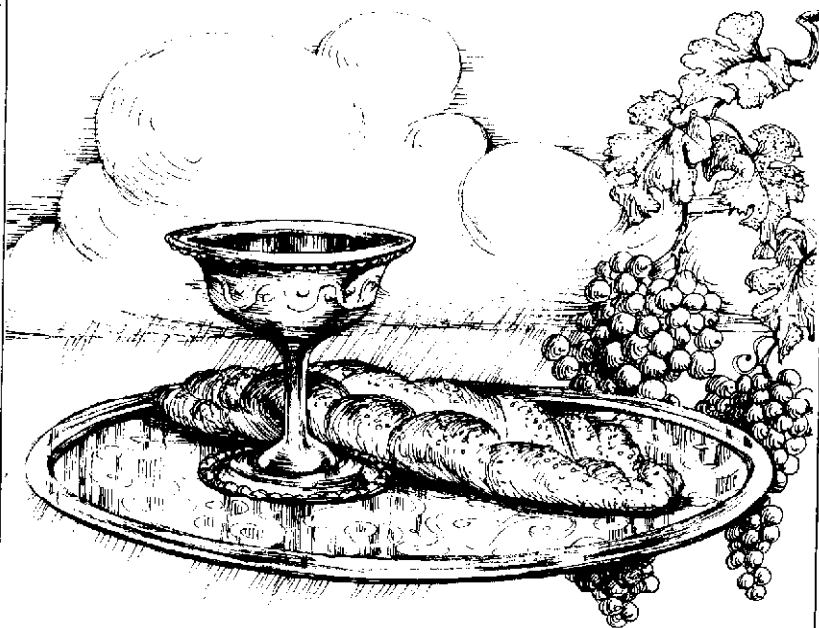


New Creation Book for Muslims 5

the  
Pilgrimage  
for  
New Creation  
Muslims



## *The New Creation Pilgrimage*

### *The New Creation 'Id ul-Adha*

is the feast of sacrifice of Ibrahim<sup>1</sup>  
 who remembered with a solemn sacrifice  
 when Allah spared his heir.  
 This celebration looked forward to Ibrahim's greatest heir,  
 the Messiah Isa, who is the Messenger of Allah  
 and his Word<sup>2</sup>  
 the one who will inherit and judge the whole world.  
 As such, Isa is the Messenger of Ibrahim's covenant (*'ahd*).  
 The Messianic 'Id al-Adha commemorates  
 Isa's momentous sacrifice or *beezah 'azim*<sup>3</sup>  
 at the end of his pilgrimage  
 in the holy land of Ibrahim (*Muqaddasa*),  
 when Allah spared all his heirs  
 by providing the eternal Lamb of God  
 who takes away the sin of the world.

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<sup>1</sup>Some may object to the use of 'Id ul-Adha as a name for a contextualized communion since *'Id ul-Adha* refers to a specific day of the year, whereas communion is celebrated more frequently. However, the Lord's Seder is a once-a-year festival (Passover) that Isa turned into a remembrance meal of more frequent celebration. Since both Passover and *'Id ul-Adha* have connections with Abraham's sacrifice and with the concept of mystical communion in a world-embracing *ummah* or community, the choice of contextualized terminology seems apt.

<sup>2</sup>The Women.4:171; Malachi 3:1; John 1:1

<sup>3</sup>Those Ranged in Ranks.37:107

## THE ETERNAL WORD OF ALLAH

The Word of Allah always existed  
 as the Servant (*abd*) of Allah.  
 Before the Word took human form as Isa the Messiah  
 he was still personally existent,  
 and reflected the likeness of Allah  
 as the heavenly Word of Judgment  
 whose personal name was Son of Man.<sup>1</sup>  
 He is the pre-existent Word of Allah,  
 his uncreated and co-eternal agent  
 in creation and redemption and judgment.  
 More than the living heavenly pattern  
 around whom the Eternal Spirit  
 inspired the true *Kitab* (Book) of *Taurat* and *Injil*,  
 Isa is also both the death-conquering Messenger of the covenant  
 and the life-giving Message of the covenant.<sup>2</sup>

He is, in fact, the covenant.  
 The Dead Sea Scrolls incorruptibly preserve  
 the prediction of the prophet Isaiah who,  
 seven hundred years before Isa the man arrived,  
 spoke of him as the covenant:  
 "Behold my Servant, whom I uphold;  
 my chosen one in whom I myself delight.  
 I have put my Spirit upon him:  
 He shall bring forth judgment to the Nations  
 ...the islands shall wait for his law (or teaching)  
 ...I the Lord have called thee (the Servant of Allah)  
 in righteousness  
 and will hold thine hand,  
 and will keep thee for a covenant of the people,  
 for a light to the Gentiles."<sup>3</sup>  
 You have heard of the saying,  
 "We have already, beforehand,  
 taken the covenant (*'ahida*) of Adam,

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<sup>1</sup>Daniel 7:13-17; John 1:1,51

<sup>2</sup>Romans 1:9

<sup>3</sup>Isaiah 42:1,4, 6

but he forgot: and we found  
on his part *no firm resolve.*"<sup>1</sup>  
Only the indwelling Word who is the covenant  
can put his own eternal "firm resolve" in us,  
for he is the promised indwelling law  
to be written indelibly on the heart.<sup>2</sup>  
As the prophet Malachi says,  
the Messiah would be called,  
"The Messenger of the Covenant" and the "Lord"<sup>3</sup>  
You have heard this saying:  
"When Jesus came  
with clear signs, he said:  
'...Fear Allah and obey me.'"<sup>4</sup>  
The "clear signs" Jesus came with  
were the miracles he used to attest the eternal covenant  
he would institute as the Lamb of God.  
On that night, the night of the climax of his pilgrimage,  
he took the bread and the cup  
and he said that these were now the memorials  
for remembrance of his body and his blood  
of the New and Eternal Covenant of Allah.

"Remember we took  
a Covenant (*mithaq*) from the Children  
of Israel..."<sup>5</sup>

This covenant was celebrated each year  
in the Passover meal,  
where remembrance was made of how Allah  
saved them at the Red Sea  
and gave them the law on Mount Sinai.  
It was at such a feast (*id*) of pilgrimage (*hajj*)  
that Isa instituted a meal of remembrance  
in which he would be the Lamb of God,

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<sup>1</sup>Ta Ha. 20:115

<sup>2</sup>Jeremiah 31:33

<sup>3</sup>Malachi 3:1; see also Jeremiah 23:6

<sup>4</sup>Gold Adornments. 43:63

<sup>5</sup>Cow. 2:83

and his blood would effect a new exodus from sin,  
a new *hijrah* (emigration) from sin and death  
for all true new creation submitters to Allah.

Those who deny this truth have these two sayings  
of their own to refute them:

“*Isa al-Masih* (Jesus the Messiah)

was the Messenger of Allah and his Word.”<sup>1</sup>

“And they (the children of Israel) said:

‘Allah took our promise not to believe  
in a Messenger unless He showed us a sacrifice’”<sup>2</sup>

The common people did believe in great numbers  
in the sacrifice that Isa showed them,  
but the proud and self-comfortable religious leaders  
did not believe and they led the people away from the truth.

So it is today.

Isa himself said,  
“If the blind lead the blind,  
both will fall into a pit.”

