Peculiarities of the 17th c. Arabic Translation of the Typicon of Mar Sabas's Laura and Its Role in the Revival of Christian Arabic Literature

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Abstract

This paper deals with the development of 17th century Christian Arabic literature and discusses the significance of one of its literary monuments. In the 17th century, both the clergy and the laity of the Patriarchate of Antioch were Arabic-speaking Christians, and the renewal of translation processes contributed to raising the level of education among the clergy in their native language. This study places particular emphasis on the Arabic translation of the Typicon of Mar Sabas, which, as a significant example of ecclesiastical literature, plays an important role in the Greek Orthodox liturgical tradition. This research is based on comparative-philological, historical, and linguistic methodologies, which allow for an analysis of the textual and structural changes in the translations. The paper analyzes the main manuscripts that reflect the linguistic and cultural tendencies of the period. The findings of the study indicate that Christian Arabic literature is not only a component of religious practice but also a sig-

nificant phenomenon within a broader cultural and linguistic context, reflecting the transformation of Greco-Syriac traditions within the Arabic cultural sphere.

Keywords: The Patriarchate of Antioch; Christian Aarabic Literature; Christian Aarabic Manuscripts; Arabic Typicon.

Intoduction

Christian Arabic literature is divided into two stages. In the first stage (8th–13th centuries), it was under the influence of Byzantine and Eastern Christian traditions. In the second stage, which begins after the 13th century and enters a phase of intensive development from the 16th century onward, in addition to Eastern traditions, it also becomes connected with Latin traditions. In the first stage, works of Christian Arabic literature were translated from Greek, Syriac, and Coptic, and original compositions were also created. In the second period, translations were often made from Latin and later from various European languages. It is noteworthy that the older tradition of translating from Greek into Arabic, characteristic of the first stage, was still firmly preserved in the Patriarchate of Antioch as late as the 17th century. Many scholars speak of a literary flourishing among the Melkites (Arabic-speaking Greek Orthodox Christians) during this period. The Patriarchs of Antioch, as well as other clergy, were actively involved in the process of translating from Greek into Arabic. Of particular importance are Meletios Karmah and Macarius of Antioch, under whose leadership efforts were undertaken to collect and study early Christian Arabic manuscripts. Furthermore, special measures were introduced to elevate the educational standards of both the clergy and the laity. In 1612, Metropolitan Meletios Karmah did the translation of the Arabic Typicon from Greek. Arabic became the language of the liturgy, as by this time the vast majority of both clergy and laity within the Patriarchate of Antioch were Arabic-speaking. In the monasteries,

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liturgical services were performed according to various rites, and thus, the creation of a Typicon in the native language signified the need to establish a unified rule and ensure its implementation across all monasteries of the Patriarchate of Antioch. The aim of this article is to demonstrate the literary revival within the Patriarchate of Antioch in the 17th century, to examine the Arabic translation of the Typicon, and to highlight its significance in the context of Greek Orthodox liturgy. The Arabic translation of the monastic Typicon is preserved in Lebanon, in manuscript № 94 of the Balamand Monastery, housed in St. Joseph of Damascus Manuscript Center. The manuscript consists of 169 folios and is written in literary Arabic using a Naskh script. However, it is noteworthy that dialectal forms are also present, a characteristic feature of Christian Arabic manuscripts.

Methods

The article employs both extrinsic (contextualist) and intrinsic (isolationist) methodological approaches, and includes the following:

1. The translation of the Typicon of the Laura of St. Sabas was completed in the 17th century by Meletios Karmah, the Metropolitan of Aleppo. A comparative research method has been used, specifically by outlining the historical context of both the author of the Typicon and its translator. The study examines the sources and parallel works that existed in both periods, in Greek and Arabic, and provides a comparison between them.

2. Textual or Formal Approach: The study is based on a textological analysis of the 17th-century Arabic translation, which involves an assessment of its content-related, structural, and linguistic characteristics. The research primarily focuses on the philological features of the text and its significance within the context of Christian Arabic literature. Through the comparison of the two manuscripts containing the translation, the analysis of linguistic peculiarities is further deepened.

3. Literature Review: Within the scope of the research, a variety of sources have been examined, including both Eastern and Euro-

pean materials, providing a broad foundation for defining the general context of the issues presented in the study. The review of scientific literature has made it possible to evaluate the contemporary context within the Patriarchate of Antioch in the 17th century and to identify a certain literary flourishing during that period.

