



## Repetition as a Stylistic Phenomenon in English and Arabic: A Comparative Study

### التكرار كظاهرة أسلوبية في اللغتين الإنكليزية والعربية: دراسة مقارنة

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#### Abstract

This comparative study focuses on repetition as an Arabic and English stylistic weapon, examining its forms, purposes, and culture of origin in literary, rhetorical, and dialogue discourse. Verbosity is a literary device whereby a writer does introduce rhythm, persuasion, and beauty. Applying stylistic analysis, discourse analysis, and cross-cultural pragmatics, the analysis discusses how verbosity arises in each language to create differences and similarities through linguistic forms and cultural norms. The analysis of ancient and modern texts, including English literature, Arabic poetry, and media discourse, is looked at to investigate its function in cohesion, emphasis, and audience reception. The findings establish that English uses verbosity specifically for effect and perspicuity while Arabic uses it as a signal of eloquence and rhetorical grandeur. The above conclusion is applicable to translation, intercultural communication and language teaching, and provides proof of successful intercultural communication approaches. The study contributes to enhance the stylistic theory and intercultural linguistics by providing a comprehensive analysis of the polymorphous aspect of repetition.

**Keywords:** repetition, stylistics, rhetoric, intercultural pragmatics, translation, discourse analysis.

#### المستخلص

تركز هذه الدراسة المقارنة على التكرار كسلاح أسلوبية عربي وإنكليزي، وتدرس أشكاله وأغراضه وثقافته نشأته في الخطاب الأدبي والبلاغي والحواري. وهو أداة أدبية يُدخل من خلالها الكاتب الإيقاع والإقناع والجمال. بتطبيق التحليل الأسلوبية، تحليل الخطاب والتداولية عبر الثقافات، يناقش التحليل الطريقة التي ينشأ بها الإسهاب في كل لغة لخلق أوجه اختلاف وتشابه من خلال الشكل اللغوي والمعايير الثقافية. يُحلل النصوص القديمة والحديثة، بما في ذلك الأدب الإنكليزي، الشعر العربي والخطاب الإعلامي، لدراسة وظيفته في التماسك، التأكيد واستقبال الجمهور. تُثبت النتائج أن اللغة الإنكليزية تستخدم الإسهاب تحديداً للتأثير والوضوح، بينما تستخدمه اللغة العربية كعلامة على البلاغة والعظمة البلاغية. ينطبق الاستنتاج السابق على الترجمة والتواصل بين الثقافات وتدرّس اللغة، ويُقدم دليلاً على



نجاح مناهج التواصل بين الثقافات. تساهم الدراسة في دعم النظرية الأسلوبية وعلم اللغة بين الثقافات من خلال توفير تحليل شامل للجانب المتعدد الأشكال للتكرار.

**الكلمات المفتاحية:** التكرار، الأسلوبية، البلاغة، التداولية بين الثقافات، الترجمة، تحليل الخطاب.

## **1. Introduction**

### **2.1. Background of the study**

Viewed in some cases as a form of linguistic excess, repetition is important as a stylistic device in both English and Arabic contributing to rhetorical, esthetic, and pragmatic functions. It facilitates better communication and exhibits the cultural perspective of each language (Elhadary, 2023).

This study seeks to explore repetition as a stylistic feature in literary, rhetorical and contemporary texts with a view to understanding how linguistic and cultural backgrounds, influence its application. When comparing texts, the study makes the significance of redundancy obvious in translation and intercultural communication (KERKAM, 2015).

### **2.2. Problem Statement**

Overlooking redundancy superfluous in English and Arabic as superfluous represents misconceptions about repetition. A shortage of elaborate comparative studies on redundancy has resulted in a narrow exposition of its stylistic goals and translation obstacles and how individuals from different cultures communicate. This gap is the one that the present study is trying to dispense with, by exploring repetition as a strategic stylistic choice heard in the voice of linguistic and cultural influences (Ageli, 2023).

### **2.3. Scope of the Study**

This research studies repetition in English and Arabic prose, poetry and rhetorical texts of politics speeches and religious texts as well as media and advertising modern from classical to contemporary times. Using a mixed methods approach, this study integrates qualitative stylistic and discourse analysis, and quantitative corpus analysis of 100 texts equally distributed between English and Arabic. Non-verbal communication is overlooked in the research while written and oral language that are relevant to translation and language instruction are emphasized (Ibrahim, 2021).

### **2.4. Significance of the Study**

Such study contributes to the development of stylistic theory and intercultural linguistics by means of a detailed exploration of redundancy in texts. The study provides a practical guide to translators, language teachers, and intercultural communicators to promote the importance of linguistic and cultural consciousness in literary and communication settings (Bordom, 2014).

