



# QUARTERLY REPORT

JUN-SEP 2024

International Human Rights Desk

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FROM THE MEDIA

# FOREWARD

For almost four decades, the Ahmadiyya Community has regularly documented the persecution it faces, primarily in Pakistan, through monthly and annual reports published by the Ahmadiyya Foreign Missions Office. In response to the growing scale and intensity of this persecution, His Holiness Hazrat Mirza Masroor Ahmad, Head of the Ahmadiyya Community, established the International Human Rights Desk (IHRD) in November 2023. This marks the community's first dedicated human rights department, created to address and highlight the severe human rights violations targeting Ahmadis worldwide, while promoting the protection of their fundamental rights and dignity.

Moving forward, the responsibility of publishing these reports will transition from the Ahmadiyya Foreign Missions Office to the IHRD, with a new quarterly and annual format replacing the previous monthly publications. The IHRD will also focus on thematic reports and special incident reports that demand urgent attention. It is with this new structure that IHRD now presents its first quarterly report, covering the months of July, August, and September, with June also included, as no monthly report was published for that month.

# 01

## EXECUTIVE SUMMARY

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The period from June to September 2024 witnessed a severe escalation in state-led and societal persecution of Pakistan's Ahmadiyya Community. During the 2024 Eid-ul-Adha celebrations Ahmadis faced widespread harassment and violence, including multiple arrests across various districts of the Punjab under the Punjab Maintenance of Public Order (MPO) Ordinance, a law permitting preventative detentions. In addition to arbitrary arrests, Ahmadi worship practices were heavily restricted, with reports of confiscated sacrificial meat, blocked prayer sites, and violent threats from extremist groups.



In September, as the country marked fifty years since the passage of the Second Amendment that declared Ahmadis non-Muslim, anti-Ahmadiyya sentiment surged. Nationwide rallies, conferences, and high-profile events showcased intensified hate rhetoric and calls for further exclusion of Ahmadis. A prominent example was the "Khatam-e-Nabuwwat Train March" to Rabwah, the Ahmadiyya headquarters, accompanied by heavy police presence and resulting in widespread intimidation. Political and religious leaders across Pakistan echoed inflammatory sentiments, reinforcing the systemic and social exclusion of the

community.

Similarly, in September the religious right used celebrations marking the birthday of the Holy Prophet 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.

In a milestone legal development, the Mubarak Sani case spotlighted how the judicial system itself has become a battleground for anti-Ahmadi sentiment. In February, the Supreme Court initially granted bail to an Ahmadi man accused of distributing a banned translation of the Holy Quran, referencing Article 20 of Pakistan's Constitution, which guarantees the right to profess, practice, and propagate one's religion. The decision triggered a backlash from religious groups, culminating in an unprecedented campaign against the judiciary. Under sustained pressure from the religious right, the court reversed its earlier stance, effectively rescinding protections for Ahmadis to practice their faith. In its final judgment, the court not only omitted previous references to religious freedom but also denounced Ahmadi beliefs in line with extremist interpretations, aligning itself with the rhetoric of exclusion.

The court's ultimate decision marks a grave concession to regressive forces, setting a dangerous precedent by endorsing religious intolerance over constitutional freedoms. This judicial capitulation signifies more than a single

case's outcome; it solidifies the state's role in the social and political apartheid of Ahmadis, further marginalising their legal and social status.



In June, the unjust arrests of multiple Ahmadis in Narowal, highlighted the precarious situation for the community. This particular case stemmed from a misunderstanding involving discarded papers, leading to mob incitement and police raids on Ahmadi homes. The vulnerability of the Ahmadi community was starkly illustrated by a series of arson attacks in Mandi Bahauddin, where local extremists targeted the homes and vehicles of Ahmadis, creating an environment of fear and insecurity.

Societal hostility towards Ahmadis was further highlighted by the continued systemic discrimination faced by Ahmadi children in educational institutions. The expulsion of the children of a local Ahmadi missionary from a Taxila school due to parental threats against their presence underscored the challenges faced by members of the community in accessing basic education.

Significant assaults on Ahmadi religious sites occurred during this period, with local authorities often acting in collusion with extremist groups. In Lahore, a police raid on an Ahmadi place of worship resulted in the detention of several community members, including

women and children, and the filing of fabricated charges. The unlawful search and subsequent sealing of the place of worship served as a clear indication of the ongoing efforts to suppress the rights of Ahmadis and further isolate them from society.

The desecration of graves belonging to Ahmadis added another layer of insult to injury, reflecting a societal attitude that continues to dehumanise the community even in death. Numerous reports documented the vandalism of Ahmadi graves, showcasing a disregard for the sanctity of burial sites and an unwillingness by authorities to intervene or protect these sites from extremist actions.



Overall, the situation for Ahmadis in Pakistan from June to September 2024 revealed an alarming trend of escalating violence, systemic discrimination, and a profound lack of protection from authorities. The pervasive climate of fear, characterised by legal persecution, social ostracism, and physical attacks, underscored the urgent need for international awareness and intervention. The continued targeting of Ahmadis highlights the critical need for reform in Pakistan's treatment of religious minorities to foster a more inclusive and tolerant society.

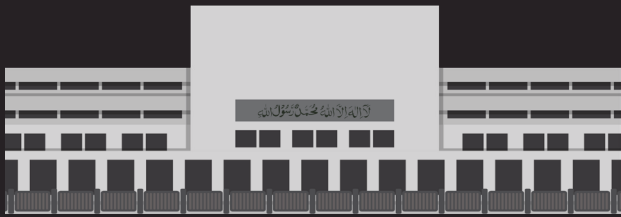


# OVERVIEW



50

Ahmadis arrested or detained



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

3

Ahmadis Martyred for their faith

3

Ahmadis denied burial

15+

Conferences and rallies held across Pakistan to mark 50 years of the passing of the Second Amendment of the constitution of Pakistan.



