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## **Historical Analysis Of The Development Of Hadith Studies In The Sham Region In The Second Century Hijri**

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### **Abstract**

This study examines the development and spread of Hadith in the Sham region during the second century Hijri, using historical approaches and qualitative library research methods. The region of Sham was one of the important centers of the transmission and development of hadith science in the early days of Islam, supported by the presence of the companions of the Prophet Muhammad (saw) and by the role of the great scholars who spread Hadith in this region. This study found that companions disseminated the Prophet's hadiths through madrasas (Islamic educational institutions), using both oral and written methods. Among the scholars who pioneered the spread of Hadith in this region were Muadz bin Jabal, Abu Darda, and Ubadah bin Shamit. At this time, the codification of Hadith was also carried out by Muhammad bin Syihab al-Zuhri on the order of the caliph Umar bin Abdul Aziz. These books were then distributed to several regions.

**Keywords:** Hadith, Sham, Madrasah Hadith

### **Abstrak**

Penelitian ini membahas perkembangan penyebaran hadis di kawasan Syam pada abad ke II Hijriah melalui pendekatan historis dan metode studi pustaka (library research) kualitatif. Kawasan Syam merupakan salah satu pusat penting transmisi dan perkembangan ilmu hadis pada masa awal Islam, yang didukung oleh keberadaan sahabat-sahabat Nabi Muhammad Saw, serta peran ulama-lama besar yang menyebarkan hadis di wilayah ini. Hasil penelitian ini menemukan bahwa proses penyebaran hadis-hadis nabi dilakukan oleh para sahabat melalui madrasah (lembaga pendidikan keislaman) dengan pembelajaran lisan dan tulisan. Di antara tokoh ulama yang menjadi pelopor penyebaran hadis di wilayah ini adalah Muadz bin Jabal, Abu Darda, dan Ubadah bin Shamit. Pada masa ini juga dilakukan pengkodifikasian hadis oleh Muhammad bin Syihab al-Zuhri atas perintah khalifah Umar bin Abdul Aziz. Kitab-kitab ini kemudian disebar ke beberapa daerah

**Kata Kunci:** Hadis, Syam, Madrasah Hadis



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**INTRODUCTION**

The In Islam, a Muslim is expected to maintain both a vertical relationship with Allah SWT and a horizontal relationship with fellow human beings. Failure to build harmonious social relations often reflects an imbalance in one's spiritual connection with Allah. True *taqwa* is achieved when a person can fulfill Allah's commands and avoid His prohibitions while also behaving well toward others. Thus, the essence of piety lies in maintaining balance between devotion to Allah and good conduct in social life. The development of hadith studies in Syria at this time became an integral part of the great process of codification of Islamic sciences after the death of the Prophet Muhammad, PBUH, and the spread of the companions to various Islamic territories.<sup>1</sup>

The region of Syria became one of the important centers for the study of Hadith, alongside the Hijaz, Iraq, and Egypt. The transmission of Hadith with strong chains of narration (*sanad*) in this region contributed significantly to the early development of hadith narration and its critical study. In this context, educational institutions such as madrasas had not yet taken a formal institutional shape as seen in later centuries. However, during the second century Hijri, early forms of scholarly learning had already emerged through *halaqah* systems conducted in mosques, scholars' homes, and other gathering places. In Sham, these halaqahs developed rapidly with a focus on the teaching of Hadith through the methods of *sima'* (hearing directly from the teacher) and *riwayah* (narration of *sanad*).<sup>2</sup>

A historical study of the development of madrasas in the study of Hadith in Syria during the second century Hijri is important for understanding that the transmission of Hadith did not occur spontaneously but through complex social, political, and intellectual processes. This perspective provides a more comprehensive understanding of the emergence of Islamic educational institutions and the intellectual legacy they produced. Based on the background described above, this study aims to examine the historical development of hadith studies in

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<sup>1</sup> Luthfi Maulana, "Periodisasi Perkembangan Studi Hadits (Dari Tradisi Lisan/Tulisan Hingga berbasis Digital)", *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, vol. 17, no. 1 (2016), p. 112.

<sup>2</sup> Haifa Hanifah and Badri Khaeruman, "History and Characteristics of Hadith Madrasa in The Sam Region During the Narration Period", *Dirayah : Jurnal Study Ilmu Hadis*, vol. 7, no. 2 (2023), p. 129.

the Sham region.

## RESEARCH METHODS

This research is a qualitative study using a historical and descriptive-analytical approach. The focus is on the development of hadith studies in the Sham region during the second century Hijri, including the transmission process of Hadith, the roles of the Companions and Tabi'in, the formation of hadith learning traditions, and the codification of Hadith in that period. This study falls under library research, which relies on data and information collected from relevant literature sources.

