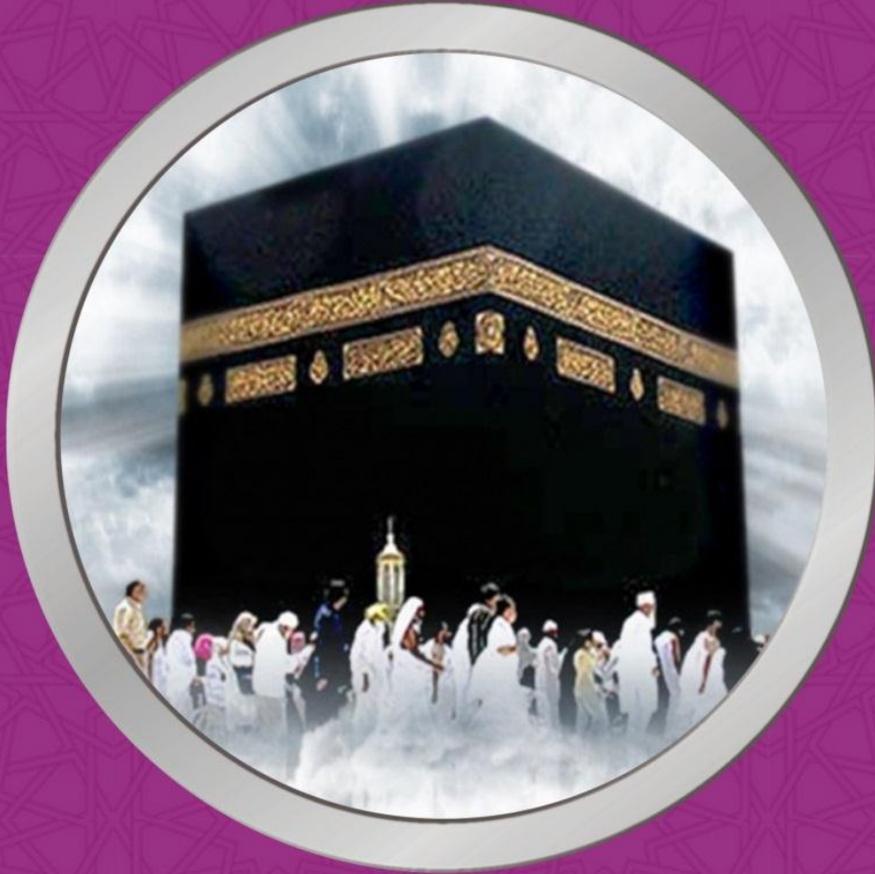


E-BOOK

ZAMZAM WATER'S VIRTUES



Maḥmūd Ibn Aḥmad al Dosary (PhD).

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INTRODUCTION

Verily all praise is for Allah, we praise Him, seek His help and forgiveness, and we seek refuge in Allah from the evil of ourselves and from the sinfulness of our actions. Whosoever Allah guides, then none can misguide him, and whosoever Allah misguides, there can be no guide for him. I testify that there is no deity except Allah alone and I testify that Muḥammad is His servant and messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims (in submission to Him)” Surat ‘Āli ‘Imrān (Family of ‘Imrān), verse 102.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” Surat An-Nisā' (The Women), verse 1.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

﴿٧١﴾



“O you who have believed, fear Allah and speak words of appropriate justice. He will then amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly gained a signal victory” Surat Al-'Aḥzāb (The Combined Forces), verses 70 – 71.

Certainly the best of speeches is the Book of Allah and the finest guidance is the guidance of Muḥammad, may the peace and blessings of Allah be upon him. The most evil affair is a newly invented matter in religion and every newly invented matter is innovation (*bid'a*), and every innovation is misguidance and all misguidance is in the Hellfire.

In one of the most desolate and arid places of Earth, in a rocky and stony land surrounded everywhere by the desert, with no plantations and no water; a place that lacks everything that gives life and prosperity, Allah chose Mecca The Honoured to become His safe Sanctuary, the heart and capital of the World, the unique city on the face of the planet that acquired sanctity by a divine order and a Lordly decree to shine radiantly over all cities.

The will of Allah Most High chose for Mecca this barren land in spite of His power, exalted be He, to make it a gorgeous verdant garden with luxuriant vegetation, full of flowers, warbling birds and babbling streams. He made it a sign of His power and a miracle; Allah Most High said:

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

“Have they not seen that We made (Mecca) a safe Sanctuary, while people are being taken away all around them?” Surat al-'Ankabūt (The Spider): 67.

And Allah Most High said:

أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا

“Have We not established for them a safe Sanctuary to which are brought the fruits of all things as provision from Us?” Surat Al-Qaṣaṣ (The Stories): 57.



Mecca the Honoured is particular compared to all other cities on the planet; cities and lands are favoured, according to human habits, for their resources and the wealth Allah bestowed upon them; some lands are preferred thanks to their mineral resources, some for their oil resources, other for their agriculture or water or any other material perishable assets.

