ANNUA REPORT ECUTION FAHMADIS 2025

FOR THE YEAR 2024





This is the second consecutive annual report published by the International Human Rights Desk (IHRD), which has since last year assumed the critical responsibility of documenting the persecution of Ahmadis on behalf of the Ahmadiyya Muslim Community.

Building on the comprehensive work initiated in our first year, this year's report continues to meticulously chronicle the systematic challenges and human rights violations confronting the Ahmadiyya Muslim Community, with a particular focus on the escalating violence and institutional discrimination in Pakistan and Bangladesh.

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The Ahmadiyya Muslim Community has itself been the victim of grave religious persecution, to the extent that obnoxious laws have been enacted against us preventing our members from professing, and practicing their basic religious beliefs.

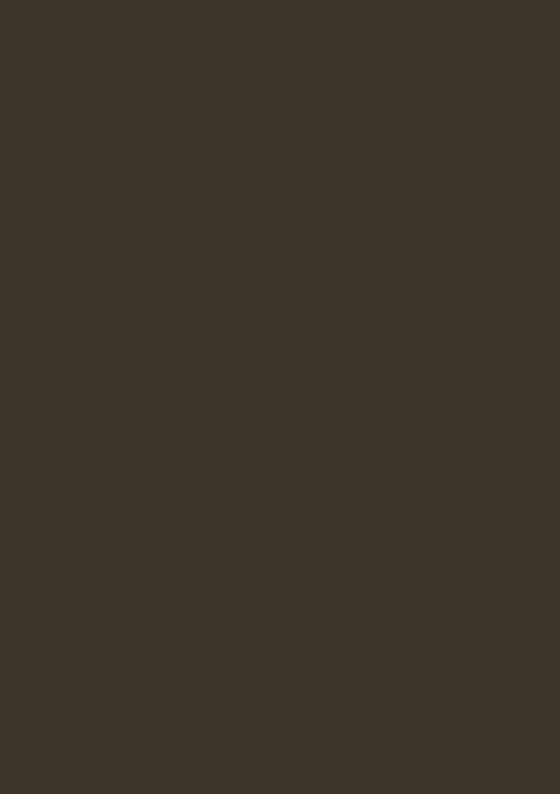
Hazrat Mirza Masroor Ahmad

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EXECUTIVE SUMMARY

"At every level of society—from the courts to law enforcement, from political institutions to local communities—Ahmadis are denied basic freedoms, targeted through blasphemy laws, and rendered second-class citizens with no recourse to justice."

In 2024, the long-standing persecution of Ahmadi Muslims in Pakistan intensified, with new mechanisms and legal precedents further eroding their fundamental civic, civil, and religious rights. These developments entrenched anti-Ahmadi discrimination more deeply into the country's structures and practices, making the persecution of the community more systematic and institutionalised than ever before.

Ahmadis in Pakistan today exist under a two-tier system that has, over decades, evolved into a fully-fledaed apparatus of discrimination, akin to apartheid. What began as legislative restrictions has now metastasised into a sweeping framework of exclusion, enforced through both legal means and extrajudicial violence. At every level of society—from the courts to law enforcement, from political institutions to local communities—Ahmadis are denied basic freedoms, targeted through blasphemy laws, and rendered second-class citizens with no recourse to justice. The current state of repression is not an aberration but the culmination of a decades-long effort to systematically marginalise and erase the community from public life. Today, this system is at its most developed and ruthless, with new layers of legal, political, and social restrictions leaving Ahmadis more vulnerable than ever before.



The extent of this repression is starkly evident in the increasing restrictions on Ahmadi religious practices, with one of the most striking examples being the crackdown on Eid-ul-Adha celebrations. While state and vigilante actions against Ahmadis observing Eid have intensified in recent years, the severity of the crackdown in 2024 marked a troubling new chapter in the ongoing persecution of the community.

In total, 35 members of the community were arrested or detained across multiple districts during the days of the festival. In Sialkot, 17 Ahmadis were detained, with similar incidents reported in Gujranwala, Sheikhupura, and Karachi. In Faisalabad and Karachi, extremists informed police about Ahmadi sacrifices, resulting in arrests and the seizure of animals. Authorities also barred Ahmadis from their mosques in several areas, including Chak Chatha and Dahranwala, forcing them to relocate the prayer service elsewhere. In a first of its kind incident, an Ahmadi man in Faisalabad was taken into custody after receiving a portion of meat from a neighbour who had performed the ritual sacrifice, but beyond that, the meat he had been given was also confiscated by the authorities.

A more deeply troubling new precedent was the widespread use of the Punjab Maintenance of Public Order Ordinance of 1960 (MPO) against members of the community during the festival. The law, which allows the provincial government to detain individuals without trial for up to three months if they are considered a threat to public order, was used extensively against the community during the festival.

The systematic application of the MPO **Ordinance** against Ahmadis during the Eid-ul-Adha festival showed the true and horrifying extent to which, under the current legal framework of Pakistan, the state could interpret and implement legal provisions to suppress the rights of Ahmadis.



Under the ordinance, 23 Ahmadis were pre-emptively detained. This marked a dangerous precedent for Ahmadis in Pakistan whereby the legal framework, combined with anti-Ahmadi laws, was used to justify mass detentions and further persecute the community.

The systematic application of the MPO Ordinance against Ahmadis during the Eid-ul-Adha festival

showed the true and horrifying extent to which, under the current legal framework of Pakistan, the state could interpret and implement legal provisions to suppress the rights of Ahmadis in the country. The potential future of this ordinance or other similar provisions could have devastating consequences for not only the religious freedoms of Ahmadis, but their fundamental civil and civic rights.





TOP:
AN AHMADI MAN ARRESTED
ON EID-UL-ADHA

BOTTOM:
AN ANTI-AHMADI PROTEST IN
JHELUM IN THE LEAD UP TO EID



AHMADIS IN PAKISTAN TODAY EXIST UNDER A TWO-TIER SYSTEM THAT HAS, OVER DECADES, EVOLVED INTO A FULLY-FLEDGED **APPARATUS OF** DISCRIMINATION, AKIN TO APARTHEID.



A report by the government of the United Kingdom on minority faiths in South Asia and the UN Human **Rights Committee's** review of Pakistan's compliance with the ICCPR both criticised Pakistan's legal framework, which institution alises discrimination through blasphemy laws and denies Ahmadis the right to self-identify.

A PROTEST AGAINST THE SUPREME COURT FOR THEIR VERDICT IN THE MUBARAK SANI CASE

Over the course of the year, the Mubarak Sani case marked a significant milestone moment for the legal standing of Ahmadis in Pakistan and revealed how deeply entrenched Pakistan's judiciary is in the state-sponsored persecution of Ahmadis in the country. In February, the Supreme Court initially granted bail to Mubarak Sani, an Ahmadi man accused of distributing a banned translation of the Holy Quran. The court cited Article 20 of Pakistan's Constitution, which ensures the right to profess, practice, and propagate a person's faith. However, this decision provoked a fierce backlash from religious groups, leading to an intense campaign against the judiciary. Bowing to pressure from these factions, the court reversed its decision.

In its final ruling, the court removed earlier references to constitutional guarantees of religious freedom, such as the right to propagate and practice one's faith. Instead, it explicitly condemned Ahmadi beliefs, echoing the rhetoric of extremist groups that seek to exclude Ahmadis from public and religious life. This judgment undermines fundamental constitutional principles, setting a dangerous precedent that entrenches systemic discrimination and reinforces the legal and social marginalisation of the Ahmadiyya Muslim Community in Pakistan.

As these new precedents opened up new avenues of persecution against Ahmadis, the historic foundations of this systematic marginalisation and hatred were reinforced in September, as the country marked 50 years since the passage of the Second Amendment that declared Ahmadis non-Muslim. Nationwide rallies, conferences, and high-profile events not only amplified a rhetoric of hate against the community but also called for their ostracisation and exclusion. A notable example was the "Khatam-e-Nabuwwat Train March" to Rabwah, the Ahmadiyya headquarters, conducted under heavy police presence. Political and religious leaders across the country used the occasion to promote divisive rhetoric, further legitimising a culture of systemic and social discrimination against Ahmadis.

While the Ahmadiyya Muslim Community in Pakistan continues to be denied the right to host its annual gathering, the Jalsa Salana since 1983 and other such community events, anti-Ahmadi rallies, marches, and conventions were once again a prominent feature of the year. Over 20 major anti-Ahmadi events took place in Pakistan across the year.

In September, the religious right used celebrations marking the birthday of the Holy Prophet (PBUH) as a platform to incite violence and hostility against Ahmadis across the country. In cities like Faisalabad, Nankana Sahib, Karachi, and the Ahmadi headquarters of Rabwah rallies featured inflammatory speeches and direct threats against the community. The following month, the 43rd Finality of Prophethood Conference also held in Rabwah and was attended by up to 18,000 participants.

At its most deadly, 2024 bore witness to a distressing continuation of faith-based violence against members of the community. In total, six Ahmadis were murdered for their faith in Pakistan over the course of the year, a significant increase from 2023 in which only one faith-based murder took place. One of the Ahmadis targeted was brutally murdered with an axe, while in Mandi Bahauddin two Ahmadis were murdered by a Madrasa student within 20 minutes of each other. Upon his arrest, the suspect confessed to the killings, and cited religious motives for the attacks. The number could have yet been higher still with a number of Ahmadis surviving assassination attempts, and multiple gun attacks on Ahmadi homes, neighbourhoods, and mosques which could have well claimed further lives.

Education continued to be a pervasive arena of anti-Ahmadi persecution. Over the course of the year Ahmadi students continued to be harassed, intimidated, and in some instances forcibly removed from schools on account of their faith. Ahmadi educators were also targeted. During 2024, a number of Ahmadi teachers were forced to transfer to different institutes. suspended, or fired from their jobs. In eighty percent of these cases the teachers were female, highlighting a significant gender disparity and the particular vulnerabilities of Ahmadi women in Pakistan.

In 2024, several Ahmadi prisoners of conscience were released on bail after enduring prolonged detentions under blasphemy and cybercrime allegations. Rohan Ahmad, Malik Usman Ahmad, Hafiz Tariq Shahzad, and Malik Zaheer Ahmad secured their freedom following years of systemic delays,



intensified charges, and legal hurdles designed to prolong their incarceration. Similarly, Mubarak Ahmad Sani, accused of distributing a Quran with alleged an altered translation, was released after over a year in custody. These cases highlight the ongoing misuse of blasphemy laws and cybercrime provisions to persecute the Ahmadis in Pakistan.

While the release of one group of Ahmadi prisoners of conscience offered some respite, the cycle of arrests and detentions persisted. In July 2024, six Ahmadis in District Larkana were charged under anti-Ahmadi laws for allegedly constructing minarets and a niche in their place of worship. By October, four of them-Muhammad Anwar, Abdul Qayyum, Shafiq Ahmad, and Asad Ali-had been arrested, with one brutally assaulted by a mob before being taken into custody. Their bail applications were subsequently rejected, leaving them imprisoned as legal proceedings continue.

During the year, attacks on Ahmadiyya mosques across Pakistan continued unabated, often with police complicity. Incidents included police-led defacement and demolition of minarets and niches in Sargodha, Karachi, Lahore, and Rawalpindi, often in violation of legal protections for structures which pre-date the anti-Ahmadiyya laws. In the months of September and November in particular, law enforcement agencies often in collusion with extremist outfits targeted Ahmadiyya mosques nationwide, with attacks reported in Faisalabad, Sialkot, Sheikhupura, and Larkana. Despite appeals to authorities, over a dozen mosques were desecrated during this twomonth period.

One of the Ahmadis targeted was brutally murdered with an axe, while in Mandi Bahauddin, two Ahmadis were murdered by a Madrasa student within 20 minutes of each other.



TAYYAB AHMAD



Similarly, Ahmadiyya cemeteries remained under relentless attack, following the troubling pattern of recent years. In January, police in Daska vandalised over 75 graves across two cemeteries, acting without prior notice. In March, graves in Kotli, including that of a soldier who died serving Pakistan, were targeted twice in separate incidents. September witnessed a surge in attacks nationwide, with graves in Vehari, Sialkot, and Khushab desecrated, often with police complicity. November and December saw further violations in Gujrat and Bhagowal, where graves were defaced following extremist pressure.

Over the course of the year, multiple reports from international and domestic organisations spoke on human rights abuses faced by Ahmadis in Pakistan. The Human Rights Commission of Pakistan's Freedom of Religion or Belief report, A Culture of Hate-Mongering (2022–2023), documented systemic discrimination against the community, including the misuse of blasphemy laws, hate speech, and police complicity in the desecration of Ahmadi graves. Amnesty International detailed targeted attacks on Ahmadi mosques, arbitrary arrests during Eid-ul-Adha, and state complicity in denying the community religious freedoms. Separately, an investigative report by Fact Focus exposed a network involved in fabricating blasphemy cases, exploiting cybercrime laws to entrap individuals, particularly Ahmadis, under false allegations. Additionally, a report by the government of the United Kingdom on minority faiths in South Asia and the UN Human Rights Committee's review of Pakistan's compliance with the ICCPR both criticised Pakistan's legal framework, which institutionalises discrimination through blasphemy laws and denies Ahmadis the right to self-identify. Together, these reports underline the urgent need for reform to address religious persecution and protect minority rights.

While the Ahmadiyya Muslim Community in Pakistan continues to be denied the right to host its annual gathering since 1983, anti-Ahmadi rallies, marches, and conventions were once again a prominent feature of the year.



The resignation of **Prime Minister** Sheikh Hasina on 5 August triggered widespread unrest in the country, which led to religious extremists launching coordinated attacks on **Ahmadi** homes, mosques, and institutions across multiple districts.

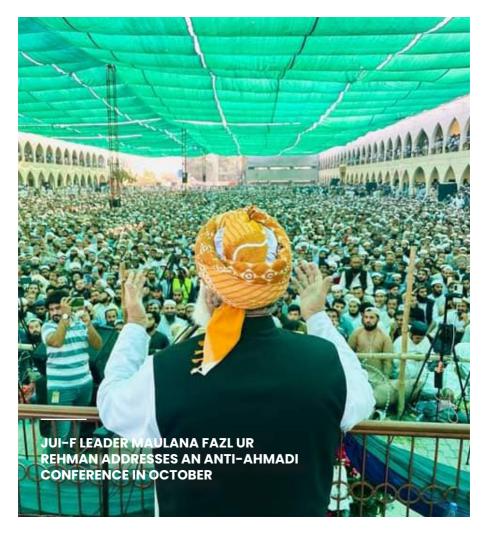
Beyond Pakistan, the year saw Ahmadi persecution intensify in Bangladesh. The resignation of Prime Minister Sheikh Hasina on 5 August triggered widespread unrest in the country, which led to religious extremists launching coordinated attacks on Ahmadi homes, mosques, and institutions across multiple districts. The most devastating assault occurred in Ahmadnagar, where a mob torched homes, vandalised religious sites, and injured dozens, ultimately leading to the death of 16-year-old Shahriar Rakeen. Similar attacks took place in Rangpur, Rajshahi, Nilphamari, and Dhaka, forcing many Ahmadis to flee their homes. Radical Islamist groups exploited the unrest to intensify demands for Ahmadis to be officially declared non-Muslims, issuing ultimatums to the government and threatening mass protests. Beyond mob violence, false legal cases were weaponised against Ahmadis, and online disinformation was used to incite further persecution.



SHAHRIAR RAKEEN



The persecution and human rights abuses experienced by Ahmadis in 2024 underscored the deepening crisis faced by the community, both in Pakistan and beyond. From legal rulings that legitimised anti-Ahmadi discrimination to the increasing use of state machinery to target the community, each new development reinforced an environment in which Ahmadis were further denied the most basic rights and protections. At the same time, the alignment of extremist elements with political and judicial institutions made any prospects for justice increasingly remote. As new mechanisms of exclusion took hold, the future of Ahmadis in Pakistan appeared more precarious than ever. As these patterns of persecution intensify, the urgent need for international intervention and sustained advocacy has never been more clearly felt.



