

Flygtningenævnets baggrundsmateriale

Bilagsnr.:	754
Land:	Pakistan
Kilde:	International Human Rights Committee (IHRC)
Titel:	NGO Submission Note to the United Nations Human Rights Committee: 142 nd Session ICCPR. Ahmadiyya Muslim Community
Udgivet:	17. oktober 2024
Optaget på baggrundsmaterialet:	22. oktober 2024



NGO Submission Note to the United Nations Human Rights Committee: 142nd Session, ICCPR

Re:

**Ahmadiyya Muslim
Community**





Introduction

This NGO Submission Note to the United Nations Human Rights Committee for the 142nd Session addresses the systematic persecution of the Ahmadiyya Muslim community, particularly in Pakistan. Despite being a signatory to the International Covenant on Civil and Political Rights (ICCPR), Pakistan has maintained legal frameworks and practices that violate the civil and political rights of Ahmadis. This submission examines recent documented incidents of persecution in the context of ICCPR provisions and offers specific recommendations for the Pakistani government to address these violations.

Background:

The Ahmadiyya Muslim community in Pakistan has faced systemic legal persecution by the State for decades due to their religious beliefs, which are considered heretical by mainstream Islamic groups. Since being declared non-Muslims through a constitutional amendment in 1974, and then Ordinance XX vis a vis the Blasphemy Laws, Ahmadis have been subjected to continuous and systematic persecution, discrimination and violence through both State and non-State Actors. Put simply Ahmadis are the litmus test for human rights in Pakistan. However, the situation has deteriorated markedly recently, with a significant increase in incidents of violence, legal persecution, and social marginalization. A recent Supreme Court judgment has further complicated the situation.

Recent Developments and Specific Incidents 2024:

1. Mob Attacks and Vandalism:

Eid Festival:

Ahmadis prevented from celebrating the religious festival of Eid which includes the sacrifice of animals. 36 Ahmadis detained or arrested. 12 criminal cases registered under section 298-C against 18 Ahmadis. 150 people attacked the Ahmadi mosque in Kotli.

Grave Desecration:

In May 2024, in Dera Gazi Khan, gravestones were destroyed and Islamic inscriptions removed by the police. These acts were widely shared on social media, further inciting hatred and violence against the Ahmadiyya Muslim Community.

In June, police destroyed 17 tombstones of the Ahmadis in the Punjab province. The incident took place in Bahawalpur some 400km from Lahore.

2. Targeted Killings:

On 4 March 2024, Tahir Iqbal a 54 year old was shot dead in Hasilpur, Punjab. Initially it was reported that this was an honour killing but it transpired he was murdered for belonging to the Ahmadiyya Community.

On 8 June 2024 two Ahmadis: Mr Ghulam Sarwar aged 62 years and Mr Rahat Ahmad Bajwah aged 30 years were separately shot to dead by the same person in the area of Saad Ullah Pur, District Mandi Bahuddin.





On 27 July 2024, Dr Zaka Ur Rehman aged 53 years had been gunned down in the morning outside his Dental Clinic on GT Road.

3. Lahore Court Bar Association:

In its directive of 6 June 2024, the Bar Association directed regional police officials to take action against Ahmadi Muslims gathering, observing and praying during Eid Celebrations.

4. Police:

On 10 June 2024, the Deputy Commissioner of Chakwal has issued orders to detain three Ahmadi Muslim Leaders to prevent them from religious observances.

5. Supreme Court Judgment:

Mubarak Sani Case:

Following pressure by religious clerics and hardliners, the Supreme Court headed by the Chief Justice has overturned its decision in this case.

This is another poignant example that there is no protection of Ahmadis in Pakistan whether legally or otherwise.

6. TLP:

TLP continues to galvanise street support and publicly threaten to slaughter Ahmadis in Pakistan. The TLP continue to pressure Government officials and members of the Judiciary.





Summary

This Submission addresses the ongoing and systematic persecution of the Ahmadiyya Muslim community in Pakistan, which continues to face grave violations of civil and political rights as enshrined in the International Covenant on Civil and Political Rights (ICCPR). Despite Pakistan's obligations under the ICCPR, the state's legal frameworks and societal practices actively discriminate against Ahmadis, subjecting them to targeted violence, legal repression, and exclusion from public life.

