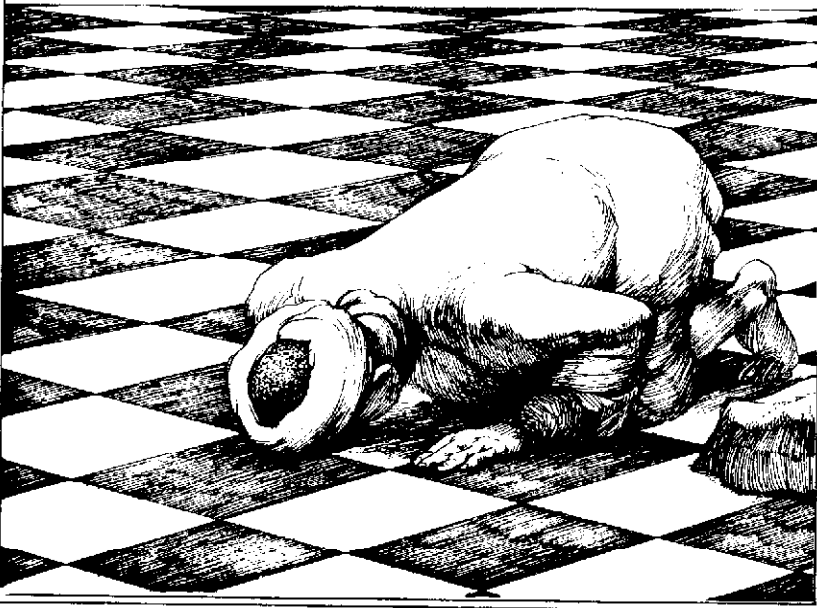


New Creation Book for Muslims 3
the
Prayer Life
of a
New Creation
Muslim



The Prayer Life of a New Creation Muslim

We who are new creation Muslims

have already tasted of the world to come,
and therefore this present world hates us.¹
In our spiritual beings we have already passed
from spiritual death unto spiritual life,
and *Shaitan* (Satan)
and the evil *jinn* (demons)
and the people of this present world,
because they have not experienced the new creation
through the Word of Allah, who is Isa,
sometimes lash out at us with hatred and persecution.
The spirit that is in them
hates the Spirit that is in us.
But "greater is He (Isa al-Masih) who is in us
than he (*Shaitan*) who is in the world."²
And Allah works all things together for good for us.
Therefore, we do not grow weary in well-doing,
or in praying for our enemies,
or in cautiously reaching out to them in love,
or in joyfully suffering for the sake of God's message
of a servant's love for a needy world.

¹1 John 3:13

²John 4:4

We need only put on the spiritual armor
of the One who is within us
and we can stand victorious in prayer¹
as more than conquerors
against our spiritual enemy, *Shaitan*.
This is spiritual *jihad* ².
We praise Allah's Word³
who loved us when we were yet his enemies,
and who gives us wisdom and power
to show his love in countless ways,
even for our enemies.

PUT ON ARMOR FOR THE BATTLE

In the daily Islamic prayer
one finds the ejaculation:
"I seek refuge from God
from the cursed Satan."
Five times a day,
we who are New Creation Muslims
pause to put on our spiritual armor
and pray in the Spirit.
Since we have "no lasting city"⁴
in this old creation world of sin and death,
the real direction of our prayer
is *not* toward anything in this visible world
but toward God,
who has triumphed over principalities and powers.
We tear down strongholds of *Shaitan*
and war in the Eternal Spirit
in the ministry of intercession,

¹A liturgy should not replace the study and meditation and memorization of the Holy Scriptures. It is offered here to help leaders see that Western worship forms are not indispensable. The Word of God *is* indispensable, however. And this material should not be allowed to become a ritualistic treadmill detour away from personal prayer and Scripture study.

²literally, striving in the way of God.

³Psalms 56:4,10

⁴Hebrews 13:14

pointing our prayers toward Isa and toward those in Mecca
 as we pray that in Him they may find the True Way.
 Isa al-Masih, the Word of Allah, is the true light
 of true submitters to the straight path.
 Who has Allah appointed but his Word
 to be the world-ruler of the new world, the new creation?
 'And there is no other name under heaven
 that has been given among men
 by which we must be saved
 from the coming wrath.¹

A discipline which does not earn merit with Allah
 but may be an effective means of identifying with Muslims²
 is to put on the protection of our spiritual armor
 in all five daily prayers:
Subh or the morning prayer,
Zuhr or the noon prayer,³
'Asr or the afternoon prayer,
Maghrib or the evening prayer,
 and *'Ishaa* or the night prayer.
 We pray without ceasing,⁴
 and we do not, in any case, make of prayer a good deed
 calculated to earn God's favor.
 We pray to Allah as though He were our gracious Father.
 We pray so freely to Him not to win His favor
 but because we *have* His favor,

¹ Acts 4:12

² I Corinthians 9:19-23

³ Friday is an important "Day of Assembly" for New Creation Muslims. Like those early believers in the *Injil* or the New Testament, we know that the homes of the faithful are acceptable to Allah as places of prayer — see Acts 2:42,46. Friday is important to us because on Friday Isa, performed the great act that has become the foundation for the forgiveness of our sins: on Friday nearly two thousand years ago Isa shed his blood to cover and make expiation or *kaffarah* for our corrupt and fallen human nature. Since it is this noon prayer that is used at the Friday services, the *Zuhr* prayer is given in this section in its entirety. "One person thinks that some days are holier than others, and another thinks them all equal. Let each of them be fully convinced in his own mind." Romans 14:5.

⁴ I Thessalonians 5:17

not by *our* good works but by faith in *His* good works
 —that He alone has the power to make the wicked righteous
 and He alone has turned us from wickedness
 to righteousness,
 not by our dead religious works but by the works
 of Himself and His Eternal Word and His Eternal Spirit
 who has made of our old being a New Creation.

