A. The Definition of Basmalah

In terms of etymology, \textit{Bismi-allāhi-al-rahmāni-al-raḥīmi} sentence consists of three words, namely \textit{bi ismi} (by name), \textit{Allāh} and \textit{al- Rahmān al-Rahīm}.

Cyril Glasse in ‘Encyclopedia of Islam’ defines \textit{basmalah} as a sentence: ”\textit{Bismi Allāh al-Rahmān al-Rahīm} (in the name of Allah the merciful and the almighty)”\textsuperscript{2}. He further explained that \textit{basmalah} usually spoken by Muslims many times in a day as a prelude to doing any acts of virtue\textsuperscript{3}.

Indonesian dictionary defines \textit{basmalah} briefly with ‘\textit{bismillāh}’, with the name of Allah used to say if someone will do something\textsuperscript{4}. Meanwhile, in ‘Encyclopedia of Islam in Indonesia’ mentioned that \textit{basmalah} is the designation for ‘\textit{Bismillāh}’ (in the name of Allah, the Most Compassionate, the Most Merciful).

\textit{Basmalah} is also defined in ‘The Encyclopedia of Islam’ as the formula ‘\textit{bi ismi allāhi al-rahmāni al-raḥīmi}’ also called \textit{tasmiyah} (to pronounce the [divine] Name)\textsuperscript{5}. Common translation: “In the name of God, the Clement, the Merciful”; R. Blachere’s translation: “In the name of God, the Merciful Benefactor”\textsuperscript{6}

From the \textit{basmalah} definition above, briefly it can be concluded that \textit{basmalah} is another name of \textit{bismillāh} which is the name for \textit{Bismi-allāhi-al-}

\textsuperscript{2} Cyril Grasse, \textit{Ensiklopedi Islam (singkat)}, PT Raja Grafindo Persada, Jakarta, 2\textsuperscript{nd} edition, 1999, p.54
\textsuperscript{3} \textit{Ibid.}
rahmāni-al-rahi̇mi sentence. Basmalah is usually spoken by Muslims in starting everything.

Further explained that basmalah is the identity that differs between Muslims and non-Muslims, because at the first time basmalah just spoken with ‘bismillāh’, without any additional al-rahmān and al-rahīm. Quraish people are used to saying bismillāh, so basically they have known God before the coming of the Prophet Muḥammad ﷺ. But God in their view is often associated with idols like Lattā, Uzza, Manāt and Hubbal which is very different from the God as taught by the Prophet ﷺ.

With the additional al-rahmān and al-rahīm then God is no longer attributed to the idols but attributed to Allah, the one, that is no partner for him. The additional al-rahmān and al-rahīm also make basmalah as a glorious sentence, and basmalah is one of the highest dhikr in the realm of Islam because in basmalah is pronounced God's name with following other great names, al-Rahmān and al-Rahīm.

Greatness basmalah also confirmed by Imām ‘Aṣ̄ bin Abī Ṭālib ą that everything contained in al-Qur’an is summarized in al-Fātiḥah and all that contained in al-Fātiḥah is summarized in basmalah.

The formula occurs twice in the text of al-Qur‘ān. In its complete form in Sūrah al-Naml [27]: 30, where it opens Solomon’s letter to the queen of Sheba: “Verily, It is from Sulaimān (Solomon), and verily, it (reads): In the name of Allāh, the Most Gracious, the Most Merciful”, on a second occasion, in its abridged form in sūrah [11]: 43: “(Noah) said: Ascend into the Ark! May its voyaging and its anchorage be in the name of God”. Finally in its complete form, it begins each of the Qur’anic Sūrahs, with the exception of sūrah[9].

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8 Ibid., p. 245.
B. Basmalah in Islamic Perspective

1. Basmalah in Ulūm al-Qur’ān Perspective

In al-Qur’ān, basmalah is an inseparable part because he was a part of al-Qur’ān. Prophet teaches that the entire contents of al-Qur’ān which totaled 114 sūrah except sūrah al-Taubah, all written by starting with basmalah as it is written in sūrah al-Naml. Therefore, the first Mushaf of which was written by a committee headed by Za’id ibn Thabit on Khalifah Abū Bakr command, all the sūrah in it are written starting with basmalah as the Prophet commands. In the preparation of the Ottoman Manuscripts, Khalifah Uthmān ibn ‘Affān also ordered the preparation of manuscripts committee to follow the commands of the Prophet which include basmalah on every sūrah of al-Qur’ān except sūrah al-Taubah.10

Many statements of the scholars who say that the phrase Bismillah before known with complete structure, Muslims usually say things Bismika Allāhumma (by thy name, O God), and then replace it with the word "Bismillahi" (the name of Allah), after it dropped the word of God which reads:

قِلْ اذْعَرِ اللَّهَ وَاذْعَرِ الرَّحْمَنَ...

Meaning: “Say (O Muhammad: ‘Invoke Allah or invoke the Most Gracious (Allah) ar-Rahmān’)

Of the verse then they say basmalah with the phrase "Bismillāhi al-Rahmāni". When sūrah al-Naml down, then they get to know more basmalah sentences according to sūrah al-Naml verse 30:

إِنَّهُ مِنَ السَّلِيمِ وَإِنَّهُ بِسُمِ اللَّهِ الرَّحْمَنِ الحَمِيمِ.

