

ORIGINAL ARTICLE

Controversial addition in the Paschal praise $\theta\omega\kappa \tau\epsilon \uparrow\chi\omicron\mu$ according to the Coptic rite

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هذا المقال يهدف إلى البحث في أصل وتاريخ إضافة عبارة ' قوتي وتسبحتي هو الرب وصار لي خلاصاً' ، وهي الآية الثالثة في تسبحة البصخة الشهيرة ' ثوك تيه تي جوم – لك القوة والمجد '، هذه الآية والتي قد أخذت من مزمو 118 ، يبدو أنها قد أضيفت للترنيمه الأصلية خلال العشرينات من القرن الماضي . وخلال العقود القليلة الماضية تمت إضافة عبارة ' خلاصاً مقدساً' والتي ليس لها سند كتابي أو ليتورجي . وبالرغم من إنتشارها الواسع بمساعدة وسائل التواصل الاجتماعي ، إلا أنه يتعين على خبراء اللغة القبطية وعلماء المخطوطات الليتورجية أن يعيدوا النظر في هذه المصطلحات اللغوية وأيضاً التسجيلات الصوتية المتداولة وتصحيحها .

Dutch: Dit artikel bezoekt de geschiedenis van het derde vers, $\tau\alpha\chi\omicron\mu \text{ nem } \pi\alpha\acute{\sigma}\mu\omicron\uparrow \text{ p}\acute{\epsilon} \text{ } \pi\acute{\theta}\omicron\iota\varsigma \alpha\chi\upsilon\omega\pi\iota \text{ n}\eta\iota \text{ } \eta\omicron\uparrow\chi\omicron\mu$. Mijn kracht en mijn lof is de Heer, en hij is mijn verlossing geworden, van het meest populaire Koptische hymne in de Heilige Pascha, $\theta\omega\kappa \tau\epsilon \uparrow\chi\omicron\mu$ – Aan u zij de kracht'. Deze vers is afkomstig uit *psalm 118* en lijkt te zijn toegevoegd aan het oorspronkelijke hymne in de twintigste eeuw. In de afgelopen decennia is een andere zin $\epsilon\uparrow\chi\omicron\mu \text{ } \epsilon\chi\omicron\tau\alpha\beta$ – Heilige, toegevoegd, die geen bijbelse of liturgische verwijzing heeft. Hoewel de media heeft geholpen bij het verspreiden van deze laatste toevoeging, zouden deskundigen op het gebied van de Koptische taal en liturgie het oude literatuur- en opnamemateriaal opnieuw moeten bekijken om dergelijke taalkundige fouten te corrigeren.

English: This article searches the history of the third verse, $\tau\alpha\chi\omicron\mu \text{ nem } \pi\alpha\acute{\sigma}\mu\omicron\uparrow \text{ p}\acute{\epsilon} \text{ } \pi\acute{\theta}\omicron\iota\varsigma \alpha\chi\upsilon\omega\pi\iota \text{ n}\eta\iota \text{ } \eta\omicron\uparrow\chi\omicron\mu$ – My strength and my praise are the Lord who became to me a salvation, of the most popular Coptic hymn in the Holy Pascha, $\theta\omega\kappa \tau\epsilon \uparrow\chi\omicron\mu$ – Yours is the power. This verse is taken from *psalm 118*, and seems to have been added to the original hymn in the 20th century. Over the past few decades, another phrase $\epsilon\uparrow\chi\omicron\mu \text{ } \epsilon\chi\omicron\tau\alpha\beta$ was added, which has no biblical or liturgical reference. Although the media has assisted in spreading the latter addition, the enlightened Coptic language and liturgy experts should revisit the old literature and recordings to address such linguistic error and correct it.