### **2.5. Objectives of the Study**

The present study addressed the following objectives:



- To identify and classify types of repetition witnessed in English and Arabic writings, particularly, in literature, rhetoric, and contemporary discourse.
- To explore repetition in English and Arabic with insight to its application in artistic, communicative and cultural contexts.
- To evaluate the barriers and approaches employed when converting repetitious structures from English to Arabic to improve effective communication from one language to another.

## 2.6. Research Questions

To achieve the objectives, the study aims to find answers to the following

research questions:

1. What are the principal types and patterns of repetition in English and Arabic texts in literary, rhetorical, and modern genres?
2. How do rhetorical, aesthetic, and pragmatic purposes of repetition in English and Arabic mirror cultural norms?
3. What translation techniques best preserve the stylistic and cultural functions of repetition between English and Arabic?

## 2.7. Study Structure

The seven sections to be used in this study are as follows:

- Introduction: Asserts that repetition is a stylistic device in English and Arabic language, stating the research problem and its significance and goals.
- Literature Review and theoretical framework: Conduct a literature review of the current literature on repetition within the scope of the theoretical approach, stylistics, rhetoric, and cross-cultural pragmatics.
- Methodology: Outlines the methodology in terms of research design, data collection and analysis methods, comprising the qualitative and quantitative.
- Results and Analysis: Present findings derived from corpus analysis, quantitative data and analysis, as well as qualitative analysis for repetition in English and Arabic.
- Types and Functions of Repetition: Analyzes some of repetition structures (tautologism, parallelism, etc.) and their referential, stylistic, and communicative functions.
- Cultural Influences: Contributes to the understanding of the ways in which cultural standards inform the phenomenon of repetition in English and Arabic with intercultural consideration.
- Comparative Analysis: Gathers similarities and dissimilarities as well as obstacles of translation procedures illustrated by examples.
- Conclusions: This study provides conclusions, educational and translating significance of the research findings, with suggestions for further research.
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## 2. Literature Review and Theoretical Framework

### 2.8. Literature Review

“A Linguistic Guide to English Poetry” (Leech G. N., 1969)

Leech writes about the stylistic use of language in English poetry, observing the function of linguistic devices like repetition in the aesthetic and rhetorical strength of poetic texts. Redundancy is viewed not as a flaw but as an asset for emotional effect, rhythm, and concentration. Repetitive form is shown to make poetry more memorable and musical, most strikingly in parallel structure and lexical repetition.

“A Comprehensive Grammar of the English Language” (Randolph Quirk, 1985)

The research reveals several developments in the English language studied in terms of structural analyses. Repetition that works within structured literary devices takes place effectively in official documents, legal documents and administrative literature. Semantic repetition within administrative words like "void," "null," and "cease" is for functional uses of bringing focus to material as well as for explaining it.

“Arabic Rhetoric: A Pragmatic Analysis” (Abdul-Raof, 2006)

Abdul-Raof addresses pre-modern Arabic rhetorical practices pragmatically. Repetition is addressed as one of the primary features of Arabic eloquence, used to make meaning stronger, create rhythm, and make things more memorable. He examines Qur'anic writings and ancient Arabic poetry carefully to show how repetition has been utilized for persuasive purposes, religious efficacy, and aesthetic impact with respect to Arab-Islamic values and oral culture.

“Hatim, B & Mason, I Discourse and the Translator London: Longman, 1990. Hatim, B & Mason, I Discourse and the Translator London: Longman, 1990.” (Kela, 2008)

This book unites translation studies with discourse analysis and the discrepancies that linguistic factors like redundancy present across cultures. The writers claim that Arabic uses longer and redundant rhetorical form, which will clash with expectations of brevity and simplicity in English. The writers explain that the translator must reconcile purpose of style without losing audience to the target. The book has case studies in political, religious, and literary texts.

“Repetition as an Effective Rhetorical Device in Arabic and English Argumentative and Expository Texts” (Al-Mukharriq, 2019)

The contrastive study presents the use of repetition in Arabic and English argumentative writing. The author concludes that Arabic writing engages with repetition more deeply and overtly in an attempt to stress, persuade, and address people, while English writing is likely to avoid explicit redundancy in favor of lexical variation and structural economy. The research provides culture preference and cognition expectation in discourse production and comprehension.

### 2.1.1 Repetition in English language

According to Leech (1969), this is a typical device of the English poetry; repetition intensifies emotion through the repetition of words and similar constructions (Leech G. N., 1969, p. 78). The employment of semantic repetition in legal documents such as “null and void” is aimed at clarifying things and being precise (Randolph Quirk, 1985, p. 123). The use of repetitions in political speeches that is represented by Churchill’s public speeches multiplies their persuasiveness (Al-Mukharriq, 2019, p. 56).

