

THE BEST WATER ON EARTH IS ZAMZAM WATER  
(HADEETH SHAREEF)

# ***THE GREATNESS OF ZAMZAM WATER***

## ***Part One***

***The History of Zamzam Water  
And an Account of its Names***

***From the pen of Shaikh Saa'id Bakdaash  
(May Allah Ta'ala protect him)***

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FIRST EDITION

SHAWWAAL 1429/OCTOBER 2008

In the Name of Allah, the Excessively Merciful,  
the Exceedingly Compassionate

### **Preface to the Fifth Print**

All praises are due unto Allah the Benefactor, the Gracious, the Magnanimous, the Independent, Who is distinguished in His graciousness and magnanimity with everything hidden and manifest. O Allah! Confer special blessings and peace upon the Nabi who is Umami, Pure, Chaste, Haashimi, Makki, Zamzami and upon his Family, Companions and those who follow the way of the Nabi and pursue the tradition of Muhammad ﷺ.

After praises and salutations, this is the fifth print of my kitaab, *The Greatness of Zamzam Water*. I present it with abundant gratitude unto Allah and with excessive praises to Him for conferring His Grace, Favour and Beneficence. I ask Him more of His Grandiose and Supreme Grace for He, glory be to Him, is the One Who favoured me with this treatise, inspired me, graciously bestowed its acceptance by the elite and by the public and He has been munificent. In maintaining a good opinion of Allah I truly hope that He grants it [the treatise] acceptance by Him in a beautiful way.

This print is, through the fadhl and towfeeq of Allah, noticeable from its forerunners by its added volume and outstanding contents, together with the good consideration given to it made possible by the towfeeq He bestowed for its beautiful patronage and by the aid He has given for its improvement and finish.

In this way this treatise met with completion augmented with many new texts and several poems and with consideration for detailing Fiqhi Masaail [Juridical Laws] pertaining to Zamzam

Water, further research into the masaail and expounding more of its particulars coupled with citation of the views and proofs of the Imams of the Four Math-habs of Fiqh in every mas-alah and attributing every statement of theirs to its reliable source.

Similarly, I have meticulously studied and expounded on the transmission of the Ahadeeth of this kitaab, particularly the Hadeeth: “*Whoever makes Tawaaf of this House [the Baitullah] for a week...*” [The Hadeeth will appear in Part Two, Insha Allah]. Indeed I have given a lengthy exposition to its transmission because of the pressing need to explain its position.

The most noticeable feature of this print is the great balance I have struck in arranging the contents of this kitaab by bringing forward [certain topics], deferring [others] and so forth. Accordingly, I have layed out an *Introduction* and *Five Chapters*.

**Introduction**—This comprises of the various introductions of the different prints of the kitaab together with a citation of the hand-written and printed compilations on Zamzam Water I have come across.

### **Chapter One**—The History of Zamzam Water

There are several sections in this chapter, viz.:

*Section One:* The story of Zamzam Water

*Section Two:* Excavation of the Zamzam Well by the grandfather of Nabi ﷺ, Abdul Muttalib Bin Haashim

*Section Three:* The vow of Abdul Muttalib subject to him completing the excavation of the Zamzam Well

*Section Four:* The timespan since Zamzam Water appeared on the surface of the earth, which is approximately five thousand years

*Section Five:* Description of the Zamzam Well and the springs that supply it

**Chapter Two**—The Names of Zamzam which have reached 54, together with reference of Muzamzam and Zamzami being among the names of Sayyidina Muhammad ﷺ

**Chapter Three**—The virtues of Zamzam Water, its characteristics and its blessings. In this chapter 23 virtues and characteristics of this blessed water are mentioned. Furthermore, there is extensive reporting of the characteristic of curing with it, a collection of the accounts of those who sought shifa [cure] with it, Allah Ta’ala’s Grace upon them by curing them from what they intended and another collection of narrations in which is mentioned the intention of the Ulama and Saaliheen [pious people] when they drank Zamzam Water.

**Chapter Four**—The Fiqhi Ahkaam [Laws] pertaining to Zamzam Water. Seventeen masaail [particular laws] are mentioned in it spread over several sections.

*Section One:* Fiqhi Masaail pertaining to drinking Zamzam Water. In this section 9 mas-alahs are mentioned.

*Section Two:* Fiqhi Masaail pertaining to purification with Zamzam Water. It contains 5 mas-alahs.

*Section Three:* Miscellaneous Fiqhi Masaail pertaining to Zamzam Water. It contains 3 mas-alahs.

**Chapter Five**—A collection of the beautiful poems in praise of Zamzam

In conclusion to these chapters is a precious stone and a priceless pearl—an excellent treatise—a juz [treatise] of Hadeeth by the renowned Imam Hafiz Ibn Hajar Asqalaani (Rahimahullahu) d. 852 Hijri, discussing the chains and position of the popular Hadeeth: “*Zamzam Water is for what it is drank for.*”<sup>1</sup>

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<sup>1</sup> This purely academic work has not been translated. The discussions in it are not intended for the average reader.

Preceding the above treatise is an introduction in which is discussed the handwritten and printed sources of the treatise and what consideration and service I rendered to it.

I ask Allah the Magnificent, the Lord of the Grand Throne to reward on our behalf our Nabi, our Leader, Muhammad ﷺ with that which he is deserving of and his Companions and Followers رَضِيَ اللَّهُ عَنْهُمْ and those about whom Allah has declared:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

*“Ask the People of Thikr if you do not know.”*

I ask Him, the Lofty and High, to make me among those who are accepted by Him from the servants of His True Deen and Exalted Shariah with sincerity, rectitude, ease, protection, gracefulness and complete wellbeing.

I ask Him, Glory be to Him, satisfaction, pleasure and good-fortune in both worlds coupled with freedom from their worries and that He magnifies the recompense and reward for me, my dear parents, our Mashaaiikh, our families, our friends and all Muslims.

May Allah confer special blessings upon our Leader, Muhammad the leader of all generations—former and later—upon his Family and Companions—all of them, and may He send abundant peace till the Day of Requital. All praises are due unto Allah, the Lord of the Universe.

Written by:

Saa'id Bin Muhammad Yahya Bakdaash

Sunday, 20<sup>th</sup> Rabee'ul Awwal 1420

P.O. Box 6479, Madinah Munawwarah

In the Name Of Allah, the Excessively Merciful,  
the Exceedingly Compassionate

### **Preface to the Third Print**

All praises belong to Allah, the Creator and Sustainer of all the worlds, the Perfector of every bounty. Choicest blessings and complete peace be upon our leader, Muhammad the Nabi of Mercy, upon his Family and Companions the Guides of the Ummah and upon those who follow them by performing righteous deeds till the Day of Requital.

After praises and salutations, this is the third print of my kitaab, *The Greatness of Zamzam water*. I present it to the dear readers at a time when its two previous editions have run out of print. It left—All praises unto Allah alone—a wonderful and invigorating effect on the hearts of those who came across it and studied it. It served to strengthen their Imaan and Yaqeen [Faith and Conviction] of the mysteries which Allah Ta’ala has placed in the miraculous Zamzam.

How many reports have reached me from so many people of the cure Allah had ordained for them through Zamzam Water, even up to this moment! All praises are due unto Allah for His towfeeq and help. I ask Him, Glory be to Him, to record a remuneration for me for it and to include me in the pious du’aas of those who supplicate.

I have maintained the lay out and contents of the kitaab in the pattern of the previous print as I have not discovered any new theme on Zamzam to include in this print inspite of my continuous scholarly pursuit in this regard.



Amongst other things worthy of mentioning here is that a kitaab I saw in the bookshops caught my attention with a Hadeeth reproduced under the caption, *Cure Yourself with Zamzam Water*. The kitaab was prepared by Muhyiddeen Abdul Hameed, published by Darul Qaadisiyyah Jeddah, distributed by the Tihaamah Distributing Company and the said Hadeeth appears on page 168 of the first print, year 1415. I eagerly took the kitaab for perusal, but to my utter dismay I found that the pen of Abu Usaamah Muhyiddeen did not do a meritorious work. He did not render much service and he did not provide much information on the topic. I found that he had swallowed my kitaab entirely. He took in its contents and sources—printed and handwritten—in whole and portion. He did not depart from my kitaab save to condense it. Just few places he ascribed to my kitaab generously, graciously and in fulfilment of the trust of the knowledge which he gleaned.

Has he become forgetful of the Promised Time or does he pretend not to know that he has a hearing before Allah Subhaanahu Who will ask him in that hearing about the rights of servants, and He will claim those rights? Why has he misappropriated and usurped those rights for this despicable world and bartered away the Deen and knowledge of the Shariah? [The author criticizes the other party here for the act of plagiarism, i.e. passing off someone else's work as one's own. The criticism is not in regard to copyright which is a *baatil* and corrupt 'right' according to the Shariah.]

Does he not know of what Shaikhain [Imam Bukhari and Imam Muslim] narrated from Abu Tharr رضي الله عنه ; that Rasoolullah ﷺ said:

وَمَنْ ادَّعَىٰ مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا وَلَيَتَبَوَّأَنَّ مَقْعَدَهُ مِنَ النَّارِ

*“Whoever claims what is not his is not amongst us and he should prepare his abode with the Fire,”?*

When I became aware of this action of his I praised Allah Ta’ala and said: “Perhaps I will be remunerated by Allah Ta’ala through this.”

I enquired about the identity of this person to become acquainted with him. So, I met a bookseller whom I trust in Makkah Mukarramah and enquired about Muhyiddeen Abdul Hameed. The bookseller was not aware of what transpired. He said to me: “He is a man who, whenever he sees a kitaab on sale and it impresses him, he takes it and changes it by bringing some sections forward, putting others back, changing the titles and thereafter conferring it a new trade name.” I replied: “He has done exactly as you have said.”

People like this should fear Allah and restrain their hands so as not to abuse the rights of people and plunder what others have expended their efforts and lives in, by devouring and relishing what is *haraam* for them. But, it is the Mercy of Allah Ta’ala that He has set the Incumbent Day, the Day realities will be made apparent.

I did not wish to expose this person and his ilk or discuss this matter at length; however, the ranks of imposters and transgressors have swelled. Every one of them lays claim to Ilm and Deen. We beseech Allah Ta’ala for safety and wellbeing.

May Allah Ta’ala shower His mercy upon Imam Abu Ubaid Al-Qaasim Bin Sallaam (d. 223 H.) who said, “Gratitude for knowledge is when you acquire something and when it is mentioned to you, then you proclaim: ‘So and so thing was not

known to me until so and so person informed me of it.’ This is gratitude for knowledge.”<sup>2</sup>

And special blessings of Allah be upon our leader, Muhammad and upon his Family and Companions and may Allah send abundant peace. All praises are due unto Allah at the beginning and at the end.

Written by:

Saa'id Bin Muhammad Yahya Bakdaash

Madinah Munawwarah

13<sup>th</sup> Rabee'uth Thaani 1416

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<sup>2</sup> Refer to the book ‘Abu Ubaid Al-Qaasim Bin Sallaam’, p. 59

In the Name Of Allah, the Excessively Merciful,  
the Exceedingly Compassionate

### **Preface to the Second Print**

All praises belong to Allah, the Possessor of Magnificence and Generosity, Might and Bounty. I praise Him Who is Glorious, for what He has bestowed, graciously conferred and favoured [me with]. I beseech Him for more in the Hereafter and here.

Choicest blessings and perfect peace be upon our Leader, Muhammad, the Holder of *Al-Maqaamul Mahmood* [the ‘Praised Position’—the Lofty Station of special intercession on the Day of Resurrection] and *Al-Howdhul Mowrood* [the Destination of the Lake of Kowthar], and upon his Pleasant and Pure Family and Companions and those following them with righteousness till the Day of Requital.

After praises and salutations, this then is the second print to the kitaab, *The Greatness of Zamzam Water*. I introduce it with praise unto Allah and gratitude unto Him for the acceptance and welcome it has received by those who read and studied it from among the Neighbours of Zamzam—the Gracious Inhabitants of Makkah, the Delegation of Allah—the Pilgrims of Haj and Umrah to the Sanctified House of Allah and others among the Mu-mineen whose hearts brim with the love of this blessed water—Zamzam water—and long for it, long to hear anecdotes about it and the Ahadeeth and Aathar [Rasoolullah’s ﷺ and the Sahaabah’s رضى الله عنهم] sayings and traditions] that have been

narrated about it. Such is the immense graciousness of Allah Ta'ala! From Him is grace and unto Him, the Exalted and Lofty.

Allah, the Gracious willed that copies of the first print of the kitaab be exhausted in a short space of time. And Allah alone deserves all praise. Allah Ta'ala has facilitated the presentation of the second print in a garment of more elegance than its predecessor with slight increases, and graceful amendments, correction of typographic errors ensuing from human weakness and with the addition of several beautiful pictures of the gushing of Zamzam waters from its sources within the well.

I hope that with this I have come closer to correctness. And Allah Subhaanahu is the Giver of towfeeq.

I beseech Allah Ta'ala, the Gracious to confer acceptance [to this treatise], to give me the towfeeq of serving His True Deen in a manner in which He is pleased with us, and to forgive us, our parents, our Mashaaikh, all those who have rights over us and all Muslim males and females—those who are alive among them and the deceased. Verily He is Oft-Hearing, Close, the Acceptor of calls. All praise belongs to Allah, the Lord of the Universe. May Allah confer special blessings and peace upon our Leader, Muhammad and upon his family and companions, all of them.

Written by:

Saa'id Bin Muhammad Yahya Bakdaash

Madinah Munawwarah

Monday, 6<sup>th</sup> Sha'baan 1414

In the Name Of Allah, the Excessively Merciful,  
the Exceedingly Compassionate

### Introduction to the First Print

All praises belong to Allah, the Creator and Sustainer of all the worlds. Choicest blessings and perfect salutations be upon our Leader, Muhammad who was sent as a mercy for all the worlds and upon his Family and Companions, all of them and those who take guidance from his lifestyle till the Day of Requital.

