

Syllabus of the Subject

Subject: Tefsir – *Studies on Qur'an*

Study Program: Islamic Theology

Number of ECTS credits: 7 ECTS

Level and type of subjects: Mandatory

Fund of classes: 3+2

ACADEMIC YEAR: 2026/ 2027

Semester: -II-

TEACHER: Prof. Ass. Dr. Valmire Batatina Krasniqi

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Brief content of the course:

The course “Studies on Qur'an” denotes an important discipline within Islamic studies that examines the Qur'ān from multiple perspectives, beginning with its initial origins—such as revelation, the manner in which it was received by the Prophet Muḥammad (peace be upon him), its memorization by believers, and its recording and documentation through the means available at the time—up to the stage of its compilation and codification into a unified, official collection between two covers.

In addition to addressing the historical and contextual dimensions of the sacred text, this course also encompasses the study of its content, its structural division and chronological arrangement, as well as the perspectives of both Eastern and Western scholars on various comparative issues and debates related to the Qur'ān, ranging from classical scholarship to contemporary academic discourse.

Aim of the course:

- To equip students with essential knowledge of the Qur'an, beginning with its structural composition, including the etymological and terminological meanings of the word *Qur'an*, its various names, the forms and modes of revelation, and culminating in the completion of revelation and its codification into a compiled text.

-To enrich students with analytical and scholarly knowledge that facilitates a sound understanding of the Qur'anic text, ensuring that verses are interpreted within their proper context and in accordance with established principles of exegesis (*tafsir*).

- To enable students to comprehend the divine origin of the Qur'an, while providing them with the fundamental knowledge necessary for understanding this sacred text.
- To broaden students' awareness of diverse interpretive trends that have emerged in understanding the Qur'an, and to contribute to the promotion of interreligious dialogue by clarifying misconceptions and fostering an atmosphere of mutual respect and understanding.
- To provide students with opportunities for critical discussion and debate, encouraging engagement with issues related to the divine nature of revealed scriptures and the differences among them, as well as to undertake analytical and critical comparisons that are valuable not only in religious studies but also in other academic fields.

Expected learning outcome::

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

- To equip students with essential knowledge of the Qur'ān, beginning with its compositional structure—such as the etymological and terminological meanings of the term “Qur'ān,” its various names, and the forms and modes of revelation—through to the completion of revelation and its codification into a unified collection.
- To enrich students with evidence-based and scholarly knowledge that facilitates an accurate understanding of the Qur'ānic text, ensuring that verses are interpreted within their proper contexts and in accordance with sound methodological principles of exegesis.
- To enable students to comprehend the divine origin of the Qur'ān and to acquire the foundational knowledge necessary for an informed understanding of this sacred text.
- To broaden students' awareness of the diverse interpretive trends and approaches that have emerged in the understanding of the Qur'ān, thereby contributing to the promotion of interreligious dialogue through the clarification of misconceptions and the fostering of an atmosphere of mutual respect and understanding.
- To provide students with the opportunity, through academic debate, to engage in discussions on issues related to the divine nature of revealed scriptures and the differences among them, and to undertake analytical and critical comparisons that are valuable not only in religious studies but also in other areas of scholarly inquiry.

Methodology of teaching:

The teaching methodology of Qur'ānic sciences is structured to ensure a profound and accurate understanding of the Qur'ān. It incorporates a combination of traditional and contemporary approaches in order to address students' needs and to comprehensively cover all aspects of Qur'ānic studies. Key components may include a historical and contextual approach to the Qur'ān, implemented through critical discussion and analysis of the historical process of its compilation and preservation during the time of the Prophet Muḥammad (peace be upon him) and the early caliphs.

Furthermore, instruction will be delivered through lectures, the encouragement of interactive student discussions, seminar papers, and engagement with recent scholarly literature closely related to the subject matter. Periodic assessments will also be conducted, alongside the presentation of diverse examples from the field of Qur'anic sciences and the organization of group work on selected topics.

Content of the subject:

First week: *Introduction to the Course Syllabus*: including the teaching methodology, the format of lectures, and the methods of student assessment. An overview of the origins of Qur'anic studies, including the etymological and terminological definitions of the discipline, as well as the early classical and contemporary scholars and their works in the field of Qur'anic studies. Special attention is given to prominent Albanian scholars of the Qur'an and their notable contributions to date.

Bibliography: Prof. Dr. Enes Karić, *Introduction to the Sciences of Tafsir*, pp. 19–47; Dr. Shaban Muhammad Ismail, *Al-Madkhal li Dirasat al-Qur'an wa al-Sunnah wa al-'Ulum al-Islamiyyah*, pp. 79–83; Prof. Dr. Muhsin Demirci, *Tafsir Methodology (Tefsir Usûlü)*, pp. 20–40; as well as additional materials from relevant scholarly studies.

