THE REFERENTIAL CONSISTENCY OF THE PRONOUNS IN THE VERSES IN WHICH THE WORD SPENDING WITH SUSTENANCE IS MENTIONED IN THE HOLY QUR'AN (TEXTUAL STUDY)

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Abstract :
　　　Pronouns are an important means in the text because they act on behalf of the word, phrase, and sentence in the text, and pronouns are the focus of attention of ancient and modern researchers, especially text scholars, because of their importance in the text and the references they make, whether propositional or textual, that link the text to each other as if it were a unit They are integrated and part of the general discourse, so the change of pronoun referrals in the text has a prominent and influential role in its semantics, which achieves consistency in the text and makes the pronoun more powerful in the cohesion of the text. Referral is one of the most important means of consistency in the text because it refers to the relationships inside and outside the text, which makes the text a consistent and coherent unit. This study shows the referential consistency of the pronouns in the verses in which the word sustenance was mentioned with the expenditure in explaining the places of the referral consistency of the pronouns in the accuracy of their use of the pronouns (the addressee, the speaker and the absentee) with a statement of their analysis in the assignee in the verses, and the statement of the discrepancy in their use in the Holy Qur'an, and the distribution of the verses to A text panel according to the gradation in referrals from the smallest to the largest, and an indication of the most revolving referrals and the most referential pronouns, which were more used in the Qur'an.
Keywords: Consistency, Referral, Pronouns, Text, Livelihood verses, spending.

INTRODUCTION

　　　Pronouns have different important functions according to their location in the sentence and phrases. Researchers, both ancient and modern, have paid attention to them, especially scholars of the modern text. They gave priority to their interest in them because of the link between the structure of the text and its structures, through what it refers to, including what refers to outside the text, and some of which refers to the inside. The text is consistent and coherent, and the pronouns are considered one of the most important means of consistency in the text. A pronoun for another results in a semantic movement that has a reflection of the movement of pronouns in the text in a way that serves the meaning.

This study is entitled the referential consistency of pronouns in the verses in which the word spending with sustenance is mentioned in the Holy Qur'an (textual study), and the limits of the study are in

sixteen verses in which the word spending with sustenance came. To monitor the eloquent demarcation of references to pronouns in the Holy Qur'an, and to demonstrate the accuracy of the use of these pronouns and the aesthetics of consistency and coherence through pronouns. And a statement of the discrepancy in the Qur'anic use of pronouns and their references in achieving the interdependence between parts of the Qur'anic text. The nature of the research necessitated its distribution into a preface and two chapters. In the preamble, we dealt with: 1- livelihood, spending, and consistency in language and terminology: A- livelihood. B- spending. C- Consistency. 2- Means of coherence: referral and its types. 3- Sections of referential consistency: pronouns. In the first topic: text panels that include (4 referrals to seven referrals), which are eight text panels: 1- An image of spending from the livelihood (alms) for the believers. 2- A painting of spending from the livelihood for the righteous. 3- A picture of spending from the livelihood with good intentions (faith) for the stingy Jews. 4- A picture of spending from the livelihood of the hidden. 5- A picture of spending from the provision before it is too late for the believers. 6- The image of spending from the provision and mentioning the virtues of the believers. 7- The image of spending from the provision is the matter for parents after divorce. 8- The image of spending from the sustenance in secret and in public, which is a trade that does not perish for the believers (scholars). 9- An image of spending from the livelihood (money) of the Jews, Christians, Sabians, and Magians.

And the second topic: the text panels that include (8 referrals to 12 referrals) and it includes seven text panels: 1- The panel of spending from the livelihood in the Ansar. 3- The panel of spending of sustenance in secret and in public, and a good outcome for those of understanding. 4- A plate of spending from the livelihood, money and food for the polytheists. 5- The plate of spending from the general livelihood of the polytheists, and God sets the example for them. 6- The painting of spending from the provision before it is too late, which is money for the believers. 7- The panel of spending from the sustenance that replaces it for the Prophet Muhammad (may God bless him and grant him peace) to direct the servants. And we relied on the text books, including the texture of the text by Azhar Al-Zinad and the textual interdependence of Muhammad Khatabi and others. Among the books of dictionaries is the book Measures of the Language by Ibn Faris (d. At the end of the research, it includes a conclusion of the most important findings, with an index of sources and references. And Praise be to Allah, the Lord of the Worlds.

INTRODUCTION:

1- Provision, spending, and consistency in language and terminology:

A-Rizq is a language: Rizq: "The Ra', the Za'a, and the Qaf are pure and single, indicating a giving for a time, then it is attributed to other than the timed one. The sustenance is a gift from God, the Exalted in His praise, and it is said that God has provided it with sustenance" (Ibn Faris, 2008, 333). And provision idiomatically: it is "Rizq is said to the ongoing giving at times, whether it is worldly or otherworldly, and for the share at other times, and when it reaches the stomach and is nourished by it at other times, it is said: The Sultan gave the provision of the soldiers, and I was provided with knowledge, the Almighty said: **And spend (in charity) of that with which We have provided you,**

before death comes to one of you and he says: "My   Lord! If only You would give me respite for a little while (i.e. return to the worldly life) (Surah: Al-Munafiqun: 10) That is, from money, prestige, and knowledge." (Al-Raghib Al-Isfahani, 1967, 200).

B- Tunneling Linguistically: tunneling. "Nun, Al-Fa'a, and Al-Qaf" are two authentic origins, one of which indicates that something is cut off and gone, and the other indicates that something is concealed and closed... The first: The beast has died: it has died... And the expense is because it goes to its face... And the other principle: tunneling: tunneling: A swarm in the earth has a savior to a place... and the path through which one can exit" (Ibn Faris, 2008, 908). And spending idiomatically: spending: "is spending money to need" (Al-Sharif Al-Jurjani, 1984, 39) "And spending may be in money, and in other things, and it may be obligatory or voluntary" (Al-Ragheb Al-Isfahani, 1967,504).

