
Analysis of Morphological Shifts of Active Participles in Arabic-Amharic Translation of the Holy Qur'an

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Abstract

The main objective of this study is to analyze morphological shifts of Arabic active participles in the Arabic–Amharic translation of the Holy Qur'an. The study is a qualitative study with a descriptive and content analysis design. It relies on primary linguistic data. The data are obtained from the Holy Qur'an and its Amharic translation by co-translators Shaikh Sayyid Muhammadsadiq and Haji MuhammadThani Habib (1969). The data are extracted using purposive sampling technique. The findings of the study reveal that the Arabic active participle forms can be translated into Amharic as verbs, relativized verbs, converbs, nouns, adjectives, and adverbs. One has to know the syntactic class to which a certain Arabic active participle form belongs so as to be able to choose its appropriate Amharic translation. The translators employed grammatical shifts as a strategy to translate Arabic active participles into Amharic.

Keywords: text, target text, language structure, morphological shift

1. Introduction

This article provides an analysis of the syntactic classes of Arabic active participle forms and discusses how they are translated into Amharic. It attempts to answer the question, 'Should we translate the Arabic AP into Amharic nouns, verbs, relativized verbs, converbs, adjectives, or adverbs?'

An active participle is a morphological form derived from a verb referring to a person or animate being that performs the action denoted by the verb. In Classical and Modern Standard Arabic grammar, */ʔism-u l-faaʕil/* 'noun of the agent has two patterns: one formed from the primary triradical verb and the other from the derived triradical and quadriradical verbs. The former has the form [C1aaC2iC3-], e.g. */ʕaabid-/* 'worshipping' and the latter is formed from the imperfect form of the verb by replacing the consonant of the imperfect prefix [ju-] with /m/ and replacing the vowel before the last consonant with /i/ if it is not already /i/ (Gadalla, 2000: 195).

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1.1. About the Languages

Arabic is South- Central Semitic language (Hetzron, 2009:551) with over 200 million mother tongue speakers in twenty different countries (Ryding, 2005:1). Amharic is, after Arabic, the second most widely spoken (Hudson 2009:594) Semitic language (Faber, 1997:6).

1.2. Arabic-Amharic Translation

With regard to Ethiopian literature, Kane (1974: 608) states that much of its materials are foreign sources. He says that a number of Arabic works had been translated into Ge'ez (Ethiopic) with the restoration of the Solomonic Dynasty in 1270. According to him, the first translation of a work from Arabic into Amharic is the Bible by a French Consul in Cairo, M. Asselin, who decided to translate the bible with an Ethiopian priest in 1820 in a project which took ten years and finally resulted in the text which was printed and disseminated in Ethiopia by British and Foreign Bible Society. He said that Emperor's Bible supplanted this text after years.

The Holy Qur'an was translated from Arabic into Amharic in 1969 (Shaikh Sayyid Muhammadsadiq and Haji MuhammadThani Habib 1997: Preface). The translation was made by co-translators Shaikh Sayyid Muhammadsadiq and Haji MuhammadThani Habib, who had excellent command of both Arabic and Amharic languages. According to Kane (1974:615), this work adheres very closely to source text. However, he says that on the whole the work is an accurate one and in the process of the translation the following were made:

- a. A number of Qur'anic commentaries were consulted, and
- b. The translation was reviewed by committee, drawn from various parts of Ethiopia in which Muslims are located in considerable number. He also added that two of the reviewers were graduates of Al-Azhar.

So far, as far as we know, there are very few studies conducted on Arabic-Amharic translation. For instance, Mohammed, Dessalegn, and Endris (2022) studied a type of morphological shift in their article entitled “Analysis of Morphological Shifts of Gender and Number in Arabic- Amharic translation of the Holy Qur’an”. In 2023, they also studied in their article entitled “Analysis of Person Shift in Arabic-Amharic Translation of the Holy Qur’an” another type of morphological shift. They suggested that other morphological shifts have to be studied to get a general picture of morphological shifts in Arabic- Amharic translation of the Holy Qur’an. There is also another article by Kane (1974) that focuses mainly on vocabulary in the Amharic-Arabic translation. This article does not focus on detailed grammatical shifts in the translation from Arabic into Amharic.

Therefore, the main objective of this article is to identify and describe morphological shifts of Arabic active participles that have been observed in the translation of the Holy Qur’an from Arabic into Amharic. Active participle shifts are observed in the translation of words from the source language to the target language. For example, an Arabic active participle can be translated into Amharic verbs, relativized verbs, gerunds, nouns, adjectives, and adverbs. These types of grammatical category shifts are technically referred to as class shifts (Catford 1965: 80).

2. Literature Review and Theoretical Framework

Translation is a process of replacing a text in SL (source language) with a text in TL (target language) (Catford 1965: 1). The process of translation between two different written languages involves the translator changing an original written text ST (the source text) in the original verbal language SL (the source language) into a written text TT (the target text) in a different verbal language TL (the target language) (Munday, 2001:5). Translation is a challenging activity, for it requires excellent command of both SL and TL (Suzani 2019: 65). When a message is transferred in translation from SL to TL, there will be various inevitable types of changes. These changes, technically referred to as shifts (Catford 1965), are of various kinds: grammatical, lexical or stylistic (Ali 2003: 11).

According to Ali (2003: 11), since many grammatical changes are directed by the obligatory structure of receptor language, grammatical adjustments in translation can be made more readily than other kinds of shifts. A good translation should be as natural as if it were written in the TL. To get such a

natural translation, many grammatical adjustments should be made. Therefore, the focus of attention in the present study is directed to grammatical shifts.

The Amharic translation of the Holy Qur'an by Shaikh Sayyid MuhammadSadiq and Haji MuhammadThani Habib is not sometimes readily understandable by the readers for its grammatical complexity. In informal discussions with individuals who read the translation regarding its understandability, the same problem has been raised. Some people also say that the grammar of the Amharic translation of the Holy Qur'an adheres very closely to the grammar of the Holy Qur'an written in Classical Arabic in some instances. Therefore, the researcher believes that conducting detailed comparative research on grammatical aspects of source and target texts will be of great importance in raising the understanding of the target and source text readers. However, the main objectives of this article are:

- A. Identifying shifts in the translation of Arabic active participles in the Holy Qur'an from Arabic into Amharic
- B. Describing shifts in the translation of Arabic active participles in the Holy Qur'an from Arabic into Amharic

To introduce his theories, Catford (1965) adopts the substitution (shifting) approach to translation in his book titled "A Linguistic Theory of Translation". Catford's main contribution in the field of translation studies is his introduction of shifts in translation. Shifts refer to the changes that occur during the translation process. In the introduction to his book, Catford (1965: 1) stresses that translation is the process of replacing a text in one language with another. Therefore, any theory of translation must draw upon a theory of language, specifically a general linguistic theory. Furthermore, he applied ideas and terminology from linguistics and argued that the theory of translation is essentially a theory of applied linguistics (Catford 1965: 19).

Catford introduced a distinction between formal correspondence and textual equivalence. A formal correspondent is "any TL category (unit, class, structure, element of structure etc.) which can be said to occupy as nearly as possible the same place in the economy of the TL as the given SL category occupied in the SL" (Catford 1965: 27). Since in the process of translating, a TL may not have a formal correspondent, a shift (1965: 73) may take place whereby equivalence occurs at a more general level. The translator thus uses a textual equivalent defined as, any text or portion of text in the TL which is observed on a particular occasion to be equivalent of a text or portion of text

given in a SL (Catford 1965: 27). In sum, Catford's contribution, from a linguistic point of view, continues as one of the very few original attempts to give a systematic description of translation (Fawcett 1997: 121).

Catford (1965) argues that grammatical shifts occur in translation. According to him, in the process of going from SL to TL, departures from formal correspondence are said to be shifts (1965: 73). Catford also refers to two major kinds of shifts, level shifts and category shifts. Saying this, Catford (1965: 73) defined the term level shifts as a change that takes place when “an SL item at one linguistic level has a TL equivalent at a different level”. He explained that shifts from grammar to lexis or vice versa are “the only possible level-shifts in translation; and such shifts are, of course, quite common”.

