

Zhángólén Jón

**A BI-ANNUAL DOCUMENTED REPORT OF KILL AND DUMP
POLICY THROUGH EXTRAJUDICIAL AND TARGET KILLINGS
BY OCCUPYING PAKISTANI STATE IN BALOCHISTAN**



*Rodein
kurd*

ZHÁNGÓLÉN JÓN

The first half of 2026 report on
custodial killings, target killings and
fake encounters of Baloch people
by occupying Pakistani state.



Baloch Students Organization Azad

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Dedicated

To those mutilated Baloch dead
corpses, dumped by tyrant Pakistani
state.

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Baloch Genocide and Digital Media:

An interview with Spokesperson of BSO Azad, Sholan Baloch

If we take a closer glance at the genocidal acts of Pakistani state in Balochistan, the crux of Ahmad Shahid's book "Masakh Shodah lash" (The Mutilated dead body) is not enough to portray its full extent. It is common knowledge that Balochistan can embrace this world in its geographical location, but in this geographical space, no one has dared to capture the scattered bones of the people, the mutilated bodies lying on the rocks, deserts and cities, and the bloody scenes on camera, and to document the stories. Balochistan is a place where the Western media filmed the Russian aggression in Ukraine. How the Arab media photographed human remains in the ruins of Gaza. But the ruins of Balochistan do not become the adornment of the media nor do the human bodies find a place in the world's eyes.

Under the shadow of this state's genocide and Barbarism, Baloch Students Organization Azad (BSO Azad), launched a campaign through the medium of alternative media I.e. social media to show these scattered stories to world, through which Pakistan is seen as a champion of international peace and through which the US, by becoming a facilitator of human rights, is concerned about human rights violations in Lebanon and Tehran.

Lalla Baloch conducted an interview with spokesperson of historically active organization BSO Azad on state violence and genocide. The interview sought to gain insight into the organization's prospective on social media campaign as well as to understand the state's genocide against Baloch people, the realities on the ground and the border political landscape in Balochistan.

LALLA BALOCH: Why has the organization started this campaign at this time? Tell us about its objectives.

SHOLAN BALOCH: I am first thankful to have me in an important and very necessary conversation. Since the Baloch Nation has been facing Genocide by Pakistan from past eight decades since the occupation of Baloch state, from the first day our people are engaged with the struggle to restore the independence of Balochistan. On daily basis Pakistani state abducts and dump mutilated



bodies of Baloch people across the deserts after forcibly disappearing them, to counter the legitimate struggle for freedom and enforce its colonisation over Balochistan. This series has started since Balochistan was illegally occupied by Pakistan and Baloch resisted for the restoration of their sovereignty. But in the start of 2000s, soon after the Baloch National Resistance became clearer and more organized in its ideology and direction, the state atrocities and barbarism were seen increased. This trend has continued from the enforced disappearance and dumping of the dead bodies of Shaheed Chairman Ghulam Mohammad, Banuk Karima Baloch, Qamber Chakar, Comrade Qayyum, Ghaffar Langove, Jaleel Reki, Sangat Sana, Shakoore Baloch, Shafi Baloch and other political workers, to the dumping of the bodies of political workers and civilian to this day. The colonizers have thrown more than hundred dead bodies in the first half of this year alone. And these are only the recorded cases; the actual number is likely to be much higher. The Baloch are collecting dead bodies of their loved ones on daily basis across Balochistan, who are being killed by Pakistani state.

Pakistan is trying to cover his heinous crimes through well organised but fake propaganda, it's all machineries are engaged in distorting the reality. In this sense, the BSO Azad which is a political students organisation, struggling within Baloch National Liberation Movement for the independence of Balochistan. Today the purpose of this campaign is to expose the cruelties and oppression in Balochistan before the Baloch Nation and the world. At today, Pakistan has increased its kill and dump policy. We have therefore stood against it and are using modern means to expose such acts to the world through this campaign.

LALLA BALOCH: How does the organization explain Baloch Genocide, for example what does the organization mean by it?

SHOLAN BALOCH: The western dictionaries explain the term "Genocide" in simple words as the attempt by a state to eradicate a Nation or people by destroying everything affiliated with them including people, land, economy, social structures, language and culture and their identity. But I believe we must understand the oppression inflicted upon humanity rather than its literal meaning. The Baloch is facing such a genocide that Pakistan has destroyed an entire generation of Baloch political leaders, activists, teachers, intellectuals, journalists, lawyers, doctors and people from other walks of life. Pakistan is not only killing us physically but targeting our intellectual minds selectively through its brutal conspiracies.

The word "genocide" may bring to someone's mind the image of the Holocaust,



in which people belonging to a particular nation and religion were killed and deprived of their fundamental rights to life. The world may read genocide from the books but we are experiencing it practically and witnessing it by our own naked eyes.

The same situation can be witnessed in Balochistan today, where Pakistani state is killing Baloch, abducting them, putting them in dark torture cells, dumping their mutilated bodies in the deserts, killing educated youth and it is involved in the crime of depriving Baloch of their language and identity. Yet this genocide does not awaken the consciousness of the so-called civilized world which never tires of examining and reporting on Russian escalation in Ukraine. There can be several reasons for the silence of the world but I emphasize on some of these, Pakistan is an artificial and sponsored state which runs from the support of the capitalist states and they do not blame it even after knowing everything because doing so would expose their hypocrisy of the so-called democratic and civilized world. Secondly there is a media blackout in Balochistan due to which Baloch Nation cannot portray injustices inflicted upon them to the world. Third and the most importantly, it is carefully an arranged policy which is slow and silent in nature which takes place without attracting any attention. For example, Pakistani state is dumping dead bodies in various locations of Balochistan every day yet these incidents cannot even find a place on the last pages of the newspapers due to state-sponsored censorship. In this way every incident overshadows the previous one and the cycles goes on. This is what I consider to be a silent and slow genocide from Pakistani state inflicted upon the Baloch nation. All of these acts fall in the category of Genocide. All these acts are the evident of the Pakistani's policy of Baloch genocide.

LALLA BALOCH: What are the motives behind this genocide?

SHOLAN BALOCH: If we take glance at the history of world, the Holocaust, Rwanda genocide, Armenian genocide, Ukrainian Holodomor, Maya genocide in Guatemala and the massacre of Indonesian people are among the recognized genocides. These are the absolute cruelties inflicted upon the colonized by powerful states during the period of colonization. This is also representing the cunning behavior of the world which remains silent while people are being killed and entire societies are being destroyed. But after a whole nation is destroyed, the time comes for the documentation and investigation, human rights organisations and scholars are seen engaged in competition.

If we shed a light on Balochistan, a Nation is deprived of its fundamental rights to life through violence, people are uprooted from their homeland, its sover-



eighty is taken away and the land is colonized. The national identity, language and culture, social norms, and economy are being destroyed. People are made corrupt and dehumanised, and are forced to live a miserable life. The people are being exploited to such an extent that it has created a national crisis, including severe economic exploitation. Pakistani colonialism has affected every walk of their lives, they cannot live a normal life. Anyone can be forcibly disappeared at any time and from any place. The dumping of the bodies of Baloch people, including political workers and others associated with the national resistance, has become normalized.

Most of the population of Balochistan is deprived of basic facilities and a significant number of the people are living a refugee-like life. All these are acts through which, I argue, the genocide of the Baloch is being carried out. The only difference is that it has not been recognized by the world, for the reasons I have discussed earlier.

LALLA BALOCH: The Organization is increasingly focusing on digital campaigns these days, what is the opinion of the organization in this regard?

