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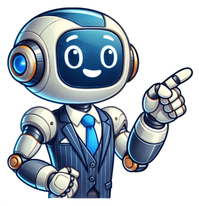

arabic-number-xxxarabic-text-xxxenglish-number-xxxenglish-text-xxx 1 بسم الله الرحمن الرحيم In the Name of Allah, the Merciful, the Compassionate. 2 الحمد لله رب العالمين All praise is due to Allah, Lord of the Worlds. 3 الرحمن الرحيم Compassionate, the Merciful. 4 مالك يوم الدين Master of the Day of Judgment. 5 إياك نعبد وإياك نستعين Thee do we worship, and upon You we call for help. 6 اهدنا الصراط المستقيم Guide us to the straight path. 7 صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين Path of those on whom You have bestowed favors, not of those against whom there is anger, nor of those who are misguided. The Holy Quran is complete Recitations and suras in the voice of 1. In the name of God, the Gracious, the Merciful. 2. Praise be to God, Lord of the Worlds. 3. The Most Gracious, the Most Merciful. 4. Master of the Day of Judgment. 5. It is You we worship, and upon You we call for help. 6. Guide us to the straight path. 7. The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided. Page 2 Sheikh Abdulbasit Abdusamad is a renowned Quran reciter who was born in 1927 in a village called Armant, Upper Egypt.... His full name is Yasser Ibn Rashed Ibn Hussein Al-Wad`ani Al-Dosari, and he's known as one of the most famous... Mohammad Ayoub Ibn Mohammad Youssef Ibn Soulaiman `Umar is a Saudi Qur'an reciter and Imam. He was born in 1372... Abdur-Rahman Ibn Abdul-Aziz As-Sudais An-Najdi is a Saudi world renown reciter. He was born in Saudi Arabia and he's originally... Sheikh Mishary Rashid Al-Afasy or Mishary Rashid Gharib Mohammad Rashed Al-Afasy is a Kuwaiti international-renewed reciter. He was born in... Maher Ibn Hamad Ibn Muaiql Al Muaiqly Al Balwi, is a Saudi Imam and Qur'an reciter. He was born on... Your browser is not able to view Al-quran.info in standard view. This is either due to disabled JavaScript, or browser incompatibility. 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Chapter 1 - Al Fatiha (The opening) 2 - Al Baqara (The cow) 3 - Al Imran (The family of Imran) 4 - An Nisa (The women) 5 - Al Maida (The food) 6 - Al Anam (Cattle) 7 - Al Araf (The heights) 8 - Al Anfal (Spoils of war) 9 - Al Tawba (Immunity) 10 - Yunus (Jonah) 11 - Hud 12 - Yusuf (Joseph) 13 - Ar Rad (The thunder) 14 - Ibrahim (Abraham) 15 - Al Hijr (The rock) 16 - An Nahl (The bee) 17 - Bani Israil (The Israelites) 18 - Al Kahf (The cave) 19 - Maryamn (Mary) 20 - Ta-Ha 21 - Al Anbiya (The prophets) 22 - Al Hajj (The pilgrimage) 23 - Al Muminun (The believers) 24 - An Nur (The light) 25 - Al Furqan (The discrimination) 26 - Ash Shuara (The poets) 27 - An Naml (The ant) 28 - Al Qasas (The narrative) 29 - Al Ankabut (The spider) 30 - Ar Rum (The Romans) 31 - Luqman 32 - As Sajda (The adoration) 33 - Al Ahzab (The allies) 34 - Al Saba (The Saba) 35 - Al Fatir (The angels) 36 - Ya Sin 37 - As Saffat (Those who set up ranks) 38 - Saad 39 - Az Zumar (The troops) 40 - Al Ghafir (The forgiver) 41 - Fussilat (Explained in detail) 42 - Ash Shura (the council) 43 - Az Zukhruf (Gold) 44 - Ad Dukhan (Drought) 45 - Al Jathiya (Kneeling) 46 - Al Ahqaf (the dunes) 47 - Muhammad 48 - Al Fath (Victory) 49 - Al Hujraat (the apartments) 50 - Qaf 51 - Adh Dhariyat (the scatterers) 52 - At Tur (the mount) 53 - An Najm (the star) 54 - Al Qamar (the Moon) 55 - Ar Rahman (the beneficent) 56 - Al Waqia (the event) 57 - Al Hadid (Iron) 58 - Al Mujadila (the pleading woman) 59 - Al Hashr (Exile) 60 - Al Mumtahana (the examined woman) 61 - As Saff (The ranks) 62 - Al Jumua (the congregation) 63 - Al Munafiqun (the hypocrites) 64 - At Taghabun (Manifestation of losses) 65 - At Talaq (Divorce) 66 - At Tahrim (Prohibition) 67 - Al Mulk (the kingdom) 68 - Al Qalam (The pen) 69 - Al Haqqa (The reality) 70 - Al Maarij (Ascending stairways) 71 - Nuh (Noah) 72 - Al Jinn (The Jinn) 73 - Al Muzzammil (The enshrouded one) 74 - Al Muddaththir (The cloaked one) 75 - Al Qiyama (Resurrection) 76 - Al Insan (Man) 77 - Al Mursalat (the emissaries) 78 - An Naba (The tidings) 79 - An Naziat (Those who yearn) 80 - Abasa (He frowned) 81 - At Takwir (The folding up) 82 - Al Infitar (The cleaving) 83 - Al Mutaffifin (The cheats) 84 - Al Isnhiqaq (Splitting open) 85 - Al Buruj (The stars) 86 - At Tariq (The morning star) 87 - Al Ala (The most high) 88 - Al Ghashiya (The overwhelming) 89 - Al Fajr (The dawn) 90 - Al Balad (The city) 91 - Ash Shams (The Sun) 92 - Al Lail (The night) 93 - Ad Duhaa (The brightness of day) 94 - Al Inshirah (The expansion) 95 - At tin (The fig) 96 - Al Alaq (The clot) 97 - Al Qadr (the power) 98 - Al