But we who are *Khalq Jadeed* (New Creation) Muslims  
do in fact submit to Allah  
by obeying him,  
by embarking on a pilgrimage of witness  
through the New Creation *Wudu* of Allah  
to the New Creation *‘Id ul-‘Adha*.

Just as Musa passed through death  
at the Red Sea,  
so we pass through the death of our old life  
at the death *ghusl* of Allah.  
Just as the dead body of a Muslim  
receives a total ablution (*ghusl*),  
so by faith we put to death our body of sinful disposition  
when we take the *ghusl of sibghat Allah* (baptism).

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<sup>1</sup>Women. 4:171

<sup>2</sup>The House of Imran. 3:183

Just as those with Musa  
ate a sacrificial meal  
to remember their *sibghat Allah* at the Red Sea,  
so we who are messianic Muslims  
eat a sacrificial meal  
to remember our *sibghat Allah* at the command of Isa.

You must know that a *ghusl* (total ablution)  
was necessary for a dead body being buried,  
and that it was also in order  
before the 'Id prayers.

As with Moses and the Passover Seder Table,  
so with Isa and the Lord's Table  
—no one could be admitted to the Table where the covenant  
was remembered  
unless the covenant had been properly initiated.  
Isa commanded that the sign of covenant initiation  
be the death *ghusl* of Allah,  
the *wudu* of Allah.

Do you understand that you would normally  
submit to *sibghat Allah* before taking  
the New Creation 'Id ul-'Adha with the other believers?

This water probe is designed by God  
to be an overt sign of your submission to his authority.

God has commanded us in his infallibly accurate Word  
not only to confess Isa  
as Allah's Word of authority  
and our Lord  
in our private and congregational prayers;  
God has also commanded us to confess him  
in the *sibghat Allah* and the 'Id ul-'Adha Isawiya.  
Now the question is,  
will you submit to Allah and truly obey Isa from your heart?

A baptism was in order before the Passover supper  
and before the Last Supper of Isa  
when he finished his pilgrimage  
and offered himself as the eternal 'Id ul-'Adha,

the Feast of Sacrifice,  
 the Lamb of God,  
 the bread of life that comes down from heaven.  
 Isa spoke of mystically ingesting  
 the everlasting benefits of his sacrifice in this way:  
 "Whoso eateth my flesh,  
 and drinketh my blood,  
 hath eternal life;  
 and I will raise him up on the last day."<sup>1</sup>  
 We also remember that Isa said of himself,  
 Even the Messiah "came not to be served,  
 but to serve,  
 and to give his life as a ransom for many."<sup>2</sup>  
 In the Dead Sea Scrolls the prophet (Isaiah)  
 said the Messiah would "bear the sin of many."  
 Isa was fulfilling that prophecy  
 made 700 years before,  
 and the *dhabh* (sacrifice) fulfillment  
 was the key to the self-awareness  
 of his whole life's purpose.

We who are *Khalq Jadeed* (New Creation) Muslims  
 do not have to make a sacrifice  
 in the Valley of Mina in the vicinity of Mecca,  
 because the object of our pilgrimage<sup>3</sup>  
 has already made the perfect sacrifice for us.

Pilgrims are eager in Mecca to touch or kiss the Black Stone  
 as if it represents the right hand of God,  
 with whom they are renewing their covenant.  
 But we who are *Khalq Jadeed* Muslims believe this verse:  
 "Kiss the Son"<sup>4</sup>

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<sup>1</sup>John 6:54

<sup>2</sup>Mark 10:45

<sup>3</sup>Philippians 3:14

<sup>4</sup>The term *ibnullah* defines Isa as Allah's Grand Khalifa for the world, the inheritor of all that Allah has planned. So, too, as we enter into his service of surrender or "islam" to Allah, we also become new creation "sons of Allah"—that is, we become heirs to inherit and rule over Allah's world. Isa modelled our sonship by his perfect surrender as the "Lamb of God," the

lest he be angry  
and ye perish from the way."<sup>1</sup>  
He is the chief cornerstone<sup>2</sup>  
of the House of Allah,  
(a temple not made with hands)  
and Ibrahim rejoiced to see his day,<sup>3</sup>  
for He is the right hand of God's righteousness<sup>4</sup>  
and in him alone is the covenant renewed.<sup>5</sup>

When we stand up at the New Creation *Id ul-Adha*  
it is not because the pilgrims stand  
to perform the *wuquf* (the "standing")  
from noon until sunset at 'Arafat.  
We stand because whoever eats this bread and drinks this cup  
preaches the death of the Lord until he comes.<sup>6</sup>  
Therefore, we confess Isa in prayer,  
we confess him before true believers,  
we confess him in the *sibghat Allah*,  
and we confess him in the *Id ul-Adha*.  
The Scripture says,  
"If you confess with your lips the Lord Isa (Jesus)  
and believe in your heart that God raised him from the dead  
(he died for our sins and was buried  
and rose again on the third day  
according to the Scriptures),  
you shall be saved."<sup>7</sup>

When those pilgrims stand under the scorching sun  
on the ninth day of the final *hajj* month.

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momentous sacrifice—Qur'an 37:107, the *Qurbani* for the sins of the world  
by which man enters the very nearness—*Qurbi*—of Allah wherein dwells  
His Power and Glory.

<sup>1</sup>Psalm 2:12

<sup>2</sup>Ephesians 2:20

<sup>3</sup>John 8:56

<sup>4</sup>Isaiah 41:10

<sup>5</sup>Jer. 31:33; Mt.26:28

<sup>6</sup>I Cor. 11:6

<sup>7</sup>Romans 10:9; I Corinthians 15:3-4; Isaiah 53; Daniel 9:26; Hosca 6:2



they pray and recite verses of the Quran,  
hoping that their sins will be forgiven.

But we know our sins  
are already forgiven in Isa's name,  
and a day is coming when all those who reject Isa  
will stand before the scorching heat of the Word of God.

When we take Isa's cup,  
then we also remember that Isa said,  
"Whoever is thirsty,  
let him come to me and drink.  
...whoever drinks of the water  
that I shall give him  
shall never thirst;  
but the water that I shall give him  
shall be in him a well of water  
springing up into everlasting life."<sup>1</sup>  
The *Kaaba* has a door,  
and the shrine itself  
is called the House of Allah.  
But Isa said, "I am the door,"  
and we know that no one enters  
the Spiritual House of Allah  
but by Him.

Isa the Word of Allah  
who is the likeness of His glory  
is the object of our pilgrimage.  
"We all, with open face,  
beholding as in a glass  
the glory of the Lord,  
are changed into the same image  
from glory to glory,  
even as by the Spirit of the Lord."<sup>2</sup>  
"Beloved, now are we the sons of God  
(not in a progenitive sense, but in the sense that we  
have been "fathered" by the new birth

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<sup>1</sup>John 7:37; 4:14

<sup>2</sup>II Cor. 3:18

to now have the likeness of God  
writing Himself into our hearts)  
and it does not yet appear what we shall be;  
but we know that,  
when he shall appear,  
we shall be like him;  
for we shall see him as he is.”<sup>1</sup>  
So we forget what lies behind  
and press on to the object of our pilgrimage, Isa al-Masih,  
whose world-wide body of true believers  
is the true House of Allah,  
whose house we are<sup>2</sup>.  
We pray that many would have their eyes opened  
to see the Kingdom of Allah,  
to see his world-wide house,  
the universal body of true believers  
seated spiritually already with Him in heavenly places  
where his true house stands indestructible.

