

Report submitted by :

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Overview:

The Ahmadiyya Muslim Community (**Community**) in Pakistan faces severe and systematic persecution that contravenes Pakistan's obligations under international human rights law, particularly the International Covenant on Civil and Political Rights (ICCPR). The persecution is legalised and state sponsored which sets this Community apart from other minorities. This Community is subjected to widespread human rights violations, including being denied the right to vote, facing discrimination in education and employment, and suffering under the misuse of laws targeting their religious identity. Urgent pressure is required from the international community to hold Pakistan accountable and ensure compliance with international human rights standards.

Annex 1 sets out brief details of some of the incidents in the past few months.

Submission:

The persecution faced by the Ahmadiyya Muslim Community in Pakistan extends far beyond physical violence and killings. It encompasses a systematic, multi-dimensional campaign of mental torture, harassment, and societal exclusion designed to eliminate Ahmadis as a religious community and strip them of their identity. This persecution touches every aspect of their lives—religious, educational, social, economic, and legal. Pakistan's goal appears to be not just the physical eradication of Ahmadis but the complete obliteration of their existence and any breathing space for them to live as equal citizens.

The persecution of Ahmadis in Pakistan is a grave violation of international law, particularly the ICCPR and the Genocide Convention. The international community, including this Committee, must put pressure on Pakistan to end these violations, uphold its international obligations, and protect the fundamental rights of all citizens, regardless of their religious beliefs. Urgent

action is required to prevent further escalation and to safeguard the future of the Ahmadiyya Muslim Community in Pakistan

The Committee must act decisively to ensure that Pakistan upholds its obligations under the ICCPR and immediately halts the ongoing persecution of Ahmadis. At the very least, Pakistan must be held accountable for the widespread desecration of Ahmadi mosques, the destruction of graves, the orchestrated lynching of innocent individuals, and the unlawful arrests based on fabricated blasphemy charges. These acts of violence, sanctioned by a complicit state, are a direct assault on the very right to life, dignity, and religious freedom. The Committee must pressure Pakistan to end this state-sponsored terror, protect Ahmadi lives and their places of worship, and safeguard their basic human rights. Failure to do so will only embolden those who seek to eliminate Ahmadis from Pakistani society, pushing them to the brink of annihilation. The international community cannot remain silent while an entire community faces extermination.

SNAPSHOT OF KEY ISSUES

1. Difference from Other Minorities – Litmus Test for Human Rights in Pakistan

While other religious minorities in Pakistan face discrimination, the persecution of Ahmadis is unique in its severity and legal codification. The 1974 constitutional amendment that declared Ahmadis non-Muslim, and subsequent laws that criminalize their religious practices, set them apart. This legal framework institutionalizes their persecution, making their situation distinct from other minorities. Ahmadis face not just societal discrimination but state-sponsored exclusion and violence, making their plight particularly egregious under international law.

In Pakistan, Ordinance XX (promulgated in April 1984) makes it a criminal offence for any Ahmadi Muslim to refer to their faith as Islam.¹ Legislation which provides for imprisonment and even the death penalty on grounds of religious belief violates the right to freedom of religion contained in Article 18 of the Universal Declaration of Human Rights. It is contrary to the 1981 United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion and Belief.

Ordinance XX (promulgated in April 1984) makes it a criminal offence for any Ahmadi Muslim to practise Islam, for example the offering of daily prayers. Under the same laws, it is an offence to possess a copy of the Holy Quran. In addition, the Community is banned from publishing and possessing their core religious texts, including the writings of the founder of the Community.

Ahmadis are frequently charged and sentenced under Sections 298-B and 298-C of the Pakistan Penal Code. The large majority of Ahmadis charged under Sections 298-B, 298-C, 295-A and 295-C are, however, released on bail and sometimes have to wait for periods extending to several months and sometimes years before being brought to trial.

What makes the case of Ahmadis special is that the issues directly affect a core element of freedom of religion or belief, i.e. everyone's freedom to define themselves in matters of faith and to communicate their beliefs free from discrimination and free from fear.

