



## RESEARCH ARTICLE

Section: *Literature, Linguistics & Criticism***Overt pronouns as pronominal linking tools in grammar and rhetoric: Al-Shafi'i's wise quotes as a model**Mohamed Taha Abd Alkhaleek Alagiri<sup>1\*</sup> , Gomaa Elsayed Abd Elmaksoud Ibraheem<sup>1</sup>, AbdUlmalik Ahmed Essayed Shetewy<sup>2</sup>, Khaled Hilal Nasser Alabri<sup>1</sup>, Amr Khater Abd Elghany Wahdan<sup>1</sup>, Kawthar Saeed Eltom Ali<sup>1</sup>, Mohammed Nadi Farghaly Mohammed<sup>3</sup> & Mohamed Abd Eldayim Elbagoury<sup>1</sup><sup>1</sup>Sohar University, Sultanate of Oman<sup>2</sup>Al-Azhar University, Mansoura. Egypt<sup>3</sup>New Valley University, Egypt\*Correspondence: [malagiri@su.edu.om](mailto:malagiri@su.edu.om)**ABSTRACT**

Overt pronouns in the Arabic language are fundamental linking tools that connect between discourse components. They do not only play a syntactic function but they extend to rhetorical and semantic dimensions as well. They help deepening the textual construction and reinforcing the psychological and conceptual impact. Imam Al-Shafi'i's wise quotes are rich texts where the interplay between syntax and rhetoric is clearly manifested through the overt pronoun which maintains consistency and impact. Consequently, this research presents several objectives, including: monitoring the phenomenon of pronominal cohesion through the overt pronoun, manifesting its impact on syntactic and rhetorical textual consistency —using Al-Shafi'i's wise quotes as applied models. The research identifies the linguistic and rhetorical cohesion samples providing a syntactic-rhetorical analysis. The study aims to identify what conforms to the conventional rules of grammar and what deviates from them, highlighting the rhetorical characteristics that make these quotes a points of study for both grammarians and rhetoricians. The research adopts a descriptive-analytical methodology. One of the most significant key findings of the research is that using the overt pronoun as a linking tool is a dual syntactic and rhetorical phenomenon that serves the meaning, ensuring that Arabic syntax and rhetoric are renewable branches of study and incarnates their profound intersection. While syntax regulates the position and function of the overt pronoun, rhetoric explains the strategic selection of a specific pronoun over others. Therefore, the overt pronoun acts as a bridge between structural integrity and rhetorical aesthetics. Moreover, the overt pronoun transcends its grammatical function to perform aesthetic and impactful functions through rhetoric, the most prominent of which is maintaining semantic condensation, arousing attention, and having a psychological impact. These effects are achieved either by engaging or distancing the recipient. The study recommends that scholars further study the syntactic and rhetorical significance of overt pronouns in poetic collections and prose texts.

**KEYWORDS:** cohesion, overt pronoun, grammar and rhetoric, Al-shafi'i wise quotes, model**Research Journal in Advanced Humanities**

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## Introduction

The term “cohesion” signifies irrevocability and stability (Ibn Faris, 1979). Technically, it is defined as “a syntactical phenomenon that arises between a group of words through specific means, either overt or implied, combined with other verbal clues to fulfill the functional meaning of the structure and achieve the ultimate purpose of language: understanding and delivering of meaning” (Hassan, n.d., Zahid, 2010). In other words, “creating of a contextual grammatical relationship between two meanings through a mediator, such as a linking particle or an overt pronoun” (Hemeda, 1997).

