



**NATIONAL COMMISSION
FOR HUMAN RIGHTS**
Government Of Pakistan

THE AHMADIYYA COMMUNITY IN PAKISTAN: SITUATION REPORT II

National Commission for Human Rights, Pakistan

Issued by the National Commission for Human Rights, this report documents patterns of discrimination and institutional responses affecting the Ahmadiyya community between September 2023 and December 2025. It highlights legal, administrative, and electoral measures shaping the community's civic space, while noting areas of accountability and emerging shifts in official action.

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List of Abbreviations

AJK	Azad Jammu and Kashmir
ATA	Anti-Terrorism Act (1997)
ATC	Anti-Terrorism Courts
CrPC	Code of Criminal Procedure (1898)
CTD	Counter Terrorism Department
ECP	Election Commission of Pakistan
FIR	First Information Report
GANHRI	Global Alliance of National Human Rights Institutions
HRCP	Human Rights Commission of Pakistan
ICCPR	International Covenant on Civil and Political Rights
MPO	Maintenance of Public Order Ordinance (1960)
NADRA	National Database & Registration Authority
NCHR	National Commission for Human Rights
NHRI/s	National Human Rights Institution/s
PECA	Prevention of Electronic Crimes Act (2016)
PEMRA	Pakistan Electronic Media Regulatory Authority
PPC	Pakistan Penal Code
SHO	Station House Officer

Executive Summary

This report examines patterns of discrimination and restrictions affecting members of the Ahmadiyya community in Pakistan during the period from 12 September 2023 to 15 December 2025. Drawing on documented incidents from multiple provinces, it traces the ways in which administrative measures, law enforcement actions, and regulatory practices have shaped the conditions under which Ahmadis practise their faith, access civic space, and participate in public life. The incidents reviewed include the sealing and demolition of places of worship, damage to graves, the registration of criminal cases under religious provisions of the penal code, and forms of social and economic exclusion, alongside the continued segregation of Ahmadi citizens within electoral processes.

Notwithstanding the broader framework of discrimination affecting the Ahmadiyya community in Pakistan, the incidents documented during the period under review indicate that a now proscribed organisation functioned as a principal instigator in a significant number of cases of violence and intimidation.¹

In a few cases, law enforcement agencies were directly involved in these measures. In others, authorities appeared to act in anticipation of religious mobilisation or public pressure. Judicial remedies were available in some instances, but outcomes varied across jurisdictions and remained limited in their reach due to opposition and threats from right-wing organisations. Regulatory and administrative bodies frequently adopted a position of caution in situations involving religious contestation.

The report also notes the continued operation of separate electoral rolls for Ahmadi voters. This arrangement, which requires official identification based on belief, has implications for political participation and personal safety. The February 2024 general elections again highlighted the vulnerabilities associated with this issue.

At the same time, developments observed in late 2025 point to a more positive shift in official responses in certain contexts. Following episodes of large-scale mob violence in several districts, police authorities registered multiple FIRs under serious criminal provisions and undertook arrests in a few cases. These actions indicate that government institutions retain the ability to affectively respond to organised violence. The absence of reported incidents in the final months of 2025 is a positive sign and suggests some improvement in conditions for Ahmadis in Pakistan, even if numerous challenges still remain.

The National Commission for Human Rights issues this report as a record of observed practices and institutional responses over the period under review. The findings indicate that enforcement measures, while significant, are one of several concerted

¹ Dawn, "Federal Govt Approves Ban on TLP under Anti Terrorism Act," 23 October 2025, <https://www.dawn.com/news/1950771>

steps that must be taken to address the broader legal and administrative arrangements that continue to shape the position of the Ahmadiyya community within the constitutional and civic order.

Introduction to the Commission



The National Commission for Human Rights is a federal statutory body established through an Act of Parliament. It functions as an independent National Human Rights Institution in accordance with the Paris Principles and holds A-status accreditation granted by the Global Alliance of National Human Rights Institutions, reflecting full compliance with international standards relating to independence, mandate, and pluralism. The Commission operates within the framework of Pakistan's constitutional guarantees and its international treaty commitments.

NCHR's mandate includes the monitoring and investigation of human rights violations, examination of laws and policies for conformity with fundamental rights, and the issuance of recommendations to public authorities. The Commission undertakes fact-finding, engages with victims and affected communities, and contributes to legislative and policy review, and produces research and documentation on systemic human rights concerns. In this capacity, it serves as Pakistan's principal statutory human rights oversight body.

The Commission is further mandated to advise the Government of Pakistan on the implementation of obligations arising under the core international human rights instruments to which the State is a party, including the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the Convention on the Rights of Persons with Disabilities, the Convention against Torture, the Convention on the Elimination of All Forms of Discrimination against Women, the Convention on the Rights of the Child, and the International Convention on the Elimination of All Forms of Racial Discrimination.

Introduction to the Report

Ahmadiyyas in Pakistan have historically faced violence, discrimination, and social exclusion. In recent years, including the period between 2023 and 2025, incidents of harassment, desecration of places of worship, and legal persecution increased, at times with the involvement of local law enforcement.

In line with its statutory mandate, the National Commission for Human Rights undertook media monitoring for the entire period covered by this report. In parallel, the Commission reviewed formal complaints² and monthly incident reports submitted by the Ahmadiyya community. The Commission also remained in constant communication with community representatives. The volume, frequency, and recurring nature of the information received through these channels led the Commission to undertake a follow-up to its earlier report, *Monitoring the Plight of the Ahmadiyya Community*.³

The Commission's review of incidents documented between September 2023 and October 2025 reflects a sustained pattern of rights restrictions affecting members of the Ahmadiyya community across Punjab, Sindh, and Azad Jammu and Kashmir in particular. The incidents span criminal law enforcement, district administration, policing practices, education, employment, access to public services, and protection from violence. While individual incidents differ in form and intensity, the record demonstrates repeated interaction between organised religio-political mobilisation and government responses that frequently prioritise containment of agitation over protection of rights. The material also documents instances of restraint, protection, or corrective intervention by authorities. These are noted where they occur, as they are relevant to understanding variation in outcomes and moments of deescalation. The annexure contains a complete account of the incidents considered for the purposes of this report's analysis.

The Commission notes certain limitations inherent to the documentation of violations affecting the Ahmadiyya community. Incidents are not uniformly reported across districts, and under-reporting by prominent media outlets persists due to fear of reprisal, social pressure, and barriers to accessing remedies. In addition, the report is intended to identify recurring issues in institutional conduct affecting the Ahmadiyya community rather than to provide an exhaustive catalogue of all incidents. It largely focuses on documented cases and reported developments that illustrate broader trends in administrative action, law enforcement responses, and judicial engagement, recognising that the nature of such violations does not always lend itself to complete or uniform documentation across all locations. These constraints affect the visibility of

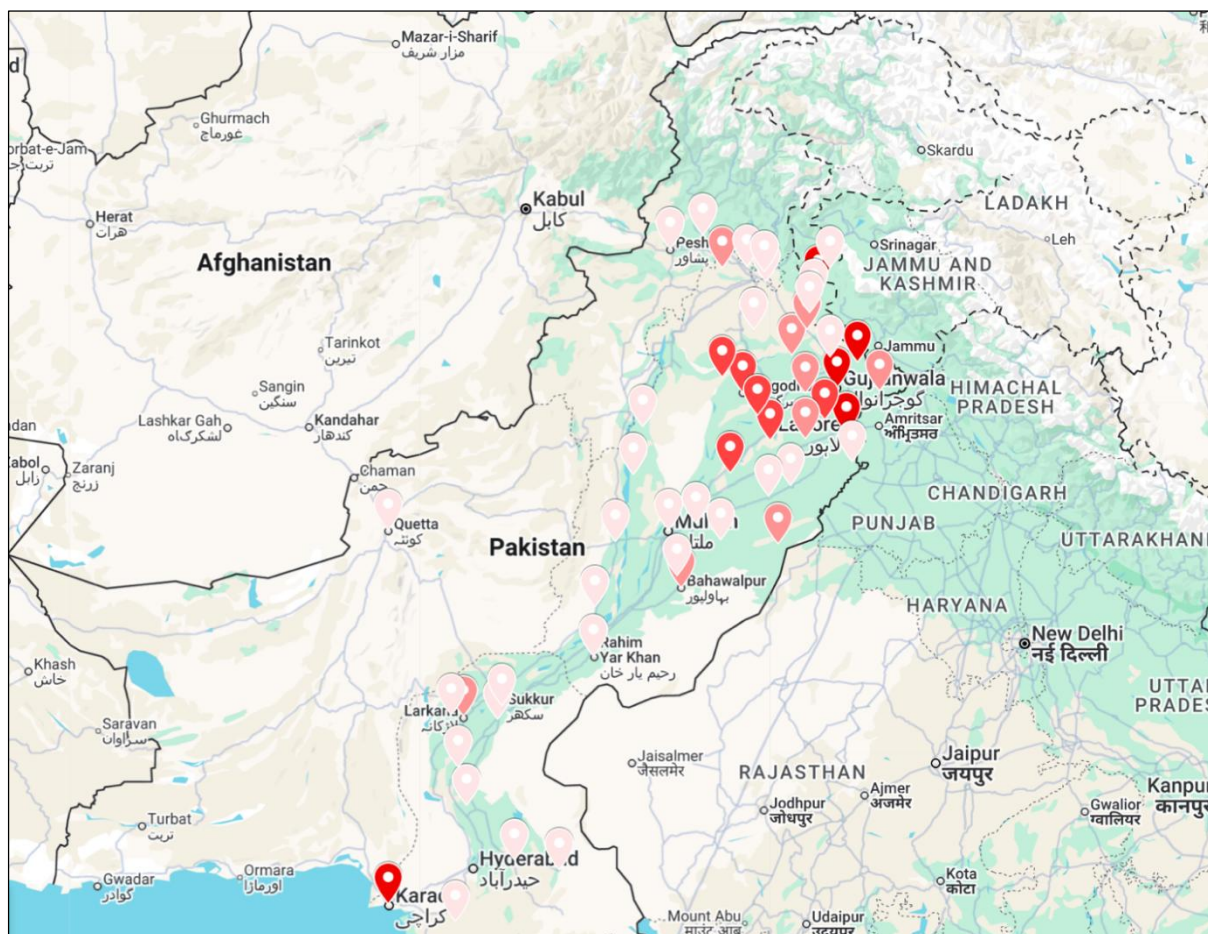
² Up till the present day.

³ National Commission for Human Rights, *Situation Report: Monitoring the Plight of the Ahmadiyya Community* (2024) <https://nchr.gov.pk/wp-content/uploads/2024/04/Ahmadiya-Report.pdf>

individual incidents but do not detract from the consistency of patterns identified in this report.

Hence, this second situation report documents key patterns and emerging trends in violations committed against members of the Ahmadiyya community during the aforementioned period, drawing on media reporting, community submitted complaints, and ongoing engagement with the community.

Geographic Distribution of Documented Incidents Against Ahmadis



The geographic distribution of incidents during the reporting period reflects a concentration of persecution in specific administrative and social corridors rather than a uniform national spread. Punjab accounts for the overwhelming majority of documented incidents, with pronounced clustering in central and northern districts including Gujranwala, Sialkot, Lahore, Sargodha, Faisalabad, and Chiniot. These districts combine dense Ahmadi populations, active right-wing networks involving a now banned organisation, and administrative infrastructures that have repeatedly translated complaint-driven mobilisation into proactive policing and regulatory action. The persistence of high incident counts across adjoining districts suggests diffusion through shared religious networks and district-level replication rather than isolated local dynamics.

Sindh presents a more mixed pattern. Karachi stands out as a major site of incidents, reflecting both population size and the interaction of urban policing, religious mobilisation, and political contestation. Outside Karachi, incidents are fewer and more

dispersed across upper Sindh districts such as Larkana and Mirpurkhas, where violence and administrative action appear episodic rather than routinised.

In Azad Jammu and Kashmir, the concentration of incidents in Kotli is notable and disproportionate relative to the region's size, indicating a distinct localised pattern of mobilisation and enforcement that differs from the provincial dynamics observed elsewhere. By contrast, incidents in Khyber Pakhtunkhwa, Balochistan, and the Islamabad Capital Territory remain limited and sporadic, suggesting either lower levels of mobilisation, different administrative responses, or underreporting rather than the absence of risk.

Overall, the spatial pattern points to persecution operating most intensely where clerical mobilisation, administrative discretion, and community visibility intersect at the district level. The map above, substantiated by the approximate number of incidents happening in each district in the report's annexure, does not indicate random dispersion, but rather the repeated activation of similar mechanisms within particular regional clusters, producing sustained pressure in some areas and episodic intervention in others.

Sequence of Events Affecting the Ahmadiyya Community

The incidents documented between late 2023 and the end of 2025, included in the annexure, reflect a clear progression in both scale and coordination of anti-Ahmadi actions, closely linked to organised mobilisation by a now banned organisation and its affiliated networks, alongside varying degrees of government response. Community reported data provides an important baseline for this trajectory. The incidents point to a shift in how anti-Ahmadi action operates rather than only how often it occurs.

Late 2023: Escalation through Visible Targets and Organised Mobilisation

From September to December 2023, the Commission observed a stark increase in incidents targeting Ahmadiyya places of worship, particularly in Punjab. This period is notable not only for the number of incidents but for their sequencing. In multiple districts, complaints or public agitation led by clerics or organisers affiliated with the now banned religious organisation preceded administrative or police action. These actions included demolition or forced alteration of minarets and prayer niches, suspension of worship, and sealing of sites. A recurring operational pattern was evident. Actions were frequently carried out at night. Community accounts repeatedly refer to verbal directives rather than written orders, the presence of police or municipal staff, and measures limiting documentation, including seizure of mobile phones, disabling of cameras, or removal of debris. This pattern was visible, for example, in Sheikhpura and Bahawalpur in September 2023, where right-wing agitation was followed within days by police-supervised night demolitions of minarets, seizure of recording devices, and removal of debris without written orders, at Chak No. 183 Murad (Bahawalpur), and Narang Mandi and Kalsiyani Bhattian (Sheikhpura).

The record shows a rapid and near-simultaneous spread of similar actions across multiple districts in Punjab within a matter of weeks, affecting Ahmadiyya places of worship in Bahawalpur, Sheikhpura, Bahawalnagar, Okara, Jhelum, Kasur, Faisalabad, Sahiwal, and Multan. These actions were not followed by any reported departmental inquiries, reversals, or accountability measures against officials involved. The combination of public threats, organised mobilisation, and visible government participation established a coercive environment in which compliance was extracted through the very possible risk of violence.

During the same period, graveyards became a parallel focus. The Commission documented mass desecration of graves, sometimes involving dozens of graves at once. In at least one case, police themselves demolished tombstones. These incidents often followed explicit demands from actors linked to the now banned organisation, that inscriptions be removed. Where communities refused to remove them voluntarily,

destruction followed. The scale of these actions marked an escalation from earlier, more isolated acts of vandalism. The shift from sporadic vandalism to mass desecration was evident in Daska and Musaywala, where police or municipal staff were directly involved in the destruction of dozens of Ahmadi gravestones—in direct contravention of Sec 297 PPC (Pakistan Penal Code)—following demands to erase inscriptions, rather than acting to protect burial sites.

Mobilisation by the now banned far-right organisation during this period included conferences, rallies, and public sermons featuring explicit anti-Ahmadi rhetoric and calls for boycott or exclusion. The Commission did not record corresponding enforcement action against organisers of such events. Instead, district administration responses tended to focus on restricting Ahmadi religious expression to prevent any form of confrontation.



Judicial developments in late 2023 compounded vulnerability. Bail delays and prolonged detention in faith-based cases meant that individuals remained incarcerated for extended periods without final adjudication. The Lahore High Court’s inheritance ruling in December 2023 introduced an additional layer of exclusion by affecting civil rights based on religious identity. Therefore, late 2023 reflects a phase of escalation in which visible Ahmadi religious presence became a primary target, and organised mobilisation increasingly translated into administrative action without triggering institutional restraint or protection.

2024: Routinisation and Expansion with Inconsistent Restraint

Throughout 2024, the Commission observed repetition of the same basic sequence across districts: mobilisation by the banned organisation or aligned actors, followed by administrative or police measures restricting Ahmadi religious practice, with limited accountability for incitement or threats. What changed over the year was not the structure of response but its frequency and breadth.

Criminal law, particularly Sections 298-B and 298-C⁴ of the Pakistan Penal Code, were repeatedly invoked in relation to routine religious conduct. FIRs were registered for offering Friday prayers, conducting Eid rituals, alleged preaching, or the presence of religious symbols. Where police initially declined to register cases, complainants, often associated with the banned organisation, pursued court-directed FIR registration under Section 22-A/B CrPC. This procedural route became an established means of converting agitation into criminal exposure. In several districts, including Joharabad, Larkana, and Karachi, police refusal to register cases was followed by applications under Sections 22-A/B⁵ CrPC, after which courts directed registration of FIRs under PPC 298-B or 298-C for routine acts such as offering prayers or displaying religious symbols.

Preventive measures intensified around religious calendars. In June 2024, the Commission recorded a coordinated pattern around Eid, including preventive detention, demands for written undertakings, and pressure to suspend or relocate religious practice. These measures were framed as necessary to maintain public order in the face of anticipated mobilisation by right wing actors. Around Eid-ul-Adha 2024, this took a recognisable form: written or verbal bans on prayers, demands for undertakings not to perform Qurbani, preventive detention under the MPO, police raids on homes, confiscation of animals, and registration of FIRs across Gujranwala, Jhelum, Sialkot, Chakwal, and Toba Tek Singh.

Moreover, during 2024, lethal violence became a recurring feature of the persecution landscape. The Commission documented faith-based killings and attempted killings of Ahmadi individuals across the year, including targeted shootings in Bahawalpur in March, Mandi Bahauddin in June, Gujrat in July, and Rawalpindi in December, alongside repeated mob attacks on Ahmadiyya places of worship. These incidents occurred in localities already marked by clerical agitation, administrative restrictions, and prior police intervention against Ahmadi religious practice. Despite the recurrence and geographic spread of fatal attacks, the record does not indicate any sustained shift toward preventive policing, monitoring of incitement, or disruption of mobilisation following these killings.

The effect, however, was to treat Ahmadi religious life itself as a public order concern to avoid lethal violence. In a limited number of cases, arrests or investigations were reported. In others, no follow-up action was documented. Even where police intervened promptly, responses often focused on dispersing Ahmadis, advising relocation of burials, or sealing worship sites, rather than on preventing or prosecuting those responsible for threats or attacks.

⁴ Section 298-B: Misuse of epithets, descriptions and titles reserved for certain holy personages or places Section 298-C: Person of Quadiani [sic] group, etc., calling himself a Muslim or preaching or propagating his faith

⁵ Section 22-A: Powers of Justice of Peace, Section 22-B: Powers of Justice of Peace to direct registration of criminal case

Notably, the dataset also records moments of restraint and deescalation. In some localities, police dispersed hostile crowds, refused to register cases, or relied on documentary evidence to dismiss allegations. These instances demonstrate that alternative outcomes were possible and that institutional discretion played a significant role in determining whether escalation occurred.

Regionally, Punjab continued to show the highest concentration of demolitions, grave desecrations, and preventive actions. In Sindh, incidents more often involved sealing of worship sites, registration of cases, and court-linked processes, alongside serious violence. In Azad Jammu and Kashmir, particularly in Kotli, repeated attacks on worship sites, grave desecrations, informal administrative restrictions, and education-related harassment occurred across months, with little indication of deterrent effect.

By mid-to-late 2024, discrimination extended beyond places of worship into schools, workplaces, and local markets. Teachers were transferred or suspended in Chiniot, Kotli, and Dawar following clerical complaints linked to the rhetoric of known right-wing organisations. Children were expelled or denied admission in Rawalpindi and Sialkot. In Taxila, three siblings were expelled from school mid-term, impacting their lives and futures. Organised boycott campaigns targeted business owners in Narowal, Mandi Bahauddin, and Lahore, affecting livelihoods, transport, and access to medical services. These measures relied less on criminal law and more on administrative acquiescence to social pressure, widening the scope of exclusion. Thus, by the end of 2024, the record shows that administrative measures, criminal prosecution, social exclusion, and violence were happening at the same time, with no consistent institutional response to stop the escalation.

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NCHR strongly condemns the wanton violence against the Ahmadiyya community, often carried out with impunity. We urge the government to take serious action against extremism and ensure that perpetrators are brought to speedy justice. @mohrpakistan @PunjabPoliceCPO

Mona Farooq Ahmad @MonaChaudhry · Dec 13, 2024
The persecution of Ahmadis continues.


Ameer Hassan, 40, was shot dead in Mirpurkhas Sindh today while returning from Fajr prayer. His 12 yr old son witnessed the horror. He leaves behind a widow & 5 minor children & a community under constant threat...



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These continuous unchecked murders of Ahmadiyya citizens must end. @PunjabGovtpk & @PunjabPoliceCPO must take immediate action as per law. NCHR strongly condemns such acts of hate & discord.

Asghar Rana @AsgharTheRana · Mar 4, 2024
Another #Ahmadi (Tahir Iqbal) gun downed today in #Hasilpur #Bhawalpur in Punjab province of Islamic Republic of #Pakistan. According to the official statement of #Ahmadiyya leadership #Rabwa. He was a President of local #Ahmadiyyah's Community (called Halqa).



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NCHR condemns in the strongest terms the wanton murder of two Ahmadiyya citizens by 16 year old Madrassah student in Mandi Bahauddin. Govt needs to seriously address this culture of hate & growing radicalism amongst Pakistan's youth.




4:03 PM · Jun 9, 2024 · 482 Views

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2025: Coordinated Enforcement and Coercive Outcomes

In 2025, the Commission observed a marked consolidation of earlier practices into coordinated and routine enforcement affecting Ahmadi religious life across Punjab and Sindh. Restrictions were frequently imposed through administrative action alone without reliance on criminal proceedings. These included sealing of Ahmadiyya places of worship, confiscation of keys, restrictions on prayer timings, and forced suspension or relocation of congregations. In multiple documented incidents, police presence at worship sites was accompanied by verbal directives rather than written orders with compliance secured through the threat of detention rather than prosecution.

Detentions during worship were commonly brief and explicitly preventive. Ahmadis were taken into custody during congregational prayers or religious gatherings and released once undertakings were given or religious activity ceased. Where criminal cases were initiated, particularly under PPC Sections 298-B and 298-C, detention periods lengthened significantly when lower courts denied bail for non-violent allegations. Relief, when granted, often followed prolonged custody through higher courts. In this context the legal process itself imposed sustained pressure independent of eventual outcome. By mid-2025, administrative measures increasingly displaced criminal law as the primary mechanism of enforcement reducing exposure to judicial scrutiny while maintaining coercive effect.

Symbolic erasure of Ahmadi religious presence continued throughout the year. In Motra, Sialkot, and Dijkot, Faisalabad, police presence was recorded during disputes preceding attacks on Ahmadiyya places of worship, including the blackening or removal of inscriptions and damage to religious structures. In Silanwali, Sargodha, actions against Ahmadi religious symbols were preceded by clerical complaints and administrative engagement, yet responsibility was later disclaimed by authorities despite earlier police involvement. These incidents followed a recurring sequence of prior warnings, visible state presence, and subsequent denial of responsibility once harm had occurred.

