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Unveiling the Beauty of Figurative Language: A Stylistic Analysis of Qur'an Surah As-Saffat and Ar-Rahman in Abdullah Yusuf Ali's Translation

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ABSTRACT

Background: Figurative language deals with non-literal language to shift meaning by comparing other words to the original composition. This appears in many works of literature, including the holy Qur'an. Therefore, it is essential to study, not intending to reduce or increase the meaning of the Qur'an.

Aims: This study aims to identify the types of figurative language in the surahs As-Saffat and Ar-Rahman and examine the most dominant figurative language in both surahs.

Methods: This qualitative study analyzed the linguistic phenomena in the verses. The objects were As-Saffat, which consists of 182 verses, and surah Ar-Rahman, which consists of 78 verses. The data were presented descriptively.

Results: The findings revealed that 81 verses in both Surah As-Saffat and Ar-Rahman contain figurative language. Surah As-Saffat contained 32 data points of figurative language, while Ar-Rahman had 49 data points. The most dominant type of figurative language in Surah As-Saffat is ellipsis, and in Surah Ar-Rahman, it is rhetoric.

Implications: The analysis results reflect that academics can be a form of integration between religious and general science, such as literature. Therefore, a more in-depth al-Qur'an can be easily perceived. Although related to general science, it does not leave the rules in interpreting the Qur'an. This can enrich the reference for Teaching English as a Foreign Language.

Keywords: *Conceptual metaphor; figurative language; rhetorical devices; Qur'an translation*

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1. INTRODUCTION

Figurative language is a common feature of both written and spoken communication. It consists of non-literal expressions that convey meaning beyond the literal interpretation of words, often through comparison or implied understanding (Chen & Brown, 2024). It encompasses various forms, such as metaphors, idioms, puns, and irony (Hesse et al., 2023; Juliarta & Wirawan, 2021). Studies estimate that approximately four figurative expressions occur per minute in speech, highlighting its frequent use (Ngoc & Thanh, 2019; Vasiljevic, 2011). While literal language is well understood, the complexities of figurative language continue to be explored across fields like linguistics, literature, and cognitive neuroscience (Haq et al., 2024; Heda & Bram, 2021; Karimah et al., 2022; Olkonemi & Filik, 2024; Suhendar et al., 2024). Researchers analyze figurative language in various contexts to understand its impact on comprehension and communication (Bora, 2023; Riyuda & Oktoviandry, 2024). It plays a crucial role in expressing emotions, thoughts, and ideas, appearing in diverse mediums (Khairunnisa, 2022; Yulianda & Sunra, 2022) such as poetry, newspapers, songs, conversations, and religious texts such as the Holy Qur'an.

Being “a means of communication” between God and human beings, the Holy Quran undeniably has its own language system (Mutammam & Zubaidah, 2017) for Muslim society. The Qur'an employs various forms of figurative language, including metaphors, similes, allegories, symbolism, hyperbole, and vivid imagery, to convey profound messages and inspire reflection (Malik, 2022). Metaphors and similes help explain abstract concepts, while allegories and symbols evoke spiritual truths. Classical Arabic rhetoric (*balagha*) emphasizes the Qur'an's linguistic inimitability (*i'jaz al-Qur'an*), and modern theories like cognitive linguistics and hermeneutics provide fresh perspectives on its rhetorical devices (Al-Ali et al., 2016). Key scholars like Al-Jurjani, Mustansir Mir, and Abdel Haleem have analyzed these features, highlighting their role in communicating divine guidance and fostering contemplation (Faris, 2023). Theories like Lakoff and Johnson's conceptual metaphor framework and semiotic analysis further enrich understanding of the Qur'an's figurative expressions (Suri & Tanjung, 2025). This combination of classic and contemporary methods highlights its language's richness and universal nature.

Al-Qur'an has 114 surah or chapters, each consisting of individual verses. Some of the surahs are Surah As-Saffat and Ar-Rahman. Surah As-Saffat is one of the *Makkiyah* surahs, which means it was revealed before the Prophet Muhammad (peace be upon him) migrated to Madinah. Its name was taken from the same utterance at the beginning of this surah (Kiftiyah et al., 2022). In addition, surah As-Saffat was released before Surah al-Mulk. Surah As-Saffat consists of 182 verses. Meanwhile, surah Ar-Rahman consists of 78 verses. This surah belongs to the group of *Madaniyah* surahs, which means it was revealed after the Prophet migrated to Madinah (Kiftiyah et al., 2022). This surah was released after surah *Ar-Ra'du*. The name “Ar-Rahman” is derived from the word “*ar-rahman*” found in the first verse of this surah. Surah Ar-Rahman and Surah As-Saffat are crucial for analyzing figurative language because they contain rich and diverse rhetorical devices that enhance their meanings and impact.

