

Ibrahim (Abraham) [14:22]

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ
بِمُصْرِخِي إِنْ كَفَرْتُمْ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢٢﴾

And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but you listened to me: then reproach me not, but reproach your own souls. I cannot listen to your cries, nor can you listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."

MUHAMMAD HUSAIN TABA TABAI (AR)

And when the matter has been decided Satan will say, *Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you, except that I called you and you responded to me. So blame me not but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me s a partner with Allah. Verily there is a painful chastisement for the unjust.*

This is a composite statement which says that Satan will meet the unjust on the Day of Judgment and place his idea to them explaining the truth about the relation that they had with him in this world. God has promised that He will soon let them know about what they did. And that which they disputed. Soon the truth will be revealed on the Judgment Day and all that is hidden will be exposed. The angels will castigate their polytheism and the Jinns and followers of Satan will deny them. The gods that they had created will refute their polytheism. Their leaders, the pathfinders of waywardness will not accept them and the criminals will accept their own sinful ways. All these things have been mentioned in umpteen verses and can be found by the scholars.

Satan stands for mischief and this has been said in many verses of the Qur'an and the word is also used for every mischievous Jinn and Human. Surah Al Anam verse 112 says, "And so we have enemies for every Prophet" from among the Jinns and the Humans, but the leader of all these Satans is Iblis. He addresses the unjust people and accepts the fact that he entices people towards evil. So Qur'an says that anyone, Jinn or man who invites people to sin is a Satan and Iblis is the one he has followed.

Surah Saad verse 85 says, "That I will fill the Hell with you (Satan) and those that follow you." Qur'an then mentions Satan and his progeny in verse 27 of Surah A'raf, "Verily he and his followers see you from where you cannot see them. We have Satan's protectors for those who believe not." And in Surah Kahaf verse 50 God says, "Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are your enemies?"

Some people may be taken as Satans and some not, some deeds may be taken as Satanic and some not but he lures us through help and all sins revert to him. "He promised you a promise of Truth" admits Iblis and chastises those who followed him disconnecting himself from their polytheism so he adds, "And I too promised you but I betrayed you."

The promise of God will come true for we can see Qiyamat, then the gathering, the accounting and the Judgment after which will follow the stage of paradise and hell. But the promise Satan has made telling you that there is no Day of Judgment, no accounting, and no Paradise or Hell and He did not fulfill all that he promised, for it is all opposite. This is how the commentators have described this matter.

The promise depends on the certitude and disbelief in this world and the hereafter because they are both inter-connected. God has promised a righteous and peaceful life for those who stay aloof from the idolaters and He has promised a constriction of heart, and chastisement for those who stay away from God's remembrance. He has promised the accounting on the Day of Judgment that will result in Paradise or Hell to everyone. Satan has promised his followers a lustful life full of desires, has made them negligent about death and estranged them from the accounting on the day of Judgment. He has instilled in them the fear of the people and this has led to waywardness from the path of God. He has adorned all worldly goods and evil for them.

The promise that God has made relates to this world and the hereafter and He fulfills the promise. Iblis has given them ignorance and adorned the path of evil to entice them. These are things that mankind can surely never obtain and even if he does reach such a stage he will find it opposite of all his expectation.

Satan says, *“And I had no authority over you except that I called you”*.

Raghib describes a sultan as a person who enforces his will upon others; proof too is termed as Sultan for it cannot be disputed and the result is that Intelligence wins and has the power to enforce. Sultan is commonly used for an authoritative ruler.

The literal meaning of the words is that Satan will say, “I had no authority over you in this world in anyway so that I could overpower your mind and entice and force you to sin against God, and I had no mental control over you that I could force you into idolatry.”

There is no exception in his words, “except that I call you and you responded.” He only suggested and man accepted his suggestions. Satan allures people to sin by the permission of God but there is no empowerment in it. Enticing some one does not give control to the one who entices. It is only the self or soul that responds to the allurements. The permission given to Satan is evident in verse 65 of Surah Isra that says, “Verily! My slaves. You have no authority over them. And all sufficient is Lord as guardian.”

At this stage the contention of Razi that this includes exceptions is negated. He says the truth is that at times man is subjected or subjugated by force and sometimes he is relieved of it when God instills righteousness in his heart. Satan says that he has no power over mankind except to permission to entice.

The reason for defeat is that he only invites and cannot enforce his target. This also does not clarify and accept the doubts that he has included in his authority. This is something that no one pays attention to. Sometimes there is an inclination to the invitation in the soul of the one invited and he accepts the invitation and it is only then that the inviter overwhelms the invited. But this invitation and acceptance is by the soul itself and there is no credit of the one who invites.

Iblis has denied that he can force himself on any soul but no the power he gains when the invitee accepts his suggestions for he says, “So blame me not but blame yourselves.” God has explained this authority in verse 100 of Surah Nahl wherein He says, “His power is only on those who obey and follow him and those who join partners with him.” Or the words of Surah Hijr verse 42 that say, “Certainly you shall have no authority over my slaves except those who follow you.” Now you can see that the authority is invested in him only if we agree to follow him but he cannot enforce it.

