



Patriarch Estephan Ad-Duwayhī Biography and Prominent Achievements.¹ (1630-1704)

The Maronites consider Estephan ad-Duwayhī their most important Patriarch and the author of the first academic sources of their history and the first organizer of their ecclesiastical rites. He is in fact one of the most important Arab historians in the Ottoman era, the father of the modern history of Lebanon, and is unique among the pioneers of the Arab Awakening in the East.

Birth and Studies in Rome

Ad-Duwayhī was born on the 2nd of August, 1630, which chances to be the memorial day of the archdeacon and first martyr in Christianity, Saint Steven. Ad-Duwayhī was born in the high mountains of the Lebanese mountain range in the vicinity of the cedar forest, in the town of Ihdin—a town famous for the numerous Patriarchs, Bishops, monks, hermits, priests, intellectuals and leaders in Maronite history. His father was subdeacon Mikhayīl, the son of priest Mūsā, and his mother is al-Hājja Maryam ad-Duwayhī.²

Ad-Duwayhī lost his father when he was three years old and grew up as an orphan. At eleven, and at the demand of his relative Bishop Ilyās al-Ihdinī, he was sent by the Patriarch Butrus ‘Amrā (d.1644) to the Maronite college in Rome with three other children: Yūsuf al-Rāmī and his brother Peter who later adopted the surname at-Tulāwī, and Peter, son of Pastor Ibrāhīm from the house of ‘Umayya al-Hidnānī, who was later ordained by ad-Duwayhī bishop in Sidon. They

¹ This biography is based on Gemayel, Archbishop Nasser, *The Patriarch Estephan Ad-Duwayhī, his life and works*, first edition, Beirut, 1991, pp. 115-31, 33-34, 36-42, 37. The footnotes are prepared by the author.

² On his grandparents and the members of his family, see *Bishop Butrus Shibli*, trans. by his Beatitude our Father Estephan Butrus ad-Duwayhī, Beirut, 1913, p. 4 (Duwayhī Family Tree) pp. 5-10; also, Father Ibrahim Harfouche “al-Kunūz al-Makhfiyyah min Athar Abā’ inā al-Baṭārika al-Maghbūṭīn”, [*The hidden treasures from the wirings of our blessed Patriarchs*] in *al-Manāra* periodical, 3 (1923) , pp. 500-501; see also Father Yūhannā Farah al Sib’ alī, *Makhṭūt Ṣamt al-Ḥabīb [The Manuscript of the Silent Beloved]*, vol. 3, p. 774, “Shajarat-ul Usrah ad-Duwayhīyyah allatī Yaz’am Banū ‘Ubayd Anahum Minha” copied from Patriarch Estephan ad-Duwayhī’s book in Bkirkī by priest Estephan As’ad ad-Duwayhī, from his book *Asrār al-Maqām al-Batriarky [Secrets of the Patriarchal See]*, kindly given by Fāris Bey Lahoud ‘Ubayd, and as mentioned by Father Ignatius Saade, this is different from the tree of Bishop Shibli that we referred to, and the manuscript entitled Ṣamt al-Ḥabīb is found in the library of the Lebanese Missionary.

all arrived in 1641 accompanied by Pastor Sim‘ān and deacon Yūsuf Fityan with Pastor Sim^can at-Tulāwī (uncle of Peter and Yūsuf already mentioned), and deacon Yūsuf Fityān al-Ḥaṣrūnī.¹

He remained in Rome for fourteen years until the third of April 1655. Just as the other seminarians, he studied rhetoric, logic, mathematics, philosophy and theology, apart from languages such as Arabic, Syriac, Italian, Latin and Greek. He became blind as a result of studying and reading, but by a miracle from the Virgin Mary, as was believed by him and his circles, he was healed and able to pursue his studies. Refusing to stay in Europe to teach in one of its universities--as some of the other students of the Maronite school like aṣ-Ṣahyunī, Shalāq and others did--he returned to Lebanon where he was ordained a priest on the 25th of March, 1656 by Patriarch Yūḥannā aṣ-Ṣafrāwī (1648-1656). Estephan taught and preached, and practiced his pastoral role in presiding masses and exercised his priestly role in hearing confessions and reconciling people. He also put an effort in editing, writing and striving to propagate Catholicism. He then established a school in the Ethiopian convent of Saint Ya‘qūb (James) with nearly forty students. He taught gratuitously the principles of the Syriac language, catechism, and general ethics. More than twelve of his students eventually became priests. He continued in his pastoral service debating with the heretics and with the Turks about religion disputes, and he prepared a handful of books for the salvation of the soul along these lines. One of his books was a Syriac-Arabic Dictionary, and another was on some ceremonial rites and others related to the seven sacraments. Had he had enough, he would have asked one of the scribes to copy other manuscripts, such as the Lives of the Saints and the rituals of the seven sacraments. Such treatises had become rare either as a result of Ottoman injustice or shortage of copyists.²

