The Process of Transferring and Translating Some Verbal Repetitions in the Holy

Quran and Selected Literary Poems from Arabic into English

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Abstract

This study examines the difficulty of translating repeated phrases in Arabic literature. It focuses on the poetry of Badr Shakir al-Sayyab, and its connection to examples in the Holy Quran. It uses both theory and analysis to understand the role and limits of these repetitions and find ways to translate them within the framework of translation theory. The study explores the methods used by literary and religious translators to convert these Arabic repetitions into English effectively.

In Arabic, repetition is used to make a text cohesive, emphasize certain meanings, and increase the rhythm and impact of the message. For example, in the Quran, repetition can convey warning or astonishment. However, when these repetitions are directly translated into English, they may appear unnecessary or may not show the same rhetorical effect they have in Arabic.

The research highlights difficulties involved in such translations by looking at examples like the repeated verses in Surah Ar-Rahman about al-Aliy, or expressions like "Ala" in

Arabic poetry, and prose examples. Translation tips provided include: (a) maintaining repetition for emphasis,

(b) using different tools to replicate the targeted effect, and (c) using translator's notes as required.

The study also questions if repeated terms in literary translations carry different meanings compared to their usage in Quranic contexts. This shows that while repetition is a characteristic of Arabic style in classic translations, different stylistic norms in English may not be the renders that accommodate it successfully, and affect translation quality.

Keys: Translation of the poem "مطر مطر " by the poet Badr Shakir al-Sayyab, verses from the Holy Quran, repeated literary words, previous studies, analysis and criticism, exercises

عملية نقل وترجمة بعض التكرارات اللفظية في القرآن الكريم وبعض القصائد الأدبية المختارة من العربية إلى الإنجليزية

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ملخص

تبحث هذه الدراسة في صعوبة ترجمة العبارات المكررة في الأدب العربي. وتُركز على شعر بدر شاكر السياب، وعلاقته بأمثلة في القرآن الكريم. وتستخدم الدراسة النظرية والتحليل لفهم دور هذه التكرارات وحدودها، وإيجاد سبل لترجمتها في إطار نظرية الترجمة. وتستكشف الدراسة الأساليب التي يستخدمها المترجمون الأدبيون والدينيون لتحويل هذه التكرارات العربية إلى الإنجليزية بفعالية.

في اللغة العربية، يُستخدم التكرار لجعل النص متماسكًا، والتأكيد على معانٍ معينة، وزيادة إيقاع الرسالة وتأثيرها. على سبيل المثال، في القرآن الكريم، يمكن للتكرار أن ينقل تحذيرًا أو استغرابًا. ومع ذلك، عند ترجمة هذه التكرارات مباشرةً إلى الإنجليزية، قد تبدو غير ضرورية أو قد لا تُظهر نفس التأثير البلاغي الذي تُحدثه في العربية.

يُسلّط البحث الضوء على الصعوبات التي تنطوي عليها هذه الترجمات من خلال النظر في أمثلة مثل الآيات المكررة في سورة الرحمن عن علي، أو تعبيرات مثل "علاء" في الشعر العربي، وأمثلة نثرية. تتضمن نصائح الترجمة المقدمة ما يلي: (أ) الحفاظ على التكرار للتأكيد، (ب) استخدام أدوات مختلفة لتكرار التأثير المستهدف، و(ج) استخدام ملاحظات

في السياقات القرآنية. يُظهر هذا أنه على الرغم من أن التكرار سمة من سمات الأسلوب العربي في الترجمات الكلاسيكية،

إلا أن اختلاف المعايير الأسلوبية في اللغة الإنجليزية قد لا يكون هو الأسلوب الأمثل لاستيعابه بنجاح، مما يؤثر على

جودة الترجمة.

المفاتيح: ترجمة قصيدة "مطر مطر" للشاعر بدر شاكر السياب، آيات من القرآن الكريم، كلمات أدبية متكررة، دراسات

سابقة، تحليل ونقد، تمارين.

Introduction

The study addresses the problem of translating some verbal repetitions in some literary texts, Badr Shakir al-Sayyab's poem as a model and examples from the language of the Holy Quran into English. The researcher will rely on two approaches, the first theoretical and the second analytical critical, all of which are in order to master all linguistic and semantic aspects in order to stand on the most important problem in repetition and try to find some proposed solutions for the study, within the framework of translation theory, and analyzing the techniques and tools that translators have adopted in the process of transferring and translating some verbal repetitions in the Holy Quran and selected literary poems from Arabic into English.

