



The Concept of 'Ain (Evil Eye) in the Qur'an and Hadith: Implications for Mental Health in Contemporary Era

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Abstract

This study aims to analyze the concept of 'Ain disease from the perspective of the Qur'an and Hadith, as well as its implications for mental health in the contemporary era. In the modern context, phenomena such as jealousy and envy, often triggered by exposure to social media, can affect an individual's mental well-being, leading to stress, anxiety, and depression. The data used in this research was obtained through literature studies on Qur'anic texts, Hadith, and contemporary psychological studies related to mental disorders influenced by social factors. This research employs a qualitative approach with a hermeneutic method to analyze the understanding of 'Ain disease and explore its connection to current psychological symptoms. The findings show that 'Ain disease, as a manifestation of the negative effects of jealousy, is closely related to the mental disorders commonly experienced by modern society. The social stigma surrounding 'Ain disease further exacerbates this condition, as many individuals are reluctant to seek psychological help. Therefore, a holistic approach that integrates spiritual and psychological understanding, as well as raising awareness about mental health, is essential to mitigate the negative effects of 'Ain disease.

Contribution: This research contributes to the development of mental health studies within religious and contemporary contexts, highlighting the importance of integrating spiritual and psychological approaches in addressing mental health challenges in society.

Keywords: 'Ain in Islamic Perspective, Mental Health, Qur'an and Hadith, Spiritual Protection, Digital Age.

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep penyakit 'Ain dalam perspektif Al-Qur'an dan Hadis serta implikasinya terhadap kesehatan mental di era kontemporer. Dalam konteks modern, fenomena iri hati dan hasad yang kerap dipicu oleh eksposur media sosial, dapat mempengaruhi kesejahteraan mental individu, menyebabkan stres, kecemasan, hingga depresi. Data yang digunakan dalam penelitian ini diperoleh melalui studi literatur terhadap teks-teks Al-Qur'an, hadis, serta kajian psikologis terkini terkait gangguan mental yang dipengaruhi oleh faktor sosial. Penelitian ini menggunakan pendekatan kualitatif dengan metode hermeneutik untuk menganalisis pemahaman tentang penyakit 'Ain dan menggali kaitannya dengan gejala psikologis masa kini. Temuan penelitian menunjukkan bahwa penyakit 'Ain, sebagai manifestasi dari dampak negatif iri hati, memiliki hubungan erat dengan gangguan mental yang banyak dialami masyarakat modern. Stigma sosial terkait penyakit 'Ain juga memperburuk kondisi ini, di mana banyak individu enggan mencari bantuan psikologis. Oleh karena itu, pendekatan holistik yang melibatkan pemahaman spiritual dan psikologis serta peningkatan kesadaran akan kesehatan mental sangat diperlukan untuk mengurangi dampak negatif penyakit 'Ain.





Kontribusi: Penelitian ini memberikan kontribusi bagi pengembangan studi kesehatan mental dalam konteks keagamaan dan kontemporer, serta pentingnya integrasi pendekatan spiritual dan psikologis dalam menghadapi tantangan kesehatan mental di masyarakat.

Kata Kunci: 'Ain, Perspektif Islam, Kesehatan Mental, Al-Qur'an dan Hadis, Perlindungan Spiritual, Era Digital.

Introduction

The disease 'Ain is a phenomenon in Islamic teachings that is believed to have a negative impact on a person's physical and mental state.¹ In Islamic literature, 'Ain occurs when a person feels excessive admiration or envy towards another person, either intentionally or unintentionally, which can then cause suffering to the affected individual.² In the Qur'an and Hadith, there are various propositions that mention the dangers of the disease 'Ain as well as the recommendation to protect oneself from it through prayers and certain worship practices. In the modern era, mental health is an issue that has received widespread attention, with various factors affecting an individual's psychological well-being. In addition to biological and social factors, in the Islamic perspective, spiritual factors such as the influence of 'Ain are also believed to have a role in influencing a person's mental balance.³ However, studies on the relationship between 'Ain and mental health are still limited, especially in linking Qur'anic and Hadith perspectives with scientific explanations of psychological disorders.

'Ain disease, which falls under the category of non-medical diseases, can cause various health problems, both physical and psychological.⁴ These disorders not only include physical weakness, but

¹ Hooman Keshavarzi and Bilal Ali, "Islamic Perspectives on Psychological and Spiritual Well-Being and Treatment," in *Islamophobia and Psychiatry: Recognition, Prevention, and Treatment*, ed. H. Steven Moffic et al. (Cham: Springer International Publishing, 2019), 41-53, https://doi.org/10.1007/978-3-030-00512-2_4; Mohamad Khairul Faiz Mohd Khadzali and Khadher Ahmad, "Penyakit 'Ain in Hadith and Malay Society Perspective: Evil Eye in Hadith and Malay Society Perspective," *Jurnal Usuluddin* 48, no. 2 (December 31, 2020): 133–73, <https://doi.org/10.22452/usuluddin.vol48no2.5>.

² Ayunda Cahya Mufida, and Muhammad Hasnan Nahar, "Hadiths About 'Ain: The Disease of 'Ain in the Perspective of Ibn Qayyim Al-Jauziyyah and Its Relevance to Social Media," *Journal of Islamic Studies And Humanities*, Vol. 4, No. 1 (2023), p. 2. 25 Mohamed Akhiruddin Ibrahim, Ahmad Shahir Mohd Shah, and Robiatul Adawiyah Mohd, "Concept Of Shifa' In Al-Quran: Islamic Medicine Approach In Healing Physical Disorder," *Al-Qanatr: International Journal of Islamic Studies* 6, no. 2 (2017): 23-39.

³ Amelia Kemala Sari, Zailani and Usman, "Disease 'Ain from the Perspective of Hadith and its Relevance to Social Media (Thematic Study)," *An-nur Journal*, Vol. 10, No. 2 (2021), p. 68. 68. Dr. Maqbool Hassan Maqbool Hassan, "Linkage between Physical Diseases and Moral & Spiritual Disorders in Perspective of Medical Research and Islamic Teachings," *Al-Raheeq International Research Journal* 2, no. 1 (January 29, 2023): 28-52.