Ad-Duwayhī in Aleppo for the first time

Ad-Duwayhī was sent by Patriarch Jirjis al-Bsib‘alī (1658-1670) as a preacher and a server in the Maronite Parish in Aleppo. He went for the first time during the fast of 1658 accompanying

¹ See Father Ibrahim Ḥarfouche “Talāmidhat al-Madrasah ar-Rumaniyyah al-Qadima “ (Students of the Old Maronite College of Rome) in *al Manara* , 6 (1935) , pp. 740-741. Also our book in French on the Maronite College in Rome and its Graduates, Nasser Gemayel, *Les Echanges Culturels entre les Maronites et l’Europe du College Maronite de Rome (1584) au College de ‘Ayn Waraqah (1789)*, 2 vols. Beirut, 1984, 1168 p.

² All these details are taken from the letter of Estephan ad-Duwayhī to the Cardinals of the Propagation of Faith in 16, 9 ,1658.

Bishop Andrāwus Akhijan, later the Syriac Catholic Patriarch, a graduate of the Maronite College. He served there for five years preaching in Arabic, teaching and confronting the Jacobites on Sundays and Feast days in the Maronite Mar Eliās church. At times he preached in Italian in the presence of the French Consul Francois Piquet and other Europeans. He had the opportunity during his mission in Aleppo to debate with one of the British ministers, the Armenian Patriarch and the Orthodox Bishop and others on the “Primacy of the See of Rome”, and he demonstrated to them that Rome was the rock on which Christ built His church and that the doors of hades, meaning the heretics and the Turks, cannot overcome it.¹

Ad-Duwayhī in Ji‘ūtā

Returning to Lebanon, Ad-Duwayhī received an edict appointing him a members of the Council for the Propagation of Faith in the East where he was supposed to have the privilege of providing the Apostolic See with ample reports on his activities and to perform other ecclesiastical duties in return for a yearly stipend. As a result of Turkish oppression in Northern Lebanon he decided to move to Kisirwān where relative peace and security prevailed under the rule of the Druze Emir² and Sheikh Abī Nawfal al-Khāzin. He chose to stay with his brother near ‘Aynṭūra, in J‘ūtā, where the harvest was rich and where some Jesuit fathers reside. His mission there was limited to teaching humanities, ecclesiastical studies, Christian studies and the Syriac language to fifteen students. He was also concerned in teaching the Arabic language to the Jesuit Father Antoine who lived in ‘Aynṭūra. On Sundays and feast days he taught and preached the faithful in the churches and convents in the neighboring villages, exhorting his congregation to reconciliation, to peace, to receiving the holy sacraments, to discard rancor, and to live in the fear of God in word and deed. Throughout his period he never ceased to work on his book *Manārat-ul-Aqdās [The Pharos of the Sacraments]*. In 1659, when Bishop Ilyās al Ihdinī passed away, the attention was directed towards ad-Duwayhī to take over the parish of Ihdin. The inhabitants of Ihdin wrote to Patriarch Jirjis al- Bsib‘alī concerning this matter. Al- Bsib‘alī had also, as a result of injustice and extortion, taken refuge in Ihdin district. Estephan ad-Duwayhī refused on the allegation that this was an exalted position which would not allow him as a bishop to continue what he had started to perform as a priest.

¹ Cf. Mathew 16:18.

² This was a turbulent period between the Qaysis and Yamanis in 1658. Qurqumaz and Ahmad took over power after their father Milhim al-Ma’ni

Ad-Duwayhī a Patriarchal Visitor

In 1660, after remaining for approximately one year in J'ītā, Ad-Duwayhī was asked by Patriarch Bisb'alī to visit the lands of al-Shūf, Sidon, the Biqā', Marji'yūn, Wādī at-Taym, and other neighboring countries where harvest was numerous and workers were few. These places are relatively far from the Patriarchal See and most of their inhabitants were Turks, Druses, and Orthodox and this caused challenges to the Maronites on questions of faith, the priority of the church, fasting, and practicing the rituals of Easter. Ad-Duwayhī endeavored during his visit to inspect the priests of the Parish and to settle the controversies in their congregation. He explained to them the Christian faith, called for confession, and performed his apostolic duties. After a tour of three months, he submitted a detailed report to the Patriarch who had left Kisirwān and returned to his See in Qannubīn because the Druze Emir¹ had seized power in Mount Lebanon and conferred the rule in Kisirwān to Abū Nawfal al-Khāzin. Satisfied at the success of Ad-Duwayhī's visit, The Patriarch asked him to stay with him in Qannubīn. And because of ad-Duwayhī's relatives in Ihdin, he was asked to establish a school for their children. This is how he resumed his direction of the Ethiopian School of the aforementioned convent of Mar Ya'qūb. Father Mūsā, the son of al-Hāj Yūsuf, a parishioner, became his assistant.

Ad-Duwayhī received at that time a letter from the French consul in Aleppo asking him to go to India to establish a missionary there. He answered that this matter was related to the Congress for the Propagation of Faith on the one hand, and the Patriarch on the other. He also stated that he was not familiar with the Indian language nor with the customs of that country.

