A Comparative Study of Religion's Role in Evaluation of the Narrators in Terms of Rejāl Science in Imāmī Shīʿh and Sunnī Rejāl Books

Mehdi Lotfi

PHD in Quran and Hadith Sciences, Department of Quran and Hadith Sciences, Literture and Human sciences Faculty, University of Isfahan. M.lotfi@ltr.ui.ac.ir

Abstract: There are common narrators between Sunnī Muslims and Imāmī Shīʿh, so the way to evaluate them and the amount of the influence of religion factor on the evaluation of Sunnī and Imāmī Shīʿh narrators in terms of Rejāl science are of utmost importance .It seems that the issue of religion among Sunnī initiatives seriously affects on the evaluations of narrators in terms of Rejāl science and in the late Sunnī scholars period is also of more importance .In Sunnī sources, about one hundred and forty Shīʿh narrators are stated and a significant portion of them have been injured by the expressions of extremist, fanatic, and heretic Shīʿh .Among Imāmī Shīʿh, there also exist two distinct periods in terms of religion influence on the evaluations of narrators in terms of Rejāl science .In earlier periods, non-Imāmī 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. Imāmī Shīʿh Rejālees are more stringent toward non Imāmī Shīʿh narrators than non Sunnī narrators. The present paper, through a comparative study, examines religion base between Sunnī and Imāmī Shīʿh Rejāls and attempts to evaluate its impact on each of these religions.

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Introduction

Despite the fact that there are verbal disputes between Imāmī Shīʿh and Sunnī, common narrators between these two throughout history indicate the relationship between them. This relationship has lots of ups and downs. Approximately 817 narrators have been jointly mentioned in Imāmī Shīʿh and Sunnī Rejāl recourses. About 140 narrators also have been known as Shīʿh narrators in Sunnī sources. Also dozens of narrators in Imāmī Shīʿh narrative sources have been identified as non Imāmī narrators. Of course being non Imāmī, from Imāmī Shīʿh perspective, includes Sunnī narrators and non-Imāmī Shīʿh narrators like Wāqifī, Faṭhī and Ziydī and the like.

Since there are Imāmī narrators in Sunnī sources and Sunnī narrators among Imāmī Shīʿh 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 Imāmī Shīʿh and Sunnī Rejālees evaluations about mentioned narrators? Has religion undermined them? If religion's impact existed, would it have equal value in the study of Imāmī Shīʿh and Sunnī narrators in all historical periods? In fact, the study of religion, its impact on evaluations of early and recent Imāmī Shīʿh and Sunnī narrators in terms of Rejāl 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 Imāmī Shīʿh and Sunnī narratives. The current article aiming to examine religion in narratives' evaluation tries to assess the impact of this factor in different periods of history and to explore the performance of Sunnī and Imāmī Shīʿh.

1. Sunnī Rejāl Books

As previously mentioned, about one hundred and forty Shīʿh narrators have been stated in Sunnī sources. To evaluate the performance of Sunnī Rejālīs, two time periods of early and late Sunnīs are considered, and based on it the role and position of religion in each period will be investigated.

1.1. The earlier generations of Sunnī Scholars

The investigation of Sunnī's early Rejālī sources indicates the existence of two titles of Shīʿh and Rāfḍī in exploring narrators' person. Some of narrators have been described with titles like " Shīʿī[1]", " extremist Shīʿī[2]", " Rāfḍī"[3], "

[1]- ʿjlī, A(n.d), Tārkh althiqāt, . Madīnah: Maktabah aldār

[2] - Ibn 'Adī, 'A(1988/1409), AlKāmil. Bayrūt: Dār Alfikr, 5/1816

exaggerated Rāfḍī"[4]. Two so-called Shīʿh and Rāfḍī terms are mostly used in the language of Sunnī Rejāl 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.

1.1.1. Shīʿh and Shīʿī Terms

Shi'ism from early Sunnī's point of view is the belief in the superiority of ʿAlī over ʿUthmān, the belief in the fact that ʿAlī was legitimate in his wars, and ʿAlī's opponents were erroneous in introducing Shykhyn(Abū bakr and ʿumar) and making them superior to ʿAlī[5]. In other words, Shi'ism is feeling affection for ʿAlī and making him superior to his companions.[6] This has been emphasized in a report from Ibn Maʿīn:

"I said to Yahyā Ibn Maʿīn:"someone who says Abū bakr, ʿumar , and ʿUthmān, how is his faith?" Ibn Maʿīn said: "he is right." If someone says Abū bakr, ʿumar , and ʿUthmān, and ʿAlī, he is also right. And anyone who says Abū bakr, ʿumar , ʿAlī and ʿUthmān, he is Shīʿh. And a man who says Abū bakr, ʿumar, and ʿʿUthmān and then be silent, he would be right. Yahyā said: "I say Abū bakr, ʿumar, ʿUthmān, and ʿAlī and this is our religion and our conviction as well.""[7]

Ibn Maʿīn 's statement also implies the fact that ʿAlī's priority proves individual's Shīʿism religion. According to Dārqutny's report, a group in Baghdād had dispution in ʿAlī's or ʿUthmān's superiority; in other words, a group believed ʿUthmān's superiority and the other one believed ʿAlī's superiority. To be judged in a case on this issue, they consulted Dārqutny and he avoided commenting. Then he had regret about his avoidance and asked the one who had a question on this issue to announce ʿUthmān's superiority over ʿAlī to both groups.[8]

1.1.1.1. Application of the term "Shīʿh" amongst the early Sunnī narrators

According to the statements of earlier Rejālians, two categories of narrators can be identified namely as Shīʿh narrators and Rāfezī narrators. The distinction between these two terms is also included in the assessment. Sunnī narrators' attitudes towards Shīʿh narrators or narrators who have been accused of being Shīʿh has shown itself in three types of assessment. A category of narrators, despite of Shīʿī title has been authenticated by Sunnīs. Even some of them have been authenticated by word "Thighah". For instance, ʿAlī Ibn Almunzar Altarīghī noted that Nisā'ī named him pure Shīʿh and considered him as "Thighah".[9]Faṭr Ibn Khalīfah Almakhzumī is another example of Shīʿh narrator that are authenticated by initiatives. He is authenticated by Ahmad Ibn Hanbal and Ibn Maʿīn but Dhahabī appointed him as a fanatical religious Shīʿh.[10] ʿAsem Ibn Zamarah is another person who was appointed as Shīʿī Thighah by Ibn Shāhīn.[11]

Another group named Shīʿh has been described by Sunnī but their narrative has been accepted. In fact, despite the impact of religion on the status of the narrator, narrator's Shīʿīsm cannot prevent stating and accepting the narrative. ʿAlī Ibn Gharāb Alfazārī is known to be feeble due to Shīʿīsm, but thanks to his knowledge, intuition in Hadīth, and his honesty in his religion, his traditions are acceptable.[12]

The third category includes narrators whose traditions have been rejected based on religion. These narrators include Thuwair Ibn 'Abī Fākhtih that the Hākim Niyshābūrī asserts that the only injury that he has suffered is his religion, Shīʿīsm.[13] Ahmad Ibn Hanbal in the biography of ʿUbayd Allāh Ibn Mūsā narrates that his traditions are rejected because his religion is Shīʿh,[14] or in another example, in the biography of Zīyād Ibn Mundhir, Yahyā Ibn Maʿīn has contempted him because of telling traditions of virtues of 'Ahl Al-Biyt[15].

