



ذم الحَسَدِ وَاَهْلِهِ
hasad

A Condemnation of Envy and Envious People

Ibn Qayyim Al-Jawziyyah

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Translated by
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Hasad

ISBN: 978-1-4507-1183-850700

First Edition

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Cover Design: Abdul Alim Salahuddin

Editing: Abu Mujahid Ibrahim Fletcher and Abu Abdul Alim Rasheed Salahuddin

Acknowledgements: *Beware of Hasad* translated by Abu Aaliyah Abdullah ibn Dwight

Published by: Tasdeeq Publishers
Doha, Qatar

Website: Tasdeeq.com

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Translator's Introduction

Throughout history, many stories, real and imagined, have been written as moral lessons or cautionary tales against an emotion that can drive a person to wish harm or suffering to another. During which time, this passion eats away at the internal good of the person hoping for ill will. The human being's first exposure to this effusion of hatred and resentment was as a target of an evil creature's hostility.

Allah's creation of Adam, raised the ire of his and ours most devious and formidable enemy. Able to enter and move about the heart and soul of his adversaries, able to deceive them from nearly all directions, *Iblis* sought to destroy our father by tricking him and his wife into obeying his every whisper that would lead to their destruction and humiliation. However, Allah thwarted *Iblis*'s plan; instead of punishing and humiliating them as *Iblis* had so hoped, Allah guided and forgave them.

When Allah created Adam, He endowed him with the gift of knowing the names of things and honored him over all of creation. He then commanded the angels to bow before Adam as an outward expression of admiration and respect. Compliant, the angels hastened to obey their Lord and bowed before Adam – except *Iblis*. Due to his arrogance and misguided reasoning, *Iblis* (who was in the company of the angles) refused to obey Allah. Believing himself superior to the one Allah had created with His own hand, *Iblis* did not bow before Adam. Allah said:

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴾

And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except *Iblis*, who refused. Taha: 116



An enemy to Allah, *Iblis*’ deep-seated hostility for Adam and his wife was evident. Moreover, it was apparent that *hasad* (envy) had been the spark that ignited *Iblis*’ hatred toward Adam. As a result, Allah warned Adam and his wife about the plot of their enemy.¹

﴿ فَقُلْنَا يَتَّعَدُمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴾

Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery." Taha: 117

Ibn Qayyim Al-Jawziyyah said, “Hatred of the blessings given to someone by Allah and a wish that this person loses their blessings is the root of envy. The envious person is an enemy to blessings.”(p.9) Centuries later, anthropologists, psychiatrists, and social scientists have restated Al-Jawziyyah’s words in countless numbers of books and journals providing scientific analyses of this vice.

“Envy is the hostility toward superiors, a negative feeling toward someone who is better off. In other words, envy is resentment toward someone who has a desirable object or quality that one cannot have or get. Envy is not the wish for the object or advantage that provoked the envy.” (Scheler, 1961,) “Envy is experiencing pain at seeing another possess something that a man or woman wants for themselves. The envious sickens at the sight of another’s enjoyment.” (Klein, 1957)

In most instances, envy is aimed at someone the envier believes is better off than them. He or she considers the advantage or blessing of the envied to be superior to what they themselves possess. In everyone’s world, be it a sparsely populated rural countryside, a tree lined, quiet routine suburban township or an ethnic, bustling crowded row house neighborhood of a major city, there are community-accepted indicators of success, prestige or honor that everyone upholds. Consequently, when someone doesn’t measure up to another in these commonly valued areas like wealth,

¹ *Tayseer Al-Kareem Ar-Rahman*, Abdul-Rahman Ibn Nāsir As-Sádee



beauty, family, education, etc, at times, the person is overcome by feelings of inferiority; then envy arises in their heart.

Are envy and jealousy the same? Although envy and jealousy share similar traits and are often used in the place of one another, the two emotions are quite different. For example, on December 18, 2008 *The New Orleans Times-Picayune* newspaper reported that a river pilot's jealousy led to a massive oil spill that shut down a long stretch of the Mississippi River near New Orleans. In his own words, the master pilot testified that on July 23 he was in Illinois, instead of manning the wheel of a tugboat that steered an oil barge into an oncoming ship, chasing down his girl friend who was seen days earlier riding around in a truck with another man. When he abandoned the wheel, his less experienced apprentice who caused the accident, was left to steer the tugboat.

As it was explained in the book, *Seven Sins and Seven Virtues*, envy implies the envier's belief that he or she lacks some possession, skill or quality (in comparison with the envied) that results in a sense of inferiority. While on the other hand, jealousy implies assumed loss, or threat of loss, of something already possessed by the jealous party. (Olsson, (1962).)

Ibn Qayyim Al-Jawziyyah wrote:

... Envy is condemned. To envy is to desire the removal of Allah's blessings from their owner. This is the first level of envy. The second level is to hope misfortune follows the servant of Allah (as a shadow would follow its object). On this level, the envier wishes that the envied remains ignorant, poor, weak, and hopes their heart is separated from Allah. (p.16)

Hasad: A Condemnation of Envy and Envious People is a translation of Ibn Qayyim Al-Jawziyyah's treatise on the wickedness of envy, envious people, and the Evil Eye, taken from his classical work, ***Bidā'il Fawā'id***. In addition, this small, but comprehensive book contains important comments and *fatāwa* by Ibn Jawzi, Shaykh Abdullah Al-Jibreen, and Shaykh Muhammad Ibn Salih Al-Uthaimeen, respectively, which guide and aide the believer striving to protect themselves from envy and the "Eye."



In the first chapter, Ibn Qayyim chronicles the difference between someone who harbors envy and someone who possesses the Evil Eye. With evidence from the Quran, *aahadith* and statements of early Islamic scholars such as Ibn Qutaibah and Az-Zajāza, our beloved Shaykh supplies us with a clear description of the harm afflicted on an individual affected by the Evil Eye. The second chapter traces the roots of *hasad* followed by a discourse on the difference between the Evil Eye and sorcery. The Evil Eye is a wickedness born of the human soul, while sorcery is acquired through the help of others.

Chapter three is about *Shaytan, the Shayateen*, and their correlation between *hasad*. Chapter four, titled “... *and when he envies*”, begins with Ibn Qayyim’s explanation of this verse in *Al-Falaq*, followed by the different levels of envy, and ending with a remedy for the illness together with the encouragement to entrust all of our affairs to Allah. And in the fifth and final chapter, we are offered ten ways to protect ourselves from envy and the Evil Eye.

The book concludes with an essay from Ibn Jawzi on the Evil Eye, an excerpt from Shaykh Muhammad Ibn Salih Al-Uthaimen’s explanation of *Riyāduṣ Ṣalīheen* on the prohibition of *hasad*, as well as, various *fatāwa* related to the subject.

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Introduction

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praises are due to Allah. We seek His aid and we seek His forgiveness. We seek refuge with Him from the evil of our souls and the evil of our deeds. Whomever Allah guides there is none who can mislead him. And, whomever Allah allows to go astray there is none who can guide him. I bear witness that there is no deity worthy of worship except Allah and I bear witness that Muhammad is His servant and messenger.

In *Surât-Al-Falaq*, the 112th chapter of the Quran, the believer is commanded to seek refuge with Allah from four evils, the last of which is **hasad**: the envy of the envious one when he envies.

Evidence from the Quran and Sunnah reveals that the soul of an envious man or woman can actually injure the target of its resentment. This person's deadly arrow reaches its victim by way of the soul and the evil eye, without the envious one lifting a hand or even uttering a word:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

"And from the evil of the envier when he envies." Al-Falaq: 5

Meaning, the evil takes effect at the appearance of envy.

There are no pointless or meaningless words in the Quran. It is common knowledge that the description, "envious" is only ascribed to someone when they exhibit envy. The same is true for a person labeled, a "murderer", "abusive", or the like. However, sometimes someone may



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possess an envious nature, but is unaware of the object of their resentment until their envy ignites and the flames of envy shoot from their heart injuring the envied one. And if the targeted individual is someone who seldom seeks Allah's protection, rarely supplicates to Allah or hardly ever turns to Allah, causing Allah to reject them. And if Allah doesn't protect them from evil, the mischief of the envious one will inevitably hit its mark.

The statement of Allah **“when he envies”**, makes it very clear that the evil of the envious one is realized when their *hasad* occurs. It has been mentioned in the authentic hadith of Abu Saeed concerning the incantation of *Jabril* who said to The Messenger of Allah:

عَنْ أَبِي سَعِيدٍ أَنَّ جَبْرِيْلَ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللهُ يَشْفِيكَ ۝

“With the name Allah, I lift from you everything that harms you which emanates from every soul or eye of the envious one. May Allah heal you!”¹

Seeking refuge from the wickedness of the evil eye is included in this prayer.