Furthermore, religious festivals marked pronounced escalation points in 2025. During Eid-ul-Fitr and Eid-ul-Adha, the Commission documented a nationwide pattern of written and verbal bans on prayers, circulation of clerical applications linked to the banned organisation through district administrations, police searches of Ahmadi homes, confiscation of sacrificial animals, registration of FIRs, and detentions.

Lethal violence also continued during the year. The Commission recorded lynching, targeted killings of professionals, and large-scale mob attacks on Ahmadiyya places of worship, including fatal incidents in Rawalpindi and Mirpurkhas, and violence in Motra, Sialkot, and Dijkot, Faisalabad. In documented fatal attacks in Dhamial Camp, Rawalpindi, and Mirpurkhas, police or other security personnel were reported to be

present in the vicinity or arrived during the course of the violence but could not effectively intervene in time to prevent deaths.

In large-scale mob attacks on Ahmadiyya places of worship in Motra, Sialkot, and Dijkot, Faisalabad, police presence had been recorded during earlier phases of agitation or at nearby checkpoints yet proved insufficient to deter or halt violence once attacks escalated. Following some killings and attacks, public conferences organised by actors linked to the banned organisation proceeded in which speakers refused to condemn the violence. The record does not indicate that these incidents prompted immediate protective measures, suspension of mobilisation activities, or systematic enforcement action against those responsible.

Instances of deescalation were documented in specific localities. In Motra, Sialkot, and Dijkot, Faisalabad, police action in late September 2025 included dispersal of hostile crowds, registration of FIRs against attackers, and limited arrests following large-scale mob violence. In Silanwali, Sargodha, intervention by police prevented further escalation after initial mobilisation. These responses, however, were sometimes late, and generally inconsistent, and geographically limited, and did not alter the broader pattern of escalation around religious calendars, clerical mobilisation, and organised violence earlier in the year.

The context of the final quarter of 2025, in which the state initiated more decisive action against the banned organisation, is addressed in the subsequent section.

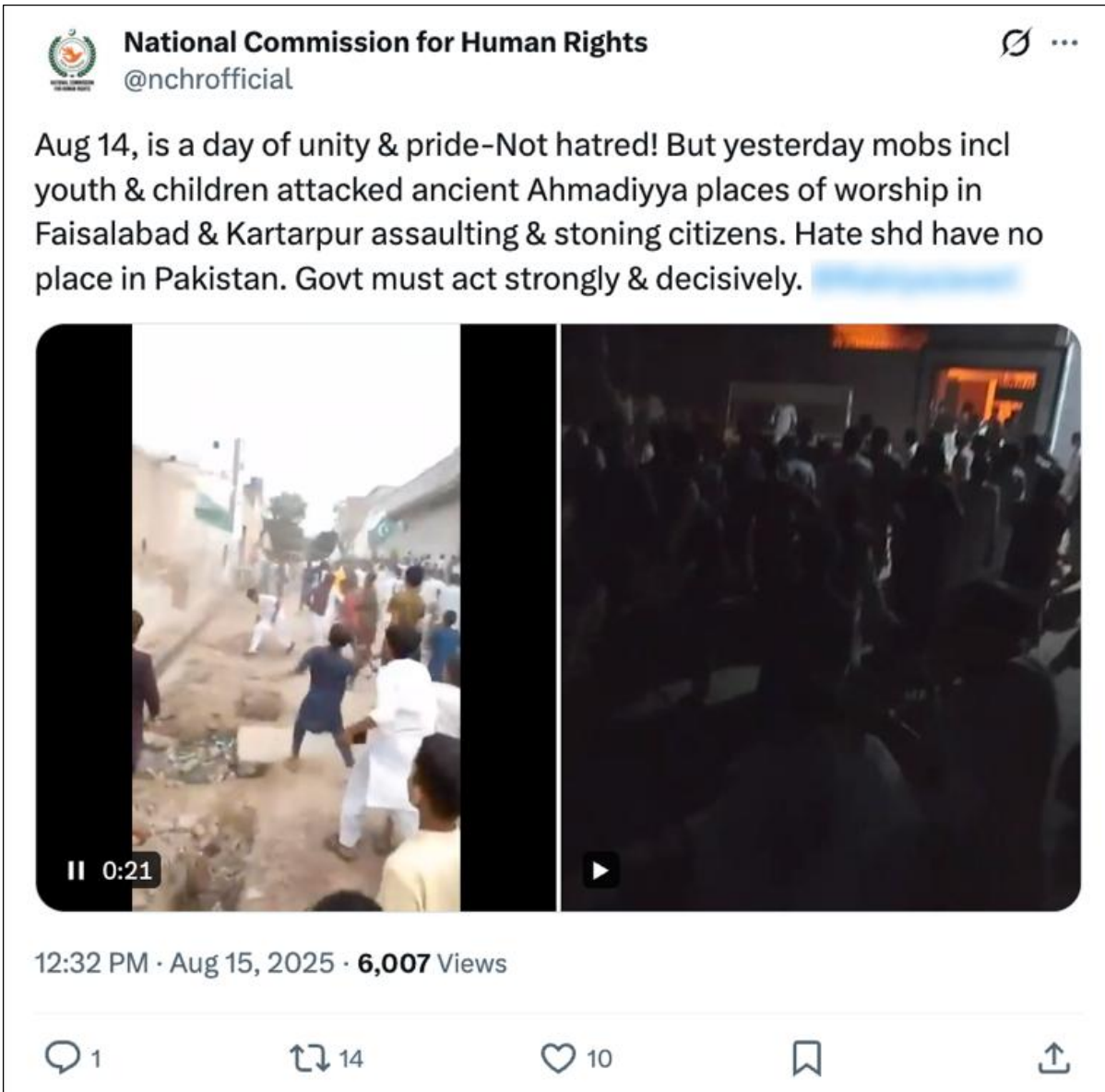


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NCHR strongly condemns the attack on Ahmadiyya places of worship in Rabwah. Violence against the community has risen alarmingly over the past year. We urge the government to take immediate action and ensure swift justice.

10:02 AM · Oct 12, 2025 · 263 Views

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Last Quarter of 2025: Sectarian Escalation and Government Response

In 2025, Punjab saw a marked rise in coordinated violence by religious hardliners from the banned organisation targeting Ahmadis and their places of worship, reflected in a cluster of major FIRs across Faisalabad, Sialkot, and Chiniot. According to the record confirmed with the Ahmadi community, between July and October alone, at least 4 large-scale mob attacks were recorded, with 6 FIRs naming around 137 individuals and citing around 950 unidentified attackers, signalling organised mobilisation rather than isolated agitation.

At the same time, however, this period also marks the first instance in recent years where the provincial government and police initiated timely FIRs and began taking more visible and proactive steps to register cases against perpetrators: an important shift toward accountability and due process. Though the number of named assailants

remains small compared to the scale of mobilisation, the act of registering FIRs, invoking serious offences, and making arrests represents an emerging willingness by the government to intervene rather than allow unchecked impunity.

- **11 July – FIR 1130 (Motra, Sialkot)**
100 unidentified attackers
- **14 August – FIR 905 (Dijkot, Faisalabad)**
300 unidentified attackers
- **15 August – FIR 906 (Dijkot, Faisalabad)**
300 unidentified attackers
- **29 September – FIR 1552 (Motra, Sialkot)**
250 unidentified attackers

Across 6 FIRs registered in Faisalabad, Sialkot, Sargodha, and by the Counter Terrorism Department, the cases registered invoked Section 7 of the Anti-Terrorism Act, alongside Penal Code provisions relating to rioting, attempted murder, desecration, damage to property, theft, and offences linked to religious hatred, as well as arms-related offences under the Punjab Arms Ordinance. Notably, the consistent use of these serious legal provisions indicates a growing readiness on the part of law enforcement to pursue stronger charges and formally recognise the gravity of the offences.

The first major case, registered on 11 July in Motra, Sialkot (FIR 1130/2025), lists 36 named individuals and 100 unidentified attackers, with the police reporting 52 arrests connected to the incident. Two further FIRs from 14 and 15 August—Nos. 905/2025 and 906/2025—each name 47 accused and 300 unidentified individuals for attacks on an Ahmadi place of worship in Dijkot, Faisalabad. On 29 September, another case from Motra (FIR 1552/2025) cites five named accused and 250 unidentified attackers, adding charges of dacoity and arson to the pattern already visible in earlier FIRs. A case recorded in Silanwali, Sargodha (FIR 826/2025) names a single accused person under terrorism and religious -hatred sections. The final entry of the year, FIR 31/2025, filed by CTD Faisalabad on 10 October, cites offences of attempted murder, obstruction of public servants, mischief, arms violations, and Section 7 ATA.

These FIRs outline numerous organised attacks on Ahmadis, involving at least 137 named individuals and 950 unidentified assailants across four large-scale mob incidents. They also show reliance on terrorism and public order statutes as the primary legal response.

While the FIRs document the application of serious charges, they also illustrate the limits of enforcement against mass mobilisation, with only a portion of the identified suspects arrested. The ratio of 137 named to 950 unnamed assailants illustrates how mass anonymity shields the wider base even when organisers are identifiable, and how only a fraction of those involved reach the stage of arrest. Additionally, Sialkot's

comparatively stronger action contrasts with the near-total absence of arrests in Faisalabad, highlighting inconsistent district responses despite similar levels of violence. Yet the fact that numerous FIRs were filed promptly, and in several cases accompanied by arrests, marks positive improvement in the government's response compared to earlier years, when similar violence frequently went unresolved.

In parallel to these developments, provincial authorities have recently publicly signalled a shift toward stronger action against a religious group long linked to sectarian agitation and confrontation with law enforcement. The Punjab government had also sought federal approval to restrict the group under the ATA, referencing its long record of incitement and street mobilisation. Although these measures do not address all underlying drivers of discrimination against Ahmadis, they mark an attempt by the government to formally constrain the networks that appear repeatedly across Punjab's police record in connection with attacks on Ahmadis.

According to the Ahmadiyya community, after the right-wing extremist group was banned in October, no religion based attacks against Ahmadis were reported since November and December 2025, apart from one personal attack in late December.⁶ Hence, these steps (FIR registration, arrests in key districts, and formal moves to restrict enabling groups) suggest an emerging willingness on the part of the government to curb impunity and interrupt patterns of organised sectarian violence.

No religion based attacks against Ahmadis were reported since November and December 2025, apart from one personal attack...

⁶ Not included in the annexure, as the attack was reported in January, after the close of the media monitoring period.

Patterns of Persecution and Institutional Response

During the period under review, anti-Ahmadiyya persecution in Pakistan did not unfold as a series of isolated incidents but through a recurring set of practices that linked clerical mobilisation, administrative action, law enforcement conduct, and judicial outcomes, with the banned organisation acting as the primary instigator.

From Mobilisation to Administrative Action

Law enforcement responses within the reported sequence, barring the last quarter of 2025, were marked by inconsistency. In a number of documented incidents, police and local administrators were directly implicated in violations of religious freedom. These included the demolition of minarets at an Ahmadi place of worship in Samundri on 22 December 2023; the removal of minarets from two Ahmadi worship sites by Gujranwala police on 10–11 October 2024; the destruction of tombstones in Daska in January 2024; and the defacement of Ahmadi gravestones by police in Vehari on 27–28 September 2024. In each of these cases, community accounts describe the presence or direct participation of police or municipal staff, with no written orders produced and no subsequent accountability recorded.

Administrative action also took the form of sealing sometimes. The closure of Bait-ul-Nasir in Karachi between February and March 2025 followed sustained pressure and agitation, resulting in the suspension of worship rather than enforcement against those issuing threats. In Khushab, community members reported being instructed by police to pre-empt enforcement by removing religious markers themselves, including gravestones, following earlier warnings that police action would otherwise follow. These incidents indicate that responsibility for compliance was, in practice, borne by the affected community.

A similar pattern was documented in the Commission's field inquiry into the demolition of the boundary wall of a historic Ahmadi place of worship in Daska (January 2025). District authorities described the action as part of a broader anti-encroachment drive following notice regarding a 13-foot extension onto a public road. However, community accounts indicated that the demolition was carried out in haste, electricity to the site was cut, and access roads were blocked during the operation, resulting in damage to the prayer area. Local religious actors were reported to have gathered at the site during the incident. At the same time, the Assistant Commissioner subsequently expressed regret and indicated willingness to facilitate reconstruction through a No Objection Certificate process. The episode highlights how regulatory enforcement, local dynamics, and administrative processes can converge at sensitive religious sites, underscoring the need for careful, transparent handling in such matters.

At the same time, the report's annexure records instances where police intervened to prevent immediate violence. In Samanabad, Lahore, on 12 July 2025, police action averted a mob attack on an Ahmadi place of worship. In Surjani Town, Karachi, police initially took Ahmadi community members into protective custody as a hostile crowd gathered. However, this intervention was followed the next day by the registration of an FIR and the arrest of Ahmadis themselves, converting a protective response into a penal one.

Law Enforcement Practice: Pre-emption, Compliance, Sometimes Limited Intervention

Pressure typically originated from complaint-driven triggers, rallies, sermons, and public mobilisation by right-wing groups, particularly actors associated with the banned organisation, while police and district administrations responded pre-emptively to contain confrontation.

The Commission's mission to Rabwah (Chiniot district) in September 2023 illustrates the environment in which this pattern has unfolded. Community members reported recurring threats to places of worship and graves, alongside intimidation and harassment. Police were described as reluctant to act on Ahmadi complaints. By 27 September 2023, HRCP had recorded at least 34 attacks on Ahmadi sites, with media reporting alleging local police complicity in some incidents.⁷

Events in mid-2024 demonstrate how this complaint-driven cycle escalated into systematic discrimination. In June 2024, Amnesty International documented 11 FIRs filed on 17–18 June across multiple Punjab districts.⁸ These filings were rapidly followed by preventive detention orders, raids on Ahmadi homes, and restrictions on religious rites. Within days, police in Jahman (Lahore district) warned the Ahmadi community to remove minarets from their place of worship, citing pressure from religious groups and law and order concerns. Shortly thereafter, police demolished the minarets. During the same period, a mob in Kotli, Azad Jammu and Kashmir, attacked an Ahmadi place of worship using firearms and vandalism, highlighting the simultaneous operation of administrative compliance and uncontrolled violence.

By September 2024, the overlap between clerical demands and administrative intervention was even more explicit. Police in Depalpur (Okara district) demolished minarets following pressure from hardliner activists. These actions coincided with gatherings commemorating the fiftieth anniversary of the 1974 constitutional amendment, events marked by inflammatory rhetoric against Ahmadis.

⁷ Abid Hussain, "Pakistan's Ahmadis living in fear as graves, religious sites attacked," *Al Jazeera*, 27 September 2023, <https://www.aljazeera.com/news/2023/9/27/pakistans-ahmadis-living-in-fear-as-graves-religious-sites-attacked>

⁸ Amnesty International, "Pakistan: Authorities must end escalating attacks on minority Ahmadiyya community," Amnesty International, 21 June 2024, <https://www.amnesty.org/en/latest/news/2024/06/end-escalating-attacks-on-minority-ahmadiyya-community/>

This cycle persisted into 2025. In March, right-wing activists gathered outside an Ahmadi place of worship in Surjani Town, Karachi, prompting police to detain at least 25 Ahmadis, including children, under the justification of protective custody, later followed by criminal charges. In April 2025, a demonstration led by the banned organisation in Saddar, Karachi, culminated in the lynching of Laeeq Cheema, an Ahmadi community member. Although police evacuated Ahmadis from the area after the incident, their response remained reactive to mobilisation rather than oriented toward preventing or deterring violence against the community.

Judicial Responses: Selective Intervention and Structural Constraint

The report's annexure documents a consistent pattern in which lower courts admitted complaint-driven FIRs against Ahmadis with limited scrutiny of evidence, while bail was routinely denied even in nonviolent cases involving routine religious conduct. Between late 2023 and 2025, delays at the trial stage in prosecutions involving Ahmadis may have contributed to longer periods of pre-trial detention. In such contexts, extended custody can emerge as an outcome where hearings move slowly or bail is not taken up promptly.

This restrictive environment was reinforced by professional gatekeeping within the legal community itself. In several districts, Bar Associations were reported to have required new members to affirm specific theological positions as a condition of enrolment. Such sectarian requirements conditioned access to legal representation and exemplified how exclusion extended beyond courtroom decisions into the infrastructure of legal practice.

In this scenario, superior courts provided episodic relief. The most significant intervention occurred on 6 February 2024, when the Supreme Court granted bail to Mubarak Ahmad Sani, who had been arrested for distributing *Tafseer-e-Sagheer* under provisions of Punjab's Holy Quran (Printing and Recording) law. The Court underscored principles of due process and non-retroactivity, finding that the charges were unsupported by evidence. Review petitions in July 2024 resulted in a fuller judgment, while in August 2024 the Court amended its language in response to sustained public pressure.

The aftermath of the ruling showcases the charged environment in which religion-related litigation often unfolds. Protests were held in multiple cities following the Supreme Court's bail decision in the Mubarak Sani case, including large demonstrations in Islamabad in August 2024 in which protesters moved towards high-security areas near the Court.⁹ Religious groups publicly criticised the decision and called for its reversal¹⁰, and law enforcement responded with dispersal measures and registered

⁹ Dawn, "Protesters Reach SC Despite Police Cordon," August 20, 2024, <https://www.dawn.com/news/1853392>

¹⁰ Reuters, "Pakistani Islamist Parties Rally Against Top Judge on Blasphemy Accusations," February 23, 2024,

cases naming a large number of participants.¹¹ In the weeks that followed, the Court revisited and clarified aspects of its earlier observations. This sequence reflects the pressures that can arise around sensitive cases involving the Ahmadi community and highlights the importance of ensuring that judicial processes at all levels are able to proceed in a secure environment, without disruption or risk to those involved.

In the weeks that followed, the Court revisited and clarified aspects of its earlier observations. While law enforcement responded through dispersal measures and the registration of cases against large numbers of protesters, the episode underscored the intensity of mobilisation that can arise around litigation involving the Ahmadi community and the responsibilities placed on state institutions to uphold public order, protect judicial independence and due process of law.

Expansion of Target Groups and Methods

During the reporting period, the demographic profile of those targeted expanded markedly. Persecution shifted away from a narrow focus on missionaries or office-bearers and increasingly encompassed ordinary members of the Ahmadiyya community. This expansion is visible across multiple domains of everyday life. What had previously centred on places of worship and religious leadership extended into schools, workplaces, markets, and family life. Teachers were transferred or suspended in Chiniot, Kotli, and Dawar following clerical complaints. Children were expelled or denied admission in Rawalpindi and Sialkot, while arrests linked to mosque attendance swept minors into criminal proceedings, including during the Surjani Town incidents.

Gendered impacts were also evident. According to the UK Home Office country note of March 2025, Ahmadi women reported harassment in public markets and avoidance of mosques due to safety concerns, resulting in social isolation and constrained mobility.¹² These accounts align with incidents documented in the annexure, including the preventive detention of women and children from an Ahmadi place of worship in Surjani Town, Karachi (March 2025), and school-related exclusions affecting Ahmadi families in Rawalpindi and Sialkot (2024).

Economic participation was similarly affected. Traders in Chiniot and Faisalabad were pressured to remove or alter shop signage bearing common invocations. Some were arrested under blasphemy provisions, while others faced organised boycott campaigns.

<https://www.reuters.com/world/asia-pacific/pakistani-islamist-parties-rally-against-top-judge-blasphemy-accusations-2024-02-23/>

¹¹ Dawn, "Over 6000 Protesters Booked for Entering Islamabad's Red Zone," August 21, 2024, <https://www.dawn.com/news/1853654>

¹² UK Home Office, Country Policy and Information Note: Pakistan – Ahmadi, March 2025, sections on societal treatment and women's experiences, <https://www.gov.uk/government/publications/pakistan-country-policy-and-information-notes/country-policy-and-information-note-ahmadis-pakistan-march-2025-accessible>

Markets were periodically surveyed to identify Ahmadi-owned businesses, and boycott lists circulated by right-wing networks amplified economic vulnerability. These practices demonstrate how repression moved beyond overt religious authority into the fabric of neighbourhood commerce.

Criminalisation Through FIRs: Fabrication, Intimidation, and Legal Overreach

The report's annexure demonstrates that the use of FIRs became one of the primary mechanisms for criminalising Ahmadi religious activity during the reporting period. While misuse of Sections 298-B/C and 295-B/C PPC has long targeted Ahmadis, this period saw a notable increase in FIRs naming entire congregations or community segments rather than individual acts.

In Sargodha, an FIR dated 28 February 2025 named 23 Ahmadis for participating in Friday prayers. In Lahore, over 45 Ahmadis were booked across two separate incidents for similar allegations related to offering prayers. These filings followed clerical agitation and rarely reflected individualised or substantiated allegations. In practice, blasphemy-related and anti-Ahmadi FIRs were often initiated based on vague, anonymous, or complaint-driven allegations. Independent observers have documented how extended pre-trial detention, social stigma, and procedural delay functioned as tools of coercion regardless of eventual outcomes.

Patterns surrounding killings further illustrate procedural weaknesses. In Hasilpur, Bahawalpur (4 March 2024), Tahir Iqbal Cheema, a 54-year-old community office-bearer, was shot dead during a morning walk. Initial reporting characterised the incident as an "honour" crime, delaying recognition of a faith-based motive later confirmed through HRCP fact-finding.¹³ In Mandi Bahauddin (8 June 2024), two Ahmadis aged 62 and 30 were shot dead hours apart. Police arrested a teenage seminary student who reportedly confessed, yet the cases again highlighted delays in identifying hate-crime elements and uneven application of relevant provisions. Hence, while arrests did occur, the absence of consistent hate-crime classification limited the capacity of the justice system to address patterns rather than isolated acts.

Denial of Burial and Worship Rights: Everyday Dispossession

Patterns documented since 12 September 2023 demonstrate a sustained environment of restriction on Ahmadi burial and worship. The annexure records repeated instances in which funerary practices became sites of intervention, often following clerical pressure or public agitation. Desecration of graves was documented in Sialkot,

¹³ Human Rights Commission of Pakistan, Faith-based murder of Ahmadiyya man in Hasilpur, Punjab (*HRCP fact-finding report, March 2024*), available as PDF, accessed via <https://hrcp-web.org/hrcpweb/wp-content/uploads/2020/09/2024-Faith-based-murder-of-Ahmadiyya-man-in-Hasilpur-Punjab.pdf>

Bahawalpur, and Kotli, including the destruction or forced alteration of old gravestones bearing Islamic inscriptions. In Daska, Sialkot, police-led destruction of at least 80 Ahmadi tombstones on 25 January 2024 was recorded following mobilisation by religious activists. In several burial-related incidents, community members reported that police or local officials directed families to alter gravestones or relocate burials to avoid confrontation, effectively conditioning burial rites on compliance.

Parallel restrictions affected places of worship. In Punjab districts, police-assisted removal of minarets contradicted existing judicial guidance that pre-1984 structures are not unlawful. Arrests linked to Friday prayers in Karachi and warnings of heightened enforcement around Eid further framed congregation itself as a punishable act.





Violence, Impunity, and Sporadic Accountability

The report's annexure records multiple incidents of lethal and near-lethal violence against Ahmadis between 2024 and 2025, including targeted killings, lynching, and large-scale mob attacks on places of worship. These incidents occurred across Punjab and Sindh and were frequently preceded by clerical mobilisation or public agitation.

