

Investigating the Indian ethnic groups of Afghan descent

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Abstract: A number of small ethnic minorities of Afghanistan of Indian origin, who have resided in this geography throughout different periods of history and live in a limited and scattered way in different parts of the country, these small ethnic minorities include Sikhs and Hindus, jets, Prachis, Gujaras, Brahvians, etc. Is. These small ethnic minorities of the country, which in the past, due to various factors of lack of a specific border between countries, the occurrence of various historical events and currents, the conquests of rulers and emperors, the increase of population and the lack of specific occupation in The Geography of India, the warm climate of that geography, have led to the dragging of these small ethnic, linguistic and cultural minorities to the geography of Afghanistan that live in urban and rural areas of the country. And it has maintained the independence of the country. The aim of this study was to introduce the number of small ethnic minorities of the country of Indian origin. The importance of this study is that by these researches, it is found how many ethnic and linguistic minorities live in this country and which factors have caused their dispersion. The research method of this issue was in the form of libraries and the Internet, which resulted in the acquisition of information and awareness about ethnic, linguistic and religious minorities of those of Indian origin.

Keywords: Groups, Ethnicity, Indian, Afghanistan, Ethnic Group

INTRODUCTION

Sikhs, Hindus, Prachis, Jets, Gujaris, Brahvians are small ethnic groups of Afghanistan that live scattered and decentralized in different areas, the type of life of each group varies, as Sikhs and Hindus have urban lives living in Kabul, Herat, Mazar-e-Sharif, Jalalabad, Khost, Ghazni and Kandahar. But recently, especially since the 1990s, due to civil wars, especially at the end of the two decades of the 21st century, and with the re-rule of the Taliban, the majority of them have left the country and migrated to different countries, especially India. Sikhs and Hindus are small ethnic groups of Afghanistan that have played a significant role in Afghanistan's contemporary history in the country's commercial and administrative system, whose honesty, sincerity and duty are spoken by the Afghan people. In any case, this ethnic group, as it is clear from their name that their racial, ethnic and cultural origin is Indian, a large number of them lived in this country before the modern history of

Afghanistan, but most of them settled in this geography after Ahmad Shah Abdali came to power. were selected in the same way, there are other ethnic branches such as Jets, Gujjars or Gujaratis, Prachis and Brahuis, it should be noted that the history of Brahuis is more and older than all these and even compared to other ethnic groups of Afghanistan that have It is not of Indian origin. Also, this ethnic group is different from the mentioned ethnic groups, because other Indian ethnic groups of Afghan descent are racially a branch of the Aryan and non-Aryan race, that is, from the point of view of general racial divisions, they are a branch of the white race. It is, but the Brahuis belong to the Dravidian (black) race. This ethnic group lives in the southwestern regions of Afghanistan, next to the residential geography of the Balochs, who have a nomadic and desert-dwelling lifestyle, in the same way, the ethnic group of the Gujjars or Gujaratis, who have Indian origin, their main and first residence is the southern slopes. The Himalayas were the mountains, which later spread in the Indian states of Sindh, Punjab, and Gujarat, and over time they moved to other areas, including some of them who came to Afghanistan, whose population reaches about one hundred thousand people in Baghlan provinces. , Kunduz, Takhar and... they live. A small branch of the ethnic group of Indian descent in Afghanistan is the Prachis, which are very limited and live in Najarab Kapisa and Shatel Panjshir districts. Also, the last Indian ethnic group of Afghan descent is the Jetha, who lived in decentralized way with their women engaged in handicrafts. Therefore, there are more than six small ethnic groups of Afghanistan with Indian origin, which have settled in this geography from the soil of that country due to different factors and times.

Background research: The research that has been conducted in this field under the title of Indian ethnic groups of Afghan descent, which until now no one has conducted any scientific research under the same title, nor has any researcher noticed the same discussion, this is the first research, which is related to the title The mentioned is done. Similar research done by others is as follows:

- Masih Uruzgani (2011): in his book entitled "Afghanistan is the color of all ethnicities", in this book he introduced most of the large and small ethnic groups of Afghanistan, and discussed their racial roots and historical past, and three groups He introduced the Indian ethnic group, but he did not write anything about the fact that there are six groups of Indian ethnic groups of Afghan descent.

