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**LIGHT FROM THE EAST**  
**CONVENTION ISSUE 1951**

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**No. 6**

**SECOND NATIONAL CONVENTION MEETS IN  
ATMOSPHERE OF CONFIDENT ENTHUSIASM**

In a prevailing atmosphere of confident enthusiasm the Second National Convention of the Church of the East in the United States was held November 8, 9, 10 and 11, in Mar Sargis Church in Chicago.

Thirty-five delegates attended, representing congregations scattered from coast to coast. California sent a spokesman in the person of the Rev. Elisha K. Oushana, and Yonkers sent two delegates. This year, however, to the regret of all, New Britain and Philadelphia were not represented.

Analysis of the delegations showed the following contingents; Chicago, 19; Gary, Ind., 10; Flint, Mich., 3; Turlock, Calif., 1; Yonkers, N. Y. 2.

The large number from Chicago and Gary is due to the fact that these delegates included members of the Patriarchal Council from these two cities, which also are closest to the location of the convention.

At the evening service on Thursday, Nov. 8, His Holiness Mar Eshai Shimun, Catholicos Patriarch of the East, addressed the gathering, outlining the objectives to which he desired their attention and energies be directed.

Sessions were held in the Parish Hall of the Church of Mar Sargis, recently reconditioned and redecored by members of that congregation.

At the closing banquet on Sunday night, this hall was filled to its capacity by an enthusiastic gathering of 150, who cheered and applauded reports of the progress of the church in this country.

At this banquet, guests of honor were the Rab Khaila David d'beth Mar Shimun, father of the Patriarch; the Lady Helen, sister of the Patriarch and the Rev. Irwin St. John Tucker, former president of the Patriarchal Council.

The Rev. Elisha K. Oushana made a stirring address of encouragement and challenge. Toastmaster of the banquet was Jack Bookie, chairman of the entertainment committee Joel Pera. Spokesmen from each delegation, both men and women, were called upon for their contributions and views.

A feature of the Friday night session was the showing of large color slides, taken by Barney Tucker, of the Patriarch in his golden miter, pastoral staff and cross of blessing, made and presented by the Church in India.

Small copies of these color photographs were supplied to a representative in each delegation. Prices for these photographs will be found in an advertisement in this issue.

Special commendation was voiced by all delegates to Gabriel Sargis for his courtesy and tactical skill in presiding at the sessions, and for the energetic and careful work done by Narsey Serjes as secretary treasurer.

Cont'd. on Pg. 2

## SECOND NATIONAL CONVENTION Cont'd.

Both these officials were reelected to serve for the next convention, which is to be held in Flint, Michigan.

On Saturday afternoon, delegates attended a tea at the Patriarchate. Afterward all joined in chanting the vesper service in the beautiful Patriarchal Chapel, situated on the top floor of the residence of His Holiness.

A Qurbana Qaddisha was celebrated on Sunday morning in the Church of Mar Sargis, attended by all delegates and by a great many friends and visitors.

### ADDRESS OF MAR SHIMUN TO NATIONAL CONVENTION

In his address, His Holiness, Mar Shimun, Catholicos Patriarch of the East, first reminded the delegates that they must keep always in mind the age-long canonical law of the Church, which is as binding now as it was in milleniums past. He traced the progress made by the Catholic Apostolic Church of the East since its arrival in this country.

He spoke of the conditions of the church all over the world, especially in Iran, where during the last three years it has started up to new life and power after so many dormant years. He stressed the importance of the recent ordination of three priests and three deacons in Iran, as the beginning of the new progress which that historic and beloved branch of the Church of the East is destined to make, through the grace of God.

His Holiness stressed the following points for discussion by the convention, urging greater efforts on the part of the various parishes to bring them to good effect;

1. Greater activity in raising funds for the general needs of each church.

2. Each parish must make regular contributions to the Church of the East General Fund.

3. He commended all the parishes for their generous contributions to the Patriarchal Pence. This income goes into the General Educational Fund for support of theological schools in the Middle East. He urged that certain parishes, which have not borne their proper part in this endeavor, should do their full share.

