Contextualization Among Muslims 
Reusing Common Pillars

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As I stood recently in the great mosque in Qairawan in present-day Tunisia, I looked at the collection of pillars from various sources that had been organized together into one harmonious whole. The early Muslim builders had freely incorporated pillars from previous Christian churches as was also done elsewhere in the Empire. The columns were modified and whitewashed so that they would blend into their new home.

These pillars illustrate what also took place in early Muslim religious observance. What have come to be known as the “pillars” of Islam are all adaptations of previous Jewish and Christian forms. If this fact were better understood, some of the current Muslim and Christian reaction to contextualization should be alleviated, for it would not seem artificial.

The present study looks first at some current plans or blueprints that have been drawn up for using these pillars of faith and the reaction that they have elicited from both Muslims and Christians. Then an attempt will be made to add to this material in two ways. First we shall look more closely at the pre-existing use of these pillars by Jews and Christians. Secondly we shall evaluate a selection of pillars from various sources that had been organized together into one harmonious whole. The early Muslim builders had freely incorporated pillars from previous Christian churches as was also done elsewhere in the Empire.

Need for Contextualization

Present formulations of Christian worship that utilize forms that are familiar to Muslims have arisen as Muslim converts have felt uncomfortable in existing churches and as evangelists have increasingly seen the variety of forms in which allegiance to Christ can be expressed.

This year I received a letter from a West African country which described some converts who objected to attending the local church for the following reasons:

Their customs are too different from ours. They keep their shoes on, sit on benches (and close to women at that), and they beat drums in church. We are used to worshipping God by taking our shoes off, sitting and kneeling on mats, and chanting prayers in the Arabic and ___ languages. Also we teach our women at home. If we go to the church, we will feel very uncomfortable. What’s more, our other Muslim friends will not join us. If we worship God the way we are used to, other Muslims will be interested. But we will pray in the name of Jesus and teach from the Arabic and ___ Bible.

Not only have the worship forms been irrelevant or offensive to the person of Muslim background, but the Bibles used have often shrouded the Gospel in foreign terms. The traditional Urdu and Bengali Bibles, for example, often used Hindi rather than Muslim vocabulary.

Even the most commonly used Arabic translation of the Bible by Eli Smith and Cornelius Van Dyck (first published in 1865) adopted some Syriac religious and ecclesiastical terms not seen in Muslim Arabic. Likewise it utilized various Syriac names of Bible characters that are different from those adopted by the Quran—for example, Yuhanna rather than Yahya for John and Yasu rather than Isa for Jesus. The translators consciously avoided using the wording and style of the Quran. An Omani sheikh lamented:

I have the Gospel, too. One of your missionaries gave me a copy twenty years ago. I frequently get it down and try to read it but its Arabic is so strange that I understand nothing.

Such problems led to the recent attempts to develop contextualized materials. Attention focused on contextualization in the Muslim World when the School of World Mission at Fuller Theological Seminary devoted a year to Islam. One of the early results was an article in 1977 by John Wilder of Pakistan entitled “Some Reflections on Possibilities for People Movements among Muslims,” in which he advocated that the model of Messianic Judaism be used in Muslim evangelism. Followers of Jesus from Islam could use their traditional forms of worship even as “completed Jews” used theirs.

In 1978 the North American Conference for Muslim Evangelization was held in Glen Eyrie, Colorado. A number of the foundation papers were devoted to contextualization and were included in the compendium “The Gospel and Islam.” These included “The Gospel and Culture” where Paul Hiebert distinguished between the gospel and culture, showed how culture is the vehicle that carries the message of the gospel, and how the gospel in turn judges a culture.

Donald N. Larson in “The Cross-Cultural Communication of the Gospel to Muslims” developed the concept of “bi-passing” in which Muslims and nominal Christians of different cultural backgrounds can move directly into a “new humanity” (Eph. 2:15) without either having to “pass” into the others’ culture and become culturally like.
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them as a precondition of becoming a Christian. Bashir Abdul Massih in “The Incarnational Witness to the Muslim Heart” illustrates the effectiveness of such a ministry by a case study of a priest from an ancient Eastern church.

Harvie M. Conn in “The Muslim Convert and His Culture” argues that the sociological barriers to conversion by Muslims are greater than the theological and then dealt with barriers to their conversion. He sees these as misunderstandings of the process of change. It recognizes that understanding conversion as a one-step decision rather than as a progress to Christ, as an individual decision rather than a multi-personal decision in many cultures, and as a purely “spiritual” decision rather than involving all of life. Charles Kraft introduced a linguistic model in his “Dynamic Equivalence Churches in Muslim Society.” He argues that our goal should be to foster groups of God’s people in “Muslim” cultures that function in their own culture in ways equivalent in their dynamics to biblically recommended examples.

Finally, Charles R. Tabor showed how the term “contextualization” goes beyond “indigenization” in “Contextualization: Indigenization and/or Transformation.” Unlike “indigenization,” “contextualization” does not focus exclusively on the cultural dimension but also on social, political, and economic questions. It does not treat culture as static but recognizes that cultures are in process of change. It recognizes that all cultures, including the missionary’s, have elements of the demonic as well as the divine. Thus Christian missions must take into account these dimensions of the Muslim contexts.

Since there was understandable overlapping of ideas in these articles, it was helpful for Phil Parshall to come out with a more comprehensive study in 1980, “New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization.” Here he dealt with the principles and application of contextualization and gave two case studies.

One of the questions that arises for converts is the extent to which they may (and should) continue in the Muslim community. Phil Parshall addressed this five years later in Beyond the Mosque: Christians in Muslim Community. He concludes that converts should remain in their society but, following a transitional period, will ultimately need to leave mosque worship because of theological incompatibility.

Questions of contextualization were again raised at an international conference of the Lausanne Committee for World Evangelization in Zest, Holland, in 1987. Most of the papers, other than area studies, are collected in Muslims and Christians on the Emmaus Road. Considerable suspicion of contextualization was found to exist among Christians in various parts of the Muslim World, and Phil Parshall in his assigned paper on “Lessons Learned in Doing Contextualization” was not able to show much progress from case studies since the publication of The Gospel and Islam in 1979 and his own New Paths in Muslim Evangelism in 1980. Hence this present study will seek to evaluate a contemporary case situation.

Rafique Uddin, a Muslim convert, reported in “Contextualized Witness and Worship” on Muslim forms that he and other converts were finding meaningful in expressing their new allegiance to God in Christ. Florence Anta blin in “Islamic and Christian Architecture” showed another area of mutual borrowing where similar styles have been able to express and frame the worship of both communities.

Denis Green in “Guidelines from Hebrews for Contextualization” did raise some cautions. The recipients of Hebrews appear to have been a group of Christians who retained their old Hebrew worship forms like a sect of Judaism. They were in danger of remaining in an ossified contextualization without moving on to maturity. The parallel dangers are obvious for Muslim converts who continue to use Muslim forms in Muslim society.

Space does not permit the discussion of monographs on specific topics—for example, bridging concepts like divine blessing and honor, explanations of the doctrines of God and Christ in a Muslim context, the use of the Quran in Christian witness, and the use of Islamic theological terminology in Bible translation.

Contextualized materials have been available for some time. A book for Sufi mystics, “The Way of the Sevenfold Secret,” has been published in Arabic, English, Persian, and French since it appeared in 1926. It focuses on seven biblical themes that are of concern to Sufis, such as illumination and abiding in God. Wide evangelistic use has been made of Foad Accad’s “Seven Muslim Christian Principles” which follows steps leading to salvation by quoting from the books that Muslims recognize—the Torah, Zabur (Psalms), Injil (Gospel), and Quran.

Scripture portions have been attractively presented in Muslim dress. For example, “The Pillars of Religion in the Light of the Tawrat Zabur & Injil.” Bible correspondence courses have also been put into contextualized form. Sobhi W. Malek’s “Allah-u Akbar Bible Lessons,” for example, use Muslim terms and forms of expression wherever possible. Of special note is an Arabic “Life of Christ” (Sirat al-Masih), based on a harmony of the Synoptic Gospels but using quramic idiom and style. For the most part, it has been well received by Muslims.

Christian and Muslim Reactions

Despite the need for contextualization that has been seen, Christian communities in the Muslim world have often opposed it. The opposition echoes a comparable tension in the early
church between the Hebrew Christians who used Jewish forms and the new Gentile Christians who felt free to use other forms. Gabriel Habib, the Greek Orthodox director of the Middle East Christian Council, in a letter to many evangelical leaders in North America, asserted:

Unfortunately, we have all too frequently attempted to “contextualize” our sharing of the gospel—at the risk of diminishing the value of the churches’ spiritual heritage. The loss of such a precious spiritual heritage in our efforts to communicate the message of Christ diminishes the real potential of accumulated spiritual experience.