Bayyina (Clear proof) 99 - Al Zalzala (The shaking) 100 - Al Adiyat (The assaulters) 101 - Al Qaria (The calamity) 102 - At Takathur (Abundance of wealth) 103 - Al Asr (The time) 104 - Al Humaza (The slanderer) 105 - Al Fil (The elephant) 106 - Quraish (The Quraish) 107 - Al Maun (Almsgiving) 108 - Al Kauthar (Abundance) 109 - Al Kafirun (The disbelievers) 110 - An Nasr (Divine support) 111 - Al Lahab (The flame) 112 - Al Ikhlas (The unity) 113 - Al Falaq (Dawn) 114 - An Nas (Mankind) Verse Arabic بسم الله الرحمن الرحيم Ahmad Ali In the name of Allah, most benevolent, ever-merciful. Ali Qarai In the Name of Allah, the All-beneficent, the All-merciful. Amhad Khan Allah - beginning with the name of - the Most Gracious, the Most Merciful. Arberry In the Name of God, the Mer Compassionate Corpus In (the) name (of) Allah, the Most Gracious, the Most Merciful. Daryabadi In the name of Allah, the Compassionate, the Merciful. Hilali & Khan In the Name of Allah, the Most Beneficent, the Most Merciful. Maududi In the name of Allah, the Merciful, the Compassionate Muhammad Sarwar In the Name of Allah, the Beneficent, the Merciful Muhammad Shakir In the name of Allah, the Beneficent, the Merciful. Pickthall In the name of Allah, the Beneficent, the Merciful. Qaribullah In the Name of Allah, the Merciful, the Most Merciful Sahih Intl In the name of Allah, the Entirely Merciful, the Especially Merciful. Talal Itani In the name of God, the Gracious, the Merciful. Transliteration Bismi Allahi alrrahmani alrraheemi Wahihuddin Khan In the name of God, the Most Gracious, the Most Merciful. Yusuf Ali In the name of Allah, Most Gracious, Most Merciful. This article is about the central religious text of Islam. For other uses, see Quran (disambiguation). The Quran,[c] also romanized Qur'an or Koran,[d] is the central religious text of Islam, believed by Muslims to be a revelation directly from God (Allāh). It is organized in 114 chapters (surah, pl. suwer) which consist of individual verses (āyah). Besides its religious significance, it is widely regarded as the finest work in Arabic literature,[11][12][13] and has significantly influenced the Arabic language. It is the object of a modern field of academic research known as Quranic studies. QuranArabic: الْقُرْآن, romanized: al-Qur'ānTwo folios of the Birmingham Quran manuscript, an early manuscript written in Hijazi script on parchment carbon-dated to c. 568–645, overlapping Muhammad's lifetimeInformationReligionIslamLanguageClassical ArabicPeriod610–632 CEChapters114 (list)See SurahVerses6,348 (including the basmala)6,236 (excluding the basmala)See ĀyahFull textQuran at Arabic Wikisource Quran at English Wikisource Muslims believe the Quran was orally revealed by God to the final Islamic prophet Muhammad through the angel Gabriel incrementally over a period of some 23 years, beginning on the Laylat al-Qadr, when Muhammad was 40, and concluding in 632, the year of his death. Muslims regard the Quran as Muhammad's most important miracle, a proof of his prophethood, and the culmination of a series of divine messages starting with those revealed to the first Islamic prophet Adam, including the holy books of the Torah, Psalms, and Gospel in Islam. The Quran is believed by Muslims to be God's own divine speech providing a complete code of conduct across all facets of life. This has led Muslim theologians to fiercely debate whether the Quran was "created or uncreated." According to tradition, several of Muhammad's companions served as scribes, recording the revelations. Shortly after Muhammad's death, the Quran was compiled on the order of the first caliph Abu Bakr (r. 632–634) by the companions, who had written down or memorized parts of it. Caliph Uthman (r. 644–656) established a standard version, now known as the Uthmanic codex, which is generally considered the archetype of the Quran known today. There are, however, variant readings, with some differences in meaning. The Quran assumes the reader's familiarity with major narratives recounted in the Biblical and apocryphal texts. It summarizes some, dwells at length on others and, in some cases, presents alternative accounts and interpretations of events. The Quran describes itself as a book of guidance for humankind (2:185). It sometimes offers detailed accounts of specific historical events, and it often emphasizes the moral significance of an event over its narrative sequence. Supplementing the Quran with explanations for some cryptic Quranic narratives, and rulings that also provide the basis for Islamic law in most denominations of Islam, are hadiths—oral and written traditions believed