The data collection technique begins with tracing and gathering as much information as possible related to the research theme and relevant figures. This is followed by a critical reading of the historical, social, and intellectual contexts of Sham scholars to understand the dynamics of hadith development at that time. Finally, the data is presented descriptively, and conclusions are drawn from the findings.

## RESULTS AND DISCUSSION

### Biography Geographical History of Sham

The word *Shām* originally refers to a region associated with the descendants of Shem (*Sām*), one of the sons of the Prophet Noah (Nūḥ AS), who is believed to have lived there. Geographically, the Sham region lies to the west of the Arabian Peninsula and includes several modern countries, namely Syria, Lebanon, Palestine, and Jordan, with Damascus as its main city and historical center. The most commonly spoken language in the region is Syriac (Siroyaniah), which was ruled by the Romans and Phoenicians for about 17 centuries, from the 7th century BC to the 7th century AD.<sup>3</sup>

Syria is often referred to as Damascus, Greater Syria and the Levant. After the development of the region of Syria, which was originally only a region, it is now a country called Greater Syria, including Syria, Palestine, Jordan, and Lebanon. The capital of Syria is Damascus.<sup>4</sup>

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<sup>3</sup> Raja Syahrul Muaripul Adha et al., "Typology of Hadith Madrasah in the Sham", *Al-Hasyimi - Journal of Hadith Science*, vol. 1, no. 2 (2024), p. 3.

<sup>4</sup> Andi Syahraeni, "ISLAM DI SURIAH", *Rihlah: Jurnal Sejarah dan Kebudayaan*, vol. 4, no. 2 (2016), p. 138.



Islam entered Syria in 635 AD during the time of the caliph Umar bin Khattab. Syria, formerly known as Syam, fell to the Muslims after 70 days of siege. Umar divided Syria into four regions: Damascus, Jordan, Palestine, and Himsh (later added the Qinnasrin region). Umar ordered the Islamic soldiers to keep the area undisturbed.<sup>5</sup>

The Islamic conquest of Syria began with early military encounters such as the Battle of Mu'tah in 629 CE against the Byzantine (Roman) forces, during which Zaid ibn Harithah led the Muslim army. A more extensive conquest followed the وفاة (death) of the Prophet Muhammad (PBUH), during the caliphates of Abu Bakr and Umar ibn al-Khattab, under the leadership of commanders such as Khalid ibn al-Walid. Muslim forces, organized and expanded in subsequent campaigns, were led by figures including Amr ibn al-'As, Yazid ibn Abi Sufyan, Shurahbil ibn Hasanah, and Abu Ubaydah ibn al-Jarrah.

At this time, a small-scale army led by Khalid bin Walid was conquering the eastern region of Iraq, which was under Persian Control. Abu Bakr ordered him to help in the battle in Syria. On the way, Khalid met the Byzantine army in Damascus and defeated him. Afterward, he joined another army in the Yarmuk Valley and succeeded in conquering it. Khalid was then appointed commander by Abu Bakar. This event is known as the Battle of Yarmouk, a battle to conquer Syria or Syria against the Byzantines.<sup>6</sup>

After the entry of Islam, Syria came under the leadership of the caliph. The Umayyad caliphs ruled Damascus. Syria was ruled by the Abbasid caliphate, then by the Umayyad dynasty, and finally by the Mamluk dynasty. In 1260 AD, the Mongols invaded the Sham region, and Timur Lenk carried out military expansion, resulting in many deaths among its inhabitants.<sup>7</sup>

<sup>5</sup> *Ibid.*, p. 139.

<sup>6</sup> *Ibid.*

<sup>7</sup> Adha et al., "Typology of Hadith Madrasah in the Sham", p. 4.

### The Spread of Hadith in the Region of Syam in the Second Century Hijri

The spread of Hadith in Syria during the second century Hijri was part of the broader development of Islamic intellectual tradition after the death of the Prophet Muhammad (PBUH). The transmission of Hadith in the Sham region began with several prominent Companions who settled in various areas of Syria and directly conveyed the teachings and sayings of the Prophet to the Tabi'in generation. The transmission process occurred both orally and in writing, contributing to the preservation and development of hadith scholarship in the region.