However, consider this. The human eye in itself has no affect on another. If a person were to look at someone else, heedlessly, just as he or she would look at the ground or a mountain, their look would have no effect. But when a spiteful soul becomes angry and then that person aims their look at someone, their evil eye affects the envied according to the degree of their weakness and the strength of the envier.

Sometimes the envious party inflicts harm on their victim. Sometimes this malicious individual can be like the person who aims their arrow in the direction of a naked man, shoots him and then kills or perhaps knocks the man to the ground. Experiences such as these are too numerous to mention.

Only a wicked soul influences the evil eye: a soul that is comparable to a snake whose poison only takes affect when the creature becomes

¹ Muslim

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infuriated and bites its prey. Likewise, the man or woman green with envy grows angry and then pricks their target with their sting. And sometimes their resentment can worsen to such an extent that an unknowing individual can be affected by the mere look of an envious person, which can impair a person's eyesight or cause a pregnant woman to miscarry. The Prophet Muhammad warned:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ عَلَى الْمَنْبَرِ يَقُولُ أَقْتُلُوا الْحَيَّاتِ وَأَقْتُلُوا ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ فَإِنَّهُمَا يَطْمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبْلَ

“Kill the snake with two black stripes on its back and the snake with a short tail; for they both can diminish the eyesight and remove the cord (cause a pregnant woman to drop her load)!”¹

If snakes can cause damage such as this, then what about the thoughts hidden in an angry, envious and evil soul when it turns malicious and takes aim at its target? And how many die because of this; how many waste away; how many live their lives healthy and then collapse exhausted, listless on their beds as the doctor says “I don't know the cure for this?”

This is not an ailment of the body, but an ailment within the soul. However, its symptoms are evident in the body and behavior of the injured party. The people of knowledge are acquainted with this illness and its cure, but the blind deny it. Moreover, none truly knows the effect of *hasad* and its connection to human behavior except the one who has experienced it.

¹ Bukhari and Muslim

I. Envy and the Evil Eye

An envious person and a person possessing the evil eye are similar in one respect, but differ in another. They both generate evil within their souls and then aim it at their intended targets. The soul of the evil eye spawns its poison in the presence or absence of their object.

The difference between the two is the evil eye can afflict an animal, inanimate object, money or possessions of someone the eye's bearer does not envy. And sometimes, if the carrier of the eye has only scratched the surface in their struggle to remove envy from their soul, their envy will revert back to them. Without a doubt, whenever this individual fixes their eyes on something, their look is a glaring glance of admiration, coupled with their soul's sowing of ill-will intended to afflict the object of their envy.

Others aside from the *mufasssireen* have said concerning the verse:

﴿ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ ﴾

And verily, those who disbelieve would almost make you slip with their eyes through hatred when they hear the Reminder... Al-Qalam: 51

“They intended to inflict harm on the Messenger of Allah by glaring at him with the evil eye. Armed with their evil look, this group looked at him and said, “We have never seen (or heard) anything like him or his argument.”

(According to one narration) One day a she camel or fat cow passed by one of these evildoers who then fixed his eyes upon the creature and commanded his servant, “Take a basket and some dirham and bring us a piece of its meat.” The animal kept walking until it fell down, and then it was slaughtered.¹

¹ Look to *Ad-Dar Al-Manthur*;

Ibn Kathir said: “In this narration there is evidence that the affliction and effect of the evil eye is true by the command of Allah Azza Wa Jala.”

Kalbi said:

“There was an Arab who went two or three days without eating. One day as he was about to eat his wheat a camel passed by him. He called out, ‘I have never seen a camel or sheep as good as this one! The animal took a few more steps then a portion of it fell to the ground. One of the disbelievers (who witnessed this) asked the man to smite the Messenger of Allah with his evil eye just as he had done others.’”¹

However, Allah protected His Prophet and revealed:

﴿وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ﴾

And verily, those who disbelieve would almost make you slip with their eyes. Al-Qalam: 51

Another group, including Ibn Qutaibah stated:

“It is not their intention to inflict you (Oh Messenger of Allah) with the evil eye as they are known to do to something that amazes them. Their intent is to gaze at you with abhorrence and animosity in their hearts while you’re reciting the Quran so that you’ll virtually stammer and stumble over the words.”²

Az-Zajāza claimed:

“With their sneering look of hatred and hostility, they will cause you (Muhammad) to nearly go mad. Another person explained: “To gaze at me with a certain look that nearly drives me insane.” He added: The evidence that points to the soundness of this statement, the evildoer’s look is connected to their listening to the Quran, which they despised. Consequently, they would glare contemptuously at the Prophet of Allah.”

I (Ibn Al-Qayyim) say:

¹ *Asbaabul An-Nuzul*

² *Tafsir Ghareeb Al-Quran*

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At times, envy and resentment drive the soul of an envious person. The same motives are behind a glaring stare that hits the person within its sight. Furthermore, when the envious one comes face to face with the object of their envy, the soul's (ill) feelings strengthen. What's more, when their enemy is out of sight, sometimes the envious one directs his or her attention to something else; but when they come face to face with their enemy, their hostility ignites. The soul aims its rancor at its target and then the (hated or envied one) is affected by the look.

As a result, some people who are stricken by the poison of an envious person feel the need to go home. Some literally fall down, while others begin to feel feverish.

On occasion, a person's envy can be sparked by their admiration of (someone or) something else. It occurs when the onlooker looks at an object with arrogance or an admiring eye. The envier's soul starts to generate certain feelings – ill feelings – that affect the eye, they admire their object and then the harm is released.

On the authority of Abu Huraria, The Prophet said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَيْنُ حَقٌّ وَنَهَى
عَنِ الْوَشْمِ

“The (Evil) Eye is real.” ‘And he (The Prophet) prohibited tattoos.’¹

Asmaa bint Umais said:

قَالَتْ أَسْمَاءُ يَا رَسُولَ اللَّهِ إِنَّ بَنِي جَعْفَرٍ تُصِيبُهُمُ الْعَيْنُ فَأَسْتَرْقِي لَهُمْ قَالَ نَعَمْ فَلَوْ كَانَ
شَيْءٌ سَابِقَ الْقَدَرِ سَبَقْتَهُ الْعَيْنُ

“Oh Messenger of Allah, The Evil Eye has affected *Bani Ja'far*. Should we provide them with the cure?² He said: ‘Yes. If there was anything that would precede the *Qadr*, it would be the Evil Eye.’³

¹ Bukhari: vol. 10, #17

² To seek Allah's protection for the victim of the Eye by reading authentic invocations from the Sunnah over them.

³ Ahmad, At-Tirmithi, and Ibn Majah

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The disbelievers used to look at the Prophet with envy and severe hatred. And were it not for the protection of Allah, their stare would have caused The Messenger of Allah to slip, for this stare was worse than the mere look of someone with the evil eye. To the contrary, this look was in a different class. Therefore, those who said they intended to afflict him with the Evil Eye and those who said the disbeliever's stare was not a look of admiration and amazement were both correct.

On the authority of Abu Said,

عَنْ أَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ
الْإِنْسَانِ

“The Messenger of Allah used to seek refuge from the Jinn and (the evil) eye of the people.”¹

If the ‘Eye’ wasn’t evil, why did he seek Allah’s protection from it?

On the authority of At-Tamimi, who said, “My father narrated to me that he heard the Messenger of Allah say:

حَدَّثَنِي حَيْهَةُ بْنُ حَابِسٍ التَّمِيمِيُّ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ لَا شَيْءَ فِي الْهَامِ وَالْعَيْنِ حَقٌّ

‘There is nothing (no harm) in dead bones. But, the Eye is real!’²

On the authority of Ibn Abbas who said:

عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابِقَ
الْقَدْرِ سَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَأَغْسِلُوا

“The Messenger of Allah used to say, ‘If there was anything that would precede the Qadr, the Eye would precede it.’ And if you are asked to wash (make *ghusl*)³ then wash.”

¹ At-Tirmithi, Nasae, Ibn Majah

² Ahmad, At-Tirmithi, Bukhari in *Adab Al-Mufrad*

³ **TRANSLATORS NOTE:** In this hadith there is no description of the “*ghusl*” i.e. washing of specific limbs the Messenger of Allah commanded; however a description is provided in the hadith related on the authority of Umāmah ibn Sahl: see **The Manner in which the Remedy against the Evil Eye is Applied and does Taking Precaution against the “Eye” Contradict Dependence on Allah?** p. 45

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The underlying meaning in these *ahaadith* is that the one harboring the evil eye possesses a special kind of envy. He or she is more dangerous than a mere envious person is. For this reason and Allah knows best, the words, “**the envious one**” is mentioned in the *Surât*, instead of “**the one with the evil eye.**” Because the statement, “**the envious one**” is more inclusive: everyone who has an evil eye, unavoidably, carries envy. However, not everyone who harbors envy has an evil eye; therefore, seeking refuge from the evil of envy includes seeking refuge from the Evil Eye also.

