

Biography of Doctor Sadiq Fitrat Nashenas

Based on “Fame in Anonymity”, “The Innocent Suspect”, “Melodies of Nashenas”
and interviews with Dr. Nashenas

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Nashenas, born “Sadiq” on 28th of January 1935, belongs to a spiritual Habibi family of Kandahar. His ancestry goes back to Habibullah Akhundzada son of Babur Khan Kakar who had settled in Kandahar migrating from Zhob Kakar’s area in the 18th century. His father, Mohammad Rafeeq, was educated in Arabic and English languages, and served dedicatedly in various training and economic sectors of his country.

Sadiq had four sisters, three of whom passed away in early childhood. His early childhood in Kandahar was not so glamorous, though it was rich with mother’s love and care. He started his primary education in the Shalimar School in Kandahar. His father was appointed by the National Bank of Karachi (under British India) in 1940. In late 1941 or early ’42 his family also moved with him. They lived there for five years. While resettling, he learned the Urdu language. He was 10-year old when his only brother Habib Rahman and later on three other sisters were born to shape a traditional Afghan family.

His father took Sadiq to Delhi where this young man was introduced to a different world. On one hand being away from the graces of his mother was bothering him, on another he found the solace in listening to the magical Hindi music. This familiarized him with the original harmonies of the East.

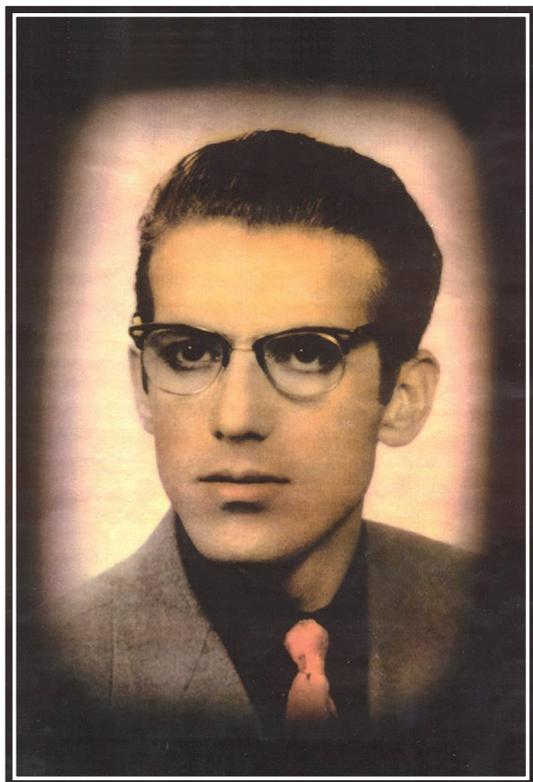
Young Sadiq had the privilege of meeting one of the giants of the world of Indian politics at the time, Dr. Zakir Hussain (President of India: 1967-68). He started school in “Jama’a -e-Miliah”, located at the bank of the Jamuna River in an area named Okhla. He learned Farsi, Urdu and calligraphy from celebrated and beloved Dr. Hussain. Undoubtedly, the educational atmosphere of that land has had profound influence on his personal, social and artistic life. Hot Indian weather and strict parenting of his father made his longing for his mother’s love and care even more intense.

As fate would have it, Sadiq’s father arranges with his friend Ibrahim Bata to admit him in Christian Convent

School in Pune city. He learned advanced Urdu and Hindi. The mild climate of that beautiful city was also quite pleasant for him. After 13 months, Sadiq accompanied his father to Karachi, and then to Chaman, Quetta, Peshawar and Kashmir as his business was picking up.

While staying for a year in Chaman/Baluchistan, students were celebrating the establishment of their school. Kids were used tables as drums while Sadiq sang. This news reaches the principal's office. Sadiq is asked to come to the office. Thinking that he would get punished, he decides to deny that he was singing. On the contrary, he finds that school appreciates his talents and encourages him to perform. He writes a few quick lines in tune and sings it, for which he receives a medal and five volumes of religious texts.

In 1948 he returns to his homeland along with his father and is admitted to the Habibia High School in 8th grade. In Kabul, their financial hardships would increase day by day as Sadiq pays more attention to spiritual and ethical aspects of his life. As a young man, Sadiq learns about foundations of literature and works of Classic Farsi and Pashtu literature pioneers and greats. Something his father also liked and admired. He also gravitates towards Poetry, acting and music and participates in school functions where he receives further praises and encouragement.



