Recognition of the nature of evil eye and the ways of its dispel according to the famous poets of Iraqi style

Fazil Abbaszade
Department of Persian Language and Literature, Parsabad Moghan Branch, Islamic Azad University, Parsabad Moghan, Iran

Fatemeh Shirvani
Department of Persian Language and Literature, Parsabad Moghan Branch, Islamic Azad University, Parsabad Moghan, Iran

Abstract

Literature and poetry have always been the tender manifestation of thoughts, beliefs and cultural and artistic scenery of poets and authors. Beliefs are essential part of human life and have the immortality of human life. One of these believes is believe in the evil eye that is rooted in ancient mythology and culture, and its impact on people and their life. So that it can be traced in the paintings of Neanderthals, petro glyphs, and the artifacts of rural people. And there is significant relationship between eye shape and its evil effects. Many evidences show that belief in this cultural element goes back to pre-Islamic times. Since, its effects are evident in Avesta, Pahlavi and Manichaean texts. It is also mentioned that in Quran and religious traditions. Studies show that in addition to philosophers and scientists, poets also deal with this element according to their own community as well as from different aspects. This common belief is still prevalent in Iran like many other nations. Evil eye is one of these deep beliefs. In this paper, the researchers firstly refer to a brief introduction of the nature and root of evil eye then they deal with the people and nations' belief and its effect on people in Quran and traditions. They also discuss about its dispel in poems of Iraqi style poets.

Keywords: evil eye, Persian poetry, the origin of the evil eye, evil eye dispel, Iraqi style.
Introduction

Evil eye is a harm for people when someone sees them and specifies their good characteristic, and its Arabic equivalent is aynollameh (Dehkhoda, 1373: 7149). And it is harassment in popular culture that reaches to people by the effect of someone's glance. Any type of admiring look, enemy's glance, glance of jealous people and the glance someone who wants something can have such effects in public opinion.

People whose eye is recognized with such effect are named evil eyed and their glance is known as evil glance. In order to ward off the bad effects of evil eye, people usually read prayer and they also say "evil eye away" when someone says their admiring characteristics. Belief in evil eye has been entered into Iran by Arabs in the beginning of Islam. This ides was very common for pre-Islamic Arabs. There have been very narrations about the gentility of eye among Arabs. Arabs called evil eyed people as ayen, evil eye as main and mayun. Those people whose eye has evil effect are known as meyan and ayun (Mosaheb, 1381: 851). According to the author, harm of evil eye is seen when some one sees a good object and look at that object with a jealous glance and some people believe that there is not evil only in the eye of jealous people, bug sometimes friends can also have evil eye (Dehkkods, 1373: 7149). There are equivalents for having evil glance such as Alayn, Esabag belayn, alayne al-ammeh, aynel ka.al alazlagb belabsar (that are Quran terms), and many other terms (Sadr, 1380: 565).

Is the evil eye real?

Most of the people believe that some of the eyes have special effects when they look miraculously at something, they may destroy what they look at, or may cause illness or craziness of a person. This is not intellectually impossible; most of the scientists believe that some of the eyes have certain magnetic force that have more efficiency, even it can be brought up with practice. Magnetic sleep is due to this magnetic force (Pakdaman, 1378: 180).

In Bahar ol- Anwar, Allameh Majlesi calls evil eye as a magic and writes about it: when something seems good-looking for a person, he/she concentrates on that and his/her mental strength affects that object or persons. Late Majlesi writes elsewhere: human beings are different in terms of their mental strength, they have higher mental strength, and their soul affects attractive things and hurt them due to the inner evil that is in some person's eye. But there are other groups who deny evil eye. They believe that essence is not affecting by itself. They stated that the effect of an object in another object is reasonable and acceptable when they contact with each other. And there is not contact in evil eye related issues. Abu Ali Jabani is one of those who denies evil eye and knows it as unsubstantiated. Abu Hashem and Abuol Ghasem Balkhi have also denied evil eye and they believe that change in a thing is possible by the expediency of God (Akbar Nezhad, 1388: 69).