The second type of Catford's translation shift is category shift that involves four types of shifts: structure shifts, class shifts, unit shifts, and intra-system shifts. Herein, structure shifts are defined as changes in the grammatical structure of a sentence at any linguistic level (i.e., phrases, clauses and sentences) (Catford 1965: 77). Likewise he defines unit shift as a shift where a strict rank-for-rank correspondence between the SL and TL sentences, clauses, phrases, words and morphemes is not observed (Catford 1965: 79). For Catford, a class shift refers to a shift where a SL item is rendered by means of a TL item belonging to a different grammatical class (Catford 1965: 78). This kind of shifts involve shifts in the word class, including verbs, nouns, adjectives, adverbs and so on, between the ST (source text) and the TT (target text) whereas intra-system shift denotes a shift that occurs when there is an approximately corresponding system between the SL and the TL, but is not applicable in the process of translation (Catford 1965: 80).

3. Research Methods

This research is a descriptive study with content analysis design. The focus of the study is on morphological shifts, Arabic active participles, contained in the translation of Qur'anic verses from Arabic into Amharic.

3.1. Data Collection Methods and Sampling Techniques

The data used for the analysis of the present study are extracted from the Holy Qur'an and its Amharic translation by co-translators Shaikh Sayyid MuhammadSadiq and Haji MuhammadThani Habib (1969). This Amharic translation is most popular and widely used by the Amharic speaking Muslims. The research data were chosen purposively from the Qur'anic verses

containing the variation of morphological shifts, Arabic active participle, in Arabic and their translations in Amharic.

3.2. Data Presentation, Analysis and Interpretation

To analyze the data of this study, firstly, the grammatical non-equivalences and shifts were identified by comparing, reading the SL text in parallel with the TL text, noting anything that is remarkable, and then listing of differences of all kinds. Secondly, the Qur'anic (Arabic) and Amharic sentences are aligned sentence by sentence, clause by clause or phrase by phrase to be analyzed. Thirdly, phonemic transcription is used. For the sake of clarity, the data are presented in four lines. The first line is data line followed by phonemic transcription of the data having morpheme combinations, which are glossed in the third line. The fourth line contains an English translation. Finally, detailed description and analysis of grammatical shifts observed in the Amharic translation of the Holy Qur'an has been done.

Throughout this work the Amharic translation of the Holy Qur'an by co-translators, Shaikh Sayyid MuhammadSadiq and Haji MuhammadThani Habib (1969), has been referred to as TT (target text) and the Holy Qur'an (which is written in Classical Arabic) as ST (source text). All English translations of the verses of the Holy Qur'an are taken from the *Translation of the Meaning of the Qur'an in English* translated by Saheeh International (1997) and has been referred to as TR (translation). Chapter and verse numbers are given and separated by two dots. In Q3:13, for example, the first number refers to the chapter number and the second to the verse number of the Holy Qur'an.

4. Data Analysis and Discussion

Subject of verb, subject of nominal sentence, subject of *kaana* 'to be', predicate of *kaana* 'to be', subject of *inna* 'verily', predicate of *inna* 'verily', predicate of nominal sentence, object of verb, object of preposition, noun in a construct, adjective, accusative of condition, specifying noun and excepted noun are syntactic classes of Arabic active participles. In this article, we will see how the Arabic active participle having different syntactic functions is translated into Amharic.

4.1. Translating Arabic Active Participles Acting as Subject of Verb

In (1) and (2), Arabic participles function as **subjects of the verbs**. The participles have *mu1aac2ic3-* and *muta1aac2ic3-* active participle patterns. Let us now examine how these participles are translated into Amharic.

1. **ST:** [፩:፻፵] ... وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ ...
la ja-stawi al-qaafid-uuna...
 NEG 3-be equal. IPFV DEF- remaining.PL.NOM
wa al-muhadjaahid-una fi sabiil-i ʔallah-i
 CONJ DEF- who strive and fight-PL.NOM in cause-GEN Allah-GEN
TT: ተቀማጭቹና... በአላህ ሙንገድ ... የሚታገሉት አይተከሉም (Q4:95)
tək'əmmatf'-otftf-u nna bə ʔallah mængəd jəmm-ji-tagǧəl-ut a-ji-təkakəl-u-m
 remaining [at home]-PL-DEF CONJ in Allah cause REL-3-strive-PL NEG-3-be
 equal-PL-NEG
TR: Not equal are those... remaining [at home] - and the *mujahidiin*, [who strive and
 fight] in the cause of Allah ... (Q4:95)
2. **ST:** [፳፮:፶፭] فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ
fa-l-ja-tanafas al-mutanaafis-uuna
 CONJ-IMP-3-compete DEF-competitor-PL
TT: ተሸቀዳዳሚዎች ይሸቀዳደሙ (Q83:26)
təfk'dadami- otftf ji-fk'dadəm-u
 competitor-PL 3- compete-PL
TR: let the competitors compete (Q83:26)

The Arabic active participles in (1 and 2), the words *al-mudjaahiduun* ‘who strive and fight’ and *al-mutanaafisuun* ‘competitors’ acting as subject of a verb are translated into Amharic relativized verb *jəmmittagəllut* ‘who strive and fight’ in (1) and noun *təfk'dadamiwəftf* ‘competitors’ in (2) respectively. The semantic componential feature of the Arabic active participles with the morphological patterns (*muc1aac2ic3-*) and (*mutac1aac2ic3-*) is usually [Partnership]. This semantic feature of the Arabic participle, that is, expressing partnership may not be intended in some contexts. For example, in the Arabic word *al-mudjaahiduun* ‘who strive and fight’ with the pattern (*muc1aac2ic3-uun*), Partnership is not the intended meaning. Therefore, the translators translated it in the Amharic translation as *jəmmittagəllut* ‘who strive and fight’ which is relativized verb that doesn’t show partnership. However, both the Arabic word *al-mutanaafisuun* ‘competitors’ with the pattern (*mutac1aac2ic3-uun*), the suffix -uun is a plural marker, and its Amharic translation *təfk'dadamiwəftf* ‘competitors’ with a pattern *təf-cəcacəc-* show participation or reciprocity, that is, do something against one another, to one another, with one another, together, for one another ,among one another, each other (Leslaw: 469).

In (3), Arabic participle functions as subjects of the verb. The participles have *muc1ac2c2ic3-* active pattern. Let us now examine how this participle is translated into Amharic.

- 3. ST:** [٩:٩٠] وَجَاءَ الْمُعَذِّرُونَ
wa dʒaaʔa al-muʕaððir-uuna
 CONJ come.PFV DEF- those with excuses-PL
TT: ይቅርታ ፈለገዎቹ ... መጡ (Q9:90)
jik'rtā fällagi- otʃf-u ...mət't'-u
 excuse-seeker-PL-DEF ...come.PFV
TR: And those with excuses ... came (Q9:90)

In (3), the Arabic word *al-muʕaððir-uuna*, ‘those with excuses’, is an Arabic active participle functioning as subject of a verb. It is translated into Amharic as a noun governing a direct object *jik'rtā fällagiwotʃfu* ‘those who seek excuses’. The Arabic word *al-muʕaððir-uuna* ‘those with excuses’ has the morphological pattern, before the phonological process, that is, assimilation is applied, *muʕ1tac2ic3-*. The word *al-muʕaððir-uuna* comes from *almuʕtaðdir-uuna* by the assimilation of ‘t’ with ‘ð’ for the place of articulation of ‘t’ is very close to that of ‘ð’. The assimilation makes the pronunciation simple. Its pattern may also be *muʕ1lac2c2ic3-*. In this case, we say that no phonological process is applied. Its third pattern may also be *muʕ1c2ic* without germination. The three patterns, *muʕ1tac2ic3-*, *muʕ1lac2c2ic3-* and *muʕ1c2ic3-* are possible patterns for the word. These three different possible patterns have different meanings. If the intended meaning by the word *al-muʕaððir-uuna* is to mean ‘those who had valid excuses’, the pattern is *muʕ1tac2ic3-* originally then the assimilation is applied for the sake of lightening the pronunciation. If the intended meaning by the word *al-muʕaððir-uuna* is to mean ‘those who made excuses having no valid excuse’, the pattern is *muʕ1lac2c2ic3-* from the verb *ʕaððara* ‘made excuses having no valid excuse’. If the intended meaning of the word is those ‘who made excuses seriously and intensively’, the pattern is *muʕ1c2ic3-*. All these three possible meanings cannot be translated into Amharic in a single word. For example, the Arabic word *al-muʕaððir-uuna* with the Arabic active participle pattern *muʕ1lac2c2ic3-* signifies seeking excuse being unacceptable and without any valid excuse. This pragmatic meaning of the morphological pattern stated is lost in its Amharic translation. In (4-8), Arabic participles function as subjects of the verbs. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic.

