

## Translations of Buṭrus At-Tūlāwī

### Books

(Chronological Thematical order)

#### ➤ Literature

1. *Biography of Fr. Thomas à Kempis* (Thomas Haemercken or Thomas von Kempen), From Latin into Arabic, Biography, Ms.,  
The title is in multiple formats: *The Biography of Mart Thomas à Kempis* (Manash), *The Life of Fr. Thomas à Kempis* (Sa‘adah), and *Reflections of Fr. Thomas à Kempis* (A. A. Rihani). Summary translated, June 16, 1705, from Latin into Arabic, including the biography of Thomas à Kempis, the author of the book: *The Imitation of Christ*. The book includes a list of the Works of Fr. Thomas and a summary of the book: *The Imitation of Christ* and a tribute to the Fathers and Teachers mentioned in that book. Fr. Jirmānus Farḥāt, who lived in Aleppo at the time, reviewed the Arabic translation and hand-copied it.<sup>1</sup>
2. *Index of Works of St. John Chrysostom*, From Latin into Arabic, Book Cataloguing, Ms.,  
Translated in 1718, 21 pages, including most of the works of St. John Chrysostom, published in 1612, Eton publishers.
3. *Biography of St. Theresa Avilla by Fr. Hieronymus the Spanish*, from Latin into Arabic, Biography, Ms.,

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<sup>1</sup> El-Khūrī Nabīl, El-Ḥājī, “Father Buṭrus At-Tūlāwī and his Impact on the Renaissance”, Al-Manārah Journal, Year 25, Issues 1 and 2, 1984, p. 305.

Fr. Sa'ādah mentions 1719 as the date of the translation, while Nawfal determines the date as 1720, and A. A. Rihani adopts that later date<sup>1</sup>. It seems that Fr. Al-Ḥajj also approves this date, and adds that the Monk Girmānūs Farḥāt, Abbot of the Aleppo Order, who was in Aleppo at the time, had reviewed the language of At-Tūlāwī, his teacher.<sup>2</sup>

➤ **Religion**

4. *A Study on the Matters raised by the Orthodox Against the Roman Catholics*, from Latin into Arabic, Theology, Ms.,

Unidentified author. Translated by At-Tūlāwī into Arabic, 1697. The study includes the following five issues: Priamcy, the Procession of the Holy Spirit, Epuclesis, Words of Sanctification, Form of Communion, Purgatory, and location of dormition of Souls awaiting bodily resurrection<sup>3</sup>. Fr. Manach mentioned that “At-Tulāwī replied to those issues when he was asked by Orthodox... and he answered briefly.” He added: “an incomplete copy is preserved at his library, it is handwritten by the Maronite Yūsuf Sa'd Al-Ḥalabī, a student of At- Tūlāwī's. The scribe closes the text by “praising At-Tulāwī and mentioning the value of his knowledge that illuminated the eastern countries and returned the people to the obedience of the Orthodox Church”<sup>4</sup>.

5. *The Book of Selected Readings (Rīsh Quryān)*, From Syriac into Arabic, Religious Rituals, Published,

At-Tūlāwī translated this book into Arabic in 1701, upon the request of Patriarch Istfān Ad-Duwayhī. Fr. Al-Ḥājj mentions that the document dated October 15, 1701, written by Patriarch Duwayhī to At-Tūlāwī that require him to translate this book. This document is taken from the manuscript # 572, in the Diocese of the Maronite parish in Aleppo. It

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<sup>1</sup> Sa'ādah, Father Ignatius, “Buṭrus At-Tūlāwī: His Life and Works”, in *The lectures of the first Cultural Meeting of Batrūn*, Publications of the Cultural Council of Batrūn, 1985, p. 45; Rihani, Dr. Ameen, *Isagoge or Introduction to logic : a manuscript from 1688*, Zūk Mikāyil, NDU Press, 2001, p. 31.

<sup>2</sup> El-Khūrī Nabīl, El-Ḥājj, “Father Buṭrus At-Tūlāwī...”, op. cit, p. 313.

<sup>3</sup> Op. cit., p. 301.

