

MAR2025

MISSION PATHWAY

PRAY FOR THE UNREACHED

30 DAYS OF PRAYER
FOR THE MUSLIM WORLD



CROSSROADS
PUBLICATIONS

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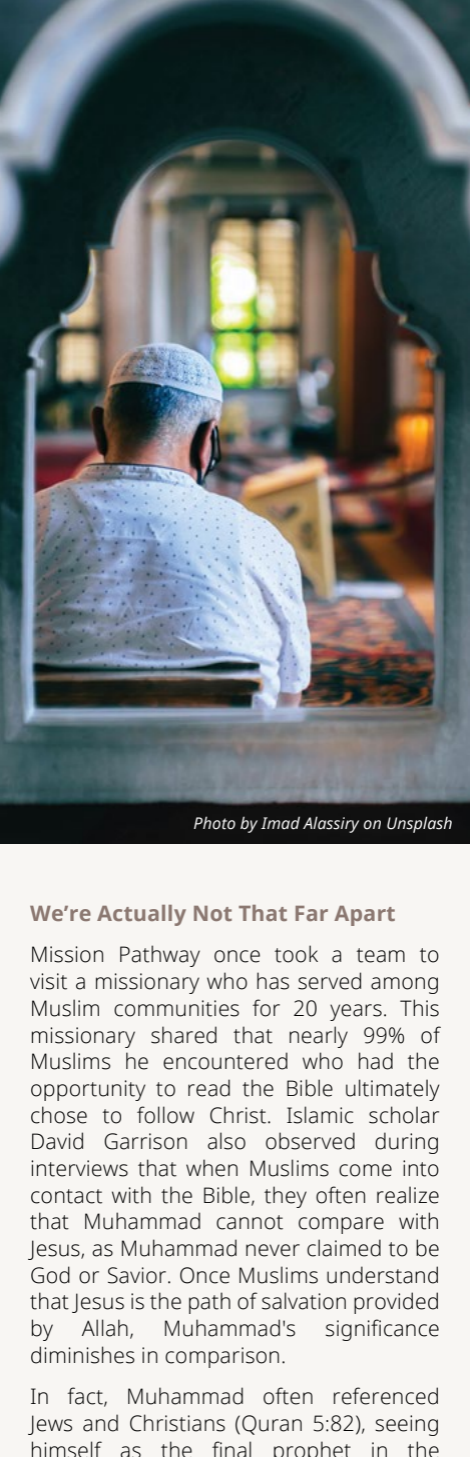


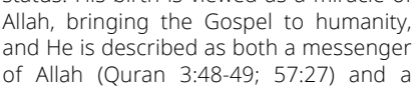
Photo by Imad Alassiry on Unsplash

We're Actually Not That Far Apart

Mission Pathway once took a team to visit a missionary who has served among Muslim communities for 20 years. This missionary shared that nearly 99% of Muslims he encountered who had the opportunity to read the Bible ultimately chose to follow Christ. Islamic scholar David Garrison also observed during interviews that when Muslims come into contact with the Bible, they often realize that Muhammad cannot compare with Jesus, as Muhammad never claimed to be God or Savior. Once Muslims understand that Jesus is the path of salvation provided by Allah, Muhammad's significance diminishes in comparison.

In fact, Muhammad often referenced Jews and Christians (Quran 5:82), seeing himself as the final prophet in the monotheistic tradition shared by Judaism and Christianity. He regarded these three faiths as belonging to the "People of the Book" (Ahl al-Kitāb), a group uniquely favored by the Creator.

Therefore, Christianity and Islam are not far apart. We share common ground and can explore Jesus' identity and salvation through rational and heartfelt dialogue.



Commonalities

Monotheism

Islam emerged in the polytheistic context of the 7th-century Middle East, evolving into a monotheistic religion. This foundation of monotheism establishes certain commonalities between Islam and Christianity, despite differences in their understanding of God and how that understanding is expressed.

The Elevated Status of Jesus

The Quran holds Jesus in high regard, considering Him equal to Muhammad in status. His birth is viewed as a miracle of Allah, bringing the Gospel to humanity, and He is described as both a messenger of Allah (Quran 3:48-49; 57:27) and a prophet (Quran 19:31). In discussions with Muslims, we can reference Quranic verses about Jesus while introducing his teachings in the Bible, helping to highlight connections and distinctions.

The Bible as Divine Revelation

The Quran acknowledges the Bible as divine revelation, providing guidance to specific prophets and nations—for example, the Torah to Moses, the Psalms to David, and the Gospel to Jesus. These Scriptures, derived from the Bible, have played an important role in Islam and can serve as a bridge for mutual understanding.

Though there are differences between Christianity and Islam, respectful and rational dialogue can help bridge the gap. With such an approach, the distance between us becomes much smaller.

Differences

Views on the Bible

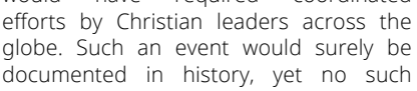


Photo by Ashkan Forouzani on Unsplash

The Quran (5:13-15) suggests that many monotheists in the 7th century deviated from the truth by altering and distorting the Bible. However, this claim is difficult to substantiate. The Bible was completed centuries before the Quran, and if it had been corrupted prior to Muhammad's time, it would contradict the Quran's clear affirmation of the Bible as God's Word (Quran 18:27; 5:68; 6:115; 10:64) and its instruction to obey it. This contradiction undermines the claim.

If changes to the Bible occurred after Muhammad's time, such alterations would have required coordinated efforts by Christian leaders across the globe. Such an event would surely be documented in history, yet no such records exist. Moreover, the Bible strictly forbids additions or deletions, making it impossible for Christians to reach consensus on altering it.

Some Muslims speculate that those in authority deliberately distorted the Bible during its compilation. However, this scenario is equally implausible. Apostolic letters were widely circulated among churches in different cities. Any attempt to alter the text would have required recalling all copies—a task no one could have achieved at the time. In fact, by the 4th century, when Christianity still lacked a central governing body, the Bible already had thousands of copies in existence, making comprehensive revision unfeasible.

- The Old Testament was completed between the 12th and 2nd centuries BCE.

- Its canon was established before the 1st century CE.

- The New Testament was completed between the mid-1st and late 1st centuries CE.

- Its canon was established in the 4th century CE.

- The Quran was completed in the 6th century CE.

- Its compilation and editing were finalized by 650 CE.

The Crucifixion of Jesus

The Quran (4:157-158) claims that Jesus was not crucified but that it only appeared so to people. However, historical evidence strongly supports that Jesus did die on the cross. This point is nearly undisputed in academia. Even prominent Muslim scholar Reza Aslan acknowledges the crucifixion as a historical fact.

The earliest records of Jesus' death on the cross emerged shortly after the event, based on eyewitness testimony. Within a few years, reports of Jesus' crucifixion came from Christians, Jews, and Romans. Over the next century, consistent testimonies from diverse sources corroborated this event. Jewish historian Josephus and Roman historian Tacitus both documented it in the late 1st century, further affirming the historical reality of Jesus' crucifixion.

Understanding Jesus' Identity

The Quran explicitly denies Jesus' divinity, marking a major divergence from core Christian doctrine. Islam rejects the divinity of Jesus to emphasize Allah's absolute oneness, as its foundation aimed to combat polytheism.

However, Christianity also worships one true God, not three independent gods. The Bible provides clear revelation about Jesus' divinity, and misunderstandings of biblical doctrine by Muslims can be addressed through rational discussions.

