

Below we are quoting an incident from *hadith* which occurred during the time of the Messenger of Allah ﷺ. The *hadith* details an incident where a person was affected by the evil eye from another, and how the Messenger of Allah ﷺ dealt with it:

It has been reported from Abu Umamah ibn Sahl ibn Hunayf that his father told him that the Messenger of Allah ﷺ went out and they traveled with him towards Makkah until they reached Shi'b al-Khazzar in Al-Juhfah. Sahl ibn Hunayf washed himself, and he was a fair man with a handsome body and skin. 'Aamir ibn Rabee'ah, the brother of Bani 'Udayy ibn Ka'b, looked at him when he was washing, and said, "I have never seen anything like this, not even the skin of a virgin in seclusion!" (This was a metaphor for the intense whiteness of his skin). Then Sahl suffered a seizure (i.e. an epileptic fit, in which he fell to the ground). He was brought to the Messenger of Allah ﷺ and it was said, "O Messenger of Allah, do you know what has happened to Sahl? By Allah, he cannot raise his head and he will not wake up." He said, "Do you accuse anyone with regards to him?" They said, "'Aamir ibn Rabee'ah looked at him." So, the Messenger of Allah ﷺ called 'amir and spoke angrily with him saying, "Would any of you like to kill his brother? If you see something that you like, why do you not pray for blessing for it?" Then he said to him ('Aamir), "Do ghusl [bath] for him." So, he washed his face, hands, elbows, the soles of his feet and inside his izaar (lower garment) from a vessel, then that water was poured over him (Sahl) - a man poured it over his head and back from behind, tilting the vessel. After this was done to him, Sahl went on with the people and there was nothing wrong with him [he recovered].

[Majma' al-Zawaaid 5/110; al-Haythami said that the narrators are the men of Sahih]

## About the Evil Eye

Allāh subhānahu wa ta'ālā mentions in Sūrah al-Qalam:

"And verily, those who disbelieve would almost make you slip with their eyes through hatred when they hear the Reminder (the Qur'an), and they say: 'Verily, he (Muhammad, peace and blessings of Allāh be upon him) is a mad-man!'"

Under the commentary of this āyah Ibn Kathīr raḥimahUllāh writes, "This āyah shows that the evil eye and its effects are real through the sanction of Allāh ta'ālā and many aḥādīth have been narrated regarding it (the evil eye)'.

'Abdullāh ibn 'Abbās raḍiAllāhu 'anhu narrates that the Messenger of Allāh ﷺ said: "The evil eye is real, and if anything were to overtake the divine decree (al-Qadr) it would be the evil eye." [Ṣaḥīḥ al-Muslim: 2188]

Qāḍī Abū Bakr Ibn al-'Arabī al-Mālikī (and others explain) that it is from Allāh's Will, that sometimes He creates harmful effects from the evil or jealous glances and looks of others - this is called the evil eye, or *nazar* in Arabic.

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## al-'Ayn

### The Evil Eye



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## Nature & Causes

Ibn Qayyim al-Jawzī raḥimahUllāh writes regarding the nature and the causes of the evil eye:

“The soul has such a profound effect on the body that no one can deny it [the soul gives life to the body]...The evil eye is actually the effect exerted by the soul on the victim. Souls vary in their essence, powers, characteristics, and qualities. Therefore, the soul of an envious person can harm a victim profoundly [only by the permission of Allāh], and this is why Allāh has commanded His Messenger to seek refuge with Him from the evil eye...The envious person might be blind, yet when something is described to him or her, his envious soul affects the described object and harms it even though the blind person cannot see it.”

Even though the negative effects of the evil eye usually comes from people who are jealous of blessings bestowed on others, it is not necessarily so as is established from sound aḥādīth. For example, the Nabī ﷺ, said “When one of you sees something [good] in you or your wealth or in your brother that you like, then make du‘ā of barakah (increase and blessings), as evil eye is real.” (Al-Jāmi’ Al-Ṣaḡhīr).

