Chapter 2: Istiadha and Basmala
Chapter 2: Part 1

- The Definition of the *Istiadha*
- The possible wordings for the *Istiadha*
- The ruling of the *Istiadha*
- Reciting it audibly or silently
- Options for joining or stopping
The Definition

• **Linguistically:**
  - It is the *masdar* مصدر for the verb استعاز
  - *Istiadha* literally means to seek protection or refuge

• **In Tajweed:**
  - It means to seek refuge in Allah from the accursed Shaitan, and indicates the intention of the reciter to begin recitation.
  - It is a dua to Allah Taala to protect us from shaitan.
Possible Wordings

• The preferred wording is أعوذ بالله من الشيطان الرجيم
• This is the wording mentioned in the Quran, in Surah An-Nahl ayah 98
  
  وإذا قرأَتْ الفَرْءَانَ فَأَسْتَعْدَ بِنَاسِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ

• This is the preferred wording by the 10 qaris, as well as the four Imams.

• However, there are other wordings as well. Such as:
• أعوذ بالله من الشيطان الرجيم إن الله هو السميع العليم
  
  • This wording is mentioned by Imam Razi in his tafseer of ayah 36 of Surah Al – Fussilat.
  
  • It was narrated by Umar ibn Al-Khattab and Muslim ibn Al-Yasar. It is the selected option by Imam Nafi’, Imam Ibn Amir, and Imam Kisai.
The Ruling Concerning the Istiadha

- The scholars agree that the istiadha is not a part of the Quran.
- There are two rulings regarding it.
  - It is *mustahab* – or highly recommended to recite it at the beginning of one’s recitation. (This opinion is more widely agreed upon by the Qaris and the Fuqaha.)
  - It is *wajib* to recite it at the beginning of one’s recitation.
  - Both opinions have their daleels.
Should it be read audibly or silently?

The istiadha should be read audibly when:
- One is reciting aloud
- When others will be able to hear one’s recitation, such as in a class, etc.

The istiadha should be read to oneself:
- If the reciter will not be reading out loud.
- If no one is listening to the recitation
- If one joins a group recitation that has already begun, then the istiadha should be recited to oneself
- If one is reciting in prayer, silently or audibly.
Renewing the Istiadha

- The reciter does not need to renew the Istiadha if:
  - The conversation is related to the Quran (tafseer of an ayah, etc.)
  - If the person reciting sneezes, yawns, or coughs.

- One must say the *Istiadha* again if:
  - The conversation turns to worldly topics, and then one wishes to continue his/her recitation.
  - If one stops to say salaam to someone, he/she should say the *Istiadha* again.
Istiadha at the beginning of a Surah

- There are four options for joining the istiadha and the basmalah when one is beginning their recitation from the beginning of a surah.

1) Stop at the end of all three.
2) Join all three.
3) Stop at the istiadha. Join the basmala with the first ayah of the next surah.
4) Join the istiadha with the basmala, and then stop. Then read the first ayah of the surah.
Practice

- Read the ayat below with all four options:

أعوذ بالله من الشيطان الرجيم

Bowman, Tajweed Maniac
Beginning from the Middle of a Surah

- Saying the Istiadha is highly recommended
- Saying the Basmalah is optional
- If one is saying the basmalah, then all four of the above options apply
- If one is not saying the basmala, then there are two options:
  - Joining the istiadha with the ayah from where one is starting their recitation
  - Stopping at the istiadha and then beginning their recitation from the ayah.
Exceptions

• If the ayah begins with the name of Allah, or a word that refers to Him (swt):
  • Stop after the Istiadha, so as not to disrupt the meaning
  • Say the basmala after the istiadha
  • Examples: Surah Al-Baqarah ayah 257, Surah Taha ayah 5, Surah Al-Fussilat ayah 47

• If the ayah begins with the name of Shaitan, or a pronoun referring to him:
  • It is recommended that the Qari not recite the basmala after the Istiadha
  • Or, he/she stops after the basmala, and does not join it with the ayah.
  • Examples: Al-Baqarah 268, An-Nisa ayah 118
Part 2: The Basmala
The Basmala

- In Tajweed, *basmala* means to say 

- Like the istiadha, it is mustahab to recite it at the beginning of a surah.
- If one is beginning their recitation from the middle of a surah, then it is optional.
- It should not be recited when ending Surah Al-Anfal and beginning Surah At-Tauba.
Is it an ayah of the Quran?

- There is a difference of opinion amongst the fuqaha and the qaris.

- In the riwayah of Hafs ‘An ‘Asim, the reciter should recite the basmala between the surahs.

  - *This topic will be elaborated upon.*
Options for Joining the Istiadha with the Basmala when joining two Surahs

- Example scenario: The reciter has completed his/her recitation of Surah Al-Falaq, and would like to begin Surah An-Nas.

- 4 Options: 3 correct, 1 incorrect
- Join all three.
- Stop at all three.
- Stop at the last ayah of the first surah. Then join the basmala with the first ayah of the next Surah.
- Join the last ayah with the basmala, and then stop. Then begin recitation from the first ayah of the next Surah. *This option is incorrect because it suggests that the basmala is a part of the previous surah.*
Practice

Alâ lâti âṭamâhum min jû'aw wâ 'amnûhûm min âkhâfî
dunnâ lâli lâ'amînîn râjîm

ârâhît alâ lâti yâkâdhû bîl-dînî
Options for joining Surah Al-Anfal and Surah At-Tauba

- There are 14 options in all:

<table>
<thead>
<tr>
<th>Option</th>
<th>Madd ‘Arid</th>
<th>Li Sukoon</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2 counts</td>
<td>4 counts</td>
</tr>
<tr>
<td>Waqf – Complete stop</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Sakt – breathless stop</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Ishmam</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Ishmam with sakt</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Joining the two ayat</td>
<td>X</td>
<td>-</td>
</tr>
<tr>
<td>Rawm</td>
<td>X</td>
<td>-</td>
</tr>
</tbody>
</table>