Amongst those who have been injured as Shīʿh, there are some famous people such as Dārqutny and Hākim Niyshābūrī. About the history of Hākim Niyshābūrī, Ibn Tāhir consideres him as Thighah and evil Rāfezī who has

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[3] - Ibn Dāwūd, S (1989/1410), Al-Sunan, Bayrūt: Dār Alfikr, Vol 1, p77
[4] - Ibn hibbān, M (n.d)Al-Majrūhīn, Mecca: Dār albāz, p333
[5] - Ibn hajar, A (1983/1404), Tahzīb Al-Tahzīb, Bayrūt: Dār Alfikr, vol 1, p81
[6] - Ibn hajar, A (1983/1404), Huda AlSārī, Rīyāḍ: sultan 'Abdulʿazīm 'Al su'ud, p483
[7] - Ibn Maʿīn, Al-Tārikh, Mecca: Dār AlM'amūn, vol 1, pp 338-339
[8] - Dhahabī, sh(1992/1413), Sīair 'Aʿlam Al-nuballā, Bayrūt: Mu'ssasah alrisālah, vol 16, pp 457-458
[9] - Dhahabī, sh(1992/1413) Alkāshif, Jaddah: Dār alqiblah, Vol 2, pp 47-48
[10] - Dhahabī, sh(1992/1413) Alkāshif, Jaddah: Dār alqiblah,Vol 2, p 125
[11] - Ibn shāhīn, ʿA(1983/1404), Tārikh 'Asmā Althighāt, Tūnis: Dār alsalafīah, p 150
[12] - Khatīb Baghdadī, A(200/1423)Alkifāyah fi Mʿrifah 'usūl ʿAlm alriwāyah, samnūd: Maktabah Ibn ʿAbbas, p130
[13] - Hākim Niyshābūrī, M. Almustadrak 'Ala Alsahīhain, Bayrūt: : Dār alkutub alʿilmīyah, Vol 2, p510
[14] - Khatīb Baghdadī, A(200/1423)Alkifāyah fi Mʿrifah 'usūl ʿAlm alriwāyah, samnūd: Maktabah Ibn ʿAbbas, p130
[15] - Ibn 'Adī, 'A(1988/1409), AlKāmil. Bayrūt: Dār Alfikr, Vol 3, p191; Ibn hajar, A (1983/1404), Tahzīb Al-Tahzīb, Bayrūt: Dār Alfikr, Vol 9, p519

prejudices in his Shi'ism but Dhahabīintroduces him just as a Shīʿh and not a Rāfezī and denies false charges that have been made by Ibn Tāhir about him.[16]

Also, some of those narrators who have been injured are amongst those whose traditions have been narrated in Sahīh Bukhārī and Sahīh Muslim. For example Khatīb Baghdādī (463 AH) reports: "Mohammad Ibn Yaʿqub was asked about Fazl Ibn Muhammad Shaʿrānī and he described Fazl as sincere in his narratives, but asserted the only problem that existed in his personality was exaggerating in Shīʿīsm. He was told that he narrated stories in Sahīh and he implied that my master's book (Sahīh Muslim) is full of Shīʿh traditions."[17]

Ibn 'Athīr (606 BC) also introduces ʿUbayd Allāh Ibn Mūsā Alʿabsī as a Shīʿh jurist who is among the masters of Bukharī.[18] Ibn Hajar also asserts ʿUbayd Allāh Ibn Mūsā Alʿabsī is one of the great masters of Bukharī[19].

1.1.1.2. Usage of the term " Shīʿh " amongst the late Sunnī narrators

Despite the separation between Shīʿh and Rāfezī amongst early Sunnīs, the late ones consider Shīʿh as Rāfezī. Saying this that among the initiatives the priority of ʿAlī over his companions is known as the base for being Shīʿh, Ibn Hajar declares Shīʿh in the late ones tradition is the absolute Rafḍ. So, narratives of exaggerating Rāfezī will not be accepted and he has not any position and credit.[20] From the perspective of the late Sunnīs, Exaggerating Shīʿh is a person who believes in the priority of ʿAlī over Abū bakr and ʿumar. Such a person due to the belief in this priority is considered to be among exaggerating Shī'ism and also is called a Rāfezī. If a person does not believe in the priority of ʿAlī over Abū bakr and ʿumar, and believes in the priority of ʿAlī over ʿUthmān, he will be considered Shīʿī.[21]

Dhahabīstipulates that giving superiority to ʿAlī over ʿUthmān 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 Dhahabī focuses on in the superiority of ʿUthmān over ʿAlī is the fact that the majority of Muslim nation prefer ʿUthmān to ʿAlī. In a more macro comparison, Abū bakr and ʿumar are preferred to ʿAlī and ʿUthmān. In Dhahabī's opinion, a person who does not believe in the superiority of ʿUthmān over ʿAlī, and does not believe in the superiority of Abū bakr and ʿumar over ʿUthmān and ʿAlī is a fanatic Shiite.[22]

Dhahabī goes a step further and argues that the silence about saying mercy (to invoke God's blessing) to ʿUthmān is also a sign of being Shīʿh. According to him, avoiding saying "Rahmat Allah" (may God's blessing be upon him) for ʿUthmān is silence, although no opinion can be attributed to the person who is silent, silence about mercy over ʿUthmān is not so. Thus, according to Dhahabī, anyone who keeps silent in invoking God's blessing on ʿUthmān is Shīʿh.[23]

1.1.1.3. Comparing the early and the late Sunnī Rijālī approach

Comparing the approach of early and late Sunnīs suggests that Shī'īsm in both periods has specified borders and Shī'ī person can be Thighah and sincere. But the late Sunnīs' approach is close to Rafẓ and a serious collision occurs with Shī'h persons. Among Sunnī initiatives, someone like Dārqutny about the superiority of ʿUthmān over ʿAlī is first silent and then makes a remark.[24] Therefore silence is not bad from one point of view, but the silence of a person about the superiority of ʿUthmān over ʿAlī from the late narrators' viewpoint is a sign of being Shī'h. In the acceptance process of narratives, Sunnī initiatives are more flexible about the subject of Shīʿh narratives. As mentioned before, some of Shī'h persons were masters of Bukhari and Muslem. And even in some reports, Hākem and Dārqutny are also not immune from the charge of being Shī'h. In fact, Sunnī initiatives will practically accept

