

## LESSON 2

In this lesson we learn the following:

1) لَيْسَ: It means 'is not'. It is used in a nominal sentence, e.g.:

لَيْسَ الْبَيْتُ جَدِيدٌ → 'The house is not new.'

Note that *بِ* is added to the *khavar*, and it is therefore *majrûr*.<sup>1</sup>

After the introduction of لَيْسَ, the *mubtada'* is called *ismu laisa*, and the *khavar* is called *khavaru laisa*.

The feminine of لَيْسَ is لَيْسَتْ, e.g.:

لَيْسَتْ زَيْنَبُ بِمَرِيضَةٍ → 'Zainab is not sick.'

لَيْسَتْ السَّيَّارَةُ بِقَدِيمَةٍ → 'The car is not old.'

Note that in the second example the *sukûn* of لَيْسَتْ has changed to *kasrah* because of the following 'al' (laisat l-bintu → laisat-i-l-bintu). See Key to Book 1, L 12.

The forms of لَيْسَ with other pronouns are mentioned in Exercise 3 in the main book.

In لَسْتُ بِمُهَنْدِسٍ the pronoun ت is the *ismu laisa*, and بِمُهَنْدِسٍ is the *khavaru laisa*.

We can also say أَنَا لَسْتُ بِمُهَنْدِسٍ. Here أَنَا is *mubtada'* and the sentence لَسْتُ بِمُهَنْدِسٍ is *khavar*. This sentence is made up of *ismu laisa* and *khavaru laisa* as we have seen earlier.

Note the following:

لَسْتُ بِمُدْرَسٍ → أَنَا مُدْرَسٌ

لَسْتُ مِنَ الْهِنْدِ → أَنَا مِنَ الْهِنْدِ

If the *khavaru laisa* is a prepositional clause like مِنَ الْهِنْدِ, it does not take *بِ*. So one does not say لَسْتُ بِمِنَ الْهِنْدِ.

<sup>1</sup> We can also say لَيْسَ الْبَيْتُ جَدِيدًا. Here the *khavar* has no *بِ*, and it is *mansûb*. You will learn this later إِنَّ شَاءَ اللَّهُ.

We have seen in Book 1 that if the *mubtada'* is indefinite and the *khobar* is a prepositional clause, the *mubtada'* comes after the *khobar*, e.g., **لِي إِخْوَةٌ**, 'I have brothers.' With **لَيْسَ** this sentence becomes **لَيْسَ لِي إِخْوَةٌ**, 'I have no brothers.' Here **إِخْوَةٌ** is *ismu laisa* and **لِي** is *khobaru laisa*.

2) If **إِنَّ** is added to a sentence like **لِي إِخْوَةٌ**, it becomes **إِنَّ لِي إِخْوَةٌ**. Here **إِخْوَةٌ** is *mansûb* because it is *ismu inna*, and **لِي** is *khobaru inna*.

3) **بِلَالُ بْنُ حَامِدٍ**, 'Bilâl son of Hâmid'. In a construction like this, the *alif* of **ابن** is omitted in writing, and the preceding word loses its *tanwîn*.

4) **مَنْ الْأَخُ؟** literally means 'Who is the brother?' It is a polite way of asking a stranger who he is.

#### Exercises

1. Answer the following questions.
2. Mark the correct statements with this (✓) and the incorrect ones with this (x).
3. Learn the *isnâd* of **لَيْسَ** to different pronouns.
4. Rewrite the following sentences using **لَيْسَ**.
5. Rewrite the following sentences using **لَيْسَ** as shown in the examples.
6. Answer the following questions in negative using **لَيْسَ**.
7. Answer the following questions in the negative using **لَسْتُ**.
8. Rewrite the following sentences using **إِنَّ** as shown in the example.

#### Vocabulary:

لِقَاءٌ meeting	نَهْرٌ river
أَنَا مَسْرُورٌ بِلِقَائِكَ I am happy to meet you.	بَرْقِيَّةٌ telegram
حَيْدٌ good	مَصْرَفٌ bank
جَيْبٌ pocket	مَكْتَبُ الْبَرِيدِ post office