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Book Review



Juan Pedro Monferrer-Sala and Pedro Mantas-España. *De Toledo a Córdoba: Tathlīth al-Waḥdāniyyah* ('La Trinidad de la Unidad') *Fragmentos teológicos de un judeoconverso arabizado*. Madrid: Editorial Sínderesis, 2018. pp. 224. ISBN: 978-84-16262-43-4.

In this short but provocative work, Monferrer-Sala and Mantas-España advance two important arguments that are of equal interest to the scholar of medieval philosophy. The first is to describe the complicated Mozarab intellectual milieu of the treatise *Tathlīth al-Waḥdāniyyah* and to provide an Arabic edition and Spanish translation. The anonymous *Tathlīth al-Waḥdāniyyah* participates in the medieval apologetic tradition wherein Christians forward rational arguments surrounding the triune nature of God and produce various triads to describe and defend this doctrine against Muslim and Jewish polemics. The work had previously existed only as fragments in the *Kitāb al-Iʿlām* of al-Qurṭubī and thus was known primarily to specialists. The authors argue that the text's author was likely an anonymous twelfth-century Mozarab convert from Judaism and possessed considerable knowledge of all three monotheistic traditions. Had the authors stopped here, they would have already made an important contribution. However, the second and more controversial aspect of this work is the authors' placement of *Tathlīth al-Waḥdāniyyah* within the debate of the *translatio studiorum* of the Middle Ages. The authors challenge our understanding of the exchange of ideas on the Iberian Peninsula and encourage us to consider the influence of Eastern Christian thought on the region and the unity of these discussions across the Mediterranean.

The work consists of roughly three parts and begins with an outline of the state of question about the work and its originator. Monferrer-Sala and Mantas-España provide a brief introduction to *Tathlīth al-Waḥdāniyyah* and advance their initial thesis about the author's Mozarabic-cum-Judaic heritage. The author and text naturally invite comparisons to the Mozarab convert Peter

Alfonsi and his *Dialogus*, but quotations from the Aramaic targum and a wider range of the Islamic sunna signifies that the former possessed appreciably more erudition. Indeed, Monferrer-Sala and Mantas-España suggest that the author may have been a member of the Toledan rabbinical class before his conversion. However, it is the discussion of the work's trinitarian triads that have attracted the most attention, namely from Pieter Van Koningsveld and Thomas Burman, who connect the author's triads to similar ones fashioned by Latin scholars. The implicit understanding in previous scholarship is that scholastic philosophers were responsible for adapting the Neoplatonic tradition in their discussions of the Trinity, which subsequently found its way to the Iberian Peninsula. Addressing this assumption forms much of the remaining two-thirds of the study apart from the edition and translation.

A second section compares the triads of Latin scholastic and Eastern Christian philosophers with those seen in *Tathlīth al-Wahdāniyyah*. The goal is not so much to determine which of these traditions influenced the anonymous author, but to demonstrate the pervasiveness of these appeals to rational argumentations across the Mediterranean. The authors rehearse the triads of Alfonsi, Peter Abelard, and Hugh of St. Victor (*potentia—sapientia—benignitas/bonitas*) before they illustrate the frequency and durability of such apologetical devices in works by Eastern Christian scholars in Arabic (*qudrah—ʿilm/hikmah—jawd/irādah*) and even Syriac, and how they resemble arguments in the *Tathlīth al-Wahdāniyyah*. Monferrer-Sala and Mantas-España find that while the scholastic philosophers' arguments may be more complicated and ingenious, there is little in them that could not also be found Eastern Christian apologetics. Thus, the authors encourage us to not look primarily to the Latin tradition as the fount of philosophical discussions on trinitarian triads. Moreover, they emphasize the cultural connections between Arabized Christians in Iberia and the East, highlighting the presence of Eastern Christian thought in Mozarabic works. There are also the concurrent discussions of the divine nature among the *mutakallimūn*, as well as Islamic polemics against the Trinity, inside Iberia that may have prompted the author of *Tathlīth al-Wahdāniyyah*. They complete the section by returning to the source of these discussions in Arabic translations of Neoplatonic philosophers, namely Proclus, in which the original triad appears in similar terms.

The last section serves as a conclusion in which the authors address scholarship that connects the *Tathlīth al-Wahdāniyyah* to thirteenth-century Latin authors such as Jiménez de Rada, Ramon Martí, and Ramon Llull. Again, the thrust of this discussion is not to refute so much as to reinforce the ubiquity of these matters among Christian apologists. In this way, the authors