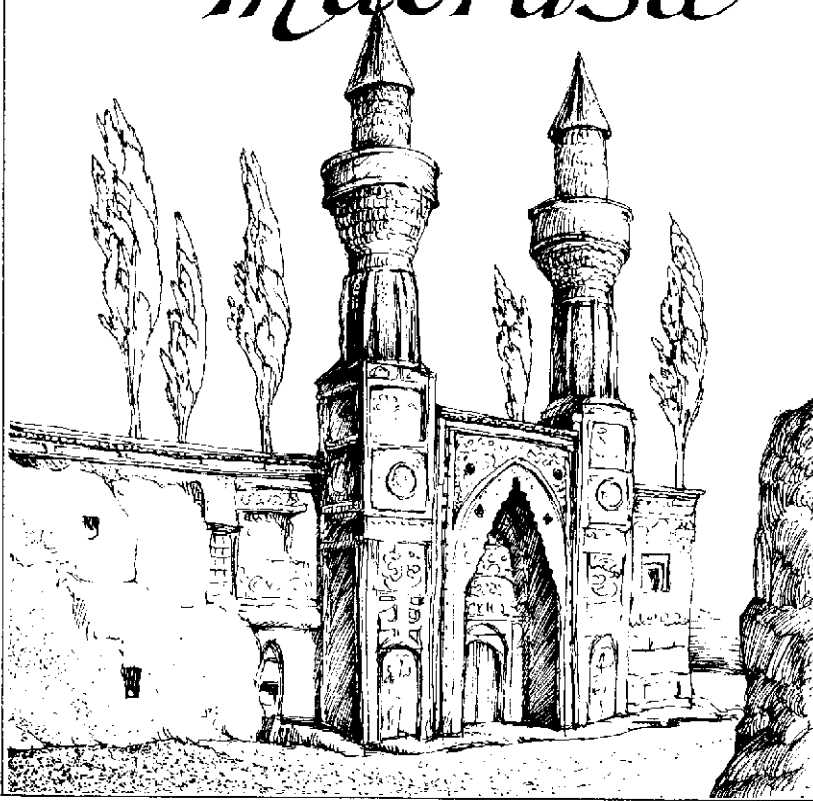


New Creation Book for Muslims 6

Starting a house  
Masjid  
and a messianic  
Madrasa



## *How to Start a House Masjid for New Creation Muslims*

*Imagine, if you will, an ordinary house* in a secluded place at the edge of town. It is Thursday and the week-end is fast approaching. The urgent question is, how can this house be transformed into a house *masjid* for the weekend new creation Muslim fellowship meeting?

Imagine walking through the front door. On your right is a bathroom, a perfect place for the believers to wash after they take off their shoes and put on their head coverings. Some shelves or racks in this area would be helpful, for the believers to put coats and shoes and other belongings aside in an orderly way.

As you walk into the front room, you notice two things: there is a distinct lack of western furniture and there are no images of any kind on the walls. The floor is totally covered with Oriental carpets, and there are floor cushions and pillows bordering the walls, but no tables and chairs. On the walls, instead of pictures of any kind, there are various poster designs utilizing Arabic calligraphy and quoting key messianic passages from the Qur'an such as are emphasized in this book (see footnote #1 on page 10 in the *Soiltesting* book).

This is the front room. It can serve as a social hall as believers are gathering before the main meetings. It can become a dining room by setting up low, portable tables in a horseshoe configuration, with the guests sitting on the floor, being served Muslim-style ethnic foods and tea in small Middle Eastern tea cups and saucers, etc. Or the low portable dining tables can be taken out, and the room's floorspace is now cleared again for the "afterglow" time of spiritual chants, antiphonal hymns, solos, and Sufi-style liturgical dance to the accompaniment of Middle Eastern drum, cymbals, etc.

A second large room in the house could be similarly furnished and decorated for use both as a place of teaching/preaching and prayer. The *imam* or *sheikh* could preach or teach from a seated position (possibly on a floor cushion in a Mecca-directioned corner of the room) with the believers sitting on the floor and the Arabic Scriptures opened toward them on a low book stand. The women could sit together on one side of the room and the men could sit on the other side, so that the women are not distracting their line of vision. The women could wear head scarfs and modest, non-alluring clothing, and the men could wear the white prayer hat (*koofi*). The call to prayer could be made at the hall doorway leading out of the prayer room into the fellowship room.