The repeated words express the connection and the adjacent recall of the contextual words, and studying them according to this logic contributes and

ensures at the same time contributing to the consistency and harmony of the Quranic discourse in terms of wording and meaning, and thus makes it easier for the reader of the target text to understand the meaning in the correct and close way and refer to its translation at the same time, Therefore, every attempt to understand the translation of the verbal repetitions is an attempt to reach an accurate understanding of the nature of that connection between the two languages, which goes back to two completely different cultures, as is the case between the Arabic and English languages, which goes beyond the linguistic difference to include even the letters and grammatical rules specific to each language.

The verbal repetitions are distinguished by stylistic and structural features in a special context that make them a distinctive educational subject worthy of research, study and analysis, and they are the focus of attention and focus of many linguists in the modern era. All of this is reflected in the linguistic and cognitive return that the translator will benefit from in the future, especially students and scholars interested in this type of translation, especially literary translation, because delving into such studies enriches translators with valuable information that makes it very easy to overcome many problems in the future, especially with regard to translating repeated words in a single sentence.

Therefore, it will provide the translator with the semantic, contextual, emotional and referential meaning, and thus it will be reflected in the type of translation

and transfer it to a very important and acceptable level at the same time for the target reader or recipient, which will benefit the science of translation in the future and open up great horizons for beginners and advanced translators alike. The connotations, according to the opinion of "Nida" and other linguists who had a great and prominent impact on the science of translation, here the mental components of the translator are activated, so he seizes the true meaning without necessarily being linked to the linguistic material. Many researchers have studied different subjects in English such as that of Najim (2012). He tackled two important topics viz substitution and reference. Hameed (2025) argues that the components of language are inseparable that every item is compatible with the other to create a unified whole.

The aim of the study:

The repeated words express the connection and the adjacent recall of the contextual words, and studying them according to this logic contributes and ensures at the same time contributing to the consistency and harmony of the Quranic discourse in terms of wording and meaning, and thus makes it easier for the reader of the target text to understand the meaning in the correct and close way and refer to its translation at the same time, Therefore, every attempt to understand the translation of the verbal repetitions is an attempt to reach an accurate understanding of the nature of that connection between the two languages, which goes back to two completely different cultures, as is the case

between the Arabic and English languages, which goes beyond the linguistic difference to include even the letters and grammatical rules specific to each language.

The verbal repetitions are distinguished by stylistic and structural features in a special context that make them a distinctive educational subject worthy of research, study and analysis, and they are the focus of attention and focus of many linguists in the modern era. All of this is reflected in the linguistic and cognitive return that the translator will benefit from in the future, especially students and scholars interested in this type of translation, especially literary translation, because delving into such studies enriches translators with valuable information that makes it very easy to overcome many problems in the future, especially with regard to translating repeated words in a single sentence.

Therefore, it will provide the translator with the semantic, contextual, emotional and referential meaning, and thus it will be reflected in the type of translation and transfer it to a very important and acceptable level at the same time for the target reader or recipient, which will benefit the science of translation in the future and open up great horizons for beginners and advanced translators alike. The connotations, according to the opinion of "Nida" and other linguists who had a great and prominent impact on the science of translation, here the mental components of the translator are activated, so he seizes the true meaning without necessarily being linked to the linguistic material.

Research Questions:

Here arises two additional important questions in this study in addition to the other questions included in this study

1-The first is how can verbal repetitions be translated in literary works?

2-The second is what are the tools or mechanisms adopted in translating such problems?

3-Does the repetition of words in literary texts and Quranic verses affect the translation process?

 4- Is it possible that the repeated words in the Quranic and literary context have other meanings and connotations that are different from each other?

Since repetitions in literary texts and verbal repetitions in the Holy Quran have a certain connection and there is a great relationship between the two words, therefore the translator must search carefully for the meaning of each one of them on the side because such verbal repetitions create a kind of confusion for the reader and therefore the reader must also observe carefully, scrutinize and be careful in understanding such meanings and connotations. Because verbal repetitions are characterized by stylistic and structural features through which the translator must find appropriate and suitable strategies to deal with them.

Perhaps the difference between languages and their nature, the difference in cultures between peoples, and the difference in poetic meters and grammatical rules are a major reason for the loss of many semantic and communicative values in many cases. It is no secret to everyone that translating literary texts and some Quranic verses is not an easy and simple matter because understanding the verses may be difficult at times even for native speakers, and the problem becomes double for those who have a desire to learn secondary or foreign languages different from their native language or who understand and speak Arabic fluently, as is the case exactly in translating some texts and verses of the Holy Bible or other holy books. Some of the features that distinguish the language of Arabic literature and its eloquence and translating some secondary meanings may not be an easy matter because the Arabic language in general is distinguished greatly from other languages in its eloquence, eloquence, beauty and difficulty. Therefore, we can say that there is no language in the world that contains what the Arabic language contains in terms of metaphor or semantic and rhetorical expression of many of its vocabulary, verbs and letters.

