

Aghushtīn

DATE OF BIRTH Unknown; fl. 12th century
PLACE OF BIRTH Unknown
DATE OF DEATH Unknown
PLACE OF DEATH Unknown

BIOGRAPHY

This author appears to have been a Mozarabic priest or bishop living in al-Andalus, perhaps in the 12th century. He was certainly not Augustine of Hippo, as the treatise which preserves portions of his only known work assumes.

MAIN SOURCES OF INFORMATION

Primary

This author's only known work, *Muṣḥaf al-‘ālam al-kā’in*, is preserved in the refutation of Christianity by a certain al-Imām al-Qurṭubī (q.v.), *Al-‘ilām bi-mā fi dīn al-Naṣārā min al-fasād wa-awhām wa-izhār maḥāsīn dīn al-Islām*. All that is known about the author appears in the sections of this work where he is mentioned or where his *Muṣḥaf al-‘ālam al-kā’in* is quoted (pp. 57-58, 69, 81-83, 86, 110, 126, 128, 143-48, 156).

Secondary

- T. Burman, *Religious polemic and the intellectual history of the Mozarabs, c. 1050-1200*, Leiden, 1994, pp. 80-84
- P. Devillard, *Thèse sur al-Qurtubī*, 3 vols (unnumbered), Aix-en-Provence, 1969 (Diss. University et Aix-en-Provence), introduction, pp. 5-6, 9, 15-18, 78-80

WORKS ON CHRISTIAN-MUSLIM RELATIONS

Muṣḥaf al-‘ālam al-kā’in, ‘The book of the world that is’

DATE 12th century
ORIGINAL LANGUAGE Arabic

DESCRIPTION

There are a number of references to Aghushtīn's ideas in al-Qurṭubī's anti-Christian treatise, but the quotations of his work add up to no more than half a dozen pages of the modern edition. There are, in fact, only two extensive quotations from it. In the first (pp. 81-83) he argues that God possesses the attributes of power, knowledge and will (here adopting a triad of attributes originally devised by Abelard and widespread in 12th-century Latin thought) which, unlike the other attributes often attributed to God, are eternally existing in God. These three attributes correspond to the Father, the Son and the Holy Spirit, and therefore God can be demonstrated to be a Trinity by reason alone. In the second substantial fragment (pp. 143-47), he argues that the Qur'an suggests the possibility of Incarnation when it recounts the conversation between God and Moses through the burning bush. The parallels between these arguments and those of the contemporary Mozarabic *Tathlīth al-waḥdāniyya* are striking. Parallels with earlier Arab-Christian works are obvious too, demonstrating the importance of Eastern models for this author (see Burman, *Religious polemic*, pp. 100, 104, 118, 166-68, 171, 174).

SIGNIFICANCE

This work and the *Tathlīth al-waḥdāniyya*, which is probably contemporary, are evidence of the vitality of Mozarabic thought in the 12th century, and of the influences on it of both contemporary Latin-Christian theology, especially the ideas of Abelard, and earlier Arab-Christian thought.

MANUSCRIPTS

MS Istanbul, Köprülü Kütüphanesi – 794b (1474-75)

MS Istanbul, Köprülü Kütüphanesi – 814 (date unknown)

EDITIONS & TRANSLATIONS

Muṣḥaf al-ālam al-kā'in is preserved fragmentarily in al-Imām al-Qurṭubī, *Al-i'lām bi-mā fī dīn al-Naṣārā min al-fasād wa-awhām wa-iẓhār maḥāsin dīn al-Islām wa-ithbāt nubuwwat nabīyyinā Muḥammad 'alayhi l-ṣalāt wa-l-salām*, ed. A. Hijāzī al-Saqqā, Cairo, 1980, pp. 57-58, 69, 81-83, 86, 110, 126, 128, 143-48, 156.

The first two parts of al-Qurṭubī's *Al-i'lām* have been edited by P. Devillard, (in three volumes, one containing an introduction, another the edition of the first two parts of al-Qurṭubī's work, and another containing a French translation of the edited text), 1969.

STUDIES

Burman, *Religious polemic and the intellectual history of the Mozarabs*, pp. 80-84, 100, 117-18, 166-89, 202-4

P.S. van Koningsveld, 'La apologia de al-Kindī en la España del siglo XII. Huellas toledanas de un "animal disputax"', in *Estudios sobre Alfonso VI y la reconquista de Toledo. Actas del II Congreso Internacional de Estudios Mozárabes (Toledo, 20-26 Mayo 1983)*, 3 vols, Toledo, 1986-92, iii, 107-29, p. 125, n. 38

Devillard, *Thèse sur al-Qurtubī*, introduction, pp. 5-6, 9, 15-18, 78-80

J.P. Monferrer Sala, 'Aguštīn', in *Enciclopédico de al-Andalus*

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