

Tributes to Patriarch Estephan ad-Duwayhī

(Chronological Order)

This is what The Exalted Father Mar Estephanus Buṭrus ad-Duwayhī says. Patriarch of Antioch, the Father of the Maronite sect and its shepherd, the Father of the Roman Church, seeker of its best endeavors, master of mathematical and theological sciences, supporter of spiritual and religious verdicts, descendent of its schools and rejuvenator of its studies. He presided over the church and was for it an adequate proof. He practiced, without weariness, healing of souls and was its medical remedy. He combined learning and action. He got what he expected of good hope. His good attitude enabled him to reach the best forms and ways. He reached, if one may use this term, the essence of truth. He tried and cared continually without fatigue or reluctance. May God bless and reward him.

Rashīd al-Khūrī ash-Shartūnī,

“Introduction of the author” in *Manārat al-Aqdās (The Lighthouse of the Holy Sacraments)*, Vol. 1, Published for the first time from a copy in Dayr al-Louayzi, Rashīd ash-Shartūnī, Beirut, The Catholic Press, 1895, p.32.

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“Di Larouk” kept a letter for us in his voyage book to Syria and Lebanon sent by Louis IX, King of France, to Patriarch ad-Duwayhī. Here is its translation:

To the Patriarch of Antioch Estephanus Buṭrus

Reverend Sir,

Priest Eliās, your secretary, sent me the letter which you addressed to me on the 20th of March, 1700. I am sorry to know from this letter about the sufferings that your co-religionists, the Catholics, are enduring in Lebanon, and the amount of atrocities you are bearing to preserve yourselves from the offences that some are imposing on you. As I am always ready to do my best to uphold Roman Catholicism everywhere especially in the realm of your Patriarchate where the ordeals widened, I handed over to your secretary a letter where I renewed the order

that I previously issued to my ambassador in Constantinople to direct his attention and care to get from the Ottoman Porte all what he can to benefit the Catholic faith in the land of the Maronites and to make you aware of the importance of our protection and our respect for you especially. I ask God the Almighty, oh reverend master, to keep you in his saintly protection.

Written in Marly on the 10th of August, 1701

Signed by Louis

Bishop Yūsuf ad-Dibs,

“In Tārīḥ Sūryah fi Ayyām as-Ṣalaḥīn al-ʿUthmaniyyīn al-ʿIzam, chapter 2, number 1023 “*Fī Tārīkh Sūryah*, vol 4, Tome 7, no copy, Beirut, al-Maṭbaʿah al-ʿUmūmiyyah, 1902, pp.312-314.

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In 1630 Pope Urban VIII was the Great Pontiff in Rome, Georges ʿUmayrah was the Maronite Patriarch, Murād IV was the Sultan of Constantinople, and an influential Emir Fakhr ud-Dīn al-Maʿnī was in Lebanon.

On the second of August of the same year, Estephan ad-Duwayhī was born in Ihdin, and was named after the saint whose memory is celebrated in the Maronite Church. His father was subdeacon Mikhāyil, and his mother al-Ḥajja Maryam from the Duwayhī family. He learned to read Arabic in the village church in 1641, then he travelled to Rome and studied in the Maronite college under the administration of the Jesuit Fathers. He was affiliated to the Saintly Virgin Brotherhood and completed the program of studies as it was practiced in his own days which was similar to what we have now in secondary schools and institutes of higher learning. His success enabled him to stand in the congregation of scholars and cardinals to defend philosophical and theological matters. He received his doctorate degree and then returned to Lebanon in 1655. He did not abhor teaching children so he benefited them and profited at the same time. In teaching children, he compensated for his deficiency in the Arabic Studies for he was weak in this language as he emigrated from Lebanon to Europe when he was eleven years old. He mastered the Arabic language and became acquainted with the words and their meanings. He was able to write and lecture in Arabic in a clear and eloquent style though not without flaws in the

principles of syntax and grammar. His lectures were, however, not devoid of a kind of innovation for they contained several subjects collected and chosen from the ancients.

