

Works by Bishop ‘Abdallah Qarā‘lī

Books

(Chronological Thematical Order)

➤ **Applied and Natural Sciences:**

1. **Risāla fi Tarbiyat Dūdat al-Qazz** [On the Silkworms] (He wrote it for the nuns of Dayr Ḥrash), in Arabic, Natural Sciences, Manuscript.

There is an old copy in this convent, attached to the nun’s Legislation copy.

➤ **Literature:**

2. **Letters:**

✓ Letter to His Excellency Cardinal Zandadari, in Latin probably, Letters (individual), Published,

Written by Qarā‘lī on 7/10/1736 and published by Bishop Youssef Najem (Bishop of Acre and the Patriarchal Vicar), in the book of *Regional Synod (Lebanese Synod)* which he translated from Latin into Arabic, Jounieh, Cedars Press, 1900, No. 11, pp. 164-167).

3. **Memoirs (Reflections) al-Muṭrān ‘Abd-Allah Qarā‘lī fi at-Ta’sīs ar-Rahbānī min sanat 1694 ila sanat 1718**, in Arabic, Autobiography, published.

Published by Abbot Buṭrus Fahd fi *Tārīkh ar Rahbāniyyah al-Lubnāniyyah bi fir‘ayha Al Ḥalabī wa al Lubnānī*, 3, p.225-275, and Father Joseph Qazzī fi *Bidāyāt ar Rahbāniyyah al Lubnāniyyah*, al Kaslik- Lubnān, 1988, pp.25-71. There is a paper Copy in Dayr Mar Antonios in Rome number CH016/Rm (number of its pages 62), and a numerical copy with the same number in the Center for Digitization and Preservation (CDP) at Notre Dame University-Louaize. There is another copy in the Oriental Library at St Joseph University - Beirut, number, 145.

4. *As Sinksār al Mārūnī or Tarājim al Qiddīssīn*, [The lives of Saints], manuscript. According to the liturgical order followed in the Maronite Church.

➤ **Religion:**

5. *Al-Qānūn al Lubnānī* [The Moanistic Canon] with his companions the founders: Jibrāʾīl Ḥawwā, Yūsuf al Baṭn and Jirmānus Farhāt, in Karshūnī, *Qawānīn Kanasiyyat*, published.

There is an original copy (15 chapters), confirmed, signed and sealed by Patriarch ad-Duwayhī on the 18th of June 1700, preserved in the Center for Digitization and Preservation (CDP) at Notre Dame University in its paper and numerical copy, 0R01/MC. There is also at the same center a paper and a numerical copy, 0R02/Mc, certified by Patriarch ʿAwwād and titled *Qānūn ar Ruhbān al Lubnāniyyīn*.

In Mar Antonios convent in Rome an original paper Karshūnī copy, with the symbol 0404/Rm, dated in 1725 and titled *Qawānīn ar Rahbāniyyah al-Mārūniyyah al-Lubnāniyyah* (18 chapters). Three sections, humility, love and brotherhood were sealed and confirmed by Patriarch Yacqūb ʿAwwād, and added to the 1700 copy. There is a numerical copy in the Center for Digitization and Preservation (CDP) at Notre Dame University, carrying the same number and published in Rome in 1735. In the convent of Mar Antonios in Rome another paper copy in Karshūnī (18 chapters) titled: *Qānūn ar Ruhbān al Lubnāniyyīn wa Farāyidihim wa Ramziha*, 0R06/Rm, and a numerical copy with the same symbol in the Center for Digitization and Preservation at Notre Dame University.

6. *Qānūn al-Hubasāʾ*, [the Canon of the Hermits] language not known, Ecclesiastical laws, Manuscript.
Completed in 1716.
7. Didaci Dtellae, *Bayān Shahādāt wa Amthila Maqtūfah min Kitāb Iḥtiqār abāṭīl al ʿlām Liʾajl Musāʾadat al Wāʾizīn*. Spanish writer composed the book in Latin in 1598 and titled it *Iḥtiqār Abāṭīl al ʿālam* (De Contemnendis Mundi Vanitatibus). Translated

into Arabic and published by the Franciscan Fathers in Jerusalem in 1860, Jam‘ wa Tasnīf (Rūhāniyyāt), manuscript.

