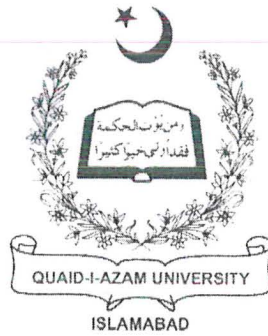


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History and Significance of Dodo Soomro Shrine, District Badin, Sindh



Submitted by: Abdul Jabbar

Supervisor: Dr. Sadeed Arif

M.Sc. 2016

Taxila institute of Asian civilizations
Quaid-i-Azam University Islamabad

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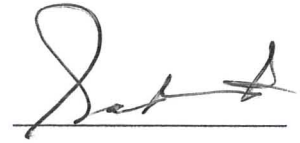
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Supervisor Declaration

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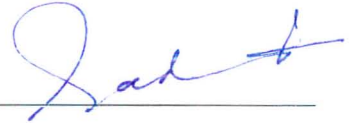
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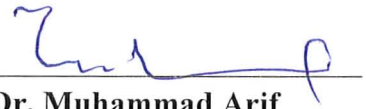
This is to certify that we have read the thesis submitted by **Mr. Abdul Jabbar** and it is our judgment that this thesis is of sufficient standard to warrant its acceptance by Quaid-i-Azam University, Islamabad, for the award of degree of **Master of Science in Archaeology**.

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Dedication

I Dedicate My Thesis to Most Respected My Elder Brother

Engr. Muhammad Ibrahim

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Chapter 1

Introduction of District Badin

Geographical location

It is a district in the Sindh province of Pakistan. The total area of the district is 6,726 square kilometers. According to the 1998 census of Pakistan, it had a population of 1,136,636 of which 16.42% were urban. Its headquarter is at the city of Badin, the district is situated between 24°-5' to 25°-25' north latitude and 68 21' to 69 20' east longitude and is bounded on the north by Hyderabad District on the east by Mirpurkhas and Tharparkar districts, on the south the Rank of Kutch, which also forms part of the disputed boundary with India and on the west it is bounded by Thatta and Hyderabad districts.

Badin was the center of the ancient Indus Valley Civilization, Islam into the region by 711. The areas remained under the control of the caliphate until it came under control of the Ghaznavids. In 1592, Sindh came under the direct rule of the Mughal emperor. The population of the district is mainly Muslim constituting 79.43 percent of the total population, more in urban at 82.17 percent as compared to 78.89 percent in rural areas. Important Muslim tribes include the Halaypotra¹ and Hingora². However Hindus form an important minority at 19.93 percent in the district with a larger concentration at 20.67 percent in rural areas compared to 16.16 percent in urban areas. Presence of other minorities in the district is (Christians at 0.25% and Ahmadis, also known as Qadianis).

There are different type of works have done in the District that are making this city beautiful and shiny? The railways line is to be connected to this city with Hyderabad alike. The other source

¹ Cast dominantly settled in sindh region

² Cast they are also from sindh

of the use of transportation, communication and the most magnificent field is Badin Coal field along this city.

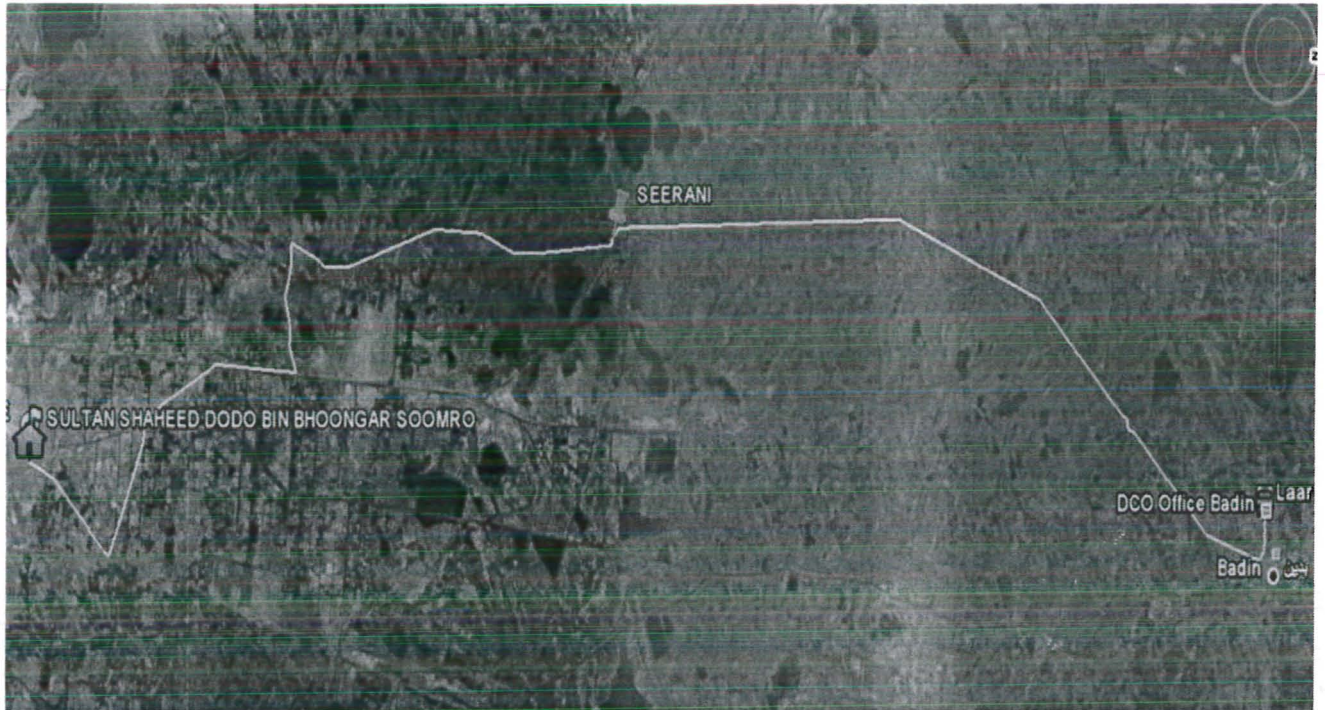


Figure 1 View of Badin district where the Sultan Shaheed Dodo Soomro's grave is located. (Google earth map)

Agriculture

Badin, on the whole is a low and flat district. Whole of the district depends for its cultivation on several canals taking off from the Indus River. The net cropped area has increased owing to constant improvement and extension of canals. Rice is the main crop of the district and is grown wherever the level of the land permits it. The other crops grown in the district are cotton, Jawar, wheat and barley.

Industry and Trade

Being an agricultural area, the industries in Badin are agriculture based. Presently there are six large scale units engaged in the production of sugar and are providing employment to 6000 persons. Besides these factories, there are 12 rice husking mills.

Statement of Problem

This is very ancient site of Sindh and belongs to different ruler of its area. There is a wide area, in which the Roopa Mari is laid. Beside of this tomb, there is a grave of the gallant son of the Sindh, Namely Dodo Soomro. I shall do the study of this site and make a very profitable work on this site through my thesis dissertation.

Hypothesis

The systematic research will trace out exact history, of the Dodo Soomro ruler, which rule in the whole part of the Sindh. I shall grip on such a real history of the Dodo Soomro and its analytical history in order to fight with the British.

Scope of the Study

Not satisfying work has been done regarding the topic. This research is based on documentation as well as history of Soomra's, who ruled in the part of the Sindh state. This study will help to fill the gaps of history of the region.

Literature Review

“SoomranjoDor” is a book, written by the Dr. Nabi Bux Baloch. This book flourish a lot of knowledge about the history of the Badin and this book is more informative.

“Sultan Soomro Shaheed” is a booklet, written by the Haji Glulam Qadir Soomro in the year of 1983. This book is illustrating the history, cause and effect of the fighting with British.

“Human Development Foundation” is a broucher written by the NGO, namely, HDF in the year of the 2003. That is very helpful in understanding the history of The Dodo Soomro.

“Planning and Development Programme”. It is to be completed in the 2010 year by the Govt of Sindh. This book is telling such a history OF Badin.

“Badin History” This show more information on the culture, custom and a little history of the Badin District.