After praises and salutations, indeed Zamzam water is a splendid bounty and a grand sign from the Clear Signs of Allah in the *Baitullah* [the House of Allah—the Ka’bah Shareef] and *Haram* [the Holy Precincts of the Baitullah]. It is among the greatest of benefits witnessed there. It is the first of the fruit which Allah Ta’ala bestowed to His Nabi, Ibraheem Al-Khaleel عَلَيْهِ السَّلَام after him supplicating:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ  
فَأَجْعَلْ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ  
يَشْكُرُونَ

*“O my Rabb! Verily I have settled my offspring in a barren valley by Your Sanctified House, O our Rabb, for them to establish Salaah. Make then the hearts of people turn to them and grant them sustenance from fruit so that they be grateful.”—Surah Ibraheem, Aayat 37*

Zamzam water is thus Allah’s quenching of and His succour to the child of His Khaleel, Isma’eel عَلَيْهِمَا السَّلَام .

It is the blessed and noble water which surfaced in the purest of blessed grounds for a blessed leader through the agency of Jibreel Ameen عَلَيْهِ السَّلَام.

It is water which has splendid virtues and great status. It is, therefore, the leader of all waters, the best, the noblest and the most distinguished. In this regard, Rasoolullah ﷺ says:

خَيْرُ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ زَمْزَمَ

*“The best water on earth is Zamzam water.”<sup>3</sup>*

It is water with which the heart of Nabi Akram ﷺ was washed. It could not have been washed but with the noblest of waters.

Allah Ta’ala distinguished this blessed water with unique characteristics and enormous blessings. Hence, Rasoolullah ﷺ said:

إِنَّهَا مُبَارَكَةٌ إِنَّهَا طَعَامٌ طُعِمَ وَ شِفَاءٌ سُفِّمَ

*“It is indeed blessed. Indeed, it is food for hunger and a cure for sickness.”*

If you drink it with the intention of satisfying your appetite Allah Ta’ala will satisfy your appetite. If you drink it with the intention of cure Allah Ta’ala will cure you. For whatever need you drink it Allah Ta’ala will fulfil your need. The Rasool of Allah ﷺ spoke the truth when he said:

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ

*“Zamzam Water is for whatever it is drank for.”*

It is water blessed by Rasoolullah ﷺ with his noble saliva. Its blessings were thus enhanced.

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3 Assessment of the Ahadeeth in this Introduction shall be forthcoming in their appropriate places, Inshallahu Ta’ala.

Rasoolullah ﷺ prescribed Wudhu with it and declared abundant drinking of it and filling oneself with it a sign of Imaan and freedom from hypocrisy. Sayyidina Rasoolullah ﷺ thus said:

إِنَّ آيَةً مَا بَيْنَنَا وَبَيْنَ الْمُنَافِقِينَ أَنَّهُمْ لَا يَتَضَلَّعُونَ مِنْ زَمْزَمَ

*“A distinguished sign between us and the munaafiqeen is that they do not fill themselves with Zamzam.”*

In view of this tremendous virtue and copious goodness of Zamzam Water it is among the best of gifts and best of things served. Therefore, when Rasoolullah ﷺ wished to present a gift to someone he would give Zamzam Water to drink.

Rasoolullah ﷺ declared it *sunnah* to take it as provision for journey and carrying it to far off lands. He used to seek guidance [of Allah Ta'ala] through it. Hazrat Aishah رَضِيَ اللهُ عَنْهَا used to take Zamzam with her on journey and she reports that Rasoolullah ﷺ used to do likewise.

It is water in abundant supply. It does not dwindle in supply nor run dry inspite of excessive drawings. It will remain as long as the world remains. It is a spring among the Springs of Jannah.

These virtues and others of the goodness and blessings of Zamzam Water will appear before you soon in this kitaab, elaborately and detailed, Insha Allahu Ta'ala. Similarly, you will find in it anecdotes of the Ulama and Saaliheen, their various pious intentions when drinking Zamzam Water, Allah Ta'ala's acceptance of their supplications and verification of their calls in this world before the Akhirah. Some among them drank for the purpose of Ilm [Islamic Knowledge]. Some among them drank it for Amal [practice]. Some among them drank it for Istiqaamah [steadfastness in Deen]. Some among them drank it with the intention of being blessed by Allah Ta'ala with a male child who would grow up to be among the Authorities of the Qur'aan. They



were thus blessed with a son who became thereafter an Imam, Hafiz, Ustaad in Qiraat and an Authority on the Qur'aan.

Also in it are reports of the sick seeking cure from all sorts of ailments through Zamzam and Allah Ta'ala's immediate cure for them. Some among them were cured of blindness through Zamzam, others from dropsy and so forth from every ailment.

The above is coupled with a large volume of Fiqhi Masaail pertaining to Zamzam Water and a recollection of a number of beautiful poems in praise of Zamzam.

Preceding all the above is an account of the history of Zamzam Water, description of its well, the springs which supply it and mention of Zamzam's many names together with an explanation of the reason behind the name.

My love for Zamzam Water roused me to compile this kitaab aided by my intense desire to give an account of this great bounty's virtues which many people are unaware of, besides a few points which they may be aware of. Perhaps in these pages there is insight, admonition, encouragement, inspiration and guidance to this immense goodness, particularly since many people abstain from Zamzam Water and are not inclined towards it. They prefer drinking something else over Zamzam either out of their ignorance of its great virtue and immense benefit or because of their apathy and negligence towards its goodness and blessings in spite of them knowing its significance. Infact some—more so medical practitioners—have transgressed limits in discouraging people, particularly the sick, from drinking Zamzam Water. They follow the command of their intelligence and opinions over what Allah Ta'ala has emphatically declared upon the tongue of His Rasool ﷺ, that it is the best water on the surface of the earth and that it is food for hunger and a cure for sickness.

Many kitaabs have been written about Zamzam.<sup>4</sup> Some are available in manuscript form whilst others have been printed but are rarely available, or easily available, however too brief. Allah Ta'ala has bestowed me the favour of acquiring most of the kitaabs. I have thus brought together in this kitaab roughly all that has been written about Zamzam attaching to it plenty of beneficial information scattered elsewhere, the acquisition of which Allah Ta'ala has honoured me with. It is hoped that the dear reader finds his object and desire in this kitaab and that it is a source for the realization of the abundant goodness and blessings of Zamzam Water.

I have named the kitaab: *The Greatness of Zamzam Water—Its history, names, characteristics, blessings, intention when drinking it, laws pertaining to it, curing with it and an anthology in praise of it.*

I hereby extend my abundant gratitude to my Asaatizah, Mashaaikh and whoever rendered some good or advice to me. I ask Mowla Azza wa Jall to reward them on my behalf and on behalf of Ilm, the best of rewards.

I ask from Allah Ta'ala Alone a dear reward and beseech Him, Subhaanahu, to confer acceptance and benefit to this deed. I hope from the dear reader that he remembers me with pious du'aas returning to me and him and let the Angel appointed over him say at the time of his du'aa:

آمِينَ وَلَكَ بِمِثْلِهَا

*“May Allah Ta'ala accept and grant you the same.”*

Similarly, I beseech Allah Subhaanahu to grant us a refreshing drink from the Lake of Nabi Akram ﷺ so that we do not

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4 I will very shortly, after this Introduction, mention what I came across on the subject of Zamzam Water.

experience severe thirst thereafter forever, and that He enjoins for us His Grace, forgives us, our parents, our Mashaaikh, our families, our brothers and all Muslim males and females. Verily He is the Best of those asked.

May Allah confer special blessings upon our Leader, Muhammad and upon his Family and Companions and may He send abundant peace upon them. All praises are due unto Allah beginning to end.

Written by:

Saa'id Bin Muhammad Yahya Bakdaash

Makkah Mukarramah

Sunday, 17<sup>th</sup> Rajab 1413

## Citation of the Compilations I Came Across on Zamzam

Ulama in former times, today and in all ages have taken great interest in writing about Zamzam. There is not a kitaab on the history of Makkah without the author writing about Zamzam. Some have gone into great detail. The most voluminous work on the subject is *Akhbaaru Makkah* by Al-Faakihi, d. 282 Hijri.

Some authors have written exclusively on Zamzam. I will hereby cite those treatises I came across which deal exclusively with Zamzam, and they are 18 treatises altogether.

### Printed compilations

1. A *Juz* [Hadeeth treatise] in which the position of the popular Hadeeth: “*Zamzam water is for what it is drunk for*,” is clarified, by Hafiz Ibn Hajar Asqalaani, d. 852 Hijri رَحْمَةُ اللهِ تَعَالَى.

It is a concise *Juz* of Hadeeth in which Ibn Hajar رَحْمَةُ اللهِ has dealt exclusively with the transmission of this Hadeeth and elucidating its status.

This particular kitaab had been printed in the year 1412 [Hijri] and reviewed by Keelani Muhammad Khaleefah, but it is replete with omissions and distortions. A detailed account of this will be given, Insha Allah, at the end of this kitaab.<sup>5</sup>

2. *Al-Jowharul Munath-tham fee Fadhaaili Maa-i Zamzam*, by Ahmad Bin Muhammad Bin Aaq Shamsud Deen, Hanafi, Makki,

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<sup>5</sup> As the appendage is of interest to only scholars, it has not been translated.

Mudarris [Lecturer] at the Haram of Makkah and Shaikh of the Khateebis and Imams there. Died: 1165 Hijri, رَحِمَهُ اللهُ تَعَالَى.<sup>6</sup>

The kitaab spreads over 52 pages and had been published in Egypt by As-Sa'aadah printers, year 1332H. It is, however, in very short circulation.<sup>7</sup>

3. *Al-I'laamul Multazam bi Fadhaaili Zamzam*, by Ahmad Bin Ali Ghazzi Az-hari the Muhaddith, who passed away in the year 1179 Hijri, رَحِمَهُ اللهُ تَعَالَى.<sup>8</sup>

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6 He is among the offspring of Shaikh Allaamah Muhammad Bin Hamzah Damishqi Roomi, renowned as Shaikh Aaq Shamsud Deen. The meaning of *Aaq* is "white." Shaikh Aaq Shamsud Deen is the Shaikh of *Sultan Uthmaan Muhammed the Conqueror* and was with the Sultan in the *Conquest of Constantinople*. He was born in Damascus around 792 Hijri and lived till 865H. His biography can be found in 'Ash-Shaaqaiqun Nu'maniyyah' 1/245 and 'Al-Badrut Taali' 2/166.

Regarding the grandson, *the author of Al-Jowharul Munath-tham*, he states clearly in his kitaab *Al-Jowharul Munath-tham* on p.73: "My eminent grandfather Aaq Shamsud Deen said..." The grandson is thus *Shaikh Ahmad Bin Shaikh Muhammad Bin Ahmad Shams, Makki, Hanafi*, the Shaikh of the Khutaba and Aimmah in Makkah Mukarramah, who died in the year 1165 Hijri.

He had written several treatises. Among the treatises is one on the greatness of Zamzam as mentioned in the abridged version of 'Nashrun Nowr waz Zahr' 92/3. In the said kitaab the name appears 'Ahmad Bin Ahmad.' I have corrected it from 'Nathmud Durar' p.76 and from the name printed in his treatise *Al-Jowharul Munath-tham*.

7 A copy of it and the following treatise [*Al-I'laamul Multazam*] were graciously presented by my Venerable Ustaath, the Honourable, Shaikh Abdul Wahhaab Abu Sulaiman, former Ustaath of Higher-Administrative Studies in Religious Sciences at Jami'ah Ummul Qura and presently serving as member of the Eminent Scholars' Board. May Allah safeguard him with goodness and prosperity and make him a source of benefit.

8 His biography appears in 'Hadiyyatul Aarifeen', 1/176 and in 'Mu'jamul Mu'allifeen', 2/16.

It is a short treatise consisting of seven pages of large size. It was printed in Makkah Mukarramah by Taraqqi Maajidiyyah Printers in the year 1331 Hijri. It too, is hard to come by.

4. *Izaalatud Dahash wal Walah 'anil Mutahayyir fee Sihhati Hadeethi Maa-u Zamzam limaa Shuriba lahu*, by Sayyid Muhammad Qadiri Hasani Faasi who passed away in the year 1350 Hijri, رَحِمَهُمُ اللهُ تَعَالَى.<sup>9</sup>

It was printed in Egypt by Jamaaliyyah Printers, year 1330. It too is rarely available<sup>10</sup>. A copy of it can be found in Maktabutul Haramil Makki. I have acquired a copy of it. The kitaab consists of 60 pages.<sup>11</sup>

5. *Zamzam Ta'aamu Tu'm wa Shifa-u Suqm*, by Engineer, Ustaath Yahya Hamzah Kowshak, a native of Makkah Mukarramah born in 1941 AD.<sup>12</sup>

This Kitaab was printed in 1403 Hijri by Darul Ilm lit Tabaa'ah wan Nashr in Jeddah. It consists of 230 large-sized pages of splendid quality. It contains scientific research to Zamzam from

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9 He is among the Ulama of Hadeeth in the Maaliki Math-hab. He wrote several kitaabs. Among the kitaabs is a commentary on Sunanut Tirmithi. His biography can be found in 'Al-Al'laam' by Zirikli 6/28.

10 I had been informed about this kitaab by his Eminence, Shaikh, Shaa'ir, Ustaath Ibraheem Fataani the former Qaadhi of Makkah Mukarramah. May Allah Ta'ala safeguard him with goodness and prosperity. He has passed the age of 90. Then, news of his demise in Sha'baan of this year, 1413 Hijri, reached me whilst I was correcting the second manuscript for the printing of this kitaab. May Allah dignify his abode and reward him on our behalf.

11 Then I saw, whilst preparing the second print of my kitaab, a new print of it researched by Zuhair Shaaweesh and expounded by Shaikh Muhammed Naasirud Deen Albaani, printed by Al-Maktabul Islaami in Beirut, year 1414 Hijri.

12 He was the director-general of public water and sanitary expenses in the Western province of the Kingdom of Saudi Arabia in the year 1397 A.H. Thereafter he retired and devoted his time to his engineering school.

the geological and chemistry points of view and a lengthy account of the cleaning of the Zamzam Well in the year 1400 with many pictures.

6. *Mu'jizaat-ush-Shifa bi Maa-i Zamzam*, authored by Muhammad Abdul Azeez Ahmad and Majdi As-Sayyid Ibraheem.

It is a treatise of 96 pages printed by Maktabul Qur'aan in Cairo. There is no date of print, but, it was on sale in the market-stores in the year 1411 A.H.

