



THE ANALYSIS OF NOUN IN "AL-WAQI'AH"  
(Q. S. 1-96) IN AL-QUR'AN PERKATA  
INDONESIA INGGRIS

A THESIS

*Submitted to the State Institute for Islamic Studies Padangsidimpuan as a Partial  
Fulfillment of the Requirement for the Graduate Degree of  
Education (S.Pd.) in English.*

Written By :

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ENGLISH EDUCATIONAL DEPARTMENT

TARBIYAH AND TEACHER TRAINING FACULTY

STATE INSTITUTE FOR ISLAMIC STUDIES

PADANGSIDIMPUAN

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TARBIYAH AND TEACHER TRAINING FACULTY  
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PADANGSIDIMPUAN

2021



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In Al-Qur’an Perkata Indonesia Inggris

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Time : 07.30 WIB-Finish  
Result/Mark : 80 (A)  
Cumulative Achievement Index : 3.46  
Predicate : Sangat Memuaskan



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**Al-Qur’an Perkata Indonesia Inggris.**

### **ABSTRACT**

English is international language so the Al-Qur’an needs to be discussed in English. Islam is an international religion that must be studied by people of Islam. People of Islam must study the Al-Qur’an well so that it can make the Al-Qur’an as a way of life. The Al-Qur’an is judgments in life. Almost country have people of Islam so the Al-Qur’an needs to be translated in all languages of the world like English language.

The main of the research is focused for the analysis types of noun that consist of common noun, proper noun, collective noun, concrete noun, abstract noun, countable noun, uncountable noun and material noun. While the limitation of the research problem are, *the first* what are the types of nouns in Qs. Al-Waqi’ah?. *the second* is what is dominant type of noun in Qs. Al-Waqi’ah?. The purpose of this research is to know the types of noun in Qs. Al-Waqi’ah and to know the dominant type of noun in Qs. Al-Waqi’ah.

This research is library research. The researcher has taken the data from Al-Qur’an, grammar book and journal. The researcher analyzed by using three steps they are selecting, reading and collecting. While the technique of managing data using four steps they are identifying, finding, explanation and taking conclusion.

The result of this research is, *the first* Qs. Al-Waqi’ah from verse 1 up to verse 96 there are eight types of noun those are common noun, proper noun, collective noun, concrete noun, abstract noun, countable noun, uncountable noun and material noun. *The second* the dominant type of noun in Qs. Al-Waqi’ah from the verse 1 up to verse 96 is concrete noun, but there are also the other types of noun such as common noun, proper noun, collective noun, abstract noun, countable noun, uncountable noun and material noun.

**Keyword:** Analysis, Nouns, Al-Qur’an, Qs. Al-Waqi’ah.

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### **ABSTRAK**

Bahasa Inggris adalah bahasa internasional sehingga Al-Qur’an perlu dibahas dalam bahasa Inggris. Agama Islam adalah agama internasional yang harus dipelajari oleh umat Islam. Umat Islam harus mempelajari Al-Qur’an dengan baik supaya Al-Qur’an bisa dijadikan sebagai pedoman hidup. Al-Qur’an adalah penilaian dalam hidup. Hampir setiap negara memiliki orang yang beragama Islam sehingga Al- Qur’an diperlukan untuk diterjemahkan dalam semua bahasa di dunia seperti bahasa Inggris.

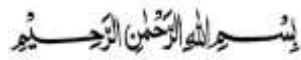
Masalah utama dalam penelitian ini difokuskan untuk menganalisis jenis kata benda dalam Qs. Al-Waqi’ah yang terdiri dari common noun, proper noun, collective noun, concrete noun, abstract noun, countable noun, uncountable noun and material noun. Sementara batasan penelitian adalah yang pertama, apa saja jenis kata benda yang terdapat dalam Qs. Al-Waqi’ah?, yang kedua adalah apa jenis kata benda yang paling dominan dalam Qs. Al-Waqi’ah ?. Tujuan penelitian ini adalah untuk mengetahui jenis kata benda untuk setiap ayat dalam Qs. Al-Waqi’ah dan untuk mengetahui jenis kata benda yang paling dominan dalam Qs. Al-Waqi’ah .

Penelitian ini adalah penelitian pustaka. peneliti telah mengambil data dari Al-Qur’an, buku tata bahasa, dan jurnal. Peneliti menganalisis dengan menggunakan tiga langkah yaitu mereka memilih, membaca dan mengumpulkan. Sedangkan teknik pengolahan data menggunakan empat langkah mereka adalah mengidentifikasi, menemukan, menjelaskan dan mengambil kesimpulan.

Hasil penelitian ini adalah, Surah Al-Waqi’ah dari ayat 1 sampai dengan ayat 96 terdapat 8 jenis kata benda yaitu common noun, proper noun, collective noun, concrete noun, abstract noun, countable noun, uncountable noun and material noun. Yang kedua, dominan jenis kata benda dalam Surah Al-Waqi’ah dari ayat 1 sampai dengan ayat 96 adalah concrete noun tetapi ada juga jenis kata benda yang lain seperti proper noun, common noun, proper noun, collective noun, abstract noun, countable noun, uncountable noun and material noun

***Kata Kunci: Analisis, Kata Benda, Al-Qur’an, Al-Waqiah.***

## ACKNOWLEDGEMENT



First of all, let the researcher says a lot of praises and Alhamdulillah to Allah SWT, as the best Creator of everything in the world, and as the most Merciful who has given such a healthy, time, knowledge and chance so the researcher can accomplish this thesis entitles “The Analysis of Noun in “Al-Waqi’ah” (Q. S 1-96) in Al-Qur’an Perkata Indonesia Inggris”. Then, Shalawat and Salam to Prophet Muhammad SAW that had guided the human from the bad character to good one which has created by knowledge like this era.

It is a pleasure to acknowledgment the help and contribution to all of lecturers, institution, family and friends who have contributed in different ways hence this thesis is processed until it becomes a complete writing. In the process of accomplishing this thesis, I got a lot of guidance, happiness, helping, inspiration and motivation from many people. Therefore, in this chance I would like to express my deepest gratitude to the following people:

1. Special thanks to Mr. Zainuddin, S.S., M. Hum as the first advisor who has guided, supported and suggested me to complete this thesis as soon as possible.
2. Special thanks to Mrs. Fitri Rayani Siregar, M. Hum as the second advisor who has guided, supported and suggested me with great patience to complete this thesis as well.

3. Special thanks to Prof. Dr. H. Ibrahim Siregar, M. CL, as the Rector of State Institute for Islamic Studies (IAIN) Padangsidempuan and Vice Rector I, II, III.
4. Thanks to Mrs. Dr. Lelya Hilda, M. Si as the Dean of Tarbiyah and Teacher Training Faculty and all the staff.
5. Big thanks to Mrs. Fitri Rayani Siregar, M. Hum as my beloved advisor Academic and the Chief of English Department, that have given motivation, attention and spirit to me to finish my this thesis.
6. Thanks to all lectures and all the academic cavities of IAIN Padangsidempuan that have taught, guided and also given so much knowledge and helped during I studied in this beloved institute.
7. The Chief of IAIN Padangsidempuan Library (Yusri Fahmi, S. Ag., M. Hum) and his staff for their cooperative and permission to use many books of this library.
8. Special thanks to my beloved parents, (Bahota Harahap and Nur Hamidah Siregar) who taught me how to survive in leading the life and always be patient and also given me supporting, praying, motivating in moral and material during and after finishing my study in IAIN Padangsidempuan.
9. Big thanks to my beloved brother and sisters (Nita Novi Yanti Harahap, Kasma Romaito Harahap, Aslim Hasonangan Harahap and Widi Hasmar Harahap) also always give me motivation, supporting, give me spirit to finish my thesis and always help me to solve my problems.

10. Big thanks to my beloved friends (Tuty Melinda, Nurul Asfia) and all of my friends in TBI-1, TBI-2, TBI-3, who always give me, praying motivation and care to support me from starting till finishing my thesis as well. I will never forget all of you.
11. All of the people who have helped me to finish my study that I can't mention one by one.

I realize this thesis cannot be considered perfect without critiques and suggestion. Therefore, it is such a pleasure for me to get critiques and suggestion from the readers to make this thesis better.

Padangsidempuan, Juni, 30<sup>th</sup> 2021  
Researcher

**RISMAWATI HARAHAP**  
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## CHAPTER I

### INTRODUCTION

#### A. Background of the Problem

Islam is one of some religions that revealed by Allah SWT as usually called Samawi religion, it means the word comes from Arabic language the meaning is sky so, Islam is a religion turned down from sky by Allah SWT that was conveyed to the Prophet Muhammad SAW through the intermediary of the Angel of Gabriel as a guidance for human and guiding from the dark faith to the bright faith.

Islam and Al-Qur'an is the last religion and holy book revealed to this world as the referring from the other holy book because there is no Prophet will sent by Allah after Muhammad SAW as the guidance for human life in the world, it means Al-Qur'an does not only cover for Islam but also includes for all religions or all people. Not only serves as the guidance, Al-Qur'an also as the worship for who read and memorize it.

Al-Qur'an must be learned depth so that the values of the Al-Qur'an can practice in the life because the most important in Al-Qur'an is not about how many letters that has read it and how many verses that has memorized it but how often do the practice of the values in daily life. Islam also is one of religion that recognized in the world and can be called as international religion because every country in the world there are people who obedient it.

Allah SWT created the humans in this world with different tribes and nations to know each other, as mentioned in Surah Al-Hujrat (49) verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ  
وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

Meaning: O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

It will be happened the people needs a language to make a good communication with the different people around the world. Language as the tool of communication, plays a very important role in human life because language in human life can interact, talk, and understanding each other about anything.

If a country has different regions and languages, so they have a unity language as the tool of communication to express their feeling each other and that is national language with the other countries they have a national language. So, if the people want to make a good communication with the other while they come from the different country they need international language that is English.

English is the language that can make the different people understand each other when they do the interaction so, English is very important to be learned in order to improve social relation and knowledge, and also English plays an important role such as for science, economy, business, technology, education, and about religion. Islam which has followers in each country

that has different language around the world automatically also will find the translation of Al-Qur'an in some countries, no exception in English translation.

Al-Qur'an does not only cover for Muslims but for human life it means, all of people will get the benefit for who wants to practice the values of Al-Qur'an. Even though not dominated by Muslims, but they apply a lot of laws that precisely the theory is contained in the values of Al-Qur'an and they can provide the best facilities for the convenience of society moreover for education. If they get the convenience that contained from the values of Al-Qur'an as a Muslim can be gotten it certainly even more than that. That is why Al-Qur'an must be analyzed and learned especially for Muslims and generally for all human in the world.

English is the most well known which most of the country in this world use English as a foreign language no exception to the Indonesia. Our prophet Muhammad Saw said in a Hadits which is history by Thabrani:

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ  
أَرَادَهُمَا فَعَلَيْهِ بِالْعِلْمِ (رواه الطبراني)

Meaning: Whoever desires happiness in the world then it should be with the knowledge, and he who require happiness here after, then it should be with the knowledge. And he who desires happiness both (Hereafter) then it should be with the both knowledge.<sup>1</sup>

From the Hadist above, were commanded by Rasulullah to find and study science in this case the language science which very useful in our life

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<sup>1</sup> H. Moh. Rifa'i, *Ilmu Fiqih Islam Lengkap* (PT. Toha Karya Putra, 1978), p. 11.

and also in eternity so that we will secure and prosperous in both. So it is very useful to learn English to keep abreast of era.

Among the Al-Qur'an that is consisted of 114 surah. The researcher will only focus on the 56<sup>st</sup>, namely Qs. Al-Waqi'ah. Qs. Al-Waqi'ah consist of 96 verses, it is include to Makkiyah surah, this surah tells about how the day of judgment will occur and also the recompense for the believers and unbelievers. One of the descriptions of the day of judgment is surah Al-Waqi'ah verses 4 to 6.

إِذَا رُجَّتِ الْأَرْضُ رَجًا ٤

Meaning: Bringing low (some-those who will enter hell) exalting (others those-who will enter paradise).

وَبُسَّتِ الْجِبَالُ بَسًا ٥

Meaning: And the mountains will be powdered to dusts.

فَكَانَتْ هَبَاءً مُنْبَثًا ٦

Meaning: So that they will become floating dust particles.

In addition to telling about the day of judgment, Surah Al-Waqi'ah also explains about the creation of humans, fire and all kinds of plants. Not only that, the Surah Al-Waqi'ah also explains about the power of God and the existence of a resurrection day which is true.

The content of the Surah Al-Waqi'ah generally talks about the day of judgment, as well as the meaning of the word AL-Waqi'ah itself (the Day of Resurrection). Meanwhile, if you want to detail it, you will find several discussion in this Surah including: Suggestion to prepare for the day of vengeance, Tips for living your faith more, Some Business processes to get the pleasure of Allah with righteous deeds, Explanation of Allah's power as

evidence to humans of his oneness, An explanation of the three groups of people who will be before Allah, then the recompense of each of these groups, and the reasons why they get the recompense, There is a picture of the process of someone's death, The process of death is described with the aim that humans learn that there is no power that can make them run from death, and in fact, God has been closer to them than death itself.

The values of education found in Surah Al-Waqi'ah the researcher take into consideration it is important to analyze the noun from the English point of view which specifically related to the types of snoun. In this case the researcher is interest to analyze further the types of noun in Surah Al-Waqi'ah from the 1<sup>st</sup> up to 96<sup>th</sup> verse and make it in a writing that entitled "The Analysis of Noun in "Al-Waqi'ah" (Q.S 1-96) in Al-Qur'an Perkata Indonesia Inggris.

The relation of the language between the Al-Qur'an is a form of communication understanding with the creatures that Allah created. While the relation of noun between Al-Waqi'ah is that when the day of judgment occurs, all these objects will be held accountable.

From the explanation above can be taken the conclusion, Al-Qur'an is Kalamullah from Allah SWT which revealed to Muhammad SAW through intermediary of the angel of Gabriel that consist of 6.236 verses, 114 surah, 30 juz, and as the guidance for human in living life in the world.

## **B. Focus of the Research**

This research focused on types of noun from Surah Al-Waqi'ah verse 1 up to 96 in Al-Qur'an Perkata Indonesia-Inggris by Muhammad Taqi Uddin Al Hilali & Muhammad Muhsin Khan, and focus on 8 nouns, they are Common Noun, Proper Noun, Collective Noun, Concrete Noun, Abstract Noun and Countable Noun, Uncountable Noun and Material Noun.

