

A Comparative Study of Religion's Role in Evaluation of the Narrators in Terms of Rejal Science in Imami Shiah and Sunni Rejal Books

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Abstract: There are common narrators between Sunni Muslims and Imami Shiah so the way to evaluate them and the amount of the influence of religion factor on the evaluation of Sunni and Imami Shiah narrators in terms of Rejal science are of utmost importance. It seems that the issue of religion among Sunni initiatives seriously affects on the evaluations of narrators in terms of Rejal science and in the late Sunni scholars period is also of more importance. In Sunni sources, about one hundred and forty Shiah narrators are stated and a significant portion of them have been injured by the expressions of extremist, fanatic and heretic Shiah. Among Imami Shiah there also exist 2 distinct periods in terms of religion influence on the evaluations of narrators in terms of rejal science. In earlier periods, non-Imami narrators have been authenticated but in late periods, more stringency has been made in this area and some of narrators have been injured based on religion and their traditions have not been treated. Imami Shiah Rejalees are more stringent toward non Imami Shiah narrators than non Sunni narrators. The present study, through a comparative study, examines religion base between Sunni and Imami Shiah Rejals and attempts to evaluate its impact on each of these religions.

Key words: Hadith, Sunni Muslims, Imami Shiah, rejal science, narrator's religion, attempt

INTRODUCTION

Despite the fact that there are verbal disputes between Imami Shiah and Sunni, common narrators between these 2 throughout history indicate the relationship between them. This relationship has lots of ups and downs. Approximately 817 narrators have been jointly mentioned in Imami Shiah and Sunni Rejal recourses. About 140 narrators also have been known as Shiah narrators in Sunni sources. Also, dozens of narrators in Imami Shiah narrative sources have been identified as non Imami narrators. Of course being non Imami from Imami Shiah perspective, includes Sunni narrators and non-Imami Shiah narrators like Waqifi, Fahi and Ziydi and the like.

Since, there are Imami narrators in Sunni sources and Sunni narrators among Imami Shiah narrators, the position and role of religion in the evaluation of narrators status in each of the schools will be of great importance. The main question is whether religious tendencies have impacted the Imami Shiah and Sunni Rejalees evaluations about mentioned narrators? Has religion undermined them? If religion's impact existed, would it have equal value in the study of Imami Shiah and Sunni narrators in all historical periods? In fact, the study of religion, its impact on

evaluations of early and recent Imami Shiah and Sunni narrators in terms of Rejal science and comparing the effect of this factor on both religions are important issues that can be considered in clearing the historical developments and survey processes of Imami Shiah and Sunni narratives. The current study aiming to examine religion in narrative's evaluation tries to assess the impact of this factor in different periods of history and to explore the performance of Sunni and Imami Shiah.

Literature review: One of the most important points with regard to the application of Rafii term is among the early and late Sunnis. Based on the historical evidences, Sunnis distinguished between Shiah and Rafii. In some applications of the early Sunnis, Rafii is used wherever Imami is used and it implies a term apart from Shiah. Among the modifications carried out such separation is visible. About some of the narrators, terms like Siqat Shiai (Ibn, 1988; Dhahabi, 1992), Siair "Alam Alnuballa, Bayrut: Mu'ssasah alrisalah), Saduq Shiai (Ibn, 1983), Tarikh 'Asma Althighat, Tunis: Dar alsalafiah) and so on are used but some of them are called Rafii. In fact, 2 levels of application can be found among the early Sunnis. A group includes absolute Shiah who believe in Ali's affection and his superiority over, Uthman or the

superiority of Ali over Abu bakr, Umar and Uthman and who are considered as Shiah by the early Sunnis. And the other group who curse and revile Abu bakr, Umar and Uthman and the companions are called Rafii. This issue is also asserted in the quote about Ibn Main who refuses to pray behind the Rafii who curses Abu bakr, Umar and Uthman (Ibn, 1987), Alilal, Bayrut: Dar Alkhani). In the early Imamian's expressions such as Abu Jaar Askafi's, the distinction between Rafii and Shiai can also be distinguished. According to Abu Jaafar Askafi, Raf is a group that indulges in the character of Imam Ali (AS). Abu Jaafar Askafi compares Jesus to Ali and States that people behave Ali the same as their behavior towards Jesus. They adopted several demeanors towards Jesus; a group was at his service and a group was unkind to him and even attacked him. Jesus's position in the intemperance is the same as the position of Rawaf. Murji'ah's position in Ali's nomination and delinquency is the same as the position of Jewish in delinquency, insult and affront toward him (Ibn Main, Al-Tarikh, Mecca: Dar AlM'amun). Hence, we can say that Shiah rejects the equality of Shiah and Rafii and even criticizes Rafiis.

Sunni Rejal books: As previously mentioned, about one hundred and forty Shiah narrators have been stated in Sunni sources. To evaluate the performance of Sunni Rejalis, 2 time periods of early and late Sunnis are considered and based on it the role and position of religion in each period will be investigated.

The earlier generations of Sunni scholars: The investigation of Sunni's early Rejali sources indicates the existence of 2 titles of Shiah and Rafi in exploring narrator's person. Some of narrators have been described with titles like "Shiai. Analysis of Hadith "Wujuh Sawh" in Terms of Chain of Transmitters and Content. The Social Sciences, 2021-2032)", "extremist Shi'i (Jli, A(n.d), Tarkh althiqat, Madinah: Maktabah aldar)", "Rafi" (Ibn, 1988), AlKamil. Bayrut: Dar Alfikr, 5/1816), "exaggerated Rafi" (Ibn, 1989), Al-Sunan, Bayrut: Dar Alfikr). Two so-called Shiah and Rafi terms are mostly used in the language of Sunni Rejal leaders. Some of these narrators have been injured based on these terms. Due to the importance of these terms, in the following each of them will be reviewed as well as their application.

