

# WORLD WATCH LIST 2025

SITUATION OF RELIGIOUS FREEDOM FOR CHRISTIANS

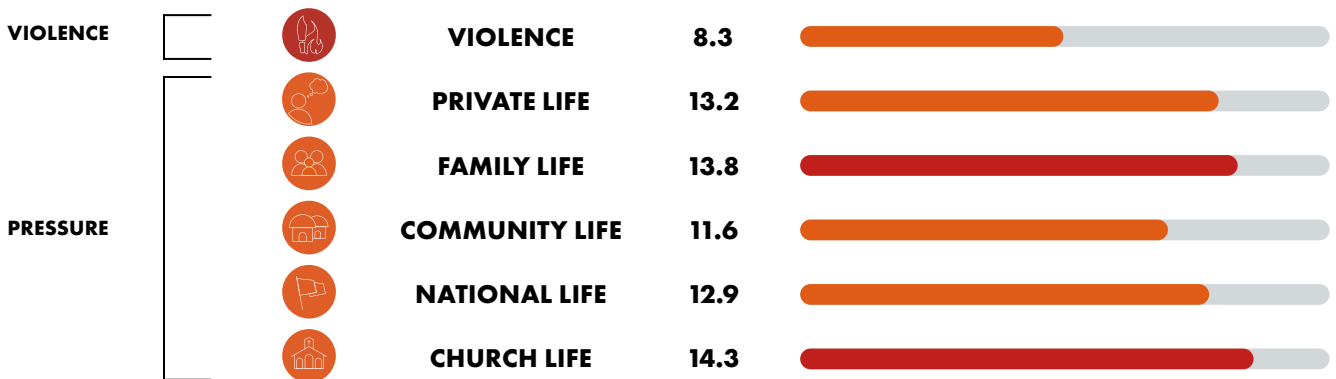
**MOROCCO**

WORLD WATCH LIST NO.  
**21**



©Alamy

## LEVELS OF VIOLENCE AND PRESSURE



Each of the six categories is scored out of a maximum of 16.7 points. The categories added together total 100 points (6 x 16.7 = 100).

## Key findings

A recurring problem for Christians who are open about their faith relates to Article 220 of the Moroccan Penal Code, which criminalizes “shaking the faith of a Muslim”. This means many Christians who discuss their faith with others are at risk of arrest and criminal prosecution. Advocates for the rights of Christians are being monitored by the government and Islamist fundamentalists. While the law only punishes proselytization, converts to Christianity can be punished in other ways, for instance by losing inheritance rights and custody of children.

## Quick facts

### LEADER

King Mohammed VI

### POPULATION

38,211,000

### NUMBER OF CHRISTIANS

33,000<sup>1</sup>

### MAIN RELIGION

Islam

### GOVERNMENT

Parliamentary Constitutional Monarchy



## Context

Religious Context	Number of adherents	Percentage
Christians	33,000	0.1
Muslims	38,084,000	99.7
Agnostics	51,700	0.1
Bahais	40,900	0.1

Source<sup>2</sup>

Morocco gained independence from France in 1956. Since then, the country has maintained relative stability and prosperity. In 2011, the Arab Spring reached Morocco. Large numbers of protesters were frustrated by unemployment and sought more civil liberties. The government organized a referendum on constitutional reforms which allowed the country to avoid the political upheaval that engulfed much of the rest of the Arab world. However, grievances and discontent remain especially strong in the Rif region (in the northern part of the country) where the mainly ethnic Berber population feel marginalized and neglected by the government.

Islam is the official state religion and 99% of the population is (mostly Sunni) Muslim. Historically large communities of Jews and Christians have declined significantly since the mid-20th century.

Although conversion from Islam to Christianity is not prohibited, Christian organization Middle East Concern highlights that “legal provisions strictly prohibit blasphemy and defamation of religions” as well as non-Islamic proselytism. According to the Penal Code, anyone who attempts to prevent persons from the exercise of their religious beliefs, and anyone who offers incitements in order to ‘shake the faith of a Muslim’ or to convert a Muslim to another religion faces imprisonment and a fine. The Associations Law prohibits any association that seeks to undermine Islam, and the distribution of non-Islamic materials is restricted...Women registered as Muslim are not permitted to marry non-Muslims”.

The majority of Christians in Morocco are expatriate Roman Catholics. Recognized churches for expatriates exist only in major cities. Indigenous Moroccan Christians are not allowed to join these congregations.

Moroccan Christians, almost all from a Muslim background, face social harassment such as discrimination in the job market, if their conversion becomes known. They are not recognized by the government, are closely monitored by the security services, and most often face hostility from their (extended) family and society.

