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## Ethnological and Legal Study of Jogis

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**Abstract:** This paper deals with a community of Jogis which is fighting for its survival in all phases and in each place (country). They are found in major religions but undeveloped and considered to be of low social status in all subcontinents and are victim of society. This community did that type of work for their livelihood which no other community does but they do it for their survival and livelihood. In this paper I throw the light upon the present living conditions and origin of Jogis in Afghanistan and their connections with Jogis of Jain origin these both communities are very petite in number now and the Jogis of Jain origin are may be now fully extinct.

**Keywords:** Jogis; Jainism; Gorakhnath; Afghanistan; Tazkira(citizenship proof); Punjab; Rawal.

### 1. Introduction

The Jogis as a community cannot be said to have any history; there are many branches into which they are split ranging from all Indian subcontinent (including Afghanistan) and pursuing various religions and different way of life. In many reports of UN there are disambiguate that Jogis came from Central Asia (Zahir, 2012) or of Jat origin (Samuel Hall Consulting, 2011), they are of a bigger ethnic group of Jogis which are of indogenous origin, they have a great past and culture they are basically followers of Gorakhnath or of his disciple, so they still live and uses customary beliefs and follow native culture. They range from Afghanistan to deep in southern India. They are in a worst condition in Afghanistan where they have not given rights and even identity, and here we discuss some constitution point on condition and contradiction with the present condition of Jogis.

### 2. Methodology

A historical account from the great work of “ A Glossary of Tribes and Castes of the Punjab and North-West Frontier Province” by Rose (1911) and “ Gorakhnath and Kanphata Yogis” by George (1998), and data from Samuel Hall Consulting (2011), *Jogi and Chori Frosh communities: a story of marginalization*, for UNICEF and other U.N. and N.G.O reports.