## **C. Formulation of the Problem**

From the background of the study, the researcher would like to write the problem of study:

1. What are the types of noun in Q. S Al-Waqi'ah?
2. What is the dominant type of noun in in Q. S Al-Waqi'ah

## **D. Objective of the Research**

Based on the formulation of the problems, the objectives of this study are to find:

1. To know the types of noun in Q. S Al-Waqi'ah.
2. To know the dominant types of noun n in Q. S Al-Waqi'ah.

## **E. The Significances of the Research**

This research has significances that purpose to analyze English noun in Qs. Al-Waqi'ah. Therefore, the findings of this research are expected to relevant some aspect, especially relevant to:

## 1. Theoretically

By conducting this research, the researcher hope this research will provide useful for the next researcher who are interested to do the researcher, especially about analysis of noun in Qs. Al-Waqi'ah.

## 2. Practically

### a. Students

Enrich the students' knowledge or students' theoretically in understanding the part of speech. That the part of speech can not only be seen in the explanations of books but also in Al-Qur'an.

### b. Lectures

Comparison for lecturers that the part of speech theory is many and can be analyzed based on its shape. This research might become a meaningful contribution in teaching grammar not only from hand book.

### c. Other Researcher

For the future research, overall, this research one of the important references for English Language Education which conducts similar research.

### d. For Researcher

This research one of the supporting references for students who will conduct research as a starting point to compile a thesis with the same topic.

## **F. Definition of Key Terms**

To avoid the vagueness and misunderstanding between the researcher and reader, the terminologies as follows:

### 1. Noun

Noun is a word that identify of name people, places or things. Nouns can function as the subject of a clause or sentence, an object of a verb or an object of a preposition.

### 2. Al-Qur'an

Al-Qur'an is the word of God which contains miracles (something extraordinary that weakens the opponent), passed down to the closing of the prophets and the prophet (is prophet Muhammad), through the Angel Gabriel, written on the Mushaf, narrated to us must worried, read is assessed worship, begins from Surah Al-Fatihah and end with Surah An-Nas.

### 3. Qs. Al-Waqi'ah

Surah Al-Waqi'ah is the 56<sup>th</sup> letter which means "the day of resurrection". This letter is a Makkiyah letter or was revealed when the Prophet Muhammad was in Mecca and consists of 96 verses.

## **G. Research Method**



## 1. Kinds and Time of the Research

In this research, the researcher apply library research, which is this research will analyze the data and the researcher describes about types of noun through content analysis. Content analysis can be used as a stage of data analysis that relate with previous theory to be tested and can be used as the way of assessing the practice of a theory that arise during thematic or content analysis. This research has been started in October 2020 to December 2020.

## 2. Source of the Data

Source of data in conducting this research are needed to analyze and describe the situation of the problems which are contains the data used in this research to espouse the validity of the research.

### a. Primary Data

Primary data of this research takes from Surah Al-Waqi'ah in Al-Qur'an Perkata Indonesia-Inggris by Muhammad TaqiUd-Din Al Hilali& Muhammad Muhsin Khan printed by kalam media ilmu which contain in Qs. Al-Waqi'ah verse 1-96.

### b. Secondary Data

There are two secondary data of this research, they are:

1) Jayanthi Dakshina Murthy, *Contemporary English Grammar*, Delhi: Shivam Printers.

2) Marcella Frank, *Modern English A Practical Reference Guide*, New Jersey: Prentice Hall.

### 3. Instrument of the Research

The instruments in this research are several documents. The following indicators, tables are used to analyze data and to make coding. In appendix 1 there will be data results.

The sheet of instrument guidance is as follow:

#### a. Surah Al-Waqi'ah verse 1 up to 96.

No	Data	Types of Noun							
		Cm.N	Pr.N	Cl.N	Cn.N	Ab.N	Ct.N	Ut.N	Mt.N
1.									
2.									
3.									
96.									

Notes:

Cm.N : Common Noun

Pr.N : Proper Noun

Cl.N : Collective Noun

Cn.N : Concrete Noun

Ab.N : Abstract Noun

Ct.N : Countable Noun

Ut.N : Uncountable Noun

Mt. N : Material Noun

### 4. Technique of Data Collection

In this research, the researcher used the documents are selected Surah Al-Waqi'ah. The verses are the main of data of the research. In collecting the data, the researcher brow seeds the verse of Surah Al-Waqi'ah.

In getting the data, the researcher uses the documentation method to get the detail data about idiom expressions found in the Surah Al-Waqi'ah. The techniques used in collecting data are:

- a. Reading, the writer reads Surah Al-Waqi'ah in Al-Qur'an Perkata Indonesia-Inggris by Muhammad Taqi Ud-Din Al Hilali & Muhammad Muhsin Khan.
- b. The data selected by the writer then collect systematically in accordance with the problems of the study.

#### 5. Technique of Data Analysis

The data are analyzed to answer the research question. The researcher must determine whether the result answers the research questions. The researcher used John W. Creswell theory to analyze the data.<sup>2</sup>The data were analyzed through the following procedure:

- a. Prepare the data for analysis

The researcher prepared the data from Surah Al-Waqi'ah in Al-Qur'an Perkata Indonesia-Inggris.

- b. Read All the Data

Read all the data carefully, to look for verses that contain kinds of noun. Put some notes on sentence about the information the kinds of noun.

- c. Begin detailed analysis with a coding process.

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<sup>2</sup> John W. Cresswel, *Research Design Qualitative, Quantitative and Mixed Method Approaches* (Newyork: SAGE Publicationltd, 2014), p. 197.

The researcher begun to detail analysis, and then the researcher made a coding for Lines of verse and kinds of noun.V for Verse, Cm. N for Common Noun, Cl. N for Collective Noun, Ab. N for Abstract Noun, Mt. N for Material Noun.

- d. Use the coding process to generate a description of the setting

The researcher identified and interconnected the data to the storyline of the Surah Al-Waqi'ah, the researcher generated codes for the description.

- e. A final step in data analysis involves making an interpretation from the data.
- f. Conclusion

The last step is the researcher made an interpretation about the data that found to find the most dominant.

The formula below is used:

$$P = f / ( n ) \times 100\%$$

Note:

P= Percentage

f= Frequency of a type

n= Number of total

## **H. Outline of the Thesis**

The systematic of this research is divided into five chapters. Each chapter consisted of many sub chapters with detail as follow:

1. Chapter I is Introduction, it consisted of Background of the problem, Focus of the problem, Formulation of the problem, Objectives of the research, Significances of the research, Definition of key term, Research Method and the last is Outline of the thesis.
2. Chapter II is about Review of Noun which explained about Definition of Noun, Function of noun, Types of noun and Review of related findings.
3. Chapter III is Review of Surah Al-Waqi'ah consist of Definition of Al-Qur'an, Definition of Qs. Al-Waqi'ah and the last is Biography of Muhammad Taqi Ud-Din Al-Hilali and Muhammad Muhsin Khan
4. Chapter IV Result of the Study, it consists of Research Finding and Discussion.
5. Chapter V is Closure, it consists of Conclusion and Suggestion.

## CHAPTER II

### REVIEW OF NOUN

#### A. Noun

##### 1. Definition of Noun

By looking at the important of the language for human as a communication with other. The first that teach to children is about the name of thing in their environment. It is relevant with verse 31 surah Al-Baqarah which Allah SWT teaches Adam firstly about the name of thing in earth.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ  
عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ  
هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: And He taught Adam all the names (of everything), then He showed them to the angels and said: "Tell me the names of these if you are truthful".<sup>3</sup>

The noun is one of the most important part of speech. Its arrangement with the verb helps form the sentence core which is essential to every complete sentence. In addition, it may function as the chief or hear word in many structures of modifications.

According to Marjolijin Verspoor and Kim Sauter, noun is the name of things and person.<sup>4</sup> Jean Yates also says, noun is a word used

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<sup>3</sup> Muhammad Taqi Ud-Din Al Hilali & Muhammad Mukhsin Khan, *Al-Qur'an Perkata Indonesia Inggris* (Jakarta: PT. Kalam Media Ilmu, 2012), p. 6.

<sup>4</sup> MarjolijinVerspoor and Kim Sauter, *English Sentence Analysis* (Amsterdam Philadelphia: John Benjamins Publishing Company, 2000), p. 88.

as the name of all things, people know about, have, see, hear, taste, smell or feel. These includes words for people, things, words, for thing someone know exist but cannot touch and an idea or quality of mind is defined as a noun.<sup>5</sup> Then Groffey and Rodney said noun is a grammatically distinct category of words which includes those denoting all kind of physical objects, such as person, animal and animate objects.<sup>6</sup> While according to Collins in Cobuild English grammar says that noun is used to identify a person or thing.<sup>7</sup> The other ideas about definition of noun by Stannard Allen that noun is naming things that we cannot count (uncountable or mass noun) have no indefinite article and usually no plural.<sup>8</sup> The last is Jayanthi Dakshina Murthy noun is a word used to name a person, place, thing, an idea or a quality of mind is defined as a noun<sup>9</sup>.

From the explained above can be concluded that noun is a word used as a name of person, place, animals, animate object, physical objects and things that people know, see, hear and feel. Beside that noun have some type dividing each. Every types to be more majoring it. The namely will be explain in kinds of noun following.

Example of noun:

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<sup>5</sup> Jean Yates, *Practice Makes Perfect: English Vocabulary for Beginning ESL Learners* (Unimed State Amerika: Mc Grow Hill Companies, 2006), p. 1.

<sup>6</sup> GroffeyK. Pullum and Rodney Huddelstone, *A Students: Introduction English Grammar* (Cambridge: University Press, 2007) p. 83.

<sup>7</sup> Collins Cobuild, *English Grammar* (Cheltenham: Promerade Graphics, 2003), p. 5

<sup>8</sup> Stannard Allen, *Living English Structure* (Hongkong: Longman, 1987), p. 5

<sup>9</sup> JayanthiDakshina Murthy, *Contemporary English Grammar* (Delhi: Shivam Printers, 2003), p. 5.

- a. Noun for person: Abdullah, Muhammad, Umar.
- b. Noun for place: Mosque, School, Library.
- c. Noun for things: Al-Qur'an, Prayer Mat, Veil

## 2. Function of Noun

Noun has some functions in a sentence. According to A.J. Thomson & A.V. Martinet, *A Practical English Grammar*, as:

- a. The subject of a verb

Example: Zainab prayed.

s            v

- b. The object of a verb

Example: I saw Zainab.

s    v            o

- c. The object of a preposition

Example: I spoke to Zainab.

s        v            o

- d. The complement of the verb be, become, seem.

Example: Adam is a Muslim.

s        to be            o

- e. A noun can also be in the possessive case

Example: Adam's Al-Qur'an.<sup>10</sup>

s

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<sup>10</sup> A.J. Thomson & A.V. Martinet, *A Practical English Grammar* (London: Oxford University Press, 1986), p. 24.



According to Marcella Frank says that, there are four function of nouns, namely:

a. As a subject (before the verb)

Example: Ibrahim loves his mother.  
          s      v      o

b. As an object of verb (after the verb)

1) Direct Object

Example: Ibrahim loves mother.  
          s      v      o

2) Indirect Object

Example: Ibrahim sent mother Al-Qur'an.  
          s      v      o      c

c. As an object of preposition (In a prepositional phrase and after a preposition)

Example: I took it from Daud.  
          s      v      o      c

d. As a complement

1) Subjective complement (after verbs like be, appear, seem, become, remain)

Example: Daud is a president.  
          s      to be      c

2) Objective complement

Example: They selected Daud president.<sup>11</sup>  
          s      v      o      c

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<sup>11</sup> Marcella Frank, *Modern English Part 1 Parts of Speech* (New Jersey: Prentice Hall, 1972), p. 2.

According to Ridwansyah in his book *Mastering English Grammar* that, there are six of the functions of noun.

a. As a subject of a verb

Example: Maryam is my sister.  
s to be c

b. As the complement of the verb, be, become, seem. The function of noun here is as part of predicate.

Example: My father is a farmer.  
s to be c

c. As an object of a verb

Example: I read the Al-Qur'an this morning.  
s v o c

d. As complement or as adverb/ apposition

Example: I taught the students about Islam.  
s v o c

e. As an object of a preposition

Example: She talked with Aisyah.  
s v o

f. As the possessive case

Example: Rembrandt's works. (The works of Rembrandt)<sup>12</sup>  
s

It's different from Collins in his book who says that, the functions of noun are very simple. A noun can be the subject, object or complement of a clause or the object of a preposition.<sup>13</sup>

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<sup>12</sup> Ridwansyah, *Mastering English Grammar* (Jakarta: Puspa Swara, 2006), p. 15-16.

<sup>13</sup> Collins *Cobuild, English Grammar...*p. 2.

While according to Betty Schramper Azar and Stacy A. Hagen,

that:

- a. A noun is used as the subject of a sentence.

Example: Birds fly  
                  s      v

*Bird* is a noun, it is used as the subject of a sentence.

- b. A noun is used as the object of a verb.

Example: Fatimah is holding a Al-Qur'an.  
                  s                  v                  o

*Pen* is a noun. It has the article *a* in front of it; *a pen* is used as the object of the verb is holding.

- c. A noun is also used as the object of a preposition.

Example: Bees fly in the sky  
                  s      v      prep      o. Prep

*In* is a preposition. The noun *sky* (with the article *the* in front) is the object of the preposition *in*.<sup>14</sup>

So, it can be concluded that there are four the functions of nouns. They are:

- a. As a subject (before the verb), example: Adam buys a car.

- b. As an object (after the verb)

- 1) As an object of verb

- a) Direct Object, example: Adam buys a car.

- b) Indirect Object, example: Adam bought Wis a car.

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<sup>14</sup> Betty Schramper Azar and Stacy A. Hagen, *Basic English Grammar* (New York: Pearson Longman, 2006), p. 158

- 2) As an object of a preposition (after a preposition), example: I took it from Adam.
- c. As a complement (after the verbs)
- 1) Subjective complement, example: Mr. Abdullah is the Headmaster
  - 2) Objective complement, example: They elected Mr. Abdullah Headmaster.
- d. As the possessive case, example: Aminah's home.
3. Types of Nouns

According to Jayanthi Dakshina Murthy nouns are divided into eight types they are: common noun, proper noun, collective noun, concrete noun, abstract noun, countable noun, uncountable noun and material noun.

a. Common Noun

Common noun is a name given in common to every person or thing of the same class or kind.<sup>15</sup>

**Table 2.1**  
**Example of Common Noun**

No	Noun	Meaning	Example
1	Children	<i>Anak-anak</i>	I see the <u>children</u> in that class.
2	Book	<i>Buku</i>	She lends the <u>book</u> from library.
3	Television	<i>Televisi</i>	<u>Television</u> is an information media.