Literature Review

After studies carried out, there is also need to do research about the survey of evil eye in the poetry of Iraqi style poets. There is also need to do religious, artistic and literary fields of evil eye and there are articles about examining evil eye and its nature from the other perspectives: such as evil eye in Quranic viewpoint, evil eye in modern society, evil eye related arrays and paintings in Iranian artifacts that have been rarely used in the present study. In this paper, the researchers tried to find the effects of evil eye dispel methods among the lyrics of some Iraqi style poets in addition to express this idea among people.
Discussion
Evil eye in Quran

The first verse in this regard is verse 51 of Qalam Surah: when the unbelievers hear the reminder, they nearly strike you down with their glances, and say: 'surely, he is mad!' (51). but it is nothing other than a reminder for all the worlds. (52)

In the interpretation of this verse it has been stated that narrow- minded people of Quraysh from Bani Asad tribe announce some of the people were known as jealous and evil eyed people and contracted with them with financial promises to strike down the Holy Prophet with their glances (Pakdaman, 1378: 181).

Also in verses 67 and 68 of Joseph Surah it has been stated that: then he said: 'my sons do not enter from one gate. Enter through different gates. I cannot be of any help to you against Allah; judgment belongs to Allah alone. In him I have put my trust. In him let all put their trust.' (67). and when they entered from where their father had instructed them, nothing helped them against (the decree of) Allah. It was but a need in Jacob's soul which he had fulfilled. He possessed knowledge because of what we had taught him, though most people do not know. (68)

This is the speech of the Jacob to his son, when their father asked them to brought that authentic and they were ready to move to Egypt and the manner of the story states that Jacob was concerned with his 11 sons not about their being as a queue and community in the view of mighty Prince of Egypt (Tabatabaei, 1378: 297, 298).

Evil eye in religious traditions traditions and narations

The Holy Prophet (PBUH) stated that: evil eye has reality, and can strike down the soaring peaks, this fact indicates to the devastating effects of evil eye (Tabarsi, 1380: 69). In Nahjolbalagheh in doctrine 400 it can be mentioned that: the evil eye has reality, but the prayer to it's dispel has also reality (Makaram- e - Shirazi, 1372: 428).

Evil eye in nations' culture

The evil eye is widely prevalent in the culture of all the nations of the world. Their mood and temperament and also their memoir are studied through their stories, myths, allegories, customs, songs, and jokes (Anjavi, 1352: 12). Most of the nations as Arabs, Chinese, and Ethiopians were believed in the evil eye and saw animals and children more susceptible to the evil eye. For this reason they used amulet and prayer (armbands) to dispel evil eye (Mohammad, 1386: 10). According to Dandes "believe in evil eye originated from the Mesopotamia and has been extended from the East to India, from the West to Spain and Portugal, from the north to Scandinavia and Great Britain and from the south to the north of Africa” (Sedghi Nezhad, 1383: 27).

Evil eye in the Ancient Iran culture

By examining the painting on rugs, carpets ... which are often seen in diamond, triangle, and circle shapes, or the old photographs that date back to the era before the Christ, it's possible to discover some of the ancient beliefs among nomads. In 14 Yasht (Bahram Yash) paragraphs (35, 36), Phoenix is called bird of birds, and Ahura Mazda recommended to Zarathustra to rub one of the phoenix's feather to his body and use it as a talisman, and if he take with him the bones and feathers of this strong bird, no body can strike him down. For the
other cases in the ancient Iran dictionary, one can refer to Yasht, paragraphs 3, 8, 11, 15 and the book titles "Bandhesh" and the other Pahlavil books (Islamic Nadoushan, 1372: 52).

**The evil eye in Avesta and Pahlavi texts:**

In the Avesta texts the word (Christian Bartholomae, 1961: 85, duz-doiera) has been written as an adjective meaning evil eye. The Pahlavi equivalent for this word is (dus-dujdoysarih) which means nasty and evil eye (Mac Kenzie, D. N., 1971: 94).