Estephan ad-Duwayhī was among the priests of his time who surpassed others in knowledge and in erudition. During that epoch Aleppo was at its apogee and the Maronite Church brought together a number of Catholic Christian elites. At the time of Bishops Jibrāyil and Ibrāhīm al-Blūzānī in 1662, ad-Duwayhī sent a preacher who stayed there till 1668. The people of Aleppo still talk about the arrival of Christians to hear his sermons. When the church’s space was not enough for the multitude—both Catholic and non-Catholic alike--, the podium was placed near the door in order to allow his voice to reach those standing in the outer court. We read several sermons by Bishop ʿAbdallah al-Khūrī probably belonging to Estephan ad-Duwayhī who might have delivered them in Aleppo.

Father Ferdinan Tautal,

“Patriarch Estephanus ad-Duwayhī wa Tārīkh al Azminah” in *Majallat al-Mashriq*, March 1949, pp.14-15.

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One of the most prominent and outstanding students who returned back to their country Lebanon was Estephan ad-Duwayhī, known in the West by his Latin name Aldoensis (1630-1704), and who obtained the highest clerical ranks in his church. [...]. Estephan ad-Duwayhī was born in Ihdin. He went to Rome at the young age of eleven years where he stayed fourteen years. In 1670 he became a Patriarch, but this did not please Abī Nawfal al-Khāzin, the ruler of Kisirwān and the consul of France who was not consulted on this matter. Later the Patriarch visited the consul and this wiped out the misunderstanding. During his patriarchal period, murky clouds accumulated and painful events unfolded. He says that the suffering and persecution that he endured cannot be described. The Ḥamādah, the feudal lords of the Pasha of Tripoli, imposed on him taxes that he could not comply with. And at times he had to escape to caves and grottos and to abandon the Patriarchal seat in Qannubīn’s the valley which was a fortified and was naturally impenetrable. Upon the visit of a European traveler to the Patriarchal monastery, the traveler could not retain his astonishment and remarked that one needs two wings to reach the place. Another traveler, an English pastor who was on a spiritual mission to the British

community in Aleppo, noted that while that the monastery of Qannubīn had two bells calling the monks to food, a privilege not given to any monastery or church in the whole country, and he added that if the tolling of these two bells reached the ears of the Turks, they would not have allowed their installation.

Philip Hitti,

“The Maronite students in Rome” in Lubnān fit-Tārīkh, Mundh Aqdam al ‘Uṣūr Ilā ‘Aṣrinā al Hāḍir, trans. by Anis Freiha, ed. by Dr Nicula Ziadeh, Beirut, New York, , Mu’assasat Franklin lit-Ṭibā‘a wan-Nashr, 1959, pp. 488-489.

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He became famous in Italy, and was praised by all those who listened to him or heard about him. It was even believed that he had no equal in Italy and that God did not endow any of his contemporaries with a similar mind or comparable knowledge. He obtained considerable honor for the school and its reputation spread among the learned people.

Patriarch Sim^{cā}n ‘Awwād who grew up in Rome and knew the customs of its schools said that Estephan’s teachers did not have to support him when he debated, but left him to respond to scholars and were proud to see him triumphant in answering their arguments and defending his opinion.

All those who attended these debates were astonished at Estephan’s intelligence and glorified God, the donor of reason and talents. Whenever he intended to set up an intellectual debate, news spread and the Romans spoke about it as they speak about the festivities that occurred in their numerous temples.

Bishop Buṭrus Shiblī,

Translated by our Father the exhausted Estephanus ad-Duwayhī Patriarch of antioch, Beirut, Manshurāt al-Hikmah, 1970, p.20.

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On page 5 of “al Tadhkār al Mi’awī li Tathbūt Qānūn ar-Rahbanah al-Ḥalabiyyah al Mārūniyyah” the following was mentioned: “The Patriarch- doctor who is widely experienced and knowledgeable, filled with God’s spirit, the spirit of wisdom and sanctity, zealous for the

glory of God, the welfare of his sect and the church, and for the benefit of souls welcomed them (meaning ‘Abdallah Qara^clī, Jibra’l Ḥawwā, and Yūsuf al-Baṭn) in his natural meekness and he nurtured them with his fatherly concern and real love. Their trust in him grew and their self-confidence and courage too. They explained how their coming to Lebanon was for the purpose of getting away from the world and founding a new monastic order... having one law governing all its members and monasteries, and to have a director in each monastery in addition to a general superior for all of the order with four administrators to assist him. This was not known in Lebanon at that time.