This simple truth reveals the miraculous and all-inclusive nature of the Quran.

II. Origins of Hasad

Hatred of the blessings given to someone by Allah and a wish that this person loses their blessings is the root of envy. The envious person is an enemy to blessings. This evil is entrenched in their soul and their character. It's not a quality that they acquire from someone or something else, but rather, this trait is a wickedness born of the human being's own soul.

Sorcery on the other hand, is acquired through other sources with the help of *Shaytanic* spirits. In light of this, and Allah knows best, "the evil of the envious one" and "the sorcerer" are both mentioned in *Surât Al-Falaq*. Reason being, to seek Allah's protection from these two, embodies all types of evil, envy, and forms of sorcery that stem from the *Shayateen* among *jinn* and humankind. Take notice, there are two categories of sorcery.

One group is inhabited by the *Shayateen* among *jinn* only i.e., the whispers of the heart. They are mentioned in another *surât*, as we shall soon discuss *insha-Allah*. Both the envious one and the sorcerer inflict serious harm on their targets, without doing anything. Instead, the harm reaches the envied and enchanted from another source. *Shaytan* pursues his intended victim with his whispers. Consequently, with help from the individual's own intentions, actions, and submissiveness, the evil connected to the whispers lead the person to harm.

Unlike the whispers of *Shaytan*, the envious one and the sorcerer do not pursue their prey with their evil, given that there is no relationship between the evil of the two and the intentions and actions of the individual. For this reason, the evil of *Shaytan* is singled out in one *surât* and the evil of the envious one and the sorcerer are connected in another.¹

In most cases, envy and sorcery are linked together in the Quran because of their relationship. Consequently, due to their wickedness, the Jews were the most envious and most heavily involved group in sorcery. They favored these two evils more than any other people did. Allah described them in the Quran:

¹ An-Nâs

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۗ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيْطِينَ
كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَرْوَتَ ۗ وَمَا يُعَلِّمَانِ
مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ
وَزَوْجِهِ ۗ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ
وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِم أَنفُسَهُمْ ۗ لَوْ
كَانُوا يَعْلَمُونَ﴾

They followed what the *Shayateen* gave out (falsely of the magic) in the lifetime of Sulaimân, Sulaimân did not disbelieve, but the *Shayateen* disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew. Al-Baqarah: 102

The underlying meanings of this verse contain its principles; rulings; rebuttal against those who deny the existence of sorcery, and the distinction between sorcery and miracles, which many used to deny because they were afraid of confusing the two. The big difference between magic and miracles can be found in other places in the Quran.

The fundamental meanings of *Al-Falaq* and *An-Nâs* express the creation's desperate need for them. There are no substitutions.

Hasad is described throughout the Quran.

Hasad

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ ﴾

**Or do they envy men for what Allah has given them of His Bounty?
An-Nisâ': 55**

He said:

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ
أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۗ ﴾

**... wish that if they could turn you away as disbelievers after you have
believed, out of envy from their own selves, even, after the truth has
become manifest unto them.**

Al-Baqarah: 109

Shaytan, friend to the envious person and the sorcerer, speaks to and assists both of them; however, the *Shayateen* help the individual green with envy without him or her summoning *Shaytan* for help. (They don't need his help), because in actuality an envious individual and a sorcerer are followers imitating their leader, *Shaytan*. And just as *Shaytan* harbored envy and resentment towards our father, Adam, they seek the same degradation of the Sons of Adam as he: the removal of Allah's blessings. Be aware! An envious, spiteful person is a solidier for *Shaytan*.

As for the sorcerer, he or she seeks *Shaytan's* help. Worse than that, sometimes they worship him until their need is fulfilled and at other times they may even prostrate to *Shaytan*. These unnatural acts are mentioned in sorcery books and books of secrecy.

Whenever a conjurer lures someone into disbelief, seduces a person to commit evil or intensifies their hostility towards Allah, the Messenger of Allah, or the believers, their sorcery becomes stronger and more penetrating. For example, the witchcraft of idol worshippers is stronger than that of the People of the Book and the enchantment of the Jews, such

Hasad

as those who cast a spell on the Messenger of Allah¹, is stronger than that of Muslims.

In the *Muwaṭa*'², on the authority of K'ab who said:

“Were it not for words that I had memorized from the Torah, a Jew could turn me into a donkey. I seek refuge with Allah The Almighty, The Greatest; I seek refuge with the perfect words of Allah, which no righteous or unrighteous person can surpass; I seek refuge with Allah’s beautiful names, those that I know and those that I don’t know, and I seek refuge with Allah from the evil of things created.”

In summary, evil is the intent of both the envious one and the sorcerer; however, the resentment of the envious individual springs from their soul, character, and hatred for the target of their envy. *Shaytan* unites with and renders them help. He makes their envy within seem alluring to them, he gains the upperhand, and then he commands them. The sorcerer, with his or her own hands, knowingly associates partners with Allah and then seeks the help of the *Shayateen*.

¹ See Bukhari and Muslim

² Vol. 2 # 951

III. Shaytan, *Shayateen* and Hasad

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

Allah's statement ... **and the evil of the envious one when he envies** includes the *jinn* and mankind. *Shaytan* and his troops envy The Son of Adam for their superiority granted to them by Allah. As *Iblis* hated our father Adam, he is an enemy to us as well.

﴿ إِنَّ الشَّيْطَانَ لَكُفْرٌ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ﴾

Surely, *Shaytan* is an enemy to you, so take (treat) him as an enemy.
Al-Fatir: 6

However, the whispers are particular to the *Shayateen* among the *jinn* and *hasad* is more particular to the *Shayateen* among men. Nevertheless, the whispers emanate from both of them and envy consumes both of them, as you will see. The devils among *jinn* and men are envious whisperers. So seek refuge from all kinds of evil.

There are four types of evil requiring Allah's protection:

- 1) general evil or the evil that was created;
- 2) the evil of the nightfall;
- 3) the evil of the envious one;
- 4) the evil of the sorcerer.

The last two are divided into two groups. First, the evil of the envious person and the evil of the sorcerer originate from a wicked soul. Second, as we mentioned earlier, one of them, the sorcerer, relies on *Shaytan*'s help and worships him. Their sorcery seldom emerges without some kind of worship to *Shaytan* and their drawing near to their master. They might slaughter an animal in his name or sacrifice the creature with *Shaytan* in mind, which is clearly an act of *shirk*. Although a sorcerer may not call any of this worshipping *Shaytan*, to the contrary it is worship

Kufr is *kufir* and *shirk* is *shirk*.

Hasad

Look at the example of someone who prostrates to the creation, but they claim, "This is not bowing to it. This is an only act of humility and kissing the ground with my forehead, similarly, if I were to kiss the ground because of the many blessings it contains. It's just my way of honoring the creation." Describing their act with different expressions and meanings does not erase the fact that it's prostrating. So let them call it any name they wish.

The same holds true for slaughtering animals in *Shaytan's* name, making prayer to him, seeking his help, and earning his favor by offering him something he loves. The person who does any of this is undeniably worshipping *Shaytan* – even if they refer to their worship as being something else.

Let us suppose this worshipper chooses to call his or her actions, service. True. It is service, but service to *Shaytan*. As a result, they are on their way to becoming his servant and in turn, *Shaytan* serves them; but, *Shaytan's* servitude is not considered as worship. Because he doesn't humble himself before them or reverence them as they reverence him. Therefore, what this person calls service is actually worship.

Allah said:

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ ﴾

Did I not ordain for you, O Children of Adam, that you should not worship *Shaytan*? Verily, he is a plain enemy to you. YâSîn: 60

And He said:

﴿ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلٰئِكَةِ أَهٰؤُلَآءِ اِِبٰكُمۡ كَانُوۡا يَعْبُدُوۡنَ ﴿٦١﴾ قَالُوۡا سُبْحٰنَكَ اَنْتَ وَلِيۡنَا مِنۡ دُوۡنِهِمۡ ۗ بَلۡ كَانُوۡا يَعْبُدُوۡنَ الْجِنَّ ۗ اَكْثَرُهُمۡ مِّنۡ مُّؤْمِنُوۡنَ ﴿٦٢﴾ ﴾

And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?" They (angels) will say: "Glorified be You! You are our *Wali*

Hasad

(Lord) instead of them. Nay, but they used to worship the *jinn*s; most of them were believers in them." Saba': 40-41

These and others like them are servants to *Jinn* and *Shayateen*. They befriend them in this life and will do so in the next. Oh what a miserable patron! Oh what a miserable companion! This is the first group.

The second group, the envious one, is aided by the *Shayateen* without having to ask. The reason is that they are *Shaytan's* agent and representative; the reason is that both the envious one and *Shaytan* are enemies who detest Allah's blessings in which He gives to His servants.

