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Human Rights in the Islamic Republic of Pakistan



Executive Summary

COUNTRY OVERVIEW

Human rights and religious freedom conditions continue to deteriorate at an unprecedented rate in the Islamic Republic of Pakistan. Pakistan's widespread violation of human rights and its tolerance of human rights violations by non-state actors demonstrate a blatant disregard for international human rights norms and its obligations under human rights treaties and conventions.

Discriminatory laws and constitutional injunctions in Pakistan have reduced religious minorities to second-class citizens, leading to gross human rights violations by both the state and non-state actors. Although the Constitution purportedly guarantees religious freedom to its citizens under Articles 20-22, these rights are subordinated to government regulations and constitutional injunctions shaped by Islamic law, thereby denying equal protection and religious freedom to non-Muslims.

The blasphemy laws, which enjoy widespread support in Pakistan, have had a disproportionate impact on religious minorities. Between 1987-2022, 1,865 individuals were charged under Pakistan's draconian blasphemy laws, and at least 130 individuals were killed by extrajudicial mob justice for blasphemy. Human rights groups such as the Human Rights Commission of Pakistan (HRCP) have estimated that more than 1,000 Hindu and Christian young girls across the country are stolen from their families and forced to convert to Islam annually. And between January 2004 and May 2018, there were 7,430 reported cases of abductions of Hindu girls in Sindh province, while the actual number of cases are estimated to be much higher.

Pakistan is home to several ancient Hindu temples and pilgrimage sites, but there has been a drastic decline in the number and condition of Hindu temples since the country's partition in 1947. Thousands of temples have been destroyed or converted into mosques in the years since then, particularly in the period following the demolition of the Babri Masjid in India. Hindus, along with other religious and ethnic minorities have been subjected to targeted killings, and face systemic economic, political, and educational discrimination.



POLICY RECOMMENDATIONS

International institutions must work with Pakistan on the following steps in order to ensure that it complies with basic human rights norms under international law:

- Meaningful constitutional and legal reform is necessary to provide equality and religious freedom for minorities
- The number of reserved seats for religious minorities in both federal and provincial legislatures should be increased and directly elected from minority communities.
- Train local law enforcement to better deal with vigilante justice and mob attacks on individuals accused of committing blasphemy.
- Train local law enforcement on how to deal with kidnappings, forced conversions, and involuntary marriages of Hindu and Christian girls. Police must also crackdown on mosques that promote such activities.
- Pass the Sindh Criminal Law (Protection of Minorities) Bill to criminalize forced conversions and protect the rights of Hindu (and other non-Muslim) girls, without making amendments and watering down provisions.
- Enhance the protection of Hindu and Sikh religious sites and prevent non-state actors from vandalizing, attacking, illegally occupying, or destroying them
- Inflammatory anti-minority content must be removed from public school textbooks and exemptions from Koranic courses at public schools and universities should be allowed for religious minorities.



Introduction/Background

Human rights and religious freedom conditions continue to deteriorate at an unprecedented rate in the Islamic Republic of Pakistan. Pakistan's widespread violation of human rights and its tolerance of human rights violations by non-state actors demonstrate a blatant disregard for international human rights norms and its obligations under human rights treaties and conventions.

In 2022, Pakistan was once again labeled as a Country of Particular Concern by the U.S. State Department under the International Religious Freedom Act of 1998 for its “systematic, ongoing, [and] egregious violations of religious freedom”¹ against its religious minorities including Hindus, Sikhs, Christians, Ahmadiyya Muslims, and Shia Muslims.

The blasphemy laws, restrictions on the Ahmadiyya Muslim faith, and forced conversions of Hindu, Christian, and Sikh girls particularly plague religious minorities. Moreover, the constitutional preference for Islam and religious identification laws institutionalize the discrimination and second-class status of minorities. Legislation requiring compulsory courses on the Koran at all public universities in Punjab province was passed in 2020 and secondary school textbooks continue to include inflammatory content on religious minorities.