French: Cet article vise à étudier l'origine et l'histoire de l'ajout du verset « $\tau\alpha\chi\omicron\mu \text{ nem } \pi\alpha\acute{\sigma}\mu\omicron\uparrow \text{ p}\acute{\epsilon} \text{ } \pi\acute{\theta}\omicron\iota\varsigma \alpha\chi\upsilon\omega\pi\iota \text{ n}\eta\iota \text{ } \eta\omicron\uparrow\chi\omicron\mu$ » – Le Seigneur est ma force et ma louange, et il est devenu mon salut», qui est le troisième verset du célèbre hymne Copte Pascal $\theta\omega\kappa \tau\epsilon \uparrow\chi\omicron\mu$ – À toi appartient la puissance et la gloire. Ce verset, tiré du *Psaume 118*, semble avoir été ajouté à l'hymne original dans les années 1920. Au cours des dernières décennies, l'expression « $\epsilon\uparrow\chi\omicron\mu \text{ } \epsilon\chi\omicron\tau\alpha\beta$ – saint salut » a été ajoutée, sans aucun support biblique ou liturgique. Malgré leur large diffusion grâce aux médias sociaux, les experts en langue copte et les spécialistes des manuscrits liturgiques doivent reconsidérer et corriger ces termes linguistiques, ainsi que les enregistrements audio en circulation.

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German: Dieser Artikel erforscht die Geschichte der dritten Strophe, **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ ΑΙΨΩΠΙ ΝΗΗ ΝΟΥΣΩΤΗΡΙΑ** – Meine Stärke und mein Lied ist der Herr, er ist für mich zum Heiligen Retter geworden, des beliebtesten koptischen Hymnus in der Heiligen Pascha, **ΘΩΚ ΤΕ ΨΧΟΜ** – Dein ist die Kraft. Diese Strophe stammt aus *Psalm 118* und scheint im zwanzigsten Jahrhundert zu dem ursprünglichen Hymnus hinzugefügt worden zu sein. In den letzten Jahrzehnten wurde eine weitere Phrase, **ΕΥΣΩΤΗΡΙΑ ΕΦΟΥΤΑΒ**, hinzugefügt, die keinen biblischen oder liturgischen Bezug hat. Obwohl die Medien dazu beigetragen haben, diese spätere Ergänzung zu verbreiten, sollten die aufgeklärten Experten der koptischen Sprache und Liturgie die alte Literatur und Aufnahmen erneut untersuchen, um solche sprachlichen Fehler zu adressieren und zu korrigieren.

Greek: Αυτό το άρθρο αναζητά την ιστορία του τρίτου στίχου, **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ ΑΙΨΩΠΙ ΝΗΗ ΝΟΥΣΩΤΗΡΙΑ** – Η δύναμή μου και η αινεσή μου είναι ο Κύριος μου που έγινε για μένα Αγία Σωτηρία, του πιο δημοφιλούς Κοπτικού ύμνου στο Άγιο Πάσχα, **Θωκ τε ψχομ** – Σου ανήκει η δύναμη. Αυτός ο στίχος προέρχεται από το *ψαλμό 118* και φαίνεται να προστέθηκε στον αρχικό ύμνο κατά τον 20ο αιώνα. Τα τελευταία χρόνια προστέθηκε ένα άλλο στοιχείο **ΕΥΣΩΤΗΡΙΑ ΕΦΟΥΤΑΒ** ('ευσωθρία Εφουάβ'), το οποίο δεν έχει βιβλική ή λειτουργική αναφορά. Παρά την ευρεία διάδοση του μέσω των μέσων κοινωνικής δικτύωσης, είναι αναγκαίο για τους ειδικούς στην Κοπτική γλώσσα και τα λειτουργικά χειρόγραφα να επανεξετάσουν την παλαιά λογοτεχνία και τις ηχογραφήσεις προκειμένου να διορθώσουν τέτοια γλωσσικά λάθη.

Italian: Questo articolo esplora la storia e l'aggiunta dell'espressione 'mia forza e mio canto è il Signore, egli è stato la mia salvezza'. Questa espressione corrisponde al terzo versetto nella popolare lode della Santa Pasqua, **Θωκ τε ψχομ** – A te la forza e la Gloria'. Questo versetto, tratto dal *salmo 118*, sembra essere stato aggiunto all'inno originale negli anni Venti del secolo scorso. Negli ultimi decenni è stata aggiunta un'altra espressione, 'Santa salvezza', la quale non ha alcun riferimento biblico o liturgico. Anche se i media hanno contribuito a diffondere quest'ultima aggiunta, gli esperti di lingua copta e dei manoscritti liturgici dovrebbero riconsiderare questa terminologia e le correnti registrazioni e correggerli.

