Syriac philology: Uncovering linguistic shifts, cultural influences, and theological contributions

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Abstract: This study examines the linguistic shifts, cultural effects, and theological contributions of Syriac, which had an important role in the development of early Christian views and cultural interactions in the Middle East region. Like one of the dialects of Aramaic, Syriac faced syntactic advances that reflected the external, pivotal effects of Greek and Arabic, which enriched the language's form and consumption in theological and customary conditions. Through philological analysis of Syriac manuscripts, this study identifies syntactic alternations and linguistic insights relevant to understanding the impact and acculturation of Syriac to the surrounding languages.

The results of this study show that the syntactic turn in Syriac not only played a role in the development of the language but also in the spread of Christian theological designs. This shift provides insight into the interplay of indigenous and religious routes that operated in the early Christian era. Not only that, the study illuminates the significance of digitization of Syriac documents in effect as a preservation and accessibility effort for future studies. In conclusion, this study contributes in important ways to Syriac philology, enriches the study of Semitic linguistics and dogma, and offers current perspectives that have the potential to impact the application of preservation and the development of the study of Semitic languages in academic and theological settings.

Introduction

The philological aspect of Syriac plays a significant role in the study of Semitic languages and Near Eastern customs[1]. Syriac is one of the Aramaic accents that developed into a language of worship and intellectualization for Eastern Christian communities[2]. Philologists have long pursued Syriac manuscripts for the rich customs, origins, and linguistics they contain, especially the religious and metaphysical texts that played an essential role in the Syriac Christian community[3]. These studies understand the outlook of Syriac linguistics, sound science, and literacy, as well as its role in enhancing the intellectual and religious articles of the ancient era[4].

One important focus in Syriac philology is the language's role in the transmission of religious and metaphysical texts, especially important in relation to the Quran and Arabic in the early development of Islam[5]. Observers, such as Christoph Luxenberg, have suggested that specific passages in the Quran may be more easily understood through Syriac glasses, potentially demonstrating the impact of Syriac Christian literature on the literature[6]. This philosophy caused a great deal of discussion in philological observations and suggests a deeper intertwining of Christian and Islamic customs in the Near East[7].

Syriac manuscripts record the interaction of custom and religion in the later era, recording not only theological texts, but also memos on the application of faith and worship that have made a fact of the self and life of the Syriac Christian community[8]. Syriac also laid down the linguistic consequences of Greek, Persian, and Arabic, showing that this language, which is usually important in the alteration of customs, was crucial in the conditions for the transmission of Greek metaphysical insights to the Arabic-speaking community[9]. Syriac's role in the transmission of these insights solidified its influence as the intellectual language of its time[10].

On the other hand, the study of Syriac dictionaries centers on the form and progress of vocabulary that can narrate the development of outlook and interaction alongside Semitic languages[11]. The study of lexical alternations and form rules of Syriac has helped to relate Syriac to other Aramaic and the larger Semitic languages[12]. These studies illuminate how Syriac provides insight into the linguistic and indigenous origins of the Near East, particularly important as the language developed under conditions of areaized indigenous mixing[13].

Finally, in modern developments, many studies have shown the value of Syriac documents acting like a base for understanding the social, political, and religious conditions of Eastern Christian communities[14]. The proliferation and digitization of Syriac texts allowed greater access for observers, which opened up new possibilities in the investigation of origins, religion, and customs[15]. This study not only enriches linguistic studies but also expands our understanding of ancient cultures in the Near East[16].

Although there have been many studies on the Syriac language, there are some important gaps that have not been filled in this observation[17]. One of them is the lack of an in-depth explanation of the impact of Syriac linguistics on Arabic, especially in the context of the Quran and early Islamic literature[18]. Luxenberg's philosophy of the interplay between Syriac and elements in the Quran only reveals

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[1] Rexhepi, "Contemporary Islamic Theology in Iran : Mohammad M . Shabestari , Mostafa Malekian , Mohsen Kadivar."

