



**AN ANALYSIS OF PREPOSITION IN ENGLISH  
TRANSLATION OF AL-QUR'AN  
SURAH YASIN**

**A THESIS**

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

Written by:

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TARBIYAH AND TEACHER TRAINING FACULTY  
STATE INSTITUTE FOR ISLAMIC STUDIES  
PADANGSIDIMPUAN**

**2021**



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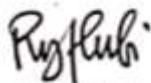
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After reading, studying and giving advice for necessary on thesis belongs to Winda Lestari, entitled "An Analysis of Preposition in English Translation of Al-Qur'an Surah Yasin" we approved that the thesis has been acceptable to complete the requirement to fulfill for the degree of Graduation of Education (S.Pd) in English Education, Tarbiyah and Teacher Training Faculty, in IAIN Padangsidempuan.

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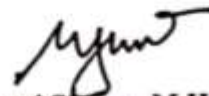
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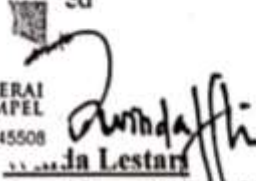
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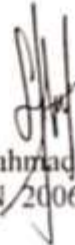
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**LEGALIZATION**

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### **ABSTRACT**

Language is a communication tool to express human feelings and thoughts. Al-Qur'an is one of the languages because by reading the Al-Qur'an humans can talk to Allah SWT. Muslims must study Al-Qur'an well so that the Al-Qur'an can be used as a way of life. Almost every country has Muslim people so Al-Qur'an is required to be translated into all languages of the world like English.

The main problem in this study is to analyze the types of prepositions in the Al-Qur'an surah Yasin which consist of preposition of time, preposition of place, and preposition of direction. While the purpose of this study is to find out what types of prepositions are contained in surah Yasin, then find out the most dominant type of preposition in surah Yasin.

This research is a library research. Researcher have taken data from the Al-Qur'an, grammar books, and journals for theory. Researchers analyzed using 3 three steps they are selecting, reading, and collecting. While the data processing technique uses four steps they are understanding, identifying, classifying, and describing.

Based on the research of preposition in Al-Qur'an Surah Yasin from verse 1 to verse 83 there are 3 types of prepositions, namely preposition of time, preposition of place, and preposition of direction. The dominant type of preposition in Al-Qur'an Surah Yasin from verses 1 up to verse 83 is the preposition of place but there are also other types of prepositions such as preposition of time and preposition of direction.

**Keywords:** *Analysis, Preposition, Al-Qur'an, Surah Yasin.*



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### **ABSTRAK**

Bahasa adalah alat komunikasi untuk mengekspresikan perasaan dan pikiran manusia. Al-Qur'an merupakan salah satu dari bahasa karena dengan membaca Al-Qur'an manusia dapat berbicara dengan Allah SWT. Umat islam harus mempelajari Al-Qur'an dengan baik supaya Al-Qur'an bisa dijadikan sebagai pedoman 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 preposisi dalam Al-Qur'an surah Yasin yang terdiri dari preposisi waktu, preposisi tempat, dan preposisi arah. Sementara tujuan dari penelitian ini adalah untuk mengetahui apa saja jenis preposisi yang terdapat dalam Al-Qur'an surah Yasin, kemudian untuk mengetahui jenis preposisi yang paling dominan dalam Al-Qur'an surah Yasin.

Penelitian ini adalah penelitian perpustakaan. Peneliti telah mengambil data dari Al-Qur'an, buku tata bahasa, dan jurnal untuk memperluas teori. Peneliti menganalisis dengan menggunakan tiga langkah yaitu, memilih, membaca, dan mengumpulkan. Sedangkan teknik pengolahan data menggunakan empat langkah yaitu memahami, mengidentifikasi, mengklasifikasi, dan mendeskripsikan.

Berdasarkan hasil penelitian preposisi dalam Al-Qur'an surah Yasin dari ayat 1 sampai dengan ayat 83 terdapat 3 jenis preposisi yaitu preposisi waktu, preposisi tempat, dan preposisi arah. Jenis preposisi yang dominan dalam Al-Qur'an surah Yasin dari ayat 1 sampai 83 adalah preposisi tempat tetapi ada juga jenis preposisi yang lain seperti preposisi waktu dan preposisi arah.

**Kata Kunci:** *Analysis, Preposisi, Al-Qur'an, Surah Yasin.*

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Praise to Allah SWT the Almighty for giving me healthy, opportunity, and ability to complete this thesis. Peace and Solutation to our beloved Prophet Muhammad SAW who has guided us to have good life. In writing this thesis, the researcher has found various difficulties. Fortunately, many people help me to finish this thesis. May be without their helped and supported this thesis would not be as it is now. My biggest gratitude goes to those who have helped the writer in finishing this thesis, they are:

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I realize this thesis can't be considered perfect without critiques and suggestions. Therefore, it is such a pleasure for me to get critiques and suggestions to make this thesis better.

Padangsidempuan, 05 Oktober 2021  
Researcher

**Winda Lestari**  
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## CHAPTER I

### INTRODUCTION

#### A. Background of The Problem

Allah SWT is the creator and human is His creation. Human were created by Allah SWT as the most perfect creatures from other creatures. Human beings who are white and black, human who are tall and short, human who are fat or thin, human who are poor or rich, human who are small or big, all human of various types in this world are the creation of Allah SWT. Human are creatures that must interact with other creatures. That is why, Allah SWT created human to can speak. Speaking is a form of communication so that human can convey their expressions to other human. As mentioned in Al-Qur'an surah Ar-Rahman (55) verse 3-4:

خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ ۖ

Meaning: "He created man (3) He taught him eloquent speech (4)"<sup>1</sup>

It means Allah SWT created human to be good in speaking because speaking is one of the abilities to communicate with other human. In everyday life human need language as a medium for speaking. Human will easily communicate with other by using a language.

Language is one of essential part of human culture which has a very important role in the human daily life. As a means of communication, language has a role when human express ideas, thought and feeling, to

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<sup>1</sup> Muhammad Taqi-ud-Din Al-Hilali & Muhammad Muhsin Khan, *Al-Qur'an Perkata Indonesia-Inggris*, (Jakarta: PT. Kalam Media Ilmu , 2012), p. 531.

convey information, to transfer knowledge, science, and technology, either in spoken or written form. In using the correct language in English, the human must master the four basic skills to understand it. They are listening, speaking, reading and writing.

The writer focuses on the reading skill because reading is main skill to reach a successful study. Reading is a thinking process. Reading is defined as a cognitive process that involves decoding symbols to arrive at meaning.<sup>2</sup> It is a life skill that enables them to extend the concepts, gain information as the basis for other learning. Reading is an important part of language learning because it helps human develop other related skills like vocabulary and grammar. Vocabulary is all the words of a language, or the words used by a particular or group. Then, grammar is one part of the discussion in this research.

Grammar is important for language, because it makes meaning. Grammar names the types of words and word groups that make up sentences in any language. Every language in the world has its own system of grammar. Grammar plays an important role in combining units of language to form sentences. In grammar, students are provided with many rules of a language. The students will be help to comprehend what other human speak and write. They find difficulty in arranging word or phrases into correct and meaningful sentences. There are many kinds of English grammatical item the students have to master. One of them is preposition.

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<sup>2</sup> Hijril Ismail, “*Improving the Students’ Reading Skill through Translation Method*,” *Journal of English Education* 2, no. 2 (2017): 124–31, <http://www.neliti.com>.

Preposition is a part of English grammar. Preposition is one of function words in English grammar. The use of the correct preposition is important in English grammar. Preposition is a word or group of words that is placed before a noun or a pronoun to show a relationship in a sentence.<sup>3</sup> Prepositions show many relations (for different nouns) in sentence. Preposition describes the relationship between two or more things. It can link nouns, verbs, or adjectives before the preposition with a noun or pronoun after it. According to the statement above, it can be concluded that preposition is a words expressing relationship between two words (such as: noun or noun equivalent) which is placed in font of pronoun or noun.

Preposition is one of the materials taught to junior high school students. In the Education Unit Level Curriculum, Prepositions are English material that has been studied in the eighth grade of junior high school. In the 2013 curriculum, preposition material has also been studied in junior high school. Even so, when high school was also studied, even thought it was only completing grammar lessons. Preposition is one of the materials that often appear in the English national exam questions for the last three years, namely 2018 to 2020. There are around 20% of preposition materials in the national exam questions from other grammar problems. Likewise with the TOEFL test, there are times when prepositions appear as questions in the structure section and several other English tests.

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<sup>3</sup> Punyapa Boontam and Supakorn Phoocharoensil, “*Effectiveness of English Preposition Learning through Data-Driven Learning ( DDL )*,” Journal of English Language Studies 24, no. 3 (2018): 125–41, <http://doi.org/10.17576/3L-2018-2403-10%0AEffectiveness>.

The appearance of prepositions is often found in example sentences and conversations in English. This shows that prepositions in learning English are very important to learn. Seeing how often prepositions appear in learning or other tests, the researcher is interested in discussing prepositions in this research. Preposition has two functions the first is to connect the noun (all type of noun) to the rest of sentence. The second is to specify the position of the noun (persons or object). It means that preposition is the link that connects the words and also preposition that show relationship between the nouns following them and one of the basic sentence elements: subject, verb, object, or complement. Most English prepositions have several different functions. So, it's necessary for students to know more and to master everything about preposition.

Language is the ability that humans have to communicate with other humans using signs, such as words and movements. Whereas Al-Qur'an is the words of Allah SWT which was revealed in Arabic to the Prophet Muhammad SAW to be conveyed to mankind until the end of time. So the relationship between language and al-Qur'an is communication tool. Language is the inter languages and Al-Qur'an is the inter religious. As the language is a tool of communication for expressing human thoughts and feelings as mentioned in some paragraphs above, so human can't be separated from language as long as they live and interact with other human. Allah SWT interacts with His servants through the language in the Al-Qur'an. By reading the Al-Qur'an human can speak

with Allah SWT. Human don't only speak with other human but with Allah SWT too by reading Al-Qur'an. So, Al-Qur'an also as one of the languages in the world present in Arabic language.

The researcher selected the Al-Qur'an as the subject of this research. The researcher wants to know the grammar of the sentences especially the preposition in Al-Qur'an which consists of 114 surah. Al-Qur'an is the holy book of Muslims that used as a way of life for Muslims. The researcher chooses surah Yasin in this research, because surah Yasin is the heart of the Al-Qur'an. Reading surah Yasin can provide benefits for believers. In addition to getting forgiveness, for human who always read surah Yasin will also get the blessing of Allah SWT.<sup>4</sup> In Al-Quran, surah Yasin is the 36<sup>th</sup> surah and surah Yasin is a Makkiyah surah which consists of 83 verses.

The researcher decides to do research on English preposition because of several reasons. First, analyzing preposition in surah Yasin is one of ways in understanding grammar. Second, by analyzing preposition in surah Yasin, we will understand the kinds of preposition and the dominant of preposition. So, this is so important to be studied.

From the explanation above, the researcher decided to do a research based on the tittle **“An Analysis of Preposition in English Translation of Al-Qur'an Surah Yasin”**.

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<sup>4</sup> Rodrigue Fontaine, “*Developing Leadership Potential in Students Using Sūrah Yasin: A Growth-Mindset Perspective*,” International Journal of Economics, Management and Accounting 27, no. 1 (2019): 213–33, <http://journals.iium.edu.my/enmjurnal/index>.



## **B. Focus of The Research**

As explained above, the researcher will be focused for the analysis types of prepositions according to Frank that consist of preposition of time, preposition of place or position, and preposition of direction in Al-Qur'an surah Yasin from the Al-Qur'an Perkata Indonesia-Inggris by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan.

## **C. Formulation of The Problem**

Based on the focus of the research, there are some questions that become a formulation of the problems, they are:

1. What are types of prepositions in Al-Qur'an surah Yasin?
2. What is the dominant type of preposition in Al-Qur'an surah Yasin?

## **D. Objectives of The Research**

Based on the research question stated, the researcher made the aims of the research. So the aim of the research as follows:

1. To find out the types of prepositions in Al-Qur'an surah Yasin.
2. To find out the most dominant type of preposition in Al-Qur'an surah Yasin.

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

The significances of the research are:

1. For student, this research can give them information if they want to analyze preposition in Al-Qur'an surah Yasin.
2. For reader, this research as an information about preposition and especially the meaning of Al-Qur'an surah Yasin. The result of this research makes the readers are motivated and get additional knowledge about preposition in Al-Qur'an surah Yasin
3. For the next researcher, the result of this research is expected can be the useful information to create another idea about preposition in Al-Qur'an surah Yasin. Researcher hopes this research can help other researcher as references and standing point for studying the other subject.

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

1. Analysis

Analysis is an attempt to observe in detail a thing or object by describing the components forming it or arranging these components for further study. So, the definition of analysis is activity which consists of a series of activities such as: parsing, differentiating, and sorting something to be regrouped according to certain criteria and then looking for the relationship and interpreting the meaning.

## 2. Preposition

Preposition is a word placed before noun or pronoun to show its relation to some other word in the sentence. A preposition is a word that indicates the relationship between noun and the other words of a sentence. So the conclude definition above, preposition is a word that usually tells where or when something is in relation to something else.

## 3. English Translation

Translation is the communication of the meaning of a source-language text by means of an equivalent target-language text. The English translation in this matter is the source language is Arabic and the target language is English.

## 4. Al-Qur'an

Al-Qur'an is the holy book of Muslims that was revealed by Allah SWT to the Prophet Muhammad SAW which can be a means of worship by reading it. Al-Qur'an explains itself that the content of the Al-Qur'an is a guide. Sometimes it can also contain stories about historical stories, and emphasize the importance of morals.

## 5. Surah Yasin

This surah contains the warnings of Allah SWT and His Prophet, worship of Allah SWT, replies to believers and unbelievers, signs of the power of Allah SWT, and warnings of the Prophet about hell. Surah Yasin is believed to contain many virtues, such as the saying of the Prophet Muhammad, "Everything has a heart. As for the day of the

Al-Qur'an is Yasin. So whoever reads Yasin, Allah writes for him (reward) to read the Al-Qur'an 10 times, besides Yasin". (HR Tirmidhi)

## G. Review of Related Findings

There are some researchers related to this research. Many researches had done research about preposition. In this research has presented some of studies that relate with the researcher's object. These studies have the same purpose of research but has different object.