⁴ Mohammed M. Ghaly, "Physical and Spiritual Treatment of Disability in Islam: Perspectives of Early and Modern Jurists," *Journal of Religion, Disability & Health*, July 17, 2008, <https://doi.org/10.1080/15228960802160647>.





also affect one's mental state, such as the emergence of feelings of envy, deep sadness, feelings of loss, to various other forms of emotional imbalance.⁵ 'Ain disease is caused by the sight of the eyes accompanied by bad intentions, such as envy, revenge, jealousy, and can even be triggered by witchcraft and certain environmental influences. Interestingly, this disease does not always occur through direct gaze, as the soul of a person full of malice can emit negative energy that remains impactful even without direct visual contact.⁶ The disease of 'Ain can arise due to two main factors: first, due to the conscious will of the individual who has feelings of envy and spite towards others; second, because it occurs unintentionally, for example when someone unknowingly admires something without mentioning the name of Allah SWT.⁷ In Islam, it is believed that the influence of 'Ain comes not only from the human eye, but also from the power of one's spirit. A gaze full of envy, spite, or even excessive admiration is likened to an arrow released from a bow. If the person being targeted does not have sufficient spiritual protection, then the arrow will hit him and cause adverse effects. However, if the target has strong protection, then the ill-effects of 'Ain will turn back on the owner, without having any negative effect on the individual being viewed.⁸

Several previous studies have discussed 'Ain disease from various perspectives. One of them is research conducted by Khadzali (2020)⁹ research shows that 'Ain disease is a condition that can have a negative impact on its victims, both physically and psychologically. In addition, this study highlights the existence of special treatment methods that have been described in the teachings of the Prophet Muhammad as a form of protection and healing for individuals affected by 'Ain disease. Another study conducted by Nur maghfiroh (2023),¹⁰ this study concluded that the disease 'Ain can harm anyone because it comes from hatred and malice that arises in a person's soul. In its analysis of Qur'anic verses, this study shows that the sight of eyes driven by negative emotions can have a devastating impact on the person being looked at, especially if the individual does not have strong spiritual protection. In addition, the impact of 'Ain can also be seen in changes in a person's behavior

⁵ Pauline Hapsari, Darodjat, and Titik Kusumawinakhyu, "The Power of Qur'an to Heal Physical and Mental Illness," *Psikis: Journal of Islamic Psychology* 10, no. 1 (May 22, 2024): 1–11, <https://doi.org/10.19109/psikis.v10i1.19203>.

⁶ A. A. Sulaiman and W. O. Gabadeen, "Healing in Islam: A Psychological Perspective: Religious Psychotherapy," *IFE Psychologia: An International Journal* 21, no. 3 (January 2013): 47–53, <https://doi.org/10.10520/EJC138745>.

⁷ Khadzali and Ahmad, "Sickness in the Perspective of Hadith and Malay Society."

⁸ G. Hussein Rassool, *Evil Eye, Jinn Possession, and Mental Health Issues: An Islamic Perspective* (London: Routledge, 2018), <https://doi.org/10.4324/9781315623764>.

⁹ Khadzali and Ahmad, "Sickness in the Perspective of Hadith and Malay Society."

¹⁰ Siti Magfiroh, "Disease 'Ain in Qur'anic Perspective (Study of Tafsir Mafatih Al-Ghaib by Fakhruddin Ar-Razi)" (diploma, UIN Sultan Maulana Hasanuddin Banten, 2023), <https://repository.uinbanten.ac.id>.





and facial expressions, such as a sudden reddening of the face for no apparent reason or an unusual change in expression compared to the previous condition. Azher Hameed Qamar (2013)¹¹ also studied 'Ain's disease, the research shows that the traditions that discuss 'Ain's disease are of sound quality based on the analysis of takhrij hadith. In addition, this study also explains that 'Ain disease is a very dangerous condition for individuals who experience it. Therefore, one of the healing methods recommended in Islam is ruqyah shari'iyah therapy, which is treatment by reciting verses of the Qur'an and prayers taught by the Prophet Muhammad as protection from non-medical disorders, including 'Ain disease.

This research departs from the argument that 'Ain disease is not just a myth or traditional belief, but has a strong basis in Islamic teachings as well as significant relevance to one's psychological well-being. In various verses of the Qur'an and Hadith, it is mentioned that 'Ain can have a negative impact on a person's condition, and can even cause physical and mental suffering.¹² From a psychological perspective, someone who feels affected by 'Ain may experience high emotional distress, which in turn can trigger anxiety disorders, stress, or even depression.¹³ This can be explained through the theory of psychoneuroimmunology, which states that psychological and spiritual factors can affect the immune system and hormonal balance in the body. Additionally, in a social context, the increased use of social media has increased an individual's exposure to praise and attention from others. If not accompanied by the spiritual protection advocated in Islam, this may increase the risk of developing 'Ain.¹⁴ Therefore, Islamic teachings on protection from 'Ain, such as reciting the Qur'an, praying, and keeping favors earned private, have an important role to play in maintaining mental well-being in the digital age.

With reference to the concept of 'Ain in Islam and its relevance to mental health, this study aims to provide a deeper understanding of the link between Islamic teachings and psychological well-being.¹⁵ In addition to making a scientific contribution to Islamic studies and psychology, this study

¹¹ Azher Hameed Qamar, "The Concept of the 'Evil' and the 'Evil Eye' in Islam and Islamic Faith-Healing Traditions," *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 44-53.

¹² Esmail Esbati, "Examining the Quranic Principles of Belief in Evil Eye," *Quran and Hadith Studies* 55, no. 2 (February 20, 2024): 9–35, <https://doi.org/10.22067/jquran.2023.82212.1515>.

