

- b) The *sukûn* of the *jazm* in the *mudâ'af* verbs, e.g. لَمْ أَحُجَّ 'I did not perform *hajj*.' Here أَحُجُّ (ahujj-u) drops the *dammah* after لَمْ and becomes أَحُجَّ (ahujj). As it involves التَّجَاءُ السَّاكِنِينَ, a *fathah* is added thereby rendering the *sukûn* latent, so it becomes لَمْ أَحُجَّ (lam ahujj-a). See also Book 5, L 9.

Explanation of Some Grammatical Terms

الْعَمَلُ

A change brought to the ending of a word is technically known as عَمَلٌ (action).

The noun الْبَيْتُ (al-bayt-u) changes to الْبَيْتَ (al-bayt-i) after the preposition فِي. This change of the ending is called عَمَلٌ, and the word فِي is called the عَامِلٌ, i.e. the agent that brings about the change. The word الْبَيْتُ is called the مَعْمُولٌ, i.e. the word which undergoes the change.

Here is another example. The noun الْوَلَدُ (al-walad-u) changes to الْوَلَدَ (al-walad-a) when we introduce the verb رَأَيْتُ as in رَأَيْتُ الْوَلَدَ. Here:

- The عَامِلٌ is the verb رَأَيْتُ,
- The noun الْوَلَدُ is the مَعْمُولٌ,
- The *nasb* in the word الْوَلَدَ is the عَمَلٌ.

Here is an example involving a verb. The *mudâ'ri* verb يَكْتُبُ becomes يَكْتُبْ after لَمْ (لَمْ يَكْتُبْ). Here:

- عَامِلٌ is the لَمْ,
- يَكْتُبُ is the مَعْمُولٌ,
- The عَمَلٌ is the *jazm* which has affected the مَعْمُولٌ because of the عَامِلٌ.

