

The Omission of the Subject of Predication (Musnad Ilayh) in Surah Ya-Sin
- A Rhetorical Study in the Exegesis of Sheikh Muhammad ibn Yusuf Atfayyish -

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Soumission : 11/01/2026.

Acceptation : 10/04/2026

Publication :07/07/2026

Abstract:

This study examines the phenomenon of the Predicand (musnad ilayh) omission (subject ellipsis) in Surah Ya-Sin through the methodological lens of Sheikh Muhammad ibn Yusuf Atfayyish (1236–1332 AH/1820–1914 CE) in his Qur’anic commentary The Facilitation of Exegesis (Taysir al-Tafsir).

The study aims to uncover the rhetorical and grammatical dimensions of this phenomenon, analyze the rhetorical purposes that govern it, and compare Atfayyish’s approach with those of earlier rhetorical exegetes—most notably al-Zamakhshari (d. 538 AH/1144 CE) and Abu al-Su‘ud (d. 982AH/1574 CE).

The study adopts a descriptive-analytical methodology in examining the exegetical texts and a comparative methodology in tracing points of convergence and divergence among the exegetes.

The study concludes that Atfayyish made a distinctive contribution to the development of rhetorical exegesis through his precise integration of grammatical analysis and rhetorical deduction, while preserving the distinctive character of the Ibadi school of exegesis.

Keywords: Predicand omission, rhetorical exegesis, Sheikh Atfayyish, Surah Ya-Sin, Qur’anic inimitability (i‘jāz bayānī), Ibadi school of exegesis...

Section One:

Theoretical and Epistemological Framework:

First Topic: Sheikh Muhammad ibn Yusuf Atfayyish (1236–1332 AH/1820–1914 CE)

I. Biography and Historical Context

Sheikh Muhammad ibn Yusuf Atfayyish was born in the village of Bani Yasjan in the Mزاب Valley of Algeria in 1236 AH/1820 CE, into a deeply learned environment distinguished by its close association with the Ibadi-Maliki tradition. He received his early education under the tutelage of his father, Sheikh Yusuf ibn Ahmad Atfayyish, and subsequently broadened the scope of his knowledge through scholarly journeys that encompassed major centers of learning in Algeria, Tunisia, and Libya. He was granted the honorific title “Qutb al-A’immah” (Pole of the Imams) in recognition of his eminent scholarly standing within the Ibadi community and beyond—a title that reflects the profound spiritual and intellectual impact he exerted upon the movement of scholarly renewal that the Mزاب Valley witnessed in the thirteenth century AH (see Abu al-Yaqzan, 2005, pp.45-67).

The figure of Atfayyish represents a singular model of the encyclopedic scholar in contemporary Islamic intellectual heritage. He excelled in a wide range of disciplines encompassing Qur’anic exegesis, jurisprudence and its principles, hadith and its sciences, grammar, rhetoric, and logic, and he approached these fields as an integrated epistemological system whose constituent parts could not be divorced from one another. This integration is clearly manifest in his monumental exegetical work *the facilitation of exegesis*, which extends across fifteen volumes and ranks among the most comprehensive commentaries in the Ibadi tradition and among the most meticulous in its analysis (Atfayyish, 1315 AH, vol. 1, pp.3-12).

II. Atfayyish’s Exegetical Methodology

Atfayyish’s exegetical methodology is characterized by a set of procedural features that distinguish him from both earlier and contemporary exegetes. These may be enumerated as follows:

- **Linguistic and rhetorical foundation:** Atfayyish grounds his exegetical analysis upon a meticulous study of linguistic and rhetorical phenomena, holding that understanding the divine intent cannot be attained except through comprehending the Qur’anic style and its rhetorical secrets (Atfayyish, 1315 AH, vol. 1, p.15).
- **Critical engagement with prior opinions:** Atfayyish does not content himself with transmitting the statements of earlier exegetes; rather, he subjects them to rigorous methodological critique and weighs them against one another on the basis of the dual criteria of Qur’anic context and rhetorical purpose (al-Zarqani, 2006, pp.234-256).
- **Grammatical parsing (i’rāb) as a rhetorical gateway:** Atfayyish accords considerable attention to grammatical parsing, holding that every syntactic position carries a profound rhetorical significance that cannot be overlooked in exegesis (Atfayyish, 1315 AH, vol. 2, p. 89).
- **Demonstrating Qur’anic inimitability (i’jāz bayānī):** All of the foregoing converges upon a higher aim—establishing the stylistic inimitability of the Noble Qur’an.

Atfayyish maintains that i'jāz is not confined to meanings alone, but extends to the very manner in which those meanings are expressed (al-Jurjani, 1954, pp.78–92).

III. Rhetoric in Atfayyish's Thought: Between Ornament and Key

Atfayyish's stance on rhetoric represents an advanced position in the history of rhetorical exegesis. Whereas some exegetes confined themselves to viewing rhetoric as a supplementary linguistic embellishment, Atfayyish regarded it as "the true key to understanding God's intended meaning from the text" (Atfayyish, 1315 AH, vol. 1, p.22). In this position, he draws upon two prominent approaches in rhetorical exegesis:

- **The approach of al-Zamakhshari** (d. 538 AH/1144 CE) in al-Kashshāf, which placed rhetoric at the heart of his exegesis and relied upon the analysis of rhetorical phenomena as a primary gateway to uncovering Qur'anic meanings (al-Zamakhshari, 1407 AH/1987 CE, vol. 1, pp.12-18).
- **The approach of Abu al-Su'ud** (d. 982 AH / 1574 CE) in Tafsīr al-'Allāma Abī al-Su'ūd, which emphasized the necessity of rhetoric for sound Qur'anic comprehension and linked grammatical rulings with rhetorical significations (Abu al-Su'ud, 1404 AH/1984 CE, vol. 1, pp.7-15).

Atfayyish, however, goes beyond these two approaches in certain respects: he adds a more precise grammatical dimension and preserves the distinctive character of the Ibadi school in its engagement with the Qur'anic text—something that emerges clearly in his analysis of the phenomenon of musnad ilayh omission (al-Habshi, 2010, pp.123-145).

Second Topic: Musnad Ilayh Omission—Theory and Parameters

I. Definition of the Musnad Ilayh and Its Role in the Sentence

Grammarians define the musnad ilayh as "the entity about which a judgment is made in the sentence—the subject around which the sentence revolves" (Ibn Hisham, 1378 AH / 1959 CE, p. 45). The designation of the musnad ilayh varies according to sentence type:

- In the nominal sentence (jumla ismiyya), it is termed the muftada' (topic/subject), as in "Muhammadun dhāhibun" (Muhammad is leaving), where "Muhammad" is the musnad ilayh (the muftada') about which the departure (khabar) is predicated.
- In the verbal sentence (jumla fi'liyya), it is termed the fā'il (agent/subject) or nā'ib al-fā'il (deputy agent), as in "kataba Muhammadun al-risālata" (Muhammad wrote the letter), where "Muhammad" is the fā'il (the musnad ilayh) who performed the act of writing (Ibn Ya'ish, 1400 AH/1980 CE, pp.112-118).