IV. ...when he envies

Look at how Allah restricts the occurrence of evil with His statement, “**when he envies.**” Because sometimes people carry envy, but conceal it. In so doing, they might not cause any harm with their heart, tongue, or hands to anyone. Rather, this person treats their brother or sister in a manner that is pleasing to Allah, in spite of these traces of envy within. Only a few, those who are protected by Allah, are free from the effects of this evil.

It was said to Hasan Al-Basri,

“Does the believer carry envy?” He replied, “Have you forgotten the story of Yusuf and his brothers?”

However, the distinguishing factor within the heart of the believer is their strength, which prevents them from even entertaining the urge to envy, let alone surrendering to it. In obedience to Allah, fearful of His punishment, and cautious in His presence, they disobey the impulse to resent their brother or sister. They resist showing ill feeling towards a servant of Allah who has received blessings from their Lord. This strong believer knows this type of behavior is contrary to what Allah loves and it is an act of loving what Allah hates.

As a result, they strive against this evil by forcing their soul to supplicate for the envied person, not *against* them. And in contrast to the harm their envious heart or limbs could inflict on the individual, they hope that Allah increases the good of the envied.

For this reason, envy is condemned. To envy is to desire the removal of Allah’s blessings from their owner. This is the first level of envy. The second level is to hope misfortune follows the servant of Allah (as a shadow would follow its object). On this level the envious one wishes that the object of their envy remains ignorant, poor, weak, and hopes that their heart is separated from Allah. They wish the religion of the one they envy remains deficient. In truth, this envious person hates what Allah decrees and grants to His servants.

Hasad

To envy something that has already materialized and to hope that good things *never* materialize are both traits of an envious individual, hated by Allah and the believers; an enemy hostile to Allah's blessings and Allah's servants. Spiteful and envious, this person is never chosen to rule or govern over the people, for the people only choose those who have their happiness in mind. And if they do select a wretched person over them, it is only due to the inevitability of some kind of test from Allah. Because the people hate him and he hates the people.

The third level of envy is *hasad Al-Ghibṭah* or to covet happiness. This person wishes to enjoy the same good fate that the envied party enjoys, but they have no desire to see that person lose their blessings from Allah. There is no objection to this level of envy nor is the carrier condemned. But rather, it is quite close to *Al-Munāfisah* mentioned in *Al-Muṭaffifeen*.

﴿ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴾

...and for this let (all) those strive who want to strive. **Al-Mutaffifin:**

26

The Prophet Muhammad said:

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٍ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلْكَتِهِ فِي الْحَقِّ وَرَجُلٍ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يُؤْضِي بِهَا وَيُعَلِّمُهَا

“There is no envy except in the case of two: the man whom Allah has given wealth to and control over his destruction (he spends his wealth in obedience to Allah) ; the man who Allah gives wisdom to and he judges by it and teaches the people.”¹

This is what it means to covet happiness and the bounty of Allah. A person such as this takes pride in themselves and aspires to have positive characteristics; they love to be compared to good people and included among their ranks; they love to be the horse that finishes neck and neck with the winner – not the horse that finishes last, lengths behind the

¹ Bukhari and Muslim; also read the explanation of this hadith in *Fathul-Al-Bārī*

Hasad

winner. When they speak, they speak with the intent to compete, with love in their heart for the one Allah has given His bounty to. And they desire to see Allah continue to bless them. The carrier of this type of envy is not included in the verse.

Al-Falaq is one of the greatest cures for *hasad*. It includes dependence on Allah and seeking His protection from the one who envies another person because of the blessings Allah grants them. In truth, this believer is seeking the guardianship of the distributor and protector of blessings. It is as though they are saying, “Oh my Protector, provide me with (Your) blessings and I seek refuge with You from the one who wishes to snatch them away and deprive me of your blessings.”

Allah is sufficient as a trustee of all affairs and a guard against all evil. He, the great Protector, the great Helper, is the one who lays the fears of the fearful to rest and defends the defenseless. So whoever entrusts their affairs to Him, asks for His help, and completely devotes themselves to Him, Allah will defend and preserve them and manage their affairs. And whoever fears Him, Allah will strengthen them in the face of their fears and give them everything they need.

﴿ وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مَخْرَجًا ﴿٢١﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿٢٢﴾ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

حَسْبُهُ ﴿٢٣﴾

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out and He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. At-Talâq: 2-3

You will not have to wait long for help, provisions and prosperity from Allah. Allah is more than able to fulfill His command. In that He has decreed everything and nothing will come into being before its time and nothing will be delayed.

The one who does not fear Allah, Allah makes them fearful of everything. And everyone who fears something other than Allah decreases their fear of Allah.

Allah said:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٠٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١١٠﴾ ﴾

So when you want to recite the Quran, seek refuge with Allah from *Shaytan* the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him and those who join partners with Him (Allah). An-Nahl: 98-100

Allah said:

﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾ ﴾

It is only *Shaytan* that suggests to you the fear of his *Auliyâ'*, so fear them not, but fear Me, if you are (true) believers. Âl-'Imrân:175

In other words, *Shaytan* causes you to fear his helpers and in your heart and mind you make them larger than what they are. "Don't fear them, but fear Me; I am a sufficient protector against them."

V. Protection against Hasad

There are ways to protect oneself from the envy of the envious one:

1) Seek Allah's protection from their evil. Seek cover under the shelter of Allah. This is the intention of *Surât-Falaq*. Allah hears and responds to the prayers of those who ask for His help and He knows the dangers confronting His servants. Allah's listening to His servants is evident in the statement, "*Samiu Allahu liman hamidah*". And the statement of Ibrahim, the friend of Allah, "**Verily my Lord is the Hearer of all prayers.**" In one instance Allah connects His hearing to His knowledge and in another He links it to His seeing the needs of His worshipper. So if the believer seeks Allah's aid against an enemy, (he or she should know) Allah sees the believer's enemy and is fully aware of their evil and their plans.

Allah has notified His servants in need that He hears their pleas and He knows the plots of their enemy. He will answer their prayers and lift their hopes and then turn their hearts to Him.

Reflect on the wisdom of the Quran. Look at how the words are articulated in the speech of Allah: **All-Hearing, All-Knowing**. Fixed as such, so that we seek protection against evil from the One whom we know exists, but we cannot see.

The Most High says:

﴿ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ
مَا هُمْ بِبَلِّغِيهِ فَاستَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

Verily, those who dispute about the *Ayât* of Allah, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it. So seek refuge in Allah. Verily, it is He Who is the All-Hearer, the All-Seer. Ghâfir:

Hasad

The evil mentioned in this verse is carried out by agents of *Shaytan* that we can see. As for the conflict, it is the battle against *Shaytan*'s whispers and the suggestions he flings into our hearts. As a result, the command is to seek protection from The All-Knowing, The One who hears everything; the command is to seek refuge with The One who sees everything. And Allah knows best.

- 2) Fear Allah. Fulfill His commands and avoid His prohibitions. Whoever fears Allah, Allah alone will preserve that servant's obedience. Allah said: **But if you remain patient and become *Al-Muttaqûn*, not the least harm will their cunning do to you. Âl-'Imrân: 120**

احْفَظْ اللَّهَ يَحْفَظْكَ احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ

The Messenger of Allah said to his servant, Ibn Abbas: "Maintain Allah and Allah will maintain you. Maintain Allah and you will find Him in front of you."¹

So the person who preserves (the religion of) Allah, Allah will preserve them and that person will find Allah in front of them in whatever direction they turn. Think about it! Should the believing man or believing woman protected by Allah, be afraid of anyone or anything?

- 3) Have patience against an enemy. Prefer not to fight them and don't worry yourself about the injury they might inflict. There is no defense against an envious person or a hostile enemy like patience and dependence on Allah, but do not overlook their wickedness. Whenever this evildoer envies someone, their own envy is the envied person's weapon and power against the envier. The aggressor is fighting against themselves, but doesn't know it. In turn, their evil is like an arrow they shoot from their soul and lands in their soul. Plus, if the wrongdoer were able to see their transgression, it would please them; however due to a weak understanding they would only see their evil take flight, not knowing where it lands. Allah said: **And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Al-Hajj:60**

¹ Bukhari; At-Tirmithi and Baihaqi

In this verse, Allah has guaranteed His help and at the same time He has fulfilled His duty. So, what about the individual who has yet to receive Allah's help, who is being treated unfairly, but remains patient? And remember, there is no sin that hastens the punishment for the perpetrator quicker than oppression and cutting family ties. The *Sunnah* of Allah has been mentioned earlier that if a mountain were to oppress another mountain, the oppressor would be flattened.

- 4) Dependence on Allah. In the face of the uncontainable hurt, hostility, and oppression levied by an enemy, dependence on Allah is the strongest defense a servant has. Strong and indefensible because the opponent has no chance against the one whom Allah protects and suffices. Moreover, the enemy's blows can have only a minor effect on the believer – like hot and cold, hunger and thirst. As for the evildoer's effect on the target of their hostility, it is never permanent. Distinguish the effect of their hostility from the superficial harm it *appears* to have caused and the reality: help for the targeted and harm to the sender.