“Portrait of Sindh” is a book, written by the I.H Kadeem in 2013. This book show a plentiful knowledge about the adjacent areas of the Badin.

“NDMA – Publication” it is edited by the Salim Khurum Dost in the year of 2008. It shows the demography, boundary etc. this remains very knowledgeable book for me to get the proper study of the Badin district.

Methodology

This research is based on primary research researcher will conduct field work at the site.

Descriptive and comparative methods will be used.

Chapter 2

Historical Review of the Sindh

Sindh

Sindh is the south eastern province of Pakistan. The province is associated with the river Indus and the Indus civilization as the river Indus ends here and the largest city of Indus civilization is also here.

Culture & History of Sindh

Historically Sindh is home to the Sindhi. Different cultural and ethnic groups also reside in Sindh including Urdu-speaking Muslim Indians who migrated to Pakistan from India upon independence as well as the people migrated from other provinces after independence. The Sindh is linked with Baluchistan in the west and north, Punjab to the north, Gujarat and Rajasthan of India in the southeast and east, and the Arabian Sea in the south. The main language of Sindh is Sindhi while all other languages of Pakistan are spoken here. Historically the Assyrians (as early as the seventh century BC) knew the region as Sinda. The Persians as Abisind, the Greeks as Sinthus, the Romans as Sindus, the Chinese as Sin tow, in Sanskrit, the province was dubbed Sindhu meaning "Ocean" while the Arabs dubbed it Al-Sindh

Origin name of Sindh

The province of Sindh and the people inhabiting the region had been designated after the river known in Ancient times as the Sindus River, now also known by Indus River. In Sanskrit³, Sidhu means "river, stream". However, the importance of the river and close phonetically

³ This Is the type of oldest language

resemblance in nomenclature would make one consider Sidhu as the probable origin of the name of Sindh. Later phonetically changes transformed Sindhu into Hindu in Old Persian. The Greeks who conquered Sindh in 325 BC under the command of Alexander the Great rendered it as Indu, hence the modern Indus, when the British conquered South Asia, they expanded the term and applied the name to the entire region and called it India of South Asia.

Prehistoric period

The Indus valley Civilization is the farthest visible outpost of Archaeology in the abyss of prehistoric times. The prehistoric site of Kot Diji in Sindh has furnished information of high significance for the reconstruction of a connected story which pushes back the history of India by at least another 300 years, from about 2500 BC. Evidence of a new element of pre-Harappa culture has been traced here. When the primitive village communities in Baluchistan were still struggling against a difficult highland environment, a highly cultured people were trying to assert themselves at Kot Diji one of the most developed urban civilization of the ancient world that flourished between the year 25th century BC and 1500 BC in the Indus valley sites of Moen-jo-daro⁴ and Harappa. The people were endowed with a high standard of art and craftsmanship and well-developed system of quasi-pictographic writing which despite ceaseless efforts still remains undeciphered. The remarkable ruins of the beautifully planned Moen-Jo-daro and Harappa towns, the brick buildings of the common people, roads, public-baths and the covered drainage system envisage the life of a community living happily in an organized manner. This Civilization is now identified as a possible pre-Aryan Civilization and most probably an indigenous Civilization which

⁴ *Archeological site in sindh, world heritage site*

was conquered by the invading Aryans. The Brahui⁵ language is possibly a remnant of the Civilization which flourished in this region.

Geography

Sindh is located on the western corner of South Asia, bordering the Iranian plateau in the west. Geographically it is the third largest province of Pakistan, stretching about 579 km from north to south and 442 km (extreme) or 281 km (average) from east to west, with an area of 140,915 kms (54,407 square miles) of Pakistani territory. Sindh is bounded by the Thar Desert to the east, the Kithara Mountains to the west, and the Arabian Sea in the south. In the center is a fertile plain around the Indus River. The devastating floods of the river Indus are now controlled by irrigation techniques. Karachi became capital of Sindh in 1936, in place of the traditional capitals of Hyderabad and Thatta. Other important cities include Shaheed Benazirabad District, Sanghar, Sukkur, Dadu, Shahdadkot, Sehwan Shrif, Mirpurkhas, Larkana, Shikarpur, Noshaferoz, Kashmore, Umerkot, Tharparkar, Jacobabad, Ghotki, Ranipur, and Moro.

A subtropical region, Sindh is hot in the summer and cold in winter. Temperatures frequently rise above 46 BC (115 F) between May and August, and the minimum average temperature of 2 BC (36 F) occurs during December and January. The annual rainfall averages about seven inches, falling mainly during July and August. The southwest monsoon wind begins to blow in mid-February and continues until the end of September, whereas the cool northerly wind blows during the winter months from October to January.

⁵ *Cast they are indigenous of Baluchistan and now a days are also stele in sindh region*

Fauna

Two type of the wild animal found in the district upto now were hyena and wolf, which with the colonization of the area vanished. Fox jackal and different kinds of Deer are still found but due to hunting of people now Deer is rare found here however occasionally is found in mountainous areas of Sindh. Among the birds are eagle, hawk kite, and crow. Parrot. Pigeon, *Talloor*⁶ (Arabs favorite hunting bird in Sindh), quail, Partridge, many varieties of wild ducks are found in the area of district.

Flora

According to Gazetteer which was written in British period. Now with the passage of time many changes have taken place, while speaking on the fauna the major natural forest trees are the Baham (Populus euphratica), Kandi, (Prosopis specigera), Siras, Babul, Pipal, Bhor, (Ficus Indica). Of the bush Jangle in the district there are Kirur, and ak(Calotropis Hamiltonni) and *Safaida* is very common found.

Rivers and Nallas

The major river Indus passes through the district, in ancient days it was known as sindho or Sindh. The river was the chief means of communications till the introduction of the railways till 19th century it is one of the three greatest rivers of the northern region of the sub-continent the Indus River starts in from the great glaciers of the Himalayas overlooking the mansarowar and the sources of Bahrahamputra and the Sutlej River. It flows in the north westerly direction over a mountainous terrain some three hundred miles till it enters leh, the capital of Ladakh for a distance of 230 miles from this point the river is placed stream until it receive the water of shyock, a tributary is large as itself. The combined stream then flows the north westerly direction only for a

⁶ Seasonal birds

distance of hundred miles, under the shadow of vast array of snow way summits, through Gilgit and Hunza. There after it maintains a south westerly direction throughout its course and after breaking through the salt rang emerges in the plains of former Punjab below Durbin it enters the former it enter in Sindh through Gudu barrage and Sukkur and empty itself, after its long course of curves, loops and bands stretching to about 2000 miles into the Arabian sea (Abdual Fatah Daudpoto , 2012).

Ancient History

The first known village settlements date as far back as 7000 BCE. Permanent settlements at Mehrgarh to the west expanded into Sindh. This culture blossomed over several millennia and gave the Indus valley Civilization around 3000 BCE. The Indus valley Civilization rivaled the contemporary Civilizations of Ancient Egypt and Mesopotamia in both size and scope numbering nearly half a million inhabitants at its height with well-planned grid cities and sewer systems. It is known that the Indus valley Civilization traded with ancient Mesopotamia and Ancient Egypt via established shipping lanes. In ancient Egypt, the word for cotton was Sindh suggesting that the bulk of that Civilization's cotton was imported from the Indus valley Civilization. A branch of the Indo-Iranian tribes, called the Indo-Aryans are believed to have founded the vedic Civilization that existed between Sarasvati River and Ganges River around 1500 BCE and also influenced Indus valley Civilization. This Civilization helped shape subsequent cultures in the South Asia.

Sindh was conquered by the Persian achievement Empire in the 6th century BCE, and became part of the Persian satrapy (province) of Hindus centered in the Punjab to the north. Persian speech had a tendency to replace 'S' with an 'H' resulting in 'Sindhu' being pronounced and written as 'Hindu'. They introduced the Kharoshti script in the region and established links to the west.

In the late 300s BCE, Sindh was conquered by a mixed army led by Macedonian Greeks under Alexander the Great. The region remained under control of Greek satraps only for a few decades. After Alexander's death, there was a brief period of Seleucid rule, before Sindh was traded to the Mauryan Empire led by Chandragupta in 305 BCE. During the rule of the Mauryan Emperor Asoka, the Buddhist religion spread to Sindh.

