



Justice Denied

A Year in Review

A Year of Unrelenting Persecution:

The Ahmadiyya Muslim Community in Pakistan

2024-2025 Documenting verified incidents through December 2025



International Human Rights Committee (IHRC)

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Acknowledgements

The International Human Rights Committee (IHRC) expresses its deepest gratitude to all those who stand in solidarity with the Ahmadiyya Muslim Community during this time of unprecedented oppression. This report is both a record of the grave injustices suffered and a rallying cry for those who believe in the universal principles of dignity, equality, and freedom of conscience.

The following statements have been contributed by distinguished parliamentarians, diplomats, former UN officials, and legal scholars, each of whom has expressed their support for the Ahmadiyya Muslim Community and their condemnation of the persecution documented in this report.



“The persecution of Ahmadi Muslims, particularly in Pakistan, has reached crisis proportions. Despite Pakistan’s commitments under international law, these violations continue unabated. The time for action is now.”

Sir Ed Davey MP

Leader of the Liberal Democrats,
United Kingdom

“We are witnessing the erosion of basic freedoms—worship, burial, belief—being stripped away from Ahmadi Muslims in Pakistan. We must speak out before more lives are lost.”

Luke Taylor MP

Member of Parliament for Sutton
and Cheam, United Kingdom





“This significant report from IHRC lays out in detail the escalating violence and persecution that the Ahmadiyya community in Pakistan has faced since the beginning of the year.

It is sobering and deeply disturbing to read the list of violent acts committed against them, from attacks on personal property and religious sites, to the desecration of graves, mob violence, and even brutal killings.

This peaceful community has faced these assaults with little to no support from the Pakistani government, and often with full complicity from local authorities.

The demands put forward in this report represent concrete steps that the government of Pakistan can and must take to protect the Ahmadiyya community and to ensure the right to freedom of religion or belief within its borders.

I hope democratic governments around the world will join IHRC in urging the Pakistani government to take action immediately to put an end to the persecution of its citizens on the basis of their beliefs.”

Dr. Katrina Lantos Swett

President, Lantos Foundation for Human Rights and Justice;
Co-Chair, International Religious Freedom Summit;
Former Chair/Vice Chair, U.S. Commission on International
Religious Freedom





“ At a time of rising religious hatred and intolerance, religious minorities that face systematic and sustained persecution require urgent attention of the state authorities who hold the constitutional duty to safeguard the equal rights of all people. Since the criminalization of certain religious activities of the Ahmadis in 1984 in Pakistan, Ahmadis have been subject to both state-led harassment and social hostility, including violent attacks. Some of these attacks have resulted in the deaths of many Ahmadis who were peacefully practising their faith. The full range of deprivations suffered by the Ahmadis have been well documented by reliable sources. These include independent national bodies as well as a range of reliable international monitors including various UN mechanisms, such as the human rights treaty bodies, the UN special procedures and the Universal Periodic Review. The situation, especially given trends, requires meaningful action by the authorities of Pakistan to provide effective remedy and guarantees of non-repetition.

Notwithstanding constitutional guarantees of religious freedom to all minorities, the promulgation of Ordinance XX has deprived the Ahmadis of the effective exercise of their rights to religious freedom. Moreover, through religious freedom violations, Ahmadis are also denied the enjoyment of numerous other rights, including freedom of expression, right of peaceful assembly, freedom of association and numerous other civil, political, economic, social and cultural rights, including the right to life. The deep-seated discrimination and marginalisation faced by the Ahmadis also include many intersectional elements where women are particularly exposed to the harmful effects of these deprivations.

Religious intolerance directed at the Ahmadis must be a concern not just to Ahmadis. The climate of fear imposed on the Ahmadis also permeates across society, undermining respect for the rule of law. The persecution of the Ahmadis as well as the plight of all those who face religious intolerance in the country must be a concern to all in Pakistan who recognise that societal peace and stability are strengthened when the rights of all in the country are safeguarded.”

Mr. Ahmed Shaheed

Former UN Special Rapporteur on Freedom of Religion or Belief;
Former Minister of Foreign Affairs, Maldives





“Hon. Judy Sgro, Member of Parliament for Humber River–Black Creek, issues a strong condemnation of the ongoing and escalating persecution faced by the Ahmadiyya Muslim community in Pakistan. Over the past year, this community has endured systematic violence, institutional discrimination, and grave human rights abuses, perpetuated by extremist groups such as Tehreek-e-Labbak Pakistan (TLP), often with tacit or active support from government authorities.

Ahmadis have been stripped of their fundamental rights, including the freedoms of religion, expression, and equality. These measures have institutionalized apartheid-like segregation, resulting in a silent genocide marked by targeted violence and societal exclusion.

“Every individual deserves the right to practice their faith without fear of violence or persecution,” states Hon. Judy Sgro. “The ongoing atrocities against the Ahmadiyya Muslim community represent a tragic violation of basic human rights and demand urgent international attention and intervention.”

The International Human Rights Committee (IHRC) continues to champion the cause of persecuted communities worldwide, including the Ahmadis in Pakistan, fighting against religious intolerance and state-sanctioned abuse.

As the world marks the concluding day of this year’s focus on human rights in Pakistan, Hon. Judy Sgro urges governments, civil society, and international bodies to intensify efforts to hold perpetrators accountable and to safeguard the rights and lives of vulnerable communities.”

Judith A. Sgro, PC, MP

Member of the Canadian Parliament;

Former Minister of Citizenship and Immigration, Canada





“There is a strong and deep nexus between religious freedom and human dignity. Religious identity though is a question of life and death in some countries. Ahmadiyya communities belong to the most discriminated and suffering groups. They deserve more attention and solidarity.”

Mr. Ján Figel'

President, Forum for Religious Freedom – Europe;
Former EU Commissioner & First EU Special Envoy
for Freedom of Religion or Belief (FoRB)



“For too long, the persecution of Ahmadi Muslims in Pakistan has been ignored, met with silence from those who should have spoken out. No one should be arrested for praying, attacked for believing, or murdered for their identity. The world must wake up to this injustice. Religious freedom includes Ahmadis - and Pakistan must be held to account.”

Knox Thames

Former U.S. Special Advisor for Religious Minorities





“The Ahmadiyya Muslim Community in Pakistan continues to face one of the most systematic and state-supported violations of religious freedom in the world. Criminalizing their faith, demolishing their mosques, and denying them the right to call themselves Muslims is not only unjust—it is a flagrant breach of Pakistan’s obligations under international human rights law. Freedom of religion or belief must apply to everyone, without exception. The world cannot look away.”

Prof. Heiner Bielefeldt

Former UN Special Rapporteur on
Freedom of Religion or Belief;
Patron, IHRC





“ I write in my capacity as a law professor who studies religious freedom and patterns on religious persecution. I am currently the Director of the International Center for Law and Religion Studies at Brigham Young University. I write in solidarity with the Ahmadiyya Muslim Community and to express my alarm at the dramatic increase in persecution, including systematic violence, directed at the Ahmadiyya community in Pakistan.

In my study of religious persecution, I have learned that the very same societal institutions can be either agents of persecution or agents of inclusion helping a persecuted minority navigate the journey from persecution to inclusion in society. These institutions, and more importantly the people who inhabit these institutions, include government, business, the press, majority religions, and academics, among others. Of particular concern in Pakistan today is that many of the most powerful institutions – in particular government and some of the majority Islamic Institutions – are acting increasingly not as disinterested bystanders (which itself facilitates persecution) but as actual enablers and promoters of persecution. It is well known that the infrastructure for persecution of the Ahmadiyya is built into the 1974 Pakistani Constitution and Sections 295 and 298 of the Pakistan Penal Code. What has been alarming of late is the frequency and high-level character of government and religious leaders statements and actions that not only turn a blind eye to systematic discrimination, persecution and even violence against the Ahmadiyya community, but the active encouragement of such actions.

