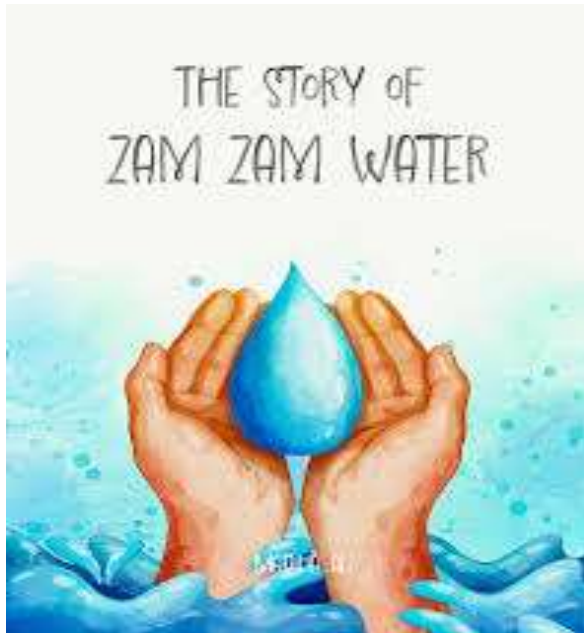


The Story of Zamzam



Haajar, the spouse of Prophet Ibraheem AS, was the first who found the well of Zamzam. Allah, in His wisdom, commanded the Prophet Ibraheem AS to leave his spouse in the desert.

History books record that, because of the wickedness of later generations, the Zamzam well became buried and, if not forgotten, then at least lost - until the time of Abdul-Muttalib.

Alee ibn Abee Taalib related that Abdul-Muttalib said, "While I was sleeping in Al-Hijr (a part of the Ka'bah that is on its northern side), someone came to me and said, 'Dig Taibah (Taibah comes from the word Tayyib, which means goodness).'" "And what is Taibah?" I asked, but he then left me.

On the following day, I returned to my place of sleep (in Al-Hijr). When I fell asleep there, he came to me (again) and said, 'Dig Barrah (Barrah comes from the word Birr, which means goodness and purity).'

"And what is Barrah?" I asked, but he (again) left me.

On the following day, I returned to my place of sleep. And when I fell asleep there, he came to me and said, 'Dig Al-Madnoonah.'

"And what is Al-Madnoonah?" I asked, but he left (again without answering me).

On the following day, I returned to my place of sleep. After I fell asleep there, he came to me and said, 'Dig Zamzam.'

"And what is Zamzam?" I asked.

He replied, "It is a well that never runs dry, and it is not dispraised (i.e., it is fresh and good). It is drink for the greater pilgrims (i.e., those who come for Hajj). And it is situated (so go and find it there) between excrement and blood, at the eyehole of the Al-Asim crow (i.e., the crow that has whiteness in its legs), at the village of the ants."

After he was made aware of the significance and location of the Zamzam well, Abdul-Muttalib went out (to search for it) with an axe. He took along with him his only son Al-Haarith. When AbdulMuttalib saw the edge of the well, he exalted Allah, by exclaiming, "Allahuakbar (Allah is the Greatest)!"

By the sound of his voice, the Quraish knew that he found what he had been looking for, and so they went to him. They said, "O AbdulMuttalib, this indeed is the well of our father, Ismaeel, and we have a right over it, so make us a partner to you in it (i.e., in its ownership)."

He said, "I will not do so; this is a matter for which I, and not you, have been specifically chosen, and which I have been given from among you."

They said, "Then do us justice, for we will not leave you alone, but will instead dispute with you over it."

He said, "Then appoint whomsoever you wish, and we will take the matter to him for judgment."

They said, "(We choose) the soothsayer of Banu Sa'd ibn Hudhaim."

He said, "Yes (agreed)."

The man they had chosen lived in the border regions of Ash-Sham (the area of Ash-Sham consists of Syria and neighbouring lands).

