

Ḥadīth Forty Seven

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And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives and orphans and the [stranded] traveller - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty (59:7).

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۗ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

You should use senna and the *sannūt*, for in them there is healing for every disease, except the *sām*. It was said: O Messenger of Allāh, what is *sām*? He said: Death.

Recorded in Ibn Mājah; Ḥasan.

Ibn Ḥajar reports from Wahb ibn Munabbih that seven green leaves of sidr were crushed with two stones and placed in water. Āyatul-Kursī and the last four Quls (Sūrahs 109 & 112-114) were recited upon it. Then drank three sips of it and bathed with it, and he recovered.

عن عبد الله بن أم حرام الأنصاري أن النبي قال: عليكم بالسَّنى والسَّنوتِ فإنَّ فيهما شفاءً من كلِّ داءٍ إلاَّ السَّامَ قيل يا رسولَ الله وما السَّامُ قال الموتُ

ونقل ابن حجر في فتح الباري عن وهب بن منبه: أنه تؤخذ سبع ورقات من السدر الأخضر، ثم تدق بين حجرين، ثم تضرب بالماء، ويقرأ فيه آية الكرسي والقواقل. أي السور الثلاث الأخيرة من القرآن، وسورة الكافرون. ثم يحسو منه ثلاث حسوات، ثم يغتسل به، يذهب عنه كل ما به، وهو جيد للرجل إذا حبس عن أهله

Points of benefit:

1. On an empty stomach one can utilise senna and sannūt mixed with recited water and consume it.
2. One may drink it as tea twice a day.
3. Any fresh strong herbs like sidr can also impact siḥr in a similar way as senna and sannūt when recited upon and consumed or bathed with the intention of breaking the siḥr.
4. Individuals ought to seek guidelines from experts on how best to utilise it.
5. Sidr is praised in the Qurān and aḥādīth. For example, the deceased is to be washed with sidr.

6. The Tābi'īn (2nd generation of Muslims) utilised sidr in ruqyah treatment, and it works as narrated by Ibn Munabbih.