Shiah and Shiai terms: Shiaism from early Sunni's point of view is the belief in the superiority of Ali over, Uthman, the belief in the fact that Ali was legitimate in his wars and Ali's opponents were erroneous in introducing Shykhyn (Abu bakr and Umar) and making them superior to Ali

(Ibn hibban, M (n.d) Al-Majruhin, Mecca: Daralbaz). In other words, Shiaism is feeling affection for Ali and making him superior to his companions. Ibn (1983), Tahzib Al-Tahzib, Bayrut: Dar Alfikr). This has been emphasized in a report from Ibn Main: "I said to Yahya Ibn Main: "someone who says Abu bakr, Umar and Uthman how is his faith," Ibn Main said: "he is right." If someone says Abu bakr, Umar, Uthman and Ali, he is also right. And anyone who says Abu bakr, Umar, Ali and Uthman, he is Shiah. And a man who says Abu bakr, Umar and Uthman and then be silent, he would be right. Yahya said: "I say Abu bakr, Umar, Uthman and Ali and this is our religion and our conviction as well" (Ibn, 1983), Huda AlSari, Riya: sulta "Abdul, Azim 'Al su'ud).

Ibn Main's statement also implies the fact that Ali's priority proves individual's Shi'ism religion. According to Darqutny's report, a group in Baghdad had disputation in Ali's or Uthman's superiority in other words, a group believed Uthman's superiority and the other one believed Ali's superiority. To be judged in a case on this issue, they consulted Darqutny and he avoided commenting. Then he had regret about his avoidance and asked the one who had a question on this issue to announce Uthman's superiority over Ali to both groups (Ibn Main, Al-Tarikh, Mecca: Dar AlM'amun).

Application of the term "Shiah" amongst the early Sunni narrators: According to the statements of earlier Rejalians, 2 categories of narrators can be identified namely as Shiah narrators and Rafezi narrators. The distinction between these 2 terms is also included in the assessment. Sunni narrator's attitudes towards Shiah narrators or narrators who have been accused of being Shiah has shown itself in three types of assessment. A category of narrators, despite of Shiai title has been authenticated by Sunnis. Even some of them have been authenticated by word "Thighah". For instance, Ali Ibn Almunzar Altarighi noted that Nisai named him pure Shiah and considered him as "Thighah" (Dhahabi, 1992), Siair'A'lam Al-nuballa, Bayrut: Mu'ssasah alrisalah) Fa'r Ibn Khalifah Almakhzumi is another example of Shiah narrator that are authenticated by initiatives. He is authenticated by Ahmad Ibn Hanbal and Ibn Main but Dhahabi appointed him as a fanatical religious Shiah (Dhahabi, 1992) Alkashif, Jaddah: Dar alqiblah) Alkashif, Jaddah: Dar alqiblah). Asem Ibn Zamarah is another person who was appointed as Shiai Thighah by Ibn Shahin (Dhahabi, 1992) Alkashif, Jaddah: Dar alqiblah).

Another group named Shiah has been described by Sunni but their narrative has been accepted. In fact, despite the impact of religion on the status of the narrator, narrator's Shiaism cannot prevent stating and accepting

the narrative. Ali Ibn Gharab Alfazari is known to be feeble due to Shiaism but thanks to his knowledge, intuition in Hadith and his honesty in his religion, his traditions are acceptable (Ibn, 1983), *Tarikh Asma Althighat*, Tunis: Dar alsalafiah). The third category includes narrators whose traditions have been rejected based on religion. These narrators include Thuwair Ibn Abi Fakhtih that the Hakim Niyshabui asserts that the only injury that he has suffered is his religion, Shiaism *Alkifayah fi Mrifah* “usul Alm alriwayah, samnud: Maktabah Ibn Abbas). *Alkifayah fi Mrifah usul Alm alriwayah, samnud: Maktabah Ibn*. Ahmad Ibn Hanbal in the biography of Ubayd Allah Ibn Musa narrates that his traditions are rejected because his religion is Shiah, (Hakim Niyshaburi, M. *Almustadrak’ Ala Alsahihain*, Bayrut: Dar alkitub alilmiyah) or in another example in the biography of Ziyad Ibn Mundhir, Yahya Ibn Main has contempted him because of telling traditions of virtues of “Ahl Al-Biyt *Alkifayah fi Mrifah ‘sul Alm alriwayah, samnud: Maktabah Ibn, Abbas*).

Amongst those who have been injured as Shiah there are some famous people such as Darqutny and Hakim Niyshaburi. About the history of Hakim Niyshaburi, Ibn Tahir considers him as Thighah and evil Rafezi who has prejudices in his Shiaism but Dhahabi introduces him just as a Shiah and not a Rafezi and denies false charges that have been made by Ibn Tahir about him (Ibn, 1988), *AlKamil*. Bayrut: Dar Alfikr, Ibn (1983), *Tahzib Al-Tahzib*, Bayrut: Dar Alfikr). Also, some of those narrators who have been injured are amongst those whose traditions have been narrated in *Sahih Bukhari* and *Sahih Muslim*. For example Khatib Baghdadi (463 AH) reports: “Mohammad Ibn Yaqub was asked about Fazl Ibn Muhammad Sha’rani and he described Fazl as sincere in his narratives but asserted the only problem that existed in his personality was exaggerating in Shiaism. He was told that he narrated stories in *Sahih* and he implied that my master’s book (*Sahih Muslim*) is full of Shiah traditions.” Dhahabi (1962), *Mizan Alatidal*, Bayrut: Dar alm’arifah). Ibn “Athir (606 BC) also introduces Ubayd Allah Ibn Musa Al’absi as a Shiah jurist who is among the masters of *Bukhar Alkifayah fi Mrifah* “usul Alm alriwayah, samnud: Maktabah Ibn Abbas, Dhahabi (1992), *Siair* “*Alam Al-nuballa*, Bayrut: Mu’sasah alrisalah). I. Ibn Hajar also asserts Ubayd Allah Ibn Musa Al’absi is one of the great masters of *Bukhari* (Ibn’Athir, *AlKamil fi Altarikh*, Bayrut: Dar Riyan, Dhahabi (1992), *Siair* “*A’lam Al-nuballa*, Bayrut: Mu’sasah alrisalah).