7. *Barakatu Maa-i Zamzam wa Du'aa-ul Huffaathi 'indaha*, by Muhammad Ahmad Abbaas. This is a short treatise printed in the year 1412 by Daarul Funoon in Jeddah.

I have with me the latter three kitaabs as well. All praises are due unto Allah Alone.

8. *Zamzam Baina Ajaabit Taareekh wa Muktashafaatil Ilm*, prepared by Ali Awdh Aweedhah and published by Daarul Kalimit Tayyib, Damascus. 1<sup>st</sup> print: 1415. It is a satisfactory treatise consisting of 100 small-sized pages.

### **Handwritten Compilations Which I Came Across**

1. *Iltizaamu Maa Laa Yalzam Fee Maa Warada Fee Maa-i Zamzam*, by Ibn Tuloon Muhammad Bin Ali who passed away the year 953 A.H., رَحِمَهُ اللهُ تَعَالَى.<sup>13</sup>

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13 Allaamah Hafiz Shamsud Deen Ibn Tuloon Damishqi Hanafi—his autobiography appears in his printed work 'Al-Fulkul Mashhoon fee Ahwaali Muhammad Bin Tuloon'. His biography can also be found in 'Al-Kawaakib Saairah' by Al-Ghazzi, 2/52.

This treatise consists of 5 large pages with the handwriting of the compiler.<sup>14</sup>

2. *Nashrul Aas Fee Fadhaaili Zamzam wa Siquayatil Abbaas*, by Khaleefah Bin Abdul Faraj Zamzami Makki who passed away some time after 1060 Hijri, رَحِمَهُ اللهُ تَعَالَى.<sup>15</sup> The kitaab consists of 44 sheets and it is the largest kitaab I have found on Zamzam.<sup>16</sup>

## **Handwritten Compilations I Did Not Come Across**

1. *Juz-un Fee Hadeethi “Maa-u Zamzam lima Shuriba lahu”* by Hafiz Sharafud Deen Dimyaati Abdul Mu-min Bin Khalaf who passed away in the year 705 A.H., رَحِمَهُ اللهُ تَعَالَى.<sup>17</sup>

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14 His Eminence, Shaikh Abdul Qayyoom Abdur Rabbin Nabi—May Allah safeguard him with goodness and prosperity—graciously handed me a copy of it. He [the Shaikh] does research work for the Centre of Islamic Inheritance at Jami'ah Ummul Qura.

The original manuscript was in a compilation of Ibn Tuloon in Nablus. Thereafter, Ahmad Taimoor Pasha bought it and took it to Egypt. He gave a copy of it as a gift to the Arabic Academy of Damascus.

15 He is credited with several other compilations. His biography appears in 'Khulaasatul Athar' v.2 p.132, 'Mukhtasaru Nashrin Nowr waz Zahr' p.190 and 'Al-A'laam' v.2 p.312.

16 His Eminence, Ustaath, Muhammad Al-Habeeb Al-Heelah kindly donated a copy of it. May Allah safeguard him without goodness and prosperity. He is an Ustaath in the Department of Advanced History Classes at Jami'ah Ummul Qura. May Allah grant him a good reward.

17 Hafiz Ibn Hajar mentioned him in his Hadeeth treatise on the Haadeth: “*Maa-u Zamzam lima Shuriba lahu*” p.272 citing from his Shaikh Al-Iraqi in his points against Ibnus Salaah. Similarly, Sakhaawi mentioned him in ‘Al-Maqaasidul Hasanah’, p.359.



2. *Tafdheelu Zamzam alaa Kulli Maa-in Qaleelin wa Zamzamin*<sup>18</sup> by Zainud Deen Al-Iraqi Abdur Raheem Bin Al-Husain who passed away in the year 806 A.H. May Allah Ta’ala have mercy upon him.<sup>19</sup>

3. *Al-Jawaahirul Maknoonah Fee Fadhaailil Madhnoonah*, by Jamaalud Deen Muhammad Bin Abdullah Bin Thaheerah Shafi’i who passed away in the year 817 A.H May Allah Ta’ala have mercy upon him.<sup>20</sup> *Madhnoonah* is among the names of Zamzam as will appear soon.

Allaamah Shaikh Muhammad Jaarullah Bin Muhammad Bin Abu Bakr Thaheerah Qurashi Hanafi who passed away in the year 986 A.H—May Allah Ta’ala have mercy upon him—transcribed from it and named it with the above title in his kitaab, ‘Al-Jaami’ul Lateef Fee Fadhli Makkah wa Ahliha wa Binaail Baitish Shareef’ on page 267. Similarly, the author of ‘Al-Jowharul Munath-tham fee Fadhaaili Maa-i Zamzam’ on page 44 transcribed from it.

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18 Imam Taqiyyud Deen Ibn Fahd Makki mentioned him in ‘Lathul Alhaath’ under the section ‘Citation of the Huffaath’ p.231. In a printed edition it appears clearly “*Qaleelin Zamzamin*” without ‘waaw’ (و) between the two words. The meaning of the second Zamzam [in the title] is “plenty”. Thus, the meaning of the title of the kitaab is: *Tafdheelu Maa-i Zamzam Alaa Kulli Maa-in Qaleelin wa Katheerin* [Preference to Zamzam over All Kinds of Water—In Small Volume or Large Volume].

In the first print I was in a quandary over the meaning of the title without the letter ‘waaw’ (و). I therefore recorded it as it was. Then the solution of the problem dawned upon me by adding the waaw which was omitted in the print. The answer came from Respected Brother, Honorable Shaikh Abdul Kareem Dawood. May Allah protect him and credit him for his effort.

19 An extensive biography of his appears in ‘Lathul Alhaath’ under the citation of the Huffaath by Ibn Fahd pp. 220 to 243 and in ‘Adh-Dhow’ul Laami’ 4/171 to 178.

20 He was an Imam, Allaamah, Muhaddith, Faqeeh of the Shafi’i Math-hab, Qaadhi of Makkah Mukarramah, Grammarian, Poet. He wrote many compilations. His biography appears in ‘Adh-Dhow’ul Laami’ 8/ 92-95.

In ‘Adh-Dhow’ul Laami’ under the biography of Jamaalud Deen Muhammad Bin Thaheerah, 8/94, the author states in the course of mentioning his [Jamaalud Deen’s] books: “He has written a Hadeeth treatise on Zamzam.” Perhaps it is the same *Al-Jawaahirul Maknoonah*. And Allah knows best.

4. *Ad-Diraayah Fee Maa Jaa-e Fee Zamzam Minar Riwaayah*, by Hafiz Ibn Naasirud Deen Damishqi Muhammad Bin Abdullah. He passed away in the year 842 A.H. May Allah Ta’ala have mercy upon him.

Abu Bakr Bin Zaid Jiraa’i Damishqi Hambali who passed away in the year 883 A.H.—May Allah Ta’ala have mercy upon him—mentioned him in his kitaab ‘Tuhfatur Raaki’ Was Saajid Fee Ahkaamil Masaajid’ on page 61. This has been mentioned by Respected Brother, Ustaath Muhammad Bin Naasir Ajmi Kuwaiti in his research preface to the kitaab ‘At-Tanqeeh Fee Hadeethit Tasbeeh’<sup>21</sup> by Ibn Naasirud Deen Damishqi, on page 34. He said that the grandson of Ibn Hajar, Yusuf Bin Shaaheen (d.899) mentioned it in ‘Rownaqul Alfaath Bi Mu’jamil Huffaath’, manuscript code 2/57/1.

5. *Al-Khairul Aramram Fee Maa Warada Fee Maa-i Zamzam*, by Imam Muhammad Bin Ali Bin Tuloon Saalihi. He passed away in the year 953. May Allah Ta’ala have mercy upon him.<sup>22</sup>

6. *An-Nahjul Aqwam Fil Kalaami ‘alaa Hadeethi “Maa-i Zamzam”*. Supplemented to it is:

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21 First print, 1413, Daaarul Bashaair, Beirut

22 The compiler himself mentioned it in his work ‘Al-Fulkul Mashhoon Fee Ahwaali Muhammad Bin Tooloon’ on page 100. I am not sure whether it is the treatise mentioned earlier, viz. *Iltizaamu Maa Laa Yalzam*, or did he write two treatises on Zamzam?

7. *Durarul Qalaaid Fee Maa Yata'allaqu Bi Zamzamis Siquayyah Minal Fawaaid*—The latter two are by Imam Ibn Allaan Muhammad Ali Bin Muhammad Siddeeqi Makki. He passed away in the year 1057 A.H. May Allah Ta'ala have mercy upon him.<sup>23</sup>

Ibn Allaan, the compiler, himself mentioned these two kitaabs and gave reference to them in his valuable book, 'Al-Futoohur Rabbaaniyyah alal Athkaarin Nawaawiyyah', in Part Five, p. 28.

I searched extensively for these handwritten copies, unsuccessfully.

عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا

"Perhaps Allah brings them all to me." Verily He is the Most Gracious of the gracious.

8. *Risaalah Fee Fadhaaili Zamzam*, by Allamah, Mu-arrikh Ahmad Bin Muhammad Hadhraawi Makki. He passed away in the year 1327 A.H. May Allah have mercy upon him. Meeradaad cited it in 'Nashrun Nowr waz Zahr'.<sup>24</sup>

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23 He was an Imam, Mufasssir, Muhaddith, Faqeeh, Shaafi'i and author of many famous works. He authored more than 60 books. All of them are excellent. The most outstanding are 'Al-Futoohaatur Rabbaaniyyah alal Athkaarin Nawaawiyyah' and 'Daleelul Faaliheen li Turaqi Riyaadhis Saaliheen'. An extensive biography of his appears in 'Khulaasatul Athar', 4/184.

24 Mukhtasaru Nashrin Nowr waz Zahr, p.85—printed by Aalamul Ma'rifah with a biography of the author. His biography also appears in 'Al-A'laam', 1/249.

## CHAPTER ONE: THE HISTORY OF ZAMZAM

This chapter comprises of five sections.

1. The story Zamzam Water
2. The grandfather of Nabi ﷺ, Abdul Muttalib Bin Haashim's excavation of the Zamzam Well
3. Abdul Muttalib's covenant, subject to him completing the excavation of Zamzam
4. The time span of Zamzam Water's appearance on the surface of the Earth
5. Description of the Zamzam Well and the springs which supply it

### Section One: The Story of Zamzam Water

Imam Bukhari رحمه الله تعالى narrated in his Saheeh <sup>25</sup> on the authority of Ibn Abbaas رضي الله عنه explaining the origin of Zamzam:

“Ibraheem came with Isma’eel and Isma’eel’s mother, Haajara عليهم السلام when she was still breastfeeding him, and he left them at a large tree above Zamzam on the higher ground of the Masjid at the Baitullah [Ka’bah]. There was not a single soul at that time in Makkah. There was no water. He left them there with a pouch of dates and some water in a skin bag.

Ibraheem then turned around and walked away. Umme Isma’eel followed him. She said: ‘O Ibraheem! Where are you going, leaving us in this valley where there is no human or anything?’ She said it several times, but he paid no attention to her. She then said to him: ‘Did Allah instruct you to do this?’

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25 Kitaabul Ambiya, Baabu Yaziffoon, part 6, pages 396-398

Ibraheem: Yes.

Haajara: In that case, He will not let us perish.

She then returned.

Ibraheem carried on until he reached the mountain pass where they could not see him. He faced the Baitullah and made du'aa with these words, raising his hands:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ  
فَلْجَعَلْ أَفْعِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ  
يَشْكُرُونَ

*“O our Rabb! Verily I have settled my offspring in a barren valley by Your Sanctified House, O our Rabb, for them to establish Salaah. Make then the hearts of people turn to them and grant them sustenance from fruit so that they be grateful.”*

Umme Isma'eel started breastfeeding Isma'eel and drinking from the water [which Ibraheem عَلَيْهِ السَّلَام left her with,] until all that was in the skin bag became depleted. She then became thirsty; her son too. She looked at him. He was coiling—or perhaps the narrator said ‘kicking’,—i.e. rolling and knocking himself on the ground.

In another narration of Bukhari: “...as if he was in the throes of death.” In other words he was wailing and raising his voice and dropping it like a person struggling with death. “She couldn’t contain herself and left [helplessly] unable to bear what she saw. She found *Safa* the closest mountain to where she was. She climbed it and upon reaching the summit faced the valley beyond to see if there was anyone. She saw no one, so she descended until she reached the valley. She lifted the bottom of her dress and then ran with great effort until she crossed the valley and came to *Marwah*. She climbed on top to see if there was anyone. She saw

no one. She did this [running from one mountain to another to see for any sign of life] seven times.

Ibn Abbaas رَضِيَ اللهُ عَنْهُ said that Nabi ﷺ said: ‘That was the [origin of] *Sa’ee* of people [in Haj and Umrah] between the two [hills].’

When she was on *Marwah* [for the fourth time] she heard a sound. She said, “Shshsh” (telling herself)<sup>26</sup>. She listened attentively again and said, ‘You have been heard. Can you provide some succour?’

In another narration the following is reported: “Then suddenly she heard a voice. She said, ‘Help, if you have goodness with you.’ She saw all of a sudden an Angel—Jibreel—where Zamzam is situated.”

In a Hadeeth by Tabari with a transmission which is *Hasan* [an acceptable transmission of Hadeeth of a lesser category than *Saheeh*], Ali رَضِيَ اللهُ عَنْهُ reports: “Jibreel called out to her:

Jibreel: Who are you?

Haajara: I am Haajara, the mother of Ibraheem’s child.

Jibreel: Unto who has he entrusted the two of you?

Haajara: Unto Allah.

Jibreel: He entrusted the two of you to *The One Who is Sufficient*.<sup>27</sup>

Jibreel then dug with his heel or (the narrator said) with his wing until water surfaced.”

In another narration of Bukhari: “Water gushed out. Umme Isma’eel could not believe her eyes. She started embanking the water,” i.e. she made it into a pond with her hands.

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26 As though speaking to herself she said, ‘Keep Quiet!’—Fat-h 6/402.

27 Fat-hul Baari 6/402, also according to Faakihi in ‘Akhbaaru Makkah’, 2/7.

In the Hadeeth of Ali رضى الله عنه it is mentioned that she started containing the water upon which Jibreel said, “Leave it, for indeed it is abundant.”<sup>28</sup>

“She started scooping water into her skin bag and it [the water] continued to flow even after filling her skin bag.