O Lord!  
Grant this house (the house of Isa the Word of Allah)  
greater honor, veneration, and awe;  
and grant those who venerate it  
and make (spiritual) pilgrimage to it  
peace and forgiveness.  
O Lord! Thou art the peace.  
Peace is from Thee.  
So we know that we have passed from death to life  
and that you will greet us (on the day of Judgment)  
with the same greeting you gave the disciples  
on Resurrection morning:  
“*As Salama Alaikum,*” or “Peace be unto you.”<sup>3</sup>

WHAT THE *SIBGHAT ALLAH* IS AND IS NOT

“O ye who believe!  
Approach not prayers

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<sup>1</sup>John 3:2

<sup>2</sup>I Cor. 3:9

<sup>3</sup>John 20:19

with a mind befogged,  
 until you can understand  
 all that ye say,  
 nor in a state of ceremonial impurity  
 (except when travelling on the road),  
 until after washing your whole body.”<sup>1</sup>

“O ye who believe!  
 when ye prepare  
 for prayer, wash...”<sup>2</sup>  
 “...And He (Allah) is the All-Hearing,  
 the All-Knowing,  
 the baptism of God: (*sibghat Allah*)  
 And who can baptize better than Allah?  
 And it is He whom we worship.”<sup>3</sup>

The ceremony of *sibghat Allah*  
 does not represent conversion from religious affiliation.  
 The Jews who were baptized were not using the ceremony  
 to indicate that they had changed their religion  
 from their old religion to a new one.

The ceremony was first used to indicate  
 a renewal movement within the one religion  
 of those submitting to God.

The ceremony of *sibghat Allah*  
 represents a conversion from sin,  
 not from one religion to another.

It is a rite of passage from the old life to the new life,  
 not from the old religion to the new religion.

New creation Muslims are still *Muslims* (submitters to God).<sup>4</sup>

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<sup>1</sup>The Women. 4:43

<sup>2</sup>The Table Spread. 5:6

<sup>3</sup>Cow.2:137-138

<sup>4</sup>Paul seldom allowed the false teachers to monopolize words their hearers considered attractive labels. Take for instance the word “circumcision,” which certain legalists dangled before Paul’s disciples. Notice that in Philippians 3:3 Paul does not allow this attractive word to be captured by them, but snatches it back, disinfects it of any content from their false teaching, pours pure Biblical content into the world, and then commandeers the word into the service of the Great Commission of Matthew 28:19-20. Those believers in Isa who needlessly forfeit the use of the word “Allah” or

They are more fully in submission (“*islam*”) to Him.<sup>1</sup>

If certain religionists want to use a water ritual as a rite of passage from one religion to another, then let them go ahead and do it. But let no one confuse what they are doing (having people radically change their religious labels and their Muslim names on their identity card, expecting people to alienate themselves from their culture, etc.) with what we are doing.

The *Sibghat Allah* is not the cleansing of the body, nor does the water magically remove the demonic or cleanse sin (I Peter 3:21).

This is a humanly contrived teaching which ignorant men have tried to add to God’s Word.  
In this misunderstanding, Muslim religionists can be as guilty as Christian religionists.  
For example, nowhere does the Qur’an teach that the *wudu* (washing prior to the five-times-daily prayers) cleanses from sin.  
Some believe that when a believer washes his face, hands and feet, every sin connected with these parts of the body will come out as a result of ablution.  
But we know that only the infinitely precious blood of the Masih’s sacrifice can wash away sins, and our faith is in his blood alone.

The fallacy of believing in the cleansing power of mere water is obvious enough:  
if we really believe the water cleanses and makes holy, why do we not use water to make swine’s flesh ritually pure and usable?  
Those who have concocted these sorts of beliefs are trapped by their own fallacies.

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the word “Muslim” may do so, but they may not claim that by doing so they are following Pauline methodology.

<sup>1</sup>Some may object that we are using these terms apart from their legitimate use. However, the Injil expresses this: ‘Submit therefore to God’—James 4:7

However, we recommend that new believers walk softly  
and do not criticize Islam  
or the Biblical interpretations of fellow believers,<sup>1</sup>  
or their families' beliefs or practices.  
Realizing you are a new believer,  
you may not yet know fully  
what has happened to you.  
Therefore you be very careful and prayerful  
about how you share your faith and with whom.  
It might be best to consult your fellowship leader  
before you take such a serious  
and potentially dangerous step.

Possessing the gift of a changed nature, a new creation,  
not changing one's government loyalty or religious label,  
is all that can save anyone on the day of God's judgment.  
There is only one eternally efficacious Biblical baptism  
and this is the deep immersion into the new creation waters,  
the primal waters,  
the in-the-beginning waters  
of the hovering Eternal Spirit of Allah,  
and this is the inward grace through faith which  
the *sibghat Allah* signifies.

Some Muslims, although they believe  
that Isa is the Messiah,  
are at first so filled with fear and confusion  
that they do not want to rush into the *sibghat Allah* water.  
When a Muslim receives Isa as Messiah  
he can keep it quiet for awhile  
until he grows in the Lord  
and discerns who is trustworthy to be a witness  
at his *sibghat Allah*.  
No Muslim has to take the *sibghat Allah* immediately.  
God in his mercy will permit one like Nicodemus

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<sup>1</sup>Some believers interpret Colossians 2:11-12 to mean that a water initiation rite is the New Covenant counterpart to Old Covenant circumcision. To those believers the wudu would be an acceptable contextualized form. However, these are not at all the issues this book intends to settle, and there is no time or space to pause for comment.

or Joseph of Arimathea

to come "secretly for fear" of his own people.<sup>1</sup>

But it is hazardous and folly  
to pamper oneself indefinitely in this disobedient state.  
For Isa is Lord and he commands the water obedience.  
The fear of man brings a snare,<sup>2</sup>  
and whoever loves his family or anything in this world  
more than the Messiah  
is not worthy of the Messiah.<sup>3</sup>  
"If we suffer, we shall also reign with him:  
if we deny him, he also will deny us."<sup>4</sup>

Those who know of the *tariqa* (way) of *Khalq Jadeed* Muslims  
know that the end of the way through  
is to submit in total obedience to Allah.  
Allah wants us to acknowledge our inability to have  
a relationship with God by our own power.  
In faith it is the power of our old sinful flesh  
that must be drowned "in a sea of forgetfulness"  
by the grace of the Spirit of Allah,  
through our *sibghat Allah* faith obedience.

For Isa the *sibghat Allah* was a *wudu* (ablution) of consecration  
that he took in preparation for his prayers  
in the mountain of Temptation.  
Just as Adam was tempted by Satan  
and became the head of a lost *ummah* (community)  
corrupted by a sin-nature leading to death,  
so the New Adam, Isa,  
who is after the "similitude...of Adam"<sup>5</sup>  
was also tempted by Satan,  
and became the head of a saved *ummah* (community),

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<sup>1</sup>John 19:38

<sup>2</sup>Proverbs 29:25

<sup>3</sup>Matthew 10:37

<sup>4</sup>II Timothy 2:12

<sup>5</sup>House of Imran 3:59

freed from the power of sin and sanctified for eternal life.  
Isa did not believe that the water itself  
had any power to ward off demons,  
nor did he believe that any charm containing the bloodless word  
of men could make Satan flee.  
Isa did not use the water of his *wudu* (ablution)  
to resist the devil.  
He was filled with the eternal Spirit of Allah  
and he took his stand on the Word of Allah,  
and having stood all, he was able to stand.