Al-Radi (d. 686 AH) strengthened the importance of the pronoun in linking sentences, stating that “originally the sentence is an independent speech; however, if you intend to make it a part of a larger discourse, there must be a link connecting it to the other part. That link is the pronoun, as it is designed for this very purpose” (Al-Astaraabadhi, 1982). Ibn Hisham Al-Ansari (d. 761 AH) considered the pronoun to be the primary linking device, confirming: “Pronouns are the origin of all links” (Ibn Hisham, 1991). Therefore, “the pronoun is used to identify its referent indicating whether it is the speaker, the addressed or the absent.” (Ibn Malik, 1967; Al-Jami, 1983). Pronouns are classified into overt and latent: Overt Pronouns are those that have a phonological form in speech, such as the -tu in qumtu (I stood), the -ka in akramaka (He honored you), and the -hu in ghulamuhu (his boy). Each of these is articulated as a distinct phonetic form. On the other side, the latent pronouns are those that lack a phonological form but are implied, such as the pronoun estimated in aqumu (I stand) or qum (Stand!). In aqumu, the implied pronoun is “I”, and in qum, it is “you” (Al-Azhari, n.d.).

The main focus of this research is on the overt pronouns rather than latent ones. This is because the latent pronoun is inferred by the mind without a direct verbal sign, yet it still establishes a cohesive relationship. The Arabic language uses overt pronouns as a cohesive link in several contexts, including (Hemeda, 1997):

*1-Sentential Predicate:* If the predicative clause differs in meaning from the subject, it requires a referring pronoun that agrees with the subject to link them. For example: Zayd qama ghulamuhu (Zayd, his servant stood). The predicate here necessitates a link to prevent any ambiguity of detachment. Rhetorically, the advancement of the subject (Zayd) and the delay of the verbal clause (qama ghulamuhu) as its predicate—via the overt pronoun suffix -hu (him)—functions as a means of restriction and emphasis. It indicates that the act of “standing” is specific to Zayd’s servant alone, facilitated by the presence of the link.

*2-The Adjectival Clause:* An adjectival clause requires an overt pronoun to link it to the Qualifiee, provided it does not have a latent pronoun that renders an artificial link unnecessary.

*3-The Adverbial Clause:* A Adverbial clause is linked to its referent by an overt pronoun, or by the adverbial “waw”, or by both to ensure the absence of ambiguity.

*4-The Relative Clause:* The relative clause is essentially an adjectival clause designated by the Arabic language to qualify definite nouns. Thus, the relative pronoun inherently links the relative clause to its definite qualified noun.

*5-The Dissociative Pronoun:* When we say ‘Zayd huwa al-‘alim’ (Zayd (he) is the scholar), the dissociative pronoun (huwa) is used to prevent confusion between a predicative relationship and a purely attributive one. Rhetorically, the use of the dissociative pronoun provides specification and emphasis: Zayd is specifically the scholar and no one else, which serves to restrict the attribute to the described subject.

*6-Distracted:* As seen in the Quranic verse: “And the moon—We have determined for it phases” (Al-kamar qaddarnahu Manazel) (Ya-Sin: 39). The overt pronoun (hu) here links the clause to the preceding foregrounded noun Al-Kamar (the moon) in the accusative case. The use of the pronoun in qaddarnahu (We determined it) is not merely a linguistic referent but a rhetorical device signifying the absolute power and wisdom of the Almighty. It demonstrates that these lunar phases are not random but precisely engineered; attributing the action to the pronoun imparts a sense of majesty to the meaning.

7-*Moral Emphasis*: This involves emphasis using specific terms, such as *nafsuhu* (himself) in *Ja'a Zayd nafsuhu* (Zayd himself came).

8-*Linking via Demonstrative Pronouns*: As in the verse: “The clothing of righteousness—that is best” (Al-A'raf: 26). The brilliant rhetoric use of the pronoun lies in the “rhetorical shift” —a transition from discussing physical clothing that covers the body to spiritual clothing (piety) that elevates the soul. Furthermore, preposing “the clothing of righteousness” and following it with the demonstrative “that” before the predicate “best” serves to exalt the referent, making it more profound and impactful to the soul (Al-Hashimi, 2002).

9-The Definite Article (Al) Substituting for a Pronoun: As in: “My husband’s skin texture is the skin texture of a rabbit”.

Grammarians have long identified the pronoun as a primary cohesive link. Since it is the origin of all linguistic linking tools, its usage has expanded across various structures: it acts as a link in the assimilated adjective, emphasis, and apposition, as well as in adverbials and prepositional phrases. It is most frequently found in predicative, circumstantial, and adjectival clauses (Al-Nasharti, 1985).

