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Basmala And Spiritual Hygiene

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Summary

It is an indisputable fact that human beings have a spiritual side as well as a physical one. Aside his body, man is also an entity with a soul. His spiritual aspect is as important as his physical body. Along with his body ailments, illnesses, needs and desires, his soul also has needs, expectations and aspirations, fears and concerns, restlessness and illnesses. This is why in hospitals, in addition to the internal medicine and other branches, there are other departments that deal with the spiritual aspects of man, such as psychology and other mental and nervous diseases. And today, in medical science, it is seen that examinations and researches are carried out intensively in both fields, and many experiments and examinations are carried out for both treatment and prevention.

In this article, the relationship between Basmala and spiritual hygiene, which concerns the spiritual aspect of man, will be emphasized.

Keywords: Basmala, spiritual hygiene, human being, soul, psychology, mental diseases

Material and Spiritual Aspect of Human

The “Delusions” With a Spiritual Virus

The most important aspect of spiritual viruses is the delusions that comes to the dreams of man. Delusions are called hidden voices. It is a name given to the negative, useless memories and bad thoughts that the ego or the devil whispers to the heart. In the Quran, the delusions of ego and the devil are mentioned separately. While the verse "We have created man, and we know what his ego gives him, and we are closer to him than the carotid artery." indicates the delusions of the ego; The verse "Satan gave a delusion to Adam.", as well as many other verses indicates the delusions of the devil.²

Delusion includes all the emotional states of consciousness that a person speaks to himself, passes through to his heart, decisions, meanings, memories, and so on. The ego and the devil want to keep the human soul away from progressing in the path of truth

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² Gülen, Fethullah, *Varlığın Metafizik Boyutu*, Şeytan ve Vesvese.

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through their delusions. They also want to distract people's minds and ideas, break their perseverance and will, dispel them from righteous deeds, and make them miserable by falling into mortal pleasure and whims.³

Ghazali also summarizes the issue in *Ihya* in the following way: “The heart is like a small palace with many doors. Anything can happen to it. Or the heart is like a target from which arrows are shot from all sides. Or the heart is like a mirror reflected by many images. Thus, different images may appear in the heart. Or the heart is like a lake which has different rivers flowing into it. At every moment, the hearth is always being influenced either by external factors usually from the five sense organs or by internal factors such as morality, rage, lust, and imagination usually found in human temperament. Thus, when a person perceives something with his apparent feelings, a trace occurs in the heart of the person. When such lust and rage are activated, a number of effects occur in the heart. Even if a person is prevented from apparent feelings, the imaginations that occur within one's self continue. These imaginations never stop moving from one to the other. Thus, the heart remains in a constant state of change and influence for these reasons. The most special effect that occurs in the heart comes from thought. What I mean by these are ideas and sentiments in the heart. These ideas and thoughts are perceptions and information, whether in the form of renewal or recall. The naming of these things as *havatır* (commemorative things) is because the imaginations come to the heart while the heart is unaware of them. So, these imaginations that come to memory activate the inner will and this moves to the organs. Then this *havatır*, which activates the inner will, is divided into two, namely, the evil, which invites evil (the thing that hurt in the end), and the one that invites good (which is ultimately the beneficial). Two different names must be given: inspiration, for the good and *vasvasa*, for the bad. Then you know that this *havatır* is a later occurrence (*hadis*), so there must be a reason. However, since consolation is impossible, everything must be based on a being (God) whose existence is imperative..”⁴

Human Self Protection

There are different prayers in the Quran and the sunnah of the Prophet (pbuh) that are recommended to be read against all kinds of troubles that may arise. For many years,

³ Gülen, Fethullah, *Varlığın Metafizik Boyutu*, Şeytan ve Vesvese.

⁴ Gazâlî, *İhyâ-u Ulûmi'ddîn*, Dâru'l-Ma'rife, Beyrut ts.; 3/26.

Islamic scholars have compiled several works about prayers. Only Basmala will be discussed here. In fact, Basmala is, in a sense the beginning and center of all prayers. Because the main idea that is emphasized in these prayers is the remembrance of the Supreme Creator and the bond to be established with Him. Besmele is a formula that provides this bond in the shortest and most perfect way.