2. Denied the Right to Vote

Ahmadis are denied the right to vote as equal citizens in Pakistan. They are placed on a separate electoral roll and must declare themselves as non-Muslims to participate in elections—an impossible choice for a Community whose very faith is defined by their belief in Islam.

The right to vote is protected by international human rights law such as **Article 21** of the [Universal Declaration of Human Rights](#) and subsequent treaty provisions, notably **Article 25** of the [International Covenant on Civil and Political Rights](#). Participation rights may only be subject to limitations that are established by law, are non-discriminatory and are based on objective and reasonable criteria. The right to vote may be subject only to reasonable restrictions, such as setting a minimum age limit. Participatory rights are not to be unduly limited on the basis of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, disability or other status. The **Human Rights Committee** has clarified these criteria in its [General Comment](#) No. 25 (1996).

This exclusion violates Article 25 of the ICCPR, which guarantees the right to participate in public affairs without discrimination. The international community must push Pakistan to abolish this discriminatory practice and restore equal voting rights to Ahmadis.

3. Passport, Education, and Declaration Requirements

Due to the anti-Ahmadiyya laws, Ahmadis continue to live in fear in Pakistan. They still cannot identify themselves as a Muslim. This government-sponsored persecution of Ahmadis is so pervasive that Ahmadis cannot get a Pakistani Passport or National Identity Card unless they declare that they are not Muslims. Every Pakistani who applies for a passport, whether or not he is an Ahmadi, must condemn the Community as well as its founders and core beliefs in order to get a Pakistani Passport or National ID card. Moreover, every Pakistani citizen who has a Pakistan passport has signed a document declaring not only that Ahmadis are not Muslims but that they condemn the Ahmadi faith as a false religion.

Ahmadis are required to sign declarations denouncing the founder of their faith, both to obtain passports and for access to education. This compulsory renunciation is a clear violation of Article 18 of the ICCPR, which protects the right to freedom of religion and belief. Requiring citizens to deny their faith in order to access basic services is a form of coercion that undermines Pakistan's international obligations to ensure religious freedom for all.

See Annex 2 for sample of the various declarations.

4. Issues Faced by Women

Ahmadi women face a double burden of discrimination—both as women in a patriarchal society and as members of a persecuted religious minority. They face restrictions on accessing education, employment, and health services, and are particularly vulnerable to gender-based violence and harassment.

Congregational prayers have been denied to Ahmadi women for a number of years now, particularly since the Lahore attacks in 2010. Ahmadi ladies generally wear a jacket which resembles a long coat and which descends to their ankles, unlike their Sunni counterparts, and many wear the veil in a different fashion covering the hair and mouth but leaving the nose uncovered with an easy to wear tubular one-piece head covering. This means that in public they become easily identifiable as Ahmadi. The way the head scarf is stitched and worn by many Ahmadi women can be distinctive, from which a stranger could guess the Ahmadi faith of the woman. This makes them soft targets.

Currently, Ahmadi women are unable to attend any significant social gatherings or even Nikahs (marriage ceremonies), including their own or that of their daughters, sisters or nieces etc., as women can no longer gather safely at the mosque or elsewhere.

The treatment of Ahmadi women violates Articles 3 and 26 of the ICCPR, which guarantee gender equality and protection from discrimination.

5. Issues Faced by Children

Ahmadi children face institutionalized discrimination in schools, where they are often bullied, ostracized, or forced to declare themselves non-Muslim. This is a violation of Article 24 of the ICCPR, which provides for the protection of children without discrimination. These children are being denied their right to education in a safe environment, which has long-term implications for their future prospects and wellbeing.

Ahmadi students are usually discriminated against when applying to the government educational institutions on the basis of their religious affiliation. Once identified and admitted, a protracted cycle of constant discrimination begins. Teachers usually single out individual Ahmadi students in classes and publicly shame them, making them targets of bullying and further discrimination.