- Mount Stuart Elphinstone (2009): The book he wrote under the title: Afghans, Place, Culture, Race (Report of the Sultanate of Kabul), translated by Mohammad Asif Fikart, in this book, the author deals with the cultural, racial and residential issues of each ethnic group, but in relation to Indian ethnic groups of Afghan descent have not written anything.

- Marzden Peter (2017) in his book entitled: *Afghanistan Minorities, Conflicts and Reaching for Peace*, translated by Ahmad Reza Danesh, in this book, the ethnic minorities of Afghanistan are discussed and all of them are introduced, but the history of settlement and living And Bom Olli discussed a number of Afghan ethnic groups that came from Central Asia, but did not discuss the rest of the ethnic minorities of this country, especially those of Indian origin. In the same way, a number of other researchers have continued to discuss the ethnic groups of Afghanistan, but they have not said anything about the ethnic origin and main residence of these groups.

Research Methods: Descriptive and analytical methods were used. The collection of information was done in a library manner and also using internet resources. This research was done in relation to the recognition of Indian ethnic groups of Afghanistan, how many small ethnic groups of Afghanistan have origins outside the country.

Research findings: Afghanistan is an ethnically and linguistically diverse country that has more ethnic, linguistic and racial diversity, which is the fourth multi-ethnic country on the continent of Asia, which can be said to be a living museum of ethnicities. Each ethnic group of this country entered this geography at different times of history, depending on various political, security, climatic, geomorphological, economic and cultural factors. A large number of small ethnic groups of Afghanistan have Indian origins and have lived in this geography for different periods of history and have united with other ethnic groups to protect this land in any condition and have performed valuable services, such as Sikhs, Hindus, Jats, Prachis, Jogis, Gujaratis and the Barahuis in this research, the researcher introduces six small ethnic groups that have Indian origin and past, but today are considered Afghans living in this country.

Hindus and Sikhs

Unlike other ethnic groups that have Indian origins, such as Gujaratis, Brahuis and Jats, who are often nomads, farmers, Hindus and Sikhs are urban groups and they live in Kabul, Jalalabad, Kandahar, Gardiz, Ghazni and other southern cities. Most of their occupations are trade, exchange, shopkeeping, goldsmithing, Greek drug sales and other market and commercial jobs, which they have a decent level of livelihood and income. They are extremely honest, honest and trustworthy in their work and trade, and these qualities are well known to the people of Afghanistan. Not only now, but also in the past, Hindus and Sikhs were known by these characteristics (Najafi, 2010: 225).

Mr Katob said: "Hindus and Sikhs are honest in their dealings and trade, unlike the Jews, who are frauds, they are honest, gentle and humble in morals and good behavior" (Katab, 2015: 73). The appearance of Hindus is similar to the people of North India. Their religion is Hinduism. They speak Hindi, Punjabi or Hindi, Pashto

and Dari, depending on where they live, Pashto or Dari. Hindus live in different cities of Afghanistan, especially southern cities such as: Kandahar, Ghazni and Kabul, and are engaged in business. They are usually involved in profitable business activities such as exchange and trading of prosperous goods. Sikhs are followers of Sikhism and speak Hindi and Punjabi languages, and depending on where they live, they also speak Pashto and Dari languages. Like Hindus, Sikhs also live in different cities and are engaged in trade and exchange (Alibadi, 2016: 104-105).

A number of Hindus have a very favorable economic situation, not to mention the palaces of the nobles, they have the best houses in every city, according to their own narrative, the Hindus are immigrants from India who have settled in Afghanistan for a long time (Elphinstone, 2018: 294).

