

## **THE ROLE OF MAKHARIJ AL-HURUF IN KEEPING THE MEANING OF THE QUR'AN VERSES**

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### **Abstract**

*Many moslem people are not quite right and even wrong in reading verse of the Qur'an. Unconsciously, it can damage the meaning and interpretation. One reason is when the reader does not learn and understand in advance the science of how to read the Qur'an correctly and well, known as the science of Tajwid. Among the discussions of Tajwid which plays an important role in maintaining the meaning of the Qur'an verse is the science of Makharij al-Huruf. This science learns how to pronounce the letters of the Qur'an properly and correctly and in accordance with what was taught by the Prophet Muhammad. Mistakes in pronunciation can damage the meaning of the verse, but on the other hand there are also those that do not damage the meaning. For example, فَصَلْ لِرَبِّكَ وَأَنْحُرْ read by فَصَلْ لِرَبِّكَ وَأَنْهَرْ (the letter of ح read like the sound of هـ), where errors in pronouncing the letter will change the original meaning.*

**Keywords:** *verse, meaning, al-qur'an, tajwid, makharij al-huruf*

### **A. Introduction**

The Prophet Muhammad delivered the verses of the Qur'an he received to his companion through the word (read). Furthermore, the companions delivered the verses of the Qur'an to Tabi'in and so on from one generation to the next. The Qur'an as Allah's Words communicated to the Prophet Muhammad through the Angel Gabriel has a high language and literature. So, the Muslims should be able to read the Qur'an properly and well according to what has been taught by the Prophet Muhammad, because there is no remorse and the greatest loss in his sight later in the day after except for people who can not read the Qur'an. and so there is no joy and happiness that culminated except for people who love to read the Qur'an in his lifetime, and always contemplate and understand the purpose and contents.

To read the Qur'an properly and to understand the Qur'an in a comprehensive manner, it is necessary to learn the science of the Qur'an itself, one of them is the science of Tajwid. Studying the science of recitation (tajwid) as a legal discipline is fardhkifayah, which means study the science of tajwid in depth is not required for everyone, but if in a people no one has study the science of tajwid, the people would be sinful. Then, the law of reading Qur'an by using the rules of recitation (tajwid) or practice it (when reading the Qur'an) is fardh 'ain for every Muslims who has mukallaf. As the Qiraat Scholars have agreed that reading the Qur'an without the science of tajwid is a mistake (lahn)<sup>1</sup>, because the reason when reading the Qur'an without referring to the science of tajwid would change the meaning of words in the Qur'an that lead to wrong deviate from the purpose of understanding and verses of the Qur'an. Likewise if the meaning and significance of the Qur'an was wrong, it would be wrong in practice it, and wrong in practice the Qur'an will certainly get a great sin.

Then, one of the important material in the science of tajwid in understanding and reading the Qur'an with true and good is Makharij al-Huruf. Knowledge of Makharij al-Huruf has an important role in the way of reading the Qur'an to maintain the safety of the meaning of the verse, keep haziness and avoid mistakes. This knowledge requires a deep understanding of a variety of linguistic science, qiraat and interpretation of the Qur'an so that the meaning of a verse does not become damage.

## **B. The Meaning of the Qur'an**

In etymology, word of قرآن (Qur'an) same with قراءة (qira'at) which comes from (mashdar) the pattern (wazan) of فعلان (fu'lan) as well as word of غفران (ghufran) and شكران (syukran). The verb is قرأ (qara'a) which means (الجمع والضم) that compile and collect. Thus, the word of Qur'an and qira'at literally means: to collect and integrate some of letters and words with others.<sup>2</sup>

As Allah said in the letter of al-Qiyamah verse 17-18:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾

<sup>1</sup>Jalaluddin al-Suyuthi, *Al-Itqan fi 'Ulumal-Qur'an*, (Beirut : DarulFikr), vol. 2, p. 102

<sup>2</sup>Manna' Khalil al-Qaththan, *Mabahits fi Ulumal-Qur'an*, (Manshurat al-'Ash al-Hadits, 1973), p. 20

