LITERARY CONFLICT BETWEEN M.H. PANHWAR AND DR. N.A. BALOCH: AN ARCHIVAL RESEARCH

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Abstract

The purpose of this study was to offer a brief biography of Mr. M.H. Panhwar and Dr. Nabi Bux Khan Baloch, as well as their work in Sindhological studies along with a brief description of their literary differences on the origin of Sindhi language and history. A systematic literature review methodology was used to explore the contribution and contradiction of both the scholars. The study found that both the scholars were renowned researchers who worked in the fields of history, archaeology, sociology, literature, and language. Both were up-to-dated academicians, but their scholarly interests in history, archaeology, language, and literature were diametrically opposed. The study revealed that M.H. Panhwar was a rigorous researcher who conducted studies using scientific techniques and with the assistance of archaeological and geographical evidence. The study further explored that Dr. N. A. Baloch was a folklorist, educationist and extensive writer whose ideological hypotheses were primarily based on mythology and preserved folk literature.

***Keywords*:** Literary conflict, Sindh, history, archeology, language

Introduction

Among the oldest languages of the sub-continent, Sindhi is one of the significant languages having a rich culture, vast folklore and extensive literature. This language is one of the major languages of Pakistan, spoken in the province of Sindh by approximately twenty million people. Many eminent scholars like M.H. Panhwar and Dr Nabi Bux Khan Baloch have played a vital role in the development of this language. Given below is a brief biography of M.H. Panhwar and Dr N. A. Baloch so that the readers can portray the impact of their personalities and their work upon this language.

Muhammad Hussain Panhwar (December 25, 1925 – April 21, 2007)

Muhammad Hussain Panhwar, or M.H. Panhwar, was born on December 25, 1925, in the house of a poor farmer named Haji Khan in the hamlet of Ibrahim Karachi in the Sindh

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district of Dadu. He received his elementary education at his hometown and completed his matriculation in Mehar. M.H. Panhwar graduated from NED College (now university) with a bachelor's degree in mechanical and electrical engineering in 1949. The Government of Sindh then offered him an American study scholarship, therefore he earned an M.Sc in Agriculture Engineering from Wisconsin University of America.[1]

M.H. Panhwar was a geologist, historian, archaeologist, and anthropologist who specialized in the environment, history, archaeology, and anthropology. Ground water development, earth movement, agricultural equipment, water logging, salinity management, drainage, and agriculture were among his specialties.

He worked as an agricultural engineer for the governments of Sindh and West Pakistan for four years and then as a superintending engineer for Sindh and Baluchistan for 12 years till the end of 1969. He authored ten volumes on Sindh's groundwater and several articles on the Thar and Kohistan deserts. He founded a horticulture farm focusing on fruit crops in 1964. In 1985, it was turned into a research farm with the purpose of introducing new fruit crops that were appropriate to Sindh's environment. He wrote 36 books on agriculture and post-harvesting fruit crops.[2]Considered a one-man 'Sindhologist', his hobby was the study of Sindh, and he published more than 500 pages on various aspects of Sindh.

He received several accolades, including the President of Pakistan's Sitara-e-Imtiaz in 1992 for exceptional achievement in horticulture. Nominated in "Who is Who in the World" in 1987, received the Sindh Taraqi Passand Party's Lifetime Achievement Award in 1999, Revivers' Lifetime Achievement Award in August 2002, Sindh Agriculture University's Tando Jam's Lifetime Achievement Award in November 2004, and was honoured as a Horticulturist by Kisan Times, Daily Khabren, and Chawla Group of Industries.[3]

M.H. Pahnwar's significance as a Sindh historian rests in the fact that he was the first to write a scientific history of Sindh and the first one to try to unveil the faces underlying Sindh's social order. "My understanding of history is that history is about production, control over the means of production, and production to its ultimate distribution," he writes in "An Illustrated Historical Atlas of Soomra Kingdom of Sindh, 2003, P. 13." People's history is more important than political history. It is obvious from this stance that M.H. Panhnwar endeavored to understand Sindh's history from the perspective of the people. People, in his opinion, are the creators of history. M.H. Panhwar enlisted the help of a number of Sindhi intellectuals to de-mythologize the tales that were to be repeated in a scholarly way.

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[1] Soomro, Umar, Sindh: Glimpses into Modern History [Proceeding of PHRIC on History of Sindh 1843-1991, 2010, p.379

[2] Syed Gulam Mustafa Shah, J. Sindh quarterly, Vol. XXV, 1997, p.35.

