



# Translating Tribal Invective: Between Translation and Betrayal – A Comparative Study of Analyzing Human and Machine Translation

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## ABSTRACT

## Original Research Article

This study examines the translation potential of tribal invective through a comparative analysis of machine and human translation of the case study "Al-Damigha" by the Umayyad poet Jarir, using the skopos theory developed by Vermeer. The study also employs Van Dijk's Critical Discourse Analysis (CDA) framework to explain the rhetoric and force of the poem's verses before comparing machine and human translation. The results demonstrate that machine translation alone causes a loss in the poem's rhetorical balance and ideological force, recommending the importance of human intervention, especially in literary works of high cultural specificity, such as "Al-Damigha," to avoid betraying the literal equivalent at the expense of the cultural and rhetorical identity of the poetic verses.

**Keywords:** Machine translation, Human translation, Tribal invective, Al-Damigha, CDA.

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## Introduction

Poetic satire is defined as a type of poetry written to express discontent and disgust, mentioning faults and shortcomings, whether natural or moral. Poetic satire emerged among the Arabs since the pre-Islamic era and continued into the early Islamic period, becoming more diverse in later periods, such as the Umayyad and Abbasid periods. The purposes and types of satire varied, such as moral, political, caricature, individual, collective, and obscene satire. "Horatian satire gently ridicules human absurdities with humor and tolerance, while Juvenalian satire attacks vices and power structures with moral indignation and bitterness." (Abrams & Harpham,

2015, p. 331) Poetic satire is one of the prominent poetic forms in Arabic literature, in which the poet expresses his displeasure and disgust with an individual or group by mentioning their faults and shortcomings. It is the opposite of praise, which is based on admiration, appreciation, and the mention of virtues. Satire aims to humiliate the satirized and create a social or political impact. This art form has evolved across different literary eras, from the pre-Islamic to the modern.

The Damighah poem is considered one of the most prominent Arabic satirical poems throughout history, and the most prominent of its kind during the Umayyad era. Although

linguists and literary scholars have successfully understood Jarir's verses of "Al-Damighah," the satirical poem is still studied today and celebrated as one of the masterpieces of early Islamic literature. History records that Jarir, the poet who praised the Umayyads, satirized Al-Farazdaq for 30 years, and accompanied Caliph Al-Hajjaj ibn Yusuf Al-Thaqafi for more than 20 years, did not achieve his status in vain. Rather, his powerful and eloquent poetry restored his former status, and his works are currently receiving significant scholarly attention and translation. What are the dimensions and possibilities of successful translation of such a satirical poem, laden with the most powerful implicit meanings and cultural, social, political, and personal dimensions, and other components that have given it such a significant status? The attempt to translate this poem in both mechanical and human ways is a bold step and a remarkable challenge for the field of translation research and comparative analysis. "The reference to machine translation reveals that translation is now no longer the preserve of human translators but, in a professional context, increasingly a process and product that marries computing power and the computerized analysis of language to the human's ability to analyze sense and determine appropriate forms in the other language." (Hatim & Munday, 2004, p. 12) As many previous studies have shown, the need for professional human translation remains essential to complement the capabilities and limitations of machine translation for many types of texts. "Professional human translation plays a pivotal role in achieving balance when comparing different translations of the same text, since human translators can account for cultural nuance, rhetorical intention, and contextual meaning in ways that machine translation or untrained translation often overlook." (House, 2015). A strong and integrated theoretical framework is essential to make the best possible attempt at analyzing, translating, and comparing translations of the Damighah poem and its related implicit and explicit issues and ideas. This is a linguistics-based study that aims to examine the challenges and differences between machine translation (MT) and human translation of the Al-Damigha poem, drawing on skopos theory and using critical discourse analysis as a complementary framework.

