

## **Notes on Book Hindus of Afghanistan by Ishwar Das**

### **Notes and translations by Naimat Zafari**

#### **Acknowledgment**

I want to thank those scholars and authors who helped me write this book.

Prof. Dr. Faizi Sikandar

Besides being a severe illness that was not allowing him to work, he kindly sent me a few of his photos that have been used here.

Prof. Rasool Rahin

I have heard different stories about Kohi AsaMai ( AsaMai mountain) that have attracted my attention. When Prof. Rahin visited the UNESCO conference in 2002, he immediately wrote an article that attracted me more.

Mr. Mohammad Asif Aahang

Mr. Aahang has been the country's political elite, which has established ( Jameyat Watan) political movements and has been jailed for several years.

I know he has been traveling from Canada to Germany to see his son. I approached him there to learn about the history of Afghanistan Hindus.

Lastly, in Germany, Mr. Aahang published a book (Response to Nabi Azimi accusation). He mentioned his personal life story in that book. On page 83, he published his interview with doctor Rog regarding the publication no 139-140 second year of ( Payam) magazine and the below point was quoted;

To control the central power in their hands, Sardar Mohammad Daud Khan and Sardar Mohammad Naeem Khan established the National Club. They made the statute and other relevant documents for the club. The first clash started between elites and ordinary people regarding the point which was written that anyone who is not obliged to Islamic principles could not be a member of it. They raised the point about the Hindus and questioned whether they do not belong to Afghanistan. Aren't they citizens of this country? Why bring Islam words into it? They have left the club.

## **A glance look into Afghan Hindus' history**

Our land today, once called old Khorasaan and great Ariana had been named Afghanistan for the first time in the historical book of " Mai Baharat" the word " Afghan" had been used in the " Sanskrati" terminology, which means atinatic groups ( Asvagana ethnic) which means career of horses has been used and the word " Asgana" during the time had been changed into " Af Ghana", after the Arabs intervention that change into " Afa ghana" and then changed to " Afghan". From a political perspective, " Afghanistan," with the current geographical borders, has been identified and introduced to the eastern part of the country in an official royal decree by Ghazi Amanullah Khan.

Afghanistan and its people turned to Islam in the ruling time of Prophet Usman. The transformation into Islam started in the 650 Christian years, which took 250 years. Before that, Hinduism, Buddhism and Zoroastrianism were the main religions of the people. When Arabs attached Afghanistan, some groups remained in their original cast of Hinduism, our great grandfathers, our Hindus and Sikhs in Afghanistan. To prove that we are their children and belongings, we need to look back at history and do proper research on the history through authentic documents.

## **Arya, Aryas and Ariana**

From a religious perspective, the word " Ariana" means worshipper and sacrificer, and in ancient terminologies, it means a clean, vivid, owner, and responsible. Lately, various meanings such as hospitalized, brave, warrior and patriot have been added to the meaning of Ariana.

From a political and social perspective, the term has its value. When Aryas were living on the bot side of the Hindukush area, the " Rishis" (Pundits), to differentiate themselves from other tribes, they have come up with a specific name, and they chose the " Arya" name for their ethnic group and equally used for everyone. Geographically, the eastern part connects with the India ocean, the Andes river (Sindh) from the southern India ocean, the north border is connected to the Saihon river, and the western is connected to Kirman.

Eventually, the word " Aryas" was transferred into Hindustan as Arya's refugees, and it also changed its original meaning. So that the Aryas should not miss up with native Hindis, social classes such as " Kishatars" ( Ghetara) named the warriors of Barhamanana (Barhamanan), scholars of " Waisyaa" ( Waish), and for skilled class " Sodra" ( Shodar) were named. Scholars believe that Sodra was named for the native Indians, which mainly not belongs to Aryas. Because of this, Rishis (scholars and pundits), to differentiate their Vada and Aryas tribes from other tribes and land, have named themselves " Arya Varta," which means green land and beautiful Araya land. When Arayas went to Hindustan of that time, which was called " Sindh," then this changed into India and called that land " Baharat Varsha". Both words have similarities. " Arya Varta" grand land and " Bahrata Varsha" means fertile land.

In today's literature of India, the " Baharat Varsh" and " Baharat" have been frequently used. Indeed, these are those words that our great grandfathers, either be Hindus, Sikhs, Muslims, mujahids or communists, and everyone has used in India in our ancient times.

In the ancient literature of Aryayas, the " Vida songs" have an extraordinary historical place and have always been used as authentic literature. Based on Conservancy and subject matters, these songs have

been placed in 4 books, such as " Rag Vad", "Yajor Vad", " Utar Vad" and " Sam Vad". The word " Vad" is called " Knowledge" in Sanscrit and Aryayas languages, and sometimes it's called " Vida" as well. To be more accurate and specific, this is also called " Religious knowledge" or " Holly knowledge". In light of the dialects and lyrics of the " Rag Vad" and the world-class researchers' acknowledgment, they believe it belongs to ancient Afghanistan. Because of the geographical definition and description of the locations of old Kabul and the people living on that land.

### **Gandahara ( Kandahara)**

In the various songs of " Rag Vad" the word of Gandhara ( Kandahara), which originally its Sanscrates, has been praised and mentioned by the poets. Gandhara is originally the valley of Kabul, which covers the cities of Multan, Punjab, and both Kashmir. Without any doubt, Rishis knew the beauty of this region and knew its land, forests and agriculture for livestock and other beauties, which is the original land of ancient Arayas.

Saras Swati or Arghandab region

The " Saras Swati" has its roots in the Sanscrates and is the name of a god that has been given for the development of music and has been assigned for the care of singers' throats. In songs of Rag Vad, this has been named as Arkozai river ( Arghandab), which at that time, the river was full of water. The word " Arghandab" has been derived from two words " Ab" means water, and " Arghand" means fast and furious. This has linkages to the Saras Swati river of Rag vad time.

In the book " principle of Hinduism" that has been quoted;

Saras Swati is a myth river; which in ancient Hindu times, this river was called " Sarusti," which means water or the land full of water, and few scholars believe that it is the river of " Haraquaiti," or " Arghandab," which is located in the Afghanistan geography.

In 183 BC, Shah Bakhtari invited the southern part of the country towards Buddhism, and in the time of Khaniska ( 143-172 Chertain year), the Buddhism religious had been transferred to the neighboring countries. The famous historian of the country, Ahmad Ali Kohzad, has narrated in " Royal Brahman or Kabuli Hindu Shahi"; In the early 7th century, in the southern part of Hindu Kosh, different races had been in power, the scholars of Chinese, Arabs, Sanscrati and Farsi had named and famed them differently. Abu Raihan Al Baroni divided the lineage of the Kabul royal into two categories based on his studies. A " Turkish Royal" and another " Barhamanan Royal". The Barhaman royal was originally and native Hindu Kabuli and had various synagogues either in Kabul or the surrounding areas. The " Sakawand" temple in Logar province was one of the famous synagogues of the time. After the victories of Ghaznavis in Kabul, Logar and Ghardaz, they had been moved to " Attk" and had built their government there. The Barhaman royal built their synagogue in Kabul and built one of the temples ( Ratan nat temple in today's Bagh Bala area of Kabul). The name of their king had been written on the statue.

Mr. Ahmad Ali Kohzad, in his 71st article written, Afghanistan, in the time of Buddhism, had the best and most beautiful synagogue and that its attraction had crossed the borders to China and all the way reached Hinsutan as well. Balkh, Kabul, Bagram, Kapise and Bamyan had their synagogue that had attracted the attention of the kings and people.

In the old Bagram named Kapisa city, we had various synagogues. You can still find its remaining signs. On the eastern part of the city, around 3 kilometers towards the mountain, there is a mountain

named "Bacha ya mountain" or "Pahlawan mountain" and to the mountains and the Panjshir river, there are 7-8 signs of Buddhism temples, and this is the clear sign that these mountains had the spiritual importance to the people on that time. Among these temples, there was one very famous temple, which was located next to the Panjshir river, in the Buddhism time, which was famous as "Shalogia/ Shevalai temple" or "Serakha Vihara temple".

Obviously, the Islam followers had tried to destroy the temple and synagogue to have their religion instead. Still, there are few that had entirely remained and few partially destroyed, admitting the spirituality of itself. Another method that had been practiced was that following the temple's destruction, they had built one mosque instead of that or subsequent to that, and we can see the simplicity of all those in Kabul city.

Hiwan Tsang, A Chinese Buddhist monk who visited Afghanistan in 630, in his visited Balkh, Kunduz, Laghman, Kapisa, Bamyan and Kandahar, and he saw more than 1230 Buddhism and Hinduism temples. He had also been inspired by the sound characteristics of the area's people.

In the early 4th century, in the historical and political areas of the country, the word "Shah" was used for Kabul Shahans. Such as Rambal shah and Turkey shah (The word "Turkey" does not relate to Turkish people or country). The Hindu Shahi and Brahman shahi can be named Kabul Shahans. The famous scholar Al Baroni believed that between 9-11 centuries, the Hindu and Barhamanan Shahans had been ruling the eastern part of the Ariana. As history witnesses, the Kabul Shahans had ruled very nicely in their areas. They had the coin on their names and had a very well-equipped army. When the Arabs in 664 Christian years, under the command of Abdallah bin Abu Bakar, attacked the on Kabul, they could not capture the capital so easily.

In the mid seven century, in 645, they attacked the western part of the country for the first time and got their places there. The Hindu-Afghans had fought back with them and had made their new frontlines in Shir mountain and AsMai mountain and fought until the last minutes. After the deadly casualties, under the command of Abdul Rahman bin Samora, the Arabs got into the city. They appointed Hazrat Tamim bin Qais with other preachers in Kabul to teach the people the principle of Islam and left back.

The people of Kabul were still living in the synagogue of Shivaya and Bhudaya, located in the southern part of the Balah Isar, which was then famous for "Khazir" and "Panja shah". The people were living between the long walls, the lights were minimal inside the houses, and the sounds of horror were reaching far corners.

Those who were forcefully converted to Islam were very limited. One night, a very deadly fight was taken, and in 1343, that fight was named "Shodadai Salahan". After that fight, the Kabul Shahan paid more attention to their power and fought with Arabs. They started repairing the walls of Shir mountain and Asi Mai mountains. Afghan- Hindus were not waiting for Arabs to attack them on their frontlines. Instead, they were attacking them in different areas with different tactics. As in 79 solar years, when Arabs under the command of Abdallah bin Abu Bakar ordered to attack Kabul and on the way faced with the Hindus and they paid 700000 Durham, reverted.

This historical loss to commander Abdul Malik Marwan and Hija Amir Khurasani had put them in a situation where they had asked for 20 and 20 thousand of the top and most robust youth from Basra and Kofa for the war. They named them special forces; out of 120,000 forces, 40,000 were well-equipped with horses and were prepared to attack Kabul under the command of Omar bin Ata. Abdul Rahman, the governor of Sistan, had also taken part in the attack against Kabul and Kabul Shahans.

Very severe fights had taken between them. They counted on not continuing their victories to Kabul, stopped in the Ghazni, and planned the rest for the following year.

In the 80 Persian calendars, Abdul Rahman bin Ashat had prepared some of his forces under Lais bin Qais's command and sent them toward Kabul, and he by himself got engaged in other arraignments. Again, the war started, Ratbil Shah, ordered the defense of Kabul city. The Arabs got into the western part of Kabul, and the one-to-one fights inside the Kabul River started. People say that the commander of the Arab forces, Lais bin Qais, had taken out his two swords from his back and was fighting with it and eventually, he got injured, resulting in his death. He was then buried next to the Kabul River, and his bravery had been named "Shahi du shamshara (King of two swords)". Arabs had destroyed the temples and synagogues of Hindus on the two sides of the Kabul River and placed the stone of the first Islamic Mosque in Kabul next to the Shahi du Shamshara tomb.

Abdul Rahman bin Ashat and his forces wanted to attack Kabul from Ghazni and completely vanish Hindu-Afghans. He faced the furious pilgrims and was sent back and left the town. Ratbil Shah departed to Kabul from Gardiz and stayed there defending the town.

In 107-171, Amu Caliphs ( Hisham) and Abasi ( Haroon ul Rashid) attacked several times on Kabul and finally captured the city, but the Kabul Shahans ( Afghan- Hindus) remained committed to their religion and were continually engaged in the reparation of the Balahisar walls, and between 23-253 solar years, the walls of the Balahisar had been concreted for defense and later on this eventually collapsed down. Many temples and synagogues were destroyed, and the people of Kabul had been converted to Islam, but a more significant number remained to their Hinduism religion.

Ratbil Shah of Kabul (Samnet and goddess shah of Kabul) had started the national war against the Yaqoob Lais Safar, which had the entire support of Arabs. On pages 164-165 of " Jawamai al hakayat," book it's been very clearly written that with great decisiveness, the Safar and Arabs had taken control of Kabul and had called the entire citizens of Kabul infidels. With all that, they did not control the entire Kabul city.

A well-known scholar and democratic Afghanistan supporter, Mr. Mohammad Asif Aahang, had written as such in his book " Records and assessment of ancient Kabul"; Retbil Shahan and Barhaman Shahans and other Rayan ( Rayan is the plural form of Ray in Sanscrates language, which means king) of Kabul, other kings had fought with great honor and skills for two hundred years against the Arabs and had killed their 40,000 well-equipped soldiers and eventually, in 879, Yaqoob Lais Safar with decisiveness by offering reconciliation had arrested Retbil and had captured a part of Kabul.

Barhaman Shahan, or Kabul Hindu Shahan ( Kabulistan), with the most excellent support from the Kabul people, had defended the city for another two hundred years. Finally, the establisheer of the

Ghaznavi Kingdom ( Father of Sultan Muhmood Ghaznavi), Sabkatgheen captured the entire Kabul and spread Islam rule until Baluchistan.

The king of Kabul at that time was called Kameran Jeepal, who did not surrender himself to King Ghaznavi but considered blowing himself up and killing himself.

The Kabul Shahans had built strong walls on top of Shir Darwaza and AsiMai mountains, defending Kabul from Arabs and other strangers, which were then used as defending walls while fighting against the British and Mughals. Bala Hisar and other Kabul areas were precious for Kabul Shahans, and some parts of the city were later destroyed when converted to Islam.

In 2004, when some Afghans and International archaeologists did excavation research in Kabul on the top of the Narang Mountains and near Shahadai Salahin cemetery, they discovered three items. One was the Buddha statue which was in a sitting position, and in the other part, there was an up and down statue broken statue of Budha, except its head was not broken. A few other small statues were on the walls in sitting positions. In the third part of the discovery, there was a three-story building with small columns which was built on ordinary stones and sand. Above these three areas, on the top of the Narang mountains, they discovered a few columns indicating that Afghans, before becoming Muslims, were Hindu and Budha, religious followers.

Zafar Hasan Aibak is a famous Urdu writer in his book " Memories" which was then translated by Fazul Rahman Fazl into Farsi Dari (Afghanistan from the kingship of Amir Habibullah to the prime minister of Sardar Mohammad Hashim Khan), and he quoted; There is famous saying that the people Khorasan (current Afghanistan) had been converted into Islam in the third decades on Persian calendar in the ruling of Prophet Usman. The second theory is that Afghans are the race of Indian Araya. There are arguments that the tribes' names Afghans are also from Hinduism religious. And the tribes living in Afghanistan had been converted to Islam, even though few tribes had Turkish among them had been merged into them.

Sultan Muhmood Ghaznavi, in his ruling time, had all his efforts to destroy and vanish synagogues and temples. A few of them had remained, which had hidden a thousand heartbroken stories. Afghani Hindus have been living as other respected citizens of this country and have kept the religion of their great grandfathers both in their thoughts and practice. They are living as a minority religious group and living in harmony with other fellows. Our predecessors had migrated to India several times due to political and religious issues, and when the situation turned into normality, they returned to their homeland and continued their life. Although our movements towards Hindustan had been mentioned in the books and literature, rather our return had been clearly pointed out. Our return home had been intentionally named as returnees and refugees rather than home returnees so that we could be called refugees of India. as that other Afghans had done the same when their life had been in problems. They had decided to go to western countries, southern and northern and come back.

Some historian holds on that when Sultan Muhmood Ghaznavi in 1020, after the destruction of Somanak statue, had brought some war prisoners from Hindustan to Afghanistan, we are the progeny of those religious war prisoners. This conception doesn't have any historical roots. The documents that have been provided above, we are the progeny of those local Kabuli and Qandahara ( Kandahara) Hindus, which had been mentioned in various historical books of " Vads", " Ma Bahara" and other authors on the realities of Afghans such as Ghobar, Ahmad Ali Kohzad and Dr. Sediq Farhang.

In 1540 AD, when the great mystic and scholar of monotheism "Guru Baba Nanak Div Jee" along with his children ( Baba Siri Chand), came to the city of love and beauty of Kabul from their hometown of

Pakistan ( Nankana) and got busy into the spreading the religious message ( Sikh Pandit) and several people converted into Sikhism.

Governments' behaviors and stands with the Hindu and Sikh minorities of Afghan have been different throughout history. Sometimes they have been given equal rights, and sometimes their political and religious rights have been violated. Here, I would like to drown upon some of those incidents in various terms;

Ahmad Shah Abdali Durrani, 1747-1773, to maintain his power and finance the expenses of the administration of the government, needed the tax and finances of Panjab. He tried to attract and relate to each country's local leaders by giving them a place and administrative position. So, he gave the below positions to the people listed below;

- Lahore to "Kabul Mel Hindu", one of the famous Kandahar Hindus.
- Sirhand to Zayen Khan
- Kohistan, located between Setleg and Beas Rivers, was given to "Joman Chand Handi."
- Jalandhar and DoAb to Saadat Khan

Ahmad Shah Baba gave the areas that had geopolitical importance to his Muslim and Hindu Afghans, and the rest of the areas were given to Nawabs and Rajas of Hindustan.

( **Alanas** ) Nooristanis: Another important tribe of Vade, which got famous for the "Deh Malik" war, and with Pecteh and other tribes of Vidys Ariana, worked hard to propagate the opinion of the great scientist (Vishweh Metra). Until now, they have preserved the Ariayas features in the best way and kept the habits of their descent.