*Means : "Indeed, upon Us is its collection (in your heart) and (to make possible) its recitation. So when we have recited it (through Gabriel), then follow its recitation".(QS. Al-Qiyamah: 17-18)*

In terminology, all of ushul fiqh scholar, arabic expert and mutakallimin agreed that subject terms contained in the term of the Qur'an (القرآن) is:

اللفظ المنزل على محمد صلى الله عليه وسلم من أول الفاتحة إلى آخر سورة الناس

*Means : "The words revealed to Prophet Muhammad, from al-Fatihah until the end of an-Naas"<sup>3</sup>*

However, they differed in giving explanations or details about the properties contained in the basic sense. Among the scholars, there is widespread understanding that gives, some are simply explained, and some are explained briefly.<sup>4</sup>

Among the scholars in their widespread understanding, the meaning of Qur'an is:

الكلام المعجز المنزل على محمد صلى الله عليه وسلم المكتوب غي المصاحف, المنقول بالتواتر, المتعبد بتلاوته

*Means: "The word which is a miracle, revealed to the prophet Muhammad, written inherited as in the Mushaf, which inherited as mutawatir and read is a prayer"<sup>5</sup>*

In this definition, they added four properties to the basic understanding of the Qur'an which was mentioned earlier, namely:

1. Word of Allah revealed to Prophet Muhammad that have miracle element, it means can not be matched by anyone.
2. Word of Allah revealed to Prophet Muhammad written in the Mushaf.
3. Word of Allah revealed to Prophet Muhammad was reported gradually (Mutawatir).
4. Word of Allah revealed to Prophet Muhammad that when read the word of Allah has its own worship.<sup>6</sup>

Meanwhile, there are another broader definition, as argued by Muhammad 'Ali al-Shabuniy is:

كلام الله المجز المنزل على خاتم الأنبياء والمرسلين بواسطة الأمين جبريل عليه السلام, المكتوب في المصاحف, المنقول إلينا بالتواتر, المتعبد بتلاوته, المبدوء بسورة الفاتحة, المختتم بسورة الناس.

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<sup>3</sup>Hasanuddin AF, *Anatomi al-Qur'an: Perbedaan Qira'at dan Pengaruhnya Terhadap Istinbath Hukum dalam Al-Qur'an*, (Jakarta: PT. Raja Grafindo Persada, 1995), vol. 1, p. 15

<sup>4</sup>*Ibid.*

<sup>5</sup>Muhammad Abdul'Azhim al-Zarqani, *Manahil al-'Ifan fi 'Ulum al-Qur'an*, (Mesir: 'Isa al-Babiy al-Halabiy), p. 13

<sup>6</sup>Hasanuddin AF, *op.cit.*, p. 16

*Means : "Allah's words which is miracle that revealed to the Seal of the Prophet, through the intercession of the Angel Gabriel As, which is written in the manuscript (mushaj), which comes to us gradually (mutawatir), read a prayer, beginning of Surah alFatihah and ended with surah al-Naas"<sup>7</sup>*

Meanwhile, for the scholars who gave details of the brief, the definition of the Qur'an according to them is :

كلام الله المنزل على محمد صلى الله عليه وسلم المتعبد بتلاوته.

*Means : "Word of God revealed to Prophet Muhammad, read a prayer"<sup>8</sup>*

As for the scholars who gave a simple definition, defining the Qur'an as follows :

الكلام المنزل على محمد صلى الله عليه وسلم, المنقول بالتواتر, المتعبد بتلاوته.

*Means : "The words revealed to the Prophet Muhammad was reported gradually, and read a prayer"<sup>9</sup>*

Of the various definitions of the Qur'an mentioned above, the definition is quite short but fulfilled jami' and mani' elements in one definition according to the writer is what was proposed by Manna' al-Qaththan where kalam or the words in the above definition, includes all the words. The words is associated with a word of God, then it doesn't include word of men, evil, and angel. Furthermore al-Munazzal (المنزل) showed that no one of its word is not revealed by Allah (غير منزل)<sup>10</sup> as revealed by God in His word:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

*Means : "Say : If the sea were ink for (writing) the word of my Lord. the sea will be exhausted before the words of my Lord exhausted, even if We brought the like of it as a supplement". (QS. Al-Kahfi: 109)*

