

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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