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<sup>15</sup> Jayanthi Dakshina Murthy, *Contemporary English Grammar*...p. 10.

4	Market	<i>Pasar</i>	My family and I go to the <u>market</u> .
5	Boy	<i>Anaklk</i>	The <u>boy</u> is my brother.

Common nouns are word used to name general items. This noun not use capital letters at the beginning of the word, unless the word begins the sentence or becomes the title of a writing.

b. Proper Noun

Proper noun is the name of some particular person or place. A proper noun begins with a capital letter in writing at the beginning.<sup>16</sup>

**Table 2.2**  
**Example of Proper Noun**

No	Noun	Meaning	Example
1	Abdullah	<i>Anak-anak</i>	My friend's name is <u>Abdullah</u> .
2	Indonesia	<i>Buku</i>	<u>Indonesia</u> is one of Country in South East Asia.
3	Cat	<i>Kucing</i>	<u>Cat</u> is the name of animal.
4	Mosque	<i>Pasar</i>	I pray Asar in the <u>Mosque</u> .
5	Islamic	<i>Islam</i>	My realigion is <u>Islamic</u> .

So, proper noun signity people, places and things. The proper however is a type of noun that especially names one noun and begins with capital letter in writing.

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<sup>16</sup> Jayanthi Dakshina Murthy, *Contemporary English Grammar...*p. 10.

c. Collective Noun

Collective noun is the name of collection of things or persons.<sup>17</sup>

**Table 2.3**  
**Example of Collective Noun**

No	Noun	Meaning	Example
1	Family	<i>Keluarga</i>	Musa and Harun are my <i>family</i> .
2	Class	<i>Kelas</i>	My <i>class</i> are studying English now.
3	Audience	<i>Hadirin</i>	The <i>audience</i> give hilarious applaus to the magician.
4	Team	<i>Tim</i>	The <i>team</i> did a great job in the competision.
5	Parliament	<i>Parlemen</i>	His father one of the most people in <i>parliament</i> .

So, collective noun means are names for a collection or a number of people or things.

d. Concrete Noun

Concrete Noun is the name of thing that can be touched or seen. Concrete noun also is a word for a physical object that can be perceived by sense, it can see, touch, smell and hearing.

**Table 2.4**  
**Example of Concrete Noun**

No	Noun	Meaning	Example
1	Al-Qur'an	<i>Al-Qur'an</i>	Read the <u>Al-Qur'an</u> according to the rules!
2	Phone	<i>Telepon</i>	Turn off the <u>phone</u> when inside the mosque!

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<sup>17</sup> Jayanthi Dakshina Murthy, *Contemporary English Grammar*...p. 10.

3	Child	<i>Anak-anak</i>	The <u>child</u> reads Al-Qur'an
4	Flower	<i>Bunga</i>	I took the <u>flowers</u> in the garden
5	Table	<i>Meja</i>	We put the book on the <u>table</u>

So, concrete noun are kinds of noun which can be experienced through our five senses, sight, smell, hearing and touch.

e. Abstract Noun

Abstract noun is the name of a quality, action or state.

**Table 2.5**  
**Example of Abstract Noun**

No	Noun	Meaning	Example
1	Wisdom	<i>Kebijaksanaan</i>	<u>Wisdom</u> is useful for a leader.
2	Happiness	<i>Kebahagiaan</i>	<u>Happiness</u> is very important in our life.
3	Freedom	<i>Kebebasan</i>	Indonesia gets their <u>freedom</u> on 17 <sup>th</sup> August 1945.
4	Patience	<i>Kesabaran</i>	A tragedy must be faced with <u>patience</u> .
5	Sin	<i>Dosa</i>	<u>Sin</u> is a bad action.

Abstract noun is a word for a concept, it is an idea that is in our mind only. In addition, noun can be classified into countable and uncountable noun, singular and plural noun. Countable noun must be able to know the amount of something and it can be counted. Uncountable noun means cannot be counted. Singular noun is single noun. Plural noun is the opposite of singular noun.

f. Countable Noun

A Countable noun is the name of a thing that can be counted or divided into singular or plural.<sup>18</sup>

**Table 2.6**  
**Example of Countable Noun**

No	Noun	Meaning	Example
1	Grape	<i>Anggur</i>	I give two <u>grapes</u> to my aunt.
2	Bee	<i>Lebah</i>	I see a <u>bee</u> in the kitchen.
3	Angel	<i>Malaikat</i>	<u>Gabriel</u> is the name of an Angel.
4	Prophet	<i>Nabi</i>	The last <u>Prophet</u> is Muhammad SAW.
5	Flag	<i>Bendera</i>	She sewed a <u>flag</u> .

g. Uncountable Noun

Uncountable noun is the name of a thing that can not be counted or divided into singular and plural.<sup>19</sup>

**Table 2.7**  
**Example of Uncountable Noun**

No	Noun	Meaning	Example
1	Oxygen	<i>Oksigen</i>	<u>Oxygen</u> is very important for human.
2	Rice	<i>Nasi</i>	We eat <u>rice</u> with a spoon.
3	Coffee	<i>kopi</i>	Yusuf is drinking a cup <u>tea</u> .
4	Flour	<i>Tepung</i>	The bread is made from the <u>flour</u> .

<sup>18</sup> Jayanthi Dakshina Murthy, *Contemporary English Grammar...*p.10.

<sup>19</sup> Jayanthi Dakshina Murthy, *Contemporary English Grammar...*p. 11.



#### h. Material Noun

Material noun is the name of material or substance out of which things are made.<sup>20</sup>

**Table 2.8**  
**Example of Material Noun**

No	Noun	Meaning	Example
1	Gold	<i>Emas</i>	I found the <u>gold</u> on that hill.
2	Water	<i>Air</i>	<u>Water</u> is a source of life.
3	Air	<i>Udara</i>	Indonesia has a nice <u>air</u> .
4	Wood	<i>Kayu</i>	The chair made by <u>wood</u> .
5	Blood	<i>Darah</i>	Everyone in my house has a different <u>blood</u> type.

#### B. Review of Related Findings

In conducting this research, there are many previous studies which support it. Those can contribute the present research in case of method, theories and discussion means.

First, research conducted by Nur Aminah Sihombing.<sup>21</sup> The purpose of this research was to analysis noun in Qs. At-Tin in English translation. This study is a library research. The problem of this research are focused on what are the forms and kinds of Nouns found in Qs. At-Tin in English

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<sup>20</sup> Jayanthi Dakshina Murthy, *Contemporary English Grammar*...p. 11.

<sup>21</sup> Nur Aminah Sihombing, "*The Analysis of Noun in Qs. At-Tin in English Translation*", *Thesis*, (Padangsidempuan: IAIN Padangsidempuan: 2020), p. 49, Accesed on Monday 22<sup>th</sup> of March 2021, retrieved at 16.28.

translation. The result of analysis this research, researcher find Nouns in Qs. At-Tin in English translation.

Second, research is conducted by Fadli Husen<sup>22</sup>, the study in discusses about the translation procedure of transposition in some noun of surah Ar-Rahman published by Al-Huda and Cipta Bagus Segara. The writers used descriptive qualitative method to describe and analyze identifies the process of how an Arabic word of the verse in Qur'an is translated into English language.

Third, research by Firda Aswarina<sup>23</sup>, This study is aimed at finding out and analyzing the type of noun phrase, function of noun phrase, usage of noun phrase based on Transformation Generative Grammar theory introduced by Noam Chomsky, and meaning of noun phrase. It used the one of famous novel entitle is *Percy Jakson and the Sea of Monster* written by Rick Riordan. The method of this study is qualitative design and content analysis as a type of this method. The data of the research are noun phrase that is found in the novel.

Fourth, research conducted by Alif Aan Yuliawan<sup>24</sup>, Based on the data of analysis and discussion in the previous chapter, the researcher can make the conclusion are: The noun phrases construction in the Islamic issues of Jakarta Post newspaper are determiner, pre modifier + head, and head + post

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<sup>22</sup> Fadli Husen, *He Procedure of Transposition in Some Nouns of Surah Ar-Rahman Published by Al-Huda and Cipta Bagus Segara*, Thesis (Jakarta: UIN Syarif Hidayatullah Jakarta, 2019), p. 46, Accessed on Monday 22<sup>th</sup> of March 2021, Retrieved at 20.43.

<sup>23</sup> Firda Aswarina, *An Analysis of Noun Phrase In Percy Jakson and the Sea of Monster Novel by Rick Riordan*, Thesis (Palangkaraya: IAIN Palangkaraya, 2015), p. 91 Accessed on Monday 22<sup>th</sup> of March 2021, Retrieved at 19.10.

<sup>24</sup> Alif AanYuliawan, *An Analysis of Noun Phrases Found in The Articles of Islamic Issues of Jakarta Post* (March-April 2017 Edition) A Graduating Paper, Thesis, (Salatiga: IAIN Salatiga, 2017), p. 62, Accessed on Monday 22<sup>th</sup> of March2021, Retrieved at 16.14.

modifier. From the result of analyzed data in the Islamic issues of Jakarta Post newspaper, the researcher found that there are 214 or 38.9% determiners, 203 or 36.9% pre modifiers + head, and 133 or 24.2% head + post modifiers. The total amount of data of the noun phrases are 550 data in four articles of the Islamic issues of Jakarta Post newspaper. The dominant of noun phrase in the Islamic issues of Jakarta Post newspaper is determiner 214 or 38.7% from the total amount of data.

The last, research conducted by Syahara Rizki Rangkuti<sup>25</sup>, The student's ability of the grade VIII to identify nouns in MTs Negeri Siabu can be categorized into enough categories. It can be seen from the value of the Mean Score (M) got by students, that is 46,32%.The difficulties that faced by students in identifying nouns: The students lack of the knowledge to identify the noun that the ending letter was changed and then addition "s" only or the noun addition "es", The students lack of the knowledge to identify noun between singular and plural did not change, Students had poor vocabularies, especially in noun, The students felt difficulty to identify the noun which abstract to adjective and pronoun. The efforts by English teacher to decrease the students difficulties in identifying nouns is The English teacher often repeated the lesson, the teacher asked the students to pay attention about the ending letter of the noun while the teacher gave the explanation many time about it so the students understood truly.

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<sup>25</sup> SyaharaRizkiRangkuti, *The Students Ability In Identifying Noun At MtsNegeriSiabu, Thesis* (Padangsidimpuan: IAIN Padangsidimpuan), p. 61, Accessed on Monday 22<sup>th</sup> Of March 2021, Retrieved At 18.23.

So, that from the description above th researcher wanted to look for other information deeply, and the researcher interest make the research about The Analysis of Noun in “Al-Waqi’ah” (Q. S. 1-96) in Al-Qur’an Perkata Indonesia-Inggris.

## CHAPTER III

### REVIEW OF SURAH AL-WAQI'AH

#### A. AL-QUR'AN

##### 1. Definition of Al-Qur'an

From Arabic word, Al-Qur'an is derived from the root *Qara'a*, which has various meanings, such as to read and recite. Al-Qur'an is the words of God that revealed to the Prophet Muhammad SAW in Arabic and written in a book and as a worship for who reading it. Al-Qur'an revealed gradually that started from Surah Al-Fatihah and ended with Surah An-Nas.<sup>26</sup> Before Al-Qur'an was recorded, the first Surah that revealed is Surah Al-Alaq from verse 1 up to verse 5 and ended with Surah Al-Baqarah in 281<sup>st</sup> verse.

According to Manna Al-Qattan, Al-Qur'an is the word of God (Kalamullah) who has revealed to Prophet Muhammad SAW and became worship for those who read it.<sup>27</sup>

Amroeni Drajat in his book stated Al-Qur'an is the words of Allah that revealed to the Prophet Muhammad SAW gradually that contain halal and haram law, threats, prohibitions, good news and as

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<sup>26</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir Aqidah, Syari'ah, Manhaj (Al-Ankabut - Yaasiinn) Juz 21 & 22*, 11th ed. (Jakarta: Gema Insani, 2013), p.1, <https://www.pdfdrive.com>

<sup>27</sup> Manna Khalil Al-Qattan, *Studi Ilmu-Ilmu Qur'an*, 18th ed. (Bogor: Pustaka Litera Antar Nusa, 2015), p. 17.

the guidance that to get the safety and happiness in the world and the hereafter.<sup>28</sup>

Al-Qur'an is Allah's words that consist of previous stories, halal and haram law, news of certainty comes in the day of charity calculation, cheerfulness for those who are obedient and eternal work for those who underestimate and forget it.<sup>29</sup>

Al-Qur'an is the book of God who has revealed to the Prophet Muhammad SAW through the Angel of Gabriel by gradually, both in terms of language and the contents, wherever and whenever.<sup>30</sup> Not only as guidance Al-Qur'an also as a worship for who read and practice the values.

Al-Qur'an was revealed by Gabriel to the Prophet during twenty-three years of his prophetic mission in different occasions during night and day, in both Makkah and Madinah, in such a manner that, although the words of the Qur'an come out of his mouth, its author is God.<sup>31</sup>

From some definitions above, researcher concludes that Al-Qur'an is Allah's word that revealed to Prophet Muhammad SAW through angel of Gabriel that consist of 30 juz, 114 surah, 6.236

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<sup>28</sup> Amroeni Drajat, *Ulumul Qur'an Pengantar Ilmu-Ilmu Al-Qur'an*, 1st ed. (Depok: Kencana, 2017), p.33, <https://repository.uinsu.ac.id>.

<sup>29</sup> M. Dhuha Abdul Jabbar and N. Burhanuddin, *Ensiklopedia Makna Al-Qur'an Syarah Alfaazhul Qur'an* (Bandung: CV. Media FitrahRabbani, 2012), p. 552, <https://www.pdfdrive.com>.

<sup>30</sup> Mashuri Sirojuddin Iqbal and A. Fudlali, *Pengantar Ilmu Tafsir* (Bandung: Angkasa, 1993), p. 4.

<sup>31</sup> Seyyed Hossein Nasr, *The Study Quran* (England: Harper Collins, 2015), p. 20, <https://www.pdfdrive.com>.

verses and became worship for who reads and memorizes it. Al-Qur'an does not only cover for Islam, but also includes for all religions or all people. Al-Qur'an is the biggest marmate for the Prophet Muhammad SAW, because the Al-Qur'an can be proven by humanity until now.