Key Violations

- **Denial of Religious Freedom:** Pakistan's Constitution and laws, particularly the Second Amendment and Ordinance XX, deny Ahmadis the right to self-identify as Muslims and practice their faith openly. This violates their freedom of religion and belief as protected under Article 18 of the ICCPR.
- **Systemic Discrimination:** Ahmadis face entrenched legal and social discrimination across multiple spheres, including education, employment, and political participation. Pakistan's electoral system disenfranchises Ahmadis unless they declare themselves non-Muslim, contravening Article 25, which guarantees the right to participate in public affairs.
- **Threats to Life and Security:** Ahmadis are frequently targeted in violent attacks, including mob violence and targeted killings, with perpetrators often escaping justice. This ongoing failure to protect Ahmadis from violence undermines their right to life and security as outlined in Article 6.
- **Arbitrary Arrests and Detention:** Blasphemy laws and anti-Ahmadi ordinances are used to arbitrarily arrest and detain Ahmadis for practicing their faith. These actions contravene Articles 9 and 7, which protect individuals from arbitrary detention and inhuman treatment.

The persecution of Ahmadis in Pakistan represents a fundamental breach of the ICCPR and undermines the universal values of dignity, equality, and freedom. The international community must hold Pakistan accountable to its obligations under the Covenant, ensuring that the rights of all citizens, regardless of their faith, are fully protected.





ICCPR SUBMISSION

1. Article 1: Right to Self-Determination

The right to self-determination enables all peoples to freely determine their political status and pursue their economic, social, and cultural development. Pakistan's Constitution and legal frameworks, including the Second Amendment (1974) and Ordinance XX (1984), deny Ahmadis the right to self-identify as Muslims, which directly infringes on their self-determination.

Examples:

- **2019:** Tehreek-e-Labbaik Pakistan (TLP) demanded the dismissal of Ahmadi civil servants, forcing several to resign under pressure.
- **2020:** Zafar Ahmad, a civil servant, was removed from his position after his Ahmadi identity was revealed.

Recommendation:

- Repeal the Second Amendment and Ordinance XX, allowing Ahmadis to self-identify as Muslims and participate fully in political life.
- Reinstate Ahmadi civil servants dismissed due to their religious identity and ensure protection from extremist pressure.

2. Article 2: Non-Discrimination

Article 2 prohibits discrimination on any grounds, including religion. Ahmadis face systemic legal discrimination in Pakistan, including restrictions on religious practices and unequal treatment under the law.

Examples:

- **2018:** An Ahmadi mosque in Sialkot was demolished under pressure from extremist groups, despite being a place of worship for over a century.
- **2020:** Social media campaigns targeted Ahmadis, inciting violence and accusing them of blasphemy, with little state intervention.

Recommendation:

- Enforce strict anti-discrimination laws and hold accountable those who incite violence or hatred against Ahmadis.
- Rebuild the demolished Ahmadi mosque in Sialkot and issue a formal apology.
- Monitor and prosecute hate speech targeting Ahmadis, particularly on social media platforms.

3. Article 3: Equality Between Men and Women

This article ensures the equal enjoyment of civil and political rights for men and women. Ahmadi women in Pakistan face both religious persecution and gender-based discrimination, limiting their access to education, employment, and public life.

Ahmadi women experience the same issues as men in terms of social harassment and targeting in education and employment and the issues which apply to men are universal and omnified. However, gender-specific issues arise due to the fact that they are female





in a highly Islamised society and, in traditional Ahmadi attire, they have an additional handicap in that their clothes make them very obviously Ahmadi. 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.

Examples:

- **2021:** Saleha Bibi, an Ahmadi woman, was expelled from a university in Lahore after her religious identity was revealed.
- **2022:** An Ahmadi woman in Karachi was harassed for wearing the hijab, which her neighbours claimed was reserved for “true Muslims.”

Recommendation:

- Prohibit educational institutions from expelling students based on religious identity.
- Strengthen laws protecting Ahmadi women from harassment in public and private spaces.
- Launch awareness campaigns addressing the dual discrimination faced by Ahmadi women.

4. Article 6: Right to Life

The right to life is a fundamental right, and no one should be arbitrarily deprived of their life. Ahmadis in Pakistan face increasing violence, including targeted killings due to their religious beliefs.

