

The Evil Eye in Islam: Its Connection to Death and Destruction

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Published: Daily News, Karachi, Pakistan, 02-06-2007

Revised 2026

This study is dedicated to the Shi'i Fatimi Ismaili Tayyibi Du'at of the Al-Waleed dynasty, who established and consolidated the Dawah in Yemen, Hind, and Sindh. They were masters of both the pen and the sword. The contribution of these pious rulers of Yemen to the Islamic sciences-particularly in relation to the Ahl al-Bayt (as)-constitutes an enduring, illustrious, and unforgettable chapter in Islamic history.

Abstract: *This paper examines the doctrine of the Evil Eye - al-Ayn within the Islamic tradition, with particular attention to the Qur'an discourse, Nabawi narrations, and selected reflections of Muslim scholars and sages. While belief in the Evil Eye is widespread across cultures and faith communities, contemporary discussion in Muslim societies is frequently distorted at two extremes: on one hand, predatory charlatans exploit distressed families under the guise of "spiritual treatment"; on the other, certain modernist and skeptical voices dismiss the doctrine as superstition, notwithstanding its treatment in revelation and authoritative tradition. The present study seeks to restore methodological balance by distinguishing normative Islamic teachings from criminal fraud and by placing the concept of al-Ayn within a coherent scriptural and ethical framework. The Qur'an alludes to hostile glances that seek to disturb Rasulullah (S), and it commands seeking refuge from the harm of envy - Hasad. Building upon these foundations, the Hadith corpus affirms the reality of al-Ayn and instructs believers to respond with remembrance, supplication, and blessings when encountering that which pleases them. The Sirah literature further records episodes demonstrating the harm of envy-driven attention and the Nabawi method of treatment-thereby establishing both the principle of harm and the legitimacy of prescribed, Shariah-compliant remedies. The paper also surveys perspectives attributed to prominent intellectual and spiritual authorities-ranging from philosophical explanations that locate the phenomenon in psychic influence to ethical analyses warning against boastfulness, ostentation, and social rivalry as catalysts for harm. A dedicated section outlines lawful modes of protection and cure, including the recitation of Surah al-Falaq and Surah al-Nas, Ayat al-Kursi, Nabawi Adiyah, Ruqya within defined limits, and the moral disciplines of Tawakkul, Sadaqah, Khayrat, discretion, and restraint of the tongue. Finally, the study addresses the urgent social dimension: the documented abuse of vulnerable people-especially women-by impostors claiming occult power. It argues for robust enforcement against criminal clerics, public education, and responsible religious guidance so that authentic spiritual practice is safeguarded and exploitation is decisively curtailed.*

Keywords: Evil Eye; al-Ayn; evil eye; Hasad; Qur'an; Hadith; Sirah; Ruqya; spiritual healing; Shifa; occult sciences; religious fraud; safeguarding.

i). Why write on the Evil Eye?

In the Muslim world, exploiters in the name of religion mislead the masses who approach them in their times of trouble. These thugs use every tactic to grab money and valuables in the name of ridding those affected from the Evil Eye. Many women who visit these rogues become their target and lose their chastity. It is time that the governments, especially the law enforcing agencies, take serious action to eliminate these criminal clerics. Media often discusses the issue of Uloom Khafiyyah (Occult Sciences) [1] and humiliates Muslims with reference to unseen forces. Many liberals also insult the concept of Evil Eye. This attitude of the so-called moderates or the non-believers against the Evil Eye is discussed by the Qur'an. These people think of it as something fictitious and the belief of fools and illiterates, despite the Qur'an and other Scriptures addressing it. Not only in Asia, Africa and Arabia, but in other developing countries, people of various faiths and creeds are afraid of the Evil Eye. This along with the recorded cases of exploitation and fraud have motivated me to write on this. The best minds in every nation do not ignore the fact that the Evil Eye is true, although they differ on its causes and effects.

ii. Evil Eye as discussed in the Qur'an:

The learned writer of Al Majalis al-Aashuriyyah mentioned: [2]

"Evil Eye was the first crime committed by the arch criminal, Iblees (L). The Hasad (envy) of Iblees with Adam (as) and subsequently of Qabeel (L) with Habeel (as) was based solely due to their elevation to a higher status from their Lord which resulted in Hasad and in turn gave birth to the Evil Eye. This evil runs through the generations of 'ins'an, like the killing of one of the sons of Adam (as), again due to Hasad".