SHOLAN BALOCH: As there is media blackout in Balochistan and the press is prohibited from covering the ground. The cruelties and barbarism cannot be properly documented in print or electronic media, neither any news channel and journalist are allowed to freely report from Balochistan. Freedom of speech is completely banned and Pakistani state has adopted a very calculated policies to hide Baloch National Resistance from the eyes of the world. As our voice is being suppressed through a planned policies and conspiracies, the only platform left for us is the social media through which we can highlight the cruelties inflicted upon us within the region and the world. But the Pakistani state is also afraid of social media, in the response, the data service across Balochistan are shut down, social media accounts of individuals are monitored, media activists are harassed and threatened and full-scale media surveillance is being observed while social media handles of journalists, active on Balochistan are constantly facing censorship.

Despite of all these hurdles, our organization has been running campaigns through social media. BSO Azad has designated different days to make Baloch National remembrance alive. These include 13 November, Baloch Martyrs Day; 8 June, Baloch Missing Persons Day; 11 August, Balochistan Independence Day; 14 August, Black Day; 27 March, Black Day; 28 May, Yom-e-Aashrokh; 21 December, Baloch Women Day; 2 March, Baloch Culture and on



other events, we run campaign to highlight the realities of Balochistan. We do not merely run campaigns; rather we document these realities on these occasions to preserve our history and memories. Today the world is digitally connected and news from any corner of the world easily reach to another. Many revolutionary movements have used these platforms to propagate their purpose to the public and they have succeeded. Among them Arab Spring, Black lives matter, Ukrainian revolution, Zan Zend Azadi are among the them. Today Baloch Nation is also connected digitally, despite of state censorship, we can succeed in highlighting our realities. Baloch Nation should use these platforms positively in Baloch Liberation Struggle. Every individual of the Nation should play their role to highlight the voices that has been suppressed.

LALLA BALOCH: Collectively, to what extent has this genocide affected the organization?

SHOLAN BALOCH: The genocide perpetrated by Pakistani state has affected every part of our society in colonized Balochistan leaving Baloch nation suffering from an existential crisis. The Structure of the Baloch society has been distorted, every comfort has been taken away from Baloch, normal life has been paralyzed and the public is living in the state of trauma. It is not a complaint but the truth and ground reality of Balochistan.

In these cruelties, organizations have also been targeted. Political leaders including workers have been targeted through enforced disappearance, dumping of their mutilated bodies, target killings and other policies. The organization remained connected with the Nation on the ground under the shadow of this genocide. It continues to struggle for the freedom of Baloch society and to lead the nation out of these dark days of cruelty. Our workers including leaders have been affected by this barbarism; many were selectively targeted and martyred. Our leaders including Qamber Chakar, Comrade Qayyom, Raza Jahangir, Banuk Karima, Sangat Sana, Rasool Jan, Shafi Baloch, Shakoor Baloch and many other anonymous comrades were forcibly disappeared and their mutilated bodies were dumped in the deserts later. Our ex-chairman Zahid Baloch, senior voice-chairman Zakir Majeed, Spokesperson Shabbir Baloch and joint General Secretary Asad Baloch are in Pakistani torture cells till today. The enemy has used different policies to affect the organization and weaken us but in our struggling for the freedom and with the willingness to make sacrifice we have never bowed down to the cruel enemy. Instead the blood of our martyrs has strengthened the organization ideologically. Indeed, our organization has suffered from the barbarism of the



state. BSO Azad has been banned since 2013 and is the only political party in Balochistan facing such a ban. This is ridiculous that an outsider enforces ban on an organisation at its own land. Despite of this so-called ban and crackdown, the organisation is strengthening strategically and structurally. We do not take the martyrdom of our comrades merely as a national loss; rather then we consider them as broader part of the philosophy of sacrifice. We are proud that owing to their sacrifice the organization is not merely active but getting stronger ideologically and structurally in its struggle. We do not take these cruelties and crackdown strange rather we consider them a conventional part of the struggle for the freedom. No nation has ever gotten independence without sacrifice, but every nation that is independent today, have walked through such harsh struggles of oppression.

LALLA BALOCH: In this modern age, as Pakistani state trying to weaken the Baloch narrative through social media, what is your message to Baloch Nation?

SHOLAN BALOCH: You cannot block the light of sun with a finger, nor you can bury the truth through polished lies. No any organised propaganda can scrub the blood from the soil, or hide oppression on Balochistan. Baloch and Balochistan are real while Pakistan's existence in Balochistan is illegitimate and based on occupation through violence and oppression. Reality is that Balochistan is the historical land of Baloch Nation, it lives in our veins, and rooted in our past historical memories which the artificial state of Pakistan has forcibly occupied it. The tyrant Pakistani state is trying to enforce its colonialism through the genocide of the Baloch and desperate to cover its crimes over polished and organised lies to legitimate its colonisation in modern so-called terms and laws. If we have a glance over Balochistan, the realities are exposed like the shining sun. You can see this state's real face in media that it only relays on lies and calculated propaganda, it has expended a large amount of money to cover its crimes and distort the facts in Balochistan that no any state in the world did so. The state's security forces and intelligence agencies harass and threaten the Baloch families and force them to media trials. Pakistan, like the mercenary soldiers, recruits mercenary media touts to distort the realities of Balochistan but every Baloch individual is well aware in this modern era and will not be deceived by white lies. Our contents have the truth and reality and Pakistan's media contents have only lies and fabricated stories to distract the masses and create a chaos among them. I feel pity on his these acts. However, it tries to create a chaos among the population, if there is a small chaos in public then it will be our responsibility to expose these colonial tactics. I urge the



Baloch social media users to use the media like citizen journalists, capturing, recording and sharing the state's brutalities in social media. Through this we can counter the enemy's lies and show the facts to a bigger audience. The organization will run different campaigns in the coming days to expose Pakistani colonial policies over Balochistan.

I especially want to give message to Baloch youth; do not be deceived by the polished lies of the enemy. We are well aware from the reality of this enemy and its cunning face is part of our memory. The enemy is trying to deceive the youth by greed in form of fake jobs and youth schemes, to use them against the Baloch liberation struggle in the social media propaganda. Baloch youth should not fall for these lies and should follow the reality and truth. Their future lies in an Independent and Free Balochistan, not being a corrupt employee and slave of the colonizer. Being part of the national struggle against national occupation has been compulsory now. We believe that success lies within our own power and strength, therefore, Baloch youth should dedicate their life and energy to this nation struggle for securing an independent state for ourselves and our future generations.



A Life Suspended:

Shari Baloch and the Search That Never Ends

Banadi Baloch

When Waiting Becomes a Way of Life

For families the pain of losing a loved one starts with something that is certain. There is a phone call, a funeral, a grave and people gather to mourn. Time does not make the pain go away. It helps people learn to live with the loss.

For families of people who are taken away by force the pain is different.

There is no confirmation that the person's alive or dead. There is no body to bury no funeral to go to and no last goodbye. Instead there is waiting. Days turn into months, months turn into years and years change the family. Every unknown phone call disrupts life. Every knock on the door brings hope. Then there is silence again. Every report of a body found makes families ask the same unbearable question:

“Could it be the person they have been searching for all these years?”

People who study rights often call this experience ambiguous loss. A pain that is suspended between hope and despair. For families who are going through this no definition can fully explain what it is like. Waiting is not just sitting around doing nothing. It takes over life. It changes the conversations people have at the dinner table turns birthdays into reminders of who's not there and leaves empty chairs that nobody wants to move. Parents get older wondering if they will see their children again. Wives struggle to explain why their husbands are not coming back to their children, who keep asking when their fathers will return. Sisters keep photographs that become older than the memories they hold.