But the criterion of differentiation of the Holy Land that singles it out is not a material one: religion is the basis of its distinction from all other lands and countries; it is the Holy Land of Allah, on it lies the Honourable Ka'ba, the sacred and glorified places, it is the qibla (direction) of the Muslims, in it takes place the greatest gathering of people on Earth to worship Allah Most High by accomplishing the Hajj and 'Umra.

For this reason, Mecca holds a great and elevated status in the hearts of all the Muslims of the planet; a station stemming from this religious eminence bestowed by Allah. There is no doubt that what distinguishes a nation from another, what raises one above others is the scale of the exaltation of its sanctity, its bond to its History, its persistence in sticking to its authenticity and its development from its past towards its present and future. This is why ancient and modern Muslims have granted the Holy Land a great interest, dedicated to it volumes and devoted to it their times.

It is with my deep love for the Holy Land and my firm belief in the greatness of our religion and our convictions that I decided to write this book which I entitled "The Holy Land: Description – Names – Virtues – Specificities – Rules" for it to become a comprehensive reference; hoping it to be pleasant to read; I gathered in it what is related to the Holy Land as descriptions, virtues, specificities and rules linked to it. This book came into being with the help of Allah Most High, combining the splendour of sight, ease of reading and the charm of writing on this great and deep subject.

Our Lord creates what He wills and He chooses:

It is according to the perfection of His power, His wisdom and knowledge that Allah Most High prefers, distinguishes, specifies and chooses between His creatures. Allah has His preference between angels, prophets and human beings. He preferred



some periods of times above others as He preferred some places above others; for instance He preferred the Firdaws amongst all the Heavens.

If you gaze at Creation you would see this divine choice and grant indicating His lordliness, exalted be He, His oneness and the perfection of His wisdom, knowledge and power; He is Allah, there is no god but Him and no one creates as He creates, no one chooses as He chooses, no one directs all things as He does. These choices and arrangements noticed in this World are amongst the greatest signs of His lordliness and the most obvious evidence of His oneness and of the characteristics of His perfection and the sincerity of His messengers.¹

No one creates as He creates, no one chooses as He chooses and no one directs all things as He does; Allah Most High said:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ

“And your Lord creates what He wills and He chooses” Surat Al-Qaṣaṣ (The Stories): 68.

Amongst the places that received this grace and greatness is Mecca the Honoured, the land of the Revelation and the cradle of the message where lays a house for which the hearts and souls are craving, is it not the Ancient House.²

Amongst the signs of its preference: Allah Most High informed us that Mecca is the Mother of Cities; all the cities are linked to it, they are its followers, it is their central axis and origin. Therefore, there cannot be any city equivalent to it; it is similar to the Fātiḥa: the Prophet (s) said of it that it was the Mother of the Qur’ān; this is why it is second to none in all the divine books.³

Importance of the subject and method:

The importance of this book lies in its own nature: a comprehensive study of the Holy Land and what is relevant as history, virtues, specificities and rules based on sharia-authenticated sources approved by the standards of well-versed and eminent

¹ Zād al-ma’ād, Ibn al-Qayyim (42/1).

² See: Bayt Allah al-ḥarām al-Ka’ba, Muḥammad Ibn ‘Abd Allah Shabbāla p. 7.

³ Zād al-ma’ād, (49 – 50/1).



people in jurisprudence; regardless of what became famous concerning the Holy Land such as false ḥadīths, false events or false information linked to it. Therefore, the method of this book is based on the method of the people of ḥadīth whereas authenticity of information is the fundamental condition for being quoted in the text. This is the guideline followed, based on the prevailing opinion in Islamic jurisprudence: presenting evidence from the Qur'ān and the Sunna, sometimes with the addition of companions' statements and reasoning, evidence of the consensus if there is one, and quoting rules, wisdoms and benefits derived from said evidence. I avoided delving into too many details (except for important matters) or mentioning contradictions in order to ward off boredom, to make prevailing opinions more clear in the minds and to make the book easier and more comfortable for the dear reader.

This book is intended for all categories of Muslims ranging from the diligent student assiduous in the quest of knowledge to the uninitiated reader considering the easiness of the method, the fluency of the style and the distance taken from blameworthy controversy or sterile arguments.

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Part I

Description Of Zamzam Water

The Zamzam water is the blessed water that gushes forth from the Zamzam well. It started spurting from there as an honour towards the family of Ibrāhīm and it continues to flow nowadays, until Allah Most High wants. The Zamzam well is located east from the Honourable Ka'ba, 21 metres away from it. Its depth reaches 30.5 metres. Kings, Caliphs and rulers were very thoughtful about it and took great care of it, they took charge of the construction and architecture of the well; and **when the Saudi era came, even greater care was given to it.** Buckets were used to extract the water, until a pump was installed in 1953 (1373 H.) that pumped the water to the taps distributed around the well. The taps were used next to the buckets as desired, until it became necessary to extend the Mosque. Then the opening of the well was reduced down the ground of the space for circumambulation, and next to the well were set up drinking fountains for distributing Zamzam water in a large room, after going down stairs. The room was divided into two: a room for women and a room for men; this put the time of the buckets to an end. But over time, this situation appeared dangerous for public safety: deplorable events occurred, sometimes ending in deaths. The stairway leading to the underground room of the well's mouth was closed and the drinking fountains were rebuilt on the ground floor, next to aş-Şafā'. **The outcome of this last measure was many advantages,** among them the following:



Firstly: The circumambulating area was widened.⁴

Secondly: Ease of access to get to Zamzam water.