Mauryan rule ended in 185 BCE with the overthrow of the last king by the Sunga Dynasty. In the disorders that followed, Greek rule returned when Demetrius I of Bactria led a Greco-Bactrian invasion of India and annexed most of northwestern lands, including Sindh. Demetrius was later defeated and killed by a usurper, but his descendants continued to rule Sindh and other lands as the Indo-Greek Kingdom. Under the reign of Menander I many Indo-Greeks followed his example and converted to Buddhism.

In the late 100s BCE, Scythian tribes shattered the Greco-Bactrian Empire and invaded the Indo-Greek lands. Unable to take the Punjab region, they seized Sistan and invaded India by coming through Sindh, where they became known as Indo-Scythians (later Western Satraps). Subsequently, the Tocharian Kushan Empire annexed Sindh by the 1st century BCE. Through the Kushan were Zoroastrian, they were tolerant of the local Buddhist tradition and sponsored many building projects for local beliefs.

The Kushan Empire was defeated in the mid-200s BCE by the Sassanid Empire of Persia, who installed vassals known as the Kushan. These rulers were defeated by the Kidarites in the late 300s. By the late 400s, attacks by Hephthalites tribes known as the Indo-Hephthalites or Huns (Huns) broke through the Gupta Empire's North-Western borders and overran much of Northern

and Western India. During these upheavals, Sindh became independent under the Rai Dynasty around 478 AD. The Rais were overthrown by Chachar of Alor around 632 CE.

Arrival of Islam

Sindh in 700 AD was under the Brahmin dynasty. During the reign of Rashidun Caliph Umar, an expedition was sent to conquer Makran⁷. This was the first time that Muslim armies had entered Sindh. The Islamic Army defeated the Hindu king of Sindh, Raja Rasil, on the western bank of the Indus. The Armies of the Raja accordingly retreated to interior Sindh. Caliph Umar, on getting the information about the miserable conditions of Sindh, stopped his Armies from crossing the Indus and, instead, ordered them to consolidate their position in Makran and Baluchistan. Umar's successor Caliph Othman also sent his agent to investigate the matters of Sindh. Upon getting the same information of unfavorable geographical conditions and the miserable lives of the people, he forbade his Armies to enter Sindh. During the Rashidun Caliphate only the southwestern part of Sindh around the western bank of the Indus, and some northern parts near the frontiers of Baluchistan remained under the rule of the Islamic empire.

In the year 711 Sindh was finally conquered by Umayyad Arabs from Damascus, led by the young Muhammad Bin Qasim with the aid of local leaders such as the Thakore of Bhatta, Makah Basayah, Ibn Wasayo, Jat and mid tribes. His alliance defeated Raja Dahir and his Hindu followers, the fall of the Brahman dynasty was made easier by the tensions between the Buddhist majority and the repressive ruling Hindu' weak base of control.

⁷ *Makran is the District city located in Baluchistan*

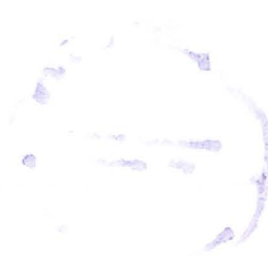
Sindh became the easternmost province of the Umayyad Caliphate and among the wealthiest due to its vibrant Sindhi ports. Referred to as Al-Sindh on Arab maps with lands further east known as Hind". These maps resemble the current border between the nations of Pakistan and India. The Arabs redefined the region and adopted words and terms such as Budd to refer to the numerous Buddhist idols they encountered, a word that remains in use today. The city of Mansura⁸ was established by the Umayyad's as a regional Miser or capital.

Sindhi Muslims like other converts were known as the Malawi and were discriminated by the Umayyad authorities and thus actively supported the general Abu Muslim Khorasani leader of the Abbasid Revolution in the year 750 and still associate themselves with Abbasid rule.

During the Abbasid Sindhi introduced medicinal plants known in Sindh as Bhang a plant native to the Indus Valley widely used by medieval Muslim Surgeons who used the word Hindiba drug also known as cannabis. The introduction of starch arts (Zij) such as the Zij-al-Sindh Hind was studied by Muhammad Ibn Mia Al-Khwarizmi (in thd year 820). The introduction of Arabic numeral system and a book about basic Mathematics were introduced by Sindh Ibn Ali (in the year 840). The historian and Anthropologist Abu Masher al-Sindi (in the year 930) studied and wrote about the early Muslim society of Medina. Important figures such as Sindbad the Sailor (in the year 780) made seven famous voyages, his origins were from the Sindhi port city of Debal. Sindh is also introduced ship building and navigation techniques used by the Bawarij and later the Arabian Dhows.

Arab rule lasted for nearly three centuries. They introduced clans such as the Abbasi, Seyids and Sheikhs. During their rule prominent locals, fishermen, yogis and sailors from the port

⁸ *Historical archaeological site located In sindh.*



city of Debal converted to Islam many of them maintained trade links and migrated to Basra after it became the official port during the rule of the Abbasid Harun-ar-Rashid. A fusion of cultures produced much of what is today modern Sindhi society.

Muslim geographers, historians and travelers such as al-Masudi-al-Tabari, Balladur-al-Bruin and Ibn Battutah wrote about or visited the region and also sometimes used the name "Sindh" for the entire area from the Arabian Sea to the Hindu Kush.

Direct Arab rule ended with the ascension of the Soomro dynasty, they were the first local Sindhi Muslims to translate the Quran and into the Sindhi language. They also introduced Sufis the most famous was Lal Shabazz Qalandar⁹ and his Char Yar (four companions) and their Sufi Murids spread Islam in Punjab and Kashmir. The Soomra's controlled Sindh directly as vassals the Abbasids from 1058 to 1249. Turkic invaders such as Muhammad Ghaznavids conquered the area by the year 977 since then the region loosely became part of the Ghaznavids Empire, which was then succeeded by the legendary Qutb-ud-din Aybak founder of the Delhi Sultanate. Sindh was also ruled by Muhammad Ibn Tughluq, his descendants and various other figures until the year 1524.

Samma Period

Sindh enjoyed certain autonomy as a Muslim domain in a great empire. In 1339 Jam Umar founded a Sindhi Muslim Samma Dynasty, which reached its peak during the reign of Jam Nizamuddin II Nindo (reigned 1461-1509) he greatly expanded the new capitol Thatta and its Makli hills which replaced Debal he patronized Sindhi art, architecture and culture. Important

⁹ *Mystical personality, of sindh*

court figures such as Sardar Darya Khan, Molts Khan, Makhdoom Bilwal and Kazi Kazan. But the capitol Thatta was a port city unlike garrisons it could not mobilize large Armies against the Arghun Mongol invaders who killed many regional Sindhi Mir's and Amir's loyal to the Samma.

The ruthless Arghun and the Tar khans sacked Thatta during the rule of Jam Faros and established their own dynasties in the year 1519.

Arghun (1521-1555 A.D)

Historically, The Arghuns were the branch of Mangols and like Babar they came from central Asia. When Babar conquered Kabul, the Arghuns moved toward Baluchistan. Their movement toward Sindh was stopped was stopped by Jam Nizam din and his chief minister Dolha Darya khan which is buried in front of Jaam's Tomb in Makli historical Graveyard Thatta, Sindh..()..?

After the death of Jam Nizam u Din, once again Sindh was invaded by Arghuns they defeated Jam Feroz the son of Jaam Nizam u Din thus Arghuns came in to power in 1521 A.D. shah beg Arghun allowed fallen ruler Jam Feroz to live in Thatta. Muhammad Tarkhkan was appointed by Shah beg as a governor of Bakkhar (Pithawala, 1978).

Turkhan: (1555-1592 A.D)

Five books of the history were written in 1st half of 17th century, i.e Ma'sumi, Tarkhan Namah, Beglar Namah, Tahri, and Mazhar Shah Jahani, describe the rule of Tarkhan in Sindh. Basically Tarkhans were the branch of Arghuns. Mirza Shah Hassan had no sons to succeed him and so his lieutenant Sultan Muhammad tried to assume authority over North Sindh Bakkhar and Sewhan and Mirza Isa Khan Tarkhan took control in Thatta, Means Sindh was divided into two parts (M.H, 1977).

