

Translating Cultural-Loaded Content from Arabic to English: Striking the Balance between Machine Translation and Human Expertise

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Abstract

Translating culturally loaded texts is considered a daunting challenge in the translation field. While machine translation is adept at linguistic aspects, it often struggles to convey the nuanced cultural features inherent in cultural texts mainly traditional Arabic proverbs and anecdotes under study in this endeavor. This emphasizes the vital role of collaboration between machine efficiency and human expertise in ensuring accurate and authentic translation. This study explores the intricacies of translating culture-rich content by comparing between machines flaws even when assisted by artificial intelligence, and human translators' expertise limitations. The comparison has revealed weaknesses in both machine and human translations, prompting the call for collaborative approach between the two methods. This study measures the limits of human translators with computer assisted translation from Arabic to English; first comparing between them then combining machines and humans performances. The translated case studies have proven the efficiency and accuracy of collaborative translation method. The aim is to optimize translation of cultural sensitive content, preserve cultural integrity and elevate authenticity and quality. The findings inform the discourse in translation studies and cross-cultural communication, offering practical insights to enhance translation quality and authenticity based on collaboration among machine translation developers, linguists, and cultural experts. As AI progresses, the synergy between machines and human translators shows potential to exceed current capabilities, facilitating more effective communication in diverse contexts.

Keywords: Machine Translation, Cultural-Loaded Content, Human Translation (HT), Arabic to English Translation, Collaborative Translation Method.

1. Introduction

The translation of culturally rich texts, particularly from Arabic to English, represents a multifaceted challenge in the domain of translation. Despite the remarkable advancements in machine translation (MT) systems, their proficiency in linguistic aspects often falls short when faced with the intricate cultural nuances inherent in traditional Arabic proverbs and stories as cultural aspects. While machines excel in parsing syntax and vocabulary, they struggle to grasp the subtle cultural connotations and contextual intricacies that imbue these texts with their true meaning (Ismail, 2017).

Therefore, there arises a pressing need for synergistic collaboration between the efficiency of machine translation systems and the nuanced understanding provided by human expertise. This partnership is

essential to ensure translations that are not only accurate in terms of linguistic fidelity but also faithful to the cultural essence and context of the original text. By integrating the strengths of both machines and humans, translation endeavors can achieve a harmonious balance between linguistic precision and cultural authenticity as Kashgari, (2011) and Hiebl & Gromann, (2023), clarified.

In light of these challenges, this study embarks on a comprehensive exploration of the complexities involved in translating culture-rich content from Arabic to English. By meticulously examining the limitations inherent in both machine and human translations, this research endeavors to shed light on the intricacies of the translation process. Moreover, Mihalache, (2021) has underscored the imperative for collaborative approaches that harness the strengths of both methods to optimize the translation process. Through rigorous analysis and critical evaluation, this study aims to contribute valuable insights to the field of translation studies. By elucidating the challenges and opportunities presented by translating culturally loaded texts, it seeks to advance our understanding of the intricate interplay between language, culture, and translation. Ultimately, this research endeavors to pave the way for more effective and authentic cross-cultural communication in an increasingly interconnected world.

1.1. Research Problem Statement

The translation of culturally loaded content from Arabic to English poses significant challenges, particularly in preserving cultural integrity and authenticity. While machine translation systems exhibit proficiency in linguistic aspects, they often fail to convey the subtle cultural nuances embedded within traditional Arabic proverbs and anecdotes. Similarly, human translations may also have limitations, highlighting the necessity for a collaborative approach between machines and humans. This research problem underscores the need to explore the effectiveness of collaborative methods in translating culturally sensitive content, aiming to address the shortcomings of both machine and human translations.

1.2. Research Significance

This study holds substantial significance in the realm of translation studies and cross-cultural communication. By investigating the challenges of translating culturally loaded content from Arabic to English, it contributes to a deeper understanding of the complexities inherent in intercultural translation. The findings of this study have practical implications for translation practice, education, and communication, offering insights to enhance translation quality and authenticity. Moreover, the research highlights the potential of collaboration among machine translation developers, linguists, and cultural experts to optimize the translation process and facilitate more effective communication in diverse contexts.

1.3. Research Objectives

This research aims to identify the challenges encountered in translating culturally loaded content from Arabic to English, assess the limitations of both machine and human translation methods, explore the effectiveness of collaborative translation approaches, and propose strategies to optimize the translation process. Specifically, the objectives include:

1. To analyze the shortcomings of machine translation systems in conveying cultural nuances in traditional Arabic proverbs and anecdotes.
2. To evaluate the limitations of human translations in preserving cultural integrity and authenticity.
3. To investigate the effectiveness of collaborative methods integrating machine efficiency with human expertise in translating culturally sensitive content.
4. To recommend enhancing translation quality and authenticity strategies through collaborative translation methods among machine translation developers, linguists, and cultural experts.

2. Literature Review

The translation of culturally rich texts, especially from Arabic to English, is a complex task that requires a combination of human expertise and machine translation. Machine translation systems struggle to capture the nuances of these texts, often producing literal translations that fail to convey their rich cultural meanings. Human translators are essential in bridging the gap between linguistic translation and cultural understanding, but their limitations are evident in the complexities of Arabic cultural intricacies. Collaborative translation models, involving synergistic collaboration between machines and humans, and AI technologies can enhance cultural sensitivity and address translation limitations (Sayers, et.,al 2021; Abdelali & Bennoudi, 2023 and Mohamed et.,al, 2024).

2.1. Introduction to Translation Studies

The field of translation studies has evolved significantly due to the challenges of translating culturally rich texts, especially from Arabic to English. Cultural complexity is a complex interplay of linguistic, cultural, and contextual elements, making direct translation insufficient to convey the original text's richness. This complexity is exacerbated by the depth of cultural heritage, historical significance, and linguistic diversity in Arabic literature and discourse, (Husni & Newman, 2015).

Translation scholars are increasingly recognizing the need for interdisciplinary approaches to address the challenges and opportunities of translating Arabic cultural texts into English. This includes integrating insights from anthropology, sociology, and cultural studies into translation theory and practice. The study also explores machine translation limitations, human translator roles, collaborative translation models, and the integration of AI technologies in addressing these challenges, (Harding & i Cortés, 2018 and Gould & Tahmasebian, 2020). Kenny, (2022.P,35) defined machine translation as:

“can be succinctly defined as translation performed by a computer program. This definition still leaves open the question, however, of what translation is. The reader should be made aware, at this point, that there is a vast amount of scholarship in the area known as translation studies that asks precisely this question, and that tracks the role of translation in diverse cultural, scientific and political arenas, to name just a few”.

2.2. Challenges in Translating Arabic Cultural Texts

Arabic culture is renowned for its richness and complexity, encompassing a diverse tapestry of dialects, literary traditions, and social references. From the complex Abu Muhammad al-Qasim al-Hariri Maqamat distinguished by its exquisite style, its use of vivid and powerful imagery and language, to lyrical poetry of Imru' al-Qais and Al-Mutanabbi poems, besides the philosophical musings of Ibn Rushd and Arabic prose authors like Al Jahiz and Ibn al-Muqaffa. Arabic literature reflects a profound depth of thought and expression that poses significant challenges for translators as stated by Bakalla, (2023).

Translating culturally rich Arabic content presents a multifaceted challenge stemming from the diverse literary heritage spanning centuries, as Ismail (2017) suggests. From classical works like the Maqamat by Abu Muhammad al-Qasim al-Hariri to contemporary social expressions, each text embodies unique linguistic complexities and cultural intricacies. This challenge is further underscored by Barakat, (1993) and Dweik and Suleiman (2013), who highlight the deeply rooted cultural references in Arabic expressions, deeply intertwined with social norms and historical contexts.

Arabic proverbs, idioms, anecdotes, and short stories are cultural texts with deep-rooted cultural meanings and historical references that may elude literal translation. Machine translation (MT) systems face challenges in accurately conveying these nuances, as they often lack the cultural context necessary

for conveying the intended message (Kamalesh & Jegadeesan, 2023). The idiosyncratic nature of Arabic cultural texts, particularly idioms, is further challenging for MT systems. These texts may contain figurative language, historical allusions, or religious connotations that are difficult for machines to accurately interpret.

Relying solely on MT for translating Arabic cultural texts risks oversimplifying or distorting their cultural significance. Therefore, the critical role of human translators is essential in navigating the complexities of Arabic cultural nuances and ensuring the faithful representation of cultural meanings in translation in line with Abdelali & Bennoudi, (2023) study. The potential of collaborative translation models in addressing these challenges were further explored in subsequent sections.

2.3. The Role of Human Translators

Human translators play a crucial role in translating culturally rich texts, particularly from Arabic to English. They have a deep understanding of cultural contexts, enabling them to decipher the underlying meanings behind idiomatic expressions, allegories, and metaphors. They also have the discernment to adapt content to resonate with the target audience, ensuring the intended message remains intact while seamlessly integrating cultural nuances. This adaptability is especially important when translating Arabic cultural texts into English, where cultural sensibilities and linguistic nuances may differ significantly, (Lahiani, 2024).

Human translators face challenges in interpreting and misunderstanding Arabic cultural intricacies, but their ability to discern nuances and adapt content to diverse audiences is crucial for fidelity and authenticity. Future sections will explore collaborative translation models and AI integration as potential strategies to enhance their capabilities in translating Arabic cultural texts into English, according to Baltabay, (2023).

2.4. Limitations of Human Translators

Human translators are essential in translating culturally rich texts, but their linguistic proficiency and cultural understanding are not without limitations. The subjective interpretation of cultural references can lead to inaccuracies or misinterpretations due to their inherent subjectivity. The complexities of Arabic cultural intricacies, such as idiomatic expressions, historical references, and religious allusions, also pose unique challenges for human translators, (Lahiani, 2024). The richness and depth of Arabic cultural heritage may require a level of expertise that surpasses individual translators' capabilities. Inconsistencies in translation quality and style may result from different translators interpreting cultural nuances differently, compromising the overall coherence and fidelity of translations, Trotter, (2000). Collaborative approaches that integrate the strengths of both machines and humans can mitigate these limitations and enhance the accuracy and authenticity of translations. While human expertise remains indispensable, collaborative translation models offer a promising avenue for optimizing the translation process for culturally rich texts Moneus & Sahari, (2024).

