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, \( كَ وَاﳓَْﺮْ \\) read by \( كَ وَاﻧـْﻬَﺮ \\) (the letter of ح read like the sound of د), 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 fardh kifayah, 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)\(^1\), 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 فغفران (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.\(^2\)

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

\[ إنَّ علَيْنا جمعهُ، وفؤادانهُ، \quad فَإِذَا قَرَأَتْهُ فَأَتَسِعَ قُرْءَانُهُ. \]

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

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"

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.

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, المنقل 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”

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.

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

كلام الله اختر المنزل على حائط الأنبياء والمرسلين بواسطة الأمين جبريل عليه السلام, المكتوب في المصاحف, المقلو بالتواتر, المتعبد بتلاوته, المبدؤ بسورة الفاتحة, المختص بسورة الناس.

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3 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
4 Ibid.
6 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"\(^7\)

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

كلام اللہ المنزل علی محمد صلى اللہ عليه وسلم المنعبد بتلاوته.

Means: "Word of God revealed to Prophet Muhammad, read a prayer"\(^8\)

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

الكلام المنزل علی محمد صلى اللہ عليه وسلم, المنقول بالنواور, المنعبد بتلاوته.

Means: "The words revealed to the Prophet Muhammad was reported gradually, and read a prayer"\(^9\)

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 المنزل)\(^10\) as revealed by God in His word:

قول لى من أن البقرة مبادأ إلٰهَيْنِي ننفَّد الْبَقْرَةُ قَبْلَ أن تنفَّد كُلَّمَةٌ نَّبِيٌّ وَلَوْ جَعَلْتُ مَعْلُوٌ فَمَاتُكَ مَدَّهَا

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

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

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\(^7\)Muhammad Ali al-Shabuniy, *Al-Tibyan fi Ulum al-Qur'an*, (t.tp: t.pn, 1980), vol. 2, p. 6
\(^8\)Manna' Khalil al-Qaththan, *op.cit.*., p. 21
\(^9\)Muhammad Abdul'Azhim al-Zarqani, *op.cit.*., p. 20
\(^10\)Hasanuddin AF, *op.cit.*., p. 8
\(^11\)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 (جواد) yujawwidu (جويد)، in etymology is tahsin or good. 12 Abdul Fattah Sayyid 'Ajamiy al-Arshafiy said that Tajwid came from jawwada (جواد) Tajwidan (جويد)، it means jaudah (جودة) or something good and beautiful, opposite of ar-Rada'ah (الردة) which means something bad or not good. 13

Then in terminology is:

إخراج كل حرف من منحرجه مع إعطائه مستحقه

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

In the book of Hidayat al-Qari ila 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 منحرجه وإعطاؤه حق ومستحقه

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

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

اعطاء كل حرف حقه ومستحقه من منحرجه وصفته وغناه، ومده، وترقيه، وتفسيره، وغير ذلك من أحكام التجويد

14 Muhammad Shadiq Qamhawi, Al-Burhan fi Tajwidi al-Qur'an, (Beirut: 1392), vol. 2, p. 7
15 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"\(^\text{16}\)

Then, science of Tajwid is:

علم يبحث فيه عن خارج الحروف وصفاتها، أواعطاء الحروف حقوقهاان للمخراج والصفات

Means: "The science which talking about makhraj and shifat al-huruuf or give rights to the letters according to his makhraj and shifat"\(^\text{17}\).

The other opinion about science of tajwid is:

علم يعرف به أعطا كل حرف حقوقه ومستحقه مخرج وصفات 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"\(^\text{18}\).

Meanwhile, Abdul Mukti T.S. in his book Manhalul 'Irfan fi Tajwid al- Qur'an waAdab 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.\(^\text{19}\)

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 tajwid is:

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-Waqfiwa al-Ibtida')


\(^\text{17}\)Abdul Mukti, \textit{Manhalul 'Irfan fi Tajwid al-Qur'an wa Adab Tilawah al-Qur'an}, (Bandung: Sinar Baru, 1987), vol. 1, p. 1


\(^\text{19}\)Abdul Mukti, \textit{loc.cit.}
6. Writing problem (KhaththulUtsmani)\textsuperscript{20}

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

For Muslims, it is important to master the low 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:

\[
\text{ﻗﻲ أﻧﻪ ﻓﺮض ﻛﻔﺎﻳﺔ واﻟﻌﻤﻞ ﺑﻪ ﻓﺮض ﻋﲔ ﻋﻠﻰ ﻛﻞ ﻣﺴﻠﻢ وﻣﺴﻠﻤﺔ ﻣﻦ اﳌﻜﻠﻔﲔاﻟﺘﺠﻮﻳﺪ ﻻ ﺧﻼف}
\]

\textit{Means : “There was no difference of opinion that the law of study of recitation (tajwid) is fardhukifayah, but to implement it (when reading the Qur'an) is fardhu 'ain for every Moslem who has mukallaf”}\textsuperscript{21}

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

\[
\text{ﻞِ اﻟْﻘُﺮْءَانَ ﺗـَﺮْﺗِﻴﻼً}
\]

\textit{Means: "... and recite the Qur'an in slow, measured rhythmic tones”}

Al-Maraghiy interpreted the verse above as follows:

\[
\text{اﻗﺮ أه على ﺄمِه، ﻓﺈن اﺣﻠٌ ﻋﻠى ﺗﻬﻤِّه وﺗﺪرِبُه}
\]

\textit{Means : “Read the Qur'an slowly, because that implies more helpful to understand and reflect”}\textsuperscript{22}

Imam Baidhawiy said:

\[
\text{أي جوedo تجويدا}
\]

