The Last Dialogue

1. **The Last Dialogue**: Alif Laam Ra.

2. **Clear**: These are the Verses of the Book. Indeed, We have sent it down as a Quran in the best of the interpretations. We have revealed it to you, O my father! Your Lord has revealed to me, to his father, and the two forefathers of your family, and to your brothers, and the best of the unaware of the family of this and the sun, and the stars, eleven you saw them, and the moon which you used to prostrate on it, lest they plan against you. Indeed, he who is All-Wise, All-Knowing, is All-Loving, and He completed it as He completed Yaqub's and Ishaq's and Ibrahim's. And thus to you He has taught of the interpretation of the Prophets before you, the family of it, and the interpretation of the narrations of it. And He has completed it upon you, His Favor and on you, His two forefathers, upon the family of it, and on you, upon the best of the unaware.
and his brothers were surely his signs for those who ask.

Surely Yusuf said, "When we are a group while we are more beloved than we, my father, and we will surely be his guardians, and we will cast him into a land." So will it be for you, of your father and for you if some people will pick him up, the well after that. But throw him to the bottom, if you kill him, and you will be a people of the bottom.

"And indeed we were for him while indeed, we, and we were not for you. Indeed, He said, "If I were to eat him, and I fear that I would eat him, and I fear that I should take him then I am unaware of him while you are unaware of him. Indeed, we are a group while we are a group."
they took him and agreed they would tell them. But We put him in the bottom of the well. Surely, you will inform them about this affair. We perceive do not while they are inspired. He said, \( \text{مُّنَّاُ الطَّعَامُ} \), \( \text{بَعْدَهُمْ} \). Then they sent a caravan, and it came early at night. So when they wept, they remembered Us. And when they glorified Us, They said, \( \text{وَكِتَابُ} \) his shirt. Nay, He said, \( \text{بَلْ} \). He said, \( \text{وَاللَّهُ} \) is beautiful. So patience. And We are truthful. We are even if you do not believe. And they brought what is All-Knower, \( \text{وَاللَّهُ} \) is the One sought for help. And there came a boy. He said, \( \text{فَأَنفَقُّوا أَجْمَعُوْا} \). And they sold him for a price. About him, \( \text{وَأَسْرَوْهُ} \). And of what is low, few dirhams, while they were those keen to give up.
And said: "We will take the one who taught us, and we will benefit or he will benefit us.

And thus, we gave him his wife. And he would have sought to seduce her who has made him a son. And then he closed his self from his house.

And when he reached his maturity, we made comfortable his affairs.

We gave him wisdom and knowledge of the good-doers. He said, "Come on! Let us seek refuge in Allah, the Most High, the One who has made is my lord. Indeed, he, among the pious, will succeed, and the wrongdoers will not succeed."

And certainly, he saw the proof that We might avert from him the evil, the one who desired the proof of his Lord. Thus, We established the events. And we gave the sincere slaves of Allah, among the pious, the interpretation of the land in Yusuf.
his and she tore to the door. And they both raced to the door. 30

she and they both found the back from shirt is the 29

What She called. The door. Husband for your intended of one who recompense or he be imprisoned that except evil wife 28

"? Painful 27

punishment 26

sought to seduce She called. Her. He said, "If a witness. And testified about me the is torn his shirt. 25

". The truthful is of and he who has lied 24

But if. The back from is torn his shirt. 23

". The truthful is of and he who has lied 22

he called. The back from torn his shirt. He saw. 21

So when your plot". Indeed, your plot is of. Indeed, it "said. 20

"Great 29

plot 19

And ask. This from. Turn away. O ye into the forgiveness. Indeed, you\'re for your sin. 18

The wife. The city in women. And said the city in. In the city of. 17

The wife. The city in women. And said the city in. In the city of. 16

he has impassioned Aziz of about boy an we surely see her. Indeed, we saw with love her 15

". Clear 14

error 13

mistaken 12

and they both found. The back from shirt is the 11

What she called. The door. Husband for your intended of one who recompense or he be imprisoned that except evil wife 10

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The wife. The city in women. And said the city in. In the city of. 1

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". Clear
So when she heard, she prepared for them a banquet and she gave each of them one of their scheming. Then she said, "Come out, and they saw him." They greatly admired him, and they said, "We will not cut out the noble an angel for them."

