Deanship of Scientific Research

Is Reverso a Good Translation Tool? Evidence from Translating Antonyms in Surat Al-Raʕd to English

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Abstract

Objectives: This study aims at evaluating the accuracy and acceptability of Reverso, a translation tool particularly used by Arabic-speaking university students who major in English, when translating religious texts from Arabic into English.

Methods: To achieve the objectives of the study, the translations of the antonyms in Surat al-Raʕd (Thunder) as suggested by Reverso were located, studied and analyzed from a semantic perspective. These translations were checked against two translations of the Holy Quran, namely: Yosef Ali's and Hilali-Khan's. Ibn Kathir's Exegesis in Arabic was also used to check the common meaning of the verses where the words appeared. In addition, two Arabic-Arabic dictionaries (Ɵlwɑsi:t and əlmɑʕæni:) and one English dictionary (Cambridge Online Free Dictionary) were consulted.

Results: Reverso may work well in translating single words but fails in translating sentences that have antonyms. In addition, Reverso database lacks many religious terms, particularly those used in the Holy Quran.

Conclusions: The study found that Reverso is not a guaranteed tool for translating religious texts. The findings of the study may be of value for translators who use this application in Islamic discourse.

Keywords: Reverso, religious translation, antonyms, machine translation.

هل ريفيرسو أداة ترجمة ناجحة؟ دليل من ترجمة المتضادات في سورة الرعد إلى اللغة الإنجليزية

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ملخّص

الأهداف: تهدف هذه الدراسة إلى تقييم مدى دقة ترجمة المصطلحات الدينية، وعلى نحو أدقّ المتضادات، من اللغة العربية إلى اللغة الإنجليزية في سورة الرعد، وإمكانية اعتمادها وقبولها باستخدام أداة الترجمة ريفيرسو .

المنهجية: لتحقيق الأهداف المرجوة من الدراسة، جرى استخدام البحث النوعي؛ حيث جرى دراسة وتحليل ترجمة سورة الرعد من منظور دلالي والتحقق من مستوى دقة الترجمة عن طريق عمل مقارنة مع الترجمات المعتمدة للسورة التي ترجمت من قبل عبدالله يوسف علي وهلالي خان. كذلك جرى تبني تفسير ابن كثير للتأكد من دقة المعاني في السورة المختارة. استُعينَ أيضاً بمعجمي المعاني والوسيط، إضافة إلى قاموس كامبريج في اللغة الإنجليزية .

النتائج: قد ينجح ريفيرسو في ترجمة الكلمات المفردة، ولكنه يخفق في ترجمة الجمل التي تحوي المتضادات. تبين أيضاً أن قواعد البيانات في ريفيرسو تفتقر إلى التعابير الدينية التي يمكن الاستفادة منها في الترجمة .

الخلاصة: وجدت الدراسة أن ريفيرسو لا يعدُ أداة ناجحة في ترجمة المصطلحات الدينية. قد تكون نتائج الدراسة ذات قيمة للمترجمين الذين يستخدمون هذا التطبيق، لا سيما في الخطاب الإسلامي.

الكلمات الدالة: ريفيرسو، الترجمة الدينية، المتضادات، الترجمة الآلية.

1. Introduction

Computers and translation applications have recently been used extensively by translators. Soomro (2013, p.40) defines machine translation (MT) as "a system actually based on descriptions of both the source language (SL) and target language (TL) and keeping at all levels of algorithm, formal grammars and vocabularies to perform translations". Here, the use of machine translation includes the analysis of the source text (ST) and its translation into the target text (TT).

The Quran is viewed by Muslims as a masterpiece from a semantic perspective. Regarding the process of Quran translation, Baker (1998, p.201) believes that "there is still a strong and influential school of thought which subscribes to the view that the Quran cannot be translated and that any existing translations of it are illegitimate". In addition, Azhar scholars say that there is nothing called the translation of Quran; Quran cannot be translated. They call it "the translation of the interpretation of Quran" (ibid).