This region, located in the northeast of Afghanistan and mountainous, was called "Bulor" or "Buler" in ancient times. Until 1891, despite the attacks of various kings, they preserved their religion and culture, which were deliberately Hindu. They have accepted the central government of Afghanistan and have been paying some taxes.

When Amir Abdur Rahman Khan came to know about Nooristan in 1891, this area was still protected from the access of the British government, and Amir Abdurrahman Khan's army under the command of "Charkhi" was prepared in the name of road construction and transportation to reach Badakhshan Province have entered into Nooristan. Some converted to Islam. Commander "Lundi Sin", was arrested, and another commander named Nishkan surrendered. Amir's forces started the destruction of the synagogues and statues of the people. A part of people's weapons, which was archery, was sent to Kabul. In 1896, the local families were located in the Aw shir, Mutotar, Pashro, Suraj Dareh, Shenkar, Shengal and Ketor, following their original religion.

Because the Nooristan region has a mountain road with the eastern neighbor of our country (Pakistan), many ancient and historical heritages have been plundered in a concise time. The central authorities in Kabul had not taken the slightest step or sense of responsibility for this.

During the reign of Amir Abdul Rahman Khan, 1901 AD, in Herat and Bamyan, a part of the Herat synagogues and the Buddhist temples were destroyed. This act was done at the behest of the British, and the retaliation is irreparable.

In 1901, Amir Habibullah Khan seized power and began to reduce people's freedoms. Including ordering the separation of Muslims, Hindus and Sikhs should wear yellow handcuffs, and their women

should wear yellow burqas. Anyone converting to Islam will be awarded 600 Rupees. Hindu and Sikh children should only have the right to participate in Hindu schools.

When Mir Habibullah Khan traveled with a delegation of 100 people for the first time to East India, he lay there and, in his speech in "Islamia College of Aligarh," announced that he was promoting the western education system in the country and had given the freedom to everyone including Shia, Sunni, Hindus and Jews. But, in reality, a single step towards the Hindus religious had not been taken.

In 1919, Shah Amanullah Khan Ghazi reached the throne. He had eased the living situation for the people of the country. The beauty of freedom and free living can be found in the words that he addressed to the Afghan nation "We don't have Hindu-Hazara, Sunni, Ahmadzai and Popelzai, but we are all one nation, and that is Afghan."

Shah Amanullah Khan ordered that several Hazara people who had been imprisoned since the time of Amir Abdul Rahman Khan should be released. In the cities of Kabul, Ghazni, Qandahar and Jalalabad, where most Hindus live, should nominate their chosen representative in provincial councils and participate in the administration of urban affairs.

Until the Amani period, Afghan Hindus were deprived of social rights from other people. By understanding the government's intention to provide social justice to everyone, they had presented a petition to the King that contained these demands: Because some people are forcibly converted from Hindus into Muslims, it is hoped that the rulers will be careful about this matter. In religious transactions such as inheritance and marriage, we are allowed to make decisions according to the rulings of our religious book (Daram Shastar).

1. The Hindu women are forbidden to go to Zeyarat (a religious place). We hope King's kindness will allow them to go to their religious places freely.
2. If our worship places are destroyed, we must be allowed to rebuild them as before.
3. If any of our cows among us gets sick, we don't slaughter it according to our religion - instead, we let it die by itself. Some people in the countryside don't allow this to happen. It is hoped that they will be punished so that Hindus will not suffer.
4. There were prohibitions before dress codes because this separated Hindus from Muslims. We hope this obstacle is exempt.
5. It is hoped that Hindus will be allowed to buy land wherever they want.
6. It is hoped that administrative affairs and procedures for Muslims and other Hindus will become equal.
7. When a Hindu woman becomes a Muslim, her man is ordered to become a Muslim and vis a vis for the woman. We hope that the people will be punished to stop forcing such acts.
8. If a Hindu son whose father is alive and becomes a Muslim of his own free will, he has the right to own his property, as per his decision. We hope they will not give him the property of his parents, etc., to which he has no right.
9. Some Hindus who convert to Islam claim the right of inheritance from their other brothers. It is hoped that the verdict will be careful not to overcharge others.
10. Any Hindu who wants to travel from inside Afghanistan to outside and from outside to inside. It is hoped that it will be a freely given decision. When rubbers steal a Hindu's house, it is hoped that the courts of justice will investigate it like the Muslim house.
11. Because the government has established the big schools for all the Hindus of Darul Sultanah of Kabul, they are the best for all children students to study their religious knowledge and other sciences and become educated people. This will be another kind of King without ruling if some earn their paternity skill.

In response to the requests mentioned above, the King's decree was issued with the following text:

1. It is an order that no one should force Hindus to become Muslims. And if it is proven that someone has not given false evidence against him, the said witness shall be fined five hundred rupees and imprisoned for three years.
2. It's approved!
3. They are allowed to go wherever they want.
4. It is permissible for you to restore your worship places as it was before
5. After this, it is ordered that no one be tortured and let them decide on their cow. If a person wants to torture, it will be a one hundred rupees fine.
6. It is true. They are free to wear whatever dress code they want.
7. Any Hindu who is a citizen of the Afghan government can indeed buy land wherever he wants.
8. To be equally treated like Muslims in terms of products and so on.
9. It is true that if a man or a woman becomes a Muslim of his own free will, their family should not be forced.
10. One should be very careful in this matter so that the right is not lost and his relatives are not harmed.
11. If his father and brothers had died and after that, one of them became a Muslim, and his father's property was not divided, he would have his share based on family inheritance. And if before the father's death, one of his sons becomes Muslim, and after that, his son becomes Muslim, and after that, his father dies, he does not have the right to inherit.
12. It is true that according to the rules, they can come and go entirely freely, and inside Afghanistan, the Hindu sheriffs guarantee and inform them.
13. It is a matter that, just like the rights of Muslims, the property and rights of these two are judged as the same business. Let their rights be investigated with justice and equality not only in the case of property theft but also in all lawsuits.
14. There is no progress in the world without education. Although I know that you will regret this request after a few years. as you wish, I agree that without your consent, no one will be taken in military and civilian schools. It is also ordered: sometimes, over the controversy, etc., on the part of the ignorant, we insult and abuse the Hindus' religion. There should be judicial courts and Kotwali circles in such a way that they care and prevent this matter for Muslims. Anyone who does this will pay the penalty.

## **Written on 12 Hamel in the year 1299 Persian calendar**

### **Amir Amanullah**

Because the provisions of the mentioned decree were not included in the text or in the appendix of the fundamental law of that time, after the state's collapse, the decree was not implemented and was forgotten. This created inequality and injustice among the citizen of the country in their social life. With all those, the Afghan Hindus also stood by that part of the people who cherished the desire to revive the Amani term; on this, the book "Crisis and Rescue" by Ghulam Mohiuddin Anis has written the following: "All the people of Kandahar came out to defend and see the sight of this move. During the movement, 500 riders arrived. The garden scene was full of devotees. Amanullah Khan was placed on the throne and gave a farewell speech. The four days of the gathering passed on. Hence, volunteers came and joined the camp at the garden to make an army to defend the city of Kandahar, including several people from the country who wanted to defend their country's rights. Hindus people were also among them to perform their patriotism duty".

King Amanullah Khan appreciated education's growth and the educational curriculum's improvement. He was on his trip to Kandahar, and first, he visited the school to understand his education status. He saw some boys playing in the schoolyard during study hours and asked the school principal about the issue. The principal said those were the sons of Hindus, and now it's the time for Islamic religions, and they are out for that. The King immediately ordered that when the Muslim boys read their religion, Hindu students should also read their Hindu religion subject.

During the Sardar Mohammad Hashim Khan and Sardar Shah Mohammad Khan (1933-1953) period, injustice and inequality in the social life of minority Hindus and Sikhs were observed. In the military sector, their sons were only recruited in the ranking of soldiers. But they were never accepted in military schools for training in military matters. In connection with the equality of social and political rights of the Afghan Hindus and Sikhs minority, with the approach of Sardar Mohammad Daud Khan, there was no significant change.

They wanted to represent democracy from above. They established the National Club, and most of the ministers and politicians of the government were from all classes of society, such as capitalists, intellectuals, and thinkers were invited, and they worked for several weeks and months to discuss the constitution and mission of the national club. One of the main conditions included as a member of the National Club was to be Afghan Nationals and a Muslim. When this article was read in the meeting, some intellectuals were firmly rejected and stood up and stated that the Afghan Hindus are the natives of this country. Depriving them of political rights, why do they not have the right to be included in this society? This disintegrated the national club, and the intellectuals left the club.

In 1950, the government felt the need for more educated people, so it asked the youth to study 12th, and above are encouraged. Based on the period of military service, the graduates of the twelve grade were reduced, and all of them were sent to study. The basics of military life should be included in the course established for this purpose, and in the end, as a precautionary lieutenant. The military rank has been given permission. The youth of Sikhs and the Hindu community was not included in this. Are not in the best interest. Until then in 1955, Mr. Tehaj Pehan Shahkarpuri, a young Hindu boy, graduated from grade twelve of a famous school of economics and was recruited into military service. The responsible administration did not allow him admission into the prudent course. He relied on the principle (the right to be taken), knocked on all the doors until he got the chance in the course,

graduated with a military ranking of second lieutenant, and opened the doors for other Hindus and Sikh fellows to follow in his footsteps. His effort was commendable.

Afghan Hindus and Sikhs in large numbers were living in most provinces and cities such as Kabul, Pawan, Kandoz, Qandahar, Ghazni, Nangarhar, Laghman Paktia and Logar. In the cities where they lived, their accent and clothing styles were like other area residents. Even the Hindus and Sikhs of southern Afghanistan used to speak Pashto in their homes. Just by speaking their dialect, their city and hometown would be separated. Other Afghans call them like other people of the country with Kabuli, Charikari, Laghmani, Kundozi, Gardizi and Kandahari.

In ancient times, Hindus and Sikhs were forced to change their religion and pay taxes and penalties. They tried to avoid leaving separately, instead considering living in a collective and used to live in a big campus with large and robust gates, which were closed at night and opened at dawn. Those wrong times had also passed, and history had recorded it.

Later, the environment of intimacy and brotherhood was created, which was not a matter of payment, but a new obligation (in one's place of residence). Also, in some areas of Kabul city, Hindu families started living separately from other residents. For example, in the houses of Prof. Dr. Mohan Lal Maher and Prof. Dr. Balmkund Das in the area, Brikot of Karta 3 and 4, the family of Laleh Damodar Das Kakar the teller of the Afghan National Bank residents of Daralaman palace, the family of Mr. Regunate-Bakshizadeh in Khair Khane area and the family of Mr. Roshan Lal, a photographer, in Khushal Khan area, are the all-clear justification of living with other residents of the country in peace and harmony.

During the resistance and national battle of Afghans against the aggression of the Soviet Union, the minority of Hindus and Sikhs had a minor military contribution but a higher financial share. They were not in peace from Hafizullah Amin's imprisonment and intelligence torture and achieved the highest degree of martyrdom for the cause of the homeland, which is confirmed by various magazines, as mentioned below;

The German magazine "SPIEGEL DER" in the issue of April 1989 from the siege of Jalalabad city in the toss of Mujahideen took place. It lasted six weeks, and the only foreign journalist from "PRWDA" newspaper captured the war. The siege and the continuous war, the lack of food in Jalalabad city was very noticeable, and the price of food increased. The Sikh people of that city, who sought to hide from the rockets in the "Guru Nanak Darbar", were in terrible condition. They were there because a rocket hit their neighborhood, killing 57 people and injuring 102.

In 1992, our country witnessed a new phase of political change when the Mujahideen gained power. The next step of harassment, insult and terror of Hindus and Sikhs started the illegal seizure of their private property had been started. All these provided the wave of mass migration of Afghan Hindus and Sikhs.

In Kabul, Kandahar, Jalalabad, and Khost, several Hindus and Sikhs preferred to live in the countryside and tried to improve their living conditions. The political situation got worst; the politicians had been playing a chess game and felt that it was the game of children. Hindus and Sikhs were still optimistic about the future, but another new game was rising, another page appeared in the country's politics, and new actors emerged that neither "you" nor "I" knew them. This group called Pakistani schools "Taliban." From the old days of Pakistan and the Arab world. They had made killing and war a living for their families.

A European writer "Scott Baldauf" who worked in one of the Christian institutions, visited the city of Jalalabad during the time of the Taliban's control. He has the following opinion about this optimism.

During my stay, I realized that the Sikh people are similar to the Muslim residents of that city in terms of having beards and turbans, and they are mainly shopkeepers and professionals. Their relations with other citizens had been excellent. When Muslims had the party, their guests were Sikhs and vis-a-vis for them. A Sikh citizen of Jalalabad city Age Garam Singh believed that even there are some similarities between Islam and Hinduism religious.

In the same way as in the book of religion, Sikh "Guru Grante Sahib" observes the exact instructions as the Holy Qur'an and Vedas. He added: The main principle is that there is only the essence of eternal God. One should believe in it, regardless of which religion we follow and belong to".

The Taliban regime denied the significant and fundamental civil, social, political and religious freedoms of Hindus and Sikhs in Afghanistan. On May 22, 2000, through a decree, it was decided upon their living conditions. According to that, Hindus and Sikhs should wear yellow turban, and their women should have a yellow scarf around their necks and wear yellow burqas!? They are not allowed to work in government offices and do not have the right to sell their fixed assets. The regulation, called the "yellow sign" was criticized and created a wave of protests in the progressive and democratic circles of the world. Here is an example from that movement;

On May 23, 2001, the famous magazine "Spiegel Online" Germany published a piece of news:

"The Secretary General of the United Nations, Mr. Kofi Annan, expressed his deep concern regarding the (Yellow sign regulation) and asked the mentioned regime, instead of paying for the violation of the provisions of the Universal Declaration of Human Rights, put an end to the suffering of the people of Afghanistan and work towards the living conditions of the people of their country and the provision of security should take practical measures.

The pain of the "Yellow sign" has been healed. The Taliban, in March 2001, due to the direct order of their leader, Mullah Muhammad Omar, blew up the cultural existence of the world, the wonders of Asia and the precious heritage of Afghan ancestors, the famous statue of the Buddha and the right path. The world was surprised by the horror of the 21st century.

When the bomb exploded Buddha statue, the Voice of America radio broadcast this event. A famous archeologist talked about the historical and cultural value of the Bamiyan Buddha statue and revealed the documentary facts. Then they interviewed a high-ranking official of the Taliban regime, and the claimant made the following claim: "Afghanistan cannot tolerate the existence of this statue anymore." For Islam, these statues have no religious value. We only remove stones."

This claim of that Talib is surprising because Pakistan, Egypt, Indonesia and the Philippines have ancient Buddha statues. Why those Islamic countries have not yet used this method of stone-breaking and anti-civilization!?

No doubt, the Afghan Hindus and Sikhs do believe in one God. Because Hinduism and Buddhism are ancient religions of our ancestors and have become a part of our historical and religious influence, our temples are located in different parts of Afghanistan. And more importantly, Buddhism in our country is part of the existence of world culture. However, torturing people by religious means is incorrect, and this religious minority becomes the political future of their country.

Hindus and Sikhs are doing their affairs with their Muslim brother in social and political arenas. Whenever there happened any conflict with the Muslim community due to tribal or ethnic issues, we Hindus and Sikh people have always tried to be unbiased and work on unity and peaceful settlement.

This Impartiality does mean that we don't want them to get together, but it's because we all belong to this country, where everyone has equal rights and must live in harmony with each other. The preference for one brother over another is entirely wrong. We can't make a distinction and differentiation. Instead, this Impartiality is such that it is necessary for Afghanistan to be at home and wished for. It is familiar to all Afghans, with the description of the existence of ethnic groups with different cultures in his region, different languages and dialects of religion and religion. All its inhabitants proudly claim that we are Afghans.

Until 1992, Hindus and Sikhs had a strong presence in Afghanistan's economic and commercial sectors. Events and political conditions after that forced leaving of our homeland were the reason for the movements towards Europe, Australia, Canada, China, Japan, and the United States of America, along with other countries they immigrated to. Many still live in India under hazardous conditions and cannot afford to go out.

The tragic incident of September 11, 2001, shook the world. The superpowers and powerful countries of the world forced had taken responsibility for demolishing this terrorist group and getting Afghanistan free of this black dot, and implementing a long-term plan for eradicating terrorism from the globe. The mentioned incident made the international community aware of the indifference and neglect of the current situation in Afghanistan, which should be stopped. The orphans' and widows' cries had listened, the injustice in the country had been considered, and action had been taken to free Afghanistan from war and eliminate the culture of weapons and replace it with

### **A brief introduction to sacred shrines of Hindus and Afghan Sikhs**

Afghans are God-loving people and humble in their worship of God and worshipping the group (Jamaat), which offers themselves to God well and spirituality. He has been the world's creator, spreading this love from small units to bigger cities and beyond.

The sacred places of Afghans are Holly Mosques, Takieh Khana (Khan Aqas), Temples and Dharamsal of Hindus and Sikhs of Afghanistan, which is a place of worship and a call to strengthen the relationship between the creatures and the creator - friendship and brotherhood of Afghans.

In synagogues and Dharamsals of Sikhs and Hindus in Kabul and other provinces of the country, where besides the male, the female was also busy in their worship in separate rows and sections. Although religiously, it is not forbidden for women to participate, due to our Afghani culture, we were not letting women participate in some of the ceremonies.

Only the zealous Afghan nation, due to their national unity and firm belief in God, was able to fight with the British in three wars, fight hard and don't let a stranger over them. The resistance of our honorable people against the aggression of the Soviet Union is unprecedented in human memory and will be retained in history.

Ahmad Rashid, a famous journalist and the author of a famous book (Taliban), says: "Afghan people are about their beliefs and faith in God. There is no difference between poor, rich, communist, Mujahid, King and beggar". In 1988, when I had an interview with former King Mohammad Zaher in Rome, during the interview, he went to another room and prayed. Some of the ministers of the former regime communism (Kabul) also had a prayer mat in their offices and used it to perform prayers during the working house. Mujahedeen was also pausing war on the prayer time".