Isa al-Masih, when He obeyed God  
by submitting to the *sibghat Allah*,  
went under the water as a prophetic act  
to show the world what he would do:  
he was going to die and be buried,  
and then he was going to rise again.

We who are messianic Muslims  
do not believe in baptismal regeneration.  
Only God can regenerate us with the new birth miracle.  
No amount of water can do it.  
Only God can send the Eternal Holy Spirit  
to cleanse a wicked heart with the waters of eternal life.  
"Who can say, I have made my heart clean,  
I am pure from my sin?" (Proverbs 20:9)

Nor do we believe that we can cleanse ourselves  
by legalistic washings and endless rules of religion.  
If we put ourselves under laws  
we did not receive from Isa al-Masih,  
and if we refuse to submit to Isa as Allah's Holy Word,  
we shall die in our sins,<sup>1</sup>  
in a state of spiritual uncleanness (*najasa*).

By faith (*iman*) we go under the water  
believing that we are dead to the old inner man  
and will become a new creation with a new inner man  
when we rise to live,

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<sup>1</sup>John 8:24

with sin no longer  
in control of our lives.<sup>1</sup>

This is God's way of circumcising the inner person,  
and who can baptize better than Allah?<sup>2</sup>

We who are new creation Muslims do not get our faith  
from nominal religionists and the traditions of men.  
For unregenerate men who lack the new creation  
are not kinsmen (*junub*) of Isa,  
and love to use religion to hide from obedience to the Word.

Isa said,

“Full well you reject the commandment of Allah  
that you may keep your own tradition.

Whoever is ashamed of Isa and his blood and the Spirit of Allah  
that he poured out on his *ummah* (community)

—whoever is ashamed of this Word Isa  
and this Spirit, the Eternal Spirit

and this God, the true God, Allah,

—whoever is ashamed of this one true God,  
in whose likeness we were created

both with Word and with Spirit,

—whoever is ashamed of this holy God,

of such a one this holy God will be ashamed

when we stand before Him to be judged by his Everlasting  
Word.”

It is important to remember

that according to the Bible, an ordinance  
is a symbolic rite instituted by Isa al-Masih.

There are two: immersion in the proper name of God  
and a communion meal in remembrance of Isa.

One ordinance signifies the initiation of the covenant,  
and the other renews it.

Of the two ordinances,

the first communion meal was celebrated in secrecy.

Why? Because of enemies and spies,

one of whom (Judas) managed to intrude into the rite,

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<sup>1</sup>Romans 6:1-12

<sup>2</sup>Cow.2:138



though he was a false brother and a devil,  
but it was necessary that prophecy be fulfilled.

Therefore, whoever says that an ordinance can not be  
secret and private in times of danger  
does not know much about the New Testament.

At the time of danger after the persecution  
following the martyrdom of Stephen,  
who witnessed the *sibghat Allah* of the Ethiopian eunuch  
but Philip who administered the ordinance as its only witness?

Martyrdom is not to be encouraged.  
Isa instructed his disciples to be wise as serpents  
but as harmless as doves  
and not to cast pearls before dangerous people  
who would turn and try to tear them  
with such precious personal information.<sup>1</sup>

My ethical problem is whether I will obey the Lord  
and take *sibghat Allah*.  
The ritual itself need not even be discussed with someone  
who translates it as an "act of a traitor."  
The holy things of the Lord are not for outsiders.  
Such a person needs to understand and yield to salvation  
before he is ready to hear about *sibghat Allah*,  
which comes after and not before salvation.

Jesus cast no pearls before Pilate, Herod, or Caiaphas,  
and these swine were amazed at his silence.  
But he knew what was in a man,  
whether his heart was open or whether he was dangerous.  
and he needed no one to tell him what was in a person.  
So it is with our *sibghat Allah*.  
We who are the leaders in the messianic Muslim movement  
do not invite Judas-type witnesses to our *sibghat Allah*  
or to our messianic *Id ul-Adha* services  
who will return with the police to destroy the flock.

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<sup>1</sup>See also I Corinthians 10:29, which also throws light on the ethics of this question, and my obligation to discuss it with the ignorant.

We keep the wrong people away  
and we have a security screening system  
such as we see Jesus using in John 12:20ff.

Only sympathetic and trustworthy believers  
who have been carefully studied and examined  
by those gifted with the ability to discern spirits  
can take part in the *Id ul-Adha* service.

You should discuss this privately  
with the leader of your fellowship  
and trust the Lord that he will protect you.  
Pray and ask the Lord for discernment and he will show you  
who is trustworthy.

In the beginning,  
new believers are sometimes  
either fearful of everyone (paranoid)  
or overly trusting of everyone (naive).  
The Lord will show you how to avoid either  
of these extremes  
and to have his wisdom;

if you ask believing, He will answer.<sup>1</sup>  
We do not have to tell everyone  
in the messianic congregation  
about your *sibghat Allah*,  
just the ones you want to know.  
The leader who administers it, if he is a godly man,  
is the only witness you need have.

However, remember that the rite ceremonially  
initiates you into the body of Messiah,  
so there should be some connection with it  
and a fellowship where the Word is rightly taught,  
where the ordinances are rightly administered,  
and where discipline is rightly conducted.

#### A *SIRGHAT ALLAH* SERVICE DESCRIBED

Perhaps you know little about

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<sup>1</sup>James 1:5-6

*Kalimat Allah Islam*

and know very few new creation (*khalq jadeed*) Muslims.  
You may not even have ever witnessed  
a *sibghat Allah* ceremony.

Imagine if you will  
a few Muslims with their imam.  
He is the one who leads them in their prayers  
and is their spiritual guide (*murshid*)  
to keep them  
on the straight path (*sirat mustaqim*).  
The imam is the elder (*sheikh*)  
and often the overseer (*muraqib*) or senior elder  
of their place of assembly (*mujtama'*).

Now imagine these Muslims,  
that is, the imam and the candidate (*mutarabbis*)  
or aspirant for *sibghat Allah*.  
Whether he or she is the only candidate at the ceremony  
or there are others to take the ceremony with him or her,  
it is the same ceremony in any case.<sup>1</sup>  
They may or may not have witnesses.  
The Imam himself is sufficient witness.  
Certainly no one should be there who may turn out to be  
a Judas and inform the religious authorities.  
The ceremony may at times of danger be as private  
as the Lord's Supper was at a similar time,  
for on that night Isa al-Masih  
was hidden from the eyes of all wicked men  
with his small flock of a dozen disciples.  
No one who could hurt them was allowed to know  
where the ceremony took place or who the participants were.  
It took an inside informer, Judas,  
to make the whereabouts of the ceremony  
a matter of information for the enemies of Isa.