Attack on Ahmadi Prayer Centre



Demolition of Minarets by Authorities



Mob Attack on Ahmadi Place of Worship



Sealing of Places of Worship by Authorities



88 Ahmadi graves desecrated



5 Instances of damage to Ahmadi property



6 Instances of Ahmadis harassed, targeted, or expelled from educational institutes



9 Ahmadis continue to be incarcerated for their faith



# HUMAN RIGHTS ABUSES AGAINST AHMADIS DURING EID-UL-ADHA 2024: A STATISTICAL OVERVIEW

23

Ahmadis detained under the Punjab Maintenance of Public Order Ordinance

150

People attacked the Ahmadiyya Place of Worship in Kotli, Azad Jammu and Kashmir (AJK)



On Eid, a 13-year-old Ahmadi child was arrested because of their faith.

35



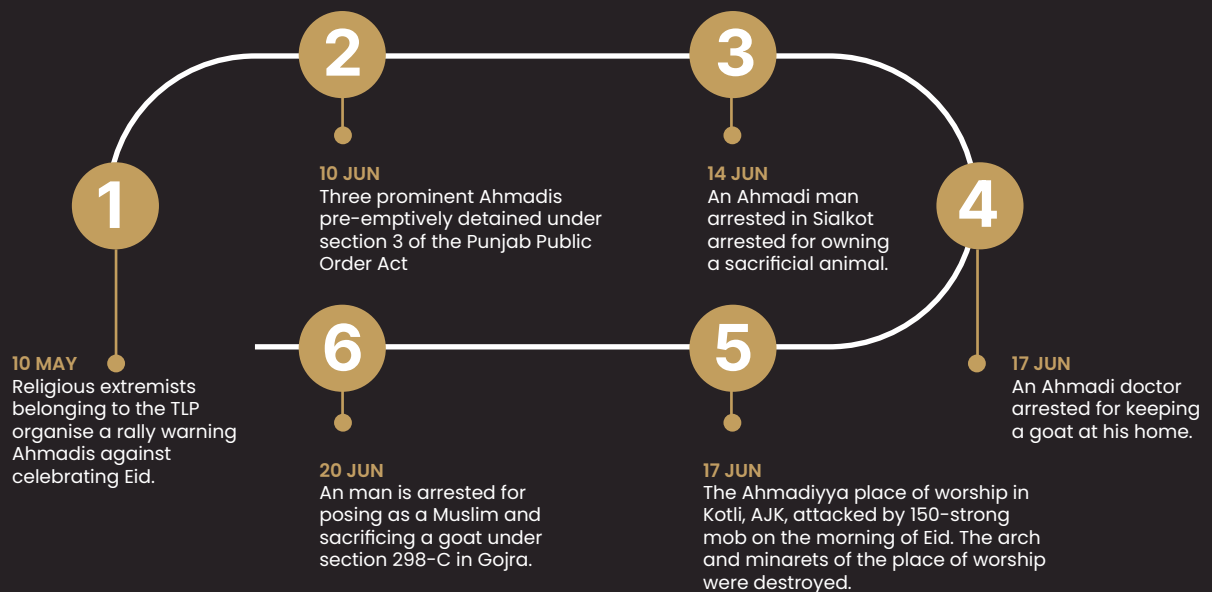
Ahmadis detained or arrested in total

3



instances of Ahmadis being prevented from offering the Eid prayer

## TIMELINE



# 02

## FEATURED REPORTS

# FEATURED REPORTS

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

During the 2024 Eid-ul-Adha festivities, the Ahmadiyya Community in Pakistan faced an intensified crackdown, part of an escalating pattern of attacks specifically targeting Ahmadi religious practices during Eid over recent years. Members of the community were increasingly harassed, detained, and obstructed from performing their religious rites across the country. Despite constitutional protections for religious minorities and international human rights obligations, state mechanisms have repeatedly failed to protect the Ahmadiyya Community, allowing these violations to worsen with each Eid.

### Arrests and Detentions

Over 30 Ahmadis were arrested or detained across various districts during the Eid-ul-Adha festival. In Gujranwala, eight Ahmadis were detained, with three cases registered and two individuals held without formal charges. Sargodha, Toba Tek Singh, and Rahim Yar Khan also witnessed arrests, while five Ahmadis in Sheikhpura were detained and later released by magistrate orders. In Sialkot, 17 Ahmadis were arrested after police raids on their homes, further escalating tensions. Similar incidents occurred in Narowal, Karachi, and Umerkot, where Ahmadis were detained but later released.

In Chakwal, three prominent Ahmadi men were detained under the Punjab Maintenance of Public Order (MPO) Ordinance, preventing them from performing their religious rites. The District Intelligence Committee, along with police officials, coerced the Ahmadi representatives into signing surety bonds, ensuring no community member would perform the Eid sacrifice.

The Punjab MPO Ordinance of 1960 was extensively used against Ahmadis during Eid-ul-Adha 2024. This law allows the provincial government to detain individuals without trial for up to three months if they are considered a threat to public order. Under this ordinance, 23 Ahmadis were pre-emptively detained. This marks a dangerous precedent where 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 a religious festival reflects the state's willingness to employ the broadest legal provisions to suppress religious minorities. This has resulted in a hostile environment where almost any aspect of Ahmadi religious practice can be construed as a provocation to the majority Muslim population, leading to further detentions and persecution.

## Threats and Intimidation

In addition to arrests, Ahmadis faced threats and intimidation from extremist groups. In Jhelum, leaders of the extremist group Tehreek-e-Labbaik Pakistan (TLP) issued violent threats against Ahmadis during a rally. Asim Ashfaq Rizvi, a prominent TLP leader, explicitly threatened to hang any Ahmadi attempting to perform the ritual sacrifice on Eid-ul-Adha. The rally also saw participants brandishing weapons.

## Confiscations and Restrictions on Worship

Ahmadis also faced restrictions on their ability to perform Eid prayers and sacrifices. In Gujranwala, authorities mandated inconvenient prayer times, causing disruptions in the community's religious practices. In Faisalabad and Karachi, extremist factions reported Ahmadi sacrifices to the police, leading to arrests and confiscation of sacrificial meat. In several other districts, including Chak Chatha, Dahrnawala, and Pir Kot Sani, police barred Ahmadis from accessing their places of worship, forcing them to relocate their prayers to alternative sites.