As many Muslims all over the country, people try to translate the original language of the Qur'an, Arabic, into so many other languages to make it easier for them to learn and understand. One of the languages they translate to is English. Although it has been translated into many languages, Al-Qur'an has a special meaning that must be clarified to give clear meaning to the reader (Kamil & Handayani, 2023). A message in the Al-Qur'an is written with beautiful words. A clearer explanation is contained in the *tafsir* (Saeed, 2013). According to (Rahmah & Rosyadhi, 2023), the *tafsir* knows what Allah intended when He, The Almighty, spoke the words of the Al-Qur'an. The purpose of the *tafsir* is to make the

human or the receiver of the Al-Qur'an able to understand the meaning of the words in the Al-Qur'an easily, even when it contains figurative language.

Kennedy's (1991) theory of figurative language identifies various forms and definitions, highlighting how words are exaggerated or altered to create linguistic impact. Figurative language transforms simple expressions into figures of speech to add freshness or emphasis, deviating from literal meanings (Kennedy & Gioia, 2015). It often involves comparisons to convey ideas more effectively, using devices such as personification, metaphor, and simile (Ibrahim, 2010; Yulianda & Sunra, 2022). Comparative figurative language, for instance, personifies non-human elements, draws indirect comparisons (metaphor), or uses explicit connections like "as" or "like" (simile) (Hutagalung & Yusuf, 2022). Contradictive figures include hyperbole for exaggeration, litotes for understatement, a paradox for apparent contradictions, and irony for unexpected contrasts, enriching textual meaning and effect (Wigdorowitz et al., 2020).

Additionally, Kennedy & Gioia's (2015) framework includes correlative and repetitive types. Correlative figurative language employs tools like metonymy (using related terms), synecdoche (part representing the whole), symbols, allusions, and ellipses, allowing deeper layers of meaning (Hutagalung & Yusuf, 2022). Apostrophes address abstract or non-existent entities, adding emotional or conceptual depth (Bora, 2023). Repetitive forms, such as pleonasm, climax, anti-climax, rhetoric, and repetition, emphasize key ideas through deliberate stylistic choices (Kennedy, 1991). These classifications demonstrate how figurative language enhances communication by engaging the audience, fostering clarity, and evoking emotional and intellectual responses.

Knowing the explanation and example of each figurative language type helps the reader understand what they read exactly in the English translation of the Al-Qur'an. Therefore, it is enormously necessary to analyze Abdullah Yusuf Ali's translation of the Qur'an, as his translation is one of the most famous versions of the English translation (Ibrahim, 2010). His work is called *The Meaning of the Holy Quran*, first published in 1934 and periodically published until 1937. Abdullah Yusuf Ali unifies the rhythm of the music and the tone of his native language in his work, which is so majestic and beautifully reflected in his translation (Azizah & Juwariyah, 2021). Hence, the reader can read it not only with the eyes, tongue, and voice but also with a light that fills the human intellect, even with the deepest and deepest light that is given by conscience and the inner consciousness of man (Mohammed, 2020). He provides not only the Arabic text and English translation but also comments on or briefly explains his translation. His translation makes him well-known among Muslims around the world.

1.1 Research Gap and Novelty

Some researchers have studied figurative language that is contained in the Qur'an's English translation (Alasbli, 2020; Ismayani & A. Jalil, 2023; Nasution et al., 2018; Nurbayan, 2019; Rosyidah & Meylinda, 2023; Rumman & Salem, 2023). However, there are no studies that focus on the details of surah As-Saffat and Ar-Rahman translation by Abdullah Yusuf Ali. Research on figurative language in the translation of both Surah As-Saffat and Ar-Rahman reveals several gaps. Few studies conduct comparative analyses between two modern translations of the surah, missing insights into how cultural and linguistic differences shape the rendering of rhetorical devices. The impact of cultural and contextual nuances on translating metaphorical expressions is also underexplored. Additionally, specific rhetorical devices like hyperbole, paradox, and symbolism in these richly poetic Surahs remain underrepresented in scholarly work. Addressing these gaps can offer new insights into effective translation strategies and enhance understanding of the Qur'an's rhetorical depth.

1.2 Research Question

Emphasizing the significance of examining the figurative language in the translations of Surah As-Saffat and Ar-Rahman, the research question is formulated as follows: “What types of figurative language are expressed in the Qur’an translations of Surah As-Saffat and Surah Ar-Rahman?” Furthermore, it reveals the impact of cultural and contextual nuances on translating metaphorical expressions as well as focusing on rhetorical devices in those surahs.

2. METHODS

2.1 Research Design

This research employed a qualitative approach to investigate and understand the literal meaning derived from the Qur’an translation of Surah As-Saffat and Ar-Rahman. This was a content analysis since it involved systematically examining and interpreting the textual elements of Abdullah Yusuf Ali’s translation. This study focused on identifying and analyzing the figurative language used in the translation of those Surahs, evaluating how the translator has rendered these devices from the original Arabic into English. By breaking down the text into categories of figurative expressions, the research provided insight into the translator's stylistic and interpretive choices, aligning with content analysis’s objectives as a qualitative approach.