The Ahmadiyya Muslim Community is in every way a “model minority.” Like other persecuted minorities, as a community they endeavor mightily to be good citizens. The Ahmadiyya faith inculcates in their adherents habits of the head, habits of the heart, and habits of the hand that should make them welcome members of any society in which they reside.

These habits of the head include a capacity for understanding, reasoning, and dialogue, including respectful engagement with diverse ideas. The habits of the heart include tolerance, compassion, and a sense of shared humanity. The habits of the hand include putting these principles into action, defending the freedom of others and being of service in the communities where they live. Any society should welcome and value the presence of the Ahmadiyya Muslim Community.

What the Ahmadiyya Community seeks is not special treatment or favor. Rather they simply require equal citizenship rights, to be free from violence perpetrated against them by extremist organizations, to be protected in their basic human rights as guaranteed by international human rights obligations of states including Pakistan, to have the right to freedom of speech, association, worship,



and assembly, as well as the right to publish and disseminate their literature and publications, as well as the right to have their legal status recognized. All of these are minimum requirements under international law and are in no way extraordinary requests for favored status.

Most importantly, the patterns of systematic violence – including the demolition and closing of mosques, the arrests of the elderly and disabled, the destruction of minarets, mob actions against mosques, desecration of graves, the interruption of prayers, and various forms of vandalism – against the Ahmadiyya Muslim Community in Pakistan must cease. At a bare minimum, all people of good conscience should call upon the government of Pakistan, and all religious leaders, including influential Muslim clerics, to work to become agents of inclusion, rather than agents of indifference, or agents of aiding, abetting, or perpetuating the persecution of the Ahmadiyya Muslim Community in Pakistan.”

Brett G. Scharffs

Director, International Center for Law and Religion Studies (ICLRS);

Rex E. Lee Chair and Professor of Law, J. Reuben Clark Law School, Brigham Young University





Bodo Ramelow
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"Ich blicke mit großer Sorge auf die Entwicklungen der vergangenen Jahre in Pakistan. Die religiösen Konflikte verschärfen sich zunehmend und äußern sich leider immer öfter in Gewalt und Totschlag. Etliche religiöse Minderheiten wie Ahmadis, Christen, Hindus oder Sikhs sind allein durch Ausleben ihrer Religion stark bedroht. Diese Zustände sind nicht hinnehmbar und müssen von der internationalen Gemeinschaft offener kritisiert werden. Glaube und Religion darf niemals als Unterdrückungsinstrument von anderen Religionen missbraucht werden."

Mit herzlichen Grüßen

Bodo Ramelow, MdB



“ I look with great concern at the developments of recent years in Pakistan. Religious conflicts are increasingly intensifying and, unfortunately, are more and more often manifesting themselves in violence and killings. Numerous religious minorities such as Ahmadis, Christians, Hindus, or Sikhs are severely threatened simply for practicing their religion. These conditions are unacceptable and must be more openly criticized by the international community. Faith and religion must never be misused as instruments of oppression against other religions.”

English Translation of the letter from Bodo Ramelow, MdB

Bodo Ramelow

Vice President of the German Bundestag and Member of the Bundestag (MdB)





Foreword: Pakistan Must End the Shame of Religious Violence

By **Aaron Rhodes, PhD**

Former Executive Director, International Helsinki Federation for Human Rights (1991–2007); President, Forum for Religious Freedom-Europe (2014–2025)

Peaceful and law-abiding Ahmadi citizens continue to be denied their most basic rights in Pakistan: their children are harassed in schools, their graves desecrated, their mosques demolished, and their lives threatened. The root of this persecution lies not merely in societal prejudice but in state law and policy. Ahmadi worship, religious language, and Islamic identifiers have all been criminalized. Local authorities, including police, frequently join extremists in attacks against the community.

Pakistan's political leadership has remained silent in the face of this growing menace, ignoring its obligations under both its own Constitution and international human rights conventions. Extremist political factions like Tehreek-e-Labbaik Pakistan (TLP) and Khatm-e-Nabuwat exert disproportionate influence over state institutions, driving the country toward religious totalitarianism. The absence of moral leadership, both politically and spiritually, has created a vacuum filled by violence and hate.



This report makes clear that the Ahmadiyya Muslim Community—founders of some of Pakistan’s most cherished institutions—are today persecuted in the very country they helped build. Friends of Pakistan, including the global community, must speak firmly and act decisively to protect religious freedom, restore the rule of law, and reverse this dangerous trajectory.



Aaron Rhodes, PhD



Executive Summary

Between 2024 & 2025, Pakistan experienced a staggering escalation in the persecution of the Ahmadiyya Muslim Community. What unfolded was not merely the continuation of existing discrimination—it was a strategic, multi-layered campaign of religious repression, emboldened by extremist forces and tacitly endorsed by state silence or complicity.

This report presents irrefutable evidence of a system designed to exclude, criminalize, and erase the Ahmadiyya identity. It documents over 80 major incidents, including:

- **Assassinations** of doctors, students, and religious leaders;
- **Desecration of over 200 graves** and dozens of mosques;
- **Mass arrests** for offering prayers;
- **Judicial discrimination** that denies bail to peaceful worshippers;
- **State enforcement of religious bans** during Ramadan and Eid;
- **Genocidal hate speech** inciting murder, social boycott, and mass violence.

These acts are not spontaneous. They are the logical consequence of decades of institutionalised bigotry, enshrined in Pakistan's laws—particularly Article 260(3) of the Constitution and Sections 298-B and 298-C of the Pakistan Penal Code—and exacerbated by the extremist agenda of groups such as Tehreek-e-Labbaik Pakistan (TLP). The collusion between clerical hardliners, law enforcement, and segments of the judiciary has effectively rendered Ahmadis stateless within their own country.



Behind each case lies a human story—of families grieving murdered fathers, children barred from worship, elderly citizens beaten in custody, and entire communities denied the right to exist in peace. The International Human Rights Committee (IHRC) has undertaken the solemn responsibility of documenting these abuses with rigorous verification and firsthand testimony. This report is a record of suffering, a demand for justice, and a call to action.

Unless urgent international pressure is applied—and unless Pakistan is held accountable under its obligations to the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights (ICCPR)—the persecution of the Ahmadiyya Muslim Community risks deepening into a humanitarian disaster with global consequences. At the same time, there remains a critical responsibility on Pakistani leaders and civil society to reject legalised religious discrimination and the continued pandering to extremist factions, which have contributed to Pakistan being ranked among the worst violators of religious freedom globally.



Introduction

The persecution of Ahmadi Muslims in Pakistan is not an unfortunate aberration—it is the consequence of an entrenched and meticulously codified system of religious apartheid. This system, enabled by constitutional amendments and discriminatory penal codes, has for decades relegated the Ahmadiyya Muslim Community to second-class status, stripping them of fundamental freedoms, civil protections, and even the right to identify as Muslim.

The origins of this injustice are well known. In 1974, Pakistan amended its Constitution to declare Ahmadis “non-Muslims.” Ten years later, Ordinance XX criminalized their religious expressions. Since then, laws such as Sections 298-B and 298-C of the Pakistan Penal Code have been weaponized to punish Ahmadis for calling their mosques “mosques,” using Islamic greetings, or reading the Qur'an. Today, these same legal instruments continue to justify arrests, detentions, and even killings.

