

Syllabus of the Subject

Subject:	Analytical study about the texts of tefsir
Study program:	Islamic Theology
Number of ECTS credits:	6 ECTS
Status of subject:	Compulsory
Code of the subject:	302
Fund of classes:	3+2
Academic year:	2021/2022
Semester:	V
Teacher:	Prof. ass. dr. Lulzim Esati, Contact: e-mail: lulzimesati@gmail.com

A brief content of the course

Subject “**Analytical study about texts of tefsir**” includes 20 first ayats from chapter/sure el-Bekare. From the three most famous authors in the field of interpretation, Imam Rrazi, Imam el-Kurtubi and Ibn Kethir. Studying and researching almost every saying and word of respective authors related to these ayats, and noting down the same stances and divergences they have with each other.

Aim of the subject

In the subject of tefsir -III- respectively: *Analytical study about texts of tefsir*. Opportunity is given to student of –ISF- to be acquainted closely about the original text of tefsir. Unable to include all texts of tefsir reaching over 150, we have chosen three most known Mufesirs who comment and interpret the text of noble Quran. Imam err-Rrazi who lived in 6th century h. who has philosophical background into the approach if interpretation. El-Kurtubi who lived in 7th century, who has background on Fikh - Islamic jurisprudence. And Ibn Kethir who lived in 8th century and who follows the traditional method in commenting the text of Quran.

This subject this way equips the student with the proper knowledge about the original text of commentators of noble Quran, without interference of anyone. And to get acquainted with the distinctions of these colossus of tefsir and in their methods in the course of approaches of interpreting the book of Allah s.v.t.. It also provides the students the opportunity that in critical form encourage debates, to be as more objective as possible while using bibliography of classical tefsirs.

Development of skills and abilities to analyse various issues which are related to the book of Allah based on direct reference into books of tefsir, and exact communication of their messages, and taking care not to misinterpret the texts of these tefsirs.

Expected learning outcome:

Following completion of this course, students will be able to:

Describe stages of development of thematic tefsir along the history.

Compare between texts of different interpreters which will be studied during the course.

Discuss about the distinctions of these texts based on arguments of each interpreters, being objective in submitting them.

Defend stances of each interpreter, as their followers conceptualise them.

Present critical opinion for each of them, submitting the arguments of each school of tefsir.

Be able to apply the gained knowledge while in discussion of these topics and various interreligious matters.

Methodology of teaching:

Teaching will be carried out according to the method of comparative and analysing study, through lectures and exercises and interactive discussions.

Content of the subject:

First week: Introduction, presentation of the syllabus, method, organisation, requirements and evaluation. Acquainting the students with analysing and comparative studies about the original texts of tefsir in various stages. Contribution of earlier Islamic scholars in tefsir and their methods in this science of commenting and interpretation of Noble Quran.

Bibliography: err-Rrazi, Muhammed Ibn Omer, v 606h/1209, *Mefatihul Gajb*, third edition, (sh,b: Dar Ihja et-Turath el-Arabij, Bejrut). El-Kurtubiu, Muhamed Ibn Ahmed, v 671 h./1272, *el-Xhamiu Liahkamil Kuran*. sh.b. Muesesetu Rrisale, Bejrut, First edition 2006. Ibn Kethiri, Ebul fida, Ismail ibn Kethir, v 774 h, *Tefsirul Kur'anil Adhim*, first edition, sh.b: Darul Misrije, Kairo, 1988.

Second week: Opinions of Mufeirs - commentators of Quran about the symbolic letters – divided at the beginning of surah from the tefsir of Ibn Kethir.

Bibliography: abovementioned bibliography, pg: (30-34), Ibn Kethir. pg: (154-155), tefsir el –Kurtubi.

Third week: Use by Arabic people of the symbolic letters during communication, before declaration of noble Quran from tefsir of el-Kurtubi. Meaning of the word *el-Kitab* in Quran context, and the pronoun *dhelike* according to Kurtubi. Meanings and synonyms of the word *Rejbe*.

Bibliography: Pg: (155-161). tefsir el –Kurtubi.

Fourth week: Transmitting determining the meaning of notion *el-Muttekin-* of devoted in tefsir of Ibn Kethir, and separation of the guideline for the devoted.

