

## **Chapter II**

### **The Evil Eye and Envy**

#### **2.1 Using the Evil Eye Ruqya for a Car**

Question:

According to one story, someone cast an evil eye on another's car, so the car did not start. The owner asked the eye-caster to do ablution (to wash for Salat), which the latter did. The owner took the water used for ablution and put it in the car radiator, and the car started as if nothing had happened.

What is the validity of what the owner did? I am aware of having this done only in the case of evil eyes cast on humans.

Answer:

What the owner did is valid; as the evil eye can be cast on animals, so can it be cast on factories, houses, trees, artifacts, cars, wild animals, etc.

In such cases treatment is conducted as follows: the eye-caster is to do ablution or wash all his body or a part of it; this water, used in ablution or washing, is to be poured onto the cast receiver, animate or inanimate. In the case of the car, putting the ablution or wash-water in the radiator is beneficial by Allah's permission. It is a type of treatment similar to wound treatment. The Prophet ﷺ says, "If you are requested to wash (for evil eye treatment purposes), do wash." <sup>1</sup> In this regard a lot of well-known stories and incidents have been documented. <sup>2</sup>

## **2.2 Asking the Eye-Caster for Wash-Water and How He Should Respond**

### Question:

In Sahih Muslim it is stated in one Hadith, “The evil eye is a fact. Should anything precede destiny, it would be the evil eye. If you (suspected of being the eye-caster) are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that.”

Does this mean that one should not hesitate to ask the eye-caster for his wash-water? What advice would you give to whoever is asked for his wash-water?

### Answer:

Once the eye-caster is definitely identified, he should be asked to wash parts of his body, e.g., his hands. The water he uses in the washing is to be poured onto or drunk by the eye-receiver. On the other hand, if a person realizes his eyes can cast evil, he should accompany his looks with such prayers as /maashaa-allaah!/ (How admirable what Allah has willed!), /laa-hawla wa-laa-quwwata illaa-billaah/ (There is no might or power, except with Allah). If the eye is already cast, he should do Nafth on the eye-receiver or wash some parts of his own body and pour the wash-water on him.

When asked for his wash-water for evil eye treatment, one should not refuse whether or not he is the eye-caster. He should not get angry in such cases, even if he knows he does not cast evil eyes. Sometimes, the eye precedes one's intentions. It often happens that the eye is cast so unawares that one may do it unto his own children or money, which he later regrets. <sup>1</sup>

### 2.3 How Witchcraft and Evil Eyes Work

#### Question:

What causes one to be under the influence of witchcraft, evil eyes or Jinn possession?

#### Answer:

One must be fully aware that witchcraft is forbidden and is an act of Kufr (denial of Allah); the sorcerer employs devils, and appeals to the Jinn for support in implementing harmful tasks. For instance, when the sorcerer wants to harm a man or woman, he invites his devils, who obey him, and he slaughters (animals) as a sacrifice to them or serves them one way or the other. He, then, asks them to possess whomever he wants to harm, and the possession takes place, but by the permission of Allah.

Treatment of witchcraft effects is by seeking protection in Allah's remembrance, worship and obedience on the one hand, and in shunning sins and bad company on the other. One should also read the Qur'an as much as possible, ponder on the meanings of its Ayahs and regularly say the daily and nightly prayers. In response to all these good deeds, Allah will protect one from the influence of possession and magic.

As far as the evil eye is concerned, there are those who are jealous and envious of others. On seeing a pleasing thing, they direct their hearts towards it trying to speak so sharply that their eyesight produces some kind of poisonous emissions which affect the cast-receiver, but by Allah's permission.

Treatment of evil eye effects lies in avoiding the company of people known for being envious; one should not wear his best dress in their presence. The eye-casters themselves should be advised to refrain from harming others and should be asked to pray for blessings for fellow Muslims and to always say such things as /maa shaa-allaah!/  
(How admirable what Allah has

willed!) and /laa hawla wa-laa quwwata illaa bil-laahl (There is no might or power, except with Allah.)”<sup>1</sup>

## **2.4 Unintentional Casting of Evil Eyes**

### Question:

Is it possible for someone to cast an evil eye unintentionally?  
What is the treatment for that?