## Places of Worship Under Attack

In Kotli, Azad Jammu and Kashmir (AJK), a mob of around 150 people attacked the Ahmadiyya place of worship in the early hours of the morning. The assailants opened fire and subsequently destroyed the minarets and arch of the worship site. Prior to the incident, police forces were preoccupied with monitoring Ahmadi homes for sacrificial animals, neglecting their duty to protect the community.

This violence occurred despite a recent directive from the Ministry of Interior to all Inspector Generals of Police and Provincial Chief Secretaries, including those in AJK, to bolster security for Ahmadiyya buildings due to threats from the TLP. The Ministry's orders, issued two days prior to the attack, were evidently disregarded.

## Legal and Judicial Failures

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.

For a more in-depth analysis of the events during Eid this year, please refer to the International Human Rights Desk's special report titled *Attacks and Prohibitions Against Ahmadis Celebrating the Eid-ul-Adha Festival in Pakistan*.

## THE AHMADIYYA COMMUNITY UNDER SIEGE AS PAKISTAN MARKS FIFTY YEARS OF THE SECOND AMENDMENT

In September 2024, Pakistan saw a surge in anti-Ahmadi activities, rallies, and conferences aimed at commemorating the passing of the Second Amendment of 1974, which declared the Ahmadiyya Community non-Muslim. 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.

The “Khatam-e-Nabuwwat Train March,” organised by Anjuman Talaba-e-Islam from 31 August to 1 September 2024, was a symbolic journey from Karachi to Rabwah, the headquarters of the Ahmadiyya Community. The march was not only a show of support for the Second Amendment but also served to bolster the doctrine of the Finality of Prophethood, a principle used 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; yet the event contributed to the broader atmosphere of fear and intimidation.



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 50th 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 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 Khatm-e-Nabuwat 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 Azad Jammu and Kashmir (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 events of September 2024 underscore the continuing marginalisation of the Ahmadiyya Community in Pakistan, where religious extremism, state inaction, and widespread societal intolerance contribute to a culture of discrimination and violence that shows no signs of abating.

For a more in-depth analysis of the events during Eid this year, please refer to the International Human Rights Desk's special report titled Marking Fifty Years of the Second Amendment: A Fresh Wave of Hostility Targets Ahmadis in Pakistan.

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

For almost a decade now, the government of Punjab has progressively banned the printing, publication, and distribution of Ahmadi religious literature, including community press materials, books, periodicals, and the Holy Quran. In February 2024, the Supreme Court of Pakistan granted bail to Mubarak Ahmad Sani, a prominent Ahmadi educator who was arrested for allegedly distributing a proscribed commentary of the Holy Quran and was charged under section 9(1) of the Punjab Holy Quran (Printing and Recording) Act, 2011. In its decision, the Apex Court ruled that the charge against the defendant was unconstitutional because it was based on amending legislation enacted in 2021, while the alleged offence took place in 2019, 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.

The decision led to a malicious and defamatory campaign against the Chief Justice by religious groups and clergy and then on 22 February 2024, the Supreme Court was forced to issue a press release stating 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.”

Despite having “exhausted all possible legal remedies”, the Punjab government filed a “criminal miscellaneous application (CMA)” 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 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. 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 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 “Khatam-un-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 which 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."

## **NATIONWIDE ESCALATION OF ANTI-AHMADI HOSTILITIES DURING RABI-AL-AWWAL 2024**

On 17 September 2024, a troubling series of anti-Ahmadi incidents unfolded across various districts of Pakistan during the celebrations of 12 Rabi-al-Awwal, the birthday of the Holy Prophet. Extremist groups used the religious occasion as a platform to incite hatred and violence against the Ahmadiyya Community, with threats, rallies, and inflammatory speeches delivered in different regions.

In Faisalabad, at Ghanta Ghar Chowk, anti-Ahmadi activists delivered highly provocative speeches, glorifying violence against the community and issuing veiled threats. The speakers demanded the swift removal of Islamic symbols from Ahmadi places of worship, asserting that if authorities failed to act, they would take matters into their own hands.

In Nankana Sahib, similar rhetoric was expressed. Activists accused the Chief Justice of interfering in religious matters, particularly concerning the Ahmadiyya Community, and demanded the removal of Islamic symbols from Ahmadi places of worship. They issued a deadline of 12 Rabi-al-Awwal for the removal, threatening bloodshed if their demands were not met. Despite their threats, the minarets of an Ahmadi place of worship in Sangla Hill were spared due to ongoing legal proceedings.

In Bait Daryai, District Muzaffargarh, a conference was held in Jatoi where anti-Ahmadi activists again raised the issue of minarets on Ahmadi places of worship. They criticised the local administration for covering up Islamic symbols, which they believed should be completely removed. The home of the local Ahmadi leader was also targeted during the conference, where speeches were made condemning the community.

In Model Colony, Karachi, a procession stopped near an Ahmadi place of worship, where speeches were delivered inciting violence against the community. Participants openly declared their intent to “cleanse” the area of Ahmadis, invoking religious figures to justify their hatred. They vowed to continue their campaign to marginalise the Ahmadiyya Community in Pakistan.

Similar protests, rallies, and inciteful incidents were also reported in Kasra, District Attock; Dera Sanda, District Sialkot; Roda, District Khushab; Sargodha; Alipur; Jhelum; and Kotli Azad Kashmir.

Anti-Ahmadi activists also organised multiple rallies and a major conference in Rabwah, the headquarters of the community in Pakistan and home to the largest population of Ahmadis in the country.

