

Selected Writings by Ibrāhīm al-Ḥaqlānī

(Chronological Order)

From the First Apologetic letter

To the teacher Valeriano Di Vela Vini, Professor in the Theological College in Paris, Sorbonne, and the Legal Priest in Rits Exalted Metropolitan Church and professor of the Sacred Sciences and Hebrew Literature in Paris Academy.

This letter eradicates the presumptions and the numerous tricks that he accumulated against the edition of the Syriac version of Ruth and its Latin translation. It is addressed to Valerian himself hoping that he will finally care for his own affairs as he cares for the affairs of others.

He then quotes the great St Gregory, saying:

“On inspecting the deeds of others, the foolish finds it all blameworthy. They forget their incompetence and sickness and the more their ignorance is implanted in them the more they intend to judge others purposely and intentionally.”¹

Ibrāhīm al-Ḥaqlānī,

Translator of the Syriac and Arabic language of King Louis XIII [and Louis the XIV] and their teacher, [teacher of the Arabic and Syriac languages] in the Royal Institute in Paris, Collège de France. Title: *Min ar-Risālat ad-Difā'iyah al'ūla ilā Valeriano Di Vela Vini [from the first apologetic letter to Valeriano Di Vela Vini]-* Paris, 1647. The text is taken from the book: *Ibrāhīm al-Ḥaqlānī fīl Mi'awyyah ar-Rābi'ah li Wilādatihi, 1605-2005*, NDU Press, 2005, p. 59.

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¹ The texts of the 17th century were free from case endings and contained few language mistakes; its vocabulary was mostly dialectical. This is why few and necessary deflections are noticed in this text. The colloquial words were verified as in the original followed by the correct expression between brackets to help the reader understand its meaning.

Forgiveness and Retention

Forgiveness and retention are in two parts: the first is to examine the various sins: Jesus's disciples followed his commandment to be united with him in desire, will and action. This is why Jesus said to Peter, the primate of the apostles: feed my sheep, take care of my lambs, take care of my sheep. Since sins are endless, and for the difference in the beneficence of faith and action, he gave authority to his disciples saying: he whom you pardon, his sins will be forgiven and whose sins you hold will be punished. This authority is given to them and to their descendants in order that they judge justly.

The second are the apostolic and the Lordly [i.e. related to the Lord Jesus Christ] duties which no one can lessen or change. The proofs are many: the first is what Jesus Christ tied, no one can untie for he is the king, Lord of all and they are the slaves who are not entitled to untie what their master tied or change any of it. Secondly, what Peter bound no one of the rest of the apostles can unbound since Jesus Christ gave him precedence and the authority to bind and to loosen without them. The third is that Peter and the rest of the apostles had concluded no one of their descendants can obliterate since Christ has granted them this favor

Ibrahim al-Ḥaqilānī,

From his book: *al-Intiṣār li Aftishius batriarch al-Iskindiriyah Raddan 'alā Yuḥannā Sildanius aw Aftishius (Sa'īd bin al-Batrīq), al-Batriark al-Iskandarī al-Mustaradd wal-Mu'ād ilā jamā'atihi al-Sharqiyyīn aw al-Radd 'alā Yuḥannā Saldinos fi aṣl Kanīṣatihi*. Matba'at al-Majma' al-Muqaddas li Nashr al-Imān, 1661, pp. 220-221.

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Responding to Saldinos

Let us now come to the subject itself, and elucidate the texts that Saldinos quoted to argue against us. In order that our readers understand our subject in a better way, we will first set Aftimos abridged Arabic text and Saldinos translation, and then our own translation. (Saldinos's numerous and dangerous mistakes and errors in the abbreviated text and its exposition) that are not related to our controversy were dealt with at the end of the book. Our judgement will not be confirmed only from Aftimos's testimony and

the very old testimonies of the Alexandian church, but also from other Eastern trusted sources. This is how our opponents will easily see what is Aftimos thought and feelings and the difficulty of harmony among the Easterners.

If someone objects saying: “Oh Ibrāhīm why do you try unavailingly?” If they do not listen to Mūsā and their other prophets will they listen and believe if you send them an Eastern liar or another from your defunct. To this inquisitor, I say: I do not know what will they do and I am completely ignorant about that. I believe in what the Syriac Saint Jacob wrote in a poem on the love and study of truth: He said –and this is confirmed in both the Syriac and the Latin translations: “Speak and address those you like to talk to; if they listen or not, do not stop talking”.

Ibrahim al- Ḥaqlānī,

al-Intiṣār li Aftishius batriarch al-Iskindiriyyah Raddan ‘alā Yuḥannā Sildanius aw Aftishius (Sa‘d bin al Batrīq), al Batriark al-Iskandarī al-Mustaradd wal-Mu‘ād ilā jamā‘atihi al- Sharqiyyīn aw al-Radd ‘alā Yuḥannā Saldinos fī aṣl Kanīṣatihi. Matba‘ah al Majma‘ al-Muqaddas lī Nashr al-Imān, 1661, The text is taken from: *Ibrāhīm al-Ḥaqlānī fīl Mi‘awyyah ar-Rābi‘ah li Wilādatihi, 16005-2005; NDU Press, 2005, pp. 68-69.*

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