Although not quite aware of his full potential, internally, Sadiq's conscience and psyche, wanted to chart his own course and path. With his creative soul and pride, he sought to create his individual identity separate from the tradition-imposed identities.

Political stresses that the name "Habibi" carried often interfered with his life. He found himself deserving a name that reflected his personality. At the age of 16, when he was deep in these thoughts, he discovered the definition of his identity and conscience in the word "Fitrat". He officially declared this name at the end of his speech during a visit to their school by honorable Maiwandwal. Or, this fraction from his family name could have been a reaction to a letter from his cousin Mahmoud Habibi from France in which he called Sadiq's singing a hateful stain in the name of Habibi family that will never be cleaned off. His father who was caught by surprise by his decision accepted his son's choice.

Meanwhile, his father was a serious and principled man who saw himself as the final decision maker on all family affairs. The life of his children could only be shaped by his visions for them, which obviously bothered Sadiq. On the contrast, his mother was more benevolent and treated him with affection. She must have felt that there is a hidden talent in her son that needs to be nourished and encouraged to come out and flourish.

The first step he took to achieve the goal of revealing his artistic potential was in the form of finding a job. His first job was writing articles in Urdu and broadcasting it on the radio. This became a regular job where he worked as announcer for the Urdu language broadcast. He rendered some translation works as well.

While working in radio, he met with some of the most famous and great music talents of the time. Among them were Ustad Rahim Bakhsh, Ustad Breshna, Ustad Khyal and the like. He also partook in mini-dramas and acting. But music was his true calling and always gravitated towards it. He would often sing songs of K. L. Saigal with a blend of his own zest and passion.

As a keepsake of Ustad Breshna's, he used his harmonious to practice music away from the ears and eyes of his strict-rigid father. In 1953, after performing for Ustad Yaqob Qasemi he was granted the privilege of showcasing his singing talents and produces four songs by the year's end. Still, trying to stay covert, uses pseudonyms like "Beebak", "Parwaz", and "Rast Nehad" to record and broadcast in radio.

His first songs were in Pashtu and later under the pseudonym “Nashenas” he recorded songs in Farsi.

An unexpected reaction from the manager of the radio broadcasting services Abdul-Ghafar was quite shocking. He told him, “Will you be offended if I ask you not to ever sing in radio again?!” and continues to tell him about the unpleasant feedback from listeners in their phone calls to the station.

Depressed and despaired, but the words of his mother telling him, “Do not worry, poets, writers, singers and artists are not born with their talents. They’ve strived through struggles and hard work, encountered obstacles till they reached the summit of greatness...” echoes in his head and makes him determined to be courageous.

Sadiq Fitrat, in addition to practicing playing instruments and singing, worked on composing songs. This time when he steps into the radio station to present his song, it is accepted after thorough review. When his name is asked, he says: Nashenas (Anonyme) in 1954. Mehdi Habib the technical manager of the radio gives him the good news as to how well “Nashenas” music has been received and Ustad Zaland suggested he should sing another song for recording. Therefore, Nashenas takes his first step towards climbing the summit of success.

Four years passes and his father who is in love with the voice and songs of Nashenas still has no clue that the singer indeed is his son. From then on, Nashenas becomes a household name and all over Afghanistan has his fans listening to him across the country.

On 18th of Asad 1353 or 9 August 1973 he marries Fauzia Naseri. They have two sons, Amjad and Arshad and a daughter named Lema, and all have been living in London, UK since 1991.

Education, Work and other Sojourns by Sadiq Fitrat Nashenas:

1955-59 – College of Law and Political Science (Economics Major), University of Kabul. At the time an independent Economics department did not exist;

1959-60 – Job at Ministry of Trade and Commerce (fewer than 4 months);

1960 – At the behest of Ustad Benawa (President of the State-run Radio) appointed as chief of foreign programs department of radio;

1962-66- Travelled to Moscow to major in linguistics and Russian language;

1966- Military service. (6 months training, and 6 months as Sergeant) in reserves, Kabul;

1967-70- To achieve his doctorate in Pashtu language travelled to the ex-USSR. Thesis was mysticism and Sufism in Rahman Baba’s poetry;

1971- Starts work at Historical and Encyclopedia Association in Kabul where castaways and those awaiting their firing from government jobs are assigned;

Late 1971 thru early 1973 – At the recommendation of



King Zaher travels to India to learn music. At Bharatiya Kala Kendra school of music learns classical music;

1973- President of the Baihaqi Publishing; The beginning of crisis in the life of Nashenas.