Social boycott is a common tool used against Ahmadi students. They are isolated, shunned from public gatherings, publicly ridiculed, discriminated against in grades, sometimes expelled from school, and even physically abused.³¹

Religious discrimination against Ahmadis is also promoted as part of the

curriculum and in textbooks. The textbooks used in schools, for examples, portray Ahmadi Muslims in a negative light.

A UK Home Office report, "Country Policy and Information Note" on Ahmadi Muslims in Pakistan reported the following situation: ⁴² "The IHRC/AHRC fact-finding report described the difficulties faced by Ahmadi students, stating they faced severe discrimination from both classmates and teachers. The report stated:

'They face extreme bullying, physical and mental abuse, segregation and threats which have a negative impact on the studies and psychological wellbeing of the affected children. Ahmadi teachers face discriminatory attitudes from other staff, parents and local clerics who call on the community to boycott Ahmadi teachers. In many instances children face widespread exclusion by teachers and their classmates, many are forced to move schools and abandon their studies.'

6. Facing Genocide in Line with the Genocide Convention

The sustained, systematic persecution of Ahmadis has all the hallmarks of genocide as defined by the Genocide Convention. The Community is targeted based on their religious identity, subjected to acts intended to destroy them in whole or in part, including killings, forced displacements, and destruction of their places of worship. The international community must recognize the genocidal nature of this persecution and take immediate action to prevent further atrocities.

An urgent referral should be made to the UN Special Advisor on the Prevention of Genocide.

7. Issues Faced by Lawyers

Lawyers defending Ahmadis face intimidation, threats, and violence. Many have been attacked or even killed for representing Ahmadi clients. This environment of fear violates Article 14 of the ICCPR, which guarantees the right to a fair trial, and undermines the rule of law in Pakistan. Without the ability to access legal representation, Ahmadis are left vulnerable to unchecked human rights violations.

8. Ineffective Judiciary

In Pakistan, the legal system is very much weighted against Ahmadis. The laws themselves are Ahmadi-specific and thus aimed at penalising Ahmadis for their beliefs. In any event, Ahmadis cannot obtain proper redress from the legal system. From the police – who lack the will and interest in providing

protection to any Ahmadis who may be subjected to violence and harm – to judges – who prefer to pass the buck whenever sectarian issues come before them for fear of reprisal and thus arrange for the case to be transferred elsewhere for decision, Ahmadis believe they have no recourse. Cases are delayed for many months and sometimes for many years.

The judiciary in Pakistan has consistently failed to protect the rights of Ahmadis. Even when decisions, which are rare, are made in favour of Ahmadis, they are rarely enforced. Judges are often pressured or threatened by extremist groups, rendering the judicial process ineffective in protecting fundamental rights. This judicial failure violates Article 2 of the ICCPR, which requires states to provide effective remedies for violations of rights guaranteed by the Covenant.

Ahmadis feel that their very essence has been sapped and outlawed by the fact that they are not allowed to express any aspect of their faith which has any connection with Islam or from referring to their faith as "Islam". Article 298-C forbids Ahmadis from "posing as Muslims" directly or indirectly "or from outraging the feelings of Muslims", for which Ahmadis can get up to three years imprisonment or a fine. The loose wording means abuse of the law to harass Ahmadis is rife. Given that Ahmadis believe themselves to be Muslims and follow all rituals and practices of the Islamic faith as well as following hadith and the Holy Quran like all other Muslims, these laws undermine their very being.

9. Misuse of Anti-Terrorism Laws

There is a very broad definition of terrorism laid down in the Anti-Terrorism Act; by the Act's supremacy over other laws, including the Juvenile Justice System Ordinance, 2000, which enables the courts to try juveniles; by the power of the authorities to detain a person for up to one year; and by the admissibility of confessions made in police custody as evidence in court, provided for in section 21-H of the Act. It is also concerned by the extensive jurisdiction of antiterrorism courts and the huge backlog of cases, as well as the absence of procedural safeguards in court proceedings (arts. 2, 6, 7, 14 and 15).