This report covers the period from **June 2024 to December 2025**, documenting the **sharpest rise in state-enabled religious persecution in Pakistan's recent history**. It chronicles a staggering number of violations:

- Mosques sealed and demolished by police;
- Ahmadi worshippers attacked or arrested for prayer;
- Hate preachers inciting genocide without consequence;
- Children imprisoned, elders tortured, and graves desecrated.

These are not isolated incidents but symptoms of a deeply rooted institutional failure—a failure of Pakistan's law enforcement, judiciary, media, and political class to uphold even the minimum

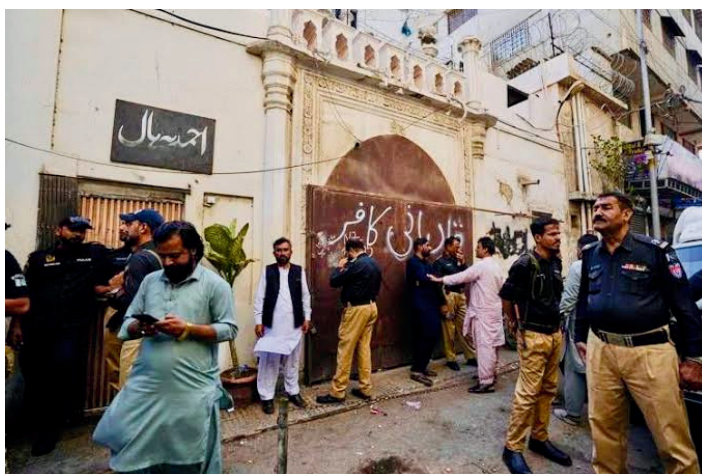


standards of decency, let alone the guarantees of Pakistan's own Constitution (Articles 20 and 25) or its obligations under international treaties to which it is a party.

The International Human Rights Committee (IHRC) compiled this report using direct testimonies, verified evidence, legal records, and in-person documentation. In many cases, names and locations have been withheld to protect survivors from retaliation. Every entry has been rigorously verified to ensure factual accuracy and legal credibility.

Yet beyond the data lies the story of a community that refuses to surrender to hate. The Ahmadiyya Muslim Community continues to uphold peace, education, and religious tolerance in the face of relentless brutality. Their steadfast resilience is a testament to the power of faith—but it must not be mistaken for indifference to suffering.

This report is more than a record of human rights violations. It is a **moral indictment**, a **legal brief**, and an **urgent call** to the conscience of the international community.





Incidents: Persecution Against Ahmadis 2024-2025

This section documents over 80 verified incidents, including:

December 27, 2025 — Life Imprisonment for Quranic Memorisation (Mubarak Sani Case)

On 27 December 2025, a Pakistani court sentenced Mr. Mubarak Sani, an Ahmadi Muslim, to life imprisonment after convicting him under Sections 298-B and 298-C of the Pakistan Penal Code. His sole “offence” was memorising, teaching, and reciting verses of the Holy Qur’an, which the court ruled amounted to “posing as a Muslim”.

According to the judgment, Mr. Sani’s possession and transmission of Quranic knowledge—activities carried out peacefully and without incitement—were deemed criminal on the basis of his religious identity alone. No allegation of violence, hate speech, or public disorder was made. The conviction rests entirely on the premise that an Ahmadi Muslim is legally prohibited from engaging with Islamic scripture, even in an educational or private religious context. This case marks a dangerous and unprecedented escalation in Pakistan’s persecution of the Ahmadiyya Muslim Community. Whereas previous prosecutions have targeted worship, preaching, or the use of Islamic terminology, the Mubarak Sani judgment criminalises religious knowledge itself.



By imposing a life sentence for Quranic memorisation, the court has extended state punishment beyond expression into the realm of belief, learning, and conscience.

The sentence violates:

- Article 18 of the International Covenant on Civil and Political Rights (ICCPR), guaranteeing freedom of religion and belief;
- Articles 20 and 25 of Pakistan's Constitution, which protect religious freedom and equality before the law;
- and fundamental principles of legality and proportionality under international human rights law.

The ruling establishes a catastrophic precedent: that an Ahmadi Muslim may be imprisoned indefinitely for internalising Islamic scripture, regardless of intent, context, or harm. It effectively places every Ahmadi at perpetual risk of prosecution for religious identity alone and signals the judiciary's active role in enforcing Pakistan's system of religious apartheid.



**Mr Mubarak Sani - An Ahmadi Muslim imprisoned for life
for memorising the Holy Quran**



December 6, 2025 — “Minority Rights” Law Entrenches Persecution

Pakistan enacted new legislation establishing a so-called National Commission for Minority Rights while explicitly preserving all discriminatory laws targeting Ahmadis.

The law affirms that Ahmadis remain excluded from constitutional protections afforded to Muslims unless they renounce their faith, thereby formalising second-class citizenship. Rather than offering protection, the legislation codifies exclusion and reinforces Pakistan’s breach of international human rights obligations, including the ICCPR and the Universal Declaration of Human Rights.

October 10, 2025 — Terrorist Attack on Ahmadiyya Community Headquarters City (Rabwah)

On 10 October 2025, Rabwah (officially Chenab Nagar)—the spiritual and administrative headquarters of the Ahmadiyya Muslim Community in Pakistan—was subjected to a coordinated extremist attack following days of open incitement and public threats issued by anti-Ahmadi groups, including affiliates of Tehreek-e-Labbaik Pakistan (TLP).

Armed assailants and organised mobs targeted community infrastructure, Ahmadi neighbourhoods, and movement routes, spreading fear across the city. Residents reported armed intimidation, chanting of genocidal slogans, threats of mass violence, and forced closures of businesses and institutions. The attack created a city-wide climate of terror, effectively placing Rabwah under siege.

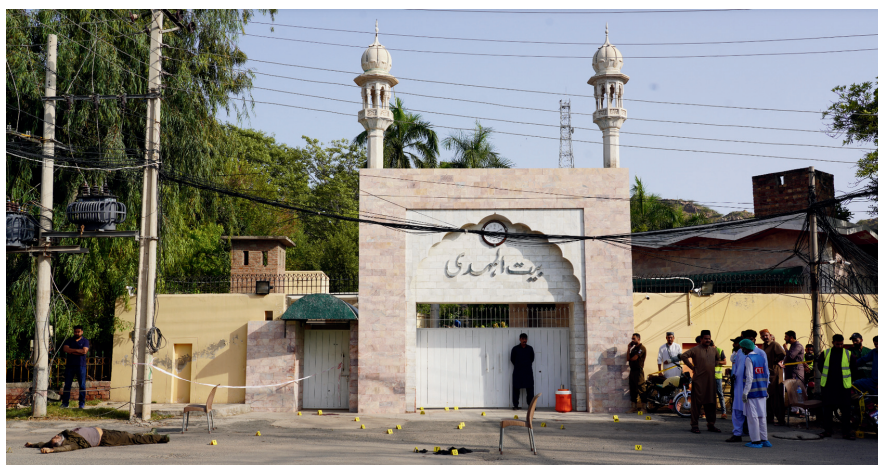
Importantly, the violence did not occur spontaneously. Public announcements, social-media mobilisation, and prior warnings of an impending attack had been widely circulated. Despite this, law-enforcement agencies failed to deploy adequate security, impose



preventive restrictions, or take action against those issuing direct threats. Residents reported an almost complete absence of effective police protection during the attack.