The first research was written by Erly Hafidzotul Masykuroh about The English Translation of Preposition in Surah Yusuf by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan. The objectives of the research are to explain how the preposition in surah Yusuf are translated into English by Abdullah Yusuf Ali and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan and then to identify the equivalence in the translations of preposition in surah Yusuf both by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan.<sup>5</sup>

The second research was written by Ulin Nuha Zulfa about English and Arabic Preposition (Contrastive Analysis on Surah Al-Muthaffin and Its English Translation. The objectives of the research are to found out the similarities among the types, functions, and positions of prepositions that

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<sup>5</sup> Erly Hafidzotul Masykuroh, "The English Translation of Preposition in Surah Yusuf By Abdullah Yusuf Ali; and By Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan" (2015), <https://doi.org/10.1145/3132847.3132886>.

found in Surah Al-Muthaffifin and its English translation. Then, to find out the differences among the types, functions, positions of prepositions that found in Surah Al-Muthaffifin and its English translation. The researcher found that the similarities and differences in the preposition type both of them can't be understood without another sentence.<sup>6</sup>

The third research was written by Maya Elfrida Sianipar about the functions, positions and meanings of *for* and *to* prepositional phrases in Jeanette Winterson's *sexing the cherry*. The objective of the research divided in three objectives, first objective is to identify the functions of the prepositional phrases with *for* and *to* when they are used in clauses. Second objective is to identify the position of the prepositional phrases in clauses. The last objective is to find the meanings of the prepositions *for* and *to* contained in the prepositional phrases.<sup>7</sup>

The fourth research was written by Kadek Yudi Adi Saputra about The Analysis of Preposition in The Novel "The Perks Of Being A Wallflower" By Stephen Chbosky. The aims of the research to analyze the syntactic functions of prepositions at, in, on, from, for found in the novel and to analyze the meanings of prepositions at, in, on, from, for found in the novel. The research found the prepositions at, in, on, from, and for which appears in prepositional phrases found in the sentences serves as

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<sup>6</sup> Ulin Nuha Zulfa, "English and Arabic Preposition (Contrastive Analysis on Surah Al-Muthaffifin and Its English Translation," English Department, State Islamic University Sunan Kalijaga, (2015), <http://digilib.uin-suka.ac.id>.

<sup>7</sup> Maya Elfrida Sianipar, "The Functions , Positions and Meanings of For and to Prepositional Phrases in Jeanette Winterson ' S Sexing the Cherry." English Department, Sanata Dharma University, Thesis 5, no. 2 (2007): 1–83, <http://repository.usd.ac.id>.

adverbial (adjunct), complementation, and post-modifier in noun phrase and then Prepositions at, in, on, from, and for which appear in prepositional phrases can denote place, time, and cause-purpose.<sup>8</sup>

The fifth research was written by Adnan Mjali Mbaideen, Ashinida Binti Aladdin, Imran Ho-Abdullah, Mohammad Khawaldah about Acoustic Prepositional Deletion in the Quran: The Case of *إِلَى*, *ilā*. a Constructional Grammar Approach. The aims of the research to understand the Quran phenomena of preposition deletion of a specific preposition (*إِلَى*, *ilā*) which is equivalent in meaning to “to” in English language, to connect the phenomena function to the linguistic cognitive and semantic approach, to connect Cognitive Linguistic (CL) theory and its relevant approaches to the analysis of the chosen data and examples from the Quran with the available interpretation to reach for the linguistic meaning and functions. The researcher found out that the degree of loyalty to the spatial scene in the Target Text (TT) varies from partially loyal in some translation to completely disloyal in others.<sup>9</sup>

The difference of this research focuses on the types of preposition and the most dominant types of prepositions in surah Yasin verse 1 up to 83 from the Al-Qur'an Perkata Indonesia-Inggris by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan.

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<sup>8</sup> Kadek Yudi Adi Saputra, “*The Analysis of Preposition in the Novel ‘the Perks of Being a Wallflower’ by Stephen Chbosky*,” English Department-Non Regular Program. Udayana University, (2014), <https://ojs.unud.ac.id>.

<sup>9</sup> Adnan Mjali Mbaideen et al., “*Acoustic Prepositional Deletion in the Quran: The Case of *إِلَى*, *Ilā*. A Constructional Grammar Approach*,” International Journal of Applied Linguistics and English Literature 8, no. 3 (2019): 55, <https://doi.org/10.7575/aiac.ijalel.v.8n.3p.55>.



## **H. Methodology of The Research**

### **1. Method of The Research**

The approach of the research method is library research that is to extend theory and references to sustain an analysis. It means that the researcher described and interpreted the findings of the research based on the data. The researcher used this research because the data collected in the research were description. The researcher tried to elaborate and analyze in gap the data true content analysis checklist. The researcher wants to see preposition in surah Yasin verse 1 up to verse 83.

### **2. Source of The Data**

In this research, the researcher used English translation of surah Yasin from the Al-Qur'an Perkata Indonesia-Inggris by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan. This translation is taken from the interpretation of the Meaning the Noble Quran in the English Language published by Kalam Media Ilmu in 2012.

#### **a. Primary Data**

The researcher gets the source of the data from Al-Qur'an in English Translation that is translated by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan.

#### **b. Secondary Data**

The data also has secondary sources like book about the English Grammar especially Modern English book's by Marcella Frank that tells about the preposition, e-book, journal, website, or related to the research. The data of the research is a word, phrase, and sentence which contain preposition in English Translation of Surah Yasin.

### 3. Instrument of The Research

Research instrument is a tool used to collect data useful to answer the problems of research. The instrument to collect the data is content checklist.

**Table 1**  
**Research Indicator**

No	Verse	Translation	Types of preposition		
			Time	Place	Direction
1.					
2.					
3.					

### 4. Technique of Data Collection

- a. The researcher reads source of the data carefully.
- b. Understanding the text of surah Yasin in English translation that translated by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan .

- c. The researcher finds the types of prepositions in surah Yasin from verse 1 up to verse 83.
- d. The researcher makes the coding for each type of preposition in surah Yasin from verse 1 until verse 83.

## 5. Technique of Data Analysis

The researcher used John W. Creswell theory to analyze the data. There are five steps of technique of data analysis, they are as follow.<sup>10</sup>

- a. Prepare the data for analysis.

The researcher prepared data from the Al-Qur'an Perkata Indonesia-Inggris by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan.

- b. Read all the data.

Read all the data carefully, to look for sentences in English translation that contains types of prepositions. Put some notes about the types of prepositions in English translation.

- c. Begin detailed analysis with a coding process.

The researcher begun to detail analysis and made coding of types of preposition.

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

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<sup>10</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches Second Edition*, (USA: Sage Publications, 2003), p. 185.

The researcher identified and interconnected the data to the storyline of the types of prepositions, the researcher generated codes for the description.

- e. Making an interpretation from the data and conclusion.

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

## **I. Outline of The Research**

This research is organized into five chapters. Every chapter is subdivided into subtopics to elaborate the given issues as follows:

Chapter I is the introduction, which contains the background of the problem, focus of the research, the formulation of the problem, objectives of the research, significances of the research, the definition of key term, and research methodology.

Chapter II is about theoretical description which explained about definition of preposition, types of prepositions, function of preposition, form of preposition and English translation.

Chapter III is the general concept of object of the research, which contains of definition of Al-Qur'an and explanation of surah Yasin.

Chapter IV are the finding and discussion which consists of analysis data.

Chapter V is closure which consists of conclusion and suggestion.

## CHAPTER II

### REVIEW OF PREPOSITION

#### A. Preposition

##### 1. Definition of Preposition

Preposition is a part of English grammar. Preposition is one of the parts of speech in English. Preposition is one of function words in English grammar. The use of the correct preposition is important in English grammar. A preposition is defined as connecting word showing the relation of a noun or a noun substitute to some other word in the sentence. Preposition is a word that shows relation between noun or pronoun and the other words in sentence.

There are some definitions of prepositions by experts. Preposition is the link that connects the words and phrases of the sentence in various special relationship.<sup>11</sup> According to Knapp, Preposition located noun, pronoun and noun group in time, space or circumstance.<sup>12</sup> Furthermore, Frank has classified as a part of speech in traditional grammar.<sup>13</sup> Rozakis said that prepositions connect a noun or a pronoun to another word in the sentence.<sup>14</sup> Sari also said that preposition is a word which comes before a noun or a pronoun

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<sup>11</sup> George. E. Wishon and Julia M. Burks, *Let's Write English (Revised Edition)*, (Canada: Litton Education Publishong, 1980), p. 288.

<sup>12</sup> Peter Knapp, *Genre, text, Grammar: Technologies For Teaching And Assessing Writing*, (Australia: University of New Wales Press, 2005), p. 60.

<sup>13</sup> Marcella Frank, *Modern English (a practical preference guide)*, (Prentice-Hall: America, 1972), p.163

<sup>14</sup> L. Rozakis, *English Grammar for the Utterly Confused*, (USA: McGraw-Hill, 2013), p. 73.

and expresses the correlation between them.<sup>15</sup> Same as before, Warriner also said that preposition is a word used to show the relationship of a noun or pronoun to some other word in the sentence.<sup>16</sup>

Other expert like Stobe said that Preposition is a word or group of words that is placed before a noun or a pronoun to show a relationship in a sentence.<sup>17</sup> Similarly to Heaton, a preposition is a word that expresses the relationship between a noun or a pronoun and another word in the sentences which is placed usually (but not always) before a noun or a pronoun that it governs.<sup>18</sup> Wren and Martin also said preposition is a word placed before a noun or pronoun to show in what relation the person or thing denoted by it stands in regard to something else.<sup>19</sup>

Murthy also said preposition is a word placed before noun or pronoun to show its relation to some other word in the sentence.<sup>20</sup> In other hand, Mourssi said that preposition is an article which shows the connection between entities which show the connection in space (between one thing and another), and/or a connection in times

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<sup>15</sup> N. Sari, "The Students' Errors in Using Verb-Preposition Combination," *International Journal of Language Learning and Applied Linguistics World (IJLLALW)* 15, no. 1 (2017): 16–27.

<sup>16</sup> E. Warriner, *Warriner's English Grammar and Composition*, (New York: Harcourt Brace Jovanovich, 1982), p. 64.

<sup>17</sup> Gabriele, Stobbe, *Just Enough English Grammar Illustrated* (New York: McGraw-Hill, 2008), p.108.

<sup>18</sup> J. B. Heaton, *Preposition and Adverbial Particles*, (Hong Kong: Longman, 1965), p. 129.

<sup>19</sup> Wren, Martin, *High School Grammar and Composition*, (New Delhi: S. Chand and Company Ltd, 2000), p. 129.

<sup>20</sup> J. Dakshina Murthy, *Contemporary English Grammar* (New Delhi: Ramesh Nagar, 1998), p. 190.



(between an event).<sup>21</sup> Prepositions range in meaning from such defines semantic nations as time, place, etc. to such purely structural meanings as those shaped the subject-verb-complement relationships.<sup>22</sup>

From those definitions above can conclude definition of preposition is a word placed before noun or pronoun to show relationships. Prepositions are always followed by nouns or pronouns. A preposition is a word or group of words that describes a relationship between other words in a sentence. It comes usually before a noun, but it can put at the end of the sentences. They are connective words that show the relationship between the noun following them and one of the basic sentence element, they are subject, verb, object, or complement.

## 2. Types of Prepositions

Types of prepositions contribute in avoiding confusion between preposition and other grammatical elements in the sentence. There are some types of preposition by expert. According to Frank, based on the function, the types of prepositions consist of preposition of time, preposition of place or position, and preposition of direction.<sup>23</sup>

Similarly to Ridwansyah, the types of prepositions are divided into

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<sup>21</sup> A. Mourssi, "The Acquisition of L2 Prepositions and the Impact of Cross-Linguistic and Metal-Linguistic Feedback: An Empirical Study in the Context of Ales at the Higher College of Technology," *International Journal of Language Learning and Applied Linguistics World (IJLLALW)* 9, no. 3 (2015): 89–101.

<sup>22</sup> Margaret D. Shertzer, *The Elements of Grammar*, (New York: Macmillan Publishing Company, 2007), p. 41.

<sup>23</sup> Marcella Frank, *Modern English (a practical preference guide)*,...p. 165.

preposition of place, prepositions of direction, and preposition of time.<sup>24</sup> While according to Kardimin, the types of prepositions are simple prepositions, compound prepositions, complex prepositions, and discontinuous prepositions.<sup>25</sup> Furthermore Wren and Martin, can be classified into four main categories with regard to the number of syllables that comprise the preposition or the number of words such as; simple preposition, compound prepositions, participle prepositions, and phrase prepositions.<sup>26</sup>

Lingga states that there are types of preposition as follows: preposition of place or position, preposition of direction, preposition of time, and preposition of manner.<sup>27</sup> According Sargeant, the types of prepositions are divided into four groups, namely, prepositions of place, preposition of time, preposition of direction and preposition with special usage.<sup>28</sup> Nelson also mention the class of prepositions includes the following words: about, across, after, against, at, before, behind, below, between, by, down, during, for, from, in, into, of, off, on, over, through, to, toward(s), under, until, up, with, and without.<sup>29</sup>

From some of the opinions above, the researcher takes the opinion of Frank because the statements explained are easy to

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<sup>24</sup> Ridwansyah, *Mastering English Grammar*, (Jakarta: Puspa Swara, 2006), p. 76.

<sup>25</sup> Kardimin, *English Structure for TOEF*, (Jakarta: PT Bumi Aksara, 2018), p. 212.

<sup>26</sup> Wren, Martin, *High School Grammar and Composition*,...p. 138.

<sup>27</sup> Hotben D. Lingga, *Advance English Grammar for TOEFL Preparation*, (Jakarta: Puspa Swara, 2007), p. 104.

<sup>28</sup> H. Sargeant, *Basic English Grammar for English Language Learners (2<sup>nd</sup> Ed)*, (Three Waston, CA: Saddleback Educational Publishing, 2007), p. 104.

<sup>29</sup> G. Nelson, *English An Essential Grammar*, (New York: Routledge, 2002). P. 72.

understand. The types of prepositions according to Marcella Frank, based on the function, the types of preposition as follows: preposition of Time, preposition of place, and preposition of direction.<sup>30</sup>

#### **a. Preposition of Time**

Preposition of time is a preposition which expresses when something is happening.<sup>31</sup>

- 1) On is used to show specific day of the week and specific date of the month.<sup>32</sup>

Example:

- a) I saw him **on** Saturday.

