

# القرآن الكريم

﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ ٱللَّهُ﴾



(الفتح: ١٠)

## Question

Regarding the *āyah*:

﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ ٱللَّهُ فَسِيؤْتِيهِ أَجْرًا عَظِيمًا﴾

«هـ» in ﴿عَلَيْهِ﴾ has a *dammah* instead of *kasrah*.

Should it not be: عَلَيْهِ here?

What is the rule regarding it?


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




وعليكم السلام

The change of  $\text{و}^{\text{و}}$  to  $\text{و}$  after a *kasrah* or *sākin yā'* is not a grammatical phenomenon. It is a phonetic phenomenon.

This change takes place because of vocalic harmony.

According to phonetics,  (u) is a back vowel,

i.e., it is articulated with the back of the tongue, whereas  (i) is a front vowel which is articulated with the front of the tongue.


And *yā'* 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:

 *baytu-hū* (two back vowels)

but

 *bayti-hī* (two front vowels).

But some Arabs did not mind saying:

مِنْ بَيْتِهِ *bayti-hū*

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

In the Glorious Qurʾān, two words reflect the pronunciation of this dialect.

They are:

﴿وَمَا أَنْسَانِيهِ﴾

*wa mā ansānī-hu* in 18:63, and

﴿بِمَا عَاهَدَ عَلَيْهِ اللَّهُ﴾

*bi-mā ʿāhada ʿalay-hu llāhu* in 48:10.

Please note that in the Sudanese dialect even today it is

فِيهِ *fī-hu*

instead of the normal فِيهِ *fī-hi* (*in it*).

Hope this has helped you understand this phenomenon.

والسلام,

abdur rahim