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10 Hamka (Haji Abdul Malik Karim Amrulah), Tafsir Al-Azhar, PT Pembimbing Masa, Jakarta, no year, p.59
11 Q.S. al-Isra' [17]: 110.
Meaning: “Verily, It is from Sulaimān (Solomon), and verily, it (reads):
In the name of Allāh, the Most Gracious, the Most Merciful”

According to Maḥmūd Shalṭūṭ, it does not matter whether it was true that basmalah gradually recognized as the above description, the important thing is that religion told the Muslims to read basmalah, and religion called on Muslims to read basmalah at any time there is important work about to begin as listed in various hadith.13

Associated with basmalah, in his commentary, Shāikh Muḥammad ‘Abduḥ says that al-Qur’ān is our leader and example. Basmalah that led teaches us that a job should begin with basmalah. However, al-Qur’ān tells us to say basmalah complete and intact. That is, we do not just mention one name of Allah to seek His blessings and ask for his help.14

Seen from qirā’ah, basmalah has many variations. Scholars agreed that reading basmalah simply by uttering the phrase ‘Bismi’ is flawed or bad. But if pronounced ‘bismillāh’ is considered sufficient, and the most perfect is ‘Bismi-Allāh-al-rahmāni-al-rahīmi’.

In reading the word jalalah in basmalah, the scholars agreed that the letter 'lam' in word ‘Allāh’ should be read thin (tarqīq), as the letter ‘mīm’ previously is read kasrah. This is in contrast with the 'lam' jalalah that the previous sūrah is read dammah or fatḥah.15

This verse is the first verse of sūrah al-Fātiḥah verses which is included in the Makiyah category, as revealed in the majority of the book of commentary16. But some are still disputed to see the reality and the

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16 This is revealed by a group of scholars belonging to the category of Tafṣīr bi al-ma’thūr such as Al-Tha’labi, Tafṣīr al-Tha’labi (Beirut; Dār al-Ihya’ wa al-Turāth al-‘Arabī, 1st edition,1997), p.161. Al-Baghwālī, Ma‘ālimu al-Tanzīl (Maktabah Shāmilah) I:49. Ibn ‘Uṭaiyyah al-Muhar al-Wājiz fi Tafṣīr al-
terminology of Makiyyah and madaniyyah, in the context of definitive, also questioned whether basmalah includes part of al-Fātihah or not. And perhaps it is reasonable, as revealed by Shaikh Zamakhshari that part of al-Fātihah are down in Makkah and other parts are down in Madinah. Ibn Kathir also said the same thing in his ta’ṣir that sūrah al-Fātihah is included in Makiyyah category as agreed by Ibn ‘Abbās, Qatadah, and Abū al-'Aliyah. Whereas another opinion from Abū Hurairah, Mujahid, 'Aṭa' bin Yāsir, and al-Zuhrī said that al-Fātihah is down in Madinah.

In the view of Ibn Mas‘ūd, as written by Abū Su‘ūd, that basically basmalah is not included as the verse of al-Qur‘ān, which then this opinion is also held by the Ḥanafī and Mālikī madhhab. This opinion is very well known and then used as the basis of law, especially in prayer. But on the contrary, continued Abū Su‘ūd, according to experts qirā‘ah of Madinah, Basrah, Sham, dan their Fuqaha’, basmalah is a separate paragraph which also became part of the verses of al-Qur‘ān.

But in spite of these differences, he explained that this verse is an integral part of al-Qur‘ān itself, so that the majority of scholars make the verse as the most important part when doing the activity, including the activity of reading al-Qur‘ān.
‘Afī al-Ṣabūnī said that basmalah is the best expression in open or start any form of activity of both world and hereafter.21 Besides this verse is unique if it compared to some other verses. The uniqueness lies in several things like sentence structure is used, the choice of words, the relationship between one sentence with another sentence, the plurality of meanings of each word, connotative of each word, as well as a comprehensive contents include the entire contents of al-Qur’ān.

As for the relation with asbāb al-Nuzu’l or causes the revelation of this verse, there is a difference of opinion, which each relate to a particular event. According to Abū Zamanin, the fundamental reason for the revelation of this verse is closely related to the events of writing the sentence, when the verse 110 of sūrah al-Isra’ [17] is derived. Then also when verse 30 of sūrah al-Naml [27] was derived, and they write the sentence basmalah.22

2. The Virtue of Basmalah

The Prophet’s command to initiate all actions with basmalah shows how great basmalah sentence. Someone who does not initiate actions with basmalah then he just rely on himself and none of the restrictions into control of himself. But for those who start every job with basmalah then it means God has been involved in it, so they are more stable in the act and there are always reminded when there is something wrong in their actions.