Some of the *Salaf* have said: “*Allah repays every deed in kind.*” Thus, an individual's reward for dependence on Allah, Allah entrusts that person's affairs to Himself. **And whosoever puts his trust in Allah, and then He will suffice him.** **At-Talâq: 3** Note, in this verse, Allah does not say He will give His servant such and such reward as He promises with their deeds. But rather, Allah appoints Himself as their Protector. If a believer places their trust in Allah, He is duty bound to entrust their well-being to His care. The heavens and the earth and everything in them can plot against this individual and Allah will protect and make a way out for him or her.

In the book, *Al-Fathul-Qudusee*, we have mentioned the essence and the enormity of the benefits of *tawakkul*, along with the Son of Adam's severe need for it. There, we cite the corrupt mindset of those who say that dependence on Allah is a position that only the weak, common folk assume; however, this statement is wrong from various standpoints. For example, the higher a person's status, the more they need Allah's protection. Furthermore, the extent of their reliance on Allah will depend on their level of faith.

Hasad

- 5) Don't allow your heart to become engrossed in feelings of envy. Whenever they occur, cast them out. To fearlessly turn away from these desires and to keep them from filling your heart is one of the most potent medicines and strongest defenses against this evil. The battle against envy is likened to the person who pursues an enemy, captures him, and then punishes him. But if the person does not resist and remain unflinching, he or she is drawn into their enemy's sway of passions. Separate yourself from these desires and they have no power over you. Allow yourself to partner with them and envy takes control.

When the envier and envied connect with one another and the envied party begins to emulate the envier, their souls are basically the same. The spirit of the envier haunts the envied day and night, awake or asleep. It does not rest. The resentful one wants the two to remain the same: spiteful and envious. If this happens, neither person is stable and the evil continues until one of them is destroyed.

But when the person resists the pull of the wicked and defends their soul against *kufir* and an evil companion he or she begins to mull over what's happening to them. And once they realize the truth, they are quick to dismiss these thoughts from their mind. Instead, this rejuvenated individual starts to think about more beneficial things, while the envious sinner continues to devour his own soul. His *hasad* is like fire, consuming itself when it cannot find anything else to consume.

This chapter has enormous benefits for righteous individuals with righteous desires. Its wisdom and intelligence, combined with the (spirit of the) virtuous person, causes them to taste the sweetness and blessings of the chapter. As a result, they consider preoccupying themselves with feelings of envy, to be one of the greatest punishments the heart and soul can suffer. Only those with kind and gentle hearts who are content with Allah's protection believe this.

Their souls know that the help of Allah is better than taking revenge. Unruffled (in the face of opposition), they have confidence in Allah and know His promise is true, His guarantee is real. They are certain no one is more trustworthy than Allah and no one is more truthful than Allah. They know Allah's help is stronger, firmer, more permanent,

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and more beneficial than anything in creation. There is no power except the power of Allah.

- 6) Turn sincerely to Allah. Replace your soul's envious intentions with love for Allah and a desire to please Him. Gradually, these thoughts will become embedded in your heart and soul, eliminating the evil notions along the way. Then your focus will turn to the love, closeness, and contemplation of Allah. Just as love (causes a person) to always think about doing something good for the one they love. The heart is always focused on its beloved.

When the believer's soul rises to this level, it is not capable of constructing a room in it for sin, envy, and revenge. Only a destructive heart void of love for Allah and willingness to please Him makes room for these vices.

Whenever resentment and envy touches this believer and crosses his or her threshold, the heart's sentry cries out:

Oh guardian angel, go to the doors of the inn where everyone visits. There is no one defending it; no guard is circling the perimeter; no wall is surrounding it; no army is protecting it.

Allah the Most High revealed to us the statement of Iblis:

﴿ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ ﴾

[Iblis] said: "By Your Might, then I will surely mislead them all, "Except Your chosen slaves amongst them." Sâd: 82-83

He said:

﴿ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ﴾

"Certainly, you shall have no authority over My slaves...Al-Hijr: 42

He said: Verily! He has no power over those who believe and put their trust only in their Lord. His power is only over those who

obey and follow him and those who join partners with Him (Allah): An-Nahl: 99-100

Allah said concerning Yûsuf, The truthful One: **Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves. Yûsuf: 24**

There's no greater happiness for the one who enters this fortress accompanied by supporting forces. He or she takes shelter in a stronghold where its residents experience no fear, no loss, and no chance of their enemy breaking through its barriers. **That is the Grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty. Al-Hadîd: 21**

- 7) Direct your repentance to Allah for sins that enable your enemy to inflict harm upon you. **And whatever of misfortune befalls you, it is because of what your hands have earned. Ash-Shûra: 30** And He said to the best of creation – the companions of the Messenger of Allah: **When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves. Âl-'Imrân:130**

Any evil or harm that befalls a servant is the result of a sin that he or she may or may not know about. The sins that a person has unknowingly committed are greater in number than the sins they have consciously committed. The same holds true for the sins of a man or woman that require them to seek Allah's forgiveness. The amount of wrong they do, *unknowingly*, which obligates them to seek forgiveness, exceeds the amount of wrong they *knowingly* commit that requires the forgiveness of their Lord. In summary, the hurt or suffering we experience at the hands of an enemy, is due to our own wrongdoing.

One of the *Salaf* encountered a man who cursed and abused him:

The Salaf said: "Stop! Wait here, I'm going home and I'll be back. He returned to his home and as act of repentance, he humbly prostrated to Allah, and then returned to his attacker. 'What did you do', the man asked. The Salaf replied, "I repented to Allah for

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whatever sin I committed that allowed you to injure me.”

Remember, there is a root cause at the core of all evil. Accordingly, if someone is protected from a sin, they are also protected from its cause. What’s more, whenever a person is harmed by an enemy, the best protection for them is sincere repentance to Allah. Once they repent, signs of their happiness will begin to appear: they will start to look to their own sins and shortcomings instead of busying themselves with envy. They will concentrate on correcting their own mistakes and seeking Allah’s forgiveness for their errors. They no longer have time to muse over past mishaps and misfortunes.

How wonderful the effect of sincere repentance, however, success comes from Allah. Nothing prevents Allah’s gifts from reaching their intended servant. Nothing reaches a servant if Allah withholds it. And not everyone is granted the success, knowledge, desire, and ability to develop these qualities.

- 8) Be truthful and do as much good as possible. Behaving in this manner builds a strong force against envy, calamities, and the evil eye. The impact of truthfulness and righteous conduct is so powerful that if their only purpose were to test the people, that would be enough.

The effects of envy and the evil eye rarely injure a truthful, virtuous individual. If they do, their poison is met with strength and Allah’s assistance. Ever-present, Allah surrounds the believer with an impenetrable shield. In the end, the envied one experiences a good outcome. However, Allah’s protection against the removal of blessings caused by envy has a requirement, as does any source that leads to their removal: gratitude.

Know that envy and the evil eye are two of the strongest reasons why a person loses his or her blessings. The souls of the envious one and the carrier of the “eye” do not rest; their efforts do not weaken, and the fire in their hearts does not diminish until the blessings of their target have completely vanished. When that happens, their hearts stop murmuring and the fire is extinguished, but it isn’t Allah who douses

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it. Their happiness at the loss of someone's blessings quenches the blaze.

A man or woman loses their blessings because they leave themselves defenseless against the causes of the removal of blessings. These weak individuals do not deploy obedience and gratitude. Instead, they are disobedient and ungrateful for the things they receive, which lead to ingratitude to the one who rewarded them – Allah.

Not so for the truthful, dutiful servant. He or she deploys forces that fight in their defense even while they sleep. They know that any individual who does not have any help against their enemy, is leaving themselves open to defeat. We seek Allah's help.

- 9) Whenever an envious or evil person increases their envy, injustice or evil toward you, increase your good, compassion, and offering of advice. No doubt to combat malice of this kind with righteousness is one of the most difficult things for an individual to do –except for the one whom Allah grants success. I know that you do not think this is true, let alone practice it. Therefore, listen to the words of Allah Azza Wa Jal: **The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient, and none is granted it except the owner of the great portion. And if an evil whisper from *Shaytan* tries to turn you away, then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower. Fussilat: 34-36**

And He said: **These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them. Al-Qasas: 54**

Look at the response of The Messenger of Allah when his own people beat him until he bled. He said: **“Oh Allah forgive my people. They do not know what they are doing.”** In his supplication, what are the four ways in which he repelled the enormous evil treatment meted out to him?