Thirdly: Safety requirements are fully met.

In addition to these drinking fountains, Zamzam water is available all over Mecca's Honourable Sacred Mosque by means of water dispensers (water coolers) distributed in a coordinated manner everywhere. We can also find in some areas of the Sacred Mosque installations providing Zamzam water. Fresh water drawn from Zamzam well free of any additive, sterilized and cooled down, is also available by drinking fountains and water dispensers at the King 'Abd al-'Azīz road in the neighbourhood of Kudai.

Interesting information: The Zamzam well receives its waters from benthic rocks through three rocky cracks that extend from down the Honourable Ka'ba to the side of aş-Şafā' and al-Marwa and meet in the well.

According to the pump figures, between 11 to 18.5 litres of water are pumped out in only one second. Then try to measure how much water has been pumped out from the well since Jibrīl (p) scraped the ground with his heel and made the water spout up for Ismā'īl and Hājir, peace be upon both of them! How many people find and have found their thirst quenched by it! Generations and generations of people!⁵

Zamzam water singularity in its physical and chemical properties:

A lot of separate scientific studies have been conducted on the chemical analysis of this blessed water which was described as **complete nourishment** by the Truthful Trustworthy (s); here are some of the outcomes:

⁴ The circumambulating area (maṭāf): it is a roofless yard, its ground used to be land until 91 H., when the Umayyad Caliph al-Walīd Ibn 'Abd al-Malik ordered to tile it with marble. During the following centuries, a lot of buildings were added to the maṭāf, among them: the building of the Zamzam well, the pulpit (minbar), the structure around the Maqām Ibrāhīm, the four mihrāb (mihrāb: semicircular niche in the wall of a mosque that indicates the qibla) one for each of the four madh'hab (Muslim school of law or *fiqh*, religious jurisprudence). During the fifties, the number of pilgrims increased considerably and the buildings that were in the maṭāf were removed to facilitate the circumambulation of the pilgrims. In 1978 another adjacent piece of land called al-Ḥaṣāwī was added to the mataf and tiled with marble, the total area of the mataf reached 17,000 square metres. See: *Makka al-mukarrama tārikh wa ma'ālim* p. 58.

⁵ See: website: الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي:



1. Zamzam water is singular in its physical and chemical properties, it is gaseous raw water rich in beneficial chemical elements and components: around 2000 mg per litre; whereas the rate of minerals in the waters of other Meccan neighbouring wells and rivers don't exceed 260 mg per litre. This suggests how far away its origin should be compared with the other sources around Mecca and the excellence of its chemical composition and physical qualities.
2. Zamzam water is difficult to crystallize by cooling: its volume is reduced as far as 1000 times compared with it distilled.⁶
3. Zamzam water is pure, it has no colour and no smell, a slightly salty taste, but Zamzam water's pH is about 7.5. For this reason, it is alkaline to a certain extent whereas the total average of its soluble salts reaches 1488 ppm; this indicates that Zamzam water has a medium salinity while all cations and ions meet the World Health Organization standards (except sodium).
4. More than 30 elements have been identified in Zamzam water by means of neutron activation analysis conducted in an American laboratory.
5. Chemical analyses and their comparison with international standards, especially those of the World Health Organization, proved that Zamzam water is completely potable and even healthy. Moreover, it appears through comparison that its sodium content is high, but there are no limits determined within the published international standards concerning the highest sodium content, while the four most toxic elements, namely arsenic, lead, cadmium and selenium, are below the harmful level for human consumption.⁷

⁶ See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya*, dr. Zaghloul al-Naggar p. 89.

⁷ See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya aṣ-ṣaḥīḥa*, Muḥammad Sāmī Muḥammad, p.137-139.



Part II

The Best Water On The Face Of The Earth

Among the virtues of Zamzam water is that it is the best water on the face of the Earth, as narrated by Ibn 'Abbās (r2): Allah's Messenger (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.**⁸

Zamzam water has no equivalent:

Zamzam water has no equivalent on Earth, and how would it be possible for another water to equal a water which was the fruit of the supplication of Ibrāhīm al-Khalīl, Allah's friend (p); it is one of the greatest benefits and graces, its blessed source gushed forth by Jibrīl, (p), it washed the heart of the purest creature, our Noble Prophet (s) before his ascension to Heaven, its water is never ending, drinking it makes the invocations granted; it is a distinguishing sign that separate the believer from the hypocrite and it is a blessed water, as narrated in the ḥadīth of Abū Dharr (r): The Prophet (s) said about Zamzam water: **Verily it is blessed.**⁹

Ibn al-Qayyim (m) said: Zamzam water is the best and the most noble of all waters, the highest in status, the dearest to people, the most precious and valuable to

⁸ Reported by aṭ-Ṭabarānī in *al-Awsaṭ* (179/4), *al-kabīr* (98/11), H. 11167. Al-Albānī said it was ḥassan (good) in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (40/2), H. 1161.