All sources of Occult Science unanimously agree that the Evil Eye is real. Qur'an says: [3]

"And verily, those who disbelieve would almost make you slip with their eyes (through hatred)."

Qur'an further says: [4]

"When the nonbelievers hear the reminder, they nearly strike you down with their glances, and say: 'surely, he is mad! But it is nothing other than a reminder for all the worlds."

In the Tafsir (interpretation) of this Ayah, it has been stated that the narrow-minded of Quraysh invited and hired those who were known for possessing evil and assigned them the duty to strike Rasulullah (S) with their nasty glances. Qur'an discussed the Evil Eye: [5]

"And from the jealous when they do so".

iii. Evil Eye in Hadith and Sirah Literature:

A Hadith says: [6]

"Whoever among you sees something in someone's possessions that he likes let him offer Dua for blessing it because the Evil Eye is real."

Another Hadith says: [7]

"The Evil Eye is a reality"

Sayyiduna Jabir (ra) narrated a Hadith: [8]

"Most of those who die among my Ummah, die because of the will and decree of Allah, and then because of the Evil Eye."

Another Hadith says: [9]

"One third went in the grave because of the Evil Eye".

Amar bin Rabiyyah once saw Sahl bin Hunaif bathing. He praised his handsome features and said: Wallah! I have never seen any young girl's skin as soft as his (Sahl). Afterwards Sahl fell to the ground. Rasulullah (S) came and instructed Amar: [10]

"Why does one of you wish to kill his brother? Why did you not recite Barak Allah (May Allah bless you)?"

Afterwards he cured Sahl. A different Hadith states: [11]

"The Evil Eye is true so perform Wadu for (removing) it".

A Hadith says: [12]

"The Evil Eye is true, and if there is anything that would precede fortune, it would be the Evil Eye."

A different Hadith asserts: [13]

"There is a remedy for every malady".

The following narration proves that the Evil Eye can affect anybody, even the pious of exemplary record: [14]

Rasulullah (S) instructed to dig a trench in Ghazw'ah Khandaq, also known as Ghazw'ah Ahz'ab, on the advice of Sayyiduna Salman al-Farsi (ra). Three thousand Muslim soldiers followed the instructions and completed the task in six days. Sayyiduna Salman (ra) worked diligently and his contribution was considered equal to ten (10) hardworking soldiers. Qays praised and acknowledged his hard work and the Evil Eye inflicted him due to which a health problem occurred, and Salman (ra) was unable to continue his work. The issue was brought in the Nabavi presence and Rasulullah (S) performed a special Amal to remove the Evil Eye with water, and cured Salman (ra). Furthermore, Essa (as) also discussed the Evil Eye in the Sermon on the Mount.

It is usually noted that when a person appears in the presence of someone honorable, their face becomes reddish. Similarly when a person who is jealous stares at another, their face becomes pale. The eye is directly linked with the soul, and when non-pious or ill feelings are created for anyone, it can affect them adversely. This can take place even where people who've lost their sight are involved. Furthermore, the Evil Eye is divided in two forms: Ins'an and Jinn. Umm al-Mumineen, Umm'e Salama (ra) narrated: [15]

"Rasulullah (S) once saw a young girl who had positive signs of Evil Eye on her face. He instructed: "Seek Dua for her because she is touched by the (Jinn) Evil Eye".

iv. What respected Ulama of Islam say about the Evil Eye?

i). The 9th Shia Fatimi Ismaili Imam Ahmad al-Mastur (as), better known as Al Shakhs al-Fadil Saheb al-Rasa'il Ikhwan al-Safa, discussed Evil Eye in his vol. four of the Rasail under the caption: Min al-'ULūm al-Nāmūsiyyah wa'l-Shar'iyyah fīmā hiya al-Siḥr wa'l-'Azā'im wa'l-'Ayn (On the Sanctioned Secret Sciences and Magic, Exorcism, and the Evil Eye).

He (as) says: [16]

"Siḥr (magic) is considered to be one of the sciences passed down from the ancient scientists. More importantly, it is one of the last sciences of al Hikmah, or gnosis the Greeks; and the science of Nujum (astrology) is central to its understanding. The science of astrology consists

of twelve horoscopes, nine spheres, and 1,029 stars. The stars are Malaek and they are Khulafa (representatives) of Allah. They have the ability to rule the worlds and that is why it is important to know this science. This theory was transmitted from Ptolemy and the Greeks.” The learned writer of “Ikhwan” quoted a Hadith:

“Magic and the evil eye are a reality of life”.

