

Traces of the Dynamics of Hadith Narration in Madrasah Kufah: Inheritance of Knowledge and Tradition

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Abstract

Kufa is one of the strategic cities in the history of Islamic civilization that has made a great contribution to the development of hadith science. Founded during the time of Caliph Umar bin al-Khattab, Kufa developed into an intellectual center inhabited by companions and tabi'in, as well as an important arena for the transmission and study of hadith. This city is not only known as the location of hadith narration, but also as a place for the growth of various schools of fiqh and theological thought that influenced the formation of Islamic scientific methodology. This research aims to examine the traces and dynamics of hadith narration in the Kufa madrasah, by tracing the contributions of scholars, the development of scientific institutions, and the influence of socio-political situations on the transmission of hadith. This study uses a qualitative approach with historical methods and literature analysis, focusing on classical sources and contemporary studies of the hadith and intellectual history of Kufa. The results of the study show that hadith madrasahs in Kufah developed in a dynamic socio-political context and full of sectarian debates. Kufa scholars developed a rational and critical approach to the narration of hadith, which had a significant impact on the development of hadith science and fiqh thought. Political dynamics and the emergence of various schools of thought such as Shi'ah, Khawarij, and Ahlus Sunnah also shaped the plural and analytical scientific character of Kufa. Thus, the hadith madrasahs in Kufa not only inherited a strong tradition of hadith transmission, but also made an influential methodological contribution to the history of Islamic science. This study emphasizes the importance of Kufa's position as the epicenter of hadith science that continues to have an impact on the development of Islamic studies to the present day.

Keywords: Kufa, Hadith, Madrasah, Narration, Scholars, Scholars, Scholarly Traditions.

Abstrak

Kufah merupakan salah satu kota strategis dalam sejarah peradaban Islam yang memiliki kontribusi besar terhadap perkembangan ilmu hadis. Didirikan pada masa Khalifah Umar bin al-Khattab, Kufah berkembang menjadi pusat intelektual yang dihuni oleh sahabat dan tabi'in, serta menjadi arena penting bagi transmisi dan kajian hadis. Kota ini tidak hanya dikenal sebagai lokasi periwayatan hadis, tetapi juga sebagai tempat tumbuhnya berbagai aliran pemikiran fikih dan teologi yang berpengaruh terhadap pembentukan metodologi keilmuan Islam. Penelitian ini bertujuan untuk mengkaji jejak dan dinamika periwayatan hadis di madrasah Kufah, dengan menelusuri kontribusi ulama, perkembangan lembaga keilmuan, serta pengaruh situasi sosial-politik terhadap transmisi hadis. Kajian ini menggunakan pendekatan kualitatif dengan metode historis dan analisis literatur, yang difokuskan pada sumber-sumber klasik dan kajian kontemporer tentang hadis dan sejarah intelektual Kufah. Hasil penelitian menunjukkan bahwa



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madrasah hadis di Kufah berkembang dalam konteks sosial-politik yang dinamis dan sarat perdebatan mazhab. Ulama-ulama Kufah mengembangkan pendekatan rasional dan kritis dalam periwiyatan hadis, yang berdampak signifikan terhadap perkembangan ilmu hadis dan pemikiran fikih. Dinamika politik dan munculnya beragam aliran pemikiran seperti Syi'ah, Khawarij, dan Ahlus Sunnah turut membentuk karakter keilmuan Kufah yang plural dan analitis. Dengan demikian, madrasah hadis di Kufah tidak hanya mewariskan tradisi transmisi hadis yang kuat, tetapi juga memberikan kontribusi metodologis yang berpengaruh dalam sejarah keilmuan Islam. Kajian ini menegaskan pentingnya posisi Kufah sebagai episentrum ilmu hadis yang terus memberi dampak terhadap perkembangan studi Islam hingga masa kini.

Kata Kunci: Kufah, Hadis, Madrasah, Periwiyatan, Ulama, Tradisi Keilmuan.