The Quran claims that Jesus never called Himself God and that Christian theology was shaped later under the influence of Paul and Roman polytheism (Quran 5:116-117). However, the Bible clearly records Jesus referring to Himself as God, commanding the same faith in Him as in the Father, and declaring Himself the initiator of salvation. He presented Himself as God's manifestation on earth, referred to Himself with the Old Testament's divine name, "I Am," and accepted His disciples' recognition of His divinity. These passages can be shared with Muslims to help dispel misunderstandings.

From an Islamic perspective, acknowledging Jesus as God implies polytheism, which contradicts Islam's strict monotheism. Muhammad's rejection of Jesus' divinity is therefore understandable.

In reality, the Quran frequently expresses affirmation and goodwill toward Jesus, Christianity, and Christians. In some ways, Islam is closer to Christianity than other religions.

Over the next 30 days, as we pray for Muslims, may we remember that the distance between us and them is not insurmountable. The key lies in whether we are willing to build friendly relationships through love, respect, and sincerity, living out the core values of our Christian faith and leading them to Jesus.



Photo by Syed Aoun Abbas on Unsplash

Praying for the 1.9 Billion Muslims in the World



Photo by Imad Alassiry on Unsplash

There are approximately 1.9 billion Muslims worldwide, making up about 24% of the global population. Every year, during the ninth month of the Islamic calendar, Muslims around the world observe the sacred month of Ramadan. Over these 30 days, they express their devotion and reverence for Allah through strict fasting.

Each day at sunset, Muslims break their fast with a meal known as Iftar. After Iftar, they typically perform the Tarawih evening prayers, seeking God's guidance and blessings. Before dawn, they partake in Suhur, the pre-dawn meal, which is their only sustenance for the day, ensuring they have enough strength and spiritual focus to endure the fast.

Fasting is not only an exercise in physical restraint but also a means of spiritual purification. During Ramadan, Muslims strive to cleanse their hearts of desires and negative thoughts, distancing themselves from anger and hatred while focusing on acts of kindness and compassion. They hope that through this month of fasting, they will cultivate resilience and develop a deeper sense of empathy for those in need.

One Muslim reflected on completing the fast: "Praise be to Allah! My body, though not the strongest, worked together with my willpower to complete this sacred duty of Ramadan. I hope to carry the values my faith teaches me—tolerance, compassion, balance, respect, and humility—into my daily life. May the world be filled with peace and joy, and may harmony prevail everywhere."

Heavenly Father, over the next 30 days, we will be praying for the approximately 1.9 billion Muslims worldwide. As they seek to become better people through fasting, we ask You to see their sincere devotion and lead them to encounter You. May they willingly accept the cleansing power of the blood of Jesus and, through the help of the Holy Spirit, be transformed into new creations. We earnestly ask You, Father, to help us remain faithful in praying for Muslims. Remove any obstacles that hinder our prayers, and during these 30 days of intercession, align our hearts with Yours in love for Muslims. In the name of our Lord Jesus Christ, we pray. Amen.

Yemen



Photo by Kelly Beckta

About 3,000 years ago, The Queen of Sheba came to visit King Solomon from her country, which is called Yemen today. She brought gifts of Yemeni spices and gold. When she left, she was in a dilemma, because she was fascinated by what she had heard about Solomon's God.

Today, the land of Yemen is incredibly impoverished, and the leaders of Yemen face far worse dilemmas. Their country's essential water table has been drying up. Literacy for women is only 25%. Since 2014, the country has been torn in two by civil war, leaving 82% of the 31 million people dependent on outside aid to survive. Sickness and starvation have taken a great toll on this once beautiful country.

Yemen is 99% Muslim. It is led by Houthi leaders in the north, the Presidential Leadership Council in the south, and multiple other political, military, and tribal leaders who need God's wisdom and salvation.

It is very challenging for Yemeni leaders to accept Christ, especially since conversion from Islam is punishable by the death penalty in Yemen. But with God, nothing is impossible.

David prayed that his son Solomon—and ultimately his descendant Christ—would receive gifts from the Kings of Sheba (Psalms 72:10). God answered—at least in part. Let us pray for an even greater fulfillment of his prayer today by God bringing the Muslim rulers of Yemen to acknowledge Christ as Lord.

Heavenly Father, we pray for the widespread proclamation of the gospel in Yemen, reaching even the highest levels of government. "Therefore, you kings, be wise; be warned, you rulers of the earth. Serve the Lord with fear and celebrate his rule with trembling." (Psalm 2:10-11 NIV) May the national and local leaders of Yemen heed the psalmist's prayer, fear the Almighty God, and trust in the Lord Jesus Christ. We earnestly ask You, Father, to grant Yemen's leaders the wisdom to govern the country well, ensuring peace and prosperity for the people and granting them the freedom to follow Christ. In the name of Jesus Christ, we pray. Amen.

Somalis In Somalia



Settled at the Horn of Africa with a population of 17 million people, all of them officially Muslim, Somalia was torn apart after a civil war. The Somalis suffer from famine, political instability, droughts and floods. Most Somalis are stock breeders of sheep and camels, which they export to the Arab Gulf countries and beyond. But now, through drought and mismanagement, the livelihood of many Somali nomads has been destroyed. They were forced to leave the countryside and seek refuge in the overcrowded refugee camps or the capitol.

Increasingly, there has been conflict between the Somali clans. Lethargy among the displaced, impoverished people spreads like disease. They have lost so much and now many of their children die because of contaminated water, lack of healthy food, and a lack of healthcare. The terrorist group Al-Shabaab has prevented urgently needed international help from getting to the people in most need. About 9 million people suffer severe hunger.

Nadira's husband divorced her and left her with 5 children and started a new family in another country. Life became harder for her, but she is very thankful for the inner peace she found after she became a believer in Jesus and the support she has from the few other believers. But then her ex-husband demanded that she send his son, Sami, to work as a servant for his new family. Nadira prayed with a broken heart while he was gone. Finally, after 12 months, the 11-year-old was sent back to his Mama, traumatized and starved, but happy to be with her.

Heavenly Father, You desire for people to live in peace and prosperity, and You are willing to provide daily bread for them. We ask You to remember the needs of the Somali people and provide for all their needs. We humbly pray that You grant Somalia's leaders wisdom from above as they face the nation's many challenges, bringing hope and solutions to the discouraged and despairing. May Somalis encounter Jesus in their dreams or come to know Him through Christian television and other channels. For "the Lord is not slow in keeping his promise, as some understand slowness. Instead, he is patient with you, not wanting anyone to perish, but everyone to come to repentance." (2 Peter 3:9 NIV) In the name of Jesus Christ, we pray. Amen.

Saudi Arabia



A car drives the length of the Arabian Peninsula, passing through different villages along the dusty highway. When traveling through the mountains, the driver notes clusters of houses hugging the hillside, or small towns on the distant valley floor. Hundreds of thousands of people are villagers in Saudi Arabia.

The people who live here now, enjoy mobile phones and electricity, Toyota trucks instead of just donkeys, but their world view has changed very little. They follow centuries of Muslim and tribal tradition. Veiled women rush indoors timidly when strangers enter the village. The patriarch makes all the decisions which he considers best for his people. He decides, what education his son should have or which man his daughters must marry.

After women were finally allowed to drive cars in Saudi Arabia, an old man said: "Women may drive in the city, but my wife and daughters will never drive!"

