

﴿مَسْتَجِنَّا لَمْ وَجَّعْتَهُ مِنَ الْعَيْرِ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

◀So We answered his call, and delivered him from the distress. And thus We do deliver the believers.▶ (21:88)

Allāh also says,

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسْتَجِينَ ﴿٣٧﴾ لَكُنْتُمْ فِي بَطْنِهِ إِذْ يَوْمَ يُنْعَثُونَ ﴿٣٨﴾﴾

◀Had he not been of them who glorify Allāh, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected.▶ (37:143,144)

So here (in this Sūrah), Allāh says,

﴿إِذْ نَادَىٰ وَهُوَ مَكْزُومٌ﴾

◀when he cried out (to Us) while he was Makzūm.▶

Ibn 'Abbās, Mujāhid and As-Suddi, all said, "while he was distressed."<sup>[1]</sup> Then Allāh goes on to say,

﴿فَاتَّخَذَهُ رَبُّهُ مُصَلِّمًا ﴿٤٠﴾ مِنَ الْمُؤْمِنِينَ ﴿٤١﴾﴾

◀Then his Lord chose him and made him of the righteous.▶

Imām Aḥmad recorded from 'Abdullāh that the Messenger of Allāh ﷺ said,

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

◀It is not befitting for anyone to say that I am better than Yūnus bin Mattā.▶<sup>[2]</sup>

Al-Bukhāri recorded this *Hadīth*<sup>[3]</sup> and it is in the Two *Ṣaḥīḥs* reported from Abu Hurayrah.<sup>[4]</sup>

Concerning Allāh's statement,

﴿وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْفَرُوا بِأَعْيُنِهِمْ﴾

◀And verily, those who disbelieve would almost make you slip with their eyes▶

Ibn 'Abbās, Mujāhid and others have said,

[1] Aṭ-Ṭabari 23:563.

[2] Aḥmad 1:390.

[3] *Faḥ Al-Bāri* 6:519.

[4] *Faḥ Al-Bāri* 8:144, and Muslim 4:1846.

﴿يُزْفَرُونَ﴾

◀would make you slip▶ "In order to have some effect on you."<sup>[1]</sup>

﴿بِأَعْيُنِهِمْ﴾

◀with their eyes▶ meaning, 'they will affect you by looking at you with their eyes (i.e., the evil eye).' This means 'they are jealous of you due to their hatred of you, and were it not for Allāh's protection of you, defending you against them (then their evil eye would harm you).'

### The Effect of the Evil Eye is Real \*

In this *Āyah* is a proof that the effect of the evil eye and its affliction by the command of Allāh is real. Many *Hadīths* have been reported concerning this through numerous routes of transmission.

### The *Hadīth* of Buraydah bin Al-Ḥuṣayb

Abu 'Abdullāh bin Mājah recorded from Buraydah bin Al-Ḥuṣayb that the Messenger of Allāh ﷺ said,

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

◀There is no Ruqyah<sup>[2]</sup> except to cure the evil eye and the sting.▶<sup>[3]</sup>

This is how Ibn Mājah recorded this *Hadīth*. Imām Muslim also recorded this *Hadīth* in his *Ṣaḥīḥ* on the authority of Buraydah himself, but he did not attribute it to the Prophet ﷺ. There is a story concerning this incident (as reported by Buraydah in *Ṣaḥīḥ Muslim*),<sup>[4]</sup> and At-Tirmidhi recorded the *Hadīth* in this manner (like Muslim's version).<sup>[5]</sup> This *Hadīth* has also been recorded by Imām Al-Bukhāri, Abu Dāwud and At-Tirmidhi on the authority of Imrān bin Ḥuṣayn, however, he did not attribute it to the Prophet ﷺ. Imrān's wording is,

[1] Aṭ-Ṭabari 23:564,565.

[2] Prayer formula for healing.

[3] Ibn Mājah 2:1161.

[4] Muslim 1:199.

[5] *Tuḥfat Al-Aḥwadhī* 6:217.