Sham is one of the places that play a very important role in the development, spread, and narration of Hadith. The Land of Sham is one of the places that is given pleasure because many prominent friends visited it after its conquest. Many companions and tabiin settled in this region, giving birth to many prominent scholars. 105 friends live in Sham. Some of them are Abi Ubaidah bin Jarrah, Bilal bin Habsy, and Ubadah bin Shamit.<sup>8</sup> Muadz bin Jabal (d. 18 AH/639 AD), Abu Darda (d. 32 AH/652 AD), and Ubadah bin Shamit (d. 34 AH/654 AD). As many verses of the Qur'an and also Hadith that explain the virtues of this country.<sup>9</sup>

The figures who pioneered the spread of Hadith in the Sham region were ordered directly by Umar bin Khattab from the ashar group, namely Muadz bin Jabal, Abu Darda, and Ubadah bin Shamit. After the death of the Prophet (peace be upon him), Yazid bin Abi Sufyan, as the governor of the Sham region, wrote a letter to the caliph Umar bin Khattab informing him that the people of Sham needed someone who could teach Islam.<sup>10</sup>

As the population of Sham expanded, Caliph Umar ibn al-Khattab sent several prominent Companions to teach Islam there, including Mu'adh ibn Jabal, Ubadah ibn al-Samit, Ubayy ibn Ka'b, Abu Ayyub al-Ansari, and Abu Darda. They were instructed to begin teaching in Hims, then continue to Damascus and Palestine. Due to their conditions, some later settled in specific regions; Ubadah ibn al-Samit stayed in Hims, while Abu Darda settled in Damascus until his death, contributing greatly to the spread of Islamic knowledge in Sham. Muadz bin Jabal went to Palestine and stayed there until he died due to the Tha'un Amwas Plague. Then Ubadah bin Shamit moved to the territory of Palestine and stayed there until his death. (Kitab Al-Tabqaat al-Kubra (Dar Sadr: Beirut, 1968 AD) Print 1, Volume 2, page 356).<sup>11</sup>

<sup>8</sup> *Ibid.*, p. 6.

<sup>9</sup> *Ibid.*, p. 3.

<sup>10</sup> كتاب الطبقات الكبرى - ط دار صادر - المكتبة الشاملة، <https://shamela.ws/index.php/book/9351>, accessed 19 Jun 2025.

<sup>11</sup> *Ibid.*

Through these three figures, Hadith was spread throughout the region of Sham and formed the Madrasah of Hadith in Sham.<sup>12</sup> The dissemination of Hadith is also carried out through scientific rihlah (journey to seek knowledge) outside the region. Many scholars from outside came to study Hadith in Sham. Likewise, students in Syam began spreading knowledge in their home areas, thereby increasing the spread of Hadith.<sup>13</sup>

Mu'adh ibn Jabal bin' Amr bin Aws bin 'A'id al-Khazrajī, Abu' Abdirrahman al-Anṣārī al-Madanī (d. 18 AH/639 CE), was one of the Companions of the Prophet known for his expertise in jurisprudence and the Qur'an. He participated in several battles alongside the Prophet and was appointed as a leader in Mecca during the expedition of Hunayn. The Prophet frequently sent him to various regions to teach Islam, including Yemen, together with Abu Musa al-Ash'ari and Malik ibn' Ubadah.

After hearing of the Prophet's death, he returned to Madinah. He later joined the Islamic expansion into Syria, where he continued teaching Islamic knowledge until he passed away in Jordan due to the plague.

Some of his disciples were Abdullah bin Umar, Abdullah bin Abbas, Jabir bin Abdillah, Abdurrahman bin Samurah, Anas bin Malik, Abu Musa al Ash'ari (companions). Abu Wail al-Kufi, Abu Muslim al-Khaulani al-Syami, Abdurrahman bin Ghana mal-Syami, Abu Abdullah al-Shunabihi, Masruq bin Ajda', Amr bin Maimun al-Awdi, Atha bin Yasar, and Abdurrahman bin Abi Laili (tabiin).<sup>14</sup>

Uwaimir bin Zaid bin Qais bin Umayyah al-Anshari al-Khazrajī, also known as Abu Darda (d. 32 AH/652 AD), was a Judge of Fursan and Damascus. The Prophet praised him with the word "Uwaimir," which means "the wisest person among my people," and indeed a good knight. He was known as a pious man in worship and a brave man. During the caliphate of Muawiyah bin Abi Sofyan, he was appointed a judge in Damascus. He narrated hadiths from the Prophet, Aisha, and Zaid bin tsabit. He was very careful in narrating the Hadith. In disseminating his Hadith, he established knowledge halaqahs in several Damascus Mosques. This tradition continued to develop and was followed by his students, leading to the formation of madrassas (Islamic educational institutions).