Bismillah as Protective Greenhouse

It is a rule and a sign of respect to start reading or doing any work with the name of the Supreme Creator as was revealed by Allah to the Prophet (pbuh). This rule is expressed in the Sura al-Alaq which is accepted by majority as the first descending sura: اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ” Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not.” (Alâq 96/1-5) Again, this is in line with the basic Islamic principle highlighted in the following verse: “هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ” He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.” (Al-Hadid 57/3). Accordingly, it is the only truth that every being owes its existence to Him, and that every beginning begins with Him. So every beginning, every movement and every action will be by His name. This is so important that Allah Almighty wanted “Bismillah” to be found as a key in the beginning of 113 chapters of the Quran and it is also found as a verse in 1 chapter.

There are many reports about the importance of Bismillah. We can only list a few of them as follows. The Messenger of Allah (pbuh) said: “Such a verse was sent to me that it has not been sent to anyone other than Sulayman the son of Dawud. This is “Bismillâhirrahmânirrahim”.⁵ “Any work that does not start with Bismillahirrahmânirrahim is redundant, unreliable and rootless.”⁶

The importance of Bismillah is emphasized with the fact that it is mentioned at the beginning of each surah and from the narrations of the Prophet (pbuh). It is for this reason that, in a sense, it is accepted as the summary of the Quran. Allah Ta'ala has reported the facts in the universe through different prophets since the beginning of humanity. At the same time, all these facts previously sent to every prophet can be found in the last book,

⁵ Heysemî, *Mecmau 'z-Zevâid*, 7/86.

⁶ Ahmed b. Hanbel, *Müsned*, 2/259.

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the Quran. And again, the Qur'an is summarized in the chapter of al-Fâtiha and the chapter of al-Fâtiha is summarized in the verse Bismillahirrahmânirrahim. Therefore, Basmala is in a sense a spiritual string that connects all the prophets and all books that Allah Almighty extended to people.

Although Basmala is a short sentence, it is the summary of the Quran. Every word, even every letter in bismillah, points to an important meaning. At the beginning of Basmala, the letter "Ba" means the servant's request for help from the Creator and loyalty to Him. Due to its Arabic sentence structure, there is a hidden verb that "Ba" relates to before the beginning. This hidden verb covers all verbs that will start with Basmala. For example, "I start with Bismillah", "I get up with Bismillah", "I am reading with Bismillah".

In the Basmala, Allah (SWT) teaches His Prophet Muhammad (pbuh) to begin all his works by reciting divine names. The prophet was taught this and it became a sunna that was required to be followed by other people. Therefore, such a sunna must be followed at the beginning of speech, correspondence and all other works.

The letter "Be" (harf el-cerr) at the beginning of Bismillah requires that a verb be found before it, and in "Bismillah" this verb is not mentioned or left to the person who says it. For this reason, it is understood from this, that what the person who says "Bismillah" means is this. If he says "Bismillah" before he reads, it is understood that he means "I am starting to read by mentioning the name of Allah". If he says "Bismillah" when getting up or sitting or doing something else, "I stand up by remembering the name of God." Or, "I do the following by remembering the name of Allah."

In the letter (be) in Basmala, there is the meaning of intimacy and friendship. If a person wants to be close to Allah, he should read Basmalah. There is also the meaning of being together and hugging in the letter "be". A man who is weak and poor, takes refuge in the mercy and Benevolence of Allah Almighty, just as the offspring takes refuge in his mother's compassionate voice. Man hugs Allah's Mercy and Benevolence with Basmalah. The first name in "Bismillah" is the name of God. We begin our work with "Bismillah", which means "in the name of God".

Bediuzzaman explains this thus: "Yes, this phrase is a treasury so blessed that your infinite impotence and poverty bind you to an infinite power and mercy; it makes your impotence and poverty a most acceptable intercessor at the Court of One All-Powerful and Compassionate. The person who acts saying, "In the Name of God," resembles someone who enrolls in the army. He acts in the name of the government; he has fear of

no one; he speaks, performs every matter, and withstands everything in the name of the law and the name of the government.”

Allah Lafz-ı Celâl

Allah is the only being worthy of worshiped. The hearts of men reach peace with the remembrance of Allah (dhikr). All broken hearts find peace with Allah. Different comments have been made about the meaning of the name “Allah”. It is said that this word comes from the verb of Elihe-ye'lehü, which means getting peace and calm in a sanctuary. In the fitra (genesis) of man, there is a need to beg, pray, seek shelter and worship a superior being. What happens around him, the events he can not control, such as hurricanes and earthquakes arouse in him a feeling of fear and reverence. At a time when the causes of a thing disappears, for example, in a stormy sea, or at the time of death, when medicine, science, and all other explanations are insufficient, there is always a feeling and need to pray and a sense of seeking refuge from a divine being. One can see that many events in the universe occur beyond his own power. The sun, the moon, the stars are born and set completely out of the will and control of man. So also, the days, seasons and years come and go without the intervention of man. Similarly rain and snow fall not with the desire or the power of man. In fact, at a time of extreme drought, people usually raise their hands to a superior being. Here, and in many other situations such as these, people will inevitably seek refuge from Allah. This refuge should be such that it can meet the needs of man, relax and relief him of his troubles and give relief to his heart.⁷