Among the rhetorical values of the overt pronoun are personification and influence. The overt pronoun transforms a text from a general wisdom into personal advice, thereby increasing its persuasive power and perceived sincerity. It is an effective tool that renders the text compelling and influential, fostering a deeper commitment in the listener to act upon it.

As for the wise quotes of Al-Shafi'i are priceless scattered pearls and eloquent maxims. They serve as widespread adages that state the profound knowledge and fluent linguistic talent Al-Shafi'i has. Various researchers have compiled these wise quotes; this study relies specifically on the collection by Abd al-Rahman al-Mastawi in *Diwan al-Shafi'i* (3rd ed., 2005, Dar al-Ma'rifah, Beirut). Al-Mastawi organized these sayings alphabetically and cross-referenced them with their original sources (Al-Mastawi, 2005). The forms of cohesion via the overt pronoun in Al-Shafi'i's wise quotes are varied and can be classified into the following subsections:

### Section I: Cohesion via the Overt Pronoun in the Predicative Clause

The predicative clause refers to a phrase that provides information about a subject, where the information is expressed as a complete clause—regardless of its type—without the need for estimating or interpreting a deleted element (Barakat, 1982). In addition, if the predicate “occurs as a verbal, nominal, conditional, or adverbial clause, it must contain a pronoun that refers back to the subject to link the two, ensuring the clause does not appear foreign to the subject” (Ibn al-Sarraj, 1996; Ibn al-Anbari, 1957). The necessity of the pronoun arises because a sentence is originally an independent utterance; if it is intended to function as a constituent part of a larger sentence, there must be a link to connect it to the other part. That link is the pronoun, as it is the primary tool established for this purpose. Hence, it is sometimes said that a visible noun may occasionally take the place of the pronoun. (Al-Astarabadi, 1982) A condition of this pronoun is that it must agree with the subject, such as in: *Zayd qama ghulamuhu* (Zayd, his servant stood) (Al-Suyuti, 1975). A close relationship between the subject and its predicative clause is essential to prevent the predicate from being perceived as detached, which would cause a breakdown in the semantic relationship. The pronoun performs a fundamental linking function here; it is essentially the subject mentioned again within the predicative clause. Since the pronoun and its referent are semantically identical, if the subject's literal wording were repeated in the predicate, the pronoun would no longer be necessary (Abdel-Latif, 2003).

This form of linking is evident in Al-Shafi'i's wise quotes, such as in his saying: “**Four things—a little of them is a lot: illness, poverty, enmity, and fire.**” (*Arba'atu ashya' qaliluha kathir*) (Al-Mastawi, 2005). In this example, the subject “*Arbaat ashiaa*” (Four things) is followed by its predicate “*qalilu-ha*” (a little) followed by the overt linking pronoun suffix ‘-ha’ (them) in a genitive structure, and finally the predicate of the sub-clause, the indefinite noun “a lot” (*kathir*). The nominal clause “a little of them is a lot” (*qalilu-ha kathir*) functions as the predicate of the primary subject (Four things). Syntactically, the original structure would be:

“Four things—a little [of] four things [is] a lot.” The pronoun here replaces the repetition of the subject for the sake of conciseness. Thus, the linguistic structure undergoes a transformation via foregrounding from the deep structure: *Arba‘atu ashya’ (qalil arba‘atu ashya’)*. By deleting the repeated genitive elements, an empty slot is created that must be filled by a referential trace (a pronoun) . Al-Shafi’i linked the predicative clause to the initial subject using the overt pronoun *-ha* to prevent ambiguity regarding the connection between the two parts and to avoid the monotony and boredom caused by repetitive phrasing. In rhetoric, “eloquence is brevity.” The overt pronoun in *qalilu-ha* is not merely a grammatical tool; it is a rhetorical device used to achieve conciseness, unify the meaning, deepen the warning, and consolidate the wisdom in the mind. This reflects Imam Al-Shafi’i’s precision in word choice, ensuring that the form serves the intended moral lesson.