Some of those who narrated hadiths from him were his wife Um Darda, his son Bilal, and some of his companions and companions Fadhalah bin Ubaid, Abu Umamah, Ma'dan bin Abi Thalhah, Abu Idris al-Khaulani, Abu Salamah bin Abdurrahman, Jubair bin Nufair, Suwaid bin Ghafalah, Zaid bin Wahab, Shafwan

<sup>12</sup> Adha et al., "Typology of Hadith Madrasah in the Sham", p. 6.

<sup>13</sup> *Ibid.*, p. 9.

<sup>14</sup> *Ibid.*, p. 6.

bin Abdillah bin Shafwan, and others. He was very careful in narrating hadiths.<sup>15</sup>

Ubadah bin Shamit bin Qais al-Anshari al-Khazrajī (d. 34 AH/654 AD). He was one of the Prophet's companions from the Ansar circle. He was a warrior figure who played an active role in several wars, including the battles of Aqaba and Badr, and the conquest of Egypt and Syria. He listened to many Hadiths from the Prophet and then shared the knowledge he gained with everyone. Many people want to see him to listen to his Hadith. Among those who narrated hadiths from him were his sons, Al-Walid, Dawud, and Ubaidillah, and his grandsons, Yahya and Ubadah.

Some of the other companions were Abu Ayyub Al-Ansari, Anas bin Malik, Jabir bin Abdullah, Rifa'ah bin Rafi', Sharhabeel bin Hasnah, Salamah bin Al-Muhbaq, Abu Umamah, and Abdurrahman bin Ghanam. Some of the tabi'in are Al-Aswad bin Tha'labah, Jubair bin Nufayr, Junada bin Abi Umayyah, Hattan bin Abdullah Al Raqashi, Abu Abdul Rahman Al-Sanabihi, Ata' bin Yasar, Qubaysah bin Dhu'ayb, Ya'la bin Shaddad bin Aws, Abu Al-Ash'ath Al-San'ani, and Abu Idris Al-Khawlani.<sup>16</sup>

In addition to the figures already mentioned, several other figures from the tabi'in and tabi'ut tabi'in who contributed to the spread of Hadith in Sham are as follows.<sup>17</sup>

**Table 1. Scholars of the Time of Tabi'in and Tabi'in Habits**

<b>Scholars</b>	<b>Tabi'in</b>	<b>Habits</b>	<b>Tabi'in</b>
<b>Name</b>	<b>Year</b>	<b>Name</b>	<b>Year</b>
Malik bin Yukhamir	(w. 70/72 H)	Sulaiman bin Musa al-Umawi	(pp. 115/119 H)
Abu Idris al-Khaulani	(p. 80 H)	Hassan bin Athiyah	(p. 120 H)
Makhul al-Dimasyqi	(p. 112 H)	Abdurrahman al-Auza'i	(pp. 77-157 H)
Abdullah bin Muhairiz al-Qurasy	(p. 99 H)	Sa'ide bin Abdil Aziz	(pp. 90-167 H)
Khalid bin Ma'dan al-Kala'i	(p. 104 H)	Muhammad bin al-Walid al-Zubaidi	(p. 139 H)
Roja' bi Haywah	(p. 112 H)	Tsaur bin Yazid al-	(p. 153 H)

<sup>15</sup> *Ibid.*, p. 7.

<sup>16</sup> *Ibid.*

<sup>17</sup> *Ibid.*, p. 8.

		Kala'i	
Maimun bin Mihran al-Jazari	(p.117 H)	Syu'aib bin Hamzah	Abi (p. 162/163 H)
Abu Zahiriyah	(p. 129 H)	Abu Ishaq al-Fazari	(p. 177 H)
		Baqiyah bin Walid	(pp. 110-197 H)

### **The Role of Muhammad bin Syihab al-Zuhri in Codifying Hadith**

One of the characteristics of hadith madrassas in Syria is the rampant spread of mursal Hadith (marasil), the spread of munqathi' Hadith, and the lack of accuracy in the pronunciation of sanad from narrated hadiths. Syam initiated the study of hadith criticism. This is due to the large number of narrators who narrate false hadiths. So that several scholars have emerged who have criticized Hadith, such as al-Auza'iy, Muhammad bin al-Walid al-Zubaidiy, Abu Ishak al-Fazariy, and others. Initially, the people of Sham felt that there would be no lies in the spread of Hadith. However, they began to realize the importance of the chain of narration of the hadith sanad because of the many falsifications of the Hadith.

