



اسم مشتق من الذكوة وهي الجمرة الملتهبة والمراد بالذكوات
الربوات البيض الصغيرة الخيطة بمقام أمير المؤمنين علي بن أبي

طالب {عليه السلام}

شبهها لضياؤها وتوهجها عند شروق الشمس عليها لما فيها

موضع قبر علي بن أبي طالب {عليه السلام}

من الدراري المضيئة

{در النجف} فكأنها جمرات ملتهبة وهي المرتفع من الأرض، وهي ثلاثة

مرتفعات صغيرة نتوءات بارزة في أرض الغري وقد سميت الغري باسمها، وكلمة

بيض لبروزها عن الأرض. وفي رواية إنها موضع خلوته أو إنها موضع عبادته

وفي رواية أخرى في رواية المفضل عن الإمام الصادق {عليه السلام} قال:

قلت: يا سيدي فأين يكون دار المهدي ومجمع المؤمنين؟ قال: يكون ملكه

بالكوفة، ومجلس حكمه جامعها وبیت ماله ومقسم غنائم المسلمين

مسجد السهلة وموضع خلوته الذكوات البيض



نيوان الوقف الشيعي / دائرة البحوث والدراسات

م/ مجلة الذكوات البيضاء

السلام عليكم ورحمة الله وبركاته ...

إشارة إلى كتابكم المرقم ١٠٤٦ والمؤرخ ٢٠٢١/ ١٢/٢٨ والخاص بكتابنا المرقم ب ت ٥٧٤٤/٤ في ٢٠٢١/٩/٦ والمتضمن استحداث مجلتكم التي تصدر عن الوقف المذكورة أعلاه ، وبعد الحصول على الرقم المعياري الدولي المطبوع وإنشاء موقع الكتروني للمجلة تعتبر المولفظة الواردة في كتابنا أعلاه موافقة نهائية على استحداث المجلة. ... مع والفر التحدير

أ.م.د. هامين صالح حسن

المدير العام لدائرة البحث والتطوير / وكالة

٢٠٢٢/١/١٤

نسقة منه الى:

- قسم الشؤون العلمية / شعبة التوثيق والنشر والترجمة / مع الاوليات .
- المستشارة .

مهتد ابراهيم
١٠ / كانون الثاني

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مَجَلَّةٌ عِلْمِيَّةٌ فِكْرِيَّةٌ فَصْلِيَّةٌ مُحْكَمَةٌ تُصَدِّرُ عَنْ
دَائِرَةِ الْبَحْوثِ وَالدرَّاسَاتِ فِي دِيْوَانِ الْوَقْفِ الشَّيْخِيِّ



العدد (١٧) السنة الثالثة جمادى الآخرة ١٤٤٦ هـ تشرين الأول ٢٠٢٥ م
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العدد (١٧) السنة الثالثة جمادى الآخرة ١٤٤٦ هـ - تشرين الأول ٢٠٢٥ م

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مَجَلَّةٌ عِلْمِيَّةٌ فِكْرِيَّةٌ فَصْلِيَّةٌ مُحْكَمَةٌ تَصْدُرُ عَنْ
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العنوان الموقعي

مجلة الذكوات البيضاء

جمهورية العراق

بغداد / باب المعظم

مقابل وزارة الصحة

دائرة البحوث والدراسات

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لسنة ٢٠٢١

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العدد (١٧) السنة الثالثة حمادى الآخرة ١٤٤٦ هـ - تشرين الأول ٢٠٢٥ م

دليل المؤلف

- ١- أن يتسم البحث بالأصالة والجدة والقيمة العلمية والمعرفية الكبيرة وسلامة اللغة ودقة التوثيق.
- ٢- أن تحتوي الصفحة الأولى من البحث على:
 - أ. عنوان البحث باللغة العربية .
 - ب . اسم الباحث باللغة العربي، ودرجته العلمية وشهادته.
 - ت . بريد الباحث الإلكتروني.
 - ث . ملخصان: أحدهما باللغة العربية والآخر باللغة الإنكليزية.
 - ج . تدرج مفاتيح الكلمات باللغة العربية بعد الملخص العربي.
- ٣- أن يكون مطبوعاً على الحاسوب بنظام (office Word ٢٠٠٧ أو ٢٠١٠) وعلى قرص ليزري مدمج (CD) على شكل ملف واحد فقط (أي لا يُجزأ البحث بأكثر من ملف على القرص) وتُرَوَّد هيئة التحرير بثلاث نسخ ورقية وتوضع الرسوم أو الأشكال، إن وُجدت، في مكانها من البحث، على أن تكون صالحة من الناحية الفنية للطباعة.
- ٤- أن لا يزيد عدد صفحات البحث على (٢٥) خمس وعشرين صفحة من الحجم (A4) .
- ٥ . يلتزم الباحث في ترتيب وتنسيق المصادر على الصيغة APA
- ٦- أن يلتزم الباحث بدفع أجور النشر المحددة البالغة (٧٥,٠٠٠) خمسة وسبعين ألف دينار عراقي، أو ما يعادلها بالعملة الأجنبية.
- ٧- أن يكون البحث خالياً من الأخطاء اللغوية والنحوية والإملائية.
- ٨- أن يلتزم الباحث بالخطوط وأحجامها على النحو الآتي:
 - أ. اللغة العربية: نوع الخط (Arabic Simplified) وحجم الخط (١٤) للمتن.
 - ب . اللغة الإنكليزية: نوع الخط (Times New Roman) عناوين البحث (١٦) . والملخصات (١٢)
- أما فقرات البحث الأخرى؛ فبحجم (١٤) .
- ٩- أن تكون هوامش البحث بالنظام الألكتروني (تعليقات ختامية) في نهاية البحث. بحجم ١٢ .
- ١٠- تكون مسافة الحواشي الجانبية (٢,٥٤) سم، والمسافة بين الأسطر (١) .
- ١١- في حال استعمال برنامج مصحف المدينة للآيات القرآنية يتحمل الباحث ظهور هذه الآيات المباركة بالشكل الصحيح من عدمه، لذا يفضل النسخ من المصحف الإلكتروني المتوافر على شبكة الانترنت.
- ١٢- يبلغ الباحث بقرار صلاحية النشر أو عدمها في مدة لا تتجاوز شهرين من تاريخ وصوله إلى هيئة التحرير.
- ١٣- يلتزم الباحث بإجراء تعديلات المحكمين على بحثه وفق التقارير المرسلة إليه وموافقة المجلة بنسخة معدلة في مدة لا تتجاوز (١٥) خمسة عشر يوماً.
- ١٤- لا يحق للباحث المطالبة بمتطلبات البحث كافة بعد مرور سنة من تاريخ النشر.
- ١٥- لا تعاد البحوث الى أصحابها سواء قبلت أم لم تقبل.
- ١٦- تكون مصادر البحث وهوامشه في نهاية البحث، مع كتابة معلومات المصدر عندما يرد لأول مرة.
- ١٧- يخضع البحث للتقويم السري من ثلاثة خبراء لبيان صلاحيته للنشر.
- ١٨- يشترط على طلبة الدراسات العليا فضلاً عن الشروط السابقة جلب ما يثبت موافقة الأستاذ المشرف على البحث وفق النموذج المعتمد في المجلة.
- ١٩- يحصل الباحث على مستل واحد لبحثه، ونسخة من المجلة، وإذا رغب في الحصول على نسخة أخرى فعليه شراؤها بسعر (١٥) ألف دينار.
- ٢٠- تعبر الأبحاث المنشورة في المجلة عن آراء أصحابها لا عن رأي المجلة.
- ٢١- ترسل البحوث إلى مقر المجلة - دائرة البحوث والدراسات في ديوان الوقف الشيعي بغداد - باب المعظم)
- أو البريد الإلكتروني: (hus65in@Gmail.com) (offreserch@sed.gov.iq) بعد دفع الأجور في مقر المجلة
- ٢٢- لا تلتزم المجلة بنشر البحوث التي تُخلُّ بشروط من هذه الشروط .