With a group of companions from his subtribe - the children of Abd-Manaaf - Abdul-Muttalib set out for the journey to Ash-Sham. Joining them on the journey was a group of people from every subtribe of the Quraish. Between them and their destination was a vast desert land, void of any villages or townships; so, the journey was not going to be an easy one. And it proved difficult indeed, for, at some point during the journey, Abdul-Muttalib and his companions ran out of water. They then remained thirsty for so long that they were sure that death was imminent. The other subtribes, however, did have water, but when the children of Abd-Manaaf asked them for some, they refused, saying, "We are in the desert, and we fear that what happened to you will happen to us (if we are too free with

our water).”

“Abdul-Muttalib said to his companions, “I think that each man among you should now bury his own grave, using the strength he still has with him. Whenever a man among you dies, the others can push him into his hole and then bury him, until there remains one man, since it is better for one man to be lost (without a burial) than for the entire caravan to be lost.”

They said, “Good indeed is the command you have given us.”

Each man among them dug his grave and then sat down, waiting for his death. But then Abdul-Muttalib said to them, “By Allah, for us to kill ourselves in this manner will not make us deserving of (praise) on earth, and we should not be weak like this. Perhaps Allah will provide us with water in some land (ahead of us), so prepare to move on.”

They were getting ready to leave, when Abdul-Muttalib made his camel stand up, and gushing forth from underneath its hooves was a spring of fresh water.

‘Abdul-Muttalib and his companions exclaimed, “Allahuakbar (Allah is the Greatest).”” They all drank water and filled their containers. They then invited the other subtribes of the Quraish, who, all the while, had been watching their every move.

Abdul-Muttalib said, “Come to this water, for Allah has indeed provided us with drink.”

They came, drank, and filled their containers with water.

They then said, “By Allah, we will never again enter into a dispute with you regarding Zamzam, for the One Who has given you this water to drink in this barren land, is indeed the One Who gave you Zamzam to drink. So, return to your water rightly-guided.”

There being no point to go to the soothsayer of Banu Sa’d, they all returned to Makkah, and no one thereafter argued about Abdul-Muttalib’s right to have complete control over the Zamzam well.

After he related this narration, Ibn Ishaq wrote, “This is what has reached me from ‘Alee ibn Abee Taalib regarding Zamzam!”

As-Seerah An-Nabawiyah by Ibn Hishaam (1/142-155); also, *As-Siyyar WalMaghaazee* by Ibn Ishaq (pgs. 24, 25); and *Ad-Dalaail* by Al-Baihagee (1/93- 95).

Ibn Ishaq explicitly mentioned that he heard the narration (from the next narrator), and so the chain of the narration is authentic. Also, it is corroborated by a Mursal narration from Az-Zuhree. The Hadeeth is authentic by way of Al-Baihagee and Ibn Hishaam.

Many other narrations are related in regard to the superiority and virtues of Zamzam water.

An example is a narration that is related in Saheeh Muslim; in it, the Messenger of Allah said, "Indeed, it (Zamzam water) is blessed; indeed, it is Ta'aam To'om (i.e., just as food fills a person, Zamzam water fills a person who drinks it)."

Saheeh Muslim, "The Virtues of the Companions"; chapter, "Some of the Virtues of Abu Dharr .&."" Hadeeth number: 2473.

Ad-Daaraqutnee and Al-Haakim related from Ibn Abbaas that the Prophet said, "Zamzam water achieves the purpose for which it is consumed: If you drink it to seek a cure, Allah will cure you; if you drink it to make you full, Allah will make you full; if you drink it to cut off your thirst, Allah will (cut off your thirst). It is the Hazma of Jibreel (i.e., the effect of his striking the ground with his ankle or wing), and the drink Allah provided to Ismaeel."

Al-Haakim declared this Hadeeth to be authentic. Shaikh Muhammad Abu Shohbah, may Allah have mercy on him, said, "Whatever the case may be, Al-Haafiz Ad-Dimyaatee - one of the later eminent Huffaaz- ruled that the Hadeeth, 'Zamzam water achieves the purpose for which it is consumed,' is authentic. And Al-Haafiz Al-'Iraagee concurred with him on that' ruling.

Mugaddimah ibn As-Salaah, and its Explanation by Al-Haafiz Al-'Iraaqee (pg. 13).