*Observations on this section:*

The forms of cohesion via overt pronouns in the predicative clause vary between:

- The Nominal Clause, as seen in the first example.
- The Abrogated Nominal Clause as seen in Al-Shafi’i’s saying: “do not occupy yourself with *Kalam* for I have discovered from *Ahl Al Kalam* a grave matter.” (Al-Mastawi, 2005).

## Section II: Cohesion via the Overt Pronoun in the Adjectival Clause

An adjectival clause can only be formed when specific conditions are met by both the qualified noun and the clause itself. The primary condition for the qualified noun is that it must be indefinite, either in both word and meaning—such as in the verse: “*And fear a Day when you will be returned to Allah*” (Al-Baqarah: 281)—or in meaning only, such as a noun defined by the generic definite article. As for the clause itself, it must be declarative - meaning it can be judged as true or false—and it must contain a pronoun that links it to the qualified noun. To function as a cohesive link, this pronoun must refer directly to the qualified noun and agree with it in number, gender, and their sub-categories. This ensures the discourse and meaning remain cohesive and connected; for this reason, the link is often termed “the unifier”. (Al-Muqarrib, 1971; Al-Ashmuni, n.d.)

A pronoun is required in the attribute and the relative clause to establish a connection between the relative pronoun and its clause, and the qualified noun and its attribute. Through this cohesion, the qualified noun and relative pronoun are characterized by the content of the attribute or clause, thereby achieving both specification and identification (Al-Astarabadi, 1982). Thus, the adjectival clause requires a literal link to connect it to its qualified noun, unless a latent pronoun exists that renders an artificial link unnecessary. The same principle applies to predicative, relative, and adverbial clauses (Safiyya, 2021).

Cohesion via the overt pronoun in the adjectival clause is evident in Al-Shafi’i’s wise quote, such as:

**“*La yanbeghi lihden an yaskon baldatan laysa fi-ha almon wala tabib*” “One should not reside in a town that has neither a scholar nor a physician.”** (Al-Mastawi, 2005).

In this example, the direct object is the indefinite noun “town” in the verbal phrase “to reside in”. It is followed by an adjectival clause: “(which) has neither a scholar nor a physician.” The linking pronoun—the suffix *-ha* (it) in *fi-ha* (in it)—connects the adjectival clause to the qualified noun. Syntactically, the original structure of “a town in which there is not...” would be: “a town—there is not in [the] town...”. When the repeated noun was deleted, it left behind an empty trace, which was replaced by the overt pronoun for the sake of brevity. If the construction were detached without the pronoun, the meaning would be incomplete: “a town—there is not in...” This would lead to the question: *Which* town should not be inhabited? There might be another town with different characteristics. The presence of the pronoun specifies that it is precisely the town lacking a scholar and a physician.

Furthermore, the pronoun returns to the nearest mentioned referent, minimizing the gap between the link and the linked. This promotes linguistic lightness and economy, which are essential requirements of language use. Al-Shafi’i utilized the overt pronoun *-ha* to prevent any ambiguity of detachment and to grant the qualified noun (*town*) specification and identification. Rhetorically speaking, the choice of the overt pronoun in the structure *fi-ha* (in it) suggests that the presence of the scholar and the physician should be woven into the very fabric and life of the town, rather than being a superficial or transient presence. By linking the scholar and the physician to the town via the overt pronoun, their absence becomes an inherent defect of the town itself. It is as

if the town, without these two pillars, is fundamentally incomplete. The pronoun here links the physical location (the town) with the essential components of a sound life: the scholar represents the foundation of religion and intellect, while the physician represents the foundation of the body and physical life. This cohesion embodies the idea of integration between the health of the mind and soul and the safety of the body within a single society. Thus, the pronoun serves as a precise artistic tool serving the civilizational meaning of Al-Shafi'i's wise quotes.

