

## 4.8.8. Hindus and Sikhs

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The Hindu and Sikh communities have significantly declined in numbers in Afghanistan<sup>1875</sup> amid an ongoing large-scale exodus since the early 1990s.<sup>1876</sup> Many remaining community members resettled outside of Afghanistan following the Taliban takeover.<sup>1877</sup> According to community representatives, only a small number of Hindus and Sikhs remain in the country,<sup>1878</sup> making up about 100 people in total,<sup>1879</sup> that are mainly concentrated in urban areas,<sup>1880</sup> including Kabul, Jalalabad, and Ghazni.<sup>1881</sup> Sources in 2025 reported that less than 50 Sikhs reside in Afghanistan,<sup>1882</sup> in contrast to the reportedly approximately 300 members of the group residing in the country by the time of the Taliban takeover in 2021.<sup>1883</sup>

Since the Taliban takeover, the ISKP has carried out attacks against Sikhs,<sup>1884</sup> including an attack against a Sikh place of worship in June 2022, and an explosion targeting a Sikh shop close to a Sikh place of worship in Kabul City on 27 July 2022.<sup>1885</sup> No attacks targeting Hindus or Sikhs were found within the reference period of this report, but in a report from February 2025, the UN Special Rapporteur on the situation of human rights in Afghanistan noted that attacks had been targeting, *inter alia*, Sikhs and Hindus, without specifying particular incidents.<sup>1886</sup> According to Rafiey, due to ‘their small numbers and low visibility’ in the country, there have been few reports of mistreatment against Hindus and Sikhs.<sup>1887</sup>

The Taliban have pledged to protect the rights of Sikhs and Hindus, and have given security assurances during meetings with community leaders,<sup>1888</sup> including at a meeting with a delegation of exile Hindus and Sikhs in New Delhi on 13 October 2025.<sup>1889</sup> The delegation raised several demands, including greater minority representation in the de facto government,<sup>1890</sup> protection and restoration of religious sites,<sup>1891</sup> and return of seized properties.<sup>1892</sup> Although the de facto Minister of Foreign Affairs assured the delegation that ‘they were welcome to return’ and restart their businesses,<sup>1893</sup> and claimed that the de facto authorities support the renovation of religious sites and protection of property rights,<sup>1894</sup> the delegation expressed scepticism, citing safety and security concerns as a major obstacle for their return.<sup>1895</sup>

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