In Dhamial Camp, Rawalpindi (December 2024), an Ahmadi man was killed in a hate-motivated attack. Police were reported to be present in the area, and delays were noted in the formal registration of the FIR. In Mirpurkhas (2024), a fatal attack on an Ahmadi individual occurred in circumstances where police were reported to have arrived during the incident but could not intervene in time to prevent the killing. These cases illustrate limitations in preventive response even where law enforcement presence was proximate.

Large-scale mob attacks on Ahmadiyya places of worship were documented in Motra, Sialkot, and Dijkot, Faisalabad, during early 2025. FIRs registered in these cases described attacks involving hundreds of assailants, including FIR 1130/2025 (Motra, Sialkot) and FIRs 905/2025 and 906/2025 (Dijkot, Faisalabad). While police in Sialkot reported arrests in connection with FIR 1130/2025, including dozens of detainees, investigative and prosecutorial outcomes in Faisalabad remained limited despite the registration of multiple FIRs for comparable levels of violence.

The latter part of 2025 saw more timely FIR registration, larger number of accused nominated and the invocation of serious offences, including Section 7 of the Anti-Terrorism Act; however the annexure indicates that legal follow up remained inconsistent and follow up investigations did not extend to the majority of unidentified assailants.

Shift in Policy Harbingers Hope

Since the banning of a banned organisation largely responsible for attacks against Ahmadiyya community members, under the Anti-Terrorism Act, in late October 2025, the intensity of violence targeting the community appears to have reduced significantly. Engagement with community members indicates that there have been little to no organised anti-Ahmadi attacks reported since November 2025. One incident noted was on 4 December 2025, when minarets were removed from an Ahmadi place of worship by the Revenue Department following a court order. In late December, an Ahmadi man was shot at in Khushab. Beyond these two events that have come to the Commission's knowledge, community members have reported improved police responsiveness in certain districts, which marks an important step towards accountability. These developments, together, have contributed to a reduction in violence and offer a measure of reassurance and normalcy to a community that has long lived with persistent risk

At the same time, these gains remain fragile. A significant number of Ahmadi places of worship continue to remain sealed in Karachi, causing ongoing hardship and disruption to the community's ability to practise its faith.

Electoral Discrimination and Marriage Registration

Despite the formal framework of a joint electorate, Ahmadiyyas remained segregated on a separate electoral roll during the 8 February 2024 general elections. This required voters either to disavow their faith or accept exclusion. The Commission recorded concerns that public display and circulation of separate electoral lists exposed community members to possible harassment and identification.

Public reporting and rights analyses prior to the elections corroborated this assessment, documenting the Ahmadi community's public dissociation from the electoral process. The legal architecture enabling segregation remains embedded in the Elections Act

2017 and associated procedures. International and domestic observers have repeatedly urged reform to secure equal suffrage.

Of additional concern is the registration of Ahmadiyya marriages. Since 2024, a gradual administrative shift has taken place whereby NADRA has declined to accept marriage and divorce certificates issued within the Ahmadiyya community for entry into the national database, instead directing applicants towards Union Councils. In practice, many local bodies have either refused to process such registrations or have lacked clarity on the applicable procedures and forms. As a result, couples have faced prolonged delays in obtaining legally recognised documentation. This uncertainty has created a growing backlog and has left many without access to official records required for identification, family registration, inheritance matters, and other civil transactions. The issue has been noted by the Human Rights and Minorities Affairs Department, which has acknowledged the absence of a clear administrative pathway for the registration of Ahmadiyya marriages and the hardship this continues to cause.

Assessment

Law enforcement action during the reporting period increasingly reflected an effort to manage risk, prevent escalation, and maintain public order in sensitive situations. Measures such as preventive deployment, temporary restrictions, undertakings, and targeted administrative intervention were often used to contain tensions and avert confrontation. While some of these steps placed immediate constraints on the community at risk, they were frequently adopted in response to credible threats and shifting local conditions. Over time, the government also moved towards more direct responses to sources of mobilisation, most notably through the proscription of the far-right religious organisation under the Anti-Terrorism Act in late 2025, which corresponded with a visible reduction in organised agitation and violence in subsequent months. These developments point to an evolving approach that combines preventive measures with more structured enforcement against actors contributing to instability.

At the same time, the record shows that the Ahmadiyya community faces harm through several overlapping forms, including intimidation, regulatory restrictions, and periodic violence. In some cases, authorities have responded after major incidents, showing greater willingness to act once tensions become visible. Differences between districts suggest that outcomes depend largely on the capacity and responsiveness of local authorities, with some areas showing better coordination among police, administrators, and community members.

The Commission therefore notes that the trajectory over the reporting period reflects gradual institutional learning and improvement. Individual incidents have led to FIRs, arrests, and closer monitoring, while broader policy measures, including the banning of the main organisation instigating violence and improved police responsiveness in several districts, have helped reduce organised mobilisation. These developments

indicate meaningful progress in prevention and response. Going forward, sustained coordination between law enforcement, civil administration, and oversight bodies will be important to build on these gains, strengthen early response mechanisms, and ensure that preventive action is matched by consistent protection of the rights and security of vulnerable communities.

Commission Interventions and Correspondence

Till 2023, NCHR had addressed more than 55 complaints to provincial authorities concerning the Ahmadiyya community, including cases involving the desecration of places of worship. During the review period, the Commission remained engaged with provincial and district authorities through written correspondence and on-site visits, including to Daska, Sialkot, and Rabwah. These visits enabled the Commission to personally examine the situation on ground, observe damage to desecrated places of worship and gravestones, and meet directly with community members affected by violence and persecution.

A total of 62 representations from members of the Ahmadiyya community are annexed for record. Between 14 May 2024 and 20 January 2026, the Commission issued approximately 29 formal communications to police leadership, district administrations, and relevant provincial departments, seeking reports, clarification, and remedial or preventive action.

The Commission also continued its site inspections, took notice of complaints relating to harassment, and threats, requested inquiries and in some instances urged preventive security measures, particularly around community gatherings. It continues to engage with relevant authorities to promote timely administrative response and ensure protection of rights within its mandate.

Recommendations

The record since September 2023 reflects a sustained pattern of discrimination against the Ahmadiyya community, punctuated by episodes of lethal violence and persistent pressure on courts and administrative authorities through organised agitation. Documented practices include desecration of graves and places of worship, targeted killings, complaint-driven criminalisation, and the continued maintenance and public handling of separate electoral rolls. These practices have restricted the community's freedom of religion or belief, expression, association, and political participation.

At the same time, recent developments indicate limited but meaningful shifts in state response. The proscription of an extremist religious organisation, the registration of FIRs following large-scale mob violence, and increased police responsiveness in certain districts during the latter part of 2025 represent important institutional steps that have begun to restore a measure of confidence. The dip in organised anti-Ahmadi attacks in November and December 2025 suggests that sustained enforcement and early administrative intervention can contribute to a reduction in violence and provide reassurance to communities long exposed to risk. Consolidating these gains through consistent follow-through, coordinated monitoring, and timely protection measures will be important to ensure that this period of relative calm translates into longer term stability and security.

These developments, while significant, remain inconsistent and fragile. The Commission emphasises that isolated or reactive measures cannot by themselves address the entrenched and systemic nature of anti-Ahmadi persecution. What is required is a coordinated, rights-based approach across federal and provincial institutions that ensures consistency of protection, predictability of enforcement, and compliance with constitutional and international obligations.

In light of these findings, and in keeping with its statutory mandate to advise the state on human rights compliance, the Commission makes the following recommendations:

1. The Commission recalls that the Constitution guarantees the right of all citizens to profess and practise their religion, subject to law. It urges consistent enforcement of existing legal provisions against incitement, threats, false accusations, and acts of damage or intimidation directed at religious communities.
2. The Government should establish a coordinated framework at the federal level to address the protection of religious minority citizens. This framework should enable coordination across relevant civil administration, regulatory bodies, and law enforcement authorities, and provide a channel for receiving complaints as well as periodic public updates on actions taken.

3. The Government should discontinue practices that involve maintaining or circulating electoral records that distinguish citizens based on belief. Pending any legislative changes, immediate safeguards should be applied to protect confidentiality and prevent disclosure or onward sharing of sensitive personal information. Recent electoral processes have again highlighted the risks created by public exposure through such forms of segregation.
4. The Government should invest in strengthening the capacity, protection, and operational independence of the police during sensitive periods such as Eid, when local pressures can intensify. Clear institutional backing, consistent instructions from senior leadership, and mechanisms that support officers in carrying out their duties impartially can help ensure that policing decisions are guided by law rather than by pressure from right-wing actors or local mobilisation.
5. Criminal investigation and disciplinary proceedings should be initiated where state personnel participate in, facilitate, or fail to prevent desecration of Ahmadi graves or places of worship, as documented since January 2024 in Punjab and during Eid 2024 in Kotli, AJK.
6. The Government should ensure swift and impartial investigation of targeted killings reported in 2024, including the Hasilpur and Mandi Bahauddin cases. Police and prosecutors should receive written guidance on identifying and recording hate crime indicators where supported by evidence, with periodic public updates.
7. The Government should enforce PPC provisions on incitement and intimidation by directing district police to register FIRs when public speeches, loudspeaker announcements, flyers, or online videos identify individuals or call for violence. Enforcement should be tracked and disclosed periodically.
8. The Government should implement the Supreme Court's judgment of 19 June 2014 (SMC No. 1 of 2014) by notifying specialised protection units for places of worship, operational SOPs, and dedicated training. Compliance should be reviewed biannually.
9. The Government should direct relevant bodies regulating social media platforms to prioritise the removal of content that incites violence against Ahmadis, publish enforcement statistics, and issue guidance to broadcasters and platforms on due diligence and counter amplification.
10. District police should be directed to register FIRs where public speeches, loudspeaker announcements, printed materials, or online content explicitly identify individuals or call for violence. Enforcement actions should be tracked and disclosed monthly.

11. The Government should take action against organised attempts to intimidate judges and investigators. The Commission notes recent accountability in this regard, including the December 2025 conviction of a cleric who publicly threatened a sitting judge, as an important corrective step.
12. The Government should enforce existing criminal law against organised boycott calls, vigilante surveillance, and circulation of targeted business lists, as documented in Faisalabad during 2025.
13. Mandatory training modules should be introduced on hate-crime indicators, evidence preservation, victim and witness protection, and rights compliant crowd management, with periodic assessment against clear benchmarks.
14. The Government should ensure equal employment opportunity across public service and state-controlled entities, with grievance channels that provide time-bound remedies for faith-based discrimination and retaliation.
15. The Government should instruct federal and provincial education authorities to prevent discrimination against Ahmadi students and staff in admissions, examinations, scholarships, hostels, and classrooms, and to maintain confidential reporting lines with independent review.
16. The Government should meet Pakistan's obligations under the ICCPR by reviewing and amending laws and procedures that restrict freedom of religion or belief and equal participation, and by publishing a measurable implementation plan.
17. The Government, as well as relevant stakeholders, should also launch nationwide public awareness campaigns to build a culture of tolerance and respect for religious diversity. These campaigns should emphasise the importance of coexistence and challenge stereotypes that contribute to discrimination against the Ahmadiyya community.
18. The Government should direct NADRA, union councils and all civil registration authorities to ensure that marriages and divorces of Ahmadi citizens are registered promptly and without discrimination and to establish a complaints mechanism to address refusals or delays.

Concluding Remarks

The reporting period shows that discrimination against the Ahmadiyya community continues to be expressed through everyday restrictions as much as through moments of open violence. At the same time, developments in late 2025 demonstrate that firm and timely state action can stabilise the situation and reduce the risk of escalation.

The challenge ahead is to sustain this direction. Consistent, impartial enforcement and institutional confidence at all levels will remain central to ensuring that all citizens are able to live, practice their faith, and participate in public life under the equal protection of the law.

The Commission reiterates that Pakistan's constitutional guarantees and international obligations require consistent and equal protection of law for all citizens. Recent steps demonstrate that enforcement and accountability are possible when political and administrative incentives align. Consolidating these gains through coherent, rights-based action across federal and provincial institutions remains essential to ensuring that progress is not temporary, and that Ahmadi citizens are able to exercise their rights without fear, contingency, or exclusion.

Annexure

Monitored Incidents by the Year

Year 2023

13 September – Chak No. 183 Murad, District Bahawalpur

Four police officials entered an Ahmadiyya place of worship, switched off lights and security cameras, and blocked surrounding roads. Two individuals then climbed onto the roof and demolished the minarets in the presence of police personnel.

(Community documented incident)

14 September – Narang Mandi, District Sheikhpura

Religious hardliner activists defiled the minaret of an Ahmadiyya place of worship in the presence of police officials, who reportedly did not intervene.

(Community documented incident; contemporaneous district-level context on threats to Ahmadiyya minarets in Sheikhpura reported by Voice of America Urdu, 21 September)

Night of 15-16 September – 168 Murad, District Bahawalnagar

Employees of the Tehsil Municipal Administration, in civilian clothing and under police supervision, demolished the minaret of an Ahmadiyya mosque.

(Community documented incident)

17 September – Basti Shikrani, District Bahawalpur

A public procession and conference were organised by opponents of the Ahmadiyya community. Several clerics delivered speeches urging a social boycott of Ahmadis and inciting hostility against the community.

(Community documented incident)

19 September – Camp Jail, Lahore

An Ahmadi woman visiting incarcerated family members was verbally abused by a cleric inside the jail premises. Jail staff intervened and removed the cleric. Separately, an extremist YouTuber detained in the jail repeatedly attempted to mobilise other prisoners against Ahmadi inmates and disrupted their prayers. Jail authorities transferred him to another cell.

(Community documented incident)

21 September – Martin Quarters, Karachi

A mob of approximately 20–25 individuals attacked an Ahmadiyya place of worship, demolished its minarets, and ransacked the interior. The site had reportedly been attacked multiple times earlier in the year. An FIR was registered and three individuals were arrested.

(Published by Dawn on 22 September 2023)

23 September – Daska, District Sialkot

Religious hardliner activists publicly threatened to demolish the minarets of a historic Ahmadiyya place of worship constructed prior to 1947. Community representatives reported that 74 Ahmadi graves were vandalised in Daska during the same period, while minarets of two Ahmadi worship places were demolished near Lahore. Police officials denied complicity and cited a Lahore High Court ruling protecting pre-1984 structures.

(Threats to a historic Ahmadiyya place of worship reported by Dawn, 22 September; grave vandalism and broader context reported by Al Jazeera, 27 September 2023; additional details community documented)

24 September – Baidapur Virkan, District Sheikhpura

Police destroyed the minarets of an Ahmadiyya place of worship.

(Community documented incident; broader reporting on police-led minaret demolitions in Sheikhpura published by Dawn, 26 September)

25 September – Kalsiyan Bhattian, District Sheikhpura

On the demand of religious activists, police cut the upper portion of the minarets of an Ahmadiyya mosque.

(Community documented incident; district-level context on minaret removal pressures in Sheikhpura reported by Voice of America Urdu, 21 September)

27 September – Mandi Bahauddin

A local religious hardliner leader publicly threatened Superintendent of Police Fateh Ahmad, an Ahmadi officer, and incited violence against him. Following the threats, the officer was transferred out of the district. No legal action was reported against the cleric.

(Community documented incident)

27-28 September – Mandi Bahauddin

Police registered multiple criminal cases under sections 298-B and 298-C of the Pakistan Penal Code against Ahmadi community members for the construction of worship places with minarets built in the 1960s and 1970s, prior to the enactment of anti-Ahmadiyya laws. FIRs were lodged against eight named Ahmadis and several unnamed individuals. At least one arrest was reported.

(Community documented incident)

27 September – Okara

A procession led by hardliners of approximately 2500 individuals accused state authorities of siding with Ahmadis and threatened to demolish the niche and minarets of a local Ahmadiyya place of worship. Police deployed a heavy contingent and blocked access to the site.

(Community documented incident)

27-29 September – Okara

An Ahmadiyya place of worship was attacked twice. The niche and CCTV cameras were destroyed. Senior police officials later visited the site and stated that action would be taken if a formal complaint was filed.

(Community documented incident)

29 September – Mahmud Abad, District Jhelum

Religious extremists demolished the niche of an Ahmadiyya place of worship. Police visited the site and inspected the damage.

(Community documented incident)

30 September – Bhulair, District Kasur

Police, reportedly acting under pressure from religious groups, demolished two Ahmadi tombstones. Community objections were ignored and no legal documentation was provided. The action was reportedly carried out under orders of the Assistant Commissioner, Pattoki.

(Community documented incident)

30 September – Dhani Dev, District Toba Tek Singh

Two individuals harassed local Ahmadis outside their place of worship. One explicitly threatened to murder an Ahmadi community member and later attempted to run him over in a public area. The incident was reported to the police, though no subsequent legal action was documented.

(Community documented incident)

October (date unspecified) – Martin Quarters, Karachi

DHA issued a notice objecting to Ahmadi worship being held at a residential property in Martin Quarters. The Ahmadiyya community sought an extension of the notice period and formally requested a meeting with law enforcement authorities, including the administrative authority overseeing DHA.

(Community documented incident)

2 October – Lahore High Court, Lahore

Justice Ali Zia Bajwa recused himself from hearing the bail petition of Ahmadi prisoner Mubarak Ahmad Sani. The case was referred back to the Chief Justice, and the bail application remained unaddressed throughout October, resulting in continued incarceration without substantive judicial consideration.

(Community documented incident; case otherwise reported in Dawn)

15 October – Lahore High Court, Lahore

An Ahmadi petitioner filed a writ before the Lahore High Court seeking protection for Ahmadiyya places of worship and graveyards amid a rise in attacks. Justice Muhammad Sajid Mahmud Sethi questioned the absence of security arrangements and directed the provincial authorities to respond and ensure protection. The matter was adjourned for a subsequent hearing.

(Community documented incident)

21 October – Kothywala, District Multan

Three Ahmadiyya graves were found vandalised, with gravestones broken by unknown persons. No police investigation, registration of a case, or accountability measures were reported following the incident.

(Community documented incident)

29 October – Adrehman, District Sargodha

A local cleric accused Ahmadis of desecrating the Holy Quran, allegedly to divert attention from allegations of sexual violence involving his family members. Following local inquiries, the District Peace Committee and Tehsil Kot Momin authorities declared the allegation false and fabricated.

(Community documented incident)

3 November – Kotli, AJK

Right-wing clerics held an anti-Ahmadiyya gathering at Milad Chowk, Old Bazaar, near the homes of Ahmadis already facing legal pressure. Speakers delivered openly hostile and dehumanising rhetoric against the Ahmadiyya community.

(Community documented incident)

11 November – Muslim Colony, Rabwah, Chenab Nagar

An annual religious conference was held in Muslim Colony, a locality adjacent to Ahmadi residential areas. Clerics delivered speeches containing explicit hate speech, vilification of Ahmadis, and calls for continued social and legal exclusion. No preventive measures by law enforcement were reported.

(Community documented incident)

14 November – Peshawar

The Peshawar High Court rejected appeals filed by both the prosecution and the accused in a blasphemy related case against an Ahmadi man, thereby upholding a five-year sentence under PPC 295 A. The case originated after mob pressure and an attack on the accused's home, followed by his arrest.

(Community documented incident)

24 November – Duliyan Jattan, District Kotli, AJK

A group of approximately fifty individuals attacked an Ahmadiyya place of worship, demolishing its minarets and damaging the niche. The site had previously been targeted following administrative pressure and legal petitions seeking removal of certain religious features. Police arrived only after the attackers had fled and no arrests were reported.

(Community documented incident)

27 November – Lahore / Faisalabad Jail

The Lahore High Court sustained the rejection of bail for Mubarak Ahmad Sani, who had been incarcerated since January 2023 in a blasphemy related case involving senior Ahmadiyya leadership. The decision increased his detention despite repeated procedural delays and prior judicial recusals.

(Community documented incident)

December (date unspecified) – Chak 38, Thatta Joyia, Hajka, District Sargodha

Applications were filed seeking the removal of minarets from Ahmadiyya places of worship. In Chak 38, police were deployed on Friday to prevent escalation. The Deputy Superintendent of Police and local Assistant Commissioner engaged both sides and declined to act on unreasonable demands, maintaining peace through preventive measures.

(Community documented incident)

December (date unspecified) – Chak Chatha, District Hafizabad

Ahmadi teachers and students were subjected to sustained harassment by school staff affiliated with a local mosque and the banned organisation. A false poisoning allegation was reportedly used to target the community. No direct police intervention was recorded, and the administration did not take corrective action.

(Community documented incident)

8 December – Khakhi, District Multan

The Station House Officer instructed the Ahmadiyya community to erase religious inscriptions from their place of worship. When the community refused, police personnel forcibly removed the inscription and suspended worship at the site without following any formal legal procedure.

(Community documented incident)

21-22 December – Samundri, District Faisalabad

During a late-night operation, the Assistant Commissioner and Station House Officer led a police action to demolish the minarets of an Ahmadiyya place of worship constructed in 1956. No prior written notice or legal order was issued before the demolition, and no accountability measures were reported afterwards.

(Community documented incident)

21 December – Chak 6/11-L, Chichawatni, District Sahiwal

District authorities removed Ahmadiyya religious symbols and directed the lowering of two minarets following a prolonged standoff with far-right religious activists. The confrontation escalated after members of a popular far-right party photographed the worship place, leading to the mobilisation of approximately 150 to 200 activists. More than one hundred police personnel, including Elite Force units, were deployed. The Ahmadiyya community ultimately agreed to remove the minarets themselves. No arrests were made.

(Published by Dawn on 22 December 2023)

28 December – Lahore

The Lahore High Court ruled that a non-Muslim cannot inherit property from a Muslim relative, affirming lower court decisions in an 83 kanal land dispute from Gojra. Justice Chaudhry Muhammad Iqbal relied on Islamic law, the Muslim Shariat Application Act 1937, and Article 260(3) of the Constitution to declare the mutation in favour of the Ahmadi heir void.

(Published by Dawn on 28 December 2023)

Ongoing Case Updates/Ahmadis in Detention (Lahore, Faisalabad, Hafizabad) as of December 2023:

- Rohan Ahmad, Malik Usman, Hafiz Tariq Shehzad: Booked in 2020; denied bail; criminal revision pending before LHC.
- Shiraz Ahmad: Booked in 2019; denied bail; facing charges under PPC 295-C.
- Malik Zaheer Ahmad: Arrested twice; denied bail; acquittal plea pending.
- Mubarak Ahmad Sani: Detained since Jan 2023 under FIR 661/22; bail denied; case pending in Supreme Court.
- Syed Ali Ahmad Tariq: Bail granted by Sindh High Court but release stalled due to 1992 case; jail trial ordered.

Year 2024

January (date unspecified) – Joharabad, District Khushab

A local cleric filed complaints against Ahmadis for holding private Friday prayers at a residence in Satellite Town, Joharabad. Complaints invoked PPC 298-C, alleging unlawful religious practice. After no action by police or district administration, an application under sections 22-A/B CrPC was filed before the Sessions Judge seeking registration of a criminal case. Proceedings remained pending at the time of reporting.

(Community documented incident)

1 January – Kotli, AJK

A criminal case was registered against Imtiaz Ahmad, an Ahmadi, under PPC 298-C through FIR No. 1/24 at Police Station Kotli. The complaint was filed by a person who alleged that Mr. Ahmad had influenced his son's religious conversion. Although interim bail was initially granted, the Sessions Court refused confirmation, leading to Mr. Ahmad's arrest.

