

Ruqyah for the evil eye

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Article taken and slightly adapted from: salafi-dawah.com

[Source: From his book 'Minhatul Malikil Jaleel Sharh Saheeh Muhammad ibn Ismail', p. 372.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

From Aisha, may Allaah be pleased with her, that she said:

[“The Prophet, may Allaah send peace and blessings upon him, ordered me -or he ordered- that we should recite Ruqyah (incantations) for protection against the evil eye.”]¹

This shows the permissibility of reciting Ruqyah for the one whom the evil eye has afflicted.

And from Umm Salamah, may Allaah be pleased with her, that the Prophet, may Allaah send peace and blessings upon him, saw in her house a jaariyah who had a saf'ah on her face. Upon which he said:

[“Seek Ruqyah for her for verily she has been afflicted with an-nathrah.”]²

As-saf'ah is blackness, yellowness or a colour different to the colour of the face, on the face. The term jaariyah is used for the small girl and the female slave, and this one does not have to wear the hijaab. The female slaves can be sold and bought. And his, may the peace and blessings be upon him, statement:

[“Seek Ruqyah for her for verily she has been afflicted with an-nathrah”],

meaning she has been afflicted with the evil eye. And this is general, for an-nathrah can be the evil eye from the jinn and it can be the evil eye from the humans.

These narrations show the permissibility of reciting Ruqyah as a cure from the evil eye.

¹ Saheeh al-Bukhaaree and Saheeh Muslim

² Saheeh al-Bukhaaree

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رقية العين

عن عائشة قالت: (أمرني النبي صلى الله عليه وسلم -أو أمر- أن نسترقى من العين) فيه مشروعية الرقية لمن أصابه العين

عن أم سلمة أن النبي صلى الله عليه وسلم رأى في بيتها جارية في وجهها سفعة، فقال: (استرقوا لها، فإن بها النظرة).
السفعة: سواد في الوجه أو صفرة أو لون يخالف لون الوجه، ولفظ الجارية يطلق على الفتاة الصغيرة أو على الأمة وهذه لا تحتجب بالإماء تباع وتشتري

وقوله: (فقال: استرقوا لها؛ فإن بها النظرة) يعني: أصيبت بالعين، وهي عامة فالنظرة قد تكون من عين الجن، وقد تكون من عين الإنسان، وهذه الأحاديث فيها مشروعية الرقية من العين

من كتاب [منحة الملك الجليل شرح صحيح محمد بن إسماعيل] ص372

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