Shari Baloch's family is one of them.

Her story starts not in a court or at a protest. In a simple family home where she grew up thinking her big brother, Deedag Baloch would always be there to support her. Like younger sisters she looked up to him. In interviews she has said that he was her companion, the person who was happy about her achievements before anyone else and who encouraged her to keep studying. She has



said that he was more than a big brother. He was her best friend.

On a day of August 2018 that normal life stopped suddenly.

Shari was fifteen years old. She had just gotten a result in school that she wanted to share with Deedag. She remembered how excited she was to tell him. By the end of the day her family was looking for him.

According to the family Deedag Baloch and Shari's cousin Bebagar Baloch disappeared after a security operation near Mastung while they were coming back from a picnic with friends. The authorities said the men they took were militants. The family has always said that is not true and has spent years trying to find out where they were taken and what happened to them.

That evening changed every person in the household.

Shari has talked about seeing her father cry for the time. That image has stayed with her. Her mother did not believe that her son could just disappear without a reason. Relatives looked for him in hospitals, police stations, government offices. Asked anyone who might know something. Like other families in the same situation they thought the uncertainty would end in hours or days.

It did not.

The first few weeks were busy. Every phone call seemed important. Every rumor gave them a place to look. Family members traveled from one office to another with pictures of Deedag hoping someone would recognize him or give them a clue about where he was. Every meeting ended with a promise that someone would "look into it." None of them brought the family closer to finding him.

For Shari childhood ended sooner than she thought.

While her classmates went back to their routines after school holidays she found herself learning a new routine. One that involved waiting, paperwork, legal petitions and unanswered questions. Her days were divided between studying and helping her family search for her brother.

As the months passed the search went beyond police stations and government offices.

Families looking for missing relatives often get called when unknown bodies are found. Someone has to check if the dead person's a missing son, husband, brother or was through this reality that is went to a morgue for the first time.

She was fifteen years old. In interviews later she remembered seeing a body



that was badly damaged she could not look at it anymore.

“I couldn’t look at the c said. “I walked out.”

Outside the building she felt relieved. The body she saw was not her brother.

Years later Shari said that moment has never left her. Feeling relieved in a morgue is something she never thought she would experience. It became part of a reality that many families who are searching for missing relatives share: hoping that every unknown body belongs to someone else while fearing that one day it might not.

The visits to the morgue did not stop. Whenever unknown bodies were found the family kept looking. In one interview Shari talked about how hard it was to recognize bodies that were severely damaged. Sometimes she said, she left wondering if she had unknowingly failed to recognize her brother. That uncertainty became another kind of pain.

Unlike death when someone is taken away by force there is no end. It leaves families stuck between hope and despair to mourn, yet unable to move forward. Every passing year raises questions. Is the missing person alive? If not where are they? If they are alive do they know their family is still looking for them?

For Shari’s family those questions became part of life. Her mother once told her that she was starting to forget Deedag’s smile. His wife kept waiting for a husband who never came back.

His young daughter kept asking the question that nobody in the family could answer:

“When will my father come home?”

Those words are at the center of Shari Baloch’s story. Not because they give answers but because they show the human cost of living without them. The search, for Deedag did not end after weeks or months.

It was only just beginning.

When Muhammad Deedag Baloch disappeared in August 2018 Shari Baloch’s family thought they would get some answers. They went to police stations talked to government people asked lawyers for help and did everything they could think of. Like families who have someone disappear they thought someone must know where Deedag Baloch was and that they would find out what happened to him.

Days turned into weeks.



Weeks became months.

The answers never came.

As time went by Shari Baloch started to understand that when someone disappears it affects the family not just the person who is missing. When people talk about it they often focus on the person who disappeared. The people left behind have to live with a lot of uncertainty and unanswered questions. In interviews Shari Baloch often talks about the people around her not about herself. She talks about her mother, who is struggling to remember things, her father, who's very sad Deedag Baloch's wife who does not know if she is a wife or a widow and Deedag Baloch's young daughter, who keeps asking about her father.

Shari Baloch once said, "My mother is afraid she is forgetting Deedag Baloch's smile."

This shows how hard it is when someone is gone for a time.

Most families remember things through pictures and stories. Memories change over time.

It gets harder to remember what someone's voice sounds like or what they look like.

The years following Deedag Baloch's disappearance transformed every aspect of Shari Baloch's family's life. As the search continued without answers, the uncertainty began affecting each family member differently. Shari has often explained that enforced disappearance is not experienced only by the person who vanishes; it becomes a burden carried by parents, spouses, siblings and children. Her mother, she has said, fears that the passing years are slowly erasing the memory of her son's smile. It is a grief that extends beyond absence—the fear that time itself may take away the memories she has struggled to preserve. Meanwhile, Deedag's daughter continues growing up without knowing where her father is. She repeatedly asks, "When will my father come home?" Shari has admitted that there is no answer gentle enough for a child because the family itself has never been told what happened to him. Years have passed, yet that question continues to echo inside their home.

The search has taken Shari to places no teenager expects to visit. Whenever unidentified bodies are recovered, families of missing persons are often called to help determine whether the deceased could be their loved one. It was through this painful process that Shari entered a morgue for the first time at the age of



fifteen. She later recalled that she could not continue looking after seeing the first body and walked outside. In another interview, she reflected on what has become one of the most haunting parts of her search: the fear that severe disfigurement could prevent her from recognizing her own brother.

“When I visit the morgue to identify whether the mutilated body is that of my brother Deedag Baloch or my cousin Bebagar Baloch, I’m often unable to do so because of the severe disfigurement,” she said. “The uncertainty haunts me, leaving me wondering if I mistakenly failed to identify my own brother.”

For Shari, every visit to the morgue ends not with certainty but with another layer of doubt, illustrating how enforced disappearance denies families both closure and the ability to grieve.

Unlike families who receive confirmation of a loved one’s death, those searching for the disappeared remain suspended between hope and fear. Shari has described this as living in “a state of perpetual uncertainty.” In her family’s home, life has continued, but it has never returned to what it once was. Eid is still celebrated, but there is an empty place at the table. Family gatherings continue, yet Deedag’s absence remains part of every conversation. His daughter is growing older without him, his wife continues waiting, and his parents continue searching for answers. The years have moved forward, but for the family, the uncertainty has remained unchanged.

As the search continued, Shari realized that her family’s experience was shared by many others. The demonstrations she attended introduced her to mothers, fathers, sisters, wives and children who had spent years searching for loved ones. Some families had been waiting for only a few years, while others had lived with uncertainty for decades. Each family carried photographs, legal documents, petitions and court records—the evidence of years spent searching through every possible channel. Despite coming from different towns and backgrounds, their conversations revolved around the same unanswered questions: Who last saw them? Which office had they visited? Which court had they approached? Had anyone received any new information? Listening to these stories changed Shari’s understanding of her own loss. She realized she was not only searching for her brother; she had become part of a much larger community of families living with the same uncertainty.

Before her brother disappeared, Shari had imagined a very different future for herself. She was a schoolgirl focused on her studies, not someone who expected to speak publicly about human rights or appear in interviews. As the years passed without answers, however, she concluded that remaining silent would



not bring her brother home. Speaking publicly became another way of continuing the search. She has often explained that she did not choose this role; rather, it emerged from years of waiting and unanswered questions. Through interviews and public events, she began sharing not only her brother's story but also the experiences of countless other families whose lives had been disrupted by enforced disappearance.

Despite becoming a public voice, Shari consistently brings the conversation back to family. Rather than describing Deedag only as a missing person, she remembers him as the brother who encouraged her education, celebrated her achievements and believed in her future. She reminds audiences that every photograph carried during a demonstration represents a person who once lived an ordinary life, shared meals with family, celebrated birthdays, made plans and dreamed about the future. By telling these stories, she seeks to preserve the humanity of those who are often reduced to case numbers or statistics.

