



Name of Allah, the Beneficent, the Merciful

..... **The HOPE Bulletin**

Health, Ongoing Projects, Education



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AAIIL Worldwide Edition

Editor: Akbar Abdullah

CALIFORNIA JAMA'AT PROJECT: APPROVED BY THE CENTRAL ANJUMAN, LAHORE

INTRODUCTION

Editor's Notes

In view of the large amount of space consumed by the article "A brief history of Masjid-e-Nabwi" by Brother Masud Akhtar Choudry, a number of our regular segments will not appear in this edition of the *Bulletin*.

Encouragement from the Center

Hazrat Ameer Dr. Abdul Karim Saeed Pasha Sahib praised the fifth year anniversary production of the June, 2010 edition of *The HOPE Bulletin* and congratulated all the members of *The HOPE Bulletin* Team for their dedication and the personal sacrifice of their valuable time in the publication of this esteemed journal in serving the viewing and reading pleasure of the worldwide *Jama'ats*. *JazakAllah!*

The HOPE Bulletin Team members and I are grateful to Hazrat Ameer Sahib for his encouraging comments, and pledge that we shall continue to unselfishly engage our energy, keen indulgence, and wholehearted devotion in the publication of *The HOPE Bulletin* each month, and also special editions and supplements.

We all share our keen interest in the implementation of this noble venture. Therefore, the success of this production depends largely on your regular contribution of articles and news information of *Jama'at* activities in your respective region.

New readers

We would like to thank those members who have submitted to us from time to time e-mail addresses of new readers. Similarly, we strongly urge other recipients of this esteemed magazine to submit e-mail address of at least one new member to our "viewing and reading" club.

Security concerns

In the aftermath of the brutal attacks on two Ahmadiyya (Qadiani) mosques in Lahore and the subsequent potential threats posed on our Ahmadiyya Buildings and the Darus Salam Complex, we have decided, as an editorial policy, not to publish the movements and whereabouts of our venerable leader, Hazrat Ameer, and other senior executives of Lahore *Jama'at*. This policy will stay in place until such time when clearance is received from the Center.

Ramadan-al-Mubarik

The members of *The HOPE Bulletin* Team and I take great pleasure in wishing all the members of our worldwide *Jama'ats* a joyous and spiritually fulfilling *Ramadan-al-Mubarik* and the ensuing *Eid-ul-Fitr*.

May Allah (*swt*) with His bountiful mercy and graceful blessings protect our Hazrat Ameer and all other members of our worldwide *Jama'ats* and keep all of us under His care and safety at all times. *Aameen*.

***Eid-ul-Fitr* supplement**

May we remind all of you to submit your *Eid* reports/photographs promptly after *Eid* to be included in the "*Eid-ul-Fitr* Supplement 2010." Procrastination is grossly unfair to those who would have submitted their *Eid* reports on time and expect us to publish the Supplement promptly.



JAMA'AT NEWS

Congratulations to happy parents/grandparents

We congratulate Br. Masud Akthar Choudry and Begum Qudsia Choudry on recently becoming the proud grandparents of a son born in the family of their youngest son, Dr. Bilal A. Choudry.

All praise is due to Allah and we pray that our young addition to the *Jama'at* will grow to follow the footstep of his grandpa and be worthy of him to diligently serve our *Jama'at* to further the cause of Ahmadiyyat and Islam. *JazakAllah!*

Welcome addition to Hazrat Ameer's family in Calgary, Canada

We also congratulate the immediate and extended families of Hazrat Ameer and of the late Brigadier Abdul Lateef on the recent birth of a daughter to Br. Waqi Saeed (son of the late Brigadier Nasir Ahmad Saeed of Canada) and Dr. Ayesha Saeed (daughter of the late Brigadier Abdul Lateef of Pakistan).

We feel a sense of great sorrow that the grandparents Brigadier Nasir Ahmad Saeed and Begum Nuzhat Ahmad Saeed and the late Brigadier Abdul Lateef are no longer in this world to rejoice at the birth of their granddaughter.

Anniversary of AAIIIL Convention in London, United Kingdom

We thank Brother Azhar Uddin Ahmad for reminding us of a memorable convention held last year in London by our AAIIIL *Jama'at*. He wrote:

Asslam o Allayqum.

How quickly time is flying for I cannot believe that it's already a year gone. I wish you all a Happy 1st anniversary of the UK convention 2010.

Resumption of U-Tube broadcasts from Lahore

Mudassar Aziz, PA to Hazrat Ameer, circulates from time to time the scheduled U-Tube live broadcasts from Darus Salam *Masjid*, Lahore, which we are usually not able to circulate due to the short notice.

For those of you who do not receive the notices, you can view the following site to see what updates from Lahore are scheduled: www.ustream.tv/channel/atc2009

Generally, live broadcasts of Friday *khutbas* take place at 1:30 PM Pakistan Standard Time. You may be able to convert Pakistan Time to the time according to your region by clicking to the following link:

<http://www.timeanddate.com/>



PRAYER & HEALTH NEWS

Eulogy by Mohammad Arjumand Sadiq, United Kingdom

Dear brother Akbar,

It is so nice to have “HOPE” again. It shows that you are settled in your new home. May Allah give you strength to continue your wonderful work.

I am afraid that I have some other, unfortunate, extremely sad news to share with you: the death of our dear brother, the father of Zahoor, Noor and others. Death always impacts the family of the deceased greatly, but the impact of this death reaches past the family, to the rest of the community, and the weight of it is felt everywhere.

My relationship with the deceased comprised over almost four decades. We met first when I went to Rawalpindi in 1972 and started going to the Noor Mosque, while he was working for Pakistan Railways. We soon became very close friends. It was very easy to strike up a friendship with him; he was a very outspoken, truthful person. He would stand for and speak out in regards to his principles in the *Jamaat's* meetings and during our regular conversations. I never once witnessed him compromising his principles. He suffered in his life for it, but he left a great legacy in his wake.

He brought up his children strictly according to the teachings of Islam, raising them as strictly practicing, pious Ahmadies. He can never be replaced in any fashion, and will be remembered always. He will forever be missed in the Rawalpindi mosque. I felt so helpless when I realised that I could not join his *Namaz-e-Janaza*, as I was so far away; it is a misfortune laden with loss. He was a brother to me, and the dearest friend I had within the *Jamaat*.