Background, Problem, Objectives and Previous Studies:

One of the most important goals of language is communication between human beings. It is the means by which all peoples on earth can communicate, regardless of their religion or beliefs. Linguistic communication is one of the most sublime messages that unite peoples and through which cultures can be

transferred from one country to another. Language is the code of the verbal message that the producer (speaker) sends to the recipient (listener). It is often required that the verbal message be formulated according to a common linguistic system that the producer and recipient agree upon. What is meant here in the science of translation are the original texts and the target texts between the translator and the recipient? Whenever that message deviates from that system, the image will be distorted and there may be a betrayal in conveying the text and it is considered theft of efforts and concealment of many messages that the poet or writer intended to convey to the whole world.

The linguistic system is usually divided into multiple structural levels and it is known to everyone that every country or every nation has a special language that it is proud of and tries to spread. Its culture through that language, and each language has characteristics, rules and principles, whether linguistic, grammatical or contextual, that are agreed upon. We find the phonetic level, the lexical level, the morphological level and the syntactic level. Linguistic communication is not limited to possessing one of the previous levels. Knowledge of sounds, their points of articulation and their characteristics does not help in communication. Likewise, knowledge of the meanings of lexical words - for example - is not sufficient for communication. The previous levels must be combined with each other. The combination is represented in collecting the sounds of the language and pouring them into lexical vocabulary that matches the adopted morphological structures

Although the researcher focuses on literary texts and some selected poems that many translators suffer from when translating them into other languages, the Holy Qur'an remains the constitution of the Islamic community in all parts of the world, and its meanings have been translated into several languages and to different countries. Through this study, the researcher attempts to address one of the linguistic phenomena that the Holy Quran is full of, which the phenomenon of repeated words is, and how to translate them into English by reviewing many exercises in an analytical and critical manner, and explaining the importance of the study and the problems and presenting some proposed solutions. Because studying words or verbal repetitions individually gives them completely different meanings and the translator strays far from translating the spirit and essence of the poem, and thus a great failure in reaching the true meaning that the poet was aspiring to in the original poem, and this is considered a very big problem and a betrayal at the same time with regard to the original text as well as the verses in the Holy Quran, because one of the biggest linguistic problems is when the translator deals with vocabulary as if it were words and rigid lexical vocabulary that are very far from the true meaning in the context because the word alone gives a meaning that is different and completely different from the meaning within the context of the sentence, and this is unfortunately what many novice translators and even senior translators fall into. As a result, if the translator searches for separate and individual lexical terms, it will be very difficult to find a suitable counterpart or equivalent meaning in the target

language when translating some of the sacred Qur'anic texts.

Examples: specific indication of which verses from the Holy Quran will be analyzed.

Example 1: Qur'anic Verse

Arabic:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

(Surah Ar-Rahman, repeated 31 times)

Literal English Translation:

"Then which of the favors of your Lord will you deny?"

Explanation:

In Arabic, the repetition builds rhythm, emphasis, and a sense of divine warning and awe.

In English, repeating the same sentence 31 times may feel tedious or redundant to the reader.

However, removing or reducing it weakens the rhetorical impact and deviates from the original structure.

Translation Solution:

Keep the repetition to preserve the rhythm and intensity, but add translator's notes to explain its purpose.

Alternatively, in poetic or artistic translations, one might vary wording slightly while maintaining the message.

Example 2: Arabic Poetry

Arabic:

ألا أيها الليل الطويل ألا انجلي

بصبحٍ وما الإصباح منك بأمثلِ

Literal Translation:

"O long night, will you not end? With dawn—yet even dawn is no better than you."

Explanation:

The repetition of "Ala" (*ألا*) adds urgency and emotional weight—a cry of exhaustion and despair.

In English, directly repeating "O" or similar interjections can sound old-fashioned or awkward.

Translation Strategy:

Convey the emotion rather than the exact structure.

Example:

"O endless night, why won't you end? Even dawn offers no relief."

Here, the translator sacrifices literal repetition to preserve tone and emotional resonance.

Example 3: Arabic Prose

Arabic Text:

"كان يمشي... يمشي دون هدف، يمشي كأن الطريق لا ينتهي."

Literal English Translation:

"He walked... walked aimlessly, walked as if the road would never end."

Explanation:

The repetition of "يمشي" (he walked) emphasizes the character's sense of aimlessness and mental drift.