Ibn Abbas رضى الله عنه said that Nabi ﷺ said: ‘May Allah be merciful unto Umme Isma’eel. Had she left Zamzam,’ (or the narrator said,) ‘had she not scooped the water, Zamzam would have been a spring.’”

In another narration of Bukhari appears: “If she had left it [to flow] the water would have been above the ground [i.e. it would have been a river]. She then drank and breastfed her child.”

In another narration of Bukhari appears: “She started drinking from the water and her milk became plentiful for her little boy. The Angel said to her: ‘Don’t fear perishing, for indeed the Baitullah is here. This baby and his father shall build it. Verily Allah will not let its people [i.e. its inhabitants] perish.”

In one narration appears: “Don’t fear the water becoming depleted.”<sup>29</sup>

In one narration by Faakihi appears: “Don’t fear thirst for the people of this valley. Verily it is a spring from which the guests of Allah shall drink.”

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28 Fat-hul Baari, 6/402

29 ibid

“Haajara remained in that state until a group from the Jurhum—the clan of Qahtaan—or a family from the Jurhum passed by, coming from the road of Kadaa. They alighted at the lower ground of Makkah. They saw a bird hovering (i.e. circling around). It did not fly away. They said: ‘This bird is certainly circling over water. We were some time ago by this valley, but there was no water!’ They sent a scout or two (i.e. a person or two) to look for water and behold, they found it. They returned to inform their people of the water. They headed for the water. Umme Isma’eel was by the water.

Jurhum: Do you give us permission to put down here with you?

Haajara: Yes. But you have no claim over the water.<sup>30</sup>

Jurhum: Very well.

Ibn Abbas رَضِيَ اللهُ عَنْهُ said that Nabi ﷺ said: ‘That pacified Umme Isma’eel since she longed for company.’

They alighted and sent for their families who came and settled there...”

This was the valley of Makkah—without water and without anyone settled there—until Allah Ta’ala brought out Zamzam for Isma’eel عَلَيْهِ السَّلَام. From that day onwards Makkah became inhabited and a tribe from Yemen known as *Jurhum* settled there because of the water.<sup>31</sup>

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30 In other words: ‘You have no ownership over the water besides what you drink and use.’

31 The words of Wahb Bin Munabbih as reported by Faakihi in ‘Akhbaaru Makkah’, 2/9.



## **Jurhum and Zamzam after Isma'eel (Alaihis Salaam)**

The Jurhum Tribe used to drink from the Zamzam Water. They stayed there as long as Allah willed them to stay. However, when the Jurhum trifled with the *Haram*, defiled the sanctity of the *Baitullah*, devoured the wealth of the *Ka'bah* which was offered to it secretly and openly and together with that they perpetrated some grave acts, Zamzam Water became depleted and it ran dry.<sup>32</sup> Its location became effaced with the passing of time and with flood waters passing over it time and again, until where it was situated became unknown.<sup>33</sup>

Azraqi reported about the Jurhum and their deeds which were a direct result of them becoming deprived of the [blessings of the] *Baitul Ateeq* [Ka'bah], the *Haram* and what it contains. He reported how they were put to death and how those who survived left in disgrace and contempt.

He [Azraqi] narrated from the chain of Uthmaan Bin Saaj who narrated from Kalbi who narrated from Abu Saalih who said: "When the rule of the Jurhum became protracted they took as lawful in the *Haram* some grave acts and committed things which they never committed before. They trifled with the sanctity of the *Haram* and devoured the wealth of the *Ka'bah* which was offered to it quietly and openly. They oppressed outsiders who entered the *Haram*. They then became disunited and weak. They started disputing and arguing amongst themselves. Prior to this they were

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32 This was a punishment for them. Thereafter the Well of Zamzam returned to how it was—brimming and unbroken. The details of this will appear further ahead, Insha Allah.

33 Akhbaaru Makkah by Azraqi, 90/92 and in 2/41 he attributed this to a certain Aalim.

among the most honourable of tribes in Arabia and they were mainly men, wealthy and powerful with great dignity.

**Mudhaadh Bin Amr's Sermon to the Jurhum in which he warns them of rebellion and oppression and its disastrous consequence**

When a man among them [the Jurhum] by the name of Mudhaadh Bin Amr Bin Haarith Bin Mudhaadh Bin Amr saw what was happening he stood up among them to deliver a sermon. He admonished them saying:

‘O People! Spare yourselves [self-destructin] and be mindful of Allah in His Sacred Precinct and in His Protection [to you]. You have indeed seen and heard of those who were destroyed of the former nations before you; the people of Hood, the people of Saalih and Shu’aib. Therefore desist [from sin and transgression]. Maintain family-ties, enjoin each other with righteousness and abstain from evil. Do not trifle with the *Haram* of Allah Ta’ala and His *Sanctified Bait*. Do not be deceived by your safety and strength here. Beware of apostasy here through oppression for verily it is utter ruin.

By Allah! You certainly are aware that whoever dwelled here and oppressed and committed apostasy, Allah Azza wa Jall uprooted them, left no trace of them and inhabited the land with others besides them. Therefore, abstain from rebellion. Indeed the people of rebellion have no future.

You have seen and heard of those who lived here before you—the Tams, the Judais and the Amaaleeq who had longer life spans than you, who were stronger, who were larger in number, wealth and offspring than you. But when they trifled with the *Haram* of Allah and committed apostasy and oppression Allah evicted them from here in different ways. Some among them were evicted

through dust, others through drought, whilst others were evicted by the sword.

Indeed you have dwelled in their dwellings and you have inherited the earth after them, therefore, save the *Haram* of Allah (i.e. be mindful of Allah's prohibitions), honour His Sanctified House, be careful of it and what is in it and do not commit injustice upon those who enter it; those who have come honouring its prohibitions and others who have come to sell their wares or desire to be your neighbours. Indeed, if you do so [i.e. transgress] I warn you, that you will be expelled from Allah's *Haram* with disgrace and contempt. Then none of you will be able to reach the *Haram*, or visit the *Bait* which is a sanctuary and safe haven for you and which the birds and animals find sanctuary in.'

A speaker among them by the name of Mujza said to him in refutation of his speech: 'Who is going to expel us from here? Are we not the most powerful of the Arabs with the most men and weapons?'

Mudhaadh Bin Amr replied: 'When the decree comes then what you say will be of no avail.'

They [the Jurhum] never held back from anything they were doing. When Mudhaadh saw what the Jurhum were doing in the *Haram* and their theft of the *Ka'bah's* wealth clandestinely and openly, he proceeded to two golden gazelles in the *Ka'bah* and the *Qal'i Swords*.<sup>34</sup> He took them and buried them at the site of the Zamzam Well."

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34 Saasaan the Emperor of Persia sent the swords as gifts to the *Ka'bah*, as appears in 'Ar-Rowdhul Unf', 1/166. The swords were known as *Qal'i* due to being manufactured in *Qal'a*, a city in Hindustan, as appears in 'Subulul Huda war Rashaad' by Saalihi, 1/224. See also 'Al-Qaamoosul Muheet' (عَلَّة).

Zamzam Water ran dry and ceased since the Jurhum committed in the *Haram* whatever they committed, until the location of the well became unknown and effaced. Mudhaadh Bin Amr and one of his sons went one dark night and dug deep at the site of the Zamzam Well. There they buried the swords and the two gazelles...”<sup>35</sup>

It is also said that the Jurhum buried the said treasure when they were banished from Makkah.<sup>36</sup>

Thereafter, Allah imposed the Khuzaa’ah Tribe upon the Jurhum. They evicted the Jurhum from the *Haram* and slaughtered them. Some escaped and became fugitives. In this way the sword decided the fate of the Jurhum in their battle with the Khuzaa’ah. The Khuzaa’ah took control of the *Ka’bah* and enforced their rule over Makkah, as long as Allah willed.

The location of Zamzam during that time remained unknown in view of the length of time passing, until Allah Ta’ala surfaced it for Abdul Muttalib Bin Haashim, the grandfather of Nabi ﷺ.

Allah Ta’ala thus chose Abdul Muttalib to be the locator of the Zamzam Well from among the entire Quraish.<sup>37</sup>

Zamzam remained effaced without trace until time came for the birth of the Blessed Prophet ﷺ from whose fingertips springs of water gushed forth, the Owner of *Kowthar*—the Brimming *Howdh* [lake in the Aakhirah]. When his advent dawned Allah Ta’ala gave permission for it [Zamzam] to reappear and for whatever of its water that went into the ground to resurface so that his father may drink of it.<sup>38</sup>

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35 Akhbaar Makkah by Azraqi, 1/90-92

36 Shifaa-ul Gharaam of Faasi, 1/247

37 Akhbaar Makkah by Azraqi, 2/41 and 1/93-4

38 Ar-Rowdhul Unf of Suhaili, 1/166

Thus the drapes hanging over Zamzam were raised by virtue of the dream which Abdul Muttalib saw. He was instructed to dig it up and certain signs were revealed through which the location of Zamzam became apparent. He then dug it up.

### **The Period of Abdul Muttalib's Excavation of Zamzam**

The foregoing words of Imam Suhaili indicate that Abdul Muttalib's excavation of Zamzam was shortly before the birth of Sayyidina Rasoolullah ﷺ, i.e. before the *Year of the Elephants*.

Imam Taqiyyud Deen Faasi said likewise. Accordingly, in *Shifaa-ul Gharaam* appears:<sup>39</sup>

“He excavated it before the birth of Nabi ﷺ because it has reached us from the Hadeeth of Ali Bin Taalib رضى الله عنه that when his grandfather Abdul Muttalib excavated Zamzam his only son was Haarith.<sup>40</sup>

This has reached us on his authority from the *Seerat* of Ibn Is-haaq with a chain whose narrators are reliable.”

Besides Haarith neither was the father of Nabi ﷺ born nor any other uncle. His birth was in the Year of the Elephants (*Aamul Feel*). On the basis of this, Azraqi's report<sup>41</sup> from Zuhri that Abdul Muttalib's excavation of Zamzam was after *Aamul Feel* is not an authentic (saheeh) narration. Wallahu A'lam.

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39 1/247

40 Mention of this will come soon, under the discussion of Abdul Muttalib's vow to slaughter one of his sons if Allah bestows him with ten boys and makes him discover the Zamzam Well.

41 Akhbaar Makkah, 2/42

## Section Two: Excavation of the Zamzam Well by the Grandfather of Nabi ﷺ, Abdul Muttalib

Azraqi reported <sup>42</sup> from the chain of Ibn Is-haaq on the authority of Ali Bin Abu Taalib رَضِيَ اللهُ عَنْهُ ; speaking on Zamzam when Abdul Muttalib was instructed to excavate it, he said:

“Abdul Muttalib said: ‘I was sleeping in the Hijr (of Isma’eel) [i.e. the Hateem—the semi-circular slightly raised wall between the north and west-corners of the Ka’bah] when a person came and said: ‘Dig up *Taibah*.’ I enquired: ‘What is *Taibah*?’ The person went away. I returned to my resting place and slept there. The person came to me and said: ‘Dig up *Barrah*.’ I enquired: ‘What is *Barrah*?’ He went away.

The following day I returned to my resting place and slept there. The person came to me and said: ‘Dig up *Zamzam*.’ I enquired: ‘What is *Zamzam*?’ The person replied: ‘It will never dry up nor become meagre.’<sup>43</sup> It will quench the thirst of multitudes of pilgrims. It is by the ant hill.’

When he realized the nature of Zamzam and its location was pointed out to him and that he was seeing the truth, he took his pickaxe accompanied by his son Haarith Bin Abdul Muttalib. He didn’t have at that time any other son. He started to dig. When the side-wall (tay)<sup>44</sup> was unearthed he recited the *Takbeer*. The Quraish realized that he had found what he wanted. They went to

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42 Akhbaar Makkah, 2/44-46; Akhbaar Makkah of Faakihi, 2/16; Tabaqaatu Ibn Sa’d, 1/83; Ar-Rowdhul Unf, 1/166. There are many narrations and transmissions of the story of Abdul Muttalib’s excavation of the Zamzam Well.

43 In other words, ‘its water will never stop to flow nor will it diminish’, as will appear soon under its names.

44 i.e. the sides and margins of the Well. Refer to ‘Majma’u Bihaaril Anwaar’ of Fatanni (بوط) 3/472, Taajul Uroos(بوط).

him and said: ‘O Abdul Muttalib! This is indeed the well of Isma’eel and we have a right to it. Therefore, grant us a merger in it.’

Abdul Muttalib: I am not going to do that. I have been chosen for this, not you. I have been given it from among you.

Quraish: Be fair with us. We certainly are not going to leave you until we bring you for arbitration in this matter.

Abdul Muttalib: Choose whomsoever you wish to arbitrate between us.

Quraish: A soothsayer from the clan of Sa’d Bin Huthaim.

Abdul Muttalib: That is fine.

The soothsayer was with the noblemen of Shaam. Thus Abdul Muttalib mounted his ride accompanied by a group from the clan of Abd Manaaf. From every family of the Quraish a group prepared to go along. It was desert land out there—no water. They left until they reached a desert tract between Hijaaz and Shaam. Abdul Muttalib and his companions’ water became depleted. Thirst overtook them until they feared for their lives. They requested water from the other parties of the Quraish clan, but they refused saying: ‘We’re in a desert. We fear for ourselves the same fate which has overcome you.’

When Abdul Muttalib saw their unsympathetic response and the plight he and his companions were faced with, he said to them:

“What do you have to say?”

They replied: We say whatever you say. Instruct us with whatever you wish.

Abdul Muttalib: I think that every man among you should dig a grave for himself utilizing whatever strength he has available. Then as each one dies his companions should put him in his grave and cover him, and so forth until one man among you remain. One man’s destruction is lighter than the destruction of an entire group.

They replied: We have understood what you mean.

Thus each man got up and dug his grave. Then they sat in anticipation of death out of thirst.

After some time Abdul Muttalib said to his companions: ‘By Allah! We are rendering ourselves helpless with our own hands. Should we not seek a way out? Perhaps Allah grants us water somewhere. Move on!’

