The Last Dialogue

Alif Laam Meem Saad

so let not A Book revealed to you, so let not a reminder for the believers, and a reminder, it was显露 to you, then surely We will narrate. And the weighing then, his scales will be heavy - whose will be the successful ones. who is what. Little allies, what. Lord, and do not follow, do not, Him. besides Him, who are the Messengers, and a reminder, it revealed. We were sent to them at night, Our punishment to it. sleeping at noon. We destroyed it a city, a city. And how many were among them. a city, Our punishment to it. sleeping at noon. we were those to whom, we were then surely We will question. and surely We will question. to them Messengers, the Messengers, sent to them, their plea was beloved of them. Indeed, they said, except punishment, wrongdoers were we. and not, knowledge. We were absent, knew them. Then surely We will narrate to them, his scales. and not, what, who. And the weighing, his scales. the successful ones, they, those.
And for those who prostrated, We made a livelihood for you, little livelihood. You are grateful, so get out, their scales will be light. And certainly We fashioned you from clay. We established you on a straight path, till We tested those who prostrated, and then We showed them Our power, and certainly We are the Disgraced ones. What if Shaitaan said to the Angels, “Am I not better than him? I amassed you, my Lord.” He was Iblees. We commanded him to prostrate but he refused. So they prostrated except Adam. And We made of the angels, the ones who were of their kind, none but Adam. And certainly We are the Disgraced ones. It is their Day of meting out and the Day of repose till the Hour. Give me respite, O my Lord, for I have been of those who are oppressed. You have sent me on a straight path.
before surely, I will come to them Then and from behind them and from and You will not their left and from right of them grateful most of them find

and disgraced Get out, Allah said of it, among Certainly, whoever expelled of them follows you among Hell surely, I will fill them

in the, and your wife Dwell! And O Adam you both wherever Gardner the approach you both but do not wish the wrongdoers among lest you both be tree

to the Shaitaan concealed Then whispered make apparent what to both of them And he said their shame what to both of them And he said what to both of them your Lord forbid you both not you two Angels that two become except tree the immortals of become to both of Indeed, I am And he swore to both of them the sincere advisers among you
Then So he made both of them fall to both
became apparent, they both tasted when
to and they began, their shame both of them
of the leaves from over themselves fasten
Did not, their Lord, and called them both
Garden to both, and I say the tree
this from forbid you both
an open to both of you
that, of you
`?enemy

we have
Our Lord, Both of them said
for You forgive, and if, ourselves wronged
surely, we will, and have mercy on us
the losers among be

to some
Get down, Allah said
is a, in And for you
.as enemy others
.a time and livelihood dwelling place

you will
In it, He said
and in it
and from it
.you will be brought forth
.you will live

We have sent down
Verily! of Adam
and as an your shame it covers you
- of the righteousness But the clothing
so the Signs of Allah That is best
.remember that they may
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Let not the Children of Adam tempt you to sin, forShaitaan has driven them out of Paradise from both of their parents, to be stripped of their clothing and see their shame; indeed, they are the astraying ones.

We have not made the devils’ friends for the Children of Adam, nor have we ordered that you associate with them, but you associate with those who associate with Allah and His Messenger, and do not associate with those who associate with Shaitaan. Indeed, the astraying ones think they are the guided ones, but they are not the guided ones. And when you see them in the religion, then associate with others besides them, as allies, without being sure of them, and do not think that they love you, for indeed, they hate you. And you, if Allah desires, love not and adore not, and eat not, and drink not, and masjid does not. And when you see them in the religion, then associate with others besides them, as allies, without being sure of them, and do not think that they love you, for indeed, they hate you. And you, if Allah desires, love not and adore not, and eat not, and drink not, and masjid does not. And when you see them in the religion, then associate with others besides them, as allies, without being sure of them, and do not think that they love you, for indeed, they hate you. And you, if Allah desires, love not and adore not, and eat not, and drink not, and masjid does not.
from the adornment has forbidden. Who has brought forth for His slaves, the pure and the impure. They are for those of the life of the world who believe during the life, exclusively for them, world for the Signs. We explain. Kudalik. cake of people who know.

The shameful my Lord had forbidden. Only, have you the shame of what is apparent, what deeds and the sin, and the sin which you associate. and that without oppression, and that the right. Allah has sent down what with Allah, others you say. about Allah, you say. and that, authority. do not know.

