

9th December

Genocide Prevention Day

Commemorating Genocides and Mass Atrocities
Against Muslim Populations



9 December – Genocide Prevention Day: Commemorating Genocides and Mass Atrocities against Muslim Populations

MUSLIM Institute organized a seminar titled “9 December – Genocide Prevention Day: Commemorating Genocides and Mass Atrocities against Muslim Populations” at the National Library of Pakistan, Islamabad. Senator Raja Zafar ul Haq, Secretary General of Motamar Al-Alam Al-Islami was the Chair of the Session, and Sahibzada Sultan Ahmed Ali, Chairman of MUSLIM Institute, delivered the opening remarks. The seminar featured insightful addresses by Major General (R) Khalid Amir Jaffery, Former Ambassador of Pakistan to Bosnia and Herzegovina, and Ambassador (R) Afrasiab Mehdi Hashmi Qureshi, Former Additional Secretary of Pakistan, as guest speakers. The proceedings were moderated by Prof. Dr. Aalia Sohail Khan, Former Vice Chancellor of Rawalpindi Women University. The event was attended by researchers, students, academicians, representatives of think tanks, journalists, political leaders, and individuals from diverse walks of life.

Honourable Speakers and Guests



Senator Raja Zafar ul Haq

Secretary General of Motamar
Al-Alam Al-Islami
(Chair of the session)



**Sahibzada Sultan
Ahmed Ali**

Chairman of MUSLIM Institute



**Major General (R) Khalid
Amir Jaffery**

Former Ambassador of
Pakistan to Bosnia and
Herzegovina



**Ambassador (R) Afrasiab
Mehdi Hashmi Qureshi**

Former Additional
Secretary of Pakistan

Summary of Remarks Shared by the Speakers

9th December is observed as the International Day of Commemoration and Dignity of the Victims of Genocide and of the Prevention of this Crime. This day serves as a solemn reminder that genocide is not merely the massacre of people; it is an assault on the conscience of humanity and a betrayal of the moral order. Remembrance is the first step toward justice, and justice alone restores dignity.

Human life is precious, without discrimination on the basis of colour, creed, ethnicity, or geography. The killing of any innocent human being is condemnable and unacceptable. While numerous events unfold across the world at any given time, many critical issues fail to receive sustained attention. As a result, the massacres and genocides of millions of Muslims have been relegated to the margins of contemporary history. This seminar, therefore, was an effort to commemorate such incidents and restore them to collective memory.

Muslims constitute nearly a quarter of the world's population, more than 2 billion people, living across almost 195 countries, including over 50 Muslim-majority states. Yet, despite this vast demographic and geographical presence, Muslim populations remain among the most vulnerable to mass violence.



Article II of the United Nations Convention on the Prevention and Punishment of the Crime of Genocide defines genocide in clear terms. Contemporary history bears painful witness to organized, systematic, and, in many cases, state-sponsored massacres of Muslims, many of which fall squarely within this definition. Their cultural identity, historical heritage, and even physical survival have been deliberately targeted. This pattern is not confined to a single region; it spans North Africa, Eastern Europe, Central Asia, South Asia, and Southeast Asia. Alarming, nearly 13 million Muslims have been massacred across 26 tragic incidents of genocide and mass killings, many occurring under direct imperial administration or with state complicity. In this context, MUSLIM Institute has published a short documentary highlighting the genocides and mass killings of Muslim populations in Contemporary History (1857 to Date)

which include Circassian Genocide (1850–1879), British Crackdown on Indian Ulema (1864–1867), British suppression of the Mahdist state (1898–1899) in Sudan, Bud Dajo Massacre (1906), Balkan Muslim expulsions and Massacre (1877–1913), Greco-Turkish War (1919–1922), Rif War (1921–1926), Kazakh Famine under Soviet Rule (1930–1933), Italian reconquest of Libya (1911–1935), Bengal famine under British Colonial rule (1896 and 1943), Deportation of Crimean Tatars (1944), Setif and Guelma massacre (1945), Partition of British India (1947), Indonesian National Revolution (1945–1949), Chechens and Ingush (1944–1957), Cambodian genocide under the Khmer Rouge (1975–1979), Khojaly Genocide (1992), Srebrenica Massacre in Bosnia (July 1995), Bosnian War and Ethnic cleansing (1992–1995), Chechen Wars and suppression (1994–2000s), Gujarat anti-Muslim Riots (2002), Rohingya genocide in Myanmar (2016–2017), Afghan conflict and foreign invasions (1979–1988 and 2001–2021), Iraq War and aftermath (2003 to date), Conflict in Indian-Occupied Jammu & Kashmir (1947 to date), Palestinian casualties (1948 to date).

The wars in Chechnya during the 1990s and early 2000s resulted in the loss of tens of thousands of civilian lives, alongside widespread reports of torture, extrajudicial killings, and mass displacement.

Similarly the Bosnian genocide was neither sudden nor accidental. It was the culmination of political manipulation, ethnic nationalism, and a calculated

campaign to eliminate an entire population. Between 1992 and 1995, more than 100,000 people were killed and millions displaced. At its core was the systematic persecution of Bosniak Muslims, formally recognized as genocide by both the ICTY and the ICJ, making it the only recognized genocide in Europe since the Second World War.