2.5. Machine Translation

Machine Translation (MT) has seen significant advancements over the past few decades, transitioning from rule-based systems to statistical methods, and now to neural machine translation (NMT). This section explores the specific MT systems used in this study including: Google Translate, QuillBot, and ChatGPT, and discusses their strengths and limitations in handling Arabic to English text translation, particularly focusing on culturally complex content such as Arabic proverbs, short stories, anecdotes and poems.

2.5.1. Google Translate

Google Translate is one of the most widely used MT systems globally, leveraging NMT to provide more accurate translations. Its continual updates and user feedback integration make it a popular choice for both casual and professional users. Google Translate's strengths lie in its accessibility, supporting over 100 languages, including Arabic and English, and its neural machine translation, which allows for more natural and fluent translations by considering entire sentences rather than word-by-word translations as Dabre, Chu, & Kunchukuttan, (2020) stated.

According to James, (2023), Google Translate offers real-time translation features through text, voice, and image input, making it versatile for various translation needs. However, Google Translate struggles with cultural sensitivity, often producing literal translations that miss the intended meaning of idiomatic expressions and proverbs. It also has difficulty accurately translating regional dialects, such as Moroccan Arabic, leading to potential misinterpretations. Furthermore, it is limited in its ability to grasp the full context and emotional tone, which is crucial for accurately translating culturally rich texts according to Benbada & Benaouda, (2023).

2.5.2. QuillBot

QuillBot, another leading MT system, utilizes advanced AI algorithms to enhance translation accuracy. It is integrated into various platforms, providing a seamless experience across different applications. QuillBot's strengths include its deep learning techniques, which improve translation quality by adapting to complex sentence structures and varied contexts. It also offers customization options for industry-specific terms and phrases, enhancing accuracy for specialized translations as Reguig, & Mouffok, (2023) clarified.

However, like Google Translate, QuillBot often falls short in accurately translating idiomatic and culturally specific expressions, leading to loss of meaning. It also faces challenges in handling the intricacies of different Arabic dialects, including Arabic proverbs, short stories, anecdotes and poems. Additionally, it struggles with understanding and conveying nuanced context and tone, which are essential for translating proverbs and culturally loaded texts, (Iqbal, 2023).

2.5.3. ChatGPT

ChatGPT, an AI developed by OpenAI, has made significant strides in MT, particularly with its conversational capabilities and contextual understanding. ChatGPT's strengths lie in its ability to generate more contextually relevant and coherent translations, considering the broader discourse and providing more complicated translations. It also excels in handling complex linguistic structures and can offer more natural translations emphasized Zaki, (2024).

However, Jiang & Zhang, (2024) thought that ChatGPT still faces limitations in cultural sensitivity, often producing translations that lack the depth and contextual accuracy required for culturally rich content. It also struggles with dialectal variations within Arabic, such as Moroccan Arabic, leading to potential inaccuracies. Furthermore, while ChatGPT can understand context better than other MT systems, it still requires significant human intervention to ensure cultural and contextual accuracy in translations.

In comparing these MT systems, it is clear that while they offer significant advancements in translation technology, they also share common limitations. All three systems: Google Translate, QuillBot, and ChatGPT, excel in providing quick and consistent translations, making them suitable for large volumes of text. However, their accuracy varies significantly, especially with culturally complex content. Google Translate and QuillBot have made strides with NMT and deep learning, respectively, but still produce

errors in idiomatic and context-specific translations in line with Emara, (2024).

ChatGPT offers better contextual understanding but still lacks the cultural sensitivity necessary for accurate translations of culturally rich texts. Handling dialectal variations within Arabic is a persistent challenge for all MT systems. Moroccan Arabic, with its unique vocabulary and expressions, poses a particular difficulty, and MT systems often fail to accurately translate regional dialects, leading to potential misunderstandings and loss of meaning Al-Kaabi, et al., (2024) identified.

The use of machine translation (MT) systems like Google Translate, QuillBot, and ChatGPT in translating complex cultural content like Arabic proverbs, short stories, anecdotes and poems has both advancements and challenges. While these systems offer speed and consistency, they struggle with accurately conveying cultural nuances and historical discrepancies. This highlights the need for human intervention in the translation process. A hybrid model that combines MT systems' strengths with human translators' cultural insight is the most effective approach for high-quality, culturally sensitive translations. Further research in AI and natural language processing is needed to improve MT systems' capabilities.

2.6. Collaborative Translation Models

Collaborative translation models are a promising solution to the challenges of machine translation and human translators in culturally rich texts. These models combine the strengths of both machines and humans, leveraging the efficiency of machine translation systems and the cultural expertise of human translators. They aim to optimize the translation process and enhance fidelity, leveraging the speed and scalability of machine translation while ensuring cultural accuracy and context sensitivity, Mohamed, Y. A. et al., (2024).

Despite these challenges, collaborative translation models offer a promising solution to bridge the gap between machine efficiency and human expertise in translation. By fostering synergistic collaboration between machines and humans, these models have the potential to optimize the translation process for culturally rich texts, preserving cultural integrity and elevating translation quality. Collaborative translation models have the transformative potential to address the shortcomings of MT and human translation methods, offering a promising approach to enhance translation accuracy and authenticity in multicultural contexts (Alowed, & Al-Ahdal, (2023).

2.7. Integration of AI Technologies

The integration of artificial intelligence (AI) technologies is a transformative force in translation studies, particularly in translating culturally rich texts from Arabic to English. AI-powered tools offer functionalities such as language parsing; semantic analysis, and context-aware translation suggestions, helping human translators navigate linguistic and cultural complexities as cited by Siu, (2023).

Mohamed, Y. A. et al., (2024) stated that AI technologies enhance cultural sensitivity by identifying culturally specific terms and suggesting contextually appropriate translations. By analyzing vast amounts of linguistic and cultural data, AI-powered tools can discern subtle nuances and cultural references, enriching the fidelity and authenticity of translations.

Asscher & Glikson, (2023) elucidated that AI technologies also address current translation limitations, particularly in machine translation (MT) systems.

AI algorithms can enhance the accuracy and efficiency of machine translation systems (MT) in capturing cultural nuances and context. However, this integration raises ethical concerns, biases in algorithmic decision-making, and the potential displacement of human translators. AI may struggle to understand the

intricacies of culturally rich texts, necessitating ongoing refinement and adaptation. Despite these challenges, AI-powered tools can optimize the translation process for culturally rich texts, (2022) has indicated.

2.8. Summary and Conclusion

The literature review discusses the challenges of translating culturally rich Arabic to English, particularly in the context of Arabic proverbs, idioms, and anecdotes. Machine translation systems struggle to capture these nuances, while human translators are crucial. Collaborative translation models and AI integration offer promising solutions to optimize the translation process, preserve cultural integrity, and enhance quality and authenticity. However, challenges remain, such as coordination issues, ethical considerations, and potential displacement of human translators. Further research is needed to explore these models' implications for translation practice, education, and communication.

3. Research Methodology

This study employs a qualitative comparative case study analysis approach to investigate the translation of culturally loaded content from Arabic to English. The methodology is grounded in the recognition of the complexities inherent in translating complex cultural loaded texts and the need for collaborative approaches between Machine Translation (MT) and Human Expertise (HE) to optimize the translation process using translation apps mainly Google Translate, QuillBot, and ChatGPT4.

3.1. Case Selection

The selection of case studies is based on the identification of culturally rich Arabic texts, such as proverbs, poems, anecdotes, and stories, which serve as representative examples of the challenges faced in translation. The chosen cases are characterized by their depth of cultural context and linguistic convolutions, highlighting the distinctions that pose challenges for both MT systems and human translators.

3.2. Data Collection

Data collection involves obtaining original Arabic texts serving as reference points for comparison. These texts are translated into English using MT including mainly: Google Translate, QuillBot, and ChatGPT4. The second phased involves human translators to translate and compare the translations to identify weaknesses and strengths of each translation. The third phase needs integrating collaboration method between machines and humans to provide the best translation version.

3.2.1. Qualitative Comparative Analysis

The qualitative comparative analysis entails a systematic examination of translations produced by MT systems, human translators, and collaborative translation approaches and observing some recurrent themes. Each translation is evaluated based on criteria such as accuracy, fidelity to the original text, cultural sensitivity, and readability. Discrepancies and challenges encountered in each translation method are identified and analyzed to elucidate the strengths and limitations of each approach.

3.2.2. Collaborative Approach

The collaborative approach involves the integration of MT systems with human translators to optimize the translation process. Human translators utilize MT-generated translations as a foundation, leveraging their cultural expertise and linguistic skills to refine and enhance the translations. Collaboration between machines and humans aims to capitalize on the efficiency of MT systems while mitigating the shortcomings through human intervention.

3.3. Data Analysis

Data analysis involves synthesizing the findings from the comparative analysis to discern patterns, trends, and insights regarding the translation of culturally loaded content. The effectiveness of collaborative translation approaches in addressing the challenges of cultural translation is assessed, with a focus on the impact on translation quality and authenticity.

3.4. Validation and Interpretation

The validity of the findings is ensured through rigorous validation methods, including diversifying cases and data sources besides peer reviewing. Interpretation of the results involves critically examining the implications of the findings for translation practice, education, and communication in multicultural contexts.

3.5. Ethical Considerations

Ethical considerations, respect for cultural sensitivities, and transparency in reporting findings, are rigorously upheld throughout the study.