How was the situation of the Church in 1661?

In a letter to the secretary of the Holy Congregation Mario Albrichi, Ad-Duwayhī states that all the Maronite Patriarchs adopt the name Peter in regard to the apostle who founded the Antiochian See. The current Patriarch is Jirjis al Bsib'alī, who sent the Carmelite monk al-Ḥafī Yūḥannā to Rome to provide him with the Papal Bull of Appointment. There were at the time in the Maronite Church eleven bishops, four of whom were from the Maronite College: Ishāq ash-Shidrāwī (d.1663), Bishop of Sidon who lived in Kisirwān, Mikhāyil al-Ḥaṣrūnī(d.1669), Bishop

¹Emir Aḥmad al-Ma'nī settled in power after the death of his brother Qurqumāz in an ambush set by the Ottomans and after his victory against the Yamanite 'Alameddīn.

of Tripoli, Andrawus Akhihan abd al-Ghāl, who lived in Aleppo and was working on the apostasy of the Jacobites, and Sarkīs al-Jamrī (d. 1668), Bishop of Damascus who was at the time in France. Three Bishops lived with the Patriarch: Jirjis Habqūq, Ya‘qūb ar-Rāmī, and Jirjis al ‘Arajsī; and there were four others in the capacity of abbotts: Paul al-Ihdinī, Superior of Mar Sarkīs and Bākhūs

[Saints Sergius and Bacchus] monastery in Ihdin monastery, Ibrāhīm , the abbott of Mar Anṭūnyūs, Quḏhayya, Yūsuf, the abbott of the convent of lady Ḥuwqa, and Ya‘qūb who lived in Kisirwān.

The notable secular leaders were al Sheikh Abū Nawfal al-Khāzin, French Consul in Beirut (who was a Roman Cavalier), and ruler of Kisrawan, then sons of Ḥubaysh who ruled Lebanon before and Sheikh Abū Yazbik, the ruler of “Jabalna”. They were advisors and secretaries of the Druze Emirs.

Ad-Duwayhī states, concerning the monastic life, that it started to dwindle and deteriorate as a result of oppression and extortion. Most of the diocesan priests were married and poverty was enormous but they are very active in the monastic hierarchy. Among them twenty had studied at the Maronite College in Rome.

Ad-Duwayhī in the Parish of ‘Ardāt

Apart from his taking care of the school, Patriarch al Bsib‘alī asked him to serve the Parish in ‘Ardāt and the neighboring villages. It is evident from one of his letters that he had to own a mule because the number of patients was enormous. He used to go around all day visiting the patients and providing them with the holy sacraments which were necessary for their good health. He remained in ‘Ardāt and its vicinity from November 1661 till the new Sunday of the following year. His health deteriorated as a result of this tiring mission. While in this condition, he was approached by Father Niqūlā al-Yasūī, the superior of the mission to Syria, to help him enter the land of the Alawites, because of his ignorance of the Arabic language and the customs of that country. He obtained a permission for him from the Patriarch, but Ad-Duwayhī suggested that they wait till conditions become calmer in the country. He would then accompany him and see if there was hope of doing good knowing, as Ad-Duwayhī stated, that this was a difficult matter.

Ad-Duwayhī in Aleppo for the Second Time

The Maronite presence in Aleppo had a long history, and may be traced back to the days of the Byzantine Emperor Heraclius (610-641). Very little information survives of the Maronite presence there before the fifteenth century, but there is evidence of a continuous communication between the Maronites of Mount Lebanon and those in Aleppo. The Maronites in Aleppo who were persecuted took refuge in Lebanon and those who left Lebanon found work and residence in Aleppo. Most of the Maronite families of Aleppo came from the villages of Bsharrī, Ihdin, Blūzā, Bān, Ijbi‘, Sar‘al, Ḥadshūt, Ḥārūr, ‘Abdī, ‘Aqūa and others. An indication is the register of baptism in the East that goes back to the year 1666, and which is the oldest baptism register in the East and which mentions in front of the baptized person’s name the village of his origin. Another indication is the names of the priests who followed in succession in serving the Maronites in those places.

Aleppo was then the Maronite See for a long time and the Patriarch’s special concern. When he saw the increase in the number of Maronites, he appointed bishops for them to manage their affairs. He visited them on special occasions and they would collect for him the tithe. He used to send the best Maronite College students to serve them because Aleppo was the city where the activities of Western diplomacy and the zeal of the various Latin missionaries interacted strongly with the Christian East and the Ottomans. Since Estephan Ad-Duwayhī was an exceptional priest, his first mission in Aleppo left a very good impression on the believers. They requested that he comes back to serve them anew. When the Patriarch asked him in 1662 to go again to Aleppo, he was reluctant. Bishop Buṭrus al-Ihdinī intervened to persuade him, and after two months of hesitation and objection, ad-Duwayhī accepted because of the vow obedience. So ad-Duwayhī took his family to Aleppo, but this proved to add more pressure than comfort to him.