It is 500 pages containing 88 sermons. He organized it in eighteen sections in the convent of Mar Antonios, Quzḥayya and completed it on the first of August, 1720. The original copy is preserved in St Mary Maggiore Church in Rome, and its symbol is SPO 14/Rm. There is a numerical copy with the same number in the Center for Digitization and Preservation at Notre Dame University.

8. *Al-Misbāḥ ar Rahbānī fī Sharḥ al Qānūn al Lubnānī*, [The Monastic Lantern in elucidating the Monastic Law] in Arabic, ecclesiastical legislations, published.

Completed in 1721, introduced and published by the Lebanese Father Jirjis Mūrānī al Halabī, Matābi‘ Samya. 1957, 397 pages, added to it is the introduction of the publisher, pp.5-47 including” purpose of publishing the book, a short summary on the biography of the author. Bishop ‘Abd-Allah Qarā‘ī presented the book, its copies, language and form of writing, its sources and spirituality. There exists a paper and numerical copies in the Center of Digitization and Preservation at Notre Dame University with the symbol OR 10/MC, OR 04/MC, OR03/MC. There are also two rough drafts for this book in Rome, and two numerical copies in the Center for Digitization and Preservation at Notre Dame University with the symbol OR 03/Rm, 0R,02/Rm. There are two copies as well in Bkirkī, the first number 95 belonging to the second series copied in 1872, and the second number 163 belonging to the first series and copied by the Lebanese Pastor Buṭrus al ‘Akkārī in 1873.

9. *Tafsīr Khidam wat-Ṭalabāt (al Khidam wat-Talab) Li’ajl al ‘A’yād al Mashhūra*, [The Liturgical Services and Supplications of the more important feasts] in Karshūnī, Spiritualities, Manuscript.

There are two paper copies in Mar Antonios convent in Rome with the symbol ML, 12/Rm (32 pages), ML.15/Rm (6 papers, dated in 1725) and two numerical copies with the same symbol in the Center for Digitization and preservation at Notre Dame University.

10. ***Qānūn Rāhibāt Dayr Mār Yūhanna Ḥrāsh*** or *Qānūn Rāhibāt Mār Antonios al Sākināt Dayr Mār Yūhanna Ḥrāsh*, [The Canon of Saint John’s Monastery] in Arabic and Karshūnī, ecclesiastical legislations, Manuscript.

The original copy is kept in the convent of Mār Yūhannā Ḥrāsh with an attachment on the growing of silkworms. There are also a paper and a numerical copy of this manuscript at Notre Dame University with the symbol 0R 05/MC copied in 1729. There are also two paper and numerical copies in karshūnī, the first is 0R06/MC, (confirmed and sealed by Patriarch Darghām al Khāzin and dated back to 1733), the second is 0R08/MC, copied in 1737, and all are in The Center for Digitization and Preservation at Notre Dame University. Added to these a paper copy in Arabic in the convent of Mār Antonios in Rome number 0R15/Rm, and a numerical copy carrying the same number in the Center for Digitization and Preservation at Notre Dame University. A copy of this legislation from the first series is kept in the archives of Bkirkī, number 21. It was duplicated in 1855 by priest Būlus Barhūsh.

11. ***Ṣūrat al Muta’abbiḏīn***, [the Way of the worshipers] Probably in Arabic, Religious rites, Published.

Father Būlus Qarā’lī discovered in the library of the Maronite Bishopric in Aleppo “Nabḏat fī al Riyādah wa Shurūtiha” which he put in a mode of a soul adoring its Creator. He published it in his *La’ālī*, pp. 611-613 in a form of a short summary that he copied from the Aleppo version. Būlus Qarā’lī mentioned that the Jesuit Father Louis Shaykhū found a collection with “al Khawāja Jāmātī in ‘Aynṭūra” and completed its duplication in 1831. An article titled “Ṣūrat al Mutrabbiḏ, composed by Bishop ‘Abdallah in 1730¹, constituted part of its contents.

12. ***Majmū’at Mawā’iz aw Ta’amulāt fī ‘Awāqib al Insān***, [A collection of Sermons] in Arabic, Spirituality, Manuscript.