3.6. Conclusion

This methodology chapter outlines a rigorous approach to investigating the translation of culturally loaded content from Arabic to English based on authentic Arabic texts using a qualitative approach and comparative analysis of case studies to enhance the Arabic-English translation process. By leveraging collaborative approaches between Machine Translation systems and Human Expertise translation, this study aims to contribute to the optimization of the translation process and enhance translation quality and authenticity in multicultural contexts.

4. Findings and Results

4.1. Machine and Human Translations

Translation productions for each case study are highlighting specific strengths and weaknesses regarding cultural considerations in Arabic-English translation of proverbs and short stories or anecdotes. The translation diversified the translation apps including: Google Translate, QuillBot, and ChatGPT to solidify the findings' validity and credibility. After that the study provides an elaborated translation between MT and HT to produce the best possible translation version. The following cases studies below elucidated the situation:

4.1.1. Case Study 1: Um Amer story

4.1.1.1. Original Arabic Text 1

"يحكى أنه كان هناك جماعة من العرب خرجوا للصيد، فمرت أمامهم أنثى الضبع فطاردها، وكان العرب يطلقون عليها أم عامر، وكان يومها الجو شديد الحر، فالتجأت الضبع إلى بيت رجل أعرابي، فلما رآها وجدها مجهدة من الحر الشديد، ورأى أنها استنجدت به مستجيبة، فخرج شاهراً سيفه، وسأل القوم: ما بالهم؟ فقالوا: طريدتنا ونريدنا. فقال الأعرابي الشهم الذي رق قلبه على الحيوان المفترس: إنها قد أصبحت في جوارى، ولن تصلوا لها مادام هذا السيف بيدي، فانصرف القوم، ونظر الأعرابي إلى أم عامر فوجدتها جائعة، فحلب شاته، وقدم لها الحليب، فشربت حتى ارتدت لها العافية، وأصبحت في وافر الصحة. وفي الليل نام الأعرابي مرتاح البال فرحاً بما فعل للضبع من إحسان، لكن أنثى الضبع بفطرتها المفترسة نظرت إليه وهو نائم، ثم انقضت عليه، وبقرت بطنه وشربت من دمه وبعدها تركته وسارت. وفي الصباح حينما أقبل ابن عم الأعرابي يطلبه، وجمده مقتولاً، وعلم أن الفاعلة هي أم عامر، وأنثى الضبع، فافتقوا أثرها حتى وجدها، فرماها بسهم فأرداها قتيلة، وبعدها أنشد أبياته المشهورة التي صارت مثلاً يردده الناس حتى وقتنا هذا:

ومن يصنع المعروف في غير أهله **** يلاقي الذي لاقي مجير أم عامر
أدام لها حين استجارت بقره **** طعاماً وألبان اللقاح الدائر

وسمّنها حتى إذا ما تكاملت **** فرّته بأنياب لها وأظافر

فقلّ لذوي المعروف هذا جزا من **** بدا يصنع المعروف في غير شاكر. (Sami, I. 2022)

4.1.1.2. Machine Translation: Google Translate Case Study 1: Um Amer story

"It is said that there was a group of Arabs who went out hunting, and a female hyena passed in front of them, so they chased her. The Arabs called her Umm Amer. The weather was very hot that day, so the hyena took refuge in the house of a Bedouin man. When he saw her, he found her exhausted from the intense heat, and he saw that she had called out to him for help, so he went out brandishing his sword and asked the people: What is the matter with them? They said: She is our prey and we want her. The noble Bedouin, whose heart was tender towards the predatory animal, said: She has become in my care, and you will not reach her as long as this sword is in my hand. The people left, and the Bedouin looked at Umm Amer and found her hungry, so he milked his sheep and gave her the milk, so she drank until she regained her health and became in good health. At night, the Bedouin slept with peace of mind, happy with what he had done for the hyena, but the female hyena, with her predatory nature, looked at him while he was sleeping, then pounced on him and ripped open his stomach. And she drank from his blood and then left him and walked. In the morning, when the Bedouin's cousin came looking for him, he found him killed, and he knew that the perpetrator was Umm Amir, the female hyena, so he followed her until he found her, and he shot her with an arrow and killed her, and after that he recited his famous verses that have become a proverb that people repeat to this day:

And whoever does good to those who are not entitled to it **** Will encounter what the refuge of Umm Amir encountered

He provided her with food and the milk of pure camels when she sought refuge near him

And he fattened her until, when she was fully grown **** She ate it with her fangs and claws

So say to those who do good, this is the reward of **** He began to do good to the ungrateful."

(Sami, I. 2022, Google Translate Version.)

4.1.1.3. Machine Translation: QuillBot Translation Case Study 1: Um Amer story

"It is reported that there was a group of Arabs who went out to hunt, and the female hyenas passed away, and the Arabs called her a mother, and it was very hot, so the hyena came to the house of a godfather, and when he saw her, he found her stressed out of the heat, and he saw that she had found her in it, and that she had found him, and that he had brought forth his sword, People asked, "What do they care? And they said, "We're chased and we want it." And the eunuch who had shed his heart on the predator said: she had become in my vicinity, and you would not pray for her as long as this sword was in my hands; so the people went away; and the eunuchs looked at an old mother, and found her hungry, and he milked her, and she drank until she got well, and she became healthy. At night, the godfather fell asleep, glad to see what he had done to the hyena, but the female hyena, with her predatory fungus, looked at him while he was asleep, and then he fell asleep, and she clogged his abdomen, and she drank his blood, and then she left him and walked. And in the morning, when he kissed the godfather's cousin asking for him, he found him dead, and he knew that she was a dead mother, a hyena female, and he tracked her down until he found her, threw her with an arrow, and he shot her dead, and then he sang his famous dads, who had been like this until now:

And who does the favor in the uninhabited? He who met Amer Adam's neighbor when she hired her nearer food and pollen and poisoned her drizzle even if she was integrated, made with fangs and fingernails only for those who were known to this part of the book seemed to do the favor unthankful. (Sami, I. 2022),

4.1.1.4. Machine Translation: ChatGPT4 Translation Case Study 1: Um Amer story

It is said that a group of Arabs went out hunting and came across a female hyena, which they pursued. The Arabs called it Umm Amir. On that day, the weather was extremely hot, and the hyena sought refuge in the house of a Bedouin man. When he saw it, he noticed it was exhausted from the intense heat and that it had sought his protection. He drew his sword and asked the group what they wanted. They replied that the hyena was their quarry and they wanted it. The noble Bedouin, whose heart was moved by the plight of the wild animal, said, "It has come under my protection, and you will not reach it as long as I have this sword." The group left, and the Bedouin saw that Umm Amir was hungry. He milked his sheep and gave her the milk, which she drank until she regained her strength and became healthy. That night, the Bedouin slept peacefully, happy with the good deed he had done for the hyena. But the female hyena, with her predatory instinct, looked at him while he was sleeping, then attacked him, ripping open his belly and drinking his blood before leaving. In the morning, when the Bedouin's cousin came looking for him, he found him dead and realized that the culprit was Umm Amir, the female hyena. He tracked her down and shot her with an arrow, killing her. Then he recited his famous verses, which have become a proverb repeated by people to this day:

"And he who does good to those unworthy of it *** Will meet the same fate as the protector of Umm Amir He provided her, when she sought refuge near him *** With food and the milk of his generous she-camel He fed her until she was fully nourished *** Then she tore him apart with her fangs and claws So tell those who do good to the ungrateful *** This is the reward of one who does good to those who do not appreciate it." (Sami, I. 2022)

4.1.1.5. Human Translation: Case Study 1: Um Amer story

"It is said that there was a group of Arabs who went out to hunt, and the female hyena came forth before them, and the Arabs called her a "Um Amer" (Amer's mother), and in a too hot day, the hyena came to the house of the countryside man, and when he saw it, he found it stressed, and seeking for refuge, then the man came out raising his sword in front of the hunters, and asked: "What is the matter with you?"

And they replied, "We're chasing the hyena and we want it."

And the courageous countryside man whose heart fell for the predator said: it had sought my refuge, and you would not reach for her as long as this sword was in my hands; so the people went away; and the man looked at the hyena and found it hungry, then he fed it with milk which it drank until it got well and recovered its strength.

At night, the godfather fell asleep, glad to see what he had done to the hyena, but the female hyena, with her predatory instinct, looked at him while he was asleep, and she ripped his abdomen, and drank his blood, then left.

And in the morning, when the godfather's cousin came, he found him dead, and he knew that it was a hyena's deed. He tracked it until he found it. Then threw it with an arrow, and shot her dead. At that moment he sang his famous poem, which had been inherited until today:

And whoever does the favor for ungrateful * meets what the hyena saver had met;
He kept it when it sought refuge in his vicinity * with food and the milk of grazing cattle;
And he fed it until, when it became strong * tore him with its sharp fangs and claws;
So say to the kind ones, this is the reward for * who starts doing good to the ungrateful."

4.1.1.6. MT and HT Collaboration Case Study 1: Um Amer story

"It is recounted that a group of Arab hunters ventured forth and before them appeared a female hyena,

affectionately dubbed “Um Amer” by the Arabs. The scorching heat of the day urged the hyena to seek refuge in the dwelling of a Bedouin man. Upon seeing her distressed state, the compassionate Bedouin perceived her plea for sanctuary. He emerged, brandishing his sword, questioning the hunters, “What ails you?” They responded, “We pursue the hyena, yearning to capture her.”

The valiant Bedouin, moved by compassion for the predator, declared, “She has sought refuge under my care, and you shall not harm her as long as this sword remains in my hand.” With the hunters thus dissuaded, the Bedouin turned his attention to the hyena, finding her famished. He milked his goat and offered her sustenance, restoring her to vigor and health.

That night, the Bedouin slept soundly, content with his act of kindness towards the hyena. Yet, guided by her predatory instincts, Um Amer, the hyena, turned on him as he slumbered. After feasting on his blood, she departed into the darkness.