Arriving in Aleppo he founded a school known as “Maronite School of Scribes” which became renowned under priest Buṭrus at-Tulāwī, an alumnus of the Maronite College. Prominent scholars and founders of monastery orders from different Christian sects graduated from this school. Ad-Duwayhī taught there equally the Syriac, Arabic and Italian languages. The number of students was twenty. He used to preach on Sundays and feast days in Mar Eliās church and provide great benefit to them and among the Maronites in Aleppo who were interacting with the

other Christian and Moslem sects without being exposed to the oppression and to the taxes imposed daily in Mount Lebanon. In Aleppo, Ad-Duwayhī was able to live with the theological prepositions that the Catholics and Orthodox differ in exegesis, especially on the role understanding of the supremacy of the Church in Rome and its precedence over the other Apostolic Churches and other matters that were and remain a subject of controversy. Then came the Jacobite controversy between the Catholics and the Orthodox of Aleppo to complicate matters. Two Patriarchs were elected competing with one another. Many left Akhijan when enormous taxes were imposed on those who follow him. The new Patriarch started writing letters trying to confirm his followers' belief and he tried to prove to them the single nature in Christ. As a result, Ad-Duwayhī disproved his arguments confirming the two natures in Christ and affirming that Monophysitism was not legitimate. He used to debate with the Orthodox scholars on the subject of purgatory, on the procession of the Holy Spirit and on the supremacy of the Pope.

Ad-Duwayhī recounts in his correspondence that he wrote a booklet explaining the position of the fourth Chalcedon Ecumenical Council and the stand of Pope Leon. Ad-Duwayhī had an understanding position concerning the Latin missionaries in Aleppo, and he tried his best with Jibrāyil al-Blūzāwī, Maronite Bishop of Aleppo, to allow them to preach openly at least during the important feast days. He also used to correct their Arabic expressions. He was able to obtain a permission from the people, from Bishop Jibrāyil al-Blūzāwī at the time, and from the Patriarch, that they be allowed to preach four times a year.

In 1665 Ad-Duwayhī had ended the second round of the sermons that he used to give in the church of Mar Eliās in Aleppo. There were four such rounds. These rounds were attended by the Latin Missionaries, the European merchants, especially the French, the Orthodox, the Armenian, the Jacobites, and the Nestorians; at times the Syriac Patriarch Andraos Akhihan attended the sermons and he, with the Orthodox priests, demanded that these sermons be kept.

The primary purpose of the sermons was the spiritual education of the Aleppine Maronite population, which approximated 3,000 persons. Ad-Duwayhī considered the relatively congregation of the Maronite Church to be the only Eastern church that proclaimed the supremacy of St. Peter. Even if hell raged, it wouldn't budge away from its loyalty to the Roman

pontiff, as it was protected by unique privileges and Divine grace. The second purpose was concerned with fellow Eastern Christians who flocked in huge numbers seeking confession and Holy Communion in the Maronite church with no fear of their superiors and the Turks' negative reaction. Ad-Duwayhī urged them to join the Roman Catholic Church and to that effect he took on his shoulder the task of matching the different Arabic texts of the masses performed in the Eastern Patriarchal seats of Antioch, Alexandria and Jerusalem and Constantinople, with that of Latin masses. He sought also uniformity among Greek, Syriac, Coptic, and Ethiopian masses, and in case the latter was not found, it would be replaced by the Armenian one.

Ad-Duwayhī's attempt to Return to Lebanon

In 1665, Ad-Duwayhī requested to be returned to Mount Lebanon in accordance with the agreement that stated that alumni of Rome's Maronite College were required to serve for three years under the direct leadership of the Patriarch in any place chosen by the Patriarch, be it in Mount Lebanon, Aleppo, Cyprus, or elsewhere. After the required time had passed, Ad-Duwayhī attempted to return to Mount Lebanon in a written request submitted to Aleppine Bishop Blūzāwī who resided in Mount Lebanon, in Ṭamīsh monastery. But the answer to his request was delayed due to the raging war in Mount Lebanon, road thieves, and population displacement. The Patriarch himself had to move from Qannubīn valley to Kisirwān. As he heard nothing, he complained to the College of Cardinals about his condition informing them that he had reached a conviction that his stay in Aleppo or in Mount Lebanon would be equally tiresome regardless of place. In 1666, he began his fourth cycle of a series of sermons.