In a questionnaire for Arab Christians in Jordan and Bahrain, Bruce Heckman asked, “How do you feel about Muslim believers using Islamic styles of worship when they meet together?” The negative answers included, “The use of Islamic styles of worship is wrong. We cannot accept expressions of worship that relate to idolatry or strange rituals.”

Another affirmed, “I personally believe Islamic worship is devised by the devil. The worship structure of Muslim believers should therefore be different and not attached to the past.”

Bruce Heckman then asked, “What could be the effects of using Islamic styles of worship?” The negative answers included, “Those using Islamic style of worship would deviate from true Christianity.” Another believed, “Using old forms of worship would take them back to the life from which they were delivered.” Still another affirmed, “Continuity with the past will tie the Muslim believer to darkness.”

Not only resident Christians but Muslims too have objected to Christian contextualization. Arabia: Islamic World Review (July, 1987) charged:

Christian missionaries are now adopting a new, underhanded style in their outreach to Muslims. Known as the Contextualized Approach, it means they now speak in the context of the people and the culture of the country where they are operating, and are less honest in their dealings with simple, often illiterate, peasants. They no longer call themselves openly Christians in a Muslim area, but “Followers of Isa.” The church is no longer a “church,” but a “Masjid Isaa.” Missionaries avoid calling Jesus the “Son of God” to Muslims, who no matter how ignorant will be alarmed by the term. He is called to them “Ruhullah” (the Spirit of God).

The Malaysian New Straits Times (March 24, 1988) reported on a government white paper on Christian attempts at contextualization in which the church “would emulate the Muslim practice of reading the Quran when reading the Bible, sitting on the floor, using the rehal (wooden stand) to prop up the Bible” and wearing clothing traditionally worn by Muslims. Such practices are seen as deceptive, confusing and causing “suspicion between Malays and Christians.”

Considerable debate was caused in Malaysia when The Star (April 5, 1988) reported on a bill passed by the Selangor state government forbidding non-Islamic religions to use the following words: Allah (God), Nasir (Apostle), Fatwa (legal opinion), Wahyu (From Wahy-revelation), Inan (faith), Imam (leader of mosque prayer or the Muslim community), Ulama (religious scholars), Dakwah (From Da’wa-“call,” mission), Nabi (prophet), Hadith (Prophetic tradition), Syariah (from Shari’a—religious law), Injil (Gospel), Ibadah (Religious duties such as prayer), Qiblat (Direction of prayer), Salat (Ritual prayer), Kaubah (Cubical building in Meccan Mosque), Huj (From Hajj-pilgrimage), Kadi (Religious judge), and Mufti (Giver of legal opinions; today sometimes the religious leader).

To these prohibited words were added such exclamations as Subhanallah (Praise be to God!), Alhamdulillah (Praise be to God!), Lailahahulillah (There is no god but God!), and Allahu Akbar (God is greater!). A similar bill was passed in Malacca (The Star, April 7, 1988) as had previously been done in Kelantan, Trengganu, Negri, Sembilan, and Penang.

Whatever the final outcome, it is significant that the Muslim community felt these words and exclamations were exclusively their own. Their opposition to such contextualization as well as the similar opposition of many Christians might be alleviated if it were shown how many of the religious terms and worship forms are the common heritage of both communities.

Previous Use of the Pillars

Islam may be viewed as originally a contextualization for the Arabs of the monotheism inherited directly from Jews and Christians or indirectly through Arab monotheists. This interpretation of the earlier preaching would be supported by references to the Quran as an Arabic Book confirming the earlier revelation (e.g., sura 46:12 Egyptian ed./11 Fluegel ed.). Later, of course, Islam was given a more universal mission. All that is necessary for our purposes, however, is to show that the pillars of faith along with their vocabulary were largely the previous possessions of Jews and Christians. Any reusing of them then is but the repossessing of what originally belonged to these communities of faith.

The earliest Muslim exegetes showed no hesitation to recognize the Jewish and Christian origin of many religious terms in the Quran even though later the orthodox doctrine was elaborated that the Quran was a unique production of the Arabic language. Arthur Jeffery argued that Syriac was the major source of borrowed vocabulary. This borrowing is of special interest because a number of the words banned to non-Muslims in parts of Malaysia can be shown to have been used by Jews or Christians before the advent of Muhammad (570-732). They are treated here because of the relevance of a number of them to the “pillars” of Muslim faith and practice.

“Allah,” for example, is of Christian Syriac origin and was in use long before Muhammad’s time. Wahy (revelation) is at least etymologically...
related to Jewish-Aramaic and Christian Ethiopic words and is used by the pre-Islamic poets.\textsuperscript{44} \textit{Nabi} (prophet) is probably from Jewish Aramaic rather than Syriac and was apparently known to the Arabs long before Muhammad.\textsuperscript{45} \textit{Injiil} (Gospel) obviously is based on the Greek \textit{euaggelion} and probably came through the Ethiopic of Christian Abyssinia.\textsuperscript{46} The \textit{Qibla} (direction of prayer) obviously predates Muhammad. We find allusion to it in 1 Kings 8:44 and clear reference to it in Daniel 6:10. Syriac Christians faced the east; and Jews faced Jerusalem—the direction from which it was changed in sura 2:142/136-152/147. One tradition, reported by Tabari, even ascribes the change to remarks by Jews concerning Muhammad’s dependence on Judaism.\textsuperscript{47} \textit{Salat} (ritual prayer) may be from Jewish Aramaic but is more probably from Syriac and was familiar in pre-Islamic times.\textsuperscript{48} \textit{Haj} (pilgrimage) is from the Hebrew \textit{haj}, meaning “sacrifice,” in Exodus 23:18 and Psalm 81:4 (vs. 3 in the English).

Similar Jewish or Christian pre-Islamic usage can be found for banned exclamations as well—for example, \textit{Subhanallah} (Praise be to God!). “\textit{Allah}” has already been traced to the Syriac before Muhammad, as can \textit{subhan}.\textsuperscript{49} Likewise, the Semitic scholar E. Mittwoch finds \textit{Allahu Akbar} (God is greater!) similar to the benedictions of the Jewish \textit{tefillah} prayers performed three times a day. There were, of course, alterations of meaning as words and practices moved from Jewish and Christian systems of thought to a Muslim one; but, as will be seen, the systems were similar enough that the core meanings remained.

**Pillar I: Faith Confession (shahada)**

The first part of the Muslim confession of faith (\textit{shahada}—“I bear witness that there is no god but God”) is based on verses like suras 37:35/34 (“There is no god but God”) and 112:1-2 (“Say, ‘He [is] God, One [ahad]. God the Alone’”). The wording, as Hartwig Herschfeld\textsuperscript{50} indicates, is apparently based on the \textit{shema}’ in Deuteronomy 6:4 (“Hear O Israel, the Lord our God is One [ahad] Lord”). Both emphasize the same word \textit{ahad}. The Talmud of Jerusalem cites certain rabbis as counseling the faithful to put emphasis on this word.\textsuperscript{51}

Not only is the form of the \textit{shahada} similar to the \textit{shema}’ and apparently is based on it, but the functions of the two are the same. They not only introduce every formal service of worship but are the basic confessions for both faiths. It was those confessions which separated the Hebrews and the Muslims from the surrounding polytheists. Both also linked the affirmation of who God is with the obligations due Him. The \textit{shema}’, especially in its longer form in Numbers 15:37-41, introduces commandments. The relationship is pointed out in Mishna Berakoth 2:213 where it says that one takes on “the yoke of the kingdom of heaven” by reciting the first sentence and “the yoke of the commandments” by reciting the subsequent part.\textsuperscript{52} Furthermore, that which is affirmed in the first sentence of the \textit{shema}’—the unity of God—forms the basis for the first commandment of the Decalogue: “Thou shalt have no other gods before Me.” The same relationship between confession and obligation is seen in the \textit{shahada}, for this first pillar affirming what God is is followed by four pillars concerning obligations to Him. The same linkage is found in the Quran 20:14: “In truth, I am God. There is no god but I; therefore serve Me, and perform the prayer of My remembrance.”

That which has been said about the \textit{shema}’ in the Old Testament can also be said about it in the New, for Jesus gives it as the most important commandment in Mark 12:29-30. In looking for the meaning of these confessions to the devotees, we must note their simplicity and clarity. Both \textit{shahada} and \textit{shema}’ require more than intellectual assent. The \textit{shahada} is prefaced by “I bear witness” and the \textit{shema}’ is introduced by “Hear O Israel”; both require confession. This is more than James speaks of in 2:19: “You believe that God is one; you do well. Even the demons believe, and shudder.”

