

Musjidul Aqsa is dear and close to the heart of every concerned believer. It is the third Haram and the place of residence of various Messengers of Allah Ta'ala. Hereunder are a few points on the virtues and history of Masjidul Aqsa:

### **Blessed Land:**

Allah Ta'ala terms the area around Masjidul Aqsa as a 'blessed land.' (Bani Israaeel v1) This blessing refers to worldly blessings, as is evident from the fruit and produce of these lands, as well as deeni blessings. The deeni blessings are so plentiful that on every piece of ground in the precincts of the masjid, either a Nabi performed salaah or an angel placed his foot. (Mu'jamul Buldaan vol. 5, pg. 167)

### **Second Masjid:**

Rasulullah (sallallahu 'alaihi wasallam) explained to Abu Zar (radhiyallahu 'anhu) that the first masjid to be built on the surface of this earth was the Ka'bah and thereafter Masjidul Aqsa was built after a period of forty years. (Saheeh Bukhaari #3366) The commentators explain that forty years after Aadam ('alaihissalaam) built the Ka'bah, either he or one of his children built Masjidul Aqsa. (Fathul Baari vol. 6, pg. 504)

### **Du'aa of Sayyiduna Sulaimaan ('alaihissalaam):**

Upon completing the re-construction of Masjidul Aqsa, Sayyiduna Sulaimaan ('alaihissalaam) made du'aa for the one who visits the masjid with the sole intention of salaah in it, that Allah Ta'ala purifies him from all sins like the day he was born. (Sunan Nasaai #694)

### **Virtue of Salaah:**

Rasulullah (sallallahu 'alaihi wasallam) said: "Go to it (Masjidul Aqsa) and perform salaah therein, since one salaah in it equals one thousand salaahs elsewhere."

(Sunan Ibni Maajah #1407) Another narration suggests that one salaah in Masjidul Aqsa equals fifty thousand salaahs elsewhere. (Sunan Ibni Maajah #1413)

### **Donning the Ihraam:**

Rasulullah (sallallahu 'alaihi wasallam) said: "The one who dons the ihram of Haj or 'Umrah from Masjidul Aqsa will have all his past sins forgiven." (Musnad Ahmad #26558)

### **Major Events:**

The ahaadeeth explain that major events surrounding Qiyaamah would take place here:

1. Dajjaal will not be permitted to enter Baitul Muqaddas, and he would lay siege to the Muslims here. (Saheeh Ibni Hibbaan #2856)
2. Mahdi (radhiyallahu 'anhu) will be about to lead the Muslims in fajr salaah in Baitul Muqaddas, when 'Isaa ('alaihissalaam) would descend. He would move back to allow 'Isaa ('alaihissalaam) to perform the salaah, but 'Isaa ('alaihissalaam) will command him to continue. After the salaah, on the instruction of 'Isaa ('alaihissalaam), the door would be opened, where Dajjaal and his army of seventy thousand Jews would be waiting. Then 'Isaa ('alaihissalaam) would finally kill Dajjaal. (Sunan Ibni Maajah #4077)
3. Rasulallah (sallallahu 'alaihi wasallam) said: "The land of Masjidul Aqsa is the plains of resurrection." (Sunan Ibni Maajah #1407)

### **Qiblah:**

Whilst in Makkah Mukarramah, Rasulallah (sallallahu 'alaihi wasallam) would position himself on that side of the Ka'bah which would allow for the Ka'bah as well as Masjidul Aqsa to be in front of him. When he migrated to Madeenah Munawwarah this was not possible as they are on opposite directions. Hence he would only face Masjidul Aqsa. (Al-Bidaayah wan-Nihaayah vol. 3, pg. 267) This continued for sixteen to seventeen months. (Saheeh

Bukhaari #399) Finally, Allah Ta'ala ordered Rasulallah (sallallahu 'alaihi wasallam) to face the Ka'bah. This period of facing Masjidul Aqsa was extremely difficult for the Sahaabah (radhiyallahu 'anhum) and it was a great test for their emotions, as they were very deeply attached to the Ka'bah from birth. However they happily fulfilled the command of Allah Ta'ala and submitted to His order.