That was said by her, the one who was imprisoned, of the signs. She said, "Surely they should imprison a man and turn to him, and he does not seek to seduce her with falsehood of his hands."

But surely, he will be among those who are overturned.

Indeed, their plot is a plot from me away. The ignorant of them and I be their plot. What they do is not seen by Allah. He is All-Knower, Hearer.
two young in the prison with him. And entered I see. Indeed, I said. And said. pressing myself over I am carrying. I see myself. Inform the birds were eating bread. Indeed, we see indeed, we inform of its interpretation. "the good-doers of men

you food will come to both of you. I will inform both of you. Not". He said that before, interpretation. Indeed, my Lord has taught me what. That days. a people. the religion I abandon. I associate in the Hereafter. and they believe. In Allah not a people. of the religion. And I follow and Ishaq, Ibrahim, forefathers with we associate the Grace is from That any from Allah the and upon us. upon us. Allah the most but mankind.

Are O my two companions the One, Allah or better separate? Irresistible
besides you worship which you have named names. Not what Allah has sent down, and your forefathers. Not what you have commanded. For Allah is the religion of the most right-guided. You know not the men, and as for them, they do not know you.  

As for me, my two companions, if you make wine to drink to his master, he will give drink to him, and he will eat. He will be crucified. The other has been decreed. Has been decreed for the one whom you worship. And he said, "Tell your master if you wish. He will make me forget."

Mention me, of both of them, so he remained in the prison for several years. Indeed, I, the king, lean eating them. Seven of them, fat, seven of them, green. Seven ears of corn, and seven more. Explain to me, if you can. Interpret of visions, if you can. They have been decreed for you. The others are dry. The kings have not heard.
Confused, They said, "We have learned of the dreams in the interpretation."

But said the one who was saved, "I will inform you of its interpretation."

"Explain to me, Yusuf, the truthful one of the two men who mention it?"

He said, "Eat the seven fat cows and seven lean ones. It will come to you after seven years, unless perchance you have learned to the people what will happen."

"And in a year, their advanced knowledge will come. They will press in it."

"Then will come abundant rain given the people."
But he said, the king, "Bring him to me". And said, the messenger, "when came to him, said, your lord, return, and ask him, if he has not said. Indeed, my Lord, is All-Knower, of their plot, and trusted, of the women, who cut off the women, of their plan. Indeed, my Lord, is All-Knower."

"What! has your affair sought to seduce from himself? Indeed, we know, from the wife, you sought to seduce, the wife, of the husband. Indeed, it is manifest, that he is manifest, the truth, and the truth, is surely, the truthful, of the truthful, that I may know, that I may know, what I know. Indeed, it is manifest, to the enjoiner, that I may know, that I may know, that I may know, that I may know, what I know. Indeed, it is manifest, to the enjoiner, that I may know, that I may know, that I may know, that I may know, what I know. Indeed, it is manifest, to the enjoiner, that I may know, that I may know, that I may know, that I may know, what I know.

"Bring him to me". And said, he spoke to him, "he is my Lord, of the king, who cut off the women, of their plan. Indeed, you, are today, established, and trusted, of the women, who cut off the women, of their plan. Indeed, it is manifest, that he is manifest, the truth, and the truth, is surely, the truthful, of the truthful, that I may know, that I may know, that I may know, that I may know, what I know. Indeed, it is manifest, to the enjoiner, that I may know, that I may know, that I may know, that I may know, what I know. Indeed, it is manifest, to the enjoiner, that I may know, that I may know, that I may know, that I may know, what I know.
of the treasuries. Indeed, I will be a guardian over it.

We established the treasuries in the land in order to Yusuf to settle where ever he willed. We let him be a guardian over them. We will bestow the reward of the good-doers on whom Our Mercy will come.

And surely the reward of the Hereafter is better for him. And not the treasuries will be a guardian for him for he had furnished them. Bring to me my brother's supplies. I give you the best of the measure and that I am not your father. Do not come near me without your father's permission. We will try to get permission for you. We will surely do it, and indeed his father will tell us. The Last Dialogue
And he said, "I entrust you with our merchandise. Guardian of the Most Merciful is the best. And we will get easy provision for our family. We will surely be guardians to him."