Usage of the term “Shiah” amongst the late Sunni narrators: Despite the separation between Shiah and Rafezi amongst early Sunnis, the late ones consider Shiah

as Rafezi. Saying this that among the initiatives the priority of Ali over his companions is known as the base for being Shiah, Ibn Hajar declares Shiah in the late ones tradition is the absolute Raf, so narratives of exaggerating Rafezi will not be accepted and he has not any position and credit (Ibn, 1987), *Fath Albari bi sharh sahih bukhari*). From the perspective of the late Sunnis, Exaggerating Shiah is a person who believes in the priority of Ali over Abu bakr and Umar. Such a person due to the belief in this priority is considered to be among exaggerating Shiaism and also is called a Rafezi. If a person does not believe in the priority of Ali over Abu bakr and Umar and believes in the priority of Ali over Uthman, he will be considered Shiai (Ibn, 1983), *Tahzib Al-Tahzib*, Bayrut: Dar Alfikr).

Dhahabi stipulates that giving superiority to Ali over Uthman does not imply Rafaz or heresy because if both of them are evaluated based on their backgrounds both have merit, background and history in Islam. And if their knowledge and position are considered, they are both at the close level. Even if they are evaluated based on their position in hereafter they are at the same level. Both of them are also of great martyrs. But one thing based on which Dhahabi focuses on in the superiority of Uthman over, Ali is the fact that the majority of Muslim nation prefer Uthman to Ali. In a more macro comparison, Abu bakr and Umar are preferred to Ali and Uthman. In Dhahabi’s opinion, a person who does not believe in the superiority of Uthman over, Ali and does not believe in the superiority of Abu bakr and Umar over, Uthman and Ali is a fanatic Shiite (Dhahabi knows exaggerating person as the one who considers Companions as unbeliever and states aversion toward Shiykhiyn (Dhahabi, 1962), *Mizan Alatidal*, Bayrut: Dar alm’arifah) of course if someone considers Shiykhiyn as unbelievers is rejected by Shiah). Dhahabi goes a step further and argues that the silence about saying mercy (to invoke God’s blessing) to Uthman is also a sign of being Shiah. According to him, avoiding saying “*Rahmat Allah*” (may God’s blessing be upon him) for Uthman is silence, although no opinion can be attributed to the person who is silent, silence about mercy over, Uthman is not so. Thus according to Dhahabi, anyone who keeps silent in invoking God’s blessing on Uthman is Shiah (Dhahabi, 1992), *Siair’Alam Al-nuballa*, Bayrut: Mu’sasah alrisalah).

Comparing the early and the late Sunni Rijali approach: Comparing the approach of early and late Sunnis suggests that Shiaism in both periods has specified borders and Shiai person can be thighah and sincere. But the late Sunni’s approach is close to Raf and a serious collision occurs with Shiah persons. Among Sunni

initiatives, someone like Darqutny about the superiority of Uthman over, Ali is first silent and then makes a remark (Dhahabi, 1992). Therefore, silence is not bad from one point of view but the silence of a person about the superiority of Uthman over, Ali from the late narrator's viewpoint is a sign of being Shiah. In the acceptance process of narratives, Sunni initiatives are more flexible about the subject of Shiah narratives. As mentioned before, some of Shiah persons were masters of Bukhari and Muslim. And even in some reports, Hakim and Darqutny are also not immune from the charge of being Shiah. In fact, Sunni initiatives will practically accept narratives of a person who has Shiah beliefs and believes in the superiority of Ali over, Uthman and deems that Ali is righteous in his campaigns, if the person is pious, honest and mujtahid and is not propagandist. And if the person is propagandist, they do not accept his narratives (Dhahabi, 1992), Siair'Alam Al-nuballa, Bayrut: Mu'ssasah alrisalah). But the late Sunnis in the practice level of narratives of this group are more stringent.

Raf and Rafezi terms: "Raf" literally means to abandon (Ibn, 1983), Tahzib Al-Tahzib, Bayrut: Dar Alfikr). According to Baghdadi, the records of this term returns to Shiah's first Imam. In line with his opinion, Rafezies have different branches such as Sabaiyyh who raises the first Shiah Imam to the rank of divinity. After this period, Rafiih is divided into four groups: Imami Shiah, Ziydiyah, Keysaniah and Zealots (Ghulat) and each of them has also different denominations. As said by him all the different denominations of the Zealots are out of Islam and Ziydiyah and Imami Shiah are just acceptable in Muslim nation. Imami Shiah has fifteen denominations, including Twelvers Shiah. Baghdadi finally declares Rafiies have 20 denominations, lisan al'arab, qum: Nashr 'Adabhuzyh). 'Ash'ari on the appellation of Rafezeh also remarks that in case of withdrawal of Ziyd Ibn, Ali to Hesham Ibn, Abdul Malik, Ziyd blames a group of his companions as "Rafa'tumuny" and this name remained unchanged for them (Baghdadi, 1996), Alfarq bayn alfi'raq, Bayrut: Dar alm, arifah). In report which was close to 'Ash'ari in terms of expressions, Shahrestani also referred to the root of the term at the time of Ziyd Ibn, Ali and believed that the Shiahs of Kufah heeded Ziyd's beliefs based on the fact that there was Mafzul's pontificate certificate to be the best one and the one who did not recede from shaykhayn and they left Ziyd and consequently they were called Rafiih, Maqallat alislamiin, 'Astanbul: jam'yat almostashrihin alalmanyah, Razi).

As previously mentioned, among Sunnis, the one who believes in the superiority of Ali over Abu bakr and Umar is Zealot Shiah and Rafii has also been attributed to

him. In addition to the stated beliefs, if the person insults the companions or explicitly expresses his hostility towards them, he is exaggerating in Raf. If he believes in returning the world, he has the most extreme exaggeration (Shahrestani, 1986), Alfasl fi almilal w al'Ahwa w alnihal, Bayrut: Dar alm, arifah). Also according to Dhahabi's idea, a person who considers shaykhayn enemy and is in good faith of their pontificate is the notorious Rafii and rejected and the person who insults them and does not have faith in their pontificate is Raf'h's Zealot (Ibn, 1983), Huda AlSari, Riya: sultan 'Abdul, Azim 'Al s'ud).

