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Author of “Conspiracies and Atrocities in Afghanistan, 1700-2014” Published on 11th Jun,2015.

August 28,2016.

Pages 216-226, from manuscript of “Conspiracies and Atrocities in Afghanistan, 1700-2014” about

Habibullah Kalakani

January 17th to 15th October 1929

Habibullah was the son of Abdul Rahman the servant of Malik Mohsen Kalakani and the water Carrier for the people of village in Kalakan, Habibullah was born in the 1890s in the village of Kalakan, thirty kilometers north of Kabul Province. Also known as "Bache-i-Saqqao.

Habibullah was illiterate poor, very simple and very brave person he might not have been a Wahhabi Muslim but the history shows his deeds and way of rolling the country was following Wahhabism such as pushing the country back to the dark-ages and away from civilization to early nineteenth century of Afghanistan. He was enlisted in military in 1924 and sent to Khost, after sometime he escaped the army but, he was caught and imprisoned, again escaped and became a highway robber and a member of a rebel group in his village, then he with his rifle fled to Peshawar .He performed odd jobs there, including selling tea on the streets. He also spent 11 months in prison at Parachenar after breaking into a house. Poor Habibullah was so simple man and far from politics that even he didn't knew who was behind all the conspiracy to throughout King Amanullah and make a poor illiterate robber like him Amir or King of Afghanistan for just nine months and then be killed with all his best friends.



“Habibullah Bach-i-Saqqao after he got the throne, one night to the people present in his court talked about his adventure behind the frontier and said as follows:

“I for fear of Amanullah’s persuasion, with My cousins Sikander and Samander went to Peshawar, for some time we were busy selling tea, then I went to “Tot Gaay” opened a tea shop, stayed there until the time of return to Afghanistan(But he didn’t say anything about his robbery in Para-Chinar and his eleven months imprisonment) on the way back when I reached Barikot Village was Friday, I went to Mosque a Mullah was

giving lecture about Jihad against infidels, when he was finished I went forward and asked his blessing, He blessed me and told in getting out of Mosque on the way you will see a tree, dig out under the tree whatever you find take it, I did the same and found four guns, cartridges and cash one thousand Rupees, took them and walked away. When I was going from Laghman to Kohdaman again on the way I met another Mullah and ordered me to do Jihad against Amanullah, On the independence day in Paghman when Amanullah was inside the theatre, again another Mullah met me and told me follow the order of Islam and kill Amanullah, but I didn't do it because I did not want to ruin the independence day of Muslims, when returned to Kohdaman another Mullah reiterated the saying of Paghman Mullah, I went to Tagaaw General Ghulam Mohammad Tagawee and Akhundzadah Sahib of Tagaw (Mullah Hamidullah Khan)called me over and met me as well as guided me how to kill Amanullah and also introduced to me some of the Kohdaman's chieftains then I decided to go to Kabul and overthrow Amanullah”.

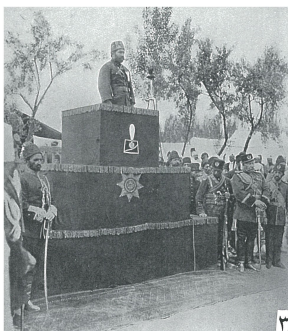
Also because “Habibullah was an illiterate person away from hypocrisy and politics, sometime in privet meetings he has talked in details about his wound in Kabul battle and about how and where (meaning in which foreign building) was under the medical treatment and how he was respected as Ghazee.”(816-1)

Any way by most non-Afghan writers Habibullah has been called Brigand-King and one of the them says:

“The Brigand-King in the Saddle

“The very first act of the water-carrier's son upon mounting the throne of Kabul on January 17th, 1929 was to assume a royal title of Habibullah Ghazi-- meaning: The Beloved of Allah, the Knight of the Faith. His name was mentioned at the Friday sermons at the capital more on account of the dread of his soldiers' bayonets than by any degree of affection which the priests had for him. Coins were struck in his name; he ordered all the departments of the State to be opened except that of Education and of Foreign Affairs. His mountain warriors had an orgy of feasting and rejoicing at the capital for days on end. Uncouth brigands of the glen lolled about in their muddy boots upon the sumptuous sofas of Amanullah's palace. The clownish Court of the illiterate and low-born bandit presented a ludicrous spectacle. Expensive rugs of the household were thrown over the pack animals at night, not always on account of vindictiveness, but due to the ignorance of their use and value by the ruffians of the highlands. They washed their muddy boots in the hand-basins, and used to hang their cartridge belts on the exquisite candelabra.”(235-7)

Any way“Amir Habibullah kalakani, in first days of his reign declared his major policy in a decree as follows.