The first procession in Rabwah set off in the morning from the Darul Yemen area. The group, numbering about 400 participants, marched through the city, chanting slogans and making stops at key locations such as Masjid Bukhari and Aqsa Chowk. Clerics like Maulvi Tauseef delivered incendiary speeches, accusing Ahmadis of being traitors

and disbelievers. The speakers pledged to defend the Finality of Prophethood with their lives and demanded the removal of security cameras installed by Ahmadis, warning of violent retaliation if Muslims were harmed.

Smaller processions followed from Ahmad Nagar and other localities, converging at the bus station with about 350 participants. Meanwhile, a motorcycle procession from Asimabad joined a larger anti-Ahmadi conference in nearby Kot Wasawa, where Majlis Ahrar hosted a two-day Finality of Prophethood gathering.

During the conference, prominent clerics such as Maulvi Syed Kafeel Shah Bukhari and Maulvi Abdul Momin Shah Bukhari delivered speeches accusing Ahmadis of being agents of foreign powers and inviting them to abandon their faith. The clerics used derogatory language against the founder of the Ahmadiyya movement, issuing threats of eternal damnation if Ahmadis did not convert to Islam.



The conference culminated in a 2,000-strong march from Kot Wasawa to Aqsa Chowk, where further inflammatory speeches were delivered by local religious leaders and political figures, including MPA Taimur Lali, who echoed claims that Ahmadis were constitutional traitors, and invited them to convert to Islam or continue to live as a marginalised community in Pakistan.

Separately, a 300-strong group led by the TLP, attempted to march from Ahmad Nagar to Rabwah's Bait-ul-Aqsa without official permission. Local authorities, anticipating potential violence, blocked their route and engaged in lengthy negotiations, ultimately preventing them from reaching their destination.

# 03

**SPOTLIGHTS**



# SPOTLIGHTS

## JUNE

### Saadullah Pur, District Mandi Bahauddin

On 8 June, two members of the Ahmadiyya 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 catering centre manager, was also shot near a village mosque while coming home from work.

Sarwar is survived by his wife and six children. Bajwa leaves behind his wife and two young daughters.

The suspect, identified as Syed Ali Raza, a teenage student of the local Ahl-e-Sunnat madrassa, was apprehended by the police. The head of the madrassa, Maulvi Sajid Latif, is known for his involvement in anti-Ahmadi hate campaigns.

Upon his arrest, Syed Ali Raza confessed to committing the murders, citing religious motives. The police have 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.

### Jahman, District Lahore – Mahmooda, District Rawalpind

In June 2024, the Ahmadiyya Community in Pakistan faced a series of targeted actions against their places of worship, 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 Ahmadiyya place of worship. In the early hours of 12 June, a contingent of uniformed and plainclothes 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.



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 place of worship themselves, a severe infringement of their religious freedoms.

### Baldia Town, Karachi

The situation in Baldia Town, Karachi, is particularly emblematic of the escalating hostility towards Ahmadis in the city. The community has faced sustained pressure from extremist groups, most notably the TLP, which has actively incited violence against Ahmadis under the pretext of defending the Finality of Prophethood. On 26 May, tensions escalated when an unruly mob, mobilised by these groups, disrupted an Ahmadiyya Khilafat Day event, forcing its abrupt halt. The participants were only able to leave safely due to police intervention.

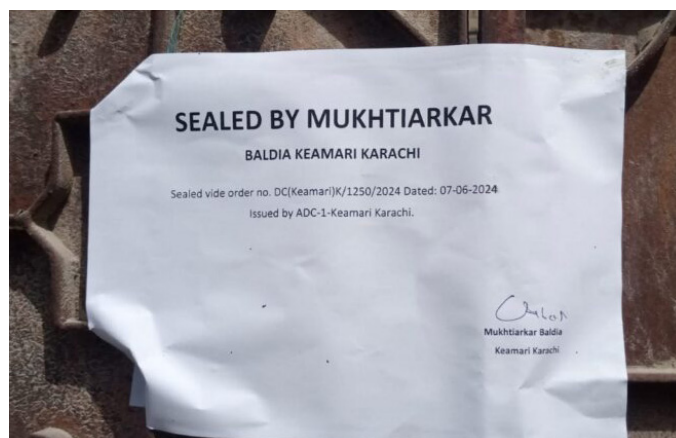
The situation deteriorated further on 2 June when the TLP organised a large-scale protest in Baldia Town. The rally, referred to as a “Protection of the Finality of Prophethood” march, included inflammatory speeches and the distribution of pamphlets calling for action against the Ahmadiyya Community. This event was heavily promoted on social media. Despite a formal complaint lodged by the community with local authorities and a meeting with the Senior Superintendent of Police to seek protection, the threat remained unmitigated.

Before the rally, members of the TLP unsuccessfully attempted to file a case against the Ahmadis at the Baldia Town police station, accusing them of preaching their faith.

Clerics leading the rally delivered incendiary speeches, threatening to demolish the centre if the authorities failed to take action. They further demanded that the administration seal

the centre and warned of taking over the property to convert it into a mosque for their own use.

The tensions culminated on 7 June, when a police contingent arrived at the Ahmadiyya place of worship in Baldia Town before Friday prayers, preventing community members from entering the premises. Despite the community’s assertion of their legal right to pray, the police detained several leaders, including the president of the local community, Mahmood Iqbal, along with Waheed Ahmed, and Zulfiqar Ahmed. The remaining members were forced to leave the place of worship under the threat of further action. The police subsequently announced their intention to seal the building, which they did later that day, citing a directive from the Deputy Commissioner (DC) of Keamari, who claimed the action was based on orders from the Sindh High Court. However, the community was not made aware of any such court orders, and attempts to obtain clarification from the local administration were met with silence.



This sealing of the place of worship was a significant violation of the community’s rights, as it effectively barred them from practicing their religion. The centre, owned by an Ahmadi family, had been the subject of previous legal challenges, under claims that the property had been



illegally leased to the community. Despite clear ownership documents presented to the administration, a case was registered against the property owners under sections 34 and 298-C of the PPC.

### District Khushab

In Khushab anti-Ahmadi activists have aggressively pursued the community for some time, with their efforts intensifying in the lead-up to this year's Eid-ul-Adha festival. In Roda, the Shad Academy, an Ahmadi-run private educational institute was targeted as efforts were made to have its registration revoked.