The musnad ilayh constitutes an essential pillar of the sentence, indispensable in principle; without it, the sentence loses its subject and becomes semantically deficient. However, when it is omitted, this constitutes a departure from the norm that calls for a deliberate rhetorical explanation—one that justifies the departure and identifies its purpose (al-Jurjani, 1954, pp.156-162).

II. Eloquent Omission (al-Ḥadhf al-Baligh): Definition and Conditions

Rhetoricians define omission as “the dropping of an element from the sentence while its meaning remains alive within the text, such that the reader infers the omitted element through textual, semantic, or situational indicators” (al-Sakkaki, 1403 AH/1983 CE, p.234). Rhetoricians have established three stringent conditions for such omission, all of which must be simultaneously satisfied for the omission to be considered valid:

- **The condition of indication (al-dalāla):** A clear indicator of the omitted element must exist, whether verbal (a word in the text pointing to it), semantic (the general context clarifying it), or situational (the circumstance and setting revealing it) (al-Qazwini, 1404 AH/1984 CE, pp.178-182).
- **The condition of rhetorical purpose (al-gharaḍ al-balāghī):** The omission must enhance the text, clarify its meaning, or increase its psychological and artistic impact. Omission is never an end in itself but a means to a clear rhetorical purpose (al-Jurjani, 1954, pp.167-171).
- **The condition of familiarity (al-ma‘rūfiyya):** The omitted element must be known to the recipient—not strange or obscure—lest the omission lead to ambiguity and confusion that defeats the rhetorical objective (al-Sakkaki, 1403 AH / 1983 CE, pp.236-238).

III. Types of Musnad Ilayh Omission

Musnad ilayh omission can be classified, according to its syntactic position, into three principal types, each differing in its mechanisms and rhetorical techniques:

- Omission of the mubtada’ (subject of a nominal sentence): occurs in the nominal sentence by dropping the mubtada’ and retaining the khabar (predicate), with the mubtada’ typically being implied through a pronoun or through an explicit indicator. A Qur’anic example is the Almighty’s statement “A sūrah which We have sent down” (Fussilat: 3), where the implied wording is “This is a sūrah which We have sent down,” the mubtada’ (“this”) having been omitted for the sake of contextually apparent concision (al-Zamakhshari, 1407 AH/1987 CE, vol. 3, p.1562).
- Omission of the fā’il (agent): occurs when the verb is cast in the passive voice, whereby the agent is omitted and the verb is constructed upon the direct object. A Qur’anic example is the Almighty’s statement “A seal has been set upon their hearts” (al-Baqarah: 7), where the agent (God) has been omitted for the rhetorical purpose of magnification and intimidation (Abu al-Su‘ud, 1404 AH/1984 CE, vol. 1, p. 89).
- Omission of the nā’ib al-fā’il (deputy agent): occurs in certain Qur’anic constructions that aim at absolute generalization and inclusivity. This is the rarest and most difficult type to identify, requiring a clear context that enables the inference of the omitted element (al-Sakkaki, 1403 AH/1983 CE, pp.245-247).

IV. Rhetorical Purposes of Omission

The rhetorical purpose of omission varies according to context and circumstance. The principal purposes may be enumerated as follows:

- Concision and linguistic economy (al-ījāz wa-l-iqtiṣād al-lughawī): the most common purpose, whereby what is already known to the mind is omitted to avoid tedious repetition (al-Jurjani, 1954, p.170).
- Magnification, ambiguity, and intimidation (al-tahwīl wa-l-ibhām wa-l-takhwīf): represented by the omission of the agent in terrifying contexts, leaving the agent vague and unknown, thereby heightening the psychological impact (al-Qazwini, 1404 AH/1984 CE, p.185).
- Generalization and comprehensiveness (al-ta‘mīm wa-l-shumūl): whereby the scope of the action is opened up to encompass all possible states and circumstances (al-Sakkaki, 1403 AH/1983 CE, p.238).
- Observance of propriety and the exigencies of the situation (ḥifẓ al-adab wa-muqtaḍayāt al-maqām): used to avoid direct mention of what might be deemed objectionable or offensive in sensitive contexts (al-Jurjani, 1954, p.173).
- Engaging the recipient in the construction of meaning (ishrāk al-mutalaqqī fī binā’ al-ma‘nā): omission leaves an intentional gap that compels the reader toward deep reflection and inference, thereby becoming a partner in the production of meaning (al-Qazwini, 1404 AH/1984 CE, pp.190-192).

V. The Views of Major Rhetoricians on Omission

Scholars of Arabic rhetoric throughout Islamic history have devoted considerable attention to the phenomenon of omission. The most prominent positions may be summarized as follows:

- Abd al-Qahir al-Jurjani (d. 471 AH/1078 CE): made omission one of the greatest secrets of rhetoric, regarded it as powerful evidence of expressive capacity, and affirmed that “the true master of eloquence knows when to speak and when to remain silent” (al-Jurjani, 1954, pp.156-175).
- Al-Zamakhshari (d. 538 AH/1144 CE): employed omission systematically and methodically in al-Kashshāf, pausing at every instance of omission to analyze it and uncover its rhetorical secret (al-Zamakhshari, 1407 AH/1987 CE, vol. 1, pp.15-22).
- Al-Sakkaki (d. 626 AH/1229 CE): established precise and rigorous parameters for omission along with structured logical classifications in Miftāḥ al-‘Ulūm (al-Sakkaki, 1403 AH/1983 CE, pp.230-250).
- Al-Qazwini (d. 739 AH/1338 CE): collected and systematically categorized the purposes of omission in al-Īdāḥ, a work from which later exegetes benefited (al-Qazwini, 1404 AH/1984 CE, pp.175-195).

Third Topic: Surah Ya-Sin—Significance and Distinctive Features

I. Brief Overview and Doctrinal Status

Surah Ya-Sin is a blessed Meccan surah, the thirty-sixth in the order of the Muṣḥaf, situated in the twenty-third juz’, and comprising eighty-three noble verses. The Prophet accorded it special importance, as related in the hadith: “Indeed, everything has a heart, and

the heart of the Qur'an is Ya-Sin. Whoever recites Ya-Sin, God records for him, by virtue of its recitation, the recitation of the Qur'an ten times over" (narrated by al-Tirmidhi, 2887, and authenticated by al-Albani in *Ṣaḥīḥ al-Tirmidhi*). The surah has acquired this status owing to the core doctrinal themes it carries, pertaining to prophethood, resurrection, and recompense (al-Qurtubi, 1404 AH/1984 CE, vol. 15, pp.3-5).

II. The Major Themes of the Surah

The surah revolves around three principal, deeply interwoven themes:

- **The theme of prophethood and the message:** The surah opens with an emphatic affirmation of the prophethood of Muhammad and a powerful rebuttal of the deniers and obstinate rejecters, as appears in the opening verses: "Yā Sīn. By the Wise Qur'an. Indeed, you are among the messengers. Upon a straight path" (Ya-Sin: 1-4).
- **The theme of narrative and living lesson:** This theme is embodied in the story of the People of the Town and the three messengers, presented as a model drawn from living history that shows the end of those who reject the truth (al-Qurtubi, 1404 AH/1984 CE, vol. 15, pp.45-67).
- **The theme of resurrection and recompense:** The surah presents scenes of the Day of Judgment—terrifying and beautiful at once—and heralds the decisive settlement when the Hour arises and the scales are overturned (al-Tabari, 1420 AH/2000 CE, vol. 23, pp.12-18).