As an Afghan Hindu, I am proud to confirm Mr. Ahmad Rashid's statement that the Hindus and Sikhs of Afghanistan share the same beliefs and faith in God. Just like Afghans, Muslims, Hindus and Sikhs are also so strict and religious to the core.

The morning worships, the collective prayers of Tuesdays and Fridays, gatherings of prayers and worship for the seven days of Navratri (fasting), (GurPurab) starting the Wisak Sultanpur festive in the city of Jalalabad for meeting lovers and worshipping in the evenings in homes. That devotion that originates from the depths of the soul is unique to the inhabitants of our ancestral land of Afghanistan.

At the same time, in conditions far away from the country in the West, before anything, in the case of obtaining permanent residence and refugee status. Without thinking, we inevitably look for a place where we can pray and meet with their creator wherever we need.

Whenever, on the order of Pakistan, the sanctity of our holy places is insulted by burning, and the result is the detonation of the great temple ( Bamyān Buddha), It can be said with absolute certainty that Afghan Hindus and Sikhs will never leave their country and would never attempt group movements and choose migration.

With all my efforts, I was not able to get the correct numbers of synagogues and temples in Afghanistan. But it can be said that there are hundreds of synagogues and temples in Kabul, Logar, Gardez, Kandahar, Nangarhar, Paktika, Perwan, Ghazni, Kapisa, Bamyān, Balkh, Laghman and Kunduz. Some of them are destroyed, some semi-destroyed and some are still preserved.

Despite the difficulties, the Hindu and Sikh people were renovating their synagogues and Temples. Most of the sections were constructed, which happened after 1978. As a result, within a short period, Dharmasal and Mandar were built. The costs of these renovations are all from the donations of the people and the charity.

It is forbidden to cook meat, onions, garlic and eggs in all Hindu and Sikh shrines and Dharamsals. Only once, in the old days of autumn, a goat was sacrificed in the name of God near the gate of Pirertan Nate in Kabul, and it was cooked with white rice. The Hindu and Sikh people of Kabul considered it blessed, took it on plates, and ate it in their homes.

The best equipment, furniture, carpets, electrical system and other necessary equipment, were used in the renovation of the Temples. All those beautiful buildings were built with the help of Afghan architects and the work of volunteers.

In Afghanistan, all mosques, takiye houses and urban salons (where women gather to hold the Fatiha (Funeral) ceremony) are public property. The payment of the expenses of the personnel (Mullah, the reciter of the Holy Qur'an) has been received from the Ministry of Islamic Affairs. Also, they were exempted from paying for electricity, water and cleaning products. On the contrary, the synagogues and temples of Hindus and Sikhs were considered private property (only Karta Perwan Dharmasal of Kabul, which is called the "Legal Place for funeral"). They were obliged to pay the above expenses.

The moral and religious duty of our Hindus and Sikhs of Afghanistan is to comply with the fundamental laws of this country. Democratic rights and national and international requirements should be compiled, and we should try to equalize the rights of this religious minority in political, civil and social life with other compatriots should be secured and registered in the country's constitution. In this chapter, we have tried to mention and introduce as many of these synagogues as possible.

### **Overall, synagogues and temples in Kabul**

In the pure green area of the beautiful city and Kabul province, many synagogues and temples were on top of hills and mountains. In the time of King Amanullah Khan, for the first time, a French archaeologist in 1922 and later from other European countries at the time excavated and researched. They found "treasurers" (Astupa), which contained a large number of metal coins, hand-made dishes of ancient Afghans, statues, and statues of great sculptural art of Kandahari ( Qandahari) school. Before the contract of ancient excavations with France, some of the ancient artifacts were preserved in the custody of the Royal castle. As a result of the mentioned agreement, the idea of creating a national museum was born.

The name "Astupa" comes from the Sanskrit language, which is derived from the infinitive of the verb "stopan", which in Persian can be called (Consecration), which means consecration to God. Some areas of Kabul and other cities, in the old days and the new days, were named in connection with the hail storms in the area, such as Shivakeh, Andakeh, Chakari, Shankar Dara ( Shakar Dara), etc.

The word "Shivakah" can easily say that it's a town located 9 kilometers away from Kabul, and there was a temple ( Shiva) with a large number of worshipers. Also, the ceremony of the crowning of Kabuli Hindus Shahan, both ( Kashtery) and (Barahman) groups, were taken place.

Next to this town, which today is nothing more than a village, is a small town. The name " Andaki" was originally (Andhra Kay). It had a temple of the goddess (Brahma). Historical excavations by French researchers and topographic observations at the hills of the villages of Shive Ki, Ande Ki, and Sohak have been done that clarify the sign of culture and religions of the Afghan Hindus at that time.

The temple of the goddess of the sun "Suria or Sewarj Devot" in the vicinity of Khair khan based on the investigation of the French delegation was discovered in which Prof. Hakin of France had written in the scientific publications of the French Board of Archeology published the temple is located 12 kilometers northwest of Kabul in the village of "Hazareh Baghal". From the top of the temple, the highway of Kabul-Kapisa and Chenari and Chekri mountains can be seen.

The below synagogues and temples, with their broken bodies, can tell the stories from the recent wars, but they still praise spirituality in Kabul:

- Ase Mai temple
- Pir Ratan Nat Dargah, Baghban Kocha
- Kara Temple, Shor bazar
- Tahakhor Dawara temple, end of chowk area
- Joti Sarup Gozar temple, Lahori Gate
- Shenkardara Temple, Shekardara District, Kabul Province
- Kehtute Sahb Dharamsal, Shurbazar
- Tahan Dharamsal, Shourbazar
- Dwara City Dharamsal, Shourbazar
- Guru Hari Rai Sahb Dharamsal, Shurbazar
- Khalsa Dharmsal, Shorebazar
- Baba Sri Chand darguzar Dharmasal in Hindu Pass area
- Pahai Manse Sange Gozar Dharmsal - Hindu Pass area
- Karta Parwan Dharmsal

### **Ase Mai Temple**

The word "Ase Mai" has a Sanskrit root and is derived from two words, "Ase," which means hope in the Persian language, and "Mai", which means mother. It may have been created when the word "God of hope" is seen from the perspective of common sense and expresses both sides' meanings. The past of this synagogue is as old as the history of Afghanistan.

When the Arabs and the Ghaznavi Shahans attacked Kabul or Kabulistan, the Hindus of Kabul went back to the east and south of Kabul. The Arabs set fire to the synagogues by the Kabul Riverside and destroyed everything. The Hindu people of Kabulistan, during the reign of Ratbeel Shah of Kabul with Arabs, had started the face-to-face battle in the area they worshiped and later constructed the (Shahe du Shamsharah Mosque). The construction was approximately two hundred meters away from Ase Mai temple.

Ase Mai Temple, which was then situated atop Ase Mai mountain, was spared from the effects of war at that time. Due to this religious war, most Kabul people converted to Islam, leaving the minority of Hindus to struggle and endure taunts, teasing, and harassment when ascending the mountain to worship.

After several years, Ameer Abdul-Rahman Khan, in 1900, issued an order to build the temple named after one of the beneficiaries of the Hindus of Kabul, which was arranged and registered in the municipality office.

Ase Mai Temple, which is on the right side of the entrance gate of Ase Mai road and the left side of the hollow gate, is a place called Nakhas and Aqeb in Gozar Joi Shir. Its interior porticoes have worked from a small, dark room with a long ceiling covered with a vast dome. In the central entrance, an oval flower lamp has been placed in the hall's center, with a flame with a light bulb. Two tiers of the seven-day Noorati ceremony (fasting) are celebrated at the Pahlavi entrance.

Tahaker Jee Temple, located twenty meters from the Ase Mai Temple, is attributed to (Krishna), the tenth messenger of the Hindu religion, who gave the message of one God. The Hindu religious book "Bhagat Gita or Gita Jee" was revealed to this friend of God.

In the temple of Krishna (Tahakrji), a spherical stone in the shape of (Tahakr), i.e., a symbol of Krishna, is placed on the second floor. As in the book, the great "Maha Bharat" has come, the five brothers of "Pandu" who heard the call of the truth of the Prophet and the Messenger of God, died from the path of oppression. They have also passed through the land of Great Ariana. This place was called (Pandvir) (5 Brothers) In this ancestral land of Afghans, in a beautiful valley that was later named (Panjshir). During the reign of Amir Abdul Rahman Khan, the construction of the Ase Mai temple was allowed, and he was allowed to bring that stone from the area of Panjshir to Kabul at the same time and keep it in the temple of Thakar Jee.

Prof. Dr. Rasool Raheen, an Afghan scientist, has conducted research in the Ase Mai temple, and he narrated as such:

"One of the narrations is that they say: a cruel king for building the walls of the mountains of Ase Mai and Shir Darvaze and Balahisar, he ordered all the inhabitants of the city to take turns to take one person from each house to bring mud, stones and water to the top of the mountains to build the walls of the city and to deliver construction materials. If a person from a family does not attend on the next day, the king will punish that person and leave him alive on the wall of the mountain and build a wall above him. One day, among others, it was the turn of a house in which there was only one elderly and the weak man with his only young daughter. The king's soldiers want to follow the orders and take the older man to work and punishment. The soldiers beheaded him by force when his daughter saw that her old father could not move and work. She was forced to work in the mountain instead of her father and reached the top of the mountain with all difficulties. Surprisingly, on the same day, the cruel king went to the Shir Darvaza mountainside to see the progress of the work. He came to the peaks of mount Ase Mai. Thirst and fatigue have overcome every one. The king was moving along the wall, and the young girl suddenly felt helpless and weak in the face of the violence and oppression of the regime. She took a sharp stone in her hand and raised it in the air, and hit it on the cruel king's head. The cry of the people rose up, letting the cruel king die.

The name of that young lady was (Somehi), which means moon. The story of killing the cruel king through Somehi had been spread significantly faster, and the people started calling that mountain (Ase Mahi Mountain) and later, it became Ase Mai Mountain.

The writings of Prof. Rahin correspond to our religious beliefs; Because "Ase" means they create hope, and life is cruel, unjust and oppressive. And eternity had promised the divine light, the only (Om) meaning the essence of the great and eternal Lord.

In the Asa Mai temple, social gatherings on critical decisions were held in addition to praying and holding religious ceremonies. From childhood, I have heard from elders that Laleh Shankardas, cashier Lakmi Chand Mehra, Mr. Bhagwan Das Gandhi, Mr. Heri Chand, Mr. Mehrchand Dahun, Laleh Shankardas cashier (Saraf) and Mr. Bal Suri Omari from the depth of their hearts and pure intentions to serve the people in this temple. Mr. Tahaker Das "Tandan" devoted his entire life. He was loyal and faithful until the end of his life. He kept himself firmly with this synagogue.

Later, this place became a critical worshiper for the believers of Hindus and Sikhs religious, and then a new "charitable community – Jamet Khaira" was established. The intellectuals and youths came together and came up with their innovations in the social and cultural life of the Hindu minority. In this case, in the third part of this book, we will discuss its founders.

According to the historical importance of the Ase Mai temple, it was the royal government of Afghanistan when the road and traffic of Kabul city were developed. Constructing a wide road from the front of the temple to (Plaza Square) and naming it (Ase Mai wat or Jade Ase Mai). In 1975, with

the help of Japan, as a result of Afghan workers' hard work, they reached the summit of Mount Ase Mai, just behind the temple, the one that records the signs of the old and ancient temple on its forehead, the Tower of Kabul TV was built.

Between 1981-1982, the old building of Takhkar Jee temple was renovated into a very modern, three-story building. Of course, based on belief and religious and traditional reasons, no action was taken to rebuild the temple of Ase Mai, and its ancient authenticity was preserved.

In the basement of Tahaker Jee Temple, which is very big and beautiful, from the beginning of the 1980s onwards, due to the increase in the price of hotel halls in the city of Kabul and other difficulties, and according to the ease and understanding of the facilities provided by the servants of the temple, most of Hindu family's weddings were held there. It is worth mentioning that in the new construction section, The provision of its equipment is due to the hard work of Mr. Tahaker Dassuri, Mr. Tik Chand, a lawyer and his efforts, Mr. Bhagat Ram Kekar, who is responsible for the food and temple supplies, with his kindness, and may God reward him and honor him. In this temple, the "Diwali" celebration was held once a year, and high-ranking government guests and famous residents of Kabul were warmly welcomed.

### **Pir Retan Nate Dargah (Temple), Kabul**

It is located on the Jade Maiwand, in the passage of Baghban, Shahr Kabul Street, in the old Chehar Bagh area. It was built during the time of Timur Shah Durrani, the son of Ahmad Shah Baba (1773-1793), who moved the capital from Kandahar to Kabul. In the 6th-7th century AD, a temple was built by one of the Kabuli Hindu Shahans dynasty kings in today's Dargah Pir Ratan Nate. The respected statue of "Grishna" which is carved from white marble, and the name of that King was engraved at the foot of the statue, was placed there.

The story that has reached us from elders is that it is the name of one of the leaders of the method (Nateh Pantha) of the method (Nateh) of Pir Ratan Nate in 1790, he came to Kabul from India and settled in the mentioned synagogue. The Hindu people of Kabul came to hear his sermon. The number of listeners of that mystic was growing. Those who converted to Islam told the matter to Timur Shah Durrani. Timur Shah was asked to provide an accurate picture of the incident of the person's flour delivery to the Temple. This is not of politics but is limited to religious talk. With that, Mr. Ratan Nate, asked him to leave that area or to show a miracle to prove that he was a mystic.

That great leader from the branch of a tree. He took the fuel, pounded it on the ground, and commanded that a branch of a tree and fruit should come from that tree, which happened by God's pleasure. Seeing this incident, Timur Shah left the religious man alone and ordered that no one should disturb him. Hindus of Kabul from the same day developed the Temple and called it the same name with the addition of the Farsi word Dari (Dargah)-Dargah Pir Retan Nate, and in honor of that, the mulberry tree was called (Old mulberry). The mulberry tree had many shelters, and it was in 1973 that Mohammad Dawood's cousin of Mohammad Zahir Shah, the former Afghan King, changed the kingdom with a military coup and laid down to land for thankful. Devotees of the old door of Nate, far away from the body, and with the rest of the tree, it is made into a glass cube with concrete sides. They surrounded and honored his memory.

In 1965, the old building was completely renovated. In addition to the religious ceremony, the men's mourning (funeral) is held in Temple, and the women's mourning ceremony is always held at the deceased's house.

Nate-Pente leaders, like the Roman Catholic religious leaders of the world, do not have the right to marry and avoid same-sex intercourse. Their job is to teach and promote religious issues after learning. In recent years, one of the leaders of this method has come to Kabul. For the better integration of religious affairs and the guardianship of the Temple, one of the Hindus in the city of Kabul, the brother of Mr. Doni Chand Kekar - (Mr. Doni Chand Kekar), in the 12th parliamentary elections, ran against Mr. Jay Sange, but he failed. He called assigned him and called him Kabul Nate.

Mr. Kabul Nate had not completed the proper education on the method (Jogi). Only he had partial knowledge of the Jogi methods. He spent a long life in religious service and in charge of the Temple. The Hindu people of Kabul, Kandahar and Jalalabad respected him, and he also had followers. In 1980, Mr. Kabul Nate traveled to India for treatment and died a few days later. According to his will, his dead body was bathed in water.

The prominent leader of this method is based in Delhi in Mandar (Pehar Ganja). His followers called him ( Malik Jee), ( Guru Jee), or ( Mehraj Jee). The current leader of this method, actually the 30th mystic, is an Afghan Hindu. He was born in Sultanpur city of Nangarhar province and is always known as "Maharaj Jee Pariporn Das". He left Afghanistan in 1996 with a caravan of Afghan and non-Afghan disciples - during the rule of the Taliban - through Pakistan to the city of Jalalabad. The destruction of "Dargah Mothra Das" of that city, which was organized by the army in 1992. The action had come to observe. He shed tears and prostrated.

In the old Temple of Nate, Kabul (April 17-13), every year, the ceremony of the Eid of Wisak was held for joy and entertainment people. On one of these days, high-ranking government guests and famous people of Kabul were invited. As a childhood memory, His Highness, the late Marshal Shah Wali Khan, uncle of Mohammad Zahar, the former King of Afghanistan, was visiting the ceremony. Every year, Mehrchand Verma recites the same piece of poetry with the word "Welcome" (Welcome...) welcome Marshall and other guests. My memory still helps me to remember that during the election of the National Council (Parliament), a visit by Babrak Karmel, Dr. Anahita Ratabzad, Noor Ahmad Noor and Mahmoud Briyali came to vote in this synagogue from the flag wings and other comrades of the same race, and they had a heated political conversation.

Although, in the promotion and attraction of youth in politics, Hindu to the political parties – Dr. Raheem Muhmoudi, the founder of the New Democratic Era (Shelaya Javanan- Youth Flams), his late brother Azim Mahmoudi and Dr. Abdur Rahman Mahmoudi had also tried hard outside the area of the synagogue. The photo you are viewing shows that the synagogues and shrines of the Hindu and Sikh minorities in Afghanistan were growing and were places of advice and guidance. In the same way as the old city of Jalalabad, the construction of roads and parks was partially destroyed. The width of the road was increased. Unfortunately, our Sikh brothers took over a part of Dargah, Mothra Das, Jalalabad city. The problem raised noise, and the possibility of any bloody incident will go away. The governor of Nangarhar province at that time was Ghulam Farooq Usman. With his experience and understanding, he transferred the matter to the center of Kabul and through the Ministry of Interior. The office of the synagogue was sent. During the meeting that took place in Dargah Pirertan Nate, Kabul, a large number of Hindus and Sikhs came together. They did it so that they could see their big decision; How is the mental state of Babaji Menghe Sangeh and the spiritual state of Babaji Kabal Nateh in the field? According to his verdict, the right was given to the rightful. There are two sides to peace and reconciliation.