Ibn Kathīr while explaining the basmalah virtues, he was quoting some riwāyah, one of which is narrated from Imām Abū Muḥammad ‘Abd al-Raḥmān ibn Abī Ḥaṭīm by path of ‘Uthmān ibn ‘Affān a isnād that the Prophet  was asked about Bismi-Allah-al-rahmānī-al-raḥîmī. Then he said "he is one of the names of God, the distance between him and the great name

it is just like the distance between the black and white part of the eye, such as nearby”.23

He re-quote a history of al-Nasa’i in *al-Yaum wa al-Lailah* and Ibn Mardawaih in his commentary, from hadith of Khālid al Hadha, Abū Malīh bin Usamah bin Amīr, from his father, he said, "I ride on the vehicle of Prophet ﷺ, because of a fall, I said 'wretched devil!’ then he said, do not say so because the devil will be big as a house, but say *bismillah*, it will shrink as it flies, it is because of the influence of *basmalah* blessing.24

Although *basmalah* just a short sentence, but it has extraordinary virtues so that it would not be exhaustively researched. Here are some *basmalah* primacy, in the perspective of jurisprudence and Sufism.

a) Jurisprudence (*Fiqh*)

Jurisprudence is the scientific discipline that examine the legal position of a *mukallaf* act, which involves mandatory, *nadb*, *ibāhah*, unlawful, or *karāhah*. In this context, *basmalah* has a very close relationship.

1) *Basmalah* is *wājib* or must be read, when someone would slaughter an animal, sacrifice, shooting or throwing darts when hunting, or when releasing animal hunters to capture prey.

2) *Basmalah* is *sunnah* to be read when reading *sūrah* after *al-Fātiḥah* in prayer, either greeting prayers read aloud or faint. It is as the opinion of Abū Ḥanīfah, later corroborated by Ibn al-Hamam and al-Halabī. However, according to Abū Yūsuf, *basmalah* is not included *sunnah* or *mustahab*. Although it thus, scholars agreed that it is not *makrūh*. Also a *sunnah* to read *basmalah* when writing or reading books or any positive activity.

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3) **Makrûh** to read *basmalah* when eating foods that doubtful, or when smoking cigarettes. Also *makrûh* read *basmalah* when reading *sūrah* al-Taubah, but according to the al-Ramli, *sunnah* to read *basmalah* when it was in the middle. Meanwhile, according to Ibn Ḥajar, *ḥarām* to read *basmalah* at the beginning of *sūrah* al-Taubah and *makrûh* when in the middle.

4) **Mubah** to read *basmalah* when starting to walk, sit, or stand.

5) *Basmalah* is *ḥarām* to read when doing unlawful acts, may even cause the infidels (*kāfir*). *Basmalah* is also *ḥarām* to be read perfectly when *junūb* or are menstruating, unless the intention is not to read *al-Qur’ān*, but only in order to get a blessing (*tabarruk*) or intend *dhikr*.

*Basmalah* primacy in view of jurisprudence is very appeared to advocate any Muslim to start any good work by reading *basmalah*. It is based on a *ḥadîth* of Abū Hurairah narrated by ‘Abd al-Qâdir al-Rahawi:

> كل أمر ذي بال لا يبدأ فيه ببسم الله أقطع

With the consideration that the study of jurisprudence is associated with *‘amaliyyah*, then no one seems to say that *basmalah* has a very important position in jurisprudence because with *basmalah*, all actions initiated.

b) **Mysticism (*Taşawwuf*)**

As readings are highly recommended by the Prophet to be read at the beginning of every deed done, then of course it is very influential in the tradition of Sufism. In this case, what is interesting is delivered by

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one contemporary scholar of Sufism, namely Shaikh Muhammad Nadhîm ‘Adîl al-Ḥaqqaṇî about *basmalah*.

Without saying *Bismi-Allâhi al-raḥmânî-al-rahîmî* something goes to be bad, like headless. Not saying *Basmalah* will make you with Satan, not with God. Who said *Bismi-Allâhi al-raḥmânî-al-rahîmî* means said, O God, I beseech Thee to be with Thee! Because every crisis that exists today is because people have forgotten to say *Basmalah*, and therefore they forget God. Whatever they do will succeed. And the angels curse those who abandon God.

Before discussing further how *basmalah* interpreted by scholars of Sufism, we first point out what it means to Sufism. Mulyadhi Kartanegara briefly define Sufism as one branch of Islam that emphasizes the dimension or aspect of Islamic spiritual\textsuperscript{26}. Agreed with the definition Nahrowi Tohir adding that Sufism in relation to religious understanding, he emphasizes aspects of esoteric than exoteric aspect, emphasized the spiritual interpretation than *zâhir* interpretation. Meanwhile, in relation to human, Sufism emphasizes spiritual rather than the physical aspect, and in life, Sufism prefers afterlife than mortal world\textsuperscript{27}.

From the above, it is understood that in terms of interpreting the verses of *al-Qur’ân*, the mystic interpretation emphasized inward than *zâhir* interpretation. Similarly, when the Sufis interpret *basmalah*, they also prefer to interpret the esoteric rather than the exoteric interpretation.

