

enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.

69. And those who fear Allāh are not held accountable for them [i.e., the disbelievers] at all, but [only for] a reminder – that perhaps they will fear Him.
70. And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with it [i.e., the Qur‘ān], lest a soul be given up to destruction for what it earned; it will have other than Allāh no protector and no intercessor. And if it should offer every compensation, it would not be taken from it [i.e., that soul]. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.
71. Say, "Shall we invoke instead of Allāh that which neither benefits us nor harms us and be turned back on our heels after Allāh has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.'"<sup>284</sup> Say, "Indeed, the guidance of Allāh is the [only] guidance; and we have been commanded to submit to the Lord of the worlds
72. And to establish prayer and fear Him." And it is He to whom you will be gathered.
73. And it is He who created the heavens and earth in truth. And the day [i.e., whenever] He says, "Be," and it is, His word is the truth.<sup>285</sup> And His is the dominion [on] the Day the Horn is

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<sup>284</sup>The example given is of one who has lost his way and is further confused by the evil ones who tempt him to follow various directions, all leading to destruction. Although his sincere friends call him back to the right path, he ignores them.

<sup>285</sup>When interpreted as the "Day" (of resurrection), the sentence would read: "And the Day He says, 'Be,' and it is, His word will be the truth."

- blown. [He is] Knower of the unseen<sup>286</sup> and the witnessed;<sup>287</sup> and He is the Wise, the Acquainted.
74. And [mention, O Muḥammad], when Abraham said to his father Āzar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."
75. And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].
76. So when the night covered him [with darkness], he saw a star. He said, "This is my lord."<sup>288</sup> But when it set, he said, "I like not those that set [i.e., disappear]."
77. And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."
78. And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allāh.
79. Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh."
80. And his people argued with him. He said, "Do you argue with me concerning Allāh while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?"
81. And how should I fear what you associate while you do not

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<sup>286</sup>That which is absent, invisible, or beyond the perception of the senses or of the mind and therefore is unknown to man, except for what Allāh chooses to reveal.

<sup>287</sup>What is present, visible and known to man. The knowledge of Allāh (*subḥānahu wa ta‘ālā*) includes the reality of all things and all occurrences, no matter how they might appear to human beings.

<sup>288</sup>In verses 76-79, beginning from the people's own assertions, Abraham presents a picture of his dissatisfaction as the only logical conclusion one could reach, in order to show them the futility of their false objects of worship.