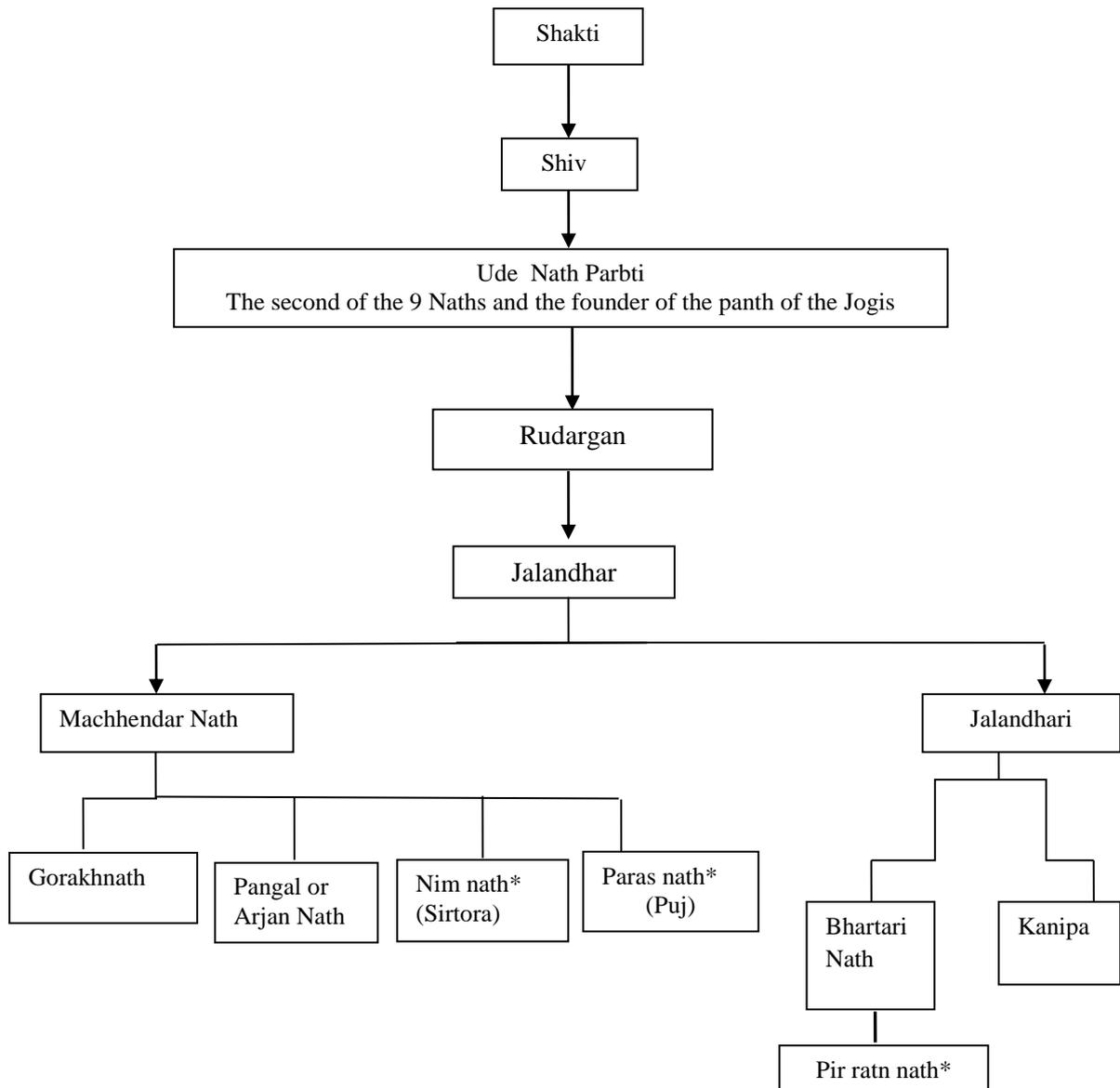
#### 2.1. Origin of Muslim Jogis

We study Rawals(caste) of Jogis in Punjab, north western frontier and in Afghanistan and origin of Jogis of Jainism. The influence of Jogis on and beyond the north-west frontier is one of the most remarkable features of the cult. Legend connects the Gorkhatri at Peshawar with gorakh, and it was once a Jogi haunt, as both Babar and Abu'l-Fazl testify. The chief saint of the Jogis in the north-west is Pir ratn Nath of Peshawar (there are Jogi shrines in kohat a Punjabi city, Jalalabad and Kabul). Faqirs and fortune tellers, both Hindu and Muslim but chiefly Muslim are Jogis as it is their primary work. The Muslim section of Jogis in Punjab is called Punjab-Rawals or Jogi-Rawals, which is derived from the Arabic word rammal which means diviner. The disciples of Pir ratn Nath do not wear the mundra, and to account for this tradition says that once when Jogis of the 12 orders had assembled at tilla Jogian for a tukra observance tilla Jogian (Tilla Jogian is the highest peak in the Eastern Salt Range in Punjab, Pakistan. At 975 meters (3200 ft) above sea level, it is about 25 km to the west of Jhelum city and 10 km west of the model village of Khukha).

Rawal or Nagnath: This is third of the Shiva group. they constitute major portion of Muslim Jogis, in western district of Punjab(Pakistan) south of Afghanistan, there major work include fortune-telling and other practices which Jogis do in other parts of subcontinent.

## 2.2. Jogi's Spiritual Descendants

Figure-1. Jogi's spiritual descendants



## 2.3. Rawal are Divided in Two Sects 1 Madia and 2 Gal

Gal who are also known as pagal panthis and Rawal galla (Muslims). They are found in Peshawar. The chief seat of them is in Rawalpindi and member of this group are also found in Afghanistan. According to one account they form the half of the order and the other half is of Parasnathis (Jains).

Muslims revere pir ratn nath in Peshawar and beyond the frontier in Afghanistan, There are shrines of pir ratn nath in kabul and Jalalabad (George, 1998). The jafir pirs are Muslim, they are found in whole Punjab (south of Afghanistan) although they are not in 12 sects, by some they trace lineage from santoknath. There are varying records of the spiritual descent of Gorakhanath.

## 2.4. Present Condition and Problems in Afghanistan

The Jogis are a nomadic ethnic minority scattered in Afghanistan, with sizeable population in north eastern provinces of Afghanistan. They are Sunni Muslims, and the language they use is Dari and other local languages. As in Afghan constitution

The biggest problem is that they don't have Tazkira (afghan citizenship documents) (Afghanistan Official Portal, 2011).

Preamble of Afghanistan constitution (Constitution of Afghanistan)

Fifth point in preamble

- Observing the United Nations charter and respecting the universal declaration of human rights.