THE WUDU (CEREMONIAL WASHING)

In the Muslim manner we wash before we pray.¹
 We have water available²
 so that believers can prepare themselves before going into the
 room we have set aside for prayers.
 We remove our shoes before going into the room³
 and we wash our faces and our hands up to the elbows
 and our feet up to the ankles.

As we wash we say:
 I wash my hands
 from the evil things that I did
 so that I can do only those things you want me to do, Lord.
 I wash my eyes
 so that I can see only those things you want me to see.
 I wash my ears
 so I can hear your voice,
 and not the voice of the world.
 I wash my feet so that I can walk in your path.⁴

¹When we wash our hands, we remember how Isa al-Masih the Word of Allah performed the ceremonial washing in the upper room—see John 13:3-17. We approach our prayers as it says in Hebrews 10:22 “with our bodies washed with pure water” to remind us that we are clean before God only as we are submerged into the death of Isa, submitting our bodies as Eternal Spirit-washed and dead-to-sin living sacrifices, trusting his death alone to ransom us from the penalty of our old corrupt nature.

²*Wudu* means wash.

³Exodus 3:5

⁴We do not believe that the water protects us from demons. Nor do we believe any spiritual purpose is served by the precise method in which this washing is carried out nor will we be bound by the ritualistic incantations of

THE ADHAAN¹

The *Muaadhdhin* (Caller to prayer) in our messianic mosque services stands
to make the announcement to pray²
and in so doing recites to the congregation
our *Al-'Aqeedah* (creed):

Allaahu Akbar, Allaahu Akbar
Allaahu Akbar, Allaahu Akbar
Ash hadu allaa ilaaha ill Allah,

God is greater, God is greater.
God is greater, God is greater.
I bear witness that there is nothing
worthy of worship but God.

Ash hadu anna Isa Kalimatu'llah

I bear witness that Isa is
the Word of God

those who claim knowledge of a traditional and preferred method. It is not the purpose of this section to yoke believers to any system of formalism or ritualism or to detract from a simple, direct prayer life, as Isa taught. Our purpose is to learn to pray in such an Islamic way that Muslims will believe that "we have become all things to all men that we might by all means save some." Moreover, we do believe in demons and that we wrestle against them as believers. We know that we overcome the ruler of all demons, *Shaitan*, by the blood of the Isa—Revelation 12:11. As we apply the water, by faith we cover ourselves with the blood of Isa, the One "that came by water and blood, even Isa al-Masih; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."—I John 5:6-7

¹This is the call to prayer given by the *Muaadhdhin*, who is traditionally an adult male and who stands to make the announcement that brings everyone to form a line behind him on prayer rugs or *sajjid*. Each believer has already been praying and meditating on Scripture before the service begins and no one is talking or looking around. The room is reverently prepared for the prayer service by the prayerful concentration of all the people. Each believer should by faith see the armor of Ephesians 6 in front of him on his prayer carpet as the objects he will use to mark off an area of space or *sutra* within which he is not disturbed by human or demoniacal influences.

²In small mosques the *Adhaan* is given by the Imam or prayer leader, though in larger mosques, an official is specially appointed for the purpose. In smaller mosques lacking a minaret the call may be made from the side of the building or from the door or from inside. In any event, a messianic *Muaadhdhin*, focusing his intercessory heart toward the lost millions facing Mecca, stands with his face turned in their direction and, with the points of his thumbs by his ear lobes, recites the messianic formula given here.

hooah yellkee al-ruah al-abadeeah	Who sendeth forth the (Eternal) Spirit ¹
al-moonthick min amr rabbi	Proceeding from the command (<i>Amr</i>) of my Lord ²
Isa al-Masih, Kalimatahoo wahfadah kool awlad Ibrahim	Isa the Messiah, His Word ³ The ransom of all Ibrahim's heirs and our momentous sacrifice ⁴
b'zabahren ahzeemin wahrahfahahoo Allah eelyihce	Raised to Allah ⁵
leeyoonzccrah yeowma althuhlach innaa annafs laaahnrahoo	As a warning of the day of meeting ⁶ That He might put away our evil-prone flesh and bring
beesooch bell hooah zellah annefs alchadeem feenachoonah	a new creation ⁷
chahleekah djadeedah leeanna hahtch al-sahlleeh	Even righteousness by faith alone. ⁸
yahlahbarrar beelman Hayya 'alaa Salaah	Hasten to prayer
Hayya 'alal Falaah	Hasten to real success
Qad qaamatis Sallaah	Prayer is ready
Qad qaamatis Sallaah	Prayer is ready.
Allaahu Akbar,	Allah is greater.
Allaahu Akbar	Allah is greater.
Laa ilaaha ill Allah	There is nothing worthy of worship but Allah." ⁹

¹Believer 40:15; John 15:26

²Banu Israel 17:85; John 20:22

³Women 4:171; John 1:1,14

⁴Those Ranged in Ranks. 37:107; I Timothy 2:6; I John 2:2; Galatians 3:29

⁵House of `Imran. 3:55; Acts 1:9

⁶Believer. 40:15; Romans 1:16; John 3:36; Revelation 19:15

⁷Joseph 12:53; Ibrahim 14:19; Romans 6:3; Colossians 2:11-12; II Corinthians 5:17

⁸Adoration 32:12; Romans 3:28

⁹When the Caller to prayer has finished, we are ready to begin the service. The *Imam* may come up at any moment after the first *Adhaan*; As he approaches the three-step riser *Minbar* or pulpit, he faces the worshippers and greets them with "As-Salaamu 'Alaikum" or "Peace be on you." The *Imam* then sits down facing the believers. The *Imam* gives two messages, one brief and one longer with a free time of worship between them. The sermon or *Khutbah* begins with the formula, *Al hamdu lillaah* ("All praise

A *KHUTBAH* (SERMON) ENTITLED
"GOD'S PLAN FOR THE CHILDREN OF ISRAEL AND ISHMAEL"
—SUITABLE FOR A MESSIANIC ISLAMIC *JUM'AH* OR FRIDAY
SERVICE