Extremists also demanded that Islamic inscriptions be removed from tombstones in the Roda cemetery, giving the administration a deadline of 12th Rabi-ul-Awwal (the Islamic date marking the birth of the Prophet) to act. They threatened to take matters into their own hands if the administration failed to comply and organised rallies to pressure the authorities. Additionally, they issued ultimatums against Ahmadi sacrificial rituals during Eid, placing individuals throughout the district to report any violations.

In Jauharabad, an Ahmadi named Tasawwar Iqbal, who owned a grocery store, faced a cleric-led boycott campaign. When a local politician, Dr Nasir Khan, defended the store's business practices on social media, he faced backlash from extremists. Dr Khan subsequently issued a public apology, stating that he considered Ahmadis outside the fold of Islam and that dealing with them was sinful.

These incidents illustrate the persistent and escalating pressure on Ahmadis living in District Khushab, with significant intimidation and discrimination facilitated by local actors.

## JULY

### Lalamusa, District Gujrat

27 July 2024

Dr Zaka Rehman, a 53-year-old Ahmadi Muslim and local community leader, was tragically shot dead at his clinic on GT Road, Lalamusa. The incident occurred when two unidentified gunmen arrived at his Zaka Dental Clinic; one entered and opened fire, killing Dr. Rehman on the spot. The assailants immediately fled the scene. Dr Rehman was a respected figure with no known personal disputes, and his murder is believed to have been motivated by his faith. He leaves behind a wife, one son, and three daughters.

This marks the fourth murder of an Ahmadi Muslim in Pakistan this year. Despite these attacks, there remains a stark absence of robust protection or justice for Ahmadis, who continue to suffer from deadly violence.



### Tharoo, District Faisalabad

Tensions arose when local religious leaders objected to the burial of an Ahmadi man, Abdul Razaq, in the local common cemetery, on the grounds that the number of Ahmadi graves exceeded those of others. The police proposed allocating two kanals of land for Ahmadi graves, with a group of clerics agreeing to the arrangement.

However, soon after, other religious groups voiced their objections, demanding that Ahmadis be given an empty section of the cemetery rather than the existing space. As a result, the local Ahmadi community was forced to dig a new grave in the designated empty plot. Despite this concession, clerics

continued to oppose the burial, and the funeral was delayed. The following day, Abdul Razaq was buried at an alternate site on a private farm.

Later that evening, when Ahmadis began constructing a boundary wall around their allocated area in the cemetery, religious extremists gathered once more. In the presence of police officers, the extremists demolished the wall and took away construction materials such as bricks and cement. Despite the police registering Case No. 534 against 49 identified individuals and 35–40 unnamed participants, the incident exemplifies the growing pressure and harassment faced by the Ahmadiyya Community in their everyday lives.

### Quetta, Balochistan

Anis Ahmad, a teacher at Quetta Higher and Secondary School, was recently promoted to grade 18. Following his promotion, opposition against him began to intensify. On 24 June, clerics affiliated with the Khatm-e-Nubuwwat movement confronted Ahmad in his office. They informed him that his presence in the area was creating issues and threatened him with violence if he returned to the school. Ahmad was explicitly warned that his life was at risk, with the clerics stating they would not be responsible for any harm that might come to him if he remained. The threats included suggestions that he should seek a transfer to ensure his safety.

Despite Ahmad's attempt to engage in dialogue, the clerics made it clear they were not there to negotiate. After issuing their threats, they left. Senior colleagues at the school advised Ahmad to prioritise his safety and not return. In response to the escalating religious hostility and unable to secure support from his department, Ahmad has opted to retire

early, citing the pervasive religious animosity within his workplace.

## AUGUST

### Dharg, District Narowal

19 August 2024

In a fabricated case initiated by religious extremists, four Ahmadis were falsely implicated and arrested by the police at Nandu Police Station, and charged under Sections 295-B (defiling of the Holy Quran) and 109 (abetment) of the Pakistani Penal Code (PPC).

The incident began when a Christian woman employed at the home of one of the accused was cleaning the residence. She gathered old papers, placed them in a plastic bag, and left them outside the house. Later that evening, a neighbour allegedly found a chapter from the Quran among the discarded papers.

The neighbour brought the matter to the attention of local clerics. Loudspeaker announcements were made from nearby mosques, accusing Ahmadis of desecrating the Quran. These announcements called for action against the alleged act of blasphemy. In response to the complaint, police registered a First Information Report against four Ahmadis. The FIR falsely claimed that the accused had thrown out papers, including Quranic verses and attempted to burn them.

According to the complainants, this act was carried out under the instruction of their local religious leader, despite the fact that he was not even present in the village at the time.

In response, the police conducted raids on Ahmadi homes, further exacerbating the situation.

## Taxila

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.

This was not the first instance of 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.

## Mandi Bahauddin

August 2024

During August, Ahmadis in Mandi Bahauddin were targeted in a series of arson.

On 21 August 2024, assailants attempted to set fire to the vehicle of Kaleem Ahmad, a local Ahmadi official in the district. Using petrol-soaked cloths, the attackers set his car ablaze. Neighbours alerted Ahmad in time to extinguish the fire before it caused major destruction, though the heat cracked the windshield of the vehicle and damaged the bumper and tyre. An FIR was lodged with the police, but the perpetrators remain unidentified.

Earlier, on 3 August, unidentified individuals targeted the home of Ayaz Ahmad Bajwa. They poured petrol on the door and set it on fire. Quick intervention prevented the fire from spreading, and no major damage was sustained.

A similar attack took place on 13 August, when arsonists set fire to the electricity meter of Omar Naeem. They covered the meter with cloth and newspapers before setting it ablaze. While the electricity meter was destroyed, the nearby gas meter fortunately remained undamaged, thanks to swift action.