A theoretical approach that goes beyond language accuracy and explores the ideological, rhetorical, and cultural foundations of the source text is necessary when translating poetic invective, especially tribal satire found in pre-Islamic and Umayyad literary traditions. Using a dual theoretical framework that blends Skopos Theory and Critical Discourse Analysis (CDA), this study examines the comparative difficulties presented by machine and human translations of Jarir's Al-Damigha. This combination enables a comprehensive assessment of the translators' deliberate decisions and the source text's use of power-laden discourse techniques.

## Statement of the Problem

Despite the increasing reliance on machine translation to translate poems, little research has been conducted on extracting and analyzing the power, rhetoric, and cultural and social implications of translated poems. More important is the degree to which machine and human translations retain, lose, or distort these characteristics. Given the importance and richness of the case study, its vocabulary and rhetorical power make it one of the most prominent Arabic satirical poems, drawing the attention of those interested in Arabic literature to the need to translate such works as comprehensively as possible. "Culture is viewed as a unique system of meaning and information shared among individuals, enabling the community to meet its fundamental requirements of survival, seek pleasure and well-being, and derive meaning from existence." (Matsumoto and Juang, 2015, p. 15) Furthermore, a critical discourse analysis will provide clearer answers to the following questions through a systematic data analysis. Through critical analysis and despite technological development in the literary and scientific context: Will the study reach major differences between the characteristics of machine and human translation of the Damgha poem?

## Literature Review

In his 2024 article, "Can ChatGPT capture swearing nuances? Evidence from translating Arabic oaths," Mohammed Shormani addressed some important questions surrounding the potential of machine translation and artificial intelligence to provide the best translation of Arabic oaths and verbal pledges. My own research shares this interest with this article's focus on the ability of machine translation to recognize the cultural nuances and religious and social references in Arabic words and oaths, which are highly specific in many of the examples Mohammed's article cites. Especially since satire varies to include religious, cultural, social, and sectarian aspects with a high degree of privacy. According to this study, human postediting is still required, and ChatGPT translation would be inaccurate and improper without it, especially when it comes to religious and cultural themes. As a result, it is suggested that human translators use ChatGPT to generate "first draft translations," which should be posted afterward. This posting should address any details that ChatGPT has failed to complete or translate. Areas that ChatGPT is not trained on may be covered by human posting. Names of the Holy Qur'an, names and attributes of Allah, religious beliefs, subtleties, holy phrases, oaths, and Islamic religious and cultural writings are among them. Following ChatGPT translation, human roles could be incorporated in this manner.

The article "Psycholinguistic and Cognitive Dimensions of Poetic Translation" is a valuable and recent attempt to engage with the worlds of poetry and translation. In this 2025 study, the psychological factor plays a crucial role in this article, as

it is a process that transcends mere linguistic transfer, becoming a complex cognitive and discursive act influenced by processes of perception, rhetorical conceptualization, and the reconstruction of mental images in the target language. Through an analysis of translations of John Donne's poems, the study has revealed how each translation reshapes the discursive structure and meanings at the levels of feeling, imagery, and rhythm, based on each translator's background, intentions, and stylistic choices. The study's findings demonstrate that a successful analysis of poetry translations requires more than simply comparing texts; it necessitates understanding the mechanisms of discourse production employed by the translator and how they re-encode cultural and emotional symbols in another language. This aligns directly with my own research, as my choice of Skopos theory and critical discourse analysis is a complementary step towards measuring and exploring these inevitably influential psychological dimensions.

In light of ongoing efforts to translate Arabic poetry and enhance cultural communication between peoples, researchers have developed numerous automated programs and models that aim to translate Arabic poetry and capture its details, as well as its poetic, social, cultural, and other aspects. The article "AraPoemBERT: A Pretrained Language Model for Arabic Poetry Analysis," published in 2024 by Faisal Qarah, is an important and useful resource for my own research. The article addresses the difficulty and importance of Arabic poetry and the need to increase efforts to achieve the best possible translation. The author uses a new model, AraPoemBERT, which has demonstrated over 95% accuracy in translating Arabic poetry. The paper is said to serve as a valuable resource for future work in different domains and fields such as linguistics, artificial intelligence, Arabic literature, language processing, and cultural studies. My research paper will benefit from this article by exploring the extent to which researchers have succeeded in translating Arabic poetry and the key challenges facing the successful and accurate translation of Arabic poetry. Jarir is considered one of the finest and most eloquent poets, so careful investigation into the findings of research is essential before delving into analyzing and translating the works of such an eloquent poet.

