذَّهَبِ فَمَا كَتَبْتَ شَيْئًا أَحْسَنَ مِنْهُ.

And it has preceded regarding the enjoining of the good in a Hadith on blood rights – until he^{-asws} said: ‘Write this down in gold (as it will never fade away – since gold is not corroded), for you will not have written anything better than this’.⁹

وَقَدْ رَوَى الصَّفَّارُ فِي بَصَائِرِ الدَّرَجَاتِ عَنْهُمْ ع حَدِيثًا فِي فَضْلِ الْأَيْمَةِ ع إِلَى أَنْ قَالَ يَجِبُ أَنْ يُكْتُبَ هَذَا الْحَدِيثَ بِمَاءِ الذَّهَبِ

And it has been narrated by Al-Saffar in Basaair Al-Darajaat from them^{-asws} a Hadith regarding the virtues of the Imams^{-asws} – until he^{-asws} said: ‘It is (more like) obligatory to write down this Hadith by the ink of gold (which would neither fade nor corrode)’.¹⁰

وَعَنْهُمْ ع عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ رَفَعَهُ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع إِيَّاكُمْ وَ الْكَذِبَ الْمُفْتَرَعِ قِيلَ لَهُ وَ مَا الْكَذِبُ الْمُفْتَرَعُ قَالَ أَنْ يُحَدِّثَكَ الرَّجُلُ بِالْحَدِيثِ فَتَتَرَكُهُ وَ تَرْوِيهِ عَنِ الَّذِي حَدَّثَكَ عَنْهُ.

And from them, from Ahmad, from Muhammad Bin Ali who has narrated the following:

Abu Abd Allah^{-asws} said: ‘Beware of lies and deceit’. It was said to him^{-asws}, ‘What lies and deceit?’ He^{-asws} said: ‘A man narrates a Hadith to you and you avoid him and narrate from the one whom he had narrated from’.¹¹

وَعَنْ أَحْمَدَ بْنِ مَهْرَانَ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى آخِرِ الْآيَةِ فَقَالَ هُمْ الْمُسْلِمُونَ لِأَلِ مُحَمَّدٍ- الَّذِينَ إِذَا سَمِعُوا الْحَدِيثَ لَمْ يَزِيدُوا فِيهِ وَ لَمْ يَنْقُصُوا مِنْهُ جَاءُوا بِهِ كَمَا سَمِعُوهُ.

⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 11

⁸ H. 33264, وسائل الشريعة، ج 27، ص: 82

⁹ Wasail ul Shia, H. 33265

¹⁰ Wasail ul Shia, H. 33266

¹¹ Wasail ul Shia, H. 33267

And from Ahmad Bin Mehran, from Abdul Azeem Al Hasany, from Ali Bin Asbaat, from Al Hakam Bin Ayman, from Abu Baseer said:

‘I asked Abu Abd Allah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic, **Those who listen to the word, then follow the best of it - 39:18**, until the end of the Verse’. He^{-asws} said: ‘They are the ones who have submitted to the Progeny^{-asws} of Muhammad^{-saww}, when they hear the Hadith, they do not add anything to it nor do they leave anything out of it, they go with it (act upon it) as they have heard it’.¹²

وَعَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الرِّضَا ع فِي حَدِيثِ الْكَزْبِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ وَكَانَ نَحْتَهُ كَنْزٌ لَهُمَا قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أُرِيدُ أَنْ أَكْتُبَهُ قَالَ فَضْرَبَ يَدَهُ وَ اللَّهُ إِلَى الدَّوَاةِ لِيَضَعَهَا بَيْنَ يَدَيَّ فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا وَ أَخَذْتُ الدَّوَاةَ فَكَتَبْتُهَا.

And from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Ibn Asbaat who has narrated the following:

Al-Reza^{-asws} in the Hadith Al-Kanz in which Allah^{-azwj} Mighty and Majestic has Said, **and there was beneath it a treasure belonging to them – 18:82**, when it was said to him^{-asws}, ‘May I be your ransom, I would like to write it down’. He^{-asws} hit his^{-asws} hand, by Allah^{-azwj}, towards the ink pot and placed it in front of me. I kissed his^{-asws} hand and took it, and wrote it down’.¹³

وَعَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع أَغْرَبُوا حَدِيثَنَا فَإِنَّا قَوْمٌ فَصَحَاءُ.

