20776 - Should the one who has been affected by witchcraft see the one who put the spell on him during the ruqyah?

the question

When someone is sick because of sahr (magic)and he does ruqueyah, is it possible, when the man who read the Coran, that the sick sees who did the sahr to him and how it was done? Some people say that what the sick sees during ruqueyah can be right but it can be also wrong.Those people say that if someone accuse someone else then he has to do tawba because he accuse someone who maybe didn't do anything.Are those people right? Please answer my question because a lot of people have problems because of this.

Detailed answer

Praise be to Allah.

What people have told you, that the one who has been affected by witchcraft should see the one who put the evil eye on him or put a spell on him, may or may not be true. It is not correct to accuse an innocent person of using witchcraft against the victim. What the victim sees during the ruqyah cannot be taken as being correct for sure, rather what usually happens is something imaginary from the Shaytaan that is aimed at stirring up enmity and hatred among people. So we should not pay any attention to it. But even though, according to sharee'ah, such things cannot be relied on, that does not mean that we should not take precautions against those whom it is feared may cause harm through witchcraft or the evil eye etc, without that implying any accusation without proof or causing any feeling of enmity.

This accusation is very serious because it may be tantamount to an accusation of kufr, and not just an accusation of causing harm. That is because the practitioner of witchcraft is either a kaafir or an evildoer. The ruling varies according to the way in which he practices witchcraft.

Shaykh Ibn 'Uthaymeen said in his commentary on the hadeeth, "Avoid the seven things which

doom a person to Hell: associating others with Allaah, witchcraft…”:

The word sihr (witchcraft) is one of the actions that doom a person to Hell. The apparent meaning of the words of the Prophet SAWS (peace and blessings of Allaah be upon him) is that it makes no difference if that is done through the devils or by means of medicines and potions.

Because if it is done through the devils, that can only be done by associating them in worship with Allaah, which comes under the heading of shirk (associating others with Allaah). If it is other than that, it is also a major sin, because witchcraft is one of the worst crimes that can be committed against the sons of Adam. It adversely affects the spiritual and worldly affairs of the victim, and causes him anxiety, thus making him like an animal. Indeed it is even worse than that, because animals were created like that, but if a human being is diverted from his true, sound nature, this causes hardship and anxiety to an extent which only Allaah knows. Hence witchcraft comes second only to shirk in this list of grave sins.

Al-Qawl al-Mufeed Sharh Kitaab al-Tawheed, 2/287.