343360 - Is the composition of water changed when Qur’an is recited over it?

the question

There is someone who claims that water has a memory, and that its physical composition changes when Qur’an and adhkar are recited over it. I am an educated person and a university graduate, and I do not believe that this is true. I hope that you can explain the effect that the Qur’an has on the composition of water.

Detailed answer

Praise be to Allah.

This information that some people have circulated about the effect of the Qur’an on the composition of water all comes from a polytheistic Japanese man. What we can understand from the words of the one who gave us some information about him is that he is a practitioner of alternative medicine and he is not specialized in any credible scientific field.

When the Muslim hears such news and reports of that nature, he must try to find out about it and verify it, as Allah, may He be exalted, has instructed us in the Qur’an (interpretation of the meaning):

{O you who have believed, if there comes to you a wrongdoer with information, investigate} [al-Hujurat 49:6].

We have not found anything to indicate that the respectable people who transmitted what this Japanese man said about the effect of reciting Qur’an over water on its composition investigated the matter and sought to verify it through appropriate scientific methods.

The right thing to do is refrain from talking about such information that has not been proven by a

trustworthy scientific body whose testimony is acceptable according to Islamic teachings, because transmitting such information without verifying it could backfire and cause people to doubt religion and its followers.

In the introduction to *as-Sahih* (1/11), Imam Muslim narrated from ‘Ubaydullah ibn ‘Abdillah ibn ‘Utbah that ‘Abdullah ibn Mas‘ud said: You will never tell the people something that is beyond their grasp but it will be a source of confusion for some of them.

For the Muslim, his certain faith in the revelation is sufficient to make him believe what has been narrated about the barakah (blessing) of Zamzam water and the barakah of ruqyah as prescribed in Islamic teachings. Therefore we have no need to come with ideas about something that has not been mentioned in the religious texts regarding the nature of the impact that this water and this ruqyah have on the body.

Allah, may He be exalted, says (interpretation of the meaning):

{Say, [O Muhammad], “I do not ask you for the Qur'an any payment, nor do I pretend to be what I am not”} [Sad 38:86].

It was narrated that Masruq said: We went to visit ‘Abdullah ibn Mas‘ud, and he said:

O people, whoever knows something, let him speak of it, and whoever does not know, let him say: Allah knows best. For it is part of knowledge to say, if one does not know something, Allah knows best. Allah, may He be glorified and exalted, said to His Prophet (blessings and peace of Allah be upon him):

{Say, [O Muhammad], “I do not ask you for the Qur'an any payment, nor do I pretend to be what I am not”} [Sad 38:86].

At-Tabari (may Allah have mercy on him) said:

{nor do I pretend to be what I am not} means: I am not one of those who will go out of their way to write it from his own thoughts and fabricate it, so that you might justifiably say, {This [Qur'an]

is not except a falsehood he invented} [al-Furqan 25:4] and {This is not but a fabrication} [Sad 38:7].

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding the verse {Say, [O Muhammad], “I do not ask you for the Qur'an any payment, nor do I pretend to be what I am not”} [Sad 38:86]: [That is:] I do not ask you to give me any payment in return for the Qur’an, and {nor do I pretend to be what I am not} [means:] I would not go to the effort of writing it down from my own thoughts and doing something which Allah has not commanded me to do."(*Tafsir at-Tabari* 20/150).

Ibn Rajab (may Allah have mercy on him) said:

Among the things that are included in the prohibition on thorough, in-depth investigation are matters of the unseen in which the religious texts tell us that we are enjoined to believe, but they do not explain how they are, and some of them may have no equivalent in this tangible world, so seeking to find out how they are is something that should not concern us. This is something that is prohibited, for it may lead us to confusion and doubt and even to the point of disbelief.

Ishaq ibn Rahawayh said: It is not permissible to think about how the Creator is, but it is permissible for people to think in limited terms about the creatures of which they have heard [in the religious texts]. However, they should not go beyond that, because if they do that, they will get confused. Allah says (interpretation of the meaning):

{ And there is not a thing except that it glorifies Him with praise } [al-Isra’ 17:44].

So it is not permissible to ask, how do platters, vessels, bread and clothing glorify Allah? We have certain knowledge that all of these things do glorify Him, but it is up to Him to cause them to glorify Him in whatever manner He wills, and humans have no right to indulge in discussion about that except on the basis of knowledge. They should not talk about this or similar issues except within the framework of what Allah has told us in the religious texts, and they should not go beyond that. So fear Allah and do not indulge in discussing these ambiguous matters, for that discussion could cause you to drift away from the path of truth."(*Jami‘ al-‘Ulum wa’l-Hikam* 2/172-173).

And Allah knows best.