Hindus and other minorities remain enslaved by the bonded labor system, and are subjected to attacks on religious sites and the illegal occupation of temples, and other acts of intolerance at the hands of non-state actors with complicit or implicit support of government officials. Large-scale sectarian violence also continues as militant groups operate freely and target minorities, as well as minority Muslims sects with impunity

The abductions, forced conversions, and forced marriages of Hindu, Christian, and Sikh girls, in particular, is a major religious freedom concern in Pakistan. This systematic practice has created an atmosphere of terror and insecurity amongst Pakistan's Hindu community, compelling thousands to seek refuge in India every year.²

Constitution/Legal Framework and Institutionalized Discrimination

Discriminatory laws and constitutional injunctions in Pakistan have reduced religious minorities to second-class citizens, leading to gross human rights violations by both the state and non-state

¹ <https://www.state.gov/united-states-takes-action-against-violators-of-religious-freedom-2/>

² <https://www.hinduamerican.org/wp-content/uploads/2020/03/Victims-of-history-untold-story-pakistani-hindu-refugees-india.pdf>.



actors. Although the Constitution purportedly guarantees religious freedom to its citizens under Articles 20-22,³ these rights are subordinated to government regulations and constitutional injunctions shaped by Islamic law, thereby denying equal protection and religious freedom to non-Muslims.

Islam has been institutionalized in the Constitution and pervades all aspects of the legal system. Article 2 of the Constitution proclaims that Islam is “the State religion of Pakistan” and recognizes the Koran and Sunnah as the highest sources of law, not to be contradicted by secular laws, while Article 31 protects and promotes the Islamic way of life and moral standards, among many other provisions.⁴ Additionally, Article 203A - J establishes the power and jurisdiction of the Federal Shariat Courts, while Articles 227 - 231 provide that all laws must be in conformity with Islamic injunctions and create an Islamic Council to advise Parliament and Provincial Assemblies on whether laws contradict Islamic injunctions.⁵

Courts have often cited Islamic law to certify forced conversions and marriages of minority girls, while ignoring other evidence. Specific laws protecting the equal rights of Pakistani citizens are similarly absent from the legal system, including laws protecting underage minority girls from forced conversions and marriages. Political parties and religious leaders have also used constitutional provisions that require conformance with Islamic law, to reject proposed legislation intended to prevent abductions and forced conversions of non-Muslim girls.

For example, the Sindh Criminal Law (Protection of Minorities) Bill, which was first introduced in 2016 to criminalize forced conversions and protect the rights of minority girls, was blocked by Islamic political parties and the Council of Islamic Ideology through political pressure on the Sindh provincial government. They claimed that it did not conform to Islamic precepts, and even the Sindh Governor asserted that “[w]hen Hazrat Ali [the fourth caliph and successor to Prophet Muhammad] can convert to Islam at a young age, why can’t Hindu girls?”⁶ A watered down version of the bill that was reintroduced in 2019 was similarly rejected by the Sindh Assembly,⁷ despite strong support from the Human Rights Commission of Pakistan (HCRP) and civil society groups.⁸

Furthermore, freedom of religion is severely limited and “subject to law, public order and

³ http://www.na.gov.pk/uploads/documents/1333523681_951.pdf.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ <https://www.loc.gov/law/foreign-news/article/pakistan-sindh-province-rejects-bill-against-forced-conversions/>.

⁷ *Ibid.*

⁸ <https://www.thenews.com.pk/print/447801-bill-against-forced-conversions-be-resurrected-and-passed-demand-civil-society-groups>.



morality.”⁹ Consequently, actions or speech deemed derogatory to Islam or the Prophet Mohammed are not protected. Moreover, the Constitution requires that laws be consistent with Islam and imposes elements of Koranic law on both Muslims and non-Muslims alike. And freedom of speech under Article 19 of the Constitution is “subject to any reasonable restrictions imposed by law in the interest of the glory of Islam or the integrity, security or defense of Pakistan.”¹⁰ This constitutional clause provides in part the justification for criminalizing blasphemy under the penal code.

The blasphemy laws codified by Pakistan’s Penal Code (Sections 295B and C, and 298A-C), impose severe punishments for perceived insults to the Prophet Mohammed or desecration of the Koran, and prohibit Ahmadiyyas from using Islamic terminology and symbols and from “preaching their faith or pos[ing] as Muslims.”¹¹ Punishments range from imprisonment for three years and a fine to life imprisonment and the death penalty.¹² Earlier this year, Pakistan’s National Assembly unanimously passed a bill to expand the definition of blasphemy, increase penalties, and deny bail to those accused of it¹³.