These arson attacks have created a climate of fear and anxiety among the Ahmadi residents of Mandi Bahauddin. In addition to the psychological distress, these incidents have imposed financial burdens on victims, as the replacement of damaged property, such as electricity meters, is both costly and time-consuming in Pakistan.

## **Thehri, Sial Mor, District Sargodha**

12 August 2024

On 12 August 2024, Muhammad Anwar, president of the local Ahmadiyya Community, was harassed at his shop by a group of approximately 150 individuals, primarily from a nearby mosque. The group, tried to provoke Anwar into a theological debate while recording the interaction on video.

Anwar informed them that for Ahmadis engaging in such religious discussions was prohibited under the law and requested they refrain from filming. The situation escalated when the clerics demanded he recite the Kalima (Islamic declaration of faith). Anwar responded calmly, asserting that the Ahmadiyya Community recites the same Kalima as other Muslims. His response momentarily silenced the group, but they soon resumed their harassment, threatening him and pressuring him to renounce his faith.

Following the encounter, the same individuals approached Muslim households in the village and urged residents to boycott Ahmadis in the local area. On the same day, activists from the TLP held a rally in Sial Mor, where they set up a stage directly in front of the Ahmadiyya prayer centre. During the rally, they chanted anti-Ahmadi slogans.

Currently, there is a total boycott of Ahmadis in the area, with local shopkeepers refusing to sell basic goods, such as groceries, to Ahmadi residents.

## **45 Marar, District Nankana**

On 17 August 2024, the burial of Suraiya Begum, a member of the Ahmadiyya Community, was obstructed by local religious extremists. After her passing, Ahmadis arranged for her burial in the

local cemetery. However, nearby residents warned the community that they should not proceed, citing the presence of TLP members who were likely to disrupt the burial.

Upon reaching out to the local administration, it was confirmed that clerics had already contacted the authorities, intending to create obstacles and prevent the burial from taking place in the cemetery. Faced with these threats and inaction from the authorities, the Ahmadiyya Community was forced to conduct the burial at a different location to avoid conflict.

The local administration later expressed intentions to address the issue but requested additional time to resolve the tensions surrounding the cemetery.

## **Dawar, District Chiniot**

In August, Amtul Nasir Khan, an Ahmadi teacher at the Government Girls School in Dawar, faced an incident of religious harassment, which ultimately led to her suspension. Khan, along with other Ahmadi educators, including the headmistress, had been teaching at the school without issue until a recent classroom discussion sparked tensions.

The incident occurred when Khan was asked to substitute for a colleague's class. During the lesson, she explained that the Arabic word "Ummi" translates to "illiterate." A student, seeking clarification, asked whether the term applied to the Prophet of Islam. Khan responded by affirming that while the Prophet had not received formal education, he was bestowed with divine knowledge by Allah.

This explanation was later misrepresented by another teacher, who had a known history of anti-Ahmadi bias. The teacher reported the incident to the headmistress,



though it was initially resolved without further escalation. However, the teacher ominously remarked that things could worsen if local clerics were informed. As tensions simmered, the situation escalated when the teacher, alongside several students, took the issue to the local community and clerics. A formal petition was submitted to the DC, demanding disciplinary action against Khan, the removal of the Ahmadi headmistress, and the transfer of all Ahmadi teachers from the school. The district education department eventually acted on these demands, suspending Khan from her post.

## SEPTEMBER

### Baghbanpura, Lahore

On the evening of 30 September, a group of clerics led by Hassan Muawiya, brother of Hafiz Tahir Ashrafi, gathered outside the Ahmadiyya place of worship in Baghbanpura, Lahore. The police arrived shortly after. Despite attempts by the police to force open the doors to carry out a search, they were unsuccessful. Eventually, members of the local community agreed to allow the police inside, under the condition that only law enforcement would enter. However, Hassan Muawiya forcefully accompanied them and took an active role in the search of the building, which yielded no incriminating evidence.

Following this, Muawiya and his cohort demanded a search of the adjacent residence, which was occupied by an Ahmadi family. The police then detained several Ahmadi individuals: Amar Irshad, an Ahmadi teacher, along with his wife and daughter; Aziz ur Rehman, the local community president; and two of the male residents of the adjacent building. They were taken to the Qila Gujar Singh police station in Garhi Shahu.

As the night progressed, more people gathered outside the place of worship, and the police presence increased. At around 1:00 a.m., the police released the Ahmadi women but continued to hold three male detainees, moving them to another police station. In response to pressure from the crowd, police registered a case (FIR No. 3255/24) against three Ahmadis: Amar Irshad, Aziz ur Rehman, and Sharjeel Ahmad, based on a complaint filed by Hassan Muawiya. The charges, under sections 295-B, 298-B, and 298-C of the Pakistan Penal Code, include accusations of blasphemy, with Section 295-B carrying a potential life sentence.

The charges against the three men are baseless, and the FIR appears to have been fabricated by Hassan Muawiya. After completing their search of the place of worship, the crowd proceeded to the home of the local Ahmadi community president, where they took photographs, while police remained stationed nearby to prevent any Ahmadis from re-entering the place of worship. The police later sealed the site.

This night raid in Lahore, targeted both an Ahmadiyya place of worship and a private residence, resulting in the unlawful detention of innocent individuals, including women, and the registration of a fraudulent blasphemy case. The locking of the place of worship and the intimidation of the local Ahmadi community are clear violations of their rights and an alarming escalation of religious persecution.

### Sambarial, District Sialkot

10 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 abusive. 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.

Meanwhile, the chants and protests against Shah continued to escalate. For his security, he left the college and sought refuge at a friend's house. 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.

The college's failure to protect Shah,

coupled with their eventual decision to dismiss him under pressure, underscores a troubling pattern of religious intolerance and institutional complicity in the persecution of Ahmadis.

## Nationwide

During September 2024, a series of alarming attacks and government actions against Ahmadiyya places of worship in Pakistan highlighted the escalating persecution faced by the community. Religious extremists, often in collaboration with local authorities, intensified their efforts to harass and intimidate the Ahmadis, leading to the forced demolition and sealing of worship places, along with the filing of fabricated legal cases.

