



CHAPTER 2

REVIEW OF RELATED LITERATURE

This chapter presents literature and expert statements relevant to the research topic. The review provides crucial background information to support this study

2.1 Translation Theory

Translation is the process of transferring or shifting meaning from a text in one language (source language) into another language (target language), intending to retain or convey the same message accurately and accurately. The translation process involves a deep understanding of the language and culture in the source text as well as the ability to express it appropriately in the target language.

In this thesis, the researcher uses the theory of equivalence proposed by Eugene A. Nida in his book entitled "Toward a Science of Translating" (Nida, 1964). In the book, Eugene Nida develops and explains the concept of translation, including equivalence theory which has become an important foundation in the field of translation. According to him, this theory focuses on the attempt to achieve semantic and pragmatic equivalence between the source text and the target text as the translator should strive to preserve the core meaning and communicative purpose in the translation.

The book outlines his theory of what he calls "dynamic equivalence translation that does not change meaning" which is then called functional equivalence. However, before translating, the translator must first consider three types of equivalence, namely (1) textual equivalence (which conveys information and meaning from the original text into the target language), (2) pragmatic equivalence (adjusting the target text to fit the communicative situation, function, and exemplification determined by the context in which the text is used) and (3) functional equivalence (ensuring that the communicative purpose of the original text

is achieved in translation). Eugene Nida introduced the concept of functional equivalence to emphasize that the main goal of translation is to achieve similar or equivalent functional effects in the target language to the original text in the source language. The translator should therefore focus on the purpose and communicative effect of the original text and convey it appropriately in the target language, even though the language structure and style may be different.

2.2 Translation Quality Assurance

In the translation quality, it is necessary to know whether the quality produced is good or not in ensuring the quality of the translation, the following series of actions or steps must be taken by translation experts to ensure and consider in assessing the quality of translation results. As cited by (Nababan, 2012), there are three parameters in assessing translation quality, namely (1) accuracy, (2) acceptability, and (3) readability.

In this thesis, the researcher assesses the quality of the translation employing "accuracy", because translation accuracy must be related to the concept of equivalence, both in meaning and in language style in both languages, namely the source language and the target language. (Nababan, 2012) asserts that a translated text is said to be equivalent if it has the same meaning and style as the source language text. In assessing this translation, the researcher provides a level of translation accuracy by identifying translation categories, scores, and qualitative parameters. As shown in the table below:

Translation categories	Score	Qualitative parameters
Accurate	3	The meaning of source language words, technical terms, phrases, clauses, sentences or texts is accurately transferred into the target language, with absolutely no distortion of meaning.



Less accurate	2	Some of the meanings of source language words, technical terms, phrases, clauses, sentences or texts have been accurately transferred into the target language. However, there are still distortions of meaning or double-meaning translations or omitted meanings, which disrupt the integrity of the text or message.
Inaccurate	1	The meaning of words, technical terms, phrases, clauses, 'sentences or source language texts are inaccurately transferred into the target language or omitted.

Table 1. The level of translation accuracy

2.3 Translation Technique

In addition to providing translation quality, the researcher also adds techniques in translating the source language to the target language by using techniques according to Molina & Albir, 2002 in *"Article Deutsche Welle"* reveal several characteristics including translation techniques affect the translation result, translation techniques compare BSu and BSa, and translation techniques affect the smallest units such as words, phrases, sentences. Translation technique affects the translation result means that each technique used will give a different effect. For example, when literal and borrowing techniques are widely used in a text, it will make the final text foreignizing. The second characteristic is that translation techniques comparing BSu and BSa are common in the translation analysis process. Then translation techniques affect the smallest units such as words, phrases, and sentences, meaning that translation techniques can be used even on words. There are 18 translation techniques put forward including Adaptation, Amplification, Borrowing, calque, compensation, description, discursive creation, common equivalence, generalization, linguistic amplification, linguistic compression, literal translation, modulation,



particularization, reduction, substitution, transposition, and variation. And here are the definitions:

1. Adaptation : To replace cultural elements in the source language with the target language culture.

Example : in the United States there is a sports game called cricket which the target language has adapted to “kasti” (Rajagukguk et al., 2018).

2. Amplification : This is a technique used to introduce or add details that are not present in the source language or to make information explicit.