2.2 Research Objects

This study examines figurative language found in the Qur’an translation, with data collected from the translated verses of Surah As-Saffat and Ar-Rahman. These surahs were specifically selected due to their distinctive use of figurative expressions. Surah Ar-Rahman features rhetorical questions that do not require answers, along with repeated verses—an element also present in Surah As-Saffat. Both surahs highlight themes of divine mercy, human creation, the relationship between Allah and His creations, and the rewards bestowed upon true believers.

2.3 Research Procedures

The research procedures for gaining data on the figurative language in Abdullah Yusuf Ali’s translation of Surah As-Saffat and Surah Ar-Rahman involved the following steps: text selection, identification of figurative language, and categorization. First, the researchers selected Abdullah Yusuf Ali’s English translation of the Qur’an as the primary source. The focus was placed on Surah As-Saffat and Surah Ar-Rahman due to their rich use of figurative language and rhetorical devices. In identification, the researchers systematically read the text of the selected Surahs to identify instances of figurative language.

To ensure that all figurative language is accurately identified in the analysis of Surah As-Saffat and Surah Ar-Rahman, it is essential to follow a systematic approach that incorporates contextual, linguistic, and theological considerations. The identified figurative expressions were categorized based on established frameworks, Kennedy's (1991) classification of figurative language. When the data were ready, the researchers analyzed the data. This systematic process aligns with qualitative content analysis, examining textual data for patterns and meanings within a structured framework. It also refers to classical and modern *tafsir* such as Tafsir Ibn Kathir to understand the historical, linguistic, and theological background of figurative expressions. Besides, it also uses software-assisted analysis such as Voyant Tools to identify metaphorical and symbolic phrases. Furthermore, it also

compares multiple translations and commentaries to see how scholars interpret figurative elements within Qur'anic discourse. In order to maintain the reliability of the data, the researcher performed three types of triangulation: by theory, by method and by source (expert validation).

2.4 Research Instruments

The data were collected through documentation. The documents were the Qur'an surah As-Saffat and Ar-Rahman translation by Abdullah Yusuf Ali. Besides, there were several software tools for analyzing figurative language in texts, including Voyant Tools, a web-based tool that provides textual analysis including frequency and contextual usage of figurative expressions, and WordNet, a lexical database that helps to analyze synonyms, antonyms, and metaphorical meanings.

2.5 Data Analysis

The data were analyzed in several stages: data collection, data reduction, data categorization, data display, and data conclusions (Miles et al., 2014). In data collection, the researcher read all the translations of both surahs to select the part that contains figurative language. In data reduction, only the utterances that contained figurative language were compiled into a table of figurative language to be analyzed.

The next step was data categorization. In this step, the figurative language was classified into each appropriate type of figurative language according to Kennedy's theory. It was done through contextual and semantic analysis by comparing the figurative expressions in Yusuf Ali's translation to the original Arabic text to understand how the translation preserved or adapted the meaning, tone, and aesthetic qualities. The next was thematic analysis, which examined how the figurative language contributed to the thematic elements of the Surahs, such as divine attributes, eschatological themes, and moral guidance. Interpretation analysis was also done by discussing how effectively Abdullah Yusuf Ali's translation conveyed the rhetorical beauty and deeper meanings of the Qur'an's figurative language to an English-speaking audience.

The analysis was presented in a table, accompanied by descriptive paragraphs. Ultimately, a conclusion was formulated to determine the research findings and identify the most dominant type of figurative language in both surahs. Additionally, to ensure the study's credibility, a reliability check of the data was conducted. To ensure the credibility of sources, the researchers employed data triangulation and verified confirmability through an analysis rater, an Arabic lecturer from Universiti Islam Sultan Sharif Ali, Brunei Darussalam, with expertise in linguistics and translation. Since her analysis is based on current research in figurative language, the potential for bias is eliminated.

3. FINDINGS AND DISCUSSIONS

3.1 Findings

Kennedy's (1991) theory on figurative language provides a structured framework for analyzing the rhetorical and literary elements in Surah As-Saffat and Surah Ar-Rahman. He categorizes figurative language into various types, including metaphor, simile, personification, hyperbole, and symbolism, all of which appear prominently in these Surahs. This theory helps the data analysis by identifying figurative devices, understanding meaning beyond literal interpretation, analyzing the impact on the audience, and exploring symbolism and thematic depth. It allows the reader to have a deeper appreciation of their rhetorical

beauty and theological messages.

According to Kennedy's (1991) theory, there are four types of figurative language, each type carries 18 different categories. However, the results showed that only seven categories were found in As-Saffat, while nine categories were found in Ar-Rahman. The total data was 81, which included 32 data in Surah As-Saffat and 49 data in Surah Ar-Rahman. A detailed explanation follows.