Gao et al.'s (2024) study addressed the issue of machine translation of literary texts, comparing the performance of ChatGPT, Google Translate, and DeepL Translator on translating classical Chinese poetry. The article begins by noting that literary texts, with their rhetorical imagery and cultural connotations, have always been a human-dominated domain, and that machine translation has been questioned for its inability to convey poetic aesthetics. However, the study hypothesizes that recent developments in large language models may open new horizons for translating this type of text. The researchers used a corpus of 21 classical Chinese poems of different genres and compared the translations based on five criteria: fidelity, fluency, language style,

machine translation style, and overall evaluation. The results showed that ChatGPT outperformed the other two systems on all criteria, achieving higher accuracy in conveying meaning and symbols and demonstrating a remarkable ability to include implicit subject matter and generate more coherent structures in the target language. Their experiment also demonstrated that prompting plays an important role in improving translation quality. When directed to maintain meter and rhyme, ChatGPT demonstrated a better ability to produce a poetic translation closer to the source language, while reducing rigid "automatic" features. However, the study notes that ChatGPT inserts linguistic elements beyond those in the source text to achieve an appropriate, "improved" rhythm. The research presents a new challenge arising from what has previously been termed "hallucinations" in ChatGPT's linguistic augmentation of classical poetry. While artificial intelligence and new tools for translating literary works are excellent means of conveying cultural heritage and promoting its exchange between peoples, human intervention remains crucial to preserving the value and rhythm of the original poem and to making logical choices in translating it into the target language.

Regarding my research on the translation of Jarir's satire by Bani Numayr, "Between Translation and Betrayal," this study contributes to expanding the discussion on the limits of machine translation of literary texts with a deep cultural dimension. Just as classical Chinese poetry faces challenges in symbolism, metaphor, and rhythm, Jarir's satire faces multiple difficulties in tribal symbolism, honor, and shame. Hence, the results confirming ChatGPT's ability to excel in formal aspects (fluency and rhythm) while stumbling upon cultural fidelity precisely parallel the tension in my research between translation and betrayal. This article provides an important comparative basis for studying the potential of human and machine translation in conveying poetic rhetoric, highlighting the need for a critical approach that balances machine creativity with cultural sensitivity, which cannot be reduced to algorithms.

It is very important to adopt sound, useful ideas and approaches to accomplish tasks in the world of research. One important issue to consider is "classification," which is often emphasized in scientific research. In "Ashaar: Automatic Analysis and Generation of Arabic Poetry Using Deep Learning Approaches" (2023), Alyafeai et al. introduced a framework called Ashaar that analyzes and generates Arabic poetry, which has been described in numerous references as diverse, comprehensive, and varied in its forms and genre names. Here, my own research builds on and benefits from the classifications developed by Alyafeai et al., which aim to facilitate research and development in Arabic poetry by enabling researchers and interested parties to delve deeper into the details of this rich literary heritage. The four groups or classifications which are: one for poetry generation, another for Poem formation, and two for Arudi-style prediction, will be considered an important reference for

understanding Arabic poetry and creating a useful database for predicting, analyzing, and understanding the Damigha poem in terms of the type of rhyme, the meter used, and other poetic characteristics that the article can provide for my own study.