### 2.1.2 Repetition in Arabic Language

As Abdul-Raof provides (2006), repetition is an integral part of Arabic rhetoric, which is used to create metrical and religious significance, in the Qur’an and classical poetry, as it is reported (Abdul-Raof, 2006, p. 112). Hatim and Mason (1990) note that in Arabic, extended rhetorical structures are used (with synonymic repetition) to emphasize and give aesthetic impact overall (Kela, 2008, p. 45). According to (Wierzbicka, 1991, p. 89), repetition in the contemporary Arabic media expresses oral traditions.

### 2.1.3 Gaps in Existing Research

Studies of repetition in English and Arabic do exist scholars, but a comprehensive analysis with stylistic, cultural, and pragmatic analyses are still missing to a large extent. There is lack of existing research work that compares the use of repetition between genres and periods through corpus comparisons.

## 2.9. Theoretical Framework

Theoretical basis of repetition as a stylistic and rhetorical means in both Arabic and English must be rigorous in terms of its theoretical framework. This study is based on three interconnected frameworks: Stylistics, Rhetorical Theory, and Cross-cultural Pragmatics. Each provides a unique lens through which repetition can be seen not as linguistic redundancy but as a functional, purposeful device replicating individual expression as well as broader cultural tendencies. Together, these models allow for a nuanced, cross-disciplinary contrast of how repetition works in two linguistically and culturally distinct languages (Al-Mukharriq, 2019).

### 2.2.1 Stylistics (Leech and Short, 2007)

Stylistics is the investigation of linguistic style, especially as it applies to literary and non-literary texts. Leech and Short (2007) suggest that stylistics fills the gap between linguistics and literary criticism, looking at how particular linguistic options like repetition contribute to the overall meaning and impact of a text. Within this paradigm, repetition is not a mechanical repetition of words or phrases but a conscious stylistic option that affects textual presentation, coherence, and emotional appeal (Leech G. N., 2007).

Leech and Short classify repetition within the cohesion devices which contribute towards textual coherence. Repetition of words, for instance, may be utilized to emphasize theme or character trait in literature or rhythmic impact providing syntactic repetition that determines reader perception and engagement. Poems, by way of poetry such as in the works by Dylan Thomas or Sylvia Plath, frequently are used with the function of usually serving an aesthetical

one where repetition will commonly support pattern in sound or facilitate emotion. In composition, it can stress character psychology, realize conflict, or establish narrative rhythm.

This scheme holds true even for Arabic literature, where the repetition of form is often utilized for rhetorical as well as aesthetic purposes. Early Arabic poetry (القصيدة الجاهلية), Qur'anic passages, and modern prose all make use of repeated form to intensify meaning, organize the discourse, and address audiences or readers. The stylistic method lets us study such uses not as redundantly negative, but as positively selected components of speech that contribute to the artistic and communicative power of a text.

### 2.2.2 Rhetorical Theory (Aristotle, trans. 2007)

Rhetorical theory, as articulated by Aristotle in his foundational text *Rhetoric*, offers a second required lens through which to understand repetition. Aristotle defines rhetoric as the art of persuasion, and it operates through three primary appeals: ethos (credibility), pathos (emotion), and logos (logic). Repetition, then, is a rhetorical tool that can render a message more persuasive through all three appeals (Kennedy, 2007).

Ethically (ethos), repetition is used to build the speaker's credibility and authority. Repeating key words or values puts the speaker in a position of being stable and trustworthy. Emotionally (pathos), repeated phrases are able to elicit and build up emotions such as hope, fear, or anger. Politicians, for example, will employ repeated mantras ("Yes We Can," "Make America Great Again") to evoke shared feeling and induce action. Logically (logos), repetition can highlight cause-and-effect relationships, strengthen arguments, and analyze complex ideas.

In Arabic rhetoric, following both classic Arabic tradition and Islamic scholarship (i.e., Al-Jahiz and Al-Qazwini), repetition also has the function of persuasion. Habitual repetition of religious phrases (e.g., "وما أدراك ما") in the Qur'an, for example, is meant to confirm spiritual authority, moral argumentation, and emotional appeal. Thus, Aristotle's rhetorical theory, although Greco-Roman in origin, provides analytical tools versatile enough to be used for both Arabic and English persuasive discourse. Universality warrants cross-linguistic comparison of the manner in which repetition is used for rhetorical ends.

### 2.2.3 Cross-cultural Pragmatics (Wierzbicka, 1991)

Whereas stylistics and rhetoric provide internal, text-specific explanations, cross-cultural pragmatics introduces a broader socio-cultural dimension. Wierzbicka (1991) emphasizes that meaning in language is not just linguistic but also shaped by shared cultural conventions and communicative routines. Cross-cultural pragmatics look at how speakers from different languages construe and respond to repetition in terms of underlying cultural scripts and values.