(On used with a day of the week).

- b) I saw **on** September 16.

(On used with a day the month).

- 2) At is used to show part of the day and specific time on the clock.<sup>33</sup>

Example:

- a) I saw him **at** noon (or night, midnight).

(At used with a part of the day considered as a point).

- b) I saw him **at** five o'clock.

(At used with hour of the day).

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<sup>30</sup> Marcella Frank, *Modern English (a practical preference guide)* p. 165.

<sup>31</sup> H. Sargeant, *Basic English Grammar for English Language Learners (2<sup>nd</sup> Ed)*, p. 105.

<sup>32</sup> Slamet Riyanto, *A Handbook of English Grammar*, (Yogyakarta: Pustaka Pelajar, 2010), p. 67.

<sup>33</sup> Harper Collins, *Cobuild English Grammar First Edition*, (London: Promenade Graphics, 1990), p. 266.

- 3) In is used to show the day of the month or year and also sometime during at the time of and after at the end of.<sup>34</sup>

Example:

- a) I saw him **in** September.

(In used with month).

- b) I saw him **in** 2021.

(In used with a year).

- c) I saw him **in** the morning (or afternoon, evening).

(In used with a part of the day).

- d) I saw him **in** the spring.

(In used with a season).

- 4) Since gives the beginning point if it is used with the present perfect tense, the end point is now.<sup>35</sup>

Example: I have not seen him **since** Monday.

- 5) By is used to show the person or thing that performs an action or causes a result.<sup>36</sup>

Example: I can see you **by** Monday.

- 6) From-to is used to show starting at the stated place, position, condition, time, thing as a position.<sup>37</sup>

Example: I can see you **from** ten o'clock **to** two o'clock.

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<sup>34</sup> Slamet Riyanto, *A Handbook of English Grammar*, p. 69.

<sup>35</sup> Groffey K. Pullum & Rodney Huddelstone, *A Students: Introduction English Grammar*, (Cambridge: University Press, 2007), p. 95.

<sup>36</sup> Harper Collins, *English Grammar First Edition*, p. 269.

<sup>37</sup> Slamet Riyanto, *A Handbook of English Grammar*, p. 71.

- 7) For gives a quantity of time and it is usually accompanied by a number

Example: I can see you **for** one hour.

- 8) During is usually followed by a noun indicating time and indicates duration of time.<sup>38</sup>

Example: I can see you **during** the week.

- 9) In or within gives a quantity of time before which something will happen<sup>39</sup>

Example: I can see you **in** an hour from now.

- 10) Before is the event precedes the time given in the before phrase.<sup>40</sup>

Example: I will see you **before** Wednesday

- 11) After is the event follows the time given in the after phrase.<sup>41</sup>

Example: I will see you **after** Wednesday.

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<sup>38</sup> Pyle, Page, *Cliffs Toefl Preparation Guide*, (USA: Lincoln, 1995), p. 276.

<sup>39</sup> Groffey K. Pullum & Rodney Huddelstone, *A Students: Introduction English Grammar*, p. 95.

<sup>40</sup> Harper Collins, *English Grammar First Edition*, p. 271.

<sup>41</sup> Slamet Riyanto, *A Handbook of English Grammar*, p. 72.

## b. Preposition of Place

Preposition of place is a preposition which indicates where something is happening.<sup>42</sup>

- 1) In is used to show a position contained by something with depth, length, and height or within an enclosed space and the names of countries, seas, towns, cities, and villages.<sup>43</sup>

Example: I live **in** Padangsidempuan.

- 2) On is used to show the position supported by a surface and show the edge.<sup>44</sup>

Example: Put the dishes **on** the table.

- 3) At is used to show state or continued activity and the point in space.<sup>45</sup>

Example: He's **at** school (at mosque, at the store).

- 4) Over is used to show from side to side of; especially by going up and then down again.<sup>46</sup>

Example: The plane flew **over** the mountains.

- 5) Above is used to show object that has moved higher than another object and also above it is felt to be directly higher than a point.<sup>47</sup>

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<sup>42</sup> H. Sargeant, *Basic English Grammar for English Language Learners* (2<sup>nd</sup> Ed), p. 107.

<sup>43</sup> Slamet Riyanto, *A Handbook of English Grammar*, p. 70.

<sup>44</sup> Groffey K. Pullum & Rodney Huddelstone, *A Students: Introduction English Grammar*, p. 96.

<sup>45</sup> Harper Collins, *English Grammar First Edition*, p. 275.

<sup>46</sup> Slamet Riyanto, *A Handbook of English Grammar*, p. 74.

<sup>47</sup> Pyle, Page, *Cliffs Toefl Preparation Guide*, p. 276.

Example: He lives on the floor **above** us.

- 6) Under is used to show position under/lower/in the ground.

Under is generally lower than a point and sometimes either can be used.<sup>48</sup>

Example: A subway runs **under** this street.

- 7) Below generally under is used more widely than below and if there is some concern as to which word to use the safe choice is under.<sup>49</sup>

Example: He lives on the floor **below** us.

- 8) Underneath expresses the idea of close under, especially so as to be hidden.<sup>50</sup>

Example: He swept the dirt **under(neath)** the rug.

- 9) Beneath expresses the idea of directly under, with some space between<sup>51</sup>

Example: **Beneath** a tree lay a dog fast asleep.

- 10) Near has the most general meaning of neighboring a point.<sup>52</sup>

Example: He lives **near** the University.

- 11) Behind means to go past a style or the activity past.<sup>53</sup>

Example: my friend is hiding **behind** the door.

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<sup>48</sup> Harper Collins, *English Grammar First Edition*, p. 277.

<sup>49</sup> Slamet Riyanto, *A Handbook of English Grammar*, p. 75.

<sup>50</sup> Groffey K. Pullum & Rodney Huddelstone, *A Students: Introduction English Grammar*, p. 99.

<sup>51</sup> Slamet Riyanto, *A Handbook of English Grammar*, p. 79.

<sup>52</sup> J. Eastwood, *Oxford guided to English grammar*, (New York: Oxford University Press Greenbaum, 2002), p. 89.

<sup>53</sup> Groffey K. Pullum & Rodney Huddelstone, *A Students: Introduction English Grammar*, p. 102.

12) Beside used to one side of person or thing that has two sides.

Example: He sat **beside** his wife during the party.

(On one side of a person or thing that has two sides).

13) Between is used with a small number of items that we see as separate and individual.<sup>54</sup>

Example: He sat **between** his two sons.

14) Alongside adjoining persons or things considered as lined up, or side by side

Example: The tug pulled up **alongside** the tanker.

15) Opposite directly facing someone or something else

Example: The museum is just **opposite** the post office.

### c. Preposition of Direction

Preposition of direction is a preposition of direction which show where something is going and show the movement in a particular point.<sup>55</sup>

1) To – from

Example: He always walks **to** school **from** his home.

2) Against

Example: Ahmad was dead set against the idea.

3) Away from

Example: They move **away from** their old neighborhood.

4) In (to) – out of

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<sup>54</sup> J. Eastwood, *Oxford guided to English grammar*, p. 90.

<sup>55</sup> H. Sargeant, *Basic English Grammar for English Language Learners (2<sup>nd</sup> Ed)*, p. 109.



Into is used to show towards the inside or middle of something and out of means the opposite of into.<sup>56</sup>

Example: He ran **into** the house quickly. After a few minutes he runs **out of** the house with an umbrella under his arm.

5) Up – down

Example: He climbed **up** (or **down**) the stairs.

6) Around

Example: The ship sailed **around** the island.

7) Through

Example: You can drive **through** that town in an hour.

### 3. Functions of Prepositions

Beside connecting a noun or pronoun to another word, preposition has also a function to connect a noun, verb, or adjective.

According to Frank, the preposition has three functions follow as:

- a. To link a noun or pronoun to a noun.  
For example: The lady **with the black hair** is beautiful  
(**with** links **hair** with the noun **lady**).
- b. To link a noun or pronoun to a verb.  
For example: She arrived **in the morning**  
(**in** links **morning** with the verb **arrived**).
- c. To link a noun or pronoun to an adjective.  
For example: He is **afraid of cat**.  
(**of** links **cat** with the adjective **afraid**).<sup>57</sup>

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<sup>56</sup> Slamet Riyanto, *A Handbook of English Grammar*, p. 80.

<sup>57</sup> Marcella Frank, *Modern English (a practical preference guide)* p. 168.

#### 4. Forms of Prepositions

Aarts and Aarts, classified preposition into two forms which are one word preposition and multiple-words prepositions.<sup>58</sup> For examples of one-word prepositions are at, on, before, from, since, after, in, up, down, etc. however, the examples of multiple-words of prepositions are according to, in accordance with, on account of, because of, in addition to, by means of, in terms of, in spite of, in front of, etc.

Additionally, Frank divided the prepositions into four forms, namely:

- a. One-word prepositions which are usually consisting of one syllable of preposition.
- b. Two-word prepositions which consist of two syllables of prepositions.
- c. Three-word prepositions and four-word prepositions which formed by prepositional phrases.<sup>59</sup>

#### B. English Translation

Generally, translation is a process of rendering meaning, ideas, or messages of a text from one language to other language.<sup>60</sup> There are some considerations which follow this process, which mainly related to the accuracy, clarity and naturalness of the meaning, ideas, or messages of the translation. It means that it is an important thing to consider whether the readers of the target text accept equivalent information as the readers of the source text do.

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<sup>58</sup> F. Aarts, & J. Aarts, *English Syntactic Structure I*, (New York, NY: Oxford Pergamon Press, 1992), p. 92.

<sup>59</sup> Marcella Frank, *Modern English (a practical preference guide)*, p. 205.

<sup>60</sup> Andy Bayu Nugroho, "Meaning and Translation," *Journal of English and Education* 1, no. 3 (2018): 1–13, <https://jpurnal.uui.ac.id>.

Translation is the process of translating words or text from one language into another language or the replacement of meaning from “Source Language” into “Target language”. The language translated is called a Source Language (SL) and the language used to translate is called a target language (TL). These considerations are clarified in some definition of translation stated by some experts.

One of the most prominent definitions of translation is stated by Newmark, who defines translation as rendering the meaning of a text into another language in the way that the author intended the text.<sup>61</sup> This definition stresses on rendering meaning of the source language text into the target language text as what is intended by the author.

Hatim and Munday define translation as the process of transferring a written text from source language (SL) to target language (TL).<sup>62</sup> In this definition they do not explicitly express that the object being transferred is meaning or message. They emphasis on translation as a process.

Nida and Taber, on the other hand, state that translating consists in reproducing in the receptor language the closest natural equivalent of the source language message.<sup>63</sup> This definition is more comprehensive than the previous ones. Nida and Taber explicitly state that translation is closely related to the problems of languages, meaning, and equivalence.

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<sup>61</sup> Newmark, *A Text Book of Translation*, (Hertfordshire: Prentice-Hall International, 1988), p. 5.

<sup>62</sup> Hatim & Munday, *Translation, An Advanced Resource Book*, (London: Routledge, 2004), p. 6.

<sup>63</sup> Nida & Taber, *The Theory and Practice of Translation*, (Leiden: E.J. Brill, 1982), p. 24.

From the definitions mentioned above, it is found that translation is a process which is intended to find meaning equivalence in the target text. The English translation explains the language that became target language (TL) is English. English translation is also a process that shapes a language into English. The English translation in this matter is the source language is Arabic and the target language is English.

## CHAPTER III

### AL-QUR'AN

#### A. Al-Qur'an

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

Al-Qur'an is a book of guidance for Muslims. It consists of 30 sections, 114 surah, and 6666 verses. Some of them were revealed to the prophet Muhammad SAW in Mecca and Medina. Al-Qur'an is written in Arabic transcript, and it is translated into many languages, including English translation. Muslim believe that the Al-Qur'an was sent directly by Allah to Prophet Muhammad through the Angel Jibril, gradually over 22 years, 2 months and 22 days or an average of 23 years, starting from the 17<sup>th</sup> of Ramadhan, when the Prophet Muhammad was aged 40 years to his death in 632.

According to Manna Al-Qur'an, Al-Qur'an is the word of Allah (Kalamullah) who has revealed to Prophet Muhammad SAW and became worship for those who read it.<sup>64</sup> As moslem people, holy Qur'an is inheritance which come by Allah SWT to Prophet Muhammad to pass Gabriel Angel.<sup>65</sup> Which at the time situated in Gua Hira. The first verse which come is Al-Alaq verse 1-5. IQRA which is meaning reading. So that is perfection Qur'an.

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<sup>64</sup> Manna Khalil Al-Qur'an, *Studi Ilmu-Ilmu Qur'an*, 18<sup>th</sup> ed, (Bogor: Pustaka Litera Antar Nusa, 2015), p. 17.

<sup>65</sup> Anshori, *Ulumul Qur'an*, (Jakarta: Rajawali Press, 2013), p. 18.

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>66</sup> Al-Qur'an is getting increasingly left by Muslims. Rarely is it heard recited in the mosque or individually. Al-Qur'an is a treatise and a proof of the apostleship and prophet hood of Muhammad SAW to conquer who has denied and denying the truth.<sup>67</sup> Al-Qur'an descended with gradually suitable with incident which happened in the time.<sup>68</sup> Al-Qur'an packed thus shape so that to make easier understand and content to adapt with development time.<sup>69</sup>

Al-Qur'an will be become blessing in afterlife someday which at the time nothing shelter except shelter.<sup>70</sup> Al-Qur'an which we are reading will helped us from hot in mahsyar field. Even not in after life, Allah promise that human always reading Qur'an will high degree in front of Allah SWT or in front of human. As stated by Abdullah Saeed as follows:

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<sup>66</sup> M. Dhuha Abdul Jabbar & N. Burhanuddin, *Ensiklopedia Makna Al-Qur'an Syarah Alfaazhul Qur'an*, (Bandung: CV. Media Fitrah Rabbani, 2012), p. 552.

<sup>67</sup> Mansur Mansur, Yullys Helsa, and Ary Kiswanto Kenedi, "Al-Quran Based Learning Strategy in Teaching Mathematics at Primary Education" 169, no. Icece 2017 (2018): 304–6, <https://doi.org/10.2991/icece-17.2018.78>.

<sup>68</sup> Maslani Nisa Nurzanah, Chaerul Rochman, "THE ABILITY OF STUDENTS IN APLICATING TAJWID WHILE READING THE HOLY QURAN" 07, no. 01 (2019): 62–68, <http://download.garuda.ristekdikti.go.id>.