The usage of the term "Rafii" amongst the early and the late Sunni narrators: Assessing the position of Jaafar Ibn Sulayman Alzby Aljrshy, Ibn Haban reports that Jaafar Ibn Sulayman is Rafezi because of the enmity and hatred that he feels about shaykhayn (Dhahabi, 1992), Siair'Alam Al-nuballa, Bayrut: Mu'ssasah alrisalah). The status of this person before Ibn Haban has been marked in another way. Ahmad Ibn Sinan quoted from Abu Hatim alRazi's that Abd al-Rahman Ibn Mahdi was not interested in Jaafar Ibn Sulayman's Hadith and in another quote his Shiah religion and Hadith quotation about the virtues of Ali (AS) were mentioned. Furthermore, Ibn Main answered the question about Jaafar Ibn Sulayman and he considers him Sighah al'qat, Hidar abad dakan: Matba'ah majlis dayirat alm'arif al'thmanyah).

Quote's analysis suggests that Sunni initiatives have different approaches to the subject of religion. Regardless of religion, Ibn Main asserts that Jaafar Ibn Sulayman is highly trustworthy. Some do not see any problem in his characteristics but on the other hand some with regard to his Shiah religion do not have any interest in his Hadithes. As quoted by Ibn Haban, his religion led him to be a Rafii. The term Raf in Ibn Haban's expressions is not abundantly applied but some people such as Bokhari have not generally used this term. The remarkable note among the Sunni initiatives is that the so-called term Rafii is used less among them than the late ones. Generally, this term has been used in the books of the early Sunni narrators about ten of the narrators. However, this term Sunni has been mostly used in the literature of the late Sunni narrators and increased to 19 narrators. This issue can affirm value-based behavior of the late Sunni narrators versus the initiative ones.

Rafii's decree: In Sunni sources, Raf and Shiaism are associated with heresy. Among all Islamic denominations heresy is blamed and if the narrator is a heretic and invites to heresy, his narratives will not be accepted (Razi, M (n.d), aljarh waltadil, Bayrut: Matbaah majlis dayirat almarifal' thmanyah). From Sunni's perspective, heresy is

divided into 2 types: Small heresy and Big heresy. Small heresy includes Shiaism exaggeration or Shiaism without exaggeration. A person with such a belief will not be burned. With regard to such a basis, many of Tabiin and their followers possessing religion, piety and truthfulness are among such a group and if their Hadith is rejected, some parts of Prophet Muhammad's (S) quotes and sayings will be lost and then this issue for Sunnis causes annihilations. Another type of heresy is Big heresy which covers full Raf, exaggeration, inferiority of Abu bakr and Umar and invitation for such a subject. This group's narratives are not accepted and also have no dignity. No honest person exists in this group and the motto of this group is saying lie and dissimulation (Ibn hajar, alnukat 'ala nuhat alnazar fi tuiih nukhbat alfikar, Bulqini, Mahasin alstilah). On the basis of that, heresy based on its result can be categorized into 2 types. A heresy that leads to narrator's excommunication and so their narratives are not acceptable (Ibn, 1983), Tahzib Al-Tahzib, Bayrut: Dar Alfikr). The second type of heresy is the one that leads to know the narrator as libertine rather than his excommunication (Ibn hajar, alnukat ala nuhat alnazar fi tuiih nukhbat alfikar Ria: Dar Ibn Juzi). Ibn Hajar declares that even a narrator's narrative who is excommunicated because of heresy should not be dismissed because different denominations have accused each other of heresy and have excommunicated each other in an exaggerative way (Bulqini, U (n.d), Mahasin alstilah, Qahirah: Dar alkutub (Tahanawi, 1972), Qawaid fiulum alhadith, Bayrut: Dar Alqalm).

Some people refer to Shiai due to being heretical as the causes of narrator's injuries so on this basis many narrators have not kept away from the charge of Shiaism. This group accepts narratives of a Shiah who does not say expletives to the companions or does not excommunicate them (Ibn hajar, alnukat ala nu'hat alnazar fi tuiih nukhbat alfikar, Ria: Dar Ibn Juzi). On the contrary, some others know it has no effect on the narrator's injury (Azami, 2003), Dirasat fiilm aljarh waltadil, Ria: Dar alsalam). Dhahabi expresses three quotes concerning Rafii's narratives sentence: absolute prohibition absolute permission except for a person who is a liar and ordains Hadith. Detailed quoting in which narratives of an honest and knowledgeable Rafezi are accepted and narratives of a Rafii who is missionary are rejected, even if he is honest. Moreover, Sunni leaders have said some reports on the Rafii and their Hadith. For instance, Malik was asked about Raf: "Malik said that do not speak to them and not narrate them because they are liars (Alghawri, 2007), Almadkhal fi dirasat, Alm aljarh waltadil, Bayrut: Dar Ibn kathir). "As well as in another quote Shafii states that a Rafii who participated in the war does not deserve Booties

obtained from infidels (Dhahabi, 1962), Mizan Alatidal, Bayrut: Dar almarifah). It is also narrated about Ibn Main that he does not pray behind the Missionary and Rafezi who rebuke Abu bakr, Umar and Uthman (Ibn, 1994), Tarikh madinah dimashq, Bayrut: Dar alfikir). In a more stringent and radical view, Rafezi is known as atheist (Ibn Main, Al-Tarikh, Mecca: Dar AlM'amun).

MATERIALS AND METHODS

Imami Shiah: In Imami Shiah's Rejali sources some non-Imami narrators are mentioned and have been authenticated or weakened by them. In reviewing Imami Shiah narrator's religion, attention must be paid to the differentiation between religions because 2 religious groups can be identified in Imami Shiah. The first group is the non-Imami Shiah considered as one of the denominations of Shiah. For example Ziydi, Fahi and Vaqafi are among this group. Indeed, this group is non-Imami Shiites. To this group, a group like Ghulat can also be added. The second group is Sunnis which is identified as "Aami" and "Aami almadhhab" among Imami Shiah Sunni narrators. Imami Shiah narrator's assessment of each of these groups is different. Hence, this classification will be of utmost importance in investigating religion subject matter. In addition, Imami Shiah narrators can be divided into 2 periods: the early and late ones. Shiah scholars regard Allamah Hilli (726 BC) as the basis of this time-division so scholars before Allamah Hilli are the early ones and after him are the late ones. With regard to this time-division, scrutinizing the issue of narrators religion will be possible and will be discussed afterward.

