

UNDERSTANDING THE MEANING OF WATER ZAM-ZAM IN HADITS (WITH A SCIENTIFIC APPROACH)

Dita Sintia ^{a*)}

^{a)} Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Yogyakarta, Indonesia

^{*)}Corresponding Author: sintiadita34@gmail.com

Article history: received 21 February 2025; revised 02 March 2025; accepted 04 April 2025

DOI: <https://doi.org/10.33751/jhss.v9i1.11794>

Abstract: Zam-Zam water has a special position in Islamic teachings and is mentioned in various hadiths of the Prophet as water that is full of blessings, a cure for diseases, and in accordance with the intentions of the drinker. This article aims to explore the meaning of Zam-Zam water in the hadith through a multidisciplinary approach, especially a scientific approach. Using a qualitative method based on literature studies, the author analyzes a number of authentic hadiths and scientific studies on the composition and characteristics of Zam-Zam water. The findings show that spiritually, this water has strong symbolism in the theological construction of Islam, while from a scientific perspective, the mineral content, pH balance, and hygienic properties of Zam-Zam water show relevance to its claimed health benefits. This study concludes that an integrative approach between revelation and science not only strengthens understanding of religious texts, but also opens up space for constructive dialogue between Islam and modern science.

Keywords: Zam-Zam Water, Hadith, Science, Integration of Knowledge

I. INTRODUCTION

Zam-zam water is water that has many miracles and benefits. Muslims consider Zam-Zam water to be holy water, many of them use Zam-Zam water as a medicine which is believed to be an antidote to various diseases. In Islamic history, Zam-Zam water first appeared when the Prophet Ismail was still a child and his mother, Siti Hajar, was exiled in a very arid desert. At that time their supplies had run out and Prophet Ismail cried because he was thirsty. Siti Hajar couldn't bear to see her child keep crying, she tried to look for water from Mount Shafa to Hill Marwah 7 times, but couldn't get any water. The angel Jibril came to Siti Hajar and Ismail, then in the famous version Jibril flapped his wings, after that water appeared which we still call zam-zam water. There are also those who say that Ismail stamped his feet on the ground at the command of Allah through the angel Gabriel.

The Zam-Zam water fountain during the time of Prophet Ismail experienced a drought. Then it was re-excavated by Abdul Muttalib (grandfather of the Prophet Muhammad). He dug again and built a well through the dream he had. Thanks to his contribution, Zam-Zam water can be enjoyed by everyone on this earth. Zam-Zam water wells receive special attention from the Saudi Arabian government. With very sophisticated technology in modern times, Zam-Zam water can be obtained easily and its cleanliness is guaranteed. Then Zam-Zam water is not only a treat for Hajj pilgrims, but there are many benefits contained in it. Through this paper we will examine the view of the hadith regarding Zamzam water and the scientific facts through a scientific approach.

II. RESEARCH METHODS

This research uses a descriptive qualitative approach with library research methods. This approach was chosen because the research focuses on analyzing hadith texts regarding Zam-Zam water as well as examining relevant scientific data. Data sources in this research consist of two types, namely primary sources and secondary sources. Primary sources are obtained from authoritative hadith books, such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan at-Tirmidhi*, and *Sunan Ibn Majah*, which contains editorials about hadiths about Zam-Zam water. Meanwhile, secondary sources include scientific literature from health journals, scientific articles and laboratory reports that discuss the chemical content and health benefits of Zam-Zam water scientifically.

Data collection was carried out through text review and thematic analysis of relevant hadiths, which were then analyzed using an interdisciplinary approach. This approach combines the perspective of hadith science, especially in assessing the validity and meaning of texts, with modern science which examines aspects of mineral content, physical-chemical properties of water, and the medical benefits it contains. Research steps include: inventory of hadiths related to Zam-Zam water, analysis of textual and contextual meaning, collection of supporting scientific data, as well as comparative analysis between the messages in the hadith and scientific findings. It is hoped that the final result of this method will provide a complete and holistic understanding of the meaning of Zam-Zam water from a spiritual and scientific perspective at the same time.