As it involves rejection of polytheism, it also involves the rejection of intermediaries and associates with God in popular beliefs. In Sufi mysticism it involves the rejection of all earthly gods like wealth. It means seeing His signs in all things. “Wherever you turn, there is the face of God” (Sura 2:115/109).\textsuperscript{53}

Many traditions mention only the uniqueness or unity of God as the essential article of belief.\textsuperscript{54} The traditional confession goes on, however, to declare, “Muhammad is the Apostle of God” based on quranic passages like sura 4:134/135. We shall not deal with this part extensively here because it is obviously an addition to Jewish and Christian faith. We must, however, consider it because it is one of the questions that converts are having to deal with in the case study we shall be considering.

The confession first says something about Muhammad’s function—a revealer of God’s will. Thus it declares that God has something to say to humans who must now respond. Since what is said is understood to be declared in the Quran, we must form an attitude toward the Quran—which contains much that is affirmed by the Bible along with some statements contrary to the Bible. To what extent may the Quran be used in Christian witness to Muslims?\textsuperscript{55} Although the Bible does not have a parallel use of non-Judaic materials for evangelistic purposes, biblical writers under the guidance of the Spirit of God did feel free to incorporate materials from their neighbors.\textsuperscript{56} Jesus adapted materials of the rabbis in his teaching.\textsuperscript{57} Paul quoted from non-Christian sources.\textsuperscript{58} Likewise, many, like
Fouad Accad\textsuperscript{59} and converts in the case study that will be evaluated, have
found the Quran to be a useful bridge for interpretation even when they do not
ascibe personal authority to it. The Isawa of Nigeria became followers of Jesus
from reading about him in the Quran. Another West African who taught
Islam in a Muslim college started a pil-
grimage that led to faith in Christ
about a year ago when he read the
accounts of Jesus in the Quran.

The second part of the confession
also says something about Muham-
mad’s status—that is, that he is a prophet
like the biblical ones and is in fact the
final one, their seal. This raises the ques-
tion of the Christian’s attitude toward
Muhammad.\textsuperscript{60} Viewed in his context of a
polytheism that was similar to that
among Israel’s Old Testament neighbors,
his message had a similar prosthetic
tone—“Turn to the One Creator God.” He
might be viewed as an apostle to the
Arabs of polytheistic Arabia. However, he
comes chronologically after Christ
but denies such basic Christian affirma-
tions as the incarnation. Therefore,
the Christian cannot affirm that he is “the
Apostle of God.”

When Christians look for a substitute
affirmation, it is noteworthy that
Islam’s most celebrated theologian Abu
Hamid al-Ghazali (d. 1111) twice
gives the confession in a form that both
Muslims and Christians can accept—
the shahada with the name of Jesus sub-
stituted for Muhammad: “There is no
god but God and Jesus is the Apostle of
God.”\textsuperscript{61} The Christian might substi-
tute one of the early Christian confessions
reflected in the New Testament, such as “Jesus is Lord” (Romans 10:9).\textsuperscript{62}

**Pillar II: Ritual Prayer (salat)**

In the Asian case study we shall be
analyzing below, Muslims watched
Christian relief workers come and self-
lessly serve them. They said that they
should be called angels because they were
so good, kind and honest, “but they
do not say their prayers.” It was not until
they were seen praying publicly that they
were finally accepted as godly.

One of the first definitions of a Mus-
lam was one who “pronounces the
name of the Lord and prays” (sura 87:15).
Yet the term chosen (verb salla—“to
bow”; noun salat) had long been used for
institutionalized prayer in synagogues
and churches. ‘Aqama ‘l-salat (to perform
the prayer) was apparently borrowed
from the Syrian church while Muhammad
was still in Mecca, but the roots of the
prayer service are also seen in Judaism as
will be shown in the terminology,
postures, and content.\textsuperscript{63}

Although the Old Testament
mentions morning and evening prayer
(Ex. 29:39; Num. 28:4), Judaism
developed three prayers a day on the pat-
tern of Psalm 55:17 (cf. Dan. 6:11) as
is seen in the Talmud of Jerusalem.\textsuperscript{64}
Christian monks prayed seven times a
day on the pattern of Psalm 119:164. The
Quran does not mention the five
prayers but gives a variety of prayer times
(suras 2:238/239; 17:78/80; 20:130;
24:58/57). The traditions, however,
clearly list five,\textsuperscript{65} so Islam took a
middle position.\textsuperscript{66} Of significance for
Muslim converts is the fact that the
early Jewish Christians maintained their
former institutionalized prayer times

The removal of sandals in places
of prayer (sura 20:12) follows the Hebrew
pattern (Ex. 3:5) also practiced by
many Eastern churches.

**Preparations**

The ablutions also reflect the earlier
faiths. The minor ritual ablu-
tion (wudu’) is used to get rid of “minor” ritual
impurity (hadath). The Jewish influ-
ence here is evident by the latter part of
Muhammad’s life: “You, who
believe, when you prepare for the prayer,
wash your faces and your hands up to
the elbows and rub your heads and your
feet up to the ankles” (5:6/8; cf. 4:43/46).
The Old Testament Tabernacle had a
basin for washing the hands and feet
of the priests before they entered the pres-
ence of the Lord (Ex. 30:17-21;
40:30-32), and others too were to conse-
crate themselves when coming into
His presence (1 Sam. 16:5). Muslims fol-
low the same order in their ablutions
as the Jews do—the face, then the hands,
then the feet. The name of God is pro-
nounced, and the right side is done before
the left. Each part is washed three
times.\textsuperscript{67}

“Major” ritual impurity (janaba
or major hadath) requires washing of the
total body (ghusl) before prayer. This
is necessitated by such occurrences as
semenal discharge or menstruation.\textsuperscript{68}
It is also common practice before Friday
noon prayers and the two major
annual feast days of Id al-Fitr and Id al-
Adha. The quranic distinction is
based on sura 5:6/8-9 which adds to a
prior description of the minor ablu-
tions (wudu’) “if you are in a state of pol-
lution, purify yourself.”

Again similar details are found in
Judaism where occurrences such as
semenal discharge and menstruation
require bathing the body (Lev. 12:1-
5; 14:8; 15; 17:15; Num. 19:19). The Fri-
day bath in Islam corresponds with
the Sabbath bath in Judaism. Likewise,
the bathing of the convert to Islam
corresponds with proselyte baptism in
Judaism, which, of course, was the
precursor of Christian baptism.\textsuperscript{69} In
the light of the fact that both Christian
baptism and Muslim proselyte ghusl are
reinterpretations of Jewish proselyte
baptism, it might be possible to perform
Christian baptism as proselyte ghusl
without causing the furor that arose earlier
from the suggestion of a possible
alternate initiation rite for baptism.\textsuperscript{70}

Another parallel is rubbing the
hands and face with sand (tayammum) if
water cannot be found, which is per-
mitted by both the Quran (suras 4:43/46
and 5:6/9-9) and the Talmud.\textsuperscript{71} Chris-
tian baptism too has been performed in
the desert with sand.\textsuperscript{72}

The function of the ablutions is purity
from defilement (4:43/46; 5:6/8-9; 87:14-15), and water from heaven is also “to put away... the defilement of Satan” (8:11). The intention is inward purity which is seen as both an act of God (5:6/9; 24:21) and of the worshippers themselves (9:108/109) resulting in Paradise (20:76/78). Therefore, the purification obviously involves the forgiveness of sin.

The Bible likewise associated ablutions with purity of heart (Ps. 24:3-4; Isa. 1:16-18; Ezek. 36:25-26; Jn. 3:4-5; Heb. 10:22). Jesus went further in shifting the emphasis from the ablutions to purity of heart (Mt. 15:1-20; Mk. 7:1-23; Lk. 37:44). The writer of the Epistle to the Hebrews makes ablutions merely a foreshadowing of inner purity provided through Christ (Heb. 6:1-2; 9:10-14). Church fathers like Tertullian and Chrysostom emphasized that such rituals were deprived of value unless accompanied by purity of heart.73

Christ and the church, however, made the ablation of proselyte baptism more prominent than the other two faiths and emphasized the symbolism of being dead to sin and buried with Christ and being resurrected with him to newness of life. The other two faiths, as has been seen, practiced a proselyte baptism or ghust; but circumcision has been a more central confession of faith for Judaism, as has the shahada for Islam.

Along with ablutions, another preliminary essential in Muslim prayer is the proper orientation (qiya`. It comes from ‘aqbala ‘ala (direction toward a point) and, as has been noted, has ancient roots. The Garden of Eden was toward the east (Gen. 2:8). The door of the Tabernacle was toward the east (Ex. 27:13), as was that of the Temple in Ezekiel’s vision (47:1), the direction from which the glory of God came (48:2).

Zechariah compared Christ to the rising sun (Lk. 1:78), thereby associating him with Malachi’s prophecy of the sun of righteousness that would come with healing (4:2). Thus Christians in the early centuries prayed toward the east,74 even though Jesus had made plain to the woman of Samaria that places and orientation were not important in the worship of God (Jn. 4:19-24).

