

## Tributes to Ibrāhīm al-Ḥaqlānī

(Chronological Order)

“On reviewing Ibrāhīm al-Ḥaqlānī’s book *al-Mustaradd*, I conclude that it is expansive in knowledge with sound proofs and relevant reports, accurate, constant and with special power to make it an experienced proof in Western languages. Its composition is controversial but its rhetoric is distinguishable. It attracts the readers and incites their desire immensely; furthermore, it arouses their admiration. This is why I consider it worthy to be published and to be at the disposal of everybody.”

### **Monk Francisco Masido,**

Rome, July 3<sup>rd</sup>, 1659,

From the book *Ibrāhīm al-Ḥaqlānī fīl- Mi’awyyah ar-Rābi‘ah li Wilādatihi, 16005-2005*; Symposium, Lebanese Centre of Societal Research, Zūq Muṣbiḥ, NDU Press, 2005, pp. 64-65.

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“I read attentively and with utmost interest the book on *Aftishius the Alexandrian Patriarch* composed by the Lebanese author Ibrāhīm al-Ḥaqlānī.

I discovered in addition to the extraordinary genius of its author and his wide knowledge of languages, history and academia, a clear experience in defending orthodoxy and asserting the everlasting harmony between Western and Eastern Fathers to the point of combating with this weapon all the fools in the world. This is why I consider this excellent work worthy to be written with golden letters and to be an eternal pharos ...”

### **Louis Marachios,**

Rome 19 January, 1660,

From the book *Ibrāhīm al-Ḥaqlānī fīl- Mi’awyyah ar-Rābi‘ah li Wilādatihi, 16005-2005*; Symposium, Lebanese Centre of Societal Research, Zūq Muṣbiḥ, NDU Press, 2005, p. 65.

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“He was born for the benefit of knowledge and wisdom, excelled in languages and in his versatile knowledge. This is why he was cherished by the princes and pontiffs, for they were aware that without sciences they cannot rule or organize their kingdoms. He was first asked by Louis the thirteenth to come to France, and later King Louis the fourteenth helped energetically to publish the Holy Bible and several works in Philosophy and Mathematics”.

From the book *al Yubīl al Mi`awī al-Awwal* [The First Centennial] or the Inauguration of the Maronite school in the Latin Language, Rome, 1684, in the book of Gemayel, Nasser, Father, *Al-Haqilānī wa al-Bānī: Talāmīdhat al-Madrasat al-Marūniyyah al-Hībriyyah [Al-Haqilānī and al-Bānī: the students of the Pontifical Maronite College]*, Beirut, 2005, p. 24.

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“This man, Ibrāhīm, is an example to many Lebanese and graduates of the Maronite School in Rome. These are the real pioneers in establishing the Arab Awakening, starting with Fakhreddine’s visit to Italy in 1613, coming to those who returned equipped with knowledge and culture, to establish particular schools under the oak tree, and disseminate in people the spirit of faith, renewal and liberty.”

**Fr. Buṭrus Ṭarabay,**

From the book *Ibrāhīm al-Ḥaqilānī fīl Mi`awyyah ar-Rābi`ah li Wilādatihi, 16005-2005*; Symposium, Lebanese Centre of Societal Research, Zūq Muṣbiḥ, NDU Press, 2005, p. 11.

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“Ibrāhīm al Ḥaqilānī was Lebanon’s present to Europe in the seventeen’s century and a scholar among the Lebanese scholars. He carried his light to the West to illumine with his writings the deep rooted oasis of knowledge. The East, and thanks to al Haqilānī’s distinguished effort, accuracy and sobriety wrote a bright chapter in the book of European learning at that time. This is a prelude to the Lebanese Awakening, and to the Arab renaissance which sprang from Lebanon since the 17<sup>th</sup> century. This is our cultural history written in golden letters with our political history.”