III. RESULT AND DISCUSSION

Water is a source of life for living creatures, whether humans, animals or plants.[1] Of the various types of water in the world, there is one water that has never run out for thousands of years and is located in the holy land of Mecca, namely Zamzam water. Zamzam in Arabic means abundant water, its position is in an underground well located 20 meters southeast of the Ka'bah, when drinking it is recommended to face the Qibla with raised hands while praying to Allah, then the benefits and virtues of Zam-Zam water listed in the hadith, are explained by Sa'id Bakdasy in his book entitled Fahl Ma Zam-Zam, he mentions twenty-three benefits of Zam-Zam water, one of which is:

- a. Zam-zam water is one of the various springs in Heaven
- b. Zam-zam water is the lifeblood of the city of Mecca.
- c. Zam-zam water is the best water on earth.
- d. Zam-zam water is the greatest blessing and has real benefits in the Bait al-Haram.
- e. Zam-zam water is water that appears through the medium of Gabriel.
- f. Zam-zam water is the water used to purify the shadr (chest) of the Prophet Muhammad.
- g. Zam-zam water will satisfy the hungry.
- h. Zam-zam water is a cure for all diseases.
- i. Zam-zam water contains antipyretics.
- j. Zam-zam water can be healthy and strengthen the body.[2]

Zam-zam water is holy water and contains beautiful molecules, unlike water molecules in general, zam-zam water molecules form perfectly hexagonal and sparkling crystals, especially when verses from the Koran and prayers are read, a researcher from the Hado Institute in Tokyo, Masaru Emoto, has conducted research on water molecules that can change according to a person's intentions or words when they want to drink it. He explained that water that had been prayed for would have a positive impact according to his wishes.[3] In Malaysia, Prof. Masaru Emoto presented the results of his research which he wrote in his book entitled The True Power of Water. In his presentation, he showed pictures of several crystals from various water samples that he studied, then there was one picture with very beautiful crystals, the participants asked what water formed these beautiful crystals, Prof. Masaru Emoto answered that the beautiful crystals were zam-zam water.[4]

1. Theoretical Studies

Science is a way to obtain new knowledge based on scientific products and obtain samples of evidence from researchers. The scientific approach in this case is a tool for explaining scientific facts regarding Zam-zam water. The reality of the results of science is aimed at strengthening several hadith opinions conveyed by the Prophet, because with science, new interpretations will be possible and can be adjusted to current conditions. The existence of the theories presented is

hoped to reduce the negative impact on the assessment of hadiths that are lacking in proving scientific facts.

2. Hadith Analysis

The hadith taken as the object of study in this research is the hadith narrated by Abu Abdillah Muhammad Ibn Yazid Ibn Majah in his book Sunan Ibnu Majah, the text of the hadith is as follows:

Hisham bin Ammar narrated to us, saying: Al-Walid bin Muslim narrated to us, saying: Abdullah bin Al-Ma'mal said that he heard Abu Al-Zubayr saying: I heard Jabir bin Abdullah says: I heard the Messenger of God, may God bless him and grant him peace, saying: "Zamzam water when he drank from it."

It means: It has been narrated by Hisham bin Ammar; has narrated Al Walid bin Muslim said; Abdullah bin Mu'ammal said; that he heard Abu Zubair say; I heard Jabir bin Abdullah, he said; I heard Rasulullah SAW said: Zam-zam water (is nutritious) according to the intention (purpose) to be drunk (by the user). (Sunan Ibn Majah No. 3062)[5]

a) Takhrij Hadith

The text of the hadith above is the core of the object of study which is traced through nine hadith books (Kutubutts'ah), the book taken to carry out research on takhrij hadith is the book Al-Mu'jam Al-Mufahras Li Alfadz Al-Hadis An-Nabawi. With this search, several hadiths were found whose content was in accordance with the core hadith but there were different sanad lines which could influence the quality of the hadith itself.

b) Hadith from Musnad Ahmad

Abdullah bin Al-Walid told us, Abdullah bin Al-Mu'amil told us, on the authority of Abu Al-Zubayr, on the authority of Jabir, he said: The Messenger of God said: May God's prayers and peace be upon him: "Zamzam water when he drank from it."

