Closure of Al–Aqsa Mosque: Systematic Policy to Alter Its Religious and Historical Reality



Al¯Aqsa Mosque represents a central pillar in the creed of Muslims worldwide. It is the first qiblah, the destination of the Prophet Muhammad's Isra (Night Journey from Makkah to the Al Aqsa Mosque), may Allah bless him and grant him peace, and the third of the two holy mosques to which travel is especially undertaken. The Holy Quran has plainly established the status of the Al¯Aqsa Mosque in Surat Al¯Isra, as Allah Almighty said: ﴿Exalted is He who took His Servant by night from al¯Masjid al¯Haram to al¯Masjid al¯Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.﴾ [Al¯Isra: 1].

Accordingly, access to Al¯Aqsa Mosque and the performance of prayer therein are not privileges to be granted, nor "facilities" to be requested. Rather, they are an inherent religious right that is not open to division or negotiation.

The continued closure of the Mosque constitutes a practical step toward imposition of temporal and spatial division and toward stripping the Mosque of its Islamic identity in favor of the narratives of the Zionist entity. Meanwhile, it is a test to Muslims' emotional attachment and the strength of their faith. The Al¯Aqsa Mosque remains a measure of the dignity of the Muslim nation, and its closure is an affront to two billion Muslims and a desecration of their holiest sanctities after the Two Holy Mosques.

Restrictions on Access to Al Aqsa Under Security Pretexts: A Battle Over Identity

Recent years have witnessed a dangerous escalation in the imposition of restrictions (on access to the Al Aqsa Mosque), often justified by flimsy "security pretexts." These include setting age limits for worshippers and restricting entrance therein in order to secure settlers' incursions. Such procedures transform the right to worship into a "conditional permit" and reveal a feverish determination to alter the Mosque's religious and historical reality. The Holy Quran warns against such obstruction: "And who are more unjust than those who prevent the name of

Allah from being mentioned in His mosques and strive toward their destruction?…." [Al-Baqarah: 114].

Security built upon depriving rightful owners of their rights is false security. The closure of the Mosque itself is the real driver of tension and a blatant assault on the conscience of the nation.

In accordance with human rights standards, the closure of the Al-Aqsa Mosque constitutes a clear violation of freedom of worship as guaranteed by international conventions. In fact, it is part of a broader set of policies aimed at altering the "status quo" amid ongoing incursions of extremist (Zionist) groups under official security protection.

Prayer at Al-Aqsa: Worship, Steadfast Presence, and Peaceful Resistance

Prayer at the Al-Aqsa Mosque goes far beyond ritual performance. It is an expression of spiritual attachment and an affirmation of existential presence. The Al Aqsa Mosque is a living space filled with memory and steadfast -guardianship. Prophet Mohammad (PBUH) said: "Do not set out on a journey except for three Mosques i.e. Al Masjid-AI-Haram, the Mosque of Allah's Messenger (PBUH), and the Al-Aqsa Mosque." [Agreed upon].

Undertaking the journey to the Al-Aqsa Mosque today is, in itself, an act of peaceful resistance par excellence. Every prostration (part of prayer) in its courtyards is a deed of ownership; and every presence of the "murabitun" (volunteer Muslim groups, dedicated to maintaining a constant presence at the Al-Aqsa Mosque for protection purposes) is a moral barrier protecting the sanctuary from attempts at Judaization and division.

Al-Aqsa: A Unifying Cause Beyond All Divisions

The cause of Al-Aqsa Mosque remains the compass that unites the scattered ranks of the Ummah, transcending -political and geographical divisions. Allah Almighty says: "Indeed, this community of yours is one community…" [Al Anbiya: 92].

Unity of position toward Al-Aqsa reflects a shared awareness of responsibility and affirms that any violation against it is a violation against the dignity of every Muslim, across the world.

International Tensions and Biblical Narratives

What is taking place at the Al-Aqsa Mosque cannot be separated from the broader international context and the escalating tensions in the region, where "security considerations" are being employed to reshape the established reality of the holy sites.

The closure of the Mosque is also tied to an ideological obsession that seeks to replace historical truth with mythical narrative, and to portray the emptying of the Mosque as a preparatory step toward building the alleged "Temple." It is an existential war aimed at erasing history and surrounding the holy sites with settler myths in order to impose a single narrative and obliterate the Islamic civilization of the place. This makes steadfastness in the Al-Aqsa Mosque the last line of defense for the dignity of the nation.

A Call of Truth: To the Conscience of the Nation and the Free People of the World

We extend a resounding call to Muslim rulers, to the free people of the world, and to international organizations, stressing that: silence in the face of these restrictions constitutes a grave failure in safeguarding sanctities and gives room for the entrenchment of a status quo rejected by the human conscience.

-Your historical and moral duty demands immediate action to prevent the usurping entity from monopolizing the Al Aqsa Mosque and turning it into a military barracks or a testing ground for Judaization projects. History will show

no mercy to those who fail to protect this fundamental religious right; and future generations will not forgive those who remained silent while the site of their Prophet's Isra was being strangled and their sacred places desecrated.

From Awareness to Action: Our Practical Duty

Supporting the Al-Aqsa Mosque requires moving from fleeting emotion to sustained action through:

States should exercise political and economic pressure to reopen the Mosque.

Activation of the role of international bodies, such as UNESCO and the UN Security Council.

Documentation of violations and disseminating them in the languages of the world to expose the false "security pretexts."

Consolidation of the steadfast presence of the "murabitun" and the Jerusalemite Muslim community through trusted channels as the first material line of defense.

Instilling the value of the Al-Aqsa Mosque in future generations as an exclusive and inalienable right.

Activation of a comprehensive boycott of the occupation and rejecting normalization in all its forms with the usurping occupier.

In conclusion, The Al-Aqsa Mosque is not merely a physical space. It is an abiding sign and a covenant that binds the creed of the nation to its lived reality. The will of the worshippers shall remain stronger than all restrictions, and the Al-Aqsa Mosque will remain alive through the prostrations of its people and the consciousness of its nation, until its minarets continue to bear witness that a right upheld by a nation can never be lost.

Allah is the Greatest, and praise be to Allah.

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Friday, 15 Shawwal 1477 AH / 3 April 2026 AD