(Community documented incident)

15 January – Lahore

The Supreme Court of Pakistan granted post-arrest bail to Rohan Ahmad on statutory grounds after nearly four years of incarceration in a cybercrime and blasphemy related case. Earlier bail pleas had been rejected by lower courts, resulting in prolonged detention despite procedural lapses in the trial.

(Community documented incident)

24 January – Musaywala and Bharoke, District Sialkot

Punjab Police desecrated Ahmadiyya graveyards in Musaywala and Bharoke, damaging or destroying more than seventy gravestones. Police officials reportedly acted on the orders of the Assistant Commissioner, Daska. No legal justification was provided to community representatives, and police removed debris after the destruction.

(Community documented incident; published by The Friday Times on 25 January 2024)

29 January – Sahwala, District Sheikhpura

An Ahmadi man was denied burial in a joint village cemetery after far-right activists mobilised an armed mob and issued threats. Despite being present, police refused to provide protection and advised the community to bury the deceased elsewhere. The mob later also vandalised the prepared grave.

(Community documented incident; covered by The Friday Times, VoicePK)

31 January – Rabwah / National Context

The Ahmadiyya community formally announced its disassociation from the 2024 general elections due to the continued use of separate voter lists for Ahmadis under the Election Act 2017. A press release issued by the community described the practice as systematic disenfranchisement based solely on faith.

(Community documented incident; reported by Al Jazeera, Dawn, The Friday Times)

January-February – Lahore

Despite a Supreme Court order granting bail to Rohan Ahmad on statutory grounds, the FIA Cyber Crime Wing repeatedly re-arrested him under newly registered FIRs, adding and withdrawing charges in rapid succession. Courts dismissed the newly added sections, leading to his eventual release after nearly four years of incarceration.

(Community documented incident)

February (unspecified) – Berianwala, District Toba Tek Singh

An Ahmadi man, Muhammad Afzal, survived a targeted shooting when a local non-Ahmadi acquaintance opened fire at close range while shouting religious slogans. He sustained injuries and was treated at Civil Hospital Gojra. Police raided the assailant's residence, but the suspect had absconded. FIR registration was reportedly in process.

(Community documented incident)

February (unspecified) – Dolyan Jattan, District Kotli, AJK

Six Ahmadi female teachers were transferred from Government Girls High School Dolyan Jattan following a coordinated hate campaign launched after the February 12 attack on the Ahmadiyya place of worship. The campaign included threats, incitement against teachers, and calls for protests and school closure. Several transfers were executed despite existing court stay orders.

(Community documented incident)

6 February – Lahore (Supreme Court)

The Supreme Court granted post-arrest bail to Mubarak Ahmad Sani in a blasphemy-related case registered in December 2022. The Court also deleted several charges, including sections 298-B, 298-C PPC and provisions of the Punjab Holy Quran (Printing and Recording) Act. However, an appeal against the decision and the dismissal of the

sections of the FIR was filed by the Punjab Government, whereas a mainstream religious right-wing party also requested to be a part of the appeal.

(Community documented incident)

12 February – Dolyan Jattan (Bhabra), District Kotli, AJK

A violent mob of approximately 60–65 individuals attacked an Ahmadiyya place of worship, vandalised the building, tore down its minarets, smashed CCTV cameras, and assaulted worshippers using iron rods and firearms. At least thirteen Ahmadis were injured, including the caretaker who sustained critical injuries. Police arrived after the attackers had fled, despite prior complaints and video evidence.

(Community documented incident)

13 February – Faisalabad Jail

Following completion of formalities after the Supreme Court's order, Mubarak Ahmad Sani was released from custody after spending over one year in detention.

(Community documented incident)

26 February – Chiniot

A right-wing religious conference was held criticising the Supreme Court's decision granting bail to Mubarak Ahmad Sani. Speakers delivered hostile rhetoric against Ahmadis and rejected the Court's authority. No preventive or monitoring action by law enforcement was reported.

(Community documented incident)

26 February – Islamabad (Supreme Court hearing context)

During proceedings on appeals against the bail granted to Mubarak Ahmad Sani, the Chief Justice stated that there would be no reconsideration of bail but welcomed legal assistance through review petitions. Notices were issued to several religious institutions to submit opinions.

(Community documented judicial development)

27 February – Kotli, AJK

Imtiaz Ahmad, arrested under PPC 298-C in a family-initiated complaint registered on January 1, 2024, was granted bail after arrest by the Sessions Court.

(Community documented incident)

28 February – Azizabad, Karachi

A group of 15–20 masked extremists attacked an Ahmadiyya place of worship and demolished its minarets using ladders and tools. Two on-duty police officers were overpowered, assaulted, and detained by the attackers, who also used chilli powder and damaged surveillance cameras. Police reinforcements arrived after the attackers fled. FIR registration was reported to be in process.

(Community documented incident)

4 March – Hasilpur, District Bahawalpur

A 54-year-old Ahmadi man, Tahir Iqbal, was shot dead by two unidentified assailants in a faith-based killing. Police initially termed the case an “honour killing,” but a subsequent HRCF fact-finding mission linked the murder to inflammatory local rhetoric and extremist hostility against Ahmadi. Two suspects were later arrested in connection with the killing.

(Community documented incident; report by HRCF in April 2024; published by Dawn on 4 March 2024; also covered by VoicePK, The Friday Times, Samaa TV)

7–8 March and 12 March – District Kotli, AJK

Multiple Ahmadi graves were desecrated across different localities in Kotli over several days. Gravestones were damaged and religious markings defiled. FIRs were reportedly registered but no arrests or accountability measures were reported despite the repetition of the incidents.

(Community documented incident; covered twice by VoicePK)

11 March – Kotli, AJK

The Assistant Commissioner issued verbal directives restricting Ahmadi religious activity, including limitations on worship practices, without issuing any written order or citing legal authority. These instructions effectively curtailed religious freedom through informal administrative directives.

(Community documented incident)

March (date unspecified) – Kotli, AJK

The District Education Officer institutionalised discriminatory practices against Ahmadi teachers, including adverse administrative actions and reinforcement of exclusionary treatment within public educational institutions. No corrective action was taken by higher authorities.

(Community documented incident)

18 March – National (contextual reporting)

Reporting highlighted the appearance of hate banners and public intimidation targeting Ahmadi during Ramazan, particularly in Punjab. A VoicePK article situated these developments within a broader pattern of escalating hostility, including killings, grave desecrations, and administrative harassment occurring earlier in March.

(Published by VoicePK on 18 March 2024; contextual reporting, not a discrete incident)

26 March – Kasraan, District Attock

An Ahmadi student community faced religious harassment at a school in Kasraan. The principal allegedly threatened to expel Ahmadi students following pressure linked to their faith. The matter remained unresolved, with no reported intervention by the education department or law enforcement.

(Community documented incident)

27 March – National

The Pakistan Bar Council issued a clarification stating that Ahmadi lawyers cannot be required to denounce their faith to practise law. The Council declared discriminatory resolutions passed by certain bar associations unconstitutional and without legal effect.

(Published by VoicePK on 19 March 2024; also covered by Dawn)

28 March – Supreme Court, Islamabad

In proceedings linked to the Mubarak Ahmad Sani bail matter, the Supreme Court sought opinions from religious institutions while reiterating that constitutional law and judicial authority remain determinative. The Court reaffirmed that bail granted earlier would not be revisited through religious argumentation.

(Reported by Dawn, 27 February 2024; judicial proceedings continued into March)

April (date unspecified) – Jaurianwala, District Hafizabad

A lone Ahmadi household faced threats after a local cleric publicly incited hostility against the family. A crowd reportedly gathered outside the residence. Police intervened and facilitated temporary relocation of the family due to safety concerns, with longer term security remaining uncertain.

(Community documented incident)

April (date unspecified) – Chah Ahmadiyan Wala, District Multan

An Ahmadi student was barred from sitting board examinations after being publicly labelled an infidel. Examination papers were reportedly confiscated, and the student was removed from the examination hall. No remedial action by education authorities was reported.

(Community documented incident)

April (date unspecified) – Gujranwala, Faisalabad, Hafizabad, Kasur

Ahmadi communities across several cities reported obstruction and disruption of Eid prayers. In some locations, opponents gathered outside places of worship, prompting relocations or altered prayer arrangements. Police engagement was reported in certain cases, though the disruptions were not uniformly prevented.

(Community documented incident)

April (date unspecified) – Kot Lakhpat, Lahore

An Ahmadi school owner was targeted through an online boycott campaign following public identification linked to the separate voter list. The campaign included accusations questioning the legitimacy of the school and calls for social and economic exclusion.

(Community documented incident)

6 April – Thattha Joiya, District Sargodha

Local leaders of a religious political group met senior police officials (the DPO and SSP) regarding an Ahmadi place of worship in Thattha Joiya. The DPO gave them assurances. During the meeting, the group demanded structural changes to the place of worship and warned that they would take matters into their own hands if the administration failed to act.

(Community documented incident)

12 April – Kasraan, District Attock

Gravestones at an Ahmadi graveyard in Kasraan were desecrated, with multiple headstones damaged. No perpetrators were identified in available reporting, and no legal action was publicly recorded following the incident.

(Community documented incident)

12-14 April – Adhowali, District Faisalabad

Ahmadi residents were summoned to the police station following pressure from local clerics after Eid prayers. Community members reported police questioning and continued monitoring. The matter was referred to senior police officials, though uncertainty and tension persisted within the community.

(Community documented incident)

May (unspecified) – Rabwah (Chenab Nagar), District Chiniot

The Supreme Court ordered the return of over eighty kanals of land belonging to the Sadr Anjuman Ahmadiyya, seized by the Punjab government in 1976, excluding the portion currently occupied by a police station.

(Community documented development)

May (unspecified) – Model Colony, Karachi

Two Ahmadi were summoned by police following complaints that they sat on rooftops during Ramadan and engaged in religious practices. After submitting written explanations, the matter was described as resolved at that stage.

(Community documented incident)

May (unspecified) – Rabwah (Chenab Nagar), District Chiniot, District Chiniot

An Ahmadi schoolteacher, Iram Daud, was suspended following a public campaign led by a local cleric alleging improper religious instruction. The suspension occurred despite the absence of completed inquiry findings, with investigations still pending at the time.

(Community documented incident)

7 May – District Attock (Pindi Gheb Tehsil)

Ahmadi community members were summoned by the local administration following earlier desecration of Ahmadi graves in Kasraan. During the meeting, officials demanded the removal of Islamic inscriptions from gravestones. Ahmadi refused, stating they would not carry out or permit such removal. Opponents also raised demands to prohibit Ahmadi from performing Qurbani on Eid.

(Community documented incident)

8 May – Dehli Gate, Lahore

An FIR (No. 1193) was registered under PPC 298-C at Qila Gujjar Singh Police Station against an Ahmadi businessman, Muhammad Nadeem Tahir. The complainant, a neighbouring shop owner with outstanding financial liabilities to the accused, allegedly used the FIR to extort money. Pre-arrest bail proceedings were initiated.

(Community documented incident)

16-17 May – Gujranwala (Cantt, Rahwali, Targari, Gaju Chak, Talwandi)

Ahmadi congregations were instructed by police to conclude Friday prayers before 1:00 PM following pressure from religious groups. Despite citing higher court judgments permitting worship within private premises, Ahmadi were compelled to comply temporarily while awaiting decisions from senior authorities.

(Community documented incident)

17 May – Sheikhpura

A group associated with a religious organisation disrupted Friday prayers at an Ahmadi place of worship by chanting slogans and attempting to advance towards the premises. Police, including the Elite Force, intervened and arrested three individuals. Subsequent protests were staged outside the police station.

(Community documented incident)

19-23 May – Bhulair, District Kasur

An Ahmadi youth was fired upon while irrigating his fields but escaped unharmed. Days later, another Ahmadi youth was threatened, followed by gunfire directed at Ahmadi homes. Police registered a case against six individuals and deployed personnel in the village, though no arrests were reported at the time.

(Community documented incident)

20 May – Gujranwala (Kamoki Circle)

Ahmadi community leaders were summoned following complaints alleging preaching, display of religious inscriptions, and provision of free medicine. Police inspected the place of worship and a community dispensary, documenting covered inscriptions and monitoring activities ahead of Eid.

(Community documented incident)

23 May – Gujranwala (Civil Lines Police Station)

Ahmadi representatives were instructed by police officials to refrain from Eid prayers and Qurbani, or to seek permission from the Deputy Commissioner. Ahmadis rejected the demand, citing constitutional protections and prior court decisions.

(Community documented incident)

23-26 May – Kot Shera, District Gujranwala

Police detained two Ahmadis and demanded written assurances that they would not perform Qurbani. After intervention by a community delegation, the individuals were released, though police indicated further summons could follow.

(Community documented incident)

25 May – Sant Nagar, Lahore

Blasphemous posters targeting the Ahmadiyya faith were pasted on and near the wall of a local Ahmadi place of worship and discovered at dawn. No immediate police action was reported.

(Community documented incident)

26 May – Baldia Town, Karachi

A Khilafat Day gathering attended by approximately two hundred Ahmadis was disrupted after a group of religious activists arrived with police and demanded the event be halted. Two Ahmadis were beaten and briefly detained by the mob before being recovered by police. Vehicles were vandalised, and subsequent applications were submitted seeking to bar Ahmadis from performing Qurbani.

(Community documented incident)

26 May – Kotli

A religious political group organised a rally demanding action against the Ahmadiyya community, including calls to remove minarets from places of worship and prohibit Qurbani. Speakers warned that failure to comply would result in direct action and held the local administration responsible.

(Community documented incident)

22-31 May – Lahore

Statutory bail was granted to Malik Usman Ahmad and Hafiz Tariq Shehzad in a long-running cybercrime and blasphemy case. Despite fulfilment of documentation requirements, their release was delayed amid continued hearings and reported courtroom intimidation.

(Community documented legal proceedings)

30 May – Supreme Court, Islamabad

The Supreme Court reserved its judgment in the review petition filed by the Punjab government in the Mubarak Ahmad Sani case. The hearing took place amid heavy police deployment and visible clerical mobilisation outside the court.

(Case generally reported in Dawn)

June (unspecified) – Rahim Yar Khan

An Ahmadi man reportedly fled after an FIR was registered against him for possessing sacrificial meat.

(Community documented incident)

June (unspecified) – Punjab (Bar Associations)

Bar associations issued letters urging police to prevent Ahmadis from observing Eid rituals, contributing to heightened surveillance and arrests.

(Community documented; primary documents referenced)

1 June – Jhelum

Extremist leaders affiliated with a religious hardliner party Pakistan issued public threats against Ahmadis, warning that community members would be killed if they performed ritual animal sacrifice on Eid-ul-Adha. The threats were made during a rally held outside an Ahmadi place of worship. Police and district officials were named in the threats but did not intervene.

(Reported by The Friday Times; community documented)

2 June – Jhelum

Ahmadis reported continued surveillance and intimidation following the rally. No preventive action was taken by the police despite heightened risk.

(Community documented incident)

6 June – Bahawalpur

Community representatives engaged with district authorities regarding demands to remove Islamic inscriptions from Ahmadi graves. Officials verbally assured minimal disturbance.

(Community documented administrative engagement)

8 June – Saadullah Pur, District Mandi Bahauddin

Two Ahmadi men, Ghulam Sarwar (62) and Rahat Ahmed Bajwa (30), were shot dead in separate attacks within the same village. Police arrested a teenage suspect who confessed to religious motivation. FIRs were registered under PPC 302 and Section 7 of the Anti-Terrorism Act.

(Reported by AP News, Dawn, VoicePK; community documented FIR details)

9–12 June – Jahman, District Lahore

Following repeated demands by opponents, police demolished the minarets and niche of an Ahmadi place of worship during a night operation. CCTV equipment was seized and the operation was carried out without written orders. The action was reported to be in violation of Lahore High Court directives.

(Community documented incident)

10-13 June – Dulmial / Choa Saidan Shah, District Chakwal / Jhelum Jail

Three senior Ahmadi representatives were detained after refusing to sign undertakings prohibiting Eid sacrifice. The Deputy Commissioner ordered their detention under Section 3(1) of the Punjab Maintenance of Public Order Ordinance. They were transferred to Jhelum Jail. The three detained Ahmadi leaders were released after authorities obtained written affidavits reiterating Supreme Court jurisprudence on private worship.

(Community documented incident)

12 June – Basti Shakrani, District Bahawalpur

Police, accompanied by clerics, dismantled and destroyed 17 Ahmadi gravestones during a midnight operation, despite earlier assurances that inscriptions would be removed without damage.

(Community documented incident)

15 June – Daska, District Sialkot

An Ahmadi man was detained under the MPO for allegedly intending to perform ritual animal sacrifice. Detention was ordered by the Deputy Commissioner and District Police Officer.

(Community documented incident)

17 June – Kotli

In the early hours of Eid day, an armed mob attacked an Ahmadi place of worship, demolishing minarets and the niche, vandalising the interior, and destroying CCTV cameras. No police were present at the time. An FIR was later registered against unknown assailants.

(Reported by Aaj English TV; community documented details)

17 June – Punjab (Toba Tek Singh, Gujranwala, Sheikhpura, Sargodha, Khushab)

FIRs were registered against Ahmadis in multiple districts for performing Eid rituals, primarily under Section 298-C of the PPC, based on complaints filed by hardliner affiliates.

(Amnesty International; community documented data)

18 June – Gojra, District Toba Tek Singh

An Ahmadi man was arrested for performing animal sacrifice within his home and booked under PPC 298-C. Police officials justified arrest by claiming violations of constitutional provisions, despite Supreme Court precedent allowing private worship.

(Community documented incident)

21 June – Punjab (Chakwal, Gujranwala, Sialkot, Narowal)

Police conducted raids and preventive detentions under the MPO across several districts. Many detentions were carried out without warrants.

(Community documented incident)

21 June – Gujranwala

Police officials defended ongoing detentions linked to Eid practices. Transparency regarding legal basis and duration of detentions remained absent.

(Community documented incident)

21 June – National

Amnesty International reiterated concerns over the misuse of blasphemy laws against religious minorities amid the June crackdown.

(Amnesty International statement)

22 June – National

Amnesty International issued a public statement documenting arrests, detentions, FIRs, police harassment, and attacks on Ahmadi places of worship during Eid-ul-Adha.

(Reported by Dawn; Amnesty International)

5 July – Bhikhi, District Sheikhpura

Far-right religious activists gathered outside an Ahmadiyya place of worship following Friday prayers and raised anti-Ahmadi slogans. The gathering dispersed after police arrival.

(Community documented incident)

13 July – Baldia Town, Karachi

Ahmadis faced legal harassment in a blasphemy case linked to an earlier disruption of a community event. During bail proceedings, lawyers representing the accused withdrew after intimidation inside court premises. Police later raided the residence of one accused, who went into hiding.

(Community documented incident)

13 July – Rabwah (Chenab Nagar), District Chiniot

An FIR was registered against an Ahmadi security guard under PPC 354 and 351 following pressure from clerics. The complaint arose after the guard objected to unauthorised filming near community buildings.

(Community documented incident)

16 July – Quetta, Balochistan

An Ahmadi educator received open threats from clerics while on state duty and was warned not to return to his workplace. Unable to secure protection from authorities, he opted for early retirement due to safety concerns.

(Community documented incident)

24 July – Supreme Court of Pakistan

The Supreme Court issued its verdict on review petitions in the Mubarak Sani bail case, reaffirming that freedom of religion is subject to law, public order, and morality. The decision triggered widespread backlash from religious groups.

(Published by VoicePK on 27 July 2024)

25 July – Geneva / Pakistan

UN Special Rapporteurs and independent experts issued a public statement urging Pakistan to immediately end discrimination and violence against Ahmadis, citing killings, arrests, misuse of blasphemy laws, and failure to protect the community.

(UN Office of the High Commissioner for Human Rights)

26 July – Nationwide

Religious groups announced coordinated Friday sermons and protests condemning the Supreme Court's Mubarak Sani decision. Hate speech and incitement were reported across multiple cities.

(Reported by The News International)

27 July – Lalamusa, District Gujrat

Dr Zaka-ur-Rehman, a local Ahmadi community president, was shot dead at his clinic by unidentified assailants. No personal dispute was reported.

(Reported by Punjab Police, Dawn, The Friday Times)

31 July – District Larkana, Sindh

On the order of an Additional Sessions Judge, police registered FIRs under PPC 298 B and 298 C against 52 Ahmadis over alleged religious symbols at a place of worship. The community announced plans to challenge the order in the Sindh High Court.

(Community documented incident)

August (date unspecified) – Dawar, District Chiniot

An Ahmadi teacher was suspended from service after clerics submitted a petition accusing him of religious misconduct. The District Education Department acted on the complaint and issued a suspension order.

(Community documented incident)

August (date unspecified) – Ahmad Nagar

Hate speech targeting Ahmadis was delivered during a Friday sermon, creating tension in the locality. Following complaints, the local SHO intervened and temporarily de-escalated the situation. No further action was reported.

(Community documented incident)

August (date unspecified) – Gojra, District Toba Tek Singh

A hate campaign was launched against an Ahmadi lawyer by local members of the legal fraternity. The Bar Association led the campaign, calling for professional and social exclusion.

(Community documented incident)

3, 13, 21 August – Mandi Bahauddin, District Mandi Bahauddin

A series of arson attempts targeted Ahmadi property during August. Petrol was used to set fire to the entrance of an Ahmadi home, to ignite an electricity meter at another household, and to damage the vehicle of a local Ahmadi office bearer. Police were informed in all cases and registered an FIR in one instance. No arrests were reported.

(Community documented incidents)

9, 24 August – Islamabad / National

The Council of Islamic Ideology publicly demanded a review of a recent judgement of the Supreme Court of Pakistan concerning Ahmadi religious expression. Members of the Council characterised the verdict as contrary to constitutional provisions and urged the Court to revisit its reasoning. The statement contributed to mounting pressure on the judiciary during August. On 22 August, the Supreme Court issued a revised judgement following sustained clerical mobilisation and public pressure.

(Covered by Dawn, The News, The Friday Times)

12 August – Thehri, District Sargodha

An Ahmadi shopkeeper was subjected to harassment after clerics accused him of religious offence. The situation escalated into an organised call for a boycott of Ahmadi owned businesses in the locality. Police were informed but took no visible action. The boycott continued at the time of reporting.

(Community documented incident)

17 August – 45 Marar, District Nankana Sahib

Burial of a deceased Ahmadi woman was obstructed after local clerics objected to her burial in a shared cemetery. The administration stated that it was attempting to resolve the matter but could not ensure safety. The family ultimately buried the deceased elsewhere.

(Community documented incident)

17 August – L-Plot, District Okara

An Anti-Terrorism Court announced its verdict in the murder case of an Ahmadi man killed earlier. The convicted killer was sentenced, while the cleric accused of incitement was acquitted. The decision drew attention to the lack of accountability for religious incitement accompanying acts of violence.

(Judicial development; covered by national media including Dawn and The News)

19 August – Dharg, District Narowal

Police registered FIR No. 482/24 under PPC Sections 295 B and 109 and arrested four Ahmadi following allegations framed as blasphemy. Police conducted raids in the village on the same day. Community members stated that the allegation arose from a local dispute rather than a religious act.