<sup>69</sup> Muhammad Ali subhani, *At-Tibyan Fi Ulumul Qur'an*, (Bairul: Dar Al-Irsyad, 1970), p. 15.

<sup>70</sup> Alhamuddin Alhamuddin et al., "Developing Al-Quran Instruction Model Through 3a (Ajari Aku Al-Quran or Please Teach Me Al-Quran) To Improve Students' Ability in Reading Al-Quran At Bandung Islamic University," *International Journal of Education* 10, no. 2 (2018): 2018, <https://doi.org/10.17509/ije.v10i2.8536>.

”Given the strong presence of the Qur’an in the lives of many Muslims, various norms and practices concerning interaction with the Qur’an have developed over time. Some of these practices are universal, known to most Muslims, regardless of the time or place in which they live, while others may be specific to a certain culture or time”.<sup>71</sup>

From the explanation above, it is emphasized that the Al-Qur’an is believed to have a tremendous influence in everyday life. As a way of life, Al-Qur’an requires Muslims to live a better life.<sup>72</sup>

From some definition 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, 6666 verses and became worship for who reads and memorizes it. Al-Qur’an doesn’t 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 Qur’an can be proven by humanity until now.

## **2. Names of Al-Qur’an**

According to Kulliatul Muallimin Al-Islamiyah, Al-Qur’an has many names, as follows Al-Qur’an, Al-Furqan, Adz-Dzikr, Al-Kitab, Al-Huda and Asy-Syifa.<sup>73</sup>

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<sup>71</sup> Abdullah Saeed, *The Qur’an: An Introduction*, (London and New York: Routledge, 2008), hlm. 84.

<sup>72</sup> Tinggal Purwanto, “Phenomenon Living Al-Qur’an in Perspective Neal Robinson, Farid Esack and Abdullah Saeed,” *Mawa’izh: Da’wah Journal and Social Development of Humanity* 7, no. 1 (2016): 103–24, <https://doi.org/10.32923/maw.v7i1.607>.

<sup>73</sup> Kulliatul Muallimin Al-Islamiyah, *ad-Diinu Al-Islamiyyu Al Juz Ats-Tsani*, (Ponorogo: Darussalam Press, 2004). P. 3-5.

## a. Al-Qur'an

As said in al-Qur'an:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ  
الَّذِينَ عَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

Meaning: "Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the oneness of Allah and His Messenger, Muhammad SAW). Who work deeds of righteousness, that they shall have a great reward (paradise)". (Al-Isra':9)

## b. Al-Furqan

It means for Al-Qur'an distinguish among right and wrong, as said in Al-Qur'an:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ  
لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

Meaning: "Blessed be He Who sent down the criterion (of right and wrong) to His slave (Muhammad SAW) that he may be a warner to the "Alamin (mankind and jinn)". (Al-Furqan:1)

## c. Adz-Dzikr

Al-Qur'an named Adz-Dzikr for many advices and news about prophets and people in the past in it.<sup>74</sup> As said in al-Qur'an:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Meaning: "Verily, We, It is We Who have sent down the Dhikr and surely, We will guard it (from corruption)". (Al-Hijr:9)

<sup>74</sup> Muhammad Ali Subhani, *At-Tibyan Fi Ulumul Qur'an*, p.15.



## d. Al-Kitab

Refers to book, it means set or collection, for Al-Qur'an as a knowledge, science, stories, news collection.<sup>75</sup> As said in Al-Qur'an:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ  
لَهُ عِوَجًا ۖ قَيِّمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ  
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ  
أَنَّ لَهُمْ أَجْرًا حَسَنًا

Meaning: “All the praises and thanks be to Allah, who has sent down to his slave Muhammad SAW the book ( Al-Qur'an) and has not placed there in any crookedness (1) He has made it straight to give warning to the disbelievers of a severe punishment from Him, and to give glad tidings to the believers in the Oneness of Allah, who do righteous deeds, that they shall have a fair reward (2)”. (Al-Kahfi:1-2)

## e. Al-Huda

The Al-Qur'an serves as a guide for humans in general, a guide for those who fear Allah, and guide for Muslims but for humans in general.<sup>76</sup> As said in Al-Qur'an:

وَأَنَّا لَمَّا سَمِعْنَا أَهْدَىٰ ءَامَنَّا بِهِ ؕ فَمَن يُؤْمِنْ

<sup>75</sup> Muhammad Ali Subhani, *At-Tibyan Fi Ulumul Qur'an*, p.16.

<sup>76</sup> Muhammad Ali Subhani, *At-Tibyan Fi Ulumul Qur'an*, p.17.

بِرَبِّهِ فَلَا تَخَافُ زَحْزَحًا وَلَا رَهَقًا ﴿١٣﴾

Meaning: “And indeed when we heard the guidance, we believed there in, and whosoever believes in his lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins”. (Al-Jinn:13)

f. Asy-Syifa

In the Al-Qur'an, it is mentioned that be Al-Qur'an is a cure for diseases that are in the human chest, as said in Al-Qur'an:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ  
وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

Meaning: “O mankind! There has come to you a good advice from your lord, and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, a guidance and a mercy (explaining lawful and unlawful things) for the believers”. (Yunus:57)

## B. Surah Yasin

### 1. Definition of Surah Yasin

Surah Yasin is the 36<sup>th</sup> chapter in the Al-Qur'an. This surah consists of 83 verses, and includes the Makkiyah surah. Named Yasin because this surah begins with two Arabic letters Yasin. Surah Yasin is usually recited in tahlilan ceremony.<sup>77</sup> Some Muslims when

<sup>77</sup> Rohman, “Preserving Traditional Islamic Thought and Practice 1 : The Codified S ū RahY ā s ī n and Ta ḥ l ī l Texts in Indonesia Rohman 2,” *Journal of Local Culture* 2, no. 1 (2015): 81–94.

someone dies, they hold a recitation by reading surah Yasin which is summarized with other readings called tahlilan. Surah Yasin contains three main things, namely faith in the day of Allah resurrection, the story of the villagers, and the arguments that show that Allah is One.<sup>78</sup> In addition, this surah also reveals about Paradise and its attributes are provided for the believers.

The content of surah Yasin are: The first is faith to Allah; the proofs that Al-Qur'an is not poem; knowledge, dominance and Gods mercy, heaven and the characteristics of it which is available for the believers, the part of body will became the witness in the judgment day because of attitude in the world. The second is the story of Prophet Isa and the society of Anthakkiyah, and the other contents are there is no benefit of admonition for polytheist, Allah SWT creates everything in spouse, Allah creates everything in pairs, all the stars in the firmament walk in the path that has been established by Allah SWT, death and the judgment day is coming suddenly.

The surah Yasin focuses on establishing Al- Qur'an as divine sources, and it warns of the fate of those that mock Allah revelations and are stubborn. It tells of the punishments that plagued past generations of nonbelievers as a warning to present and future generations. Additionally, the surah reiterates Allah sovereignty as exemplified by His creations trough signs from nature.

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<sup>78</sup> Amirulloh Syarbini & Sumantri Jamhari, *Kedahsyatan Membaca Al-Qur'an*, (Bandung: Ruang Kata Imprint Kawan Pustaka, 2012), P. 97.

The surah describes the signs of Allah in the nature, such as things created in pairs, the plants, living things, the night and the day, the sun and the moon, and so on.<sup>79</sup> Surah Yasin is often dubbed as the heart of the Al-Qur'an. This is because surah Yasin has a deep meaning, namely about the reviving of Allah's creatures or the Lord of the Universe. From Anas bin Malik radhiyallahu 'anhu, he said that the prophet Muhammad SAW said: "Everything has a heart. The heart of the Qur'an is surah Yasin. Whoever reads the letter Yasin, the Allah will record for him like reading the Qur'an ten times." (HR. Tirmidhi).

## 2. Asbabun Nuzul of Surah Yasin

Asbabun nuzul (because it came down) Yasin's surah was at that time the Quraysh disbelievers didn't believe in the prophethood of the Prophet Muhammad.<sup>80</sup> They assume that the Prophet Muhammad was an orphan under the care of his uncle named Avu Thalib. In addition, they assume Muhammad Never went to an assembly to learn from someone to seek knowledge. So far the Quraysh, how can the figure of Muhammad be called a prophet?

The Quraysh were still drowning in the euphoria of their disbelief, until finally Allah SWT sent down this surah as a refutation

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<sup>79</sup> Ahmad Luthfi, "*An Analysis on the Translation Quality of 'Surah Yâsîn,'*" A Thesis (2010).

<sup>80</sup> Susi Purmiyanti, "*Speech Act Analysis in English Translation of Qur'an Surah Yasin by Muhammad Taqiuddin Al-Hilali and Muhammad Muhsin Khan*" (2014), <http://eprints.umk.ac.id>.

of the opinion of the disbelievers towards the Prophet.<sup>81</sup> Yasin's surah is a witness to the prophethood and the message brought by the prophet Muhammad.<sup>82</sup>

Surah Yasin is one of the most popular surah in almost all Muslim circles. Several commentaries explain the contents of surah Yasin such as Sheikh Hamami's interpretation, Jalalain's interpretation, Ibn Kathir's interpretation, Al-Qurthubi's interpretation, to interpretations by Nusantara scholars such as Tafsir Al-Ibriz by kyai Bisyr Mustofa (father of Gus Mus) and interpretation Al-Misbah by Prof. M. Quraish Shihab.<sup>83</sup>

The Asbabun Nuzul of Surah Yasin according to Jalalain's interpretation, Abu Na'im in his book *Ad Dalail* has presented a hadith sourced from a friend of Ibn Abbas r.a. who has told that Rasulullah SAW read the letter As Sajdah, then he hardened his reading, so that this made a group of Quraysh people feel disturbed by it. Then they got up to beat Rasulullah SAW, but suddenly their hands became stiff against their necks, and suddenly they could not see at all. Then they came to Rasulullah SAW. While asking him, "We ask you for help for the sake of Allah and for the sake of our relationship,

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<sup>81</sup> H. A. A Dahlan Al-Farizi & M. Zaka, *Asbabun Nuzul Al-Qur'an 2<sup>nd</sup> ed*, (Bandung: CV Penerbit Diponegoro, 2000). P. 500.

<sup>82</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir Aqidah, Syari'ah, Manhaj (Al-Ankabut-Yaasiin) Juz 21 & 22, 11<sup>th</sup> ed*. (Jakarta: Gema Insani, 2013), p. 610.

<sup>83</sup> Muslimatin, "An Analysis of Lexical Relations in English Translation of Surah Yaasin Verse 1 Up To 21" (2015), <http://e-repository.perpus.iainsalatiga.ac.id>.

Muhammad”. So Rasulullah SAW pray for them so that their condition returns to normal. Then His words came down:

*“Ya Sin. For the sake of the Al-Qur’an which is full of wisdom.”* (Q.S. Yasin verses 1-2)

Until his words:

*“Or do you not warn them, they will not believe.”* (Q.S. Yasin verse 10)

Furthermore, Ibn Abbas’s friend told him that it turned out that none of them wanted to believe. Ibn Jarir has presented a hadith through Ikrimah which has narrated that Abu Jahal had said, “Indeed if I see Muhammad, I will beat him and I will do so and so”. Then Allah revealed His words:

*“Indeed We have put shackles around their necks.”* (Q.S. Yasin verses 8)

To his words: *“So they can’t see.”* (Q.S. Yasin verses 9)

People said to him, “This is Muhammad”. But Abu Jahal said, “Where is he? Where is he?” while he can’t see.

Imam Tirmidzi has presented a hadith which he considers a hasan hadith, while Imam Hakim considers it a valid hadith. Both of them narrated this hadith through a friend of Abu Sa’id al Khudri r.a. who has told, that the people of Banu Salamah lived in one corner of the city of Medina. Then they intended to move to a place close to the mosque, so this verse came down, namely:

*“Indeed, We bring the dead to life and We write down that they did and the marks they left behind.”* (Q.S. Yasin verses 12)

Then Muhammad SAW said, “Verily your traces will be recorded, so do not move.” (H.R.Tirmidhi)

Imam Thabrani has also presented a similar hadith sourced from a friend of Ibn Abbas r.a. Imam Hakim has presented a hadith which he considers to be a valid hadith, originating from Ibn Abbas r.a. who told, that Al Ashi Ibn wail came to Rasulullah SAW with a bone presence of Rasulullah SAW. He kneaded the bone until it was crushed, saying, “Muhammad, will this broken bone be revived someday?” Rasulullah SAW replied, “Yes, Allah SWT will surely bring him back to life, the He will put you into Hell”. Then this verse came down:

*“And does man not notice that We created him from a drop of semen?”* (Q.S. Yasin verses 77)

Until the end of Yasin’s surah. Ibn Abi Hatim has also presented this hadith through channels originating from Mujahis, Ikrimah, Urwah Ibnuz Zubair and As Saddi. In this hadith they mention that the person who brought the bone was Ubay Ibn Khalaf.<sup>84</sup>

Many also explain about Asbabun nuzul surah Yasin is as revealed in the interpretation of Al-Ibris against the Prophet Muhammad. The story is as follows disbelievers mock, curse, and

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<sup>84</sup> Imam Jalaluddin Al-Mahali & As-Suyuti, *Tafsir Jalalain Asbabun Nuzul Ayat Surah Al-Kahfi s.d. An-Nas, 2<sup>nd</sup> ed.*, (Jakarta: Sinar Baru Algensindo, 2012), p. 608-609.

insult the Prophet Muhammad SAW Then they said, "Verily Muhammad is not a prophet and not an apostle he is just an orphan Abi Talib he is just an unemployed person, he is a person who does not has a job he never studied anywhere, How did Muhammad become a prophet and messenger".<sup>85</sup>

Based on several asbabun nuzul put forward by several interpretations, it can be concluded that one event does not cause a whole surah to be revealed at a time. However, the essence of Surah Yasin was revealed to the Prophet Muhammad SAW is the rejection and denial of the people Quraysh disbelievers against the prophethood and apostleship of Muhammad, under the guidance of Jibril, listed the verses of this surah up to 83 paragraph.

The English Translation of Surah Yasin verse 1 up to 83 from the Al-Qur'an Perkata Indonesia-Inggris by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan.