Then, the relation (المنزل) with (على محمد) showed that no one of them the word of Allah revealed to previous prophets, such as the Torah and the book of Gospel. While (المتعبد بتلاوته) not including the hadith of Qudsiy and qira'at al- Qur'an which is not gradually, because they are not legitimate to read in the prayer.<sup>11</sup>

From the definitions above, at least on four properties that are emphasized on basic

<sup>7</sup>Muhammad Ali al-Shabuniy, *Al-Tibyan fi Ulum al-Qur'an*, (t.tp: t.pn, 1980), vol. 2, p. 6

<sup>8</sup>Manna' Khalil al-Qaththan, *op.cit.*, p. 21

<sup>9</sup>Muhammad Abdul'Azhim al-Zarqani, *op.cit.*, p. 20

<sup>10</sup>Hasanuddin AF, *op.cit.*, p. 8

<sup>11</sup>*Ibid*, p.19

understanding of the Qur'an as the word of God, namely:

1. Has function as a miracle, it means that can not be matched by anyone in any form.
2. Written in manuscript (Mushaf)
3. It was reported gradually (Mutawitir)
4. It has own worship when read it

### **C. The Meaning of Science of Tajwid**

Word of Tajwid came from jawwada(جَوَّدَ) yujawwidu (يَجْوِدُ) tajwidan (تَجْوِيدًا), in etymology is tahsin or good.<sup>12</sup> Abdul Fattah Sayyid `Ajamiy al-Arshafiy said that Tajwid came from jawwada (جود) tajwidan (تجويدًا), it means jaudah (جودة) or something good and beautiful, opposite of ar-Rada'ah (الرداءة) which means something bad or not good.<sup>13</sup>

Then in terminology is:

إخراج كل حرف من منجره مع إعطائه ومستحقه

*Means : "Pull out letters from: his place by giving the characteristics of both its original and newly arrived"*<sup>14</sup>

In the book of Hidayat al-Qariila Tajwidi Kalami al-Bariy by al-Fattah al-Sayyid 'Ajamiy al-Murshafiy, he expressed the sense of recitation is almost the same as those previous disclosed by Muhammad Shadiq as follow:

إخراج كل حرف من منجره وإعطاؤه حق ومستحقه

*Means : "Pull out letters from his place by giving the characteristics of both its original and newly arrived"*<sup>15</sup>

Meanwhile according to Muhammad Ahmad Ma'bad in his book al-Mulakhkhash al-Mufidfi Ilm at-Tajwid, the meaning of Tajwid is:

إعطاء كل حرف حقه ومستحقه, من منجره, وصفة, وغنة, ومد, وترقيق, وتفخيم, وغير ذلك من أحكام التجويد

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<sup>12</sup>Nawawi Ali, *Pedoman Membaca Al-Qur'an (Ilmu Tajwid)*, (Jakarta: Mutiara, 1983), p. 22. See too Acep Lim Abdurohim, *Pedoman Ilmu Tajwid Lengkap*, (Bandung: CV. Diponegoro, 2003), p. 3

<sup>13</sup>Abd al-Fattah al-Sayyid 'Ajamiy al-Murshafiy, *Hidayat al-Qari ila Tajwidi Kalami al-Bariy*, (Madinah al-Munawwarah: al-Mumlikat al-'Arabiyyat al-Sa'udiyat, 1399 H), p. 37

<sup>14</sup>Muhammad Shadiq Qamhawiy, *Al-Burhanfi Tajwidi al-Qur'an*, (Beirut: 1392), vol. 2, p. 7

<sup>15</sup>Abd al-Fattah al-Sayyid 'Ajamiy al-Murshafiy, *loc.cit.*

*Means: "Pull out the letters where both the original and the new arrivals, such as makhraj, shifat, ghunnah, madd, tarqiq, tafkhim, and so forth of the law of tajwid"*<sup>16</sup>

Then, science of Tajwid is:

علم يبحث فيه عن مخارج الحروف وصفاتها, أو إعطاء الحروف حقوقها من المخارج والصفات

*Means : "The science which talking about makhraj and shifat al-huruuf or give rights to the letters according to his makhraj and shifat"*<sup>17</sup>.