Today, more than seven years after Deedag's disappearance, the search continues. The family still waits for answers. His daughter has grown older, his parents continue hoping, and his wife continues living between hope and uncertainty. Looking back, Shari says that the search has never been only about finding her brother. It has also been about ensuring that his name is remembered and that the years of waiting endured by her family—and by countless other families searching for missing loved ones—are not forgotten. For families living with enforced disappearance, time does not end the search. Instead, it teaches them how to carry uncertainty while continuing to hope for the day when their questions may finally be answered.



Kill and Dump policy on Balochistan by occupying Pakistani state

Pakistani state, since its occupation of Balochistan on 27th March, 1948, has been practicing extreme violence in a fascist way. Among those crimes, enforced disappearances, extrajudicial killings, custodial killings, fake encounters, target killings, massacres and others have been widely seen across Balochistan. To weaken the legitimate Balochistan Liberation Movement, the Pakistani state has violated every aspect of law and crushed human lives, freedom and dignity in an inhumane manner.

The Baloch nation never accepted the Pakistani occupation and from the first day, resisted the oppressor in various ways. But after 2000, the Pakistani war crimes increased rapidly. In the first decade of this century, she started forcibly disappearing Baloch political leaders and activists. After months and years of detaining, their mutilated dead bodies were dumped across Balochistan. A series of killings and dumping of Baloch people erupted, including Chairman Ghulam Muhammad Baloch along with his two companions, Sangat Sana, Kambar Chakar, Ilyas Nizar, Jaleel Reki, Gaffar Langove Baloch, Lala Hameed, Comrade Qayum, Ahmed Dad, elderly Naseer Kamalan and others, who were among the victims of the Kill and Dump policy by the Pakistani State.

Pakistan didn't stop. In the second decade, the Kill and Dump policy continued with new forms, including extrajudicial killings, target killings and fake encounters of Baloch people. Baloch political workers, educationists, students, teachers, journalists, writers and others from all walks of life were targeted in this heinous crime. Baloch professors Saba Dashtyari, Zahid Askani, Razaq Zehri, Secretary General of BSO Azad Raza Jahangeer along with BNM member Imdad Bojair were targeted and killed brutally in Turbat, Kech. While Secretary General of BNM, Dr Manan Baloch along with four other political workers were targeted and killed in Mastung, Balochistan. Master Baith Ullah with four other detainees were among the ones killed in fake encounters in Kech, Balochistan.

After 2020, the Pakistani war crimes once again intensified and a systematic Ba-



loch Genocide policy was seen at a higher level. The state adopted a new form of killing to legalize its kill and dump policy; it started to use fake encounters to justify the killings of Baloch people. Likewise, target killing by state-backed death squads increased dramatically after 2020. Killing of intellectuals, students, political workers, and people from every sector of life increased by a huge margin. The state's policy of kill and dump evolved through the years, shaping into different forms, but the thing common among all forms was the killing of Baloch. A total of 68 cases of extrajudicial killing have been reported for the first half of 2026, which may increase in the coming months. The drastic increase shows the barbaric behavior of the state towards the Baloch people.



Name: Mohd Anwar Baloch
F/Name: Muhammad Hussain
Resident of: Killi Safar Ali jungle, Duki
Date of Abduction: 4 June 2025
Place of Abduction: Killi Safar Ali jungle, Duki
Date of Martyrdom: 4 January 2026
Place of Martyrdom: Mosque, near His Home



Name: Ayaz Baloch
F/Name: Dost Muhammad
Resident of: Awaran
Date of Abduction: 16 October 2025
Place of Abduction: Gishkor Bazar
Date of Martyrdom: 6 January 2026
Place of Martyrdom: Gishkor Awaran



Name: Abdul Mutalib
F/Name: Abdul Aziz
Resident of: Kili Kamalu, Saryab Quetta
Date of Abduction: 11 July 2025
Place of Abduction: Saryab Quetta
Date of Martyrdom: 19 January 2026
Place of Martyrdom: Mastung Dasht



Name: Nauman Baloch
F/Name: Haider
Resident of: Mand
Date of Abduction: 19 November 2025
Place of Abduction: Mand Kech
Date of Martyrdom: 21 January 2026
Place of Martyrdom: Tump Kech



Name: Noor Jan
F/Name: Laku
Resident of: Jahoo Awaran
Date of Abduction: 30 September 2025
Place of Abduction: Jahoo Awaran
Date of Martyrdom: 13 February 2026
Place of Martyrdom: Gajjar Mashkai



Name: Karim Jan
F/Name: Malang
Resident of: Mirabad Gadagi Turbat
Date of Abduction: 2 January 2026
Place of Abduction: Turbat star plus Market
Date of Martyrdom: 1 February 2026
Place of Martyrdom: Balgatar Kech



Name: Muhammad Fareed baloch
F/Name: Muhammad Anwar
Resident of: Killi Safar Ali jungle, Duki
Date of Abduction: 4 June 2025
Place of Abduction: Killi Safar Ali jungle, Duki
Date of Martyrdom: 6 February 2026
Place of Martyrdom: Duki



Name: Pazeer
F/Name: Muhammad Amin
Resident of: Panjgur
Date of Abduction: 11 November 2025
Place of Abduction: Washbood Panjgur
Date of Martyrdom: 7 February 2026
Place of Martyrdom: Washbood Panjgur



Name: Nawab Baloch
F/Name: Abdullah
Resident of: Paroom, Panjgur
Date of Abduction: 29 May 2025
Place of Abduction: Paroom, Panjgur
Date of Martyrdom: 13 February 2026
Place of Martyrdom: Near Rakshan Bridge in Panjgur



Name: Jangian Baloch
F/Name: Abdul Rasheed
Resident of: Paroom Panjgur
Date of Abduction: 26 may 2025
Place of Abduction: Paroom Panjgur
Date of Martyrdom: 15 February 2026
Place of Martyrdom: Shapatan Area of Panjgur



Name: Junaid ahmed
F/Name: Ali Ahmed
Resident of: Surab
Date of Abduction: 23 January 2026
Place of Abduction: Children hospital Quetta
Date of Martyrdom: 15 February 2026
Place of Martyrdom: Eastern bypass Quetta



Name: Hamdan
F/Name: Muhammad Ali
Resident of: Mangopri, purana Golimar
Date of Abduction: 29 December 2025
Place of Abduction: Duhbi Goth, Golimar Karachi
Date of Martyrdom: 17 February 2025
Place of Martyrdom: Shah Latif Town Karachi



Name: Akbar Domki
F/Name: Nawab Domki
Resident of: Lehri, Sibi
Date of Abduction: 2024
Place of Abduction: Sibi
Date of Martyrdom: 18 February 2026
Place of Martyrdom: Barkhan



Name: Budda Lashari
F/Name: Muhmmad Murad
Resident of: Lehri, Sibi
Date of Abduction: June 2025
Place of Abduction: Lehri, Sibi
Date of Martyrdom: 18 February 2026
Place of Martyrdom: Barkhan



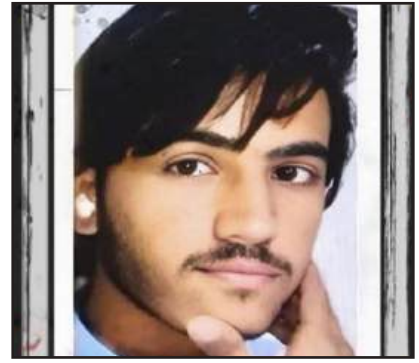
Name: Nasram
F/Name: Pir Bakhsh
Resident of: Buleda
Date of Abduction: 8 August 2024
Place of Abduction: Buleda
Date of Martyrdom: 26 February 2026
Place of Martyrdom: Buleda kech