When interpreting *basmalah*, al-Tustari, one of *sufî* interpreter wrote:

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\text{بسّم الله الرحبّ من} \\
\text{قال أبو بكر: سئل سهل عن معنى:} \quad \left\{ \text{بسّم الله الرحبّ من} \right\} \quad \text{فقال:}
\]


Abū Bakr [al-Sijzī] reported that Sahl was asked about the meaning of [God’s words], In the name of God the Compassionate (al-Raḥmān), the Merciful (al-Raḥīm)\(^{28}\). He replied:

The ‘bā’ stands for ‘bahā’ Allāh’ (the magnificence of God, Mighty and Majestic is He), the ‘sīn’ stands for ‘sīnā’Allāh’ (the resplendence of God), and the ‘mīm’ stands for ‘mājd Allāh’ (the Glory of God), Mighty and Majestic is He.\(^{29}\) Allāh is the Greatest Name, which contains all His names. Between its ‘Alif’ and ‘Lām’ there is a cryptic letter, something of an unseen from an unseen to an unseen, a secret from a secret to a secret, a reality from a reality to a reality, of which no one can attain an understanding except those who are pure of all blemishes, and who take what is permissible according to what is stipulated by their faith. Al-Raḥmān is a name which contains a quality from the aforementioned cryptic letter between the Alif and Lām.

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\(^{28}\) Al-Tustari placed basmalah, as the first verse of the first sūrah. The inclusion of the basmalah as a verse of Sūrah al-Fāṭiḥah is obligatory according to the Shāfi‘ī opinion, while more generally it is thought not to be incorrect to begin any sūrah with the Basmalah except Sūrah al-Taubah. Since the verses in the text are not numbered, it is not possible for us to know whether or not Tustarī considered it to be one of the verses of Sūrah al-Fāṭiḥah. In any case, it was customary for exegetes to devote a separate section to their commentary on the Basmalah.

\(^{29}\) These being the three consonants forming the construct bi ismi meaning ‘in the name of’. 
Raḥīm is the One who inclines to His servants in kindness by providing for them, this being a ramification (farʿ) [of the significance of this name], while in origin it is His initiation (ibtidāʾ) [of all things], as a mercy (raḥmah), related to His pre-eternal knowledge.

Abū Bakr added:
In other words, through the zephyr of His grace, God originated whatever He willed in the kingdom of creation, out of mercy because He is the Merciful.

ʿAlīb. Abū Ṭālib ـ said: ‘Al-Raḥmān and al-Raḥīm are two names of compassion, one of which [signifies] greater compassion than the other; by them God, Exalted is He, has expelled despair (qunūṭ) from the believers among His servants.

One of several ṣūfī saints who have the work of interpretation is Ibn al-ʿArabī. According to Ibn al-ʿArabī in his mystical book of Tafsīr, ‘Tafsīr al-Qurʿān al-Karīm’, when describing basmalah he asserted,

That by (calling) Asmaʿ Allāh, then Allāh’s names projected showing his privilege, which is above properties and the Essence of Allāh. While the form itself suggests His name direction, while the fact that asmaʿ showed His singularity. God is itself a name for Essence (Ismu dhāt) of divinity in terms of the absolut name itself. Not from the connotation or understanding the nature of the gift of his properties, as well as not for the sense of "not making giving nature.

"Al-Raḥmān" is the title of an abundance of the universal form and completeness based on relevance wisdom and relevant to the reception at the beginning of the first. "Al-Raḥīm" is Abundant for completeness meaningful prescribed for humans in terms of

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30 Alternatively, we might read it as: ‘this being a ramification (farʿ), while in origin (aṣl) the initiation [of creation] is a mercy (raḥmah) connected to His pre-eternal knowledge’. Either way, this passage indicates that Tustarī understands the creation as a manifestation of God’s quality of being the Merciful, as is confirmed by the explanation that follows it.

31 Both are two compassionate names (ismān raqiqān), of which one is more compassionate (araqq) than the other’. In his commentary on Basmalah, Ṭabarī explains that of the two forms derived from the verbal root r-ḥ-m, al-raḥmān denotes a stronger quality than al-raḥīm. According to a tradition narrated in Ṭabarī’s commentary on the authority of al-ʿArzamī, ‘[the divine name] al-Raḥmān [denotes mercy] to all creatures, while the name al-Raḥīm [denotes mercy] to the believers.’ According to another tradition narrated on the authority of Abū Saʿīd al-Khudrī, ‘Jesus, the son of Mary, said: “Al-Raḥmān is the Merciful in the next world as well as in this world; al-Raḥīm is the Merciful in the next world.”’ See Abū Jaʿfar al-Ṭabarī, Jāmiʿ al-bayān ‘an taʾwil āy al-Qurʿān, (Cairo, 1955–69). vol. 1, p. 148–9.
the base end because it often stated, "O Almighty Rahmān for the World and the Hereafter, and Merciful for the Hereafter." That means the projection of a perfect humanity, and grace thorough, both general and specific, which is a manifestation of the Divine Essence. "  

Ibn al-'Arabī further explains that there are 18 letters spoken in Basmalah. While the amounts stated in writing 19 letters. If the sentences were separated, the number of separate letters was 22.

Eighteen letters indicate the existence of realms that connoted with numbers, 18 thousand naturals. Because the letter Alīf is a perfect count to load the entire number structure. Alīf is the mother of all strata no longer count after Alīf. So, it is understood as the mother of all nature mother called Jabarūt Natural, Malakūt, Throne, Chair, Seven Heaven, And the four elements, as well as three separate deliveries each in separate sections.  

From this explanation, it is clear how much the philosophy has been influenced and entered in the interpretation of Ibn al-'Arabī.