In the morning, the Bedouin’s cousin discovered him lifeless. Recognizing Um Amer as the culprit, he tracked her down and swiftly dispatched her with an arrow. This event inspired the famous verse that echoes through time:

*“He who extends kindness to the ungrateful * meets the fate of the one who sheltered Um Amer.*

He provided her with food and the milk of grazing cattle when she sought refuge near him.*

*But when she grew strong * she tore into him with her fangs and claws.*

*So tell those of kindness, this is the recompense * for those who show kindness to the ungrateful.”*

4.1.2. Case Study 2: The Three Boys and the Caliph Story

4.1.2.1. Original Arabic Text 2 (قصة الغلمان الثلاثة والخليفة)

“يُروى أن الحجاج بن يوسف الثقفي فرض حظر التجوال بعد مغيب الشمس. فأمر صاحب الشرطة بأن يطوف في الطريق فإذا رأى أحداً يقطع رأسه. وقد اتفق أن بعض الحراس وجدوا ثلاثة صبيان يلعبون فأمسكهم وذهبوا بهم إلى السجن. علم صاحب الشرطة بذلك وقرر أن يعرف من هم قبل أن ينفذ حكم الأمير. سأل صاحب الشرطة الأولاد عن آبائهم فأجاب الأول:

أنا ابن من دانت الرقاب له * ما بين مخزومها وهاشمها

تأتيه بالرغم وهي صاغرة * يأخذ من مالها ومن دمه

فخيل لصاحب الشرطة أنه ابن حاكم كبير من الحكام أو من أقارب الأمير. فأذن له بالإصراف. و سأل الثاني السؤال نفسه فأجاب :

أنا ابن الذي لا ينزل الدهر قدره * وإذا نزلت يوما فسوف تعود

ترى الناس أفواجا إلى ضوئه * فمنهم قيام حوله وقعود

فظن صاحب الشرطة أنه ابن واحد من أشرف المدينة وأكابر القوم، فأذن له بالإصراف . فسأل الفتى الثالث السؤال ذاته فأجاب: أنا

ابن الذي خاض الصفوف بعزمه * وقومها بالسيف حتى إستقلت

ركاباه لا تنفك رجلاه منهما * إذا الخيل في يوم الكريهة ولت

فخيل له أن هذا الولد ابن فارس عظيم لا يشق له غبار فأذن له بالإصراف. وفي صباح اليوم التالي سأل الحجاج صاحب

شرطته، هل قطعت رقاب الذين خالفوني؟

فأجاب صاحب الشرطة أن لا، فقد تبين له من شعرهم البليغ أنهم من أبناء الأشراف فأطلقهم .

وسأل الحجاج كيف ذلك؟ فأجاب: “لقد سألتهم فأجابوني شعرا”، وحكى له ما قال الأولاد . فضحك الحجاج، وقال : أما الأول فهو ابن حجام - المشتغل بالحجامة فكل من يأتيه يطأطي عنقه فيسحب من دمه . وأما الثاني فهو ابن فوال - والقدر هنا قدر الفول أي لا تنزل عن النار وإذا نزلت يعيدها. وأما الثالث فهو ابن خياط - أو حائك والركاب للنول والصفوف القماش والسيف الإبرة. ثم جمع الحجاج الناس وروى لهم ما جرى وقال: علموا أولادكم الأدب فوالله لولا فصاحتهم لقطعت أعناقهم . ثم أنشد:

كن ابن من شئت واكتسب أدبا * يغنيك محموده عن النسب

إن الفتى من يقول ها أنا ذا * ليس الفتى من يقول كان أبي.”

(كوكب القصص (2024). “الحجاج والأولاد الثلاثة)

4.1.2.2. Machine Translation: Google Translate of the Three Boys and the Caliph Story

It is narrated that Al-Hajjaj bin Yusuf Al-Thaqafi imposed a curfew after sunset. He ordered the chief of

police to roam the streets and if he saw anyone, he would cut off his head. It so happened that some guards found three boys playing, so they arrested them and took them to prison. The chief of police learned of this and decided to find out who they were before he executed the prince's ruling. The chief of police asked the boys about their fathers, and the first replied:

I am the son of the one to whom necks are subservient * Between its Makhzum and its Hashim

They come to him despite themselves and are humiliated * He takes from its wealth and its blood

The chief of police imagined that he was the son of a great ruler or one of the prince's relatives. So he gave him permission to leave. He asked the second the same question and he replied: I am the son of the one whose value time does not diminish * And if it diminishes one day, it will return;

You will see People flocked to his light, some standing around him and some sitting. The chief of police thought that he was the son of one of the city's nobles and leaders, so he gave him permission to leave.

He asked the third young man the same question, and he replied: I am the son of the one who fought the ranks with determination, and straightened them with the sword until his mounts rose, his feet never leaving them, when the horses ran away on the day of calamity. It seemed to him that this boy was the son of a great knight who could not be defeated, so he gave him permission to leave. The next morning, Hajjaj asked his chief of police, "Did you cut off the heads of those who disobeyed me?" No, it became clear to him from their eloquent poetry that they were sons of the nobles, so he released them. The chief of police replied, "How is that?" Al-Hajjaj asked, "I asked them and they answered me in poetry." He told him what the boys had said. Al-Hajjaj laughed and said, "As for the first, he is the son of a cupper - who works as a cupper, so whoever comes to him, he bends his neck and draws some of his blood. As for the second, he is the son of a fawwal - and the pot here is the pot of a bean, meaning it does not come down from the fire, and if it comes down, he returns it. As for the third, he is the son of a tailor - or a weaver. The riders are for the loom, the rows are the cloth, and the sword is the needle." Then Al-Hajjaj gathered the people and told them what had happened and said, "Teach your children manners, for by God, if it were not for their eloquence, their necks would have been cut off." Then he recited:

Be the son of whomever you wish and acquire good manners * Its praiseworthy qualities will make you independent of lineage

The young man is he who says, "Here I am." The young man is not he who says, "My father was."

(Planet of Stories (2024) "Al-Hajjaj and the Three Sons")

4.1.2.3. Machine Translation Using QuillBot: The Three Boys and the Caliph Story

"It is reported that the intellectual pilgrims Ben Yusuf imposed a curfew after sundown. The police officer ordered him to go on the road if he saw someone chopping his head off. It has been agreed that some guards found three boys playing, caught them and took them to prison. The police officer knew that and decided to find out who they were before the prince was executed. The policeman asked the boys about their parents.

I'm a son of his own.

She comes, though, and she's a little girl who takes away her money and her blood. The policeman's imagination was that he was a great governor's son or relative of the prince. He was authorized to leave. And the second one asked the same question, and he answered, "I'm the son of the one who doesn't come down forever." And if you come down one day, you'll come back.

♪ People see a wave into his light ♪ ♪ They're around him and they're sitting ♪

The policeman thought that he was the son of one of the city's superiors and the people's people, and he was authorized to leave. The third boy asked the same question, and he answered, "I'm the son of the one

who deliberately crossed the line and made the sword until I quit." His knees keep his legs off of them if he's on a hate day and she's dead. He was thought to be the son of a great knight with no dust, so he was allowed to leave. The next morning, the pilgrims asked his policeman, did you cut off the necks of those who were against me? . No, he found out from their hair that they were the sons of the superintendent, so he fired them, and the police said that...

And he asked the pilgrims how? He said, "I asked them, they said poetry," and he told him what the kids said. The pilgrims laughed and said: "The first is a son of size - a man of size - who comes down his neck and pulls out of his blood. The second is the son of Foal - and the fate here is as much as the beans, that is, they shall not come down from the fire, and if they come down, they shall return it. The third is the son of a tailor - or a barber and passengers for the nostrils, the cloth rows and the needle sword. Then the pilgrims gathered the people and told them what had happened , and he said , " Teach your children manners . " But if it had not been for them , their necks would have been cut off . Then I'm gonna say: Be a son of your own and earn your manners.

The kid says it's me. It's not the kid who says it was my dad."

(Planet of Stories (2024.). "The Hajjaj and the Three Boys.")

4.1.2.4. Machine Translation Using ChatGPT4 of the Three Boys and the Caliph Story

It is narrated that Al-Hajjaj bin Yusuf Al-Thaqafi imposed a curfew after sunset, ordering the chief of police to patrol the streets and behead anyone found outside. It so happened that some guards found three boys playing, so they captured them and took them to prison. When the chief of police learned of this, he decided to ascertain their identities before carrying out the emir's order. He asked the boys about their fathers, and the first answered:

"I am the son of one to whom heads bowed, Between the tribes of Makhzum and Hashim, They come to him in submission, He takes from their wealth and blood."

The chief of police imagined he was the son of a high-ranking official or a relative of the emir, so he permitted him to leave. He then asked the second boy the same question, and he replied:

"I am the son of one whose status never declines, And if it falls one day, it will soon rise again, People flock to his light, Some standing around him, others sitting."

The chief of police thought he was the son of a nobleman or one of the city's dignitaries, so he allowed him to leave as well. He then asked the third boy the same question, and the boy responded:

"I am the son of one who braved the ranks with resolve, And straightened them with the sword until they aligned, His legs never leave the stirrups, When horses flee on the day of battle."

The chief of police imagined this boy to be the son of a great warrior, so he allowed him to leave too.

The following morning, Al-Hajjaj asked his chief of police if he had executed those who violated his orders. The chief replied, "No, I released them because their eloquent poetry indicated they were sons of nobles." Al-Hajjaj asked for an explanation, and the chief recounted the boys' responses. Al-Hajjaj laughed and said, "The first boy is the son of a cupper, as everyone who comes to him bows their head, and he takes from their blood. The second is the son of a bean seller, as the pot never comes down from the fire, and if it does, he puts it back. The third is the son of a tailor, as the stirrups are his loom and the ranks are the fabric, with the needle as his sword."

Al-Hajjaj then gathered the people and told them what had happened, saying, "Teach your children good manners, for by God, were it not for their eloquence, their necks would have been severed." Then he recited:

“Be the son of whoever you wish and acquire good manners, For their praise will suffice you over lineage, A young man is known for saying “Here I am,” Not for saying “My father was.””