On April 16, 1992, the last day of Wisaki Eid was held in Pir Ratan Nat temple in Kabul. On the day of the official celebration of Wisaki Eid, the program of the festival was held due to the request of Mr. Shiudas, who is in charge of the administration of that Temple. We arranged for many high-ranking

government employees, the Indian ambassador residing in Kabul and press representatives to participate. Finally, with the gun's arrival, this page of our history was also closed.

### **Baba Sri Chand Dharmasal (Temple) in Kabul**

Our land Afghanistan is a dear country with grace and blessings. As long as there is no sound or smell of guns, one can enjoy its beauty when there is no news about the poisonous gunpowder that raised many mystics and lovers. The great lovers had come far to this beautiful land.

The great sage "Guru Baba Nanak " had fallen in love and traveled to Afghanistan from far away. He, along with his elder son ( Baba Sri Chand) and best friends and followers, stayed in Afghanistan for a long time. They fall in love with Kandahar, Kabul, Parwan and Nangarhar provinces.

The kind people and the beautiful nature of Afghanistan attracted them a lot when they returned to their hometown (Nerkaneh city of Peshawar), that young man who shines with the light of God's knowledge came back to Afghanistan alone. With his bare feet from his hometown, he came to our land and reached Kabul in 1540 AD.

Kamran Baberpoor was the King of the Mughals terms in Afghanistan. He did not have a good relationships with other non-Muslims. He was always talking about killing and bleeding, about the love of brotherhood were no signs. But God had his plan. What happened after that miracle? He was surprised by the miracle of Baba Sri Chand and then stooped torment and harassment. It is located in the old city of Kabul near Gazar. (Hindu Gozr) and in the neighborhood of Gozr (Kharabat). The people had turned towards famous poets of the region, Hazrat Abul Ma'ani, Mirza Abdul Qadir Bidal, Maulana Jalaluddin Muhammad Balkhi and a number of famous poets were the languages of all parties.

Baba's followers took his prayer hall in several tombs and spaces of his spiritual circle. The second house, located on the porch lighting a flower lamp, would honor the memory of that ascetic.

Baba Sri Chand avoided marriage and let his brother ( Guru Lachman Das) marry and grow up with the family heritage and his son "Guru Baba Nanak Sahib" whom the people associated with the name of the ( Ba di) to their family and be the messengers.

In Baba Sri Chand's Dharamsal, on the first day of Weisak Eid, two things were more exciting and different from other places of worship and Dharamsal.

One gift (Lauchi- Nazar) is like the paratha bread of Afghanistan. Still, its softer and the second is the presence of Ustad Rahim Baksh, along with his brothers and sons who were singing at the front of ( Per Jang) (a place to put and read a religious book, which is similar to an altar). They were signing different songs, and the Ustad used to offer gifts to the tomb of that friend of God. People from small to large Afghani call the musicians of that venerable master Eidi.

The new building of this synagogue, which was completed at the end of 1991, is based on the whole copy of the reconstruction of the temple of Ase Mai, and many Hindu and Sikh compatriots may not have had the opportunity to visit the homeland due to immigration.

### **Dharmasal Khalsa (Khalsa Temple) Kabul**

This Dharamsal (Temple) is located in the Hindu Gozar area at the end of the sweet dessert shops. Its new building has an entrance. The domes and minarets were different from other temples in Kabul city. Dharmasal Khalsa is a monument of memory (Mr. Guradas Jee). The Sikh religious leaders who live in India were deeply affected by the beautiful nature of our country. As a narration There is, One of the religious leaders sent Mr. Gordas from India to Afghanistan to buy several Afghani horses. He stayed in Kabul for a while and was sent to India after buying Afghan horses of origin. He used to lighten a flower lamp in the temple's basement to honor this incident.

### **Dharmasal (Temple) Pahai Manse Singh**

Manse Singh temple was built in Shurbazar area of the old city of Kabul. The picture you see is from its old construction in the year 1969, which was prepared by the German researcher Dr. Volker Thewalt. Its new building construction was completed in 1982. Mr. Engineer Adine Sengin was the director of Kabul municipality, and Baba Jee Kabul 1980 had laid its foundation stone.

The large guest house was built with the beauty and modernity of that mansion. By then, Mr. Manse Singh had worked as a teacher in Dharamshala. In recognition of his honorable service, the people of Dharamsal were named after him. Some of our elders believe that the Hindu school during the time of Amir Habib Allah Khan was also opened in the same year, and the primary school has been around for a long time and raised the children of Hindus and Sikhs of Kabul city.

### **Guru Hari Rai Temple**

Guru Hari temple was located and renovated in Shorbazar area of the old city of Kabul, on the side of the road, which is a historical place. This temple was dedicated to the memory of the great personality of Mr. Pahaya Gonda Jee. Its new renovation has been built on three floors with an enormous basement. Its building design was very similar to Karta Perwan temple. Its primary purpose was eradicating illiteracy and promoting the Punjabi language among the Sikh people of Kabul city. The reading of the religious book of "Guru Granteh Sahab" was an essential book in the temple. Its medical clinic, which was active 24/7, had given importance to this temple.

Jee Singh was an elected parliamentarian in the twelve terms and was the resident of the police district 8 and Sikhs people of Kabul. He started his political and social activities at Guru Hari sahib temple. Like him, Mr. Gajender Singh, who, during Dr. Najibullah's term, was elected parliamentarian, was in charge of the secretariat for the temple for a long time. This holy shrine has suffered a lot of damage from the evil war.

The wars of 1993/1995 entirely destroyed Guru Hari Sahib Temple.

### **Karte Perwan Temple (Guru Dwara Singh-Sebe)**

Until the 1960s, the Hindus and Sikhs lived in the old city of Kabul in the streets (Hindo Gozer) (Shawarbazar) and (Barana). They live in newly created areas such as Karte Perwan, Shahre Naw, Qala Fethullah Khan, Taimani and Wazir Mohammad Akbar.

A large number of our Sikhs brothers went to Karte Perwan area, where they wished to have a temple next to their residence. Due to the difficulties that have arisen, and paying bribery and gifts to different government departments, a three-story building with all the latest equipment was constructed. In addition to morning and evening worships, wedding ceremonies, and if necessary, a mourning ceremony will also be held.

In constructing the temple, Mr. Norman Singh Khalisa and Garbach Singh Gorur put their enormous efforts.

During the last two decades of war, day and night, the Karte Perwan temple was the best refuge for young, old, children, women and men of Hindus and Sikhs in Afghanistan.

#### **The Synagogues and temples of Nangarhar, Logar and Laghman provinces**

- Methra Das Dergha (Temple) of Jalalabad city.
- Chahar Bagh Safa Dargha (Temple)-Nangarhar
- Dharamsal of Guru Nanak Devi Ji Darbar - Jalalabad city
- Dharamsal of the Sultanpur Chesma in Nangarhar province.
- Baba Mutharlal Dargha (Temple) of Laghman Province
- Shiv Pahohani Temple, Logar province. The word Logar is mentioned as (Lehoghar) in the Mahabharat book and other ancient cultural works.
- Ganges Cheshma temple in Logar city
- Skavand Temple, Logar province

Sakavand, or Sajavand, is a village in Logar Province, as described by Professor Khalilullah Khalili in the fourth issue of Ariana magazine. He had written that it was a prosperous city with solid buildings and beautiful green land. The temple of that city is also named after the city. After the Arab attack in Afghanistan, Yaqub Laise Safar considered conquest and destruction one of his most significant accomplishments.

Hindu Kabulis still revere Logar and the Logar River. When Kabul was at war and under the control of Yaqub Laise Safar, who the Arabs supported, he retreated to the south of Kabul when the Shah of Kabul (Samant Dio) arrived. He ran towards eastern Kabul. The religious ceremony of Wisyak, called (Abhishek) is in the Logar River, in the vicinity of Seka (Sehak) and Sevaka.

The looting of antiquities in the country has a long history. As Yaqub Laise Safar ran into the temple after violating and destroying the temples, Logar took the statues in that temple to Baghdad (Iraq).

### **Methra Das Dergha (Temple) of Jalalabad city.**

Methra Das temple was built during the reign of Shirshah Suri (1472-1540). "Methra Das" is the tenth leader of the "Nate-Pente" method, and the temple is named after him. This is a religious method from the "Govero Gorke Nate" path. It has emerged that the main contributors were the following:

1. Mr. Guru Gurke Nateji
2. Mr. Guru Mehchinder Nateji
3. Mr. Guru Elil Juresh J
4. Mr. Guru Pir Ratan Nateji
5. Mr. Guru Dharam Das Ji
6. Mr. Guru Vishan Das G
7. Mr. Guru Nerpet Narain Das J
8. Mr. Guru Goverden Das J
9. Mr. Guru Yoda Ram Ji
10. Mr. Guru Methra Das Ji

Mr. Guru Methra Das was busy in worship God in the village of Sultanpur, Nangarhar province, in its place, his residency and birthplace. Since the city had witnessed the movements of military and civilian convoys that raised a problem for his worshipping, he decided to leave Sultanpur and Afghanistan. But his followers asked him to change his decision and stay in the city of Jalalabad.

In the city of Jalalabad, his followers built a building and named it "Gumet". They decorated the side of the synagogue by planting fruitful and non-fruitful trees and colorful flowers. That noble mystic finally died in that place.

Later, in 1971, the Hindu people of Jalalabad bought a piece of land next to it and built a modern and beautiful synagogue. In addition to performing religious ceremonies for lessons and education of elementary school children and teenagers. Unfortunately, in 1992, the fundamentalists destroyed it.

In 1996, Guru Jee (Paripuran Das), the current leader of this method, along with a group of his disciples, visited the Methra Das temple in Pakistan. When he saw that incident, he shed tears and wished, if possible, for efforts should be made to rebuild that synagogue.

### **Dharamsal of the Sultanpur Chesma in Nangarhar province.**

Dharamsala (Temple) Chasme Sahib Sultanpur in Jalalabad is a monument from the days of the establishment of Guru Baba Nanak in that city.

As it is said, before that great religious man walked into the city of Sultanpur, there was no water source. The lack of water was noticeable for the residents. God created a water well from the spirituality of that spiritual and God lover man. The extra water is used for drinking for other necessary purposes. This Shrine became a public and particular pilgrimage site by starting a one-week Vesak celebration.

The word Visak has Sanskrit roots (it is also similarly used in Hindi and Panjabi languages), and its meaning is "birth of nature." This word represents a message of happiness and excess. It heralds the abundance of agricultural products and the first month of the twelve lunar months.

The traditional Vesak festival (Eid), like the ancient celebration of New Year's Eve (Nawroz), has an ancient history and is always held in the land of "Gandhara," the space of three weeks. Based on the geographic situation of Gandhara in the lap of Great Ariana in the month of Visak, the first season of the year is usually ready to bear fruit and harvest, and the farmers start harvesting the results of the first season of their cultivation by setting up the poles. Also, the Hindu people of the "Gandhara" region thank their God for blessings, go to big rivers and perform traditional bathing (Abhisheka). In other Hindu religions, it has been common to celebrate this ancient tradition, as in India, by the Ganges and other rivers on this day, Abtani takes place.

In Afghanistan, when Yaqub Lais Safar attacked Kabulistan and destroyed the synagogues and temples of the people of that time in Kabul, who followed the Hindu tradition, reached out to the rivers of Shivki, Hindeki, Kameri Logar and Gardez areas to give thanks to God's court, the people tried to perform the "Abhisheka" bath in groups. In other words, the Vesak festival is more like the tradition of farmers and other parts of the community are looking forward to the festival. With the arrival of the year full of water and grain (crops), they raise their hands and pray for an abundance of blessings.

About 400 years ago, in one of the areas of the "Gandhara" region, i.e., "Punjab", which is between Hindustan and Pakistan today, it happened due to good luck in the month of Visak and the cultural holiday of Visak, the religious book of "Sikh Pentecost" That is, (Guru Granthe-Saheb) which is called "Darbar Saheb" is called and completed and for the follower of that path in a high position.

This added to the blessing and commemoration of Vesak Eid, and that's why they celebrate this day every year. The Afghan effect of the traditional Vesak festival and its Afghan features in many countries with Hindu and Sikh followers is not visible.

In the past in our country, on the first day of Vesak, Hindu and Sikh-Afghan families dressed in new clothes and went to the prayer hall. Adults should give gifts to children. In many houses, a dessert called "Mataei" was prepared with ( Shuleh Sherin) (Sweet rice) and Salned Sobezi Palak, and was distributed among families, relatives and neighbors. The charity was mostly done in the way of God's pleasure. Singers from Kharabat sing Ragani and tehamari in the synagogue. Civil servants of government departments, schools and universities will be granted leave of absence for three days and soldiers of military units for one week. On the Second and third days of the Vesak festival is officially celebrated by starting circles in the Dargah Pir Retan Nate temple, Baghban street and Dharmasal Singh Saba temple in Karte Perwan was honored with a group of high-ranking government guests, representatives of foreign nationals and famous people of Kabul.

I think there have been many such popular and fraternal gatherings in other provinces, such as Nangarhar, Parwan and Paktia were also held.

On the day of Vesak, the religious book of the Sikh people (Darbar Sahib) was transferred from the Dharamsala of Jalalabad to the city of Sultanpur during a grand ceremony. The people used to sit in that historical city's Dharamsala (Cheshme Sahib) for a week. That week, from donations and dirhams, three meals of cooked bread were distributed to the pilgrims. Those who can't afford a wedding get married during the day. During a week-long ceremony, they were married with the dedication of a religious book, and in this way, they joined the clan at the lowest cost.

Many fans were counting the days to reach this traditional festive. Saying that in Hinduism, Visak does not have a public holiday. Only in the Punjab state of that country is it a public holiday.

### **Kandahar Synagogues and Dharamsals**

Kandahar province has been the land of spirituality and Sufism since the distant past. "Shiv Polan" temple in the city of Qalat, which belongs to Zabul Province, is mainly called the Shiv Polan Temple of Kandahar. It is one of the world's wonders, located approximately one hundred meters deep in the ground. In the valley of Bolan, the easiest way to travel to (Sindh region), the Aryans went through the Bolan valley to the Sindh region. Due to the region's importance for performing religious ceremonies and have built this temple deep in the ground.

With difficulties in transportation and movement, the Afghan Hindus went together with the whole group twice a year to visit it. In addition to the cultural and historical values from the point of view of geological sciences, this temple is in the Central Asian region. Sadly, I couldn't find the documents of this temple with great sadness and pain.

In total, eighteen temples and shrines in the city and province of Kandahar have still preserved their existence:

1. Hanuman temple in the Shekarpur gate area.
2. Narshang Dwara in Shekarpur market area.
3. Lalji Dwara in Shekarpur market area.
4. Shiv Lal Meri in the market area of Kabul.
5. A small Hanuman temple in the market area of Kabul.
6. Dewi Dawara in Kabul market area.
7. Shiwaleh Mandir in the market area of Kabul.
8. Tahakir Dwara in the market area of Kabul.
9. Pahole Nate- Mandir in the market area of Kabul
10. Devi Dwara outside the city of Kandahar.
11. Jin Pir Sahib in the old city of Kandahar.
12. Meri in the market area of Kabul.
13. Gurdwara (Dahramsal) Baba Sri Chand in Shekarpur Bazaar.
14. Gurdwara Baba Hari Rai Sahib in Shekarpur Bazaar.
15. Gurdwara Baba Jagdish in Kabul market.
16. Gurdwara Baba Sandi in Kabul market.
17. Gurdwara Baba Hari Shah Sahib in Kabul market.
18. Gurdwara of Tahan Sahib in Shikarpo Bazaar

### **Ghazni Synagogues and Dharamsals**

1. Pehru Nate Temple - Ghazni city

2. Darga Devi temple in Ghazni city
3. Dharamsal of Baba Goethe Sahib of Ghazni
4. Dharmasal Pahai Nandlal Goya in Ghazni

## **Bamiyan Buddha**

The religion of Buddhism was in the middle of the 3rd century BC when the Greece Bakhtari state was newly formed. From the eastern border of Aryana in Kashmir ( Parasha Pora) ( Peshawar), Gandhara reached faster. ( Negarahara) Nangarhar, (Lampaka) Laghman, (Tago Najro) Tagab Najrab, Kabul Bagram and Kapisa accepted Buddhism promptly. From Kapisa to the next day in the Ghorban valley, Ibak and Khalm gained a lot of followers.

This religion is from the east side of the Hindu soil with a chain of thoughts. Brought up realistic stories with itself. Compared with Western thought, the Greek was more deeply rooted in the souls of the inhabitants of that time, Ariayas. Even In the era of the great Kushans, especially in the Ashoka the Great, it found more prosperity and opened the way to neighboring countries nearby.

The city of Kapisa, once the capital of Ariana, became the center of Kabuli Hindus that had kept the religion of Hinduism and Sikhism.

The last severe attack through Ghorband on Kapisa was the attack of Ibrahim Bin Jabreel and Ummar Fazl Bin Yahya, the governor of Khorasan, in 792-793 AD. As a result of this encroachment, the city of Kapisa-Bagram and the eternity of Buddhists, especially the big and famous temple "Shah Bahadur or Royal Temple," which famous archaeologists such as Hiwan-Tsang Chinese Wang Hiuan-Tsu and others have mentioned in most of the books. Of the destruction of the Shah Bahadur temple, the capital was moved from Kapisa to Kabul in 793 AD.

Beyond the city of Kapisa, in Kabul, there are remains of Buddhist relics in the towns and villages of Shiweh Ki, Saka (Sahak), Kemari, Chakri, Gul dara, Maranjan hill, Shah hill, Khwaja Safa, Khwaja Roshanai, Khazaneh hill (The Peak of Qala Hazara ha of Chendavel ), Salam hill, Sakhi and Alawi hill and Ali Abad still exist to some extent.