Because with the grace of God and following the path of Islam, by dethroning Amanullah the destructive to Islam which, was the only desire of our and your's, I from the beginning of my accession succeeded to forbidden all his unlawful enforcements, for

you the brave follower of Prophet Mohammad religion I forward the following information.

1-Saying sallam (Greeting) which is Islamic tradition was changed to hand waving is forbidden.

2- The turban which was the tradition of Prophet Mohammad and the praying is completing with it was forbidden, I ordered that the turban must be propagated with all the power.

3- The Islamic clothing which was changed to infidel's clothing forbidden.

4-The wearing of veil which was forbidden, I rejected.

5- Going of women and mature girls out of home without the permission of their guardians forbidden and the girl's school (Mastorat school) is suspended.

6-Shaving the beard and leaving only mustache is forbidden.

7-English, Frinch and Germen schools got closed.

8-Because sending girls to foreign countries was ignominious to Nation I called them back and sending any more totally forbidden.

9- What endeavours without consideration of Islamic values made for the development of short life in this world and from them the harm was foreseen for Islamic values is forbidden.

10-The learning and learned men were humiliating, therefore on the contrary their respect based on Sharia law (Islamic code) is must.

11- The sow of discord created by Turkish religious sect and his own ruined faith in Islam has been eliminated. Because I changed all the sects to Hanifi (Sunni) sect.

12- I stopped the propagation of Mathematics, Geometry and English.

13- The lunar Calendar was changed to Solar I changed it back to Lunar.

14- The Friday which was changed to Thursday I abandoned.

15- Public money from tresure used to be spent for personal desire is stopped, instead the money will be spend on Mullah's, Prayer callers (muezzin) and Mosques.

16- The treasury which was spent for his own comfort stopped, instead dedicated for expenses of Mullah's, caller for prayers (Mo-a-zen) and Mosques.

17- The Mujadidees whom are the leaders of Moslims were imprison are released.

18- The drinking of alcohol which was commend fully forbidden.

19- I orderd the grave of Mullah Abdullah Khan who was fighting for Islam and killed in South (Paktia province) to be built nicely.

As I informed you about nineteen items in above more then that, I would like to say the following consideration also I hav made for the rights of my subjects.

1- I exempted the due income taxes of My subjects and Mullah's from previous years up to end of 1347(Qamari).

2- For volunteer workers will be twenty Rupees per month, four seer (28 kg) crops, two pair of suits and a pair of shoes.

3- Exemption of increase in road taxes and.....".(P186-34)

After the declaration of his major policies " The very first act of the water-carrier's son upon mounting the throne of Kabul on January 17th, 1929 was to assume a royal title of Habibullah Ghazi-- meaning: The Beloved of Allah, the Knight of the Faith. His name was mentioned at the Friday sermons at the capital more on account of the dread of his soldiers'

bayonets than by any degree of affection which the priests had for him. Coins were struck in his name; he ordered all the departments of the State to be opened except that of Education and of Foreign Affairs. His mountain warriors had an orgy of feasting and rejoicing at the capital for days on end. Uncouth brigands of the glen lolled about in their muddy boots upon the sumptuous sofas of Amanullah's palace. The clownish Court of the illiterate and low-born bandit presented a ludicrous spectacle. Expensive rugs of the household were thrown over the pack animals at night, not always on account of vindictiveness, but due to the ignorance of their use and value by the ruffians of the highlands. They washed their muddy boots in the hand-basins, and used to hang their cartridge belts on the exquisite candelabra.”(235-7)

“Every soldier was a walking arsenal; with cartridges in the belts worn cross-wise, others stuck even on their sleeves. They bore all sorts of savage weapons”.