I ask that everyone join me in prayer for him. Now that the temporary chapter of his life has ended, he has begun the richest life one can be granted: the true life that we spend our earthly existence preparing ourselves for and earning. May Almighty Allah provide him a place much closer to those whom he loves most. May that life be full of happiness. *Amin*. May Allah provide the strength and courage to the family he left behind to face this loss and to live the lives he would have wished for them. *Amin*.

Condolence from Shaukat A Ali, Coordinator, Asia-Pacific Region

Assalamu Alaikum.

We are deeply distressed to learn that our dear brother Ismail Peck has left this world to meet with our Maker – *Inna-lillahi wa inna Ilaihi rajioon*.

He was a very dedicated Ahmadi and stood firm against very strong opposition and was declared a Muslim by the trial Judge in the South African case.

We pray that Allah *Ta'ala* grant his soul eternal peace and abode in *Jannat-ul Firdous* – *aameen*. Our sincere prayers are also with the surviving members of the bereaved family.

Please convey our heartfelt sympathy and condolences to his loved ones and to the members of the *Jamaat* as well.

Allah hafiz, Shaukat

Acknowledgement from Ebrahim Mohamed, President, AAII, South Africa

As Salamu Alaikum.

Thank you for this special edition on the demise of Ismail Peck.

Br Ebrahim

Sympathy and prayer from Shaukat A. Ali on the devastating floods in Pakistan

Dear Hazrat Ameer and Amir Aziz sahib,

Assalamu Alaikum wa Rahmatullahe wa Barakatuh.

We are very sorry to learn of the devastating floods which have affected up to 3 million people and has caused hundreds of deaths and widescale destruction. We pray for the safety and security of our members and that none of our members are personally affected.

We hope the rain and floods will ease soon and also pray for the blessings of Allah on all the people of Pakistan.

Wassalam, Shaukat



FEATURE REPORT

A brief history of Masjid-e-Nabwi

by Masud A. Choudry

At the time of *Hijrah* from Makkah to Madinah, after staying for fourteen days with the tribe called Bani Umroo at a place called Quba, near Madinah where Masjid-e-Qiblatain now stands, the Holy Prophet Muhammad (pbuh) entered Madinah and stayed at Hazrat Ayyub Ansari's house. Since many Makkan Muslims had already arrived in Madinah before the Holy Prophet (pbuh), Hazrat Mussab ibn Umair used to lead the prayers for the Ansar and Muhajreen on a piece of land around which was a wall made of mud bricks, but with no roof or doors. In Massab ibn Umair's absence, Hazrat Asad ibn Zarrarah used to lead the prayers. The Holy Prophet's she-camel had chosen a place just in front of that structure extending into a piece of land adjacent to it in which there were some Date trees and a few graves of non-believers. The Holy Prophet (pbuh) purchased the land in that walled prayer area and also the adjoining parcel of land from two Ansari orphans, Sahl and Suhail, who had offered it as a gift, but the Holy Prophet (pbuh) insisted on paying the market price, which was agreed upon at ten Dinars. The Holy Prophet (pbuh) then told Hazrat Abu Bakr, may Allah be pleased with him, to pay the price to the young orphan brothers.

The land adjoining the prayer area was levelled and the foundation of Masjid-e-Nabwi was laid by the Holy Prophet (pbuh) himself in Rabi-al-Awwal 1 AH (623 CE). The size of the *Masjid* was 35x30 metres, covering a total of 1050 square metres, and the roof was about 2½-3 metres high. It had a stone foundation on which walls made of mud bricks were built. The trunks of Date palms were used as pillars on which a roof of palm leaves rested. The outer walkways on both sides of the *Masjid* were paved with stones.

The Holy Prophet (pbuh) took part in the construction of the *Masjid* by carrying heavy stones and bricks to the people who were engaged in the masonry work. When a companion asked the Holy Prophet (pbuh) to hand over to him the heavy stone the Holy Prophet (pbuh) was carrying, the Holy Prophet (pbuh) responded: "I, too, am looking forward to the pleasure of Allah, as are you."

Originally, the *Masjid* had three doors, one of which opened on the south side, but this was closed when the *Qiblah* was changed from Baital Muqqadas to Bait Al Haram. The other two were Bab-al-Rahmah and Bab-al-Gabrail. The covered area was three rows; the rest was yard.

First extension during the Holy Prophet's lifetime – 7 AH

After the Truce of Hudaibbiyah, a large number of persons from various Arab tribes were coming into the fold of Islam every day and it was felt that the *Masjid* needed to be extended to accommodate the larger number of Muslims coming to offer prayers in it. Hence, the Holy Prophet (pbuh) told the companions: "Whoever buys the adjoining land for the extension of the *Masjid*, I give him the good tidings of a place in *Jannat* (Paradise)." Thereupon, Hazrat Uthman, may Allah be pleased with him, purchased the land for the extension of the *Masjid*.

Thus it was that the first extension of the *Masjid* took place during the lifetime of the Holy Prophet (pbuh) in 7 AH, after the Muslims returned from victory in the Battle of Khyber. This extension was 15 metres in length and 20 metres in width, thus making the whole area of the *Masjid* 50x50 metres (or 2500 square metres).

In this extension, a pulpit was added to the Masjid in Mahrab for khutbah and leading prayers. Prior to this, the Holy Prophet (pbuh) used to stand by the trunk of the Date tree, where the pillar called the *Satoon-e-Hannanah* now stands.

Second extension during Hazrat Umar's caliphate – 17 AH

The second extension to the *Masjid* was done in 17 AH, ten years after the first extension, during the caliphate of Hazrat Umar, may Allah be pleased with him. Like the original building and the first extension, this addition too was made using mud bricks for the walls, Date palm trunks for pillars, and palm leaves for the roof. Five metres were added towards the *Qiblah*, 15 metres towards the north, and two pillars were added towards the west, making the total length from north to west 70 metres, and the total width 60 metres. The total covered area was thus 4200 square metres. The roof was also raised to five metres. Bab-al-Salam was added near the southern end on the western wall. However, no extension was made on the eastern side as the *Hujrats* of the Ummahat-al-Momimeen were situated on that end where they were residing, but beyond these *Hujrat* a separate door, Bab-al-Nisaa, was made. Further, pebbles from the valley of Aqeeque were brought and spread on the floor of the *Masjid*, on which palm leaf mats were spread.

Since idle and loud talking was prohibited in the *Masjid*, a raised platform-type of structure was built on the eastern side adjacent to the *Masjid* near Hazrat Khalid ibn Waleed's house, called Bateeha, and Hazrat Umar ordered that whoever had to engage in idle or loud talk or recite poetry may go to Bateeha for that purpose.