Unlike Ibn al-'Arabī, Shaikh ‘Abd al-Qādir al-Jailānī has his own paradigm of understanding basmalah which his Sūfī pattern is not affected by the mode of mystical philosophy.  

Shaikh ‘Abd al-Qādir al-Jailānī in his book al-Ghunyah li Ṭālibī  Ṭaʾīq al-Ḥaq ‘Azza wa  Jalla discussed at length on basmalah. In which he explains his preference of basmalah and its commentary. It looks like he gives individual attention to basmalah as reflected in his statement:

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33 Ibid., p.8
35 Look in his work, al-Ghunyah li Ṭālibī  Ṭaʾīq al-Ḥaq ‘Azza wa  Jalla in the discussion of the basmalah benefit and its Taṣfīr. He also described before in detail about basmalah in al-Nahl verse 30.
In the Name of Allāh [Bismillāh]" is a treasure for those who remember, a mighty resource for the strong, a protective talisman for the weak, a radiant light for lovers, and a joyful delight for those who are filled with yearning.

"In the Name of Allāh [Bismillah]" is the consolation of our spiritual natures [arwah]. "In the Name of Allāh [Bismillah]" is the salvation of our bodily forms [ashbah].

"In the Name of Allāh [Bismillah]" is the light that illuminates our breasts [sudur].

"In the Name of Allāh [Bismillah]" is the organizing principle that regulates our affairs [umur].

"In the Name of Allāh [Bismillah]" is the crown of the truly confident [taj al-wathiqin]. "In the Name of Allāh [Bismillah]" is the lamp of those who reach their destination [siraj al-wasilin].

"In the Name of Allāh [Bismillah]" is that which satisfies the needs of ardent lovers [mughni'l-'ashiqin].

"In the Name of Allāh [Bismillah]" is the Name of the One who honors certain servants and humiliates certain servants ['ibad].

"In the Name of Allāh [Bismillah]" is the Name of the One who keeps the Fire of Hell in store for His enemies as an ambush [mirsad], and who keeps the Beatific Vision in store for His friends as a promised rendezvous [mi 'ad].

"In the Name of Allāh [Bismillah]" is the Name of the Single One without number [Wahid bi-la 'adad]. "In the Name of Allāh [Bismillah]" is the Name of the One who endures forever without end [al-Baqi bi-la amad]. "In the Name of Allāh [Bismillah]" is the Name of the One who stands firm without supporting props [Qa'im bi-la 'amad].

"In the Name of Allāh [Bismillah]" is the invocation that serves as an introduction [iftitah] to every Sūrah [of al-Qur‘ān].

C. Basmalah in Islamic Scholars Perspective

The scholars agree that basmalah is the word of Allah ■. Listed in al-Qur‘an at least in sūrah al-Naml [27]: 30. “Verily, It is from Sulaimān (Solomon), and verily, it (reads): In the name of Allāh, the Most Gracious, the Most Merciful”

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Islamic scholar not deny the importance of reading *basmalah* when starting *sūrah*, it is no exception, including when someone will make every activity, whether related to worship or the other, such as when doing other activities, which of course is positive. Although scholars admit that this ḥadīth is not found in the six books of ḥadīth standards, but they have different opinions regarding *basmalah* mentioned in *sūrah al-Fātiḥah*. Is *Basmalah* including parts of *sūrah al-Fātiḥah* or not.\(^{37}\)

Scholars have different opinion about whether *basmalah* is a verse from *sūrah al-Fātiḥah* and every *sūrah* of *al-Qur‘ān*\(^{38}\) or whether it is a separate verse revealed only once, to separate one *sūrah* with another *sūrah*\(^{39}\). Some companions of Abū Hurairah, ‘Aṭī ibn Abī Ṭālib, Ibn ‘Abbās, Ibn ‘Umar Ʌ, and the Tabī‘īn like Sa‘īd ibn Jubayr, 'Aṭa', Al-Zuhrī and Ibn Mubārak and Makah *Fiqh* scholars and experts of *al-Qur‘ān* as Ibn Kathīr, also some qira‘āt experts of Kufah, and fiqh expert like 'Asim al-Kiṣā‘ī, Imām Al-Shafi‘ī and Imām Ḥanbalī found that *Basmalah* is one of the verses in *sūrahs* in *al-Qur‘ān*.

Imām Ma‘ālik and the scholars of Medina, Auza‘ī tribes, some scholars of Sham, Abū ‘Umar and Ya‘qūb (both included Qurra' experts of Basrah) that their opinions are considered the most authentic one according to Abū Ḥanīfah madhhab. They found that *basmalah* is a separate verse, and revealed to clarify the first *sūrah* and separate from one surah to another.

While ‘Abdullāh Ibn Mas‘ūd Ɇ said that *basmalah* is not the origin of *al-Qur‘ān*. This opinion is shared by most Ḥanafī scholars. Among the arguments that reinforce is a *riwāyah* of Anas bin Mālik Ʌ who said that he had been praying behind the Prophet Ʌ, Abū Bakr, ‘Umar and Uthmān Ʌ. They opened *al-Fātiḥah* with reading the sentence *Alhamdu-lillahi-rabb-al-

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‘Ālamīn. They do not start with reading Bismillah, both at the beginning of sūrah al-Fāṭiḥah or beginning of every sūrah\textsuperscript{40}.