to describe words and actions of Muhammad. During prayers, the Quran is recited only in Arabic. Someone who has memorized the entire Quran is called a hafiz. Ideally, verses are recited with a special kind of prosody reserved for this purpose called tajwid. During the month of Ramadan, Muslims typically complete the recitation of the whole Quran during tarawih prayers. In order to extrapolate the meaning of a particular Quranic verse, Muslims rely on exegesis, or commentary rather than a direct translation of the text. The word qur'ān appears about 70 times in the Quran itself,[14] assuming various meanings. It is a verbal noun (masdar) of the Arabic verb qara'a (قرأ) meaning 'he read' or 'he recited'. The Syriac equivalent is qeryānā (ܩܪܝܢܐ), which refers to 'scripture reading' or 'lesson'.[15] While some Western scholars consider the word to be derived from the Syriac, the majority of Muslim authorities hold the origin of the word is qara'a itself.[16] Regardless, it had become an Arabic term by Muhammad's lifetime.[16] An important meaning of the word is the 'act of reciting', as reflected in an early Quranic passage: "It is for Us to collect it and to recite it (qur'ānahu)."[17] In other verses, the word refers to 'an individual passage recited [by Muhammad]'. Its liturgical context is seen in a number of passages, for example: "So when al-qur'ān is recited, listen to it and keep silent."[18] The word may also assume the meaning of a codified scripture when mentioned with other scriptures such as the Torah and Gospel.[19] The term also has closely related synonyms that are employed throughout the Quran. Each synonym possesses its own distinct meaning, but its use may converge with that of qur'ān in certain contexts. Such terms include kitāb ('book'), āyah ('sign'), and sūrah ('scripture'); the latter two terms also denote units of revelation. In the large majority of contexts, usually with a definite article (al-), the word is referred to as the wahy ('revelation'), that which has been "sent down" (tanzīl) at intervals.[20][21] Other related words include: dhikr ('remembrance'), used to refer to the Quran in the sense of a reminder and warning; and ḥikmah ('wisdom'), sometimes referring to the revelation or part of it.[16][e] The Quran describes itself as 'the discernment' (al-furqān), 'the mother book' (umm al-kitāb), 'the guide' (huda), 'the wisdom' (hikmah), 'the remembrance' (dhikr), and 'the revelation' (tanzīl), 'something sent down', signifying the descent of an object from a higher place to lower place).[22] Another term is al-kitāb ('The Book'), though it is also used in the Arabic language for other scriptures, such as the Torah and the Gospels. The term mus'haf ('written work') is often used to refer to particular Quranic manuscripts but is also used in the Quran to identify earlier revealed books.[16] Main articles: History of the Quran and Historiography of early Islam Islamic tradition relates that Muhammad received his first revelation in 610 CE in the Cave of Hira on the Night of Power[23] during one of his isolated retreats to the mountains. Thereafter, he received revelations over a period of 23 years. According to hadith (traditions ascribed to Muhammad)[f][24] and Muslim history, after Muhammad and his followers immigrated to Medina and formed an independent Muslim community, he ordered many of his companions to recite the Quran and to learn and teach the laws, which were revealed daily. It is related that some of the Quraysh who were taken prisoners at the Battle of Badr regained their freedom after they had taught some of the Muslims the simple writing of the time. Thus a group of Muslims gradually became literate. As it was initially spoken, the Quran was recorded on tablets, bones, and the wide, flat ends of date palm fronds. Most suras (also usually transliterated as Surah) were in use amongst early Muslims since they are mentioned in numerous sayings by both Sunni and Shia sources, relating Muhammad's use of the Quran as a call to Islam, the making of prayer and the manner of recitation. However, the Quran did not exist in book form at the time of Muhammad's death in 632 at age 61–62.[16][25][26][27] the Quran was recorded in written form soon after his death.[28] There is agreement among scholars that Muhammad himself did not write down the revelation.[30] Traditionally believed to be Muhammad's first revelation, Sura Al-Alaq, later placed 96th in the Quranic regulations, in current writing style Sahih al-Bukhari narrates Muhammad describing the revelations as, "Sometimes it is (revealed) like the ringing of a bell" and A'isha reported, "I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)."