125862 - The barakah of Zamzam water is attained by everyone who drinks it, whether he is in Makkah or not

the question

Is offering supplication when drinking Zamzam water only for the one who is in Makkah, whether he is a resident or visitor or a pilgrim doing Hajj or ‘umrah, or is offering supplication when drinking it something that includes all Muslims in all regions? Please note that I heard a fatwa by Shaykh al-Albaani in Silsilat al-Huda wa’n-Noor, in which he said that in his view offering supplication when drinking Zamzam water is only for one who is in Makkah al-Mukarramah, but he (may Allah have mercy on him) did not mention any evidence concerning this matter.

Detailed answer

Praise be to Allah.

Firstly:

The barakah (blessing) in Zamzam water is a blessing that Allah, may He be glorified and exalted, has instilled in the water itself no matter where it is, and it is not connected only to the location of Zamzam or the time of drinking it during Hajj or ‘umrah. The Prophet (blessings and peace of Allah be upon him) described this water itself as: “It is blessed, it (even) serves as food.” Narrated by Muslim (2473). According to a report narrated by al-Bazzaar, at-Tabaraani, al-Bayhaqi and others, there is the addition, “and a healing for sickness.” See as-Sunan al-Kubra (5/147).

The apparent meaning of the evidence, in sha Allah, is that this barakah is general and applies to all Zamzam water, whether it is in Makkah or has been taken to other countries. Therefore more than one of the scholars said that it is permitted to take Zamzam water out of Makkah and that its barakah and specific characteristics remain even after it has been taken elsewhere.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

Whoever takes any Zamzam water elsewhere, it is permissible; the salaf used to take it elsewhere.

As-Saawi al-Maaliki (may Allah have mercy on him) said:

It is recommended to take it – meaning Zamzam water – elsewhere, and its specific characteristics remain, contrary to the claim of those who say that it loses its specific characteristics. End quote.

Haashiyat as-Saawi ‘ala ash-Sharh as-Sagheer (2/44). Something similar is stated in Minah al-Jaleel Sharh Mukhtasar Khaleel (2/273)

Shaykh ‘Ali ash-Shibraamilsi ash-Shaafa‘i (may Allah have mercy on him) said:

The words “Zamzam water is for that for which it is drunk” include those who drink it anywhere other than in its location. End quote.

Haashiyat Nihaayat al-Muhtaaj (3/318)

Ibn Hajar al-Haythami (may Allah have mercy on him) said in Tuhfat al-Muhtaaj (4/144): he may take it back to his homeland so as to seek healing and barakah for himself and others. End quote.

As-Sakhkhaawi (may Allah have mercy on him) said:

Some people say that its virtue remains so long as it is still in its original place, but if it is moved elsewhere it changes. But this is something for which there is no basis. The Prophet (blessings and peace of Allah be upon him) wrote to Suhayl ibn ‘Amr telling him: If my letter arrives at night, do not wait until morning, and if it arrives by day, do not wait until evening, before you send me some Zamzam water.

And in the report it says that he sent him two containers; at that time he was in Madinah, before the conquest of Makkah.

This hadith is hasan because of corroborating evidence. Similarly, ‘Aa’ishah used to take Zamzam water with her and she stated that the Prophet (blessings and peace of Allah be upon him) used to do that, and that he would carry it in vessels and skins, and he would pour it over the sick and give

it to them to drink. If a guest came to Ibn ‘Abbaas, he would honour him with Zamzam water. ‘Ata’ was asked about taking Zamzam water (away from Makkah, after visiting) and he said: The Prophet and al-Hasan and al-Husayn (may Allah be pleased with them) used to do that.

I have discussed this in al-Amaali. End quote.

Al-Maqaasid al-Hasanah by as-Sakhkhaawi (1/569)

In fact al-Mulla ‘Ali al-Qaari (may Allah have mercy on him) said:

With regard to taking away Zamzam water in order to seek barakah from it, it is recommended according to scholarly consensus. End quote.