It means: It was narrated by Abdullah Ibn Walid, it was narrated by Abdullah bin Mu'ammal, from Abi Zubair, from Jabir bin Abdullah, he said; that the Prophet SAW said: Zam-zam water (is nutritious) according to the intention (purpose) to be drunk (by the user). (Musnad Ahmad No. 14996).[6]

c) Hadith from Musnad Ahmad

Ali bin Thabit narrated to us, Abdullah bin Al-Ma'mal narrated to me, on the authority of Abu Al-Zubayr, on the authority of Jabir, he said: The Messenger of God said: May God's prayers and peace be upon him: "Zamzam water is for what it was drunk for."

It means: It has been narrated by 'Ali bin Thabit, it has been narrated by Abdullah bin Mu'ammal, from Abi Zubair, from Jabir bin Abdullah, he said; that the Prophet SAW said: Zam-zam water (is nutritious) according to the intention (purpose) to be drunk (by the user). (Musnad Ahmad, No. 14849)[6]

Then after collecting several hadiths that are related to each other, it can be seen that the narrator's path is related to each other, with the purpose of the chain of transmission being muttasil and there is no defect ('ilat) in narrating the hadith. As for the biographies of hadith narrators and the opinions of muhadithin scholars, the book taken as a reference for takhrij

research is the book Tahdzib al-Tahdzib, a work by Ibnu Hajar al-Asqalani.[7]

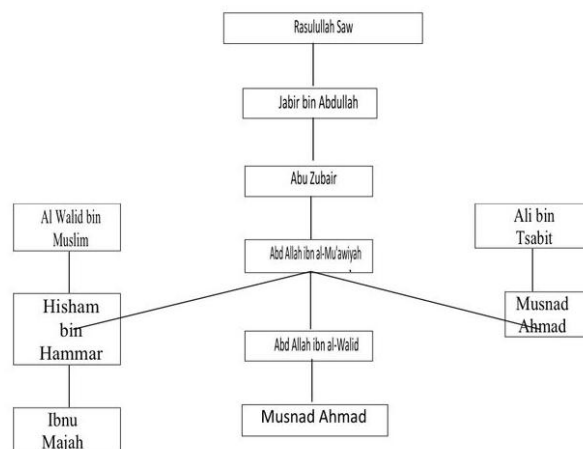
d) Biographies of narrators and comments from scholars

No.	Name of the Narrator	Kunyah	Place Stay	Year L/W	Ulema Comments
1.	Jabir bin Abdullah	Abu Abdullah	Medina	IN. 68 H	Ibn Hibban (Tsiqat) Ibn Hajar al-Asqalani (Companion) Abu Hatim (Friend)
2.	Muhammad bin Muslim	Abu Zubair	Mecca	W. 126 H	Yahya bin Mu'i (Tsiqat) Ibn Hajar al-Asqalani (Shaduq) an-Nasa'i (Tsiqat)
3.	Abdullah bin Muammal	-	Mecca	W. 180 H	Ibn Hajar al-Asqalani (Dhoif Hadith) Ibn Hibban (Tsiqat) an-Nasa'i (Dhoif)
4.	Walid bin Muslim	Abul 'Abbas	Damascus	L.119 H/W . 194 H	Ibn Hajar al-Asqalani (Tsiqat) Abu I came (Sali h Hadith) Ibn Hibban (Tsiqat)
5.	Hisham bin Amar	Abu Walid	Damascus	L.153 H/W . 245 H	Yahya bin Mu'i (Tsiqat) Ibn Hajar al-Asqalani (Shaduq) Abu Hatim (Shaduq)
6.	Abdullah bin Walid	Abu Muhammad	Makkah	-	Ibn Hibban (Tsiqat) Ibn Hajar al-Asqalani (Shoduq) Abu Zar'ah (Shoduq)
7.	Ali bin Tsabit	Abu Ahmad	Jazirah/ Baghdad	-	Yahya bin Mu'i (Tsiqat) Ibn Hibban (Tsiqat) Ibn Hajar al-Asqalani (Shaduq)