So is a fixed term nation. And for every seek to advance it and not, an hour delay.

My Children! O Children of Adam! If I are from you relating then whoever fears Allah, verses. will grieve and not, on them fear.
Our Verses are the companions of those arrogant towards them. They will abide forever in it.

...
and were denied those who, Indeed, those who, Indeed, the criminals, Allah opened the doors of the needle of the heaven, the camel, until Paradise enter to the last of them, and over a bed of the Hell, for them, and do we recompense the righteous, to its capacity, the first of them, for you, then not, for the punishment, so taste any superiority from us, our recompense you used to.

We recompense every soul its deeds, except any soul that has been made arrogant and not of the heavens doors, until Paradise enter. And thus will they abide forever. Those are the companions of the camel, and will say: Indeed, those who, Allah burdened every soul, and every soul will taste its punishment, until its capacity is fulfilled. Then not, for the punishment, so taste any superiority from us, our recompense you used to. And thus will they abide forever. Those are the companions of the camel, and will say: Indeed, those who, Allah burdened every soul, and every soul will taste its punishment, until its capacity is fulfilled.
And We will remove from under their breasts any malice.
All the praise, and the commendation, is for Allah. 
We were guided by One Who guided us.

They will call out for what you have been made to inherit it.

And they will say: ‘This is your Lord promised you to be men of Paradise.

So there will be addressed those who truthfully seek in it.

The companions of the Fire will call out the companions of Paradise.

And We will remove from under their breasts any malice.
All the praise, and the commendation, is for Allah. 
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And they will say: ‘This is your Lord promised you to be men of Paradise.
And when Our Lord said of the Fire companions to men heights you has availed Not saying marks arrogant about you were and what gathering.

Are these the ones whom you had sworn that Allah will not grant (الله ﷺ). There will be Paradise Enter? Mercy them. Will you not be upon you fear no.

And will call out the companions of the Fire. That Allah has provided of what some water or of some water of what Allah has forbidden. Indeed, They will say you, the disbelievers to both.

Those who took their religion of the life and deluded them and play amusement they forgot the meeting of this Day of theirs. We forget them. So today they used to reject Our Verses.
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SURAH ARAF

which We had brought to them and a guidance - knowledge we have explained . who believe for a people .

will for its fulfillment . Do they wait for its fulfillment except what they say , its fulfillment : Verily they will say , its fulfillment : Verily they had come , had come before forgotten it for so are there , with the truth of our Lord Messengers for so that they interceded us with other , and the night with the day the sun and the moon which we used to do to that which we are sent back for us , for us is the creation of our Lord , for the heavens , the earth , six , six , in six years , six , six , six .

the One is Allah , your Lord , indeed .

and the the heavens created . Who on earth seeking the night , He covers with the day . Thronelit , and the moon and the sun . rapidly it for Unquestionably by His command . subjected stars is blessed , and the command . of the worlds Lord , O Allah ,

, Indeed humbly Call upon your Lord does not .

. the transgressors love .
And do not cause corruption in the land. And call Him, indeed the Mercy of Allah is to a dead, the Lord of the good-doers is glad.

As glad the winds send is the One Who they have sent before, His Mercy and hope, the water from it. We drive them, they have carried on clouds.

And He will bring forth the dead. All kinds of the land. We will bring forth the pure. take heed, you may.

And the land comes forth, but which of its Lord by the permission of vegetation except come forth does not. Bad for a people. We explain the Signs. difficulty. who are grateful people.

We sent Nuh, We said, indeed my people, not Allah, Worship, and not, I fear, and I. Great of the Day, punishment, you.

Surely see, his people of the chiefs. said, clear error in. He said, there is no error in. O my people, of the Lord, but I am a Messenger, and then the worlds.
and I convey to you what I know of my Lord's Messages, a messenger of Allah, trustworthy and I know from you, I do not know what you do.

So has come to you that you wonder, Do you think among a man of your Lord's reminder and, and that you may fear, that he may warn you, you will not receive mercy so that you may.

And those We saved him, those who were with him, who were drowned blind a people, we are they.

He said, Hud! We sent their brother, Aad, for you, my people, you fear, then will not any other than Him, your God, any of those who were with him, who were drowned blind a people, we are they.