¹³ Esmail Esbati, "Analyzing the Quranic and Hadith (Narrative) Foundations of Belief in the Effect of the Verse," *Quranic Knowledge Research* 14, no. 55 (December 22, 2023): 181–213, <https://doi.org/10.22054/rjqk.2023.74934.2851>.

¹⁴ Gholam Hossein Gholamhosseinzadeh and Afsoon Ghambari, "Belief in Evil Eye among People of Antiquity and Divine Religions," *The International Journal of Humanities* 18, no. 1 (February 10, 2011): 1-18.

¹⁵ Safia J. Yun, *Fear of the Evil Eye: A Missional Approach Toward the Envious Gaze Among Young Jordanian Muslim Women* (Wipf and Stock Publishers, 2025); Birgit Krawietz, "Islamic Conceptions of the Evil Eye," *Medicine and Law* 21 (2002): 339.





is also expected to provide practical insights for individuals and communities in maintaining their mental health through spiritual protection taught in Islam. With an approach that combines Islamic studies and modern psychology, this study can serve as a reference for academics, mental health practitioners, as well as the general public in understanding and dealing with the 'Ain phenomenon in everyday life. Thus, this study not only has academic value but also practical benefits that can be applied in real life.

This research uses a qualitative approach with a hermeneutic approach to analyze the disease 'Ain in the perspective of the Qur'an and Hadith and its implications for mental health in the contemporary era.¹⁶ The focus of this research is to explore the understanding of the disease 'Ain based on Islamic sacred texts and relate it to modern psychological phenomena, such as stress, anxiety, and depression caused by social pressure and envy. Data were obtained through a literature study of Qur'anic verses, traditions, as well as articles and books that discuss the relationship between the disease 'Ain and mental disorders.¹⁷ In addition, interviews with religious and psychology experts were conducted to gain a deeper insight into the impact of 'Ain disease on people's mental well-being. Text analysis using a hermeneutic approach was conducted to interpret the meaning of the relevant verses and hadith, while thematic analysis was used to explore the psychological patterns that emerge in the contemporary social context.¹⁸ The study also utilized triangulation to ensure the validity of the findings by comparing different sources of data.

'Ain Disease in the Perspective of the Qur'an and Hadiths

'ain disease, commonly referred to as "evil eye disease" or "evil gaze," refers to the belief that a person's negative gaze or evil eye can have a negative effect and be detrimental to the health and well-being of the targeted individual.¹⁹ In Islam, this view has its basis in religious teachings and the belief in the existence of spirits that can influence people's lives.²⁰ The word 'ain comes from Arabic, from the root word *'ana-ya'inu*. Ibn Manzur explains *al-'ayn* is a situation where humans get disaster

¹⁶ Lukmanul Hakim et al., "Qur'anic Interpretation Method And Its Impact On Contemporary Interpretation," *Journal of Ushuluddin* 26, no. 2 (December 13, 2018): 142–53, <https://doi.org/10.24014/jush.v26i2.4577>.

¹⁷ Lynn Silipigni Connaway and Marie L. Radford, *Research Methods in Library and Information Science* (Bloomsbury Publishing USA, 2021).

¹⁸ Hassan Hanafi, "Method of Thematic Interpretation of the Qur'an" (Brill, 1996), https://doi.org/10.1163/9789004452169_014.

¹⁹ Krawietz, "Islamic Conceptions of the Evil Eye."

²⁰ Mada Tri Majaya, "Ain 'Evil Eye' in Various Cultures and the Distortion of Faith Against It," *Proceedings of International Conference on Islamic Community Studies*, December 20, 2023, 55–65.





through someone's gaze. The victim of 'ain is called by the word *ma'in* or *ma'yun*, while the perpetrator of 'ain is called '*a'in*.²¹ The origin of 'ain is explained in the Fatwa of Al Lajnah Ad Daimah:²²

مأخوذة من عان يعين إذا أصابه بعينه ، وأصلها : من إعجاب العائن بالشيء ، ثم تتبعه كيفية نفسه الخبيثة ، ثم تستعين على تنفيذ سمها بنظرها إلى المعين

"Ain comes from the word 'aana - ya'iinu, which means to be exposed to something from the eyes. It originates from the admiration with which a person looks at something, followed by a negative mental response, then the soul uses the medium of the eyes to channel its poison into the thing looked at. (Fatawa al-Lajnah ad Daimah, 1/271)

This disease has existed since ancient times, even the Prophet (SAW) confirmed the fact of 'ain disease. The disease 'ain is explained in several hadiths clearly showing its existence and the impression of its harm to humans.²³ In the Hadith narrated by Muslim, the Prophet SAW explained the existence of 'ain disease:

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ. عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَيْنُ حَقٌّ

Muhammad ibn Rafi' narrated to us 'Abdur Razaq narrated to us Ma'mar from Hammam ibn Munabih who said, "This is what Abu Hurairah narrated to us from the Messenger of Allah (SAW). Then he mentioned some Hadiths among which; the Messenger of Allah SAW. said, "Diseases arising from the evil influence of the eyes do exist." (HR Muslim 2187).

An implicit explanation of the disease 'ain is also mentioned in the Qur'an Surah al-Qalam verse 51:

وَأَنْ يَّكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ .

²¹ Magfiroh, "Disease 'Ain in the Perspective of the Qur'an (Study of Tafsir Mafatih Al-Ghaib by Fakhruddin Ar-Razi)."

²² Kholida Quthrunnada, "Disease 'Ain According to Islam Justified by the Prophet Muhammad" accessed on the page <https://www.detik.com/hikmah/khazanah/d-7256385/penyakit-ain-menurut-islam-yang-dibenarkan-rasulullah-saw>. (Monday, November 4, 2024) Wildan Jauhari, "Implementation of the Concept of 'Urf and Maslahah in the Sale and Purchase of Gold in Cash (Comparative Study of the Fatwa of the National Sharia Council of the Indonesian Ulema Council Number 77 of 2010 and Fatwa Al-Lajnah Ad-Daimah Li Al-Buhus Al-Ilmiyyah Wa Al-Ifta'Saudi Arabia Number 3211)," 2022; Jauhari.