⁹ Reported by Muslim (1922/4), H. 2437.



them. It is Jibrīl's Blow¹⁰ and is the water with which Allah quenched the thirst of Ismā'īl.¹¹

Zamzam source is a clear sign:

Zamzam is one of the clearest signs of Allah, pointing at His oneness, great mightiness and His mercy on His Creation; on the top of the House is guidance, under its basement are healing, nourishment and watering that suffice the creatures and, with Allah's permission, that cures diseases.

Among its miracles: it quenches the thirst of all the drinkers, even if they are millions, and when they stop drinking, it stops pumping without leaking on the ground, it does not overflow.

Some Pakistani researchers, in cooperation with the Saudi Ḥajj center of research discovered through their studies on Zamzam that it was surprisingly different from others by its composition: the more it is examined, the more it reveals its secrets and the more water is drawn from the well, the more it gushes forth. Moreover, it is clean and pure and it does not contain a single germ!¹²

Among its miracles: it gushes forth from igneous metamorphic complex rocks of high crystallization, the rocks are massive, impermeable without porosity, and this is visible to the naked eye. More impressive is the continuous flow of its albuminous water over more than four thousand years, despite its presence in a low rainfall continental region and despite its burying and its boring many times over different periods. It is a blessed well, Allah Most High burst it forth as a grace for Ibrāhīm al-Khalīl and his family, peace be upon them.¹³

¹⁰ Jibrīl hit the ground with his foot, which caused it to subside, and the water spouted. See: *Mu'jam mā ista'jam* al-Kibrī (701/2), *al-Nihāya* (262/5), *Tāj al-'arūs* az-Zubaydī (97/34).

¹¹ *Zād al-ma'ād* (392/4).

¹² See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya aṣ-ṣaḥīḥa*, Muḥammad Sāmī Muḥammad, p.134.

¹³ See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya*, dr. Zaghloul al-Naggar p. 87.



Part III

Complete Nourishment

Among the virtues of Zamzam water is the fact that it is a good blessed food; it plays the role of nourishment in feeding and strengthening the body. Contrary to all other waters, the person who drinks it can even refrain from eating, as indicated by many ḥadīths, among them the following:

Zamzam water: complete nourishment for thousands of years:

1. The story of Hājir: When “Ibrāhīm brought her and her son Ismā‘īl while she was suckling him, to a place near the Ka‘ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water ... Ismā‘īl's mother went on suckling Ismā‘īl and drinking from the water she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ismā‘īl) tossing in agony ... She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place ...”¹⁴

The Prophet (s) said: **Ismā‘īl's mother started drinking from the water and her milk increased for her child.**¹⁵

¹⁴ Reported by al-Bukhārī (1227-1228/3), H. 3184.

¹⁵ Reported by al-Bukhārī (1230/3), H. 3185.



Significance: Allah Most High sent the angel to gush the water forth and He gave it the quality of food.¹⁶ Here is clear indication that she used to eat her fill only with Zamzam water and it was sufficient for her for food and drink.¹⁷

Zamzam water: complete nourishment for the companions (rp):

2. Abū Dharr (r) narrated that after his conversion to Islam; he entered the Sacred Mosque in Mecca and stayed 30 days inside the Sanctuary when the Prophet (s) asked him: **How long have you been here?** Abū Dharr said: I have been here for thirty days and nights. The Prophet (s) said: **Who has been feeding you?** He said: I have had nothing but Zamzam water, and I have become so fat that I have folds of fat on my stomach.¹⁸ I do not feel any of the tiredness or weakness of hunger and I have not become thin.¹⁹ The Prophet (s) said: **Verily, it is blessed, it is food that nourishes**^{20,21}

In another version: **Zamzam water is food that nourishes and healing from sickness.**²²

3. Ibn ‘Abbās (r2) narrated: Allah’s Messenger (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.**²³

Some names of Zamzam water and its description by the Arabs:

1. **Ash-Shubā’a (the one that satisfies hunger):**

Ibn ‘Abbās (r2) narrated: We used to name it ash-Shubā’a (Zamzam water), and we used to find it of great help for our families (as it is nourishing).²⁴

¹⁶ *Aḥkām al-Qur’ān*, Ibn al-‘Arabī (97/3).

¹⁷ *Fath al-Bāri’* (403/6).

¹⁸ See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (28/16).

¹⁹ See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (29/16).