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- a) He asked Allah to pardon them.
 - b) He asked Allah to forgive them
 - c) He excused their actions because of their ignorance.
 - d) He overlooked their actions because of his relationship with them.
- He said: "...forgive my people" in the same way that a man says "he is my son"; "he is my friend, leave him to me."

Now, *listen* to these soothing words which ease the soul: "remember your sins are between you and Allah. Therefore, fear their punishment and hope that Allah grants you pardon and forgiveness."

Finally, even if Allah gives you some blessings, honors you or provides you with some help you had hoped for, do not limit yourself to a mere pardon. Do good deeds! Reason being, if you are hoping that the good Allah has given you will nullify your evil, then fight against the evil of others with your good deeds.

Do this and Allah will treat you the same way you treat them.

Deeds are rewarded in kind. Rebut a person's evil treatment of you with good and Allah will rebut your evil with your good. So, what do you do now? Take revenge or pardon the transgressor; treat them kindly or leave them alone? The man or woman who demonstrates the intent of these words in their actions and occupies their thoughts with them, doing good to the one who treats them badly will be made easy for them. Moreover, because of their righteous conduct, Allah will extend His help to this believer.

Look at the words The Messenger of Allah imparted to his companion who complained about his relatives' ill-treatment of him in spite of the companion's kind and compassionate behavior toward them:

لَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ

"As long as you continue to treat your relatives well, you will have Allah's support."¹

¹ Muslim

Allah's help is immediately followed by the people's admiration and support of the person displaying good conduct. Once they hear about the kindness and goodwill of this person towards the evil-doer who treats them badly, the people's hearts, concern, and prayers will be for the righteous one – in opposition to the evil one. Allah created His servants upon this natural disposition.

- 10) The final cause is a compilation of everything that has gone before it. All of the causes are centered on this one. It embodies a person's devotion to *tawheed* and their contemplation on He who brings everything into being, The All-Wise, The All-Powerful.

Everything that has gone before is likened to the movement of the wind which is controlled by its Creator, the one who makes it move. No benefit nor harm takes place without His permission. The good that reaches the individual who acts on these instructions comes to them because of His will. He alone is the sole manager of all affairs:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ^ع

And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor ...

Yûnus: 107

Narrated on the authority of Ibn Abbas, The Prophet said:

وَأَعْلَمُ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ
وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ

“Know that if the entire world were to come together to bring you some benefit, they would not benefit you in the least except for what Allah has decreed for you. And if the entire world were to come together to do you harm, they would not harm you in the least except for what Allah has decreed for you.”¹

¹ This is a portion taken from the hadith mentioned earlier, on the authority of Ibn Abbas, “Maintain Allah and Allah will maintain you... Bukhari

With this in mind, whenever a servant is filled with *tawheed*, their fear of everything and everyone except Allah leaves their heart. Their enemy means nothing to them. They only fear Allah. This believer feels safe in the presence of Allah as their thoughts and worries about the envious one disappear from their heart and mind. Their sincerity to Allah generates love, fear, repentance, and dependence on Allah along with occupying their thoughts with Allah rather than other than Him.

He or she recognizes that fearing and focusing their thoughts and actions on an enemy, decreases their *tawheed*. On the other hand, if they dedicate themselves solely to Allah, He becomes uppermost in their mind. Truly, Allah is their protector and defender: Allah defends the believer.

On account of the believer's faith in Allah, Allah protects their faith. The believer's faith is perfected by Allah's protection – the best protection. If the person's faith is mixed, then Allah will mix it for them; if their faith functions every now and then, Allah will protect them every now and then. One of the Salaf said:

Whoever turns to Allah completely, Allah will turn to them completely; whoever turns away from Allah completely, Allah will completely turn away from them.

Tawheed is Allah's greatest fortress. The man or woman who enters its gate is safe. One of the *Salaf* said: "Whoever fears Allah, everything fears him. And whoever does not fear Allah, Allah makes him fear everything."

The evil of the envious one, the evil eye, and sorcery is driven away by these ten causes. To add, there is no greater benefit for the believer than turning to Allah and Allah turning to them; no greater dependence than the dependence on Allah; no greater certainty than the certainty of Allah; no greater fear than the fear of Allah, alone; no greater attachment than the heart's attachment to Allah, alone. Seek help from Allah only. Anticipate your reward from Allah only.

And when your heart grows attached to something other than Allah and you begin to fear and place your hopes in it, and then entrust your

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affairs to it, you will suffer great disappointment. By virtue of, whoever fears something other than Allah, gives the object of their fear authority over them. Furthermore, whoever anticipates a reward from something other than Allah will be sadly disappointed, as their intention and actions have made good *haram* for themselves.

This is the Sunnah of Allah; let there be no change in the Sunnah of Allah.

The Prohibition of Hasad

Hasad (envy) is to desire the removal of someone's good given to them by Allah; whether there are religious blessings or worldly blessings.

Allah said:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ﴾

**Or do they envy men for what Allah has given them of His bounty?
An-Nisâ':45**

On the authority of Abu Huraria, The Messenger of Allah said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ أَوْ قَالَ الْعُشْبَ

“Beware of envy! For envy devours good deeds just like fire consumes wood.”¹

Al-Hafiz An-Nawawi said: “Hasad (envy) is when a person hates the blessing(s) that Allah has bestowed on another, whether it is knowledge, wealth, honor or family. Secondly, hasad is a major sin and a characteristic of the Jews. We seek Allah's refuge from that. Ameen.

Allah the Most High said:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ﴾

Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownelves ... Al-Baqarah: 109

¹ Abu Dawud

Allah said: **“Or do they envy men for what Allah has given them of His bounty?”**

For that reason, the envious one is displeased with Allah’s decree or judgment. He or she is dissatisfied with the wealth, knowledge or family Allah has given to someone else.

Their envy and resentment is like a hot coal in their heart. Whenever Allah gives one of His servants a blessing, this heart green with envy ignites, gets agitated, and scorns the recipient. Sometimes the envy produces hatred and animosity moving the envious one to mar the reputation of their enemy in the eyes of the people. They say this or that about the person whether it is the truth or a lie: the intent behind their words is to spite the person for what Allah has given them.

If there is an envious person who bears some animosity towards their brother or sister, his or her envy will not turn Allah’s blessings away from that person whatsoever. No matter how badly they want to, they will never be able to prevent the decree of Allah from reaching His servant. The Prophet said to Ibn Abbas:

وَأَعْلَمُ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَيَّ أَنْ يَنْفَعُوا لَمْ يَنْفَعُوا إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ
وَلَوْ اجْتَمَعُوا عَلَيَّ أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ

“Know that if the entire world were to come together to bring you some benefit, they would not benefit you in the least except for what Allah has decreed for you. And if the entire world were to come together to do you harm, they would not harm you in the least except for what Allah has decreed for you.”

Knowing this, whenever someone notices *hasad* toward another festering within their soul, they must fear Allah and chastise themselves:

How can you envy your brother or sister for what Allah has given them from His bounty; how can you hate Allah’s gifts to His servant; what would you say if Allah blessed you with something, would you want someone to envy you for it; if you envy and hate what Allah bestowed upon another, your

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ill-feelings will never hurt that person; your bitterness and displeasure only hurts you.

Criticize and kick yourself in the teeth until you've freed yourself from these envious thoughts

Oh Allah, guide us to good character and good deeds. You are the only one who guides us to good. And turn us away from bad character. You are the only one who turns evil away from us.

Shaykh Muhammad Ibn Salih Al-Uthaimeen

Ash-Sharh Riyādus-Salihīn

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Be Aware of *Hasad*!

Hasad is a serious disease of the heart and the only way to cure diseases of the heart is through knowledge and action. Knowledge benefits the believer in that they become aware of the harm that envy can inflict on their religion and worldly affairs. Secondly, on account of their knowledge, the resentment of a covetous individual doesn't affect them. To the contrary, the envy of the envious one does not harm the *din* or *dunya* (the religion or worldly affairs) of the envied. The individual targeted for envy actually benefits from the spite aimed at him or her in this life and the next.

When you possess true knowledge of envy, you are a friend to yourself, an enemy to your enemy and immune to the poison of envy.

On the other hand, if you are absorbed by envy, you become angry at Allah's decree and hate the bounties He has given to His servants. Moreover, you dislike and object to the wise fashion in which Allah governs His dominion and distributes *those* gifts. Harboring such ill-feelings is a heinous crime against the foundation of *tawheed* and a violation of Islam that originates from envy.

For that reason, you start deceiving the believers and cease offering them advice. You leave the party of Allah's Prophets and the *Auliya* and join forces with *Iblis* and the disbelievers. *Iblis* and his associates love for calamities to befall the believers. Conversely, on account of your envy, *you* suffer pain and agony. You feel sad and distressed as Allah continues showering your perceived enemy with blessings. And every time you see Allah bless that person or remove a hardship from them, you experience stress and anguish. This malice of the heart consumes good in the same way fire consumes wood and the night eclipses the day.