In Goth Misan, District Larkana, on 6 September, an Ahmadi place of worship was sealed under police supervision following a sustained campaign by anti-Ahmadiyya activists. The campaign had begun months earlier, with clerics filing complaints about the minarets and prayer niche of the place of worship, 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 place of worship. 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 place of worship located on private property in Subhan Shah. Under the supervision of the Deputy Superintendent of Police (DSP), the police demolished the minarets, erased the Kalima (Islamic creed), and obscured the words "Bait-ul-Zikr" from the building. The place of worship, 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 TLP supporters gathered outside an Ahmadi place of worship 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 Ahmadis, accusing them of posing as Muslims and constructing a prayer niche.



## Nationwide

In similar fashion to attacks against Ahmadi places of worship, September 2024 also saw a marked 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, District 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 Station House Officer 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, District 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 have been made so far.



## Dera Abdul Aziz, Kamalia, Toba Tek Singh

An Ahmadi woman, Sakina Bibi, passed away in Kamalia, where her family arranged for her burial in the local cemetery.

However, before the funeral could proceed, a group of religious activists gathered at the cemetery, determined to prevent the burial. When informed of the escalating situation, the police intervened, attempting to maintain order. Despite these efforts, the activists continued to state their intention to prevent the burial and expressed opposition to the presence of Ahmadi graves in what they asserted was a Muslim-only cemetery. The standoff soon escalated as activists disrupted the funeral procession and began throwing stones, resulting in

injuries to several members of the Ahmadi community. It was only with the arrival of the DSP that a semblance of order was restored. Given the tense circumstances, police advised the Ahmadis to relocate the burial. Ultimately, Sakina Bibi was laid to rest on private Ahmadi property nearby.

Following the burial, anti-Ahmadiyya activists organised protests in Kamalia and surrounding villages, pressuring authorities to file formal charges against members of the local Ahmadi community. Although a police complaint was submitted by the activists, an official FIR has yet to be registered. The Kamalia Bar Association subsequently called a strike, demanding legal action against the community members involved.

## **DENIED FREEDOM: THE ONGOING INCARCERATION OF AHMADI PRISONERS OF CONSCIENCE**

### **SHIRAZ AHMAD**

Shiraz Ahmad was arrested by the Cyber Crime Police in Lahore on 20 June 2019, following the registration of FIR No. 88. He was accused under sections 295-A and 298-C of the Pakistan Penal Code (PPC) and PECA-11 for sharing Ahmadiyya-related content in an online group named “Sindh Salamat.” Shiraz was apprehended in Hafizabad on February 25, 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, leaving Shiraz to remain unjustly imprisoned.

### **MALIK ZAHEER AHMAD**

On 30 September 2020, Malik Zaheer Ahmad was detained on fabricated charges, including sections 295-B, 298-C, PECA-11, and 109 of the PPC. He was granted bail on 23 February 2021, and was scheduled for release. However, just days later, on 27 February 2021, Malik was re-arrested under FIR No. 88, despite not being formally named in the case. His subsequent plea for bail was also denied by the Supreme Court, and he continues to languish in prison.

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

On 19 August 2024, Awais Ahmad, Waqas Ahmad, Sultan Ahmad, Muhammad Zaki, and two others were booked by Nandu Police Station under FIR No. 482/24. They were charged under Sections 295-B (blasphemy against the Quran) and 109 (abetment in a crime). All six 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 local president of the Ahmadiyya 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 Mulla Hassan Muawiya. They face charges under Section 295-B of the PPC among other allegations, and they remain incarcerated.

# 04

## **EXTERNAL ASSESSMENTS OF AHMADI PERSECUTION: REPORTS AND FINDINGS FROM INDEPENDENT ORGANISATIONS**

# EXTERNAL ASSESSMENTS OF AHMADI PERSECUTION: REPORTS AND FINDINGS FROM INDEPENDENT ORGANISATIONS

## HUMAN RIGHTS COMMISSION OF PAKISTAN

The Human Rights Commission of Pakistan (HRCP) recently 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 Community.

Key findings regarding the Ahmadiyya 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, 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 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 Places of Worship:** The report detailed attacks on Ahmadi religious sites, including a mob assault on an Ahmadi place of worship 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

A recent 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 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 “Khatam-e-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 for vigilance and reform in the application of Pakistan’s blasphemy laws.