²³ Alanoud Alrashidi and Sara Alnufaishan, "I Am Afflicted with the Evil Eye! How Islamic Cultural Beliefs Influence College Students' Perceptions of Their Academic Experience," *Journal for Multicultural Education* 18, no. 4 (August 13, 2024): 523–39, <https://doi.org/10.1108/JME-05-2024-0054>.





"Indeed, those who disbelieve almost derail you with their eyes when they hear the Qur'an and say, 'Surely he (the Prophet Muhammad) is a madman.'" (al-Qalam: 51).

In the interpretation of al-Mishbah, the above verse states that the Meccan polytheists continued to harass the Prophet Muhammad PBUH. so that he was disgusted and stopped preaching, their hearts were filled with malice and indeed they are the disbelievers with those like them in disbelief really constantly almost derail you with their eyes because of their malice and hatred. That has happened especially when they have heard adh-Dzikr i.e. the Qur'an and will still happen in the future.²⁴

According to Al-Qurthubi, the background to the revelation of this verse relates to an Arab man in ancient times who fasted or ascended for two or three days without eating. Read Also Practices to Avoid Magic Sent by Others, after that, he set up a tent.²⁵ When a camel or goat passed by, he said in amazement, "We have never seen camels and goats like today!" Soon, some of the camels and goats fell down and died. Knowing this, the unbelievers asked the man to harm the Prophet Muhammad with his sight, and he agreed. When the Prophet passed by, the man said, "Your people really think that you are a leader who brings good hope, but actually you are just a leader who is exposed to 'ain." However, Allah SWT protected the Prophet, and in response to this incident, the verse was revealed.²⁶

According to Al-Qusyairi, in cases like the above there is a view that states that the calamity that comes as a result of the disease 'Ain is only due to good views and amazement, not because of hateful views. Read Also Dogs and Magic as Guards However, this opinion is immediately complemented by other arguments stating that in essence, 'Ain originates from views that are filled with hostility. In fact, the view basically contains the intention to harm or destroy.²⁷ At this point, it is clear that 'Ain is a real threat that can happen to anyone at any time. With just a glance or a few words, someone can be harmed, even in seemingly senseless incidents.

To understand how great the danger of 'Ain disease is, Imam as-Suyuthi quotes a hadith from Ibn 'Adiyyi and Abu Nu'aim in al-Hilyah, narrated from Jabir RA, that the Prophet Muhammad SAW

²⁴ M. Quraish Shihab, "Tafsir Al-Misbah," *Jakarta: Lentera Hati 2* (2002): 52-54; M. Quraish Shihab, *The Quran and Its Meanings* (Lentera Hati, 2020).

²⁵ Abu'Abdullah Al-Qurthubi and Ahmad Shamsuddin, "Al-Jami'li Ahkam al-Qur'an: Tafsir al-Qurthubi," *Beirut: Dar Ihya at-Turats al-'Arabi*, 1985.

²⁶ Muhammad bin Ahmad abi Al-Qurthubi and Bakr Abi'Abdullah, "Tafsir Al-Qurthubi al-Jami'li Ahkam al-Qur'an," *Beirut: Dar al-Risalah*, 2006.

²⁷ Abdul Karim Al-Qusyairi, "Risalah Al-Qusyairiyah Fi 'ilm al-Tashawwuf," *Birut: Dar al-Khair, [Tt]*, 1988; Abd al-Karim Qusyairi, "Al-Risalah al-Qusyairiyah," *Cairo: Darul Ma'arif*, 1995.





said: الْعَيْنُ تُدْخِلُ الرَّجُلَ الْقَبْرَ وَالْجَمَالَ الْقَدْرَ Meaning, "'Ain (the look of envy) can put a person in the grave and a camel in the pot (because it causes death)." In fact, according to the narration given by As-Suyuthi in Ad-Durrul Mantsur, the danger of 'Ain is second only to death, which is caused by the qadha' and qadar of Allah SWT. As-Suyuthi mentions: أَكْثَرُ مَنْ يَمُوتُ مِنْ أَمْتِي بَعْدَ قَضَاءِ اللَّهِ وَقَدَرِهِ بِالْعَيْنِ Meaning, "The majority of people die other than because of the providence and decree of Allah SWT is because of 'Ain . The ferocity of 'Ain has also been expressed by Ibn Kathir in his tafsir, which states that if there is something that can precede the qadha' and qadar of Allah SWT, it is 'Ain that will precede it. This is in accordance with the hadith narrated by Imam Muslim from Ibn Abbas RA, where the Prophet Muhammad SAW said: الْعَيْنُ حَقٌّ لَوْ كَانَ شَيْءٌ سَابِقًا لِقَدَرٍ سَبَقَتْ الْعَيْنُ فَإِذَا اغْتَسَلْتُمْ فَأَغْسِلُوا Meaning, "'Ain is true. If there is anything that can precede destiny, it is 'Ain. Therefore, if you are asked to take a bath (to remove the effect of 'Ain), then take a bath." Because 'Ain is so dangerous, the Prophet Muhammad taught protective prayers to avoid it, whether for oneself, children, wife, or others.²⁸