What does the future hold for these proud and independent people? Can parents keep their children committed to tradition when new ideas and foreign concepts are introduced into the homes by their smart phones and the internet? They live in a time when there could be a great clash of the old and the new. Isolated villagers now have the opportunity to hear stories from the Bible on those phones. Gulf Arabs can have spiritual discussions through chat rooms. And in Christian TV with special Arabic programs for Saudis they can hear about God's deep love for them. Many young people are seeking the truth.

Heavenly Father, may You reveal Yourself through dreams and visions to village leaders and heads of households, leading them to accept the salvation of the Lord Jesus and guiding their entire villages and families to Christ. We earnestly ask You to use believers passing through the villages of Saudi Arabia, granting them opportunities to speak with the local people, pray with them, and share the gospel. "All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name." (Acts 10:43 NIV) Bless the people of Saudi Arabia's villages, both large and small, so that they may receive the forgiveness and salvation found in Christ. In the name of Jesus Christ, we pray. Amen.

Qatar



The World Cup was celebrated in Qatar in 2022. This small desert country of 2.7 million people proudly hosted one of the most prestigious soccer competitions in the world. Many Qataris were hospitable and served dates and tea outside of their homes near stadium matches. Many believers witnessed during this time of openness.

Only about 10% of the population of Qatar is Qatari. Many different nations live and work in this rich Gulf country. Some of them gather to worship and fellowship together in many languages. 50% of the immigrants in Qatar are from other Arabic speaking countries. Some of these people are believers and share the Gospel with local Muslims.

Ahmed, the son of a rich Qatari family, found a new hope when he became a Christian after a Christian colleague from Pakistan witnessed to him. Ahmed longs to be able to worship Jesus together with other Qataris in his own mother tongue. But he is afraid. If his family finds out, they would reject and cast him out. Persecution and death penalty are also a threat.

Heavenly Father, as it is written: "See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland." (Isaiah 43:19) Thank You, Lord! In this spiritual desert, some have already received You. May the seeds of the gospel take root and flourish in the hearts of many more. Grant every new believer the courage to testify to their family and neighbors, and may Christians seize every opportunity to share their faith. Lord, we ask that Qatar may enjoy an environment of religious freedom. In the name of Jesus Christ, we pray. Amen.

Urdu-Speaking Muslims



India has a diverse Muslim population consisting of various ethnic groups, including Bengali, Tamil, Malayali, Gujarati, and many others. Each group has its unique cultural, linguistic, and religious practices. The most dominant Muslim ethnic group in India, however, is the Urdu-speaking Muslims, who are mainly concentrated in the northern part of the country.

The culture of Urdu-speaking Muslims is diverse, as Urdu is spoken by Muslims in various regions and countries such as India, Pakistan, Bangladesh, Afghanistan, Iran, and parts of the Middle East. The culture is heavily influenced by Islamic traditions and values, but also incorporates local customs and traditions. Urdu literature, poetry, music, and cuisine are important aspects of the culture.

The population of Urdu speaking Muslims is difficult to estimate, as it is spread across many regions and countries. However, it is estimated that approximately 65% of Muslims in Pakistan speak Urdu as their first language, and there are also significant populations of Urdu speaking Muslims in India, Bangladesh, and Afghanistan. Overall, there are an estimated 230 million Urdu speakers worldwide.

Many Urdu-speaking Muslims migrated to India from present-day Bangladesh (then East Pakistan) during the partition of India in 1947. However, they have faced challenges in obtaining citizenship and facing discrimination as they are seen as outsiders. With a rise in Hindu nationalism in India, the Muslim community has been further marginalized. Communal violence and riots targeting the Muslim community have increased leaving Urdu-speaking Muslims with a sense of insecurity and fear for the future.

Heavenly Father, we pray for the salvation of the many Urdu-speaking Muslims. "Jesus said, 'Go into all the world and preach the gospel to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.'"(Mark 16:15-16) Lord, we ask You to send laborers to proclaim the gospel to them so that they may be saved. We pray that Urdu-speaking Muslims will have opportunities in their daily lives to encounter Christians and hear the gospel. Lord, we also ask for peace between Hindus and Muslims, and may the Christians among them serve as bridges of reconciliation. In the name of Jesus Christ, we pray. Amen.

Sindh, Pakistan



Mohammad is a 12-year-old Sindh boy living in Karachi, Pakistan. He wakes up every morning before sunrise to perform his fajr prayers before getting ready for school. As he walks to the Islamic school, he listens to recitations from the Quran on his phone, but sometimes he also checks the latest cricket scores. He is a big fan of the Sindh cricket team.

Once he arrives at school, Mohammad greets his classmates and teachers with the traditional salaam before heading to his classroom. There, he spends most of his day studying Arabic, the Quran, and Islamic history and traditions. He is taught Urdu, the national official language, as well as Sindhi, his indigenous language. The vast majority of the 36 million Sindh people in Pakistan are Muslim, and the province of Sindh is home to many Sufi saints and mystics and has produced a quantity of Sufi poetry and music.

After school, Mohammad plays cricket with friends before evening prayers. His family is devout, and also determined that Mohammad should do well at school so he can go to one of the local universities. Mohammad's father works at the port in Karachi. Sindh province is a productive agricultural area, producing cotton, wheat, rice, sugarcane, and more and the port is an important route for export, but he hopes his son will be a doctor or a dentist.

Heavenly Father, we pray for the Muslims of Sindh Province, that they may hear the gospel of Jesus Christ through the internet or other platforms. May the few Christians in this land be the light and salt among their Muslim neighbors. "When Jesus spoke again to the people, he said, 'I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.'" (John 8:12 NIV) We bless the Muslims of Sindh Province to come to know and accept Jesus Christ soon. We also pray that those studying or working abroad will encounter the gospel and bring this good news back to their families. In the name of Jesus Christ, we pray. Amen.

Minangkabau Of Indonesia



Wan is an elder in a fishing village in West Sumatra, the Indonesian homeland of the Minangkabau people. He won \$150,000 in a slogan writing competition but died before claiming the prize. His fellow villagers plotted to hide his death so that the prize money could still be claimed for the communal good. However, they struggle with the tensions between their traditional creative problem-solving skills and the rules regulating Muslim society.

This is the plot of a recently released comedy 'Onde Mande!' (Oh No!). The dialogue of the film is mostly in the local language so that the Minangkabau director's father, who comes from a village just like the one portrayed in the film, can enjoy it more fully. The film showcases Minangkabau pride in their local language and ancestral village, their values of mutual cooperation and shrewdness, and their Muslim identity.

Heavenly Father, You love the Minangkabau people and are calling them: "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me." (Revelation 3:20 NIV) May the Minangkabau people come to know their loving Heavenly Father and respond to His call. We ask You to raise up followers of Jesus who can engage with them in their own language and cultural context to share the gospel. Thank You, Father, that the Minangkabau Bible has been translated. We pray for Your guidance in the ongoing revision work so that it may be more useful within the Minangkabau community. In the name of Jesus Christ, we pray. Amen.

Konkani Muslims



Ismat waved at an old school friend across the crowded courtyard but he was unable to get close enough to greet him. He had traveled from his job in Canada to Goa, on the western coast of India, to attend his sister's wedding. Flower garlands covered the ceiling and the band played loudly. People swirled around him laughing and carrying huge plates of biryani.

Konkani Muslim weddings are grand affairs and are celebrated with great pomp and show. Konkani's are known for their generous hospitality and love of good food. Their wedding rituals include the 'Seerat' ceremony, where women sing hymns to bless the bride and groom, and the 'Mehendi' ceremony, where the bride's hands and feet are adorned with intricate henna designs.

