

Interviewed 26/3/23, London, UK

I was born in Logar, Ver Barakarajan, and I was two years old when we came to Kabul. In Kabul, we lived in Shurbazar, the old city, and Hindus used to pass by. I had land in Logar and at the time of Shah Zahir, there were many Hindus, Sikhs and Hindus.

I studied in Kabul in Shur Bazar in a school called Bihaghi. Life in Afghanistan was good, during the time of Zahir Shah, there was a system, in other periods like Daud Khan, Taraki, and Karmal were also good, but after Najib, the problems increased. They harassed us in the name of religion and whether or not we were Muslims.

The work was good, especially in the early days when Zahir Shah was in power, we had land in Logar and my father ran a shop.

And in Kabul, we also started a trade, they were bringing goods from Korea through it and importing the goods through this it, and all transactions were done over the phone.

All our customers were our Muslim brothers and there was a trust between us, we would give them loans without any documents, and when they sold their lands and property, they would leave their money in trust with us and between us. The promise of the word was enough and we kept it like a bank guarantee. Sometimes, instead of money, they took goods from us during the wedding ceremony.

At the time of the rule of the Shah [king], because they were from Mohammadzai, they behaved with good manners and we had many Muslim friends. We had many interactions with the people of Kabul and the surrounding areas. We used to go to each other's houses during Eid, they used to come to our house during Vaisakhi. There was a lot of commuting and then they were trained by Pakistan and everything changed.

At first, the students forced me to pray, but I said that I never prayed and I don't remember, and they beat us many times and asked us for money. And if we asked them for the Qur'an, they would say that it has been converted to Islam.

It has been 18 years since we came to London and I am living and doing business.

Among the friends of Kabul are relatives and our own people, but the Muslims are not in contact because they all got scattered, some of them went to India, Pakistan, Russia, America and Canada, and the understanding people did not stay in Kabul.

When the Islamic government was announced, our people also left Kabul and migrated to various European and American countries.

My child studies pharmacy here, he is in university. If it was in Afghanistan, where would the field of education be favourable, even we do not have the field of education and they would call you Hindu and infidel, and if you are from anywhere in the world, they will not call you by the name of infidel because they show themselves well.

When we were there in Logar school, they used to pull us from our heads, but these issues were less. But after the revolution, barbaric people came who did not know anything called humanity at all and did not have Afghan morals and their gender was different. These are mountains and their minds are in the form of screws, so that they can go to Jannah and you are a goose.

I left Logar when I was two years old, and when I was young, we did business in Kabul.

In Nangarhar and Ghazni, far from Kabul, the situation was very bad. Now we don't have any information about Kabul. In the past, even in the villages, it was dry

If security and democracy come, will you return to your homeland?

There is no possibility that such a thing will happen and we will come back again. We sacrificed in the past and these jihadists killed people in the container and did not even agree among themselves.

I did two periods of military service and the discipline was different. Some people were good with us during that period and some were not.

During the Askari era, we had the right to go to our homes at night. In the beginning, because we were a minority and because the facilities were not right, they said that we should prepare food for the Indians and Sikhs, and that's why they killed us, you should go home at night. At that time, the number of Sikhs and Indians was also small and reached 60,000.

Our population was small and our kinship groups had said that it would be good if they come back to the house at night. And the government also has facilities in the field of where we can bathe because we have a long hair, we could not be there with little facilities. And our good relations with the generals made them respect us.

In the bazaar where the Sikhs were, the sheriff was in business and they called it Chaudari, like we had Panch Pira in Dharamsal. And in the house of our elders, one of the Sikh youths was chosen and nominated by the government to represent the Sikh people. That young man must have high knowledge and merit.

The majority of people used to go to India, Pakistan and Tajikistan for trade and export pieces there. Students also went, but there were very few Sikhs, 2 to 4, not many.

In the beginning, Sikhs did not go to Russia much, but after the breakdown of order, the visits became more frequent. A very small number of 40 to 50 [went there].

We used to go back and forth during the Eids and they [Muslims] used to come to Vaisakhi. We also went to the mosque in Janara.

My uncle was very eager to go to all the hotels and get to know artists like Ahmed Zahir.

In the 60s and 70s, Afghanistan was very advanced and had electric buses, and Muslim girls dressed in European style in universities.

Dr. Najibullah was a good person, but he was inexperienced at the beginning. Later, he told everyone to come and end the war, there is no result of the war, and the Ministry of Interior was without a head for 6 months, and he suggested it to Ahmad Shah Masoud, but he did not accept it.

Dr. Najibullah was a person with character and discipline, having leadership and knowing how to govern.

After the mountains were finished, our shops, which were in the Darbar Sahib palace, were set on fire and our offices were set on fire.

There are still our shops in the bazaar and the contents do not reach us.

It is true that Dr Najibullah gave us passports to leave the country, not only to us but also to other people because he knew that this situation would get worse and he did not want the good people to die and the educated class to be destroyed by the war.