Once upon a time, the Prophet Muhammad felt sad because Sayyid Hasan and Sayyid Husain were affected by 'Ain. Then, Jibril AS came and taught a prayer, as quoted by Ibn Kathir in Tafsir Al-Quranil Azhim. اللَّهُمَّ ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَنَالِقَدِيمِ ذَا الْوَجْهِ الْكَرِيمِ وَلِيَّ الْكَلِمَاتِ الثَّمَامَاتِ وَالِدَعَوَاتِ الْمُسْتَجَابَاتِ غَافِ الْحَسَنِ وَالْحُسَيْنِ Meaning, "O Allah who has great power, who has previous grace, who has a noble 'face', who manages perfect sentences and mustajab prayers. Heal al-Hasan and al-Husayn from the things that the jinn and human eyes love."²⁹ Since this supplication was recited for Sayyid Hasan and Husayn at the time of the Prophet, both names can be replaced with the name of the person affected by 'Ain today. In addition to the supplication taught by the Prophet as mentioned above, Ar-Razi also quotes in Mafatihul Ghaib, the opinion of Al-Hasan that QS. Al-Qalam verse 51 can be used as an antidote for the calamity of 'Ain. Apart from this prayer, one can also avoid the calamity of 'Ain by not showing off the achievements or accomplishments of oneself, children, or family. This is because by showing off achievements, other people will definitely see them, and it is through this view that the path of 'Ain opens-whether through admiration, malice, or hatred.³⁰ In conclusion, although 'Ain can bring great calamity, there is always a solution from Allah SWT through the example of His Prophet and his successors. Most importantly, we must prevent 'Ain from happening to ourselves and our families.

²⁸ Jalaluddin As-Suyuti, "Ad-Durrul Mantsur Fi Tafsir Bi al-Ma'stur," *Dar Ihya Turats Al Araby*, n.d.

²⁹ Ibn Kathir and Abu Fida Ismail bin Umar, "Tafsîr Al Qur'ân AlAzhîm," *Cairo: Maktabah Aulad al Shaikh al Turats, Nd.*, 1993.

³⁰ Fakhruddin Ar-Razi, "Mafatihul Ghaib," *Beirut: Dar Ihya'at-Thuros al-Arabi* 1420 (2000).





According to Imam Ibn Kathir, the meaning of the word 'gaze' in the verse above is a gaze that is followed by the energy of 'ain disease. The impact of being exposed to the disease of the 'ain gaze, is able to affect the person who is seen directly sick, wretched, and can even eliminate life. At the time of the Prophet, when the Companion Amir bin Rabiah took a bath with Companion Sahl bin Hanif. At that time, Amir bin Rabiah was amazed to see Sahl bin Hanif's body white and clean. Instantly, Sahl bin Hanif fainted. Seeing this incident, the other companions then called the Prophet Muhammad. He then quenched Sahl bin Hanif, and he said:

إِذَا رَأَى أَحَدُكُمْ مِنْ نَفْسِهِ أَوْ مَالِهِ أَوْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ بِالْبَرَكَاتِ فَإِنَّ الْعَيْنَ حَقٌّ

"When one of you is amazed when he sees himself, his property or when he sees his brother, then pray for him with blessings, because 'ain is real." (HR Nasa'i and Hakim).

Ibn al-Qayyim in his book *al-Tibb al-Nabawi* explains that the disease of 'ain is similar to a bow that is issued from the soul of the envious person and directed at others who are envied.³¹ Jalal al-Din 'Abd al-Rahman al-Suyuti states that in the view of the school of experts sunnah wal jamaah, 'ain disease can damage and kill its victims, if the perpetrator of 'ain is staring at him, then Allah SWT makes the fate when dealing between the perpetrator and the victim of 'ain.³²

The Disease of 'Ain in the Contemporary Era

'Ain in the contemporary era is not only part of traditional beliefs, but also has relevance in various aspects of modern life, both in social, psychological and spiritual contexts. The understanding of this phenomenon continues to evolve along with the changing patterns of human interaction in the digital age, where the concept of 'Ain is no longer limited to physical gaze, but can also occur through virtual expression, especially in the use of social media.³³

In everyday life, social media has become a platform for individuals to display various aspects of their lives, ranging from academic achievements, career success, family happiness, to simple things related to lifestyle. However, without realizing it, this habit can have a psychological impact on others who see it. Some people may feel motivated, but not a few who feel pressure, envy, or even a feeling

³¹ Shams al-Din Muhammad Ibn Qayyim and 'Abd al-Ghani' Abd al-Khaliq, *Al-Tibb al-Nabawi* (Dar Ihya' al-Kutub al-Arabiyyah, 1957).

³² Jalal al-Din 'Abd al-Rahman al-Suyuti تفسير جلال الدين المحلي (Rufoof, 1902).

³³ Magfiroh, "Disease 'Ain in the Perspective of the Qur'an (Study of Tafsir Mafatih Al-Ghaib by Fakhrudin Ar-Razi)"; Alrashidi and Alnufaishan, "I Am Afflicted with the Evil Eye! How Islamic Cultural Beliefs Influence College Students' Perceptions of Their Academic Experience"; Yun, *Fear of the Evil Eye*.





of inferiority because they compare their lives with others. The scholars of tafsir interpret that 'Ain is not only limited to the eyes filled with envy, but also the negative energy that arises from excessive focus on the happiness or advantages of others.³⁴ In this context, 'Ain can be understood as a form of emotional imbalance that results in physical and psychological disorders.

Some commentators relate the phenomenon of 'Ain to concepts in the Qur'an that explain the dangers of hasad and its impact on a person's life. Hasad in the negative sense not only harms the person who is targeted, but also the person who has these feelings. In the perspective of Islamic psychology, uncontrolled envy can develop into mental disorders that cause anxiety, stress, and even depression. Therefore, some scholars emphasize the importance of guarding the heart and mind so as not to be easily affected by feelings of hasad, both as a perpetrator and a victim of 'Ain.³⁵

In the reality of modern life, the effects of 'Ain disease can also be seen in various social aspects, especially in the world of work, education, and relationships between individuals. In the work environment, for example, a person who gets a promotion or certain success is often the center of attention of his or her colleagues. Without realizing it, the negative energy of envy or dissatisfaction of others can have an impact on the mental and physical condition of the individual, such as loss of morale, frequent failures, or even falling ill for no apparent reason. In the world of education, students or students who excel also often experience social pressure due to excessive attention from the surrounding environment, both in the form of admiration and displeasure.³⁶

One of the other phenomena often associated with 'Ain in the modern era is the increasing cases of cyberbullying and social pressure due to digital exposure. Many individuals experience mental fatigue from constantly being the center of attention on social media. In some cases, individuals who display their lives too often experience anxiety disorders due to increased expectations from others. This can be linked to the concept of 'Ain, which is explained by the mufasirs as a negative influence arising from excessive attention or focus on one's life.³⁷ Therefore,

³⁴ Qamar, "The Concept of the 'Evil' and the 'Evil Eye' in Islam and Islamic Faith-Healing Traditions."