- 4. ST:** [٢:٢٨٢] وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ
wa-l-ja-ktub baina-kum kaatib-un bi-al-ʕadl-i [bilʕadl-i]
 CONJ-IMP-3- write.IMP-JUSS between-you scribe-NOM in-DEF- justice-GEN
TT: ጸሐፊም በመካከላችሁ በትክክል ይጻፍ (Q2:282)
s'əhafī-m bəməkakəl-atʃfihu bə-tikikil ji-s'af

Scribe-FOC between-you in- justice 3- write.IMP

TR: And let a scribe write [it] between you in justice (Q2:282)

5. ST: [٧:٤٤] فَأَذِّنْ مُؤَدِّنٌ

fa ʔaððna muʔððin-un

CONJ announce.PFV announcer-NOM

TT: ለፋፊ ይለፍፋል (Q7:44)

ləffafi ji-ləffif-al

announcer 3- announce.IPFV-AUX

TR: Then an announcer will announce (Q7:44)

6. ST: [٦٤:١٣] وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

wa ʔalaa ʔallah-i fa-l-ja-tawwakal-Ø al-muʔmin-uuna

CONJ upon Allah-GEN CONJ-IMP-3- rely-JUSS DEF-believer-PL

TT: በአላህም ላይ አማኞች ይመኩ (Q64:13)

bə ʔallah-m laj amayn- otʔif ji-mmək-u

upon Allah-FOC upon believer-PL 3- rely-PL

TR: And upon Allah let the believers rely. (Q64:13)

7. ST: [٢٨:٨٢] لَا يُفْلِحُ الْكَافِرُونَ

laa ju-flih-u al-kaafir-uuna

NEG 3- succeed.IPFV.IND DEF-disbeliever-PL

TR: ከሓዲዎች አይድኑም (Q28:82)

kəhadi- otʔif a-ji-dn-u-m

disbeliever-PL NEG-3- succeed.IPFV.-NEG

TT: the disbelievers do not succeed (Q28:82)

8. ST: [١٠:١٧] لَا يُفْلِحُ الْمُجْرِمُونَ

laa ju-flih-u al-mudgrim -uuna

NEG 3- succeed.IPFV.IND DEF-criminal-PL

TT: አመጸኞች አይድኑም (Q10:17)

aməs 'əʔn - otʔif a-ji-dn-u-m

criminal-PL NEG-3- succeed.IPFV.-NEG

TR: the criminals will not succeed (Q10:17)

The Arabic active participles in (4-8), the words *kaatibun* ‘a scribe’, *muʔððinun* ‘announcer’, *al-muʔminuun* ‘the believers’, *al-kaafirun* ‘the disbelievers’, *al-mudgrimun* ‘the criminals’ acting as subject of a verb are translated into Amharic as nouns in (4-7), *s'əhafī* ‘a scribe’, *ləffafi* ‘announcer’, *amaynotʔifu* ‘the believers’ and *kəhadiwotʔifu* ‘the disbelievers’, and as an adjective in (8), *aməs 'əʔnotʔif* ‘rebellious’.

The Arabic active participles having the function of subject of a verb are rendered into Amharic relativized verb, nouns and adjectives regardless of

meaning or semantic loss. Of course, when translating the Arabic active participle into Amharic relativized verb, semantic void occurs. Active participle in Arabic represents a permanent attribute (*sⁱifah*) of the doer of an action. This pragmatic function of Arabic active participle would be lost if the expression was Arabic relativized verb. The pragmatic function of Arabic participle, that is, permanency and continuity of carrying out an action is not safely rendered into Amharic when Arabic active participles are translated into verbs or other forms.

4.2. Translating Arabic Active Participles Acting as Subject of Nominal Sentence

In (9-12), Arabic participles function as **subject of nominal sentences**. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic.

9. ST: [٣:٧] ... وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ

wa al-rasix-uuna fii al-ʕilm-i ja-qul-uuna

CONJ DEF- firm-MPL.NOM in DEF- knowledge-GEN 3- say.IPFV-MPL

TT: በዕውቀትም የጠለቁት ... ይሉ (Q3:7)

bə iwək't-m jə-t'llək'-ut ... jī-lal-u

in knowledge-FOC REL- firm-PL... 3- say-PL

TR: But those firm in knowledge say... (Q3:7)

10. ST: [٧:١٧٧] ... وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

wa al-muuf-uuna bi-ʕahd-i-him ʔiðaa ʕaahaad-uu

CONJ DEF-MPL in- promise-GEN-3PL when promis.PFV-MPL

TT: ቃል ኪዳንም በገቡ ጊዜ በኪዳናቸው የሞሉ... (Q2:177)

K'al kidan-m bə-ggəbbu-gize bə-kidan- atʕifəw jə-moll-u

Promise-FOC when-enter-when in- promise-3PL REL- fulfill.PFV-3PL

TR: [those who] fulfill their promise when they promise (Q2:177)

In (9 and 10), the words *al-rasixuuna* ‘those who firm’ and *al-muufuuna* ‘[those who] fulfill’ acting as subjects of nominal sentences are translated as Amharic relativized verbs *jət’əllək’ut* ‘those who firm’ and *jəmolllu* ‘[those who] fulfill’.

11. ST: [٢:٢٣٣] وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ

wa al-waalid-aat-u ju-rdʕiʕ-na awlaad-a-hunna

CONJ DEF-parent-FPL-NOM 3- breastfeed.IPFV children-ACC-3FPL

TT: እናቶችም ልጆቻቸውን ያጥቡ (Q2:233)

innat- otʕif-m lidz- otʕif- atʕifəw -n jī-at'b-u

Mother-PL-FOC child-PL-3PL-ACC 3- breastfeed-3PL

TR: Mothers may breastfeed their children (Q2:233)

In (11) the Arabic participle *al waalidaatu* ‘female parents’ functioning as a subject of nominal sentence is translated into Amharic as noun *innatotfif* ‘mothers’. Amharic doesn’t distinguish the gender of the agent, active participle. Amharic uses the same form for both masculine and feminine, while Arabic marks the feminine form with the inflectional suffix morpheme *-t*. For examples, *waalid-un* is a male parent, that is, father while *waalida-t-un* is a female parent, mother. That is why the Amharic translators rendered the Arabic active participle having feminine and plural form, *al-waalidaat-u*, into the noun, mothers. Unlike Amharic, Tigrinya also marks the feminine form with the inflectional suffix morpheme *-t* (Shimelis 2015:149).

12. ST: [٤:٣٤] فَالصَّالِحَاتُ قَانِتَاتٌ

fa-al-sʿaalih-aat-u qaant-aat-un (Q4:34)

CON-DEF- righteous-FPL-NOM obedient-FPL-NOM

TT: መልካሞችም ሴቶች (ለባሎቻቸው) ታዛዥ ሩቸው

malkam-otfif-u-m set-otfif (la-bal-otfif- atfifəw) tazazi-otfif [tazaz-otfif] n- atfifəw
righteous-PL-DEF-FOC woman-PL (to-husband-PL-3PL) obedient-PL COP-3PL

TR: So righteous women are devoutly obedient (Q4:34)

In (12), the Arabic Active participle *al- sʿaalihāatu* ‘righteous women’ used as a subject of a nominal sentence and *qaanit-aat-un* ‘obedient’ used as the predicate in the nominal sentence are rendered into Amharic as an adjective *malkam-otfif-u* ‘righteous’ and an active participle *tazazi-otfif [tazaz-otfif]* ‘obedient’. As for the gender of the agent, here too, we can say that the Arabic active participle *al- sʿaalih-u* is male righteous person while *al- sʿaalihā-t-u* is righteous women. And *al- sʿaalihāatu* is female righteous persons. The translators, therefore, rendered this word using unit shift, that is, translating a word into a phrase as *malkam-otfif-u-m set-otfif* ‘righteous women’ for the Amharic adjective *malkam-otfif-u* ‘righteous’ is used for both feminine and masculine.

In short, the Arabic active participles in (9-12), the words *al-rasixuuna* ‘those firm in knowledge’, *al-mufuuna* ‘those who fulfill’, *al-waalidaatu* ‘Mothers’, *al- sʿaalihāatu* ‘righteous women’ functioning as subject of a nominal sentence are rendered as Amharic relativized verb *jətʿalləkʿut* ‘those firmly rooted’ and *jəmallu* ‘those who fulfilled’ in (9 and 10), noun *innatotfif* ‘mothers’ in (11), adjective *malkamotfifu* ‘the righteous’ in (12). The Arabic active participles having the function of subject of a nominal sentence are translated as Amharic relativized verb, nouns and adjectives.

4.3. Translating Arabic Active Participles Acting as Subject of *kaana* ‘to be’

In (13), Arabic participles function as **subject of subject of *kaana* ‘to be’**. The participle have *c1aac2ic3* active participle pattern. Let us now examine how this participle is translated into Amharic.