مَجَلَّةٌ عِلْمِيَّةٌ فِكْرِيَّةٌ فَصَلِيَّةٌ مُجَكِّمَةٌ تَصَدُّرُ عَنْ دَائِرَةِ الْبُحُوثِ وَالْدِّرَاسَاتِ فِي ذِيَوَانِ الْوَقْتِ الشَّيْبِيِّ

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فصلية مُحَكِّمة تُعنى بالبحوث والدراسات العلمية والإنسانية والفكرية
العدد (١٧) السنة الثالثة جمادى الآخرة ١٤٤٦ هـ كانون الأول ٢٠٢٥ م

**Translating Emotionally
Charged Language in Arabic
Press Reports into English: A
Functional Translation Ap
proach**

ترجمة اللغة المحملة بالعاطفة في التقارير الإخبارية
العربية إلى الإنجليزية:
منهج الترجمة الوظيفي

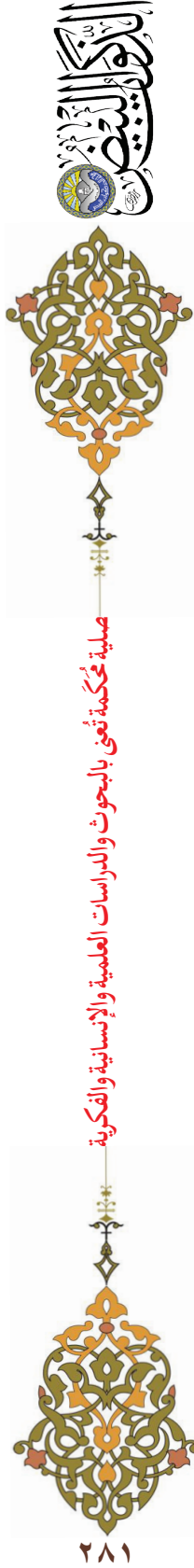
**Assistant Lecturer Sarah Abdul
Salam Abdullah
University of Kirkuk / College
of Education for Humanities**

م.م. ساره عبدالسلام عبدالله
جامعة كركوك / كلية التربية للعلوم الإنسانية



فصلية مُحَكِّمة تُعنى بالبحوث والدراسات العلمية والإنسانية والفكرية





فصلية محكمة تعنى بالبحوث والدراسات العلمية والإنسانية والفكرية

العدد (١٧) السنة الثالثة جمادى الآخرة ١٤٤٦ هـ كانون الأول ٢٠٢٥ م

Abstract:

In Arabic political journalism, language operates not only as a tool for reporting but as a deliberate instrument for emotional persuasion. Expressions such as “martyr” or “massacre” are infused with ideological and cultural resonance that shapes public reaction and moral alignment. Yet, when such emotionally charged discourse is translated into English, its affective force often diminishes under the pressure of neutrality and global readability.

This study investigates how emotion-laden language in Arabic political reports is represented in English translations and to what extent its emotional weight is preserved or lost. Ten authentic reports published between 2021 and 2024 were analyzed qualitatively. Each case was examined through three stages: identifying the emotional expression, tracing its treatment in translation, and evaluating the resulting communicative effect.

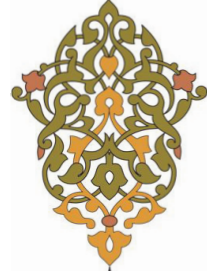
The findings indicate that emotional intensity is frequently softened or omitted in official English versions, leading to reduced reader engagement and a shift in interpretive framing. The research highlights the need for translation strategies that treat emotion as an integral communicative function rather than an optional stylistic feature. A functionally oriented approach, such as that proposed by Skopos Theory, offers translators a balanced method to sustain both clarity and emotional fidelity across languages and cultures.

Keywords: Arabic political news; emotional language; translation; English–Arabic equivalence; functional translation; Skopos Theory; emotive expressions; cross-cultural communication.