**The different ways of warding off the evil eye:**

Iranian nations in general and those who believe in evil eye in particular do act to restrict its disadvantages and negative consequences in their livelihood. These acts and their reactions vary with respect to the environment conditions and the beliefs of people (Abbaszadeh, 1389: 56). Useful methods to ward off the evil eye are using lion's hand, putting the hand of donkey in a place, throwing salt into fire, putting money under the pillow of one who suffers from evil eye, giving money to poor people in the early morning, pouring salt in the pocket of the person who suffers from the evil eye, pouring water of cooked nettle that is called eye water to the person who suffers from evil eye, binding dog’s dung in a place, trickling hip or buttocks, saying phrases as Mashaallah, Blessed God, and the owner of evil eye should say to the person who suffers from the evil eye "my eye be under your foot", or saying negative statements as "evil eye blind", "devil's ears deaf" by the person who suffers from the evil eye (Abbaszadeh, 1389: 63-65).

The other arrays of evil eye are using things as mussels, snails and pieces of salt rock, the dried eye of sheep, and tooth of some of animals, iron horseshoe, brass mental cup depicted with the prayer and amulet such as the cup of forty- in the name of Allah and the cup of forty- key, magic eye and so on. It is not possible to discuss all of them in this article (R. K. Afzal Toosi and Sannji, 1393; 83-85).

**Evil eye dispel in the works of Iraqi style**

Divans of poets are the full indicators of traditions, general cultural elements, material and spiritual beliefs of their time that give them valuable information of every area including evil eye area. With a little investigation, it can be understood that evil eye is not limited to a special style or era of the poets, but it has been expressed in poets' thoughts and feeling who are among this people. In this paper, the researcher have tried to deal with the ways of evil eye dispel in the works of famous poets of Iraqi style.

**1- Burning rue-seeds**

Espand (that means rue-seed) originally mean bountiful blessing in Pahlavi texts. Laity people use rue-seed to ward off evil eye. When they have little baby, each audience gives a thread of their clothes to burn it with rue-seed to safe the child from the evil eye (Yahagghi, 1389: 120-121).

Zayd ibn Ali in the book entitled "Tebb-ol-aemmeh" narrates from the Holy prophet (PBUH) that: rue branches, leaves and fruits don't grow unless an angel has the responsibility to bring up it and to dry it and its branch is talisman, its grain is healing, and it releases people from seventy diseases (Abbaszadheh, 1389: 58).

Maulana burns rue-seed to prevent and to keep safe his spiritual assemblies and parliaments against jealous people and those who have bad intention.
Once more the assembly-place has become flourishing and heart-illuminating: arise and burn rue-seed to keep off the evil eye. (Molavi, 6th book, 1391: 289)

Khaghani, with an eloquent smile to ward off the evil eye from his beloved, burns eyeball of evil eyes to dispel the curse and to ward off the evil eye that looks to his beloved. In order not to harm you by their evil eye, the owners of those evil eyes should be your (Khaghani, 1368: 587)

Whoever who sees you with evil eye, His/her body should burn as rue-seed in your fire (Hafez, 1379: 115)

2- Avoidance of pride:

Nezami says to his audience that you more than others' evil eye should be careful against your own evil eye that is your pride which may affect you and hurt you. This hurt is due to more interest and attention to good deeds that can be so strong and lead to pride and take you in trouble.

Take care of the evil eye, not only of the evil eye, but also of your own eye

The lapidary man illustrated that, if you are good, you should take care of yourself (Nezami, Eghbalnameh, 1381: 1251)

I didn't saw the man who didn't strike down from his own bad glance, the man was safe who was safe from his own eye (Nezami, Khosroo and Shirin, 1387: 190).

O, Lord, this new and fresh flower whom you gave me// I entrust you from the evil eye that may bother her (Hafez, 1379: 249).

In the following poem we can see that Maulana states pride as the agent of prince's ruin. She firstly came near the king to reach to the perfection with his help, but she died due to evil-eye resulted from her pride.

Although he laid hold of the Emperor's saddle-strap, (yet) in the end he was (only) admitted (to union with his Beloved) by the eye whose glances kill (Molavi, 6th book, and 1391: 1242).