4. He stressed his joy over the progress in organizing the Youth as an active element in church life. He emphasized his hope that these organizations, in close cooperation with their parish priests, will make their rightful contribution to the growing life of the church.

5. His Holiness expressed pleasure with the steady growth of Sunday Schools, and with the spread of study of the Lord's Language in Aramaic classes. He urged parents to make greater efforts to bring their children to these schools, and asked that adults also attend classes, both in doctrine and in the sacred language.

6. The Patriarch announced his intention of assigning to each parish in this country certain saints, whose days are to be kept with a special Dukhrana. He will select for each parish the saints best known in the ancestral city of the majority of members of that parish. By this means he expects the life stories of these holy persons to become better known and cherished in this country.

## RESOLUTIONS ADOPTED AT CONVENTION

Resolutions adopted by the convention covered a wide variety of subjects. They were submitted to the Patriarch, who after careful scrutiny approved the majority of them, withholding his approval of others for cogent reasons.

All proposals reflected keen interest and enthusiasm for the church and its progress. They come under various heads; financial, educational, procedural.

### FINANCIAL

Under the head of Financial Resolutions are the following, all approved by His Holiness;

Each parish is required to contribute at least \$50 a year to a fund for retired clergymen of the Church of the East in the United States.

Each church member should contribute a minimum of \$15 per year to the Patriarchal Fund.

Every member of the church, of the age of 18 and over, and employed, is required to pay a yearly pledge.

### EDUCATIONAL

A Theological Seminary should be established in the United States, to train future clergy of this church.

While this aim was heartily approved by The Patriarch, he pointed out that to provide funds and students for such a school preliminary steps are necessary, chiefly that covered in another resolution, urging establishment in each parish of an Aramaic school.

A Sunday School in each parish, using uniform lessons and literature issued from the Patriarchate, was asked in another resolution, also given hearty approval by His Holiness.

All members desired that Light from the East be issued monthly, instead of bi-monthly as at present. Compliance with this resolution depends upon extension of subscription lists, in accordance with the second half of the same resolution, urging every member of the church to subscribe.

### PROCEDURAL

A resolution that the national convention of the Church of the East be held annually, instead of bi-ennially, was approved in spirit, but difficulties of annual gatherings were pointed out by His Holiness. From California only one delegate, and from New Britain no delegates came at this convention. Annual gatherings are costly and difficult.

Request that the Patriarchal Council issue every three months a report on new church events and changes was not approved, since Light from the East contains such reports, in its bi-monthly issues.

Request for a census of church membership throughout the world was disapproved, on the ground of the very great difficulties attending such an enterprise in the present condition of the world.

The Patriarch called attention to the fact that the parishes in the United States have been presenting a financial report to him, and a general account of the membership does exist. Nevertheless, a complete census would be helpful.

Use of standard robes for choirs of the church is approved where practical. The suggestion that permission be granted for use of organs in churches was not approved, for the simple reason that the church music has not been reduced to written form. Furthermore, music of the Church of the East, like that of other Eastern churches, has always been unaccompanied.

Other resolutions were disapproved by His Holiness.

A concluding resolution voiced thanks of the Convention to the Rev. Irwin St. John Tucker, editor of "Light from the East" and former chairman of the Patriarchal Council, for his tireless efforts on behalf of the Church of the East.

## THE PATRIARCHAL MITER

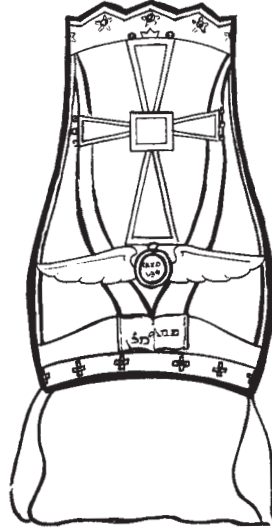
So much teaching and history are included in the design for the Patriarchal Miter that every member of the Church should study this diagram, and understand the meaning of the various elements.