4. Philological Analysis: The study includes an analysis of the linguistic, stylistic, and literary features of the work, allowing for the identification of the distinctive characteristics of the Arabic translation of the manuscript and its influence on Christian Arabic literature.

Results

The Renewal of Christian Arabic Literature in the 17th Century: This study demonstrates that Christian Arabic literature experienced a notable revival during the 17th century, a development closely associated with the revitalization and increased engagement of the Patriarchate of Antioch

Translation Processes: The Arabic translation of the Typicon, completed in 1612, played a significant role in the establishment of a unified order of liturgical practice.

The Role of the Metropolitan of Aleppo and the Patriarch: The collection and translation of manuscripts by Meletios Karmah and Macarius al-Zaim proved to be pivotal for the revival of Christian Arabic literature.

Liturgy: The Arabic language was actively adopted in the liturgy in place of Syriac and Greek, marking a significant cultural transformation.

Discussion

The theological school of the Patriarchate of Antioch held particular significance for Arabic-speaking Greek Orthodox Christians. The same may be said of the Patriarchate of Alexandria. This importance is clearly evident both in the early stages and throughout the Ottoman period. By the 17th century, the patriarchs and clergy of the

Patriarchate of Antioch were predominantly Arabic-speaking. Following the schism of 1724, one faction accepted union with the Catholic Church while fully preserving the use of the Arabic language. It was in the 17th century that certain cultural developments began to emerge within the Patriarchate of Antioch – processes that merit both recognition and scholarly investigation.

During this period, the center of the Patriarchate of Antioch had already been established in Damascus, while major episcopal sees were located in Aleppo and Beirut. Numerous churches and monasteries operated throughout the Syria-Lebanon region. Aleppo served as a key commercial hub for both the Ottomans and Europeans. Many Christians were actively engaged in trade with European merchants, from which they benefited not only financially but also intellectually. The city became a center of commerce with Europe as well as a focal point for diplomatic and missionary activity by individuals arriving from various countries. It is to be expected that, these circumstances greatly contributed to the flourishing of intellectual life in Aleppo.

The scholar of Christian Arabic heritage, Carsten Walbiner, identifies Aleppo in the 17th–18th centuries as an intellectual and religious center. He regards this period as an era of monastic revival and notes that Greek Orthodox metropolitans and patriarchs – such as Meletios Karmah and Macarius al-Zaim – initiated intellectual movement[123].

It is also noted that several centuries after the so-called "period of decline," at the beginning of the 17th century, science and the arts developed only with difficulty among the Melkites. Access to education was limited, particularly for the clergy. Bishops were especially active in this regard; they taught deacons and priests the Christian

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[123] It is noteworthy that two key factors are identified in relation to the issue of intellectual revival. The first is the interaction between the clergy of the Patriarchate of Antioch and European missionaries; the second is the active involvement of the patriarchal clergy themselves in intellectual endeavors. On this subject, the following monograph may be consulted: Raheb, A. (1981). Conception of the Union in the Orthodox Patriarchate of Antioch (1622–1672), Historical Part, Beirut.

faith, and were responsible for copying manuscripts – primarily liturgical books (Walbiner, 1997-1998:577).

The first initiator of intellectual renewal among the Melkites was Meletios Karmah. After fifteen years of priesthood, on February 12, 1612, Meletios was consecrated Metropolitan of Aleppo, and later served as Patriarch from 1635 to 1636 (under the name Euthymius II). He was frequently in contact with Western missionaries, with whom he sought to establish good relations. Meletios initiated negotiations with the Franciscans based in Damascus regarding the printing of Arabic-language books. Since Arabic was the only language understood by the majority of Christians in the region, the publication of religious literature in Arabic was essential for raising the level of education among them (Walbiner, 1997-1998:577).

Meletios translated liturgical books from Greek into Arabic. He was also entrusted by the Congregation for the Propagation of the Faith with the task of editing the Arabic translation of the Bible. By September 1612, he had completed the Arabic translations of the Typicon of the Laura of Mar Sabas as well as several hymnographic collections (رستم، 1988: 43-45).

Meletios Karmah's student and biographer, Macarius Ibn al-Zaim (of Antioch), reports: "He realized that heretics had sown bad weed in some books and he immediately set about eliminating it. With great trouble he rendered the Divine Service book, The Euchologion, the Horologion and other books from Greek into Arabic, and he blessed the churches with them" (Walbiner, 1997-1998:581); (كلزي، 1913: 85 (438 :1947،نصرالله).