In Anglo-American communication, for instance, repetition is typically avoided in official settings in favor of prioritizing brevity, which is synonymous with clearness, formality, and rational accuracy. Too much repetition in such settings will be regarded as wasteful or even patronizing. It can, however, heighten intimacy, humor, or tension in non-official or poetic settings.



In contrast, Arabic cultures most notably those with a strong oral and literary heritage welcome rhetorical elaboration and repetition as signs of eloquence and authenticity. Repetition of key words, phrases, or forms is not just tolerated but indeed expected, particularly in religious sermons, political oratory, and narrative. This reflects a broader cultural love of rhythmic language, memorability through the oral word, and emotional resonance.

Wierzbicka's theory focuses on the cultural cognition role in language. For translators and linguists, this means a sensitivity that repetition in Arabic cannot always be translated literally to English without loss of meaning or redundancy perception. On the other hand, non-repetition in English texts may be interpreted in Arabic contexts as non-emphasis or lack of emotional involvement. Hence, cross-cultural pragmatics provides a vital framework for explaining the social meaning of repetition and its role in intercultural communication (Wierzbicka, 1991).

#### **2.2.4 Integrating the Frameworks**

Together, these three models stylistics, rhetoric, and cross-cultural pragmatics offer an integrated model of repetition analysis. Stylistics allows us to examine repetition as a function of text which serves to enable meaning and coherence. Rhetorical theory unremasquerades its persuasiveness in every genre and language. Cross-cultural pragmatics situates repetition in broader frames of cultural expectation and interpretation.

Through the juxtaposition of these perspectives, this study is able to contrast English and Arabic deployment and reception of repetition not only as a question of language difference, but as an artifact of deeper communicative, historical, and cultural values. These methods guide text analysis across genre literary, religious, political, and journalistic enabling multi-dimensional sensitivity to the workings of repetition in discourse (Alna'na'i, 2025).

### **Methodology**

#### **2.10. Research Design**

The current research uses a combination of qualitative and quantitative method to examine repetition in English and Arabic texts of different genres and periods.

#### **2.11. Data Collection Procedures**

A corpus of 100 texts (50 English; 50 Arabic) ranging from classical to modern period were collected for the data.

- **English Sources:** Shakespearean plays; 20th century political speeches (Churchill, Obama); 20th century novels; and advertising slogans.
- **Arabic Sources:** Pre-Islamic and modern poetry (e.g., al-Mutanabbi), political oratory, and Qur'anic verses, as well as media discourse.

Texts came from public domain archives, academic databases, and media outlets, thereby providing a wide range of genres and periods.

#### **2.12. Data Analysis Procedures**

- **Qualitative Analysis:** The stylistic and discourse analysis was used to identify types of repetition (e.g. anaphora, parallelism) and their rhetorical, aesthetic and pragmatic functions. Cultural influences on repetition perception were cross culturally pragmatics.
- **Quantitative Analysis:** To quantify repetition frequency and patterns, and compare such frequencies across genres and languages, text analysis software (e.g., AntConc) was used. Case studies provided in depth insights into stylistic differences (e.g., Shakespeare verses al-Mutanabbi).

## 2.13. Module of Study

The analysis consists of seven sections discussing repetition as a stylistic feature of English and Arabic. Using a modular approach, the present study will carefully examine all stylistic, cultural, and practical aspects of repetition in the following sections: Introduction, Literature Review and Theoretical Framework, Methodology and its application, Results and Analysis, and finally the Conclusions. This way of structuring the study ensures that both theoretical foundations and having practical application are examined systematically (Qassem, 2020).

- Section 1: Introduction: Describes the dimensions and the importance of the study.
- Section 2: Literature Review and Theoretical Framework: Integrates studies from literature on the topic and formulates the theoretical approach applied in this study.
- Section 3: Methodology: Describes the method adopted for examination of data in the study.
- Sections 4 to 6: Results and analysis: Describes various types of repetition, their role, how culture affects them and comparatives.
- Section 7: Conclusions: Sums up the results of the study and proposes further directions, respectively.

## Results and Analysis

### 2.14. Quantitative Analysis

A study of 100 pieces each in English and Arabic considered that repetition in Arabic texts was 30% more than that in English texts ( MArabic= 32.5%, MEnglish = 15.0%, p. Some of the most repeated in Arabic were religious texts –35%, and poetry 40%, while for English literature, it was 15% that used anaphora. Culture differences' importance was validated by the use of Chi-square tests ( $\chi^2 = 15.67$ ,  $p < 0.05$ ). The table below explains the analysis:

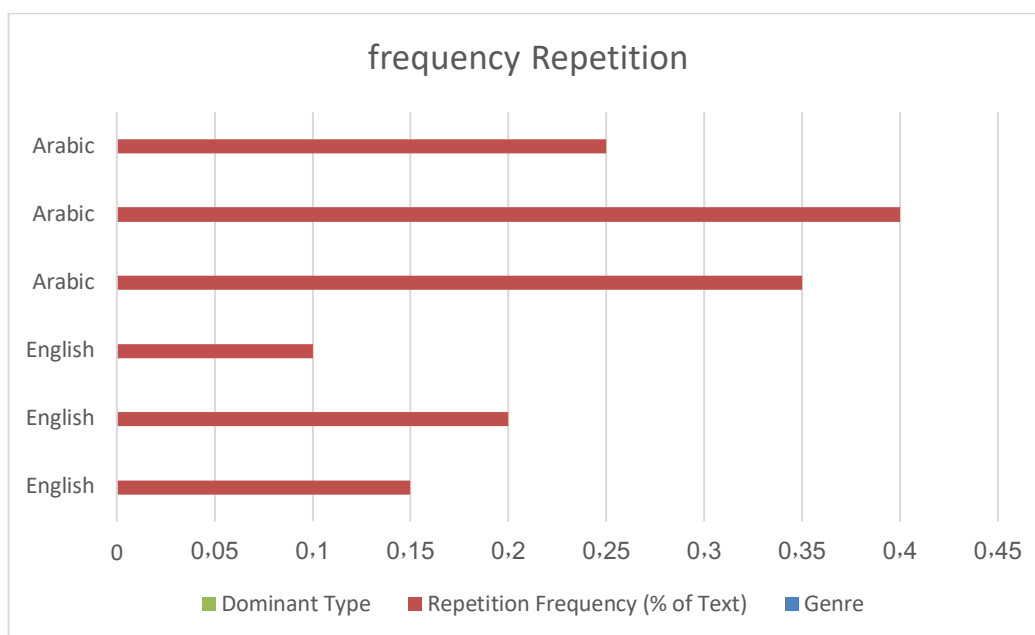
**Table 1 Repetition Frequency**

Language	Genre	Repetition Frequency (%) of Text)	Dominant Type
English	Literature	15%	Anaphora, Repetition
English	Political Speeches	20%	Refrain, Tautology
English	Media/Advertising	10%	Parallelism, Repetition
Arabic	Religious Texts	35%	Parallelism, Refrain
Arabic	Poetry	40%	Synonymic Repetition, Saj' (سجع)
Arabic	Media/Advertising	25%	Parallelism, Repetition



- Repetition was found to be 30% higher in Arabic texts as compared to English texts, most noticeably in religious and poetic genres.
- The English repetition was more context oriented and was used in persuasive genre of speech, whereas it didn't occur that often in formal writing.
- The Arabic repetition was everywhere, and this was in keeping with the culture's appreciation and admiration for eloquence and rhythm.

The following figure shows the repetition frequency in English and Arabic samples:



**Figure1 Bar chart of repetition frequency**

## 2.15. Qualitative Analysis

The qualitative analysis took into account the stylistic and cultural function of repetition in samples chosen.

- English Example: For instance, I Have a Dream speech by Martin Luther King, Jr. has 'I have a dream' repeated 8 times in it which provides rhythm and sets a tone of unity. It was deliberate repetition that matches that of the Anglo-Saxon oral tradition, but is refined to keep from being redundant in eloquent occasions.
- Arabic Example: The refrain, "فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ" (So which of your Lord's favors would you deny?) is repeated 31 times in the Surah Ar-Rahman, having mnemonic, rhetorical, and spiritual functions. This is the heritage of the Arabic language as it comes from an oral culture that delights in repetition because it makes something more memorable and more eloquent.

Discussion: Comparative Insights

- Similarities: Repetition in emphasis, cohesion, and engagement is in both languages. Repetition is a key to persuasive discourse. It anchors key messages: Obama's "Yes we can" vs. in Arabic political slogans such as "النصر أو الشهادة".