13. ST: [٢٥:٥٥] وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

wa kaana al-kaafir-u salaa rabb-i-hi ḏ‘aahir-an

CONJ is al- disbeliever-NOM Lord-GEN-3SG assistant-ACC

TT: ከተዲም በጌታው ላይ (በማመጽ ለሰይጣን) ረዳት ነው (Q25:55)

kəhadi-m bə-geta-w lai (bə-maməs’ lə-səit’an) rədat n-əw

disbeliever-FOC in- Lord-3MSG against (in-rebellion to- Satan)

TR: and the disbeliever is ever, against his Lord, an assistant [to Satan]

The Arabic active participles in (13), the word *al-kaafiru* ‘the disbeliever’ functioning as subject of *kaana* ‘to be’ is rendered as Amharic noun *kəhadi* ‘disbeliever’. The Arabic active participles having the function of subject of *kaana* ‘to be’ is translated as Amharic noun.

4.4. Translating Arabic Active Participles Acting as Predicate of *kaana* ‘to be’

In (14-18), Arabic participles function as **subject of predicate of *kaana* ‘to be’**. The participles have *mustac1c2ic3-*, *muclac2c3ic4-*, *c1aac2ic3-muc1c2ic3-*, *muc1c2ac3c3-* active participle patterns. Let us now examine how these participles are translated into Amharic.

14. ST: [٢٩:٣٨] وَكَانُوا مُسْتَبْصِرِينَ

wa kaanu mustabs‘ir-iina

CONJ COP.PFV endowed with perception-MPL.ACC

TT: የማስተዋልም ባለቤቶች ነበሩ (Q29:38)

jə-mastəwal baləbet-otfif nəbbər-u

GEN- perception owner-PL COP.PFV-PL

TR: and they were endowed with perception (Q29:38)

In (14), the Arabic participle *mustabs‘iriina* has the pattern *mustac1c2ic3-*. The word has hyperbole morphological pattern. The extra letters ‘s’ and ‘t’ in the pattern show that the word is a hyperbole word. This word is translated as *jəmastəwal baləbet offif* ‘a perceptive people’ as a noun phrase which is in construct state, using unit shift as strategy. Unit shift is applied in the translation of a word into a noun phrase by the translators.

15. ST: [٢:٩٦] وَمَا هُوَ بِمُزْحِزِهِ

wa maa huwa bi-muzahzihi-i-hi

CONJ NEG he PRE- remover-GEN-3MSG

TT: የሚያርቀው አይደለም (Q2:96)

jəmm-ji-ark'-əu aidəll-əm

REL-3- remove. IPFV. -3MSG NEG-3MSG

TR: but it would not remove him in the least (Q2:96)

16. ST: [٦:١٢٢] لَيْسَ بِخَارِجٍ مِنْهَا

laisa bi- xaaridz-in min-ha

NEG PRE- emerge-GEN from-3FSG

TT: ከርሷ የማይወጣ ኾኖ (Q6:122)

kə- irsua jəmm-a-ji-wət'a hono

from- her REL-NEG-3- emerge being

TR: never to emerge therefrom (Q6:122)

17. ST: [١٢:١٧] وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا

wa maa anta bi-muʔmin-in la-naa

CONJ NEG you.MSG PRE- believer-GEN PRE-1PL

TT: አንተም የምታምነን አይደለህም (Q12:17)

antə-m jəmm-t-əmm-ən əjdəllə-him

you.MSG REL-2- believe. IPFV-1PLACC NEG-2MSG

TR: But you would not believe us (Q12:17)

In (15-17) the Arabic participles *muzahziḥ* ‘that which removes’, *xaaridz* ‘who emerges’ and *muʔmin* ‘believer’ acting as predicates of *kaana* ‘to be’ are translated as Amharic relativized verb: *jəmijark* ‘that which remove’, *jəmajwət'a* ‘who doesn’t emerge’ and *jəmtamn* ‘you who believe’. Class shift, that is, translating nouns into verbs, is applied by the translators.

18. ST: [٢٢:٦٣] فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً

fa-tu-sbih-u al-ard'u muxd'arra-t-an

CONJ-3F-become.IPFV-IND DEF- earth-NOM green-F-ACC

TT: ምድር የምትለምልም መኾኗን (Q22:63)

midr jəmm-t-ləməlim mə-honu-a-n

earth REL-F- become green.IPFV VN-become-F-ACC

TR: and the earth becomes green (Q22:63)

In (18) the Arabic active participle *muxd'arratan* ‘green’ acting as the predicate of *tus'bihu* ‘it becomes’ has the pattern *mu1c2ac3c3at-* where the last letters are doubled. The morphological pattern conveys the color of someone or something. The pattern also shows that the earth becomes green gradually and greenness is not the permanent color of the earth as it turns to green because of the rain. It takes time and passes through stages of plant growth for earth to be green. It is not an action that is done in a hurry. To show the permanent greenness, Arabic uses the word *xad'raaʔ* ‘green’ with the pattern *c1ac2c3aaʔ-*. This word, that is, *muxd'arratan* ‘green’, is translated

into Amharic as a relativized verb *jəmtləməlm* ‘that which becomes green’. The relativized verb shows the repetition and frequency of an action having the appearance of 1.2.1.2 radicals. The translators used Amharic reduplicative or frequentative verbs to relatively safely render the pragmatic functions of the Arabic morphological pattern of the Active participle *muxd^ʿarratan* ‘green’. This pragmatic function meaning of the pattern stated has occurred three times only in the Qur’an.

4.5. Translating Arabic Active Participles Acting as Subject of *inna* ‘verily’

In (19-23), Arabic participles function as **subject of *inna* ‘verily’**. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic.

- 19. ST:** [٥٧:١٨] إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ
ʔinna al-mutas^ʿaddiq-iinna [al-mus^ʿs^ʿaddiqiinna] wa
 FOC DEF- man who practice charity-MPLACC CONJ
al-mutas^ʿaddiq-aat-i [al-mus^ʿs^ʿaddiqaat]
 DEF- women who practice charity’-FPL-GEN
TT: የመጸወቱ ወንዶችና፣ የመጸወቱ ሴቶች (Q57:18)
jə-məs ‘wwətu wənd-otʃf na jə-məs ‘wwətu set-otʃf
 REL- who practice charity man-PL CONJ REL- who practice charity woman-PL
TR: Indeed, the men who practice charity and the women who practice charity (57:18)

In (19) the Arabic active participles *al-mus^ʿs^ʿaddiqiinna* ‘the men who practice charity’ and *al-mus^ʿs^ʿaddiqaat* ‘the women who practice charity’ have been translated into Amharic as relative clause that consist relativized verbs *jəməs ‘əwwətu wəndotʃf* ‘the men who practiced charity’ and *jəməs ‘wwətu setotʃf* ‘the women who practiced charity’. The original pattern for the words *al-mus^ʿs^ʿaddiqiinna* and *al-mus^ʿs^ʿaddiqaat* is *al-mutas^ʿaddiqiinna* and *al-mutas^ʿaddiqaat*. The ‘t’ is assimilated into ‘s^ʿ’ after it has been turned over into ‘s^ʿ’ for the place of articulation of the two sounds is close each other. The assimilated morphological pattern is preferred to the unassimilated one for it is usually light for pronunciation. Here, we can also observe unit shift, that is, a single Arabic word is translated into Amharic as relative clause.

- 20. ST:** [١٧:٢٧] إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
inna al-mubaḏḏ^ʿir-iina kaanu ʔixwaana al-fajaat’iina
 FOC DEF- wasteful-MPL COP.PFV brothers DEF- devils
TT: አባካኞች የሰይጣናት ወንድሞች ናቸውና (Q27:17)
abakaṇ-otʃf jə-səit ‘anat wondm- otʃf n- atʃfəw
 wasteful-PL GEN- devils brother-PL COP-3PL
TR: Indeed, the wasteful are brothers of the devils (Q27:17)

In (20), the Arabic active participle used as a subject of *inna*, *al-mubaḏḏʿir-iina* ‘the wasteful’, is translated into Amharic as an adjective *abakaṇ-otʿif* ‘the wasteful’. In the data given above, the participle in Arabic has the form *muc1ac2c2ic3-*. This morphological pattern conveys the meaning of large quantity or number, that is, abundance (*al-takθiir*). This meaning has come from doubling the second radical. This pragmatic meaning of the morphological pattern given above is lost in the Amharic translation.