Religious texts translation is one of the most difficult types of translation because it deals with delicate texts. Mehawesh and Sadaeq (2014, p.7) argue that translating a religious text is not an easy process, and it will be difficult for translators to translate such texts because they are sensitive and there is a possibility of losing the meaning of the (ST) (or part of it) in translation. Dweik and Abu Helwah (2014, p.286) believe that religious writings are alluded to as "expressive texts", hence they touch our souls and minds.

In order to translate a religious text, translation applications are sometimes very helpful; one of the most common is Reverso which can help in rendering the meaning of a different text genre accurately as it is context-based. The current study judges if Reverso indeed helps in rendering the meaning of the Arabic religious text to English or not.

Surat al-Raʕd (Thunder) is full of antonyms, and each serves a specific function that should be interpreted and translated accurately to avoid any misunderstanding. According to Garvin (1972, p.11), "the achievements of acceptable machine translation requires a very detailed and extensive knowledge of the languages concerned." Here, it is important to focus on the way this application works because the main purpose is to accurately transfer from one language to another, i.e., English and Arabic for example.

1.1 Online Dictionaries

These dictionaries are common among users/translators, especially students. With the help of a computer, students and translators can quickly and easily go online to get virtually the information needed. Online dictionaries make the process of translation fast, easy and sometimes accurate. Furthermore, they keep users of the dictionary up to date with new terms. However, the huge number of words available in their database makes it difficult for users to choose the correct meaning or equivalent. Google Translate, for instance, is one of the most popular translation machines that can translate more than fifty languages (Rahmannia and Triyono, 2019, p. 196) and it is very fast and easy to use. Google Translate uses the word for word strategy, and therefore, the translation is not always accurate. Al-Samawi (2014, p.182) agrees that Google Translate is not always accurate although it is viewed as one of the most famous software.

1.2 Reverso: Definition, Database and Use

Reverso is a world leader in artificial intelligence-based language solutions for the public, multinational corporations and large institutions as well as in instant translation, bilingual and monolingual dictionaries, smart spell-checking, adaptive learning (Reverso website, 2020). The brand stands out for excellence in content and user experience (Reverse website, 2020). Reverso has designed new translation solutions based on AI, called "neural machine translation" or "NMT" (Reverso website, 2020). This technology provides texts which are easy to read even when the original text is complex. It can learn from the user's language resources (the user's texts in both languages and glossaries). This solution offers unprecedented opportunities for integration into business solutions. There are companies that utilize Reverso to expand their translations and products as they translate a variety of texts. This software is probably one of the most used among people worldwide. According to the latest statistics, 96 million active users use Reverso per month, and this software has a review of 9.5 out of 10 and customers' satisfaction is 99% (Reverso website, 2020). What makes Reverso useful for most users is that it is context-based. It translates a word according to the context; therefore, the translation has to be accurate and useful.

To use Reverso, users simply need to type or say what they want to translate. Results are generated in a matter of

seconds, with conversions available in English, Spanish, French, Italian, Portuguese, Arabic, Russian, Hebrew, Polish, German, and more. Reverso's comprehensive tools can help individuals fully master a foreign language. This is because translations are provided with pronunciation instructions and relevant examples so that users can learn how to read, write, and speak new words (Reverso website, 2020). The accuracy and speed of translation are the most important factors to evaluate a translation machine. In addition, the website, application and online dictionary are available for free.

1.3 Translation Applications

Ballabh and Jaiswal (2015, p.1) define machine translation as "the part of computational linguistics that studies the use of software tools to translate text or speech from one language (SL) to another (TL)." According to Gunarto (2019, p.96), machine translation is the umbrella of translation applications. Also, machine translation is the process of "restoring the meaning of original text in the translated verse (Tripathi and Sarkhel 2010, p.388)". Machine translation has to do with morphological, syntactic and semantic information about both the SL and TL.

Machine translation has become a popular translation tool and a part of artificial intelligence (AI). Hence, it is important to define AI because it becomes a part of machine translation. Shekhar (2019, p.14) defines AI as "the science that enables computers and machines to learn, judge and use own reasons". However, this definition has always been subject to change due to the rapid developments occurring in this field. According to Garvin (1972, p.65) "the purpose of machine translation is to have a logical machine to perform a task which so far performed by skilled human beings".