The study "Artificial Intelligence-based Arabic-to-English machine versus human translation of poetry: An analytical study of outcomes" by Al-Awdi and Al-Ahdal (2023) examines the problem of comparing human and machine translation of Arabic poetry into English. This is done through an analytical study of several poetic models. The researchers begin with a central question: Are modern intelligent systems capable of conveying the aesthetics of Arabic poetry, with its rhetorical imagery and distinctive culture, compared to what human translators offer, as they possess linguistic expertise and an interpretive sense rooted in cultural awareness? The study adopted a descriptive-analytical approach, in which selected Arabic poems were translated using automated tools based on artificial intelligence. These outputs were then compared to human translations. In the previous study, the researchers established several criteria or variables to frame and measure translation quality. These variables included fidelity to the original text, stylistic coherence, linguistic fluency, and the ability to convey cultural symbols. After analysis, the study concluded that total reliance on machine translation inevitably leads to a loss of the essence of the literary text. These results are followed by a reference to the importance of Arabic poetry as an integrated system of culture, spirit, politics, and values embedded in society. The study did not deny the importance of machine translators at all levels, but rather called for a balance between machine translators for speed of performance, and human translators to improve efficiency and address the essence of the text and the sensitive cultural components of literary texts, such as Arabic poetry. This article serves my own research, as the variables identified in the article are treated in the same way I would treat variables found in Jarir's satire, such as lineage, pride, family, and tribalism. The aforementioned variables are certainly representative of the details and implications that constitute the particular identity of Jarir's "Damgha" poem.

## Theoretical Framework

The theoretical framework of this study draws on two complementary approaches: Skopos theory and Van Dijk's model of Critical Discourse Analysis (CDA). Functionalist approaches, such as Skopos theory, shift the focus from equivalence at the levels of words and sentences to the communicative purpose of translation (Munday, 2016, p. 128). Skopos theory, developed within functionalist translation studies and developed by Hans Vermeer, emphasizes the purpose (or skopos) of a translation as the main factor guiding the translator's decisions. The prime principle determining any translation process is the purpose (Skopos) of the overall translational action (Vermeer, 2000,

p. 221). According to this approach, the translator is not bound to replicate the source text word-for-word, but must adapt it to serve the intended function of the translation in the target culture. This makes Skopos theory particularly relevant to the translation of Jarir's Al-Dāmigha, since the poem belongs to a tribal context in which satire, ridicule, and invective were not only literary devices but also means of asserting social dominance. The challenge for translators, both human and machine, lies in transferring these rhetorical functions into English without losing their cultural and pragmatic impact. By applying Skopos theory, the study examines whether the translated texts succeed in preserving the satirical and combative aims of the original, or whether they shift toward a more neutral representation that weakens the social function of the invective.

At the same time, Van Dijk's CDA framework provides tools for analyzing how power, ideology, and social structures are reflected in and reproduced through language. "Discourse is not simply an isolated textual or conversational structure, but a form of social practice which is related to its context of use, and in particular to power relations in society." (Van Dijk, 2008, p. 85). His approach views discourse not as isolated linguistic choices but as a form of social practice, deeply connected to group relations and cultural hierarchies. In the context of Jarir's satire, CDA allows us to uncover how tribal power struggles, notions of honor, and the politics of insult are encoded in the Arabic text, and how they are either maintained or diluted in translation. By combining this analysis with the insights of Skopos theory, the study addresses both the why and the how of translation. Skopos theory highlights the intended communicative goal of the translation, while CDA exposes the ideological and cultural layers that the translation process must navigate. Together, these two theories provide a comprehensive framework for evaluating the textual, rhetorical, and functional transformations that occur when Al-Dāmigha is translated into English, whether by a human or a machine. CDA uncovers how power, identity, and shame are structured in the original Arabic, while Skopos Theory assesses how the translator's intent and constraints shape their reception in the target culture.

