

Chapter 3

The evil eye, envy (*Hasad*), protection and remedies

The evil eye

The evil eye refers to when one person harms another by means of the eye.

Ibn Al-Qayyim said: The origin of the evil eye is liking something, then the evil soul follows it, pursues it and seeks to do harm to it, seeking help to apply its poison by looking at the object.^[1]

Ibn Manzoor said: It is said "So-and-so was struck by the evil eye" if an enemy or an envious person looks at him and he is affected by that and becomes sick as a result.^[2]

Al-Haafiz ibn Hajar said: What is meant by the evil eye is looking at something with admiration contaminated with envy from one who is evil in nature so it results in harm.^[3]

^[1] *Zaad Al-Ma'aad* by Ibn Al-Qayyim, 4/167.

^[2] *Lisaan Al-'Arab* by Ibn Manzoor, 13/301.

^[3] *Fath Al-Baari*, by Ibn Hajar, 10/200.

Evidence for the existence of the evil eye from the Qur'aan and Sunnah:

1 - Evidence from the Qur'aan

(i) The Verse in Soorah Yoosuf:

﴿وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَاَدْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةً وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِن شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

"And he said: 'O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allaah at all. Verily, the decision rests only with Allaah. In Him, I put my trust and let all those that trust, put their trust in Him.'"

(Yoosuf 12:67)

The majority of *Mufasssireen* are agreed that the brothers of Yoosuf were handsome and good looking, and Ya'qoob feared that the people might affect them with the evil eye, for the evil eye is something real.^[1]

(ii) The passage in which Allaah says:

﴿وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ۝ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

"And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'aan), and they say: 'Verily, he (Muhammad) is a madman!' But it is nothing else than a Reminder to all the 'Aalameen (mankind, jinn and all that exists).'"

(Al-Qalam 68:51-52)

[1] Tafseer Ibn Katheer – Al-Tabari – Al-Qurtubi – Al-Aloosi – Al-Suyooti – Al-Fakhr Al-Raazi.

Ibn 'Abbaas, Mujaahid and others said: "Make you slip with their eyes" means, they will put the evil eye on you. This Verse is evidence that the effect and impact of the evil eye is something real and happens by Allaah's will.^[1]

2 - Evidence from the *Sunnah*

- (i) It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allaah ﷺ said:

«الْعَيْنُ حَقٌّ وَنَهَى عَنِ الْوَسْمِ»

"The evil eye is real," and he forbade tattoos.^[2]

- (ii) It was narrated from 'A'ishah رضي الله عنها that the Prophet ﷺ said:

«اسْتَعِيدُوا بِاللَّهِ مِنَ الْعَيْنِ، فَإِنَّ الْعَيْنَ حَقٌّ»

"Seek refuge with Allaah from the evil eye, for the evil eye is real."^[3]

- (iii) It was narrated that Ibn 'Abbaas رضي الله عنه said: The Messenger of Allaah ﷺ said:

«الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتَغْسَلْتُمْ فَأَغْسِلُوا»

"The evil eye is real and if anything were to overtake the divine decree, the evil eye would do so. If you are asked to wash (to treat someone for

^[1] *Ibn Katheer*, 4/408.

^[2] *Fath Al-Baari*, 10/203; *Saheeh Muslim*, *Baab Al-Tibb*; Abu Dawood, no. 3879.

^[3] Ibn Maajah, *Baab Al-Tibb*; Al-Haakim, *Al-Mustadrak*. Classed as *Ssaheeh* by Al-Albaani (may Allaah have mercy on him).

the effects of the evil eye) then do so.”^[1]

Imam Al-Nawawi (may Allaah have mercy on him) said: This *Hadeeth* affirms that both the divine decree and the evil eye are real; it is powerful, but neither the evil eye nor anything else can cause harm or do any good or any bad except by the decree of Allaah.^[2]

(iv) It was narrated that Asma' bint 'Umayy said: “O Messenger of Allaah, the sons of Ja'far are smitten with the evil eye; should I recite *Ruqyah* for them?” He said:

«نَعَمْ! فَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدْرِ لَسَبَقْتَهُ الْعَيْنُ»

“Yes, for if anything were to overtake the divine decree, it would be the evil eye.”^[3]

(v) It was narrated that Abu Dharr ؓ said: The Messenger of Allaah ﷺ said:

«إِنَّ الْعَيْنَ لَتَوَلِّعُ بِالرَّجْلِ بِإِذْنِ اللَّهِ حَتَّى يَصْعَدَ حَالِقًا فَيَرِدِّي مِنْهُ»

“The evil eye may follow a man by Allaah’s Leave, until he climbs up a high mountain then falls from it.”^[4]

(vi) It was narrated that Ibn 'Abbaas ؓ said: The

[1] *Saheeh Muslim, Kitaab Al-Salaam, Baab Al-Tibb wa'l-Marad wa'l-Ruqa. Al-Tirmidhi, no. 3063, classed as Saheeh by Al-Albaani in Saheeh Al-Jaami', no. 5163.*

[2] *Saheeh Muslim bi Sharh Al-Nawawi.*

[3] *Al-Tirmidhi, 2059, Al-Tibb; Musnad Al-Imam Ahmad, 6/438; Ibn Maajah, Al-Tibb. Classed as Saheeh by Al-Albaani (may Allaah have mercy on him) in Saheeh Al-Jaami', 5/67; no. 5662.*

[4] *Musnad Ahmad; Abu Ya'la. Classed as Saheeh by Al-Albaani (may Allaah have mercy on him) in Saheeh Al-Jaami', 2/64, no. 6771.*

Messenger of Allaah ﷺ said:

«الْعَيْنُ حَقٌّ تَسْتَنْزِلُ الْحَالِقَ»

“The evil eye is real and can bring down a person from a high mountain.”^[1]

What is meant here is that the evil eye follows a person by Allaah’s will, until it causes him to fall from a high mountain.