The most horrific chapter of this tragedy was the Srebrenica genocide in July 1995. Despite being designated a UN “safe area,” Srebrenica fell to Bosnian Serb forces under Ratko Mladić. More than 8,000 Bosniak men and boys, were separated and executed. Their bodies were buried in mass graves and later scattered to conceal the crime. Each year, newly identified remains are laid to rest, serving as a stark reminder of the atrocity. Behind the figures of 100,000 dead and 2 million displaced lie shattered families and lifelong trauma.

During the Srebrenica massacre, many refugees reached Tuzla, where the Pakistani Battalion provided food for three days; a monument today commemorates this humanitarian gesture.

In Gujarat, India, more than 10,000 Muslims were killed, raped, and massacred in 2002 by Hindu extremists, supported by the government of Narendra Modi and his establishment. Tragically, such mass murders continue in the present era. Although many of these crimes fall within the legal definition of genocide, they remain unrecognized as such.

The UN Special Rapporteur on Minority Issues has repeatedly warned that Muslim minorities in several regions face an imminent risk of mass atrocities, noting that early-warning indicators such as discriminatory laws, hate-based mobilization, and the securitization of communities have been ignored for years. Likewise, Amnesty International, Human Rights Watch, and the Office of the UN High Commissioner for Human Rights (OHCHR) have documented systematic repression, extrajudicial killings, demographic engineering, mass incarceration, and the deliberate destruction of the cultural and religious identity of Muslim communities across various regions.

For instance, Genocide Watch: Alliance Against Genocide has stated regarding Gaza:

“Israeli leaders’ war crimes, crimes against humanity, and genocide must be prosecuted by the International Criminal Court. All states must assist the ICC in investigating and prosecuting these crimes.”

Today, the people of Palestine face a humanitarian catastrophe of unprecedented magnitude, marked by occupation, bombardment, displacement, and the destruction of homes and entire neighborhoods. The International Criminal Court has issued arrest warrants against senior Israeli officials, including Prime Minister Benjamin Netanyahu, on charges of war crimes and crimes against humanity. The ICC has upheld these warrants and indicated that, should arrests not be possible, in absentia proceedings may be initiated to ensure that justice is not obstructed.

Similarly, Genocide Watch has noted:

“Approximately 630,000 Rohingya still live in Myanmar under a system of state-sponsored discrimination and ethnic segregation.”

The UN Independent International Fact-Finding Mission on Myanmar concluded that the Rohingya face conditions of “ongoing genocide,” and that the 2017 operations demonstrated “genocidal intent.”

The persecution of Rohingya Muslims thus stands as an ongoing indictment before the international community. Entire villages have been destroyed, families persecuted, and more than one million people forced into exile.

This pattern of persecution extends even to India today, where threats against Muslims are escalating rapidly. Numerous human rights organizations and genocide early-warning bodies have already raised serious concerns. Eyewitness-verified reports by Human Rights Watch and Amnesty International document unlawful demolitions of Muslim homes and properties, extrajudicial killings, threats of statelessness through citizenship-verification schemes, mob violence linked to so-called "cow-protection" vigilantism, and a sharp rise in public hate speech particularly during election periods. In 2024 alone, 1,165 such incidents were recorded.

The stark reality is that, despite these alarming and well-documented patterns, the genocide of Muslim populations has neither been addressed collectively by the Muslim world nor presented at international forums in a unified, research-driven, and institutionalized manner. By contrast, when Islamophobia was raised collectively at the United Nations, it resulted in the recognition of an international day and a global policy discourse. The genocide of Muslims deserves at least the same level of seriousness, coordination, and resolve.

The Summary of the Interactive Session



Allama Muhammad Iqbal wrote a poem titled “Alam-e-Barzakh” in Armaghan-e-Hijaz. In this poem, a hundred-year-old dead man asks the earth:

“What is Qiyamat (the Day of Judgment)?”

The earth replies:

“Qiyamat means rising again.”

The dead man responds that if Qiyamat means rising again, then he does not wish to rise again. The earth is unable to comprehend this and wonders whether there could truly be someone in the world who does not wish to return to life. At that moment, a voice from the unseen proclaims:

Neither destined for snakes and scorpions, nor for traps
and beasts,
Eternal death is meant only for subjugated nations.
The call of Israfil cannot bring them back to life,
For even in life their bodies were devoid of spirit.
To die and rise again is the task of free men,
Though the destination of every living being is the
embrace of the grave (Iqbal).

In essence, eternal death is the destiny of weak and
subjugated nations, whereas rising again is the work of
free people.

According to commentators of Iqbal, "Bang-e-Israfil"
symbolizes those great events and trials that confront
nations in order to awaken them. The horrific events that
occurred in Bosnia, such as the targeted killing of
Muslims, are not distant memories; they belong to recent
history. What happened in Bosnia, Kashmir, among the
Rohingya, and in Palestine, any one of these tragedies
should have been sufficient to awaken an entire Muslim
nation.

Yet, despite these repeated warnings, people continue to
live fragmented lives, consumed by narrow personal
interests and divisions.

The real need, therefore, is collective awareness, an
honest and introspective question of whether there is a

genuine will to stop these atrocities or not. According to its foundational values, the Muslim Ummah cannot exist in isolation from one another; nevertheless, it continues to attempt to do so, to its own detriment.



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Massacres and Mass Murders Of Muslims
in Contemporary History (1857 to date)



Never again allow silence to burry the truth



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