

The Miraculous Waters of Zamzam

plus A WORD STUDY:

The meaning of the word Islam
is “Peace”



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Published in 2018 by
Eurasia Education Foundation

Price £1.00

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The Miraculous Waters of Zamzam

The *Well of Zamzam* (Arabic: **الزَّمْزَمَ**) is a well located within the *Masjid al-Haram* in Mecca, Saudi Arabia, 20m east of the *Ka'ba*, the holiest place in Islam. According to Islamic mythology, it is a miraculously generated source of water from Allah (S.W), which sprang thousands of years ago when Naby Ibrahim's (A.S) infant son Naby Isma'il (A.S) was left with his mother hadrat Hajaratu (A.S) in the desert, where he was thirsty and kept crying. Also found in Genesis 21.

Naby Isma'il (A.S) was Naby Ibrahim's (A.S) beloved first-born son. He was the first-born of Naby Ibrahim's (A.S) strength and also of Hajaratu's strength and fertility. Hajaratu was the hand-maiden of Naby Ibrahim's wife hadrat Saratu (A.S) Sarai in English Gen. 16 v 1, a princess, who was childless.

Allah (S.W) had promised Naby Ibrahim (A.S) that Saratu (who was barren and past the menopause) would give him an heir. But 10 years later, Naby Ibrahim (A.S) and Saratu had remained childless.

So in accordance with Jewish custom, Saratu gave her servant to Ibrahim (A.S) to take as a second wife. Hajaratu (Hagar) became pregnant with Ibrahim's son Isma'il. Under Jewish law, Isma'il (A.S) was and is considered to be Ibrahim and

Saratu's child. Thus he is Ibrahim's heir.

However, when Isma'il turned 13, Allah (S.W) told the 100-year old Naby Ibrahim (A.S) that Saratu (who was in her 90s) would give birth to a son, Naby Ishaq (A.S), who would be the heir to Naby Ibrahim (A.S).

Unlike Isma'il (A.S) Ishaq (A.S) was the firstborn son of Naby Ibrahim's and of Saratu's weakness, for Jewish sources say that both Saratu's and Ibrahim's (A.S) bodies were like 'dead carcasses'. So Ishaq (A.S) was the son of their weakness but he was the son of Allah's miraculous strength.

Saratu preferred Ishaq to Isma'il and so cast out Hajaratu and Isma'il (A.S) However, Allah (S.W) loved Ismail and promised to Naby Ibrahim (A.S) that Isma'il would not be forgotten but that he would sire twelve princes and found a great nation.

According to Muslim tradition, Naby Ibrahim (A.S) left Hajaratu and Naby Isma'il (A.S) in Baca, which was the ancient name for Mecca. Mecca is in the middle of a searing desert, some 750 miles from Beersheba.

Hajaratu and her child Isma'il got lost in the desert. They ran out of water and Hajaratu (she) could no longer feed Isma'il (A.S) (her child). In the Bible, (According to the story of this incident as given in the Taurat), she left him under a bush so that she didn't have to watch him die. But Allah (S.W.) heard Ismail's cry. He told Hajaratu to open her eyes. She did so and saw a spring of water.

The Qur'an says that Hajaratu placed Ismail under a bush for shade. She then ran back and forth between the hills of *al-Safa*

and *al-Marwah* seven times, desperately looking for water. Ismail kicked the ground (or in some versions, the angel Jibril (A.S) appeared and kicked it, causing water to gush forth.) Eventually, Hajaratu cried ‘zome! zome!’ meaning ‘stop flowing’ in an attempt to contain the spring. From this phrase comes the well’s name, *Zamzam*.

Naby Ismail (A.S) continued to live on the outskirts of the desert and became a great archer. He married and had many children, who became known as the Isma’ilites (Arabs), the people of the desert. Naby Ishaq’s heirs went on to become the Israelites. So, ever since, the Isma’ilites and the Israelites have fought and loved like brothers, even to this day.

Allah (S.W) intends in the last days that they should love and inherit together as joint-heirs of Allah’s grace. It will happen through Naby Ibrahim (A.S).

Isma’il (A.S) suffered rejection but was accepted by Allah (S.W). He would have suffered certain death by thirst in the searing and burning desert. But by Allah’s miraculous intervention of providing abundant water Allah (S.W) spared and ‘rescued’ him from certain death. So, Naby Ibrahim received his son Isma’il back from certain death by a sort of ‘miraculous resurrection’.