As Kutub said, men get peace by feeling that they were connected to Allah, they were close to him, they were safe under him and under his auspices. By grasping the wisdom of creation, the beginning and end of existence, people have escaped the trouble of loneliness and are not surprised by their path. They believe that they will be protected from all kinds of attacks, damages and evil that will come to them. Thus, they are in a great peace as they accept that all that is going to happend to them is by the will of Almighty Allah. This peace, which occurs in the hearts that believe in the remembrance of Allah, is a real and deep feeling, and only the hearts that enjoy faith and are attached to Allah feel it. They know this feeling very well, but they cannot explain it to those who

⁷ Mevdûdî, 38-41.

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do not have such a belief. Because it is impossible to express this feeling in words. This is a feeling that takes the heart, rests it, cheers it, softens it, makes it feel safe and gives it peace. Thus, the heart understands that in the realm of being alone, you are not really alone. Because its knows that everything around it is a sincere and faithful friend. Then it accepts that everything that happens around it is the work of Almighty Allah, with whom it is protected.

It is for this reason that there can not be a more miserable person on earth than anyone who is deprived of closeness to God, and nobody is worse than someone who has broken all their relationship with what is happening around them. Because that kind of person is detached from the solid handle that connects the Creator of the universe to the realm of existence. A person who is unaware of the reason of his existence or his ultimate goal in this World will always be miserable and can not endure it. Because a person with a psychological mind who is afraid of everything that happens around him and who is constantly worried, is in the vortex of misery. the person with such a mood is unaware of the secret bond that connects him and other beings in the World. Thus, such a person can be likened to a lone and miserable traveller in the desert. Such a person has to fight alone without friends, guides or helpers.

Because as long as the world is not based on Allah Almighty and secured by His patronage, man encounters many problems that he cannot overcome. At such times, it does not matter whether he has great power or any assets or has made some preparations. There are things that occur in life that render all these things useless. No one can endure such difficulties by himself only except he who finds peace by seeking refuge in Allah and feels safe. "Be aware that hearts can only be at peace by remembering God." ⁸

The name "Allah" has another feature in terms of its written character. Whichever of the letters in it we remove, the word still remains intact. In other words, when we remove the elif at the beginning, it becomes lillah, which means Allah. When we remove the lam at the beginning, it remains lehu, which means God. When we remove both the elif and the lam, HÛ remains, which is often used instead of Allah.

According to a report from Jafar As-Sâdik, Bismillah is the crown of all surahs. It is a holy text that contains the names "Rahmân" which takes the second place in the series of

⁸ Kutup, Seyyid, *Fî Zilâli 'l-Kur'ân*,

Asma'ul husnâ (99 names of Allah) and “Rahim” which immediately follows it. The names “Rahmân” and “Rahim”, which connote “merciful, forgiving, grace, compassion, and harmlessness,” mean that divine mercy and protection embrace the whole world. Bismillah, which in a sense highlights all the names and attributes of Allah mentioned in the Qur'an and hadith texts has a great place in both the faith and worship, and daily lives of Muslims.⁹

Bismillah and Hygiene

Bismillah is formulated in such a way that it is a form of cleaning and protection both physically and spiritually. The Supreme Creator has reminded believers of the importance of Bismillah in different verses of the Qur'an. According to this, Bismillah takes different forms such as fard, vacip, sunnah, mendup, haram and makruh.

When Muslims slaughter an animal, there is a condition to say Bismillah for this meat to be halal. “And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience.” (En'âm 6/121) and “Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you.” (Maide 5/4). According to the majority of scholars, when starting to read the Qur'an, it is sunnah to say Bismillah at the beginning of each. According to Hanafî sect, it is obligatory to read it quietly before Fâtiha in every rak'ah, and according to Shafî sect, to read either silently or aloud. It is a sunnah to say it before eating. Even when it is forgotten and remembered whilst eating, it should be said thus: "Bismillâh fi evvelihî and âhirihi" meaning of "in the beginning and in the end in the name of Allah". The provision of reading Bismillah when starting any work depends on the status of that work. For example, it is considered haram to start prohibited acts such as drinking, eating something that is usurped or stolen with Bismillah.¹⁰

The Effects of Words on The Being

The existence of a close relationship between matter and meaning has become an undeniable fact. In a research on the subject, Japanese scientist Prof. Dr. Masaru Emoto makes the following observations: Water is not a lifeless substance; It consists of crystals

⁹ Yıldırım, Suat, *Besmele, DİA*, 5/532.