“Patriarch ad-Duwayhī, who had graduated from the Maronite College in Rome and knew both East and West perfectly, liked the ideas which were not new to him. It corresponded to his hopes and gave him pleasure in his old age in crowning his efforts. He complied with the young men after explaining to them the difficulty and dangers of this path praising their noble intentions and appreciating the importance of their endeavors. He kept them with him as if he wanted to examine their vocation personally for nothing of this sort escaped him... on the tenth of November he ordained them by conferring upon them the monastic schema in his church in Qannubīn as novices without submitting their vows. He bestowed upon them Dayr Marmūrā near Ihdin, his birthplace. It was devastated, but they restored it...”

Abbot Buṭrus Fahd,

“Al Patriarch al-^cAzīm Estephan ad-Duwayhī”, in *Rudūd wa Nabadhāt Tārīkhiyyah*, Jounieh, Lebanon: Maṭabi^c al-Kuraym al-Ḥadūthah, 1972, pp.210-211.

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Tārīkh al-Azminah that ad-Duwayhī wrote after spending several years searching, researching and reading, can be considered a vast, deep and knowledgeable encyclopedia containing an organized summary of news, considerations, and events happening in the East and covering eleven consecutive centuries, beginning with 622 till approximately 1700. This is obviously not easy and as it appeared in the introduction:¹ “The purpose of this history is not the historical structure about the events and their occurrence in relation to time and place or about stories

¹ Introduction of *Tārīkh al-Azminah* kept in the Vatican library number 215 of the Syriac section

concerning the personalities and the lessons derived from these stories, but it is what is required of the eastern scholar to know about the political, societal and religious life of his forefathers. I do not know if anybody before ad-Duwayhī has written a complete inclusive synthesis as this book.”

Abott Buṭrus Fahd,

“Muqaddimat an-Nāshir” in *Tārīkh al-Azminah* lil °Allāmah al-Kabūr Estephan ad-Duwayhī al Patriarch al-Anṭākī al-Marūnī, Jounieh, Lebanon: Maṭābi° al-Kuraym al Ḥadīthah, 1976, p. XX-XIX.

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What concerns us now is to know that patriarch ad-Duwayhī is exclusively the first Maronite historian and that the clear Maronite conscious in him is an active conscience in the history of a nation and is already formed without the need of written history to shape it.

The title “*Tārīkh al-Azminah*” (The Chronicle of Eras) was not put by ad-Duwayhī. It is a book recording the historical events in the form of a register in an annual fashion. This style of history-writing according to all is the most neutral approach

As a result we can say that *Tārīkh al-Azminah* is a Maronite history ... geographically it is confined to Syria and concerning the sources it is Arab Islamic as well as Eastern Christian, and Western.

The book is composed of two distinct parts ... The first part starts with the appearance of Islam and ends in 391 AH. It covers the first five chapters in Abbott Fahd’s publication. The second part starts in 1095 AD and ends in 1699 A.D. There is an entire century between the two.

What does this mean? [...] *Tārīkh al-Azminah* has two beginnings. The first relates about the Francs occupation of the coasts of the countries they are dwelling in, and the second is a beginning which starts with the emigration.

Ad-Duwayhī does not write history nervously, but there is a difference in his style of writing between the first and the second part. This could be explained by the difference or lack of sources, or lack of sources in the two parts.

[...] But he keeps a clear objectivity free of nervousness, also (...) honoring objectivity in relating the events does not prevent ad-Duwayhī from considering the religious element in his conception and interpretation of history.

It is clear that ad-Duwayhī attributes the connection of the Maronites with the Franks to their allegiance to the Apostolic See. It is obvious that he considers this a basis for the relation with the West which developed with time [...] When the power of the West on the East declined [...] He interpreted this as an incentive leading Christians to freedom, to express their identity, and to grow.