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<sup>1</sup>The mode described here is presented because it is symbolically appropriate for Muslims. However, there is no argument here that other forms are illegitimate, and no attempt here to throw the integrity of other believers in question because they have different understandings of the Biblically permissible forms believers may practice.

The men who were with Isa appreciated his efforts to protect them. However, one of these disciples (*hawari*), John, wrote later in Revelation 21:8 that cowards will find themselves in the lake of fire. The main reason Judas left the secret ceremony and would not involve himself in it any further, was because he was a coward who feared that Jesus (and he) would be killed. Therefore, he tried to save his life by betraying Isa to the authorities. "But whoever would save his life will lose it, and whoever will lose his life (totally entrust it to the guardian-care of Isa) will save it and keep it for eternity." (Mark 8:35)

Therefore, the Muslim candidate (*mutarabbis*) or candidates have thoroughly counted the cost when they meet with their imam in a secluded place for the *sibghat Allah* ceremony.

Romans 6:4 says we are buried with him in the *sibghat Allah*.

Now, everyone should know that when a Muslim is buried his body is given a special burial washing. This is called a *ghusl*.

In the *ghusl* every impurity is to be removed from the body and water is supposed to moisten every part of the body and hair.

The ritual washing of the corpse is called *ghusl*, and this is a very definite part of the preparation of the body for interment.

A dead man can no longer sin. His body ceases sinning and can be washed once and for all. This is the point made in Romans 6.

We declare our bodies dead as far as this satanic age is concerned. We identify with the body of Isa which was put to death so that by God's grace (unmerited favor), our bodies could enter into the same death and cease serving *Shaitan* (Satan) in this wicked world.

Listen to the argument again in the passage:

“What shall we say then?

Shall we continue in sin (*gayy*),  
that grace (*ni`ma*) may abound?

Allah forbid!

How can we that are dead to sin  
live any longer in it?

Do you not know that so many of us  
as were brought under submission  
to *sibghat* into Isa al-Masih  
were baptized into His death?

Therefore we are buried with him  
by baptism into death:

that just as al-Masih  
was raised up from the dead  
by the glory of Allah,  
even so we also should walk  
in newness of life.”

When Isa was buried in his own *sibghat Allah*,  
he was identifying with sinful man.

He is the *Wahid Allah*,

the Unique One of Allah,

is sinless, comes from Allah,

and is His everlasting Word (*Kalimatahoo al-azaliyaty*)  
who will judge the living and the dead.

However, when he walked out into the water  
at the river Jordan

it was as though the Judge of all men  
was putting on a prisoner's uniform,  
and beginning the process of becoming  
the vicarious substitute who would  
take the place of this condemned-to-hell human race.

He is the *Wahid Allah*

because he alone lacks a human father.

He alone lacks the nature of our sin-prone fathers,  
because he alone of all men is the very Word of Allah.

Other prophets heard the Word of Allah

but he alone *is* the Word of Allah,

and as the Word of Allah

he is the Word of Judgment.

Therefore, Allah in his great justice (*qist*)  
sent the Word of his Judgment himself  
to be our substitute  
and to mercifully stand in for us (*badil*).  
Therefore Allah provided in his great mercy (*rahma*)  
that instead of we who are guilty  
being arrested,  
put on trial,  
sentenced,  
and executed  
to die and to be separated from Allah  
and to descend into hell,  
—instead of this—

the merciful Word of our judgment took our place.

He, who was innocent and pure and unworthy of judgment,  
took the whole weight of our condemnation on himself.

He was arrested in our place,  
he was put on trial in our place,  
he was sentenced in our place,  
he was executed in our place,  
he died in our place,  
he was separated from Allah in our place,  
he descended into sheol in our place.

This is what Isa meant when he spoke to  
John the Baptist (*Yahya*) that day.  
John was calling the heirs of Ibrahim  
to submit to *sibghat Allah* in preparation for the world Judge  
who was coming on the scene, the Messiah.

*Yahya* the precursor (*farat*) of Isa  
preached repentance to an evil and adulterous world.  
*Yahya* accused everyone, even the ultra-religious,  
of being unclean before Allah.  
He preached a *ghusl* (total ritual ablution of the body) of  
repentance,  
demanding that everyone surrender to Allah  
through the *sibghat Allah* which he preached.  
The self-righteous person,  
too proud to admit he is *junub* in his heart  
(guilty of major impurity)  
would not obey Allah's word through *Yahya*.

The ultra-religious of his day,  
 the mullahs of the sect of the Pharisees,  
 would not submit to his ghusl.  
 They considered themselves secure  
 in their religious *gnosis* (knowledge)  
 and in the praise they got from men  
 for their religious good deeds,  
 and they were not seeking the praise  
 that comes from God alone.

Yahya warned the whole religious establishment of his day  
 that all such hypocritical religious snakes  
 would be thrown by the Messiah the Judge (*Masih al-Hakam*)  
 into the eternal fire.

When John saw Isa coming  
 to take the *sibghat Allah* from him,  
 he said that he (John) should rather be baptized by Isa,  
 John knew that even though he was a prophet he was still  
 very much a sinner by nature,<sup>1</sup>  
 as is every sin-prone child of his sin-prone parents.

But Isa was the Word of Allah himself  
 and there is no sin in the Word of Allah.  
 However, Isa answered John this way:

“Allow it to be so now:  
 for thus it becometh us  
 to fulfill all righteousness.”

Isa meant that sinners could be accounted righteous,  
 and righteousness could be made complete  
 only if Allah’s righteous Word  
 personally suffered a death for the wicked.  
 Only then could the wicked enter into that death,  
 and, repenting, die to wickedness,  
 and come alive to true holy life  
 through the spiritual new birth.  
 Only the righteous Word of our judgment  
 could become this substitute, this replacement (*iwadan*).

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<sup>1</sup>Who would assert that all prophets are sinless? See Psalm 51:5. Just as the penalty of sin—death—is hereditary from the first Man, so is the sense of solidarity in the guilt of the first Man. See Romans 5 and Genesis 3.

He was the only one who is the Word of Allah  
and therefore he was qualified to make compensation for us.  
He paid with his death the price  
for our sins ('ada'u).  
He gave a just and merciful exchange:  
his sinless life given in death  
which he did not deserve  
was exchanged for our death-deserving sin;  
and the gift was given to us of eternal life  
which we do not deserve.

All of this was so clear to him at the time  
of his *sibghat Allah*.  
And later he explained to his disciples (*hawari*),  
in a cryptic prophetic allusion to his death in *al-Quds*:  
"But I have a baptism (referring to a total immersion  
into suffering that was coming to him shortly)  
to be baptized with,  
and how I am straitened (distressed)  
till it be accomplished!" (Luke 12:50)

Imagine an imam and a *Khalq Jadeed* Muslim  
approaching the water in a secluded place  
such as where the Lord's Supper was celebrated.

Imagine the joy of the occasion  
but also the seriousness,  
because we cannot  
enter into the new creation life of the Word of Allah  
unless we enter into his death.

Imagine that the imam and the new creation Muslims  
are wearing white  
and that the white they are wearing represents  
the burial shroud that was on the body  
of the totally submitted One,  
the Word of Allah.  
However, it represents also the *ihram*,  
the pilgrim garb for pilgrimage into the new creation.  
Isa himself is the object (*mahajja*) of our pilgrimage,  
as he said, "I am the right way, the Straight path,  
the mahajja as-sawab."



