

Evil Eye and Envy, Protection and Remedies	
Author	Khaleel ibn Ibraaheem Ameen (studied with Shaykh Bin Baz)
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Defining evil eye	<p>Lisān al-‘Arab: When an enemy or envious person looks at him and he is affected by that and becomes sick as a result  إِذَا نَظَرَ إِلَيْهِ عَدُوٌّ أَوْ حَسُودٌ فَأَثَرَتْ فِيهِ فَمَرَضَ بِسَبَبِهَا</p> <p>Fath al-Bārī: Looking at something with admiration contaminated with envy from one who is evil in nature so it results in harm  وَالْعَيْنُ نَظَرٌ بِاسْتِحْسَانٍ مَشُوبٍ بِحَسَدٍ مِنْ خَبِيثٍ الطَّبْعِ يَحْصُلُ لِلْمَنْظُورِ مِنْهُ ضَرَرٌ</p>
Proof for evil eye	<p>Mufasssīrīn mention that the brothers of Yusuf were handsome and Ya‘qūb AS feared that the people might affect them with the evil eye  لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ  - إنه خشي عليهم العين وذلك أنهم كانوا ذوي جمال وهيئة حسنة</p> <p>“The evil eye is real”  حديث : العين حق</p> <p>“Seek protection with Allah from the evil eye, for the evil eye is real”  حديث : استعيذوا بالله من العين فإن العين حق</p> <p>“The evil eye will put a man into his grave and a camel into the cooking pot”  حديث : العين تُدْخِلُ الرَّجُلَ الْقَبْرَ، وَتُدْخِلُ الْجَمَلَ الْقِدْرَ</p>
Evil eye versus Envy	<p>Hasad is more general in meaning than ‘ayn  ابن القيم : كلُّ عائنٍ حاسدٌ، وليس كلُّ حاسدٍ عائنٌ</p> <p>An envious person wishes that the blessing be taken away while the person who puts the evil eye simply likes a thing  وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُّوْكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كَقَارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ  ابن حجر : الْعَيْنُ تَكُونُ مَعَ الْإِعْجَابِ وَلَوْ بَغَيْرِ حَسَدٍ وَلَوْ مِنَ الرَّجُلِ الْمُحِبِّ وَمِنَ الرَّجُلِ الصَّالِحِ</p> <p>It is possible that the evil eye be placed by a righteous person  القرطبي : قَدْ يَكُونُ الرَّجُلُ الصَّالِحُ عَائِنًا</p> <p>Both evil eye and envy cause harm  وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ  - ابن القيم : فَلَمَّا كَانَ الْحَاسِدُ أَعَمَّ مِنَ الْعَائِنِ كَانَتْ الْاسْتِعَاذَةُ مِنْهُ اسْتِعَاذَةً مِنَ الْعَائِنِ</p>
Envy is a disease	<p>“The disease of the nations who came before you has started to spread among you: jealousy and hatred”  حديث : دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ</p> <p>“My ummah will be stricken with the disease of the other nations:</p>

	<p>insolence, arrogance, competition in worldly gains, mutual hatred and envy”</p> <p>حديث : إِنَّهُ سَيُصِيبُ أُمَّتِي دَاءُ الْأَمَمِ الْأَشْرُّ وَالْبَطَرُ وَالتَّكَاثُرُ وَالتَّنَافُسُ فِي الدُّنْيَا وَالتَّبَاغُضُ وَالتَّحَاسُدُ</p>
Manifestation of the inner	<p>Whatever a person conceals in his heart will inevitably show on his face and through slips of the tongue, and in all his movements and expressions</p> <p>The effects of sickness are seen in the sick man's face, and the sorrow of one who is grieving shows on his face</p> <p>The effects of an evil nature will be reflected in the face and in slips of the tongue, even if the outward resembles the righteous</p>
Signs of envy	<p>The envier is always angry at the decrees of Allah</p> <p>The envier seeks out the faults of the one who he envies and exposes them</p> <p>The envier belittles the good qualities of the person whom he envies</p> <p>The envier looks for opportunities to harm the one whom he envies</p>
Means of entering Paradise	<p>“A man from the people of Paradise is coming towards you... It is nothing more than what you have seen, except that I do not find any resentment or envy in myself towards any of the Muslims with regard to some good that Allah has given them”</p> <p>ما هو إلا ما رأيته غير أنني لا أجد في نفسي لأحد من المسلمين غشاً، ولا أحسدُ أحداً على خير أعطاه الله إياه</p>
Effects of evil eye	<p>It can have a deadly or non-deadly effect</p> <ul style="list-style-type: none"> <li>“I have never seen anything like what I have seen today, not even the skin of a virgin.” Sahl then fell very ill”</li> </ul> <p>اغْتَسَلَ سَهْلٌ بِنِ حُنَيْفٍ، وَكَانَ رَجُلًا أبيضَ، حَسَنَ الجِسْمِ والجِلْدِ، فَنَظَرَ إِلَيْهِ عَامِرُ بْنُ رَبِيعَةَ وَهُوَ يَغْتَسِلُ، فَقَالَ : مَا رَأَيْتُ كَالْيَوْمِ وَلَا جِلْدَ مَخْبِئَةٍ، فَلَبِطَ بِسَهْلٍ (أَي صُرِعَ سَهْلٌ وَسَقَطَ مِنْ قِيَامٍ، وَذَلِكَ مِنْ أَثَرِ الْعَيْنِ وَالْحَسَدِ)</p>
Prevention	<p>If the one who is impressed seeks blessings, the evil eye does not take effect</p> <p>القرطبي : فَذَلَّ عَلَى أَنَّ الْعَيْنَ لَا تَضُرُّ وَلَا تَعْدُو إِذَا بَرَكَ الْعَائِنُ، وَأَنَّهَا إِنَّمَا تَعْدُو إِذَا لَمْ يُبَارَكْ</p> <ul style="list-style-type: none"> <li>“If one of you sees something that his brother has, let him pray for blessing for him”</li> </ul> <p>إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ</p> <ul style="list-style-type: none"> <li>“If one of you sees something that he likes in himself or his wealth, let him pray for blessing for it, for the evil eye is real”</li> </ul> <p>إِذَا رَأَى أَحَدُكُمْ مَا يُعْجِبُهُ فِي نَفْسِهِ أَوْ مَالِهِ فَلْيُبَارِكْ عَلَيْهِ فَإِنَّ الْعَيْنَ حَقٌّ</p> <ul style="list-style-type: none"> <li>“Why did you not pray for blessing?”</li> </ul> <p>أَلَا بَرَكَتَ</p>