The same was true of Ishaq (A.S). He too was spared and rescued from certain death by the knife because Allah (S.W) provided a ram caught in a thicket. So Naby Ibrahim also received his son Ishaq (A.S) back from certain death by a sort of ‘miraculous resurrection’ (see Gen.22).

In Jewish Law any total sacrifice was a burnt offering. The sacrificial lamb without spot or blemish was sacrificed in

entirety by BOTH the knife (killing) AND ALSO by fire (burning until totally consumed). Such a sacrifice was total submission to Allah (S.W). It was 'Islam' in its purest form. Such a burnt offering of total submission was and is a sweet-smelling fragrance to Allah (S.W).

Isa al-Masih of Nazareth (A.S) was also the son of Naby Ibrahim (A.S) by genealogy. In Him both Isma'il and Ishaq (A.S) can be united as co-heirs.

Isa al-Masih (A.S) was called 'the Lamb of God who takes away the sins of the world'. He suffered in all reality both the sacrifice of Isma'il and also the sacrifice of Ishaq (A.S) His was that total burnt offering. His was that sweet-smelling sacrifice so beloved by Allah (S.W). His was that purest form of Islam (obedience through *tasleem-surrender*).

Isa (Al-Masih) suffered the rejection which Ismail and Hajaratu experienced in the fires of the desert. While being crucified, He cried out: 'I thirst'. But God did not spare Him. No water was given to Him. Instead, He was given vinegar to drink to intensify His suffering and anguish. (Wonderful!).

Then on the Cross (*Salib*) as the spear was thrust into His side by the Roman soldier He cried out: 'My God! My God! Why hast Thou forsaken me'. Unlike Ishaq, God did not provide a substitute lamb sacrifice. Unlike Ishaq, Isa was not spared from the mortal wound of 'the knife' which in his case was the spear of the Roman soldier. Blood and water flowed out of the knife-wound showing that His blood had coagulated and that He had physically and truly died. Unlike Ismail and Ishaq, Isa went through a twofold 'real death'.

The first death was the physical death of crucifixion. The

second death, however, was a spiritual death. For the Jews the Valley of Baqa lies before Jerusalem near Gehenna, i.e. the Ge-Hinnom or ravine below Mount Zion. Gehenna refers to fire and Hell. Isa was crucified near this place. He went through the fires of Hell and of Gehenna. He tasted both physical and then spiritual death for us in order that we might be spared them. He fulfilled the two aspects of the Jewish total sacrifice of the burnt offering which had been indicated by both the sacrifice of Ishaq (knife and blood) and the sacrifice of Isma'il (burning by fire).

But just as Naby Ibrahim's (A.S) two sons were restored to Abraham by resurrection so was Isa al-Masih restored to Allah (S.W) by physical and spiritual resurrection.

Al-Masih visited the 'spiritual place, of Zamzam. As we said at the beginning, Zamzam is that place where God miraculously generated the source of life-giving water.

The place of crucifixion was a place of weeping and tears, a dry, arid and waterless place of suffering. When returning from His own Hajj of going through death and hell Al-Masih brought out of those waterless depths of 'death and hell' His own tears, His suffering of His heart became 'the true and living waters of Zamzam'. For the scriptures say in Isaiah 53 that Al-Masih was 'a man of sorrows and acquainted with grief'.

Those living waters He now offers free of cost to all who come to him and who call on His Name and who follow His example of total surrender to Allah (S.W). His was the purest form of Islam. For, by surrendering Himself to Allah (S.W) by crucifixion, Al-Masih demonstrated the true Islam of total submission to Allah (S.W) of which Naby Muhammad (S.W)

later spoke or pointed to and which (his) great forefather Ibrahim (A.S) had already demonstrated 3,500 years earlier by the sacrifice to Allah of his two beloved sons.

Naby Ibrahim (A.S) was the first man ever to demonstrate and live out his pure form of Islam. He did this by calling people to turn from idolatry in order to worship the One and Only True and Living Allah. He also practised what he preached by offering his two sons to God (Allah) in total submission. Naby Ibrahim (A.S) was truly a great prophet and a father whose example we are to follow.

Naby Ibrahim (A.S) is the Father of *Isa al-Masih* and in Isa's example of true Islam both sons of Naby Ibrahim (A.S) are united in Isa before Allah . Both are the heirs of Allah (S.W). Isa was first conceived and then resurrected by 'the power of Allah (S.W), at work in 'the weakness of man', as Allah (S.W) demonstrated in Naby Ibrahim's two sons.

