Q: But maybe al-Bukhari, Muslim, and others relied on these people without knowing their true belief?

These scholars devoted their lives to acquiring and transmitting traditions and studying the lives of the transmitters of these traditions. Most of them have books on *Rijal* (science of judging reliability of narrators) to their credit. Although their selectivity and choice of authorities and material clearly indicates a staunch Sunni standpoint, they still found themselves relying on those Shi'ah who they judged to be truthful. This is despite the fact that their Shi'ism is expressed with disapproval!

Thus, to say that al-Bukhari, Muslim, and others didn't really know the belief of these Shi'ah narrators would be to call them incompetent in their field!!!

Q: But why didn't they just rely on Sunni's as authorities?

Perhaps they were not as bigoted and narrow-minded as *some* of our Sunni brethren who insist on associating the Shi'ah belief with all sorts of false allegations. It should be clear from the biographies listed that being critical of some Caliphs and Companions - based on incontrovertible historical evidence - was tolerated by Sunni scholars of previous generations.

Q: And do the Shi'ah rely on Sunni narrators in their books?

As long as the Sunni narrator is not known for his enmity towards the Household of the Prophet (s) *(Ahl al-Bayt)* and is considered truthful, he is accepted by Shi'ah traditionists.

**Conclusion:**

The fact is that a significant portion of the Sunni *hadith* literature would be lost if the material from the Shi'ah narrators was rejected. The Shi'ah faith has always been and remains a well-evidenced alternative to the Sunni point of view.

To find out more about authentic Islam, visit:

http://al-islam.org/faq/

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O you who believe! Be careful of your duty to Allah, and be with the truthful
(Qur'an: Chapter 9, Verse 119)

**Rafidi**

Shi'ah narrators in *Sahih al-Bukhari*

The Shi'ah point of view was followed by many early scholars of Islam who were considered truthful and trustworthy, and their narrations of the *hadith* of the Prophet (s) were relied upon by famous Sunni scholars.
Listed below are a few of the Shi'ah scholars that al-Bukhari has relied upon in his Sahih. If we add to these the rest of them including those narrators in the Sahih of Muslim and the other four Sahih Sitrah who followed the Shi'ah faith, then the number would increase significantly. To save space, reference is given to the section title (kitab) in each book for only one hadith by each person - the rest can be found using indices or hadith software.

The reader will notice the term Rijal every now and then in the following biographies. The Sunni scholars generally define a Rijal as a Shi'i who openly criticizes or rejects the legitimacy of the Caliphs before 'Ali (a).

'Abd al-Malik b. A'yan al-Kufi

- Sahih al-Bukhari [kitab al-tawhid]
- Sahih Muslim [kitab al-iman]
- Sahih al-Tirmidhi [kitab tasfir al-Qur'an]
- Sunan al-Nasa'i [kitab al-iman wa al-mulhak]
- Sunan Abi Dawud [kitab al-baya']
- Sunan Ibn Majah [kitab al-zakah]

- He was Rijal Shi'i, one of (the people of) opinion. [Abu Ja'far al-'Uqayli, Dili'a al-Uqayli, under "Abd al-Malik b. A'yan"]
- He was Rijal, reliable (sahduq). [Al-Mizzi, Tahdhib al-Kamal, under "Abd al-Malik b. A'yan"]
- Al-'Ijli said: He was from Kufah, a Tabi'i (Successor), reliable. Sufyan said: 'Abd al-Malik b. A'yan the Shi'i narrated to us, he was a Rijal to us, a man of opinion. Hamid said: Those three brothers, 'Abd al-Malik, Zurarah, and Hamran were Rijal all of them. Abu Hatim said: He was one of the earliest to embrace Shi'ism, (he was) on the position of truthfulness, having good traditions, and his traditions are written. [Ibn Hajar al-'Asqalani, Tahdhib al-Kamal, under "Abd al-Malik b. A'yan"]

'Abd al-Razzaq al-San'ani

- Sahih Bukhari [kitab al-'iman]
- Sahih Muslim [kitab al-iman]
- Sahih al-Tirmidhi [kitab al-iman]
- Sunan al-Nasa'i [kitab al-taharah]
- Sunan Ibn Majah [kitab al-muqaddamah fi al-iman]

- He was a trustworthy Rijal and his hadith is in (Sahih of) al-Bukhari. [Ibn Hajar al-'Asqalani, Taqrib al-Tahdhib, under "Abd b. Ya'qub al-Rawajini"]
- He was Rijal but reliable… He was considered reliable by many scholars, and in him was Shi'ism. [Al-Dhahabi, Mizan al-I'tidal, under "Awf b. Abi Jamilah al-'Arabi"]
- He was Rijal, reliable (sahduq). [Al-Mizzi, Tahdhib al-Kamal, under "Abd al-Malik b. A'yan"]
- He was inclined towards Shi'ism. Ibn Ma'in said: reliable, Al-Nasa'i said: Very reliable. [Al-Mizzi, Tahdhib al-Kamal, under "Awf b. Abi Jamilah"]

'Abdd Allah b. Musa al-'Absi

- Sahih Bukhari [kitab al-iman]
- Sahih Muslim [kitab al-iman]
- Sahih al-Tirmidhi [kitab al-salat]
- Sunan al-Nasa'i [kitab al-salat]
- Sunan Ibn Majah [kitab al-salat]

- "Abbo Daawood said: He was an ardent Shee'ee, his ahaadeeth are allowable….Ibn Mandah said: Ahmad ibn Hanbal used to point 'Ubaydullah out to the people, and he was well known for Rijal (extreme partisanship for 'Alee), reliable.  Sufyan said: 'Abd al-Malik b. A'yan". [Ibn Hajar al-'Asqalani, Tahdhib al-Kamal, under "'Abd al-Malik b. A'yan"]

'Abd b. Ya'qub al-Rawajini

- Sahih Bukhari [kitab al-tawhid]
- Sahih Muslim [kitab al-masajid wa al-muwaddi al-salat]
- Sahih al-Tirmidhi [kitab al-salah]
- Sunan al-Nasa'i [kitab al-taharah]
- Sunan Abi Dawud [kitab al-salat]
- Sunan Ibn Majah [kitab al-salat]

- "A pious person, one of the important Shi'ah scholars... considered reliable by Yahya b. Ma'in, Abu Hatim said he was reliable, trustworthy... al-'Ijli said: He was an authority on the Qur'an..." [Al-Dhahabi, Tadhkirat al-Huffaz, under "'Abd Allah b. Musa al-'Absi"]