Abbreviations and Glossary

AC **Assistant Commissioner AJK** Azad Jammu and Kashmir **ASP** Assistant Superintendent of

Police

DPO District Police Officer

HRCP Human Rights Commission

of Pakistan

FΙΔ Federal Investigation Agency **ICCPR** International Covenant on

Civil & Political Rights (1966)

PBUH Peace be upon him PPC Pakistan Penal Code SHC Sindh High Court

SHO Station House Officer (Police) TLP Tehreek e Labbaik Pakistan JUI-F Jamiat Ulema-e-Islam

(Fazl ur Rehman)

SHRC Sindh Human Rights

Commission

Aalmi: international Anjuman: association; union Augaf: endowment Bait-ul-Zikr: house of worship

Chak: village

Eid-ul-Adha: festival of sacrifice

Hafiz: who has memorised the

Holy Quran

Hazrat: title for respect lima: consensus Imam: religious leader Jalsa Salana: annual convention

Jamaat: community Jamia: religious seminary Kalima: Islamic creed and

Khatam-un

-Nabiyyeen: Seal of the Prophets

Khatme

Nabuwwat: Finality of Prophethood **Madrasa:** Islamic seminary Maulvi: Muslim cleric; scholar

declaration of faith

Maulana: senior Muslim cleric;

scholar

Majlis: association Masjid: mosque

Qar<u>i:</u> reciter of the Holy Quran Qadiani:

pejorative term for

Ahmadi

Ourbani: Islamic ritual of

sacrificing cattle

Talaba: students

Ulama: clerics/scholars

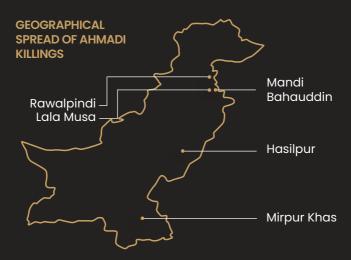


SIGISIC

2024 was another devastating year for Ahmadis in Pakistan and beyond, as reflected in the numbers. Data sourced from detailed incident reports highlights alarming trends in martyrdoms, imprisonments, attacks on places of worship, grave desecrations, police actions, assaults, hostile events, property damage, and educational discrimination. Percentages and extrapolations provide deeper insight into the scale and severity of these violations.

Ahmadis Murdered for their Faith in Pakistan

(As compared to 1 martyrdom in 2023)



12

Ahmadis in Prison

19

Ahmadis Physically Assaulted 22

Major Anti-Ahmadi Conferences and Rallies Held Across Pakistan

EDUCATIONAL DISCRIMINATION



Students Expelled for their Faith



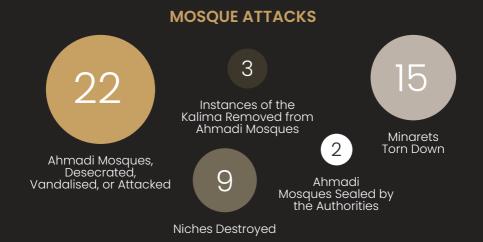
Employment Disruptions for Ahmadi Teachers



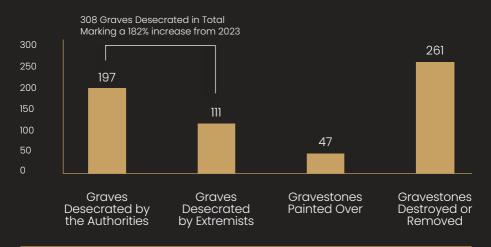
Ahmadi Students Assaulted



of Ahmadi Teachers Targeted Female



CEMETERY ATTACKS



HUMAN RIGHTS ABUSES AGAINST AHMADIS DURING EID-UL-ADHA

35 Ahmadis Detained or Arrested in Total

Instances of Ahmadis being Prevented from Offering the Eid Prayer



On Eid, a 13-year-old Ahmadi Child was Arrested Because of their Faith

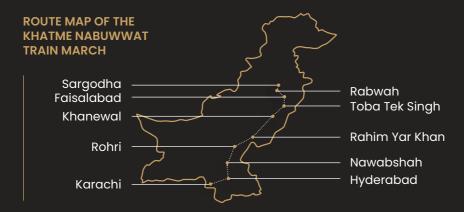


Ahmadis Detained Under the Punjab Maintenance of Public Order Ordinance

150

People Attacked the Ahmadiyya Mosque in Kotli, Azad Jammu and Kashmir (AJK)

THE FIFTIETH ANNIVERSARY OF THE SECOND AMENDMENT IN PAKISTAN



15+

Conferences and Rallies Held Across Pakistan.



Pakistan's Prime Minister Shehbaz Sharif Made a Public Statement Commemorating the Fiftieth Anniversary of the Second Amendment.

The Parliament building in Islamabad was illuminated with green lights, a symbolic gesture celebrating the decision to declare Ahmadis as non-Muslims.



40K

People Viewed the Golden Jubilee Khatme Nabuwwat Conference Live.

ANTI-AHMADIYYA VIOLENCE IN POST-HASINA BANGLADESH

In the aftermath of Prime Minister Sheikh Hasina's resignation on 5 August 2024, Bangladesh witnessed a severe escalation of violence against the Ahmadiyya Muslim Community. As political instability gripped the nation, religious extremists exploited the power vacuum to target this minority group across multiple districts. The following statistics document the systematic persecution of Ahmadis during this turbulent period.

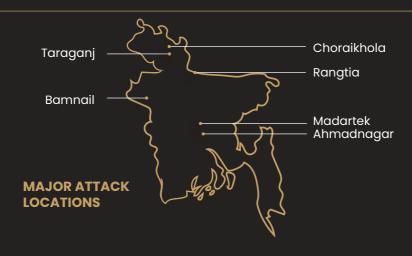
Ahmadi Killed for their Faith

Ahmadiyya Mosques Attackeď

Ahmadi Homes Vandalised

Ahmadi Families Displaced

200 Million Taka Worth of Damage



Longstanding Human Rights Violations

In addition to the escalating persecution of Ahmadis in Pakistan throughout 2024, many longstanding violations of their fundamental rights remained firmly in place.

Ahmadis continue to be prohibited from publishing the Holy Quran and its translation

Ahmadis remain prohibited from holding their annual conference in their headauarters of Rabwah, as well as other public gatherings and events. The last annual conference held in Pakistan was in December 1983. with 250,000 participants in attendance.

The entire written works of the founder of the Ahmadiyya Muslim Community remain banned in the Punjab.



Multiple
Ahmadis,
imprisoned
on false and
fabricated
charges
related to
their religion,
continue to
languish in
prison.

Ahmadis remain unable to take part in national and local elections due to discriminatory laws and regulations that specifically target and exclude them from participating in the electoral process based on their religious beliefs.

Multiple community magazines, periodicals and newsletters continue to be banned in the Punjab. In the Pakistani passport declaration, **Ahmadis** are required to declare themselves a non-Muslim minority, which contradicts their religious beliefs and discriminates against them based on their faith.

Ahmadi TV channels remain banned in Pakistan. Several denationalised Ahmadiyya schools and colleges, including TI College, still have not been returned to the community due to ongoing discriminatory policies and reluctance from authorities to restore their ownership rights.

Ahmadis are compelled to declare themselves a 'non-Muslim minority, in order to obtain a national identity card.



Call to Action

#1

Discriminatory legislation and provisions, particularly the Second Amendment to the Constitution of Pakistan and the anti-Ahmadi laws ushered in through Ordinance XX, which curtail the right of Ahmadis to freedom of thought, conscience, religion and belief need to be repealed. Legislation needs to guarantee equal rights and protection to all citizens, regardless of religious affiliation.

#2

Legislative and institutional responses need to be strengthened to effectively address violence, incitement of religious hatred, and hate speech against Ahmadis, in accordance with the established international human rights standards.

#3

To ensure equitable treatment of all citizens under Pakistani law and to uphold the fundamental rights enshrined in the Constitution, it is imperative to remove the anti-Ahmadi declaration currently required for obtaining a Pakistani passport and National ID card. This declaration mandates individuals to affirm their belief in the Finality of the Prophet Muhammad (PBUH) and explicitly denounce the founder of the Ahmadiyya Muslim Community and declare members of the community as non-Muslim.

This requirement not only contravenes international human rights standards, but also exacerbates social discrimination and institutionalises religious intolerance. It further creates undue barriers for Ahmadis in accessing essential documents and services, effectively relegating them to a second-class status.



#4

Where Pakistan must look to limit the scope of legislation that targets Ahmadis, the authorities must rigorously enforce existing laws against hate speech; ensure that any speech or material that incites violence or discrimination against minorities is promptly addressed with legal action; and introduce new legislation if necessary to specifically criminalise hate speech against religious minorities, ensuring that the laws are clear and enforceable.

#5

In light of pervasive discrimination and violence against Ahmadis in Pakistan, urgent steps must be taken to safeguard their fundamental human rights and ensure their full participation in public life free from fear, hatred, and reprisals.

#6

In order to uphold principles of democratic governance and ensure the protection of fundamental human rights, it is imperative that Ahmadis in Pakistan are quaranteed the right to vote without discrimination or prejudice. This recommendation underscores the need for legislative reforms to amend electoral laws that currently disenfranchise Ahmadis based on their religious beliefs. Such reforms should unequivocally affirm the right of all citizens, regardless of religious affiliation, to participate in the democratic process and exercise their fundamental right to vote.



#7

Political leaders and lawmakers must unequivocally refrain from perpetuating hatred against Ahmadis or exploiting religious sentiments for political gain. Such actions not only undermine social cohesion but also contribute to the perpetuation of violence and discrimination against Ahmadis in Pakistan, as well as other minorities. It is imperative that politicians and lawmakers adhere to principles of inclusivity, tolerance, and respect for religious diversity in their public discourse and policy-making processes.

#8

State authorities in Pakistan need to cease any involvement in attacks against places of worship and cemeteries and instead fulfil their duty to protect all religious and cultural sites, including those of the Ahmadiyya Muslim Community. This necessitates strict adherence to the rule of law, impartial enforcement of legal protections for religious minorities, and accountability for any complicity or negligence in facilitating attacks on Ahmadi mosques and cemeteries.

#9

It is imperative that Ahmadis are granted the freedom to practice their religious festivals without fear of reprisal or arrest, as guaranteed by international human rights standards and Pakistan's constitution. The targeting of Ahmadis by both law enforcement authorities and extremists during religious festivals, particularly Eid-ul-Adha, is a flagrant violation of their rights and undermines principles of religious freedom and tolerance.



#10

Authorities must conduct a comprehensive review of the Maintenance of Public Order laws to ensure they are not misused to target religious minorities, in the arbitrary manner they were used against Ahmadis during the 2024 Eid-ul-Adha festivities.

#11

Any bans on Ahmadiyya books, magazines, newsletters, websites, and other forms of media and publications must be rescinded and all steps must be taken to ensure that Ahmadis fully enjoy their right to seek, receive, and impart information and ideas.

#12

The government of Pakistan must work to eliminate all forms of anti-Ahmadi discrimination in schools, workplaces, commerce, and housing. In the case of education, authorities must address the systemic harassment faced by Ahmadi students and teachers, and implement robust measures to safeguard their rights within the educational system. The government must reaffirm its commitment to ensuring that education is a universal right, as guaranteed under Article 25-A of the Constitution, and that no individual is denied equal opportunities to learn and teach due to their religious beliefs. Schools, colleges, and universities should establish anti-discrimination policies that explicitly protect individuals from harassment based on their faith. These policies should be widely publicised, and mechanisms should be put in place to allow students and teachers to report incidents confidentially and without fear of retaliation.

These recommendations aim to address the systemic issues contributing to Ahmadi persecution in Pakistan and work towards building a more inclusive and rights-respecting society.



Special Reports

The State, therefore, is responsible not only for directly persecuting Ahmadis and denying their right to freedom of religion or belief, it has also failed in its obligation to protect their human rights.

International Commission of Jurists

Special Reports

SEPARATE LISTS, SEPARATE LIVES: SYSTEMATIC DISCRIMINATION AGAINST AHMADIS IN 2024 ELECTIONS

In the 2024 general elections in Pakistan, the systemic disenfranchisement of the Ahmadiyya Muslim Community remained a glaring human rights concern. Ahmadis were once again excluded from participating in the electoral process due to discriminatory laws and practices that have persisted for decades. This disenfranchisement has drawn significant domestic and international criticism, yet no substantive steps have been taken to address the issue.

The electoral exclusion of Ahmadis is rooted in the creation of a separate voter roll for members of the community. Under Pakistan's electoral framework, all citizens are required to declare their religious affiliation when registering to vote. Ahmadis, who self-identify as Muslims, are compelled to either renounce their religious beliefs or be classified as non-Muslims on a supplementary electoral roll. This stipulation, established through an executive order during the regime of General Pervez Musharraf in 2002, effectively segregates Ahmadis from the joint electorate. Articles 7B and 7C, now incorporated into the Election Act 2017, require Muslim voters to sign a declaration affirming their belief in the absolute and unqualified Finality of the Prophethood of Muhammad (PBUH). Those refusing to sign are moved to the supplementary list of non-Muslims. This effectively nullified the joint electorate system for Ahmadis, leaving them marginalised within a discriminatory framework.



The Ahmadiyya Muslim Community has decided to disassociate itself from elections entirely, refusing to recognise or support any individual or party that claims to represent them in the polls. This stance stems from the systematic and deliberate disenfranchisement of Ahmadis, whose names are placed on a separate voter roll solely on account of their faith. As a result, for decades, no Ahmadi has been represented in any assembly national, provincial, district, or local. In Rabwah, the Ahmadivva headquarters where 95% of the population is Ahmadi, the community has no representation in its town council. These discriminatory procedures have entrenched the political exclusion of Ahmadis at every level.

This legal framework has deprived Ahmadis of their fundamental democratic rights, forcing them to choose between their religious beliefs, their right to self-identify, and political participation.

Consequently, the community abstains from voting altogether, as participating under such conditions conflicts with their religious convictions. The exclusion

of the community is not merely a bureaucratic oversight, but a deliberate policy of statesanctioned religious discrimination.

The separate electoral list also poses other dangers, especially with regard to the security and well-being of members of the community. During the 2024 elections this was starkly highlighted in the case of Imtiaz Ahmad Butt, an Ahmadi who runs a private educational institution named Imtiaz Public School in Lahore. Butt was identified from the electoral roll designated for Ahmadis, leading to a targeted campaign against him and his school. An announcement circulated on social media verified his reliaious affiliation through the separate voter roll and urged parents to withdraw their children from his school to "safeguard their faith." This incident exemplifies how the separate electoral roll not only disenfranchises Ahmadis but also exposes them to societal discrimination, harassment, and threats, further marginalising the community from various aspects of public life.





The disenfranchisement of Ahmadis in the 2024 elections also sparked criticism from civil society groups within Pakistan. Advocacy organisations and progressive voices emphasised that the exclusion of any segment of the population undermines the credibility and inclusivity of the electoral process. They argued that a truly democratic system cannot function when it systematically denies basic rights to a minority community.

In a statement issued by the Ahmadiyya Muslim Community in Pakistan, spokespersons expressed deep concern over their continued exclusion from the electoral process. They highlighted the hypocrisy of allowing openly sectarian and extremist groups to participate in elections while denying Ahmadis the basic right to vote. The community also underscored the broader implications of this disenfranchisement, noting that it perpetuated a culture of intolerance and discrimination that extends beyond elections, affecting their access to education, employment, and freedom of worship.

The lack of progress on this issue highlights the entrenched nature of religious discrimination in Pakistan's legal and political systems. While the international community and human rights organisations continue to advocate for change, meaningful reform appears elusive. Without political will and a commitment to protecting minority rights, the disenfranchisement of Ahmadis is likely to persist.

In Rabwah, the Ahmadiyya headquarters where 95% of the population is Ahmadi, the community has no representation in its town council.





HUMAN RIGHTS VIOLATIONS AGAINST AHMADIS DURING EID-UL-ADHA 2024

During the 2024 Eid-ul-Adha celebrations, the Ahmadiyya Muslim Community in Pakistan faced an intensified crackdown. This marked a continuation of targeted attacks on their religious practices, which have worsened over recent years. Members of the community were harassed, detained, and prevented from observing their religious rites. Despite constitutional protections for religious minorities and international human rights obligations, state authorities failed to protect the community and allowed these violations to persist.

Over 30 Ahmadis were arrested or detained in various districts during the festival. In Gujranwala, eight Ahmadis were detained, with three cases registered and two individuals held without formal charges. Arrests also occurred in Sargodha, Toba Tek Singh, and Rahim Yar Khan. In Sheikhupura, five Ahmadis were detained but later released by magistrate orders. Police raids in Sialkot led to the arrest of 17 Ahmadis, further heightening tensions. Similar incidents took place in Narowal, Karachi, and Umerkot, where authorities detained a number of Ahmadis before releasing them.

In Chakwal, three prominent
Ahmadis were detained under
the Punjab Maintenance of Public
Order (MPO) Ordinance of 1960.
The authorities prevented them
from performing Eid rites and
pressured Ahmadi representatives
to sign surety bonds to ensure

no community member would perform the Eid sacrifice. Across the Punjab, the MPO Ordinance was used to detain 23 Ahmadis pre-emptively. This law, which allows detention without trial for up to three months, was used to justify mass detentions and suppress the community.

The systematic use of the MPO Ordinance against Ahmadis during a religious festival showed the state's willingness to use the broadest legal provisions to suppress minorities. This created a hostile environment where any expression of Ahmadi religious practice was treated as a provocation to the majority population.





Ahmadis also faced threats and intimidation from extremist groups. In Jhelum, leaders of Tehreek-e-Labbaik Pakistan (TLP) made explicit threats during a rally in which a number of participants openly carried weapons. A prominent TLP leader, Asim Ashfaq Rizvi, declared that any Ahmadi attempting to perform the ritual sacrifice would be hanged.