Differences of opinion regarding the status of basmalah gave implications for jurisprudence law on reading basmalah in prayer. Here are some opinions about reading basmalah based on the madhhab priests;

1. According to the Māliki Madhhab

Imām Mālik stated that Basmalah is not part of sūrah al-Fāṭiḥah, and therefore Basmalah is not readable when reading sūrah al-Fāṭiḥah in prayer. He argued, among others, because al-Qur’ān is mutawātir, in the case of riwāyah lines delivered by the many and convincing. While the riwāyah of Basmalah in al-Fāṭiḥah is not. The proof is the fact about the disagreements.

Besides, according to the followers of Mālik, there is no authentic riwayah that can be used as the argument that basmalah on al-Fāṭiḥah is part of al-Qur’ān. In fact quite the contrary, so much riwāyah proves that basmalah is not part of it\textsuperscript{41}. Based on these descriptions, it is not required reading basmalah in al-Fāṭiḥah during prayer times either with Sirrī or hard\textsuperscript{42}.

2. Ḥanafī Madhhab

In the opinion of Abū Ḥanīfah, basmalah is not part of al-Fāṭiḥah and also not part of the other sūrahās. He was opening for signaling the beginning of the sūrah\textsuperscript{43}. Abū Ḥanīfah found that basmalah reading in al-Fāṭiḥah while praying is sunnah\textsuperscript{44} and softly spoken\textsuperscript{45}.

\begin{itemize}
\item \textsuperscript{41} Ibid
\item \textsuperscript{42} Anwar Mujahidin, Op. Cit., p.57.
\item \textsuperscript{43} Muḥyiddin Ibn al-‘Arabi, Aḥkām al-Qurʾān. Op. Cit., p.5.
\item \textsuperscript{44} Ibid. p.6.
\item \textsuperscript{45} Anwar Mujahidin, Loc.Cit.
\end{itemize}
3. *Hanbali* madhhab

Imām Aḥmad ibn Ḥanbal found that *basmalah* is one verse of the *sūrah* contained in *al-Qur'ān*⁴⁶. Even in one of his *qaal*, Imām Aḥmad stated that *basmalah* is the first verse of every *sūrah* in *al-Qur'ān*⁴⁷. Thus, Imām Aḥmad found that *basmalah* is the first verse in *al-Fātiḥah* anyway. However, in contrast to Imām Shāfi‘ī, that requires *basmalah* read aloud, Imām Aḥmad read Basmalah slowly and not *sunnah* to be hardened⁴⁸.

4. According to *Shāfi‘i* Madhhab

Basmalah read law in *al-Fātiḥah* in prayer is obligatory⁴⁹, because Basmalah is one verse of *al-Fātiḥah* and *al-Fātiḥah* is a pillar of prayer itself. "And indeed we have given you (O Muhammad) seven repetitive and glorious Qur'an." (Surah al-Hijr: 87)

In *al-Umm* al-Imām Shāfi‘ī said, Bismillāh is including seven verses of *al-Fātiḥah*, if left whole or in part is not enough to read Bismi-Allāhi-al-rahmāni-al-raḥīmi at the remaining cycles.

Imām Shāfi‘ī who assess *basmalah* as the beggining of *sūrah al-Fātiḥah*, and because the prayer is not valid without reading *al-Fātiḥah*, then *basmalah* should be read when reading *sūrah al-Fātiḥah*. The reason is quite a lot. Fakhruddin al-Rāzi outlines no less than fifteen proposition. Among others, narrated by Abu Ghurairah which states that the Prophet, said, "*al-Fātiḥah* contains seven verses, the beggining is Bismi-Allāhi-al-rahmāni-al-raḥīmi" (Narrated by al-Ṭabrānī and Ibn Mardawih). Similarly, the Prophet's wife information. Umm Salāmah stated that the Apostle of

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Allah ■. Read *al-Fāṭiḥah* including *basmalah* (Narrated by Aḥmad Ibn Ḥanbal, Abū Dawūd and al-Baiḥaqi)⁵⁰.

Imām Bukhārī also narrated that the Prophet's companions, Anas Ibn Maĺık َّ, asked how the Prophet ُ reading *al-Qur’an*. Anas replied, extending his reading. Then, Anas exemplifies craning *bismillāh, al-rahmān, al-rahīm*. In addition, it has become *ijma*’(agreement) that all Muslims recognize everything listed in the mushhaf as the verses of *al-Qur’an*. That is why scholars agree not consider the word ‘Amin’ which is read at the end of *al-Fāṭiḥah* as the verses of *al-Qur’an*. While *basmalah*, no one refused inclusion in the manuscripts⁵¹.

From the above, it is clear how each one has a reference to the opinion of each. To that end, it seems less appropriate if we blame an opinion and justify the other. For Quraish Shihab in his commentary might ask the question whether the Prophet ُ wanted to show Muslims the diversity of readings and how to practice⁵². If this is so, then the difference of opinion about *basmalah* is no need to debate.

On that basis also scholars of various schools of thought agree that a person who believes that *basmalah* is part of *al-Fāṭiḥah*, the prayer is valid when ُ against people who do not read *basmalah* in prayer⁵³.