Consistency linguistically: Al-Wasaq: joining something to something together, and the thing is consistent: if it meets. And the matter was consistent: that is, it was completed, and consistency: regularity, joining, and leveling, like the consistency of the moon if it was completed, filled, and leveled. And the camels were tethered: they gathered and joined, and the shepherd troughs them, i.e. collects them, and the Almighty said: **And by the night and whatever it gathers in its darkness**; (Surah Al-Inshiqaq: 17) in the sense of plural. (Al-Farahidi, 2004, 4/370. And Ibn Sayeda, 1996: 2/190) Accordingly, consistency indicates joining, regularity, equality, completion, and meeting. And coherence idiomatically: it is "a significant relationship between an element in the text and another element that is necessary for the interpretation of this text. The strong coherence between the problem parts of the text for: text / discourse, and it is concerned with the (formal) linguistic means that connect the components of the text for a part of the discourse or the discourse as a whole" (Khattabi, 1999: 5). Through this, it becomes clear that consistency indicates the means that link the text as a whole unit, whether for a part or as a whole, through the relationships that exist in it.

2- 1- Means of Consistency:

 Consistency means consist of: referral - replacement - deletion - relative - lexical consistency. (Khattabi, 1999: 11. And Yasser, 2009: 57) What we study in this research from the means of consistency is referral, including referral by pronouns.

REFERRAL:

After tracing the concept of referral, we noticed a definition that some textualists traditionally prepare, which is the relationship between nouns and nouns, meaning that every noun refers to a noun. (Afifi, 2001: 116), as it is "the relationship between phrases, things, events, and situations in the world that is denoted by phrases of a primitive nature in a text, as it belongs to the same world as the text. These expressions could be said to have a common referral." (Deaugrand, 1998) : 300) and these expressions contain "the presence of linguistic elements that are not sufficient on their own in terms of interpretation, as it is necessary to return to what they refer to in order to interpret them" (Swedan, 2011: 64) while the designation of referential elements is applied to a section of words that do not have It is an independent signification, rather it reverts to an element or other elements mentioned in other parts of the discourse (Al-Zinad, 1999: 18) since there is something in the text that refers to something else, and its meaning alone is not understood except by referring it, so it links the previous to the later and vice versa, and links the text to what is between it. Referral is "a means of coherence and linking parts of the text and their coherence, as it takes into account the relationships between parts of the text and embodying them and creating meaningful relationships through these referential elements" (Khattabi, 1999: 20).

REFERRAL TYPES:

The referral is divided into two main parts: the denominative referral (external) and the textual referral (internal). The text consists of a pre- and post-referral. (Khattabi, 1999: 17) which are as follows:

1- The denominative referral: It is called the external referral, that is, it is outside the text, and that refers a linguistic element to a non-linguistic indicative element present in the external denominator. (Zinad, 1999: 119. and Afifi, 2001: 61) while "the referral of the unmentioned depends primarily on the context of the situation CONTEX as does the referral of the antecedent ANAPHORA, and the referral of the late CATPHORA" (Deaugrand, 1998: 301).

2- Textual referral: It is called internal referral: it is a referral to another utterance within the text, and it plays a prominent role in creating the interdependence between the particles of the text. The text, whether it is prior or subsequent, is a textual reference, meaning the reference of an element in the text to an element that is preceded or delayed. (Khattabi, 1999: 14. Al-Zinad, 1999: 119) It is divided into two parts:

A- A prior referral: This referral is by using a word or other phrase preceded in the text or conversation, and it refers to an interpreter who has previously uttered it (Ibrahim, 2000: 38. and Afifi, 2001: 117), and referral by return represents another type that is in the repetition of one or more words. At the beginning of each sentence of the text, for the sake of emphasis, which is a repetitive referral, and this referral by return is the most frequent in speech. (Al-Zinad, 1999: 119 and Ibrahim, 2000: 38).

B- Post referral: It is to use a word or phrase in the text that refers to another word that will be used later in the text, so that it refers to an indicative element that is mentioned after it in the text. (Afifi, 2001: 117) Referrer) refers to another element (the assignee) that will be used later in the text. (Zakrawy, 2017: 33)

1- Sections of referential coherence:

It is divided into three sections: (pronouns - demonstrative nouns - comparative tools) (Khattabi, 1999: 18) What we are talking about in this research is the reference to the pronouns that were mentioned in the verses of livelihood with spending distributed on text panels.

Pronouns:

Pronouns play an important and prominent role in speech. If it were not for the pronouns in speech, we would have talked about the place that with pronouns ends with twenty words and without them with forty or more, because instead of repeating a word or sentence, we mention a pronoun instead of it, and the ancients cared about pronouns and talked about them in their books in Their talk about knowledge and they called it "pronouns: types of pronouns: they are on two parts, connected and separate. The continuum is always connected to a word, like your saying your brother, hitting you, and passing by you. And the separate is what the manifestation of its tyranny is like what you say and you. Each of the speaker, the addressee, and the absentee has a masculine, feminine, singular, dual, and a plural of a connected and separate pronoun in the cases of inflection (Al-Zamakhshari, 1993: 166).

Thus, the pronouns in Arabic branch out into pronouns of presence and absence, then the pronouns of presence branch out into a speaker who is the center of the indicative position, which is the transmitter, and to an addressee who meets him in that position and participates in it, who is the receiver, and each group is divided according to its role according to gender and number, so the presence pronouns are more detailed than Absence pronouns, while this is related to the priority of the characters involved in the articulation process. (Al-Zinad, 1999: 117) The pronouns are divided according to their meaning to the following: (Al-Fadli, 1980, 272).

1- The first-person pronouns: Ana - Nahnu   - lana - ya towards me - na towards we looked at him - ta towards you.
2- The Arabic address pronouns are: Anta - Anty – Antoma - Antona - Antom - Eyak – Eyake - Eyakoma - Eyakom - the kaf towards " Raytok" - the alif towards write - the waw - write - the ya - write - and the noun towards write .
3- The third person pronouns are: he - she - they - they - they - him - her - them - them - them - and the ha towards i saw him and i saw her - the alif towards qama - the waw towards qama - and the noun towards qaman.

Pronouns have an important role that represents the active element that connects the text with each other in the form of a variety of pronouns within the text, through which textual consistency and cohesion between parts of the text are achieved through those references that refer to it inside and outside the text.

