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## **PREFACE**

It requires a lot of time, energy and patience to write the history of Community. Bits of information may be available in books here and there and it is a very tough and difficult task to arrange all this information in a chronological order. The difficulty is aggravated when it is found that a link in-between is missing and the job cannot be done unless that link is traced and added to complete the chain. Situated as at present I am, it is really difficult to devote much time to any other activity, except the official pre-occupations. Due to this difficulty of paucity of time, I had mostly to fall back upon the research work, which I had already done long ago. In this book, I have simply traced out the origin and the past history. I have in mind, and I think it is very necessary, to have further details about the various aspects of our Community, such as the details of the various conferences held so far, to compile the resolutions passed in these conferences for the social uplift of the Community, to introduce to the Community to the various individuals, who have distinguished themselves in various walks of life, such as Administration, Justice, Law, Industry, Trade, Medical Profession, Engineering etc. It is also very necessary to acquaint the members of the Community, the part played by its members in the struggle for the independence of our country and also of the various young men, who have laid down their lives, while defending the frontiers of the our motherland in the recent past. I am alive to the importance of this information being imparted to the members of the Community and, God willing, I hope to write the second part of this book in the near future about the various topics mentioned above. This book will simply acquaint the readers with the origin and the past history of our community. I have every hope that this humble attempt of mine will go a long way in satisfying the curiosity of knowing the past of our 'Community'.

MADAN MOHAN SUD

## **Foreword**

*by*

**Mr. Justice Tek Chand Sood**  
**Judge Punjab High Court (retired) Chandigarh**

President Sarvadeshik Sood Sabha.

It is neither a foible nor a failing to derive just pride and pleasure from the nobility of one's ancestry. It is not for the sake of vanity or foppery that people refer to the great deeds of their forebears. The pride of blood has a most important and beneficial influence. One's high and honourable birth has the action of a goad for it stimulates to noble deeds, and is a disincentive to an ignoble action. Illustrious ancestry acts as a spur to good actions and as a clog to dishonourable conduct. Honourable descent in every nation, community or caste is highly esteemed, though, it may occasionally lead to empty boasting. The knowledge of the antiquity and the nobility of ancestry are not mere matters of glorification but they further light and direct the path of the posterity so that it may nurture, and pass on, the great inherited qualities. Good blood, descent from the worthy, is a high honour and privilege. Even in the animal world breed counts much more than feed. Knowledge of the great deeds and honourable conduct of ancestors acts as an inducement to better deeds.

The distinction between a biography and history lies in the fact that the former depicts the deeds of an individual and the latter of the race and both biography and history turn out to be teachers and guides. They warn, inspire and ennoble the posterity. They energise and encourage good deeds and motivate an elevated conduct.

It is incumbent upon us to rescue from oblivion and to preserve, our past, for presenting it to our posterity. The attempt of Shri Madan

Mohan Sood in this direction is commendable. The study of the history of our community cannot but stimulate inspire and enthuse us. The study of his book shall have the effect of strengthening and solidifying the community. Omission to preserve our past has been an act of imprudence. I consider his effort as an endeavour in the direction of resurrection and resuscitation. It is in the nature of a rediscovery. He has provided us with a glass through which we can behold the past deeds of our progenitors. It is however true that the mirror of unchronicled history has become hazy and even opaque and therefore unreflective.

While going through the valued researches made by Shri Madan Mohan Sood, I felt a glow of pride in respect of the antiquity of our ancestry. It cannot but be regretted that our predecessors of the past did not maintain record of their achievements or furnish for us any geographical or historical details. Their bards who narrated their achievements did not record them but let them be told by a preceding generation to a succeeding generation by word of mouth. They did not even care to disclose their name or identity.

The source of our ancient history is based upon the narrations of worthwhile achievements by the bards of the period which were recited from generation to generation.

The word “Sood” is of Sanskrit origin and according to Amar Kosh it means a courageous and a brave person or a victor of his enemies. It also means a man who can easily make progress.

The word “Sood” has occurred fifteen times in the Rig Ved, six times in the Yajur Ved and twice in Atharv Ved. The prayer of the worshipper is that God Almighty may make him ‘Sood’.

This suggests that “Sood” is a very ancient fraternity and had also a noble quality.

There are references to the term “Sood” in Bhavishya Puran, Upsarg, Ardhang Adhyaya 6th.

There is also the tradition, that as a result of the Yagya performed near Mount Abu, four Kashatriyas were born, one of them

being Parmar. They had come into being, in order to establish on the ancient pedestal of glory, Hindu Dharam and these four branches spread all over the country. The second son born to Parmar was named Sood and our community consequently bears that name. Shri Madan Mohan has given the chronology of forty four descendants of Parmar. The Capital of the kingdom of Sood dynasty for eight generations was Pattern in Sind, and later it was shifted to Alwar and finally Jai Singh son of king Dahar shifted his capital to Amar Kot. Twenty rulers, one after the other, ruled at Amar Kot. Rana Jagga son of Rai Prasad was the last ruler of Amar Kot. His country was invaded and the Muslims and the Marwaris joined their forces against him. He was defeated and with the remnants of his army, he sought shelter and aid from Maharaja of Chittaur, who gave him a part of his land and the place became famous as Sood Garh.

Alexander's invasion, after his entry into India and after defeating Porus, was stopped at the banks of River Beas by Rai Shah Sood, king of Alwara. The army of Alexander, so far invincible received stout resistance against the Sood forces and despite his best persuasions, his soldiers declined to fight. There are express references in "Tabkate Sikandri". This event is recorded in Alexander's memoirs at page 261 as follows :

"After defeating Porus (Puroo) when I reached the banks of river Beas, the forces of Rai Shah Sood, King of Alwara, were ready to give us a fight. The prestige of King of Alwara is in no way lesser than that of Emperor of Kanauj. Soods are called Sau Gaddi. Their ancestors are said to have been born out of fire. Every morning ghee, fruits etc., are burnt in the sacred fire, in their temples. The ruling dynasties of India are the descendants of Sun and the Moon-Suriya Vanshi and Chander Vanshi; but these Soods are said to have been born out of burning fire. Sood kings are very true to their word and every soldier of my army is all praise for them".

About this incident there is also a reference in "Chajnama" and it reads :

"When Sikander reached the banks of Beas, the forces of Rai

Shah Sood, King of Alwara were ready to fight in Ajmodh Fort". The soldiers of Sikander's army, on seeing the preparedness and prestige of Sood forces, became terrified and they refused to advance and fight them".

"Twareekh Ahmedia" also records this incident, and adds further :

"The name of Sood Queen was Shubh Devi. She took keen interest in the administration of her State. Sood Queens used to ride on horses fully armed like Kings. They were educated, There were one hundred small kingdoms under the Sood King of Alwara."

There is a reference to Sood King's generosity and hospitality, which was extended to Emperor Humayun when he was a fugitive and was being chased from the throne of Delhi by Sher Shah Suri. His Queen was in the family way and at this time he was suffering worst ignominies and indignities. In that condition no ruler was willing to offer shelter to Humayun. When he was prevented from seeking refuge on the borders of Jodhpur, he turned towards Amar Kot. After many hardships he reached Amar Kot but was afraid that he might be turned back. He was accosted by the son of Rai Prasad Sood who escorted him to the fort. The Queen warned Humayun that he might become a victim of deception. He replied that he had no fear because he had heard of the great reputation of Agni Kul Soods who never refuse hospitality or protection even to an enemy at their door. Humayun was treated with utmost respect and in his palace, the Queen was delivered of son, who later became famous as Akbar the Great. After staying at Amar Kot for one month, Humayun, his queen and the baby prince left Amar Kot with money and horses. The Raja escorted them upto Bhakar and safely saw them cross river Attock. For this service and protection Akbar entertained great respect for the Sood Kingdom.

In the Annals and Antiquities of Rajasthan by James Tod, 1971 edition, there are references to Soods being a branch of the Parmars. (Page 48. Vol. I.)

Tod also refers to the shelter given by the Sood Prince of Amar Kot to Humayun when he was undergoing terrible sufferings. He also

quotes from the history of Ferishta. One of the passages from Ferishta reads :

“At Amercote, upon Sunday the fifth of Rigib, in the year nine hundred and forty-nine, the prince Akbar was brought forth by Hamida Banu Begum. The king, after returning thanks to God, left his family under the protection of Raja Rana, and, by the aid of that prince, marched against Bicker.” (Vol. I. P. 257).

These are some incidents from the history of our Community. There are many gaps but scholars and researchers should be able to discover more facts of our glorious past. On leaving Amar Kot, Soods migrated to Sirhind in 1316, under their Raja Rai Metha Sood. There were in fact one hundred Sood kingdoms ruled by Soods. One characteristic feature of our ancestors was that they were so steadfast that they would not forsake their principles and under no threats would give up their ancient Dharam. They withstood boldly the threats from the alien rulers and the sword of Islam never succeeded in terrifying them or in deflecting them from the duty they owed to themselves, to their women-folk and to their religion.

In times of trouble and turmoil, Sood ladies always preferred death to disgrace, and there are several examples of Sood Satis, who immolated themselves in the fire rather than give up their faith or be treated with disrespect. Soods preferred death to apostasy. They even suffered to trek to the hills and endure other privations, but were not willing to give up their faith and always lived with dignity and honour. Sood forces under Rana Hari Singh Sood attacked the Mughals and made them take to their heels.

Rawal Jeet Singh of Jaisalmer was married to Urmila Sood, princess of Amar Kot. Under her husband's command, the Rajput forces way-laid the train of Mohammad Ghori and killed the Afghan escort and took in their possession 1200 horses and 2000 mules. Apprehensive of retaliation from Delhi, the Sood Raja of Amar Kot sent 30000 troops to Rawal Jeet Singh. The Afghan attack was repulsed but the Rajput forces were besieged in the fort. Some Sardars suggested surrender, but when Rani Urmila Sood learnt of this, she rebuked the

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Generals and said that she and all other princesses and ladies of royal house-hold would sacrifice their lives and immolate themselves by performing 'Johar' ceremony, rather than be taken by the Muslim invaders. Next morning, a big pyre was lit with 'Suhag Narial' in her hand Rani Urmila Sood was the first to leap into the flames. The Soods and the other Rajputs opened the gates, fell on the enemy and even though outnumbered, they were victorious. There are other incidents of Sood ladies who became 'Satis'. There are many songs and sagas recited by the bards praising the bravery, the generosity, the chivalry and the high sense of honour of the Soods.

I have related some of the incidents at some length. I have said so not out of vanity or false pride. I am fully aware of the taunt "Pidrum Sultan Bood". We must not be dazzled by the past glory. By our own actions and deeds we have to maintain and continue our great traditions. The past record should act as a lever for future performances and for services to be rendered to our land, our religion and to our Community.

If our Community is to be judged from the common standards, we have no reason to feel ashamed of our short-comings. Most communities have suffered in their moral and ethical values and so have we. But, by and large, we have not done badly as compared to others. The Sood Community has a high sense of service, dignity and duty. I have never come across a Sood begging alms or trying to make out a living by ignoble or dishonourable means. Poverty has never robbed him of his dignity or self-respect. By and large the Soods are hard-working and industrious and wherever business, trade or professions have taken them, they have earned good opinions, respect and confidence of the people with whom they have come into contact. Every Sood parent and every Sood mother in particular, must din into the ears of their children from their very infancy, the high principles for which they have to strive and the importance of leading self respecting, dignified existence with their heads raised high. Our means as much as our ends have to be honourable and we have to seek prosperity through industry and integrity. On the whole, the members of our Community have always conducted themselves with



self-respect, dignity and honesty. It is one feature of the Community which deserves to be high-lighted that very few Soods demean themselves or engage themselves in antisocial activities. In my entire life spent in Courts, I can hardly recall one or two cases of Soods committing crimes. Not many Communities have such a record.

Attempts are being made in some quarters to produce books dealing with contemporary eminent Soods, they have no doubt carried on a noble tradition, but in my humble view a place in history has not yet been earned by individuals, howsoever distinguished. I am glad that Shri Madan Mohan Sood has avoided the way to cheap encomiums. A book on the history of a community must be on a far more elevated level. To this high standard I am happy to say, the learned author has adhered.

Tek Chand

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D.D. Mayer  
B.E.M., M.I.T.E.,  
Senior Vice-President

Sarvdeshek Sood Sabha,  
Chandigarh

The need for a complete history of our community was being felt since long. I am very glad to know that Shri Madan Mohan Sud has been able to write a book on the origin and history of our community. He deserves congratulations from all of us for the magnificent job done by him.

I had been reading with interest his articles on Sood history and I am confident that the book written by him will be liked by all.

I once again congratulate him and thank him for the pains he has taken to write this book.

D.D. MAYER

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Jagdish Ram Dogar  
General Secretary

Sarvadeshik Sood Sabha,  
Chandigarh

Since the formation of the Sarvadeshik Sood Sabha, the question of writing the history of the Community had been agitating the minds of its leaders. At the Sood Conferences resolutions were passed, Sub Committees were constituted and great enthusiasm was shown but all this remained on paper and no concrete steps were taken to write the history. A resolution to this effect was passed in 1972, when the Conference was held at Chandigarh. All of us were feeling that this resolution will also meet the same fate. But I am very happy to see that Shri Madan Mohan Sud has completed his book "Origin and History of Soods". He has taken great pains to complete this job. I know how busy he is in his official duties but still he somehow has been able to snatch time for this service to the Community. He has fulfilled a long-felt need, for which he deserves to be congratulated by all of us. On behalf of Sarvadeshik Sood Sabha, I thank him for the nice job he has done. Sood Sabha Chandigarh is getting this book published and I thank them also for the initiative they have taken.