The meaning of revelation is command or instructions inspired by God to the Prophet and Apostle through intermediary of the Angel of Gabriel quickly and secrets. The revelation was revealed by Allah to the Prophet and Apostle in various ways such as trough the dream, angel resembling themselves in human form like a man, exhaled into their soul, and Angel showed their original form to the Prophet and Apostle. The downward revelation with the way, the Prophet had never mixed with their personal affairs as a human being commanded to receive revelations from God. Because they realized that they are weak human in front of God.

As the holy book that Allah revealed to the Prophet Muhammad PBUH and submitted to the people officially (*mutawatir*), Al-Qur'an contain with teachings that covered the faith, morals, and syari'at. Also to remove humanity from toward to the right path with God's will. From the definition above there are also the other names of Al-Qur'an depends with the function as will be shown below.

## 2. History of Al-Qur'an

For the first time appeared in front of the Prophet Muhammad while in Hira cave, Angel of Gabriel asked to read and the Prophet Muhammad said He did not know. The Angel repeated his request three times and He (The Prophet Muhammad) answered with a confused and fearful state before knowing unexpected prophet hood and the first time to hear Al-Qur'an.

The revealed of Al-Qur'an is the biggest event which at the same time declared its position for occupants of heaven and earth. Al-Qur'an was revealed for the first time at the night of *Lailatul Qadar* coincide on the 17<sup>th</sup> of Ramadhan is a notification to the high level nature consisting of angels and the glory of the people of Prophet Muhammad.<sup>32</sup> The first revelation that the Prophet Muhammad received is in the first verses from Surah Al-Alaq (96: 1-5), the reminder of Surah Al-Alaq has 19 verses was revealed at the other occasions.<sup>33</sup> For the last *wahy* that revealed to the Prophet Muhammad by Allah SWT, most of Muslim scholars agree that the last revelation is the 281st verse in Qur'an Surah Al-Baqarah.<sup>34</sup> It shows that the process of revealed Al-Qur'an is not at the time but gradually.

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<sup>32</sup> Al-Qattan, *Studi Ilmu-Ilmu Qur'an*...p. 142.

<sup>33</sup> Ahmad Von Denffer, „ *Ulum Al-Qur'an An Introduction to The Sciences of The Qur'an* (England: The Islamic Foundation, 1983), 15, <https://gen.lib.rus.ec/>.

<sup>34</sup> Tengku Muhammad Hasbi Ash Shiddieqy, *Sejarah Dan Pengantar Ilmu Al-Qur'an/Tafsir*, 15th ed. (Jakarta: Bulan Bintang, 1994), 41



In the span of twenty-three years, Al-Qur'an was revealed gradually fulfilling the demands of existing situations and environments. Ibn, Abbas (68 H), a prominent scientist among the friends of apostle reinforced that Al-Qur'an was revealed to the bottom of sky (*Baitul'izzah*) in one night which was later revealed to this world gradually according to needs.<sup>35</sup> It was very helpful for the Prophet Muhammad PBUH to convey the missionary endeavor and to make it easier for the friends to memorize the verses of Al-Qur'an.

Islamic scripture are full with holy history of stories. It talks about the community and the previous prophets, war, betrayal, love, peace, affection, and revenge of god. Al-Qur'an and Islam are not only the holy history. Al-Qur'an is not only a history book and even less attention to history compared to the book of Bible. The holy history in Al-Qur'an is told about the reality of great life.

The purpose of reading Al-Qur'an is to be an awareness of the history of the existence of humans itself, the power of the soul, and the condition of life journey at the end of death and retaliation god.<sup>36</sup> From the other names of Al-Qur'an with the function, here is the explanation of surah Al-Waqi'ah.

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<sup>35</sup> M. M. Al-A'zami, *The History of The Qur'anic Text From Revelation to Compilation*, 1st ed. (Jakarta: GemaInsani, 2005), 48.

<sup>36</sup> Marzuki Wahid, *Studi Al-Qur'an Kontemporer Prespektif Islam Dan Barat*, 1st ed. (Bandung: PustakaSetia, 2005), 38.

### 3. Names of Al-Qur'an

Al-Qur'an has many names of Al-Qur'an according to several scholars. Al-Zarkasyi in *Al-Burhan*, suggested the names of Al-Qur'an taken from Al-Qadhi Abu Al-Ma'ali Azizi bin Abdul Al-Malik.<sup>37</sup>

- a. Al-Kitab (*Kitaaban*), the native meaning is *Al-Jami'* (collecting), and it is called *Kitaaban* because Al-Qur'an collect the letters. Or it has gathered the variety of stories, legal verses, and news with separate exposure style. *Al-Maktuub* is also called Al-Kitab that is the other form of *majazi* (figurative word).
- b. *Qur'aanan*, the term that cannot be taken from the name of something other than it, because it is a name for its own for Kalamullah. Because of its existence of collecting all scenes of the books that have been revealed earlier.
- c. *Kalaaman* (*the words of Allah*), named *Kalaaman* because it was taken from *At-Ta'atsir* (giving the impression). It was said *Kalamahuif* if it has given painful impression. So, Al-Qur'an is called *Kalaaman*, because it gives the impression in the hearts of the meaning, and the benefit can be learned from it.

“And if anyone polytheists seek your protection then grant (protect) him until he hears the words of Allah, then tell him the safety place for him that is because they are the people who do not know”. (Qur'an Surah At-Taubah: 6)

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<sup>37</sup> Drajat, *Ulumul Qur'an Pengantar Ilmu-Ilmu Al-Qur'an*, p. 29.

- d. *Nuuran* (*manifest light*), named *Nuuran* because it revealed the things that were quaint who was from something that was lawful (halal) and illegitimate (haram).

“O mankind! Verily, there has come to you a proof from your Lord and We have sent down to you a manifest light (*Al-Qur’an*)”. (Qur’an Surah An-Nisa: 174)

- e. *Hudan*, named *Hudan* because it contains the arguments (*dalil*) and evidence that is undeniable that directs to the truth (*Al-Haq*), as well as the distinguish between truth (*Al-Haq*) and evil (*Bathil*). And as the guidance and mercy for the people who always do the good things, as mentioned in Qur’an Surah Luqman in the 3rd verse:

“As a guidance and mercy for the people who always do the good things”.

- f. *Rahmatan*, named *Rahmatan* because Al-Qur’an carries a message of love and affection, it means Al-Qur’an contains the elements of merciful from Him (Allah)<sup>38</sup>, it is mentioned in Qur’an Surah Yunus in the 58th verse:

“Say (Muhammad SAW), in the bounty of Allah and His mercy, so in that let them rejoice. It is better than what they accumulate (collect)”.

- g. *Furqaan*, it is the other name in Al-Qur’an on account of its being speech which distinguishes between truth and falsehood. Allah revealed Al-Qur’an with mercy to His servant as the

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<sup>38</sup> Jabbar and Burhanuddin, *Ensiklo pedia Makna Al-Qur’an Syarah Alfaazhul Qur’an*, p. 774.

differentiator between the truth and falsehood and as the warner to this world (mankind and jinn), as mentioned in Qur'an Surah Al-Furqan in verse one:

“Blessed upon Him (Allah) who has sent down Furqan (Al-Qur'an) to His servant (Muhammad SAW) so that He may be a warner to the world (mankind and jinn)”.

- h. *Syifaan*, “healing”, many of the previous Muslim scholars argued not only as a guidance but also as the healing that Allah revealed with his mercy. The meaning of “healing” in this verse not only as a drug(medicine) for body but also as the healing for heart to avoid the error, as mentioned in the verse below:

“And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the zalimun (polythesist and wrong doers) nothing but loss”. (Qur'an Surah Al-Isra“: 82)

- i. *Dzikran*, named *Dzikran* because in Al-Qur'an there are threat and warnings about the condition of the previous people.<sup>39</sup>Allah also gives the easy to memorize:

“*And verily, We have made the Qur'an easy to remembrance (understand), then is there anyone who will receive the admission (learn)*”. (Qur'an Surah Al-Qamar: 17)

- j. *Kariiman*, named *Kariiman* because Al-Qur'an is the word of Allah that contains full with glory and it is mentioned in Qur'an Surah Al-Waqi“ah in the 77th verse:

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<sup>39</sup> Jabbar and Burhanuddin...p.775.

*“Verily, this is the glory (honourable) recitation (Al-Qur’an)”*.

Al-Qur’an and Al-Kitab are the most popular names of other names. In this case Dr. Muhammad Abdullah Daraz said: “it was called Al-Qur’an because it was *“read”* orally, and called Al-Kitab because it was *“written”* with a pen. Both of these names show the meaning that suits with the reality”.<sup>40</sup>

Al-Qur’an named with these two names give a signal that Al-Qur’an should be maintained in the form of memorization and writing. Thus, if anyone is deviated, so the others will straighten it out.

## **B. Surah Al-Waqi’ah**

### **1. History of Surah Al-Waqi’ah**

Surah Al-Waqi’ah is the 56<sup>st</sup> and consist 96 verses wich means “Hari Kiamat”. This surah is a Makkiyah or was revealed when the Prophet Muhammad was in Mecca. This letter is one of the letters that made Rasulullah change. Ibn Abbas r.a said, "Abu Bakr as-Siddiq Saw, “O Messenger of Allah, you have changed. "He said. “I changed because of the letters Hud, Al-Waqi'ah, Al-Mursalat, An-Naba 'and At-Takwir”.

Surat Al-Waqi'ah is also one of the letters that came down before the Prophet Muhammad moved to Madina, namely during the

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<sup>40</sup> Jabbar and Burhanuddin...p. 775.

letters which came down at that time aimed to increase faith the Muslims who just embraced Islam. That is the opinion of the majority of experts in the science of the Qur'an. Meanwhile, scholars are of the opinion that there are several verses that came down after the Prophet Muhammad migrated. Al-Qurthubi, for example, recounts a history that comes from a friend of the Prophet Muhammad. To Mecca, while verses 39-40 came down on the way of the Prophet Muhammad to Medina during the Tabuk war. However, these reports do not have the support of the scholars of the Qur'an. So many features of the letter Al-Waqi'ah, that IbnMas'ud ordered his daughters to read every night.

The main theme of this letter is a description of the Day of Resurrection as well as an explanation of what will happen on earth, as well as the enjoyment that pious people will get and what will be experienced by their disobedient gods. Al-Biqā'i argues that this letter is an explanation of what is described in the letter Ar-Rahman, namely the previous letter. According to him, in this letter there are descriptions regarding three groups: first, those who are close to Ar-Rahman who appear before other obedient people. The second group is a description of obedient people besides them and the third group is those who openly commit iniquity and act hypocritically from both human and jinn groups.

Surah Al-Waqi'ah itself is the 56<sup>th</sup> letter in the 27<sup>th</sup> juz, which comes from Arabic, (الواقعة) Al-Waqi'ah, which means "The enough of day". This letter is classified as Makkiyah, except verses 81 and 82 are classified as Madaniyyah. Surat Al-Waqi'ah was revealed after the letter Taha. Surat Al-Waqi'ah has 96 verses, all of which were given to the Prophet Muhammad before he moved to Medina or rather he was still domiciled in Mecca, therefore surah Al-Waqi'ah was classified into surah Makkiyah.

This surah is classified as Makkiyah, except verses 81 and 82 which are classified as Madaniyyah. It is called the Surah Al-Waqi'ah because it is in accordance with the first verse, namely Al-Waqi'ah or has the meaning of Kiamat. While the contents of the letter Al-Waqi'ah tell about how the Day of Resurrection will happen and also the rewards for believers and also unbelievers. This surah contains a description of the fun that occurs on the Doomsday, when humans are divided into three groups, the first group who hastens to carry out the goodness of Al-Sabiqun, the second the left group who is wretched Al-Syimal, and the reply received by each group. This letter also contains the rebuttal of Allah SWT against people who deny the existence of God, the day of resurrection, and the existence of reckoning.

It is also explained that the Quran comes from Lauh Al-Mahfuzh. So, in the letter Al-Waqi'ah, it tells us how the end of the

world happened after the sound of the trumpet of the Isrophil angel blew it, after that, there was a disaster in this world, therefore in this letter Allah reminds and describes a little about the end of the world so that humans will always remember its power. The goal is for humans to remember life after in world.

## 2. Asbabun Nuzul Surah Al-Waqi'ah

Asbabun nuzul is an event that occurs before the passage of a verse. When this verse was revealed, namely verses 11-14, Ahmad, Ibnu Mundzir and Ibn Abi Hatim narrated that from the time of Islam began to appear until the end, many Muslim were experts of heaven, when the first verse was revealed which reads *Idzawaqa'atilwaqi'ah* which means that when the Day of Resurrection occurs, the verse also describes a large group of people the former and a minority of those who were later. Umar said: O Rasulullah, a large group of those who were earlier, and a small group of us? a year later the next verse 39-40 comes down which confirms that a large group of those who were formerly and a large group of people who live later will enter heaven. At that time Rasulullah saw. Calling Umar: O Umar! let's listen to what Allah has revealed, a large group of people who were formerly, and a large group of people who later revealed verses 27-29.

In a narration of Ibn Abi Hatim and Sa'id bin Manshur it was stated, after the Prophet allowed Taef people control a



beautiful valley and nest of honey, they hear that heaven is all beautiful. They also dreamed of owning a valley in heaven, like it did at that time. So this verse comes down, namely verses 27-29 which describe life in heaven Na'im provided for the "right" group.

In the narration of Al-Baihaqi<sup>41</sup> it explains that people were amazed to see shady valley shaded by shady and beautiful trees. This verse (27-29) descends describing life in heaven which is all beautiful and pleasant.

(Q.s. 56: 75) So, I swear by the period when the section Koran were to come down

(Q.s.56: 76) Surely that oath is big oath if you are an arm

(Q.s. 56: 77) Surely, this Qur'an very a noble reading

(Q.s. 56: 78) (contained) in the preserved book (Lauhul Mahpudh)

(Q.s. 56: 79) Nothing except those who are fur field

(Q.s. 56: 80) Sent down from the Lord of worlds

(Q.s. 56: 81) So are you taking this Koran lightly

(Q.s. 56: 82) You (replace) risky (Allah) by denying Allah

In a history it is also stated, when it rained during the time of the Prophet Muhammad. Rasulullah SAW said: "Among humans there are those who are grateful and there are those who disbelieve because of the rain." Among those present said: This is a blessing given by Allah. "While others said:" It was true that such a

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<sup>41</sup> Farah Lu'lail M dan Ahmad Zainuddin, *Tradisi Pembacaan Surat al-Waqi'ah (Kajian Living Qur'an di Pondok Pesantren Al-Hidayah II, Pasuruan)*, Muhadasah, *Jurnal Pendidikan Bahasa Arab* (Malang, 1992), p. 74-77 <<https://ejournal.iaiskjmalang.ac.id>>

prediction was true. "So this verse was sent down (QS Al-Waqi'ah: 75-82) to remind that all events are provision of Allah.

