

Bismillāh

The Department of Quranic Affairs

The Muslim Judicial Council (SA)



Pre -*Ramaḍān* – ‘Addressing *Ḥadr*’ Note

Its significance

Ḥadr is the term for the faster-paced Quranic rendition. The moderate-paced rendition is known as *Tadwīr* and the slowest pace is *Taḥqīq*.

حَدْرٌ تَدْوِيرٌ تَحْقِيقٌ

Ḥadr means ‘to express quickly’ and is originally used for the light and rapid movement of one’s feet when descending a slope.

Amongst the meanings for the word *Tadwīr* is ‘to rotate’ and ‘to circulate’, in reference to a consistent and steady repetitive activity.

Of the meanings for the word *Taḥqīq* is ‘to verify’ or ‘to be meticulous’, referring to an additional effort one makes to clarify something and to present it almost perfectly.

Al-Imām ibn al-Jazarī رحمته الله, the most senior authority on the science of *Tajwīd* and *Qirā’āt*, notes and **defines all of the above paces** in his magnum opus, generally referred to as ‘*an-Nashr*’. He presents it in poetic form in his composition, ‘*the Ṭayyibah*’, stating:

وَيُقْرَأُ الْقُرْآنُ بِالتَّحْقِيقِ مَعَ حَدْرٍ وَتَدْوِيرٍ وَكُلِّ مُتَّبِعٍ

The Qur’ān is recited with Taḥqīq, Ḥadr and Tadwīr and each is followed (v. 79)

In *an-Nashr*, he notes that the senior *Imāms* of *Qirā’āt*, ibn Kathīr, Abū Ja`far, Abū `Amr and Qālūn, amongst others, **preferred reciting with *Ḥadr***. There were other *Imāms* who preferred *Tadwīr* and some who had a preference for *Taḥqīq*.

The slow, extremely melodic Quranic renditions, offered by reciters like Sh. Abdul-Basiṭ is technically *Taḥqīq*.

Tadwīr is actually the pace that we generally recite with in our daily prayers. It is not too fast or slow. This pace is commonly referred to as *Tartīl* but this is technically incorrect.

Ḥadr is suitable for one’s personal revision of Quranic content that is memorised, and it is suitable for application in the prayer of *Tarāwīh*.

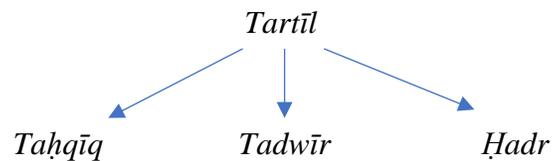
Its perimeters

All the above terms denoting varied paces of Quranic recitation fall under the umbrella of the term *Tartīl*. This word means ‘to articulate carefully and precisely’.

We are divinely instructed to recite the Holy Qur’ān with *Tartīl*. See chapter 73, verse 4, of the Holy Qur’ān.

The term *Tartīl* involves **applying the rules of *Tajwīd*** during recitation as well as **stopping correctly and recommencing appropriately**, especially when there are no symbols guiding our choices.

Tartīl addresses the presentation quality, and the other three terms denote the paces in which the presentation may be made.



The perimeters of Quranic recitation, no matter what one’s pace, is therefore conclusive. It is none other than *Tartīl* that requires the application of the rules of *Tajwīd* and knowledge of appropriate stops and starts.

Referring to all three paces, al-Imām ibn al-Jazarī رحمته الله says in *the Ṭayyibah*, his poetic composition:

مَعَ حُسْنِ صَوْتٍ بِلُحُونِ الْعَرَبِ مُرْتَلًّا مُجَوِّدًا بِالْعَرَبِيِّ

*(present them) with beauty of voice, with the melodies of the Arabs,
observing Tartīl, applying Tajwīd, in (a purely) Arabic (manner)*

(an attempted translation of verse 80)

The Quranic rendition is not acknowledged as being one of quality if the fundamental rules of recitation are ignored, no matter what the pace. Ignoring the rules easily happens when one is reciting at a rapid pace. Certain aspects of the required *Tajwīd* applications may be affected, like the lengths of *Ghunnah* and *Madd*, but they are still, however, to be applied.

The opposite happens when slowing down the rendition in *Taḥqīq*. We find the possibility of an unnecessary increase of certain applications merely to accommodate a melodic choice. This is also not allowed.

Its guidelines

There are two points to highlight in this section of the presentation:

1. The short vowel is the standard for all lengths and applications
2. Sound connection of verses and verse sections that are normally stopped on

The level of speed at which one recites in *Hadr* is not clearly governed. Reciters from the Indian subcontinent have a speed in *Hadr* that surpasses those of the Arab regions.