### Section III: Cohesion via the Overt Pronoun in the Adverbial Clause

The adverbial clause is linked to its referent through an overt pronoun, the “Waw of adverb”, or both. These links serve to prevent ambiguity regarding the clause's detachment from its referent. The adverbial clause, through its overt pronoun or the linking *Waw*, functions as a vital instrument for textual coherence and structural unity. Grammarians note that the adverb can occur as either a nominal or a verbal clause because the *adverb* is a judgment, and judgments may be expressed through individual words or full sentences (Abu Hayyan, 1998; Ibn 'Aqil, 1980). It is a prerequisite for a clause functioning as an adverb to contain a pronoun linking it to its referent. This ensures semantic continuity between the two sentences and fulfills the purpose of using a clause as an adverbial qualifier. Without this link, the two sentences would remain disconnected and the discourse fragmented.

Grammarians have identified seven specific instances where the pronoun is the mandatory linking agent:

- When the adverbial clause follows a conjunction, acting as an adverb upon another *adverb*.
- When the *adverb* serves to emphasize the content of the preceding sentence.
- When the *adverb* is a verbal clause with a past-tense verb occurring after *illa* (except).
- When the *adverb* is a verbal clause with a past-tense verb occurring after *aw* (or).
- When the *adverb* is a verbal clause with a present-tense verb negated by *la* (doesn't/ don't).
- When the adverb is a verbal clause with a present-tense verb negated by *ma* (doesn't/ don't).
- When the adverb is a verbal clause with a present-tense verb devoid of the particle *qad* (Ibn Hisham, 1967; Al-Suyuti, 1975).

Arabic employs these links—the overt pronoun, the *Waw* (and), or both—as verbal cues to avoid any misunderstanding of detachment. Both links are ancient, appearing in Hebrew and other Semitic languages (Bergsträsser, 1982). However, “the pronoun is the primary (original) link for connecting the circumstantial clause to its referent” (Al-Qazwini, 1980). Linking via the overt pronoun in the adverbial clause is clearly demonstrated in Al-Shafi'i's wise quote: “If you see a book in which there are margins and corrections, then testify to its authenticity.” (Al-Mastawi, 2005). In the verbal sentence “If you see the book,” the direct object is the definite noun “the book” (*al-kitab*). It is followed by the adverbial nominal clause: “in which (*fi-hi*) there are margins and corrections,” which stands in the adverbial position of *adverb* for “the book.” Syntactically, the construction consists of two distinct sentences: “You see the book” and “In it are margins and corrections.” Their meanings are independent; therefore, linking them via the overt pronoun suffix *-hi* (it) is mandatory. This link prevents structural fragmentation. Al-Shafi'i linked the *adverb* to its referent (*the book*) using the overt pronoun to ensure the adverbial qualifier was not perceived as a separate, unrelated statement.

Rhetorically, linking the “margins and corrections” to the “authenticity” of the book through the overt pronoun directs the reader to realize that the basis for the judgment is the visible evidence of review and refinement within the book itself—not merely its reputation or attribution. The pronoun binds the parts of the statement together, emphasizing that the declaration of authenticity is a direct result of the book's internal characteristics. Thus, the overt pronoun serves as a precise grammatical tool that simultaneously carries both rhetorical and methodological dimensions.

### Section IV: Cohesion via the Overt Pronoun in the Relative Clause

Nominal relative pronouns are distinguished from particle relatives in that the nominal variety necessitates an entity within its relative clause that refers back to it, thereby establishing cohesion between the pronoun and its clause. The relative clause, together with its “returning agent” clarifies the conceptual scope of the relative pronoun (Al-Nasharti, 1985). Essentially, “the relative pronoun is a noun that cannot be complete without a

succeeding clause—similar to those used as adjectives—and a pronoun within that clause referring back to it. This clause is termed the (link), while Sibawayh referred to it as *al-hashw* (filler)” (Al-Zamakhshari, n.d.; Ibn Hisham, 1355 AH).

