

حِزْبُ الْبَحْرِ

HIZBUL BAHR

THE LITANY OF THE SEA

By Imam Shadhili Rahimahullah

For Protection against any harm, Jinn, Sihr, enemies, evil effects, and for the fulfillment of every lawful need aim and ambition.

Imam Shadhili said about the Hizb ul Bahr:

By Allah, I did not utter it [the Litany of the Sea] except as it came from the Prophet of Allah sallallahu alayhi wasallam ﷺ, from whose instruction I learned it. "Guard it," he said to me, "for it contains the Ism al-'A'dham-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 Tatars would not have taken the city. On his death bed Imam Shadhili gave Naseeha-counsel to recite his Litany of the Sea (Hizb ul Bahr) often, and he said, "Teach it to your children for the Ism al-'Adhim-Greatest name of Allah is in it."

Shaykh Ali Abul Hasan Ash Shadhuli, may Allah sanctify his secret, spoke of this hizb as "the instrument of protection and prevention." he said, "if it is read in any place, that place will be preserved from harm, many jinn are dispelled, the fearful are made secure, the sick are cured, and the anxious one is made peaceful.

If one desires that his supplication be responded to & his lawful needs be satisfied, he should recite this. This wazaifa (spiritual devotional practice) showers the rain of light (Nur) and the hidden secrets (asrar) would be manifest to him. It will also help you Control the heart from temptation of the desire (hawa) and fantasies and will remove difficulties and will grant both worldly and religious success (to the reader).

The story of the Hizbul Bahr

The worthy Shaykh Abu al-'Aza'im Madi ibn Sultan related to me in the city of Tunis, may Allah the Exalted watch over it, as did also the worthy and blessed Shaykh Sharaf al-Din, son of the Shaykh (al-Shadhili) in the city of Damanhur al-Wahsh of Egypt in the year A.H. 715 that shaykh was on the point of setting out from Cairo to perform the pilgrimage to Mecca a short time after the departure of the pilgrims.

He said, "I have been divinely ordered to go on pilgrimage this year. So find for us a Nile vessel in which to make the journey by way of Upper Egypt:' They looked about for a vessel, but found only one belonging to Christians on which was an elderly Christian man with his sons.

He said, "Let us get on board:' We entered the vessel and set sail from Cairo and traveled for two or three days. Then the wind shifted so that we were sailing into it. So we tied up to the bank of the Nile at an uninhabited spot. We remained there about a week within sight of the hills of Cairo.

One of the pilgrims accompanying us asked, "How is it that the Shaykh says that he was ordered to perform the pilgrimage this year when the time for it has passed? And how long will this journey take? , In the middle of the day the shaykh slept and awoke, and then offered this prayer [known as Litany of the Sea]. "Where is the captain of the vessel?" he inquired.

"Yes" he answered, "here I am:'

"What is your name?" the shaykh asked. "Mismar:'

"O blessed Mismar, unfurl the sail:' the shaykh ordered.

"O my master:' the captain objected, "[If I do that], we shall come again to Cairo by sailing before the wind:' "We shall again become travelers:' the shaykh replied, "if God wills:' Again the captain objected, "This wind will drive us back to Cairo before the end of this day, and, furthermore, with the wind as it is, to get the ship under sail will be absolutely impossible:' "Unfurl the sail;' the shaykh ordered him, "with the blessing of God:' So we unfurled the sail, and God [He is exalted] commanded the wind so that it shifted and filled the sail [so quickly that they] were unable to cast off the rope from the stake. They cut it and we departed under a gentle breeze. The captain converted to Islam, both he and his brother.

Their father did not cease to lament and say, "I have lost my two sons on, this journey:' "On the contrary;' the shaykh said to him, "you have gained them:' That night the Christian had a vision in which the day of resurrection, as it were, had come, and he was beholding the Garden and the fire. He witnessed the shaykh (al-Shadhili) conducting to the Garden a large crowd of people. Among them were the Christian's sons. He wanted to follow them, but he was prevented. He was told, "You are not of them until you enter their religion:' The Christian related that to the shaykh, and he [the Christian] converted to Islam. Then the shaykh told him, "The people whom you saw with me are my companions to the day of resurrection." We continued our journey easily and successfully with incidents the telling of which would consume a long time. They finished the pilgrimage that year. My master, Madi, related, according to a report from the shaykh, The Christian became one of the great saints of God. Consequently, he sold his vessel and performed the pilgrimage with us, along with his sons. He had a zawiya (worship place) in Upper Egypt and was one of those who were endowed with charismatic powers. This blessed journey was an occasion for the manifestation of such a power. May Allah have mercy on him and be pleased with him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