Name: Imran Taj
F/Name: Muhammad Taj
Resident of: Gowarkop
Date of Abduction: 27 June 2025
Place of Abduction: On way to University of Turbat
Date of Martyrdom: 27 February 2026
Place of Martyrdom: Kech Koor



Name: Manzoor
F/Name: Nabi Dad
Resident of: Kolwahi Bazar Absar
Date of Abduction: 8 July 2025
Place of Abduction: Kolwahi Bazar Absar
Date of Martyrdom: 27 February 2026
Place of Martyrdom: Kech Koor



Name: Awais
F/Name: Muhammad Yar
Resident of: Khudabadan
Date of Abduction: 23 February 2026
Place of Abduction: Khudabadan
Date of Martyrdom: 24 February 2026
Place of Martyrdom: Panjgur



Name: Janzaib
F/Name: Ali
Resident of: Soorag Niyam patak Essai
Date of Abduction: 13 October 2025
Place of Abduction: Soorag Niyam patak Essai
Date of Martyrdom: 20 February 2026
Place of Martyrdom: Panjgur



Name: Saif Jan
F/Name: Faiz Muhammad
Resident of: Chitkan Panjgur
Date of Abduction: March 2026
Place of Abduction: Panjgur
Date of Martyrdom: 29 June 2026
Place of Martyrdom: Panjgur



Name: Deedagh Baloch
F/Name: Abdul Manan
Resident of: Jamaldini Noshki
Date of Martyrdom: 2 February 2026
Place of Martyrdom: Jamaldini Noshki
Martyred by: Drone Attack



Name: Yahya Noor Mohammad
F/Name: Noor Mohammad
Resident of: Panjgur
Date of Abduction: 1 October 2025
Place of Abduction: Airport road, Panjgur
Date of Martyrdom: 3 March 2026
Place of Martyrdom: Washbood, Panjgur



Name: Yahya Fazal
F/Name: Fazal Karim
Resident of: Khudabadan Panjgur
Date of Abduction: 3 March 2026
Place of Abduction: Khudabadan Panjgur
Date of Martyrdom: 4 March 2026
Place of Martyrdom: Near FC Camp Panjgur



Name: Fateh Baloch
F/Name: Shah Dad
Resident of: Mewar Mashkay
Date of Abduction: 13 January 2026
Place of Abduction: Near Main Army Camp Mashkay
Date of Martyrdom: 4 March 2026
Place of Martyrdom: Mashkay



Name: Ganj Buksh
F/Name: Meeran
Resident of: Zeerak Geshkoor
Date of Abduction: 27 December 2025
Place of Abduction: Garadi Kolwa Military
Checkpoint
Date of Martyrdom: 5 March 2026
Place of Martyrdom: Awaran



Name: Sherjan
F/Name: Zabad
Resident of: Korak jahoo
Date of Abduction: 22 November 2025
Place of Abduction: Hub Chowki
Date of Martyrdom: 5 March 2026
Place of Martyrdom: Teertag Awaran



Name: Nadil
F/Name: Zabad
Resident of: Korak jahoo
Date of Abduction: 23 November 2025
Place of Abduction: Jahoo Awaran
Date of Martyrdom: 5 March 2026
Place of Martyrdom: Jahoo Awaran



Name: Haleem Baloch
F/Name: Mohammad Sadiq
Resident of: Khudabadan Panjgur
Date of Abduction: 19 February 2026
Place of Abduction: Khudabadan Panjgur
Date of Martyrdom: 6 March 2026
Place of Martyrdom: Sarikuran Panjgur



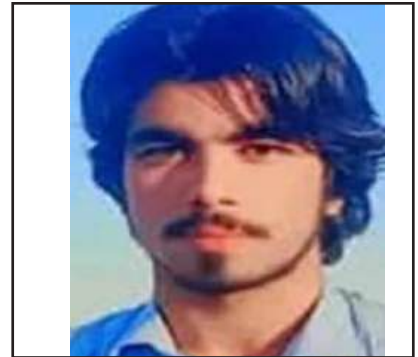
Name: Mehboob Baloch
F/Name: Amanullah
Resident of: Guwargu Panjgur
Date of Abduction: 5 July 2025
Place of Abduction: Panjgur Balochistan
Date of Martyrdom: 5 March 2026
Place of Martyrdom: Panjgur Balochistan



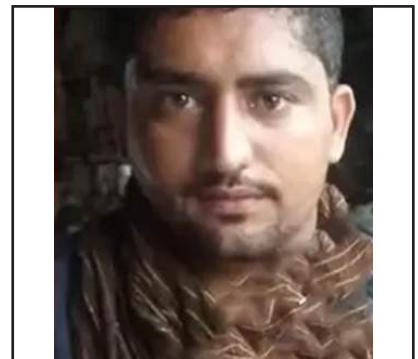
Name: Zameer Ahmed
F/Name: Nasir Dagarzai
Resident of: Panjgur City
Date of Abduction: 3 March 2026
Place of Abduction: Chitkan Panjgur
Date of Martyrdom: 11 March 2026
Place of Martyrdom: Washap Panjgur



Name: Muhammad Yawar
F/Name: Habib Baloch
Resident of: Omari Kahn Turbat
Date of Abduction: 16 June 2025
Place of Abduction: High Court Turbat
Date of Martyrdom: 26 March 2026
Place of Martyrdom: Banuk e Chadai Turbat



Name: Israr Baloch
F/Name: Tariq Baloch
Resident of: Turbat
Date of Abduction: December 2025
Place of Abduction: Chasar Turbat
Date of Martyrdom: 28 March 2026
Place of Martyrdom: Kisak Turbat



Name: Israr Baloch
F/Name: Mohammad Anwar
Resident of: Quetta
Date of Abduction: 22 March 2026
Place of Abduction: Qambarani Road Quetta
Date of Martyrdom: 1 April 2026
Place of Martyrdom: Killed In Custody



Name: Sabzal Baloch
F/Name: Badal
Resident of: Khairabad Turbat
Date of Abduction: 25 July 2025
Place of Abduction: Tallar checkpoint
Date of Martyrdom: 1 April 2026
Place of Martyrdom: Paleri, Gwadar



Name: Shayhaq Rahim
F/Name: Rahim Buksh
Resident of: Minaz, Buleda
Date of Abduction: 31 March 2026
Place of Abduction: Minaz, Buleda
Date of Martyrdom: 5 April 2026
Place of Martyrdom: Banuk e Chadai, Turbat



Name: Qamber Baloch
F/Name: Khuda Buksh
Resident of: Solo Buleda
Date of Abduction: 7 October 2025
Place of Abduction: Solo Buleda
Date of Martyrdom: 8 April 2026
Place of Martyrdom: D Baloch, Turbat



Name: Sadiq Noor
F/Name: Noorullah
Resident of: Turbat
Date of Abduction: 7 September 2025
Place of Abduction: Absor, Turbat
Date of Martyrdom: 10 April 2026
Place of Martyrdom: Kechkoor Turbat



Name: Muslim Dad
F/Name: Malang Dad
Resident of: Absor Turbat
Date of Abduction: 7 September 2025
Place of Abduction: Absor Turbat
Date of Martyrdom: 10 April 2026
Place of Martyrdom: Kechkoor Turbat