Obviously one is not jealous of one's own wealth or good characteristics. In spite of that, merely noticing something good in someone (even oneself) there is a possibility that it could draw the negative influence of the evil eye. For this reason, it is essential that one protects oneself from its evil according to the method shown by the Messenger of Allāh ﷺ.

## Protection from Evil Eye

Ibn al-Qayyim al-Jawzī raḥimahUllāh mentions that whoever practices reading the du‘ās, pertaining to seeking protection from the evil eye, will experience its benefits, in terms of attaining protection from the evil eye, as well as repelling its harmful effects after already being affected by it. However, the benefit one will achieve will be according to the strength of a person's faith (īmān), and the firmness of a person's heart on trusting and relying on Allāh.

It is narrated in Sunan al-Tirmidhī by Abū Sa‘īd: “The Messenger of Allāh ﷺ would seek refuge from the jinn and the (evil) eye of humans, until Al-Mu‘awwadhatān were revealed. When they were revealed, he used them and left anything else other than them.” [al-Tirmidhī: #2058]

Al-Mu‘awwadhatān refers to Sūrah al-Falaq and Sūrah al-Nās. After their revelation, the Messenger of Allāh ﷺ sought protection from the evil eye (and from jinns), through the supplication to Allāh found in these sūrahs.

‘Abdullāh ibn Khubayb narrates: The Messenger of Allāh ﷺ said to me: Recite Qul huwAllāhu aḥad (Sūrah al-Ikhlās), Qul a‘ūdhu bi rabbil-falaq (Sūrah al-Falaq), and Qul a‘ūdhu bi rabbil-nās (Sūrah al-Nās) in the morning and evening three times each and they will protect you from everything. [Abū Dāwūd and Aḥmad]

‘Ā’ishah raḍiAllāhu ‘anhā narrates: “When the Messenger of Allāh ﷺ went to his bed every night, he would join his palms together, blow into them, recite Qul huwAllāhu aḥad (Sūrah al-Ikhlās), Qul a‘ūdhu bi rabbil-falaq (Sūrah al-Falaq), and Qul a‘ūdhu bi rabbil-nās (Sūrah al-Nās). He would then pass his hands over as much of his body that he could. He would commence passing his hands over his head and face, and then the front of his body. He would do this three times.” [al-Bukhārī and Muslim]

If someone is unable to recite the du‘ās to aid in one's protection then someone else can recite it for them:

Ḥaḍrat ‘Ā’ishah raḍiAllāhu ‘anhā has narrated that during the Prophet's ﷺ fatal illness, he used to recite the Mu‘awwadhatayn (Sūrah an-Nās and Sūrah al-Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Sūrahs and blow my breath over him and make him rub his body with his own hand for its blessings. [Ṣaḥīḥ Al-Bukhārī: #5735]

Ibn ‘Abbās narrates, “The Messenger of Allāh ﷺ used to seek refuge with Allāh for Ḥasan and Ḥusayn and say: “Your forefather (i.e. Ibrahim) used to seek refuge with Allāh for Ismā‘īl and Ishāq by reciting the following:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامِيَةٍ، وَمِنْ كُلِّ غَيِّبٍ لَامِيَةٍ

‘O Allāh! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.’” [al-Bukhārī]

If a person fears the effect of one's own evil eye harming someone else or himself, he should recite:

اللَّهُمَّ بَارِكْ عَلَيْهِ

‘May Allāh ta‘ālā bless him’ [Majma' al-Zawā'id]

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

‘Whatever Allāh wills; there is no strength except with Allāh.’

It is narrated in Ṣaḥīḥ Muslim by Abū Sa‘īd that Jibrīl came to Nabī ﷺ and said: “O Muḥammad, are you sick?” He said: “Yes.” He said:

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ بِشَفْعِكَ، بِاسْمِ اللَّهِ أَرْقِيكَ

“In the Name of Allāh I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye; may Allāh heal you, in the Name of Allāh I perform Ruqyah for you.” [Ṣaḥīḥ Muslim]