- For creation of a civil society free of oppression, atrocity, discrimination, and violence and based on the rule of law, social justice, protection of human rights, and dignity, and ensuring the fundamental rights and freedoms of the people.

-In afghan constitution

Constitution provision

**Article 40.** Private Property

- (1) Property is immune from invasion.
  - (2) No person shall be forbidden from acquiring and making use of a property except within the limits of law.
  - (3) Nobody's property shall be confiscated without the provisions of law and the order of an authorized court.
  - (4) Acquisition of a person's property, in return for a prior and just compensation within the bounds of law, is permitted only for securing public interests in accordance with the provisions of law.
  - (5) Inspection and disclosure of a private property are carried out only in accordance with the provisions of law.
- The Jogis lives as nomadic life they don't have any specified areas or land given to them for their seasonal migration (Zahir, 2012).

**Article 44.** Education for Women and Nomads, Illiteracy

The state shall devise and implement effective programs for balancing and promoting of education for women, improving of education of nomads and elimination of illiteracy in the country.

Women done all work and earn money by begging and fortune telling which has same work as Jogis in India. In India they have special status as representation in parliament and government services both in state and at central levels, in schedule tribe, schedule caste or in other backward classes as they fall in any of the list they got reservation, in case of Ajit Jogi the first chief minister of Indian state of Chhattisgarh, there was a controversy regarding in which category does he come and he changes its caste (Civil Appellate Jurisdiction).

Jogi women are also often required to beg or tell fortunes. Both groups are exposed to harassment by the police. In Districts 7 and 13(localities of Kabul), both longer-term residents and the more recently displaced reported that female students were at risk of sexual harassment when walking to school. Since 2007, there has been a significant increase in attacks on girl's schools, with anti-government actors suspected of engaging in tactics including intimidation, abductions and targeted attacks on buildings, aimed at stopping girls' education. There have been several reports of actual and attempted kidnaps of children when walking alone (HPG Working Paper, 2012).

- 60% of Jogi household have at least one women working. (Samuel Hall Consulting, 2011).
- Jogi community children are more illiterate than other communities residing in Afghanistan, in Mazar-e-sharif 83.9% of Jogi children are not going to school compared to other communities which have only 47.2% of children not going to school. (Samuel Hall Consulting, 2011)

**Article 84.** House of the Elder

(3) The president from among experts and experiences personalities including two representatives from the disabled and impaired and two representatives from the nomads (Kochis) – appoints the remaining one-third of the members for a period of five years (HPG Working Paper, 2012). Kochi ethnic group share similar nomadic way of life as of Jogis.

As in the Afghanistan constitution

Chapter 1.The State

**Article 4.** Sovereignty, Ethnic groups, Citizenship

- (3) The nation of Afghanistan is comprised of the following ethnic group: Pashtun, Tazik, Hazara, Uzbek, Turkman, Baluch, Pachaie, Nuristani, Aymaq, Arab, Qirghiz, Qizilbash, Gujur, Brahwui and others.
- (4) The word afghan applies to every citizen of Afghanistan.
- (5) No member of the nation can be deprived of his citizenship of Afghanistan.
- (6) Affairs related to the citizenship and asylums are regulated by law.

**Article 28.** Extradition

(2) No afghan would be sentenced to deprivation of citizenship or to exile inside the country or abroad.

The Jogi people don't have any identity document.

**Article 33.** Electoral Rights

- (1) The citizens of Afghanistan have the right to elect and be elected.
- (2) Law regulates the conditions and means to exercise this right.

The Jogi people don't have any citizenship document granted to them but they have the right to vote in elections (Zahir, 2012).

The Jogi peoples are been just used as a vote bank but not giving them anything except fake promises and fake assurances.

- 80% of Jogi households no one have any Election ID cards no one is even registered and has any ID (Samuel Hall Consulting, 2011).

**Article 52.** Health care, Hospitals, Physical Education, Sports

- (1) The state is obliged to provide free means of preventive health care and medical treatment, and proper health facilities to all citizens of Afghanistan in accordance with the law.
- (2) The state encourages and protects the establishment and expansion of private medical services and health centers in accordance with law.