²⁰ Food that nourishes: it is nutritious food; it satisfies hunger like food for who drinks it. See: *al-Taysīr bi-sharḥ al-Jāmi’ as-ṣaḡhīr* (531/1).

²¹ Reported by Muslim (1921-1922/4), H. 2473.

²² Reported by al-Bazzar in his *Musnad* (361/9), H. 3929. Authenticated by Ibn Ḥajar in *al-Maṭālib al-‘āliya* (137/7), H. 1312 and al-Albānī in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (40/2), H. 1162.

²³ Quoted previously.

²⁴ Reported by aṭ-Ṭabarānī in *al-kabīr* (271/10), n°10637. Al-Albānī said it was ṣaḥīḥ due to corroborating narrations *Ṣaḥīḥ at-targhīb wa at-tarhīb* (41/2), n°1163.



Al-Azharī (m) said: We used to call it Shubā'a during the time of Ignorance, because it is water that quenches the thirst and satisfies the hunger.²⁵ Whoever drinks Zamzam wishing satiation, Zamzam becomes for him like a lavish meal.

2. Mughdhiya (the nutritive):

Among its names is also the nutritive, *mughdhiya*, from *ghidhā'* (food), which gives the body strength and helps it to develop.²⁶

Words of virtuous Muslims taking nourishment by drinking Zamzam:

There is much information about virtuous servants of Allah who used to content themselves with drinking Zamzam water for many days, among them:

1. What has already been mentioned about **Abū Dharr** (r) entering Mecca and staying there 30 days without anything else than Zamzam water.
2. The word of **Ibn al-Qayyim** (m) about Zamzam water: I saw someone who nourished himself with it for a number of days, half a month or more, and he did not feel hunger; he performed ṭawāf along with the other people just as they did. He told me that he consumed nothing but Zamzam water for forty days and that he had the strength to have intercourse with his wife, to fast and to perform ṭawāf numerous times.²⁷
3. The word of 'Abd ar-Rashīd Ibn Ibrāhīm **at-Tatārī** (m) (died in 1944), one of the Tatari ulama during the Ottoman era, about himself: I spent weeks with nothing else but Zamzam water to satisfy my hunger, it was a really conclusive experiment, beyond the shadow of a doubt.²⁸

²⁵ *Tahdhīb al-lughā* (284/1). See: *an-Nihāya* (441/2), *Mu'jam al-buldān* (317/3).

²⁶ See: *al-Maḥkam wa al-muḥiṭ al-a'zam* Ibn Sayyid (47/6), *Lisān al-'Arab* (119/15).

²⁷ *Zād al-ma'ād* (393/4).

²⁸ *Al-'ālam al-Islāmī*, 'Abd ar-Rashīd at-Tatārī (in Turkish), translation: Kamal Khuja, *Faḍl mā' Zamzam* p. 105.



Part IV

Healing From Sickness

Among the virtues of Zamzam water is that Allah Most High made it a healing from sickness for whom Allah Most High wants healing between His Servants, as underlined in the following ḥadīths:

1. Ibn ‘Abbās (r2) narrated: Allah’s Messenger (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.**²⁹
2. Abū Dharr (r) narrated: Allah’s Messenger (s) said: **Zamzam is food that nourishes and a healer from sickness.**³⁰

The Prophet’s guidance (s) about the healing with Zamzam water:

Healing with Zamzam water was a sunna and prophetic guidance, it was a practical application of his word “a healer from sickness”. Many ḥadīths describe this tradition, among them the following:

1. ‘Ā’isha (rh) said: **Allah’s Messenger (s) used to carry Zamzam in pitchers and water skins. He used to sprinkle it over the sick and make them drink it.**³¹
2. The Prophet (s) informed us that there is a cure against fever in Zamzam water. Abū Jamra aḍ-ḍuba‘ī (m) narrated: I used to sit with Ibn ‘Abbās in

²⁹ Quoted previously.

³⁰ Quoted previously.

³¹ Reported by al-Bukhārī in *at-Tārīkh al-kabīr* (189/3), H. 639. Authenticated by al-Albānī in *as-Silsila aṣ-ṣaḥīḥa* (543/2), H. 883.



Mecca. Once I had a fever and he said to me: Cool your fever with Zamzam water, for Allah's Messenger (s) said: **It, (the fever) is from the heat of the Hellfire;³² so cool it with water.** Or he said **Zamzam water**.³³

The reporter of this ḥadīth had a doubt: it would have been an order for people of Mecca to drink Zamzam, as it is easy for them and for other people, any water.³⁴

The same ḥadīth exists with another chain of narration without any doubt: Abū Jamra (m) said: I was pushing the people away from Ibn 'Abbās (r2) (for them not to bother him with too many questions); and I was absent for some days. He asked me: What happened to you? I said: I got fever. He said: Allah's Messenger (s) said: **It, (the fever) is from the heat of the Hellfire; so cool it with Zamzam water.**³⁵