Table 1 Figurative Language on Surah As-Saffat and Ar-Rahman

| Surah | Figurative Language | Frequency | Total |
|--------------|---------------------|-----------|-----------|
| As-Saffat | Simile | 4 | 32 |
| | Personification | 2 | |
| | Apostrophe | 5 | |
| | Synecdoche | 1 | |
| | Metonymy | - | |
| | Metaphor | 5 | |
| | Ellipsis | 14 | |
| | Pleonasm | 1 | |
| | Rhetoric | - | |
| Ar-Rahman | Simile | 4 | 49 |
| | Personification | 4 | |
| | Apostrophe | 2 | |
| | Synecdoche | 1 | |
| | Metonymy | 1 | |
| | Metaphor | 2 | |
| | Ellipsis | 2 | |
| | Pleonasm | 2 | |
| | Rhetoric | 31 | |
| Total | | | 81 |

The table describes there are a total of 81 data were found in both surahs. Surah As-Saffat has 32 figurative languages, while Ar-Rahman contains 49 figurative languages. Besides, surah Ar-Rahman contains more types of figurative language compared to surah As-Saffat. Among 18 categories of figurative language, Ar-Rahman carries nine categories: simile, personification, apostrophe, synecdoche, metonymy, metaphor, ellipsis, pleonasm, and rhetoric. Meanwhile, As-Saffat only has seven categories: simile, personification, apostrophe, synecdoche, metaphor, ellipsis, and pleonasm.

Moreover, ellipsis is the most dominant category of figurative language in surah As-Saffat, with a total of 14 data. Meanwhile, in Surah Ar-Rahman, the most dominant category of figurative language is rhetoric, with a total of 31 data. Synecdoche and pleonasm are the least category in surah As-Saffat with only one data for each category, while the least category in surah Ar-Rahman is synecdoche and metonymy with only one data for each category. The following are the examples.

Simile

The simile compares two things, indicated by some connective, usually like, as, or a verb such as resembles. Four verses indicate simile in surah Ar-Rahman and four verses in surah As-Saffat. Some data are as follows.

*"For we have truly made it **as** a trial for the wrongdoers."* (Datum 1 QS. 37:63)

It is found that the 63rd verse of surah As-Saffat contains a simile because, in this verse, the sentence says "as a trial." A characteristic of the simile here is "as." In this verse, it is explained that "Allah has created a *zaqqum* tree that is compared as a punishment for those who are unjust in the hereafter.

This verse explains the proof of the slander said by unbelievers who do not believe that the *zaqqum* tree grows in hell. So, know that it is indeed the tree that tormented those who have slandered it and do not believe it. (Indeed, we made the tree of Zaqqum) means that the tree grows in Hell (as a temptation for the wrongdoers), namely the disbelievers of Mecca, because they had said that the fire burns trees, so how could a tree grow in Hell? Hence, "For we have truly made it a trial for the wrongdoers." Therefore, the simile in this verse explains the parable of the torment in hell to the disbelievers who have slandered what God created with the *zaqqum* tree, which is a punishment for them in hell.

*"He created man from sounding clay **like** pottery."* Datum 2 (QS. 55:14)

In the 14th verse of surah Ar-Rahman, the simile is characterized by the word "like." This word is used to describe how the clay resembles pottery. The word clay is used because it has the meaning of an object or material used by God in the beginning of creating humans. Then, the word sherds has the meaning of an object, which means that the object is in the form of dry soil.

This verse explains that the origin of mankind was created from clay, and the land was scattered again until it was dry, like sherds. Allah creates man from the earth and makes his descendants from despicable water. Therefore, Allah said, "He created man from sounding clay like unto pottery," which means that the first human being that Allah created, the prophet Adam, was made of clay that was pounded dry like pottery. This sentence makes humans think about the majesty of God in beautifully creating everything. Therefore, the simile serves that the verse mummifies clay like pottery used by God in creating humans.

Personification

Personification is a figure of speech in which a thing, an animal, or an abstract term (truth, nature) is made human. It was found two verses in As-Saffat contain personification, while four verses indicate personification in surah Ar-Rahman. Some data are as follows.

*"For it is **a tree that springs out of the bottom of hell fire.**"* Datum 3 (QS. 37:64)

The 64th verse of surah As-Saffat contains personification because there are words "a tree that springs out of the bottom," which explains the parable of a tree that comes from the hell of Jacob, which is used as a reward for what they have done for the inhabitants of hell. (Verily, he is a tree that springs out of the bottom of the burning hell, i.e., from the bottom of Hellfire, and its branches reach up to its recesses.) Indeed, it is a tree that comes out of the bottom of Jahim's hell. The branches of the tree extend to the bottom of the abyss of hell. Therefore, in this verse, personification is used to explain what the inhabitants of hell have done with the tree that God has planted and given to him as a source for them to live in hell, where the tree comes from Jahimm hell.

*"He has let free **the two bodies of flowing water, meeting together.**"* Datum 4 (QS.55:19)

In the 19th verse of Surah Ar-Rahman, personification is found, which is marked by the bolded sentence "the two bodies of flowing water, meeting together." In this sentence, it is explained that the two vast oceans can meet each other. Then, this sentence describes the two oceans that have human-like characteristics, namely meeting each other. This meeting occurs if both parties can meet each other by traveling by both parties or one of them.