JAGDISH RAM DOGAR  
General Secretary



Brahm Sarup  
President

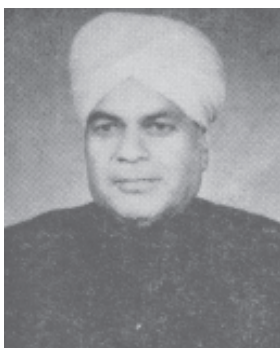
Sood Sabha, Chandigarh

People had different notions and different stories to tell about the origin of our Community— some of these stories were very funny, but we had no authentic proof to contradict them. When the Sood Conference was held at Chandigarh, Sarv Shri Madan Mohan Sud and Sham Lal of Amritsar were requested to compile the history of our Community. I am very glad to see that Shri Madan Mohan Sud has completed his book “Origin and History of Soods”. He has laboured very hard. He gives positive proof in support of what he says in the book. I am Confident all the members of our Community will enjoy reading this book and it will add to their knowledge about our Community.

Shri Madan Mohan Sud has not done this job for some personal benefit. He has written the book and handed over the manuscript to Sood Sabha Chandigarh, who are getting it printed. All the sale proceeds will go to the Sabha and Shri Madan Mohan has refused to accept anything out of it. I congratulate and thank him on behalf of Sood Sabha Chandigarh for this noble gesture.

BRAHM SARUP

(xvi)



Mythe  
Simla

I heartily congratulate Shri Madan Mohan Sud, General Secretary, Sud Sabha, Chandigarh, for his efforts in compiling the history of the Sud Community. It is a great achievement and Shri Madan Mohan Sud deserves thanks of the entire Sud Community for having undertaken this noble cause, in spite of his other various engagements. I request every member of the Community to appreciate his efforts by reading the history. The readers would take pride in knowing their old heritage.

2nd January, 1976

MELA RAM SUD

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L. Mela Ram Sud of Simla is a wellknown personality throughout the Biradari circles. Was President of Sarvdeshi Sood Sabha for seven years. Is a member of the Working Committee since long. Takes keen interest in baradri affairs is a well known figure in the Social Circles of Simla.

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Sood Sabha, Delhi  
51-D, Kamla Nagar, Delhi  
Dated : 7-12-1975

My Dear Sh. Braham Sarup ji,  
Nameste,

It has pleased me immensely to know, that Shri Madan Mohan Ji, who is already so very busy in his duties of Government work, has spared time to write history of our Community. He really deserves utmost appreciation for this arduous and difficult task. My good wishes and best luck for Shri Madan Mohan Ji, and all others who have helped him in this difficult task. I wish that this history prepared by him

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should be purchased by all Sood brothers and sisters residing in India or abroad, so that they should know about the origin and other matters concerning our Community.

Thanks,

Yours sincerely,

SHADI RAM SOOD  
General Secretary

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Dr. Shadi Ram is a well known figure in the Sood Baradari. He is heart and soul of Delhi Sood Sabha and is serving as its General Secretary for the last many years. He is a selfless Social Worker, who spares no pains to serve the Community.

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Sood Sabha, Amritsar  
123, Hall Bazar,  
Amritsar  
Dated : 18-12-1975

I feel It my privilege to send my message to you in regard to 'Sood History', which is said to be going to press soon.

It is indeed the hour of need, when Sh. Madan Mohan Sood has ventured to divert attention of the 'Sood Baradari' towards the much needed compilation of Sood History. No doubt in-consistent references and wrong notions are found in the pages of our history. There are personal whims and prejudices and it is time now that the history of Soods be re-written in the interest of Sood Community. In the light of facts appearing before us after a thorough probe and research on the subject by the dedicated scholars of history, your book must, and I feel, it will, aim at providing the community with a fresh outlook towards its glorious heritage which remained ignored for the long past.

I hope that the history written by Shri Madan Mohan will add to our knowledge and will serve a useful purpose.

The past of the martial Sood race now turned into traders has



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been bright and this aspect too, I hope will be depicted in a good manner.

I wish you all success.

Yours sincerely,

BUTI RAM SOOD  
President

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L. Buti Ram is a prominent member of the old guards of our Community. Has served the local Sood Sabha in many capacities. Was General Secretary of the Sarvdeshi Sood Sabha for many years. Is a Member of the Working Committee since long. Is revered and respected for selfless service to the Baradari.

## Need of History

The past history of a country, nation or community has always inspired the present generation. The deeds of bravery and valour of the fore-fathers have always been a source of inspiration for their coming generations. The past record acts as a lever for future performances and fore services to be rendered to our land, our religion and our community. In olden days, the bhats used to sing the songs of glory of the dynasty and those songs used to electrify the youth to fight with renewed vigour and to sacrifice their lives in the battlefield for the defence of their motherland. It is thus a natural urge for an individual to try to know something about the past history of his community/dynasty. It gives him a sense of pride and prestige.

I do not suggest that one should derive only false pride or vanity by extolling the deeds of his fore-fathers to the sky. I am fully aware of the taunt “Pidram Sultan Bood”. Ultimately, one’s own actions and deeds decide, what sort of man he is. But in our society, as it is today, one’s past plays a very important part in his life. Whenever any youth commits a wrong, he is generally told, “You should feel ashamed of yourself. You are son of so and so and grand son of so and so. This action does not behove a man of your family”. Indirectly such taunts help a youth to shape himself well and to desist from indulging in things wrong and distasteful.

Ignorance about one’s past sometimes creates awkward situations. In the case of our community, to know the past, was very important as many wrong stories were current about our origin. Not knowing the facts, many members of our community used to link themselves with Khatris, Aroras, Baniyas etc. Some of us being unable to explain, what Soods actually are, used to style themselves as Gupta, Kayshap etc. Other started writing their Sub Castes against their names

and in some cases spelt them in such a way as to show similarity with Sub Castes of other communities.

After the first war of Indian independence in 1857, the then Punjab Government published a book "Punjab Glossary of Tribes" mentioning the antecedents and origin of different castes and tribes residing in Punjab. Damaging remarks about our community were given in the book. Probably this was due to the fact that the then British Officers themselves did not have an intimate knowledge about the local inhabitants. They had no personal contacts with the general public and whatever information they got from hither and thither was compiled. In the first Census in 1881, the same remarks were repeated. It is needless for me to contradict these remarks. They apparently do not apply to our community. The leading members of the community felt agitated and thus the need for the correct past history of the community was keenly felt.

Rai Bahadar Shri Mool Raj Dosaj did some research and came to the conclusion that Dosajs were Rajputs. But he did not write any detailed history and the matter did not progress further. The first Sood Conference was held at Ludhiana in 1881. A resolution was passed that efforts should be made to write a history of the community and then to get these damaging remarks expunged. But somehow no concrete steps could be taken in this direction.

In the meantime, the members of our Biradri residing in hilly areas, faced another difficulty. Not exactly knowing about their origin and having heard rumours, the Brahmins and Rajputs refused to allow them to draw water from their *Baories*\* saying that Soods were from a very low caste. Soods filed a suit in the court of Law. Pt. Sant Ram Shastri of Bajwara, Rajguru of Jubbal State, wrote a book "Sood Vanshavali" and proved that Soods were Agnikul Rajputs. This was not a complete history of the community and did not serve much purpose. But the Soods gained their point in the court and the right to draw water was restored to them.

In 1882, Sood Conference was held at Lahore. A Sub

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\* Small tanks of water in hilly areas where water is stored and then taken for domestic use.

Committee, consisting of 13 members was formed to compile the history of the community. But somehow again nothing positive could be done in this matter. Later on also, this matter continued to be discussed and debated at the Conferences, but without any positive result. In 1935, L. Salamat Rai Dosaj of Tarkheri, took pains and wrote a book “Mukammal Tarikh Soodan”. By giving quotations from different history books, he proved that Soods were Agnikul Rajputs. He laboured really very hard and gave convincing arguments in favour of his conclusions, but his was not a history of the Sood dynasty in any chronological order. Need, therefore, continued to be felt, to have complete history of the Community.

Sood confernce was held at Chandigarh in April, 1972, under The Presidentship of Mr. Tek Chand Sood, retired Judge of Punjab High Court. A Sub Committee consisting of myself and Shri Shamlal Sood of Amritsar was formed to take steps towards writing a complete history of the community. Due to the members of the Sub Committee being at different places, frequent meetings could not be held. Ultimately I was asked by friends to go ahead all alone and do whatever was possible in this direction.

It would not be inappropriate, if I mention of a personal incident in this connection. In 1934, when I was a student of Govt. High School, Kasur, District Lahore, I stood first in all the local schools, but was denied the scholarship by Government, simply because I did not belong to an agriculturist community, although our family had considerable land in three villages of Tehsil Kasur. According to the Land Alienation Act, certain castes were declared as “Agriculturists” notwithstanding the fact, whether the members of those castes were in the profession of agriculture or not. The other communities in spite of being land owners and cultivating it, were still “non-agriculturists”. In all walks of life, preferential treatment was given to agriculturists. “Rajputs” as such were declared as “agriculturists”. I had gone through L. Salamat Rai’s book. My mind naturally revolted. When we are Rajputs and all Rajputs are agriculturists, why Soods are not declared as Agriculturists? The question began to weigh heavily on my mind.

The matter was discussed in the meeting of the local Sood Baradri at Bhangala and myself and late L. Babu Ram Sood were

asked to move in the matter and take necessary steps. We collected material to show that Soods were Rajputs and decided to file a declaratory suit in a court of Law against the Government. A few eminent Lawyers at Lahore were consulted. They were convinced of our case. But we were advised to first approach the All India Rajput Sabha. “The case would be very strong if first they own you”, we were told. The All India Rajput Sabha used to publish from Lahore a monthly paper, “Rajput Gazettee” under the editorship of Sh. Sukhrum Das Chauhan. Both of us decided to see him, as he was the Vice President of the All India Sabha also. Unfortunately, when we went to his office, he was not there and we met the Assistant Editor. We showed all our papers to him. He was satisfied and promised us all help, adding in the end “because I am also a Sood”. He was none else but Shri Pritam Ziai, who was later on Editor of daily “Vir Bharat”. He was very happy to know of our past and said that “now after knowing the truth I will be able to tell all these people and I am also a Rajput and one of them”. He took all the material we had collected, and it was published in “Rajput Gazette” in installments. Bhangala Sood Sabha received many letters from members of our community and other Rajputs in this connection. We were invited to attend the meeting of the Working Committee of All India Rajput Sabha. When we placed the whole case before the Committee, they felt convinced, but objected to Bhangala Sood Sabha approaching them for the purpose. “You have an All India body— Sarvdeshik Sood Sabha— Let that body contact us”, we were ultimately told. Their stand was correct as naturally they could not negotiate with one basic unit ignoring the All India Association.

How a controversy started in the Sarvdeshik Sabha about this proposal, when it was placed before them and how it fizzled out, is a long story and I need not go into the details. Many articles appeared in the “Sarvdeshik Sood Samachar” and “Sood Hiteshi” for and against this proposal and ultimately the matter rested at that.

By narrating these facts, I simply mean to emphasize that the need of a complete history of the Community was keenly felt for the last about a century. Now it is high time, the members of the community are told the truth about their origin and history.

## “Sood”— What does it mean

What is mean by the word “Sood”? This is a question very commonly asked. So e people taunt by saying it means “Interest” or “Beaj”. No doubt, these are the meanings of the word “Sood” in persian language. But has the persian language any relevancy with the name of our community?

It is a fact that while naming the children, the language of the day and the place, plays an important part. When the language spoken in India was Sanskrit, the names we gave to our children, were meaningful words of that language. With the invasion of Arabs/ Persians we, in this matter, were much influenced by their contact. We started naming our children as Salamt Rai, Hakumat Rai, Mushtaq Rai, Gulshan Rai, Haqiqat Rai, Sultan Singh Hazari Lal, Gulzari Lal, etc etc. all Persian words. With the influence of Englishmen, we gave names like Karnail Singh, Major Singh, Germani Dass, even Angrez Singh to our children. Once this practice started, we came down to use the names of months, days etc., such as Chet Ram, Baisakhi Ram, Jetha Nand, Sawan Singh, Maghi Ram and then Som Raj, Mangal Das, Budh Ram, Vir Singh, Shukar Singh and so on.

In this connection, I am reminded of an incident, which occurred, while we were at Lahore. One Arya Samajist Brahman shifted to a new locality. One morning he was visited by a Seth and his wife. They told him that a grand daughter had been born in their family and they wanted to give her a name. His guidance in this respect was sought. He was not in the habit of performing these duties, but at the same time, he did not want to disappoint them. He decided to oblige them. Before suggesting any name, just to know something about their taste in this respect, he asked,

“Have you any grand children already”?

“Yes, with God’s grace two grandsons”

“What are their names”?