(vii) It was narrated that Jaabir ibn ‘Abdullah ؓ said: The Messenger of Allaah ﷺ said:

«أَكْثَرُ مَنْ يَمُوتُ مِنْ أُمَّتِي بَعْدَ كِتَابِ اللَّهِ وَقَضَائِهِ وَقَدَرِهِ، بِالْأَنْفُسِ»

“Most of those who die of my *Ummah*, after the will and decree of Allaah, will die because of the evil eye.”^[2]

(viii) It was narrated that Jaabir ؓ said: The Messenger of Allaah ﷺ said:

«الْعَيْنُ تُدْخِلُ الرَّجُلَ الْقَبْرَ، وَتُدْخِلُ الْجَمَلَ الْقِدْرَ»

“The evil eye will put a man into his grave and a camel into the cooking pot.”^[3]

(ix) Imam Ahmad, Al-Nasaa’i, and Ibn Maajah narrated, in a report that was classed as *Saheeh* by Ibn Hibbaan, that Abu Umaamah Sahl ibn Haneef

[1] *Musnad Ahmad*; Al-Tabaraani; Al-Haakim in *Al-Mustadrak*. Al-Albaani (may Allaah have mercy on him) said: It is *Hasan*.

[2] Narrated by Al-Bukhaari in *Al-Taareekh*, and by Al-Bazzaar. Shaykh Al-Albaani said: a *Hadeeth Hasan* – *Saheeh Al-Jaami’*, 1217

[3] *Hilyat Al-Awliya’* by Abu Na’eem. Shaykh Al-Albaani (may Allaah have mercy on him) said: It is a *Hasan Hadeeth* – *Al-Silsilah Al-Saheehah*, 1250.

said: Abu Sahl ibn Haneef did *Ghusl* in Al-Kharaar.^[1] He took off his cloak, and 'Aamir ibn Rabee'ah was looking at him. Sahl was very white, with beautiful skin. 'Aamir said: "I have never seen anything (as beautiful) as this, not even the skin of a virgin." And Sahl fell to the ground and became very sick. The Messenger of Allaah ﷺ was told about his sickness, and it was said to him: "He cannot raise his head." He said:

«هَلْ تَتَّهْمُونَ لَهُ أَحَدًا؟»

"Do you accuse anyone with regard to him?"

They said, "'Aamir ibn Rabee'ah." The Messenger of Allaah ﷺ called him and rebuked him strongly, then he said:

«عَلَامَ يَقْتُلُ أَحَدَكُمْ أَخَاهُ؟ أَلَا بَرَكْتَ، اغْتَسِلْ لَهُ»

"Why would one of you kill his brother? Why did you not pray for blessing for him? Wash yourself for him."

So 'Aamir washed his face, hands, forearms, knees and the sides of his feet, and inside his *Izaar* (lower garment) in a vessel, then it was poured over him from behind, and Sahl recovered straight away.^[2]

The evil eye is real

From the evidence quoted above from the Qur'aan and *Sunnah*, it is clear that the evil eye is real^[3] and

[1] *Al-Kharaar*: it is said that this was a well in Madeenah, or one of its valleys.

[2] *Muwatta' Maalik*, 2/938.

[3] There is valuable research on the matter entitled *Al-'Ayn Haqq* by Ahmad ibn 'Abdul-'Azeez Al-Shumayri.

that its effects are proven and do exist. It can follow a man until it makes him fall from a high mountain, and if it is able to overpower a healthy man it can kill him and put him in his grave, and if it overpowers a camel, it will fall and be injured, and its owner will slaughter it and cook it in a pot. So the evil eye is real and its effects are real. It may kill, or it may affect the spot or the things that the envier likes in the body of the person affected, or in himself or his possessions. This is the view of the scholars of this *Ummah*, such as Maalik, Al-Shaafa'i, Ahmad and others.

The difference between the evil eye and envy

The word *Haasid* (envier) is more general in meaning than the word '*Aa'in* (one who puts the evil eye on another), hence in *Soorah Al-Falaq* mention is made of seeking refuge with Allaah from the evil of the one who envies.

The *Haasid* (envier) is an envious man whose envy is accompanied by resentment, so he wishes that the blessing be taken away, whereas the '*Aa'in* (the one who puts the evil eye on another) simply likes a thing. Hence the evil eye may come from a righteous man or woman, and a man may put the evil eye on his own wealth, child or family without realizing it. But the evil eye and envy have the same effect, which is causing harm to the thing that is liked or envied.