Third extension during Hazrat Uthman's caliphate – 29 AH

Another extension of Masjid-e-Nabwi was carried out in 29 AH, during the caliphate of Hazrat Uthman, may Allah be pleased with him. This time, a row of pillars leading towards the *Qiblah* was added, and the wall of the *Qiblah* even to today stands where it was built after the addition of that row of pillars. No further extension towards that side has since been made.

Another row of pillars was added towards the west, bringing it up to the eighth pillar from the pulpit. Thus, an addition of five metres was made on all three sides, that is, north, south, and west. It is noteworthy that no extension towards the eastern side was made during the period of the early caliphate as *Hujrat* of the Ummahat-al-Momin were situated there and they were residing in their respective *Hujrah*.

In this extension, instead of mud bricks, the whole building was constructed with stones bearing carvings of flowers and the verses of the Holy Qur'an, which were joined with one another using a limestone powdered mixture.

The pillars were also built with these stones, with steel bars placed on the inside and then filled with molten lead. Hazrat Uthman himself used to oversee the construction.

A roof of teak wood replaced the one of Date palm leaves during this extension.

Fourth extension – 88-91 AH

Another extension of the *Masjid* was started in 88 AH during the time of the Umayyad ruler, Waleed bin Abdul Malik, and was completed in 91 AH. Hazrat Umar bin Abdul Aziz was the Governor at that time and he personally supervised the construction work in which two rows of pillars (that is, ten metres) were added towards the west. Since all the Ummahat-al-Momin who were residing in the *Hujrat* on the eastern side had passed away, an extension of three rows of pillars (that is, 15 metres) was added by purchasing

the *Hujrat* from the descendants of the Ummahat-al-Momin and other buildings adjacent to the *Masjid* from their owners. Hazrat Umar bin Abdul Aziz personally paid the price for these properties.

The building was also extended northwards. In fact, during Al Waleed ibn Abdul Malik's time this rebuilding enlarged the *Masjid* considerably. The whole building was constructed with carved stones, with the pillars of the same carved stone but filled with steel bars and molten lead. A double roof was also put on. The lower ceiling of teak was 12.5 metres high, on which another roof was built, probably to offset the effects of the severe heat and cold. (Such double roofs are now common in Europe and the USA.)

Other important features of this extension were that four minarets were built on the four corners, and marble was used on the inside walls in which multi-coloured precious stones and gold were inserted at various points. Gold was also used for decorating the ceiling, the upper ends of the pillars, the windows, and the doors.

In all, twenty doors to allow entry to the *Masjid* were made. Only the *Hujrah* of Umm-al-Momin Hazrat Aishah, may Allah be pleased with her, was not made a part of the *Masjid* as the graves of the Holy Prophet (pbuh), Hazrat Abu Bakr and Hazrat Umar were located in that *Hujrah*.

Fifth extension during Mahdi Abbasi's time – 161-165 AH

When the Abbasid Ruler Mahdi Abbasi visited Madinah after performing *Hajj* in 161 AH and saw the condition of Masjid-e-Nabwi, he ordered the reconstruction and extension of the *Masjid*. Abdullah ibn-e-Asim ibn Umar ibn Abdul Aziz was appointed to supervise this work. It began in 161 AH and was completed in 165 AH, during which an extension towards the north was done.

It is noteworthy that after these four years of construction no further extension was done to the *Masjid* until 886 AH, that is, a period of about 720 years.

After the reconstruction and extension by Mahdi Abbasi, Abbasid rulers took particular care to carry out necessary repairs, maintain in good condition, and beautify the *Masjid*. Funds for this purpose were regularly provided to the Governors of Madinah and the unblemished upkeep of the *Masjid* was made a preferential duty of the Governors. As a result, no further construction or extension work was needed till 654 AH.

Gutted due to human error – 654 AH

Towards the end of the Abbasid period, during the time of Motasam-Billah Abbasi, Masjid-e-Nabwi caught fire on the night of Friday 1 Ramadan 654 AH when Abu Bakr ibn Auhad, an employee of the *Masjid*, went to the *Masjid's* storage area to get *qandeel* (a type of candle) to light the lamps in the *Masjid's* minarets. He forgetfully left a burning candle in the store room, which caused a fire that he could not extinguish in spite of his best efforts, and the fire spread to the curtains at the windows of the *Masjid*. When the people of Madinah, including the Governor, saw smoke and flames rising from the *Masjid*, they all rushed and tried to put out the flames. However, the windows, doors, pulpit, ceiling, storage rooms, security stands, boxes, bookcases, *almirahs*, and all other wooden parts of the *Masjid* were completely gutted.

Motasam-Billah Abbasi ordered the reconstruction, which started in 655 AH, but could not be completed because of the defeat of the Abbasis at the hands of the Mongols and their capture and the destruction of Baghdad. Abbasid Rule came to an end in 656 AH. Thereafter, the Sultan of Egypt and Yemen tried to complete the construction, and in this regard, the services rendered by Sultan Zahir Ruknaddin Bapras, who restored the double roof, are commendable.

According to Allama Shakhawi, all the Rulers and Sultans have been rendering valuable services towards the upkeep of the *Masjid*, its ceiling and pillars during their period of rule, and in the end Almighty Allah granted Sultan Ashraf Qaitabaie the honour and means to spend a lot on the maintenance and construction of Masjid-e-Nabwi both before and after the second fire.

Fire due to natural causes – 886 AH

On 13 Ramadan 886 AH, Masjid-e-Nabwi caught fire again. It was a stormy day and heavy clouds were spread over Madinah and a large area around it. Suddenly, lightning struck the main minaret of the *Masjid*, causing the minaret to explode and catch fire. The chief *muezzin*, Shamshuddin ibn Khatib, and other *muezzineen* who were asleep in that minaret, all died and the fire quickly spread to the wooden roof of the *Masjid*. The doors were opened and the people of Madinah, including the Governor, came running and tried to quell the fire by throwing water on it, but it could not be controlled. The entire ceiling and roof and the library were completely gutted. Only those books that were hastily taken out of the library to the yard and the dome were saved.

Sultan Ashraf Qaitabaie got the *Masjid* reconstructed in 888 AH, extending it by more than a metre on the eastern side. This time, the double roof was dispensed with and only one roof, of teak wood, was built.

Reconstruction by Ottoman Sultan Abdul Majeed – 1265-1277 AH

After the fall of the Sultans of Egypt in 923 AH, Ottoman Sultans took care of the maintenance of Masjid-e-Nabwi. They got stone work done on some walls and pillars, including the replacement of some walls and doors and the construction of the green dome on the *Rowdah* of the Holy Prophet (pbuh).

