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The Influence of Christian Theology on the Development of *Tawḥīd* in Early Kalām

The new religious paradigm that appears in the 7th century is the source of a lot of change in the Middle East. Islam and its great and rapid expansion offer a new way of political, social, cultural, linguistical life. The shift from the different languages as Greek, Syriac, and others to Arabic marks the opening of new cultural exchanges and specially in the theological milieu. Indeed, Christians in the area are soon changing their liturgy into Arabic and also to write about their faith in Arabic.

The first Christian theological writing in Arabic is found in a manuscript from the 8th century from Mount Sinai. The text is aiming for apologetical goal while being written in an Islamic way. The core of the presentation of the unknown author is to defend the Christian faith at this time where Islam is gaining power and space throughout the world. The two main topics developed are the identity of God and the unity in the Trinity and the identity of Jesus and Christology. The methodology used by the author is simple: he develops analogy and scriptural proof to demonstrate the accuracy of Christian theology. The response to these first steps into Christian theology in Arabic is interesting specially in the opus of al-Qāsim al-Rassī in his *Radd 'alā al-Naṣārā*. He uses the same methodology the author used in the tract of Christian theology: he uses analogy and the quotation of scriptures either biblical or from the Qur'ān and then shifts to negative theology and opening a door after him to a new relationship between Muslim scholars and Christian scriptures.

The goal of the presentation is to expose how the theology on the Trinity and on the person of Christ in the first theological Christian writing in Arabic had an importance on the development of *kalām* on *tawḥīd* and led slowly to negative theology and to the concept of the falsification of the Scriptures of *ahl al-kitāb*.



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