The dynasty of Tarkhans was established by Turkic Tarkhan, and they ruled Sindh, General Mirza Isa Beg founded the Tarkhan Dynasty in Sindh after the death of Shah Husain Arghun the last ruler of Arghun. Mughal emperor Akbar annexed Sindh after defeating the last Tarkhan ruler in (1592 A.D).

Mughal Period

In the year 1524 the few remaining Sindhi Amir's welcomed the Mughal Empire and helped Babur defeat his Arghun enemies, since then Sindh had become a region loyal to the Mughals.

In 1540 a deadly mutiny by Sher Shah Suri forced the Mughal Emperor Humayun to withdraw to Sindh where he joined the Sindhi Amir Hussein and in 1541 Humayun married Hamada Bano Begum a Sindhi woman, she gave birth to the infant Akbar at Umerkot a Mughal garrison at Sindh, in the year 1542.

In 1556 the Ottoman Admiral Seyids Ali Reis visited Humayun and mentions various regions of the subcontinent including Sindh (Makran coast and the Mehran delta) in his adventurous book Marat ul Memalik.

During the reign of Akbar the Mughal chronicler Abu-I-Fazl (1551-1602) was a descendant of a Sindhi Shaikh family from Reel, Sistan in Sindh. He was the author of the famous Akbarnama and the Ain-i-Akbari.

In the year 1603 Shah Jahan visited the province of Sindh and at Thatta he was generously welcomed by the locals after the death of his father Jahangir. Shah Jahan felt a close kinship with the Sindh's, he ordered the construction of the Shah Jahan Mosque, which completed during the early years of his rule the unique mosque contains 101 domes and numerous arches.

It was during the rule of Shah Jahan many Sindhi: Shaikh's and Seyids served as Mansabdar for the Mughal empire they introduced muskets and cammons in Sindh. Others like the metallurgist, astronomer Muhammad Salah Tahtawi created a seamless celestial globe also known as the Armillary Sphere by using a secret wax-casting technique in 1660 it contains inscriptions in Arabic and Persian.

After the death of Aurangzeb the Mughal Empire and its institutions began to decline various hostile warring Nawabs had taken hold of vast territories and ruled independently from the Mughal Emperor. The legendary Mughals ruled for more than three centuries and rebuild the vibrant region.

Sindh architecture of Mughals

The land of Sindh could afford good clay for bricks of which even the most ancient buildings were made in province. These were brunt bricks in the days when Sindh was a wetter climate in the past, latter on buildings were made of sun baked bricks also. Thus brick building was characteristics of Sindh towns throughout the previous historic period. With this there was a flourished industries Sindh pottery and glazed tiles.

When Akbar included the lower Indus basin within his Indian empire the Mughal art of buildings was brought here and stone , chiefly lime stone and sand stone from Kohistan in lower Sindh, was quarried for building purposes here again owing to Arab and Iranian influence, peculiar art was developed . This tradition for brick and glaze remain long in a plain valley which sought some contrast in nature. Such stone buildings are found today at Hyderabad, Khudabad, Sukkur etc. but at the Thatha certain tombs built by Mirza Isa Tarkhan between 1624-1644 during his governor ship there comma marked a distinct Mughal phase of sand stone buildings similar to those at

fatehpur Sikri . Thus the scheme of Akbar of architecture found an echo in distant Sindh though the individuality of local architects still persisted. Later on in the time of Shah Jahan for instance the old customary architecture of brick and tile returned to Sindh.

Kalhora: (1700-1782 A.D)

The Tarkhan dynasty was succeeded by Kalhora. They rose to power between the years 1656 -1780. They claimed descent of from Hazrat Abbas a paternal uncle of the Prophet PBUH, and on the basis of that account sometimes they are called Abbasi Abbasi (Cousens 1998).

Adam Shah is buried at Sukkur hill is also known with his name as Adam Shah Ji Takri (hill of Adam Shah), he was their religious leader who was killed by ruler of Multan and thus became Shaheed or martyr, it is said that it was at his own dying request and thus he was buried at Sukkur. (Abid)

During the reign of Sarfaraz Khan the last ruler of the dynasty, Talpur mirs came to front, who were destined to supplant the Kalhoras in the government of the land, and to hold the reign of the government until they in turn were overthrown by the British.

Amir's of Sindh

The Mughals strengthened various Sindhi Amir's such as the Kalhoras and Talpurs both were loyal to each other and the province. They patronized Sufi Poets, literature and the Sindhi language throughout the province.

The Sindhi Sufis played a pivotal role in converting the millions of native people to Islam.

Rohri - Sukkur, by James Atkinson, 1842The among most famous Sindhi Sufis is the Shah Abdul Latif Bhatti through his poems he expresses love of God, The Prophet Muhammad, history, folklore and adventures such as that of Sindhi sailors who brought back: Gold, Pearls, Sapphires and Diamonds through their voyages to Malabar, Sri Lanka and in Java where Sindh's were known as the Santri.

Others Sindhi Sufis like Sachal Sarmast a master poet of seven different languages gained thousands of devoted followers from Sindh and nearby provinces.

Theologians such as Makhdoom Moinuddin Tahtawi wrote many books about Islam and History, his student Abdul Hassan Tahtawi converted the Memons and others to Islam, expanding the frontiers of Sindh.

But Sindh faced many threats, Main Yar Mohammed Kalhoras (Khanabad) challenged the invader Nadir Shah but failed according to legend: to avenge the massacre of his allies he sent a small force to assassinate Nadir Shah and turn events in favor of the Mughal Emperor during the Battle of Karnal in 1739 but failed again.

The tragedy that Nadir Shah famous Mughal valuables such as the Peacock Throne and the Koh-I-Noor, the Aftermath of the battle caused the Mughal Empire to become fully disable and restricted only to a few cities.

Sindh faced even greater threats from Sikh and Rajput raiders. Their brutal attacks forced the Kalhoras to build the Kot Diji Fort and the Talpurs to build the fortress of Imamgarh in response to the defiling incursions.

Within the following decades because of the serious threats from the Sikhs led by Ranjit Singh. The Sardars of Baluchistan and Amir's of Sindh became allies and vassal-states in 1747, of the Afghan Khans of the Durrani Empire.

Modern history after independence of Pakistan

On August 14 1947 Pakistan gained independence from colonial British colonial rule. The province Sindh attained self-rule, the first time since the defeat of Sindhi Talpurs Amir's in the Battle of Miani on February 17, 1843.

The first challenge faced by the Government of Sindh was the settlement of Muslim refugees. Nearly 7 million Muslims from India migrated to Pakistan while nearly equal number of Hindus and Sikhs from Pakistan migrated to India. The Muslim refugees known as Muhajirs from India settled in most urban areas of Sindh. Sindh at the time of partition was home to a large number of Hindus who accounted for 27% of the total population of the province. They were more concentrated in the urban centers of the province and had a strong hold on the province's economy and business. Although the relations between the local Muslims and Hindus were good but with the arrival of Muslim refugees in the urban centers of the province, Hindus started to feel unsafe. This along with unstable future in a Muslim country and better opportunities in India made a large number of Sindhi Hindus to leave the province.

Sindh did not witness any massive level genocide as other parts of the Subcontinent (especially Punjab region) did, comparatively there were few incidents of riots in Karachi and Hyderabad but overall situation remained peaceful mainly due to the efforts of the Chief Minister of Sindh Mr. Ayub Khuhro. At present there are roughly 2.9 million Hindus in Sindh forming

7.5% of the total population of the province. Sindhi Hindus in Pakistan (i.e. caste Hindus accounting for 86% of the total Hindu population of Pakistan as of 1998 census) are mainly into small to medium sized businesses. They are mainly traders, retailer/wholesalers, builders as well as into the fields of medical, engineering, law and financial services. However the scheduled caste Hindus (Dalit's) are in a poorer state with most of them as bonded labor in the rural areas of the province. Most of the Muslim refugees are settled in urban areas of Sindh especially in Karachi and Hyderabad.