Although machine translation has made translation process easier, it has many serious issues that a translator should be aware of, like word-for word translation. In addition, machine translation system has been developed for many purposes and it is a part of "Natural Language Processing (NLP) (ibid: 96). Cohen and Verspoor (2018, p.2) define NLP as "the analysis of linguistic data, most commonly in the form of textual data such as documents or publications, using computational methods". NLP helps in making the communication process among people using their own language thought computer and smart phones easier and fruitful.

Machine translation and translation applications have to render the text accurately in order to avoid misunderstanding, especially in religious translation. Peng (2018, p.2) argues that machine translation depends on three main aspects that create the concept of machine translation which are linguistics, mathematics and computer science. MT work is based on linguistics (dictionary and data storage in the MT) and software that needs to be installed on a computer to start the translation process. Apps-based translation is a branch of machine translation which has to do with dictionaries used in smart devices. Among these free apps are Reverso, Google Translate and Dictionary.com.

Machine translation may be literal if the TT context has specific words or technical terms, and consequently, machine translation and translation applications will not be able to translate the ST context or the tone of the voice. According to Peng (2018, p.3), there is a general rule about machine translation that says words are just words for machine translation and they cannot differentiate the important from the unimportant.

2. Statement of the Problem

Translation of the Quran has always been a challenging task for translators in terms of accuracy and appropriateness (i.e. equivalence). Being the word of God, religious texts are highly sensitive, so any change in the meaning may distort the intended meaning. Although machine translation (MT) is helpful, practical and easy to use, there are some issues in the use of MT as machines do not work as humans do. This study evaluates Reverso as a reliable machine in translating antonyms in Surat al-Raʕd.

3. Research Questions

The study tries to answer the following questions:

- How accurate is Reverso's translation of religious expressions, (particularly antonyms, in Surat al-Raʕd) from Arabic into English?
- Can translators fully rely on Reverso in translating religious texts?

4. Methodology

To achieve the goals of this study, a qualitative research is used where the translation of the antonyms in the Surat above are analyzed from a semantic perspective, depending on Yousuf Ali's The Holy Qur'an: Text, Translation and Commentary (1934) and Mohammad Taqi-ud-Din Al-Hilali's and Muhammad Muhsin Khan's (from now on Hilali-Khan), Translation of The Meanings of the Noble Qur'an in the English Language (1974). In addition, Tafsir Ibn Khatir (2000) was check on the meaning and the interpretation of the corpus. Cambridge Online Free Dictionary is also consulted to check the translated expressions produced by Reverso. Finally, Reverso is judged if it is useful, renders the accurate meaning, or if the translation produced is altogether wrong. This study is descriptive qualitative and comparative, where the researcher compares two translations of Surat al-RaʕD done by Hilali-Khan and Yousuf Ali and contrasts the translation with Reverso translation.

Data are collected from two English translations done by Yousuf Ali's The Holy Qur'an: Text, Translation and Commentary (1934) and Mohammad Taqi-ud-Din Al-Hili's and Muhmmad Muhsin Khan's (Hilali-Khan), Translation of the Meanings of the Noble Qur'an in the English Language (1974). These translations are selected to evaluate semantic problems in translating religious expressions from Arabic into English and contrast them with Reverso.

Tafsir Ibn Khatir (2000) is used as a reference book to evaluate the interpretation of Surat al-RaʕD. Ibn Khathir's interpretation is simple, highly accredited, and the reader can easily understand the meaning of the original words. Cambridge Online Free Dictionary and Thesaurus is also used to check the meaning of the corpus chosen for the study. The discussion is based on Ibn Khathir's interpretation in Arabic and consulting, if necessary, two Arabic dictionaries, namely: Əlwɑsi:t and əlmɑʕæni:. Such a step is important for the researcher to understand the precise meaning of each entry in the SL. Second, the translations of Yousuf Ali and Hilali-Khan are handled individually. Reverso translation, however, is discussed in more detail as it is the core of this study. In addition, Cambridge Online Free Dictionary is consulted to look up the precise meanings of the terms concerned. Finally, Reverso translation is evaluated and judged against the Arabic interpretation, Yousuf Ali's and Hilali-Khan's translations, and the meaning of the entry as given in the English dictionary.