**SHAPE.** This Patriarchal Miter is shaped like the royal tiaras of the emperors of Assyria -Sargon, Tiglath-Pileser, Asshur-Bani-Pal -as revealed by the sculpture on the walls of the palace of Nineveh. This is because the Assyrian Nation as a whole accepted the religion of Jesus, when proclaimed in Beth-Nahreen by the apostles.

**THE TWO RIVERS.** Tigris and Euphrates are represented by two curving forms starting at the two upper corners and converging in the center at the bottom.

**CHRISTIANITY** is represented by the cross, having the famous "Nestorian form" of the cross on the Speaking Stone of Sinan-Fu, in China, established by missionaries of the Church of the East in the seventh century.

**SEVEN SACRAMENTS.** Around the top are seven stars, each containing a jewel. These represent the Seven Sacraments of the church.



**THE TRINITY.** God the Father, Son and Holy Spirit, are represented by the crown with three points at the top of the cross.

**NINE ORDERS.** Nine orders of angels and the nine orders in the church are represented by nine jewels on the edges of the cross. Two at the top indicate Cherubim and Seraphim. Following these are the ranks known as Thrones, Dominations, Princedoms, Virtues, Powers, archangels and angels. The angelic order, the lowest, is given a single jewel at the bottom of the cross.

Nine orders in the Ministry of the Church also are indicated. These are; Patriarch, Metropolitan, Bishop; Archdeacon, chorepiscopa, priest; deacon, subdeacon, reader.

**ASSYRIA** is represented by the winged Sun, indicating the rapidity of the spread of Assyria's culture, and also the civilization it brought. On the circle of rich red enamel, representing the sun, are the words "Mshikha Skha"-- Christ conquers."

**GOSPEL.** At the base of the miter, where the Two Rivers join at the city of Baghdad and the ancient Babylon, is an open Bible, bearing the words "Qamleh Maran" -- Our Lord has Risen." This represents the fact that the Church of the East originated the Bible, the New Testament having been written in our language, Aramaic.

**APOSTLES.** Around the base of the cross are twelve small crosses, representing the twelve apostles. Each of these contains a ruby, representing the martyrdom of the Twelve, who shed their blood in the defense of the Gospel.

It is said--and truly--that no religious head-dress contains so much vital history as this Patriarchal Miter of the Church of the East.

## ARAMAIC LANGUAGE

by George M. Lamsa

The term Aramaic is derived from Aram, the fifth son of Shem. (Gen. 10:21-22). In the Bible the land is called Aram - Nahreen, and Padan-Aram. This ancient land between the two great Rivers Tigris and Euphrates was also known as Beth-nahreen, the house of the Rivers. In the olden days Syria was also called Aram and the people Arameans. The term Syria is derived from Sur, Tyre, an ancient city near Sidon. In Biblical days the people were called Arameans, the descendants of Aram.

Owing to its purity, Aramaic became the name of the official or the literary tongue of the Semitic race, that is, the language of the Aramians, Assyrians, Babylonians, Syrians and other people of the Semitic race and cultural background. The people in Mesopotamia, Syria and other adjacent lands spoke their own local dialects, but they wrote in Aramaic. In other words, Aramaic was the language of commerce, diplomacy and intercourse among the people in that part of the ancient world. Years later, Aramaic became the international speech the lingua franca of the Near East, just as the Koranic Arabic has become the literary tongue of millions of Arabs, who speak diverse local dialects, but when they write, they write in literary Arabic, which is understood everywhere. This is also true of English and other languages. People converse in their own local dialect, but when they write, they write in the literary tongue.