The Konkani Muslim community is a minority religious group in India, predominantly located in the coastal regions of Goa and Karnataka. The community is believed to have descended from Arab and Persian traders who settled in the region over a thousand years ago.

Ismat knew that his family was expecting him to marry soon also, now that he was settled in Canada with a good job. Ismat's family did not know, however, that he had been attending a church in Canada where he had been learning about the Christian faith. A co-worker had invited him to a Christmas event at the church and Ismat was curious to find out more. Ismat wondered what would they think if he told them about it but he had no intention of bringing it up at the wedding.

Heavenly Father, we pray that the Holy Spirit will move the hearts of the Konkani Muslims, that they may be open to hearing the gospel, become interested in the Christian faith, and accept Jesus as their Savior. May Konkani Muslims studying and working abroad form friendships with Christians, and may these friendships serve as a pathway for them to know the Lord. "Your word is a lamp for my feet, a light on my path." (Psalm 119:105 NIV) We bless Konkani Muslims. May they be led by God to walk toward the abundant life He offers. In the name of Jesus Christ, we pray. Amen.

Bihari Muslims



Ahmed walked to the mosque with his head down but his eyes and ears alert. Only a few weeks ago, the small town in Bihar where he lives was the scene of rioting, as what started as an argument between two men – a Muslim and a Hindu - became a mob, with buildings set on fire and families terrorised. During the riot, Ahmed's bike was stolen and the windows on his house were broken. He did not go to the police, for fear of being arrested himself. His family has lived in this town for four generations and Ahmed wonders how his neighbours have become his enemies.

Bihar is a state in Eastern India with a significant Muslim population. Muslims in Bihar are primarily descendants of migrants from Central Asia, Persia, and Afghanistan who arrived in the region during the 12th century. They are a significant minority community in the state, making up about 16% of the state's population. Almost all the rest are Hindus.

Bihari culture is a mix of Islamic religious traditions and Hindu cultural traditions. Many Bihari Muslims observe religious festivals which are celebrated by both Hindus and Muslims. Several Muslim shrines and mosques in Bihar are also revered by both the communities.

Muslim cuisine in Bihar is also a combination of Indian and Middle Eastern food traditions. Many popular dishes in Bihar have a Muslim influence, such as the Bihari kebab and the famous Bihar Sattu - a traditional food made up of roasted gram flour.

But despite their shared history and traditions, Bihari Muslims face a great deal of discrimination. Hindu nationalism has been on the rise in India, and the Muslim minority has been targeted by extremists, sometimes with violent attacks. This leads to tension in villages and towns where Muslims and Hindus have lived side-by-side for generations.

Heavenly Father, may the Muslims and Hindus in Bihar be willing to work together for the good of their communities. Lord, use the small and fragile churches in Bihar to be a bridge of reconciliation between the followers of these two religions, for "Blessed are the peacemakers, for they will be called children of God." (Matthew 5:9 NIV) We pray that the Muslims and Hindus of Bihar will come to believe in Jesus and receive the peace that He gives. In the name of Jesus Christ, we pray. Amen.

Saharawis In Algeria



Photo by giovanna sodano

Bashir sits in the shade in front of his parents' house and prepares traditional tea. He lives in one of the Saharawi refugee camps in the desert of southwestern Algeria. He and his compatriots feel forgotten by the world. After Spain abandoned its colonial occupation of Western Sahara in 1975, Morocco and Mauritania annexed the territory. This led to a long-lasting war that forced thousands and thousands of Saharawis to flee their homeland to Algeria. Around 180,000 Saharawis have been stranded there since 1991 in what has become one of the oldest refugee camps in the world. There is little food, medical care or education. Every day is a struggle for survival.

Living for so long without a home and without basic needs has led to much despair. The Saharawi's spiritual situation is also tragic. Like the desert in which they live, their hope has dried up. They have very little opportunity to hear of the God who wants to give them living water. There are hardly any followers of Jesus among the Saharawi and very few workers among this unreached Muslim people group of about 1 million.

Heavenly Father, You have declared, "I will make rivers flow on barren heights, and springs within the valleys. I will turn the desert into pools of water, and the parched ground into springs." (Isaiah 41:18 NIV) We ask You to remember the physical and spiritual needs of the Saharan people, providing them with daily food and everything they require. May they come to know Jesus Christ, the giver of living water, and receive the hope of eternal life. We also pray for the small number of believers among them, that in the face of pressure and persecution, they will experience You as the true and living God—watching over them, protecting them, strengthening their faith, and empowering them to be bold witnesses. In the name of Jesus Christ, we pray. Amen.

The Tigray In Ethiopia



Photo by Jørn Eriksson

Amina is happy about every call she gets from her twin sons in the distant capital Addis Ababa. For a long time she had no contact with them. During the two-year war, her home in the province of Tigray in the north of Ethiopia, was cut off from all connections to the outside world. The war between the provincial government and the Ethiopian army cost the lives of well over half a million people and hit the Tigray region hard.

When Amina realised that war was about to break out, she sent her sons to the distant capital. They made their way there and were safe. Amina has already overcome many crises in her life. She was born as a Muslim and married young to an older man. When she was given a Bible, she began to read it secretly. Because her husband found out, he disowned Amina and her sons and divorced her. Since then, Amina has been a courageous follower of Jesus and shares her faith. For this, she has faced much hostility and persecution, but has also led many people to Jesus. Amina says: "My way was difficult and following Jesus was brought much suffering. But God is faithful! And he has given me a task: I am allowed to share the Gospel with Muslims."

Orthodox Christians make up most of the population in Tigray. However, in the east of the province, where Amina lives, there are many Muslims (about 5-10 % of the whole population of Tigray). Historically the area has been Islam's doorway to the region and to Africa at large. Evangelical Christians and churches are a tiny minority.

Heavenly Father, You have promised, "I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions." (Joel 2:28 NIV) We pray that this promise will be fulfilled among the Tigre Muslims, leading to a great movement of people turning to Christ in this region. May You raise up many courageous gospel messengers so that the church in Tigre will grow abundantly and become a channel of Your grace. We also intercede for the ongoing conflicts in Ethiopia—Lord, bring about viable solutions so that people in this region may live in peace and security. In the name of Jesus Christ, we pray. Amen.

Tajik Migrant Workers



Rasul sat in a café in Dushanbe, Tajikistan, considering the message he had just received offering him a job in Germany picking fruit. He had been unemployed since leaving school a year ago and he was bored and frustrated with having no income. The job would be an opportunity to travel and earn some money. But he had also heard of people working abroad who were tricked into working for little or no wages. Rasul decided to go to the mosque and ask others for advice, as he knew many of the men there had worked abroad before.

Tajikistan is one of the poorest countries in Central Asia. Many Tajiks are unemployed and so they seek work abroad in Russia or, increasingly, in parts of western Europe. They are recruited to work in industries such as construction, agriculture and service. This can provide them with opportunities to earn money for their families, but they are often unable to work in occupations that use their skills or education. There are also many ways that migrant workers can fall prey to unscrupulous recruitment agents and employers who take advantage of their situation. Some may end up working long hours for little pay, but they are reluctant to speak out about their exploitation for fear of being sent home.

Tajikistan is 99% Muslim. There are a minority of Russian Orthodox Christians and other religious groups, but the Tajik government is secular and maintains tight control of religious activity in the nation.