A possible order of service for a week-end evening meeting could go something like this. The believers arrive, removing coats and shoes, donning prayer hats. After a time of informal social fellowship, the believers assemble in a prayer circle and chant their confession. The confession is given in English and Arabic in the section entitled, *The Prayer Life of a New Creation Muslim*. The confession states:

"I bear witness that Isa is the Word of God,  
who sendeth forth the (Eternal) Spirit,  
proceeding from the command (*Amr*) of my Lord,  
Isa the Messiah, His Word,  
the ransom of all Ibrahim's heirs and our momentous sacrifice,  
raised to Allah, as a warning of the Day of Meeting,  
that He might put away our evil-prone flesh,  
and bring a new creation, even righteousness by faith alone."

All these phrases are found in the Qur'an and can be set to an Islamic style melody by anyone who is musically inclined and would take the trouble to study a recording such as "Calling Out to Allah; Prayers and Chants in the Sufi Tradition, the Halveti-Jerrahi Dervishes." (This is purchaseable by writing Inner Traditions International, Ltd. 377 Park Ave. South, New York City, New York 10016).

Then the believers could break out of the prayer circle and could file into the prayer room for a time of Scripture teaching and prayer. A sample service is provided in the section entitled, *The Prayer Life of a New Creation Muslim*. For help with the Arabic in this section, it is recommended that one order both the book and the tapes that accompany the book entitled, *The Prescribed Prayer Made Simple*, by Tajuddin B. Shu'aib. (This can be ordered from Da'awah Enterprises International, Inc. P.O. Box 43554, Los Angeles, CA. 90043)

After the teaching and prayer service are concluded, the believers can go into the fellowship hall and have a common meal together. Those who break bread together during the *'Id ul-'Adha Isawiya* portion of the meal can witness to the unbelievers present. (A large bathtub somewhere in the house can be used for the *sibghat Allah* ceremony whenever it is deemed advisable to cautiously proceed with it, possibly in private.) It is assumed, of course, that no unbeliever would be brought to this type of meeting unless he or she had been thoroughly screened and was considered a "safe" guest.

After the fellowship meal is concluded and tea has been served, the tables can be put away. For those who are of a Sufi dervish background, this could be an "afterglow" time of chanting, liturgical dance, and making spiritual melodies to the Lord. This worship session is the climax of the evening, and should be done decently and in order. The liturgical dance movements should be carried out in an orderly and aesthetically pleasing mode, devoid of sensuality or fleshly emotional display. The women should form one circle and the men another. The movements can be performed while seated in a circle on the floor with the leader to be imitated raising his hands, etc., in the middle of the circle. Or the believers can stand and, holding hands or swaying together or putting their arms around each

others' shoulders or walking in a circular direction or crossing one leg in front of the other, they can sing either together or as an antiphonal response to a soloist. Excessive frenzy or hyperventilating or giddiness stimulated by constant group head turning or heavy breathing should be avoided. A Scriptural study of the use of dance and music in worship will show that the exhilarating joy of the presence of the Spirit of the Lord can be experienced by regenerated believers in orderly worship without physical manipulations or unspiritual excesses. Worshippers should guard against excess both in the prohibition and expression of this form of worship.

It is the prayer of Salim Munayer and Phil Goble (as well as a number of other cross-cultural ministers to Muslims who helped in the development of this book) that those who read these pages will be encouraged to form house *masjid* fellowships, perhaps initially on a once-a-month-basis, but then, later on, on a weekly or more frequent basis. It is also our prayer that each house *masjid* will eventually have its own Islamic Academy (*Madrassa*) for New Creation Muslims so that leaders can be trained and sent out to start new house *masjids* in other areas throughout the world. Then we believe a Muslim people movement to Isa will begin, and New Creation Muslim communities will spring up all over the world with their own international congresses, youth conferences, schools, and special purpose organizations. Every time a regional conference raises up people burdened and equipped to plant new worshipping communities, a greater and greater international network will grow as the world-wide people movement catches fire.

The contextualized approach presented in this book, though by no means the only acceptable Scriptural model, holds great promise for encouraging an end-time world-wide people movement among the nearly one billion Muslims of the world into the New Creation *Ummah* of Ibrahim in these last days.

## *Glossary*

Al-Faatihah	first sura of the Qur'an
al-Quds	Jerusalem
amr	command
du'a	supplications
ghusl	total ablution
'Id 'ul-Adha	the feast of Sacrifice
imam	spiritual leader
iman	faith
Injil	New Testament
Isa al-Masih	Jesus
jami'	congregation, gathering
jihad	struggle
jum'ah	Friday service
kaffarah	expiation, atonement
khutbah	sermon
masjid	place of prayer
Muaadhdhin	caller to prayer
sibghat Allah	baptism
Shaitan	Satan
tawhid	unity
sura	chapter (in the Qur'an)
ummah	the entire community of believers
wudu	ceremonial washing