Hindu and Sikh culture

Hindus, or "Hindu Van" as the Pashtuns call them, they have kept their Hindu characteristics and some of them wear clothes similar to Hindu clothes, but many of them have beards and They use the usual clothes in the country. They are free from Hindu prejudices and do not hesitate to eat food cooked in public kitchens. Still, they do not follow the rule of ghusl (i.e. bathing) after coming in contact with Muslims. This is never done because of the cold weather. In fact, in many ways, they have good relations with Muslims; Even though their cunning and humility are mocked; In the government court, they were mostly assigned to financial and accounting affairs. The supervision and treasury duties of nobles are the responsibility of Persians and Hindus (Ibid.: 294). Hindus and Sikhs are bound by their ancient customs and beliefs, and they have a special interest in trade and business, court, exchange (Ali Abai, 2016: 104-105). In terms of race, they are from the tribes of the Indian subcontinent and their main language is Indian languages. It is like Punjabi (the language of the Sikhs of Kabul, Gardiz and Nangarhar), Sandhi (the language of the Hindus of Kandahar, Kabul, Laghman and Jalalabad) and Lehanda (the language of some Hindus of Kandahar). But they usually know and speak one of Pashto and Dari languages. Their religion is Hindu and Sikh, and they have their own temples in some southern cities and also in the city of Kabul, Parwan, etc (Arzгани, 2011: 171).



Figure 4-40: Pictures of the Sikh ethnic group of Afghanistan

Source :<https://www.mizanonline.com>.

Table No. 4-55:

Important geographical indicators of Hindus and Sikhs

Hindu And Sik	Cultural status:	language: Punjabi and Hindi Race: Aryan of Indian origin Religion: Hinduism and Sikhism
	Locational status	They live in a scattered situation
	Social status	has urban life
	Economic status	Dominant economy:trade, Greek pharmacy and shopkeeping
	Natural Status	They live in a moderate climate

Geographic distribution and population of Hindus and Sikhs

Based on estimates, “Louis-Dupri” mentioned the population of Hindus at 20 thousand people and the number of Sikhs at 10 thousand people. If “Adamek” also mentions the population of both groups as 30 thousand people. Mr. Asaadi still estimated the population of both groups to be 20,000 people. But a census conducted by experts of the former Soviet Union in 1978 estimated the population of Hindus and Sikhs in Kabul to be 14,000 and more than one percent of the capital’s population of 1,300,000. It looks remarkable in a city. The mentioned approximations and estimates may be close to reality in relation to the 50s of the current solar century; But during the three decades of war and foreign attacks, Hindus and Sikhs suffered a lot of injuries and their population may have decreased. On the other hand, it seems that in the past (for example, one or two centuries ago), a larger population of Hindus and Sikhs lived in Afghanistan, which either changed their religion over time, were absorbed in the local communities, or have migrated outside of Afghanistan (uruzgani, 2010: 170). As the scribe mentioned the number of population of some tribes of Indian origin about a century ago, one hundred thousand households (five hundred thousand people): "from various tribes of Hindus and Sikhs, such as Suder, Ketri, Brahmin and Sikh, approximately one hundred The families live in Kandahar, Ghazniin, Khost, Ergun, Kabul, Jalalabad and their districts, as well as in Ghor and Kasbat (Kateb, 2015: 73). Hindus live in cities like Kandahar, Ghazni, Kabul, Jalalabad, Balkh, Maimane and some other cities, but Sikhs mostly live in the cities of Kabul, Kandahar, Ghazni and Jalalabad (Aliabadi, 2016: 104-105).

Jats

The Jats are a small, nomadic and itinerant ethnic group living in the geography of Afghanistan, who call them Jats or Jats. In the north of Afghanistan, they were called Gojur, and according to the writer, they are called "Jakdal" in Baluchistan (Najafi, 2011: 224). Some authors have considered the words jat and gypsy to be equivalent and synonymous, which seems to be correct. The villagers of Afghanistan pronounce their name as Jaj or Dad, and from their eyes, the Jets are magical, mysterious, aggressive, and have strange manners and behavior, and the villagers try to avoid them. Mr. Afshar Sistani has also pointed out the negative view of the general public towards the jets as follows: "In this country (Afghanistan), the Muslim

gypsies were apparently considered bad. They apparently did not own any natural resources... and Nomads had less privileges. The profession of most of their women is trading, fortune-telling, sorcery, fortune-telling, selling food, selling women's bracelets, etc. They pay false jobs, but most of their men are housewives and take care of their children and their homes, and another number of them are engaged in the above jobs along with their wives (Arzghani, 2011: 167). Jat or Jet or Indian are nomadic groups who live in Punjab, Balochistan and Peshawar regions of Pakistan apart from Afghanistan. This small mobile ethnic group lives in Kabul, Parwan, Nangarhar, Ghazni and many other cities of Afghanistan. The Jats are of the Hanafi religion and speak different languages, some of their dialects are Indian and some are Iranian. Jats have surnames such as Chalo, Mosli and Changar, in addition to their local languages, they also speak Dari and Pashto depending on the place they live (Ali Abai, 2015: 103).