Swedish: Denna artikel utforskar historien bakom den tredje versen **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ ΑΙΨΩΠΙ ΝΗΗ ΝΟΥΣΩΤΗΡΙΑ** – min styrka och min lovsång är Herren som blev min frälsning" i den populära koptiska hymnen under den Heliga Påsken **Θωκ τε ψχομ** – Din är makten'. Denna vers är hämtad från *psalm 118:14* och verkar ha lagts till den ursprungliga hymnen under 1900-talet. Under de senaste decennierna har en annan fras **ΕΥΣΩΤΗΡΙΑ ΕΦΟΥΤΑΒ** – helig frälsning', lagts till, vilken saknar biblisk eller liturgisk referens. Även om medierna har hjälpt till att sprida detta senare tillägg, bör de upplysta koptiska språk- och liturgiexperterna återvända till den gamla litteraturen och inspelningarna för att adressera sådana språkliga fel och korrigera dem.

The most famous prayer of the Holy Pascha in the Coptic church is **Θωκ τε ψχομ** – Yours is the power. It is the starting praise of all Pascha hourly prayers. Being sung 12 times in each hour and 636 times throughout the Holy week, **Θωκ τε ψχομ** is one of the most popular hymns in the Coptic church throughout all generations. It is taught in Sunday schools, and even new comers to church learn it easily because of its repetitive pattern and its simple melody that is syllabic in nature which does not require melismatic singing. **Θωκ τε ψχομ** – Yours is the power, is the chorus chant of the hymn, which is repeated 3 times in an alternating fashion, followed by two verses as responses: **ΕΜΜΑΝΟΥΗΛ ΠΕΝΟΥΤ ΠΕΝΟΥΤΟ** – Emmanuel is our Lord and King (first response) and **ΠΑΒΟΙΣ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΠΑΣΩΤΗΡ ΗΣΑΘΟΣ** – my Lord Jesus Christ my Good Savior (second response). On Good Friday, a third verse is added to the hymn, **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ ΑΙΨΩΠΙ ΝΗΗ ΝΟΥΣΩΤΗΡΙΑ** – My strength and my praise are the Lord who became to me a salvation. Although the exact history of such addition is not well documented, its objective could be highlighting the fulfilment of the human salvation that happened through the death of Lord Jesus on the cross on Good Friday.

Over the last few decades, it has been noticed that the lyrics of the hymn have been changed and the ending of the third verse has become **ΕΥΣΩΤΗΡΙΑ ΕΥΘΥΑΒ**. This paper sought to discuss the accuracy of such change.

The paschal praise **ΘΩΚ ΤΕ ΨΟΜ** seems to be textually based on the verse ‘Yours, O LORD, is the greatness and the power and the glory and the splendor and the majesty, for everything in heaven and on earth belongs to You’, **1 Chronicles 29:11** and also the verse ‘For Thine is the kingdom, and the power, and the glory, forever’ **Matthew 6:13**. The two verses **ΕΜΜΑΝΟΥΗΛ ΠΕΝΝΟΥΨ ΠΕΝΟΥΡΟ** and **ΠΑΘΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΠΑΣΩΤΗΡ ΗΛΑΞΑΘΟΣ** are simple praising compositions, that are very familiar in the Coptic culture, being repeated in many other prayers. The third verse **ΤΑΧΟΜ ΝΕΜ ΠΑΪΜΟΥΨ ΠΕ ΪΠΘΟΙΣ ΑΥΨΩΠΙ ΝΗ ΪΝΟΥΣΩΤΗΡΙΑ** is a direct quotation from **psalm 118:14**, which fits nicely the events of fulfilment of human salvation, the Lord Jesus went through during the Pascha week, particularly in Good Friday.