Example: In Arabic, there is the word *لَدَيْهِ سَيَّارَةٌ* which means "he has a car" and is implied to be "He owns a car, a sleek, black sedan that he bought last year."

3. Borrowing: Taking a word or expression directly from another language without any changes, either by pure borrowing or by naturalized borrowing.

Example: رمضان became "Ramadan".

4. Calque: A translation that refers to the literal words or phrases of the source language, and can be either lexical or structural.

Example: *السلام عليكم* become "peace be upon you"

5. Compensation: To introduce information elements or stylistic effects of the source language text elsewhere in the target language text.

Example : *مَكَّةُ الْمَكْرَمَةِ* become "Mecca, the blessed city".

6. Description: To replace a term or expression with a description both in form and in function.

Example : *الْوَرْدَةُ حَمْرَاءَ وَعِطْرُهَا جَمِيلٌ* become "the flower is red, and it's fragrance is beautiful". (Uyuni, 2023)





7. Discursive Creation: To create temporary equivalents that are completely unpredictable out of context. This technique is usually applied to the title of a story, book, or movie

Example: the obligation of Muslims to refrain from eating and drinking for one whole month. Become "Ramadan Fasting for Muslims".

8. Established Equivalent: To use a term or expression that is recognized by the dictionary or language in daily use.

Example : شُكْرًا become "Thank you".

9. Generalization: To use more general or neutral terms.

Example : الشَّجَرَةُ جَمِيلَةٌ وَكَبِيرَةٌ. لَهَا أَغْصَانٌ خَضِرَاءُ وَثَمَارٌ لَذِيذَةٌ. Become "the tree is beautiful and big. It has green branches and delicious fruits. "This translation conveys the general message that the tree is beautiful, big, and has green branches and delicious fruits without paying attention to other details about the tree. (Uyuni, 2023)

10. Linguistic Amplification: To add linguistic elements to the target language text.

Example: رَجُلٌ كَبِيرٌ "an old man" becomes "an elderly, wise man".

11. Linguistic Compression: To synthesize linguistic elements in the target language text which is usually used in simultaneous interpretation.

12. Literal Translation: To translate a word or expression word-for-word.

Example : الْكِتَابُ جَمِيلٌ become "the book is beautiful".

13. Modulation: To change the point of view, focus, or cognitive category in relation to the source language.

Example: أَنَا جَائِعٌ "I am hungry" becomes "I could really use something to eat".

14. Particularization: To use a more precise or concrete term.

Example: أُريدُ أَنْ أَشْتَرِيَ سَيَّارَةً "I want to buy a car" becomes "I want to buy a red car".

15. Reduction: To emphasize items of information from the source language in the target language.

Example : أَنَا ذَهَبُ إِلَى الْمَكْتَبَةِ لِشِرَاءِ كِتَابٍ جَدِيدٍ "I am going to the library to buy new books" become "I am going to the library to buy books".(Uyuni, 2023)

16. Substitution: To change linguistic elements into paralinguistic elements with innotations and gestures or vice versa.

Example: Placing a hand on the stomach is interpreted as hungry.

17. Transposition: To change the grammar category.

Example: الطَّقْسُ حَارٌّ فِي الصَّيْفِ " the weather is hot in the summer" become "in the summer, the weather is hot".(Uyuni, 2023)

18. Variation: To change linguistic or paralinguistic sources that affect aspects of linguistic variation, textual tone change, style, social dialect, geographical dialect, and others.

Example: الطَّعَامُ لَذِيذٌ وَشَّهِيءٌ "the food is delicious and tasty" become "the food is delicious and appetizing".(Uyuni, 2023)

2.4 Figurative Language

Figurative language is a style of language used by writers or speakers to convey a message imaginatively expressing meaning beyond the literal sense. According to (Perrine, 1992) figurative language is a way to express something outside the usual way. Figurative language can convey meaning effectively because (1) can provide imaginative pleasure to readers, (2) is a way to get additional images





in poetry, which in this case can concretize something abstract in nature so that the poetry feels more sensual, (3) is a way to increase the emotional intensity, and (4) is a tool for concentration and at the same time as a tool to state something clearly.