“The next move was to have all the near relatives of Sirdar Mohammed Nadir Khan –sixty-one –men , women and infants – imprisoned in the citadel: and indeed, what a prison! It was worse than any mediaeval prison of the worst type. Delicate and ill – looking princes, who had been waited upon all their lives by many servants, were ruthlessly flung into the dungeon; their babies cried for milk, and received a growl from the savage guard. But these prisoners bore the hardships in such a manner that every Afghan should be proud of them”.

“The chief favourites of Amanullah’s Court, who had led Amanullah astray, and who had deserted him on his abdication, now became the brigand –King’s chief advisers. The Wakil openly helped the new Government, and the Turkish military instructor, Mahmood Sami, went so far as to train recruits at Kabul to send them to fight against the forces of Amanullah- his former master. One day when he visited the mint with the brigand – King, he spat upon Amanullah’s coin, and kissed the new coins struck in the name of his new master. It was only natural that both he and his colleague should be tried by the national judges on H.M. Mohammed Nadir Shah becoming King, when the former was condemned to death, and the latter imprisoned for eight years on being found guilty of high treason.”(236-7)

The writer of, THE TRAGEDY OF AMANULLAH, also says “The brigand's rule was hardly a month old when appalling atrocities were started at the capital by his highlander ruffians. Money was extorted from all and sundry, houses were searched ostensibly to recover arms, but really to discover buried gold and silver. The new king knew that if he were to remain on the throne, then he must continue to pay his robber followers five times as much as before. No one would pay land tax, or toll, for everywhere the fire of revolution still blazed high. At last he devised a comprehensive scheme of wholesale extortion, selecting men of his type and distributing them throughout the country around Kabul. In each district they were to prepare a careful report of the wealth of citizens, who were compelled at the peril of their life's blood to produce every penny that they possessed. Every well-to-do Afghan was bled white, so far as

any cash was concerned. The paper money was printed, but no one would accept it. Maddened by the demand for money the brigand resorted to more than diabolical methods of torturing people to yield them every sou that they had or could borrow. The distress was unimaginable, people's noses and ears were cut if they did not produce money. The news of Kabul's reign of terror soon spread in the neighbourhood, and the brigand began to feel his seat on the throne very insecure; and now the tribes in the east and the south took a decided attitude to rid Afghanistan of the curse of the brigand-born who sat on the throne at Kabul.”(240-7)

“In this clouded horizon there was only one ray of hope, that being the arrival of General Sirdar Mohammed Nadir Shah, with his brothers, to rescue his people from the ravages of civil war and the demon Force which presided at the capital of the Afghans.”(240-7)

“ALTHOUGH ill, General Mohammad Nadir Khan returned from self- imposed exile to overthrow Habibullah (Bacha Saqqao), who called himself Khadim-din- i- rasulullah, “Servant of Prophrt’s Religion”), whose reign lasted only nine months, from January to October 1929. Nadir Khan, former commander of Amanullah’s army, had fought the military cutbacks of young king. He was sent to Paris as Ambassador in April 1924, and later retired to the Riviera ostensibly for his health, but also to protest Amanullah’s rapid modernization programs.”

“Three of the Musahiban(lineage name) brothers (Nadir Khan, Hashim Khan, Shah wali Khan) returned through British India, and the British established ground rules for the game to be played. An unstable Bacha Saqqao worried the British, as did the spectre of Amanullah’s supporters, such as Ghulam Nabi Charkhi (son of Ghulam Haider Charkhi, a general under Abdul Rahman Khan), sitting across the Oxus with valunteers from the Soviet as well as the Afghan side, waiting to strike in support of the defeated king.”