المستخلص:

في الصحافة السياسية العربية، لا تُستخدم اللغة كأداة لنقل الأخبار فحسب، بل تُوظف أيضاً كوسيلة مقصودة للإقناع العاطفي. فتعابير مثل (شهيد) و (مجزرة) مشبعة بدلالات أيديولوجية وثقافية تُساهم في تشكيل ردود الفعل العامة وتوجيه المواقف الأخلاقية. ومع ذلك، عندما يُترجم مثل هذا الخطاب المحتمل بالعاطفة إلى اللغة الإنجليزية، غالباً ما تضعف قوته الوجدانية تحت ضغط الحياد ومتطلبات القراءة العالمية. تبحث هذه الدراسة في كيفية تمثيل اللغة المشحونة بالعاطفة في التقارير السياسية العربية عند ترجمتها إلى الإنجليزية، ومدى احتفاظها بوزنها العاطفي أو فقدانه أثناء عملية الترجمة. وقد تم تحليل عشرة تقارير أصلية

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باستخدام منهج وصفي نوعي، من خلال ثلاث مراحل رئيسية: تحديد التعبير العاطفي، تتبع معالجته في الترجمة، وتقييم الأثر الاتصالي الناتج عنها.

تشير النتائج إلى أن الشحنة العاطفية غالبًا ما تُخَفَّف أو تُحذف في الترجمات الإنجليزية الرسمية، مما يؤدي إلى ضعف تفاعل القارئ وتغيّر في الإطار التفسيري للنص. وتؤكد الدراسة الحاجة إلى اعتماد استراتيجيات ترجمة تتعامل مع العاطفة بوصفها وظيفة تواصلية متكاملة لا مجرد سمة أسلوبية اختيارية. ويقدم المنهج الوظيفي، كما توضحه نظرية الغرض (Skopos Theory)، إطارًا متوازنًا يمكن المترجمين من الحفاظ على كلٍّ من الوضوح والدقة العاطفية عبر اللغات والثقافات.

الكلمات المفتاحية: الأخبار السياسية العربية، اللغة العاطفية، ترجمة الأخبار، الترجمة إلى الإنجليزية، المنهج الوظيفي في الترجمة، نظرية الغرض (Skopos Theory)، التعبيرات العاطفية، التواصل بين الثقافات.

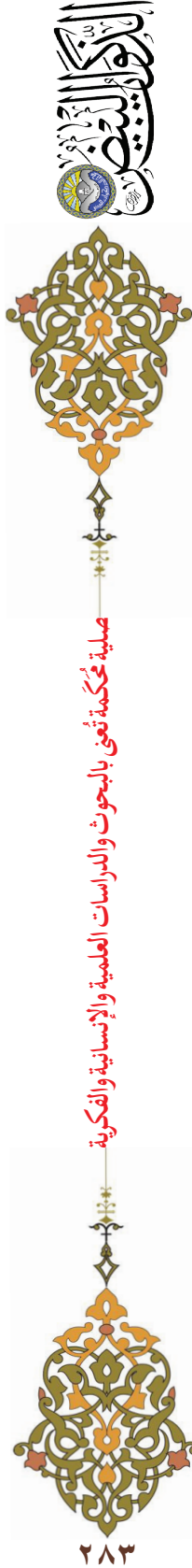
1. Introduction

Arabic political news is rarely written in a neutral way. Reporters often choose words that do more than describe what happened they try to make readers feel something about it. The language of the news can sound emotional, patriotic, or even poetic at times. Phrases like “martyr,” “resistance,” or “massacre” are used not just to tell facts but to create a sense of grief, pride, or anger within the audience.

When this kind of emotionally loaded writing is translated into English, part of its force usually disappears. English journalism follows a different tradition: it values calm tone, precision, and detachment. Because of this, the English versions of Arabic reports often sound less passionate and more matter-of-fact. The emotional meaning behind the original wording is softened, and the translation ends up feeling distant from the source text.

This difference leads to an important question in translation studies: should translators keep the same emotional tone of Arabic political news, or should they make it neutral for international readers? The answer is not simple because translators must think about ethics, purpose, and audience expectations.

This study looks at how emotion-rich language from Arabic political reports is rendered in English. It asks whether the emotional effect can survive translation without losing clarity or accuracy. Ten authentic news examples were analyzed to see what happens to emotion when it crosses linguistic and cultural



1.2 Research Problem

The challenge in this study addresses is not new, yet it's often overlooked. When Arabic news reports are translated into English, something important usually disappears: the emotional force of the words. The stories still report the facts, but the emotional tone that shaped how Arabic readers understood those facts often fades away.

This raises a simple but important question: should translators be responsible for carrying the emotional tone of the original text into the translation? In most cases, they are told to focus on clarity and neutrality, especially when translating news for international readers. But is that always the right choice? When the original Arabic text is designed to stir emotions, ignoring that aspect changes the nature of the message itself.

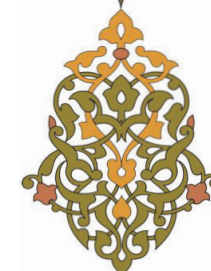
The problem is not about making the translation more dramatic. It's about understanding whether emotion, as part of the original message, deserves the same attention as factual content. Translators working in politically sensitive contexts often find themselves caught between the need for accuracy and the expectation of emotional neutrality in the target language. This study aims to explore that tension.

1.3 Aims and Objectives

The main purpose of this study is to understand what happens to emotional language when Arabic political news is translated into English. More specifically, the study investigates if the emotional tone survives translation or if it gets lost along the way.

To reach this goal, the study aims to focus on four things:

- First, this paper seeks to analyse how Arabic news uses emotional expressions in the first place. Why are certain words used? What emotions are they designed to create?
- Second, the study examines how translators handle these emotional phrases when moving them into English. Are they preserved? Replaced? Or simply removed?
- Third, the study will examine whether following functional translation strategies helps in keeping the emotional tone of



the original message.

– Finally, this paper aims to offer simple, practical advice for translators. If emotion is part of the message, how can they respect that without confusing their target audience?

This research seeks to establish finding that balance: preserving the emotion without distorting the message.