Authorities imposed additional restrictions on Ahmadi religious observances. In Gujranwala, inconvenient prayer times disrupted community gatherings. In Faisalabad and Karachi, extremist factions reported Ahmadi sacrifices to the police, leading to arrests and the confiscation of sacrificial meat. Police barred Ahmadis from entering their mosques in districts such as Chak Chatha, Dahranwala, and Pir Kot Sani, forcing them to relocate their prayer services.

In Kotli, Azad Jammu and Kashmir (AJK), a mob of 150 people attacked an Ahmadiyya mosque. The attackers opened fire and destroyed the minarets and arch. This occurred despite a Ministry of Interior directive issued two days earlier, instructing provincial authorities to protect Ahmadiyya sites from threats posed by the TLP. Police failed to act on these instructions and focused instead on monitoring Ahmadi homes for sacrificial animals.

A mob of 150 people attacked an Ahmadiyya mosque. They opened fire and destroyed the minarets and arch.





AHMADIYYA MOSQUE, KOTLI, AJK



The persecution of Ahmadis during Eid-ul-Adha 2024 is rooted in Pakistan's discriminatory legal framework, particularly anti-Ahmadi laws that prevent the community from practising Islamic rituals publicly. Bar associations have played a controversial role in these violations, passing resolutions that explicitly target Ahmadis. The Lahore Bar Association and other legal bodies have consistently called for strict enforcement of anti-Ahmadi laws to prevent the community from participating in religious practices such as the Eid sacrifice.

This year, the Lahore High Court Bar Association once again issued letters to various officials and law enforcement agencies across Punjab, instructing them to take pre-emptive measures to prevent Ahmadis from performing any Islamic rituals, including Eid prayers and animal sacrifice.



Lahore High Court Bar Association Lahore

Phones: 042-99214418, 99214420
Website: www.lhcbar.com Email: lhcbar@gmail.com

Ref. No. L.H.C.Bar /- 2913

Dated: 05-06-2024

To

THE REGIONAL POLICE OFFICER, GUJRAT REGION.

SUBJECT: ISSUANCE OF DIRECTION TO ALL DPOS ETC OF THE GUJARAT REGION TO IMPLEMENT THE EARLIER ISSUED NOTHICATION AO (IS-III)S-35/2023 DATED 23 JUNE 2023 FOO IMPLEMENTATION OF SECTION 288(C) PARISTAN PENAL CODE.

RESPECTED SIR

- That on the occasion of Eid-Ul-Adhs, 10th day of Zul-Hajj "Eid Prover Congregation" and on 10th 11th 12th day of Zul-Hajj "<u>Curban I of certain animals</u>" being a Sunnateterhalmin (A.5) seed as Sunnate-Whathmand (silalabla utilis vasaling) khatam Un Nabiyeen is an important religious obligations and <u>Sheatir-Estlami</u> which only belongs to Muslims community to fer more than 1400 years.
- That as per article 260(3) of the Constitution of Islamic Republic of Pakistan, 1973, the Qadyanl Group, Or Lahori Group (who called therealves "Ahmadi" or by any other names) they have been declared to be Non-Muslims Minority Since 07-9-1 1974. Consequently, the qadyanis were restrained to perform any SHAAIR-E-ISLAMI UNDER SECTION 298C OF PPC.
- 3. That the Qadyania are declared <u>Mon-Muslim Milnarity</u> (as per Constitution of Islamic Republic of Pakistran 1973) but the <u>pactray themselves os Muslims by Establina the Identity of Muslims and demanded the Muslims rights, that's why Supreme Court PLD 1993 SCMR 1718 sald that they are fraudulent and unscruptious Non-Muslims.</u>
- 4. That on the occasion of Eid-Ul-Adha, performing "Qurbani" and "Performing Eid Proyer" Shadir-e-Islami are reserved only for Muslims but only adayani /mirali infidied selberately exercise the act of qurbani and eid prayers lilegaly on the occasion of Eid-Ul-Adha and directly on indirectly poses themselves as Muslims, or colls, or refers to, their faith as Islam and by visible representations, or In any manner falls within the ambit of 2962 PPC.



Lahore High Court Bar Association Lahore

Phones: 042-99214418, 99214420 Website: www.lhcbar.com Email: lhcbar@omail.com

 That every year, on the occasion of Eid-Ul-Adha, there are so many reports/FiRs on the record of concerned authorities, which show that Qadyani Group (non-Muslims), openly, flagrantly and high headedly violate the Section 298(C) PPG.

Under the circumstances you are humbly prayed that a direction may kindly be issued to the quarter concern to implement the <u>Notification No.SO (IS-III)6-35/2023 Dated 23 June 2023 issued by your worthy office</u> in true letter and spirit.

It is further prayed that a direction may kindly be issued to all DPOs etc. of Region to take all the necessary and requisite preemptive and preventive measures to bound & restrained illead use of Shadin-F-Islami (Botherina For Fild Prayer And Qurbani Etc) by Qadiani / Lahori Group on the occasion of Eld-Ul-Adha, 10th, 11th, and 12th of Zul-Haji and otherwise take action in accordance with law.

It is further prayed that a clear direction by mentioning that in case of nonompliance strickfart flepartmental action shall be intilized against the concerned officials and also legal action under 286c, of the PPC should be taken against the Calcian inon-Multim group and other organizers of the Cacliani Jamast so that the peace of the area can be maintained and any kind of loss of life and property can be avoided.

NOTE: - 1. NOTIFICATION NO.50 (Is-III)6-35/2023 INSTRUCTIONS FOR EID PRAYER GATHERING Issued by Home Department of Government of Punjab Dated 23 June 2023 is attached.

Copies of Firs lodged on violation of Section 298(C) PPC are attached.

Thanking you in anticipation.

(MUHAMMAD ASAD MANZOOR BUTT)

Advocate Supreme Court

PRESIDENT
LAHORE HIGH COURT BAR ASSOCIATION.

RE HIGH COURT BAR ASSOCIATION, LAHORE.

A LETTER FROM THE LAHORE HIGH COURT BAR ASSOCIATION URGING AUTHORITIES IN GUJRAT TO PREVENT AHMADIS FROM UNDERTAKING THE EID-UL-ADHA CELEBRATIONS



THE MUBARAK SANI CASE: DECISION OF THE SUPREME COURT FURTHER THREATENS THE RIGHTS AND FREEDOMS OF AHMADIS IN PAKISTAN

For nearly a decade, the Punjab government has systematically prohibited the printing, publication, and distribution of Ahmadi religious literature, encompassing community press materials, books, periodicals, and the Holy Quran. This ban has led to numerous welldocumented legal cases against Ahmadis in Pakistan, including that of Mubarak Ahmad Sani, a prominent Ahmadi educator who was arrested in January 2023 for allegedly distributing a proscribed commentary of the Holy Quran. In February 2024, the Supreme Court of Pakistan granted him bail, ruling that the charge was unconstitutional as it was based on legislation enacted after the alleged offence, violating the constitutional protection against retrospective punishment.

The Court also referenced in obiter remarks that matters of faith must be approached with caution and cited the Quranic principle of non-compulsion in matters of religion and Article 20 of Pakistan's Constitution, which ensures the right to profess, practice, and propagate one's religion. Finally, the court noted that charging the applicant under another law would also be unconstitutional since he has already served the maximum penalty; thus continuing his incarceration would violate his

fundamental rights to liberty, a fair trial, due process, and treatment in accordance with the law. Finally, the court noted that charging the applicant under another law would also be unconstitutional since he has already served the maximum penalty; thus continuing his incarceration would violate his fundamental rights to liberty, a fair trial, due process, and treatment in accordance with the law.

The Court referenced that matters of faith must be approached with caution and cited the Quranic principle of non-compulsion in religion.



The decision led to a malicious and defamatory campaign against the Chief Justice by religious groups and clergy which resulted in the Supreme Court being forced to issue a press release on 22 February 2024, which stated that "to run a campaign against judges or the judiciary on the pretext of criticism is regrettable and violates the principle of free speech enshrined under Article 19 of the Constitution." Subsequently, the Punjab government filed a review petition that the court's reference to Article 20 in its February decision needed to be modified to clarify that the rights of citizens under this provision are not absolute, but are subject to law, public order, and morality.



After coming under further pressure, particularly from the religious right, on 26 February, a three-member bench of the court was also forced to issue an order, in which it noted that "parties to the case may take any objection to the order dated 6 February 2024 which is under review." Additionally, other applicants, such as the religious political party Jamaat-e-Islami, who wished to join the case to review the decision, "may submit their written opinions concerning the said order, limited to the interpretation of the Constitution of the Islamic Republic of Pakistan and/or the Injunctions of Islam." The order also issued notices to several Islamic institutions across the country, including the Council of Islamic Ideology of Pakistan, seeking their input on the judgment in relation to the "injunctions of Islam."

The court accepted the review petition and noted in a subsequent July revised decision that while Ahmadis are non-Muslim according to the constitution and law, they are permitted to practice and preach their faith, provided they do not use Muslim terms or present themselves as Muslims in public. Furthermore, the court affirmed the right of Ahmadis to privacy within their homes and places of worship, within "reasonable limits" prescribed by law. The court also emphasised that the "right to religious freedom, as guaranteed by the constitution, is subject to law, morality, and public order."



Most alarmingly, specific clerics were brought in to advise the court on needed changes and to "fix" certain parts of its judgment which gave Ahmadis the right to "preach" albeit behind closed doors.

Despite having "exhausted all possible legal remedies", the Punjab government filed a "criminal miscellaneous application" in "liaison with religious parties" pressuring the court to "expunge certain material paragraphs from its judgment." The limited constitutional space which was recognised in the July decision was quickly retracted when, in August, the court omitted relevant paragraphs from its February and July decisions due to pressure from religious organisations and political parties. Most alarminally, specific clerics were brought in to advise the court on needed changes and to "fix" certain parts of its judgment which gave Ahmadis the right to "preach" albeit behind closed doors. On 10 October 2024, the court published its final judgement providing its reasoning for the decision. In it the court "replaced" the previous orders, except in allowing the bail, and held their judgement as "final and definitive judgment in this case." The Court in extremely troubling fashion chose not to focus on the rights of Ahmadis, but to disparage the theological beliefs of Ahmadis regarding the status of Jesus and the Seal of Prophethood. The court stated that the Holy founder of the Ahmadiyya Muslim Community "wrote highly inappropriate things about the prophets, especially Jesus Christ (peace be upon him) and his mother, Mary (peace be upon her), in several places" without actually specifying what he said, deeming it not "appropriate to reproduce those words in our judgment as it would unnecessarily publicize them, which would cause offense not only to Muslims but also to the Christian community." The

court went on to assert that "the absolute and definitive consensus (Ijma) of the Ummah that "Khatamun-Nabiyeen" means the "Last of the Prophets," and that is a "fundamental principle" recognised by the Constitution of the Islamic Republic of Pakistan. The Court also held that "no one has the right to represent themselves as a follower of a religion whose fundamental beliefs they deny. Therefore, it is incorrect for Qadianis to call themselves "Muslims" or "Ahmadi Muslims"". The Court concluded in the operating parts of the judgement that:

- (a) Belief in the Finality of Prophethood of Prophet Muhammad (PBUH) is conditional upon believing that he is the Seal of the Prophets, meaning the 'Last of the Prophets'.
- (b) Article 260(3) of the Constitution of the Islamic Republic of Pakistan has also made belief in the Finality of Prophethood an essential part of the definition of a Muslim, and no other interpretation or explanation is acceptable in this regard. Just as every citizen of every country and state is bound by the constitution and law of that country and is obligated to accept that constitution and law literally and meaningfully, and the constitution is the 'mother of all laws', Qadianis are also obligated to accept their constitutional status defined in the Constitution so that their rights can be determined and protected within its scope.

The final decisions mark a deeply troubling capitulation to regressive and extremist religious forces, both those advising the court directly and those protesting outside the courtroom.



Rather than upholding the fundamental constitutional rights of Ahmadis, the court has entangled itself in theological matters beyond its understanding and authority. By once again constitutionally defining Muslim identity, it has imposed a singular religious interpretation that fundamentally violates the spirit of religious freedom and plurality of belief. Secondly, the court has effectively denied the Ahmadis the right to self-identification, also a core aspect of international religious freedom principles. Instead, it has reinforced its regressive past decisions, subordinating the rights of Ahmadis to prejudiced religious views that it has constitutionally entrenched. In doing so, it has further legitimised the state's apartheid-like persecution of Ahmadis, setting yet another

troubling judicial precedent.

The expanded yet limited protection recently afforded to Ahmadis under Article 20 of Pakistan's Constitution—to profess, practice, preach their faith, and worship has been abruptly rescinded. This constitutional void could potentially pave the way for extremist forces to target Ahmadis with even greater impunity, both publicly and within the privacy of their homes. Moreover, as noted by one research fellow by yielding to "external influences", it undermines judicial independence and "their role as impartial arbiters of justice" and further "emboldens religious groups and serves as a public validation of their methods and power to shape state policy."





PAKISTAN'S AHMADIS TARGETED BY A FRESH WAVE OF HOSTILITY DURING THE 50YEAR ANNIVERSARY CELEBRATIONS OF THE SECOND CONSTITUTIONAL AMENDMENT

In 1974, Pakistan introduced the Second Amendment to its constitution, a landmark decision that fundamentally altered the status of Ahmadis within the country. This amendment officially declared Ahmadis as non-Muslims, marking a significant turning point in religious identity politics in the country.

The impact of the Second Amendment was profound and multifaceted. For Ahmadis, it meant severe restrictions on their religious freedoms particularly their right to self-identify as Muslims. It also laid the aroundwork for the passing of Ordinance XX under General Zia-ul-Haq a decade later, which criminalised Ahmadi worship and preaching, prohibited Ahmadis from issuing the Muslim call to prayer, using the language and symbols of Islam, and from "posing as Muslims", thereby curtailing every aspect of their religious and civic lives.

Socially, it exacerbated sectarian tensions and reinforced prejudices against all religious minorities, contributing to a climate of intolerance and discrimination. Politically, the amendment reflected the state's intervention in religious affairs and set a precedent for the marginalisation of minority communities based on religious beliefs.

In September 2024, Pakistan saw a surge in anti-Ahmadi activities, rallies, and conferences aimed at commemorating the 50-year of the passing of the Second Amendment. These events highlighted the entrenched hostility towards the community and showcased the growing influence of religious extremists, reinforcing the social and legal marginalisation of Ahmadis in Pakistan today.





One of the earliest such events was the Khatam-e-Nabuwwat Train March, organised by Anjuman Talaba-e-Islam from 31 August to 1 September 2024. This symbolic journey from Karachi to Rabwah, the headquarters of the Ahmadiyya Muslim Community, was intended to demonstrate support for the Second Amendment and reinforce the doctrine of the Finality of Prophethood—a principle often invoked to justify the exclusion of Ahmadis from Pakistan's religious and social fabric.

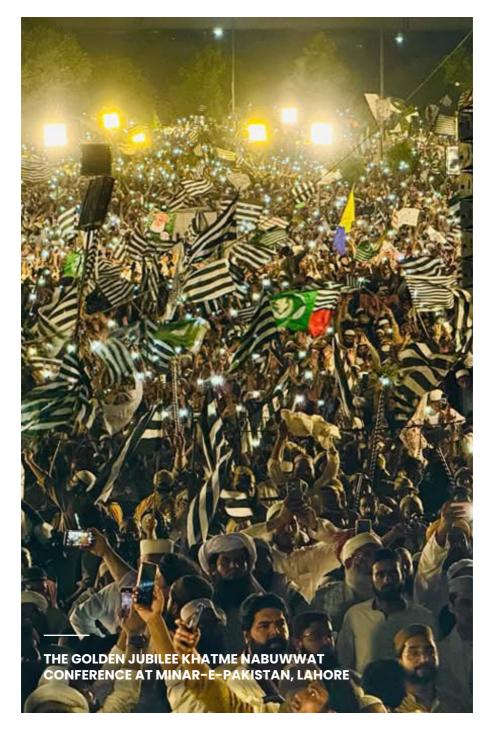
Although the event attracted varying levels of participation in different cities, the deliberate choice of Rabwah as its endpoint demonstrated an attempt to intimidate the community. When the train reached Rabwah, it was met with a heavy police presence, and the marchers were prevented from disembarking. Nevertheless the event contributed to the broader atmosphere of fear and intimidation.





These events highlighted the entrenched hostility towards the community and showcased the growing influence of religious extremists, reinforcing the social and legal marginalisation of Ahmadis in Pakistan today.





This was followed by a major conference at Minar-e-Pakistan in Lahore on 7 September, organised by Jamiat Ulema-e-Islam and led by Maulana Fazlur Rehman.