More than 377 years had passed since the construction of the *Masjid* by Sultan Qaitabai, and signs of decay appeared in certain parts. Therefore, Daud Pasha, who was Viceroy of the Ottoman Sultan in Madinah and was *Shaikhul-ul- Haram*, drew the attention of Ottoman Sultan Abdul Majeed to this matter. Sultan Abdul Majeed despatched two engineers, Ramzi Afandi and Uthman Afandi, to assess the needs and requirements for the reconstruction and extension of the *Masjid*. They arrived in Madinah in 1265 AH and discussed the matter with the people of Madinah, and on their return submitted their report to the Sultan. As a result, the Sultan sent Haleem Afandi as superintendent of construction to Madinah along with, supervisors and workers who were experts in stonework, and equipment and funds.

On arrival, they first geologically surveyed various areas near the coast in search of marble and mines of other coloured precious stones. On failing to find such sources in those areas, they arrived in Madinah and surveyed the hills around and near Madinah. Finally they were able to locate a mountain in the area of the Aqeeq Valley near Abyar-e-Ali, which was the mine of a red-coloured stone like *aqeeq*.

The stoneworkers set up camp in the valley and started excavating. Large stones were dug out and carried on the backs of donkeys and mules to another camp which was set up in the area on the northern side of the *Masjid* under the name Dar-ul-Diafah, where the scribes and stonecutters used to do engraving on stones and prepare stones for use in pillars. Houses and storage facilities were built in the valley for workers, storage of equipment, and carriage vehicles and animals. A well was dug to meet their water needs. In addition, kilns were built outside the city to bake bricks and prepare limestone to be used with other materials for cementing.

The red stone from the Aqeeq Valley was not only beautiful in colour but was also slightly softer than other stones and as such was found most suitable for engraving (verses of the Holy Qur'an on it) and for

cutting in various shapes. This red stone was extensively used in pillars, arches and walls, whereas the black stone, which was harder and more brittle, was used in compound wall construction.

Before undertaking the actual construction, a model made out of wood, (along with a piece of the red stone) showing all the pillars, arches and roof, was sent to Sultan Abdul Majeed for approval.

Ottoman Turkish engineers carried out the construction of the *Masjid* in stages. They used to pull down one part and then rebuild it before going on to another part. In this way, no disruption was caused in the offering of congregational prayers in the *Masjid* during the period of rebuilding. They started first by demolishing the northern part of the roof, which was on the last end of the *Masjid*, and built two halls there in which red stone was used on the walls. The roof was done in bricks in small dome-style, resting on three pillars, one of which was joined to an exterior wall. Every pillar was five metres high on which arches were built, with the dome-style roof resting on those arches.

After that, the wall on the eastern side from the minaret to Bab-al-Zabrail was demolished. After adding about a two and a half metre space on that end, the foundation was built with black stone. Here, too, pillars were made from the main minaret to Bab-al-Zabrail. A small room was built there and another room was built on that room to which stairs led from inside. In this room, the necessities for *hujrah* were stored. In this wall, windows almost the size of a door were installed on which semi-circular ventilators, which touched the arches, were made. A window facing the *rowdah* of the Holy Prophet (pbuh) had a stone placed over it which had the Quranic verse “*Innallaha wa Malaikato Yassalloona Alan Nabia. Ya ayyo hallazina amanu sallu Alaih-e-ws-alaalmu taslima*” inscribed on it in Arabic.

Next, the area between Bab-al-Nisa and Bab-e-Zabrail was demolished and rebuilt. In this stage, the roof of the whole the area of the *Masjid* was built in dome-style with bricks. The domes had ventilators for letting in natural light and the ventilators had wooden shades to prevent rain from entering. Before demolishing the roof of Riad-al-Jannah, a false wooden roof of strong wooden planks, which rested on pillars, was made. Rowdah Sharifah was wrapped with thick cloth sheets to prevent dust from getting inside the *Rowdah* and the new roof of brick was built without causing any disruption in the performance of prayer in the Riad-al-Jannah.

No pillars were made in the wall facing the *Qiblah*, but instead large arches were made on the outside.

The pillar inside the *Masjid* facing the main minaret was left untouched as a sample of the old construction. Similarly, Mimbar Sharif, the western wall, Mehrab-e-Nabwi, Mehrab-e-Uthman, Mehrab-e-Sulaimani, and the main minaret were not touched but left as they were as they had been originally built not only strongly but beautifully, as well.

The wall towards the *Qiblah* was rebuilt and an arch was built on it to reinforce the Mehrab-e-Uthman. It was strengthened by adding pillars. Beautiful windows were built in this area and, from a construction point of view, this is considered the best and most beautiful part of the building.

After that, the Bab-as-Salam was built, on which a large arch was placed in the interior of the *Masjid* with two large stones. A similar arch was also built on the outer side on Bab-as-Salam. A small dome was added. The workers exhibited the excellence of their art in this structure.

During this rebuilding, the entire floor and half of the lower part of the wall towards the *Qiblah* were paved with stones. Pillars were polished with the same colour as that of the stones, the tops of the pillars were covered with golden-coloured sheets, and the interior of the domes were decorated with floral

engravings of various colours, making them look like real flowers. The pillars in Riad-al-Jannah were decorated with red and white stones, as was the wall towards the Qiblah. Thus, Riad-al-Jannah was distinguished from the rest of the area of the *Masjid*. The Mehrab-e-Nabwi, Mehrab-e-Uthman and Mehrab-e-Sulaiman were decorated with fine engravings and golden work.

Abdullah Zuhdi Afandi did beautiful and incomparable engraving on the domes, walls, pillars and arches. This was completed in three years. On the wall towards the *Qiblah*, verses of the Holy Qur'an and one hundred names of the Holy Prophet (pbuh) were inscribed in four lines. The entire ceiling was decorated with engravings of flowers and plants, and in between them, verses of the Holy Qur'an were added.

When the *Masjid* was completed, a large stone was affixed on the wall facing the courtyard on which the following words of *hadith* were engraved: “*Salat fi Masjidi Haaza Afzal o min Alfa salatun fima sawaho ill al-Masjid-al-Haram.*” That is, “Offering *salah* in this *masjid* is better than offering one thousand *salah* in any other except Masjid-al-Haram.”