“Peshawari Lal and Lahori Lal”.

The Brahman was started to know of their taste. Without waiting for a minute he advised,

“Then why consult anyone? Name her Rawalpindi.

It is midway between the two.”

Leave aside the names of cities, as was done in this case, we even came down to meaningless names like Chhajju Ram, Ghasita Ram, Ruldu Ram and what not.

Muslims invaded India about 600/700 years ago. Our community, as the history tells us, was known with this very name ‘Sood’, thousands of years ago. So the Persian word ‘Sood’ has nothing to do with the name of our community. Originally the spoken language in India was Sanskrit and we will have to revert to this language to know the exact meaning of the word ‘Sood’.

According to ‘Amar Kosh’, the word \*‘Sood’ consists of

सु + उत + अ = सूद

सुख से, सुगमता से, सुष्ठुवया, उच्चता, उन्नति को प्राप्त करना, आसानी से ऊंचा उठना।

The late Prof : Rulya Ram Kashyap, M.Sc. who was a scholar of Sanskrit and had studied Vedas extensively, after great research published a small book ‘Sood Yog’.

According to him word “सूद” has been mentioned in Vedas at 23 places-15 places in Rig Ved, 6 places in Yajur Ved and 2 places in Atharva Ved. It does not appear in Sam Ved. Every time it has been used in the same sense and carries the same meaning.

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\* ‘Sood’ means one who can progress and prosper easily. Very noble person etc.

आ यदिषे नृपतिं तेज आनाट्र  
 शुचि रेतो निशिक्तं द्यौरभिके ।  
 अग्निः शर्धमनवद्यं युवानं  
 स्वाध्य जनयत्सूदयच्च ॥ 1 ॥

ऋग् 1/71/811 यजुर् 33/11

For Fulfilling desire of all-  
 The subjects and the king, one all,  
 Glory doth manifest in Kings—  
 Protectors of the noblest beings

In crusades against evils all,  
 Do stand erect and never fall,  
 The contemplative youthful ones,  
 Above all ignominy, chums-

Bravest, those monarchs, gems too pure,  
 Like seed of Glory, Maha, of yore-  
 That Nebula Golden Divine,  
 In Lustrous space, eternal fine-

Such princes of all of royal blood,  
 Agnih creates, and then doth flood,  
 Them, with progressive energy,  
 Making them Sood so blessedly.

Again Creator Primaeval,  
 Perceptor martial yet noble,  
 Eternal Lord, in human form,  
 To every Sood, imparts a charm.

यत्ते सादे महसाशूकृतस्य  
 पाण्य्या वा कशया वा तुतोद ।  
 सुचेव ता हविषो अध्वरेषु  
 सर्वा ताते ब्रह्मणा सूदयामि ॥ 2 ॥

ऋग् 1/162/17 11 यजुर् 25/40 ॥



Created gentle, speedy trained,  
 By That Great Architect ordained;  
 Have still been hit through whip or cane,  
 Wounded now stayest with low mane;

I do attend your wounds so deep,  
 As spoons for oblations which peep;  
 Neglect I can't will miss worship,  
 I will then lose divine kinship,

Through formulae ordained by Veda,  
 I do soothe thee and elevate;  
 Just as the spoons I do improve,  
 So to you horse true must I prove,

Your deepest wounds too will heal up,  
 Muscle in same healthy grow up  
 Thus elevated at the base,  
 Will wounds heal up and then for race

Befit you soon, a Sood you make,  
 Your speed, we too, will then partake,  
 Your ailment thus I all remove.  
 And talents every way improve

Like injured horse, now calm and soothe,  
 My low comrade, you too grow Sood.

वनस्पतिरवसृजन्नुपस्थात्  
 अग्निर्हविः सूदयाति प्रधोभिः ।  
 त्रिधा समक्तं नयतु प्रजानन्  
 देवेभ्यो दैव्यः शमितोप हव्यम् ॥ ३ ॥

ऋग् ० २/३/१० ॥

An ordinary piece of wood,  
 Approacheth Agnih-Lord of good;  
 This parteth with its minute part,  
 He changeth its entire heart;

Trans-forming into oblation,  
 Through its processes of wisdom,  
 And energy, That Lord Divine,  
 Doth make it so transparent fine;

Divideth into parts the three,  
 Thus setting it entire free;  
 That Pacifier of all gods,  
 Agnih supplieth all the lords;

With proper food as oblation,  
 Granting to all proper ration;  
 So ordinary human being,  
 Approaching Primaeval supreme,

Agnih, doth at once Sood become,  
 Blessed to secure Divine chum.

वनस्पतेऽव सृजोप देवान  
 अग्निर्हविः शामिता सूदयाति ।  
 सेदु होता सत्यतरो यजाति ।  
 यथा देवानां जनिमानि वेद ॥ 4 ॥

ऋग् ० 3/4/10 ॥

O peasant lad protecting wood,  
 Abandon rashness and be good;  
 Approach the learned ones at once;  
 Superior-most gnash, serve hence;

Making you calm, acceptable,  
 Will he lift, making worshipful,  
 Acquainted with all traits divine;  
 He truly worships in ways fine;

A servant true, he, of the Lord,  
Will make you Sood— a blessed bard.  
You will then compose hymns divine,  
And chant his psalms so blessed fine.

Of all divinity, ge-ne-sis,  
Will then you note, and never miss;  
Ultimate That Primaeval Being,  
Agnih, you will see One Supreme.

त्वया वयं सघन्यसन्त्वोताः  
तव प्रणीत्यश्याम वाजान् ।  
उमा शंसा सूदय सत्यताते  
अनुष्ठुया कृणुह्यहयाण ॥ 5 ॥

ऋग् ० 4/4/14 ॥

O not ignoble speediest one;  
Make us your followers, make us one  
Protected by Thee, accompany,  
We, always Lord brightest Agnish.

May we win wars, by help Divine;  
Your policy may ensure us fine  
Riches, food and blessings all,  
From kingdom may we never fall.

For spread of truth, do make a Sood  
Of worshipper and priest too good;  
Their praise may spread aye wide and far  
May they be lifted high afar.

आशुं दधिक्रां तमु नुष्टवाम  
दिवस्पृथिव्याउत चर्किराम ।  
उच्छन्तीर्माषसः सूदयन्तु  
अति विश्वानि दुरितानि पर्षन् ॥ 6 ॥

ऋग् ० 4/39/1 ॥

That speedy Dadhikra we praise  
 Higher than earth or sky we raise;  
 He beareth all and doth carry,  
 Produceth sound, looks all-beauty;

That current electric finest;  
 Which causeth dawn for us choicest;  
 May dawns the same me make a Sood,  
 Beyond all evil, rapturous mood,

May be my always blissful one,  
 That miss I never, Divine chum.

इन्द्रमिवेदुभये वि ह्वयन्त  
 उदीराणा यज्ञमुपप्रयन्तः ।  
 दधिक्रामु सूदर्न मर्त्याय  
 ददथुर्मित्रावरुणा नो अश्वम् ॥ 7 ॥

ऋग् ० 4/39/5 ॥

Dadhikra plane with charming note;  
 Which elevates a Sood of note;  
 Electricians' inventive brain  
 Did same prepare with a strain;

To public then they did supply;  
 For enjoyment and business try  
 Possessors of that plane were then,  
 Honoured as Indrash by laymen;

Approaching functions through the same,  
 Were applauded in happy strain.

An aeroplane raiseth status,  
 Of man, as Sood, then him doth bless.

दधिक्राव्ण इदु नु चर्किराम  
 विश्वा इन्मामुषसः सूदयन्तु ।  
 अपा मग्नेरुषसः सूर्यस्य  
 बृहस्पतेराङ्गिरसस्य जिष्णोः ॥ 8 ॥

ऋग् 4/40/1 ॥

Repeated praises we do sing,  
 Of Dadhikra with finest wing;  
 May dawns one all, a Sood, me make,  
 That blessing their may I partake;

I do respect victorious Lord,  
 Bliss-Consciousness-Energy God.  
 A'pah, Suryah, Brihaspatih,  
 He Himself is Angir-Agnith.

I adore Him in every mood,  
 And worship for eternal good,  
 Protector of the greatest one,  
 Of Vedic speech, He Lord the One,

Present in all, Primaeval, Sun,  
 Essence of all, He, all-Wisdom,  
 May kindly bless me every way,  
 At places all under His away.

In every form or mood that be,  
 May we be blessed, honoured He.

स मन्द्रया च जिहवया  
 वह्निरासा विदुष्टरः ।  
 अग्ने रयिं मघवद्भ्यो न आ वह  
 हव्यदातिं च सूदय ॥ 1 ॥

ऋग् 7/16/9 ॥

O Better-knowing All-Science;  
 Through Sweetest speech, finest essence,  
 Offered by us you do enjoy,  
 And conduct same to gods away.

O do improve our oblations,  
 O highest lift our offer-ings,  
 Do raise the status of Yajaman,  
 Making him Sood, O Lord Mahan;

Him do thou bless with riches all,  
 Though he be rich, let him not fall.

आ वातस्य ध्रजता रन्त इत्या  
 अपीपयन्त धेनवो न सूदाः  
 महो दिवः सदने जायमनो  
 अचिक्रदद्वृषभः सस्मिन्धूधन् ॥ 10 ॥

ऋग् 7/36/3 ॥

Enjoying breeze so charming fine,  
 Enraptured gets a Sood like kine;  
 She secure health becomes happy,  
 He secures strength and gets wealthy.

With milk her udder agitates,  
 With devotion his heart vibrates.  
 Just as a bull, too strong vital,  
 Doth create noise making hell;

So does a Sood mustering strength,  
 Power divine exhibit at length.  
 A cloud about to rain thunders,  
 A Sood about to help murmurs.

Appearing in the home of Lord,  
 Majestic looks the Soodik bard.  
 Thus Sood manifests Lord's glory,  
 Preacheth the doctrine so hoary.

यज्ञेभिरद भूतक्रतुं  
 यं कृपा सूदयन्त इत् ।  
 मित्रं न जने  
 सुधितमृतावनि ॥ 11 ॥

ऋग् ० 8/23/8 ॥

Active protectors through worship,  
 Do lift highest, secure kinship;  
 With Sood Agnih of wondrous feat,  
 As friend secure Him clean and neat;

Then send Him as their messenger,  
 To Devas all as harbinger  
 Ordainers of truest wisdom,  
 Worshipper sends his oblation.

ता अस्य सूददोहसः  
 सोमं श्रीणन्ति पृश्नयः  
 जन्मन्देवानां विशः  
 त्रिष्वा रोचने दिवः ॥ 2 ॥

ऋग् ० 8/69/3 ॥ यजुर् ० 12/55 ॥ 15/60 ॥

Those emanations from this Lord,  
 A'pah from Indra, eternal God;  
 In various forms of energy,  
 Area connected with all-sundry.

Essence they withdraw from objects,  
 Spirits attract from all subjects;  
 They then mature this soul-essence,  
 Sood into soma-crystal essence,

Then Deities progeny generate,  
 In heaven, birthday, celebrate;  
 These types of bodies issue then,  
 Celestial, earthly, etheric one,

They benefit the three Lokas,  
Invigorate the three Vedas.  
Similarly should ladies all,  
Take food too fine, and absorb all;

Then generate progeny fine,  
Like moon the Sood, so blessed find;  
So too should monarchs get from men  
Taxes to return more to them;

But never kill, through tax, the low,  
And lift higher, if Sood be low.

मध्वः सूदं पवस्व वस्व उत्सं  
वीरं च न आ पवस्वा भर्गं च ।  
स्वदस्वेन्द्राय पवमान इन्दो  
रयिं च न आ पवस्वा मदुद्रत् ॥ 13 ॥

ऋग् ० 9/97/44 ॥

O glittering, purifying, one;  
Delicious be for Indrah chum.  
From flowers honey, bees collect,  
Essence from that thou dost extract;

O make it pure, and live therein,  
As well too pure, thou shine therein.  
Ocean of this pure Sood essence,  
Doth ensure for us luck-presence.

Progeny we then brave secure,  
Riches finest we all procure.  
For we have Indrah for a friend,  
Whose friendship with us will not end.



स इद्दानाय दध्याय वन्वन्  
 च्यवानः सूदैरमिमीत वेदिम् ।  
 तूर्वयाणो गूर्तबचस्तमः  
 क्षोदो न रेत इत् ऊति सिण्चत् ॥ 14 ॥

ऋग् ० 10/61/2 ॥

Desirous of destroying germs,  
 Wishing to offer oblations,  
 Trying to fell all enemies,  
 He calculates alter at ease,

With poles too high known as Soodah,  
 Their sits he chanting all Vedah;  
 Thus protection, procreation,  
 Throughout the world he spreads wisdom;

Speedy his process, lore so fine,  
 Melodious looks his beauteous rhyme.  
 As rain blesseth whole cre-a-tion,  
 So doth he serve to all ration.

सरस्वती सरयुः सिन्धुरुर्मिभिः  
 महो महीरवसा यन्तु वक्षर्णाः  
 देवीरापो मातरः सूदयित्नुवो  
 घृतवत्पयो मधुमन्त्रो अर्चत ॥ 15 ॥

ऋग् ० 10/64/9 ॥

Saraswati, Saryuh, Sindhuh,  
 Chenab, the great, in torrents too,  
 In waves tumultuous ye! Go on,  
 To protect us, e'er flow on.