The event, which celebrated the fiftieth anniversary of the Second Amendment, featured inflammatory speeches from religious and political leaders. Clerics and politicians alike hailed the 1974 decision as a victory for Islam and warned against any concessions to the Ahmadiyya Muslim Community. One of the most extreme calls to action came from Maulvi Manzoor Mengal, who declared that Ahmadis should be executed, urging both the state and the public to take up this violent task if necessary.

Smaller but significant anti-Ahmadi conferences also took place in Rabwah on 6 and 7 September, including a Seerat-un-Nabi conference, which saw speakers using harsh language against the community and promoting baseless accusations of treachery.

Another prominent conference, led by Qari Shabbir Usmani of the International Khatme Nabuwwat Movement, reiterated demands to maintain anti-Ahmadi laws and warned of severe consequences if Ahmadis continued their efforts to challenge these legal restrictions.

In Chiniot, Maulana Muhammad Yameen Chinioti amplified anti-Ahmadi rhetoric at a gathering, accusing the community of waging war against Islam and pledging his life to protect the belief in the Finality of Prophethood.

Leaders in AJK also participated in commemorations of the Second Amendment. AJK President Barrister Sultan Mahmood Chaudhry and Prime Minister Chaudhry Anwarul Haq both delivered speeches defending the amendment and justifying the ongoing persecution of Ahmadis. They emphasised the importance of safeguarding Islamic principles, reinforcing the official narrative that Ahmadis should continue to be socially and religiously marginalised.

At the federal level, Prime Minister Shehbaz Sharif hailed the passing of the Second Amendment and the political leaders of the time who pushed it through in a post shared on the social media platform X. The parliament building in Islamabad was also illuminated to mark the landmark moment.





THE AHMADIYYA MUSLIM COMMUNITY UNDER SIEGE IN BANGLADESH

In 2024, Ahmadis were not only subjected to persecution in Pakistan but also faced a significant escalation of violence in Bangladesh. The year saw a sharp rise in attacks against the Ahmadiyya Muslim Community, drawing troubling parallels to the challenges they endure in Pakistan. This surge in persecution was exacerbated by widespread unrest following the resignation of Prime Minister Sheikh Hasina on 5 August, during which religious extremists targeted various minority communities, including the Ahmadis.

On the afternoon of the Prime Minister's resignation, a mob descended upon Ahmadnagar, a village in Panchagarh Sadar Upazila. The assailants vandalised approximately 117 Ahmadi homes, looted belongings, and set properties ablaze. They also desecrated the main Ahmadiyya mosque, offices, and a quest house, destroying around ten motorbikes stored there for safety. The Jamia Ahmadiyya Bangladesh theological school was also attacked and the building in its convention ground was torched. Twenty-two Ahmadis, including students, sustained injuries and were hospitalised.

Among the injured was 16-yearold Shahriar Rakeen, who suffered severe head injuries. Despite receiving treatment at multiple hospitals, including Dhaka Neuroscience Hospital and Dhaka Medical College Hospital, Rakeen succumbed to his injuries on 8 November, after battling for his life for over three months.

The violence extended beyond Ahmadnagar. On the same evening, the Ahmadiyya mosque in Taragani, Rangpur District, was set on fire, and local Ahmadis received death threats. In Bamnail village, Rajshahi District, on 6 August, attackers vandalised the Ahmadiyya mosque and threatened the local Ahmadi imam, allegedly incited by a local imam. That same day, in Choraikhola, Nilphamari District, a group attacked and burnt the Ahmadiyya mosque, later looting the remnants. Ahmadi residents faced intense pressure and threats in the following days.



In Dhaka's Madartek area, the Ahmadiyya mosque was attacked twice by local extremists who also caused damage to a nearby Ahmadi-owned home. While local residents intervened to prevent further harm, Ahmadis have since been prohibited from using microphones for the call to prayer. The following day on 6 August, in



Rangtia, Sherpur District, religious extremists looted, vandalised, and set fire to Ahmadi homes and the local mosque, forcing about 20 Ahmadi families to flee and seek refuge elsewhere. In Shohagi, Mymensingh District, on 9 August, a planned attack on the local community, reportedly instigated by a local union council chairman, was thwarted by timely military intervention. The financial toll from these attacks is estimated at approximately 200 million taka.

Following the August attacks, radical Islamic groups renewed their longstanding demand for the government to declare Ahmadis non-Muslims. During a conference held on 24 October 2024, under the banner of "Ulama-Mashayekh Conference" in Dhaka, leaders issued a six-month ultimatum to the interim government to fulfil this demand. They also called for Ahmadis to be prohibited from using Islamic terms, calling their places of worship mosques, performing the call to prayer, and a ban on Ahmadi publications and community activities. Speakers threatened to organise a rally of one million people in Dhaka to pressure the government into compliance.

It was not just in the August turmoil that the lives and security of Ahmadis were threatened in the country. Throughout the year, false legal cases were filed against members of the community in various regions, including Ahmadnagar and Shalshiri villages in Panchagarh. There are ongoing threats of further legal harassment.

Additionally, in March 2023 anti-Ahmadiyya groups attacked the community's annual convention in Ahmadnagar, resulting in one death,





over a hundred injuries, and the destruction of more than 200 homes and businesses. Following these events, several cases were filed against the perpetrators. However, on 15 September 2024, radical Islamist cleric Mamunul Haq demanded the withdrawal of these cases during a rally in Panchagarh. Also, in September, a fake Facebook account impersonating 16-yearold Ahmadi Khaled Ahmad Turki from Brahmanbaria Town posted disrespectful remarks about the Holy Prophet Muhammad (PBUH). Screenshots of these posts were circulated to incite unrest against the community. When Khaled attempted to file a report with the local police, he was detained and later released on bail.



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Murders and Assaults

Over a period of many decades, Ahmadi Muslims have been mercilessly targeted only because of their religious beliefs, and many have lost their lives as a result.

Hazrat Mirza Masroor Ahmad



Murders and Assaults

SPOTLIGHTS

BERIANWALA, TOBA TEK SINGH

February 2024

Muhammad Afzal, an Ahmadi man from Berianwala, Toba Tek Singh, was attacked while on his way to the market at 7 o'clock in the morning by a man known locally as Saddam. The assailant shot five times, with one bullet hitting Afzal near the shin. Fortunately, he escaped serious harm. After the attack, the assailant fled the scene. Afzal was taken to the Civil Hospital in Gojra, where he received medical treatment. The incident was reported to the police, who later raided the shooter's residence. However, he had absconded.

The attack took place two days after a local conference in Berianwala, during which Muhammad Afzal had been identified as a prominent Ahmadi whose "removal" would be "beneficial".





The attackers confirmed his identity before opening fire.

TAHIR IQBAL CHEEMA

HASILPUR, BAHAWALPUR 4 March 2024

On 4 March 2024, Tahir Iqbal Cheema, the 54-year-old president of the local Ahmadi community, was shot and killed in a targeted attack in Hasilpur, Bahawalpur. The incident occurred just outside his village when Cheema was ambushed by two unidentified assailants on motorcycles. The attackers confirmed his identity before opening fire.

Cheema sustained fatal injuries and died shortly after the attack.

The motive behind the killing appeared to be religiously driven, as the victim had no known personal disputes or enmities. However, following local protests led by religious clerics, the police transferred the investigation and suspects to the Counter Terrorism Department.

The District Police Officer (DPO) of Bahawalpur initially suggested that the attack stemmed from an honour related dispute. However, media outlets including Voice.net reported otherwise. Some sources alleged that the arrested suspects had links to Lashkar-e-Jhangvi.



The 2010 Lahore attack on two Ahmadi mosques remains the deadliest assault on Ahmadis in Pakistan, killing 86.



SAADULLAH PUR, MANDI BAHAUDDIN

8 June 2024

On 8 June, two members of the Ahmadiyya Muslim Community, Ghulam Sarwar and Rahat Ahmad Bajwa, were murdered in religiously motivated targeted killings.

Ghulam Sarwar, a 62-year-old farmer, was fatally shot near his home after returning from the early afternoon prayer. Approximately 20 minutes later, Rahat Ahmad Bajwa, a 30-year-old manager of a catering centre, was also shot near a village mosque while coming home from work.

The suspect, identified as Syed Ali Raza, a teenage student of the local Ahle-Sunnat madrasa, was later apprehended by the police. The head of the madrasa, Maulvi Sajid Latif, has a long history of anti-Ahmadi hate and hostility.

Upon his arrest, Syed Ali Raza confessed to committing the murders, citing religious motives. The police registered two separate First Information Reports (FIR) against the suspect under Section 302 of the Pakistan Penal Code (PPC) and Section 7 of the Anti-Terrorism Act of 1997.





LEFT: GHULAM SARWAR

RIGHT:

RAHAT AHMAD BAJWAH

Over 90% of violent attacks on Ahmadis go unpunished.

BHULAIR, KASUR

May and November 2024

For two years, communal tensions have been rising in Bhulair, District Kasur. While there have been brief periods of calm, tensions have repeatedly resurfaced, leading to new incidents of harassment and violence

Matters came to a head in May, when a group of assailants opened fire on an Ahmadi youth who was irrigating an agricultural field. Fortunately, he escaped unharmed. Following the attack, members of the local Ahmadi community reported the incident to the Station House Officer (SHO) at Sadar Bhai Pheru Police Station and submitted a formal written complaint.

On 19 May, another young Ahmadi was confronted and threatened outside the village. He reported the incident to the local community president. Shortly after, Ahmadi homes in the area were fired upon. Fortunately, no one was harmed. The police were immediately alerted, but the perpetrators managed to flee the scene before law enforcement arrived.

In response to these events, the police registered a case against six individuals.

However, no arrests have been made so far.

Later in the year, during the night of 20–21 November 2024, a group of armed assailants targeted Ahmadi homes with gunfire. While no lives were lost, a young man sustained a minor injury when debris from a shell struck his eye.

The attackers, estimated to be around 15 in number, were primarily individuals from outside the village. Upon being notified, the police arrived at the scene and collected over 100 bullet shells. The SHO conducted an inspection and was provided with a list of names of individuals suspected of prior acts of violence against the community.

However, the SHO claimed that these individuals were in Lahore at the time of the incident and declined to include their names in the case. Instead, the police suggested that the attack might have been fabricated by the victims themselves

A team from DPO's office later visited the site but endorsed the SHO's stance, refusing to name any suspects in the FIR. Ultimately, a case was registered against unidentified assailants, leaving the victims without any meaningful recourse or accountability.



LALAMUSA, GUJRAT 27 July 2024

On 27 July, Dr Zaka Rehman, a 53-year-old Ahmadi Muslim and local community leader, was shot dead at his clinic on the GT Road in Lalamusa. The incident occurred when two unidentified gunmen entered his clinic and opened fire. Dr Rehman died on the spot. The assailants immediately fled the scene.

Dr Rehman was a respected figure with no known personal disputes, and his murder was believed to have been motivated by his faith. He left behind a wife, one son, and three daughters.

Dr Rehman's killing came just two days after a group of UN human rights experts, including UN Special Rapporteurs, called for an "immediate end to discrimination and violence against Ahmadis in Pakistan", showing documented evidence of "extrajudicial killings, arbitrary arrests and detentions, attacks on places of worship and restrictions on freedom of expression, peaceful assembly, and association."

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Incitement to violence against Ahmadis is openly displayed across Pakistan, through banners, posters, and wall-chalking.



MANDI BAHAUDDIN August 2024

In August 2024, the Ahmadiyya Muslim Community in Mandi Bahauddin experienced a series of targeted arson attacks.

On 21 August, unidentified attackers attempted to set fire to the vehicle of Kaleem Ahmad, a prominent local Ahmadi official. The assailants used petrolsoaked cloths to ignite the car. Fortunately, neighbours alerted Ahmad in time, allowing him to extinguish the fire before it caused significant damage. Despite these efforts, the heat caused cracks in the windscreen and damaged the bumper and a tyre. An FIR was filed with the police, but the perpetrators remain at large.

Earlier in the month, on 3 August, the home of Ayaz Ahmad Bajwa was targeted in a similar manner. Assailants poured petrol on his front door and set it alight. Prompt action prevented the fire from spreading further, and there was no major structural damage to the building.

Another attack occurred on 13
August, when arsonists targeted
the electricity meter of Omar
Naeem. They wrapped the meter
in cloth and newspapers before
setting it on fire. The meter was
completely destroyed, but swift
intervention ensured that the fire
did not reach the adjacent gas
meter.

DISTRICT VEHARI

2 December 2024

On 2 December, Muhammad Asghar, a resident of EB363 in District Vehari, was injured in a shooting by unidentified assailants.

The incident took place in the morning after Asghar had dropped his children off at school. While returning home, two masked individuals intercepted him and opened fire. One bullet struck his leg. Despite his injury, Asghar managed to reach his village, with the attackers pursuing and firing additional shots before fleeing.

Asghar was taken to the Tehsil Headquarters Hospital in Gaggo Mandi, where he received treatment. He later returned home in a stable condition.

A report of the incident was lodged, and an FIR was registered against the attackers.



DHAMIAL CAMP, RAWALPINDI 5 December

An Ahmadi man, Tayyab Ahmad, was murdered in a religiously motivated attack in Rawalpindi. The assailant, armed with an axe, approached the victim and his brother, Tahir Ahmad Qamar, at their shop. The attacker invoked prior warnings for "Qadianis" to leave the area before launching the assault. Tayyab succumbed to his injuries on the spot.

Tayyab Ahmad, had recently travelled from Rajanpur to visit Tahir, who had been managing the shop despite enduring death threats and hostility. Days before the attack, a nearby religious gathering incited participants to pelt stones at the shop.

NAUKOT, MIRPUR KHAS 13 December 2024

On 13 December 2024, 40-year-old Ameer Hassan, was fatally shot near his home in Fazal Bhambhro, Naukot, Mirpur Khas. The attack occurred shortly after Ameer Hassan was returning home with his 12-year-old son, after offering the early morning prayer.

As they crossed the main road, two unidentified motorcyclists approached and opened fire at them from close range. Ameer Hassan was shot in the chest and died instantly at the scene.

Ameer Hassan was a well-known and well-liked person. He was a landowner and also served as a security guard at Nusrat Abad Farm for the past several months. He actively contributed to the community and held various local administrative roles.

Despite having no personal enmity with anyone, Ameer Hassan faced hostility due to his faith. Along with other Ahmadis in the area, he endured general opposition and threats. The community had reported these challenges to the local administration multiple times.

Ameer Hassan was survived by his mother, his wife, three daughters, and two sons. His youngest child is just 8 months old.

Following the murder, a special investigation team under the Crime Investigation Agency was constituted to probe the matter. Police officials acknowledged the religious motivations behind the attack, as confirmed by the victim's family and community representatives. As of right now, no one has been charged or arrested for the crime.

Taking notice of the killing, the Sindh Human Rights Commission (SHRC) issued a statement expressing their deep concern. The SHRC emphasised that such incidents could escalate into communal tensions and urged the authorities to adopt extraordinary measures to protect vulnerable communities. The Commission called for a thorough and impartial investigation to be overseen by a senior officer and requested a progress report within 15 days. The SHRC also recommended deploying additional police personnel to ensure the safety and security of Ahmadis in Naukot and the surrounding area.

Two unidentified motorcyclists approached and opened fire from close range. Ameer Hassan was shot in the chest and died instantly at the scene.



Administrative, Legal, and Systematic Repression

The persecution of the Ahmadiyya community is embedded in Pakistani law and encouraged by the Pakistan government.

Human Rights Watch

Administrative, Legal, and Systematic Repression

SPOTLIGHTS

Lahore

8 May 2024

On 8 May 2024, an First Information Report (FIR) was lodged against an Ahmadi, Muhammad Nadeem Tahir, under Section 298-C of the Pakistan Penal Code (PPC) at the Qila Gujjar Singh Police Station in Lahore.

Tahir, the owner of a profitable business on Hall Road, Lahore, was accused by Usman Riaz, the owner of a neighbouring mobile phone shop. The complainant, who has business dealings with Tahir, reportedly owed him a sum of 2.1 million rupees.

When Tahir requested repayment of the loan, Riaz allegedly filed a false complaint, accusing Tahir of preaching his faith. Subsequently, a case was registered against Tahir. Subsequently Riaz demanded an additional 1 million rupees in exchange for withdrawing the case.

Pre-arrest bail proceedings for Tahir are currently underway.



GUJRANWALA

May 2024

In May 2024, tensions arose in the jurisdiction of the Cantt Police Station, Gujranwala, as extremists pressured Ahmadis in four congregations—Rahwali, Targari, Gajju Chak, and Talwandi—to conclude their Friday prayers before 1 pm.