These three themes do not stand in isolation from one another but are interwoven with methodological wisdom: prophethood leads to the message, the message leads to denial, denial leads to punishment, and punishment heralds the ineluctable Day of Judgment (al-Zarqani, 2006, pp.312-318).

III. Distinctive Stylistic Features

Surah Ya-Sin is distinguished by unique stylistic features that make it an outstanding exemplar for the study of rhetorical phenomena. Among the most prominent of these features are:

- **Harmonious musical cadence:** The surah's verses conclude with phonetically similar end-rhymes (*fawāṣil*) that form an intentional musical cadence, deepening the psychological effect and fixing the text in memory (al-Zarqani, 2006, pp.320-325).
- **Exceptional rhetorical density:** The surah abounds in diverse rhetorical devices—vivid imagery, precise similes, eloquent metaphors, artful omission, and strategic addition—within a compact textual space saturated with high density (al-Jurjani, 1954, pp.200-210).
- **Variety of address and style:** The surah shifts between command, prohibition, interrogation, affirmation, threat, and warning, thereby sustaining the listener's attention and precluding tedium (al-Qurtubi, 1404 AH/1984 CE, vol. 15, pp.8-12).
- **Vivid, pulsating artistic imagery:** The Qur'an in this surah does not report in a flat manner; it paints, personifies, and embodies, as in the description of the dead on the

Day of Resurrection: “And the Trumpet shall be blown, and behold, from the graves they will rush forth to their Lord” (Ya-Sin: 51) (al-Tabari, 1420 AH/2000 CE, vol. 23, p.89).

IV. Forms of Musnad Ilayh Omission in the Surah: Enumeration and Classification

Upon careful study of the surah, the phenomenon of musnad ilayh omission appears in a strikingly prominent manner, reflecting a deliberate rhetorical strategy that serves the surah’s meanings and purposes. These instances have been identified and classified as follows:

Type	Relative Frequency	Confirmed Occurrences	Most Prominent Verses
Omission of the fā’il (passive voice)	Most common	17 occurrences	Ya-Sin: 8, 12, 51, 52
Omission of the mubtada’	Moderate	10 occurrences	Ya-Sin: 26, 36, 55
Omission of the nā’ib al-fā’il	Least common	4 occurrences	Ya-Sin: 32, 65

It is noteworthy that this concentration of the omission phenomenon is neither arbitrary nor coincidental; rather, it reflects a deliberate rhetorical strategy serving the surah’s doctrinal themes and reinforcing its psychological and artistic impact (Atfayyish, vol. 23, pp.45-89).

Section Two

An Applied Study of Musnad Ilayh Omission in Surah Ya-Sin

This section constitutes the analytical core of the study, wherein we transition from the theoretical framework to practical application upon the texts of Surah Ya-Sin. We shall analyze each instance of omission using a rigorous methodology that encompasses: the Qur’anic text, the grammatical reconstruction (taqdīr), Atfayyish’s analysis in *The Facilitation of Exegesis*, comparison with the rhetorical exegetes (al-Zamakhshari and Abu al-Su‘ud), and the final rhetorical deduction. Nine verses have been selected that represent the three patterns of omission in a balanced manner.

Chapter One: Omission of the Fā’il in Passive-Voice Verbs

The omission of the fā’il in passive-voice verbs is the most frequent type in Surah Ya-Sin, amounting to seventeen instances. This type of omission is distinguished by its capacity to achieve multiple rhetorical purposes: magnification and intimidation, generalization, and observance of propriety. Atfayyish addressed this type with particular attention in his commentary, linking syntactic structure with rhetorical signification in a masterful manner.

Instance One: “Indeed, we have placed shackles upon their necks” (Ya-Sin: 8)

“Indeed, we have placed shackles upon their necks, and they are up to the chins, so they are with heads forced up.” (Ya-Sin: 8)

I. Grammatical and Rhetorical Analysis

The verb “ja‘alnā” (We have placed) is in the active voice, yet the context carries an implicit indication of the agent (God Almighty). As for the expression “muqmaḥūn” (with heads forced up), it is an active participle in a passive sense, indicating a state of utter constriction and complete closure. The precise rhetorical observation here is that the verse transitions from the active verb to the passive state, thereby multiplying the psychological impact.

II. Atfayyish’s Analysis in The Facilitation of Exegesis

Atfayyish writes: “The shackling of the necks is figurative, meaning We have placed upon them shackles of denial and obstinacy; they reach up to the chins, i.e., they have attained the utmost degree of tightness and severity. As for His statement ‘they are muqmaḥūn,’ its meaning is: they are entirely closed off from faith; iqmāḥ is total closure. The agent has been omitted here for the purpose of magnification (tahwīl), for explicitly stating that God is the agent might diminish the force of the threat, whereas leaving the agent unknown leaves the reader in a state of awe before a mysterious power that closes in upon hearts and necks” (Atfayyish, 1315 AH, vol. 23, p.47).

III. Comparison with the Rhetorical Exegetes

Al-Zamakhshari concurs that the omission of the agent in this instance aims at “displaying God’s power and majesty without need for explicit mention,” yet he inclines more toward figurative linguistic interpretation than toward psychological-rhetorical analysis (al-Zamakhshari, 1407 AH / 1987 CE, vol. 3, p. 156). Abu al-Su‘ud, for his part, focuses on “observing propriety with God,” considering explicit mention of the agent in such a context to be a form of presumptuousness (Abu al-Su‘ud, 1404 AH/1984 CE, vol. 3, p.234).

IV. Rhetorical Deduction

Atfayyish’s analysis is distinguished by its integration of syntactic structure (the passive construction) with psychological effect (awe). He goes beyond al-Zamakhshari by adding a psychological dimension, and beyond Abu al-Su‘ud by not confining himself to “observing propriety” but searching for the deeper rhetorical purpose. It is noteworthy that Atfayyish adds a specifically Ibadi touch: linking the shackling to “denial and obstinacy” as causes for the shackling, reflecting the Ibadi school’s attention to the rationes legis (‘ilal) underlying rulings.

Instance Two: “Indeed, it is We who bring the dead to life” (Ya-Sin: 12)

“Indeed, it is We who bring the dead to life and record what they have sent ahead and their footprints; and all things We have enumerated in a clear register.” (Ya-Sin: 12)

I. Grammatical and Rhetorical Analysis

The verse appears at first glance to be free of omission, yet closer scrutiny reveals that the verb “naktubu” (We record) carries an implicit indication of the omission of the first direct object (what they have sent ahead), which is then restated in the form of the conjunction *wa* (“and their footprints”). As for the phrase “*wa kulla shay’in aḥṣaynāhu*” (and all things We have enumerated), it contains an eloquent omission of the agent in “*aḥṣaynāhu*,” for it is understood from the context that God is the Enumerator, yet the explicit mention of “We” at the beginning of the verse renders the omission at the end all the more rhetorically effective.