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THE FIRST TOPIC

STORY BOARDS (4 TO 7 REFERRALS) AND NINE STORY BOARDS

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1- The panel of spending from the provision (alms) for the believers: The Almighty said : The ones who establish prayer, and from what We have provided them, they spend. (Surah: Al-Anfal: 3) The discourse describes the believers and praises them. The pronoun backbiting (waw) is used in both (they live-they spend), which is an internal tribal referral and the assignee is the believers. Backbiting is (they) and it is internal, tribal, and the referent is the believers, so the beauty of the referential consistency of the pronouns becomes clear by linking the parts of the verse to each other, as "those who believe in the unseen and establish prayer, for it is the greatest of physical deeds, then it was followed by a great work of money, which is spending, and what is meant is spending wherever it is mentioned in the Qur'an It is the obligatory and desirable alms, and spending was not mentioned in the Meccan surahs except what is meant by it is the desirable alms, since zakat was not imposed in those days on the basis that charity may be imposed without a monument or a limitation, then it was determined by the monument and the amounts" (Ibn Ashour, 1984, 22/306).
2- The spending from the general provision for the righteous image : The Almighty said : Those (owners of piety) who believe (in Allah) in the unseen, perform their prayers, and (give to others) spend out of what We have provided for them. [Al-Baqarah: 3] This text panel includes a variety of pronouns, all of which pour into the focus of the text, which is spending from public livelihood, describing the righteous, praising them, and explaining their deeds. So the verse begins with the pronoun backbiting and o in (they believe) and (establish) the one to whom the pious is referred, and it is an internal prefix, then it is modified to the first person pronoun (our) in the word (We have provided them) when the assignee is (Lord) and it is an internal and a posteriori one, for He is the Provider for His servants, so here is its attribution to

Himself out of respect. Then to the third person pronoun in (We provided them) (they), which is an internal tribal and the assignee to him is the pious. Then the chain of reference ends in the verse with the third person pronoun waw in (they spend) and the assignee is the pious, and it is an internal prefix. The beauty of the referential consistency of the pronouns in this verse is highlighted by the repetition of the same as-referred to, the pious for the one who is blessed and the one who spends four times, and once for the one who provides with the pronoun of the speaker (our) in glorification of God Almighty. We see the referential consistency of the pronouns expressing the interdependence of events through the repetition of the pronouns of the assignee with full praise and sense of the verse for the righteous of giving and spending from the sustenance that God Almighty has provided them with care and concern for them. The referential consistency of the pronouns was to link the later with the previous one and not distract the mind and motivate the recipient and focus on the relationship between the pronouns and the referrals that came to refer to them. The referrals came with the pronoun o with the present tense meaning "therefore, when telling about them about these three connections, the present tense denoting renewal was brought about, indicating the renewal of their faith in the unseen and the renewal of their establishment of prayer and spending, since they were not characterized by that until after the guidance of the Qur'an came to them" (Ibn Ashour, 1984, 1/ 229).

3- The spending from the sustenance, which is money with good intention (faith) for the miserly Jews image : The Almighty said : And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing. (Surat Al-Nisa: 39) This textual representation came in the statement of the discourse of the Jews in the rulings that have what they have and what they owe, so all referrals refer to them. People), which is an internal tribal referral, then the oath backbiting pronoun in (believe - spend) is referred to (those who are stingy and spenders are seen by people), which is an internal tribal referral. This consistency of referrals and the referent to it is one, the stingy Jews and the hypocrites, the hypocrisy of people, since the referential consistency of the backbiting pronouns in the verse linked the parts of the text between the first and the last, as "it seems that this speech is welded together by one flesh, and what is meant by that: slandering them, rebuking them, and ignoring them of the place of their happiness" (Al-Andalusi, 1999). 3/639) and in another sense, as the context senses and the speech understands (from what God has bestowed on them) from the money, and it is not intended to ask about the harm resulting from faith and spending in the way of God Almighty, as is apparent, since there is no harm in that to ask about it, rather it is meant to rebuke them. On ignorance of the place of benefit and belief in a thing contrary to what it is, and urging them to divert thought in order to obtain the answer, perhaps it will lead them to knowledge including what is more useful than dispersing the stick, and alerting them that the one who is called to something in which there is no harm should answer precaution and precede faith. Here and another in the advanced verse; Because there is a mention to justify what came before that their expenditures fell into their world in a wrong place, and here it is for incitement, so it should start with the most important, then the most important, and if it is said: The last faith there and the first of spending; Because that spending was in the sense of extravagance, which is the equivalent of miserliness, the last of faith; Lest it be a separator between the two justices, he would have a face. (Al-Alusi, 1994, 5/31).

4- The spending from the provision for the hidden image: The Most High said: those whose hearts tremble at the remembrance of Allah, who patiently endure whatever may befall them, and who establish prayer and donate from what We have provided for them.(Surat Al-Hajj: 35) The verse began with the backbiting pronoun (they), which is an internal prefix referral and the

assignee (the hidden ones), then the backbiting pronoun (they) in (asaab them), which is an internal prefix referral and the assignee (the hidden ones), then the speaker pronoun (us) in (we provided them), which is an internal referral The predicate and the assignee (God), then he returns to the backbiting pronoun (they) in (We have provided them), which is an internal predicate referral and the assignee (the hidden ones). So the aesthetics of the referential consistency of the pronouns emerged in linking the former with the suffix, as he linked the word hidden, which is the low place, then borrowed the humble as if he used himself in the decline, and what is meant here is the believers. Because humility is one of their traits, just as arrogance was one of the characteristics of the polytheists, then he linked it to the adjective of fear (the hidden) with four qualities, namely: fear of hearts when remembering God, patience over harm in His way, establishing prayer, and spending. All of these four qualities are manifestations of humility, and what is meant by spending is spending on the needy and weak among the believers, because that is the habit of the hidden. As for spending on the weak and friends, that is what the arrogant do. (Ibn Ashour, 1984: 17/260-261).

5- The spending from the provision before it is too late for the believers image: The Almighty said: O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining,[1] friendship,[2] or intercession. Those who disbelieve are ˹truly˺ the wrongdoers. (Al-Baqara: 254) This text panel is represented by a variety of pronouns describing the believer and the infidel, urging the believer to spend from the sustenance, and describing the infidel as unjust to himself. As the third person pronoun waw returns in (believe) and the third person pronoun waw (spend) refers to (those who believe), which is an internal, tribal referral. Then the context turns to the pronouns of the speaker in (We provide you), and there are two pronouns in it: the first (us) and the assignee (God), which is an internal tribal referral, and the pronoun (how much) the referee is (those who believe), which is an internal tribal referral. Then the context shifts from speaking to the backbiting of the distracting pronoun in (in it) and the referent to it (today), which is a tribal referral. Then he returns the context to the pronoun of the absent clause (they) and the assignee (the unbelievers), which is a tribal referral. Hence, we see the ingenuity of using the Qur'anic text for the referential consistency of the pronouns in diversity from the absent to the speaker … etc. and not to repeat the names that distract the recipient on the one hand and stimulate his mind to communicate in order to understand the Qur'anic text and link its parts to each other. In the sense that "in the verse, a strong attention is drawn to the beginning of the surah, where the believers are described by spending from what He has provided them with and certainty in the Hereafter, and a clarification because what is meant by spending is more general than zakat, and that that bears all aspects of spending from all minerals and fortunes that earn prosperity and deliver from destruction" (Ibrahim Omar, 4/24) .