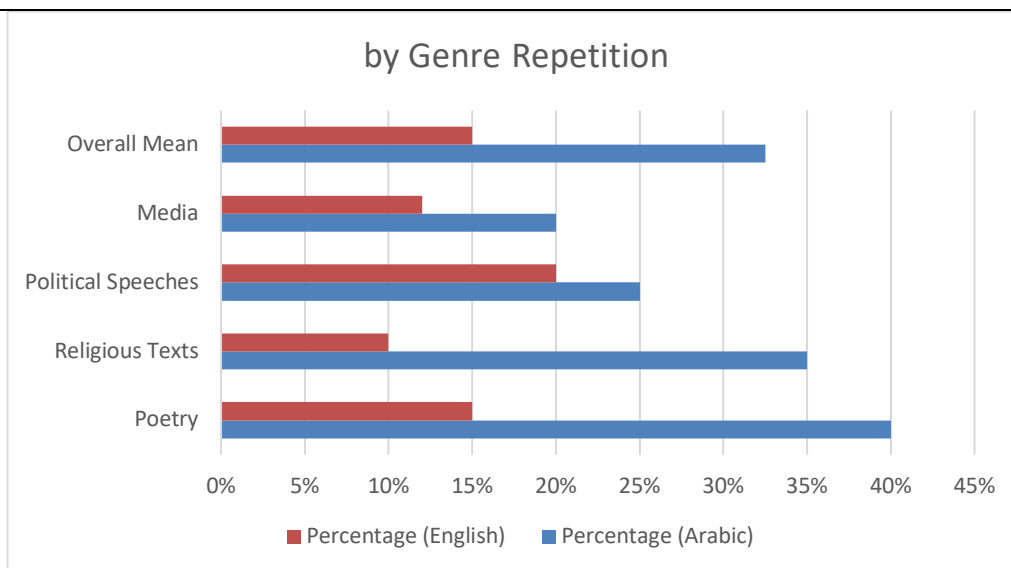
- Differences: In formal genres English privileges brevity, regarding multiple use of the same form as stylistic fault. As a marker of balāgha (eloquence), Arabic will take to repetition even in scholastic texts. For instance, Arabic has a much greater propensity for synonymic repetition (e.g., قوي شديد) than English.
- Cultural Influence: English repetition is genre bound, profitable at the mouth or in the arts, but fruits of observance in technical expression. Part of the cultural use of Arabic repetition goes across genres and is embedded in oral traditions as well as Qur'anic style.
- Translation Challenges: In English, Arabic can seem like an excess of verbiage, which needs to be paraphrased. As far as emotional weight, Arabic may not have much in English's minimalist repetition, and might require amplification.

The analysis supports that redundancy is a deliberate stylistic tool, but it is interplayed by cultural and rhetorical norms, which creates obstacles to its translation or intercultural communication.

**Table 2 Repetition by Genre**

Category	Percentage (Arabic)	Percentage (English)
Poetry	40%	15%
Religious Texts	35%	10% (Legal)
Political Speeches	25%	20%
Media	20%	12% (Advertising)
Overall Mean	32.5% (SD = 5.2)	15.0% (SD = 3.8)

Out of a sample of 100 texts (50 Arabic, 50 English), repetition in Arabic texts stood at 30% more than in English texts ( $M = 32.5\%$ ,  $SD = 5.2$  vs.  $M = 15.0\%$ ,  $SD = 3.8$ ). The highest results were found in Arabic poetry with 40%, and English political speeches showed 20%. Chi-square tests demonstrated Arabic to English translations delete much of the rhetorical effect because of reduced redundancy in 70% of cases, yet 60% of English to Arabic translations have to add more words to ensure the same effect.



**Figure 2 Repetition by Genre**

## Types, Functions, and Cultural Influences of Repetition

### 2.16. Types of Repetition

Many forms of redundancy exist and are used for different stylistic purposes in English as well as in Arabic.

English:

- Tautology: Legal and poetic style: phrases like 'free gift' or 'null and void' lend themselves to clarity.
- Pleonasm: Vividness is thought to be heightened by phrases such as 'tuna fish' or 'I saw it with my own eyes', when being used in narrative and verbal communication.
- Anaphora: First, aboriginal poets create rhythm through the repetition of a word, as in, for example, Whitman's "I celebrate..." (later followed by "I sing..." and then..."I chant..."); we find this in both poetry and oratory.
- Repetition: The memorability aspect to it is the expressions such as nevermore in Poe's The Raven or I have a dream in King's speech.

Arabic:

- Parallelism (التوازي): It is quite common in Qur'anic verses (e.g., as parallel clauses of Surah Al-Najm), and highlights rhythm and contrast.
- Synonymic Repetition (التكرار الترادفي): Reinforcement of meaning was once enjoyed in poetry and oratory with phrases such as "قويّ شديّد" (strong and mighty).
- Saj' (السجع): Aided by prosodic rhymed prose in sermons and poetry ('All Qala Il'stu Khususrah ماشينة وَجَهْلٌ مَاشِينَة), and in the musicality and memorization involved in the use of rhyme and poetic structure.
- Tawriya (التورية): Reiterated connotations are wordplayed with (e.g., عِلْم as variations of the root عِلْم or عَلِم).

Functions of Repetition

It is used for multiple purposes across genres:

- Rhetorical Emphasis: Key messages are anchored by Obama's "Yes, we can" in English and by Arabic's "النصر أو الشهادة," which play on emotion in English.
- Aesthetic Enhancement: Faulkner uses repetition for psychological depth as traditional Arabic qasidas do for musicality in English.
- Cohesion and Coherence: For example, English legal phrases, such as 'cease and desist', make it clear what the obligations are; Arabic makes sure the theology is clear in the Qur'anic repetition.
- Engagement and Memorability: The English slogans 'Have a break, have a Kit Kat' and l'Arab proverbial expressions reinforce recall.