INTRODUCTION

Hadith, as the second source of teachings in Islam after the Qur'an, holds a central position in constructing the normative and praxis framework of Muslims since the early prophetic period. Its presence is not only a historical narrative about the life of the Prophet Muhammad (PBUH), but also as the main reference in the determination of laws, moral guidelines, and ideal behavior models of Muslims. Therefore, the continuity and authenticity of hadith is highly determined by the narration process that takes place across generations and regions, including in the city of Kufa which is one of the important epicenters in the history of the spread and codification of hadith.

Kufa, which was founded during the reign of Caliph Umar bin al-Khattab around 17 AH/638 AD, was originally a military center that developed into one of the major cities and leading scientific centers in the Islamic world. Its strategic location in Iraq makes Kufa a meeting point between diverse ethnic backgrounds, theological sects, and complex political tendencies. In the scientific context, Kufa competed with other major cities such as Medina, Basrah, and Syria in building Islamic intellectual traditions, especially in the field of hadith.¹ This is where the so-called Kufa madrasah appeared, a scientific entity that became a forum for the development of hadith studies with its own approaches, methods, and characteristics.

Madrasah Kufa has not only developed as a place for the transmission of knowledge, but also as an active intellectual dialectic space. The narrators of hadith in Kufa consisted of the companions of the Prophet who migrated from the Hijaz, as well as tabi'in and the next generation who continued the scholarly tradition. Several prominent companions such as Abdullah bin Mas'ud, Ali bin Abi Talib, and Ammar bin Yasir laid the foundation of hadith scholarship in Kufa.² From them a complex network of narratives was formed, reflecting the social, political, and intellectual dynamics of the people of Kufa.

The narration of hadith in Kufa is not in a vacuum. It grew up in a socio-political context full of turmoil, ranging from tensions between central political forces and the local population, the emergence of various theological groups such as Khawarij and Shi'ah, to the contestation of scientific authority between madrasahs. This situation directly or indirectly affects the pattern of narration, the selection of sanad, and the thematic

¹ Miftakhul Asror and Imam Musbikhin, *Dissecting the Hadith of the Prophet PBUH* (Yogyakarta: Pustaka Siswa, 2015), 56.

² Azyumardi Azra, *Network of Scholars of the Middle East and the Archipelago of the XVII & XVIII Centuries* (Jakarta: Kencana, 2013), 45.

tendency of hadith that develops in this region.³ Therefore, the study of the narration of hadith in Kufa cannot be separated from the historical and sociological context that surrounds it.

The political dynamics of Kufa, especially from the time of the Khulafa al-Rashid to the Umayyad and Abbasid periods, show how the contestation of power also had an impact on the construction of religious discourse, including the transmission of hadith. The conflict between Ali and Muawiyah's supporters after the Shiffin War, the emergence of the Shi'ite Imamiyah group, and the existence of opposition movements to official power formed a distinctive intellectual atmosphere. Not infrequently, the hadiths narrated in Kufa contain the nuances of political polemics or are part of the legitimacy of certain groups.⁴ This requires caution in assessing the validity of the hadiths originating from Kufa, although many authentic hadiths originate from this region and are recognized in the canonization of the main hadith.

On the other hand, Madrasah Kufah is also known to have a strong tendency in rationalization and criticism of sanad. The scholars of Kufa in general had a critical tendency towards the validity of the narration, as well as developed strict methods of verifying sanad and matan. This tradition became an important foundation in the development of the knowledge of musthalah hadith in the following times. In addition, the orientation of Kufa fiqh, which is known to be rational and analytical, also provides its own color in the filtering and use of hadith as a legal basis.

The legacy of the Madrasah Kufa in the field of hadith lies not only in the quantity of narration produced, but also in its contribution to the development of the method of hadith criticism and its influence on other scientific madrasahs, both in the Hijaz, Khurasan, and Egypt. A number of great narrators such as Ibrahim an-Nakha'i, Sufyan ats-Tsauri, and Abu Hanifah emerged from the Kufa environment, showing the strength of the scientific tradition inherited.⁵ They not only collected and narrated the hadiths, but also developed them within the framework of legal istinbat and theological thought.