“The British ruler were quite simple. The brothers Musahban could pass through the North- West Frontier Province and the Tribal Agencies. Once across the Durand Line, however, none of the belligerents could return to British India, or they would be interned. The British prohibited the Musahiban brothers from collecting a *lashkar* (tribal army) along the way, but the brothers ignored the restrain and, on the whole, the British political agents of the Tribble Agencies did not interfere.”(458-8)

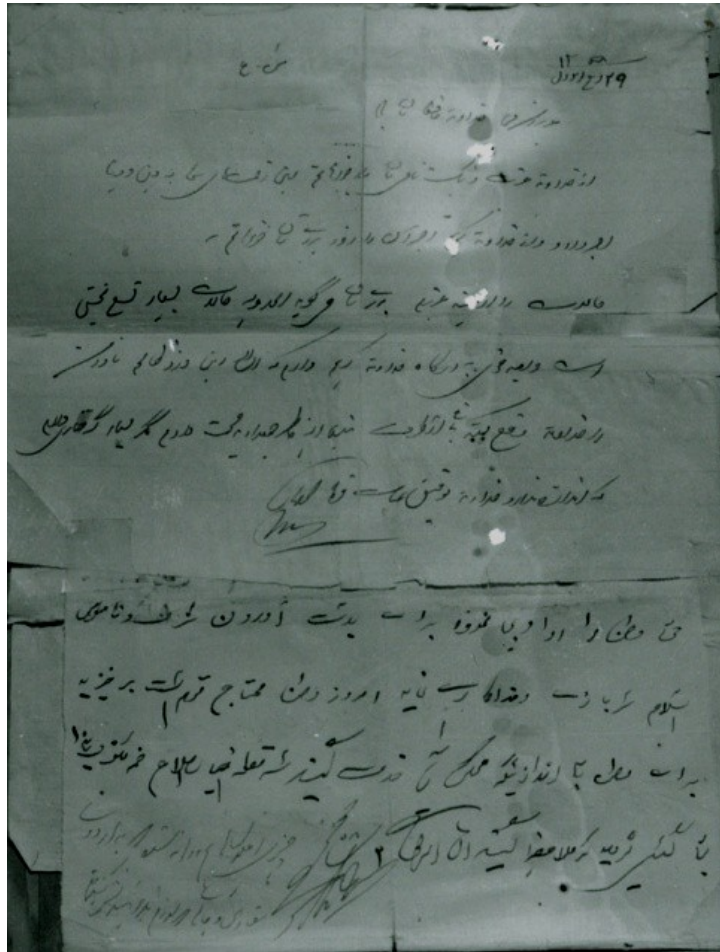
“Mohammad Hashim Khan, caught when driven back across the border, was interned in Ouetta, while Nadir Khan and Shah Wali Khan, dishearteningly unsuccessful at first, continued their efforts to overthrow Bacha Saqqao. The three brothers originally arrived in Peshawar on February 25, 1929 (Fletcher, 1965,220), and crossed the border on March 8, arriving at Matun in Khost, where, during the Third Anglo- Afghan War, Nadir Khan had launched his attacks on British India (Mohd.Ali,1959,163)”.

“A younger brother, Shah Mahmud, caught in Kabul by the Saqawoist coup and appointed provincial governor in Gardez by the Tajik Amir, joined his brothers after being sent by Habibullah to bargain with Nadir Khan”.

