**Question 4: Uloom ul Quran**

**Definition of Ulum al-Quran**

The knowledge of Ulum al-Quran, or ‘The Sciences of the Quran’, deals with the knowledge of those sciences that have a direct bearing on the recitation, history, understanding and implementation of the Qur’an. It is, therefore, a vast field of Islamic scholars, and one that is of primary importance.

**Ilm Tajweed o Qirat**

with regards to recitation, Ulum al-Quran deals with the science of pronunciation (tajweed), the different methodologies of reciting the Qur’an (the qirat), the blessings of reciting the Quran

In Qur’aanic sciences, it refers to the various ways and manners of recition the Qur’an that are in existence today.

**Rasoom ul Quran**

With regards to the history of the Qur’an, Ulum al-Quran deals with the stages of revelation of the Quran, the compilation of the Quran, the art and history of writing the Quranic script (rasm al-masahif), and the preservation of the Quran.

**Asbab ul Nazool**

With regards to its understanding and implementation, Ulum al-Quran covers the causes of revelation (asbab an-nuzul), the knowledge of the Makki and Madani revelations, the knowledge of the various forms (ashruf) it was revealed in.

  The Qur'an has been revealed for guidance, for all times and situations to come. However, various ayat were revealed at a particular time in history and in particular circumstances. The Arabic word sabab (pl. asbab) means reason, cause and 'marifa asbab al-nuzul' is the knowledge about the reasons of the revelations, i.e. the knowledge about the particular events and circumstances in history that are related to the revelation of particular passages from the Qur'an. This is a very vast field and hundreds of books have been written on this topic. Muslim scholars made painstaking researches to find out the occasion of the revelation of each sura and each âya. Asbâb an-Nuzûl is an important branch of the Quranic studies or ulûm-al-Qur’an.

**MUHKAMAT AND MUTASHABIHAT**

The study of Muhkamat and Mutashâbihât is another important field of enquiry and numerous books have been written on this subject by the classical and modern Muslim scholars. The word muhkamat in technical language refers to all clearly decided verses of the Qur'an, mostly those concerning legal rulings, but also to other clear definitions such as between truth and falsehood etc. This is what is meant by 'general muhkamat'. Mutashabihat (sg. mutashabiha) in technical language refers to those verses of the Qur'an the meanings of which are not clear or not completely agreed upon, but open to two or more interpretations.These are generally metaphorical and symbolic expression which are always open to different interpretations. Generally the Qur'an those ayat dealing with halal and haram, punishments, inheritance, promise and threat, etc. belong to the mu,hkamat, while those concerning the attributes of Allah, the true nature of the resurrection, judgement and life after death etc. belong to the mutashabEhdt

**Nasikh o Mansookh**

Both of the words Naasikh and Mansookh come from the root n, s, kh which has the following meanings:

To remove, to abolish, to abrogate.

The phrase ‘ the abrogation implies that the first ruling has been completely repealed.

 In Quran some verses contains rules that have been abrogated by the later verses. The second are called nâshikh [abrogating] and the first mansûkh or abrogated. This is another very popular field of Ulûm-al-Quran and numerous books have been written by important classical scholars about this subject. To study the naskh and mansûkh verses, to find out which is nâsikh which is mansûkh and to enquire about their history

**Ijaz ul Quran**

the word ijaaz comes from I,j,z which means to be incapable of to be weak. Therefore, the miracles that the performed are called mu’jizah since mankind is incapable of performing such feats.

The Qur’an has stated that it is the miracle of Prophet Muhammad. According to Islam all prophets of God are given miracles. The miracle of our Prophet was an intellectual miracle-that is the Qur’an. Muslim scholars from the very early Islamic era to our own times have sudied different aspects of the miraculous nature of the Qur’an, . It includes its prophecies, the stylistic miracle, how the Prophet who was unschooled uttered deep philosophical truths, the inspirational aspect of the Qur’an -how it gave rise to a great civilization and changed a whole nation within an incredible short period. The study of all these aspects of I’jâz-ul-Qur’an have developed into a full descipline which is part of the ‘Ulûm-alQur’an

**Airaa’b ul Qur’an**

the grammatical analysis of the Quran (‘iraab al-Quran)

**Gareeb ul Qur’an**

the knowledge of those words whose usage has become uncommon over time (gharib al-Quran).

It has been said that the knowledge of Ulum al-Quran is in reality the knowledge that one is required to know in order to properly interpret the Quran. Therefore, to call this branch of Islamic knowledge ‘The Procedure and Methodology of Interpretation’ (‘llm Usul at-Tafseer) instead of Ulum al-Quran would not be far from the truth.1

### Al Muqatta'at:

The study of the abbreviations that are used at the beginning of some suras s another important field of study. What is the purpose of these letters, what is their import and meaning and what are their spiritual significance , all these topis have been dealt by the scholars.

**Conclusion:**

There are many more fields that are included in the Quranic Studies or ‘Ulûm-al-Qur’ân. We have not covered all of them. Even a cursory glance at the various branches of knowledge developed by a Muslim classical scholars in the field of Quranic studies shows the vitality and profundity of the Islamic scholarship. It also shows the importance that the Qur’an held for the Muslim scholars throughout the ages However knowledge is a continuous process and much can be developed even now. Such Seminars are necessary to give impetus to the Quranic Studies , now and in future.