To accurately discuss the meaning of the third verse, **ΤΑΧΟΜ ΝΕΜ ΠΑΪΜΟΥΨ ΠΕ ΪΠΘΟΙΣ ΑΥΨΩΠΙ ΝΗ ΪΝΟΥΣΩΤΗΡΙΑ**, in order to determine its origin we searched the original languages of the Old Testament including the psalms. The original Hebrew and Greek translations of **Psalms 118:14** are

Δύναμὶς μου καὶ ὕμνος εἶναι ὁ Κύριος, καὶ ἐγένεεν εἰς ἐμὲ σωτηρία.

עָזִי וְזִמְרָתִי יְיָ-יְהוָה לִי לְיִשׁוּעָה

(Psalm 117,118:14) قوتي وترنمي الرب وقد صار لي خلاصا

[The LORD is my strength and song, and has become my salvation

ΤΑΧΟΜ ΝΕΜ ΠΑΪΜΟΥΨ ΠΕ ΪΠΘΟΙΣ ΑΥΨΩΠΙ ΝΗ ΕΥΣΩΤΗΡΙΑ

Of note, the word salvation has been mentioned in many other places in both the Old and the New Testaments

Firstly, without adding an adjective

(1) The LORD is my strength and song, and he has become my salvation (Exodus 15:2)

יְיָ-יְהוָה לִי לְיִשׁוּעָה

الرب قوتي ونشيدتي وقد صار خلاصتي. خر (2:15)

Ο Κύριος εἶναι ἡ δύναμίς μου καὶ τὸ ἄσμα μου, καὶ ἐστάθη ἡ σωτηρία μου

ΟΥΒΗΘΟΣ ΝΕΜ ΟΥΡΕΦΕΒΩΣ ΕΒΟΛ ΖΙΧΩΙ ΑΥΨΩΠΙ ΝΗ ΕΥΣΩΤΗΡΙΑ

(2) I will praise You: for You have heard me, and have become my salvation.

أحمدك لأنك استجبت لي وصرت لي خلاصا . مز (21:118)

אֲדָבָר כִּי עָנִיתָנִי וַתְּהִי-לִי לְיִשׁוּעָה

Θέλω σε δοξολογεί, διότι μου ἐπήκουσας καὶ ἐγένεες εἰς ἐμὲ σωτηρία.

ΨΗΛΟΥΩΝΗΣ ΗΑΚ ΕΒΟΛ ΪΠΘΟΙΣ ΞΕ ΑΚΩΤΕΜ ΕΡΟΙ ΟΥΘΟΣ ΑΥΨΩΠΙ ΝΗ ΕΥΘΥΣΑΙ

(3) I will also clothe her priests with salvation

كهنتها البس خلاصا مز (16:132)

וְכִתְּבָהּ אֶלְבֵּישׁ יִשׁוּעָה

καὶ τοὺς ἱερεῖς αὐτῆς θέλω ἐνδύσει σωτηρίαν

ΝΕΣΟΥΗΒ ΕΙΕΨΩΤΟΥΨ ΪΝΟΥΣΩΤΗΡΙΑ

(4) LORD JEHOVAH is my strength and my song; he also has become my salvation
(2:12) ياه يهوه قوتي وترنيمتي وقد صار لي خلاصا. أش

יהוה יהי לי כח וזמרה

Κύριος ο Θεός είναι η δύναμίς μου και το άσμα· και εστάθη η σωτηρία μου

παωωτ νεμ παςμοωτ πε Πβοις οτοε αφωωπι νηι ετοωτχαι

(5) I have brought near my righteousness, and I will not be slow with the salvation that is from me: I have given salvation in Sion to Israel for glory.

(13:46) قد قربت بري. لا يبعد وخلصي لا يتأخر. واجعل في صهيون خلاصا. أش

קרבתִי צדקתי לא תתקדמתי לא תאחר ואל תאחר ואל תאחר

ήγγισα τήν δικαιοσύνην μου και τήν σωτηρίαν τήν παρ' έμοῦ οῦ βραδυνῶ· δέδωκα έν Σιων σωτηρίαν τῷ Ισραηλ εις δόξασμα.