And we note the beauty of the referential consistency of the pronouns in the backbiting pronoun that linked the sentence from the first to the last, as the pronoun of separation indicated in his saying: (Those are the wrongdoers) limiting the description of the unjust to those who do what they were commanded to do, which is my claim to exaggerate their description of injustice, as if the injustice of others is not considered injustice for their injustice. (Ibn Ashour, 1984, 17/21) meaning "a palace formula that arose from his saying: There is no sale, no kinship, or intercession in it, so it indicated that this denial is an exposure and threat to the polytheists, so he followed by increasing the severity of them and condemning that that threat and the one threatened with it had brought it to themselves with their arrogance, so God did not wrong them And this is more severe for the one who is punished, because the oppressed finds for himself the pleasure that he is being attacked, so the palace is the palace of the heart, degrading them to the status of those who

believe that they are oppressed. And you can make it a real palace and allegation, because their oppression, when it was the most severe injustice, they were made as if the oppression was confined to them" (Ibn Ashour, 1984, 3/16)

6- The spending from sustenance and mentioning the virtues of the believers image: The Almighty said: They abandon their beds, invoking their Lord with hope and fear, and donate from what We have provided for them. (Sajdah: 16) The context of the verse is in talking about mentioning the beauties of the believers and about their situation, their effort and their hardship in obedience out of fear of His torment and hope for His reward, as the verse began by mentioning the backbiting pronoun (they) in (their south) and the assignee (those who mentioned), which is an internal pre-referral, then the backbiting pronoun wa in (They call) and the assignee (those who mentioned), which is an internal pre-referral, then the pronoun backbiting (they) in (their Lord) and the assignee (those mentioned) are external, then it is modified to the pronoun of the speaker Na in (We have provided them) for greatness, which is an internal pre-referral and the assignee (Lord) Then backbiting is in (We have provided them) which is an internal pre-reference and the assignee to (those mentioned), then the backbiting pronoun wa in (they spend) which is an internal pre-reference and the assignee (those mentioned). We note the diversity of the referential consistency of the pronouns to whom the assignee is the believers, and the pronoun of the assignee is God Almighty. It added consistency to the text, brief on the one hand, and made the text closely related to each other, meaning, "And when worship is cut off from expanding in the world, the soul of the worshiper may have called for sticking to what is in his hand for fear of decreasing worship from the need for confusion of thought and movement to seek sustenance, he urged spending from it." Depending on the Creator, the Provider, who guaranteed the successors, so that they would be closer to what He guaranteed them than they are with what they have, and an indication that prayer is a reason for blessing in sustenance. Without extravagance or stinginess in all the aspects of closeness that we have legislated for them (Ibrahim Omar: 15/256) Internal references dominated the text with their repetition, which contributed to linking the language to the context and the intended position.

7- The spending from livelihood is the matter for parents after divorce image : The Almighty said: Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease. (Surah Al-Talaq: 7) The verse began with a blame for the matter, as it is an emphasis on spending by the father on his children, meaning "what is meant is for each of the well-to-do and the insolvent to spend as much as he can, and it seems that the one who is commanded to spend is the fathers, hence Ibn al-Arabi said: This verse is the basis for the obligation of alimony on the father (Al-Alusi, 1194, 14 : 335) So the verse began with the backbiting pronoun ha, which is an internal prefix referral, and the assignee is (has ample), then the hash in (him - his sustenance - gave him) is an internal prefix referral and the assignee is (who), then the pronoun of the speaker I is in (attaha) which is a prefix and the assignee To Him (a soul), then the referrals end with the H in (Ataha) an internal pre-referral and the assignee to Him (a soul). The referential consistency of the backbiting pronouns in the verse shows a consistent beauty in linking the verse to each other through a series of repetitions of the pronoun (H) in its multiple references On the one hand, and from the sequence of events in the order to spend according to the (estimated) capacity of the provision from whom God Almighty has given, then justice comes from the Creator by not being hard, burdensome, and entrusting what a person cannot bear. In spending from his livelihood for his children, there is ease and joy after obedience to the commands of God Almighty, so

the beauty of referral is shown by the referential consistency of the pronouns between these events in linking them to each other, which serves the text on the other hand.

8- The spending from the sustenance in secret and in public, and it is a trade that does not perish for the believers (scholars) image : The Almighty said: Surely those who recite the Book of Allah, establish prayer, and donate from what We have provided for them—secretly and openly—˹can˺ hope for an exchange that will never fail, (Surah Fatir: 29) The verse began with an emphasis on caring for what comes after it with the letter (in), then the backbiting pronoun (waw) came in (recite), which is an internal tribal referral and the assignee (the scholars), then the backbiting pronoun waw in (they established - spend), which is a tribal referral and the assignee (those who recite), then It is amended to the pronoun of the speaker (us), which is a tribal referral, and the assignee is (God), then it is amended to the backbiting pronoun (they) in (We have provided them), which is a tribal referral, and the assignee is (those who believe), then the backbiting pronoun (waw) in (they hope), which is a tribal referral and the assignee To Him (those who recite), then the hidden pronoun of backbiting (she) in (Tabor), which is an internal tribal referral, and the assignee is (trade). As the beauty of the referential consistency of the pronouns emerged by linking the verse to each other in the sense of sequence in linking the events that came in the verse, "i.e., those who are secretly and openly, or in secret and openly, and what is meant is they spend as agreed without intention to them, and it was said that the secret is in the elderly and public spending in the imposed spending, and in the fact that the spending is Of what they were provided with is an indication that they were not extravagant and did not extend their hands fully, and the place of praise indicates that they sought out the good lawful, and it was said that someone came for that, and they single out the provision for the lawful, and it is more appropriate to attribute the verb to the pronoun of greatness, and those who do not single it out for the lawful say that it is glorification and urging to spend. (Al-Alusi) 1994, 11/365).The beauty of the referential consistency in his saying is the pronouns of the speaker and backbiting (from what We have provided them) incorporating gratitude and an indication that it is spending thanks for the blessing of God upon them with provision, so they give from it to people in need. Speaking in His saying "of what We have provided them" because it is suitable for gratitude. Likewise, in presenting the secret as an indication that it is better because the taint of hypocrisy is cut off from it, and mentioning the public to indicate that they are not hindered by the sight of the polytheists from spending, for they have proclaimed by faith and its laws, love from love or hate from hate. (Ibn Ushur, 1984, 22/306).