Either way, clarity is key, abiding by rules of *Tajwīd*.

- a) The short vowel, the *Ḥarakah*, sets the standard for the overall recitation, no matter what the speed. Experts have used it as measurement for the long vowel (the *Madd Aṣlī*), the *Ghunnah* and the *extended* long vowel (the *Madd Far`ī*).

The length of the long vowel is double that of the short vowel and so is the length of *Ghunnah*. The length of the extended *Madd Muttaṣil* and *Munfaṣil* are four times that of the short vowel. And the length of the *Madd Lāzim* is that of six short vowels.

Thus, if the short vowel is shorter or more rapidly expressed, then the lengths of all the other applications is logically affected. Practice, under supervision, is therefore required.

- b) When memorizing and becoming accustomed to a chapter and the verses within, one also becomes accustomed to specific choices of stops and starts. When reciting with *Hadr*, this may be affected.

At a speed, one has enough breath to connect verses or to pass sections within a verse that one would not stop at. The case endings of such places need to be observed and articulated. One may not apply the temporary *Sukūn* at the ends of verses and still join one with the other. There are also ways that certain words are to be connected with others within a verse. An example of this is the case of the Pronoun *Mīm of plurality* connected to a letter with *Sukūn* (or *Shaddah*) where it receives a temporary *Dammah*. Also, remember the *Tanwīn* that is normally stopped on that has to be uttered when joining. One more is the *Hamzah* of *Waṣl* that has to be ignored when preceded. There are many such examples and various observations that have to be addressed in supervised practice sessions.

فِيهَا . الَّذِينَ خَيْرٌ . اهْبِطُوا لَا تَعْلَمُونَهُمْ . اللَّهُ يَعْلَمُهُمْ

A general tip:

At a speed, one could easily begin to ramble or mumble. To avoid this, having anchors within the recitation that allows a sense of overall control or to regain control is recommended.

A good anchor is to highlight and feel the long vowels. They are stations of clarity within a myriad of rapid sounds. The *Ghunnah* also serves as a good anchor along with the *Madd Far`ī*.

Its benefits

There are two general benefits in reciting the Holy Qur'ān with *Hadr*.

The first is obvious and it is that one is able to complete more of the Quranic content in a shorter period of time.

Consider al-Imām ash-Shāfi'ī رحمته الله who completed 60 renditions of the entire Holy Qur'ān during one month of *Ramaḍān*. This means that he completed an entire rendition during the daytime and another at night, for 30 consecutive days. (See *Siyar A`lām an-Nubalā`*, under his name)

He could only have done it as a relatively fast pace. There are many examples of huge amounts of renditions completed by scholars, recorded in their biographies. It is a sign of barakah in their time and also of the most likely manner in which they recited, i.e., *Hadr*.

Consider the reports that the companions, `Uthmān bin `Affān and Tamīm ad-Dārī رضي الله عنه both completed a rendition of the entire Holy Qur'ān in one rak`ah of prayer! The same is reported from Sa`īd bin Jubair رضي الله عنه and al-Imām Abū Ḥanīfah رحمته الله. (See *Siyar A`lām an-Nubalā`*, under their individual names except for `Uthmān رضي الله عنه, for his record appears in *Fatḥ al-Bārī* under the chapter of *Witr*)

Reciting to complete more in a shorter amount of time has two possible aims:

- a) To earn more rewards in a shorter space of time as one becomes deserving of ten rewards per letter recited
- b) To reconnect with memorised sections sooner i.e., not to allow too much time to pass before reconnecting with memorised sections

There is another benefit: One's ability to focus and articulate is enhanced and refined. There is no time for the mind to wonder and one's jaw is exercised in an incomparable manner.

A reciter who regularly does this will note its benefits in other aspects of his life as well, where the mind is required to think rapidly and navigate through a large chunk of content or facts. He will do so methodically, calmly and with endurance.

Finally

There is a debate amongst scholars regarding the paces and which of it is best. There are those who believe that *Tahqīq* is best for it allows one time to ponder over what is recited.

This is accepted as the Almighty encourages us to ponder over the Quranic content, however, consider the fact that one is not really able to ponder whilst reciting. The pondering can only take place once one has completely stopped reciting. During recitation, one is focused on articulation, application and perhaps the basic meaning of the verses recited. As for pondering, it requires independent time for reflection. This then does not matter whether one is reciting with *Tahqīq*, *Tadwīr* or even *Hadr*.

And, the Almighty knows best.