### Answer:

As stated in the Hadith, the evil eye is a fact; no sooner does the eye-caster admire an object he sees - e.g., a human, an animal or a property - than his evil envious self visualizes some harm done to it. As a result, some sort of poisonous emissions affect the admired object, but by Allah’s permission in terms of what is, not in terms of what ought to be. This could happen unintentionally; for instance, without being aware, a father may cast an evil eye on his son, wife or horse, etc.

For prevention of evil eye effects, once one admires an object, he must say blessing expressions, such as Imaa shaaallaah!/ (How admirable what Allah has willed!) and /laa hawla wa-laa quwwata illaa bil-laah/ (There is no might or power, except with Allah.) For elimination of evil eye effects, the eye- caster is to wash some parts of his body and have the wash-water poured on the object.<sup>2</sup>

## **2.5 Relation between Love of Dressing Well and Envy**

### Question:

There is a woman who loves to wear distinct clothes, but does not want other women to be better dressed than she is, or even as equally dressed as she is. However, she has never desired any harm to befall other people's possessions.

Is this envy or pride? Mind you, she hates both envy and pride.

### Answer:

We do not know what is in her heart that makes her behave the way she does. If it is envy, it is forbidden. If it is pride or arrogance that prevents her from accepting others as equals in that trait, it is forbidden as well. Condemned pride is that which denies the truth and disdains others. However, love of dressing beautifully is different; Allah is Beautiful and loves beauty.

If she is seeking fame by being distinctively dressed, her motives can be investigated. She may be one of those who have such craving without necessarily having forbidden motives.<sup>1</sup>

## **2.6 Guarding Against Evil Eyes vs. Trust in Allah**

### Question:

Does the Muslim have to guard against the evil eye though it is a fact as established by the Sunnah? Does such guarding contradict trust in Allah?

### Answer:

The Hadith states, "The evil eye is a fact. Should anything precede destiny, it would be the evil eye. If you (suspected of being the eye-caster) are asked to wash (and to give your wash-

water to be used as a cure for the effect of your cast), you should do that.”<sup>1</sup>

The evil eye is the human eye that harmfully affects objects, but by Allah’s permission as destined.

How the eye produces evil is known only to Allah. However, a possible explanation is that some people have evil selves, which emit, when poisoned, poisonous material, which, by Allah’s permission, harms the object it reaches, e.g., causes the object to get pain.

One should be on his guard by taking the necessary measures for protection from evil. Of these measures is seeking protection in Allah; the Prophet ﷺ used to do that for his grandchildren, Al-Hassan and Al-Hussein.<sup>2</sup> He used to seek protection from Jinn and human evil eyes.<sup>3</sup> Also when Jibreel - may His peace be upon him - performed Ruqyas unto the Prophet ﷺ, he would say, “In the name of Allah I am doing this Ruqya unto you to get rid of all that is harming you and of the evil of all spirits and eyes. May Allah cure you; in His name I am doing this Ruqya unto you.”<sup>4</sup>

Thus, on the one hand, one should seek Allah’s protection by saying relevant prayers and taking precautionary measures. On the other hand, if under the influence of the evil eye, one is to seek treatment. If he suspects a person as the possible eye-caster, he should ask that person to have, for example, his shirt washed in water to be used for treatment. The Prophet ﷺ says, “If you

(suspected of being the eye-caster) are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that.”<sup>1</sup> & <sup>2</sup>

## **2.7 Disbelievers Cast Evil Eyes**

### Question:

Is it true that the Kafir (disbeliever) cannot envy or cast an evil eye on a Muslim? What evidence is there?

### Answer:

No, it is not true. The truth is that a Kafir, like others, can cast an evil eye.<sup>3</sup>

## **2.8 Some People Can Effectively Cast Evil Eyes Anytime They Want**

### Question:

We have heard that some people can effectively cast evil eyes on whomever they want any time they want. Is this true?

### Answer:

No doubt the evil eye is a fact, for the Prophet ﷺ says, “The evil eye is a fact. If anything could precede destiny, it would be the evil eye.”<sup>4</sup> He also says, “The evil eye can take a

man to his grave, and can make the camel perish.”<sup>1</sup> Thus, it can cause death, yet only Allah knows its truth.