The Jews prayed toward Jerusalem (1 Kgs. 8:33; Dan. 6:10), a practice regulated in the Talmud.75 Muslims for a time prayed toward Jerusalem (16 or 17 months according to al-Bukhari).76

It remained a center of devotion because of the Temple area (now the Dome of the Rock and the Aqsa Mosque) where Muhammad is reported to have gone in his night journey (sura 17). The direction of prayer, however, was changed to Mecca in sura 2:142/136-152/147. As Jerusalem had been the center of the world for Jews (Ezek. 5:5), Mecca became the center of the world for Muslims.77 Mosques came to include a mihrab (a niche indicating the direction of Mecca) as some synagogues had a mizrah (indicating the direction of Jerusalem).78

In noting the prescribed direction of prayer, the Quran (sura 2:115/109), like the Talmud, recognized that God was everywhere.79 The Quran, however, notes that true piety consists not in the direction you face but is to believe in God, the Last Day, the angels, the Book, and the Prophets, to give of one’s substance to the needy, to perform the prayer and pay alms, to fulfill one’s covenant, and endure adversity (2:177/172).

The worshippers also must pronounce their intention (niya`) to perform the salat, specifying the length. Although the term does not appear in the Quran, it probably developed under Jewish influence to become analogous to the Hebrew kawwana and the Latin Christian intentio. The value of any religious duty depends on the intention of the devotee.80 As thus developed, the meaning approaches that of Jesus in the Sermon on the Mount where he moves the focus from the external act to the heart condition (Mt. 5:17-28).

**Praying Postures**

The Muslim postures of prayers also replicate those of Jews and Christians. First there is the posture of standing (qiya` sura 22:26/27). In the Old and New Testaments, worshippers stood to pray (1 Kgs. 8:14-22; Neh. 9:2; Mk. 11:25). The Jewish tefilla prayers were called ‘amida (standing), indicating the posture when they were performed.81 The second posture is bowing (ruku; sura 22:26/27. 77/76), which is the equivalent of the Jewish keri’a and communicates the sense of humble servitude that the genuflection does in the Roman Catholic mass.

The third posture is prostration with the forehead on the ground (sujud; sura 22:26/27. 77/76). Again this form is found in both the Old and New Testaments (Gen. 22:5; Num. 16:22; 1 Sam. 24:9; Neh. 8:6; Mt. 26:39). The sujud is the equivalent of the Jewish hishtahaweya and a similar Eastern Christian form.83 On Yom Kippur rabbis and cantors still prostrate themselves in this way, and I have observed Coptic Orthodox monks and worshippers do this in worship. Prostration with the body fully extended is practiced in Roman Catholic ordination and consecration and on Good Friday and Saturday.

The fourth posture is half kneeling and half sitting (julus). Kneeling is a biblical form (2 Chr. 6:13; 1 Kgs. 8:54; Ps. 95:6; Acts 20:36; 21:5). Sometimes the hands are lifted up as in biblical times (Ps. 28:2; 134:2; 1 Tim. 2:8).

The content of the prayers also have stylistic agreement with Jewish and Christian prayers.84 The repetition of “God is greater” (Allahu akbar) corresponds with benedictions like “God is blessed” in the Jewish refilta.85 The recitation of the Fatiha, the first chapter of the Quran, includes materials that would be common in Jewish and Christian prayers. In fact, the missionary
statesman Samuel Zwemer recited it in a public gathering in Calcutta in 1928 and then concluded with the words “in Jesus’ name, Amen.” “Praise be to God” (al-hamdhu li-llah) in the beginning of the Fatiha holds a similar position in chapters and passages of the Quran and corresponds to a similar blessing in Syriac literature.  

After blessings upon Muhammad which, of course, would be an addition to Jewish and Christian worship, the prayer concludes with the worshipper turning to the left and the right and saying, “Peace be upon you.” This form also concludes the main Jewish prayer as the “passing of the peace” is often included in the celebration of the Christian eucharist.  

The Friday prayer is mentioned in sura 62:9 where the day is called “the day of Assembly” (yawm al-Jum’a), the same meaning as the Hebrew name yom hak-kenisa for the Sabbath. The development of these prayers during the Umayyad Period (661-750 A.D.) may have been under Christian influence. The choice of a day each week was a result of Jewish and Christian contacts according to a Tradition: “The Jews have every seventh day a day when they get together [for prayer], and so do the Christians; therefore, let us do the same.”  

Goitein argues that Friday was chosen because it was a market day in Medina when people could more readily come to prayer. Unlike the Jewish Sabbath and the Christian Sunday it was not a day of rest. Sura 62:9 suggests they leave their trafficking to come to prayers. Unlike the biblical account of creation where God rested the seventh day and the children of Israel were to do likewise (Gen. 2:2-3; Ex. 20:8), the Quran makes a point of noting that God was not tired after the six days of creation (sura 50:38-37)—a topic also raised by Jewish scholars.  

The supererogatory night vigil (salat al-lail; tahajjud meaning “waking” in 17:79/81) reflects the Syriac Christian ascetic practice of keeping awake (shahra). Its function included merit (especially during Ramadan, the month of fasting, and before the two major annual festivals), and it loosens one of the knots that Satan ties in the hair of a sleeper.  

The imam who leads the prayers corresponds to the sheliah has-siburof Jewish worship. Both can be done by any qualified person in the community. Meaning and Function  

When we turn to the meaning and function of prayer in Islam to see how adaptable aspects of it are for Christian worship, we encounter formidable misunderstandings between the two communities. Constance E. Padwick, who has done so much to lead us into the heart of Muslim prayer, said of several excellent books on Christian prayer in Arabic:  

when put into the hands of Moslems (unless those educated in Christian schools) these books have proved to be nearly unintelligible. Not only are the fundamental thoughts of Moslem readers about God and about prayer very different from those of the Christian writers, but through the centuries the Church has developed her own Arabic Christian vocabulary, and even when she uses the same word as the Moslem, she may read into it a Christian meaning of which he knows nothing. The first and most obvious example of this is the very word ‘salat,’ which for the Moslem means the prescribed prayers of the five hours, and for the Christian is full of many rich and delicate meanings.  

We have, however, seen sufficient overlapping of forms and shall see an overlapping of meanings and functions; so there can be understanding and adaptation of prayers between the two communities.  

First it is necessary to make the distinction between corporate liturgical worship (salat) and personal invocation (du’a)—a distinction found in both traditions (e.g., sura 14:40/42; Mt. 6:6-13; Acts 4:24-31). Islam and liturgical Christians focus on the former, and non-liturgical Protestants emphasize the latter. Here we shall direct our attention to orthodox/orthoprax meanings and functions rather than those of the mystical Sufis and folk Muslims.  

The concept of acquiring merit through prayer is strong in Islamic thought—both in the Traditions and in contemporary practice. Recently a nine-month pregnant Syrian woman explained, “In my condition the merit is multiplied 70 times.”  

Judaism developed a strong legalism (e.g., Tobit 12:9) as did the post-apostolic church, which led to Alexander of Hales (d. 1245) advancing the doctrine of the Treasury of Merit. Protestants, however, although seeing the rewards of prayer (Mt 6:5-6) and that good can lead to life and divine acceptance (Rom. 2:6,7; Acts 10:35), do not see it as merit but the fruit of faith. Salvation is not seen as a result of merit (Tit 3:5); therefore, Protestants would want to eliminate this function of prayer.  

Muslims have viewed the salat as a duty yet it is more. Muhammad is reported to have said, “the salat is the comfort of my eyes.” Likewise he is quoted as saying, “If one of you performs the salat, he is in confidential conversation with God.” It functions to intensify belief: “between man and polytheism and unbelief lies the neglect of salat.”  

The prayer has been described as providing cleansing: “the salat is like a stream of sweat water which flows past the door of each one of you; into it he plunges five times a day; do you think that anything remains of his uncleanness after that?” Likewise we read, “an obligatory salat is a cleansing for the sins which are committed between it and the following one.” Since the salat proper does not include penitence, the anticipated forgiveness is apparently based on human merit and divine mercy. However, it is common practice to insert before the final pronouncement of peace: “O God, forgive me my former and my latter [sins], my open and my secret [sins] and my extravagances and
what Thou dost know.” Furthermore, as has been seen, the ablutions include a sense of inner cleansing.

The ritual prayer includes many themes that Christians share:

1. Witness (“I bear witness that there is no god but God” in the call to prayer which, however, also witnesses to Muhammad’s apostleship; cf. Deut. 6:4).

2. God’s mercy (“In the name of God, the Compassionate, the Merciful” in the Fatiha; cf. Ps. 86:5 and pre-Islamic use of these introductory words in south and central Arabia and in early Arabic manuscripts of the Bible after Muhammad).  