[3] Soomro, Umar, *Op.cit.,* p.389

Water Requirements of the Rive Rain Area of Sindh, Sustainable Methods as Applied to Raising Fruit Crops, An Illustrated Historical Atlas of the Soomra Kingdom of Sindh, The Chronological Dictionary of Sindh, and An Illustrated Historical Atlas of the Soomra Kingdom of Sindh are among his publications. Sindh is a source of information. Sindh's Heroic Struggle Against Feudalism, Sindh's Economic Situation in Pakistan, The Inevitability of the British Conquest of Sindh in 1843, Fixing of Sindh Boundaries -1843-1947, Alleviation of Rural Poverty, Ranikot Fort (its odd location and why?), The Influence of Ancient Sciences Including Those of Sindh on Al-Razi - the Great Persian Scientist, Sindh - the Archaeological Museum of the World, Causes of the Decline of Persians in Pakistan, Sindh - the Archaeological Museum of the World, Sindh - the Archaeological Museum of Sindh Policing in the Past: A Case Study, The Large Dams - Their Disadvantages and Objections to Their Construction by Aid Giving Agencies, Ghulam Shah Kalhora and His Relations with Kutch, On the Uniqueness of the Dadu District in Sindh, , and many more. He died on the 21st of April, 2007 AD, after living an eighty-one-plus year meaningful, joyous, and colorful life, as he liked to say.[4]

Dr. N.A. Baloch (16 December, 1917 – 6 April, 2011)

Nabi Bux Khan Baloch was born in the hamlet of Jaffar Khan Laghari in the Taluka Sanjhoro area of Sanghar. His ancestors were from the Baloch clan Laghari and came from Dera Gazi Khan roughly 300 years ago. Around 1800 A.D., they made their home here. Ariz Muhammad Khan, Nabi Bux Khan Baloch's grandfather, had two sons named Ali Muhammad Khan and Wali Muhammad Khan. Ali Muhammad Khan was Ali Muhammad Khan's elder brother, while Nabi Bux Khan was Ali Muhammad Khan's younger son. Nabi Bux Khan Baloch was born on December 16, 1917, while his father Ali Muhammad Khan died at the young age of 25, and Nabi Bux Khan Baloch was only five or six months old at the time. The supervision of Nabi Bux was thereafter taken over by Uncle Wali Muhammad. Ali Muhammad desired that his kid be raised and educated. After that, his brother Wali Muhammad Baloch decided to teach his nephew, and Nabi Bux Baloch was transferred to a Hindu merchant for private instruction, where he learned business jargon.[5]

He moved to the major school of his local town, Palio Khan Laghari in 1924, after finishing his private instruction. He was the most intellectual and smartest youngster in his division, and he excelled not only in academics but also in athletics, engaging in a variety of activities.[6]

Nabi Bux Khan Baloch was then accepted into Noshero Feroz's famed Madarsa. He resided in rooming houses for the rest of his studies in 1929. Maghdoom Amir Ali was a leader of educational and literary arrangements, as well as a Fiqah, Muhadis, Commentary, and Scholar of Arabic and Persian. NabiBux was the secretary of such organizations. He learned more about academics and management here. Under the Imamat

[4] *Ibid.*, p.378
[5] Malik, Dr. Aziz. Baloch: Scholar and Educationist (2001), p.26.
[6] Junijo, Dr. Abdul Jabbar, Dr. Baloch Hik Mutaliyo, (1998), p.8.

of Aakound Karim Bux Khan, the masjid was the focal point of religious activity.[7]When Nabi Bux Khan Baloch finished his Madarisa schooling, he did matric from University in 1932.

After that, he was accepted into D. J. Institution Karachi, but he soon left and transferred to Bahauddin College Jhonagarh, where he completed his B. A. Hons in first division with first place in the whole college and third place in Bombay University. He then enrolled in Ali Garih University's master's Programme, where he graduated with first class in 1943. He also obtained his L.L.B from Ali Garh University and was pursuing his doctorate while writing his theories on the topic "Sindh That Sutra T Al Arab" (Arab Rule in Sindh). However, when Sindh Muslim College was established in Karachi, there was an immediate need for instructors, so Doctor Nabi Bux Khan Baloch joined the college with the encouragement of Minister Pir Ilahi Bux.[8]

He took advantage of the chance to continue his study in a foreign country, and the British government of India announced a central scholarship. Nabi Bux Khan was awarded the scholarship and enrolled at the University of Colombia (New York, United States of America) to pursue his Ph.D. On the 16th of August 1946, he left Bombay for America.