The majorities of the deprived provinces are mainly in the south and south east where conflict is on the rise near to Punjab province. The chances of death during pregnancy and child-birth are four times higher in rural than in boys than girls continue to be at risk of forced labor, sexual exploitation, and forced drug smuggling (Constitution of Afghanistan).

They can't be able to go to doctor, they don't have that much money for go to doctor (majority people) (Zahir, 2012).

**Article 58.** Human right commission

(2) Any person whose fundamental rights have been violated can file complaint to the commission.

Although they have right to vote and choose government but they don't have tazkira(afghan citizenship documents).

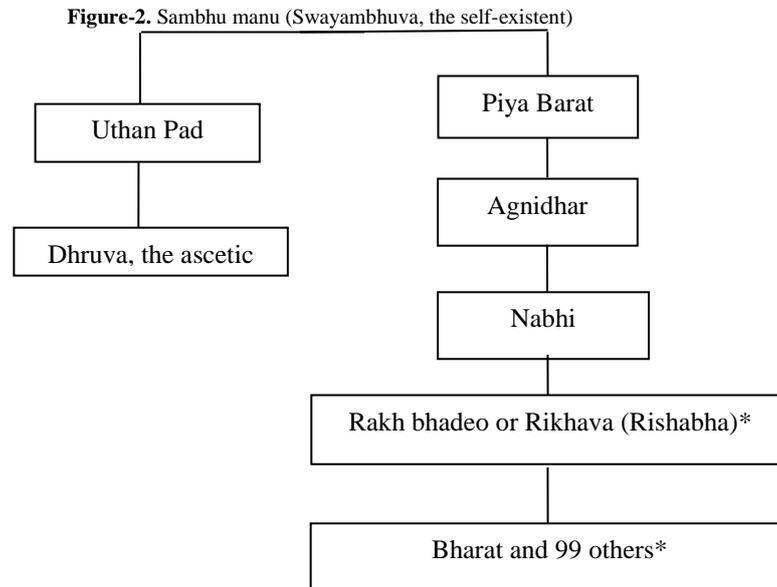
**2.5. Income**

The Jogis income is half of the income from their counterpart living in their vicinity as 5,939 AFA (Samuel Hall Consulting, 2011).

**2.6. Connection with Jain's**

Adinath(Jainism in context) and Matsyendranath as two teachers preceding gorakhnath in the succession. Though one account lists five gurus preceding Adinath and another lists six teachers between Matsyendranath and Gorakhanath, current tradition has Adinath identified with Lord Shiva as the direct teacher of Matsyendranath, who was himself the direct teacher of Gorakhanath.

Matsyendranath son is Paras nath and Nim nath (Nemi nath) the 23rd and 24rd tirthankars, the Nim nath founded a panth Sartora , Paras nath founded a new panth the Puj, Gorakh nath left Paras nath to bania's , and Jain's started to worship him.



Bharat with eight of his brothers ruled the 9 divisions (khandds) of the world , 81 became ascetics and Brahmans, and 9 became the Naths or perfected Jogis, whose names arc given below.

The Naths are always said to be nine in number, in contradiction to the 'panths' which are ideally twelve. Their names and titles are variously given :

1. Aungkar Adi-nath (Lord of Lords) ( Shiva).
2. Shel-nath (Lord of the Arrow-shaft) variously said to brother of Krishna
3. Santokh-nath (Lord of Gratification).
4. Achalachambu-nath (Lord of wondrous Immovability): variously said to be Hanuman or Lakshmana.
5. Gajbali Gajkanth-nath (Lord of the Eleplant's Strength and Neck): Ganesha elephant- eared, in Sanskrit
6. Praj-nnth, or Udai-nath (Lord of the People): said to be Parvati.
7. Mayarupi Machhendra-nath (the wondrous Form): guru of Gorakh.
8. Gathepinde Richayakari or Naranthar Shambujaiti Guru Gorakh-nath.
9. Gyansarupe (or Purakh) Siddh Chauranjwe-nath, or Puran bhagat.