[2] Pillay and Studies, "A Historical Survey of the African Neo-Pentecostals ' Response to Digital Transformation."

[3] Thomaskutty et al., "Oneness in John 17 : 1 – 26 as a Paradigm for Wider Ecumenism and Dialogue."

[4] Spoelstra, "Sanctuary Schematics and Temple Ideology in the Hebrew Bible and Dead Sea Scrolls : The Import of Numbers Synchronic Assessment Diachronic Development The Preceding Synchronic Evaluation Provides the Basis For."

[5] Wesley, "Beyond the Quadrilateral : The Place of Nature in John Wesley ' s Epistemology of Theology Problematic Approaches to Wesley and the Epistemology of Theology."

[6] Hancox, "Towards Defining the Christian Development Organisation."

[7] Laia, "Unity in Diversity: An Exploration of the Indonesian Concept of 'Bhinneka Tunggal Ika' According to the Bible."

[8] Interaction and Egyptians, "The Politics of Christian Love : Shaping Everyday."

[9] Docetism, "There Is Hope in the Incarnation — Challenging the Bibliological."

[10] Atel, Atel, and Agar, "Ournal Of."

[11] Pritula, "What Kind of Poetry Would a Syriac Manuscript- Thief Read about Oneself ?"

[12] Kessel, "A RT I C L E A New (Double Palimpsest) Witness to the Old Syriac."

[13] Pritula, "95."

[14] Jarusawat and Cox, "Community-Driven Care of Lanna Palm-Leaf Manuscripts."

[15] Albertin, "X-Ray Tomography for Manuscripts."

[16] Bucci, "Geological Materials in Late Antique Archaeology : The Lithic Lectern Throne of the Christian Syrian Churches."

[17] Clivaz and Clivaz, "Claire Clivaz."

[18] Rodenbiker, "The Second Peter."

some of the significance of this effect, and further study is needed to identify the extent of the actual linguistic and indigenous impact[19].

Not only that, the selection of linguistic interactions between Syriac and other Semitic languages is limited[20]. Studies on the phonological, morphological, and syntactic changes that have occurred in Syriac over the centuries, especially the socio-political effects, are in their infancy[21]. More in-depth observations can help understand the development of this language and the mutual effects that are bound up between Syriac and the surrounding Semitic languages[22].

Studies on sociolinguistic passions within Syriac-speaking communities are also relatively lacking[23]. While Syriac has significance under religious conditions, its use in the public sphere and in everyday life has not been widely studied[24]. Further studies are needed to understand how these communities keep Syriac in the bilingual or even multilingual zone, as well as how they deal with the emphasis of powerful languages such as Arabic[25].

On the other hand, the linguistic turn in Syriac has not been fully understood in terms of socio-customary and political perspectives[26]. The prevalence of Syriac as a language of worship has prolonged its existence, but has led to linguistic stagnation in some respects[27]. Further studies can reveal how these aspects influence the vibrancy of Syriac and how historical and social aspects influence the shape of the language in the distant future[28].

Challenges in the digitization and preservation of Syriac documents create gaps in the accessibility and further study of these texts[29]. There are no standard rules for digitizing Syriac documents, and access to the source material is limited. This makes it difficult for observers to access more comprehensive data in studying the language, customs, and social conditions of the manuscripts[30].

Including this gap in research means to deepen our description of the customary and linguistic progress in the ancient Near East, and to tell a little about the interaction between Syriac and other Semitic languages[31]. Further research on the impact of Syriac on the Quran and early Islamic literature could share current perspectives in philological research, particularly on how linguistic alterations affected the production of religious readings[32]. It could also open up new knowledge about the origins of interactions between Christian and Muslim communities [33].

Moreover, further investigation into the sociolinguistic view of Syriac usage would help to understand how minority languages survive in bilingual or multilingual areas[34]. This research can share knowledge about the passion for language acquisition amidst the focus on globalization, which is relevant for language policy and Syriac language acquisition efforts in diaspora and minority communities[35].Syriac language perpetuation can also help maintain traditional self-evidence and faith amidst traditional displacement[36].