يس

1. Ya-Sin.

وَالْقُرْآنِ الْحَكِيمِ

2. By the Qur'an, full of wisdom.

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

3. Truly, you (O Muhammad SAW) are one of the Messengers.

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<sup>85</sup> Bisri Mustofa, *Al Ibris Jilid 3*, (Kudus: Menara Kudus,T.T), p. 1529.



عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

4. On the Straight Path.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful.

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾

6. In order that you may warn a people whose forefathers were not warned, so they are heedless.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

7. Indeed the Word (of punishment) has proved on true against most of them, so they will not believe.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾

8. Verily We have put on their necks iron collars reaching to the chins, so that their heads are raised up.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا

يُبْصِرُونَ ﴿٩﴾

9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

10. It is the same to them whether you warn them or you warn them not, they will not believe.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ<sup>ط</sup> فَبَشِّرْهُ بِمَغْفِرَةٍ  
وَأَجْرٍ كَرِيمٍ ﴿١١﴾

11. You can only warn him who follows the Reminder (the Qur'an), and fears the Most Gracious (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ<sup>ج</sup> وَكُلَّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in a Clear Book.

وَأَضْرَبَ لَهُمْ مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

13. And put forward to them a similitude: the (story of the) dwellers of the town, (it is said that the town was Antioch (Antakiya)), when there came Messengers to them.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم  
مُّرْسَلُونَ ﴿١٤﴾

14. When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily We have been sent to you as Messengers."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا  
تَكْذِبُونَ ﴿١٥﴾

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allah) has revealed from nothing. You are only telling lies."

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you."

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾

17. "And our duty is only to convey plainly (the Message)."

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ<sup>ط</sup> لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ

أَلِيمٌ ﴿١٨﴾

18. They (people) said: "For us, we see an evil omen from you. If you cease not, we will surely stone you, and a painful torment will touch you from us."

قَالُوا طَيَّرْنَا مَعَكُمْ<sup>ع</sup> إِنْ دُكِّرْتُمْ<sup>ج</sup> بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

19. They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifun* (transgressing all bounds by committing all kind of great sins, and by disobeying Allah).

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

﴿٢٠﴾

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾

21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

22. “And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned.

ءَاتَّخِذْ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾

23. “Shall I take besides Him *alihah* (gods)? If the Most Gracious (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?”

إِنِّي إِذَا لَفِيَ ضَلَلٍ مُّبِينٍ ﴿٢٤﴾

24. “Then verily, I should be in plain error”

إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾

25. “Verily, I have believed in your Lord, so listen to me!”

قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَلِيَّتْ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

26. It was said (to him when the disbelievers killed him): “Enter Paradise.” He said: “Would that my people knew!”

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

27. “That my Lord (Allah) has forgiven me, and made me from the honoured ones!”

﴿ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ ۚ مِنْ جُنْدٍ مِّنَ السَّمَاءِ ۚ وَمَا كُنَّا

مُنْزِلِينَ ﴿٢٨﴾

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ ﴿٢٩﴾

29. It was but one *Saiyah* (shout) and lo! They (all) were still (silent, dead, destroyed).

يَحْسِرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

30. Alas for mankind! They never came a Messenger to them but they used to mock at him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

32. And surely, all - everyone of them will be brought before Us.

وَأَيُّهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

﴿٣٣﴾

33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

34. And We have made therein gardens from date-palms and grapes, and We have caused springs from water to gush forth therein.

لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

35. So that they may eat of the fruit thereof – and their hands made it not. Will they not, then, give thanks?

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ  
وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as from their own (human) kind (male and female), and of that which they know not.

وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

38. And the sun runs to its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي  
فَلَكَ يَسْبَحُونَ ﴿٤٠﴾

40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤١﴾

41. And an Ayah (sign) for them is that We bore their off spring in the laden ship (of Nuh).

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

42. And We have created for them from the like thereunto, on which they ride.

وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾

43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry help), nor will they be saved.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

44. Unless it be a mercy from Us, and as an enjoyment for a while.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

45. And when it is said to them: “Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy.

وَمَا تَأْتِيهِمْ مِّنْ ءَايَةٍ مِّنْ ءَايَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

46. And never came an *Ayah* from among the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا

أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

47. And when it is said to them: “Spend of that with which Allah has provided you,” those who disbelieve say to those who believe: “Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only in a plain error.”

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

48. And they say: “When will this promise be fulfilled, if you are truthful?”

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ تَخِصِّمُونَ

49. They await only but a single *Saihah* (shout), which will seize them while they are disputing!

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

50. Then they will not be able to make bequest, nor they will return in their family.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

51. And in the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.

قَالُوا يَنْوِيلُنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ

الْمُرْسَلُونَ

52. They will say: “Woe to us! Who has raised us up from our place of sleep.” (It will be said to them): “This is what the Most Gracious (Allah) had promised, and the Messengers spoke truth!”

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

53. It will be put a single *Saihah* (shout), so behold they will all be brought up before Us!

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

54. This Day (Day of Resurrection), none will be wronged anything, nor will you be requited anything except that which you used to do.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهُونَ

55. Verily, the dwellers of the Paradise, that day, in will be busy with joyful things.



هُم وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرْبَابِ مُتَّكِئُونَ ﴿٥٦﴾

56. They and their wives will be in pleasant shade, reclining on thrones.

هُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدْعُونَ ﴿٥٧﴾

57. They will have therein fruits (of all kinds) and all that they ask for.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾

58. (It will be said to them): *Salam* (peace be on you) a Word from the Lord (Allah), Most Merciful.

وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٩﴾

59. (It will be said): “And O you *Mujrimun* (criminals, polytheists, sinners, disbelievers in the Islamic Monotheism, wicked evil ones)! Get you apart this Day (from the Believers).

﴿٦٠﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ أَن لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ

عَدُوٌّ مُبِينٌ ﴿٦٠﴾

60. Did I not command you, O children of Adam, that you should not worship *Shaitan* (Satan). Verily, he is a plain enemy to you.

وَأَن أَعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

61. And that you should worship Me. That is the Staright Path.

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

62. And indeed he (Satan) did lead astray a great multitude from you. Did you not, then, understand?

هَذِهِ ۖ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

63. This is Hell which you were promised!

أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

64. Burn therein this Day, for that you used to disbelieve.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا

يَكْسِبُونَ ﴿٦٥﴾

65. This Day, We shall seal on their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness).

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ

﴿٦٦﴾

66. And if it had been Our will, We would surely have wiped out (blinded) in their eyes, so that they would struggle for the Path, how then would they see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا

يَرْجِعُونَ ﴿٦٧﴾

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

68. And he whom We grant long life – We reverse him in creation (weakness after strength). Will they not then understand?

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾

69. And We have not taught him (Muhammad SAW) poetry, nor is it suitable for him. This is only Reminder and a plain Qur'an.

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

70. That he or it (Muhammad SAW or the Qur'an) may give warning to him who is living (a healthy minded – the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ

﴿٧١﴾

71. Do they not see that We have created for them of what Our hands have created the cattle, so that they are their owners.

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

72. And We have subdued them unto them so that some of them they have for riding and some they eat.

وَهُمْ فِيهَا مِنْفَعٌ وَمَشَارِبٌ ط١ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

73. And they have (other) benefits from them, and they get (milk) to drink, Will they not then be grateful?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾

74. And they have taken beside Allah *alihah* (gods), hoping that they might be helped 9by those so-called gods).

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ ﴿٧٥﴾

75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of reckoning).

فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنََّّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾

76. So let not their speech, then, grieve you (O Muhammad SAW). Verily, We know what they conceal and what they reveal.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

77. Does not man see that We have created him from *Nuftah* (mixed male and female sexual discharge – semen drops). Yet behold he (stands forth) as an open opponent.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

78. And he puts forth for Us a parable, and forgets his own creation. He says: “Who will give life to these bones after they are rotten and have become dust?”

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

79. Say: (O Muhammad) “He will give life to them Who created them for the first time! And He is the All-Knower of every creation!”

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ تُوقِدُونَ ۖ ﴿٨٠﴾

80. He who produces for you fire out of the green tree, when behold You kindle from it.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۚ

وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

81. Is not he Who created the heavens and the earth, Able on create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

82. Verily, His Command, when He intends a thing, is only that he says to it, “Be!” –and it is!

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

83. So Glorified be he and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.

### 3. Priority of Surah Yasin

Like the letters in other Al-Qur'an books, surah Yasin also has virtue. The virtue of this surah is that it will be given forgiveness by Allah SWT when we always read it and are able to practice the meaning of each of these verses.<sup>86</sup> And also when someone who reads surah Yasin at night, then the next morning that persons's sins will be forgiven.

“whoever reads (the letter) Yasin at night hoping for Allah's pleasure, his sins will be forgiven,” (HR. At Thabrani and Al-Bayhaqi, from Abu Hurairah RA).

It is said in the syarah (explanation) of this hadith that there are several virtues of surah Yasin, as follows:

- a. Whoever is hungry and then reads this surah, Allah will give him a feeling of fullness.
- b. Whoever is in a state of fear and then reads this surah, Allah will remove his sadness and fear
- c. Whoever poor and then reads this surah, Allah will pay off his debts.
- d. Whoever has a desire and then reads this surah, Allah will fulfill his desire.
- e. Whoever reads this surah in the morning, then he will be in the protection of Allah until the evening.
- f. If a country is recited this surah, then disaster, drought, shortage, disease, plague, and disease from that country will be raised with all the glory of the surah.

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<sup>86</sup> Fontaine, “Developing Leadership Potential in Students Using Sūrah Yasin: A Growth-Mindset Perspective.”

- g. Whoever reads it at night, then his family will be in the protection of Allah until the morning.
- h. If this surah is read to a dead person who is used to immorality, then the torment for the corpse will be lightened.<sup>87</sup>

#### **4. Biography of Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan**

##### **a. Muhammad Taqi-ud-Din Al-Hilali**

Dr. Al-Hilali was born in the year 1311 in a village called Al-Fidah in a valley near Sajalmasah in Morocco. His grandfather migrated to this place from Al-Qairawan (Tunis), a long time ago. He was a person endowed with religious knowledge and so was his father and so was his family. Dr. Al-Hilali belongs to the family of Husain bin Ali - the family of Prophet Muhammad SAW. His real name is Muhammad Taqi-ud-Din, his Kunyah is Abu Shakib.

He memorized the Qur'an while a boy of 12 years. Then he studied Arabic grammar and Tajwid and other Arabic knowledge of Ahadith of the Prophet. He also learned well the English and German languages. He traveled widely all over the world in search of knowledge (India, Iraq, Egypt, Saudi Arabia, etc.). He worked as a teacher in these countries. He got his secondary school education in Al-Qarawiyyth University, completed his education in Egypt, and got his doctorate from the Berlin University (Germany). He

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<sup>87</sup> Huda Khoiril, "Teaching Material Development 'Practical Guidelines for Reading Al-Qur'an' in Learning Al-Qur'an" (2018).

worked in Baghdad University, as an assistant professor, then a professor.

Lastly, he worked as a professor in the Islamic University, Al-Madinah (Saudi Arabia). Dr. Al-Hilali had widespread experience in the field of preaching, has written many books and had done many religious and good deeds. May Allah reward him for all that. He was possessed with true Islamic Monothetic Faith and had been inviting people to this Faith and used to reply back those who used to oppose this doctrine. He had a good way of tackling the problems with wisdom and knowledge, which made him reach a high place in the field of knowledge.

He shared with Dr. Muhammad Muhsin in the translation of the meanings of the interpretation of the Qur'an and Sahih Al-Bukhari and the book Al-Lulu-wal Marjan into the English language during the period of his stay et the Islamic University (Al-Madinah Al-Munawwarah). He died in the year 1408 Hijrah. May Allah shower His Blessings on him.<sup>88</sup>

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<sup>88</sup> M. Sholehah, *Biography Muhammad Taqi-ud-Din Al-Hilali*, <https://www.amazon.com/Noble-Quran-Interpretation-Meanings-Language/dp/996074079X>, 01 Agustus 2021, 10. 20 wib.

b. Muhammad Muhsin Khan

Dr. 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 ribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghanese tribe AlKhoashki Al-Jamandi. The residence place of his tribe was the valley of Afghastan 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 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>89</sup>

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<sup>89</sup> Abdurahman, *Biography Muhammad Muhsin Khan*, <https://abdurrahman.org/2017/10/03/biography-of-dr-muhammad-muhsin-khan/>, 01 Agustus 2021, 10. 30 wib.

## **CHAPTER IV**

### **FINDING AND DISCUSSION**

#### **A. FINDING**

The data analysis is done in accordance with the formulation of the research questions. As mentioned earlier, theory of preposition based on Marcella Frank is used.

##### **1. Analysis Types of Prepositions in Surah Yasin**

In this point, the data analyzed of this research are obtained from Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan's English translation of Al-Qur'an surah verse 1 up to the verse 83. The researcher found some verses that from of preposition of time, preposition place, and preposition direction.

##### **a. Preposition of Time**

In accordance with the data was obtained in preposition of time as many as 6 namely in verse 9, verse 28, verse 31 up to 32, verse 45, and verse 53. More details can be seen in the explanation below.

The ninth verse is "And We have put a barrier **before** them, and a barrier behind them, and We have covered them up, so that they cannot see", this verse is included to preposition of time because in this verse mentioned that Allah made before them a wall.

The twenty-eighth verse is “And We sent not against his people **after** him a host from the heaven, nor was it needful for Us to send (such a thing)”, this verse is included to preposition of time because in this verse mentioned that Allah SWT does not send an army to his people after him.

The thirty-first verse is "Do they not see how many of the generations We have destroyed **before** them? Verily, they will not return to them”, this verse is included to preposition of time because in this verse mentioned that the people who had previously been destroyed.

The thirty-second verse is “And surely, all - everyone of them will be brought **before** Us”, this verse is included to preposition of time because in this verse mentioned that every people will be brought before Allah SWT.

The forty-fifth verse is “And when it is said to them: “Fear of that which is **before** you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy”, this verse included to preposition of time because in this verse mentioned that it is said to them to be afraid of the torment that is in before you.

The fifty-third verse is “It will be put a single Saihah (shout), so behold they will all be brought up **before** Us!”, this verse included to preposition of time because in this verse

mentioned that they are all confronted or prioritized for their deeds to be accounted for.

#### **b. Preposition of Place**

In accordance with the data was obtained in preposition of place as many as 26 namely in verse 4, verse 7, verse 8 up to 9, verse 12, verse 23 up to 25, verse 30, verse 34, verse 40 up to 41, verse 45, verse 47, verse 50 up to 51, verse 55 up to 57, verse 65 up to 68, verse 74, verse 81, and verse 83. More details can be seen in the explanation below.