¹⁰ Râzî, İbn Kesîr, 1/120-121.

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that perceive life and emotions. When prayed with good words, water becomes clear and aesthetic. Crystals turn into a chaotic and mixed form when bad words or demonic expressions are used. In another experiment, rice was put in two jars, one was thanked and the other was called stupid. For a month, these words were spoken to the bottles, as a result, the rice in the jar called stupid turned black and smelled badly, in the other, the rice remained white and released a pleasant scent.¹¹

Some Functions of Bismillah in Our Life

For the Muslim, the meat on which Bismillah is not read is a carcass and is inedible. Therefore, Bismillah is in a position to make a halal thing haram. One of the verses on the subject is stated as follows: "And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience." (An'âm 6/121). The meat of the animal that was slaughtered without saying Bismillah is not eaten, nor is the meat caught and killed by the hunting animal sent without saying Bismillah. In the relevant verse: "They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah ." Indeed, Allah is swift in account." (Mâide 5/4).

Adiyy ibn Hatim (r.a) narrates: "I asked the Prophet (pbuh) about the verdict of the dog hunt, he said:" You released your taught dog and when it kills the hunt, you can eat it. When the dog eats the prey, you don't eat from that prey anymore. Because the dog hunted for itself". I then asked "what if I let my dog go and I find another dog with it?" The Messenger of Allah (pbuh) said: "Then don't eat. Because you only said bismillah on your own dog and not the other dog."¹²

In a different version of the same narration, Adiy b. Hatim reported: "Ya Resulellah! I sent the trained dogs and they caught prey for me. He said that I am also recited

¹¹ Senih, Saffet, *Sızıntı Dergisi*, V. 287.

¹² Buhari, Vudu 33.

Bismillah. The Messenger then said: "When you recite bismillah, then you can eat the prey caught by your trained dogs".¹³

A research that found the difference between an animal which was slaughtered by "Bismillah" and an animal which was slaughtered without Bismillah with material evidence revealed an important truth. The Dean of Faculty of Pharmacy Damascus University. Dr. Nebil Şerif states that an animal meat slaughtered with Bismillah has a light red rose color, while meat samples slaughtered without Bismillah have a dark red color close to black.

In the same research, it is stated that they did not find any microbes in the meat slaughtered with Bismillah, however, in the meat without Bismillah, it was found that there were many harmful microbes and bacteria that were constantly growing. It is found that inflamed white blood cells and red blood cells are detected in the blood of the meat slaughtered without Bismillah, whereas no similar results are found in the tissues of the slaughtered meat of Bismillah.

According to the statements of Fuad Nima, a professor of Meat Health in the Department of Veterinary of the same university, the fact that the blood remains in the body of the animal during the drug-killing process applied in many countries of the World, causes such meat to deteriorate more quickly. However, the action and excitement of Bismillah and tekbir, which is recited at the time of slaughter, and the movement it creates in the organs and muscles of the animal, allows the blood to be thrown out and for the animal to suffer less.¹⁴

Amongst the scientists involved in the research, Dr. Abdulkadir Dirani comments: In the Qur'an, despite the Divine order in the form of "Do not eat the meat of animals slaughtered without mentioning Allah", The occasional neglect of this in the animal sector led us to investigate the issue scientifically. When we started to investigate the issue of animal slaughtering with Bismillah and tekbir, some friends on the team looked coldly at the subject. However, as striking results emerged at every stage during the research, the team's interest in the subject began to increase.

¹³ Müslim, Sayd ve Zebaih 1.

¹⁴ <http://us.moheet.com>; <http://www.gidaraporu.com>;
<http://www.tercuman.com.tr/v1/yazaryazi.asp?id=47&yazitar=18.01.2005&yaziid=10286>
(18.01.2005).

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Making a statement to the Kuwait News Agency on behalf of the group conducting the research, Dr. Halid Halave states that according to the experiments carried out in the laboratory environment, clotted blood, bacteria and microbes suitable for proliferation were detected in the meat tissues of cows, sheep, and bird slaughtered without Bismillah. In contrast, such were not found in animal meat tissues that were slaughtered with Bismillah.