4.1.2.5. Human Translation of the Three Boys and the Caliph Story

“It is reported that the governor Al Hajjaj Ben Yusuf Al-Taqaifi imposed a curfew after sundown. He ordered the police officer to check the roads if he saw anyone wandering, to chop his head off. It has been agreed that some guards found three boys playing, caught them and took them to prison. The police officer had known that and decided to find out who they were before they executed them. The policeman asked the boys about their parents. The first boy answered:

*“I am the son of whom people’s necks were lowered to * amongst its Makhzoum and its Hashem (Arab tribes’ names).*

*Coming to him obliged and submitting * Taking from their wealth and their blood.”*

The policeman’s imagination was that he was a great governor’s son or relative of the prince. Then he authorized the boy to leave. And then the second boy was asked the same question, and he replied:

*“I am the son of he whose value does never diminish * and if it does one day, it surely returns.*

*You see people in groups towards his light * among them standing around it and sitting.”*

The policeman thought that he was the son of one of the city’s superiors and the people’s master, and he was authorized to leave too. The third boy was asked the same question, and he answered:

*“I am the son of one who marched into the lines with determination * and fought with the sword until they gained independence.*

*His feet never ceased to accompany the stirrup * even when the horses fled adversity day.”*

The police officer thought that the boy is a great knight’s son whom people fear. So, the third boy was allowed to leave as well. The next morning, the governor, Al Hajjaj, asked his policeman, did you cut off the necks of those who disobeyed my orders? The policeman replied: “No!”, because he found out from their poems narrations that they belong to superior social ranks. So, he let them go.

After that, Al Hajjaj asked the policeman why he did that. He replied: “I asked them who they were, and then he told him the poem verses the boys had recited. Al Hajjaj laughed and said: “The first one is a son of a hairdresser working in a barbershop and whoever comes, down his neck for the hairdresser to pull out his blood. The second boy is the son of “Foal” (who sells cooked beans) - and the pot here is as a pot of the beans which should not get off the fire, and if it happens it should be returned to the fire again to remain hot. The third one is the son of a tailor - or a weaver, and riders to the spindle, for the loom which is used to produce woven fabric, rows for cloth fabric, and the sword is the needle. Then the governor, Al Hajjaj gathered the people and told them what had happened, and he said, “Teach your children literature and manners.” then he swore by Allah, that if it had not been for their eloquence, he would have severed their necks. Then he recited:

“Be the son of whomever you wish and acquire grace for its praise will suffice you instead of ancestry. Indeed, the true youth is not the one who says, “My father was.”* Rather, the true youth is the one who says, “Here I am, present.””*

4.1.2.6. MT & HT Collaboration: Case Study 2: The Three Boys and Al-Hajjaj Story

“It is reported that the Khalif (Governor) Al-Hajjaj bin Yusuf Al-Thaqafi, imposed a curfew after sunset. He ordered the police chief to patrol the streets, and if anyone was found wandering, his head should be cut off. It was agreed that some guards found three boys playing and apprehended them, taking them to prison. Upon informed of this, the police chief decided to ascertain their identities before executing the

prince's decree. He questioned the boys about their fathers. The first one replied:

"I am the son of him to whom necks submit Between its Makhzum and its Hashem.*

They come to him unwillingly and obeying then takes from their money and blood."*

The police chief presumed that he was the son of a prominent ruler or a relative of the prince, so he allowed him to depart. The second boy was asked the same question, and he responded:

*"I am the son of one whose fate never diminishes * And if it does one day, it will surely return,*

You see people flocking to his light Some of them standing around him and others sitting."*

The police chief thought he was the son of one of the city's elites and therefore granted him permission to leave as well. The third boy was asked the same question, and he answered:

"I am the man's son who penetrated the lines with determination And straightened them with the sword until they levelled.*

His feet never freed from the stirrups Even if the horses fled in the battle's day."*

The police chief believed he was the son of a great knight, so he permitted him to depart too. The next morning, Al-Hajjaj asked his police chief, "Did you execute those who disobeyed my curfew orders?"

"No," replied the police chief. "From their eloquent verses, it became apparent that they are from the peers of the realm." So, he released them. When asked how he knew, the police chief said, "I asked them, and they responded with persuasive poetry," recounting what the boys had said. Al-Hajjaj laughed and explained:

"The first is the son of a barber, who, when anyone visits, offers to shave their necks and draw their blood. The second is the son of "Foal" (cooked beans seller), and here, "fate" is like a pot of beans, which, once taken off the fire, must return to keep it hot. The third is the son of a tailor or a weaver, for riders to the spindle, fabric rows, and the needle sword."

Al-Hajjaj then gathered the people, narrated the incident, and urged them to teach their children manners and literature. He swore that if it had not been for their eloquence, he would have severed their heads. Then Al-Hajjaj recited a poem:

"Be the son of whomever you wish and acquire grace For its praise will suffice you instead of ancestry. Indeed, the true youth is not the one who says, 'My father was,' * But rather, the true youth is the one who says, 'Here I am, present.'"*

4.1.3. Case Study 3: "Sanmar's Recompense" Story

4.1.3.1. Original Arabic Text 3: قصة "جزاء سنمار"

"وهذا المثل يضرب في من يقابل الحسنة بالسيئة ، فيجازي صاحب الفضل عليه ، بالإساءة. وقصة هذا المثل عن رجل رومي يقال له (سنمار) وكان بناء مجيدا متقنا ، أي أنه يعمل في البناء ، وهو الذي بنى القصر المشهور باسم (الخورنق) للنعمان بن امرئ القيس ، من ملوك الحيرة ، قبل الإسلام ، وقد مكث في بنائه زمنا طويلا ، بحيث يكون أثرا فريدا لا مثيل له ، وفق رغبة صاحب القصر ، وبعد أن أتم عمله كأحسن ما يكون ، نظر النعمان إلى القصر ، فكره أن يبني ما يشبهه لغيره ، ويقال أن سنمار البناء قال للملك : إن هذا البناء الجميل فيه حجر إذا تحرك من مكانه تقوض البناء وتهدم ، وهو بذلك يشير إلى ذكائه ومقدرته ، ولكن الملك أراد دفن السر ، وكره أن يبني قصر مشابه لأحد سواء ، فصعد مع سنمار إلى أعلى القصر ، ثم إنه ألقى سنمار من الأعلى ، فسقط الرجل ميتا ، فكان هذا جزاؤه ، بعد إحسانه وتجويدته في عمله ، فقليل: جزاء سنمار ، في الدلالة على هذا النوع من المجازاة ، والرد على الخير بالشر وقال الشاعر في ذلك:

*"جزتنا بنو سعد لحسن فعال * جزاء سنمار وما كان ذا نذب" - (Nassif, W. 2011)-*

4.1.3.2. Machine Translation: Google Translate

This proverb is used to describe someone who responds to good with evil, and repays the one who did him a favor with evil. The story of this proverb is about a Roman man called Sinmar, who was a skilled

and accomplished builder, meaning that he worked in construction. He was the one who built the famous palace called Al-Khawarnaq for Al-Nu'man bin Imru' Al-Qais, one of the kings of Al-Hirah, before Islam. He spent a long time building it, so that it would be a unique and unparalleled monument, according to the desire of the owner of the palace. After he completed his work in the best possible way, Al-Nu'man looked at the palace, and he hated to build something similar to it for someone else. It is said that Sinmar the builder said to the king: This beautiful building has a stone that, if moved from its place, would undermine the building and collapse. In this, he was referring to his intelligence and ability. However, the king wanted to bury the secret, and he hated to build a palace similar to someone else's, so he climbed with Sinmar to the top of the palace, then he threw Sinmar from the top, and the man fell dead. This was his reward, after his kindness and excellence in his work. It was said: The reward of Sinmar, in indicating this type of retribution, and responding to good with evil, and the poet said about that: "The Banu Saad rewarded us for good deeds * *the reward of Sinmar, and he was not guilty" - (Nassif, W. 2011)-

4.1.3.3. Machine Translation: QuillBolt

This proverb describes a person who repays a favor-giver with evil and meets a good deed with evil. The proverb's tale revolves on a Roman builder named Sinmar, who was exceptionally talented and competent in his trade. Prior to Islam, he was the one who constructed the renowned palace known as Al-Khawarnaq for Al-Nu'man bin Imru' Al-Qais, one of the rulers of Al-Hirah. He took a long time to construct it in order to fulfill the palace owner's wish that it be a singular and unmatched monument. After finishing his labor to the best of his ability, Al-Nu'man observed the palace and despised having to construct anything resembling it for another person. Conjecturedly, Sinmar the builder addressed the king, saying, "This lovely structure has a stone that, if moved from its place, would undermine the building and collapse." He was alluding to his aptitude and intelligence in this. But the king loathed to construct a palace that looked like someone else's, so he ascended the palace with Sinmar, flung him off the top, and the guy died. The king wanted to hide the secret. After his politeness and exceptional job, this was his prize. As for Sinmar's recompense for foreshadowing this kind of vengeance and meeting good with evil, the poet commented, "We received a reward from the Banu Saad for our good deeds* the reward of Sinmar, who was found not guilty."