Some people can cast the evil eye, while others cannot. Also, the eye-caster may intentionally desire harm to occur, and it does. He may not intend any harm to happen, yet it does. In other cases, he may attempt to cause harm, but he fails.

Allah has instructed people to seek refuge in Him from the evil eye among other things when he says, “And from the evil of the envier when he envieth.”<sup>2</sup> This seeking of refuge leads to protection from the effects of the evil eye.<sup>3</sup>

## **2.9 Is the Evil Eye Effective? Does This Contradict the Qur’an?**

### Question:

Some people argue that the evil eye has no effects because claiming such effects contradicts the Qur’an. What is the truth?

### Answer:

The truth is what the Prophet ﷺ says about it, “The evil eye is a fact.”<sup>4</sup> This has been verified by real experience. I am not aware of any Ayahs that contradict that Hadith. How then can those people claim any contradiction with the Qur’an?! In fact, Allah has created causes for all phenomena. ‘Eyes’ are interpreted as the evil eye in this Ayah: “And lo! those who disbelieve would faint disconcert thee with their eyes when they

hear the Reminder...”<sup>1</sup> However, irrespective of the meaning of the Ayah, the evil eye is an undisputed fact, which has been verified by real experience since the time of Allah’s Messenger ﷺ.

If affected by the evil eye, what must one do?

The evil eye must be treated with Ruqyas, but if the eye-caster is identified, he should be asked to do ablution, and the wash-water is to be given to the eye-receiver to pour on his head and back and to drink some of it. This results in healing, by Allah’s permission. It has been customary to take some of the eye-caster’s clothes, particularly the ones touching his body, such as a hat, and wash it in water to be drunk by the eye-receiver. This has proved beneficial according to documented incidents. Therefore, this prescription can be used, for the cause is valid since it is verifiable in real or legal terms; whatever has no real or legal basis must be rejected, such as the wearing of amulets for protection from the evil eye. There are no Qur’anic statements to support such use of amulets. However, Qur’anic amulets have been allowed by some of the Salaf, particularly if there is real need for them.<sup>2</sup>

## **2.10 How to Treat Evil Eye Effects & Guarding Against the Evil Eye vs. Trust in Allah**

### Question:

Does the evil eye affect people? How can its effects be treated? Is guarding against the evil eye incompatible with trust in Allah?

Answer:

We believe that the evil eye is true both legally and physically. Allah says, “And lo! those who disbelieve would fain disconcert thee with their eyes...”<sup>1</sup> This is interpreted by Ibn-Abbas as well as others to mean the casting of the evil eyes by the disbelievers. Also, the Prophet ﷺ says, “The evil eye is a fact. Should anything precede destiny, it would be the evil eye.”<sup>2</sup>

As narrated by Annasa’i and Ibn-Majah, “Amir IbnRabee’ah saw Sahl Ibn-Hunayf doing a ghusl (washing his body) and said, ‘I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors.’ Sahl fell to the ground. The Messenger of Allah was approached and was told, ‘Messenger of Allah, can you do anything about Sahl? He has fallen to the ground.’ He said, ‘Do you suspect anyone?’ They said, ‘We suspect Amir Ibn-Rabee’ah.’ The Messenger of Allah said, ‘Why does one of you kill his brother? If you see something you admire in your brother, you should ask Allah to bless him.’ He summoned Amir and said to him, ‘Do Ghusl.’ Amir washed his face, hands, elbows, knees, the end of his feet, and inside his lower garment in a vessel. Then he poured it over him....”<sup>3</sup> Sahl was healed. This is a well-documented incident testifying to the reality of the evil eye, which cannot be denied.

This is how to treat the effects of the evil eye according to Shari’ah:

**1. With Ruqyas:**

The Prophet ﷺ says, “Nothing is as good as Ruqyas for treating evil eyes stings and bites.”<sup>1</sup> Angel Jibreel - may His peace be upon him - used to do a Ruqya on the Prophet ﷺ by saying, “In the name of Allah I am doing this Ruqya unto you to get rid of all that is harming you and of the evil of all spirits and eyes. May Allah cure you; in His name I am doing this Ruqya unto you.”<sup>2</sup>

**2. With the eye-caster’s Ghushl:**

An example of such Ghushl is what was done by Amir in the incident of the above-mentioned Hadith.

