



# FAITH UNDER FIRE

*Documenting the Persecution of  
Christians in Pakistan*

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# Faith Under Fire: Documenting the Persecution of Christians in Pakistan

## Introduction

Christians in Pakistan constitute one of the country's largest religious minority communities, yet they remain among its most vulnerable and marginalised groups. Recent census data and independent estimates suggest that Christians number just over 3.3 million people, accounting for roughly 1.4 per cent of Pakistan's population, with the majority residing in Punjab and, to a lesser extent, in urban centres of Sindh. Within this demographic, many Christians occupy the lowest rungs of the socio-economic hierarchy, employed disproportionately in sanitation work, domestic labour and other low-paid, insecure sectors. Their position at the intersection of minority religious status, entrenched class divisions and, in some cases, caste-based prejudice creates a structural environment in which discrimination and abuse are both more likely and less likely to be effectively remedied.

Despite constitutional guarantees of equality before the law and freedom of religion, the everyday reality for many Christians is marked by systematic exclusion and an elevated risk of targeted violence. Over the past several decades, human rights organisations and local monitoring groups have documented hundreds of incidents involving attacks on churches, Christian neighbourhoods and individual believers, alongside routine reports of discrimination in education, employment and access to justice. These incidents range from threats and social boycotts to large-scale mob violence that has devastated entire communities.

A central driver of this vulnerability is the misuse of Pakistan's blasphemy provisions, particularly sections 295-B and 295-C of the Penal Code, which prescribe severe penalties, including life imprisonment and mandatory death sentences, for certain forms of alleged sacrilege. Since the late 1980s, civil society monitoring has recorded at least 2,793 individuals of various faiths accused under blasphemy laws, with Christians constituting around 11 per cent of these cases despite their small share of the population. Over this period, at least 104 people have been killed in extra-judicial incidents linked to blasphemy allegations, including lynchings and mob attacks.

**This report is situated within that broader context of structural vulnerability and escalating risk. It is intended to support efforts to ensure that Christians in Pakistan can live and worship as equal citizens, enjoying the full protection of the law and the fundamental rights guaranteed in the country's constitutional framework.**

### **Abduction/Forced Conversion/Marriage**

S No.	Date	Victim	Religion	Place	Culprit
1	01.06.26	Mashal	Christian	Punjab	
2	01.06.26	Mehrab	Christian	Punjab	
3	02.06.26	Kanza Irfan	Christian	Punjab	
4	01.06.26	Alishba Amir	Christian	Toba Tek Singh	
5	01.06.26	Eman Shehnaz	Christian	Sahiwal	
6	29.06.26	Komal Shehzad	Christian	Lahore	
7	01.06.26	Irfan Younas	Christian	Sargodha	Ahl-e-Sunnat Center

### **Murder/Target Killing**

8	09.06.26	Zain Masih	Christian	Rawalpindi	Mustafa
9	02.06.26	Imran Masih	Christian	Faisalabad	Kashif Ali
10	24.06.26	Siddique Masih	Christian	Lahore	Ahmad

### **Harassment**

11	02.06.26	Ayesha	Christian	Lahore	Syed Aoun Ali Naqvi & Hassan
12	18.06.26	Christian man	Christian	Sheikhupura	

## **Details of the Incidents:**

### **1. Abduction/Forced Conversion/Marriage**

1. 01.06.26

A 16 year old Christian girl name Mashal from Kacha Gojra, Toba Tek Singh, Punjab was abducted, raped and forcibly converted to Islam. After conversion, the girl was forced married to her own abductor.



2. 01.06.26

A 17 year old Christian girl name Mehrab from Kacha Gojra, Toba Tek Singh, Punjab was kidnapped on 1<sup>st</sup> June. Then the girl was raped, forcibly converted to Islam and forced married to their abductors.



3. 02.06.26

Kanza Irfan, a 16-year-old Christian girl from New Multan, Punjab, was abducted outside her home. She was raped, forcibly converted, and married off to her abductor.



4. 01.06.26

On 1st June, a 14-year-old Christian girl, Alishba Amir from Toba Tek Singh, was abducted, raped, forcibly converted to Islam, and married to her abductor.



5. 01.06.26

16-year-old Christian girl Eman Shehnaz from Chak 90/9L, Sahiwal was abducted, raped, forcibly converted to Islam and forced married to her own abductor.