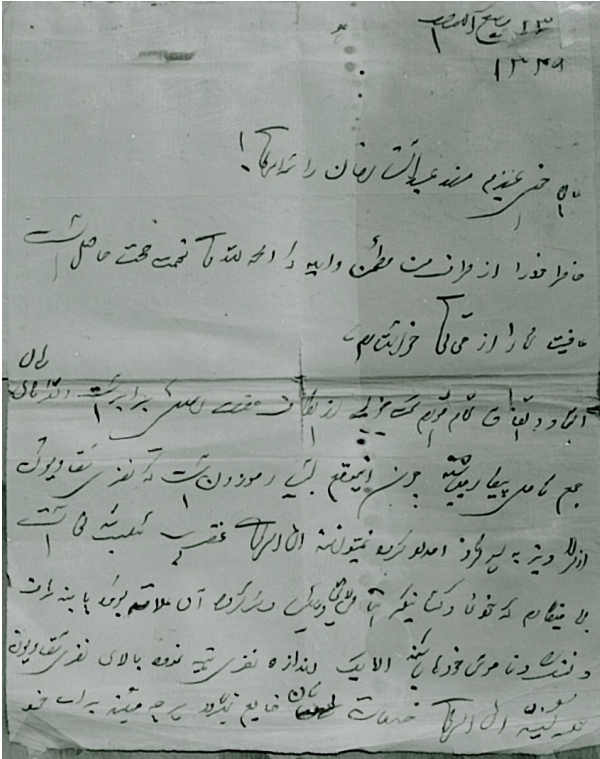
“Twice Nadir Khan moved toward Kabul and twice withdrew, the army being led both times by Shah Mahmud. Recurring blood-feuds in his ranks, combined with the successful defense of Habibullah, caused the breakup of Nadir Khan’s armies. Patiently, Nadir Khan collected a third army of Mangal, Jaji, Jadran, Ahmadzai, and Tata Khel Waziri, as well as Darwesh Khel Waziri from the British side of the Durand Line”,(459-8)

“Another month passed in preparation, “when Sirdar Mohammed Hashim Khan made an unsuccessful attempt to reach Kabul, and was repulsed by the brigand's troops at Gandamak. Three days after this Kandahar fell to the arms of the robber-King; and made General Mohammed Nadir Khan's position very precarious. Towards the last week of September, Hamidullah, the brother of the brigand-King, attacked and captured Jalalabad. But the cardinal mistake of disarming the tribes, which was probably the beginning of the end of his brother's reign, had considerably shaken the allegiance of the tribesmen towards the brigand-King of Kabul”.(245-7)

“General Mohammed Nadir Khan took immediate advantage of the situation, and sent reinforcements to his brother, Sirdar Shah Wali Khan, at Doubandi for the fifth offensive through Logar Valley, whilst Sirdar Shah Mahmud Khan attacked the brigand's troops at Mirzakai. It was during this period that the Royal persons at the Arg Citadel were in the greatest peril of their lives; and one of the nieces of General Mohammed Nadir Khan sent that historic note to her uncle, which shall ever stand as a shining star in the Afghan history as a worthy beacon of the national love and sacrifice. In the note the Princess exhorted upon her uncle to bombard the Citadel--although she with others was in the line of fire—but those royal prisoners did not want to stand in the way of evicting the bandit regime even at the peril of their lives:”.(245-7)



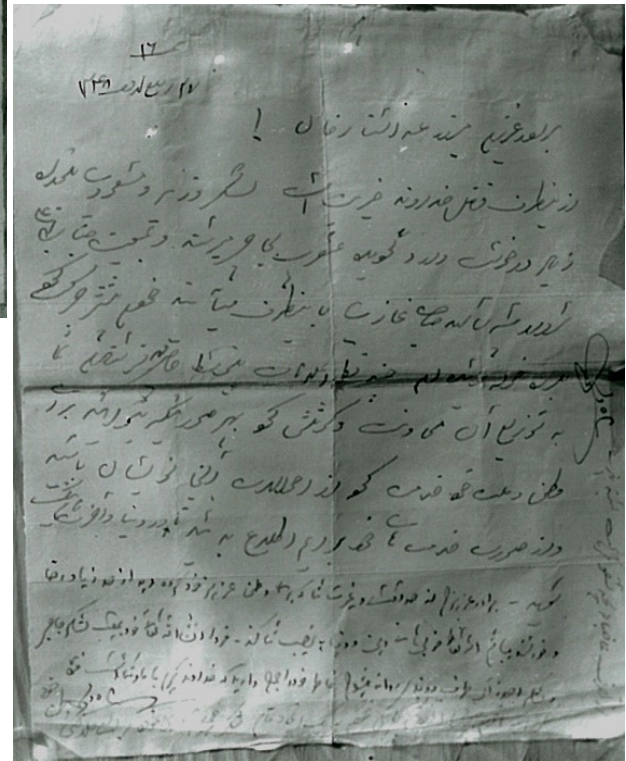
“During this period the cyclostyled newspaper *Islah (Reformation)* came into being as an underground sheet, smuggled into Kabul and distributed among the population in support of the Musahiban brothers. *Islah* is still published in Kabul as an official government newspaper”.(459-7)



Khan Durani), hoping for the return of Amanullah Khan on throne.