**D. Spirituality Contained In Basmalah**

Talking about spirituality contained in *basmalah*, it will be a lot of revealed things from him. This is because the virtue of *basmalah* itself. Before reading *basmalah*, someone just rely purely physical. But when he had read

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⁵¹ Ibid., p.31.
⁵² Ibid., p.31
⁵³ Ibid., p.31-32.
basmalah, then it will grab more and more divine light which adds to the energy and blessings in the act\textsuperscript{54}.

Someone who started every activity with basmalah, the activity will be good, beautiful, and true, and will avoid the temptation of lust which deflect the human heart\textsuperscript{55}. Making Basmalah as a starting point of each act means avoiding ourselves and others from harm so that all our actions are able to benefit all people and the universe.

Basmalah speakers when hooking his words with God's power and His help, it is as if he said, "By the power of God and His help work I do can be done. Whatever activities we do cannot be done without the consent and help of Allah ■.”

With utter basmalah and appreciate its meaning, then the person will feel weak in the presence of God, but at the same time he is also gaining strength and self-confidence because he gave himself completely to God and expect His help\textsuperscript{56}.

Associated with basmalah, there are at least five values must be manifested in our daily lives that it values all lead to Allah ■.
1. Allah ■ as Target

The first spiritual values held basmalah is to make his readers to realize fully that what we all do should do to God or in other words to make God as the only target. Someone who has set God as a target, he would be willing to sacrifice anything for the sake of Allah ■. Word of God, "... there are people who sacrificed himself, seeking the pleasure of Allah"\textsuperscript{57}.

If Bismi-Allāhi-al-raḥmāni-al-raḥīmi already spoken then abstinence for us to do ẓalim. Basmalah sentence should be a source of inspiration to do

\textsuperscript{54} Abu Jundulloh Ababil, Quantum basmalah, Mengungkap fakta Menakjubkan Kehebatan Basmalah dari Berbagai Sudut Pandang, Yayasan PP Al-Furqon, Madiun, 2013, p.1.
\textsuperscript{55} M. Quraish Shihab, Op. Cit., p.29
\textsuperscript{56} Ibid
\textsuperscript{57} Q.S. al-Baqarah [2]: 207.
good and spread love, in accordance with the nature of God contained therein. With *basmalah* also personal ambition should be abolished and replaced with a shared passion to pursue achievement\(^{58}\).

For someone who expects guidance, then by reading *basmalah* and by pleading for his help with the permission of God and his power, the guidance of Allah will come to him so that every activity will be filled with God's guidance and kept away from straying\(^{59}\).

2. Follow the terms and rules of Allah\(\text{not specified}\).

Started work with the name of Allah, means someone has been involved in Allah\(\text{not specified}\) in it. Thus, the provisions and rules of Allah\(\text{not specified}\) are followed in order to obtain the pleasure of Allah\(\text{not specified}\).

This was done by a person because he recognizes his own weakness before God. That he cannot do anything without the intervention of God. According to Shaikh Muhammad Riḍā, a servant who realized that the ability to do and the work that comes from God, he will act on his behalf. Someone will say, "I started this work in the name of God the almighty and the Mercy. I do this work on his behalf. I want to please Him, not please me. For him, not for me. I do not do the job on behalf of myself. This work is for God, not for me."\(^{60}\)

3. Recognize weaknesses and limitations

In the *basmalah* also contains the values of awareness of human weakness and limitations. *Basmalah* speech lasting into the soul, will be the driver of the birth of humble attitude. A servant will realize that he can do and move on permits and His will. He is also aware that his success is not solely on intelligence. He believes that God played a role in it.


For this reason, when starting a job usually we were taught by our teachers to read; "Bismillāhi tawakkaltu 'alā Allāh, lā Ḥaula wa lā quwwata illā billāhi, with the name of Allah I place my sole trust, there is no power and strength except with Allah."

4. Involve Allah in All Activities

If we want to be a part in reaching the truth, involve the name of God in each of our activities. Work, worship, seeking knowledge, and business must involve the name of God in it. All activities must involve God. By doing so, togetherness between us and God, will open the door to truth.

More specifically, a servant of involving God in every pulse, put it in the form of an appointment. This promise is spoken in every prayer to always act with God, "Verily my prayer, my worship, my life and my death are for Allah, the Lord of hosts. No partner for Him. And, so that was commanded, and I am the first to surrender (to God)".  

5. Passionate Life With Allah

We have realized that God created man as any problem. These issues aim to test who among us is the best achievement of obligations. The people who make God the source of life spirit will remain optimistic because it makes God as a wish.

They are fully aware that suffering and happiness are two things that must exist and be passed by the people of this world. With that realization, he will continue the life in spirit. As stated by Ibn ‘Aṭa’illāh, "As long as you are in the world, do not be surprised by the existence of suffering. Indeed suffering arises only because it is the nature of appropriateness or original character". The very wise and touching hearts phrase was interpreted by Shaikh Faḍlallāh, "All the experiences and events in the world is constant change in the range of two opposite properties. In this world there is no

61 Q.S. al-An'am [6]: 162-163
happy and comfortable conditions that can be trusted. It is said, people are looking for what is not created (the world are to be believed), then it will be exhausting him in the sense of loss.”

