

Satan's Final Address to Humanity before Him and His Followers are thrown in Hell Fire:

After the Judgment done by Allah (جَلَّالَهُ) In our hereafter life and decision made who is going to Paradise and who is going to Hellfire, Allah (SWT) Will give a chance to Satan to address last time to humanity as mentioned in [Surah Ibrahim Aya #22]

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ
فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا
أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ
لَهُمْ عَذَابٌ أَلِيمٌ

After the matter has been finally decided Satan will say: "Surely whatever Allah promised you was true; as for me, I went back on the promise I made to you. I had no power over you except that I called you to my way and you responded to me. So, do not blame me but blame yourselves. Here, neither I can come to your rescue, nor can you come to mine. I disavow your former act of associating me in the past with Allah. A grievous chastisement inevitably lies ahead for such wrong-doers."

Explanation of the above Aya:

When the criminals will charge Satan with leading them astray, he will plead guilty, as if to say: You yourselves see now that all the promises and warnings made by Allah have come out true and all the promises which I made have proved to be false. I also confess that it was all deception that I gave you false assurances of prosperity, beguiled you by greed and enticed you in the snare of great expectations. I assured you that in the first instance there will be no life in the Hereafter, and that, if there be any, you will be freed by the intercession of such and such a saint. The only thing you have to do is to make offerings before him: then you may do whatever you please, for he will deliver you from all the consequences. I repeat that I said all these things and asked my agents to say the same.

That is, you cannot say and prove that it was I who forced you to follow the wrong way, whereas you wanted to follow the right way. You will yourselves admit that it is not so. I did no more than this that I invited you to falsehood in opposition to the invitation to the truth and tempted you to moral corruption instead of good virtue. But I had no power to force you to the wrong way, if you desired to follow the right way, when you had the power and the option to follow either of the ways. Now I am ready to bear the burden of the wicked invitation I extended to you, but you are not justified in any way to throw on me the burden of accepting my invitation for you did it on your own responsibility. You should, therefore, yourselves bear all its consequences.

This is a clear proof of shirk in practice, as apart from shirk in creed (belief). As Satan will charge his followers with making him

a partner with God, it is obvious that as far as creed is concerned there is no one who makes Satan a partner with God in His Godhead or His worship: actually, every one curses him for his evil ways. Nevertheless, people obey and submit to him and follow him blindly, as if he were their god and that is what has been termed shirk.

Let us now consider this thesis from the opposite point of view. Someone might say that this does not hold well, for this is based on a mere saying of Satan which has been cited here. First, this objection is not sound because Allah Himself would have refuted it, had it been baseless.

Secondly, this is not the only instance of shirk in practice in the Quran. Here are a few more instances of this.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

(a) It charges the Jews and Christians with shirk because they set up their priests and monks as their Lords besides Allah. ([Surah At-Tauba, Ayat 31](#)).

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا

(b) Those who follow their lusts have been charged with making their selves as their god. ([Al-Furqan, Ayat 43](#)).

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ وَالْمَنِيِّنَّهِمْ وَأَمْرِهِمْ فَلَئِبَتِكُنَّ آدَانَ الْأَنْعَامِ وَلَا مِرَّةَهُمْ فَلْيَغْيِرُنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

(c) Those who are engrossed in vain desires go astray, follow superstition and disfigure Allah's creation have taken Satan as their guardian rather than Allah. ([Surah NISA, Aya 119](#)).

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ
يَا لَيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا

(d) Relying on worldly means other than Allah reliance is like associating it with Allah's divinity. (Surah Kahaf, Aya 42)

All the above instances are clear proofs of the fact that shirk is not confined to this creed alone that one might set up a partner with Allah in His Godhead as an article of faith. But it is also shirk that one should follow and surrender to someone other than Allah without any divine sanction or in spite of a divine prohibition. Such a one shall be guilty of shirk even though the follower might be at the same time cursing him whom he follows and obeys. The only difference between the two kinds of shirk may be the extent of the crime and not its nature.