The blasphemy laws, which enjoy widespread support in Pakistan, have had a disproportionate impact on religious minorities.¹⁴ Between 1987-2022, 1,865 individuals were charged under Pakistan’s draconian blasphemy laws, and at least 130 individuals were killed by extrajudicial mob justice for blasphemy.¹⁵ A few recent examples include the following:

- August 2022 – A Hindu street sweeper, Ashok Kumar, was falsely accused of blasphemy by a Muslim shopkeeper following a brawl between the two individuals in Hyderabad. The blasphemy accusation instigated a violent mob, who attempted to extrajudicially lynch Mr. Kumar. Despite narrowly escaping the mob, Pakistani police promptly arrested Mr. Kumar on blasphemy charges.¹⁶
- February 2022 – A Hindu high school Principal, Notan Lal, was convicted in Pakistan after his student falsely accused him of blasphemy. Despite his student later admitting on social media that the accusation was false and motivated by revenge, Principal Lal was still convicted and sentenced to rigorous imprisonment for life.¹⁷

⁹ http://www.na.gov.pk/uploads/documents/1333523681_951.pdf.

¹⁰ *Ibid.*

¹¹ <https://pakistani.org/pakistan/legislation/1860/actXLVof1860.html>.

¹² *Ibid.*

¹³ <https://www.independent.co.uk/asia/south-asia/pakistan-tightens-blasphemy-laws-b2267307.html>

¹⁴ <https://www.bbc.com/news/world-asia-48204815>

¹⁵ <https://www.cato.org/commentary/islamic-views-blasphemy-are-more-complex-pakistani-courts-admit>.

¹⁶ <https://www.timesnownews.com/world/hindu-man-booked-in-pakistan-over-alleged-blasphemy-as-crowd-demanded-his-hand-over-article-93702372>

¹⁷ <https://www.uscirf.gov/religious-prisoners-conscience/forb-victims-database/notan-lal>.



- February 2022 – A mob stoned to death Mushtaq Ahmed, a mentally ill man, alleging he had committed blasphemy by describing the Quran. After he was killed, the mob lynched Mushtaq, hanging his body from a tree. At least 60 people were suspected of involvement in his lynching.¹⁸
- January 2022 – A Muslim woman, Aneeqa Ateeq, was sentenced to death by hanging after being found guilty of blasphemy for a WhatsApp message.¹⁹

Systematic Pattern of Abductions/Forced Conversions

Human rights groups such as the Human Rights Commission of Pakistan (HRCP) have estimated that more than 1,000 Hindu and Christian young girls across the country are stolen from their families and forced to convert to Islam annually.²⁰ And between January 2004 and May 2018, there were 7,430 reported cases of abductions of Hindu girls in Sindh province, while the actual number of cases are estimated to be much higher.²¹

Often, after being abducted, these girls are forcibly married to random men, raped, sold into human trafficking rings, or forced into prostitution. Several Islamic seminaries in Sindh incite their Muslim students to convert Hindu girls, telling them that it is the equivalent of Haj-e-Akbari, or the greatest religious duty for Muslims. These seminaries hold the kidnapped Hindu girls against their will, convert them to Islam, and subsequently force them to marry Muslim men, often twice their age. Threatened into silence and fearful for the safety of their families, the girls are then taken to a local court by their abductors, where a judge usually sanctions the legality of the marriage and conversion.²²

The nature of the violence in these incidents is intersectional and simultaneously involves violence against women, violence against children, and violence against minority communities. Yet, the government of Pakistan has failed to take any meaningful steps to protect minority girls from systematic abductions, forced marriages, and sexual violences.

Pakistan is party to the International Covenant on Civil and Political Rights which states that “No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or

¹⁸https://www.washingtonpost.com/world/man-accused-of-blasphemy-stoned-to-death-by-mob-in-pakistan/2022/02/13/8a0db488-8ca6-11ec-838f-0cfd69cce3c_story.html.

¹⁹<https://www.theguardian.com/world/2022/jan/19/pakistan-woman-aneeqa-ateeq-sentenced-to-death-blasphemous-whatsapp-messages>.

²⁰<https://religionnews.com/2019/06/06/forced-conversions-marriages-spike-in-pakistan/>.

²¹<https://www.sindhifoundation.org/reports>.