Examples:

- **2020:** Meraj Ahmad, an Ahmadi businessman in Peshawar, was murdered by an extremist who confessed to the crime due to Meraj's faith.
- **2020:** At least five Ahmadis were killed in religiously motivated attacks, yet perpetrators were often not held accountable.

Recommendation:

- Pakistan must prioritize the protection of Ahmadis from targeted killings and ensure law enforcement agencies investigate religiously motivated violence.
- The government should prosecute those responsible for violence against Ahmadis and implement accountability mechanisms to prevent impunity.

5. Article 7: Freedom from Torture and Inhuman Treatment





Article 7 prohibits torture, cruel, inhuman, or degrading treatment. Ahmadis in Pakistan frequently face arbitrary detention, harassment, and violence at the hands of authorities and extremist groups.

Examples:

- **2019:** Several Ahmadis were arbitrarily arrested for practicing their religion publicly. In some cases, they reported being subjected to physical and verbal abuse in custody.
- **2021:** The desecration of Ahmadi graves was met with indifference by local authorities, who failed to investigate or prosecute those responsible.

Recommendation:

- Pakistan must end arbitrary detentions of Ahmadis and ensure that law enforcement agencies do not subject them to inhuman or degrading treatment.
- Investigate and prosecute incidents of desecration of Ahmadi sites, including graveyards, and hold accountable those responsible for such acts.

6. Article 9: Right to Liberty and Security of Person

Article 9 guarantees the right to liberty and security of the person, prohibiting arbitrary arrest or detention. Ahmadis are frequently targeted for arrest under blasphemy laws and anti-Ahmadi ordinances, often without sufficient legal grounds.

Examples:

- **2020:** Multiple Ahmadis were arrested in Lahore for “posing as Muslims” after attending Friday prayers, in violation of Ordinance XX.
- **2022:** Ahmadi community members were detained for distributing religious literature, with charges of blasphemy used to justify their detention.

Recommendation:

- Pakistan must repeal blasphemy laws and Ordinance XX to prevent arbitrary arrest and detention of Ahmadis.
- Ensure that law enforcement agencies respect the right to liberty and refrain from targeting Ahmadis on religious grounds.

7. Article 12: Freedom of Movement

Article 12 guarantees freedom of movement within a country. Ahmadis in Pakistan are often denied passports and identity cards unless they renounce their faith, limiting their ability to travel domestically and internationally.

Examples:

- **2018:** Ahmadis were required to declare themselves non-Muslim to obtain national identity cards or passports, effectively limiting their freedom of movement.
- **2020:** Several Ahmadi community members were prevented from attending international religious gatherings due to passport denials based on their religious identity.

Recommendation:

- Pakistan must remove requirements for Ahmadis to declare themselves non-Muslim in order to obtain identity cards and passports.
- Ensure that all citizens, including Ahmadis, are able to exercise their right to freedom of movement without discrimination.





8. Article 18: Freedom of Religion

Article 18 guarantees the right to freedom of thought, conscience, and religion. Ahmadis in Pakistan are legally prohibited from identifying as Muslims, practicing their faith openly, or using Islamic terminology.

Children

Ahmadi children are often denied admission because of their faith, are constantly ridiculed, bullied, boycotted, ostracized by teachers in the classroom, are failed despite doing well, are beaten, and sometimes receive threats of rape and murder. As a result of the religious discrimination and persecution they face, most students develop mental disorders. Numerous cases of emotional distress, anger, sadness, avoidance, trauma, depression, stress, constant anxiety and self-blame have been reported. The severity and systematic nature of the same leads to them abandoning their education or in the least suffering irreparable disruption in their studies.

A UK Home Office report, "Country Policy and Information Note" on Ahmadi Muslims in Pakistan reported the following situation: ¹"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.'

Examples:

- **2019:** Ahmadi publications were banned, and several community members were arrested for distributing religious literature.
- **2021:** Authorities ordered the removal of Islamic inscriptions from Ahmadi gravestones, desecrating their religious heritage.

Recommendation:

- Repeal Ordinance XX and other discriminatory laws that prevent Ahmadis from freely practicing their religion.
- Allow Ahmadis to publish religious material and participate in religious activities without fear of arrest or harassment.

9. Article 19: Freedom of Expression

Article 19 ensures the right to freedom of expression, including the freedom to seek, receive, and impart information. Ahmadis in Pakistan are often censored or criminalized for expressing their religious beliefs.

