

## 1698 - Virtues and characteristics of the water of Zamzam

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### the question

Does zam zam water have any significance, like is there any hadis to say its used for cures etc and or keep niyya and drink it for a purpose.

jazaak allah khairan

### Detailed answer

Praise be to Allah.

Zamzam is the name of a famous well in al-Masjid al-Haraam [the Sacred Mosque in Makkah], which is thirty-eight cubits away from the Ka'bah. It is the well of Ismaa'eel the son of Ibraaheem (peace and blessings of Allaah be upon them both), from which Allaah quenched the thirst of Ismaa'eel when he was an infant. His mother looked for water for him, but could not find any. She climbed to the top of al-Safaa, praying to Allaah to help her and give her water for Ismaa'eel, then she climbed to the top of al-Marwah and did the same. Allaah sent Jibreel, and he struck the earth with his heels, and water appeared.

Drinking from the water of Zamzam:

The scholars (may Allaah have mercy on them) agreed that it is mustahabb (recommended) for pilgrims on Hajj and 'Umrah in particular, and for all Muslims in general, to drink Zamzam water, because of the saheeh hadeeth in which the Prophet (peace and blessings of Allaah be upon him) is reported to have drunk the water of Zamzam.

(Reported by al-Bukhaari, 3/492). According to the hadeeth of Abu Dharr (may Allaah be pleased

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with him), the Prophet (peace and blessings of Allaah be upon him) said concerning the water of Zamzam, "It is a blessing, and it is food that satisfies." (Reported by Muslim, 4/1922). Al-Tayaalisi (61) added, in a version that he narrated: "and a cure for the sick." I.e., drinking the water of Zamzam means that a person does not need to eat, and it will cure his sickness – but this is when he drinks it with faith and sincerity, as proven in the hadeeth of Abu Dharr al-Ghifaari who stayed in Makkah for a month without any nourishment except Zamzam water.

Al-'Abbaas ibn 'Abd al-Muttalib (may Allaah be pleased with him) said: "The people used to compete over Zamzam during the time of Jaahiliyyah. People who had children used to bring them and give them to drink, and this was their early-morning victuals. We used to think that it was a help for people who had children." Al-'Abbaas said: "During the Jaahiliyyah, Zamzam was known as Shabaa'ah (satisfaction)."

Al-'Allaamah al-Abbi (may Allaah have mercy on him) said:

"(The water) is for whatever purpose it is drunk for, and Allaah made it food and drink for Ismaa'eel and his mother Haajar."

Ibn al-Mubaarak entered Zamzam and said, "O Allaah, Ibn al-Mu'ammal told me, from Abu'l-Zubayr from Jaabir that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'The water of Zamzam is for whatever purpose it is drunk for,' so, O Allaah, I am drinking it (to quench) my thirst on the Day of Resurrection."

The two angels washed the heart of the Prophet (peace and blessings of Allaah be upon him) when he was a child, after they had taken it out, then they put it back. Al-Haafiz al-'Iraaqi (may Allaah have mercy on him) said: "The reason why the Prophet's chest was washed with Zamzam water was to make him stronger so that he could see the kingdom of heaven and earth, and Paradise and Hell, because one of the special qualities of Zamzam is that it strengthens the heart and calms the soul. The report about the chest of the Prophet (peace and blessings of Allaah be upon him)

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being washed with the water of Zamzam is proven in the hadeeth of Abu Dharr (may Allaah be pleased with him), who reported that the Prophet (peace and blessings of Allaah be upon him) said: "My roof was opened when I was in Makkah, and Jibreel (peace be upon him) came down and opened my chest, then he washed it with Zamzam water. Then he brought a gold basin full of wisdom and faith, poured it into my chest, and closed it up again. Then he took me by the hand and ascended with me into the first heaven."

(Reported by al-Bukhaari, 3/429).

It is sunnah to drink one's fill of Zamzam water and to quench one's thirst.

