

Commentary on Hizb ul Bahr

Imam Abul Hasan ash-Shadhili (ra), in his comment about Hizb ul Bahr, said,

“By Allah, I did not utter it except as it came from the Prophet of Allah, from whose instruction I learned it. Guard it,” he said to me, “for it contains the Ism al Adham (the Greatest Name) of Allah. It is not recited in any place without security reigning there. If it had been with the inhabitants of Baghdad, the Tartars would not have taken the city.” On his deathbed, he gave the counsel to recite the Hizb, saying, “Teach it to your children, for the Ism al Adham (the Greatest Name) of Allah is contained within it.”

Bismi-Llāhi-r-Rahmāni-r-Rahīm. We are not one to start with the *du’aa* that comes before or after. I want to start with the *hizb* itself. (Recites first in Arabic):

O Allah, O Most High, O Exalted, O Gentle, O Knowing, You are my Sustainer, and Your knowledge is my sufficiency. How excellent a sustainer is my Sustainer! How excellent a sufficer, my Sufficer. You aid whom You choose, and You are the All Powerful and the Most Merciful.

(The English translation will be slightly different than your copy, as I took this text transliterated online.)

(Recites first the Arabic): We ask for Your protection in our movements and our stillness, in our words and in our desires, in our thoughts, and from the doubts and suspicions of the illusions that burden our hearts, and the perception of the unseen. (pg. 14 Hizb ul Bahr)

Abul Hasan ash-Shadhili (ra) said that this opening line of Hizb ul Bahr will bring an army of 1000 angels on your right side, and an army of 1000 jinn on your left side.

Then he goes on.

And truly have the believers been tested and shaken severely. The hypocrites and those doubting hearts say, "Allah and His Messenger do not promise us other than delusion." (pg. 15 Hizb ul Bahr)

This is interesting, because these are the first Qur'anic verses that appear in the Hizb. They are taken from Surah Ahzab 33:11-12. They refer to the Battle of Khandaq. He says how the true believers will be rewarded and the hypocrites will be punished.

O those who believe, remember Allah's favor to you, when the forces of the infidels came on you, we set upon them a wind, and the forces of Angels you did not see. And Allah is watchful over what you do. Recall when they came upon you, from above you, and from below you, and the eyes were distracted, and their hearts reach their throats. And you were thinking about Allah all sorts of thoughts.

Truly, have the believers been tested and shaken severely. And [remember how it was] when the hypocrites and those with doubting hearts said, "Allah did promise us nothing but delusion." And a group of them said, "O people of Yathrib! There is no place for you to stay, so go back." And a group of them were seeking permission to leave from the Prophet saying, "In fact, our homes are vulnerable." But they were not vulnerable. They wanted nothing but to escape. And if Medina is entered

by the enemy from all its sides, and they are asked to join the mischief, they would readily commit it and would not remain in their homes but for a short while. Despite that, they have already made a covenant with Allah and could not turn their backs on that covenant.

What is being told here is when people are faced with great challenges, and fear some loss in their own family or property or comfort, then even to the Prophet they would tell not quite a lie, but something like a lie. It has been said that when you read the word "*shadeeda*" in this, you should point with your right index finger toward the sky. You should be reminding yourself that Allah is above everything. Why this *surah* is called Ahzab is because it is the Battle of Ahzab (or Khandaq). I don't know if you know the history. The Qureysh invaded Medina from many sides, and the Prophet (sal) defended the city. It means that these people were escaping from the battlefield on the pretext that their homes and families were threatened. In truth, that wasn't the case.

In the '*ayat* it said that if they were asked to join the enemy, they would have joined the enemy for the same reason that they were escaping from their responsibilities. You would do anything, even turn to the enemy, to preserve what you thought was your safety and your desires. Obviously, you see that in wars all over the world. Allah is saying there has been a covenant made here, and you have to fulfill your covenant, and that the true believers are going to be rewarded. How is a true believer rewarded? This is very interesting question. If you read Hizb ul Lutf, it tells you all about that. The beauty of Hizb ul Lutf is that it tells you all about the Mercifulness and the Beauty of Allah.