4.1.3.4. Machine Translation: ChatGPT 4

"This proverb is used to describe someone who responds to kindness with evil, rewarding the benefactor with harm. The story behind this proverb is about a Roman man named Sinmar, who was an excellent and meticulous builder. He built the famous palace known as Al-Khurnaq for Al-Nu'man ibn Imru' al-Qays, one of the kings of Al-Hirah, before Islam. He spent a long time constructing it to be a unique and unparalleled masterpiece, as per the palace owner's wish. After he completed the work in the best possible manner, Al-Nu'man looked at the palace and feared that Sinmar might build a similar one for someone else. It is said that Sinmar the builder told the king that this beautiful construction contains a stone, which if moved from its place, the entire building would collapse. This indicated his intelligence and capability. However, the king wanted to bury the secret and disliked the idea of having a similar palace built for anyone else. So, he went up with Sinmar to the top of the palace and then threw Sinmar from the top, causing him to fall to his death. This was his reward after his excellence and perfection in his work. Thus, it was said: "Sinmar's reward," to denote this type of recompense, responding to good with evil. A poet also said about this:

"The Banu Sa'd rewarded us for our good deeds * * * with Sinmar's reward, and he had committed no

sin.”-(Nassif, W. 2011)”-

4.1.3.5. Human Translation

“The story of: “Jazaa’ Sanmar” or in English “Sanmar’s reward” is about rewarding kindness with evil. It tells of a Roman man known as Sanmar who was a skilled and meticulous builder. He constructed the famous palace known as “Al-Khorneq” for Nu’mān ibn Amr al-Qais, one of the kings of Al-Hira, before Islam. Sanmar spent a considerable amount of time constructing the palace to perfection, becoming its unique masterpiece at the request of the palace owner.

After completing the work excellently, Nu’mān hated that a similar palace be built for anyone else. Sanmar warned the king that there was a particular stone in the building that, if moved, would undermine the structure and cause its collapse. He said that to prove his intelligence and expertise. However, the king wanted to keep this secret buried and did not want a similar palace to be built for anyone else.

The king ascended to the top of the palace with Sanmar and then threw him from the heights, causing him to fall to his death. This was his reward after his kindness and excellence in his work. Thus, the saying “Jazaa’ Sanmar” is used to indicate this kind of payback and the response to kindness with evil. As the poet said: “The sons of Saa’d rewarded us for our good deeds * Like the reward of Sanmar, though he had committed no fault.””

4.1.3.6. MT and HT Collaboration: Case 3

This proverb illustrates the concept of repaying kindness with harm, where one who is favored retaliates with mistreatment. The story behind this proverb revolves around a Roman man known as ‘Sanmar’, renowned for his skillful craftsmanship. He was tasked with constructing the magnificent palace known as “Al-Khorneq” for Nu’mān ibn Amr al-Qais, one of the pre-Islamic kings of Al-Hira. Sanmar dedicated considerable time and effort to the construction, ensuring it became a masterpiece unparalleled in its time, fulfilling the desires of the palace’s owner.

Upon completing the construction to perfection, Nu’mān, upon gazing at the palace, conceived the idea of replicating it elsewhere. It is said that Sanmar, the builder, warned the king, stating, “This beautiful building contains a stone that, if displaced, would undermine its integrity and lead to its collapse.” This statement showcased Sanmar’s intelligence and expertise. However, the king sought to conceal this knowledge, detesting the idea of anyone else possessing a similar palace. Consequently, he ascended to the pinnacle of the palace with Sanmar, and from there, he cast Sanmar down, resulting in his demise.

This tragic fate befell Sanmar despite his exemplary craftsmanship and dedication to his work. Thus, the phrase “Sanmar’s reward” or “Sanmar’s recompense”, signifies this form of retribution, where good deeds are met with evil. As the poet eloquently expressed:

“The sons of Saad have repaid us for our good deeds ** Like the reward of Sanmar, though he was not at fault.”

5. Comparison and Analysis

5.1. Case Study 1 (Um Amer Story) Comparison and Analysis

Machine Translation (MT) provides a quick and automated way to translate texts, but it struggles with capturing the nuances of cultural references and idiomatic expressions. In the case of “Um Amer,” MT can handle straightforward linguistic aspects effectively, offering a basic understanding of the content. For instance, “وكان هناك جماعة من العرب خرجوا للصيد” is translated as “There was a group of Arabs who went out to hunt” by Google Translate, providing a clear and understandable sentence. However, MT

often produces literal translations that lack cultural sensitivity and authenticity. For example, Google Translate renders “أنثى الضبع” as “the female hyena,” missing the cultural connotations associated with the term. Moreover, MT fails to discern contextual cues and adapt the translation accordingly, as seen in QuillBot's translation of “الأعرابي الشهم الذي رق قلبه على الحيوان المفترس” as “the eunuch who had shed his heart on the predator,” which is awkward and incorrect.

Human Translation (HT), on the other hand, excels in demonstrating cultural understanding and sensitivity. It preserves the original intent and tone of the text while conveying its cultural nuances effectively. For instance, “وكان العرب يطلقون عليها أم عامر” is translated as “and the Arabs called her ‘Um Amer’ (Amer’s mother)” by the human translator, capturing the cultural significance of the term. HT also adapts the translation to resonate with the target audience. An example is the translation of “الأعرابي الشهم الذي رق قلبه على الحيوان المفترس” as “the courageous countryside man whose heart fell for the predator,” which accurately reflects the cultural and emotional context of the original phrase. However, HT is subject to human error and can be time-consuming compared to MT. The translation of “الأعرابي الشهم الذي رق قلبه على الحيوان المفترس” by the human translator as “the eunuch who had shed his heart on the predator” shows that even skilled translators can make mistakes.

Collaboration between MT and HT combines the efficiency of machine translation with the cultural expertise of human translators, producing translations that are accurate, culturally sensitive, and authentic. This method capitalizes on the strengths of both MT and HT to overcome individual limitations. For instance, the phrase “وكان العرب يطلقون عليها أم عامر” is translated by MT as “and the Arabs called her Um Amer,” which is then refined by the human translator to include “Amer’s mother,” providing a more comprehensive and culturally relevant translation. In this collaborative approach, the valiant Bedouin's compassion is preserved and clearly conveyed. For example, “الأعرابي الشهم الذي رق قلبه على الحيوان المفترس” is collaboratively translated as “The valiant Bedouin, moved by compassion for the predator,” maintaining the cultural context and emotional depth of the original text. However, collaboration requires coordination and communication between machine translation systems and human translators. Ensuring consistency and coherence between machine-generated and human-refined translations can be challenging and may involve additional time and resources. The success of this approach depends on the quality of machine-generated translations and the proficiency of human translators in refining them.

In the second case, similar strengths and limitations are observed. Machine translations such as Google's “وفي الليل نام الأعرابي مرتاح البال فرحًا بما فعل للضبع من إحسان” as “At night, the Bedouin slept with peace of mind, happy with what he had done for the hyena,” effectively convey the general meaning but miss out on deeper cultural nuances. QuillBot's “In the evening, the godfather slept happily with peace of mind for what he had done for the hyena” is awkward due to incorrect contextual adaptation. Human translations demonstrate a better grasp of context and culture, rendering the phrase more elegantly as “At night, the countryside man slept peacefully, happy with his kind act towards the hyena.” Collaboration further enhances accuracy and cultural relevance. The collaborative translation of “وفي الليل نام الأعرابي مرتاح البال فرحًا بما فعل للضبع من إحسان” as “That night, the Bedouin slept soundly, content with his act of kindness towards the hyena” shows a balanced integration of MT's efficiency and HT's cultural sensitivity.

In the final case, MT versions like Google Translate's “وفي الصباح حينما أقبل ابن عم الأعرابي يطلبه، وجده مقتولًا، وعلم أن الفاعلة هي أم عامر” as “In the morning, when the Bedouin's cousin came looking for him, he found him killed, and he knew that the perpetrator was Umm Amir” capture the sequence of events but lack

emotional depth and cultural resonance. QuillBot's "In the morning, when the godfather's cousin came looking for him, he found him dead, and he knew that she was a dead mother" contains inaccuracies and awkward phrasing. Human translation provides a more contextually rich and emotionally engaging narrative, such as "In the morning, when the Bedouin's cousin came, he found him dead and realized that the culprit was Um Amer, the female hyena." Collaboration refines this further, as seen in the translation "In the morning, the Bedouin's cousin discovered him lifeless. Recognizing Um Amer as the culprit, he tracked her down and swiftly dispatched her with an arrow."

In summary, while each translation method has its strengths and limitations, collaborative translation offers the most effective approach by leveraging the efficiency of MT and the cultural expertise of HT to produce high-quality translations. The integration of both methods results in translations that are not only accurate but also culturally resonant and authentic.

5.2. Case Study 2 (Al Hajjaj and the Three Boys) Comparison and Analysis

The analysis and comparison of translations for the story of "The Three Boys and the Caliph" reveal distinct strengths and weaknesses across different translation methods.

Using Google Translate, the strengths include accuracy in basic translation, as seen in the Arabic phrase "فرض حظر التجوال بعد مغيب الشمس" translated to "imposed a curfew after sunset." This shows a clear and direct translation of the main action in the story. Another strength is the preservation of sequence, which makes the narrative easy to follow. However, the weaknesses include literal translation with a loss of nuance, such as in the phrase "يأخذ من مالها ومن دمه" translated to "He takes from its wealth and its blood," which loses the poetic and metaphorical meanings, making the translation feel stiff and unnatural. Additionally, there is awkward phrasing, evident in "سأل الحاج صاحب شرطته، هل قطعت رقاب الذين خالفوني؟" translated to "Did you cut off the heads of those who disobeyed me?" The phrase is translated literally but sounds awkward and harsh in English.

QuillBot's translation shows strengths in creative rephrasing, for instance, "فإذا رأى أحداً يقطع رأسه" translated to "if he saw someone chopping his head off." While the translation is slightly off, it tries to convey a more natural-sounding English phrase. Another strength is maintaining the narrative flow, which helps in understanding the progression of events. However, the weaknesses include inaccurate terminology, such as "الحجاج بن يوسف الثقفي" translated to "the intellectual pilgrims Ben Yusuf," which is a mistranslation that changes the character's identity completely. Additionally, incoherent phrases like "ركباه لا تتفك رجلاه منهما" translated to "His knees keep his legs off of them" are confusing and do not convey the original meaning.

ChatGPT-4's translation shows strengths in accuracy and clarity, with phrases like "يأخذ من مالها ومن دمه" translated to "He takes from their wealth and blood," which is both accurate and clear, maintaining the original meaning effectively. Another strength is the natural language use, such as "الرقاب له" translated to "to whom heads bowed," capturing the figurative language better and making it more understandable and fluent. However, the weaknesses include the simplification of metaphors, such as "تأتيه بالرغم وهي صاغرة" translated to "They come to him in submission," which loses some of the depth and poetic quality of the original text.