The main language of the Jats of Afghanistan is called Jati and it belongs to the family of Indian languages (Shormach, 1350, 292). Despite the fact that the Jats are Muslims, a large number of them are of the Hanafi religion and a small number of them are of the Shia religion, but they are not bound by the principles of religion and mostly follow their self-created rituals of the past (Sistani, 1998: 70).

The Islamic Encyclopaedia has recorded the following information about the ethnic origin and background of the Jats: "The Jats are an ethnic-linguistic heterogeneous group of Aryan or Indo-European race, which is known in Iran and India by the same name among Islamic historians and geographers. The name "Jat" is known. The Jats living in Afghanistan and eastern Iran are considered to be a branch of the Jat tribe of India, who separated from that tribe in the distant past and joined other ethnic groups, and by joining each tribe, They learned the language and dialect of the people of that nation and joined their religions. Most historians believe that the Jets migrated from Central Asia to the Indian subcontinent 2 to 3 thousand years ago at the same time as the great ethnic migrations. A group of Jats lived in the plains and mountains of eastern Iran since the pre-Islam era, but they also lived widely in Afghanistan. "Hayat Khan" considers the Jets to be from Handaki clans. Indians are people of different races, ethnic groups and tribes who are scattered in Afghanistan" (Islamic Encyclopedia: Under Afghanistan (Arzghani, 2011: 168).

Afshar Sistani has also recorded the following information about the identity and background of the Jets: "The Westerners or Kolyans are a complex and professional group that can be called a nation. One third of the people of the group are settled or are semi-settled, while the rest are engaged in a nomadic or semi-nomadic life. Some historians believe that the Jat or Kolyan ethnic group did not come from India and came from Iran... The migration date of this group cannot be determined determined correctly, but it is obvious that they migrated to this land from

the distant past". He has also mentioned the views of two Iranian researchers about the racial origin of the Jats: "Abd al-Wahhab Qaim Maqai, what has been established and proven is that this tribe is of the Aryan race by nature, which is a large branch of this tribe. The group came to Iran from the shores of the Jihun River more than seven thousand years ago and migrated to India. Malik Al-Shoara Bahar says: "Zhat" was a people from the Hindu races that came from the borders of Indus and Punjab, the coasts They plundered the Persian Gulf up to Basra and gradually mixed with Muslims and finally a group of them wrote poetry in Arabic" (Sistani, 1998: 70-78). He says the following about the racial origin of all gypsies in the world: "According to the researches and investigations of scientists and gypsies in the 18th century, it has been established that the origin of gypsies is in the north-west of India (ibid: 67).

Geographical distribution and population of Jats

It was said that the Jats do not have a fixed residential area and live a mobile life, and that is living in tents and under tents, which are scattered in different parts of Afghanistan, but most of them are in the cities of Kabul, Parwan, and Jalal. Abad, Laghman, Ghazni and... Afshar Sistani also estimated their number to be only 1000 families and said about the Jet clans: "They are scattered in different parts of Afghanistan and are divided into three clans, which are: Farai clan, Kiani clan and It is Siyavon. These families have 18 small parts" (Arzgani, 2010: 167). "The author" has mentioned the Jats under the title of "Indian Sect" and considered their habitat to be Punjab, Sindh, Baluchistan and Peshawar areas and their occupation as agriculture, he gave the residence of the Afghan Jats as follows: There is a large population known as Jats in Sistan and a sect known as Awan in Kalabagh and in eastern Afghanistan" (Kateb, 2015: 73). "Sistani" mentioned the number of gypsies in the world from 5 and 6 million to 12 million people, citing different sources (Sistani, 1998: 97). There is no accurate information on how many there are in Afghanistan, because they have a mobile life, they stay in one location and environment in the summer, but they go to other areas in the winter.