It seems obvious that the emergence of the Maronites suddenly in “*Tārīkh al Azminah*” is linked with the retreat of the Franks [...] ad-Duwayhī mentions “al-Emir Ḥannā al-Marūnī...who asked for an armistice from the Moslems when the Franks weakened”, then he mentions the resistance and the victory [...] of the Muqaddams of the mountain against the attack of the Moslems [...].

What is significant is that in the last part of “*Tārīkh al Azminah*”, and starting in the 15th century the intensity of Maronite information becomes obvious (when) the Maronites began sending students to Rome” to learn the sciences of the pure Fathers and the Roman Saintly Church. Thanks to them the Syriac language spread in the West and the students of Rome started an intellectual awakening whose fruits are known in the land of the East [...].

What draws the attention is that in the last part of “*Tārīkh a Azminah*”, the news relating the history of the sixteenth and the seventeenth centuries and the news on Lebanon focusing mainly on the Maronites, increased while those on the outside world decreased [...].

Bishop Anṭūn Ḥāmid Mūrānī,

“Al Wijdān al-Tārīkhī al Mārūnī ʿind al-Patriarch Estephan ad-Duwayhī” in Wijdān al Tārīkhī al-Mārūnī bayn-al-qadīm wal-jadīd, Muḥawalāt Tafsīriyyah (n.d), 1981, pp.11-17, 20-21.

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Then followed the venerated among the superiors and the noble among the scholars, devoted to knowledge and renowned works, striving for sound religion and protecting the trust, Mar Estephanus ad-Duwayhī, known for his good deeds who excelled in knowledge and emulated the

Saintly Fathers in his works and interpretations, one is “Kitāb al ‘Ashr Manārāt”¹ explaining the offering of the Sacraments. It is a great book, and a sound proof, with extensive interpretations and sound judgment. These Manārāt became known in the East and West and praised immensely by scholars who were astonished at his erudition and meticulous knowledge. This is besides his numerous works and sermons that profited God’s church especially the Maronites where he was able to disclaim any obscurity or false opinion concerning this congregation and clarify its comely dignity apart from his erudition which rose high in the sky of the church. Nobody was or will be like him... The rest of his extraordinary news is numbered in his biography collected by Patriarch ‘Awwād.²

Ad-Duwayhī received confirmation from Pope Clement I³, by Pastor Yūsuf Sham‘ūn al-Ḥaṣrūnī, who later appointed him Bishop of Tripoli. The congregation at that time was calm under its good shepherd and real pride, flowering in worship and good trust and safety. There were many scholars like Yūsuf al-Ḥaṣrūnī, the Bishop of Tripoli and Bishop Jirjis junior (78) of ‘Ubayd al-Hadnānī known for his sermons. He was called “al-Karūz” Bishop of Ihdin later, and the Jesuit monk later, and Bishop Buṭrus Ḍumuṭ Makhlūf al Ghuṣṭāwī⁴, and Pastor Mirhig ibn Namroun al-Bānī, and priest Yūsuf Iskandar al-Qurṭubāwī, and pastor Sim‘ān al-Fiḡhālī, and others who became well known in knowledge and in performance.

While the congregation was enjoying peace and safety during the life of its daring superior, catastrophes occurred at the death of its shepherd, ad-Duwayhī, who followed his God venerated with good deeds on the 3rd of May in 1704.

Ash-Sheikh Anṭunius Abi-Khaṭṭār Al-‘Aynṭūrīnī,

Mukhtaṣar Tārīkh Jabal Lubnan, Tab’at al-Ab Agnatius Ṭannūs al-Khūrī, ed. by Elias Qaṭṭār, Manshūrāt Dār Lahd Khāṭir, Beirut, Lebanon, 1982.

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¹“ Al ‘Ashr Manārāt” or “Manārāt al Aqdās’.

² Patriarch Sim‘ān ‘Awwād (1743-1756) founded monastery of Dayr Mashmūsh and lived in it. He wrote “Tarjamat Abīnā wa Sayidnā al Maghbūt Mar Estephan ad-Duwayhī” published by Rashīd al Shartūnī.

³ The correct name is Clement IX (1667-1669)

⁴ Appointed Bishop on Cyprus in 1673, Ad- Duwayhī, *Al- Azminah*, Tawtal, p.368.