5.   Literature Review

5.1. Translation of Religious Texts

Naudé (2010, pp: 286-291) believes that only trained translators can translate religious texts because they should have translation competence. Naudé believes that the translation of religious or "sacred" texts can be done for a specific purpose. It means that the translator's translation should be target-oriented and there must be a purpose or Skopos at using certain words or the translator can manipulate the translation (ibid). This kind of translation is probably one of the most difficult and sensitive translation types. The translator has to be accurate, careful and wise in the translation process and word choice.

According to Mahmoud (2015, p.19), the main challenge lies in "overcoming ideational hurdles in translation as well as dealing with terminology". It is a huge challenge for Muslim translators in general to translate the Quran from Arabic into English as less than 20% of Muslims speak Arabic (ibid: 19). It is very clear that the translator's job is sensitive because he/she translates the Word of God and there is no room for error. According to Nida (1994, p.195), religious texts can be understood in two different ways: (1) "text that discuss historical or present-day religious beliefs and practices of a believing community and (2) texts that are crucial in giving rise to a believing community". The important point here is that a translated text must be correct in terms of meaning and presents clearly the intended message of the ST in the TT.

5.1.2 The History of Quran Translation

There are two main factors which affect the process of translation: language and culture. The Holy Quran has been translated into English and other languages over the years. According to Baker (1998, pp.202-203), the first translated verse was surat Imran verse (64) and the second verse was al-Tawba verse (26). Persians were the first to translate the Quran; however, they only translated words by commenting on them. This translation was made only by Persians who converted to Islam during the reign of the Abbasides (c.750-1258) (ibid: 203). The first full translation of Quran was done by Robert of Chester; he translated the whole texts into Latin in 1143. After that, Quran was translated into English by Scotsman Alexander Ross in 1649 and his translation was based on a French version (ibid). Scholars and theorists argue that the

Quran cannot be translated as it is a sacred book which has its unique style, unity of language and authorship. Guessabi (2020, p.5), for example, says that Quran employs many linguistic features and its language is poetic and prosodic. Some Muslim scholars argue that Quran is untranslatable and that any existing translation is illegitimate; it is rather a form of exegesis. Azhar scholars, for instance, express strong and clear views refusing the idea of translation the Quran (Baker, 1998, pp.201-202). Hassan (2012, p.3) defines Azhar scholars as the Islamic institute that have a strong Islamic believes and they role in the name of Islam and the help in interpretation the Quran and speared Islam.

6. Antonyms

Thakur (1999, p. 2) defines semantics as "a systematic study of what meaning is and how it operates". According to Larson (1998, pp.179-180), expressions dealing with the religious aspects of a certain culture are the most difficult – both in analysis of the source vocabulary and in finding the best receptor language equivalence. Therefore, religious expressions are very hard to translate if the translator is dealing with two hugely different languages like Arabic and English. Both languages have different grammatical systems and cultures; this requires translators to work hard to find a suitable equivalent in the TL.

Al-Kharabsheh and Al-jdayeh (2017, p.51) define antonymy as a semantic concept, which has been generally "used to refer to two lexical items that are opposite in meaning". Antonym in Arabic is Al-Tadhad "التضاد". For instance, Surat al-Raʕd has many antonyms; such as "الليل و النهار ، الظلمات و النور،أعمى و بصير" It is clear that antonyms refer to the relationship of oppositeness; there are relations between the words and this happens in the comparison between sentences and words. According to Thakur (1999, p. 19), there are four types of antonyms such as "binary opposites, gradable opposites, converse terms and multiple incompatibles". Therefore, translators should read antonyms well in order to choose the correct meaning that explains the idea that antonyms are presented.

6.1 Translation of Antonymous

Example One: ST: *(4)* صِنْوَانٌ وَغَيْرُ صِنْوَانٍ [1]

TT: title and non-title

In the example above, Reverso could not render the meaning of Verse (4) at all; the verse was translated into "title and non-title" which does not make sense. In this verse, the word *Senwan* صنوان means the palms joined by one root and branched out like "Pomegranate and figs" which join the same root; the opposite of *Senwan* صنوان is "one stem root for every palm". The word itself does not exist in English, which means there is no direct equivalence to be used. Therefore, the translator has to explain the meaning for the TT to guarantee that the readers understand the meaning and the idea behind the verse. Hilali-Khan's translation seems more accurate and clear as the meaning of *Senwan* صنوان is explained and interpreted; Yousuf Ali, on the other hand, translates the verse with no further elaboration.