[16] - Dhahabī, Sh(1962/1382), Mizān Al'atidāl, Bayrūt: Dār almʿarifah, Vol 3, p608

[17] - Khatīb Baghdadī, A(200/1423)Alkifāyah fi Mʿrifah 'usūl ʿAlm alriwāyah, samnūd: Maktabah Ibn ʿAbbas, p131; Dhahabī, sh(1992/1413), Sīair 'Aʿlam Al-nuballā, Bayrūt: Mu'ssasah alrisālah, vol 13, p317

[18] - Ibn 'Athīr, AlKāmil fī Altārikh, Bayrūt: Dār Riyān, Vol 6, p411; Dhahabī, sh(1992/1413), Sīair 'Aʿlam Al-nuballā, Bayrūt: Mu'ssasah alrisālah, vol 9, p555

[19] - Ibn hajar, A (1987/1407), Fath Albārī bi sharh sahīh bukharī, p422

[20] - Ibn hajar, A (1983/1404), Tahzīb Al-Tahzīb, Bayrūt: Dār Alfikr,vol 1,p 82

[21] - Dhahabī knows exaggerating person as the one who considers Companions as unbeliever, and states aversion toward Shiykhiyn(Dhahabī, Sh(1962/1382), Mizān Al'atidāl, Bayrūt: Dār almʿarifah, Vol 1, p 6) of course if someone considers Shiykhiyn as unbelievers is rejected by Shīʿh

[22] - Dhahabī, sh(1992/1413), Sīair 'Aʿlam Al-nuballā, Bayrūt: Mu'ssasah alrisālah, vol 16, pp 457-458

[23] - Dhahabī, sh(1992/1413), Sīair 'Aʿlam Al-nuballā, Bayrūt: Mu'ssasah alrisālah, vol 7, p 370

[24] - Dhahabī, sh(1992/1413), Sīair 'Aʿlam Al-nuballā, Bayrūt: Mu'ssasah alrisālah, vol 16, pp 457-458

narratives of a person who has Shī'ī beliefs and believes in the superiority of ʿAlī over ʿUthmān, and deems that ʿAlī 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.[25] But the late Sunnīs in the practice level of narratives of this group are more stringent.

1.1.2. Rafḍ and Rāfezī terms

"Rafḍ" literally means to abondon.[26] According to Baghdādī, the records of this term returns to Shīʿh's first Imam. In line with his opinion, Rafezīes have different branches such as Sabaʿiyyh who raises the first Shīʿh Imam to the rank of divinity. After this period, Rafiḍih is divided into four groups: Imāmī Shīʿh, Ziydīyah, Keysānīah, and Zealots(Ghulāt) and each of them has also different denominations. As said by him, all the different denominations of The Zealots are out of Isalm and Ziydīyah and Imāmī Shīʿh are just acceptable in Muslim nation. Imāmī Shīʿh has fifteen denominations, including Twelvers Shīʿh. Baghdādī finally declares Rāfiḍīes have twenty denominations.[27] 'Ash'arī on the appellation of Rāfezeh also remarks that in case of withdrawal of Ziyd Ibn ʿAlī to Heshām Ibn ʿAbdul Malik, Ziyd blames a group of his companions as "Rafaḍtumūny", and this name remained unchanged for them.[28] In report which was close to 'Ash'arī in terms of expressions, Shahrestānī also refered to the root of the term at the time of Ziyd Ibn ʿAlī and believed that the Shīʿhs of Kufah heeded Ziyd's believes 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 was called Rāfiḍih.[29]

As previously mentioned, among Sunnīs, the one who believes in the superiority of ʿAlī over Abū bakr and ʿumar is Zealot Shīʿh and Rāfiḍī 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 Rafḍ. If he believes in returning the world, he has the most extreme exaggeration.[30] Also according to Dhahabī's idea, a person who considers shaykhayn enemy and is in good faith of their pontificate is the notorious Rāfiḍī and rejected, and the person who insults them and does not have faith in their pontificate is Rāfḍh's Zealot.[31]

1.1.2.1. the usage of the term "Rāfiḍī" amongst the early and the late Sunnī narrators

Assessing the position of Ja'far Ibn Sulayman Alzby Aljrshy, Ibn Habān reports that Ja'far Ibn Sulaymān is Rāfezī because of the enmity and hatred that he feels about shaykhayn.[32] The status of this person before Ibn Habān has been marked in another way. Ahmad ibn Sinan quoted from Abu Hatim alRāzi's that Abd al-Rahmān Ibn Mahdi was not interested in Jaʿfar ibn Sulaymān's Hadīth and in another quote his Shīʿh religion and Hadīth quotation about the virtues of ʿAlī (as) were mentioned. Furthermore, Ibn Maʿīn answered the question about Jaʿfar Ibn Sulaymān, and he considers him Sighah.[33]

Quotes' analysis suggests that Sunnī initiatives have different approaches to the subject of religion. Regardless of religion, Ibn Maʿīn asserts that Jaʿfar Ibn Sulaymān is highly trustworthy. Some do not see any problem in his characteristics, but on the other hand some with regard to his Shīʿh religion do not have any interest in his Hadīthes. As quoted by Ibn Habān, his religion led him to be a Rāfiḍī. The term Rafḍ in Ibn Habān's expressions is not abundantly applied, but some people such as Bokhāri have not generally used this term.

The remarkable note among the Sunnī initiatives is that the so-called term Rāfiḍī is used less among them than the late ones. Generally, this term has been used in the books of the early Sunnī narrators about ten of the narrators. However, this term Sunnī has been mostly used in the literature of the late Sunnī narrators and increased to 19 narrators. This issue can affirm value-based behavior of the late Sunnī narrators versus the initiative ones.

1.1.3 Rāfiḍī's decree

In Sunnī sources, Rafḍ and Shīʿism 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[34].