Since Pakistan's Independence in 1947, Sindh has been the destination of a continuous stream of migration from South Asian countries like Bangladesh, Burma, and Afghanistan as well as Pashtun and Punjabi immigrants from the North West Frontier Province and the Punjab Province of Pakistan to Karachi. This is due to the fact that Karachi is the economic magnet of Pakistan attracting people from all over Pakistan. Many native Sindh's resent this influx. Nonetheless, traditional Sindhi families remain prominent in Pakistani politics, especially the Bhutto, Zardari and Soomro dynasties. Muhammad Ali Jinnah, the Founder of Pakistan, was from Karachi, Sindh but was a Gujarati

Chapter 3

General Introduction of Dodo Soomro

Sultan Dodo Soomro (Shaheed) was the real son of soil & hero of sacred Sindh, who fought for Sindh in order to protect the mother land from the ruler of Delhi. May Allah rest our hero's soul in eternal peace.

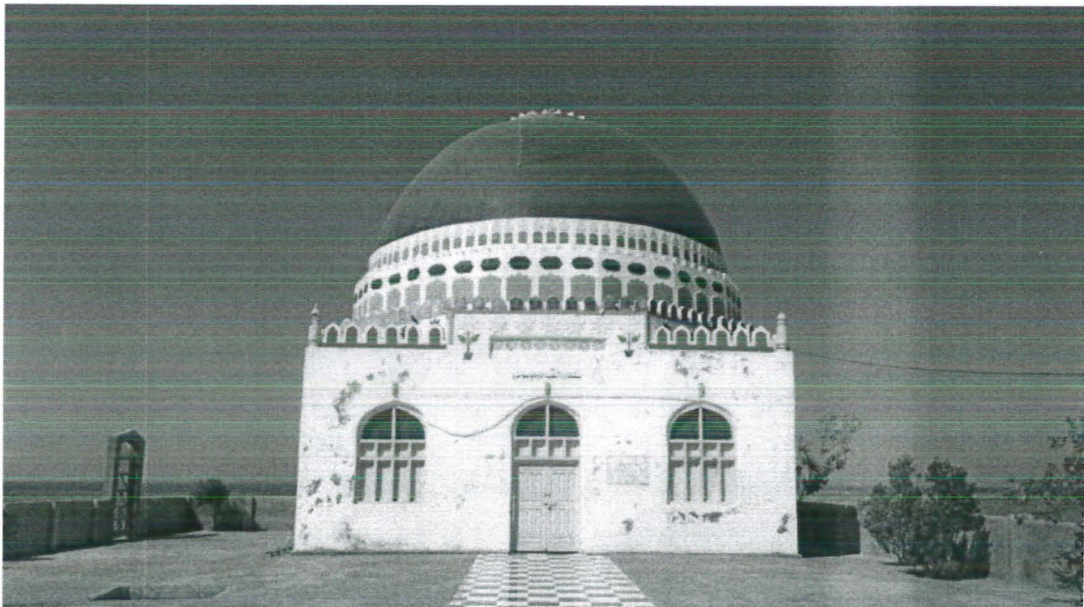


Figure 2 General View of the tomb of Dodo Soomro

The Soomra dynasty was established by the Al-Sumrah treble of Sindh. The Soomra ruled Sindh from 750-1351. Following the 985 BCE expulsion of the Qarmatian Muslim from Iraq and Egypt, the Qarmatian relocated to Sindh, finding converts among the Soomra. Mahmud of Ghazni, an orthodox Muslim, conquered the Soomro capital of Mansura in his campaign to defeat the he orthodox in the 10th Century.

However the over whel Ming majority of Soomra's are Sunni and some scholars dispute the account of Mahmud of Ghazni, they believe that the Soomra Dynasty and the citizens of Mansura

(of mixed Sindhi-Arab decent) feared the political reputation of Mahmud of Ghazni, and refused to allow his entry into the city.

The Soomra shifted their capital to Tharri, nearly 14 km east wards of Matli on the Puran River. Puran was later abandoned due to changes in the course of the river. Thatta was the capital of the empire for about 95 years until the end of Soomra rule in 1351 AD. Hindus who had not converted to Islam under the Ghaznavids moved from Sindh to Veg Kot and Lakh pat (Kutch) around 1028 AD to avoid sectarian violence and live under a Hindu ruler. During this period, Kutch was ruled by the Jadeja branch of the Samma Dynasty, who enjoyed good relations with the Soomro tribe in Sindh.

Soomro tribe is an important tribe amongst Sindhi, soomro were first to rule over the sindh, they are found throughout Sindh and are one of the earliest tribes to convert into Islam. They are very old feudal and were termed Prince of Peace by the British. Soomro family is the largest family in Pakistan after the Bhutto family involved in Politics at both Central and Provincial level.

Personal Information

Sultan Dodo Soomro (Shaheed) was the real son of Soul & hero of sacred Sindh, who fought for Sindh in order to protect the mother land from the ruler of Delhi. May Allah rest our hero's soul in eternal peace? In fact Soomro or Soomra (Sindhi: سومرو) is a Sindhi tribe in Sindh, Punjab and Baluchistan, Pakistan. The Soomra Dynasty was established by the Al-Sumrah tribe of Sindh. The Soomra ruled Sindh from 750-1351.

It has been mentioned in a previous chapter that in the year 720 A.H. (1320 A.D.), Ghazi Malik took the Army of Sindh and Multan to Delhi, dethroned Khusró Khan the last of the Ghazni kings

and proclaimed himself the King of Delhi, with the title of Ghayasuddin Taghlak Shah. About that time, a large number of the Sumrah tribe assembled in the vicinity of Tharri and taking a man by name Sumrah, as their leader, proclaimed him to be an independent chief of their tribe and country. With their assistance Sumrah soon secured a firm grasp of his principality and cleared the surrounding country of rebellious people. He then managed to marry a daughter of a big zamindár of the place. Her name was Sad. He got a son by her and he named him Bhongar. At the death of Sumrah, Bhongar succeeded him as the chief of his tribe. Bhongar was again succeeded by his son Dodo, who extended his rule to Nasarpur. After a successful reign, he died leaving a grown up daughter by name Tari and a minor son by name Sanghar. For the time Tari took the reins of Government. When Sanghar reached the age of maturity, he replaced his sister on the throne. This young chief made some invasions in the direction of Kachh and brought the country up to Nanaknai into his possession. At his death, as he had no issue, his widow Himu, who was ruling in the fort of Adak managed to put her own brothers in possession of the towns of Muhammad Tur and Tharri.

About this period, the Soomra chief Dodo was ruling his people at the castle of Dhaka. Considering the opportunity very favorable, he collected his kinsmen and caste-fellows, invaded the country of Himu's brothers, and defeated and killed them. But soon afterwards, one Dodu Phattu, of the descendants of Dodo collected a large number of men and made himself the master of his forefather's country. After a quiet reign of some years he died and was succeeded by a chief named Khaira. After Khaira, one Armel became the ruler of the place. Some people revolted against him and killed him in conspiracy with his ministers. The head of Armel was hung on the top of the gate of the fort and Umar was proclaimed their ruler. This occurred in 752 A.H (1351 A.D.). Thus the Government of Sindh passed away from the hands of Sumrah to those of Sammahs. According to the Mantachie Tawarikh it was in 445 A.H. (1053) A.D.

The Khaljis now not only wanted to replace Dodo by Chanesar they also wanted Bhagi, Bhongar Rao's daughter by a third (regular) wife, for Allaudin. However, the Soomra's would not agree to either demand. In the fight that ensued, both sides suffered heavily. Dodo's son Bhongar. And even Chanesar's son Nangar Nehru, fought historically for Dodo and fell. Samma chief on the Soomra side, killed Aladdin's son Syed Ghazi Salar. When Dodo was speared and raised high, he told Chanesar standing by. Even now I am above you! Meanwhile the Khaljis attack on his own land and people had induced second thoughts in Chanesar. He now began to hate Allaudin for his excesses against Sindh. He is believed to have died fighting Allaudin.

The most important aspect of this episode is that in Sindh it became a people's war. Even peasants, shepherds, cowherds, bards, faqirs, fishermen, potters and weavers joined the fray. They all said the sword is our plough.

The Soomra ladies secretly left for the safety of Samma protection in Kutch, and Allaudin found the palace deserted.