He lives in the House of Allah  
 not made by human hands but by Allah's Spirit  
 through whom He makes a new creation  
 out of all true believers (*mu'minin*).  
 We must discern his body, the house of Allah  
 wherein dwells his mystical presence,  
 and we must discern him,  
 when we relate to fellow believers.

We are starting on a pilgrimage  
 and our *sibghat Allah* represents its beginning.  
 The Word of Allah requires this of us  
 as our first act of obedience.  
 So how can we begin the pilgrimage,  
 if we have not obeyed even the first commandment?

You have heard the saying:  
 "My Lord hath commanded Justice (*qist*)  
 and that ye set your whole selves to Him."<sup>1</sup>  
 You have also heard the saying:  
 God has bestowed on the children of Adam  
 "a raiment of righteousness"  
 to cover their shame.<sup>2</sup>  
 Since God's justice (*qist*) demands  
 that the guilty not go unpunished<sup>3</sup>  
 and since his mercy  
 has given us a means of covering our shame,  
 we who are *Khalq Jadeed* (New Creation) Muslims  
 put on Isa himself as our raiment of righteousness  
 when we rise out of the water  
 to begin our pilgrimage,  
 a journey on which we are being transformed  
 into his likeness  
 with ever-increasing glory  
 which comes from the Lord,

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<sup>1</sup>Heights. 7:29

<sup>2</sup>Heights. 7:26

<sup>3</sup>Nahum 1:3 NIV

who is the Spirit.<sup>1</sup>

It says in the Qur'an  
that "the pagans are unclean"<sup>2</sup>  
but it takes more than religion or water ablutions  
to make one truly Muslim.  
For many who say they are Muslim  
are pagans at heart,  
and look clean on the outside of the cup  
but inside are filled with every kind of hypocrisy.  
Only the inner tahara of the new birth  
can remove the inner pagan uncleanness  
and make one a spiritual submitter (*Muslim*) within.

Isa says that wherever two or more  
are gathered in his name,  
there He is in the midst of them  
for koinonia or mystic converse.  
The word for this most Muslims hear all the time  
but do not understand it.  
Near Mount Sinai, Moses drew near to God  
for mystic converse (*najiy*).<sup>3</sup>  
Unfortunately, this is a word that is not widely understood.  
It carries the idea  
of communication or connection (*ittisaal*).  
When we have mystic converse or koinonia,  
we have *ittisaal*.  
We are in connection for communication with Allah.  
At the upper room during the Last Supper  
Judas ate bread with the rest,  
but it was not changed in his wicked mouth.  
Nor is there any power in the water of *sibghat Allah*  
or in the bread of the New Creation *Id ul-Adha*.  
The power is in the *ittisaal*, in the *najiy*,  
in the koinonia, in the mystic converse,  
in the connection, in the communication with Allah.

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<sup>1</sup>II Corinthians 3:18 NIV

<sup>2</sup>Repentance. 9:28

<sup>3</sup>Maryam. 19:52

There is another meaning in this word.  
 It has to do with fellowship or comradeship (*zamala*).  
 Believers experience the *zamala* in the comradeship  
 of being partakers and partners in the grace  
 of the Good News.  
 It is a comradeship in the Spirit.  
 Now, men in an army  
 know what esprit de corps (*'asabiya*) is,  
 and in any organization or group,  
 religious or otherwise,  
 such a feeling of team spirit is not unheard of.  
 However, *zamala* (comradeship) in the Eternal Spirit  
 is a comradeship with the Word of Allah himself.  
 It means experiencing his sufferings and his joys  
 and his vision and his victories with him.  
 Judas experienced the bread of the Lord's feast (*id*)  
 and the water of the *sibghat Allah*  
 but he did not experience the *zamala*.  
 Judas experienced the water of *sibghat Allah*  
 as did all the other disciples (*hawari*)  
 but he did not experience *zamala*.

Here we are talking about a spiritual knowledge.  
 Koinonia is not *fiqh*, the exercise of the intelligence  
 or the legal mind.  
 It is not *'arif*, that so-called knowledge  
 of the mystical knower  
 who thinks he apprehends God  
 by immediate experience and vision  
 but without the new birth of regeneration through Isa.

Koinonia is the knowledge (*'ilm*) of regeneration (*nahda*)  
 known only by the new creation children of God  
 who cry "Abba, Father!" in the power of the Eternal Spirit  
 and know God with a new intimacy through His Word Isa  
 not possible without the new birth.

#### THE TRUE STORY OF AHMAD

The secret ceremony that Judas was too afraid  
 to get really involved in was called the Lord's Supper,  
 but we call it the *'Id ul-'Adha 'Isawiya*,

because of its deep relationship to pilgrimage  
and covenant and submission to Allah through Ibrahim  
and the sacrifice of his heir.

But what a fool Judas was!  
He would have died anyway,  
and very shortly at that in this dangerous world.  
If only he had made the brief time left to him  
in his fleeting life  
a brave witness for Isa  
by fully taking part in this secret ceremony,  
instead of cowardly avoiding it.  
Now he must spend endless ages in the anguish of hell.  
So what did he save?  
Did he save his life through cowardice?  
Allah forbid that any of our Muslim brothers  
should refuse to receive Isa as Allah's Word  
because they are too cowardly to obey his commandment  
to submit to the *sibghat Allah*.  
Endless ages from now,  
when they groan in endless anguish,  
they will regret forever  
this cowardly error.<sup>1</sup>

Here is the testimony of Ahmad,  
whom God gave the grace not to be cowardly.  
This is a true testimony  
in his own words.

#### AHMAD TELLS HIS OWN STORY

I had been raised as a Muslim in a very Muslim house for the  
first eighteen years that I was at home. Later, as an adult, I

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<sup>1</sup>This does not mean that anyone who has not taken the death *ghusl* of Isa is automatically going to hell. It does mean, however, that anyone who says that he believes in Isa and yet refuses to submit to his command—Matthew 28:19-20—regarding this ordinance is in danger of coming under the judgment of the Word of God: “The man who says, ‘I know him’, while he disobeys his commands, is a liar and a stranger to the truth”—I John 2:4. “Whoever runs ahead and does not continue in the teaching of the Messiah does not have God”—II John 9.

started hearing about Jesus. According to the Qur'an I had believed that Jesus was one of God's prophets.

As time went on, I started hearing more and more about him, how he died for the human race to set men free from sin, sickness and every bondage. Prior to hearing all this, I had always wondered about sickness and disease and why God would take so many people at a very young age or put sickness on them. If mankind is God's masterpiece, I always wondered what kind of Creator would create a masterpiece and then watch his masterpiece deteriorate without doing something about it.

I kept saying to myself, "God, I love you and I have been brought up to worship you, but I don't know anything about *Isa* (Jesus)." This went on for about three years.

In January, 1982, I had started my own business. Two months later, my wife and I made an agreement to sit down and read the Bible and find out firsthand who *Isa* is and what he has done for the human race. As we read the Bible, I was amazed to see that it is just as true as I had been told. We continued to read the Bible for several weeks and at the same time we were listening to teaching tapes about the Bible.