[25] - Ibn hajar, A (1983/1404), Tahzīb Al-Tahzīb, Bayrūt: Dār Alfikr, vol 1, p81 -82
[26] - Ibn manẓūr, M(1984/1405), lisān alʿarab, qum: Nashr 'Adab hūzih, vol. 7, p156
[27] - Baghdādī,M(1996/1417), Alfarq bayn alfiraq, Bayrūt: Dār almʿarifah, pp. 15-19
[28] - 'shʿarī, A(1929-1930), Maqallat alislamīīn, 'Astanbūl: jamʿyat almostashrighīn alālmānyah, vol 1, p65; Razī, vol 3, p46
[29] - shahristānī, M(1986/1406), Alfasl fi almilal w al'Ahwa w alnihal, Bayrūt: Dār almʿarifah, vo1, p155
[30] - Ibn hajar, A (1983/1404), Huda AlSārī, Rīyāḍ: sultan 'AbdulʿazīmʿAl su'ud, p 483
[31] - Dhahabī, sh(1992/1413), Sīair 'Aʿlam Al-nuballā, Bayrūt: Mu'ssasah alrisālah, vol 16, p 458
[32] - Ibn hibbān, M(1973/1393) alʿqāt, Hidar ābad dakan: Matbaʿah majlis dayirāt almʿarif alʿthmānyah, vol 6, p 140
[33] - Razī, M(n.d), aljarh w altaʿdīl, Bayrūt: Matbaʿah majlis dayirāt almʿarif alʿthmānyah, vol 2, p481
[34] - Ibn hajar, alnukat ʿalā nuẓhat alnazar fi tuḍiīh nukhbat alfikar, p137; Bulqinī, Mahasin al'stilāh, p106

From Sunnīs' perspective, heresy is divided into two types: Small heresy and Big heresy. Small heresy includes Shīʿism exaggeration or Shīʿism without exaggeration. A person with such a belief will not be burned. With regard to such a basis, many of Tābiʿīn and their followers possessing religion, piety, and truthfulness are among such a group, and if their Hadīth is rejected, some parts of Prophet Muhammad's (S) quotes and sayings will be lost, and then this issue for Sunnīs causes annihilations. Another type of heresy is Big heresy which covers full Rafḍ, exaggeration, inferiority of Abū bakr and ʿumar, 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.[35] On the basis of that, heresy based on its result can be categorized into two types. A heresy that leads to narrator's excommunication, and so their narratives are not acceptable.[36] The second type of heresy is the one that leads to know the narrator as libertine rather than his excommunication.[37]

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.[38]

Some people refer to Shīʿī 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 Shīʿism. This group accepts narratives of a Shīʿh who does not say expletives to the companions or does not excommunicate them.[39] On the contrary, some others know it has no effect on the narrator's injury's narratives sentence: 1. absolute prohibition īḍRāfing expresses three quotes concerni Dhahabī [40]. 2. absolute permission except for a person who is a liar and ordains Hadīth. 3. Detailed qouting in which narratives of an honest and knowledgeable Rāfezī are accepted, and narratives of a Rāfiḍī who is missionary are rejected, even if he is honest. Moreover, Sunnī leaders have said some reports on the Rāfiḍī and their Hadīth. For instance, Mālik was asked about Rāfḍ: "Mālik said that do not speak to them and not narratie them because they are liars."[41]As well as in another quote Shāfiʿī states that a Rāfiḍī who participated in the war does not deserve Booties obtained from infidels.[42]

It is also narrated about Ibn Maʿīn that he does not pray behind the Missionary and Rāfezī who rebuke Abū bakr, ʿumar, and ʿUthmān.[43]In a more stringent and radical view, Rāfezī is known as atheist.[44]

1.1.4 Review the related Literature

One of the most important points with regard to the application of Rāfiḍī term is among the early and late Sunnīs. Based on the historical evidences, Sunnīs distinguished between Shīʿh and Rāfiḍī In some applications of the early Sunnīs, Rāfiḍī is used wherever Imāmī is used and it implies a term apart from Shīʿh. Among the modifications carried out such separation is visible. About some of the narrators, terms like Siqāt Shīʿī,[45] Sadūq Shīʿī [46] and so on are used, but some of them are called Rāfiḍī. In fact, two levels of application can be found among the early Sunnīs. A group includes absolute Shīʿh who believe in ʿAlī's affection and his superiority over ʿUthmān or the superiority of ʿAlī over Abū bakr, ʿumar, and ʿUthmān and who are considered as Shīʿh by the early Sunnīs. And the other group who curse and revile Abū bakr, ʿumar, and ʿUthmān and the companions are called Rāfiḍī. This issue is also asserted in the quote about Ibn Maʿīn who refuses to pray behind the Rāfiḍī who curses Abū bakr, ʿumar, and ʿUthmān.[47] In the early Imāmīan's expressions such as Abū Jaʿfar 'Askāfī's, the distinction between Rāfiḍī and Shīʿī can also be distinguished. According to Abu Jaʿfar 'Askāfī, Rafḍ is a group that indulges in the character of Imām ʿAlī (AS). Abu Jaʿfar 'Askāfī compares Jesus to ʿAlī and states that people behave ʿAlī the same as their behavior

[35] - Ibn hajar, A (1983/1404), Tahzīb Al-Tahzīb, Bayrūt: Dār Alfikr, vol 1, p9
[36] -Ibn hajar, alnukat ʿalā nuẓhat alnazar fi tuḍīīh nukhbat alfikar,Rīāḍ: Dār Ibn Jūzī, p136
[37] - Bulqinī, ʿU(n.d), Mahasin al'stilāh, Qahirah: Dār alkutub, p228; Tahanawi, ẓ(1972/1392), Qawaʿid fi ʿulum alhadīth, Bayrūt: Dār Alqalm, pp 105-106
[38] - Ibn hajar, alnukat ʿalā nuẓhat alnazar fi tuḍīīh nukhbat alfikar,Rīāḍ: Dār Ibn Jūzī, p136-137
[39] - 'Aʿzami,M(2003/1424), Dirāsāt fī ʿIlm aljarh w altaʿdil, Rīāḍ: Dār alsalām, p120
[40] - - Alghawrī,ʿA(2007/1428), Almadkhal fi dirasat ʿAlm aljarh w altaʿdīl, Bayrūt: Dār Ibn kathīr, p105
[41] - Dhahabī, Sh(1962/1382), Mizān Al'atidāl, Bayrūt: Dār almʿarifah, Vol 1, pp27-28
[42] - Ibn ʿAsakir, A(1994/1415), Tārikh madīnah dimashq, Bayrūt: Dār alfikir, vol 51, p317
[43] - Ibn Maʿīn, Al-Tārikh, Mecca: Dār AlM'amūn,vol 1, p339
[44] - Ibn 'Adī, 'A, Al-Kāmil. Biyrūt: Dār Alfikr, 1409/1988, vol 5, p1816; Dhahabī, sh(1992/1413), Sīair 'Aʿlam Alnuballā, Bayrūt: Mu'ssasah alrisālah, vol 14, p178
[45] - Ibn shāhīn, ʿA(1983/1404), Tārikh 'Asmā Althighāt, Tūnis: Dār alsalafīah, p 150
[46] - Ibn Hanbal, A(1987/1408), Alʿilal, Bayrūt: Dār Alkhanī, vol 2, p502
[47] - Ibn Maʿīn, Al-Tārikh, Mecca: Dār AlM'amūn,vol 1, p339

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 Rawāfḍ. Murji'ah's position in ʿAlī's nomination and delinquency is the same as the position of Jewish in delinquency, insult, and affront toward him.[48] Hence we can say that Shīʿh rejects the equality of shīʿh and Rāfiḍī and even criticizes Rāfiḍīs.

