

4.8.8. Hindus and Sikhs

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

Since the Taliban takeover, the ISKP has carried out attacks against Sikhs,^{[1884](#)} 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.^{[1885](#)} 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.^{[1886](#)} 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.^{[1887](#)}

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

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