Desirous of promoting all,  
 Ye mothers kind, permeate all,  
 With vital fluid, life-essence,  
 You bless us with omnipotence.

Ye streams eternal, art divine,  
 Your water so transparent fine,  
 Like butter clarified or milk,  
 Like honey sweet, so fine as silk.

Through same you respect us and bless,  
 You grant us thereby all prowess,  
 Intuition and procreation,  
 Continuity, revelation.

Through you protected thus we live,  
 Mothers kind; our faults forgive,  
 Your connection will uplift us,  
 Your service will bless Soods us.

अर्द्धमासाः परैषिते  
 मासाः आच्छयन्तु शम्यन्तः ।  
 अहोरात्राणि मरुतो  
 विलिष्टं सूदयन्तु ते ॥ 16 ॥

यजुर्० 23/41 ॥

Your joints, aching, defective,  
 Under the Maruts corrective;  
 may get solace, and grow better,  
 Not remain diseased, get thicker.

Thus healthy with joints so plump;  
 Become a Sood, now you can jump;  
 Forces vital of nature gay,  
 In days or months or half months say;

Thus cure the sickly weakling ones,  
 And turn them into bravest sons.

वनस्पते ऽवसृजा रराणसत्मना देवेषु ।  
 अग्निर्हव्यैशमितो सूदयाति ॥ 17 ॥

यजुर्० 27/21 ॥

With pleasure does a wooden piece  
 Give up its ego, splits at ease,  
 Into its components so fine,  
 To reach the highest heights divine,

Agnih, satisfier of all,  
 Then this oblation, lets not fall.  
 Thus cheapest one Vanaspatih,  
 Is now a Sood, too pure Havih.

So comrades, students, friends ye all,  
 Abandon ego, never fall;  
 Enjoying bliss with gods so great,  
 Objects of love, for Agnih, straight;

Pacifiers of creation,  
 Become ye Soods, never mention;  
 And let not pride your fall ensure,  
 Humility, safe, will keep you sure.

ARISE, AWAKE, O BLESSED ONES;  
 STOP NOT TILL YOU BE DIVINE CHUMS.

यत्त आत्मनि तन्वां घोरमस्ति  
 यद्वा केशेषु प्रति चक्षणे वा ।  
 सर्वं तद्वाचाप हन्मो वयं  
 देवस्त्वा सविता सूदयतु ॥ 18 ॥

अथर्व० 1/18/3 ॥

What fear-provoking in your frame,  
 Exists evil in name or fame;  
 Sight or hair, which fault betray,  
 Self or body, unfair port-ray;

Through Vacha and speech we same remove,  
 Your self immortal we improve;  
 The Lord of Creation will then,  
 Make you a Sood, His blessed son.

May Savita Deva, His grace us grant,  
His sacred psalm that may we chant;  
May that Divinity above all,  
Eternal who knoweth no fall,

Omnipotent-all energy,  
Omniscient-True Wisdom, He,  
That Sun Divine the Light Supreme.  
Grant us his visions e'er in dream.

आपो अस्मान मातरः सूदयन्तु  
घृतेन नो घृतप्लवः पुनन्तु ।  
विश्रं हि रिप्रं प्रवहन्ति देवीः  
उदिढाभ्यः शुचिरापूत एमि ॥ १ ॥

अथर्व० 6/5/1/2 ॥

May All-pervading Loving One,  
That Mother Kind, Her blessed son,  
Lift up happily, easily,  
And make a Sood, so blessedly.

May Mothers loving, make us pure.  
Through butter pure, our strength ensure;  
In preparation, so expert,  
Vitamines, they not make inert.

Force divine the vital one,  
Ozoned oxygen, purest chum,  
Doth remove disease, evil, sin;  
Breathing deep ensures intuition.

Thus purified absolute, clean  
Through assistance of these, not mean  
Can I remain, but rise higher,  
Happily, easy, live longer.

High I rise and Higher Still,  
A Sood am I, cannot sit Still.

ॐ आ देवानामग्रावेह यातु  
नराशंसो विश्वरूपेभिरश्वैः ।  
ऋतस्य पथा मनसा मियेधो  
देवेभ्यो देवतमः सुषूदत् ॥ 20 ॥

ऋग् १०/७०/२ ॥

ओं ॐ नराशंसः सुषूदति इमं यज्ञमदाभ्यः ।  
कविर्हि मधुहस्त्यः ॥ २१ ॥

ऋग् ५/५/२ ॥

The Captain of that team divine,  
Men offer whom praises so fine;  
May He approach us here on earth,  
Through conveyances which give mirth,

And are of multifarious form,  
Treading the paths of Vedic charm  
Attracted by our attention,  
So loving made through Name-mention

He doth ennoble our worship,  
Higher doth make, fit for kinship,  
Of Devas all, Himself supreme,  
This Yajnah too makes Suda supreme;

That invincible Agnih Lord.  
Nectar in hand, enchants us Bard.

## The Origin

When Ashok – the Great – embraced Buddhism, after the great battle of Kalinga, this faith gained popularity and spread not only all over India, but practically in all the countries in the Eastern part of the world. The rulers having adopted it, it became Raj Dharam and people at large followed suit. There may be many reasons for this mass change, but I need not go into this question in detail. The fact remains that the old Vedic Religion got great set back by the spread of Buddhism.

Perturbed by this state of affairs, Brahmin Rishis arranged a big Yagya in Brahm Kund at the top of Abu Parbat. They offered prayers. From the sacred fire, four figures issued forth. They were named as Parmar, Parihar, Solanki and Chauhan. They took a vow to fight against this mass change of faith and to re-establish the Vedic religion.

This incident is mentioned in many history books such as Vaka-i-Rajasthan, History of Ancient India by R.C. Dutt, History by Chander Berdai, Bhavish Puran etc. etc.

Col. James Tod was Agent to the Governor General in different Indian States. He has written history of the Rajasthan region, known as ‘Tod’s Rajasthan’ or Annals and Antiques of Rajasthan’. This book is considered to be an authority on Rajput history. On page 75, he writes:—

“Agniculas.— 1st Pramara. There are four races to whom Hindu genealogists have given Agni or the element of fire, as progenitor. The Agniculas, are, therefore, the sons of Vulcan, as the others are of Sol, Mercurius, and Terra.

The Agniculas are the Pramara, the Purihara, the Chalook or Solanki and the Chohan.”

Again at pages 76, 77, he goes on to say:—

“The Agnicoonda is still shown on the summit of Aboo, where the four races were created by the Brahmins to fight the battles of Achilles and Polytheism, against the monotheistic Budhists, represented as the serpents or Takshacs.

The probable period of this conversion has been hinted at, but of the dynasties issuing from the Agniculas, many of the princes professed the Budhist or Jain faith, to periods so late as the Mahomedan invasion.

The Pramara, though not, as his name implies, the ‘Chief Warrior’, was the most potent of the Agniculas. He sent forth thirty five sachae, or branches, several of whom enjoyed extensive sovereignties. ‘The world is Pramara’s’ is an ancient saying denoting their extensive sway : and the No-kote Maroosthulli signified the nine divisions into which the country, from the Sutledge to the ocean, was partitioned amongst them. Maheswar, Dhar, Mandoo, Oojein, Chandrabhaga, Cheetore, Aboo Chandravati, M’how, Maidana Parmavati, Omrakote, Bekher, Lodurva and Puttan, are the most conspicuous of the capitals they conquered or founded.

Though the Pramara family never equaled in wealth the famed Solanki princes of Anhilwara, or Shone with such luster as the Chohan, it attained a wider range and an earlier consolidation of dominion than either, and far excelled in all, the Purihara, the last and least of the Agniculas, which it long held tributary.”

Finally on page 79 he says:—

“Notwithstanding the sanctity of Aboo, and the little temptation to disturb the anchorites of Bal, ‘the Moonis, who passed their time in devotion, whom desire never approached, who draw support from the cow, from the roots, fruits and flowers’, yet did the Dytes, envying their felicity, render the sacrifice impure, and stop in transit the share of the gods.

The Brahmins dug the pit for burnt-sacrifice to the south-west

(nyrut), but the demons raised storms which darkened the air and filled it with clouds of sand, showering ordure, blood, bones and flesh, with every impurity, on their rites. Their penance was of no avail.

Again they kindled the sacred fire, and the priests, assembling round the Agnicoonda, prayed for aid to Mahadeo.

From the fire-fountain a figure issued forth, but he had not a warrior's mien. The Brahmins placed him as guardian of the gate, and thence his name, Prit'hiha-dwara.

A second issued forth and being formed in the palm (challoo) of the hand was named Chalooka. A third appeared and was named Pramara. He had the blessing of the Rics, and with the others went against the demons, but they did not prevail."

They divided the country in four regions, each one of them being in charge of one region, and started preaching the Vedic religion. Shankar and Kamaral Bhat used to preach and they were escorted by these Agnikul Rajputs, as they came to be known. All the area above Vindhyachal upto Jammu was taken over by Parmar, down from Vindhyachal upto far South was given to Parihar. The area between the confluence of Ganga and Yamuna upto river Beas and allotted to Chauhan and Bangal area to Solinki.

Parmar was allotted Rig Ved, Chauhan Yajur Ved, Solinki Sam Ved and Parihar Atharva Ved.

They fought many battles in their respective areas and ultimately succeeded in defeating the Budhist kings and re-established Vedic religion.

Parmar had 35 sons, Parihar 16, Solinki 8 and Chauhan 24. The second son of Parmar was named 'Sood' and he was crowned as king of Pattan. His elder brother Maharaja got Ujjain and the other princes were given different other areas in the same region.

The descendants of this second son of Parmar came to be known as "Soods", after his name. With the passage of time and due to the



various influences of language and\* region, there were certain variations also, such as, Sooda, Sodha, Sudha etc. in the same way as with the influence of English, 'Ram' is spelt as 'Rama', 'Krishan' as 'Krishna' etc. When Soods were able to build an empire and had one hundred small states of their own, they came to be known as "Saugaddi" or "Sogadi". Col. Tod elaborates this point on page 78 as under:—

“Not one remnant of independence exists to mark the greatness of the Pramaras : ruins are the sole records of their power. The prince of Dhat\*\*, in the Indian desert, is the last phantom of royalty of the race; and the descendant of the prince who protected Hemayoon, when driven from the throne of Timoor, in whose capital, Omrakote, the great Akbar was born, is at the foot of fortune's ladder; his throne in the desert, the foot stool of the Bulotch, on whose bounty he is dependent for support.

Among the thirty-five sachae of the Pramaras the Vihil was eminent, the princes of which line appear to have been lords of Chandravati, at the foot of the Aravulli.

The Rao of Bijolli, one of the sixteen superior nobles of the Rana's court, is a Pramara of the ancient stock of Dhar, and perhaps its most respectable representative.

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\* It will be noticed that the spellings of different places, cities and towns, as they were in use when "Tod's Rajast'han" was written are quite different from the spellings as they are used now. There is vast difference which has come about due to passage of time and different influences which worked in India.

\*\* Of the Soda tribe, a grand division of the Pramars, and who held all the desert regions in remote times. Their subdivisions, Oomra and Soomra, gave the names to Omrakote and Oomrasomra, in which was the insular Bekhar on the Indus: so that we do not misapply etymology, when we say in Soda we have the Sogdi of Alexander.

### **Thirty-Five Sachae of the Pramars**

×                      ×                      ×  
                                  ×                      ×

Soda— **Sogdi of Alexander, the princes of Dha't in the Indian desert.**

It will thus be seen that the second son of Parmar, namely Sood, was the King of Pattan and the founder of the Sood dynasty.

## War of Succession

After the death of Raja Sood, his son Manjan Rao succeeded to the throne. Manjan Rao was succeeded by Bachira Rao, Reejh Rao, Anirudh and Ana Rao. Nothing significant happened during the period and Soods ruled over Pattan undisturbed. On the death of Ana Rao, there was a\* war of succession among his sons and relatives. Kin Rao became victorious and occupied the throne. Although apparently the question of succession was decided, but there was great resentment under the surface. Violence and war erupted again headed by Kin Rakha Gandal. A fierce battle followed in which Kin Rao, alongwith his eight brothers, was killed and Kin Rakha Gandal won the war. With a view to celebrate this victory and his coronation, Gandal performed a big Yajna and fixed a Shila\*\* in Sudani Ghati, which is three miles from Railway Station Bishnal on the border of Kotah and Boondi. The writing on the Shila is as under:—

“धर्म पुत्र राजा युधिष्ठिर पाण्डव की तरह जब महाराज ने अपने पूर्वजों के राज्य से हिस्सा न पाया तो भगवान शिव का अराधन किया। संवत् 3009 में शुभ घड़ी युद्ध आरम्भ किया। धर्म की जय हुई। अधर्म का नाश हुआ। अभिमानी कन राव को सजा मिली। गौरी नन्दन की कृपा से अब महा यौधा किन रखा गंदाल अपने हक को पहुँच कर देवताओं और कुल देवी की कृपा से शुभ घड़ी, शुभ लगन पट्टन की गदी पर बिराजमान होते हैं। अधर्म तो दूर हुआ। प्रजा और पशु सुख पाएंगे। वेद, ब्राह्मण और साधुओं का मान बढ़ेगा। चन्द्रकुल प्रमार के सूदों का यश होगा। स्वर्ग बासी राय सूद मंजन राव, रीझ राव, अनिरुद्ध का यश और प्रताप बढ़ा।

शुक्रवार, रोहनी नक्षत्र कलौसर संवत् 530”

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\* This incident of war of succession is mentioned in ‘Kirpal Chiritra’ written by Kirpal Bhatt.