(Community documented incident; reported by Dawn)

24 August – Changrian, District Sialkot

Gunfire was directed at an Ahmadiyya prayer centre while worshippers were present. Police visited the site and prepared a report. No arrests were made.

(Community documented incident)

24 August – Taxila, District Rawalpindi

Three Ahmadi children were expelled from a private school after objections were raised regarding their faith. The school administration cited parental pressure. The family sought alternative schooling and relocation.

(Community documented incident)

29 August – Rabwah, District Chiniot

Ahmadiyya authorities formally requested the administration to prevent a planned hate conference linked to the fiftieth anniversary of the Second Amendment. Authorities allowed the event to proceed and restricted Ahmadi entry.

(Community documented incident)

31 August – Rabwah, District Chiniot

A religious train march passed through Rabwah as part of nationwide mobilisation marking fifty years of the Second Amendment. Police prevented participants from disembarking at the station, limiting the gathering to slogan chanting.

(Covered by Nawa-i-Waqt)

6 September – Goth Misan, District Larkana

Authorities sealed an Ahmadiyya place of worship following sustained agitation by anti-Ahmadi groups. The action followed a rally and sit-in organised by a far-right religious party, with demands submitted to senior police officials. The place of worship was sealed under police supervision after a court-initiated process triggered by religious pressure.

(Community documented incident)

6 September – Dera Abdul Aziz, Kamalia, District Toba Tek Singh

Burial of an Ahmadi woman was obstructed by religious fanatics at a shared cemetery. In the presence of police, the funeral procession was attacked with stones and mourners were injured. Police urged the community to bury the deceased elsewhere rather than ensuring protection. The burial ultimately took place on private Ahmadi land.

(Community documented incident)

10 September – Subhan Shah, Depalpur, District Okara

Punjab Police partially demolished an Ahmadiyya place of worship built prior to 1984. A DSP-led police contingent erased the Kalima and the words “Bait-ul-Zikr” using cement and demolished the minarets, despite clear Lahore High Court precedent protecting such structures.

(Community documented incident)

10 September – Sumbarial, District Sialkot

An Ahmadi lecturer was dismissed from his position following sustained pressure from students and local religious elements. The college administration failed to protect the staff member or intervene against the harassment. No action was taken by law enforcement.

(Community documented incident)

11 September – Rajanpur

A criminal case was registered against six Ahmadis under section 298-C of the Pakistan Penal Code through FIR No. 976. No arrests were made at the time of reporting. The case appeared to stem from religious targeting rather than any criminal conduct.

(Community documented incident)

15 September – Dera Virkan, District Khushab

Ahmadis were pressured to demolish minarets and a niche at their place of worship following threats from religious groups. Police were present during the process. The community complied under coercion to avoid violence.

(Community documented incident)

15 September – Drigh Colony, Karachi

An under-construction private residence belonging to a local Ahmadi community president was attacked by 30–40 agitators. The attackers assaulted a security guard, damaged the structure, and removed construction materials. Religious activists from a mainstream political party had earlier pressured authorities by falsely claiming the site was being used as a place of worship.

(Community documented incident)

17 September – Gojra, District Toba Tek Singh

Police detained an Ahmadi man overnight after a complaint alleging misuse of Islamic symbols during Prophet's birthday celebrations. His tractor and mobile phones were seized. The incident followed clerical pressure, despite the Ahmadi individual not participating in any confrontation.

(Community documented incident)

19 September – Goi Batali (Sanyara), District Kotli

Gravestones of three deceased Ahmadis were demolished by unknown individuals. Police visited the cemetery and registered a case against unidentified persons. The incident followed explicit threats by religious groups targeting Ahmadi burial sites in the area.

(Community documented incident)

26-30 September – Dugri Ghumman, District Sialkot

Following a complaint submitted on 26 September alleging religious offences, police summoned Ahmadi community officials and directed them to demolish a niche and remove gravestones. When Ahmadis refused, police accompanied religious activists to the Ahmadiyya cemetery on 29 September and supervised the destruction of 47 of the 48 gravestones. Two Ahmadis who attempted to record the desecration were detained and released only after the footage was deleted. On 30 September, a conference attended by clerics from outside the locality was held with police present. Participants demanded further action against the Ahmadiyya place of worship. Although police stated that the niche could not be demolished due to its pre-1984 construction, they assured compliance on gravestones. Later that night, labourers destroyed an additional 25 Ahmadi gravestones in the joint cemetery.

(Community documented incident)

29 September – Mardan, Khyber Pakhtunkhwa

Police forced the immediate termination of an Ahmadi religious programme despite prior intimation and assurance of security. Ahmadis were instructed to vacate the place of worship after clerics objected to the gathering. The community complied under threat of violence.

(Community documented incident)

30 September – Rodah, District Khushab

Ahmadi gravestones were destroyed after prolonged pressure on authorities to remove Islamic inscriptions. Police and security agencies visited the site but advised the community to submit a request for case registration rather than initiating action themselves.

(Community documented incident)

30 September-17 October – Baghbanpura, Lahore

Police raided an Ahmadi home and place of worship, registering FIR No. 3255/24. The place of worship was sealed, and three Ahmadis were taken into custody. The action followed agitation by religious groups. Following the raid and FIR 3255/24, the accused were presented in court on 2 October and sent to judicial remand. Bail was later rejected on 17 October.

(Community documented incident)

October (unspecified) – Model Colony, Karachi

After allegations related to Eid-al-Adha animal sacrifice, opponents mobilised and demanded case registration. The SHO initially refused but was later transferred. Opponents then pursued a Section 22-A petition, with the court directing police to act according to law, increasing pressure for case registration.

(Community documented incident)

October (unspecified) – Garhi Shahu, Lahore

An application was submitted to police alleging that an Ahmadi place of worship had prohibited Islamic features, alongside a social media campaign. The entry notes prior targeted violence in Lahore in 2010 as contextual risk.

(Community documented incident)

October (unspecified) – District Narowal

A boycott poster circulated listing Ahmadi owned businesses across multiple towns and urging economic exclusion. No action by authorities was reported.

(Community documented incident)

October (unspecified) – Bagh Wali, Factory Area, Faisalabad

After photographs were taken of a niche in an Ahmadi home, an Ahmadi resident removed a dome above the niche on his own to avoid escalation amid district level pressure on worship place features.

(Community documented incident)

1 October – 45 Marar, District Nankana

Punjab Police demolished the minarets and niche of an Ahmadiyya place of worship in a night operation conducted around 1 AM. The structure had existed since 1948, with

extensions added in 1965. Despite pending judicial proceedings and presentation of court rulings by Ahmadis, police proceeded under pressure from religious groups, disabling security cameras before demolition.

(Community documented incident)

1 October – WB/390, District Lodhran

An Ahmadi shop owner was falsely accused after torn pages of the Holy Quran were placed outside his workshop. Police reviewed CCTV footage and found the act had been committed from within a nearby place of worship, leading to arrests of those responsible. The incident created ongoing risk through circulating rumours.

(Community documented incident)

1-2 October – Dugri Ghumman, District Sialkot

Ahmadiyya graves were desecrated in two consecutive incidents. Dozens of gravestones were damaged or destroyed. Police presence was reported during the desecration, but no intervention occurred and witnesses were intimidated.

(Community documented incident)

1 October-17 October – District Larkana

In a case registered under PPC 298-B and 298-C against six Ahmadis following a Sessions Court order dated 31 July 2024, the Additional Sessions Judge rejected bail on 10 October 2024. Three Ahmadis were arrested in court. On 15 October, an accused Ahmadi religious teacher, Asad Ahmed Abro, was assaulted by opponents and taken to the SSP Office where police arrested him and transferred him to Badah police station.

(Community documented incident)

3 October – District Umarkot

Religious activists held a rally, photographed Ahmadiyya buildings and graves, and attempted to trigger police action. The DSP later directed Ahmadis to cover minarets with iron sheets and to cover gravestones by placing duplicate plain headstones in front of existing ones.

(Community documented incident)

5 October – 563 GB, District Faisalabad

Unidentified individuals vandalised eleven Ahmadi graves at the Ahmadiyya cemetery. The incident occurred in the context of pressure from the banned organisation on police regarding minarets and niches in the district.

(Community documented incident)

7 October – Burewala, District Vehari

Police erased sacred inscriptions from Ahmadi gravestones despite legal protections for burial sites. The action followed pressure from religious groups. No accountability measures were reported.

(Community documented incident)

10 October – Islamabad

A detailed corrected Supreme Court order in the Mubarak Sani matter was issued in Urdu, following the short order of 22 August 2024. The order records that respondents were unrepresented and that religious scholars appeared on court notice, with religious argumentation shaping the outcome.

(Community documented incident; also covered in Pakistani media)

10 October – Larkana

Three Ahmadis were arrested in the courtroom immediately after bail was rejected in an anti-Ahmadi case.

(Community documented incident)

10-11 October – Mohlanke Chatha, District Gujranwala

Punjab Police demolished the minarets of an Ahmadiyya place of worship during a night operation following a complaint filed earlier by a far-right religious hardliner group. Police forcibly sought access to the premises, threatened to break into a residence, detained a local Ahmadi community official for non-compliance, confiscated his mobile phone, and removed the debris after completing the demolition.

(Community documented incident)

10-11 October – Gakhar Mandi, District Gujranwala

Punjab Police demolished the minarets of another Ahmadiyya place of worship during a coordinated night operation after sustained pressure by religious hardliners and prior

directives issued through senior police officials. Police broke security cameras, seized the DVR, confiscated mobile phones, blocked surrounding roads, and removed the debris after completing the demolition.

(Community documented incident)

11 October – Joharabad, District Khushab

A security branch official called the local Ahmadi president to the DPO office and sought “cooperation” to reduce attendance at Friday prayers at Virk House, citing pressure from the now proscribed organisation, which intensified after the Supreme Court’s Mubarak Sani related developments.

(Community documented incident)

11 October – Mandi Bahauddin

A religious conference was held at the central Jamia Mosque, addressed by local and outside clerics. Speakers used derogatory language against the Ahmadiyya community, threatened legal action to eliminate Ahmadiyyat, and called for an economic boycott of businesses alleged to be linked to Ahmadis. Speakers claimed the previous year’s boycott caused significant financial losses and urged escalation.

(Community documented incident; reported in November 2024)

14 October – Chak No. R-10/113, District Khanewal

Police arrived at night, demolished a minaret, and covered the Kalima with cement, despite the community citing Lahore High Court precedent protecting pre-1984 structures. Police monitored for recordings and patrolled the area during the operation.

(Community documented incident)

Mid-October–28 October – Rabwah (Chenab Nagar), District Chiniot

Religious hardliners issued an ultimatum demanding removal of Islamic features from Ahmadiyya worship places, announcing mobilisation for 28 October. After engagement with the administration, they postponed the call while stating that compliance had been assured and warning of future action if authorities did not proceed.

(Community documented incident)

15 October – Larkana

An Ahmadi religious teacher was assaulted by a mob and dragged to the police. Instead of providing protection, police arrested the injured individual and placed him in custody.

(Community documented incident)

17 October – Badali, District Kotli

Two Ahmadi gravestones were vandalised and debris was taken away. The report notes prior threats by a named local individual.

(Community documented incident)

17 October – Dugri Ghumman (Dadu Wali), Tehsil Pasrur, District Sialkot

After escalating demands and summons linked to a complaint at Pasrur police station, the SHO Budiyana and police personnel pressured Ahmadis to demolish a niche. When they refused, police demolished the niche of the place of worship.

(Community documented incident)

18 October – Chak WB163, District Vehari

Acting upon pressure by religious hardliners, police intervened against architectural features of an Ahmadiyya place of worship, targeting niche-like and minaret-like designs after threats from religious groups. That night, a hate rally with loudspeakers passed Ahmadi homes. Police failed to act against the instigators and instead warned Ahmadi families.

(Community documented incident)

23 October–24 October – 124/10R, District Khanewal

After police warned of the plans of far-right activists, Ahmadis stated they would not demolish minarets or niche themselves. Police then brought labourers at around 11 PM on 23 October and demolished the minarets and niche through the night, completing the operation around 2 AM.

(Community documented incident)

23 October – Goi Sharqi, District Kotli, AJK

More than 50 Ahmadiyya gravestones were vandalised at a joint cemetery containing 62 Ahmadi graves. Prior to the incident, religious opponents had been pressuring local authorities to remove Islamic symbols from the cemetery. During 12 Rabi-ul-Awwal processions, a public ultimatum was issued giving authorities three days to act, with threats that individuals would march to the cemetery and carry out the removal themselves. Following this ultimatum, authorities convened meetings with both parties.

(Community documented incident)

24-26 October – Rabwah (Chenab Nagar), District Chiniot

A large religious conference was held with speeches advocating social and economic boycott and explicit incitement against Ahmadis. The community wrote to authorities requesting preventive measures and recording of proceedings.

(Community documented incident)

25 October – Goi Charnari, District Kotli, AJK

Two Ahmadi gravestones were vandalised inside a fenced cemetery. Police later visited both Goi Charnari and Goi Sharqi sites and registered a case regarding the incidents.

(Community documented incident)

29 October-4 November – Ghouri Town, Islamabad

Anti-Ahmadi slogans (“Kafir, Kafir, Qadiani Kafir”) were written on the main gates of six Ahmadi homes and reported to police. On 4 November, FIA raided the house of the perpetrator, warned him, and instructed him to erase the slogans, but no case was registered. The individual later threatened the complainants and warned that the slogans would be written again. *(Community documented incident)*

4 November – Narang Mandi, District Sheikhpura

Punjab Police demolished the minarets of an Ahmadiyya place of worship constructed in 1942. No action was reported against the officers involved.

(Community documented incident)

11 November – Bhaleesranwala, District Gujrat

Ahmadiyya graves were vandalised following a religious hate conference in the area. No arrests or investigations were reported.

(Community documented incident)

15 November – 367 JB Jallianwala, District Toba Tek Singh

Police compelled Ahmadis to remove religious inscriptions (“Mashallah”) from nameplates outside their homes. When residents refused, police removed the inscriptions themselves.

(Community documented incident)

16 November – Baldia Town, Karachi

Police registered a case against members of the Ahmadiyya community alleging religious preaching under anti-Ahmadi provisions of the Penal Code. Some of the accused obtained interim bail, while others continued to face summons and prolonged legal uncertainty.

(Community documented incident)

19 November – Lahore

After more than four years of incarceration in multiple faith-based cases, Malik Zaheer Ahmad was granted bail. His prolonged detention involved repeated procedural delays and overlapping FIRs.

(Judicial development)

22 November – Kot Karam Bakhsh, District Sialkot

Following an attack by approximately 150 assailants on an Ahmadiyya place of worship and Ahmadi homes, police registered an FIR against Ahmadis rather than the attackers. Subsequently, police demolished the niche of the Place of Worship themselves.

(Community documented incident)

25 November – Lakhnawali, District Sialkot

Punjab Police demolished the minarets of an Ahmadiyya place of worship despite its historical status and local opposition. The action followed sustained pressure from religious groups.

(Community documented incident)

26 November – Chak No. 27 JB, District Faisalabad

Armed assailants attacked an Ahmadiyya place of worship, breaking locks and demolishing the niche and minarets, while also damaging the dome. The attackers falsely identified themselves as law enforcement officials before fleeing. A formal complaint was submitted to police.

(Community documented incident)

28 November – Dharg, District Narowal

Bail was denied to four Ahmadis in a case registered under blasphemy related provisions. The accused remained in custody following the decision.

(Community documented incident)

29 November – Shah Faisal Colony, Karachi

A religious conference was held in Shah Faisal Colony where speakers used hate speech against the Ahmadiyya community, including incitement and threats. No legal action against the organisers or speakers was reported.

(Community documented incident)

29 November – National Institute of Health, Islamabad

Hate speech targeting Ahmadis was delivered during a Friday sermon at the mosque of the National Institute of Health. The incident was reported to the authorities, but no confirmed action was recorded.

(Community documented incident)

December (unspecified date) – Uch Sharif, District Bahawalpur

Ahmadi gravestones were vandalised in a shared cemetery. Perpetrators were unidentified, and no investigation or arrests were reported.

(Community documented incident)

2 December – Chak EB363, District Vehari

An Ahmadi man survived an attempted murder attack. The incident was reported to police, but no arrests or substantive investigation updates were recorded at the time of reporting.

(Community documented incident)

3 December – District Larkana

A civil court denied bail to six Ahmadis booked under anti-Ahmadi provisions (PPC 298-B and 298-C) in a case registered earlier in the year. The accused remained in custody following the decision.

(Community documented incident)

5 December – Dhamial Camp, Rawalpindi

An Ahmadi man was killed in a hate-motivated attack. The suspect was taken into custody, though delays were reported in the formal registration of the FIR.

(Community documented incident)

7 December – Chak No. 10/63, Munshi Wala, District Nankana

An anti-Ahmadiyya conference was held in the locality, during which speakers used abusive language against Ahmadis and raised hate slogans through loudspeakers. No legal action against organisers was reported.

(Community documented incident)

10 December – Hajka, District Sargodha

The local administration installed a sign formally declaring an Ahmadiyya place of worship as a non-Muslim site. The action was carried out by the office of the Assistant Commissioner.

(Community documented incident)

10 December – Lakhnawali, District Sialkot

Police demolished the niche of an Ahmadiyya place of worship despite earlier compliance by the community with prior administrative demands. No action was reported against the officers involved.

(Community documented incident)

13-15 December – Fazl Bhambro/Naukot, District Mirpurkhas

An Ahmadi man, Ameer Hassan Mardani, was killed in a targeted attack. An FIR was lodged following the killing, and a special investigation team was constituted. Authorities subsequently confirmed that the killing was targeted in nature. At the time of reporting, investigations were stated to be ongoing.

(Community documented incident; reported in Dawn, The Friday Times, VoicePK)

18 December – Bhagowal, District Sialkot

Police destroyed Ahmadi gravestones during a night operation. No action was reported against those responsible for the desecration.

(Community documented incident)

28 December – Lahore High Court

The Court upheld a ruling denying inheritance rights to an Ahmadi heir, citing constitutional and religious reasoning.

(Community documented incident; reported in Dawn)

Year 2025

January (unspecified) – Garha Jattan, District Jhelum

Following objections raised by clerics, local administration removed a religious verse from the wall of an Ahmadi-owned grocery store. The shop owner had refused to comply voluntarily, after which officials erased the inscription themselves.

(Community documented incident)

January (unspecified) – Gujranwala

Police ordered Ahmadis to remove Islamic inscriptions from the exteriors of their homes and shops at the behest of clerics. When the community refused, police officers used black paint to cover inscriptions on one shop and two houses.

(Community documented incident)

January (unspecified) – Goth Ghulam Jafar Annarh, District Khairpur

Anti-Ahmadi hate campaigns circulated on social media, warning of legal action and calling for mobilisation against the Ahmadiyya community. No preventive or investigative action by authorities was reported.

(Community documented incident)

January (unspecified) – Barali, Kotli

Anti-Ahmadi processions and gatherings were held near Ahmadi homes, accompanied by abusive slogans and threats. On 14 January, Ahmadis were confined to their homes during an evening agitation. On 17 January, an anti-Ahmadi conference was held despite police being informed in advance.

(Community documented incident)

January (unspecified) – District Poonch

An Ahmadi primary school teacher faced sustained pressure from religious groups demanding his removal. Instead of providing protection, education authorities transferred him and later cancelled his posting following threats by clerics.

(Community documented administrative discrimination)

January (unspecified) – Larkana

Police obstructed the burial of an Ahmadi man in his ancestral village following online agitation and threats of violence. Funeral prayers were conducted inside the home, and burial took place at an alternate location after police halted the ambulance.

(Community documented incident)

2 January – Dina, District Jhelum

Police officials warned the Ahmadiyya community regarding inscriptions on tombstones in a local cemetery. Despite being informed of the community's position, police destroyed three Ahmadi gravestones during the night.

(Community documented incident)

16 January – Daska, District Sialkot

Local administration and police demolished a historic Ahmadiyya place of worship during a night operation, despite prior compliance by the community with encroachment notices. The structure, linked to Sir Muhammad Zafarullah Khan, was destroyed beyond the identified encroachment amid extremist slogans.

(Community documented incident)

18-21 January – Farooqabad, District Sheikhpura

Anti-Ahmadi graffiti was written on Ahmadi homes, followed by the desecration of 40 Ahmadi gravestones over successive nights. Police registered reports but failed to act against identified organisers, while municipal workers repeatedly removed and covered graffiti.

(Community documented incident)

25 January – Basti Shikrani, District Bahawalpur

Ahmadis were assaulted by religious extremists. Despite injuries and emergency calls, police registered an FIR against the Ahmadi victims under PPC Sections 506, 379, and 341, while no action was taken against the attackers issuing death threats and boycott calls.

(Community documented incident)

26 January – Sultanpura, Lahore

Following clerical agitation, police forcibly covered the minarets of an Ahmadiyya place of worship. Two Ahmadis were detained and released only after compliance. An FIR under PPC Sections 298-B and 298-C was later registered against Ahmadi community members.

(Community documented incident)

29 January – Nokhar, District Gujranwala

Police registered an FIR under PPC 298-C against an Ahmadi woman, Mrs Bushra Abid, and others on allegations of preaching. Mrs Abid was arrested, remanded for an extended period, and transferred to jail, despite the complaint citing no specific criminal act.

(Community documented incident)

February (status) – Multiple locations

As of February 2025, multiple Ahmadis remained incarcerated in cases registered under Sections 295-A, 295-B, 295-C, 298-B and 298-C of the Pakistan Penal Code, as well as Section 11 of PECA. These included individuals arrested between 2019 and 2025 in cases relating to alleged religious expression, preaching, online content, and congregational worship. During the month, this group expanded to include Mrs. Bushra Abid (arrested 29 January 2025 under Section 298-C) and 22 Ahmadis arrested in Daska on 28 February 2025 under Section 298-C, who were sent to judicial custody.

(Community documented custodial status)

February (unspecified) – Chak 120 Cheleki, District Nankana Sahib

Following a prior blasphemy case against his mother, fabricated criminal cases were registered against an Ahmadi man and his cousin. Both were granted bail by the court.

(Community documented incident)

February (unspecified) – Lahore

A lawyers' group circulated posters claiming imminent demolition and criminal action against the central Ahmadiyya place of worship in Lahore. Ahmadi representatives met with police and administrative officials, who examined court rulings and approved plans and verbally assured protection of internal worship.

(Community documented threat and administrative engagement)

8 February – Chak Jeed 16, District Sheikhpura

At the funeral of an elderly Ahmadi man, Sharif Ahmad, activists linked to the banned organisation arrived and attempted to create unrest. Police advised the family not to conduct the funeral prayer in the village and instead suggested relocation to Rabwah to avoid violence. The funeral prayer was not held in the deceased's home village.

(Community documented incident)

11 February – Labay, District Sialkot

Police demolished the niche of an Ahmadiyya place of worship during a night operation. The niche was enclosed within a rented shop. Police took the shop keys from the tenant, detained the local Ahmadi president in a police vehicle during the operation, and prevented other Ahmadis from approaching the site. No written orders were provided.

(Community documented incident)

14-18 February – Malir Colony, Karachi

Following agitation by hardliner activists, police disallowed Friday prayer at an Ahmadiyya place of worship that had been used for over four decades. After a sit-in outside Khokhrapar police station, police sealed the worship site without written orders and later registered an FIR under PPC 298-C against local Ahmadi officials for arranging Friday prayer.