Nabi Bux Khan Baloch learned more about pedagogy and was influenced by the American educational system while in America. He then designated it as his topic and completed a master's degree in education, followed by a doctorate in education. He completed his Ph.D. under the supervision of Dr. Karl W. Bigelow and co-supervision of Dr. ASA Vebundan on the subject "A Programme of Instructor Instruction for the New State of Pakistan." The United Nations Organizations (UNO) offered Nabi Bux Khan Baloch a position once he finished his degree, but he preferred to work for his nation. In May 1949, he returned to Sindh.[9]

Dr. NabiBux Khan Baloch joined the Ministry of Information's broadcasting division department as an O.S.D. in September 1950. After that, he was selected in first class by the central public service commission and dispatched to Damascus as a foreign ambassador. After some time, he gave up and began working as a lecturer in the training department at the University of Sindh in September 1951, with the attention of Allama I.I. Qazi. He was the department's founding professor, and he helped it to its pinnacle.[10]

He was thereafter appointed as an honorary professor to help create the Sindhi department, where he served as chairman. In the Sindhi department, he laid the foundation stone for research. He served as the Sindhi department's president until 1958. Dr. Nabi Bux Khan Baloch was selected as the director of the education department when it was transformed into an institution, and he served from 1951 until 1976. Following that, in December 1973,

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[7] *Ibid*., p.8
[8] Daily Dawn, Thursday, April 7, 2011)
[9] Siddiqui, Dr. Habibullah, Dr. Nabi Bux Khan Baloch "An Insight into a Living Legend, 2001, p.31
[10] Kalhoro, Deen Muhammad, J. Mehran, Dr. Nabi Bux, No. vol. 62, no. 2/2012, 2012, p.23.

he was appointed vice chancellor of the University of Sindh, where he served until January 1976. He was given the title of emeritus professor in 1973.

Nabi Bux Baloch's writing career began in 1976, and he worked tirelessly. Dr. Nabi Bux Khan Baloch was assigned to the office of (O.S.D) at the federal education department in Islamabad, which was equivalent to the level of secretary. He also served on the federal review panel from September 1977 to March 1979. From July 1, 1979, until October 10, 1979, he served as head of the National Commission for Historical and Cultural Research. In November 1980, he was selected as the Islamic university's founding vice president, a position he held until August 1983. From 1983 until 1989, Dr. Nabi Bux Khan Baloch served as ambassador of the National Hijrah Council, where he also sponsored the research study.[11]

Services rendered by Dr. N. A Baloch for the Institutions of Sindh

As a professor in the education department, he founded the Sindh Museum, where instructors could learn about teaching techniques. Sindh's civilization and culture are on display in this museum. He also distributed "The University of Sindh Publication of Education," a study journal. Under the direction of Dr. Nabi Bux Khan Baloch, this magazine was published from 1955 until 1975. Articles related to academics and education were published in that publication, and the battle of Nabi Bux Khan Baloch made this magazine worldwide famous. In 1972, another research journal for Arts faculty was created under the title "Sindh University Research Journal Arts Series, Humanities and Social Science. As a consequence of his perseverance, he published a lot of books between 1964 and 1974. During Riaz-u- Din's chancellorship in 1972, the "Institute of Sindhology" was founded, with Dr. Nabi Bux Khan Baloch at the helm. He also served as the institution's manager until 1986, when Muhammad Hanif Sidiqui passed away.[12]

Dr. Nabi Bux Khan Baloch was awarded the presidency of the Institute of Sindhi Language Authority when it was established by the government of Sindh in 1999. He served in this position for 27 months. During that time, he authored a number of works aimed at promoting Sindhi as a language. Dr. Baloch also served as an emeritus professor in the AllamaI. I Qazi chair, which he founded in 1990 and held until his death.[13]

Services Rendered by Dr. N.A Baloch for the Institutions of Islamabad
Islamic University

On the suggestion of attorney A.K Brohi, Dr. Nabi Bux Khan Baloch accepted the vice chancellorship of the newly created Islamic University in 1980. The Shariah Faculty of Quaid-e-Azam Institution, along with its 30 students, was first transferred to the Islamic university.

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[11] Baloch, Umeama, Dr. Baloch the Scholar Laurite, 2012, p.19
[12] Junijo, *Op.cit.,* pp.34-40
[13] Daily Kawish, (Thursday, 7 April, 2011)

National Institute of Historical and Cultural Research

Between 1979 and 1982, Dr. Nabi Bux Baloch worked at this facility. The institution's mission was to do study in the fields of history and culture. Many documents were written and issued under the supervision of Dr. Nabi Bux Khan Baloch, who worked with zeal. Initially, he published a publication titled "Pakistan Journal of History and Culture." He also contributed research articles to this publication. More than ten books and booklets were published during his reign.