³⁵ Nada Algharabali and Hanan Taqi, "'Say Mashallah!': Investigating Sociolinguistic Manifestations of the Evil Eye in Kuwait," *International Journal of Language and Culture* 7, no. 2 (December 31, 2020): 147-63, <https://doi.org/10.1075/ijolc.20036.alg>; Safia Jeonghee Yun, "A Study on the Evil Eye from the Perspective of Young Jordanian Muslim Women," *Missiology* 53, no. 2 (April 1, 2025): 182-92, <https://doi.org/10.1177/00918296241261731>.

³⁶ Azher Hameed Qamar and Qurat-ul Ain, "Where Medicine 'Fails': The Evil Eye and Childcare Beliefs among Rural Saraiki Mothers in Punjab, Pakistan," *Social Medicine* 14, no. 2 (August 9, 2021): 57-95, <https://doi.org/10.71164/socialmedicine.v14i2.2021.1171>.

³⁷ Mohammad S.I. Mullick et al., "Beliefs about Jinn, Black Magic and Evil Eye in Bangladesh: The Effects of Gender and Level of Education," *Mental Health, Religion & Culture* 16, no. 7 (September 1, 2013): 719-29, <https://doi.org/10.1080/13674676.2012.717918>.





contemporary scholars emphasize the importance of maintaining privacy in social media, avoiding excessive showing off, and building awareness that not everyone who sees one's happiness has good intentions.

In addition to social and psychological impacts, 'Ain in the modern era is also a health concern. Several studies have shown that the suggestion factor and a person's belief in the effects of 'Ain can have an impact on their physical condition. For example, people who believe they have 'Ain often experience physical symptoms such as fatigue, headaches, indigestion or even illnesses that are difficult to explain medically.³⁸ In psychological studies, this condition is known as the nocebo effect, where a negative belief in something can cause a negative impact on the body.³⁹ Therefore, some scholars and health experts emphasize the need for a holistic approach in dealing with 'Ain, combining spiritual, psychological and medical aspects to deal with its effects more effectively.

In the context of prevention, various methods have been recommended by scholars to protect oneself from the influence of 'Ain. In addition to prayer and spiritual practices, maintaining emotional balance and not exaggerating in displaying personal life are important steps. Awareness of the dangers of 'Ain in the contemporary era also requires humans to be more selective in building social interactions, both in person and through digital media. Thus, understanding 'Ain in a modern perspective is not only a spiritual phenomenon, but also a reflection of the social and psychological dynamics that continue to evolve along with the changing times.

The Impact of 'Ain Disease on Mental Health in the Contemporary Era

'Ain disease in the context of mental health in the contemporary era is becoming an increasingly relevant issue, especially with the increasing exposure to envy and jealousy through social media. This phenomenon is not just a traditional belief, but is also directly related to the psychological state of individuals who often feel they are the object of negative attention. Feelings of anxiety, stress, and depression that arise from social expectations and psychological pressure stemming from the negative views and dissatisfaction of others, can interfere with one's mental well-being.⁴⁰

³⁸ Avi Siksik, "'Bli Ayin Ha'Ra!' (May the Evil Eye Not Affect You): The Autonomous Eye as a Personification of Evil in Judaism," in *Personified Body Parts in Cinema, Literature, and Visual Culture* (Routledge, 2025).

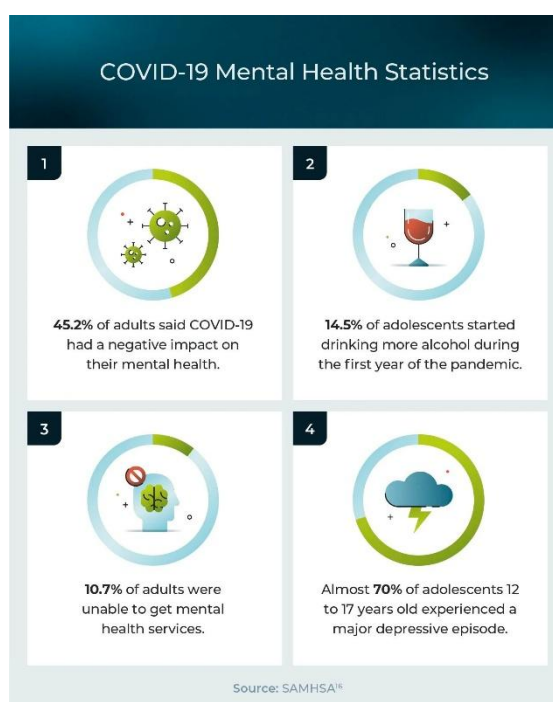
³⁹ Benjamin Kilborne, "The Evil Eye, Envy, and Shame" (L. Wurmser, Jarass H. Jealousy and envy. Analytic Press, 2007); Felice Curcio et al., "Transcultural Perspectives in Nursing: Understanding the Role of Healers and the Evil Eye in Modern Healthcare," *Nursing Reports (Pavia, Italy)* 14, no. 3 (September 1, 2024): 2443–55, <https://doi.org/10.3390/nursrep14030181>.

⁴⁰ Edien Bartels, "The Evil Comes from Outside: Evil within Religion as a Psychosocial Problem among Adolescent Moroccan Girls in the Netherlands" (Brill, 2008), https://doi.org/10.1163/9789401205375_006.





