

How to protect oneself against the evil eye

In the recent years I feel I have been struck with it. Allhamdullila that Allah has given me attractive features but see I don't want my life to be in turmoil because of it. See not all people praise Allah for the things they admire especially the kaafirs. Is there anyway a young woman can protect herself from the evil eye without veiling her face? Can wearing Quranic scripture save you from the evil eye? And what about wearing necklaces and charms in the shape of an eye or hands because I heard these can protect you and are they haram? My life is so much better now than before because before I did not practice Islam although I always was a Muslim, so does this mean that because I am a better Muslim the evil eye, if I was unfortunate enough to have it hit me has disappeared from my soul or do I have to have Quran read over me so it will leave me. How can I save and protect myself from happening to me again?

Praise
be to Allaah.

You should know that hijab is obligatory, and no one has the right to choose the rulings that they like and leave those for which they feel no inclination, because Allaah says (interpretation of the meaning):

“ O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaytaan (Satan). Verily, he is to you a plain enemy ” [al-Baqarah 2:208]

Ibn Katheer said: “ Allaah commands His believing slaves to adhere to all the rulings and laws of Islam, to follow all the commandments and heed all the prohibitions. ” (Tafseer Ibn Katheer,

1/566).

The believing women are forbidden to show any of their beauty to non-mahrams. Allaah says (interpretation of the meaning):

“ ... and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron), and to draw their veils all over Juyoobihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband ' s fathers, or their sons, or their husband ' s sons, or their brothers or their brother ' s sons, or their sister ' s sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allaah to forgive you all, O believers, that you may be successful ” [al-Noor 24:31]

Obeying Allaah ' s command to observe hijab will protect you from the evil eye by Allaah ' s Leave in this world, and will protect you from the punishment of Allaah in the Hereafter.

With regard to wearing

Qur ' anic verses or certain shapes, Imaam Ahmad narrated in his Musnad from ' Uqbah ibn ' Aamir (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “ Whoever wears an amulet, may Allaah not fulfil his need, and whoever wears seashells [for protection from the evil eye] may Allaah not protect him. ” According to another report, a group came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and he accepted the bay ' ah [allegiance] of nine of them, but not from

one of them. They said, “ O Messenger of Allaah, you accepted the bay’ ah of nine and not from this one. ” He said, “ He is wearing an amulet. ” Then he took it in his hand and broke it, and the Prophet (peace and blessings of Allaah be upon him) accepted his bay’ ah. He said, “ Whoever wears an amulet is guilty of shirk. ” (From Fataawa al- ‘ Ayn wa ’ I-Hasad, p. 277)

With regard to dealing with the evil eye and hasad (destructive envy), there is no doubt that when a person is close to Allaah, always remembering Him (dhikr) and reading Qur’ aan, he is less likely to be affected by the evil eye and other kinds of harm from the devils of mankind and the jinn. The Prophet (peace and blessings of Allaah be upon him) used to seek refuge with Allaah for himself, and the greatest means of seeking refuge that is available to the Muslim is reading the Book of Allaah, above all the Mi’ wadhatayn (the last two Soorahs of the Qur’ aan, al-Falaq and al-Naas), Soorat al-Faatihah and Aayat al-Kursiy [al-Baqarah 2:255].

Among the saheeh du’ aa’ s for refuge that have been narrated from the Prophet (peace and blessings of Allaah be upon him) are:

“ A’ oodhu bi kalimaat Allaah al-taammaati min sharri maa khalaq (I seek refuge in the perfect words of Allaah from the evil of that which He has created). ”
(Narrated by Muslim, al-Dhikr wa ’ I-Du’ aa, 4881)

It was narrated that Ibn ‘ Abbaas (may Allaah be pleased with them both) said: “ The Prophet (peace and blessings of Allaah be upon him) used to seek refuge with

Allaah for al-Hasan and al-Husayn. He said: ‘ Your father [i.e., Ibraaheem] used to seek refuge with Allaah for Ismaa ‘ eel and Ishaq with these words: A ‘ oodhu bi kalimaat Allaah al-taammah min kulli shaytaanin wa haammah wa min kulli ‘ aynin laammah (I seek refuge in the perfect words of Allaah, from every devil and every poisonous reptile, and from every bad eye). ’ ” (Narrated by al-Bukhaari, Ahaadeeth al-Anbiyaa ‘ , 3120).

With regard to the meaning of laammah (translated here as “ bad ”), al-Khattaabi said: “ What is meant here is every disease or harm that a person may suffer such as insanity or mental disturbance. ”

It was narrated from Abu Sa ‘ eed that Jibreel came to the Prophet (peace and blessings of Allaah be upon him) and said: “ O Muhammad, are you ill? ” He said, “ Yes. ” He said, “ Bismillaahi arqeeka min kulli shay ‘ in yu ‘ dheeka, min sharri kulli nafsin aw ‘ aynin haasid Allaahu yashfeek, bismillaahi arqeek (In the name of Allaah I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye may Allaah heal you, in the name of Allaah I perform ruqyah for you). ” (Narrated by Muslim, al-Salaam, 4056)

Undoubtedly, when a person persists in reciting the adhkaar (dhikr) for morning and evening, and the adhkaar for going to sleep, and others, this will have a great effect in protecting him from the evil eye, because it will be like a stronghold for him, by Allaah ‘ s Leave. So everyone should strive to recite these adhkaar. One of the best treatments is the use of ruqyah, which the Messenger of Allaah (peace and blessings of Allaah be upon him) permitted for protection from the evil eye and he instructed people to use it.

It was narrated that ‘ Aa ’ ishah (may Allaah be pleased with her) said: “ The Messenger of Allaah (peace and blessings of Allaah be upon him) commanded me, or he commanded (the people) to use ruqyah to deal with the evil eye. ”

(narrated by al-Bukhaari, al-Tibb, 5297)

And it was narrated that ‘ Aa ’ ishah (may Allaah be pleased with her) said: “ The man who cast the evil eye would be commanded to do wudoo ’ , and then the man who was affected would wash himself with (the water). ”

(Narrated by Abu Dawood, al-Tibb, 3382. Al-Albaani said, in Saheeh Sunan Abi Dawood, its isnaad is saheeh. No. 3282)

These are some of the du ’ aa ’ s and treatments which offer protection – by Allaah ’ s leave – from the evil eye and from destructive envy (hasad). We ask Allaah to protect us from that. And Allaah knows best.

See Zaad al-Ma ’ aad by Ibn al-Qayyim, 4/162.