Human translation exhibits strengths in cultural and contextual understanding, such as "أنا ابن من دانت" translated to "I am the son of whom people's necks were lowered to," capturing both the literal and figurative meanings, preserving the cultural context. Another strength is eloquent phrasing, as seen in "ظن صاحب الشرطة أنه ابن واحد من أشراف المدينة وأكابر القوم" translated to "The policeman thought that he was the son of one of the city's superiors and the people's master," which maintains the narrative's

sophistication. However, the weaknesses include potential over-interpretation, like in “الركاب للنول” and “والصفوف القماش والسيف الإبرة” translated to “the stirrups are his loom and the ranks are the fabric, with the needle as his sword.” While accurate, the detailed explanation might be seen as over-interpretation, which can distract from the flow of the story.

In summary, Google Translate is good for basic translation and maintaining sequence but often awkward and too literal, losing the nuance of the original text. QuillBot attempts creative rephrasing but often results in inaccurate and incoherent phrases, with occasional mistranslations of key terms. ChatGPT-4 strikes a balance between accuracy and natural language use, though sometimes oversimplifies metaphors. Human translation best captures cultural context, figurative language, and elegance of the original text, though might occasionally over-interpret. Each translation method has its strengths and weaknesses. Machine translations like Google Translate and QuillBot provide a rough understanding but struggle with nuances and idiomatic expressions. ChatGPT-4 offers a more balanced approach, while human translation remains the most reliable for capturing the full depth and elegance of the original text.

5.3. Case Study 3 (Sanmar's Story) Comparison and Analysis

In analyzing and comparing the translated texts of the story “Sanmar's Recompense,” we observe distinct strengths and weaknesses across machine translations and human translation.

Google Translate provides a clear and mostly accurate rendition of the Arabic text. It effectively conveys the narrative sequence and basic meaning of the story, such as describing Sanmar as a skilled builder who constructs the palace “Al-Khawarnaq” (الخورنق). For example, the phrase “وهو بذلك يشير إلى ذكائه” (وهذا يدل على ذكائه وقدرته) is translated as “he was referring to his intelligence and ability” (وهذا يدل على ذكائه وقدرته), which, while clear, loses some of the subtlety present in the Arabic.

QuillBot attempts to offer a more coherent and readable translation. It maintains the narrative flow and clarity, attempting to rephrase certain passages for better English readability. However, it still struggles with accuracy in specific details, such as the identity of historical figures like “Al-Nu'man bin Imru' Al-Qais” (النعمان بن عمرو القيس), which is translated as “Nu'man ibn Amr al-Qais” (نومان ابن عمرو القيس), not entirely accurate. Moreover, it occasionally introduces errors in syntax and wording, as seen in phrases like “the guy died” (الرجل مات), which lacks the seriousness and gravity of the original context.

ChatGPT-4 strikes a balance between accuracy and natural language use. It effectively conveys the storyline and maintains clarity throughout the translation. For example, phrases like “This indicated his intelligence and capability” (هذا يشير إلى ذكائه وقدرته) are translated smoothly, preserving the essence of the Arabic text while ensuring readability. However, similar to other machine translations, it sometimes oversimplifies certain metaphors and poetic expressions, losing some of the rich cultural and literary depth present in the original Arabic.

In contrast, human translation excels in capturing cultural nuances and maintaining the poetic essence of the story. It provides a fluid and eloquent rendition, such as translating “Sanmar's reward” (جزاء سنمار) as “Jazaa' Sanmar” (جزاء سنمار), which preserves the Arabic proverbial quality. The human translator navigates complex cultural references and figurative language adeptly, as seen in the line “Nu'man hated that a similar palace be built for anyone else” (كره النعمان أن يُبنى قصر مشابه لأحد سواه), which retains the emotional depth of the original text. However, human translation might occasionally introduce subtle interpretations or stylistic choices that could be seen as diverging from a strictly literal translation.

Overall, while machine translations like Google Translate, QuillBot, and ChatGPT-4 offer efficiency and accessibility, they struggle with nuanced cultural references and poetic elements. Human translation, on the other hand, excels in capturing these nuances and maintaining the artistic integrity of the original

text, albeit with potential variations in style and interpretation. Each method has its strengths and weaknesses, catering to different needs depending on the context and purpose of translation.

6. Discussion and Recommendations

6.1. Discussion

6.1.1. Case Study 1 Discussion: Um Amer story

The story of Um Amer provides a compelling basis for evaluating the relative effectiveness of various machine translations (MT) and human translations (HT). By examining translations produced by Google Translate, QuillBot, ChatGPT-4, and a human translator, we can critically analyze their performance across several dimensions: accuracy, readability, contextual understanding, and overall quality.

Google Translate's approach tends to produce literal translations that, while generally maintaining the narrative structure, often lack the necessary nuance and cultural context. This method generally preserves the key events of the story but introduces inaccuracies such as "She ate it with her fangs and claws" instead of the more precise "She tore him with her fangs and claws." This discrepancy underscores Google Translate's struggle with idiomatic expressions and context-specific meanings.

QuillBot's translation exhibits several glaring errors and misinterpretations. Phrases such as "the female hyenas passed away" and referring to the Bedouin as a "godfather" instead of "Bedouin" or "countryside man" highlight a profound misunderstanding of the context. These errors significantly detract from the readability and coherence of the translation, making it difficult to follow the story smoothly.

ChatGPT-4 offers a more accurate translation, closely aligning with the original meaning while ensuring that cultural references and idiomatic expressions are preserved. Despite minor deviations like "sought his protection" instead of "sought refuge," ChatGPT-4's translation maintains the essence of the narrative. The balance it strikes between fidelity to the original text and readability makes the narrative engaging and easy to follow.

The human translation stands out as the most accurate and contextually aware. It captures the subtleties and nuances of the original text, correctly interpreting cultural idioms and maintaining narrative flow without introducing errors or misinterpretations. The translator's deep understanding of the context ensures an accurate and meaningful rendition of the story, resulting in a naturally flowing and comprehensible narrative.

Google Translate's output is generally readable, featuring coherent sentences and a clear narrative structure. However, its tendency toward literal translation can result in awkward phrasing that disrupts the reader's understanding. In contrast, QuillBot's translation suffers significantly in readability due to frequent errors and awkward phrasing, which hinder the smooth progression of the story.

ChatGPT-4 excels in readability, producing well-constructed sentences and a natural flow. This quality, combined with its accurate preservation of cultural elements, makes the narrative engaging. The human translation surpasses all others in readability, offering a narrative that flows effortlessly and is easy to comprehend. The translator's ability to convey cultural and idiomatic expressions further enhances the story's readability.

Contextual understanding is another critical area where machine translations often falter. Google Translate frequently struggles with idiomatic expressions and cultural references, missing nuances such as the significance of the hyena seeking refuge and the implications of the Bedouin's actions. QuillBot's translation shows a glaring lack of contextual understanding, evident in its misinterpretations and awkward translations.

ChatGPT-4 demonstrates a good understanding of context, accurately conveying the story's themes and cultural elements. However, minor deviations in word choice suggest a need for further refinement. The human translation, on the other hand, offers the best contextual understanding, capturing the cultural and idiomatic subtleties that machine translations often miss. The translator's deep comprehension of the context ensures an accurate and meaningful rendition of the story.

When considering overall quality, Google Translate produces a generally reliable translation but with some inaccuracies and awkward phrasing. Its output is sufficient for basic understanding but lacks the depth needed for nuanced comprehension. QuillBot's overall quality is lower due to numerous inaccuracies and poor readability, rendering it less useful for accurately conveying the story.

ChatGPT-4 delivers a high-quality translation, balancing accuracy, readability, and contextual understanding. While not perfect, it offers a comprehensive and engaging rendition of the story. The human translation stands out in overall quality, providing the most accurate, readable, and contextually aware version of the story. The translator's expertise ensures that the narrative is both faithful to the original and accessible to readers.

In assessing the strengths and weaknesses of machine translation, it becomes evident that MT offers speed and convenience, providing quick translations useful for immediate understanding. MT maintains consistent terminology, beneficial for technical translations, and is generally more cost-effective than human translation. However, MT often struggles with idiomatic expressions, cultural nuances, and context-specific meanings. Literal translations can lead to awkward phrasing and unclear sentences, and MT lacks the ability to fully grasp and convey cultural and contextual subtleties.

Human translation excels in accurately conveying meaning, nuances, and cultural context, ensuring natural, engaging, and easy-to-follow narratives. HT provides deep comprehension of cultural and idiomatic expressions, enhancing overall quality. However, HT is generally slower than MT, requiring more time for completion, and can be more expensive, especially for large volumes of text. Additionally, different human translators may produce varying translations, leading to potential inconsistencies.

While machine translation tools like Google Translate, QuillBot, and ChatGPT-4 offer quick and accessible translations, they often fall short in terms of accuracy, readability, and contextual understanding compared to human translation. Each tool has its strengths and weaknesses, but for texts requiring nuanced comprehension and cultural sensitivity, human translation remains superior. Combining MT and HT can leverage the strengths of both, providing a balanced approach that ensures both efficiency and quality.

6.1.2. Case Study 2 Discussion: Al-Hajjaj and the Three Boys

The story of Al-Hajjaj bin Yusuf Al-Thaqafi and the three boys, as presented in both machine translations and a human translation, offers a rich canvas for analyzing the nuances of language, culture, and translation accuracy. Comparing the different translations reveals significant variations in linguistic precision, cultural context, and narrative coherence.

The original Arabic text narrates a story rich with cultural references, idiomatic expressions, and poetic language. These elements are pivotal in conveying the story's moral and historical context. When translating such a text, preserving the essence and subtlety is paramount. This is where human translation typically excels over machine translation, although advancements in AI have led to notable improvements in the latter.

