The religious polemics of the Muslims of Late Medieval Christian Iberia
Colominas Aparicio, M.

Citation for published version (APA):
**Manuscript Description of the Kitāb al-Mujādala (MS AF 58)**

Location: MS AF 58, 126-128ff., Österreichische Nationalbibliothek of Vienna. MS AF 58 also contains the Ta’yīd al-Milla ['Fortification of the Faith, or Community'] on ff. 1r-30r.

Title: Kitāb al-Mujādala ma’a-l-Yahūd wa-n-Naṣārā ['The Book Called Disputation with the Jews and the Christians']

Author: Unknown

Copyist: Abū Zakariyyā’ Yahyā ibn Ibrāhīm al-Raqilī

Date and Place: 808 H (=1405 CE), Pedrola (Aragon), colophon of the Ta’yīd al-Milla, f. 30v.

Genre: Polemics


Explicit: wa ‘idh qāla ‘Isā ibn Maryam. MS incomplete.

**Codicological Description**

Form: Codex

Support: Paper, Watermarks contemporaneous with the copy

Ink: Black

Extent: ff. 31r-62v, incomplete

Foliation: On the recto folia. Roman numerals -rūmī- on the right below, sometimes also on the left above in a different hand. Triple foliation on f. 58r. No catchwords.

Collation: Quire signatures (numeration from 1-5) on the verso of ff. 31-35; 41-45; 51-55.

Conservation: Fairly good. Holes on ff. 42r, 60v, 61v. Blurring on ff. 34r, 35r, 36r, 36v, 38r, 38v, 39r, 43r, 47r, 48r, 48v, 49v, 49r, 55v, 60r, 63v. Later restorations on ff. 39r, 42v, 53r, 54r, 55r, 60r, 61r, 62r, 62v.

Layout: One column. The block of text is well-centred and occupies almost the whole page. Constant written space. The text has no ruled-border or frame. There
are 23 lines per page and their length and spacing remains constant throughout the manuscript. No pricking or ruling is appreciable.

Hand: Arabic, Spanish Aljamiado. Maghribi script, probably vocalized later. Similar to Paris BNF arabe 1451 (579 H/1183 CE) and Paris BNF arabe 389 (800 H/1400 CE).¹

One hand. Clear rasīm, partially vocalized. Rubrics and significant words emphasized in bold. Textual dividers mostly in the form of three dots or an open circle with a central dot; tamat to indicate the end of paragraphs or argumentations. Some text divisions seem to have been added later. Correction on f. 32r. References to the treatises (maqālāt) of the qāḍī Abū-Ṭabbāb Ārūḍ, the Kitāb al-Jumāl by Abū-l-Qāsim al-Zajjāj; the Tahāfut al-Tahāfut by Ibn Rushd; the Tahāfut al-Falāsīfa by al-Ghazālī; the Kitāb al-Talkhis by Galen; the al-Manṭiq and ad-Ḍarūrā (ad-Ḍarūrī fī-l-Manṭiq) by Ibn Rushd; the al-Manṭiq, al-Falsafa-l-Madaniyya, Falsafa-ṭ-Ṭabī‘a, and the Kitāb Athār al-‘Ulwīya by Aṣḥāb al-Madaniyya, Falsafa-ṭ-Taḥfīzīlī, al-Manṭiq al-Manṭiq, al-Falsafa-Ṭabī‘a, and the Kitāb Āthār al-‘Ulwīya by Aristotle;² the Epistles by Aṣḥāb al-Madaniyya, Falsafa-ṭ-Taḥfīzīlī, and various bayt by Ibn Abī Ṭalib. Also references to Seneca and al-Ṭāḥāywiṣī.