Finally, honour must be given to Naby Ibrahim's wife Hajaratu (A.S) who had the courage, the humility, the loyalty to both Naby Ibrahim (A.S) and to her mistress Saratu (A.S) and above all her trust in Allah (S.W) to face the wrath of Saratu. Through "tasleem", Hajaratu exhibited the most beautiful act of Islam by choosing to go where Allah (S.W) sent her, wanting to abide with Allah (S.W) and daring to return in humble submission to her mistress Saratu (A.S). Surely, Allah (S.W) is revered and regarded as worthy of great honour through such act of 'tasleem' and thus today we can honour Allah (S.W) through the example of Hajaratu (A.S).

Therefore, let's constantly remind ourselves of this sublime and noble act of obedience and honour by our ancestral

mother to Allah's command in Gen. 16: 9, "Return to your mistress, and submit yourself under her hands" which typifies submission to *Isa al-Masih*, Saratu's progeny.

Let's also remind ourselves of Allah's original plan of salvation for Hajaratu's progeny through true 'tasleem' and act of obedience to *Isa al-Masih* who, in the Qur'an commands, "Fear Allah and obey me...This is the Straight Path" (Qur'an 43: 63-64).

Moreover, as we daily seek for guidance unto the 'Siratul-Mustaqeem' or Straight Path in our prayers, in our fasting during the month of Ramadan and in our vigil through the 'Lailatu l-Qadar' or Night of Power, let's earnestly pray together to Allah (S.W), the God of Revelation to show forth His power through His 'Ruuhul Qudus' or Holy Spirit and reveal to us His Way and His Truth through *Isa al-Masih*, who says in the Injil, "I am the Way, the Truth, and the Life. No one comes to the Father except through Me." (Jn. 14: 6).

Let's all return from the banishment to the desert into which we were sent through Hajaratu and Isma'il (A.S). The time of banishment by Saratu has been rescinded and the period of exile in the wilderness is over.

Let's all come to the throne of grace and obtain mercy that we might receive forgiveness of sins through faith in *Isa al-Masih*, the lamb of Allah who died for all to take away the sin of the world. (Jn. 1: 29).

Allah (S.W) has promised that the progeny of Isma'il shall inherit the promises made to Naby Ibrahim (Gen. 17: 18 and 21) through *Isa al-Masih*. Thus, let's have our equal share of the eternal inheritance together with our brothers Ishaq's

progeny, the son of Princess Saratu (A.S) by partaking the water of ‘Zamzam’ which *Isa al-Masih* freely gives to whosoever cares to drink. He says in the *Injil*,

“On the last day of the feast, the great day, Jesus stood up and cried out, ‘If anyone thirsts, let him come to me and drink. He who believes in Me, as the Scripture has said, “out of his heart will flow rivers of living water.”’ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.” (John 7:37-39).

It costs nothing, rather it pays, to call upon the Name of *Isa al-Masih* and follow Him in His submission and you will drink of the miraculous waters of Zamzam that He will give you through His Holy Spirit. You will then experience forgiveness of sins and a transformed life here and now on earth and share in the eternal promises in heaven made by Naby Ibrahim (A.S) to his sons.

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A WORD STUDY:

The meaning of the word Islam is “Peace”

The word Islam literally means peace. Jesus is referred to as our Prince of Peace in the book of Isaiah (Isaiah 9:6). He used the Hebrew equivalence of the Arabic word ‘salaam alaikum’ i.e. shalom. The two Semitic expressions in both Arabic and Hebrew mean ‘peace unto you’ and are both used as salutation by Jews and Arabs (cousin brothers) at meeting or parting, meaning ‘peace’ (Jn. 14:27; Shalom 2:14).

Technically, however, it means total “submission” to the will of God. In other words, it means an act of resignation or surrendering one’s own will to the will of God. Jesus surrendered completely to the will of God in the garden of Gethsemane where he prayed earnestly, “...Father, if you are willing, take this cup from me; yet not my will, but yours be done.” Thus, Jesus is the perfect Muslim who completely submitted, surrendered and bowed his own will to the will of God and, of course, he is the best role model par excellence (al-insaan al-kaamil).

Therefore, the word ‘submit’ in Arabic is Tasleem, a root word ‘SLM’ from which Islam was derived which can also be found in Gen.16: 9: “Go back to your mistress and submit to her.” One of the first definitions of a “Muslim” was “one who pronounces the name of the Lord and prays” (Qur’an 87: 15).

Abraham prayed and thus is seen as a Muslim who surrendered to the will of God and started a journey of faith unto God and so also all the prophets prayed and were Muslims because they had followed suit in the footsteps of Abraham.