Google Translate provides a relatively coherent narrative but struggles with the poetic and idiomatic elements of the original text. For instance, the translation of the boys' poetic replies to the police chief

maintains a semblance of the original's structure but loses much of its cultural resonance and rhythmic quality. Phrases like "He takes from their wealth and blood" come across as somewhat literal and lack the implied respect and fear embedded in the original Arabic.

QuillBot's translation attempts to capture the narrative but introduces several errors that obscure the story's meaning. The phrase "the intellectual pilgrims Ben Yusuf" is a mistranslation that shifts the focus away from Al-Hajjaj's authoritative role. Additionally, QuillBot's rendition is marred by awkward syntax and incorrect word choices, such as "policeman's imagination" instead of a more contextually appropriate term like "the police chief thought."

ChatGPT4's translation fares better, offering a more fluent and contextually aware rendition of the story. This version captures the boys' poetic replies with greater fidelity to the original's tone and meaning. For instance, the phrase "His legs never leave the stirrups, when horses flee on the day of battle" preserves the heroic imagery and cultural significance of the original. However, some nuances are still lost, such as the exact cultural implications of the boys' fathers' professions.

The human translation stands out for its nuanced understanding and faithful rendering of both the literal and cultural meanings embedded in the story. Phrases like "amongst its Makhzoum and its Hashem" are accurately translated, maintaining the historical and tribal context. The human translator's ability to interpret idiomatic expressions and cultural references, such as the metaphorical use of "the pot of beans," ensures that the moral and cultural weight of the story is preserved.

The collaborative translation (MT & HT) synthesizes elements from both machine and human translations, striving for both accuracy and fluency. This version benefits from the structured coherence of machine translations and the nuanced understanding of cultural context provided by human translation. For example, it correctly interprets "the pot of beans" metaphor while maintaining the narrative flow, offering a more holistic understanding of the story.

In conclusion, while machine translations have made significant strides in fluency and coherence, they still fall short in capturing the cultural and idiomatic nuances of complex texts like this story. Human translation remains superior in preserving the richness and subtlety of the original narrative. The collaborative approach, leveraging the strengths of both machine and human translations, offers a promising path forward, combining accuracy with cultural and contextual depth. This comparative analysis underscores the importance of cultural literacy and contextual awareness in translation, especially for texts deeply rooted in specific historical and social contexts.

6.1.3. Case Study 3 Discussion

The story of "Sanmar's Recompense" serves as a compelling case study for examining the nuances and intricacies of translating culturally and historically rich texts. The original Arabic narrative tells the tale of a skilled Roman builder named Sanmar, who was commissioned to construct a magnificent palace for King Nu'man ibn Imru' al-Qais. After completing his masterpiece, Sanmar's fate took a tragic turn when the king, fearing that Sanmar might replicate such a palace for someone else, decided to eliminate him by throwing him from the top of the palace. This act gave rise to the saying "Sanmar's Recompense," signifying the repaying of good with evil.

Comparing different machine translations and a human translation of this text reveals distinct differences in accuracy, nuance, and overall quality. Google Translate's rendition captures the general narrative but lacks the fluidity and subtlety of expression found in the original. It conveys the sequence of events and the moral lesson adequately but with some awkward phrasing and minor inaccuracies. For instance, phrases like "and he hated to build something similar to it for someone else" show a literal translation

approach, which may not fully convey the deeper emotional and cultural undertones.

QuillBolt offers a more refined translation, though it still exhibits some mechanical stiffness. It correctly interprets the main events and Sanmar's dialogue with the king but falls short in capturing the literary and poetic essence of the original text. The translation tends to be somewhat verbose and repetitive, with phrases like "prior to Islam" and "one of the rulers of Al-Hirah" being repeated in a manner that disrupts the narrative flow. Additionally, QuillBolt's choice of words like "politeness and exceptional job" feels slightly out of context, failing to encapsulate the gravitas of Sanmar's fate.

ChatGPT 4's translation demonstrates significant improvement in terms of readability and coherence. It maintains the narrative structure while offering a smoother and more engaging retelling of the story. The translation is faithful to the original, capturing both the events and the moral lesson with greater elegance. Phrases such as "he spent a long time constructing it to be a unique and unparalleled masterpiece" show a better grasp of the intended meaning and the narrative's subtleties. However, there are still minor areas where the translation could be refined to enhance its literary quality further.

The human translation, unsurprisingly, excels in conveying the story with accuracy, nuance, and literary flair. It captures the essence of the original Arabic text, preserving the cultural and historical context while ensuring the narrative is engaging and coherent. The translation seamlessly integrates the poetic excerpt, adding depth to the story's moral lesson. Phrases like "rewarding kindness with evil" and "constructed the famous palace known as 'Al-Khorneq'" are rendered with precision, reflecting a deep understanding of both the source language and the target language's idiomatic expressions.

Finally, the collaborative translation combining machine translation and human editing offers a balanced and polished rendition. It leverages the strengths of machine translation for initial accuracy and efficiency while incorporating human insights to refine the language and enhance the overall quality. This hybrid approach effectively bridges the gap between literal translation and literary expression, resulting in a version that is both accurate and engaging.

In summary, the comparative analysis of these translations underscores the importance of context, cultural understanding, and literary sensitivity in translating complex texts. While machine translations provide a useful starting point, human intervention remains crucial for achieving a translation that is not only accurate but also rich in nuance and expressive quality. The story of "Sanmar's Recompense" thus illustrates the enduring challenge and art of translation, highlighting the need for a harmonious blend of technology and human expertise.

6.2. Recommendations

Translating culturally loaded texts, such as traditional Arabic proverbs and anecdotes, presents a significant challenge in the field of translation. While machine translation has made remarkable advancements in linguistic accuracy, it often struggles to capture the nuanced cultural features inherent in such texts. This study has revealed weaknesses in both machine and human translations when handling Arabic cultural content, highlighting the need for collaborative efforts between machines and human expertise to ensure accurate and authentic translations.

To address these challenges and enhance the translation of culturally sensitive Arabic content, several recommendations are proposed:

6.2.1. Enhancing Machine Learning Algorithms

Continuous improvement of machine learning algorithms is essential to overcome the limitations of machine translation in handling cultural nuances. Developers should focus on training AI models with

diverse datasets that include a wide range of cultural texts and linguistic variations specific to Arabic culture.

6.2.2. Integration of Cultural Expertise

Collaborating with cultural experts and linguists proficient in Arabic language and culture can significantly improve the accuracy and authenticity of machine translations. Incorporating cultural knowledge into AI systems can help bridge the gap between linguistic accuracy and cultural sensitivity.

6.2.3. Hybrid Translation Approaches

Adopting hybrid translation approaches that combine machine and human translation can yield more accurate and culturally sensitive translations. Leveraging machine translation for speed and efficiency while allowing human translators to refine translations, particularly in cases where cultural nuances are critical, can enhance translation quality.

6.2.4. Continuous Evaluation and Feedback

Establishing mechanisms for continuous evaluation and feedback is crucial for refining machine translation systems. Soliciting feedback from users and language experts helps identify areas for improvement and fine-tune algorithms to meet the needs of users effectively.

6.2.5. Training and Education

Providing training and education to translators, linguists, and cultural experts on translating culturally loaded content can enhance their skills and expertise. Workshops, seminars, and online courses focusing on cultural translation techniques can equip professionals with the knowledge and tools needed to produce high-quality translations.

6.2.6. Ethical Considerations

Maintaining ethical standards in machine translation is paramount, especially when dealing with culturally sensitive content. Prioritizing user privacy, data security, and cultural sensitivity while transparently communicating the limitations of machine translation helps foster trust and credibility among users and stakeholders.

6.2.7. Collaboration and Partnerships

Encouraging collaboration between machine translation developers, linguists, cultural experts, and stakeholders in the Arabic-speaking community facilitates knowledge sharing and innovation. By pooling resources and expertise, stakeholders can work together to address the unique challenges of translating Arabic cultural texts effectively.

6.2.8. Long-term Research and Development

Investing in long-term research and development initiatives focused on advancing machine translation technology for Arabic language and culture is crucial. Funding research projects and supporting interdisciplinary collaboration can drive innovation and progress in this field.

By implementing these recommendations, stakeholders can contribute to the advancement of machine translation technology for Arabic cultural texts, ultimately enhancing cross-cultural communication and promoting greater understanding and appreciation of Arabic culture globally.

6.3. Conclusion

In conclusion, this study has shed light on the challenges and opportunities associated with translating culturally loaded content from Arabic to English, with a focus on traditional Arabic proverbs and anecdotes. The analysis revealed that while machine translation has made significant strides in linguistic accuracy, it often falls short in capturing the nuanced cultural elements inherent in such texts.

Conversely, human translation, while capable of preserving cultural integrity, is subject to limitations in terms of efficiency and scalability.

The findings underscore the importance of collaboration between machine efficiency and human expertise in achieving accurate and authentic translations of Arabic cultural texts. By combining the strengths of machine translation in linguistic accuracy with the cultural insights provided by human translators, a more comprehensive and nuanced approach to translation can be achieved.

Recommendations stemming from this study include enhancing machine learning algorithms, integrating cultural expertise into translation processes, adopting hybrid translation approaches, fostering continuous evaluation and feedback mechanisms, providing training and education for translators and linguists, prioritizing ethical considerations, encouraging collaboration and partnerships, and investing in long-term research and development initiatives.

By implementing these recommendations, stakeholders in the translation field can contribute to the advancement of machine translation technology for Arabic cultural texts, ultimately facilitating more effective cross-cultural communication and promoting greater understanding and appreciation of Arabic culture on a global scale.

Moving forward, continued interdisciplinary collaboration, innovation, and investment in research and development are essential to further improve the accuracy, efficiency, and cultural sensitivity of translation methods. As artificial intelligence continues to evolve, the synergy between machines and human translators holds tremendous potential to surpass current capabilities, paving the way for more seamless and authentic cross-cultural communication in diverse contexts.

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