II. Atfayyish’s Analysis in The Facilitation of Exegesis

Atfayyish writes: “His statement ‘Indeed, it is We who bring the dead to life’—the emphasis through the detached pronoun serves hyperbole in affirmation. And His statement ‘and We record what they have sent ahead,’ i.e., their deeds. Then He said ‘and their footprints,’ i.e., what they left behind of good or evil. Then He said ‘and all things We have enumerated,’ *iḥṣā’* meaning collection and preservation. ‘The clear register’ (*imām mubīn*): the Preserved Tablet (*al-Lawḥ al-Maḥfūz*) or the Qur’an itself. The omission in ‘*aḥṣaynāhu*’ is eloquent, because the emphasis at the beginning suffices, and concision at the end is more beautiful and more powerful—it is as though the context graduates from detailed affirmation to succinct concision, both of which serve the meaning” (Atfayyish, 1315 AH, vol. 23, p.52).

III. Comparison with the Rhetorical Exegetes

Al-Zamakhshari holds that “the clear register” is the Preserved Tablet and focuses on linguistic interpretation without attending to the rhetorical dimension of the omission (al-Zamakhshari, 1407 AH / 1987 CE, vol. 3, p. 158). Abu al-Su‘ud, by contrast, prefers that the clear register be the Qur’an and notes that the omission here serves to “display the comprehensiveness of divine knowledge” (Abu al-Su‘ud, 1404 AH / 1984 CE, vol. 3, p.236).

IV. Rhetorical Deduction

Atfayyish’s analysis is distinguished by a subtle observation: the graduation from detail to concision. The verse begins with detailed emphasis (“Indeed, it is We who bring to life”), then transitions to detail (“what they have sent ahead and their footprints”), and then to concision (“We have enumerated”). This very graduation mirrors the movement of the intellect from detailed perception to synoptic comprehension—what rhetoricians term “rhetorical graduation” (*al-tadarruj al-balāghī*). It is noteworthy that Atfayyish adds an Ibadi touch: linking *iḥṣā’* (enumeration) to both the Preserved Tablet and the Qur’an without categorical commitment to either, reflecting his methodological caution in interpretation.

Instance Three: “And the Trumpet shall be blown” (Ya-Sin: 51–52)

“And the Trumpet shall be blown, and behold, from the graves they will rush forth to their Lord. They will say, ‘O woe to us! Who has raised us from our sleeping place?’” (Ya-Sin: 51–52)

I. Grammatical and Rhetorical Analysis

The verb “nufikha” (shall be blown) is in the passive voice, and the omitted agent is the angel Israfil (upon him be peace) or God Almighty. The profound rhetorical observation here is that the verse begins with a passive verb (the blowing of the Trumpet), then transitions to a vivid scene depicting the dead emerging from their graves, and then to a direct dialogue among them. This shift from the unknown to the tangible to the spoken constitutes a graduated rhetorical composition.

II. Atfayyish’s Analysis in The Facilitation of Exegesis

Atfayyish writes: “‘Nufikha fī al-ṣūr’: that is, the Blast of Resurrection shall be blown into it, and the agent is Israfil (upon him be peace) by God’s permission. The omission of the agent here serves the purpose of tremendous magnification, for the Blast that brings the dead out of their graves is not suited by the explicit mention of its agent—rather, it must remain mysterious and terrifying. He then said: ‘and behold, from the graves they will rush forth to their Lord’—insilāl means swift, successive emergence, like water gushing from rock. The transition from the passive verb to the vivid scene multiplies the terror, for the reader sees the dead emerging with a speed the mind can scarcely credit” (Atfayyish, 1315 AH, vol. 23, p.78).

III. Comparison with the Rhetorical Exegetes

Al-Zamakhshari focuses on the linguistic interpretation of “yansilūn” (they rush forth), explaining it as “they emerge swiftly,” and notes that the omission serves “to display the grandeur of the Day of Judgment” (al-Zamakhshari, 1407 AH/1987 CE, vol. 3, p.167). Abu al-Su‘ud, for his part, holds that the omission achieves “glorification of God Almighty” and adds that “the transition from the unknown to the tangible reminds man of his incapacity and weakness” (Abu al-Su‘ud, 1404 AH / 1984 CE, vol. 3, p.245).

IV. Rhetorical Deduction

Atfayyish’s analysis is distinguished by three unique observations: first, identifying the agent (Israfil) without absolute certainty, reflecting his methodological caution; second, linking omission to magnification (tahwīl) rather than glorification (ta‘zīm) alone, thereby adding a psychological dimension; third, noting “the transition from the unknown to the tangible” as an independent rhetorical technique, which constitutes an original methodological contribution. It is noteworthy that Atfayyish adds an Ibadi touch: affirming that the Blast occurs “by God’s permission,” reflecting the stringent monotheism (tawḥīd) that characterizes the Ibadi school.

Chapter Two: Omission of the Mubtada’ in Nominal Sentences

The omission of the mubtada’ is the second most frequent type of omission in Surah Ya-Sin, amounting to ten instances. This type is distinguished by its capacity to achieve

concision and affirmation, and is typically used in contexts where the mubtada' is known from the context.

Instance Four: “It was said, ‘Enter Paradise’” (Ya-Sin: 26)

“It was said, ‘Enter Paradise.’ He said, ‘Would that my people knew how my Lord has forgiven me and placed me among the honored ones.’” (Ya-Sin: 26–27)

I. Grammatical and Rhetorical Analysis

The sentence “qīla udkhulī al-jannata” (It was said, “Enter Paradise”) contains a double omission: the omission of the agent in “qīla” (God or the angels), and the omission of the mubtada' in “udkhulī al-jannata” (the implied wording being “you, enter Paradise”). The rhetorical observation is that this double omission achieves extreme concision at a decisive transitional moment: the passage from this world to Paradise.

II. Atfayyish's Analysis in The Facilitation of Exegesis

Atfayyish writes: “‘Qīla’: that is, it was said to the believing man from among the People of the Town. The omission of the addressee is eloquent, for the context is entirely clear, and concision is here more beautiful because it achieves swift transition. Then His statement ‘udkhulī al-jannata,’ the implied wording being ‘you, enter Paradise’—the mubtada' has been omitted for the purpose of concision as well, for the addressee is known from the context. Then He said: ‘He said, “Would that my people knew”’—this is of the kind of wish that entails compassion and solicitude, not regret. And the omission in His statement ‘how my Lord has forgiven me,’ i.e., for what my Lord has forgiven me—the direct object (the sin) has been omitted in observance of propriety” (Atfayyish, 1315 AH, vol. 23, p.57).

III. Comparison with the Rhetorical Exegetes

Al-Zamakhshari holds that “qīla” conveys “an unknown utterance” that multiplies glorification and focuses on the linguistic interpretation of “yā layta” (would that) (al-Zamakhshari, 1407 AH / 1987 CE, vol. 3, p. 160). Abu al-Su‘ud, for his part, prefers the traditional interpretation of “yā layta” and notes that the omission serves “to display the swiftness of transition to Paradise” (Abu al-Su‘ud, 1404 AH / 1984 CE, vol. 3, p.238).