This offers proof that Ruqya - a special Dua, Aaz’aim (expelling evil spirit), and Nashir - a kind of Amal intended for animals – is recommended by Shariah.

ii). The great Shi’i Fatimi Ismaili intellectual and philosopher, Da’i Bu Ali Ibn Sina (also known as Avicenna) discussed: [17]

“The Evil Eye possibly is a manner that begins in a particular sensual condition where amazement affects a thing or person. One considers this aspect far from understanding that mere contact is the cause of effect in the bodies”.

iii). Writings of Ibn Arabi are a reflection of the Fatimi Ismaili Du’at: [18]

“The Evil Eye as an outcome of the effect of other senses and tells philosophers that the Evil Eye arises from the effect of sensual power of others, a sense that initially affects it and then others”.

iv). Ibn Khaldun says: [19]

“Evil Eye is a psychic influence exercised by the soul of a person and it does not depend on the free choice of its possessor. When a thing or situation appears very pleasing to the eye of such a person, it creates Hasad and a desire to take it from its owner. He therefore prefers to destroy it. The application of the Evil Eye is involuntary on his part and therefore, he should not be punished by death, unlike a magician. Evil Eye can destroy families, friendships and communities. As everything is a creation of Allah, one should seek protection of Allah and take His refuge from the unchecked power. For the defense of this, it is necessary that the observer should recite:

Mā shā’ Allāh, Subhān Allāh, Bārak Allāh, wa lā ḥawla wa lā quwwata illā bil’lāh al-‘Aliyy al-‘Azīm.

Ins’an is different in terms of understanding since he possesses superior mental capabilities and strength, and his soul affects attractive things and hurts them due to the inner evil that is hidden in one’s eye. When something seems pleasing, people focus on that and their brain power affects that object or person. As stated above, it is important to note that the infliction of evil eye may not be intentional. One should be more careful from their own Eye or Nazar which is created from prideful boasting and hurts them. Hence, avoid show off as this is one of the major causes of destruction. Instead give Sadaqah and help others in need as that acts as a shield in times of trouble. The celebrated poet and compiler of “Mathnawi”, Jalaluddin Rumi, was highly influenced from the Shi’i Fatimi Ismaili Du’at. He says: [20]

“Pride works as the agent of prince’s ruin. She firstly came near the king to reach perfection with his help, but she died due to evil-eye resulting from her pride. Although he laid hold of the Emperor’s saddle-strap, (yet) in the end he was (only) admitted (to a union with his Beloved) by the eye whose glances kill.”

Rumi further described:

“Evil Eye is so affecting that mountains shake from the glance of the evil-eyed” and he suggested reciting Ayah “Eyn Yukad” (Surah al-Qalam 68: Ayah 51) that is revealed in order to ward off the effects of Evil Eye. “For (even) a mountain slips (from its foundations) at the eye of the wicked: read and mark in the Qur’an (the words) they cause you to stumble.”

v. What is Evil Eye?

The Evil Eye is the daughter of Hasad and plays a wicked role due to the envious feelings. One of the famous poets of Misr has discussed it in the following words: [21]

Mā kāna aḥwaja dhā al-kamāli ilā
aybin yaqīhi mina’l-‘ayn.

“Even perfection stands in need of a flaw-
a blemish that shields it from the Evil Eye.”

The Evil Eye is a cancer of the soul. It is a common phenomenon that at times we hear from friends or relatives praise of someone, and later on find that person afflicted. Hasad (jealousy) is a part of the domain of unseen evil, whose existence is accepted by all the Scriptures unanimously. There is a difference between the term Eye and Evil Eye. The term Eye is used for a person affected by his own or some one’s praise, while Evil Eye is due to Hasad and enmity. The Arabi word al Ayn, translated as the Evil Eye, refers to a person who harms another with his eyes. The Evil Eye is just like a transmitted disease, usually without intention, by someone. A person, otherwise not evil in any way, can harm you, your children, your house, your health, wealth and so on by looking at you with envy. However, it is pertinent to note that a well-wisher can also affect someone through his eye. This may be out of love unintentionally hence it does not always have “evil” intentions attached to it.