"In the name of God, the Compassionate, the Merciful.
Praised be God. Praised be the God who has shown us the way,
the straight path through His Word.
I bear witness that there is nothing worthy of worship
but God.
I bear witness that Isa is the Word of God.
Fear God, O you people,
fear that day,
the Day of Judgment,
when a father will not be able to answer for his son,
nor the son for his father,
when an Imam will not be able to answer for a Muslim,
nor a Rabbi for a Jew.
O you people who have believed,
turn you to God,
as Ibrahim did turn to God.
Truly God is One and forgives all sin through His Word.
Truly we know His Word.
I bear witness that Isa is His Word of forgiveness.
Through Him Allah is merciful,
the forgiver of sins.
Through Him Allah is the most munificent,
and bountiful, the King,
the Holy One, the Most Merciful."

is due to Allah") and may occasionally and selectively use the Qur'an as a bridge to illustrate the canonical truth of the authoritative prophetic message given in the Holy Scriptures, provided the leader roots the believers in Scripture alone and does not let them drift away from memorizing and meditating on the only infallible guide for faith and practice. At the conclusion of the sermon, the Imam leads the worshippers in the congregational prayers. It should be noted: all five of the daily prayers have a similar structure and use the same basic prayer postures of standing, bowing, sitting, prostrating, lifting hands, etc. Since the noon prayer is the one also used at the weekly congregational meeting, it is offered here as an example of individual five-times daily devotional prayers useable by messianic Muslims.

(The preacher or *khatib* or *muzakkir* then descends from the pulpit, and sitting on the floor of the place of prayer, offers up a silent prayer. He then again ascends the *minbar* or pulpit, which may be nothing more than a small three step riser in smaller mosques and proceeds.)

“In the name of God, the Compassionate, the Merciful.
Praise be to God.”

He who has the living Word of God for His guide
is never lost.

If we have truly died with His Word
and have truly been brought to live again by His Word,
then we truly passed from death to life.

There is a text in the Quran that refers to this:

‘Or (take) the similitude
of one who passed
by a hamlet, all in ruins,
to its roofs. He said:

‘Oh! how shall Allah
bring it (ever) to life,
after (this) its death?’

Then in that same text (Cow 2:259)
it says:

‘Look further at the bones,
how We bring them together,
and clothe them with flesh!’

Many commentators believe this text
is referring to Ezekiel 37:1-10,
which says,

“The hand of the Lord was upon me (Ezekiel),
and carried me out in the Spirit of the Lord,
and set me down in the midst of the valley
which was full of bones,
and caused me to pass by them round about:
and, behold, there were very many in the open valley;
and, lo, they were very dry.

And he (God) said to me,
‘Son of man, can these bones live?’

And I answered,
‘O Lord God, thou knowest.’
Again he said unto me,

'Prophesy upon these bones,
and say unto them,
O you dry bones,
hear the word of the Lord.
Thus saith the Lord God unto these bones;
Behold, I will cause breath to enter into you,
and you shall live:
And I will lay sinews upon you,
and will bring up flesh upon you,
and cover you with skin,
and put breath in you,
and you shall live;
and you shall know that I am the Lord.'
So I (Ezekiel) prophesied as I was commanded:
and as I prophesied,
there was a noise,
and behold a shaking,
and the bones came together,
bone to his bone.
And when I beheld, lo,
the sinews and the flesh came up upon them,
and the skin covered them above:
but there was no breath in them.
Then said he unto me,
'Prophesy unto the wind,
prophesy, son of man,
and say to the wind,
Thus saith the Lord God;
Come from the four winds, O breath,
and breathe upon these slain,
that they may live.'
So I prophesied as he (God) commanded me,
and the breath came into them,
and they lived,
and stood up upon their feet,
an exceeding great army.'

What is this passage talking about?
Is there somewhere a great army
of those who were once dead
but are now being brought to life again?
Are we who are Muslims included or excluded

from that prophesied army?

We Muslims are always asking questions like this.
 We always wonder if God is including us.
 The most pressing problem we Muslims have
 is our spiritual identity.
 The solution to that identity problem
 has been given to us in the ancient past
 through Ibrahim and Ishmael.

But many anti-Muslim teachers and preachers
 use the Bible to teach political interpretations
 about the promise of the land to Ibrahim
 and negative interpretations about Ishmael.
 So many Muslims ask,
 "Why is it asserted that Allah loves the Jews
 as his chosen people more than he loves us Muslims?
 Why do so many want to twist the Scriptures
 to make us feel rejected?"
 But if we begin with the *Taurat*,
B' raisheet (Genesis) chapter 15,
 we return to the cornerstone of our faith
 as new creation submitters to Allah
 and that cornerstone is Ibrahim.
 It says, "Ibrahim believed God,"
 and consequently it says that it was credited to him
 that he became a righteous submitter to the true path.

THE GOD OF ISHMAEL BE PRAISED

In Genesis chapter 16:10
 we see that God had a special plan for Ishmael
 and his descendants.
 In the Scriptures,
 the Angel of the Lord appears only
 when God has a special plan;
 and in 16:10 Ishmael's mother, Hagar,
 is told by the angel of the Lord,
 "I will so increase your descendants
 that they will be too numerous to count."
 The original language of 16:12 is often mistranslated.
 The actual words are "*PEH-REH AII-DAM*,"

or "Man (that will live in the) wild."

The last part of 16:12
says that Ishmael will live
"in hostility toward all his brothers."
The reference to Ishmael (the father of the Arab peoples)
and to his hostility "toward all his brothers"
(referring to Isaac, the father of Israel)
is a prophecy very much fulfilled today in the Middle East.

In Genesis 21 God acts to save Ishmael
and his mother,
just as God is saving many Muslims today.

21:19 says "Then God opened her (Hagar's) eyes
and she saw a well of water."
Today God is opening the eyes of many of Ishmael's
descendants
and they are coming to the Word of Allah who said,
"If any man thirst,
let him come to me and drink."