And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Daraaj who has narrated the following:

Abu Abd Allah^{-asws} said: ‘Place ‘e’raab’ on our^{-asws} Hadith for we^{-asws} are an eloquent people’.¹⁴

وَعَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَمَّادِ بْنِ عُثْمَانَ وَ غَيْرِهِ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ حَدِيثِي حَدِيثُ أَبِي وَ حَدِيثُ أَبِي حَدِيثُ جَدِّي- وَ حَدِيثُ جَدِّي حَدِيثُ الْحُسَيْنِ- وَ حَدِيثُ الْحُسَيْنِ حَدِيثُ الْحَسَنِ- وَ حَدِيثُ الْحَسَنِ حَدِيثُ أَمِيرِ الْمُؤْمِنِينَ- وَ حَدِيثُ أَمِيرِ الْمُؤْمِنِينَ حَدِيثُ رَسُولِ اللَّهِ- وَ حَدِيثُ رَسُولِ اللَّهِ ص قَوْلُ اللَّهِ عَزَّ وَجَلَّ.

And from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hisham Bin Saalim, and Hamaad Bin Uthman, and others, who have narrated the following:

‘We have heard Abu Abd Allah^{-asws} say: ‘My^{-asws} Hadith is the Hadith of my^{-asws} father^{-asws}, and the Hadith of my^{-asws} father^{-asws} is the Hadith of my^{-asws} grandfather^{-asws}, and the Hadith of my^{-asws} grandfather is the Hadith of Al-Husayn^{-asws}, and the Hadith of Al-Husayn^{-asws} is the Hadith of Al-Hassan^{-asws}, and the Hadith of Al-Hassan is the Hadith of Amir-ul-Momineen^{-asws}, and the

¹² Wasail ul Shia, H. 33268

¹³ Wasail ul Shia, H. 33269

¹⁴ Wasail ul Shia, H. 33270

Hadith of Amir-ul-Momineen^{-asws} is the Hadith of the Rasool Allah^{-saww}, and the Hadith of the Rasool Allah^{-saww} is the Words of Allah^{-azwj} Mighty and Majestic’.¹⁵

Imam^{-asws} Provides a pen to write a Hadith:

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ مِنْ أَهْلِ مَكَّةَ قَالَ: قَالَ سُفْيَانُ الثَّوْرِيُّ أَذْهَبَ بِنَا إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ فَذَهَبْتُ مَعَهُ إِلَيْهِ فَوَجَدْنَاهُ قَدْ رَكِبَ دَابَّتَهُ فَقَالَ لَهُ سُفْيَانُ يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنَا بِحَدِيثِ خُطْبَةِ رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْخَيْفِ قَالَ دَعَانِي حَتَّى أَذْهَبَ فِي حَاجَتِي فَإِنِّي قَدْ رَكِبْتُ فَإِذَا جِئْتُ حَدِّثْكَ فَقَالَ أَسَأَلُكَ بِقِرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص لَمَّا حَدَّثْتَنِي قَالَ فَتَنَزَّلَ فَقَالَ لَهُ سُفْيَانُ مُرِّي بِدَوَاةٍ وَ قِرْطَاسٍ حَتَّى أَتَيْتَهُ فَدَعَا بِهِ ثُمَّ قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * خُطْبَةُ رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْخَيْفِ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا وَ بَلَّغَهَا مَنْ لَمْ تَبْلُغْهُ يَا أَيُّهَا النَّاسُ لِيُبَلِّغَ الشَّاهِدَ الْعَائِبَ فَرُبَّ حَامِلٍ فِئْهٍ لَيْسَ بِفَقِيهِهِ وَ رُبَّ حَامِلٍ فِئْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ الْحَدِيثُ

And from Muhammad Bin Al Hassan, from one of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Maskeen, from A man from the Quraysh who said:

Sufyan Al-Sury told him to accompany him to Ja’far Bin Muhammad^{-asws}. He said, ‘I went with him to him^{-asws}. Sufyan said to him^{-asws}, ‘O Abu Abd Allah^{-asws}! Narrate to us the sermon of the Rasool Allah^{-saww} in Masjid Al-Kheef’. Until he said that Sufyan said, ‘Get for me a pen and paper so that I may write it down’. He^{-asws} ordered it for him, then said: ‘Write – In the Name of Allah^{-azwj} the Beneficent the Merciful – Sermon of the Rasool Allah^{-saww} in Masjid Al-Kheef: ‘May Allah^{-azwj} Make happy a servant who hears my^{-saww} speech, accepts it, tells it to the one to whom it has not been told. O you People! Let those who are present tell it to those who are absent. Sometimes a recipient is not an understanding one, and sometimes the one to whom he relates it to is more understanding than him’.¹⁶