During the construction some buildings outside the *Masjid* were purchased on which, on the right and left sides of the Bab-al-Majidi, double-storied rooms were built for students. These rooms had windows opening towards the interior of the *Masjid* and those opening towards the outside were covered with steel screenings.

This construction, which began in 1265 AH, was completed in 1277 AH (1861 AD) at a cost of seven hundred thousand golden guineas (*majidee* – the gold coins of the Ottoman sultan). This cost does not include freight for wood, iron, and other metals and colours etc, which were used in the construction of the building.

Important improvements made during this construction were **1)** an extension of two sections, **2)** the entire roof was made the same height, and **3)** a small-dome shaped roof replaced the wooden roof. In all, there were 170 domes holding the roof. These domes were covered with metallic sheets to ward off the effects of rain. They were repaired in the 15th century AH and new metallic sheets replaced the old.

Construction and extension by the House of Saud

All the kings of the House of Saud have rendered valuable service in the extension, maintenance and beautification of Masjid-e-Nabwi, starting with King Abdul Aziz and continuing to the present.

Extension during King Abdul Aziz's time

When King Abdul Aziz visited Masjid-e-Nabwi in Ramadan-al-Mubarik 1361 AH, his attention was drawn to the lack of space to accommodate pilgrims wanting to offer prayers in the *Masjid* during the *Hajj* season.

He announced the extension of the *Masjid*, and in 1370 AH preliminary work began by buying out and demolishing the houses on the eastern, western and northern sides of the *Masjid* so that, in addition to extending the *Masjid*, ample open space may be provided on all four sides. The veranda which stood on three sides of the *Masjid* and which covered 6,246 square metres was demolished and a further area of 6,024 square metres was added. The southern side was not touched as it was not only beautiful but also very strongly built. Thus, the total area of the *Masjid*, inclusive of the Turkish and Saudi constructions, became 16,326 square metres.

On 13 Rabi-al-Awwal 1372, Crown Prince Saud-ibn-Abdul Aziz, as representative of his father, laid the foundation stone for the extension of Masjid-e-Nabwi in the presence of the Ambassadors of the world's

Muslim states. The construction was to be carried out by engineers working for the contractor Muhammad bin Laden. A factory for stone carving and shaping was set up at Zul Haleefah near Madihan-e-Munnawwarah. Materials like wood, steel, cement, etc. were unloaded from ships at the Port of Yanbee and carried on trailers to Madinah. Thirty ships brought the material and more than thirty thousand tons of goods were unloaded at this port.

After the passing away of King Abdul Aziz, his son Saud became King. King Saud visited Madinah in Rabi-al-Awwal 1373 AH and closely inspected the building. He personally laid four white stones on the western wall on the right side of the entrance in Bab-al-Malk al Saud in which historical writings, maps, and golden and silver coins were studded. This construction was completed in 1375 AH at a cost of 50 million Rials, and King Saud ibn Abdul Aziz performed the opening ceremony on 5 Rabi-al-Awwal in the presence of the Ambassadors of the Muslim world.

During this construction, a building on an area 198 metres long by 91 metres wide starting from the northern yard of the Turkish building was added. Its floor is of cool, white stone which does not get hot from the heat of the sun. There are three verandas on the east and west and in the courtyard there is a building of three verandas which go from east to west. On both its eastern side – Bab-al-Malk Abdul Aziz – and the western side – Bab-al-Malk Saud – there are three adjacent doors opening into the *Masjid*. The building on the northern side of the courtyard consists of five verandas and each one is six metres wide. On the northern side there are three doors which are named Bab-Umar-ibn-Al Khattab, Bab-Abdul Majeed, and Bab-Uthman-ibn-Affan.

This building was built with concrete and stands on 232 pillars on which arches have been made. On its north, east and west there are walls. These walls and pillars rest on seven-metre-deep foundations. The roof is rectangular and is 12.55 metres high. The building is mostly white with some red and black. All efforts have been made to match the construction with the Turkish building and the beautifying effect has specially been kept in mind. Artificial stone has been used in the arches and ceiling the *Masjid* so that a symmetry with the stone used previously on the floor may appear.

Of the five minarets of Masjid-e-Nabwi, three were demolished and in their place two 72-metre high minarets each on the eastern and western corners on the northern side have been built. Thus, the total number of minarets is now four.

Extension during King Faisal's time

Due to the increasing number of pilgrims every year it was felt that in spite of the Saudi extension to Masjid-e-Nabwi the space for prayers was insufficient. King Faisal thus ordered that more space be made available. As a result, in 1393 AH, houses and shops located on the western side of the *Masjid* were purchased for 50 million Rials. After demolishing them, on a space of 35,000 square metres, concrete canopies were erected and lights and fans installed so that people may be able to join in the five times daily prayers. These canopies spread up to Nafaq-al-Manakha facing Maktabah-i-Malik Abdul Aziz and remained there until the second Saudi extension in 1405-1414 AH.

Extension during King Fahd ibn Abdul Aziz't time – 1405-1414 AH (1984-1994 AD)

King Fahd ordered quite extensive work to Masjid-e-Nabwi so that there may be sufficient space for the ever-increasing number of pilgrims and of locals desirous of offering prayers in the *Masjid* for even centuries to come. In this extension, special care was taken to provide for the convenience and needs of people in all seasons and weather conditions. This extension, the opening of which was performed by King Fahd on Friday 9 Safar 1405, was completed in 1414 AH. The salient features of this extension are:

- 1) Construction of the great building which encircles the first Saudi extension from three sides, starting in the east from near the Bab-al-Nisa and up to the end of the northern side. Similarly, on the western side, starting from near the Bab-al-Rahmat up to the end of the northern side.
- 2) The front portion of the *Masjid* has been retained in its original shape so that a memorial of the Turkish building may be retained. Pillars, ceilings, verandas, and all enhancements have been made exactly the same way, appearing in symmetry with the first Saudi extension so that difference in shape and appearance may not be felt.
- 3) After demolishing the exterior walls, roofs have been so joined that unity appears and a symmetry in verandas is also seen. Granite has been used on the outside walls.
- 4) Six more minarets have been built symmetrically to the two of the first Saudi extension. Granite has been used on the lower portion of the minarets.
- 5) This building comprises a basement, the ground floor, and the roof.

In this extension, special care has been taken to provide all necessary, and the most modern, facilities such as observation cameras, electricity at all time, with precautionary and preventive measures in place, fire-fighting, water drainage, storage and supply of drinking water, and proper and sufficient lighting systems. A loudspeaker system, with small loudspeakers placed at equal distances apart and arranged in such a way that the sounds do not conflict with one another and are heard clearly throughout the *Masjid*, is also installed. These small loudspeakers, which are installed on the upper end of the pillars, are covered with bronze crowns and are not visible to those below. This whole system is controlled from the basement and is managed by experts in their respective fields.