During a meeting at the Cantt Police Station on 16 May 2024, the Station House Officer (SHO) directed the Ahmadiyya Muslim Community to comply with this demand, citing pressure from Tehreek-e-Labbaik Pakistan (TLP). The Ahmadis informed the SHO that they had previously sought and received permission from the Chief Police Officer of Gujranwala to hold Friday prayers at their designated time, supported by rulings from higher courts. However, the SHO dismissed these court rulings as outdated and irrelevant. The community highlighted a prior court decision that upheld their right to conduct religious activities within private premises. Despite this, the SHO insisted on waiting for a decision from higher authorities.

As a result, on 17 May 2024, the Friday prayers in the affected congregations were conducted under the imposed time restrictions.

Further issues arose on 20 May 2024, when a representative from the Assistant Superintendent of Police (ASP) Kamoke Circle informed the Ahmadiyya Muslim Community that a complaint

had been filed against them. The community president and a delegation attended a meeting at the police station in response. The ASP revealed that a member of the TLP in Wahndo, had accused the community of distributing free medicines alongside preaching, displaying the Kalima in their prayer area, and performing animal sacrifices on Eid.

The Ahmadiyya delegation explained that while they provide free medicines, these services are offered without any form of preaching. They clarified that the Kalima displayed in their prayer area was not externally visible and referred to an incident in 2021 when the police had raised the outer walls of their worship place and removed the Kalima inscriptions from their homes. Regarding Eid sacrifices, the ASP stated that the matter would be monitored as Eid approached.

To investigate further, an inspector from the Kamoke police station, accompanied by a member of the local peace committee, visited Kot Mirza Jan. During the inspection, the prayer area was found to have the Kalima partially covered with cloth, which the inspector documented with photographs. The inspector also visited the homeopathic dispensary operated by the Ahmadiyya Muslim Community, where he inquired about the nature of consultations and examined medical reports. The delegation highlighted that their dispensary remained open for late-night visitors, a service unavailable at other local clinics.



BALDIA TOWN, KARACHI

2 December 2024

In June 2024, authorities in Karachi registered an FIR at Baldia Town Police Station under Sections 298-C and 34 of the PPC, targeting six Ahmadis, including three women. The accusations were based on unsubstantiated claims of preaching.

Among those named in the FIR, Mubashir Ahmad and the three women were implicated solely due to their ownership of a plot adjacent to the local Ahmadiyya mosque. The remaining accused included lqbal Mahmood, the local Ahmadiyya president, and Waheed Ahmad. The case cited a peaceful Ahmadiyya gathering held on 26 May 2024 to commemorate the community's Khilafat Day as a pretext for legal action.

Following the filing of the FIR, the two male accused secured interim pre-arrest bail. Initially, their legal defence was undertaken by Advocate Muhammad Khan. However, on 13 July 2024, he withdrew from the case, citing pressure from anti-Ahmadiyya activists.

The case proceeded in an increasingly hostile judicial environment. Fearing for their safety, the accused refrained from making personal court appearances, leading to the rejection of their bail applications. An appeal was subsequently filed with the Karachi West Sessions Court, but on 16 November 2024, the Sessions Judge upheld the bail rejection.

Despite the registration of the FIR and the progression of legal proceedings, no arrests have been made to date.

The case proceeded in an increasingly hostile judicial environment. Fearing for their safety, the accused refrained from making personal court appearances, leading to the rejection of their bail applications.



Pakistan's **Penal Code** criminalises nearly all public ith, including worship, religious mbols, and self-identifying as Muslim.

298-C. Person of Quadiani group, etc., calling himself a Muslim or preaching or propagating his faith. Any person of the Quadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself as a Muslims, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations or in any manner whatsoever outrages the religious feelings of Muslims. shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.]

DISTRICT LARKANA

On 31 July 2024, an FIR was registered at Badah Police Station in District Larkana against six members of the Ahmadiyya Muslim Community: Muhammad Anwar, Abdul Qayyum, Shafiq Ahmad, Asad Ali, Yunus Ali, and Mumtaz Ali. The charges, instigated by local clerics, alleged their involvement in the construction of minarets and a niche in their mosque. While the police initially hesitated to act, a court order issued by Additional Sessions Judge Rashid Ali prompted the registration of the FIR.

Bail applications for the six accused were filed, and the Sindh High Court initially granted pre-arrest bail. However, on 10 October 2024, Additional Sessions Judge Irfan Ali rejected the bail applications of five individuals. Muhammad Anwar, Abdul Qayyum, and Shafiq Ahmad, who were present in court, were taken into custody immediately.

On 15 October 2024, Asad Ali was attacked by a mob outside his home. The mob severely assaulted him and forcibly dragged him to the Senior Superintendent of Police Office, where he was detained and subsequently transferred to Badah Police Station. A video of the incident, showing Asad Ali wounded and surrounded by a chanting crowd, circulated widely on social media.



ASAD AHMAD ABRO BEATEN BY A MOB

On 28 November 2024, Civil Judge Bilawal Rafiq Broi of Larkana rejected bail applications for the detained individuals. The case, being handled by Advocate Muhammad Azam Shad from Mirpur Khas, remains under hearing. Further proceedings are ongoing under the supervision of Additional Sessions Judge Abdul Hafeez, with the final outcome still pending.



Five Ahmadis Granted Bail After Years of Incarceration in Blasphemy and Cybercrime Cases

On 26 May 2020, the Federal Investigation Agency (FIA) Cyber Crimes Wing in Lahore registered FIR No. 29/2020 against Rohan Ahmad and various senior leaders of the Ahmadiyya Muslim Community under sections of the PPC including, 295-B, 298-C, 120-B, 109, 34, and PECA-11. Among the accused were also Malik Usman Ahmad and Hafiz Tariq Shahzad. The allegations centred on a WhatsApp message relating to a religious and general knowledge quiz competition allegedly organised by the youth wing of the community.



Rohan Ahmad was arrested shortly after the FIR was lodged. Later, on 30 September 2020, Malik Usman Ahmad and Hafiz Tariq Shahzad were also taken into custody when they reported to the FIA office. On 29 June 2021, an additional charge under PPC 295-C, carrying the death penalty for blasphemy, was added to the case at the request of the complainants.

The defendants faced multiple legal hurdles in their attempts to secure bail. On 27 April 2022, the Supreme Court rejected their post-arrest bail application. Further, on 22 February 2023, the Court directed the High Court to determine whether the charges, including 295-C, fell within the FIA's jurisdiction. Despite this, Rohan Ahmad's statutory bail application, based on the fact that his trial had not concluded within two years of his arrest, was denied by the Lahore High Court on 8 June 2023.

After enduring over three years in custody, Rohan Ahmad finally secured bail from the Supreme Court on 15 January 2024. However, before his release, the FIA re-arrested him on 23 January under a new FIR with additional charges, including PPC 295-A, 295-B, 298-C, and PECA-11. On 2 February, two more sections, PPC 295-C and PECA-26, were added. The court ultimately dismissed the new charges, and Ahmad was released on bail that same day.

The remaining detainees, Malik Usman Ahmad and Hafiz Tariq Shahzad, remained imprisoned until May 2024. On 22 May, they were granted bail by the trial court on statutory grounds. Objections from the complainants delayed their release, with hearings rescheduled multiple times. Finally, on 5 June, a judge dismissed the application against their bail. Following the completion of formalities, both were released from Camp Jail Lahore on 6 June, having spent more than three years and eight months in custody.

In another case, Mubarak Ahmad Sani, the principal of Madrasatul Hifz, faced charges under PPC sections 298-C, 298-B, and The Punjab Holy Quran (Printing and Recording) Act, 2011. The accusations stemmed from claims of distributing the Holy Quran with alleged an altered translation, filed by anti-Ahmadi cleric Muhammad Hassan Muawiya in December 2022.





Sani was arrested on 7 January 2023, and remained in detention for over a year. On 6 February 2024, the Supreme Court accepted his bail, citing that he had already spent more than double the time prescribed for the alleged offence. He was released from Faisalabad Jail on 13 February, following the completion of legal formalities.

For further details, please see the dedicated report on the Mubarak Sani case in the chapter for special reports.

In September, another Ahmadi prisoner of conscience, Malik Zaheer Ahmad was finally released on bail after spending more than four years in detention.

Ahmad was initially arrested in September 2020 by the Cyber Crime Wing of the Lahore Police in connection with FIR No. 77/2020 under the blasphemy clause PPC 295-B. While his bail plea in this case was accepted in February 2021, his release was delayed when the FIA implicated him in another case, registered under FIR No. 88/2019, at Police Station Allama Iqbal Town, Lahore. Notably, he had not been named as an accused in this case. The move appeared to be made in bad faith to prolong his incarceration.

Subsequently, a Sessions Court acquitted Ahmad in Case No. 77/2020. However, he was not released due to the ongoing proceedings under FIR No. 88/2019.

Under Pakistani law, individuals who have been in detention for more than two years without a trial verdict are eligible for bail on statutory grounds. Despite meeting this criterion, Ahmad's bail plea was initially rejected by an Additional Sessions Judge. He then approached the Lahore High Court, where Justice Tariq Saleem Sheikh granted his plea for bail.

While Ahmad has been released, the trial under FIR No. 88/2019—where he was initially not named as an accused—will continue.

The prolonged legal proceedings against these individuals highlight the challenges faced by members of the Ahmadiyya Muslim Community in Pakistan. Allegations of blasphemy and misuse of cybercrime laws have led to significant delays in justice, with incremental progress only achieved through persistent legal appeals. By June 2024, all the individuals had been released on bail, yet they collectively endured over three years of imprisonment amid ongoing societal and legal pressures. In the case of Mubarak Sani, despite his release, the case remains a focal point of legal and societal debate over religious freedom and judicial fairness in Pakistan.

These cases collectively underscore the complexities and challenges of navigating Pakistan's legal system under the shadow of deeply entrenched religious discrimination.



KOTLI, AJK 11 March 2024

On 11 March 2024, the Assistant Commissioner (AC) of Kotli, Azad Jammu and Kashmir, convened a meeting involving members of the Ahmadiyya Muslim Community from the Tatta Pani and Goi sectors, and locals and groups opposed to the community. The Station House Officer (SHO) of the City Police and the officer-in-charge of the Goi police post also attended the proceedings. The officials first met with the opposing factions, before holding a meeting with representatives from the Ahmadi delegation. Following these discussions, the AC announced the following directives:



- Ahmadi worship places must not resemble mosques in architectural style, specifically, with regards to minarets and domes.
- Quranic verses and the Islamic Kalima must not be inscribed on Ahmadi places of worship.
- Ahmadis, as per the Constitution of Pakistan, must not identify themselves as Muslims.
- Ahmadi places of worship must not be referred to as mosques. Instead, they must be labelled Bait-ul-Zikr. Similarly, Ahmadi cemeteries must have signs explicitly identifying them as such.
- Any niches in existing Ahmadi places of worship must be concealed by constructing walls to prevent them from being mistaken for Muslim prayer spaces. Tombstones in Ahmadi cemeteries bearing Quranic verses or Islamic symbols must either be concealed or have these symbols removed.
- Ahmadis must refrain from teaching Islamic studies or any Islamic content from school or college textbooks.
- Ahmadis may not construct wells intended for use by non-members without prior permission from the local councillor, district councillor, administration, and the Deputy Commissioner.
- Wealthy Ahmadis are prohibited from providing financial assistance to non-members either overtly or covertly. If assistance is required, prior approval must be obtained from the local or district councillor or the local administration.
- Ahmadi students retain the right to pursue education in all schools and colleges, including the study of Islamic Studies, and are entitled to equal access to academic institutions.
- Ahmadis are entitled to all state-provided facilities, such as education, healthcare, and protection of life, property, and business.
- Members of the Ahmadiyya Muslim Community are free to worship according to their beliefs and live their lives in accordance with their religious teachings.
- Both sides must refrain from speeches or sermons that incite hatred or agitation. Discussions or programmes on the issue of the Finality of Prophethood may be conducted but must avoid incitement.
- Hateful content must not be posted on social media by either side.
 Similarly, slogans, verbal abuse, slander, or derogatory remarks against one another must be avoided.
- Any illegal or unethical acts by either party should be reported in writing to state authorities rather than prompting retaliatory actions.
- Any grievances from either side should be directed to the administration, which will address them in accordance with the law, ensuring impartial treatment.

Persecution in Education

Discrimination within educational institutes and workplaces compels many Ahmadi students and professionals to forsake their education and jobs, perpetuating a cycle of displacement and disenfranchisement.

National Commission for Human Rights of Pakistan

Persecution in Education

SPOTLIGHTS

DOLYAN JATTAN, KOTLI, AJK February 2024

In February 2024, seven female Ahmadi teachers at Government Girls High School, Dolyan Jattan, Kotli, were subjected to harassment as part of an intensifying anti-Ahmadi campaign. Following the attack on an Ahmadiyya mosque on 12 February 2024, extremist elements incited local students and community members to protest against these teachers. The campaign included threats of violence, calls for their removal from the school, and widespread dissemination of hate on social media.

An action committee was commissioned, which further fuelled the tensions by threatening an indefinite closure of the school unless the teachers were expelled. Under this pressure, the school administration transferred six of the seven teachers to different schools, disrupting their professional lives and, in some cases, disregarding court orders.



KASRAAN, DISTRICT ATTOCK 26 MARCH 2024

Hazeem Ahmad, an Ahmadi student at Quaid-e-Azam Public School, faced religious discrimination when he was forced by a classmate to break his Ramadan fast. The classmate targeted Hazeem specifically because of his Ahmadi identity, labelling him an infidel.

Following this distressing incident, Hazeem's mother approached the school principal to lodge a formal complaint. However, instead of addressing the issue, the principal not only dismissed the complaint but further escalated the situation by threatening to expel all Ahmadi students enrolled at the school. Hazeem's mother was instructed to remove her son from the premises immediately.

The principal not only dismissed the complaint, but further escalated the situation by threatening to expel all Ahmadi students enrolled at the school.

RABWAH, DISTRICT CHINIOT MAY 2024

At the Government Model Elementary School in Muslim Colony, Rabwah, Iram Daud, an Ahmadi teacher, faced suspension following accusations made against her by local cleric Maulvi Tauseef. The cleric alleged that Daud had deliberately undermined the Islamic concept of Finality of Prophethood by instructing students to omit a critical term relating to this tenet and permitted students to use the past tense in relation to the Prophet (PBUH).

Tauseef's accusations triggered a targeted campaign against Daud, culminating in a viral video in which the cleric demanded her immediate suspension and criticised authorities for failing to act against Ahmadi teachers in the area, and called for stronger measures against them.

In response to mounting external pressure, the District Education Officer of Chiniot suspended Daud on charges of "inefficiency, misconduct, and misrepresentation of a textbook lesson on the Finality of Prophethood." However, the facts on the ground revealed a very different story.

According to reports, Daud had simply asked her students to write an assignment about the life of the Prophet of Islam (PBUH) in their own words. Some students chose to use the past tense, while others opted for the present tense. Recognising both as acceptable, Daud graded their work without objection.

Following the accusations made against her, Daud was subjected to multiple investigations by different agencies.



The Struggle for the Return of Ahmadiyya Educational Institutions in Pakistan

The Ahmadiyya Muslim Community in Pakistan has a long-standing commitment to education, reflected in its efforts to establish and maintain highquality schools and colleges despite systemic persecution and discrimination. Recognising the barriers faced by Ahmadi students in mainstream institutions—where they are often denied admission or subjected to harassment—the community has developed its own network of educational institutions, including Nusrat Jahan Academy and Nusrat Jahan College in Rabwah. These schools provide a crucial lifeline, offering safe and inclusive learning environments. However, their capacity is limited and they are insufficient to meet the growing educational needs of the community.



A critical factor in addressing this challenge is the return of educational institutions that were nationalised in the 1970s under the administration of Zulfikar Ali Bhutto. These institutions, including Taleem-ul-Islam College and Nusrat Girls School, were known for their academic excellence and non-discriminatory ethos.

Despite the Punjab government's 1996 denationalisation policy, which allowed the original owners to reclaim institutions after meeting specified conditions, the Ahmadiyya Muslim Community has yet to regain control of its schools and colleges. The community has fulfilled all government requirements, including a substantial deposit of Rs. 11,012,483, yet the promised return has not materialised.

The issue persists despite a 2000 Supreme Court ruling affirming that the ownership of nationalised institutions remains with their original proprietors. This judgment clarified that the government only assumed managerial control during nationalisation and did not acquire ownership. While other institutions have been returned to their owners, the continued exclusion of Ahmadiyya-run schools from this process reflects a broader pattern of state inaction and religious discrimination.

The ongoing denial of these institutions significantly impacts the community's ability to provide quality education, further entrenching the barriers faced by Ahmadi students in Pakistan. Restoring these schools would enable the community to meet the growing educational needs of its students and reduce the inequalities they face within the broader education system. Additionally, it would reinforce the community's legacy of academic excellence and contribute to Pakistan's overall educational development.

Efforts to address this issue must include holding the Pakistani government accountable to its legal and policy commitments and mobilising international support to advocate for the rights of Ahmadi students. Securing the return of these schools is a necessary step towards ensuring equitable access to education, fostering inclusion, and upholding the fundamental rights of all students, regardless of their religious identity.