National Hijrah Council

Following his departure from the N.I.H.C.R. in 1973, Dr. Nabi Bux Khan Baloch was appointed as an ambassador to the National Hijrah Council. Dr. Nabi Bux Khan Baloch organized a number of seminars and conferences, but his most notable achievement was his plan to publish one hundred chosen works, dubbed "The Great Books Project." This plan's pioneer and mentor was him. Finally, 100 novels were chosen, all of which needed to be translated into Arabic and Persian. The introduction content of 76 volumes released by Hijrah Council in 1989 under the title "The Great Books of Islamic Civilization" was written by Dr. Nabi Bux Khan Ba loch. Al Khuwarzmi, Farabi, Al Beruni, Ibne Sina, Ibne Nadim, Al-Kindi, Ibne Rushud, Al Mukadasi, Al Istakhari, Umar bin Khayam, Al Razi, and Shah Wali Allah, among others, composed the majority of the 100 works. Dr. Nabi Bux Khan Baloch's efforts resulted in the publication of 11 volumes until 1989, when he was sacked from his duties and the project was abandoned.[14]

Dr. Nabi Bux Khan Baloch, a famous researcher in education, history, culture, archaeology, ontology, and language, died of a heart attack at Hillal Ahmer Hospital on April 6, 2001, and was buried beside the tombs of Allama I. I Kazi and Elsa Kaziat Sindh University Jamshoro.[15]

Literary contributions of Dr. N.A Baloch

He compiled folklore in 42 books.

He composed a dictionary of Sindhi language in several books, and also compiled the dictionary of Shah Abdul Latif Bhittai.[16]

He also edited works by traditional poets such as Qazi Kadan, Shah Lutfullah Qadri, Khalifa Nabi Bux, Shah Latif Bhitai, Sofi Sadiq Faqeer Sangi, Moulvi Lutfullah Sangi, and Khalifa Gulam Nabi.

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[14] Kalhoro, Deen Muhammad, et.al. *Op.cit.,* pp.26-27
[15] *Ibid.* p.26
[16] *Ibid*. p.36

He authored research-based prefaces for several volumes, including those by Akbar Sain, Maulvi Abdul Gafoor Sain Kandari, Professor Muhammad Fazal, and Pir Hizbullah Shah Rashdi's Deewan-e-Miskeen..

He edited, translated and wrote some of the books on history like as Tareekh-e- Masoomi, Fateh Nama (Chach Nama), Tuhfatul Karam and wrote a book on Soomra period.

He wrote more about the history of Sindhi languages.

He wrote in round about 14 intensities on different subjects with the name "Rihan Heeran Khan".

He composed 8 books in Urdu language on different issues.

He wrote commentaries of Shah Abdul Latif Bhittai in 10 books, wrote research papers and published round about 20 magazines.

He edited round about 10 books from Persian language, some of them are Dewan-e-Gulam, Labe Tareekh e Sindh, Tareekh e Tahiri, Hasul Al Nahaj, Fatehnama Sindh, Bakiyate Is Kalhora, Tareekh e Balochi, and Takal-Metal Takalmaand Jamia Al Kalam fi Mana Fiu Al Alaman.

He edited two Arabic books and wrote valuable prefaces named as, Tanfuman Shaar Abi Atta and Gazatul Zeejat.

He wrote numerous research articles in various journals and books in Sindhi, Urdu and English languages.[17]

Literature Review

Dr. Nabi Bux Khan Baloch was a one-man army, with a great number of publications to his credit. He compiled folklore in 42 books. He composed a dictionary of Sindhi language in several volumes, and also compiled the dictionary of Shah Abdul Latif Bhittai.[18] He also edited works by traditional poets such as Qazi Kadan, Shah Lutfullah Qadri, Khalifa Nabi Bux, Shah Latif Bhitai, Sofi Sadiq Faqeer Sangi, Moulvi Lutfullah Sangi, and Khalifa Gulam Nabi. He authored research-based prefaces for several volumes, including those by Akbar Sain, Maulvi Abdul Gafoor Sain Kandari, Professor Muhammad Fazal, and Pir Hizbullah Shah Rashdi's Deewan-e-Miskeen. He edited, translated and wrote some of the books on history like as Tareekh-e- Masoomi, Fateh Nama (Chach Nama), Tuhfatul Karam and wrote a book on Soomra period. He wrote in round about 14 intensities on different subjects with the name "Rihan Heeran Khan". He composed 8 books in Urdu language on different issues. He wrote commentaries of Shah

[17] Baloch, Umeama, *Op.cit.*, p.20.
[18] Kalhoro, Deen Muhammad, *Op.cit.*

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M.H. Panhwar has a limited number of published books, but he has over a hundred published essays. He worked as an agricultural engineer for the governments of Sindh and West Pakistan for four years and then as a superintending engineer for Sindh and Baluchistan for 12 years till the end of 1969. He authored ten volumes on Sindh's groundwater and several articles on the Thar and Kohistan deserts. He founded a horticulture farm focusing on fruit crops in 1964. In 1985, it was turned into a research farm with the purpose of introducing new fruit crops that were appropriate to Sindh's environment. (Soomro, 2010) He wrote 36 books on agriculture and post-harvesting fruit crops. (Gulam, 1997) Considered a one-man 'Sindhologist', his hobby was the study of Sindh, and he published more than 500 pages on various aspects of Sindh.