In another narration it is stated that this verse (Surah Al-Waqi'ah: 75-82) was revealed in connection with a group of the Ansars, during the Tabuk war, who rested in Hijr (the legacy of the Prophet Salihah). They are prohibited from using the water that is there. Then they moved to another place, but didn't get any water. They complained about this to the Prophet SAW. Rasulullah prayed two raka'ah and prayed. Then the sky became cloudy and it continued to rain at the command and Grace of Allah, so that they too could drink to their heart's content. An Ansar<sup>42</sup> said to someone who was accused of being hypocritical: "What do you think after the Prophet prayed and it rained on our behalf?" The man replied: "We are given rain because of someone's prediction". This verse (Surah Al-Waqi'ah: 75-82) came down to remind Muslims that all things are ordained by Allah.

### **C. Biography of Muhammad Taqi Ud-Din Al-Hilali and Muhammad Mukhsin Khan**

#### **1. Muhammad Taqi Ud-Din Al-Hilali**

Muhammad Taqi Ud-Din Al-Hilali was born in Rissani, Morocco, near the Tafilalt oasis in a valley near Sajalmasah in 1893 (1311 H).

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<sup>42</sup> H. A. A Dahlan Alfarizi dan M. Zaka, *Asbabun Nuzul Al-qur'an*, 2 ed. (Bandung: CV. Penerbit diponegoro, 2000), p. 537-739 <<http://www.penerbitdiponegoro.com>>

In his twenties, Hilali moved to Algeria to study Islamic jurisprudence, moving to Egypt in 1922. While there, Hilali enrolled at Al-Azhar University only to drop out after being disappointed with the curriculum. In contrast, when Hilali was under the tutelage of Rashid Rida, then returned to Morocco in the same year to complete his Bachelor of Arts degree at the University of al-Karaouine. Calling the founders of the Muslim Brotherhood Hassan al-Banna for Moroccan Muslim intellectuals to share ideas with them elsewhere, Hilali wrote a number of letters to the organization's magazine which were intercepted by the authorities of the French colonial empire. Arrested and detained for three days without charge, Hilali has status and he himself is from Morocco. Shortly after he was self-examined from the country, he was sentenced to death in absentia for subversive activities against the French protectorate in Morocco.

In Asia and Europe, After performing the Hajj pilgrimage to Mecca, Hilali moved to India to continue studying Hadith. While there, he worked as head of Arabic studies at Darul-uloom Nadwatul Ulama in Lucknow. After completing her studies in India, Hila spent three years in Iraq before being personally invited by the First King of Saudi Arabia Ibn Saud to teach in the holy land of Muslims. Hilali taught and led prayers in Medina at the Nabawi Mosque, Islam's second holiest site, survived two years and taught

in Mecca at the Masjid al-Haram, Islam's holiest site, for another year.

After completing his teaching period in Mecca, Hilali enrolled at the University of Baghdad; he was also an assistant professor while there. Hilali returned to India for the second time, and enrolled at Lucknow University as a student and teacher, most notably Abul Hasan Ali Hasani Nadwi. Shakib Arslan, who is a close friend of Hilali, through contacts at the German Foreign Office and helped Hilali enroll (again, both as a student and teacher) at the University of Bonn.

Back to Morocco, then Iraq, then Morocco, then Saudi Arabia, then Morocco. Towards the end of World War II, Hilali left Germany for French Morocco, shaking up calls for independence. He returned to Iraq in 1947, once again taking the opportunity to teach at the university in Baghdad. after the July 14 Revolution, Hilali returned to the now independent Kingdom of Morocco once again. He was appointed to a teaching position at the Mohammed V University in Rabat in 1959 and later to the branch in Fes.

In 1968, the Grand Mufti of Saudi Arabia Abd al-Aziz ibn Baz wrote to Hilali requesting that he take up a teaching position at the Islamic University of Medina, of which Bin Baz was president. Hilali was accepted, staying in Saudi Arabia for once again between 1968 and 1974.

In 1974, Hilali permanently retired from teaching, moving to Meknes initially and then to Casablanca, where he owned a house. Hilali died on June 22, 1987 (25 Shawwal in 1408 H). He is buried in the neighborhood of Sbata.<sup>43</sup>

## 2. Muhammad Mukhsin Khan

Muhammad Muhsin Khan was born in the year 1345 Al-Hijri, in Qasur, a city of the Punjab Province, in Pakistan. His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghanese tribe AlKhoashki Al-Jamandi. The residence place of his tribe was the valley of Afghanistan south east of the city of Kandhar (Afghanistan).

He had most of his education in that city, then he continued his education till he gained Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore, after that he traveled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia. He came during the period of late King Abdul Aziz A'l-i-Saud. He stayed in the Ministry of Health for about 15 years, most of that period was in At-Ta'if, where he worked as the Director of El-Sadad Hospital

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<sup>43</sup> No Name, Dunia Islam (*Mengenal Sosok Muhammad Taqiuddin Al-Hilali*. <https://www.Republika.co.id> , Accessed on Juni 20, 2021 Retrieved at 20.23.

for the Chest Diseases, then he moved to AlMadinah, where he worked as a Chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islamic University Clinic, Al-Madinah.

Allah (glory is to Him) helped him to share with Dr. M. Taqi-ud-Din Al-Hilali in the translation of the meanings of the Ahadith of the Book Sahih Al-Bukhari and the Book Al-Lulu wal Marjan and the meanings of the interpretation of the Qur'an into the English.<sup>44</sup>

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<sup>44</sup> No Name, Biography of Dr. Muhammad Muhsin Khan. <https://dar-us-salam.com>. Accessed On Juni 20, 2021 Retrieved At 21.07.

## BAB IV

### RESEARCH RESULT AND DISCUSSION

This research are about the nouns in Surah Al-Waqi'ah, the researcher choose Surah Al-Waqi'ah and focus 8 types of noun. The nouns are: Common Noun, Proper Noun, Collective Noun, Concrete Noun, Abstract Noun and Countable Noun, Uncountable Noun and Material Noun.

The researcher has done the analysis and found the types of noun are Common Noun, Proper Noun, Collective Noun, Concrete Noun, Abstract Noun and Countable Noun, Uncountable Noun and Material Noun.

#### A. Research Finding

##### 1. The Types of Noun in Surah Al-Waqi'ah

###### a. Description of the Data

There are 8 types of noun in Surah Al-Waqi'ah. The researcher have red them based on Leech's theory, they are Common Noun, Proper Noun, Collective Noun, Concrete Noun, Abstract Noun and Countable Noun, Uncountable Noun and Material Noun. The description of analysis of nouns is looked on the table below:

**Table 4.1**  
**Analysis of Noun in Surah Al-Waqi'ah verse 1-96.**

No	Types of Noun	Data			Code
		Verse	Sound	Meaning	
1	Common Noun	أَلْوَأَقِيعَ ة	Al-Waaqiatun	Day of Resurrection	Cm.N, V1
		أَزْوَاجًا	Azwaajan	Kinds	Cm.N V7

No	Types of Noun	جَنَّاتٍ	Jannaatin	Gardens	Cm.N V12
		Data			
		Verse	Sound	Meaning	Code
		وَلَدُنْ	Wildaanun	Boys	Cm.N,V17
		فَكِهَةٍ	Faakihati	Fruits	Cm.N,V20
		طَيْرٍ	Thairin	Fowls	Cm.N,V21
		سِدْرٍ	Sidrim	Lote Trees	Cm.N,V28
		طَلْحٍ	Thalhim	Banana Trees	Cm.N,V29
		مَاءٍ	Maa'im	Water	Cm.N,V31
		فَكِهَةٍ	Faakihati	Fruits	Cm.N,V32
		أَبْكَارًا	Abkaaraa	Virgins	Cm.N,V36
		سَمُومٍ	Samuumiim	Wind	Cm.N,V42
		ءِ أَبَاؤُنَّ	Aabaauna	Fathers	Cm.N,V48
		ا			
		زَقُومٍ	Zaqquum	Zaqqum	Cm.N,V52
		الْمَاءِ	Maa'im	Water	Cm.N,V68
		شَجَرٍ	Syjarin	Tree	Cm.N,V72
		رَبِّكَ	Rabbika	God	Cm.N,V74
		النُّجُومِ	Nujuum	Stars	Cm.N,V75
		لَقُرْءَانٍ	Laqur'aanun	Al-Qur'an	Cm.N,V77
		كِتَابٍ	Kitaabin	Book	Cm.N,V78
		رَبِّ	Rabbi	God	Cm.N,V80
		الْحُلُقُومِ	Hulkuum	Throat	Cm.N,V83
		م			
		نَعِيمٍ	Na'iim	Delight	Cm.N,V89
		جَحِيمٍ	Jahiim	Hell-Fire	Cm.N,V94
		رَبِّكَ	Rabbi	God	Cm.N,V96
2	Proper Noun	رَبِّكَ	Rabbika	God	Pr.N,V74
		لَقُرْءَانٍ	Laqur'aanun	Al-Qur'an	Pr.N,V77



		كِتَابٍ	Kitaabin	Book	Pr.N,V78
		رَبِّ	Rabbi	God	Pr.N,V80
		نَعِيمٍ	Na'iim	Delight	Pr.N,V89
No	Types of Noun	Data			
		Verse	Sound	Meaning	Code
		جَحِيمٍ	Jahiim	Hell-Fire	Pr.N,V94
		رَبِّكَ	Rabbi	God	Pr.N,V96
3	Collective Noun	أَزْوَاجًا	Azwaajan	Kinds	Cl.N V7
		ثَلَاثَةً	Tsalaatsah	Three	Cl.N V7
		جَنَّاتٍ	Jannaatin	Gardens	Cl.N V12
		فَاكِهَةٍ	Faakihati	Fruits	Cl.N,V20
		حُورٍ	Hurun	Female	Cl.N,V22
		عَيْنٍ	'iin	Eyes	Cl.N,V22
		فَاكِهَةٍ	Faakihati	Fruits	Cl.N,V32
		ءَ أَبَاؤَ	Aabaauna	Fathers	Cl.N,V48
		ا			
		زَقُّومٍ	Zaqqum	Zaqqum	Cl.N,V52
		الْبُطُونَ	Buthuun	Bellies	Cl.N,V53
		الْهَيْمِ	Him	Camels	Cl.N,V55
		النُّجُومِ	Nujuum	Stars	Cl.N,V75
		لَقْرَاءٍ	Laqur'aanun	Al-Qur'an	Cl.N,V77
		كِتَابٍ	Kitaabin	Book	Cl.N,V78
		الْحَلَقُومِ	Hulkuum	Throat	Cl.N,V83
		م			
				نَعِيمٍ	Na'iim
		جَحِيمٍ	Jahiim	Hell-Fire	Cl.N,V94
4	Concrete Noun	الْجِبَالُ	Jibaalu	Mountains	Cn.N, V5
		هَبَاءٌ	Habaa'am	Dust	Cn.N, V6
		مَوْضُونَةٌ	Maudhuunah	Stones	Cn.N,V15
		وَلَدُنِ	Wildaanun	Boys	Cn.N,V17
		أَكْوَابٍ	Akwaabin	Glasses	Cn.N,V18

		أَلْجِبَالُ	Jibaalu	Mountains	Cn.N, V5
		أَبَارِيْق	Abaariqa	Jugs	Cn.N,V18
		كَأْس	Ka'sim	Cups	Cn.N,V18
		فَكِهَةٌ	Faakihati	Fruits	Cn.N,V20
<b>No</b>	<b>Types of Noun</b>	<b>Data</b>			
		<b>Verse</b>	<b>Sound</b>	<b>Meaning</b>	<b>Code</b>
		طَيْر	Thairin	Fowls	Cn.N,V21
		حُور	Hurun	Female	Cn.N,V22
		عَيْن	'iin	Eyes	Cn.N,V22
		أَللُّوْلُو	'lu'lu-il	Pearls	Cn.N,V23
		سِدْر	Sidrim	Lote Trees	Cn.N,V28
		طَلْح	Thalhim	Banana Trees	Cn.N,V29
		فَكِهَةٌ	Faakihati	Fruits	Cn.N,V32
		أَبْكَارًا	Abkaaraa	Virgins	Cn.N,V36
		تُرَابًا	Turaaban	Dust	Cn.N,V47
		ءَ أَبَاؤُنَّ	Aabaauna	Fathers	Cn.N,V48
		ا			
		شَجَر	Syjarin	Tree	Cn.N,V52
		زَقُّوم	Zaqqum	Zaqqum	Cn.N,V52
		أَلْبَطُون	Buthuun	Bellies	Cn.N,V53
		أَلْهِيْم	Him	Camels	Cn.N,V55
		أَلْمَاء	Maa'im	Water	Cn.N,V68
		شَجَر	Syjarin	Tree	Cn.N,V72
		لَقُرْءَان	Laqur'aanun	Al-Qur'an	Cn.N,V77
		كِتَاب	Kitaabin	Book	Cn.N,V78
		أَلْحَلْقُو	Hulkuum	Throat	Cn.N,V83
		م			
5	Abstract Noun	كَأْذِْبَاه	Kaadzibah	Denial	Ab.N, V2
		أَلنَّعِيْم	Na'iim	Delight	Ab.N,V12

