

## The Evil Eye and Possession by Jinns

### The Evil Eye

**Q** Does the evil eye afflict human beings? How is it treated? And when someone tries to protect himself from it, does he lack in his trust upon Allâh Almighty?

**A** According to the *Shari'ah* and based on what we tangibly witness, the evil eye is a reality. Allâh Almighty says:

﴿وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيَرْتَمُونَكَ بِأَبْصَرِهِمْ﴾

*"And verily, those who disbelieve would almost make you slip with their vision (through hatred)."*<sup>[1]</sup>

Ibn 'Abbas and others explained that it means they give you an evil eye with their vision.

The Prophet ﷺ said,

«الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ فَاعْسِلُوا»

*"The eye is a reality; were something to come before Qadr, it would be the evil eye. And if one of you is asked to wash, then he should wash himself."*<sup>[2]</sup>

It was recorded by An-Nasa'i and Ibn Majah that 'Amir bin Rabiyyah once passed by Sahl bin Hanif, who was washing himself. The latter praised the handsome form of the former, who, not before very long, fell off his horse and was killed.

[1] *Al-Qalam* 68:51.

[2] Muslim no. 2186.

When the Messenger of Allâh ﷺ found out what had happened, he said,

«عَلَامٌ يَقْتُلُ أَحَدَكُمْ أَحَاهُ؟ إِذَا رَأَى أَحَدَكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ، فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ»

*“Upon what does one of you kill his brother? If one of you sees something of his brother that he likes, he should pray for him to be blessed (in that thing).”*<sup>[1]</sup>

The Prophet ﷺ called for water to be brought, and he ordered ‘Amir to make ablution with it, to wash his face and hands until his elbows, to wash his knees and the inside of his Izar (lower garment), and he ordered that the water be poured over him — in one narration — the container was poured over him from behind him. Such occurrences are known and can not be denied.

When the evil eye does occur, the following *Shari’ah* treatments should be used:

1. Recitation: The Prophet ﷺ said,

«لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حَمِيَّةٍ»

*“There is no Ruqya except for the eye or the sting of a scorpion.”*<sup>[2]</sup>

Jibril used to read over the Prophet ﷺ: “In the name of Allâh do I read this over you (to protect) you from all evil that may harm you and from the evil of every soul and every envious eye; may Allâh cure you. In the name of Allâh do I read this over you.”

2. Asking someone to wash himself, as the Prophet ﷺ ordered in the case of ‘Amir bin Rabiya to do in the previous Hadith. Then that water is poured over the afflicted.

As for using the water after it has been poured over the private area, there is no basis for that. Rather what is mentioned is only

[1] Ibn Majah 3509 and An-Nasai’ in Al-Kubrâ 6/60 no. 10036.

[2] Al-Bukhari no. 5705 and Muslim no. 220.

what has preceded; washing the limbs and under the Izar. Perhaps the same is the case with the head covering, the cap and the robe, and Allâh knows best.

Protecting yourself from the evil eye before it occurs is permitted and it does not signify a lack of dependence upon Allâh (Tawakkul); rather, doing so is a part of depending in Allâh. Dependence upon Allâh means putting one's faith in Him and relying on Him, while taking those practical steps that he ordered or permitted us to do. The Messenger of Allâh ﷺ used to read this invocation over Al-Hasan and Al-Husayn, may Allâh be pleased with them.

«أَعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامِئَةٍ»

*"I commend you two to the protection of Allâh's perfect words from every devil, vermin, and every evil eye."<sup>[1]</sup>*

And he said, "This is how Ibrahim would seek protection for Ishaq and Isma'il, peace be upon them."

Ibn 'Uthaimin

### The Evil Eye is a Reality

**Q** Is it true that the disbeliever cannot afflict the Muslim with the evil eye? What is the proof that supports this statement? Also, when I read a verse of the Qur'an wherein I should prostrate, can I prostrate as I am at that moment — without covering my head and wearing suitable attire?

**A** The view you mentioned is not correct, for the disbeliever, like others, can also be afflicted with the evil eye; the evil eye is a reality.

There is no harm in prostrating in any state, even if your head is uncovered because the preferred view is that this prostration is governed by the same rules as the prayer.

Ibn Jibreen

<sup>[1]</sup> Al-Bukhari no. 3371.