The author notes that Karma promoted the development of fine arts. He invited Meletios al-Suqayzi, an iconographer from the Laura of Saint Sabas, to paint churches in Aleppo. He also instructed the local clergy in the art of icon writing, which subsequently led to the founding of the Aleppo School of Art. Karma's followers continued his work, including Macarius Ibn al-Zaim himself. In 1629, Karma encouraged the Jesuits to open a school in Aleppo. This became the first

modern-era school in Syria established by Western Christians. A second school followed in 1633 (Walbiner, 1997–1998:580–583).

Macarius Ibn al-Zaim (of Antioch) also played a significant role in the intellectual revival. He became Metropolitan of Aleppo in 1635 and later served as Patriarch (1648–1672). He authored several Christian Arabic works, one of which is Kitāb al-Naḥla, where he notes that he commissioned a search throughout Aleppo for the Lives of the Saints and distributed them to the churches of the city. He compiled hagiographic collections and translated Greek chronicles into Arabic. In effect, Macarius played a leading role in the educational and intellectual movement of this period (Walbiner, 1997-1998:583-584); (رستم، (49-48 :1988.

The process of literary revival was of great importance within the Greek Orthodox community (particularly the Melkites) during this period. As is well known, Arab clergy had become largely isolated from Greek culture, and the Greek language had nearly disappeared from both ecclesiastical and everyday usage, whereas Arabic had become dominant in all spheres. Although Syriac and Greek influences still lingered in the churches of the Patriarchate of Antioch, the Arabic translation of the Typicon marked a turning point: the use of Syriac and Greek was discontinued, and Arabic was fully established as the liturgical language.

Before delving into the analysis of the Arabic translation of the Typicon of the Laura of Saint Sabas, we will present a brief overview of the history of the development of this Typicon.

The surviving manuscript of the Typicon of the Laura of Saint Sabas dates back to the 12th century. In this regard, Daniel Galadza notes that the earliest dated Typicon is from the 12th century. The Typicon is included in Ms. Gr. 1096, originating from Sinai, and belongs to the collection of "The daily services of the Laura of Saint Sabas." The title of this codex is "The Typicon of Ecclesiastical Services of the Laura of Saint Sabas, Our Venerable Father, in Jerusalem." The manuscript describes the liturgical services, times, other aspects of div-

ine worship, and daily life typical of the monastic life at the Laura of Saint Sabas. It is evident from this manuscript that the Typicon was intended for use at the Laura of Saint Sabas. The Typicon of Saint Sabas was also disseminated to other monasteries, such as the Monastery of Mount Sinai. This is confirmed by the second oldest Greek manuscript, which also has Sinai origins (manuscript 1097, dated 1214, according to Alexei Dmitrievsky – Siniatic redaction of the Typicon) (Galadza, 2019:126-127).

The above indicate that the Typicon of the Laura of Saint Sabas has remained in use from the 5th century to the present day, and it has continuously evolved. The liturgical Typicon of Saint Sabas gained prestige in the Byzantine world during the 13th and 14th centuries. During the Palaiologan period, the Typicon of Saint Sabas became the most popular guide for regulating liturgical and devotional life, replacing the existing Studite rules and the Jerusalem Typicon in the monasteries of Constantinople (Thomas, 2001:80).

As for the systematic translation of liturgical texts among Christian Arabs, this activity took a distinct form from the 17th century onward. However, the process of learning the Arabic language and using it as an ecclesiastical language began as early as the 8th century. The newly discovered manuscripts from Sinai include liturgical collections, among which are Arabic Typicons dating from the 13th to the 15th centuries.

It is noteworthy that the translation of the Typicon was not a centralized process but rather an individual endeavor, often initiated by individual monks. Martin Lüstraeten discusses this, noting that parallel translations of the same work can be found in different monasteries, meaning that multiple versions existed. He emphasizes that the patriarchs were not involved in this process. Monasteries themselves decided how to translate Byzantine liturgical books, rewrite them, and exchange them with other monasteries (Lüstraeten, 2021:7). It is to be expected that many large libraries were established. Notably, Palestine and Mount Sinai, particularly the Monastery of Saint Cathe-

rine, are highlighted, where monks of different cultural backgrounds and languages resided. In cases where representatives of a specific culture or language constituted the majority, the liturgy was conducted in their language. Nasrallah notes that many manuscripts were written, but due to the conditions of the monasteries, many of them were destroyed (Nasrallah, 1981: 80–82).