The complete denial of his authority can be derived from the words, “So blame me not, but blame yourselves.” He insists that he had no authority over them and they cannot blame him for the sins they agreed to commit for they had control and authority over themselves. His words, “I cannot help you nor can you help me” means I cannot save you nor can you save me and I cannot intercede for you nor can you intercede for me.

He then says, "I deny your former act of associating me as a partner of God." He says he was no part of their decision to sin. Verse 61 of Surah Yasin confirms this, "Did I not ordain for you O children of Adam that you should not worship Satan? Verily he is a plain enemy to you."

The verse clearly states that mankind was asked not to worship Iblis and make partners for God and those who obey him will be ignored on the Day of Judgment. Their acceptance of Iblis as god is nothing but a whim or a mirage.

In verse 167 of Surah Baqarah God says, "And those who followed (him) will say: 'If only we had one more chance to return, we would disown them as they have disowned us'"

Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire." In Surah Al Qassas verse 64 God says, "And it will be said to them, 'Call on your (so called) partners (of Allah) and they will call them but they will give no answer and they will see the torment. If only they had been guided.'"

"For the unjust is the severe torment", he says that they will be damned for chastisement because they only are the unjust and the sins revert to them. Iblis then says, "I deny your former act" and with this he snaps all relations with the sinners. The same is evident in verse 94 of Surah Al Anam that says, "Now all relations between you and them have been cut off."

In Surah Yunus verse 28 it says, "Then we shall separate them and the partners shall say, 'It was not us that you used to worship'. Satan says, 'I deny your former act in associating me as a partner (for Allah). Your following me will be of no benefit for you or for me that you obey me. I deny your former act and I'm no partner of God. I repent for you have been unjust to yourselves. The severe torment is for the unjust and they will find no helpers or interceders."

As you discern from the verse the people who followed Iblis in this world will rebuke him on the Day of Judgment and will want to join him as followers but Iblis will deny them and their acts. Their rebuke will revert to their own souls because he is afraid of the severe punishment that is ready for the unjust. The verse 16 of Surah Al Hashar says, "Their allies deceived them like Satan, when he says to man 'Disbelieve in Allah' but when the man disbelieves Satan says, 'I am free of you. I fear Allah, the Lord of all that exists.'"

The précis of the verse is that man will be questioned about his own deeds because he had his control and he should curse his self only. The relation between the follower and the followed is whimsical and has no reality here. The truth will dawn on the Judgment Day when Satan will deny them and will return their curses to them. As we have seen in the previous verse the relation between the enticer and the enticed is whimsical and when the truth is manifest they will have no helpers.

There are various opinions from the scholars about the words of this verse but we will not discuss them here and those who want to read them may read other commentaries. The verse proves that the deed of man is his own doing and will result in his punishment and reward. There is no proof that the sins have been forced upon him and we have discussed this in the first part of the book.

MIR AHMED ALI (AR)

The promise of Allah was true, but the evildoers believed in Shaytan who had no power to force them. He merely called them and they came running to him. They must blame themselves. Shaytan knew well that he was not and never could be equal to Allah, so the evildoers must suffer the penalty.

Aqa Mahdi Puya says:

The satanic forces, their false promises and their self-proclaimed authority attract the attention of those who wilfully separate themselves from the true guidance of Allah made available to mankind through the Quran, the Holy Prophet and his Ahl ul Bayt. Their response to Shaytan is purely their own choice, so they must suffer the consequences-a painful eternal chastisement.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

In the Hereafter, sinners seek to get others involved in their sins and they try to find fellow- conspirators so as to put the whole blame on them for the wrong they have committed. Sometimes the sinner will say: "Friends seduced me! " At other times he says: "Corrupt leaders made me corrupt". Some other times, he blames the Satan and regards him as the cause of his own seduction. But, the Satan answers: Do not put the blame on me, I did not have any role to play except wavering your opinion and calling you to it. It was you who decided to deviate and to become deviant. The verse says:

" And Satan says, when the affair is decided: 'Verily Allah promised you the promise of truth; I also promised you but I failed to keep them to you, and I did not have any authority over you except that I called you and you responded me. ..."

The fact that the Satan has no domination over man, not only is verified by Allah but also the Satan himself confesses it. Addressing Satan, Allah says: "Verily (as regards) My (devoted) servants, there is not for you over them any authority, " (Sura Al- Hijr, No. 15, verse 42) and in this verse, Satan says: " and I did not have any authority over you, " However, in the continuation of the above verse, the Holy Qur'an says: "... Therefore, do not blame me, but blame yourselves. I cannot help you, nor can you help me. Verily I disbelieved in your associating me with Allah from before. Verily the unjust, for them shall be a painful chastisement'."

Anyway, the Divine promises are all true and they are identical with the reality.