Recent data from the World Health Organization (WHO) shows that the prevalence of mental disorders in Indonesia in 2021 will reach 9.8%, with a depression rate of 6.6%. This trend is expected to continue to rise, along with the ongoing impact of the COVID-19 pandemic, which has increased social stress, economic uncertainty, and changing patterns of social interaction in the digital age.⁴¹ In many cases, feeling depressed due to negative views or jealous energy from others can be a major trigger for anxiety and depression. Stress arising from social and economic pressures and high workloads are significant contributing factors to the rise in mental disorders. In this context, 'Ain's disease can worsen the psychological state of individuals, especially for those who are often the center of attention.



For example, a successful entrepreneur may face social pressure and criticism from those around her, which in turn triggers anxiety and destabilizes her emotional state. This is also in line with data showing that in the 18 to 25 age group, around 33.7% of individuals experience mental disorders (SAMHSA, 2021). The social stress arising from these negative views becomes more significant with the development of social media as a means to express dissatisfaction or envy.⁴²

One of the main factors contributing to the increase in mental disorders is stress stemming from high workloads, financial problems, and unfavorable social conditions. In this case, 'Ain's disease can make matters worse, especially for individuals who are often in the limelight. Many people find that

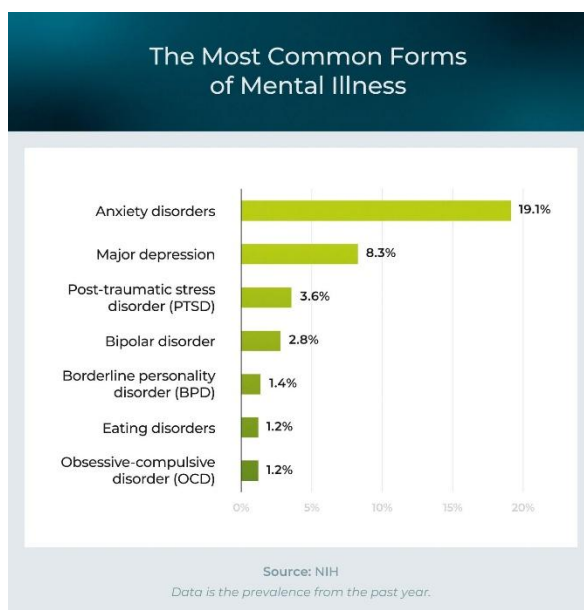
⁴¹ Sara Mozafaripour, "Mental Health Statistics [2024]" USAHS," *University of St. Augustine for Health Sciences* (blog), January 3, 2024, <https://www.usa.edu/blog/mental-health-statistics/>.

⁴² Mozafaripour.





their achievements have negative psychological consequences due to the envy and jealousy of others.⁴³ For example, a successful entrepreneur may face social pressure and criticism from those around him, which in turn triggers anxiety and disrupts his emotional stability.



In addition to stress, trauma is also a factor that increases the risk of mental disorders in Indonesia. Individuals who feel affected by 'Ain often experience excessive anxiety and irrational fear of possible calamities. These feelings can lead to prolonged psychological trauma, especially if they believe that any misfortune or setback they experience is the result of 'Ain. In many cases, this condition leads to psychosomatic disorders, where individuals experience physical symptoms such as headaches, sleep disturbances or body aches without an obvious medical cause.⁴⁴

Social stigma is also a major challenge in addressing the impact of 'Ain on mental health. Many people who experience anxiety or depression due to 'Ain are reluctant to seek professional help for fear of being perceived as lacking in faith or spiritually weak.⁴⁵ This is exacerbated by the lack of public awareness of the importance of mental health. According to data from the Indonesian Ministry of Health, the number of psychiatrists in Indonesia is only about 0.4 per 100,000 population, far from

⁴³ Khadzali and Ahmad, "Illness in the Perspective of Hadith and Malay Society"; Esbati, "Examining the Quranic Principles of Belief in Evil Eye"; Yun, "A Study on the Evil Eye from the Perspective of Young Jordanian Muslim Women."

⁴⁴ J. H. Chajes, "Re-Envisioning the Evil Eye: Magic, Optical Theory, and Modern Supernaturalism in Jewish Thought," November 19, 2020, <https://doi.org/10.1163/1872471X-11411098>; Sarette A. Horwitz Zecharia, "Light and Shadow as a Function of the Religious Psyche: The Evil Eye," *Journal of Psychology and Judaism* 23, no. 3 (June 1, 1999): 145–52, <https://doi.org/10.1023/A:1024853022486>.

⁴⁵ Kutlu Kağan Türkarslan and Ekin Doğa Kozak, "Envious Gazes and Evil Eye Beads: A Self-Psychological Perspective on the Evil Eye," *Psychoanalysis, Self and Context*, April 2, 2024, <https://www.tandfonline.com/doi/abs/10.1080/24720038.2023.2299702>.





the WHO standard that recommends at least one psychiatrist per 10,000 population. This lack of professionals means that many people who experience psychological distress due to 'Ain's disease do not receive adequate help.

Real-life cases that demonstrate this impact can be found in various circles, from celebrities to academics to the general public. For example, a social media influencer in Indonesia in 2023 had a panic attack after receiving thousands of negative comments from netizens who were jealous of her personal life. As a result, she had to undergo psychological therapy to overcome the growing anxiety. In the academic world, high-achieving students who are often in the spotlight also experience mental stress due to high expectations and the feeling that their success triggers the jealousy of others.⁴⁶

Another challenge in addressing the impact of 'Ain's disease on mental health is limited access to mental health services. Many people, especially in remote areas, find it difficult to get adequate psychological help.⁴⁷ In addition, the lack of education on mental health means that many people prefer spiritual solutions or alternative medicine without considering the psychological approach that is also needed. In the face of these challenges, a holistic approach is needed to protect individuals' mental health from the negative impact of 'Ain's disease. Managing exposure on social media, building a supportive social environment, and raising awareness of the importance of mental health are important first steps. In addition, governments and communities need to work together to destigmatize mental illness so that individuals affected by 'Ain's disease can get the help they need.