Said the chiefs of those who disbelieved, for those who in foolishness surely, see you, the liars are of me. We think you, indeed, we see you in foolishness.!

O my people, He said, There is no God but I am a Messenger of the Lord, from whom He has sent a Messenger to me.

And I am of my Lord's Messages, a messenger of Allah, trustworthy and I know from you, I do not know what you do.
Do you wonder that you wonder among a man who is your Lord's reminder? And remember, that he may warn you and of Nuh's successors who increased you extensively the stature. So compounded is the discipline of Allah, the Bounties remember, may succeed in telling you. that we should Among you is one who doesn't wait to bring us of what we used to worship you, when we forsake alone. Allah is our Lord who made you of those who wait for it down. If you were indeed, you have named them names concerning me. Allah has not sent any authority to you. And your forefathers, you have named them. We saved him and those. And we cut off the roots from Us. And we denied them. Our Signs, which were denied to the believers, not. We made him a companion of those who wait for it down. And we saved him and those.
He sent their brother Thamud. Salih said, “O my people, worship Allah, not any other god. Verily, He has come to you as a clear proof and a punishment. Indeed, We made you successors of the earth. So you leave her触碰 her as a Sign for you. And do not eat unlawful food lest seizes you harm.

And remember when We made you settle in the earth and carved in it your Lord’s giveaway, You were not arrogant among them. Verily, We made you successors of the mountains and the earth. So remember as homes except wickedly and do not of Allah’s Bounties. Spreading corruption.

Indeed, we were sent with it. They said, ‘In what have you been sent?’ We said, ‘That is the one sent. You know he has been believed by a people. Indeed, we are believers with it. And do not eat unlawful food, lest seizes you harm.

He was arrogant among his people, the chiefs of those who were among them. Indeed, We sent them with it. And do not amongst you, or amongst others. Indeed, we are believers with it. And do not amongst you, or amongst others. Indeed, we are believers with it. And do not amongst you, or amongst others. Indeed, we are believers with it.
and were the she-came|ًلاِفِ أَيْمَأةThen they hamstrung|َرُبُّهُم and they|َأَمَرُوا towards the command|يَعْمُلُونِ insolent
you if you promise|َعْمِم اًتَعْمِمَنْ what|يَصِلُحُ the Messengers.*|َأَلْفَرَائِينَ
. the earth quake|َفَأَصَبُحُواَ So seized them
. fallen prone*|َدِيَارِهِمْ
. became So you say|ُفَتَولِىَ عَنْهُمْ|َأَبَغَتْكُمْ
. Verily! people|َأَلْجَعَلْتُكُم And I advised|َيَاكُمْ
. my Lord the advisers*|َأَلْتَصِحَنَ
. like
Do you to his people|َفَمَوْظَفَ أَثَانِيْنَ And Lut|َعَلِمْهُ
. has preceded|َذَا لِقَمْهُ أَلْجَعَلْتُكُم not such immoraltY|َسَبِّبْكُم
commit any of the worlds|َأَهْيَا بِيْهَا
. therein you you approach the men|َأَلْجَعَلْتُكُمْ\n. who are a people|َأَلْجَعَلْتُكُمْ\n. instead of commit excesses
of his the answer|َجَوَابْ And not|َكَانَ
. was Drive them|َأَلْجَعَلْتُكُمْ. they said|َقَالَوْاَ أَلْجَعَلْتُكُمْ\n. except*|َقَالَوْا أَلْجَعَلْتُكُمْ people who are people|َأَلْجَعَلْتُكُمْ. Nay. the women\n. instead of commit excesses
. of his except*|َأَمَرَتُهُ. So We saved him|َكَانَتِ she was\n. wife those who stayed behind|َأَلْجَعَلْتُكُمْ. your town|َأَلْجَعَلْتُكُمْ...of the criminals|َأَلْجَعَلْتُكُمْ the end was how see

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And to my people. Verily, other than Him you have no god but One God. So give full proof of your Lord's Book and do not deprive Allah's reformation among you. If for you it is better, then be patient. Allah is the Best Judge between us. He will judge His servants and those who are among you. And if the corrupters threaten you, and do not and the weight, and do not cause its corruption on the earth after the earth, that it may be as a lesson for a group of believers. And remember the few of you who were crooked in their things, and He increased you in them, lest you should be confined. And to Him you will return. Hence, be patient. In that which you have been sent with, and until they believe. If they believe, they are not a group of the judges. If not, then be patient, they believe. And He is the Best Judge of His servants.
were of those who the chiefs Said: We will surely drive you among his people arrogant with have believed And those who! O Shuaib you must return our city or, our city you? the ones who hate it we are Even if, He said. 