Heavenly Father, we lift up the Tajik Muslims who are seeking work abroad. Please grant them safe and lawful employment so that they can provide for their families. We also ask for Your blessing upon Tajikistan's economy, that it may improve so people will no longer be forced to leave their homeland out of necessity. Your Word says, "Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give You. For on him God the Father has placed his seal of approval." (John 6:27 NIV) May the Tajik Muslims come to know that You grant eternal life and experience Your abundant provision for their physical, emotional, and spiritual needs each day. We also pray that those working abroad will encounter Christian friends and hear the gospel. In the name of Jesus Christ, we pray. Amen.

Afghan Refugees In Tajikistan



Photo by Todd Huffman

Afghans have been fleeing their homeland for years, but particularly since the Taliban became more open about persecuting and killing people they do not approve of. Tajikistan was one of the nations that was willing to host Afghan refugees and last year the Afghan refugee population in Tajikistan numbered about 5,000. Many of these have been in Tajikistan for 5 or 10 years or longer. These Afghans are from all the major ethnic groups in their home country (Pashtu, Hazara, Tajiks, Uzbeks, etc.) and are practising Muslims.

However, Tajikistan offered safety but not much more. Many refugees are merely existing there. Despite a close cultural and language affinity they have little hope of building a stable life in Tajikistan. Around 80% of the men and women are unemployed, education acquired in their home country is not acknowledged in Tajikistan, there is very little material support from their host country and there are no prospects of gaining citizenship. The refugees suffer from the trauma of persecution and flight, depression, hopelessness, poverty and the ever present fear of deportation back to their home country. For the few followers of Jesus amongst them (estimated at about 300 to 400), added to this is exclusion and rejection – particularly from their own families.

Most Afghan refugees want to leave the country for Canada or the USA. To do this, they need a sponsor who will bear the costs and vouch for the new arrivals. Almost all refugees place their hope in this option but it is a long and difficult journey.

Heavenly Father, we intercede for refugees, asking You to be their hope and bring them a future filled with promise. "But as for me, afflicted and in pain—may your salvation, God, protect me." (Psalm 69:29 NIV) We pray especially for those who have suffered trauma—may they receive professional help and healing. We also lift up followers of Jesus who have been rejected by their families because of their faith. Lord, strengthen and comfort them. In the name of Jesus Christ, we pray. Amen.

The Munji People In Afghanistan



Photo by I Postcross

The Munji people are Ismaili Muslims who live in the mountains of Afghanistan. For centuries they have lived in the same valley with their own language and identity. They make their living by farming and raising animals. Decades of warfare have affected them greatly. Poverty and lack of roads make access to medicine, education and nutrition difficult. There is a lack of hope about the future and fear for the present.

In the summers, they take their flocks up to high mountain pastures where they enjoy a season of plenty to eat and the beauty of the high mountain valleys. Along with the Islamic holidays, they have several local festivals throughout the year that bring people together to celebrate things like the pea harvest and the traditional new year.

There are no fellowships of Munji believers. Most people do not have access to Scripture in their own language. But God has not forgotten the Munji people! One Munji man had a dream where he saw Jesus high and lifted up, shining bright, holding a book, and controlling the rain and storms. This dream led him on a long journey to find “the book of Jesus” and to learn the truth about Jesus. Pray that others like him would embark on the journey to know the Lord Jesus and His best blessings!

Lord Jesus said, “My Father is always at his work to this very day, and I too am working.” (John 5:17 NIV) We ask You, Heavenly Father, to provide for the daily needs of the impoverished Munji people, including medical care and education. We also pray for those trapped in drug addiction—send people to help them so that, through knowing Jesus, they may be completely freed from the bondage of substance abuse. May You bless the Munji people, granting them salvation in Jesus, and transforming their lives with new hope and a renewed spirit. In the name of Jesus Christ, we pray. Amen.

Muslims In Norway



Mariam put her head down and tried to avoid eye-contact with anyone as she walked quickly through the streets in Oslo, intent on getting home with the groceries she had just purchased. Her hijab was woolen, and welcome against the early winter chill, but it also made her a target for verbal harassment from passersby. Mariam had lived in Norway for 5 years, since arriving with her husband from Afghanistan, where they fled from worse harassment and the threat of death. She had worked hard to learn to speak Norwegian and to adapt to the very different food and weather. But here in Norway they had not made friends with anyone outside of their mosque community and Mariam wondered if they could ever feel truly at home.

Muslims make up only about 4% of the population in Norway but they are a great concern to many non-Muslim Norwegians. The Muslim population in Norway is made up almost entirely of first and second generation immigrant families, and they mostly live in Norway's urban centres. Many Norwegians living in rural areas have little contact with Muslims, but surveys have shown there is nevertheless a significant portion of the native population who are opposed to Muslim immigration and who avoid contact with Muslims. Many Muslim immigrants acknowledge that they have experienced prejudice or harassment.

Norway is known as a Christian nation, and it has a strong missionary history. In earlier centuries, Norway was one of the largest sending nations of missionaries in the world. Today, however, only a minority of Norwegians are regular church-attenders.

Heavenly Father, we lift up Muslim immigrants in Norway as they strive to adapt to a new life. May they encounter the gospel and receive new life in Christ. We also pray for Norwegian Christians—rekindle their passion for missions so they will reach out to Muslims with the love of Jesus, living out His teaching: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in." (Matthew 25:35 NIV) May every Muslim in Norway come to follow Jesus, grow in Christ, and share the gospel with their neighbors and families. In the name of Jesus Christ, we pray. Amen.

Muslims In Kosovo



Photo by William John Gauthier

Mother Teresa's parents were born in Kosovo. In ancient times, Kosovo was known as the center of the Dardanian kingdom and the Christian message first arrived here at the time of the Apostle Paul (Roman 15:19).

Kosovo is the country in Europe with the highest percentage of Muslims (about 92%). Christians are a minority and together (Catholics, Orthodox and Protestants) make up about 7% of the population. Muslims and Christians generally live together tolerably, although recent efforts by extremist groups to re-Islamize Kosovo, especially its young people, has planted a threatening seed for the future of the country.

The evangelical church experienced growth between 2000 and 2008, and it is estimated that over 12,000 people now profess faith in Jesus Christ. In 2007, the Protestant community was officially recognized by the state in the Law on Religious Rights and Freedoms, which means that conversion and freedom of belief are guaranteed in the constitution. Many Kosovarians are generally open to the Gospel. However, new believers experience pressure from their families, and also from their former friends.

Heavenly Father, we give thanks for the good news of religious reform and freedom in Kosovo. Help churches and mission organizations seize this opportunity to spread the gospel to every corner of Kosovo. Lord, we ask that young people in Kosovo encounter the gospel and turn to Jesus Christ. Many towns still lack churches—send workers to plant churches in these places. "Since we have been justified through faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1 NIV) May the people of Kosovo be reconciled to You. We also pray for the unreached people groups in Kosovo, including Serbs, Bosniaks, Turks, Gorani, and the majority of Roma, Ashkali, and Egyptians. May they soon hear the message of the gospel and receive salvation. In the name of Jesus Christ, we pray. Amen.

The Bosniaks



During a meal in the living room of a Muslim family in central Bosnia, someone asks five-year-old Namik, why his father does not pray in the mosque like others. The little boy replies innocently, that he doesn't go to the mosque, because his dad is a Christian. This causes an uproar with many questions being asked of Namik's father. They are outraged but also intrigued by Namik's faith.