وَ عَنْ أَبِي الْعَبَّاسِ بْنِ نُوحٍ عَنِ الصَّفْوَانِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ الْوَجَائِءِ قَالَ: كَتَبْنَا إِلَى أَبِي مُحَمَّدٍ ع نَسْأَلُهُ أَنْ يَكْتُبَ أَوْ يُخْرِجَ لَنَا كِتَابًا نَعْمَلُ بِهِ فَأَخْرَجَ لَنَا كِتَابَ عَمَلٍ. قَالَ الصَّفْوَانِيُّ نَسَخْتُهُ فَقَابَلْتُ بِهِ كِتَابَ ابْنِ خَانِبَةَ زِيَادَةَ خُرُوفٍ أَوْ نُفْصَانَ خُرُوفٍ يَسِيرَةً وَ ذَكَرَ النَّجَاشِيُّ - أَنَّ كِتَابَ عُبَيْدِ اللَّهِ بْنِ عَلِيِّ الْحَلْبِيِّ - عُرِضَ عَلَى الصَّادِقِ ع فَصَحَّحَهُ وَ اسْتَحْسَنَهُ.

And from Abu Al Abbas Bin Nuh, from Al Safwany, from Al Hassan Ibn Muhammad Bin Al Wajna’ who says:

‘We wrote to Abu Muhammad^{-asws} asking him^{-asws} to write or give us a book that we can act by it. He^{-asws} sent to us a book of action’. Safwany said: ‘We copied it by the writing of Ibn Khanab, and there was a difference of a little bit more or less. And Al-Najashy mentioned, ‘The book of Ubeydullah Bin Ali Al-Hably was presented to Al-Sadiq^{-asws}. He^{-asws} deemed it to be correct and good’.¹⁷

¹⁵ Wasail ul Shia, H. 33271

¹⁶ Wasail ul Shia, H. 33289

¹⁷ Wasail ul Shia, H. 33326

Looking into the Parchment is an act of worship

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارِكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ جُعِلْتُ لَكَ إِذًا إِنْ أَحْفَظُ الْقُرْآنَ عَلَى ظَهْرِي فَأَقْرُؤُهُ عَلَى ظَهْرِي أَفْضَلُ أَوْ أَنْظُرُ فِي الْمُصْحَفِ قَالَ فَقَالَ لِي بَلْ أَقْرَأُ وَ أَنْظُرُ فِي الْمُصْحَفِ فَهُوَ أَفْضَلُ أَمَا عَلِمْتَ أَنَّ التَّنَظَّرَ فِي الْمُصْحَفِ عِبَادَةٌ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I have memorised the Quran by heart, reading it from memory so is it superior or looking into the Parchment (while reciting)?’ So he^{-asws} said to me: ‘But, recite and while looking into the Parchment, for it is superior. Do you not know that the looking into the Parchment is an act of worship?’¹⁸

Concluding Hadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُورٍ قَالَ وَ حَدَّثَنِي حُسَيْنُ بْنُ أَبِي الْعَلَاءِ أَنَّهُ حَضَرَ ابْنَ أَبِي يَعْقُورٍ فِي هَذَا الْمَجْلِسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ اخْتِلَافِ الْحَدِيثِ يَزُويهِ مَنْ تَنَقَّى بِهِ وَ مِنْهُمْ مَنْ لَا تَنَقَّى بِهِ قَالَ إِذَا وَرَدَ عَلَيْكُمْ حَدِيثٌ فَوَجَدْتُمْ لَهُ شَاهِدًا مِنْ كِتَابِ اللَّهِ أَوْ مِنْ قَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِلَّا فَالَّذِي جَاءَكُمْ بِهِ أَوْلَى بِهِ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdullah Bin Abu Yafour who said, ‘And it was narrated to me by Husayn Bin Abu Al A’ala that he was present with Ibn Abu Yafour in this gathering where he said,

‘I asked Abu Abdullah^{-asws} about the differing in the Ahadith being reported by the ones we trust with it and the ones we do not trust with it’. He^{-asws} said: ‘Whenever a Hadith arrives to you and you find evidence for it from the **Book of Allah^{-azwj}, or from the words of Rasool-Allah^{-saww} (fine), or else**, the one which came to you which was the closest with it (the Book)’.¹⁹

¹⁸ Al Kafi V 2 – The Book Of Merits of the Quran CH 8 H 5

¹⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 2