## Methodology and Data Collection

This study adopts a comparative descriptive-analytical methodology to examine the outcomes of machine and human translation of Jarir's poem "Al-Damighah." Based on Skopos theory and CDA, the analysis examines whether cultural and social elements, symbols of power, and tribal and class humiliation were preserved or abandoned during machine and human translation of the poem. This analysis also examines the feasibility of human and machine translation of Arabic poetry and the differences between the two. This procedure is preceded by a direct analysis of selected verses using Van Dijk's model of critical discourse analysis, which aims to expose the characteristics and

features of the verses that contain symbols of power, cultural references, and other features of poetic insult. Therefore, after all that, the study is considered comparative. The dataset consists of the poem's most well-known and resonant verses. The collection will include over 20 verses, most of which have been shared by readers and fans across various social media platforms. What makes this study interesting and useful is that it stems from the poem's popularity on global platforms. Therefore, it was necessary to raise questions about the feasibility of translating these verses into English, the world's leading language at the time. The case study is a well-known poem that has resonated in Arabic literature and can be found via Google and many social media applications.

The research paper will present the selected verses one by one. The first verse will be analyzed within the framework of critical discourse analysis, where the rhetorical characteristics and elements that constitute the verse's power and symbolism in the source language will be presented. "Poetry thrives on rhetorical strategies because they intensify the resonance of words and amplify the poet's voice." (Kennedy & Gioia, 2010, p. 118). Once we have all the characteristics and features that can be extracted from the verse, the paper moves on to using Skopos theory, in light of which the verse will be examined and what Van Dijk's theory added to it for the next step, which is translating the verse mechanically and then humanly, focusing on the intended purpose of the verse, which is full of implicit messages and complex rhetorical features. It is worth noting that this research is not certain about the outcome, nor does it aspire to a specific result or answer. Rather, it is an academic scientific attempt to investigate the possibilities and differences between machine and human translation of Arabic poetry, especially the distinctive, rhetorically and culturally complex poem "Al-Damgha." With the help of the theory of critical discourse analysis, this research hopes to arrive at results through scientific research so that these results can be classified and organized to ultimately arrive at a satisfactory and logical answer about the possibilities and differences between machine and human translation in dealing with complex and eloquent literary texts, in addition to an in-depth analysis of the verses before translating them. The ultimate goal of this paper is to contribute to the field of modern translation, particularly the linguistic bridge between Umayyad satirical poetry and English.

## Data Analysis

The poem "Al-Damighah" is a highly regarded literary work, both when it was first presented by Jarir in his satire of the shepherd of the Banu Namir tribe, and even today, due to the power of its vocabulary and its personal and literary impact. Van Dijk's framework for discourse analysis allows us to gain a deep critical insight into the poem's potential cultural elements, rhetorical nuances, ironic features, and other poetic insults and satire, with "Al-Damighah" being a prime example of a tribal invective. Furthermore, Skopos theory

proves to be a very useful scientific tool for the professional translation of the selected verses in this data analysis chapter. It is also important to note that machine translation of literary works, especially the poem "Al-Damigha", has its own advantages, such as the idea that the powerful old poems from the early Islamic period contain vocabulary that is no longer common in modern literature, which makes them obscure and alien to the Arabic language in this post-modern era. Therefore, it is worth noting the importance of machine translation, which provides more than one equivalent for the distinctive poetic vocabulary used by poets such as Jarir and Al-Farazdaq in the Umayyad era, which was part of a literary cultural load taught to this day. Data analysis is the most crucial part of any research. It allows researchers to analyze the gathered information, test hypotheses, and draw conclusions. (New Horizons, 2024). Jarir's invective against Banu Numayr in Al-Damigha exemplifies the complex interplay of rhetorical, cultural, and ideological strategies in Arabic poetry. To analyze these verses, this study first applies Van Dijk's Critical Discourse Analysis (CDA, 1993, 1997, 2001) to extract the rhetorical features, cultural codes, and satirical elements embedded in the text. Subsequently, Skopos Theory (Vermeer, 1978/1989) guides a comparative analysis of human-mediated and machine translations, focusing on the preservation or loss of these features. A sample of the three most famous verses of the poem will be analyzed.