The Evil Eye is believed to cause harm to humans as well as mere objects since it is like an ugly shadow. If the object attacked is living, it may fall ill. These are a few examples of the effects of evil eye on Ins’an:

- i. Weakness in the body.
- ii. Face might turn yellow or change color.
- iii. Depression or the want to cry without a purpose.
- iv. The chest tightens and closes.
- v. Laziness, lack of strength and motivation to work.
- vi. Feeling of nausea and dizziness.
- vii. Constant headaches or migraines.
- viii. Lack of motivation to meet friends and loved ones.
- ix. Distortion in business or work.
- x. Loss of appetite,
- xi. Excessive yawning,
- xii. Hiccups,
- xiii. Vomiting,
- xiv. Fever.

If the object attacked is an animal, for instance a cow, its milk may dry up or if it's a plant or fruit bearing tree, it may suddenly fade and die. The Evil Eye can even affect objects and buildings. For example, an Evil Eye cast upon a vehicle may cause it to break down irreparably, while a house so cursed may soon develop a leaky roof or an insect invasion to just give an example. Just about anything that goes wrong (for any reason, or no reason at all) may be blamed on the power of the Evil Eye. Eyes, it is said, are the gateway to a person's soul. Eyes can convey a wide range of emotions from love, hate, disgust, boredom, scorn, surprise, and envy. In fact it is this last emotion - Hasad - that underlies the Evil Eye's cultural association with magic.

Moreover, cat's eye is considered to have an evil effect for an infant, even causing the child to die in severe circumstances. This is the reason that people take care and never allow a cat to enter into the room of an infant. Hence this cannot be relegated to mere superstition. When a person observes a child with affection, the child may face problems as a result of the eye. When many people watch any unique item with amazement it can affect its inherent status. A reason for avoiding eating food before anyone, especially the under privileged, is to acquire protection from the Evil Eye, which may result in vomiting, stomach ache or ill-health. In fact, due to the Evil Eye miscarriages may occur.

Some sacred sources transmit that when people who touch others by the Evil Eye feel wickedness in their hearts, their eyes disseminate the sinister thoughts into harmful rays just like the snake which looks towards its prey and transmits poison through the bite, which in turn causes death. Allah has granted powers to some of His creation that can have profound effect on some other creations. For instance, have you not noticed how the face of a shy person turns red if his sight falls on what is not suitable for him, and turns yellow when he looks at someone he fears?

vi. Manner of Protection and Cure from the Evil Eye:

The best way to deal with the Evil Eye is to avoid it in the first place. The methods vary as per different cultures, geographic regions, and personal preferences. Tawidh (amulet) of the Qur'an can be worn to ward off the Evil Eye. Rasulullah (S) allowed the use of Tawidh (amulet) from the Qur'an and Asma al-Husna - the beautiful names of Allah. Tawidh signifies a kind of amulet, or charm which bears an inscription and can be worn by a man, woman or child to protect against the Evil Eye and supernatural evil influences etc. Once a person has been afflicted with the Evil Eye, there are a variety of methods to have it removed.

The learned writer of "Risalah Yemeniyyah" says: [22]

"It has been confirmed that the carrier of Qur'an amulet is protected from every Ins'an or Jinn that has an evil eye because it is written in a form of a forceful legally binding agreement as an explicit order that is distinct from everyday speech. In other words, this command protects the Ins'an from the evil eye, be it Ins'ani or supernatural. We saw a large number of Evil-Eyed who took out an animal or an Ins'an in less than an hour by casting their eyes. Evil energy waves are generated in each Ins'an which affect others and this is worse than a snake or scorpion's bite. Jinn or other Arw'ah Khabitha are in the form of smokeless fire and have the

power to enter in the body of any Ins'an. They frequently visit Ins'an and hurt them through different manners because they are menacing creatures that aim to harm Ins'an, or drive them mad. Jinn can also be the cause of mental illness and neurological diseases, especially epilepsy. It is unfortunate that people approach doctors for cure from physical illnesses but completely neglect spiritual healing which is more necessary than medicines in some cases. In almost all cases, the Evil Eye conveys Nafs Najisah (an impure spirit), as opposed to the Nafs Tahirah (pure spirit) of Awliya".

a). The 51st Shi'i Fatimi Ismaili Da'i al-Mutlaq, Dr. Sayyiduna Taher Saifuddin, was one of the significant scholars of the Muslim world who provided prescriptions from the Qur'an for spiritual healing. He advised to remove Evil Eye from the "Maudatayn". He composed a verse and incorporated spiritual prescription of healing from the Qur'an: [23]

Na'ūdhu bika Allāhumma min sharri man 'aṣā,
wa man kāna naffāthan, wa man kāna ḥāsīdan.