Name: Marwan Baloch
F/Name: Hamza Baloch
Resident of: Paroom Panjgur
Date of Abduction: 5 April 2026
Place of Abduction: Paroom Panjgur
Date of Martyrdom: 16 April 2026
Place of Martyrdom: Panjgur



Name: Hatim Baloch
F/Name: Haji Muhammad
Resident of: Paroom Panjgur
Date of Abduction: 5 April 2026
Place of Abduction: Paroom Panjgur
Date of Martyrdom: 16 April 2026
Place of Martyrdom: Panjgur



Name: Shahram
F/Name: Bahran
Resident of: Zamuran
Date of Abduction: 21 February 2026
Place of Abduction: Nehing Zamuran
Date of Martyrdom: 16 April 2026
Place of Martyrdom: Panjgur



Name: Zulfiqar Baloch
F/Name: Musafer
Resident of: Zamuran
Date of Abduction: 21 February 2026
Place of Abduction: Nehing Zamuran
Date of Martyrdom: 16 April 2026
Place of Martyrdom: Panjgur



Name: Ghulam Qadir
F/Name: Murad Buksh
Resident of: TTC colony Gwadar
Date of Abduction: 24 November 2025
Place of Abduction: Gwadar, Balochistan
Date of Martyrdom: 1 April 2026
Place of Martyrdom: Palari, Gwadar



Name: Shah Hussain
F/Name: Shafi Jan
Resident of: Panjgur
Date of Abduction: 29 October 2026
Place of Abduction: Panjgur
Date of Martyrdom: 24 May 2026
Place of Martyrdom: Panjgur



Name: Jan Muhammad
F/Name: Qadir Bakhsh
Resident of: Gomazi, Tump
Date of Abduction: 24 January 2026
Place of Abduction: Gomazi, Tump
Date of Martyrdom: 13 May 2026
Place of Martyrdom: Banuk e Chadai Turbat



Name: Buhran Udin
F/Name: Muhammad Naeem
Resident of: Turbat Kech
Date of Abduction: 28 October 2025
Place of Abduction: Turbat Kech
Date of Martyrdom: 12 May 2026
Place of Martyrdom: Turbat Kech



Name: Saeed Ahmed
F/Name: Shahoo
Resident of: Panwan Jiwani
Date of Abduction: 9 December 2025
Place of Abduction: Panwan Jiwani
Date of Martyrdom: 3 May 2026
Place of Martyrdom: Nalant Pasni



Name: Ajmaal
F/Name: Yaseen
Resident of: Nasirabad Kech
Date of Abduction: 21 August 2025
Place of Abduction: Gwadar city
Date of Martyrdom: 3 May 2026
Place of Martyrdom: Nalant Pasni



Name: Khuda Peer Muhammad
F/Name: Haji Abdullah Rasheed
Resident of: Zamuran
Date of Abduction: 2 May 2026
Place of Abduction: Zamuran
Date of Martyrdom: 2 May 2026
Place of Martyrdom: Zamuran



Name: Abdullah Baloch
F/Name: Khuda Peer Muhammad
Resident of: Zamuran
Date of Abduction: 2 May 2026
Place of Abduction: Zamuran
Date of Martyrdom: 2 May 2026
Place of Martyrdom: Zamuran



Name: Mohsin
F/Name: Muslim
Resident of: Paroom, panjgur
Date of Abduction: 16 March, 2026
Place of Abduction: Paroom, panjgur
Date of Martyrdom: 19 May 2026
Place of Martyrdom: Kallag Koor Paroom



Name: Abdul Razzaq
F/Name: Abdul Ghani
Resident of: Marri Abad Mach
Date of Abduction: 1 January 2026
Place of Abduction: Marri Abad Mach
Date of Martyrdom: 12 June 2026
Place of Martyrdom: Sibi



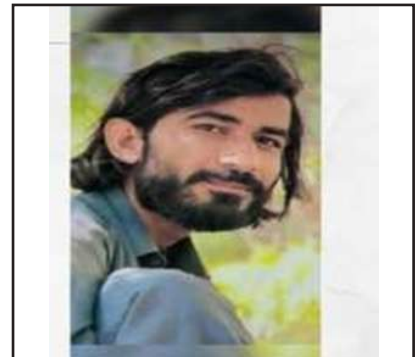
Name: Rahmdil
F/Name: Muhammad Baksh
Resident of: Singabad Tajaban
Date of Abduction: January 2026
Place of Abduction: Guwan Sarin Kech
Date of Martyrdom: 20 June 2026
Place of Martyrdom: Banuk-e-Chadae , Kech



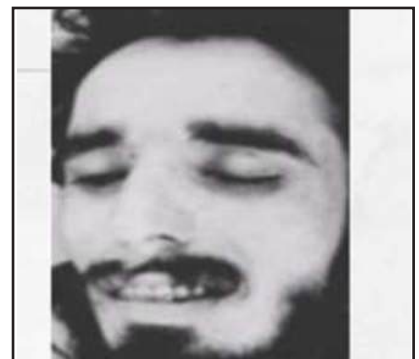
Name: Mujahid
F/Name: Habib
Resident of: Paroom, Panjgur
Date of Abduction: 7 June 2026
Place of Abduction: Sarsand Panjgur
Date of Martyrdom: 18 June 2026
Place of Martyrdom: Chakul Panjgur



Name: Saddam
F/Name: Mehrab Ali
Resident of: Shapuk Turbat
Date of Abduction: June 2026
Place of Abduction: Turbat
Date of Martyrdom: 12 June 2026
Place of Martyrdom: D-Baloch, Turbat



Name: Shabeer Ahmed
F/Name: Sabroo Khan
Resident of: Kocha Gresha
Date of Abduction: 27 April 2026
Place of Abduction: Gresha Naal
Date of Martyrdom: 8 June 2026
Place of Martyrdom: Washuk, Basima



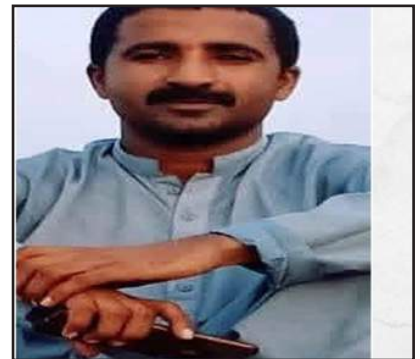
Name: Irshad Alam
F/Name: Alam Khan
Resident of: Gresha Naal
Date of Abduction: 30 April 2026
Place of Abduction: Washuk, Basima
Date of Martyrdom: 8 June 2026
Place of Martyrdom: Washuk, Basima



Name: Peer Assa
F/Name:
Resident of: Rober Jiwani
Date of Abduction: 6 January 2026
Place of Abduction: Rober Jiwani
Date of Martyrdom: 4 July 2026
Place of Martyrdom: Rober Jiwani



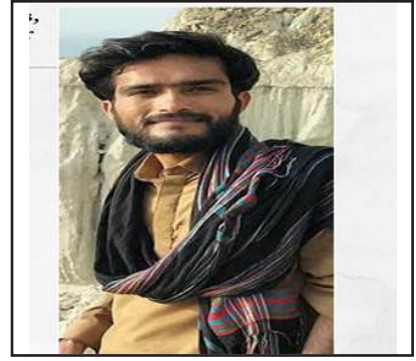
Name: Abdul Haq
F/Name: Muhammad Murad
Resident of: Gwadar
Date of Abduction: 24 January, 2026
Place of Abduction: Gwadar
Date of Martyrdom: 4 July 2026
Place of Martyrdom: Jiwani