(Frederick, 2012) says that a statement becomes a figure of speech if it contains one of the figures of speech. He also stated that figurative statements are not the exclusive property of the poet; they also spoke and wrote a lot. Usage even makes some of them lose their figurative quality. Unlike any other writer or speaker, the good poet creates new allegorical statements. In another explanation (Dancygier & Sweetser, 2014) figurative language is considered as an aspect that gives a special aesthetic value to a text – especially poetic texts. The figurative meaning is part of the basic structure of the linguistic structure. And this is true not only for special literary language but for everyday language – and it is true for all human languages. Based on these theories, the researcher can conclude that figurative language is language or sentences that exaggerate or imagine something. The figurative language aims to compare or analogize something with another so that the illustration is clearer, more interesting, and more lively.

2.5 Types of Figurative Language

There are several types of figurative language. Such as: simile, metaphor, metonym, apostrophe, synecdoche, overstatement (hyperbole), symbol, allegory, irony, paradox, personification, and understatement (Perrine, 1992).

2.5.1 Simile

A simile (from the Latin simile, like), is to liken one thing to another, a statement of the likeness of an object, action, or relationship; as "In his terrible rage he is like a storm wave crashing against a rock". According to (Martin, 2018) simile is defined as a comparison made between two objects of different types that have at least one point in common. The definition of the word is clear, in principle, a simile is a comparison between two objects or objects that are of different types but have similarities.



Similes are used as a means to compare things that are different (Perrine, 1992). In similes, comparisons are expressed by the use of several words or phrases, such as like, like, then, similar to, like, or apparently. For example, from the example in the Al-Qur'an Surah 26: verse 63:

SL : فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ۖ

TL : "Then We inspired Musa: Strike the sea with your staff, **So it parted** and each part became **like a great mountain**".

The example above is an example of figurative language in the form of a simile marked by the word "*like*". This verse explains when the Prophet Musa and his people were being pursued by Pharaoh until they were cornered by the sea, and face a difficult situation, but the Prophet Musa assured the help of Allah SWT and managed to calm his followers. On that occasion, Allah SWT instruct the Prophet Musa to hit his staff into the sea which caused the sea he hit to split into a road, which made between the roads like a large mountain.

The word "*like*" in the sentence above is used to compare the ocean that is divided into roads to the large mountains in between. This sentence is categorized as simile figurative language which is a type of figurative language that compares two different things.

2.5.2 Metaphor

The word metaphor comes from the Greek metaphor in, transfer, as META = pherein, to bear (The Oxford English Dictionary, 1996). From this seemingly simple root, metaphor means different things to different people, so experts in the field are often confused for a few moments when asked about the definition of metaphor (Musolff, 2004).

A metaphor is an imaginative way of describing a person, object, or idea by referring to something else that you think has similar qualities to the person, object,



or idea you are trying to describe (Musolff, 2004). For example, from the Al-Qur'an found in Surah 26 verse 33 :

SL : وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ :

TL : " And he drew out his hand, and behold! it was **white** for the observers".

The example above illustrates figurative language from Metaphor, The verse relates to the real story of Prophet Musa, the event that occurred, However, the use of the word "white" in the verse is still considered a metaphor because it is used to represent or describe changes or events that are not literally related to the color white. In the story of Prophet Musa, *the color white is used to describe the change or miracle that occurred in his hand after he stretched it out.* Although this event happened literally, the use of white in the sentence is still a metaphor, because the color white is used to represent or describe the changes that occurred in the hand of Prophet Musa, which is not related to the color white originally.

2.5.3 Metonymy

Metonymy means the use of something that is closely related to the true meaning (Perrine, 1992). As explained again by (Frederick, 2012), metonymy is a term in which the name of a thing is applied to another thing that is closely related to it. For example, the examples to be analyzed in the Al-Qur'an Surah 26 verse 45 :

SL : فَأَلْفَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْكُفُ مَا يَأْفِكُونَ ۚ :

TL : " Then Musa threw his staff and behold ! **it swallowed** what they falsified.".

The example above illustrates the use of metonymy a type of figurative language that gives the true meaning of closely related things. The verse above provides an example of this, as it explains the stick that swallowed what the magicians falsified. The meaning of the explanation "swallowing staff" is a snake that eats or defeats other snakes made by magicians. In this context, the word 'staff' is used as a substitute for the power of Allah. And the sentence "it swallowed what they

falsified" can be interpreted as "*the power of Allah defeated the power of those who were false and lying*". Therefore, the use of the word to replace another closely related word in a specific context categorizes this sentence as a metonymy.