The study of the traces of hadith narration in Kufa is becoming increasingly important in the context of Islamic historiography because it shows that hadith is not just a static text, but the result of dynamic and complex social processes. It involves the interaction between scientific authorities, the dynamics of society, and the ever-changing political constellation.⁶ Therefore, understanding the dynamics of the narration of hadith in Kufa helps us to see how hadith played a role in shaping the religious identity of

³ Mas Tajuddin Ahmad, "Isytiqoq Perspektif Aliran Basrah dan Kufah," *IJAS: Indonesian Journal of Arabic Studies* 2, no. 1 (May 10, 2020): 73, <https://doi.org/10.24235/ijas.v2i1.6286>; Roviin Roviin, "Al-Masa'il Al-Nahwiyyah (Dirasah Taqabuliyyah Baina Madrasah Al-Bashrah Wa Al-Kufah)," *ALSINATUNA* 3, no. 2 (August 16, 2018): 119, <https://doi.org/10.28918/alsinatuna.v3i2.1247>.

⁴ Halimatus Sa'diyah, Maman Abdurrahman, and Asep Sopian, "THE INFLUENCE OF MADRASAH KUFah IN THE BOOK OF NAHWU TAUGHT IN INDONESIA," *Hijai: Journal on Arabic Language and Literature* 04, no. 1 (2021); Madchan Jazuli and Arif Mustofa, "The Implications of Madrasah Basrah and Kufah in Learning in Indonesia," *Studies on Arabic Language, Literature and Culture*, 2017.

⁵ Suparnyo, "Maqashid Syariah Imam Al-Jurjawi," in *Panorama Maqashid Syariah*, 2021; Majdi Ahmed Almansouri, "The Role of the Friday Mosque (Al-Jami) in Islamic Cities," *University of Illinois at Urbana-Champaign* (1991).

⁶ Muhammad Anis, "PORTRAIT OF EDUCATION DURING THE Umayyah Dynasty," *Jurnal Al-Qalam: Journal of Islamic Studies & Education* 7, no. 1 (April 15, 2020): 107–16, <https://doi.org/10.47435/al-qalam.v7i1.185>; Ana Achoita, "IBN MADHA DAN AL NAHWU AL ARABI," *An-Nas* 6, no. 1 (March 12, 2022): 63–79, <https://doi.org/10.36840/annas.v6i1.571>.

Muslims in the early days, as well as how it was constructed, selected, and inherited by various social and political actors.

Furthermore, this study also contributes to a critical understanding of hadith in a contemporary context. In the midst of the current current of modern discourse on the authenticity and interpretation of hadith, mapping the historical dynamics of narration, especially in key cities such as Kufa, is crucial. This allows us to be more objective in seeing hadith as a cultural and spiritual product that simultaneously contains political, ideological, and epistemological elements.⁷ Thus, this research not only reveals the legacy of the past, but also opens up space for reflection for the scientific approach to hadith in the present.

Based on this description, the study entitled "Traces of the Dynamics of Hadith Narration in Madrasah Kufa: Heritage of Science and Tradition" aims to explore and reconstruct how the process of hadith narration takes place in Kufa, including how hadith madrassas in this city are formed, developed, and inherited. This research will discuss three main focuses, namely: first, the development of the Hadith Madrasah in Kufa as a distinctive intellectual institution with a rational and critical tone; second, the dynamics of hadith narration that reflects the social complexity and methodology of sanad; and third, the influence of the political dynamics of Kufa on the process and content of the hadith narration.

These three aspects will be analyzed interconnectively with intellectual and sociological historical approaches, in order to be able to fully describe how hadith is not only inherited textually, but also through social processes that are full of meaning. With a focus on the Kufa madrasah, this study is expected to enrich the treasures of Islamic scholarship, especially in the study of hadith and early Islamic intellectual history. In addition, this work is also an important contribution in understanding the plurality of hadith traditions in various regions of the Islamic world as well as the influence of locality on the dynamics of the transmission of Islamic knowledge.

RESEARCH METHODS

This study uses a qualitative method with a descriptive-analytical approach to examine in depth the dynamics of hadith narration in Madrasah Kufah. This method was chosen to comprehensively reveal historical and intellectual phenomena with an emphasis on understanding the context, meaning, and relationships between elements in the development of hadith science. The descriptive-analytical approach allows researchers to unravel historical facts and analyze the characteristics, contributions, and differences of Kufa hadith madrassas compared to other madrasas.