3- Refuge to god

Refuge to God is considered the simplest and better way to ward off the evil eye. Hafez prays and simply say to God: O Lord, this new and fresh flower that is my fascinating beloved whom you gave me for a while, now I entrust you against the events that may bother her.

O, Lord, this new and fresh flower whom you gave me // I entrust you from the evil eye that may bother her (Hafez, 1379: 249).

Maolana prays and speaks with God and says: O’ Lord your good eye subdues and eradicates the evil eye. Your eye is good medicine. Then he says even your has alchemy that converts evil eye to good eye.

Thy good eye, O King, defeats and extirpates the evil eye: how excellent it is as a remedy! (Molavi, 6th book, 1391: 736)

4- Covering virtues and merits:

Within this far distance // I cover her from the evil eye (Khaghani, 1368, 935).

Attar adorned the line of the poetry, he created the relationship between the darkness and the coverage power of the night and the hair of sweetheart; as that with the coming of night, the beauty of night fades, with the diffusion of the hair of sweetheart to her face her virtues and merits are covered.
Your hair was afraid of the bad effects of evil eye // Masked sun with the black curtain (Attar, Divan, 1381: 158).

In the following line of the poetry, with a pleasant example Rumi has stated his statement about covering and not appearing merits against evil-eyed people and says that make smoky the appearance of the exquisite thing to traitors and evil-eyed people in to show that object poor and unpleasant; for example ruby has been made dirty and smoky to be safe against evil eye. According to the previous verses of poems, it can be seen that the main aims are mystics who adorned otherwise their appearance to protect their inner purity. On account of the evil eye he (the dervish) becomes (apparently) reprobate and that (spiritual) ruby is tarnished with smoke on the outside. (Molavi, 5th book, 1391: 952)

5- Amulet or prayer

It has been stated from Hasan Basri that it is possible to ward off evil eye by reading this Quranic verse: when the unbelievers hear the reminder, they nearly strike you down with their glances, and say: 'surely, he is mad!' (Ghalam verse:51) And the amulet of this verse has been made to dispel evil eye that is still common (Sadr, 1380: 566).

The following line of the poetry is one of the pleasant satires of Hafez. He says my hand is a killed amulet to dispel evil eye and you should hang it in your neck as a baldric! Thus, the amount and evil eye is no thing except a satirical excuse to hang the hand around the sweetheart's neck (Khoramshahi, 1387: 909 and 1360).

O, my sweetheart, Hafez's hand is the amulet against evil eye / I want to see it hanging around your neck (Hafez, 1379: 270).

In the following verse, according to Khaghani the evening redness in the west is due to the vermeil to write the evil eye prayer; vermeil is a red material (red ruby) that is used to write, the pen is a writing tool, the poet evokes in mind the state of the letter (ن) (that is like the moon in terms of it's shape in Persian language and it's equivalent letter in English language is N.) and new moon in terms of curvature like as the written prayer. The world has a prayer from the new moon / that has combined redness in west (Khaghani, 1368: 118).

Although I am away from her face like evil eye / her prayer is always the prayer of my arm (Khajooy-e-Kermani, 1369: 393).

6- Reading Ayatal Korsi and En-Yakad

Allah, there is no god except He, the living, the everlasting. Neither dozing, nor sleep overtakes him. To him belongs all that is in the heavens and the earth. Who is he that shall intercede with him except by his permission! He knows what will be before their hands and what was behind them, and they do not comprehend anything of his knowledge except what he willed. His seat embraces the heavens and the earth, and the preserving of them does not weary him. He is the high, the great. (255) there is no compulsion in religion. Righteousness is now distinct from error. He who disbelieves in the idol and believes in Allah has grasped the firmest tie that will never break. Allah is hearing, knowing. (256) Allah is the guardian of those who believe. He brings them out from darkness into the light. As for those who disbelieve, their guides are idols; they bring them out from the light into darkness. They are the companions of the fire and shall live in it for ever. (257). this verse is read for the protection and security. One who reads this verse can sleep when he wants and Gabriel (As)
with the heaven angels come to protect him from disasters and plagues until the morning. And anyone who reads this verse in the morning the Almighty God will protect him from evil and disasters until the night (vocabulary and phrases of Khaghani’s Divan, 1374).

