26330 - Ruling on using Zamzam water to wash with after relieving oneself

the question

Is it permissible to wash with Zamzam water after relieving oneself (istinja')?

Detailed answer

Praise be to Allah.

The saheeh ahaadeeth indicate that the water of Zamzam is blessed. It was reported in Saheeh Muslim (2473) that the Prophet (peace and blessings of Allaah be upon him) said concerning Zamzam: "It is blessed and it is food that nourishes." A report narrated by Abu Dawood [i.e., al-Tayaalisi] (1/364) with a jayyid isnaad adds: "and healing for sickness." This saheeh hadeeth points to the virtue of Zamzam water, stating that it is food that nourishes and a healing for sickness, and that it is blessed. The Sunnah is to drink from it as the Prophet (peace and blessings of Allaah be upon him) did, and it is permissible to do wudoo' and istinjaa' with it, and to do ghusl for janaabah (impurity following sexual activity) if that is necessary.

It was reported that water sprang from between the fingers of the Prophet (peace and blessings of Allaah be upon him), then the people took it and used it for their needs; they drank it, did wudoo', washed their clothes and washed after relieving themselves. All of that happened. Zamzam water is not like the water that sprang from between the fingers of the Prophet (peace and blessings of Allaah be upon him), for there can be nothing superior to that, but both are blessed. So if the water that sprang from between the fingers of the Prophet (peace and blessings of Allaah be upon him) could be used for wudoo', ghusl, istinja' and washing clothes, then it is also permissible to use Zamzam water in these ways. Whatever the case, it is pure and good water which it is mustahabb to drink, and there is nothing wrong with using it for wudoo', for washing clothes and for washing after relieving oneself, if that is necessary, as stated above. It was narrated that the Prophet (peace and blessings of Allaah be upon him) said: "The water of Zamzam is for the purpose for which it is drunk." (Narrated by Ibn Maajah, 3062 – there is some weakness in its

isnaad but it is supported by the saheeh hadeeth quoted above). Praise be to Allaah.