Regarding the use of the eye-caster’s urine or stool, there is no foundation for such use or for the use of any other traces. What is valid is the washing of body parts or the inside of garments or other dress articles, such as hats and headscarves.

It is legitimate to take preventive measures against evil eyes. This is not in contradiction with trust in Allah. In fact, it is an act of trust in Him, for it involves relying on Allah while taking the steps He permitted or commanded to be taken. The Prophet ﷺ did that for Al-Hassan and Al-Hussein by praying, “I seek protection for you in Allah’s perfect Words from every Satan, crawling creatures and evil eyes,” and “This is how Prophet Ibraheem used to seek protection for Iss-haaq and Isma’eel (Issac and Ishmael) - may His Peace be upon them.”<sup>3</sup> & <sup>4</sup>

## **2.11 On Extra Reward for Death Due to the Evil Eye:**

### Question:

If one dies as a consequence of the effects of the evil eye, does he receive any privilege or extra rewards?

### Answer:

I do not know of extra rewards or privileges in such cases, for this is some kind of test by Allah. However, it can be argued that death resulting from evil eye effects is comparable to death by drowning or burning. Whatever the status, we pray for good rewards to evil eye victims. Nevertheless, we cannot give a definite answer in this regard.<sup>1</sup>

## **2.12 Throwing What You Are Eating if Someone Is Looking at You:**

### Question:

There are those who would throw whatever they are eating in their hands if they find that someone is looking at them for fear of the evil eye.  
How would you judge this?

### Answer:

This is unfounded, and it contradicts the Prophet's teaching, for he says, "If a piece (of food) drops off you (while eating), clean and eat it."<sup>2</sup> & <sup>3</sup>

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## 2.13 The Truth of the Evil Eye

### Question:

What is the truth about the evil eye? Allah, Glory be to Him, says, "And from the envy of the envier when he envieth." <sup>1</sup> Is it true according to the Hadith that "Two thirds of deaths are a result of the evil eye"? What should a Muslim do if he suspects that someone has cast an evil eye on him? Is the wash-water of the eye-caster beneficial in treating the effects of the evil eye? Does the eye-receiver drink the wash-water or wash with it?

### Answer:

To cast an evil eye means to cause harm to an object by means of the eye. This involves the looker's admiration of an object, followed by the working of his evil self, which transmits its poisonous emissions to the object looked at. Commanding the Prophet ﷺ to seek protection from enviers, Allah says in the Qur'an, "And from the evil of the envier when he envieth." <sup>2</sup>

All enviers are eye-casters, but not all eye-casters are enviers. Therefore, seeking refuge from the evil of the envier includes that of the eye-caster. From both the envier and the eye-caster emissions come out towards the object (the envied or eye-receiver); it can be hit or missed. If unprotected, the object will be affected, but if protected and alert, it will not be harmed; it may even send back the emissions to the caster. [This is adapted from Zad Al-Ma 'ad.]

The effect of eye-casting is verified by the Hadiths. For instance, Aisha said, "Allah's Messenger ﷺ used to instruct me to

have a Ruqya done for evil eye treatment.”<sup>1</sup> Also, Ibn-Abbas reported that the Prophet ﷺ said, “The evil eye is a fact. If anything should precede destiny, it would be the evil eye. If you are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that.”<sup>2</sup> Asma Bint-’Amees is reported to have said, “O Messenger of Allah, The Ja’far family are prone to eye-casting. Shall we have Ruqyas done unto them?” He replied, “Yes. If anything should precede destiny, it would be the evil eye.”<sup>3</sup> “The Prophet ﷺ used to instruct the eye-caster to do Wudu (ablution), then give the wash-water to the eye-receiver to wash with,” said Aisha.<sup>4</sup>

There is the well-known incident of Sahl Ibn-Hunayf and Amir Ibn-Rabee’ah. According to the Hadith, “The Prophet ﷺ went out and walked with Sahl towards Makkah. When they reached the Al-Khrar pass, Sahi decided to wash. He had a nice body with white skin. When Amir saw him washing, he said, ‘I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors.’ Sahi fell to the ground.”