Ways to ask for blessing	<p>تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ، اللَّهُمَّ بَارِكْ فِيهِ ، مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ</p> <p>- ابن تيمية : {وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ} وَلِهَذَا يُؤْمَرُ بِهِذَا مَنْ يَخَافُ الْعَيْنَ عَلَى شَيْءٍ</p>
Remedy after evil eye	<p>If the person who put the evil eye is known, the water that he used for ghusl or wudu is taken and poured over the one who is affected to cancel out the effect of the evil eye</p> <ul style="list-style-type: none"> <li>- “Wash yourself for him”</li> </ul> <p>اغتسل له فغسل له عامرٌ وجهه ويديه، ومرفقيه وركبتيه، وأطراف رجليه، ودخله إزاره في قدح، ثم صب عليه</p> <ul style="list-style-type: none"> <li>- “The one who had put the evil eye on another would be ordered to do wudu, then the one who had been struck by the evil eye would wash with that water”</li> </ul> <p>عن عائشة قالت : كان يؤمر العائن فينوضأ ثم يغسل منه المعين</p> <p>If the person who put the evil eye is not known, then the only recourse is ruqyah and dhikr</p> <ul style="list-style-type: none"> <li>- The sick person should hold his hands up together and recite into them Fātihah, Āyat al-kursī and Mu’awwidhatayn, then blow into his hands and wipe them all over his body</li> </ul> <p>كان عليه السلام إذا اشتكى نفث على نفسه بالمعوذات ومسح عنه بيده</p> <ul style="list-style-type: none"> <li>- “I seek refuge in the perfect words of Allah from the evil of that which He has created”</li> </ul> <p>أعوذ بكلمات الله التامة من شر ما خلق</p> <ul style="list-style-type: none"> <li>- “I seek refuge in the perfect words of Allah from every devil and every poisonous reptile, and from every evil eye”</li> </ul> <p>أعوذ بكلمات الله التامة، من كل شيطان وهامة ومن كل عين لامة</p> <ul style="list-style-type: none"> <li>- “In the name of Allah I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye, may Allah heal you, in the name of Allah I perform ruqyah for you”</li> </ul> <p>بسم الله أرقبك من كل شيء يؤذيك ومن شر كل نفس أو عين حاسد، الله يشفيك، بسم الله أرقبك</p> <ul style="list-style-type: none"> <li>- “The Messenger of Allah ﷺ used to seek refuge from the devil-jins and the evil eye of the human being until the mu’awwidhatayn were revealed. When they were revealed, he took them and left the other forms of supplications”</li> </ul> <p>كان رسول الله ﷺ يتعوذ من الجان والعين الإنسان حتى نزلت المعوذتان، فلما نزلتا أخذ بهما وترك ما سواهما</p>
Ibn al-Qayyim	<p>“These du’as and prayers prevent the effects of the eye from taking hold and repel them, according to the strength of faith of the one who says them. For they are a weapon and a weapon is only as good as the one who wields it”</p> <p>وهي تمنع وصول أثر العائن، وتدفعه بعد وصوله، بحسب قوة إيمان قائلها، فإنها سلاح والسلاح بضاربه</p>
Nushrah	<p>Writing verses from the Qur’an on a piece of paper, tablet, dish or vessel and then washing it with water and giving this water to the patient to drink as a remedy</p> <p>قال مجاهد: لا بأس أن يكتب القرآن ويغسله ويسقيه المريض</p>

<p>مَنْ عَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ</p>	<p>الفرق بين الرقية والتيممة أن الرقية تكون بقراءة شيء من القرآن أو غيره ، أما التيممة فهي ورقة يكتب فيها شيء من ذلك</p> <p>ذهب الحنفية والمالكية والشافعية إلى جواز التيممة إذا كانت لا تشتمل إلا على شيء من القرآن وأسماء الله تعالى</p> <ul style="list-style-type: none"> <li>- حملوا الحديث على التمانم التي فيها شرك</li> <li>- والذين ذهبوا إلى جواز تعليق التعويذ اشترطوا أن يترك حمله عند الجماع أو الغائط</li> </ul>
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