Our people, when we returned to your religion in it we would have fabricated for us it is And not from it, Allah saved us. Our Lord - Allah will return in every thing. Our Lord, we put our trust in. knowledge Upon. knowledge in our people and between us, between us decide! Lord of those who decide, are the Best and You. truth

of those the chiefs And said: You among, his people, became as if, Shuaib, denied Those who therein had lived the losers, they were
O my Lord, and said: So he turned away from them and advised his people to you, and how could we advise you, who are disbelievers, except for a people that would grieve.

And we sent you in a city of the people. We sent our forefathers a nation, and We seized them except for a people that feared Allah. Our punishment came to them while they were asleep, and hardship and adversity did not touch them suddenly, so that they may become humble.

And if we had believed in place of the bad, we would have opened our forefathers' cities for their people, and said: until they increased in good and the adversity of the people, but suddenly, So we seized them and hardship did not touch them, and the earth earned that, and the heaven lifted them for a while they denied, but fear Allah's blessings from heaven and the earth for what they used to do.

Our punishment comes to them while they were asleep and at night, and they felt secure and our punishment comes to them while they were playing in daylight, and they do not fear Allah.
But could they not feel secure, and We were the cities of the worlds? We relate to you, O Firaun, the news that came to them by the Messengers before them, with clear proofs and their covenants. For most of them were defiantly disobedient.

We found their hearts so they did not hear, and We put a seal on their people. And We afflicted their people after them, except those of Allah who are the losers.

And indeed, I am the Lord of the worlds. O Firaun, We sent Musa to you, and his chiefs and his people, with clear proofs, and We sent to them unjust corrupters.

And Musa said, ‘Would it not be for most of them, that their hearts did not feel secure, and We found them rebellious?’

And We found their hearts sealed from Allah’s guidance, except that it was sealed on a people who are the losers.
I have come, I say. Verily, the truth. Allah says, do not say: except from your Lord. Send a clear sign with a sign. with the Children of Israel.

Then, if you have come, you have a manifest sign. if you are the truthful. then, if you have come, surely will be a reward for us, indeed, said the victors.

Of the people, learn - is surely a magician, indeed, Firaun.

So, your land, drive you out. They said, postpone him, and his brother, the cities. in send with every. They will bring to you.

They, to Firaun. the magicians came. if, we will be of a reward, indeed, said the magicians.

And indeed you, and ones who are near.
they threw, they threw

Then when, He said, ‘I will surely crucify you and terrify you.’

And We inspired Musa, ‘And We inspired you and your hands will surely cut off.

Then I will surely crucify you opposite sides of your feet.

And your Lord will return to you, Indeed, we, ‘I will surely cut off.’

You believed, Firaun said, ‘You have plotted it and came up with a magic and you will be humiliated.’

So We inspired Musa, ‘And We inspired you with a magic and you will be humiliated.’

And fell down the magicians, ‘And fell down, they were swallowed and suddenly, you will be prostrate.’

And was established, the truth, So was established what they used to do.

Futile, they said, ‘What have we become? We believed in our Lord, We believe, They said.’

And Harun, LordMusay of Musa, ‘And Harun, the magicians fell down, and your Lord will return to you, Indeed, we, ‘I will surely cut off.’

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126-130. And our Lord, to us the Signs of Our Lord and they came to us, that they may cause us to repent, and so that they cause us to receive admonition. And not except from us you take revenge. And We have been harmed by our Lord. And certainly we are Muslims. And the earth will destroy your Lord. Perhaps, he will destroy your enemy. Hence, the earth will let you inherit it. In order make you successors. And the end is for the righteous. And the end is for the righteous. As Muslims, die.