4. God’s sovereignty (“Lord of the worlds” in the Fatiha; cf. Talmudic Melek ha ‘olam, king of the universe.)

5. Judgment (“King of the Day of Reckoning” in the Fatiha; cf. Rom 2:2-3; Jn. 5:22; Mt. 25:34; 1 Cor. 15:24).

6. Worship (“Thee do we worship” in the Fatiha; cf. Ex 24:1. The Heb. shaha and Greek proskyneo indicate prostration.)

7. Refuge (“To Thee we cry for help” in the Fatiha; cf. Ps 46:1).

8. Guidance (“Guide us in the right path” in the Fatiha; Ps 31:3; 119:1).

9. God’s glory (“Glory to my Lord” in the ruku; the nominal form of sab-baha is used, borrowed from the Hebrew and Aramaic shabeh of Jewish worship).

10. God’s greatness (“the Great” in the ruku; cf. Ps. 48:1).


12. Petition and intercession (possible in the du’ā; cf. 1 Tim. 2:1).

Obviously there is considerable overlapping of the themes of Muslim and Christian prayer. Christian prayer can include most of Muslim prayer except the emphasis on Muhammad and, for Protestants, prayer for the dead. This has been evident in the study of the salat with its inclusion of the Fatiha.

Muslim prayer cannot include quite as much of Christian prayer because of the references to God as Father, Jesus as Lord, the Trinity, and the crucifixion of Christ. Although Muslims may misunderstand parts of the Lord’s Prayer, its themes resonate in Muslim devotion, and a Tradition even says that Muhammad proposed a prayer which is obviously a free rendering of the Lord’s Prayer without the initial words “Our Father.”

The Mosque
Some Muslim followers of Christ stay for at least a time in the mosque as the early Jewish followers of Christ remained in the Temple and synagogue. Where whole villages have turned to Christ, they have re-used the mosque for a church. Others have continued mosque-like worship. To evaluate the appropriateness of these approaches, we shall seek to determine the extent to which the mosque has been influenced by synagogues and churches and what its meanings and functions are. 

The word for a mosque masjid is from the Aramaic and has the root meaning to worship or prostrate oneself, found also in the Ethiopic mesqad used of a temple or church. In the Quran it is a general word that is used not only of Muslim sanctuaries but also of the Christian sanctuary associated with biblical people who were also recognized by Islam. On the other hand, Umar is reported to have declined to perform the salat in the Church of the Holy Sepulcher to guard against its being made into a mosque.

The mosque performed many functions. It was primarily for worship but also was a place for public political assembly or even for strangers who needed a place to sleep and eat. Worship included not only prayer but might include the repetition of the names and praises of God, a practice cultivated by the Sufis.

Mosque worship also included the recitation of the Quran. Here the influence of the previous monotheistic faiths is evident. Quran is from the Syriac qeryana used to denote the “reading” or “reciting” of the scripture lesson by Christians, as the Muslim qira’a (“the recitation” itself) is the equivalent of Qeri’a of the synagogue. Sermons too were included, especially at Friday noon. Evidence of Jewish and Christian influence would seem to include the requirement of two sermons.
with the preacher standing but pausing to sit down in between. This would correspond with the practice of the rabbi sitting in between the reading of the Torah and the Prophets while the Law was rolled up.122

The earliest mosques were open spaces with an arbor or booths (zulla), but they soon developed under Christian influence. Pillars and other materials were taken from churches and the booths replaced with pillared halls. The caliph Abd al-Malik (646-705) had Byzantine builders erect the Dome of the Rock in Jerusalem, consciously copying the dome of the Church of the Holy Sepulcher. His son al-Waled (d. 715) not only had Byzantine architects transform the basilica of St. John the Baptist in Damascus into the Umayyad Mosque, but used Christian architects to direct the building of the mosques of Mecca and Medina. When he was inspecting the work in Medina, an old man said, “We used to build in the style of mosques; you build in the style of churches.”123

The minaret may have been influenced in a number of ways. It was not part of the earliest mosques, but was included when churches such as the basilica of St. John in Damascus became mosques. It had a watchtower—the meaning of manara, its common name. It may also have been influenced by the dwelling-towers of Christian ascetics in North Africa where it had the name sawma’a (a saint’s cell) and was used as such in Egypt and Syria.

The mihrab (a “niche” indicating the direction of prayer) was not in the earliest mosques. In churches it was a principal niche that might contain the bishop’s throne or an image or picture of a saint. Muslim literature attests that it was taken over from churches. It was even opposed because it was inherited from churches and was compared with altars as the holiest place. It is the place where the imam stands.124 Churches that became mosques, such as the Sophia in Istanbul, often had to alter the interior to indicate the mihrab. A Roman Catholic orphanage in Kabul, Afghanistan, supervised by the Islamicist S. de Beaurecueil, had two orientations so that Christians and Muslims could worship in the same room.

The minbar is probably a loan word from Ethiopic and means “seat, chair.” Traditions indicate that the original maker was a Byzantine or Coptic Christian. ’Amr, the companion of Muhammad who conquered Egypt, had one made in his mosque, and it was said to be of Christian origin. Obviously it was analogous to a Christian pulpit.

A platform (dakka) from which the mu’adhhdhin gives the call to prayer is found in larger mosques. There is also a kursi (a wooden stand with a seat and a desk to hold a Quran). The seat is for the reader (qari, qass). Water for ablutions is often provided in a basin (fisqiya or piscina which in the Mishna and Syriac is piskin). Unlike in Christian churches, pictures and images are banned. The use of carpets is traced back to Muhammad, who used a mat woven of palm leaves.125

Of interest here is that Rabbi Abraham, who inherited the position of “leader of the Jews” upon the death of his father Maimonides in 1237, demanded that pillows be removed from synagogues and carpets and prayer mats be used. He believed that Islam (and especially the Sufis) had preserved many practices of the former Jewish sages, such as the use of these along with prostration and kneeling, ritual immersions, and nightly prayers.126

Since Islam expresses a total way of life and traditionally “religion” and “politics” were not separated, the functions of the mosque were, and to a lesser extent still are, broader than most churches today. Originally the caliph was appointed the leader of the salat and the preacher (khatib) for the community and was installed on the minbar. In the provinces governors served a similarly broad function, administering “justice among the people” and the salat. The mosque also served as a court of justice. Some early qadis (judges) sat in judgment beside the minbar or in the square beside the mosque—practices that were also associated with churches.127

To determine the extent to which Muslim followers of Christ may still worship in a mosque or mosque-like context, we need to determine the function of both mosques and churches. Contemporary mosques are more like Christian chapels (where people only worship) than local churches (where people are also members), although many mosques in the United States have also assumed the latter function. The early Christian community applied themselves to teaching, fellowship, breaking of bread, prayer, performing signs and miracles, sharing, and praising God. They continued to go regularly to the Temple but broke bread in their homes (Acts 2:42-47). Here we at least have a precedent for continuing the incomplete worship even as the new believers remembered Christ’s death (the completion of the worship) in their home. Paul continued to go to the synagogue and Temple until put out (e.g., Acts 19:8-9; 21:26-29). James too still worshipped in the synagogue or a place called a synagogue (James 2:2).

Pillar III: Almsgiving (zakat)

Zakat is obligatory almsgiving of a prescribed percentage of different kinds of property (2 1/2% for most) and distributed to the needy. The Quran specifies the recipients of various kinds of alms as parents, relatives, orphans, the poor, the needy, travelers, those who work on [collecting] them, those whose hearts are to be conciliated, slaves, debtors, and for God’s purposes (2:115/211; 9:60).

Zakat is an Aramaic loan word which originally was a general term for virtue but came to be used by the rabbis for charitable gifts, an understandable
shift when almsgiving was considered as particularly virtuous. The same shift in meaning can also be traced in the Quran from virtue in general (suras 87:14; 92:18) to almsgiving (sura 7:156/155; 21:73).\textsuperscript{129}

\textit{Sadaqa} is another quranic word for almsgiving. It too is a loan word from the Hebrew \textit{tsedaqa} or \textit{tsedeq}, meaning “honesty” or “righteousness” but was used by the rabbis of “almsgiving.” The relationship between upright actions (\textit{tsedeq} and caring for the poor is seen in Daniel 4:24/27. The word \textit{sadaqa} is used in two ways in the Quran and the Traditions. First, it is a synonym of \textit{zakat} (obligatory alms) in the Quran (sura 9:58-60, 103/104-104/105) and the Traditions (where al-Bukhari talks about \textit{sadaqa} in sections on \textit{zakat}). Secondly, \textit{sadaqa} is used of voluntary almsgiving (e.g., 2:263/265-264/266), sometimes called \textit{sadaqat al-tatawwu’} (alms of spontaneity).\textsuperscript{130}

\textit{'Ushr} is a tithe on produce levied for public assistance. It was similar to the tithes on the land of the Mosaic Law (Lev. 27:30-33; Num. 18:21-26). In places half went to the poor and half went to the ruler.\textsuperscript{131}

Almsgiving had great importance in all three monotheistic faiths. The Quran makes a clear distinction between believers, who give alms (suras 8:2-4; 23:1-4), and disbelievers, who do not (sura 41:7/6). There is considerable concern that alms be given to the poor (sura 9:60) as there is in the Old Testament (Deut. 15:11; Prov. 19:17) and the N.T (Mt. 6:1-4; 25:35-46).