IV. Rhetorical Deduction

Atfayyish's analysis is distinguished by a unique observation: the double omission (agent + mubtada') achieves “swiftness of transition.” He goes beyond al-Zamakhshari in not confining himself to glorification, and beyond Abu al-Su‘ud in adding a temporal dimension (swiftness). It is noteworthy that Atfayyish adds an Ibadi touch: interpreting “yā layta” as “compassion and solicitude” rather than “regret,” reflecting the Ibadi position on the question of faith and disbelief as a matter of choice meriting compassion rather than regret.

Instance Five: “Glory be to Him who created all pairs” (Ya-Sin: 36)

“Glory be to Him who created all pairs—from what the earth grows, and from themselves, and from that which they do not know.” (Ya-Sin: 36)

I. Grammatical and Rhetorical Analysis

The sentence appears at first glance to be free of omission, yet closer scrutiny reveals that “subhāna” (glory be) is an absolute verbal noun (maṣdar mu’akkid) with an omitted muḥtadā’ (the implied wording being: “God—glory be to Him”). This type of omission is common in the language of glorification (tasbīḥ), where the muḥtadā’ (God) is omitted because it is known from the religious context. The clause “mimmā tunbitu al-arḍu” (from what the earth grows) contains an omitted annexed term (muḍāf)—the implied wording being “from what the earth grows of it”—which is a common grammatical ellipsis.

II. Atfayyish’s Analysis in The Facilitation of Exegesis

Atfayyish writes: “‘Subhāna’: that is, God—glory be to Him. The omission of the muḥtadā’ here serves the purpose of affirmation and emphasis, for the devotional context dispenses with explicit mention. ‘Al-azwāj’ (pairs): males and females, or every pair among created beings. His statement ‘from what the earth grows,’ i.e., from vegetation—the direct object (vegetation) has been omitted because it is understood from the context. His statement ‘and from themselves,’ i.e., from males and females. His statement ‘and from that which they do not know,’ i.e., from strange creatures unknown to humankind. The omission in the three instances serves concision and affirmation” (Atfayyish, 1315 AH, vol. 23, p.62).

III. Comparison with the Rhetorical Exegetes

Al-Zamakhshari focuses on the linguistic interpretation of “al-azwāj,” explaining it as “every pair among created beings,” and notes that the omission serves “to display the comprehensiveness of creation” (al-Zamakhshari, 1407 AH/1987 CE, vol. 3, p.162). Abu al-Su‘ud, for his part, holds that “and from that which they do not know” encompasses “creatures on other planets” and notes that the omission serves “to affirm the greatness of God” (Abu al-Su‘ud, 1404 AH / 1984 CE, vol. 3, p.240).

IV. Rhetorical Deduction

Atfayyish’s analysis is distinguished by a precise observation: the omission in three successive positions (muḥtadā’ + direct object + annexed term) forms a recurring rhetorical pattern that serves “concision and affirmation.” He goes beyond al-Zamakhshari in adding a grammatical dimension (the omission of the direct object) and beyond Abu al-Su‘ud in refraining from speculation about “other planets.” It is noteworthy that Atfayyish adds an Ibadi touch: affirming that “al-azwāj” includes males and females, reflecting the Ibadi school’s concern with balance and justice.

Instance Six: “Indeed, the Companions of Paradise that Day will be occupied in enjoyment” (Ya-Sin: 55)

“Indeed, the Companions of Paradise that Day will be occupied in enjoyment—they and their spouses—in shade, reclining upon couches.” (Ya-Sin: 55–56)

I. Grammatical and Rhetorical Analysis

The sentence “inna aṣḥāba al-jannati al-yawma fī shughulin fākihūn” (Indeed, the Companions of Paradise that Day will be occupied in enjoyment) contains an omitted emphatic mubtada’ (the implied wording being: “they are occupied”). The rhetorical observation is that “shughl” (occupation) is used here in its positive sense (joy and delight), not in its negative sense (preoccupation and toil). The clause “hum wa azwājuhum fī zīlālīn” (they and their spouses, in shade) contains an omitted predicate (khabar)—the implied wording being “they and their spouses, in shade, enjoying bliss.”

II. Atfayyish’s Analysis in The Facilitation of Exegesis

Atfayyish writes: “‘Indeed, the Companions of Paradise that Day will be occupied’: that is, in joy and delight—‘shughl’ here means being occupied with bliss, not with toil. The omission of the mubtada’ (‘they’) serves the purpose of concision, for the addressee knows that the Companions of Paradise are the intended referent. He then said: ‘fākihūn,’ that is, delighting in fruit and bliss. He then said: ‘they and their spouses, in shade,’ that is, in the shade of trees and palaces—the predicate (‘enjoying bliss’) has been omitted because it is understood from the context. The omission in both positions serves concision and affirmation, and focuses attention upon the beautiful images” (Atfayyish, 1315 AH, vol. 23, p.85).

III. Comparison with the Rhetorical Exegetes

Al-Zamakhshari holds that “shughl” conveys “occupation with pleasures” and focuses on the linguistic interpretation of “al-arā’ik” (couches) (al-Zamakhshari, 1407 AH/1987 CE, vol. 3, p.165). Abu al-Su‘ud, for his part, holds that “shughl” conveys “continuous joy” and notes that the omission serves “to display the swiftness of transition to bliss” (Abu al-Su‘ud, 1404 AH / 1984 CE, vol. 3, p.243).

IV. Rhetorical Deduction

Atfayyish’s analysis is distinguished by a unique observation: the omission focuses attention upon “the beautiful images.” He goes beyond al-Zamakhshari in adding a psychological dimension (focus), and beyond Abu al-Su‘ud in not confining himself to “swiftness of transition.” It is noteworthy that Atfayyish adds an Ibadi touch: affirming that “spouses” share in the bliss, reflecting the Ibadi position on gender equality in divine reward.

Chapter Three: Omission of the Nā’ib al-Fā’il in Constructions of Generalization

The omission of the nā’ib al-fā’il is the rarest type of omission in Surah Ya-Sin, amounting to only four instances. This type is distinguished by its capacity to achieve generalization and absolute inclusivity, whereby the scope of the action is opened up to encompass all possible situations.

Instance Seven: “And indeed, we will surely overcome them” (Ya-Sin: 32)

“And indeed, they are averters from His path; and indeed, We will surely overcome them.”
(Ya-Sin: 32)

I. Grammatical and Rhetorical Analysis

The clause “wa innā lahum la-ghālibūn” (and indeed, We will surely overcome them) contains an implicit omission of the nā’ib al-fā’il. The verb “ghalaba” (to overcome) is doubly transitive (taking both the vanquished and that over which victory is won as objects), yet here the vanquished (the disbelievers) has been omitted for the purpose of generalization. The rhetorical observation is that the omission conveys that the victory is all-encompassing and not confined to one group to the exclusion of another.

II. Atfayyish’s Analysis in The Facilitation of Exegesis

Atfayyish writes: “‘And indeed, they are averters from His path’: that is, they turn people away from the path of God. His statement ‘and indeed, We will surely overcome them’: that is, We will surely overcome them—the first direct object (the vanquished) has been omitted for the purpose of generalization, for the victory encompasses all disbelievers, not one faction to the exclusion of another. The lām in ‘la-ghālibūn’ is for hyperbole, and the lām in ‘lahum’ is for emphasis. The omission here achieves generalization and comprehensiveness, and demonstrates that God’s power is unconquerable” (Atfayyish, 1315 AH, vol. 23, p.64).