The other opinion about science of tajwid is:

علم يعرف به إعطاء كل حرف حقه ومستحقه مخرجا وصفة ومدا

*Means : "The science which talk about giving the right of each letter in both the original and the new arrivals according to makhraj, shifat and madd"*<sup>18</sup>

Meanwhile, Abdul Mukti T.S. in his book *Manhalul 'Irfan fi Tajwid al- Qur'an wa Adab Tilawah al- Qur'an* gives more details that understanding the science of tajwid is a science that addresses the rules and ways to read the Qur'an properly with elongate to lengthen and shorten to be shortened, to say the letter sounds in accordance with the previously taught by the Prophet Muhammad, so we get the blessing and reward from Allah.<sup>19</sup>

From various senses of science of tajwid, the author tend to choose the meaning of science of tajwid put forward by Abdul Mukti TS, that is because reading the Qur'an relating to the problem of sound.

The study covered by the science of tajwidis :

1. Problem sounding the letters (Makharij al-Huruf)
2. Pronunciation of the letters (ShifatulHurfiy)
3. Relationship between the letters (AhkamulHuruf)
4. Short term speech problem (Ahkam al-Maddwa al-Qashr)
5. Stop and start reading problems (Ahkam al-Waqfwa al-Ibtida')

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<sup>16</sup>Muhammad Ahmad Ma'bad, *al-Mulakhkhash fi Ilm at-Tajwid*, (Madinah Munawwarah :Maktabah Thayyibah, 1993), vol.10, p. 10.

<sup>17</sup>Abdul Mukti, *Manhalul 'Irfan fi Tajwid al-Qur'an wa Adab Tilawah al-Qur'an*, (Bandung: Sinar Baru, 1987), vol. 1, p. 1

<sup>18</sup>Husam ad-Din Salim al-Kailaniy, *al-Bayan fi Ahkam Tajwid al-Qur'an*, (al-Jumhuriyyah al-'Arabiyyah al-Sauriyyah, 1999), p. 7

<sup>19</sup>Abdul Mukti, *loc.cit.*

6. Writing problem (KhaththulUtsmani)<sup>20</sup>

**D. The Law of Studying the Science of Tajwid**

For Muslims, it is important to master the law of science of tajwid, because at the time of prayer we are obliged to read the Qur'an correctly, properly and beautiful. If we have not mastered the science of tajwid although it can read the Qur'an but not necessarily right and good. Therefore, the experts agreed to require of studying the science of tajwid.

Studying the science of recitation (tajwid) as a legal discipline is fardhkifayah, which means study of Tajwid in depth is not required for everyone, but if in a people no one has studied science of tajwid, the people would be sinful. Then, the law of reading Qur'an by using the rules of recitation (tajwid) or practice it (when reading the Qur'an) is fardh 'ain for every Moslem who has mukallaf as in Nihayat al-Qaul al-Mufud fi 'ilm alTajwid book explained :

التجويد لا خلاف في أنه فرض كفاية والعمل به فرض عين على كل مسلم ومسلمة من المكلفين

*Means : "There was no difference of opinion that the law of study of recitation (tajwid) is fardhkifayah, but to implement it (when reading the Qur'an) is fardhu 'ain for every Moslem who has mukallaf"<sup>21</sup>*

As in the word of Allah, al-Muzzammil verse 4:

....وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

*Means: "... and recite the Qur'an in slow, measured rhythmic tones"*

Al-Maraghiy interpreted the verse above as follows:

اقرأ على تمهل, فإنه أعون على فهمه وتدبره

*Means : "Read the Qur'an slowly, because that implies more helpful to understand and reflect"<sup>22</sup>*

Imam Baidhawiy said:

أي جوده تجويدا

<sup>20</sup>Nawawi Ali, *op. cit.*, p. 23

<sup>21</sup>Syaikh Muhammad Makkiy Nashar Athalullah, Nihayah al-Qaul al-Mufid fi Ilmi al-Tajwid, (Mesir: 1308), p. 7