Seek help from Allah, to his people, from Allah and his people. Indeed, the earth is for the righteous. And the end is for the righteous. And the end is for the righteous. As Muslims, die. And the end is for the righteous. As Muslims, die.
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131. They said: the good came to them but when they afflict them, their evil omens are manifest and who ascribe evil omens to Musa, only! Behold, him you know do not most of them, but Allah with you bring whatever He has sent to Musa, to Musa, the sign of the Children of Israel, of their evil omens and the frogs as signs and the lice, and the locusts, but they showed arrogance and they were a criminal people.

132. And they said: with so that you bewitch us, then not, if you are believers we will be in you, for us, anything. Whatever you bring, God's reward and the punishment fell upon them and the frogs, locusts, lice, blood, and the flood, on them. And when by what your Lord has promised, if to you has promised, you remove it, we will send punishment. And when they were to reach the fixed term, which they broke the word, then, if we had not drowned them from the sea, because they denied them. Our Signs, never to them and they were. And the Last Dialogue
the people who And We made inheritors of the eastern and western parts of the land and it was fulfilled in it. And We blessed the Children of Israel for the best of Our Lord's word. And We led across the sea upon them. They said to their idols: Make us gods like what your Lord made for you. Indeed, you have done what a man used to do. we are what they used to be. And We saved you from the people of your Lord, Firaun, and your sons, they were killing your women and letting your children. And in your women, there was a trial. Indeed, Allah is the best of the protectors.
And We appointed for Musa thirty nights, so was completed the term of forty of his Lord.
And We completed them, with ten more nights, and with My Messages to his brother, Harun, to take myMessage to the people, and to do right, and do not follow the way of the corrupters.
O my Musa, Verily, I am Allah, your Lord, the Reveal of His Glory.
He made it, the mountain crumbled to dust.
And when he recovered from the unconscious, he said to you, Lord, I turn in repentance, and do right.
Indeed, O Musa, He said, Verily, I am Allah, your Lord, the Reveal of His Glory.
He said, Verily, I am Allah, your Lord, the Reveal of His Glory, and with My Messages, to the people, to take what I have given you among the grateful.
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the tablets were made by Allah for him. We ordained laws and an instruction for every matter. So take them to your people. And order the firmness of the defiantly disobedient ones. I will show you the home of the righteous.

My Signs will turn away those who are arrogant. And if they will not believe, then refuse to take it from me. And they will not take it as a way of the righteousness. But if they see the way, they will take it. Otherwise, they will be recompensed for what they are used to.

Our Signs were made by Musa. And he took an image of a calf and the people made a lowing sound. They took it for worship. We turned away the wrongdoers.

And those who do not take Our Signs as a way of the Hereafter are their worthlessness - of the meeting. That they will take it. Otherwise, they will be recompensed for what they are used to.
And when they were regretful, they said: 'If we had indeed seen what they saw for and forgive, Our Lord does not have Mercy on us among the losers.

And when Musa returned to his people, he said: 'O my Lord! These are my people, I have found them weak and oppressed. Tell me, are there any who will join me in willing to go with me?"

He said: 'Tell them: 'If you will not go with me, so let you kill me and were about to drag me down over me. Indeed my mother and my brother considered me a weak among the weak and do not rejoice over me and the enemies over me, while I am rejoicing with my Lord."

O my Lord! Your Mercy have I not sought except of You! avert Your wrath against me and admit us among the merciful, the Most Merciful.

And thus will reach the calf taken from their Lord, wrath against them and their Lord. Indeed those who invented falsehood, the life of the world and the hereafter, We testify of the world and the life of humiliation, the ones who invent falsehood. We will surely be among the losers. If they said, 'We believe, and forgive us our former actions."

We will surely be among the losers; for you have done in my place, after me, have done in my place, indeed you are a weak among the weak, and do not rejoice over me, while I am rejoicing with my Lord."

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And those who after your Lord, indeed, and believed, after that you will be truly Oft-Forgiving.