Apparently, the distance between Aleppo and Rome was shorter than the distance between Aleppo and Mount Lebanon; and so in 1666, when the cardinals received the request of Ad-Duwayhī, who was a missionary in his own country, they sent a letter on 19 June 1666 to the French consul in Aleppo Francois Baron inquiring about Ad-Duwayhī's local interests. The consul replied on 24 January 1668 that all he knew about Ad-Duwayhī is that he preached mostly in his church, wrote books, and taught eight or nine kids to read and write. The French consul thought that Ad-Duwayhī was no doubt a competent priest, and it was a shame that he had no

interest in being a missionary in Mount Lebanon where he would be immune from danger and where the harvest is plenty.¹

In 1667, Ad-Duwayhī, who had served 5 years in Aleppo, turned 37 years of age reaching high level of maturity and profundity in thought, as evident in his correspondences. For instance, in one of his letters to the Apostolic See, he said that because of injustice and persecution practiced by unbelievers and heretics, the East shouldn't be called East, but a mix or chaos of sects.

Estephan Ad-Duwayhī the Bishop

Ad-Duwayhī decided to end his services in Aleppo after 6 years of tiresome missionary activity which included prayers in the morning, evening, night, holding masses, school teaching, various services to the faithful by arranging confessions, visiting the sick, resolving local rivalries, sermons on Sundays and holy days, with little time for rest. On May 21 1668, ad-Duwayhī left Aleppo heading to Mount Lebanon where he met Patriarch Al-Bsib' alī and asked permission to visit the holy lands with his mother and brother Mūsā. "He was an example to our missionaries and most of our brothers" as Theophilos Tūlā the Franciscan custodian of the Holy Lands, vouched for his extensive knowledge, purity, and authentic views describing him as a role model for pilgrims². When he returned to Mount Lebanon, he was forced by his temporal and spiritual superiors to accept appointment as Bishop of Cyprus on 8 July 1668 after the death of bishop of Cyprus, Sarkīs Jamrī the Ihdinite. In 1669, during a visit to the faithful of Cyprus³, he wrote in his own hands in a number of books and records that were kept till that day. In the records of the town of Assonates, he wrote:

"In the year 1669, I, the worthless bishop Estephan Ad-Duwayhī, came to check on the conditions of the Maronite faithful in the island of Cyprus. I came to the Village of Assonates on 13 march of the same year. I Chris-mated them with Myron of salvation, may God confirm them in His care. I consecrated 'Īsā son of Michel (Deacon, chanter

¹ Rome, ASPF, SOCG, 235 f. 178 rv.1

² Mentioned by Buṭrus Shiblī, *Opcit.* Pp. 60-62. Quoted by Father Philip al Samrānī, *al-Mawāriṅah fī Jazīrat Qubruṣ*, Beirut: 1979, p.120. It is a response from the Franciscan monk to Pope Clement X who inquired about the new Patriarch in 1671.

³ On 8th of August, 1998 Cyprus became an independent Maronite Bishopric as it was before and priest Buṭrus al Gemayel was elected its bishop and he dwelled in Nicosia. As for the Lebanese part it came to be known by Bishopric of Anṭilyās under Bishop Yūsuf Blshara.

and doorman). May God enlighten his mind and guide him to higher level to build his diocese”¹.

He also consecrated in the church of saint Romanos in the village of Vono several Deacons, chanters, doormen, and consecrated in the town of Gamboling Tablita² a wooden piece of the church’s altar, a piece which was carried as a gift to Bkirkī by Priest Buṭrus Shiblī in 1902.³

Estephan Ad-Duwayhī the Patriarch

Following the death of Patriarch Jirjis Bsib‘alī by cause of a plague which also killed 215,000 people in Aleppo and Damascus alone, Estephan Ad-Duwayhī was elected as the next patriarch at the age of forty. Initially, he had not been approved by everyone. Sheik Abū Nawfal al-Khāzin was the first protester who claimed that the election was a rash act without his consent as French Consul in Beirut⁴. Even some bishops were unwilling to acknowledge him as their patriarch⁵. In that regard, they sent a letter to Rome in which they expressed their dissatisfaction. For all the above reasons, the new patriarch’s envoy to Rome, Bishop Yūsuf al-Ḥaṣrūnī demanded the Bull of Appointment from the Apostle See, but his request was put on hold for quite a while. The patriarch asked the mediation of cardinal Barberini in March 1671, and the general Jesuit Superior, Father Geovani Pablo Olivia on 28 August of the same year, to be given the Bull of Appointment from Rome. In this letter he expressed paternal feelings to his former teachers at the Maronite College promising protection of Jesuit missionaries. Ad-Duwayhī contacted the French consul in Sidon, Bonkores, reminding him of the military and human cooperation between the Maronites and the Crusaders without explicitly requesting prompt action to provide him with the Bull of Appointment. Ad-Duwayhī was also given support by the head of Saint Francis Order in Jerusalem.⁶

¹ This was mentioned by Butrus Shibli, *opcit.*, p.32. published again by Father Philp al Samrani, *Opit.*, p. 120.

² The Syriac Tablito meaning a piece of wood from the inside of the altar consecrated as a sign for the consecration of the church and the altar. If it is removed from the altar the consecration will be null.

³ *Opit.*

⁴ The priests, the deacons , the nobles , the Sheikhs, and the secular people elected their patriarch before, but this was later changed.