Then there is the word "*wansurna*" (bottom pg 15 of Hizb ul Bahr). When we recite that word, and you are asking for support and victory, here is the instruction from Abul Hasan ash-Shadhili (ra). This is really important. We have instructions from Hazrat about

what to recite at certain times and what to do at certain times. But these are really very, very subtle instructions. Everyone should pay attention to this and write it down.

When you say, "*Fa thabbitna wansurna. Give us support in our victory,*" (bottom pg 15 of Hizb ul Bahr) think in your heart deeply of the purpose for which you are making the *du'aa*, for whatever your reason is. Why are you reading the Hizb ul Bahr today, this moment? What is the reason this reading of it? Focus your thoughts in your heart. Really dive into your heart, and find what your heart needs for you to be victorious, or given success, or to have your prayer answered, or the task completed, or whatever it is the problem to be solved. When you say, "*Wansurnaa,*" dive deep into your heart, and think deeply of the purpose for which you are making the *du'aa*. Pause for a moment.

Truly, lead us and support us and subjugate to us the sea as You subjugated the sea to Moses, and You subjugated the fire to Abraham, and You subjugated the mountains and the iron to David, and You subjugated the demons and the jinns to Solomon. (pg. 16 Hizb ul Bahr)

And subjugate to us every sea of Yours on the Earth, in the skies, in the dominions, in the heavenly realms, and the seas of this world, and seas of the world to come. And subjugate to us everything, O You in whose hand is the dominion over everything. Kaaf Haa Yaa Aayn Saad. (pgs 17-18 Hizb ul Bahr)

These letter-words are *mutashabihat* and no one but Allah knows the true meaning of these words. Hazrat used to say to me, there are certain words you don't know the meaning of. Some people think their words for the *jinn*, but you just don't know.

It is language that all uses for purpose, like a catalyst for something we are doing. You just don't know. But Ibn Abbas said, concerning these words,

The kaf is from kafi, the Sufficient. The ha is from the Hadi, the Guide. The ya is from the Hakim, the Wise. And ain is from the 'Alim, the All Knowing. The saad is from the Sadiq, the True.

The meaning is then: sufficient for His creation; a guide for His slave; His Ya is over their hands; He is aware of them; truthful is His promise to people. Another commentator said that the *kaf* is from *Karim*, the Noble; and *Kabir*, the Great; and *Kafi*, the Sufficient. Ibn Abbas said that it is a name from the Names of Allah. Hazrat Ali said it is the name of Allah as a wajaz. He used to say, "O Kaaf Haa Yaa Aayn Saad, forgive me." This is what Imam Ali (as) used to say, that it was a Name of Allah. We don't know. Maybe this is the hidden name or the greatest name of Allah that is said to be in this *hizb*. Many people have commented on what the meaning of this is, and that's some of it. When you are reciting "*Kaaf Haa Yaa Aayn Saad*," think of it as being a very special Name of Allah as Hazrat Ai (as) thought, or that it has a very, very important catalytic quality to make this *hizb* alive and work for us, if we come to it with sincerity. Someone once asked a *shaykh*, "What if you are not sure if you believe in its ability?" He said, "Then it will not have the ability to help you."

Aid us, for You are the best of aiders. Open for us, because You are the best of those who open. Forgive us, for You are the best of forgivers. Have mercy upon us, for You are the best those who have mercy. Provide for us, because You are the best of providers. (pg. 19 Hizb ul Bahr)

When you read "*Kaaf Haa Yaa Aayn Saad*," you close and open your fingers (as we normally do it) with your right hand and your left hand, both the same time. Open

and close them, and then recite the next part. Make sure you say [each *du'aa*] on each finger; don't just rush through it.

I need to go back one moment, because I forgot to tell you about something. When you say, *"Give us sustenance, for You are the best providers. Warzuqna fa'innaka khayru-r-rāzziqīn,"* (pg. 19 of Hizb ul Bahr) Abul Hasan ash-Shadhili (ra) said it increases one's *rizq*/provision. He would read it several hundred times—not every time he did it. But if you want to increase your provision/*rizq* (that doesn't mean food or money, but the amount of provision Allah is giving you), you can stop and read this 100, 200, or 300 times. Every one of these can be read more than one time.