\*\* Page 110, Waqa-i-Rajasthan, Part III.

“Like Dharmputra, King Yudhishter Pandava, on not getting his share of the Kingdom of his ancestors, Maharaj prayed to God. In Samvat 3009, war was started at an auspicious time. Goodness triumphed over evil. The vain Kin Rao was punished. By the grace of Gauri Nandan now the great warrior Kin Rakha Gandal had got what was his right and by the grace of the family Deity ascended the throne of Pattan at an auspicious time. The rule of evil came to an end. The people and the animals will enjoy. The Vedas, the Brahmins and the ascetics will now be respected. The Soods of Chandra Kul will gain fame. The glory of Rai Sood, Manjan Rao, Rijn Rao, Anirudh has increased.

Friday, Rohni Nakshatra, Kalosar Samvat -530"

On the death of Kin Rao and his eight sons, his remaining family members and some other relatives left Pattan and migrated to Maru Desh. Thus the descendants of Maharaj Sood were divided into two groups— one led by Gandal remained at Pattan and the other left for Maru Desh. Gandal and his sons ruled over Pattan for about 50 years. Rajas of Yadav and Amravali attacked them and they were all defeated and killed and thus Soods lost Pattan. Those who remained alive migrated to the valleys of Ganga and Yamuna and settled there.

Kin Rao's sons conquered a large territory of Marwar and began to rule there with Amarkot as their Capital. Kin Rao's son Jachak Rao and grandson Tiri Rao were able to establish their hold in this area. Rana Jagdev, son of Tiri Rao, further extended his kingdom to the whole of Sindh and a great part of Punjab, extending from Punjab to Karachi and from river Sutlej to Sindh, including Kashmir. He shifted his capital from Amar Kot to Alwara. The area was divided in different parts and given under the control of his brothers and relatives. The trade in his regime flourished very much. He himself was very God-fearing man and spiritually very high. He daily used to give dan to everyone who came to him and nobody went empty-handed from him. There is a story about his being very true to his word.

“It is said that a Bhatni named Kali came to him and asked for one **Vardan**. The Raja agreed to fulfil her one desire. She in turn

asked for the head of the Raja. He at once drew his sword and cut his head. The Bhatni was very much terrified and said that she just wanted to be sure that the Raja would give her what she wanted. She took the body of the Raja to the Shiv Temple, closed all the doors from inside and prayed there. On the third day, when the door was opened, the Raja was alive again, but his neck was smaller than before and there was a circle around it.”

On the face of it this may seem to be unbelievable, but this incident has been mentioned in detail in Chajnama and the history book written by Jam Sahib of Jam Nagar.

\*After his victories, he arranged a big **Yagya** and in the memory of this **Yagya**, he fixed a **Shila**. The written on the **Shila** is as under:—

श्री महादेव नमे

अग्नि कुल प्रमार वंश, सूद बन भंजन राव बन बचेरा राव, बन रीझ राव, बन अनिरूथ, बन अनू राव, बन कन राव, बन जाचक राव, बन तरी राव के कुल भान, महा बली, प्रतापी, दानी, जगदेव केसर ने समत् 330 अगन साख के दर्जे में यज्ञ किया। ब्राह्मणों और साधुओं को दान दिया, यज्ञ समय छोटे बड़े बीस राजे, शुभ कुल और तेजस्वी, यज्ञ मंडप में विराजमान हैं। सब की महाराज अटल प्रतापी ने मान प्रतिष्ठा की। मुनी और ब्राह्मणों ने कुल चंद्र प्रमार सूदों के यश गाए। विजय स्तम्ब स्थापित हुआ।

समत् 2271 युधिष्ठिरी, रविवार, पोश निकषत्र।

Shri Mahadev Namai

Sood Bin Manjan Rao, Bin Bachira Rao, Bin Reejh Rao, Bin Anirudh, Bin Anu Rao, Bin Kin Rao, Bin Jachak Rao of Agni Kul Prammar Vansha, and Kul Man, Mahabali, Pratapi, Dani Jagdev Kesar has preformed Yagya in Agan Sakh in Samvat 330. The Brahmins and Sadhus have been given alms. At the time of Yagya twenty famous kings and Monarchs are present in the Yagya Pandal. Maha Raja

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\* Detailed account of these conquests is given in “Chajnama”.

Attal Pratapi paid respects to all of them. Munies and Brahmins sing praises of Kul Chandra Pramar Soods. Victory pillar was installed.

Samvat 2271, Yudhishtri, Sunday, Posh Nakshtra

Rana Jagdev ws succeeded by Anirudh and then he was succeeded by Harsh Rao-I.

## Alexander Retreats

After the death of Harsh Rao I, his eldest son Rai Shah or Shah Ras— as he was commonly known – succeeded him. He was a very good administrator. He divided his kingdom in one hundred small units and put each unit under the command of one member of the royal family who was ultimately responsible to him. In view of the earlier invasion of Dara in the time of his father he reinforced his defence arrangements in the northern part of his kingdom.

It was 331 years B.C., that after defeating Puru (Poras), Alexander advanced and reached the banks of river Beas. Rai Shah sent his forces to defend his territory under the command of his able general **Kidar Sood**. He collected **Sood** forces on the other side of the river and himself camped in Ajmadha Fort. On seeing the preparedness of **Kidar Sood**, the forces of Sikander were surprised and disheartened. In their battle with Puru, they had seen that Rajputs were very tough and after hearing the stories of the bravery of Agni Kuls, they were completely demoralized and refused to advance and fight. Alexander tried his best to persuade his army officers to fight. He even said that they will be surrounded by the Indians, in case they tried to retreat, as the Kanauj forces had also reached Sirhind, but he did not succeed. The officers and Sepoys were adamant and wanted to go back to their homes, as they were out of their homes and country since a very long time. They were tired of constant fighting. Alexander felt helpless. He then sent a message to **Kidar Sood** saying that he would go back if **Soods** agree to admit his sovereignty, and send him war money regularly. Kidar rejected this suggestion and replied that **Soods** were themselves emperors and they cannot agree to it. “It would be better if you return immediately otherwise I have received orders to take the initiative”, Kidar added. Alexander was very much upset. He again collected his officers and persuaded them to fight, but they

flatly refused. There was a danger of open rebellion. Alexander then sent a message that he wanted to go back to Persia via Attack and that Sood armies should allow his forces to go undisturbed. Kidar refused to give any undertaking and asked him to get permission from Emperor Rai Shah. A representative was then sent to the court of Rai Shah, who allowed Alexander to retreat. He then divided his army in two parts and returned via Ghazni.

In his book *Tabkat-e-Sikandri*, the author has praised the Sood armies and specially **Kidar Sood** very much.

Among other things he writes:—

“\*The ruling dynasties of India are discendents of Surya Vansh and Chander Vansh, but these **Soods** are said to have been born out of fire. Every day in their temples, Ghee, fruits etc. are burnt\*\* in fire. **Soods** are very true to their word. Having once allowed my armies to return, they raised no obstacles in my way, but helped the army with rations etc. The officers and men of my army are all praise for **Soods**.”

Rai Shah had no son and on his death, his nephew Ana Rao succeeded the throne.

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\* The details of this incident are given in “Chajnama”, “Tabkat-e-Sikandri”, “Tarika-e-Ahmadia” and “History by Alfinstan”.

\*\* He obviously refers to “Havan” being performed daily.



## The first Arab invasion

After the death of Alexander, his successor in the area of Northern India, which he had run over, again attacked, but Ana Rao, who was at that time on the throne of Alwara, defeated him. When Ana Rao died, his son Mangal Rao Sood was crowned as King of Alwara. Some \*Iranians, had settled in India on the bank of river Jehlum. Mangal Rao Sood thought them to be a danger to the security of his kingdom. He attacked and defeated them.

Khalifa Waleed then invaded Iddia, but was given a tough fight by the **Soods**. In the meantime, there was Khilafat dispute in his own country and he retreated.

**Soods** reigned uninterrupted for some time and extended their area of influence. When Maharaj Dewaich succeeded the throne, the territory of Alwara Kingdom was upto Kashmir, Kandhar and Sistan on one side and upto Yamuna on the other. In the east, it was upto Kanauj and in the west upto Arabian Sea.

After the death of Dewaich, his son Dahar was crowned as Emperor of Alwara. Sood empire, in his time, had expanded very much. With a view to administer his empire properly, he distributed the whole area in one hundred small states, headed by a member of the royal family just like Rai Shah.

Having extended his kingdom upto Karachi in Arabian Sea, he started trade with Basra, Istambole, Greece etc. Indian sailors, duly escorted by Sood forces, used to take merchandise to the various countries. There was one difficulty. The Hindu sailors and their escort used to rush back after unloading the cargo, as they would not eat or drink anything there – the population of those areas being Muslim. They did not bring anything in return from other countries. Dahar realized the difficulty. In the meantime, a Muslim named

Ilaifi\* came to him and narrated his tale of woe. The Governor of Basra had murdered all his family and he had escaped from there. He prayed for shelter. Dahar allowed him to stay in this territory and employed him. He was put in charge of sailors. He recruited more Muslim Sailors. The new fleet with these Muslim Sailors used to carry goods to other countries and bring their products in exchange. Thus the trade with countries overseas developed very much.

Dahar patronized Ilaifi very much, but he turned out to be a traitor. He hatched a conspiracy with heads of Buddhist Devals and Lohana Jats and organized a rebellion against the **Sood** Emperor. **Soods** were isolated and all the population stood up against them. A great bloodshed followed. **Sood** as a class were the targets of attack everywhere. The country remained in turmoil and taken by strife for many days. Vashishat Brahmins were Raj Gurus of **Sood**. They performed yajnas and organized prayers in temples for the victory of **Sood**. The great Bengali historian Mr. R.C. Dutt writes on page 16 of his book "History of Ancient India". The Vashishats prayed as under:—

‘ओ इन्द्र देव, वर्ण देव हम आपकी भक्ति करते हैं। आपकी मदद लेने के लिए : ओ इन्द्र देव, अपने धनुष बानों से तबाह कर दो, चाहे वह दास हों या आर्य जो सूदों के दुश्मन हों। और बहादुर सूदों को अपनी रक्षा शक्ति से बचाओ। नास्तिक अपने झन्डे ऊंचे उठाते हैं और विरोध करते हैं। कोई चीज़ हमारे हक में नहीं है। नास्तिक आसमान की तरफ देखते हैं और हमको धमकाते हैं। ऐ इन्द्र, वर्ण, हमारी सहायता करो और आज्ञा दो कि ऋग वेद के बहादुर सूदों की जय हो।

ऐ इन्द्र, वर्ण, संसार के अन्त में नाश होना है। ऐसा प्रतीत होता है कि लड़ाई के शोर से आसमान गूँज रहा है। शत्रु हमारा मुकाबला करते हैं ऐ इन्द्र, वर्ण, हमारी उपासना स्तुती सुनो। निकट आकर हमारी रक्षा करो। वेद और सूदों को बचाने की कृपा करो।’

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\* The Ilaifi episode has been given in many history books, such as History by Prof : Zaka Ahmed; "Middle Age of Rajputs" by Lokmanya Bal Ganga Dhar Tilak etc., but minutest details are given in 'Chaj Nama'.

“O Indra! God of Rains, we worship you. Perish with your bow all those who are enemies of **Soods** and protect all the brave **Soods** with your strength. The atheists raise their voice. All are against us. O Indra! Help us and command that the brave **Soods** of Rigvedas may win.

O Indra! God of rains this world has to perish. Cries of war penetrate the skies. Our enemies confront us. O God! listen to our prayer, come close to us. Save Vedas and the **Soods**.”

Ultimately the rebellion was crushed. All heads of Lohana Jats were killed. Budhists were converted to Hinduism and all their Devals (Maths) were taken over. Only from one Math at Jarah, near Attock, gold coins worth six crores and diamonds and bricks of silver and gold worth many crores, were taken in possession by the **Sood** armies. Following restrictions were imposed on Lohana Jats :—

1. No Member of their community could ride a horse.
2. No one was allowed to have a turban on his head.
3. If he meets a Sood on the way, he should kneel down, put off his cap and should fold his hands in salutation.
4. Lohans should provide firewood in the house of every **Sood**, etc. etc.

Rai Mehta – uncle of Dahar – who was ruler of Babia State, asked Dahar to get rid of Ilaifi, as he was the root cause of all trouble, but he did not listen to his advice.

Although the rebellion was crushed, but there was dissatisfaction all round. Ilaifi again became active. He invited Mohd Bin Qasim to invade India.