Moreover, Aramaic, because of its great importance, became the official language of the four great world empires, namely, the Babylonian, the Assyrian, the Neo-Babylonian, and the Persian empires. The decrees issued by the Persian kings relative to the rebuilding of the second Temple in Jerusalem were all written in Aramaic. (Ezra 4:7). Aramaic was so widely spread during the reign of the Assyrian and Chaldean Empires that it was indispensable as an international speech, and as the language of commerce and culture during the reign of Cyrus, Darius, and other Persian kings. All official correspondence in the western portion of the far-flung Persian Empire was carried on in Aramaic.

The late Dr. James Henry Breasted, a distinguished scholar and professor of history at the Chicago University, says: "Aramaic finally became the language of the entire Fertile Crescent. It even displaced its very similar sister language, the Hebrew of Palestine." *Ancient Times History of the Early World*, page 148 - Ginn & Co.

Hebrew is a dialect of Aramaic just like other Aramaic dialects. Isaac, his son Jacob and his children spoke Aramaic, the language of their father Abraham, who prior to his sojourn in Palestine dwelt in Aram-Nahreen, Mesopotamia. The early Hebrew patriarchs could not have adopted a new speech in a few decades. Hebrew means the speech of the Aramians who had crossed the river Euphrates.

Josephus considered Aramaic so thoroughly identical with Hebrew that he quotes Aramaic words as Hebrew. Undoubtedly the dialect which the Hebrew people spoke, prior to the Exile, was very close to the Aramaic which was spoken by Hebrew patriarchs. Just like the American English in Colonial days was closer to its parent tongue than is the present American English.

The second captivity produced a linguistic change. The Hebrews parted with their language and Aramaic became Israel's vernacular tongue. For more than a thousand years the Jews spoke and wrote in Aramaic. It is interesting to know that the two most important Jewish theological works, namely the Babylonian Talmud and the Palestinian Talmud were written in Aramaic. Josephus, the great Jewish writer, who lived 42 to 80 A.D., states in his introduction of his book about the Jewish wars, that the Greek was not spoken in

Cont'd. on Pg. 6

## ARAMAIC LANGUAGE Cont'd.

Palestine, and that a few men had succeeded in gaining some knowledge of this language. This is because Greek was a forbidden language, but Aramaic was the language of the Synagogue as well as the vernacular of the people.

During the Christian Era, the Aramaic dialect of Edessa, owing to the Bible and other sacred literature, became the literary tongue of the Arameans. Both the New Testament and the book of liturgy were written in Aramaic, the language Jesus, His disciples and His followers spoke and wrote. Aramaic was also the ecclesiastical language of the Armenians and the Ethiopians, until the Fifth Century A.D.

The late Mar Yacob Mana, Chaldean Roman Catholic Metropolitan of Armenia, states in his book *Morceaux Choises de Literature Arameenne* "For it was in Ur-hai (Edessa) the mother of cities of Mesopotamia at that time, that the blessed apostles, the evangelizers of the East, preached at first, and in it was established the first Church; and from it by Mar Mari the Blessed, the Christian religion was spread in Assyria, Babylon, Persia, and in Media.

It was in the ancient city of Edessa that the first school of Christian learning was established. Aramaic was the language in the school, the Church and the people. All the literature of the Ancient Churches in the East was written in this ancient language, which today is the language of the Church of the East.

Today many Bible scholars and students all over the world are beginning to see the great importance which this ancient language played in Biblical days. Many of them for the first time are aware that the New Testament was written in Aramaic, the language which our Blessed Lord and His disciples spoke, which was the language of the Jews in their day. Greek and Latin are the languages of the Western Christianity, but never were used for the writing of the Scriptures in the East, where Aramaic was both literary and spoken tongue.

Demand for the study of this ancient and most important language is coming from many parts of the world. I believe if the Scriptures are to be understood Aramaic is the key to the understanding of their mysteries. No other language can reveal the mysteries and release the latent force which lies in the living words, but Aramaic.