The data sources used include primary and secondary sources. Primary sources consist of the classic works of hadith scholars such as Musnad Ahmad, Sunan Abu Dawud, Tarikh Baghdad, and Tabaqat Ibn Sa'd which contain information about the narrators and narrations of hadith in Kufa. Meanwhile, secondary sources include modern academic books, scientific journal articles, dissertations, and encyclopedias of Islamic history relevant to the object of study. Data was collected through the method of literature study, by examining various literature that contains historical studies, political dynamics, and the development of hadith madrassas in Kufa.

⁷ Ana Achoita, "IBN MADHA AND AL NAHWU AL ARABI (A CRITICAL STUDY OF IBN MADHA'S LAWSUIT AGAINST THE CONCEPTS OF AL NAHWU AL ARABI)," *An-Nas* 6, no. 1 (2022), <https://doi.org/10.32665/annas.v6i1.2022>; Zuhri Fahrudin, "POLARIZATION OF ISLAMIC EDUCATION DURING THE UMAYYAH DAILY," *An-Nahdlah: Journal of Islamic Studies* 1, no. 2 (January 19, 2024): 142–55, <https://doi.org/10.62261/annahdlah.v1i2.9>.

Data analysis is carried out through three main stages: data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting relevant information from the sources that have been collected, then presented systematically based on study themes such as the development of madrasas, narration methods, and political influence on hadith. Furthermore, the data were analyzed historically and contextually to understand the interaction between hadith science and the socio-political dynamics of Kufa. The researcher also made a comparison with other hadith madrasas to see the peculiarities and intellectual heritage of the Kufa Madrasah in the treasures of Islamic hadiths.

RESULTS AND DISCUSSION

Development of Hadith Madrasah in Kufah

Kufa is a city built during the time of Caliph Umar bin al-Khattab as part of the expansion of Islam in Iraq. Since its inception, Kufa has played an important role as a military, trade, and intellectual center. In its development, the city became one of the leading centers for the study of religious sciences, including hadith. The existence of Kufa as a scientific center is inseparable from its strategic position in Iraq and its status as the residence of many companions and *tabi'in* who are the main source of hadith narration. The companions who lived in Kufa, such as Abdullah bin Mas'ud and Ammar bin Yasir, had a significant influence on the development of hadith science and Islamic studies in this city.⁸

Kufa has a different scientific tradition from other cities. As the center of hadith madrasas, Kufa emphasizes more on critical methods in understanding and interpreting hadith. The scholars of Kufa were known for their tendency to study hadith in depth, not only in terms of narration but also in terms of its meaning and legal implications. The diversity of thought in Kufa is a prominent characteristic, especially since the city is a gathering place for various schools and schools of thought, including jurisprudence, theology, and hadith. In addition, the large number of scholars and narrators who settled in Kufa made this city a center for the production and distribution of hadith knowledge which was very influential at that time.⁹

One of the characteristics of hadith madrasas in Kufah is the tendency to do *ijtihad* and the use of reason in understanding and applying hadith. This approach is different from the methods in other cities, which prioritize literal narration and maintain the authenticity of the *sanad*. Kufa scholars often analyze the *matan* (text) of hadith and tend to discuss its legal implications in the context of people's lives. In many cases, Kufa scholars consider social, cultural, and the benefit factors of the *ummah* when studying and applying hadith. This critical and rational approach then influenced the development of jurisprudence in Kufa and gave birth to the school of *fiqh* known as the Hanafi school, founded by Imam Abu Hanifah, a great scholar who was greatly influenced by the intellectual tradition of Kufa.¹⁰

In the context of hadith narration, Kufa has a very large and diverse number of narrators. The narrators from Kufa were known to have the courage to narrate the hadith, but also faced challenges regarding the validity and accuracy of the narration. This is due to several factors, including the dynamic social and political conditions of Kufa and the

⁸ Azyumardi Azra, *Network of Scholars of the Middle East and the Archipelago of the XVII & XVIII Centuries* (Jakarta: Kencana, 2013), 45.

⁹ Syamsuddin al-Dhahabi, *Siyar A'lam al-Nubala'*, vol. 4 (Beirut: Dar al-Risalah al-'Ilmiyyah, 1996), 102-103.