This stems from the prophetic medicine which, without any doubt, leads to healing and any doctor or his fellows who would refute this is mistaken and is not trustworthy.³⁶

Among Zamzam's names: 'Āfiya (health, vitality, wellness):

The Arabs used to describe and name Zamzam 'Āfiya, because whoever drinks it is taking medicine and is healing physical and psychological illnesses and ailments, Allah willing. Al-Qazwīnī (m) (died in 682 H.) said: Zamzam water is appropriate for all different kinds of diseases; they used to say: if we count all the people who were treated by doctors, they won't represent the half of those who were healed by Allah Most High by drinking Zamzam.³⁷

Examples of healing by Zamzam water:

There is no doubt that the number of people who were blessed by Allah Most High receiving healing through Zamzam water against incurable diseases is countless. This healing by Zamzam has continued for thousands of years until today and it will continue until the Day of Resurrection, Allah willing. Among those who

³² See: *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (421/9).

³³ Reported by al-Bukhārī (1190/3), H. 3088.

³⁴ *Zād al-ma'ād* (29/4).

³⁵ Reported by Aḥmad in *al-Musnad* (291/1), H. 2649 and al-Hākim in *al-Mustadrak* (223/4), H. 7439 he said: ṣaḥīḥ according to the two sheikhs and they didn't reject it by its context.

³⁶ *Umda al-Qārī* (164/15).

³⁷ *Marvels of creatures and Strange things existing*, Zakariya Ibn Muḥammad al-Qazwīnī p. 93.



have been granted healing by Allah Most High, according to what has been recorded in books, are the following:

1. **Imam Aḥmad (m):** ‘Abd Allah Ibn Aḥmad Ibn Ḥanbal (m) said about his father’s state: I saw him many times drinking Zamzam water and getting cured, he used to rub his hands and face with it.³⁸
2. **Ibn al-Qayyim (m)** said about his own state: Myself and others tried seeking healing with Zamzam water and saw wondrous things. I sought healing with it from a number of illnesses, and I was healed by the permission of Allah.³⁹
He also said: Whilst I was in Mecca, I spent a period of time unwell and could neither find doctor nor medication. So I began to treat myself with “It is You we worship and You we ask for help” *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* (Surat al-Fātiḥa: 5) by taking some Zamzam water and reciting over it a number of times before drinking it. I found in it a complete recovery whilst doing so and began to rely on this as a method of cure for all my pains and ailments and I benefited greatly from it.⁴⁰
3. **Zīn ad-Dīn al-‘Irāqī (m):** his disciple al-Fāsī (m) said about him: He used to drink Zamzam water for different reasons, among them for treating a certain disease he had on his stomach and he healed without any medicine.⁴¹
4. **‘Abd ar-Rashīd at-Tatārī (m).** A Tatar scholar who lived during the Ottoman era. He said about himself: Zamzam water is for whatever it is drunk for, I experienced this and it is absolutely true, without any doubt, but one must have a pure intention and firm conviction. I drank a lot of Zamzam water for treating many diseases, especially diseases of the bladder, internal diseases and eye pains and the results of these experiences were really obvious.⁴²

How many times did we hear stories of people who drank Zamzam water with a pure intention, willing to cure against some physiological diseases or others and who completely recovered thanks to Allah through this blessed water?

³⁸ *Masā’il Aḥmad Ibn Ḥanbal riwāya ibnihi ‘Abd Allah*, p. 447.

³⁹ *Zād al-ma‘ād* (393/4).

⁴⁰ *Ibid.* (178/4).

⁴¹ *Shifā’ al-gharām bi-Akḥbār balad Allah al-ḥarām* (255/1).

⁴² *Al-‘ālam al-Islāmī*, ‘Abd ar-Rashīd at-Tatārī (in Turkish), translation: Kamal Khawja, from *Faḍl mā’ Zamzam*, p. 118.



Zamzam water provides the cells of the body with vitality:

The chemical elements in Zamzam water play an important role in the biological activity of the cells of the human body. It gives these cells what they lack.

There is a close relationship between a deficiency of the chemical composition of the human body and many diseases. It is well known that mineral waters, drinkable or not, have been used for centuries in the treatment of various diseases, so what about a water such as Zamzam which is rich in beneficial elements and chemical components, about 2000 mg per litre? There is no doubt that it contains a healing from sickness according to the words of the Truthful Trustworthy (s) who does not speak from his own inclination; it is not but a revelation revealed.⁴³

Healing with Zamzam, a particularity that will remain until the Day of Resurrection:

There is no doubt that Zamzam water is a healing from sickness since the day Allah created it until the day He will inherit Earth and what is on it. This singularity is not limited to a certain period of time and it is not the exclusivity of one nation; it is going to remain until the end of time on the Day of Resurrection. Ibn al-‘Arabī (m) spoke about this specificity and said: Healing by Zamzam will remain possible until the Day of Resurrection for those who have a true and pure inner intention and who are not denying its virtue nor testing Allah by drinking it, for Allah is with those who rely on Him, and He will unmask those who test Him.⁴⁴

Zamzam water's terms of use:

We notice in the word of Ibn al-‘Arabī (m) that there are conditions in order to enjoy the healing effects of Zamzam water. If these conditions are satisfied, and with the permission of Allah, the drinker will recover with Zamzam, but if these requirements are not met, drinking it will be useless. The conditions are the following:

1. The absolute certainty in the sincerity of the Messenger (s) when he said it was a healer from sickness for who drinks it for this purpose, Allah willing.
2. The purity of intention. It is necessary, in addition to faith and certainty, to have a good intention.

