

القرآن الكريم

﴿أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ﴾



(البقرة: ١٢٥)

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:

﴿أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ﴾ (البقرة: ١٢٥)

﴿أَسَلَّمْتُ وَجْهِي لِلَّهِ﴾ (آل عمران: ٢٠)

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



Vocalising the *yā al-mutakallim* with *fathah* 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:

أَبَوَايَ ؛ مِنْ أَبَوَيَّ

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 *yā* is vocalised with a *fathah* for metrical reasons. E.g.:

نَعَمْ , أَنَا مُشْتَاقٌ وَعِنْدِي لَوْعَةٌ.

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

● Non-Poetic Language

In non-poetic language, the *yā* is vocalised with a *fathah* on euphonic consideration as mentioned before. So it is an extra-grammatical phenomenon.

● The Glorious *Qur'ān*

In the Glorious *Qur'ān*, in the *qirā'ah* of **حَفْصٌ** which is widely read in most of the countries, the *yā* takes a *fathah* if it is followed by a word with a *kasrah* – as you see in the *āyahs* mentioned.

This is because the *yā* 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 *yā* is followed by a **هَمْزَةٌ الْوَصْلُ** it takes a *fathah* as in:

﴿نَعْمَتِي الَّتِي﴾ (البقرة: ٤٠)

But not in:

﴿عَهْدِي الظَّالِمِينَ﴾ (البقرة: ١٢٤)

- Other قِرَاءَاتُ (Qur'āmic readings)

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

﴿وَجْهِيَ لِلَّذِي﴾ (الأَنْعَامُ: ٧٩)

Nāfi^c, ibn 'Āmir, Ḥafs and Abu Ja'far read the *yā al-mutakallim* with *fathah*, and in other قِرَاءَاتُ it was read with *sukūn*.