Based on the results of sanad research and comments from scholars regarding the hadith narrated by Sunan Ibnu Majah, it appears that the narrators have a relationship as teacher and student, although there are some narrators whose years of birth and death are not mentioned, but this can be ascertained through the sanad of their teacher. Then there is one narrator who is considered dho'if by hadith critics, namely Abdullah bin Mu'ammal, this can influence the quality of his

hadith to become doif, however there are other sanad channels that can strengthen the quality of the hadith, so that it rises to hasan li ghairi.[8]

Chart 1. Sanad Scheme



After looking at the quality of the hadith sanad line narrated by Ibn Majah, now looking at it from the perspective of the matan which has the same lafadz in narrating it, as-Suyuthi explained that this hadith is very famous and interpreted in various languages, on the other hand there are also hadiths which have the same meaning as this hadith but there are different paths so that the narrators cannot meet each other, therefore the researcher can conclude that this hadith has the quality of hasan lighairi because there is a hadith others that can strengthen even though the sanad path is different.

e) Asbabul Wurud

The Prophet is a perfect human figure whose every action must be used as an example by Muslims, not only as a prophet who was sent to perfect human morals but every movement he makes can produce something that contains benefits for other humans, because his teachings do not only focus on religious knowledge. In history it is written that the Prophet was known for frequently conducting scientific research, this is proven by the existence of several hadiths which explain the importance of knowing medical sciences (medicine), one of which is the hadith narrated by Ibnu Majah No. 3062.

Although there is no event that explains exactly how the hadith came down, but the context of this hadith is still connected with the hadith narrated by Imam Bukhari, in the narration of Ibnu Majah explained from Usman bin Aswad from Muhammad bin Abdurrahman bin Abu Bakar, he said: "when I was next to Ibnu Abbas, a man came. Then Ibnu Abbas asked the man. "Where did you come from?" he answered. "from the well of Zamzam," Ibnu Abbas continued his words, "Are you drinking as you should? If you drink it, face the direction of the Qibla, say the name of Allah, breathe three times so that you feel satisfied, after that praise Allah. SWT." [9]

In this incident, Rasulullah explained that what differentiates us from hypocrites is that they will not get strength from Zamzam water because they do not say the name of Allah when drinking it, therefore there is no reaction afterward. This event means that it is important to say your

intention before drinking Zamzam water with the aim of getting the properties or blessings that are in the Zamzam water.

f) Language Analysis

The word Zamzam in Arabic means a lot or abundance, whereas according to the term, it is holy water that comes from the Zamzam well and is located not far from the courtyard of the Kaaba.[10] Another opinion says that the name Zamzam comes from the history of the emergence of this holy water. When Siti Hajar and Ismail were left by Ibrahim in a barren place and there was no one at that time, while Siti Hajar was only provided with a bag of dates and drinking water under the trees, long story short, they were both thirsty and there was no source of water to look for,[11] but with his faith and piety, God ordered the angel Gabriel to dig a spring in the middle of the desert rocks until finally abundant water came out and until now Arabs used to say *mau zamzama wa zamzum*. [12]

With the blessings of Zamzam water, this spring will never run out even though it is taken by people from all over the world every day.[13] Many people can feel the benefits to this day, because it is not only used as a drink when thirsty but can provide reactions in a person's body according to their needs. This is in accordance with the editorial of the hadith raised by researchers regarding the existence of intentions when drinking Zamzam water, therefore it is not surprising that Zamzam water has many names (names in Arabic) according to its benefits, such as *Barrah* which means giving blessings and *Nafi'ah* namely providing benefits.