Patriarch Estephan ad-Duwayhī is indebted to his Maronite Church. If one can say, it is the debt of the son to his mother who should repay the rights and merits deserved.

The great Duwayhī carried in his mind, heart and in writing the concerns of his mother and nation while still a student in the Maronite college in Rome. imagine a young priest sitting on the stones under the convent oak tree in Ihdin teaching the children, creating the human being in them; a preacher instructing the faithful from all the Christian congregations in Aleppo; teaching the elderly and the young in “the Maronite Office” that he founded in the Hamdānids capital; a Bishop of the Maronite Island of Cyprus practicing the function of sanctity, teaching and management, and searching meticulously for an old manuscript hidden in one of the corners to dust off and reveal the truth about the Maronites; and lastly Patriarch of Antioch for thirty four years defending his nation in word and deed and in the example of his life, defying ignorance, poverty and oppression , warding off accusations, pleading for it and protecting it as pupil of the eye lest it be estranged , bent or melt.

Estephan ad-Duwayhī is a pioneer giant, on the level of Mārūn the founder, and Yuḥannā Marūn the first Patriarch. The scientific works that he bequeathed cannot be achieved except by a whole institution. He was the unsleeping eye, the guiding hand and the big heart which does not pulsate except in the love of his God and the church which he highlighted in its exceptional identity, incomparable splendor, deep rooted faith, sanctity of its tradition and the spirituality of its monks and believers.

If Estephan ad-Duwayhī did not have the honor to serve his church through the platforms of Rome and other capitals of the civilized world, it is to have the privilege of directing and serving her in deep Qannūbīn valley...” Do not give the great man- says Gibran- but take from him, and this is how you honor him.”

Father Aghnatius Sa‘dah, M.L.,

“Muqaddimah” in Patriarch Estephanus ad-Duwayhī ḥayātah wa Mu‘allafātuh, lil Khūrī Naṣṣir Gemayel, Ṭab‘at ‘Ula, Beirut: 1991, pp.7,9.

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The Maronites consider Estephan ad-Duwayhī al-Ihdinī, the student of the Maronite College in Rome, to be the most renowned of their Patriarchs and the first academic source in writing their history and organizing their rites. He is in fact one of the greatest Arab historians in the Ottoman era and the father of the Modern History of Lebanon and a unique pioneer amongst the intellectual awakening pioneers in the East. He came after Bishop Jibrāyil Ibn al-Qilā'ī, a thinker and a writer with comprehensive knowledge and intellectual resourcefulness focusing his research on history and Liturgy. He was the first Maronite scholar from the Christian East who brought back to Maronite Liturgy, neglected till his times, its importance and sanctity. In what concerns history, religious and secular, the subject where he excelled extensively, he relied on multifarious sources, Christian and Moslem, Arabic and Western equally. His numerous correspondence constitute an important source of his writings which has not yet been exploited. It throws new light on his Patriarchal, Bishopric and priestly phases of his life, and one can say without exaggeration that his life deserves to constitute an example to follow in learning and sanctity.

Bishop Nāṣṣir Gemayel,

Patriarch Estephan ad-Duwayhī, his life and works, first publication, Beirut, 1991. The book's external cover.

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The head of the superiors and the priests, crowned with honor and sanctity, the virtuous teacher, the acting scholar and the spiritual philosopher; the second to Chrysostom, the best advisor to his congregation, the striver for what is right and sound, the quick respondent in recognizing polemics who faces his testers heroically, debunking with in his sound argumentations and demonstrative reasoning the ideas of the erroneous thinkers; the man whose teachings are jewels reviving the spirits, the blessed Patriarch of Antioch Mar Estephanus, who follows the footprints of the holy fathers and who resides in the convent known as Qannubīn.

He was previously a priest in this church Mar Eliās in Aleppo, preaching and warning the sinners about the eternal suffering and the everlasting bliss. He kept up with the old and the new books, and nothing was similar to his preaching on the conditions of the blissful church that contained this treasure. He diagnosed it with the accepted opinions of all the sects and revealed to them the

realities that the fearful believe in. The wonders that he performed made the sinners shed tears and declare what made their hearts bleed and exasperated. He disseminated the seeds of Divine love in the hearts and showed how this love is capable of covering defects. Many souls dying of sin, destruction and affliction were revived by the melody of his miraculous sermons, and many were the minds strongly attracted to his amazing teaching. His wondrous rectifications brought back many who were twisted back to their proper nature.