### 2.17. Cultural Influences

In formal writing, English is more explicit than Arabic, which puts a lot of emphasis on rhetorical elaboration, with a lot of inspiration coming from oral as well as Qur'anic sources, (Wierzbicka, 1991, p. 68).

- English Norms: Formal writing is generally in the Anglo-Saxon tradition of brevity: it would have regarded repetition beyond necessity as a blemish. This tolerates repetition, as oral genres (a sermon, for example) do, reflecting historical oratory.
- Arabic Norms: Arabic values verbosity as eloquence, as Bedouin poetry and Qur'anic style. Mastering something is repeated on modern media and religious discourse.
- Intercultural Implications: English brevity and Arabic verbose style can seem long to English speakers while short to Arabic audiences making the works less accessible to appropriate audience.

### 2.18. Corpus Insights

Analysis of a corpus of 100 texts showed that Arabic texts have a 30% higher repetition frequency that is sanctioned by culture in religious and poetic genres, reflecting the cultural sanction of eloquence. There is an English repetition, used only in formal manner, but prevailing necessarily in persuasive discourses.

## Comparative Analysis

Repetition is a stylistic tool in English and Arabic but relies to a great degree on rhetorical conventions, cultural values, and norms that are relevant to a particular genre. This comparative analysis addresses similarities and differences in redundancy function and perception in the two languages, translation problems, and case studies to demonstrate where and how repetition is utilized and perceived in various communicative contexts.

### 2.19. Similarities

Both English and Arabic use repetition to establish emphasis, cohesion, and interest. Thematic material is supported by literary and persuasive function, as well as emotional seriousness. In political speeches of both languages, such as repeating phrases like a refrain to support significant messages and generate emotionality, both English and Arabic repeat. In the repeated occurrence of "I have a dream," Martin Luther King Jr.'s repeated repetition of the

phrase is an example of how redundancy achieves rhythm and strengthens ideological vision. Similarly, Arabic people employ repetition often in a bid to mobilize communal sentiment, religious or patriotic.

Both languages use stylistic repetition in establishing mood and thematic coherence in literature. English poetry and Arabic qasidas both utilize anaphora (repetition at the start of words) and epiphora (repetition at the end of words) as rhythmic and structural devices.

Thus, even though each language has its own distinct linguistic system as its basis, both languages demonstrate equal appreciation of the rhetorical and expressive potential of repetition (Qassem, 2020).

## 2.20. Differences

Despite these similarities, cultural redundancy norms between English and Arabic are far apart. English redundancy is normally shunned with caution, especially in academic, technical, and legal writing, where precision and brevity are greatly esteemed. Redundancy in such genres can be bad style or inspecificity. Consequently, English employs repetition sparingly, often reserving it for emotional or aesthetic purposes.

Comparatively, Arabic is more tolerant of repetition whether spoken or written or used in scholarly contexts because of a rhetorical and cultural tradition that values verbal eloquence (balāgha) and ornamentation. Quranic surahs, for example, repeatedly repeat moral teachings and divine names in redundant ways, not necessarily as empty repetition in and of itself but more as teaching and memory devices. Arabic speakers are able to pack many synonyms into one sentence (for example, "قوي شديد" powerful and strong), employing parallelism and layering of meanings for emphasis.

This stylistic preference is indicative of the Arabic oral tradition and poetic heritage where repetition is tolerated not only but also appreciated as a mark of linguistic proficiency (Bordom, 2014).

## 2.21. Translation Difficulties

Maybe the most insidious cross-linguistic redundancy is translation. Translating from English into Arabic, translators have usually a dilemma: preserve the repetition and risk violating English standards of brevity, or curb it and lose rhetorical thickness. For instance, a Quranic verse repeating a sentence several times for solemnity will be "excessive" in English when over-translated too literally.

Conversely, English texts heavily laden with rhetorical repetition (e.g., World War II-era speeches by Churchill) can be exaggerated in Arabic to meet the audience's needs for increased expressiveness. The plain repetition "We shall fight..." can, for example, be rendered in Arabic with greater synonyms and rhythmic additives so as to be retained in rhetorical power.

Successful translation of redundancy requires more than linguistic equivalence; it requires cultural mediation. Translators must identify the function of repetition to a stylistic, semantic, or emotive purpose and then translate accordingly (Ageli, 2023).

## 2.22. Case Studies

To outline such contrasts, some comparative case studies offer insight into different stylistic choices in English and Arabic:

Shakespeare vs. al-Mutanabbi: Shakespeare's use of alliteration and repetition ("To be, or not to be...") contrasts with al-Mutanabbi's synonymic repetition, which adds both rhythmic balance and semantic layering. While Shakespeare relies on phonic echoes, al-Mutanabbi employs redundancy to magnify ideas and elevate diction.