DAWAR, DISTRICT CHINIOT August 2024

In August, Amtul Nasir Khan, an Ahmadi teacher at the Government Girls School in Dawar, was subjected to religious discrimination, resulting in her suspension. Khan and other Ahmadi educators, including the headmistress, had worked at the school without incident until a classroom discussion triggered controversy.

The issue arose when Khan was asked to cover a class for a colleague. During the lesson, she explained that the Arabic word Ummi referred to a person who was illiterate. A student, seeking clarification, asked if this term applied to the Prophet of Islam (PBUH). Khan responded that while the Prophet (PBUH) had not received formal education, he was granted divine knowledge by Allah. This explanation was later distorted by another teacher known for expressing hostility toward Ahmadis.

The teacher reported the incident to the headmistress, who initially resolved the matter. However, the teacher warned that the situation could escalate if local clerics became involved. Matters worsened when the teacher, along with some students, raised the issue with the local community and religious clerics. A formal complaint was filed with the Deputy Commissioner, demanding disciplinary action against Khan, the removal of the Ahmadi headmistress, and the transfer of all Ahmadi teachers from the school.

In response to the petition, the district education authorities suspended Khan, bowing to the demands of the complainants.

In 2024, 10 Ahmadi teachers in Pakistan faced employment discrimination, with 80% beina women.

TAXILA, DISTRICT RAWALPINDI 24 AUGUST 2024

The children of a local Ahmadi missionary, Burhanuddin Ahmad Mahmood, were expelled from their school because of their faith. The three children were removed from Allied School Jinnah Campus 2, Taxila, after the school's director, Akhtar Hussain, and the head of administration, Saqib Hussain, received threats from parents for allowing them to attend the school.

When Mahmood asked for further details regarding the threats, the school administration refused to provide any specifics. They attempted to issue an expulsion certificate, but Mahmood declined, instead requesting an official letter confirming that his children had not been involved in any misconduct. The administration indicated that they would only provide him with such a document if he formally denounced his belief in the Prophethood of the Holy Prophet (PBUH).



This was not the first instance of religious discrimination faced by Mahmood's children. Two years earlier, the school's principal had refused to provide tuition to Mahmood's daughter solely because of her Ahmadi identity. Although assurances were given that the child would not be harassed, she continued to face bullying from her peers, who taunted her and referred to her as a "Christian."

When Mahmood raised concerns about the ongoing discrimination with the school's director, he was informed that the institution did not accept children who did not follow their religious beliefs. The director also cited concerns over potential security threats and the possibility of unrest if Ahmadis remained enrolled at the school.

Ultimately, the children were expelled from the school, and Mahmood was left to seek alternative educational opportunities for them.



A 2023 report by the National Commission for **Human Rights** highlighted that Ahmadi students experience widespread discrimination, and harassment, across educational institutions in Pakistan.

SAMBRIAL, DISTRICT SIALKOT10 SEPTEMBER 2024

On 10 September, an Ahmadi lecturer, Syed Aftab Shah, who had been teaching at Superior College for 11 years, was subjected to a coordinated attack by students due to his religious beliefs.

While he was delivering a lecture, groups of students gathered in his classroom, chanting slogans and hurling abuse. When the lecture ended and Shah stepped outside, the students pursued him with the intent to physically assault him. Fearing for his safety, Shah fled to another campus and reported the incident to the staff secretary. The secretary then contacted Qari Waseem to inform him of the situation. Waseem's reaction appeared suspicious, as though he was already aware of, or even complicit in, the plan to intimidate the lecturer.

While he was delivering a lecture, groups of students gathered in his classroom, chanting slogans and hurling abuse.



Meanwhile, the chants and protests against Shah continued to escalate. For his security, he left the college and sought refuge at a friend's home. Throughout the ordeal, the college administration remained passive and failed to intervene, effectively condoning the actions of the students.

Later that day in the afternoon, Shah received a call from the college, informing him that protests were taking place against him at both the boys' and girls' campuses. The students demanded his immediate dismissal due to his faith. They threatened to take their protests to the streets if the college did not comply with their demands.

The college informed Shah that, in light of these protests and previous complaints against him for his faith, he was being dismissed from his position. This decision came despite the fact that the educator had already been subjected to threats and intimidation in the past. Just a month prior, clerics had visited the college, demanding his removal based on his religious identity.



Social and Economic Boycotts

Social and economic boycott of Ahmadis is in many places openly practised without any restraint imposed by the government.

Amnesty International

Social and Economic Boycotts

SPOTLIGHTS

KOT LAKHPAT, LAHORE April 2024

In April 2024, Imtiaz Ahmad Butt, an elderly member of the Ahmadiyya Muslim Community and the owner of a private educational institution, Imtiaz Public School, in Kot Lakhpat, Lahore, was targeted by a boycott campaign. The school, established in 1960 and known for its high academic standards, faced public calls for a boycott on account of Ahmad Butt's faith.

The campaign against Ahmad Butt began after his name was included in the 2023 separate voter list for Ahmadis. Following the revelation of his Ahmadi identity, material circulated on social media accused Butt of being an Ahmadi and alleged that he used the school to undermine the faith of Muslim children. The messages urged parents to withdraw their children from the school, portraying it as a threat to their faith. The announcements further called for collective action for the protection of religious values and cursed Ahmadis.

The campaign also implicated his son, Mashhood Ahmad Butt, who currently manages the school.



THEHRI, SIAL MOR, SARGODHA 12 August 2024

On 12 August 2024, Muhammad Anwar, a local Ahmadi president of a village in Sial Mor, was harassed at his shop by a group of approximately 150 individuals, primarily associated with a nearby mosque. The group attempted to provoke Anwar into a theological debate while recording the interaction on video.

Anwar calmly informed the group that Ahmadis were legally prohibited from engaging in religious debates and requested them to stop filming. However, the situation escalated when clerics in the group demanded that Anwar recite the Kalima. In response, Anwar affirmed that members of the Ahmadiyya Muslim Community recite the same Kalima as other Muslims. Although his reply temporarily subdued the group, they continued to pressure him to renounce his faith.

Following this confrontation, the group visited Muslim households in the village, urging residents to impose a boycott on local Ahmadis. That same day, activists from the Tehreek-e-Labbaik Pakistan organised a rally in Sial Mor, directly outside the Ahmadiyya prayer centre. During the event, participants chanted inflammatory slogans.

The situation has since deteriorated into a complete social boycott of Ahmadis in the area. Local shopkeepers now refuse to sell essential items, including groceries, to members of the community, leaving them isolated and struggling to meet their basic needs.

Local shopkeepers refuse to sell essential items, including groceries, to members of the community, leaving them isolated and to meet their basic needs.



MANDI BAHAUDDIN

11 October 2024

On 11 October 2024, a Finality of Prophethood conference was held at the central Jamia Mosque in Mandi Bahauddin. The event, widely advertised for a month prior, was attended by both local clerics and prominent religious figures from other regions, including Maulvi Allah Wasaya of Chiniot, Maulvi Noor Muhammad Hazarvi from Sargodha, Maulvi Ikram-ul-Haq from Mardan, and Hafiz Nasir-ud-Din. The conference featured inflammatory speeches targeting the Ahmadiyya Muslim Community and its founder.

A significant focus of the conference was promoting an economic boycott of businesses allegedly linked to Ahmadis. The speakers urged attendees to avoid purchasing products from companies such as Shezan, Shahtaj Sugar Mills, and Zaiqa Ghee. They falsely claimed that Shahtaj Sugar Mills was a primary source of funding for Ahmadis in Pakistan and argued that disrupting its operations through a complete boycott would severely impact the community.

Conference organisers alleged that a partial boycott last year resulted in a 30% loss for Shahtaj Sugar Mills and called for a full 100% boycott in 2024. They also accused the sugar mill of indirectly increasing the sale of Zaiqa Ghee in Mandi Bahauddin.





It is worth noting that Shahtaj Sugar Mills is recognised as one of the most efficiently managed industrial entities in Pakistan, known for its equitable dealings with farmers, employees, distributors, and tax authorities.

The conference also included proposals to rename prominent landmarks near the mill. Last year, a roundabout near Shahtaj Sugar Mills was renamed Khatme Nubuwwat Chowk. This year, the clerics called on attendees to petition the district administration to rename Sugar Mill Chowk and Diamond Chowk to Khatme Nubuwwat Chowk.



Mosque Attacks

Pakistani authorities have failed to protect Ahmadiyya Muslims and other religious minorities and are often complicit in the destruction of Ahmadiyya houses of worship and tombstones that carry the Muslim creed.

USCIRF

Mosque Attacks

SPOTLIGHTS

AZIZABAD, KARACHI 28 February 2024

On 28 February, a group of 15 to 20 masked individuals launched a violent attack on a local Ahmadi mosque in Azizabad, Karachi. Two police officers were stationed outside the mosque but were overpowered after they were assaulted by the assailants.

Using a ladder, several attackers climbed onto the roof and began removing iron sheets that had been installed to cover the minarets of the building. Meanwhile, others among the group used hammers to damage the mosque's outer walls. The police also reported gunfire and the setting off of fireworks during the attack. The individuals on the roof harassed the mosque's caretaker and his family, who were inside at the time.

The attack lasted approximately 10 minutes. During this time, the group destroyed two external security cameras before fleeing the scene. Additional police arrived after the assailants had dispersed.

An earlier such incident on 10 September 2023 resulted in an agreement between the local authorities and the mosque's representatives to cover the minarets with iron sheets. Since then, police had been deployed outside the mosque for its protection.





THATTA JOYA, SARGODHA

4 January 2024

On 4 January 2024, police officers, led by the Station House Officer, arrived at the Ahmadi mosque in Thatta Joya at approximately four in the afternoon. Several individuals in civilian clothes accompanied them.

The officers identified the spot where the Kalima was inscribed on the building and painted over it with distemper, accessing the area from the roof. They also attempted to enter the inner hall of the mosque but were prevented from doing so.

Also, in the same locality, Islamic terms such as MashAllah and Bismillah, inscribed outside the home of a local Ahmadi, were removed by the authorities

The police then directed the Ahmadis to accompany them to the communal cemetery to identify the Ahmadi graves there, but did not take any action against the burial places.



POLICE ERASE THE ISLAMIC KALIMA FROM AN AHMADIYYA MOSQUE IN THATTA JOYA



This ongoing destruction of Ahmadiyya mosques is not merely an act of vandalism but a calculated policy designed to erase Ahmadis from public consciousness.



June 2024

In June 2024, the Ahmadiyya Muslim Community in Pakistan faced a series of targeted actions against their mosques, resulting in the breaking of the minarets of the buildings. In Lahore's Jahman area, local authorities responded to pressure from extremist elements who demanded the removal of minarets from an Ahmadi mosque. In the early hours of 12 June, a contingent of uniformed and plainclothed officers forcibly dismantled the minarets, seizing surveillance equipment to prevent documentation of the event. This action was carried out in violation of a standing order of the Lahore High Court.



A DEMOLISHED MINARET OF THE AHMADIYYA MOSQUE IN JAHMAN, LAHORE

The officers identified the spot where the Kalima was inscribed on the building and painted over it with distemper, accessing the area from the roof.

In Mahmooda, District Rawalpindi, police exerted pressure on local Ahmadis to refrain from offering Eid prayers and performing animal sacrifices. When the community resisted these demands, the police responded with aggressive action, including the threat of further violence.

Under this duress, the Ahmadis there were compelled to remove the minarets of their mosque themselves, a severe infringement of their religious freedoms.



September 2024

During September 2024, a series of alarming attacks and government actions against Ahmadiyya mosques in Pakistan highlighted the escalating persecution faced by the community. In Goth Misan, District Larkana, on 6 September, an Ahmadi mosque was sealed under police supervision following a sustained campaign by anti-Ahmadi activists. The campaign had begun months earlier, with clerics filing complaints about the minarets and prayer niche of the mosque, claiming they violated the Constitution. When authorities initially failed to act, extremists organised rallies and sit-ins, pressuring the police to seal the building and arrest local Ahmadis.

In Dera Virkan, District Khushab, on 15 September, under immense pressure from local authorities and extremist groups, members of the local Ahmadi community were forced to demolish the minarets and niche of their mosque. For weeks, anti-Ahmadi groups had been organising rallies and issuing threats, demanding the removal of what they wrongly deemed illegal structures.

Despite initial resistance, the Ahmadis, fearing for their safety after being told to relocate their families, were compelled to carry out the demolition themselves.

Earlier, on 10 September, in Depalpur, District Okara, police forces conducted a similar operation at an Ahmadi mosque located on a private property in Subhan Shah. Under the supervision of the Deputy Superintendent of Police, the police demolished the minarets, erased the Kalima, and obscured the words "Bait-ul-Zikr" from the building. The mosque, built prior to 1984, was legally protected, making the demolition a clear violation of a ruling of the Lahore High Court.

On 22 September, in Islamia Park, Lahore, around 300 to 400 Tehreek-e-Labbaik Pakistan (TLP) supporters gathered outside an Ahmadi mosque and demanded that it be closed off. Chanting slogans and issuing threats, they called on the police to shut down the building. Despite heavy police presence, the group refused to disperse. A police search of the site found no objectionable materials, but the extremists continued to insist on its closure. Eventually, police registered a fabricated case against the Ahmadis, accusing them of posing as Muslims and constructing a prayer niche.





October 2024

In October, five separate attacks were carried out against Ahmadiyya mosques in Pakistan, with the police playing an active role in the destruction of these places of worship.

On 1 October, in 45 Marar, District Nankana, police demolished the minarets and niche of an Ahmadiyya mosque built in 1948. Last year, the TLP demanded their removal, threatening action if authorities did not comply. Despite the community presenting court rulings which protect their places of worship, police proceeded with the demolition at 1 am after disablina security cameras. A petition on the matter had been submitted to the Civil Magistrate, but the police acted without waiting for a judicial decision.



On the night of 10-11 October, two Ahmadiyya mosques in Gujranwala were targeted. In Mohlanke Chatha, police broke into a mosque built in 1954, demolishing its minarets and confiscating debris. An Ahmadi community leader was detained and had his phone seized during the raid. In Gakhar Mandi, police used similar tactics, forcing their way onto the roof, destroying security cameras, and dismantling the minarets under the cover of darkness. Despite legal protections for pre-1984 Ahmadiyya places of worship, officials ignored court rulings and proceeded with the demolitions.

Other attacks took place in Chak No. R-10/113, District Khanewal, where police demolished a minaret and covered the Kalima with cement on 14 October, and in Chak WB163, District Vehari, where officers removed architectural elements from an Ahmadi mosque on 19 October following local pressure.

AHMADIYYA MOSQUE DESECRATED IN DISTRICT NANKANA



NATIONWIDE November 2024

In November, Ahmadiyya mosques across Pakistan witnessed another escalation in attacks, with numerous incidents of destruction and desecration recorded throughout the month.

On 26 November in Chak No. 27 JB, District Faisalabad, approximately 20 armed individuals, reportedly linked to the TLP, launched an attack on the local Ahmadi mosque. The assailants forcibly entered the mosque, demolishing its niche, damaging the dome, and destroying the minarets. Local residents attempted to intervene, but the attackers falsely identified themselves as law enforcement officials and fled after a heated confrontation. Despite the community's reports, no meaningful action was taken against the perpetrators.



20 armed individuals, reportedly linked to the TLP, launched an attack on the local Ahmadi mosque. The assailants forcibly entered the mosque, demolishing its niche, damaging the dome, and destroying the minaréts.

In Kot Karam Bakhsh, District Sialkot, on 22 November, a mob of approximately 150 individuals attacked another Ahmadi mosque and nearby homes. This assault followed weeks of agitation by anti-Ahmadiyya activists, who had called for the mosque's niche to be demolished. Armed with hammers, the attackers caused significant damage to the mosque, before being removed by police. However, rather than holding the aggressors accountable, authorities assured the attackers that the niche would be demolished within 20 days. Shortly after, the police themselves carried out the demolition.



Earlier in the month, on 4 November, police in Narang Mandi, District Sheikhupura, demolished the minarets of a historic Ahmadi mosque under the cover of darkness. Despite the mosque's construction dating back to 1942—long before the anti-Ahmadiyya Ordinance XX of 1984—the authorities proceeded with the destruction, disregarding both historical context and legal arguments presented by the community. On 29 November, unidentified individuals demolished a minaret of another Ahmadi mosque in District Sheikhupura. The structure, which had also previously been targeted, was vandalised despite prior police assurances that it would be protected due to its pre-1984 construction date.

A similar incident unfolded in Kakhanwali, District Sialkot, on 25 November, where police demolished the minarets of another Ahmadi mosque following demands from an outsider with no local connections. Despite objections from both the local Ahmadi community and supportive residents, the police carried out the demolition under the guise of the law.

