

HIZB AL-BAHR

STUDENT WORKBOOK

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Name

Date

Intention

THE COMPLETE PASSAGE FOR THIS STUDY

Read the entire passage first. The workbook activities that follow work through this complete selection.

“O Allah, facilitate our affairs for us, with ease for our hearts and bodies, and security and well-being in our worldly life and religion.

And be our companion in our travels, while keeping watch behind in our families; And blind the faces of our enemies, and change them where they stand, so they can neither move nor reach us.

“Had we willed, We would have obliterated their eyes, and they would race to the path, but how should they see? Or had We willed, We would have transformed them upon their place, so they could go neither forward nor return.”

Ya Sin. By the Wise Koran, Truly you are of the messengers, upon a straight path; The sending down of the All-powerful, the All-compassionate; To warn a people whose forefathers were unwarned, so they heed not. The word has truly been realized against most of them, so they believe not. Verily, We have placed fetters on their necks, even up to the chins, so they bend not. And We have placed a barrier before them, and a barrier behind them, and covered them over, so they see not.”

May the faces be disfigured (3)

“And faces shall be humbled to the Living, Through Whom All exists, while whoever bears wrongdoing shall have failed.”

Ta Sin, Ha Mim, ‘Ayn Sin Qaf.

“He has loosed the two seas that meet, between them is a barrier they do not cross”.

Ha Mim (7)

“The matter be done, the victory come. Against us they shall not be helped.

Ha Mim. The sending down of the Book from Allah, the All-powerful, the All-knowing: Forgiver of Sins, Acceptor of Repentance, Terrible in Punishment, Infinite in Bounty: no god but He; unto Him is the final becoming”

Bismillah is our door,

Tabaraka our walls,

Ya Sin our roof,

Kaf Ha Ya ‘Ayn Sad our sufficiency,

Ha Mim ‘Ayn Sin Qaf our protection.

“And Allah will suffice you against them, and He is the All-hearing, the All-knowing”

The veil of the Throne is lowered upon us, the eye of Allah is looking at us; By the power of Allah we shall not be overcome, and Allah encompasses them from behind:

“Nay, it is a noble recitation, In a guarded tablet.”

“For Allah is best as protector, and He is most merciful of the merciful” (3)

“Verily, Allah is my protector, who sent down the Book, and He looks after the righteous”. (3)

“Allah is my sufficiency, there is no god but He; on Him I rely, and He is Lord of the Mighty Throne.” (3)

In the name of Allah with whose name nothing can cause harm in the earth or sky, and He is the All-hearing, the All-knowing. (3)

I take refuge in the consummate words of Allah from the evil of what He has created. (3)

And there is no power or strength except by Allah, the High, the Most Great.”

Initial marking

As you read, underline one phrase about ease, circle one image of protection, and place a star beside one statement of reliance on Allah.

How this workbook is used

This workbook is designed for an active 75-minute study of the complete supplied passage from Hizb al-Bahr. The emphasis is not on long explanations, but on noticing the movement of the supplication, identifying Qur'anic passages, discussing key words, and recording what each section asks of Allah.

Learning outcomes

- ☐ Recognise the main movements in the passage.
- ☐ Identify the Qur'anic quotations used in the selection.
- ☐ Distinguish request, Qur'anic quotation, declaration of reliance, and protective dhikr.
- ☐ Describe how the passage moves from fear and vulnerability toward tawakkul and peace.
- ☐ Formulate one personal reflection without reducing the text to a formula.

The movement before the details

Movement	What appears in the text	Workbook question
1. Facilitation	Ease for heart, body, worldly life and religion	What do I ask Allah to make easy?
2. Travel & family	Companionship on the journey; care for those left behind	What lies outside my control?
3. Restraint of harm	Sight, movement and access are restrained	Where is power located in the text?
4. Barriers	Before, behind, between	What cannot cross without Allah allowing it?
5. Fortress imagery	Door, walls, roof, sufficiency, protection	What surrounds the supplicant?
6. Tawakkul	Allah suffices, protects, hears and knows	What does the heart rely upon?
7. Dhikr & salawat	Protective invocations, hawqalah, blessings	How does the passage close?
First reading		
Without analysing individual lines yet: which two movements in the passage feel strongest to you, and why?		

Opening movement — ease, wellbeing and travel

“O Allah, facilitate our affairs for us, with ease for our hearts and bodies, and security and well-being in our worldly life and religion.”