⁴³ See: *al-i'jāz al'ilmī fī as-sunna an-nabawiya*, dr. Zaghoul al-Naggar p. 90.

⁴⁴ *Aḥkām al-Qur'ān* Ibn al-‘Arabī (98/3), and see: *Tafsīr al-Qurṭubī* (370/9).



3. Trust in Allah Most High. The person intending healing by drinking Zamzam water has to know that Zamzam is a cause among others that has been given by Allah Most High to His servants, as a mercy towards them. He ordered through the mouth of His Messenger (s) to use material means without being bound to them; as the attachment is due only to the cause of causes: Allah Most High, the only one to be trust, exalted be He, in accordance to His word: “And whoever relies upon Allah - then He is sufficient for him”

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

(Surat At-Ṭalāq - The Divorce - verse 3) and sufficient is Allah as accountant.

4. To avoid having in mind the idea of testing Allah, as Allah Most High refuses to be put to the test by His servant. Some drinkers believe and give credibility to the beneficial effects of Zamzam water as far as they get them. If they do not get them, their faith is undermined and they become sceptic. Instead, their motto should be a complete faith in the power of Zamzam. If someone gets its beneficial effects and gets healed, it is a grace of Allah and His blessing, exalted be He. If he does not get the beneficial effects of Zamzam and does not recover from sickness, he has to believe in divine decree and Destiny, claiming his leitmotiv in this situation: the word of Allah Most High: “Perhaps you hate a thing and it is good for you”

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

(Surat Al-Baqara - The Cow: verse 216); what Allah Most High chose for His servant is always all the best.



Part V

Zamzam Water Is For Whatever It Is Drunk For

Jābir Ibn ‘Abd Allah (r2) narrated: I heard Allah’s Messenger (s) say:
Zamzam water is for whatever it is drunk for.⁴⁵

Al-Ḥakīm at-Tirmidhī (m) said: The drinker of Zamzam water, if he drinks to satisfy his hunger, Allah makes him full up, if he drinks to quench, Allah quenches his thirst, if he drinks for healing, Allah heals him, if he drinks to rid himself of bad behaviour, Allah improves his behaviour, if he drinks because he feels anxiety, Allah calms him down and gives him relief, if he drinks to enrich his mind, Allah makes him rich, if he drinks for a need, Allah provides it to him, if he is smitten with fear, Allah gives him serenity, if he drinks because of a plight, Allah makes it disappear, if he drinks for a victory, Allah will grant it to him, and whenever he drinks it with a good intention and goodness, Allah will guarantee it to him, as he asked by means of a gift from Heaven descended by Allah Most High for help.⁴⁶

Significance: In this speech is a proof that Zamzam water is favourable for the drinker, whatever he drinks it for, may it be a reason linked to this world or the hereafter; “whatever” means anything, generally speaking.⁴⁷

This benefit of Zamzam water is not limited to a certain time or a certain era; it is permanent and will remain until Allah inherits Earth and what lays on it, as

⁴⁵ Reported by Ibn Māja (1018/2), H. 3062. Authenticated by al-Albānī in *Ṣaḥīḥ Ibn Māja* (2502), (59/3).

⁴⁶ *Nawādir al-uṣūl fī aḥādīth ar-rasūl* (274/3).

⁴⁷ *Nayl al-awṭār*, ash-Shawkānī (170/5).



Zamzam water was poured out by Allah; it is His help for His friend's son and it stayed helpful for those who came after him. Therefore, whoever drinks it with sincerity will enjoy his help.

Al-Ḥakīm at-Tirmidhī (m) said: This depends, concerning the servants, on their objectives and sincerity towards these objectives and their intentions; for the monotheist when he is concerned about a matter, he turns to Allah to beg His help and therefore receives it to the extent of his intentions.⁴⁸

Models of pure intentions when drinking Zamzam water:

Many Pious Predecessors among the companions and many Followers and Followers of the Followers until today have drunk Zamzam water and formulated good intentions for satisfying their needs and achieving their objectives in this world or the hereafter, having faith in the word of the Truthful Trustworthy (s) and confirming him that **Zamzam water is for whatever it is drunk for.**

The following are blessed intentions and lofty aspirations:⁴⁹

1. Imam Abū Ḥanīfa (m):

In *Nashr al-'ās*, Az-Zamzī quotes Ghassān al-Wā'iz ar-Rūmī (*Qurrat al-'Ayn*): Imam Abū Ḥanīfa (m) drank Zamzam so that he may be among the most knowledgeable scholars, and he was, and not to mention his science, goodness and grace.⁵⁰