Qasim attacked Wahail (Karachi). **Soods** forces were taken unawares. After taking Forts of Wahail and Siania, Qasim attacked Babia – where Rai Mehta, uncle of Dahar was the ruler. Dahar’s force could not come to his aid in time and he had to leave Babia. He went to Dahar and apprised him of the situation, explaining that Ilaifi was the cause of whole trouble. Dahar summoned Ilaifi, who showed his ignorance. Rai Metha asked him to come and fight the forces of

Qasim. He hesitated and Rai Mehta was about to attack him, when Dahar intervened. Rai Mehta got annoyed and left Alwara. He went to the Shah of Kanauj, who was his relative. Dahar's forces left Alwara to check the forces of Qasim, who was heading towards Brahminabad Fort. On hearing the news that Dahar alongwith his army has left for Brahminabad, Qasim with a part of his army attacked Alwara. Sood Rani, with the available forces, gave him a tough fight but later on made a retreat in the Alwara Fort. Qasim came to know that there were ladies in the fort with only 500 Rajputs to protect them. He attacked the fort, but could not succeed. He then started digging a tunnel to reach the fort.

Rani sent a message for truce, which was accepted by Qasim. The gate of the fort was opened to allow Qasim's representatives to negotiate settlement. But Qasim's whole army entered the fort and started mass killing. The Rani committed Saka but two daughters of Dahar were arrested. After taking possession of the fort, Qasim left for Brahminabad. A severe battle was fought there for three days. On the fourth day, Qasim's army was about to run from the battlefield, when Dahar's elephant, Daljit, on which he was riding, became uncontrollable and began to run towards a lake. Sood armies thought that Dahar had run away, they became demoralized and surrendered. The elephant entered the lake. One Arab soldier attacked Dahar and killed him. Rana Mokha along with Ilaifi came to Qasim and he was the first **Sood**, who was converted to Islam. Qasim declared himself as emperor of Alwara. Lohana Jats and Budhists did not help their ruler in the fight but help in all respect was given to the invader.

It will be seen that the two main causes, which led to defeat of Dahar were:—

- (a) Rajputs were generally very large hearted and open minded. They thought others to be as sincere as they themselves were. They would even believe their foes. Dahar's faith in Ilaifi is an example of this simple mindedness.
- (b) Elephants were the other weakness. Porus lost to Sikandar

due to his elephants. Prithvi Raj, Rana Sanga also lost due to the elephants. The soldiers generally looked towards the king in the battle field and when his elephant ran away, the soldiers, although winning, used to run away from the battlefield. It was the elephant who turned Dahar's victory into defeat.

Qasim took both the daughters of Dahar to the Khalifa and presented them to him to be kept in his Harem, alongwith other valuables, he had looted from India. The Khalifa treated them well and sent them to his palace.

After some days, when he wanted to marry them, they told him that they not being **pure**, were not fit to be his **Begums**, because Qasim had already outraged their modesty before presenting them to the Khalifa. He was red with rage and ordered that Qasim should be killed at once and his dead body should be brought to the Darbar.

Next day in the open Darbar, the dead body of Qasim was brought before the Khalifa. Both the sisters laughed heartily and said that they had just told a lie to take revenge, otherwise Qasim had not even touched them. So saying they killed each other with their swords and saved their honour.

The author of 'Chajnama' has mentioned the names of all the 101 Sud Rajas who were ruling in different States under emperor Dahar:—

<b>Maharaj Dahar</b>	<b>Emperor of Alwara</b>
1. Rana Rai Mehta	Raja of Babia
2. " Chitra	" Bhamian
3. " Bachita	" Sistan
4. " Kaula	" Seesagar
5. " Dhewal	" Dumela
6. " Cheera s/o Ala Singh	" Behrur
7. " Bajar s/o Sunder	" Keeka Kotal
8. " Phag Singh	" Alkananda
9. " Tek Kaka	" Pholra
10. " Tal s/o Mohinder	" Kohelo

11.	" Nal s/o Mohinder	" Sanchra
12.	" Tej Singh	" Hisar
13.	" Beri Lal	" Biswa
14.	" Brahm Singh	" Alwar
15.	" Dhir Singh	" Kalar
16.	" Dhanda	" Karman
17.	" Dhupkal	" Imli
18.	" Beeram Singh	" Kusha
20.	" Dheeraj Singh	" Moda
21.	" Dhal Singh	" Aroda
22.	" Adh Ram	" Lokaram
23.	" Makar Singh	" Sewal
24.	" Pasar s/o Deva	" Sugra
25.	" Maujh	" Saran
27.	" Man Singh	" Saru
28.	" Unher	" Sanchal
29.	" Dhaunchkar	" Bheran
30.	" Loka Rai	" Sohaban
31.	" Sanwal Singh	" Jagra
32.	" Rai paul	" Devra
33.	" Chanda Bahan	" Sogra
34.	" Rai Parshadan	" Kokan
35.	" Dhoich	" Khamba
36.	" Gopal	" Dharan
37.	" Vilodhan	" Amana
38.	" Uharan	" Brahmpura
39.	" Duli Rai	" Varam
40.	" Gaj Rai	" Kohania
41.	" Abhey Singh	" Hauso
42.	" Rai Tiranji	" Arodal
43.	" Ikhat Rai	" Arora
44.	" Dadan	" Jamer
45.	" Mukand Rai	" Basar
46.	" Gobinda Rai	" Mani

47.	"	Lehnar Singh	"	Komal
48.	"	Nandan Rai	"	Dadahi
49.	"	Gaja Singh	"	Sarain
50.	"	Rai Chand	"	Nismal
51.	"	Bahu Kalya	"	Sarmada
52.	"	Rok Mal	"	Barkota
53.	"	Sawahan	"	Shajrala
54.	"	Budhi Rai	"	Dwar
55.	"	Rai Khorpa	"	Iskana
56.	"	Borey Rai	"	Narsingh
57.	"	Nahar Rai	"	Multan
58.	"	Jaidpal	"	Saharan
59.	"	Sahidal	"	Biyaha
60.	"	Behrur	"	Yalwarai
61.	"	Rishi Sagar	"	Mumtani
62.	"	Saran	"	Neeru
63.	"	Dhil Rani	"	Urjan
64.	"	Dev Raj	"	Basket
65.	"	Bhoney Rai	"	Nahal
66.	"	Kaka Kamal	"	Sujana
67.	"	Rai Sel	"	Udhama
68.	"	Kolarai	"	Ratman
69.	"	Sagar Singh	"	Aihyan
70.	"	Rai Saharan	"	Deepal
71.	"	Jag Arth	"	Kirlos
72.	"	Mahisa	"	Janjot
73.	"	Sheersa	"	Maha Ban
74.	"	Ujal Singh	"	Bhakkar
75.	"	Acharya	"	Sirsam
76.	"	Pharsi	"	Mailsi
77.	"	Rai s/o Sankli	"	Pattan
78.	"	Gondhar	"	Pak Pattan
79.	"	Nabh	"	Alop
80.	"	Makar Singh	"	Deep

81.	" Dwichka	" Channu
82.	" Rai Udhar	" Lakhi
83.	" Balajan s/o Anirudh	" Tal Amb
84.	" Umra	" Malhar
85.	" Gaj Singh s/o Sunder	" Chanyot
86.	" Bhim s/o Sundar	" Larkana
87.	" Rora Rai	" Samli
88.	" Inder Rai	" Ujand
89.	" Rai Swarup	" Samar Satta
90.	" Bhooray Rai	" Tong
91.	" Har Mukh	" Sadar
92.	" Saroria	" Biswandni
93.	" Balaicha	" Talmir
94.	" Mankit	" Thal
95.	" Ransiya	" Ket Wari
96.	" Sanchor	" Pharsoo
97.	" Bada	" Agar
98.	" Surya	" Lokoi
99.	" Bhidar s/o Ram	" Gordha
100.	" Khoorya	" Chak Ana
101.	" Tikka	" Garur

These names of the Rajas may sound very queer, strange and meaningless these days. But as I have said already, in those days the names used to be in Sanskrit or other local languages, which may be spoken at that time. As they are now not common, they seem to be rather strange.

The names of the States or their capitals also seem unheard of. Due to the passage of time, the old cities must have been perished, looted by the enemies or even abandoned by the rulers, when attacked by the enemy and it would be very difficult now to locate them, but some of them such as Hissar, Alwar, Urja, Multan, Mailsi, Pak Pattan, Larkana etc. are still thickly populated cities in India/Pakistan.



## Rana Hameer

On Dahar's death and fall of Alwara, Jai Singh, the eldest son of Dahar, tried to reorganize the forces. Their number was now very small, they were unable to give an open fight to Qasim's army. They, therefore, started guerilla war in jungals and in the mountainous regions. This went on for a few years. Due to this fight with the foreign invader and specially due to the fact that a section of the local population also sided with the invader, the **Sood** army suffered heavy losses.

Muslims started forced conversions to Islam and the Hindu population, Jats, Budhists etc., who had helped them against Dahar, soon realized their mistake. Terribly shaken by the brutal use of force, they then started helping the **Soods** secretly. The Muslims, who had settled in India, were also upset by the sudden attacks, loot and plunder of **Sood** guerilla forces. These circumstances helped **Soods**, and they were able to re-establish their hold on the area on the other side of Attock river and the southern parts of Sindhu. They concentrated there and declared Amar Kot again as their capital.

After the death of Jai Singh, Rana Kumbha, Jaitak Rai, Nahar Singh, Lakhan Singh and Samicha Rao ruled over Amarkot. Then Rana Hameer succeeded to the throne. He extended his empire upto Udepur, on the one side and upto Chittor on the other. He founded a new city known as Sudalpur.

He came to be known as 'Sodha' (coming from a high family). To celebrate his victories, he performed a **yajna** and got fixed a **Shila**. The inscription on the Shila is as follows:—

### विजय मान

आज शुभ घड़ी, शुभ साल समत् 1143 विक्रमादित्य शोभा के पात्र

विजय मूर्ति और मर्यादा के मान राय महाराणा हम्मीर गद्दी पर बिराजमान हैं। और 16 राजाओं समेत जैसा कि चन्द्र तारा मण्डल में शोभा पाते हैं। शोभायमान हैं। मानों वह राज सिंघासन पर हीरे जवाहारात पहने हुए मुरली मनोहर कैशव की मूर्ति है। इन्द्र भी इन्द्रपुरी में ऐसा मान नहीं पाता जैसा सोढा महाराज ने अपने बुजुर्गों की शान को बढ़ाकर यश लिया। विद्वानों ने यश गाए। ब्राह्मण और मुनियों ने आशीर्वाद दी, दान किया, गरीबों को मालदार बनाया। उमरा को जागीरें दीं।

समत् 1143 विक्रमादित्य पूरण उमावश रोहनी नक्षत्र 'नरायण'

### **Victory Honour**

In Samvat 1143 Bikrami, this day is an auspicious time of an auspicious year when the great victorious Rai Maharana Hamir has ascended the throne. And shines like a moon among sixteen other kings like stars in the sky. Sitting on the throne, laden with jewels, he looks like Lord Krishna. Even Indra does not command as much respect in Indrapuri as has been acquired by Sodha Maharaja by raising the status and respect of his forefathers. All the learned people sang praises, the Brahmins and Munies showered their blessings. He distributed charity amongst the poor and Jagirs were awarded to the courtiers.

Samvat 1143 Vikramaditya, Puran Amavasya, Rohni Nakshatra 'Naryana'.

## Loss of Amarkot

Rana Hamer was succeeded by Rana Urshi, Sikadal Singh, Indrawal, Beri Dal, Jag Dal, Thamal Singh, Vajar Singh, Jaidal, Shalya, Mand, Kahan, Tannauj, Ginbal and Dhanda Singh. Nothing of importance happened during their time and **Soods** continued to rule over Amarkot. After Dhanda Singh when Rai Parshad occupied the throne of Amarkot, great political changes occurred in India. The Mughal rule in Delhi got a big jolt, when Sher Shah Suri defeated Humayun. Humayun ran away to save his life alongwith his family members and close associates. His Begam was pregnant. In Tozak-e-Hamayun at page 182, he has thus described an incident:—

“I was very much discouraged and surprised. In this state of mind I crossed Ganga on horse back and left for Jodhpur, but on the state boundary, I was checked and not allowed to enter the State. Finding no alternative, I decided to go to Amarkot—There was no water or habitation for miles together. Men and horses began to die of thirst. At last, we reached the outskirts of Amarkot. Sher Shah’s army was chasing me. On the other hand, there was a fear that Rana of Amarkot also may not refuse entry like Jodhpur. To my joy and surprise, the son of Rana Rai Parshad of Amarkot received me and took me to the Fort. The Begam warned me that there may not be any conspiracy, but I had heard about the generosity of Agnikul Parmars and consoled her saying that **Sood** Rajputs give shelter to anyone, who comes to them for help and there is no danger. Anyway, we left everything to God. The Rana consoled me and looked after all of us very well. After resting for three days, we were about to leave, when the Begam got labour pains and the next day Prince Akbar was born. We extended our stay. I decided to leave the Begam and the Prince at Amarkot and to leave for

Kabul, the Rana promised to send both of them there after sometime, when they will be fit enough to undertake the journey. But the Begam did not agree. We stayed there for full one month. When we left, the Rana offered gold Mohars, elephants and horses. But I accepted only ten horses, which were badly needed. The Rana accompanied us alongwith his forces upto Bhakkar and came back when we crossed Attock. He gave some of his trusted soldiers to escort us to Kabul.”