¹ Būlus Qarā’lī, *Al La’ālī fī Hayāt al Mutrān ‘Abd-Alla Qara’lī, Mu’asis a Rahbāniyyah al Mārūniyyah wa Ra’īs Asāqifut Bayrūt 1672-1742*, al Qāhira, Matba’at Labatri, 1950, p. 610.

The original copy, in its author's hand writing, number 166 from the first series, is kept in the Manuscripts closet of Bkirkī. It includes nineteen sermons in 131 small size papers. The first part was completed at Christmas 1731. There are both a paper and a numerical copy with a collection of other manuscripts in the Center for Digitization and Preservation at Notre Dame University number ML 22/OM.

13. *Al-Fatāwa* (Ay Sharḥ Nusūs Mukhtasar ash Sharī'ah)¹, [Commentary on the Law] probably in Arabic, Ecclesiastical legislations, Manuscript.

Composed in a question and answer style. There is a copy in the convent of Mār 'Abda, Harharia duplicated in 1732, and a copy in Bkirkī attached to the manuscript *Mukhtasar ash Sharī'ah*, no. 194, completed in 1760.

14. *Mayāmri² wa Anāshūd*, [A book of hymns] in Arabic, Spirituality, published.

There are 31 hymns kept in the archives of Bkirkī. Fifteen are for the Wardiah sacraments and eulogies for a number of saints. Some were published in 1884 by Bishop Yūsuf ad-Dibs in *Al-Jannāzāt wal-Miāmir wat-Talabāt al Bay'iyyah*. Yūsuf Sādir published most of it in Arabic in 1900 in *al Madā'ih* adding to it few hymns for other writers.

In 1929 the Karimiyyūn Fathers in Jūnih published a collection of Aframiyyat, requiem and Church appeals among which a number by Bishop Qarā'ī. In 1947, Father Antonios Shiblī published a collection of Church hymns, a number that he wrote himself and others were published in the Jesuit Father's book *Majmū'at Tarāṭīl Rūḥiyyah*. Perhaps Father Bulus Qarā'ī's list which he published in the third volume of his book *Al La'ālī* in 1950 is the most meticulous and detailed. (Fahd, pp. 160-161, 170). And in the Center for Digitization and Preservation at Notre Dame University a paper and a numerical copy, number SP0 50/MC in Karshūnī titled *Mayamir* copied in 1835 and containing only 26

¹ The Lebanese Father Jirjis Murānī al Halabī quoting, Pastor Augustīne Zabdah, mentioned that Bishop Qarā'ī has written books on Hanafi Law. He considered *Mukhtasar ash Sar'ah* and *Al fatāwa* to be these books, (*Al-Misbāḥ ar-Rahbānī fī Sharḥ al-Qānūn al-Lubnānī*), p. 30).

² On the Miāmir of Bishop Qarā'ī, his poems and afrāmiāt, the locality of the manuscripts and what is published, see: Abaty Butrus Fahd, *Al Mutrān 'Abdallah Qarā'ī Mu'asis ar Rahbāniah al Mārūniah al Halabiah al Lubnāniah sanat 1694 fī Wādī Qadīsha al Muqdas*, pp. 159-161. 170-171.

hymns (At the beginning of this copy is a page which was originally blank, and a script different from the writing of the copyist, a margin affirming its entailment to the convent of Notre dame of Louaize in 18 May, 1835)

There is a manuscript for Qara^clī containing a number of hymns in (Karshūnī copied by priest ^cAbdallah al-Mukarzil in 26 November, 1833), at the Center for Digitization and Preservation at Notre Dame University in its paper and numerical copy number ML034/MC.

The word Maymar, plural Miamir is derivative from the verb 'amara"Imar" in Syriac, meaning said, recounted, told, swore, explained, translated, called and meant. The word "Maymar" is derived from all these words: the conversation, the article, the sermon, the case (for the people of logic), the poem, and an anthem. And belonging to it the speaker, the chanter, and the teacher...