Read closely

Phrase	What is being asked for?	My own wording
our affairs		
our hearts		
our bodies		
our worldly life		
our religion		

Reflection

Why do you think the supplication places heart, body, worldly life and religion together rather than separating them?

“And be our companion in our travels, while keeping watch behind in our families.”

Travel and trust

When travelling, what can a person plan for - and what remains beyond personal control?

Protection — when harmful action is restrained

“Had We willed, We would have obliterated their eyes ... Or had We willed, We would have transformed them upon their place, so they could go neither forward nor return.”

Qur’an 36:66-67

Observation before interpretation

- ☐ I notice language about sight.
- ☐ I notice language about movement.
- ☐ I notice repeated “Had We willed”.
- ☐ I notice that the power described belongs to Allah.

Text observation

Circle or write the verbs of ability/inability in the quotation. What changes when the phrase “Had We willed” is kept at the centre?

Protection language

Threat	Requested restraint	What this teaches about control

Careful reading

How is asking Allah to prevent harm different from imagining that the supplicant personally controls another person?

Ya-Sin — revelation, warning, fetters and barriers

“Ya Sin. By the Wise Koran, Truly you are of the messengers, upon a straight path...”

Qur’an 36:1-9

Follow the sequence

Text movement	Key word / image	What comes next?
Revelation	_____	_____
Messenger	_____	_____
Straight path	_____	_____
Warning	_____	_____
Fetters	_____	_____
Barrier before	_____	_____
Barrier behind	_____	_____
Covered over	_____	_____

The image

Draw or describe the spatial image created by “before them,” “behind them,” and “covered them over.” What feeling does the image create?

Context check

What is the danger of reading only the “barrier” image and forgetting that these are verses from a Qur’anic passage about revelation and response?

Humility, divine life and the barrier

“And faces shall be humbled to the Living, Through Whom All exists...”

Qur’an 20:111

Two divine names

Name	What it points to	What it awakens in the supplicant
al-Hayy	The Ever-Living	_____
al-Qayyum	The One by whom all subsists	_____

“Ta Sin, Ha Mim, ‘Ayn Sin Qaf.”

Discipline in interpretation

These are Qur’anic disconnected letters. What is a careful response when we do not possess a definitive explanation of their ultimate meaning?

“He has loosed the two seas that meet, between them is a barrier they do not cross.”

Qur’an 55:19-20

Barrier

What does the word “barrier” contribute to the protection theme of the hizb?

Ha-Mim — power, forgiveness and return

“Ha Mim. The sending down of the Book from Allah, the All-powerful, the All-knowing: Forgiver of Sins, Acceptor of Repentance, Terrible in Punishment, Infinite in Bounty...”

Qur’an 40:1-3

Names and attributes in balance

Attribute in the passage	What it evokes	My question / reflection
All-powerful		
All-knowing		
Forgiver of sins		
Acceptor of repentance		
Severe in punishment		
Possessor of bounty		

Balance

What changes when protection is sought from the One described not only by power, but also by knowledge, forgiveness, repentance and bounty?

The devotional fortress — door, walls and roof

“Bismillah is our door, Tabaraka our walls, Ya Sin our roof, Kaf Ha Ya ‘Ayn Sad our sufficiency, Ha Mim ‘Ayn Sin Qaf our protection.”

Map the image

Part of the image	Text attached to it	What does this placement suggest?
Door	Bismillah	
Walls	Tabaraka	
Roof	Ya-Sin	
Sufficiency	Kaf Ha Ya ‘Ayn Sad	
Protection	Ha Mim ‘Ayn Sin Qaf	

Draw it

Sketch the “house” or “fortress” created by these lines. Place each phrase where the text places it.

“And Allah will suffice you against them, and He is the All-hearing, the All-knowing.”

Qur’an 2:137

Centre of the image

If Allah “will suffice you,” what prevents the fortress metaphor from becoming a belief that words have independent power?

Allah as Protector — three declarations

Read, compare, connect

Declaration	Reference	Key word	Effect on the heart
“Allah is best as protector, and He is most merciful...”	12:64	Protector / mercy	_____
“Allah is my protector, who sent down the Book...”	7:196	Protector / revelation	_____
“Allah is my sufficiency ... on Him I rely...”	9:129	Sufficiency / reliance	_____

Compare

What is added each time: mercy, revelation, sufficiency, reliance, the Throne? Which declaration speaks most strongly to you?

Tawakkul check

- ☐ Agree ☐ Disagree Reliance means I do nothing practical.
- ☐ Agree ☐ Disagree I can take lawful means while knowing that the result is with Allah.
- ☐ Agree ☐ Disagree Planning and tawakkul are opposites.
- ☐ Agree ☐ Disagree The heart can rely on Allah while the body acts responsibly.