[g] Muhammad's first revelation, according to the Quran, was accompanied with a vision. The agent of revelation is mentioned as the "one mighty in power,"[32] the one who "grew clear to view when he was on the uppermost horizon. Then he drew nigh and came down till he was (distant) two bows' length or even nearer."[28][33] The Islamic studies scholar Welch states in the Encyclopaedia of Islam that he believes the graphic descriptions of Muhammad's condition at these moments may be regarded as genuine, because he was severely disturbed after these revelations. According to Welch, these seizures would have been seen by those around him as convincing evidence for the superhuman origin of Muhammad's inspirations. However, Muhammad's critics accused him of being a possessed man, a soothsayer, or a magician since his experiences were similar to those claimed by such figures well known in ancient Arabia. Welch additionally states that it remains uncertain whether these experiences occurred before or after Muhammad's initial claim of prophethood.[34] The Quran describes Muhammad as "ummi",[35] which is traditionally interpreted as 'illiterate', but the meaning is rather more complex. Medieval commentators such as al-Tabari (d. 923) maintained that the term induced two meanings: first, the inability to read or write in general; second, the inexperience or ignorance of the previous books or scriptures (but they gave priority to the first meaning). Muhammad's illiteracy was taken as a sign of the genuineness of his prophethood. For example, according to Fakhr al-Din al-Razi, if Muhammad had mastered writing and reading he possibly would have been suspected of having studied the books of the ancestors. Some scholars such as W. Montgomery Watt prefer the second meaning of ummi—they take it to indicate unfamiliarity with earlier sacred texts.[28][36] The final verse of the Quran was revealed on the 18th of the Islamic month of Dhu al-Hijjah in the year 10 A.H., a date that roughly corresponds to February or March 632. The verse was revealed after the Prophet finished delivering his sermon at Ghadir Khumm. According to Islamic tradition, the Quran was revealed to Muhammad in seven different ahruf (meaning letters; however, it could mean dialects, forms, styles or modes).[37] Most Islamic scholars agree that these different ahruf are the same Quran revealed in seven different Arabic dialects and that they do not change the meaning of the Quran, the purpose of which was to make the Quran easy for recitation and memorization among the different Arab tribes.[38][39][40][41] While Sunni Muslims believe in the seven ahruf, some Shia reject the idea of seven Quranic variants.[42] A common misconception is that the seven ahruf and the qira'at are the same. A page from the Nurse's Quran, written in Kairouani calligraphy. (1020 AD) Main articles: Canonization of Islamic scripture, Ahruf, and Qira'at Following Muhammad's death in 632, a number of his companions who memorized the Quran were killed in the Battle of al-Yamama by Musaylima. The first caliph, Abu Bakr (r. 632–634), subsequently decided to collect the book in one volume so that it could be preserved.[43] Zayd ibn Thabit (d. 655) was the person to collect the Quran since "he used to write the Divine Inspiration for Allah's Apostle".[44] Thus, a group of scribes, most importantly Zayd, collected the verses and produced a hand-written manuscript of the complete book. The manuscript according to Zayd remained with Abu Bakr until he died. Zayd's reaction to the task and the difficulties in collecting the Quranic material from parchments, palm-leaf stalks, thin stones (collectively known as suhuf, any written work containing divine teachings)[45] and from men who knew it by heart is recorded in earlier narratives. In 644, Muhammad's widow Hafsa bint Umar was entrusted with the manuscript until the third caliph, Uthman (r. 644–656),[44] requested the standard copy from her.[46] According to historian Michael Cook, early Muslim narratives about the collection and compilation of the Quran sometimes contradict themselves: "Most ... make Uthman little more than an editor, but there are some in which he appears very much a collector, appealing to people to bring him any bit of the Quran they happen to possess." Some accounts also "suggest that in fact the material" Abu Bakr worked with "had already been assembled", which since he was the first caliph, would mean they were collected when Muhammad was still alive.