The fourth verse is “**On** the Straight Path”, this verse is included to preposition of place because in this verse mentioned that Muhammad SAW who was one of the Messenger.

The seventh verse is “Indeed the Word (of punishment) has proved **on** true against most of them, so they will not believe”, this verse is included to preposition of place because in this verse mentioned that is Allah SWT will give punishment on must people who do not believe.

The eighth verse is “Verily We have put **on** their necks iron collars reaching to the chins, so that their heads are raised up”, this verse is included to preposition of place because in this verse mentioned that is on the necks of those who do not believe to Allah SWT.

The ninth verse is “And We have put a barrier before them, and a barrier **behind** them, and We have covered them up, so that they cannot see”, this verse is included to preposition of place because in this verse mentioned that Allah made behind them a wall and Allah has closed their eyes so that they cannot see.

The twelfth verse is “Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers **in** a Clear Book”, this verse is included to preposition of place because in this verse mentioned everything that is collected in the book of Lauh Mahfuz.

The twenty-third verse is “Shall I take **beside** Him alihah (gods)? If the Most Gracious (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?”, this verse is included to preposition of place because in this verse mentioned that a man from the far end of the city asked why he worshiped gods other than Allah SWT.

The twenty-fourth verse is “Then verily, I should be **in** plain error”, this verse is included to preposition of place because in this verse mentioned that someone who does not worship God but Allah SWT the he is in a real error.

The twenty-fifth verse is “Verily, I have believed **in** your Lord, so listen to me!”, this verse is included to preposition of place

because in this verse mentioned that a man's confession that he has faith in Allah SWT.

The thirtieth verse is "Alas for mankind! They never came a Messenger to them but they used to mock **at** him", this verse is included to preposition of place because in this verse mentioned that the regret of a servant who made fun of an apostle who came to them.

The thirty-fourth verse is "And We have made there **in** gardens from date-palms and grapes, and We have caused springs from water to gush forth therein", this verse is included to preposition of place because in this verse mentioned that Allah SWT created the earth in which there are gardens and springs are emitted.

The fortieth verse is "It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each **in** an orbit", this verse included to preposition of place because in this verse mentioned that it is impossible for the sun to catch up with the moon so that the two collide and the night cannot precede the day because each revolves in its predetermined orbit.

The forty-first verse is "And an Ayah (sign) for them is that We bore their off spring **in** the laden ship (of Nuh)", this verse included to preposition of place because in this verse mentioned that Allah SWT brought their off spring in a ship full of cargo.

The forty-fifth verse is “And when it is said to them: “Fear of that which is before you (worldly torments), and that which is **behind** you (torments in the Hereafter), in order that you may receive Mercy”, this verse included to preposition of place because in this verse mentioned that fear the punishment behind them so that they may be given mercy.

The forty-seventh verse is “And when it is said to them: “Spend of that with which Allah has provided you,” those who disbelieve say to those who believe: “Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only **in** a plain error”, this verse included to preposition of place because in this verse mentioned that the disbelievers are indeed in manifest error.

The fiftieth verse is “Then they will not be able to make bequest, nor they will return **in** their family”, this verse included to preposition of place because in this verse mentioned that the disbeliever cannot make a will and cannot return in his family.

The fifty-first verse is “And **in** the Trumpet will be blown and behold from the graves they will come out quickly to their Lord”, this verse included to preposition of place because in this verse mentioned that blown from a trumpet.

The fifty-fifth verse is “Verily, the dwellers of the Paradise, that day, **in** will be busy with joyful things”, this verse included to

preposition of place because in this verse mentioned that day the people of heaven will have fun in their activities.

The fifty-sixth verse is “They and their wives will be in pleasant shade, reclining **on** thrones”, this verse included to preposition of place because in this verse mentioned that they lean on the cot with their partner and also included to preposition of place that is *in* because in this verse mentioned that they and their partners are in the shade.

The fifty-seventh verse is “They will have there **in** fruits (of all kinds) and all that they ask for”, this verse included to preposition of place because in this verse mentioned that in Paradise they will get fruit and whatever they want.

The sixty-fifth verse is “This Day, We shall seal **on** their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one’s left thigh will be the first to bear the witness)”, this verse included to preposition of place because in this verse mentioned that today Allah SWT shuts or locks their mouths in their mouths because their hands and feet say to Allah SWT to testify to what was done before.

The sixty-sixth verse is “And if it had been Our will, We would surely have wiped out (blinded) **in** their eyes, so that they would struggle for the Path, how then would they see?”, this verse



included to preposition of place because in this verse mentioned that Allah SWT wills it will be made in their sight completely blind.

The sixty-seventh verse is “And if it had been Our Will, We could have transformed them (into animals or lifeless objects) **in** their places. Then they would have been unable to go forward (move about) nor they could have turned back”, this verse included to preposition of place because in this verse mentioned that Allah SWT wills they will be transformed in the place where they are so that.

The sixty-eighth verse is "And he whom We grant long life – We reverse him **in** creation (weakness after strength). Will they not then understand?”, this verse included to preposition of place because in this verse mentioned that the human being, whom Allah SWT prolongs his life, then he is returned in the event or creation.

The seventy-fourth verse is “And they have taken **beside** Allah alihah (gods), hoping that they might be helped by those so-called gods), this verse included to preposition of place because in this verse mentioned that the disbelievers worship other than Allah SWT and with it they think will find help.

The eighty-first verse is “Is not he Who reated the heavens and the earth, Able **on** create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator”, this verse included to

preposition of place because in this verse mentioned that Allah SWT has power over all of His creations because Allah SWT is the creator.

The eighty-third verse is “So Glorified be he and Exalted above all that they associate with Him, and **in** Whose Hands is the dominion of all things: and to Him you shall be returned”, this verse included to preposition of place because in this verse mentioned that full power over everything in this world is in the hands of Allah SWT and all that creates, regulates, maintains, and to Him you will be returned.

### **c. Preposition of Direction**

In accordance with the data was obtained in preposition of direction as many as 24 namely in verse 8, verse 15, verse 18, verse 20, verse 27 up to 28, verse 33 up to 37, verse 42, verse 44, verse 46, verse 51 up to 52, verse 58, verse 62, verse 70, verse 73, verse 77, and verse 80. More details can be seen in the explanation below.

The eighth verse is “Verily We have put on their necks iron collars reaching **to** the chins, so that their heads are raised up”, this verse is included to preposition of direction because in this verse mentioned that those who do not believe, their hands are lifted up to their chin.

The fifteenth verse is “They (people of the town) said: “You are only human beings like ourselves, and the Most Gracious (Allah) has revealed **from** nothing. You are only telling lies”, this verse is included to preposition of direction because in this verse mentioned that the people of the land say that the messenger of Allah SWT is only a human from anything.

The eighteenth verse is “They (people) said: “For us, we see an evil omen **from** you. If you cease not, we will surely stone you, and a painful torment will touch you from us”, this verse is included to preposition of direction because in this verse mentioned that the people of the land said that if they had bad luck because of Allah’s messenger, they threatened to give them a painful torment.

The twentieth verse is “And there came a man running **from** the farthest part of the town. He said: “O my people! Obey the Messengers”, this verse is included to preposition of direction because in this verse mentioned that is a man who came from the farthest part of the town.

The twenty-seventh verse is “That my Lord (Allah) has forgiven me, and made me **from** the honoured ones!”, this verse is included to preposition of direction because in this verse mentioned that if his people knew what made Allah SWT forgive him and make him among the glorified.

The twenty-eighth verse is “And We sent not **against** his people after him a host **from** the heaven, nor was it needful for Us to send (such a thing)”, this verse is included to preposition of direction because in this verse mentioned that Allah SWT does not send down an army from the sky to his people and also mentioned that Allah SWT does not send an army to his people.

The thirty-third verse is “And a sign for them is the dead land. We give it life, and We bring forth **from** it grains, so that they eat thereof”, this verse is included to preposition of direction because in this verse mentioned that Allah SWT created the earth and created grain from it.

The thirty-fourth verse is “And We have made therein gardens **from** date-palms and grapes, and We have caused springs from water to gush forth therein”, this verse is included to preposition of direction because in this verse mentioned Allah created gardens out of dates and grapes then Allah SWT gave some springs of water.

The thirty-fifth verse is “So that they may eat **from** the fruit thereof – and their hands made it not. Will they not, then, give thanks?”, this verse is included to preposition of direction because in this verse mentioned that people can eat from the fruit and from the work of their own hands.

The thirty-sixth verse is “Glory be to Him Who has created all the pairs of that which the earth produces, as well as **from** their own (human) kind (male and female), and of that which they know not”, this verse is included to preposition of direction because in this verse mentioned that the greatness of Allah SWT who has created everything in pairs, both from what the earth grows and from themselves and from what they do not know.

The thirty-seventh verse is “And a sign for them is the night. We withdraw there **from** the day, and behold, they are in darkness”, this verse is included to preposition of direction because in this verse mentioned that the day and night as signs of Allah SWT power.

The forty-second verse is “And We have created for them **from** the like thereunto, on which they ride”, this verse included to preposition of direction because in this verse mentioned that Allah SWT created for them from what they ride.

The forty-fourth verse is “Unless it be a mercy **from** Us, and as an enjoyment for a while”, this verse included to preposition of direction because in this verse mentioned that except for the great mercy from Allah SWT and the pleasure of living until a certain time.

The forty-sixth verse is “And never came an Ayah **from** among the Ayat (proofs, evidences, verses, lessons, signs,

revelations, etc.) of their Lord to them, but they did turn away from it”, this verse included to preposition of direction because in this verse mentioned that whenever a sign from the signs of Allah SWT greatness comes they always turn away from it.

The fifty-first verse is “And in the Trumpet will be blown and behold **from** the graves they will come out quickly to their Lord”, this verse included to preposition of direction because in this verse mentioned that at that time they will come out of their graves to their Lord.

The fifty-second verse is “They will say: “Woe to us! Who has raised us up **from** our place of sleep.” (It will be said to them): “This is what the Most Gracious (Allah) had promised, and the Messengers spoke truth!””, this verse included to preposition of direction because in this verse mentioned that people say who raised them from their eve or from their graves.

The fifty-eight verse is “(It will be said to them): Salam (peace be on you) a Word **from** the Lord (Allah), Most Merciful”, this verse included to preposition of direction because in this verse mentioned that Salam is said as a sign of congratulations from Allah SWT.

The sixty-second verse is “And indeed he (Satan) did lead astray a great multitude **from** you. Did you not, then, understand?”, this verse included to preposition of direction because in this verse

mentioned that Satan has misled some people so that they do not understand the consequences of following in the footsteps of Satan and following the path of error.

The seventieth verse is “That he or it (Muhammad SAW or the Qur’an) may give warning to him who is living (a healthy minded – the believer), and that Word (charge) may be justified **against** the disbelievers (dead, as they reject the warnings)”, this verse included to preposition of direction because in this verse mentioned that the ruling applies to the disbelievers.

The seventy-third verse is “And they have (other) benefits **from** them, and they get (milk) to drink, Will they not then be grateful?”, this verse included to preposition of direction because in this verse mentioned that humans get from various benefits and drinks but they are not grateful for it.

The seventy-seventh verse is “Does not man see that We have created him **from**\_Nuftah (mixed male and female sexual discharge – semen drops). Yet behold he (stands forth) as an open opponent”, this verse included to preposition of direction because in this verse mentioned that humans were created from a drop of semen to become a real opponent or enemy.

The eightieth verse is “He who produces for you fire **out of** the green tree, when behold You kindle **from** it”, this verse included to preposition of direction because in this verse mentioned

that suddenly humans start a fire from green wood and also mentioned that makes fire for humans from green wood.

## **2. Dominant Type of Preposition in Surah Yasin**

From the analysis of the types of prepositions above obtained data, there are 54 cases related to types of preposition found in English Translation in Al-Qur'an surah Yasin. The result can be seen in the explanation below.

- a. Preposition of time was obtained as many as 6 cases in surah Yasin and it is located in verse 9, verse 28, verse 31 up to 32, verse 45, and verse 53.
- b. Preposition of place was obtained as many as 26 cases in surah Yasin and it is located in verse 4, verse 7, verse 8 up to 9, verse 12, verse 23 up to 25, verse 30, verse 34, verse 40 up to 41, verse 45, verse 47, verse 50 up to 51, verse 55 up to 57, verse 65 up to 68, verse 74, verse 81, and verse 83.
- c. Preposition of direction was obtained as many as 22 cases in Surah Yasin and it is located in verse 8, verse 15, verse 18, verse 20, verse 27 up to 28, verse 33 up to 37, verse 42, verse 44, verse 46, verse 51 up to 52, verse 58, verse 62, verse 70, verse 73, verse 77, and verse 80.

From the explanation above it can be seen in the form of table below as follows:



**Table II**  
**The Result of Analysis Types of preposition**

No	Types of Preposition	Total
1.	Preposition of Time	6
2.	Preposition of Place	26
3.	Preposition of Direction	22

So from the result of the analysis of types of prepositions above, the most dominant type of preposition in Al-Qur'an surah Yasin from the verse 1 up to verse 83 is preposition of place that has 26 cases. The second dominant type of preposition is preposition of direction that has 22 cases. Then, preposition of time that has 6 cases.

## **B. DISCUSSION**

The result of analysis types of prepositions in Al-Qur'an surah Yasin verse 1 up to verse 83, the finding of the analysis shows that the translator by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, made 54 cases of types of prepositions. Those consist of 6 cases of preposition of time, 26 cases of preposition of place, and 22 cases of preposition of direction.

From the result above that the most dominant cases that occurred of types of prepositions in English translation by Muhammad Taqi-ud-Din

Al-Hilali and Muhammad Muhsin Khan of Al-Qur'an surah Yasin verse 1 up to verse 83. However, the most dominant type is preposition of place, whereas preposition of time is the types of preposition with the lowest cases.

The researcher tried to discuss this present study with previous study by the explaining the similarities finding the researches. There was written by Erlya Hafidzotul Masykuroh about The English Translation of Preposition in Surah Yusuf by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan.<sup>90</sup> The result of the research after analyzing the data, there are 51 prepositions found in surah Yusuf some of which are translated similarly and some of which are translated differently by Ali and Hilali-Khan. In Ali's translation, there are 25 cases. Meanwhile, in Hilali-Khan's translation, there are 26 cases. The dominant between the English translation of preposition in surah Yusuf by Abdullah Yusuf Ali and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan is preposition of place.