Second week: *Definitions of the Qur'an*: linguistic and terminological definitions; the meaning of revelation (wahy); the names of the Qur'an and its distinctive characteristics; the reasons and wisdom behind the gradual revelation of the Qur'an rather than its descent all at once.

Bibliography: Ahmed von Denffer, *Ulum al-Qur'an: An Introduction to the Sciences of the Qur'an* (History of the Qur'an), pp. 20–30; Abdulazim Ibrahim Muhammad al-Mat'ani, *Khaṣā'is al-Ta'bīr al-Qur'ānī wa Simātuhu al-Balāghiyah*, pp. 108–120.

Third week: *Arrangement of the Qur'anic Text*: the sūrahs as chapters and their names; the definition of the term āyah (verse); the basmalah as an invocation in the Qur'an; as well as the so-called “mysterious letters” (al-ḥurūf al-muqatta'āt) or the disjointed letters at the beginning of certain sūrahs.

Bibliography: Enes Karić, *Introduction to the Sciences of Tafsir*, pp. 75–119; Ahmad Ibrahim b. Zubayr al-Thaqafi, *Al-Burhān fī Tanāsub Suwar al-Qur'ān*, pp. 40–50.

Fourth week: *The Oral and Written Preservation of the Qur'an*: the compilation of the Qur'an; its writing and memorization during the time of Prophet Muhammad (peace be upon him); the initial collection of the Qur'an during the caliphate of Abū Bakr; its codification during the caliphate of 'Uthmān ibn 'Affān and the standardization and dissemination of the muṣḥaf (the codified written text of the Qur'an); the personal codices of certain Companions; and early Qur'anic manuscripts, including their textual features.

Bibliography: Dr. Qazim Qazimi, *Knowledge of the Qur'an*, pp. 93–114; Enes Karić, *Introduction to the Sciences of Tafsir*, pp. 121–139.

Fifth week: *Recitation of the Qur'an*: the meanings of the seven aḥruf (modes) of the Qur'an; scholarly views regarding the seven aḥruf; the qirā'āt (canonical readings) of the Qur'an; and the origin and historical development of the qirā'āt.

Bibliography: Dr. Qazim Qazimi, *Knowledge of the Qur'an*, pp. 169–202; Enes Karić, *Introduction to the Sciences of Tafsir*, pp. 137–154; Muhyiddin Dib Mestu, *Al-Wāḍiḥ fī 'Ulūm al-Qur'ān*, pp. 115–119; Prof. Dr. Muhsin Demirci, *Tafsir Methodology (Tefsir Usūlū)*, pp. 107–125.

Sixth week: *The Division of the Qur'an into Two Major Chronological Phases*: Meccan and Medinan; the criteria for distinguishing between Meccan and Medinan revelations; the characteristic features used to identify Meccan and Medinan verses; and the scholarly significance of this distinction for students and exegetes of the Qur'an.

Bibliography: Ahmed von Denffer, *Ulum al-Qur'an: An Introduction to the Sciences of the Qur'an* (History of the Qur'an), pp. 97–103; Musa'id b. Sulayman al-Tayyar, *Al-Muḥarrar fī 'Ulūm al-Qur'ān*, pp. 100–122.

Seventh week: *The Language of the Qur'an*: its stylistic features; the question of the existence or non-existence of foreign words in the Qur'an; the distinctive characteristics of Qur'anic style; and Islamic as well as orientalist theories regarding the language of the Qur'an.

Bibliography: Enes Karić, *Introduction to the Sciences of Tafsir*, pp. 171–178.

Eighth week: *The Issue of Abrogation (Naskh) in the Qur'an*: scholarly debates among Muslim scholars regarding abrogation; the various forms of abrogation; and the importance of understanding this subject for the proper interpretation of the Qur'an.

Bibliography: Dr. Qazim Qazimi, *Knowledge of the Qur'an*, pp. 258–266; Xhabir Hamiti, *Qur'anic Studies*, pp. 87–100; Abu Bakr Ibn al-'Arabi, *Al-Nāsikh wa al-Mansūkh fī al-Qur'ān al-Karīm*, Vol. I; Prof. Dr. Muhsin Demirci, *Tafsir Methodology (Tefsir Usūlū)*, pp. 232–249..

Ninth week: *Recitation and Interpretation of Surah al-Fātiḥah*: *Interpretation based on Safwat al-Tafasir*; *recitation and interpretation of Surah al-Fīl from Safwat al-Tafasir*.

Bibliography: Muhammad Ali al-Sabuni, *Safwat al-Tafasir*, Vol. I.

Tenth week: *The Occasions of Revelation in the Qur'an*: the importance of understanding the causes of revelation; the criteria for identifying the occasions of revelation; and the relationship between the Qur'anic text and the circumstances of its revelation.

Bibliography: Al-Suyuti, *Lubāb al-Nuqūl fī Asbāb al-Nuzūl*, Vol. I; Enes Karić, *Introduction to the Sciences of Tafsir*, pp. 183–193.