1.4 Research Questions

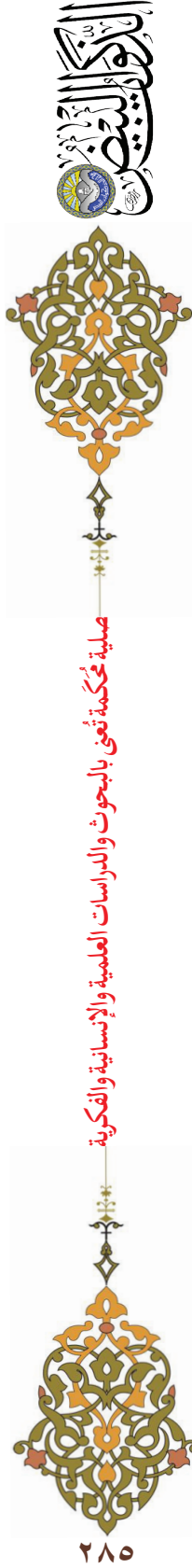
This paper is guided by four main questions:

1. How do translators handle emotionally charged language in Arabic political news reports when translating into English?
2. What happens to the emotional tone of the original text does it stay the same, get adapted, or disappear?
3. What challenges make it difficult for translators to preserve the emotional effect of Arabic expressions?
4. Are function-based translation strategies better at keeping the emotional message clear for English-speaking audiences?

These questions aim to uncover how much of the emotional power in Arabic news survives translation and what this means for the global reception of political stories.

2. Literature Review

Most research in media translation focuses on how news is shaped by ideology or cultural bias. Many scholars have explored how political news reports are framed differently when translated for new audiences. Studies often highlight how translators adapt or change certain terms to align with the target audience's cultural and political expectations. However, much of this work looks at ideological framing as the main concern. The emotional dimension of language in news reports receives much less attention. When it comes to emotional language, most of the research focuses on literature or marketing texts. Scholars tend to study how emotions are conveyed in novels, poetry, or advertisements. News reporting, on the other hand, is still seen by many as "objective" language. Because of this belief, researchers often overlook the emotional power that news reports can carry, especially in conflict situa-



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tions . For instance, Qasim (2025, p. 2) conducted a pragmatic study of accusation in Emily Brontë's *Wuthering Heights*, demonstrating that emotionally charged expressions such as accusations do not merely reflect the speakers' inner conflicts but also function as manipulative communicative tools that shape power relations and emotional intensity. This supports the idea that emotional language serves a deeper pragmatic function that goes beyond linguistic description, influencing perception and response.

There is also extensive work on ideological bias in translation. Scholars have examined how translators act as gatekeepers of information, filtering or reshaping political messages. This research is valuable for understanding how political agendas influence translation choices. However, most of these studies treat ideological framing and emotional framing as two separate issues.

As Baker (1992) argues, translation is not merely a linguistic activity but also a cultural and functional process that reshapes meaning.

In summary, while there is extensive research on media translation and ideological bias, and some work on emotional language in literature, little attention has been given to the emotional function of language in political news translation. Few studies ask whether emotional tone itself is preserved when news is translated across cultures. This study aims to address that gap. While early research in media translation has concentrated primarily on ideological framing (Schäffner, 2004; Van Dijk, 2008), recent studies have begun to address the underexplored domain of emotional framing in news discourse. Scholars such as Al-Hejin (2022) and Fahmy (2023) argue that emotionally charged language plays an equally important role as ideological bias in shaping audience perception, especially in politically sensitive contexts such as war reporting.

Contemporary research emphasizes that media discourse often employs emotionally manipulative strategies using hyperbolic terms, emotionally loaded metaphors, and evaluative lan-



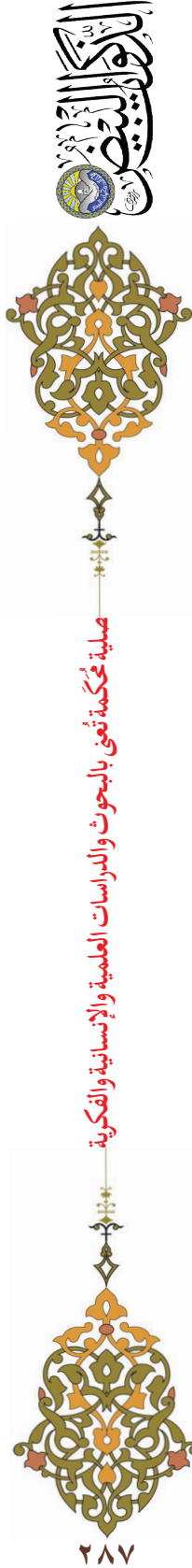
guage to guide reader responses (Fahmy, 2023). In translation, however, these rhetorical techniques are frequently softened or omitted due to professional norms favoring neutrality, as evidenced in the work of Hussein and Al-Qinai (2021), who examined Arabic–English translations of Middle Eastern conflict reports and identified a systematic pattern of emotional neutralization.

Further, Mansour (2024) highlights that the omission of emotional expressions in English translations of Arabic news alters not only the emotional tone but also the intended ideological positioning of the report. This finding aligns with Schäffner's (2004) analysis that translators, acting as gatekeepers, often reshape the source text's communicative functions according to the target audience's expectations, which in the case of Western media typically demand a detached, 'objective' tone.

In their study of conflict narratives, Al-Khatib and Mahmoud (2022) demonstrate that metaphorical and religious imagery common in Arabic reporting of war and resistance often lose their persuasive function when rendered literally or omitted in translation. This reduction affects not just the message's rhetorical power but also its cultural embeddedness, thereby diluting its communicative impact on the target audience.

Additionally, the use of functional translation strategies (Munday, 2022) has been recognized as a potential solution to address this issue. Skopos Theory, when applied sensitively, enables translators to make informed decisions about when to preserve, adapt, or omit emotionally charged language based on the translation's purpose. However, as noted by Al-Hejin (2022), few translators apply Skopos principles specifically to emotional discourse, often limiting their application to structural or factual elements of the text.

Despite growing interest in this domain, existing research lacks detailed, empirical analysis of real-world news translation instances where emotional tone plays a central communicative role. Therefore, this study contributes to the emerging field by focusing specifically on the pragmatic handling of emotion-



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ally charged language in Arabic political news and its English translations, integrating both functional translation theory and pragmatic models to examine how emotional meaning is preserved, adapted, or lost in practice.

