

Syllabus of the Subject

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| Subject: | Tefsir – <i>Methodology of Qur'an Commenting</i> |
| Study Program: | Islamic Theology |
| Number of ECTS credits: | 7 ECTS credits |
| Level and type of subjects: | Mandatory |
| Code of the subject: | 203 |
| Fund of classes: | 3+3 |
| ACADEMIC YEAR: | 2021/2022 |
| Semester: | -III- |
| TEACHER: | Dr. Valmire Batatina Krasniqi |

Brief content of the subject:

Subject "Methodology of Qur'an Commenting" is a course which focuses on the studies of interpretation and commenting ways of different commentators, through their comments during the whole history of Islam up to nowadays. This subject also trains students to learn and understand forms and ways of commenting Qur'an on basis of different legal religious schools, then different fractions and sects, which have used specific spirit in commenting and elaborating Qur'an at times, different from one another.

Aim of the subjects

Aim of this subject is to introduce students with affluence and diversified tefsir bibliography, (of commentators and commenters of the holy book), present the major flows of tefsir thought since the first century according to lunar calendar and 7th century, according to Gregorian one.

The subject also has a duty to describe the creation and historical development of the science of tefsir – commenting Qur'an, present its main stages, principal schools of this science and tefsir works from their titles up to chrestomathic presentation. This subject deals also with biographies of famous mufesirs (commenters) as well as with the spirit and circumstances of time in which they lived, up to nowadays.

Expected learning outcome:

Following completion of the course, student will be able to:

Describe the origin of the commentation of Qur'an from the time of Prophet Muhammed pbuh.

Get introduced with classic books of tefsir and its disciplines up to contemporary authorial works.

Make comparison between commenters (authors) and commentations, get introduced with their commenting spirit, sectary and ideological slants as well as the impact of Islam legal religious schools and historic circumstances in interpretation and explanation of the words of Qur'an.

Gain knowledge of classic texts of books on tefsir from the traditional ones, then the rational, philosophic, mystical and academic ones.

Develop and present critical thinking in regards of themes which interrelate with comments of Qur'an.

Methodology of teaching:

Teaching shall be carried out in form of lecture classes where students will be encouraged for interactive discussions, seminars and researches of new bibliography, which is closely related to the nature of the subject. There shall also evaluation tests be conducted time after time and group works with students on specific topics.

Content of the subject:

First week: Introduction into subject on methodology and history of commenting Qur'an. . Introduction with the schedule of the subject – syllabus, methodology and the form lectures and evaluation tests of students are delivered.

Bibliography: Ahmed Adilović: “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) Prishtina, 2010

Second week: Definition of tefsir – Qur'an exegesis, need for tefsir, the specific importance of tefsir.

Bibliography: Ahmed Adilović “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 1-6

Third week: Creation and development of tefsir, at the times of the Prophet, at the times of his close companions – sahabs and at times of second generation of tabi-ins

Bibliography: Ahmed Adilović “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 6-12

Fourth week: Period of the compilation of tefsir, beginning of writing specific works of tefsir, period of avoiding the verbal chain transmitting-senet, period of medhhab and fraction inclination, period of renewal and raise, conditions which a mufesir – commenter of Qur'an must meet.

Bibliography: Ahmed Adilović “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 12-16

Fifth week: Types of tefsir, traditional tefsir, racional tefsir, linguistic tefsir, legislative fikh – shariah tefsir, Sufis tefsir – mystic or abusive, dogmatic tefsir, scientific tefsir, reformist tefsir, other ways of interpretation, the most preferred way of commenting Qur'an.

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 16-23

Sixth week: Traditional tefsir, the special ability of memory, reasons of its specific knowledge, Ibni Abbasi as commentator, tefsir of Ibni Abbas, faddiness and attribution of words that are not his, the engagement of Idi Abbas in society.

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 23-36

Seventh week: Muxhahid Ibn Xheber, his life and work and contribution to tefsir. Ibni Xheri Et-taberij, his life, circumstances in which he lived, his works, his tefsir, methodology of commenting Qur'an by Ibni Xherir Et-taberij, illustrating texts of his commentary.

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 36-54

Eighth week: Hysejn Ibni Mesuud El-begavij, his biography and bibliography, his work on tefsir and methodologies of commenting Qur'an. Ibni Atije El-Endelusij, his biography and bibliography, historical and politic circumstances at the time of his activity, tefsir of Endulusi and commenting spirit.

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 54 -70

Ninth week: Ibni Kethir, his biography and bibliography, circumstances at the time he worked, nature of his tefsir, his traditional methodology of commenting Qur'an. Abdurrahman bin Muhammed Eth-thealebij and his role in commenting Qur'an, characteristics of his works in tefsir.

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 70-92

Tenth week: Xhelaludin Esujutij and the characteristic of his tefsir. Xhelaludin as an encyclopaedist of many scientific fields of Islam. Muhammed bin Alij Esh-shevkanij and his tefsir in the spriti of traditional interpretation of commenting Qur'an.

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 92-128

Eleventh week: Origin of rational tefsir, linguistic and stylistic tefsir of Muhamed bin Omer Ez-Zamahsheri, values of the tefsir of Ez-Zamahsheri. Ebu Hajan El-Endelusij, tefsir and its characteristics.

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 128-152

Twelfth week: Analytic tefsir of Nasirudin El-bejdavij, methodology of the commenting of El-Bejdavi in his commentary “Envaru tenzil ve Esrarut- t'eviil”

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 152-169

Thirteenth week: Origin of contemporary commenting of Qur'an. Contemporary protagonists of commenting Qur'an. Politic and historic circumstances as motivation to birth of contemporary commenting of Qur'an.

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 233

Fourteenth week: Contemporary rational and reformist schools in tefsir. Xhemludin Afagani , Muhamed Abdu, Reshid Rida, Hasan El-Benna, Sejjid Kutub.

Bibliography: Ahmed Adiloviç “Kolosët e shkencave të Tefsirit” (Colossuses of Tefsir sciences) pg. 240

Criteria and components of evaluation:

Attendance and participation in lecture 10%

Seminar work 20%

Intermediate test 30%

Final exam 40%

Total 100%

Basic bibliography - mandatory:

1. Ahmed Adiloviç “Kolosët e Tefsirit” (Colossuses of Tefsir) Prishtina, 2009, translated from Bosnian language, Xhabir Hamiti.
2. Muahmed Hysejn Edh-dhehbij “Et-tefsir vel Mufesirun” Cairo, 1997
3. Subhi Salih “Mebahith fi ulumil Kuran “ Beirut, 1968
4. Enes Kariç “ Si të komentohet Kurani” , Sarajeve 2010

Optional bibliography:

1. Zerekshiu, “El-Burhan fi Ulumil Kur`an”, Cairo, 1957
2. Arthur Jeffery, “Materials, for the history of the text of the Quran”, Leiden, 1937
3. Sejjid Kutub “Etfsirul fennij fi el-Kuran” Cairo, 1966
4. Mahmud Sheltut, “Tefsirul Kur`anil kerim”, Cairo, 1981