"Waftah lanā fa 'innaka khayru-l-fātihīn." (pg. 19 of Hizb ul Bahr) One of the *shaykhs* in our Order told Hazrat that you can recite this 123 times after the Fajr prayer. In my notes, I have it from Hazrat that it can also be read in sequence. On the first day, you face East. On the second day, you face West. On the third day, you face North. On the fourth day, you face South. On that day, you eat some fruit, you eat some dates, or something sweet; and you send all of the benefits/*thawab* of those four days of recitations to Sayyidina Khidr. Allah will provide more *rizq*, and give you ways of receiving more benefit from Allah. This also has to do with the practice I have given to a few people about how to address the *qutb*. You face North, South, East, and West.

And guide us and deliver us from the people of oppression. Grant us a fair wind according to Your knowledge, and waft upon us treasure of Your mercy. Carry us on the conveyance of Your generosity, peace in our lives and in the world to come. (pg. 20 Hizb ul Bahr)

There is a history with this also. It has to do with the need.

When the people in Arabia didn't believe, and some of the Jewish tribes joined the Christians against the Muslims, they attacked Medina. The Prophet (sal) had the trench dug, but there was a huge rock. Those who were assigned to do that part of the trench tried to break it up, but they couldn't break it. So they asked Sayyid Salman al Farsi (as) to go to the Prophet (sal). And the Prophet (sal) came to the trench with a pickax in his hand. He struck the rock, and the rock shattered into pieces. From it rose a streak of light that illuminated the area. The Prophet (sal) said, "In this light I see the palaces and the buildings of Herat in the country of Persia." That's when he had the vision of Iran. He struck again, and a second beam of light rose. He said, "I was shown the red Palaces and buildings of the Byzantiums." Then he struck a third time, and the flame of light beamed all around. He said, "In this I was shown the great palaces of Sanaa, Yemen." Then he said, "I would share the good news given by Jibreel with you that my community of Muslims will prevail over all these countries."

When the hypocrites in Medina heard about this, they ridiculed them. They said, "Look at these people! They are digging a trench..., and they don't know if their own lives will be saved." So the full verse lies in Surah al Imran. "O Allah! You give the kingdom to whom You will, and You take away a kingdom from whom You will. And You bestow honor upon whom You will, and send disgrace upon whom You will. Overall things do You have power."

There is then the recitation where Allah says to make things easy, *“Be a companion for us in our journeys, and a guardian for our families.”* (pg 22 Hizb ul Bahr) When you make this *du’aa*, you're asking Allah to make things easy in all your tasks. In this *du’aa* in Hizb ul Bahr, the purpose is to get success in meeting one's needs. *“Make easy for us in all our situation and tasks, with rest in our hearts and our bodies.”* (pg 21 Hizb ul Bahr) When you are upset, and our hearts are disturbed, and our minds can't think, and we have no peace in our lives, that is the well-being he is referring to—in our spiritual and worldly lives. So we asked Allah to be a companion in our journey, and a guardian over our family. We recite that also when we travel.

This *du’aa* starts asking Allah to make things easy. The purpose of using this is a way of getting success in meeting the needs of our bodies, and of our hearts, so that our hearts have peace, and they are protected – well-being. Well-being/*afiya* is used in a lot of *du’aas*. The Prophet (sal) said, ***“Any one of you for whom the door of du’aa has been opened, the door of mercy has been opened to him. The thing that Allah likes most to be asked is for well-being”***—for security and protection. Allah likes to be asked to give health and security and protection. This is a Sahih Hadith by Tirmidhi. Abu Bakr (as) said that the Prophet (sal) said, ***“Ask Allah for al afuw (forgiveness or pardon) and al aafiya (well-being), because the next best thing to certainty is aafiya”*** So the *du’aa* is, *“O Allah, I ask You for forgiveness and protection.”* Al Afuw is forgiveness of our sins, and the hiding of those sins from others. In essence, we are asking Allah to conceal all things that we would be ashamed for the public to know: our shortcomings, are mistakes, our sins, our errors.

