

## Reciting the Qur'aan on Zamzam water then giving it to someone to drink to fulfil a need

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Question:** What is the ruling on certain people reciting Qur'aan over Zamzam Water (well that sprung up under the Prophet Ismaa'eel when he was a baby, near the Ka'bah), then giving it to someone to drink in order to be granted specific wishes or for healing?

**Answer:** It is reported that the Prophet (صلى الله عليه وسلم)<sup>1</sup> drank from Zamzam Water, used to carry it with him, and encouraged people to drink it saying: **Zamzam Water is for whatever it is drunk for.** On the authority of Ibn 'Abbas: **The Messenger of Allaah (صلى الله عليه وسلم) came to the drinking place and asked for water. Al-'Abbas said, 'O Fadl! Go to your mother and bring water from her to the Messenger of Allaah (صلى الله عليه وسلم).'** The Messenger of Allaah (صلى الله عليه وسلم) said, **'Give me water to drink.'** Al-'Abbas said, **'O Messenger of Allaah! People put their hands in it.'** The Messenger of Allaah (صلى الله عليه وسلم) again said, **'Give me water to drink.'** So, he (صلى الله عليه وسلم) drank from that water and then went to Zamzam Well and there the people were busy providing and drawing water (from the well). The Prophet (صلى الله عليه وسلم) said to them, **'Carry on! You are doing a good deed.'** Then, he (صلى الله عليه وسلم) said, **'Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly come down to put the rope over this (i.e. his shoulder to draw water).'** On saying that the Prophet (صلى الله عليه وسلم) pointed to his shoulder.<sup>2</sup> It is also narrated on the authority of Ibn 'Abbas that the Messenger of Allaah (صلى الله عليه وسلم) said: **Zamzam Water is for whatever it is drunk for. If you drink it for cure, Allaah shall cure you; if you drink it for hunger, Allaah shall satisfy your hunger; if you drink it for thirst, Allaah shall quench your thirst. It is the strong strike of Jibreel (Gabriel) and the drink of Ismaa'eel (Ishmael).**<sup>3</sup> Similarly, it is reported that 'Aaishah<sup>4</sup> (رضى الله عنها)<sup>5</sup> used to carry Zamzam Water with her (from Makkah) and said that the Messenger of Allaah (صلى الله عليه وسلم) used to carry it.<sup>6</sup>

There are other Hadeeths reported on the excellence and characteristics of Zamzam Water. Although some of these Hadeeths are criticised in respect of authenticity, some scholars ranked them as Saheeh (authentic). Moreover, the Sahaabah (Companions of the Prophet) acted upon them and people follow them until today. In support of this view, Imaam Muslim

<sup>1</sup> (صلى الله عليه وسلم) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

<sup>2</sup> Related by Al-Bukhaaree

<sup>3</sup> Related by Al-Daraqutnee and Al-Hakim

<sup>4</sup> Umm-al-Mumineen 'Aaishah, the Mother of The Believers

<sup>5</sup> (رضى الله عنها) (rad iyallaahu `anhaa) May Allaah the Most High be pleased with her

<sup>6</sup> Related by Al-Tirmidhee

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related in his Saheeh (authentic) Book of Hadeeth that the Prophet (صلى الله عليه وسلم) said concerning Zamzam Water: **It is blessed; it is a food that nourishes.** Aboo Daawood reported it through an authentic Isnaad (chain of narrators) with the following addition: **It is a cure for illnesses.** As to reciting the Qur'aan over Zamzam Water, there are no authentic reports that prove that the Prophet (صلى الله عليه وسلم) recited the Qur'aan over it and then gave it to any of his Sahaabah to drink or rub therewith for fulfilling a wish or for treatment and recovery. The Prophet (صلى الله عليه وسلم) had great blessings and a noble rank and was keen to bring good to his followers. Moreover, he (صلى الله عليه وسلم) went to Zamzam Well many times before Hijrah (the Prophet's migration to Madinah) and during his 'Umrahs and Hajj to the Sacred House after Hijrah, but it has not been authentically reported that the Prophet (صلى الله عليه وسلم) advised any of his Sahaabah to recite over Zamzam Water. Had reciting over Zamzam Water been permissible, it would have been obligatory for him to do it, tell Muslims about it, and clarify to them its benefit. There was no good but he (صلى الله عليه وسلم) showed to the Muslims nor evil but he warned them against. However, there is no objection to reciting over Zamzam seeking cure just as there is no objection to reciting over any other water. Rather, Zamzam Water should be given priority over normal water as it is a source of blessings and healing according to the cited Hadeeths.

May Allaah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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