

26226 - Every person has a constant companion from among the jinn

the question

Is there anything in Islam that is called the Qareen? I would like to know whether I have a Qareen. What does Islam say about this, or does it not exist at all?

Detailed answer

Praise be to Allaah.

Yes, there is something which is called the qareen, which Allaah has caused to accompany every human being. This qareen pushes a person to do evil things and to disobey Allaah, with the exception of the Prophet (peace and blessings of Allaah be upon him), as will be explained below.

Allaah says (interpretation of the meaning):

“His companion (qareen) will say: ‘Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray.’

Allaah will say: ‘Dispute not in front of Me, I had already in advance sent you the threat.

The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves’”

[Qaaf 50:27-29]

Ibn Katheer said: “ ‘His companion

(qareen) will say’ - Ibn ‘Abbaas (may Allaah be pleased with him), Mujaahid, Qutaadah and others said: this refers to the devil who is appointed to accompany him. ‘Our Lord! I did not push him to transgression’ means, he will disown that person on the Day of Judgement, and will say, ‘Our Lord! I did not push him to transgression’ meaning, I did not lead him astray.

‘but he was himself in error far astray’ means, he was misguided in himself, receptive to falsehood and resistant to the truth - as Allaah says elsewhere (interpretation of the meaning):

‘And Shaytaan (Satan) will say when the matter has been decided: “Verily, Allaah 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 (Satan) as a partner with Allaah (by obeying me in the life of the world). Verily, there is a painful torment for the Zaalimoon

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(polytheists and wrongdoers).”

[Ibraaheem 14:22]

The phrase ‘Dispute not in front of Me’ refers to what Allaah will say to the human and his companion from among the jinn, when they dispute before Him, and the human says, ‘O Lord, this one led me astray from the Reminder after it had come to me’ and the devil will say, ‘Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray’ – i.e., from the path of truth.

Allaah will say, ‘Dispute not in front of Me’ meaning, in My presence. ‘I had already in advance sent you the threat’ means, I sent the warning on the lips of the Messengers, and I sent down the Books, so proof and evidence was established against you.

‘The Sentence that comes from Me cannot be changed’ – Mujaahid said, this means I have passed My judgement.

‘and I am not unjust to the slaves’ means, I do not punish anyone for the sin of another, and I only punish a person for his sin after proof has been established against him.”

Tafseer Ibn Katheer, 4/227

It was narrated that ‘Abd-Allaah ibn Mas’ood said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “There is no one among you but a companion from among the jinn has been assigned to him.” They said, “Even you, O Messenger of Allaah?” He said, “Even me, but Allaah helped me with him and he became Muslim (or: and I am safe from him), so he only enjoins me to do that which is good.”

According to another report, “... There is assigned to him a companion from among the jinn and a companion from among the angels.”

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Narrated by Muslim, 2814

Al-Nawawi included this in a chapter which he called: Baab Tahreesh al-Shaytaan wa Ba'thihi Saraayaahu li Fitnat il-Naas wa anna ma'a kulli insaanin Qareen (Chapter on the evil of the Shaytaan and his sending his troops to tempt the people, and the fact that there is a jinn-companion with every human being).

Al-Nawawi said:

“Fa aslamu (and I am safe from him) or fa aslama (and he became Muslim). These are two well known versions. One means ‘and I am safe from his evil and his temptation.’ The other means that ‘the qareen became Muslim and became a believer, so he does not tell me to do anything but good’.

There was some scholarly dispute as to the form of the word. Al-Khattaabi said that the word was Fa aslamu (and I am safe from him); al-Qaadi 'Iyaad said that it was fa aslama (and he became Muslim), which is more correct, because the hadeeth says, ‘so he only enjoins me to do that which is good’.

They also disputed as to the meaning of the word fa aslama. Some said that it meant that he (the qareen) submitted and surrendered, as it was narrated elsewhere than in Saheeh Muslim, fa astaslama [he gave up and surrendered]. It was also suggested that it means that he became a Muslim and a believer. The latter is the apparent meaning. Al-Qaadi said: Note that the ummah is unanimously agreed that the Prophet (peace and blessings of Allaah be upon him) was protected from the Shaytaan in physically, mentally and with regard what he said. This hadeeth contains a warning against the temptation of the qareen and his whispers and temptations. We know that he is with us so we should beware of him as much as possible.

Sharh Muslim, 17/157, 158

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It was narrated from 'Abd-Allaah ibn 'Umar that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "If anyone of you is praying, he should not let anyone pass in front of him; if that person insists then he should fight him for there is a qareen with him."

Narrated by Muslim, 506.

Al-Shawkaani said:

"The phrase 'for there is a qareen with him'—according to al-Qaamoos [an Arabic-language dictionary] the word qareen refers to a companion; the Shaytaan always accompanies man and never leaves him. This is what is referred to here."

Nayl al-Awtaar, 3/7

And Allaah knows best.