Personal Interests

Dodo Soomro was the hero of Sindh who fought for Sindh in order to protect the mother land Sindh from the ruler of Delhi.

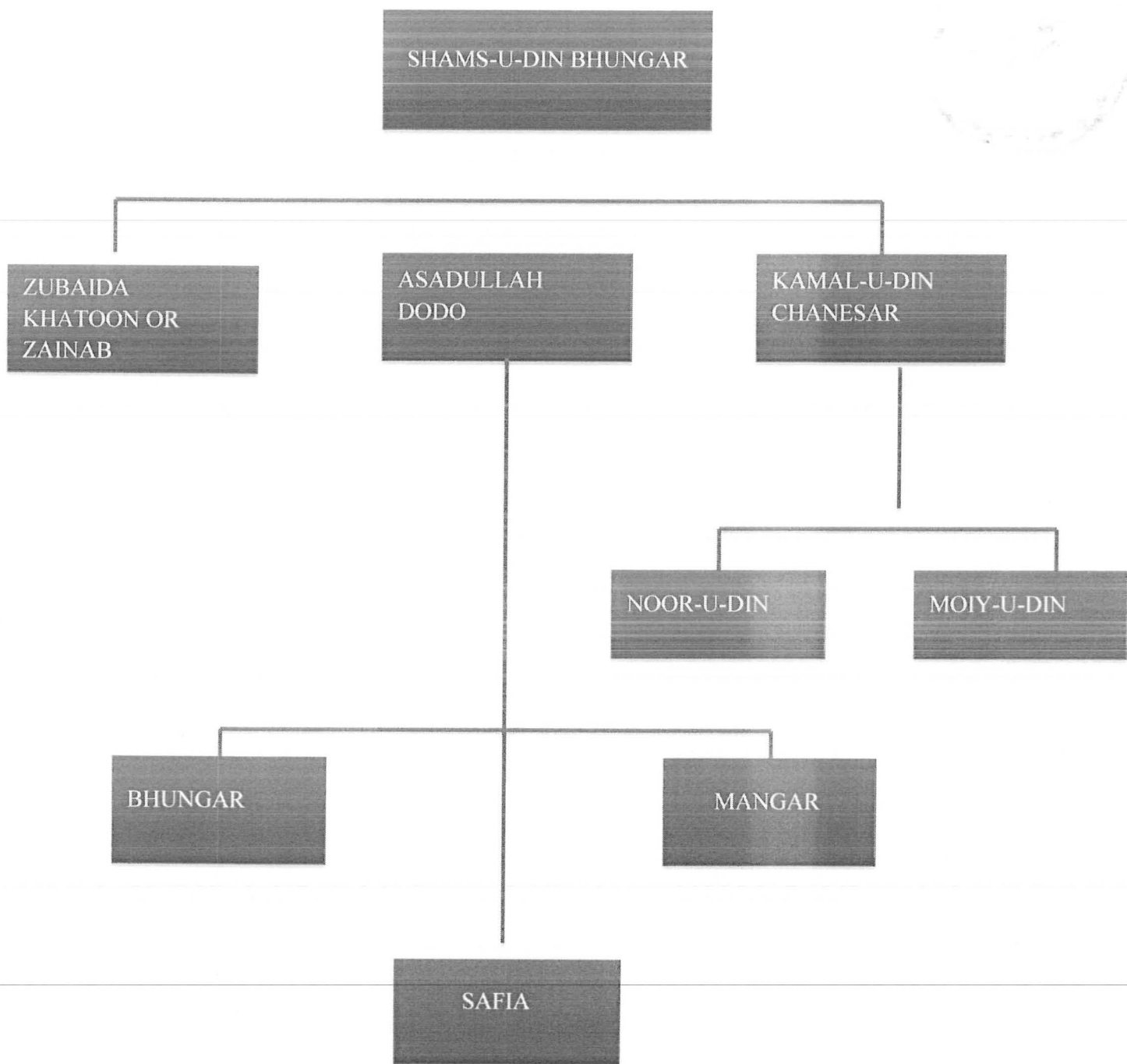
Actually Soomro or Soomra is a tribe in Sindh with the population nowadays about 1 million. The Soomra ruled Sindh from 750-1351. Their capital "Roopa Mari" was situated near the border of India. Dodo was the last ruler of Soomra tribe. Who got martyrdom on the fighting with Aladdin Khaljis? On the place of "Roopa Mari" every year a festival is celebrated.

Brief History of Dodo Soomro

In the burgeoning literature given by historians and writers respect Dodo Soomro is huge they portray Dodo Soomro as a great warrior and Hero of Sindh. In my research I have tried to search out his efforts towards the development of Sindh and wares he had fought. The main problem that involved Delhi against Dodo were on the crown or throne between Dodo and Chanesar. The event that changed the entire picture of soomro dynasty, and where from the actual problems started seem to be of the issue on thrown between Dodo and Chanesar. This issue, however, leads to a great information and scholarship for soomro community. In contrast, this issue provides a huge information, but has never been focused at the extent by historians. One main reason behind this can be that in the history of Sindh like other eras, the era of Soomro dynasty is somehow and has not been done such work on this era. For this reason, the issue of Dodo and Chanesar perceptively has not been given that importance. Even this has been considered as a tale or story-telling. When we look through the history of different nations across the globe, we come to find that of Dodo and Chanesar.

Dodo-Chanesar and their Offspring's

When we shuffle the pages of history, we come to find out that there had been many differences in names of the ancestors' of Dodo and Chanesar. Dodo's and Chanesar's wives, their sons daughters' names are explained in the given graph as follow:



Soomra's real Offspring

It is stated in the different narrations that Soomra's offspring resemble to Arabian generation. Except this none of the literature explains the phenomenon of resemblance. Following are some characters of their Arabian generations that belong to first Soomra's Offspring of Hazrat Ali {R A}. Secondly, Arabian tribes from battles that were from the side of Imam Hussain [R A] and others were killed but an aged man and his wife survived who had a little child whose name was Soomar; the mother of the child presented him in fort of Imam Hussain to sacrifice her son too. Imam Hussain [R A] prayed that the child will be loved and be the first ancestor of Soomra's, who would belong to Arabian generation. From the Hazrat Ali [R A], a man was born in Makkah then migrated to Sindh and grew up there he was of much strength and power that supposed to be that he was carried by wind to Sindh. He followed his path and created the capital city 'Wigh Kot' by the assistance of those demons; he accompanied the forces and established his empire there. The first founder of the their government was who and about whom many signs are there in three narrations due to his strength and power he is said to be 'Wachro' this by 'Wachro' was born in Makkah even he was an in fact he was much named 'Wachro' after wards he nourished a buffalo and drank its milk in order to grow and nourish himself. He then gave birth to a black Dodo and afterwards, black Dodo married and had a child named as 'Bhonger' Presiously it was meant that a powerful boy 'Wachro' came from Makkah medina from whom 'Bhonger' was born who was so good that people believed that Allah himself created him. Fourth thing, that Tan Dodo (according to a narration) Bhongar Rai's son Bhongar married to a tribe who were powerful and straightly. According to a narration, Shaker married 'lail' [daughter of a demon] from them was Dodo shaker and lail are Arabic names. That Tan Dodo was born at his grandfather's home who

was Arabian. Fifth thing is the 'Thaheeme's' tribe and according to this tribe 'Bano Tameem' an Arab tribe; Thaheeme's considered to be a nearer brother of Soomra's.

The Political Self Sufficiency of Soomra Dynasty

Soomra Ameer was the heir of Arab Ameer's of the state of Mansoura and Multan in the late fourth century. In the coming 200 years Ghazi's sultan, Ghori Sultan Muazruddin Mohammad bin Sam Ghori [602-569\1206-1174]. Qutubaddin aibak became emperor of Delhi and Nasirudin 'khabacha' took over the government of 'Uch'. Nasir Uddin khabacha became the governor or ruler of the entire Sindh for the first time in the history and obiding the Soomra's of Sindh and Nasiruddin khabacha in leading the government at that time the province of Sindh and its frontier was spread by Sultan Nasiruddin Khabacha welcomed his guide philosopher 'Sadeeduddin Mohammad Kofi' in 617-1220 AD.