Name: Shah Bakhsh
F/Name: Umar
Resident of: Rober Jiwani
Date of Abduction: 7 January 2026
Place of Abduction: Rober Jiwani
Date of Martyrdom: 4 July 2026
Place of Martyrdom: Jiwani



Name: Chakkar
F/Name: Hassa Bakhsh
Resident of: Baloch Ward Gwadar
Date of Abduction: 12 May 2025
Place of Abduction: Baloch Ward Gwadar
Date of Martyrdom: 4 July 2026
Place of Martyrdom: Rober Jiwani



Name: Riaz Baloch
F/Name: Sajin Baloch
Resident of: Dera Bugti
Date of Abduction: 12 June 2026
Place of Abduction: Dera Bugti
Date of Martyrdom: 13 July 2026
Place of Martyrdom: Agah Khan Hospital



Name: Ali Niyaz
F/Name: Ahmed
Resident of: Turbat
Date of Abduction: 30 June 2026
Place of Abduction: Jusak turbat
Date of Martyrdom: 7 July 2026
Place of Martyrdom: Jusak Turbat



Name: Muhammad Umar
F/Name: Muhammad Ilyas
Resident of: Mand Kech
Date of Abduction: 10 July 2026
Place of Abduction: Balicha Cross
Date of Martyrdom: 10 July 2026
Place of Martyrdom: Balicha Kech



Name: Imam
F/Name: Muhammad Ilyas
Resident of: Mand Kech
Date of Abduction: 10 July 2026
Place of Abduction: Balicha Cross
Date of Martyrdom: 10 July 2026
Place of Martyrdom: Balicha Kech



Name: Shehzad
F/Name: Nazeer
Resident of: Paroom Panjgur
Date of Abduction: 31 May 2026
Place of Abduction: Paroom Panjgur
Date of Martyrdom: 25 July 2026
Place of Martyrdom: Panjgur



Name: Mujahid
F/Name: Zahid
Resident of: Balnigwar Dasth, Kech
Date of Abduction: 16 July 2026
Place of Abduction: Balnigwar Dasth, Kech
Date of Martyrdom: 21 July 2026
Place of Martyrdom: Balnigwar Dasth, Kech



Target killings of Baloch people by Pakistan sponsored eath squads

Balochistan, since its occupation by the state of Pakistan in 1948, has faced a multitude of crises, including enforced disappearances and extrajudicial killings. The state has practiced this worst form of violence and brutality in many ways. Military operations, raids, and other military actions have been on the top. The military force has not practiced violence and brutality by itself alone, but has also introduced and implemented other violent groups notoriously known as “Death Squads.” These forces operate in Balochistan with impunity. They have all been given a clean hand to forcibly abduct, torture, and execute anyone in Balochistan with zero accountability. They raid people’s houses, harassing families, including women and children.

The death squads have been given weapons, ammunition, and vehicles to carry out violent crimes against innocent people in Balochistan. They have been made to do so in order to deter the legitimate Baloch movement against its occupation. The death squad groups are running under many powerful individuals who conceal themselves as parliamentarians and other white-collars. Many parliament members, including the current puppet chief minister Sarfraz Bugti, run death squad groups under many names. The group under Sarfraz Bugti is known as the so-called “Aman Force,” and the group under Shafiq Mengal—accused of killing many civilians and planting suicidal attacks on civilians—is called “Haq-ana-Tawar.”

There are numerous such violent groups whose tasks are to carry out brutal attacks on political leaders, activists, professors and teachers, lawyers, doctors, students, journalists, religious figures, and relatives of political activists. They kill anyone, no matter who. These groups are clearly involved in drug trafficking, dacoits, and robbery. Death squads have killed hundreds of thousands of innocent civilians, teachers, and political activists. They have imposed fear and intimidation among the population in Balochistan.

The following data shows some of these crimes orchestrated by the death squad



groups under the guise of Pakistani armed forces. 46 cases of Target Killing by Death squads have been reported in the first half of 2026.



Name: Rahi Assa
F/Name: Muhammad Assa
Resident of: Hoshap
Date of Martyrdom: 4 January 2026
Place of Martyrdom: Main Bazar Hoshap
Martyred by: Death Squads



Name: Balach Baloch
F/Name: Khalid
Resident of: Singani Sar Turbat
Date of Martyrdom: 4 February 2026
Place of Martyrdom: Singani Sar Turbat
Martyred by: Target Killing



Name: Shezad Ahmad
F/Name: Zafar Ahmad
Resident of: Killi Qazi abad Noshki
Date of Martyrdom: 3 February 2026
Place of Martyrdom: Killi Qazi abad Noshki
Martyred by: Direct Fire by FC



Name: Babu atta Muhammad Badini
F/Name:
Resident of: Noshki
Date of Martyrdom: 3 February 2026
Place of Martyrdom: Killi Qazi abad Noshki
Martyred by: Direct Fire by FC



Name: Tahir Baloch
F/Name: Mulla Nisar
Resident of: Tump
Date of Martyrdom: 21 January 2026
Place of Martyrdom: Koshkalat Tump
Martyred by: Death Squads



Name: Malang Baloch
F/Name: Zahid Nadeem
Resident of: Washbood Panjgur
Date of Martyrdom: 29 January 2026
Place of Martyrdom: Washbood Panjgur
Martyred by: Death Squads



Name: Jasim Jan
F/Name: Muhammad Adam
Resident of: Panjgur Balochistan
Date of Martyrdom: 3 February 2026
Place of Martyrdom: Washbodh Panjgur
Martyred by: Death Squads



Name: Kareem Baksh shah
F/Name: Rafiq shah
Resident of: Rudbon Tump
Date of Martyrdom: 4 February 2026
Place of Martyrdom: Kudani area of Gwadar
Martyred by: FC's Direct Firing



Name: Yasir Lehri
F/Name: Muhammad Hanif lahri
Resident of: Lehri Mastung
Date of Martyrdom: 2 February 2026
Place of Martyrdom: Mastung
Martyred by: Target Killing



Name: Hasan Basri
F/Name:
Resident of: Noshki
Date of Martyrdom: 4 February 2026
Place of Martyrdom: Noshki
Martyred by: FC's Open Fire



Name: Mahammad jan
F/Name: Attaullah
Resident of: Kech
Date of Martyrdom: 7 February 2026
Place of Martyrdom: Semsari Mand, Kech
Martyred by: Landmine blast installed by FC



Name: Nisar
F/Name: Adena
Resident of: Alandoor Buleda
Date of Martyrdom: 8 February 2026
Place of Martyrdom: Kochag Buleda
Martyred by: Death Squads



Name: Kanal Dad
F/Name: Haji dad muhmmad
Resident of: Sholeeg Dasht
Date of Martyrdom: 12 February 2026
Place of Martyrdom: Kontani, Gwadar
Martyred by: Target Killing.