1978- President of the Radio;

1979- President of Literature and Music of Radio;

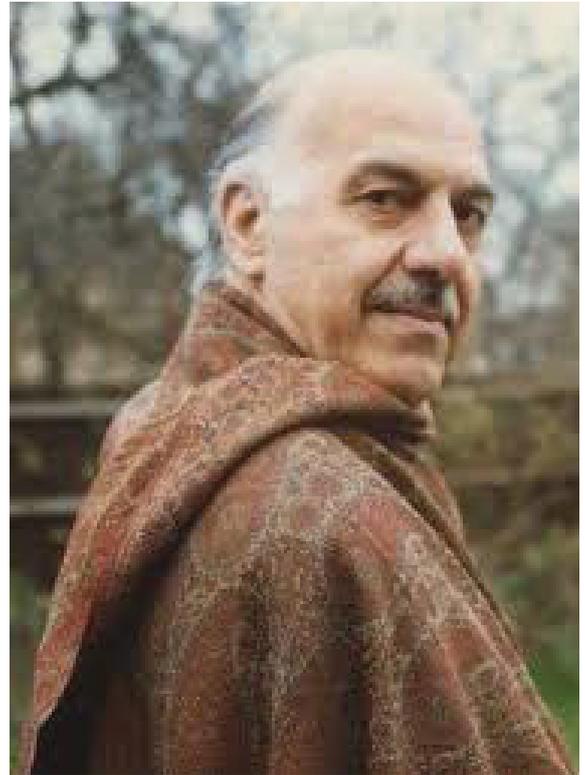
1980- Member of the Art and Literature of Afghanistan Radio;

1985- October 1989- Second Cultural Secretary at Moscow Embassy. Often worked as translator in Ambassador's meetings with other delegations. Worked as an editor-in-chief of the embassy's bulletins once Enayat Madani left;

1989- Officially became part of ministry of Culture and Information. He was offered the job of Deputy minister which he refused.

Artistic achievements and publications about Nashenas

Overall, produced more than 270 Farsi songs, over 100 Pashtu and more than 30 Urdu. Among them, 150 of his Farsi songs, more than 80 Pashtu and 15 of or more of his Urdu songs are his own compositions.



Dedicated works to Nashenas

Half a Century with Melodies of Nashenas, with cooperation and efforts of Nashenas. Published in 2017

Fame in Anonymity. Author: Saboor Siasang, Canada. February 2019, Shahmama Publishings, Holland. Second Publishing by the Amiri Publishing Centre, Kabul.

The Innocent Suspect, Compiled by Saboor Siasang. March, 2020. Shahmama Publishing, Holland.

Melodies of Nashenas. Through efforts by Manizha Naderi. April 2020, Holland.

In the Margins of the book "Fame in Anonymity", by Dr. Enayatullah Shahrani. First published in Kabul. 2nd Publishing by Shahmama Publishings, Holland, August 2020

Encounters with Politicians and Authorities of Afghanistan

Despite his distaste for politics and precautions not to get involved, Nashenas was the prime target of his artistic fame and success. This always got the attention of politicians and authorities, where some wanted to personally or politically utilize his talents and fame. Those encounters and experiences albeit, bitter are evident in his interviews when he reminisces about them.

Zahir Shah, in 1970

Prime Minister Maiwandwal: Meets him once when he was a school student and last time after he resigned as prime minister.

Doctor Abdul Rahim Nawin (Minister of Culture and Information) 1973. The most crises filled time in the life Nashenas was when he returns from Soviet Union. Becomes Baihaqi Publishing president. Nawin proposes publishing of a book where Nashenas sees no merits or essence in it and hence refusing the task. This is the starts strain of relationship between the two.

President Daud: He summons Nashenas, Ahmad Zahir and Ahmad Wali to compose the national anthem. Another controversy was when Daud wanted to send Nashenas off to Peshawar for a concert in celebration of Afghanistan's independence. Nashenas refuses to go since he did not want to become the face of such politically motivated events. This angers Daud and results in Nashenas being transferred to Nangarhar as chief

of a local newspaper. He refuses that job as well and is being banned by the mass media.