No meaningful arrests were made in connection with the assault, and no organisers of the incitement were prosecuted. Instead, the Ahmadi population was left to rely on self-confinement and emergency measures to avoid loss of life.

Given Rabwah's unique status as the central city of the Ahmadiyya Muslim Community, the attack represents more than a local security failure. It constitutes a symbolic and strategic act of terror, intended to intimidate an entire religious community and demonstrate the state's unwillingness—or inability—to protect even the most identifiable Ahmadi population centre in the country.



Bait ul Mahdi Mosque in Rabwah, Punjab, Pakistan on the day of the attack



August 14, 2025 — Independence Day Marked by Coordinated Attacks (Faisalabad)

On Pakistan's Independence Day, coordinated attacks targeted Ahmadi mosques and properties in Faisalabad. Prayer sites were damaged, worshippers assaulted, and religious symbols destroyed.

While national celebrations took place elsewhere, Ahmadis were subjected to organised violence and humiliation. No effective state response followed, illustrating the exclusion of Ahmadis from the very concept of national citizenship.

August 7, 2025 — Criminalisation of Private Home Worship (Azad Kashmir)

Authorities in Azad Kashmir initiated criminal proceedings against Ahmadis for offering prayers inside private homes. The use of blasphemy-related provisions to police domestic religious activity represents an extreme expansion of state control over belief, violating the core protections of freedom of religion under international law.

July 31, 2025 — Desecration of Ahmadi Worship Site and Graves (Gujranwala)

Under cover of darkness, attackers vandalised an Ahmadiyya place of worship and desecrated graves in Gujranwala. Despite clear evidence and prior threats, no perpetrators were arrested. Grave desecration has become a recurring tactic aimed at erasing Ahmadi presence and dignity, even in death.

July 19, 2025 — Charity Declared a Crime

An Ahmadi man was imprisoned for distributing free food (biryani) to the poor, accused of "preaching" through charity.

This case reflects a disturbing trend in which humanitarian acts are redefined as criminal religious expression when carried out by Ahmadis.



July 12, 2025 — Fridays Targeted Nationwide

Across Pakistan, Ahmadi mosques were sealed and worshippers harassed or detained during Friday prayers. Police actions coincided with extremist intimidation campaigns, demonstrating coordination between state authorities and religious pressure groups in suppressing routine worship.

July 7, 2025 — Feeding the Needy Punished with Prison

Authorities pursued criminal cases against Ahmadis for distributing food aid, framing charitable activity as a violation of anti-Ahmadi laws. The criminalisation of compassion highlights the totalising nature of religious persecution faced by the community.



**Daruzzikar Mosque, Faisalabad attacked on
14th August 2025**



June 13, 2025 — Desecration of Ahmadi Graves in Sehnsa, Azad Kashmir

Six Ahmadi graves were desecrated in Sehnsa, Kotli District, just months after the systematic destruction of 76 graves in the same region. This pattern of graveyard desecration—sanctioned by local authorities and religious pressure groups—reflects a coordinated campaign to deny even the dead their dignity.

June 7, 2025 — Bans on Eid Prayers and Mass Arrests

While Muslims across Pakistan celebrated Eid ul-Adha, Ahmadi Muslims were subjected to sweeping bans on prayer, mosque closures, and arrests. Footage shows police working with extremist mobs, detaining worshippers, and sealing mosques. Hate messages circulated on social media, with no action taken by authorities.

June 2, 2025 — Criminalisation of Eid Rituals

Ahmadis across Pakistan were compelled to sign surety bonds prohibiting them from offering Eid prayers, sacrificing animals (Qurbani), or engaging in any form of religious observance. Legal cover was provided via Sections 298-B/C of the Penal Code and Article 260(3) of the Constitution. These actions constitute a state-led denial of freedom of religion, in violation of ICCPR Article 18.

May 31, 2025 — Public Sermons Calling for Genocide

Clerics affiliated with Tehreek-e-Labbaik Pakistan (TLP) publicly delivered sermons calling for the “mass extermination” of Ahmadi Muslims. These speeches explicitly praised blasphemy laws, called Ahmadis “swines,” and incited mass murder. The Pakistani state neither condemned nor prosecuted these clerics—signaling official tolerance, if not endorsement, of genocide advocacy.

**May 25, 2025 — Nationwide Distribution of Hate Literature**

Flyers listing names of Ahmadi professionals—including doctors, educators, and business owners—were distributed across major cities, branding them “worthy of death” under blasphemy laws. These flyers functioned as public execution lists and led directly to fatal attacks such as the murder of Dr. Sheikh Mahmood.

May 16, 2025 — Assassination of Dr. Sheikh Mahmood

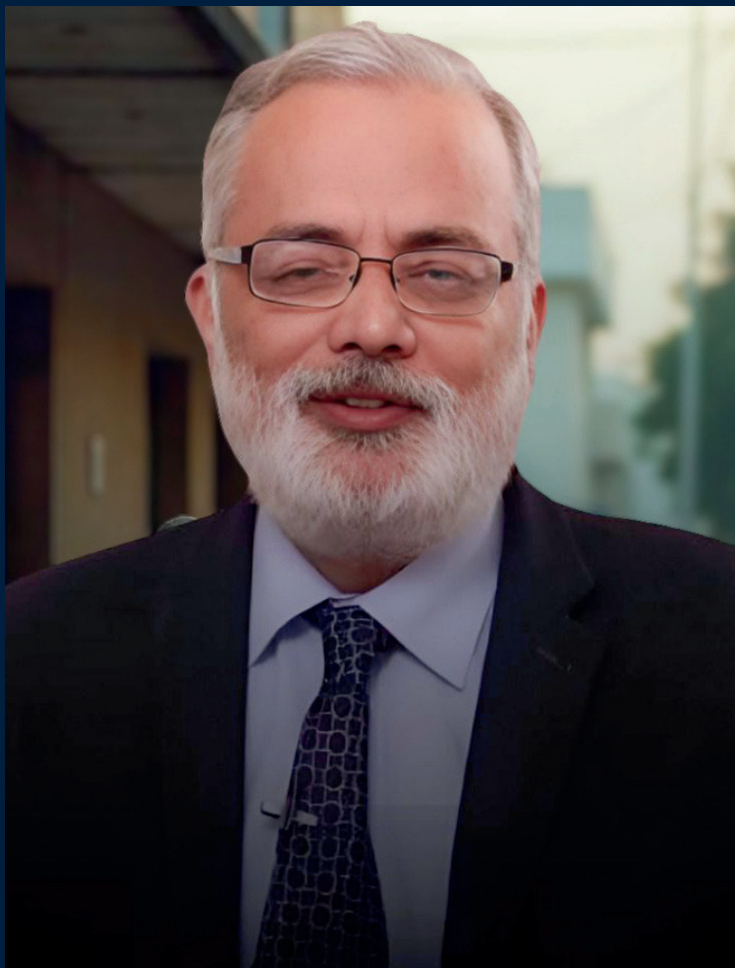
Dr. Mahmood, a 58-year-old gastroenterologist and Ahmadi Muslim, was murdered in Sargodha inside his own hospital by an assailant disguised as a janitor. Despite prior threats from TLP, authorities provided no protection. His killing marked the fourth Ahmadi assassination that month, illustrating the collapse of state protection.