In the first verse, "فلا كعباً بلغت ولا... فغضض الطرف إنك من نمير... كلاباً", Jarir undermines the social standing of Numayr by employing the metaphor of "lowering the gaze," a culturally coded symbol of shame and inferiority. Through van Dijk's CDA, the verse is seen as reproducing power relations by juxtaposing Numayr with tribes of greater prestige, Ka'b and Kilāb. The rhetorical device of analogy reinforces the satirical attack, while intertextual references to tribal hierarchies convey social legitimacy and ideological dominance. The previous frame illustrates the power and influence of the poetic verse rooted in the poet's arrogant traits and his disparagement of the shepherd of Bani Namir by flogging his lineage and social status, as he will not gain respect no matter how much he speaks above Jarir because he is from a family that is less proud and less prestigious than contemporary tribes such as the Ka'b and Kilab tribes. The machine translation of the verse was: "So lower your gaze, for you are from Numayr... You have not reached Ka'b nor Kilab." Using skopos theory, where a text is treated implicitly before formally, and taking into account the source language's purpose, the human translation could be: "Lower your head and let your gaze be fixed on the ground, for you are from the Al-Numayr family. Your words will never give pride; you will never reach Ka'b and Kilab's pride." The human translation of the verse plays both a role of personal irony and a role of social tribal dominance, as is the case in the source text, as explained by the CDA interpretation. In contrast, machine translation's limitations, despite its ability to capture

the literal equivalent, are evident. However, there is a clear distortion of the images of dominance and irony inherent in the poetic verse, making machine translation alone a subject of criticism when translating Arabic poetry into English.

The second verse, "على الميزان ما وُزنت... ولو وُزنت حلوم بني نمير"، employs hyperbole and metaphor to ridicule Numayr's intellect. Van Dijk's CDA emphasizes that evaluative language constructs ideological polarization, so the comparison of collective wisdom to a fly illustrates the tribe's insignificance. This metaphor reflects Arab cultural symbolism, where animals denote social and moral qualities, and highlights how ridicule serves as a mechanism of symbolic power. Human understanding of such metaphors is crucial for capturing the social and psychological dimensions of the insult. "Metaphor is not just a linguistic expression; it structures the way we perceive, think, and act." (Lakoff & Johnson, 2003, p. 3). When the second verse was tested on a machine translator, it showed the following result: "If the dreams of Banu Numayr were weighed on the scales, they would not weigh a fly." The study, however, suggests a human translation as follows: "Even if all the wits of Numayr were weighed together, they would not match the weight of a fly." "Machine translation often fails when dealing with idiomatic expressions, cultural references, and figurative language." (Kenny, 2022, p. 56). The combined analysis of Van Dijk's analysis, Vermeer's guidelines, and the results of machine translation reveal a new problem: the machine translator failed to recognize the Arabic rhetorical term "Hooloom," instead selecting the closest similar term, "dreams," which is completely different from the intended meaning of the verse, resulting in a complete change in the meaning and impact of the verse when translated. The human translation chose terms and a style that tried as much as possible to preserve the power of the rhetorical verse and the metaphor present in it, which made it influential on the shepherd of Bani Numayr and on the minds of the listeners about the shepherd's lineage, in addition to helping the reader of the translated text with professional human translation based on the skopos theory.