Bibliography: pg: (92-97). Tefsir Ibn Kethir,

Fifth week: Meaning of the word *el-Gajbe* – believing in the hidden and meaning of word *et-Takva*- devotion. Discussion of notion *el-Huda*- guideline by Kurtubi. Types of guidelines in the text of Noble Quran.

Bibliography: Pg: (97-99). Tefsir Ibn Kethir, pg: (161-163). tefsir el –Kurtubi.

Sixth week: Opinion of Kurtubi is different from that of Ibn Kethir, about the opinion of the latter that Quran is a guide only to those who believe.

Bibliography: pg: (164-167) tefsir el –Kurtubi.

Seventh week: Use of notion *es-Salatu* in the context of Quran ayats according to Kurtubi.

Bibliography: pg: (169-175). tefsir el –Kurtubi.

Eighth week: Intermediary test

Ninth week: Imam err-Rrazi provides 21 opinions of scholars dealing with interpretation of Quran related to symbolic letters, in the end he supports the opinion that they are names of Surah-Chapters of Quran. Clarification of the name (*el-Kitab*) in Quran and of 31 other names of the book of Allah s.v.t., according to Imam err-Rrazi.

Bibliography: pg: (1-20).

Tenth week: Rrazi prefers pausing in (*la Rejbe fihi*) while reading this ayat of Quran, and clarifies the meaning of word *Rejbe*, Opinion of Rraizu; about who may be called a believer while commenting the ayat (*those who believe in the hidden*), and brings opinions of all Islamic fractions related to this matter.

Bibliography: pg: (22- 31).

Eleventh week: Debate between *ahli sunnah* Esh-arij & Maturidij and Mu,rezil that haram is supply or not? From tefsir of Rrazi. Meaning of the notion *Jekiin* according to Rrazi and clarification of proclamation.

Bibliography: pg: (33- 37).

Twelfth week: Meaning of the word *Kufr* – disbelieve in terminology of noble Quran. According to Rrazi, and meaning of the word *Kufr* – disbelieve in terminology of noble Quran. According to Kurtubi.

Bibliography: pg: (42-44). Kurtubi, pg: (183-185).

Thirteenth week: Difference between these expressions tha are often repeated in Quran, which are similar to have one meaning; *el-akl*- mind, *el-Kalb*-heart, *el-fuad*, *es-sadr*-chest according to Kurtubi. Wisdom of ranking of believers and their attributes at first in surah (*el-Bekare*) after them the disbelievers and in the end munafiqs - hypocrites. Kurtubi.

Bibliography: pg: (189-196).

Fourteenth week: Origin of nifaq - hypocrisy and types of disorders – fesad of munafiqs according to Ibn Kethir. Example of fire and downpour rain – accompanied by thunder and lightning, describing the non-stable situation of munafiqs - hypocrites in noble Quran, Ibn Kethir.

Bibliography: pg: (112-136).

Fifteenth week: Final exam

Criteria and components of evaluation:

Attendance and engagement in lectures 10 points

Seminar works 20 points

Intermediary test 30 points

Final exam 40 points

Total 100 points

Basic bibliography - mandatory:

1. Err- Rrazi, Muhamed bin Omer, v 606 h./1209, *Mefatihul Gajb*, third edition, (sh,b: Dar Ihja et-Turath el-Arabij, Bejrut).
2. El-Kurtubi, Muhamed Ibn Ahmed, v 671 h./1272, *el-Xhamiu Liahkamil Kuran*. sh.b. Muesesetu Rrisale, Bejrut, first edition 2006.
3. Ibn Kethir, Ebul fida, Ismail ibn Kethir, v 774 h, *Tefsirul Kur'anil Adhim*, first edition, sh.b: Darul Misrije, Kairo, 1988.

Additional consultative bibliography:

1. Qur'an, with translation from effendi Hasan Nahi. Publication 1986.
2. *Kandili ndrïques*, short version of tefsir Ibn Kethir - translated by Mr. Bashkim Aliu, published by the foundation of Islamic youth in Zurich, 2007.
3. Ibn Mendhur, Xhemaludin Muhamed Ibn Mukrem, v 711.h./1311, *Lisanul Arab*, sh.b. Dar Sadir, Beirut, first edition 1990.