<sup>22</sup>Ahmad Mushthafa al-Maraghiy, *Tafsir al-Maraghiy*, (Kairo: Mushthafa al-Babiy al-Halabiy wa Auladah, 1946), cet. 1, p. 111

*Means: "Make good that reading with a recitation (tajwid)"<sup>23</sup>*

According to Ali bin AbiThalib, the meaning of "Tartila" in verse above is also "Tajwid". Someone of Prophet Companion asked him: "what is tajwid?". He replied:

تجويد هو تحسين الحروف ومعرفة الوقوف

*Means: "Tajwid is smarten sound reading the letters and know the stop places"<sup>24</sup>*

### **E. The Meaning of Makharij al-Huruf**

One tool of human communication is the language. With the language conveys what is felt in his heart to others. The language expression can be set forth in writing or verbally.

The voice that came out from the mouth as a result of the kick or the air pressure on the membrane noise. The sound when removed from a different source in the oral cavity will produce a different sound too. The sound from one source is known as letters. If the letter that came out was arranged to be understood by someone else called a greeting or saying.

Particular way of sounding the letters of the oral cavity in Arabic language called "makhraj". First, we need to explain about Makharij al-Huruf to understand it. In language, the word of Makharij (مخارج) comes from Makhraj (مخرج), it means the name for the exit point.<sup>25</sup>

Then, there is also an opinion that the word of Makharij comes from the word "makhraj " which means :

محل الخروج

*Means : "Points out"<sup>26</sup>*

In addition, there is also an opinion stating that the term of makhraj comes from 'fi'ilmadhi" (فعل الماضي) that is kharaja (خرج) which means exit. Then made with name of place, it becomes makhraj (مخرج) the plural form is makharij (مخارج). Therefore, makharij al-Huruf (مخارج الحروف) means the places out of letters.<sup>27</sup>

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<sup>23</sup>Syaikh Muhammad Makkiy Nashar Athalullah, *op.cit.*, p. 7

<sup>24</sup>*Ibid.*

<sup>25</sup>Syaikh Muhammad Makkiy Nashar Athalullah, *op.cit.*, p. 28

<sup>26</sup>Muhammad Shadiq Qamhawiy, *op.cit.*, p. 22

<sup>27</sup>Acep Iim Abdurohim, *Pedoman Ilmu Tajwid Lengkap*, (Bandung: CV. Diponegoro, 2003), p. 20

Muhammad Ahmad Ma'bad in his book *al-Mulakhkhash fi 'ilm at-Tajwid* said that Makhraj in etymology is:

موضع خروج الحرف

*Means : "Place out of the letters"*<sup>28</sup>

In terminology, the understanding of Makharij al-Huruf has been raised by many prominent sciences of the Qur'an, Among Muhammad Shadiq in his book *al-Burhan fi Tajwid al-Qur'an* is :

محل خروج الحروف وتثبيته من غيره

*Means : "Place out of letters to be distinguished from other letters"*<sup>29</sup>

According to Su'adAbd al-Hamid, makharij al-Huruf is

محل خروج الحروف أي ظهوره

*Means : "Place out of letters is the birthplace of"*<sup>30</sup>

Then the book of *al-Bayan fi AhkamTajwid al-Qur'an* by Hisam ad-Din Salim al-Kailaniy explained that Makharij at-Huruf is:

الموضع الذي يخرج منه الحرف ويتميزه عن غيره

*Means : "Place out of letters so that deifferentiate it from other letter"*<sup>31</sup>

Other opinion about Makharij al-Huruf expressed by Mahmud bin Ra'fat bin Zalth (Abu Muhammad) in his book *Ahkam at-Tajwid at-Tilawah* is:

محل الخروج وموضع ظهور الصوت وتثبيته عن غيره من الأصوات

*Means : "The place out of voice or sounds to be able to distinguish them by voice or the sound"*<sup>32</sup>

Of the various definitions above, it can be seen that there are two different senses of Makharij al-Huruf. First, Makharij al-Huruf as the place out of the letters of the Qur'an. Although the redaction is different, but the elements is the same. Second, Makharij al-Huruf as a voice or sound until that sound can be distinguished from one another. When