6. 29.06.26

Komal Shehzad, a 17-year-old Christian girl, was abducted on June 29 from Quaid-e-Azam Lane Villas 2 in Lahore. She was raped, forcibly converted to Islam, and married off to a Muslim man.



7. 01.06.26

A Christian man Irfan Younas kidnapped by Muslims and forcibly converted to Islam at Sargodha's Ahl-e-Sunnat Center and renamed Muhammad Irfan.



## **2. Murder/Target Killing**

8. 09.06.26

In Rawalpindi, Pakistan, a 21-year-old Christian youth, Zain Masih, was stabbed to death in a brutal attack by a Muslim man identified as Mustafa.



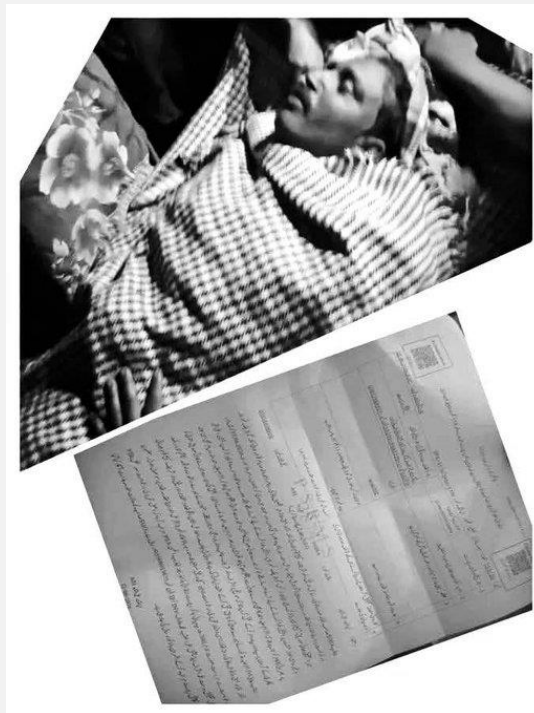
9. 02.06.26

A Christian man, Imran Masih, was killed in a knife attack in Faisalabad Railway Colony. The alleged attacker has been identified as Kashif Ali.



10. 24.06.26

A Christian laborer Siddique Masih, a father of four, was brutally murdered in Azad Basti, Mullanwala, following a minor dispute.



### **3. Harassment**

11. 02.06.26

A young domestic worker from Lahore was abused and raped by her employer's son and driver, impregnated, then forced into abortion in a private clinic to cover up the crime. She died after being rushed to Services Hospital.



12. 18.06.26

In Sheikhpura, Pakistan, a Christian sanitation worker was publicly beaten and mistreated for his faith.



## Conclusion

The evidence reviewed in this report shows that the persecution of Christians in Pakistan is rooted in a combination of discriminatory laws, deep-seated social prejudice and a persistent climate of impunity, rather than in isolated or exceptional incidents. Christians, who constitute a small minority of the population, experience a disproportionate exposure to blasphemy allegations, mob violence and systematic discrimination in education, employment and access to justice, leaving them structurally vulnerable in almost every sphere of public life. The data on blasphemy cases and extra-judicial killings, together with recent episodes of large-scale mob attacks on Christian neighbourhoods and churches, highlights how quickly hostility can escalate into collective punishment when inflammatory rhetoric and weak law-enforcement responses intersect. At the same time, the testimonies and case studies presented here demonstrate that this persecution is experienced not only in spectacular episodes of violence, but also in the quiet, daily erosion of dignity, opportunity and security.

Addressing this situation requires more than ad hoc relief or symbolic gestures; it demands sustained legal, institutional and social reforms that tackle the drivers of persecution at their source. Key priorities include revisiting and reforming blasphemy provisions and their procedures, strengthening accountability for officials who fail to prevent or respond to anti-Christian violence, and ensuring effective protection mechanisms for at-risk communities and individuals. Equally important are initiatives to challenge hateful narratives, promote interfaith solidarity and amplify Christian voices in local and national decision-making. If these steps are pursued with political will and broad-based support, they can begin to dismantle the structures that enable persecution and open the space for Christians in Pakistan to live and worship as equal citizens. In doing so, Pakistan would move closer to fulfilling its constitutional promises of freedom of religion and equality before the law, and to honouring the inherent **dignity** of all its people.