⁵ We were not able to discover the reasons behind the opposition of the deacons to the election of Ad-Duwayhī. More research should be done to uncover the reasons. The deacons’ objection it seems was due to the debts that his predecessor had left.

⁶ Butrus Shibli, *Opit.*, pp.60-62.

As a consequence of the above correspondence with concerned external parties, Ad-Duwayhī's good record in internal affairs and his innate credibility calmed down the atmosphere thus depleting the objections. He imposed himself as a Patriarch with merit and excellence and the Papal approval was finally issued on August 8, 1672,¹ even though the Bull of Appointment was not received before October 1673 with the return of Yūsuf al-Ḥaṣrūnī who also awarded “kawaliriyat” to the two sheikhs Abī Qanṣū and Abī Nāṣīf the Khāzinites.

Estephan Ad-Duwayhī resided in Qannubīn, the seat of his predecessors and successors until 1790. Yet, constant wars especially between Druzes and Shiites, Lebanese princes and Turkish Pashas, injustices that he faced, made him seek protection in nearby caves or in more secure places like Saint Shalītā Mūkbis monastery in Kisrawan, and convent Majdil el-M'ūsh in Shūf. Since Jib'ā had no established governor, he pushed day and night to set one Maronite leader. He convened with the notables of the vicinity a number of times and raged at them and showed them the right way but with no avail. Once he held a meeting with them in the village of 'Itū to discuss the country's affairs under a fig tree. Since they hadn't agreed on matters and hadn't even listened to him, he threatened them with excommunication flinging at them rage and curses. The legend has it that the fig tree dried out,² its leaves fell down and remained so till our day. These details signified Ad-Duwayhī's concern for organizing his church in a manner open to the Druzes, an organization that had become a Maronite tradition since the days of Patriarch Yūḥannā Makhlūf. He was also concerned in opening the Maronite Church to the Eastern Churches and to Latin missionaries internally, as well as to the Apostle See and France externally. He spoke to them from Qannubīn valley, lecturing and arguing with the aim of maintaining a delicate healthy balance between the Roman Church, where he was educated, and preserving the characteristics of the Syriac Maronite Church, which coexisted with other Eastern Churches and was surrounded by large populations of other religions. He dedicated his life to the church which he loved and to which he donated all books and documents that came to his hands providing the church with eastern identity mixed with a Latin organization; the bishops that he

¹ Concerning the Papal Bull of Appointment on August, 1672 and the shield of Kamal al Sultan al-Ḥbrī known as Balium on December 2, 1672, see Buṭrus Shiblī, *Opcit*, pp.66-70; see also , T. Anaissi, *Bullarium Marouitarum*, Roma, 1911, pp.170-179.

Concerning another license from Pope Clement X to the general Jesuit Superior on 28th August , 1671, see, A . Rabbath, *Documents Inedit*, . Paris-Leipzig, 1905, pp.180-181.

² See Sim'ān 'Awwād, *Mukhtaṣar Ḥayāt Abīnā al Batriarch Mār Estephan Ad-Duwayhī ...* Vatican Syriani 400.

consecrated were mostly graduates of the Maronite College in Rome¹. He hadn't hesitated to consecrate Yoliano Ramirez, a Hispanic Franciscan friar, bishop of the city of Tyre in 1691. The latter proved to be extremely faithful to the Maronites as he acquired annual financial support from Duchess Averro of the sum 200 scodi for the purpose of setting up a printing press in mount Lebanon. Plans were made to place the printing press in monastery of Saint Shallūṭā, Mukbis, where the Patriarch lived under the protection of al-Khāzinites. Had the project materialized, it would have been possible for Ad-Duwayhī to oversee the publication of his own books, which remained till that day unpublished in Rome's Maronite College library and in the library of the Council for the Propagation of Faith².

Under the rein of Patriarch Ad-Duwayhī, the monastic orders were reformed to have a Latin-Western organization. Due to his strong personality and monastic discipline, the Maronite church became a unique working hub that influenced both men and land. The church today benefits from his unending contribution.

It becomes clear to those who considered the life of Estephan Ad-Duwayhī that his was not an easy life, for during his reign several wars and injustices and political changes occurred. In response to these events his motto was to save the concern and interests of his people defending them facing political and religious challenges. He made his voice heard in the world in order to preserve his "little flock"³ and to keep the Patriarch's and Maronite's dignity unharmed. On occasions, he corresponded with the king of France and his consuls in the East while maintaining constant correspondence with the Roman Pope and the College of Cardinals with no hesitation to sending envoys oversees³ seeking to enlighten the Christian West, from Rome to Paris and from Tuscany to Spain on the concerns of Eastern Christians so that pressure could be exerted on Constantinople and its collaborators to stop their injustice.