When they returned, they said, "O our father, has been denied to us!" He said, "I entrust you with our merchandise. And we will protect our people, so that they may go back when recognized."

And we will get easy provision for a camel's measure and get an increase.
you and I'll send him, but I'll bring him to me. And they had given him a promise that unless you are surrounded, they will not bring him to me. And his brother said, "Do not enter, O my sons, from among you." And he said, "But enter, you and I will put trust in Allah. And let put their trust."

And we say, "What do you say?" And he said, "Indeed, you are surrounded, but enter. And you will enter different gates. And I can enter only one gate."

And I put my trust in Allah and the one who is a possessor of His knowledge. Indeed, he was a possessor of His knowledge, carrying out of most of what he had taught him because he was a possessor of His knowledge. And when they entered, they were told to enter. Indeed, I took upon myself to grieve for what I would have done so do not."

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with theirجهلهُمhe had furnished themفلمًاSo whenجُحُرُوهُم of hisستفِضِّيَنَّهُم the bagمِهَرُّهُم in the أُخِيهِ the drinking cupجَعِلَهُم supplies in the يَأْوِيَهُم 0 you"an announcerمُؤَدِّنَّهُمcalled outThenمُأَمَّأَنُّهُم brother .إِنْكُمْ!caravan

What is it"ماذاًThey saidقالواأَنْ تَفْقِدُونَ turning towardsعَلَيْهِم They said قالوأَقُلُواُمَا that we cause corruptionعَمِيمَانُمَا for itوَأَنَاَمَيْهِ camelوَوَلَمْنَعْلَمُنَا أَتَمْنَا by Allah"للّي They said قالوأَنْ تَفْقِدُنَّا We are missing"صَوَاعُنَّهُم they said قالوأَمَّأَنْكُمْ نَقْصُدُنَّ on usعَمِيمُنَا certainlyBy Allah"للّي They said قالوأَنْ تَفْقِدُرَأَنا you knowعَلَيْنَا certainlyBy Allah"للّي They said قالوأَنْ تَفْقِدُنَا weعَمِيمُنَا notماً and notوَمَا weعَمِيمُنَا that we cause corruptionعَمِيمَانُمَا thievesسُرِّيقينَare will be the recompense of:عَفَاكُمْThen what"فَمَا They said قالوأَنْ تَفْقِدُنَا .liarsكَذِيْبِينُ you areفِي إنْكُمْif it

it isجُحُرُوهُم,will be hisمِهَرُّهُم,will be hisbagفِي تَرْحَلَهُ his bagفِي تَرْحَلَهُ foundthen heجُحُرُوهُم,في the wrongdoersجُلُوْدُونَمَا do we recompenseعَفَاكُمْ Thusكَذَّلِكَ.recompense
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He could do not raise the All-Knower, except that. Indeed, Allah forbid. "If we take our possession, we found it. Indeed, with him, our possession. Surely would be wrongdoers, then." We will - every, we will - his brother. We raise the law and did not reveal it. "That's what you describe of what? Who knows best, Allah."

We steal, then verily - he steals. If we plan, then verily - we take. Allah willed that, except, 'king of possessor, every, but over. We will - his brother. We raise the law and did not reveal it. "That's what you describe of what? Who knows best, Allah."

Indeed, they said, "You, 'O the good-doers, in his place!" Aziz, the old father, one of us, so take the good-doers, in his place. Indeed, we take that. Indeed, we take that. Allah forbid. "If we take our possession, we found it. Indeed, with him, our possession. Surely would be wrongdoers, then."
they secluded, of him they despaired.  