The meaning of the verse is actually that God allows the salty sea and the fresh sea to be close to each other and touch each other without exceeding and mixing. This means that the salty sea cannot go beyond the fresh sea to make a fresh and salty sea. Allah has limited these two different types of seas to substances made from the elements of the earth. Therefore, the personification here serves to describe the two oceans that have human-like characteristics, namely meeting each other. This meeting occurs if both parties can meet each other by traveling by both parties or one of them.

Apostrophe

An apostrophe can be defined as a term for mentioning someone who does not exist or something that is not human but as if he lives like a human, is present, and can communicate between interlocutors. Five verses in surah As-Saffat and two verses in surah Ar-Rahman indicate apostrophe. Some data are as follows.

*"What, **when we die and become dust and bones**, shall we then be raised up again?"*
Datum 5 (QS. 37:16)

The apostrophe is found in the sentence "when we die and become dust and bones." In this 16th verse of surah As-Saffat, it is explained that a human being who dies returns to the original place where he was created, the ground. When he enters the grave, the bones of the human being melt with the soil. *A-idzaa* and *A-innaa* can also be read as *Tas-hil*, so that the reading becomes *Ayidzaa* and *Ayinnaa*. When we are dead and have become dust and bones, would we be resurrected?

Therefore, an apostrophe in the sentence "when we die and become dust and bones" means that when humans have entered the grave, they turned into bones and become one with their grave. So, not only one part of his body but all of his limbs because humans are created from the ground and returned to the ground.

*"Soon shall we settle your affairs, **O both ye worlds!**"* Datum 6 (QS. 55:31)

The apostrophe belongs to the 31st verse of Surah Ar-Rahman. In this verse, it is addressed to Jinn and humans. There is a transfer of mandate given to something that is not present, creatures that were created by God cannot be seen by the human eye (jinn). Allah does not only communicate with humans; all creatures that Allah created can communicate with him. So, the meaning of the apostrophe in this verse is an appeal to the creatures that God created, namely Jinn, not just humans. The jinn is a creature of God that was created and is not present to the naked eye, according to humans. Therefore, the apostrophe here serves to describe that the jinn and humans are addressed to the creatures created by God who are commanded to worship God, obey everything that is commanded, and stay away from all prohibitions.

Synecdoche

Synecdoche happens when one part of the identity is used to represent or replace a whole part and vice versa. There is one verse in surah As-Saffat and one in surah Ar-Rahman that indicates synecdoche. The data are as follows.

*"Behold, he approached his lord with **a sound heart**."* [Datum 7 (QS. 37:84)]

The 84th verse of As-Saffat explains the lover of Allah, the prophet Ibrahim AS, who has a clean heart for false beliefs and despicable morals so that in his heart, there is only obedience to his god and love for his creator. Thus, he always remembers his beloved Allah SWT. Therefore, here, synecdoche on the phrase "a sound heart" means a heart that is pure

from false beliefs and despicable morals. The sound is owned by the lover of Allah SWT, the prophet Ibrahim AS, which is rarely owned by other god's creatures.

*"(For) the sinners will be known by their marks, and they will be seized by **their forelocks and their feet**."* Datum 8 (QS. 55:41)

Synecdoche is in the fragment of the verse "their forelocks and their feet." In this 41st verse of Ar-Rahman, it is explained that part of a person's body is likened to a body that was dragged into hell. So, it can be concluded, based on figurative language theory, that this is a type of synecdoche because the meaning of the words "their forelocks and their feet" is a representation of the words of the whole body that dragged into hell. It is a representation of the words of the whole body that went into hellfire, not just some of the limbs. Therefore, here, synecdoche describes the whole part by mentioning one part only where one of these parts is the whole.

Metonymy

Metonymy is the use of something closely related to the thing meant. There is only one verse that indicates metonymy, and it appears only in surah Ar-Rahman as in the following.

*"And the firmament has been raised high, and he has set up the **balance** (of justice)."* Datum 9 (QS. 55:7)

Metonymy here can be defined by the word "balance," which means justice. Justice is only owned by God because God is the most just in everything he gives to his servants, and whatever God creates with full justice, such as the expanse of the sky that stretches very wide, during the day the clouds are blue or even no color at all, and at night millions of stars also adorn the beauty of the night regularly. For millions of years, humans have lived on Earth, but God has never had stars overlapping or colliding with each other, so much so that God created them by placing them in full consideration and balance. In addition, the word balance, or justice, means that Allah juxtaposes the word sky with fair consideration to show how important and how much justice Allah bestows on his servants and presents to them the realm of truth and high wisdom. Therefore, metonymy is found in the sentence "balance," which means that God is very fair in giving everything to his servants or all creatures of his creation.

Metaphor

A metaphor is a statement that one thing is something else, which, in a literal sense, it is not. It does not use connective words such as, like, or as. Five verses in surah As-Saffat and two verses in surah Ar-Rahman indicate metaphor. Some data are as follows.