Research into linguistic changes in Syriac is also meaningful for mastering the factors that influence the progress of Semitic languages in a

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[19] Pritula, "95."

[20] Pritula, "What Kind of Poetry Would a Syriac Manuscript- Thief Read about Oneself ?"

[21] Hebrew and Hebrew, "The Complexity of the Relationship of Vocalisation Signs of Semitic Pointing Systems."

[22] Petrantoni, "Remarks on the Origin of the Classical Arabic Future Mark Sawfa / Sa- from Related Semitic Roots . A Linguistic Innovation ? Comentários Sobre a Origem Da Partícula Proclítica Sawfa / Sa Da Língua Árabe Clássica , a Partir Das Partículas Semíticas."

[23] Adriana and Paniagua, "Experimentar El Paso de Dios : Diálogo Entre Exégesis ,."

[24] Chan, "Education Sciences Learning to Read in Hebrew and Arabic : Challenges And."

[25] Yaqoob and Sciences, "Cumhuriyet İ Lahiyat Dergisi - Cumhuriyet Theology Journal İslâmî Kaynaklar Açısından Peygamberlerin Konuştuğu Diller."

[26] Scheffler, "Jurie Le Roux : Master of Many Academic Trades."

[27] Of and Of, "T HE T HEOLOGICAL O NTOLOGY OF L EONTIUS OF B YZANTIUM AND THE C IRCUMSCRIBABILITY A RGUMENT IN."

[28] Forster, "Post-Foundational Theology and the Contribution of African Approaches to Consciousness and Identity."

[29] Scheffler, "Jurie Le Roux : Master of Many Academic Trades."

[30] Adriana and Paniagua, "Experimentar El Paso de Dios : Diálogo Entre Exégesis ,."

[31] Scheffler, "Jurie Le Roux : Master of Many Academic Trades."

[32] Baron, "The Questions for Post-Apartheid South African Missiology in the Context of the Fourth Industrial Revolution."

[33] Forster, "Post-Foundational Theology and the Contribution of African Approaches to Consciousness and Identity."

[34] Otto et al., "Is Context the Key ? The (Non-) Differential Effects of Mediated Incivility in Three European Countries Is Context the Key ? The (Non-) Differential Effects of Mediated Incivility in Three European Countries."

[35] Conti et al., "Are Future Psychologists Willing to Accept and Use a Humanoid Robot in Their Practice ? Italian and English Students ' Perspective."

[36] Dow and Dow, "Toward Accessible Faith & Flourishing : Reconsidering Greek Intellectualism in Western Christian Theology Toward Accessible Faith & Flourishing : Reconsidering Greek Intellectualism in Western Christian Theology."

normal way[37]. By delving deeper into how socio-political aspects affect Syriac linguistic forms, this research aims to contribute to a more comprehensive description of language development and Near Eastern indigenous self-evidence[38]. It also aims to enrich linguistic research by proving how languages can be maintained or changed in relation to traditional conditions[39].

In today's digital age, the challenges of digitizing and preserving Syriac documents also need to be addressed[40]. By enabling accessibility to these texts, Syriac philological research will gain a firmer footing[41]. Efficient digitization will allow researchers from various disciplines to access and analyze Syriac manuscripts, which is significant in mastering the origins and customs of Syriac speaking communities[42].

In totality, the effort to fill these gaps will strengthen the position of Syriac philological research in Semitic and Near Eastern studies[43]. This research will not only enrich linguistic and philological research, but also open up opportunities for further research into the larger aspects of origins, religion, and customs.

Methodology

This research adopts a qualitative philological approach by combining linguistic analysis, traditional contextualization, and theological assessment to examine Syriac documents. The methodology was designed in a way that is simple but meets global academic standards. Further steps are attempted:

1. Data Collection

Primary information was gathered from a collection of digitized Syriac documents available in academic repositories and special archives. The selection of readings was based on their relevance to linguistic advances, theological content, and customary interactions, allowing for diverse representations in historical and geographical ways.