They thus prepared to move on until they were ready. The other travellers of the Quraish were looking on to see what were they doing. Abdul Muttalib approached his animal and mounted it. When he brought the animal to its legs a spring of fresh water sprung from under its hoof. Abdul Muttalib called out *Allaahu Akbar* and so too his companions. He then alighted and drank and they too drank. They replenished their water bags until all were filled. Thereafter he called all the Quraish families that were present and said: ‘Come to water! Verily Allah Azza wa Jall has quenched our thirst. Drink and replenish your supplies.’ They thus replenished their supplies.

The families who had disputed with him exclaimed: ‘Verily, by Allah, Allah Azza wa Jall passed judgment in favour of you over us! We will never again litigate with you over Zamzam. That Being Who has quenched your thirst with this water in this wilderness, He is the One Who quenched you with Zamzam. Return to your source of water rightfully!’

He returned and they returned with him. There was no need for them to proceed to the soothsayer and they desisted from being impediments between him and Zamzam.”

Ibn Is-haaq says: “I also heard from those who report about Zamzam on the authority of Ali Bin Abi Taalib رَضِيَ اللهُ عَنْهُ that it was said to Abdul Muttalib when he was instructed to dig Zamzam:



‘Call upon fresh, clear thirst-quenching water, not turbid! Dig up *Zamzam*! If you dig it you will not be criticized. It is the legacy of your grand-ancestor.’

When these words were said to him he enquired as to where it was. It was said: ‘By the ant colony; when the crow pecks with its beak tomorrow.’

The next morning Abdul Muttalib went accompanied by his son Haarith. This was his only son at that time. He found the ant colony and also the crow pecking with its beak between the two idols, Isaaf and Naailah. He brought a pickaxe and stood to dig as he was commanded.

The Quraish came and stood by to see what he was digging for with so much effort. The Quraish said ‘By Allah! We are not going to leave you to dig between these two idols of ours where we sacrifice our camels.’ Upon this Abdul Muttalib said to Haarith: ‘Let me dig! By Allah! I am going to carry out what I have been commanded with.’

When the Quraish realized that he will not refrain they left him to dig without hindering him.

He had dug just a little when the side wall (of the Well) was unearthed. He called out, “*Allahu Akbar*”, and realized that he was commanded with the truth. He continued to dig until he uncovered two gazelles of gold. These were two gazelles which the Jurhum buried when they left Makkah. He also found there Qal’i swords, armour and weapons.”

Saalihi mentioned in ‘Subulul Huda war Rashaad’<sup>45</sup> citing Ibn Is-haaq on the authority of Ali رضى الله عنه and citing Baihaqi on the authority of Zuhri:

“When Abdul Muttalib returned he completed the excavation of Zamzam and he made a pond over it for pilgrims to fill their waterbags and to drink from. However, some people would damage it at night out of jealousy for the Quraish. Abdul Muttalib would then repair it. When their mischief continued Abdul Muttalib supplicated to his Rabb. He saw a dream in which he was told: ‘Say! ‘O Allah! Verily I do not make it lawful for a bather, but it is for a drinker lawful and quenching.’ Then it will be sufficient for you against their wrong.’

Abdul Muttalib called out in public the words he was taught in the dream and he thereafter went away. Now when anyone vandalized his pond the vandalizer was afflicted with a skin-disorder. They [the mischief-makers] thus left his pond and supply of water.”

### **Section Three: Abdul Muttalib’s Vow subject to Him Completing the Excavation of Zamzam**

When Abdul Muttalib was instructed to excavate Zamzam [in the dream] he made a vow unto Allah Azza wa Jall that if he excavates the well and completes the task, and also if ten sons are born to him he will sacrifice one of them for Allah Azza wa Jall. Allah Ta’ala enhanced his dignity and increased the number of his sons. Ten sons were born to him from six women. They were:

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45 Beirut print 1/189. This episode is also mentioned by Azraqi in Akhbaar Makkah, 2/43, reporting from Zuhri.

- |               |              |
|---------------|--------------|
| 1. Haarith    | 6. Dhiraar   |
| 2. Abdullah   | 7. Abu Lahab |
| 3. Abu Taalib | 8. Ghaidaaq  |
| 4. Zubair     | 9. Hamzah    |
| 5. Abbaas     | 10. Muqawwam |

After the tenth son was born thus enhancing his dignity and after excavating Zamzam and drawing water from it, he drew lots to see which son he should sacrifice. The name that emerged was ‘*Abdullah*’, the father of Rasoolullah ﷺ.

He thus prepared to slaughter Abdullah. However, his maternal uncles, the Banu Makhzoom and influential members of the Quraish approached him and said:

“Wallah! Don’t slaughter him! If you do so it will become a custom and practice amongst us in regard to our offspring. It will become a standing practice amongst us Arabs.”

His sons too stood with the Quraish on this point. The Quraish said to him:

“There is in Hijaaz a female–fortune teller (*arraafah*)<sup>46</sup> who has under her control a subordinate (referring to a Jinn). Ask her, then decide. If she instructs you to slaughter then slaughter, and if she instructs you with something alternative then accept it.”

It is narrated that they went to the fortune-teller and asked her. Abdul Muttalib explained to her his position. She replied: “Come

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<sup>46</sup> *Arraafah*—an astrologist who claims to have knowledge of the unseen (*Ilmul-Ghaib*), whereas Allah Ta’ala alone possesses *Imul Ghaib*. (Ibnul Atheer, 3/218). The *Shariah* has belied soothsayers and fortune-tellers and prohibited and proscribed in authentic and explicit Traditions (*Ahadeeth*) believing them and going to them. See ‘Saheeh Muslim’ and its commentary by Nawawi, part 14 223/227.

to me tomorrow. This will allow me time to question my subordinate when he comes.” They left till the next day.

The following day they came to her. She said: “Yes, I do have the information. How much is diyat [blood money] among you?” “Ten camels,” they answered. It was so. The fortune-teller then said: “Return to your home town and bring together ten camels. Thereafter drop arrows in front of the camels and the child concerned. If the arrows point to the camels, slaughter the camels and if it points to your child then include another ten camels. Then drop the arrows in front of the [twenty] camels and your child until your Rabb is happy. When it points to the camels, slaughter them as it indicates your Rabb is happy and your child is saved.”

It is narrated that they returned to Makkah. Once there, Abdul Muttalib cast the arrows before Abdullah and the camels. It fell in the direction of Abdullah.

The Quraish said: “O Abdul Muttalib! Give your Rabb more till He is pleased.” He thus increased the number of camels by ten each time. The arrows continued to point in the direction of Abdullah. The Quraish would say: “Give more to your Rabb until He is pleased.” He did so until the number of camels put together were a hundred. This time the arrows came down in the direction of the camels. The Quraish said to Abdul Muttalib: “Slaughter them. Your Rabb has become pleased and you have casted the lots.” Abdul Muttalib replied: “Like this I wouldn’t be fair to my Rabb until the lots indicate the camels thrice.” Hence he cast the lots over his son Abdullah and the hundred camels thrice. On each occasion the lots pointed out to the camels.

After the third round of casting he took the camels and slaughtered them in deep valleys, mountain passes and tops of mountains. No human, bird or animal was prevented from

partaking of the camels. Neither did he nor any of his sons eat from the slaughtered camels at all. Village Folk from Makkah's surrounding areas carried away whatever they could and wild animals preyed on the remains. This was the first occasion when blood money (diyat) was fixed at a hundred camels. With the advent of Islam the diyat remained at that price.

That day, when Abdul Muttalib was returning home he passed by Wahb Bin Abd Manaaf Bin Zuhrah Bin Kilaab who was sitting in the Masjid. He was among the lords of Makkah. He gave his daughter Aaminah in marriage to Abdullah bin Abdul Muttalib, the father of Sayyidina Rasoolullah ﷺ.<sup>47</sup>

In a different and concise narration which Azraqi narrates,<sup>48</sup> he [Azraqi] states:

“When Abdul Muttalib was in a position to excavate the well and he bore great difficulties, he vowed that if Allah bestows him ten sons he will sacrifice one of them...He then married several women and ten boys were born. He cast lots. It signalled Abdullah. Abdullah was his dearest son.

He said: ‘O Allah! Is he dearer to you [for sacrificing] or a hundred camels?’

He cast the lots of arrows this time between Abdullah and the hundred camels. The lots indicated to the hundred camels. Abdul Muttalib therefore slaughtered them.”

Reporting from Ibn Sa'd and Balaathuri about the reason for the vow, Saalihi wrote in ‘Subulul Huda war Rashaad’<sup>49</sup> that Adi Bin Nowfal Bin Abd Manaaf the father of Mut'im said to Abdul

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47 Akhbaar Makkah by Azraqi, 2/47-49. Refer to ‘Tabaqaat Ibn Sa'd’, 1/77.

48 2/43-44

49 Beirut print 1/244

Muttalib: “O Abdul Muttalib! Are you being presumptuous over us, whereas you are alone. You have no son?” Abdul Muttalib replied: “You are carping at me due to being childless! Wallah! If Allah bestows me with ten male offspring I will slaughter one of them at the Ka’bah.” The first reason, however, is more popular.

Be that as it may, whatever Allah wills will happen and whatever He does not will not happen. Allah Ta’ala safeguarded the father of Sayyidina Rasoolullah ﷺ from being slaughtered and delivered him with a hundred camels for the Will of Allah Ta’ala to materialize and for Abdullah Bin Abdul Muttalib to be the medium of the birth of Sayyidina Muhammad ﷺ and the arrival and revival of the gift of Rahmah [Mercy] to the entire universe from Allah Ta’ala.

#### **Section Four: The Time Span of the Appearance of Zamzam Water on the Surface of the Earth**

Approximately five thousand years have passed since Zamzam Water sprang for Isma’eel عَلَيْهِ السَّلَام and it is apparent on the surface of the earth to this day. A report on this follows:

Ibn Sa’d mentioned in *Tabaqaat*<sup>50</sup>: “It is narrated from Muhammad Bin Umar Bin Waaqidi Aslami who narrated from many Ulama: ‘There were ten *qarns* between Ibraheem and Moosa عَلَيْهِمَا الصَّلَاةُ وَالسَّلَام. A *qarn* is a period of a hundred years.

It is reported from Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا that he said: ‘Between Moosa Bin Imraan and Isaa Bin Maryam there was a period of one thousand nine hundred years without a break in prophethood.’

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50 1/53. See also ‘Al-Haawi lil Fataawi’ by Suyooti, 2//139.

Between the birth of Isaa and Nabi ﷺ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ there was period of five hundred and sixty nine years.”

On the above basis, the total number of years between Sayyidina Ibraheem and Sayyidina Muhammad ﷺ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ is 3469 years. To this we add fifty three which was the age of Sayyidina Muhammad ﷺ before hijrah [migration] and [we add the number of years] from hijrah to our time, i.e. the year 1420. The total combined number of years from Ibraheem’s ﷺ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ time to our age is thus 4942 years.

When subtracting from this sum the years between the birth of Ibraheem and the birth of Isma’eel ﷺ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ, in other words since Zamzam Water gushed forth, which is 99 years<sup>51</sup>, we are left with the total time span of the appearance of Zamzam Water and that is 4843 years, i.e. close to five thousand years. Wallahu A’lam.

The foregoing was regarding the timespan of Zamzam Water’s appearance on the surface of the earth. As far as its existence under the surface of the earth [as groundwater] is concerned and how many years is it in existence prior to appearing for Isma’eel ﷺ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ, Allah knows best.

Further ahead it will be mentioned that Zamzam is a spring from the springs of Jannat brought to this location—the Well of Zamzam. Then when Allah Ta’ala gave permission for this blessed water to appear before Isma’eel and his mother Haajara, Jibreel ﷺ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ striked the ground where the well is and Zamzam Water surfaced on the earth.

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51 As narrated from Ibn Abbas رَضِيَ اللَّهُ عَنْهُ in the tafseer of the Aayat: الْحَمْدُ لِلَّهِ الَّذِي رَهَّبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ wherein Allah Ta’ala narrates the words of Ibraheem ﷺ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ: “Praise be to that Being Who has granted me in old age Isma’eel and Is-haaq.” He [Ibn Abbaas] said: ‘Isma’eel was born to him at the age of 99.’ (Al-Jaami’u li Ahkaamil Qur’aan of Qurtubi, 9/275)

## Section Five: Description of the Zamzam Well and the Springs That Supply It

### Location

The Zamzam Well is situated close to the *Holy Ka'bah*. However, the mouth of the well nowadays is situated below the surface of the *Mataaf* [Tawaaf Area] at a depth of 1,56 metres. On the ground of the Tawaaf area behind *Maqaam Ibraheem* to the left when you face the *Holy Ka'bah* a circular stone has been placed at this spot, upon which is written: بئر زمزم [Zamzam Well].

The bottom surface of the *Mataaf* rests in the cellar where the mouth of the present well is situated. To the end of the *Mataaf* behind *Maqaam Ibraheem* steps have been built leading to the opening of the well. [This has now been sealed.] This was regarding the location of Zamzam.

### Description

The Zamzam Well is divided into two parts:<sup>52</sup>

One—the constructed part. Its depth is 12,80 metres from the mouth of the well.

Two—the part carved into the mountain rock. Its length is 17,20 metres.

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<sup>52</sup> Refer to 'Kitaabu Zamzam' by Yahya Kowshak.



The depth of the well from the mouth till the bottom is therefore 30 metres.

The depth of the water level from the mouth of the well is around four metres.

The depth of the springs which supply the well is 13 metres from the mouth of the well and from the springs till the bottom of the well 17 metres.

The Well's diameter differs according to the depth. It varies between 1,5 metres and 2,5 metres.

## **The Springs**

There are three springs supplying the Zamzam Well:

1. A spring opposite Hajar Aswad
2. A spring opposite Jabal Abi Qubais and Safa
3. A spring opposite Marwah<sup>53</sup>

This is the ancient delineation of Zamzam's springs of the 3<sup>rd</sup> century and before. The most recent delineation, however, completed in the year 1400 is described by Engineer, Ustaath Yahya Kowshak as follows:

“The main source is an opening facing the Holy Ka’bah from the direction of the western Rukn of the Ka’bah, i.e. the Hajar Aswad. It has a length of 30cm and the largest volume of water gushes from it.