21. ST: [٣٣:٣٥] إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

?inna al-muslim-iina wa-al-muslim-aat-i

FOC DEF-Muslim-MPLACC CONJ-DEF- Muslim-FPL-ACC

TT: ሙስሊሞች ወንዶችና ሙስሊሞች ሴቶች (Q33:35)

muslim- otʿif wənd-otʿif na muslim- otʿif se- otʿif

Muslim-PL man-PL CONJ Muslim-PL woman-PL

TR: Indeed, the Muslim men and Muslim women (Q33:35)

In (21), the Arabic active participles *al-muslim-iina* ‘Muslim men’ and *al-muslim-aat-i* ‘Muslim women’ functioning as the subject of *inna* are translated into Amharic as noun phrases, that is, adjective +noun, *muslim-otʿif wənd-otʿif* ‘Muslim men’ and *muslim-otʿif se-otʿif* ‘Muslim women’. As for the gender of the active participles, Arabic marks feminine form with inflectional morpheme -t for example, *muslimu-n* is a Muslim man while *Muslimat-un* is a Muslim woman while Amharic uses the same form for both masculine and feminine. The translators tried to show the gender indicated in the Arabic active participles lexicalizing as *wənd-otʿif* ‘men’ and *se-otʿif* ‘women’. The strategy used here is level shift, that is, shift from grammar to lexis or vice versa.

22. ST: [١٥:٤٥] إِنَّ الْمُتَّقِينَ

?inna al-muttaq-iina

FOC DEF- righteous-MPLACC

TT: እነዚያ (ከጎጥኢነት) የተጠነቀቁት (Q15:45)

innəzia (kə-hatʿiat) jə-tətʿənəkʿkʿəkʿ-ut

those (from-sin) REL-beware.PFV-PL

TR: Indeed, the righteous (Q15:45)

In (22) the Arabic active participle *al-muttaqiina* ‘God fearing’ acting as subject of *inna* ‘verily’ in the ST *?inna al-muttaq-iina* ‘Indeed, the righteous’ is translated as Amharic relativized verb *jətətʿnəkʿkʿəkʿʿut* ‘those who did beware’ in the TT *innəzia (kə-hatʿiat) jə-tətʿənəkʿkʿəkʿʿut* ‘those who did beware’.

23. ST: [٤٣:٧٤] إِنَّ الْمُجْرِمِينَ
ʔinna al-mudʒrim -iina
 FOC DEF- criminal-MPLACC
TT: አመጸኞች (Q43:74)
aməs'əjɲ- otʃʃ
 criminal-PL

TR: Indeed, the criminals (Q43:74)

In (23) the Arabic active participle *al-mudʒrimiina* 'the criminals' acting as subject of *inna* 'verily' is translated as Amharic adjective *aməs'əjɲotʃʃ* 'criminals'.

4.6. Translating Arabic Active Participles Acting as Predicate of *inna* 'verily'

In (24-28), Arabic participles function as **predicate of *inna* 'verily'**. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic.

24. ST: [٨:٩] أَنِّي مُمِدُّكُمْ
anna-ni [anni] mumidd-u-kum
 FOC-1SG reinforceR-NOM-2MPL
TT: እኔ ... እረዳችኋለሁ (Q8:9)
ine ... i-rəd- atʃʃiʃhu-all-əhu
 I ... 1SG- reinforce-2PL-AUX-1SG
TR: Indeed, I will reinforce you (Q8:9)

In (24) the Arabic active participle *mumiddukum* 'will reinforce you' acting as predicate of *inna* 'verily' is translated as Amharic verb *irəda atʃʃiʃhualləhu* 'I will reinforce you'. The noun in the ST shifted to the verb in the TT. Therefore, class shift was applied.

25. ST: [٢٢:٧] وَأَنَّ السَّاعَةَ آتِيَةٌ
wa anna al-saʕa-t-a ʔaatiya -t-un
 CONJ FOC DEF- Hour-F-ACC coming-F-NOM
TT: ሰዓተቱም መጠጥኗል (Q22:7)
Səʔət-it-u-m məʃʃ'i bə-mə-hon-u-a
 Hour-F-DEF-FOC coming because-VN-COP-3MSG-3FSG
TR: And [that they may know] that the Hour is coming (Q22:7)

In (25), the Arabic active participle *ʔaatiya -t-un* 'coming-F-NOM' functioning as the predicate of *inna* is translated into Amharic as active participle *məʃʃ'i* 'coming'. However, unlike Arabic, Amharic uses the same form for both the masculine and feminine. For example, it is grammatical to say *irsu məʃʃ'i nəw* 'He is coming' and *irsua məʃʃ'i nat* 'She is coming'. We

have used the same active particle form for both the masculine and feminine in the two sentences given above. In Arabic, the case is different. We say, *huwa ḥātin* ‘He is coming’ and *hiya ḥātiya -t-un* ‘She is coming’. In the data given above the feminine form of the Arabic active participle form, *ḥātiya -t-un* ‘coming-F-NOM’, is used.

26. ST: [١١:١٠٧] إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ

ḥinna rabba-ka faʔʔal-un li-maa ju-riid-u

FOC Lord-2MSG effecter-NOM to-what 3-intend-IND

TT: ጌታህ የሚሻውን ሠረ ነውና (Q11:107)

geta-h jəm-ji-ʔa-u-n səri n-əw

Lord-2MSG REL-3-intend-2MSG-ACC effecter COP-3MSG

TR: Indeed, your Lord is an effecter of what He intends (Q11:107)

In (26), the Arabic active participle used as a predicate of *inna, faʔʔal-un* ‘effecter’, is translated into Amharic as a noun *səri* ‘effecter’. In the data given above, the participle in Arabic has the form *c1ac2c2aac3-*. This morphological pattern conveys the perlocutionary effect of hyperbole. This meaning has come from doubling the second radical. This pragmatic meaning of the morphological pattern given above is lost in the Amharic translation.

27. ST: [٧٣:٢٠] إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

ḥinna ḥallah-a ḡafuur-un raḥiim-un

FOC Allah-ACC Forgiving-NOM Merciful-NOM

TT: አላህ በጣም ሙሉረ አዛኝ ነውና(Q73:20)

allah bət'am məhari azayyiti n- əw

Allah Very Forgiving Merciful COP-3MSG

TR: Indeed, Allah is Forgiving and Merciful (Q73:20)

In (27), the Arabic active participles used as a predicate of *inna, ḡafuur -un* ‘Forgiving-NOM’ and *raḥiim-un* ‘Merciful-NOM’, are translated into Amharic as active participles *məhari* ‘Forgiving’ and *azayyiti* ‘Merciful’. In the data given above, the participles in Arabic have the form *c1ac2uuc3-* and *c1ac2iic3-*. These morphological patterns convey the perlocutionary effect of hyperbole. These pragmatic meanings of the morphological pattern given above has been tried to be compensated by adding a lexicon, *bət'am* ‘very’, that shows the degree of being Forgiving and Merciful in the Amharic translation.

28. ST: [٧:١٢٥] إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ

ḥinna na [ḥinna] ḥilaa rabb-i-naa munk'alib-uuna

FOC 1PL to Lord-GEN-1PL returning-MPL NOM

TT: እኛ ወደ ጌታችን ተመለሾች ነን (Q7:125)

ijḡna wadā get- atʃifin tāmallaʃ- otʃif n-ən
we to Lord-1PL returning-PL COP-1PL

TR: Indeed, to our Lord we will return (Q7:125)

In (28), the Arabic active participle used as a predicate of *inna*, *munkʿalib-uuna* ‘returning’, is translated into Amharic as active participle *tāmallaʃ- otʃif* ‘returning’. In the data given above, the participle in Arabic has the form *munc1ac2ic3-*. This morphological pattern conveys the meaning of a reflexive action. This means that the action taken by the subject affects the subject itself. This pragmatic meaning of the morphological pattern given above is also indicated in the Amharic participle by the prefix-*tə*.

4.7. Translating Arabic Active Participles Acting as Predicate of Nominal Sentence

In (29-33), Arabic participles function as **predicate of nominal sentence**. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic.

29. ST: [٤٣:٢١] فَهُمْ بِهِ مُسْتَمْسِكُونَ

fa hum bi-hi mustamsik-uuna

CONJ PRE-3MSG adhering-MPL

TT: ስለዚህ እነርሱ እርሱን የጨበጡ ናቸውን? (Q43:21)

siləzih innərsu irsu-n jə- tʃʻəbbətʻ-u n- atʃifəw

so they he-ACC REL-adher.PFV-PL COP-3PL

TR: they are adhering? (Q43:21)

In (29) the Arabic participle *mustamsikiina* ‘adhering’ acting as a predicate of a nominal sentence *has* the pattern *mustac1c2ic3*. The word has hyperbole morphological pattern. The extra letters ‘s’ and ‘t’ in the pattern show that the word is a hyperbole word. This word is translated as *jəʃʻəbbətʻu* ‘adhered’ as a relativized verb. Unit shift is applied in the translation of a word into a relative clause by the translators.