2.5.4 Apostrophe

Apostrophe, is almost the same as personification which consists of mentioning someone who does not exist or is dead or something that is not human as if that person or thing exists and lives and can answer what is said (Perrine, 1992). According to (Frederick, 2012), an apostrophe is a number in which non-existent ones are addressed as if they were, dead as if alive, dead as if alive. In the sense explained by (Siswantoro, 2005), apostrophes are still associated with personification to question the depiction of objects or abstract objects that are treated like humans. Only what is called apostrophes, objects, objects, or ideas, speak as we please to others. This greeting can apply to humans, both those who have died and those who were not present at the time of greeting. For example in the analysis of Surah 26: verse 72 :

SL : قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ ۚ

TL : "He said: Do they hear you when you call?".

The example above provides an instance of apostrophe, a figurative language that refers to inanimate objects as if they are alive and present. The verse above explains the story of the Prophet Ibrahim when he was asking questions to his people who were lost in polytheism. *Can they hear you when you call them? This refers to the idol statues that were worshipped as gods by the people as if the statue could answer requests made to them.* The verse above mentions something that is not human as if it is alive and can respond to what is said, thus categorizing it as an apostrophe.





2.5.5 Synecdoche

According to (Siswanto, 2005), synecdoche is a style that is partially reflected in the packaging but represents the whole (the part is used to designate the whole).

(Perrine, 1992) Synecdoche means the use of the word in a broad sense which includes the usual meaning as one aspect. For example, in the example found by the author in the Al-Qur'an Surah 26: verse 23 :

SL : قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ :

TL : " Firaun said: And what is the Lord of the worlds ? ".

The example above presents an instance of synecdoche, a type of figurative language that explains a word in a broad sense. In the verse mentioned above, the words "*The Lord of the worlds*" refer to Allah SWT *the god who created and controls the heavens and the earth*. This verse tells the argument of Pharaoh and Prophet Musa about the existence of god, where Pharaoh asks about the god of the universe. Therefore, the phrase "*The Lord of the Worlds*" has a very broad meaning, and this phrase is under the category of synecdoche in figurative language..

2.5.6 Hyperbole

Hyperbole is exaggerating, but exaggerating in serving the truth (Perrine, 1992). Like all figures of speech, exaggeration can be used with various effects. It may be funny or serious, fanciful or restrained, convincing or unconvincing. explained again by (Siswanto, 2005) exaggerated statements or hyperboles used by poets in an attempt to describe objects, ideas, etc. with excessive heavy pressure to obtain intense effects. As an example found by the author in the Al-Qur'an Surah 26: verse 63 :



SL : فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ۖ

TL : " Then We inspired Musa: **Strike the sea with your staff**. So it parted and each part became like a great mountain "

The example above is an example of figurative language in the form of hyperbole, an exaggerated expression. The verse above tells that *Allah SWT ordered Prophet Musa to hit the ocean with his staff*. In this context, it is not just figurative language, but this expression contains a deeper and sacred meaning in religious beliefs. In this case, the sentence utilizes hyperbole, by using excessive words to emphasize a point. *The command of God implies that what seems impossible for humans can be achieved through the power of God*. Thus, the sentence describes God's power and miracles dramatically and powerfully, categorizing it as a figurative language of hyperbole.

2.5.7 Symbolism

A symbol can be defined as something that has more meaning than itself (Perrine, 1992). (Frederick, 2012) also explains, a symbol is a sign that points to a meaning outside of itself. In this sense all words and all signs of every kind are symbols. A word spoken or written in context tends to mean a certain thing. Such an example is found in the Al-Qur'an Surah 26: verse 58:

SL : وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ۖ

TL : "And treasures and **honorable place**".

The example illustrates figurative language in the form of Symbolism, The phrase "*honorable place*" used in the sentence signifies something beyond its literal meaning. In this case, "*honorable place*" symbolizes *the residence or palaces of Pharaoh*. This verse tells us when Allah SWT destroyed Pharaoh by drowning him in the sea and leaving all his possessions and residence.