PARACHIS

Prachi ethnic group is one of the Aryan tribes that live in a limited geography that has a special culture and language called Prachi. The language of the Prachis is one of the southeast languages of ancient Ariana. The words involved in the Prachi language in the Shatel Valley are mostly of Kabuli Persian origin, and in the Ghacholan and Pechghan valleys, they are often of Pashto and Pashto origin (Karim, Popel, 6/25/2014 in afghantrib.blogspot.com).

The Prachi people, who are now another class of Hindus, were a separate people in Babur's time. Their skill now is only in organizing caravans and transportation. There are many Indians around Peshawar and Bajaur. Some of these people live in the north of Yousefazian. Their language is similar to the Punjabi dialect of India

(Elphinstone, 1379: 293). Prachi literally means oyster. There is a difference of opinion regarding the racial origin of the Prachis, some consider them to be of Aryan origin, and others consider them to be of Indian origin, who came to Afghanistan from the borders of Pakistan. The Prachis are tall and beautiful, and their language is very similar to Hindi. This ethnic group was first replaced in Parwan province and later spread to Paghman, Kapisa and Logar (Hafiz, Hafiz Parach, 2013 in hafizafarkhil.blogfa.com).

Geographical distribution and population of Prachis

Prachis now live in eight villages of Panjshir Shatel valley, six villages in Ghocholan valley and 21 villages (villages) in Pechghan valley of Najrab district. The population and geographical distribution of this tribe was already more, even the names of some localities in Paghman district are named after Prachi, and some of them migrated to Iran centuries ago, which has lost its identity for now. The number of Prachi speakers in 1959 was around 6,000 to 8,000 people (Karim, Popel, 6/25/2016 on afghantrib.blogspot.com). There are about 2,000 speakers of the Prachi language, who are concentrated in the provinces of Kabul, Kapisa (Najrab District, Pachghan Valley) and Ghacholan Valley (Hafiz, Hafit Prach, 1391 in hafizafarkhil.blogfa.com).

GUJARATIS

Gujarat is now one of the states of India. The nomadic ethnic group "Gujarati" who are now one of the tribes living in Afghanistan and whose name is included in the national anthem of Afghanistan under the title "Gujri" has Indian origin. Gujaratis are a nomadic people whose residential area has been located in the plains of Punjab and Sindh for several centuries and their Ilagh in the southern foothills of the Himalayas. A significant number of them still live in these areas. But the unprecedented development of agriculture in their ancestral villages, since the second half of the 19th century, has forced many of them to settle down; While others were looking for pastures, they penetrated into the Indus mountains and entered Afghanistan from there. Since the beginning of the 20th century, at least until the 1960s, the influence of Gujaratis in Afghanistan has been constantly increasing (Arzghani, 2011: 165). Gujarati or Gujjar is one of the Aryan tribes and some of them often speak Pashto and live in the eastern side of Nuristan and are of the Hanafi religion and most of them are engaged in agriculture and animal husbandry (Alibadi, 2015: 103).

Geographical distribution and population of Gujarati or Gujars

After the conquest of Kafaristan (Nuristan) by Amir Abd al-Rahman Khan and possession of the mountain pastures of the Kafaristans, the Gujaratis first settled in the Kunar River area, and then some of them were moved to Katghan in the northern part of the central Hindu Kush. Currently, half of the 2,270 Gujarati households

enumerated in 1978 (that is, a population of less than 15,000) belong to the communities on the northern slopes of the Hindu Kush. They are divided into three groups, each of which has a separate geographical area, The largest number of Gujarati group (590 households) resides in Farkhar Valley, located in the southeast of Taleghan; Smaller groups live in the heights of Nahrin (with 320 households) and Andrab-Sorkhab lane (with 250 households), Kilgi plain with around 280 households, around 120 households in Khost Farang district of Baghlan province. There are still more remnants of the northern Gujarati communities in the areas of Keshm, Joram and Waraj Valley (Arzgani, 2010: 165). Still, the southern slopes of the central district of Kunar along the Pakistani border have the highest concentration of Gujaratis in Afghanistan (975 nomadic households). A number of remote western camps with no more than 135 households are located along the Alingar River. The Gujarati nomads have had many conflicts and conflicts with the Nuristanis and other nomadic inhabitants of the foothills of the Hindu Kush over pastures and pastures. For example, in the late 1950s and early 1960s, they were pushed out of the Manjab Valley by the Tajik villagers and entered Laghman (Ibid.: 166).