¹

Home Office UK, Country Policy and Information Note Pakistan: Ahmadis
https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/790304/CPIN-Pakistan-Ahmadis-v4.0_Mar_19.pdf (last accessed on 30 April 2021).





Examples:

- **2020:** Ahmadi religious websites and publications were censored, with authorities blocking online content deemed “blasphemous.”
- **2021:** Ahmadi community members were arrested for sharing religious content on social media, accused of insulting Islam.

Recommendation:

- Pakistan must protect the right to freedom of expression for all religious minorities, including Ahmadis.
- End censorship of Ahmadi religious content online and in print, and ensure that the right to freely express religious beliefs is respected.

10. Article 21: Freedom of Assembly

Article 21 guarantees the right to peaceful assembly. Ahmadis are frequently prevented from holding religious gatherings or organizing community events in Pakistan.

In **Pakistan**, 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 Ahmadiyya community is banned from publishing and possessing their core religious texts, including the writings of the founder of the Ahmadiyya community.² In 2016, 30 armed policemen raided an Ahmadiyya building in Rabwah, Pakistan, arresting all the workers in the publications and dragging them to police cars on the pretext of counter-terrorism.³

Examples:

- **2019:** An Ahmadi religious convention in Punjab was forcibly shut down by police under pressure from extremist groups.
- **2020:** Authorities banned Ahmadi gatherings during religious festivals, citing security concerns, while allowing other religious groups to convene freely.

Recommendation:

- Pakistan must allow Ahmadis to hold religious and community gatherings without interference or threat of violence.
- Ensure that law enforcement agencies protect Ahmadi assemblies from extremist threats, rather than shutting them down under pressure.

11. Article 25: Right to Participate in Public Affairs

Article 25 guarantees the right to participate in public affairs, including the right to vote and run for office. Ahmadis in Pakistan are disenfranchised unless they declare themselves non-Muslims, effectively barring them from participating in the political process.

² UK All-Party Parliamentary Group for the Ahmadiyya Muslim Community, “Suffocation of the Faithful: the persecution of Ahmadi Muslims in Pakistan and the rise of international extremism” (2020), p.45.

³ UK All-Party Parliamentary Group for the Ahmadiyya Muslim Community, “Suffocation of the Faithful: the persecution of Ahmadi Muslims in Pakistan and the rise of international extremism” (2020), p.47.





In Pakistan, Ahmadi Muslims have been denied voting rights in every election since 1985 (including local, provincial and national).⁴ They have been discriminated against by being placed on a separate electoral list where their names, addresses and their religion is made public. In order to be included in the general list of voters, Ahmadis would be obliged to denounce their founder and accept being called Non-Muslims. Ahmadis have therefore refused collectively to vote via such a system.

The concern of the Ahmadiyya Muslim Community is also that individuals are exposed and vulnerable to the opponents who will easily identify and locate Ahmadis through the separate electoral roll. It is only Ahmadis who are on the separate list whereas all other minorities such as Christians, Hindus and Sikhs are on the general list.

Examples:

- **2018:** Ahmadis were excluded from voting in national elections unless they declared themselves non-Muslims, which the community refused to do.
- **2020:** Ahmadi political candidates were threatened and disqualified from running in local elections due to their religious identity.
-

Recommendation:

- Pakistan must allow Ahmadis to vote and run for office without requiring them to declare themselves non-Muslims.
- Repeal discriminatory electoral laws that prevent Ahmadis from participating in public affairs.

The persecution of Ahmadis in Pakistan represents a grave violation of multiple provisions of the ICCPR. The international community must urge Pakistan to uphold its obligations under the Covenant, including repealing discriminatory laws, protecting religious minorities from

⁴ UK All-Party Parliamentary Group for the Ahmadiyya Muslim Community, “Suffocation of the Faithful: the persecution of Ahmadi Muslims in Pakistan and the rise of international extremism” (2020), p.42.