May 12, 2025 — Death in Custody: Tahir Mahmood, Age 71

Arrested for attending Friday prayers, Tahir Mahmood was beaten and tortured in police custody, denied bail, and subjected to weeks of abuse. He died as a result of this state-sponsored brutality. His detention and death highlight the criminalization of religious observance and the impunity enjoyed by perpetrators within police forces.

May 11, 2025 — Mass Desecration: Rhoda, Punjab

Over 90 Ahmadi graves were desecrated in Rhoda, District Khushab. Gravestones bearing Islamic symbols were destroyed shortly after the community refused to comply with state demands to alter their religious sites. This incident followed earlier police pressure to erase Islamic inscriptions—another case of coerced religious redefinition.



**Dr. Sheikh Mahmood - Murdered on 16 May 2025,
while on duty.**

**April 25, 2025 — Targeted Killing of Muhammad Asif, Student (19)**

In Bhullair, District Kasur, Muhammad Asif, a 19-year-old Ahmadi student, was murdered by extremists. His classmate Ihsan Ahmad was critically injured. The attack followed weeks of online incitement and prior mosque closures in the region. No arrests were made.

April 18, 2025 — Murder of Mr. Laiq Ahmed Cheema

While walking to Friday prayers in Karachi, Mr. Cheema was gunned down. Police in the area had received threats from local TLP groups but failed to act. This incident underscores the collapse of rule of law in TLP-influenced districts.

**Muhammad Asif****Mr. Laiq Ahmed Cheema**

**April 16, 2025 — Police-Led Desecration of Farooqabad Mosque**

Acting on pressure from TLP, Special Branch police entered the Ahmadiyya mosque in Farooqabad, painted over Qur'anic verses, seized the mosque keys, and prohibited worship. Four consecutive Friday prayers were banned—an open violation of Pakistan's Supreme Court ruling (2014) protecting minority worship sites.

April 15, 2025 — Criminal Case Against 42 Ahmadis in Kasur

A mass FIR was filed against 42 Ahmadi individuals—including unnamed worshippers—for conducting Taraweeh, Friday prayers, and using Islamic expressions during Ramadan. These acts were criminalized under Section 298-C. This demonstrates the weaponization of blasphemy law against peaceful assembly and expression.

April 14, 2025 — Mosque Demolitions in Sangla Hill and Salimpur

Police and civil authorities—under extremist pressure—destroyed prayer niches and minarets of three Ahmadi mosques in Punjab. Community leaders were told to shut down operations or face further demolitions. These demolitions violated multiple national and international protections for minority religious structures.

April 11, 2025 — “No Water, No Trade, No Mercy” Hate Letter, Chak 275RB (Faisalabad)

A threatening letter was widely circulated in Chak 275RB, demanding a full social, economic, and religious boycott of Ahmadi Muslims. It instructed residents to deny Ahmadis access to water, medical services, education, and religious scripture. This organized campaign of religious apartheid was issued in the name of preserving “Muslim purity”—an alarming echo of historical hate-based segregation policies.

**April 10, 2025 — Faith-Based Segregation at Bahawalnagar Bar Association**

A resolution by the Bahawalnagar District Bar Association ordered separate canteen utensils for Ahmadi members, institutionalizing religious apartheid within the legal profession. Lawyers who supported the motion justified it using religious grounds, underscoring how legal institutions are now active agents in dehumanization.

March 31, 2025 — Coordinated Eid Persecution Across Major Cities

On Eid, Ahmadis were attacked during prayer in Karachi, Lahore, Rawalpindi, and Sialkot. In Sialkot, a 300-person mob stormed a mosque during worship. In Karachi, mosques were sealed while police stood by. Worshippers were arrested under blasphemy laws. These attacks constituted a nationwide, state-enabled campaign to suppress a religious minority's most sacred practices.

March 28, 2025 — Mob Intimidation in Ralioke, Sialkot

During Ramadan, a TLP-led mob surrounded the Ahmadi mosque in Ralioke, chanting slogans and threatening violence. Police refused to intervene. This was part of a broader Ramadan crackdown including mosque demolitions, forced arrests, and blasphemy campaigns.

March 24, 2025 — TLP-Led Attacks on Mosques in Lahore

Coordinated assaults targeted Ahmadi mosques in Raiwind and Islampura. Police arrested worshippers and defaced sacred architecture. An 80-year-old man, Mr. Ishtiaq, was detained. Both mosques were sealed. FIRs were filed under Sections 298-B and 298-C. No charges were brought against the attackers.

**March 21, 2025 — Desecration of 76 Graves in Kotli City, Azad Kashmir**

Under cover of darkness, an unidentified group desecrated all gravestones in the Ahmadi cemetery. This attack followed a state-led meeting with clerics demanding Ahmadis alter their religious sites. It suggests direct linkage between state pressure and mob violence.

March 21, 2025 — Arrests for Offering Friday Prayers in Islampura

Two Ahmadis were arrested; 48 others faced warrants for “posing as Muslims.” They were charged with praying and using religious texts. Police action followed social media incitement and threats by local clerics. Videos show mobs chanting during the arrests.

March 19, 2025 — Attempted Demolition of Mosque in Talagang

A violent mob attempted to demolish an Ahmadi mosque. Police did not defend the structure but removed security barriers, effectively aiding the mob. This represents a grave breach of duty and a violation of domestic and international obligations to protect minority worship sites.

March 18, 2025 — Detention of 22 Ahmadis, Including Minors, in Sialkot

A mass arrest included three minors and an intellectually disabled man, all jailed for praying. A 14-year-old missed critical school exams due to incarceration. Bail was denied. The judiciary’s role in extending this persecution raises urgent legal concerns.

March 7–15, 2025 — State-Led Blasphemy and Indoctrination Campaigns

The government organized a nationwide “Youm Tahafuz-e-Namoos-e-Risalat” campaign. Children were instructed in schools



that Ahmadis were blasphemers. The Lahore High Court Bar Association invited extremist cleric Saad Rizvi to speak—further embedding hate speech within judicial institutions.

March 12, 2025 — Public Genocide Incitement by TLP Leader Naeem Chatta Qadri

Qadri publicly called for the extermination of all Ahmadis, including children and police officers of Ahmadi faith. This direct incitement, paired with offline violence, meets multiple thresholds under the UN Genocide Convention’s incitement clause.

March 12, 2025 — Demolition of Six Ahmadi Mosques in Punjab and Karachi

State-backed demolitions of six mosques occurred under pressure from TLP. Police sealed the sites, tore down minarets, and locked out worshippers. This violated a 2014 Pakistani Supreme Court ruling and ICCPR Article 18.

March 7, 2025 — Arrest of Worshippers in Karachi

Over 25 Ahmadi worshippers were detained for offering Friday prayers. Those arrested included children. Despite the peaceful nature of worship, FIRs were filed under Sections 298-B and 298-C. These arrests are a direct violation of Article 20 of Pakistan’s Constitution.

March 8, 2025 — Bail Denied for 22 Worshippers in Sialkot

A Daska Court denied bail for peaceful worshippers jailed on fabricated blasphemy charges. The initial complaint accused them of “hurting religious sentiments.” This misuse of law and denial of due process amounts to arbitrary detention under international law.

February 28, 2025 — Wave of Arrests Across Punjab

23 Ahmadis arrested including 3 children, from Sargodha, Daska,



and Madrasa Chatha for Friday prayers. At the same time, several Ahmadi mosques were demolished. This represents the criminalization of routine worship on a mass scale.

February 11-22, 2025 — Mosque Demolitions in Sialkot, Pasrur, and Rahim Yar Khan

Multiple pre-1984 mosques—protected by law—were defaced and partially destroyed. Police assisted extremist mobs in these actions, violating court orders and international heritage protections.