The earlier Rijalis period: With regard to categorizing religions into 2 categories: non-Shiah Imami and Sunnis, it can be said that in the early sources of Shiah the names of a number of narrators in both groups are available. Among Imami Shiah, 4 early Rijali books are available and are named quadruplet books, including (Department of Quran and Hadith Sciences, University of Isfahan, Isfahan. Iran). Kashi Rijal, Najashi Rijal and Shikh Tusi Rijal and Alfihrist. In the current study, the centrality of these four books in Imami Shiah will be considered and the issue of religion also will focus on these books.

Kashi Rijal: The first volume of this book does not remain and only a summary and some excerpts from it has been in our possession known as "Ikhtyar Marifat AlRijal" by Shikh Tusi. Different ideas about selection and precis of Shikh Tusi are provided. For instance, it is stated that the first volume of Kashi book includes Shiite and Sunni narrators but Shikh Tusi only chooses and

reports Shiite narrators and removes Sunni narrators but with regard to the fact that the selected version of Shikh Tusi's book also includes Sunni narrators, this view is not correct. In the current version of (Department of Quran and Hadith Sciences, University of Isfahan, Isfahan, Iran). Kashi Ikhtryar Marifat AlRijal, the biography and state of the companions of the Prophet and Tabiin are provided (Iskafi, 1981), Almiyar w almuwazanah, Bayrut: Musisah almahmudi). There are Sunni's name such as Sufyan Thury (Kashi, 1988), Rijal alkashi, Mashhad: university of ferdusi or example) and Muhammad Ibn Ishaq and even some reports of Sunnis (Kashi, 1988), Rijal alkashi, Mashhad: university of ferdusi) in the book, so it indicates the inter religion spirit of (Department of Quran and Hadith Sciences, University of Isfahan, Isfahan Iran). Kashi. In Shiite narrator's chapter to which a bulk of the book is devoted, there are biographies of Shiah narrators and not just Imami ones. Therefore, biographies of narrators like Ziydi, Fahi, Kisani, Nawusi, Vaqifi, Isma'ili and Shiah Ghulat can be seen in this book.

On the whole, it can be said (Department of Quran and Hadith Sciences, University of Isfahan, Isfahan, Iran). Kashi's approach in this book is based on quotes from Sunnis and biographies of them but as compared to Shiite denominations it attempts to criticize them. For instance, a part of the book is allocated to Ziydi denomination (Kashi, 1988), Rijal alkashi, Mashhad: university of ferdusi for example) and in particular to its sectarian called Bataryah (Kashi, 1988), Rijal alkashi, Mashhad: University of ferdusi), (Department of Quran and Hadith Sciences, University of Isfahan, Isfahan, Iran). Kashi in this chapter discusses traditions on criticizing and rejecting Ziydi and Bataryah denominations. So (Department of Quran and Hadith Sciences, University of Isfahan, Isfahan, Iran). Kashi's perspective towards non-Imami Shiite denominations is negative and he has no specific comment on Sunnis or their rejection.

Rijal or Najashi Fihrist: This book which is originally entitled "Fihrist Asma-al-Musanafi-al-Shiah" "list of names of authors of Shiah" and written by 'Ahmad Ibn Ali Najashi (450AD) notes down 1269 narrator's biography. He mentions a number of non-Twelve Shiah narrators as follows: 31 Vaqifi, 4 Fahi, 7 Ziydi, 29 Ghali and 9 narrators with corrupted religion. He also refers fourteen Sunni narrators. Najashi has authenticated 4 of Sunni narrators (Kashi, 1988), Rijal alkashi, Mashhad: university of ferdusi) and has introduced one as Sighah in Hadith, (Najashi, 2010), Rijal alnashah, Qum: mussah alnashr alislami) so a total of 5 people have been authenticated. One of them h returned from being general (Najashi, 2010), Rijal alnashah, Qum: mussah alnashr alislami). By

considering a total of 13 narrators, 5 of them authenticated and no authentication or weakening for other Sunni narrators, it can be said that Najashi has positive approach towards Sunni narrators and does not weaken them just due to being Sunni. Najashi undermines 63 of the narrators due to their religion but none of them is Sunni and all of them are non-Imami Shiite narrators. Najashi expresses their weakness in religion by using terms such as "low-fi Madhhab, coal, coal Madhhab, u'inah Alyih bilghuluw, Rumi Bilghuluw, corrupt Al Madhhab and anxious AlMadhhab. "However, he uses terms like "Ami" and AmiAl Madhhab" for describing Sunni and does not use negative descriptions.

Shikh Tui's al-Fihrist and Al-Rijal: Shikh Tusi who is one of the Shiite men mentions a number of Sunni narrators, too. He has 2 books named AlFihrist and AlRijal in AlRijal, Shikh Tusi names 11 Bataryahes, 5 Kharijites, 6 Ziydies, 31 GhAlis and Mufwihah, 64 Vaqifis and 11 Sunnis. He describes Sunni narrators as "Ami" and does not make any comment on their reliability or weakness. Unlike other Shiite books, Shikh Tusi also mentions names of the three Caliphs Abu bakr, Umar and Uthman and Amr alas and some other Sunni leaders as the companions of the Prophet Muhammad. He also considers some abhorrent people in Shiaite such as Ziyd Ibn Abih and Ubayd Allah Ibn Ziyad as Imam Ali companions and Mansur Davaniqi as the companions of Imam Sadiq and is not against the corruption of their religion. Hence, Shikh Tusi's serene treatment with Sunni leaders and their narrators is evident in this book. This issue indicates there is no sectarian conflict with the narrators.