Larson (1984) highlights the importance of meaning-based translation, where the priority is placed on conveying communicative intent rather than structural form.

While previous studies have addressed the translation of political discourse or media narratives separately, few have focused specifically on the emotional dimension of Arabic political news in translation. This study contributes to the field by foregrounding the role of affect in translation choices and by offering a comparative analysis between institutional and researcher-driven translations. Unlike prior research that emphasizes ideological framing or lexical shifts, this paper highlights the emotional consequences of translation strategies and explores how functionalist theories particularly Skopos Theory can be employed to preserve affective meaning. In doing so, the study addresses a gap in translation scholarship by integrating discourse analysis with emotional semiotics in politically sensitive contexts.

3. Theoretical Framework

This study relies on the principles of Skopos Theory, developed by Hans Vermeer in 1978. The theory views translation not as a matter of matching words but as an act guided by purpose. In this approach, the translator's main concern is what the text is meant to achieve in its new context the skopos.

Skopos Theory moves away from the traditional focus on linguistic accuracy and highlights the communicative role of translation. It reminds translators that their choices should serve the function of the target text rather than imitate the structure of the original. This view becomes especially valuable when dealing with emotionally charged or politically sensitive language in the media. In such cases, the translator must decide whether keeping the full emotional tone of the Arabic text helps or hinders the goal of communication in English.



For instance, if a report is meant to stir empathy or international awareness, emotionally expressive terms like “martyr” or “massacre” might be necessary to keep that impact. But if the translation’s purpose is to inform neutrally, some adjustment of tone may be justified. In this sense, emotion becomes a functional choice rather than a fixed feature.

By emphasizing purpose, Skopos Theory gives translators freedom to modify structure or vocabulary when this better serves the intended effect. It also accepts that Arabic media texts carry emotional and cultural weight that cannot always be transferred word for word. What matters, then, is not strict literalness but achieving the same communicative energy for the target audience even if this requires changes in phrasing, rhythm, or emphasis.

Figure 1 below illustrates the relationship between the two theoretical models as applied in this study:

Figure 1. Integrated Framework for Translating Emotionally Charged Language

(Combining Skopos Theory and Jakobson’s Emotive Function)

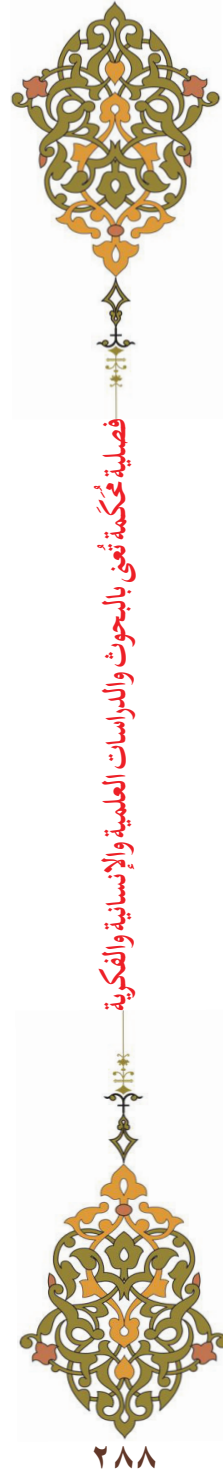
This conceptual diagram illustrates how Skopos Theory and Jakobson’s Emotive Function intersect to inform a unified translation approach for managing emotionally charged language in Arabic political news.

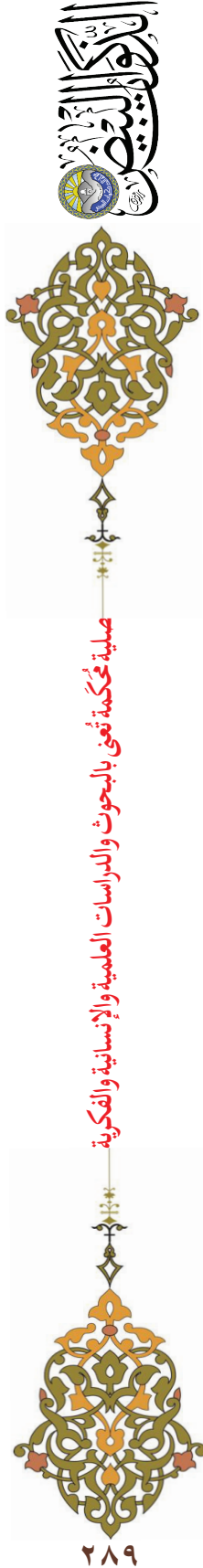
This integrated framework serves as the theoretical foundation for the analytical procedures applied in this study.

4. Methodology

This study followed a qualitative, descriptive approach. Instead of using statistics, the focus was placed on examining how emotional language appears in Arabic political news and how it is treated during translation into English. This method allowed for a deeper understanding of meaning and tone, rather than simply counting occurrences.

A sample of ten real examples was selected from Arabic news outlets known for their wide coverage of political and conflict events. The selected 10 examples were chosen for their





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clear and representative use of emotionally charged language in Arabic political news. The aim is to provide an in-depth qualitative analysis rather than statistical generalization. The examples cover various emotional types, including grief, anger, national pride, and appeals for solidarity, ensuring representation of common patterns in Arabic news discourse.

The examples were chosen based on their use of clearly emotional language. Expressions that reflected grief, anger, national pride, or collective sorrow were prioritized, as these are common themes in Arabic reporting.

The selected news reports were taken from recent publications between 2021 and 2024. Headlines and opening paragraphs were chosen for analysis, as these often contain the most emotionally charged language aimed at capturing the reader's attention.

In cases where institutional English translations were available, they were used for comparison. If no translation existed, the researcher produced alternative translations based on professional practice. This approach allowed for examining both actual translation decisions and possible alternatives.

Each example was analyzed in three stages:

- Identify the emotional expression in the Arabic text and explain its cultural or ideological significance.
- Examine how this expression was translated into English whether preserved, adapted, or omitted.
- Assess whether the emotional tone was successfully conveyed in the English version or weakened during translation.