# 05

**FROM THE MEDIA**



## FROM THE MEDIA

**EXTREMISTS THREATEN TO 'HANG' AHMADIS IN JHELMUM IF THEY PERFORM RITUAL SACRIFICE ON EIDUL ADHA**

The Friday Times  
News Desk  
1 June 2024

**NATION'S DUTY TO GUARD RIGHTS OF MINORITIES, SAYS SC JUDGE MANSOOR ALI SHAH**

The Daily Dawn  
Wajih Ahmad Sheikh  
2 June 2024

**TWO AHMADIYYA COMMUNITY MEMBERS SLAIN IN PHALIA**

The Daily Dawn  
Imran Gabol  
9 June 2024

**THREE MEMBERS OF AHMADYA COMMUNITY DETAINED UNDER MPO IN CHAKWAL**

The Daily Dawn  
Nabeel Anwar Dhakku  
14 June 2024

**PAKISTAN POLICE DESTROY TOMBSTONES OF 17 GRAVES BELONGING TO PERSECUTED AHMADI COMMUNITY IN PUNJAB**

Deccan Herald  
PTI  
15 June 2024

**AHMADIYYA PLACE OF WORSHIP DESTROYED IN AJK'S KOTLY:COMMUNITY**

Aaj News  
Web Desk  
18 June 2024

**FIR REGISTERED IN TOBA TEK AGAINST MEMBER OF AHMADI COMMUNITY FOR SACRIFICING GOAT ON EIDUL AZHA**

The Daily Dawn  
Imran Gabol  
18 June 2024

**AHMADIYYA MAN ARRESTED FOR SACRIFICING GOAT 'LIKE MUSLIMS' ON EIDAL-AZHA**

News Vibes of India  
20 June 2024

**CLERICS COMPLAIN TO SJC OVER AHMADI REFERENCE IN JUDGEMENT**

The Daily Dawn  
Malik Asad  
20 June 2024

**AHMADIYYA MAN ARRESTED FOR SACRIFICING GOAT IN PUNJAB**

The Daily Dawn  
Dawn Report  
20 June 2024

**PAKISTAN: AUTHORITIES MUST END ESCALATING ATTACKS ON MINORITY AHMADIYYA COMMUNITY**

Amnesty International  
21 June 2024

**SUPREME COURT UPHOLDS IT'S DECISION TO RELEASE QADIYANI MUBARAK SANI**

Tehreek-e-Labbaik Pakistan  
24 July 2024

**RIGHT TO PROFESS RELIGION SUBJECT TO LAW, MORALITY, APEX COURT RULES**

The Daily Dawn  
Nasir Iqbal  
25 July 2024

## **AHMADIYYA COMMUNITY MEMBER SLAIN IN LALAMUSA**

The Daily Dawn  
Waseem Ashraf Butt  
28 July 2024

## **GOVT CONDEMNS ATTEMPT TO INCITE VIOLENCE AGAINST TOP FUNCTIONARY**

The Daily Dawn  
Amjad Mahmood  
29 July 2024

## **THREATS TO TOP JUDGE BE MET BY “FULL FORCE OF LAW”**

The Daily Dawn  
Kalbe Ali and Syed Irfan Raza  
30 July 2024

## **THE KHATME NABUWWAT CONFERENCE (IN RABWAH) ON 7 SEPTEMBER WILL BE HISTORIC**

The Daily Dunya  
1 August 2024

## **DISORDER MARS KP ASSEMBLY DEBATE ON LAW AND ORDER**

The Daily Dawn  
Umer Farooq  
3 August 2024

## **COUNCIL OF ISLAMIC IDEOLOGY SEEKS REVIEW OF SC VERDICT IN MUBARAK SANI CASE**

The Daily Dawn  
The Newspaper's Staff Reporter  
9 August 2024

## **CM SAYS EQUALITY, TOLERANCE DEFINE DEMOCRACY**

The Express Tribune  
Correspondent  
12 August 2024

## **PM REAFFIRMS RESOLVE TO PROTECT MINORITIES' RIGHTS**

The Daily Dawn  
Syed Irfan Raza  
12 August 2024

## **WE'LL CELEBRATE 10-DAY KHATM-E- NABUWWAT FROM SEPTEMBER 1 TO 10; KHATME NABUWWAT CONFERENCES WILL BE HELD WORLDWIDE: ILYAS CHINIOTI SPOKESPERSON INTERNATIONAL KHATM- E-NABUWWAT MOVEMENT**

The Daily Dunya  
14 August 2024

## **DEATH FOR KILLER OF AHMADIYYA COMMUNITY MEMBER IN SAHIWAL**

The Daily Dawn  
A Correspondent  
18 August 2024

## **FEDERAL CABINET BRIEFED ABOUT THE RECENT VERDICT OF SUPREME COURT IN MUBARAK SANI CASE**

Sabah News  
20 August 2024

## **AHMADI MAN HELD, THREE BOOKED ON BLASPHEMY CHARGE IN NAROWAL**

The Daily Dawn  
A Correspondent  
21 August 2024

## **CAPITAL'S RED ZONE SEALED AHEAD OF 'POTENTIALLY VOLATILE GATHERINGS'**

The Daily Dawn  
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22 August 2024

## **INTERNATIONAL KHATME NABUWWAT MOVEMENT DECIDES TO CELEBRATE SEPTEMBER AS KHATME NABUWWAT MONTH.**

The Daily Dunya  
22 August 2024

## **SC AMENDS CONTROVERSIAL ORDER ON ULEMA'S ADVICE**

The Daily Dawn  
Nasir Iqbal  
23 August 2024

## **ANOTHER HECTIC DAY FOR ISLAMABAD POLICE, EIGHT OFFICIALS INJURED**

The Daily Dawn  
Munawer Azeem  
23 August 2024

## **7 SEPTEMBER 1974, THE MOST IMPORTANT DAY IN THE HISTORY OF PAKISTAN: MAULANA ZAHID MAHMOOD QASMI**

Daily Ausaf  
4 September 2024

## **PAKISTAN'S PARLIAMENT REFLECTED THE TRUE SENTIMENTS OF MUSLIM UMMAH BY DECLARING QADIANIS AS A NON-MUSLIM IN 1974: PRESIDENT AJK**

Daily Parliament Times  
6 September 2024

## **POLICE RAID AND VANDALISM AT AHMADI WORSHIP PLACE IN OKARA**

Naya Daur  
News Desk  
12 September 2024

## **KHATM-E-NABUWWAT DAY RESOLUTION PASSED**

The Tribune  
Correspondent  
17 September 2024

## **KHATM-E-NABUWWAT DAY: SINDH PA PASSES RESOLUTION TO DESIGNATE SEP 7 AS PUBLIC HOLIDAY**

Business Recorder  
Anwar Khan  
17 September 2024

## **FACT-CHECK: TRUE. PROFESSOR IN SIALKOT FIRED DUE TO HIS FAITH**

Geo Tv  
Saman Amjad  
24 September 2024

## **PRESSURED BY EXTREMISTS, POLICE OFFICERS ALLEGEDLY DESTROY AHMADI GRAVES**

Voice PK  
Xari Jalil  
27 September 2024

## **FOR SECOND DAY, POLICE DEFACE AHMADI GRAVES IN VEHARI**

The Friday Times  
News Desk  
28 September 2024

## **PAKISTAN'S PUNJAB POLICE REMOVE INSCRIPTIONS FROM AHMADI GRAVESTONES FOLLOWING PRESSURE FROM RELIGIOUS EXTREMISTS**

The Print  
M Zulqernain  
30 September 2024

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