Christians in Morocco, especially converts from a Muslim background, are careful about their social media postings. Criticizing Islam or the (religious authority of the) king can lead to arrest and detention, as well as social hatred. Most

<sup>1</sup> Zurlo G A and Johnson T M, eds., World Christian Database, Leiden/Boston: Brill, accessed May 2024

<sup>2</sup> Data source: Zurlo G A and Johnson T M, eds., World Christian Database, Leiden/Boston: Brill, accessed May 2024

Christians in Morocco use a pseudonym to post Christian material. On the positive side, with the rise of Internet access and social media, many converts to Christianity can now find fellowship online, despite being geographically isolated.

## How the situation varies by region

The Islamic population in rural areas is known to be conservative; most violations take place in the predominately Berber-populated north-east of the country, the Atlas Mountains and the south-eastern desert area. Most converts live in urban areas, where it is easier to escape family and community pressure.

## Who is affected?

### COMMUNITIES OF EXPATRIATE CHRISTIANS

Expatriate Christians are often under surveillance and risk deportation if they are perceived to engage in acts of evangelism. However, they enjoy relative freedom. Expatriate Christians from sub-Saharan Africa, typically Pentecostal, are usually marginalized and discriminated against.

### HISTORICAL CHRISTIAN COMMUNITIES

This category is not included in the WWL scoring and analysis.

### CONVERTS TO CHRISTIANITY

Converts to Christianity from a Muslim background meet in house churches because they cannot get permission to congregate in official churches. Converts face pressure from family and society to renounce their faith, though the level of tolerance is higher in urban areas. They tend to be monitored and risk violations if they engage in evangelism.

### NON-TRADITIONAL CHRISTIAN COMMUNITIES

This category is not included in the WWL scoring and analysis.

## Main sources of persecution and discrimination

### ISLAMIC OPPRESSION

Restrictions imposed by the Islamic authorities include the confiscation of Christian literature in Arabic (including Bibles) if discovered, bans on cooperating with Christians from abroad, especially if evangelization is planned, and serious challenges, almost impossible, in securing recognized places of worship for Christians with a Muslim background. Converts from Islam face pressure from family and community on account of their new faith.

### DICTATORIAL PARANOIA

The Moroccan government views the church, especially activities involving converts, with suspicion. Moroccans are expected to be loyal to Islam, the king and country. In the past, the authorities have accused Christians of being disloyal to the king and have deported many foreign Christians without due process. One of the reasons for this sort of government action could be the fear of radical Muslim groups; by appeasing them, the government tries to prevent any unrest.



## How are men and women differently affected?

### WOMEN

Cultural expectations bind women to domestic duties, especially in rural areas. Converts from Islam are most vulnerable to persecution, particularly in the domestic sphere. They risk arbitrary divorces, denied access to children, domestic confinement and forced marriage. Gaining access to Christian religious materials is extremely difficult, and rural Christians must adhere to religious clothing and rites. Rape and sexual harassment is a taboo area associated with family honor, making it a powerful tool for religious coercion, which is also used against sub-Saharan migrants in Morocco.

#### Female typical pressure points:

- Denied access to social community/networks
- Denied custody of children
- Denied inheritance or possessions
- Denied legal ability to marry Christian spouse
- Enforced religious dress code
- Forced divorce
- Forced marriage
- Incarceration by family (house arrest)
- Violence – physical
- Violence – sexual
- Violence – verbal

### MEN

Christian converts are among the most vulnerable in Moroccan society, perceived as having brought shame on their families. Domestically, family ostracization, denied financial support and inheritance, and abandonment by his wife are likely. If single, there may be pressure to marry a Muslim, though this affects women more. Publicly, men may be interrogated, beaten or imprisoned. The severity of backlash after conversion depends on his social position and political standing. Employment pressure is key, as men are usually the main family providers. Occasionally, discrimination in the education setting also occurs.

#### Male typical pressure points:

- Discrimination/harassment via education
- Economic harassment via business/job/work access
- Forced out of home – expulsion
- Violence – physical
- Violence – psychological

## WWL 5 year trend

WWL Year	Position on Open Doors World Watch List	Persecution rounded score out of 100
2025	21	74
2024	24	71
2023	29	69
2022	27	69
2021	27	67

*The rise in score for Morocco to 74 points is mainly due to a significant increase in the score for reported violence, which rose from 5.4 points in WWL 2024 to 8.3 points in WWL 2025. The growing number of Moroccan Christians is increasingly leading to more incidents in the young church community, which translates into a very high level of average pressure in the five Spheres of Life, as well as a very high violence score. The increase in the score for violence is mainly caused by a higher number of reported incidents involving house churches.*



©Alamy

# Examples of violence in the reporting period

- The monitoring and questioning of Moroccan Christians by the Moroccan police continued throughout the WWL 2025 reporting period. Several Moroccan Christians were publicly arrested and subsequently questioned about their activities by the police. Although no Christian has been prosecuted, these public arrests have a chilling effect, stigmatizing Moroccan Christians both in front of their families and communities. The pervasive monitoring forces many Moroccan Christians into self-censorship.
- Several house churches of Moroccan Christians were forced to stop meeting by the police.
- At least three cases of forced marriages were reported. In addition, several converts from Islam to Christianity, mainly young women, were relocated against their will.