Abraham prayed a prayer of faith to the God of the Bible, “Oh that Ishmael might live before Thee!” Thus, Islam is the fulfilment of God’s promises for Ishmael, Arabs in particular and Muslim peoples in general (Gen. 21: 13).

May the redemptive work of Naby Isa (A.S) i.e. Jesus bring to fulfilment the prayer of Abraham: “Oh, that Ishmael might live before Thee” as in (Gen. 17: 18) for our Muslim brothers.

May the obedience of Hagar to God’s command in Gen. 16: 9, “Return to your mistress, and submit yourself under her” remind them of God’s original plan for the true Islam through the obedience of Christ who, in the Qur’an, commands Muslims, “Fear Allah and obey me...This is a Straight Path” (Surah 43: 63-64). May the Prince of Peace, whose vicarious sacrifice reconciles us to God, bring real peace in our heart, a peace that we could never find anywhere else. It’s in Him alone that Muslims can find real peace and true salaam or Islam (submission to or peace with God).

Thanks for your attention and prayers.

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An Ethiopian View of The Qur'an and Christ

Shaikh Zakariyya ibn 'Abdallāh lived at the turn of this century in Gondar in northern Ethiopia. He became the author of a small work called *Kitab ul-Qawl il-Sarib bittibā' Din il-Masih*, a study of Christ in the Qur'an, which has recently been reprinted in Cairo for circulation in the Danish Mission area at Aden and in Arabic-speaking Islam in general. Thus the historic connection between the lands on both sides of the Red Sea is renewed in a simple partnership between an Ethiopian Muslim who, after a deep experience, became a Christian, and an Aden Mission giving wider utterance to the voice by which he, being dead, yet speaketh.

It is the purpose of this article to offer a brief exposition of the interpretation of Christ in the Qur'an and the New Testament given by Shaikh Zakariyya. The study of how a Muslim who has embraced the faith of Christ interprets his new allegiance to his old associates and how he understands the nature of the transaction we call conversion must always be of prime importance to students of both faiths. The evident sincerity and candour of this writer deserve to be reciprocated in any reckoning with his argument and his witness, whether on the part of Muslims or Christians.

In the Preface he describes the vision with which everything began. A tall and impressive figure coming from the east

accosted him in a dream as he slept and gave him promise of wisdom and knowledge. The shaikh was reading the Qur'an in the vision and he took the purport of the promise to refer to tafsir. Shortly afterwards came a second vision of three shaikhs of grave mien and with golden turbans on their heads who reiterated the promise and summoned him to explain the Qur'an worthily and without fear, and to clarify its bearing on the religion of Christ.

The time of the vision is given as three years after the coronation of the Emperor Menelik. Its sequel was a prolonged and careful study of the Qur'an, the Law and the Gospel. The three celestial figures whom he had seen in the vision ascended toward heaven where a cloud covered them. Before they disappeared the three became one man. The clouds were heavy with vapour and the rain poured down. The meaning of the vision was that the three witnesses, the Old and New Testaments and the Qur'an, bore a single testimony to the faith of Christ. From this experience the tractate under review took its rise.

Its author divides it into the following sections:

- (1) The Abidingness of God and the Eternity of His Word.
- (2) The Prophets and the Coming of Christ.
- (3) The Birth of Christ.
- (4) Christ's Baptism.
- (5) Sacrifice and Atonement.
- (6) Christ's Death and His being raised to Heaven.
- (7) The Fellowship of the Holy Spirit.
- (8) Al-Nasik wa-l-Mansükh.

Shaikh Zakariyya relies mainly in his argument upon texts quoted, often in extenso, from both the Christian Scriptures

and the Qur'an. Though in so doing he is pursuing the sense of his "heavenly vision" and his interpretations deserve study, many will hesitate to allow all the proof-texts he finds or the use he makes of them. The ground is cleared at once by his initial quotation from:

Surah v. 67: "Say: O People of the Scripture, ye have no ground to stand upon, until ye observe the Law and the Gospel and that which was revealed unto you from your Lord." Also:

Surah x. 95: "And if thou (Muhammad) art in doubt concerning that which we reveal unto thee, then question those who read the Scripture before thee."

On the basis of these and similar passages the author proceeds also to cite numerous Biblical passages from Genesis onwards in which the subsequent teachings of the Qur'an as to God and the world are to be discovered. He makes much of the statement of

Surah XX. 196: "Lo it (the Qur'an) is in the Scripture of the men of old,"—which he takes to mean that the Qur'an is quoted from the Old Testament.