When Humayun recaptured the throne of Delhi, he invited Rana Rai Parshad to Delhi, honoured him very much and kept him as his personal guest. The younger brother of Rana Rai Parshad was given Jagir and created a Subedar.

\*Aila-ud-Din Khilji invaded Chittor in 1218 Bik. Rana Bhim Singh asked for help from Amarkot, which was promptly given and the Khilji was defeated. One Bhat has recorded as to how the **Sood** Rana addressed his armies before the fight:—

सूरा शूरा पहन के पचरंगी चीरा  
रणभूमि में जा डट्टे ज्यों चमके हीरा  
सूदा रावल गर्ज के कहे सुनियु बीरा  
धर्ती भार उतारना तुम करके मन धीरा  
खिलजी कटक चढ़ा हिन्दू बघ कारण  
हाथ सीस पर धरयो भीजा के कारण  
तुम्हारे जीवत कोई बचे न सारण  
करो कलेजा चाक दुश्मन जस कारण  
तुम सूदा शूरा फेर दो मुख दल का  
तुरकण मार भागायो दुख होगा हल्का  
रणभूमि में मांगयो न और जल का  
अगन कुण्ड प्रगट भये काहैं मेल न जल का

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Details in “History of Chittor” written by Shri Madhav Saran Srivastav and History of India by Jam Sahib of Jamnagar.

## दोहा

परमरा के सूद तम अग्नि कल की बास  
धर्म हेत प्रगट किए करो पाप का नाश

Akbar invaded Chittor in 1568. The Rana of Chittor asked for help from Amarkot. Both these rulers had promised to help each other in times of need. Dewan Hari Singh Sood of Amarkot went to the aid of Rana of Chittor with a big **Sood** force. On his way to Chittor, he came to know that the Begum and daughter of the crown princess are on their way to join the Mughal forces. He attacked the Caravan, killed the escort and took the Begam and the princess to the Chittor fort and presented them to the Maharani of Chittor. The Maharani gave all honour to the princess, but forced the Begam to fill the Chillum of her **hukkah**. The Begum resented very much, but had to obey as she was like a prisoner in the Fort. She felt very much insulted and hurt. At last there was a treaty with Akbar and he went back. Rana Rai Parshad had died by that time. His son Rana Jagga was occupying the throne. Akbar, as he was born when his parents had taken shelter with **Soods**, used to respect them very much. He never came into open conflict with them. He tried his best to see that **Soods** did not come to the help of Chittor against him. He sent a message to Dewan Hari Singh **Sood** to desist from coming into conflict with the Mughal forces, but the Dewan rejected his advice saying that **Soods** cannot go back from their promise, which they had given to Chittor.

Akbar felt very much humiliated and let down by **Soods**. When he returned to Delhi, he instigated Baluch and Bahawalpuries and they attacked Amarkot.

**Soods** could not stand against the collective forces of Baluch and Bahawalpur and were defeated. They thus lost Amarkot. The strength of the **Soods** had much dwindled by these constant fights and soon they had to leave Amarkot again. They then scattered in different parts of Sindh, Marwar and Rajasthan. In about 1315, Prince Bal Singh came to the descendent of Rai Mehta at Sirhind and joined the **Soods** living there. He was appointed a Bakshi (Head

of the Cavalors).

Rana Jagga then went to Chittor and the Maharana gave him some jagir, which came to be known as Sudgarh. They collected their forces, made preparations, while at Sudgarh and recaptured Amarkot and Rana Maula, the eldest son of Rana Jagga, occupied the throne of Amarkot.

## Creation of Sub-Castes

\*Rai Mehta left Alwara and came to Sabar Nadia where the Shah of Kanauj was camping. Shah of Kanauj, when came to know of Qasim's invasion offered 2 lakhs of his trained soldiers to Rai Mehta to go and fight the invader. He further promised to send another one lakh within 15 days and then again the third batch of 50,000 after a month. But Rai Mehta gratefully declined the offer and said that he had taken a vow not to see the face of Dahar again. After a few days the son of Rai Mehta and more **Sood** families joined Rai Mehta and told the story of fall of Alwara and Dahar's death. Shah of Kanauj was very much upset. But when Rai Mehta refused to go back, he crowned him as Raja of Sahar Nadia and went back to Kanauj. Sahar Nadia was then given the new name Soodpur and later on came to be known as Sirhind. Thus **Soods** first came to Sirhind. Later on many more families joined them.

After settling at Sirhind, the first difficulty, **Soods** had to face was that there were no other royal Rajput families near about and it became a problem to marry their sons and daughters. They then divided themselves into Sub Castes and started inter-marriages. On the name of the head of the family, or on the name of the village, they settled in, a Sub Caste was created – such as Gopal after the name of Gopal-bin-Saru, Raja of Dharan, Mandal after Mandal-bin-Rekh Singh Raja of Urja; Dadan after Dadan-bin-Nirhar Raja of Jamer, Ugal Singh Raja of Bhakkar, Phassi after Pharsi Raja of Mailsi etc. There were in all the following 52 Sub Castes:—

- |           |           |
|-----------|-----------|
| 1. Dosaj  | 4. Bourie |
| 2. Phakka | 5. Teji   |
| 3. Phassi | 6. Sulhan |

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\* Chajnama— extracts from.

- |              |               |
|--------------|---------------|
| 7. Balagan   | 30. Rohri     |
| 8. Beri      | 31. Bodhi     |
| 9. Varanwal  | 32. Dhookhi   |
| 10. Gopal    | 33. Bhokaha   |
| 11. Ugal     | 34. Mukandi   |
| 12. Law      | 35. nandu     |
| 13. Makaure  | 36. Dadan     |
| 14. Tagala   | 37. Dhaunchak |
| 15. Kajla    | 38. Dauli     |
| 16. Behal    | 39. Gondal    |
| 17. Dhanda   | 40. Sanwal    |
| 18. Dhalli   | 41. Jandpaul  |
| 19. Gajri    | 42. Rudher    |
| 20. Jari     | 43. Paul      |
| 21. Mahidhar | 44. Dhoop     |
| 22. Dhiri    | 45. Rara      |
| 23. Moman    | 46. Udher     |
| 24. Baddhu   | 47. Gajja     |
| 25. Poora    | 48. Bholi     |
| 26. Mohni    | 49. Pharwaha  |
| 27. Nehra    | 50. Brahmi    |
| 28. Bharak   | 51. Mandal    |
| 29. Vassan   | 52. Mahiyer   |

Ahmed Shah Abdali invaded India 7 times. Every time the target was Sirhind, as it was an important trade centre. The invader used to link it with the Kabul regime, but when he went back it was again taken over by the local rulers. Disgusted with this loot, plunder and political instability, some families migrated from Sirhind to the mountainous regions and then the following 52 separate Sub Castes of those families were created, mostly after the names of the villages, they settled in, such as Bajwaria, Mahdoddia, Jullundhri, Jandrangloo:—

- |          |              |
|----------|--------------|
| 1. Karol | 3. Takarlo   |
| 2. Banta | 4. Mahdoodia |



- |                 |                |
|-----------------|----------------|
| 5. Lauriya      | 29. Bisohal    |
| 6. Pabba        | 30. Mithoo     |
| 7. Dopal        | 31. Jhangra    |
| 8. Cheemra      | 32. Bisolia    |
| 9. Chakahria    | 33. Indoria    |
| 10. Chauhalia   | 34. Kandol     |
| 11. Chaujhar    | 35. Langa      |
| 12. Jhalya      | 36. Chamohia   |
| 13. Kuthiala    | 37. Salhooria  |
| 14. Dogar       | 38. Jaiswal    |
| 15. Masand      | 39. Bajwaria   |
| 16. Pulkaha     | 40. Mangwalich |
| 17. Mariya      | 41. Sawalia    |
| 18. Chhabb      | 42. Jandranglu |
| 19. Dorela      | 43. Lahaspur   |
| 20. Bhagra      | 44. Saha       |
| 21. Udhwal      | 45. Masoob     |
| 22. Kutharia    | 46. Mehta      |
| 23. Jallundhroo | 47. Lasaria    |
| 24. Didi        | 48. Chaudhri   |
| 25. Kalandar    | 49. Dagan      |
| 26. Lakhauta    | 50. Lama       |
| 27. Patopa      | 51. Harail     |
| 28. Bhagla      | 52. Jhilgat    |

## Sirhind

Sirhind has played an important part in the history of **Sood** community. It has earlier been explained that Rai Mehta was crowned as Raja of \***Soodpur** by Shah of Kanauj, when on the invasion of Mohd Bin Qasim, he came here.

Nasiri Sirhindi was a famous poet of Sirhind, who was alive during Mughal period. He has written history of this city. I am giving below a few extracts from his book:—

“Sirhind is about 100 Kms from Delhi on the Jarnaili Road on the banks of Hausla Nadi. It is the first city of military importance after crossing Sutlej. The city has eight gates— four big and four small.

Due to the proximity of hills, the merchandise from China come here for Sale. It is a great commercial city. Usually all communities have compact blocks of residential houses.

On the opposite side of the Fort, near the Mint is the Chawk Khas, where members of one community known as **Sood** are residing. They have the majority of population in the city. They say they were the rulers of the city, when it was known as **Soodpur**. Due to Mughal invasion, they lost. Their dress and ornaments are different from other Hindus and show that they have come from Rajputana. There are signs of seriousness and bravery on their faces. They do not have lazy faces like Banias. Their Chawdhris are ÷ **Palki Nashin**, (moving from one place to another in Palkies). They are not traders but generally take royal estate on contract. They do not worry much about marriage. Nobody has prior information about the marriage of a **Sood** boy/girl. People come to know when the bridegroom brings his bride

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\* The city was first known as Sabarnadi, after the name of a river flowing near by. Shah of Kanauj gave it the name of Soodpur and later on it came to be known as Sirhind. ÷ This was considered to be a symbol of status.

in a Palki. They do not spend much on marriages and this is why they are rich. The other reason of their richness is that whenever a boy becomes major, the father does not give him anything from his property, but all **Soods** give him Rs. 10/- and 10 bricks each. This makes him about a lakh of rupees and bricks for the construction of his own house.

The members of this community are very wise. Their women never go to their estates but live in the houses.

When Raja Man Singh Kachwaha was appointed Subedar (Governor) of Kabul, he stayed at Sirhind and called the headmen of **Soods**. Soon five thousand **Soods**— fully armed like Rajut warriors, accompanied Raja Man Singh to Kabul to give a fight to Pathans, who were defying the emperor of Delhi.

The head of every family was appointed an officer in Raja's army. This raised their prestige in the city."

In 'Tabkat-e-Akbari' it is further mentioned that after defeating the Pathans, when **Soods** came back, they were appointed to look after law and order on the road from Ambala to river Beas. They were also appointed as Subehdars at Lahore and Agra and Faujdars at Thanesar and Pak Pattan.

One Bhat of **Soods** has mentioned about it as follows:—

÷ बदहू काज करें सेवा सांवल केसर  
नौरंग के माहयर मालक, हाकम दिल्ली थानेसर  
पटन में अर्थ मल बदहू आहें  
साका पट्टी केशो राय जीत समेरो दोमा  
जोंड़ा पहने ज़र कशी, राजों का सा तौर  
शिव बदहू आगरा, नरपत फक्का तख़्त लाहौर

(Badhus are known for spending on Kaj and Sandal and Kesar for their services. Mahiyar and Malam **Soods** of Navrang Rai are

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\* Badhus - a Sub Caste of Soods.

÷ The ceremony which is performed on the death of an elder in the family is commonly known as 'Kaj'. People spend thousands of rupees on feeding the poor and giving Dan etc.

rulers of Delhi and Thanesar.

Arth Mal Badhu is ruler of Pattan (later known as Pak Pattan, due to Baba Farid) and Kesho Rai of Patti (which was at that time known as Saka Patti), and do not forget Doona Mal, who wears clothes of golden thread and looks a Raja. Shiv Rai Badhu is ruling Agra and Narpat Rai \*Phacca at Lahore).

The family of Shiv Rai Badhu is still in Agra.

Now a question arises the **Soods** having been divided in three groups— one which remained in Sindh, the second which migrated to Maru Desh and the third group was of those who came to Sirhind— did they ever meet and had contacts with each other? In those days means of communication were very meager and it seems they lost contact with each other. They were lost to each other and merged themselves with the local population with the changes that history brought about. Only once Girja Nand Bhat of **Soods** came from Amarkot to Sirhind. He was received by Sirhind **Soods** very warmly. He conveyed his thoughts in the following:—

- (1) मरू देश को छोड़ निवास क्यों सरहिन्द  
नरेश प जाए जोहारो  
मान लियू, धन धाम लियू  
और गहराए ग्रह विसारे
- (2) सूद के हम भाट महा माट। वाट परे सुन नाम तिहारो  
रघु कुल के रघु वली जीते रहो। प्रमार सूद जजमान हमारो
- (3) चन्द्र वंश के चन्द्रमा, सूद बन्स के शोर  
दर्भ दाता, धन दाता से सदा रहो भरपूर

(After leaving Maru Desh you have settled at Sirhind. The Raja has given all honours, riches, villages etc.