Abdul Satar Khan Durani (Popalzayee), was asked by Musahiban brothers in their very kind letters appreciating his patriotism asking him to propagate and circulate the copies of (*Islah*) as well as make a Lashkar joined them to get rid of robber Bacha-i- Saqawo, he did organize the tribe chiefs (Maliks) in to a Lashkar and his Lashkar from Baraki, Logar joined Shah Wali Khan in Dobanddi moved toward Kabul.

At this juncture Musahiban brothers (Nadir Khan, Hashim Khan, Shah Mahmud Khan and Shah Wali Khan) sent letters with some copies of *Islah* to Abdul Satar Khan Durani (Popalzayee), a very influential person known as Mirza (Writer) Abdul Satar Khan in distrect of Baraki, Logar, who had a through knowledge about the British conspiracies in his motherland Afghanistan from his grandfather,(Abdul Samad Khan Durani) and his great, great grandfather,(Ahmed



And “The Lashkar “Led by Shah Wali, the army made a surprise march through the Dobanddi pass and caught the Saqqaoist forces by surprise, defeated them, and occupied Kabul on October 10, 1929. Bacha Saqqao fled to Kohistan. He surrendered a few days later and, inspite of promisis of reprieve, was publically executed along with seventeen of his lieutenants on November 3 by a firing squad at the insistence of the tribal leaders of Nadir Khan’s army”.(459-8

The writer of the tragedy of Amanullah also says about surrounding of Bach-i- Saqawo and his own story as follows:

“An expedition was sent after him, and Sirdar Shah Mahmud Khan, quickly surrounding him, brought the chief offender to Kabul, where he was sentenced to death. His devil-may – care attitude can be surmised by the report of a foreign correspondent regarding his confession.”

"Yes," he said, I know that you are taking me to Kabul to prison, or to be shot." And he offered his hands to be tied behind his back. Imprisonment, or even death, never held any dread for me." He jeered at the officers as he leaped in his saddle. "For knowest thou that I wore a charmed life, even now that charm of the Mullah is tied on my right arm; but I think that since the giver of the charm was dead these two months ago, the influence of its protection has disappeared too: for how else wouldst thou explain it, O Abdullah," he asked his companion as their ponies zig-zagged between the high cliffs of Kohistan, " that the Mullah said that I was to wear the charm, wear it next to my skin, and by the beard of the holy Peer, so the Priest had sworn that I shall be King. And added the Mullah, mark you, O Syed, that the virtue of the charm remains while the charm-giver's life lasts and two full moons thereafter". (248-7)

"And of mine own story of life, if you would listen, even since I was a little boy, I loved the life of desperadoes. My father sprinkled water upon the dusty roads of the village. He sent me to a Mosque school, and though lessons I did not like, I went there regularly at my father's bidding. One day a man rebuked my father, and in revenge, I organized a small party of village urchins and at night tore down the vineyard of my father's enemy. It was the beginning of my leadership. Then I ran away from home towards the Khyber Pass to look at Golden Hindustan; and did much trade as a tea-seller and a rifle-thief, turn about according to seasons.(248-7)

“It was in the villages of the Khyber that the Mullah gave me the charm telling me of my kingly fate, and thus armed with confidence I sought a soldier’s job in the Afghan army. My marksmanship soon earned me the highest reward. It was there that I had my first sense of disgust for Amanullah’s kin as I saw his relations not differentiating the ways of the infidels from those of the faithful.”(248-7)

