

DarusSalam Seminary's *Takhaṣṣuṣ fī al-Ḥadīth* Program

Start Date: July 26, 2021

Duration: Two Years

Time Commitment: Full-time, in person

If one cannot commit to fulltime, onsite studies, and for other any other questions or concerns, please contact DarusSalam's administration at: office@masjidds.org.

To apply, please visit: masjidds.org/takhassus.

DarusSalam Seminary's *Takhaṣṣuṣ fī al-Ḥadīth* Program is a two-year, postgraduate program that will, *inshā'Allah*, provide one with a firm grasp of Ḥadīth, *ʿulūm al-ḥadīth*, and its ancillary sciences. The program will broaden one's exposure to the subject, expose one to authorship in the field, provide one with an understanding of differing views in the *ḥadīth* sciences from within the Muslim tradition, and acquaint one with the challenges and contentions raised against Ḥadīth from both Muslim and non-Muslim perspectives.

By studying in this course, one will, *inshā'Allah*, gain the ability to:

- Locate narrations in the primary sources.
- Assess the status of narrators.
- Compare variant narrations.
- Ascertain the authenticity of narrations and chains.
- Identify weakness in narrations and chains.
- Understand and appreciate the scholars' methodologies and approaches.
- Identify the signs of spurious narrations.
- Understand and evaluate varying approaches to the *ḥadīth* sciences.
- Understand the criticisms and challenges posed to the Ḥadīth while developing the competency required to address them.

Classes will convene for two and a half to three hours daily, six days a week. Throughout the rest of the day, one is expected to engage in individual reading and extensive research; every day, one must work diligently on reading goals and assigned projects.

Class discussions will not be limited to the curricular texts alone; one will be expected to peruse a wide range of works related to the topics of discussion. Written assignments will be required at regular intervals.

The program's modules are:

Module 1

Manhaj and Adab

Texts:

- Shaykh Muḥammad ‘Awwāmah's *Athar al-Ḥadīth al-Sharīf*
- Sections from Imām Abū Bakr al-Khaṭīb al-Baghdādī's *al-Jāmi‘ li Akhlāq al-Rāwī*
- Required readings from Shaykh Muḥammad ‘Awwāmah's *Adab al-Ikhtilāf*
- Other assigned readings

Module 2

Muṣṭalaḥ: Ḥadīth Terminology and Theory

Texts:

- Imām Jalāl al-Dīn al-Suyūṭī's *Tadrīb ar-Rāwī*
- Imām Ibn al-Ṣalāḥ's *Muqaddimah*

Module 3

The Sunnah: Its History and Its Authority

Texts:

- Mawlanā Ḥabīb al-Raḥmān al-A‘zamī's *Nuṣrat al-Ḥadīth*
- Mawlanā Munāẓir Aḥsan al-Ghaylānī's *Tadwīn Ḥadīth*
- Mawlanā ‘Abd Allāh al-Ma‘rūfī's *Ḥadīth Aur Fahm Ḥadīth*
- Shaykh ‘Abd al-Fattāḥ Abū Ghuddah's *Lamaḥāt min Tārīkh al-Sunnah*
- Notes and readings prepared by the instructor.

Module 4

Kitāb al-Sunnah from the Books of Uṣūl al-Fiqh

Through this module, one learns how the *fuqahā’* approached the Ḥadīth. One will gain an appreciation for the unique perspectives and approaches of both the *ḥadīth* scholars and the scholars of *fiqh* by understanding fundamental differences in their methods.

Texts:

- Imām Abū Bakr al-Jaṣṣāṣ's *al-Fuṣūl fī al-Uṣūl*
- Imām Sarakhsī's *Uṣūl*
- Imām Bazdawī's *Uṣūl*

Module 5

Takhrīj

Takhrīj is an applied discipline that enables one to locate narrations in the source material, compare variant chains, identify anomalies, and determine a narration's most accurate version. This module begins by familiarizing one with the literature that is essential to carry out the task. Thereafter, one will be given weekly or biweekly assignments to hone one's *takhrīj* skills and master the discipline.

Module 6

An Introduction to the Subsciences of Ḥadīth

In this module, one will explore various fields in the subsiences of *ḥadīth* and learn how to use the relevant works in each field.

Module 7

Ḥadīth Memorization

For a student of *ḥadīth*, memorizing a portion of the corpus is indispensable. A daily period will be allotted for students to memorize select *ḥadīth*. There will be daily target goals of *ḥadīth* that one must memorize; the memorized *ḥadīth* will be read under an instructor's supervision daily.

Module 8

An Introduction to ‘Ilm ar-Rijāl

One will be introduced to the prolific narrators, their students, and other nuances of *‘ilm al-rijāl*. One will learn how to identify trends in the chains of narration and the relative strength of some transmitters compared with others. This module serves as an important preface for *‘ilm al-‘ilal*.

Texts:

- Mawlanā Ni‘mat Allāh al-A‘zamī's *Madāris al-Ruwāt*
- Notes and readings prepared by the instructor.

Module 9

‘Ilm al-Jarḥ wa al-Ta‘dīl

Narrator criticism is one of the most detailed and nuanced sciences of Islam. Shaykh Muḥammad ‘Awwāmah (Allah preserve him) said that if a student spent his entire life studying the science of *al-jarḥ wa al-ta‘dīl*, he would be unable to reach its end. Emphasis will be given to both the theoretical and the practical components of the science, *inshā’Allah*. One will read the classic primers on the subject while researching the biographies of narrators to learn and understand how

the *ḥadīth* scholars assessed them. One will undertake studies into the missteps of certain researchers in the field to better appreciate the nuances of narrator criticism.

Texts:

- *Tadrīb ar-Rāwī*
- Mawlanā ‘Abd al-Ḥayy al-Laknawī’s *al-Raf‘ wa al-Takmīl*
- practical exercises

Module 10

‘Ilm al-‘Ilal

‘Ilm al-‘Ilal is an intricate science. This science deals with defects in the *aḥādīth* of reliable narrators. This module is a major point of focus in Year Two. It will also serve as a steppingstone to Module 11: *Defense of the Sunnah*.

Texts:

- Ibn Rajab's *Sharḥ ‘Ilal al-Tirmidhī* (second half)
- Notes and readings prepared by the instructor.

Module 11

Defense of the Sunnah

After gaining a firm grounding in the above modules, this module will provide a deep study into the challenges and contentions that have been raised against the Ḥadīth. It will lay the foundation for one to face those objections by providing academic answers. This module includes:

- content criticism
- critically reviewing the West's critiques of the *isnād* system.