Example Two: ST: (8) اللَّـهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ

TT: He knows what each female bears, what changes the crowds, and what Increases

In verse (8), the opposites are تغيض *Tagheed and* تزداد *Tazdad.* Ibn Khathir (1000, p.1004) interprets the verse as that only Allah knows the period that women can carry their babies inside their wombs and when they will bring them to life. The main idea of the verse is that Allah is the only One who knows the time, the gender, if the baby's life will be miserable or happy, etc., and the period that the baby will stay inside his/her mother's womb. The word تغيض *Tagheed* means "السَّقط"*Alsaqet,* which is the time mothers need to deliver their babies (ibid: 1004). On the other hand, the word تزداد *Tazdad* refers to the womb, and that a woman might carry her fetus more than 9 months (ibid: 1004). The translations look accurate and carry the meaning of the verse. However, Hilali-Khan's translation is clearer and the TT reader finds it easy to understand because they explain the verse while translating it.

Example Three: ST: (9) عَالِمُ الْغَيْبِ وَالشَّهَادَةِ

In verse (9), the word الغيب *Al-gayib* means things that cannot be seen or known by people, and only Allah can see and

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[1]According to Tafisr Ibn Khathir (2000, p.1002), صنوان means things that grow from the same stem root أصل واحد. غير صنوان means one stem root for every palm ما كان على أصل واحد or متفرقات

know them. Cambridge Online Free Dictionary defines the word unseen "not seen or not able to be seen". On the other hand, the word الشهادة *Alshahadh* means things that people see and know Allah can see them and know them (Ibn Khathir, 1000, p.1004). The best translation may be Hilali-Khan's as the meaning is correct and can be understood by TT readers. However, Yousuf Ali's translation needs more explanation because the word open means "not closed or fastened, available; not limited, available to be used, considered, etc." (Cambridge Online Free Dictionary), which has a totally different meaning.

Example Four: ST: (11) مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ

TT: from His hands and behind Him

In verse (11), the word بين يديه *Bayna yadayh* means "in front of something" (Cambridge Online Free Dictionary), which carries the meaning that Allah sends the angels to protect people at night and day before him/her (Ibn Khathir, 1000, p. 1006). The opposite word خلفه *Khalfehi* means "at the back (of), behind" (Cambridge Online Free Dictionary), and this equivalence carries the right meaning of the word.

Example Five: ST: (20) الَّذِينَ يُوفُونَ بِعَهْدِ اللَّـهِ وَلَا يَنقُضُونَ الْمِيثَاقَ

TT: Those who fulfill the Covenant and do not break the Charter

In verse (20), the word يوفون *Youfoun* means "The one who fulfills what he promises and does not betray, or the one who gives the truth and takes the truth" (Almaany Aljame'e Dictionary, retrieved November 12, 2020). Yousuf Ali and Hilali-Khan translate the word into *fulfill* which means "to do something that is necessary, or to cause it to happen" (Cambridge Online Free Dictionary, retrieved November 12, 2020). On the other hand, the word ينقضون *Yanqedoun* means "demolish, break" (Almaany Aljame'e Dictionary, retrieved November 12, 2020). Yousuf Ali translates the word into *fail* which means "to not succeed in what you are trying to achieve or are expected to do" (Cambridge Online Free Dictionary, retrieved November 12, 2020). However, Hilali-Khan render the word using the word *break* which has many meanings. Cambridge Online Free Dictionary defines the word as "to destroy or end something, or to come to an end". Similarly, Reverso renders the correct meaning for both terms يوفون *Youfoun* and ينقضون *Yanqedoun.* Reverso translates the former into fulfill which is correct and has the semantic meaning of the original word. The latter is translated into break which is correct and reflects the meaning, too.