There are numbers of parallels between the Quran and the Bible. One has to do with not giving to be seen by people. The Quran indicates that God does not love those who dispense their goods ostensively to be seen by people (sura 4:38/42) in a context that suggests almsgiving. Likewise Jesus said, “When you give alms, sound no trumpet before you as the hypocrites do . . . that they may be praised by men” (Mt. 6:1-4). In the Quran does, however, public giving is all right: “Say to my servants who believe, that they . . . expend of that We have provided them, secretly and in public” (sura 14:31/36). It says, “If you publish your freewill offering, it is good; but, if you conceal them and give to the poor, that is better” (sura 2:271/273). Al-Ghazali (d. 1111) even argued in his major work the \textit{Ihya} that much can be said for both open and secret alms, depending on the circumstances and the motive.\textsuperscript{132}

Another parallel between the Quran and the Bible has to do with the attitude and conduct that accompanies almsgiving. Sura 2:262/263 says, “Those who expend their wealth in the way of God then follow not up what they have expended with reproach and injury, their wage is with their Lord.” Paul speaks of the importance of attitude in 2 Corinthians 9:7: “Each man should give...not reluctantly or under compulsion, for God loves a cheerful giver.”

Still another parallel between the two Scriptures has to do with God’s recompense. Although the Quran warns not to give in order to gain more (74:6), rewards are promised: “What you give in alms desiring God’s face—those they receive recompense manifold” (sura 30:39/38). The reward is compared to the multiplication of corn when it is planted (sura 2:261/263).

Proverbs 19:17 likewise promises, “He who is kind to the poor lends to the Lord, and He will repay him for his deeds.” Jesus also said, “Give and it will be given you” (Lk. 6:38). The rich young ruler whose focus on wealth kept him from following Jesus was told, “Go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me” (Mt. 19:21). Jesus knew “Wherever your treasure is, there will your heart be also” (Mt. 9:21). There is an area in which alms accomplish a function with which Protestants would take issue. The Quran affirms: whosoever forgoes it [legal retribution] as a freewill offering (\textit{sadaqa}), that shall be to him an expiation (\textit{kafara}) [for his own sins], ... the expiation [for breaking oaths] is to feed ten poor persons... or to clothe them, or to set free a slave... expiation [for slaying game during pilgrimage] is food for poor persons (Sura 5:45/49; 89/91; 95/96).

The Roman Catholic canon in the apocrypha has a similar teaching: “almsgiving atones for sin” (Ecclus. 3:30), and “almsgiving delivers from death and saves people from passing down to darkness” (Tobit 4:7).

Some of the church fathers also associated almsgiving with the forgiveness of sins. The second epistle attributed to Clement of Rome claims: “Almsgiving is excellent as penitence for sin; fasting is better than prayer, but almsgiving is better than either . . . almsgiving alleviates sin” (16:4). Cyprian, Athanasius, Jerome, and Augustine also associated almsgiving with the forgiveness of sins.\textsuperscript{133}

Much more could be said on the function of \textit{zakat} in contemporary Muslim economics.\textsuperscript{134} But, from a Christian perspective, we need to note that Jesus expected it to be a regular part of the believer’s practice (Mt. 6:3), and James classified attention to orphans and widows in their affliction to be part of religion that is pure and undefiled before God (1:27). Yet underlying all Christian giving should be the response of gratitude for God’s “inexpressible gift” (2 Cor. 9:11-15).

**Pillar IV: Fasting (\textit{sawm})**

Fasting is listed as a characteristic of those who submit to God—that is, true Muslims (sura 33:35). Many Christians, however, believe it is wrong, or at least unwise, to keep the fast of Ramadan.\textsuperscript{135} To evaluate this, as with the other pillars, we need to look at the roots, meaning, and function of Muslim and Christian fasting.

The words which Muslims use, \textit{sawm} and \textit{siyam}, originally had a different meaning in Arabic, “to be at rest.” In
Judeo-Aramaic usage, however, they already meant “fasting,” which suggests this was the source of Muslim usage. This connection is supported by the Quran which makes the prescription to fast a continuation of the prescription to those before them (sura 2:183/179). The Traditions are even more specific:

The Prophet came to Medina and saw the Jews fasting on the day of 'Ashura. He asked them, “What is this?” They told him, “This is the day on which God rescued the children of Israel from their enemy. So Moses fasted this day.” The Prophet said, “We have more claim to Moses than you.” So the Prophet fasted on that day and ordered Muslims to fast on it.¹³⁶

During the first year in Medina the fast was “a few days,” apparently the ten days of penance leading up to the Jewish Day of Atonement—’Ashura (the “tenth” in Hebrew-Aramaic), the word Muslims use. It was also a time of seclusion for the pious in the place of worship—a practice that later was incorporated by Muslims into the last ten days of Ramadan and called i’tikaf, when that month was made the required fast.

Other practices are also similar to Judaism. Abstaining from eating and drinking in the day but not at night was Jewish.¹³⁷ Even in biblical times this was sometimes practiced (Jdg. 20:26; 2 Sam. 1:12; 3:35). Likewise the Quran says, “Eat and drink until the white thread becomes distinct to you from the black thread at dawn” (sura 2:187/183). The source is the Jewish Mishnah.¹³⁸

Fasting has played a significant role in Judaism and Christianity—including those of extended periods like the month of Ramadan. Moses, Elijah, and Jesus all fasted 40 days and nights (Deut. 9:9, 18; 1 Kgs. 19:8; Lk. 4:1-2). Jesus expected people to fast (Mt. 6:16-18), and Paul fasted frequently (Acts 13:2; 2 Cor. 6:5; 11:27). Fasting was emphasized by the Church Fathers, and the forty-day fast or self-denial of Lent is even mentioned at the Council of Nicea in 325.¹³⁹

When we look at the meanings and functions of Muslim and Christian fasting, we see many parallels and some differences. For the Muslim, fasting is above all an act of obedience, for it is prescribed for them (sura 2:183/179). Secondly, it is an act of commemoration of the “descent” of the first verses of the Quran on the 27th of Ramadan (sura 44:1-5/4).

Thirdly, in the Traditions it has developed the meaning of contrition and forgiveness that is more prominent in the Judeo-Christian tradition. One says, “All sins are forgiven to one who keeps Ramadan out of sincere faith and hoping for a reward from God.” Another affirms, “When the month of Ramadán starts, the gates of heaven are open and the gates of hell closed.” The reference to the gates of heaven being open seems to be based on the old Jewish practice of praying when the Temple gates were open since that was a propitious time.¹⁴⁰ This same sense of pardon is found in the fasts for expiation (suras 2:196/192; 15:89/90, 95/96).

The concept is very prominent in the biblical examples (Deut. 9:25-29; Ex. 32:30; Neh. 1:4-6; 9:1-2; Mt. 12:41), as it is in the Torah.¹⁴¹ Likewise the Roman Catholic Church has used the fast as penitence and preparation before the Mass and leading into Holy Week.

The nights of Ramadan are times of joy and celebration, and decorations are often put in the streets during the month. Although fasting was used to express sorrow in biblical times (e.g., 2 Sam. 1:11-12), it can also be a time of joy (Zech. 8:18).

Christians are given warnings against the misuse of fasting (Mt. 6:116-18; Lk. 18:10, 12), but Jesus expected his disciples to fast (Mk. 2:18-20). It is interesting that Paul includes his going hungry as one of the deprivations he endured so that he would “put no obstacle in any one’s way” (2 Cor. 6:3). Lack of fasting is seen by Muslims as being irreligious. God asked the Israelites, “Was it really for me that you fasted?” (Zech. 7:5). We need to ask ourselves the same question.

**Pillar V: Pilgrimage (Hajj)**

Not too much attention will be given to the Pilgrimage since it was an adoption and reinterpretation of pagan rituals. The Traditions make this clear. Muhammad’s wife Aisha, for example, told how the pagans used to enter a consecrated state (ihram) in the name of the idol Manat. Out of honor for that idol, they did not perform the pilgrimage ritual between the hills of al-Safa and al-Marwa. At the Kaaba until the Quran explained that they were now symbols of God (sura 2:158/153).¹⁴²

Despite its pagan origin, many of its elements were those that God adopted for use in the schoolhouse of His children Israel. The word hajj is the Hebrew haj used in Psalm 81:4 (vs. 3 in English) for a sacrifice when the Israelites were gathered in Jerusalem. Likewise the word qurban, frequently used to describe the Festival of Sacrifice during the pilgrimage, is used for “offering” or “consecrated” in Leviticus and Numbers.