This step-by-step method helped reveal common patterns and strategies used in translating emotional content from Arabic media.

5. Data Analysis

This section examines real-world examples taken from Arabic news headlines that employ emotionally expressive wording. The purpose is to explore how these emotive phrases are treated once translated into English. Each example is studied in order to determine whether the emotional tone of the Ara-



bic original is carried over, softened, or omitted in the English version.

The analysis does not stop at literal meaning; instead, it looks at how emotional content influences the overall communicative effect and how translators' decisions reshape that impact. In every case, three dimensions are considered: the emotional force in the Arabic source, the translation strategy applied, and the emotional resonance that emerges in English.

To present the findings clearly, the selected examples are organized by categories of emotion, such as grief and collective mourning, anger, patriotic pride, and appeals to solidarity. This thematic grouping allows for the identification of recurring patterns as well as the main difficulties encountered when translating emotionally loaded discourse in the media. By relying on authentic cases, the study demonstrates the challenges of achieving a balance between linguistic accuracy, cultural appropriateness, and the preservation of emotional depth in translation.

Example 1

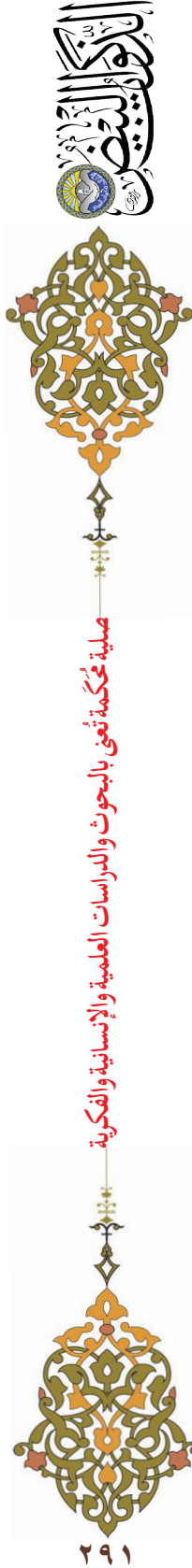
Arabic Source: ارتكبت قوات الاحتلال مجزرة مروعة بحق المدنيين

Official Translation: The occupation forces carried out a deadly attack on civilians.

Suggested Translation: The occupation forces committed a horrific massacre against civilians.

The Arabic phrase 'مجزرة مروعة' is deliberately chosen for its intense emotional impact. It evokes images of indiscriminate killing and moral atrocity, particularly when paired with 'قوات' (occupation forces), which carries heavy political and ideological connotations. The verb 'ارتكبت' (committed) reinforces criminal intent, framing the act as deliberate and reprehensible. This positions the reader to view the event as a massacre a severe violation of human rights.

In the English translation, the phrase is diluted to 'a deadly attack.' While technically accurate regarding the outcome, it fails to convey the moral gravity and emotional shock intended in the source. The omission of 'massacre' diminishes the



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source's rhetorical force. From a Skopos perspective, this undermines the original's function of inciting moral outrage. A functionally equivalent translation must retain the horror and illegality embedded in 'مجزرة مروعة' to maintain emotional resonance.

Example 2

Arabic Source: استشهد الصحفي اثناء تأدية الواجب الوطني

Official Translation: The journalist was killed while doing his job.

Suggested Translation: The journalist was martyred while fulfilling his national duty.

The Arabic verb 'استشهد' (was martyred) is culturally charged, associated with noble sacrifice and patriotic valor in Arab-Islamic discourse. Paired with 'واجبه الوطني' (his national duty), it elevates the journalist's death from professional misfortune to a heroic national act. This wording fosters collective respect and national solidarity.

In contrast, the English translation adopts neutral terms ('killed' and 'doing his job'), stripping the statement of its ideological and emotional weight. This shift reflects domestication and neutrality preferences in English media. From Jakobson's emotive function and Skopos perspectives, the suggested alternative better preserves the source's persuasive and emotional intentions.

Example 3

Arabic Source: صرخة طفل تحت الانقاض هزت ضمير العالم

Official Translation: The cry of a child under the rubble moved people worldwide.

Suggested Translation: The cry of a child beneath the rubble shook the conscience of the world.

This metaphor-rich phrase uses powerful personification ('هزت' 'ضمر العالم') to imply that the suffering of a single child has moral implications for humanity. It appeals to global empathy and responsibility, intensifying the ethical and emotional stakes.

The official translation, however, generalizes the expression into 'moved people worldwide,' which lacks rhetorical



strength. The omission of ‘conscience’ removes ethical framing, and the verb ‘moved’ softens the emotional intensity. From a Skopos perspective, preserving the original’s metaphor is essential to achieving emotional engagement.

Example 4

Arabic Source: رغم الحصار والقصف، شعبنا يقف شامخاً، يهتف للحرية، ويقاوم حتى النصر.

Official Translation: Despite the siege and bombing, our people continue to resist.

Suggested Translation: Despite siege and bombing, our people stand tall, chanting for freedom and resisting until victory.

The Arabic sentence employs language of resilience and defiance, promoting national pride. Phrases like ‘يقف شامخاً’ and ‘يهتف للحرية’ serve to inspire perseverance and collective strength. This rhetorical strategy aims to motivate resistance and unity.

The English translation flattens the expressive power, reducing a motivational speech to a simple report of resistance. The suggested translation restores the metaphorical and emotive richness, aligning with both Skopos and emotive functions by preserving the call to collective perseverance.

Example 5

Arabic Source: تنزف قلوبنا حزناً على الضحايا الأبرياء

Official Translation: We are saddened by the loss of innocent lives.

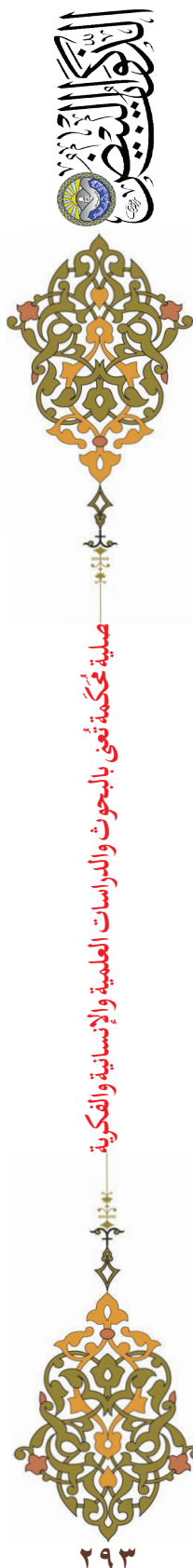
Suggested Translation: Our hearts bleed with sorrow for the innocent victims.