He never saw a text without correcting it, nor a problem without clarifying it, nor an inner meaning without explaining it. Blessed be a leader who never saw a shame in his congregation without obliterating it from their minds. Blessed is he who is a good shepherd who never saw a grain of virtue without obliging them by his teachings to acquire it, nor a small vice without preventing them in his sermons from practicing it. We ask Christ, described as the second person of the Trinity, to maintain his leadership, to enable us to understand the meaning of what he mentioned and to put what he said into action. Amen

Yūsuf Ibn ash-Shammās Jirjis,

The testimony of Yūsuf Ibn ash-Shammās Jirjis bin Yūsuf fī ta`thīr Mawā`iz ad-Duwayhī ‘alal-Mu`minīn fī Ḥalab no 811, wal-Mansukh in 1982 Yūnāniyyah, 1671 A.D. This is a manuscript containing Farḍ Mar Rūmānus wa Mar Eliās wa Mar Jirjis wa Mar Taddāwus, copied from Nāṣir Gemayel, “al-Mawā`iz” in Patriarch Estephan ad-Duwayhī, Ḥayātuh wa Mu`allafātuh, 1st edition, Beirut, 1991, pp.140-141.

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...Patriarch Estephan ad-Duwayhī from our great Patriarchs, who left for us religious, cultural and lofty national legacy...

What Yāshū‘ bin Sirakh said applies here “Their bodies are buried peacefully and their names live forever”. The great Patriarch ad-Duwayhī left us a religious legacy in his example and knowledge. He had a saintly reputation during his lifetime while miracles and honors were attributed to him. His tomb became after his death a pilgrimage to the pious grasping its stones and seeking the intercession of its owner. His biographers agree that he is among the most trusted in his relation to God thus spending his days and nights in prayer.

Patriarch Mar Naṣrallah Sfayr,

Copied from al-^cAllāmah Patriarch Estephan ad-Duwayhī, the human and theological Maronite conscience, *Shahadāt wa Ḥaqā'iq wa Nashātāt*, Manshurāt Rabiṭat al-Patriarch ad-Duwayhī at-Thaqafiyyah, Zgharta, Ihdin, 1992. P. 5.

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Ad-Duwayhī shone and became distinct in all his actions. He glittered as a student in the village school in his beloved Ihdin, as well as in the Maronite college in Rome from where he graduated.

He excelled as a teacher, an educator and a preacher in Ihdin and in *Kuttāb Ḥalab al-Marouni* and in the school in J^citā. He became known as an author. His mind encompassed the broad fields of knowledge: theology, history, liturgy and rites, ecclesiastical music, the art of correspondence and the art of preaching. He left us an eternal legacy constituting the kernel of an everlasting pulsating heritage and an example to follow in cultural interaction and dialogue, and in East-West encounter.

Ad-Duwayhī imposed himself as a shepherd and a responsible manager on his people and nation. He proved his leadership in difficult, critical and hard situation amidst the waves of this continuously turbulent East, and amidst the persecutions, the Pashas intrigues, the close and distant rulers oppression and tyranny and also amongst the transformation at that time, particularly at the end of the Ma^cnid dynasty and the beginning of the Shahābī Emirs rule.

He never gave up or lost his determination, but he struggled and accomplished his endeavors. This was counted beneficence for him.

Father Karam Rizq,

Muqadimmat A^cmāl in Patriarch Estephan ad-Duwayhī, a symposium on the occasion of the third centenary of his death, Monday, 3rd of May, 2004, Jounieh, Lebanon, Manshurāt Jāmi^cat ar-Ruḥ al-Qudus, al-Kaslūk, 2009, pp.5-6.

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Ad-Duwayhī's way in exposing the rhymes of the Syriac poetry is unique for nobody of the scholars has studied this subject before. Other courageous attempts might have preceded ad-Duwayhī's way in dealing with Syriac poetry, but it did not set a method to condense, arrange and regulate it as was proposed by ad - Duwayhī.