3. Zamzam water facts through a scientific approach

Water is a common solvent because it mixes easily with many chemicals. The chemical formula for water is H₂O. Water molecules can be described in their ionic form as follows: hydrogen ions (H⁺), bonded to hydroxide ions (OH⁻). Many of the water molecules studied have irregular shapes, except for the Zamzam water molecules. The molecular structure of Zamzam water is very beautiful, pure, beautiful like sparkling diamonds and more than sparkling with 12 ice colors. People purifying Zamzam water in Islam is considered healing. Based on several studies, it is claimed that it is water Effective in treating cancer and preventing tumor growth.

This is because Zamzam water is said to have unique oncolytic properties (preventing and destroying cancer cells). This unique combination of Zamzam water is what makes Zamzam water even more delicious. According to research, the quality of Zamzam water has not changed in the two years it has been saved. Scientists have shown that microbes do not grow in Zamzam well water. Zamzam water stimulates the reproductive system. The cause of Zamzam water is increased cell-to-cell communication and connexin-43 antibodies in the endometrium.

Apart from that, Zamzam also stimulates development by stimulating implant window aquaporins due to its high fluoride content which promotes antimicrobial effects on solids. Zamzam water is a spring found 21 meters east of the Kaaba,[14] even though the depth of the well is only 14.8 meters and the width of the well mouth is 4 meters based on Yahya Kusyak's measurements,[15] Zamzam water is sharp carbonated water. Zamzam water is also rich in chemical elements and compounds that are useful at around 2000 mg/l at

fingertips. compared to normal water sources which only reaches 260 mg/l.[16]

The chemical elements contained in Zamzam water can be divided into ions (the smallest part contains a positive electrical charge) consisting of sodium ions (around 250 mg/l), calcium ions (around 200 mg/l), potassium (a fine chemical element and a white chemical element c. 120 mg/l) and magnesium (a silvery metal that shines when burned, around 50 mg/l). Apart from that, there are negative ions consisting of sulfate ions (sulfuric acid salts around 372mg/l), bicarbonate (around 366mg/l), nitrate (around 273 mg/l due to nitric acid), phosphate (around 25.0 mg/l) and ammonia (around 6 mg/l).[17]

Not only that, the results of light analysis of ultraviolet radiation (radiation produced by the sun) show that Zam-Zam water does not contain different, radioactive poisons which are also used in other research (elements that emit spontaneously). Zam-Zam water is free of bacteria and other micro-organisms. Many chemical elements can be found in Zamzam water, and can be many times more than ordinary water. Therefore, Zamzam water more quickly removes toxins from the body and can contribute to the rehabilitation process of diseases such as food cancer, burns, pain, ulcers or joints, hemorrhoids, adenoids, high cholesterol, hypertension, systemic lupus erythematosus, mental disorders.

4. Koneks Kenkinian

Islam believes that Zamzam water has many benefits, and if you pay attention, this water has anti-pyretic properties (the best water in the world). Javanese society, which has a strong religion and culture, believes that Zamzam water can cure various diseases. Zamzam water can make the body healthy and strengthen the body's immunity. One of the herbal medicines recommended by the Prophet is the use of Zamzam water because it has properties and contains medicinal ingredients that can cure diseases in the human body.

Although there is still a lack of scientific evidence, people believe that healing Zamzam water still plays an important role in the cultural heritage and beliefs of Muslims. Some people also mention Zamzam water as prayer water through recitation at a meeting or prayed for by a kiai/ustad. After drinking Zamzam water, make it a habit to read alhamdulillah and you can also read special prayers or intentions that you want to say. This is because Zamzam water is believed to be water that brings blessings and is in accordance with the intentions in one's heart. It is important to remember that drinking Zamzam water is not an obligation that must be carried out, but is a form of sunnah practice that is recommended because it has many benefits.