¹ Ad-Duwayhī fourteen bishops: Luqā al-Quburshī (1671); Buṭrus Dūmiṭ Makhluṭ al-Ghuṣṭāwī (1674); Yūsuf bin Barbūr al-Sam'ānī al-Ḥaṣrūnī (1675); Yūḥannā Ibrāhīm (1677); Buṭrus Ibn al-qiss Ibrāhīm al-Ihdinī (1680); Yūsuf Mubarak ar-Rayfūnī (1683); Ḥannā Muḥāsib (1689); Jiba'ūl Ad-Duwayhī (1690); Jirjis 'Ubayd Binyamīn al-Ihdinī (1690); Yuḥanna Ḥabqūq al-Bash'alānī (1691); Yūsuf ash-Shāmī (1691); Poliani Ramirez (1691); Yūsuf Sulaymān (1695); Ya'qūb 'Awwād (1698).

² On the consecration of the Roman Franciscan, see Archive of the council for the Propagation of Faith in Rome.

CF, Maroniti 30, fol.677-679r, 683rv. For more information on the printing presses in Lebanon, See especially our article: Nasser Gemayel, "Histoire du livre imprimé au Liban" in livres du Liban, Paris, 3-19 November 1989. Pp. 14-32.

³ Among them, Buṭrus Mubārak, Yūḥannā Marmakūn and Bishop Buṭrus Makhluṭ al-Ghuṣṭāwī.

These correspondences are still preserved in the archives of Maronite's Patriarchy in Bkirkī, the French foreign ministry in Paris, and in Rome. The Ottoman Archives probably also held similar rare information that would be present only in Ankara. Our aim was to highlight not only some of the new but also old information about the life of Patriarch Ad-Duwayhī in his last years between 1695 and 1704.

The troubles that fell on Patriarch Estephan Ad-Duwayhī had forced him to abandon the Patriarchal seat in Qannubīn's monastery several times seeking sanctuary among the Khāzinite notables or under the protection of the Druzes in Chouf. Each time, more than one party, internal and external, interfered to allow him a dignified and safe return to his seat. For example, in 1695 the governor of Tripoli eased Ad-Duwayhī's mind urging his return to the Patriarchal seat and informing him that the French consul had paid the Patriarch taxes saying:

“The pride of the Christian sect leaving Qannubīn God bless you. Secondly we inform you that when you receive our messenger you would feel vindicated in heart and mind, and you would go back to your seat with nothing taken from you in excess to the usual. You shall receive a letter from the consul that states the usual tax will be covered by the consul; that being so, you would have no obstacles standing in the way of your return and you know this will be guaranteed by us.”¹

In another letter by Arslān Moḥammad the governor of Tripoli in 1679, he calmed Ad-Duwayhī's mind following the news he heard from the French consul interpreter that the monastery's animals had been aggressed up asking him return to Qannubīn:

“The pride of Christian sects: Estephan Ad-Duwayhī, may God bless you as you moved from Qannubīn. We inform you that the Christian interpreter Anṭūn Ṭarabay had revealed that the Jibbā officer used the animals of Qannubīn's animals without permission, which troubled you. As we wish no harm to fall on you or others, we ordered the area officer to stay away from Qannubīn animals as well as the animal of other convents which would ease your mind. We also inform you that you would agree with area notables on the required tax amount finding yourself a sponsor who would cover the amount in line with

¹ Bkirkī, Droar, no. 2, document 17, and in the document in 18, and 18 bis, correspondence to soothe Patriarch Ad-Duwayhī concerning the mill and the land that he bought from “Abū Kayrūz”.

usual practice, and that you and the notables would be committed to taxation matters, the area development, and winning the hearts of the poor subjects which will please us the most. Also, you would be committed to managing the area convents and its animals with no worry of restriction on their movement or use without permission. We wish that in our time no one be betrayed or harmed. May you calm the minds of your people and we wish you to be confident of our guarantees. 1109 A.H.”¹

The exact and unique description that we know of Patriarch Estephan Ad-Duwayhī’s old age was found in the French consul’s letter Jean Batiste Estelle (1702-1711) to minister Bonchatrene on 16 August 1702.² The former was a guest of the Patriarch with a number of French traders and the second interpreter in the Tripoli French Consulate Anṭūn Ṭarabay, after a visit he had to the cedars on 14 August 1702. The council stayed in Qannubīn for two and the half days. The patriarch knew of his visit so when the consul’s convoy got close to the Patriarchal See, he sent four bishops to greet him, while he waited at the convent’s main entry with the company of crowds and while church bells were ringing. When the consul arrived, he took him by hand inside. The king of France whose portrait hanged on the right side of the church had his share of the Patriarch’s prayers and blessings. The patriarch, who was an old man in his eighties, was still in full alertness as a man in his forties. He asked about the conditions in Europe and expressed his delight for the death of Prince of Orange who was an enemy to the French king Louis XIV. He said to the French consul that he prayed every day for the king and his family, and for the triumph of the king’s armies against its enemies. During the French’s consul and delegation stay in Qannubīn, they heard constant prayers on the intention of king of France. Consul Estelle retained from his Qannubīn visit good memories. Before he departed, he asked the Patriarch’s blessing offering him a watch as sign of gratitude, an offer that the Patriarch accepted with pleasure.