**Ameen Albert Rihani,**

From the book of *Ibrāhīm al-Ḥaqlānī fīl Mi'awyyah ar-Rābi'ah li Wilādatihi, 16005-2005*; Symposium, Lebanese Centre of Societal Research, Zūq Muṣbiḥ, NDU Press, 2005, p.22.

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The role of Ibrāhīm al Haqlānī was distinguished departing from his religious, cultural and political philosophy in different economic, commercial and diplomatic activities . It was known for its foresightedness, planning, courage and organization.

Apart from his intimate collaboration with the Ma'nī prince Fakhreddine II and his frequent travels to his court, we notice al Haqlānī, especially after the Ottoman execution of Fakhreddine, pursued his cultural, scholarly and religious activities complying with his previous ambitions and aspirations. This is how he concentrated on correcting the Holy Bible's translation into Arabic, and on teaching both the Arabic and the Syriac languages in Rome and in the rest of Europe to introduce Eastern civilization and culture to the world.

**Dr. Sami Makarim,**

From the book of Ibrāhīm al Haqlānī, *Fil al- Mi'awiyah al Rabi'ah li Wiladatihi 1605-2005*, Symposium, Lebanese Centre for Societal Studies, University of Saydat al Louize Publications, 2005, p.24.

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If the publications of Ibrāhīm al Hāqlānī address mainly the Easterners, it does not only mean the Maronites. He was also concerned with the Eastern World in general, the Christian and the Muslim world from St Anthony of Egypt to Saint Efram of Syria.

**Bishop Nasser Gemayel,**

From the book of *Ibrāhīm al-Ḥaqlānī fīl Mi'awyyah ar-Rābi'ah li Wilādatihi, 16005-2005*; Symposium, Lebanese Centre of Societal Research, Zūq Muṣbiḥ, NDU Press, 2005, p. 55.

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Al-Haqlānī was distinguished by his subtle diplomacy in dealing with the political, religious centers of power in the European capitals and the Apostolic chair. He had powerful influence enabling him to serve his country Lebanon and the Maronite Church. The European courts

respected his extensive knowledge and his sound logic. He knew how to earn the admiration and respect of the rulers of Tuscany and France and the religious leaders in Roma and other places.

**Dr. Joseph Abū Nūhrā,**

From the book of *Ibrāhīm al-Ḥaqlānī fī Mi'awyyah ar-Rābi'ah li Wilādatih, 16005-2005*; Symposium, Lebanese Centre of Societal Research, Zūq Muşbiḥ, NDU Press, 2005, p.116.

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As an expert in Arabic documents in the “Republic of Letters”, Abraham Ecchellensis devoted himself in his work to an attempt at synthesis that was characteristic of his time: he tried to reconcile contemporary scholars’ expectations of specialized knowledge both with his Catholic and controversialist commitments and with his status, in his role as a Maronite, as a spokesman for Arabic and even Muslim culture. Ecchellensis provided the public with translations of Arabic Muslim philosophical and scientific texts which he deemed to have drawn on universal “wisdom”.

**Bernard Heyberger, Translated from French,**

*Al-Qan'ara*, XXXI 2, julio-diciembre 2010, p. 481.

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Sometime between 1646 and 1651, Abraham Ecchellensis completed his *Nomenclator Arabico-Latinus*, a dictionary of nearly seven thousand Arabic words with their corresponding Latin translations.

Alastair Hamilton has described how the work presented a version of the Arabic language that was stripped of any terms of Muslim provenance.

The effect was to create an artificial version of ‘Christian Arabic’, which reveals more about Ecchellensis’s own preoccupations than any social reality of the Arabic language in this period. Indeed, the term ‘Christian Arabic’ has become established in the repertoire of some specialists today, a testament to how the shadow of individuals such as Ecchellensis still looms over the study of Middle Eastern history.

**John-Paul Ghobrial,**

“The Archive of Orientalism and its Keepers: Re-Imagining the Histories of Arabic Manuscripts in Early Modern Europe”, *Past & Present*, Volume 230, Issue suppl\_11, 1 November 2016, Pages 90–111.

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