Unfortunately, the sons
of those feuding brothers Ishmael and Isaac
have forgotten that their fathers wept together
when they buried their father Ibrahim,
as it says,
"in the cave of Machpelah near Mamre" (Genesis 25:9).

In Isaiah 42:10-12
we see another prophecy,
that the sons of Ishmael (Kedar—see Genesis 25:13)
will come back to God and will
"proclaim his praise in the islands."
We believe this refers to the messianic Islamic *du`at*,
those new creation muslim missionaries
who will be sent out to make the call,
the invitation to submit to Allah
and His Word Isa our Deliverer (*`Asim*).

Again, look at Isaiah 60:7:
"All the flocks of Kedar shall be gathered

together unto thee,
 the rams of Nebaioth shall minister unto thee:
 they shall come up with acceptance on mine altar,
 and I will glorify the house of my glory."

How much clearer can God make it
 that a revival is coming among the Muslims?

In Acts 2:9-11 we see much of the modern Muslim world
 represented when the Injil was first proclaimed
 at *al-Kuds* (Jerusalem);
 notice the text lists "the Arabs,"
 it lists "Mesopotamia" (Syria and Iraq),
 "Libya," "Parthians and Medians"
 (part of Kuwait and the Kurdish)
 —all sons of Ishmael who are among those
 that will come in the last days
 as new creations to glorify God.
 God has a plan of salvation for them
 and wants them to be saved
 from his own holy hostility against unholiness
 just as he wants Jew and non-Jew to be saved
 from the murderous hostility that is between them.

IN THE NEW CREATION, WE LIVE TOGETHER IN PEACE

That hostility has been put to death (Ephesians 2:16)
 by the Word who broke down all hostility
 in his body on the tree of hostility
 when he rose from the dead
 to assure us of our triumph with him over all hostility
 and our deliverance from the holy hostility of God.

The hostility between Jews and Muslims
 over the land of Israel is displeasing to God.
 In his Word, God rebukes those who fight
 and kill each other over the land.
 God says, "The land shall not be sold forever:
 for the land is *mine*;
 for you are *strangers* and *aliens* with me." (Lev.25:23)
 The main point is that any land belongs to
 the God of creation.

We are all ephemeral dying aliens here,
on a pilgrimage and under probation and testing
to see if we will submit to the love of God
as revealed by His Word Isa in the book Isa inspired.

Those Jews who hate Muslims also hate the Holy God
whose word promises He will save Muslims in the last days.
Those Muslims who hate Jews also hate the Holy God
whose Word promises He will breathe spiritual life
into these dead bones in the last days.
And, more than that, they hate the God
who promises these bones will be resurrected physically
on the land of Ibrahim
just as they will one day be resurrected spiritually
in the true faith of Ibrahim.

The Jew who hates the Muslim
and the Muslim who hates the Jew
hate the God of their common father Ibrahim
for the Muslim and the Jew are brothers.
If one kills the other over the land of Ibrahim,
they are not gaining any ground with God.
Both push each other into hell,
and who is the better for all their wars?

But what does the Scripture say?
"Whoever hateth his brother is a murderer:
and you know that no murderer
has eternal life abiding in him!" (I John 3:15)
You who say that you are a Jew
(and are not because you hate your brother Muslim),
repent or there is no eternal life abiding in you!
You who say that you are a Muslim
(and are not because you hate your brother Jew),
repent or there is no eternal life abiding in you!

"If a Muslim or Jew says, 'I love God,'
and hateth his brother,
he is a liar:
for he that loveth not his brother
whom he hath seen,
how can he love God

whom he hath not seen?" (I John 4:20)

THE IQAAMAH

The word *Iqaamah* means "causing to stand."¹

Allaahu Akbar, Allaahu Akbar Ash hadu allaa ilaaha ill Allah	Allah is greater, Allah is greater I bear witness that there is nothing worthy of worship but God
Ash hadu anna Isa Kalimatu'llah Hayya 'alaa Salaah Hayya 'alal Falaah Qad qaamatis Salaah Qad qaamatis Salaah Allaahu Akbar, Allaahu Akbar Laa ilaaha ill Allah	I bear witness that Isa is the Word of God Hasten to prayer Hasten to real success Prayer is ready Prayer is ready God is greater, God is greater There is nothing worthy of worship but God. ²
Ash hadu allaa ilaaha ill Allah	I bear witness that there is nothing worthy of worship but Allah
Ash hadu anna Isa Kalimatu'llah Hooah yellkee al-ruah al-abadeeah	I bear witness that Isa is the Word of God Who sendeth forth the (Eternal) Spirit ³
al-moonthick min amr rabbi	Proceeding from the command (<i>Amr</i>) of my Lord ⁴
Isa al-Masih, Kalimatahoo wahfadah keel awlad Ibrahim	Isa the Messiah, His Word ⁵ The ransom of all Ibrahim's heirs

¹This is the second call to the prayers or salat which is pronounced by the *Muaadhdhin*, who may be the same person as the *Imam* and the *Imam* is normally the one who gives the sermon. This second call gives the moment when the congregational prayers begin. At this point we stand for prayer and consciously make the intention or *niyyah* to focus with the eye of our spirit upon Isa the Word of Allah who promised "Truly, truly, I say to you, if you shall ask the Father for anything in my name, He will give it to you." See John 16:23.

²As the *Muaadhdhin* completes this second call to prayer, the believer is standing, his hands above his shoulders, his finger tips parallel to his ears, as it says "I will therefore that men pray everywhere, lifting up holy hands, without wrath or disputing."—see I Timothy 2:8.

