القرآن الكريم

﴿أَنْ طَهِّرًا بَيْتِيَ لِلطَّائِفِينَ



Question

,فضيلة الشيخ

When there is no sākin letter before or after يَاءُ الْمُتَكَلِّمِ, in what situations does it still take a fathah? - such as:

Fadīlat al-Shaykh Dr. V. Abdur Rahim (حفظه الله) replies:

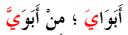


Vocalising the *yā al-mutakallim* with *fatḥah* is of two kinds:

- 1) Mandatory
- 2) Optional
- Mandatory

It is mandatory if it is preceded by:

- a *sākin alif* or
- a sākin yā as in:



My parents; from my parents

• Optional

The optional kind is used on euphonic consideration i.e. to make a word or words sound better. An example of euphonic consideration in British English is the insertion of an **r** when a word ends in a vowel and the next word begins with a vowel, as in:

'China and Japan' which is pronounced: 'China r and Japan'.

Poetry

In poetry, the $y\bar{a}$ is vocalised with a *fatḥah* for metrical reasons. E.g.:

نَعَمْ, أَنَا مُشْتَاقٌ وَعِنْدِيَ لَوعَةً.

Here, if the word عنْدي is pronounced عنْدي, the metre is one foot less.

• Non-Poetic Language

In non-poetic language, the $y\bar{a}$ is vocalised with a *fatḥah* on euphonic consideration as mentioned before. So it is an extra-grammatical phenomenon.

• The Glorious Qur'ān

In the Glorious $Qur^3\bar{a}n$, in the $qir\bar{a}^3ah$ of which is widely read in most of the countries, the $y\bar{a}$ takes a fathah if it is followed by a word with a kasrah – as you see in the $\bar{a}yahs$ mentioned.

This is because the $y\bar{a}$ and the kasrah have the same point of articulation. So dissimilation takes place. But this is only in most cases, not always.

Also in most cases, if the $y\bar{a}$ is followed by a هَمْزَةُ الْوَصْلِ it takes a fathah as in:

But not in:

• Other قراءات (Qur anic readings)

In other قراءات we have different vocalization. E.g. in

Nāfi^c, ibn ʿĀmir, Ḥafs and Abu Jaʿfar read the *yā al-mutakallim* with *fatḥah*, and in other قراعات it was read with *sukūn*.