

# القرآن الكريم

﴿وَنَعْمَ الْوَكِيلُ﴾

(آل عمران: ١٧٣)

## Question

﴿فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنَعْمَ الْوَكِيلُ﴾ (آل عمران: ١٧٣)

Please help us with the grammatical analysis with focus on the last part:

﴿وَنَعْمَ الْوَكِيلُ﴾.

Answer from Admin (Admin's answers are checked by our Shaykh)

زَادَ يَزِيدُ is a transitive and intransitive verb.

When used as a transitive verb, it takes two *maf'ūl bihī*.

﴿هُمْ﴾ is the first مفعول به.

﴿إِيمَانًا﴾ is the second مفعول به.

The *fā'il* of زَادَ is not mentioned in the *āyah* but understood from the context. The تَقْدِير is : زَادَهُمْ قَوْلُ النَّاسِ .

﴿وَقَالُوا﴾ The *wāw* is واو العطف.

﴿حَسْبُنَا اللَّهُ﴾ is a جُمْلَةٌ اسْمِيَّةٌ .

It is the statement uttered by the believers and is the مَفْعُولُ بِهِ of قَالَ.

﴿وَنِعْمَ الْوَكِيلُ﴾

نِعْمَ is a فِعْلٌ مَاضٍ جَامِدٌ .

A جامد verb has no *muḍāri'* nor *amr* (Madinah Bk 3, L15).

نِعْمَ is used to initiate praise.

In the *āyah*, the *fā'il* of نِعْمَ is ﴿الْوَكِيلُ﴾ .

The *fā'il* is followed by a noun that is the praised object/person.

The praised object/person is grammatically termed: الْمَخْصُوصُ بِالْمَدْحِ

And this noun is a delayed مُبْتَدَأٌ .

In the *āyah*, the *fā'il* - ﴿الْوَكِيلُ﴾ - is not followed by a praised object.

So the مبتدأ is omitted here.

The تقدير is: نَعَمَ الْوَكِيلُ اللَّهُ.

المبتدأ : Allāh's name is a مبتدأ.

﴿نَعَمَ الْوَكِيلُ﴾ is a خَبَرٌ مُقَدَّمٌ. It is a *jumlah fi'liyyah* so it is *fi maḥalli raf'*.

زَادَ : is discussed fully with Qur'ānic examples, on the سورة النور course.

نَعَمَ بَيْسَ : are discussed fully with Qur'ānic examples, on the سورة الحجرات course.