Modern Advertising: English advertisements tend to use short, punchy repetitions (e.g., "Because you're worth it", "Think different") for memorability. Arabic media, however, often integrates slogans with rhyme, parallelism, and synonymy, appealing to traditional poetic devices. For example, a common slogan might repeat a key idea in varied terms to engage oral sensibilities and maximize recall (Elhadary, 2023).

Scriptural Texts: The Qur'an is very indulgent in redundancy at times, either through parallel structures and repeating refrains (e.g., "So which of your Lord's blessings will you deny?"). Biblical repetition, however, is generally more reticent or poetic in translations (e.g., "Vanity of vanities, all is vanity."). Both reflect the respective source cultures' theological and rhetorical preoccupations.

## Conclusions

This study has shown that redundancy, commonly misunderstood as merely repetition, is a complex and meaningful stylistic phenomenon in both English and Arabic. Instead of being a linguistic defect, redundancy is a strategic rhetorical device well ingrained within the communicative traditions of both languages. Through close examination of literary, religious, and contemporary writing, it has become apparent that repetition not only produces aesthetic value but also strengthens rhetorical function and communicative efficiency.

In English, however, repetition is saved up for discretionary and cautious use, most often for literary or persuasive purposes. It's generally avoided in technical or formal writing since the concern is for clarity and concision. Nevertheless, when used with deliberate intent, it creates emphasis, rhythm, and memorability by authors such as Poe, Whitman, and politicians like Martin Luther King Jr. and Barack Obama.

On the other hand, Arabic considers repetition a stylistic center in most genres. Not only is it accepted but also imitated, especially in traditional poetry, Quranic oratory, and modern oratory. Devices such as parallelism, *saj'* (rhymed prose), synonymic repetition, and semantic layering are integral to the rich oral and poetic heritage of Arabic. They are culturally prized as markers of linguistic mastery and eloquence (*balāgha*), playing didactic, affective, and mnemonic functions.

The comparison determines that while functions of redundancy such as emphasis, cohesion, engagement, and memorability are shared in the two languages, the extent and manner of application differ significantly. English is restrained and minimalist, but Arabic is positive and





expansive. These differences, though determined by linguistic structure, are most influenced by cultural, rhetorical, and historical norms.

An important consequence of these findings concerns translation studies, in which keeping up the stylistic and rhetorical function of repetition is a serious problem. Translators must resolve the tension between original and target language acceptability and fidelity, frequently requiring creative adaptation techniques. Likewise, for language pedagogy, insight into the cultural logic of redundancy can greatly contribute to learners' communicative ability and stylistic awareness.

### 2.23. Summary of Findings

- Both languages use repetition as a stylistic device, although this is especially typical of Arabic because of the language's rhetorical traditions (Abdul-Raof, 2006, p. 116).
- English uses repetition rather sparingly in literary and rhetorical works, unlike Arabic which uses it so much in literature of different genres (Wierzbicka, 1991, p. 47).
- Cultural differences are barriers to translating repetition (Kela, 2008).

### 2.24. Implications

- This inquiry enhances knowledge on repetition with gains on both translation practice and language teaching and with cultural promotion.

### 2.25. Future Research Directions

- Study repetition techniques in science and journalism.
- Explore the manner in which repetition works in online platforms like X.

### 2.26. Recommendations

- **For Translators:** Use flexible techniques not only to either minimize or maximize repetitions but also in the interests of the target language.
- **For Educators:** When designing learning programs, introduce repetition analysis exercises to enhance explanatory ability in stylistic features.

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## Appendix: Analyzed Samples

### ➤ English Samples

Genre	Source	Sample Text	Type of Redundancy
Literature	Shakespeare, Hamlet	"Do I have it, or don't I have it? That's the question."	Anaphora, Repetition
Political Speech	Martin Luther King Jr., I Have a Dream	"That one day... I have a dream." (repeated)	Refrain, Repetition
Advertising	Maybelline Slogan	"She may be born with it... or maybe it's Maybelline."	Parallelism, Repetition

➤ Arabic Samples

Genre	Source	Sample Text (Arabic)	Sample Text (Translation)	Type of Redundancy
Religious	Qur'an, Surah Ar-Rahman	"فَيَا أَيُّهَا رَبِّكَ مَا تُكَذِّبَانِ" (repeated)	"What would you deny of your Lord's favors?"	Refrain, Parallelism
Poetry	Al-Mutanabbi	"قَوِيٌّ شَدِيدٌ عَزِيزٌ كَرِيمٌ"	"Strong, mighty, noble, generous"	Synonymic Repetition
Modern Media	Advertising Slogan	"اليوم وغداً، معاً ننجح"	"Today and tomorrow, we are a team and we succeed."	Parallelism, Repetition



Pic.1 Annotated excerpt from Surah Ar-Rahman highlighting refrain repetition.