		عُرْبًا	'Uruban	Loving	Ab.N,V37
		كَرِيم	Kariim	Pleasant	Ab.N,V44
		مُتْرَفِينَ	Mutrafiin	Luxury	Ab.N,V45
		الْحِنثِ	Hintsil	Sin	Ab.N,V46
		الْمَوْتِ	Mauta	Death	Ab.N,V60
		النَّشْأَةَ	Nasy-atal	Creation	Ab.N,V62
		<b>Data</b>			
<b>No</b>	<b>Types of Noun</b>	<b>Verse</b>	<b>Sound</b>	<b>Meaning</b>	<b>Code</b>
		تَذَكَّرُونَ	Tadzakkaruun	Take Heed	Ab.N,V62
		تَذِكْرَةَ	Tadzkirataw	Reminder	Ab.N,V73
		الْحَدِيثِ	Hadiitsi	News	Ab.N,V81
		رِزْقَكُمْ	Rizqakum	Provision	Ab.N,V82
		رَوْحٍ	Rauhun	Rest	Ab.N,V89
		رِيحَانٍ	Raihaan	Satisfaction	Ab.N,V89
		نَعِيمٍ	Na'iim	Delight	Ab.N,V89
6	Countable Noun	الْأَرْضُ	Ardhu	Earth	Ct.N, V4
		الْجِبَالُ	Jibaalu	Mountains	Ct.N, V5
		أَزْوَاجًا	Azwaajan	Kinds	Ct.N, V7
		مَوْضُونَةً	Maudhuunah	Stones	Ct.N,V15
		وَلَدُنَّ	Wildaanun	Boys	Ct.N,V17
		أَكْوَابٍ	Akwaabin	Glasses	Ct.N,V18
		أَبَارِيْقَ	Abaariiqa	Jugs	Ct.N,V18
		كَأْسٍ	Ka'sim	Cups	Ct.N,V18
		طَيْرٍ	Thairin	Fowls	Ct.N,V21
		حُورٍ	Hurun	Female	Ct.N,V22
		عَيْنٍ	'iin	Eyes	Ct.N,V22
		الْلُّوْلُو	'lu'lu-il	Pearls	Ct.N,V23
		سِدْرٍ	Sidrim	Lote Trees	Ct.N,V28
		طَلْحٍ	Thalhim	Banana Trees	Ct.N,V29
		أَبْكَارًا	Abkaaraa	Virgins	Ct.N,V36

No	Types of Noun	ءَ اِبَاؤُنْ ا	Aabaauna	Fathers	Ct.N,V48
		يَوْم	Yaumim	Day	Ct.N,V50
		شَجَر	Syjarin	Tree	Ct.N,V52
		زَقُّوم	Zaqqum	Zaqqum	Ct.N,V52
		اَلْبُطُون	Buthuun	Bellies	Ct.N,V53
		اَلْهَيْم	Him	Camels	Ct.N,V55
		<b>Data</b>			
		<b>Verse</b>	<b>Sound</b>	<b>Meaning</b>	<b>Code</b>
		شَجَر	Syjarin	Tree	Ct.N,V72
		رَبِّكَ	Rabbika	God	Ct.N,V74
		لَقُرْءَان	Laqur'aanun	Al-Qur'an	Ct.N,V77
		كِتَاب	Kitaabin	Book	Ct.N,V78
		اَلْحَلْقُو م	Hulkuum	Throat	Ct.N,V83
7	Uncountable Noun	هَبَاءٌ	Habaa'am	Dust	Ut.N, V6
		مَاء	Maa'im	Water	Ut.N,V31
		عُرْبًا	'Uruban	Loving	Ut.N,V37
		سَمُوم	Samuumiim	Wind	Ut.N,V42
		كَرِيم	Kariim	Pleasant	Ut.N,V44
		مُتْرَفِين	Mutrafiin	Luxury	Ut.N,V45
		اَلْحِنثِ	Hintsil	Sin	Ut.N, V46
		تُرَابًا	Turaaban	Dust	Ut.N,V47
		اَلنَّشْأَة	Nasy-atal	Creation	Ut.N,V62
		اَلْمَاء	Maa'im	Water	Ut.N,V68
		اَلنَّار	Naaral	Fire	Ut.N,V71
		اَلنُّجُوم	Nujuum	Stars	Ut.N,V75
		اَلْحَدِيثِ	Hadiitsi	News	Ut.N,V81
		رِزْقَكُم	Rizqakum	Provision	Ut.N,V82
		رَوْح	Rahun	Rest	Ut.N,V89

		رَيْحَانٌ	Raihaan	Satisfaction	Ut.N,V89
		نَعِيمٌ	Na'iim	Delight	Ut.N,V89
		الْيَقِينُ	Yaqiin	Certain	Ut.N,V95
8	Material Noun	مَوْضُونَةٌ	Maudhuunah	Stones	Mt. N,V15
		اللُّؤْلُؤُ	'lu'lu-il	Pearls	Mt.N,V23
		مَاءٌ	Maa'im	Water	Mt.N,V31
		النَّارُ	Naaral	Fire	Mt.N,V71

## 2. The Most Dominant Types of Noun

After presenting the words attached with types of noun which found in the verse and putting it in the table, the writer presents a table which is going to show the types of noun. The following table is going to show the verse, sound and meaning, types of noun which is found in the Surah Al-Waqi'ah verse 1-96.

### a. Result of Noun in Surah Al-Waqi'ah

There are eight types of noun; they are Common Noun, Proper Noun, Collective Noun, Concrete Noun, Abstract Noun, Countable Noun, Uncountable Noun and Material Noun. There are 25 verses include in Common Noun with 17 % percentage, 8 verses include in Proper Noun with 6 % percentage, 21 verses include in Collective Noun with 15 % percentage, 27 verses include in Concrete Noun with 19 % percentage, 15 verses include in Abstract Noun with 10 % percentage, 26 verses include in Countable Noun with 18 % percentage, 17 verses include in Uncountable Noun with 12 % percentage and 4 verses include in Material Noun with 3 % percentage.

**Table 4.2**  
**Result of Noun in Surah Al-Waqi'ah verse 1-96.**

<b>No</b>	<b>Types of Noun</b>	<b>Data</b>	<b>Code</b>	<b>Frequency</b>	<b>Percentage</b>
1	Common Noun	When the event day (the day of resurrection) befalls.	V1, Cm. N	25	17 %
		And you (all) will be in three groups.	V7, Cm. N		
		These will be the nearest (to Allah).	V11, Cm. N		
		Immortal boys will go around them (serving)	V17, Cm. N		
		And with the flesh of fowls that they desire.	V21, Cm. N		
		(They will be) among thornless lote-tress.	V28, Cm. N		
		And among talh (banana-trees) with fruits piled one above another.	V29, Cm. N		
		And be water flowing constantly.	V31, Cm. N		
		And fruit in plenty.	V32, Cm. N		
		And made them virgins.	V36, Cm. N		
In fierce hot wind and boiling water.	V42, Cm. N				

		“And also our forefathers?”	V48, Cm. N		
		You verily will eat of the tress of Zaqqum.	V52, Cm. N		
		Then tell me about the water that you drink. Is it you who made the tree there of to grow, or are we the grower?	V68, Cm. N V72, Cm. N		
		Then glorify with praises the name of your lord, the most great.	V74, Cm. N		
		So I swear by the setting of the stars.	V75, Cm. N		
		That is indeed an honourable recitation (the noble Qur’an).	V77, Cm. N		
		In a book well-guarded (with Allah in the heaven).	V78, Cm. N		
		A revelation (this Qur’an) from the lord of the ‘Alamin (mankind, jinn and all the exists)	V80, Cm. N		
		Then why do you not (intervene) when (the soul of a dying person) reaches the throat?	V83, Cm. N		
		(There is for him) rest and provision, and a	V89, Cm. N		

		garden of delights (paradise).			
		And burning in hell-fire.	V94, Cm. N		
		So glorify with praises the name of your lord, the most great.	V96, Cm. N		
2	Proper Noun	These will be the nearest (to Allah).	V11, Pr. N	8	6 %
		Then glorify with praises the name of your lord, the most great.	V74, Pr. N		
		That is indeed an honourable recitation (the noble Qur'an).	V77, Pr. N		
		In a book well-guarded (with Allah in the heaven).	V78, Pr. N		
		A revelation (this Qur'an) from the lord of the 'Alamin (mankind, jinn and all the exists)	V80, Pr. N		
		(There is for him) rest and provision, and a garden of delights (paradise).	V89, Pr. N		
		And burning in hell-fire.	V94, Pr. N		
		So glorify with praises the name of your lord, the most great.	V96, Pr. N		
3	Collective Noun	When the event day (the day of resurrection) befalls.	V1, Cl. N	21	15 %



	When the earth will be shaken with a terrible shake	V4, Cl. N	
	And the mountains will be powdered to dusts.	V5, Cl. N	
	And you (all) will be in three groups.	V7, Cl. N	
	These will be the nearest (to Allah).	V11, Cl. N	
	And (there will be) Hur (fair females) with wide, lovely eyes.	V22, Cl. N	
	And fruit in plenty.	V32, Cl. N	
	“And also our forefathers?”	V48, Cl. N	
	You verily will eat of the tress of Zaqqum.	V52, Cl. N	
	Then you will fill your bellies therewith.	V53, Cl. N	
	And you will (that) like thirsty camels!	V55, Cl. N	
	That will be their entertainment on the day of recompense!	V56, Cl. N	
	So I swear by the setting of the stars.	V75, Cl. N	
	That is indeed an honourable recitation (the	V77, Cl. N	

		noble Qur'an).			
		In a book well-guarded (with Allah in the heaven).	V78, Cl. N		
		Then why do you not (intervene) when (the soul of a dying person) reaches the throat?	V83, Cl. N		
		(There is for him) rest and provision, and a garden of delights (paradise).	V89, Cl. N		
		And burning in hell-fire.	V94, Cl. N		
4	Concrete Noun	And the mountains will be powdered to dusts.	V5, Cn. N	27	19 %
		So that they will become floating dust particles.	V6, Cn. N		
		(They will be) on thrones woven with gold and precious stones.	V15, Cn. N		
		Immortal boys will go around them (serving).	V17, Cn. N		
		With cups, and jugs, and a glass of flowing wine,	V18, Cn. N		
		And with the flesh of fowls that they desire.	V21, Cn. N		
		And (there will be) Hur (fair females) with wide, lovely eyes.	V22, Cn. N		

	Like unto preserved pearls.	V23, Cn. N		
	(They will be) among thornless lote-tress.	V28, Cn. N		
	And among talh (banana-trees) with fruits piled one above another.	V29, Cn. N		
	And fruit in plenty.	V32, Cn. N		
	And made them virgins	V36, Cn. N		
	And they used to say: “when we die and become dust and bones, shall we then indeed be resurrected?”	V47, Cn. N		
	“And also our forefathers?”	V48, Cn. N		
	You verily will eat of the tress of Zaqqum.	V52, Cn. N		
	Then you will fill your bellies therewith.	V53, Cn. N		
	And you will (that) like thirsty camels!	V55, Cn. N		
	Then tell me about the water that you drink.	V68, Cn. N		
	Is it you who made the tree there of to grow, or are we the grower?	V72, Cn. N		
	That is indeed an honourable recitation (the noble Qur’an).	V77, Cn. N		

		In a book well-guarded (with Allah in the heaven).	V78, Cn. N		
		Then why do you not (intervene) when (the soul of a dying person) reaches the throat?	V83, Cn. N		
5	Abstract Noun	Loving (their husband only), and of equal age.	V37, Ab. N	15	10 %
		(That shadow) neither cool, nor (even) pleasant.	V44, Ab. N		
		Verily, before that, they indulged in luxury.	V45, Ab. N		
		And were persisting in great sin (joining partners in worship along with Allah, committing murder and other crimes).	V46, Ab. N		
		We have decreed death to you all, and we are not outstripped.	V60, Ab. N		
		And indeed, you have already known the first form of creation (the creation of Adam) why then do you not remember (or take heed)?	V62, Ab. N		
		We have made it a reminder (of the	V73, Ab. N		

		hell-fire in the hereafter), and an article of use for the travellers (and all the others, in this world).			
		It is such a talk (this Qur'an) that you (disbelievers) deny?	V81, Ab. N		
		And instead (of thanking Allah) for the provision he gives you, you deny (him by disbelief).	V82, Ab. N		
		(There is for him) rest and provision, and a garden of delights (paradise).	V89, Ab. N		
		Verily, this! This is an absolute truth with certainly.	V95, Ab. N		
6	Countable Noun	When the earth will be shaken with a terrible shake.	V4, Ct. N	26	18%
		And the mountains will be powdered to dusts.	V5, Ct. N		
		And you (all) will be in three groups.	V7, Ct. N		
		(They will be) on thrones woven with gold and precious stones.	V15, Ct. N		
		Immortal boys will go around them (serving).	V17, Ct. N		
		With cups, and jugs, and a glass	V18, Ct. N		

	of flowing wine,		
	And with the flesh of fowls that they desire.	V21, Ct. N	
	And (there will be) Hur (fair females) with wide, lovely eyes.	V22, Ct. N	
	Like unto preserved pearls.	V23, Ct. N	
	(They will be) among thornless lote-tress.	V28, Ct. N	
	And among talh (banana-trees) with fruits piled one above another	V29, Ct. N	
	And made them virgins.	V36, Ct. N	
	“And also our forefathers?”	V48, Ct. N	
	All wil surely be gathered together for appointed meeting of a known day	V50, Ct. N	
	You verily will eat of the tress of Zaqquum	V52, Ct. N	
	Then you will fill your bellies therewith.	V53, Ct. N	
	And you will (that) like thirsty camels!	V55, Ct. N	
	Is it you who made the tree there of to grow, or are we the grower?	V72, Ct. N	
	Then glorify with praises the name of your lord, the	V74, Ct. N	

		most great.			
		That is indeed an honourable recitation (the noble Qur'an).	V77, Ct. N		
		In a book well-guarded (with Allah in the heaven).	V78, Ct. N		
		Then why do you not (intervene) when (the soul of a dying person) reaches the throat?	V83, Ct. N		
7	Uncountable Noun	So that they will become floating dust particles.	V6, Ut.N	17	12%
		And be water flowing constantly.	V31, Ut.N		
		Loving (their husband only), and of equal age.	V37, Ut.N		
		In fierce hot wind and boiling water.	V42, Ut.N		
		(That shadow) neither cool, nor (even) pleasant.	V44, Ut.N		
		Verily, before that, they indulged in luxury.	V45, Ut.N		
		And were persisting in great sin (joining partners in worship along with Allah, committing murder and other crimes).	V46, Ut.N		
		And they used to say: "when we die	V47, Ut.N		

		and become dust and bones, shall we then indeed be resurrected?			
		And indeed, you have already known the first form of creation (the creation of Adam) why then do you not remember (or take heed)?	V62, Ut.N		
		Then tell me about the water that you drink.	V68, Ut.N		
		Then tell me about the fire which you kindle.	V71, Ut.N		
		So I swear by the setting of the stars.	V75, Ut.N		
		It is such a talk (this Qur'an) that you (disbelievers) deny?	V81, Ut.N		
		And instead (of thanking Allah) for the provision he gives you, you deny (him by disbelief).	V82, Ut.N		
		(There is for him) rest and provision, and a garden of delights (paradise).	V89, Ut.N		
		Verily, this! This is an absolute truth with certainly.	V95, Ut.N		
8	Material Noun	(They will be) on thrones woven with gold and precious stones	V15, Mt.N	4	3%



	Like unto preserved pearls.	V23, Mt.N		
	And be water flowing constantly.	V31, Mt.N		
	Then tell me about the fire which you kindle.	V71, Mt.N		
		Total	143	100%

In table 4.2 there are types of noun in surah Al-Waqi'ah. In the table you can see the percentage of types of noun in surah Al-Waqi'ah. The highest percentage of types of noun in surah Al-Waqi'ah is Concrete Noun which has 19%. Countable Noun has a percentage of 18%. Common Noun has a percentage of 17%. Collective Noun has a percentage of 15%. Uncountable Noun has a percentage of 12%. Abstract Noun has a percentage of 10%. Proper Noun has a percentage of 6%. Whereas types of noun with a low percentage is Material Noun which has a percentage of 3%.