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<sup>28</sup>Muhammad Ahmad Ma'bad, *op.cit.*, p. 98

<sup>29</sup>Muhammad Shadiq Qamhawiy, *op.cit.*, p. 23. See too: Muhammad Ahmad Ma'bad, *loc.cit.*

<sup>30</sup>Su'ad `Abd al-Hamid, *Taysir ar-Rahman fi Tajwidi al-Qur'an*, (Dar at-Taqwa li al-Nasyriwa al-Tauzi'), p. 49

<sup>31</sup>Husam ad-Din Salim al-Kailaniy, *op.cit.*, p. 24

<sup>32</sup>Mahmud ibn Ra'fatibn Zalth, *Ahkam al-Tajwid wa at-Tilawah*, (Andalus: Muassasah Qurthubah, 2006), p. 49

considered carefully the various opinions on the meaning of Makharij al-Huruf, the writer is more inclined to the second opinion because he emphasize to the sounds.

The scholars differed in kinds of Makharij al-Huruf. The first opinion of Ahmad and qira'at experts among them al-Jazariy, argued that there are 17 of Makharij al-Huruf. Second opinion from Saibuyah (Sibawaih) and his followers are among ash-Syathibiy whom argued that there are 16 Makharij al-Huruf. The third opinion from Quthrub, Jamiy, al-Farra' and qiraat experts argued that there are 14 Makharij al-Huruf.<sup>33</sup>

The groups who argued that there are 17 makharij al-Huruf using: (a) al-jauf (oral cavity) one makhraj, (b) al-halq (throat) three makhraj, (c) al-Lisan (the tongue) ten makhraj, (d) syafatain (two lips) two makhraj, (e) khaisyum (base on the nose) one makhraj, there are total of 17 makhraj.

For those who argued that there are 16 Makharij al-Huruf are those who do not wear one Makharij al-Huruf , it is oral cavity (jauf), and separating the letters. Then make the letter of alif being Makharij al-halq, the letter of ya from middle of oral, and letter of waw from two lips. And those who argue that there are 14 Makharij al-Huruf are those who do not use makhraj al-jauf(oral cavity), make makhraj al-lisan to be eight letters, and letters of lam, nun, and ra in one place out

From the third opinion, the more general opinion is the oponion of al-Jazariy who said that there are 17 Makharij al-Huruf divided to 5 groups (maudhu').<sup>34</sup> Are :

No	Huruf	Makhraj Huruf
1.	أَيُّ أَوْ	Mouth cavity
2.	هـ	Inner throat
3.	ق	Base of the tongue with the palace
4.	ك	Base of the tongue, slightly ahead of qaf with the upper ceiling
5.	ح ع	Middle of throat
6.	ي ج ش	Mid tongue with upper ceiling
7.	خ غ	Outer throat
8.	ض	The beginning of the tip of tongue and sides of two tongue collided with upper molars

<sup>33</sup>Syaikh Muhammad Makkiy Nashar Athalullah, *op.cit.*, p. 32

<sup>34</sup>Muhammad Shadiq Qamhawiy, *loc.cit.*

9.	ل	Tip of tongue with the ceiling in front of it
10.	ن	Shifted down slightly from lam with the ceiling in front of it
11.	ر	Near to makhraj of min, but get on the back tongue
12.	ت د ط	Tip of tongue with a base of upper incisors
13.	ز س ص	Tip of tongue with the tip of lower incisors
14.	ث ذ ظ	Tip of tongue with the tip of upper incisors
15.	ف	Lower lip with upper teeth
16.	ب م و	Paired upper and lower tip
17.	مّ نّ الإدغام بغنة، الإقلاب	Base of the nose with reverberation <sup>35</sup>

#### **F. The Mistakes In Makharij al-Huruf Relating To The Meaning of Verses And Tajwid.**

As previously described, to understand the Qur'an in a comprehensive manner, it is necessary to learn the sciences related to the Qur'an itself, one of them is tajwid, it is the science of how to read the Qur'an correctly, good and beautiful. And one of the important material in the science of tajwid in understanding and reading the Qur'an with true, good, and beautiful is Makharij al-Huruf. Knowledge of Makharij al-Huruf has an important role in the way of reading the Qur'an with true, good and beautiful (in keeping the integrity of the sense and the meaning of the verses of the Qur'an) and also to keep the safety of the meaning of the verse, keep from haziness and avoid mistakes. So, it needs to consider the following:

1. The Mistakes in the Way of Sounding the Letters (Makharij al-Huruf) that cause damage to the meaning and principle of tajwid
  - a. The mistake in sounding the letter of ع in word of in surah al-Baqarah verse 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ

عَلِيمٌ

*Means : "It is He who created for you all of that which is on the earth. Then He directed*

<sup>35</sup>Abdul Mukti, *op.cit.*, p. 12-13

*Himself to the heaven, (His being above all creation), and made them seven heavens, and He is knowing of all thing"*

In last verse above, written by وهو بكل شيء عليم . If the word of عليم in last verse above (read by the letter of 'ain) , it means "knowing" (and He is knowing of all thing). But, if the word عليم read by the letter of hamzah (ء) to be ألميم the meaning will change to be "Hurt and Bitter". Thus, the result of change of the meaning will be opposite from its true meaning, that is to be "and He is hurting of all thing." It is inconsistent with the characteristic of which is owned by Allah.

When viewed in term of science of tajwid (procedure how to read the Qur'an), the letter of `ain is the letter which using middle throat "wasthulhalq" as its makhraj. But the letter of hamzah is the letter that using base of throat or inside of throat. Thus, the mistakes in sounding the letter (Makharij al-Huruf) on the letter of 'ain to be hamzah is a highly mistake in the meaning and understanding of the verse and also damage the science of tajwid.

The mistake in sounding the letter of ح in word of وانحر in surah al-Kautsar:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

*Means : "Indeed, we have granted you, al-Kauthar. So pray to your lord and sacrifice (to Him alone). Indeed, your enemy is the one cut"*

In middle verse above, written by فصل لربك وانحر. If the word of "وانحر" in last verse above (read by the letter of ha) it means "sacrifice" (So pray to your lord and sacrifice (to Him alone)). But, if the word وانحر read by the letter of ha (ه) to be وانهر the meaning will change to be "rebuke". Thus, the result of change of meaning will not be match with the true meaning, that is to be "So pray to your lord and rebuke (to Him alone).

When viewed in term of science of tajwid (procedure how to read the Qur'an), the letter of ha (ح) is the letter which using middle throat "wasthulhalq" as its makhraj. But the letter of ha (ه) is the letter that using Inner throat. Thus, the mistakes in

sounding the letter of ha (ح) to be ha (ه) is a highly mistake in the meaning and understanding of the verse and also damage the science of tajwid.

b. The mistake in sounding the letter of ق in word of قل in surah al-Ikhlash:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

*Means : "Say, He is Allah, who is one. Allah, the eternal refuge. He neither begets nor is born. Nor is there to Him any equivalent "*

In the verse above, written by ( قل هو الله أحد ) If the word of ( قل ) in the verse above (read by the letter of qaf (ق) it means "say" (Say, He is Allah, who is one). But, if the word " قل " read by the letter of kaf (ك) to be (كل), the meaning will change to be "eat!". Thus, the result of change of meaning will not be match with the true meaning, that is to be "Eat, He is Allah, who is one ".

When viewed in term of science of tajwid (procedure how to read the Qur'an), the letter of qaf (ق) is the letter which using base of the tongue with the palace as its makhraj. But the letter of kaf (ك) is the letter that using base of the tongue, slightly ahead of qaf, with the upper ceiling as its makhraj. Thus, the mistakes in sounding the letter of qaf (ق) to be kaf (ك) is a highly mistake in the meaning and understanding of the verse and also damage the science of tajwid.