Buddhist Kabul is located 7-8 kilometers from today's Kabul and is known as "Small Kabul" (Khord Kabul) as it appears from the style of "Manar Chekri" ( Chekri minaret ) settlement, in the era of the great Kushans in the 2nd century AD. It was Sanskrit, which in Hindi is called (Chakar) and in Farsi is called a (wheel or cycle). Chakri was the same cycle as the Faroqi sign, the Buddhist law written by the minaret. Unfortunately, it has disappeared over time. This minaret is built to guide those worshipers from Nangarhar to Kabul.

The Chakari minaret was built during the Kushan era when Buddhism was promoted in the region. This was a powerful minaret that has 20 meters height. Built with stones that were cut and carved very skillfully. This is the industry of cutting stone (flowered). The Kushan era had an exceptional reputation for this industry. In the first month of the year 1377, the minaret was hit by a rocket and collapsed.

The word Buddha (Buddha) in Sanskrit means awake and aware. Its original name was the messenger of truth, "Siddhartha," and the family name, "Gotham or Gautama." According to most people, he lived around 500 or 560 BC and lived for eighty years. His father's name was "Suddhoana," and his mother was " Maya Devi. " They were from a royal family. His father was the king of the tribe of

"Sakia." It is located in the " Kapila Vastu " region, on the southwest side of present-day Nepal, which was part of India in the past.

According to the beliefs of Hinduism, Buddha is the manifestation of divine light; therefore, Hindus also count him among the twenty-four messengers of their religion. One day, a brahmin prophesied to Buddha's father that his son would leave the world and become a monk. Buddha's father was firmly against spirituality and wanted his son to become a king of the tribe like him. He kept him in the castles, educated him away from the community in the royal palace for ten years, and used it to serve his high position. At the age of sixteen, he got married to a beautiful Indian woman. At the age of 24, let him go out with his friends.

Outside of the Buddha castle, he had seen various stories, there are people like: sick, young, old, rich, poor, hungry and traveling; Finally, he saw death, oppression, and tyranny with his eyes, and a question came to him in various ways, but he never got an answer. He would find for them, and he would not get satisfactory answers from his teachers. Decided to try to find the truth. Therefore, he forever left the castles and the education. He tried hard and spent a lot of time drinking and eating poorly, as he could not find his dream. Completed the teachings of Vida and Gitaji; To (leave desire) to himself. Free yourself from (tensions) by need and he learned to bow. He restrained the rebellious spirit and said goodbye with greed and jealousy, and in the end, he became a leader.

The noble Buddha traveled to many lands and preached the truth. His followers made statues in his body's form and style, expressing his beliefs and morals.

The most significant and unseen Buddha is in our beautiful city of Bamiyan, Afghanistan. Bamiyan is a city in the southwest of Kabul and is three thousand meters above sea level. It's the capital of Bamiyan province. Many buildings of this city were built in the 3rd century AD during the era of "Kushyans," and from that time, Buddhism grew in Afghanistan and reached China and Japan.

The country's great historian Mr. Azim Sestani, in his famous article (The looting of historical treasures) which was published in Ariaya website, has written:

The Buddha statues built in the mountains in Bamiyan are among the artistic and religious works of the Afghan people, dating back to the 3rd century AD. That is, they have survived from the Kushans' era and the time of the great Kanishka. These figures represent artistic talent and religious masterpieces in this region, which the passage of 1700 years and ages has inflicted minor physical damage on them. However, still, the Buddha attracted the attention of tourists and was visited by thousands of European and Asian tourists during the 20th century. Tourism benefited a large amount of money to Afghanistan people.

The Buddha figures are the enormous statues in the world, carved in the form of regular and patterned contours inside the mountain. One is 53 meters, the other is 35 meters high, and they are 400 meters away from each other.

The 53-meters Bamiyan idol is the largest Buddhist temple in the world, and it is also the world's giant stone statue. From the point of view of Buddhists, these are two statues representing the Buddha the 53-meter-long idol was red, and the 35-meter was blue. Because of these colors, when Muslims first arrived in Bamiyan, they mentioned these statues as "Sorkh Bat (Red statues)" and "Khank Bat". And because of these colors, when Hivat Tseng, a Chinese tourist, saw them, he thought the statues were made of clay and joined together. But it was of the stone in the mountains.

It is said that Aurangzeb, the Mongol King of India, while passing through Bamiyan during his campaign to Balkh, saw that giant statue he ordered to hit with a rocket. As a result, the legs of the statue were hit by a rocket through the frame. (Dawat Magazine, No. 123, p3)

In Bamiyan, around the Buddha statue, small families have been built to provide their drinking water and other basic needs. It should be mentioned that in addition to this, there is an extensive snow removal system and a better way to water the roof. It had a rich field of agricultural products. Another neighboring town of Bamiyan is the city of Zohak. Its water supply system caused the long resistance of the city's people against Chenghis encroachment. Chenghis, with control of a vital water supply system, captured and destroyed the city.

The Buddha statues in Bamiyan show the progress of sculpting art in ancient Afghanistan. The great artist of Hindustan remained helpless to make the same. Therefore, the idea of their appearance was implemented by sculptors and Afghan artists. Buddha statues in Bamiyan, 55 meters and the other 35 meters tall, were declared cultural heritage of the world and part of the world's wonders by UNESCO.

On March 10, 2001, the Taliban blew up Buddha statues and shocked the world. Turn the mess around. Countries such as China, Japan, Sri Lanka, Egypt, and Hindustan alerted the world to the disaster that originated from the thoughtlessness and fundamentalism of the Taliban.

Some international institutions and well-known artists, such as professor "Amanullah Haidar zad" redecorate and create great works, and in this way, they ask Tahir Qudous to help them.

### **Kabul Old Cemetery (Shamshan Boumi)**

Before 1920, Hindus and Sikhs of Kabul used to burn their dead near Marjan Hill. But later on, Marjan Hill was used as a reserve of materials and military needs, and then they have buried on its upper level in the tomb of Nadir Shah Shah, Father of former King Zahir Shah of Afghanistan; Inevitably, the elders and beneficiaries of the nation gathered in the dam to prepare another place.

To solve this urgent need, Mr. Diwan Pahuj Raj, one of the government's most knowledgeable employees, decided to devote his private property to the town of Qala Che, approximately 8 kilometers away from the city center, on the south side of Kabul. He gifted his colleagues. This land has an area of approximately 2200 square meters.

Shamshan Boumi was built in two parts, surrounded by vast and high walls. The first part, which is about to be completed, contained the area including a prayer hall with a large sitting room, a garden and a drinking water well. In the remaining part, Storage is sometimes the fuel wood of the burial place of children's deaths, the burial place (that is, a place to light a fire to burn the dead). The deep drinking water well with a metallic water pump in its circle is due to the effort and expanses of Mr. Ram Chand, known as Ram Veda "Kalan".

Ghusl (Bathing) ceremony and shrouding of the dead took place in houses. In the case of a short distance, the dead body can be carried on the shoulders of loved ones. Otherwise, the body will be transported.

After performing the religious ceremony in the garden, family members, friends and other participants (of course, in Afghanistan, women do not go to the cemetery), carried the dead body in a coffin-shaped wooden device on their shoulders and brought it to the second area. Several elders and young people quickly gathered the required amount of firewood from the Storage after weighing it by choice. In this case, they had an experience that it corresponds to the body, how much wood is needed.

Fuel wood, which is mainly of juniper and oak, is bought. Some of it is in the form of a rectangular cube on the surface of the campfire. Then they put the dead body on top of that board on the back of the man and tied him up with the remaining amount of wood. The flame that was burning before was placed towards the head of the dead body, and then the flames surrounded the dead body from that moment.

In the afternoon of the second day of death, several family members of the deceased came together with the responsible for the cemetery. They collected some ashes and hard bones after washing them, drying them in the sun, and placing them in a metal box in his house. It will be sent at the appropriate time to perform the water pouring ceremony (Water Gung). The remaining ashes should be thrown into a hole. Of course, our Sikh brothers are not obliged to send the dead bones to the Ganges river.

The walls of the area where there was a fire temple were four meters high. The cover does not cover the lateness of the fire on summer days. There was snow or rain. Mr. Preet Sange, the owner of a textile factory in Kabul, bared the cost of constructing four concrete pillars with steel beams. He did a service for the Hindus and Sikhs of Kabul. He was ready to buy and import a car that burns the dead body based on Gasoline will be activated from which European country should it be imported, unless it is according to custom and tradition? And his request was not accepted by the elders.

The money for purchasing the wood and fuel, electricity, a guard keeper and a vehicle and the driver's salary was provided by the Hindus and Sikhs of Kabul. Grieving families more likely to buy the used fuel wood were paid on the fourth day of the mourning ceremony. At the same time, the cost of bumi was not required from empty hands and low-income families.

It should be mentioned that Mr. Lale Pahgwan Das Gandhi, in the part of fuelwood preparation and procurement, was trying in the burning sun regardless of any consideration of snow and rain. He was a kind-hearted and white-clad person.

In the past, the Hindu and Sikh people of Kabul, at the mornings, by a person who came to inform others of the passing of their community member. He had been hired and had death notices in Farsi, Dari and Urdu, going street by street and passage by a passage with a voice. He would read the death notice out loud to inform the people. Later, through radio and Kabul-Afghanistan in the morning and evening in the afternoon, Muslim death notices and Hindu and Sikh death notices are published. Of course, with the difference that instead of the Arabic words (Fatiha) Farsi Dari words (death and mourning) were used in announcing the death of Hindus and Sikhs.

In 1992, after the Mujahideen seized power, in May of the same year, in the region (Taiman Wat-Kabul), several warlords of the party (Wahdat Party), had brutally martyred and killed the families of the nobles of Bajaj, including Mohan Lal Bajaj, his wife and his young son who just got married a year ago, a young man testified that while they were busy eating dinner, they took over his house.

Bajaj's family was the last to join the Kabul Shamshans and burned in with the ceremony. Islami party of Gulbadin Hekmatyar came, and no one dared to go there, which caused a big problem for the Hindus and Sikhs. He created cables. According to the need of the problem, the dead body was in the front part of the school and sometimes in the back part of the kitchen of Asi Mai and in the second area of Karte Pervan temple burned.

he destroyed burning area in Kabul

In 2003, the Afghan freelance writer Mr. Sabahuddin Tarakhil wrote for the Institute (War Research and Peace Message): "Hindu and Sikh-Afghan citizens of Kabul city have faced great difficulty in connection with the seizure of their properties by the warlords. The warlords have provoked the people of that region and are preventing the revival of the Hindu community.

As Mr. Uttar Singh, the elected representative of the Hindu and Sikh people of Kabul city in the 2002 General Assembly, said: Seventy-year-old Pedrod Hayat died, and Ganesh's survivors were forced to transfer her dead body to Ghazni city for cremation.

Similarly, Mr. Charan Singh-Sachdio from Khost city, which is located in the south of Afghanistan, told the story of how the cemetery of Hindus, which is more than one hundred and eighty years old, but now it has been angered by the commander of one of the Jihadi parties and has made the minority religious group in problem.

Cemetery and burning places to carry out the funeral and funeral ceremonies are among the most essential and everyday necessities in the life of Afghan Muslims and Hindus. I have seen both ceremonies near and far with my own eyes. The incitement of the warlords is that they are clinging to the surroundings. According to Hindus and Sikhs of Kabul, the residential houses (without plans and arbitrarily) were built, and the existence of a cemetery is against the norms of the environment. It is entirely wrong. In the fire temple, the flames do not rise above half a meter, and not even a slight smell comes out. Perhaps, one should ask them if the smell of gunpowder and the sound of shells, rocket launchers, bombs, cannons and guns are suitable for your environment?!

### **Some bright and famous faces**

Afghan Hindus and Sikhs were mainly engaged in free trade and business. Several families want to continue higher education, and their children have a particular interest inside and outside the country. Several Hindu and Sikh youths used scholarships in Germany, France, the United States of America, Iran, England, India, and the USSR. They obtained outstanding achievements and high scientific degrees. After graduation, in addition to providing support for their families, they were prevalent. They had a good work attitude, and their understanding and intelligence in government offices and society gave them primary responsibilities, and they lived proudly.

So that their memory will not go away from the memory of today's generation and the future generation of the country will not remain in their mind about their situation. The biographies of these celebrities have been prepared and presented to the dear reader.

Fulfilling this task was not easy task. Letters were sent to each of them, and telephone conversations were held. By sending emails, the re-confirmation was held.

Most biographies are their writings, in which they have summarized the events of their lives. Always with text judgment, their writings have not been completed, but this authority has been assigned to educated readers. Of course, presentation efforts have been made to suit the flow. It should be noted with much effort, the biographies of some doctors, engineers, and artists of the minority religious have not been prepared and no success in that.

The primary purpose of this chapter is to record the claim that the Hindus and Sikhs of Afghanistan are the prideful and noble families of Afghanistan. They have been serving the people in various fields and aspired for the excellence of their country.

### **Baba Nand Lal Goya Ghaznavi**

Mr. Nandlal Goya was born in 1636 AD to a family of writers and poets in Ghazni province. Since he was a teenager, he began to write pleasant poems with a mystical and characteristic nature. When he turned 40, his first collections of poems book were published.

In the court of the Shahs of Ghaznavi, his father was working there. His father was a very repetitive and kind person. Mr. Nandlal, who used the surname "Goya", started working as a secretary and was known as Nandlal Goya's secretary. He has poems in Farsi, Dari and Punjabi languages, written from the heart, and most are written as religious songs.

His mystical poems reached the ears of readers across borders in a short time and attracted the interest of everyone. As His Excellency "Guru Gobind Singh ji", the last religious leader of the Sikhs, ordered that the source that artists should sing the poems of this son of Ghazni in religious ceremonies (Kirtan) for prayers and other things.

He passed away in 1700 in his hometown with eternal peace. His Hindu friends say he died on his trip to Punjab, India.

After the death of Nandlal, it is said that due to the efforts of his devotees, Sufi Qalandar Mashrab printed his collection of poetry in Farsi, Dari and Punjabi languages and placed and decorated it in Lahore, Pakistan. Those are the best source of religious knowledge and mystical compositions.

### **Babaji Mangal Singh-Bidi**

Mr. Babaji Mangal Singh Bidi was a religious person who had inherited the worship of one God and peace and intimacy from his father, and he followed the same path. It will be a hasty comment on his youth. It refers to the reign of King Amanullah Khan in 1923, given the political and social development that he had seen for our country after his few visits to European countries. Still, the difference in our traditions and customs made things a bit challenging as it is not possible to force people to leave the hijab and headscarf by hiring the police and force and make wearing cowboys hats. Those mistakes at that time provided a ground for bureaucrat's agents to cooperate with fundamentalist forces and stand against the system.

The system that people came to stand for it, defended by blood and sacrifices, supported him, but in the end, he was overthrown by attempted robbery. Who is the thief in that nine months political regime? The historical robbery started in the town of Kalkan in Parwan province, a few kilometers away from the city of Charikwar. His father brings drinking water to people's homes in Kabul with a leather musk. Therefore, it is known as (Habibullah Bechak Saqao).

Baba Mangal Singh was born in the city of Charikar. Unfortunately, we could not find the exact date of his birth. His disciples were living in Kabul and Charikar cities. The northern land had given this man of thought and wisdom a beautiful face, and the mission of propagating God's word was spiritual and unique. His high moral qualities caused him to be known in North and Kabul. In addition to Hindus and Sikhs, Muslims also respected and loved him. He was a Sufi, a connoisseur, and a man of knowledge.

His sermon and interpretation of the religious books "Gita Ji" and "Gurugrante Sahib" are written in eloquent language and from the stories of people who are easy and quick to read. He had no greed or

expectation. Expressive stature, bright eyes, broad chest, singing, and modesty, the appearance of a man with a stone face, as if he is the same, with a unique nature and wealth.

Since King Amanullah Khan called a Loya Jirga in 1925, Babaji was also a member of it. The order was given that the participants come to the palace of Daralaman with black suits and hats to participate in the Loya Jirga. But he came in a black dress and a turban. When the topic of a hat and removing the order was explained to him, he did not accept that change, and he tore the invite and returned. This issue added to his popularity and fame.

During the reign of Habibullah Kalkani, Baba Ji Mangal Singh got married. Kalakani, out of respect and countrymate he had for Babaji, sent the band of royal music to Charikar to serve more of Babaji's wedding party.

After a while, those who had brought Habibullah Kalkani to power, at the end of the nine-month political game, turned another page and called Nadir Shah Kabul, who was based in India and hanged Habibullah Kalkani.

It was thought that maybe Babaji Mangal Singh- in the North had prepared military equipment for the benefit of his countrymate, making a military attack, but this didn't happen, and this religious man came and went freely in Kabul and North, as in the past.

Afghan Hindus and Sikhs called this spiritual man (Baba Ji) because of his deep faith. His words and guidance were accepted without any doubts. He passed away very peacefully after a few years.

His son Baba Jagtar followed his father's path. After his death, the grandson of Babaji Mangal Singh continues his religious duty, and with changes in the country, he now lives in a state of exile in England

### **Divan Naranjandas, Minister of Finance**

Babaji Mangal Singh- with Amir Habibullah Kalakani. Behind the second person. The photo was taken from Kalakani Facebook page.

### **In the cabinet of King Amanullah Khan Ghazi**

Divan Naranjandas was the man of politics and administration of Amir Habibuallah Khan region until King Amanullah Khan Ghazi. Most likely, he was born in 1867 in the city of Kabul. He studied military

school (Harbi) which was founded in the era of Amir Habibullah Khan and reached the rank of (Civil officer). In a short time, he held a high administrative position.

When Amir Habibullah Khan had invited him to the council meeting (Council of Nobility) which was held only in special cases and he then got famous.

At that time, it was common for those Hindu people who worked in government and government departments they are called administrators (Diwan) in the Farsi language. The administrative title was for a long time, and sometimes it was called the office as well, and this continued until the Hindu Shahans of Kabul until the end of the Ghaznavid period.

For Muslims during the reign of Amir Habibullah Khan until King Zahir Shah, various names were used for those who worked for the government. Such as a secretary, administrator, mirza and others.