*"They said, build him a furnace and throw him into **the blazing fire**."* Datum 10 (QS. 37:97)

The 97th verse of As-Saffat shows a metaphor since it describes a type of inanimate object. The sentence "into the blazing fire" means they said among themselves, "Build a building for him, then gather firewood under him and light a fire on him, and when it is lit, throw him into the blazing fire," the fire that has enlarged its flame. Here, the disbelievers lost the argument with the Prophet Ibrahim AS, and then they said, "Build a fireplace for us to burn him; then throw him into the flaming fire." Therefore, the metaphor exists in the word blazing fire, which is hellfire, which is not coming from hell.

*"And besides these two, **there are two other gardens.**"* Datum 11 (QS. 55:62)

This 62nd verse of Ar-Rahman explains the metaphor that lies in the sentence "there are two other gardens," which means that God creates two types of heaven that will be inhabited by his servants who are obedient to their God and by people who fear facing their Lord. In this verse, Allah explains the state of heaven; in this verse, He explains the atmosphere of another heaven. Apart from the two paradises that have been described, there are two more paradises. So, O men and jinn, which of the favors of your Lord do you deny? Hence, metaphor serves to show that Allah created the two heavens, two heavens mentioned earlier (and there are two more heavens), which are for people who fear facing their Lord.

Ellipsis

Ellipsis is figurative language in which words or parts of sentences are omitted. Fourteen verses of surah As-Saffat contain ellipsis, while only two verses indicate ellipsis in surah Ar-Rahman. Some data are as follows.

*"**Crystal white**, of a taste delicious to **those who drink it.**"* Datum 12 (QS. 37:46)

The 46th verse of As-Saffat has an ellipsis in the sentence "who drink (thereof)," which means the people in heaven who drink the wine. The phrase "Crystal white" means the wine in heaven because this water is not intoxicating for those who drink it in heaven. The characteristics of this wine are (that it is white) whiter than milk water; (and it is delicious) very delicious (for those who drink) in contrast to the wine in the world, which, when drunk, tastes bad. Therefore, there is an ellipsis, "who drink (thereof)," the inhabitants of heaven who drink halal alcoholic water. This ellipsis contrasts the alcoholic water in the world compared to those in heaven. Whereas in heaven, the water is not intoxicating, in the world, the water is very intoxicating.

*"**On them will be fair (companions), good beautiful.**"* Data 13 (QS.55:70)

An ellipsis is found in Ar-Rahman verse 70 in the sentence "On them will be fair (companions)," which means that (in the heavens) in the two heavens and what is in them (there are angels of good character) (again beautiful), apparently. as a partner with the inhabitants. So, O men and jinn, which of the favors of your Lord do you deny? Therefore, it can be concluded that the ellipsis shows a parable given to the angels in heaven who are beautiful and become companions or lovers for the residents of heaven later.

Pleonasms

Pleonasm is a linguistic style in which more words are used to convey ideas than are necessary. Two verses in surah As-Saffat and two verses in surah Ar-Rahman indicate pleonasm. Some data are as follows.

*"**And watch (how they fare), and they soon shall see (how thou farest)**"* Datum 14 (QS. 37:175)

Pleonasm is found in the 175th verse of As-Saffat, which repeats the words in the sentence "(how they fare), and they soon shall see (how thou farest)." It means (that in the two gardens of heaven, there are all kinds of fruits) in the world or all that are considered fruits (in pairs); some are wet, and some are dry. The fruit of Hanzhal, which is very bitter in

this world, is sweet in paradise. In addition, in the two heavens, there are various fruits in pairs. So, O men and jinn, which of the favors of your Lord do you deny? Moreover, in the two heavens, there are fruits in pairs. So, O man and jinn, which of your Lord's favors have you denied? This verse is found in two verses located in verses 175 and 179. This verse has a unique characteristic that is included in the type of pleonasm in Surah As-Saffat. Therefore, it can be concluded that this verse contains the meaning of pleonasm because it is found in two verses and has the meaning that in the two heavens, there are all kinds of fruits in pairs.

*"In them will be Fruits of every kind, **two and two**"* Datum 15 (QS. 55:52)

In surah Ar-Rahman verse 52, pleonasm is found in the sentence "two and two." This sentence means that the characteristic is the repetition of the word that describes fruits as compared to humans in pairs. If talking about pairs, of course, the readers imagine the pair just like humans between men and women. This verse mentions fruit, which is an inanimate object, but this fruit comes from trees, and trees are living things that God created. So, the sentence "two and two" means that fruit can also be in pairs, namely the state of the fruit where the fruit is raw and ripe, sweet and sour, and so on. Therefore, here, pleonasm describes fruits compared to humans in pairs. In the following sentence, "two and two" is a form of repetition of words that have the meaning of pairs.

Rhetoric

Rhetoric is a question asked not for a response but to highlight the obvious solution to the inquiry. No verse in As-Saffat indicates the rhetoric, on the other hand, the most dominant type, 31 verses, of surah Ar-Rahman highlights the idea of the rhetoric. Some data are as follows.

