



**Q: What is the ruling on reciting Qur'an on Zamzam Water by certain people, then giving it to someone to drink in order to achieve specific wishes or to cure him?**

**A:** It is reported that the Prophet (peace be upon him) drank from Zamzam Water and used to carry it with him and encouraged people to drink it saying: ( "The water of Zamzam is for whatever it is drunk for." ) On the authority of Ibn `Abbas: ( Allah's Messenger (peace be upon him) came to the drinking place and asked for water. Al-`Abbas said, "O Fadl! Go to your mother and bring water from her for Allah's Messenger (peace be upon him)." Allah's Messenger (peace be upon him) said, "Give me water to drink." Al-`Abbas said, "O Allahs Messenger! The people put their hands in it." Allah's Messenger (peace be upon him) again said, 'Give me water to drink. So, he drank from that water and then went to the Zam-zam well where the workers offered water to the people. The Prophet (peace be upon him) said to them, "Carry on! You are doing a good deed." Then, he said, "Were I not afraid that other people would compete with you (in drawing water from Zam-zam), I would certainly take the rope and put it over this (i.e. his shoulder) (to draw water)." On saying that the Prophet (peace be upon him) pointed to his shoulder. ). Narrated by Al-Bukhari. On the authority of Ibn `Abbas: Allah's Messenger (peace be upon him) said: ( "Zamzam water is for whatever you drink it: If you drink it for treatment, Allah (may He be Praised and Exalted) shall cure you; if you drink it for Hunger, Allah will make you full; if you drink it for thirst, Allah shall quench your thirst. It is the prick of Jibril i.e. Gabriel and the drink of Isma'il i.e. Ismael." ) Narrated by Al-Daraqutni and Al-Hakim. Similarly, among many other accounts on this issue, it is reported that `Aisha (may Allah be pleased with her) ( used to carry Zamzam water and said that the Messenger of Allah (peace be upon him) used to carry it. ) Narrated by Al-Tirmidhi.

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Although some of these Hadiths on the excellence and characteristics of Zamzam Water

are criticized in respect of authenticity, some scholars maintain that they are reliable Hadiths. Moreover, the Companions acted upon them and people follow them until today. In support of this view, Imam Muslim narrated in his Sahih that the Prophet (peace be upon him) said concerning Zamzam Water: ( 'It is a Blessed and Sufficient Food.' ) According to the authentic narration of Abu Dawud, ( 'It is a Blessed, Sufficient Food, and a Cure of illnesses.' ) As to reciting Qur'an over Zamzam Water, there are no reports that tell us that the Prophet (peace be upon him) recited Qur'an over it and then gave it to any of his Companions to drink or rub therewith for treatment and recovery. The prophet (peace be upon him) had great blessings and a noble rank and was keen to bring good to his followers. Moreover, he (Peace be upon him) went to the Zamzam well many times before Hejira and during his `Umras and Hajj after Hejira. Likewise, it has not been narrated that the Prophet (peace be upon him) advised any of his Companions to recite over Zamzam Water. It would have been obligatory for him to tell Muslims about that and explain it to them, if reciting over Zamzam Water was permissible. Thus, if it had been lawful, the Prophet would have done it and explained it to the Muslims, as there was no good but He showed it to the Muslims nor evil but He warned them against it. However, there is no harm in reciting over Zamzam for the sake of recovery just as there is no harm in reciting over any other water. Zamzam Water would have priority over normal water as

it is a source of blessings and recovery as cited in the Hadiths.

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

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