(Community documented incident)

20 February – Tharo, District Sialkot

Opponents, with police presence and support from local influential figures, demolished the niche of an Ahmadiyya place of worship. Earlier police attempts were halted due to lack of written orders. Following the demolition, opponents issued further threats demanding removal of Islamic inscriptions from Ahmadi graves and homes.

(Community documented incident)

22 February – Chak 20NP, District Rahim Yar Khan

During a night operation, police demolished the minarets of an Ahmadiyya place of worship and effaced the Kalima from its façade following threats issued by the banned organisation. Two Ahmadis were briefly detained while attempting to record the demolition. Police remained deployed the following day amid continued tension.

(Community documented incident)

22 February – Kotli

Far-right activists attempted to block an Ahmadi head teacher, from entering her school a day after her promotion. She filed a complaint with police and informed education authorities. In a separate incident, an Ahmadi shopkeeper was compelled by authorities to remove the word “Haji” from his shop sign following clerical pressure.

(Community documented incident)

26 February – Noshehra Virkan, District Gujranwala

An Additional Sessions Judge rejected the bail plea of Mrs Bushra Abid, who had been arrested in January under PPC 298-C on allegations of preaching. The court upheld her continued detention despite the non-violent nature of the allegation and her status as a woman health worker.

(Community documented judicial action)

27–28 February – Madrasa Chattha, District Gujranwala

Punjab Police conducted a late-night operation to demolish the minaret of a historic Ahmadiyya place of worship built in 1904. After initial resistance by locals, police returned with a large contingent, arrested Ahmadis and non-Ahmadis, partially demolished the minaret using grinders, and removed debris. Police warned they would return to complete demolition and erase internal inscriptions.

(Community documented incident)

28 February – Daska, District Sialkot

Police registered FIR No. 487 under PPC 298-C against 22 Ahmadis for offering Friday prayer. Worshippers were detained from the prayer site, assaulted by miscreants en route, and sent to prison on judicial remand following a magistrate’s order.

(Community documented incident)

28 February–April – Chak No. 71 South, District Sargodha

Police registered FIR No. 200/25 on 28 February under PPC Sections 298-B and 298-C against 23 Ahmadis for offering Friday prayers. Facing the risk of arrest and prolonged detention, seven accused individuals publicly renounced their Ahmadi faith during the pendency of proceedings. During bail hearings, seven accused who had disavowed Ahmadiyyat were granted bail, while the remaining Ahmadi accused were denied confirmation of interim bail by the Additional Sessions Judge. Community sources reported that the differential treatment was explicitly linked to religious identity.

(Community documented discrimination)

25 February-4 March – District Mandi Bahauddin

A series of hostile incidents targeting members of the Ahmadiyya community were reported over a ten-day period. On 25 February, at around 7:40 PM, Mr Javed Iqbal was closing his grocery shop when two unidentified individuals on a motorcycle passed him, turned back shortly thereafter, and opened fire. He was not injured. During the night of 3-4 March, unidentified persons vandalised CCTV cameras installed at three Ahmadi households. On the same evening, individuals were observed monitoring Ahmadi community members near the Ahmadiyya place of worship during evening prayers. Derogatory graffiti also written at multiple locations outside the residence of a local community official.

On 4 March, the local Ahmadiyya president, Mr Zafar Ahmad, was shot at while returning home on his motorcycle after evening prayer. Two bullets struck him, one in the arm and one in the abdomen. He was taken to hospital by ambulance. A police case was registered in relation to the attack.

(Community documented targeted violence, surveillance, and intimidation)

March 2025 (throughout) – Multiple districts (Punjab, Sindh, AJK)

Friday prayers were repeatedly subjected to restrictions, surveillance, delayed timings, forced relocation, detentions, and administrative interference across multiple districts, indicating a coordinated pattern of pressure on Ahmadi religious worship. Moreover, public statements by senior figures associated with a religious pressure group circulated widely online, including a recorded speech containing explicit calls for violence against Ahmadis and language advocating their killing and dehumanisation. Separately, district-level office bearers issued public ultimatums threatening direct action against Ahmadiyya places of worship, including demands for demolition of minarets addressed to local law enforcement officials. Community reports during the same period documented an exponential rise in hostile actions against Ahmadis, including intimidation of families, threats directed at Ahmadi individuals and officials, and increased pressure on Ahmadiyya places of worship through demands for demolition, vandalism, or forced alteration.

(Community documented pattern)

March (unspecified date) – Haripur, District Hazara

A social media campaign was launched against an Ahmadi (also the local community president), targeting a well-established secondary school he operates. Online material urged parents to withdraw or withhold enrolment and circulated misleading allegations

against the institution. Following complaints, local administrative authorities inspected the school, interviewed staff and students, and found the allegations to be unfounded. Community sources noted that the school had previously been subjected to similar targeting.

(Community documented harassment and reputational targeting)

March (unspecified) – Islam Pura (Sant Nagar), Lahore

During Friday prayers, hostile slogans were raised outside an Ahmadiyya place of worship. Police detained an elderly Ahmadi worshipper and later sealed the centre. An FIR (No. 906) was registered at Islam Pura Police Station against eight named Ahmadis and 40 unidentified persons under Sections 416, 298-B, 298-C, and 295-A of the Pakistan Penal Code, alleging the offering of prayers within the four walls of the place of worship.

(Community documented incident)

5–28 March – Daska, District Sialkot

Following their arrest on 28 February under FIR No. 487 (PPC 298-C), bail applications filed by 22 Ahmadi worshippers were rejected by the magistrate on 5 March and by the sessions court on 11 March. An appeal was subsequently filed before the Lahore High Court. On 28 March, the High Court granted bail to all 22 worshippers.

(Community documented judicial proceedings)

5–9 March – Garhi Shahu, Lahore

Applications were submitted at Garhi Shahu police station by members of a religious pressure group, along with affiliated lawyers' bodies, objecting to the minarets and alleged religious practices at an Ahmadiyya place of worship. The SHO sought documentation from the Ahmadiyya community, which provided approved architectural plans from 1961 and explained that the building pre-dated the 1984 amendments. It was also noted that a previous SHO had been briefed on the matter in 2014 and had stated that issues relating to minarets fell outside police jurisdiction and within the remit of the Building Department. Following this briefing, the SHO informed the community that no legal violation had occurred and that worship could continue. Subsequently, after pressure was exerted by the complainants, posters were displayed in the area on 5 March alleging non-cooperation by authorities and announcing protests to prevent Ahmadi religious practices. Police removed the posters. In response, a protest was announced for 9 March outside the place of worship, accompanied by demonstrations at the SP office, DIG office, and police station. On the night of 8 March, the protesters remained at the police station until midnight. The SHO was thereafter

removed from his post. A senior police officer informed the protesters that their demand regarding the SHO had been accepted and advised that any further protest would require prior approval from the district administration. The planned demonstration was postponed.

(Community documented administrative pressure and institutional response)

7 March – Joharabad, District Khushab; Farooqabad, District Sheikhpura

Anti-Ahmadiyya groups gathered outside places of worship during Friday prayers. In Joharabad, more than 100 individuals assembled chanting slogans but were dispersed by police, allowing prayers to conclude. In Farooqabad, police restricted attendance to nearby residents, resulting in prayers being split across five locations under police monitoring.

(Community documented incident)

7 March – Gujranwala District (Kot Mirza Jan, Qayampur Virkan)

Police presence and verbal restrictions were imposed on Ahmadiyya Friday prayers at multiple locations. In Kot Mirza Jan, police initially instructed Ahmadis not to offer prayers but later withdrew; prayers were subsequently held. In Qayampur Virkan, a large police deployment was reduced during prayer time. Despite tension, prayers were completed and worshippers dispersed without detention.

(Community documented incident)

7–19 March – Gulshan-e-Sir Syed (Surjani Town), Karachi

A mob initially numbering 20–25 individuals, later growing to around 200, gathered outside an Ahmadiyya place of worship during Friday prayers, demanding its closure and criminal action against worshippers. Police and Rangers took approximately 40 Ahmadis, including women and minors, into custody. An FIR was registered under PPC Sections 298-C and 34 on the complaint of Muhammad Irfan Gujar. The place of worship was sealed. On 19 March, a civil court rejected bail for six arrested Ahmadis.

(Community documented incident)

7–9 March – Baghbanpura, Gujranwala

Unidentified individuals monitored an Ahmadiyya place of worship, photographed vehicles, and later approached police alleging religious violations. Police briefly visited the site at night accompanied by complainants. Clerics demanded registration of a blasphemy case and sought restrictions on Friday prayers. Police advised caution and temporarily scaled down worship activity.

(Community documented threat and police mediation)

7-9 March – Wasobanga, District Mandi Bahauddin

On the evening of 7 March, after evening prayers, three unidentified individuals were observed standing outside the residence of an Ahmadi man, carrying iron rods. When approached through a non-Ahmadi neighbour, the individuals claimed they were looking for someone else and left the area. Community members reported that the same individuals had previously been seen following their target and other Ahmadis. The incident was reported to the police for investigation. On 9 March at around 7:30 PM, another Ahmadi man was threatened by a hostile group while visiting the shop of a non-Ahmadi acquaintance in the local bazaar. An individual distributed pamphlets calling for a boycott of Ahmadis. When the shopkeeper rejected the pamphlet, slogans were raised outside the shop demanding that the man be expelled. A cleric and his associates then entered the shop and, after the shopkeeper refused to remove the target, assaulted both men, vandalised the premises, damaged the Ahmadi man's motorcycle, and blocked the road. Local residents intervened and de-escalated the situation, allowing the man to leave safely. Police arrested three individuals and registered FIR No. 193/25 at City Police Station, Mandi Bahauddin, under anti-terrorism provisions for inciting violence against Ahmadis and distributing hate material. Police seized boycott pamphlets and copies of a magazine promoting forced conversion of Ahmadis. During interrogation, the accused admitted to targeting Ahmadis on religious grounds.

(Community documented mob intimidation, assault, and law enforcement response)

8-9 March – Chak 166 Murad, District Bahawalnagar

Following the death of a non-Ahmadi individual from natural causes, anti-Ahmadiyya activists mobilised protests falsely accusing Ahmadis of murder. Police registered an FIR under PPC Sections 302, 109, 148, and 149, naming two Ahmadi community leaders among the accused. Heavy machinery was deployed and the minarets of the Ahmadiyya place of worship were demolished. Several Ahmadi families fled the village, and looting of vacated houses was reported.

(Community documented incident)

9 March – Okara

Earlier in March, a district level office bearer of a religious pressure group issued a public video ultimatum addressed to the District Police Officer, demanding the demolition of minarets of an Ahmadiyya place of worship within 48 hours and threatening direct action in case of non compliance. The video circulated widely on social media. On 9 March, following protest notices and mobilisation of several hundred individuals, agitation escalated around the Ahmadiyya place of worship. Police intervened and

demanded action regarding the minarets. After negotiations, Ahmadis were compelled under administrative pressure to further cover the minarets rather than proceed with demolition.

(Community documented incident)

9 March – Manga, District Sialkot

An Ahmadi man was prevented from distributing food as part of Ramadan charity activities after a group of villagers and individuals from a neighbouring area gathered, raised anti-Ahmadi slogans, and objected to the activity. Police intervened, halted the distribution, and dispersed recipients. The group demanded confiscation of the supplies and later sought registration of a criminal case at Baddiana police station, which police declined to register.

(Community documented obstruction of charitable activity)

11 March – Barmoch Goi, District Kotli

An Ahmadi shopkeeper, Mr. Qurban Hussain, was assaulted while offering prayer inside his shop. In the same locality, stones were pelted at Ahmadi homes. Authorities stated they were considering legal action against the assailant; no arrests were reported at the time.

(Community documented incident)

12 March – Online (TikTok; Pakistan-wide circulation)

A senior political figure publicly condemned anti-Ahmadiyya rallies and violence in Pakistan during a live online session broadcast on TikTok. The statement criticised attacks on Ahmadiyya places of worship and violence against Ahmadis in Punjab and other regions, warned of organised efforts to promote religious intolerance through physical persecution, and appealed for restraint and protection of religious minorities and their places of worship. Excerpts from the address were subsequently circulated in pamphlet form.

(Community documented counter-speech condemning anti-Ahmadiyya violence)

12-13 March – Bhagat Choki, District Sargodha

Citing law and order concerns, police summoned members of both communities and detained 16 Ahmadis and 15 non-Ahmadis under preventive provisions Sections 107 and 151 of the Criminal Procedure Code. A magistrate ordered the release of all detainees the following day.

(Community documented incident)

13 March – 209 GB Lodhi Nangal, District Faisalabad

Around 200 individuals attacked an Ahmadiyya place of worship after morning prayers, pelting stones and firing shots. Four Ahmadis were assaulted, unlawfully detained by the attackers, and later recovered by police. The place of worship was subsequently locked by police. No action was reported against the attackers.

(Community documented incident)

14 March – Toleki, Kamonki, District Gujranwala

An Ahmadi man, Mr. Javed Ahmad, was assaulted while travelling to offer Friday prayers after being followed and confronted by a member of the proscribed organisation who accused him of preaching. After the assault, police took Mr. Ahmad into custody instead of the assailants. When another Ahmadi approached the police station to inquire, the SHO asked him to leave, citing the gathering of clerics. Despite assurances from senior police officials that Mr. Ahmad would be released, he was returned home briefly the following day and then taken back by police, who advised him to leave his home for one month as a precautionary measure. As a result, Mr. Ahmad was forced to leave his residence. Following protests by senior Ahmadi representatives to higher police authorities, arrangements were later made for his return.

(Community documented assault, custodial misuse, and forced displacement)

14 March – Layyah District (Chak Azam, 368-TDA, Layyah City)

Police directed that three Ahmadiyya places of worship remain closed between 12:00 PM and 3:00 PM, warning that worshippers would be detained in case of non-compliance. The family in 368-TDA was instructed to vacate the premises and temporarily relocated to a nearby Ahmadi residence. As a result, Friday prayers could not be held at 368-TDA and worshippers prayed at home. In Chak Azam, three Ahmadis on security duty offered prayers while members of a religious pressure group monitored the site and recorded videos. At 93-TDA, worshippers dispersed without offering prayers after filming by the same group and the arrival of police. CCTV footage documenting the filming was later obtained by the police. Subsequent engagement with the District Police Officer indicated that no formal closure orders had been issued; it was agreed that future Friday prayers would conclude by 12:40 PM as an interim arrangement.

(Community documented engagement)

14 March – Aminpur Bazaar, District Faisalabad

Mullas gathered outside the Ahmadiyya place of worship during Friday prayers, demanding its sealing. Police presence prevented escalation, and Ahmadis were able to offer prayers inside the building.

(Community documented incident)

14 March – Murree Road, Rawalpindi

After Friday prayers had concluded and worshippers had dispersed, four members of the proscribed organisation arrived, recorded videos, and took photographs of the Ahmadiyya place of worship.

(Community documented harassment)

14 March – Chak 71 South, District Sargodha

Police instructed Ahmadis to conclude Friday prayers by 12:30 PM and barred non-locals from attending. Four Ahmadis gathered at the place of worship but later relocated to a private home to offer prayers. The village had previously seen a police case registered against 23 Ahmadis on 28 February.

(Community documented restriction)

14 March – Karachi (Rifah-e-Aam, Martin Road, Landhi, North Karachi, Taimuria)

Ahmadis were compelled to delay Friday prayers at multiple locations due to pressure and monitoring by opponents.

(Community documented restriction)

14 March – Gill Road, District Gujranwala

Opponents gathered outside the Ahmadiyya place of worship and demanded police action against Ahmadis.

(Community documented incident)

14 March – Tharoo, District Sialkot

While 20–25 Ahmadis were offering Friday prayers, hardliner activists gathered outside and raised slogans. Police took Ahmadis into custody. After intervention by the District Police Officer, worshippers were released to the local community without being taken to the police station.

(Community documented detention and release)

14 March – Klaswala, District Sialkot

Hostile right wing group gathered outside the Ahmadiyya place of worship during Friday prayers. Ahmadis exited through a rear entrance. The opponents later dispersed without further incident.

(Community documented harassment)

14-15 March – Tatta Paani, District Kotli

A group of individuals affiliated with a hardline religious organisation submitted an FIR at the local police station seeking restrictions on Ahmadi religious practice, following Friday prayers on 14 March. The complainants stated that Ahmadis offering Friday and Eid prayers had hurt religious sentiments and cited Articles 106 and 260 of the Constitution, along with PPC sections 298-B and 298-C, alleging that Ahmadis were unlawfully presenting themselves as Muslims. The FIR also invoked a 1993 Supreme Court judgment (SCMR 1718), asserting that the use of Islamic declarations of faith and symbols by Ahmadis fell within the scope of blasphemy provisions under PPC 295. The complainants attributed any potential law and order situation in the area to public anger allegedly caused by Ahmadi religious practices and demanded that Ahmadis be prevented from using Islamic symbols in order to maintain peace. Community sources noted that the FIR followed an earlier incident in which an Ahmadi shopkeeper in the same area had been attacked, after which a protest was also organised.

(Media reported and community documented legal pressure to restrict freedom of worship)

14-17 March – Chak 20 and Malakwal, District Mandi Bahauddin

During Friday prayers on 14 March, opponents gathered at an Ahmadiyya place of worship in Chak 20 and protested against Ahmadi religious practice. Police directed both parties to appear at Malakwal police station on 17 March. On 17 March, approximately 60 members of a religious pressure group assembled outside the DSP's office, demanding restrictions on Ahmadi religious practice, registration of an FIR in relation to the Friday prayer gathering, and action against the Ahmadiyya place of worship based on its construction date. The DSP advised the group to pursue any claims through the courts and stated that legal consultation would precede any decision on registration of a case. The group submitted an application and dispersed.

(Community documented incident and administrative engagement)

15 March – Korangi, Karachi

Following rejection of pre-arrest bail, two Ahmadis were arrested in court under Section 298-C of the Pakistan Penal Code in a case linked to construction and use of an Ahmadiyya place of worship in Malir. A subsequent post-arrest bail application was also rejected.

(Community documented judicial action)

15 March – Chak 6 Abbasia, District Bahawalpur

An Ahmadi man was assaulted during a land-related dispute involving individuals affiliated with a (now proscribed) far-right party. The victim lost consciousness. Authorities were informed; no FIR against the attackers was reported.

(Community documented incident)

17 March – Pachnand, District Chakwal

Following a 48-hour ultimatum issued by the far-right organisation now proscribed, approximately 1,000 individuals gathered outside an Ahmadiyya place of worship. After negotiations, police facilitated the removal of decorative grill patterns from the building. Activists compiled and circulated a list of Ahmadi residents.

(Community documented incident)

21 March – Kotli

Authorities ordered Ahmadis to vacate places of worship by 1:00 PM. In Aram Bari, hardliner activists gathered and approached the police station. The SHO detained them there, allowing Ahmadis to complete prayers and return home safely.

(Community documented administrative restriction)

21 March – Multan

Despite attempts by opponents to mobilise through administrative channels, additional police deployments ensured that Friday prayers were conducted peacefully.

(Community documented preventive deployment)

21 March – Piru Chak, District Sialkot

Opponents gathered before Friday prayers and demanded that worship be stopped. Police dispersed the group after threats of road blockage. Due to the situation, only Ahmadis already inside the place of worship were able to offer prayers.

(Community documented action)

21 March – Naseera, District Gujrat

Following agitation by mullas, Ahmadis were instructed to offer Friday prayers at an alternative location.

(Community documented restriction)

21 March – Hafizabad City

Opponents recorded videos of the Ahmadiyya place of worship during Friday prayers. Worship proceeded without interruption.

(Community documented incident)

21 March – Bait-ul-Fazl, Aminpur Bazaar, District Faisalabad

Approximately 200 hardliner activists gathered outside the Ahmadiyya place of worship during Friday prayers. Police and Rangers took around 40 Ahmadis, including three women and 12 minors, into custody. The women and minors were later released.

(Community documented detention)

21 March – Sangla Hill, District Nankana Sahib

During Friday prayers, the SHO informed the local Ahmadiyya president that clerics had demanded restrictions on worship and raised objections regarding minarets.

(Community documented administrative pressure)

21 March – 275-RB Kartarpur, District Faisalabad

Right-wing group gathered outside the Ahmadiyya prayer centre during Friday prayers. Police detained nine Ahmadis and took them to Samanabad Police Station.

(Community documented detention)

21 March – Raiwind, District Lahore

Clerics disrupted Friday prayers at an Ahmadiyya place of worship. Police detained four Ahmadis, locked the prayer centre, and registered FIR No. 2055/25 under Section 298-C of the Pakistan Penal Code against three Ahmadis for allegedly imitating Islamic rituals.

(Community documented incident)

21 March – Kotli, AJK

Unidentified individuals destroyed tombstones of all 76 graves in an Ahmadiyya graveyard at dawn. Police registered a case under PPC 297 against unknown persons.

(Community documented incident)

24 March–April – Adhrahman, District Sargodha

Following the death of an Ahmadi community member on 24 March, anti-Ahmadiyya activists attempted to block burial in a shared cemetery. Police intervention allowed burial on a temporary basis, with assurances that the cemetery would be formally divided after Eid. Subsequently, 6 individuals affiliated with the proscribed organisation submitted applications to the local police station claiming ownership of both the cemetery and the Ahmadiyya place of worship, asserting that these sites belonged to “Muslims” and demanding state assistance in reclaiming them. The applicants alleged that Ahmadis had forcibly taken over the place of worship. A similar application was submitted to the District Police Officer two days later. Local landowners who had earlier supported the Ahmadiyya community stated that the situation was now beyond their control. Community sources reported attempts by the same group to impose restrictions on Friday prayers and plans to provoke unrest during worship.

(Community documented legal pressure and threats to sites)

26 March – Noshehra Virkan, District Gujranwala

The Lahore High Court granted bail to Mrs. Bushra Abid, an Ahmadi woman arrested in January under PPC 298-C on allegations of preaching. She had remained in custody for nearly two months following repeated bail rejections by lower courts.

(Community documented judicial relief)

28 March–2 April – Rodha, District Khushab

Police summoned an Ahmadiyya delegation to a police checkpoint and stated that they were under strong pressure from a religious pressure group to remove Islamic inscriptions from Ahmadi gravestones. Police warned that action would be taken if the inscriptions were not erased. The delegation refused to remove the inscriptions themselves or allow civilians to do so. On the night of 2 April, unidentified individuals applied cement to the gravestones and erased the inscriptions. When informed, police claimed no knowledge of the act.

(Community documented coercion and desecration of graves)

31 March – Azizabad and North Karachi, Karachi

Authorities prevented Ahmadis from offering Eid prayers at multiple locations across Karachi. In Azizabad, police sealed an Ahmadiyya place of worship, arrested five Ahmadi worshippers, and barred congregational prayer. Community sources reported vandalism and hate graffiti on the exterior of the sealed building during the operation. In North Karachi, authorities detained 34 Ahmadis and sealed a place of worship under the jurisdiction of Sir Syed Police Station. Similar restrictions and detentions were reported at additional locations across the city, bringing the total number of affected sites to four. Some worshippers were briefly detained and later released.