A large number of Gujaratis or Gujjars live in several districts of Nuristan along with Nuristanis, which after Nuristanis and Pashtuns are the third ethnic group in Nuristan. He can speak Gujarati, Pashto and Nuristani and a limited number of them can also speak Dari. Gujaratis or Gujjars live more in Western Nuristan such as Mandol, Nurgram or Nargram and Doab districts than in Eastern Nuristan; After Nuristanis and Pashtuns, Gujaratis are the third ethnic group living in these three districts. In the districts of Eastern Nuristan, they live in a limited and scattered way, such as Kamdish and Wama districts (Hotak, 2009: 286-289).

BARAHAVIS

One of the mysterious tribes of Afghanistan and very worthy of study is the Barahavis of southwestern Afghanistan, whose name is included in the country's national anthem despite their small population. It is mysterious and worthy of study because the language of these people, known as "Barahui", does not belong to any of the large families of common languages in Afghanistan (Indo-European, Aral-Altai, and the family of Semitic languages) and is a single language. It is unique. For this reason, researchers and historians have assumed that the Brahuis have Dravidian origin. In addition to Mr. Yazdani, a number of foreign researchers such as "Mary Louis Clifford" have also pointed out the Dravidian origin of the Brahuis and finally, their nativeness in Afghanistan: "As a result, today in the main tribes and tribes of Afghanistan We can see the features and characteristics that were left behind by the first Dravidians who were the first tribes to inhabit this land, Aryans, Greeks, Huns, Mongols and Turks" (Najafi, 2011). 221-222). The Dravidians were indigenous and populous tribes of the Indian subcontinent, who lived in the south of the Indian

subcontinent after the invasion and conquest of the Aryans, and had an advanced civilization compared to the nomadic and newly arrived Aryans. The Aryan tribes, who were livestock farmers and nomads, turned to agriculture under the influence of the Dravidians. Jawaharlal Nehru says in this regard: "The Aryans who came to India were somewhat influenced by the older civilization that existed in this country, and this old civilization was the Dravidian civilization and the Aryans In this great migration, they destroyed or made the more peaceful and civilized people they found on their way" (Arzgani, 2010: 162).

Dravidian tribes with such a history suffered a heavy defeat against the invading Aryans and their population was reduced. The rest of them took refuge in the dense forests, and thus, a defeated and defeated generation of them remained, who are known today in the Indian subcontinent as "Najjas". The total remaining Dravidian population now stands at 40 million.

The Brahuīs of Afghanistan may be the remnants of the Dravidians of India. In this case, they are a completely unique ethnic and linguistic group and one of the relics of the past millennia, which does not belong to any of the major races living in Afghanistan (Indo-European, Turkic and Mongolian yellow-skinned people, and Semitic races) as well as the family. The major languages common in Afghanistan (Indo-European, Aral-Altai, and Semitic languages) are not included, and alone, they will form a completely independent and separate fourth ethnic and linguistic group in the territory of Afghanistan (ibid.: 162-163).). The Brahuīs are one of the Dravidian ethnic groups who speak the Brahui language and it is one of the branches of the Indian Dravidian language, which is currently spoken by a large population in India. This ethnic group is one of the groups that preceded the Aryans. They lived there, this ethnic group has different groups and clans such as: Lavarzi, Yaghizi, Idozi and Zarkandi (Aliabadi, 2015: 101). Another assumption and hypothesis has been raised in the meantime, and that is that it is possible that the native and original inhabitants of the Afghanistan land before the invasion and conquest of the Aryan tribes were the Dravidian tribes. This possibility has been proposed by Abdul Hossein Masoudi Ansari. The above-mentioned speech of "Clifford" also implies the same thing (the Dravidians being native and early inhabitants of Afghanistan). If this assumption is true, then the Brahuīs of Afghanistan are not the remnants of the Dravidians of India; Rather, it will be one of the original inhabitants and original owners of this land (Afghanistan). Regardless of the validity of each of the two possibilities, in general, studying the ethnology and linguistics of the Brahuīs and finding their linguistic and descent roots is very important in the ethnological, linguistic and paleontological studies of Afghanistan and the region, and it can provide facts clarify many. Brahuīs are Sunni Muslim people of Hanafi religion and they are poor and deprived people and they live in the hot, dry and desert areas of the