Noor Mohammad Taraki, July 1978.

Hafizullah Amin. He describes his personality very Hitler like.

Babrak Karmal. Meets him three times. Twice because of ideologically-driven behavior they do not even greet each other.

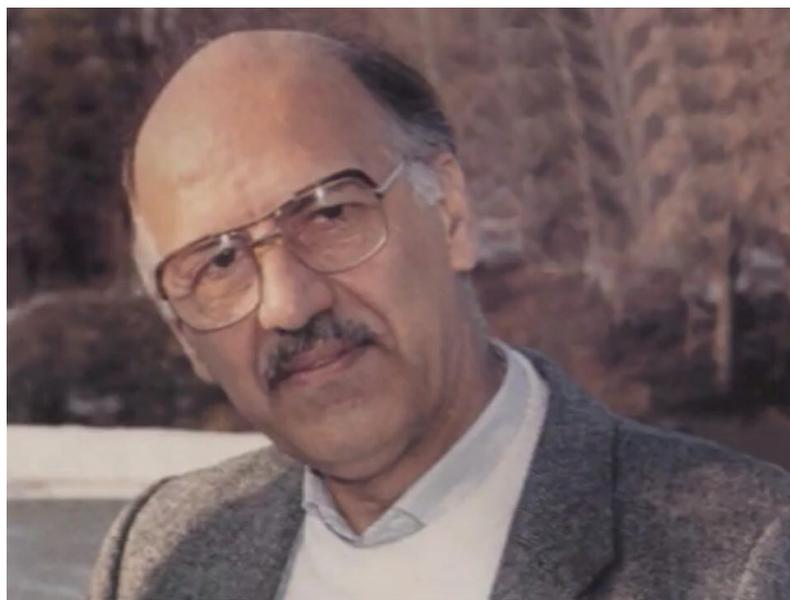
Dr. Najib. Has several encounters with him. At times uses his “Khad-ist” (Communist Regime’s Secret Intelligence/Police that served to finding and eliminating the perceived enemies of the regime) trickery he would prevent him from being able to sell his house and later forces him to accept the job at the Afghan Embassy in Moscow. One dreadful event that will never be forgotten or forgiven by Nashenas. While in the airport, during Najib’s return to Kaul, Najib approaches Nashenas along with a KGB operator and his entourage and force him to accept the job of serving as envoy of negotiations with Pir Gilani of Mujahideen to Pakistan or London. To the bitter end Nashenas does not accept this humiliating offer to serve as representative of KGB to negotiate with Mujahideen.

Other Life Events

On October 8 1990, along with his family, Nashenas leaves his homeland through Jalalabad for Pakistan. There, he resides in Islamabad. Since he was well known in Peshawar and Quetta, soon he got the attention of a lot of people including Pakistani intelligence service or ISI. Since he had a distaste for politics of any kind, he refused to cooperate in any way with them and instead focused his work on promoting his music. This is evident in his numerous appearances in Pakistani TV channels and interview at that time.

September 26 1991, England accepts his asylum application and he moves to England with his family. From then on, he focuses on his cultural and artistic endeavors by performing in concerts in Europe, Australia and United States.

Doctor Nashenas with his magical voice and perineal music is beloved by his fellow countrymen and women. In addition to his magnanimous name in music, he is also known as one of the founders of the cultural revolution of Afghanistan. All this is due to his steadfastness and rejection of injustice and forgery of entitlements in the history of Afghanistan. Nashenas in the two latest books (compiled by Saboor Siasang) along with



historical testimony of Professor Abdulhai Habibi (his father’s paternal cousin), reveals secrets of the forgery of “Putta-Khazana” or the Secret Treasure. According to Nashenas, undoubtedly, this was because of the interference and ideas of Mohammad Gul Momand imposed on Habibi.

The creation of the book was imposed on Ustad Habibi, at the behest of Sardar Hashim (Prime Minister), Sardar Naim (Education Minister) and Shah Mahmud (Head of the Military) during the reign of Zahir Shah. Abdulhai Habibi, along with Amin Khogyani, Abul Raof Bainawa, Abdul Shakur Rashad and possibly others, started their initial works on the book. In 1940 Pu-

ta-Khazana was published as a historical document of the Pashtu literature that was allegedly found to be written by a Mohammad Hotak. The government of Afghanistan highly promoted it as a legitimate piece of evidence regarding the Pashtu literature.