I read the Word of God in John 3:3, "Truly, truly, I say to you, unless one is born again he cannot see the Kingdom of God." *Isa* was simply saying that we are born of flesh and blood. However, unless we are born of the Spirit of *Isa al-Masih* and come to know God personally, we can not see the Kingdom of God.

My wife and I were stirred by Romans 10 where it says "if you confess with your mouth *Isa* as Lord and believe in your heart that God raised him from the dead, you shall be saved." Right at that point my wife and I knew that in our hearts a change was taking place. Until then I did not know of any way to change our sinful nature and to be acceptable to God without trying to earn a right standing by being religious. I knew that God was speaking to us, but I was confused.

Then it was as if God was speaking to my heart and saying, "You are not denying anything, you are believing in the name of

my Word, Isa al-Masih, whom I have sent into the world so that the world may be set free from sin. I have done this because I love the people, mankind whom I have created.”

It was then that my wife and I made up our minds to believe. And right at that time, I could feel the joy of the Lord grasping my whole body as I realized that Isa had gone down to the pit to pay for our sins there and to carry away our sicknesses and diseases. Then we started reading the Bible regularly, listening to teaching tapes and not only reading and hearing the Word of God, but also making the decision to do the Word of God the way God said it and to live in it so that we could receive from God in the manner he had intended for us to receive from him.

Then so many good things started happening to us. My wife got healed from kidney problems, from swelling and from foot problems after we prayed in the name of Isa and believed that God’s healing was for us.

As we continued to read the Bible we actually came closer and closer to God. We learned how to overcome problems by finding the answer and the promise and claiming it in his Word. Consequently, both our bodies and business have been blessed by the Lord. Not only that, but God has purified us by the study of his Word, so that instead of arguments and selfishness there has been peace and love in our home.

The Bible says that God has made Isa al-Masih our redemption, sanctification, righteousness, and wisdom. When you know that he is all this for us, you not only have the peace of the assurance of your salvation, you also can overcome all things that come against you.

For example, my Muslim friend, Mehmet, had just had brain surgery not long ago to remove a cancerous tumor. He was dying. He was sad. He was fearful. He didn’t want to die, and he didn’t think that God really wanted to take him at the age of 32. When I first ran into him, he told me that he was dying and he was so sad. I looked at him and I told him “Jesus can heal you.” His response was “Who is that?”

After a while we got together, and I started sharing with him from the Word of God. I told him that Jesus had died for him, that Isa was sent to this world for his sake to set him free, that God was calling all people to Him through his Word Isa, and that when we believe in his name, we can be helped through every trial that befalls us.

Mehmet could not make the commitment right away. He was raised in a Muslim home and it took a while for the word of God to sink in. But as we shared, Mehmet started feeling inside of him that the Scriptures I showed him were the Word of God. He believed that somehow the truth could set him free. He finally said that he wanted to receive Isa as his Saviour so that Isa the Word of Allah would reign supreme in his heart. He did.

Several weeks later, when doctors examined him, he was completely healed.<sup>1</sup>

Miraculously healed with no evidence of cancer being left behind! Now Mehmet had the joy; his face was shining with joy and with glory and with the happiness that comes from knowing the Lord. When I ran into him again, all he could talk about was how good God is, how good his Word Isa is, and how he had been set free by believing in the name of Jesus.

I recently submitted to God by obeying him regarding the *sibghat Allah* and was immersed as He commands. This simple act signifies that my old life without him was buried in the water and my new life (and he is the source of that life) has been raised again with him as he made me a new person, a new creation, a Khalq Jadeed Muslim. Since I have obeyed the Lord in this, I have felt closer to God and closer to His Word. The *sibghat Allah* (baptism of God) is a simple remembrance of the death and resurrection of Isa al-Masih. Every time I remember that day and that simple act, I remember that I am set free from all the

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<sup>1</sup>See footnote 3 on page 125 in The New Creation Confession. God is sovereign and heals sovereignly, and His ways are higher than our ways. We should avoid faithless unbelief when we need a healing, but we should also avoid creating simplistic formulas for God, as Job and other sections of Scripture warn us.

bondages and all the shortcomings of this world through the overcoming power I have in Isa al-Masih.

My prayer is that other Muslims like Mehmet and I will inquire of the Word of God and receive Isa as the Word of Allah so that they too will receive the priceless joy and the power that overcomes the world. Amen.

WHY DELAY?

“Fulfill the Covenant of Allah  
when you have entered into it.”<sup>1</sup>

“And now, what doth the Lord require of thee?  
To fear the Lord thy God,  
to walk in his ways  
(according to his infallibly accurate Word)  
to love him,  
and to serve the Lord thy God  
with all thy heart  
and with all thy soul,  
to keep the commandments of the Lord  
and his statutes.”<sup>2</sup>

“See I have set before thee this day life and good,  
and death and evil.”<sup>3</sup>

Choose Life!

“But if your heart turn away  
so that you will not hear,  
but shall be drawn away,  
and worship other gods,  
and serve them,  
I denounce unto you this day  
that you shall surely perish,

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<sup>1</sup>Eccl. 16:91

<sup>2</sup>Deuteronomy 10:12-13

<sup>3</sup>Deuteronomy 30:15



and that you shall not prolong your days upon the land.”<sup>1</sup>

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”<sup>2</sup>

And it says that those who submitted to Allah through obedience in the *sibghat Allah* “continued steadfastly in the apostles’ teaching (which is the infallibly accurate word of the Old and New Testament Scriptures, which the faithful scribes among them took care not to allow to be changed or corrupted and which cannot be added to) and in the fellowship (which is worship and mutual service and sharing and edifying society among the brethren) and in breaking of bread (which is the messianic *Id ul-Adha* remembrance of Isa the Word of Allah’s last pilgrimage meal) and in the prayers (which is prayer meeting, with prayer and fasting which the believers were commanded not to neglect).”<sup>3</sup>

These are Isa’s commandments, and those who take the *sibghat Allah* are covenanting with the Lord to obey his commandment as he provides the grace and the strength. Isa said, “If you love me, keep my commandments. He that hath my commandments, and keepeth them,

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<sup>1</sup>Deuteronomy 30:17, 18

<sup>2</sup>Matthew 22:37-40

<sup>3</sup>Acts 2:42

he it is that loveth me.”<sup>1</sup>

Isa said,  
“Ye are my friends,  
if you do whatsoever  
I command you.”<sup>2</sup>

“When ye shall have done  
all those things  
which are commanded you, say,  
We are unprofitable servants:  
we have done that which was our duty to do.”<sup>3</sup>

Do you understand that  
after your *sibghat Allah* experience,  
the Lord will expect you  
to be faithful (as He provides both strength and opportunity)  
in prayers and teaching and fellowship  
with the other believers?

The Spirit of God gives us love for the brethren,  
so you should feel a genuine love  
and desire to be with fellow believers.  
Without this love and commitment on your part  
there can be no real expression of your life  
as a genuine believer.  
But with this love and commitment on your part,  
there is the wonderful reality  
that you have an international world-wide family  
who call on the same Lord,  
and know the same Spirit  
and the same God.

The *wudu* of Isa or the *sibghat Allah* is a burial *ghust*  
for those who are dead to sin and alive to God through  
Isa al-Masih, the eternal Word.  
In Matthew 28:19 Isa commands

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<sup>1</sup>John 14:15,21

<sup>2</sup>John 15:14

<sup>3</sup>Luke 17:10

that the repentant true believers of the whole world  
take this prescribed *wudu*.