On the whole, Shikh Tusi points out a total of 111 non-Imami Shiah narrators and 11 Sunnites, so it represents a large proportion of non-Imami Shiah narrators to Sunni narrators. Amongst the Sunni narrators, 7 narrators are among the narrators of fifth Imam of Shiah (Muhammad Baqir), one is the narrator of sixth Imam of Shiah (Jafar Sadeqh) and 3 narrators are eighth Imam of Shiah (Reza) narrator. In this study, the remarkable note is that the process of narrative by Sunnis is high from the companions of the Prophet to Muhammad Baqir periods but after Jaafar Sadeqh's period the percentage of narrative by Sunni narrators is decreased. This declining process is in such a way that any non-Shiite narrator is not mentioned at the end of the book, specifically in the thirteenth chapter of the book (Bab man lam yarwa an 'ahadin min alaimah).

In Al-Fihrist, Shikh Tusi also notes 4 Sunni narrators and refers them as Ami Almadhhab. Among the narrators whom he notes some of them are narrators who say fatwa

in 2 Shiite and Sunni religions. Muhammad Ibn Ibrahim Ibn Yusuf Alkhatab is one of the narrators who is Shafii according to Shikh Tusi but believes inwardly in Imami Shiah and on the basis of opinions of both religions authored some books (Najashi, 2010), Rijal alnajashi, Qum: mussah alnashr alislami). Muhammed Ibn Masud Alyashi and Muhammad Ibn Abbas Ibn Ali Ibn Marwan known as Ibn Aljaham are Shiite narrators who write some books based on Sunni doctrines Alfihris, Qum: nashr alfighah). However, Ibn Nadim cites that Shikh Tusi asserts that Fazl Ibn Shadhan Nyshabui also writes books in both Shiite and Sunni but he believes that the person Ibn Nadim referred to is Fazl Ibn Shadhan Razi and he differs from Fazl Ibn Shadhan Nyshaburi (Shikh Tusi, Alfihris, Qum: nashr alfighah). Shikh Tusi points that Muhammad Ibn Abi Umayr is a trustworthy person among both Sunni and Shiah.

In reviewing Shikh Tusi's view towards Sunnis, it can be said that he makes distinction between Sighah and non-Sighah Sunnis. Thus, below the description of Ibrahim to Muhammad Ibn Abu Yaya which is stated by the phrase "Ami Sighah" (Shikh Tusi, Al-fihrist, Qum: nashr alfighah) shows that he has made such a basis. Among the narrators mentioned in Al-Fihrist to Muhammad Ibn Abu Yaya, Shikh Tusi declares the weakening of Ibrahim by Sunnis is due to the allocation of his traditions to Imami Shiah (Shikh Tusi, Al-fihrist, Qum: nashr alfighah). In general, the trustworthiness of non-Imami narrators by Imami Rijalis lies in the definition of the concept Sighah. Shiite early narrators use Sighah literally (i.e., reliable and trustworthy). Some narrator's manner of acting such as Najashi affirms this issue. Najashi calls many narrators who have corruption in their religion "Sighah" and does not make any difference between the narrator's religion corruption and his authority. Shikh Tusi states that Ahmad Ibn Muhammad Ibn Nuh Syrafi he is trustworthy in his narratives, although some subject matters of corrupted religions have been promised to be seen and quoted from him (Shikh Tusi, Al-fihrist, Qum: nashr alfighah) or he asserts 'Ahmad Ibn Muhammad Ibn Umar is a severe stubbornness Vaqifi in his religion but trusts his narratives (Shikh Tusi, Al-fihrist, Qum: nashr alfighah).

In the concept of Sighah, Shikh Tusi states that being Imami is not Zari and this condition is not practically beneficial and believes that exploiting Sunni narratives if they narrate Imams is permitted provided that such narratives do not have any opponent and adversary in the Shiah. He believes that the use of narratives of al-Fazl Ibn Qias, Qias Ibn Calub, Nuh Ibn Darraj, Sukuni and other Sunni narrators by Shiite clerics and scholars and showing a warrant based on their narratives is the best

proof of this claim (Shikh Tusi, Al-fihrist, Qum: nashr alfighah). Moreover, he considers this connotation as continuous and ongoing with the same thought and attitude for Fahiah narrators and fo, Vaqifah, Nawusiah and other narrators (Shikh Tusi, M (n.d.) Idah al-Usul, Qum: Musisah al albayt). This means that if one of these narrators who is dependent upon denominations is mentioned in a narrative evidences and there is no opposed narrative by other Shiites or Shiite's narrative is not opposed to the practical lifestyle of intellectuals and scholars, in addition the narrator obtains justice condition, it means in his narrative he is at a great distance from mendacity such narrative is valid and can be practiced, even though the narrator in terms of religion is wrong. Therefore, Abdullah Ibn Bukyr's and Samaah narratives are among cited and accepted of some Shiah scholars. However, if another narrative is in the same field and whose narrator is fair and Imami and the content of Hadith opposes with their narratives, narratives of Fahi or Vaqifahi must be rejected.

As such it can be observed that one of the applications and designs of this condition is the existence of conflicting narratives in this field, it means a narrative will not be ruled out merely because one of the narrators of series of Sunni documents or above denominations, unless such a narrative may be in contrast to another narrative whose document is all Twelver and Imamis otherwise, the narrative is accepted as a good or authentic Hadith and sometimes even as a weak Hadith by Shiah.

The late Rijalis period: Shiite late Rijalis period that covers the period after Allamah Hilli is divided into different periods. In this study, the period after Allamah up to the present time is presented into 2 divisions: Hillah School and Jabal Amil School until the present time. In each of these 2 sections, the role and effect of religion in the evaluation of narrators will be discussed.

Hillah school: Shiite late Rijalis period begins with Hillah School. Building the city of Hillah in the beginning of the 6th century was completed and shortly after it the Islamic Seminary was established. In this Islamic Seminary, people such as Muhammad Ibn Idris (d. 598 AH) are present who is unique among his contemporaries and many people attend his lectures (Ibid). Other people who were present in this Islamic Seminary and boosted this school Muhaqiq Hilli, Allamah Hilli, Sayyid Ibn Tawus and Fakhr Al Muhaqiqyn can be noted. The reputation of this school among the Shiah was from mid 6th century and throughout the 7th and 8th centuries.