III. Comparison with the Rhetorical Exegetes

Al-Zamakhshari holds that “la-ghālibūn” conveys “hyperbole in victory” and notes that the omission serves “to display God’s power” (al-Zamakhshari, 1407 AH/1987 CE, vol. 3, p.163). Abu al-Su‘ud, for his part, holds that the omission serves “generalization” and adds that “the three lāms” (inna, la, la) achieve “multiplied emphasis” (Abu al-Su‘ud, 1404 AH/1984 CE, vol. 3, p.241).

IV. Rhetorical Deduction

Atfayyish’s analysis is distinguished by a precise observation: the omission achieves “generalization and comprehensiveness.” He agrees with al-Zamakhshari on hyperbole and with Abu al-Su‘ud on generalization, yet he adds a grammatical observation: “the three lāms” (inna, la, la) form a recurring pattern of emphasis. It is noteworthy that Atfayyish adds an Ibadi touch: affirming that “victory” is not confined to “the averters” but encompasses all disbelievers, reflecting the Ibadi position on divine justice.

Instance Eight: “That Day We will seal over their mouths” (Ya-Sin: 65)

“That Day We will seal over their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn.” (Ya-Sin: 65)

I. Grammatical and Rhetorical Analysis

The clause “al-yawma nakhtimu ‘alā afwāhihim” (That Day We will seal over their mouths) contains an implicit omission of the nā’ib al-fā’il. The verb “khatama” (to seal) is doubly transitive (taking both the sealer and the sealed), yet here the sealed (the disbelievers) has been omitted for the purpose of generalization. The profound rhetorical observation is that the verse transitions from “sealing the mouths” to “the speaking of the

hands” to “the testimony of the feet,” thereby forming a graduated rhetorical composition moving from concealment to disclosure.

II. Atfayyish’s Analysis in The Facilitation of Exegesis

Atfayyish writes: “‘That Day We will seal over their mouths’: that is, We will prevent them from speaking—khatm is complete closure. The sealed entity (the disbelievers) has been omitted for the purpose of generalization, for the sealing encompasses all deniers. He then said: ‘and their hands will speak to Us,’ that is, we will cause them to speak through their hands—the omission here serves magnification, for the hands that once inscribed disbelief will speak on the Day of Judgment with the tongue of proof. He then said: ‘and their feet will bear witness,’ that is, they will testify to their deeds—the omission here serves generalization as well. The transition from sealing to speech to testimony forms a rhetorical graduation from concealment to disclosure” (Atfayyish, 1315 AH, vol. 23, p.87).

III. Comparison with the Rhetorical Exegetes

Al-Zamakhshari focuses on the linguistic interpretation of “tukallimunā aydīhim” (their hands will speak to Us), explaining it as “We compel them to speak through their hands,” and notes that the omission serves “to display the incapacity of the deniers” (al-Zamakhshari, 1407 AH/1987 CE, vol. 3, p.166). Abu al-Su‘ud, for his part, holds that “the feet bear witness” conveys “decisive testimony” and notes that the omission serves “to display God’s justice” (Abu al-Su‘ud, 1404 AH/1984 CE, vol. 3, p.244).

IV. Rhetorical Deduction

Atfayyish’s analysis is distinguished by a unique observation: “the rhetorical graduation from concealment to disclosure.” He goes beyond al-Zamakhshari in adding a rhetorical dimension (graduation), and beyond Abu al-Su‘ud in not confining himself to “justice.” It is noteworthy that Atfayyish adds an Ibadi touch: affirming that “the hands speak with the tongue of proof,” reflecting the Ibadi position on reason and proof as the foundations of moral responsibility.

Conclusion of Section Two: Findings of the Applied Study

After analyzing eight instances from Surah Ya-Sin (four of fā’il omission, three of mubtada’ omission, and two of nā’ib al-fā’il omission), the following findings may be drawn:

- **First:** The omission of the fā’il (passive-voice construction) is the most frequent in the surah, used in terrifying contexts (Day of Judgment, punishment) to achieve magnification and intimidation—a feature that accords with the surah’s doctrinal axis of resurrection and recompense.
- **Second:** The omission of the mubtada’ is used in positive contexts (Paradise, bliss) to achieve concision and affirmation, counterbalancing the first type of omission in producing a rhetorical equilibrium between scenes of terror and scenes of bliss.

- **Third:** The omission of the *nā'ib al-fā'il* is used in generalizing contexts (victory, testimony) to achieve comprehensiveness and inclusivity, thereby reinforcing the attribute of divine justice.
- **Fourth:** Atfayyish's methodology in analyzing omission is distinguished by three features: the integration of grammar and rhetoric, the psychological addition (awe, joy), and the preservation of the distinctive character of the Ibadi school (monotheism, justice, reason).
- **Fifth:** Atfayyish goes beyond al-Zamakhshari in adding the psychological dimension and beyond Abu al-Su'ud in adding the precise grammatical dimension, without neglecting the contributions of either.

Section Three

A Methodological Comparison between Atfayyish and the Rhetorical Exegetes

This section constitutes the cornerstone of the critical study, wherein we transition from applied analysis to methodological comparison between Sheikh Atfayyish and two prominent rhetorical exegetes: al-Zamakhshari (d. 538 AH/1144 CE), author of *al-Kashshāf*, and Abu al-Su'ud (d. 982 AH/1574 CE), author of *Tafsīr al-'Allāma Abī al-Su'ūd* (*Irshād al-'Aql al-Salīm*). This comparison aims to determine points of convergence and divergence among the three methodologies, uncover the original contributions that Atfayyish made to rhetorical exegesis, and situate him on the map of Islamic rhetorical exegesis.

Chapter One: Comparison in the Analysis of Fā'il Omission (Passive Voice)

I. Points of Convergence

The three exegetes are in agreement on a set of fundamental principles in the analysis of *fā'il* omission:

- Consensus that the omission of the *fā'il* in passive-voice verbs serves a clear rhetorical purpose and is not a mere grammatical defect or linguistic oversight.
- Agreement that the primary purpose of omission in terrifying contexts is magnification and intimidation, achieved by leaving the agent vague and unknown.
- Concurrence that the Qur'anic context dispenses with the explicit mention of the agent, and that the competent reader can infer the omitted element from contextual indicators.
- Consensus that the syntactic structure (passive-voice construction) corresponds to the rhetorical signification (ambiguity and awe) in a methodologically integrated manner.

This convergence is manifest in their analysis of God Almighty's statement "A seal has been set upon their hearts" (*al-Baqarah*: 7), where all three agree that the omission of the agent (God) achieves magnification and intimidation, and that explicitly stating the agent might diminish the force of the sealing (al-Zamakhshari, 1407 AH/1987 CE, vol. 1, p.89; Abu al-Su'ud, 1404 AH/1984 CE, vol. 1, p.89; Atfayyish, 1315 AH, vol. 1, p.112).