¹⁰ Fuat Sezgin, *Tārīkh al-Turāth al-'Arabī*, vol. 1 (Beirut: Dar al-Fikr, 1982), 85.

existence of various schools of thought that developed in the city, such as Shia and Khawarij. Therefore, hadith scholars in Kufa are very careful in selecting narrators and often cross-verify the hadith narration they receive. Nevertheless, many of the Narrators of Kufa are the main references in the science of hadith and are recorded in the main hadith books, such as *Sahih al-Bukhari* and *Sahih Muslim*.¹¹

In Kufa, there was also a development of knowledge that supported the study of hadith, such as the science of *mustalahul hadith* (hadith terminology) and the science of *rijal* (the study of the narrator of hadith). The scholars in Kufa sought to develop strict scientific standards in selecting narrators and criticizing the hadith history. They examined the credibility and integrity of the narrators, including their honesty, memory, and ability to preserve the hadith. This tradition is part of the science of *jarh wa ta'dil*, which serves to assess and criticize the quality of narration and narrators. This approach is very important in ensuring the authenticity of the hadith narrated and becomes the basis for compiling reliable hadith books.¹²

In addition, hadith madrasahs in Kufa also play an important role in the development of Islamic thought in general. Many great scholars from Kufa were not only experts in hadith, but also in the fields of jurisprudence, theology, and interpretation. These scholars often use hadith as a basis for performing *ijtihad* and developing legal thinking based on *maqasid al-shariah* (sharia goals). This critical thinking allowed for the development of Islamic law that was dynamic and relevant to the needs of the people at that time, as well as influencing the development of Islamic law in other regions.¹³

In general, the development of hadith madrasahs in Kufa shows a strong connection between hadith and other disciplines in Islam. Kufa scholars not only focus on the narration and interpretation of hadith, but also see how hadith can be the basis for the development of law, ethics, and theological views. The influence of hadith madrasahs in Kufa extended to various regions of the Islamic world and formed a comprehensive understanding of hadith and its function in the lives of Muslims. Therefore, Kufa has an important role in the formation of the methodology of hadith study and makes a great contribution to the development of hadith science in general.¹⁴

The presence of various schools of thought in Kufa also gives its own color in the tradition of hadith madrasahs. The existence of Shia, Khawarij, and various other groups creates a rich intellectual dynamic, in which scientific debate and discussion become part of daily life. Hadith scholars in Kufa are required to have a broad understanding and be able to deal with various differences of views. This condition makes the hadith madrasahs in Kufa one of the most diverse and dynamic in the history of Islam, with an inclusive approach to various points of view.¹⁵

Overall, the hadith madrasahs in Kufa developed into influential scholarly centers in Islamic history. A critical and analytical approach in understanding hadith, openness to *ijtihad*, and the ability of Kufa scholars to integrate hadith with other disciplines, make hadith madrasahs in Kufah one of the important models in hadith studies. The influence of this madrasah was not only limited to the Kufa region, but also spread to various

¹¹ Ahmad bin Hanbal, *Musnad Ahmad*, vol. 1 (Cairo: Mu'assasah al-Risalah, 1995), 45.

¹² Al-Khatib al-Baghdadi, *Tārīkh Baghdād*, vol. 3 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2001), 87.

¹³ Muhammad al-Ghazali, *Fiqh and Religious Texts* (Jakarta: Lentera Hati, 2000), 112.

¹⁴ Al-Jahiz, *Al-Bayan wa al-Tabyin* (Beirut: Dar al-Ma'rifah, 1996), 95.

¹⁵ Ali al-Sallabi, *History of Muslims* (Jakarta: Dar al-Salam, 2010), 223.

regions of the Islamic world and made a significant contribution to the development of hadith science, jurisprudence, and Islamic thought as a whole.¹⁶

Dynamics of Kufa Hadith Narration

Kufa, founded during the time of Caliph Umar bin al-Khattab, is one of the significant centers of hadith scholarship in Islamic history. In the midst of its vital role as a military and trading center, Kufa is also known as the cradle of various schools of thought and theological debates that reflect the social and political dynamics of its time. In this context, the study of hadith in Kufa not only involves the narration of the text, but also deals with various intellectual challenges that arise due to the diversity of views and schools of thought that develop.