The non-systematic nature of translation and the dissemination of various versions of the Typicon were noted by Meletios Karmah, Metropolitan of Aleppo, in the introduction to his new Arabic translation of this liturgical monument in 1612. He observed that, due to the existence of divergent liturgical practices, he undertook a new translation of the Typicon of the Laura of Saint Sabas in order to establish a unified rite and to enhance the knowledge of the clergy[124].

Regarding the material under investigation – the Arabic translation of the Typicon of the Laura of Saint Sabas, preserved in an Arabic manuscript of Lebanese origin from the Balamand Monastery (Ms. Balamand 94) – it is written on paper with a cardboard binding. Several folios are damaged. The name of the author and the date of the translation are known. The manuscript comprises 209 pages, some of which are damaged or perforated. Of these, 169 pages are dedicated to the monastic Typicon. The manuscript is written in Arabic using a Naskh script. Both black and red ink are used. In certain places, a decorative cross formed by four dots, rhomb-like symbol appears. The red ink is also used to mark the punctuation sign for a comma. The pages are fully numbered, and the text is arranged in two columns per page. At the end of the first page of each folio (in the lower left corner of the second column), the author has written the first word of the following page. Each chapter is introduced with enlarged letters and varies in length. The manuscript consists of an introduction, a table of contents, and the main part comprising 57 chapters.

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[124] See the article: Kotchlamazashvili V. (2023), Introduction to the Arabic Translation of St. Sabas Typicon. Aghmosavletmtsodneoba, XII. Pp. 290-298.

As already noted, the primary material under investigation originates from Balamand manuscript no. 94; however, for comparative purposes, manuscript no. 46 from the Monastery of Hamatoura (also located in Lebanon), dated to the year 1692, has also been studied. This manuscript comprises 187 pages and is written in Naskh script. Upon close analysis, the first notable difference between the two manuscripts lies in the use of diacritical marks. The Hamatoura manuscript preserves diacritical marks more consistently than the Balamand manuscript. It has also been observed that the text of the Hamatoura manuscript contains both additions and reductions. In our view, this may be interpreted as follows:

1. Reduction:

1.1 In cases of reduction, the author retains only a specific concept, word, or topic, or does not consider it important to provide a detailed description of a given issue:

For instance:

The manuscript of Balamand	The manuscript of Hamatoura
لتجسد سَيدنا يسُوع (Ms. №94, 1612:5) "المَسيح" "For the incarnation of our Lord Jesus Christ".	"لتجسُّد يسوع المسيح" (Ms. №46, 1692:4) "For the Incarnation of Jesus Christ".
"القَديسَين الشهدا نازاريوس وجرفاسيوس وبرَوتاسَيوس، كلسيوس" (Ms. №94, 1612:34r) "Holy martyrs Nazarius, Gervasius, Protasius and Kelasius".	"الشهدآ نازاديوس ورفقته" (Ms. №46, 1692:24) "Martyr Nazarius and his companions".

1.2 Reduction of the complete daily liturgy.

The manuscript of Balamand	The manuscript of Hamatoura
"اليوم التامن والعشرون من كانون الاول"	-------

The manuscript of Balamand	
(Ms. №94, 1612:58r) "The twenty-eighth of December".	

Based on the aforementioned example, the author of Manuscript No. 46 either omitted the specific day or it was added later in Manuscript No. 94, as the day appears not within the main text, but rather as a marginal note beneath it.

2. The scribe of the Hamatoura manuscript prefers Arabic terms, such as:

The manuscript of Balamand	The manuscript of Hamatoura
"ترتّل ستشراري اناسطاسيما اللحن تلآته". (Ms. №94, 1612:7) "Chant the Hymn of Resurrection in three voices".	"ترتّل ستشراري القيامه اللحن تلآته". (Ms. №46, 1692:7) "Chant the Hymn of Resurrection in three voices".
(Ms. №94, "كيرياليصن" 1612:25r) "Kyrie Eleison".	"يَا رب ارحم". (Ms. №46, 1692:26) "Lord, have mercy".

It is noteworthy that the Greek terminology is used more frequently in Manuscript No. 94 than in Manuscript No. 46. However, the scribe of Manuscript No. 94 also refers to the same concept at different places using the Arabic term.