ANNEX 1 – Introduction to the Ahmadiyya Muslim Community

- 1.1 The Ahmadiyya Muslim Community (the "Community") was founded in Qadian, India in 1889 by Hazrat Mirza Ghulam Ahmad. Ahmadis believe Hazrat Mirza Ghulam Ahmad to be the Messiah and 'Imam Mahdi', as prophesied in Islam. Some Muslims have interpreted this as a challenge to the concept of Prophet Muhammad being the final prophet, a view which Ahmadi Muslims disagree with as Hazrat Mirza Ghulam Ahmad sought to revive the peaceful teachings of Islam rather than bring any new law or scripture. As a result of this theological difference, the Community has suffered hostility, violence and persecution from state and non-state actors since its inception, with the first murder of an Ahmadi Muslim in 1901. The Community has never retaliated and has always stayed true to its philosophy of non-violence and its principle of Love for All, Hatred for None. The Community is spread throughout the world in more than 200 countries with a membership running into the tens of millions. Ahmadis consider themselves to be Muslims and believe that they observe Islamic practices.
- 1.2 Following the partition in India, many members of the Community migrated to Pakistan. There are an estimated 150 million plus Ahmadis throughout the world with around 500,000 currently living in Pakistan. Their centre is located in Rabwah, Jhang district in Pakistan's Punjab province. Ahmadis have held key posts in government and the armed forces in Pakistan leading to persistent accusation from some orthodox Muslims that the Ahmadis seek to undermine Islam from within. Twice in Pakistan's history, in 1953 and 1974, large scale agitation against the Community led to serious bloodshed. In the latter instance, over 20 Ahmadis were said to have been killed and ten of their places of worship and many houses destroyed. The Islamization policy of President Zia-ul-Haq (1977 to 1988) was accompanied with legislation progressively restricting the freedom of Ahmadis to practise their faith. Successive governments, including those of Benazir Bhutto and the current Prime Minister, Imran Khan, in spite of them professing to restore and respect human rights, have not repealed any of the laws violating the freedom of religion of Ahmadis.
- 1.3 In 1974, a constitutional amendment known as the Second Amendment introduced by the Government of Prime Minister Zulfikar Ali Bhutto, declared the Community a non-Muslim minority. This move was generally interpreted as a response to pressure from orthodox Muslim groups to circumscribe the activities of the Ahmadis. The Second Amendment amended Article 260 so that it read:

"A person who does not believe in the absolute and unqualified finality of the prophet-hood of Muhammad (PBUH), the last of the Prophets or claims to be a Prophet, in any sense of the word or of any description whatsoever, after Muhammad (PBUH), or recognizes such a claimant as a Prophet or religious reformer, is not a Muslim for the purposes of the Constitution or law."
- 1.4 This amendment explicitly deprived members of the Ahmadiyya Muslim Community of their Muslim identity. For the purposes of the law, henceforth Ahmadis were considered non-Muslims.
- 1.5 In response to pressure from hard-liners on 26 April 1984, the final nail in the coffin sealing the fate of Ahmadi Muslims was made by General Zia ul Haq through Ordinance XX ("Ordinance Twenty"). This amended the Pakistan Penal Code and Press Publication Ordinance sections 298-B and 298-C, whereby any outward sign of





practising Islam by an Ahmadi was made a criminal offence and blasphemy – a vaguely defined term – the penalty for which could be death. Two of the five anti-blasphemy laws explicitly target, by name, the activities of Ahmadis in Pakistan. This provided a charter for harassment and orthodox clerics were empowered further. Scores of criminal charges have been laid against Ahmadis under the provisions of Ordinance XX, which criminalised the very existence of Ahmadis in Pakistan.