2. The Mistakes in the Way of Sounding the Letters (Makharij al-Huruf) that do not Cause Damage to the Meaning of Verses but the Principle of Tajwid

a. The mistake in sounding the letter of (ء) on the word of (ء اعجمي) insurah Fushshilat : 44

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ ءَايَاتُهُ ؕ ءَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ

وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ ۝

*Means : "and if We had made it a non-Arabic Qur'an, the would have said, why are its verses not explained in detail (in our language)? Is it a foreign and an Arab (messenger)"*

In the verse above, there is the word written by (ءَاعَجَمِيّ) . How to read it is facilitated (tashil). If we look at in its Makharij al-Huruf, how to sound the letter of hamzah the first and the second are both supposed to use inner throat. But the way to read correctly is facilitated (tashil). When its word read by "tashil", how to sound the letter of hamzah in the second is inappropriate. But the meaning is not changed. That is how to read the verse above according to Haffash literature from `Ashim.

- b. The mistake in sounding (نْ) (nun marked off and there is the letter ya marched on top in after) in surah Al-Baqarah verse 8

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

*Means : "and of the people are some who say, "We believe in Allah and the Last Day, " but they are not believers"*

In the verse above, nun marked off and there is the letter ya marched on top (من يقول) which means "some who say" read by hum / ghunnah, because the letter of nun marked off and there is the letter of ya marched on top in word of (من يقول) read by basic nose (aqshal anfi). But if the letter of nun marked off and there is the letter ya marched on top in word of (من يقول) read without sound from the base of nose, this is not suitable with the rules of Makharij al-Huruf which sounding the letters using basic nose that known as alkhasiyum. But the meaning is not change. So, it will not damage the meaning of the verse if there are mistakes in sounding nun marked tasydid in (من يقول), it only damages the rules of Makharij al-Huruf.

- c. The mistakes in sounding (مِمْ) marked off and there is the letter of mim marked tasydid in after in surah Huud verse 42

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرَلٍ يَبْنِي أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ

الْكَافِرِينَ

*Means : "and it sailed with them through waves like mountains, and Noah called to his son who was apart (from them), "o my son, come aboard with us and he not with the disbelievers. "*

In the verse above, the letter of ba marked off and there is the letter of mim marked tasydid in after (اَرَكَبَ مَعَنَا) which means "come aboard with us" read by hum / ghunnah, that is exchanging voice of the first letter (ب) to the the second letter (م). It reads by basic nose (aqshalanfi) which known as idgham al-Mutajanisain al-Shaghir. But if the letter of ba marked off and there is the letter of mim marked tasydid in after (اَرَكَبَ مَعَنَا) read without sound from the base of nose and there is no exchange of voice from the first letter (ب) to thesecond letter (م), this is not suitable with the rules of Makharij al-Huruf which sounding the letters using basic nose. But the meaning is not change. So, it will not damage the meaning of the verse, it only damages therules of Makharij al-Huruf.

**G. Closing**

Based on the description before, we can conclude that the way in sounding the letters of the Qur'an named Makharij al-Huruf. Knowledge of Makharij al-Huruf has an important role in the way of reading the Qur'an with true, good and beautiful (in keeping the integrity of the sense and the meaning of the Qur'an verses) and also to maintain the safety of the meaning of the verse, avoid the haziness and keep from the mistakes.

As a result of unknowing the study of Makharij al-Huruf will be able to cause damage to the meaning of verse of the Qur'an and the rules of tajwid. But there are mistakes in Makharij al-Huruf that do not damage the meaning of the verse even damage the rules of tajwid.

The role of Makharij al-Huruf to the meaning of the verse of the Qur'an divided into two. First, the mistakes in the way of sounding the letters (Makharij al-Huruf) that cause damage to the meaning and principle of tajwid. The mistakes that occur in this condition is in sounding the letters of the Qur'an which cause exchange of the letters, and it will make an exchange in the meaning of the verse that indirectly damages the rules of science of tajwid. If the meaning of the verse has been changed, the meaning and understanding of the verse will be broken automatically and not according to what is intended by Allah. This mistakes is also called by the big mistakes where the reader would sin.

Second, the mistakes in the way of sounding the letters that do not cause damage to the meaning but principle of tajwid. The mistakes that occur in this condition is in sounding the letters of the Qur'an that cause exchange of the letters but it will not make an exchange in the meaning of the verse. The mistakes is only damages the rules of science of tajwid.

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