The metaphor ‘تنزف قلوبنا’ (our hearts bleed) expresses deep collective grief, transcending simple sadness to depict shared emotional trauma. This phrase fosters national mourning and solidarity.

The official translation replaces this metaphor with a flat, conventional expression (‘we are saddened’), losing both cultural specificity and emotional force. From Jakobson’s emotive perspective, retaining the metaphor is essential to reflect the depth of sorrow conveyed in the source.

Example 6

Arabic Source: أين هي الإنسانية أمام صراخ أطفال غزة؟ أما آن للعالم أن يتحرك؟



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Official Translation: The international community remains inactive.

Suggested Translation: Where is humanity in the face of Gaza's children's cries? Isn't it time for the world to act?

This Arabic rhetorical question leverages emotional urgency and moral appeal, holding the world accountable for its inaction. It invites global empathy while framing the situation as a collective ethical failure.

The official translation omits the rhetorical strategy, rendering the statement as a passive procedural report. From a Skopos viewpoint, this translation erases the accusatory tone and emotional urgency. The suggested alternative preserves the source's moral appeal and maintains its persuasive function.

Example 7

Arabic Source: بدم بارد أزھقت الأرواح البریئة

Official Translation: Innocent lives were lost.

Suggested Translation: Innocent lives were taken in cold blood. This metaphor (بدم بارد) highlights deliberate cruelty and calculated inhumanity. It condemns the perpetrators, evoking shock and moral repulsion in the audience.

The English translation's passivity ('lives were lost') removes the sense of agency and culpability, neutralizing both emotional and ethical implications. From a Skopos-functional perspective, using 'taken in cold blood' restores the accusatory tone and emotional gravity necessary for the target audience to grasp the horror of the act.

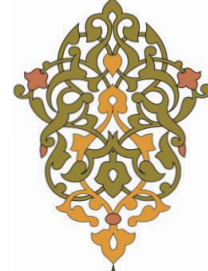
Example 8

Arabic Source: نحتسب شهداءنا عند الله، ونؤمن أنهم أحياء عند ربهم يُرزقون، ينيرون درب الوطن.

Official Translation: We honor our dead, believing they are in paradise.

Suggested Translation: We entrust our martyrs to God, believing they are alive and sustained by their Lord, illuminating the nation's path.

This sentence blends spiritual and nationalistic imagery. References to martyrdom, paradise, and divine sustenance offer



religious consolation while transforming loss into symbolic national guidance.

The official translation simplifies the religious narrative and omits the metaphorical conclusion. The suggested translation preserves the emotive and spiritual framing, respecting both religious and national symbolism, essential for conveying the source's layered communicative purpose.

Example 9

Arabic Source: أصوات الأمهات التكالى تمزق نياط القلب

Official Translation: The cries of grieving mothers were heart-breaking.

Suggested Translation: The cries of bereaved mothers tore at the very chords of the heart.

This culturally specific metaphor ('تمزق نياط القلب') conveys intense emotional agony, likening grief to physical heart rupture. This evokes visceral empathy and emphasizes maternal loss.

The official translation's use of 'heartbreaking' generalizes the expression, lacking metaphorical depth and cultural resonance. The suggested translation reintroduces the metaphor, ensuring both emotional and stylistic equivalence, in line with Jakobson's emotive function.

Example 10

Arabic Source: لن يسامحكم التاريخ يا من صمتتم عن دماء الأبرياء، فالسكوت خيانة.

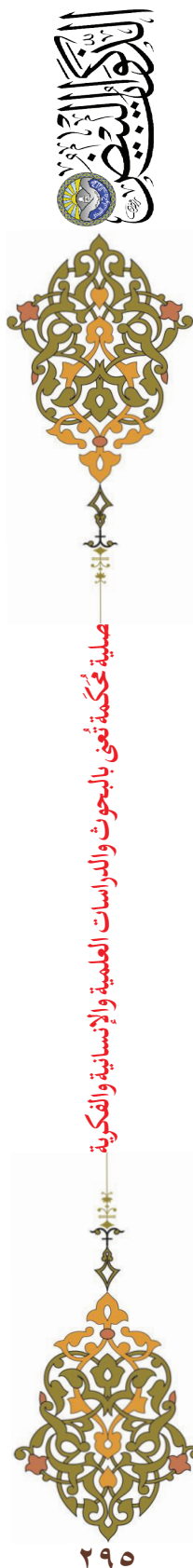
Official Translation: History will not forgive those who stayed silent over innocent blood.

Suggested Translation: History will not forgive those who stayed silent over innocent blood; silence is betrayal.

This Arabic statement frames silence as an act of betrayal, not neutrality. It condemns global inaction, framing it as moral complicity and invoking history as a witness and judge.

The official translation removes the evaluative accusation ('silence is betrayal'), weakening the ethical force and accusatory tone. The suggested translation restores this critical framing, ensuring the target audience receives the intended.

The previous analysis presented individual examples illustrat-



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ing emotional shift in translation.

The following table consolidates key instances to provide a clearer visual comparison between original Arabic phrases, their official and suggested translations, and the intended emotive impac:

Comparison Table: Emotional Translation in News Reports
Arabic Source Official Translation Suggested Translation Emotive Function

ارتكبت قوات الاحتلال مجزرة مروعة بحق المدنيين The occupation forces carried out a deadly attack on civilians. The occupation forces committed a horrific massacre against civilians.