Put it in your own words

Write a one-sentence definition of tawakkul based on this section.

Encompassed, guarded, watched over

“The veil of the Throne is lowered upon us ... By the power of Allah we shall not be overcome, and Allah encompasses them from behind.”

Repeated spatial language

Earlier we saw barriers before and behind. Here we see Allah “encompasses them from behind.” What pattern of surrounding/protection do you notice across the passage?

“Nay, it is a noble recitation, In a guarded tablet.”

Qur’an 85:21-22

Word study

Word / idea	Associations from this passage
guarded	
encompassed	
protected	
sufficient	
reliance	

Synthesis

Which word best captures the emotional movement of this section? Explain using two lines from the supplied text.

Protective adhkar — repetition and attention

“In the name of Allah with whose name nothing can cause harm in the earth or sky, and He is the All-hearing, the All-knowing.” (3)

“I take refuge in the consummate words of Allah from the evil of what He has created.” (3)

“And there is no power or strength except by Allah, the High, the Most Great.”

Three kinds of language

Line	Type of movement	Key dependence
Bismillah alladhi...	Naming / protection	_____
A‘udhu bi-kalimatillah...	Seeking refuge	_____
La hawla wa la quwwata...	Confessing inability and divine strength	_____

Repetition

What can repeating a supplication three times do to attention, presence and memory? What is the difference between attentive repetition and mechanical repetition?

Closing movement — from protection to blessing and peace

“And Allah bless our liege lord Muhammad, and his folk and Companions and give them peace.”

Notice the ending

After so much language of danger, barriers and protection, why might the hizb close with blessings and peace rather than with the enemy?

Complete the movement

The passage begins with...

Need, vulnerability, travel, safety...

The passage ends with...

Dhikr, divine strength, salawat, peace...

One sentence

Complete: “The spiritual movement of this selection of Hizb al-Bahr is from _____ to _____ through _____.”

Personal integration

Which line would you like to understand more deeply in Arabic, and what question would you bring to a qualified teacher?

Qur'anic reference worksheet

Use this page to connect each quotation with its place in the Qur'an and the theme it contributes to the hizb.

Reference	Recognisable phrase / image	Theme	My note
36:66-67	Sight and movement restrained	Divine power / restraint	_____
36:1-9	Ya-Sin; fetters; barriers	Revelation / barrier	_____
20:111	Faces humbled to al-Hayy al-Qayyum	Humility	_____
55:19-20	Two seas; barrier	Boundary	_____
40:1-3	Ha-Mim; Forgiver; Acceptor of repentance	Divine attributes	_____
2:137	Allah will suffice you	Sufficiency	_____
85:21-22	Noble recitation; guarded tablet	Preservation	_____
12:64	Best Protector; most Merciful	Protection / mercy	_____
7:196	My Protector is Allah	Wilayah / righteousness	_____
9:129	Allah is sufficient; on Him I rely	Tawakkul	_____

Small-group study — four stations

Station 1 • Ease

Which requests concern the heart, body, family, worldly life and religion? What does this breadth teach?

Station 2 • Barriers

Collect every image of blocking, surrounding, guarding or restraining. What pattern emerges?

Station 3 • Divine attributes

List the names/attributes of Allah in the passage. Which are paired together, and why might that matter?

Station 4 • Tawakkul

Find every sentence that relocates power away from the self and toward Allah. What view of reliance emerges?

Final reflection — what did I actually learn?

Recognition

Which Qur'anic quotation can I now recognise immediately?

Meaning

Which image - fetters, barrier, fortress, guarded tablet, Throne - became clearer to me?

Correction

What assumption about protection, repetition or tawakkul became more precise?

Integration

How can I combine reliance on Allah with responsible practical action in a real situation?

Next study step

What should I verify or learn from a reliable Arabic text / qualified teacher?

Teacher / facilitator observation

Observation point	0-5	Concrete evidence
Student follows the movement of the passage rather than isolated phrases.	_____	_____
Student can identify major Qur’anic references.	_____	_____
Student distinguishes divine protection from independent power in formulas.	_____	_____
Student can explain tawakkul without making it passive.	_____	_____
Student asks careful questions where meaning is uncertain.	_____	_____
Student connects the closing salawat with the overall movement toward peace.	_____	_____

Facilitator note

What became visibly clearer for the student/group during the session?

Next lesson

What needs a second session rather than being over-explained today?