WWL Year	Churches or Christian buildings attacked or closed	Christians abducted	Christians physically or mentally abused	Christians detained
2025	7	12	75	17
2024	3	8	54	13

*This table includes only a few categories of faith-based violence during the reporting period - for full results see the violence section of the country's corresponding WWL Persecution Dynamics. Since many incidents go unreported, the numbers must be understood as minimum figures. In cases where it has been impossible to count exactly, a symbolic round figure (10\*, 100\* or 1000\*) is given which in reality could be significantly higher. The same applies for symbolic numbers 10,000\*, 100,000\* and 1,000,000\*.*

## PRIVATE LIFE

It is risky for both local and expatriate Christians to speak about their faith publicly with those outside their immediate family. Doing so carries the risk of being charged with “shaking the faith of a Muslim” under Moroccan law. Community members can sometimes react violently when seeing a convert display a Christian symbol or discuss their faith, and many converts are afraid to share their new faith.

## FAMILY LIFE

Intermarriage between Muslim women and Christian men is prohibited by law. Children of Christians are likely to face discrimination and harassment from peers, as well as isolation from the wider community. Pressure is intentionally placed upon Moroccan Christian families in an effort to force either assimilation or emigration.

## COMMUNITY LIFE

Christianity is seen as standing outside the traditional Moroccan identity. Additionally, it is stigmatized as the faith of imperialists. On this justification, Moroccan security services monitor local and expatriate Christians’ activities. They also prohibit the organization of any groups who identify as overtly “Christian” for fear of evangelism. For Christians with a Muslim background, societal

pressure also makes it difficult to raise their children as Christians. Such pressure could, for instance, take the form of bullying at school or Islamic instruction without parental consent.

## NATIONAL LIFE

Politically, the situation for Christians in Morocco is difficult, as the Constitution declares Islam to be the state religion. Civil society organizations with clear Christian convictions, or which aim to defend the rights of Moroccan converts, are actively opposed by the government. Christian evangelism is banned, and those who engage in it could be accused of “shaking the faith of Muslims” and risk criminal liability.

## CHURCH LIFE

The fact that Christian activities may be construed as proselytization often hampers the ability of Christian communities to grow and thrive. Expatriate churches are consistently monitored to ensure that Moroccan nationals do not attend their services. The state prohibits Moroccan Christians from establishing their own churches. This effort is supported by the fact that the government refuses to permit the display or sale of Bibles which they believe are intended for use in proselytizing.

# International obligations & rights violated

**Morocco has committed to respect and protect fundamental rights under the following international treaties:**

1. International Covenant on Civil and Political Rights (ICCPR)
2. International Covenant on Economic, Social and Cultural Rights (ICESCR)
3. Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT)
4. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)
5. Convention on the Rights of the Child (CRC)

**Morocco is not fulfilling its international obligations by regularly violating or failing to protect the following rights of Christians:**

- Christian converts are ostracized and faced with opposition by their families, and threatened with divorce and loss of child custody (ICCPR Art. 18)
- Women converts are forcibly married and forced to recant their beliefs. (ICCPR Art. 23.3 and CEDAW Art. 16).
- Christians face harassment and violence if they talk about their faith or engage in proselytization (ICCPR Arts. 18 and 19)
- Christians face restrictions in employment in the public sector and experience discrimination in the private sector (ICCPR Arts. 25 and 26, and ICESCR Art. 6)



## Situation of other religious minorities

Judaism is the only minority religion officially recognized in the Constitution, and Jews have their own religious courts for family matters. Although Islam is the official religion of the state, de facto only Sunni (Maliki) Islam is socially acceptable. Shia Muslims, Ahmadiyya Muslims and Bahais face government restrictions that make it nearly impossible for them to openly practice their faith. Atheists and atheism are suppressed by both society and the government. Several known atheists and citizens who openly spoke negatively about Islam have received death threats and were harassed by the government in the recent past.

# Open Doors in Morocco

Open Doors raises prayer support for believers.



---

## ABOUT THIS BRIEF

- The content of this document is based on the more detailed WWL Persecution Dynamics per country published annually by World Watch Research (WWR), the research department of Open Doors International. It may be used and distributed free of charge, but please always acknowledge the source as: © 2025 Open Doors International.
- All brief country profiles can be accessed under 'Advocacy resources' on the research pages of the Open Doors International website, along with the WWL Persecution Dynamics per country, accompanying Background Information per country and the latest update of WWL Methodology. These are also available at the Open Doors Analytical website (password: freedom).
- The WWL 2025 reporting period was 01 October 2023 – 30 September 2024.

*All photos in this dossier are for illustrative purposes.*