Rumi says that evil eye is so affecting that mountain shakes from the glance of evil-eyed people and he suggest to read "En Yakad verse" that is revealed by the Almighty God to the Holy prophet (PBUH) in order to ward off evil eye.

For (even) a mountain slips (from its foundations) at the eye of the wicked: read and mark in the Qur’án (the words) they cause thee to stumble (Molavi, 5th book, 1391: 154).

7- Reading Al-ikhlas Surah
The light you sun like face reaches to the sky say: He is Allah the One, and the evil eye will be far of you (Saadee, 1378, 550).

8- Reading al-fatiha surah
When the sweetheart comes out of her shirt// I read the Al- Fatiha to save her

9- Reading say: 'I take refuge
When you are faced with the evil eye / say I take refuge, is your rue-seed against evil eye (Attar / Elahinameh, 1377: 31).

10- Reading Ya- sin
Reading all of the Ya-sin Surah all or some of verses this Surah has applications as evil eye talisman.
You will be safe against evil eye / if you read Ya-sin surah (Khaghani, 1368: 652).

11- Praying
Lest, the seven skies to be without your light / the bad effect of evil eye be far from you (Nezami/ Khosroshirin, 1387:272).

12- Saying there is no god except He
To keep off evil eye from you face // say there is no God except Him (Obeid Zakani, 1379:239).

13- Saying there is no power but in God the High, the Great
To keep off the evil eye from that face by which a heart slips // all thing are useless except saying there is no power but in God the High, the Great (Molavi/ Divan of Shams, 1382:73).

14- Gray or indigo color
Our ancestors believed that indigo color repels evil eye.
How can remain the bad effects of evil eye // with the indigo color on the face of moon (Khaghani, 1368:67).

15. Sacrificing
Sacrificing is a tradition that is not almost restricted to a special religion and nation and most of the heathen and pagan tribes believed in sacrifice to their God. Giving ransom and sacrificing in which animal blood is shed was common in ancient Persia and after the sacrificing ceremony the meet of the sacrificed animal were divided. The praise and sacrifice custom has been one of the most basic issues of Indo- European religion. The real meaning of the sacrifice was realized by Ebrahim. The reminder of this old tradition that is reviewed every year by the hadj, has manifested in the field of Persian literature (A summary of the work of Yahaggi, 1389: 648- 650).

Her eye strikes down the evil eye // takes it like wind and sacrifices it (Attar/Divan, 1381:344).
16- Uncovering the face:
In this section it is evident that unlike Saeeb and Maulana, Kaami says to his beloved to uncover her face in front of evil eye and show her face to burn the eyeball of eye of those evil-eyed people who want to harm her beautiful face.
In order to keep off the evil eye // burn its eyeball like rue-seed (Jaami, 1378:235/2).

Conclusion
Belief in evil eye is a global phenomenon that is not restricted to a special tribe and nation. Survey of the poetry Divan of Iraqi style poets and their poetic works show that the evil eye has been an interesting subject to them; so that the poets have been able to create new concepts in this field with their narrow mind and insights that were unprecedented. Studies show that the belief in evil eye and its effect on individuals’ life is manifested in the poems and prose of writers, each poet and writer deals with it in a way and has recommended ways to ward off evil eye in terms of the social culture of his/her time. We can see that poets and literati have thoughts and artistic manifestations in addition to experts and scholars as Akhavan al- Safa, Ibn Sina, Imam Fakhr Razi, Ghazali, Mulla Sadra and or a rationalist philosopher as Ibn Khaldun. All of these works indicate to the fact that the individuals as poets and writers were part of the people and community and were inevitably influenced by the governing belief of the community. The effect of this belief is evident in the poetic works of Iraqi style poets, most of them confirmed this belief but suggested different ways to its dispel, so that for example, this more diversity has been represented in Masnavi that is undoubtedly one of the masterpieces of Persian literature and Islamic mysticism and or in the works of Khghani who is the strong poet and the patent representative of knowledge and science.
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