αιθρε τα δικεοσνη θωντ νεμ τα μεομη οτοε πιοτχαι εβολ ελιτοτ τ ηναθρεωωκ αν αιτ θεν
σιων ηνοωτχαι ετωωτ ηπιςλ

(6) that You should be for salvation unto the ends of the earth.

لتكون أنت خلاصا الى اقصى الارض. أع (47:13)

διά να ήσαι προς σωτηρίαν έως εσχάτου της γης

εθρεκωωπι ετοωτχαι ωα αφρηχφ ηπκαεζι

(7) Blessed be the Lord God of Israel; for he has visited and redeemed his people

(68:1) مبارك الرب اله اسرائيل لانه افتقد وصنع فداء لشعبه. لو

ευλογητος κυριος ο θεος του ισραηλ οτι επεσκεψατο και εποιησεν λυτρωσιν τω λαω
αυτου

εςμαρωωττ ηχε φνοωτ ηπιςραιηλ χε αφχεμ ηωωμη οτοε αφιρι ηνοωτ ηπεελαοε

Secondly, with an added adjective 'eternal'

* But Israel shall be saved in the LORD with an everlasting salvation

(17:45) أما اسرائيل فيخلص بالرب خلاصا ابديا. أش

Ο δε Ισραήλ θέλει σωθή διά του Κυρίου σωτηρίαν αιώνιον

πιςραιηλ ηαποεεμ εβολ ελιτεν ηβοις ηνοωτοεεμ ηνεεε

* but by his own blood he entered in once into the holy place having obtained eternal redemption

بل بدم نفسه دخل مرة واحدة الى الاقداس فوجد فداء ابديا. عب (12:9)

‘διά δέ τοῦ ἰδίου αἵματος εἰσηλθεν ἐφάπαξ εἰς τὰ ἅγια αἰώνιαν λύτρωσιν εὐράμενος

αλλα εβολ ελιτεν πεεφνοε ημμη ημοε

εαφι εδοτη ηνεοοταβ ηνοωτοεεαφχιμη ηνοωττ ηνεεε

* How shall we escape, if we neglect so great salvation

كيف ننجو نحن ان اهلنا خلاصا هذا مقداره. عب (3:2)

πως ημείς θέλομεν εκφύγει, εάν αμελήσωμεν τόσον μεγάλην σωτηρίαν

πωε ανον τενηνα ωρε εβολ ανωανεραμελεε επαινωττ ηνοωτχαι

Pascha liturgical books and interviews:

We searched some of the available πασχα – Pascha books to determine the chronology of the additions that happened to the θωκ τε τχομ – yours is the power hymn, over the

years. The two oldest books, published in 1920, ‘Service of the Deacon’ collected by Ecladius Bek Labib (1920), and ‘Dallal and the arrangement of Good Friday and the Glorious Easter’ by Father Philotheos al-Maqari, Father Barnabas Al-Barmoussi and Cantor Michael Gerges’ (1920) did not contain the phrase **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ**. Likewise, the same phrase was not mentioned in Dallal of the Holy Week collected by Father Atallah Arsanios Al-Muharraqi (1971). Interestingly, the phrase **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ ΔΕΥΩΠΙ ΝΗ ΝΟΥΣΩΤΗΡΙΑ** – My strength and my praise are the Lord who became to me a salvation started to appear in the early 1970s, in a Euchologion published by El-Mahaba Coptic Orthodox Society. In a discussion with Dr Labib Gorgy, a senior Coptic chanter, he confirmed that they never sang **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ** before the late bishop Anba Ioannis started his bishopric service in Tanta in 1972. Likewise, in an interview with Dr Roushdi Demian, a Senior chanter confirmed that at St Marks Cathedral in Alexandria they used to chant **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ ΔΕΥΩΠΙ ΝΗ ΝΟΥΣΩΤΗΡΙΑ** – My strength and my praise are the Lord who became to me a salvation in the typical Alexandrian melody, until the late seventies when they were instructed to follow the Cairo melody and to add the word **ΕΦΟΥΑΒ** after **ΕΥΣΩΤΗΡΙΑ**.