The Relationship Between Bismillah and Blessing (Abundance)

It was reported that Bismillah gave blessings to food and prevented invisible beings from eating our food. Indeed, it was reported that the Prophet was once asked: "O Messenger of Allah! "We eat, but we do not get enough". The Messenger of Allah (pbuh) asked "In any case, do you eat the food separately?". They answered "Yes", the Messenger of Allah (pbuh) then said: "Eat the food together and say Bismillah before eating. Then Allah will give blessings to that food, (your stomach is full)".¹⁵

According to a report from Aisha, the Messenger of Allah (pbuh) was eating with six people from the Companions. Then a bedouin came and finished the meal in two bites. Thereupon, The Prophet (pbuh) said: "If he had known the name of Allah (that is, if he had said Bismillah), it would have been enough for you! Consequently, when one of you eats something, remember the name of Allah; If he forgets to remember the name of Allah at the beginning, he should say "Bismillahi evvelehu va ahirehu: I start with the name of Allah at the beginning and end!"¹⁶

In another narration, the Messenger of Allah (pbuh) said: "If one remembers Allah while entering his house and while eating, there is neither a shelter nor a dinner here for the devil helpers! But if he does not remember Allah when entering his house, this time the devil says to his helpers: "You have found a place to be sheltered." If that person does not say Bismillah while starting his meal, the devil this time says: "You found both a shelter and dinner."¹⁷

¹⁵ İbn Mâce, Et'ime 17.

¹⁶ Darimi, Etime 1.

¹⁷ Müslim, Eşribe 103.

In another hadith, the Messenger of Allah (pbuh) stated: "The truth is that Satan counts the food that Bismillah was not said as his own right." In a similar narration, the Messenger of Allah (pbuh) said: "When the night falls, prevent your children from going out on the streets because that is when demons appear. When the night passes, release them. Say Bismillah when closing your doors, because the devil cannot open such closed doors. Tie your water bags and say Bismillah! Cover your plates and say Bismillah! Cover your plates even with something small . And put out your candles (lights)! " ¹⁸

Bismillah as a Protection From The Devil

Allah did not leave his servants vulnerable to the devil's whispers and poisoning of the soul by unknown djinns (demons). No matter how and wherever they came from, Allah has shown ways to defeat these demons and protect ourselves from them. Bismillah is at the top of these ways of protection.

"When any one of you approaches his wife, he should say: Bismillah, Alâhümme jannibnâ'sh-Sheyâtâne wa jannibnâ'sh-Sheyâtâne mâ razaktenâ (in the name of Allah, O our Lord! Keep us away from the devil and keep the devil away from the child you bestow on us). If conception happens, Satan cannot harm that child. " ¹⁹

Once, Zeyd b Harise was riding behind the mount of the Messenger of Allah. When the leg of the mount's leg stumbled, Zayd said, "Oh, sinister devil!". Then the Messenger of Allah (pbuh) said: "Don't say so! Because when you say so, the devil sees himself as great and I rubbed this mount with my own force. But when you say Bismillah, he gets so small that he remains as small as a fly. ". As a matter of fact, according to the commentary of Hazrat Ali (r.a.) of the verse "And when you mention your Lord alone in the Qur'an, they turn back in aversion." (Îsra 17/46) means the "Bismillahirrahmanirrahim" before the memorial mentioned in the verse. ²⁰

According to a narration by Jabir b. Abdullah, when the verse of "Bismillahirrahmanirrahim" came down, the clouds in the sky were drawn to the east; the wind stopped; the sea fluctuated; animals listened with rapt attention; the devils were stoned from the sky and Allah Almighty swore by His might and honor that there is

¹⁸ Müslim, Eşribe 97.

¹⁹ Buhari, Vudu 8; Buhârî, Nikâh 66; Daavât, 55; Müslim, Nikâh 116; Tirmizî, Nikâh 6.

²⁰ İbn Atiyye, *Muharrerü'l-Vecîz*, 1/60.

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nothing upon which Bismillah will be recited that He will not bestow His blessings upon.²¹

Calamities and Bismillah

Harm or damage that may come from spirits and demons can also be included here. This is because just like oxygen, carbon dioxide and other gases swim in the atmosphere, demons and other latent beings also float there. In addition to these devils and demons who have occupied certain layers the atmosphere according to their abilities, there are also angelic and other spiritual beings.