“The Messenger of Allah was approached and told, ‘Messenger of Allah, can you do anything about Sahl? By Allah, he cannot raise his head.’ He replied, ‘Do you suspect anyone of it?’ They said, ‘We suspect Amir Ibn-Rabee’ah.’ ”

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1 اخرجه البخاري رقم (5738)، كتاب الطب، ومسلم رقم (2195)، كتاب السلام.  
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5738 & Sahih Muslim, Kitab Assalam (Book of peace), Hadith No. 2195.

“The Messenger of Allah summoned Amir. Being furious with Amir, he said, ‘Why does one of you kill his brother? Why did you not ask Allah to bless him? Do Ghusl (and bring the wash-water).’ Amir washed his face, hands, elbows, knees, the end of his feet, and inside his garment in a vessel. The water from Ghusl was poured on Sahi’s head and back. Then, Sahi was able to go off unharmed with the people.”<sup>1</sup>

In view of those Hadiths as well as others and in view of practical experience, the Ulama Jumah (majority of religious scholars) are agreed on the effect of the evil eye.

Regarding the statement (“Two thirds of deaths are the result of the evil eye.”) you mentioned, we have no knowledge of how sound a Hadith it is. However, it is mentioned in Nayl AlAwtar that according to a Hadith Hassan (a good Hadith) reported by Jabir, the Prophet ﷺ said, “The majority of the deaths to be caused by other than normal ways are - as Allah has destined - those resulting from the effect of spirits.”<sup>2</sup> ‘Spirits’ refers to evil eyes.

Muslims ought to seek protection from the evil of humans and Jinn. This is done by having strong faith and trust in Allah, by invoking Him in humility and by frequent recitation of Al-Khlaas, Al-Falaq, Annas, Al-Fatiha and Al-Kursi Ayah as well as saying the Prophet’s established prayers.

There are a lot of Shar’i prayers, which one can say. These are examples of such prayers:

“I seek refuge in the perfect words of Allah from His anger and punishment, from the evil of humans and from the promptings of devils and their presence.”

“There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.”<sup>1</sup>

If one suspects or identifies his eye-caster, he should request him to wash. A bowl of water is to be brought. The eye-caster uses the water to wash his mouth, his face, his legs (right then left), then his garment; the used water is to be going into a container during the washing process. This wash-water is to be poured on the head of the eye-receiver in one go from behind, and he will be healed by Allah’s permission.<sup>2</sup>

## **2.14 Evil Eye Treatment with Incense Burning**

### Question:

Is it allowed to incense-burn alum, herbs and leaves as a means of treating the effects of the evil eye?

### Answer:

This way is not allowed for treating the effects of the evil eye, for it is not a compatible means of treating such effects. It is feared that incense burning may be meant as a way of pleasing the Jinn for the sake of utilizing them in bringing about healing.

The appropriate method of treatment is by Shar’i Ruqyas, as verified by sound Hadiths.<sup>3</sup>

## 2.15 Jealousy

### Question:

I sometimes feel hardening in my heart, and sometimes get a disease like hidden Shirk or jealousy of some people. I say some of the Prophet's prayers a lot: "O Allah, I seek refuge in You from associating partners with You while I know, and I ask Your forgiveness for what I do not know."<sup>1</sup> I also pray for those of whom I am jealous so as to atone wronging them.

Is there some treatment which can cure me of the serious disease I am suffering from?

### Answer:

You have to keep remembrance of Allah and recite the Qur'an as much as you can. You should- also perform more voluntary acts of worship and be in the company of righteous, religious people. All such deeds must be intended to please Allah, glorified and exalted be He, not to please people. If hypocritical inclinations creep in, you must replace them with seeking Allah's pleasure and reward in the hereafter.

In order to get rid of jealousy, you must believe that all blessings are from Allah, who distributes them among people. He says, "We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labor from others; and the mercy of thy Lord is better than (the wealth) that they amass."<sup>2</sup> One is required to love for his brother what he loves for himself; the Prophet ﷺ says, "None of you will be a believer till one loves

for his brother what he loves for himself.”<sup>1</sup> Instead of busying oneself with envy and casting evil eyes, one should engage in doing useful deeds and saying what is good.<sup>2</sup>

## **2.16 The Difference between Witchcraft and the Evil Eye & Treatment of Eye-Casters and Eye-Receiver**

### Question:

What is the difference between witchcraft and the evil eye? What is the Islamic position on the evil eye? If it is true, how can it be treated?