The scholars of hadith experts in Syria are known for their prudence in narrating and receiving hadiths. They are firm, tenacious, and meticulous in narrating hadiths so that it is not enough for them to listen to the Hadith once or twice. One of the hadith experts who advocates using the chain of narration (sanad) of Hadith is Imam Muhammad bin Syihab al-Zuhri (d. 124 H).<sup>18</sup>

His full name is Muhammad bin Muslim bin Ubaidillah bin al-Asghar bin Shihab bin Abdullah bin al-Harith bin Zuhrah bin Kilab bin Murah, also known as Muhammad ibn Syihab Az-Zuhri. He was a great scholar in the Hijaz and Sham. He was born in 51 AH / 671 AD and died at the age of 72. He was from the Qiraish tribe of the Banu Venus. His mother's name was Aisyah bint Abdullah bin al-Akbar bin Shihab. He was given a chew of Abu Bakr. He learned the science of nasab from Abdullah bin Tsa'labah bin Shu'ayr al-Adawi. Then he deepened his knowledge of jurisprudence and Hadith from his teacher, Said bin al-Musayyib. He went to Syria and Damascus, and often entered the Damascus mosque at suhoor. He often sat in on the halaqah and was frequently questioned about Hadith and fiqh. He was appointed as the Amirul of the believers by Qabishahbin Dzu'aib because of Az-Zuhri's keenness in explaining the laws mentioned in accordance with the narrations of his teachers. He is a great figure in Hadith and fiqh. He was known as a scholar with a strong memory. He was considered superior to the scholars of his time because of his habit of writing down all the knowledge he learned from his

<sup>18</sup> *Ibid.*, p. 9.

teacher to enhance his memory. (Kitab al-Tabqaqat al-Kubra: Complete Part for the Followers of the People of Medina, (Library of Science and Wisdom, Medina, 1408 H) Volume 1, page 157).<sup>19</sup>

Among his teachers were Said bin al-Musayyab, Aban bin Uthman, Udaydillah bin Abdillah bin Qutaybah, and Urwah bin Al-Zubair. It is often referred to as the sea of Islam, whose knowledge will never dry up if it is continually tampered with. Because of his diligence in learning not only from his teachers, but also from anyone who could provide knowledge and consistently recorded it. So many scholars and friends wanted to meet him to explore his vast knowledge.<sup>20</sup>

Az-Zuhri is a central figure in the codification of Hadith. Based on the instructions of the caliph Umar bin Abdul Aziz, who ordered the collection of the Hadith, Az-Zuhri accepted the instructions well. He became the first person to systematically write a hadith on the order of Umar bin Abdul Aziz and to mention the sanad system. After successfully recording the hadiths, the books were distributed to several regional heads.<sup>21</sup> Az-Zuhri was ordered to write the Hadith in full and methodologically. Because the efforts made by the previous scholars were only in the form of shahifah and were not complete. Therefore, as an effort to avoid errors in the dissemination of Hadith and the chain of narration, it is necessary to book hadiths.<sup>22</sup>

## CONCLUSION

The development of hadith madrassas in the land of Sham in the second century Hijri underscores the region's central role in laying the foundations of Islamic science, especially in the field of Hadith. The existence of companions such as Mu'adz bin Jabal, Abu Darda', and Ubadah bin Shamit, who settled and taught in Sham, became the initial basis for the emergence of the tradition of teaching Hadith in this area. The dissemination of Hadith is carried out through hadith madrasas in the form of oral and written hadith learning. In addition, scientific activities are also carried out in the form of scientific rihlah by the generation of tabi'in and tabiut tabi'in, which also expand the scientific network of Hadith to various other Islamic regions.

<sup>19</sup> ممتهم التابعين - المكتبة الشاملة <sup>19</sup>, <https://shamela.ws/index.php/book/7666>, accessed 19 Jun 2025.

<sup>20</sup> Hadifauzan, "Tarbiyah 'ala Dawam: ALIRAN PENULISAN SEJARAH MASA AWAL ISLAM", *Tarbiyah 'ala Dawam* (18 Jan 2012), [https://hadifauzan.blogspot.com/2012/01/makalah\\_18.html](https://hadifauzan.blogspot.com/2012/01/makalah_18.html), accessed 18 Jun 2025.

<sup>21</sup> Rohasib Maulana, *Historiografi Kodifikasi Hadis*, vol. 6, no. 1 (2023), p. 6

<sup>22</sup> Masturi Irham, *SISTEMATIKA KODIFIKASI HADIS NABI DARI TINJAUAN SEJARAH*, vol. 7, no. 2 (2013), p. 284.

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