One of the important cases in the study of hadith in Kufa is the debate over the credibility of the narrators. In the midst of the many narrators that emerged, Kufa scholars such as Imam Abu Hanifah developed a strict method of criticism in assessing the narrator of the hadith. This approach is known as the science of *jarh wa ta'dil*, which serves to evaluate the integrity and credibility of the narrator by considering factors such as honesty, memory, and consistency of their history. Cases where narrators with certain political backgrounds are rejected by scholars reflect their efforts to maintain the authority of hadith science and prevent the spread of inaccurate or biased information. For example, a narrator close to political power may be considered unobjective, so his history needs to be further researched before it is accepted as a legitimate source.

In addition, there are also challenges from conflicting schools of thought in Kufa, such as Shia and Khawarij. The contradictions between these streams create a rich intellectual but also tension-filled atmosphere. In some cases, the narration of hadith originating from a narrator who is known to be a follower of one school is often questioned by scholars of other schools. For example, some of the narrations put forward by the Khawarij group were rejected by the Sunni scholars in Kufa because they were considered to be contrary to the main teachings of Islam that they followed. This rejection is not merely a reaction, but also involves a critical analysis of the background and motivations of the narrators, as well as the impact that may arise from the acceptance of the narration.¹⁷

Kufa's involvement in the dissemination of hadith is inseparable from the role of its great scholars who contributed to the development of methodologies and approaches in the study of hadith. For example, Imam al-Shafi'i, despite being born in Gaza, had a great influence in Kufa and took many lessons from the scientific tradition there. He developed the important principles of *ushul al-fiqh* which were rooted in the study of hadith. Through his work, *Al-Risalah*, Imam al-Shafi'i emphasized the importance of *sanad* in the narration of hadith and prioritized a systematic approach in assessing the validity of hadith. The influence of his thought was very strong in Kufa, and many scholars adopted his method of analysis in the study of hadith. This shows that the development of hadith science in Kufa was not only limited to local wisdom, but also connected to the broader scientific tradition in Islam.¹⁸

In addition, the richness of oral traditions in Kufa also makes a great contribution to the study of hadith. Many scholars who are known as educators and teachers of hadith,

¹⁶ Ibn Khaldun, *Muqaddimah* (Cairo: Dar al-Ma'rifah, 1982), 197.

¹⁷ Al-Khatib al-Baghdadi. *Tarikh Baghdad*. Beirut: Dar al-Kutub al-Ilmiyah, 1997.

¹⁸ Al-Shafi'i, Muhammad ibn Idris. *Al-Risalah fi Usul al-Fiqh*. Kairo: Dar al-Salam, 2001.

such as Alqamah bin Qais and Ibrahim al-Nakha'i, spread their knowledge through teaching assemblies. In these forums, students not only listen to the narration of the hadith, but also engage in in-depth discussions about the context, meaning, and application of the hadith. Interaction between teachers and students in this open and critical atmosphere helps to create a fertile scientific environment, where ideas can be exchanged and challenged. This approach not only strengthens the understanding of hadith, but also encourages the development of other sciences such as jurisprudence and theology in Kufa.¹⁹

Social and economic conditions in Kufa also influenced the development of hadith madrasas. As a center of trade and cultural exchange, the city attracts a wide range of people, including merchants, intellectuals, and students from different regions. Their presence creates a rich atmosphere of dialogue, where different perspectives and new ideas can be introduced and discussed. For example, many scholars have introduced new approaches to understanding hadith, based on their experiences and interactions with various communities. This enriched the scientific tradition in Kufa and made it a center of innovation in the study of hadith and other disciplines. This interaction between local traditions and external influences is one of the unique characteristics of the hadith madrasah in Kufa which strengthens its position as an influential scientific center in the Islamic world.²⁰

The Political Dynamics of Kufa and Its Influence on Hadith

Kufa, founded during the time of Caliph Umar bin al-Khattab, quickly developed into an important political center, especially in the Umayyads and Abbasid eras. As one of the cities that is often the center of power and rebellion, Kufa is often involved in various significant political conflicts. For example, the rebellion against the Umayyad rule and Kufa's involvement in the Jamal Wars and the Shiffin Wars show the strong political dynamics in the city. This often unstable political condition affects scientific activities, including the development of hadith madrasas.²¹