### Answer:

Sihr (the Arabic for magic) in simple language originally means the thing that is subtle and whose causes are a mystery.

As a technical term, Sihr refers to incantations and Ruqyas, some of which may affect hearts and bodies, and the result of such effects could be illness, death and feuds between spouses; Allah says, “... And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah’s leave...”<sup>3</sup>

The evil eye refers to causing harm to an object by means of the eye. According to sound Hadiths, the Prophet ﷺ says, “The evil eye is a fact. If anything should precede destiny, it would be the evil eye. If you are asked to wash (and to give your

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<sup>1</sup> فتاوى العلاج بالقول، والسنة وما يتعلق بها للشيخ ابن باز، ابن عثيمين، واللجنة الدائمة، ص 46، 49، والفتوى للجنة الدائمة.

wash-water to be used as a cure for the effect of your cast), you should do that.”<sup>1</sup> Like witchcraft, casting evil eyes is forbidden.

As far as the eye-caster is concerned, he has to remember Allah and pray for the blessing of the object he admires. As the Prophet ﷺ says, “Why shouldn’t you, when you see something you admire, pray for its blessing?”<sup>2</sup> To pray for blessing, the eye-caster can say, /mashaa-allah!/ (How admirable what Allah has willed!), /laa-hawla wa-laa quwwata illaa-billaah/ (There is no might or power, except with Allah!” He can also ask Allah to bless the admired object.

As for the eye-receiver, he ought to seek Allah’s protection from the evil eye by having strong faith and trust in Allah and reading the Qur’an and saying established prayers.

If the eye-receiver identifies his eye-caster, he is allowed to request the latter to wash his face, hands and the inside of his garment in a bowl; with this wash-water the eye-receiver washes himself, for the Prophet ﷺ says, “If you (suspected of being the eye-caster) are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that.”<sup>3</sup>

## **2.17 Envy Treatment and Prevention**

### Question:

How can the effects of Hassad (envy) be treated and how can we protect ourselves from it?

Answer:

Envy is a dangerous disease and a serious defect. It is desiring the termination of a blessing which Allah has bestowed on a person. It is considered a challenge to Allah's will. It is a typical trait of the Jews and disbelievers, as He says, "Neither those who disbelieve among the People of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord." <sup>1</sup> He also says, "Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them." <sup>2</sup> About those Jews who envied the Prophet ﷺ, Allah says, "Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them?" <sup>3</sup>

Concerning treatment, on the one hand, the envier has to seek refuge in Allah from envy, and to pray for his own healing, and to remember Him a lot whenever he sees an object he finds admirable.

On the other hand, the envied have to seek refuge in Allah from the evil of enviers, to regularly recite Al-Falaq and Annas Suras, to pray a lot for Allah's protection and to trust in Him.

## **2.18 How to Protect Oneself and Family from Envy**

Question:

How can one protect himself and his family from envy?

Answer:

Envy is desiring the termination of a blessing given to someone. It is a condemned trait typical of Iblees (Satan), the

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Jews and evil humans present and past. It represents a challenge to Allah's will and destiny.

For the Muslim to avoid being envious, he has to accept Allah's will and destiny and to love for his brethren what he loves for himself, as the Prophet ﷺ demands of Muslims in his saying, "No one of you will (really) believe till he loves for his brother what he loves for himself." <sup>1</sup> He should also take the necessary measures conducive to good and preventive of evil, while firmly trusting in Allah and His blessings.

Protecting oneself and family from the evil of envy is by seeking refuge in Allah from it, as Allah commands in Al-Falaq Sura. It can be accomplished also by good deeds, charity and alms to the poor and the needy, particularly when one receives money in the presence of some needy person. In such a particular situation, one should give a charity to suppress the needy person's envious desire, which may be aroused by the money one is receiving in his presence. <sup>2</sup>

## **2.19 Can the Jinn Cast Evil Eyes on Humans?**

### Question:

Is it true that the Jinn can cast evil eyes on humans? If the answer is "Yes", is it valid to wash the places which they are thought to frequent, to wipe those places with a piece of cloth, and then rub the patient with the cloth so as to remove the effect of the evil eye?