The second source is a big opening in the direction of the Athaan Room. Its length is 70cm. Its interior has two openings. The height of it is 30cm. There is to be found many crevices in the

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53 Akhbaar Makkah by Azraqi, 2/61; Faakihi, 2/74

stones of the constructed well from which water comes out. Five of these crevices are in the region between the two primary openings. They measure a metre.

Similarly, there are 21 other openings which start alongside the first primary opening and in the direction of Jabal Abi Qubais, Safa and Marwah.<sup>54</sup>

Following is a diagram of the *cross section of the Zamzam Well*<sup>55</sup> from which the depth and dimension of the Well will be clear and also its position in the *Haram* from the block diagram on the top left corner which shows the site of the Well to the Ka'bah Shareef.

Following the above are five photos. Four<sup>56</sup> depict Zamzam Water gushing from its springs in the well and the fifth picture<sup>57</sup> shows where the Well is situated in relation to the Ka'bah Shareef and Maqaam Ibraheem عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

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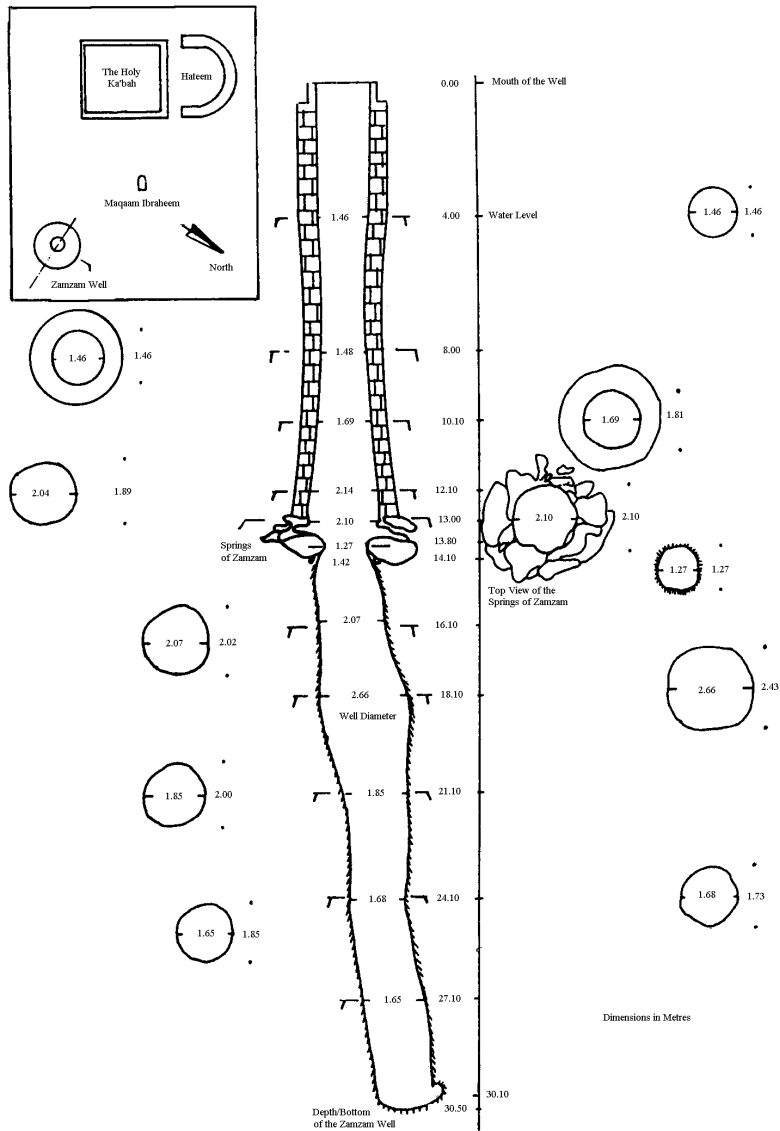
54 'Zamzam' by Yahya Kowshak, p.61

55 From the book 'Zamzam' by Yahya Kowshak, p.9

56 ibid

57 Obtained from the Bin Laden Saudi Consortium contracted to administrate the Haramain Sharifain Project.

Inset Map showing the site of the Zamzam Well in the Haram



CROSS SECTION OF THE ZAMZAM WELL WITH TOP VIEWS AT DIFFERENT LEVELS



1. The Spring Coming From the Direction of the Ka'bah Shar'ef



2. Various Springs Cushing Forth



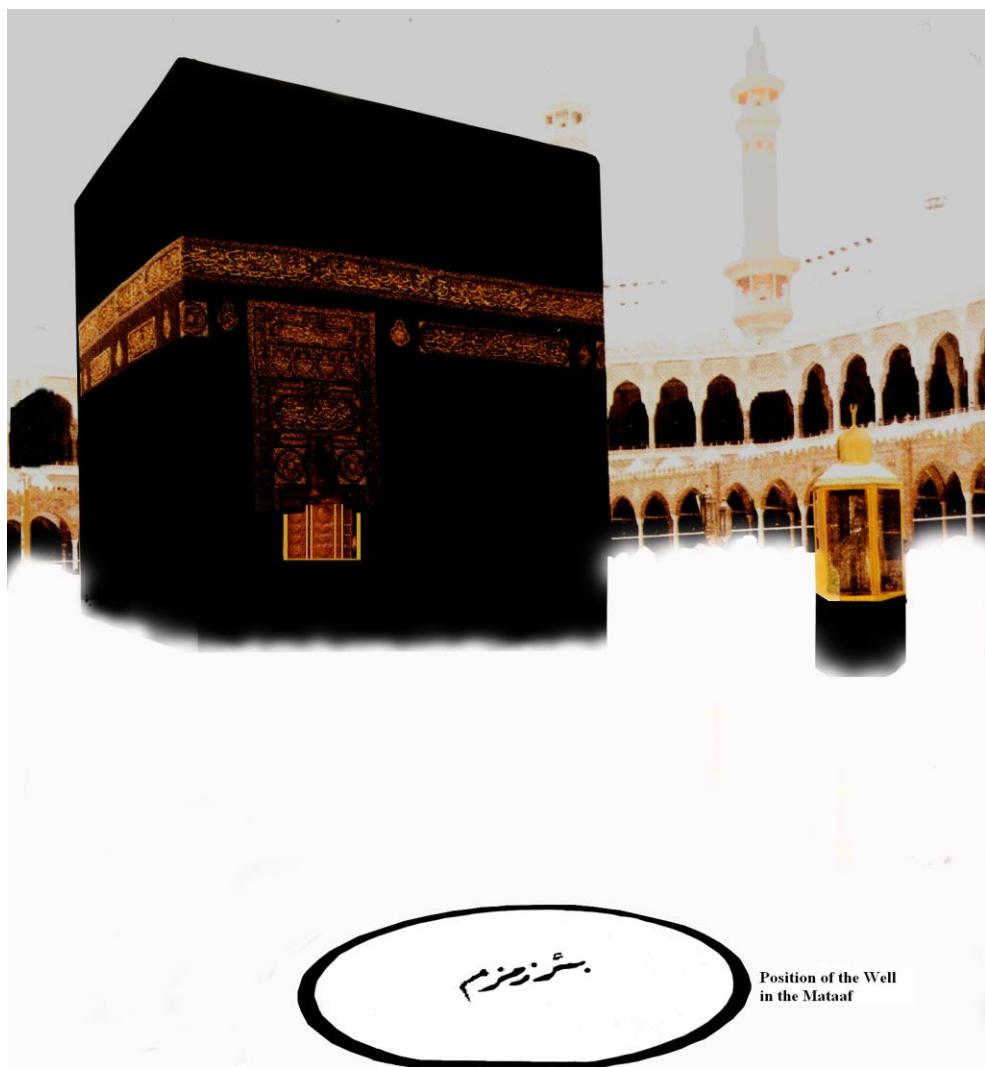


3. Water Gushing in Abundance



4. A Picture of Side Walls of the Well Exposing its Sources







**Question:** Zamzam Water gushed forth and surfaced on the earth in honour of Allah's Nabi, Isma'eel and his mother عليهما السلام. How then did this surface water become a well with a specific depth?

**Answer:** It is thought that, Wallahu A'lam, Zamzam Water firstly appeared on the earth's surface for convenience and ease in obtaining it. Umme Isma'eel would scoop water and drink. As time passed by the water gradually started ebbing to below the level of the earth's surface. This phenomenon started with Umme Isma'eel's walling of Zamzam Water. In this way the Zamzam Well came to have a specific depth. And Allah knows best.

After the departure of the Jurhum [from Makkah] the Zamzam Well became hidden and all trace of it became effaced. Sand and stones over the years covered it completely until Allah Ta'ala permitted it to appear once again. Then transpired whatever transpired. The grandfather of Nabi ﷺ, Abdul Muttalib Bin Haashim dug to a certain depth until he reached the side wall and edge of the well. From that day onwards it has remained a well up to today. Wallahu A'lam.

**Note:** It is worthy of mentioning here that there is a well in Madinah Munawwarah known as 'Zamzam Well'.<sup>58</sup> This well is situated close to Suqya Well in West Harrah on the right when going to Aqeeq. Its name stems from its blessing, abundance, pleasantness and sweetness. It is not related in any way, whatsoever, to the well of Zamzam in Makkah. I have mentioned this in view of the common name and to dispel any false notion.

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<sup>58</sup> Refer to 'Wafaa-ul Wafaa', 3/953; 'Subulul Huda war Rashaad', 7/224-8—Beirut print.

## CHAPTER TWO: THE NAMES OF ZAMZAM

Among the things which evince the greatness, rank and virtue of the named (musammaa) is the possession of many names and attributes. The many names show its importance and position. This is echoed in the following couplet:

59 وَأَعْلَمُ بِأَنَّ كَثْرَةَ الْأَسْمَاءِ دَلَالَةٌ أَنَّ الْمُسَمَّى سَامٍ

*“Take note that names aplenty,  
indicate that the name-holder is noteworthy.”*

In view of it being the best water on earth, the chief of all waters, the noblest, the most exalted, the dearest and most precious to the Mu-mineen and that it is a wholesome and blessed drink containing numerous peculiarities and virtues Zamzam Water is therefore distinguished with having many names.

The Ulama have stated that the names of Zamzam exceed sixty. Accordingly, in ‘Taajul Uroos’ with reference to ‘Jawaahirul Qaamooj’ of Zubaidi<sup>60</sup> after citing from Ibn Barri<sup>61</sup> that it has twelve names, Zubaidi رَحِمَهُ اللهُ تَعَالَى says:

“I gathered its names on a small-sized page which I drew from the books of Hadeeth and lexicons. It amounted to over sixty names.”

These many names find there origin in the peculiarities and virtues related to Zamzam Water. Some refer to description of the Well.

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59 ‘At-Taareekhul Qaweem li Makkah’ by Shaikh Muhammad Taahir Kurdi Makki, 3/95. He did not name the poet.

60 8/328 ( مِمَز ). I am not aware of the names Zubaidi رَحِمَهُ اللهُ gathered.

61 Abdullah Bin Barri, d. 542 A.H. رَحِمَهُ اللهُ تَعَالَى

Allah Ta'ala has enabled me to gather 54 names.<sup>62</sup> I will mention hereby in Arabic alphabetical order the names together with an exposition of the meaning and reason for the appellation.

1. **Barakah** and **Mubaarakah** (Blessing and Blessed): From the infinitive *Barakah* which denotes increase, abundance, good-fortune and plenty of goodness. All these meanings are found in Zamzam.

2. **Barrah** (Beneficent): This is in view of its abundant benefits and copious water.<sup>63</sup> One view is that it is known as *Barrah* because it sprang forth for the Abraar [plural of Barr and Baar meaning: devoted, pious] and it submerged and ceased from the fujjaar <sup>64</sup>[immoral and flagrant transgressors]. It also averred that *Barrah* is taken from 'Birr' [piety] because Allah Ta'ala made His Nabi, Isma'eel عَلَيْهِ السَّلَام pious through it [Zamzam].<sup>65</sup>

3. **Bushra** (Glad Tidings): in view of it having being glad tidings for Haajara, the mother of Isma'eel when she searched for water to keep herself and her child alive. When she caught sight of it after she had lost almost all hope, she became happy and gleeful and she exclaimed, "O Glad Tidings! This is water."

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62 I gathered these from:

(i) Akhbaaru Makkah by Faakihi, 2/68 where he mentioned a portion and the other portion he mentioned in the second volume scattered from the beginning upto page 80

(ii) Akhbaaru Makkah by Azraqi, 2/39-62

(iii) Mashaariqul Anwaar by Qaadhi Iyaadh, 1/315

(iv) Ar-Rowdhul Unf, 1/167

(v) Al-Bahrul Aameeq (manuscript)

(vi) Subulul Huda war Rashaad, 1/213

(vii) Books compiled exclusively on Zamzam

(viii) and others

It should be observed that the number of names I came across is exclusive of several names derived from one root. E.g. *Barakah* and *Mubaarakah*, etc.[Thus two or more names of one root are listed as one name.]

63 An-Nihaayah of Ibnul Atheer, 1/117

64 Ar-Rowdhul Unf by Suhaili, 1/167; As-Seeratul Halabiyyah, 1/323

65 Nashrul Aas, sheet 7

4. **Tuktam** and **Maktoomah** (Hidden, Concealed). These are names for the Zamzam Well. The reason for these two names is that after the Jurhum, Zamzam Water ceased and became hidden until Abdul Muttalib uncovered it.<sup>66</sup>

5. **Haramiyyah** (Sanctified): Related to the Haram,<sup>67</sup> since the Well is in the Sanctified Precinct of Allah Azza wa Jall and because it is sacred.

6. **Hafeeratu Abdil Muttalib** (The Treasure of Abdul Muttalib): because the person who excavated it after its whereabouts became unknown was Abdul Muttalib, the grandfather of Nabi ﷺ.