Eleventh week: *The Exegetical Classification of Qur'anic Verses*: clear (muḥkam) and allegorical (mutashābih) verses; the general meanings of the terms muḥkam and mutashābih; scholarly perspectives on clear and allegorical verses; the issue of mushkil al-Qur'an—verses that may appear contradictory at first glance; the general meaning of the term mushkil; and illustrative examples from the Qur'an related to this topic.

Bibliography: Ibn Qutaybah, *Ta'wīl Mushkil al-Qur'an*, pp. 30–70, 100–110; Abdurrahman Çetin, *Qur'anic Sciences and the History of the Qur'an*, pp. 211–220; Dr. Valmire Batatina Krasniqi, *Mushkil al-Qur'an*, pp. 30–40.

Twelfth week: *The Form and Structure of the Qur'an*: the arrangement of verses and sūrahs in the Qur'an; the nature of this arrangement; who determined the present structure of the Qur'an; and the question of whether there has been any human intervention in its arrangement.

Bibliography: Manna' al-Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'an*, pp. 135–146.

Thirteenth week: *Translations of the Qur'an*: the permissibility or impermissibility of translating the Qur'an; and translations of the Qur'an into the Albanian language.

Bibliography: Dr. Qazim Qazimi, *Knowledge of the Qur'an*, pp. 303–317; Muhammad Ali al-Sabuni, *Safwat al-Tafasir, Vol. II.*

Fourteenth week: *Responses to Key Theses*: why Prophet Muhammad (peace be upon him) was not the author of the Qur'an but rather its recipient and conveyor; who has claimed that Muhammad is the author of the Qur'an; what the Qur'an itself states regarding this issue; and the historical roots of such claims.

Bibliography: Prof. Dr. Fadel Hasan Abbas, *Itqān al-Burhān fī 'Ulūm al-Qur'an*, pp. 89–120.

Evaluation Criteria and Components:

Attendance and participation in lecture 10%

Seminar work 15%

Intermediate test 25%

Final exam 50%

Total 100%

Mandatory bibliography:

1. Dr. Qazim Qazimi, *Knowledge on the Qur'ān*, Prishtina, 2006.
2. Ahmed Von Denffer, *The History of the Qur'ān*, Tirana, 2006.
3. Prof. Enes Karić, *Introduction to the Sciences of Tafāsīr*, Prishtina, 1996.
4. Al-Suyūfī, *Al-Itqān fī 'Ulūm al-Qur'ān*, Beirut.
5. Muḥammad 'Alī al-Ṣābūnī, *Ṣafwat al-Tafāsīr*, Dār al-Qur'ān al-Karīm, Beirut.

Optional bibliography:

1. Andrew Rippin & Frithjof Schuon, *The Qur'ān and the Interpretation of the Qur'ānic Text*, Drita, Gjilan, 2008.
2. Sha'bān Muḥammad Ismā'īl, *Al-Madkhal li Dirāsāt al-Qur'ān wa al-Sunnah wa al-'Ulūm al-Islāmiyyah* (An Introduction to the Study of the Qur'ān, the Sunnah, and Islamic Sciences), Dār al-Anṣār.
3. Malik Bennabi, *The Qur'ānic Phenomenon*, Prishtina, 1998.
4. Bediuzzaman Said Nursi, *The Miraculousness of the Qur'ān*, Gostivar, 2003.
5. Ingrid Mattson, *The Story of the Qur'ān*, Malden, USA, 2008.
6. 'Abd al-'Azīm Ibrāhīm Muḥammad al-Matānī, *Khaṣā'is al-Ta'bīr al-Qur'ānī wa Simātuḥu al-Balāghiyah* (The Characteristics of Qur'ānic Expression and Its Rhetorical Features), Maktabat al-Islāmiyyah, Egypt, 1992.
7. Muḥyiddīn Dīb Mīsto, *Al-Wāḍiḥ fī 'Ulūm al-Qur'ān*, Dār al-Kalām, Syria, 1998.
8. Al-Suyūfī, *Lubāb al-Nuqūl fī Asbāb al-Nuzūl*, Markaz al-Dirāsāt al-Qur'āniyyah, Riyadh.
9. Al-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān*, Dār al-Turāth, Egypt.
10. Edward Sell, *The Historical Development of the Qur'ān*, 1905.

Academic Policies and Rules of Conduct:

Students are required to attend lectures and exercises regularly (attendance records are kept for enrolled students). All students are expected to adhere to rules of conduct, including maintaining silence during classes and respecting lecture time. Mobile/smartphones and other electronic devices must be turned off (or set to vibrate/silent) and should not be used or displayed during class sessions.

Note: *If a student's attendance in lectures is assessed at below 70%, he/she will lose the right to take the midterm (colloquium) and the final examination, which together account for 40 points.*

Consultations:

Consultation hours are held in the office according to the scheduled timetable and may be used to seek assistance with any matters related to the course.