2. Ibn al-Mubārak (m):

Suwayd Ibn Sa'īd (m) said: I saw 'Abd Allah Ibn al-Mubārak in Mecca, he came to Zamzam, drank some water, faced the Ka'ba and said: O Allah, Ibn Abī al-Mawālī told us from Muḥammad Ibn al-Munkadir from Jābir (r) that Your Prophet (s) said: **Zamzam water is for whatever it is drunk for**, so I am drinking it to ward off thirst on the Day of Resurrection.⁵¹

⁴⁸ *Faṭḥ al-Qadīr*, al-Manāwī (404/5).

⁴⁹ Note: These scholars did not content themselves with drinking Zamzam water; staying home and giving up their studies and researches, advancing this ḥadīth for doing nothing. On the contrary, they worked days and nights looking for knowledge!

⁵⁰ *Faḍl mā' Zamzam*, p. 135.

⁵¹ Reported by al-Mundhiri in *at-targhīb wa at-tarhīb* (136/2) n°1817. Ibn al-Qayyim made it ḥassan (good) in *Zād al-ma'ād* (393/4), and al-Albānī made it weak in *ḍa'īf at-targhīb wa at-tarhīb* (375/1), n°751.



3. Ibn Khuzayma (m):

Abū Bakr Muḥammad Ibn Ja‘far said: I heard Ibn Khuzayma was asked: From where did you gain knowledge? He said: Allah’s Messenger (s) said: **Zamzam water is for whatever it is drunk for** and when I drank it I asked Allah for beneficial knowledge.⁵²

4. Al-Khaṭīb al-Baghdādī (m):

It is reported from al-Khaṭīb al-Baghdādī that when he performed Ḥajj he drank Zamzam three times and asked Allah the Exalted for three things, taking into account the ḥadīth: **Zamzam water is for whatever it is drunk for.**

The first thing: To narrate the history of Baghdad.

The second one: To dictate ḥadīths in the Jāmi‘ al-Manṣūr.

The third one: To be buried next to the grave of Bishr al-Ḥāfi.

Allah decreed all of the above to take place.⁵³

5. Ibn al-‘Arabī (m):

Ibn al-‘Arabī said: I was staying in Mecca in Dhul Ḥijja in the year 489. I drank a lot of Zamzam water and every time I drank it it was with the intention of increasing my knowledge and faith, until Allah opened for me knowledge from its blessing in a period that He made easy for me. However I forgot to drink it for action, if only I had drunk it for them both! So that Allah gave me an opening in them both, but He did not decree this, and my desire towards knowledge is more than that of action. We ask Allah for protection and success through his mercy.⁵⁴

6. Imam ash-Shāfi‘ī, al-Ḥākim and Ibn Ḥajar:

Ibn Ḥajar (m) said: It has become well known regarding **ash-Shāfi‘ī**, the Imam, that he drank Zamzam water for archery, such that he would hit his target nine times out of ten.

Al-Ḥākim Abū ‘Abd Allah drank water from Zamzam and asked Allah for excellence in writing books and he became the best author of his time.

There are an incalculable number of imams who drank it and had their prayers fulfilled.

⁵² *Siyar A‘lām an-nubalā’* (370/14), *Tārīkh al-Islām* (423/23).

⁵³ *Tārīkh madīna Dimashq* (34/5), *Mu‘jam al-‘udabā’* (498/1), *Siyar a‘lām an-nubalā’* (279/18).

⁵⁴ *Aḥkām al-Qur‘ān* (98/3).



Al-Ḥāfiẓ Zīn ad-Dīn al-‘Irāqī, mentioned that he drank it for a certain thing and obtained it.

And I (**Ibn Ḥajar**) drank it on an occasion and asked Allah, this was at a time when I was at the beginning of my study of ḥadīth; that He blesses me with the rank of adh-Dhahabī in terms of memorisation of ḥadīth. I then performed Ḥajj again after a period of approximately 20 years and I found in myself a desire to exceed this rank, so I asked Him for even a higher rank, and I hope to reach it.

Al-Ḥakīm at-Tirmidhī mentioned **his father** in *Nawādir al-uṣūl*: he was performing ṭawāf by night during the period of the Ḥajj and he had to urinate but he did not want to go out of the mosque, in fear of being soiled because of the people's dirt. So he went to drink Zamzam water for this reason and went back to ṭawāf. He said: I did not feel I needed to urinate until the mourning.⁵⁵

⁵⁵ It is in this narration that appeared the quoted ḥadīth: Zamzam water is for whatever it is drunk for. Ibn Ḥajar (p. 15); *Mawāhib al-jalīl li-sharḥ mukhtaṣar Khalīl*, Ibn al-Ḥaṭṭāb (116/3).



هذا الكتاب منشور في