7. **Rakdhatu Jibreel, Hazmatu Jibreel, Hamzatu Jibreel** and **Wat-atu Jibreel Alaihis Salaam** (Jibreel's ﷺ excavation, Jibreel's hole, Jibreel's bore and Jibreel's trample): Jibreel's excavation means his trample and the rap of his wing. Literally *rakdh* means to strike and reach out with the foot and to shake the wing. The Zamzam Well is called with this name since Jibreel عليه السلام struck the ground with his wing resulting in Zamzam Water shooting out.<sup>68</sup>

It is called *Hazmatu Jibreel* because he dug it when he struck it with his foot and in consequence water sprang forth.<sup>69</sup>

Furthermore, it is called *Hamzatu Jibreel* (with the meem preceeding the zaa) because Jibreel drilled with his heel at the spot of Zamzam and water gushed out.<sup>70</sup>

Causing it to gush out with the aqib [heel] not with the hand or something else suggests that it was for the inheritance of Isma'eel's aqib [descendants], i.e. Muhammad ﷺ and his Ummah. This is as Allah Subhaanahu states:<sup>71</sup>

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66 An-Nihaayah, 4/151; Al-Qaamoosul Muheet (معجم); Akhbaarul Makkah of Faakihi, 2/15; Ar-Rowdhul Unf, 1/166

67 Lisanul Arab (لسان)

68 An-Nihaayah, 2/259; Al-Qaamoosul Muheet, (ضكر)

69 An-Nihaayah, 5/363; Al-Bahrul Aameeq (manuscript)

70 Al-Bahrul Aameeq (manuscript). Also refer to Al-Qaamoosul Muheet (زمه).

71 Verse No.28 of Soorah Zukhruf.

وَجَعَلَهَا كَلِمَةً مَّ بَاقِيَةً فِي عَقْبِهِ : أَى فِي أُمَّة مُحَمَّد ﷺ

“And he [Ibraheem] ordained it [Towheed] an everlasting legacy for his descendants,”

i.e for the Ummah of Muhammad ﷺ.<sup>72</sup>

8. **Ar-Rawaa, Murwiyah, Riwaa, Rawi and Riy:** All these mean: ‘abundant thirst-quenching water’. It is also said that it means ‘fresh and thirst-quenching water for people coming to drink’.<sup>73</sup>

9. **Zamzam and Zumaazim** (Ample Water): in Arabic it is said:

مَلَأَ سِقَاءَهُ حَتَّى زَمَّ زُمُومًا

which means : “He filled his water carrier so much that the water overflowed from the sides.”<sup>74</sup>

It is said that it is called *Zamzam* in view of its copiousness. *Maa-u Zamzaam* and *Zamzam* are said for plenty of water.

One view is that it is a special name for it. Another view states that actually it is called *Zamzam* since Haajara gathered its water when it gushed forth and she took control (zamm) of it. Yet another view says that it is so called in view of Jibreel’s speech (zamzamah) to Haajara.<sup>75</sup> It is also averred that its name stems from the sound of the water when it surfaced.<sup>76</sup>

10. **Saabiq** (Forerunner): Derived from ‘As-Sabq’. The intended meaning is that Zamzam Water enjoys preference, antecedence and virtue over other waters.<sup>77</sup>

11. **Saalimah** (Safe): Derived from ‘Salaam’. Salaam literally means ‘salaamah’ [safety], and salaamah is aafiyah [wellbeing].

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72 Ar-Rowdhul Unf by Suhaili, 1/166. [This is one tafseer. The popular tafseer however is that the immediate and distant descendants of Ibraheem عَلَيْهِمُ السَّلَام are intended by ‘aqib’.]

73 ibid, 1/171; An-Nihaayah, 2/279

74 Asaasul Balaaghah by Zamakhshari, 1/408

75 Mashaariqul Anwaar by Qaadhi Iyaadh, 1/315; Ar-Rowdhul Unf, 1/134; Sharhun Nawawi ala Muslim, 8/194

76 Al-Bahrul Ameer (manuscript); Fat-hul Baari, 3/493

77 Refer to ‘Basaairu Thawit Tamyeez’, 3/493 for the meaning of ‘As-Sabq’, 3/182.

12. **Suqyallahi Isma'eel Alaihis Salaam** (Allah's gift of water to Isma'eel عَلَيْهِ السَّلَام): This name is explicit in import and cause since Zamzam Water was the gift of water and bounteous rain for Isma'eel and his mother عَلَيْهِمَا السَّلَام when they were seized by thirst.

13. **Siquaayatul Haaj** (Drinking outlet of the pilgrims): since Zamzam Water quenches the thirst of multitudes of pilgrims. Rasoolullah ﷺ entrusted the task of giving the Hujjaaj water to drink exclusively to Abbaas and his offspring رَضِيَ اللَّهُ عَنْهُمْ.<sup>78</sup>

14. **Sayyidah** (Queen): for it is the queen of all waters, the most virtuous, the foremost, the noblest, the most gracious and exalted. All these meanings are borne in 'Sayyid' [Leader].<sup>79</sup>

15. **Shabbaa'atul Iyaal, Shab'ah and Shubaa'ah** (Satisfying the family's appetite, satiating and gratifying): It is called *Shabba'ah* in view of it quenching thirsts and satisfying appetites.<sup>80</sup>

16. **Sharaabul Abraar** (The Drink of the Pious): Abraar is the plural of 'Baar' which is derived from 'Birr'. Birr is extension and liberalism in noble deeds.<sup>81</sup> Abraar is frequently confined in usage to the Awliya [Saints], Zuhhaad [Ascetics] and Ubbaad [Worshippers].<sup>82</sup> For this reason one will find the noble and pious people avid over drinking Zamzam Water.

17. **Shifaa-u Suqm** (Cure for Sickness): Its appellation appears in this way in the Hadeeth. In other words, there is a cure in it for every ailment with the permission of Allah. This is synonymous to another name which is *Aafiyah*. Thus, whoever drinks it with the intention of becoming cured from sickness—any sickness—he will be cured with the permission of Allah.

18. **Saafiyah** (Clear): i.e. clear of mixtures and turbidness. Fresh water was precious in Makkah. It was only available to a person

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78 Refer to Fat-hul Baari, 3/490-1

79 Refer to Taajul Uroos (دوسد); An-Nihaayah, 2/418; Al-Iqduth Thameen fee Fadhaailil Baladil Ameen by Ahmad Bin Muhammad Hadhraawi, p.41.

80 An-Nihaayah, 2/441

81 Basaairu Thawit Tamyeez, 2/213

82 An-Nihaayah, 1/116

to whom sweet and pleasant water was brought from Beer Maimoon.<sup>83</sup>

*Saafiyah* has the meaning of *Mustafaah*, i.e. ‘the chosen and adorable’ because of love and affection for it.<sup>84</sup>

19. **Taahirah** (Pure, Clean): derived from ‘Tuhr’ and ‘Tatah-hur’, i.e. to be pure and clean. It [Zamzam] is, therefore, pure in itself and from every defect. It is in fact safe and beneficial to the drinker. It is, furthermore, free and exempted from usage in filth out of honour for it in view of its virtue.

20. **Ta’aamu Tu’m** (Nourinshig Food): This appellation appears in the Hadeeth. This is synonymous to another name, *Shabbaa’ah*. Thus, whoever drinks it with the intention of being filled, it will serve as food for him in nourishing and gratifying him.

21. **Ta’aamul Abraar** (Food for the Pious): Yaaqoot mentioned this name in ‘Mu’jamul Buldaan’.<sup>85</sup> He furthermore mentioned with it the name **Sharaabul Abraar** (The Drink of the Pious). The latter’s meaning is self explanatory.

22. **Tayyibah** (Pleasant, Enjoyable, Wholesome): Derived from ‘Teeb’ which is any food, drink, etc. which the senses find delightful and pleasureable.<sup>86</sup> [Hence perfume is also called ‘Teeb’ in Arabic.] Zamzam is wholesome, delightful and loved by the Mu-mineen. It is also said that Zamzam is called *Tayyibah* because it is for the ‘Tayyibeen’ and ‘Tayyibaat’ (good men and women) from the progeny of Ibraheem.<sup>87</sup>

23. **Thaahirah** (Evident): i.e. its benefits are evident.<sup>88</sup>

24. **Thabyah** (Pouch): With a dotted ط. This name is on account of its similarity with a ‘thabyah’ which is the singular of ‘thibyaan’ and which is a khareetah [pouch]. Just as a ‘khareetah’

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83 Tahtheebul Asma wal Lughaat by Nawawi, 3/139

84 Refer to Taajul Uroos (وفد).

85 3/148

86 Basaairu Thawit Tamyeez, 3/531

87 As-Seeratul Halabiyyah, 1/32

88 Nashrul Aas, 8/A

collects whatever is inside it<sup>89</sup>[so too does Zamzam contain a range of benefits]. *Thabyah* is similar to a small bag.<sup>90</sup> ‘Khareetah’ is a pouch of leather or of some other material which can be fastened on top.<sup>91</sup>

25. ‘**Aasimah** (Saviour): The reason for this name is that Zamzam safeguards a person who fills himself with it from nifaaq [hypocrisy] and it is a redemption from nifaaq.<sup>92</sup>

26. ‘**Aafiyah** (Wellbeing): This is synonymous to another name, viz. *Shifaa-u Suqm*. Thus, whoever drinks it seeking cure through it, the signs of wellbeing will become apparent on him, with the permission of Allah. He will be cured from all ailments and misfortunes. How many an ailment did Allah cure through Zamzam when experienced medical-practitioners lost hope!<sup>93</sup>

27. ‘**Ismah** (Protection): It is synonymous to another name, viz. *Ta’aamu Tu’m*. It is derived from ‘asama ya’simu and ‘asamahut ta’aam, which is said when food prevents hunger.<sup>94</sup>

28. ‘**Awnah** (Relief): The reason for this name is that it is a relief for the family. It is synonymous to another name, viz. *Shabbaa’ah* and also to *Ta’aamu Tu’m*.

29. **Ghiyaath** (Succour): It was the succour to Haajara and her infant, Isma’eel عَلَيْهِمَا السَّلَام in their hour of need.

30. **Kaafiyah** (Sufficient): since Zamzam suffices for the one who drinks it for his need.

31. **Laa Tunzaf wa Laa Tutham** (It does not dry up nor is it criticized): *Laa Tunzaf* means that its water is never depleted regardless of how much is drawn.<sup>95</sup>

The meaning of *Laa Tutham* is: ‘fault is not found with it nor is it belittled’. In Arabic أَذْمَتْهُ is said when finding something

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89 An-Nihaayah, 3/155; Al-Bahrul Aameeq (manuscript)

90 Refer to ‘Ghareebul Hadeeth’ by Khattaabi, 2/89.

91 Al-Qaamoosul Muheet (طرخ)

92 Nashrul Aas, 7/B

93 Al-I’laamul Multazam, p.7

94 Al-Qaamoosul Muheet (مصء)

95 An-Nihaayah, 5/42; Al-Qaamoosul Muheet (فزند)



reproachable. Another view is that it means its water is not found to be scarce, originating from the statement: **يَنْقُرُ دَمَةً** which is said when water is deficient.<sup>96</sup>

Suhaili has preferred this second meaning in ‘Ar-Rowdhul Unf’<sup>97</sup> and that *Laa Tuthum* meaning ‘dispraise’ does not apply to it because its water is only dispraised by the munafiqeen [hypocrites].

It is also said that *Laa Tuthum* means: it is neither harmed nor in danger from anyone who exceeds the limits in its drinking as feared of other waters. In fact it is barkat in all states. The consequences of its drinking is therefore not blameworthy. This explanation is agreeable.<sup>98</sup>

**32. Ma-tharatul Abbaas-ibni Abdil-Muttalib Radhiyallahu Anhu** (The Legacy of Abbaas Bin Abdil Muttalib **رضي الله عنه**): since Nabi **ﷺ** chose his uncle Abbaas for it and exclusively appointed him and his family to the task of siqaayah [providing water to the Hujjaaj]. This is similar to Nabi **ﷺ** exclusively assigning the Bani Shaibah to the post of doorkeeping and sacristan. They are thus the attendants of the Ka’bah Shareef, overseeing its affairs and in possession of its keys.

**33. Mujliyatul Basar** (Lustre for the Eyes): stemming from ‘Jalw’ which means: open and manifest. ‘As-Samaa-u Jalwa’ means ‘the sky is clear’. Glancing and gazing at Zamzam brings luster to the eyes.<sup>99</sup>

**34. Madhnoonah** (Preserved, Held Back): It is called *Madhnoonah* in view of it being preserved from non-believers.

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96 An-Nihaayah, 2/169

97 1/170

98 Ar-Rowdhul Unf, 1/172

99 Subulul Huda wa Rashaad of Saalihi, 2/213 citing from Dhah-haak Bin Muzaahim the Taabi’ee and Mufasssir who was among the Bearers of Ilm [knowledge]. He passed away in the year 102A.H. A biography of his can be found in ‘Siyaru A’laamin Nubala’, 4/598. In the virtues of Zamzam [Part Two of *The Greatness of Zamzam Water*] this characteristic will be mentioned.

The munaafiq, therefore, is never satisfied with it nor can he fill himself with it. This was stated by Wahb Bin Munabbih.

It is also said that the reason for this name is that Abdul Muttalib was instructed in his dream, “Dig up *Madhnoonah*! I have held it back from people, not from you.”<sup>100</sup>

Ibnul Atheer states: “*Al-Madhnoonah*: i.e. that which has been kept back in view of its preciousness and exquisiteness.”<sup>101</sup>  
*Al-Madhnoonah*: Precious.<sup>102</sup>

35. **Mu’thibah** (Pleasing, Refreshing): Derived from ‘athoobah’. ‘Athb’ means: fresh, sweet water.<sup>103</sup>

36. **Mughthiyah** (Nourishing): Derived from ‘ghithaa’ which is something with which the physical body grows and is sustained.<sup>104</sup> It is synonymous to another name, viz. *Ta’aamu Tu’m*.

37. **Mufaddaah**<sup>105</sup> (Redeemed): Derived from ‘fidaa’. ‘Fidaa’ implies honour and greatness since man only redeems something which he honours and holds in high regard.<sup>106</sup>

The reason for Zamzam being called *Mufaddaah* is that when Abdul Muttalib, the grandfather of Nabi ﷺ was instructed to excavate Zamzam and the Quraish disputed with him with the intention to prevent him from his action and they intensified their harassment, he made a covenant unto Allah Azza wa Jall that if he excavates it and completes his task and furthermore ten sons are born to him then he will slaughter one of them for Allah Azza wa Jall, as mentioned previously in the account of his vow.