The third verse, "حسبت الناس كلهم غضابا... إذا غضبت عليك بنو تميم"، contrasts Numayr's weakness with the strength of Tamim. Van Dijk notes that discourse shapes social cognition, and here, the verse exaggerates Numayr's fear, portraying them as incapable of distinguishing between real and imagined threats. Hyperbole and cultural symbolism combine to reinforce the asymmetry of tribal power, illustrating how poetic satire operates as a public act of contestation rather than mere personal insult. "Control over discourse is the primary means of symbolic power, since access to discourse allows groups to shape knowledge, beliefs, and ideologies." (van Dijk, 1993, p. 257). Van Dyck's analysis helps us once again prove that the tribal satire is a complete social-familial competition and not just a personal challenge between the two poets. The mention of Jarir's family, "Tamim," and the shepherd's family, "Numayr," was not a coincidence but a

strategic decision with ramifications during and after the delivery of the satire. The machine translation of the third verse resulted in: "If Banu Tamim get angry with you... You'll think all people are angry." While the human translation yielded the following: "If Tamim gets angry with you, you will feel everyone rage at you and be alienated from you." Machine translation lacks the sharpness and power of metaphor, especially since Arabic poetic satire is characterized by strong vocabulary as an artistic foundation. Human translation, on the other hand, aims to use bolder vocabulary and imagery that resonate with the reader or listener. This analysis is consistent with previous analyses, which argue that machine translation alone is insufficient to convey ideas laden with poetic power and eloquence.

Beyond the rhetorical devices and individual challenges between Jarir and the shepherd, the preceding verses reflect broader cultural and ideological codes in Arab tribal society. The concepts of honor and shame are central, with social acceptance, intelligence, and courage being markers of social status. Based on my understanding of Van Dijk's analysis, ironic images, such as the fly representing insignificance, demonstrate how metaphor operates within a semiotic system to reinforce hierarchies, both offensively and proudly. Thus, Jarir's insults represent a literary art form and a means of asserting tribal social dominance through symbolism, amplifying the ideological meaning of poetic discourse.

## Limitation of the Study

The subjective character of literary translation itself places limitations on this study. Comparisons between human and machine outputs cannot be entirely objective because human translation often involves subjective interpretation and stylistic preferences. These flaws, however, do not undermine the study's value; rather, they emphasize how difficult it is to translate Arabic poetry invective and how human insight is still required when assessing works that are rich in culture and rhetoric.

## Recommendations

Based on the results and analyses from the study and previous studies, several recommendations can be made in the context of this research. Firstly, the study recommends intensifying efforts in literary translation, both in research and practice. Scientific research is simply a mission and an honest attempt towards optimal application. Secondly, stressing the importance of tactical awareness of machine translation and collaborating with analytical human criticism to ultimately achieve integrated work. Finally, this study recommends incorporating critical discourse analysis into teaching translation, literature, and related fields.

## Conclusion

This study aimed to investigate the ability of machine translators to handle the Arabic tribal language compared to

that of professional human translators. It relied on an integrated theoretical framework that began with Van Dijk's critical discourse analysis and then adopted Vermeer's skopos theory. The study questioned the possibility of betrayal in the machine translation of Arabic poetry, specifically the poem "Al-Damigha." Previous studies and in-depth data analysis combined to answer this question. The research concluded that machine translation, despite its speed and efficiency in certain aspects, such as providing translations and equivalents for many poetic terms that may be unfamiliar to Arabs these days, the machine translation of "Al-Damigha" was unsuccessful without human intervention. This intervention, as demonstrated in the data analysis chapter and previous studies, certainly improves translation efficiency and fulfills the exclusive task of preserving the cultural essence and linguistic creativity embedded in the poetic verses, which convey messages and satire, both personal and tribal. Translation research is still a work in progress, so previous studies have been limited. Although they have been useful and conclusive to the research question and have contributed to a smooth analysis of the data, this study recommends a deeper look at Arabic poetry, especially tribal poetry, because comparative studies and the interest of foreigners in the Arabic language, in addition to non-Arab Muslims, require us to make strenuous efforts to provide the best translations of Arabic literary works to enrich learners, assist those interested in Arabic literature, and highlight the technical, aesthetic, and specificities of these works, especially Jarir al-Tamimi's poem "Al-Damighah," which is unique in its linguistic and literary power.

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