The word Diwan's was used in diplomatic offices until the 1360 solar calendar. Especially when a retired employee from the minority of Hindus and Sikhs was leaving the job, they called them Diwan Sham Das Kakar, Diwan Sham Das Mehra. The word Divan is still used by many families. Example: Diwan Sham Raj... which has no meaning or designation with the word Diwan.

Teacher Darwish Khan, a lecturer of history subject in Amani high school, has spoken about the national personality of Diwan Naranjandas and his contribution to the victory of the goal of the Afghan delegation in the signing of the treaty to recognize the independence of Afghanistan. He added that King Amanullah knew about the knowledge of Divan Naranjandas. Therefore, he appointed him to the position of the Minister of Finance.

Some people doubt that Diwan Naranjan Das was appointed Minister of Finance, and they don't don't think he will stay in that position for a longer time. He was there for a short time. He had another responsibility.

Colonel Nasser Pourn Qasmi from his grandfather Qasmi, a great musician of the royal court, tells the following story: ""The Divan of Naranjandas in the era of Abdal-Rahman Khan, had the Divan of finance, which is considered to be the finance minister nowadays. But after a while, Amir sent him away due to the complaint from Bibi Rado. He was fired and kept under surveillance in his house and was not allowed to meet anyone for eighteen years until the era of Amanullah Khan.

Prof. Dr. Faizi Sikander (Afghanistan's historical photo album), whose album is internationally famous, also named Diwan Naranjandas as the finance minister.

Since Diwan Sahib had completed military school, he always wore a military uniform and always carried a sword. He used to carry it himself and in official and unofficial circles, as well as on business and political trips outside the borders of Afghanistan.

On July 25, 1920, an Afghan delegation headed by Divan Mohammad Tarezi had been sent British-India to recognition of Afghanistan's independence should be signed by the British. The great historian of our country, Dr. Mir Mohammad Sediq Farhang, believes in this trip. His Highness Amanullah Khan wanted to gain political advantage by including Divan Naranjandas as a delegation member to encourage India to struggle for independence.

A white-haired old man, who was no more than a teenager at that time, said: ""When the Afghan delegation went to British-India for peace talks, the hall doors were closed, and the representative of the meeting had asked Divan Sahib that take your swords and hand it over"". Diwan Saheb said to him, ""We have come to British and officially recognize our country and we will not give up on its demands and will now hand over our weapon and go inside the hall"".

Divan Naranjandas was married and had two daughters. More information about his elder daughter has been received that will be discussed in the next lines. Her daughter is ""Zero Jaan"", It was said that with a strong belief, none of his descendants reached the office of Diwani.

Since Divan Naranjandas did not have a son. What caused Divan's Divan's reputation to be wider and is a leaf from Fleklor and Masat. In fact, it is the same story that has been told about his elder daughter.

Her real name is ""Radeja"". This is what the Afghans (Radojan) used to call it. There is various saying that she had been wearing boy's clothes since childhood and would walk shoulder to shoulder with her father in formal and informal circles. She is said to be the son of the father. They made stories about her charms and infatuations when she was no more than a maiden, from the beauty of the flowing beauty. Because she used to go back and forth to the royal court with her father, she rarely had the opportunity to express her love.

At that time, none of the Hindus dared to go to Diwan Sahib to propose Radu Jan. she used to call herself King relatives (Sardar Khil).

On one of the hot summers, my uncle, the late Lal Mehrchen Dahun"" invited Rado Jan to his daughter's wedding. It was heard that she returned after many years of residence in India

As it is known, the leadership of His Highness Amanullah Khan, as a result of the rebellion of Habibullah Kalkani, to prevent bloodshed and fratricide, restrained from the military resistance of the country and exiled to Italy. His close friend Diwan Naranjandas from fear of (pursuing politics!), also left for India with his family.

Rado Jan came to the wedding party at noon. She was wearing a precious cashmere shawl and had put a four-pointed sword on his left shoulder with his thumb and middle finger in his right hand.

The rosaries, made of sandalwood, moved as if you constantly mentioned the lord's lord's name. Everyone tried to shake hands with her. Addressed everyone with respect. From the nature of her youth, she tries to act like a boy. Her hair was white. There has been various poetry regarding her beauty and characteristic.

There are many doubts that whether Rado Jan got married or not. There are two conflicting opinions. Some say that she remained a virgin and untouched and acted like a man. Others say that when she was living in India, she married an Indian man and couldn't have babies.

### **Hakem Chand Kapur**

Whatever you are reading is an article written by the family of Hakem Chand Kapur in July 2001 and was prepared and read in the mourning ceremony at the Hindus and Sikhs synagogue in Frankfurt.

19 June 2001

"Mr. Hakem Chand was born in an educated family on December 21, 1908, in the city of Kabul. At 7, he started Amani high school and finished in 1921. Based on his knowledge, King Amanullah sent him and other students to Germany to study at Humboldt university in the field of Chemistry and philosophy. After graduating, he returned home and started his first job as a teacher at Amani high school.

Later, based on the recommendation of the government authorities, he was assigned to a committee for the design and establishment of a bank in Afghanistan. It was concluded that in the commission of the law of banks and the new economy, they performed their duties wisely on behalf of the

government. In the meeting of the founders of the National Bank and the country's bank notes plan, it was decided that the new banknotes should be developed. The case was decided, and the work was done under the guidance of the late Abdul Majid Zabuli to advance banking affairs. They were able to set up Melli Bank's (National Bank) representative offices abroad, i.e., London, Karachi, Peshawar and New York. He worked as a deputy and then as the head of the Afghan National Bank in the departments mentioned above as his direct supervisor.

During his tenure as the head of the National Bank, he was included in the Board of Directors and the Supreme Council of the National and Textile Bank of Afghanistan. In 1969, he was appointed the head of the Supreme Council of the Bank and Textiles of Afghanistan. Department of American New York affairs appointed and continued the duty until retirement.

In 1964, Mr. Hakem Chand was appointed as a selective member of Grand Jirga ( Loya Jirga) for the construction of Afghanistan. After the ratification of the constitution, they were honored to receive the Royal medal.

At the time of the establishment of the Permanent Mission of Afghanistan in the United Nations, Mr. Hakem Chand served as a member and secretary of the IFA Committee. On behalf of the late Dag Hammarsold, as a member of the United Nations Economic Commission, they have also performed a mission.

With great sadness, on July 19, 2001, at the age of 92, he passed away due to a heart attack. He had three girls and three boys, who have completed their education in the engineering and medical field and are busy with work.

### **Prof. Dr. Balmkand Das**

I couldn't get hold of Professor Balmkund Das details. He was one of the first professors at Kabul University. Until the end of his life, he served in the Faculty of Medicine in Kabul and, parallel to that, for a long time, he was the head of the Department of medical justice. He was the father of four sons and three daughters.

### **Cashier Ram Chand Kakar**

To write the complete biography of Ram Chand, who worked as a cashier in Samangan province, we have approached his two sons but couldn't find a complete bio but have just got what they have written to us.

The late Ram Chand was born in 1919 in Kabul. He studied until grade 6 in Habibi high school and got a job in the Naswan organization, which later changed into Mirmano and the ministry of public work. He worked for 11 years there. Later, it was turned into the Pashto Tolene (community) Institute.

Based on his vast experience, Mr. Ram Chand was promoted to manager in the media department, later named Ministry of Information and Culture and worked as a manager in the control department. Around 1967, he was transferred to the Ministry of Finance in the budget department. He continued this duty for three years and went to the post of the cashier (Mastofa) of Samangan Province.

As a result of the changes in our country's political and social life after Mohammad Dawood came to power, he became the head of a unit in the Ministry of Finance, which he was busy with until his retirement in 1975.

Late Ram Chand Kakar Mostofi was married. He married twice. He died in 1976 in Macroyan, Kabul.

## **Dr. Behari Lal Mehra**

Dr. Behari Lal Mehra born in 1922 in Kabul city. His father was a famous cashier of the time. Dr. Behari Lal graduated from Habibia high school and later went to Kabul University.

He served as a biology teacher at Ghazi High School and served as a translator at the Royal palace. Mr. Mehra traveled to India in Yeswant Rao and Mahatma Gandhi Memorial Medical College Indoor Mayday Pradesh and Holker Hospital Indoor Mayday Pradesh. He studied medicine and returned to his homeland in 1963. Mr. Mehra was busy with medical work in the provinces of Afghanistan, such as Perwan, Kunduz, Nangarhar, Logar and Kabul, until 1995. Although in 1992, most of his family members immigrated to India, Germany, and England, he alone was living in Kabul to serve his countrymate.

Dr. Behari Lal Mehra traveled to India in 2001, and in March of that year, he passed away.

## **Pran Nate Chandiuk (Ghanimat)**

Mr. Pran Nate, Chendiuk, surnamed Ghanimat, was the only singer on Kabul and later Radio Afghanistan. He lived in the neighborhood of Abdulrahim Mahmoudi (Sarban), the greatest singer of Afghanistan. He was born in 1927.

Mr. Pran Nate graduated from Ghazi High School in 1946. He opened a home furniture store. Beyond the efforts to provide for the children's alimony, sometimes he tried music and singing and then, the honorable master and powerful artist of Afghanistan, the late Breshna, gave him his way to Radio Kabul to show his talent with the best follow-up, the first song of Nate's parents.

His first song made magic. At that time, no radio or channel would have had permanent music recording equipment, and it was a live broadcast. One of the reasons that there are fewer songs from him and some of his contemporaries today is the same problem. Fortunately, his lovers have tried to save most of his songs which are recorded and released in a new way. Mr. Chandiuk sang and composed various songs in Pashto, Farsi Dari, Hindu, Punjabi and Urdu. He had duet songs with Mr. Arman, Master of Khayal, and Sarban.

He chose general and attractive poetry, which people immensely liked. His compositions were done with the help of various singers, and he sang for the movie.

In personal gatherings and weddings, he had the listener's pulse in his hands so that sometimes he would say a sweet poem with a single verse and in various forms. In his profession, he also took steps that were less experienced until then: Through Kabul Radio, the first commercial announcement to increase sales and introduce commercial goods by Pran Nate.

- He opened the first musical instrumental selling shop and toys shop.
- The first household's plastic item was brought by him.
- Development of the discount system to reduce the cost of the items while purchasing large amount and place gift on the item was introduced by him.

Unfortunately, in 1960 a fire happened in his shop that destroyed everything, and he then tried a lot to rebuild everything back but couldn't. He started back his cooperation with Radio Afghanistan and recorded his new songs. Still, the financial burden had got him under pressure, and his health condition was also not good, so he eventually went to India for treatment.

Finally, Pran Nate didn't cure his illness and died in 1983. He was married and had two sons and daughters that live in China, Germany and USA.

## **Colonel Ram Dass**

About the biography of Mr. Colonel Ram Dass. He graduated from the military school (Harbi) and reached the ranking of colonel, and served in the armed forces in the regime of Amanullah and the beginning of Nader Shah. We tried to find his details, but we couldn't make it. His two children are refugees in Germany and do have anything about his father.

## **Diwan Bhagwan Das, brother of Diwan Naranjandas**

Diwan Bhagwan Das was the brother of Diwan Naranjandas. I don't know if using the nickname "Diwan" for these is correct because I have not heard from anyone about their Diwan works. If anyone has accurate information about the works of Diwani Bhagwan Das, please let me know so that more people will know.

Surinder Kumar's note:

Diwan Behgwan Das Chebar (my grandfather), during the reign of Amir Habibullah Khan as a leader Chabutare (head of customs), which was later named as customs, performed his duties. For information, I would like to say that the custom was in Moradkhani area at that time.

The title of Diwan in our family has been inherited from our great ancestor Ishwar Das Chebar. Our great ancestor during the reign of Amir Abdurrahman Khan was appointed as the general state storekeeper, and the order of his appointment by Amir Abdurrahman Khan with the title of Diwani was issued that they were given a reward in return for their services, which was a garden in the area of Qalacha, which is from the top of the Balahisar of Kabul to Behnasar area. He was also given another garden in Shakardara.

## **Mehr Chand Kapur Verma**

To access the life of the deceased Mehr Chand Kapur Verma, I approached his son, and whatever you are reading is based on what he has written to me.

Mr. Verma, one of the experienced and knowledgeable Hindu and Sikh activists, was born in 1930 in an intellectual family. He graduated from Ghazi High School and started working in the business. But he failed in that, and he had financial problems and started working as a freelancer.

He tried to create a union with many young educated people in social life. Later, this opinion was formed to create (a charitable society) headed by him in 1950. Also, the religious leader of Nate Pante had assigned him as the secretary of the administration of Phir Ratan Nate temple, which he carried until the end of his life.

In 1965, Mr. Verma got membership in the people's political party and tried to work in the development of the social and political life of his fellow race. Therefore, several educated young people got a membership in the party.

In 1978, he was appointed as the head of domestic trade. When Hafizullah Amin reached power, he was jailed and by capturing the power by Babrak Karmal, he was released from prison, and in 1982, he became the general head of the chamber of commerce and industries. He was a member of the Afghan-Hindu Friendship Association. In 1984, he was appointed as deputy minister of trade and later served as an economic adviser to the Council of Ministers.

Mr. Verma left his homeland in 1985 and settled in India. He died in May 1998 in Delhi. He was married and had two sons and two daughters. And his wife lives with his son Naveen Verma in Germany.

### **Tej Pahan Shikarpuri**

Mr. Tej Pahan Shikarpuri was born in 1934 in the city of Kabul. He completed number 6 primary school. In 1950, he graduated from a professional commerce institute. He got his first job in the Central Bank of the country (the Afghanistan Bank) as a 5th-level manager (in management) in calculation and balance, including work.

In 1955, he was called to serve military duty. In the section on equality of rights, in detail in the section (a look at the historical past of the Afghan and Sikh tribes). Finally, he managed to get permission to include the precautionary lieutenant ranking course. After spending military service, got a job in the central bank's commercial management. The head office of The Afghanistan Bank (Central Bank), looking into the performance and for the support of Mr. Karpuri to continue his higher education, was sent for banking education to Czechoslovakia.

On his return, he took over the responsibility of the general department of that bank's representative offices. Prove his talent and ability in the service process.

Mr. Shikarpuri, until his forced leave of the country, performed various duties in the central bank and in the representative office of that bank at home and abroad. He did well in the city of Karachi, Pakistan. In 1992, according to the principle (maintenance of life as a priority), he and his wife emigrated.

Tej Pahan Shikarpuri was married, and his children live in Germany, Russia and the United States of America. In 2001, he traveled to the United States of America from Germany to visit his son, who passed away shortly after.

### **Likharaj Shikarpuri**

Mr. Likharaj Shikarpuri was born in Kabul in 1934. His father, Hargoband Shikarpuri has been one of the prominent social figures of Hindus. He completed elementary school in number (6), then in 1953, graduated from the national business high school. Based on a professional education with the highest rank (5) in the mortgage and repair bank occupied duty.

After completing two years of work to pass the compulsory military service period, including the precautionary lieutenant course, and with a military rank (2nd grade), he was granted a license. With the approval of the Ariana airline company, he got a job and was successfully managing the company's finance.

In 1961, the mediator between the royal government of Afghanistan and the military government of Pakistan regarding the fate of the Pashtunistan region happened. There was tension, and Prime Minister Mohammad Daoud announced preparation and that Mr. Karpuri would travel to Nangarhar along with other soldiers. Fortunately, there was no war, and all the military officers were promoted and returned to their duties. He returned to Ariana's company. In 1970, as the accounting manager of Ariana company in Beirut (Lebanon) and later in Damascus (Syria) was sent. He did this job well for about five years. After that, he returned to Kabul as general manager of control by the aviation institute.

In 1988, Mr. Shikarpuri was busy working at Ariana's agency in Delhi and returned to the country at the end of 1991. Like another fellow Hindus and Sikhs, he was forced to leave his beloved hometown in 1992 to live a foreign life like millions of others.

### **Dr. Bansari Lal Vavera Ghaznavi**

Dr. Banseri Lal Vavera Ghaznavi grew up in the rich and knowledgeable land of Ghaznai and was born in 1938. His family chose an unparalleled residence in Kabul. Mr. Vavera graduated from Habibi High School in 1958. He wished to become a source of precious service to his fellow citizens. He graduated from the faculty of Medicine of Kabul University.

In 1966, Dr. Vavera started practical work in the hospital (Aliabad) for two years. In 1968, he served as a surgeon doctor in the hospital of Wazir Mohammad Akbar Khan for four years. He did honestly as he was appointed as the vice president of that hospital.

In 1972, for the first time, he worked as a surgeon in his hometown Ghanzni hospital. Later, the Ministry of Public Health appointed Dr. Vavera as the head of the hospital of the city of Hamasha Bahar, known as the city (tens of thousands of gardens) of Jalalabad. Sometime later, considering his honest service, he was sent to Germany for a one-year study period. On his return, he was appointed as the director of the Ibni Sina hospital until his exile from the country.

Dr. Vavera is married and lives in Germany with his family.

### **Sonat Ram Behsin**

Mr. Sonat Ram Behsin has a certificate (diploma) in national economy from Afghanistan and Iran. He is the son of the late Amir Chand Behsain and was born in 1939 in Kabul. He graduated from Ghazi high school in 1958 and enrolled in the Faculty of Economics of Kabul University.

He is the first Hindu to receive a national economy diploma from Kabul university. After completing military school, in 1964, he was appointed to the planning department of the ministry of the plan, and until 1979, he was in charge of the planning department. The ministry had sent him for his master's degree in Iran. After completing the leadership training (industrial development department) was assigned to that ministry.

Mr. Sonat Ram Behsin was always interested in industry development and private investment. He was trying to encourage people to invest and create factories and industrial facilities. So, he started investing in small machines in Jalalabad and Kabul to make plastic.

Ram Behsin's, in 1992, narrowed the field for economic activity and dignified life. Like other Hindus, Sikhs and other compatriots could not get rid of the political conditions of that time. Left the country towards the United States of America.

He is married and has three sons and one daughter, whose sons are working in the United States of America and England. His daughter is still a student at City University (New York).

