



127768 - Is there any report to suggest that Iblis weeps?

the question

I read this topic and I would like to ask about it. "Subhan Allah, do you know that Iblis weeps? Do you know that your archenemy weeps? Would you like to make him weep all the time? Then you must do the prostration of recitation, for it makes him weep. It was narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "When the son of Adam reads a verse in which there is a sajdah (prostration) and he prostrates, the Shaytan withdraws weeping, saying: Woe to me! The son of Adam was commanded to prostrate and he prostrated, so paradise will be his; I was commanded to prostrate and I refused, so hell will be mine." The narrator is Abu Hurayrah; the level of the hadith is authentic, the collector of hadiths is Muslim, and the source is *al-Musnad as-Sahih*, p. or no. 81. I would like to rid the chat rooms of fabricated reports such as this, because these fabricated reports are widespread.

Detailed answer

Praise be to Allah.

There are proven reports in the Sunnah that the accursed Shaytan weeps.

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "When the son of Adam recites a verse of prostration and prostrates, the Shaytan withdraws, weeping and saying: Woe to him – according to the report of Abu Kurayb: Woe to me – the son of Adam was commanded to prostrate and he prostrated, so Paradise will be his; I was commanded to prostrate and I refused, so Hell is mine."

Narrated by Muslim, 81, so it is an authentic hadith. It was also narrated by Imam Abu Khuzaymah in his *Sahih*, 1/276, where he included it in a chapter titled: The virtue of prostrating when reciting



a verse in which there is a prostration, and the weeping of the Shaytan and his praying against himself when the reciter prostrates. End quote.

Al-Qurtubi (may Allah have mercy on him) said:

The weeping of Iblis that is mentioned in the hadith is not out of remorse for his disobedience, or recanting his disobedience; it is because of his extreme envy, rage and anguish that befalls him because of the admittance of one of the offspring of Adam (peace be upon him) to Paradise and his salvation. This is like what he feels of anguish when the calls to prayer (adhan and iqamah) are given, and on the day of 'Arafah.

Regarding the words "Woe to me," *wayl* (translated here as woe) refers to destruction. It is a word that is said by a person when some calamity befalls him.

End quote from *al-Mufhim*, 1/274.

To sum up, this matter is proven and is authentically narrated, so it is not permissible for you to call on people to reject it. We advise you not to indulge in warning people about anything or advising them to do anything until you verify it and become certain about it – as you have done – so that you will be advising people on the basis of knowledge, because noble feelings and good intentions are not sufficient on their own in order for a person's actions to be beneficial and noble. Rather it is essential to find out the appropriate knowledge regarding the matter in question, and to seek the advice of knowledgeable people.

And Allah knows best.