³Believer 40:15; John 15:26

⁴Banu Israel 17:85; John 20:22

⁵Women 4:171; John 1:1,14

b'zabachen ahzcemin	and our momentous sacrifice ¹
wahrahfahahoo Allah eelyihee	Raised to Allah ²
leeyoo ^{oo} zccrah yeowina alhuhlach	As a warning of the day of meeting ³
innaa annafs laaahnrahoo	That He might put away our
beesooch bell hooah zellah annafs	evil-prone flesh and bring
alchadecm Necnachoonah	a new creation ⁴
chahleekah djadccdah	
Lecanna hahtch al-sahllech	Even righteousness by faith alone. ⁵
yahtahbarrar beel-man	
Allahu Akbar	Allah is greater ⁶
Subhaanakallaahumma	Glory be to You O Allah
wa bihamdik,	and Yours is the praise
wa tabaarakas muka	and blessed is Your Name
wa ta'aalaa	and exalted is Your Majesty
jadduka wa laa ilaaha ghairuk	and there is no deity besides you.
A'uudh billaahi minash	I seek the refuge of Allah
fromshaitaanir Rajeem.	Satan, the accursed. ⁷

¹Those Ranged in Ranks. 37:107; I Timothy 2:6; I John 2:2; Galatians 3:29

²House of `Imran. 3:55; Acts 1:9

³Believer. 40:15; Romans 1:16; John 3:36; Revelation 19:15

⁴Joseph 12:53; Ibrahim 14:19; Romans 6:3; Colossians 2:11-12; II Corinthians 5:17

⁵Adoration 32:12; Romans 3:28

⁶The hands are raised to the shoulders as we praise the one true God self-revealed as God and His Word and His Eternal Spirit. Then placing the hands between the chest and the navel, with the palm of the right hand over the left, and the wrist of the left hand gripped by the right hand, we grasp the breastplate of righteousness, the most important part of our armor. "Above all guard your heart with all diligence; for out of it are the issues of life."—see Proverbs 4:23. If you "believe in your heart that God raised him—Isa—from the dead, you shall be saved. For with the heart man believes unto righteousness"—see Romans 10:9-10. Meditating on this verse, we realize that the World-Judge is alive to judge all men, and that if we believe this with our heart, "every man that hath this hope in Him purifieth himself, even as He—Isa—is pure." see I John 3:3

⁷As we say this we remember that Isa al-Masih, the glorious Word of Allah, taught us to pray to Allah, "Lead us not into temptation but deliver us from the Evil One."—see Matthew 6:13. Then the risen and victorious Word of Allah spoke through the Apostolic author of Ephesians that we must put on the armor of God "always" see Ephesians 6:18—in order to

AL-FAATIHAH

The first chapter of the Qur'an is a prayer.¹

Bismillaahir Rahmaanir Raheem	In the name of Allah, Most Gracious, Most merciful, Praise be to Allah, the Cherisher and Sustainer of the worlds. Most Gracious, Most Merciful. Master of the Day of Judgment. Thee do we worship, and Thine aid we look for. Show us the straight way. The way of those on whom Thou has bestowed Thy Grace, those whose portion is not wrath, and who go not astray. Amen. ²
Al hamdu lillaahi rabbil 'aalameen	
Ar Rahamaanir Raheem Maaliki yaumid Deen Iyyaaka na'abudu wa Iyyaaka nasta'een Ihdinas Siraatal mustaqeem Siraatal ladheen an 'amta 'alaihim ghairil maghduubi 'alaihim walad Daalleen. Aameen.	
Walou tarah	If only thou couldst see ³

stand our ground against the Devil so that we may stand blameless before the Son of Man—see Luke 21:36. Therefore, five times a day is not any too frequent for submitters to Allah to watch and pray as heavy-armed prayer warriors.

¹This is the opening chapter of the Qur'an and is recited as a prayer, with this in mind: Allah has designated His Word—Isa—to be “Master of the Day of Judgment” see Daniel 7:13-14; Matthew 25:31-46.

²At the end of the recitation of *Al-Faatihah*, it is traditional for the believers to say Aameen or Amen either aloud in a loud prayer or silently in a silent prayer.

³An optional portion of the Quran is traditionally recited at this point. Adoration 32:12 is selected here because it illustrates what it means to enter into the death of Isa. If you could leave this world and see the lake of fire where the unbelievers in Isa will be thrown, you would not return the same person. The wickedness of this world would not have the same power over you, because part of you would still be on the other side gazing at the awesome lake of fire. You would be dead to sin and you would not need all kinds of religious rules to remind you to be holy. Realizing that there are only two alternatives in life, either to be baptized into the eternal torment of the lake of fire or to be baptized by faith into the death of Isa, you would come back a believer led by the Eternal Spirit and you would henceforth deal with this wicked world like a dead man, dealing with it as though you had no dealings with it—see I Corinthians 7:29-31.

is almooshreemoon
 nakkesoo r'oosahom
 eindah rabbahom
 Rabbanah Ahbsahranah
 wehsameeahahnah
 Feharzahonah
 nahahmeeloo
 sahlayhahn innah
 moochnenoon

when the guilty ones
 will bend low their heads
 before their Lord, (saying:)
 "Our Lord! We have seen
 and we have heard:
 Now then send us back
 (to the world): we will
 work righteousness: for we
 do indeed (now) believe."¹

Subhaana rabbiyah 'Azeem
 Subhaana rabbiyal 'Azcem
 Subhaana rabbiyal 'Azcem

Glory to my Lord the Great
 Glory to my Lord the Great
 Glory to my Lord the Great²

Sami'allaahu liman hamidah

Allah listens to him who praises
 Him.³

Rabbanaa lakal hamd
 Allaahu Akbar

Our Lord, to You is due all praise.
 Allah is greater⁴

¹At the end of this part of the prayer, the messianic believer changes to the bowing position called *Rukuu'u* by saying *Allaahu Akbar* or "Allah is greatest." Still standing, the believer bends forward from the torso and, with the hands supporting the weight of his upper body at the knees, he remains standing in this bowing position as he recites the prayers. However, with his hands on his knees, he is aware of the belt of truth, which holds the sword of the Spirit, the Word of God, the only measuring standard of authoritative prophecy and inerrant words "that are able to make you wise unto salvation through faith which is in Isa al-Masih."—see II Timothy 3:15. As the believer feels the blood rushing to his head, he remembers the helmet of salvation which brings "every thought captive to obey al-Masih."—see II Corinthians 10:5. We look neither to the left or to the right, but straight ahead to Isa who is alone the author and finisher of our faith—see Hebrews 12:2.