The prayer to drink Zam-Zam water must use several etiquette, including:

- a) took it with the right hand
- b) facing the Qibla
- c) Before drinking, read Bismillah
- d) can drink the water standing or sitting
- e) breathe three times, then stop for a moment if you want to drink it again
- f) recite hamdalah after drinking it

read prayers for the good of this world and the hereafter, because at that time it is a time of great prayer.[18]

IV. CONCLUSION

Based on the description that has been explained, it can be understood that Zamzam water is one of the waters that has many benefits, and can help rehabilitation in eliminating several diseases experienced by humans. Not only that, the existence of Zamzam water is of particular concern to add scientific facts that can be sought by researchers. This aims not only to strengthen the hadiths of the Prophet which are seen only as theories, but can be an alternative route for use as a potion (traditional medicine) for people who are sick. Through his hadith, the Prophet explained that Zamzam water can be a medicine depending on what is intended for those who drink it. However, scientific facts cannot be seen as just a theory but must be proven by several processes that can be carried out.

REFERENCES

- [1] F. Rahman, *Al-Qur'an Source of Knowledge*, Jakarta: Rineka Cipta, 1992, p. 169.
- [2] B. Said, *Fadhil Ma Zam-Zam*, Beirut: Dar Al-Basyair Al-Islamiyah, 2000.
- [3] M. Emoto, *The Power of Water*, Bandung: MQ Publishing, 2006.
- [4] P. S. Ritonga, Water as a Means of Improving Imtaq (Integration of Chemistry and Religion), *Socio-Cultural Journal*, vol. 8, 2011.
- [5] A. A. Muhammad, *Bab as-Syarbu min Zamzami*, Kutubuttis'ah, Kitab Manasik No. 3062, vol. 4, p. 506.
- [6] A. bin Hambal, Musnad Jabir bin Abdullah, *Revelation*, No. 14849, vol. 23, p. 140.
- [7] I. H. al-Asqalani, *Tahdzib al-Tahdzib*, South Jakarta: Dar al-Fikr, 1995.
- [8] R. N. Mahmud, Zamzam water from the perspective of hadith and science, *Proceedings of the Interconnection Integration Conference on Islam and Science*, vol. 2, 2020, p. 220.
- [9] I. Hamzah, *Asbabul Wurud*, vol. 1, Jakarta: Kalam Mulia, 2005, p. 8.
- [10] D. P. Oktaviani and A. Fakhruddin, *Benefits of consuming Zamzam water from an Islamic and scientific perspective*.
- [11] M. Daffa, *The Influence of Zamzam Water on Health from a Scientific and Religious Perspective*, UIN Syarif Hidayatullah, Thesis, 2021, p. 10.
- [12] D. S. N. Jannah, *Zamzam Water in the Hadith of Ibn Majah No. Index 3053*, UIN Sunan Ampel, Thesis, 2018, p. 90.
- [13] A. M. Donny, D. Ramadan, The influence of zamzam water on the growth of bacteria in river water, *Jurnal Ergasterio*, vol. 4, no. 1, 2016, p. 18.
- [14] M. Hamu and M. Mahmud, *Zam-Zam Tarikh Wa Fadhail*, Mecca, 2011.
- [15] M. A. Ahmad, *Benefits and Benefits of Zam-Zam Water*, Jakarta: PT Lentera Basritama, 1997.
- [16] M. Emoto, *The True Power of Water*, Jakarta: Hikmah, 2007.
- [17] Z. Al-Najjar, *Evidence of Science and Sunnah*, Jakarta: Amzah, 2006.
- [18] M. I. A. Ghani, *History of Mecca Past and Present*, t.t: Arti Bumi Intara, 2005, p. 87.