### **Sona Ram Behsin**

Mr. Sona Ram Behsin is the son of the late Sayen Dete Mel Behsin. Born in 1940 in Kabul city. Studied primary school of Ashiqan and Arif and graduated from Habibia high school in 1960. In 1965, he received his diploma from the Faculty of Science at Kabul University and worked at Ariana Aviation Institute.

Sona Ram Behsin's studied for a year's diploma in administrative management and sales in the United States of America, and the company funded this educational trip (Pan American). After returning, he was responsible for managing sales in the Ariana company in their office in Frankfurt until 1968. His way of thinking and work was different, which attracted the company's officials. They appointed him in different counties such as England, Lebanon, Holland, Turkey and India - served in the representative offices of that institutions.

In 1980, he was appointed as the general manager of Ariana's representative office in Frankfurt, Germany, which he held until the end of 1983. The political situation of our country during that day and night caused them to gradually leave their country, like the large spectrum of Afghan society.

Mr. Behsin spent some time in New York City but then settled permanently in California. He gained more knowledge and obtained his second diploma in business management.

Mr. Behsin is married with two righteous and knowledgeable children. His elder son (Simon Kumar Behsin) has a diploma in aviation, and his younger one is a computer engineer.

### **Jai Singh-Kohrane, former elected member of parliament**

Mr. Jai Singh Kohrane is the first Sikh-Afghan person after the establishment of the political system of the Parliament in Afghanistan. In the 12th round of parliamentary elections, he was the elected member.

Mr. Jai Singh was born in 1941 in Kabul city. His father was educated and dedicated special attention to his son's education and training. Besides the local languages, he learned Punjabi and studied religious books (Guru Granteh Sahib). He could also play musical instruments and sign religious songs. He graduated from 1960 Ghazi high school and worked for five years in the finance department of Ariana aviation company. He was very interested in social activities and established a network of youth to fight against the illiteracy of Hindus and Sikhs children. Jai Singh used to have speeches in the temple of Guru Hari Rai Sahib and motivate people to educate and eradicate illiteracy. He later chose a freelance profession. Travels to different countries in the world. In addition to the national languages, he could speak English fluently.

Mr. Jai Singh ran for the 12th parliamentary elections in 1969 and was successful in his search. The people of the eighth district had elected him as a member of the Olsi Jirga (Parliament). The Economic Commission of the Parliament accepted him based on his knowledge.

In 1973, Prime Minister Mohammad Daoud wanted to appoint him as minister of commerce, but with the regret of Mr. Jai Singh did not accept the offer due to his unstable health situation and had permission to go to India for treatment. Unfortunately, he did not achieve his wish and died on the plane.

In the mourning ceremony of Jai Singh, beyond his relatives and friends, senior offices such as Babrak Karmal, Hafizullah Amin, and other members of Wolesi Jirga (Parliament) participated and mentioned his great personality with respect and kindness.

### **Sona Ram Talwar**

Mr. Sona Ram Talwar is the first Hindu-Afghan person to receive a diploma in cinematography. He was born in 1941 in Kabul. Graduated from Habibia high school. In 1966, he got his diploma from the Indian film industry of Puna, India Puna of Institute Film Diploma in Cinematography.

During his domestic and abroad trips, he was among the media team and cameraman with King Mohammad Zahir Shah. During his life, Mr. Talwar created several artistic films that reflected from different angles of Afghan life.

Mr. Talwar lives with his family in Hamburg, Germany.

### **Doctor Omprakash Piasa**

Dr. Om Prakash Piyasa was born in 1942 in northern Afghanistan in Khan Abad, Kunduz province. In 1960, he finished Ghazi high school in Kabul.

Mr. Piyasa obtained his medical degree from the Faculty of Medicine of Kabul University. And he worked in Ibn Sina's hospital for a while. He came to Germany in 1975 and made a serious effort to work according to his field of study, so he devoted himself to accumulating knowledge and practice. He finally got his higher degree in 1984, opened a clinic, and worked until now.

Mr. Doctor is also interested in social issues. In Kabul and Germany, he organized the work of the Hindu youth. He also turned to music and played a musical instrument (madolin) well. He is married and lives in Germany.

### **Preet Singh, National businessman**

Mr. Preet Singh is the son of the late Harji Singh, one of the well-known businessmen of Kabul, and in his time, he made a valuable contribution to the development of the country's trade.

Mr. Preet has been importing goods and textiles from Japan and Korea for a long time. From this piece, little was consumed in the domestic market, but most of it was smuggled to Pakistan by the merchants of the border region. In order to grow the industry in Pakistan and India, importing foreign goods is prohibited in those countries.

Preet Singh - Sometime later, to establish and encourage the industry to establish (Kabul Textile Factory), for this purpose, he sent his two sons to study and gain practical experience in the country of Korea.

The advisors of the factory were from Korea, and the technical and non-technical workers were Afghans. Former Marshal Shah Wali Khan, the uncle of King Mohammad Zahir Shah, officially opened a textile factory in the area of an industrial park (Pulcharkhy) in 1965. For many years, this fabric company became a source of family support for hundreds of families. Due to the war in 1991/1992, it was destroyed, and its tools were stolen.

Mr. Preet Singh participated in the Loya Jirga (Grand gathering) held in Kabul in June 2002.

### **Principal Janat Kumar Kapur**

Mr. Janat Kumar Kapur, son of Mashka chat Kapur, was born in 1949 in Kandahar. His father used to work in Kandahar on those days. Mr. Janat Kumar graduated from Amani High School in 1968. Because of his interest in teaching, he worked as a teacher in that elementary school.

In serving, besides being a good teacher, he has also committed himself to the highest quality of teaching. During this period, many times, from the administration of the primary school and the Ministry of Education, he received letters of appreciation and awards.

The Ministry of Education, aware of Janat Kumar's ability and perseverance, selected him as a candidate for higher education and sent him to Germany to study in Hannover. It was supposed to be in December, and he returned to Kabul in 1975. Unfortunately, on December 22, 1975, an unknown person murdered him very brutally. His dead body was transferred to Kabul for eternal peace, where many relatives and friends attended the funeral ceremony of that experienced teacher. Friends and the administration of Amani High School shared and expressed their sadness and feeling in his absence of him.

The survivors of that deceased teacher are one son and two daughters. His wife, Mrs. "Raj Devi", had worked in Asa Mai school for a long time as a teacher and took great pains raising his children.

### **Dr. Sriram Kakar**

Dr. Sriram Kakar was born in 1945 in Nangarhar city. He graduated from Habibia high school in 1965. He is a doctor and has a passion for medicine. He was always an excellent student in elementary school. His teachers also encouraged him. In 1972, Mr. Kakar received his MD degree from Kabul University in internal medicine. He was introduced to the hospital to perform the surgery. In 1979, the Ministry of Public Health sent him on an education trip to France until 1983. He was busy in Dijon city hospital and returned home with more experience.

Dr. Sriram had been working in one of the private clinics in Delhi, India, for some time. As a result of his talent and merit, he was allowed to gain more scientific knowledge for the second time in France and is still working at Frankreich Beaune Hospital.

Dr. S. Riram Kakar is married with two boys and one girl. His elder son "Dehiraj Kakar" is a graduate medical science student in France and his younger son is still a student. His daughter lives with her partner in the United States of America.

### **Dr. Jagender Nate Kapur**

Dr. Jagender Nate Kapur, the son of the late Gangavishan Kapur, was a merchant and top businessman in Kabul. Dr. Kapur was born in 1946 in the neighborhood (Hindu Pass) of Kabul city. He graduated from Ghazi High School in 1965. Following his childhood dream, in 1972, he received his degree in medicine from Kabul University.

After completing his military service as a doctor in Nimr 2 military hospital, he became a dedicated person and in 1978, bypassing five practical years in the children's hospital (Indira Gandhi) - in the Institute of Medicine Kabul reached its desired level of M. S. Master of Surgery Indira Gandhi Institute of Child Health + Kabul Medical University.

Mr. Kapur worked in that hospital for two years as a specialist in the field of medicine. Ministry of Public Health sent him to India for further studies at All India Institute of Medical Science New Delhi (A. I. M. S.) (M. C. H.).

On his return to his homeland, he assumed the position of head of the surgery department of the Children's Health Hospital (Indira Gandhi). In addition to the mentioned duties in 1990, he carried out the sacred task of teaching in the Faculty of Medicine of Kabul University in a good way. He had served the country for 18 years without hesitation and left at the end of 1990 due to political difficulties.

Some of his Scientific works:

- Urinary stones in children
- Foreign body in the liver caused by the effect of the bomb explosion
- Foreign body in the colon (intestines) caused by the effect of the bomb explosion.

Dr. Kapur works as a doctor in one of the French hospitals. In any city where he lives. Sometimes, in the cultural programs of foreigners in that city, he was asked to introduce and explain the traditions and cultural institutions of the country. Dr. Jagender Nate Kapur is married and the father of one child and one girl.

### **Professor Dr. Mohanlal Mehra**

Kindly receive the biography of the distinguished scholar and professor Mohan Lal Mehra from him, and here is for the readers;

He was born in 1946 AD in an intellectual family. He completed his elementary lessons in his hometown of Kabul with complete success. In 1961, he entered Najat High School (Amani). He was still ten years old when he lost his father. He was among the most brilliant and talented students during elementary, middle and high school education. His natural intelligence always made him stand out among his classmates, and as a result, he generally won first place and received prizes.

In 1968, graduated from Kabul natural sciences faculty. In 1964 and 1969, a special certificate of higher German language courses was given to special degrees during this period. During his studies at the Faculty of Natural Sciences, he worked as an assistant to German professors, and as a result, he finished his studies. In 1968, he was included in the scientific cadre of mathematics and physics and a candidate professor.

This was the beginning of his work with special merit and merit that he had in 1969 with the recognition of his name and the writing of his thesis. He completed his teaching duties for two years under the guidance of German professors in 1970 with the Federal Republic of Germany Scholarship. He was the first student attending the scholarship in Mathematics, and he went to Bonn University to study higher education. After obtaining a special degree in German, including the Riaz Institute of Science, the School of Natural Sciences, Ben University, in May 1975. Has obtained a diploma in mathematics and physics with a very high grade of gut sehr. To achieve his goal, he is admitted to Ph.D. After the seminar presentation, he received the assignment to continue his education at the university and took the exam on the 11th of May. 1978, with the honor of receiving a doctorate, he returned to his hometown, and his honor in the Department of Science, College of Science.

The professor started working. In 1982, he was promoted to the rank of full professor and the third government rank. In 1981, the Department of Mathematics assigned the faculty to the relevant faculty through the Department of Education and Publications. A year later, he was introduced as the General Secretary of the Department of Mathematics in Kabul in 1989.

Bring it to the service of the country's young generation. Renovation and completion of the library of the Department of Mathematics and the publication of textbooks for advanced mathematics courses was his innovation.

He visited different countries, such as England, France, Belgium, Luxemburg, Holland, Austria, Switzerland, Hungary, and India. He had full command of German, Urdu, Dari and English.

As an outstanding personality, Dr. Mehra was awarded a letter of commendation from Kabul University in 1981, and in 1982 he was awarded the title of best professor of the year. He wrote a book and published an article for his continued service to the children of this country and educated youth, and he held a seminar and conference. Author of several volumes of academic books and more than fifty scientific articles at home and abroad.

He was the head of the discipline and publishing committee of teaching materials and a member of the science council of the school and the scientific council of Kabul University. In 1982, the conference in honor of the 40th anniversary of the establishment of Kabul University played a prominent role. In 1985, he assumed the duty and responsibility of publishing the scientific journal (Natural Sciences). that he carried with him in 1987.

In 1988, according to the order of the Research Center of Science, Kabul University, New York University. Many students, assistants and professors of the university had the honor of being students of this professor.

The above records were promoted to the government rank (senior rank). But due to the country's political changes in late 1991, he went to India. According to the invitation of the government of the Federal Republic of Germany, the University of Bonn was again invited to Germany. Later, he was accepted as a political asylum seeker.

Prof. Dr. Maher worked in the Allkauf company for some time, and then in September 1998, due to his interest, he worked in Presse Service Bonn, where in 1999 and 2000, he succeeded in receiving monetary awards and letters of appreciation. He is currently a member of the international math Zentralblatt in Berlin as a reviewer. He published a lot of papers. Dr. Mehra is married and has a son and a daughter.

### **Dr. Faqir Chand Chandiuk**

Dr. Fakir Chand Chandiuk is the son of the late Vishan Singh Chandiuk and was born in 1947 in Kabul. He started his school in Khalisa temple. He learned the Punjabi language there and was allowed to read the religious book (Guru Garhante-Darbar Sahib). Parallel to learning language and religious issues in school, he also studied at a government school and completed his education at Habibia high school. In 1976, Mr. Chandiuk received his medical degree from the Faculty of Medical Sciences (Medicine) of Kabul University in Internal Medicine.

Dr. Faqir Chand, in social work, is spreading literacy and promoting it in the families of Hindus and Sikhs in Kabul city. The nation's elders have been guided and voluntarily agreed to cooperate and teach children from low-income families. The education process, both in primary school and university, has also taken part in artistic activities. Similarly, as a result of political changes that occurred in the political life of Afghans during 1962-1963, Mr. Faqir Chand, with some of the Hindu and Sikh youth, tried to follow the guidance of the late Hakem Chand Kapur and the late Professor Balamkund Das Halq to gather intellectuals under the name of "Charity Community". Of course, his main incentive in the scope of social work belongs to Ram Behsin.

In the activity circle of Dr. Faqir Chand charitable community, he promotes artistic works, including the representational section and research improvement. He played a significant role in "Akare" Temple of Shourbazar and an honorable role in "Asemayi" school.

In addition to the mentioned works, he established a library and prepared and collected about 300 volumes of literacy and religious textbooks and was its first librarian. Also, the wall journal "Jagarti" which means (awakening) of the Asemayi school, was published with interesting and informative articles.

Dr. Faqir Chand started his position as an internal doctor. After completing the journey, the successful completion of the practical exam from the Ministry of Public Health as an internal medicine doctor was presented at "Jhumurit" Hospital. He served in that hospital as the teaching staff of the Faculty of Medicine of Kabul University. He has been working as a doctor at the Indian Embassy in Kabul. Mr. Chandiuk has been a refugee in Germany with his family since 1994.

### **Dr. Perme Nand Malhotra**

Dr. was born in 1947 in the city of Kandahar. He started schooling at the age of 7, then got into the (Shalimar) primary school and in 1969, he graduated from the (Mirwais Nikah) high school. Based on

his interest and talent was included in the Faculty of Medicine of Kabul University. In 1976, he succeeded in receiving a medical degree.

Dr. Parme Nand Malhotra has worked periodically at Kandahar hospital for two years. He then moved to Kabul and worked as a children's specialist at Indira Gandhi hospital.

A tragic accident happened to his life, which made him lose the ability to do work. But with that, he tried to perform his duty. Dr. Malhotra is now a refugee in Germany with his family, and he is being worked in a medical institution.

### **Engineer Gian Chand Kapur**

Mr. Gian Chand Kapur is the grandson of Gangavishan Kapur and the son of the late Ram Keshan Kapur. He was born in 1949 in the city of Kabul, received his primary education at the school (Ashqhan and Arifan), and graduated from (Nadria) high school. Kapur studied engineering at the Faculty of Engineering of Kabul University for five years and graduated in 1974.

Engineer Kapur, in 1974, got his first job in the aviation company (Ariana) as an aircraft maintenance engineer. After personal studies and successfully passing the aptitude test to achieve it in the American Boeing 727 aircraft body.

Mr. Kapur, three times in the internal courses of his service and the body part of the new flight -10DC American in the city of Los Angeles, United States of America, and in the 6CF-2C50 type aircraft of the General Company, American Electric, and in 1978-1979, acquired the private knowledge of the American -10DC aircraft body and engine. In 1986, he was successful in his career after participating in the M154TU-M154TU flight training course. The Topolof company of the Soviet Union has experience in the technical knowledge of the body and the aviation engine. Mr. Kapur, from an administrative position, was responsible for the technical management of maintenance and maintenance of Ariana's aircraft with the formation of three hundred people who performed the assigned duties.

Engineer Gian Chand Kapur is married and lives a loving life with his two children in Germany. His sons can speak English, listen to music, play musical instruments and write poetry in Farsi, Dari and Punjabi.

### **Chitram Sani**

Mr. Chitram Sani is the only Afghan Hindu who has a diploma in the field of music. Mr. Chitram was born in 1949 in the city of Kabul. He graduated from Naderia high school. Since childhood, he has been very fond of playing the table (drum). His uncle, Paran Nate Ghanimat, who was a singer on Radio Afghanistan, has taken him to include him in the children's programs of Kabul Radio.

He was under the influence of the movements of masters such as the late master Hashem, master Gol Alam, master Asif Aref and Mohammad Vali while recording songs. In the summers, on Friday nights, he goes to Paghman with artists and accompanies them by playing drums. In the same circle of Paghman programs, he was introduced to Mr. Aziz Ashna.

In 1962, the first amateur group was organized by Mr. Aziz Ashna, and Chitram played drums and jazz together. In the artistic work of that group, a musical group is also valued. With the friendship of Mr. Kabier Hoyeda and others, the hours are full of effort and training. This artistic group proved its place in the world of Afghan music in a small field and was later promoted to Amator Orchestra. Many artists participated in the amateur orchestra. But only gentlemen who look good Jahani Babarak Vesa and Agha Mohammad Kargar had a long-standing relationship.

Mr. Chiteram, at the same time as his artistic work in Afghanistan Radio, together with Mr. Kabier Hoyda, directed a music program, and they arranged the programs.

In 1965, he and some other artists went to the Soviet Union to get scientific music education, and after four years of training in the field of percussion, he obtained his diploma.

During his lifetime, he met many well-known entertainers of the country, such as Ahmad Zaher, Mashor Jamal, Salama and Dr. Sadegh Fitrat Nashnas, have collaborated in playing Tabla Dehl (Drum).

Mr. Chitram Sani was forced to leave his country and his family (wife and daughter) due to the political conditions of the 19th century. He went to the United States of America.