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100 Al-Bahrul Ameer (manuscript)

101 An-Nihaayah, 3/104

102 Al-Qaamoosul Muheet (نفس)

103 Mukhtaarus Sihaah (بذء)

104 Al-Qaamoosul Muheet (اذء)

105 In the print of ‘Akhbaarul Makkah’ of Faakihi this name appears in Volume One on Page 68 corrupted to ‘Muqaddaah’. I have corroborated it from what appears in ‘Shifaa-ul Gharaam’ of Faasi, 2/251, citing from Faakihi. And it is correct, Wallahu A’lam.

106 An-Nihaayah, 3/422

The lots would on each occasion indicate to his son Abdullah, the father of Rasoolullah ﷺ. Abdullah was his closest son. Thereafter he redeemed him [Abdullah] with a hundred camels which he slaughtered and dispersed. For this reason it [Zamzam] is called *Mufaddaah*.

38. **Moonisah** (Cordial): Derived from ‘uns’ which is the antonym of ‘wahshat’ and this name is due to the fact that a Mumin is at ease drinking Zamzam. He is attached to it and has a liking for it.

39. **Maimoonah** (Auspicious): Derived from ‘yumn’ which is blessing and auspiciousness. It has previously been mentioned that amongst its names are *Barakah* and *Mubaarakah*.

40. **Naafi’ah** (Beneficial): It has been so named in view of its abundant benefits which are innumerable.<sup>107</sup>

The following names have also been recorded:

\***Qaryatun Naml** (Ant-Hill)

\***Nuqratul Ghuraabil A’sam** (Hole of the white-winged/footed crow):

*Nuqrah*: laying-place of a bird.<sup>108</sup>

*Al-A’sam*: ‘white-winged’ and it is also said that it means ‘white-footed’.<sup>109</sup>

The above two appellations are in view of the place and signs Abdul Muttalib was directed to in locating the Well of Zamzam when he was instructed to dig it. It was thus said to him, “By the ant-hill; by the hole of the white-winged/footed crow.”

Following is a brief rundown of the names of Zamzam in Arabic-alphabetical order:

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107 Al-I’laamul Multazam by Ghazzi, p.3

108 Al-Qaamoosul Muheet (رقعة)

109 An-Nihaayah, 3/249

1. Barakah	بَرَكَة
2. Barrah	بَرَّة
3. Bushra	بُشْرَى
4. Tuktam	تُكْتَم
5. Haramiyyah	حَرَمِيَّة
6. Hafeeratu Abdil Muttalib	حَفِيرَةُ عَبْدِ الْمُطَّلِب
7. Rakdhatu Jibreel (Alaihis Salaam)	رَكْضَةُ جِبْرِيلَ عَلَيْهِ السَّلَام
8. Ar-Rawaa	الرَّوَاء
9. Riwaa	رَوَى
10. Rawiy	رَوَى
11. Riy	رَى
12. Zumaazim	زُمازِم
13. Zamzam	زَمَزَم
14. Saabiq	سَابِق
15. Saalimah	سَالِمَة
16. Siqaayatul Haaj	سِقَايَةُ الْحَاجِّ
17. Suqyallahi Isma'eel (Alaihis Salaam)	سُقْيَا اللَّهِ إِسْمَاعِيلَ عَلَيْهِ السَّلَام
18. Sayyidah	سَيِّدَة
19. Ash-Shubaa'ah	الشُّبَاعَة
20. Shabbaa'atul Iyaal	شَبَّاعَةُ الْعِيَال
21. Shab'ah	شَبْعَة
22. Sharaabul Abraar	شَرَابُ الْأَبْرَار
23. Shifaa-u-Suqm	شِفَاءُ سُقْم
24. Saafiyah	صَافِيَة
25. Taahirah	طَاهِرَة
26. Ta'aamul Abraar	طَعَامُ الْأَبْرَار
27. Ta'aamu Tu'm	طَعَامُ طُعْم

28. Tayyibah	طَيِّبَةٌ
29. Thaahirah	ظَاهِرَةٌ
30. Thabyah	ظَبْيَةٌ
31. Aasimah	عَاصِمَةٌ
32. Aafiyah	عَافِيَةٌ
33. Ismah	عِصْمَةٌ
34. Awnah	عَوْنَةٌ
35. Ghiyaath	غِيَاثٌ
36. Qaryatun Naml	قَرْيَةُ النَّمْلِ
37. Kaafiyah	كَافِيَةٌ
38. Laa Tunzaf wa Laa Tutham	لَا تُنْزَفْ وَلَا تُثَمِّمَ
39. Ma-tharatul Abbaas (Radhiyallahu anhu)	مَأْتَرَةُ الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُ
40. Mubaarakah	مُبَارَكَةٌ
41. Mujliyatul Basar	مُجْلِيَةُ الْبَصَرِ
42. Murwiyah	مُرْوِيَّةٌ
43. Madhnoonah	مَضْنُونَةٌ
44. Mu'thibah	مُعَذِّبَةٌ
45. Mughthiyah	مُغْذِيَّةٌ
46. Mufaddaah	مُفَدِّاةٌ
47. Maktoomah	مَكْتُومَةٌ
48. Moonisah	مُونِسَةٌ
49. Maimoonah	مَيْمُونَةٌ
50. Naafi'ah	نَافِعَةٌ
51. Nuqratul Ghuraabil A'sam	نُقْرَةُ الْغُرَابِ الْأَعْصَمِ
52. Hazmatu Jibreel (Alaihis Salaam)	هَزْمَةُ جِبْرِيلَ عَلَيْهِ السَّلَامُ
53. Hamzatu Jibreel (Alaihis Salaam)	هَمْزَةُ جِبْرِيلَ عَلَيْهِ السَّلَامُ
54. Wat-atu Jibreel (Alaihis Salaam)	وَطْأَةُ جِبْرِيلَ عَلَيْهِ السَّلَامُ

The names of Zamzam have been collectively composed in a poem which is reproduced hereunder:<sup>110</sup>

لِزَمْزَمَ أَسْمَاءُ أَتَتْ فَهِيَ بَرَّةٌ	وَسَيِّدَةُ بُشْرَى وَعِصْمَةٌ فَاعْلَمِ
وَنَافِعَةٌ مَضْنُونَةٌ عَوْنَةُ الْوَرَى	وَمُرْوِيَّةٌ سُقْيَا وَطَبِيبَةٌ فَافْهَمِ
وَهَزْمَةٌ جَبْرِيلُ وَهَزْمَةٌ كَذَا	مُبَارَكَةٌ أَيْضًا شِفَاءٌ لَأَسْقُمِ
وَمُؤْنِسَةٌ مَيْمُونَةٌ حَرَمِيَّةٌ	وَكَافِيَّةٌ شَبَاعَةٌ بَتَكْرُمِ
وَمُعْذِيَّةٌ عُدَّتْ وَصَافِيَّةٌ عَدَّتْ	وَسَالِمَةٌ أَيْضًا طَعَامٌ لَأَطْعُمِ
شَرَابٌ لَأَبْرَارٍ وَعَافِيَّةٌ بَدَتْ	وَطَاهِرَةٌ تُكْنَمُ فَأَعْظُمُ بِزَمْزَمِ

Zamzami says in ‘Nashrul Aas’:<sup>111</sup> “I have seen in a certain marginal note a poem on the names of Zamzam.” He attributed the poem to the Arabic litterateur Burhaan Qeeraati رَجَحَهُ اللهُ تَعَالَى 112

The poem is reproduced here:

لِزَمْزَمَ أَسْمَاءُ مَنَّهَا زَمْزَمُ	طَعَامُ طَعْمٍ وَشِفَاءُ مَنْ يَسْقُمُ
سُقْيَا نَبِيِّ اللهِ إِسْمَاعِيلَا	مُرْوِيَّةٌ هَزْمَةٌ جَبْرَائِيلَا
مُعْذِيَّةٌ عَافِيَّةٌ وَكَافِيَّةٌ	سَالِمَةٌ وَعِصْمَةٌ وَصَافِيَّةٌ
وَبَرَّةٌ بَرَكَةٌ مُبَارَكَةٌ	نَافِعَةٌ سِرٌّ يُعْشِي نَاسِكَةً
مُؤْنِسَةٌ حَرَمِيَّةٌ مَيْمُونَةٌ	وَطَبِيبَةٌ طَاهِرَةٌ مَضْنُونَةٌ

110 Al-Bahrul Ameer (mauscript); Nashrul Aas, 9/A; Al-Jowharul Munaththam, p.27

111 9/A

112 Ibraheem Bin Abdullah Taai Burhaanud Deen Qeeraati, the poet, among the outstanding personalities of Cairo. He engrossed himself with Fiqh [Jurisprudence] and Adab [Arabic Literature] during his life. He took up residence in Makkah and passed away here in the year 781 AH. He collected an anthology. His biography appears in ‘Ad-Durrul Kaaminah’, 1/31 and in ‘Al-A’laam’, 1/49.

سَيِّدُهُ وَعَوْنُهُ قَدْ دُعِيَ

شَبَاعَةُ الْعِيَالِ قَدْ مَاتَ

**Note:** Among the names of Sayyidina Muhammad ﷺ is *Zamzami*.

The biographers of the life of Sayyidina Rasoolullah ﷺ have stated that amongst his names there are several which relate to Zamzam.

In a lengthy chapter of ‘Subulul Huda war Rashaad’ by Imam Saalihi whilst discussing the names of Nabi ﷺ which extend to five hundred names, he mentioned the name *Zamzam* and attributed it to Ibn Dihyah. He mentioned: “It is a name related to Zamzam which is Allah Ta’ala’s drinking vessel to his [Rasoolullah’s ﷺ] grandfather, Isma’eel عَلَيْهِ السَّلَام. He, therefore, enjoys first preference to being related to it.”<sup>113</sup>

Similarly he mentioned among Rasoolullah’s ﷺ names *Saahibu Zamzam*<sup>114</sup> and attributed this too to Ibn Dihyah. He included among the names of Nabi ﷺ *Muzamzam*<sup>115</sup> and attributed it to Allaamah Zaini Abdul Baasit Bin Imam Allaamah Muhammad Badrud Deen Bulqueeni.<sup>116</sup> Nabi ﷺ had been named *Muzamzam* as his noble heart was washed with Zamzam Water.

Similarly, he had been named *Nabiyyu Zamzam*.<sup>117</sup> Indeed, control over Zamzam passed on to Nabi ﷺ in the year of the Conquest of Makkah. He assigned to the task of siqayyah to his

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113 Subulul Huda war Rashaad, 1/468—Beirut Print

114 1/478

115 1/511

116 Sakhaawi wrote his biography in ‘Adh-Dhow’ul Laami’, 3/28. Sakhaawi mentioned a poem of his on the Names of the Prophet (Alaa Saahibiha Afdhalus Salaati wat Tasleem—May the best of blessings and peace be upon the Bearer).

117 Subul Huda war Rashaad, 1/529

uncle Abbaas and his offspring رضى الله عنهم , just as he recognized Uthmaan Bin Shaibah and his descendants as official doorkeepers of the Baitullah till the Day of Qiyaamah.

\*Among those called with the name of Nabi ﷺ *Zamzami* is Muhaddith Shaikh Sayyid Muhammad Zamzami Bin Allaamah Muhaddith Sayyid Muhammad Ja'far Kitaani Maghribi Faasi who passed away in Damascus in the year 1371<sup>118</sup> رضى الله تعالى .

\*Zamzam has been related and given as the title to many Ulama and non-Ulama of Makkah on account of their attachment to Zamzam Water by way of supplying or possessing some other feature of Zamzam. Here are the names of a few of them:

1. Imam Ibraheem Bin Ali Bin Muhammad Shambaari Makki Shafi'i Zamzami who passed away in the year 864 AH رضى الله تعالى . He is recognized with the title *Zamzami*—related to the Zamzam Well—because he like his father, administered the affairs of Zamzam including the office of 'Siquaayatul Abbaas' as deputy of Ameerul Mu-mineen Abbaasi.

Sakhaawi mentioned it in this way in 'Adh-Dhow'ul Laami'<sup>119</sup> in his [Imam Shambaari Zamzami's] biography.

2. Allaamah Abdul Azeez Bin Ali Bin Abdul Azeez Zamzami Makki Shaafi'i Muhaddith Faqeeh Shaa'ir. Amongst his works is 'Al-Fataawaz Zamzamiyyah'. He passed away in the year 963AH<sup>120</sup> رضى الله تعالى .

3. Allaamah Khaleefah Bin Abil Faraj Zamzami the author of 'Nashrul Aas fee Fadhaaili Zamzam wa Siquaayatil Abbaas'. He

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118 A biography of his appears in 'Mu'jamul Mu-allifeen', 13/417.

119 1/86

120 A biography of his appears in 'Al-Kawaakib Saairah', 2/170 and 'Mu'jamul Mu-allifeen', 5/ 254.



passed away sometime after 1060 AH, رَحِمَهُ اللهُ تَعَالَى , as mentioned previously on page 23.

4. Imam Faqeeh Shaafi'i Abdul Azeez Bin Muhammad Bin Abdul Azeez Zamzami Makki Mu'ammarr. He was born in the year 977 AH and passed away in Makkah Mukarramah, the year 1072 AH. His maternal grandfather is Imam Ibn Hajar Haitami.<sup>121</sup>

Besides the above names there were other distinguished personalities all bearing the title *Zamzami*.<sup>122</sup>

In Makkah Mukarramah presently, there are several respectable families popularly known as *Baituz Zamzami* [The Household of Zamzami].

### **End of Part One of The Greatness of Zamzam Water And all Praises are due unto Allah Subaanahu wa Ta'ala**

Printed and Published by:  
Jamiatul Ulama Gauteng  
P.O. Box 264, De Deur, 1884  
South Africa  
Fax: 016 590 2280  
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121 His biography appears in 'Nathmud Durar fee Ikhtisaari Nashrin Nowri waz Zahr, p. 40 (manuscript).

122 Refer to 'Nathmud Durar', p.73 in the biography of 'Allaamah Ibraheem Bin Muhammad Bin Abdul Lateef Rayyis Zamzami Makki who passed away in the year 1195 A.H.

Also refer to the same work on page 146, the biography of Allaamah Shaikh Muhammad Bin Ali Zamzami Makki, one of the eminent scholars of Makkah Mukarramah in the 13th century. The date of his demise is not mentioned.