Bosniaks are an unreached ethnic group living in the southeastern part of Europe whose members identify themselves with Bosnia and Herzegovina as their ethnic state. Ethnic cleansing during the last war has changed their ethnic structure and geographic distribution. Of the 3 million Bosniaks, about 1 million live outside Bosnia and Herzegovina; the largest number is found in the Sandzak region of Montenegro and Serbia, particularly in the city of Novi Pazar in Serbia. Many have also settled in countries such as Austria, Germany, Switzerland, Canada, Sweden, Turkey and the United States, and more are arriving every year.

Even though in Serbia most people are orthodox Christians, the Bosniaks hardly know anything about the Gospel. Most Bosniaks are Sunni Muslim, although Sufism has historically played an important role among them. Only about 0.03% are evangelical Christians. For many Bosniaks, Islamic identity has more to do with cultural roots than religious beliefs. They see Islam as the foundation of their culture.

Heavenly Father, we pray for the Bosniaks who have suffered deep wounds from war—grant them healing and peace. May they find reconciliation with other ethnic groups in the region as they first find reconciliation with You. We pray that the gospel will soon spread throughout Bosnia, and that the Holy Spirit will soften the hearts of the Bosniak people so they will receive the message of salvation. We also intercede for the small Christian churches in Bosnia—may they be a powerful testimony of Your presence in this land. In the name of Jesus Christ, we pray. Amen.

Earthquake Victims In Turkey And Syria



The destructive earthquakes of early 2023 were traumatic for many people. In Turkey, there were at least 50,783 deaths and 107,204 injuries recorded. In Syria, there were over 8,000 deaths and over 5,000 injuries. 520,000 housing units and 2 hospitals were destroyed and millions of Turks and Syrians lost their homes.

The survivors are still suffering from the implications of the trauma they experienced. Many have lost their hope for the future, in addition to homes and loved ones. Particularly in Syria, where hardly any help arrived and people in need were helpless in the face of massive destruction.

Yet even in this chaos, God met some individuals. Christians in Syria and Turkey opened their hearts and offered refuge to the homeless survivors in monasteries and churches.

Sahin, the first follower of Christ in his family, was despised by his family and friends because of his faith. But when he and his family lost their home in the earthquake, Sahin's Christian friends helped to organize tents for him and his relatives, friends and neighbors. Their helpfulness impressed Sahin's family and friends and opened their hearts to the message of Jesus.

Heavenly Father, we pray for those affected by the earthquake, asking You to provide the help they need—new infrastructure, homes, and emotional and physical healing. “Praise the Lord, my soul, and forget not all his benefits—who forgives all your sins and heals all your diseases, who redeems your life from the pit and crowns you with love and compassion.” (Psalm 103:2-4 NIV) May Your comfort, grace, and care continue to pour out on the survivors in Turkey and Syria. We pray that the Church will be a testimony of love, mercy, and kindness, and that through their compassion, hearts will be open to the gospel. In the name of Jesus Christ, we pray. Amen.

Turkmen In Iran



Photo by Matthew Goulding

At the bus station in Gorgan, the main town of Golestan, we take a taxi to the settlement area. The taxi driver turns out to be a Turkmen. He is very hospitable and invites us to his home for Iftar – the first meal. He quit his office job recently because of corruption among the managers. Now, as a taxi driver, he is trying to support his family of five. They are committed Sunni Muslims. After breaking the fast, we talk about God and the meaning of faith for Muslims and Christians. It is conversation with high regards for each other. It seems, this family is meeting people who follow the Messiah for the first time.

Do you know the Turkmen in north-eastern Iran? They live mainly in the Golestan district, east of the Caspian Sea. You will immediately recognize the Turkmen by their colorful clothes. They live their own culture. They have only few ties with the Turkmen in Turkmenistan. They learn Persian at school, as their own language, Turkmen, is not taught. Therefore, they can neither read nor write in their mother tongue. They often have trouble finding higher jobs.

There are no known disciples of Jesus among the approximately 1 million Turkmen in this province. It is challenging to gain a foothold among them as a foreigner.

The minority of Turkmen in Iran seems to be unnoticed. But God sees them and wants to build His kingdom among them.

Heavenly Father, we ask You to send missionaries to proclaim the gospel among the Turkmen people in Iran. Open doors for them to live among the Turkmen, build relationships, and share the good news. We also lift up the small number of Christians in Iran—may the Holy Spirit stir their hearts with a burden for the Turkmen, and may You grant them wisdom to share the gospel in ways that are culturally appropriate and effective. In the name of Jesus Christ, we pray. Amen.

Iranians In Europe



Mahmoud, an Iranian refugee in Europe, regularly visited a local church, with the hope that they would support him in his refugee status. While he was there, he learned about Christian ways of worship, including the different ways that Christians fast. As a heavy drinker, Mahoud was inspired to abstain from alcohol for 40 days. On day 39, he was overcome by temptation and bought a bottle of alcohol. As Mahmoud took the first sip, he cried out to the Lord: “Jesus, if you are real, help me keep fasting!”

Mahmoud’s friends and family witnessed his astounding transformation through Christ, who set him free from his addiction. Mahmoud’s profound testimony and transformed life became an inspiration to others.

In recent years, a significant number of Iranians have sought refuge in Europe, driven by factors like social injustice, political issues, and persecution based on their faith and beliefs. These people embark on the journey to Europe with the hopes of attaining a safe life, security, a place to call home, freedom, and a promising future. But as well as this, many Iranians are searching for truth, hope and spiritual refuge.

Jesus can be the answer to their search. Throughout history, he has shown compassion and met people at the point of their deepest needs and struggles. Similarly, in Europe today, Jesus continues to manifest His presence among Iranians and others who are seeking refuge. He reaches out to them in their moments of greatest suffering, offering comfort, healing, freedom, salvation, and hope.

Heavenly Father, we pray for Iranians living in Europe. As they face various needs and challenges, may they encounter You and find true refuge and comfort. When they seek help, send churches to care for their physical needs and lead them to Jesus Christ. “Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household.” (Ephesians 2:19 NIV) Bless Iranians in Europe—may they soon become members of Your household. In the name of Jesus Christ, we pray. Amen.

Crossing The Mediterranean



Photo by Tarik Browne

Over 500 men women and children drowned in June 2022 while attempting to cross the Mediterranean Sea in an overcrowded boat destined for Greece. The boat was filled with migrants from Egypt, Syria, Pakistan, Palestine and more who were seeking asylum in Europe. They had made arrangements with smugglers in Libya to take them to Greece, but the boat was unsafe, and vastly overcrowded. Survivors have reported that the boat ran out of food and water on the second day at sea and people began to die on board before it sank on the fifth day, drowning hundreds.

Exactly how many people attempt to cross the Mediterranean Sea each year is not known. The UN's International Organization for Migration (IOM) estimates that over 80 000 people crossed last year – more than ever before. The IOM counts about 2000 who have died in the attempt but it is not known how many die without ever being found.

The majority of migrants making this crossing are Muslim, fleeing war, political violence, poverty and hopelessness. They believe that Europe will give them the chance to work and raise a family in peace. Many have no idea of the risks they take in stepping aboard a smuggler's boat.

Many organisations are doing their best to help the migrants who arrive on the shores of Greece or Italy, but there are few resources and increasing numbers of desperate migrants. Governments in Europe negotiate how many refugees they can accept, but many are also lost to human traffickers or end up in refugee camps for years on the other side of the Mediterranean.