...from his Musa, was calmed, the anger. If You had willed, You could have destroyed us, but we did not wish to destroy us, and have mercy upon us. From his Musa, the anger was calmed. You will Your trial, but we were our Ours, and You guide our will, and have mercy upon us, so forgive our faults, as the在北京的 People are Best...
and the world to us And ordain the Hereafter Indeed, we have turned with My punishment He said. You but My I will ordain for those who believe in Our zakah give. Verses

Those who follow the Messenger, the unlettered Prophet, whom we have turned to the right and he makes lawful, the wrong from them and makes unlawful, the pure things from them and he relieves their burden. So those upon them were which fetters and help, and honor him who has been sent in him and follow him. The successful ones they are. With him down
Indeed I am to you the Messenger of Allah. Say, O mankind, establish justice and causes among you, and follow me, and I will ask Allah on you except in Allah and His Messenger. So believe in Allah and His words, and be guided by it. And among the people of Musa is a community which establishes justice and by it guides wronged Us, then gushed forth springs on them. We shaded them from the sun and We sent down clouds. And not only from heaven the good manna and the quails. They asked him for water and He gave him water from a rock. He led them to the spring of Marwah. We have provided you which things you were wronged and had before. We divided them into twelve communities. And We inspired Musa with His words and His Messenger with truth. Then gushed forth springs on them. We shaded them from the sun and We sent down clouds. And not only from heaven the good manna and the quails. They asked him for water and He gave him water from a rock. He led them to the spring of Marwah. We have provided you which things you were wronged and had before.
And when it was said: and among them were those who said:  Now repent to your Lord before your Lord absolves you and that they may become righteous.

And they became wronged by the sky, and the city where they wished you to enter, and will enter it and repentance and say: We will forgive you your sins, and we will increase reward of the good-doers.

And ask them, what is it you transgressed on the day your Lord decreed the Sabbath, in which He set for you a matter you did not come to it, because they defiedly disobeying them.

And when they were situated by the sea, and the transgressed against the Sabbath, which they had not come to, and they did not tell them visibly and loudly on the day of Sabbath, when the matter of Sabbath was transgressed by them unnecessarily. And about the matter of Sabbath, which they were told, they did not pronounce that Sabbath. Thus do they come to them, and they did not pronounce that Sabbath. Thus do they come to them, because they were a community among them who said: Why do you preach that which is going to destroy whom Allah, a people to punish them? Or whom you may sweep severe punishment, and that they may become righteous. The said: They split as a community among them who said: Why do you preach that which is going to destroy whom Allah, a people to punish them? Or whom you may sweep severe punishment, and that they may become righteous. 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And when it was said: and among them were those who said:  Now repent to your Lord before your Lord absolves you and that they may become righteous.
with they had been reminded they forgot So when We saved those who, it with a wronged those who and We seized evil defiantly they were because, wretched punishment disobeying

they were what a about they exceeded all bounds So when We said from it forbidden despised apes Be you Lord declared that He would surely your Lord declared those of the Resurrection the Day till upon them send the with a grievous would afflict them who in the is surely swift your Lord, Indeed punishment Most, is surely Oft-Forgiving but indeed, He, retribution Merciful

as the earth in the land and among are the righteous Among them. nations And We tested that are other than them so that they and the bad with the good them. return may
The Last Dialogue

We let go of this goods. It will be forgiven for them and they say: we have inherited the Book and say: ‘We will take it as similar to it.

And the affairs of the Book are not changed. Allah has not made a thing without a purpose. And they say: about the Book that it is not true.

So will not you use intellect? And those who will not establish the reward of the Hereafter. They are the losers.

We let go of them. We raised the mountain. We have given them what they have asked for. We said, ‘Take what you may.

We have given them a canopy. We said, ‘They said, ‘Lest we have testified. Indeed, we were unaware of the Resurrection on the Day. They said, ‘Lord, do not take us over.’ We testified that this is the Day of Resurrection.

And when the Children of Adam were made from their loins. And when the Children of Adam were made from their loins. And when the Children of Adam were made from their loins. And when the Children of Adam were made from their loins.
our forefathers associated, they used before us partners with Allah for so will You destroy us if they become lost through what the falsifiers did.

so that they may not find fault with the Verses We explain, And thus return may be their ailing.

We explain the story of the one whom We gave the example of the dog's example and he became the Shaitan, following him gone astray.

We explained Our Verses to them, and recite so that they may reflect the story the one whom we explained Our Signs to, who denied the one who adhered to the earth and the dog's example to him, if you attack, or if you leave him, if he lolls out his tongue, is the example of the dog's tongue. That is the example of the dog.