"O Allah, we seek refuge in You from the evil of one who disobeys,
and from the harm of the sorcerer who blows (charms), and from the evil of the envious."

Ruqya (Singular: Ruqa, a charm or spell, either written or spoken, formulae of Dua) is a valuable tool for treating a variety of disorders and diseases. This may include snake or scorpion's bite, the Evil Eye and problems that Jinn may cause. Surah al-Falaq, Surah al-Nas (Surah 113 & 114) and Ayah al-Kursi are the best weapons against evil forces, including the evil eye. Rasulullah (S) recited these for protection. Rasulullah (S) used to recite Surah and infuse his breath into his hands and rub his hands over his body for Barak'at. Asma bint Umayy (ra) submitted: [24]

"O Rasulullah (S)! Bani Jafar have been afflicted by the Evil Eye (often); shall we recite Ruqya for them?"

He directed:

"Yes, for if anything was to overtake the divine agency it would be the Evil Eye."

A Hadith says: [25]

"There is no Ruqya except in the case of the Evil Eye or fever."

b). Jibrael (as) taught Rasulullah (S) the following Ruqya: [26]

Bismil'lāhi arqīka min kulli shay'in yu'dhīka,
min sharri kulli nafsin aw 'aynin ḥāsīdin, Allāhu yashfīka, bismi'Llāhi arqīka.

"In the name of Allah, I recite Ruqyah for you: from everything that harms you; from the evil of every soul and from the envious eye. May Allah heal you. In the name of Allah, I recite Ruqyah for you."

Rasulullah (S) advised to recite Ruqya as a divine remedy, against fever, the Evil Eye and sores. Ruqya consists pronouncing of supernatural expressions to influence an enchantment. When it is other than Qur'an, or a recommended Ady'ah (plural: Dua), it is disapproved. It is permitted on the condition that it brings benefit to people and does not harm anyone. According to a tradition transmitted from Umm al-Mumineen Umm'e Salama (ra): [27]

"We use a spell (Ruqya) against the Evil Eye. It is also used against poison, bites, and fever".

c). Ash'ab recited Ay'ah into the water, sprinkled it, and offered it to the afflicted person to drink for cure. This helps to neutralize the effects of evil. Those who reject the benefits of Sunnah are devoid of the advantages and benefits from it. The following Ayah is recommended for the removal of Evil Eye: [28]

Ḥasbiyal'lāhu lā ilāha illā Huwa, 'alayhi tawakkaltu wa Huwa Rabbu'l-'Arshi'l-'Aẓīm.

Allah is sufficient for me; there is no deity except Him. Upon Him I place my trust, and He is the Lord of the Mighty Throne."

d). "Dafiat'il Ehz'an" of Sayyidi Qamaruddin (d. Ujjain, India) provides us with effective remedy to remove the Evil Eye. The Ismaili Tayyibi Dawoodi Da'i, Sayyiduna Ibrahim Wajhiyuddin advised to recite this Amal for eleven days precisely: [29]

Recite the following 110 times:

Allāhu ḥāfīẓun, Allāhu nāẓirun, Allāhu nāṣirun, Allāhu mughīthun, Allāhu mu'īnun.

"Allah is the Protector; Allah is the Observer; Allah is the Helper; Allah is the Succourer; Allah is the Supporter."

e). The afflicted person himself should carry out the following Amal:

Recite 21 times Ay'ah 3 - 4 of Surah 67 and say: [30]

Bismil'lāhi zājiratun tazjuru ṣakhratan ṣammā'a wa najman multahiban; as'alu'LLāha an tarjia'a al-'aynu 'alā man aṭlaqahā wa 'alā aḥabbī'n-nāsi ilayhi.

In the name of Allah a command that restrains a hard rock and a blazing star: I ask that the Evil Eye returns to the person who launched it and on the people dearest to him.

f). The Qur'an provides divine protection from fears, visible as well as invisible, known and unknown, physical as well as supernatural. Another highly recommended direction to remove the Evil Eye is provided by "Al Majmuah al-Muayyadiyah" as follows: [31]

7 times Salaw'at

7 times Surah al-Fateha

7 times Surah al-Ikhl'as

7 times Surah al-Falaq

7 times Surah al-Naas

7 times Ayat al-Kursi

7 times Salaw'at

After recitation of the above Aamal, blow on a cup of water and offer it to the affected person to drink and also sprinkle over them.

g). A precaution should be taken daily as protection against the possible attack of Evil Eye. It does not contradict with the faith of Tawakkul, which means putting one's trust in Allah.

