

Course Syllabus

Course: Quran IV

Program of study: Islamic Theology

Number of ECTS credits: 6

Status of course: Mandatory

Code of course: 407

Number of classes: 3+3

Academic year: 2021/2022

Semester: VIII

Teacher: Dr. Hfz. Safet Hoxha

Short description of course

The goal of course is to familiarize students with the closest reading of Mohamed pbuh according to story of Hafs from Asim and other stories on reading of Qur'an out of seven or ten kerates. It also aims to inform students with specifics of writing of Othman and its later forms.

Goal of course:

The aim of this course is to familiarize students with some final form specifics of Mus-hafs described by Othman.r.a, like vocalization, punctuality, division of chapters, and their numbers according to schools of numbering. It also intends to impart general knowledge about what is preferred, allowed, hated in reading of Qur'an, in touching or carrying of Mus- haf etc.

Expected learning outcomes:

Learn general rules to read and to handle Mus-haf

Understand previous state of Mus-hafs and ultimate forms of writing.

Increase curiosity for memorizing Qur'an. Understand modes of calling for prayer (adhan) for each praying time.

Be able to differentiate between readings of Qur'an according their mekams

Know mesele preferred when reading Qur'an. Know gestures and hated actions while reading Qur'an.

Manage to handle Qur'an as advised in hadiths of prophet pbuh

Instruction Methodology:

The course will be delivered through lectures, professor's reciting, reading by students, reading and checking by students, listening by reciting professionals, stimulation of students to make free reading, seminars etc.

Content of Course :

Lessons are organized in chapters as follows. I will follow chapters in books written in Arabic while students may refer to lectures taken in classroom and partially translated literature or books from authors in several papers outlined recently years.

Week one: Introduction to marking and vocalization of Quran, number according to schools of numbering, general rules for reader, listener, examiner of Quran, special rules for Mus'haf and its readers. Marking and vocalization of Quran. Definition of word 'dabt', 'shekl' and 'nukat'. Difference between dots of letters and vocals. The reason for punctuating mus hafs and who initiated this practice and who completed it.

Literatura: "Resmul Mus'haf" and "Et-tibjan fi hamletil Kuran" p. 87-89

Week two: Partition of Mus'haf in djuzes, hizba and other separations. Who was the first one to do this partition? The first Mus'haf in the word. Final rules of writing Mus'haf. Forms of sukun over elif and the meaning of any of its forms. Tenvinn as written before rules of Tajweed, placing of elif, wav and small jaun and their meaning, placing of sin over and under a letter.

Literature: same book, p. 90-103

Week three: Words making Hafs differ from other readings like seke, dufi in sura Rum, reading with imale, with tes hil, me ishma and nakl. Signs to stop in different Mus'haf. Abdul Ajet. The science of counting the number of sura. Curiosity for counting sura, hadiths of prophet pbuh determining the special counting of ayat. Conditionality of certain obligations as per number of ayat and connectivity of some reading with the ending of ayahs.

Literature: same book 97-101 and Sherh nadhimetu zuhr p. 14-19

Week four: El fasiletu, ending of ayah, bases upon which ending of ayah was determined, best known schools that treated number of ayat and their number according to each of such schools. Examples from several sura, hadiths about value of learning Qur'an by heart, some rules for teacher of Qur'an and student, ethics that teacher of Quran should display, honor to be paid to Quran reciters – hafiz.

Literature: (same book p. 11-45)

Week five: Considering Qur'an a means of livelihood. Pay for teaching reading of Quran and scholars' view in this issue. Reading of Qur'an within a day and night. Reading Qur'an for three days, one week, 15 days, a month, 40 days and least 2 times within a year. The sin of forgetting Qur'an.

Literature: (Same book p.50-33)

Week six: Before reading Qur'an it is preferable for a reciter to brush his teeth, take ablution, find a neat place facing Qibla, read istiadha and besmela, concentrate in reading, read fluently,

pray in proper places, and refrain from movements and futile gestures while reading. Places in which reading Qur'an is detested include: cow sheds, sheep sheds, bathroom, street, reading in another language and reading with non-Arabic letters.

Literature: (same book. p. 74-76 and 93-94)

Week seven: Reading preferred by order, reading by heart, reading by site, reading in group, reading one by one, rising voice while reading and beautifying voice. Reading according to the value of place and time, selection of parts with full meaning, theme, etc. selection of the best reader.

Literature: (same book p.95-114)

Week eight: Reading of Adhan, Iqamah. Reading Qur'an according to mekam: bejati, sabah, rrest with the help and arguments of those allowing and prohibiting it. .

Literatura: (Haku tilave p.297-309 and Fenu et-tertil p.180-185)

Week nine: Qur'an is not preferred to be read while in certain state. Some not good novelties in reading Qur'an. Some issues that one should know. Reading meaning some discussion, honoring some leader and reciter of Qur'an.

Literature: (Et-tibijan fi hameleti el Kuran p.116-123)

Week ten: Issues related to reciting while praying e.x. reading two surah, reading aloud, Sujud tilawah, number of Sujud (prostration), who must go to Sujud etc. Sujud tilawah in praying, in traveling vehicles, ways for making a Sujud and its dua.

Literature: (same book.p.126-145)

Week eleven: General behavior of people with Qur'an, prohibition to make comments without knowledge, unjust polemics around Qur'an. It is not allowed to say you have forgotten a certain ayah. An infidel is not prohibited from listening to Qur'an. Provisions on writing Qur'an in different surfaces, reciting Qur'an for curing purposes.

Literature: (same book. P.163-173 dhe 183-185)

Week twelve: Ayat and sura preferred for reading in certain times.

Literature: (same book.p. 176-182)

Week thirteen: Who is allowed to touch, transport and read Mus'haf. Books with ayat and behavior of a child with Mus'haf. Selling and buying a Mus'haf.

Literature: (same books. p.186-197)

Week fourteen: Manner of teaching Qur'an by heart and world known practice. School of hifiz in Albanian lands and wider.

Literature: Delil hajran li hifdhil Kuran (p.5- 40). Ahlak hameletil Kuran lil axhurij (p.10 -25)

Week fifteen: The best known Qur'an reciters in Albanian lands.

Criteria and components of evaluation:

Participation and involvement in the class: 10 points

Seminar paper: 10 points

First test: 40 points

Final test: 40 points

Total: 100 %

Mandatory literature:

1. Et-tibjan fi hamletil Kuran, Sherefedin en-nevevi
2. Sherh nadhimetu ez-zuhr, Abdul Fetah el kadi
3. Haku tilaveti, Husni esh-shejh Othman

Consultive literature:

1. Sherrh al alametu el muhalalati, Ridvan bin muhamed sylejman
2. El kitabul xhami lifadailu el Kuran el kerim, mues-setu al el bejt el melekijetu.
3. El itkan fi ulumil Kuran, Es-sujuti.
4. El burhan fi ulumil Kuran, Ez-zerkeshi.

Academic policies and code of conduct:

Students are obliged to attend lectures and exercises regularly (attendance records will be kept). Students are obliged to comply with rules of conduct, keep quiet during the class, close off cell phones, and be punctual.