(Community documented city-wide denial of Eid worship, detentions, and sealing of places of worship)

31 March – Lahore

Authorities disallowed Eid prayers at several major Ahmadiyya worship sites, including Dar-uz-Zikr, Model Town, Bait-ut-Tauhid, and additional locations including Garhi Shahu and Allama Iqbal Town. Police cited law and order concerns following pressure from hostile groups gathering outside the sites. Ahmadis were prevented from congregating and were forced to disperse.

(Community documented denial of worship at principal religious sites)

31 March – Farooqabad, Kajjhar, Kot Abdul Malik, Bidadpur, Sheikhpura District

Police prevented Ahmadis from offering Eid prayers at multiple locations across Sheikhpura district. Community members reported that worship sites were either closed or access was denied by authorities citing security concerns.

(Community documented district-wide obstruction of Eid worship)

31 March – Chak 30/11-L, Sahiwal District

Hostile individuals attempted to stop Ahmadis from offering Eid prayers. Local non-Ahmadi residents intervened and successfully deterred the disruption, allowing the worship to proceed.

(Community documented attempted disruption and civilian intervention)

31 March – Rawalpindi District

Ahmadis were prevented from offering Eid prayers at local worship sites and were compelled to travel to Islamabad in order to perform the Eid service.

(Community documented incident)

31 March – Bandhi, District Benazirabad, Sindh

At Jamali Petrol Station on the Mehran Highway, a privately operated fuel station, a notice was displayed outside newly constructed paid washroom facilities stating: “Qadianion ka aana sakhti se mana hai” (entry of Qadianis is strictly prohibited). The notice explicitly barred Ahmadis from accessing the public facility on the basis of religious identity.

(Community documented discrimination in access to public services)

Two Ahmadis Killed in One Week – April 2025

In April, two Ahmadi men were killed in separate incidents within the span of one week, underscoring the escalating violence faced by the community. On 18 April, Laiq Ahmad Cheema was lynched by a mob outside an Ahmadiyya place of worship in Saddar, Karachi, following mobilisation through social media. Police and Rangers were present nearby, yet the attack was not prevented. Six days later, on 24 April, 19-year-old Muhammad Asif was shot dead during a late-night attack on Ahmadi homes in Bhulair, District Kasur; another Ahmadi was injured. FIRs were registered in both cases. These killings occurred amid a broader pattern of restrictions on worship, destruction of religious sites, and open incitement against Ahmadis across Punjab and Sindh during the same period.

April (unspecified) – Shamsabad, Rawalpindi

An Ahmadi man, Mr. Masood Ahmad, lost his employment due to religious discrimination and subsequently opened a small stationery business to support his family. Anti-Ahmadiyya activists pressured the landlord to evict him, forcing him to vacate the premises. As threats and hostility escalated, Mr. Ahmad was compelled to leave the area and relocate to another locality to ensure personal safety and livelihood.

(Community documented forced displacement and loss of livelihood)

April (unspecified) – Quaidabad, District Khushab

Two Ahmadi families reported that their children were expelled from a private school solely on the basis of religious identity. Subsequent attempts to enrol the children in other local schools were refused. With no access to education in the area, the families were compelled to relocate their children to distant locations to continue schooling.

(Community documented discrimination in access to education and forced relocation)

April (unspecified) – Chak No. 151/21, District Bahawalnagar

Police registered FIR No. 207/25 under PPC Section 295-A against a non-Ahmadi man, Nazir Ahmad, alleging that he had compared the Holy Qur'an with an Ahmadiyya translation inside a place of worship. Subsequent video evidence confirmed that the accused was not an Ahmadi and had possessed the translation independently. A coordinated social media campaign accused Ahmadis of distributing Qur'anic translations and falsely named an Ahmadi individual as responsible. A spokesperson of the religious group later stated that the statements circulating online were personal and not issued by central leadership. The criminal case against Nazir Ahmad remained registered.

(Community documented alleged misuse of blasphemy provisions and incitement)

April (unspecified) – Bahawalnagar

Members of the Bahawalnagar Bar Association submitted a written application demanding the segregation of crockery used by Ahmadi lawyers in the bar room, using derogatory religious language and characterising Ahmadis as apostates. The application urged separation as an expression of religious allegiance.

(Community documented professional discrimination and incitement)

Early April–13 April – Farooqabad, District Sheikhpura

Anti-Ahmadiyya activity intensified during Ramadan, beginning with wall-chalking and vandalism of Ahmadi gravestones. On successive Fridays, extremists gathered outside the Ahmadiyya place of worship, raising slogans and forcing prayers to be held at alternative locations. On 11 April, police took custody of the keys to the Ahmadiyya place of worship. On the night of 13 April, police personnel from Farooqabad police station blackened the Kalima written inside the worship site and erased the words "Ahmadiyya Bait-ul-Zikr" from its exterior.

(Community documented police involvement)

1 April – Chak No. DB39, District Khushab

Police locked the Ahmadiyya place of worship following pressure from local religious activists. Keys were split between police and the community, and Ahmadis were instructed to suspend worship for several days.

(Community documented incident)

2–3 April – Model Colony and Gulshan Jami, Karachi

Police verbally ordered Ahmadis to suspend daily and Friday prayers at two Ahmadiyya worship centres citing threats from extremist groups. Police physically blocked entry before Fajr prayer and warned that non compliance would result in FIRs and sealing of the centres.

(Community documented administrative restriction)

2 April – Nadhiri Bala, District Kotli, AJK

An Ahmadi man was harassed, filmed, and shoved by religious extremists while offering prayer near a water spring. Activists attempted to pressure police into registering a case against him. Police declined and warned both parties.

(Community documented incident)

4–7 April – Civil Lines, District Sargodha

During Friday prayers on 4 April, individuals affiliated with a religious pressure group gathered outside the central Ahmadiyya place of worship, recorded videos, and called the police. Police detained 20 Ahmadis; 16 were later released, while four were taken to the City Police Station and presented before the District Police Officer. Police pressured the detainees to submit written undertakings renouncing the use of Islamic symbols. After refusal, a limited statement of law-abiding conduct was accepted, and three detainees were released. One Ahmadi, was booked under arms regulations for possessing a firearm licensed to a deceased Ahmadi relative. On 7 April, a magistrate granted him bail.

(Community documented detention and legal action)

5 April – Chak 30/11-L, District Sahiwal

Police demolished the prayer niche of an Ahmadiyya place of worship following repeated agitation by religious activists. The demolition was carried out with labourers and debris was removed by police.

(Community documented incident)

7–11 April – 275-RB Kartarpur, District Faisalabad

Anti-Ahmadiyya activists announced a social boycott of Ahmadis from a local mosque on 7 April. On 8 April, following afternoon prayers, a protest call was issued, raising fears of mob mobilisation and potential demolition of minarets at the Ahmadiyya place of worship. An Ahmadiyya delegation met the Superintendent of Police, who assured

protection. On 9 April, police deployed at both Ahmadiyya worship sites and dispersed hostile groups. During this period, activists circulated a written pamphlet titled “Alhamdulillah” announcing a complete social boycott, including denial of water, expulsion of Ahmadi students and teachers from schools, refusal of medical treatment, denial of groceries, and termination of land leases. Following the boycott announcement, one Ahmadi publicly disassociated from the community after Maghrib prayers at a local mosque. On 11 April, slogans were raised outside Ahmadi homes and offensive language was used during Friday sermons. Due to the boycott, an Ahmadi ninth-grade student was denied transport to an examination, requiring alternative arrangements. A private school, barred one Ahmadi teacher and 46 Ahmadi students from attending classes, stating they may return once the situation “normalises.”

(Community documented boycott, intimidation, and denial of basic services)

11 April – Karachi; Lahore; Chak Mangla and Chak 35 Shumali, District Sargodha; Pindi Bhago, District Sialkot

Friday prayers were disrupted or prevented across multiple districts amid intensified mobilisation against Ahmadi religious practice. In Karachi, Friday prayers could not be held at 18 pre-designated locations due to hostile circumstances, while alternative arrangements were made elsewhere; prayers were successfully offered at nine locations. In Lahore, only volunteers on duty offered prayers at Delhi Gate, Rachna Town, Shahdara Town, and Factory Area, while the wider community followed a pre-decided plan to pray at home; in Samanabad, prayers were offered at a delayed time of 2:30 PM. In Chak Mangla, District Sargodha, police arrived at 11:30 AM and barred the congregation from offering Friday prayers despite the absence of clerics or protesters, resulting in prayers being offered at home, and later at the place of worship after police departure. In Chak 35 Shumali, clerics accompanied by police locked the Ahmadiyya place of worship, photographed the premises, and left, forcing the congregation to offer prayers at a private farmhouse. In Pindi Bhago, District Sialkot, police prevented Friday prayers from taking place, while elsewhere in Sialkot prayers proceeded peacefully.

(Community documented coordinated obstruction of Friday worship)

9 April – Hamraj Pura and Kot Rehmat Khan, District Nankana

Police demolished minarets and prayer niches of two Ahmadiyya places of worship during late night operations, citing verbal instructions from higher authorities. No written orders were provided to the community.

(Community documented incident)

9 April – Bhabatian, District Lahore

Police, accompanied by religious activists, searched and sealed an Ahmadiyya place of worship based on unsubstantiated allegations. Authorities later stated the closure would remain until conditions were deemed stable.

(Community documented incident)

12 April – Saleempur, District Sialkot

Police demolished the prayer niche of an Ahmadiyya place of worship and destroyed eight gravestones in the community cemetery during a night operation after earlier threats of criminal cases.

(Community documented incident)

17-21 April – Chenab Nagar, Chiniot; Jhang; Shorkot (Punjab)

The Punjab Housing and Town Planning Agency/PHATA issued an official advertisement dated 17 April for the auction of residential and commercial plots in multiple towns, explicitly barring members of the Ahmadiyya community from participation and warning that any Ahmadi buyer would forfeit both plot and payment. The advertisement required bidders to submit an affidavit affirming belief in Khatm-e-Nabuwwat. The policy was issued by PHATA's Deputy Director, Jhang, citing a directive from Lahore dated 7 July 1976, and applied to the Muslim Colony development scheme in Chenab Nagar. The policy drew condemnation from human rights organisations and legal experts as discriminatory and unconstitutional. As of 21 April, no response had been issued by PHATA or the Punjab government.

(Reported by Dawn; also community documented state-sponsored discrimination in property rights)

18 April – Saddar, Karachi

Mr. Laiq Ahmad Cheema, an Ahmadi man, was lynched by a mob outside an Ahmadiyya place of worship after extremists mobilised via social media. Police and Rangers were present nearby. The worship site was sealed and worshippers detained temporarily. An FIR under PPC 302, 148, 149 and ATA provisions was registered against named suspects.

(Reported by Dawn, VoicePK, HRCP, Express Tribune)

20 April – Narowal

Police registered an alleged fabricated criminal case against Mr Muhammad Waqas and his son under PPC 506 and 34 following false allegations by religious activists. Both were taken into custody despite ongoing litigation linked to an earlier blasphemy case.

(Community documented judicial harassment)

24 April – Bhulair, District Kasur

Mr. Muhammad Asif, a 19-year-old Ahmadi, was shot dead during a late night attack on Ahmadi homes. Another Ahmadi was injured. Police registered an FIR against 5 nominated attackers under PPC 302, 148 and 149.

(Community documented killing)

25 April – Mansoor Wali, District Gujranwala

Police registered an FIR under PPC 298 B and 298 C against five Ahmadi for offering congregational prayers. Two accused later secured pre-arrest bail.

(Community documented criminalisation of worship)

25 April – Maro Bhattian, District Chiniot

An elderly Ahmadi was unlawfully detained and harassed by religious activists and later taken into police custody on false allegations of preaching. He was released after questioning.

(Community documented incident)

5 May – Preedy, Karachi

Police registered FIR No. 283 under PPC 298-B and 298-C against 35-40 unidentified Ahmadi and the administration of Ahmadiyya Hall for allegedly offering Friday prayer on 18 April. The FIR was registered on court directions following an application under Sections 22-A and 22-B CrPC. No arrests were reported.

(Community documented incident)

8 May – Kasur

An Additional Sessions Judge rejected confirmation of pre-arrest bail for three Ahmadi booked under PPC 298-C in a case related to offering prayers at a central Ahmadiyya place of worship constructed over sixty years ago. No arrests were reported at the time; appeal proceedings were initiated.

(Community documented judicial action)

10 May – Rodha, District Khushab

Gravestones of 90 deceased Ahmadis were found destroyed in the local cemetery. The vandalism followed sustained police pressure on the community to remove the gravestones themselves, which Ahmadis had refused to do. No perpetrators were identified or arrested.

(Community documented incident)

11 May – Karachi

Mr. Tahir Mahmood, local president of the Ahmadiyya community in Malir, died in custody after falling ill in prison. He had been arrested in March in a faith-based case related to offering prayers and construction of an Ahmadiyya place of worship (see 14 February entry). Community members reported delayed and inadequate medical treatment.

(Community documented custodial death)

15 May – Karachi (Central District)

A sessions court dismissed an application filed by an activist of the now banned organisation seeking registration of an FIR against two Ahmadis for allegedly offering prayers inside their private residence. The applicant had earlier approached the SP Complaint Cell, which found no cognisable offence. Upon review, the Additional Sessions Judge held that there was no evidence of public worship, mosque-like structure, or call to prayer, and affirmed that the Constitution guarantees freedom of religion, privacy of the home, dignity, and equality before the law. The court observed that surveillance or intrusion into private religious practice is unlawful and that the criminal justice system must not be misused for sectarian harassment. No direction for registration of an FIR was issued.

(Judicial determination rejecting misuse of criminal process)

16 May – Sargodha

Dr. Sheikh Muhammad Mahmood, a prominent Ahmadi gastroenterologist, was shot dead inside a hospital by an unidentified assailant after Friday prayers. Police registered an FIR under PPC 302 and initiated investigation. The killing followed years of threats, boycott campaigns, and religious edicts against him.

(Community documented killing)

17 May – Chak 209 GB Lodhi Nangal, District Faisalabad

Police registered FIR No. 248 under PPC Sections 506, 149, 148, 337-3, and 72 against 12 Ahmadis, including seven unidentified persons, in connection with an alleged incident that community members state did not occur. The FIR followed an earlier mob attack on the Ahmadiyya place of worship in March, which remains sealed.

(Community documented criminalisation)

17 May – Wah Cantt. Punjab

A local unit of the now proscribed organisation submitted a written request to the SHO demanding surveillance and monitoring of Ahmadi households and facilities ahead of Eid-ul-Azha. The letter urged police to prevent Ahmadis from performing animal sacrifice, asserted that such religious practices were unlawful for them, and requested official checks at locations associated with the Ahmadi community. The communication explicitly called for heightened policing of Ahmadis' private conduct during the religious festival.

(Community documented incident)

18 May – Sargodha

Following the killing of Dr. Sheikh Muhammad Mahmood, religious groups held a conference in Chak 71 South where speakers engaged in explicit hate speech against Ahmadis and publicly refused to condemn the murder. No action by authorities against the speakers was reported.

(Community documented incitement)

19-20 May – Kirsan, District Attock

Anti-Ahmadi activists submitted written demands seeking demolition of a worship niche, removal of gravestone inscriptions, and a ban on Friday prayers. Police summoned the Ahmadi community and sought written concessions. Subsequent negotiations resulted in restrictions on prayer timings and instructions to modify boundary walls, while burial and gravestone issues were deferred to court proceedings.

(Community documented coercion)

20 May – Sarai Alamgir, District Jhelum

Provocative anti-Ahmadi wall chalking appeared near Ahmadi residences. The community reported the incident to police and requested removal of the hateful inscriptions and legal action.

(Community documented incident)

23 May – Mandiala Waraich, District Gujranwala

Police demolished the niche and a decorative minaret-like structure of an Ahmadiyya place of worship during a late-night operation. Access roads were blocked, debris was removed by police, and the demolition was carried out in the presence of extremist complainants.

(Community documented incident)

23 May – Shalamar Town, Lahore

Friday prayer at an Ahmadiyya place of worship was disrupted after miscreants filmed worshippers and mobilised a crowd. Police evacuated worshippers in stages and briefly detained two Ahmadis before releasing them.

(Community documented incident)

25 May – Head Chanawan, District Gujranwala

Burial of an Ahmadi man was blocked in a common cemetery following objections by religious activists. Police and district administration prohibited burial locally, citing law and order concerns, and directed the family to relocate the burial to another district.

(Community documented incident)

26 May – Shakargarh, District Narowal

A rented cold storage cabin used temporarily for the body of a deceased Ahmadi woman was set on fire by anti-Ahmadi activists after the burial. The act was justified by the perpetrators as retaliation for alleged “defilement.”

(Community documented incident)

29 May–7 June – Mirpur and Kotli

The Sub-Divisional Magistrate, Mirpur, issued a written directive prohibiting Ahmadis from offering Eid-ul-Adha prayers and performing animal sacrifice during all three days of Eid. The local administration summoned an Ahmadiyya delegation and reiterated that Qurbani was not permitted and that Eid prayers must be offered one hour earlier than other sects.

Following representations to the Deputy Commissioner, Kotli, including submission of superior court judgments, officials revised the order. A subsequent directive clarified that under the Interim Constitution of AJK, non-Muslims may practise their faith within

places of worship, subject to conditions: prayers could not coincide with Muslim prayer times; Islamic terminology or titles could not be used; and Ahmadi places of worship were required to display a signboard stating “Bait-uz-Zikr.” The district mufti issued written instructions to local muftis in Mirpur and Kotli districts directing them to deliver sermons against Ahmadis. The sermons called for preventing Ahmadis from performing Qurbani and urged initiation of legal proceedings against them.

(Community documented administrative prohibition and conditional permission)

29 May – 5 June (Lead-up period) – Punjab (multiple districts)

Following a circular issued by a High Court Bar Association, district administrations and police across Punjab initiated preventive measures against Ahmadis ahead of Eid-ul-Adha. These included forwarding the bar letter to local police, entertaining applications from clerics and bar associations, and directing police to “ensure compliance” with Sections 298-B and 298-C PPC to avoid a law and order situation.

(Community documented administrative escalation)

30 May – Thatta Joiya, District Sargodha

Around 11:30 AM, a police ASI arrived at the Ahmadiyya place of worship and directed that the premises be vacated and locked by 12:00 PM. Community members contacted the district administration and clarified that prior permission had been granted for prayers to continue until 12:30 PM. After repeated exchanges, Friday prayers were ultimately offered without interruption

(Community documented administrative interference)

30 May – Chak 46 Shumali, District Sargodha

Following the conclusion of Friday prayers, two anti-Ahmadiyya activists arrived at the Ahmadiyya place of worship and began filming worshippers as they were leaving. Due to security concerns, the congregation was evacuated quietly and in a controlled manner.

(Community documented intimidation)

30 May – Adrahman, District Sargodha

Police were present at the Ahmadiyya place of worship for Friday security duty. During this time, an interaction between police personnel and an on-duty Ahmadi youth led to the youth being taken to the police station. He was released shortly thereafter without charge.

(Community documented arbitrary detention)

30 May – Chak No. 6/11/1, District Sahiwal

Anti-Ahmadiyya activists attempted to disrupt Friday prayers and circulated messages urging supporters to assemble, stating, “Today we will teach the Qadianis a lesson.” Ahmadis immediately informed the police. Law enforcement arrived promptly, dispersed the gathering, and prevented escalation. Friday prayers were completed peacefully, and worshippers returned home safely.

(Community documented attempted disruption and preventive police response)

29 May–7 June 2025 – Nationwide

Ahead of Eid-ul-Adha on 7 June 2025, Ahmadis across Pakistan faced coordinated administrative restrictions and intimidation aimed at preventing Eid prayers and animal sacrifice. A circular issued by Lahore High Court Bar Association, formally urged federal, provincial, and district authorities to bar Ahmadis from performing Eid prayers, Qurbani, and other religious practices, and to initiate legal action under PPC Sections 298-B and 298-C in case of non-compliance. The circular was widely disseminated to Inspectors General of Police, Chief Secretaries, Home Departments, district administrations, and bar associations nationwide, and was subsequently taken up by right wing groups, warning of “law and order situations” if Ahmadis were allowed to observe Eid rites. In response, administrations across at least 18 districts in Punjab, Sindh, and AJK required Ahmadis to sign affidavits and surety bonds pledging not to perform Qurbani, Eid prayers, or any act deemed to resemble Islamic practice, with threats of fines, imprisonment, and criminal prosecution for violations. Police issued verbal and written instructions restricting prayer timings, sealing or monitoring places of worship, and, in some locations, compelling Ahmadis to offer prayers at pre-dawn hours to avoid public visibility. Bar associations in Larkana, Qambar, Mirpur Khas, Naushero Feroze, Sajawal, Sukkur, Gujranwala, Kasur, Faisalabad, and Karachi passed or forwarded resolutions supporting the restrictions. Applications based on a circulated template complaint, shared via social media according to the community, were submitted at more than 50 locations nationwide.

Criminal cases related to alleged Qurbani were registered in at least four districts—Sargodha, Faisalabad, Gujranwala, and Gujrat—naming Ahmadis and, in some cases, non-Ahmadis, with potential penalties of up to three years’ imprisonment. Across approximately 20 districts, Eid prayers were obstructed or disrupted, forcing Ahmadis to make alternative arrangements or refrain from congregational worship altogether. The restrictions extended to Rawalpindi, Lahore, Sargodha, Dera Ghazi Khan, Wah Cantt, Karachi, Umankot, Mirpur, and multiple rural localities.

The Ahmadiyya central administration formally complained to the Chief Minister of Punjab on 29 May, warning of incitement to violence and unlawful administrative overreach. The CM Office referred the matter to the Punjab Home Department, which issued instructions on 5 June urging restraint. While these directives mitigated interference in a number of locations, they reached many districts too late to prevent widespread harassment and coercion during Eid.

(Reported by Dawn; statements by HRCP; community documented nationwide administrative restriction and coercion of religious practice)

2 June – Central District, Karachi

During a scheduled bail hearing at the Sindh High Court, in the case arising from the sealing of the Ahmadiyya place of worship in Malir Colony and the subsequent custodial death of Dr. Tahir Mehmood (see 14 February and 11 May entries), an anti-Ahmadi activist appeared accompanied by several lawyers and a group of agitators. After the court proceedings concluded, defence counsel was harassed and subjected to violence outside the courtroom. The intimidation was directly linked to the ongoing prosecution of Ejaz Hussain under PPC 298-C and related provisions. No action was reported against those involved.

(Community documented instance)

7-8 June – Jhelum City; Mirpur, AJK; Mohlankay Chattha and Chak Pathan, District Gujranwala; Karachi; Chak No. 6/11-L, District Sahiwal; Multan (Gulgasht); Chak 215-JB, Sumandri, District Faisalabad; Pir Mahal, District Faisalabad; Shalimar Area, Lahore; Chah Sardar Wala and Chak 49, District Sargodha; Kot Shera, District Gujranwala; Chak 121 JB, District Faisalabad; Sultan Sikandar Colony, Sillanwali, District Sargodha; Pind Begowal, Islamabad; Mirpur; Attock; Bhakkar; Chakwal; Khushab; Jhang; Toba Tek Singh; Hafizabad; Narowal; Khanewal; Vehari; Layyah; Rajanpur; Bahawalpur; Bahawalnagar; Umerkot; Karachi

On Eid-ul-Adha, Ahmadis across the listed locations were subjected to coordinated obstruction of Eid prayers and animal sacrifice through a combination of clerical threats, administrative orders, police enforcement, and criminal prosecution.

