

Preet Kaur Chawla

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I was born in Logar and we spent more or less life there. After that we came to Kabul and lived in Shor bazar. My father bought a shop in Kabul and we also came. My father's shop was a partner in Shurbazar in Hindugozhar. All kinds of people lived in our area, Muslims, Hindus, and Sikhs, and we were very close to each other. After that, we went to Shurbazar to Karte Parwan because the government started a big road and came to the parts of Grover Sahib's Dharmsal and the houses were destroyed. In Karte Parwan, the houses and lifestyle were different, everything was new, unlike Shurbazar, for example, in Shubazar, the houses were dilapidated and there was no water, and we went to neighbours' houses to fetch water, but we had a more comfortable life in Karte Parwan. Our house was right in front of Baharestan cinema, I know that there was also a kolche [biscuit] shop in front of our house and now my brother and mother live there, but we can't go there due to the security situation.

During Zahir Shah's reign, we used to go to concerts in Bagh Babar and Bagh Bala, and he treated us not like a king, but like a normal man. After the era of Dr. Najibullah, the climate of my homeland was no longer there, many people were killed and mothers sacrificed a lot.

We travelled in many areas and had feasts like Charikar and Nangarhar, Sultanpur. We used to go to Vaisakhi for 8 days and after three days we would worship and it was the same for everyone, it was not strange and rich and Muslims also participated. There is a spring in Sultanpur where Guru Nanak Sahib came there and the water flows very smoothly through the soil and even Muslims used to come there and fight and bathe.

The story of Panje Sahib is that one day Baba Nanak and a boy playing the lute go to this mountain and at that time this sensitive boy feels thirsty and there is water at the top of the mountain. This boy quickly reaches there, but an ugly person throws a very big sink prevents that boy from drinking water, and at some point, Baba Nanak sees that sink coming to the end, as much as he was trying to prevent it, and until now, that sink is suspended there. We could have gone there easily and the Pashtun brothers were good with us.

We used to go to India and Pakistan at the time of worship, treatment and business, and land and air were allowed. In the years 1960 to 1990, Afghanistan was very advanced and had electric buses, which not many countries had at that time. But the interventions of the powers of the world failed our country.

Guru Sahib Grohar is very important to the Sikhs of Afghanistan and he was able to talk about the Sikhs of Afghanistan.

Life has ups and downs. There was a time when we were very happy in our homeland, but the wars ruined it. I remember that because of the rockets, we were in the middle of the house and even bread to eat was not easy to find because of the war.

Some Sikh women did not work much, but because we were studying in school, we could not easily find our way into the offices.

Weddings were different. If it was in Sultanpur, it would be cheaper and it would be over in one day, but in Kabul, we had to do all the ceremonies and there were a lot of drunks. Muslim brothers also shared and played dol and surnai and danced. And during Vaisakhi, they ensured our security and we didn't have any problems with each other. The neighbours used to tell us that you are our daughter.