More than that, we are not only asking Allah to keep things hidden from others, but we are asking Him to forgive us for those flaws, any wrongs we did to ourselves, to others, to our parents, to our family. When we are reciting this part, it's very

important that you stop and take the moment and you say this. *Al-Aafiya* has a lot of meanings. It includes all the matters that pertain to our worldly life, but it also signifies being safe from disease, safe from grief, and safe from troubles. It means the path of the safety. It means the change from one state, like from the state of good health to the state of disease, from the state of strength to the state of weakness; when one is overtaken by troubles, as opposed to overtaking the troubles; for one whose afflictions overwhelm them, and changes it above the afflictions. When you ask *Al Aafiyati* for your sins to be forgiven, this is what you say. *“O Allah, I seek refuge in You against the declining of Your favors, the passing of safety, the sentence of Your punishment, and all that [displeases].”* So we are saying,

O Allah, make easy our tasks and situations, and rest our hearts and bodies, and peace and well-being of our spiritual worldly lives. (middle and bottom pg. 21 Hizb ul Bahr)

Then we read, *“umūrana, make easy for our affairs and tasks.”* (middle pg. 21 Hizb ul Bahr)

Think in your heart deeply that whatever your need is, or whatever the task is, that you would like the power to make it easy for you but that no trouble from anyone else or from outside is going to come and cause an issue. You make *niyyat* saying, “Make easy our task,” and place that task in your heart. Don't put it in your mind, but place the task in your heart. Why? Because Allah says, **“I reside in the heart of the believer.”** When you're asking Allah for something, even when you put your finger in the air and point to the sky, when you're really in need, you're calling out to Allah from your heart. In other words, you're not just in the neighborhood; you are in the house of Allah. That *niyyat*, that intention, that energy therefore symbolically is the movement of the blood through your heart. When you put your intention in your heart, it is passing to your heart like the blood is passing through your heart. All the things that stand against it being answered are being purified by the oxygen, just

like the blood is being purified. The *niyyat* then has a kind of direction, a flow to it. It has a vibration or resonance to it, and it maintains this movement or momentum by the level of your intention. The stronger your intention, the more it resounds in your heart, the more the momentum is there for the *niyyat* to be answered.

When you recite, "*shaahatil wujuuhu*," (pg. 25 Hizb ul Bahr, also refer to pg. 22) Abul Hasan ash-Shadhili (ra) said close your hands into a fist, and shake it up and down towards the ground, and release it facing the ground. Instead of just striking the ground, you first hit the ground [with your fist], and then end by your hand facing the ground. Efface the face of the enemy's means obliterate them. That means unhappy memories, unhappy circumstances. It is a metaphor for lots of things. It is like losing face. We say that when one loses face, they lose honor. The enemy can be disease. It can be a person. It can be a circumstance. It can be anything that will make your body or your mind powerless or useless. That's what you're saying.

Now we are on Ya Seen (pg. 24 Hizb ul Bahr).

By the Quran full of Wisdom, you are indeed among the messengers in the straight way, sent down by the All-Powerful and the Merciful, so that you may warn people whose fore fathers received no admonition, and therefore remain heedless. The word has been proven true against the greater part of them, for they do not believe. Behold, We have placed yokes around their necks so that their heads are forced up. And We have placed before them a barrier, and behind them a barrier. Further, We have covered them up so that they do not see.

Shaahatil wujuuhu, shaahatil wujuuhu, shaahatil wujuuhu. (pg. 24-25 Hizb ul Bahr)

Now when you say that, again, you hit the ground with your left hand three times. At each recitation, you think in your heart of the enemy that has to be destroyed. It can be a disease. It can be a physical enemy. It can be a mental or emotional state. It can be a person who is your enemy at work who's trying to undermine your success. When you strike the ground, you do it with the understanding that is what is happening.

This is a discrepancy between the way we do it, and the way others do it. It was said by Imam ash-Shadhili, but I don't think there's any proof of it, that it came from the writings of some of his *mureeds*. [They said that] when you strike the floor with your right hand, you strike it with the back of your hand. Then when you strike the floor with your left hand, use the palm of your hand. There is another understanding of this which is when you strike with the left hand, *shaahatil wujuuhu*, it's like slapping the enemy, slapping the Shaytan. When you are saying this "*shaahatil wujuuhu*," you can do it that way, if you want; but the most important thing is to understand why you're doing it.