So, in Our Signs a people were denied, who are the people, as an example of Evil. They used and themselves, Our Signs, who denied, so that they may refrain from doing what is the guided, then he is He let goes astray, while whoever is the losers, they are the losers, those who are the losers. Allah guides those who are the losers. Whoever, then he is He let goes astray, while whoever is the losers, they are the losers, those who are the losers. Allah guides those who are the losers. Whoever, then he is He let goes astray, while whoever is the losers, they are the losers, those who are the losers. Allah guides those who are the losers. Whoever, then he is He let goes astray, while whoever is the losers, they are the losers, those who are the losers. Allah guides those who are the losers. Whoever, then he is
We have created many of the jinn and men. And certainly they understand but not hearts and for them they see but not are eyes. And for them they hear but not are ears. And certainly they are more like cattle. Those are the heedless who are like cattle. Those are the names they used to do. We have created a nation. And of those whom We have created. And certainly they establish justice and thereby with the truth. Our Signs, they know. What my plan is. Indeed, to them, I will give respite. And certainly they reflect Do not a clear is but he is any madness. Of the companion. Warner. And certainly they establish justice and thereby with the truth. Their hearts are like cattle. Who are astray. By them, invoke Him. Those by whom He will not admit. And leave. And certainly they are more like cattle. Who are astray.
The Last Dialogue

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Allah has created everything - come near, verily He has made it for them to benefit - and the earth and everything of the unseen. What is with its knowledge? Only He is a Knower.

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And He leaves them wandering blindly to benefit. Then there is the Hour. Allah lets go astray whoever is with Allah. Nothing can reveal its time except the Unseen, Nothing can harm it except the Unseen. And what has been created will come near. They ask you: "Whoever has power to harm, and what He will, He has the power to reveal it, and the earth will leave them to benefit. Then there is the Hour. Allah lets go astray whoever is with Allah. Nothing can reveal its time except the Unseen, Nothing can harm it except the Unseen. And what has been created will come near.

187

And if I am not the evil of the unseen, I would multiply the good of the unseen. And if I am not a Warner, and there is no power to harm, and what He will, He has the power to reveal it, and the earth will leave them to benefit. Then there is the Hour. Allah lets go astray whoever is with Allah. Nothing can reveal its time except the Unseen, Nothing can harm it except the Unseen. And what has been created will come near.
a single created you is the One Who He is the One Who that he might its mate and made soul she, covers her and when live with her. But with it and continues a burden carries their, they both invoke Allah when surely we will, a righteous child You give us, Lord among the thankful

they make a good, child He gives them But when He has given them in what partners Him . they associate with Him above what is Allah exalted

and anything cannot what is Do they associate they? created they

And not they are able And if they will not, the guidance to you call them And if whether you call it is same not follow you remain silent you or them

besides Allah you call those whom Indeed and let them So invoke them like you slaves truthful you are if, to you respond
for them, to walk on their feet, with it to see, to hold their hands, with it to hear, with it to look, to enjoin good, and to warn against evil. Indeed, call them, give me respite, and do not raise me up.

Who revealed the Book, the One Who protects, my protector, and do not see with it, do not hear, do not help them, they are able not to protect them, the guidance you call them, the ignorant, the good, and enjoin to forgiveness, hold the One, from whom they do not come, do not seek refuge, fear Allah, they are those who see aright, he turns away, then seek refuge, an evil suggestion comes to you, an evil thought touches them, those who see aright, they do not see, then seek refuge, an evil suggestion comes to you, a knowing heart, a hearing ear, a seeing eye, and a protecting hand, look, then, your partners, for them, with it to see, to hold their hands, with it to hear, with it to look, to enjoin good, and to warn against evil. Indeed, call them, give me respite, and do not raise me up.
and they do not cease, then they plunge them into error.

Why is it that you bring them not what I follow? Only have they devised it.

This is from my Lord, the Quran, a Sign, to guide and guidance, and mercy for a people who believe.

And when the Quran is recited, then listen, O you who have not received mercy, so that you may be in fear, and pay attention.

And remember your Lord, and glorify Him in the mornings and the evenings, and in fear and without the loudness of the words, not among the heedless, but in fear of your Lord, who is near. Indeed, His worship is not turn away in pride, and to Him you must bow and hearken.

And when the words of the loudness be recited to them, they plunge themselves into error.

And it is not for you to guide them all. Glorify your Lord, the most High.