اللَّهُمَّ يَا عَلِيُّ يَا عَظِيمُ يَا حَلِيمُ يَا عَلِيمُ * أَنْتَ رَبِّي وَعِامُكَ حَسْبِي
* فَعِمْ رَبِّي وَنِعْمَ الْحُسْبُ حَسْبِي * تَنْصُرُ مَنْ تَشَاءُ وَأَنْتَ الْعَزِيزُ
الرَّحِيمُ * نَسَأَلُكَ الْعِصْمَةَ فِي الْحَرَكَاتِ وَالسَّكِّنَاتِ وَالْكَلِمَاتِ
وَالْإِرَادَاتِ وَالْخَطَرَاتِ مِنَ الظُّنُونِ وَ الشُّكُوكِ وَالْأَوْهَامِ السَّاتِرَةِ
لِلْقُلُوبِ عَنِ مُطَالَعَةِ الْغُيُوبِ * فَقَدْ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزَلُوا زَلْزَالًا

On reading *Shadeedan* point with the index (Shahadah) finger شَدِيدًا

of the right hand towards the sky

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا
غُرُورًا فَثَبَّتْنَا وَانصُرْنَا وَسَخَّرْنَا لَنَا هَذَا الْبَحْرَ كَمَا سَخَّرْتَ الْبَحْرَ لِمُوسَى
عَلَيْهِ السَّلَامُ * وَسَخَّرْتَ النَّارَ لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ * وَسَخَّرْتَ الْجِبَالَ وَالْحَدِيدَ
لِدَاوُدَ عَلَيْهِ السَّلَامُ وَسَخَّرْتَ الرِّيحَ وَالشَّيَاطِينَ وَالْجِنَّ لِسُلَيْمَانَ عَلَيْهِ السَّلَامُ * وَسَخَّرَ
لَنَا كُلَّ بَحْرٍ هُوَ لَكَ فِي الْأَرْضِ وَالسَّمَاءِ وَالْمَلَكُوتِ وَبَحْرَ
الدُّنْيَا وَبَحْرَ الْآخِرَةِ * وَسَخَّرَ لَنَا كُلَّ شَيْءٍ يَا مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ

كَيْعَصَ

upon reading ك close the *little* finger of the *right* hand. On ه close the *ring* finger, on ي close the *middle* finger, on ع close the *index* (*Shahadah*) finger and on ص close the *thumb*

كَيْعَصَ

upon reading ك open the *little* finger of the *right* hand. On ه open the *ring* finger, on ي open the *middle* finger on ع open the *index* (*Shahadah*) finger and on ص open the *thumb*.

كَيْعَصَ

upon reading ك close the *little* finger of the *right* hand. On ه close the *ring* finger, on ي close the *middle* finger, on ع close the *index* (*Shahadah*) finger and on ص close the *thumb*

On unurna open the little finger أَنْصُرْنَا فَإِنَّكَ خَيْرُ النَّاصِرِينَ

On waftahlana open the ring finger وَأَفْتَحْنَا لَنَا فَإِنَّكَ خَيْرُ الْفَاتِحِينَ

On wagfirlana open the middle finger وَأَغْفِرْ لَنَا فَإِنَّكَ خَيْرُ الْغَافِرِينَ

open the index finger وَأَرْحَمْنَا فَإِنَّكَ خَيْرُ الرَّاحِمِينَ

open the thumb * وَأَرْزُقْنَا فَإِنَّكَ خَيْرُ الرَّازِقِينَ

* وَأَحْفَظْنَا فَإِنَّكَ خَيْرُ الْحَافِظِينَ وَاهْدِنَا وَنَجِّنَا مِنَ الْقَوْمِ الظَّالِمِينَ

وَهَبْ لَنَا مِنْ لَدُنْكَ رِيحًا طَيِّبَةً كَمَا هِيَ فِي عِلْمِكَ * وَانْشُرْهَا عَلَيْنَا
مِنْ خَزَائِنِ رَحْمَتِكَ * وَاحْمِلْنَا بِهَا حَمَلَ الْكِرَامَةِ وَمَعَ السَّلَامَةِ
وَالْعَافِيَةِ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ * إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ يَسِّرْ لَنَا أُمُورَنَا Umoorana think of your purpose on

مَعَ الرَّاحَةِ لِقُلُوبِنَا وَأَبْدَانِنَا وَالسَّلَامَةِ وَالْعَافِيَةِ فِي دِينِنَا وَدُنْيَانَا وَكُنْ
صَاحِبِنَا فِي سَفَرِنَا وَخَلِيفَةً فِي أَهْلِنَا

وَاطْمِسْ عَلَى وُجُوهِ wujoohi think of your enemy and close the fist

of the right hand while pointing downwards towards the ground, then
open the fist

أَعْدَائِنَا وَامْسُخِمْهُمْ عَلَى مَكَانَتِهِمْ فَلَا يَسْتَطِيعُونَ الْمَضِيءَ وَلَا مُجِيءَ
إَيْنَا وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ
* وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا
يَرْجِعُونَ * يَس * وَالْقُرْآنِ الْحَكِيمِ * إِنَّكَ لَمِنَ الْمُرْسَلِينَ * عَلَى
صِرَاطٍ مُسْتَقِيمٍ * تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ * لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ
فَهُمْ غَافِلُونَ * لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ * إِنَّا جَعَلْنَا
فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ * وَجَعَلْنَا مِنْ بَيْنِ

أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ *
شَاهَتِ الْوُجُوهُ * شَاهَتِ الْوُجُوهُ * شَاهَتِ الْوُجُوهُ

These words are written *thrice*. Upon reading each *Shaahatil Wujooah* ,
think of your enemies that they be vanquished and strike the back of the
hand on the ground.

* وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا * طَسَّ * طَسَمَ
* حَمَعَسَقَ * مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

* حَمَّ Read and blow to your right

* حَمَّ Read and blow to your left

* حَمَّ Read and blow in front of you

* حَمَّ Read and blow behind you

* حَمَّ Read and blow above you

* حَمَّ Read and blow below you

* حَمَّ Read and blow onto both your hands and pass your hands over

the entire body

* حَمَّ الْأُمْرُ وَجَاءَ النَّصْرُ فَعَلَيْنَا لَا يُبْصِرُونَ * حَمَّ * تَنْزِيلُ الْكِتَابِ
مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ * غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي

الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ * بِسْمِ اللَّهِ بَابُنَا * تَبَارَكَ حِطَّانُنَا
* يَلِسَ سَقْفُنَا *

كُهَيْعَصَ كِفَايْتُنَا *

upon reading Kaaf Haa Yaa Ayn Saad, on ك close the little finger of the right hand. On ه close the ring finger, on ي close the middle finger, on ع close the index (Shahadah) finger and on ص close the thumb

حَمَعَسَقَ حَمَائْتُنَا *

upon reading Haa Meem Ayn Seen Qaaf on ح open the little finger of the right hand. On م open the ring finger, on ع open the middle finger on س open the index (Shahadah) finger and on ق open the thumb.

فَسَيَكْفِيكَهُمُ اللَّهُ ، وَهُوَ السَّمِيعُ الْعَلِيمُ * سِتْرُ الْعَرْشِ مَسْبُورٌ
عَلَيْنَا وَعَيْنُ اللَّهِ نَاظِرَةٌ إِلَيْنَا بِحَوْلِ اللَّهِ لَا يَقْدِرُ عَلَيْنَا * سِتْرُ الْعَرْشِ
مَسْبُورٌ عَلَيْنَا وَعَيْنُ اللَّهِ نَاظِرَةٌ إِلَيْنَا بِحَوْلِ اللَّهِ لَا يَقْدِرُ عَلَيْنَا * سِتْرُ
الْعَرْشِ مَسْبُورٌ عَلَيْنَا وَعَيْنُ اللَّهِ نَاظِرَةٌ إِلَيْنَا بِحَوْلِ اللَّهِ لَا يَقْدِرُ عَلَيْنَا *
سِتْرُ الْعَرْشِ مَسْبُورٌ عَلَيْنَا وَعَيْنُ اللَّهِ نَاظِرَةٌ إِلَيْنَا بِحَوْلِ اللَّهِ لَا يَقْدِرُ
عَلَيْنَا * سِتْرُ الْعَرْشِ مَسْبُورٌ عَلَيْنَا وَعَيْنُ اللَّهِ نَاظِرَةٌ إِلَيْنَا بِحَوْلِ اللَّهِ لَا
يَقْدِرُ عَلَيْنَا * سِتْرُ الْعَرْشِ مَسْبُورٌ عَلَيْنَا وَعَيْنُ اللَّهِ نَاظِرَةٌ إِلَيْنَا بِحَوْلِ

اللَّهُ لَا يَقْدِرُ عَلَيْنَا * سِتْرُ الْعَرْشِ مَسْبُورٌ عَلَيْنَا وَعَيْنُ اللَّهِ نَاطِرَةٌ إِلَيْنَا
بِحَوْلِ اللَّهِ لَا يَقْدِرُ عَلَيْنَا * وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ * بَلْ هُوَ قُرْآنٌ
مَجِيدٌ * فِي لَوْحٍ مَحْفُوظٍ * فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ *
فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ * فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ
الرَّاحِمِينَ * إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ *
إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ * إِنَّ وَلِيَّيَ اللَّهُ
الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ * حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ،
عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ * حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ * حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ * حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ * حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ
رَبُّ الْعَرْشِ الْعَظِيمِ * حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ * حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ * بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ * بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ * بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ
مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ *

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ * أَعُوذُ بِكَلِمَاتِ اللَّهِ
التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ * أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا
خَلَقَ * وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ * وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ * وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ * وَصَلَّى
اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ * * سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا
يَصِفُونَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *

عالية

ALIYA PUBLICATIONS: +27(0)118523661/+27(0)832908417
aliyapublications@gmail.com www.salawaat.wordpress.com