The members of the ancient Church of the East should take great pride in the preservation of this ancient and holy tongue, for it is the faith, the perseverance, and the faithfulness of their forefathers that has preserved this language and handed it down from one generation to another. It was the Divine providence which kept our people (Assyrians) isolated for so many centuries so that they might be able to preserve the Aramaic language, the Biblical customs, and the pure teachings of Jesus and His Apostles to the present day.

I pray God that the Assyrian people throughout the world will do their utmost to preserve and hand down the Aramaic language to the generations to come.

**GOD'S TRUTH ENDURES FOREVER.**

### **CHURCH IN KIRKUK BUYS NEW BUILDING: FIRST PLACE OF WORSHIP IN 200 YEARS**

For the first time in 200 years, the Church of the East in Kirkuk, Iraq, now possesses a place of worship. The Metropolitan, Mar Yosip Khnanishoo, reports purchase of a large building adjacent to the lot on which their future church is contemplated. For it the price was 2300 Iraqi dinars, equivalent to the same sum in English pounds.

This building contains a large hall, temporarily used for services of worship. It also contains 12 smaller rooms, which are used for the school and for a residence for the priest, the Rev. Eshai Sheth.

Ample space for the projected church building is provided by the adjoining land.



Church of Mart' Maryam--the Blessed Virgin Mary-- in Urumia. This church was built by the Wise Men on their return from Bethlehem, where they presented tokens of their allegiance to the infant Savior and His mother. In the church the tomb of one of the Wise Men is still visible. As the picture shows, the building is being repaired and reconditioned throughout. For years this Church was used as a chapel by the Archbishop of Canterbury's Mission to Church of the East.

**SQUARE DANCE BY NEW BRITAIN CHURCH:  
\$200 RAISED FOR LIGHT FROM THE EAST**

A Square and Round Dance was given by the St. Thomas Youth of New Britain on Thanksgiving Eve, November 21st. It was the first Square Dance to be given by an Assyrian group, and proved to be quite successful. Music was provided by Hank Post and his Old Timers.

St. Thomas Parish gave a social Nov. 18th for the benefit of Light from the East. A check for \$200 was forwarded to the headquarters in Chicago to the paper.

Mariam Joseph of Sangar Urmia died Oct. 28th. Her funeral was conducted Oct. 30th by the Venerable Archdeacon Saul D. Neesan assisted by the Deacons David Sargis and Israel Benjamin. Burial was in the St. Thomas Assyrian Cemetery. She died at a ripe age. Surviving are two daughters, Mary Nimrod and Surria Yonan, also eleven grand children and two great grand children. St. Thomas Parish has lost a loyal member. May she rest in peace.

A daughter was born to Mr. and Mrs. Benjamin Abraham on Sunday, Nov. 18th. May the baby be followed by many brothers and sisters.

On Nov. 4th, Daniel George of West Hartford, Conn. and Helen Barsom of Worcester, Mass. were engaged before a large group of people.

The Daughters of the Church of the East gave a rummage sale in October. It was quite successful.

## LIGHT FROM THE EAST

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The Patriarchal Council, Inc.  
Rev. Isaac Rehana, President  
Narsay Serges, secretary-treasurer

### EXPLAINING THE DELAY

This issue of Light from the East was delayed in order to include the story of the Second Convention of the Church.

Many have expressed the wish that this paper should be published monthly, instead of bi-monthly. This depends entirely on the number of subscribers and advertisers.

### FIRST-FRUITS OF PAY

Miss Annette Sargis, of New Britain, sent her first pay, \$15, to the Patriarch, representing the first-fruits of her labors. The gift was deeply appreciated by His Holiness, who sends her his blessing.

### GIFTS FOR URUMIA

Shaul Pera, of Tasmanluwy, Urumia, now residing in New Britain, Conn., has sent the Patriarchate a contribution of \$76.75 for the church of Mar Zaya, of Gugtapa, Urumia. This money has been forwarded to Samuel Keleita and the committee in Tehran, to be used for that purpose.