Sayyiduna Al Qadi al-Nauman (ra) provides us an authentic reference in this regard in volume II of "Da'aim al-Islam":

Moula Abi Abdillah Al Imam Jafar al-Sadiq (as) transmitted: [32]

Rasulullah (S) used to seek refuge from the Evil Eye for Al Imam al-Hasan (as) and Al Imam al-Husayn (as). He used to take Al Imam al Hasan (as) on his right thigh and Al Imam al Husain (as) on his left and recited the following Dua:

U'īdhukumā bi-kalimātil'lāhi at-tāmmāti, min kulli shayṭānin wa hāmmah, wa min kulli 'aynin lāmmah.

"I seek refuge for you both in the Perfect Words of Allah: from every devil and every poisonous creature, and from every harmful (afflicting) eye."

This Dua should be recited 21 times and the hand put over the head of the afflicted ones.

Rasulullah (S) used to say:

My ancestor Ibrahim (as) used to offer the same Dua for the protection of his sons Ismail (as) and Ishaq (as).

h). Zabihah [33] (sacrificing) is a Sunnah of Anbiya and Aimmah and it is not restricted to followers of Islam. Do this practice at the time of problems, in the name of Allah. Zabihah in which animal blood is shed aids immensely in removing problems.

i). Turbah - Khake Shifa [34] of Karbala al-Muqaddasah has a divine power to cure by the order of Allah, who exclusively granted curing power in the dust surrounding the grave of Moula al-Husayn (as).

j). Treat Evil Eye by burn Bakhur [35] (a substance that is burnt to produce a sweet smell) or Luban and recite 110 times Salaw'at near the afflicted person or object.

k). Moula Abi Jafar Al Imam Muhammad al-Baqir (as) has recommended this Dua to cure the Evil Eye. Put your hand on the forehead of the affected person, recite the Dua mentioned below, then blow it on the water, sprinkle it on the face and then offer the same glass to the affected to drink, reciting thrice: [36]

Bismil'lāhi arqīka, bismil'lāhi akbaru mina'l-ḥadīdi wa'l-ḥajari wa'n-nabli wa's-sihāmi; fa-lā nāra wa lā 'ayna wa lā siḥra.

"In the name of Allah, I recite Ruqyah for you. In the name of Allah-greater (stronger) than iron and stone, and then arrows and darts-so let there be no fire, no (harmful) eye, and no sorcery (to affect you)."

l). When you praise or appreciate your own family and someone or something, as a precautionary action of protection recite as follows: [37]

Āmantu bil'lāh, wa ṣallāl'lāhu 'alā Muḥammadin Rasūlihi wa 'alā Ālihi.

"I believe in Allah, and may Allah bless Muhammad, His Rasul, and his Family."

vii. Some precautions:

** Don't share your problems and plans with anyone; it will invite more negative forces and increase harmful energy around you.*

** Don't invite other people's negative thoughts (energies) in your life through displaying your wealth or the things dear to you.*

** Abstain from negativity when faced with any kind of disagreement or discord. Try to solve issues amicably and don't involve a third person as that usually multiplies the problems.*

** Increase your spiritual energy through Aam'al - Salaat, Qur'an, Dua, Adhk'ar and Sadaqah. This will protect you from people's negative energies.*

Hence, to sum it up, the Evil Eye is like an arrow which comes from a jealous soul. Sometimes it may hit the target and sometimes it may miss. If the target is exposed and unprotected, it will affect him sooner, but if the target is alert, vigilant and armed, the arrow will have no effect and may even return towards the one who shot it. Those who have weak spiritual energy become easy targets of the Evil Eye. The Evil Eye is like unseen light which only afflicted spirits can see. It can cause harm or even death in large numbers, and you never succeed in holding it in your hands. With its impure spirits, the Evil Eye is thought to afflict people, animals, agriculture and property. Those who are most vulnerable to the Evil Eye are the healthy, the beautiful, the rich, pregnant women and babies. My learned mentor told me that there are three types of arrows which an Evil Eye can fire. They are:

1. Unconsciously observing or casting an eye. It creates problems and harms people but it is without intention, so can be cured early.
2. With the intention of destruction when someone envious or an enemy looks, it injures the target.
3. When the unseen, Jinn, evil spirits or hidden forces consider hitting anyone then it is most dangerous attack, causing death and destruction.