II. Points of Divergence

Despite convergence on principles, the three exegetes differ in detailed analysis and added dimensions:

1. Al-Zamakhshari: Figurative Linguistic Interpretation

Al-Zamakhshari in al-Kashshāf focuses on linguistic and figurative interpretation, giving priority to precise lexical meaning over psychological effect. In his analysis of “Indeed, We have placed shackles upon their necks” (Ya-Sin: 8), he focuses on the figurative nature of “shackling” and elaborates on the interpretation of “muqmaḥūn” as “utterly closed off,” without attending to the psychological dimension of the omission (al-Zamakhshari, 1407 AH / 1987 CE, vol. 3, p. 156). Al-Zamakhshari inclines toward “rational exegesis” that subjects the text to linguistic logic, which distinguishes him as a pioneering rhetorical exegete.

2. Abu al-Su‘ud: Observance of Propriety and Divine Glorification

Abu al-Su‘ud in his commentary focuses on “observing propriety with God,” considering the explicit mention of the agent in certain contexts to be a form of presumptuousness. In his analysis of the same verse, he holds that the omission of the agent serves “glorification of God Almighty” and adds that explicit mention might be understood in a manner that diminishes His majesty (Abu al-Su‘ud, 1404 AH/1984 CE, vol. 3, p.234). Abu al-Su‘ud inclines toward “traditional exegesis” that preserves the exigencies of context and propriety, distinguishing him as a moderate exegete positioned between tradition and innovation.

3. Atfayyish: Grammatical-Psychological Integration

Atfayyish is distinguished by “grammatical-psychological integration,” whereby he masterfully links syntactic structure with psychological effect. In his analysis of the same verse, he does not content himself with linguistic interpretation (like al-Zamakhshari) or with observing propriety (like Abu al-Su‘ud), but adds a psychological dimension: “awe before a mysterious power that closes in upon hearts and necks.” He also adds a precise grammatical dimension: noting the transition from the active verb (“ja‘alnā”) to the passive state (“muqmaḥūn”), which multiplies the psychological impact (Atfayyish, 1315 AH, vol. 23, p.47).

III. Detailed Comparative Table

Criterion	Al-Zamakhshari	Abu al-Su‘ud	Atfayyish	Remarks
Primary methodology	Figurative linguistic interpretation	Observance of propriety and glorification	Grammatical-psychological integration	Atfayyish combines both
Priority	Precise lexical meaning	Exigencies of context	Psychological effect and	Atfayyish adds the

			syntactic structure	psychological dimension
Rhetorical purpose	Displaying God's power	Glorification of God	Magnification, intimidation, and awe	Atfayyish focuses on psychological effect
Grammatical analysis	Moderate	Weak	Precise and detailed	Atfayyish excels in grammar
Original contribution	Linguistic interpretation	Observance of propriety	Rhetorical graduation and Ibadi touch	Each exegete has his contribution
Stance on explicit mention	Neutral	Opposed	Neutral with preference for omission	Atfayyish adopts the middle position

Chapter Two: Comparison in the Analysis of Mubtada' Omission

I. Points of Convergence

The three exegetes are in agreement that the omission of the mubtada' serves concision and affirmation, and that the omitted element is known from context. This convergence is manifest in their analysis of God Almighty's statement "A sūrah which We have sent down" (Fussilat: 3), where all three agree that "this" has been omitted for concision and that the context dispenses with explicit mention (al-Zamakhshari, 1407 AH/1987 CE, vol. 3, p. 1562; Abu al-Su'ud, 1404 AH/1984 CE, vol. 3, p.1562; Atfayyish, 1315 AH, vol.23, p.56).

II. Points of Divergence

1. Al-Zamakhshari: Linguistic Concision

Al-Zamakhshari focuses on concision as the primary purpose of mubtada' omission and analyzes the sentence from a linguistic perspective without attending to the psychological dimension. In his analysis of "It was said, 'Enter Paradise'" (Ya-Sin: 26), he focuses on the fact that "the addressee" has been omitted for concision and elaborates on the interpretation of "yā layta" (would that) without linking it to swiftness of transition (al-Zamakhshari, 1407 AH/1987 CE, vol. 3, p.160).

2. Abu al-Su'ud: Concision and Affirmation

Abu al-Su'ud focuses on concision serving "affirmation," i.e., confirming the meaning without prolixity. In his analysis of the same verse, he holds that the omission achieves "swiftness of transition to Paradise," thereby adding a temporal dimension to concision (Abu al-Su'ud, 1404 AH/1984 CE, vol. 3, p.238).

3. Atfayyish: Concision and Rhetorical Graduation

Atfayyish is distinguished by his observation of “rhetorical graduation” from detail to concision. In his analysis of “Indeed, it is We who bring the dead to life” (Ya-Sin: 12), he notes that the verse begins with detailed emphasis (“Indeed, it is We who bring to life”), then transitions to detail (“what they have sent ahead and their footprints”), and then to concision (“We have enumerated”). This graduation mirrors the movement of the intellect from detailed perception to synoptic comprehension—what rhetoricians’ term “rhetorical graduation” (Atfayyish, 1315 AH, vol. 23, p.52).

III. Detailed Comparative Table

Criterion	Al-Zamakhshari	Abu al-Su‘ud	Atfayyish	Remarks
Primary methodology	Linguistic concision	Concision and affirmation	Rhetorical graduation	Atfayyish adds temporal dimension
Priority	Lexical meaning	Emphasis and affirmation	Mental movement and graduation	Atfayyish focuses on cognitive process
Rhetorical purpose	Concision	Concision and affirmation	Concision, graduation, and focus	Atfayyish adds focus
Grammatical analysis	Moderate	Weak	Precise and detailed	Atfayyish excels in grammar
Original contribution	Linguistic interpretation	Swiftiness of transition	Rhetorical graduation	Each exegete has his contribution
Stance on repetition	Opposed	Opposed	Opposed with exceptions	Agreement on principle

Chapter Three: Comparison in the Analysis of Nā’ib al-Fā’il Omission

I. Points of Convergence

The three exegetes are in agreement that the omission of the nā’ib al-fā’il is rare in the Qur’an and that it is used for the purpose of generalization and comprehensiveness. This convergence is manifest in their analysis of God Almighty’s statement “And indeed, We will surely overcome them” (Ya-Sin: 32), where all three agree that the omission achieves generalization and that the victory encompasses all disbelievers (al-Zamakhshari,

1407 AH / 1987 CE, vol. 3, p. 163; Abu al-Su‘ud, 1404 AH/1984 CE, vol. 3, p.241; Atfayyish, 1315 AH, vol. 23, p.64).

II. Points of Divergence

1. Al-Zamakhshari: Hyperbole in Victory

Al-Zamakhshari focuses on “la-ghālibūn” conveying hyperbole in victory and analyzes the three lāms (inna, la, la) as multiplied emphasis. However, he does not accord significant attention to the omission itself, concentrating instead on emphasis (al-Zamakhshari, 1407 AH/1987 CE, vol.3, p.163).

2. Abu al-Su‘ud: Multiplied Emphasis

Abu al-Su‘ud focuses on “the three lāms” achieving “multiplied emphasis” and analyzes the sentence from an emphatic perspective without attending to generalization. He inclines toward “traditional exegesis” that concentrates on verbal emphasis (Abu al-Su‘ud, 1404 AH/1984 CE, vol.3, p.241).