"Then which of the favors of your Lord will you deny?" [Datum 16 (QS. 55:13)]

It can be seen at the beginning of the next verse, the 13th verse of Ar-Rahman, which is a question that does not require an answer. This is one form of communication between God and his creatures. Whether it's jinn or humans, but through the word of God in the Qur'an, this sentence does not only explain the form of pleasure that God gives alone but also the form of pleasure that is generated with a sense of recognition in the heart and realizes that the true blessings that God has given are so abundant and never apart from the pleasure of God SWT, because only with this feeling can God's creatures be unable to remember any blessings that God gives, and they avoid the nature of not being grateful for what is given. In addition, this verse means that the question is known at the same time as the jinn and humans, knowing that no one will deny God because God has given many favors to us as his servants. Therefore, this rhetoric appears the most in other verses of surah Ar-Rahman, not only once, but it is repeated 31 times. They also appear in verse 16, 18, 21, 23, 25, 28, 30, 32, 34, 36, 38, 40, 42, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, and 77. It means that God strongly ensures that no one can deny His favors since it is obvious that everyone can see it.

Furthermore, it is revealed that translating metaphorical expressions in Surah Ar-Rahman and Surah As-Saffat presents significant challenges due to the deep cultural, linguistic, and contextual nuances embedded in the Quranic text. These Surahs use rich figurative language to convey profound spiritual, moral, and theological messages, which may not have direct equivalents in other languages. The difficulty in translation arises from the cultural specificity of metaphors, the symbolic nature of Quranic imagery, and the

differences in conceptual understanding across languages and societies.

Arabic metaphors in these Surahs often rely on imagery, symbolism, and rhetorical devices deeply rooted in the linguistic and cultural background of the Quran's original audience. For instance, surah Ar-Rahman uses metaphors of nature, such as "pearls and coral" (55:22) and "flames of fire and smoke" (55:35), to symbolize divine blessings and punishment, which may not evoke the same associations in all cultures. Similarly, Surah As-Saffat describes paradise and hellfire using vivid imagery, such as "a thorny tree" (37:62) for the food of the dwellers of Hell, which carries deep connotations in Arabic but may require adaptation for clarity in translation. Besides, surah Ar-Rahman describes the rewards of paradise using images of "reclining on green cushions and rich carpets" (55:76) or "gardens with flowing springs" (55:50)—symbols of luxury and peace in the Arabian desert culture, where water and lush greenery were signs of divine favor. A direct translation of these phrases might not convey the same significance to readers from regions where water abundance is not a concern. Similarly, Surah As-Saffat describes the food of the inhabitants of Hell as "a tree that grows in the depths of Hell—its fruit is like the heads of devils" (37:62-65). In Arabic, likening something to the heads of devils evokes an image of horror and disgust, but in some cultures, this comparison may lack the same intensity unless further explained.

Meanwhile, context plays a crucial role, as literal translations may fail to capture the intended spiritual, moral, or emotional impact. Translators must balance faithfulness to the original text with ensuring that the metaphor resonates with diverse audiences, often employing explanatory notes or dynamic equivalence rather than direct word-for-word translation. This challenge highlights the need for cultural sensitivity and linguistic expertise in conveying the depth of Quranic metaphors. Quranic metaphors are not merely literary devices but serve theological and moral purposes. For instance, Surah Ar-Rahman repeatedly asks, "Which of the favors of your Lord will you deny?" (55:13), a rhetorical question reinforcing gratitude and reflection. A literal translation may miss the emphatic and persuasive nature of this verse, requiring translators to adapt it in a way that maintains its power and urgency. Similarly, Surah As-Saffat uses vivid depictions of Hell and Paradise, such as describing the punishment of disbelievers as being "dragged on their faces into the Fire" (37:68-69). While such imagery is striking in Arabic, a translator must consider maintaining its intensity without making it overly harsh or losing its intended effect. This is especially important for audiences unfamiliar with the Quranic style, where metaphor and imagery serve as a means of persuasion and spiritual awakening. Furthermore, the rhetorical devices in these Surahs serve as powerful tools that enhance meaning, engagement, and reflection. Allah created the message of the Qur'an more persuasive, emotionally resonant, and memorable, guiding readers toward deeper faith and understanding.

3.2 Discussions

The results show that the most dominant data in the surah Ar-Rahman is Rhetoric. The sentence *"Then which of the favors of your Lord will you choose, Denny?"* serves as the most data. It can be seen at the beginning of the next verse, 13, which is a question that does not require an answer. The researcher found the data with the same verse in the surah. On the same line, the result of Ismayani & A. Jalil (2023) found that rhetoric is the most dominant. Here, the data are repeated up to 31 times. This is considered rhetoric because this question does not need an answer. This is a unique surah because Allah wants to reveal that his creature must obey Him. Here, the rhetoric doesn't require an answer, even though it is in the form of a question. It is only used to emphasize its meaning.