²As one resumes the upright standing position called *Rafu*, one takes the shield of faith which is able to quench like water every fiery dart from Satan that would otherwise accuse us or discourage us. Then, wrapping ourselves in a garment of praise we exchange the spirit of heaviness—see Isaiah 61:3—for the joy of the Lord, which is our strength.

³Unconfessed sin can hinder our prayers. Yet we must remember that even when we were enemies of God, the Messiah made his sacrifice of love for the ungodly. Romans 5:7-11

⁴Now one changes to the position of prostration called *Sujuud*, with the toes of both feet, both knees, both hands, and the forehead touching the

Subhaana rabbiyal a'Alaa
 Subhaana rabbiyal a'Alaa
 Subhaana rabbiyal a'Alaa
 Allaahu Akbar
 Allaahu Akbar
 Subhaana rabbiyal a'Alaa
 Subhaana rabbiyal a'Alaa
 Subhaana rabbiyal a'Alaa

Glory to my Lord, the Most High
 Glory to my Lord, the Most High
 Glory to my Lord, the Most High
 Allah is greater¹
 Allah is greater²
 Glory to my Lord, the Most High
 Glory to my Lord, the Most High
 Glory to my Lord, the Most High³

Allaahu Akbar⁴

God is greater.

Bismillaahir Rahmaanir Raheem

In the name of Allah,
 Most Gracious, Most merciful,
 Praise be to Allah,
 the Cherisher
 and Sustainer of the worlds.

Al hamdu lillaahi
 rabbil 'aalameen

Most Gracious, Most Merciful.
 Master of the Day of Judgment.
 Thee do we worship,

Ar Rahamaanir Raheem
 Maaliki yaumid Deen
 Iyyaaka na'abudu

ground, with the hands kept apart from one's sides. Such was the manner in which Moscs, Daniel and other prophets often prayed before God. Here we put on our feet the boots that equip us to go and share the Good News of how to have peace with Allah through the punishment His Word Isa endured to freely provide for our just acquittal and forgiveness. As our toes press into the prayer carpet, we realize that the only reason our feet are on this earth is so that we can lead the Lord's chosen people to eternal life.

¹Now the believer changes to a sitting position on the carpet. This position is called *Juluus*. The right foot is upright but the left foot is placed flat on the ground so it can be set on.

²Having sat for a very short while, one now prostrates a second time, remembering the Ephesians 6:15 boots that equip us to go and share how to walk in peace with Allah.

³This completes a *raka'ah*, and each subsequent one has this basic structure. Since we are messianic believers, we can pray in the Spirit in these positions and not be bound by specific words or forms in any iron-clad way. However, the basic prayer postures and the structure of the prayer's beginning and end as well as the five times a day regularity are all aspects which we can use with great spiritual profit. What believer is there who is so mature that he doesn't need to remind himself at least five times a day that he is in warfare with the powers of evil?

⁴One begins the second *raka'ah*, each of which is the repeatable unit of prayer containing all the various postures, by resuming the standing posture and reciting once again the first chapter of the Qur'an, *Al-Faatihah*.

wa Iyyaaka nasta'een
Ihdinas Siraatal mustaqeem
Siraatal ladheen an 'amta 'alaihim

ghairil maghduubi 'alaihim
walad Daalleen. Aameen.

Taaahilleem al-Kitab al-Muqaddas
Ichinahoo min al-Kitab nitaahlem

ahn al-hiyah al-abadceyawelkeetab
yeshhadoo ahnee
Al-simah welahreet tezoolan
wekelammee lan yahzool
Allahu Akbar⁵
Subhaana rabbiyal 'Azeem
Subhaana rabbiyal 'Azeem
Subhaana rabbiyal 'Azeem

Sami'allaahu liman hamidah⁶

Rabbanaa lakal hamd
Allaahu Akbar⁷

and Thine aid we look for.
Show us the straight way.
The way of those on whom Thou
has bestowed Thy Grace,
those whose portion is not wrath,
and who go not astray. Amen.¹

Search the scriptures;²
for in them ye think ye have eternal
life:
and it is these that bear witness of
Me.³
Heaven and earth will pass away,
but my words will not pass away.⁴
God is greater.
Glory to my Lord, the Great
Glory to my Lord, the Great
Glory to my Lord, the Great

Allah listens to him who praises
Him.
Our Lord to You is due all praise
Allah is greater.

¹At the end of the recitation of *Al-Faatihah*, it is traditional for the believers to say *Aameen* or *Amen* either aloud in a loud prayer or silently in a silent prayer

²In this next section we recite from the Holy and Inerrant Word of God, the only authoritative measuring standard of true prophecy.

³John 5:39

⁴Mark 13:31

⁵Following the Scripture recitation, one changes to the bowing posture called *Rukuu'u* and concentrates not only on the helmet of salvation that keeps our meditations and the words of our mouth acceptable to Allah but also on the belt of truth that holds our life together.

⁶One resumes the upright standing posture called *Raf'u* and concentrates on the shield of faith that allows us by the power of the love of Isa al-Masih to bear and believe and hope and endure despite circumstances—see I Corinthians 13:7.

⁷One changes to the position of prostration called *Sujuud*, and intercedes for wisdom on how to wear those Ephesians 6:15 shoes to go to lost souls as

Subhaana rabbiyal a'Alaa
 Subhaana rabbiyal a'Alaa
 Subhaana rabbiyal a'Alaa

Glory to my Lord, the most High
 Glory to my Lord, the most High
 Glory to my Lord, the most High

Allaahu Akbar¹
 Subhaana rabbiyal a'Alaa
 Subhaana rabbiyal a'Alaa
 Subhaana rabbiyal a'Alaa
 Allaahu Akbar³
 At Tahiyyaatu lillaahi was Salawaatu
 wat tayyi baatu

Allah is greater.²
 Glory to my Lord, the Most High
 Glory to my Lord, the Most High
 Glory to my Lord, the Most High
 Allah is greater.