southwest of the country. Most of them have farming as their occupation and they work on leased land or farm Pashtun and Baloch people (Arzgani, 2011: 163-164).

Another number of researchers believe that during the Sassanid era, the Baloch were massacred, they left their original areas and lived together with the Indian Dravidians, forming a new generation called the Brahuīs. Although the Brahuī language is an independent language and the Baloch consider it a branch of their language (Popel, Karim (March 12, 2017) at (www.afghantrib.blogspot.com)). Most of the Brahuī speak Dari, but some others They also speak Pashto and Balochi, but they still haven't forgotten the Brahuī language (Ali Abai, 1395: 101).



Figure No. 4-28: Pictures of the appearance and type of Brahuī clothing

Source :<https://fa.m.wikipedia.org> و <https://balochistanrc.com>

Geographical distribution and population of Brahuīs

The current Brahuīs of Afghanistan live in the southwest of this land in the area around Chaghansur in Nimroz province and Shurabak in Kandahar province. They live next to the Baloch people and consider themselves a branch of the Baloch people. While this was not the case, it had an independent nation that has no racial similarity with any of the Afghan ethnic groups. Their mother tongue is called "Brahuī" which, despite being influenced by Pashto, Balochi, Arabic, Turkish, and Mongolian languages, is not related to any of the mentioned languages. A number of Brahuīs also speak Pashto, Dari and Balochi languages (Najafi, 2011: 222). "Louis-Dupri" has named the important clans of Brahuīs as follows: Idozi, Laverzi, Yagizi, Zarkandi and Mahmasani. He (Dupri) estimated the Brahuī population to be around 10,000 people, and the book of genealogy estimated the population to be around 18,000 people. Mr. "V. Adamek" recorded the total population of Baluch and Brahuī as 160,000 people; But the English "Anthony Heyman" and two Iranian writers (Morteza Asaadi and Ali Reza Aliabadi) have mentioned their population much more than others, i.e. 200 thousand people. It seems that the last figure is closer to reality (Arzgani, 2010: 163-164).

An Iranian source (a book published by the Ministry of Foreign Affairs of this country) while considering the Brahuīs as a branch of the Baloch people, has

informed about their significant presence among the population of Baluchistan province of Pakistan: "A group of them [Balochs] are called Brahui, who make up 25% of the population of Baluchistan. They are the descendants of the Dravidian population of these areas..." (Ibid.: 164).

CONCLUSION

A number of small ethnic, racial, linguistic and cultural groups of Afghanistan that have Indian origins, which include Sikhs, Hindus, Jats, Prachis, Gujris and Brahuys, which are decentralized and limited in different areas of this country. They live in the country, some of them have an urban life and some of them have a rural and desert life. In terms of belief and religion, most of them are Muslims and Sunnis, but two groups are non-Muslims, which are Sikhs. And the Hindus, unfortunately, during the civil wars, whose roots and foundations were mostly religious and religious, suffered because most of them migrated to different countries, especially to India. The history of their residence in this geography is different, some of them lived in this geography earlier than other ethnic groups of this country, which is the Brahuys, and the other number of them migrated to this geography during the current history of Afghanistan from different parts of India. selected, which is considered as one of the citizens of this country. Afghanistan is an ethnically diverse country, there are about six small ethnic groups of Afghanistan with Indian origin, which have been introduced in this research and their geographical distribution has also been stated, including the Prachis who live in Najarab and Shatel districts of Panjshir. Who have unstable settlements and live in the cities of Jalalabad, Laghman, Ghazni, Parwan, etc. Gujjars live in Kilgi plain of Baghlan and Farkhar district of Takhar. The Brahuys live in the southwestern regions of the country next to the Balochs.

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