30. ST: [٣٩:٦٠] وَجُوهُهُمْ مُسْوَدَّةٌ

wudʒuuh-hum muswaddat-un

faces-3MPL blackened-NOM

TT: ፈቶቻቸው የጠቆሩ ኾነው (Q39:60)

fit- otʃif- atʃifəw jə-tʻkʻkʻor-u hon-əw

face-PL-3PL REL- blackened-PL being-PL

TR: their faces blackened (Q39:60)

In (30) the Arabic active participle *muswaddtan* ‘blackened’ acting as the predicate of *the nominal sentence* has the pattern *mu1c2ac3c3at-* where the last letters are doubled. The Arabic morphological pattern stated conveys the color of someone or something. The pattern also conveys the perlocutionary effect of hyperbole. In other words, the pattern *mu1c2ac3c3-at* has two pragmatic functions, that is, it conveys the color of someone or something and the perlocutionary effect of hyperbole. This word, that is, *muswaddtan* ‘blackened’, is translated into Amharic as a relativized verb *jät’k’k’oru* ‘that which became black’. The second pragmatic function of the Arabic morphological pattern stated above is not safely rendered into Amharic.

31. ST: [٣:٣٩] ... وَهُوَ قَائِمٌ يُصَلِّي ...

Wa huwa qaaʔim-un ju- sʕallii

CONJ he standing-NOM 3-pray

TT: እርሱም ... ቆሞ ሲጸልይ ... (Q3:39)

irsu-m... kʕom-o s-ji-sʕalj..

he-FOC... standing.CON-3MSG REL-3- pray

TR: ... while he was standing in prayer ... (Q3:39)

In (31) the Arabic participle *qaaʔim-un* ‘standing’ acting as a predicate of a nominal sentence is translated into Amharic as a converb *kʕom-o* ‘standing’. Class shift is applied in the translation of a word into a con verb by the translators.

32. ST: [٣:١١٠] وَأَكْثَرُهُمُ الْفَاسِقُونَ

wa akṯar-u-humu al-fasiq-uuna

CONJ most-NOM-3MPL DEF- disobedient-NOM

TT: አብዛኞቻቸው ግን አሞጸኞች ናቸው (Q3:110)

abzaṅ -otʕif- atʕifəw aməsʕəṅ -otʕif n- atʕifəw

most -PL-3PL disobedient -PL COP-3PL

TR: but most of them are defiantly disobedient (Q3:110)

In (32) the Arabic active participle *faasiquuna* ‘disobedient’, having *claac2ic3-* pattern, acting as predicate of a nominal sentence is translated into Amharic as adjective *amsʕənotʕif* ‘disobedient’.

33. ST: [٥٢:٣٥] أَمْ هُمُ الْخَالِقُونَ

am humu al-xaliq-uuna

Or they DEF- creator-MPLNOM

TT: ወይስ እነርሱ ፈጣሪዎች ናቸው? (Q52:35)

wəis inərsu fətʕari- otʕif n- atʕifəw-n

Or they creator-PL COP-3PL-Q

TR: or were they the creators [of themselves]? (Q52:35)

In (33) the Arabic active participle *xaaliq-uuna* ‘creators’ ,having *c1aac2ic3-* pattern , acting as predicate of a nominal sentence is translated into Amharic as noun *fət’aariwotʃf* ‘creators’.

4.8. Translating Arabic Active Participles Acting as Object of Verb

In (34 and 35), Arabic participles function as **object of verb**. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic:

34. ST: [٩:١٠٨] وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

Wa allah-u ju-hibb-u al-mut^{tʃ}ahhir-iina

CONJ Allah-NOM 3-love.IPFV-IND DEF- who purify-MPLACC

TT: አለሁም ተጥራሪዎችን ይወዳል (Q9:107)

Allah-m tət'rari- otʃf-n ji-wəd-all

Allah-FOC those who purify-PL-ACC 3-love.IPFV-AUX

TR: and Allah loves those who purify themselves (Q9:107)

In (34) the Arabic active participles *al-mut^{tʃ}ahhiriinna* ‘those who purify themselves’ have been translated into Amharic as nouns *tət'rariwotʃf* ‘those who purify themselves’. The original pattern for the words *al-mut^{tʃ}ahhiriina* is *al-mutat^{tʃ}ahhiinna*. The ‘t’ is assimilated into ‘t^{tʃ}’ after it has been turned over into ‘t^{tʃ}’ for the place of articulation of the two sounds is close to each other. The assimilated morphological pattern, in the verse, is preferred may be to show the love of Allah to those who purify themselves to the original, the unassimilated one, that is, *al-mutat^{tʃ}ahhiinna* . Or it may show to incite the believers to purify themselves from internal and external impurities for germination in Arabic is used to show multiplicity or repetition. Some commentators of the Qur’an say that the phonological process, assimilation, occurred is meaning oriented in the verse mentioned above. This phonological process that echoes semantic overtones is lost in the TT.

35. ST: [٢:٢٢٠] وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

wa allah-u ja-ʔlam-u al-mufsid-a mina al-ms^ʃliḥ-i

CONJ Allah-u 3-know.IPFV-IND DEF- corrupter-ACC from DEF- amender-GEN

TT: አለሁም የሚያጠፋውን ከሚያበጀው (ለይቶ) ያውቃል (Q2:220)

Allah-m jəmm-ji-at'əf-a-u-n kə-jəmm-ji-abəʒəʒ-ə-u

Allah-m REL-3-corrupt.IPFV-3MSG-DEF-ACC from-REL-3-amend.IPFV-3-DEF

(ləjt-o) ji-awk'-all

(identifying-3MSG)

TR: And Allah knows the corrupter from the amender (Q2:220)

In (35) the Arabic active participles *al-mufsidea* ‘the corrupter’ and *al-mus‘liha* ‘the amender’ acting as the objects of the verb are translated into Amharic as relativized verbs *jəmijat’fawun* ‘the one who corrupts’ and *jəmijabəḏḏəwun* ‘the one who amends’.

4.9. Translating Arabic Active Participles Acting as Object of Preposition

In (36-40), Arabic participles function as **object of preposition**. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic.

36. ST: [٣٧:٥٢] أَلَيْكَ لَمَنْ الْمُصَدِّقِينَ
ʔa inna-ka la-mina al-mus‘addiq-iinq
 Q FOC-2MSG DEF-those who believe-MPLGEN
TT: በእርግጥ አንተ ከሚያምኑት ነህን? (Q37:52)
bərgit’ antə kə-jəmm-amn-ut nə-h-n
 indeed you.MSG of-REL- believe-PL COP-2MSG-Q
TR: ‘Are you indeed of those who believe (Q37:52)

37. ST: [١٠:٢٠] مَنِ الْمُنتَظِرِينَ
mina al-muntaḏ‘ir-iina
 among DEF- those who wait-MPLGEN
TT: ከሚጠበቁት (Q10:20)
TR: among those who wait (Q10:20)

In (36 and 37) the Arabic active participles, *al-mus‘addiqiinq* ‘those who believe’ and ‘*al-muntaḏ‘iriina* ‘those who wait’, functioning as objects of preposition are rendered into relativized verbs in Amharic, *kəmmijamnūt* ‘of those who believe’ and *kəmit’t’əbabbək’ut* ‘those who wait’.

38. ST: [٣٨:٨٦] مِنَ الْمُتَكَلِّفِينَ
mina al-mutakallif-iina
 Of DEF- the pretentious-MPL GEN
TT: ከተግደርደርዎቹ (Q38:86)
kə-tə-gdərdari- otʃif-u
 of-MD- the pretentious-PL-DEF
TR: of the pretentious (Q38:86)

39. ST: [٥٦:٩٢] مِنَ الْمُكَذِّبِينَ
mina al-mukaḏḏib-iina
 of DEF-denier-MPLGEN
TT: ከሚያስዋሹት (Q56:92)
kə-jəmm-ji-as-waf-ut
 of-REL-3-CAUS-lie. IPFV-PL
TR: of the deniers (Q56:92)

In (38 and 39), the Arabic active participles functioning as objects of the preposition, *al-mutakallifiina* ‘of the pretentious’ and *al-mukaḏḏibiina* ‘of the deniers’, have the morphological patterns *mutac1ac2c2ic3-* and *muc1ac2c2ic3-* that convey the meaning of inconvenience and large quantity or number respectively. These meanings are lost in the Amharic translation in which the words are translated as relativized verbs *jəmm-ji-as-waf-ut* ‘who cause to lie’, and noun *tə-gdərdari- otʃf-u* ‘the pretentious’ ignoring the pragmatic meaning of the morphological pattern.