There is another point in this that you come to, which is do certain things in prayer for things like yawning. If you don't cover your mouth, and if you don't say *astaghfirh-Llāh*, then Shaytan enters in to your breath, and then enters into your blood. That's how negativity and illness comes into you. Shaytan comes into your body.

Then recite *Haa-Mim* seven times. (pg 26 Hizb ul Bahr) First recite it and look to your right; some say blow to your right. Shaykh Noorudeen puts his hands to the right; you've seen that. Hazrat says to look to the right. I think honestly, the Persians always blow to the right. Blowing is against Shaytan. When you blow, it means whatever the negative breath is – it's like the impure blood in your heart – you blow against the

enemy. On the second Haa Mim you blow to your left; the third, blow in front of you; the fourth, blow behind you; the fifth above you, and the sixth below you. Finally, blow across your hands and draw them across your chest over your body, just like when you make a special *du'aa*. You will see me do it sometimes. I blow on people during the Sama. It's after I have written Allah's Name or done certain mental things. Then I blow on my hands, and I touch you, and I blow on you. This is the same thing you're doing with Hizb ul Bahr.

(Reads first in Arabic): **“The matter is decreed. They came against us, and they shall not be victorious. Haa-Mim. The Book came down from Allah, the Most Powerful and the All Knowing, Acceptor of penance, severe in retribution, the Bountiful. There is no God but He. To Him is the homecoming.”** Surah 40:1-3. (pg 27 Hizb ul Bahr)

(Reads first in Arabic): *“In the name of Allah is our door, by His blessing our walls. Ya Seen is our roof, Kaf Ha Ya Ain Sad is our sufficiency. Haa Mim Ain Sin Kaf is our protection.”* (pg 27-28 Hizb ul Bahr)

You read, “*Kaf Ha Ya Ain Sad*” with the right hand, and you close your hand; and then “*Ha Mim Ain Sin Kaf*,” with the left hand, and you close it; you can do it three times. And then you open your hand on the person or circumstance you want to influence. Hazrat also told me that you could open your hand on the *situation* you want to influence, like if it's a disease or illness, a business situation, not just a person you are sitting opposite of, like it says in the text. You open your hand on that, and you should do it three times.

It goes on. (Speaks in Arabic.) Now, there is a discrepancy in ours. I don't believe you have that recitation. In some copies, there is this added recitation. It is from

'āyāt 85:20-22. You repeat (Arabic) three times. I think that when I reprint this, I will add it to it. It goes here. Abul Hasan, for the next edition, note that this goes between 'āyāt 2:137, and also 12:92, repeated three times.

Then you come to (Arabic), and repeat it three times. "VERILY, MY PROTECTOR IS ALLAH, WHO HAS BESTOWED THE DIVINE WRIT FROM ON HIGH: FOR IT IS HE WHO PROTECTS THE RIGHTEOUS." Surah 7:196. (bottom pg. 29 Hizb ul Bahr)

Then we do "*HASBIALLAHU LA ILLAHA ILLALLAHU ALAYHI TAWAKALTU WA HUWA RABBUL ARSHIL ADHIM*" (top of pg 30 Hizbul Bahr) seven times. Others do it three times.

And then the next recitation, "...*WALAA HAWLA WA LAA QUWWATA...*" we do that three times, striking the ground. (bottom pg 30 Hizb ul Bahr) That ends Hizb ul Bahr.

Now let me give you some other notes on the blowing. It says in the Quran that Shaytan says, "**I will lie in ambush for those on the straight path, and I will come after them.**" So beware that Shaytan is setting traps for you, and lying in wait. As for the blowing, Shaytan blows on you and does other things to cause you disturbances. Are you familiar with the practice of blowing on the knots? He puts 3 knots on the back of your head when you're asleep, and with every knot, he reads, "The night is long, so stay asleep." When you wake up and you remember Allah, one knot is undone. When you get up and you perform your *wudu*, the second knot is undone. And when you pray, the third knot is undone. The idea is he tries to make you lazy and miss the Fajr prayer.