The ground floor is 82,000 square metres, and is the largest part of this building. Its floor is made of marble. It stands 12 metres high from the basement.

There are 2,104 pillars, and each pillar is located at a distance of six metres apart, thus making available a space of 6x6 metres. However, in those parts on which domes are located, the pillars are 18 metres apart, making the available space 18x18 metres. There are twenty-seven such vast spaces in the whole building and these are covered with rotating domes, thus providing an entry for fresh air and light. The height of the pillars on the ground floor is five to six metres, and there are a total of 3,812 arches. White stone placed in a circular fashion has been used on these pillars, and the top portion is covered with bronze crowns while the lower portion near the ground is decorated with numerical-shaped stones of a special quality which are able to retain moisture. These stones were specially imported from Spain and Italy.

So far, this has been the biggest extension work on the Masjid-e-Nabwi. The area of the Turkish building (4,056 square metres) and the first Saudi extension (12,270 square metres) make a total area of 16,326 square metres in which 28,000 persons can be accommodated for prayers.

The total area of the roof is 67,000 square metres, and by deducting the 8,750 square metre area which is covered by domes, an area of 58,250 square metres is available to accommodate 90,000 persons for prayer. Now, after this extension, a total area of 156,676 square metres on the ground floor and the roof is available on which 268,000 persons can be accommodated.

Around Masjid-e-Nabwi there is a courtyard with a cool floor measuring 235,000 square metres inside the boundary wall. Of this, 135,000 square metres can be used for prayer for 430,000 persons. Thus, presently 698,000 persons can be accommodated for prayer at a time.

On the north-eastern side of the *Masjid*, a 16,000-square metre space is reserved for ladies to offer prayers. Similarly, on the north-western side there is an area of 8,000 square metres reserved for ladies. When there is a larger crowd, this area is extended. In the internal covered area, a wall has been built to keep a separate space for ladies to offer prayers. Similarly, out of the total 41 entryways of the *Masjid*, doors numbers 13, 14, 16, 17, 23, 24, 25, 26, 28, 29 and 30 are reserved for ladies.

Before this extension, there were 11 entries to the *Masjid*. Now, there are 41. Some of them have one, two, three or five pathways, leading to 85 doors. Some of these doors open only onto the ground floor while others are for both the ground floor and the roof.

The frames of all the doors are built with concrete, having marble on the inside and granite on the outside. These have wooden panels measuring three metres wide and six metres high. Special wood for them was imported from Sudan. Bronze is laid on these doors. On every door the words “*Muhammad sal Allah Alaih wa sallam*” are written in the middle, and on the upper side, on a stone plaque, the words “*Udkhuloou ha be salamin aamenin*” are engraved in Arabic.

In the roof of the ground floor, some open spaces have been left for natural light and fresh air to get through. These spaces are covered with domes which can be moved to and fro on steel railing. In the new building there are 27 such domes, each covering an area of 18x18 metres. The weight of each dome is 80 tons, out of which 40 tons is the weight of a steel net. The interior has 20-millimetre size pieces of a special type of wood called *qaiqab*. On these wooden pieces, plates of pine tree wood are placed on which precious stones have been fitted in golden linings after the plates were carved in. There are such spaces in these domes on which golden coverings have been placed. In every dome, 2.5 kilograms of gold have been used. The total area on which gold has been used is about 100 metres.

One thousand pieces of mazonet stone, specially imported from Kenya, have been inserted in the golden lining. The total area on which carving has been done is 160 metres. The exterior of the dome is made of German ceramic, which is placed on 25 millimetres of granite. The top part of each dome is of bronze and is polished gold.

The opening and closing of the domes is controlled through a central electronic system. This can also be done manually, but will take 30 minutes for each dome.

Six electric stairs lead to and from the roof. They are located on the four sides of the *Masjid* from door numbers 6, 10, 15, 27, 31 and 36. In addition, 18 ordinary stairs are also available.

The *Masjid* was built with double walls. The internal wall is 30 centimetres thick, while the external is 30 centimetres on the top and 40 at the lower end. The hollow area between these two walls is studded with steel pillars. All the walls, arches and the roof are built with concrete and steel bars. The ceiling is made with manmade stone which has been prepared with granite, granite powder and coloured and white cement. Coloured stone has been placed in the lower part of the interior wall up to three metres. On the upper side, verses of the Holy Qur’an are carved in a modern design.

In the walls of the extended building, wooden grills have been installed to allow in natural light and fresh air and are protected by metallic windows over which are round grills of fabricated stone and coloured glass. Above each grill a stone slab has been placed on both the inside and the outside walls on which “*La ilaha ill Allah Muhammad ar-Rasul Allah*” is engraved.

In short, all efforts to beautify the building, both the interior and the exterior, have been made, and this has resulted in making this *Masjid* one of the most beautiful and impressive buildings in the world.

On the northern, southern and western sides, a large courtyard, measuring 235,000 square metres, has been provided. One part of the floor is made of cool white stones which do not get warm. The floor on the other part is of ordinary stone. One hundred and fifty-one pillars have been erected in the courtyard to provide light during the night, and electric bulbs are also fitted on the top of these pillars. The pillars are decorated with granite and fabricated stones.

The courtyard can accommodate about half a million persons at a time for prayer. In it there are four-storied underground buildings around the *Masjid* that provide restroom and *wudu* facilities. There are also two stories of underground parking for visitors that can accommodate 4,444 vehicles.

In the basement there is a control centre for the various facilities like electricity, electronics, water cooling, air conditioning, loud speakers, radio, television, fire alarms, fire-fighting, sewage, etc.

In the *Masjid* there are 68 large and 111 small chandeliers which are made of bronze and crystal. There are 20,450 mercury light tubes.

The loudspeaker system is so powerful that the voice of the *Imam* can be clearly heard even in the hotels located near the *Masjid*.

Security cameras cover the whole area.

One important and unique feature of the air conditioning of the *Masjid* is that its main air conditioning plant is located at a distance of seven kilometres to the west of the *Masjid* from where pipes run through a seven-kilometre-long tunnel to the *Masjid*. Hence, the noise produced by the plant does not disturb those in the *Masjid*.