Moreover, the results of the present research follow the theory of Kennedy & Gioia (2015) because it mentions the types of repetition: rhetoric and pleonasm. These two types of figurative language are unique characteristics found in Surah Ar-Rahman. The uniqueness found in this surah is the repetition, which is considered a reminder to the servant of Allah of his disobedience to his God. This shows that rhetoric and pleonasm are used to highlight the intended meaning. It doesn't need any human validation since it is true.

Furthermore, the research from Nasution et al. (2018) did not find any metaphors in their findings. He said that metaphor doesn't suit the data of surah Ar-Rahman translation. In contrast, the present study found two metaphors in verses 62 and 64 of Surah Ar-Rahman. Here, the metaphor serves as changing something into something else, which is not the same thing literal. This is caused by different translators that were being analyzed. Meanwhile, the meaning of the surah stays the same. In addition, the less dominant types found in the surah Ar-Rahman are synecdoche and metonymy.

Mutamam & Zubaidah (2017) described that the process of analyzing figurative language in Qur'an translation deals with contextual meaning as a process of examining the truth, philosophy, history of the Prophet, guidelines, and the creation of Allah's creatures. The process of composing surah Ar-Rahman deals with explicitly comparing things, repetition, synonyms, substitution, denial, and future imaging. Meanwhile, in the current study, the process of surah Ar-Rahman and As-Saffat consists of simile, personification, apostrophe, synecdoche, metonymy, metaphor, ellipsis, pleonasm, and rhetoric.

Based on the findings of Alhatim & Elgoudman (2023), there are five reasons for using repetition in surah Ar-Rahman: faith, laws of justice, man and jinn, hell, and heaven. This is used to highlight the contextual meaning of those five aspects. In line with this, this current study found that among 31 data, all rhetoric that doesn't require an answer highlights the existence of faith, justice, man and jinn, hell, and heaven.

Besides, the most dominant data of figurative language in surah As-Saffat is ellipsis. The researcher found 14 ellipses in verses 180, 73, 143, 166, 100, 159, 108, 28, 37, 171, 141, 26, 108, and 46. The data was classified by ellipsis because it was a sort of figurative language in which a word or piece of a sentence is replaced with another term. Currently, there are no studies discussing figurative language in Surah As-Saffat. Previous researchers focused only on the concept of education and the content of verses in Surah As-Saffat, rather than exploring the figurative language used in the surah. Therefore, this researcher presents new findings that have not been explored by prior researchers.

Additionally, the researcher did not find any evidence of metonymy and rhetoric in Surah As-Saffat. The absence of rhetoric stems from the nature of the questions posed; they are asked not to elicit answers, but rather to highlight a clear solution to the issue at hand. Furthermore, metonymy was not identified because Surah As-Saffat recounts the story of the prophets, which does not necessitate metonymy to represent the entities or characters of the mentioned prophets.

4. CONCLUSIONS

Based on the analysis of figurative language in Surah As-Saffat and Surah Ar-Rahman, a total of 81 data of figurative language were identified, with 32 found in Surah As-Saffat and 49 in Surah Ar-Rahman. The figurative language categories in both Surahs include simile, personification, apostrophe, synecdoche, metaphor, ellipsis, pleonasm, and, in the case of Surah Ar-Rahman, rhetoric and metonymy. The findings highlight that ellipsis is the most dominant figurative language in Surah As-Saffat, comprising 14 data. This form of metaphorical language involves omitting parts of a sentence, often to enhance meaning or poetic expression. In contrast, rhetoric emerges as the most prominent figurative language

in Surah Ar-Rahman, with 31 instances. Rhetoric, in this context, is used as a form of communication between God and His creatures, often in the form of a question that does not require an answer, emphasizing divine power and communication.

Interestingly, both Surahs show synecdoche and pleonasm as the least represented categories, with only one data each in Surah As-Saffat and Surah Ar-Rahman. Synecdoche and metonymy, both involving symbolic representation of a part or a related concept, were similarly underrepresented in Surah Ar-Rahman, each with only one occurrence. This study underlines the richness and variety of figurative language employed in these Surahs, showcasing the intricate use of language to convey complex spiritual, ethical, and divine messages. The distinct prevalence of ellipsis in Surah As-Saffat and rhetoric in Surah Ar-Rahman reflects the different rhetorical strategies and thematic focuses in these two chapters, with ellipsis emphasizing poetic brevity and rhetoric focusing on divine communication.

The results of the analysis reflect that academics can be a form of integration of science between religious and general science, such as literature. Therefore, a more in-depth al-Qur'an will be easily perceived. Although related to general science, it does not leave the rules in interpreting the Qur'an. Some things that need to be considered by future researchers include not only examining the types of figurative language contained in the letter but also examining the translation that exists in the two letters. Furthermore, it needs to focus more on researching rhetoric and studying it in depth, both in terms of the Arabic language of the verse and the English translation. Future researchers can examine figurative language and the structure and grammar contained in the two letters or others.

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