Golden Period of Nasiruddin khabacha [602-625 AD]

In the reaming 150 years of time, it was the period of Soomra's governance the Soomra's of Sindh. Till the very time Soomro were self-sufficient and ruled by the emperors of Delhi. In the government of Sultan Mohammad Bin Taglue, a traitor namely 'Taghi' ran away from khalliawar to Sindh to seek help from Soomra's of Sindh. It means in the period of Dodo Chanesar, the emperor of Delhi and governor of Multan's power and strength had a great impact on them. Despite Soomra's self-sufficiency, they considered Delhi's strength more powerful than them. Meaning that the ruler ship of Sindh was gifted to Dodo from emperor.

The Battles of Dodo

Dodo was defender and care taker of all, and due to his elegant behavior, others fought in wars. When nobody was spared then Dodo entered the battle. Dodo was brave and lion hearted. He had no fear, when Dodo came to fight, due to his bravery and courage the hearts of the king's troops shook. Dodo had his traditional weapon in which sevens words were settled Dodo was called 'seven weapons holding soomro which is compared to others as seven 'weapons' fought in the battle-field, and from every side where ever he entered in the royal Army killed thousands, as river was flowing. In his only first fight, he cleared the field and came to Wigh. And then to gather his power, he set his troops beside the camp of Allaudin, and from there he continued his fight. Thus he fought for fourteen days and large portion of Aladdin's Army was killed, but royal were not to be ended. In last fight Dodo came with shroud and courageously attacked. Dodo continuously fought seven days and such attacks he did that everybody was confirmed that Dodo could not be defeated or killed. Then chanesar told them trick, due to which hours of Dodo pounced on the spears and Dodo was also injured. According to other statement Dodo was too much injured and was thirsty and chanesar brought him water but Dodo said' how could I drink while everyone is killed but make me easy as I could offer prayers; Chanesar made him easy and there he gave him his breath.

Other traditions say that when Dodo attacked, he was caught into a trap and his head was severed and was put on spear but he was brave and courageous his body raised and killed closely stood ten courtiers, and then speared knife in his own body. That was 18th date of summer and on Sunday Dodo was martyred. Above is said that fights were fought between Soomra's and Allaudin near 'Roopa' and according to other statements near 'Wagh Kot'. In the west from 'Bahdami' the

ruins are there in Badin taluka which are famous as ‘‘Roopa Mari ‘’. There is a grave which is of Dodo’s and newly married grooms come there. Annually, funfair¹⁰ is also celebrated.

Wars of the warriors and the death of Dodo

Dodo requested and largely did a lot to stop chanesar but chanesar did not stop and said I would go to Delhi to complain.

Dodo was much confident and said to Chanesar that if you believe so much on the ruler of Delhi then why do not I go with you and put the entire Delhi under your feet.

When Chanesar in Delhi protested and said them to conquer Sindh then Dodo decided that before the ruler of Delhi comes here why not I go and attack on Delhi with this firm intention Dodo started preparations of attacking Delhi. This act and determination threw awareness among all in Sindh. But before his expedition towards Delhi when ruler of Delhi came in Sindh not only Dodo or Soomra chieftain and other provinces prepared for combat but all elders and youngsters of the country got ready to sacrifice their lives.

- The common people’s commitment to fight against Allaudin

The army of Allaudin [ruler of Delhi] when entered in the territories of Sindh, each younger and elder stood to fight. He who heard that war is with Dodo they came and fourth first. Beggars, sailors, formers, wanders, musicians, carpenter gypsies all people from every section of the society fought. The folk poets has mentioned some of their names their fight is also praised, these fair details are not only to strength the fact but along with it, expose

¹⁰ “Mela” in pure sindhi language this is called is Mela which always used to be celebrated in the memory of that hero’s

this fact that when Allaudin Khaljis attacked not only Soomra rulers fought but all people and masses fought also. They gave tough time to the ruler of Delhi, before reaching at Dodo's troops, Sultan faced great hurdles as in the shape sultan weram paahori. It seemed that each and every thing of Sindh fought: the ways, the trees, the Bushes .These all had worried Allaudin.

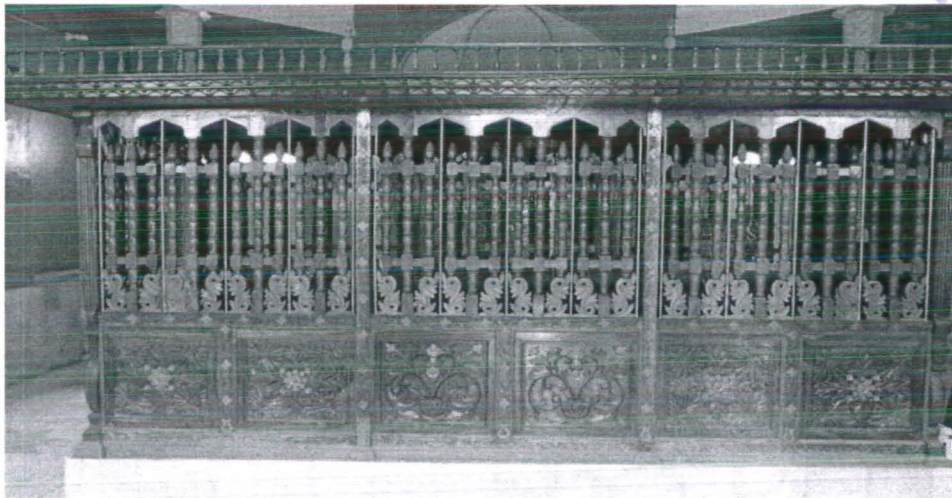


Figure 3this is of Dodo Soomro grave (captured by researcher

The Death of Chanesar

There are different stories about the death of Dodo Chanesar in one example he fought and was killed. According to other statements after Dodo's death, Chanesar went with alluding to Kutch, where after the death of Samo and Abro, fought with Allaudin and was killed. The given statements are the statements about Chanesar's death. When Dodo died, Allaudin khilji hit his body Chanesar got angry and fought with Allaudin and in last was killed. After the death of Dodo when Allaudin marched towards Wigh Kot and asked for the hand of baghi then Chanesar derided and due to this

he was killed. When Allaudin demanded girls after the death of Dodo Chanesar derided and did fight and in return was killed...

Watching the death of Dodo, Chanesar became angry and killed the soldiers of Allaudin then Allaudin took him in confidence and offered him drink in which poison was mixed and due to this he died.

Soomra's Monday Tradition

The word Soomro is contained of two words 'soom' and 'war' which are not actually Arabic but are Sanskrit. To elucidate the Monday tradition of Soomra's, it is important to know some about other traditions. Particularly Muslims elaborate Monday tradition and never by winds. After Friday most Muslims consider Monday as a blessing day. Concerning Soomra's Monday tradition first Monday of every month is much considered for blessing Monday. For instance Makhdoom constantly celebrated Monday's traditions. At the shrine of Mubin Shah Karim a program mostly held in first Monday of month. In the 'Kutch' at the shrine of 'Jelani', followers together celebrate Monday's traditions at 'Puja' now question arises that when Muslims started celebrating Monday in Sindh? Even at the time an Arabic Islamic period Friday is considered as blessed day. Probably Monday was started at the time of Soomro in Muslim society Chanesar's narration also favors Soomra's Monday's tradition. Now it is not clear that why Monday was considered as precious is not known. His Chanesar grandmother's name was 'Soomar' it might be expected that Monday celebration was because of this reason. But no known reason. As the time passed Chanesar's offspring celebrated; Monday is the memory of their great grandmother. According to Islamic rule and regulation Friday was considered a blessed day even at ancient Soomra's time. After Friday it was Monday of most importance. It is quite common that when Nangar went to 'Wigh' Dodo told

him as Monday was easy but Friday was important and told him if you want to depart on Friday then departure will be after Friday's prayer. Some other narrations say that Nangar departed from "Wigh" on Monday and reached baker. And from there he went to "Allaudin" on Monday to meet his father.

Considering Monday as blessing day it was also celebrated as "Soomar". To celebrate 'Soomar' by Soomra is from the time of their parents and grandparents at any instant.

