

**THE W-SPECTRUM**  
*Views and Practices for a General Islamic Context*

	<b>W1</b>	<b>W2</b>	<b>W3</b>	<b>W4</b>
<b>Model Basic Description</b>	<i>Triumph Model</i> “Christianity triumphs over Islam”	<i>Replacement Model</i> “Christianity replaces Islam”	<i>Transformation Model</i> “Biblical faith transforms Muslims”	<i>Completion Model</i> “Biblical faith completes Muslims”
<b>Worker’s Self-identity</b>	“I belong to such-and-such denomination”	“I am a Christian”	“I am a Follower of Jesus / Isa / al-Masīh”	“I am <i>like</i> a Muslim (‘one submitted to God’) but one who follows Jesus”
<b>Muslim Perception of Worker</b>	Anglican / Protestant / Baptist / Pentecostal, etc.	Christian	A <i>kind of</i> Christian (or Monotheist)	A <i>kind of</i> Monotheist or Christian or Muslim
<b>View of Mohammed</b>	<i>Oppose</i> Mohammed (he was false and evil)	<i>Ignore</i> Mohammed as much as possible (he is irrelevant)	<i>Agree</i> with Mohammad when he agrees with the Bible (although do not acknowledge him as a prophet)	<i>Tentatively affirm</i> that Mohammad is a kind of “prophet” (although not in a biblical sense)
<b>Use of Qur’an</b>	Avoid. The Qur’an is a threat and an opening for demonic influence	Minimize the use of Qur’an in evangelism since doing so may affirm to Muslims that the Qur’an is inspired	Some. Use Qur’an as a bridge to the Bible, which is biblically warranted and sometimes advantageous	Read the Qur’an alongside the Bible, but only the Bible is authoritative and the Qur’an is not inspired
<b>Women’s Dress</b>	Women dress as they would in their home culture	Women dress modestly, but hair is usually not covered	Women dress in the local modest Islamic style and hair covering (if prevalent in host culture)	Women dress in the local Islamic style, including veiling (if prevalent in host culture)
<b>Ramadan Fasting</b>	Fasting like Muslims during Ramadan is syncretistic and sinful	Fasting like Muslims during Ramadan is misleading (but not sinful)	May fast during all or part of Ramadan	Observe Ramadan in the same fashion as Muslims
<b>Prayers</b>	Continue to pray as they would in their home / denominational tradition	May change prayer style, but no Islamic style praying	May use Islamic forms during prayer with seekers	May pray with Muslims, but prayers directed to Jesus
<b>View of ‘Father of Jesus’ &amp; the ‘God of Mohammed’</b>	They are not the same; the god of Mohammed is a satanic deception	They are not the same; Muslims are gravely misled about God	They are sort of the same, but the focus is on knowing Jesus in order to know God	They are the same, although Jesus is the only way to truly know God and love him better

By Warrick Farah (<http://muslimministry.blogspot.com/2016/04/the-w-spectrum.html>) and Kyle Meeker.

The W1-W4 Spectrum compares, contrasts, and *describes* four types of cross-cultural workers found in the Muslim world. This spectrum is distinguished from the C1-C6 Spectrum which is descriptive of *indigenous fellowships* in the Muslim world made up of *local believers*. Note also that the W1 – 4 categories do not correlate to C1 – 4 categories on the C Spectrum; e.g. W3 is not analogous with C3, etc.

**Farah, Warrick, and Kyle Meeker. 2015. "The ‘W’ Spectrum: ‘Worker’ Paradigms in Muslim Contexts."** *Evangelical Missions Quarterly* 51(4).