So when the eldest among them has said: 

"O our father, return to your son. He has stolen something of what was yours. Indeed! father of the judges permits until the grief of the land will I leave, never was the All Wise, who is the All Knowing. And he turned away, and became white over grief. A suppressor of grief, from my eyes. We were in it where the town of the Quraysh. And ask your family except to testify, we were in it, which we returned. . . surely are truthful! And not, we knew of what we were grieved. And not, your father, from them has stolen something, and not, has stolen your son. Indeed! father of the judges permits until the grief of the land will I leave, never was the All Wise, who is the All Knowing. And he turned away, and became white over grief. A suppressor of grief, from my eyes. We were in it where the town of the Quraysh. And ask your family except to testify, we were in it, which we returned. . . surely are truthful! And not, we knew of what we were grieved. And not, your father, from them has stolen something, and not, has stolen your son. Indeed! father of the judges permits until the grief of the land will I leave, never was the All Wise, who is the All Knowing.
You will not, by Allah, they said. Only, He said, ‘I am not aware of what Allah has sent me. If you pay in full, remember those who perish.  

And my suffering, I complain, and you do not know.  

And my son, go!  

Yusuf, and inquire of the Mercy of Allah, do not despair of the Mercy of Allah, except Allah.  

They said, ‘We entered upon him, and our family has touched us, O the Adversity, and our family!  

But pay in goods, full rewards.  

Do you know what you did, ignorant Yusuf?  

When you were, and his brother despaired of the people of little value, they said, ‘He entered, we have come, to buy and be charitable, to us!’  

And inquiry of the measure, of our family, to us, has touched us, O the Adversity, and our family!”
He, the bearer of glad tidings? Yusuf said, "Are you indeed my brother?"

They said, "Yes, indeed."

And this is my brother. Who is more chaste than Allah? Allah is the Most Merciful.

Allah has preferred indeed, you of the good-doers, the reward. Without waste Allah will let go, do not. Allah, then indeed, and is patient. Indeed, he is my brother, our sins.

Allah will, today, upon you blame. Indeed, I, He said, will not forgive our sins. Indeed, I, He said, and He, you forgive, and He, you do not blame. Indeed, He, He said, their father, the caravan departed. Indeed, I, he said, and therefore, you think me weakened in mind. Indeed, I, he said, and I, he said, to you, the smell of the good.

Your old error, are in, indeed, you, old. Indeed, you, they said, their father, the caravan departed. Indeed, I, he said, and I, he said, to you, the smell of the good. Indeed, I, he said, and I, he said, to you, the smell of the good.

Ask forgiveness for us, our father. Indeed, indeed, and we, our sins.
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He said, "Indeed, He is the Most Forgiving, the Most Merciful."

And he took his parents to Egypt, so he entered it and said, "If my parents are safe and I am safe, then it will be for me a matter of gratitude to Allah."

And he raised up his parents on the throne and bowed down to them, saying, "Peace be upon you, my Lord." He then prostrated to them and said, "Peace be upon you, my parents."

He was good to me, indeed He was good to me, so He brought me out of the prison and gave me from myself that which I had caused discord. He raised me up to his throne between me and Shaitan, and between me and my Lord. Indeed, my Lord is Most Subtle, He is the All-Wise, He is the All-Knowing, He is the Most Subtle, He is Most Subtle, He is Most Merciful."

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which We of the unseen news is from That you were revelation and not to you reveal while their plan they put together when they were plotting

you even though of the mankind most And not most will be believers desire

is Not any for it you ask them reward and not And not do to the worlds a reminder but it and the heavens in the skies are from while they over it they pass they mureston the earth the ones who turn away them

while except in Allah most of them believe do not most of them with Him associate partners they

comes to against that Do they then feel secure of punishment an overwhelming they suddenly the Hour comes to them or Allah perceives do not they

Say, This is my way and whoever follows and whoever observes with Allah to invite to Allah and not me and glory be to Allah and not the polytheists
We sent not, but revealed to them, We men before you, of the people among from among, to them, to the men, from among, the towns of those who, the end was how and seen if they traveled, if they traveled. So have not feared Allah. And surely the home of the earth? were before them, were before them, from among the end of those who, of that, was best? Hereafter. fear Allah for those who, And not you use reason? And not, the Messengers gave up hope when! if, then came to, were denied certainly, that they, thought And. We willed, whom and was saved, Our help, them, Our punishment, on, the men from among, the criminals, who are criminals, people.

for a lesson in their stories, there is, Verily, it is, Not. of understanding men of that, a confirmation, but invented, narration of, and a detailed explanation, before it, which was before it, which, for all, and mercy, things, and a guidance, things, for all, and mercy, and a guidance, all, who believe, people.