<sup>4</sup> Manach, Fr. Jirjis, “Unknown writings by At-Tūlāwī”, Al-Mashriq Journal, Beirut, 1908, p 238.

includes the request of the Patriarch to review the Arabic translation and to circulate the book in Aleppo and on the Catholic Churches and Monasteries.<sup>1</sup>

The book was printed at Quzḥayyah Press around 1701<sup>2</sup>, and was made available to the Maronite shepherds. But A. A. Rihani mentions another date for publication which is 1841, while we think that this is the date of the second edition of the book<sup>3</sup>. The Book includes chapters from several Holy Scriptures to be “read during the Maronite Liturgy in Antioch”.<sup>4</sup>

6. *Summa Theologica by Thomas Aquinas*, From Latin into Arabic, Theology, Ms.,

Rihani mentions that 1708 is likely the date of the translation. This is if the translator is truly At-Tūlāwī. At Ash-Shurfah Monastery, there is a manuscript with # 20/9, according to the Index of Archpriest Ishāq Armalī the Syriac, handwritten by the well-known copyist Fr. Abdul Masīḥ Libyān the Maronite of Aleppo. In this copy, Fr. Abdul Masīḥ mentions that the translation of this book was done from the Latin into the Arabic by “Fr. Butrus, the shepherd of the Maronite sect.” On the other hand, Fr. Armaly thinks that the translator is Basilius Ishāq Jubayr Al-Musilī<sup>5</sup>.

7. *The Works of the Council of Trent*<sup>6</sup>, From Latin into Arabic, Canonical Rights, Ms.,

At-Tulāwī translated the works of this council in 1722. A copy of this translation is preserved at the Maronite Patriarchy in Bkirkī, Lebanon, # 78, Series # 2, transcribed by Fr. Marūn Trābulṣī, July 8, 1748.

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<sup>1</sup> El-Khūrī Nabīl, El-Ḥājj, “Father Butrus At-Tūlāwī...”, opcit, p. 302.

<sup>2</sup> Naoufal, Antoine, *Butrus Tūlāwī and his Treatise on Divine Attributes*, PhD Thesis (Typed), Catholic Institute of Paris, Paris-Sorbonne University, Part I, The Life and Work of Butrus Tūlāwī, 1988, p 97.

<sup>3</sup> Rihani, Dr. Ameen, *Isagoge or introduction to logic : a manuscript from 1688*, opcit, p. 30.

<sup>4</sup> Op.cit., p. 29.

<sup>5</sup> Op.cit., p. 306, concerning the copyist, Reverend Abd al-Masīḥ, see the footnote number 68 of the same page. See also: Rihani, Dr. Ameen, *Isagoge or introduction to logic : a manuscript from 1688*, op.cit., p. 31.

<sup>6</sup> The Synod was held in Trent, Italy, upon the request of Pope Paul III between 1545 and 1547, and then in Bologna from 1547 to 1549. It was resumed in the same Italian city from 1551 to 1552, and then closed in 1562 under Pope Pius IV. The Synod endorsed the reformist texts adopted by the Catholic Church in the face of the Protestant schisms of the Church, and categorically rejected Protestant theological and doctrinal propositions.

8. *The Liturgical Rites of the Sacred Eucharist*, Religious Rituals, From Syriac into Arabic, Ms.,

Nawfal is the only author who mentioned this book. He sets the beginning of the eighteenth century as a date for its translation into Arabic, in Aleppo. He adds that attributing this translation to At-Tūlāwī is a probability, and not certain.<sup>1</sup>

9. *The Exegesis of the Gospels of Mathew and John by St. John Chrysostom*,

It is the translation achieved by ‘Abdallah Bin Al-Faḍl Al-Anṭākī. This is what was mentioned by Nawfal who adds that the copy of this manuscript, preserved in “‘Ayn Trāz”, mentions that At-Tulāwī has revised, corrected, and completed the translation of Ibn Al-Faḍl, without indicating the date of the translation.<sup>2</sup>

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<sup>1</sup> Nawfal, Antoine, op. cit., p. 97.

<sup>2</sup> Op. cit, p. 98.