Throughout November, over half a dozen Ahmadiyya mosques were targeted, resulting in the demolition of minarets, niches, and other structural elements. The attacks often involved police complicity or inaction, as authorities either failed to protect the mosques or directly carried out the demolitions. The destruction of these mosques not only violates the community's right to religious freedom but also exacerbates their vulnerability to further violence. Despite appeals to law enforcement and local administrations, no substantive measures have been taken to hold the perpetrators accountable or to prevent future incidents.

The destruction of these mosques not only violates the community's right to religious freedom but also exacerbates their vulnerability to further violence.



Cemetery Attacks

Cemeteries, like places of worship and other holy sites, are an essential element of the manifestation of the right to freedom of religion or belief.

USCIRF

Cemetery Attacks

SPOTLIGHTS

MUSAYWALA, DISTRICT SIALKOT 24 January 2024

On 24 January, four police officers from Sadar Daska Police Station destroyed or damaged 65 Ahmadi graves at the Musaywala cemetery, without prior warning or notification. A part of the cemetery had been allocated to the local Ahmadi community by the Auqaf department.

Upon learning of the incident, community members arrived at the site and questioned the officials present. They were informed that the operation was conducted under the orders of the Station House Officer (SHO) of Daska. When the local Ahmadiyya president contacted the SHO, he was asked to visit the police station. A delegation of three Ahmadi representatives attended the meeting, where the SHO disclosed that the Assistant Commissioner of Daska had authorised the action.

Later that afternoon, the police targeted the Bharoke cemetery, which contains 25 Ahmadi graves in a separate designated section of the site. They destroyed ten headstones and defaced five others with black ink.



KOTLI, AJK March 2024

During the night of 7–8 March 2024, unidentified individuals vandalised the tombstones of eight Ahmadiyya graves in Barmoch Goi, Kotli, and removed the debris from the site. The community promptly informed the authorities of the attack, leading to a police visit and the registration of a case against unknown perpetrators.

A similar incident occurred on 12 March 2024, when tombstones on two Ahmadiyya graves in Patriara, Barmoch Goi, were destroyed, and the debris was again removed. One of the desecrated graves belonged to Muhammad Din, while the other was that of Naik Ghulam Shafi, a soldier who had lost his life in service to his country on the Siachen front over three decades earlier.

Kotli has increasingly become a focal point for anti-Ahmadi hostility, exacerbated by an apparent lack of effective enforcement of the law in the region.



One of the desecrated graves belonged to Muhammad Din, while the other was that of Naik Ghulam Shafi, a soldier who had lost his life in service to his country on the Siachen front over three decades earlier.



The Struggle to Bury the Dead

In recent years, Ahmadiyya graves in Pakistan have become routine targets of attack by extremists and, alarmingly, law enforcement agencies. Each year, hundreds of graves are desecrated or destroyed, reflecting a sustained campaign of harassment that persists even after death. However, the persecution of Ahmadis extends beyond the destruction of graves, encompassing violations of the sanctity of their deceased. According to the National Commission for Human Rights of Pakistan, since 1984, the bodies of 39 Ahmadis have been forcibly exhumed after burial, and on 96 occasions, the community has been obstructed from burying their dead.

This pattern continued in 2024, with three documented cases of disruption to Ahmadi burials.



THAROO, FAISALABAD

August 2024

In August, tensions escalated in Tharoo, Faisalabad, following the death of Abdul Razaq, an Ahmadi man, when local religious leaders objected to his burial in a shared cemetery. Their objection centred on the claim that the number of Ahmadi graves exceeded those of others. Police intervened, proposing the allocation of two kanals of land for Ahmadi graves, which was initially agreed upon by some clerics.

However, objections from other groups soon derailed this agreement. The local Ahmadi community was forced to relocate the burial to a designated empty section of the cemetery, but clerics continued their opposition, delaying the funeral. Ultimately, Abdul Razaq was buried on private farmland. That evening, Ahmadis began constructing a boundary wall around their allocated area, only for extremists to demolish the wall in the presence of police.

In the same month, in Marar, District Nankana, the burial of Suraiya Begum was disrupted by local extremists. Clerics affiliated with the Tehreek-e-Labbaik Pakistan warned Ahmadis against using the local cemetery and pre-emptively contacted authorities to obstruct the burial. With no protection or support from the administration, the local Ahmadi community relocated the burial to another site.

DERA ABDUL AZIZ, KAMALIA, DISTRICT TOBA TEK SINGH September 2024

The following month in September, the funeral of Sakina Bibi, an Ahmadi woman, faced violent opposition from religious activists in Dera Abdul Aziz, Kamalia, District Toba Tek Singh. As mourners gathered at the cemetery, religious extremists attempted to block the burial, claiming the cemetery was exclusive to Muslims. Police were called to maintain order, but the situation escalated when activists began throwing stones, injuring several mourners.

Under pressure and fearing further violence, the family relocated the burial to a private property. Following the funeral, protests took place, demanding legal action against the community. While police received complaints, no formal charges were registered. Local bar associations joined the campaign, calling strikes to pressure authorities into action against Ahmadis.



These incidents demonstrate a recurring and systematic violation of the burial rights of Ahmadis in Pakistan, where not only are their graves desecrated, but their dead are routinely denied dignity in death. The lack of effective legal redress and the complicity of authorities perpetuate an environment of impunity, intensifying the vulnerability of the Ahmadiyya Muslim Community.



September 2024

September 2024 saw a significant surge in attacks on Ahmadi graves across Pakistan.

On the night of 19-20 September, unidentified individuals desecrated the burial places of three Ahmadis in the Goi Batali cemetery, Kotli, Azad Kashmir. Out of the eight Ahmadi graves in this cemetery, three headstones were removed. Local Ahmadi leaders informed authorities, including the Chief Secretary of Azad Kashmir, the Deputy Inspector General of Mirpur region, and police officials, who visited the site and filed a case against unknown individuals.

On 25 September, the police in District Vehari blackened sacred inscriptions on 13 Ahmadi headstones in the cemetery of Chak 363/EB in response to the demands of extremist groups. Local police defaced the inscriptions using black paint. Despite a delegation of local Ahmadis attempting to submit a formal complaint, the SHO refused their request, threatening further consequences unless the community removed the inscriptions themselves.

On 29 September, extremists in District Sialkot desecrated 47 out of 48 Ahmadi headstones in Dogri Guman cemetery, in the presence of police who failed to intervene. When two individuals tried to film the attack, they were detained by police, and their video footage was deleted from their phones.

Eight graves in the Ahmadiyya cemetery of Roda, Khushab, were destroyed on the night of 30 September by unknown individuals. Extremist groups had been pressuring the local administration to erase religious inscriptions on Ahmadi graves, and the failure to protect these burial sites led to the incident. The Special Branch, Counter Terrorism Department, and local police were contacted and investigated, but no arrests were made.







Even in death, Ahmadis are denied dignity, and their resting places are targeted as part of a broader effort to erase their presence in Pakistan.



BUREWALA, VEHARI

7 October 2024

Police in Burewala desecrated a number of Ahmadi gravestones by erasing away Arabic inscriptions. Despite prior warnings from authorities, local Ahmadis were not allowed any legal recourse before the inscriptions were defaced.

On 26 September 2024, Sheikh Fazil Police Station informed local Ahmadis of their plan to remove religious inscriptions from the gravestones. However, no immediate action was taken. Ten days later, on 6 October, the SHO called to confirm that officers would be arriving shortly.

A sub-inspector and a constable arrived at the cemetery and ordered a local Ahmadi to remove the inscriptions himself. When he refused the officers left.

The following day, on 7 October 2024, members of the local Ahmadi community discovered that whitewash had been applied over religious inscriptions on 12 out of 13 Ahmadi gravestones.

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GOI SHARQI, KOTLI, AJK 23 October 2024

Unknown assailants vandalised more than fifty Ahmadi gravestones after escalating pressure to remove Islamic symbols from Ahmadi burial places. On 12 Rabi-al-Awwal, a procession issued a three-day ultimatum to authorities, warning that if the gravestones were not removed by Friday, they would take matters into their own hands.

In response, local authorities convened a meeting. Given the cemetery's proximity to the Line of Control, the matter also came under the jurisdiction of the military, whose personnel visited the site.



BHALESRANWALA, GUJRAT

11-12 November 2024

Islamic inscriptions on tombstones in an Ahmadiyya cemetery in Bhalesranwala, Gujrat, were defaced with paint on the night of 11-12 November 2024. This incident followed months of efforts to have these Islamic inscriptions removed on the basis of Pakistan's controversial anti-Ahmadi laws.

To avoid conflict, the local community had previously covered the tombstones with flex sheets as a protective measure. However, following a Khatme Nubuwwat conference held in the village on 11 November, unidentified individuals entered the cemetery under cover of darkness and defaced the Islamic inscriptions using paint.

The vandalised cemetery housed eight graves and a memorial plaque, all of which were targeted.

BHAGOWAL, SIALKOT

18 December 2024

A formal complaint was lodged at the Bhagowal Police Station in District Sialkot by local residents objecting to the presence of Islamic inscriptions on gravestones in the Ahmadiyya cemetery. In response, the local community president was summoned to the police station, where he was ordered to remove the inscriptions. However, he firmly refused, asserting that there was no legal basis for such a demand, as no law prohibits Islamic inscriptions on gravestones.

Despite this, on the night of 18 December 2024, three police officers arrived at the cemetery and forcibly defaced the gravestones using a grinder. Of the 47 graves in the cemetery, 15 were targeted and vandalised.

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Anti-Ahmadi Hate Advocacy, Rallies, and Conferences

Hate campaigns against Ahmadis have been carried out in an organised manner, through stickers placed on buses, wall chalking, and distribution of pamphlets. In Khatam e Nabuwat conferences...clerics openly incite their followers to kill Ahmadis.

Anti-Ahmadi Hate Advocacy, Rallies, and Conferences

SPOTLIGHTS

SHEIKHUPURA

17 May 2024

On Friday, 17 May, the weekly sermon at the Ahmadiyya Bait-ul-Mubarak mosque was disrupted by the arrival of 4–5 individuals who chanted slogans and waved flags associated with Tehreek-e-Labbaik Pakistan (TLP). Security personnel on-site intervened to prevent their entry, but the group resisted, engaging in verbal altercations.

As the confrontation unfolded, the group's numbers increased to 10–12 individuals. In response, the Assistant Superintendent of Police summoned additional reinforcements, including the Elite Force. Despite the heightened police presence, tensions remained high. Three individuals were eventually arrested, while the rest dispersed.

The incident stemmed from demands by local religious leaders to bar members of the community from worshipping at the centre. Following the disturbance, the police stationed personnel outside the premises. Meanwhile, the protesters shifted their focus to the local police station where they staged a demonstration.



FAISALABAD

16 March 2024

On 16 March 2024, banners containing hate speech against the Ahmadiyya Muslim Community were prominently displayed outside Faisalabad's Allied Hospital. The banners appeared to be a response to the Supreme Court's bail decision in the Mubarak Sani case.

The banners, images of which also circulated widely on social media, criticised the Chief Justice of Pakistan. The Pakistan Medical Association (PMA) was mentioned on the displays, suggesting their possible involvement or consent. The banners carried messages such as:

- · Qadianism is a cancer.
- The Chief Justice's verdict promotes Qadianism and disregards Muslim sentiments.
- The Chief Justice's decision in favour of Qadianism is contrary to Pakistan's Constitution.

Amir Mehmood, a spokesperson for the community, criticised the PMA for allowing such provocative material to be displayed in a public space. He called for accountability and action against those responsible.





HATE BANNERS DISPLAYED AGAINST AHMADIS IN FAISALABAD



KOTLI, AJK 26 May 2024

On 26 May, a local divisional leader of the TLP, Pir Murad Ali Shah, organised a rally in Kotli. The event was held under the banner of protecting the Holy Quran and expressing solidarity with Palestine.

During the rally, speakers shifted their anger to Ahmadis, demanding strict action against them by both the Pakistani government and the Kotli administration. They called for the removal of minarets and domes from Ahmadiyya mosques, asserting that Ahmadis must adhere to restrictions on their religious practices. Specific demands included barring Ahmadis from performing the animal sacrifice during Eid and prohibiting them from using Islamic symbols.

The speakers issued a warning, stating that if these demands were not met within one month, they would take matters into their own hands and hold the Kotli administration accountable for any consequences. They further declared their unwavering commitment to the cause of protecting the Finality of Prophethood.





ANTI-AHMADI ACTIVISTS IN KOTLI
DEMAND GOVERNMENT ACTION AGAINST
THE COMMUNITY



BALDIA TOWN, KARACHI

May-June 2024

In Baldia Town, Karachi, the Ahmadiyya Muslim Community has faced escalating hostility and intimidation, driven by extremist groups such as the TLP. Under the guise of defending the Finality of Prophethood, these groups have orchestrated a series of incidents targeting the community.

On 26 May, a mob, incited by TLP activists, disrupted an Ahmadiyya Khilafat Day event, forcing its abrupt cancellation. Police intervention ensured the safe departure of attendees.

The situation intensified on 2 June 2024, when the TLP held a large-scale rally. Promoted as a Protection of the Finality of Prophethood march, the event featured incendiary speeches and pamphlets inciting action against Ahmadis. Despite the community filing a formal complaint with local authorities and meeting the Senior Superintendent of Police to request protection, no effective measures were taken.

Prior to the rally, TLP members attempted to register a case against Ahmadis at the Baldia Town police station, accusing them of proselytising. During the protest, clerics issued threats to demolish the Ahmadi mosque, demanding its closure and threatening to seize the property.

On 7 June 2024, police officers arrived at the Ahmadiyya mosque before Friday prayers, barring entry to community members. Leaders, including local president Mahmood Iqbal, Waheed Ahmed, and Zulfiqar Ahmed, were detained, and the remaining members

were forcibly dispersed. Later that day, police sealed the building, citing instructions from the Deputy Commissioner of Keamari, allegedly based on the orders of the Sindh High Court. However, the community was not informed of any such court directive, and efforts to obtain clarification from the authorities were ignored.

The sealing of the mosque constituted a clear violation of the community's right to religious freedom. The property, owned by an Ahmadi family, had already been the subject of various legal disputes. Despite presenting evidence of their ownership, a case was filed against the property owners under Sections 34 and 298-C of the Pakistan Penal Code.

Under the guise of defending the Finality of Prophethood, extremist groups such as the TLP have orchestrated a series of incidents targeting the community.



NATIONWIDE

17 September 2024

On 17 September, a series of anti-Ahmadi rallies took place across Pakistan during the celebrations of 12 Rabi-al-Awwal, the birthday of the Prophet Muhammad (PBUH). Extremist groups used the occasion to incite hatred and violence against Ahmadis through inflammatory speeches, threats, and organised demonstrations in several districts.

In Faisalabad, Ghanta Ghar Chowk, religious activists delivered provocative speeches glorifying violence against Ahmadis. They demanded the removal of Islamic symbols from Ahmadiyya mosques and warned authorities that failure to comply would result in direct action. Similar rhetoric was heard in Nankana Sahib, where rightwing figures accused the Chief Justice of interfering in religious matters. They issued an ultimatum for the removal of Islamic symbols from Ahmadi sites, threatening bloodshed if their demands were not met.

In Bait Daryai, District Muzaffargarh, a conference held in Jatoi criticised local authorities for allegedly concealing Islamic symbols on Ahmadiyya mosques. The activists targeted the residence of a local Ahmadi leader and used the platform to issue further condemnations of the community. Similarly, in Model Colony, Karachi, a procession stopped near an Ahmadi mosque, where participants delivered speeches inciting violence, and made open declarations of their desire to "cleanse" the area of Ahmadis.

In Nankana Sahib, rightwing figures issued an ultimatum for the removal of Islamic vmbols hmadi sites, threatening bloodshed if their demands were not met.



Rabwah, the headquarters of the Ahmadiyya Muslim Community in Pakistan and home to its largest population, became a focal point for multiple rallies and conferences. One procession, consisting of approximately 400 participants, marched through the city, stopping at key locations such as Masjid Bukhari and Aqsa Chowk. Clerics delivered incendiary speeches accusing Ahmadis of treason and asserting that they would defend the Finality of Prophethood at any cost.

Smaller processions from Ahmad Nagar and other localities joined a larger gathering in nearby Kot Wasawa, where Majlis Ahrar held a two-day conference. The event culminated in a 2,000-strong march to Aqsa Chowk, where further inflammatory speeches were delivered. Political figures, such as Member of Provincial Assembly Taimur Lali, echoed claims that Ahmadis were constitutional traitors, urging them to abandon their faith or continue to be marginalised.

Another group of 300 activists, led by the TLP, attempted to march from Ahmad Nagar to Rabwah's Bait-ul-Aqsa mosque without official permission. However, local authorities blocked their route and successfully prevented the group from making their way to the worship site.