The great lesson that we learn from this incident and from the response of the Sahaabah (radhiyallahu 'anhum) is that we need to totally submit ourselves to the commands of Allah Ta'ala without applying our personal reasoning or subjecting it to our emotions. Unfortunately we lack this submission, hence we look for loopholes in deen and then try to support our wrong by quoting the Quraan and hadeeth out of context.

### **Station of Mi'raaj:**

In the Quraan Majeed, Allah Ta'ala speaks about how He took Rasulallah (sallallahu 'alaihi wasallam) on a night journey from Masjidul Haraam (in Makkah Mukarramah) to Masjidul Aqsa. (Bani Israaeel v1) The details of this glorious journey are many. Hereunder are a few aspects that relate to Masjidul Aqsa:

1. Rasulallah (sallallahu 'alaihi wasallam) tied his conveyance, the Buraaq, to a ring where the previous Ambiyaa ('alaihimus salaam) would tie their conveyances. (Saheeh Muslim #411) However, Jibreel ('alaihissalaam) took the Buraaq and tied it to the rock (sakhrah) of Masjidul Aqsa by making a hole in it with his finger. (Majma'uz Zawaaid #235)
2. Rasulallah (sallallahu 'alaihi wasallam) led all the Ambiyaa ('alaihimus salaam) in salaah. (Saheeh Muslim #430)
3. Various Ambiyaa ('alaihimus salaam) praised Allah Ta'ala for the favours that He had bestowed on them, but Rasulallah (sallallahu 'alaihi wasallam)'s praise was the best. (Majma'uz Zawaaid #235)



4. Rasulullah (sallallahu 'alaihi wasallam) was presented with various drinks. He chose milk which symbolised the pure natural way of Islam. (Saheeh Muslim #411)

5. When Rasulullah (sallallahu 'alaihi wasallam) returned to Makkah Mukarramah and the disbelievers questioned him about the description of Masjidul Aqsa, Allah Ta'ala brought the masjid in front of him so that he could provide them with the correct answers. (Saheeh Bukhaari #3886 and Saheeh Muslim #430)

**Conquest of 'Umar (radhiyallahu 'anhu):**

In the year 15 A.H., Abu 'Ubaidah bin Jarraah (radhiyallahu 'anhu) laid siege to Baitul Muqaddas. The Christians who were residing there agreed to surrender on condition that Ameerul Mu'mineen 'Umar bin Khattaab (radhiyallahu 'anhu) comes in person. When 'Umar (radhiyallahu 'anhu) came in an extremely simple manner, Abu 'Ubaidah (radhiyallahu 'anhu) said to him: "The respectable people of this place will meet you, and they will look down upon you (due to your simple conduct)." 'Umar (radhiyallahu 'anhu) became extremely upset with him and said: "I did not expect you to say this O Abu 'Ubaidah! You (the Muslims) were the weakest of people, most despised and least in number, and Allah Ta'ala gave you honour only through Islam. If you have to look for honour anywhere else besides Islam, Allah Ta'ala will disgrace you." (Al-Bidaayah wan-Nihaayah vol. 7, pg. 197 & 202)

At this great conquest 'Umar (radhiyallahu 'anhu) very clearly highlights the procedure of liberating Masjidul Aqsa and gaining full control over it. It is only through total compliance to the deen of Islam in every facet of our lives. This has to be done both individually and collectively, locally and internationally, and then insha-Allah we would once again witness the great glory that the Muslims had once enjoyed.

**Gauge of the Ummah:**

Allah Ta'ala has kept different systems for the Ka'bah and for Masjidul Aqsa. The system for the Ka'bah is that it will always be under divine protection no matter what the

condition of the Muslims maybe. Allah Ta'ala will never allow the disbelievers to take control of the Ka'bah or let them destroy it. The incident of 'the people of the elephants' is a clear example of this. However, the system for Masjidul Aqsa is very much different. The condition of Masjidul Aqsa is based on the condition of the Muslim Ummah. If the Muslim Ummah lives in the obedience of Allah Ta'ala, Allah Ta'ala will bless them with the control of the masjid. But if they move away from His obedience, He will take away the control of the blessed lands and hand it over to their enemies. (See Ma'aariful Quraan vol. 5, pg. 439)

In the first few verses of Surah Bani Israaeel, Allah Ta'ala warned the Bani Israaeel – who were the believers of that time - of this. Thereafter, history bears testimony that whenever they neglected the laws of Allah Ta'ala, control of the masjid left their hands until they repented. Thus, Masjidul Aqsa is truly "The Gauge of the Ummah", and the only solution is that the Ummah has to come back to Allah Ta'ala, as 'Umar (radhiyallahu 'anhu) had explained. May Allah Ta'ala allow that day to come soon, aameen.