Based on the previous research above, they have similar finding, the researcher can conclude that the preposition of place is commonly used in literature field.

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<sup>90</sup> Erlya Hafidzotul Masykuroh, "The English Translation of Preposition in Surah Yusuf By Abdullah Yusuf Ali; and By Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan" (2015), <https://doi.org/10.1145/3132847.3132886>.

## **CHAPTER V**

### **CONCLUSION AND SUGGESTION**

#### **A. CONCLUSION**

Based on analysis data of types of prepositions in Al-Qur'an surah Yasin from the Al-Qur'an Perkata Indonesia-Inggris by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan from the verse 1 up to verse 83 will be concluded as follows:

1. In surah Yasin from the verse 1 up to verse 83 there are three types of preposition those are preposition of time, preposition of place, and preposition of direction.
2. The dominant the type of preposition in surah Yasin from the verse 1 up to verse 83 is preposition of place which amounts to 26 cases, but there are also the other types of preposition such as preposition of time which amounts to 6 cases, and preposition of direction which amounts to 22 cases.

#### **B. SUGGESTION**

The order to accomplish this research, the researcher gave some suggestion as follows:

1. The students can learn anything but it must be related to religion or the hereafter and can be applied to the Al-Qur'an so that it is worth worship and not in vain, it will even increase the reward.

2. The English student should understand about preposition in English study. It can help student or people more understand the usage and the purpose of preposition. If the preposition has understood, so it will be easy to analyze.
3. The researcher hoped to the future researchers should have more complete research about the types of prepositions and can develop this research by including all related aspects. Then transform the result into number of frequency in order to realize which is dominantly used.
4. The English students should understand the used and purposed types of sentences in daily life.

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## CURRICULUM VITAE



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## APPENDIX I

### Research Instrument of Surah Yasin and English Translation

No	Verse	Translation	Types of Preposition		
			Time	Place	Direction
1.	يسّ	Ya-Sin			
2.	وَالْقُرْآنِ الْحَكِيمِ	By the Qur'an, full of wisdom			
3.	إِنَّكَ لَمِنَ الْمُرْسَلِينَ	Truly, you (O Muhammad SAW) are one of the Messengers			
4.	عَلَى صِرَاطٍ مُسْتَقِيمٍ	On the Straight Path			
5.	تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ	(This is a Revelation) sent down by the All-Mighty, the Most Merciful			
6.	لِتُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ	In order that you may warn a people whose forefathers were not warned, so they are heedless			
7.	لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ	Indeed the Word (of punishment) has proved on true against most of them, so they will not believe			
8.	إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى	Verily We have put on their necks iron collars reaching to the chins, so that their heads are raised up			

	<p>أَلَاذْقَانِ مُقَمَّحُونَ فَهُمْ</p>			
9.	<p>وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ</p>	<p>And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see</p>		
10.	<p>وَسَوَاءٌ عَلَيْهِمْ ءَأْذَنَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ</p>	<p>It is the same to them whether you warn them or you warn them not, they will not believe</p>		
11.	<p>إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ<sup>ط</sup> فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ</p>	<p>You can only warn him who follows the Reminder (the Qur'an), and fears the Most Gracious (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward</p>		
12.	<p>إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ<sup>ج</sup></p>	<p>Verily, We give life to the dead, and We record that which they send before (them), and their traces and all</p>		

	<p>وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ</p>	things We have recorded with numbers in a Clear Book			
13.	<p>وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ</p>	And put forward to them a similitude: the (story of the) dwellers of the town, (it is said that the town was Antioch (Antakiya)), when there came Messengers to them			
14.	<p>إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ</p>	When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily We have been sent to you as Messengers."			
15.	<p>قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ</p>	They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allah) has revealed from nothing. You are only telling lies."			
16.	<p>قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ</p>	The Messengers said: "Our Lord knows that we have been sent as Messengers to you."			
17.	<p>وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ</p>	"And our duty is only to convey			

	الْمُبِينُ	plainly (the Message)."			
18.	قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ <sup>ص</sup> لَئِنْ لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ	They (people) said: "For us, we see an evil omen from you. If you cease not, we will surely stone you, and a painful torment will touch you from us."			
19.	قَالُوا طَئِرُكُمْ مَعَكُمْ <sup>ج</sup> أَيْنَ ذُكِّرْتُمْ <sup>ج</sup> بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ	They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people <i>Musrifun</i> (transgressing all bounds by committing all kind of great sins, and by disobeying Allah).			
20.	وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ	And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.			
21.	اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ	"Obey those who ask no wages of you (for themselves), and who are rightly guided.			

22.	وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ	“And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned.			
23.	أَتَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِنَّ يُرِيدُنِ الرَّحْمَنُ بَضْرٍ لَا تَغْنِ عَنِّي شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ	“Shall I take beside Him alihah (gods)? If the Most Gracious (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?”			
24.	إِنِّي إِذَا لَفِيَ ضَلَالٍ مُبِينٍ	“Then verily, I should be in plain error”			
25.	إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ	“Verily, I have believed in your Lord, so listen to me!”			
26.	قِيلَ ادْخُلِ الْجَنَّةَ ط قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ	It was said (to him when the disbelievers killed him): “Enter Paradise.” He said: “Would that my people knew!			
27.	بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ	“That my Lord (Allah) has forgiven me, and made me from the honoured ones!”			
28.	وَمَا أُنْزِلْنَا عَلَىٰ	And We sent not against his people after him a host from the heaven,			

	<p>قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ</p>	nor was it needful for Us to send (such a thing).			
29.	<p>إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمْدُونَ</p>	It was but one <i>Saihah</i> (shout) and lo! They (all) were still (silent, dead, destroyed).			
30.	<p>يَحْسِرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ</p>	Alas for mankind! They never came a Messenger to them but they used to mock at him.			
31.	<p>أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ</p>	Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.			
32.	<p>وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ</p>	And surely, all - everyone of them will be brought before Us.			
33.	<p>وَأَيُّهُمْ أَلَّا رِضٌ الْمَيِّتَةُ أَحْيَيْنَاهَا</p>	And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.			



	وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ			
34.	وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ	And We have made therein gardens from date-palms and grapes, and We have caused springs from water to gush forth therein.		
35.	لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ	So that they may eat from the fruit thereof – and their hands made it not. Will they not, then, give thanks?		
36.	سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ	Glory be to Him Who has created all the pairs of that which the earth produces, as well as from their own (human) kind (male and female), and of that which they know not.		
37.	وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلَمُونَ	And a sign for them is the night. We withdraw there from the day, and behold, they are in darkness.		
38.	وَالشَّمْسُ تَجْرِي	And the sun runs to its fixed course		

	لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ	for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.			
39.	وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ	And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.			
40.	لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ	It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.			
41.	وَأَيَّاهُ هُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ	And an Ayah (sign) for them is that We bore their off spring in the laden ship (of Nuh).			
42.	وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ	And We have created for them from the like thereunto, on which they ride.			
43.	وَإِنْ نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ	And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry help), nor will they be saved.			

44.	إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ	Unless it be a mercy from Us, and as an enjoyment for a while.			
45.	وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ	And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy.			
46.	وَمَا تَأْتِيهِمْ مِّنْ ءَايَةٍ مِّنْ ءَايَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ	And never came an <i>Ayah</i> from among the <i>Ayat</i> (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.			
47.	وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ	And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only in a plain error."			

48.	وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ	And they say: “When will this promise be fulfilled, if you are truthful?”			
49.	مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ تَخِصِّمُونَ	They await only but a single <i>Saihah</i> (shout), which will seize them while they are disputing!			
50.	فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ	Then they will not be able to make bequest, nor they will return in their family.			
51.	وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ	And in the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.			
52.	قَالُوا يَنْوِيلَنَا مِنْ بَعَثَنَا مِنْ مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ	They will say: “Woe to us! Who has raised us up from our place of sleep.” (It will be said to them): “This is what the Most Gracious (Allah) had promised, and the Messengers spoke truth!”			
53.	إِن كَانَتْ إِلَّا	It will be put a single <i>Saihah</i>			

	صِيحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ	(shout), so behold they will all be brought up before Us!			
54.	فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ	This Day (Day of Resurrection), none will be wronged anything, nor will you be requited anything except that which you used to do.			
55.	إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَنِكُهُونَ	Verily, the dwellers of the Paradise, that day, in will be busy with joyful things.			
56.	هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَآئِكِ مُتَكِنُونَ	They and their wives will be in pleasant shade, reclining on thrones.			
57.	هُمْ فِيهَا فَنِكُهُهُمْ مَا يَدْعُونَ	They will have there in fruits (of all kinds) and all that they ask for.			
58.	سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ	(It will be said to them): <i>Salam</i> (peace be on you) a Word from the Lord (Allah), Most Merciful.			
59.	وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ	(It will be said): “And O you <i>Mujrimun</i> (criminals, polytheists,			

		sinner, disbelievers in the Islamic Mnotheism, wicked evil ones)! Get you apart this Day (from the Believers).			
60.	<p>﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾</p>	Did I not command you, O children of Adam, that you should not worship <i>Shaitan</i> (Satan). Verily, he is a plain enemy to you.			
61.	<p>وَأَنۢ أَعْبُدُونِي ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ</p>	And that you should worship Me. That is the Staright Path.			
62.	<p>وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ</p>	And indeed he (Satan) did lead astray a great multitude from you. Did you not, then, understand?			
63.	<p>هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ</p>	This is Hell which you were promised!			
64.	<p>أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ</p>	Burn therein this Day, for that you used to disbelieve.			
65.	<p>الْيَوْمَ نَخْتِمُ عَلَىٰ</p>	This Day, We shall seal on their mouths, and their			

	<p>أَفَوَاهِهِمْ وَتَكَلَّمْنَا  أَيْدِيهِمْ وَتَشْهَدُ  أَرْجُلُهُمْ بِمَا كَانُوا  يَكْسِبُونَ</p>	<p>hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness).</p>			
66.	<p>وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى  أَعْيُنِهِمْ فَاسْتَبَقُوا  الْصِّرَاطَ فَأَنَّى  يُبْصِرُونَ</p>	<p>And if it had been Our will, We would surely have wiped out (blinded) in their eyes, so that they would struggle for the Path, how then would they see?</p>			
67.	<p>وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ  عَلَىٰ مَكَاتَتِهِمْ فَمَا  اسْتَطَعُوا مُضِيًّا وَلَا  يَرْجِعُونَ</p>	<p>And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.</p>			
68.	<p>وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ  فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ</p>	<p>And he whom We grant long life – We reverse him in creation (weakness after strength). Will they not then understand?</p>			
69.	<p>وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا</p>	<p>And We have not taught him (Muhammad SAW) poetry, nor</p>			

	<p>يُنَبِّئِي لَهُ<sup>ج</sup> إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ</p>	is it suitable for him. This is only Reminder and a plain Qur'an.			
70.	<p>لَيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحَقِّقَ الْقَوْلُ عَلَى الْكَافِرِينَ</p>	That he or it (Muhammad SAW or the Qur'an) may give warning to him who is living (a healthy minded – the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).			
71.	<p>أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ</p>	Do they not see that We have created for them of what Our hands have created the cattle, so that they are their owners.			
72.	<p>وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رُكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ</p>	And We have subdued them unto them so that some of them they have for riding and some they eat.			
73.	<p>وَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ<sup>ط</sup> أَفَلَا يَشْكُرُونَ</p>	And they have (other) benefits from them, and they get (milk) to drink, Will they not then be grateful?			



74.	وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ	And they have taken beside Allah <i>alihah</i> (gods), hoping that they might be helped by those so-called gods).			
75.	لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ هُمْ جُنْدٌ مُحْضَرُونَ	They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of reckoning).			
76.	فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ	So let not their speech, then, grieve you (O Muhammd SAW). Verily, We know what they conceal and what they reveal.			
77.	أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ	Does not man see that We have created him from <i>Nuftah</i> (mixed male and female sexual discharge – semen drops). Yet behold he (stands forth) as an open opponent.			
78.	وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِ الْعِظَامَ وَهِيَ رَمِيمٌ	And he puts forth for Us a parable, and forgets his own creation. He says: “Who will give life to these bones after they are rotten and have become dust?”			
79.	قُلْ يُحْيِيهَا الَّذِي	Say: (O Muhammad) “He			

	<p>أَنْشَأَهَا أَوَّلَ مَرَّةٍ <sup>ط</sup> وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ</p>	will give life to them Who created them for the first time! And He is the All-Knower of every creation!			
80.	<p>الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ</p>	He who produces for you fire out of the green tree, when behold You kindle from it..			
81.	<p>أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ <sup>ج</sup> بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ</p>	Is not he Who reated the heavens and the earth, Able on create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.			
82.	<p>إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ</p>	Verily, His Command, when He intends a thing, is only that he says to it, "Be!" –and it is!			
83.	<p>فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ</p>	So Glorified be he and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.			