AN ANTI-AHMADI RALLY TAKEN OUT BY MAJLIS AHRAR IN THE COMMUNITY'S HEADQUARTERS OF RABWAH



RABWAH

24-26 October 2024

The 43rd annual "Finality of Prophethood Conference" organised by the Aalmi Majlis Tahaffuz Khatm-e-Nubuwwat, took place in the Muslim Colony neighbourhood of Rabwah, the headquarters of the Ahmadiyya Muslim Community in Pakistan. The event, which garnered a peak attendance of approximately 15,000–18,000 individuals, included speeches from over 20 clerics and political figures known for their hostile stance towards Ahmadis.

Over the years, this conference has attracted the support of high-profile religious and political figures. It has consistently promoted extreme views, fostering hatred and encouraging discriminatory practices against the community. During the three-day event, speakers described Ahmadis as blasphemers, religious traitors, and apostates. They urged attendees to boycott Ahmadi-owned businesses and medical facilities, and called for Ahmadis to be socially ostracised. Violent and dehumanising language was prevalent throughout the proceedings, with speakers frequently making calls for action that included demands for the demolition of minarets and domes on Ahmadiyya mosques and the prohibition of religious practices such as the animal sacrifice on Fid.

The event featured prominent clerics who targeted the community with inflammatory rhetoric. Maulvi Muhammad Ilyas Chinioti accused Ahmadis of buying land in Rabwah as part of an alleged plan to expand their influence, likening this to purported Zionist practices in Palestine. Maulvi Noor Muhammad

launched a verbal attack on the founder of the Ahmadiyya Muslim Community, describing him as a "liar" and "cursed," threatening the careers of government officials who might show any form of support for Ahmadis. Similarly, Maulvi Ghulamullah Halijavi invoked Islamic jurisprudence and previous Supreme Court rulings to justify excluding Ahmadis from Islam, urging continued efforts to humiliate those who deny the Finality of Prophethood.

Maulvi Noor Muhammad launched a verbal attack on the founder of the **Ahmadiyya** Muslim Community, and threatened the careers of government **ŏfficials** who might show any form of support for Ahmadis.



During one of the later sessions, keynote speaker Maulana Fazlur Rehman, leader of the Jamiat Ulema-e-Islam, criticised any constitutional amendments perceived as being favourable to Ahmadis and expressed opposition to any laws that could be seen as supportive of the community. He framed these efforts as part of a broader campaign to safeguard Islamic principles in Pakistan.

The Ahmadiyya Muslim Community formally expressed its concerns about the event in a written statement to the authorities. The statement described the conference as a direct threat to local Ahmadis in Rabwah and highlighted the continued disparity in how events are regulated. While anti-Ahmadi gatherings were permitted, Ahmadis faced severe restrictions on holding their own religious or community events. The community urged the government to deny permission for the conference in future or, at the very least, to restrict it to designated areas, enforce strict monitoring of speeches, and document proceedings to ensure accountability. The letter also called for authorities to protect the community from the potential violence and harassment.







KARACHI AND NANKANA

November, December 2024

On 30 November 2024, a Tahaffuze Khatme Nabuwwat conference was held in Shah Faisal Colony, Karachi. The event began after the Isha prayer and continued late into the night. Throughout the conference, inflammatory and hateful rhetoric was directed towards the Ahmadiyya Muslim Community. Speakers openly declared that Ahmadis were deserving of death and accused them of failing to comply with Pakistan's laws. A small number of local residents attended the event. Reports indicated that similar gatherings promoting hate speech were being organised across various locations in Karachi

A week later, on 7 December 2024, another Khatme Nabuwwat conference took place in Chak No. 10/63, Munshi Wala, District Nankana. The event featured derogatory speeches targeting Ahmadis, with participants travelling from nearby areas, including Jaranwala and Syedwala. During the conference, anti-Ahmadi slogans were raised, and the hateful rhetoric was amplified through loudspeakers, echoing across the local market and surrounding areas.

The local police were alerted and arrived promptly to monitor the situation. Fortunately, no violent incidents occurred during or after the gathering.

During the conference, anti-Ahmadi slogans were raised, and the hateful rhetoric was amplified through loudspeakers, echoing across the local market and surrounding areas.



Denied Freedom: Ahmadi Prisoners of Conscience

As of 2024, numerous Ahmadis remain imprisoned in Pakistan under blasphemy and cybercrime laws, often on baseless or religiously motivated charges. Despite repeated appeals, many continue to be denied bail, facing prolonged detention in a deeply unjust legal system.

SHIRAZ AHMAD

Shiraz Ahmad was arrested by the Cyber Crime Police in Lahore on 20 June 2019. He was accused under sections 295-A and 298-C of the Pakistan Penal Code (PPC) and PECA-11 for sharing Ahmadiyyarelated content in an online group named "Sindh Salamat." Shiraz was apprehended in Hafizabad on 25 February 2021, and later had additional blasphemy charges under Section 295-C added to his case. Despite repeated requests for bail, the Supreme Court has rejected his appeal.

AWAIS AHMAD, WAQAS AHMAD, SULTAN AHMAD, AND MUHAMMAD ZAKI

On 19 August 2024, Awais Ahmad, Waqas Ahmad, Sultan Ahmad, and Muhammad Zaki had a case registered against them at Nandu Police Station. They were charged under Sections 295-B (blasphemy against the Quran) and 109 (abetment in a crime). All four individuals were apprehended on the same day, and they remain imprisoned.

AAMAR IRSHAD, AZIZ UR REHMAN, AND SHARJEEL AHMAD

Aamar Irshad, an Ahmadi religious teacher, along with Aziz ur Rehman, the president of the local Ahmadi community in Baghbanpura, Lahore, and Sharjeel Ahmad, were arrested on 30 September 2024. Their detention followed the registration of a fabricated blasphemy case filed on the complaint of Hassan Muawiya. They face charges under Section 295-B of the PPC.

ABDUL QAYYUM, SHAFIQ AHMAD, MUHAMMAD ANWAR, ASAD AHMAD ABRO

In Larkana, six Ahmadis were charged under PPC sections 298-B and 298-C on 31 July 2024 following orders from Additional Sessions Judge Rashid Ali. Abdul Qayyum, Shafiq Ahmad, and Muhammad Anwar were arrested from the courtroom on 10 October after their bail was denied. On 15 October, a mob attacked another of the accused, Asad Ahmad Abro, assaulted him, and took him to the SSP Office, where police arrested him and transferred him to Badah Police Station.

External Assessments of Ahmadi Persecution in 2024



HUMAN RIGHTS COMMISSION OF PAKISTAN

The Human Rights Commission of Pakistan (HRCP) published its Freedom of Religion or Belief report for 2022-2023, titled A *Culture of Hate-Mongering*. The report provides a comprehensive analysis of religious freedoms in Pakistan, with a particular focus on discriminatory legislation, hate speech, and violence targeting religious minorities, including the Ahmadiyya Muslim Community.

Key findings regarding the Ahmadiyya Muslim Community include:

- Discriminatory Legislation: The report emphasises that Pakistan's blasphemy laws are inherently discriminatory and fail to align with the country's international human rights obligations.
- Political and Religious Extremism: The far-right political party, Tehreeke-Labbaik Pakistan (TLP), continued to aggressively advocate for the expansion and enforcement of blasphemy laws. The TLP frequently used hate speech to incite violence, notably targeting Ahmadis during private Eid-ul-Adha celebrations in July 2022, leading to the filing of 10 police cases against members of the community.
- Targeting by Islamist Groups: Islamist parties, such as Jamaat-e-Islami (JI), actively worked to deepen sectarian divides. For instance, in January 2023, a leading JI politician Mushtaq Ahmad Chitrali introduced legislation aimed at broadening blasphemy laws, while simultaneously campaigning against the publication of Ahmadiyya religious materials.
- UN Concerns: The report noted that in March 2023, UN Special Rapporteurs expressed concerns over the violent attacks, hate speech, and incitement against Ahmadis, noting the failure of the Pakistani government to take remedial action.
- Desecration of Graves: The report documented the desecration of over 87 Ahmadi graves during 2022-2023, with the majority of incidents occurring in the Punjab. The HRCP's fact-finding mission reported police complicity in these acts.

The report concluded with a series of recommendations aimed at addressing religiously motivated violence and hate speech, including prosecuting perpetrators, holding political leaders accountable for incitement, training judges on human rights issues, and ensuring that law enforcement agencies remain impartial in handling blasphemy cases.



AMNESTY INTERNATIONAL

Amnesty International issued a critical report urging immediate action to halt the persecution of the Ahmadiyya Muslim Community in Pakistan, especially during significant religious events like Eid-ul-Adha.

Key findings included:

- Arbitrary Arrests: The report documented 36 cases of arbitrary arrests and detentions of Ahmadis in Punjab from 10 to 19 June 2024. These actions aimed to prevent Ahmadis from performing Eid sacrifices, with police entering homes unlawfully and detaining individuals engaged in religious practices.
- Harassment and Restrictions: Amnesty International highlighted extensive police harassment and restrictive orders barring Ahmadis from religious rites. Preventive detention orders were issued in Chakwal and Sialkot to stop Ahmadi men from observing Eid rituals.
- Attacks on Mosques: The report detailed attacks on Ahmadi religious sites, including a mob assault on an Ahmadi mosque in Kotli on 17 June and the desecration of 17 graves in Bahawalpur on 12 June, allegedly by TLP affiliates.
- State Complicity: Amnesty criticised the Pakistani authorities for failing
 to protect Ahmadis and for their active role in the persecution. Despite
 government notifications for increased security, effective protection has
 been lacking.

Livia Saccardi of Amnesty International emphasised the need for the government of Pakistan to address these human rights violations and ensure the protection of Ahmadis in the country.



FACT FOCUS

An investigative report published by Fact Focus, titled *Pakistan Prosecutes Over 400 Bright Youth on Blasphemy Charges*, revealed alarming information about a network allegedly involved in orchestrating false blasphemy cases against young individuals. This group, reportedly led by lawyer Rao Abdul Raheem and blasphemy activist Shiraz Ahmad Farooqi, is said to operate in several regions, with the Lahore branch receiving support from Hassan Muawiya, the brother of Hafiz Tahir Ashrafi, Chairman of the Pakistan Ulema Council. Muawiya is known for his aggressive stance against the Ahmadiyya Muslim Community and has previously registered numerous blasphemy cases targeting its members.

According to the report, a consistent pattern of entrapment has been observed in blasphemy cases registered with the Federal Investigation Agency's (FIA) Cyber Crimes Wing. The same individuals, members of this "blasphemy business group," serve as complainants in multiple cases, implicating six to fifteen different people each time. The group reportedly uses deceptive tactics on social media platforms like Facebook and WhatsApp to lure unsuspecting victims, particularly young men and women, into blasphemy accusations.

The method involves sending inappropriate images containing religious content to victims through social media or messaging platforms. When recipients protest, the group members deny responsibility and manipulate the victims into sending the content back to "clarify" the situation. Once the victims send back the material, they are blocked, and shortly thereafter, arrested by FIA's Cyber Crimes Wing on charges of originating blasphemous content.

In Lahore, the group reportedly collaborates with individuals like Hassan Muawiya and Ghulam Mustafa Chaudhary, the latter heading the Khatame-Nabuwwat Lawyers Forum. Muawiya's involvement is particularly concerning given his family ties to the influential religious figure Hafiz Tahir Mehmood Ashrafi. One case highlighted in the report involved a student from Jamia Ahmadiyya who was entrapped by this group and arrested at Rabwah bus stop by an FIA team. Although no blasphemy had been committed, the student was detained for 15 months before being granted bail. This incident illustrates the vulnerability of marginalised communities like the Ahmadis to the misuse of Pakistan's blasphemy and cybercrime laws.

The Fact Focus investigation underscores the urgent need for higher authorities to monitor and prevent the exploitation of these laws to protect vulnerable individuals from malicious entrapment. The report raises broader concerns about how blasphemy laws are weaponised to target innocent individuals, particularly those belonging to marginalised or minority groups. The alleged involvement of Hassan Muawiya in such activities is especially troubling due to his familial connections to powerful religious figures, further highlighting the need or vigilance and reform in the application of Pakistan's blasphemy laws.



UK REPORT HIGHLIGHTS SYSTEMATIC PERSECUTION OF AHMADIS IN PAKISTAN

In October 2024, the government of the United Kingdom published a report titled Preserving Religious Freedom for Minority Faith Communities in South Asia. The report focused on the discrimination and violence faced by minority religious groups in India, Pakistan, and Bangladesh, highlighting the challenges they faced to their religious freedom in the region. It emphasised the need for international action to address these violations and protect vulnerable communities.

The report also examined the plight of the Ahmadiyya Muslim Community in Pakistan, finding that Ahmadis were subjected to systematic discrimination. Ahmadis were legally denied the right to self-identify as Muslims and faced severe restrictions on practicing their faith. It documented targeted violence against community members, as well as attacks on their mosques and burial grounds. The report further noted that the Pakistani government had not only failed to protect Ahmadis but had institutionalised their persecution through discriminatory laws and inaction against perpetrators of violence.

The report also outlined recommendations for diplomatic and policy interventions. It called for the promotion of religious freedoms during engagements with South Asian governments, financial support for advocacy groups, and potential sanctions against individuals responsible for severe rights violations.



UN HUMAN RIGHTS COMMITTEE CALLS ON PAKISTAN TO ADDRESS RELIGIOUS DISCRIMINATION AGAINST AHMADIS AND OTHER RELIGIOUS COMMUNITIES AND UPHOLD ICCPR OBLIGATIONS

On 7 November 2024, the United Nations Human Rights Committee issued findings following its recent review of Pakistan's compliance with the International Covenant on Civil and Political Rights (ICCPR). The Committee expressed grave concerns over Pakistan's deteriorating human rights situation, with particular emphasis on the plight of religious minorities including the Ahmadiyya Muslim Community. The Committee's findings highlighted Pakistan's alarming rise in state-sanctioned discrimination, mob violence, and legal restrictions against Ahmadis, which stand in direct violation of ICCPR principles on equality and freedom of belief.

A key concern raised by the Committee is the continued use of blasphemy laws, specifically Sections 295 and 298 of the Pakistan Penal Code. Section 298 is notably used to criminalise essential aspects of Ahmadi religious practices and identity, making it illegal for Ahmadis to identify as Muslims or engage in Islamic practices. These laws have led to an increase in false accusations, harassment, and imprisonment of Ahmadis and serve as a powerful tool for extremist groups to incite mob violence and vigilante justice.

The Committee also condemned the requirement that Ahmadis must renounce their Muslim identity to participate in the electoral process, an infringement on their civil and political rights as outlined in Article 25 of the ICCPR. This policy, according to the findings, effectively marginalises the community, stripping them of their right to political participation and self-identification.

Beyond legal reform, the Committee called on Pakistan to implement robust protections for minorities, urging immediate and impartial investigations into hate crimes and mob violence, which have gone largely unpunished. To address the deep-seated culture of discrimination, it recommended comprehensive anti-discrimination legislation, training for law enforcement, and public campaigns to combat hate speech and foster social inclusivity. The UN Human Rights Committee's findings underscore the urgent need for Pakistan to align its national laws with the ICCPR and protect the fundamental rights of all religious minorities, including Ahmadis. The Committee's call to action emphasises that the time for Pakistan to confront and rectify its discriminatory laws is now.



The events of 2024 mark an alarming escalation in the state-led persecution of Ahmadis in Pakistan, consolidating decades of systemic discrimination into an increasingly repressive framework. The Pakistani state has not only entrenched its anti-Ahmadi policies through legislative and judicial means but has actively expanded the scope of persecution through the misuse of legal provisions such as the Punjab Maintenance of Public Order Ordinance. The mass arrests of Ahmadis during Eid-ul-Adha, the defacement and destruction of Ahmadi mosques and cemeteries, and the judiciary's open alignment with extremist rhetoric in the Mubarak Sani case illustrate a deliberate strategy of erasure. The state's role is not passive; it is the architect and enforcer of policies designed to strip Ahmadis of their fundamental rights and relegate them to a position of permanent exclusion.

Yet, this crisis is no longer confined to Pakistan. The year also saw a dangerous escalation of anti-Ahmadi persecution beyond its borders, particularly in Bangladesh, where Ahmadis were targeted in violent riots and religious extremists intensified calls for their official exclusion. The impunity with

which Pakistani authorities have targeted Ahmadis has emboldened extremist actors beyond its borders, reinforcing the urgent need for international intervention. The growing normalisation of anti-Ahmadi violence, backed by both state and non-state actors, threatens to set a precedent for further crackdowns on religious minorities across South Asia and elsewhere.

The international community can no longer afford to ignore the reality of this crisis. The persecution of Ahmadis is not an issue of social intolerance—it is a state-driven campaign of systematic repression that is deepening with every passing year. Without urgent action, Ahmadis in Pakistan and beyond will continue to face escalating violence, legal disenfranchisement, and the systematic dismantling of their religious and civic freedoms. This is a human rights emergency that demands immediate and sustained global attention.

CONCLUSION