Additions: Five hands. Marginal annotations in Arabic by the copyist himself, a couple of times using another calamus (f. 34r, 36r, 36v, 42r, 50v, 51 r, 53v, 56r, 60r. Annotation in Hebrew³ and Romance -perhaps- in the bottom left of f. 48v in a different hand. Marginal annotations in Arabic in one different hand -perhaps two (?), see f. 38r- on ff. 39v, 43v, 47v. Marginal annotations in Latin in one different hand, who seems to have added as well a leaving on the bottom left of the folia recto. The Latin annotations read:

f. 41v: Toleti Iudai, Christ[i]ani et Muhammedani tempore auctoris habitabant. [‘At the time of the author there lived in Toledo Jews, Christians and Muslims’].

f. 42r: Muḥammad est Paracleto in Euangel[orum]. [‘Muḥammad is the Paraclete in the Gospels’].

f. 42v Non recedet sceptrum Iuda Gen 49 [‘The sceptre shall not depart from Judah’].

f. 53v Averroes Abu Velid Ruschad ... et Abu Hamid Gazal. Algazel vulgo. [‘Averroes Abū al-Wālid ibn Rushd... and Abū Ḥāmid al-Ghazālī. Commonly known as Al-gazel’].

F. 54v S. Augustin. Aristos. [‘St Augustine, Aristotle’].

f. 58v Ebu Velid Ruschad [?] Averroes. [‘Abū al-Wālid ibn Rushd [?] Averroes’].

f. 60r Averroes. [‘Averroes’].

Illuminations: Hands on ff. 44r, 54v.

¹ See Déroche, 2000, 130 and 132.
² See on al-Manṭiq and ad-Ḍarūrā by these authors my discussion above.
³ It could probably have been written in the Italian style. I thank the Hebraist Irene Zwiep for giving me this information.
Binding: On ff. 43v and 47r it is obvious that the binding was done at a later stage, probably by the same person who wrote some annotations in Latin. On f. 58r, there is a triple foliation, perhaps because a previous foliation was no longer visible after the binding as it is extant today and it was therefore redone.

Bibliography:


Source overview

Aghushtin

<table>
<thead>
<tr>
<th>Source not mentioned</th>
<th>32r</th>
<th>53r</th>
<th>54v</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aghushtin (Epistle)</td>
<td>50v</td>
<td>54r</td>
<td></td>
</tr>
</tbody>
</table>

Ibn Rushd

<table>
<thead>
<tr>
<th>al-Mantiq</th>
<th>39v</th>
<th>42r</th>
<th>44r</th>
<th>45r</th>
<th>46r</th>
<th>53v</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>56v</td>
<td>59r</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kitāb al-Mantiq</td>
<td>45v</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kitāb ad-Ḍarūra</td>
<td>47r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kitāb Tahāfut al-Tahāfut</td>
<td>53v</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Aristotle

<table>
<thead>
<tr>
<th>Falsafa-Ṭabi’a</th>
<th>31v</th>
<th>34r</th>
<th>38r</th>
<th>46v</th>
<th>56r</th>
<th>57r</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>59r</td>
<td>59v</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>al-Falsafa</td>
<td>42r</td>
<td>43r</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kitāb Āthār al-ʿUlwīya</td>
<td>43r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>al-Mantiq</td>
<td>40v (^1)</td>
<td>45r</td>
<td>56r</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kitāb al-Mantiq</td>
<td>45r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Falsafa-l-Madaniyya</td>
<td>59v</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>al-Madaniyya</td>
<td>46r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Galen

| Kitāb at-Talkhiṣ         | 48r |

---

\(^1\) Here, I have omitted the references in which the identity of the person can be only inferred, such as those to sultān Awshāb (Eusebius of Cesarea) on f. 44r or to al-maṭṭūṭī Bīṭr (perhaps Petrus Hispanus d. c. 1254 CE) on f. 54v.

\(^2\) In the manuscript rendered as: Tahāfut al-Tahāfut.

\(^3\) The author does not mention Aristotle here.
al-Ghazâlî

source not mentioned 48r 50v 57v 61r
Kitâb Tahâfut al-Falâsîfa\(^1\) 53v

Saḥîh al-Bukhârî (?)

source not mentioned 34r

Ibn Abî Ṭâlib

Bayt 45v 46v 61r

al-Zajjâjî

Kitâb al-Jumâl\(^5\) 60v

al-Baṭâlyawsi\(^6\)

Source not mentioned 60v

Seneca

Source not mentioned 57v

---

\(^1\) In the manuscript rendered as: Tahâfut al-Falâsîfa.


\(^6\) Andalusian grammarian and philosopher born in Badajoz (Baṭâlyawsi, 1052-1127 CE). EI2 s.v. “al-Baṭâlyawsi” (Lévi-Provençal).