

Press Release

## Courts Continue to Institutionalize the Abuse of Security Agencies Against the Dawah Carriers

(Translated)

The Batken District Court issued an unjust ruling against six dawah carriers, foremost among them **Akhonjanov Alisher Mamurovich**, sentencing them to imprisonment in high-security prisons for periods ranging between **13 and 17 years**. Fabricated charges of extremism were brought against them, and it was alleged that they had received an amount of **2,700 som** under the pretext of financing an organization.

Earlier, residents of Batken Province staged a protest demanding the release of six men who were accused of extremism and imprisoned. The protesters stated that during the pandemic period and the border events, the detained Shahab bore community burdens and always provided assistance to needy families. They also affirmed that the extremism charges directed against them are false, and that security personnel are attempting—through baseless allegations—to portray them as criminals.

Such disgraceful practices by repressive agencies continue in other regions as well. For example, a judicial ruling was also issued against Jalgashev Amankul Romanovich, who was kidnapped on April 3, 2025, from the village of Kalyes-Ordo in Chui Province by unknown individuals after his hands and feet were bound and his mouth taped with adhesive tape. It later became clear that those who abducted him were members of the Internal Affairs Department of the Pervomay District.

In order to conceal their illegal crimes, they colluded with employees at Detention Center No. 21 (SIZO-21), where on July 1, 2025, they tortured Jalgashev Amankul. They beat and tortured him to force him to confess to acts he did not commit, threatening him by saying: “We will make you rot in prison for life!” These violations were confirmed by the National Center for the Prevention of Torture.

During the court session, Jalgashev completely denied the charges brought by the investigative authority, stating that law enforcement officers unlawfully raided his home during the search, and that the address mentioned in the court order does not match his home address. He confirmed that he had not engaged in any extremist activity. His neighbors also confirmed this, testifying that he had not been involved in any wrongdoing.

For example, the newly appointed neighborhood elder **Aidarov** stated that he has known Jalgashev for fifteen years and had never witnessed any secret activity or religious teaching on his part.

Despite all this, the Pervomay District Court sentenced Jalgashev Amankul Ramankulovich to three years of imprisonment with deprivation of liberty.

The Lenin District Court in the city of Bishkek also issued a ruling against one of the dawah carriers, Jailobek Uulu Ogoz, imposing a fine of **50,000 som**. However, the Bishkek City Court considered the lower court’s decision too lenient and issued a ruling sentencing him to one year of imprisonment.

The court did not take into account that on March 4, 2025, investigator N. Gabarov unlawfully entered Ogoz's home without any warrant or official authorization, and deceived him with false information, claiming that he was a suspect in a robbery case, then detained him on that basis.

As becomes clear from the above, the charge of "extremism" is falsely and unjustly attached to sincere Muslims. They are neither corrupt nor criminal offenders. Yet corrupt individuals and criminals are released after paying bribes, while the dawah carriers are imprisoned for up to seventeen years unjustly, simply because they do not possess the money demanded of them. Tragically, while conditions in Kyrgyzstan are being prepared for the flourishing of usury, monopoly, gambling, and other prohibited practices, obligatory Islamic actions—such as teaching Islam, forbidding evil, and enjoining good—are considered crimes punishable by law. Testimonies and positive opinions of neighbors and local residents regarding the dawah carriers are also ignored.

**O Noble Muslims, we address you with this call:** attend the court sessions of your Muslim brothers who are unjustly tried on these false charges, or speak with their families. You will then know who these callers truly are and will bear witness to the oppression of the repressive agencies. Law enforcement officers themselves say that they are merely executing orders and affirm that they have not seen any wrongdoing from the detainees. The pressing question, then, is: who is issuing the orders to commit this injustice?

It is narrated from Abu Hurayrah (ra) that the Messenger of Allah (saw) said: «سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ، يُصَدَّقُ فِيهَا الْكَاذِبُ، وَيُكَذَّبُ فِيهَا الصَّادِقُ، وَيُؤْتَمَنُ فِيهَا الْخَائِنُ، وَيُخَوَّنُ فِيهَا الْأَمِينُ، وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ». قِيلَ: «الرَّجُلُ النَّافِثُ فِي أَمْرِ الْعَامَّةِ» «There will come years of deception in which a liar will be believed and a truthful person will be disbelieved, a traitor will be trusted and a trustworthy person will be regarded as a traitor, and the Ruwaibidah will speak.» It was said: "Who are the Ruwaibidah?" He said: "The insignificant man who speaks about public affairs." He also said: «صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَعْرِ يَضْرِبُونَ بِهَا النَّاسَ...» «Two types of the people of Hell whom I have not seen: people who have whips like the tails of cattle with which they strike the people...»

Despite Kyrgyzstan being described in its constitution as a secular state that adopts democracy and claims to protect human rights, what occurred in these cases clearly shows that some government employees violate the constitution and codified laws and trample human rights.

If members of the security apparatus carry out these actions for personal interests, they thereby harm the authority and distort its image and are among those who sold their religion for their worldly life. But if these actions are committed as an official policy to draw closer to those in power and please them, then they have sold their religion for the worldly life of others. The Messenger of Allah (saw) said: «شَرُّكُمْ مَنْ بَاعَ دِينَهُ بِدُنْيَا، وَشَرٌّ مِنْهُ مَنْ بَاعَ دِينَهُ بِدُنْيَا غَيْرِهِ» «The worst of you is the one who sells his religion for his worldly life, and worse than him is the one who sells his religion for the worldly life of others.»

If these practices are carried out as part of an official state policy, then the people of authority themselves have sold their religion for the worldly life of others, because they adopt such policies to please their masters from among the disbelievers—thus betraying their Ummah for the interests of their masters.

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in Kyrgyzstan**