The rule governing this pronoun is that it must agree with the relative pronoun in number, gender, person, and their respective sub-categories (Ibn Jinni, 1979; Ibn Hisham, 1991). In cases where one reports on (or describes) a first or second person, the pronoun may either be in the present person (first/second) or the third person (absent), provided no specific comparison to the predicate is intended. For example: *Ana allazi fa'altu* (I am the one who [I] did), *Ana allazi fa'ala* (I am the one who [he] did), *Anta allazi fa'alta* (You are the one who [you] did), and *Anta allazi fa'ala* (You are the one who [he] did) (Al-Suyuti, 1975). This pronoun is called the 'a'id (returning agent) because it returns to the relative pronoun. If the relative pronoun's literal form matches its underlying meaning, the agreement of the 'a'id is straightforward. However, if the form contradicts the meaning—as with the pronouns *man* (who/whoever) and *ma* (what/whatever), which are singular and masculine in form but can signify other meanings—there are two options:

Literal agreement (observing the literal form), which is more common.

Semantic agreement (observing the underlying meaning), unless formal agreement results in ambiguity or linguistic clumsiness, in which case semantic agreement becomes mandatory (Al-Azhari, n.d.). The rhetoric of such sentences lies in foregrounding the self (*Ana*) or the addressee (*Anta*), which serves to specify and emphasize the actor, acknowledging their status. In rhetorical terms, this is known as *Qasr* (restriction) or *Ikhtisas* (exclusivity), confirming that the subject alone performed the action. This is more eloquent than simply saying *fa'altu ana* or *fa'alta anta*.

In summary, the relative clause is linked to its pronoun via the 'a'id, (returning agent) which acts as the cohesive bridge. A proof of the validity of this link is the ability of a third-person pronoun to occupy its position. This phenomenon is sometimes called “manifestation in the place of suppression” (*al-izhar fi mawatin al-idmar*). However, as Dr. Tammam Hassan notes, the issue is not merely one of manifestation, but the “selection of a relative pronoun to occupy the position of a personal pronoun due to their shared intent, despite different forms. Both pronouns ultimately serve as substitutes for repeating the referent” (Hassan, 1998). Linking via the overt pronoun in the relative clause appears in Al-Shafi'i's wisdom, such as: “**Hopes have broken the necks of men; like a mirage, it betrays the one who sees it (*ra'a-hu*) and fails the one who relies on it (*raja-hu*).**” (Al-Mastawi, 2005). The relative pronoun *man* (who/the one who) appears here in the accusative position as a direct object, followed by the relative clause *ra'a-hu* (he saw it). Without the linking pronoun, the construction would fragment into: “The mirage betrayed; [someone] saw the mirage.” With the relative pronoun and its link, the meaning is specified and constrained. The pronoun *-hu* (it/him) in the clause *ra'a-hu* returns to the relative pronoun and agrees with it in intent. Al-Shafi'i linked the relative clause to the relative pronoun *man* using the overt pronoun *-hu* to prevent any perception of detachment. The imagery is tightly constructed: the overt pronoun prevents the breakdown of the metaphorical representation, attributing the acts of betrayal and failure directly to the “hopes/mirage” without repetitive naming. This allows the reader to conceptualize the image fully. Furthermore, the rhythmic succession of the overt pronoun in *ra'a-hu* and *raja-hu* creates an internal cadence that deepens the sense of the chronological transition from deception to disappointment.

The following observations can be made regarding this section:

The relative clause in Al-Shafi'i's wise quotes takes several forms:

-Affirmative Verbal Clause: As seen in the first example.

-Negative Verbal Clause: As in: *Chivalry (Muru'a) lies in keeping one's senses away from matters of no concern.*”

-Conditional Clause: As in: “*The most unjust of people to themselves is the one who, when he rises [in status], ignores his kin...*” (Al-Mastawi, 2005).

## Section V: Cohesion via the Pronoun of Separation

The independent nominative pronoun may occur between the two primary elements of a nominal sentence—the subject and the predicate—regardless of whether the sentence is in its original form or preceded by an “annuller” (Abdel-Latif, n.d.). Basran grammarians term this the Pronoun of Separation because it distinguishes

between the predicate and an adjective or a follower. This distinction clarifies that the succeeding term is indeed the predicate, not a modifier. This definition is preferred because separation occurs even in contexts where an adjective would be grammatically incorrect, such as *Kunta anta al-qa'im* (You were [you] the one standing), as a pronoun cannot be qualified by an adjective (Al-Suyuti, 1975).