Methodology

Based on the nature of the study and its objectives, the current study used the descriptive approach, for its suitability for the purposes of the study, in terms of literary comparison and analyzing the reality of the similarity and differences between two scholars. The current study used a qualitative approach accessing to the available literature, newspapers, articles and other published material.

Analysis

Dr. N.A. Baloch is an eminent scholar of Sindh. M.H. Panhwar has criticized many of his hypotheses. Detailed report of such critique is presented under:

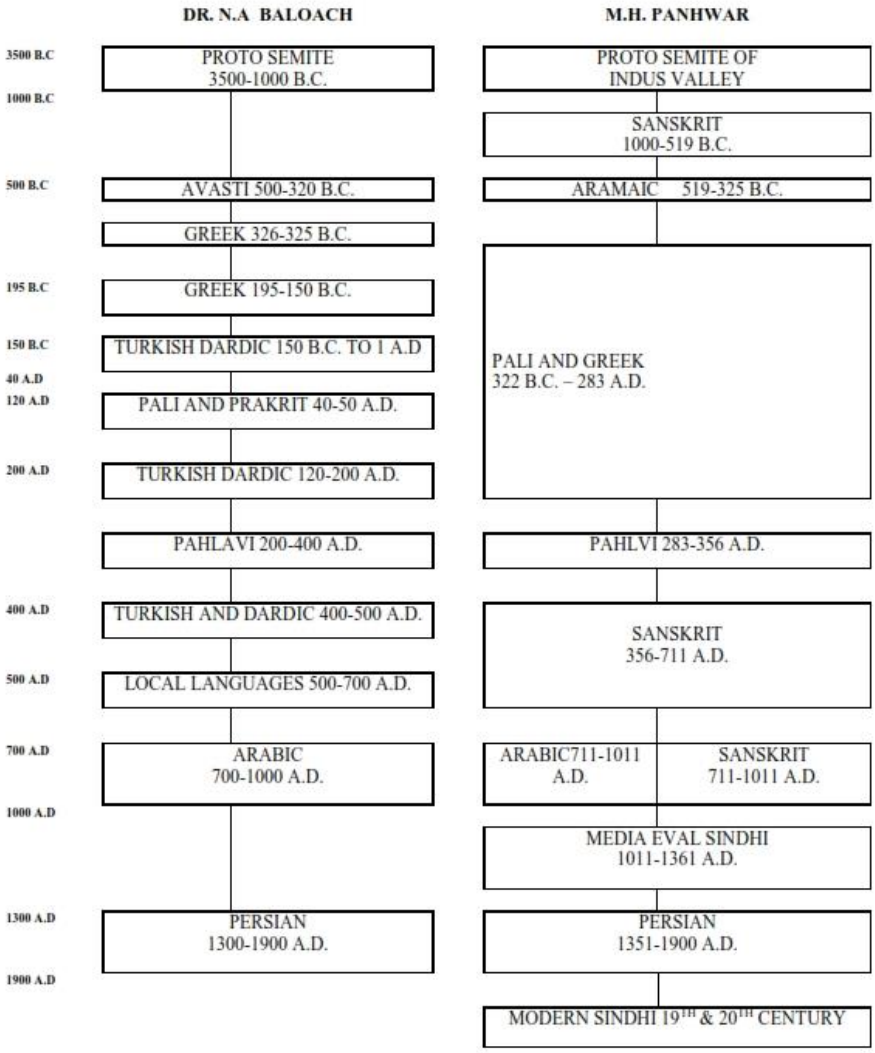
[19] Joyo Taj, Dr. Baloch HikMithaliAalim, (2001)

Dr. Baloach's chronological table of dynasties and influence on languages corrected by M.H. Panhwar.[20]