40. ST: [٣:٤٦] وَمِنَ الصَّالِحِينَ

Wa mina al- sʿalih-iina

CONJ of DEF- righteous-MPLGEN

TT: ከመልካሞቹም (Q3:46)

kə-məlkam- otʃf-u

of- righteous-PL-DEF

TR: of the righteous (Q3:46)

41. ST: [٣:٦١] عَلَى الْكَاذِبِينَ

ʕalaa al-kaaḏib-iina

upon DEF-liar-MPLGEN

TT: በውሸታሞቹ ላይ (Q3:61)

bə-wuʕatam- otʃf-u laj

upon-liar-PL-DEF upon

TR: upon the liars (Q3:61)

In (40 and 41) the Arabic active participle functioning as objects of preposition, *al- sʿalihiina* ‘the righteous’ and *al-kaaḏibiina* ‘the liars’ are translated into Amharic as Adjectives, *məlkamotʃfu* ‘the righteous’ and *wuʕatamotʃfu* ‘the liars’.

4.10. Translating Arabic Active Participles Acting as Noun in a Construct State

In (42-44), Arabic participles function as **nouns in a construct state**. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic.

42. ST: [٢٤:٦٠] غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

yair-a mutabarridj-aat-in bi ziinat-in

NEG-ACC displaying-FPL-GEN in adornment-GEN

TT: በጌጥ የተገለፁ ሳይኾኑ (Q24:60)

bə-getʼ jə-tə-gəlləsʼ-u s-a-ji-hon-u

in- adornment REL-MD-display.PFV-PL REL-NEG-3-be-3PL

TR: [but] not displaying adornment (Q24:60)

43. ST: [٤٠:٢٧] مِّنْ كُلِّ مُتَكَبِّرٍ
min kull-I mutakabbir-in
 from every-GEN arrogant-GEN
TT: ከ... ትዕቢተኛ ሁሉ (Q40:27)
Kə... tiʔbitəḥna hullu
 From... arrogant every
TR: from every arrogant one (Q40:27)

44. ST: [٣:١٣٧] عَاقِبَةُ الْمُكَذِّبِينَ
ʕaaqibat-u al-mukaḏḏibiina
 end-NOM DEF-denier-MPL
TT: የአስተባባዮችም ፍጻሜ (Q3:137)
jə-as-təbabaj- otʔf-m fis 's'ame
 GEN-CAUS-lie-PL-FOC end
TR: the end of those who denied (Q3:137)

In (42 -44) the Arabic active participles, *mutabarridʕaatin* ‘displaying’, *mutakabbir* ‘arrogant’, and *al-mukaḏḏibiina* ‘those who denied’, functioning as the second noun in a construct state have the morphological pattern *mutac1ac2c2ic3-* that conveys the meaning of either inconvenience or unnatural (unacceptable) mannerism (*al-takalluf*). These words are rendered into Amharic as a relativized verb, *jətəgəlləs’u* ‘those who are displayed’, adjective *tiʔbitəḥna* ‘arrogant’ and noun *astəbabaj otʔf* ‘those who denied’, ignoring the pragmatic meaning of the morphological pattern stated above. Hence, here, we observe semantic losses.

4.11. Translating Arabic Active Participles Acting as an Adjective

In (45-50), Arabic participles function as **adjectives**. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic.

45. ST: [٣٧:١١٧] الْكِتَابِ الْمُسْتَبِينِ
al-kitaab-a al-mustabiin-a
 DEF- Scripture-ACC DEF- explicit-ACC
TT: የተብራራውንም መጽሐፍ (Q37:117)
jə-tə-brara-u-n-m məs 'həf
 REL-MD-explain.PFV-DEF-ACC-FOC Scripture
TR: the explicit Scripture (Q37:117)

In (45), the Arabic active participle functioning as an adjective, *al-mustabiina* ‘the explicit’ has the pattern *mustaciina* that conveys the hyperbolic meaning. The extra letters ‘s’ and ‘t’ in the pattern show that the word is a hyperbole

word. This word is translated into Amharic as relativized verb *jəṭəbrarraw* ‘that which is made explicit’. Unit shift is applied in the translation of a word into a clause by the translators.

- 46. ST:** [٣٩:٢٩] شُرَكَاءٌ مُتَشَاكِسُونَ
furakaaʔ-u mutafaakis-uuna
 partners-NOM quarreling-MPLNOM
TT: ተጫቃጫቂዎች የኩነ ተጋሪዎች (Q39:29)
təfʔkʔa tʔʔaki- otʔʔ jə-hon-u təgari- otʔʔ
 quarreling-PL REL-be-3PL partner-PL
TR: quarreling partners (Q39:29)

In (46), the Arabic active participle, *mutafaakisuuna* ‘quarreling’, used as an adjective has the morphological pattern *mutaʕ1aac2ic3-* that has the semantic componential feature of partnership. This word is translated into Amharic as active participle having the pattern *təc1əc2ac3ac4i* that also conveys the partnership meaning.

- 47. ST:** [٥٤:٢٠] أَعْجَازٌ نَخْلٌ مُنْقَعِرٌ
ʔaʕdʒaaz-u naxl-in munqaʕir-in
 Trunks-NOM palm-GEN uprooted-GEN
TT: የተጎለሰሰው የዘንባባ ግንዶች (Q54:20)
jə-tə-goləssəs-u jə-zənbaba gnd- otʔʔ
 REL-MD-uproot.PFV-3PL GEN- palm trunk-PL
TR: trunks of palm trees uprooted (Q54:20)
- 48. ST:** [٥٤:١١] بِمَاءٍ مُنْهَمِرٍ
bi maaʔ-in munhamir-in
 with water-GEN pouring down-GEN
TT: በጣንባቢ ውሃ (Q54:11)
bə-jəmm-ji-nbuanbua wuha
 with-REL-3- pouring down water
TR: with rain pouring down (Q54:11)

In (47 and 48) the Arabic active participles, *munqaʕir* ‘uprooted’ and *munhamir* ‘pouring down’, used as adjectives have the morphological pattern *munc1ac2ic3-* that conveys that the action taken by the subject affects the subject itself, that is, the words are reflexive. These words are rendered into Amharic as relativized verbs, *jəṭəgoləssəs* ‘that which are uprooted’ and *bəminbuanbua* ‘with that which pour down’.

49. ST: [٣:٥١] هَذَا صِرَاطٌ مُسْتَقِيمٌ

haaḏaa sⁱiraat^u-un mustaqiim-un

that path-NOM straight-NOM

TT: ይህ ቀጥተኛ መንገድ ነው (Q3:51)

jih k'at'itəŋŋa mængəd n- əw

this straight path COP-3MSG

TR: That is the straight path (Q3:51)

In (49) the Arabic active participle, *mustaqiim* ‘straight’, functioning as an adjective is rendered into Amharic as an adjective *k'at'itəŋŋa* ‘straight’. Here the translators employed class shift.

50. ST: [٥٤:١٩] نَحْسٌ مُسْتَمِرٌّ

naḥs-in mustamir-in

misfortune-GEN continuous-GEN

TT: ዘወትር መናጦ (Q54:19)

zəwətr mənət'i

continuously misfortune

TR: continuous misfortune (Q54:19)

In (50), the Arabic active participle, *mustamirr* ‘continuous’, used as an adjective, is rendered into Amharic as an adverb *zəwətr* ‘continuously’. Here, the translators employed class shift.

4.12. Translating Arabic Active Participles Acting as an Accusative of Condition

In (51-53), Arabic participles function as **accusative of condition**. The participles have different active participle patterns. Let us now examine how these participles are translated into Amharic.