9- The spending from the provision (money) for the Jews, Christians, Sabeans, and Magi image: The Most High said: Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them. [Al-Qasas: 54] The verse pays attention to mentioning the reward of the People of the Book, praising them, and urging them to spend, as the verse begins with the pronoun backbiting and wa in (they give) and the assignee (those to whom We have given the Book) as a predicate referral. Then the backbiting pronoun waw in (patience) and the assignee (those whom We have given the Book) a tribal referral, then the waw backbiting pronoun in (their) and the assignee (those to whom We have given the Book) a tribal referral, then to the speaker pronoun (us) in (we have provided them) and the assignee To Him (Lord) is a tribal referral, then the backbiting pronoun connected is in (We have provided them) and the assignee (those to whom We have given the Book) is a tribal referral. As the tribal textual references formed a coherent referential consistency of the text, linking its previous parts to the later, as it linked their great reward and multiplying it for their faith and patience over the harm of the polytheists and bearing the costs of the previous law. The speaker in making the text coherent

that this sustenance is from God Almighty and by attributing the pronoun backbiting to God Almighty for care and specialization and glorifying them in spending money on the poor Muslims of the people of Makkah because of its great reward with God Almighty. (Al-Maraghi, 1946, 20/71-72. Ibn Ashour, 1984, 20/144-145) .

THE SECOND TOPIC

TEXT PANELS THAT INCLUDE (8 TO 12 REFERRALS), WHICH ARE SEVEN PANELS

1- The image of spending from the sustenance for the supporters: The Most High said: who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them; [Al-Shura: 38]   It was revealed about the Ansar, God Almighty called them to believe in Him and obey Him, so they responded to Him by believing in Him and obeying Him, and the rulings were made clear to them (Al-Nasafi, 1998, 3/258), as the verse began with the pronoun al-qaybah (waw) in (they responded), which is an external referral and the referent to the Ansar, then a pronoun Backbiting is (they) in (to their Lord), which is a tribal reference and the assignee to Him (those who responded), then the backbiting pronoun (waw) comes in (they established), which is a tribal reference and the assignee to (those who responded), then the backbiting pronoun comes in (their matter between them), which is A tribal reference and the assignee (those who responded), then the pronoun of the speaker (us) in (We provided them), which is a tribal reference and the assignee (Lord), then it is modified to the backbiting pronoun (they) in (We provided them), which is a tribal reference and the assignee (those who responded), Then at the end the backbiting pronoun (waw) in (they spend), which is a tribal referral and the assignee (those who responded). As the referral consistency of the pronouns came all in place, and the referent to it is once for God Almighty, and the rest is the element referred to by the supporters, so the referrals contributed to linking the language to the context of the position that linked the parts of the text between it, represented by the case of the supporters in the sequence. Shura, then sustenance, and end with spending from it.
In a sense that shows the characteristics of faith, perhaps for more attention regarding consultation, to take the initiative to warn that their response to faith was insightful. Then in emphasizing spending from the sustenance that God Almighty has given them. (Al-Amin, 2001, 7/129).

2- The spending from the sustenance (zakat) in secret and public to the Prophet for the people of Mecca among the believers image : The Almighty said: Tell My believing servants to establish prayer and donate from what We have provided for them—openly and secretly—before the arrival of a Day in which there will be no ransom or friendly connections. [Ibrahim:31] The concealed pronoun of the addressee (you) in (Qul), which is an external referral and the referral to the Prophet Muhammad (may God bless him and grant him peace), then the verse was modified to the speaker pronoun ya in (My servants), which is a tribal referral and the pronoun (God), then the backbiting pronoun wa (believe), which is Tribal referral and the assignee is (servants) and the backbiting pronoun o in (they establish - spend), which is a tribal referral and the assignee is (those who believe), then the speaker pronoun (our) in (we provided them), which is a tribal referral and the assignee is (God), then the absent pronoun (they) In (We provided them), which is an internal pre-referral and the assignee (those who believe), and the backbiting pronoun is a distraction (in it) and an internal pre-referral and the assignee (day). The verse is dominated by (internal) textual referrals, which are more revolving

in the noble verse, linking the parts of the verse to each other, and the beauty of the referral consistency of the pronouns appears in the Almighty's saying: "Say to My servants who have believed." He singled them out in addition to Him, exalting them, honoring them, and alerting them that they are the performers of the functions of servitude. Those who fulfill their rights and leave the sympathy between the two things to announce the difference in their status as a threat and others, and the saying is based on what al-Mubarrad, al-Akhfash, and al-Mazni went to. (Al-Alusi, 1994, 7/217) As the referential consistency of the pronouns linked the previous parts of the verse to the later, by emphasizing and warning, and urging the believers from the people of Makkah to establish prayer and connect it with spending from the sustenance before it is too late, which is the Day of Resurrection.