Public Threats and Clerical Incitement

- In Jhelum City, a cleric publicly announced during a religious procession that Ahmadis would not be allowed to perform Qurbani. Following the threat, Ahmadis across the city refrained from animal sacrifice due to fear of violence and legal action.
- In multiple districts, including Mirpur, Attock, Bhakkar, Chakwal, Khushab, Jhang, Toba Tek Singh, Hafizabad, Narowal, Khanewal, Vehari, Layyah, Rajanpur,

Bahawalpur, Bahawalnagar, and Umerkot, clerics issued letters and delivered sermons instructing followers to prevent Ahmadis from observing Eid rituals, warning of unrest. Police acknowledged receipt of these applications and marked them for action.

Administrative Bans and Police Enforcement

- In Mirpur, written orders prohibited Ahmadis from animal sacrifice and initially from offering Eid prayers. Following representations and citation of court judgments, authorities partially revised the orders but imposed restrictive conditions on prayer timing, terminology, and signage.
- In Karachi, district administrations explicitly forbade Ahmadis from offering Eid prayers at their places of worship, compelling the community to make alternative arrangements at private or relocated venues.
- In Mohlankay Chattha and Chak Pathan, District Gujranwala, police arrived before the early morning Fajr prayer and barred Ahmadis from accessing their places of worship, preventing both Fajr and Eid prayers.
- In Kot Shera, District Gujranwala, police locked an Ahmadiyya place of worship from the outside at midnight and declared that Eid prayer would not be permitted, asserting that the site did not officially exist in police records.

Disruption of Eid Prayers and Detentions

- In the Shalimar Area, Lahore, police detained 24 Ahmadis during Eid prayer after opponents gathered outside the worship site. After recording their details, police released them. Anti Ahmadi activists subsequently welded the gate of the worship place shut from the outside.
- In Chah Sardar Wala and Chak 49, District Sargodha, police detained Ahmadis following Eid prayer after opponents recorded videos of the worship. Individuals were taken to police stations and later released.

Prohibition of Qurbani, Searches, Arrests

- In Chak No. 6/11-L, District Sahiwal, members of a religious pressure group trespassed into the residence of an Ahmadi man by climbing the boundary wall and searched the house to locate sacrificial meat. Following the incident, police forbade Ahmadis in the area from performing Qurbani.
- In Multan (Gulgasht), Security Branch officials conveyed instructions from the City Police Officer that Ahmadis must not perform Qurbani, while stating that Eid prayer would be permitted. Police cited complaints already filed at two police stations and claimed they could not ensure protection if sacrifice was undertaken.

- In Chak 215-JB, Sumandri, District Faisalabad, an Ahmadi man was taken into police custody after a goat was slaughtered at his non Ahmadi father's house. A case was registered under PPC 298 C. In Pir Mahal, District Faisalabad, the DSP summoned an Ahmadi resident in the days preceding Eid, ordered the removal of Urdu poetic verses from his house, and warned that Qurbani would not be tolerated. Eid prayer was made conditional on police oversight and compliance. In Chak 121 JB, District Faisalabad, police registered a criminal case under PPC 298 C and 307 against an Ahmadi man on allegations relating to animal sacrifice carried out by his non Ahmadi family. He was arrested on Eid day and later granted bail.
- In Sultan Sikandar Colony, Sillanwali, District Sargodha, police registered an FIR under PPC 298 C for alleged animal sacrifice. The accused was arrested and later released on bail.

Cemetery Intimidation and Policing

- In Pind Begowal, Islamabad, following Eid prayers, Ahmadi worshippers were followed to their community cemetery by religious activists who raised hostile slogans. The group later gathered at the village entrance under identified leadership and publicly declared that Ahmadi would not be permitted to perform Qurbani. Police deployed a cordon and prevented entry into the village, averting direct confrontation. The group reassembled the following day and reiterated threats.
- In Mirpur, Jhelum, Attock, Bhakkar, Chakwal, Khushab, Jhang, Toba Tek Singh, Hafizabad, Narowal, Khanewal, Vehari, Layyah, Rajanpur, Bahawalpur, Bahawalnagar, Umerkot, and Karachi, police enforced bans on Qurbani through verbal orders, threats of FIRs, confiscation of animals, and short term detention. In several locations, individuals were released while sacrificial animals were retained.

(Community documented incidents)

8 June – Samanabad and Liaquatabad, Karachi

An Ahmadi man performed animal sacrifice in Samanabad. A video of the act was circulated to anti-Ahmadi activists, who arrived with police. After the man confirmed his Ahmadi identity, activists assaulted him, threatened him with knives and sticks, and demanded his prosecution. Police transferred him first to Samanabad Police Station and later to Liaquatabad Police Station. Clerics pressured police to register a case and warned the family to prioritise his safety. Under coercion, the man issued a statement disassociating himself from the Ahmadiyya community. He was publicly garlanded and filmed.

(Community documented assault, coercion, and forced renunciation)

9 June – Kot Hara, District Gujranwala

Police registered FIR No. 1113 under PPC 298-C against Samiullah before any animal sacrifice occurred. Police confiscated the sacrificial goat. The complainant was a known anti-Ahmadi activist affiliated with a religio-political party.

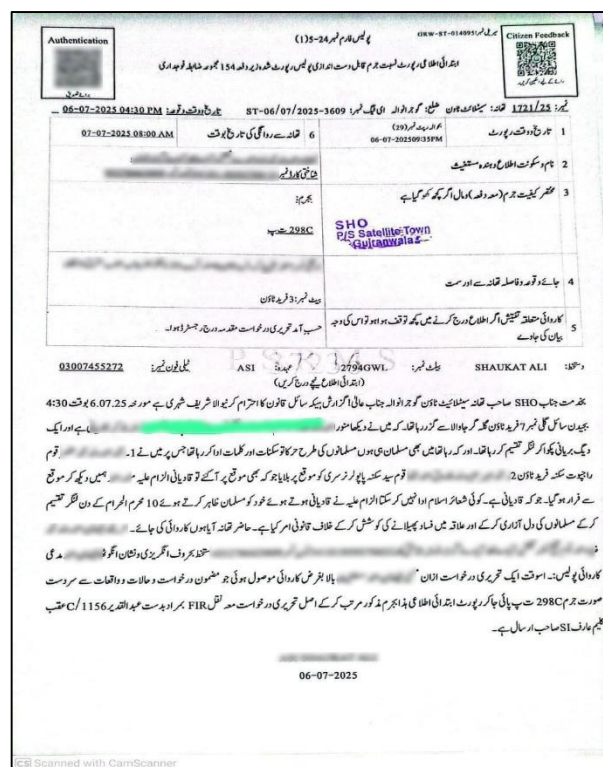
(Community documented incident)

16 June – Chak Sikandar, District Gujrat

Police registered FIR No. 558 against Iftikhar Ahmad, president of the local Ahmadiyya community, and three non-Ahmadis under PPC 298-C and 109 for alleged animal sacrifice performed during Eid visits to relatives.

(Community documented incident)

6-15 July – Gujranwala,



An Ahmadi man was arrested on blasphemy charges in Gujranwala for distributing niāz (free food and drink including biryani) on the 10th of Muharram (Youm-i-Ashur) — an act the complainant alleged involved “identifying himself as a Muslim and speaking and acting like a Muslim,” which under Section 298-C of the Pakistan Penal Code is a criminal offence for Ahmadis. The FIR was registered at Satellite Town Police Station, and the suspect was sent on a seven-day judicial remand. On 15 July, a Gujranwala court dismissed his post-arrest bail plea.

(Reported by Dawn)

14 July – Ralioke village, Daska, Sialkot

A mob attack targeted a local Ahmadi worship place in Ralioke near Daska. Protesters, reportedly armed with hammers, sticks, and iron rods, attacked police who responded to prevent violence, injuring officers and damaging vehicles. They destroyed CCTV cameras and attempted to demolish parts of the structure. Sialkot police registered a case under various sections of the PPC and the Anti-Terrorism Act, booking 142 suspects and arresting 51. Weapons including pistols and bullets were seized during the clashes.

(Reported by Dawn and VoicePK)

13-16 August – Faisalabad (Dijikot and Kartarpur / 275-RB)

On 14 August, during Independence Day processions in the Dijikot and Kartarpur (275-RB) areas of Faisalabad, a large mob led by the now banned organisation attacked Ahmadiyya properties and community members. Approximately 300 individuals participated in the violence. Two Ahmadiyya places of worship were stormed; minarets were torn down, and one worship site was set on fire. Ahmadis were physically assaulted, with at least two individuals sustaining serious head injuries. Nearby Ahmadi homes were ransacked, and religious items were destroyed. In the aftermath of the violence, two FIRs were registered under the Anti Terrorism Act along with multiple provisions of the Pakistan Penal Code. The FIRs named 47 identified suspects and listed approximately 250-300 unidentified persons. By 16 August, police reported the arrest of at least 25 individuals in connection with the attacks.

(Reported by Dawn and VoicePK)

2-4 September – Sangla Hill, District Nankana Sahib

Between 2 and 4 September, local authorities in Sangla Hill, District Nankana Sahib demolished the minarets and architectural features of two Ahmadiyya places of worship following sustained pressure from local religious groups. The demolitions were carried out at night by municipal workers accompanied by police, without the issuance of court orders or written directives. Authorities cited security concerns to justify the operation, despite objections raised by the Ahmadi community and references to constitutional protections for existing places of worship.

(Reported by VoicePK and The Friday Times)

6-7 September – Chenab Nagar (Rabwah), District Chiniot

Police permitted large-scale anti-Ahmadiyya rallies in the Ahmadiyya community's headquarters while maintaining restrictions on Ahmadi religious gatherings. On 6 September, an Eid Milad-un-Nabi procession turned into a rally featuring explicit hate speech against Ahmadis. On 7 September, a religious Conference was held with police

facilitation, during which speakers labelled Ahmadis traitors and issued threats against any reform of blasphemy laws.

(Reported by VoicePK)

27–29 September – Kalsian, Kalia Noria, District Sheikhpura

A three-day sequence of coordinated anti-Ahmadiyya actions unfolded across multiple villages. In Kalsian, the now banned organisation held an all-night rally featuring anti-Ahmadi speeches in the presence of police. The following day, a 17-year-old Ahmadi youth was assaulted after refusing to disclose the location of Friday prayers. On 29 September, individuals climbed onto an Ahmadiyya place of worship in Kalia Noria and removed copies of the Qur'an; pressure was subsequently exerted on police to register cases against Ahmadis rather than the perpetrators.

(Reported by VoicePK)

21–30 September – Piro Chak and Daska, District Sialkot

Between 21 and 30 September, a continuous sequence of anti Ahmadi actions unfolded in Piro Chak and nearby areas of Daska, District Sialkot, beginning with denial of burial rights and culminating in large scale mob violence.

Burial denial and funeral disruption (21–24 September)

Between 21 and 24 September, Ahmadis in Piro Chak were denied burial rights for a deceased community member following renewed clerical opposition to the use of a long established Ahmadi graveyard. During funeral proceedings, individuals affiliated with a right wing organisation gathered along the funeral route, blocked roads, chanted slogans, and set property, including a motorcycle, on fire. Burial was eventually permitted only at a distant Ahmadi cemetery under police supervision.

Administrative inaction and mortuary standoff (23 September)

On 23 September, in Daska, an Ahmadi woman remained in a mortuary for more than 48 hours after hardline elements blocked burial in the community's traditional graveyard in Piro Chak. Local administration and police were informed but did not intervene to secure burial rights, advising the community to abandon the burial attempt. The matter remained unresolved at the time.

Escalation into mob violence (28–30 September)

Between 28 and 30 September, following days of tension linked to the burial dispute, a mob of approximately 200–250 individuals attacked Ahmadi homes and properties in Piro Chak. Shops and farmhouses were set on fire, firearms and iron rods were used, and police weapons were briefly seized during clashes. Police later registered an FIR under the Anti Terrorism Act and relevant provisions of the Pakistan Penal Code after

reinforcements restored order. At least five Ahmadis and three attackers sustained injuries. Approximately 30 arrests were reported.

(Reported by VoicePK and Pakistan Today)

29-30 September – Chak 11 Fordwah, Bahawalnagar

Police in Bahawalnagar tore down the minarets of an Ahmadiyya place of worship built in 1980, in what community sources described as a state-led demolition carried out at night without prompt accountability.

(Reported by VoicePK)

10 October – Chenab Nagar (Rabwah), Chiniot District

At Baitul Mehdi, Ahmadiyya worship place, an armed individual opened fire on private security volunteers, wounding six worshippers. Police and Counter Terrorism Department personnel returned fire, killing the attacker at the scene. A case was registered under multiple sections of the Arms Amendment Ordinance and Anti-Terrorism Act. 60 security volunteers were injured; inquiry was ongoing.

(Reported by AP News)

Except for an encroachment removal operation carried out by the Revenue Department in Wazirabad, no major incidents of violence against the Ahmadiyya community were documented later in 2025 following the ban on a far-right organisation.

Approximate Incidents by District

Punjab		
1	Gujranwala	42
2	Sialkot	27
3	Lahore	23
4	Sargodha	19
5	Faisalabad	17
6	Chiniot (includes incidents in Rabwah, Chenab Nagar)	15
7	Khushab	12
8	Sheikhupura	12
9	Toba Tek Singh	10
10	Bahawalpur	9
11	Attock (includes Jhang)	9
12	Narowal	8
13	Mandi Bahauddin	8
14	Jhelum	8
15	Nankana	7
16	Bahawalnagar	7
17	Hafizabad	6
18	Rawalpindi	5
19	Chakwal	5
20	Okara	5
21	Vehari	5
22	Sahiwal	5
23	Kasur	5
24	Multan	5
25	Gujrat	4
26	Khanewal	4
27	Layyah	3
28	Rajanpur	3
29	Rahim Yar Khan	2

30	Bhakkar	2
31	Lodhran	1
32	Dera Ghazi Khan	1
33	Wah Cantt	1
Sindh		
1	Karachi	31
2	Larkana	8
3	Umerkot	2
4	Mirpurkhas	2
5	Khairpur	1
6	Shaheed Benazirabad	1
7	Qambar	1
8	Naushero Feroz	1
9	Sajawal	1
10	Sukkur	1
Azad Jammu and Kashmir		
1	Kotli	23
2	Dolian Jattan	2
3	Mirpur	1
4	Poonch	1
Islamabad Capital Territory		
1	Islamabad	3
Khyber Pakhtunkhwa		
1	Peshawar	1
2	Mardan	1
Balochistan		
1	Quetta	1

Statistics of Anti-Ahmadi Human Rights Violations From 1984 to 2025¹⁴

1	Number of Ahmadis killed	290 (4 killed in 2025)
2	Ahmadis assaulted for their faith	422
3	Cases	4581
4	Arrests	396
5	Number of worship places demolished	120
6	Graves desecrated in 2025	381
7	Mosques sealed	58
8	Bodies exhumed after burial	39
9	Number of Ahmadis currently incarcerated for faith-based cases	6

Letters Sent by Community to NCHR for Redress

#	Date	Issue Involved
2024		
1	22.4.2024	Request to take notice of the harassment and incitement to violence against members of the Ahmadiyya community with respect to the auspicious occasion of Eid ul Azha by extremist elements
2	14.5.2025	Request to take notice of the harassment and incitement to violence against members of the Ahmadiyya community with respect to the auspicious occasion of Eid ul Azha by extremist elements
3	2.6.2024	Harassment and incitement to violence of Ahmadis with respect to the auspicious occasion of Eid ul Azha by extremist elements
4	3.6.2024	Request to take notice of the harassment and incitement to violence against members of the Ahmadiyya community with respect to the auspicious occasion of Eid ul Azha by extremist elements
5	5.6.2024	Request to take notice of the harassment and incitement to violence against members of the Ahmadiyya community during Eid ul Azha
6	10.6.2024	Suo motu notice: murder of two Ahmadi community members in Mandi Bahauddin
7	11.6.2024	Open letter to the Hon. Prime Minister to address growing radicalisation and attacks of minorities
8	10.6.2024	Open letter to the Hon. Prime Minister to address growing radicalisation and attacks on minorities

¹⁴ Provided by the community.

9	15.6.2025	Request to take notice of recent desecration of an Ahmadiyya place of worship in Jahman, Lahore
10	11.06.2024	Murder of two Ahmadis in district Mandi Bahauddin
11	5.08.2025	Request to take notice of the hate speech and incitement to violence against the Ahmadiyya community in Pakistan
12	24.08.2024	Request to take notice of the hate speech and incitement to violence against the Ahmadiyya community in Pakistan
13	28.8.2024	Provision of security and protection to Ahmadiyya community in Pakistan
14	18.12.2024	Murder of a 40 year old member of the Ahmadiyya community namely Mr. Ameer Hassan
15	29.12.2024	Urgent request to take notice of the recent killing of an Ahmadi in district Mirpur Khas, Sindh
2025		
17	13.1.2025	Request to take notice of the recent killing of an Ahmadi in district Mirpur Khas, Sindh
18	14.1.2025	Murder of a 40 year old member of the Ahmadiyya community namely Mr. Ameer Hassan
19	17.1.2025	Request to take notice of the recent killing of an Ahmadi in district Mirpur Khas
20	21.1.2025	Murder of a 40 year old member of the Ahmadiyya community namely Mr. Ameer Hassan
21	21.1.2025	Request to Take Notice of Complete Destruction of an Ahmadiyya Place of Worship in Daska, District Sialkot
22	14.2.2025	Ahmadi woman jailed for alleging suggesting Quran teacher
23	4.3.2025	Serious Concerns Regarding Continuous Human Rights Violations Against the Ahmadiyya Community in Punjab and the Lack of Effective Government Action
24	6.3.2025	Request to Take Notice of Sealing of Ahmadiyya Place of Worship in Karachi
25	13.3.2025	Request to Take Notice of Desecration of an Ahmadiyya Place of Worship in Libbay, District Sialkot
26	13.3.2025	Request to Take Notice of the Recent Desecration of Ahmadiyya Graves in Tahrokay, District Sialkot
27	13.3.2025	Urgent Appeal to Take Notice Regarding Arrest of 22 Ahmadis, Including 2 Minors, in Sialkot and the Registration of Criminal Cases Against Ahmadis in District Sargodha and Sialkot in the Province of Punjab

28	13.3.2025	Request to Take Notice of Desecration of an Ahmadiya Place of Worship in Chattah Mudarassa, District Gujranwala
29	13.3.2025	Request to Take Notice of Desecration of an Ahmadiyya Place of Worship in 20 NP, District Rahim Yar Khan
30	13.3.2025	Urgent Appeal to Take Notice Regarding Arrest of 40 Ahmadis Including Women and Minors, in Surjani Town, Karachi, in the Province of Sindh
31	13.3.2025	Request to Take Notice of Desecration of an Ahmadiyya Place of Worship in Tharo, District Sialkot
32	25.3.2025	Urgent Appeal to Take Notice Regarding an Attack on an Ahmadi Mr. Qurban Hussain, Resident of Barnoch Goi, Kotli, Azad Jammu & Kashmir
33	25.3.2025	Urgent Appeal to Take Notice Regarding Desecration of an Ahmadiyya Place of Worship in Chak 166 Murad, District Bahawalnagar in the Province of Punjab
34	25.3.2025	Urgent Appeal to Take Notice Regarding Attack and Closure of an Ahmadiyya Place of Worship in 209 G-B Lodhi Nangal, District Faisalabad in the Province of Punjab
35	22.4.2025	Request to Take Notice of Desecration and Closure of Ahmadiyya Places of Worship in Lahore
36	22.4.2025	Request to Take Notice of Desecration of an Ahmadiyya Place of Worship in 30/11-L, District Sahiwal
37	22.4.2025	Request to Take Notice of the Recent Desecration of Ahmadiyya Graves in Rohda, District Khushab
38	22.4.2025	Request to Take Notice of Desecration of an Ahmadiyya Places of Worship in Sangla Hill, District Nankana Sahab
39	22.4.2025	Urgent Request to Take Notice of the Recent Killing of an Ahmadi in Mob Attack Outside Ahmadiyya Hall, Karachi
40	22.4.2025	Request to Take Notice of the Recent Desecration of Ahmadiyya Graves in Kotli, Azad Jammu & Kashmir
41	29.5.2025	Urgent Concern Regarding Rising Hate Speech and Incitement to Violence Against Ahmadis Before Eid-ul-Adha
e42	2.6.2025	Request to take notice of desecration of Ahmadiyya place of worship in Mundiayala Warraich, District Gujranwala
43	22.7.2025	Urgent Appeal to Take Notice Regarding Closure of Ahmadiyya Places of Worship in Karachi
44	15.8.2025	Attacks on Ahmadiyya Place of Worship by Demolishing the Minarets and Set One Worship Site Ablaze in Faisalabad on Independence Day
45	25.8.2025	Request to Take Notice of Closure of Ahmadiyya Places of Worship in Karachi

46	25.8.2025	Request for Ensuring Law and Order During Processions on 12 th Rabi-ul-Awwal
47	25.8.2025	Request for Ensuring Law and Order During Processions on 12 th Rabi-ul-Awwal in Chenab Nagar (Rabwah), District Chiniot
48	25.8.2025	Request to take notice of desecration of Ahmadiyya places of worship in 275 RB, District Faisalabad within the jurisdiction of Dijkot police station
49	25.8.2025	Request for ensuring law and order during processions on 12 th Rabi ul-Awwal in Chenab Nagar (Rabwah), District Chiniot
50	3.9.2025	Request for Immediate Administrative and Legal Measures to Ensure Peace and Safety
51	3.9.2025	Request for Ensuring Law and Order During Processions on 12 th Rabi-ul-Awwal
52	11.9.2025	Request to Take Notice of Desecration of Ahmadiyya Place of Worship and Graves in District Gujranwala
53	11.9.2025	Request to Take Notice of Desecration of Ahmadiyya Places of Worship in Sangla Hill, District Nankana
54	11.9.2025	Request to Resolve the Registration and Issuance of Marriage/Divorce Certificates to Ahmadis
55	6.10.2025	Request to Take Notice of Violent Attack on Ahmadiyya Community in Piru Chak, District Sialkot
56	22.10.2025	Request for Immediate Administrative and Legal Measures to Ensure Peace and Safety on the Proposed Two-Day Khatm-e-Nabuwat Conference at Muslim Colony, Chenab Nagar (Rabwah) on 30-31 October 2025
57	28.10.2025	Request for Ensuring Law and Order During the Proposed Two-Day Religious Conference at Muslim Colony, Chenab Nagar (Rabwah) on 30-31 October, 2025
58	24.12.2025	Request to Take Notice of the Removal of the Mehrab at the Ahmadiyya Place of Worship, Lawari Wala, District Gujranwala
59	31.12.2025	Removal of the Mehrab at the Ahmadiyya Place of Worship, Lawari Wala, District Gujranwala
2026		
60	15.1.2026	Request to Take Notice of the Targeted Attack on Mr. Mubashir Ahmed Virk
61	15.1.2026	Request to Resolve the Registration and Issuance of Marriage/Divorce Certificates to Ahmadis
62	20.1.2026	Administrative Issues Regarding Registration of Marriages and Divorces of Members of the Ahmadi Community



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