

Does taking precaution against the “Eye” contradict dependence on Allaah?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

The manner in which the remedy against the Evil Eye is applied and does taking precaution against the “Eye” contradict dependence on Allaah?

Question: Can the Evil Eye afflict someone? How does a person cure the “Eye”? And does guarding against the Evil Eye contradict tawakkul i.e. dependence on Allaah?

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (رَحْمَةُ اللَّهِ)¹: We believe that the truth about the Evil Eye has been established in both the legislated texts and tangible evidence. Allaah the Most High said:

وَأَنَّ يَكَادُ الَّذِينَ كَفَرُوا لَيُرْلِقُونَكَ بِأَبْصَارِهِمْ

[**And verily, those who disbelieve would almost make you slip with their eyes.**]² Suratul-Qalam 68:51.

Ibn Abbaas and others explained the meaning of this verse as “afflict you with the Evil Eye with their eyesight.” To add, there is another statement of the Messenger of Allaah (ﷺ): “**If there was anything that would precede the Qadr, the Eye would precede it. And if you are asked to wash (wudu), then wash.**”

Concerning the same, An-Nasaa’ee and Ibn Maajah related that Amr Ibn Rabiah passed by Sahl Ibn Hunaif while he was washing. Amr (amazed at what he saw) said;

“I have not seen a day as today or skin as white! Not long afterwards, Sahl went into a fit and fell to the ground. The Prophet of Allaah arrived and then he was asked, “Did you know that Sahl was ill?” The Prophet (ﷺ) replied, “**Do you think that someone wanted to afflict him with the Evil Eye?**” they said, “Amr Ibn Rabiah”. He said, “**Will one of you knowingly kill his brother? When one of you sees something about his brother that amazes you pray for your brother by asking Allaah to bless him.**”

The Prophet of Allaah (ﷺ) then asked for water. He commanded Amr to make wudoo and wash his face and hands up to his elbows; his knees and the inside of his izaar. And then he commanded him to pour water on Sahl.”

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

² Suratul-Qalam 68:51.

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In summary, in an actual situation where someone has been affected by the Evil Eye, the legislated remedies are as follows:

- Recitation of the Qur'aan: The Prophet (ﷺ) said, **“There are no invocations except in the cases of the Evil Eye or fever.”**³ And Jibreel used to recite invocations over the Messenger of Allaah (ﷺ). He would say, **“With the name Allaah, I lift from you everything that harms you which emanates from every soul or eye of the envious one. May Allaah heal you!”**⁴
- Washing (specific body parts) as in the case of Prophet Muhammad (ﷺ) ordering Amr Ibn Rabiah to wash and then pour the water on the person afflicted by the Evil Eye. As for the person taking the waste from another, like urine or faeces, there is no validity to any of this. Likewise, there is no mention of taking some left over remnant from the person either. The only thing mentioned is the individual washing his limbs and the inside of his izaar, ghutrah [The Arab head scarf worn by the men] or taqeeyah [The white skullcap worn under the head scarf]

Regarding taking precautions against the Evil Eye, there’s no objection or contradiction of tawakkul. To the contrary, to guard oneself from this evil is dependence on Allaah and His means of protection that He permits or commands. The Messenger of Allaah (ﷺ) used to seek protection for Hasan and Hussein: **“I seek refuge for these two by the perfect words of Allaah from every Shaytaan and vermin; from every rebuking eye.”** He said Ibrahim used to seek protection for Ishaq and Ishmael in the same fashion.

[Fataawaa Al-Elaaja bil-Qur'aan was-Sunnah Al-Ruqiyah, pp.43-44, qtd. in Fataawaa Ulama Al- Balad Al-Hiraam, pp. 1406-1407]

³ Aboo Daawood, the Book of Medicine

⁴ Saheeh Muslim, the Book of Peace