- 1.6 On 29 July 1991, under the government of Mian Nawaz Sharif, Section 295-C of the Pakistan Penal Code was further amended to remove the alternative punishment of imprisonment for life. The amendment makes the death penalty the mandatory punishment for the criminal offence of defiling the name of the Prophet Muhammad. The Ahmadis' reference to the Prophet Mohammad is taken by orthodox Muslims to constitute defiling the name of the Prophet.
- 1.7 For fear of being charged with "indirectly or directly posing as a Muslim", Ahmadis can no longer profess their faith, either verbally or in writing. Thousands of Ahmadis have been arrested under these draconian laws and many hundreds have been murdered by extremists, emboldened by anti-Ahmadiyya laws.
- 1.8 Similarly, using Islamic prayers on Ahmadi wedding invitations, the offering of Ahmadi funeral prayers, and the displaying of the "Kalima" (the principal creed of a Muslim) on Ahmadi gravestones is an often-prosecuted crime and puts an Ahmadi's life in grave danger. In addition, Ordinance XX prohibits Ahmadis from declaring their faith publicly, propagating their faith, or giving the "Adhan" (Muslim call to prayers).
- 1.9 Many Ahmadis have been arrested for exercising their right to freedom of religion or belief. Pakistani authorities actively or passively, either themselves or through non-state actors, routinely allow the destruction and defacing of Ahmadi mosques all over Pakistan. Ahmadis are not permitted to build new mosques. All Ahmadi publications in Punjab are now banned, and violation of this ban is classified as a terrorism-related offence.
- 1.10 If this was not enough, further action was taken against Ahmadis under Chief Executive Order 15, which placed Ahmadis in a separate electoral roll; in order to obtain basic official paper, one must denouncing the Ahmadi faith. This demonstrates that the State itself interferes in religious matters and makes provision for the differential and adverse treatment of Ahmadis.
- 1.11 Today, due to the anti-Ahmadiyya laws, Ahmadis continue to live in fear in Pakistan. They still cannot identify themselves as 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.
- 2.12 The lack of political will to safeguard and protect the rights of Ahmadis has only become worse under successive governments, who have caved into pressure from religious elements in Pakistan. The inaction of law enforcement agencies in the face of violence against the Ahmadis, the reluctance of politicians to be seen publicly supporting Ahmadis and the failure of the State generally to take positive or vigorous action to take punitive action against perpetrators of violence and incitements to hatred and murder, all combine to permit a charter for the





persecution of Ahmadis with impunity.

- 2.13 What makes the case of the Community special is that the examples cited above and below 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.
- 2.14 Although the most extreme examples are found in Pakistan, the source, that State acts as a guide for other Muslims countries and actors who also then persecute Ahmadis in various ways and forms. Persecution against Ahmadis is, unfortunately, increasing rapidly worldwide and will continue to do so if left unmanaged.
- 2.15 In the face of ongoing abuses and the systematic persecution suffered by the Community, the international community has a responsibility clearly and loudly to speak out against and deal with the violations of freedom of religion or belief of members of the Community, wherever they occur.





ANNEX 2 – Summary of 2023/2024

In 2023, there were 44 attacks on Ahmadi mosques – many conducted by or in the presence of government authorities. The National Commission for Human Rights Pakistan (NCHR) has observed that the Lahore High Court has issued an order explicitly stating that the minarets on Ahmadi worship places, constructed before the 1984 law, cannot be demolished or altered. Despite this clear and legally binding court order, several older worship places of the Ahmadi community have been subjected to attacks and acts of vandalism in recent times.

In April 2023, a mob attacked the Ahmadi Mosque in Ghooghiat, Punjab, where they demolished the dome and several of its century-old minarets in the presence of police. Similarly, in May 2023, a mob of around 150 people vandalized another Ahmadi Mosque in Mirpur Khas District, destroying four of its minarets.

In June 2024, during the early hours of the Eid holiday, an Ahmadi Mosque in the Kotli district of Azad Jammu and Kashmir (AJK) was violently attacked. A mob of approximately 150 people stormed the mosque, armed with iron rods, hammers, and firearms. The attackers vandalized the mosque, tearing down its minarets and arch. Several members of the community were seriously injured, including the caretaker, Wajid Hussain, who was severely beaten and is now in critical condition in the hospital.

On February 19, 2023, an Ahmadi homeopath, Dr. Muhammad Rasheed, who had Norwegian nationality as well, in his 70s, was shot dead by assassins in his clinic, which is adjacent to his residence in his ancestral village Goteri, District Gujrat, Punjab. Dr. Rasheed was in his clinic when two assailants, posing as patients, entered the building and opened fire on him. Succumbing to the injuries, he died on the spot.

On April 13, 2023, a religious fanatic attacked Adv. Munir, an Ahmadi lawyer in Lalian with a clever. This city is only 12 km away from Rabwah. Advocate Amir Munir pleads with Ahmadis' court cases. He received a head injury and was rushed to the hospital. • On April 27, 2023, an elderly Ahmadi lawyer, along with his assistant, was attacked and severely beaten by religious bigots in City Courts Karachi.

On June 3, 2023, armed miscreants detained Mr. Waqar Ahmad of Bhulair, District Kasur, and tortured him. He managed to escape. The police instead of helping him, registered a case against 12 Ahmadis. They detained 8 of them, but later released them except one—Mr. Ashfaq.