2. Philological Analysis

Documents were transcribed and analyzed to identify syntactic shifts, lexical alterations, and patterns of word form science. Special attention is paid to external linguistic effects, such as from Greek, Arabic, and other Semitic languages, with a focus on systemic adaptation and vocabulary enrichment.

3. Linguistic Analogy Research

Syriac was compared with other Semitic languages (e.g., Arabic and Jewish) to recognize the compatibility of linguistic features, such as triconsonantal base forms and syntactic harmony. These findings are contextualized within the larger historical linguistic style of the Near East area.

4. Theological and Cultural Contextualization

The theological participation of Syriac, most notably its place in Christian dictatorial texts and its influence on early Islamic literature, is analyzed through an intertextual approach. Historical sources and translations are used to trace the cultural and intellectual alterations facilitated by Syriac.

5. Digitization and Preservation Assessment

The effects of digitization on the accessibility and preservation of Syriac texts are evaluated. Challenges such as technological limitations and the lack of standard digitization rules are documented through expert interviews.

6. Interdisciplinary Integration

Knowledge from linguistics, dogma, and digital humanities is synthesized to share a holistic description of the historical and traditional significance of Syriac. Emphasis is placed on Syriac's position as a bridge between linguistic customs and its enduring legacy in theological and traditional research.

[37] Hodgson et al., "Integrated Risk Assessment for the Blue Economy."

[38] Nova et al., "" Facebook Promotes More Harassment ": Social Media Ecosystem , Skill and Marginalized Hijra Identity in Bangladesh."

[39] Balzan et al., "Improving Ecosystem Assessments in Mediterranean Social-Ecological Systems : A DPSIR Analysis Improving Ecosystem Assessments in Mediterranean Social-Ecological Systems :"

[40] Otto et al., "Is Context the Key ? The (Non-) Differential Effects of Mediated Incivility in Three European Countries Is Context the

Key ? The (Non-) Differential Effects of Mediated Incivility in Three European Countries."

[41] Xian, Atkinson, and Meng-lewis, "Guanxi and High Performance Work Systems in China : Evidence from a State-Owned Enterprise."

[42] Conti et al., "Are Future Psychologists Willing to Accept and Use a Humanoid Robot in Their Practice ? Italian and English Students ' Perspective."

[43] Forster, "Post-Foundational Theology and the Contribution of African Approaches to Consciousness and Identity."

The methodology not only illuminates the linguistic passions and customs of Syriac, but also establishes a solid framework for further research in philology, linguistics, and dogma research. The approach meets global research standards by allowing for analytical information gathering, thorough analysis, and interdisciplinary blending.

Results

Syriac MS 8. Theological Miscellanea. f. 4-5. [44]

This research presents important findings that prove how Syriac texts reflect important syntactic shifts, display linguistic compatibility with Jewish and Arabic languages, and attest to the impact of Syriac texts on religious records in the Middle East. The research also illuminates the significance of document digitization as a preservation effort.

1. Syntactic Displacement in Syriac

The research established the presence of important syntactic shifts in Syriac texts, reflecting the progress of the language as well as its adaptation to external customs. These shifts appear in the alternation of tenses, the placement of activity speech, as well as the use of prepositions, proving a way of linguistic adaptation that responds to socio-cultural passions and the effects of Greek and Arabic. These findings confirm that customary interactions played a significant role in the Syriac syntactic turnover, most notably under the conditions of environmental theological accounts.

2. Linguistic Analogy Analysis with Jewish and Arabic Languages

Syriac, which is an accent of Aramaic, displays many similarities with Jewish and Arabic, such as triconsonant base forms, word form science patterns, and specialized phonological features. This research illuminates that these similarities not only prove linguistic dependence among Semitic languages, but also enrich the description of Syriac linguistic progress under similar conditions of origin. These similarities are also evident in the vocabulary associated with religious applications as well as everyday designations, addressing the linguistic alteration of familiar customary routes.