"Al Maymar" is then a saying with different meanings. But the Maymar meaning the poem was used in the liturgical books, indicating all the poems of Mār Afrām, Mār Ya^cqūb, Mār Ishāq and others of the Malāfina Syriac Fathers who enriched with their writings the Syriac treasure. Most of this writing is composed after the various Syriac poetic meters from which Lebanese poetry measures stem. This poetry is called in Lebanese- Syriac "Mu^canna meaning Mughanna" which is the beginning of Syriac Lebanese poetic measures in succession. This is why we find the title" Dīwān al Mughanna" superseding "Dīwān az Zajal" which the poets got used to later.

The word "Maymar" was not mentioned among the twenty four Syriac poetic forms which is defined and organized fully in form and essence in the most reliable source till our day" al Lu'lu' al Manthūr", composed by the blessed Afrām Barsūm Patriarch of Antakya and the rest of the Orient. This proves that al "Maymar" is a general and not a confined term.¹

¹ Fr Ilyās Kisirwānī, *The Thesaurus and the Octoichas in the Liturgi of the Syriac Church*, Paris 1V, Sorbonne University-France, Ph.D. chapter 4: The Octoichos, Thesis under publication, Barṣūnn, Ignatius Ephrem 1st, *Syriac Sciences and Litterature*, published by Mar Gregorius

Some of the hymns are published as “Ayyuha al āb al azalī wa al Maḥjūb ‘an Absār al Anām”, “li al Thalūth al Wahīd aḍ ḍāt”, “Ayyuha al Mawlūd min bint Dāwūd “Ta‘ataf ya Rab”, “Unshūdat Li Abi ar Ruḥbān Anṭonios al Kabīr: al-‘Aẓīm fī an Na‘īm”“, hymn “ḍaw’ Shams Lāḥ”, and hymn “Yā Ibn Dāwūd wa qabluhu fī al Wujūd”. These are composed for Jesus Christ. And hymn” Yā Laḥz Badī” for St Joseph, and hymn” Fāza man Tashhad lahu al Afāḍil”, for St John the Baptist. and for St Marūn” Mā Lāḥa fī āfāq”, and for St John Mārūn” Laqad Jāda al Ilāh. Also praises for St Mary: “Inna qalbi Fī Hawa Mariam”, and also “Jamila wa mā biki Ma‘āb” and requests for her: “Anā ummu al Maḥabba” and Ya Umu ar Rahmān”, and for the Resurrection:” al Masīḥ Haqan Qām”.

15. *Kitāb Mukḥṭasar ash Sharī‘ah aw al-Majallat al Qadā’iyyah wa Qānūn al Aḥwāl ash-Shakhsiyyah lil Masīhiyyīn fī Lubnān fī ‘Ahd ash Shahābiyyīn*, [the personal law of Christians in Mount Lebanon during the era of the Shihān emirs] in Arabic, Church legislations, published.

Put together by Bishop ‘Abd-Allah Qarā‘lī, presented and published from the original copy by the Allepian Lebanese Father Būlus Mas‘ad, Beirut, Catholic Press, 1959, 155 pages including: introduction, pp. 6-27, index of the book contents, subjects and chapters, pp.27-28, contents of the book, pp. 29-151, and for the publisher himself pp. 156-157. There is a Karshūnī paper copy in Mar Antonios convent in Rome number DV02/Rm and a paper copy carrying the same symbol in the Center for Digitization and Preservation at Notre Dame University. There is another numerical and paper copy number CC01/0M in the Center for Digitization and Preservation in the mentioned university. There are two copies in Bkirkī, one numbered 194 from the first series and the second in Karshūnī, number 197 from the first series.

16. *Tafsīr al Anājil*. [Commentary on the Bible] The language is not known, Theology, Manuscript.

Yūhannāa Ibrāh, coll, Syriac patrimony, Aleppo, 1987, p.90, Al-Qurdāhī, Abbot Gabriel, *Al Lubab*, Edited and published by by Mar Gregorios Yūhannā Ibrāīm, Aleppo, 1994 p.46

He composed it while he was a general superior. Its original copy is lost the literary scholar Michel al-Hāyik had found it in the convent of Mar Ilyās, Shuwayya Ḍuhūr ash Shuwayr, adherent to the Maryamite Maronite Monastic Order, then it was lost.