They say that Shaytan urinates in your ear, and he goes up your nose when you sleep; that's why you have to wash your ears and your nose. He pinches the baby was born so it cries. He eats your food if you don't say, "Bismillah" over your food.

He sleeps in your house, if you don't say "*salaam*" when you walk in the door of your house. He will even join you in your intimate acts if you don't say *Bismillah* at that time. It is said that if you don't cover your body, he makes fun of your body. Because of all these things, this is the reason why you do *wudu*, and why you read the *hizbs*. This is the reason why you remember Allah.

I'm not going to get into the *ta'wil* of this now. What I come home, I will give you the *ta'wil* of it. Take it as it is. It's meaningful enough to take it as it is, to make us more attentive to what we do. It is said that Shaytan is so enamored of the heart of the human being who was pious, that he tries to put his hand on your heart. When he puts his hand on your heart, your heart becomes cold. When you remember Allah, Shaytan moves his head. Your heart is upset, when you're angry, when you're distracted in your heart, metaphorically, you want to take the hand of Shaytan off of your heart. Ibn Abbas said that Shaytan is lying in wait, and when you forget Allah, he starts whispering. When you begin the remembrance of Allah, he retreats. Now you see how important this is, that when you recite Haa Mim and blow across your hands, you rid the whole environment of the Shaytan.

I talked to you about the *Kaf Ha Ya Ain Saad* and how to use that. There was a note that if one recites "*SITRUL ARSHI MASHBULUN ALAYNA. THE VEIL OF THE THRONE IS EXTENDED OVER US.*" If you recite it 100 times after Isha prayer for 21 days (consistent days where one can read Qur'an and do *wudu*), it helps a woman with her husband, with her parents, with her loved ones.

"HASBI ALLAHU LAAILAHA IL ALLAHU ALAIHI TAWAKALTU WA HUWA RABBIL ARSHIL ADHIM." I'll just tell you that Abu Dharr narrated that the Prophet (sal) said, ***"Whoever says this in the morning in the evening, Allah will suffice in all his matters."*** He also said, ***"Whoever says this 70 times in the morning, and 70 times***

in the evening, Allah will take care of whatever worries him or her in matters of this world, and in the Hereafter."

Another one is you say, ***"BISMILLAH LADI YADURU MISMAHI SHAYAN FIL ARDI WA FI SAMAIA WA SAMIUL ALIM. IN THE NAME OF ALLAH, IN WHOSE NAME NOTHING IN THE EARTH OR SKY CAN HARM, HE IS THE ALL HEARER AND THE ALL KNOWER,"*** and you recite it three times after Fajr and three times after Maghrib. The Prophet (sal) said, ***"Whoever says this three times, no harm will come to them."*** You say it for yourself and for others.

In Sahih Muslim it is narrated from Abu Hurairah that the Prophet (sal) said: ***"Whosoever says at nightfall, Audhu bi kalimatillahit-taammati min sharri ma khalaq, no harm shall affect him. And in another hadith a man came to the Prophet (pbuh) and said: "What an affliction I received from a scorpion last night!" The Prophet (pbuh) replied: "If you had said, when night fell, Audhu bi kalimatillahit-taammati min sharri ma khalaq, it would not have harmed you."***

If you're upset over something, if you are greedy over something, if you're sorrowful over something, if you're seeking a remedy or a cure, it is also reported that ***"La hawla wala quwwata illa billah is a remedy or cure for 99 sicknesses or ailments, the least of which is sorrow."*** A hadith says that ***"La hawla wala quwwata illa billah' is one of the treasures of the Garden."*** Understand the indication contained in terming it a 'treasure' and you will know that its meaning is among the mysteries; for reward is of the same species as the act. The Prophet (sal) has also said, ***"Two raka'ts in the depths of the night are one of the treasures of goodness."*** Their reward comprises

a hidden treasure because the time of their occurrence, namely the night implies this. Also reciting the Name of Allah al-Latif will bring blessings.

These are some of the commentaries and some of the meanings behind the Hizb ul Bahr