The book is comprised of 51 poets (all with unknown origins and no literary works) of whom six are female. The first poet of this so-called literature is someone named “Amir Kurur” who allegedly lived 1200 years ago.

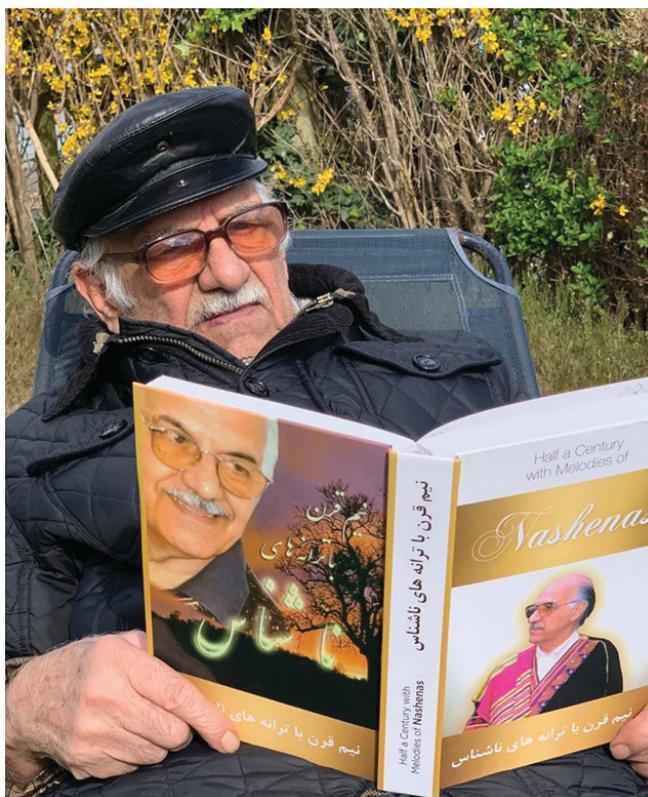
Thousands of copies of this book got published and imposed on school curriculum as a legitimate evidence of ancient Pashtu literature.

After earning his doctorate in Pashtu language, Doctor Fitrat Nashenas, starts questioning the originality and validity of Puta-Khazana. So, he goes to question Ustad Abdulhai Habibi to inquire and investigate the language of the book that seems contradictory to the logic. The first question is the type of language in the first poem “Za Yem zmaray par day naray la ma attal neshta” is very modern and recent type of Pashtu which contradicts the date and period of the alleged book and poem.

Eventually, Ustad Abdulhai Habibi gives up and reveals the truth behind the forgery of the book. He tells him that the government of the time (of Zahir Shah) compelled him and his fellow academics to create a forged historical document to prove that Pashtu literature and language is archaeologically much older than its real history. He also tells Dr. Nashenas that because of impossibility of government still being in power, he cannot reveal the truth. He makes Nashenas promise to tell the truth after he dies so the people may forgive him and clear his name.

Even though in the early days after the Puta-Khazana was published, a famed Pashtun researcher in Peshawar, late Qalandar Momand wrote several researched and evidenced based articles regarding the fake and forged origins of Putta-Khazana. The publishers and advocates of the book did not provide any counter-evidence or rebuttal to Puta-Khazana Fel-Mizan (which was the bulk of Puta-Khazana and written in Pashtu.) Though, it did result in Mr. Momand being persona non-grata and his books forbidden from publishing or distribution inside Afghanistan. But today, (2019-20), opinions of Doctor Nashenas has angered many and are out to accuse and insult him.

Just calling Puta-Khazana has been a sensitive subject and some (Ismail Yon and followers of School of Mohammad Gul Momand) have equated the book to Qur'an. We can surmise from that way of thinking that they have neither read a page of Qur'an or Puta-Khazana. In response, Dr. Nashenas only has his to say to the advocates of forgery and idiocy:



“We need to know the truth of yesterday to understand today,

in order to determine and chart the path for tomorrow the right way!”

Nashenas has used music and literature in three languages, without accent, to convey his messages of love to his fans. He is the only singer whose more than 90% of his songs has remained in his fans' memory in 65 years of his artistic life.

Dr. Sadiq Fitrat Nashenas is spending his retirement years alongside his family and friends. He is busy recording songs and composing song, with the hope for the young generation is now helping guide the new generation of artists.

Note: To listen to the details please visit: www.nashenas.org