## B. Discussion

After collecting data, the researcher needs to discuss the findings in order to clarify the answers of the problems that existed in previous chapter. The first problem in this study is what types of noun found in Surah Al-Waqi'ah. In this research, the researcher focuses 8 nouns, they are Common Noun, Proper Noun, Collective Noun, Concrete Noun, Abstract Noun, Countable Noun, Uncountable Noun and Material Noun. Problem in this research is what types of noun in Surah Al-Waqi'ah. This research focus 8 nouns, they are Common Noun, Proper Noun, Collective

Noun, Concrete Noun, Abstract Noun, Countable Noun, Uncountable Noun and Material Noun.

The second problem is the most dominant of noun in Surah Al-Waqi'ah is Concrete Noun with the percentage is 19%. The researcher analyzes 8 nouns in Surah Al-Waqi'ah verse 1-96 such as Common Noun, Proper Noun, Collective Noun, Concrete Noun, Abstract Noun, Countable Noun, Uncountable Noun and Material Noun. It can be said that the dominant types of noun is Concrete Noun.

This research supported by Nur Aminah Sihombing.<sup>45</sup> She discussed about noun that found in Surah At-Tin. Kind of the research is library research. She has found 3 nouns in Surah At-Tin consist of common noun, proper noun and uncountable noun. The dominant of analyzing the data in Surah At-Tin is Proper Noun it is located in verse 1 and verse 3.

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<sup>45</sup> Nur Aminah Sihombing, "*The Analysis of Noun in Qs. At-Tin in English Translation*", Thesis, (Padangsidempuan: IAIN Padangsidempuan: 2020), p. 49, Accessed on Monday 22<sup>th</sup> of March 2021, retrieved at 16.28.

## CHAPTER V

### CONCLUSION AND SUGESTION

#### A. Conclusion

This chapter presents the conclusion of the research based on the analysis and discussion explained in the previous chapter. It includes the types of noun in Q. S Al-Waqi'ah and the most dominant types of noun in Q. S Al-Waqi'ah .

1. The types of noun in surah Al-Waqi'ah are Common Noun, Proper Noun, Collective Noun, Concrete Noun, Abstract Noun, Countable Noun, Uncountable Noun and Material Noun
2. The most dominant types of noun in surah Al-Waqi'ah is Concrete Noun with the percentage 19%. The percentage of types of noun in surah Al-Waqi'ah is 18% containing Countable Noun types, 17% containing Common Noun types, 15% containing Collective Noun types, and 12% containing Uncountable Noun types, 10% containing Abstract Noun types, 6% containing Proper Noun types, 3% containing Material Noun types

## **B. Sugestion**

Based on the conclusions above, the writer would like to present the some suggestions for the teacher, students of English Department and for further researcher as follows:

1. For English teacher should be more creative to make the teaching and learning process interesting by reading Al-Qur'an as media. Especially in vocabulary class that discuss about noun, because with media, the students easily know the types of noun.
2. For the students of English Department, the researcher hopes that students can find a way to improve their ability especially in analyzing the noun by using the other object, such us: novel, movie, and etc.
3. For the further researcher, particularly those who have the some problems and interested in conducting research, it suggested that this study can be a reference. Beside that, the next researchers can use other theories in conducting their study. The writer hopes that this study can give the benefits to another researcher.



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APPENDIX I

1. When the event day (the day of resurrection) befalls. إِذَا وَقَعَتِ الْوَاقِعَةُ ١
2. And there can be no denial of its befalling. لَيْسَ لَوْقَعَتِ كَاذِبَةٌ ٢
3. Bringing low (some-those who will enter hell) exalting (others those-who will enter paradise). خَافِضَةٌ رَافِعَةٌ ٣
4. Bringing low (some-those who will enter hell) exalting (others those-who will enter paradise). إِذَا رُجَّتِ الْأَرْضُ رَجًا ٤
5. And the mountains will be powdered to dusts. وَسُيِّتِ الْجِبَالُ بُسًا ٥
6. So that they will become floating dust particles. فَكَانَتْ هَبَاءً مُتَّبِلًا ٦
7. And those on the left hand (those who will be given their record in their left hands) how (unfortunate) will be those on the left hand! (As a disgrace for them, because they will enter hell). وَكُنْتُمْ أَزْوَاجًا ثُلَاثًا ٧
8. So those on the right hand (those who will be given their records in their right hands) how (fortunate) will be those on the right hand! (As a respect for them, because they will enter paradise). فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ٨
9. And those on the left hand (those who will be given their record in their left hands) how (unfortunate) will be those on the left hand! (As a disgrace for them, because they will enter hell). وَأَصْحَابُ الْمَشْأَمِ مَا أَصْحَابُ الْمَشْأَمِ ٩
10. And those foremost (in Islamic faith of monotheism and in performing righteous deeds) in the life of this world on the every first call for to embrace Islam will be foremost (in paradise). وَالسَّابِقُونَ السَّابِقُونَ ١٠
11. أُولَئِكَ الْمُقَدَّمُونَ ١١
12. In the gardens of (paradise). فِي جَنَّاتٍ النَّعِيمِ ١٢
13. These will be the nearest (to Allah). ثَلَاثَةٌ مِنَ الْأُولَى ١٣
13. A multitude of those (foremost) will be from the first generations (who embraced Islam).

cm 3  
 Pr 1  
 CL 6  
 CN 2  
 Ab 1  
 Ct 3  
 Ut 1  
 Mt -

7/16

14. And a few of those (foremost) will be from the later generations. وَقَلِيلٌ مِّنَ الْأَخْيَرِينَ ١٤

15. (They will be) on thrones woven with gold and precious stones. عَلَى سُرُرٍ مَّوْضُونَةٍ ١٥

16. Reclining thereon, face to face. مُتَّكِلِينَ عَلَيْهَا مُتَقَابِلِينَ ١٦

17. Immortal boys will go around them (serving). يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّحَلَّدُونَ ١٧

18. With cups, and jugs, and a glass of flowing wine, بِأَكْوَابٍ وَأُتْرَاقٍ وَكَؤُوسٍ مِّن مَّعِينٍ ١٨

19. Wherefrom they will get neither any aching of the head, nor any intoxication. لَا يَصُدُّعُونَ عَنْهَا وَلَا يَسْرِفُونَ ١٩

20. And with fruit that they may choose. وَفَلَاحِيَةٍ مِّمَّا يَتَخَيَّرُونَ ٢٠

21. And with the flesh of fowls that they desire. وَلَحْمٍ طَيْرٍ مِّمَّا يَشْتَهُونَ ٢١

22. And (there will be) Hur (fair females) with wide, lovely eyes. وَخَوْرٍ عَيْنٍ ٢٢

23. Like unto preserved pearls. كَأَمْثَلِ اللَّوْطِيِّ الْمَكْنُونِ ٢٣

24. A reward for what they used to do. جَزَاءً بِمَا كَانُوا يَفْعَلُونَ ٢٤

25. No *laghw* (dirty, false, evil, vain talk) will they hear therein, nor any sinful speech (like backbiting). لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا ٢٥

26. But only the saying of: *Salam! Salam!* (Greetings with peace). إِلَّا قِيلًا سَلَامًا سَلَامًا ٢٦

27. And those on the right hand-how (fortunate) will be those on the right hand? وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ٢٧

28. (They will be) among thornless lote-tress. فِي سِدْرٍ مَّخْضُودٍ ٢٨

29. And among talh (banana-trees) with fruits piled one above another. وَطَلْحٍ مَّنضُودٍ ٢٩

30. And in shade long-extended. وَظِلٍّ مَّمْدُودٍ ٣٠

cm 5  
A -  
cl 3  
ca 12  
th -  
ct 11  
ut -  
ME 2

31. And be water flowing constantly. وَمَاءٌ مُسْكَبٌ ٣١
32. And fruit in plenty. وَفَاكِهَةٍ كَثِيرَةٍ ٣٢
33. Whose supply is not cut off (by change of season), nor are they out of reach لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ٣٣
34. And on couches or thrones, raised high. وَفُرُشٍ مَّرْفُوعَةٍ ٣٤
35. Verily, we have created them (maidens) of special creation. إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ٣٥
36. And made them virgins. فَجَعَلْنَهُنَّ أَبْكَارًا ٣٦
37. Loving (their husband only), and of equal age. عُرُوبًا أَمْثَرًا ٣٧
38. For those on the right hand. لِأَصْحَابِ الْيَمِينِ ٣٨
39. A multitude of those (on the right hand) will be from the first generation (who embraced Islam). ثَلَاثَةٌ مِنَ الْأُولَى ٣٩
40. And a multitude of those (on the right hand) will be from the later generations. وَوَثَلَةٌ مِنَ الْآخِرِينَ ٤٠
41. And those on the left hand-how (unfortunate) will be those on the left hand? وَأَصْحَابِ الْشِّمَالِ مَا أَصْحَابِ الْيَمِينِ ٤١
42. In fierce hot wind and boiling water. فِي سَمُومٍ وَجَمِيمٍ ٤٢
43. And shadow of black smoke. وَوَظَلٍّ مِّنْ نَّخَمٍ ٤٣
44. (That shadow) neither cool, nor (even) pleasant. لَا بَارِدٌ وَلَا كَرِيمٌ ٤٤
45. Verily, before that, they indulged in luxury. إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَبِينَ ٤٥
46. And were persisting in great sin (joining partners in worship along with Allah, committing murder and other crimes). وَكَانُوا يُصِرُّونَ عَلَىٰ آلِهَتٍ عَظِيمٍ ٤٦

cm 4  
 Pf -  
 cl 1  
 ca 2  
 kb 4  
 ct 1  
 ut 6  
 mc 1

٤٦

- وَكَانُوا يُشْكِرُونَ أَيْدَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَيُّهَا الَّذِينَ آمَنُوا أَتَى ٤٧
47. And they used to say: "when we die and become dust and bones, shall we then indeed be resurrected?"
- ٤٨ أَوْ ءَابَاؤُنَا الْأَوَّلُونَ ٤٨
48. "And also our forefathers?"
- ٤٩ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ٤٩
49. Say (O Muhammad SAW): "(yes) verily, those of old, and those of later times,
- ٥٠ لَنَجْمَعُوهُمْ إِلَىٰ مِيقَاتٍ مَّعْلُومَةٍ ٥٠
50. All will surely be gathered together for appointed meeting of a known day.
- ٥١ ثُمَّ لَكُمْ أَيُّهَا الضَّالُّونَ الْمَكِيدُونَ ٥١
51. Then moreover, verily you the erring-ones, the deniers (of resurrection)!
- ٥٢ لَا يَكُونُ مِنْ شَجِيرٍ مِّنْ زُقُومٍ ٥٢
52. You verily will eat of the treas of Zaqqum.
- ٥٣ فَسَالُونَ مِنْهَا الْبَطُونَ ٥٣
53. Then you will fill your bellies therewith.
- ٥٤ فَتَشْرَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ٥٤
54. And drink boiling water on top of it.
- ٥٥ فَتَشْرَبُونَ شُرْبَ الْهَيْمِ ٥٥
55. And you will (that) like thirsty camels!
- ٥٦ هَذَا زُلْفَتُهُمْ يَوْمَ الدِّينِ ٥٦
56. That will be their entertainment on the day of recompense!
- ٥٧ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ٥٧
57. We created you: then why do you believe not?
- ٥٨ أَفَرَأَيْتُمْ مَا تُمْنُونَ ٥٨
58. Then tell me about the human semen that you emit.
- ٥٩ هَٰئِثُمْ خَلَقْتُمُوهُ ثُمَّ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ٥٩
59. Is it who create it (make this semen into a perfect human being), or are we the creator?
- ٦٠ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ٦٠
60. We have decreed death to you all, and we are not outstripped.
- ٦١ عَلَّمَ الْقُرْآنَ وَإِن يَسْأَلْكَ مَا لَمْ يَلْفَظْ يَسْأَلْكَ فِى مَا لَا تَعْلَمُونَ ٦١
61. To transfigure you and create you in forms that you know not.

CM 2  
 BF -  
 CL 5  
 CN 6  
 AB 1  
 CA 6  
 HE 1  
 HE -

وَلَمَّا عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ٦٢  
62. And indeed, you have already known the first form of creation (the creation of Adam) why then do you not remember (or take heed)? <sup>Ab</sup>

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ٦٣  
63. Then tell me about the seed that you sow in the ground.

أَأَنْتُمْ تَرْزُقُونَهُ أَمْ نَحْنُ الرَّازِقُونَ ٦٤  
64. Is it you that make it grow, or are we the Grower?

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَتَأْكُمُونَ ٦٥  
65. Were it our will, we could crumble it to dry pieces, and you would be regretful (or left in wonderment).

إِنَّا لَمَغْرُمُونَ ٦٦  
66. Saying: We are indeed Mughramun (ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)

بَلْ نَحْنُ مَحْرُومُونَ ٦٧  
67. Nay, but we are deprived!

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ٦٨  
68. Then tell me about the water that you drink.

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ٦٩  
69. Is it you who cause it from the rain-clouds to come down, or are we the causer of it to come down?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ٧٠  
70. If we willed, we verily could make it salt (and undrinkable) why then do you not give thanks to Allah.

أَفَرَأَيْتُمُ اللَّيْلَ الَّتِي تُوْرُونَ ٧١  
71. Then tell me about the fire which you kindle.

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْفَاعِلُونَ ٧٢  
72. Is it you who made the tree there of to grow, or are we the grower?

نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَرَمَقًا لِلْمُؤْمِنِينَ ٧٣  
73. We have made it a reminder (of the hell-fire in the hereafter), and an article of use for the travellers (and all the others, in this world).

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ٧٤  
74. Then glorify with praises the name of your lord, the most great.

فَلَا أُقْسِمُ بِتَوَقُّعِ النُّجُومِ ٧٥  
75. So I swear by the setting of the stars.

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ٧٦  
76. And verily that is indeed a great oath, if you but know.

- cm 4
- pr 1
- cl 1
- cn 2
- ab 3
- ct 2
- ut 4
- ml 1

77. That is indeed an honourable recitation (the noble Qur'an). ٧٧ إِنَّهُ لَقرآنٌ كَرِيمٌ (Fr, Cn, Cm, Cl, Ct)
78. In a book well-guarded (with Allah in the heaven). ٧٨ فِي كِتَابٍ مَّكْنُونٍ (Fr, Cn, Cm, Cl, Ct)
79. Which (that book with Allah) none can touch but the purified. ٧٩ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
80. A revelation (this Qur'an) from the lord of the 'Alamin (mankind, jinn and all the exists) ٨٠ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ (Fr, Cm)
81. It is such a talk (this Qur'an) that you (disbelievers) deny? ٨١ أَفَبِمَا آخَذْنَاكُم مِّن ذُرِّيَّتِكُمْ أَكْفَرْتُمْ
82. And instead (of thanking Allah) for the provision he gives you, you deny (him by disbelief). ٨٢ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ (Ab, Ut)
83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? ٨٣ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ
84. And you at the moment are looking on. ٨٤ وَأَنْتُمْ حِينَتِلْ تُنظَرُونَ
85. But we (our angels who take the soul) are nearer to him than you, but you see not. ٨٥ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ
86. Then why do you not-if you are exempt from the reckoning and recompense (punishment). ٨٦ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ
87. Bring back the soul (to its body), if you are truthful? ٨٧ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ
88. Then, if he (the dying person) be of the Muqarrabun (those brought near to Allah). ٨٨ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ
89. (There is for him) rest and provision, and a garden of delights (paradise). ٨٩ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ
90. Then happiness and bounty and a garden of bliss. ٩٠ وَأَمَّا إِنْ كَانَ مِنَ الْمُضْطَرِّينَ

Cm 5  
Fr 4  
Cl 4  
Cn 3  
Ab 5  
Ct 3  
Ut 5  
Mt -

91. Then there is safety and peace (from the punishment of Allah) for those on the right hand, فَسَلَامٌ لَّكَ مِنَ الْمُضْطَرِّينَ ٩١

92. But if he (the dying person) be of denying (of the resurrection), the erring (away from the right path of Islamic monotheism). وَأَمَّا إِنْ كَانَ مِنَ الْمُكْفِرِينَ الضَّالِّينَ ٩٢

93. Then for him is an entertainment with boiling water. فَزَلَّ مِنَ تَحِيمٍ ٩٣

94. And burning in hell-fire. وَتَضْلِيلُهُ فِي حُجُومٍ ٩٤

95. Verily, this! This is an absolute truth with certainly. إِنَّ هَذَا لَهُوَ حَقٌّ اليَقِينِ ٩٥

96. So glorify with praises the name of your lord, the most great. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ٩٦

Handwritten calculations for the 96th verse:

- CM:  $2 \times \frac{25}{143} \times 100 = \frac{2500}{143} = 17.48$  (17%)
- FR:  $7 \times \frac{8}{143} \times 100 = \frac{800}{143} = 5.59$  (6%)
- CL:  $1 \times \frac{21}{143} \times 100 = \frac{2100}{143} = 14.68$  (15%)
- CA:  $27 \times \frac{4}{143} \times 100 = \frac{10800}{143} = 75.52$  (76%)
- Ab:  $1 \times \frac{15}{143} \times 100 = \frac{1500}{143} = 10.48$  (10%)
- CE:  $26 \times \frac{4}{143} \times 100 = \frac{10400}{143} = 72.72$  (73%)
- UE:  $17 \times \frac{4}{143} \times 100 = \frac{6800}{143} = 47.55$  (48%)
- ME:  $4 \times \frac{4}{143} \times 100 = \frac{1600}{143} = 11.18$  (11%)

CM: 25	1, 7, 11, 17, 21, 28, 29, 31, 32, 36, 42, 48, 52, 60, 66, 72, 74, 75, 77, 78, 80, 83, 89, 94, 96
FR: 8	11, 24, 77, 78, 80, 89, 94, 96
CL: 21	1, 4, 5, 7, 11, 22, 32, 48, 52, 13, 55, 56, 75, 77, 78, 83, 89, 94
CA: 27	5, 6, 15, 17, 18, 21, 22, 23, 28, 29, 32, 26, 47, 48, 52, 53, 55, 60, 72, 73, 78, 83
Ab: 15	27, 44, 45, 46, 60, 62, 73, 81, 82, 89, 95
CE: 26	4, 5, 7, 15, 17, 18, 21, 22, 23, 28, 29, 36, 48, 50, 52, 53, 55, 72, 74, 77, 78, 83
UE: 17	6, 21, 37, 42, 44, 45, 46, 47, 62, 65, 71, 75, 81, 82, 89, 95
ME: 4	15, 24, 31, 71

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11	These will be the nearest (to Allah).								
12	In the <u>gardens</u> of (paradise).	✓	✓	✓					
13	A multitude of those (foremost) will be from the first generations (who embraced Islam).								
14	And a few of those (foremost) will be from the later generations.								
15	(They will be) on thrones woven with gold and precious <u>stones</u> .				✓		✓		✓
16	Reclining thereon, face to face.								
17	Immortal <u>boys</u> will go around them (serving).	✓			✓		✓		
18	With <u>cups</u> , and <u>jugs</u> , and a <u>glass</u> of flowing wine,				✓		✓		
19	Wherefrom they will get neither any aching of the head, nor any intoxication.								
20	And with <u>fruit</u> that they may choose.	✓			✓		✓		
21	And with the flesh of <u>fowls</u> that they desire.	✓			✓		✓		
22	And (there will be) Hur ( <u>fair females</u> ) with wide, lovely <u>eyes</u> .				✓		✓		✓
23	Like unto preserved <u>pearls</u> .				✓		✓		✓
24	A reward for what they used to do								
25	No <u>lghw</u> (dirty, false, evil, vain talk) will they hear therein, nor any sinful speech (like backbiting).								
26	But only the saying of: <i>Salam! Salam!</i> (Greetings with peace).								
27	And those on the right hand-how (fortunate) will be those on the right hand?								
28	(They will be) among thornless <u>lotestress</u> .	✓			✓		✓		
29	And among tall ( <u>banana-trees</u> ) with fruits piled one above another.	✓			✓		✓		
30	And in shade long-extended.								✓
31	And be <u>water</u> flowing constantly.	✓			✓	✓			✓
32	And <u>fruit</u> in plenty.	✓			✓	✓			✓

33	Whose supply is not cut off (by change of season), nor are they out of reach.							
34	And on couches or thrones, raised high.							
35	Verily, we have created them (maidens) of special creation.							
36	And made them <u>virgins</u>	✓						
37	<u>Loving</u> (their husband only), and of equal age.		✓		✓			
38	For those on the right hand.					✓		✓
39	A multitude of those (on the right hand) will be from the first generation (who embraced Islam).							
40	And a multitude of those (on the right hand) will be from the later generations.							
41	And those on the left hand-how (unfortunate) will be those on the left hand?							
42	In fierce hot <u>wind</u> and boiling water	✓						✓
43	And shadow of black smoke.							
44	(That shadow) neither cool, nor (even) <u>pleasant</u> .					✓		✓
45	Verily, before that, they indulged in <u>luxury</u> .					✓		✓
46	And were persisting in great <u>sin</u> (joining partners in worship along with Allah, committing murder and other crimes).					✓		✓
47	And they used to say: "when we die and become <u>dust</u> and bones, shall we then indeed be resurrected?"					✓		✓
48	"And also our fore <u>fathers</u> ?"	✓	✓	✓				✓
49	Say (O Muhammad SAW): "(yes) verily, those of old, and those of later times.							
50	All will surely be gathered together for appointed meeting of a known <u>day</u> .							✓
51	Then moreover, verily you the erring-ones, the deniers (of resurrection)!							
52	You verily will eat of the <u>tress</u> of <u>Zagqum</u> .	✓		✓	✓			✓
53	Then you will fill your <u>bellies</u>			✓	✓			✓

	therewith.								
54	And drink boiling water on top of it.								
55	And you will (that) like thirsty camels!								
56	That will be their entertainment on the day of <b>recompense</b> !		✓	✓		✓			
57	We created you; then why do you believe not?		✓						
58	Then tell me about the human semen that you emit.								
59	Is it who create it (make this semen into a perfect human being), or are we the creator?								
60	We have decreed <b>death</b> to you all, and we are not outstripped.					✓			
61	To transfigure you and create you in forms that you know not.								
62	And indeed, you have already known the first form of creation (the <b>creation</b> of Adam) why then do you not remember (or <b>take heed</b> )?					✓	✓	✓	
63	Then tell me about the seed that you sow in the ground.								
64	Is it you that make it grow, or are we the Grower?								
65	Were it our will, we could crumble it to dry pieces, and you would be regretful (or left in wonderment).								
66	Saying: We are indeed Mughramun (ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)								
67	Nay, but we are deprived!								
68	Then tell me about the <b>water</b> that you drink.	✓		✓				✓	
69	Is it you who cause it from the rain-clouds to come down, or are we the causer of it to come down?								
70	If we willed, we verily could make it salt (and undrinkable) why then do you not give thanks to Allah.								
71	Then tell me about the <b>fire</b> which you kindle.							✓	✓
72	Is it you who made the <b>tree</b> there of to	✓		✓		✓			

	grow, or are we the grower?								
73	We have made it a <b>reminder</b> (of the hell-fire in the hereafter), and an article of use for the travellers (and all the others, in this world).					✓			
74	Then glorify with praises the name of your <b>lord</b> , the most great.	✓	✓						
75	So I swear by the setting of the <b>stars</b> ,							✓	
76	And verily that is indeed a great oath, if you but know.								
77	That is indeed an honourable recitation (the noble <b>Qur'an</b> ).	✓		✓					✓
78	In a <b>book</b> well-guarded (with Allah in the heaven).	✓	✓	✓	✓			✓	
79	Which (that book with Allah) none can touch but the purified.								
80	A revelation (this Qur'an) from the <b>lord</b> of the 'Alamin (mankind, jinn and all the exists)	✓	✓						
81	It is such a <b>talk</b> (this Qur'an) that you (disbelievers) deny?						✓		✓
82	And instead (of thanking Allah) for the <b>provision</b> he gives you, you deny (him by disbelief).						✓		✓
83	Then why do you not (intervene) when (the soul of a dying person) reaches the <b>throat</b> ?	✓		✓	✓			✓	
84	And you at the moment are looking on.								
85	But we (our angels who take the soul) are nearer to him than you, but you see not.								
86	Then why do you not-if you are exempt from the reckoning and recompense (punishment).								
87	Bring back the soul (to its body), if you are truthful?								
88	Then, if he (the dying person) be of the Muqarrabun (those brought near to Allah).								
89	(There is for him) <b>rest</b> and <b>provision</b> , and a <b>garden of delights</b> (paradise).	✓	✓	✓			✓		✓
90	Then happiness and bounty and a garden of bliss.								
91	Then there is safety and peace (from								

	the punishment of Allah) for those on the right hand.								
92	But if he (the dying person) be of denying (of the resurrection), the erring (away from the right path of Islamic monotheism).								
93	Then for him is an entertainment with boiling water.								
94	And burning in <u>hell-fire</u> .	✓	✓	✓					
95	Verily, this! This is an absolute truth with <u>certainly</u> .					✓		✓	
96	So glorify with praises the name of your <u>lord</u> , the most <u>great</u>	✓	✓						



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Nomor : B - 504 /In.14/E.1/TL.00/04/2021  
Hal : Izin Penelitian  
Penyelesaian Skripsi.

26 April 2021

Yth. Kepala Unit Pelaksana Teknis Pusat Perpustakaan  
IAIN Padangsidimpuan  
Kota Padangsidimpuan

Dengan hormat, bersama ini kami sampaikan bahwa :

Nama : Rismawati Harahap  
NIM : 1620300016  
Program Studi : Tadris/Pendidikan Bahasa Inggris  
Fakultas : Tarbiyah dan Ilmu Keguruan

adalah Mahasiswa Fakultas Tarbiyah dan Ilmu Keguruan IAIN Padangsidimpuan yang sedang menyelesaikan Skripsi dengan Judul "The Analysis of Noun in Al- Waqf'ah (Q.S. 1-96) Al-Qur'an Perkataan Indonesia-Inggris".

Sehubungan dengan itu, kami mohon bantuan Bapak/Ibu untuk memberikan izin penelitian sesuai dengan maksud judul diatas.

Demikian disampaikan, atas kerja sama yang baik diucapkan terimakasih.





**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
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Lampiran : -  
Hal : Bantuan Informasi untuk Penyelesaian Skripsi

3 Mei 2021

Yth. Dekan Fakultas Tarbiyah dan Ilmu Keguruan  
IAIN Padangsidimpuan  
di tempat

Dengan hormat,

Sehubungan dengan surat Ibu Nomor: B-504/In.14/E.1/TL.00/04/2021 tanggal 26 April 2021 perihal Izin Penelitian Penyelesaian Skripsi, maka untuk itu kami sampaikan bahwa kami bersedia memberikan bantuan data dan informasi kepada Mahasiswa yang bersangkutan di bawah ini:

Nama : Rismawati Harahap  
NIM : 1620300016  
Fakultas/Jurusan : Tarbiyah dan Ilmu Keguruan/ Pendidikan Agama Islam  
Judul Penelitian : The Analysis of Noun in Al-Waqi'ah (Q.S. 1-96) Al-Qur'an Perkataan Indonesia-Inggris

Demikian hal ini kami sampaikan agar dapat dipergunakan sebagaimana perlunya.

  
Kepala  
Fahmi, S.Ag., S.S., M.Hum.  
NIP. 19751020 200112 1 003

CURRICULUM VITAE



### **A. Identity**

Name : Rismawati Harahap  
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### **B. Parents**

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### **C. Educational Background**

1. Elementary School : SD Negeri 100680 Paolan (2010)
2. Junior High School : MTs. Nurul Falah Panompuan (2013)
3. Senior High School : MA Nurul Falah Panompuan (2016)
4. Institute : IAIN Padangsidimpuan (2021)