2. Imāmī Shīʿh

In Imāmī Shīʿh's Rejālī sources, some non-Imāmī narrators are mentioned and have been authenticated or weakened by them. In reviewing Imāmī Shīʿh narrators' religion, attention must be paid to the differentiation between religions because two religious groups can be identified in Imāmī Shīʿh. The first group is the non-Imāmī Shīʿh considered as one of the denominations of Shīʿh. For example Ziydī, Faṭhī, and Vaqafī are among this group. Indeed, this group is non-Imāmī Shiites. To this group, a group like Ghulāt can also be added. The second group is Sunnīs which is identified as "ʿAāmī" and "ʿAāmī almadhhab" among Imāmī Shīʿh Sunnī narrators. Imāmī Shīʿh narrators' assessment of each of these groups is different. Hence, this classification will be of utmost importance in investigating religion subject matter. In addition, Imāmī Shīʿh narrators can be divided into two periods: the early and late ones. Shīʿh scholars regard ʿAllāmah Hillī (726 BC) as the basis of this time-division, so scholars before ʿAllāmah Hillī 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.

2-1 The Earlier Rijālīs period

With regard to categorizing religions into two categories: non-Shīʿh Imāmī and Sunnīs, it can be said that in the early sources of Shīʿh the names of a number of narrators in both groups are available. Among Imāmī Shīʿh, four early Rijālī books are available and are named quadruplet Books, including [1] Kashī Rijāl, Najashī Rijāl, and Shīkh Tūsī's Rijāl and Alfihrist. In the current paper, the centrality of these four books in Imāmī Shīʿh will be considered and the issue of religion also will focus on these books.

2-1-1 Kashī Rijāl

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 "'Ikhtīyār Maʿrifat AlRijāl" by Shīkh Tūsī. Different ideas about selection and précis of Shīkh Tūsī are provided. For instance, it is stated that the first volume of Kashī book includes Shiite and Sunnī narrators, but Shīkh Tūsī only chooses and reports Shiite narrators and removes Sunnī narrators, but with regard to the fact that the selected version of Shīkh Tūsī's book also includes Sunnī narrators, this view is not correct. In the current version of [1] Kashī 'Ikhtīyār Maʿrifat AlRijāl, the biography and state of the companions of the Prophet and Tabiʿīn are provided.[49] There are Sunnīs' name such as Sufyān Thūry[50] and Muhammad Ibn 'Ishāq and even some reports of Sunnīs[51] in the book, so it indicates the inter religion spirit of [1] Kashī. In Shiite narrators' chapter to which a bulk of the book is devoted, there are biographies of Shīʿh narrators and not just Imāmī ones. Therefore, biographies of narrators like Ziydī, Faṭhī, Kīsānī, Nāwūsī, Vāqifī, 'Ismāʿīlī, and Shīʿh Ghulāt can be seen in this book.

On the whole, it can be said [1] Kashī's approach in this book is based on quotes from Sunnīs 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 Ziydī denomination[52] and in particular to its sectarian called Bataryah.[53] [1] Kashī in this chapter discusses traditions on criticizing and rejecting Ziydī and Bataryah denominations. So, [1] Kashī's perspective towards non-Imāmī Shiite denominations is negative and he has no specific comment on Sunnīs or their rejection. **2-1-2 Rijāl or Najashī Fihrist**

This book which is originally entitled "Fihrist 'Asmā-al-Mūsanafī-al-Shīʿh" "List of names of authors of Shīʿh" and written by 'Ahmad Ibn ʿAlī Najashī (450AD) notes down 1269 narrators' biography. He mentions a number of non-Twelver Shīʿh narrators as follows: 31 Vāqifī, 4 Faṭhī, 7 Ziydī, 29 Ghālī, and 9 narrators with corrupted religion. He also refers fourteen Sunnī narrators. Najashī has authenticated 4 of Sunnī narrators[54] and has introduced one as

[48] - 'Iskafi, M(1981/1402), Almiʿyār w almuwazanah, Bayrūt: Mūsisah almahmūdī, pp31-32

[49] - Kashī, M(1988/1409), Rijāl alkashī, Mashhad: university of ferdūsī, For example, see: vol. 1, pp. 332-33, vol. 1, 335

[50] - Kashī, M(1988/1409), Rijāl alkashī, Mashhad: university of ferdūsī, vol. 2, p. 690

[51] - Kashī, M(1988/1409), Rijāl alkashī, Mashhad: university of ferdūsī,for example, see: vol. 1, p. 33

[52] - Kashī, M(1988/1409), Rijāl alkashī, Mashhad: university of ferdūsī, vol. 2, pp. 494, 495

[53] - Kashī, M(1988/1409), Rijāl alkashī, Mashhad: university of ferdūsī, vol. 2, p. 499

[54] - Najashī, A(2010/1432), Rijāl alnajāshī, Qum: mūssah alnashr alislamī, pp 52, 72, 107,

Sighah in Hadīth,[55] so a total of five people have been authenticated. One of them h returned from being general.[56] By considering a total of 13 narrators, five of them authenticated and no authentication or weakening for other Sunnī narrators, it can be said that Najashī has positive approach towards Sunnī narrators and does not weaken them just due to being Sunnī. Najashī undermines 63 of the narrators due to their religion, but none of them is Sunnī, and all of them are non-Imāmī Shiite narrators. Najashī expresses their weakness in religion by using terms such as "low-fi Madhhab, coal, coal Madhhab, Ṭuʿinah ʿAlyih bilghuluw, Rumī Bilghuluw, corrupt Al Madhhab and anxious AlMadhhab." However he uses terms like "ʿAmī" and " ʿAmī Al Madhhab" for describing Sunnīs and does not use negative descriptions.

2-1-3 Shīkh Tūsī's Al-Fihrist and Al-Rijāl

Shīkh Tūsī who is one of the Shiite men mentions a number of Sunnī narrators, too. He has two books named AlFihrist and AlRijāl. in AlRijāl, Shīkh Tūsī names 11 Bataryahes, 5 Khārijites, 6 Ziydīes, 31 GhʿAlīs and Mūfwiḍhah, 64 Vāqifīs, and 11 Sunnīs. He describes Sunnī narrators as "ʿAmī" and does not make any comment on their reliability or weakness. Unlike other Shiite books, Shīkh Tūsī also mentions names of the three Caliphs Abū bakr, ʿumar, and ʿUthmān and ʿAmr alʿāṣ and some other Sunnī leaders as the companions of the Prophet Muhammad. He also considers some abhorrent people in Shi'ite such as Zīyd Ibn ʾAbīh and ʿUbayd Allah Ibn Zīyād as Imam ʿAlī companions and Mansūr Davānīqī as the companions of Imām Sādiq and is not against the corruption of their religion. Hence Shīkh Tūsī's serene treatment with Sunnī leaders and their narrators is evident in this book. This issue indicates there is no sectarian conflict with the narrators.