2.1 The scribe of Manuscript No. 46 occasionally uses Syriac terms:

The manuscript of Balamand	The manuscript of Hamatoura
بانيشيظا (Ms. №94, 1612:115r) "The commemoration".	نياحة (Ms. №46, 1692:114) ܒܣܠܟܐ "The commemoration".

3. Additions are also found in the manuscript of Hamatoura, for instance:

The manuscript of Balamand	The manuscript of Hamatoura
"ثم يبتدي القس ويبتدي المتقدم والاكليسيارشيس". (Ms. №94, 1612:12) "Then the priest starts, and starts the one standing in front and an ecclesiarch".	"ثم يبتدي القس المجد للتلوث ويبتدي المتقدّم او الاكليسيارشيس". (Ms. №46, 1692:112) "Then the priest starts praising the Trinity, and starts the one standing in front and an ecclesiarch".

A comparison of Manuscript No. 94 and Manuscript No. 46 reveals that additions in Manuscript No. 46 are fewer than reductions.

4. Phonetic differences are observed.

4.1 Foreign words:

The manuscript of Balamand	The manuscript of Hamatoura
القندلفظ (Ms. №94, 1612:24r)	القندلفت (Ms. №46, 1692:25)

4.2 Arabic words

"ان كنت خاظر في وقت الصلب". (Ms. №94, 1612:34r) "If you attend the resurrection"	"ان كنت حاضر في وقت الصلب". (Ms. №46, 1692:35) "If you attend the resurrection".

5. The author of the manuscript of Hamatoura sometimes uses abbreviated forms of words, denoted by their initial letter.

The manuscript of Balamand	The manuscript of Hamatoura
تاوطوكيون – Theotokos, the Mother of God.	Θ – The Greek letter theta

6. Substitution

The manuscript of Balamand	The manuscript of Hamatoura
"طوبا للرجل الخايف من الرب، الانجيل من بشارة لوقا".	"طوبا للرجل الخايف من الربّ والانجيل من متي".
(Ms. №94, 1612:30v)	(Ms. №46, 1692:31)
"Blessed is the man who fears the Lord, from the Gospel of Luke".	"Blessed is the man who fears the Lord, from the Gospel of Matthew".

As we can see, in the comparison of the two manuscripts, we encounter reductions, additions, and substitutions, but no significant editorial changes are observed.

In the present manuscripts, as well as in other Christian Arabic manuscripts in general, Greek terminology is widely represented. In contrast, Syrian terms are less frequently used in these two manuscripts.

Greek terminology:

Arabic	Greek	English
اغربنية (اغربنياء)	ἀγρυπνία	Vigil
القندلفظ (القندلفت)	κανδηλάπτησ	Candle-lighter
ستيخون، ستيخن – ستيخونات، استيخون	στίχος	Verse of the Psalter, or of the nine odes
ستيخولوجيا	στιχολογία	The reading of the Psalter, or of the nine odes
طروبارية، طروباريات	τροπάριον	Troparion
الاكليسيارشيس	ε'κκλησιάρχης	A sort of sacristan
دكصالوجية	δοξολογία	The doxology
بروكيمنن	προκείμενον	Introductory verse

		from the Psalter
ايقونة	εἰκών	Icon
الانتيفونا	ἀντίφωνον	Antiphona
الابوكاليبشيس	ἀποκάλυψις	Apocalypsis
قنداق	κοντάκιον	Short hymn conta-ining a comprehe-nsive view or the substance of a church feast
التريصاجيون	τρισάγιον	Thrice holy
التاوطوكس	θεοτόκος	An epithet of the Virgin Mary
كيريالصن	κύριε ἐλέησον	Lord, have mercy
القناديل	κανδήλα	Candle, torch
اناسطاسيما	ἀναστάσιμος	Resurrection
ميناون	μηναῖον	Menaeon, month-book
أناطوليكا	ἀνατολή	Eastern