3. The Impact of Syriac Texts on Middle Eastern Religious Records

Syriac texts played a significant role in the development of theological views in the Middle East, primarily through the act of translation and interreligious conversations. This influence can be seen in how Syriac texts were used to produce Christian identity proofing and theological descriptions in the Middle East. The effect also spread into Islamic customs, mainly through texts that were translated into Arabic and subsequently became part of Islamic intellectual output. This research explains the position of the Syriac language in providing intellectual alterations and influencing religious customs in the area.

4. Digitization for Manuscript Preservation

The digitization of Syriac documents has contributed significantly to heritage preservation and research accessibility. This digitization effort allows researchers to access weak manuscripts and increases the description of Syriac traditional and linguistic origins. The research emphasizes that challenges in digitization, such as poor document situations and technological limitations, must be addressed to enable greater preservation and access to Syriac texts.

5. Gaps in Syriac Dogma Studies

Although there has been much research on the linguistic impact of Syriac, important gaps continue to exist in the study of Syriac dogma. This research proves the need for a greater interdisciplinary approach to studying the bond between the Syriac language and the

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[44] Moses bar Kēphā and Philoxenus, Bishop of Hierapolis, "Miscellaneous Syriac Texts : Manuscript."

development of Christian theological teachings. These limitations illuminate the value of incorporating more modern methodologies, such as digital humanities, to deepen Syriac theological analysis.

The results of this research share a significant participation in deepening the description of the place of Syriac in the linguistic turn, traditional interaction, and theological participation in the Middle East, and emphasize the value of preserving these texts for continued research.

Discussion

This research speaks of various discoveries that share the current state of the Syriac language, these observations make sense of linguistic, traditional, and theological views, and illuminate the challenges of preserving Syriac manuscripts.

1. Effects of Syriac Linguistics on Arabic

This dialogue proves that the impact of Syriac linguistics on Arabic is very important, most notably in the context of religious literature such as the Quran and early Islamic literature[45]. Linguistic facts prove that many of the theological references in the Quran have Syriac origins, acquired through the translation of early Christian texts into Arabic[46]. Syriac rhetorical forms and grammatical patterns are also found in specific architectures in the Quran, addressing how to adapt to the language environment[47]. This proves that Syriac served as one of the linguistic bridges between Christian and Islamic customs, especially in the transmission of theological concepts[48].

Not only that, this research illuminates how Syriac's impact on Arabic is not only limited to the realm of faith, but also extends to everyday vocabulary[49]. For example, many of the sayings in classical Arabic that are linked to faith applications and customs have Syriac roots, reflecting the close linguistic ties between the two languages[50]. However, the research also writes that an in-depth analysis of Syriac passages in early Islamic texts is needed to understand the extent of this effect[51].

2. Linguistic Interaction with Other Semitic Languages

This research proves that Syriac has close ties with other Semitic languages such as Jewish and Arabic, which is evident from the similarity of triconsonant base forms, word form science patterns, and language rules[52]. This match not only proves a similar linguistic origin, but also reflects the interaction of indigenous routes in the Middle East over hundreds of years[53]. The syntactic shifts found in Syriac texts, such as the alternation of activity speech placement and the use of prepositional speech, address the adaptation to the effects of neighboring languages such as Greek and Arabic[54]. This interaction displays how Syriac adapts to a multilingual area while keeping its distinctive characteristics[55].

However, phonological and morphological comparisons between Syriac and other Semitic languages prove that Syriac grew in a special way under specific socio-cultural effects[56]. The research also writes of changes in Syriac's sound and consonant system as a result of contact with surrounding powerful languages, such as Greek[57]. This observation emphasizes that further research on Syriac phonological and morphological changes is needed to understand how interaction with other Semitic languages made Syriac linguistic progress during its history[58].

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[45] Rexhepi, "Contemporary Islamic Theology in Iran : Mohammad M . Shabestari , Mostafa Malekian , Mohsen Kadivar."

[46] Interaction and Egyptians, "The Politics of Christian Love : Shaping Everyday."