On 25 October of the same year, the consul mentioned the Patriarch’s name positively. In a letter to minister Bonchartrene, he said that financial help given by the French king to the Patriarch was distributed equally, for this patriarch is a saint who spent all received donations by Western

¹ Bkirki, *Opcit.*, p. 20. Same subject in document 21 of the same year.

² See the letter in its French version in: Ismail, Adel, *Documents diplomatiques et consulaires relatifs a l’histoire du Liban, Vol. 1*, pp.35-47, ou Consular de Sedye, register n. 1017.

Christian benefactors and what he received from the Maronites, to those in need, on the one hand, and to those held in Turkish prisons; he feared for his people from being beaten or mistreated and from ingratitude

Before his death, what he feared the most happened while meeting the governor of Jibet Bsharrī, ʿĪsā Ḥamādi. The latter had tried forcefully to make the Patriarch pay an amount of money to close due tax amounts to the receiver in Tripoli. When the Patriarch refused, the governor punched him in the face, a punch that almost knocked the Patriarch to the ground.

The Patriarch requested aid from the Khāzinite notables who rushed to Qannubīn with 400 soldiers. He was escorted to Kisirwān having forgiven ʿĪsā Ḥamādi for his recklessness asking for no reprisals. He also informed the French consulate in Tripoli on the matter asking assistant consul Pollard to dispatch interpreter Anṭūn Ṭarabay to him before his return to Qannubīn. Pollard had granted the Patriarch’s wishes for two reasons: First, the Patriarch was a saint. Second, he was the head of forty thousand Maronite Catholics.¹ Following the protests of the Ketkhuda of Tripoli², and prince Bashīr Shahāb I,³ ʿĪsā and Ismaʿīl Ḥamādi had pledged not to harass the Patriarch and the monastery of Qannubīn anymore. The Patriarch left Kisirwān for the last time on 19 April 1704 heading back to Qannubīn on the 26th of April. He fell ill upon arrival and died on May of the same year,⁴ surrounded by his bishops, monks and large crowd. He was buried in accordance with his will, in the cave of saint Marina, the burial place of his ancestors.

On the 100th anniversary of the founding of the Maronite College in Rome, the following was written under patriarch’s Estephan Ad-Duwayhī’s portrait:

“There is no praise that is enough to honor this pontiff because he is above all praise. He was promoted to kingship but found higher authority than it, working hard to excel others not in greatness but in righteousness and virtue. He had written histories about his nation, and rituals, and for that he deserved praise. Let his virtues be known not only to current

¹ See Polar’s letter to Bonchartrene on 8th April, 1704 in *the archives of the French Foreign Ministry*, Paris. A.E. B1. 1114, Tripoli de Syrie, *Correspondance Consulaire*, (1667-1715, f. 34 rv.

² Bkirki, Patriarch Ad-Duwayhī’s Drawer, no. 2, document 10,11. Butrus Shibli published this text, p.244-245, doc. No.11 only.

³ Opcit. Doc. No.6.9. Buṭrus Shiblī Publication, *Opcit.* pp. 245-246, text of two documents.

⁴ On his death and burial , see Syriac Vatican 400, and Buṭrus Shiblī, *Opcit.* pp 247-250.

generations but also to previous and future ones. He lived a monastic life dedicated to his own mind and God’s service as if had no faithful to attend to, and he cared about others as if he had no concern for himself and God. He sought to enrich others. What a blessed land that took tribute from her leader instead of paying it to him”¹

In the synod held in Bkirkī on May 1982, chaired by Patriarch Cardinal Anṭonius Khuraysh, it was decided to submit a canonization request to Rome for Patriarch ad-Duwayhī. A committee was formed chaired by the Bishop of Beirut at the time, Ignatius Ziyāda, to that effect. Following the request of the “Cultural Association of Patriarch Ad-Duwayhī in Zgorta” a new committee was formed by Patriarch Sfeir in a decree numbered 87/132. The committee consisted of Bishops George Abī Ṣābir, Būlus Emile S’āda, Bishāra ar-Rā’ī and its aim was to investigate Rome’s opinion on the matter. After a while, Patriarch Sfeir formed a third committee in a decree numbered 88/166, that included Monseigneur Michel Hayek, requester of canonization, father Būlus Sfayr as lawyer, father Yūsuf Ṭawq as record keeper, as well as the previously mentioned bishops.²

¹ See in Latin: *Compendiaria enarratio apparatus in Honorem, D. Ioannis evangelistae Romae*, MDCIXXXV, p.49.

And Sim’an °Awwād Syriac Vatican 400. This was published in Arabic, Butrus Shibli, *Op cit.* pp.125-126.

² See all these details and others in “‘Aṣr Ad-Duwayhī al Kabir” *Manshūrāt Rābiṭat Ad-Duwayhī al Thaqafiyah*, (Zgharta: Publication of Ad-Duwayhī Cultural Association, 1990), pp. 5-8.