E. Basmalah in Psycological Perspective

In view of Sufism, primary basis for any Islamic practice is a change in behavior towards the inner consciousness, toward moral perfection. Departing from this fact, it can be concluded that the teachings of Sufism as expressed by Nurcholish Majid is closely related to psychological behavior -based moral teachings, which according to Hamka, psychological behavior always has the spirit to out of the disgraceful behavior and get into favor character.

From the above brief exposure, presumably to be understood that any practice that is done by every Muslim should be fueled by good intentions and sincerity of consciousness. Thus do the deeds that will lead to the perpetrators of moral perfection. The concept of Sufism if it is really actualized will be used for the benefit of psychological behavioral changes expected in Sufism.

What is meant by the mysticism very much in line with the verses of al-Qur’an, for example when Allah speaks about prayer, then God clearly said that the purpose of prayer is to prevent the culprit from indecency and evil. As Allah says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَاحِشَةِ وَالْمُنْكَرِ

The goal of prayer is certainly not going to be achieved if the offender did not run it with humility and prayer as a medium to make the behavior change and a better mental attitude. Similarly, the word of God as:

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65 Q.S. al-Ankabūt [29]: 45.
In this verse God commanded man to turn to God with patience and prayer. This verse seemed to be telling us about the importance of the state of mind of a servant to the granting of a petition because the patient is a condition associated with life course closely linked to the psychological state of a person.

Relation to basmalah, if someone who reads basmalah and conditioning himself as he did the acts of worship that are described in the science of Sufism, it is very possible if the reader basmalah, will undergo psychological behavior changes towards moral perfection. Especially if associated with the Prophet that all the works that are not preceded by basmalah then rejected, so basmalah became the foundation for the realization of the goal of every act of worship. The psychological behavior changes are expected to be experienced by those who practice basmalah are:

a) Improved morale (al-taraqqî al-akhlâqi)

Someone who used to initiate actions by basmalah will be fully aware that every movement step is always supervised by God and God is always there beside him. With this belief, then basmalah role as a ‘self control’ that led to one's moral improvement. He would be embarrassed to do that violate the norms and he will be afraid to violate religious prohibitions.

b) Understanding annihilated in absolute reality (al-fâna’ fi al-ḥaqîqah al-mutlqah)

By reading basmalah, it means someone has to bring God in him. Basmalah make him feel that whatever he done is essentially based on the permission of Allah and his control. With this kind of confidence, someone will always keep the morals and behavior. God's willingness becomes the goals, and in every single moment that his breath did not escape from the remembrance of Allah.

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c) Peace and happiness of the soul (al-ṭuma'ā'ninah au al-sa'ādah)

Read **basmalah** also able to make the soul calm, because by reading **basmalah** someone will always remember Allah and remembrance of Allah is the way to get peace of mind. As Allah says:

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\text{ذَٰلِكَ الْحَقُّ الْقَرَآنيُّ}
\]

With the peace of mind someone will feel the ultimate happiness. Because happiness will only be felt by those who has calm soul.

d) The subjective light

Those whose hearts are calm as the influence of **basmalah** which he read when they wanted to start a job, little by little will emit positive light in him. This is caused by the manner that preserves the behavior of licentious acts.

e) Intellectual illumination

The authors are also many who wrote that read **basmalah** can educate the brain. It is very likely because the intelligence is related to one's psychological condition. The calmer the soul of a person, the easier the person understands something and it greatly affects intellectual brilliance.

f) Lose of fear of death

Those who have believed God's presence fully in every activity, he realized that his presence in the world is because it was created by God, what belongs to God who had entrusted to him, and all will return to God, with no exception, in other words, he realized that one day he will die and return to God. People who read **basmalah** and appreciate its inherent meaning and present the spirit of **basmalah** in his life, he would not fear death, even he missed the coming of death because death is wasilah to meet with God.

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68 In some of the books mentioned, that with reading **basmalah** in a certain amount, it will improve children's intelligence. One of them is in the book Quantum **Basmalah** compiled by Abu Jundullah Ababil.
Peace of mind gained by *basmalah* readers, will deliver him to eternal heaven of God, as Allah ﷺ says:


Yaa A'liimmah al- mut'minin (27) ar-righi 'ilal 'rabil rasmiyyah (28) fa-adhkhili fi 'ibadi (29) wa-adhkhili hajjti (30)

69 Q.S. al-Fajr [89]: 27-30
70 Abdullah Hadziq, *Loc.Cit.* Five changes in the psychological behavior in *Ṣūfī* psychology known as behavioral changes towards the inner consciousness towards moral perfection.

g) Lose of the sense of sin

Sin is usually done by someone because he feels that no one is watching him. The lack of oversight makes someone easily and softly to commit a sin. *Basmalah* read by someone when starting everything prevent him from committing sin, it is most likely because at the time someone reads *basmalah* then he has the intention of something good. It were unnatural if anyone would read *basmalah* when they wanted to commit acts of sin. Thus, it is not directly *basmalah* prevent someone from sinning and of course the reader will carry out what he purposes to the full faith and ask God to be protected and kept away from sin.