In this period, using Sunni Hadith classification, Imami Shiah accepted Sahih (sound), 'aif (weak) and

Hasan (good) and by adding Muwathaq (authentic) Hadith put it in four categories. The existence of a part of a Hadith known as Muwathaq (authentic) indicating a series of documents whose narrators are Sighah non-Imami suggests Hillah scholar's change of attitudes in Hadith and narrator evaluations. Prior to this time, the early Imami Shiah narrator's basis in the separation of Tawthiq in narratives from justice was the person but in this period justice was the required condition of withaqat. Justice also indicates narrator's Imamiism. On this basis, non-Imami is not just and one of the conditions of the narrator is his justice (Dhahabi, 1987), *Tarikh alislam*, Bayrut: Dar alkitab alarabi).

One of the Hillis who is against the negligent attitude of the ancients of the Imami Shiah is Ibn 'Idris Hilli (d. 598 AH). He unlike the dominant beliefs of his time which was obeying Shikh Tusi's jurisprudential opinions, turned to criticize him and challenged some foundations of Shikh Tusi. In his jurisprudential book, *AlSarair*, he criticized Shikh Tusi's opinions. In some cases, his criticisms referred to Shikh's trust in non-Imamian. For example, he criticized the narrative evidence quoted in Shikh's book ('*Istibsar*) and because of 2 Fahi narrators identified it invalid because the narrator must be just and Fahi narrator is infidel and no action will be taken according to his narratives, *Sharay' alislam*, Tehran: Estiqlal press). In another case, he considered "Ismail Ibn Abi Alzyad Sukuni infidel and unjust since he was Sunni (Ibn, 1990) *Kitab al-Sarair*, Qum: Musisah alnashr alislami).

Among other scholars in this age, Siyyid Ibn Tawus has such a foundation in his works. Investigating Siyyid Ibn Tawus expressions in *Altahrir altawusi* also suggests that he asserts the word justice more than withaghat (Ibn 'Idris Hilli, *Kitab al-Sarair*, Qum: Musisah alnashr alislami). Siyyid Ahmad Ibn Tawus undermines all narrators who are corrupted religion or accused of it, even though the earlier narrators authenticate them ('Amili, 1990), *Altahrir altawusi*, Qum: maktabah almar'ash). He knows the corruption of religion as a sign of the narrator's weakness.

Another point worth mentioning about the scholars of this school is the difference between narrators ideas and jurisprudential action. Although, some of the narrators were injured because of their religion but in practice their Hadiths are acted upon in religious books. For instance, Muhaqiq Hilli also focuses on the religious corruption of Sukuni but in some cases he insists on his withaghat so as to resort to his narratives. Among Hilli scholars, 2 remaining works of this period, namely *Khulasat alaqwal* and *Rijal Ibn Dawud*, also reflects the impact of religion on the evaluation of the narrators. Each of these books will be investigated as follows.

Khulasat alaqwal: Hasan Ibn Yusuf Ibn Ali Ibn Muahar Hilli known as Allamah Hilli (d. 726 AH) is one of the great Imami scholars in the late Imami Shiah narrators period. In his *Rijal* book called *Khulasat alaqwal Fi Marifat Al-Rijal*, he cited 33 Ami Madhhab narrators in 'u'afa Chapter of the book. Although, their names are listed in 'u'afa Chapter, 3 of them including 'Asram Ibn Hawshab Albijilly ('Amili, 1990), *Altahrir altawusi*, Qum: maktabah almar'ashi) Fu'ayl Ibn Aya, (Hilli, H (2001/1422), *Khulasat alaqwal fi ma'rifat alrijal*, Qum: alfiqahah) and Yahya Ibn Saayd Qaan, *Khulasat alaqwal fi marifat alrijal*, Qum: alfiqahah) are authenticated with the word "Sighah". He also wrote the *Fahis* and *Waqifys* like Abdullah ibn Bukyr, Hamid bin Ziyad, Ali Ibn Hasan Ibn Faal, Abu Basir Asadi and 'Aban Ibn Uthman in trustworthy people chapter.

Rijal Ibn Dawud: Hassan Ibn Ali Ibn Dawud Hilli (d. 707 AH) is another Imami figure in the eighth century. In his book called "*Alrijal*", he appoints 32 Sunni narrators in *Majruhin* and *Majhulin* chapter. Appointing names of these people in this part contemns them but he authenticates Ishaq Ibn Bashir, 'Asram Ibn Hawshab Albijilly and Fuayl Ibn Aya' among them. He mentions Jaafar Ibn Bashir and his authenticity previously in *Mamduhin* and again in 'u'afa authenticates him. At the end of *Mamduhin* and *Majhulin* chapter, he cites 'u'afa's trade. In this part, he declares people's name that are undermined duo to their religion. He identifies 65 waqifi, 16 Fahi, 27 Ziydi, 6 Kiysani, 3 Nawusi, 65 Ghulat and 39 Sunnis. Part of the stated narrators are not mentioned in this list such as 'Ahmad Ibn Abdullah Alisfahani, "Isma'il Ibn Abi Ziyd Alsukuni, 'Asram Ibn Hawshab, Zafir Ibn Abdullah Alanbari, Abdullah Ibn Jurayj, Ali Ibn Mohammad almadani, Kasthir Ibn Karvand, Mohammad Ibn 'Ahmad Alnaazy, Muqatil Ibn Sulayman and Hisham Ibn Ibrahim Alabbasi, *Khulasat alaqwal fi marifat alrijal*, Qum: alfiqahah). If the recent narrators are considered, Sunni narrators in his book increase to 49. Another point is that Ishaq Ibn Bashir and Fuayl Ibn Yasar authenticated in the text are among 'u'afa in this list.