Bibliography and Notes

- 1). *Occult Sciences are not delicious foods for everyone to consume. Discipline is required in abundance to learn and it is not recorded as worldly sciences are. These sciences are transferred from mouth to ears traditionally.*
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- 3). *Surah al-Qalam-69: Ayah 51*
- 4). *Ayah 51-52 of Surah al-Qalam*
- 5). *Ayah 5 of Surah al-Falaq*
- 6). *Hadith Maruf*
- 7). *ibid*
- 8). *Hadith, "Nayl al-Awt'ar", al-Bazz'ar,*
- 9). *Hadith Maruf*
- 10). *Sirah Literature*
- 11). *Hadith Maruf*
- 12). *ibid*
- 13). *Ibid*
- 14). *Al Majalis al-A'ashuriyah, by: Sayyidi Abdu Tayyeb b. Sayyidi al-Qadi Abd al-Qadir al-Waleed. He was Naeb of the Da'i in Yemen on behalf of the 45th to 47th Du'at of the Ismaili Tayyibi Dawoodis. He was my father's grandfather. His grave is located outside of the Shrine of Madun al-Daw'ah, Sayyidi Abd al-Qadir Hakimuddin, at "Daar al-Surur" – Burhanpur, India.*
- 15). *Hadith transmitted from Umm al-Mumineen Umm'e Salama (ra)*
- 16). *"Essence of Magic, Conjuring Evil Spirits and Eyes", Rasail Ikhwan al-Safa", vol. iv, p. 309-10, Beirut, Lebanon*
- 17). *Da'i Bu Ali Ibn Sina,*
- 18). *Ibn Arabi,*
- 19). *Ibn Khaldun,*
- 20). *Jalaluddin Rumi: Mulavi, i. 6th vol, 1391: 1242; ii. Mulavi, 5th vol, 1391: 154 . Mathnawi, is an extensive poem written in Persian by Jalaluddin Muhammad Balkhi known as Rumi, the celebrated Persian mystic poet. It is one of the best known and most influential esoteric works of devotional literature. The Mathnawi is a series of six books of poetry that together amount to around 25,000 verses or 50,000 lines. It is a text that teaches Hikmah.*
- 21). *Saeed Haleem Pasha, Misr*
- 22). *"Risalah Yemeniyyah", by: Sayyidi al-Qadi al-Hafiz Habibullah al-Waleed, Yemen*

- 23) *"Maudatayn" al-Falaq and al-Nas (Surah 113 & 114), 51st Al Da'i al-Fatimi, Dr. Sayyiduna Taher Saifuddin (d.1965, Mumbai, India), "Diw'an", Published Dubai*
- 24). *"Da'aim al-Islam", by: Sayyiduna Al Qadi al-Nauman, vol. ii, published Qahirah.*
- 25). *Hadith Maruf*
- 26). *ibid*
- 27). *ibid*
- 28). *Surah al-Taubah Ayah 129*
- 29) *"Risalah Dafi'at'il Ehz'an", by: Mukasir al-Daw'ah, Sayyidi Qamaruddin (d.1816 AD, Ujjain, India). He was the son of Sayyiduna Hibatullah al-Muayyad bin Sayyiduna Ibrahim Wajhiyuddin bin Sayyidi Abd al-Qadir Hakimuddin and held command over various branches of Uloom Khafiyyah – Occult sciences.*
- 30). *Amal to cure Evil Eye*
- 31) *"Al Majmuah al-Muayyadiyah", By: Sayyidi Abd al-Ali al-Qamari Manuscript, Surat, India*
- 32). *Da'aim al-Islam, By: Sayyiduna Al Qadi al-Nauman (ra), vol. ii, Qahirah.*
- 33). *Zabihah: Normally Muslims perform Zabihah - sacrifice animal (s) in the name of Allah for the removal of Mushkil but a specialist of Occult Sciences would know better the manner of performing it at the time of dire need.*
- 34). *Turbah - Khake Shifa, Please read for further information:*
- 35). *Bukhur:*
- 36). *This Dua is transmitted from Ahl al-Bayt (as)*
- 37). *ibid*

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