3- The spending from sustenance in secret and in public, and a good outcome for those of understanding image : The Most High said: And ˹they are˺ those who endure patiently, seeking their Lord's pleasure,[1] establish prayer, donate from what We have provided for them—secretly and openly—and respond to evil with good. It is they who will have the ultimate abode: [Ar-Ra'd: 22]. As the verse describes the people of understanding and their spending of sustenance in secret and in public, and the attributes that include access to the abode of goodness. As the backbiting pronoun waw in (they were patient) referred to is (those of understanding), which is an internal pre-referral, then the backbiting pronoun waw is in (their Lord) and the assignee is (those who are patient), which is an internal pre-referral, and the backbiting pronoun waw is in (they spent) and (they established) the assignee (those who are patient) and it is an internal tribal referral, and what is observed in these referrals are verbs that came and the prayers, those who perform and those who pray and what is sympathetic to them, are in the present tense in those five verbs to indicate renewal as a metaphor for continuity. And the prayer of (those who were patient, seeking the face of their Lord) came and what He sympathized with it when they established it, which is the prayer and spent in the form of going on, to benefit the realization of these three actions for them and their empowerment of themselves, and to mention it because it is the foundations of the virtues of deeds. (Ibn Ashour, 1984, 13/128) Then he amended to the pronoun of the speaker na in (We provided them) the referent to him (Lord), which is a tribal referral, and the backbiting pronoun (they) in (We provided them) the referent to him (those who are patient) which is a predicate referral, then a pronoun Backbiting and waw in (their) the assignee (those who are patient), which is an internal, tribal referral, then the backbiting pronoun (they) in (them) the assignee (those who are patient), which is an internal, tribal referral. As the referential consistency of the pronouns in the verse came to dominate the internal referrals with the aim of emphasizing the people of understanding of patience and spending in secret and in public and their continuity in it, as the verse linked some of them to each other, the parts are consistent gradually until the result is obtained at the end of the verse regarding them and for them, and a statement of good consequence, so it achieved consistent textual coherence in The interrelationship between the parts of the text in a way that serves as an indication of the characteristics of the first-minds and their punishment on the Day of Resurrection.

4- The spending from sustenance is money and food for the polytheists plate : The Almighty said: And when it is said to them, "Donate from what Allah has provided for you," the disbelievers say to the believers, "Why should we feed those whom Allah could have fed if He wanted to? You are clearly astray!" [Surah Ya-sen:47] The text panel is a speech directed to the polytheists to spend from the sustenance, which is money and food, so it started with the pronoun backbiting (they) in (them), which is an internal dimensional textual referral and the assignee to (those who disbelieved), then it comes with the subject pronoun waw in (they spent) an internal dimensional textual referral to (Those who disbelieved), then he adjusts to the

interlocutor's pronoun (how much) in (your livelihood), which is an internal and dimensional referral, and the assignee is (those who disbelieve), then the backbiting pronoun waw in (disbelievers) a pretext referral and the assignee to (those who disbelieve), then the waw is the backbiting pronoun in (believe)) A pretextual referral and the assignee (for those who believe), then the pronoun of the speaker (we) in (we feed) a pretextual referral and the assignee (those who disbelieved), then it is modified to the pronoun of the hidden matter (he) in (I feed him) in a pretext referral and the assignee is (God) . Then the backbiting pronoun is a distraction in (feed him), which is a tribal referral, and the assignee is (who), then the separate interlocutor's pronoun (you) is a tribal referral, and the assignee is (those who believe). Observing the aesthetics of the referral consistency of the pronouns made the verse as if it were a single fabric linking some of them to each other, depicting the psychological and ignorance of the polytheists about spending From the sustenance that is money and food for the poor, and that the sustenance is God Almighty, as in the previous verses the word sustenance came connected to the pronoun of the first person (our), but here the name of God came alone to indicate the emphasis on the sustenance is God alone and to stir the minds of the polytheists and atheists that it is He who provides for them, For example, the referential consistency of pronouns over the extent of their sarcasm, arbitrariness, and the tyranny of their ignorance and their mockery, and the connection of this to themselves, so that "if they are called to spend something of their money to feed the poor: they said, sarcastically intransigent: {We feed whomever, if God wills, I feed him}, and they attack those who invite them to righteousness and spending, saying: {Indeed, you are not but in manifest error}!And their perception of the matter in this mechanical manner indicates their lack of understanding of God's laws in the life of the servants. God is the food and provider for everyone. And they attack those who call to spending by saying: {You are not but in manifest error} It is nothing but manifest error. The truth is about realizing the nature of God's laws, realizing the movement of life, the magnitude of this movement, and the greatness of the goal for which talents and preparations vary, and because of which money and livelihoods are distributed. (Sayyid Qutb, 1992, 5/2970-2971)

5- The spending is from the general provision of the polytheists, and God sets the example for them panel : The Most High said: Allah sets forth a parable: a slave who lacks all means, compared to a ˹free˺ man to whom We granted a good provision, of which he donates ˹freely,˺ openly and secretly. Are they equal? Praise be to Allah. In fact, most of them do not know. [An-Nahl: 75] The verse describes the ignorance and disparagement of the polytheists, as it began with the pronoun backbiting (he) in (he appreciates), which is a tribal reference and the assignee is (a servant), then he turns from backbiting to the speaker's pronoun (our) in (we have provided him), which is a tribal reference and the assignee is (God), then He refers to the backbiting pronoun ha in (Rizkana), which is a tribal referral and the assignee is (who), then he turns again to the speaker pronoun (our) in (us), which is a tribal referral and the assignee is (God), then he returns to the backbiting pronoun of the matter (he), which is A tribal referral and the assignee is (who), then the hidden backbiting pronoun (he) in (he spends), which is a tribal referral and the assignee is (who), then the backbiting pronoun ha in (from him), which is a tribal referral and the assignee is (livelihood), then the waw backbiting pronoun in (They are equal), which is a predicate referral, and the assignee is (the slave and the free), then the backbiting pronoun (they) in (most of them), which is a dimensional referral, and the assignee is (those who associated with Him), then the verse ends with the backbiting pronoun waw in (they know), which is a postscript referral and the assignee (Those who joined). The beauty of the referential consistency of the pronouns emerged by linking the preceding with the suffix of the pronouns in the verse, especially for the pronoun we in (We provided him), as "in choosing

the pronoun of greatness, there is veneration for the matter of that sustenance, and that is increased by veneration for His saying, Glory be to Him: From what has been said that it is a lot, we build on the fact that the littleness that is the sister of non-existence is not good in and of itself" (Al-Alusi, 1994, 7/432).

And in the last three pronouns in a sentence, but most of them do not know a strike to move from inferring them to their ignorance in their faith. And he attributed the negation of knowledge to the majority of them because some of them know the truth and are arrogant to retain sovereignty and seek obedience to their demagogues. Rather, the plural form came in the Almighty's saying: Are they alike to take into account the owners of the simulated body, because they are many idols, each one of which is likened to an owned slave who is not capable of anything, so the plural form here is an abstraction of representation, that is, are those equal with the true, powerful, disposing God. Rather, the pronoun of their plural was applied to the plural of the world, giving priority to the side of one of the two representations, which is the side of the Almighty God. (Ibn Ashour, 1984, 14/226-227). Whereas, we note the linking of the pronoun o between the slave (the owned and the free), as "the free and the slave are described by the aforementioned adjectives, and the pronoun is plural in the place of (who) because it is a vague noun in which the one, the two, the plural, the masculine and the feminine are equal... And it was said that what is meant by the owned slave in the verse is the infidel who is deprived of obedience God and His servitude, and the other is the believer, and the purpose is that they are not equal in rank and honor" (Al-Shawkani, 1993, 3/216).