I am Bhatt— great Bhat— of **Soods** and have undertaken this journey after hearing your name. The descendents of Raghu all Parmar

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\* another Sub-Caste of Soods

**Soods** are my Yajmans.

The descends of Chander Vansh shine like moon and those of **Soods** are brave. May Almighty keep them always full of riches.)

Girja Nand stayed in Sirhind for sometime and when he left, he was offered ten thousand gold coins, twenty horses and four elephants by the **Soods**. He was seen off in a Palki and was requested to come again. He thus mentions about it:—

दस सहसर मुद्रा दिये बीस अश्वु गज चार  
विदाय किए कर पालकी विप्र कहो आमन बहू बार

It is not known whether any other Bhat later on contacted the other groups of **Soods** or not. Most probably they had then no opportunity to see or contact each other and all their traces were lost.

## Soods Leave Sirhind

After the settlement of **Soods** at Sirhind and other near about cities, this area underwent many political changes. The Mughal Empire was on its last legs and the authority of the Emperor of Delhi was fast dwindling. One Bazida Ranghor of Kunjpura was appointed as Governor of Sirhind by Delhi Darbar. Guru Gobind Singh in those days was fighting against the Mughal rule. The Governor of Sirhind arrested two sons of Guru Gobind Singh. They were given temptations to get themselves converted to Islam, but they refused. History tells us that they were buried alive in a wall by the Governor of Sirhind. After sometime, Banda Bahadur invaded Sirhind. The Mughal forces were defeated and he captured the city. As the two Sahibzadas were buried alive in a wall at Sirhind, Banda Bahadur with vengeance looted the whole city and ordered its complete demolition. The Hindu population of the city, which mostly consisted of **Soods**, was ordered to be evacuated to safer places in other parts of Punjab. The important Sardars of the Sikh forces, who were occupying important positions in the Army of Banda Bahadur, took **Sood** families to their own Jagirs. Some were sent to the Jagir of Sodhi Jassa Singh in Doaba at Phillor, Nurmahal, Malsian, Zira, Dharamkot, Sheikhupura, Jullundur, Phagwara, Mehatpur, Kartarpur etc. Some of them accompanied S. Ala Singh of the Bahadurgarh Fort (which later on came to be known as Patiala) and other village near about. A few families were evacuated to the Jagirs of Sodhis at Morinda, Katani, Machhiwara, Ludhiana, Jassowal etc. The Majhail Sikh Jagirdars took some families with them and settled them at Jhabbal, Naushehra Panwan, Dhutian, Tut, Tarn Taran, Patti, Amritsar etc.

As **Soods** and other Hindus had to leave Sirhind in abnormal circumstances, they were not able to carry their belongings and had to start life afresh at the new places, they migrated to. They, therefore,

adopted whatever profession they could to earn their living. Some took to agriculture, others to trade, money-lending etc. etc.

Later on, due to partition of the country and passage of time, they scattered all over the country, but the villages and cities, where they had settled, are still known as strong holds of the Community.

## Saka or Jauhar

Saka or Jauhar was a custom among Rajputs. Rajput ladies when found that it was not possible for their men to win a war and the enemy was stronger, then with a view to see that women folk did not fall in the hands of the enemy and may not be dishonoured, they used to burn themselves alive voluntarily. The Rajputs then used to wear **Kesari** clothes and lay down their lives fighting. Sometime if the Raja was killed in the battle field, the Rani and other women folk used to perform **Sati**. The object was the same, i.e., the women folk of the royal family wanted to protect their honour after the death of the Raja.

I have come across some cases of this type in **Sood** families and mention a few of them below:—

\*In 780, Mangal Rao Bhati of Sialkot was defeated by Shah of Gazni. He crossed river Ghaggar and with the aid of **Soods**, who were ruling this area, came and settled at Lodarwa. His son Manjan Rao was declared as ruler of Lodrwa and Rawal **Sood** himself performed the coronation ceremony and announced the engagement of his daughter with Manjan Rao.

In 1271 (Bikrami) Lakhan Dev succeeded the throne of Lodarwa. He was also married to the **Sood** princess. He was a simple man and his courtiers had great influence on him. The Rani was very active and shrewd. She called some **Soods** from Amarkot to help her run the administration. Instigated by the courtiers, Lakhan Dev got all the **Soods** murdered during night and threw their bodies out of the Fort.

**Sood** Rawal of Amarkot, when came to know of it, was

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\* Page 394, Waqa-e-Rajasthan Part III



infuriated. He attacked Lodarwa and occupied it after severe fighting. Lakhan Dev was killed. The Rani performed Sati and while the pyre was lit, she scolded **Soods** for killing her husband, knowing well that the courtiers were at the back of this killing. “Your Amarkot will fall and you will wander from place to place.” So saying she burnt herself alive.

**Soods** were horrified to hear this. They begged pardon but it was too late, the Rani had jumped into the fire.

At the place on every **Amavash Soods** come and bow their heads and a big mela used to be held.

\*The Treasury of Mohd Ghauri, Shah of Delhi, was being taken from Bhakkar to Delhi with an escort of 800 Pathans. Rawal Jit Singh of Jaisalmer, who was married to the **Sood** Princess of Amarkot, killed the escort and looted the treasury, alongwith 1200 horses and 2,000 Mules. He then started preparations for war as he was sure that the Shah would attack Jaisalmer, as soon as the news reached him. He requested Soods of Amarkot for help. An army of 30,000 strong with other war material was sent by **Soods**.

The Shah of Delhi sent a big army under the command of Mehboob Khan. The war went on for a very long time and at last Jaisalmer forces retreated in the fort. Preparations were made for **Jauhar**. 24,000 Rajput ladies, including 2,000 Sood ladies from Amarkot collected in the royal palace. Rani Urmila put on her best clothes and jewellery, bowed her head before Rawal Jit Singh and jumped into fire, followed by others.

All Rajputs put on **Kesri** clothes with Tulsi leaves in their mouths, opened the door of the fort and attacked Pathans. The Pathan forces could not stand their determined attack and fled from the battle field.

Mehboob Khan was a friend of Rattan Singh, the crown prince, who was commanding the Rajput forces. Before the attack, he sent all the treasury and jewels to Amarkot and his two minor sons aged 11

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\* Page 396-“Waq-e-Rajasthan” Part II and “Tareekh Jaisalmar”

and 7 years to Mehboob Khan for safe custody with the promise that they would not be converted to Islam.

But when the Pathans ran away, the princes returned to the Fort. Mehboob Khan's real brother, who was badly injured requested Rattan Singh for help. He was taken to the Fort and was well looked after. In the Fort he saw that there were only 200 Rajputs left. He deceived the Rajputs and sent a message to the Pathans. The Pathans on hearing this attacked again. Rajputs were taken unawares and found that they could not win now. Both Rattan Singh and his brother Mool Raj killed each other and the fort fell to Pathans.

\*There are few other small incidents which are worth mentioning:—

After the return of Nadir Shah. Mughals became very weak. Sarbuland Khan Subedar of Gujrat became independent. Abhe Singh Rathod agreed to give him a fight provided forces of **Sood Raja** of Dhar accompany him. This was done. When the forces reached Gujrat, Sarbuland Khan ran away with his French **Topkhana**, without a fight. **Soods** were given lands in Gujrat and they settled there. **Dharam Das Sood** was appointed as Subedar of Gujrat.

Kirpal was a Bhat in the family of Bhats of Maharana Udepur, he has written his story of Rajputs 'Kirpal Chalittar'. About **Soods** he writes:—

**Soods** were Rajas of Pattan. They were living peacefully, when civil war broke out. A severe battle followed. One group then migrated to Maru Desh. The second one lost Pattan to Yadavs.

Yadavs and **Soods** were not on good terms since long. It started with the engagement of the only daughter of Raja of Ras. She was engaged to a Yadav prince, but later on was married to the **Sood** prince of Pattan. When the marriage party was returning to Pattan, Yadavas suddenly attacked it. Both the bride and the bridegroom were killed. The enmity lasted till both the

dynasties were destroyed. One Bhat describes the war as under:—

रथ हृद अर्ण, नदी हृद सागर  
जल हृद गंग, सूद हृद विरता  
शत्रु को मार हौत, बैरी संधार हौत  
धर्म कौ नहार हौत, सूदह हृद धीरता

× × ×

बुद्धों को नष्ट करण, धर्म हृद यश करण  
दुष्टों को बस लेन, सूद सरनाव हें  
गढ़ कोट विजय लैन अजीत को जीत लेन  
शत्रु को बस करें, ऐसे सूद राव हें

× × ×

यादवान अभिमान तोड़, सावंत दी मरोड़  
जोधा गए मुख मोड़, यादो रण भूम में  
काली हो के खपर मरे भैरों सूदा यश करे  
जोगनी तव नृत्य करे, सूदा अड़े धूम में

× × ×

यादो अनगिन्त हते, रुद्र के समुद्र मटे  
सूडों के गढ़ हटे, सूदों के बान सूं  
हसतनी बिन अन्दर बहे, रथ बन साथ रहे  
तरंग बन योधा गहे, सूदां के बान सूं

## Sarvdeshik Sood Sabha

It will be seen that the Community was thus divided in different parts of the country, in Pattan, Marwar, Amarkot, Sirhind and later on in different parts of Punjab. They lost contact with each other. The old system of Bhats visiting the members of the community at different places and keeping them united died down gradually. No link was left between them and due to this dis-integration, the community was divided in different groups known as Pahari, Maidani, 'A' Section, 'B' Section etc.

It was in 1881, that a few elders of the Community seeing this state of affairs leading to division and total dis-integration of the community, joined heads and decided to end this situation and to reunite the Community. The idea of holding a conference of the Community thus took shape and the first **Sood** Conference was held at Ludhiana in 1881. A society known as '**Sood Sahayak Sabha**' was formed. To keep the members of the Community, residing in different parts of the country, in touch with the developments, a monthly paper '**Risala Soodan**' was also started.

In 1882, the second Sood Conference was held at Lahore and it was presided over by Rai Bahadur L. Mohan Lal Sood, MLC of Garli; followed by another one in 1912 at Paragpur. In 1914, the fifth Conference was held at Jawala Mukhi and was presided over by Hon'ble Mr. Justice Jai Lal Sood. Again there was a gap of about 5 years and in 1919 the next conference was again held at Ludhiana under the presidentship of L. Duni Chand.

After some intervals, the Conferences were held at the following places:

<b>Year</b>	<b>Place of the Conference</b>	<b>Name of the President</b>
1928	Jullundur	Shri Atam Sarup Beri of Patiala

1929	Moga	R.S.L. Mushtaq Rai Sood of Jullundur.
1930	Hoshiarpur	R.B.L. Jodha Mal Kuthiala.
1932	Jullundur	R.S.L. Radha Kishan of Amritsar
1933	Garli	Cap: Dr. Bhagwan Dass of Jullundur.
1935	Simla	R.S. Ch : Ganpat Rai of Moga.
1938	Amritsar	L. Milkhi Ram Advocate of Hoshiarpur
1941	Palampur	L. Mela Ram Sood of Simla.
1943	Amritsar	L. Mangat Rai Kuthiala of Hoshiarpur.
1946	Simla	Seth Sulakhan Singh Sood of Amritsar.
1950	Phagwara	L. Amolak Ram Advocate of Moga.
1957	Ludhiana	L. Amar Nath Beri of Ludhiana.
1962	Amritsar	Seth Sulakhan Singh.
1966	Hoshiarpur	L. Kidar Nath Bourie of Ludhiana.
1972	Chandigarh	Mr. Justice Tek Chand Sood.

At all these Conferences, different resolutions were passed to bring about reforms in the various social customs and funds were also collected, out of which scholarships were given to the needy students to prosecute their studies; as also help to widows and other disabled

members of the Community.

It was in the year 1928, when the Conference was held at Jullundur under the Chairmanship of Shri Atam Sarup Beri of Patiala, that the name of 'Sood Sahayak Sabha' was changed to that of 'Sarvdeshak Sood Sabha'. The name of the official organ of the Sabha was also changed from 'Risala Soodan' to 'Sarvdeshak Sood Samachar'.

The main difficulty about the proper functioning of the offices of the Sarvdeshak Sood Sabha had been that the practice was to shift the offices of the Sabha as well as the Monthly Organ alongwith the venue of the Conference from one place to another. The Offices had to function every year at a different station. The major difficulty was about discontinuing the publication of the paper at one place and then filing declaration denove from the next station. It meant considerable delay.

Feeling this difficulty, it was decided to open the permanent office of Sarvdeshak Sood Sabha at Chandigarh and to shift the official paper also to this city. The Sood Sabha, Chandigarh, was also publishing their own monthly paper known as 'Sood Sandesh'. It was felt that it was of no use to publish two papers of the community from one and the same place and it was, therefore, decided that this paper of Chandigarh Sood Sabha should be taken over by the Sarvdeshak Sood Sabha and should continue to be published from Chandigarh.

These conferences have gone a long way in keeping the community united, but it must be admitted that very few people from outside Punjab and Delhi attended these conferences. The members of the community are scattered not only throughout the length and breadth of the country but a considerable number is residing in foreign countries also. It is only through the paper that they can remain in touch with the different developments and the happenings in the community and efforts are being made to achieve this object through the monthly paper.