Polos Karib, of the village of Hissar of Mar Sargis, has sent to the Patriarchate the sum of \$31. Of this, \$10 is to be used for the church of Mar Zaya, of Gugtapa, and is the gift of his daughter, Marganita Polos. The remainder, \$21, is placed at the disposal of the Patriarch, to be used as he sees fit.

### CONVENTION PICTURE

This picture of the Convention was taken by Edward Lachen, son of Deacon Slewoo Lachen. Those desiring copies of the picture should address him at 2134 N. Clark St. Chicago.

### DELEGATES TO CONVENTION

#### CHICAGO

Gabriel Sargis  
Chairman, Narsay J. Serges  
Secretary, Rev. Eshai Sliwoo  
Rev. Isaac Rehana  
Deacon Joseph Hosanna  
Deacon Slewo Lachen  
Deacon Sayad Jacob  
Deacon Paul Joseph  
Deacon Eshoo Sayad  
Deacon Jacob Serges  
Sam Aziz  
Eshia Bacus  
Jack Bookie  
Alex Warda  
Mrs. Suria Bacus  
Mrs. Regina Hosanna  
Mrs. Esther Serges  
Miss Katherine De Kasha  
Peter De Kasha, Alternate from  
Youth Organization

#### GARY, INDIANA

Rev. Sargis Binyamin  
Deacon George Alexander  
Deacon Joseph Sargis  
Sam Babilla

Adam Benjamin  
Aziz Benjamin  
Benjamin Gilliana  
Jess Gilyan  
Youshia Solomon  
Miss Anna Malham

#### FLINT, MICHIGAN

Deacon Eshai Thomas  
Miss June Lazar  
Miss Elsie Thomas

#### TURLOCK, CALIFORNIA

Rev. Elisha K. Oushana  
YONKERS, N. Y.  
Deacon Khoona Shomon  
Joseph Abraham

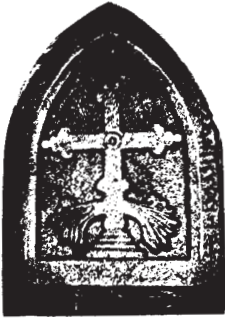




Delegates to Second National Convention of Church of the East in United States

## PAMPHLET PROVES ARAMAIC ORIGIN OF NEW TESTAMENT

A pamphlet called "Aramaic Origin of the New Testament", By Klemis A. Offermann of Downers Grove, Ill., contains a clear and convincing statement of facts regarding the writing of the New Testament in Aramaic. Its cost is only 25 cents. Every member of the Church of the East in this country should possess a copy, and use it to convince members of other religious bodies of this great fact. Mr. Offermann presented a copy to the Library at the Patriarchate.



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# بازار کتبی و کتابخانه

مجموعه کتاب : ۱۰۰ : ۱ : ۱۰۰

مجموعه کتاب : ۱۰۰

۱. این مجموعه کتابی است که در سال ۱۳۵۰ هجری قمری در تهران چاپ شده است. این کتاب شامل ۱۱۸ فصل است و در ۱۱۸ جلد منتشر شده است. این کتاب یکی از مهم‌ترین آثار این دوره است. این کتاب در ۱۱۸ جلد منتشر شده است. این کتاب در ۱۱۸ جلد منتشر شده است.

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۷. این کتاب در ۱۱۸ جلد منتشر شده است. این کتاب در ۱۱۸ جلد منتشر شده است. این کتاب در ۱۱۸ جلد منتشر شده است.

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۹. این کتاب در ۱۱۸ جلد منتشر شده است. این کتاب در ۱۱۸ جلد منتشر شده است. این کتاب در ۱۱۸ جلد منتشر شده است.

۱۰. این کتاب در ۱۱۸ جلد منتشر شده است. این کتاب در ۱۱۸ جلد منتشر شده است. این کتاب در ۱۱۸ جلد منتشر شده است.