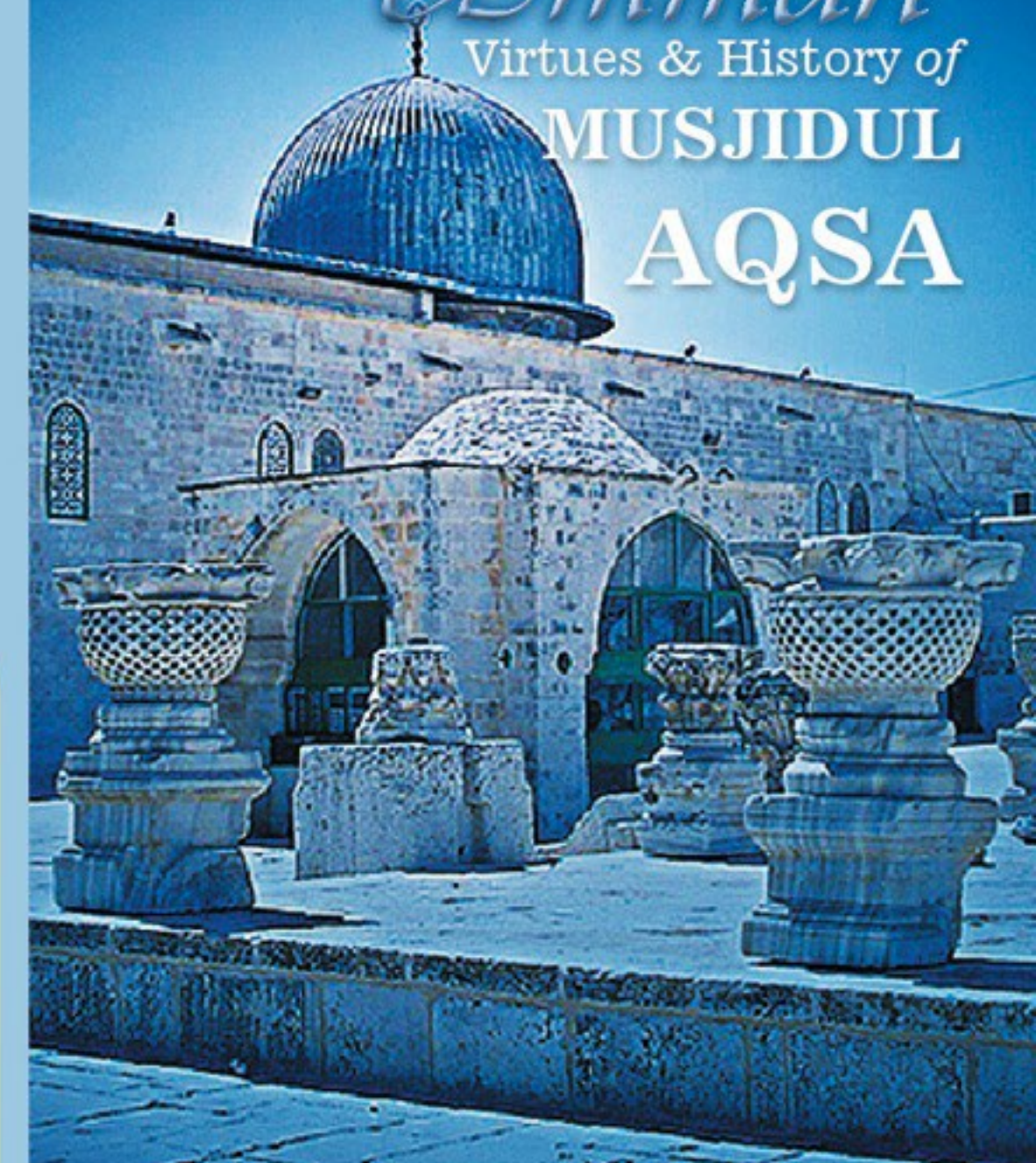
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# The Gauge

of the Ummah

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