Heavenly Father, we ask for Your protection over Muslim refugees as they embark on dangerous journeys. Bless those in Europe who are helping them—provide the resources they need to fully support refugees both physically and spiritually. "If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast." (Psalm 139:9-10 NIV) We pray for the Muslim refugees crossing the Mediterranean—that they may not only find safety in Europe but also encounter You, the God who guides them. In the name of Jesus Christ, we pray. Amen.

Egypt



Egypt has around 112 million inhabitants. Officially 90% are Muslims and 10% are Coptic Christians, but there are more Christians who practice their faith secretly.

Six-year-old Mohamed attended a Christian event that was held for homeless kids and, after learning about Jesus, he proclaimed that he belonged to Him. Everyone could see that Mohamed had changed for the better. His mother was happy, but others threatened to call national security – putting Mohamed and his mother, and the ministry, in big trouble. Mohamed and his mother were forced to move away with their family and hide.

In Egypt, churches are officially protected by the police during services. But it is forbidden for Muslims to convert or even to search for the truth, though nothing can stop Jesus from finding those who seek Him with their hearts. The price of a new faith in Christ is quite high. Converts could lose their job, their children, their whole family and their inheritance. The Sharia demands persecution or even death for apostasy.

Abdallah, a Muslim doctor wanted to convert, but he could not openly confess his new faith: His wife comes from a very devout Muslim family and his children are students in the Al Azhar University, which trains Muslim missionaries. Abdallah was moved to faith by a Christian neighbor who was treated very badly but never lost his temper and even helped those who were in need. That made Abdallah ask questions about how his neighbour could be so different.

Heavenly Father, we pray that Muslims in Egypt will seek You, for “You will seek me and find me when you seek me with all your heart.” (Jeremiah 29:13 NIV) Surround them with Christian witnesses whose lives reflect Your truth, drawing them to accept Jesus as their personal Savior. We also pray for new believers to receive discipleship—may they have a church community to walk alongside them, nurturing their spiritual growth. Bless the Christians in Egypt with love from You, that they may care for their Muslim neighbors in practical ways, showing them the love of Christ. In the name of Jesus Christ, we pray. Amen.

The People Of Amman, Jordan



Photo by Colin Tsoi

Church bells ring while the muezzin calls people to pray from the mosque. A 22-year-old with his stylishly torn jeans lounges at a café on Rainbow Street, smoking an e-cigarette. A shepherd guides 25 sheep down the avenue, dodging cars as he goes. A tiny, yellow taxi, races alongside a Land Cruiser from Saudi. White mansions in high end Abdoun, contrast with the grey apartment buildings of dusty Ashrafeya. Filipino maids pass by Sudanese refugees. University students enter the bookstores while toddlers run from the nursery school to the arms of waiting fathers.

Amman, Jordan - a city of over 4 million - is a kaleidoscope of people of all ages, from many cultures, religions and backgrounds.

Like Nasser, the landlord or Yahya, the Egyptian building attendant, many make enough money to provide for their families and to educate their children. They struggle with rising costs of food, but are thankful for a home to sleep in. Their neighbors may include the refugees, who were allowed to immigrate. They are waiting to leave for a better life, when visas for other places are granted.

Over 97% of Jordanians are Muslim. Some religiously pray at the mosque 5 times a day. Others are religious in name only. A third group call themselves atheists. Have any of these heard about the relationship that one can have with Almighty God? Praise God for believers in Jesus who live in Amman and can tell them the way of salvation.

Heavenly Father, "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast." (Ephesians 2:8-9 NIV) We pray that the Ammanis who are seeking truth will encounter Jesus, the giver of grace, and form a relationship with Him. May those who are wounded in spirit hear Your voice through Scripture. We also ask that many Ammanis will come across the gospel through online resources and videos, and that their hearts will be open to believing and accepting Jesus. In the name of Jesus Christ, we pray. Amen.

The Fulani Of Ghana



Fulanis are a nomadic herder people who originate from the area that stretches from Senegal to Niger. With rapid population growth and increasing conflict in many West African countries, the Fulanis have been forced to move south to find refuge and green pastures for their herds. Over 1 million Fulanis are found in Ghana.

Many Fulanis in Ghana are second or third generation residents, having built tents or mud houses and settled in nearby villages. Born in Ghana but not Ghanaian, the tribal Fulanis face a wide range of harassment, and they do not easily get access to public services.

This prejudice creates further challenges for the Fulani. Women and children miss out on public health services and children are not sent to school. Fulanis are therefore isolated and younger Fulanis are vulnerable to being persuaded to join Islamic terrorist groups.

Suleyman, a devoted Fulani Muslim, grew up in Ghana. He attended the local Koranic school and was offered the opportunity to study Islam in Libya. In Libya he was recruited to join an Islamic terrorist group to fight Western Christians who were supposedly killing Muslims in the Middle East.

One night, Jesus appeared to Suleyman in dreams to warn him not to join this war or he would lose his life. Suleyman was scared and told the group who recruited him that he was sick and could not go. The angry extremists threatened him until he left the country.

Suleyman traveled through many nations in search of answers and acceptance. In one of these countries, Suleyman came across Christians who helped him to understand his dreams and he accepted Jesus and attended a discipleship program for Fulani believers.

Heavenly Father, we pray that the nomadic Fulani people in Ghana will find their eternal home in Christ. "All those the Father gives me will come to me, and whoever comes to me I will never drive away." (John 6:37 NIV) May every Fulani person who comes to Jesus experience His unconditional acceptance and love. We lift up the churches in Ghana—open their eyes and hearts to missions, that they may be willing to serve the Fulani people. We also pray for the small number of Fulani believers to grow strong in faith. Even if they face rejection from their families because of their faith, may they stand firm and bring the gospel to their loved ones. In the name of Jesus Christ, we pray. Amen.

The Fulani In Guinea



Photo by Hubert Stoffels

Binta and her 80 classmates enthusiastically jumped to their feet. Today, the teacher had brought the big book with the exciting stories! Binta particularly liked the adventures of the prophet Joseph. She studies in fourth grade at a Christian school in Guinea, West Africa. 80 % of the population here are Muslim, but the secular state allows the free practice of religion – even in schools. Binta and most of her classmates come from Muslim families.

Reading and writing is still difficult for Binta because classes are usually in French and not very interesting. Binta's parents cannot read and write, like 70% of the population. To them, it is more important that the children can recite surahs from the Quran. They are proud that it was their ancestors who brought Islam to sub-Saharan Africa, but their traditional lifestyle as wandering herders has been prevented by the loss of good pasture land and they have settled in town.

Like their nomadic ancestors, the Fulani of Guinea like to travel, and to many the dangerous trip to Europe seems to offer the only hope for a stable economic future. Binta will never forget saying farewell to her cousin Mamadou, who left with great dreams for a prosperous future. How is he doing? Binta hopes that he trusts in God and experiences His protection like the prophet Joseph on his long journey.

Heavenly Father, we pray for the teachers in Christian schools in Guinea. Grant them wisdom to share Bible stories boldly in ways that resonate with the local culture. May traditional customs not hinder the Fulani people of Guinea from knowing the truth of Jesus. We also pray that the younger generation will bring blessings to their homeland and participate in its transformation. In the name of Jesus Christ, we pray. Amen.

The Night Of Power



Photo by abu emran ahishamuddin abu bakar

There are many historic events which Muslims honor and remember, but none are more important than the remembrance of the initial revelation of the Qur'an to the Prophet Muhammad. This is the event recalled on the Night of Power, or Lailat Al Qadr – also known as the Night of Destiny.