This legislation was supposed to stop sectarian hatred against minorities but is increasingly used by the State to ban Ahmadi literature and by extremist clerics to target Ahmadis. This has profound implications and is more far reaching than the Blasphemy Laws as any Ahmadi can now be arrested without notice and without any recourse to bail. The penalty is a mandatory five-year sentence of imprisonment. It is extremely concerning that Ahmadis are being profiled under this legislation. The National Plan of Action is the origin of the raid in the Rabwah, Chakwal attack and the arrest of Abdul Shakoor (elderly bookshop owner). Pakistan is using anti-terrorism laws as a pretext for denying Ahmadis their fundamental human right to religious

freedom. The arrest and sentencing of Abdul Shakoor is yet another example of Pakistan's systematic and egregious violations of freedom of religion or belief.

Pakistan's anti-terrorism laws are being misused to target Ahmadis, with many members of the Community being falsely accused of terrorism-related offenses simply for practicing their faith. This abuse of anti-terrorism laws violates the principles of justice and due process enshrined in the ICCPR, particularly Articles 9 and 14, which protect against arbitrary arrest and ensure the right to a fair trial.

10. Misuse of Digital Rights

The growing use of digital platforms to monitor and suppress the Community further exacerbates their persecution. Ahmadis are increasingly targeted through online hate campaigns, social media surveillance, and digital harassment, violating their right to privacy and freedom of expression under Article 17 and Article 19 of the ICCPR. The state has used digital platforms to silence Ahmadi voices and limit their ability to freely express their religious beliefs. This has been extended to Ahmadis and branches of the Ahmadiyya Muslim Communities such as the USA, UK and Germany.

11. Issues Faced in Education and Nationalisation of Ahmadi Educational Institutions

Ahmadi students face severe discrimination and hostility in educational institutions. They are often denied admission or expelled from schools based on their religious identity, which is in direct violation of Article 13 of the ICESCR (International Covenant on Economic, Social and Cultural Rights) and Article 26 of the ICCPR. Ahmadis are also excluded from receiving scholarships or higher education opportunities, limiting their ability to contribute to society.

While many religious minorities in Pakistan have had their confiscated educational institutions returned under government orders, the Ahmadiyya Muslim Community remains unjustly excluded from this process. Ahmadi-run schools and colleges, once beacons of quality education and community service, were seized decades ago and have yet to be restored, despite similar restitution being made for Christian, Hindu, and other minority institutions. The refusal to return Ahmadi educational institutions not only perpetuates state-led discrimination but also directly affects Ahmadi students and educators, who face harassment, exclusion, and barriers to education. Restoring these institutions would not only correct a historic injustice but also provide a safe, supportive environment for Ahmadi students, reducing the systemic discrimination they face in mainstream educational settings. This move could serve as a vital step toward promoting equality, reducing social tensions, and fostering a more inclusive educational landscape in Pakistan.

12. Hate speech and incitement in Electronic and Print Media

Hate speech is regularly used to target the Community. Advertisements are regularly placed in mainstream media outlets which target the Community. By way of examples in Urdu newspapers regularly advertisements are placed which incited the people to kill Ahmadis.

In some cases the adverts are linked to other organisations based in other

countries such as the United Kingdom which shows how this hate speech is spreading. which shows how this is spreading to other parts of the world.

By way of example, two mainstream Urdu television programs, NEO TV and Channel 92, aired anti- Ahmadi propaganda in the first week of September 2016. Ahmadis were labelled as 'Blasphemers' and 'Traitors' during the shows Harf-e-Raz (NEO TV) and Subh-e-Noor (Channel 92).

When the matter was appealed to the Pakistan Electronic Media Regulatory Authority (PEMRA), a mob took action, which included 100 lawyers and the anchor of NEO television, Orya Maqbool Jaan, defending the programs. Police took no action against the mob.

Subsequently, due to the intense pressure of the mob, PEMRA dismissed the case.

