7874 - What conditions should be met by a “raaqi”*?

the question

There was a debate about those who read Quran to treat people with ruqyah*. Some people said that it is not permissible for ordinary people to use the Quran to treat people with ruqyah; this should only be done by those who are well-versed in knowledge of sharee’ah. Others say that it is sufficient for the one who wants to use ruqyah to have memorized the Book of Allah, to have a sound belief, to be righteous and to have taqwa. I hope that you can dispel our confusion on this matter and give us the shar’i ruling.
[*Ruqyah = reciting the Quran over a sick person for purposes of healing;
raaqi = the person who does this.]

Detailed answer

Praise be to Allah.

The correct view is that it is permissible for every reader who can recite the Quran well and who understands its meanings, has a sound belief, does righteous deeds and is of upright conduct to use ruqyah. It is not essential for him to have knowledge of minor matters or to have studied all branches of knowledge in depth. This is because of the story of Abu Sa’eed and the man who had been stung by a scorpion, “… and we did not know that he ever did ruqyah before that incident”, as is stated in the hadeeth.

(Narrated by al-Bukhari, 2276; Muslim, 2201). The raaqi must have a good intention and want to benefit the Muslim; he should not be concerned with money or payment, so that his reading will be more beneficial.

And Allah knows best.