S.N.	Dynasty	Year of their rule according to Dr. Baloach	Influence of languages on north western languages acc. To Dr. Baloach	Remarks by M.H. Panhwar
1	Achaemenians	520 4th Centuries	Ancient Iranian Language	Aramaic (Syraic)
2.	Alexander conquest	325-325 B.C.	Greek	326-322 B.C.
3.	Mauryans	----------	----------	322 187 B.C. official language Pali
4.	Bactarian	195-150 B.C.	Greek	187-70 B.C. Greek, Pali
5.	Greeks Sakas and Scythians	150 120 B.C. and 1st century B.C.	Turkish, Dardic	70 B.C. -40 A.D Pali, Greek.
6.	Parthians whole Sindh	----------	----------	46-78 A.D. Greek, Pali.
7.	Kushans	40-50 A.D.	Pali and Prakrit	78-175 A.D. Greek, Pali.
8.	Parthians lower Sindh	120/160-200 A.D.	Turkish and Dardic	Greek Prakrit. They ruled the whole of Sindh from 175-283 A.D and lower Sindh only from 78-175 A.D
9.	Sassanians	3rd and 4th century A.D	Iranian	283-356 A.D. Pahlavi.
10.	Vahlikas	----------	----------	356-415 A.D., Sanskrit
11.	Local Principalities	----------	----------	No proof of their rule.
12.	Hiyatala?	470-480	Turkish and Dardic	275-499 A.D. Sanskrit.
13.	Huns	5th Century	Turkish and Dardic	499-641 A.D. local languages, Sanskrit.
14.	Rai Dynasty	6th Century	Local Languages	641-712 A.D. local languages, Sanskrit.
15.	Behrman Dynasty	7th Century	Local Languages	Arabic and Sindhi.
16.	Arab Rule	8th and 11th Century	Arabic	11th to mid 14th century Sindhi in Devnagri script.
17.	Soomras	----------	----------	Persian and Sindhi
18.	Samas Argoons Turkhans Mughals Kalhoras and Talpurs	14th to 19th Persian Century	Persian	Principally in Arabic and Occasionally in Devnagri Script.

[20] Panhwar, M.H., Languages of Sindh between the Rise of Amri and Fall of Mansura i.e. 5000 Years Ago in 1025 A.D, (1980), p.11

M. H. Panhwar's conflict with DR.N. A. Baloch about the origin and historical background of Sindhi language.[21]



[21] *Ibid.*

Discussion

Relation between Sumerian and Indus culture

Dr. Baloch claims that Indus culture was bough of Sumerian Mohen Jo Daro connection.[22] On the other hand Mr. Panhwar asserts that the Indus culture arose as a result of the process of self-reliance. Business between the Sumarians and the Mohen Jo Daro was brief, and just a few types of commodities were exchanged. Sumerians were not Semites and spoke in a non-Semitic manner. Because the Sumerians never established in Sindh, their language had little effect there.[23]

Arab Governor Period of Sindh (712-856)

Mr. Baloch states that there was strong political and economic system during the Arab governors' period.[24]On the other hand M.H. Panhwar says that there was a dry climatic era from 700 to 900 A.D. all throughout the globe, including Sindh. The Indus River diverged its course about 700 A.D., causing damage to the canal system across southern Sindh. As a result, the inhabitants of southern Sindh fled to Kutch, and Muhammad Bin Qasim was able to effectively contest Sindh. Throughout the Arab governorship, there was unbroken, chance-mealy, unrest, local uprisings, conflagrations, routine backup, regulator transfers, and releases. On a few instances, the majority of the Arab rulers in Sindh lost their authority, necessitating their return. After Muhammad bin Qasim, 11 Umayyad rulers were removed from 714 to 759 A.D. Furthermore, throughout the 140-year reign of the Abbasids, the governors were replenished 28 times. The bulk of them were released from their posts. This occurred at a time when Arab sovereignty was at its pinnacle of grandeur.[25]

Baloch Sahib says that during the reign of the Arab governors, new cities arose, new communications routes were established, and commerce grew.[26] While M.H. Panhwar says that some of the towns that were founded between 714 and 850 A.D. There were no new trade routes built; instead, the existing ones were used. Baghdad is the only country that provides export services. [27]

Dr. N.A. Baloch professes that at the time of Arab governors, Arabs colonized in Sindh at large scale.[28] While M.H. Panhwar says that above statement is somewhat accurate. 6000 Arabs arrived with Ibn e Qasim. They choose to live in cities like Mahfuza rather than in rural regions.[29]

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[22] Baloch, Dr. N.A., *Sindhi Bholi Ain Adab ji Mukhtasir Tareekh*, (1980), p.3
[23] Panhwar, M.H. *Op.cit.*
[24] Baloch, Dr. N.A. *Sindhi Bholi, Op.cit.* p.42
[25] Panhwar, M.H, *Six Thousand Years of History of Irrigation in Sindh*, (2011), pp.150-151
[26] Panhwar, M.H, *Languages of Sindh, Op.cit.,* p.12
[27] Baloch, Dr. N. A Sindhi Bholi Ain Adab ji Mukhtasir Tareekh, Zaib Adabi Markaz, Hyerabad, 1980, p.43.
[28] *Ibid.*
[29] Panhwar, M.H, *Languages of Sindh, Op.cit.*