17. *Akhhār Rūḥiyyah*, [Spiritual News] Language not known, Spirituality, Manuscript.
Few papers were left and kept in the Maryamite Maronite Monastic Order in Rome.
18. *Isti'dād wa Shukrān al Kāhin fīl-Quddās*. [Liturgical preparations for the priest]
Language not known, Religious rites, Manuscript.
A copy is found in Mār Mārūn convent, °Annāya, and another in Saydat al Ma'ūnāt, Jbayl.
19. *Riāḥ al Wardiyyah, wa aṣ-Ṣalīb, wa Mār Mārūn, wa Ṭalab Usbū' al 'Ālām*, [The rosary, the cross, and Saint Maroun and the supplications of the Holy Week] Probably in Arabic, Spirituality, Published.
20. *Afrāmiāt wa Madā'ih wa Ṭalabāt*, [Supplications of Saint Ephram] language not known, spirituality, published.
Its number is sixty sung during the Maronite mass before the epistles and in the ritual procession (Ziyah), the Arabic, most of it is published. He composed it in Dayr Ḥrāsh to incite the nuns to replace the worldly songs. This is how it spread in the congregation and became part of its liturgical rites.
21. *Al Rutab wa at Tuqūs ar Rahbāniah wa Tartīb Sā'āt Talawat al Farḍ*, [The Monastic Rituals] language not known, Liturgical rites, published.
22. *Rutbat Libs Thawb a Iptida'*, [The ritual of dressing for the novices] Language not known, Liturgical rites, Manuscript.
23. *Rutbat libs al Iskīm ar Rahbānī*, [The ritual of dressing the monastic robe] language not known, religious rites, Published.

Mentioned by Fr. Būtrūs Fahed in **Tārīkh Ar-Rahbāniyyah Al-Lūbnāniyyah** [History of the Lebanese Order]¹. Published by Fr. Afrām Hūnayn Ad-Dīrānī in **Ar-Rūtab Ar-Rahbāniyyah** [The Monastic Rituals].

24. **Furūq al Muta ‘abiddāt**, [Rituals of Worship] language not known, religious rites, Manuscript.

25. **Qānūn al Mubtadi’īn**, [Canon of the novices] language not known, church legislation, Manuscript.

Mentioned by Father Louis Blaybel in *Tārīkh ar Rahbāniyah al Lubnāniyah*, Vol 1, p.363.

26. **Daḥḍ Ihtijāj ash Shammās ‘Abdallah Zākhir ‘Ala Risālat al-Bādīri Buṭrus Fromage al-Yasū’ī**, [Refuting the complaint of Deacon Abdallah Zakher in his letter to Father Pierre Fromage, S.J.] in Arabic, religious questions, published, al Usūl at Tārīkhiyyah, vol 1, pp.627-639, Vol, 2, pp.407-412. There is a paper copy in Rome number CH 098/Rm, and a numerical copy carrying the same number in the Center for Digitization and Preservation at the University of Notre Dame University titled *Naskhat Risālat Rad min Butrus Fromage ‘ala ash Shammās ‘Abdallah Zākhker, Naskhat Risālat ‘Ukhra (Muwajahah) min ‘Abd-Allah Qara‘lī Radan ‘ala Ihtijāj az Zākhir ‘Alī Fromage* (21pages).

27. **Ṣalawāt ash Shibiyyah ma ‘ Kitāb Rutab wa Ṣalawāt wa Tawārīkh Khāṣah Mukhtalifah** [A book of rituals and prayers] (Prepared by Bishop ‘Abd-Allah Qara‘lī and Jirmānus farhāt), in Karshūnī, religious legislation, Manuscript.

There is a paper and a numerical copy at the Center for Digitization and preservation in Notre Dame University, number ML029/MC.

¹ Fahed, Fr. Būtrūs, **Tārīkh Ar-Rahbāniyyah Al-Lūbnāniyyah** [History of the Lebanese Order], Jounieh, Al-Kreim Printing Press, 1963, p. 75, footnote number 1.

28. *Min Akhbār Baronios wa Ghayrihi*, in Arabic (put together and classified), spirituality, Manuscript.

There is a paper copy in the convent of Mār Antonios in Rome SP0 57/ Rm and a numerical copy in the Center for Digitization and Preservation at Notre Dame University under the same number.