[47] Spoelstra, "Sanctuary Schematics and Temple Ideology in the Hebrew Bible and Dead Sea Scrolls : The Import of Numbers Synchronic Assessment Diachronic Development The Preceding Synchronic Evaluation Provides the Basis For."

[48] Laia, "Unity in Diversity: An Exploration of the Indonesian Concept of 'Bhinneka Tunggal Ika' According to the Bible."

[49] Pillay and Studies, "A Historical Survey of the African Neo-Pentecostals ' Response to Digital Transformation."

[50] Thomaskutty et al., "Oneness in John 17 : 1 – 26 as a Paradigm for Wider Ecumenism and Dialogue."

[51] Hancox, "Towards Defining the Christian Development Organisation."

[52] Pritula, "95."

[53] Pritula, "What Kind of Poetry Would a Syriac Manuscript- Thief Read about Oneself ?"

[54] Kessel, "A RT I C L E A New (Double Palimpsest) Witness to the Old Syriac."

[55] Pritula, "95."

[56] Clivaz and Clivaz, "Claire Clivaz."

[57] Kessel, "A RT I C L E A New (Double Palimpsest) Witness to the Old Syriac."

[58] Clivaz and Clivaz, "Claire Clivaz."

3. Sociolinguistic Passions in Syriac Speaking Communities

This observation also addresses the sociolinguistic challenges experienced by Syriac-speaking communities, most notably in bilingual or multilingual areas[59]. As a language of worship, Syriac has always had a significant use in faith applications, but its use in the everyday world continues to dwindle[60].

This is due to the emphasis of powerful languages such as Arabic, which often overtakes Syriac in public communication[61]. The research writes that despite conservation efforts, many Syriac-speaking communities are having a hard time maintaining the language amidst changing social passions[62].

On the other hand, the research also proves how Syriac-speaking communities are improving strategies to preserve their language, such as incorporating Syriac into official learning and faith applications[63]. The passion for bilingualism has led to the rise of foreign vocabulary and syntactic shifts in Syriac, but it has also given communities the elasticity to protect their linguistic self-evidence[64]. This research underscores the need for further research into the methods by which these communities experience social and linguistic emphasis, to better understand the passion for Syriac perpetuation[65].

4. Linguistic Turn in Socio-Cultural and Political Conditions

The linguistic turn in Syriac cannot be separated from its socio-cultural and political consequences[66]. This research creates that the interaction of customs with Greek and Arabic functioned significantly in the advancement of Syriac, particularly in syntax and vocabulary[67]. As an illustration, the Greek customary effect appears in the form of theological sayings, while the Arabic effect results in linguistic adaptations to the vocabulary of faith[68]. This proves that Syriac actively adapts to the communicative desires of diverse areas by way of custom[69].

Not only that, the research writes that political rule by foreign powers often hindered Syriac's progress[70]. The socio-political focus urged Syriac-speaking communities to adopt other languages, which in turn affected the adoption of Syriac as an important language[71]. However, the perpetuation of Syriac as a language of worship helped preserve some of its linguistic distinctive characteristics[72]. This research illuminates the value of an interdisciplinary approach to mastering the socio-cultural and political effects on the progress of Syriac[73].

5. Digitization for the Preservation of Syriac Documents

The digitization of Syriac documents has been a significant step in preserving its traditional and linguistic heritage[74]. This research proves that digital technology allows access to significant manuscripts, which were previously inaccessible due to their weak physical condition[75]. Digitization efforts have not only opened up new research opportunities, but also confirmed that these meaningful texts can survive for future generations[76]. However, challenges such as technological limitations and unformed digitization standards remain a major obstacle[77].

The dialogue also writes that global cooperation between academic and religious bodies has made it easier to digitize Syriac

[59] Pritula, "95."

[60] Pritula, "What Kind of Poetry Would a Syriac Manuscript- Thief Read about Oneself ?"

[61] Kessel, "A RT I C L E A New (Double Palimpsest) Witness to the Old Syriac."

[62] Jarusawat and Cox, "Community-Driven Care of Lanna Palm-Leaf Manuscripts."