²²<https://www.latimes.com/world/la-xpm-2012-apr-22-la-fg-pakistan-hindu-conversions-20120423-story.html>;
<http://tribune.com.pk/story/382232/minority-rights-hindu-members-suggest-interfaith-marriage-body/>



belief of his choice.”²³ Despite being a signatory to this important provision, Pakistan has sustained a “conversion factory” with well documented instances of forced conversion of minor girls from minority communities. Clerics who wish to abduct girls do so under Sharia law, which they interpret to mean that any girl who has reached puberty is of marriageable age. By abducting and then immediately converting these girls, they become eligible for marriage in the eyes of the Pakistan government. The forced marriages of these kidnapped Hindu and Christian girls to Muslims clearly contravenes Article 23(2) of the ICPR and Article 16 of the Convention on the Elimination of Discrimination Against Women, which both require free and full consent.

Abducting and forcibly keeping children, many as young as 12, while preventing them from seeing their families is child trafficking and violates the basic provisions of the 1989 UN Convention on the Rights of the Child which Pakistan has ratified. In particular, it provides that parents have the right to care for their children, and children have the right to be cared for by their parents and families, and that state parties need to respect the right of children to freedom of thought, conscience and religion.²⁴

The following are just a few high profile examples that are intended to demonstrate the extent of the problem:

- October 2022 – A Hindu girl, Chandra Mahej, was abducted on her way home in Fateh Chowk, Hyderabad Sindh and has not been found despite her parents filing a police complaint.²⁵
- September 2022 – Three Hindu girls/women were kidnapped and converted to Islam in Sindh, including 14 year old Meena Meghwar and another teenage girl, as well as a married woman Rakhi Kurmi who was married off to a Muslim man. In the case of Rakhi, the police refused to register a case, alleging she married the man willingly²⁶
- June 2022 – A teenage girl, Kareena Kumari testified in court that she had been forcibly converted to Islam and married to a Muslim man.²⁷

²³ <https://indicators.ohchr.org/>;

<https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights>.

²⁴<https://www.birmingham.ac.uk/documents/college-artslaw/ptr/ciforb/forced-conversions-and-forced-marriages-in-sindh.pdf>

²⁵<https://www.hindustantimes.com/world-news/hindu-girl-kidnapped-in-pakistan-hindus-in-pakistan-hindu-girl-abducted-in-pakistan-s-sindh-hyderabad-fourth-incident-in-15-days-101665467978528.html>

²⁶<https://www.hindustantimes.com/world-news/hindu-girl-kidnapped-in-pakistan-hindus-in-pakistan-hindu-girl-abducted-in-pakistan-s-sindh-hyderabad-fourth-incident-in-15-days-101665467978528.html>;

<https://www.hindustantimes.com/world-news/two-teenage-girls-hindu-woman-abducted-and-forcibly-converted-to-islam-in-pakistan-101664025472398.html>

²⁷<https://www.hindustantimes.com/world-news/two-teenage-girls-hindu-woman-abducted-and-forcibly-converted-to-islam-in-pakistan-101664025472398.html>



- March 2022 – Over a period of eight days, three Hindu girls - Satran Oad, Kaveeta Bheel, and Anita Bheel - were abducted, forcibly converted to Islam, and married to Muslim men.²⁸
- January 27, 2020 -- A 24 year old Hindu woman, Bharti Bai, was kidnapped from her wedding ceremony—in Matiari district in Sindh—by unknown assailants with the involvement of local police. According to reports, Bharti Bai was then forcefully converted to Islam by the Jamiat-ul-Uloom and married to a Muslim man named Shah Rukh Gul, who had led the kidnapping.²⁹
- April 2020 -- Myra Shehbaz, a 14 year-old Christian girl, was abducted while on her way to work as a domestic worker and forcibly married to a Muslim man in Faisalabad, Punjab.³⁰

In addition, Hindu refugees in India have provided a number of first hand accounts of abductions and forced conversions in their native villages in Sindh and Rahim Yar Khan district of Punjab. They further noted the role of Muslim religious leaders in facilitating the conversions and the lack of action by local law enforcement, government, and the judiciary.³¹

For instance, one refugee, Raj Bhil, recently noted:

“My previous wife had gone to do labor work. They forcefully took her and made her a Muslim. My daughter was 6 months old at that time when we were in Pakistan. She was drinking breast milk. They took her as well and said that she also accepted Islam. A six month old infant – how can she become a Muslim? How would she know what is a Mandir (Hindu Temple) and what is a Masjid? She doesn’t know anything. They even said that she is now reading the Quran...We were able to get my daughter back, but my wife is still there in Pakistan. – Raj Bhil³²