From a linguistic point of view, the following should be noted: as is well known, the process of Arabization in Syria began as early as the mid-eighth century, and Arabic was first introduced as a liturgical language within the Melkite community. From the eighth century onward, the use of Arabic as a church language increasingly expanded within the Melkite society. Since the 8th century, the use of the Arabic language as a liturgical language in the Melkite community gradually increased. By the 9th century, Christian Arabic texts had begun to emerge in the monasteries of Jerusalem, Sinai, and Palestine, written in a form of Arabic distinct from Classical Arabic. Primarily, dialectal forms were used, and the texts exhibit influences from both Syriac-Aramaic and Greek. One of the most significant and auth-oritative monographs in the field of Christian Arab studies and the history of the Arabic language was authored by Joshua Blau. His work

investigates Christian Arabic manuscripts, offering a linguistic analysis of the texts contained within them. The author analyzed more than sixty texts, five of which are original apologetic treatises, while the remaining ones are translations. These include sermons, hagiographies, martyrdom accounts, and patristic writings. Due to the specific historical and social context, the translations were rendered into the local spoken variety of Arabic. According to colophons, Arabic texts were widespread in Palestine, Edessa, Harran, Antioch, Baghdad, Damascus, Sinai, and Alexandria (Griffith, 1988:13). In the seventeenth-century manuscript No. 94, we see that the translator of the Typicon attempted to render the text into literary Arabic. While this effort was partially successful, dialectal forms still predominate in the manuscript. This is to be expected, as literary Arabic was prevalent in Muslim intellectual circles due to the Qur'an, whereas Christian Arab authors were not fully proficient in literary Arabic and often incorporated elements of the spoken language into their writings. It can also be noted that the linguistic features identified by Joshua Blau in early South Palestinian texts are also observable in the seventeenth-century Typicon.

The above is evidenced by the following examples:

Phonetic

As Joshua Blau notes, Christian Arabic texts are generally unvocalized. This is also characteristic of Islamic manuscripts; however, in Christian Arabic, one sometimes finds substitutions of standard literary vowels with those used in dialectal pronunciation (Blau, 1966:61–62). Such instances of vowel substitution can be observed in Manuscript № 94.

Vowel oppositions:

6)   "a"(Fatḥa)>"u"(ḍamma)

For example: بسُبَب [bisubab] (صفحة 4)

7)   "i"(kasrah) >"u"(ḍamma).

Joshua Blau, in relation to such cases, notes that there existed no phonemic difference between "i" and "u", the phonemic structure of the short vowels being characterized by the opposition a:i/u. This phonemic structure existed perhaps in some period of Proto-Semitic and it is attested in modern Arabic dialects (Blau, 1966:63).

For example: مَعرُفة [maʿrufa] (صفحة 7)

1)   „i" (kasrah) > „u" (ḍamma)
For example: فيهُم [fīhum] (صفحة 36),   رُسَالة [rusāla] (صفحة 35)

2)   Alif Maqṣūrah > (y)
حتي [ḥattā]   الي [ilā]

For example:متي[mattā] ،

8)   Alif > (y)
هكدي [hakaḏā] (صفحة 12)

Substitution
The glottal stop (*hamza*):

In the sphere of the consonants the most important change is the almost complete disappearance of the glottal stop. As in other cases, it is impossible to establish a general rule. A glottal stop may be elided from any position (including the beginning, middle, and end of a word). Moreover, this occurs if it is not followed by a vowel and stands at the end of a syllable after a short vowel (Blau, 1966, p. 86).

5)   *aʾ* develops into *ā*.
For example: راس [rās]

6)   *iʾ*- develops into ī.
دايمة [dāīma] ، رييس [raīīs]، بعجايبك [bi-ʿağāībak]، الخايف [al-ḫāīf]،
كنايس[kanāīs] For example:

7)   *uʾ* develops into ū.
روسا [rūsā] ، مومن

For example:[mūmin]

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8)   The independent hamza is completely elided both in medial and final word positions.

For example:[ābā]آبا، الشهدا[aš-šuhadā] ، قرارات [qirāāt]، قراتين [qirātayn]

Despite the dialectal rule (the elimination or assimilation of the glottal stop), the manuscript also contains instances of the glottal stop:

For يومئيِذ and [šuhadāʾ] شهداء، [ābāʾ] اباء

example:[yawmaʾiḏin]

9)   ṯ > t in some cases:

For تواب ، [atbatūhu] اتبتوه

example: [tawwāb]

9)   Instances are also found where t> ṯ

For example: [kiṯāb] كثاب ، ترثّل [tanṯayn]، تنثين [tarṯal]

10)   (ḏ) > (d) However, in certain cases:

For example: [hādihi] الدي،[alladī] ، دلك [ḏālika]،كدب [kaḏaba] هده، [hādihi]

11)   Tāʾ marbūṭa:

In most cases, the tāʾ marbūṭa is rendered as h (ه) at the end of the word.

