بسم الله الرحمن الرحيم

Central Media Office

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

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Press Release

The Azerbaijani Regime: A War on Islam and Appeasement of the West and the Jewish Entity

(Translated)

The regime of Azerbaijani President Ilham Aliyev offers a model for combating Islam and Muslims, and for curbing the presence of Islamic identity in public life—at a time when secularism itself appears to be in its final, dying gasps. As the latest manifestation of this approach, Aliyev signed a decree on November 16, 2026, to implement a new Civil Service Code. This code reaffirms a ban—targeting those he refers to as "clergy" (by which he means Islamic preachers)—on simultaneously engaging in religious activities and holding civil service positions. This move is the latest in a series of measures aimed at restricting the Islamic presence in the country.

The restrictions are not limited to government jobs; they also extend to the education sector. In October, Azerbaijan saw female students and teachers who wear the hijab barred from entering schools—ostensibly to enforce school dress codes and the secular nature of education—a move that sparked widespread protests. Furthermore, international reports have documented extensive government oversight of mosques and religious leaders, the imposition of restrictions on the registration of religious groups and the distribution of Islamic literature and materials, as well as the pursuit and detention of Muslims on the basis of their religious activities and beliefs. Thus, the scope of these restrictions has broadened to encompass religious institutions and expressions of adherence to Islam.

These practices are not merely isolated administrative measures; rather, they reflect a political approach that seeks to regulate the Islamic presence in the country and subject it to the principle of secularism. When a girl is denied an education because she wears a headscarf, when scholars and those who propagate the faith face restrictions, and when mosques and religious groups are subjected to surveillance, the worn-out slogans of secularism become a mere cover for a campaign against Islam and Muslims. Islam is not limited to individual rituals confined within the walls of a mosque; it is a creed, a legal Sharia, and a comprehensive way of life that governs a Muslim's relationship with their Creator, their society, and all aspects of their existence—as the Almighty says: ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَاناً لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ﴾ **"We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who ˹fully˺ submit"** [An-Nahl 16:89].

This domestic approach cannot be separated from the nature of the relations that the Aliyev regime has cultivated with the Jewish entity—relations that have

transcended mere diplomacy to become a strategic partnership spanning the military, security, and economic spheres. This rapprochement has been further solidified through arms deals and defense cooperation, alongside the continued supply of oil to the entity. The danger of this trajectory lies in the fact that the regime—which restricts expressions of Islamic identity in a country where the overwhelming majority of the population is Muslim—is simultaneously contributing to the strengthening of the Jewish entity's military and economic capabilities, thereby bolstering its position in the region and its capacity to persist in its aggression against the people of Palestine.

Islam does not derive its legitimacy from the recognition of ruling regimes; nor are the rights of Muslims—to adhere to their faith, manifest their identity, and practice their religious rites—a favor bestowed by a ruler or a privilege granted by a political authority. The situation currently unfolding in Azerbaijan demands the attention of the Ummah and those who possess power and influence within it—foremost among them, the armies. The dignity and legitimate rights of Muslims are neither a peripheral matter nor an isolated domestic issue; rather, they are part of a broader struggle—a campaign waged by the West and the Jews against Islam and Muslims, utilizing their instruments: the very rulers and regimes in power. As the Almighty says: ﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾ **"Those who persecute the believing men and women and then do not repent will certainly suffer the punishment of Hell and the torment of burning"** [Al-Buruj 85:10].

It is incumbent upon the sincere individuals in Azerbaijan—including those within its military—to join hands with Hizb ut Tahrir to deliver their people from the Aliyev regime. This regime seeks to revive obsolete secularism in the country and sever society from the noble religion of Islam, all to appease its masters in the West and its allies among the Jews. Instead, they should work toward establishing the Khilafah Rashidah (rightly guided Caliphate)—following the methodology of the Prophethood—to safeguard the faith and defend the Muslims; a state in which Islam and its followers are exalted, while disbelief and its adherents are brought low.

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