Muslims are required to perform the pilgrimage once in their lifetime if possible as the Israelites were to go to Jerusalem three times a year. One of these, the Feast of Tabernacles, has a number of similarities to the Hajj—for example, going seven times around the sanctuary (Ps. 26:6) as Muslims do around the Kaaba and standing before God as an act of worship.

The concept of the Mosque of Mecca being haram (a sacred place restricted to Muslims)—sura 9:28—has its counterpart in the Court of the Gentiles for Gentiles, who could not enter the Temple. Mecca is seen as the place of the Last Judgment, as Jerusalem is. Abraham is associated with the Kaaba as Jews associate him with Mt. Moria under the Temple area. The Kaaba has a cover-
ing (kiswa) replaced every year like that of the Tabernacle. The direction of prayer for Muslims and Jews has been toward their respective sanctuaries. As the Temple had a place for ablutions, the Meccan mosque has zam zam water, later supplemented. As Muslim pilgrims put on white clothing when in a consecrated state, so the High Priest put on holy garments (Lev. 16:4). Likewise the hair is not cut when one is in a consecrated state as was the case with the biblical Nazarite vow (Num. 6:5).

If all these elements were used by God in His schoolhouse for His people Israel, can they not serve again for lessons as He gathers a new people for Himself? The lessons will no longer be in Mecca. As Jesus told the woman of Samaria, worship will not be restricted to specific locations (Jn. 4:20-24). God, however, used pilgrimages to teach the people lessons including His holiness and their unity as a people. We shall need to find ways to do the same.

Reusing the Pillars

The case study we are considering is in a Muslim country that has had missionaries and churches for many years but had seen very few conversions from the Muslim community. Almost all the Christians were from another religious group.

Five years ago the church responded to a natural catastrophe by sending twenty Christian couples to serve, only one from a Muslim background. Their work was appreciated, but their Muslim neighbors would not eat the food they gave them. It was assumed that the Christians were “unclean” when they prepared it because they did not bathe (ghusl) in the morning when they may have had sexual relations the night before. When they changed their bathing habits, their Muslim neighbors ate their food. The Christians were called angels because of their service but were still considered “irreligious” because they did not perform ritual prayers (salat). Even when God answered their prayers miraculously, their neighbors did not follow Christ until the Christians were seen to perform ritual prayers.

Less than three years ago a more contextual approach was adopted with help from some who had studied with Fuller School of World Mission personnel. Only Muslim converts were employed in the villages, and many thousands have since responded. God has used a number of factors along with the contextualization approach. The New Testament had been translated using Muslim vocabulary rather than words from the other religion, and copies have been sold throughout the villages. Natural catastrophes had occurred which were interpreted as divine judgment, and the Christian couples had responded with a wholistic ministry. These Christians had prayed for the sick, natural catastrophes and personal relationships, and God had answered with amazing power. Muslims who opposed the conversions were even stricken with ailments.

An important factor was that some of the Christian leaders knew the Quran well. The Muslims believed that Muhammad would be an intercessor on the Last Day. The Christians challenged this, for Muhammad, they said, is not mentioned by name in the Quran as an intercessor. They pointed out that only one whom God approves may intercede (suras 19:87/90; 20:109/108; 53:26/27). The Injil (Gospel), which the Quran affirms, says that God approved of Jesus (Mt. 3:17; Mk. 1:11; Lk. 3:22) and states that he is the only mediator between God and humanity (1 Tim. 2:5). This would fit in with the common interpretation of sura 43:61 as designating that the return of Jesus will be a sign of the Last Hour.

When asked about their attitude toward the Quran, the Christians answered that it was meant for the people of Mecca and neighboring villages according to sura 6:92: “This is the Book that we have revealed, a blessing and a confirmation to those who were before it, and that the Mother of Cities [Mecca] may be warned and those who are around her.” Sometimes other verses were used to show that it was for Mecca and the Arabs. When they were asked about their attitude towards Muhammad, they said that he was a prophet to the Arabs according to the same verse and others. Historically this is a valid interpretation of the Quran, but ultimately Muhammad seems to have seen his mission as universal.

Historically this is a valid interpretation of the Quran, but ultimately Muhammad seems to have seen his mission as universal (sura 34:28/27).

Although the old practice of debating has normally been viewed as counterproductive today, in at least one union of villages the chairman called on the followers of Jesus to defend their position against four religious teachers (‘ulama). A Muslim spokesperson started, “We the people of this area are Muslims... We heard that you came here to make us Christians, which is a foreign religion, a religion of infidels.” Here “Christian” is being defined as “foreign” and “disbelieve”; so the convert refused to be called one and said that he had nothing to do with the Christians in the country (who originally were from a different religious community).

The follower of Jesus claimed to be a “Muslim.” This led to a discussion between “brothers” of what a Muslim was. The follower of Jesus said that according to the Quran it was one “who has completely surrendered himself to the will of Allah.” He could point to this meaning of the term in the Quran (2:112/106; 3:64/57), where it is also used to describe Jesus’ disciples (5:111,112). Thus he was technically right in the sense that he had completed his submission to God through Christ. The followers of Jesus have come to be called “believers”—a term more in keeping with the original followers of “the Way” before they were called “Christians” in Antioch.

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After being assured that the follower of Jesus believed in the final judgment, the Muslim spokesperson asked, “Do you believe that Muhammad is the mediator on the day of final judgment?” The follower of Jesus responded, “Does the Quran say so?” When the four ‘ulama could not show a verse that clearly did, the news spread, and many decided to follow Jesus.

Decisions are normally made in groups. The chairman announced that another meeting would be held the following month. If the ‘ulama won, the followers of Jesus should return to Islam. On the other hand, if they lost, he and his relatives would follow Jesus. In another situation a Sufi mystic leader learned in a Good Friday message that the veil of the Holy of Holies was torn from top to bottom. He cried, “Why should I bother with the Law any more if Jesus has opened up the Holy of Holies?” He is leading his disciples to follow Jesus. Attempts are made to keep social units together by only baptizing people if the head of the family is also being baptized.

Conversions are following the web pattern along family, friendship, and occupational lines. When whole villages come, the mosque remains the center of worship. Teachers of their new faith are supported locally in the pattern of the imams of the mosque.

Muslim convert couples developed a prayer ritual which follows the Muslim pattern but expresses their new allegiance to God through Jesus. Morning prayer starts with the normal “intention” (niya) to pray but adds “in the name of my Lord and Savior Jesus Christ” before the traditional exclamation “God is greater” (Allahu akbar). In the first rak’a (the basic ritual which is repeated) Psalm 23 or any other biblical passage is recited. The rest of the rak’a follows the traditional postures and praises to God, although “All praise to Jesus Christ” may be substituted for the first.

The Lord’s Prayer is recited in the second rak’a plus another passage if desired. After two rak’a, the worshipper adds to the thanksgiving, “Please give me favor to worship you this way until your [Christ’s] second coming.” Then the regular greeting and blessing are given to the ones on the right and left of the worshipper. A time for du’a (spontaneous prayer) is suggested for intercession and petition. The Ikamat is altered to:

God is love. God is love.
And praises belong to God.
Present. Present before God.
Present. Present in the name of Jesus Christ.

The remaining four daily prayers plus any additional rak’a at these times follow the same pattern with different scripture passages indicated for each.

After the night prayer a special prayer of three rak’a is suggested. In the first John 1:12 is recited with the prayer:

O Almighty God, the experience that you have given to me to have your child through placing my faith in Jesus Christ and accepting him as my personal Savior, give the same experience to the lives of the _________ Muslims of __________.

In the second rak’a John 3:16 is recited with the prayer:

O God, the experience that you have given to me to have eternal life through your gift of grace in the Lord Jesus Christ, I claim the same experience in the name of Jesus Christ for the lives of _________ million Muslims of __________. Please acknowledge this.

Psalm 117:1-2 is recited in the final rak’a. At the conclusion, time is spent in intercession for the country, government officials, believers and their leaders, neighbors, relatives, and oneself.

Conclusion

We have seen that the so-called “pillars of Islam” had for the most part been used before by Jews and Christians and with some adjustments are being used again. Their forms, meanings, and functions have been sufficiently similar to allow this to happen. Yet there are many factors that could weaken or topple them and what they support. One is the problem of training leadership for such a creative and rapidly growing movement. A second is how to build bridges to other segments of the church without inhibiting growth. The demise of the Nestorian Church gives mute witness to the results of being isolated.

A third problem is how to reuse Muslim forms without retaining Muslim meanings such as merit. A fourth is how to avoid an ossified contextualization that inhibits maturity—an apparent problem of the Jewish believers to whom the Epistle to the Hebrews was written. Despite the dangers, we are seeing God blessing the refurbishing of these pillars in our day as they bear the weight of new allegiances to God in Christ.