Example Six: ST: (25) وَيَقْطَعُونَ مَا أَمَرَ اللَّـهُ بِهِ أَن يُوصَلَ

TT: They cut off what it is called for to arrive

In verse (25), the word يقطعون *Yaktaoun* means to cut something; it is translated into *cut* by Yousuf Ali, which means "to end a connection with someone or something" (Cambridge Online Free Dictionary, retrieved October 17, 2020). However, Hilali-Khan translate it into *sever* which means "to end a connection with someone or something" (Cambridge Online Free Dictionary, retrieved October 17, 2020). It is clear that both words share the same semantic meaning which is end a connection and they present the idea of the word in the TT. Reverso translation of the word يقطعون *Yaktaoun* into cut off is correct, meaning "a situation in which you stop doing, making, paying, or supplying something" (see Cambridge Online Free Dictionary). The translation is correct and easy for TT readers to understand. Regarding the opposite word يوصل *Yousal*, Hilali-Khan and Yousuf Ali translate it using the same word *joined*. Cambridge Online Free Dictionary defines joined "to connect or fasten things together" (retrieved November 12, 2020) which has the meaning of the original word and it represents the semantic meaning of it accurately. On the other hand, the opposite يوصل *Yousal* is translated literally. Revsero uses 'arrive', which does not carry the meaning of the original text. Actually, it conveys the meaning of the Arabic verb يصل. Cambridge Online Free Dictionary defines the word arrive as "to reach a place, especially at the end of a journey". The use of arrive by Revsero does not carry the meaning of يوصل *Yousal;* therefore, this could cause a misunderstanding.

Example Seven: ST: (26) اللَّـهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

TT: It will simplify the livelihood for those who want and drive

In verse (26), the word يَبْسُطُ² *Yabsot* is the verb that can be derived from one of Allah names which is Albasit الباسط; who

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² Almaany Aljame'e Dictionary defines the word يبسط Yabsot as "Expand livelihood, give his people what they need like food, water, etc. (Retrieved November 12, 2020)

gives his people and expands livelihood. The word is translated by Yousuf Ali as *enlarge* which means "to become bigger or to make something bigger" (Cambridge Online Free Dictionary, retrieved November 12, 2020). Hilali-Khan translate the word using *increases* which means "to (make something) become larger in amount or size". It is obvious that both words are similar in meaning and reflect the exact meaning of the word يبسط *Yabsot*. However, Reverso translates it into *simplify* which means "to make something less complicated and therefore easier to do or understand" (see Cambridge Online Free Dictionary). Reverso translates the word يُبسّط literally and consequently gives a wrong meaning of the original word. The opposite word يقدر *Yaqder* is translated into *drive* which is totally different from the original word and does not express the meaning, either.

The opposite [3] يقدر*Yaqder* expresses the meaning of يقتر *Yaqter* which means narrow or straitens livelihood (Ibn Khathir, 1000, p. 1012). Yousuf Ali translates it into *grant by (strict) measure*; he translates it explaining how Allah straitens livelihood. Yousuf Ali's translation gives an indication that Allah never straitens livelihood, but Allah puts measures to give the livelihood for people. On the other hand, Hilali-Khan translates the word into *straitens* which is the equivalence of the word in English.

Example Eight: ST: يَمْحُو اللَّـهُ مَا يَشَاءُ وَيُثْبِتُ (39)

TT: Erase what you want and fix it

In verse (39), the word يمحو *Yamho* in Arabic means "أزاله وأذهب أثره" remove it and erased its trace (Almaany Aljame'e Dictionary, retrieved November 12, 2020). Both translators use the phrase *blot out* which means "to hide or block the light from something", and *blot out* express the meaning of the original word. On the other hand, the word يُثبت *Yuthabt* here is translated into confirm by both translators. The word 'confirm' means "to prove that a belief or an opinion that was previously not completely certain is true" (Cambridge Online Free Dictionary, retrieved November 12, 2020). Ibn Khathir (1000, pp. 1018-1019) says that the meaning of يُثبت *Yuthabt* can vary because Allah means that he can confirm the person's life path; if he will be happy or sad, rich or poor. The use of confirm gives an indication of certainty because the word meaning is deemed certain because Allah is the only one who knows the future for sure. Reverso translates يمحو *Yamho* into erase which means "to destroy or remove something completely" (see Cambridge Online Free Dictionary). Reverso translation here is literal; however, the meaning is correct as 'erase' introduces the same meaning of the original, which is deleting. On the other hand, the translation of يثبت *Yuthabt* is very far from the intended meaning. Revero translates it into fix, i.e. "repair something" (see Cambridge Online Free Dictionary). The word fix presents a different meaning from the original word.