Although Kufa was in an unstable political environment, the scholars tried to maintain the purity of hadith from political influence. They are often independent and impartial to certain political factions. Scholars such as Abdullah bin Mas'ud, known as the main teacher of hadith in Kufa, focused on religious education and the dissemination of hadith, although the political situation often forced them to be cautious in taking positions. The courage of these scholars in upholding high scientific standards shows how the development of hadith science continues despite the interference of political factors.²²

After the end of Umayyad rule, the Abbasid dynasty took over, and political stability gradually began to be achieved. During the Abbasid rule, especially under Caliph al-Mansur and Harun al-Rashid, there was greater support for the development of science, including hadith. The scholars in Kufa were given more space to teach and conduct hadith research. This allowed the hadith madrasas in Kufa to develop more rapidly than in the previous era, and the political support of the Abbasids also increased the influence of the Kufa scholars in the Islamic world.

However, not all political conditions under the Abbasid were favorable. Internal conflicts between the various factions within the Abbasid dynasty, such as the feud

¹⁹ Al-Nakha'i, Ibrahim. *Fiqh al-Nakha'i*. Kairo: Dar al-Ma'rifah, 2000.

²⁰ Al-Maqdisi, Yaqt. *Mu'jam al-Buldan*. Beirut: Dar al-Fikr, 1990.

²¹ Syamsuddin al-Dhahabi, *Siyar A'lam al-Nubala'*, vol. 4 (Beirut: Dar al-Risalah al-'Ilmiyyah, 1996), 102-103.

²² Ahmad bin Hanbal, *Musnad Ahmad*, vol. 1 (Cairo: Mu'assasah al-Risalah, 1995), 45.

between Sunni and Shia groups, also influenced the narration and dissemination of hadith in Kufa. The scholars in Kufa had to deal with growing differences of theological views, and this led to a debate about the accepted authority of the hadith. Nevertheless, Kufa scholars still maintain a strict methodology in narration, prioritizing the authenticity of sanad and matn hadith as an effort to maintain the authenticity of Islamic teachings.

Kufa remains an important scientific center in the Islamic world, despite the unstable political conditions. The scholars of Kufa succeeded in taking advantage of its position as an intellectual center to attract the attention of students from all over the Islamic region. This city became a meeting place for various thoughts, including in hadith, which were then spread to various parts of the Islamic world. As a result, Kufa is known not only as a political center, but also as one of the most important intellectual centers in the history of the development of hadith science.²³

Overall, social and political factors played an important role in the development of hadith madrassas in Kufa. Although sometimes plagued by political instability, scholars in Kufa still managed to maintain a strong scholarly tradition in the narration of hadith. Thus, Kufa is an example of how the interaction between politics and science can influence, but not always hinder, the development of science, especially in the field of religion. The involvement of scholars in maintaining the authenticity of hadith in the midst of dynamic political conditions is proof of their commitment to the Islamic scientific tradition.²⁴

CONCLUSION

Overall, this study shows that the hadith madrassas in Kufa are concrete examples of the relationship between scientific traditions, social conditions, and political dynamics in shaping the practices and methods of transmission of Islamic knowledge. Hadith, in the context of Kufa, is not only understood as a religious narrative, but also as an object of scientific study that is critically analyzed and developed in the intellectual public sphere. The methodological and epistemological heritage of the Kufa madrassas continues to inspire contemporary hadith studies and enrich the global Islamic scientific treasure. Thus, the role of Kufa as a center of hadith science is not only local or temporal, but also has a long-term impact that is worldwide. This research opens up opportunities for further studies that can delve deeper into the relationship between the development of hadith science and the structure of power, as well as how the critical approach of madrassas such as Kufah can be a model in building a scientific, open, and contextual Islamic discourse today.

²³ Fuat Sezgin, *Tārīkh al-Turāth al-‘Arabī*, vol. 1 (Beirut: Dar al-Fikr, 1982), 85.

²⁴ Al-Khatib al-Baghdadi, *Tārīkh Baghdād*, vol. 3 (Beirut: Dar al-Kutub al-‘Ilmiyyah, 2001), 87.

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