Isa said, "If you *love* me, keep my commandments."

The question is: Do you really love Isa?

Yes?

Well, he said,

"If you love me, keep my commandments." (John 14:15)

Do you sincerely desire to be truly submitted to Allah

as a true messianic Muslim student of Isa al-Masih?

Do you love Isa? Then follow His commandments.

Get the *wudu*. Get washed in His name,  
trusting His blood to wash away your sins once and forever.

Then you will truly be prepared for your prayers

to a God who is faithful

as you are obedient to his faithfulness.

Then you will feel a new intimate communion

with Allah when you come to pray,

for you will know your sins

are covered and forgiven.

If you obey Isa,

God will give you an assurance of forgiveness

and a greater sense of the presence

of his Eternal Spirit in your life.

You will feel a deeper fellowship

not only with God but with other believers in Isa.

You have heard the saying,

"Whoever holds firmly to God

will be shown the way that is straight." <sup>1</sup>

If you really love Allah,

you will follow that straight way now,

no matter what it costs you.

#### *SIBGHAT ALLAH* ACCEPTANCE PRAYER

"Praise be to God, the Lord of the worlds:

Most Gracious, most merciful:

Master of the Day of Judgment.

You do we worship and your aid we seek.

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<sup>1</sup>House of Imran. 3:101

Show us the straight path,  
the path of those  
on whom you have bestowed your grace.  
Those whose portion is not wrath,  
and who do not go astray.

Isa, the sovereign and eternal Word  
risen from the grave to the right hand of power in heaven,  
I obey you absolutely that I may continue in Allah's good  
pleasure.

Help me to judge myself  
so that I will not be judged  
when I stand before your throne.  
Help me to study and understand and obey your holy commands  
in fellowship with your faithful followers.

I accept the *wudu* of Isa, his burial *ghusl*, the *sibghat Allah*,  
as a small test of my faith and obedience to my Masih,  
Isa the Word of Allah.  
I will submit to God's will.  
I agree to take the *sibghat Allah*  
once as a *wudu* to prepare for a life-time  
of calling out to Allah (*du'a*) in free prayer.  
And I will take the *sibghat Allah*  
in the name of God  
and His Eternal Word Isa  
and His Eternal Spirit.  
I trust that I will be blessed  
by being more submitted to Allah with my whole being.  
Thank you forever, Heavenly Father, in the name of Isa al-  
Masih,  
that you have cleansed me and made me pure in Your Eternal  
Spirit  
by the blood of Isa as my acceptable sacrifice from Allah.  
Amen."

A NEW CREATION MUSLIM *SIBGHAT ALLAH* SERVICE

"Our Lord! forgive us  
our sins and anything  
we may have done

that transgressed our duty:  
 establish our feet firmly,  
 and help us against those  
 who resist faith.”<sup>1</sup>

“Not by works of righteousness  
 which we have done,  
 but according to his mercy  
 he saved us,  
 by the washing of regeneration (the new birth)  
 and the renewing of the Eternal Spirit of Holiness;  
 which he shed on us abundantly  
 through Isa al-Masih our Saviour.”<sup>2</sup>

Water is the outward and visible sign,  
 and the regeneration of the new birth  
 is the inward and spiritual grace  
 of the *sibghat Allah*,  
 which signifies the remission of sins.<sup>3</sup>  
 We who are sons of Ibrahim by faith  
 gather together at this place of water  
 to submit ourselves to Allah according to his Word,  
 Isa al-Masih.

The white we wear symbolizes our pilgrim status  
 as we begin a life of obedience  
 unto the *tariqa* (way) of holiness,  
 which is a life we share together in Him.

We confess that mere water  
 cannot give us the status of *tahara* (undefilement),  
 since only the Eternal Spirit can circumcise away  
 our spiritual uncleanness and can cut away  
 the pull of our lower nature  
 and the lusts that pull us down.  
 Yet Allah has promised to provide this spiritual *tahara*  
 if we will obey his Word Isa al-Masih

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<sup>1</sup>House of Imran. 3:147

<sup>2</sup>Titus 3:5,6

<sup>3</sup>Acts 22:16

with an undivided heart.

The Word of Allah, Isa al-Masih,  
commands us to be immersed and buried with him.  
This is our acceptable preparation for *'ibadat* (worship).

To the candidate (*mutarabbis*):

Do you confess that you are a sinner,  
and that Isa al-Masih is the only way  
your sins can be forgiven  
and that you can know  
you have forgiveness and eternal life in God?

Candidate: I do.

(This is the time when a personal testimony would be appropriate. "And I say unto you, whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God."— Luke 12:8,9; Mt.10:32. "If thou shalt confess the Lord *Isa* (Jesus) and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation."— Romans 10:9,10. "For we ourselves also were sometimes foolish, disobedient, deceived, serving all kinds of passions and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Isa al-Masih our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." —Titus 3:3-7.)

To the candidate:

Repeat after me,  
Lord, I confess all my sins before you right now.  
And I thank you that Isa al-Masih paid for them all  
by his precious blood so that I can become clean  
and join the family of the redeemed as a child of God  
who is my loving heavenly Father.

I repent and renounce all my sins  
 and I promise before this witness that by His strength  
 I will never turn back to my sins  
 or intentionally grieve the Eternal Holy Spirit.  
 I believe that there is one God  
 Who infallibly revealed himself  
 with the personal distinctions of God  
 and His Word and His Spirit  
 with the one name of Father  
 and Filial Word and Eternal Spirit.  
 I do *not* believe that God took a wife  
 in order that Isa could become his son through Mary.  
 I believe that his Eternal Word, incarnated as Isa,  
 was always with God and was always God  
 and therefore that the Eternal Word  
 always knew God as Eternal Father.

Today I am entering into a covenant  
 which this water rite initiates through faith,  
 and I am promising God in this solemn ceremony  
 that I will be a faithful part of his family forever,  
 not forsaking the assembling of those  
 who are *khalq jadeed* (new creation) submitters to Allah.

When I pass through this water rite,  
 I will be formally welcomed as a member  
 of the *khalq jadeed ummah* (community)  
 of true believers in the *Wahid* Allah,  
 the Unique One of Allah, Isa al-Masih.

To the candidate:

Do you solemnly promise that you will remember  
 and renew this covenant initiated in water  
 by assembling for the celebration of the messianic *Id ul-Adha*

with your brothers and sisters in the faith,  
 and that you will zealously study the faith  
 once for all inerrantly recorded in the Scriptures  
 and that you will pray that God will open a door  
 for you to share your faith and serve Him in it?

(In some cases the male candidates may want  
 to wear the prayer hat called the *targheer*)

or the *koofi* or *koofayah*.

The prayer robe is called the *galibeers*.

This would symbolize that he is not changing religious labels and would point to the new creation. The point of the rite is not assimilation away from the familiar but newness of life within the familiar.)<sup>1</sup>

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<sup>1</sup>1 Corinthians 11:4 doesn't refer to a hat, which Paul knew very well was worn by the High Priest—see Exodus 28:4—but to the Corinthian tendency to take him literally when he said there is no difference between male and female. To preach this, the men were apparently wearing their wives' veils and scandalizing local custom.