In English, direct repetition of "walked" may seem monotonous unless crafted carefully.

Better Translation:

"He walked... drifting without purpose, as if the road stretched on forever."

This version captures the sense of repetition through imagery, not structure.

Summary of Strategies:

1. Preserve repetition if it's essential for rhythm or emphasis.

2. Recreate the effect, even if the form changes, especially in literary translation.

3. Use translator's notes for sacred texts or when repetition holds deep rhetorical meaning.

Problem of the study

The source language, especially in Arabic, word repetition is not a flaw. It often serves stylistic, rhetorical, and emotional purposes, such as:

Emphasis: To reinforce a message or concept.

Rhythm and Musicality: Especially in Quranic recitation.

Psychological Impact: To capture attention and enhance memorability.

Symbolism: Where repeated words carry layered meanings.

The Problem in Translation

While repetition is effective in Arabic, it can pose challenges in translation, particularly into languages that favor conciseness and where repetition may seem redundant or awkward.

Key Challenges in Translation:

1. Stylistic Differences: Some target languages may not accept repetition naturally.

2. Loss of Impact: Omitting repetition may weaken the emotional or rhetorical strength of the text.

Problem of the study:

Through this research, we try to shed light on the inability of translation, especially when it comes to some literary texts and poems from Arabic to English and selected verses from the Holy Quran. There is no doubt that translating the meanings of literary and poetic poems is one of the most difficult attempts ever made in the field of translation; This is because transferring the meanings of literary words loaded with rhetorical and moral density to a language other than Arabic is not an easy matter, in addition to the inability of the language of translation to transfer the rhetorical structure of the poets' talent and the meanings and connotations it carries that are only revealed by the language of Arabic literature, which enjoys eloquence, rhyme and strong statement. Most of the translations that were exposed to converting the meanings of Arabic literature to European languages, especially English, relied on semantic references drawn from translation books, old and new.

The orientalist motives, the weakness of linguistic preparation, and the cognitive ignorance of Arabic literature, prevented the orientalists from achieving a faithful and comprehensive translation of the meanings of famous poems of Arabic literature. The common thing in all the translations written by the orientalists is their lack of understanding or their failure to attempt to understand the meanings attached to ancient Arabic literature, and their failure to adopt scientific research methods for the subject to establish the facts;

In this study, the researcher will address the problem of religious translation and sacred texts and the translation of the meanings of some literary poems and the Holy Quran exclusively, as the most eloquent of linguistic sciences and the origin of all literary texts that were based on the eloquence and fluency of the Quranic verses, to be followed by a translational study of the translation of the linguistic phenomenon and its importance in linguistics. In conclusion, there will be satisfactory results, solutions and practical strategies to solve such problems, which will reflect a great benefit for beginners among translators, reaching honest, truthful and correct translations that do not accept interpretation with regard to

The first type of repetition is the repetition of the tool:

As mentioned in the Almighty's saying

(بل قالوا أضغاث أحلام بل افتراه بل هو شاعر فليأتنا بآية كما أرسل الأولون)

The striking was repeated with the word "rather" in this verse three times in a row, and each time its meaning comes in the form of a tool from the striking tools in the Arabic language, which is rich in many of these enriching forms, especially in the texts and stories of the Holy Quran.

The first "rather" is from the speech of God Almighty, and it is a striking transition from the narration of the words of a group of polytheists to their sayings, which is their claim that it is the words of dreams that he sees in his sleep and then narrates them.

As for the second, it is possible that it is from the speech narrated from them, and it is a striking transition in what they describe the Quran with, "rather, he invented it" or "he invented it from himself."

As for the third, it is a striking speech from them, they said, "Rather, he is a poet," meaning the words of poetry, so the third letter "rather" is a striking from them from their speech sacred texts, especially the Quranic verses, which represent the word of God.

The second type is repetition of the word:

The word here means repetition of the noun, even though the word contains three parts: the noun, the verb, and the letter. Examples of repetition of the noun include the Almighty's saying:

(1) بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(2) ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

We notice that the word "اياك" was repeated twice, without being limited to mentioning it once. It was limited to mentioning one of the two objects in many verses, as mentioned in His saying: (Your Lord has not forsaken you, nor has He become displeased) without repeating the object of "has become displeased." And from the repetition of the noun.

Where the path was repeated twice, Al-Karmani said that the place was mentioned in the first instance but the travelers were not mentioned, so he repeated it again with the travelers on the path mentioned.