## APPENDIX II

### The Data of Types of Preposition in Surah Yasin

No	Data	Meaning	Types of Preposition		
			Time	Place	Direction
1.	عَلَى	On		√	
2.	عَلَى	On		√	
3.	فِي	On		√	
4.	بَيْنَ	Before	√		
	خَلْفَهُمْ	Behind		√	
5.	فِي	In		√	
6.	مِنْ	From			√
7.	مِنَّا	From			√
8.	مِنْ	From			√
9.	مِنْ	Beside		√	
10.	لَفِيٍّ	In		√	
11.	إِنْفِ	In		√	
12.	مِنْ	From			√
13.	عَلَى	Against	√		

	بَعْدِهِ	After		√	
	مِنْ	From			√
14.	عَلَى	At		√	
15.	قَبْلَهُمْ	Before	√		
16.	لَدَيْنَا	Before	√		
17.	مِنْهَا	From			√
18.	فِيهَا	In		√	
	مِنْ	From			√
19.	مِنْ	From			√
20.	مِنْ	From			√
21.	مِنْهُ	From			√
22.	فِي	In		√	
23.	فِي	In		√	
24.	مِنْ	From			√
25.	إِلَى	From			√
26.	بَيْنَ	Before	√		
	خَلْفَكُمْ	Behind		√	

27.	مِّنْ مِّنْ	From From			√ √
28.	فِي	In		√	
29.	إِلَى	In		√	
30.	فِي مِّنْ	In From		√	√
31.	مِنْ	From			√
32.	لَدَيْنَا	Before	√		
33.	فِي	In		√	
34.	فِي عَلَى	In On		√ √	
35.	فِيهَا	In		√	
36.	مِّنْ	From			√
37.	مِنْكُمْ	From			√
38.	عَلَى	On		√	
39.	عَلَى	In		√	
40.	عَلَى	In		√	

41.	فِي	In		√	
42.	عَلَى	Against			√
43.	فِيهَا	From		√	
44.	مِنْ	Beside		√	
45.	مِنْ	From			√
46.	مِنْ	Out of			√
	مِنْهُ	From			√
47.	عَلَى	On		√	
48.	بِيَدِهِ	In		√	

### APPENDIX III

#### Analysis Data of Types of Preposition in surah Yasin

No	Verse	Translation	Types of Preposition		
			T	P	D
1.	يس	Ya-Sin	-	-	-
2.	وَالْقُرْآنِ الْحَكِيمِ	By the Qur'an, full of wisdom	-	-	-
3.	إِنَّكَ لَمِنَ الْمُرْسَلِينَ	Truly, you (O Muhammad SAW) are one of the Messengers	-	-	-
4.	عَلَى صِرَاطٍ مُسْتَقِيمٍ	<u>On</u> the Straight Path	-	√	-
5.	تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ	(This is a Revelation) sent down by the All-Mighty, the Most Merciful	-	-	-
6.	لِتُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ	In order that you may warn a people whose forefathers were not warned, so they are heedless	-	-	-
7.	لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ	Indeed the Word (of punishment) has proved <u>on</u> true against most of them, so they will not believe	-	√	-
8.	إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ	Verily We have put <u>on</u> their necks iron collars reaching to the chins, so that their heads are raised up	-	√	-

9.	<p>وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ</p>	<p>And We have put a barrier <b>before</b> them, and a barrier <b>behind</b> them, and We have covered them up, so that they cannot see</p>	√	√	-
10.	<p>وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ</p>	<p>It is the same to them whether you warn them or you warn them not, they will not believe</p>	-	-	-
11.	<p>إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الَّذِي كَرَّ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ</p>	<p>You can only warn him who follows the Reminder (the Qur'an), and fears the Most Gracious (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward</p>	-	-	-
12.	<p>إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَأَثَرَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ</p>	<p>Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers <b>in</b> a Clear Book</p>	-	√	-
13.	<p>وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ ۚ إِذْ جَاءَهَا الْمُرْسَلُونَ</p>	<p>And put forward to them a similitude: the (story of the) dwellers of the town, (it is said that the town was Antioch (Antakiya)), when there came</p>	-	-	-



		Messengers to them			
14.	إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ	When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily We have been sent to you as Messengers."	-	-	-
15.	قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ	They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allah) has revealed <b>from</b> nothing. You are only telling lies."	-	-	√
16.	قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ	The Messengers said: "Our Lord knows that we have been sent as Messengers to you."	-	-	-
17.	وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ	"And our duty is only to convey plainly (the Message)."	-	-	-
18.	قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ <sup>ط</sup> لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ	They (people) said: "For us, we see an evil omen from you. If you cease not, we will surely stone you, and a painful torment will touch you <b>from</b> us."	-	-	√
19.	قَالُوا طَئِرُكُم مَّعَكُمْ <sup>ج</sup> إِنْ	They (Messengers) said: "Your evil	-	-	-

	<p>ذُكِّرْتُمْ<sup>ج</sup> بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ</p>	<p>omens be with you! (Do you call it “evil omen”) because you are admonished? Nay, but you are a people <i>Musrifun</i> (transgressing all bounds by committing all kind of great sins, and by disobeying Allah).</p>			
20.	<p>وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقُومُ أَتَّبِعُوا الْمُرْسَلِينَ</p>	<p>And there came a man running <b>from</b> the farthest part of the town. He said: “O my people! Obey the Messengers.</p>	-	-	√
21.	<p>أَتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ</p>	<p>“Obey those who ask no wages of you (for themselves), and who are rightly guided.</p>	-	-	-
22.	<p>وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ</p>	<p>“And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned.</p>	-	-	-
23.	<p>أَتَأْخُذُ مِنْ دُونِهِ ۚ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ</p>	<p>“Shall I take <b>beside</b> Him <i>alihah</i> (gods)? If the Most Gracious (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?”</p>	-	√	-
24.	<p>إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ</p>	<p>“Then verily, I should be <b>in</b> plain error”</p>	-	√	-

25.	إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ	“Verily, I have believed <u>in</u> your Lord, so listen to me!”	-	√	-
26.	قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ	It was said (to him when the disbelievers killed him): “Enter Paradise.” He said: “Would that my people knew!”	-	-	-
27.	بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ	“That my Lord (Allah) has forgiven me, and made me <u>from</u> the honoured ones!”	-	-	√
28.	وَمَا أُنْزِلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ ۖ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ	And We sent not <u>against</u> his people <u>after</u> him a host <u>from</u> the heaven, nor was it needful for Us to send (such a thing).	√	-	√
29.	إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ	It was but one <i>Saiyah</i> (shout) and lo! They (all) were still (silent, dead, destroyed).	-	-	-
30.	يَحْسِرَةً عَلَىٰ الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ	Alas for mankind! They never came a Messenger to them but they used to mock <u>at</u> him.	-	√	-
31.	أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ	Do they not see how many of the generations We have destroyed <u>before</u> them? Verily, they will not return to them.	√	-	-

32.	وَأِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ	And surely, all - everyone of them will be brought <b>before</b> Us.	√	-	-
33.	وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ	And a sign for them is the dead land. We give it life, and We bring forth <b>from</b> it grains, so that they eat thereof.	-	-	√
34.	وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ	And We have made there <b>in</b> gardens <b>from</b> date-palms and grapes, and We have caused springs <b>from</b> water to gush forth there <b>in</b> .	-	√	√
35.	لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ	So that they may eat <b>from</b> the fruit thereof – and their hands made it not. Will they not, then, give thanks?	-	-	√
36.	سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ	Glory be to Him Who has created all the pairs of that which the earth produces, as well as <b>from</b> their own (human) kind (male and female), and of that which they know not.	-	-	√
37.	وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ	And a sign for them is the night. We withdraw there <b>from</b> the day, and behold, they are in darkness.	-	-	√

38.	وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ	And the sun runs to its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.	-	-	-
39.	وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ	And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.	-	-	-
40.	لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ	It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each <u>in</u> an orbit.	-	√	-
41.	وَأَيُّهُمُ أَنَا حَمَلْنَا ذُرِّيَّتَهُمُ فِي الْفُلِّ الْمَشْحُونِ	And an <i>Ayah</i> (sign) for them is that We bore their off spring <u>in</u> the laden ship (of Nuh).	-	√	-
42.	وَخَلَقْنَا لَهُمْ مِن مِثْلِهِ مَا يَرْكَبُونَ	And We have created for them <u>from</u> the like thereunto, on which they ride.	-	-	√
43.	وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ	And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry help), nor will they be saved.	-	-	-
44.	إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ	Unless it be a mercy <u>from</u> Us, and as an	-	-	√

	حِينَ	enjoyment for a while.			
45.	وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ	And when it is said to them: "Fear of that which is <b>before</b> you (worldly torments), and that which is <b>behind</b> you (torments in the Hereafter), in order that you may receive Mercy.	√	√	-
46.	وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ	And never came an <i>Ayah</i> <b>from</b> among the <i>Ayat</i> (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away <b>from</b> it.	-	-	√
47.	وَإِذَا قِيلَ لَهُمُ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ	And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only <b>in</b> a plain error."	-	√	-
48.	وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ	And they say: "When will this promise be fulfilled, if you are truthful?"	-	-	-
49.	مَا يَنْظُرُونَ إِلَّا صَيْحَةً	They await only but a single <i>Saihah</i> (shout), which will	-	-	-

	وَاحِدَةً تَأْخُذُهُمْ وَهُمْ تَخِصِّمُونَ	seize them while they are disputing!			
50.	فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ	Then they will not be able to make bequest, nor they will return <u>in</u> their family.	-	√	-
51.	وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ	And <u>in</u> the Trumpet will be blown and behold <u>from</u> the graves they will come out quickly to their Lord.	-	√	√
52.	قَالُوا يَنْوِيلَنَا مَنُ بَعَثَنَا مِن مَّرْقَدِنَا ۖ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الرَّسُولُ	They will say: “Woe to us! Who has raised us up <u>from</u> our place of sleep.” (It will be said to them): “This is what the Most Gracious (Allah) had promised, and the Messengers spoke truth!”	-	-	√
53.	إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ	It will be put a single <i>Saiyah</i> (shout), so behold they will all be brought up <u>before</u> Us!	√	-	-
54.	فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ	This Day (Day of Resurrection), none will be wronged anything, nor will you be requited anything except that which you used to do.	-	-	-

55.	إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِيهُونَ	Verily, the dwellers of the Paradise, that day, <b>in</b> will be busy with joyful things.	-	√	-
56.	هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرْيَافِ مُتَّكِئُونَ	They and their wives will be <b>in</b> pleasant shade, reclining <b>on</b> thrones.	-	√	-
57.	لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدْعُونَ	They will have there <b>in</b> fruits (of all kinds) and all that they ask for.	-	√	-
58.	سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ	(It will be said to them): <i>Salam</i> (peace be on you) a Word <b>from</b> the Lord (Allah), Most Merciful.	-	-	√
59.	وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ	(It will be said): “And O you <i>Mujrimun</i> (criminals, polytheists, sinners, disbelievers in the Islamic Mnotheism, wicked evil ones)! Get you apart this Day (from the Believers).	-	-	-
60.	۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَآدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ	Did I not command you, O children of Adam, that you should not worship <i>Shaitan</i> (Satan). Verily, he is a plain enemy to you.	-	-	-
61.	وَأَنۢ أَعْبُدُونِي ۚ هَٰذَا صِرَاطٌ	And that you should worship	-	-	-



	مُسْتَقِيمٌ	Me. That is the Staright Path.			
62.	وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ	And indeed he (Satan) did lead astray a great multitude <u>from</u> you. Did you not, then, understand?	-	-	√
63.	هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ	This is Hell which you were promised!	-	-	-
64.	أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ	Burn therein this Day, for that you used to disbelieve.	-	-	-
65.	الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ	This Day, We shall seal <u>on</u> their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness).	-	√	-
66.	وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ	And if it had been Our will, We would surely have wiped out (blinded) <u>in</u> their eyes, so that they would struggle for the Path, how then would they see?	-	√	-
67.	وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَعُوا	And if it had been Our Will, We could have transformed them (into animals or lifeless objects) <u>in</u> their places. Then they would	-	√	-

	مُضِيًّا وَلَا يَرْجِعُونَ	have been unable to go forward (move about) nor they could have turned back.			
68.	وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ	And he whom We grant long life – We reverse him <u>in</u> creation (weakness after strength). Will they not then understand?	-	√	-
69.	وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ	And We have not taught him (Muhammad SAW) poetry, nor is it suitable for him. This is only Reminder and a plain Qur'an.	-	-	-
70.	لِيُنذِرَ مَنْ كَانَ حَيًّا وَتَحَقَّقَ الْقَوْلُ عَلَى الْكَافِرِينَ	That he or it (Muhammad SAW or the Qur'an) may give warning to him who is living (a healthy minded – the believer), and that Word (charge) may be justified <u>against</u> the disbelievers (dead, as they reject the warnings).	-	-	√
71.	أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ	Do they not see that We have created for them of what Our hands have created the cattle, so that they are their owners.	-	-	-
72.	وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ	And We have subdued them unto them so that some of them they have for riding and some	-	-	-

		they eat.			
73.	وَهُمْ فِيهَا مَنفَعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ	And they have (other) benefits <b>from</b> them, and they get (milk) to drink, Will they not then be grateful?	-	√	-
74.	وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ	And they have taken <b>beside</b> Allah <i>alihah</i> (gods), hoping that they might be helped by those so-called gods).	-	√	-
75.	لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ هُمُ جُنْدُ مُحْضَرُونَ	They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of reckoning).	-	-	-
76.	فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ	So let not their speech, then, grieve you (O Muhammad SAW). Verily, We know what they conceal and what they reveal.	-	-	-
77.	أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ	Does not man see that We have created him <b>from</b> <i>Nuflah</i> (mixed male and female sexual discharge – semen drops). Yet behold he (stands forth) as an open opponent.	-	-	√
78.	وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي	And he puts forth for Us a parable, and forgets his own creation. He says: “Who will give life to these bones after	-	-	-

	الْعِظَمَ وَهِيَ رَمِيمٌ	they are rotten and have become dust?"			
79.	قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ	Say: (O Muhammad) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!	-	-	-
80.	الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ	He who produces for you fire <u>out of</u> the green tree, when behold You kindle <u>from</u> it..	-	-	√
81.	أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ	Is not he Who reated the heavens and the earth, Able <u>on</u> create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.	-	√	-
82.	إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ	Verily, His Command, when He intends a thing, is only that he says to it, "Be!" –and it is!	-	-	-
83.	فَسُبْحَانَ الَّذِي يَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تَرْجِعُونَ	So Glorified be he and Exalted above all that they associate with Him, and <u>in</u> Whose Hands is the dominion of all things: and to Him you shall be returned.	-	√	-

Notes:

T: Time

P: Place

D: Direction



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
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21 Januari 2021

Nomor : 19 /In.14/E.6a/PP.00.9/01/2021  
Lamp : -  
Perihal : Pengesahan Judul dan Pembimbing Skripsi

Kepada Yth:

1. Rayendriani Fahmei Lubis, M.Ag
2. Yusni Sinaga, M.Hum

(Pembimbing I)  
(Pembimbing II)

di -Padangsidimpuan


Assalamu'alaikum Wr. Wb.

Dengan hormat, sehubungan dengan hasil sidang bersama tim pengkaji judul skripsi Program Studi Tadris Bahasa Inggris (TBI) Fakultas Tarbiyah dan Ilmu Keguruan IAIN Padangsidimpuan. Maka dengan ini kami mohon kepada Bapak/Ibu agar dapat menjadi pembimbing skripsi dan melakukan penyempurnaan judul bilamana perlu untuk mahasiswa dibawah ini dengan data sebagai berikut.

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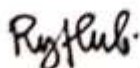
Demikian disampaikan, atas kesediaan dan kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

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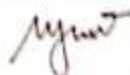
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