

## Q &amp; A

# أَنْسَانِيَهُ عَلَيْهِ

## Question

I would like to ask regarding *Qur'aan 48:10*

﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتِيهِ أَجْرًا عَظِيمًا﴾

The *aaayah* above it is written عَلَيْهِ with *Dammah* instead of *kasrah*.

Is in not *ha Damiir* should take *kasrah* if preceded by *yaa saakinah* (عَلَيْهِ) ?

What is the rule regarding it?

Jazakumullah khayran

## Our Shaykh حفظه الله answered (quote):

وعليكم السلام

The change of  $\text{هـ}^{\text{كسرة}}$  to  $\text{هـ}^{\text{ساكن}}$  after a *kasrah* or *saakin yaa'* is not a grammatical phenomenon. It is a phonetic phenomenon.

This change takes place because of vocalic harmony.

According to phonetics,



is a back vowel, i.e., it is articulated with the back of the tongue, whereas



is a front vowel which is articulated with the front of the tongue.

And *yaa'* is a sound very close to *kasrah*.

On this basis, a back vowel following a front vowel is not harmonious.

So it is changed to a front vowel.

So we say:

بَيْتُهُ

baytu-hu

(two back vowels)

but

مِنْ بَيْتِهِ

bayti-hi

(two front vowels).

But some Arabs did not mind saying:

مِنْ بَيْتُهُ

min bayti-hu

So in their dialect this phonetic change does not take place.

In the *Glorious Qur'aan*, two words reflect the pronunciation of this dialect.

They are:

﴿وَمَا أَنسَانِيهِ﴾

wa maa ansaanii-hu in 18:63, and

﴿بِمَا عَاهَدَ عَلَيْهِ اللَّهُ﴾

bi-maa "aahada "alay-hu llaahu in 48:10.

Please note that in the Sudanese dialect even today it is

فِيهِ

fii-hu

instead of the normal

فِيهِ

fii-hi (in it).

Hope this has helped you understand this phenomenon.

Wassalaam,  
abdur rahim

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**Admin.'s note:** See the discussion on the pronunciation of words according to this phonetic phenomenon amongst Muslims in Muslim lands (like Sudan), and the Qur'aanic readings based on them, in:

"Selections from the Glorious Qur'aan with Lexical & Grammatical Notes"  
DVD3, B2.