Pakistani human rights activists and NGOs have detailed the obstacles and threats Hindu families face in filing First Information Reports with law enforcement and challenging forced conversions/marriages in court. Specifically, police often fail to or are slow to file reports or

²⁸<https://www.hindustantimes.com/world-news/two-teenage-girls-hindu-woman-abducted-and-forcibly-converted-to-islam-in-pakistan-101664025472398.html>

²⁹<https://www.theweek.in/news/world/2020/01/27/hindu-woman-abducted-in-pakistan-forcibly-converted-to-islam-and-married-off-to-muslim-man.html>;
<https://www.indiatoday.in/world/story/pakistan-hindu-woman-abducted-from-wedding-forcibly-converted-married-off-1640388-2020-01-27>.

³⁰<https://www.forbes.com/sites/ewelinaochab/2020/05/08/yet-another-girl-in-pakistan-abducted-forcibly-converted-and-forcibly-married-to-her-abductor/#1e96a66274da>.

³¹<https://www.hinduamerican.org/wp-content/uploads/2020/03/Victims-of-history-untold-story-pakistani-hindu-refugees-india.pdf>.

³²https://www.hinduamerican.org/wp-content/uploads/2022/04/2021-Special-Report_-_Pakistani-Hindu-Refugees-in-India.pdf.



pursue investigations into the incidents. The judicial process is similarly limited by threats against judges by extremists, the personal beliefs of judges, the failure to consider all evidence including the age of the victims or pressure on the victims, and the application of Islamic injunctions in interpreting and deciding cases.³³

Attacks on Religious Sites and Targeted Violence

Pakistan is home to several ancient Hindu temples and pilgrimage sites, but there has been a drastic decline in the number and condition of Hindu temples since the country's partition in 1947. Thousands of temples have been destroyed or converted into mosques in the years since then, particularly in the period following the demolition of the Babri Masjid in India.

In subsequent years, there have been a number of attacks on temples, pilgrimage sites, and religious leaders. Government authorities and law enforcement have failed to protect temples, and the Hindu community is unable to repair temples or build new ones. The following are a few examples of recent incidents:

- December 2021 – A statue of a Hindu deity was vandalized with a hammer in a temple in Karachi, Sindh.³⁴
- August 2020 – A Muslim mob attacked a Hindu temple in the city of Bhong in Rahim Yar Khan district, Punjab, burning down part of the temple and damaged statues of Hindu deities.³⁵
- August 2020 – a private developer illegally demolished a temple dedicated to the Hindu deity Hanuman and the homes of 20 Hindu families living nearby in Lyari, Sindh.³⁶
- January 26, 2020 – An Islamist mob vandalized and burned sacred Hindu scriptures at the Mata Rani temple in Chachro, Tharparkar, Sindh.³⁷
- September 16, 2019 – A mob in the town of Ghotki, in the province of Sindh, attacked three Hindu temples, several shops, and a school after a Muslim pupil accused the Hindu principal of making blasphemous comments about Prophet Mohammad.³⁸
- On May 30, 2019, a Hindu veterinarian was accused of blasphemy against Islam after a

³³<https://www.birmingham.ac.uk/documents/college-artslaw/ptr/ciforb/forced-conversions-and-forced-marriages-in-sindh.pdf>

³⁴<https://www.hindustantimes.com/videos/world-news/watch-another-hindu-temple-vandalised-in-pakistan-bjp-leader-slams-imran-govt-101640112256114.html>.

³⁵ <https://swarajyamaq.com/insta/hindu-temple-attacked-in-pakistans-punjab-province-by-mob-murtis-damaged>.

³⁶ <https://www.nationalheraldindia.com/international/pakistan-demolishes-hanuman-temple-hindu-homes-in-karachi>.

³⁷ <https://swarajyamaq.com/insta/within-a-month-of-nankana-sahib-incident-a-hindu-temple-in-sindh-vandalised>.