Conversely, Kufan grammarians call it the Support because the meaning of the sentence relies upon it to clarify that the second element is the predicate. Some Kufans also refer to it as **the Pillar** because it reinforces, strengthens, and emphasizes the discourse. While Ibn al-Hajib (d. 646 AH) refers to it simply as a “nominative form,” implying it is a form stripped of its original functional role as a subject (Ibn al-Hajib, 1356 AH). The primary benefit of this pronoun is to preclude ambiguity. If one says *Zaydun al-Zarifu*, a listener might assume “the elegant Zayd” is a subject awaiting a predicate. Inserting the pronoun (*Zaydun huwa al-Zarifu*) confirms that “the elegant” is the predicate, providing a point of “complete silence” where the listener no longer expects further information. Linguists agree that while the sentence is grammatically correct without it, this pronoun adds **emphasis** (*Tawkid*), **restriction** (*Hasr*), and **exclusivity** (*Ikhtisas*) (Abdel-Latif, n.d.). The rhetorical strength lies in using the pronoun to create an exclusive meaning. For example, in the Quranic verse: “*You were [You] the observer over them,*” the pronoun *anta* (You) emphasizes that Jesus (peace be upon him) was the sole observer of his people, with no one sharing that attribute. This demonstrates the profound eloquence of the pronoun (Al-Tha'alibi, n.d.). It is clear, therefore, that the pronoun of separation is brought to link the subject and predicate and to certify that what follows is a predicate, not an adjective.

This cohesive method appears in Al-Shafi'i's wise quote: “**Freedom [it] is generosity and piety; if both meet in a person, then he is free.**” (Al-Mastawi, 2005). This structure consists of a subject (*Freedom*), a linking pronoun of separation (*it*), and a predicate (*generosity and piety*). While the sentence “*Freedom [it] is generosity and piety*” is technically possible without the pronoun [it], its inclusion provides emphasis and specification. Some researchers argue that ambiguity remains if the speaker pauses (using *sukun*) at the predicate, hiding the case endings; here, the separation pronoun removes any potential confusion (Abdel-Latif, n.d.). Grammatically, to avoid any ambiguity, the preferred parsing is to treat the pronoun of separation as a second subject and what follows as its predicate, with the entire sub-clause functioning as the predicate for the first subject. Al-Shafi'i linked the definite subject (*Freedom*) to the definite coordinated predicate (*generosity and piety*) using the emphatic pronoun (*it*). This was done to ensure the relationship is understood as predicative rather than substitutive. Rhetorically, this separation achieves a high moral purpose: it suggests that freedom is not merely an external state, but an ethical existence manifested in generosity and piety—the ultimate aspiration of one seeking true liberation. Furthermore, the pronoun [*it*] provides restriction; it implies that true freedom cannot exist except through these virtues. By linking freedom to moral virtues through this structure, Al-Shafi'i grants the concept a profound dimension, liberating the soul from its own desires and the captivity of the ego.

## Section VI: Cohesion via the Overt Pronoun in Semantic Emphasis

Semantic emphasis is achieved through specific lexical terms where the emphasis is identical to the entity being emphasized. Sibawayh states: “You do not intend to adorn it with an attribute or a kinship relation like ‘your brother’; however, grammarians have treated this as an attribute because its grammatical behavior mirrors that of the described noun. Just as ‘the tall one’ or ‘your brother’ follows the described noun in its inflectional markers, so too does the emphasis follow the emphasized” (Sibawayh, 1988). Semantic emphasis functions by repeating the meaning rather than the literal word. It utilizes specific linguistic terms designed to remove doubt regarding the entity being emphasized and its relationship to the predicate in the sentence (Al-Azhari, 1955). A fundamental requirement for all terms of emphasis is the inclusion of a pronoun that refers back to and agrees with the emphasized noun; this pronoun serves as the cohesive link between the emphasis and the emphasized (Hassan, 1975).