Ash hadu allaa ilaaha illallaah
 Ash hadu anna Isa Kalimatu'llah
 Hooah yellkce al-ruah al-abadceah
 al moonthick min amr rabbi

All services rendered by words
 and bodily actions and sacrifice
 of wealth are due to Allah.
 I bear witness that there is nothing
 worthy of worship but God.
 I bear witness that Isa is
 the Word of God
 Who sendeth forth the
 (Eternal) Spirit⁴
 Proceeding from the command (*Amr*)
 of my Lord⁵

Isa al-Masih, Kalimatahoo,
 wahfadah kool awlad Ibrahim
 b'zabahren ahzccmin

Isa the Messiah, His Word⁶
 The ransom of all Ibrahim's heirs
 and our momentous sacrifice⁷

God opens a door of utterance so that we can speak the mystery of al-Masih and make the Good News manifestly clear as we ought to speak—see Colossians 4:3-4

¹One changes to a sitting position on the carpet. This position is called *Juluus*. The right foot is upright but the left foot is placed flat on the ground so it can be sat on.

²One prostrates a second time.

³One changes to a sitting posture or *Juluus* with the left hand on the left thigh, and the right hand on the right thigh, with the three fingers locked up while the thumb is on the middle finger and the index finger is pointed. Thus I point my whole being to meditate on the inerrant faith once for all delivered to the saints.

⁴Believer 40:15; John 15:26

⁵Banu Israel 17:85; John 20:22

⁶Women 4:171; John 1:1,14

⁷Those Ranged in Ranks. 37:107; I Timothy 2:6; I John 2:2; Galatians 3:29

wahrahfahahoo Allah eelyihce
 leeyoonzcerah yeowma althuhlach
 innaa anna's laaahnrahoo
 becssooch bell hooah zellah annefs
 alchadeem leenachoonah
 chahleekah djadeedah
 leeanna hahteh al-sahllech
 yahtahbarrar beclman

Raised to Allah¹
 As a warning of the day of meeting²
 That He might put away our
 evil-prone flesh and bring
 a new creation³

Even righteousness by faith alone.⁴

Allaahu Akbar⁵
 Bismillaahir Rahmaanir Raheem

God is greater.
 In the name of Allah,
 Most Gracious, Most merciful,
 Praise be to Allah,
 the Cherisher
 and Sustainer of the worlds.
 Most Gracious, Most Merciful.
 Master of the Day of Judgment.
 Thee do we worship,
 and Thine aid we look for.
 Show us the straight way.
 The way of those on whom Thou
 has bestowed Thy Grace,
 those whose portion is not wrath,
 and who go not astray. Amen.⁶

Al hamdu lillaahi
 rabbil 'aalameen

Ar Rahamaanir Raheem
 Maaliki yaumid Deen
 Iyyaaka na'abudu
 wa Iyyaaka nasta'een
 Ihdinas Siraatal mustaqeem
 Siraatal ladheen an 'amta 'alaih

ghairil maghduubi 'alaih
 walad Daalleen. Aameen.

¹House of Imran. 3:55; Acts 1:9

²Believer. 40:15; Romans 1:16; John 3:36; Revelation 19:15

³Joseph 12:53; Ibrahim 14:19; Romans 6:3; Colossians 2:11-12; II Corinthians 5:17

⁴Adoration 32:12; Romans 3:28

⁵One resumes the standing position or *Qiyaam* to begin the third *raka'ah* while meditating on the breastplate of righteousness, not my own righteousness based on my works, but the gift of righteous, eternal life, not by good deeds so that no one can boast but by faith, and this itself is not from ourselves—it is a gift of God. Who can make himself a new creation? What do we have or what have we become that is from ourselves? It is all of grace, all a gift, and we have nothing to offer but a scrap of gratitude (Philippians 3:9; Ephesians 2:8-9; I Corinthians 4:7.)

⁶At the end of the recitation of *Al-Faatihah*, it is traditional for the believers to say Aameen or Amen either aloud in a loud prayer or silently in a silent prayer

Allaahu Akbar ¹	Allah is the greater.
Subhaana rabbiyal 'Azceem	Glory to my Lord, the Great
Subhaana rabbiyal 'Azeem	Glory to my Lord, the Great
Subhaana rabbiyal 'Azeem	Glory to my Lord, the Great
Sami'allaahu liiman hamidah	Allah listens to him who praise Him
Rabbana lakal hamd	Our Lord to You is due all praise
Allaahu Akbar ²	Allah is the greater.
Subhanna rabbiyal a'Alaa	Glory to my Lord, the Most High
Subhanna rabbiyal a'Alaa	Glory to my Lord, the Most High
Subhanna rabbiyal a'Alaa	Glory to my Lord, the Most High
Allaahu Akbar ³	Allah is the greater. ⁴
Allaahu Akbar ⁵	Allah is the greater.
Subhaana rabbiyal a'Alaa	Glory to my Lord, the Most High
Subhaana rabbiyal a'Alaa	Glory to my Lord, the Most High
Subhaana rabbiyal a'Alaa	Glory to my Lord, the Most High ⁶
Bismillaahir Rahmaanir Raheem	In the name of Allah,
	Most Gracious, Most merciful,
Al hamdu lillaahi	Praise be to Allah,
rabbil 'aalameen	the Cherisher
	and Sustainer of the worlds.

¹One now changes to the bowing position called *Rukuu'uk*, concentrating again on the belt of truth and the helmet of salvation, asking God to renew our mind with the humble mind of Isa al-Masih, the way, the truth, and the life. Philippians 2:5-11; John 14:6.