On the whole, Shīkh Tūsī points out a total of 111 non-Imāmī Shīʿh narrators and 11 Sunnītes, so it represents a large proportion of non-Imāmī Shīʿh narrators to Sunnī narrators. Amongst the Sunnī narrators, 7 narrators are among the narrators of fifth Imām of Shīʿh(Muhammad Bāqir), one is the narrator of sixth Imam of Shīʿh (JʿfarSadegh), and 3 narrators are eighth Imām of Shīʿh (Reza) narrator. In this section, the remarkable note is that the process of narrative by Sunnīs is high from the companions of the Prophet to Muhammad Baqir periods, but after JʿfarSadegh's period the percentage of narrative by Sunnī 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(Bāb man lam yarwa ʿan ʾahadin min al'a'imah)

In Al-Fihrist, Shīkh Tūsī also notes 4 Sunnī narrators and refers them as ʿAmī Almadhhab. Among the narrators whom he notes, some of them are narrators who say fatwā in two Shiite and Sunnī religions. Muhammad Ibn Ibrāhym Ibn yūsuf Alkhattāb is one of the narrators who is ShāfiʿīIaccording to Shīkh Tūsī, but believes inwardly in ImāmīShīʿh and on the basis of opinions of both religions authored some books.[57] Muhammed Ibn MasʿudAlʿyāshī and Muhammad Ibn ʿAbbās Ibn ʿAlī Ibn Marwān known as Ibn Aljahām are Shiite narrators who write some books based on Sunnī doctrines.[58] However, Ibn Nadīm cites that Shīkh Tūsī asserts that Fazl Ibn Shādhān Nyshabūrī also writes books in both Shiite and Sunnī, but he believes that the person Ibn Nadīm referred to is Fazl Ibn Shādhān Rāzī and he differs from Fazl Ibn Shādhān Nyshabūrī.[59] Shīkh Tūsī points that Muhammad Ibn ʾAbī ʿUmayr is a trustworthy person among both Sunnī and ShīʿhI.

In reviewing Shīkh Tūsī's view towards Sunnīs, it can be said that he makes distinction between Sighah and non-Sighah Sunnīs. Thus, below the description of Ibrāhīm to Muhammad Ibn Abu Yaḥyā which is stated by the phrase "ʿAmī Sighah"[60]shows that he has made such a basis. Among the narrators mentioned in Al-Fihrist, to Muhammad Ibn Abu Yaḥyā, Shīkh Tūsī declares the weakening of Ibrāhīm by Sunnīs is due to the allocation of his traditions to ImāmīShīʿh.[61]

In general, the trustworthiness of non-Imāmī narrators by Imāmī Rijālīs lies in the definition of the concept Sighah. Shiite early narrators use Sighah literally (i.e., reliable and trustworthy). Some narrators' manner of acting such as Najashī affirms this issue. Najashī calls many narrotors who has corruption in thir religion "Sighah" and does not make any difference between the narrator's religion corruptin and his authority. Shīkh Tūsī states that ʾAhmad Ibn Muhammad Ibn Nūh Syrafī he is trustworthy in his narratives, although some subject matters of corrupted religions

[55] - Najashī, A(2010/1432), Rijāl alnajāshī, Qum: mūssah alnashr alislamī, p85
[56] - Najashī, A(2010/1432), Rijāl alnajāshī, Qum: mūssah alnashr alislamī, p 374
[57] - Shīkh Tūsī, M(1996/1417)Alfihrist, Qum: nashr alfighah, pp208-209
[58] - Shīkh Tūsī, Alfihrist, Qum: nashr alfighah pp 398, 623
[59] - Shīkh Tūsī,Al-fihrist, Qum: nashr alfighah p 362
[60] - Shīkh Tūsī, Al-fihrist, Qum: nashr alfighah p9
[61] - Shīkh Tūsī,Al-fihrist, Qum: nashr alfighah p8

have been promised to be seen and quoted from him[62]or he asserts ʾAhmad Ibn Muhammad Ibn ʿUmar is a severe stubbornness Vāqifī in his religion, but trusts his narratives.[63]

In the concept of Sighah, Shīkh Tūsī states that being Imāmī is not Zari and this condition is not practically beneficial, and believes that exploiting Sunnī narratives if they narrate Imāms is permitted provided that such narratives do not have any opponent and adversary in the Shīʿh. He believes that the use of narratives of Ḥāfṣ Ibn Qīās, Qīās Ibn Calūb, Nūh Ibn Darrāj, Sukūnī, and other Sunnī narrators by Shiite clerics and scholars and showing a warrant based on their narratives is the best proof of this claim.[64]Moreover, he considers this connotation as continuous and ongoing with the same thought and attitude for Faṭhīah narrators and fo, Vāqifah, Nāwūsīah and other narrators.[65] 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 Shiites' 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 ʿAbdullāh Ibn Bukyr's and Samāʿah narratives are among cited and accepted of some Shīʿh scholars. However, if another narrative is in the same field and whose narrator is fair and Imāmī and the content of Hadīth opposes with their narratives, narratives of Faṭhī or Vāqifahī must be rejected.[66]

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 Sunnī documents or above denominations, unless such a narrative may be in contrast to another narrative whose document is all Twelver and Imāmīs, otherwise the narrative is accepted as a good or authentic Hadīth and sometimes even as a weak Hadīth by Shīʿh.

2.2. The late Rijālīs period

Shiite late Rijālīs period that covers the period after ʿAllāmah Hillī is divided into different periods. In this paper, the period after ʿAllāmah up to the present time is presented into two divisions: Hillah School and Jabal ʿAmil School until the present time. in each of these two sections, the role and effect of religion in the evaluation of narrators will be discussed.

2.2.1 Hillah School

Shiite late Rijālīs period begins with Hillah School. Building the city of Hillah in the beginning of the sixth century was completed and shortly after it the Islamic Seminary was established. In this Islamic Seminary, people such as Muhammad Ibn ʾIdrīs (d. 598 AH) are present who is unique among his contemporaries and many people attend his lectures.[67] Other people who were present in this Islamic Seminary and boosted this school Muhaqiq Hillī, ʿAllāmah Hillī, Sayyid Ibn Tawus, and Fakhr Al Muhaqiqyn can be noted. The reputation of this school among the Shīʿh was from mid-sixth century and throughout the seventh and eighth centuries.