Now, we shall further explain the statement, "*hasad* doesn't harm the *deen* or *dunya* of the envied." Simply because you envy someone, doesn't guarantee that their comfort and happiness will be taken from them. The blessings and good fortune that Allah has decreed for His servants are fixed for a prescribed time period decreed by Allah. It's impossible to

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change or drive those blessings away. Everything is fixed for its appointed time. Therefore it stands to reason that since *hasad* cannot deter good fortune, the envied is not harmed in this world or the next.

As for our saying, “the individual targeted for envy actually benefits from the spite aimed at him or her in this life and the next”, this is clear. The envied is helped in their religion because *you* oppress them – especially when *hasad* pushes you to slander or defile them. Accordingly, you mention and disclose their shortcomings; you relinquish your good deeds to them on the Day of Judgment; and then consequently, you are bankrupted. You hope their comfort and happiness is taken away, but it remains. And in the end when you give him or her good deeds, their happiness increases and you gain misery upon misery.

Ibn Jawzi

Minhaj Al-Qassideen

vol. 2, pp. 747

Darut-Taufeeq Printers 1st edition 2010

The Ruling on using *Ruqeeyah* (incantation) for the Evil Eye on an Automobile

Question: A Quran reciter told us that an individual placed the “Eye” on his car. In turn, the reciter said he asked the person who damaged his vehicle with the Eye to make *wudū*. While he was making *wudū*, he stood, took some of the water and put it in the car’s radiator. Afterwards, the car worked as though nothing had been wrong with it. What is the ruling on such an act? (I ask this question) because it reads in the *Sunnah* that a person should take (water) from the carrier of the Evil Eye in the case of an envious person afflicting another person.

Answer:

The Evil Eye can affect animals; man-made inventions; buildings; trees; actions; cars; wild beasts and the like. Accordingly, there is no objection to (the remedy for the Evil Eye being applied as in the case mentioned above). The cure for affliction by the Evil Eye is for the bearer of the “Eye” to make *wudū*¹ or *ghusl* (specific limbs) and then pour the water from his *wudū*, *ghusl* or cleansed limb(s) onto the animal or car – whatever the case may be – as in the instance of the man pouring water into the car’s radiator, fully aware that by the permission of Allah, this is the cure for the affliction of the Evil Eye due to the statement of the Messenger of Allah:

وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا

And if you are asked to wash (make *ghusl*)² then wash.”

¹ Read the *fatwa*, “The Manner in which the Remedy against the Evil Eye is Applied and does Taking Precaution against the “Eye” Contradict Dependence on Allah?, p. 45.

² **TRANSLATORS NOTE:** In this hadith there is no description the “*ghusl*” i.e. washing of specific limbs the Messenger of Allah commanded; however a description is provided in the hadith related on the authority of Umāmah ibn Sahl: see **The Manner in which the Remedy against the Evil Eye is Applied and does Taking Precaution against the “Eye” Contradict Dependence on Allah? p. 45**

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The stories and incidents of the Evil Eye and its cure are well-known. Allah knows best.

Shaykh Abdullah Al-Jibreen

Fatāwa Ulamā Al- Balad Al-Hirām, p. 1399

***Fatāwa* Related to Sorcery and The Evil Eye**

Question: What are some of the reasons why someone is afflicted by sorcery or the Evil Eye?

Answer:

Know that all acts of sorcery are *haram* and fall into the realm of disbelief in Allah The Most High. Reason being, a sorcerer seeks the aid of the Shayateen and befriends the *Jinn* until they help him or her afflict others with their sorcery. So whenever a sorcerer intends to harm a man or woman, they summon the *Shayateen* for help. Whereas the sorcerer serves their devils or offers a sacrifice in their name. The sorcerer asks the *Shayateen* to accompany so and so, afterwards, by the permission of Allah, he or she is touched by their evil.

The cure for this affliction is first, the person should defend themselves against this with the remembrance of Allah, worship;¹ obedience; distancing oneself from disobedience and the disobedient; read and reflect on the Quran often; learn as many supplications and reminders as possible. As a result, in spite of the efforts of the sorcerer and his helpers from among the *Shayateen*, Allah will protect His servant from being afflicted by sorcery.

As for the Evil Eye, (it is a fact) that there are some people who are known for their envy and resentment towards the people. Consequently, whenever one of them sees the object of their envy, they turn their hearts toward their target, and make an intentional effort to speak with sharp words. Then, the poison that emanates from their glance affects the target, by the permission of Allah.

The remedy for this is for (the man or woman) to make an earnest effort to distant themselves from people known for their envious hearts. They should also avoid displaying their gifts or blessings from Allah in the presence of these envious individuals. Give the envious advice about harming others unjustly and encourage them to ask Allah to continue bless

¹ acts of worship

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the (fortunate) Muslim. And when Allah blesses someone with some type of good fortune, they should say, *Masha-Allah, la quwata illah bil lah*: whatever Allah wills, there is no power except the power of Allah.

Shaykh Abdullah Al-Jibreen

Fatāwa Ulamā Al- Balad Al-Hirām, p. 1401

Inflicting the Evil Eye on Someone Unintentionally

Question: Is it true that a person can afflict another person with the Evil Eye unintentionally? If so, what is the remedy for preventing this from happening?

Answer:

As the hadith mentions, The Evil Eye is real! The carrier of the Eye glances at a person, animal or item that pleases them and then their soul fills up with venom: envy. This now wicked soul launches these poisonous particles and by the permission of Allah, they affect the target of the soul's envy.

(As the questioner asked) sometimes a person can afflict another with the Evil Eye unintentionally. At times a person may afflict their child, spouse or their riding animal; all without their aiming to do so. The remedy against this happening is to (always) invoke Allah's blessings on the people and (always) say: *Ma sha-Allah la quwata illā bil-lah*. And the person stained with envy should cleanse some part of their body (with water) and then pour some of it on the envied. Allah knows best.

Shaykh Abdullah Al-Jibreen,

Fatāwa Ulamā Al- Balad Al-Hirām, p.1402

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A Person's Love for being Distinguished in their Dress from Others: What is its Connection to Hasad?

Question: This question is concerning a woman who likes to distinguish herself from others in her clothing. She doesn't like other women to be like her. More than that, she doesn't like anyone to "out do her." However, she doesn't have the desire to see anyone lose their blessings nor have them taken away. Is this *hasad* (envy) or arrogance? To add, the woman hates these two traits.

Answer:

We do not know what exists in this woman's heart that would lead us to attribute these two characteristics to her. If *hasad* does exist, then it is *haram*. And if it is arrogance or an abundance of pride that prevents her from being like others in her dress, then this too is *haram*. However it's important to know that the type of *kibr*, i.e. arrogance, which is condemned, is defined as "a hatred of the truth and a disdain for the people." In other words, this arrogant individual looks down upon the people with strong feelings of dislike and a lack of respect.

Wanting to wear beautiful clothing or a nice pair of shoes is not *kibr*. Allah is Beautiful and He loves beauty.

If the woman's actions are based in the love of "standing out" and being known for a particular feature, the reason for wanting such should be examined. It is possible these traits are the type that influence hearts without any resistance to their grip on the people.

Shaykh Abdullah Al-Jibreen,

Al-Kanz Ath-Thameen, vol. 1, p.231 qtd. in Fatāwa Ulamā Al-Balad Al-Hirām, pp. 1402-1403

Hasad
The Disbeliever is not Different

Question: Is it true that a *Kāfir* is not able to afflict a Muslim with the Evil Eye i.e. *hasad*? If so, what is the proof?

Answer:

This is not true. The *Kāfir* is like any other: he or she is capable of inflicting someone with the Evil Eye.

Shaykh Abdullah Al-Jibreen,
Al-Kanz Ath-Thameen, vol. 1, p.232 qtd. in from Fatāwa Ulamā
Al- Balad Al-Hirām, pp. 1405

Some are Able to Afflict Whomever They Want with The Evil Eye Whenever they want

Question: We've heard that there are some individuals who have the ability to afflict whomever they want with the Evil Eye at any time they want. Is this true?

Answer:

Without any doubt, the Evil Eye is a reality as the hadith of The Messenger of Allah verifies this:

“The Evil Eye is real! If there was anything that would precede the Qadr, The Evil Eye would precede it. And if you are asked to wash (*wudū*), then do it!” In another hadith:

“Verily, the Eye puts a man in the grave and a camel in the cooking pot!”¹

In other words, the effects of The Evil Eye can affect even the deceased. As for the nature of its effect in this state, Allah knows best.

No doubt, some people possess the Eye while others don't. At times, the man or woman possessing it intentionally aims their resentment at another and the evil takes effect. There are those instances when they do not intend harm, but it occurs any way. Then there is the person who tries to afflict someone with the Evil Eye, but cannot.