2.5.8 Allegory

An allegory is a form of narrative or description that has a hidden or symbolic meaning beneath the surface. While stories of surface descriptions may have their interest, the author's primary focus is on the hidden meanings. Perrine (1992: 88) defines allegory sometimes as an extended metaphor and sometimes as a series of related symbols. But it is usually distinguishable from the two, unlike an extended metaphor in that it involves a system of related comparisons rather than a single comparison being drawn. It differs from symbolism in that it places more emphasis on images for their own sake and more on their hidden meanings. Also, this meaning is more definite. In an allegory, there is usually a one-to-one correspondence between details and a set of hidden meanings. In a complex allegory, the details may have more than one meaning; but this meaning tends to be definite. Meanings do not emanate from an allegory as they do from a symbol.

For example, "All the pleasures of this world are a false mirage". This example *uses a story or parable to explain a more complex concept or idea* (Aryanika et al., 2022). In the translation of Surah 26 in the Al-Qur'an, the researcher did not find any examples of allegory.

2.5.9 Irony

Irony has a meaning that goes beyond its use only as a figurative language (Perrine, 1992: 104). In the detik.com article, it is explained that irony is used to satirize by saying the opposite, for example in the example verse found by researchers in the Qur'an surah 26 verse 27:

SL : قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ :

TL : "He (firaun) said "Indeed, your messenger who has been sent to you is mad".



The example above is an example of the figurative language of Irony, Irony occurs when words express the opposite meaning to the intended one by using language that appears to have the opposite meaning. In the sentence above, *the Pharaoh referred that Prophet Musa was a madman, but in fact, he knew that Prophet Musa was a Prophet sent by God to bring the truth to his people*. Therefore, Pharaoh's words contradict the actual reality and the sentence of the verse can be categorized as an ironic language style.

2.5.10 Paradox

According to (Frederick, 2012), a paradox is a statement that at first glance appears to be self-contradictory or contrary to common sense. For example "Make hatred slowly". This seems to be contradictory advice, but a moment's thought of 'haste' will show that it is used here in the sense of long-term progress. (Siswantoro, 2005) argues that paradox reveals contradictory phenomena, but when examined it shows the truth. The paradox can be present in the form of a situation or statement. In this form, contradictions usually arise from figuratively used words that have more than one meaning. What stands out about the quality of the paradox is its shock value, because the content of the statement of impossibility contains some truth.

(Perrine, 1992) A paradox is a real contradiction that is somehow true. It can be a situation or a statement. He also said that when all the conditions and circumstances involved in a paradox are understood, what initially seems impossible is found to be completely plausible and not strange at all. In paradox statements, the contradiction usually arises from a word being used figuratively or from having more than one meaning.

For example: *alive enough to have the strength to die*; The paradoxical value of *this example is its shock value this meaning is contradictory and painful, with enough life left to allow her to die like their love in the story*. (Aryanika et al., 2022) In the translation of Surah 26 in the Al-Qur'an, the researcher did not find any examples of paradox.



2.5.11 Personification

(Perrine, 1992) defines personification as consisting of giving human attributes to animals, objects, or concepts. This is a subtype of metaphor; the implied comparison is always human. Excerpted from (Frederick, 2012) personification is a figure that bestows human qualities on something that is not human. In other words, giving human attributes to animals, objects, or concepts. It's a kind of metaphor where one member is always human. This was explained again by (Siswantoro, 2005) personification is the depiction of inanimate objects or objects or non-humans, both invisible and abstract, which are treated as if they were human. For example, the example found by the author in Al-Qur'an Surah 26: verse 78:

SL : الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۖ

TL : "The one who created me, and it is he who guides me,".

The example above demonstrates the use of personification, a form of figurative language. The verse describes *the entity* that created and guided Prophet Ibrahim, provided him with food and drink, healed him when he was sick, and will kill him and will also bring him back to life. The sentence personifies this entity as "he," despite being neither a human nor an object. In this case, *the entity referred to is the God of Prophet Ibrahim, namely Allah SWT.*

2.5.12 Understatement

According to (Perrine, 1992), understatement or saying less than one means, maybe in what is said or simply in the way one says it.

For example, when sitting at a fully loaded dinner plate, one says, "*This looks like a nice snack*", one is stating less than the truth (Aryanika et al., 2022). And this figurative language understatement the researcher did not find this type in the English translation of the Al-Qur'an in the 26th surah.



