149869 - The reality of that which is called “umm as-subyaan” or “al-qareenah”, and the extent to which offering a sacrifice is beneficial in warding off harm from the foetus

the question

If a woman has a qareenah – umm as-subyaan – with her, will offering the ‘aqeeqah sacrifice be beneficial in warding off (the harm of) the qareenah?
[Translator’s note: “umm as-subyaan” or “qareenah” refers to a jinni which, according to folklore, accompanies and harms boy children]

Detailed answer

Firstly:

With regard to that which is called “umm as-subyaan” or “qareenah”, by which people mean a companion from among the jinn that gains power over the pregnant woman and causes her to miscarry, this is one of the myths and fables of the common folk which does not really exist. However a miscarriage may be caused by sihr (witchcraft) that Allah decrees should happen. If a spell is cast against the woman and her foetus after it has been formed, or against the foetus only, or it is cast on a woman so that she will not have children, and Allah decrees that that should happen, then it may have an impact on the foetus, whether that is after it has been formed or so that it will not be formed completely and born.

This has been discussed in detail in the answer to question no. 149291

With regard to that which is called “umm as-subyaan” or “qareenah”, which is a companion from among the jinn, there is no basis for that.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him) was asked:

About amulets, and about “umm as-subyaan” – perhaps she means amulets against “umm as-subyaan” – and she states that she read a lengthy account about “umm as-subyaan” that was

narrated from Sulaymaan (peace be upon him), and she hopes that the shaykh can offer some advice; do these things have any impact on human beings?

He replied:

These things that people say about “umm as-subyaan” all have no basis and no attention should be paid to them. Rather they are myths of the common folk, who claimed that there is a female jinni that accompanies boy children. There is no basis for any of that.

Similarly, what they attribute to Sulaymaan all has no basis, no attention should be paid to it, and it should not be relied upon. Each person has an angel and a devil with him, as the Prophet (blessings and peace of Allah be upon him) told us. Every person has a jinn companion, and this is not something that is only for some people and not others. Whoever obeys Allah and follows His commands, Allah will suffice him against the evil of his devil, as the Prophet (blessings and peace of Allah be upon him) said, when he was asked: Do you, O Messenger of Allah, also have a devil with you? He said: “Yes, but Allah helped me against him and he became Muslim.” As for “umm as-subyaan,” there is no basis for this and this idea or story has no sound narration.

Fataawa Noor ‘ala ad-Darb (tape 594)

Secondly:

If a woman wants to protect her infant in the womb or after his birth, then she should recite ruqyah as prescribed in Islam for protection and as a remedy; to protect him before anything bad happens to him and as a remedy if he becomes sick. It is not permissible to use amulets or charms.

In the rest of the answer of Shaykh Ibn Baaz (may Allah have mercy on him) referred to above, he said:

It is not permissible to use these amulets, whether for a boy or a girl or a sick person. Rather permissible ruqyahs should be recited over him. Impermissible ruqyahs include those whose meanings are unknown and those that contain weird words. But performing ruqyah by reciting the Holy Qur’an or good supplications is something that is prescribed in Islam. The Prophet

(blessings and peace of Allah be upon him) used to perform ruqyah for his ummah, and Jibreel (peace be upon him) performed ruqyah for him. And he said: “There is nothing wrong with ruqyah so long as it does not involve shirk (associating others with Allah).”

Recitation may be done over a boy or girl in the event of sickness; his father or mother or anyone else may recite over him al-Faatihah, Aayat al-Kursiy, “Qul Huwa Allahu Ahad” [i.e., Soorat al-Ikhlaas] and al-Mi‘wadhatayn (the last two soorahs of the Qur’an), and other soorahs, and they may pray for well-being for him. Or that may be recited over the sick person and one may pray for their well-being. Ruqyah may also be done for one who has been bitten or stung – as the Sahaabah did for one who had been bitten or stung, and Allah healed him. There is nothing wrong with any of that, and it is prescribed in Islam.

But if he recites over him a devilish ruqyah of which the meaning is not known, or he recites the names of devils or supplications that are unknown, this is not permissible. The same applies to amulets which are called by various names; it is not permissible to wear them. The Prophet (blessings and peace of Allah be upon him) forbade the wearing of amulets and he said: “Whoever wears an amulet, may Allah never fulfill his wish and whoever wears a seashell, may Allah never protect him from what he fears.”

This is a warning against wearing amulets and charms and other such things that are worn by the ignorant, and against the threads that are tied on the sick person and so on. All of that is forbidden.

It is not permissible to wear them because of that which they call “umm as-subyaan” or anything else; rather one should seek protection in the manner prescribed by Allah, for He has prescribed for us supplications seeking refuge in Him. If a person wakes up and recites Aayat al-Kursiy after the obligatory prayer of Fajr, and he recites “Qul Huwa Allahu Ahad” [i.e., Soorat al-Ikhlaas] and al-Mi‘wadhatayn (the last two soorahs of the Qur’an) three times, this is one of the ways of seeking refuge with Allah as prescribed in Islam. Another way of seeking refuge with Allah as prescribed in Islam is reciting the du‘aa’ “A’oodhu bi kalimat-illah il-taammati min sharri ma khalaqa (I seek refuge in the perfect words of Allah from the evil of that which He has created)” three times, morning and evening.

Fataawa Noor ‘ala ad-Darb (tape 594).

Thirdly:

“Umm as-subyaan” is mentioned in a report which says that reciting the adhaan in the newborn’s right ear and the iqaamah in his left ear will benefit him so that he will not be harmed by “umm as-subyaan”. But this report is mawdoo‘ (fabricated) and is not saheeh (sound). Therefore it is not fit to be quoted as evidence to prove the existence of what is called “umm as-subyaan”, and there is nothing in it to suggest that it is prescribed to recite the adhaan and iqaamah in the newborn’s ears.

It was narrated from Talhah ibn ‘Ubaydullah that Husayn said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever has a baby and recites the adhaan in his right ear and the iqaamah in his left ear, he will not be harmed by umm as-subyaan.”

Narrated by Abu Ya‘la in al-Musnad, 12/150

Shaykh al-Albaani said in as-Silsilah ad-Da‘eefah (321): It is fabricated.

Fourthly:

Once it is clear that there is no basis for that which is called “umm as-subyaan”, and that it is one of the myths of the common folk, it will be clear that there is no need to ward off this imaginary danger by offering a sacrifice or otherwise. Rather it can be warded off by learning sound ‘aqeedah (beliefs), ignoring waswaas and imaginary things, seeking the help of Allah, may He be exalted, and remembering Him often. The individual will not find any protection like the remembrance of Allah, may He be exalted. As it says in the hadeeth about Yahya ibn Zakariyya (peace be upon them both), concerning the commands which Allah instructed him to convey to the Children of Israel, he said: “I instruct you to remember Allah, for the likeness of that is the likeness of a man who sets out with the enemy in hot pursuit until, when he comes to a strong fortress, he protects himself from them by entering it. Likewise a person cannot protect himself from the Shaytaan except by remembering Allah.” Narrated and classed as saheeh by at-Tirmidhi (2863).

Furthermore, offering the ‘aqeeqah sacrifice on behalf of the newborn on the seventh day is part of the Sunnah, and we hope that this will be beneficial for the newborn, so that his Lord, may He be exalted, will protect him from the evils of humans and jinn, and will decree much good for him as a result of that ‘aqeeqah. But that has nothing to do with the myth of “umm as-subyaan”, as mentioned above.

Please see also the answer to question no. 12448

And Allah knows best.