It is said that the Prophet Muhammad would frequently retire to a cave called Hira, on the outskirts of Mecca, where he would spend days in meditation. He was said to spend this time reflecting on how to solve the problems faced by the communities around him.

In the month of Ramadan, in 610 CE, Muhammad was visited by the Archangel Gabriel or Jibril, as he is known in Arabic, who revealed the first verses of the Qur'an to the Prophet. The Prophet ran home to his wife, Kadijah, and told her what had happened. She encouraged him and took him to her cousin, Waraqa, who was a scholar. He advised Muhammad that he had been chosen as a prophet and was sent by God to call society to worship the One God and lead a righteous life.

The story of Muhammad's revelation inspires Muslims particularly during the last 10 days of Ramadan when the Night of Power is said to occur, probably on the 26th. In the mosque, there will be increased worship, recitation of the Qur'an and fervent prayer. Many Muslims believe that prayers prayed on the Night of Power are a thousand times more effective than prayers prayed on other days.

It is a night for anticipating the revelation of God.

Let's pray that it happens.

Heavenly Father, in the past, many Muslims have encountered dreams and visions from Jesus during the Night of Power. We pray that tonight, even more people will receive revelations from Jesus. "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you." (Matthew 7:7 NIV) Bless every Muslim who is seeking revelation tonight—may they find the truth. In the name of Jesus Christ, we pray. Amen.

Riau Malay In Indonesia



Photo by Wempiz on Wikimedia

“Have you heard of Lailat al Qadr, or the Night of Power?” Laman asked a gospel worker as they shared coffee together. Laman is one of 2.2 million Riau Malay Muslims in Indonesia.

“Lailat al Qadr is the most special night of the year. The barrier separating heaven and earth is at its thinnest. One fortunate individual’s prayer will be granted, completely, no questions asked! Imagine that!”

“Why this night?” asked the gospel worker.

“Good question. It marks the night when the Qur’an was first revealed to the Prophet Muhammad.”

“So what prayers will you be praying through the night Laman?”

Laman’s eyes clouded as he thought of his recently deceased parents. The years during the COVID pandemic had been difficult and the communal meals he held to pray for them had been more modest than he had wanted. His heart felt heavy as he considered that the fate of his parents depended on the prayers of remaining family members. He sighed, “My deepest desire is for my mother and father to be accepted by Allah. May all their sins be forgiven.”

Heavenly Father, as the Riau Malays seek the favor of Allah on the Night of Power, open their eyes to know that You welcome all who seek You. “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.” (Matthew 11:28-30 NIV) May the Riau Malay Muslims understand that they can entrust their financial and family burdens to Jesus, who will give them rest. Stir the hearts of Christians in Riau Province to boldly share the gospel with them. In the name of Jesus Christ, we pray. Amen.

Cham Of Cambodia



Photo by Erme H Zulkifli

The Cham people originate from the ancient Champa Kingdom located in present-day Vietnam. A large number of them migrated west into Cambodia forming what is now considered a separate ethnic group, the Western Cham. They represent 3% of the population of Cambodia, about 600,000 people.

Most Cambodians are of the Khmer people group and follow Buddhism. The Western Cham are almost all Muslim and can be found in nearly every province of Cambodia, though the largest populations occur in the provinces of Kampong Cham and Kampong Chhnang, where large river systems are located.

Some Cham Muslims practice a form of Islam, unique to them, that was developed from their own traditional practices and the Islam introduced by Arab traders. However, Islamic missionary efforts to Cambodia have encouraged people to follow more common forms of Islam, as practiced globally.

Nop is an 84-year-old Cham lady who lives in Cambodia. A Christian friend gave her an audio New Testament in her own language and she listened to the gospel message from morning until evening. Every day she would listen to her audio bible, and then one day she asked her friend if she could be baptized. Her friend was surprised as she had never shared about baptism with Nop, but Nop learned about it from just listening to God's word. God's word is alive and works in people's hearts.

Heavenly Father, we pray that You will send more missionaries to serve the Cham people. "How beautiful are the feet of those who bring good news!" (Romans 10:15 NIV) May the Spirit of Truth help the Cham people understand Your Word as they read or listen to the Bible in their own language. May they desire to be baptized in the name of the Lord. Bless many Cham people in Cambodia with the salvation of Jesus Christ. In the name of Jesus Christ, we pray. Amen.

The Afar People Of Ethiopia



Photo by UNICEF Ethiopia

The Afar people group mostly live in East Africa, in the nations of Ethiopia, Djibouti and Eritrea. They are almost entirely Muslim - there are less than 0.5% known believers in their ethnic group. With a population of only 2 million, they are a small population but they have existed for centuries - they claim to be the descendants of Ham, the son of Noah. The Afar have been known as Muslims since the earliest recording of them, although there are traces of their ancient spiritual beliefs in their customs, such as wearing amulets, divination and folk magic.

Most Afar - around 1.5 million - live in Ethiopia. Most of them live a nomadic life and work as herdsman, while others work in the salt mines of the Danakil Depression - a feature of the dry land where they have survived heat and drought for generations.

There are many obstacles to the Afar people hearing the gospel. Their nomadic lifestyle, a strong cultural identity shaped around Islam, and social pressure to remain faithful to the tribal beliefs make it very challenging to introduce the message of Jesus. As drought and famine force more Afar into urban areas for work, they may have more opportunities to meet a Christian but it is still unlikely.

Heavenly Father, we pray that the Afar people will encounter the gospel through various means. Send missionaries to Ethiopia who will share the truth in creative and culturally relevant ways, so that the Afar people will clearly understand that Jesus is the only Savior. "Suppose one of you has a hundred sheep and loses one of them. Doesn't he leave the ninety-nine in the open country and go after the lost sheep until he finds it?" (Luke 15:4 NIV) May the Afar people—whether living in grasslands, salt mines, or cities—soon be found by Jesus. In the name of Jesus Christ, we pray. Amen.

Moors Of Mauritania



Mauritania is an Islamic republic in West Africa and is predominantly a desert country - mostly hot, dry, and windy. It is about the size of France and Spain combined, but with only 4.3 million inhabitants. Mauritania has an ethnically diverse population, but two dominating groups are the Bidhan, or “white Moors” who are 30% of the population and the Haratin, or “black Moors” who make up 40%. Both groups are themselves a blend of Arab and Berber cultural influences. They are almost entirely Muslim.

Most Moorish families were still nomads only two or three generations ago, but sustained droughts forced over one million people to move to the capital, Nouakchott, and become more involved in trade.

The status of Moorish women is somewhat different from other societies in the region. A striking example is a genre of exclusively female poetry called “tebra,” which is composed and recited by women before an all-female audience only.

However, Mauritanian Moors also have a tradition of viewing obesity in women as a status symbol, promoting the idea that a man with a thin wife must not be able to afford to feed her. This has led to dangerous practices of over-eating, sometimes by force, with the aim of attracting a wealthy husband. Other challenges faced by Moorish women include the practices of female genital mutilation and child marriage – also done with the aim of making girls attractive to men in the hope of securing financial security.

Heavenly Father, “Blessed is she who has believed that the Lord would fulfill his promises to her!” (Luke 1:45 NIV) We pray that Moor women will understand God’s love for them and their worth in His kingdom. May Your love and salvation be revealed to the people of Mauritania. We pray that all ethnic groups in Mauritania will find the promise of peace and redemption in Christ. In the name of Jesus Christ, we pray. Amen.

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