Allah has commanded (us) to seek refuge with Him from (the one green with) The Evil Eye. This commandment is included in His statement, **“And from the Envious one when he envies.”** Seeking refuge with Allah from his evil results in protection (from his evil).

Shaykh Abdullah Al-Jibreen

Fatāwa Ulamā Al- Balad Al-Hirām, pp. 1405-1306

¹ Abu Niem, *Al-Hilyah; As-Silsilatul-Ahaadith As-Sahih*

The Manner in which the Remedy against the Evil Eye is Applied and does Taking Precaution against the “Eye” Contradict Dependence on Allah?

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 Allah?

Answer:

We believe that the truth about the Evil Eye has been established in both the legislated texts and tangible evidence. Allah the Most High said:

﴿وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ﴾

And verily, those who disbelieve would almost make you slip with their eyes. Surâtul-Qalam: 51.

Ibn Abbas 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 Allah: “If there was anything that would precede the Qadr, the Eye would precede it. And if you are asked to wash (*wudū*), then wash.”

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

لَمْ أَرَ كَالْيَوْمِ وَلَا جِلْدَ مُحَبَّأَةٍ فَمَا لَبِثَ أَنْ لُبِطَ بِهِ فَأَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيلَ لَهُ أَدْرِكُ سَهْلًا صَرِيحًا قَالَ مَنْ تَتَّهُمُونَ بِهِ قَالُوا عَامِرَ بْنِ رَبِيعَةَ قَالَ عَلَامَ يَقْتُلُ أَحَدَكُمْ أَخَاهُ إِذَا رَأَى أَحَدَكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبِرْكَةِ ثُمَّ دَعَا بِمَاءٍ فَأَمَرَ عَامِرًا أَنْ يَتَوَضَّأَ فَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَرُكْبَتَيْهِ وَدَاخِلَةَ إِزَارِهِ وَأَمَرَهُ أَنْ يَصُبَّ عَلَيْهِ

“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 Allah arrived and then he was asked, “Did you know that Sahl

was ill? The Prophet replied, “Do you think that someone wanted to afflict him with the Evil Eye?” they said, “Amr Ibn Rabi'ah. 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 Allah to bless him.”

The Prophet of Allah then asked for water. He commanded Amr to make *wuḍū'*¹ and wash his face and hands up to his elbows; his knees and the inside of his *izār*. And then he commanded him to pour water on *Sahl*.”

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

1. Recitation of the Quran: The Prophet said, “There are no invocations except in the cases of the Evil Eye or fever.”² And *Jabril* used to recite invocations over the Messenger of Allah. He would say, “With the name Allah, I lift from you everything that harms you which emanates from every soul or eye of the envious one. May Allah heal you!”³
2. Washing (specific body parts) as in the case of Prophet Muhammad ordering Amr Ibn Rabi'ah 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 feces, 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 *izār*, *ghutra*⁴ or *tāqeeyah*⁵

¹ In the previous hadith the person is commanded to “make a *ghusl*.” However in this hadith, the washing has been explained to mean to make *wuḍū'*, as wudu is in fact the washing of specific limbs. (*Ash-Sharh Muwatta' Malik*) Read the *aahadith* and their explanations on this act for further description.

² Abu Dawud, the Book of Medicine

³ Muslim, the Book of Peace

⁴ The Arab head scarf worn by the men

⁵ The white skullcap worn under the head scarf

Hasad

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 Allah and His means of protection that He permits or commands. The Messenger of Allah used to seek protection for Hasan and Hussein: **“I seek refuge for these two by the perfect words of Allah from every Shaytan and vermin; from every rebuking eye.”** He said Ibrahim used to seek protection for Ishaq and Ishmael in the same fashion.¹

Shaykh Muhammad Ibn Salih Uthaimeen,

*Fatāwa Al-Elāja bil-Quran was-Sunnah – Al-Ruqiyah, pp.43-44, qtd.
in Fatāwa Ulamā Al- Balad Al-Hirām, pp.1406-1407*

¹ Bukhari, the aahadith of the Prophets

Hasad **Jealousy**

Question: In some situations I feel hardness in my heart. At other times, I can sense some feelings overtaking me like *Ash-Shirk Al-Kafi*¹ or jealousy. What is the respective cure for each of these illnesses? I often say the supplication of the Messenger of Allah: "Oh Allah, I seek refuge with you should I knowingly associate partners to you; and I ask Your forgiveness whenever I (associate partners to you) unknowingly."² Furthermore, I often make *du'a* for those whom I envy by atoning for my errors in their presence. Is there another remedy that will cure me of this dangerous sickness?

Answer:

It is necessary for you to increase your remembrance of Allah through recitation of the Quran and performing whatever additional (*nawāfil*) acts of worship you are capable of doing. Attend the gatherings of good religious people and be sincere in your acts of worship. Keep *riyā*, showing off, out of your actions. Whenever *riyā* occurs, defend against it by (seeking) the pleasure of Allah and a place in Paradise. As for protecting yourself against jealousy, it starts with the belief that all blessings are a gift from Allah *Azza Wa Jal* – He distributes everything to His servants.

¹ *Ash-Shirk-al-Khafi* (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc. The Noble Prophet Muhammad said:

"Ash-Shirk-al-Khafi in the Muslim nation is more inconspicuous than the creeping of black ant on black rock in the pitch-darkness of the night." And this inconspicuous *Shirk* is expiated by saying thrice the following sentences within a day and a night: "O Allah! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of." **Dr. M. Taqi-ud-Din al-Hilali, Ph.D.Dr. Muhammad Muhsin Khan**

² Ahmad, *Al-Musnad*, 19109

﴿حُنَّ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾﴾

It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad) is better than the (wealth of this world) which they amass. Surâtul -Zahraf: 32

Every person should love for their brother (or sister) what they love for themselves. The Prophet said: **“You are not a believer until you love for brother what you love for yourself.”** Moreover, he or she should divert their attention away from jealousy and envy with righteous words and righteous actions.

With Allah is the success. Prayers upon our Prophet Muhammad, family, and his companions!

Al-Lajna Ad-Dāima

Fatāwa Al-Elāja bil-Quran was-Sunnah– Al-Ruqiyah, pp.28-29

The Remedy for Someone Whose Heart is Sick with *Hasad*

Question: A Person's heart is Sick with Hasad: What is the Cure?

Answer:

Hasad is a chronic disease that emanates from a wicked soul that doesn't want good for the sake of good, it only wants good for itself. Just as Shaykh Ibn Taymiyyah said, if this soul sees good, although it may not want the good to be removed, it still hates what has happened. The cure for this illness is as follows:

1. Know that all blessings come from the bounty of Allah. **Or do they envy men for what Allah has given them of His Bounty? An-Nisâ: 54.** It is He who bestows this good. Envy includes being displeased with Allah's decree. Once a believer becomes aware of this, he or she is able to hold back this temperament.
2. Know that there is no benefit in envy, only an increase of evil deeds and the disappearance of good deeds. For this reason we say that *hasad* consumes good just as fire consumes wood.
3. Know that *hasad* only increases grief and worry. The envious person's misery increases whenever Allah increases His servants' blessings.
4. Know that *hasad* does not prevent Allah's bounty from reaching the one who is envied. Consequently, there is no benefit for the envious person.
5. Know that whenever a person occupies themselves with envying someone else, the envious person is diverted away from their own innate good nature. You'll find this envious person tracking the news, wealth or children of the one they envy. With some thought and consideration, you will find others ways and means to focus on that which will free you from *hasad*.

Shaykh Muhammad Ibn Salih Uthaimen,

Majmūá Durūs Fatāwa Al-Haram Al-Makki, vol. 3, 363-364 qtd. in Fatāwa Ulamā Al-Balad Al-Hirām, pp.1425-1426

Are the Jinn able to Afflict a Person with the Evil Eye?

Question: Is it true that the Jinn are able to afflict a human being with the Evil Eye? If so, does the wounded person began cleansing the places he believes the Jinn have not soiled with rubbish or garbage. The benefit being the person's cleansing of these areas, wash away the effects of the Evil Eye. *Jazā-kumul -Allah khairan*

Answer:

Bis-millah wal-hamdulil-lah, the Evil Eye is real as the Messenger of Allah affirmed; and it can befall someone at the doing of a jinn or human being. The legislated remedy for its removal is the Quran, supplication, and appealing to the person who is believed to be the carrier of the eye, to wash certain limbs of his or her body. The Messenger of Allah said: "...**And if you are asked to wash (*wudū*), then wash.**" He said: "**There are no invocations except in the cases of the Evil Eye or fever.**" The fever in question here is the poison contained in such creatures as snakes and scorpions. As for cleaning the earth and using urine as remedies for the Evil Eye, there are not permissible.

Majmūá Fatāwa Ibn Bāz,

vol.1, p.351,

qtd. in *Fatāwa Ulamā Al- Balad Al-Hirām, p1420*