Based on the theories above, figurative language has many forms: simile, metaphor, metonymy, apostrophe, synecdoche, exaggeration (hyperbole), symbol, allegory, irony, paradox, personification, and understatement.

2.6 Surah Asy-Syuara'

Surah Asy-Syuara' is the 26th Surah of the Al-Qur'an. It consists of 227 verses and belongs to the group of Makkiyyah Surahs. The name Ash Shu'ara is taken from the word Asy-Syuara' which means a poet, the word Asy-syuara' is found in verse 224.

According to M.Quraish-Shihab (2017: volume 9: 177) the main theme in Surah Asy-Syuara' explains the story of the prophets and the destruction of those who did not follow their teachings ordered by Allah SWT which concerns Tawheed, the inevitability of the apocalypse, the justification of revelation, and threats against the disobedient.

Surah Asy-Syuara' has a lot of virtues and benefits to Muslims who read it, one of which is getting prayers from angels and as a cure for eye pain, as explained (Tsawabul Amal, n.d.) The Prophet said, "Whoever reads this letter, the angels will pray for him, love him after death. And whoever writes this Surah with rainwater, and pours out some kohl, and when a person applies the kohl to his eyes, all his eye ailments will disappear with the permission of Allah."

2.7 Al-Qur'an Translator

In this thesis, the researcher conducted a study of one of the English translations of the Al-Qur'an by Dr. Shehnaz Shaikh and Ms. Kausar Khatri. They are language experts who successfully compiled a word-for-word translation of the Al-Qur'an in English.

According to (Kotecha, 2021) in the Islamic Voice of the Month, Shehnaz Shaikh, MBBS, MD, fondly called Apa by those around her, had a special rapport



with everyone, especially with the scholars. She has a versatile personality, and her life graph shows her grit, courage, creativity, and inclination toward Islamic Education. His journey to acquire Islamic knowledge began with understanding the Al-Qur'an. Alhamdulillah, a word-for-word English translation of the Al-Qur'an has been compiled. Their work cannot be called an addition to the existing translations, but they make an effort to equip the reader to understand the revelation directly from the text.

2.8 Previous Study

In previous studies, this Surah Asy-Syuara' some researchers have focused on its discussion of disasters in Qs. Asy-Syurā [42]: 30, rather than its use of figurative language. For example, (Hasanah, 2022) analyzed this surah from the perspective of Ma'nā Cum Maghzā, a method of interpreting the Quran that involves exploring the original historical meaning (Ma'na) understood by the first audience and developing that meaning's significance (Maghza) for application in contemporary times and develops that meaning in its significance (Maghza) to be applied to contemporary times.

In the figurative language material contained in the Al-Qur'an, previous research has been conducted by (Bela Brianfadila Setyono, 2018) titled "Figurative Languages Found in English Translation of Al-Quran surah Al-Hajj". The researcher used a qualitative descriptive method to identify nine figurative languages in the English translation of Al-Qur'an surah Al-Hajj, namely simile, metaphor, metonymy, apostrophe, synecdoche, exaggeration (hyperbole), symbol, allegory, and personification. Another study, conducted by (An-Nasai, 2020), analyzed the use of figurative language in the English translation of Al-Qur'an Surah Al-Waqi'ah and Surah Al-Mulk by M.A.S Abdel Haleem, using a similar qualitative descriptive method.

The next is a paper entitled "Analysis of Figurative Language in "Easy On Me" Song Lyrics" by (Wayan Swarniti, 2022) and Linguistics Analysis: Figurative



Language Used In Robert Frost's Poem Oleh (Fahas et al., 2021) Both of these studies aim to find out the types of figures of speech used in figurative language studies which also use qualitative descriptive methods.

In addition to figurative language in the Qur'an, the researcher also provides previous research on " Metaphors and Translation Strategies in the Indonesian and English Versions of Surah Ali Imran" (Rijal et al., 2022). This research uses a descriptive qualitative method to analyze metaphors as well as the strategies used to translate metaphors in Surah Ali Imran.

After reading and studying the analysis above, the researcher concludes that the above studies use descriptive qualitative methods in analyzing figurative language in song lyrics, poetry, and English translations of the Al-Qur'an. Therefore, the researcher also employed the same method, namely descriptive qualitative, to analyze the figurative language in the English translation of the Al-Qur'an Surah Asy-Syuara' as the object of study, which is deemed necessary and appropriate.