6- Spending plate of sustenance before it is too late which is money for the believers: The Most High said: And donate from what We have provided for you before death comes to one of you, and you cry, "My Lord! If only You delayed me for a short while, I would give in charity and be one of the righteous." [Surat Al-Munafiqun: 10] The text is general for the believers, God Almighty warns them, reminds them of the Hereafter, and urges them to spend before the day comes when neither wealth nor children will benefit, that is, before it is too late, and an explanation of their characteristics of lying, immorality, and cowardice. And immoral faith and cowardice. (Al-Maraghi, 1946, 117/28) So the verse began with a referral to the pronoun of the addressee (waw) in (spend), which is a pre-referral, and the assignee is (those who believe), then to the pronoun of the speaker (our) in (We have provided you), which is a post-reference, and the assignee is (My Lord).), then he returns to the subject pronoun (how much) in (we have provided you) and (one of you), which is a predicate referral and the assignee is (those who believe), then the hidden backbiting pronoun (he) in (he says), which is an internal predicate referral and the assignee is (one), then The speaker pronoun omitted ya in the word (Lord), which is an internal pre-referral referral and the assignee is (one), then the subject pronoun ta in (Akhtari), which is an internal tribal referral and the assignee is (Lord), then the speaker pronoun ya in (Aakhirtni), which is an internal pre-referential referral and the assignee (one), then the pronoun of the hidden speaker (I) in both (I believe) and (I was), which is an internal pre-referral, and the assignee is (one).

The dominance of the textual references to the verse represented consistency, linking the parts of the verse to each other, emphasizing the urging and emphasizing spending from the provision before it is too late, which is death. In the subsequent, as if the referrals were portrayed by the pronouns as a position in the hope and supplication to return to the past in the form of the present and change its condition and be among the righteous." i. That the matter is possible, so he said: If you delay me until a short term, I will be more truthful and I will be among the righteous. And it is one of the innovations of the Qur'anic use for the purpose of brevity and provision of meanings" (Ibn Ashour, 1984, 28/254). Its generality, and it was said: What is meant is the obligatory zakat, and from substitution, i.e. spend some of what

We have provided for you in the way of good, and in substitution by attributing the subsistence from Him, the Almighty, to Himself, an increase in enticing compliance, as the sustenance was truly His, the Most High, and yet He satisfied some of them with it." (Hassan Khan, 1992 , 14/154).

7- The spending from the sustenance that replaces it for the Prophet Muhammad (may God bless him and grant him peace) for the direction of the servants panel : The Almighty said: Say, ˹O Prophet,˺ "Surely ˹it is˺ my Lord ˹Who˺ gives abundant or limited provisions to whoever He wills of His servants. And whatever you spend in charity, He will compensate ˹you˺ for it. For He is the Best Provider." [Surah Saba: 39]. The speech is addressed to the Prophet Muhammad (may God bless him and grant him peace), since the hidden addressing pronoun (you) is in (say) the one to whom the Messenger (may God bless him and grant him peace) is referred, and it is an external referral. God bless him and grant him peace), which is an external reference. Al-Ha' (his servants), the assignee is (Lord), which is an internal, tribal referral, then the hidden pronoun backbiting (he) in (appreciates) the assignee (Lord), which is a tribal referral, then the backbiting pronoun is the ha' in (to him) the one to whom the provision is referred, which is an internal referral Tribal, then the pronoun of the addressee (done) in (you spent) the transferee (his servants), which is a tribal referral.

Then the pronoun of the chapter (he) to whom the assignee is (Lord), which is a tribal referral, and the absent pronoun (he) in (his successor) to whom the assignee is (Lord), which is a tribal referral, and the absent pronoun ha in (his successor) of the assignee (something), which is an internal tribal referral And the pronoun of the matter (is) an internal referral after the subject to whom the assignee is (the best provider), as it is the subject of glorification and affirmation of God Almighty for the back of provision and linking the sentences with this sentence. As the pronouns varied and the assignee varied, and focused on the assignee to God Almighty, the Prophet, the servants, the sustenance, the best, and the successor, as the pronouns varied with the diversity of the subjects as many words were shortened, and the sentence linked each other in a consistent manner with its different parts, as spending from the provision is succeeded by God Almighty, directing the speech to the Prophet, as "i.e. say O Muhammad, for those who are deceived by wealth and children, for God expands upon whom He wills and narrows upon whom He wills, so do not be deceived by wealth and children, rather spend it in obedience to God, for what you spend in obedience to God, He will replace it. That is, he will give you his successor and his replacement, and that allowance is either in this world or in the Hereafter (Al-Qurtubi, 1964, 14/307).

We notice the beauty of the referential consistency of the pronoun that is present in He wills, He wills, and He succeeds. It came unclear in the sense of "Putting the pronoun in the place of whoever He wills, because whoever He wills is vague and unspecified, so the pronoun is vague like it, the amount of sustenance and its time, meaning… He knows what is good for the servants and what is corrupting them in the hadeeth. Indeed, among My servants are those Nothing corrects his faith except wealth, and if I made him poor, that would spoil him, and there are those among My servants whose faith would not be corrected except by poverty, and if I enriched him, that would spoil him" (Al-Nasafi, 1988: 2/685). We also note the beauty of the referential consistency of the pronouns of backbiting in the linking and coherence of the verse, as "when this second was addressed to the believers, it was indicated to honor them by adding his saying: of the believers, and a pronoun for him referring to whom, that is, he is estimated for whomever he wills of His servants. And the foregoing was a talk about extending sustenance to non-believers, so they did not enjoy a description of His servants, because in the addition there is an honor for the believers, and in this is gratitude to those for whom the provision is extended because God has combined for them the grace of faith and the grace of

the abundance of sustenance, and entertainment for those who have destined their sustenance because they have obtained the grace of faith and the grace of patience over Life is short, and in a commentary to it with (estimated) an indication that that fate is not devoid of a benefit for the one whose sustenance is foreseen, which is the benefit of reward for being content with the one who has been apportioned to him and safety from being judged on the Day of Resurrection" (Ibn Ashour, 1984, 22/219).