[47] Around the 650s, the Islamic expansion beyond the Arabian Peninsula and into Persia, the Levant and North Africa, as well as the use of the seven ahruf, had caused some confusion and differences in the pronunciation of the Quran, and conflict was arising between different Arab tribes due to some claiming to be more superior to other Arab tribes and non-Arabs based on dialect, which Uthman noticed.[38][40][39][41] In order to preserve the sanctity of the text, he ordered a committee headed by Zayd to use Abu Bakr's copy and prepare a standard text of the Quran.[48][49] Thus, within 20 years of Muhammad's death in 632,[50] the complete Quran was committed to written form as the Uthmanic codex. That text became the model from which copies were made and promulgated throughout the urban centers of the Muslim world, and other versions are believed to have been destroyed.[48][51][52][53] and the six other ahruf of the Quran fell out of use.[38][40][39][41] The present form of the Quran text is accepted by Muslim scholars to be the original version compiled by Abu Bakr.[28][29][b][1] Quran - ar - Mishari Rashid. Iran - said to be written by Ali. Qiraat Hafs is a way and method of reciting the Quran as developed and taught by Hafs. There are ten canonical recitations and they are not to be confused with ahruf. Shias recite the Quran according to the qiraat of Hafs on authority of 'Asim, which is the prevalent qira'at in the Islamic world[56] and believe that the Quran was gathered and compiled by Muhammad during his lifetime.[57] 158] It is believed that Muhammad recited the Quran to his companions in the same way and in the same order as he received it from the angel Gabriel.[59] and according to Etan Kohlberg, this belief, that the Quran was compiled in the lifetime of Muhammad, is the major Twelver Shiite position identical to that of the Sunnis" and the direct result of the "rise to power of the Sunni 'Abbasid caliphate in the corruption of the Quran became untenable vis-a-vis the position of Sunni "orthodoxy".[61] Alleged distortions have been carried out to remove any references to the rights of Ali, the Imams and their supporters and the disapproval of enemies, such as Umayyads and Abbasids.[62] Other personal copies of the Quran might have existed including Ibn Mas'ud's and Ubay ibn Ka'b's codex, none of which exist today.[16][48][63] Main articles: Quranic studies and Early Quranic manuscripts Studies on the Quran rarely went beyond textual criticism.[when?][64][65] Until the early 1970s,[66] non-Muslim scholars of Islam —while not accepting traditional explanations for divine intervention— accepted the above-mentioned traditional origin story in most details.[43] The basmala as written on the Birmingham musṭhaf manuscript, one of the oldest surviving copies of the Quran Rasm: بسم الله الرحمن الرحيم University of Chicago professor Fred Donner state [T]here was a very early attempt to establish a uniform consonantal text of the Qur'ān from what was probably a wider and more varied group of related texts in early transmission.... After the creation of this standardized canonical text, earlier authoritative texts were suppressed, and all extant manuscripts—despite their numerous variants—seem to date to a time after this standard consonantal text was established.Although most variant readings of the text of the Quran have ceased to be transmitted, some still are.[68][69] There has been no critical text produced on which a scholarly reconstruction of the Quranic text could be based.[j] A page from the Sanaa manuscript. Possibly the oldest, best preserved and most comprehensive Islamic archaeological document to date. The double layer reveals additions to the original text and multiple differences with today's Quran. In 1972, in a mosque in the city of Sana'a, Yemen, manuscripts "consisting of 12,000 pieces" were discovered that were later proven to be the oldest Quranic text known to exist at the time. The Sana'a manuscripts contain palimpsests, manuscript pages from which the text has been washed off to make the parchment reusable again—a practice which was common in ancient times due to the scarcity of writing material. However, the faint washed-off underlying text (scriptio inferior) is still barely visible.[71] Studies using radiocarbon dating indicate that the parchments are dated to the period before 671 CE with a 99 percent probability.[72][73] The German scholar Gerd R. Puin has been investigating these Quran fragments for years. His research team made 35,000 microfilm photographs of the manuscripts, which he dated to the early part of the 8th century. Puin has noted unconventional verse orderings, minor textual variations, and rare styles of orthography, and suggested that some of the parchments were palimpsests which had been reused. Puin believed that this implied an evolving text as opposed to a fixed one.