\textsuperscript{20}\textit{Nawawi Ali, op. cit., p. 23}

\textsuperscript{21}\textit{Syaiikh Muhammad Makkiy Nashar Athalullah, Nihayat al-Qaul al-Mufid fi Ilmi al-Tajwid, (Mesir: 1308), p. 7}

\textsuperscript{22}\textit{Ahmad Mushthafa al-Maraghiy, Tafsir al-Maraghiy, (Kairo: Mushtafa al-Babiy al-Halabiy wa Auladah, 1946), cet. 1, p. 111}
Means: "Make good that reading with a recitation (tajwid)"\textsuperscript{23}

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:

\begin{quote}

\textit{بِجُوِيدَةِ تَحِيْيِسِ الْخَرَّوْفِ وَمَعْرِفَةِ الْوَقُوفِ}
\end{quote}

Means: "Tajwid is smarten sound reading the letters and know the stop places"\textsuperscript{24}

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 (مَخْرَج) comes from Makhraj (مَخْرَج), it means the name for the exit point.\textsuperscript{25}

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

\begin{quote}

\textit{مَخْرَجُ}
\end{quote}

Means : "Points out"\textsuperscript{26}

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 (خرج) the plural form is makharij (مَخْرَجْ) Therefore, makharij al-Huruf (مَخْرَجُ الأحْرَوْفِ) means the places out of letters.\textsuperscript{27}

\textsuperscript{23}Syaikh Muhammad Makkiiy Nashar Athalullah, \textit{op.cit.}, p. 7
\textsuperscript{24}Ibid.
\textsuperscript{25}Syaikh Muhammad Makkiiy Nashar Athalullah, \textit{op.cit.}, p. 28
\textsuperscript{26}Muhammad Shadiq Qamhawiy, \textit{op.cit.}, p. 22
\textsuperscript{27}Acep Iim Abdurohim, \textit{Pedoman Ilma 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:

**Means**: "Place out of the letters"²⁸

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:

**Means**: "Place out of letters to be distinguished from other letters"²⁹

According to Su'ad Ab'd al-Hamid, makharij al-Huruf is

**Means**: "Place out of letters is the birthplace of"³⁰

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

**Means**: "Place out of letters so that differentiate it from other letter"³¹

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

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

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

²⁸Muhammad Ahmad Ma'bad, *op.cit.*, p. 98
³¹Husam ad-Din Salim al-Kailaniy, *op.cit.*, p. 24
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.33

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 usemakhraj 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').34 Are :

<table>
<thead>
<tr>
<th>No</th>
<th>Huruf</th>
<th>Makhraj Huruf</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>أُوِّ</td>
<td>Mouth cavity</td>
</tr>
<tr>
<td>2</td>
<td>هء</td>
<td>Inner throat</td>
</tr>
<tr>
<td>3</td>
<td>ق</td>
<td>Base of the tongue with the palace</td>
</tr>
<tr>
<td>4</td>
<td>ك</td>
<td>Base of the tongue, slightly ahead of qaf with the upper ceiling</td>
</tr>
<tr>
<td>5</td>
<td>ح غ</td>
<td>Middle of throat</td>
</tr>
<tr>
<td>6</td>
<td>ي ج ش</td>
<td>Mid tongue with upper ceiling</td>
</tr>
<tr>
<td>7</td>
<td>خ غ</td>
<td>Outer throat</td>
</tr>
<tr>
<td>8</td>
<td>ض</td>
<td>The beginning of the tip of tongue and sides of two tongue collided with uppermolars</td>
</tr>
</tbody>
</table>

33Syaiikh Muhammad Makkiiy Nashar Athalullah, *op.cit.*, p. 32

34Muhammad Shadiq Qamhawiy, *loc.cit.*
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 غ in word of of in surah al-Baqarah verse 29:

   \[
   هُوَ الَّذِي خَلَقَ لَكُمُ ۛ مَا فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ ۚ مِثْلَهُمْ أَسْتَوْى٥ إِلَى٥ۚ أَسْتَوْى٥ۚ قَسَسُوْنَهُ ۛ قَسَسُوْنَهُۖ وَهُوَ يَكْلِلُ مِنْهُۖ عَلَٰٓى٥
   \]

   Means: "It is He who created for you all of that which is on the earth. Then He directed
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 ʿUm in last verse above (read by the letter of 'ain), it means "knowing" (and He is knowing of all thing). But, if the word ʿUm read by the letter of hamzah (هاء) 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 واخر in surah al-Kautsar:

إِنَّا أَعْطَيْنَاهُ الكُؤُورَ فَصَلْ لِرَبِّكَ وَأَخْرَ ٌ إِرْبَ شِائْتَكَ هُوَ الأَبْتَرُ

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 ʿاخر. If the word of ʿاخر 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 ʿاخر read by the letter of ha (ءاء) 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 (ءاء) 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 ﻗﻠُوْ ﻫﻮٌ اﷲ أﺣﺪ in surah al-Ikhlas:

Meaning: "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, theresult 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 (اء) on the word of ﻻَذِيْبِرَ ﻻَبَذِيْبَرَ ﻻَذِيْبِرَ ﻻَذِيْبِرَ ﻻَذِيْبِرَ ﻻَذِيْبَرَ ﻻَذِيْبِرَ ﻻَذِيْبِرَ in surah Fushshilat: 44
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 (ءَاَﻋْﺠَﻤِﻲ) . 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

Further: "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 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 alkhaisyum. 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 Makharjiul Huruf.

c. The mistakes in sounding (بْ) marked off and there is the letter of mim marked tasydid in after in surah Huud verse 42
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 (ارکب معنا) 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-Mutajnisain al-Shaghir. But if the letter of ba marked off and there is the letter of mim marked tasydid in after (ارکب معنا) read without sound from the base onose 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-Hurufwhich 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.
Bibliographies