13. TRANSNATIONAL, EXTRA-JUDICIAL REACH

INFRINGEMENT OF RIGHT TO PRIVACY THROUGH CYBER LAWS

Pakistan is increasingly leveraging the internet to target Ahmadis both within its borders and abroad, expanding its campaign of persecution into the digital realm. Through abusive takedown notices and cyber laws, the state has pressured global tech giants like Google, Facebook, and Twitter to remove Ahmadi content under the pretext of blasphemy, affecting the community's online presence in countries such as the US, UK, and Germany. These actions are part of a broader strategy to silence Ahmadis' religious expression and erase their digital footprint, both in Pakistan and internationally.

In Pakistan, the state uses cyber laws like the Prevention of Electronic Crimes Act (PECA) to monitor, harass, and prosecute Ahmadis for expressing their faith online, subjecting them to arrests, intimidation, and state surveillance. Outside Pakistan, authorities attempt to censor Ahmadi content on religious websites, social media, and YouTube channels, undermining the community's rights to freedom of religion and expression. This extraterritorial digital crackdown violates international human rights laws and seeks to control the narrative around Ahmadis globally, further isolating and marginalizing them wherever they may live.

On 24 December 2020, the Pakistan Telecommunication Authority (the "PTA") emailed two US citizens who are members of the US-based Ahmadiyya Muslim Community with a legal notice to remove the U.S. based website – www.trueislam.com – for containing "blasphemous" content in violation of Pakistan's Blasphemy Law and Cyber Laws. Under the law, there can be

a 500 million rupee fine (\$3.1M USD) for non-compliance, along with potential prosecution which includes a 10-year prison sentence without bail.

On 25 December 2020, the PTA issued takedown notices to Google and Wikipedia to remove content associated with the Ahmadiyya Muslim Community, claiming that it amounted to disseminating sacrilegious content through these platforms. The Pakistan Government is:

- a) Requiring Wikipedia to remove articles portraying the worldwide Caliph of the Ahmadiyya Muslim Community, His Holiness Mirza Masroor Ahmad, as a Muslim;
- b) Requiring Google to remove a Google play app published by the Ahmadiyya Muslim Community, which provides Arabic and English translations of the Qur'an; and
- c) Requiring Google to change their algorithm for the search queries "Khalifa of Islam" and "Caliph of Islam". The PTA has threatened penalties and prosecution for non-compliance and action is also being taken in other Western countries.

The PTA has issued takedown notices to the Ahmadiyya Muslim Community in Australia, Canada and the UK.

The original intent behind the Cyber Laws was to curb online harassment and terrorist content in the wake of the 2014 terrorist attack on the Army Public School in Peshawar. However, these Cyber Laws are being misused to target minorities. More disturbingly these Cyber Laws target foreigners outside of Pakistan provided their actions are directed at Pakistan. Effectively, this is applying Pakistani law globally including to acts undertaken outside of Pakistan by people who are not citizens of Pakistan.

This attempt to extend Pakistan's persecution of Ahmadis to other jurisdictions is a dangerous escalation. The Pakistani government must end its policing of Ahmadis outside the country, and focus on providing an enabling environment for free speech, expression, and freedom of religion inside Pakistan. Members of the Ahmadiyya Muslim Community are already a major target for blasphemy prosecutions, and are subjected to specific anti-Ahmadi laws across Pakistan. These include the use of anti-terror laws and cyber laws against them.

Policing Ahmadis digitally on what they can or cannot preach, no matter where they are, is a violation of Pakistan's legal obligations under the International Covenant on Civil and Political Rights to which the country is a state party.

Leveraging GSP+ for Compliance

The European Union's Generalized Scheme of Preferences Plus (GSP+) offers Pakistan preferential access to the EU market in exchange for ratifying and implementing core international conventions, including the ICCPR. The EU must leverage GSP+ to demand Pakistan's compliance with international human rights standards, particularly concerning the persecution of Ahmadis. Failure to uphold these standards should result in the suspension of GSP+ benefits until concrete actions are taken to protect the rights of Ahmadis.