Dr. N.A. Baloch claims that the Arabs took the profession of agriculture.[30]On the other hand M.H. Panhwar exclaims that because the Arabs of Sindh were landowners, such as Abu Turab and Habaries, this allegation is untrustworthy.[31]

Dr. Baloch states that Arabs did intermarriages with Sindhis.[32] M.H. Panhwar says that Arab males married Sindhi women in one-way marriages. Habaries were created as a consequence of this system. Bilingual weddings have happened on rare occasions. (Panhwar, M.H., Languages of Sindh between Amri's ascent and Mansura's fall, i.e. 5000 years ago to 1025 AD, 1980, p. 13) The Habaries, who lived in Sindh for 100 years, were the only Arabs who lived in peace. They had spoken with local Sindhis, who expressed worries about the irrigation system. They improved canals, and Sindh became economically prosperous as a result.[33]

Soomra rulers of Sindh were either Arabs or local Sindhies

Dr. N.A Baloch has mentioned few of the traditions about the origin of Soomras and says that the Soomras were Arabs who took part in the Battle of Karballa. Their whole tribe was slaughtered, leaving just an elderly couple who gave birth to an innocent kid named Soomar. That youngster was taken before Hazrat Imam Hussain, who blessed him and predicted that his descendants would prosper.[34] Ameer Makdad of Sammra, "the capital city of Abbasid khilafat," is a descendant of the Soomras. He was appointed as Sindh's governor. Five members of his family went on to become governors of Sindh after him. Ibn e Summar was the seventh governor of Sindh, according to his descendants.[35]While M.H. Panhwar puts his view as in truth, the Soomras were a Hindu tribe from the area. As Muhammad Bin Qasim conquered Sindh, a few important individuals there converted to Islam. Despite the fact that they had joined Islam, they kept their old names and practices. They had intermarried with local Arab land honours and hence had a great deal of power and influence.[36]If Soomras were Arabs, and so why did not they carry only Islamic names?

How did Soomra rulers of Sindh come in to Power?

Dr. N.A. Balouch, mentions that early Soomras seem to have seized two of the states, Mansura and Multan, near the end of the fifth Hijrah. In the year 221 A.H., they chose their first leader. They appointed Ameer Sahu as their king around the end of the fourth century Hijrah, and he gave birth to a son named Ameer Soomar, whose descendants are known as the Soomra rulers of Sindh. Ameer Soomar's family controlled Multan and Mansurah. They went into effect at the conclusion of the 4th Hijrah or the beginning of

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[30] Baloch, Dr. N.A. Sindhi Bholi Ain Adab ji Mukhtasir Tareekh, 1980, p.43
[31] Panhwar, M.H, Languages of Sindh between rise of Amri and fall of Mansura i,e 5000 years ago to 1025 AD, 1980, p.12
[32] Baloch, Dr. N.A. *Op.cit.*
[33] Panhwar, M.H. *Op.cit*
[34] Baloch, Dr. N.A, Soomran Jo Door Ain Dod-e Chanessar Ji Ghalih, (Hyderabad: Sindhi Adabi Board,1980) p.203
[35] *Ibid.*, pp.367-368
[36] Panhwar, M.H, An illustrated historical Atlas of Soomra kingdom of Sindh, 2003, p.23

the 5th Hijrah. Religiously and politically, early Soomra leaders followed the Ismaili Shea religion. Ameer Soomar's son (Ibn e Soomar) was influenced by Mahmood Ghanzni and converted to Sunnism.[37]M.H. Panhwar says the Soomra kingdom was founded on popular opinion, and its first monarch, Khafif Soomra, ascended to the throne with the people's complete support. Mansura was invaded by Mahmood Ghazni, who burned it down and murdered Khafif Soomro. Because the son of Khafif Soomro was very young at the time, the elders of the Soomra family assembled at Tharee and picked Soomar Soomro as their king. Tharee was chosen to be their future capital. Soomar died between 1054 and 1055 A.D., and Bhoongar, Khafif Soomro's son, was appointed ruler. Raja Bal, Soomar's son, became Multan's ruler.[38] Until 487 A.H. (1094 A.D.), when Fatimid Dawah was separated into two sections, Soomra monarchs remained Ismailis. (Mustalins and Nizaries)[39]

Dr. N.A. Baloach has mentioned that the entire number of Soomra rulers of Sindh is 19[40] while M.H. Panhwar has given a tilt of 25 rulers of Soomra kingdom.[41]

Dodo Chanesar story is a folklore or a Sobhar history

Dr. N.A. Baloch asserts that the story of Dodo Chanaser is a historical occurrence. Bhoongar, the monarch of Soomra, had two sons, Dodo and Chanaser. Chanaser was the older brother, although his mother was of a different race. Bhoongar married from his family group in 1312 A.D., and his wedded lady gave birth to a son named Dodo. Following Bhoongar's death, a feud arose between Dodo and Chanaser over the throne, and Chanaser sought assistance from Alla u Din Khilji, a Delhi Sultan. Alla u Din and his troops continued their march on Dodo. In a combat, Dodo and his nobility were slain.[42]The battle was fought at Rupah or wigkot and it seems that both of the cities were capitals of Soomra period.