May Allah reward you.

Answer:

In the name of Allah. Praise be to Him.

As Prophet Muhammad ﷺ mentioned, the evil eye is a fact, and it can be cast by humans and by the Jinn. The effects of the evil eye can be legally treated by Qur'anic recitations, supplications, and asking the suspected eye-caster for his wash water, with which the eye-receiver washes himself; the Prophet ﷺ said, "The evil eye is a fact, and if you - being suspected of having cast it - are asked for your wash water, give it." <sup>1</sup> He also said, "There is no Ruqya except for the evil eye and Hammah (poison of snakes or scorpions)." <sup>2</sup> As for wiping the floor or using the eye-caster's urine for treatment purposes, neither is allowed. <sup>3</sup>

## **2.20 Knocking on Wood for Protection from The Evil Eye**

Question:

This question is from Abu-Umar, from Damascus: Sometimes, as soon as I mention a blessing Allah has bestowed on a relative or a friend, some people knock on wood. They do that as an expression of fear of the evil eye. In some instances, they demand of one to knock on wood by saying: "Knock on wood."

What is the validity of such behaviour? Please advise us. May Allah reward you.

Answer:

This is reprehensible behaviour, which must not be done, and the underlying belief is corrupt. Instead, when a person

gains a blessing, he has to thank Allah for it, and to beg Him to perfect that blessing and make him grateful. Allah says, “(7) And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.”<sup>1</sup> He also says, “(152) Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.”<sup>2</sup>

May Allah grant success to all of us.<sup>3</sup>

## **2.21 The Legal Position of the Eye-Caster and the Eye-Receiver**

### Question:

If a person casts an evil eye onto an object, and, as a result, some harm befalls that object, is he to make up for it, even if it was not deliberate, or envious?

Is there a legal treatment for the eye-caster and the eye-receiver by means of which they can alleviate the evil-eye effects or remove them entirely?

### Answer:

According to the Hadith, the evil eye is a fact. No wonder, Allah - the Exalted, the Most High - has created some eyes with such special sight that they can harm the objects they see; the Prophet ﷺ said, “The evil eye is a fact.”<sup>4</sup>

There is legal treatment for the eye-caster and for the eye-receiver. As for the eye-caster, to prevent the evil effects of his eyes, he must - on seeing an object he is likely to admire - say:

“O Allah, bless him / it.” When Amer Ibn-Rabee’ah cast an evil

eye on Sahi Ibn-Haneef, the Prophet ﷺ said, “Why didn’t you ask Allah to bless him?”<sup>1</sup> The eye-caster can also say: / maa shaaallaah, laa Hawla wa-laa quwwata illa bil-laah/ (“How admirable what Allah has ordained! There is no might except with Allah.”) As narrated by Hisham Ibn-Urwah, this is what the Prophet ﷺ used to say whenever he saw something admirable. In fact, if the eye-caster observes these prayers, the evil effects of his eyes will - by Allah’s permission - be prevented.

However, if one casts the evil eye with the intent to cause harm, it is considered a sin, for it is an act of aggression. Some Fuqaha’ (Shari’ah experts) go as far as to suggest retribution in the case of the death resulting from the evil eye, provided the eye-caster admits his guilt. They consider such death to be a deliberate murder.

As for treating the eye-receiver, Ruqya is to be administered, such as the one Jibreel - may His peace be upon him - performed unto Prophet Muhammad ﷺ: “In the name of Allah I am performing this Ruqya unto you to get rid of what is harming you, of the evil of all souls and the effects of evil eyes. May Allah bring about healing. In the name of Allah I am performing this Ruqya unto.”<sup>2</sup> This can be said either by the patient himself, or by any of his brethren, and it should be accompanied by Nafth. This Ruqya is - by Allah’s permission - effective in treating the effects of the evil eye

As prescribed by the Prophet ﷺ, the evil eye effects can be treated by having the eye-caster wash himself and the inside of

his garment, then pouring the wash-water on the eye  
receiver.<sup>1</sup> &<sup>2</sup>

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