²One changes to the position of prostration or *Sujuud* and concentrates on the Ephesians 6:15 boots again, and the only purpose we have to go anywhere, which is to be a light in darkness for Isa al-Masih—see Matthew 5:14.

³One changes to the sitting position or *Juluus*.

⁴One sits in this position a very short time.

⁵One prostrates a second time, focusing on the bare feet of Isa al-Masih, the spikes driven through them and the blood, and his commission to us to go—see Matthew 28:19, wearing the shoes of the preparation and readiness to proclaim in word and deed the Good News of how to have peace with Allah—See Ephesians 6:15.

⁶This completes the third *raka'ah*. There is one more left to finish the noon prayer which is also the congregational weekly prayer. It has four *raka'ats*. The morning prayer or Subh only has two, the afternoon prayer or 'Asr has four, the evening prayer or *Maghrib* has three, and the *'Ishaa* (night prayer) has four.

Ar Rahamaanir Raheem
 Maaliki yaumid Deen
 Iyyaaka na'abudu
 wa Iyyaaka nasta'een
 Ihdinas Siraatal mustaqeem
 Siraatal ladheen an 'amta 'alaihim

 ghairil maghduubi 'alaihim
 walad Daalleen. Aameen.

Most Gracious, Most Merciful.
 Master of the Day of Judgment.
 Thee do we worship,
 and Thine aid we look for.
 Show us the straight way.
 The way of those on whom Thou
 has bestowed Thy Grace,
 those whose portion is not wrath,
 and who go not astray. Amen.¹

Allaahu Akbar.
 Subhaana rabbiyal 'Azeem
 Subhaana rabbiyal 'Azeem
 Subhaana rabbiyal 'Azeem
 Sami'allaahu liman hamidah
 Him
 Rabbana lakal hamd
 Allaahu Akbar²
 Subhanna rabbiyal a'Alaa
 Subhanna rabbiyal a'Alaa
 Subhanna rabbiyal a'Alaa
 Allaahu Akbar³
 Allaahu Akbar⁵
 Subhaana rabbiyal a'Alaa
 Subhaana rabbiyal a'Alaa
 Subhaana rabbiyah a'Alaa

Allah is the greater.
 Glory to my Lord, the Great
 Glory to my Lord, the Great
 Glory to my Lord, the Great
 Allah listens to him who praises
 Him
 Our Lord to You is due all praise
 Allah is the greater.
 Glory to my Lord, the Most High
 Glory to my Lord, the Most High
 Glory to my Lord, the Most High
 Allah is the greater.⁴
 Allah is the greater.
 Glory to my Lord, the Most High
 Glory to my Lord, the Most High
 Glory to my Lord, the Most High

Allaahu Akbar⁶
 At Tahiyyaatu lillaahi was Salawaatu
 wat tayyi baatu

Allah is the greater.
 All services rendered by words
 and bodily actions and sacrifice
 of wealth are due to Allah.

¹At the end of the recitation of *Al-Faatihah*, it is traditional for the believers to say *Aameen* or Amen either aloud in a loud prayer or silently in a silent prayer.

²One changes to the position of prostration or *Sujuud*, focusing again on the reason for our existence—"To me to live is al-Masih!"—see Philippians 1:21.

³One changes to the sitting position or *Juluus*.

⁴One sits in this position a very short time.

⁵One prostrates a second time.

⁶Now one changes to the sitting posture or *Juluus*.

Ash hadu allaa ilaaha illallaah	I bear witness that there is nothing worthy of worship but God.
Ash hadu anna Isa Kalimatu'llah	I bear witness that Isa is the Word of God
Hooah yellkce al-ruah al-abadeeah	Who sendeth forth the (Eternal) Spirit ¹
al-moonthick min amr rabbi	Proceeding from the command (<i>Amr</i>) of my Lord ²
Isa al Masih, Kalimatahoo, wahfadah kool awlad Ibrahim b'zabahren ahzeemin	Isa the Messiah, His Word ³ The ransom of all Ibrahim's heirs and our momentous sacrifice ⁴
wahrahfahahoo Allah eelyihee leeyoonzcerah ycowma althuhlach	Raised to Allah ⁵ As a warning of the day of meeting ⁶
innaa annafs laaahnrahoo beesooch bell hooah zellah annefs alchadeem feenachoonah chahleekah djadeedah	That He might put away our evil-prone flesh and bring a new creation ⁷
lecanna hahteh al-sahleech	Even righteousness by faith alone. ⁸
As Salaamu 'Alaikum wa rahmatullaah	May Allah's peace be upon you and His mercy ⁹
As Salaamu 'Alaikum wa rahmatullaah	May Allah's peace be upon you and His mercy ¹⁰

¹Believer 40:15; John 15:26

²Banu Israel 17:85; John 20:22

³Women 4:171; John 1:1,14

⁴Those Ranged in Ranks. 37:107; I Timothy 2:6; I John 2:2; Galatians 3:29

⁵House of `Imran. 3:55; Acts 1:9

⁶Believer. 40:15; Romans 1:16; John 3:36; Revelation 19:15

⁷Joseph 12:53; Ibrahim 14:19; Romans 6:3; Colossians 2:11-12; II Corinthians 5:17

⁸Adoration 32:12; Romans 3:28

⁹Turning the face to the right side, blessing and interceding for those on the right.

¹⁰Turning the face to the left side, blessing and interceding for those on the left. Here the new creation Muslims can stand for dismissal prayer with an opportunity for laying on of hands, prayer for the sick, prayer for spiritual

Hebrews 11:13-16 and 13:14 speak of the believer's pilgrimage. The next book will point you onward toward that pilgrimage, which begins with your confession of faith in your prayers.

anointing, or invitation to repent and to receive Isa as the saving Word of Allah whose blood makes *kaffarah* or atonement, expiation for the soul. After this there can be a recess to home groups or to another room for the love feast and/or the Id al-Adha Supper of Isa.