Shock, Moral Outrage

استشهد ما لا يقل عن 30 فلسطينياً في قصف غاشم At least 30 Palestinians died in heavy shelling. At least 30 Palestinians were martyred in a brutal bombardment. Grief, Sympathy

صمود أسطوري للمقاومة رغم الحصار الخانق The resistance continues despite the blockade. The resistance shows legendary resilience despite the suffocating siege. Pride, Inspiration

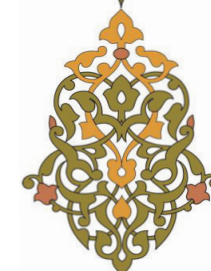
المجزرة البشعة التي طالت النساء والأطفال The attack affected women and children. The horrific massacre targeted women and children. Shock, Humanitarian Outrage

6. Findings

Through examining the examples, it becomes clear that many translators working with Arabic news tend to remove emotionally charged expressions when producing English versions. This reflects a preference for neutral and straightforward language, especially in international reporting. However, this choice leads to a different version of the news—one that often feels less urgent or personal.

When words like “martyr” or expressions of collective sorrow are removed, the news loses part of its emotional weight. Readers of the translated text may understand the facts, but they will not feel the same emotional connection as the original audience. The emotional framing is not just a stylistic choice in Arabic news it is part of how the message works.

Of course, translators are often required to avoid controversial



terms, especially those related to religion or politics. This might explain why emotionally strong expressions are often omitted. Yet, this practice changes the role of the news report itself, shifting it from a persuasive or mobilizing tool to a neutral report. This study shows that translating political news is not just a technical process. It involves important decisions that shape how the message is received. Although the sample size is limited, the selected examples provide valuable insights into common translation strategies and the treatment of emotional language, highlighting patterns that are likely representative of broader practices in Arabic-English news translation.

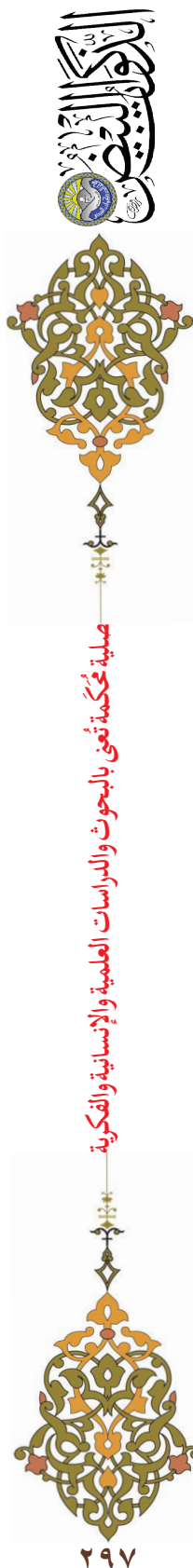
Translators need to consider whether emotional expressions are part of the core message. In many cases, ignoring them means altering the purpose of the text.

7. Conclusion

This study set out to explore what happens to emotionally charged language when Arabic political news is translated into English. The analysis of ten real examples showed that translators often tone down strong expressions or replace them with neutral wording. While this practice makes the text more acceptable to international news standards, it also changes how the message feels to readers. Much of the emotion that gives Arabic reports their persuasive power is lost along the way.

The findings suggest that emotional terms in Arabic especially those related to sacrifice, loss, or national pride are not random choices. They are part of how the story communicates its purpose and moral stance. When these emotional layers are removed, the translated report may sound clearer, but it no longer carries the same cultural or ethical meaning.

For that reason, translators working in political contexts should consider emotion as a key element of meaning, not as decoration. A purely literal or neutral translation cannot fully reflect the function of the original text. Using a functional approach, guided by the purpose of the translation, can help maintain balance: keeping accuracy while also respecting the emotional voice of the source.



فصلية مُحَكِّمة تُعنى بالبحوث والدراسات العلمية والإنسانية والفكرية

العدد (١٧) السنة الثالثة جمادى الآخرة ١٤٤٦ هـ كانون الأول ٢٠٢٥ م

In short, translating Arabic political discourse is more than a technical task it is an act of cultural interpretation. Recognizing how emotion shapes communication allows translators to produce versions that inform readers without erasing the feelings that define the original narrative.

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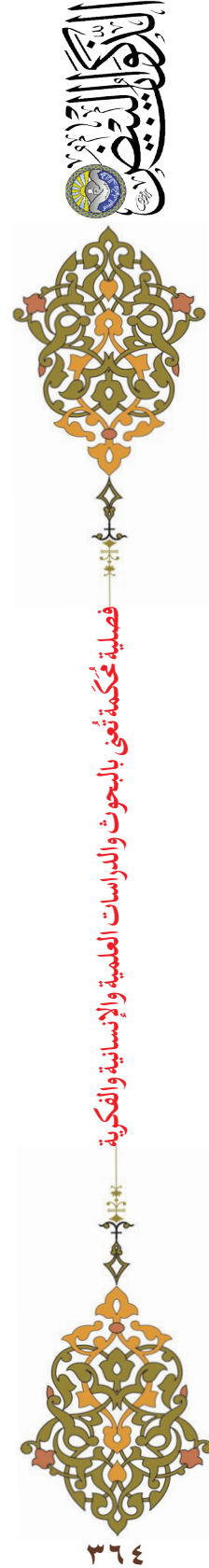
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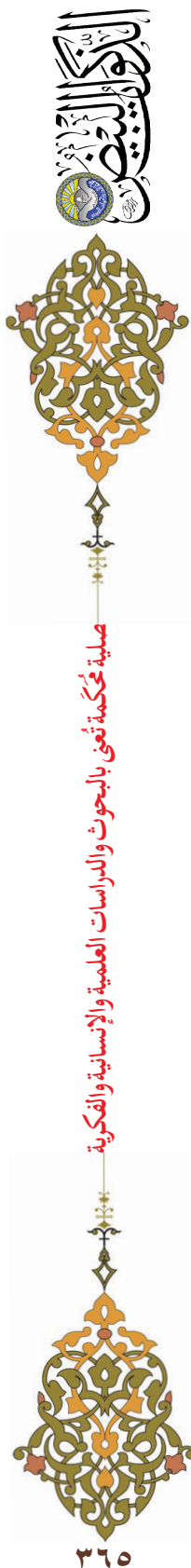
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