Example Nine: ST: وَلِلَّـهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ (15)

TT: Those who are in the heavens and the earth are to be found voluntarily, to be unwillingly, infidious and to be overshadowed And the stick

In verse (15), the opposites are طوعا *Tawaan* and كرها *Karhan*. The word طوعا *Tawaan* in the verse is directed to believers; therefore, they will do pray for Allah "willingly", and this word is defined as "in a way that shows that you are happy to do something if it is needed", which carries the meaning that people or believers will do something they feel good in doing it (Cambridge Online Free Dictionary). On the other hand, the word كرها *Karhan* is directed to disbelievers and the phrase used by Yousuf Ali is *in spite of themselves*, which renders the meaning. In addition, the word used by Hilali-Khan *unwillingly* means "in a way that involves someone doing something they do not want to do" (Cambridge Online Free Dictionary), which also renders the meaning of the ST. Concerning Reverso translation of the opposites' طوعا *Tawaan* and كرها *Karhan*, the word طوعا *Tawaan* is translated into *voluntarily,* which means "in a voluntary way (done, made, or given willingly)" (see Cambridge Online Free Dictionary). The translation reflects the meaning of the word and makes it easy to be understood by TT readers. The word كرها *Karhan* on the other hand is translated into unwillingly which is the same translation of Hilai-Khan.

Concerning the translation of the opposites الغدو *alghudou* and الآصال[4] *Alasaal*, there is a difference between the

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[3] Almaany Aljame'e Dictionary defines the word يقدر Yaqder as " *straitens*" in Arabic يضيق (retrieved October 18, 2020).

[4] الاصال Alasaal in Alwaseet Dictionary is the end of the day. Ibn Khater (2000, p. 1008) says it is the last of the day.

translations of Yousuf Ali and that of Hilali-Khan. Yousf Ali translates the words to mornings *and evenings*; however, Hilali-Khan's translate them to *mornings and afternoon.* Ibn Khathir (1000, p.1008), for his part, says that الغدو *alghudou* is early morning and الاصال *Alasaal* is the end of night. The differences between the two translations is that الاصال *Alasaal* is translated into afternoon and evening. Cambridge Online Free Dictionary defines the word afternoon as "the period that starts at about twelve o'clock or after the meal in the middle of the day and ends at about six o'clock or when the sun goes down". The word evening means "the part of the day between the afternoon and the night" (Cambridge Online Free Dictionary). Yousuf Ali's translation is more accurate as he renders the precise meaning of the word الاصال *Alasaal*. The opposites الغدو *alghadou* and الاصال *Alasaal* are rendered literally by Reverso. The former is not translated; Reverso could not recognize it and consequently could not offer an equivalent for the word in its database. The latter is rendered into *stick* which means "a thin piece of wood or other material (noun), or to push a pointed object into or through something, or (of a pointed object) to be pushed into or through something and stay there (verb)" (see Cambridge Online Free Dictionary). The translation of Reverso does not embed the meaning of الاصال *Alasaal* and it is very far from the correct meaning.

7. Conclusion

Reverso translation of antonyms can be deemed acceptable only when it comes to words rather than sentences. Reverso translates religious sentences literally, especially complex sentences. This study concludes that Reverso does not have any database for the Holy Quran; the researchers could not find any references when translating the corpus of verses. In addition, the omission strategy is used by Reverso when translating unfamiliar words that do not exist in its database.

It can be noticed from the above analysis that the use of Reverso as a reliable source of translating religious expressions from Arabic into English cannot be fully guaranteed because Reverso committed fatal mistakes such as producing wrong translations, adding words to the TT, deleting parts of the verse in translation, choosing unacceptable words and producing literal translation. The analysis of the verses indicates that Reverso as context-based MT could not render the precise and accurate meaning of several verses and in many occasions misinterpreted them.

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