Mirqaat al-Mafaateeh (9/194)

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked the following question:

Is it stipulated that Zamzam water should be drunk in Makkah in order to attain its barakah (blessing)?

He replied:

That is not stipulated. Therefore some of the early generations used to instruct people to bring it to the country where they were living so that they might drink from it. This is also the apparent meaning of the hadith, “Zamzam water is for that for which it is drunk.” The Prophet (blessings and peace of Allah be upon him) did not restrict that to being in Makkah. End quote.

Fataawa Noor ‘ala ad-Darb (Shurooh al-Hadith wa’l-Hukm ‘alayha)

He (may Allah have mercy on him) also said:

The apparent meaning of the evidence is that Zamzam water is beneficial, whether one is in Makkah or otherwise. The general meaning of the hadith narrated from the Prophet (blessings and peace of Allah be upon him), “Zamzam water is for that for which it is drunk”, includes both

drinking it in Makkah and drinking it outside Makkah. Some of the early generations used to take a supply of Zamzam water and carry it back to their own lands. End quote.

Fataawa Noor ‘ala ad-Darb (Fataawa al-Hajj wa’l-Jihad/Baab Mahzooraat al-Ihraam).

It says in Fataawa al-Lajnah ad-Daa’imah (1/298):

With regard to what you mentioned about Zamzam water, and that the Prophet (blessings and peace of Allah be upon him) said: “Zamzam water is for that for which it is drunk,” it was narrated by Imam Ahmad and ibn Maajah from Jaabir ibn ‘Abdullah from the Prophet (blessings and peace of Allah be upon him), and it is a hasan hadith. It is also general in meaning. A more sound hadith is what the Prophet (blessings and peace of Allah be upon him) said about Zamzam water: “Verily it is blessed and it (even) serves as food and is healing for sickness.” Narrated by Muslim and Abu Dawood; this is the version of Abu Dawood – i.e., at-Tayaalisi. If you want some, you can ask someone who is going for Hajj from your country to bring you some when he comes back from Hajj. End quote.

See also: al-Masoo‘ah al-Fiqhiyyah (24/14)

Perhaps Shaykh al-Albaani (may Allah have mercy on him) retracted his view that it is not allowed to take Zamzam water away and seek blessing from it outside of Makkah, or at least we may say that he had another view concerning this matter, that was in accordance with what we have quoted here of the views of the scholars.

Shaykh al-Albaani (may Allah have mercy on him) said:

He (i.e., the pilgrim doing Hajj or ‘umrah) may take away whatever he can of Zamzam water in order to seek barakah from it. The Messenger of Allah (blessings and peace of Allah be upon him) used to take it away with him in vessels and skins, and he would pour it over the sick and give it to them to drink. The Shaykh said in his comment on the source of this report: It was narrated by al-Bukhaari in at-Tareekh and by at-Tirmidhi, who classed it as hasan, from the hadith of ‘Aa’ishah (may Allah be pleased with her); and it is narrated in al-Ahaadeeth as-Saheehah (883). In fact,

when the Prophet (blessings and peace of Allah be upon him) was in Madinah, before the conquest of Makkah, he would send word to Suhayl ibn ‘Amr saying: Send us a gift of Zamzam water. And he would send him two containers. He (al-Albaani) said in his comment on the source of this report: It was narrated by al-Bayhaqi with a jayyid isnaad from Jaabir (may Allah be pleased with him). And there is a corroborating mursal saheeh report in Musannaf ‘Abd ar-Razzaaq (9127). Ibn Taymiyah also mentioned that the salaf used to take Zamzam water away with them.

Manaasik al-Hajj wa’l-‘Umrah (42). He also stated something similar in as-Silsilah as-Saheehah (no. 883) under the heading: Haml Ma’ Zamzam wa’t-Tabarruk bihi (2/543)

And Allah knows best.