“On my return to Jalalabad I was discharged, and as I returned empty-handed to my hill-folks, they jeered at me for not bringing them any presents from the far-off lands of the Ferunghis. The shame of the clans was upon my face, but I looked at my charm. Someday I shall be a king, I said. Having no lands to cultivate or prospects of employment, and being the first marksman in the entire Afghan army, a local brigand, found in me a very useful recruit. For months, nay, for years, we pounced upon the caravans from Turkestan. We relieved the

rich of their wealth, and helped the poor; and incidentally found the most deserving amongst our own men. Ultimately I assumed the leadership of the brigand gang, and carried on the work so successfully that we used to extract taxes from the caravans and actually grant receipts with our compliments to Amanullah. The King's men dare not touch us, for we did not fear death, and the Kabulis can never fight like the highlanders of my band. And so I continued, watching, waiting, and trusting to the charm upon my right arm and the rifle in my hand.”(249-7)

"And, lo, my opportunity began to show signs of realization when frequently soldiers of Amanullah's army became my confederates. They spoke of much corruption at the capital; much wine-bibbing and much else of infidel ways; and I watched for my time. It was coming. Gradually we heard the grumble of the peasants because three years' taxes were wanted in advance for Amanullah's expenses to the countries of the Ferunghis” (249-7).

“Amanullah and his wife went to Europe, and returned. They all saw what he had seen, as he brought magic films with him: and we said, it was bad, and did also the Mullahs and the peasants.”

“When the revolt of the Shinwaris began, my star rose high: and before sundown two thousand of my well-armed men were following me to help the revolutionaries. We surrounded the house of the Governor of the Highlands. I alone stepped into the room of the Governor. He was sipping his green tea. May peace not be upon thee, I spoke, covering him fully with revolvers in my both hands; and tied him up to the leg of the iron safe in his room. Then I took up the receiver of the telephone. Give me Alla Huzrat at Kabul. Yes, the King's own number at the Palace. A voice spoke from Kabul, O, had not I heard that roar a thousand times in the Palace grounds. I said that it was the Governor the Province who was speaking, to report that I had captured the gang of Bacha Saquo, and what was to be done with bandit chief. 'Shoot him, like a dog that he is,' came the reply over the wire. Ha, ha, I chuckled in my beard, it is just as well to know how much I am loved at the Court”.

"Within three days, I was shelling the capital; Amanullah had fled, his troopers were joining us every day in large numbers; Inayatullah, and many subjects of the Ferunghis, left Kabul in their fire-machines; and I was King. My entry into Kabul realised my wildest dreams. That day amidst the glory of it I would have gladly perished.”

"My first task, however, was to pay my followers. I discovered that although Khazanah Ammirah"—the Government Treasury-- "was practically empty, a considerable treasure was buried in the grounds of Arg. In it I found some of the gold and jewels as old as the time of Ameer Abdur Rahman; some of which was already” removed by Amanullah. I used much of it to pay my soldiers; and a part of it I ordered to be removed to our mountains in Kohistan.

Gold and silver sacks were packed on camels, and every night I began to have from twelve to fifteen camel-loads sent to the valley of Punjshair, and even beyond, to be buried for emergencies. They are still 'at the sign of the four camels,' tucked away amongst the glens, but it would take more than cutting my limbs to make me say as to where that sign of the four camels is. Perhaps it would lie there forever. One man besides me knew where the place is; and that man is safely dead." (248-7)

"When I found that the clans could not be persuaded to accept me as King, I married a relative of Queen Suraya; thinking that my thus establishing a Royal connection the position would be secure. It was without avail, however. And having no hope of realising any money from the peasants for three years I printed paper money, and even then circulated leather coins and hoped for the best. But worst of all the Mullah who had given the charm had died too; and my star began to set; because the clans would not have me as King. General Nadir was always threatening my position; and the Inglis neither would acknowledge me nor lend me money; with the small amount of the Russian gold I could not carry on: and then I said to my Wazirs that it was the end of it all when General Nadir's army was nearing Kabul-- the best man has won".

"I have been a king and the adventure of my life is finished and now whether I live or die matters nothing to me, for I have reached the heights of kings, which is only next to the height of Allah's throne; more than this man cannot attain. I was waiting for death since many long years, indeed, since I first fired my shot and it sent a thrill through my heart as its sound echoed and re-echoed in the glen and I kissed the boulder behind which I hid, and kissed it thrice with, triumph and glee."(251-7)





Bacha-i-Saqao, the rebel leader, with some of his followers

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