خالقه [ḫāliqa(h)]،الجامعه الرسوليه[al-ğāmiʿa ar-rasūliyya(h)] ،

امانه [amāna(h)]،القيامه [al-qiyāma(h)] For example:

Gemination:

The manuscript does not contain regular gemination. Instead, it contains instances of spontaneous gemination

For example: [illā] الاّ   (صفحة 23r)

The manuscript also contains instances of facultative gemination:

For example: [ʾayyuhā al-ʾabb] ايها الابّ   (صفحة 19 v)

Peculiarities of consonant orthography:

Qaf - In certain instances, it appears in the following form: ڡ

For example: قْد جَعَلَ [qad ğaʿala] (صفحة r35)

Morphology

Foreign lexemes are adapted and conform to the internal rules of the Arabic language.

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كاتسماطات - [al-kātismā] الكاتسما

<div align="right">For example: [kātismātāt]</div>

Negation:

لم (lam) is presented with the perfective aspect.

For example: (v26 صفحة) [lam raǧaʿta] لم رجعت

Syntax

5.   In several instances within the text, the following form of the feminine pronominal suffix, which is attached to the verb, is found:

For example: [māḏā nadʿūkī ʾayyatuha al-munʿim ʿalaynā] ماذا ندعوكي ايتها المنعم علينا

The author, presumably, marks the feminine pronominal suffix, which is characteristic of dialectal forms, for example: [antī] انتي

2. In several instances ليس (*Laysa*) in the third person is used as a negation particle preceding the verb.

For example: [yā rabb, laysa qadamayya taġsilu faqaṭ, bal yadayya wa rāsī] يا رب ليس تغسل قدمي فقط بل ويداي وراسي (140 صفحة)

fa-laysa] فليس تتزعزع

[tataza ʿzaʿu (145 صفحة)

However, it also appears in the second person:

For example: [lasta taġsila lī qadamayya] لسَت تغسَل لي (140 صفحة) (قدمي

[lasta taġsilu qadamayya faqaṭ lakinna yadayya wa rāsī] صفحة) 140) لسَت تغسل قدمي فقط لكن يدي ورَاسي

4. The use of the word *ab* as the first element in a status constructus is, in some cases, presented as follows:

For example: [abīnā al-bār ǧirǧis al-khūrī] ابينا البار (70 صفحة) (جرجس الخوري

5.   In the case of numerals, according to Classical Arabic, the numerals of the first decade (3–9) appear in the gender opposite to that of the counted noun, which is in the singular. In the manuscript under discussion, the numerals of the first decade are, in some instances, presented as follows:

For example: [tisʿa sāʿāt] تسعة ساعات (6 صفحة)

<div align="center">581</div>

In Classical Arabic, when using numerals from the second decade, the counted noun agrees in gender with the unit. In the manuscript under discussion, in some cases, the numeral of the second decade appears in relation to the counted noun as follows:

For example: [bil-arbaʿa ʿaŝara risāla(h)] بالاربعة عشر رِسَاله) صفحة 148) (رسَاله)

In the case of ordinal numerals, the definite article al- is sometimes absent when round tens are used:

For example: [ar-rās aṯ-ṯāsiʿ wa-l-arbaʿūn] الراس الثاسع واربعُون (صفحة 155)

In some cases, the cardinal numeral has replaced the ordinal numeral:

For example:
[wanabtadī bi-mazmūr tisʿa wa-ʿiŝrūn] ونبتدي بمزمور تسعه وعشرون
(صفحة 15) [ilā mazmūr miʾa wa-iṯnaīn] الي مزمور مايه واتنين (صفحة 10)

The dual form is preserved in the text, although a dialectal form is encountered:

For example: [wa-li ʾaḫūhu tantaīn] ولاخوه تنتين

Conclusion

This study highlights the significance of 17th-century Christian Arabic literature and the historical, cultural, and linguistic factors that influenced its development. The research established that texts translated into Arabic during this period primarily served to strengthen liturgical practice. The 1612 Arabic translation of the Typicon was one of the most important texts, playing a pivotal role in the development of Greek Orthodox liturgy. Through comparative philological, historical, and linguistic analysis, it was revealed that these translations had a substantial impact on the religious practices of local Christian communities and on the structural evolution of the texts themselves.

Ultimately, the research demonstrates that the revival of Christian Arabic literature in the 17th century marked a significant phase in the consolidation of Christian identity and the preservation of literary traditions in the region.

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