The fuqaha' have mentioned the etiquette that is mustahabb (recommended) when drinking Zamzam water, such as facing the Ka'bah, saying Bismillah, pausing to take a breath three times, drinking one's fill, praising Allaah after one finishes, and sitting whilst drinking it, as one should do when drinking other kinds of drinks. As regards the hadeeth of Ibn 'Abbaas (may Allaah be pleased with him), who said, "I gave the Prophet (peace and blessings of Allaah be upon him) Zamzam water to drink whilst he was standing,"

(reported by al-Bukhaari, 3/492), it is taken to mean that it is permissible to drink whilst standing, and the disapproval of doing so is understood to mean that it is makrooh. The scholars also recommended that the person who drinks Zamzam water should sprinkle some of it on his head, face and chest, make lots of du'aa' when drinking it, and to drink it for a purpose that will benefit him in this world or the next, because of the hadeeth in which the Prophet (peace and blessings of Allaah be upon him) said: "The water of Zamzam is for whatever purpose it is drunk for."

(Reported by Ibn Maajah, 2/1018; see Al-Maqaasid al-Hasanah by al-Sakhaawi, p. 359).

It was reported that when Ibn 'Abbaas (may Allaah be pleased with him) drank from the water of Zamzam, he said: "O Allaah, I ask you for beneficial knowledge, plentiful provision and healing from every disease."

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Al-Daynoori reported that al-Humaydi said: “We were with Sufyaan ibn ‘Uyaynah, and he told us the hadeeth about the water of Zamzam being drunk for whatever purpose it is drunk for. A man got up and left the gathering, then he came back and said, ‘O Abu Muhammad, is the hadeeth which you told us about the water of Zamzam saheeh?’ He said, ‘Yes.’ The man said, ‘Just now I drank a bucket of Zamzam so that you would tell me one hundred hadeeths.’ Sufyaan said, ‘Sit down,’ so he sat down and he told him one hundred hadeeths.”

Some fuqaha’ recommended that people should take some Zamzam water back with them to their countries, because it is a cure for those who seek healing. ‘Aa’ishah reported that she took Zamzam water home with her in bottles, and said, “The Messenger of Allaah (peace and blessings of Allaah be upon him) took some of it away with him, and he used to pour it on the sick and give it to them to drink.”

(Reported by al-Tirmidhi, 4/37).

The fuqaha’ agreed that it is permissible to use Zamzam water to purify oneself, but they advised that it should not be used for any inappropriate purposes such as removing najaasah (impurity) and so on. Al-‘Allaamah al-Bahooti (may Allaah have mercy on him) said in his book *Kashshaaf al-Qinaa’*: “Only this (using Zamzam water to remove najaasah) is considered to be makrooh, out of respect, but it is not makrooh to use it to purify oneself, because ‘Ali said: ‘The Messenger of Allaah (peace and blessings of Allaah be upon him) departed (from Muzdalifah) and called for a bucket of Zamzam water. He drank from it, then did wudoo’. (Reported by ‘Abd-Allaah ibn Ahmad with a saheeh isnaad).”

(See *Nayl al-Awtaar*, *Kitaab al-Tahaarah*, *Baab Tahooriyyat al-Bahr*).

Al-Haafiz al-Sakhaawi (may Allaah have mercy on him) said in *Al-Maqaasid al-Hasanah*:

“Some people said that the virtue (of Zamzam water) remains only so long as it is in its place (of

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origin), and that when it is taken away, it changes. This is an idea that has no basis. The Prophet (peace and blessings of Allaah be upon him) wrote to Suhayl ibn 'Amr: "If my letter reaches you at night, do not wait until morning, and if it reaches you during the day, do not wait until evening, to send me some Zamzam water." He sent him two containers full, and at that time he was in Madeenah, before the Conquest of Makkah. This hadeeth is hasan because of corroborating evidence. 'Aa'ishah also used to take Zamzam water away with her, and she reported that the Prophet (peace and blessings of Allaah be upon him) used to do this; he used to carry it in small vessels and buckets, and pour it onto the sick and give it to them to drink. Whenever a guest visited Ibn 'Abbaas he would honour him by giving him Zamzam to drink. 'Ata' was asked about taking Zamzam water away, and he said: "The Prophet (peace and blessings of Allaah be upon him), al-Hasan and al-Husayn all took it away with them."

And Allaah knows best.