The Paras Nath order is sometimes shown as half an order, the Rawals being its other half. But Paras Nath was one of Machhendra's two Sons and he founded an order which soon split up into two distinct schools, [ (i) the Puj—who are celibate but live in houses and observe none of the rules observed by the Sartoras, who always wear a cloth over the mouths, strain water before drinking it, never kill nothing that has life : further they never build houses, but lead a wandering life, eating only food cooked by others, and smoking from a chilam, never from a hukkah. That

these two sub-orders are both Jains by religion, if not by sect, is perfectly obvious, and it is indeed expressly said that this Paras Nath is he whom the Jains revere.

2. The Rawals, however, are the most important of the Muslim Jogi groups. Found, mainly, in the western districts they wander far and wide over the rest of India, and even to Europe where they practice Quack, oculists and physicians. The name is, indeed, said to be a corruption of the Persian rawinda, 'traveler,' 'wanderer': and tradition avers that ranjha, in his love for Hir, adopted the guise of faqir and wandered till he came to Tilla he became Pir Bdl Nath's disciple and then went to jhang where he sought for his beloved.

All his disciples and companions were called Rawal. The Rawals are sometimes said to be divided into two groups, Mandiat and Ghalbut according to one account they form a half of one of the 12 orders, the other being the Paras Nath, i.e. the Jains.

Guru Gobind Singh has penned life history of Parsavnath in form of composition called Paranath Avtar, which is included in Dasam Granth. In which he shows The composition is about life history of Parasnath and his discourse with Matsyendranath. Probably this latter tale merely means that the Rawals like the Jains are an offshoot of the Jogi cults.

Nimnath and Parasnath these two person were sons of Matsyendranath begat, according to one tradition, in Ceylon(Sri Lanka). They were slain and afterwards restored to life by Gorakhnath. Later, they were initiated by their father and then founded new sects they are Jains(there are other hints at Jain connections. The Jains have a temple near pae dhuni(paidhoni) which shelters an idol of ghorajinath. Paidhoni is the seat of the kanphatas in old Bombay. The books on Bombay refer to a certain place in the old city as pae dhoni and explain the meaning the-place of feet washing. It is correct however, to say that the name of this locality is derived from that of a famous establishment of a sect of the Yogis (Jogis). However there are groups under both names that are included in Jogi panths. The nimnathis who are distinct from the parasnathis. Parasnathis are also called (gaphlani) or khiskai. The Sartoras, Nimnathis, always wear a cloth over the mouth and take the utmost precautions against the destruction of life. They use a chilam not a huqqa. The Parasnath puj sub-division are celibates, but they live in houses. The interesting legend concerning these two people is as follows: after matsyendranath left the queen in ceylon taking with him his two sons, because Gorakhnath had called him to his senses, they fell under the anger of latter, and he put them to death and hung their skins on a tree. Later, for the sake of their father, he restored them to life. Sometime afterwards, the boys were sent to a village to beg. They were ordered by a man to drag away a dead calf, before he would give them alms. They did as he requested, and in return he gave them food, by the time that they had reached their teacher the food had turned to blood and worms. Then Matsyendranath cursed the village. The sons later separated and formed new panths, the puj and sartora, with which other yogis (Jogis) have no concern.

In a variant to this story Gorakhnath sees the food transformed, he catches them by hand, takes away a dead calf, takes them to the merchant's house, and there puts them to death. Thereupon all the merchants complain that he has polluted all their sacrifices by this murder; and he retorts that the two boys to life if the merchants will henceforth worship him and no other. They agree and Gorakhnath left Parasnath, one of the two boys, with the merchants, and the Jain deem him an incarnation of god.

Jalandharipa : These belong to the paonath panth, the fifth of the goraknathis. But the legends agree that jalandharipa belongs to an earlier branch of the sect, he was the founder of the 'Pa' panths as over against the 'nath' panths. In some gorakhnath lists are included within this division: Kanipa and Gopchand. The papnath, also known as Panath, are said to be a division of Jalandharipa and followers of mahadeo(Shiva). Jalandharnath(and Kamphnath) are sometimes identified with the Aughar, while Gorakhnath and Matsyendranath are known as Kanphatas. The sphere of activity of the former was Bengal and Bihar, that of the latter two was the united provinces and Punjab.