Similarly, cool water is brought to the *Masjid* through the seven kilometres in two 90-centimetre wide pipes from that air conditioning and water cooling plant. This air conditioning and water cooling plant are built on an area of 70,000 square metres, seven kilometres away from the *Masjid*.

There are eight electricity generating plants of 2.5 megawatts in the basement. Seven of these serve the *Masjid* and the eighth is for the parking lot. Four generators work at a time while the other four are rested, and these are interchanged. In addition to these generators, charged batteries are also available for providing light in case of an emergency. The total area of the basement is 82,000 square metres. Its roof is more than four metres high and it stands on 2,554 pillars, each 72 centimetres in diameter. The entire floor, and the walls and pillars up to a height of 2.35 metres, are ceramic. The ceiling and the upper parts of the walls and pillars are painted with a plastic colour. There are eight entry points to the basement. Around the courtyard there is a boundary wall 2,270 metres in length, from which gates open into the courtyard from all sides.

The present size of the *Masjid* building, inclusive of the courtyard, is so huge that the whole of the city of Madinah of the time of the Holy Prophet (pbuh) now lies covered underneath it. From a historical perspective, it will be interesting to know what was located where. Such information may be available with the Department of Architecture of the Royal Saudi Government as that department is the authority responsible for extensions and construction of the Harmain Shareef. As the number of pilgrims is

increasing every year – only last year (2009) it was over two million at the time of *Hajj* – further extensions of the Harmain Shareef surely must be projected.



RELIGIOUS EDUCATION

TEACHINGS OF ISLAM ON FASTING

Importance of self-reform and abstention from base desires

1. “O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil.” — The Holy Quran, 2:183.
2. Allah says: “And when My servants ask you (O Prophet) about Me, surely I am near. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way.” — 2:186.
3. “And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the authorities so that you may swallow up other people’s property wrongfully while you know.” — 2:188.
4. “He who does not give up uttering falsehood and acting according to it, God has no need of his giving up his food and drink.” — The Holy Prophet Muhammad.
5. Jesus fasted forty days and forty nights, and explained it by saying: “It is written, Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Matthew 4:2-4).

Moses also fasted forty days and forty nights (Exodus 34:28).

Purpose of fasting in Islam

1. To develop and strengthen our powers of self-control, so that we can resist wrongful desires and bad habits, and therefore “guard against evil” (see extract 1 above). In fasting, by refraining from the natural human urges to satisfy one’s appetite, we are exercising our ability of self-restraint, so that we can then apply it in our everyday life to bring about self-improvement.
2. To attain nearness and closeness to God so that He becomes a reality in our lives. As we bear the rigours of fasting purely for the sake of following a Divine commandment, knowing and feeling that He can see all our actions, however secret, it intensifies the consciousness of God in our hearts, resulting in a higher spiritual experience (see extract 2 above).
3. To learn to refrain from usurping other’s rights and belongings. In fasting we voluntarily give up even what is rightfully ours; how then can we think of unlawfully taking what is not ours but belongs to someone else? (See extract 3 above.)

4. Charity and generosity are especially urged during Ramadan. We learn to give, and not to take. The deprivation of fasting makes us sympathise with the suffering of others, and want to try to alleviate it; and it makes us remember the blessings of life which we normally take for granted. Fasting in Islam does not just consist of refraining from eating and drinking, but from every kind of selfish desire and wrongdoing. The fast is not merely of the body, but essentially that of the spirit as well (see extract 4 above). The physical fast is a symbol and outward expression of the real, inner fast.

Fasting is a spiritual practice to be found in all religions (see extracts 1 and 5 above). The great Founders of various faiths, such as Buddha, Moses and Jesus, practised quite rigorous fasting as a preliminary to attaining their first experience of spiritual enlightenment and communion with God.

This kind of communion is indicated in extract 2 above.

Hazrat Mirza Ghulam Ahmad on fasting

“People are unaware of the true nature of fasting. The fact is that no country or realm can be described if one has not been there. Fasting is not just the state of remaining hungry and thirsty. Its nature and effect can only be discovered by experience. The human makeup is such that the less food is consumed the greater is the purification of the soul and the development of the powers of inner vision. God’s purpose is that you should reduce one kind of food (physical) and increase the other kind (spiritual). The person fasting must remember that the aim is not simply to remain hungry; he should be engrossed in the remembrance of God so as to attain severance from worldly desires. The object of fasting is that a person should abstain from the food which nourishes the body and obtain the other food which satisfies and brings solace to the soul. Those who truly fast for the sake of attaining to God, and not merely as a custom, should be absorbed in the praise and glorification of God, and in meditating upon His Unity.”

Maulana Muhammad Ali on fasting

“The real purpose of fasting is to attain righteousness. A person who undergoes hunger and thirst, but does not behave righteously, has done nothing. If someone is told the aim and object of doing a certain duty, and he does that duty but without attaining the required aim and object, it is as if he has not done that duty.”

Prayers during Ramadan urged by Maulana Muhammad Ali on our *Jama‘at*

In the month of Ramadan, Maulana Muhammad Ali used to exhort the *Jama‘at* to undertake a spiritual exertion (called a *mujahida*) in two forms. One was to fall in prayer before God and beseech Him tearfully in *tahajjud* prayers to enable us to carry out the work of the propagation of Islam and the Quran, and the other was to make financial sacrifices.

In this connection he has written many heartfelt, moving prayers in his articles and *khutbas* published in *Paigham Sulh* and entreated every member of the *Jama‘at* that at least in the month of Ramadan they should treat the *tahajjud* prayer as obligatory for them.

Some prayers that he urged upon the *Jama‘at* are translated from Urdu below. These are based on the *Sura Fatiha*. Each verse of the *Sura* is followed by a prayer based on the meaning of the verse.

“*Al-hamdu li-llahi Rabb il-‘alamin* — ‘All praise is for Allah, the Lord of the worlds’. O God, You have provided the very best means for the physical development of human beings. Now provide for Your creation spiritual nourishment through the Quran, as they have moved far off from You and are lost in

darkness, racing towards destruction. Acquaint their hearts with the bliss that is attained by bowing at Your threshold.

O God, Who granted the Holy Prophet Muhammad and his Companions unique success, enabling them to transform the destinies of entire countries and nations, foster and nourish us and our *Jama'at* today to make it reach the pinnacle of success in spreading the Quran and propagating Islam in the world. Let the foundations for the propagation of Your religion be laid by our hands, upon which an edifice continues to be raised till the Day of Judgment.