### **Gajender Singh – Parliament member (Wali Jirga)**

Mr. Gajender Singh-Safari is the son of Sardar Min Singh. Born in 1950 in the Kabul. In 1969, he graduated from Habibia High School. He also learned the Panjabi language and religious books (Guru grante-saheb).

After graduating from Habibi High School, Mr. Gajender Singh went to work in a commercial business with his father. He made trips to the countries of Japan, Russia, Taiwan, Thailand, Pakistan, Germany, and Holland.

Mr. Gajender Singh has been active in social affairs and has always tried to serve his fellow citizens. In 1969, as the responsible secretary of the office, in the matter of group voting, he was elected and tried to control the children of Hindus and Sikhs so that at the age of 6 they are enrolled in governmental schools and in their free time in Khalsa and Asemai schools, to study Hindi, Panjabi, and religious books. He paid attention to the work and struggle of Hindus and Sikhs in daily life through mass media, and in radio talks, he provided all-around information to compatriots. In 1987, when the grand gathering (Loya Jarga) was held, he was a member of that and a year later, he was a lawyer of the local body and government authority.

From 1988-1992, Mr. Gajender Singh was elected as a member of the parliament (Olsi Jirga) from the 8th district constituency of Kabul city. And he was a member of the trade and economy commission of the parliament. Active participation in its work would receive a commission. He had various discussions with the prime minister and president, Dr. Najibullah.

Mr. Gajender Singh-Safari is fluent in Punjabi, Hindi and English language. Like most Hindu brothers and Sikhs and his fellow citizens who could not tolerate the unusual political climate of 1992, he left his hometown. He became a refugee in England with his family.

I know Mr. Gajender Singh closely. In closeness with him in the Jirga of Hindus and Sikhs of Afghanistan as the origin of the Jirga. The link between the government and the religious minority has become cooperation. He is a well-trained speaker, and makes a religious conversation very exciting and interesting.

### **Dr.Narind Kumar Goswami**

Dr. Narendra Kumar Goswami was born in 1950 in the old city of Kandahar. After completing his primary education in 1969, he graduated from the high school (Ahmad Shah Baba), based on his interest and choice in the faculty of Kabul University; in 1976, he entered the Department of Internal Medicine and obtained his degree. 1978-1980, he worked as a doctor at Malaria Institute in Kabul, Perwan, and Nangarhar provinces, and then he turned back to Police Academy Hospital.

Dr. Goswami was politically persecuted by the intelligence agency (Khads), and in 1985, he was forced to emigrate and became a refugee in Germany. Mr. Doctor, after studying the German language, became a visitor doctor in four hospitals in Germany. He did his duty. At the end of a course of auxiliary education in which the fundamental issues correspond to the field. In 1995, Mr. Goswami was awarded the scientific rank of doctor and allowed to open his private clinic in Hamburg. Dr. Goswami lives in Hamburg with his family.

### **Colonel Dr. Sentok Singh Hamrahi**

Dr. Sentok Singh Hamrahi, is the only person from Hindus and Sikhs that have reached the colonel ranking in the military after the Amanullah Khan era. Dr. Sentok was born in 1951 in the city of Kabul. He finished elementary school (Abu Raihan Al-Biruni) and joined Habibia High School. In 1977, he completed her medical degree from the University of Nangarhar. After completing his service in the military, according to his field of study, he became a doctor in mental and neurological diseases of clinical status, the duties of the IFA; As a first doctor in hospital No. 2 of the Army and shortly after that, he treated patients at the Academy of Medical Sciences.

As usual, only military personnel can work in that academy. Dr. Sentok Singh was also included in the military affairs training course. It was a military institution; I could not understand his life and duties.

It should be said that he was active in society as a student and at the university. He has actively contributed to the happiness of his fellow citizens, especially his fellow Sikhs and Hindus. Dr. Sentok Singh is married and lives in abroad with his family.

### **Prof. Dr. Engineer Shivram Mehra**

Mr. Shivram Mehra is one of the outstanding personalities of the Sikh and Hindus community of Afghanistan. He was born in 1951 in the city of Kabul. In 1971, he graduated from Amani high school and based on his interest and love, he traveled to Germany to gain an education.

In the first element, one period of practical work in Mühlheim in Union Kraftwerk, He spent his time in the Ruhr and subsequently in the city of Aachen studying electrical engineering Elektrotechnik a der RAWTH Aachen. He received his diploma. In 1979-1984, scientific and teaching cooperation in the physics school of Essen University and Pasanter was appointed as a professor of construction physics at the University of Stuttgart.

In 1986, Mr. Shivram Mehra obtained his professorship in the Department of Astrophysics at the University of Ashgart. As a scientific employee of DEGA Akustik der Lehre Institute, Shivram continued her research, and in 1994, he got his doctorate.

Prof. Dr. Engineer Shivram Mehra in the course of his work life:

- He has participated in many conferences and seminars.
- He has published articles in newspapers.
- He has authored a scientific book in the field of physics.

His writings are included in detail in the German version of this book, Afghanistan Gefährten Die.

Dr. Engineer Shivram Mehra is currently a professor at the University of Stuttgart. Mr. Shivram is married and the father of a son.

### **Lady Rajni Pran**

Mrs. Rajni Pran was the very first lady from the Hindus and Sikhs community that had worked in radio Afghanistan as a speaker. As can be seen from her last name, she is the daughter of Pran Nate. She was born in 1951 in the city of Kabul. Mrs. Rajni graduated from Zarghun High School in 1970. At the same time, she studied Asa Mai school for Hindi language and religious studies. She was an active lady in school activities and arts. Mrs. Rajni wanted to study construction engineering, but due to her father's financial difficulties that affected her life did not allow her to wish for this girl to come true. She lived with her family for many years in India.

They have returned to their hometown. Rajni was engaged in the circle of relatives for a long time. After a while, she was married to Mr. Ashok Kumar Behsin.

She worked for 12 years as a speaker in the Urdu language program on Radio Afghanistan. In addition to her speaking duties, she worked as a teacher at the Ase-Maai school. Ms. Rajni also works as an English typist in the Ministry of Finance. She used to travel to India, and every time she brought tapes of Indian singers with her and included them in the richness of the foreign music archive of Radio Afghanistan.

Mrs. Rajni Pran is staying in the United States of America with her husband and three beautiful children after being forced to leave her homeland.

I may have called her more than ten times in live communication with Mrs. Rajni. I had a conversation with her. From the excellent part of our people's purity and untainted cordiality had a chatter in her chest.

### **Dr. Gangaram Bega**

Mr. Gangaram Bege was born in 1952 in the city of Kabul. He graduated from Estiqlal high school in 1971. The school administration awarded him a scholarship to France for education. In the first year, he learned more about the French language and then trained a group of technicians in Grenoble. In 1980, he got his Ph.D. in mass communication from France.

Dr. Bega has given seminars in Germany, England, Poland, and France. It is of interest to the relevant authorities. He sometimes participates in cultural activities that benefit our country. He has been involved in documentaries and has documented the facts of the social life of Afghans.

Dr. Gangaram Bega has been teaching in one of the technical institutes of France, and at the same time, he is an institution. He also leads a non-profit organization. He is married and lives with his family in France.

### **Kartar Singh - Diploma in Engineering Economics**

Mr. Kartar Singh was born on 29 September 1952 in Kabul. He graduated from Habibia high school in 1970. He started his first job in Central statistics organizations.

In 1971, he went on a trip to German and, after studying several German language courses from 1976-1974, studied medical education in Munchen to obtain a medical qualification. He couldn't obtain the required marks and wanted to change his course, but before that, he came back to Afghanistan, got married to his relatives, and now has a son and daughter.

In 1977-1978, He followed the preparatory semester at the university. At that time, in Munition, the technical faculty was in their junior year. Therefore, he joined the Faculty of Economics and

Engineering, where he completed his diploma in 1988. Mr. Kartar worked in a factory (Siemens) during practical work. In the process of education, he visited family members in Kabul and Delhi caused him to spend more time getting his diploma.

In their hometown, either during elementary school or during the mission, he prepared a ring with a group of friends on the way to battle the illiteracy of adults and children and the teaching of the English language to his fellow citizens.

In his time of education in Germany, he was member of education unions. In 1997, he founded a place of worship for Sikh people in the city of Munich. He united the culture of Hindus and Sikhs-Afghan residents of Bayern state, where he is currently the vice president of that cultural institution. He can speak many Asian languages, and with that, he helps refugees from Afghanistan, Pakistan and Iran in different offices for translation.

### **Engineer Ram Parvish Mehra**

Eng. Ram Parvish Mehra was born in 1952 in Kabul in an intellectual Hindu family. 1971 graduated from Amani High School. In 1973, he traveled on the educational journey of the high school administration to Germany. He studied at the Fachhochschule, Konstanz university and obtained his certification in the field of mechanical engineering. Till the end of 1984, he worked in the nuclear energy development department at the BBC factory in Mannheim.

Mr. Mehra received one-year training in the field of Microelectronic computer systems. Due to his rich scientific talent, he could study in the city of München at the Nixdorn Institute to produce computer programs and equipment. He worked in the telecommunications department for five years. Then he went to the Siemens factory, where he was also involved in developing computer programs. Since October 2000, he has worked as a communication engineer in mobile GPRS and UMTS exchange of numbers and materials. There is the information between the Siemens factory in Munich and Stuttgart and several other cities and Siemens in Belgium.

Mr. Mehra is also active in his social life. During his studies, he was also a member of the student union. Engineer Ram Parvish Mehra is married and lives in Germany with his family.

### **Mrs. Reshmo Mehra's**

Mrs. Reshmo Mehra is the first lady among the Hindus and Sikhs of Afghanistan with a diploma in education and literature. She was born in 1953 in the city of Kabul. She graduated from Zarghouna high school in 1969. She finished grade 1-3 in one year.

Since her family had no financial difficulties, she did not face obstacles in continuing her education as a girl. She studied at the Faculty of Education and Research at Kabul University, received her diploma in 1974 and became the first female graduate in the minority groups of Hindus and Afghan Sikhs. She was a bright student.

As it is clear to everyone, our country was a field of conquest the seventy's centuries, and various political theories were put into practice. The brain's escape was one of the consequences of these dark days. Mrs. Reshmo Kapur, the wife of Mr. Keilash Nate Mehra, could not complete the course. Therefore, she went to the United States of America with her family.

As a result of her efforts, she got a job in one of the American government institutions. She believes that education in Afghanistan has played a significant role in the success of her career in America.

Mrs. Reshmo Mehra is now leading a computer software design institute and has grown two daughters. Her first daughter (Rink) is a medical doctor, and her second daughter (Sepna) is still attending university.

### **Vishoh Nate-Katyal Rahi**

Professor Vishoh Nate Ketyal "Rahi" was born in 1954 in a family based in Nangarhar and traveled to Kabul. He graduated from Habibia high school in 1973. In 1977 he graduated from Kabul medical university, and with a higher ranking, he started lecturing at the university. Then he was assigned to Herat province, where the security situation was not so good.

After completing his military service, Mr. Katyal returned to school and became a teacher. Having a scientific rank (professor) continued to be devoted to duty. Unfortunately, in 1989, when Dr. Katyal was busy teaching, an unknown person in his class shot him. The motive and background of this murder remained suspicious until today.

Hundreds of students, teachers, the leadership board of Kabul University, relatives and friends described him as a great person at his funeral and burning ceremony. Mr. Katyal was married and had one daughter.

### **Dr. Om Prakash Kapoor Sitara**

About the biography of Dr. Om Prekash, the author of the book (Hindus in Germany) Dr.Dessai Elisabeth, (Deutschland in Hindus), which was carried out in Germany in 1993, would suffice:

"Doctor Om Prakash Chand, was born in Kabul. His father was from the Kehtari class, and after graduating from school, he went to Germany for higher education. He traveled and returned to his homeland at the end of his studies. Before appearing as a permanent member of the Afghan National Bank in the United States, he was the CEO of that bank."

His siblings and parents had immigrated to the United States years ago. He was the only heir of his family who lived in Afghanistan.

Language: Punjabi at home, Farsi at school and outside the home.

Worship: We have rarely performed religious ceremonies in our family. My family was not religious.

Attendance at the place of worship: We mostly went to the temple. Because there we could provide better contact with our people. His father was not a religious person. But he was very interested in ethnic issues. He founded the first youth organization and school where the religious book of Gitaji and the languages of Hindi and Panjabi were taught in the temple of Asa Mai. He was responsible for the supervision of this school for 11 years.

The intention for the opening of this school was, like other religious minorities, we wished to preserve our culture, customs and habits. We wanted religious language and philosophy. We wanted to celebrate our holidays. We will strengthen contact with the people of India. In the end, to give more effect regarding the issue of throwing the ashes of the dead into the Ganges water.

He studied medicine and worked as an assistant professor of Biochemistry for some time. But he considered himself educated in the theory of socialism, and that's why he got involved in politics. He belonged to the employees of the presidential office.

### **Prof. Dr. Keshon Lal Manjal Jalalabadi**

Dr. Keshan Lal Manjal was born in 1965 in Mamla village of Jalalabad city. In 1975, he graduated from Nangarhar High School. In 1982, he obtained his MD degree from Nangarhar medical university. He served in the military as a professor in the Faculty of Science histology department.

Dr. Keshon Lal later started working as a doctor at Nangarhar Hospital, and parallel to it, he was a member of the teaching staff of that school. In 1996, he performed the assigned tasks with total interest and achieved the fourth government rank. A letter of appreciation has been handed over to him. The Taliban regime, by destroying the great Buddha in Bamiyan, has changed social life for the minority. Hindu and Sikh Afghanistan became even closer, and Dr. Keshan Lal was also forced to migrate. Dr. Keshon Lal lives with his family in Germany as a political refugee.

### **Dr. Kumar Lal Bahahar**

Dr. Kumar is the brother of the famous doctor Shamlala Kandahari. Mr. Kumar Lal was born in 1956 in Kandahar in a Hindu family. In 1979, graduated from Amani Higher School and enrolled in the state medical institute (Ibn Sina) at Kabul University. He studied surgery there and received his doctorate in 1984. He served for seven years in the surgical service of the hospital (Wazir Mohammed Akbar Khan).

Dr. Kumar Lal, like other Hindus and Sikhs of Afghanistan, was forced to leave in 1992. Mr. Bahahar is married and lives with his beloved family in Frankfurt.

### **Engineer Jagan Nate Gardizi**

Mr. Jagan Nate is a Hindu from southern Afghanistan. He was born in 1957 in Paktia province. Mr. Jagan Nate graduated from secondary technical High School, and in 1978 he graduated from the Faculty of Engineering at Kabul university in the field of electrical engineering.

He spent some time working in Afghanistan Radio and Television and a few years in the engineering faculty as an assistant professor. Engineer Gardizi wrote that when he was a student and working with teachers, politically, he was interested in the United States. One day, through a friend, he finds out that there is a possibility in the intelligence agency (Khad) would arrest him. Therefore, he traveled to Germany through Pakistan.

Mr. Gardizi studied German in Germany as long as his asylum was accepted. Later, he studied in the city of Frankfurt. Now he works in one of the telephone and telecom companies.

### **Dr. Chile Ram Mehrzadeh**

Mr. Chile Ram Mehrzadeh is one of the Hindus of the historical threshold of Kandahar. He was born in 1960 in the city of Kandahar. He graduated from Amani high school in 1980. Fortunately, he was awarded a scholarship to continue his studies in Germany.

In 1982, Mr. Mehrzadeh started studying general medicine at the University of Cologne. From 1986-1990, Dr. Mehrzadeh conducted various tests concerning the establishment of the main course. From the spring of 1990 to the spring of 1998, he worked in hospital Nordrhein-Westfalen, Germany, for the doctor's preparation; later, the independent doctor was busy. In the same way, in 1997, he succeeded in obtaining a specialization in medicine; internal diseases came, and he was allowed to open a private clinic in the city of Köln. Dr. Mehrzadeh is married and the father of three children.

### **Dr. Amarnateh-Kekar Laghmani**

Mr. Amranateh-Kekar is a Hindu from Laghman. He was born in 1963 in the city of Mehtarlam, Laghman province. Mr. Kekar graduated from Esteghlal high school in 1982, after which he continued

in the Faculty of Medicine of Kabul University. After graduating with MD in internal medicine in 1989 and completing military service, he has introduced to Battalion 8 Qargha hospital.

In 1990, Dr. Amarnateh Kekar Laghmani, his wife and two children went abroad due to political events in the country.

### **Naveen Verma**

Naveen is the son of Mehrchand Verma. He was born in 1964 in Kabul. In 1980, he graduated from Habibia High School. Mr. Naveen Verma, parallel to schooling, learned the Hindi language in Sanskrit and English. He read religious books (Gitaji). He played in many artistic programs and performances of religious ceremonies held in the city of Asa Mai and in the port city of Kabul. Therefore, he was considered one of the prominent and well-known figures of Hindu youth.

Mr. Verma followed his father's political path; First, he was a member of the youth organization and, later, a member of the people's political party. He had a position in the international relations branch of that party. In 1981, a trip to the Soviet Union made history and taught diplomacy and international relations in Moscow.

On his return, he was an employee of the party. He also worked as a translator at the Indian Embassy in Kabul. Other than national languages, he knows English and German languages. Naveen Verma has been living with his family in Germany since 1990 and works as a translator.

### **Engineer Niron Kapur**

Eng. Niron Kapur is the son of engineer Gyan Chand Kapur, born in 1973. He started studying at Naderia high school and a private school and learned English and Hindi.

He graduated from the 13th class Abitur, whose average grades were fixed at 1.7, and prepared for university. During 1996-2002, Mr. Niron studied electrical engineering and mass media techniques at Universität Bochum at Bochum University in Bochum, Germany.

In addition to the main course, Niron has full access to future computer issues, Cadence, VHDL, MATLAB, JAVA, C++, MS-Office, and Corel Draw. The author is fluent in English, French, and German, with music and sports. In 1992, he won a medal in simple athletics. Eng. Niron is married to the daughter of Professor Dr. Mohanlal Mehra and is the father of one child.