³⁸ <https://www.bbc.com/news/world-asia-49714196>;

<https://thediplomat.com/2019/09/after-ghotki-pakistan-should-abandon-its-glorification-of-temple-vandalizers/#:~:text=After%20Ghotki%2C%20Pakistan%20Should%20Abandon%20its%20Glorification%20of%20Temple%20Vandalizers,-September%2023%2C%202019&text=Last%20we>.



cleric accused him of delivering medicine wrapped in verses of the Koran. Riots broke out in the veterinarian's neighborhood, shops owned by Hindus were burnt by the protestors, and the accused was taken into judicial custody.³⁹

Furthermore, there have been a number of targeted killings of Hindus in recent years, including the murder of a 21 year old girl, Pooja Kumari, who was shot dead outside her home on March 21, 2022 for refusing to marry a Muslim man.⁴⁰

Social, Educational, and Institutional Discrimination

Hindus, along with other religious and ethnic minorities, face systemic economic, political, and educational discrimination in Pakistan. Even in the midst of the coronavirus pandemic, Hindu and Christian laborers in the Lyari area of Karachi were denied emergency food aid by the Saylani Trust Fund, a local charity coordinating its activities with the Sindh provincial government.

The Human Rights Commission of Pakistan estimates that there are between three and eight million bonded laborers who have been enslaved by the debt-bondage system in Pakistan.⁴¹ The system is characterized by patterns of abuse, detention, and exploitation, and enslaves mostly poor Hindus in Sindh and Christians in Punjab. Federal laws and provincial legislation have been ineffective in addressing the issue, while local police and government authorities have perpetuated the problem by refusing to register complaints against abusive landowners.⁴²

Furthermore, the education system continues to teach hatred towards religious minorities and promote violent jihad. A 2016 study conducted by the Pakistan-based NGO Peace and Education Foundation (PEF), "Teaching Intolerance in Pakistan: Religious Bias in Public School Textbooks", notes that religious minorities are consistently described as "untrustworthy, religiously inferior, and ideologically scheming" across textbooks. A seventh grade textbook in Sindh province, for instance, claims that Hindus planned to "enslave Muslims," while an eighth grade textbook in Khyber Pakhtunkhwa encourages students to "financially help in preparation of Jihad" if they cannot participate in Jihad themselves.⁴³ And in 2017, a new law was passed making Koranic

³⁹ <https://www.nytimes.com/2019/05/30/world/asia/pakistan-blasphemy-law.html>

⁴⁰ <https://www.hindustantimes.com/world-news/hindu-girl-kidnapped-in-pakistan-hindus-in-pakistan-hindu-girl-abducted-in-pakistan-s-sindh-hyderabad-fourth-incident-in-15-days-101665467978528.html>

⁴¹ <http://tribune.com.pk/story/315246/debt-bondage-three-to-eight-million-people-work-as-bonded-labour-in-pakistan/>

⁴² <https://www.hinduamerican.org/wp-content/uploads/2020/03/Victims-of-history-untold-story-pakistani-hindu-refugees-india.pdf>

⁴³ <http://www.zmescience.com/science/news-science/pakistan-religion-17042016/>



education compulsory from Grade 1 through 12 in all federal educational institutions in Pakistan.⁴⁴

Conclusion and Recommendations

Religious minorities continue to suffer at an alarming rate, with several high-profile attacks on religious communities. Women of minority faiths, particularly Hindus and Christians, endure abductions, rape, and forced conversions, before forced marriages to Muslim men. Draconian blasphemy and apostasy laws are used to harass Hindus, Sikhs, and Christians. Such harassment, including long periods of pre-trial imprisonment, is done in collaboration with local judicial and law enforcement authorities. These and other discriminatory laws have left minorities as second class citizens and vulnerable to attacks by non-state actors. Accordingly, international institutions must work with Pakistan on the following steps in order to ensure that it complies with basic human rights norms under international law:

- Meaningful constitutional and legal reform is necessary to provide equality and religious freedom for minorities
- The number of reserved seats for religious minorities in both federal and provincial legislatures should be increased and directly elected from minority communities.
- Train local law enforcement to better deal with vigilante justice and mob attacks on individuals accused of committing blasphemy.
- Train local law enforcement on how to deal with kidnappings, forced conversions, and involuntary marriages of Hindu and Christian girls. Police must also crackdown on mosques that promote such activities.
- Pass the Sindh Criminal Law (Protection of Minorities) Bill to criminalize forced conversions and protect the rights of Hindu (and other non-Muslim) girls, without making amendments and watering down provisions.
- Enhance the protection of Hindu and Sikh religious sites and prevent non-state actors from vandalizing, attacking, illegally occupying, or destroying them
- Inflammatory anti-minority content must be removed from public school textbooks and exemptions from Koranic courses at public schools and universities should be allowed for religious minorities.

⁴⁴ <https://www.dawn.com/news/1327958/na-approves-compulsory-teaching-of-quran-in-schools>.