Ar-Rahman-ir-Rahim — ‘The Beneficent, the Merciful’. Your mercy is so boundless that it is aroused even without humans asking for it. It is by Your mercy that the efforts of human beings come to fruition. By Your beneficence, provide guidance through the Quran to those who are engulfed in darkness. Make successful our insignificant efforts, that we may take Your holy message to these people.

Maliki yaum-id-din — ‘Master of the day of Judgment’. O God, we are Your humble, unworthy servants. There are shortcomings in us, in myself, in my *Jama'at*. Sometimes Your orders are even disobeyed. By means of Your authority of judgment, forgive our faults and infringements, and let them not be obstacles to the success of our efforts.

Iyya-ka na'budu wa iyya-ka nasta'in — ‘You do we serve and You do we beseech for help’. We serve You and wish to exalt Your name in the world. This is the sole aim of our lives. But we are small in numbers and weak while the task is colossal. We who are exhausted, weak, humble and sinful, beg only You for help. Grant this *Jama'at* the success which You bestow on people who spread Your name in the world.

Ihdi-nas-sirat al-mustaqim, sirat-allazina an-'amta 'alai-him — ‘Guide us on the right path, the path of those upon whom You bestowed favours’. You have been showering Your servants with the greatest favours. You have never let those fail who made it their aim in life to exalt Your name. Guiding us on the straight path, confer on us the same favour which You granted to those before us. Blow the breeze of Your help upon us as You made it flow for them and open the doors of Your bounty upon us in the same way.

Ghair-il-maghdubi 'alai-him wa la-ddallin — ‘Not those upon whom wrath is brought down, nor those who go astray’. O Master, let it not be that we make worldly gain to be our objective and give up spreading religion, as is the state of the general Muslims today, or that we become misguided and destroy our powers for the sake of following exaggerated, wrong beliefs, as some are doing. ”

Another prayer by Maulana Muhammad Ali

“O God, Your Holy Word that was revealed for the guidance of the world is not being spread even by its believers. But it is Your promise that You will make it prevail in the world. We too heard the voice of one who came to call to Your message (Hazrat Mirza Ghulam Ahmad), and our feeble hands came forward to take this great burden. It was this voice which revived our dead hearts. But our *Jama'at* is like an ant facing the mountain of unbelief. It is Your promise which has strengthened our hearts. We need Your help above all. We know we are unworthy and not fit to receive Your help, but, O God, Your religion, Your Quran and Your Prophet are deserving of Your help. Let help for them be today manifested through our hands, may Your light illuminate our dark hearts, and may we witness with our own eyes the fulfilment of Your promise.” — From *Mujahid-i Kabir*, Urdu biography of Maulana Muhammad Ali, pages 267–270.

[Courtesy *The Light* — U.K. edition, August 2010



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***The Light* – UK Edition**

To access current and previous issues, kindly click on the following weblink: <http://www.ahmadiyya.org/>

We strongly recommend you read the July 2010 in its entirety in which the various journalists in the Pakistani newspapers commented after the dastardly attacks on the two Qadiani mosques in which about a hundred devotees perished at the hands of terrorist gunmen.



WHAT OUR READERS SAY

Correspondence from Nur Jahan Alam, Sydney, Australia

Dear Bhaijan,
Assalaam alaikum wrwb.

Please pass on our prayers for a speedy recovery to our brothers who are not well.

I am currently in Canada with my Fufi Haneefa. *Inshallah*, I will be in San Francisco on 7th July for a wedding that following weekend. I am not sure if I will have the time to visit Sacramento on this trip, but I do hope that you and Bhabhijan have now settled in.

Allah Hafiz, Nur

A brief message from Abid Raza, President, AAII, New Zealand

On leaving his workplace for ten days Br. Abid Raza informed me that he is back from Australia and expressed his deepest sympathy and condolence on the sad passing away of our dear brother Ismail Peck of South Africa. *Inna Lillahe Wa Inna Ilehi Rajeroon. – Ed.]*

Greetings from Ahamed Hosein, President of AAII, Toronto, Canada

Assalaam O Alaikum Brother Akbar

May Allah provide you with Good Health and Blessing so you can continue the good work on our behalf.

Ramadan Mobarak to your wife and your good self.

Could you please add to your mailing list the e-mail address of Brother Yazid Ali, the Vice President of the Toronto Anjuman.

Khoda Hafiz, Ahamed Hosein
Toronto Ahamadiyya Anjuman (Lahore)

[Thank you Brother Ahamed Hosein for your greetings and well-wishes and especially for adding a new member to our “viewing and reading” Club as requested in the “Introduction” page of this edition. May Allah bless you for your kind contribution. Aameen. – *Ed.*]



HOPE MEMBER SERVICE

Recipe of the Month

Cauliflower cheese

Ingredients

- 1 large cauliflower
- 300ml (½ pint) milk
- 110g (4oz) cheddar cheese
- 3 tbsp plain flour
- 50g (2oz) butter
- 25g (1oz) fresh breadcrumbs
- ½ tsp mustard
- Nutmeg
- Salt & black pepper

Method of Preparation

- Trim the cauliflower
- boil in salted water for 10-15 minutes or until just tender.
- Drain and place in a flameproof dish.
- Add the milk, flour and butter to a saucepan.
- Heat, stirring continuously until the sauce thickens, boils and is smooth.
- Allow to simmer for a further 2 minutes.
- Add three-quarters of the grated cheese, mustard, a pinch of nutmeg and seasoning.
- Cook for further minute stirring well.
- Pour the sauce over the cauliflower.
- Mix the remaining cheese and breadcrumbs together, sprinkle over the top.
- Place under a hot grill until golden brown.

Serve immediately.



PHOTOGRAPHIC PRESENTATION

[Courtesy Muhammad Ameen Sahu Khan]

First *Masjid* in India



These are pictures of the first *masjid* in India, in a place called Kodangallur in Kerala

The story about this *masjid* is that the king of Kodangallur, Raja Rama Kulasekhara, accepted Islam at the hands of the *Sahabi* of Rasool Allah (*sas*), Malik Deenar (*ra*) who came here in 4 *Hijri*. The king gave Malik Deenar (*ra*) and his companions land to build a *masjid*.

The *masjid* resembles a Kerala temple in construction and has a brass lamp for lighting. Inside it has a *mimbar* and *mihraab*.

Just outside the main chamber are the graves of Malik Deenar's son and his wife.

Malik Deenar (*ra*) left Kodangallur and went to Kasargod where he died and was buried. His grave is in Kasargod.

This *masjid* is historic proof that Islam has been in India from 629 AD (4 *Hijri*), for 1376 years.



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