"The tafsir of the whole Qur'an which is closest to the truth is that which is according to the Law, the Psalms and the Gospels.

(p. 1 i). He relies upon:

Surah xxi. i: "And we breathed into her (Mary) of our Spirit" and

Surah. iv. 171 "His Word which He conveyed unto Mary" to show that Jesus could not have been so described and be also

merely, human. “We, the household of Islam,” as he puts it, have mistaken the significance of these passages by failing to take the Bible as the clue to tafsir. The point, of course, is a very familiar one, and may impress some readers as of doubtful value, since the Qur’an itself elsewhere counters the arguments which may be drawn from it by its own explicit exclusion of the Incarnation. But there is no mistaking the sincerity of Shaikh Zakariyyā’s approach and his belief that tafsir of the Qur’an should be held to Biblical patterns, on the ground of the verses quoted.

The second Chapter, the longest in the tractate, concerns the Biblical prophecies relating to the Person of Christ. It also cites:

Surahs iii. 81: ii. 123: iv. 170: and xxii. 52, among others, to show that the Qur’an reflects these prophecies and that it should be interpreted in conformity with them. Though the author’s treatment of Messianic prophecies would not find support everywhere, his Biblical prophecies relating to the Person of Christ do. It also cites:

Surah iii v 81; ii v 123; iv v 170 and xxii v 52 among others, to show that the Qur’an reflects these prophecies and that it should be interpreted in conformity with them. Though the author’s treatment of Messianic prophecies would not find support everywhere, his Biblical erudition is evident throughout.

The third chapter on the birth of Christ gives him many opportunities to corroborate the Scriptures by the Qur’an. Chapters 4 and 5 deal briefly with the baptism and the ministry of Christ. Surah V. 112-115 is boldly identified with

the feeding of the five thousand in the desert-place.

Chapter 6 uses familiar Quranic verses to establish the New Testament account of the Cross and the Resurrection, while ignoring the passages that have a contrary sense.

Similarly Chapter 7 finds the doctrine of the Holy Trinity in Surah iv v 170 where God, the Word and Spirit are referred to, and insists further that Quranic refutation of tritheism, while of course absolutely sound, is not to be understood as rejection of the doctrine of the Holy Trinity.

The reference to nāsikh and Mansūkh in Chapter 8 quotes:

Surah xxii. 52 and 53, where it is stated that no messenger or prophet has been exempt from the opposition of Satan. Its purpose is not to delve into this intricate question but to provide the basis for a warm appeal to a true understanding. While the Chapter is thus unfortunately named, the association of ideas seems to be that obtuse and ignorant hostility to the ‘doctrine of the Holy Trinity, on the basis of an illusion that it means tritheism is part of this deceptive hostility of Satan to which all prophets are exposed. The gainsaying of the Devil lies behind the rejection of the truth and its being made to appear what it is not. This line of thought is significantly connected with our Lord’s reply to the tempter in the wilderness—”Thou shalt worship the Lord thy God and Him only shalt thou serve.”

From this point the tractate passes into a moving and fervent conclusion.

“O that the God of peace would send His peace into our hearts. Come, brethren and let us ponder together what is written in: Surah al-Qadar (Surah xcvi) ‘Lo, we revealed it on the night

of power . . . the angels and the Spirit descend therein by the permission of their Lord. That night is peace until the rising of the dawn.””

This passage, he goes on, is generally taken by Muslims to describe the night of the initial descent of the Holy Qur’an. For Shaikh Zakariyya, however, it speaks of Bethlehem and the chorus of the angels over the shepherds’ fields, the night of heavenly peace and revelation. “Good tidings of great joy which shall be to all people, unto you is born this day . . . a Saviour Christ the Lord.” The truth of the incarnate Word, the revelation of the Eternal God appearing in human flesh, is also, properly understood, the witness of the Holy Qur’an.

The author closes with the tremendous words of St. John’s Gospel, Chapter I v 18. If he has done little to reconcile the Christian reception of those amazing truths with the allegiance which Muslims pay to the Qur’an as they read it, it may be argued that, serious as the failure is, the duty was not part of the vision from which his writings came. He conceived that all three Holy Books, the Old and New Testaments and the Qur’an, had one testimony and that it concerned Christ the Lord. If visions are liable to neglect the problems of scholarship and the hard tasks of reconciliation, at least they generate the zeal and the yearning which scholarship too often lacks.

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Purpose and training for
tomorrow's world

Published by:

Eurasia Education Foundation

Office: enquiries.dgu@gmail.com

Tel: 01892 663391

Web: eurasia.org.uk

