

## Terms Related to the Qurʾān:

<b>•yah</b> (pl. •y•t)	Verse of the Qurʾān Sign, specifically a visible, tangible, or perceptible sign in the world, pointing to a supernatural truth, such as God's existence, power, or uniqueness.
<b>sūrah</b> (pl. suwar)	Chapter of the Qurʾān
<b>al-F•tiḥ</b>	Literally, "The Opening," a term referring to the first surah of the Qurʾānic codex as we have it. This surah, which resembles The Lord's Prayer of Christians, is frequently used as a prayer in daily life.
<b>juzʿ</b> (pl. ajz•) individual often done as a month of fasting, or families Qurʾān readers to do a complete tomb of a deceased relative.	One thirtieth part of the Qurʾān. The Qurʾān is divided into thirtieths for liturgical use; by reading one juzʿ a day, an individual can complete the Qurʾān in one month. This is a pious act during Ramadan, the Islamic month of fasting, or families may hire one or more professional Qurʾān readers to do a complete reading of the Qurʾān at the tomb of a deceased relative.
<b>muqriʿ</b> (e.g., every	Professional Qurʾān reader. Generally <i>muqriʿ</i> 's perform at funerals, and on religious holidays and occasions. They also read at mosques, tombs, and cemeteries on a set schedule (Friday, every evening during Ramadan).
<b>til•wāh</b>	Reading the Qurʾān (to oneself).
<b>tartil</b>	"Ordinary" reading of the Qurʾān, but out loud.
<b>tajwid</b> rules It would insist	"Professional" reading of the Qurʾān, paying attention to strict rules concerning pronunciation, pausing, and length of syllables. It often involves musical or artistic touches, though most would insist that <i>tajwid</i> should not be considered music.
<b>muṣṣaf</b>	A one-volume copy of the Qurʾān. A codex, i.e. what is now to us an ordinary book, that may be opened, as opposed to a scroll, that must be unrolled.
<b>rabfiḥ</b> thirty	A copy of the Qurʾān divided into thirty parts ( <i>ajzaʿ</i> ) for liturgical use. Usually these are kept in a large box designed to hold all slim volumes.
<b>qir•āt</b>	"Readings" of the Qurʾān. These refer to seven, ten, or fourteen "systems" for reading the Qurʾān, each of which includes rules concerning pausing and pronunciation, but also variants in the text.



<b>at-Tawr•t</b>	The Torah, taken in the Qur'an to be the sacred text of the Jews, delivered to them by God through the Prophet Moses. The distinction among the five books of Moses does not appear in the Qur'an.
<b>al-Injil</b>	The Gospel, taken in the Qur'an to be the sacred text of the Christians, delivered to them by God through the prophet Jesus.
<b>al-Zabur</b>	The Psalms, taken in the Qur'an to be a distinct sacred text delivered to the Jews by God through David.
<b>Σuϕ Ibr•him</b>	"The Scrolls of Abraham." Another sacred text mentioned in the Qur'an.
<b>Kit•b</b>	Literally, "book." This term is used in the Qur'an to mean: <ol style="list-style-type: none"> <li>1. The Bible.</li> <li>2. The Qur'an.</li> <li>3. A Sacred Text.</li> <li>4. The record of a believer's good or bad deeds, which is handed him or her at God's court on the Day of Judgement. Those who are handed their records in their right hands will go to Paradise. those who are handed their records in their left hands or behind their backs will be condemned to Hell.</li> </ol>
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<b>tafsir</b>	A commentary on the Qur'an.
<b>mufassir</b>	Author of tafsir.
<b>basmalah</b>	The phrase <i>bi'smi Ll•hi r-raϕm•ni r-raϕim</i> "In the name of God, the Merciful and Compassionate." This phrase occurs at the head every surah with the exception of the ninth, Surat al-Bar•vah
of	Ultimatum"). It also occurs once in the text of Surat al-
("The	Ants") in the story of King Solomon and the Queen
Naml ("The	Solomon begins an official letter to the Queen of
of Sheba.	Sheba with the
Sheba with the	phrase.
<b>kursi</b>	Literally, "chair." A small stand designed to hold the Qur'an for reading. They are usually made of two interlocking pieces of
wood	that unfold to sit in the shape of an X on the ground.
<b>•y•t al-aϕk•m</b>	1. The verses of the Qur'an which are understood to contain legal injunctions and are thus relevant for Islamic law. They are held to be 500 in number, about 1/13 the total number of verses in the Qur'an.