February 18, 2025 — Unlawful Sealing of Bait-ul-Nasir Mosque (Karachi)

Police sealed the mosque without a warrant, acting under mob threats. Extremists circulated follow-up lists of other Ahmadi worship sites to be targeted next. This act emboldened nationwide vigilante violence.

February 2, 2025 — Arrest of Ahmadi Woman for Suggesting Quran Teacher

Mrs. Bushra Abid was arrested under Section 298-C for merely recommending a Qur'an tutor to a neighbor. Her peaceful religious expression was construed as "preaching Ahmadiyyat." Her arrest violates both CEDAW and ICCPR protections.

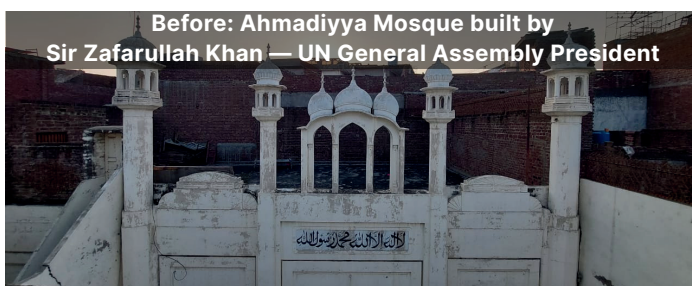
January 29, 2025 — Grave Desecration and Mosque Targeting in Lahore

Forty Ahmadi graves were desecrated in Lahore. Simultaneously, extremists staged a hate-filled procession against the nearby Ahmadi mosque. Police took no action against the perpetrators but instead filed FIRs against two Ahmadi worshippers. These actions violate both Article 20 of Pakistan's Constitution and UN Human Rights Council Resolution 16/18, which protects religious minorities from hate-based attacks.



January 16, 2025 — Demolition of Historic Ahmadi Mosque in Daska

A mosque built by Sir Zafarullah Khan—Pakistan's first Foreign Minister and President of both the UN General Assembly and International Court of Justice—was demolished under cover of darkness by police. The site had stood for over 70 years. This targeted destruction is a direct assault on religious heritage and national history.



December 13, 2024 — Assassination of Ameer Hassan in Mirpurkhas (Sindh)

Ameer Hassan, an Ahmadi community official, was gunned down by two masked assailants after returning from morning prayers with his 12-year-old son. This attack followed a string of similar executions and went uninvestigated.

**December 5, 2024 — Axe Murder of Tayyab Ahmad in Rawalpindi**

Tayyab Ahmad, an Ahmadi man, was murdered in broad daylight by an extremist wielding an axe who declared he was acting on “warnings” given to the Ahmadis. Local police failed to act despite multiple prior threats made against the victim and community.

November 25–26, 2024 — Illegal Minaret Demolitions in Sialkot and Faisalabad

In violation of a 2023 Lahore High Court ruling, police demolished the minarets of Ahmadi mosques built before 1984. In Faisalabad, attackers impersonated law enforcement. These attacks reveal impersonation-fueled religious terrorism and state negligence.

November 22, 2024 — Destruction of Mihrab and Minaret in Kot Karam Bakhsh

Police, alongside TLP operatives, destroyed a 70-year-old mosque’s prayer niche and minaret. During the assault, Ahmadi homes were vandalized and stoned. No attackers were arrested. Instead, 31 Ahmadis were falsely charged for defending their worship site.

November 8, 2024 — Death of 16-Year-Old Shahriar Rakeen (Bangladesh)

Shahriar Rakeen succumbed to injuries after a mob assault in Panchagarh, Bangladesh. He had been beaten with iron rods and axes for belonging to the Ahmadiyya Community. His death spotlights the transnational spread of anti-Ahmadi violence, often coordinated online.

October 27, 2024 — TLP Incitement and Mass Desecrations

Hate preacher Naeem Chatta Qadri delivered genocidal sermons while over 50 graves were desecrated across Pakistan and Azad Jammu & Kashmir. Four Ahmadi mosques were attacked. Police were either complicit or passive.



October 16, 2024 — Threats to Destroy Ahmadi Sites in Chiniot

TLP issued ultimatums to demolish the historic Bahishti Maqbara and other Ahmadi sites in Rabwah. Public threats were made online and offline. No preventive action was taken by local or national authorities.

October 12, 2024 — Police-Led Mosque Raids in Punjab

Between October 1 and 11, police raided four Ahmadi mosques during the night. Qur'anic inscriptions were defaced, surveillance equipment seized, and worship halted. These raids took place under official orders, often filmed and praised by extremist platforms.

October 1, 2024 — Desecration of 47 Graves in Sialkot

Extremists, aided by police, destroyed tombstones and domes at an Ahmadi cemetery. Ahmadis who filmed the desecration were arrested. Despite legal evidence submitted to police, no attacker was prosecuted.

September 22–23, 2024 — “Neat and Clean Pakistan” TLP Operation

TLP launched a social media campaign branding Ahmadis as “filth,” organizing mobs to force Ahmadi families from villages. Hate preacher Maulvi Manzoor Mengal called for mass murder. Authorities failed to intervene or remove the content.

September 10, 2024 — Demolition of Minarets in Okara

Police removed Qur'anic inscriptions and demolished the dome and minaret of an Ahmadi mosque built before 1984, violating multiple court orders and heritage protections.



September 7, 2024 — Genocidal Incitement by Maulvi r Mengal

During a rally in Lahore, Mengal publicly urged crowds to kill all Ahmadis, referencing Quranic distortions and “apostasy.” The speech was widely recorded and shared. No legal action was taken.

July 27, 2024 — Assassination of Dr. Zaka Ur Rehman in Gujrat

Dr. Rehman, an Ahmadi dentist, was shot dead while opening his clinic. He had previously reported threats. No protection was provided. This occurred days after UN experts warned Pakistan to end anti-Ahmadi killings.

June 10, 2024 — Detention of Ahmadi Leaders in Chakwal

Three Ahmadi leaders were detained preemptively to prevent them from offering Eid sacrifices. Their arrest violated a Supreme Court ruling that permits private Ahmadi worship.

June 6, 2024 — Lahore Bar Association Orders Police Action Against Eid Observance

In a written directive, the Bar Association called Ahmadis “Qadianis” and demanded state intervention to halt their Eid gatherings. This incitement was issued under official legal letterhead—a severe breach of professional ethics and constitutional rights.

June 8, 2024 — Double Murder in Saad Ullah Pur

Two Ahmadi men, Ghulam Sarwar (62) and Rahat Ahmad Bajwah (30), were murdered within hours of each other by a religious extremist who claimed divine motivation. The perpetrator was a student at a madrassa with known anti-Ahmadi rhetoric. Despite prior warnings, no state protection was provided.

Each case includes evidence of **state inaction or participation**, and many reflect **legal persecution under Pakistan’s blasphemy and anti-Ahmadi laws**.



Ahmadiyya Hall Karachi, Sindh





Countless Ahmadi Graves Desecrated





Incitement Disguised as Doctrine

The images reproduced in this section are drawn from anti-Ahmadi literature circulated publicly in Pakistan by extremist groups including affiliates of Tehreek-e-Labbaik Pakistan (TLP) and the Khatm-e-Nabuwat movement. This material was distributed across Pakistan during the period covered by this report.

