

## Drinking Zamzam With Purpose

By Muaz Billoo

Among the greatest bounties of Allah ﷻ is the bounty of water, and the greatest kind of water is the water of Zamzam. ‘Allamah al-Munawi رَحِمَهُ اللهُ يَقُولُ says,

“It is the greatest of all forms of water; it is the most noble, the greatest in value, and the most beloved to the souls. It emerged because of Jibreel, and served as the drink for Isma’eel.”<sup>1</sup>

Each year, millions of Muslims embark on the journey for ‘Umrah and Hajj, seeking nothing other than to please Allah ﷻ. One of the many things that the Muslims look forward to is to drink from the water of Zamzam.

One important etiquette that is often forgotten when drinking Zamzam water is to make an intention, or to make dua. The basis for this is found in the following statement of the Prophet ﷺ,

مَاءُ زَمْزَمٍ لِمَا شُرِبَ لَهُ

**Translation:** The water of Zamzam is for whatever (purpose) it has been drunk for.

**Meaning:** Whatever intention or dua that a person makes when drinking Zamzam water, then Allah ﷻ, out of his infinite grace, will fulfill that person’s intention or dua.

‘Allamah al-Munawi رَحِمَهُ اللهُ يَقُولُ writes,

“It served as the drink and relief that Allah ﷻ provided for the son (Isma’eel رَحِمَهُ اللهُ يَقُولُ) of His close friend (Ibrahim رَحِمَهُ اللهُ يَقُولُ), thus it will continue to remain as a source of relief for those who are to come after. Whoever drinks it with sincerity will also find that relief, and a number of scholars have drunk it for various objectives and they were able to fulfill those objectives (with Allah’s ﷻ help).”<sup>2</sup>

### Sources:

This Hadith has been narrated by a number of Imams. From among them:

1. Imam Ahmad in his *Musnad* #14839 and 14996.
2. Imam Abu Bakr ibn Abi Shaibah in his *Musannaf* #14340.
3. Imam ibn Majah in his *Sunan* #3062.
4. Imam al-Baihaqi in his *Shu’ab al-Iman* #3832 and #3833.
5. Hafiz ibn ‘Adi in his *al-Kamil* 5:126.
6. Imam al-Hakim in his *al-Mustadrak* #1739.

<sup>1</sup> *Fayd al-Qadir Sharh Jami’ al-Saghir* 5:515 #7759

<sup>2</sup> *Ibid*

## Authenticity:

The Hadith has been authenticated by a number of Muhaddithin. From among them:

1. **Imam Sufyan ibn ‘Uyainah** (d. 198 AH) responded to a man asking if the aforementioned Hadith is authentic, to which he responded with, “yes.” The man then mentioned to the Imam that he drank a vessel of Zamzam water, intending to hear 100 Ahadith from the Imam. Thereafter Imam Sufyan instructed him to sit, and he narrated 100 Ahadith.<sup>3</sup>
2. **Hafiz al-Mundhiri** (d. 656 AH) says about the Hadith narrated by Imam al-Baihaqi in his *Shu’ab al-Iman* #3833 which is via Ibn Abu al-Minwal from Ibn al-Munkadir from Jabir (r): its chain is *Sahih*. He declares the other chain narrated via Abu al-Zubair from Jabir (r) found in to be *Hasan*.<sup>4</sup>
3. **Hafiz al-Dimyati** (d. 705 AH) says, “Narrated by Ahmad and ibn Majah with a *Hasan* chain.”<sup>5</sup>
4. **Hafiz ibn al-Qayyim al-Jawziyyah** (d. 752 AH) says regarding the Hadith of Ibn Abi al-Minwal, “Ibn Abi al-Minwal is reliable (*thiqah*), therefore the Hadith is *Hasan*.”<sup>6</sup>
5. **Hafiz al-Zarkashi** (d. 794 AH) says, “Ibn Majah narrated it in his *Sunan* from the Hadith of Jabir h with a *jayyid* (authentic) chain. Khatib (Baghdadi) also narrated it in *Tarikh Baghdad* with such a chain regarding which Hafiz Sharaf al-Din al-Dimyati said, ‘It is on the shape of *Sahih*.’”<sup>7</sup>
6. **Hafiz ibn Hajar al-‘Asqalani** (d. 852 AH) has written an entire booklet entitled *Juz Fi Hadith Ma’ Zamzam Li Ma Shuriba Lahu*, wherein he supports the authenticity of the narration.
7. **‘Allamah ibn al-Humam** (d. 861 AH) has an extensive discussion on the Hadith, supporting its authenticity in his *Fath al-Qadeer*.<sup>8</sup>
8. **Hafiz al-Sakhawi** (d. 902 AH) says, “Hafiz ibn Hajar said that by putting its various chains, it becomes suitable to use as a proof (i.e. its authenticity is further strengthened). A number of scholars have experienced it.”<sup>9</sup>
9. **Hafiz al-Suyuti** (d. 911 AH) says under the commentary of the Hadith of *Sunan ibn Majah*, “This Hadith is very famous on the tongues, and the Muhaddithin have disputed (regarding its authenticity). Some have said it is *Sahih*, some have said it is *Hasan*, and some have said it is *Da’eef*. The reliable position is the first one (i.e. it is *Sahih*).”
10. **Hafiz al-‘Ajluni** (d. 1162 AH) says, “Ibn Majah narrated it with a *jayyid* chain.”<sup>10</sup>