What is happening can be visualized in the Hagia Sophia, a fourth-century church that was close to its Jewish and Eastern foundations. Its pillars held up a dome on which was painted the face of Christ. Muslims made the church into a mosque—altering the direction of prayer, adding the names of Muslim heroes, and painting over some of the Christian mosaics. Over the face of Christ in the dome they painted the quranic words “God is the Light of the heavens and earth” (sura 24:35). The same pillars continued to hold up this witness. Should the artisans painstakingly remove its paint as they have from some of the other Christian pictures, they could once again see “the light of the knowledge of the glory of God in the face of Christ” (2 Cor. 4:6). And the same pillars would continue to hold it up.

End Notes

3. For a broader discussion of the anti-Quranic bias of Arabic Bible translation, see Samuel P. Schlorff, “The Missionary Use of the Quran: An Historical and Theological Study of the Contextualization of the Gospel” (unpublished Th.M. thesis; Phila-
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40. Cf. Watt’s view, based partly on sura 19:16-33/34, that Muhammad originally thought that the monotheism he preached was identical to that of the Jews and Christians (Medina, 315 and n.).


55. For an extensive discussion see Schlorff, “The Missionary Use of the Quran.”

56. E.g., Psalm 104 reflects the hymn of praise of Akhnaton to the sun.

57. E.g., the parable of the judge and the widow (Lk. 18:2-5) adapts Ben Sirach 35:15-19.


59. See footnote 27 above.


62. Other early biblical confessions are: “Jesus is the Son of God” (Jn. 4:15); “You are the Christ, the Son of the Living God” (Mt. 16:15); and longer formulations in Phil. 2:6-11; 1 Cor. 15:3-7; Rom. 1:1-4; 1 Tim. 3:16: On the earliest Christian confessions see: Paul Feine, Gestalt des apostolischen Glaubensbekenntnisses in der Zeit des Neuen Testament (Leipzig: Verlag Doerfling & Franke, 1925); Vernon H. Neufeld, The Ulum-id-Din, trans. Fazal-ul-Karim (Leipzig: Verlag Doerffling & Franke, 1925); Cedrenus, Annales, ed. Hylander (Basle, 1566), 206 in ibid.

63. See the classic study by E. Mittwcho, Zur Entstehungsgeschichte des islamischen Gebets und Kultus in Abhandlungen der preussen Akademie der Wissenschaften (Berlin, 1913) philosophy-history kl., no. 2. 64. 1 (Berakhoth) 1 (73).


66. For the argument that Islam chose a middle position as noted in a slightly different context in sura 2:143/137, see S. D. Goitein, Studies in Islamic History and Institutions (Leiden: E. J. Brill, 1968), 84-85.

67. Guillaume, 162-163.

68. Al-Bukhari, I, Bk. 5 (Ghusl) (156-176); G. H. Bousquet, “Ghusl,” Encyclopaedia of Islam (New Ed.), s.v.

69. Guillaume, 162.

70. On the controversy, see Parshall, “Lessons Learned in Contextualization,” 279.


72. Cedrenus, Annales, ed. Hylander (Basle, 1566), 206 in ibid.

73. Masson, 470.

74. Ibid., 531.

75. The Talmud of Jerusalem, Eng. trans. Schwab, 1 (Berakoth), chap. 4, nos. 6-7 (91-93).


78. Ibid., 511.


81. Mittwoch, p. 16; Wensinck, “Salat,” 493B.

82. Mittwoch, p. 17; Wensinck, “Salat,” 493B.

83. Mittwoch, p. 17; Wensinck, Mohammed en de Joden te Medina (2nd ed., 1928), 104 in his “Salat,” 494A.

84. For Christian parallels, see A. Baumstark, “Juedischer und Christlicher Gebetstypus im Koran,” Der Islam, XVI (1927), 229.

85. Mittwoch, 16; Guillaume, 156.

86. Goitein, 75 and n.


88. Goitein, Studies, 117-118.


90. Al-Qastallani II, 176 in Goitein, Studies, 112.

91. Studies, 113-114.

92. See the 2nd century A.D. Midrash Haggadah entitled Mekhilta on Exodus 20:11 in Lazarus-Yafeh, 143, n.8.

93. Bell, 143; Wensinck, “Salat,” 495A.


95. Abu Da‘ud, Tawawwu’, bab. 18 in ibid.

96. Mittwoch, 22; Becker, “Islamischen Kultus,” 386; Wensinck, “Salat,” 496A.


101. E.g., prayer in the mosque is considered 25 times more meritorious than elsewhere: al-Bukhari, Sahih, I, Bk. 8 (Salat), chap. 87 (p. 277).


103. “Good is almsgiving, which delivers from death and purges away all sin” (The Book of Tobit, VOL 13:4 OCT.-DEC. 1996
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104. Al-Bukhari, I, Bk. 8 (Salat), chap. 1 (p. 211).
106. Al-Bukhari, I, Bk. 8 (Salat), chap. 38 (p. 244).
110. Tradition from Muslim, Adhkaru 'n-Nawawi, 33 in Padwick, Muslim Devotions, 173.
116. Jeffery, 263-264; Pedersen, 330A.
118. Pedersen, 330-337.

123. F. Wuestenfeld, Geschichte der Stadt Medina (Goettingen, 1860), p. 74 in Pedersen, 339B-340A.
125. Ibid., 344.
126. Ibid., 343-346; al-Bukhari, I, Bk. 8 (Salat), chaps. 20-21, 54 (pp. 231-232, 254-255).
130. II, Bk. 24 (Zakat), chap. 41 (p. 310); T. H. Weir, “Sadaka,” Shorter Encyclopaedia of Islam, s.v.
132. Bk. I, chap. 5, sect. 4 (pp. 219-221).
133. Masson, 608 and n.3.
136. Bukhari, III, Bk. 31 (sawm), chap. 70 (p. 124).
138. The Talmud of Jerusalem, I (Berkhof), chap. 1, par. 5 (p. 15).
139. See Masson, 573-574.
140. Al-Bukhari, III, Bk. 3 (sawm), chaps. 5-6 (pp. 69-70); Goitein, Studies, 100.
142. Al-Bukhari, VI, Bk. 60 (tafsir), chap. 284 (pp. 362-363).
143. This could be based on 20:109/108; 34:23/22 and 43:86; but Muhammad is not mentioned by name.
144. 42:7/5 and 43:44/43 (which say this clearly) and 27:91/93; 28:85; 37:149 and 43:31/30 (which refer, or may refer, to Mecca but are not as clear).
145. 12:2; 13:37; 16:103/105; 20:113/112; 26:195; 39:28-29; 41:32/3; 44:2; 75/4; 43:3/2; 44:58 and 46:12/11. The Christians also pointed out that the Quran was for a people who had not had a previous warner (32:3/2; 34:44/43; 36:6/5) nor a previous Book (34:44/43; 43:21/20).
146. To the pagans or Gentiles (62:2) and to one or “my people” (13:30/29; 25:30/32; 38:4/3 and 43:44/43).
147. Suras 4:79/81 and 7:158/157 may also be taken in a universal sense but do n’t have to be.
148. Ps. 24:1-6; 25:1-7; 8-14, 15-22; 26:1-8; 34:1-8; 91:1-7; 92:1-8; 134:1-3; 136:1-9; 139:1-6; 141:1-5; 143:1-5; Isa. 61:1-3; Mt. 5:3-12; Jn. 1:1-5; 2 Cor. 5:18-19; Gal. 3:26-29; Eph. 1:3-8; 11-14; Phil. 2:5-11; Col. 1:15-20; Tit. 2:11-14; Heb. 2:1-4, 10-12; 2 Pet. 1:5-9 and Rev. 5:9-10, 12-13.

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[Editor’s Note: This article is a revised reprint of chapter 14 in the book edited by Dean Gilliland, The Word Among Us: Contextualization for Mission Today. With permission from the editor]
Other Jewish scholars impacted by Muslim philosophy, exegesis, grammar, Sufism and poetry include Dunash ibn Lubrat, Bachya ibn Pakuda, Ibn Daud, Judah Halevi and the Rambam (Maimonides), who all wrote in Judeo-Arabic in addition to Hebrew. After Ibn Rushd (Averroes, 1126-1198) the philosophical era of Islam came to an end as the orthodox Muslim establishment unleashed an all-out attack on philosophy. Islamic philosophy then found a refuge among Jewish scholars who transmitted it by translation to the Christian world. Many Arabic philosophical works were translated into Hebrew with added arguments for contextualization. Requirements for a contextual missionary. Bibliography. 

Reportedly, Muslims have increased in the last fifty years by 235%, whereas the corresponding increase in the Christian world has been 47% a figure which includes the statistical Christians of the capitalist world as well as the populations of the Eastern European countries of the communist bloc. The high population growth rates in Muslim countries as well as the world-wide resurgence of Islam in recent years have deeply disturbed Christian organizations, leading them to devise new missionary approaches to Muslims. One of such approaches, which is more an antic than evangelism, is “context...” It necessarily includes, among other things, food and dress, etc.