In this period, using Sunnī Hadīth classification, Imāmī Shīʿh accepted Sahīh (sound), ḍaʿif (weak), and Hasan (good), and by adding Muwathaq (authentic) Hadīth put it in four categories. The existence of a part of a Hadīth known as Muwathaq (authentic) indicating a series of documents whose narrators are Sighah non-Imāmī suggests Hillah scholars' change of attitudes in Hadīth and narrator evaluations. Prior to this time, the early Imāmī Shīʿh narrators' basis in the separation of Tawthīq in narratives from justice was the person, but in this period justice was the required condition of withaqat. Justice also indicates narrator's Imāmīism. On this basis, non-Imāmī is not just and one of the conditions of the narrator is his justice.[68]

One of the Hillīs who is against the negligent attitude of the ancients of the Imāmī Shīʿh is Ibn ʾIdrīs Hillī (d. 598 AH). He, unlike the dominant beliefs of his time which was obeying Shīkh Tūsī's jurisprudential opinions, turned to criticize him and challenged some foundations of Shīkh Tūsī. In his jurisprudential book, AlSaraīr, he criticized Shīkh Tūsī's opinions. In some cases, his criticisms referred to Shīkh's trust in non-Imāmīan. For example, he criticized the narrative evidence quoted in Shīkh's book(ʾIstibsar) and because of two Faṭhī narrators identified it

[62] - Shīkh Tūsī, Al-fihrist, Qum: nashr alfighah p81
[63] - Shīkh Tūsī, Al-fihrist, Qum: nashr alfighah pp 45-46
[64] - Shīkh Tūsī,M(n.d)ʿIdah al-ʾUsul, Qum: Musisah āl albayt, pp379-381
[65] - Ibid
[66] - Ibid
[67] - Dhahabī, Sh(1987/1407), Tārīkh alislām, Bayrūt: Dār alkitāb alarabī, p314
[68] - Muhaqiq Hillī, J(1989/1409), Sharāyʿ alislam, Tehran: Estiqlal press, vol 4, p911

invalid; because the narrator must be just and Faṭhī narrator is infidel and no action will be taken according to his narratives.[69]In another case, he considered ʾIsmaʿīl Ibn ʾAbī Alzyād Sukunī infidel and unjust since he was Sunnī.[70]
Among other scholars in this age, Siyyid Ibn Tawūs has such a foundation in his works. Investigating Siyyid Ibn Tawūs expressions in Altahrīr altawūsī also suggests that he asserts the word justice more than withaghat.[71] Siyyid ʾAhmad Ibn Tawūs undermines all narrators who are corrupted religion or accused of it, even though the earlier narrators authenticate them.[72]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 Hadīths are acted upon in religious books. For instance, Muhaqiq Hillī also focuses on the religious corruption of Sukūnī, but in some cases he insists on his withaghat so as to resort to his narratives.
Among Hillī scholars, two remaining works of this period, namely Khulasat alaqwāl and Rijāl Ibn Dāwūd, also reflects the impact of religion on the evaluation of the narrators. Each of these books will be investigated as follows.

2.2.1.1 Khulāsat alaqwāl

Hasan Ibn Yūsuf Ibn ʿAlī Ibn Muṭahar Hillī known as ʿAllāmah Hillī (d. 726 AH) is one of the great Imāmī scholars in the late Imāmī Shīʿh narrators period. In his Rijāl book called Khulāsat alaqwāl Fī Ma'rifat Al-Rijāl, he cited 33 ʿAmī Madhhab narrators in Ḍuʿafā Chapter of the book. Although their names are listed in Ḍuʿafā Chapter, three of them including ʾAsram ibn Hawshab Albijilly,[73] Fuḍayl ibn ʿAyāḍ,[74] and Yahyā Ibn Saʿyd Qaṭān[75] are authenticated with the word "Sighah". He also wrote the Faṭhīs and Wāqifys like ʿAbdullah ibn Bukyr, Hamid bin Zīyād, ʿAlī Ibn Hasan Ibn Faḍāl, ʾAbu Basīr ʾAsadī, and ʾAban Ibn ʿUthmān in trustworthy people chapter.

2.2.1.2 Rijāl Ibn Dāwūd

Hassan Ibn ʿAlī Ibn Dāwūd Hillī (d. 707 AH) is another Imāmī figure in the eighth century. In his book called "Alrijāl", he appoints 32 Sunnī narrators in Majrūhīn and Majhūlīn chapter. Appointing names of these people in this part contemns them, but he authenticates ʾIshāq ibn Bashīr, ʾAsram ibn Hawshab Albijilly, and Fuḍayl ibn ʿAyāḍ among them. He mentions Jaʿfar ibn Bashīr and his authenticity previously in Mamdūhīn, and again in Ḍuʿafā authenticates him. At the end of Mamdūhīn and Majhūlīn chapter, he cites Ḍuʿafā's trade. In this part, he declares people's name that are undermined duo to their religion. He identifies 65wāqifī, 16 Faṭhī, 27 Ziydī, 6 Kiysānī, 3 Nāwūsī, 65 Ghūlāt, and 39 Sunnīs. Part of the stated narrators are not mentioned in this list such as: ʾAhmad Ibn ʿAbdullāh Al'isfahānī, ʾIsmāʿil Ibn ʾAbī Ziyd Alsukūnī, ʾAsram ibn Hawshab, Zafir Ibn ʿAbdullāh Al'anbarī, ʿAbdullāh Ibn Jurayj, ʿAlī Ibn Mohammad almadaʾnī, Kasthīr Ibn Kārvand, Mohammad Ibn ʾAhmad Alnaṭanzy, Muqātil Ibn Sulaymān, and Hishām ibn ʾIbrāhīm Alʿabbāsī.[76] If the recent narrators are considered, Sunnī narrators in his book increase to 49. Another point is that ʾIshāq ibn Bashīr and Fuḍayl ibn Yasār authenticated in the text are among Ḍuʿafā in this list.

2.2.2 Review and Analysis

Reviewing Hillyān's opinions and performance in assessing and reconsidering narrators of other religions suggests that the late Imāmī Shīʿh scholars in their books during the Hillah School mostly tried to collect opinions of priori narrators, such as Kashī, Najashī, and Shīkh Tūsī. A significant portion of the opinions is the early narrators' opinions, but their approach in utilizing non-Imāmī Shīʿh narratives becomes more stringent, however some of their narratives are carried out. Besides, in this period, more stringent dealing is imposed with Sunnī 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, Sunnī narrators are considered among the undermined narrators but in the meantime some of them are authenticated. The number of Sunnī narrators in this book is more than the earlier periods, so it shows that the late ones has a particular approach towards identifying narrators' religion more precisely.

