

# المنير في أحكام التجويد

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 استعاذ
  - *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

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

- 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 istiadhah 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 istiadhah 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 istiadhah 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:

- أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

# 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  بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- Like the istiadhah, 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 riwayat 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

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾



# Options for joining Surah Al-Anfal and Surah At-Tauba

- There are 14 options in all:

Option	Madd 'Arid Li Sukoon		
	2 counts	4 counts	6 counts
Waqf –Complete stop.	X	X	X
Sakt – breathless stop	X	X	X
Ishmam	X	X	X
Ishmam with sakt	X	X	X
Joining the two ayat	X	-	-
Rawm	X	-	-