<sup>3</sup> *Juz Fi Hadith Ma’ Zamzam Li Ma Shuriba Lahu* p. 34

<sup>4</sup> *Al-Tarhib wa al-Tarhib* #1760

<sup>5</sup> *Al-Matjar al-Rabih Fi Thawab al-‘Amal al-Salih* #896

<sup>6</sup> *Zaad al-Ma’ad* 4:360

<sup>7</sup> *Al-Lalia’ al-Manthurah* #132

<sup>8</sup> 2:398

<sup>9</sup> *Al-Maqasid al-Hasanah* #928

<sup>10</sup> *Kashf al-Khafa Wa Muzil al-Ilbas* #2168

## The Scholars' Experiences with this Hadith:

1. **Abdullah ibn 'Abbas** ﷺ (d. 73 AH) used to recite the following dua when drinking Zamzam:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

**Translation:** Oh Allah! I ask you for beneficial knowledge, vast sustenance, and cure from every disease.<sup>11</sup>

2. **Imam al-Shafi'** ﷺ (d. 150 AH) used to drink Zamzam for his archery skills as a result of which he used to hit his target nine times out of ten.
3. **Imam al-Hakim** ﷺ (d. 405 AH) used to drink Zamzam for his literary works, among other things, and he became one of the greatest writers of his era.<sup>12</sup>
4. **Hafiz ibn al-Qayyim al-Jawziyyah** ﷺ said, "Myself and others have tried to seek a cure (from Allah) by means of the water of Zamzam, and we have experienced amazing things. I have personally sought out cure by means of it from a number of diseases, and I was cured by the permission of Allah."<sup>13</sup>
5. **Hafiz al-'Iraqi** ﷺ (d. 806 AH) has also drank it with for a specific purpose, and his need was fulfilled.
6. **Hafiz ibn Hajar al-'Asqalani** ﷺ says,

"I once drank it while I was starting off in my Hadith studies, so I asked Allah to grant me Hafiz Dhahabi's strength in the memorization of Hadith. I then performed Hajj after some time; approximately 20 years later. At that time I found myself wanting even beyond that rank, so I asked Allah for an even higher rank. I have hope in Allah that I will be able to attain it."<sup>14</sup>

His student, Hafiz al-Sakhawi ﷺ writes,

"Undoubtedly, Allah did fulfill his desire, and this is something that numerous people witnessed."

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<sup>11</sup> *Mustadrak al-Hakim* under Hadith #1739

<sup>12</sup> Imam al-Shafi' and Imam al-Hakim's incidents are taken from *Juz Fi Hadith Ma' Zamzam Li Ma Shuriba Lahu* p. 35

<sup>13</sup> *Zaad al-Ma'ad* 4:393

<sup>14</sup> See footnote 11

He also writes,

“Some of his (Hafiz ibn Hajar’s) students once asked, ‘Do you have a stronger memory, or Hafiz Dhahabi,’ and he remained silent. That was due to his humility.”

He also writes,

“Hafiz Khatib al-Baghdadi also drank the water of Zamzam for three reasons, as transmitted by Ibn ‘Asakir. He says, ‘I drank the water of Zamzam three times, and I made three requests to Allah, in accordance with the statement of the Messenger of Allah ﷺ, ‘The water of Zamzam is for whatever it has been drunk for.’ My first request was to be able to narrate *Tarikh Baghdad* in Baghdad. My second request was to be able to lecture in the *Jami’ al-Mansur*. My third request was to be buried next to Bishr al-Hafi ؒ.’ The narrator of the incident says that all three of these requests were fulfilled.”

Hafiz al-Sakhawi continues,

“Rather, it has been narrated from our Imam al-Shafi ؒ, ‘I drank (Zamzam) for three reasons:

For archery, due to which I can hit 10/10 and 7/7 targets.

For knowledge, and here I am as you can see.

For admittance into Jannah, which I hope will be fulfilled.”<sup>15</sup>

May Allah ﷻ allow us to benefit and appreciate the bounty of the water of Zamzam.

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<sup>15</sup> *Al-Jawahir wa al-Durar Fi Tarjamah Shaikh al-Islam ibn Hajar* 1:166