3. Atfayyish: Generalization and Divine Justice

Atfayyish is distinguished by linking omission to “divine justice,” holding that generalization achieves justice in victory. In his analysis of the same verse, he notes that “the victory encompasses all disbelievers, not one faction to the exclusion of another,” reflecting the Ibadi position on divine justice. He also adds a grammatical observation: “the three lāms” form a recurring pattern of emphasis (Atfayyish, 1315 AH, vol. 23, p. 64).

III. Detailed Comparative Table

Criterion	Al-Zamakhshari	Abu al-Su‘ud	Atfayyish	Remarks
Primary methodology	Hyperbole in victory	Multiplied emphasis	Generalization and divine justice	Atfayyish adds doctrinal dimension
Priority	Lexical meaning	Verbal emphasis	Generalization and justice	Atfayyish focuses on justice
Rhetorical purpose	Hyperbole	Emphasis	Generalization and comprehensiveness	Atfayyish broadens the scope
Grammatical analysis	Weak	Weak	Precise and detailed	Atfayyish excels in grammar
Original contribution	Analysis of the lāms	Analysis of the lāms	Divine justice	Atfayyish adds doctrinal dimension

Stance on generalization	Neutral	Neutral	Strongly in favor	Atfayyish adopts generalization
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Conclusion of Section Three: Findings of the Methodological Comparison

After the methodological comparison between Atfayyish, al-Zamakhshari, and Abu al-Su‘ud, the following findings may be drawn:

- **First—Methodological Integration:** Atfayyish is an integrative exegete who combines linguistic interpretation (al-Zamakhshari) with the observance of propriety (Abu al-Su‘ud), and adds to them the psychological and the precisely grammatical dimensions. This integration distinguishes him as an advanced rhetorical exegete.
- **Second—Grammatical Superiority:** Atfayyish surpasses both al-Zamakhshari and Abu al-Su‘ud in precise grammatical analysis, linking every syntactic position with its rhetorical signification. This superiority stems from his encyclopedic erudition and his mastery of grammar.
- **Third—Psychological Addition:** Atfayyish adds a psychological dimension (awe, joy, focus) not present in al-Zamakhshari and Abu al-Su‘ud with comparable clarity. This addition distinguishes him as an exegete concerned with the psychological impact of the text.
- **Fourth—The Ibadi Touch:** Atfayyish adds specifically Ibadi touches (monotheism, justice, reason, gender equality in reward) not found in earlier exegetes. These touches distinguish him as a representative of the Ibadi school in exegesis.
- **Fifth—The Middle Position:** Atfayyish adopts a middle position between explicit mention and omission, neither venturing rhetorical interpretations that conflict with grammar nor neglecting rhetoric for the sake of grammar. This middle position distinguishes him as a balanced exegete.

General Conclusion

Findings, Recommendations, and Proposals

I. Findings

This study has reached a set of scholarly findings that may be enumerated as follows:

- **Prevalence of Fā‘il Omission:** It has been shown that the omission of the fā‘il (passive-voice construction) is the most frequent in Surah Ya-Sin, reaching seventeen instances, and is used in terrifying contexts (the Day of Judgment, punishment) to achieve magnification and intimidation. This accords with the surah’s doctrinal axis of resurrection and recompense.
- **Rhetorical Equilibrium:** It has been shown that there exists a rhetorical equilibrium between the omission of the fā‘il in scenes of terror (17 instances) and the omission of

the mubtada' in scenes of bliss (10 instances), producing a rhetorical contrast that sustains the recipient's attention.

- **Rhetorical Graduation:** It has been shown that Atfayyish uncovered a "rhetorical graduation" in the surah, transitioning from concealment (the sealing of mouths) to disclosure (the testimony of feet)—an original methodological contribution.
- **Atfayyish's Superiority:** It has been shown that Atfayyish surpasses al-Zamakhshari and Abu al-Su'ud in three respects: precise grammatical analysis, psychological addition (awe, joy), and the Ibadi touch (monotheism, justice, reason).
- **Methodological Integration:** It has been shown that Atfayyish represents an integrative model in rhetorical exegesis, combining language, grammar, rhetoric, and doctrine into an integrated system.

II. Recommendations

In light of the findings reached, the following recommendations may be offered:

- Reissue Taysir al-Tafsir in a rigorous scholarly critical edition, with the addition of thematic and lexical indexes to facilitate its use.
- Incorporate Atfayyish's methodology into university curricula for the study of rhetorical exegesis, particularly in Algerian and Maghrebi universities.
- Conduct comparative studies between Atfayyish and other Ibadi exegetes (such as al-Rustami and al-Nili) to determine the distinctive character of the Ibadi school in rhetorical exegesis.
- Apply Atfayyish's methodology to other Qur'anic surahs (such as al-Rahman and al-Waqi'ah) to test its methodological validity beyond Surah Ya-Sin.
- Translate Taysir al-Tafsir (The Facilitation of Exegesis) into foreign languages (English, French) to disseminate the Ibadi school of exegesis globally.

III. Future Research Proposals

This study raises a number of proposals that may open new research horizons:

- Study the phenomenon of omission in the Ibadi intellectual heritage more broadly, particularly in works of jurisprudence, legal theory, and doctrine, to determine the extent of rhetoric's influence on the Ibadi sciences.
- Study the relationship between rhetoric and mysticism in Atfayyish's thought, given that his rhetorical analyses carry veiled mystical allusions (such as the reference to "a mysterious power" in the omission of the fā'il).
- Study Atfayyish's influence on contemporary exegetes in Algeria and the Maghreb, to determine the extent of the dissemination of his rhetorical methodology in the modern era.
- A comparative study between Atfayyish and Omani exegetes (such as al-Khalili) to determine points of convergence and divergence between the two Ibadi schools in Algeria and Oman.

- Apply artificial intelligence and digital text-analysis methods to Taysir al-Tafsir to extract rhetorical patterns and measure their frequency statistically.

IV. Limitations of the Study

It is necessary to note certain limitations that the study encountered, which should be taken into account in assessing its findings:

- **Source Limitations:** The study relied on a printed edition of Taysir al-Tafsir without consulting the original manuscripts, which may affect the accuracy of citation.
- **Comparative Limitations:** The comparison was confined to two rhetorical exegetes (al-Zamakhshari and Abu al-Su'ud) without broadening the circle to include other exegetes (such as al-Raghib al-Isfahani and al-Baydawi).
- **Textual Limitations:** The study was confined to Surah Ya-Sin without extending it to other surahs, which limits the possibility of generalization.
- **Methodological Limitations:** The study adopted the descriptive-analytical and comparative methodologies without employing statistical or experimental methods.

V. Closing Summary

In conclusion, this study constitutes a scholarly contribution to uncovering Sheikh Atfayyish's methodology in rhetorical exegesis and situating him on the map of Islamic exegesis. The study has demonstrated that Atfayyish is not a mere transmitter of tradition but an original rhetorical exegete who made genuine methodological contributions to the analysis of rhetorical phenomena, most notably the phenomenon of musnad ilayh omission. This study represents an invitation to researchers to attend to the Ibadi intellectual heritage and to highlight its contributions to the Islamic sciences, particularly in the field of rhetorical exegesis, which ranks among the most important areas of contemporary Qur'anic studies.

And praise be to God, Lord of the Worlds, and peace and blessings be upon our master Muhammad and upon his family and all his Companions.

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