Name: Minhas
F/Name: Master Zafar
Resident of: Tump turbat
Date of Martyrdom: 14 February 2026
Place of Martyrdom: Tump, Kech
Martyred by: Target Killing



Name: Shaabaz khan
F/Name: Mohammad
Resident of: Raage Tanake Washuk
Date of Martyrdom: 15 February 2026
Place of Martyrdom: Washuk
Martyred by: Target Killing



Name: Daulat baloch
F/Name: Badal
Resident of: Tejaban
Date of Martyrdom: 18 February 2026
Place of Martyrdom: Tejaban
Martyred by: Target Killing



Name: Faraz
F/Name: Bahadur
Resident of: Koshkalat, Kech
Date of Martyrdom: 14 February 2026
Place of Martyrdom: Chagoogi Tump
Martyred by: Target Killing



Name: Talib Nazeer
F/Name: Nazeer
Resident of: Buleda Kech
Date of Martyrdom: 1 March 2026
Place of Martyrdom: Buleda Kech
Martyred by: Death Squads



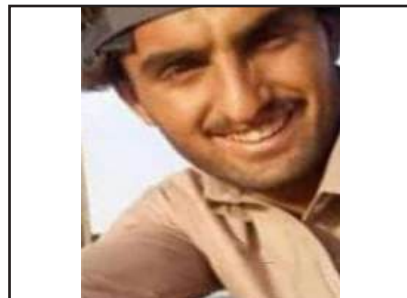
Name: Dilawar Khan
F/Name: Lal Bakhsh
Resident of: Nodiz Turbat
Date of Martyrdom: 4 March 2026
Place of Martyrdom: Infront of Sub Campus
UOB Kharan
Martyred by: Death Squads



Name: Niaz Baloch
F/Name: Allah Buksh
Resident of: Sabzal Bazar Paroom, Panjgur
Date of Martyrdom: 5 March 2026
Place of Martyrdom: Paroom, Panjgur
Martyred by: Death Squads



Name: Zakir Baloch
F/Name: Abdin
Resident of: Sabzal Bazar Paroom
Date of Martyrdom: 5 March 2026
Place of Martyrdom: Paroom Panjgur
Martyred by: Death Squads



Name: Umar Jan
F/Name: Ali
Resident of: Sabzal Bazar Paroom
Date of Martyrdom: 5 March 2026
Place of Martyrdom: Paroom Panjgur
Martyred by: Death Squads



Name: Hammal Hassni
F/Name: Samad Hassani
Resident of: Washuk
Date of Martyrdom: 6 March 2026
Place of Martyrdom: Panjgur Balochistan
Martyred by: FC



Name: Muhammad Ismail
F/Name: Lashkari Khan
Resident of: Kharan
Date of Martyrdom: 9 March 2026
Place of Martyrdom: Kharan
Martyred by: Death Squads



Name: Abdullah Baloch
F/Name: Karim Jan
Resident of: Mawach Panjgur
Date of Martyrdom: 10 March 2026
Place of Martyrdom: Mawach Panjgur
Martyred by: Death Squads



Name: Abdullah Baloch
F/Name: Haji Dad
Resident of: Resh Pesh Panjgur
Date of Martyrdom: 20 March 2026
Place of Martyrdom: Chitkan Panjgur
Martyred by: Death Squads



Name: Ubaid Ullah
F/Name: Amanullah
Resident of: Hajika, Surab
Date of Martyrdom: 20 March 2026
Place of Martyrdom: Hajika, Surab
Martyred by: FC



Name: Muhammad Amir
F/Name: Dil Murad
Resident of: Killi Kariz sur Mastung
Date of Martyrdom: 21 March 2026
Place of Martyrdom: Mastung
Martyred by: FC



Name: Faraz Baloch
F/Name: Riaz Ahmed
Resident of: Daznap Panjgur
Date of Martyrdom: 28 March 2026
Place of Martyrdom: Daznap Panjgur
Martyred by: Death Squads



Name: Hatum Baloch
F/Name: Khuda Buksh
Resident of: Shapuk, Kech
Date of Martyrdom: 4 March 2026
Place of Martyrdom: Shapuk, Kech
Martyred by: Death Squads



Name: Asif Baloch
F/Name: Nazeer Ahmed
Resident of: Singabad Kech
Date of Martyrdom: 8 March 2026
Place of Martyrdom: Heronk, Kech
Martyred by: Death Squads



Name: Chakar Baloch
F/Name: Barkat
Resident of: Minaz, Buleda
Date of Martyrdom: 9 April 2026
Place of Martyrdom: Minaz, Buleda
Martyred by: Death Squads



Name: Muhammad Khalid
F/Name: Ameer Muhammad
Resident of: Nushki
Date of Martyrdom: 10 April 2026
Place of Martyrdom: Quetta Pakistan
Martyred by: Eagle Squad



Name: Ayaz Baloch
F/Name: Khuda Rahim
Resident of: Nokabad Tasp, Panjgur
Date of Martyrdom: 30 April 2026
Place of Martyrdom: Nokabad Tasp, Panjgur
Martyred by: Death Squads



Name: Ghamkwar Hayat
F/Name: Abdul Majeed
Resident of: Noshki
Date of Martyrdom: 16 May 2026
Place of Martyrdom: Killi Mengal, Noshki
Martyred by: Death Squads



Name: Sheer Dil
F/Name: Qadir Baksh
Resident of: Drachko Dasht, Turbat
Date of Martyrdom: 20 May 2026
Place of Martyrdom: Drachko Dasht, Turbat
Martyred by: Open Fire of FC



Name: Mehran Baloch
F/Name: Muhammad Sharif
Resident of: Buleda Kech
Date of Martyrdom: 21 May 2026
Place of Martyrdom: Buleda Kech
Martyred by: Death Squads



Name: Noshad Ahmed
F/Name: Jameel Ahmed
Resident of: Tasp, Panjgur
Date of Martyrdom: 1 June 2026
Place of Martyrdom: Tasp, Panjgur
Martyred by: Death Squads



Name: Gul badeen
F/Name: Safar Khan
Resident of: Dalbandin
Date of Martyrdom: 17 June 2026
Place of Martyrdom: Dalbandin
Martyred by: Direct Firing by Army



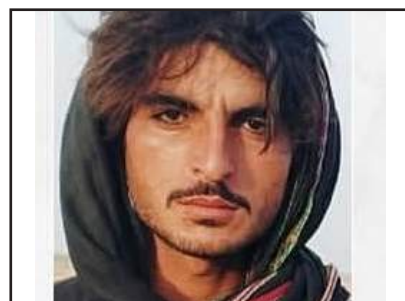
Name: Kamran Baloch
F/Name: Lal Bakhsh
Resident of: Moola Khuzdar
Date of Martyrdom: 8 July 2026
Place of Martyrdom: Khuzdar
Martyred by: Death Squads



Name: Ahmed Ali
F/Name: Ali Khan Bugti
Resident of: Sui Dera Bugti
Date of Martyrdom: 19 July 2026
Place of Martyrdom: Sui Dera Bugti
Martyred by: Land Mine Explosion Planted
by Death Squads



Name: Bada Bugti
F/Name: Hear Deen Nousani Bugti
Resident of: Pir Koh, Dera Bugti
Date of Martyrdom: 16 July 2026
Place of Martyrdom: Kadkocha Mastung
Martyred by: Pakistani Army



Name: Abdul Basit
F/Name: Haji Hussain
Resident of: Gawak, Mand
Date of Martyrdom: 24 July 2026
Place of Martyrdom: Gawak, Mand
Martyred by:



Name: Faisal
F/Name: Rasool Bakhsh
Resident of: Ginnah, Turbat
Date of Martyrdom: 24 July 2026
Place of Martyrdom: Ginnah, Turbat
Martyred by: Death Squads



Name: Rubina

F/Name: Jungian

Resident of: Jahoo, Awaran

Date of Martyrdom: 26 July 2026

Place of Martyrdom: Jahoo, Awaran

Martyred by: Death Squads



The continuing cases of enforced disappearances, extrajudicial killings, and "kill-and-dump" incidents in Balochistan during 2026 continue to reflect Pakistan's increasingly fascistic approach to consolidating its colonial rule in Balochistan. In its efforts to weaken the Baloch liberation movement, the Pakistani state has spared no one—from innocent children and intellectual youth to political workers, women, and the elderly. Its use of force has continued to inflict widespread suffering and atrocities. Through this booklet, BSO Azad presents the cases of abuses and violations in Balochistan that, the Pakistani state has sought to conceal.



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