ANNEX 1

INCIDENTS IN PAST FEW MONTHS

Date (2025)	Incident Type	Details
16 January	Mosque completely destroyed	Historic Mosque Built by former President of the United Nations General Assembly Demolished Amid Rising Extremism in Pakistan
10 & 11 October	Desecration of Mosque	Police destroy minarets of mosque in Ghakar Mandi, Gujranwala

Date (2024)	Incident Type	Details
13 December	Murder	Mr Amer Hassan was shot to death by two unknown individuals. His son aged 12 years old witnessed the incident and survived.
5 December	Murder	Tayyab Ahmad murdered. The killer used an axe to carry out the murder.
10 & 11 October	Desecration of Mosque	Police destroy minarets of mosque in Mohlankay, Gujranwala
10 & 11 October	Desecration of Mosque	Police destroy minarets of mosque in Ghakar Mandi, Gujranwala
4 October	Desecration of Mosque	Police destroy minarets of mosque and cement over Islamic creed of mosque in Jahanian, Khanewal
30 September	Desecration of Graves	Police demolished 25 gravestones belonging to Ahmadis in a common grave yard at Dugri Ghumna in Sialkot. Police station – Budiana.
30 September	Desecration of Graves	Unknown person demolished gravestones during the night in Mitha

		Tivana. Police station – Roda District Khusab.
29 September	Desecration of Graves	Extremists demolished 47 gravestones in the presence of the police in Ahmadiyya graveyard at Dugri Ghumna in Sialkot. Police station – Budiana.
26 September	Desecration of Graves	Police paint over Islamic words on 4 gravestones of Ahmadis in common graveyard on the demand of non-Ahmadis at 363 District Vihari. Police station Gugo Mandi, Vihari.
25 September	Desecration of Graves	Police paint over Islamic words on 13 gravestones of Ahmadis in common graveyard on the demand of non-Ahmadis at 245 E.B District Vihari. Police station Shaikh Fazil.
19 & 20 September	Desecration of Graves	Unknown person demolished 3 gravestones of Ahmadis at Goi, , Batali District, Kotli, Azad Kashmir. Police station Kotli, AJK.
10 September	Desecration of Mosque	Police destroy the minarets and Islamic creed of mosque in Dehra Subhan, Okara

2024 Key Stats

Killings	At least 6
Mosques Desecrated	At least 11
Gravestones Desecrated	At least 204

ANNEX 2

OFFICIAL DECLARATIONS

Various affidavits required from a Muslim in Pakistan

Declaration required of a Muslim for a National identity card

I solemnly affirm that, I believe completely and unconditionally in the finality of the Prophethood of the Prophet MUHAMMAD (PBUH), and that I am not a follower of any person who claims Prophethood on the basis of any interpretation of this word, neither I believe such a claimant to be a reformer or a prophet, nor I belong to Qadiani or Lahori group or call myself Ahmedi.

Official translation from NADRA, NICOP FORM

Declaration required of a Muslim for a Passport

I hereby solemnly declare that:

- i. I am Muslim and believe in the absolute and unqualified finality of the prophethood of Muhammad (peace be upon him) as the last of the prophets.
- ii. I do not recognize any person who claims to be a prophet in any sense of the word or of any description whatsoever after Muhammad (peace be upon him) or recognize such a claimant as prophet or a religious reformer as a Muslim.
- iii. I consider Mirza Ghulam Ahmed Qadiani to be an imposter nabi and also consider his followers whether belonging to the Lahori or Qadiani group to be non-muslims.

Signature

(From an Application Form for obtaining a passport issued by Government of Pakistan, Ministry of Interior, Directorate General Immigration and Passports)

Affidavit required of a Muslim for registration in voters' list

I solemnly affirm that, I believe completely and unconditionally in the finality of the Prophethood of the Khatmun Nabiyeen Hazrat MUHAMMAD (PBUH), and that I am not a follower of any person who claims Prophethood after Hazrat Muhammad (PBUH) on the basis of any interpretation of this word, neither I believe such a claimant to be a religious reformer or a prophet, nor I belong to Qadiani or Lahori group or call myself Ahmedi.

.....
(Signature or thumb impression of applicant)

Translation: (Form 'A' for Verification of Voters' List 2011, issued by Election Commission of Pakistan)