Dodo and His Court

Dodo succeeded the kingship of "Wagh Kot" or Roopa¹¹ from the Soomra family. He was supported with consensus by all the kins and the community from the new king of Sindh. Dodo 'Bhongar' lived before where as he was 'Dodo Dodani' whose name was proudly pronounced by the people. 'Dodo' means loving and in fact he was loved by all. After all, he was a bold, brave healthy and impressive personality.

Dodo was an educated person, he always had a book with him for reading, soon after succeeding the thrown, and Dodo helped cultivate gardens, build cities and supported people to live in. The name of his royal garden was 'lakhi Bagh'. His court "*Haveli*" was known as '*Balang Kot*'. He was attracted by the Roopa city, therefore he developed it and brought people to settle in it. Dodo established court for himself and appointed ministers and advisors.

The following were his ministers.

- Sahar Soomro who was famously known as "Sahar Sultan". He was the chief of Soomro soldiery.

¹¹ Name of village

- Hyder Soomro or Hyder Holani who along with Mohammad, in a war, fought with Aladdin's army. Traditions says that, the name of the uncle of "Dodo and Chanesar" was also Hyder. Who also used to advise him on various matter
- Baran (by name or caste) minister, who was the chief of soldiers /army. It is said that once Baran advised that "Baghi" was the eldest, therefore, known crown should be handed over to her. It will be her decision to give it in anyone for the succession to the crown.
- Kabil minister, whom Dodo sent to bring Chanesar back.
- Bhan (by caste) minister, who on Dodo's behalf became an envoy of the Aladdin's army.
- Doso Mir minister, whom Dodo asked for different tasks time to time. It is said that he was rich Soomro, individual and was Dodo's eldest brother -in-law and who provided Dodo with smart decision. Other traditions say he is known as 'Dodo Chanani' who was the brother -in- law of Dodo and he made Dodo succeed to the throne. Among Dodo's well-wishers was his another brother-in-law "Mum Gaho" who took many gifts/ largesse during being an ambassador of Aladdin's army. Another was "Mubin Mehlani",

Dodo Chanesar and the Crown

In various traditions, we found that after Bhongar death, the question arose of who would be his successor to rule and govern-Dodo or Chanesar? In the beginning, this was not a concern of Dodo or Chanesar but of communities. Holani Soomra and others gathered to discuss this issue, in this matter, neither Dodo nor Chanesar was present. In addition, there was not only Soomro community involved in this issue, but also Samma, Jadeja, Soda, Bhatti, Gujar, Chana, Rajad, and other communities. Firstly, they all unanimously decided to make Dodo wear the crown for he was

paternally rightful as Chanesar was not paternal. The second reason was that Dodo was a very sagacious man.

Dodo in this regard, tried to convince Chanesar not to do anything that would endanger the entire community and cost them, but Chanesar did not listen to him told Dodo that he would bring Allaudin. Dodo did not stop and continued trying to convince Chanesar; even, he told Chanesar to convince the communities to make him wear the throne. However, Chanesar had already decided to go to Delhi and get help from them. Chanesar finally reached Delhi and asked Allaudin to help him and bring justice to him for the throne.

The King Allaudin

Allaudin was the king, and Delhi was the capital of his empire. In the capital, there was his fortress surrounded by the city there was also one royal garden named as “Nabi Bagh”. In his palace, there used to be the bell, which was rung when anybody wanted to complain or asked Allaudin for help or lamentation. The bell was too heavy that one person could not ring it, however, Chanesar was the only person who rang it by himself. When Chanesar asked for help Allaudin demanded him the hand of Baghi in return.

The King Allaudin and the path to Sindh

Allaudin and his mighty army, according to many writers and historians, came from the way of Multan-Bahawalpur and then the deserted area of Mirpur and the areas of Rupah. Some even believe that Allaudin came from western Arorh and Sehwan or from Khan Bat and Gujarat.

According to Manik Khan Chandio, Aladdin’s army came from Gujarat and his army was so large that by drinking water deserted the whole “Sabarmati River”.

The Wars between Soomra and Allaudin

There are different theories about where were the wars fought between Soomra and Allaudin, however, four places are meant to be authentic places for the wars fought. Out of them, the given territory is meant to be very important where many wars were fought.

Rupah: In many of the traditions “Rupah” is believed to be the capital of Soomra Raj. Therefore, many wars would have been fought there. And is also believed that Aladdin’s prime target was Dodo’s capital Rupah. His aim was the blockade of water and the control over the population and in the end conquer Rupah.

In the works of Ali Muhammad bin Almandines army settled down at ‘Ayah’. Also I come to find out during my field work that there exist ‘Agyah’ near Badin and even a small village near ‘Agyah’ named as futons.

The Battle of Nangar

During initial time, probably Dodo’s supported to this battle. During this, the formalities for marriage also started with great pomp and show where he got ready to stand up against his father, ‘Chanesar’ with the advice of his uncle and Dodo for the sake of patriotism.

Nangar was personally a very selfless, bold and fearless, he was called as ‘nehro’ or ‘nagar nehro’ while reaching the barracks of Allaudin, he passed through fearlessly, met Aladdin’s ministers, Soobas, and army chiefs without a grain of fear saluted them with left hand instead of right hand ahead answering them face to face. He tried to convince his father, when he refused to recognize him, he promptly exchanged hot words with him. He also saluted Allaudin with left hand when the king uttered the demand for baghi’s hand ‘he replied harshly.

When the wrath of battles fell, he valiantly fought with Aladdin’s army and defeated his armies one after one, finally became successful in rushing them.

Nangar fought for fourteen days continuously and he not only set example of heroism but also success as well.

The poets have overly praised and paid great tribute to the valiancy of Nangar in their poems which produced a conception that Nangar was not a man who could die, but if died, certainly at the hands of Chanesar. Under this conjecture, the later writers said that Nangar and Manger were poisoned to death by Chanesar. Others said that Nangar was slain by Chanesar with sword. Nangar died on Friday. When his dead body was brought back, it was led to rest in the 'Marooaran' Jo maqam' or' the graveyard of the natives, which was the reserved graveyard of Dodo's family.

After the assassination of Nangar, the son of Chanesar, Muhammad and his beloved 'Haasi sodhi' fought greatly and when they got killed, Dodo entered the war.

Other Small States in Soomro' Government

Except other nations and neighborhood, in the government of Soomra's period, the following large and small nations are considered:

- West panhwar's state [590 A.D]
- Sawai Satie's state [1129-487 A.D]
- Laasi luddan's state [550 A.D]
- Kacchal's honor's honorary [458 A.D]
- Jakhrio's jarreje ownership [390 A.D]
- Moryal ruler government [1129 A.D]
- Odher's ownership [458 A.D]
- Kandir's ownership [839 A.D]
- Dilo Rai [soomro] government [523-443]

Except these large and small states and ownership in ‘‘Kachh’’ there was government of Abro Samo. ‘Abro Samo’ was strongest man, Dodo sent him messenger he was a ruler that was later called as empire also.

Conclusion

Sindh is fertile province of Pakistan comprised of 23 districts. It is one of the four Province of Pakistan and historically Sindhi people are native of the land. It is also known as Mehran. The whole sindh province is very rich in Muslim period, Sindh more important Shrine which still exist in excellent condition and belong to rich historical background that Made and prominent. Several shrine and monuments belong to different dynasties ruled in Sindh after arrival of Islam and onwards in this region. In flash history shrine, graves, places, masjid which never made the full construction and Best architecture in the past has mostly lost royal patronage with the passage of time due to many cultural changings. To study about important monument like Dodo Soomro is very significant because they are one of the gem in the treasure of history of Sindh so there historical study matters a lot. The shrine of Dodo Soomro is situated in “Roopa Mari” at the distance of 42km from Badin. The shrine is very important in term of art and architecture. The Shrine of Dodo Soomro was completely built in the leadership of Haji Sher Mohammad Soomro on March 2, 1998. The building look like a tomb shape. The authorities should pay great attention on the eve of Dodo soomro anniversary. There used to be funfair on his anniversary and people take part in funfair, the devotees of Dodo Soomro come from far and wide. The design of shrine attracts many people and it is the biggest one as compared to other martyards of Sindh in his time. It is very attractive and astonishing place to visit and to study Dodo Soomra’s history.

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