The publications reported on include:

- Pamphlets published by the "Khatam Al-Nabiyin Trust" branding Ahmadis as non-Muslim "infidels" and urging Muslims to sever all social and commercial ties with the Ahmadiyya community;
- Flyers produced by "K N Media Cell, Sargodha" attributing inflammatory statements to Ahmadiyya founders and calling for their public condemnation;
- Documents referencing constitutional provisions (Article 260(3)) and penal code sections (298-B and 298-C) as legal justification for treating Ahmadis as enemies of the state; Material branding Ahmadi doctors ("Qadiani Doctors") as dangerous and calling for their professional and social exclusion.

These publications constitute direct and public incitement to discrimination, hostility, and violence against the Ahmadiyya Muslim Community. Under international law — including Article 20(2) of the ICCPR, which prohibits any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence — such material ought to have been suppressed and its distributors prosecuted. Instead, this literature was permitted to circulate freely and without state intervention.

Note: Certified English translations of the full text of these publications are available from the IHRC upon request.





Patterns and Trends

Patterns and Trends: A Deliberate System of Apartheid and Erasure

The evidence documented from June 2024 to December 2025 reveals that the persecution of the Ahmadiyya Muslim Community in Pakistan is not random, isolated, or spontaneous. It is a coordinated, multifaceted system of religious apartheid, driven by state complicity, extremist ideologies, and discriminatory laws.

The following trends emerged as most urgent and alarming:

- **Direct State Complicity in Religious Persecution**

Police, administrative officials, and elements of the judiciary have repeatedly enabled or executed acts of persecution against Ahmadis. These include:

- Participation in mosque demolitions;
- Sealing of worship spaces;
- Desecration of graves under police supervision;
- Arbitrary detentions of peaceful worshippers;
- Use of judicial authority to deny bail and enforce discriminatory laws.

Rather than serving as neutral enforcers of the rule of law, **state actors have become active participants in the marginalisation and criminalisation of a religious minority.**

- **Legal Weaponisation of Faith Under Blasphemy and Anti-Ahmadi Laws**



Pakistan's Penal Code, especially Sections 298-B and 298-C, and constitutional clauses such as Article 260(3), are systematically weaponised to:

- Criminalise the use of Islamic terminology by Ahmadis;
- Prohibit their religious rituals, including prayers, Eid gatherings, and Quran recitation;
- Enforce arrests for “posing as Muslims,” a legally undefined and discriminatory concept.

These laws are wielded not to protect public order, but to **legally entrench religious discrimination**, in violation of Pakistan's obligations under the International Covenant on Civil and Political Rights (ICCPR), Article 18 (freedom of thought, conscience and religion) and Article 26 (equality before the law and the right to non-discrimination).

• **Escalation of Targeted Violence and Genocidal Rhetoric**

The reporting period witnessed a **marked rise in assassinations**, mob lynchings, and open calls for genocide against Ahmadis. Extremist clerics such as **Naeem Chatta Qadri** and **Maulvi Manzoor Mengal** delivered public sermons advocating mass murder. Despite clear legal grounds for arrest under Pakistan's anti-terrorism laws, no action was taken. Instead, perpetrators were celebrated.

This environment of state-tolerated incitement violates both domestic and international prohibitions on advocacy of hatred and genocide, including Article III of the Genocide Convention, which criminalises “direct and public incitement to commit genocide.”

• **Systematic Desecration of Sacred Spaces and Graves**

From Kotli and Rhoda to Lahore and Sialkot, **over 200 Ahmadi graves** were desecrated, often with police cooperation or silent endorsement. Simultaneously, dozens of **Ahmadi mosques were sealed, defaced, or demolished**, including pre-1984 structures



protected by law.

This systematic destruction constitutes **cultural erasure** and **religious suppression**, echoing historical patterns of forced religious conformity and apartheid.

- **Social Boycotts and Public Blacklists**

State-ignored hate literature was widely circulated naming Ahmadi professionals—doctors, educators, lawyers—and branding them “wajib-ul-qatl” (worthy of death). These publications directly led to assassinations and professional bans.

Efforts such as the “No Water, No Trade, No Mercy” charter and “Neat and Clean Pakistan” campaign enforced social segregation and economic exclusion. These acts resemble **ethnic cleansing by attrition**, carried out without formal expulsions but with the same destructive effect.

- **Complicity of Legal Institutions and Bar Councils**

Multiple Bar Associations—sworn to uphold the Constitution—passed resolutions against Ahmadis, including banning shared utensils, urging police action on Eid, and hosting hate preachers in official venues. This suggests that even within Pakistan’s legal profession, **the principle of equal protection has collapsed**.

Together, these trends establish a **state-enabled, socially normalised, and legally entrenched campaign of persecution**. What is unfolding is not merely discrimination — it is religious apartheid, persecution as defined under the Rome Statute (Article 7(1)(h) — the crime of persecution; and Article 7(2)(g) — apartheid as a crime against humanity), and potential incitement to genocide as criminalised under Article III of the Genocide Convention.



**Desecration of Ahmadiyya Graves in
Kotli, Azad Kashmir, Pakistan**



Conclusion

The period from June 2024 to December 2025 stands as a **watershed moment in the systematic persecution** of the Ahmadiyya Muslim Community in Pakistan. What has been documented is not a string of isolated abuses but the **cohesive operation of a state-enabled, extremist-driven machine** of religious repression.

This report documents a campaign of **religious persecution, legal apartheid, and systematic dehumanisation** of the Ahmadiyya Muslim Community.

This is not merely a domestic crisis—it is a test of international will. The pattern is unmistakable: extremist groups—chiefly Tehreek-e-Labbaik Pakistan (TLP)—dictate religious policy. Police forces enforce discriminatory laws and protect vigilantes. Courts imprison peaceful worshippers and deny them bail. Mosques are demolished, graves desecrated, doctors assassinated, and children jailed—for the sole “crime” of adhering to their faith.

Pakistan is in clear **violation of its obligations** under:

- The Universal Declaration of Human Rights (UDHR);
- The International Covenant on Civil and Political Rights (ICCPR);
- The Convention on the Prevention and Punishment of the Crime of Genocide;
- And its own Constitution, particularly Articles 20 and 25, which guarantee religious freedom and equality before the law.

Yet despite international warnings, nothing has changed.

The Ahmadiyya Muslim Community continues to respond to hate with dignity, to violence with peace, and to repression with



unwavering patience. But their resilience **must not be mistaken for immunity to suffering.**

This report is a **legal brief, a moral appeal, and a final alarm.** If the international community allows this situation to persist, it will be complicit in the erosion of one of the world's most fundamental rights: **the right to believe without fear.**

The world knows. Now it must act.



IHRC

Recommendations & Demands

To the Government of Pakistan

- **Repeal Sections 298-B and 298-C** of the Pakistan Penal Code and halt the enforcement of **Ordinance XX**.
- **Publicly condemn** incitement to violence against Ahmadis and prosecute clerics, media figures, and institutions responsible.
- **Restore and protect Ahmadi mosques and cemeteries**, in accordance with the 2014 Supreme Court judgment and international law.
- **End arrests for religious expression** and release all prisoners of conscience jailed under blasphemy laws.
- **Create an independent commission** to investigate police complicity in religious persecution.
- **Enforce constitutional guarantees** of equality (Article 25) and freedom of religion (Article 20) for all citizens, including Ahmadis.



To the United Nations Human Rights Council and UN Special Procedures

- **Adopt a country-specific resolution** addressing religious persecution in Pakistan, with a focus on the Ahmadiyya Community.
- **Mandate a UN fact-finding mission** to document and assess patterns of systemic abuse and state complicity.
- **Issue urgent communications** under the Special Procedures framework, including from the Special Rapporteurs on Freedom of Religion, Minority Issues, and Extrajudicial Executions.
- **Include Pakistan's failure to protect religious minorities** in all future Universal Periodic Reviews (UPR) and treaty body assessments.