Al Duwayhī's attempt was courageous, difficult and delicate: Courageous because its originator did not rely on any previous source. This courage appeared when he adopted all the signs in the liturgical manuscripts containing the clear Syriac as well as changing meters translated from Greek or organized in the same manner. The forms and kinds that ad-Duwayhī mentioned are Bā^couth, Maymar, Madrash, Soghito, ful, ful yunyo, nino, Mazmouro, olito...

But the difficulty and danger of his mission is in the condition of liturgical manuscript that ad-Duwayhī used for his collection. These manuscripts were full of the copyists' errors or of intended changes arising in the original text. I think ad-Duwayhī could not follow a critical approach to the manuscripts that he referred to, and if he had, he would not have been able to finish his job in a number of years.

This kind of work demands an integrated team working together over a period of time to collect and assess the manuscripts that are scattered in many libraries in the world .

Finally and briefly one can say : The collection of ad-Duwayhī and its organization is worthy of appreciation because it is unique and courageous, but it needs, apart from a cohesive scientific method, a revision of the problem going back to the older Syriac manuscript and to do a comparison of the different collection of melodies in the Syriac Churches.

If one analyses ad-Duwayhī's book slowly and carefully, he yields in front of a unique personality with firm logic and a sound mind. In spite of the lack of modern knowledge during his time, he was able to organize satisfactorily the Syriac melodies in a way that nobody could surpass after three hundred and four years of his book *Sharḥan Mukhtaṣaran fī Ru'ūs al-Maqālāt al Siryanyyah wa Awzaniha*.

Father Louis Al-Hage,

Al Patriarch Estephan al-Duwayhī: *Awzān al Shi'r as-Siryānī wa Ru'ūs Maqālatih, Khulāṣa fīl Patriarch Estephan ad-Duwayhī*, a Panel held on the Occasion of the Third Centennial of his Birthday, May, 3, 1704, Junieh, Lebanon, Manshūrāt Jāmi'at al-Rūḥ al Qudus, al-Kaslīk, 2009, 154-155.

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What is ad-Duwayhī's method in history? In *Tārīkh al Azminah* he followed the annual sequence in recording the events and information meaning the annalistic sequence of events. He was not

the first to follow this method in recording history, for many Arab and Moslem historians preceded him in this since the second Islamic century, the first was al-Haytham bin [°]Adiyy. Ad-Duwayhī, however, was the first to record the history of the region, particularly Mount Lebanon and the Maronites in Arabic relying besides the Moslem historians on previous Byzantine and Frank historians. He was, however, concise in relating the events choosing what is important while limiting his narration on what concerns the Maronites on the Bishops, Patriarchs, Popes and the hermits at times.

In general, ad-Duwayhī used written sources whether Syriac, Karshūnī, Arabic, Greek, Latin, Italian or French and he seldom resorted to quoting any of his contemporaries. As a pontiff concerned with history, ad-Duwayhī read what was written on the church's threshold and its altars and sought the manuscripts and documents that were scattered in the villages and places of worship, as he did in the village of Ḥadshūt where he collected information from the margins of old books and copied it from the walls of churches and convents. He also listened to those who know history from his people like Dawūd bin Joṣṣlīn al-Ḥadshūtī, and Bishop Ya'qūb ad-Duwayhī his relative.

In his apologetic books one finds a clear idea of ad-Duwayhī's theology in the first three volumes as well as organization of thought, numbering of the previously treated subjects, accuracy in the details and in organization and a subtle and reasonable methodology in answering the opponents of the belief. In addition there is a logic based on history that relies on facts and is overpowered by the passion for faith.

George Harūn,

Uslūb ad-Duwayhī fī l-Baḥṭh at-Tārīkhī, in *Tārīkh al Baṭārikah al-Mawārinah*, *Mu'ānāt sitat °Ashar Qarn*, °Amshūt, Lebanon, 2009, pp.215-217.

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“Let us now praise famous men, and our fathers that begat us.”(Sirach 44:1)

When Joshua son of Sirach started in his famous book to mention the fathers of the Old Testament who directed the Israelites in wisdom and sanctity, he said, “Let us praise the outstanding men, our fathers, who brought us into being”.