(1)إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

(2)وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Repeating the Night of Power, which should have been hidden or concealed, contrary to what is apparent, is to raise the level and highlight the importance and value of this night and its status with God Almighty, and to intend to pay attention to it. In the same way, what is mentioned in Surat Al-Qari'ah is also mentioned.

بسم الله الرحمن الرحيم

ٱلْقَارِعَةُ (1) مَا ٱلْقَارِعَةُ (2) وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ

And also Surat Al- الحاقةand God's saying about the companions of the right: "What are the companions of the right?"

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

The third type is repeating the entire sentence: God Almighty says:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

Repetition to emphasize or resume that God Almighty promised that hardship will be followed by ease with a little patience in the face of calamities. As for Arabic poetry and literature, there are also many examples. Examples of this type of repetition abound, especially in pre-Islamic poetry, including the saying of Al-Muhalhil in the Khafif meter:

ذَهَبَ الصُّلحُ أَو تَرُدّوا كُلَّياً

ذَهَبَ الصُّلحُ أَو تَرُدّوا كُلَّياً

It is less in contemporary poetry, and Nazik Al-Malaika mentioned an example of it by saying that she repeated an entire verse of poetry at the end of the piece, and Mikhail Naimy's poem "Al-Tamanina" can be considered a successful example of what the researcher is trying to convey in his thesis about the most important problems of repetition that translators face in translating literary works.

#الطُمأنينة

سقفُ بيتي حديدْ .... ركن بيتي حجرْ
فاعْصفي يا رياحْ .... وانتحبْ يا شجرْ
واسبحي يا غيومْ.......... واهطلي بالمطر
واقصفي يا غيومْ ...... لست أخشى خطر
! سقفُ بيتي حديدْ .... ركن بيتي حجرْ

The same word may be repeated at the beginning of each verse of a poem or a group of consecutive verses, and this is a common style in Arabic literature, as we see in the poet's saying:

أنت كوخٌ معشوشبٌ في رباةٍ
أنتِ كل الحياة، أنت كياني

أنتِ روحي أبصرتُها في سباتي

أنتِ وحيي مجسدًا، أنت لحني

We can conclude the examples with Badr Shakir al-Sayyab's poem, which is considered one of the masterpieces of imagination and one of his most beautiful poems ever, and which has been translated into several languages, including English, French, German, and other languages around the world, due to the wonderful poetic images that characterize this poem.

Rain Song (انشودة المطر "Unshūdat almaṭar") is a famous 1960 poetry collection and Arabic poem by Badr Shakir al-Sayyab

Your eyes are two palm tree forests in early light،

Or two balconies from which the moonlight recedes يتراجع - يتقهقر

When they smile ،your eyes ،the vines put forth their leaves،

And lights dance . . . like moons in a river

Rippled تموج – ترقرق by the blade راحة المجداف of an oar at break of day;

أنشودة المطر – بدر شاكر السياب

عيناكِ غابتا نخيلٍ ساعةَ السحَرْ،

أو شُرفتان راح ينأى عنهما القمر.

دفء الشتاء فيه وارتعاشه الخريف،

والموت، والميلاد، والظلام، والضياء؛

... أنشودةُ المطر

... مطر

... مطر

... مطر

تثاءب المساء، والغيومُ ما تزالْ

تسحُّ ما تسحّ من دموعها الثقالْ.

كأنِّ طفلاً بات يهذي قبل أن ينام:

بأنَّ أمّه — التي أفاق منذ عامْ

فلم يجدها، ثمّ حين لجّ في السؤال

قالوا له: "بعد غدٍ تعودْ.."

لا بدَّ أن تعودْ

وإنْ تهامس الرفاق أنَّها هناكْ

في جانب التلّ تنام نومة اللّحودْ

تسفّ من ترابها وتشرب المطر؛

Conclusion:

After reviewing all these types and patterns of verbal repetition in its types and forms, the author of the message should end with recommendations, perhaps the most important of which are:

First, the phenomenon of repetition is one of the linguistic phenomena that the Arabs have known in ancient and modern times since their ignorance until our current era. Rather, this was very clear in many verses of the Holy Quran, and the researcher reviewed a number of them.

Second: The phenomenon of repetition is a way and a means of rhetorical means and has its semantic, artistic and rhetorical value.

Third: Verbal repetition is not limited to repeating the tool, but rather extends to the word and the sentence as well in many cases.

Fourth: Repetition is not just repeating a similar sound, word or phrase more than once, but each time it may mean something different from the previous one, and this is what makes it form an artistic and rhetorical painting that has its literary, rhetorical and psychological value as well.

Fifth: The repetition of something makes it entrenched in the mind, imagination and memory of the reader for many years, and this does not happen with the opposite.

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