To UN Member States and the International Community

- **Link aid, trade, and diplomatic engagement** with Pakistan to verifiable improvements in religious freedom and human rights enforcement.
- **Provide asylum and emergency protection** for Ahmadis facing immediate threats of death, detention, or expulsion.
- **Support and fund civil society groups** documenting religious persecution, including legal aid and digital security for activists.
- **Publicly and consistently condemn religious persecution** in bilateral and multilateral settings, including within the OIC and UN bodies.



Final Appeal

Silence is complicity. The persecution of the Ahmadiyya Muslim Community is not merely a crisis of conscience — it is a test of the credibility of the international human rights system. To delay is to endanger. To remain neutral is to empower the persecutors.

This report ensures that the world cannot say: "We did not know."

The only question that remains is: Will the world act?

We call on you — wherever you are reading this — to take one or more of the following steps:

- **If you are a parliamentarian or legislator:** Raise the situation of the Ahmadiyya Muslim Community in your national parliament or legislature. Table a question, motion, or resolution. Demand that your government raises Pakistan's violations in bilateral meetings and multilateral forums.
- **If you are a diplomat or government official:** Ensure that Pakistan's treatment of Ahmadis is placed on the agenda of the UN Human Rights Council, the Universal Periodic Review process, and all relevant treaty body reviews. Consider targeted measures — including visa restrictions — against officials responsible for persecution.
- **If you are a judge, lawyer, or legal professional:** Offer your professional expertise in support of asylum and refugee claims brought by Ahmadis fleeing persecution. Speak out within your bar association or law society against the conduct of Pakistani bar associations that have passed resolutions inciting discrimination.
- **If you are a civil society organisation or journalist:** Amplify this report. Share it. Translate it. Cite it. The silencing of the Ahmadiyya community depends on the silence of others.

The world knows. Now it must act.



**They destroyed mosques.
They defiled graves.
They arrested the faithful.
Here is the record.**



Timeline

A Timeline of Persecution of Ahmadi Muslims in
Pakistan: January – December, 2025

	Jan 16 <i>Daska</i>	
		100-year-old Ahmadi mosque demolished by authorities
Feb 14 <i>Malir, Karachi</i>		
Ahmadi mosque sealed; two arrested under TLP pressure		
	Feb 28 <i>Sargodha</i>	
		23 Ahmadis arrested for offering Friday prayers
Feb 28 <i>Daska</i>		
23 Ahmadis, including 3 children, arrested at Mosque		
	Feb 28 <i>Gujranwala</i>	
		120-year-old Ahmadi Mosque demolished by authorities
Mar 07 <i>Karachi</i>		
TLP mob attacked Ahmadi Mosque. Police Detained over 25 Ahmadis, including children		
	Mar 11 <i>Bahawalnagar</i>	
		Police destroyed Ahmadi mosque minarets
Mar 13 <i>Okara</i>		
TLP stage violent overnight sit-in protest demanding Ahmadi mosque closure		
	Mar 14 <i>Tharo Mandi, Pasrur</i>	
		29 Ahmadis including children and elderly Arrested for offering Friday prayers.



Mar 31

Rawalpindi

Ahmadi Eid prayers blocked citywide by police acting on extremist pressure

Apr 17

Punjab Province

Ahmadi Muslims barred from property ownership in Punjab Government Housing Schemes

Apr 24

Bhulair, Kasur

Ahmadi youth Muhammad Asif (19) shot dead by TLP affiliate; Ihsan Ahmad critically injured



Mar 31

Lahore

Citywide ban on Ahmadi Eid prayers under DC orders; TLP mobs rallied outside Ahmadi mosques

Mar 31

Sialkot (Bomabanwala, Daska)

Armed TLP mob attacked Ahmadis on Eid; homes vandalised, worshippers fled

Apr 18

Sadr, Karachi

Ahmadi Laeeq Cheema (46) lynched by TLP mob during Friday prayers





May 16
Sargodha

Dr. Sheikh Mahmood (58), a respected Ahmadi gastroenterologist, shot dead in his hospital



June 7
Karachi

Ahmadi barred from Eid prayers and sacrifice under state & TLP pressure.

June 9 - 30
Nationwide

TLP clerics threatened to expel Ahmadi, seize mosques, and strip worship rights — fueling state-backed apartheid.

July 11
Sialkot

Violent mob attacks Ahmadi mosque

May 11
Karachi Prison

Tahir Mahmood (71) jailed for Friday prayers. Denied bail, tortured, and denied medical care until death — killed by state cruelty



May 24
Shalimar Town, Lahore

Police arrested Ahmadi men and youth outside Bait-ul-Zikr mosque after Friday prayers

June 7
Lahore

Police sealed an Ahmadi mosque and detained worshippers on Eid as TLP mobs cheered

July 11
Lahore

Ahmadi mosque attacked, worshipper detained.



July 31
Gujranwala (Punjab)

Ahmadi worship site vandalised and graves desecrated during a night-time attack; perpetrators not arrested.

Aug 14
Faisalabad

On Pakistan's Independence Day, coordinated attacks targeted Ahmadi mosques and worshippers; properties damaged and religious symbols destroyed.

Sep 29
Piro Chak, Sialkot

Mobs burned Ahmadi homes and businesses, forcing families to flee; no arrests made despite advance threats and visible perpetrators.

Dec 10
Punjab

Revenue Department officials destroyed the mihrab (prayer niche) of an Ahmadiyya mosque without court authorisation while legal proceedings were still pending.

July 19
Punjab

Ahmadi man jailed for distributing free food (biryani) to the poor, accused of "preaching" through charity.

Aug 7
Azad Kashmir

Authorities criminalised private home worship, filing cases against Ahmadis for praying inside their own residences.

Sep 4
Rabwah (Chenab Nagar)

TLP announced a mass march threatening Ahmadis with violence and death, placing the city under siege; authorities failed to prevent incitement.

Oct 10
Rabwah (Chenab Nagar)

Extremist attack targeted the headquarters city of the Ahmadiyya Muslim Community; coordinated violence and terror threats reported amid state inaction.

Dec 27
Punjab

Ahmadi Muslim Mubarak Sani sentenced to life imprisonment for memorising and teaching the Holy Qur'an, criminalised as "posing as a Muslim" under Sections 298-B and 298-C PPC.



“Where, after all, do universal human rights
begin? In small places, close to home...
Unless these rights have meaning there, they
have little meaning anywhere.”

Eleanor Roosevelt



Police paint over the Kalima (Islamic declaration of faith) displayed on an Ahmadiyya mosque in Pakistan.



**To date, over 30 Ahmadi doctors have been
targeted and murdered for their faith**





Justice Denied: A Year in Review

From June 2024 to December 2025, the Ahmadiyya Muslim Community in Pakistan faced an alarming escalation of religious persecution. This report unveils a coordinated, state-enabled campaign of injustice, documenting over 80 major incidents including assassinations, mass arrests, desecration of mosques and graves, and widespread hate speech.

This report provides irrefutable evidence of a system designed to exclude, criminalise, and erase Ahmadiyya identity. It's a record of suffering, a demand for justice, and an urgent call to action for the international community to hold Pakistan accountable to its human rights obligations.

Silence is complicity. The world knows. Now it must act.

International Human Rights Committee

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