We, and before we start mentioning a great father of the Maronite church who educated our people and nurtured them with teaching and directions, should repeat with Joshua, “Let us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through his great power from the beginning.”¹

We are honored to mention and praise today the great eternal Father Patriarch Estephan ad-Duwayhī al-Ihdinī who is considered one of the leaders who understood his people and advised them. They obtained glory in their epochs, and their days were glorious bequeathing praiseworthy names... their bodies are buried in peace and their names are everlasting. People mention their wisdom and the congregation reiterate their praise.²

If we remember our Father ad-Duwayhī, we will be complying with the will of our mother the Maronite Church who ordered us as a religious duty saying: “Let us remember our Fathers who taught us in their lives to be God’s Children.”³

Fr. Yuḥanna Yashūc Al-Khūrī,

“Tawḥī’at fil Patriarch Estephan ad-Duwayhī al-Ihdinī, a revised edition, Publications of Al-Hikmah University, 2010, pp.11-12.

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He is Patriarch Estephan ad-Duwayhī the knowledgeable and the Saint, the glory of his Maronite Church. Born on August 2nd, 1630 in Ihdin, his parents were Mikhā’ūl and Maryam. Patriarch ‘Umaira sent him to Rome in 1641 where he mastered Italian, Greek, Latin, Hebrew and Syriac languages in addition to his knowledge of the Arabic language. He graduated in philosophy and theology and stayed a while in Rome searching in its libraries all that is related to the Maronite Church, reading, copying and writing. He then returned to Lebanon in 1655 and was ordained pries. He spent ten years between Ihdin and Aleppo helping children, preaching in churches and aiding souls. Soon his knowledge and virtue radiated so he was ordained a Bishop on Cyprus in 1668, and a Patriarch after two years when he was forty years old

¹ Sirach 44:1-2

² Opcit.44, 7, 8, 14-15.

³ The office of the Maronite priest; Saturday morning.

His patriarchal period lasted from 1670 till his death, thirty four years later. During that period he endured a lot of disturbance especially from the enemies of faith and the rulers to an extent that he was obliged to escape. He sought refuge with the Khazinite Sheikhs in Kisirwān and then in the lands of the Druzes in the village of Majdel Mu^cūsh.

In spite of this turbulent life, he enriched the Maronite and Arabic library with very important writings dealing with unfamiliar subjects not known in his church till his time. The case for his sanctification is proceeding now in the Vatican circles.

Father Camille Ḥushaymah,

Ad-Duwayhī, Estephan (1630-1704?) In *Al-Mu' allifūn al-Masḥīyyūn min Qabl al-Islam ilal-Qarn al-^cIshrīn*, Beirut, Lebanon, Dar al-Mashriq, 2012, p.243

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The first of the philosophical fruits that the Maronite school produced was Patriarch Estephan ad-Duwayhī. He is one amongst the first generation that graduated from this school. He defended his Philosophical thesis in 1650 in front of a committee under the direction of Cardinal Louisdgy Kabouny. He submitted it in the Latin language under the title *Conclusions Philosophicae , Eminentissimo Principi Aloysio S.R.E. Cardinali Capponioa Stephano Edemensi ollegii Maronitarum Alumno decatae*.

Ad-Duwayhī's thesis obtained the admiration of the committee. He then tried to organize a philosophical debate so he chose Patriarch aṣ-Ṣafrāwī, The Maronite Patriarch at that time, an Eastern superior to indicate his adherence to Lebanon. [...].

He was then elevated to the Patriarchal rank, and he in his turn encouraged such philosophical debates after it stopped in the Maronite college and consecrated it under the protection of the Virgin Mary. Since that time the students started meeting at fixed times, where each would propose a subject in philosophy, develop it to present and defend it in front of the audience. This is how the student got used verbally and in sound thinking to present their ideas in front of people.

Kamāl Yūsuf Al-Hāj,

Al-Patriarch Estephnujs Buṭrus ad-Duwayhī (1630-1704) in al-Mu'allafāt al Kāmila, Vol. 11, **Al-Falsafah Al-Lubnāniyyah (2)**, Beit Al-Fikr, 2014/Mujaz/ 862-864.