

## 89604 - Waswas (Satanic Whispers) About the Evil Eye

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### the question

If a person admires something and mentions Allah, can he harm it by the evil eye?

If someone is uncertain about that and this is causing a lot of problems in his social life, and he is afraid to look at things and people, knowing that he does not envy people (hasad) for the things that they have, and he does not want to harm anyone, by Allah, and he reads Quran and remembers Allah all the time.

I hope that you can help to relieve this distress from your Muslim brother. May Allah reward you with good.

### Detailed answer

I ask Allah to relieve your distress and take away your sorrow.

It should be noted that Islam does not bring any hardship. Rather, one of the most important aims of sharee'ah (Islamic law) is to relieve people of hardship.

Allah says (interpretation of the meaning):

**﴿Allah does not intend to make difficulty for you﴾** (5:6)

It is not permissible for a Muslim to listen to the shaytan and let him fill his life with doubts, waswas and paranoia, for if he does that he will lose out in this world and will not gain anything in the Hereafter. Such whispers are merely tricks of the accursed shaytan who wants to cause grief for those who believe. And Allah is the best of protectors and the most merciful of those who show mercy.

What you must do is put a stop to all these whispers, and not pay any attention to bad thoughts. It is sufficient for you to say the dhikr (words of remembrance) that is prescribed in sharee'ah when you see something good, and Allah will protect it against the evil eye and destructive envy. Remembrance of Allah (dhikr) and the evil eye or envy cannot coexist.

It was narrated from Abu Umamah ibn Sahl ibn Haneef that the Prophet (peace and blessings of Allah be upon him) said: “Why don’t you invoke blessings, for the evil eye is real.”

Narrated by Malik in al-Muwatta; classed as saheeh (authentic) by al-Albani in al-Silsilah al-Saheehah.

Al-Zarqani said in Sharh al-Muwatta (4/320): i.e., why don’t you say, Barak Allahu feek (May Allaah bless you), and that would cancel out what is feared of the evil eye and take away its effects. End quote.

It was narrated from ‘Abd-Allah ibn ‘Amir ibn Rabee’ah from his father (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “If one of you sees in himself or his brother something that he likes, let him pray for blessings, for the evil eye is real.”

Narrated by al-Hakim in al-Mustadrak. He said: This is a hadeeth whose isnad (chain of narrators) is saheeh, although they (al-Bukhari and Muslim) did not narrate it with any mention of invoking blessing. And al-Dhahabi agreed with him. It was classed as saheeh by al-Albani in Saheeh al-Jami’.

It says in al-Mawsoo’ah al-Fiqhiyyah (13/31).

This indicates that the evil eye cannot cause any harm if the one who may harm with the evil eye invokes blessings. What is prescribed for everyone who admires something is to invoke blessings, for if he prays for blessings, the harm must inevitably be diverted. Invoking blessings means to say: Tabarak Allah ahsan al-khaliqueen, Allahumma barik fihi (Blessed be Allah the best of creators, O Allah bless it).

Al-Nawawi said: It is mustahabb (desirable) for the one who may harm with the evil eye to pray for blessing for the one who may be harmed and say Allahumma barik wa la tadurrahu (O Allah, bless and do not harm him) and Ma sha Allah la quwwata illa Billah (As Allah wills, there is no power except with Allah). End quote.

Al-Hafiz Ibn Hajar said in Fath al-Bari (10/205):

The one who admires something should hasten to pray that the thing he admires be blessed, and that will be a ruqyah (permissible incantation) on his part. End quote.

In Fatawa al-Lajnah al-Daimah (1/547) it says:

The remedy for the one who may cause harm with the evil eye when he sees something he admires is to remember Allah and invoke blessing. End quote.

Al-Shaykh al-Fawzan said in al-Muntaqa (1/question no. 87):

If the one who may cause harm with the evil eye fears that he may harm the thing he is looking at, then he should say: Allahumma barik ‘alayhi (O Allaah, bless it). Similarly it is mustahabb for him to say: Ma sha Allah la quwwata illa Billah (As Allah wills, there is no power except with Allah), because it was narrated from Hisham ibn ‘Urwah from his father that when he saw a thing that he liked or he entered one of his gardens, he would say: Ma sha Allah la quwwata illa Billah (As Allah wills, there is no power except with Allah).

If the one who may cause harm with the evil eye always says this dhikr, then he will ward off its harm, in sha Allah.

It says in Fatawa al-Shaykh ‘Abd al-Kareem al-Khudayr (5):

The Muslim should not let doubts, illusions, suspicion and excessive fear of the evil eye overwhelm him so much that he becomes afflicted with psychological illness and the like. He should think positively of Allah, may He be glorified and exalted, and understand that whatever befalls him only happens by the will of Allah, may He be blessed and exalted. So let him turn to Allah, because He alone is able to ward off harm and relieve distress. End quote.

If you see something that you like, then pray to Allah for blessing, and do not pay attention to anything else. Allah will protect it because of your du’a (supplication), and will ward off all harm from it. Do not let yourself keep on fearing it, for Allah does not want that for His slaves. Also keep striving to make yourself see the will of Allah in all things, for He has great wisdom in what He gives and withholds, lowers and raises, and there is none to put back His Judgement, and none can change His Words.

Always remember – O slave of Allah – that this world and everything in it is too insignificant for people to envy one another about and transgress against one another for its sake, as al-Mutanabbi said:

What hearts desire is too insignificant for people to transgress against one another or destroy one another in pursuit of.

This is also indicated in the words of the Prophet (peace and blessings of Allah be upon him):  
“Why would one of you kill his brother?” Narrated by al-Imam Malik and Ahmad and others.

And Allah knows best.