Aipanth- this panth is related to colinath of the original gorakhnathi group, and is connected with both Bhushtai and Karkai, disciples of gorakhnath. Karkainath is also known as kanaknath. The followers of the two yogis(Jogis) last named are said to belong to schools of the hethnath. The Aipanth of hardwar say that they were followers Pir Parasnath, and that they separated from them through the worship of Aidevi. They used to use 'ai' instead of 'nath' in their names, but five generations after Narmaiji, who himself lived several generations after gorakhnath, came mastnath, and from his time the members of this panth have been called 'naths'. Narmaiji was born in khot, now in Jind state. As a disciple of gorakhnath, then Mastnath cannot be consider as a contemporary of the great yogi(Jogi). Followers of Mastnath are not very respectable, and only recently have they been recognized by the rest of the order. They carry a crooked stick which they use as an arm crutch. The bawas are of the Aipanth through Mastnath.

The Aipanth was included in twelve when the order of kanphatas was organized. This would suggest that order of goraknathis was consolidated a considerable time after the death of gorakhnath.

The story is told that once, when Mastnath was engaged in Mediation (jog), one of his disciple who came before him wearing only a loin-cloth, was cursed with the necessity of remaining naked forever. For this reason the followers of this unfortunate yogi are called 'nagas'. There are two divisions of the followers of mastnath: (a) The bari dargah, who avoid flesh and liquor and (b) The chhoti dargah, who indulge in both. The latter group was founded by a Camar, a disciple of mastnath. Menials of this panth are called Camarwa. The chief monastery of this panth, at bohar in rohtak, was founded by narmaiji. There are no idols at this place. The Aipanthis have a large and important establishment at hardwar. Other seats of the aipanthis are found in ranpat, madhta and camar in Punjab. The aipanthis is also mentioned in Dabistan.

The story of Shesh Nag is strange to learn that Guga in satyug, Laxman in the Treata yug, Baldeva in the Dwapar and Gorakhnath in the kulyug are all forms of the same god. This accords with Dr vogel's suggestion that

baldeva was developed from a Naga. The Bhagaratas, like the Buddhists before them, sought to adapt the popular worship of the Nag as to their new religion.

In Jain's in the reign of Nandibraham which is 2431 years before Chandkosia, a huge venomous snake, lived in a forest near kankhal. The 24th Tirthankara Mahavir swami turned mendicant, he passed by Chandkosia's hole disregarding all warnings, serpent bit his foot thrice he was not injured. Mahavir questioned him :- ' what excuse will you give to god for your ruthless deeds?'. Chandkosia on this repented and drawing his head into his hole only exposed the rest of his body so that the way should be safe for travelers. Thenceforth he was regarded as a snake-god and wayfarers and milk women sprinkled ghi, milk, oil seed, rice etc. when they passed that way. The ants too assembled and wounded his whole body, but the serpent did not even turn on his side lest they might be crushed. He now became as Guga.

When lord Parshvanatha was a prince he saved a serpent that had been trapped in a log in an ascetic's fire. The snake, later reborn as Dharana, the lord of the underworld kingdom of the nagas , sheltered Pārśva from a storm sent by a demon.

The sects list which is present at first at tilla. Previously 18 panths of Siva(Saivaite sects) and 12 of Gorakhnath. These two groups fought and in end 12 of former and 6 of latter were destroyed.

Those which are from Shiva sect are

1. kantharnath of Bhuj, in Kutch,
2. Pagalpanth of Peshawar and rohtak
3. Rawal of Afghanistan
4. Pankh
5. Ban of Rajasthan
6. Gopal

Those of Gorakhnath are;

1. Hethnath
2. Colinath of the Ai-panthi(in which Jainism can be seen) of Mumbai
3. Candnath, Kaplani
4. Bairag, Rajasthan
5. Paonath of Jaipur
6. Dhajjnath.

### 3. Conclusion

The reason for difference towards Jogi community is basically because of two process first not including these communities as a part of Afghan society by outside factors, second the Jogis preserve their way of life or their folk attitude. The Jogi people in Afghanistan should be given their duly rights and reforms should be done in education system and better infrastructural facilities should be provided for migration otherwise there are strong chances that they will join militant organization, and to safeguard their culture and traditions. The government of Afghanistan should take steps in the direction of strenghting and development of Jogi people to establish peace in the country and region. There is a great threat that they might join any militant group, if there condition is not better. A study for Jogi's ethnic identity about their origin to Indian ethnic groups is open for further research.

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