The discussion of the impact of 'Ain's disease on mental health in the contemporary era can be analyzed from the perspective of the Qur'an and Al-Hadith by highlighting the concept of hasad (malice), the influence of the eyes, and the importance of self-protection through Islamic teachings. In the Qur'an, one of the verses that is often associated with the phenomenon of 'Ain's disease is Surah Al-Falaq (113:5), which talks about protection from the evil of the spiteful when he is spiteful. Malice in this context does not only refer to envy, but also reflects negative energy that can adversely affect others, including through the envy-filled gaze of the eyes. The commentaries of classical and

⁴⁶ Kompasiana.com, "Mental Health in Indonesia in 2024: Between Challenge and Hope," KOMPASIANA, June 19, 2024, <https://www.kompasiana.com/rifky15/6672b8a2c925c4791a738562/keschatan-mental-di-indonesia-tahun-2024-antara-tantangan-dan-harapan>.

⁴⁷ Sinan Alper, Us, Elif Oyku, and Dicle Rojda and Tasman, "The Evil Eye Effect: Vertical Pupils Are Perceived as More Threatening," *Cognition and Emotion* 33, no. 6 (August 18, 2019): 1249–60, <https://doi.org/10.1080/02699931.2018.1550741>.





contemporary mufasirs emphasize that the disease 'Ain is a form of the negative influence of envy that can damage a person's physical and mental health.⁴⁸

Hadiths of the Prophet Muhammad ﷺ also reinforce this understanding. In a narration by Muslim, the Prophet ﷺ said, "'Ain is true, if there is anything that can precede destiny, then it is 'Ain." This statement shows how serious the impact of 'Ain disease is in a person's life. When linked to the context of rising mental health disorders, this phenomenon can be understood as a result of psychological distress stemming from one's envy, hatred or even fear of the views of others.⁴⁹

In a contemporary mental health perspective, data from the WHO shows that the prevalence of mental disorders in Indonesia reached 9.8% in 2021, with a depression rate of 6.6%.⁵⁰ Increased stress and trauma due to social pressure, stigma, and lack of access to mental health services can be attributed to the impact of negative energetic influences similar to the effects of 'Ain disease. Islam emphasizes the importance of protecting oneself from these negative influences through protective prayers, such as reciting Surahs Al-Falaq and An-Nas, as well as guarding the heart from jealousy that can lead to mental disorders.

From an Islamic perspective, the treatment of 'Ain is not only limited to a medical approach, but also includes a spiritual dimension. The concept of ruqyah syar'iyah, for example, is one of the methods recommended in Islam to counteract the adverse effects of the influence of 'Ain. In addition, Islam also recommends that people maintain a clean heart by avoiding malice and increasing dhikr as an effort to create peace of mind, which in turn has a positive impact on mental health.

In the face of these challenges, a holistic approach is needed to protect individuals' mental health from the negative impact of 'Ain's disease. Managing exposure on social media, building supportive social environments, and raising awareness of the importance of mental health are important first steps. Governments and communities need to work together to de-stigmatize mental illness, so that individuals affected by 'Ain can get the help they need. Preventive measures that can be taken include greater mental health education in the community, as well as greater support for the integration of Islamic values in mental health management. People can be guided to understand the

⁴⁸ Najat Khalifa et al., "Beliefs about Jinn, Black Magic and the Evil Eye among Muslims: Age, Gender and First Language Influences," *International Journal of Culture and Mental Health* 4, no. 1 (June 1, 2011): 68–77, <https://doi.org/10.1080/17542863.2010.503051>.

⁴⁹ Esbati, "Analyzing the Quranic and Hadith (Narrative) Foundations of Belief in the Effect of the Verse."

⁵⁰ "KemenPPPA and UNICEF Collaboration: Synergizing Mental Health and Psychosocial Support in Ministries and Institutions," accessed April 5, 2024, <https://www.kemenpppa.go.id/page/view/NTMzOA==>.





importance of maintaining peace of mind and spirit by strengthening piety towards Allah, as well as reducing exposure to negative energy from others' views.

Thus, analysis from the perspective of the Qur'an and Hadith shows that the phenomenon of 'Ain disease has relevance to the increase in mental disorders in the modern era. Islam not only recognizes the existence of the negative influences of glances and malice, but also provides comprehensive solutions to deal with them, both through spiritual protection and positive attitudes in daily life.

Conclusion

This study found several impacts of 'Ain on mental health in the contemporary era by analyzing them from the perspective of the Qur'an and Hadith. The phenomenon of 'Ain, which is rooted in the concept of hasad and the negative influence of the eyes, has been shown to have a correlation with the rise of psychological disorders such as stress, anxiety, and depression. Data from the WHO shows that the prevalence of mental disorders in Indonesia reached 9.8% in 2021, with a depression rate of 6.6%, which continues to increase due to social and economic pressures. In this context, Islamic teachings provide a comprehensive solution through spiritual protection, such as reciting prayers and keeping the heart clean from malice. Overall, this study confirms that the disease 'Ain is not just a spiritual phenomenon, but also has a real impact on mental health. Islam offers a holistic approach in dealing with this issue, both through strengthening spirituality and by maintaining emotional and mental balance. Therefore, awareness of the effects of 'Ain and implementation of Islamic teachings in daily life can be one of the preventive measures in dealing with the mental health crisis in the modern era.

The main contribution of this research is to provide a deeper understanding of the relationship between the phenomenon of 'Ain and mental health from an Islamic perspective. It also highlights the importance of an integrative approach between Islamic studies and psychology in explaining various phenomena of mental disorders. Thus, this research is expected to serve as a basis for further studies on the role of spirituality in maintaining mental health, as well as provide insights for health practitioners, academics, and the public in addressing mental health issues with a more comprehensive approach.





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