M.H. Panhwar has declared the tale of Dodo Chaneser as a folklore story, not a serious story. There appeared four Dodas at the throne of Soomra rule of Sindh: Dodo-I (1068 – 1092 A.D.), Dodo-II (1180 – 1194 A.D.), Dodo-III (1259 – 1273 A.D.) and Dodo-IV (1332 - ?). The first Dodo reigned in peace. Second Dodo had a good relationship with Ghori. The third Dodo governed quietly as well, but the fourth Dodo had a falling out with Muhammad Bin Tughlaq when Jam Channar moved to Sehwan to put down an uprising. At the throne of Soomra kingdom, two Chanasers emerged. It was 27 years after Dodo-II when the first one debuted. He had disagreements with the Shahs of Khwarizm and Altamash, but he finally surrendered the Delhi Sultanate to BahaudinZakaria's hands. The second Chanaser was given to Zafar Khan, Allaudin's general. There was no Dodo or Chanaser who lived at the same time. As a result, it is easy to conclude that the Dodo Chanaser narrative is a folklore tale rather than a serious history written in Rajisthan

[37] Baloch, Dr. N. A Sindhi Bholi Ain Adab ji Mukhtasir Tareekh, Zaib Adabi Markaz, Hyerabad, 1980, p.113-114
[38] Panhwar, M.H, An illustrated historical Atlas of Soomra kingdom of Sindh, 2003, p.27
[39] *Ibid*., p.27
[40] Baloch, Dr. N.A, Soomran Jo Door Ain Dod-e Chanessar Ji Ghalih, Sindhi Adabi Board, Hyderabad,1980, p. 184
[41] Panhwar, M.H, An illustrated historical Atlas of Soomra kingdom of Sindh, 2003, p.23
[42] Baloch, Dr. N.A, Soomran Jo Door *Op.cit.*

between the 15th and 16th centuries.[43]The capital cities of Soomra period were Mansura (1011 – 1026 A.D.), Tharee (1026 – 1246 A.D.), Muhammad Tor or Shah Kapoor or Mahatam Tor (1226 – 1317 – 1320 A.D.) and Thatta (1317 – 1320- 1351 A.D.) [44] Wighkot and Rupa Mari were the cantonment areas during Soomra kingdom of Sindh.[45]

Conclusion

In line to findings the study concludes that M.H. Panhwar and Dr. N. Baloch were scholars of high caliber who contributed comprehensively in Sindhi archeology, linguistics, history and literature. However, both the scholars differed in approach to above subjects. The study found that M.H Panwhar used scientific techniques to write history. He had a vision to evaluate things in their proper historical context, and archaeology, which is the backing of scientific truth, aided him in this endeavor. M.H. Panhwar created a new phenomenon in Sindh: writing history using data obtained via carbon testing. Almost all of the maps he made were based on his extensive personal knowledge of the area and its history; this kind of information is not found anywhere in the literature on Sindh and south Asia.

Dr. N.A Baloch was a Sindhi scholar who produced a large quantity of literature to the country on a variety of topics. His contributions to history, archaeology, education, and literature are significant. His work on Sindh folklore is exceptional in its field, which explains why his archaeological and historiographical works contain a blend of folklore. Dr. Baloch seemed to preserve the extensive literature of past one thousand years for which he worked very hard and travelled in every corner of Sindh. His historical analysis suggested that his works were based on preserved literature, archeological sites and Sindhi mythology.

Further the study found that M.H. Panhwar and Dr. Nabi Bux Khan Baloach were at odds over a number of beliefs, including the link between Mohen-jo-Daro and the Summerian culture, the Arab governor era in Sindh, and the origins of castes such as the Soomras, Panhwars, and Kalhoras. Soomra dominance in Sindh, tales of Sasui Punho, Umar Marvi, Sorath Rai Diyaj, Leelha Chanesar, and Dodo Chanesar, archaeological sites in Sindh, and the Sindhi language's origin.

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[43] Panhwar, M.H, An illustrated historical Atlas of Soomra kingdom of Sindh, 2003, p.31
[44] *Ibid*., p.31
[45] *Ibid*., p.93

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