2.2.3. Jabal ʿAmil School and After that

[69] - Ibn ʾIdrīs Hillī, M(1990/1410) Kitāb al-Saraīr, Qum: Mūsisah alnashr alislami, vol 2, p 676
[70] - Ibn ʾIdrīs Hillī, Kitāb al-Saraīr, Qum: Mūsisah alnashr alislami, vol 3, p 290
[71] - ʾāmilī, H(1990/1411), Altahrīr altawūsī, Qum: maktabah almarʿashī, pp 50, 74, 89, 228,234, 312,316, 412
[72] - ʾāmilī, H(1990/1411), Altahrīr altawūsī, Qum: maktabah almarʿashī, pp 164, 226, 377, 625

[73] - Hillī, H(2001/1422), Khulasat alaqwāl fi maʿrifat alrijāl, Qum: alfiqahah, p 207
[74] - Hillī, H(2001/1422), Khulasat alaqwāl fi maʿrifat alrijāl, Qum: alfiqahah, p 246
[75] - Hillī, H(2001/1422), Khulasat alaqwāl fi maʿrifat alrijāl, Qum: alfiqahah, p 265
[76] - Ibn Dāwūd, H(2004/1425), Kitāb Alrijāl, Tehran: Tehran university press

Jabal ʿAmil School founded in the eighth century is one of the important Imāmī Shīʿh fiqh and Hadīth schools until the middle of the eleventh century in which great scholars such as Shahīd ʾAwal, Shahīd Thānī, and Shīkh Bahaʾī are presented. Jabal ʿAmil School prolongs the opinions of Hillah School. The effectiveness of some of the scholars from Hillah School including Shahīd Thānī gets some thoughts of Hillah School to continue in Jabal ʿAmil School.
According to the ideas of leaders in this school, observing the condition of being Imāmī 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.[77] Hence among the scholars of Jabal ʿAmil, religion is a factor of weakness for some of the narrators. It is noteworthy that among the narrators, there are a handful of Sunnī narrators who are undermined like Sukūnī, Hakam Ibn ʿUtybah, and Wahab, but in a case the narratives of Hafṣ ibn Ghiyās are acted upon due to the act of companions and lack of incompatibility with it.[78] Shahīd ʾAwal in his book "ghayat al-Murād" narrates Hafṣ ibn Ghiyās.[79]Therefore, in some cases, he reverted from the main principle which is weakness in narratives due to being non-Imāmī. Finally, it can be said that in this school, companions' 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 Hadīths issued by Sunnī narrators and all Sunnī 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.[80]
In general, in this school, the more intense treatment with non-Imāmī Shiite denominations and lenient treatment with Sunnīs by using phrases like other earlier periods' narrators and Hillah School are also noticeable. For this reason, in examining the biography of the narrator, phrases like ʿAmī or ʿAmī Almadhhab are used and intense and severe phrases are not applied.
In the era after Jabal ʿAmil, Imāmī Shīʿh Rijālīs also considers religion in their evaluations, but in some cases even the general of the narrator is questioned. Najafī says ʿAbd Alsalām who is considered ʿAmī by Shīkh Tūsī and according to Najashī's quotation is Shiite.[81] Additionally, greater accuracy has been considered in determining the narrator's religion, for example Ṭalhah who is introduced in the early sources as Batarī or ʿAmī is introduced more specifically than Ziydī denominations.[82] Among contemporary scholars, sometimes narrator's religion is more precisely specified. For example, ʾAbaṣalt Hirawī who is introduced as an ʿAmī person by Shīkh Tūsī, in Khuī attitude, is a trusted and Imāmī person, because except Shīkh Tūsī other people considere him Sighah and Khuī does not assert a Sighah should be Imāmī.[83]

Conclusion

Religion is a determinant factor in evaluating Sunnī and Imāmī Shīʿh scholars. In comparing the role of religion in its historical development and in narrators evaluation of both Sunnī and Shīʿh religion, the role of religion has increased from the early Sunnīs and Shīʿhs to the late ones. Among Sunnīs, exploring used expressions suggests violent treatments with Shiite narrators among the early Sunnīs and its increase in the late Sunnīs period. The number of narrators who have been accused of Rafḍ is increased in the early Sunnīs period from ten to nineteen in the late Sunnīs period. Among the Imāmī Shīʿh, tolerant reaction of the early Imāmī Shīʿh towards Sunnīs and other Shīʿh denominations has become tough reaction toward them. Of course, in Imāmī Shīʿh's situation, non-Imāmī narrators are divided into two groups of non-Imāmī Shīʿh narrators and Sunnī narrators. More stringent reaction about non-Imāmī Shīʿh narrators religion is adopted and they are characterized by extreme expressions, but Sunnī narrators are simply mentioned as " ʿAmī " and " ʿAmī Almadhhab" and no value judgment is done about them.
Amongst the early Imāmī Shīʿh, apart from theoretical acceptance, non-Imāmī Shiite and Sunnī narratives are applied in practical level. But this issue among the late Imāmī Shīʿh is seldom done about some of the narrators and is not common. The early Sunnīs also accept Shīʿh or accused Shiites narratives, seperating withāghat from religion. This issue with the presence of Bukhārī Shiite masters and plenty narratives by Shiite narrators is verifiable in Sahih

[77] - ʾAmilī, H(1983/1403) Muntaqā al-Jumān, Qum: Manshūrāt jāmiʿah almudarrisīn, p5
[78] - Shahīd ʾAwal, M(1993/1413), ghayat al-Murād, Qum: Markaz abhath w aldirasāt alislāmyyah, vol 4, p 127
[79] - Shahīd ʾAwal, M(1993/1413), ghayat al-Murād, Qum: Markaz abhath w aldirasāt alislāmyyah, vol 1, p 549
[80] - Shahīd ʾAwal, M(1998/1419), Zikrā al-shīʿah fi ʿAhkām al-shariʿah, Qum: Muasisah āl albayt,M(1989/1409), Jawahir alkallam, Tehran: Dār alkutub alislāmyyah, vol 1, p448
[81] - Najafī, M(1989/1409), Jawahir alkallam, Tehran: Dār alkutub alislāmyyah, vol 16, p 270
[82] - Najafī, M(1989/1409), Jawahir alkallam, Tehran: Dār alkutub alislāmyyah, vol 40, p 311
[83]- Khuī,ʾA(1413), Mujam rijāl alhadith, Tehran: Markaz nashr althaqafah alislamīh, vo11, p294

Muslim. Even some Sunnī leaders are accused of shīʿism. There is a separation between the two terms Shiite and Rāfḍī among Sunnī scholars, but among the late ones Shiite is equal to Rafḍ and by this criterion a significant part of the narratives of Tabiʿīn will function as invalid. Accordingly, the division of heresy and the separation between theory and practice let Sunnīs consider an outlet.

Excommunicating approach to both religions is at the minimum possible. Among Sunnīs, according to ʿAbd Alrazāq, Shiites are considered as infidel ones and Ibn ʾIdrīs among the Imāmī knows other non-Imāmī Shīʿh religions blasphemy.