Cohesion via the overt pronoun in semantic emphasis is evident in Al-Shafi'i's wise quote:

“**Indeed, you are not able to please people—all of them; therefore, rectify what is between you and Allah, and thereafter, do not concern yourself with the people.**” (Al-Mastawi, 2005). In this example, the direct object is the definite noun “the people” within the verbal phrase “you are not able to please the people.” This is followed by the semantic emphasis “all”, which is succeeded by a genitive construction: the **overt linking pronoun** suffix “-hum” (them). The logical underlying structure of the sentence is: “You are not able to please the people—all [of the] people.” To avoid redundancy and achieve linguistic economy and brevity, the repetition of “the people” is omitted, resulting in: “You are not able to please

the people—all of them.” The noun “people” was deleted and replaced by a returning pronoun that acts as its surrogate—the suffix *-hum* in *kulla-hum*. Without this pronoun, the meaning would be unclear, falling into a cycle of ambiguity and obscurity.

Consequently, Al-Shafi’i linked the semantic emphasis (*kull*) to the preceding direct object (*al-nas*) using the overt pronoun *-hum* to preclude any misunderstanding of detachment between the emphasis and its referent. Al-Shafi’i recognizes that the recipient of his advice cannot possibly satisfy everyone; thus, he employs the semantic emphasis *kull* (all) to denote the vastness and plurality of people. Rhetorically, a close examination of Al-Shafi’i’s statement reveals that the primary value of using the overt pronoun here is pronominal shift (*Al-Itifat*). This technique imparts a persuasive force to the discourse, establishing the meaning firmly in the mind of the reader or listener as if the speech were directed personally to them. This underscores the wisdom that prioritizing one’s relationship with Allah is paramount, while reinforcing to the addressee that seeking universal approval is an unattainable goal (Al-Hashimi, 2002).

## Conclusion

The most significant findings of this research are as follows:

- The study highlights the importance of cohesion via overt pronouns as both a syntactic phenomenon and a rhetorical feature that serves the underlying meaning. This underscores that Syntax and Rhetoric remain interconnected, dynamic disciplines essential for sustained intellectual communication between the addresser and the addressee.
- Overt pronouns play a vital role in linking text segments. Their importance stems from their function as surrogates for nouns, verbs, phrases, and successive clauses.
- The forms of overt linking pronouns in Al-Shafi’i’s wisdom varied across several contexts, including the predicative clause, adjectival clause, adverbial clause, relative clause, pronoun of separation, and semantic emphasis. The rhetorical value of these forms is dictated by the specific type of pronoun employed.
- Overt pronouns perform a fundamental function in connecting the subject and the predicate; the pronoun required in the predicative clause is essentially a representative of the subject itself.
- The pronoun is the primary and original device for linking the adverbial clause to its referent.
- The pronoun of separation is utilized to link the subject and predicate while emphasizing that the succeeding term is a predicate rather than an adjective.
- Linking via overt pronouns relies on various rhetorical methods, confirming that grammatical issues are intrinsically linked to the fields of rhetoric.
- Al-Shafi’i employed overt pronoun cohesion to achieve several semantic and rhetorical objectives, which can be summarized as follows:
- Brevity and Conciseness: Achieving linguistic condensation of information already established in the mind, particularly in predicative clauses.
- Precluding Ambiguity: Preventing the perception of detachment between linked components and avoiding the monotony or boredom resulting from repetitive phrasing.
- Specification and Identification: Facilitating a relationship of specific characterization between the qualified noun and its attribute in adjectival clauses.
- Structural Integrity: Preventing fragmentation and detachment within the linguistic structure, specifically in adverbial clauses.
- Cohesive Continuity: Preventing ambiguity regarding the connection between the relative pronoun and its clause.
- Pictorial Depth: Achieving brevity alongside descriptive depth, as seen in relative clauses.
- Emphasis: Providing forceful confirmation, as demonstrated in the use of the pronoun of separation.
- Clarifying Relationships: Ensuring the relationship between subject and predicate is not mistaken for a substitutive relationship through the pronoun of separation.

Engagement via pronominal shift (*Itifat*): Utilizing rhetorical shifts to heighten the listener’s or reader’s attention and focus, particularly in cases of semantic emphasis.



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