Conclusion:

After studying the referential consistency of the pronouns in the verses in which the word spending with provision was mentioned in the Holy Qur'an, we came to the following:

• Referrals by pronouns link the text with each other, linking the former with the suffix and making the text an integrated unit to understand the meaning.

• The aesthetic of the referral consistency of the pronouns emerged in the study, as the referrals reached (117) referrals, and the predominance of textual referrals, which are the most revolving in the study, reaching (110) referrals: 94.01%, and the aforementioned referrals amounted to (102) referrals, amounting to 87.17%, and the post referrals reached (8). Referrals amounted to 6.63%. Residential (external) referrals amounted to (7) referrals, with a rate of 5.98%.

• We note the beauty of the referential consistency of the pronouns in the difference in their use in the study, as it reached (15 pronouns) distributed among the pronouns (backbiting - the speaker - the addressee), and the referrals amounted to (117) referrals, and the backbiting pronouns topped the predominance, reaching (84) referrals, with a rate of 71.79%, and were distributed in percentages They are as follows: 1- F: There were (33) referrals, with a rate of 28.20%. 2- They: reached (25) referrals, at a rate of 21.36%. 3- E: It reached (14) referrals, at a rate of 11.96%. 4- He: reached (11) referrals, at a rate of 9.40%. 5- It is: one referral at 0.85%. Then followed by the speaker pronouns, which amounted to (21) referrals, at a rate of 17.94%, distributed in varying proportions, as follows: 1- Na: reached (13) referrals, at a rate of 11.11%. 2- J: It reached (4) referrals, at a rate of 3.41%. 3- Me: I reached (3) referrals, at a rate of 2.56%. 4- Us: 0.85% 1 referral. Then and then comes the addressee pronouns at the end, as they amounted to (12) referrals at a rate of 12.25%, distributed in varying proportions, as follows: 1- How: reached (4) referrals, at a rate of 3.41% 2- W: reached (3) referrals, at a rate of 2.56%. 3- You: reached two referrals, at a rate of 1.70%. 4- You: One referral amounted to 0.85%. 5- T: One referral amounted to 0.85%. This indicates that the pronouns of backbiting are more prevalent and have a major role in the consistency, coherence and harmony of the Qur'anic text. Then the pronouns of the speaker were most of their references to God Almighty, an indication of exalting God Almighty for his command in his greatness, and contempt and rebuke and disparagement of those who disbelieved, pointing to the greatness of their polytheism, corruption and tyranny. While the addressee pronouns came in the plural form, most of which indicate this collective discourse on the one hand, so the references to the pronouns worked in a consistency that serves the Qur'anic text and indicates the linguistic economy on the other hand.

• The Qur'anic systems used the aesthetic referral consistency of the pronouns, the word sustenance with spending, associated with establishing prayer in (seven) places and in two places associated with establishing prayer with patience, and in addition to that all referrals of spending from livelihood came with it (from) which is for substitution, i.e. spending from some provision Which God Almighty gave him and he did not use the word zakat, because sustenance is more general.

- In the study, there is a deep and eloquent delineation of pronoun referrals and their references, as they play an important effective role in the Qur'anic text, which makes it consistent and coherent in quantity and quality.
- The pronoun of the speaker (our) came (13) times referring to God Almighty, so the repetition of referrals and the referent to Him is one that leads to the consistency and coherence of the Qur'anic text, which depicts the pronoun as a position of magnificence and greatness to God Almighty, and that the Provider is God alone.
- Predominance of referrals to the pronouns of backbiting, which makes the Qur'anic text coherent, coherent and coherent textually between the verses of livelihood with the word spending, which indicates the aesthetic consistency of the referential pronouns in the Qur'anic text.
- Pronouns were distributed on the text boards as shown in the following table:

Text panel	The pronoun of the speaker	Addressee pronouns	He .she.it pronouns	the number	percentage
1-	Na: 1		waw: 2. They: 1.	4	3,41%
2-	Na: 1		waw: 3. They: 1	5	4,27%
3-			waw:2. They are: 3	5	4,27%
4-	Na:1		They are:3. waw:1	5	4,27%
5-	Na:1	Km:1, waw :1	waw:1. E: 1. They are:1	6	5,12%
6-	Na:1		They are:3. waw:2	6	5,12%
7-	Me:1		Haa : 5	6	5,12%
8-	Na:1		waw:4. They are:1. She:1	7	5,98%
9-	Na:1		waw:4. They are: 2	7	5,98%

CHAPTER TWO

1-	Na:1	You: 1.	waw:3. They are:4	8	6,36%
2-	Na:1. Y: 1	waw:1. Km :1. You:1	waw:3. They are:1. Haa: 1	8	6,36%
3-	Na:1		waw:4. They are:3. Haa: 1	9	7,69%
4-	We:1	waw:1. Km:2. T: 1	waw:2. They are:1. is:1. Haa: 1	9	7,69%
5-	Na:2		is:3. and:2. E: 2. They: 1	10	8,54%
6-	Na:1. Y: 2: I: 2	Waw:1 , km: 2, t :1	is:1	10	8,54%
7-	Y: 1.	You:1. Tm :1	He:6. Haa: 3.	12	10,25%
Total	21: 17.94%	12: 10.25%	84: 71.79%	117	100%

• **The textual and metaphorical references were distributed on the text boards as in the following table:**

text panel	Scripting	Denomination
The first topic		
1-	Tribal:4	
2-	Tribal:4. Dimensional:1.	
3-	Tribal:5	
4-	Tribal:5	
5-	Tribal:6	
6-	Tribal:6	
7-	Tribal:6	
8-	Tribal:7	
9-	Tribal:7	
Chapter two		
1-	Tribal: 7	1
2-	Tribal:8	
3-	Tribal:8.	1
4-	Tribal:6. Dimensional:3	
5-	Tribal:8. Dimensional: 2	
6-	Tribal:6. Dimensional:1	3
7-	Before: 9. Dimensional: 1	2
Total	Textuality: 110, with a rate of: 94.10% Tribal: 102, with a rate of: 8717.32% Dimensional: 8, with a rate of: 6.63%	External: 7: 5.98%

Through the table, it is clear to us that the textual pronoun referrals are more revolving in the Qur'anic text than the denominative referrals. Which makes the Qur'anic text related to each other on the one hand, and the previous meaning is linked to the later one on the other hand, and this becomes a coherent, coherent text.

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