Two Ahmadi students, Mr. Hassan Nawaz Khan and his sister from Rambra, District Narowal used to go to Aspire College Shakar Garh for studies. When their Ahmadiyya religious identity was discovered, the students highlighted it and turned it into an issue. On September 21, 2023, the college students attacked and assaulted Mr. Hassan. The principal sent him back home before the college closed for the day and told them not to attend the college 'to avoid any harm.'

A mob stormed Ahmadiyya Hall in Karachi, for the second time this year on September 4, and demolished its minarets. The mob also vandalized this place of worship; apart from the destruction of the minarets, they beat up innocent Ahmadis inside the worship place.





In 2023 alone, 109 Ahmadi gravestones were desecrated, and 17 similar incidents have been documented so far in 2024. In June 2021, a violent mob obstructed the funeral procession of an Ahmadi woman in a local graveyard of Sheikhpura District, forcing the family to bury their deceased elsewhere. In July 2022, under police supervision, 53 Ahmadiyya graves were desecrated in Gujranwala District, Punjab Province.

In 2023 alone, 133 Ahmadi Muslims were booked by the police, and 27 of them were arrested.

At the end of 2023, 6 Ahmadi Muslims remain in prison for their faith. 5 Ahmadi Muslims have been in prison since 2020 and were denied bail, even by the Supreme Court.

In July 2023, there were 23 complaints filed against Ahmadis for carrying out the Eid sacrifice. A total of 89 Ahmadis were harassed by the police, with 13 formally accused in six different cases. Additionally, 10 sacrificial animals were illegally seized, and five Ahmadi houses were unlawfully targeted by the police.

In July 2024, 36 Ahmadis were arrested and detained for performing these sacrifices. Among them, 23 were preventatively detained under the Punjab Maintenance of Public Order Ordinance, 18 were criminally charged under Section 298-C of the Pakistan Penal Code, and 3 were prevented from attending Eid prayers. Several criminal complaints against Ahmadis were filed for simply purchasing a goat for sacrifice or merely keeping one in the house. These complaints often accuse them of "portraying" themselves as Muslims and hurting the religious sentiments of other Muslims.

On April 27, 2023, police in Karachi arrested Ali Ahmed Tariq, a 77-year-old Ahmadi Muslim lawyer, for charges under section 298-B for using the honorific title "Syed," a designation traditionally reserved for descendants of the Prophet Muhammad. The government contended that the title "Syed" should be restricted to Muslims, thereby excluding Ahmadis. Although the Sindh High Court granted Tariq bail on May 23, he was promptly rearrested due to a 1992 complaint in Shahadpur, Sindh, accusing him of using the common Islamic greeting "Assalam-o-Alaikum." Tariq was granted bail in the second case on November 11, and both cases remain pending as of now.

In 2024, two Ahmadis were killed in Saad Ullah Pur on July 8, and the President of the Ahmadiyya community in Bahawalpur was killed on March 4.

In February 2024, the Supreme Court of Pakistan granted bail to an Ahmadi Muslim imprisoned for distributing a proscribed commentary on the Holy Quran in violation of certain sections of the Punjab Holy Quran (Printing and Recording) Act, 2011. Encouragingly, the Court referenced the Quranic principle of non-compulsion in religion and Article 20 of Pakistan's Constitution, which ensures the right to profess, practice, and propagate one's religion. In a subsequent July revision, the Court noted that while Ahmadis are considered 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 Ahmadis' right to privacy within their homes and places of worship, within "reasonable limits" prescribed by law. However, this limited constitutional space was quickly retracted when, in August 2024 (just a few weeks ago), the Court omitted relevant paragraphs from its July decision due to pressure from religious organizations and political parties. Most alarmingly, specific clerics were brought in to advise the Court on needed changes to its judgment. Thus, the limited protection recently afforded to Ahmadi Muslims under Article 20 of Pakistan's Constitution—to profess, practice, and preach their faith, and worship in private—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.

Anti-blasphemy cases under Pakistan's cyber laws have been used to target high level leadership of the Ahmadiyya Muslim Community. For example, in May of 2020, Rohan Ahmad, an Ahmadiyya Missionary, was arrested on the accusation that he possessed Ahmadiyya literature. He was charged under 298-C and 295-B, PPC & 11 of Electronic Crimes Act.