

## LESSON 28

### MISTAKES TO BE AVOIDED

Every primary concept in Arabic is expressed by means of consonants only, and the modifications of the meaning, difference of tense, the identity of the subject or object in a sentence, and nuances, etc., are mostly expressed by vowel variations. A misplaced vowel can radically alter the meaning of a phrase, e.g., **أَنْعَمْتَ عَلَيْهِمْ** means 'those whom Thou hast favoured', but if the *fathah* sign over **ت** is changed into *dammah* it would mean 'those whom I have favoured', **أَنْعَمْتُ عَلَيْهِمْ**. Addressing the Apostle, Allāh says, 'And recite the Qur'an distinctly'

**وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً** wa rattilil Qur'āna tartilā

There are places in the Qur'an where a misplaced vowel may alter the meaning to the extent of blasphemy, so read them correctly and distinctly. Some of those places where incorrect reading can lead to a serious mistake are given below. The number of the chapter and verse has been given for easy location of the full *āyah*.

Incorrect Reading

1. **أَنْعَمْتُ** 'an'amtu  
*dammah* on **تُ**

Correct Reading

**صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ**  
ṣirāṭal-ladhīna 'an'amta alay-him  
The path of those whom Thou hast favoured  
(1.6)

INTRODUCTION TO QUR'ANIC SCRIPT

Incorrect Reading	Correct Reading
2. رَبَّهُ Rabbahū fathah on ب	وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبَّهُ wa 'idhibtalāa 'Ibrāhīma Rabbuhū And when his Lord tried Abraham (2.124)
3. دَاوُدَ Dāwūda fathah on the last د	وَقَتَلَ دَاوُدَ جَالُوتَ wa qatala Dāwūdu Jālūta And David slew Goliath (2.251)
4. يُضَعِّفُ yuḍā-'afu fathah on ع	وَاللَّهُ يُضَعِّفُ لِمَن يَشَاءُ wallāhu yuḍā-'ifu limāny yashāa' Allah giveth increase manifold to whom He will (2.261)
5. مُبَشِّرِينَ mubashsharina fathah on ش	رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ rusulam-mubashshirīna wa mundhirīna Messengers of good cheer and of warning (4.165)
6. رَسُولِهِ rasū-lih kasrah under ل	أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ لَهُ رَسُولُهُ 'annallāha barīi-'um minal mushrikīna wa rasū-luh Allah is free from obligation to the idolators and (so is) His messenger (9.3)
7. mu-'adhhabīna fathah on ذ	وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا wa mā kunnā mu-'adhhibīna ḥattā nab'ātha rasūlā. We never punish until We have sent a messenger (17.15)
8. رَبُّهُ Rabbuhū dammah on ب	وَعَصَىٰ آدَمُ رَبَّهُ wa 'aṣāa 'Ādamu Rabbahū And Adam disobeyed his Lord (20.121)

9. كُنْتَ kunta  
*fathah on* ت  
 'innī kuṭtu mināḡ-zālimīn  
 Lo! I have been a wrong-doer (21.87)
10. مُنذَرِينَ mundharin  
*fathah on* ذ  
 لَتَكُونَنَّ مِنَ الْمُنذِرِينَ  
 litakūna minal-munḡhirīn.  
 That thou mayest be (one) of the warners  
 (26.194)
11. اللَّهُ Allāha  
*fathah on* ه  
 لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ  
 laqad ṡadaqallāhu rasūlahur-ru'-yā bil-ḡaqq  
 Allāh hath fulfilled the vision for His  
 messenger in verry truth (48.27)
12. مُصَوِّرٌ Muṡawwaru  
*fathah on* و  
 هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ  
 Huwal-lāhul-Khāliqul Bāri- 'ul-Muṡawwiru  
 He is Allah, the Maker, the Fashioner  
 (59.24)
13. فِرْعَوْنَ Fir-ʿawna  
*fathah on* ن  
 رَسُولٌ rasūlu  
*dammah on* ل  
 فَعَصَى فِرْعَوْنُ الرَّسُولَ  
 fa-ʿaṡā Fir-ʿawnur-rasūla.  
 But Pharaoh rebelled against the messenger  
 (73.16)
14. مُنذَرٌ mundharu  
*fathah on* ذ  
 إِنَّمَا أَنْتَ مُنذِرٌ  
 'innamā 'aṡta mundhiru.  
 Thou art but a warner (79.45)



The alphabet in Naskh with vowel signs by Madrásí. The various shapes of the letters have been illustrated, e.g., the seven ways of writing the letter /ha' (second combination in the last line). (Author's collection)