[74] It is also possible that the content of the Quran itself may provides data regarding the date of writing of the text. For example, sources based on some archaeological data give the construction date of Masjid al-Haram, an architectural work mentioned 14 times in the Quran, as 78 AH[75] an additional finding that sheds light on the evolutionary history of the Quran mentioned, [74] which is known to contain many ancient elements, writes that "Although it is not to be expected that every piece of evidence will prove to be of great importance, the fact that not one piece has been found that contradicts the Islamic tradition is significant in itself." In 2015, the oldest known copy of the Quran was discovered in the University of Birmingham's collection. Carbon dating to a probability of at least 95% the parchment was from between 568 and 645", the manuscript is written in Hijazi script, an early form of written Arabic.[86] This possibly was one of the earliest extant exemplars of the Quran, but as the tests allow a range of possible dates, it cannot be said with certainty which of the existing versions is the oldest.[86] Saudi scholar Saud al-Sarhan has expressed doubt over the age of the fragments as they contain dots and chapter separators that are believed to have originated later.[87] The Birmingham manuscript caused excitement amongst believers because of its potential overlapping with the dominant tradition over the lifetime of Muhammad c. 570 to 632 CE[88] and used as evidence to support conventional wisdom and to refute the revisionists' views[89] that expresses findings and views different from the traditional approach to the early history of the Quran and Islam. Main article: List of characters and names mentioned in the Quran The Quranic content is concerned with basic Islamic beliefs including the existence of God and the resurrection. Narratives of the early prophets, ethical and legal subjects, historical events of Muhammad's time, charity and prayer also appear in the Quran. The Quranic verses contain general exhortations regarding right and wrong and historical events are related to outline general moral lessons.[90] The style of the Quran has been called "allusive", with commentaries needed to explain what is being referred to—"events are referred to, but not narrated; disagreements are debated without being explained; people and places are mentioned, but rarely named."[91] While tafsir in Islamic sciences expresses the effort to understand the implied and implicit expressions of the Quran, fiqh refers to the efforts to expand the meaning of expressions, especially in the verses related to the provisions, as well as understanding it.[92] Solomon, the son of David, king of Judah, had his temple built; which is still the subject of intercultural heritage fights today, under the name of Al-Aqsa,[93] and placed different idols there for his multinational wives according to the Bible.[94] Here he meets the legendary figure, Bilqis, by Edward Poynter, 1890. Quranic studies state that, in the historical context, the content of the Quran is related to Rabbinic, Jewish-Christian, Syriac Christian and Hellenic literature, as well as pre-Islamic Arabia. Many places, subjects and mythological figures in the culture of Arabs and many nations in their historical neighbourhoods, especially Judeo-Christian stories,[95] are included in the Quran with small allusions, references or sometimes small narratives such as jannāt 'adn, jahannam, Seven Sleepers, Queen of Sheba etc. However, some philosophers and scholars such as Mohammed Arkoun, who emphasize the mythological content of the Quran, are met with rejectionist attitudes in Islamic circles.[96] The stories of Yusuf and Zulaikha, Moses, Family of Imram (parents of Mary according to the Quran) and mysterious her0[97][98][99][100] Dhul-Qarnayn ("the man with two horns") who built a barrier against Gog and Magog that will remain until the end of time are more detailed and longer stories. Apart from semi-historical events and characters such as King Solomon and David, about Jewish history as well as the exodus of the Israelites from Egypt, Islam considers the Jews as the people who accepted the Torah as their holy book and received many miracles from God but who often disobeyed God's commandments and breaked their promises and were therefore cursed and transformed into apes and pigs. 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