In view of the above references, it seems that the third verse, the phrase **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ ΔΕΥΩΠΙ ΝΗ ΝΟΥΣΩΤΗΡΙΑ** was added to the Paschal prayers in the 20th century. It may have been known in some places and not others a little before that time. This analysis is supported by the most recent appearance of that phrase in the Euchologian published in the late sixties. As is the nature with publishing houses, particularly of small communities, as is the case with the Coptic church, they copy each other. So, once a new material appears, particularly in commonly used books, Pascha and deacon service books, they get copied without any critical search, hence the wide spread of the last additions.

Again according to the above evidence, it seems that **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ ΔΕΥΩΠΙ ΝΗ ΝΟΥΣΩΤΗΡΙΑ** was added first, and practiced in a number of places including Alexandria, Tanta and even Cairo, since the publishing office of the ‘ElMahaba Society is in Cairo where the largest market for Christian book selling was and still remains. Interestingly, the Pascha service book by Fr Arsanios Al-Muharaqi, from upper Egypt did not include that verse, suggesting that it was first added around the Cairo region then got spread to Alexandria and the delta region.

As for replacing the word ‘**ΝΟΥΣΩΤΗΡΙΑ**’ by ‘**ΕΥΣΩΤΗΡΙΑ ΕΦΟΥΑΒ**’ it is certainly a more recent addition, again probably starting from Cairo, that coincided with the start of mobile recorders and later on video recordings which allowed its fast spread. Add to this, the then move for changing most regional hymnology to follow the Cairo school must have helped the wide spread of such addition. While the person responsible for such change is not known, it seems that he added the Arabic word first, which later on got wrongly translated into Coptic. The correct adjective should be ‘**ΕΣΟΥΑΒ**’ and not ‘**ΕΦΟΥΑΒ**’ because the word ‘**ΕΥΣΩΤΗΡΙΑ**’ is in this case of the indefinite feminine singular from ‘**ΕΥΣΩΤΗΡΙΑ**’, and therefore the relative noun that follows it (which replaces the adjective or description). He might have added the word ‘**ΕΦΟΥΑΒ**’ in Arabic first to serve adjusting the melody he desired in the twelfth time **ΘΩΚ ΤΕ ΤΧΟΜ** which is sung in Arabic, then tried to translate it into Coptic, but that was not accurate. This suggestion is based on the time this addition took place when the Coptic language was somewhat poorly practiced and understood. The critical research in Coptic hymnology could find other similar examples, although rare.

On the other hand, the suggestion that the addition of **ΤΑΧΟΜ ΝΕΜ ΠΑΣΜΟΥ** has possibly emerged by 14th century from the St Mary’s church, Haret El-Rum and **ΔΕΥΩΠΙ ΝΗ**

ⲛⲟⲩⲥⲱⲧⲏⲣⲓⲁ was possibly popularised by the 17th century by Philemon Kamel cannot be confirmed based on the clear evidence we presented above. In the early 2000s, deacon George Andrawes Salib assumed erroneously that the Coptic has a grammatical mistake, and offered a new version that matches Arabic.

In conclusion, based on the above analysis of our biblical verses and liturgical publication, it is very clear that replacement of the original scriptural word ⲛⲟⲩⲥⲱⲧⲏⲣⲓⲁ by the recent addition of ⲉⲧⲥⲱⲧⲏⲣⲓⲁ ⲉⲓⲟⲩⲗⲁⲃ is not liturgically accurate. It would be better revisiting the old recordings of the original hymn and correcting such unnecessary confusion.

References

<https://www.wataninet.com/2016/04/%D8%AF%D8%B1%D8%A7%D8%B3%D8%A9-%D8%AD%D9%88%D9%84-%D8%A7%D9%84%D8%A8%D8%B5%D8%AE%D8%A9-%D8%A7%D9%84%D9%85%D9%82%D8%AF%D8%B3%D8%A9-%D8-%A8%D9%8A%D9%86-%D8%A7%D9%84%D9%85%D8%B9%D8%B1%D9%81%D8%A9/>