51. ST: [٥:٤] وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ

wa maa ṣallam-tum mina al- ḏjawaarih-i mukallib-iina

CONJ REL teach. PFV2MPL of DEF- hunting-GEN training-MPLACC

TT: ከአዳኞች አስልጣኞች ሾናችሁ ያስተማራችኋቸው (Q54:4)

kə-addəŋŋ- otʃif asəlt'əŋ- otʃif hon- atʃifihu jə-as-təmar- atʃifihu- atʃifəw

of- hunting-PL trainer-PL being-2PL REL-CAUS-learn-2PL-3PL

TR: what you have trained of hunting animals which you train (Q54:4)

52. ST: [٣٩:٢١] فَتَرَاهُ مُصْفَرًّا

fa-ta-raa-hu musʻfar-an

CONJ-2MSG-see.IPFV-3MSG turned yellow-ACC

TT: ገርጥቶም ታየዋለህ (Q39:21)

gərt't-o-m t-əjə-u-all- əh

turning yellow-3MSG 2-see.IPFV-3MSG-AUX-2MSG

TR: you see them turned yellow (Q39:21)

53. ST: [٢٧:٨٧] وَكُلُّ أَتَوُّهُ دَاخِرِينَ

wa kull-un ḡaata-w-hu daaxir-iina

CONJ all-NOM-3MPL-3MSG being humble-MPLACC

TT: ሁሉም የተናነሱ ኸነውም ወደረሱ ይመጣሉ (Q27:87)

hullu-m jā-tənnannəs-u hon-əw-m jī-mət'-all-u

All -FOC REL-humble.PFV-3PL being-3PL-FOC 3-com.IPF-AUX-PL

TR: And all will come to Him humbled (Q27:87)

In (51-53), the Arabic participles, *mukallibiina* ‘train’, *musḡfarran* ‘turned yellow’ and *daxiriina* ‘humbled’, functioning as adverbs are translated into Amharic as noun, *asəlt’aynotif* ‘trainers’, gerund, *gərt’to* ‘turned yellow’ and relativized verb *jəttənnannəs* ‘humbled’.

4.13. Translating Arabic Active Participles Acting as Specifying Noun

In (54), Arabic participle functions as **specifying noun**. The participle has *claac2ic3*- active participle pattern. Let us now examine how this participle was translated into Amharic.

54. ST: [٧٢:٢٤] أضعف ناصراً

ḡadḡaf-u nasḡir-an

Weaker-NOM helper-ACC

TT: ረዳቱ ደካማ (Q72:24)

rəddat-u dəkkama

helper-3MSG weak

TR: weaker in helpers (Q72:24)

In (54) the Arabic active participle, *naasḡiran* ‘in helpers’ functioning as specifying noun is rendered into Amharic as noun *rəddatu* ‘helpers’.

4.14. Translating Arabic Active Participles Acting as Excepted Noun

In (55), Arabic participle functions as **excepted noun**. The participle has *claac2ic3*- active participle pattern. Let us now examine how this participle is translated into Amharic.

55. ST: [١٥:٥٦] وَمَنْ يَفْتُطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

wa man ja-qnat'-u min raḡmat-i rabb-i-hi

CNJ who 3-despair.IPFV-IND from mercy-GEN Lord-GEN-3MSG

ḡillaa al- dḡaall-uuna

except DEF- those astray-MPLNOM

TT: ከጠማማዎችም በስተቀር ከጌታው እዝነት ተስፋን የሚቆርጥ ማነው (Q15:57)

Kə-t'əmmam- otif-m bəstək'ər Kə-geta-w iznət

from- who astray-PL-FOC except of-Lord-3MSG mercy

təsfə jəm-jik'ort man-nəw

hope REL-3-cut. IPFV (despair) who-COP-3MSG

TR: And who despairs of the mercy of his Lord except for those astray? (Q15:57)

In (55), the Arabic active participle, *al-d'aalluuna* 'those who astray,' which is used as an excepted noun is rendered in Amharic as an adjective *t'amamotfif* 'those who astray'.

4.15. Translating Active Participles whose Underling Meaning is a Passive Participle

In (56), the Arabic participle **has a passive participle underling meaning.** The participle has *cIaac2ic3at-* active participle pattern. Let us now examine how this participle is translated into Amharic.

56. ST: [٦٩:٢١] فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ

fa-huwa fi iijfat-in rad'ijaf-in

CONJ-3MSG in life-GEN pleasing-GEN

TT: እርሱም በተወደደች ኑሮ ውስጥ ይኸናል (Q69:21)

irsu-m bə-jə-tə-wəddəd-ətʃ uro wust' ji-hon-all-Ø

he-FOC in-REL-PS-pleas.PFV-3FSG life in 3-COP.IPFV-AUX-3MSG

TR: So he will be in a pleasant life (Q69:21)

In (56), the Arabic active participle, *raad'ijatan* 'pleasant' whose underling meaning is passive participle is translated into Amharic as passive participle *təwədadɟ* 'pleasant'. In very few instances, in the Qur'an, active participles have passive participle underling meaning. These words must be translated as passive participles as the translators did the word in the verse above to produce comprehensible text.

4.16. Translating Active Participles whose Underling Meaning is Nominalized Noun

In (57), the Arabic participle **has a nominalized noun underling meaning.** The participle has *cIaac2ic3at-* active participle pattern. Let us now examine how this participle is translated into Amharic.

57. ST: [٥:١٣] وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ

Wa laa ta-zaal-u ta-t'allif-u ʃalaa xaaʔinat-in min-hum

CONJ NEG 2-cease, IPF-IND 2- observe.IPF-IND upon deceitful-GEN among-them

TT: ከነርሱ የኾነን ክዳት የምታውቅባቸው ከመኾን አትወገድም (Q5:13)

kə- innərsu jə-hon- ə-n kdat jəmm-t-awk'-b- atʃifəw

CONJ-them REL-COP.PFV-3MSG-ACC deceit REL-2-know.IPF-MAL-3PL

kə-mə-hon a-t-wəggəd- Ø -m

from-VN-be NEG-2- cease.IPF-2MSG-NEG

TR: And you will still observe deceit among them (Q5:13)

In (57) the Arabic active participle, *xaaʔinatin* ‘deceit’ whose underlying meaning is nominalized noun is translated into Amharic as noun *kidat* ‘deceit’. In very few instances, in the Qur’an, active participles have nominalized noun underlying meaning. These words must be translated as nouns as the translators translated the word in the verse above to produce comprehensible text. A nuanced understanding of the underlying syntactic classes of such words is very crucial to produce appropriate meanings in the TT.

5. Conclusion

This article has presented a detailed analysis of the syntactic classes pertaining to Arabic active participle forms within the Holy Qur’an. Additionally, it has shed light on the process of their translation into Amharic by the prominent professionals, Shaikh Sayyid Muhammadsadiq and Haji MuhammadThani Habib, in their influential Amharic Qur’an translation in 1969. These translators, possessing remarkable fluency in both the Arabic and Amharic languages, navigated the complex context of Arabic active participle forms, displaying the versatile nature of these linguistic entities. The research outcomes have lightened the diverse array of translation possibilities for Arabic active participle forms into Amharic. These forms have been revealed to be translatable as verbs, relativized verbs, converbs, nouns, adjectives, and adverbs, depending on their specific syntactic class. Therefore, a nuanced understanding of the underlying syntactic class is crucial for selecting the most appropriate Amharic translation.

Furthermore, it is worth noting that the translators employed a deliberate strategy of grammatical shifts to facilitate the translation of Arabic active participles into Amharic. This strategic maneuver underscores the complex art of translation and highlights the significance of contextual and syntactical awareness in the process. To sum up, this research not only contributes to a deeper understanding of Arabic active participle forms in the Holy Qur’an but also underscores the importance of linguistic dexterity and context-awareness in the translation process. As such, it serves as a valuable resource for scholars, linguists, and translators interested in the interaction of Arabic and Amharic languages within a rich textual context.

Finally, this study suggests that other morphological shifts, such as passive participle, hyperbolic forms, tense, and voice shifts have to be studied to have general picture of morphological shifts in Arabic-Amharic translation of the Holy Qur’an.

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List of Symbols and Abbreviations

1	First person	M	Masculine	FOC	Focus
2	Second person	NEG	Negation	FUT	Future
3	Third person	NOM	Nominative	GEN	Genitive
ACC	Accusative	OBJ	Objective	IMP	Imperative
AUX	Auxiliary	PAS	Passive	IPFV	Imperfective
CAUS	Causative	PFV	Perfective	JUS	Jussive
CMPL	Completive	PL	Plural	LNK	Linker
CND	Conditional	POSS	Possessive	SG	Singular
COMP	Complementizer	PRF	Perfect	SL	Source Language
COP	Copula	PRES	Present	ST	Source Text
CVB	Converb	PST	Past	SUBJ	Subject
DEF	Definite	REF	Reflexive	SUB	Subjunctive
DU	Dual	REL	Relative	TL	Target Language
F	Feminine	RESP	Resumption particle	TT	Target Text

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