One of the prayers of Resulullah (saw) is **وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي** “God save me from between my hands and from behind me and from my right and from my left and from below me and from above me.”²²

Relationship Between Bismillah and Healing

“Byzantine Emperor told Hazrat Umar (r.a) that he has a persistent headache and asked that he send him a medicine. Hazrat Umar (r.a) sent him a fez (cap). When the Emperor put this fez on his head, his headache stopped, and when he took it off, his head started to ache again. Upon this, the Emperor started to study the fez in astonishment. And he discovered that there is Bismillah written on a piece of paper in the fez.”²³

Bismillah is a Curtain Against The Devil

According to the narration of Ali (r.a.), The Prophet said: “The curtain between demons and the private parts of the human beings when a person wants to enter the toilet is “bismillah ”.²⁴

²¹ İbn Kesir, *Tefsîru 'l-Kur'âni 'l-Azîm*, 1/119.

²² Ebû Dâvûd, *Edeb* 100; Ahmed İbn Hanbel, *el-Müsned* 2/25.

²³ Râzi, Fahrüddîn, *et-Tefsîru 'l-Kebîr*, I/155.

²⁴ İbn Mâce, *Tahâret* 9.

In another narration from Ali b Abi Talib (r.a.), The Messenger of Allah (pbuh) stated: “The curtain between the eyes of djinns (demons) and the place where the son of Adam should not be seen (toilet) is when they recite the word “ bismillah” while entering the toilet.”²⁵

Bismillah as a Shield Against Calamities

Allah's Messenger (pbuh): "Whoever reads this prayer three times in the morning and evening every day, nothing will harm him anymore." : بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ “In the name of God, whose name does not harm anything on earth, nor in heaven, and He is the Hearing, the Knowing.”

Ebân b Osman (r.a.), who narrates this hadith, will one day become paralyzed. Any person who hears this hadith and sees the condition of Ebân b Osman becomes surprised. In the face of this situation, Hazrat Ebân b Osman made the following statement: “The hadith is true as I narrated. But I had not read it the day this calamity befell me. Allah (swt) made me appreciate it in this way. ”²⁶

A disease such as stroke can be attributed to blood pressure, excess salt, genetic factors, or excess oil in the veins. However, it should not be forgotten that Allah is *Musabibu'l-Esbab*. He replaces everything planned and put forth with absolute power and will. And if He wishes, He can disrupt all orders and show his own judgment anytime. If He wants, He sees you with his own mercy and majesty, He takes care of you and prevents you from such a disease. Perhaps those who have a materialist, positivist and naturalist perspective may object to these issues. However, a believer must believe and have faith in such a way that does not bring any possibility of contradiction to the infinite might and will of Allah Almighty.²⁷

The Messenger of Allah (pbuh) stated the following in a hadith narrated by Hz. Ali: "When one is confronted with any danger, and he recite “Bismillahirrahmanirrahim, La

²⁵ Tirmizi, Cum'a 73.

²⁶ Tirmizî, *Daavât* 13; Ebû Dâvûd, *Edeb* 100; İbn Mâce, *Dua* 14.

²⁷ Gülen, *Yaşatma İdeali*, s.78.

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hawla and lakuwwata illa billahil aliyyil azim”, Allah protects him from all kinds of calamities as a result of that sentence."

Conclusion

The person sent to the earth as a guest is an entity with a spiritual aspect. Therefore, the effects on his body and spiritual world are as important as the material effects on his body. Therefore, there are spiritual diseases as well as material diseases. One of the most important causes of spiritual illnesses is evil impulses, unwarranted desires and desires of the nafs and from spiritual beings.

The Supreme Creator, besides giving man many enemies, has also given him the weapon to resist them. Undoubtedly, Bismillah is a castle where his believers will be protected and sheltered against all kinds of evil that will come to their spiritual world, which also affects their material aspect. Bismillah is an extremely glazed sentence that contains both the shortest summary of the Qur'an and the most important names of Allah Almighty. It is because of this that Allah has commanded that Bismillah be put as a separate verse in the beginning of every chapter of the Quran and to recite Bismillah in different areas of life. Through the Messenger of Allah (pbuh), it has been emphasized that all kinds of work started and done without Bismillah are incomplete, rootless and redundant. Therefore, Bismillah is a greenhouse that protects people against all sorts of evil impulses and the negative effects of a number of invisible beings. It is an armor that protects against spiritual microbes and also provides healing when it is read with abundance and full faith.

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