RESULTS AND DISCUSSION

Review and analysis: Reviewing Hillyan's opinions and performance in assessing and reconsidering narrators of other religions suggests that the late Imami Shiah scholars in their books during the Hillah School mostly tried to collect opinions of priori narrators such as Kashi, Najashi and Shikh Tusi. A significant portion of the opinions is the early narrator's opinions but their approach in utilizing non-Imami Shiah narratives becomes more stringent,

however some of their narratives are carried out. Besides, in this period, more stringent dealing is imposed with Sunni narrators but some of them are authenticated. Due to the structure of narrators books remaining from this era which are set in a modified style, Sunni narrators are considered among the undermined narrators but in the meantime some of them are authenticated. The number of Sunni narrators in this book is more than the earlier periods, so it shows that the late ones has a particular approach towards identifying narrator's religion more precisely.

Jabal Amil School and after that: Jabal Amil School founded in the 8th century is one of the important Imami Shiah fiqh and Hadith schools until the middle of the 11th century in which great scholars such as Shahid Awal, Shahid Thani and Shikh Bahai are presented. Jabal Amil School prolongs the opinions of Hillah School. The effectiveness of some of the scholars from Hillah School including Shahid Thani gets some thoughts of Hillah School to continue in Jabal Amil School. According to the ideas of leaders in this school, observing the condition of being Imami for narrators is one of the constitutive conditions of being justice and the person who is just should necessarily have religion requirement. Because justice is not considered with the belief corruption and such a person will be unfaithful (Ibn, 2004), *Kitab Alrijal*, Tehran: Tehran university press). Hence among the scholars of Jabal Amil, religion is a factor of weakness for some of the narrators. It is noteworthy that among the narrators, there are a handful of Sunni narrators who are undermined like Sukuni, Hakam Ibn Utybah and Wahab but in a case the narratives of Haf Ibn Ghiyas are acted upon due to the act of companions and lack of incompatibility with it (Amili, 1983) *Muntaqa al-Juman*, Qum: Manshurat jamiah almudarrisin). Shahid Awal in his book "ghayat al-Murad" narrates Haf, Ibn Ghiyas (Shahid, 1993), *ghayat al-Murad*, Qum: Markaz abhath w aldirasat alislamiyyah). Therefore, in some cases, he reverted from the main principle which is weakness in narratives due to being non-Imami. Finally, it can be said that in this school, companion's action or that of other internal or external people could make religion element be overlooked in assessing narrators.

Another point that is seen in the study of works of this period is the fact that the Hadiths issued by Sunni narrators and all Sunni narrators are considered as their evidences are not just rules but in some cases such as recommendations and actions virtues, despite their weakness are cited and their citation is permitted (Shahid, 1998), *ghayat al-Murad*, Qum: Markaz abhath w aldirasat alislamiyyah). In general in this school, the more intense

treatment with non-Imami Shiite denominations and lenient treatment with Sunnis by using phrases like other earlier period's narrators and Hillah School are also noticeable. For this reason, in examining the biography of the narrator, phrases like Ami or Ami Almadhhab are used and intense and severe phrases are not applied.

In the era after Jabal Amil, Imami Shiah Rijalis also considers religion in their evaluations but in some cases even the general of the narrator is questioned. Najafi says Abd Alsalam who is considered Ami by Shikh Tusi and according to Najashi's quotation is Shiite (Shahid, 1998), *Zikra al-shiah fi Ahkam al-shariah*, Qum: Muasisah al albayt, Jawahir alkallam, Tehran: Dar alkutub alislamiyyah). Additionally, greater accuracy has been considered in determining the narrator's religion, for example alhah who is introduced in the early sources as Batari or Ami is introduced more specifically than Ziydi denominations (Najafi, 1989), *Jawahir alkallam*, Tehran: Dar alkutub alislamiyyah). Among contemporary scholars, sometimes narrator's religion is more precisely specified. For example, Abaalt Hirawi who is introduced as an Ami person by Shikh Tusi, in Khui attitude is a trusted and Imami person because except Shikh Tusi other people considere him Sighah and Khui does not assert a Sighah should be Imami (Najafi, 1989), *Jawahir alkallam*, Tehran: Dar alkutub alislamiyyah).

CONCLUSION

Religion is a determinant factor in evaluating Sunni and Imami Shiah scholars. In comparing the role of religion in its historical development and in narrators evaluation of both Sunni and Shiah religion, the role of religion has increased from the early Sunnis and Shiahs to the late ones. Among Sunnis, exploring used expressions suggests violent treatments with Shiite narrators among the early Sunnis and its increase in the late Sunnis period. The number of narrators who have been accused of Raf is increased in the early Sunnis period from 10-19 in the late Sunnis period. Among the Imami Shiah, tolerant reaction of the early Imami Shiah towards Sunnis and other Shiah denominations has become tough reaction toward them. Of course, in Imami Shiah's situation, non-Imami narrators are divided into 2 groups of non-Imami Shiah narrators and Sunni narrators. More stringent reaction about non-Imami Shiah narrators religion is adopted and they are characterized by extreme expressions but Sunni narrators are simply mentioned as "Ami" and "Ami Almadhhab" and no value judgment is done about them.

Amongst the early Imami Shiah, apart from theoretical acceptance, non-Imami Shiite and Sunni narratives are applied in practical level. But this issue among the late

Imami Shiah is seldom done about some of the narrators a common. The early Sunnis also accept Shiah or accused Shiites narratives, separating withaghat from religion. This issue with the presence of Bukhari Shiite masters and plenty narratives by Shiite narrators is verifiable in Sahih Muslim. Even some Sunni leaders are not accused of Shiaism. There is a separation between the 2 terms Shiite and Raf'i among Sunni scholars but among the late ones Shiite is equal to Raf and by this criterion a significant part of the narratives of Tabi'in will function as invalid. Accordingly, the division of heresy and the separation between theory and practice let Sunnis consider an outlet. Excommunicating approach to both religions is at the minimum possible. Among Sunnis, according to Abd Alrazaq, Shiites are considered as infidel ones and Ibn Idris among the Imami knows other non-Imami Shiah religions blasphemy.

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