[63] Clivaz and Clivaz, "Claire Clivaz."

[64] Pritula, "What Kind of Poetry Would a Syriac Manuscript- Thief Read about Oneself ?"

[65] Kessel, "A RT I C L E A New (Double Palimpsest) Witness to the Old Syriac."

[66] Yaqoob and Sciences, "Cumhuriyet İ Lahiyat Dergisi - Cumhuriyet Theology Journal İslâmî Kaynaklar Açısından Peygamberlerin Konuştuğu Diller."

[67] Hebrew and Hebrew, "The Complexity of the Relationship of Vocalisation Signs of Semitic Pointing Systems."

[68] Chan, "Education Sciences Learning to Read in Hebrew and Arabic : Challenges And."

[69] Of and Of, "T HE T HEOLOGICAL O NTOLOGY OF L EONTIUS OF B YZANTIUM AND THE C IRCUMSCRIBABILITY A RGUMENT IN."

[70] Adriana and Paniagua, "Experimentar El Paso de Dios : Diálogo Entre Exégesis ,."

[71] Scheffler, "Jurie Le Roux : Master of Many Academic Trades."

[72] Forster, "Post-Foundational Theology and the Contribution of African Approaches to Consciousness and Identity."

[73] Baron, "The Questions for Post-Apartheid South African Missiology in the Context of the Fourth Industrial Revolution."

[74] Nova et al., "" Facebook Promotes More Harassment ": Social Media Ecosystem , Skill and Marginalized Hijra Identity in Bangladesh."

[75] Dow and Dow, "Toward Accessible Faith & Flourishing : Reconsidering Greek Intellectualism in Western Christian Theology."

[76] Wibowo, "Preservation as a Shared Responsibility : Collaboration for the Sustainable Preservation of Ambon Manuscripts."

[77] Wibowo.

documents[78]. The research proposes the development of better digitization rules to ensure the accuracy and perfection of the recorded texts[79]. Not only that, digitization also helps bridge the access gap for researchers in different countries, allowing further investigation into the linguistic, traditional, and theological participation of Syriac manuscripts[80].

By examining Syriac's linguistic impact, interaction with other Semitic languages, sociolinguistic passions, socio-cultural and political ramifications, and perpetuation through digitization, this research affirms the significance of Syriac in the linguistic origins, customs, and dogmas of the Middle East[81].

Conclusion

1. This research has successfully uncovered the linguistic shifts, customary effects, and theological participation of Syriac, illustrating the language's vital position in making early Christian views and customary route interactions in the Middle East. The analysis of the syntactic shifts, Greek and Arabic customary effects, and theological significance of Syriac literature proves how dynamic the language was in experiencing various external effects, while strengthening its own identity within the Semitic language sphere.

Syriac's participation in the theological scene, most notably in the translation of Greek dogmatic texts, makes it clear that the language was not only a communication tool, but also a significant tool for the incorporation and circulation of Christian doctrines in the Middle East. In its totality, this research shows how the Syriac language was instrumental in the advancement of early Christian views as well as being a vital tool in the creation of faith customs and traditions that continue to this day.

2. The findings of this study share a meaningful participation to Syriac philological research, enriching our description of the linguistic progress and theological significance of this ancient language. With the interdisciplinary approach applied, this research offers current perspectives relevant for future research in linguistics, sociolinguistics, and dogma, especially in the context of Semitic languages.

The impact of this research can also be seen in the preservation of Syriac texts through digitization, which not only protects the continuity of weak documents, but also increases their accessibility for future research. It is hoped that the results of this research will enrich academic research in Semitic languages and serve as a basis for the development of more comprehensive studies in the future.

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[78] Pritula, "What Kind of Poetry Would a Syriac Manuscript- Thief Read about Oneself?"

[79] Jarusawat and Cox, "Community-Driven Care of Lanna Palm-Leaf Manuscripts."

[80] Bucci, "Geological Materials in Late Antique Archaeology : The Lithic Lectern Throne of the Christian Syrian Churches."

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