

A  
BRIEF HISTORY OF GILANI SAYYADS  
OF  
MULTAN,

EDITED BY

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AND

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# A Brief History of Gilani Family of Multan.

## CHAPTER I.

### HAZRAT BIBI FATIMA (THE DAUGHTER OF THE HOLY PROPHET), HAZRAT ALI—HAZRAT IMAM HASSAN— HAZRAT IMAM HUSSAIN.

The Muhammedans of the world regard the issue of their holy Prophet (Muhammed) as their religious leaders, address them by various holy titles, show them utmost honour, and for the sake of respect call them by the title of "Sayyad." In Arabic the word "Sayyad" means a chief or a head.

The Muslims and the children of their holy Prophet.

The male issue of the holy Prophet died in childhood; he had four daughters, three of them died issueless and the fourth who, according to the Muhammedan belief, is considered to be the head of all the Muslim women and whose name is Hazrat Bibi Fatimatuz-Zahra (be peace with her) is styled as "Syeda-tun-nias" (head of women). She married the cousin of the holy Prophet Hazrat Syedna Ali (be peace with him) the son of Abi Talib.

Hazrat Bibi Fatima-tuz-Zahra, the daughter of the holy Prophet.

Hazrat Syedna Ali be peace with him was the 4th "Khalifa" (successor) of the holy prophet. The children of Hazrat Ali (be peace with him) whom the holy Bibi had given birth to are called Sayyads by the Muslims. The three princes of high birth named Hazrat Imam Hassan, Hazrat Imam Hussain and Imam Mohsin (be peace with them) were born of the holy Bibi Sahiba. But Imam Mohsin died in childhood.

Hazrat Ali the 4th Khalifa of the holy Prophet.

After Hazrat Ali, (Hazrat Imam Hassan his eldest son) succeeded the throne of Khilafat, but after a short time he himself having given the charge of the Islamic kingdom to Amir Ma'wia chose to pass

Imam Hassan, Imam Hussain and their martyrdom.

his remaining life in seclusion, but shortly after he was poisoned by order of the wicked Yazid, the son of Amir Mawia; after which the darkest tragedy of the world was enacted, i. e., in the month of Moharram 60 A. H. a battle was fought in "Karab-w-Bala" (a town of Irak Arab) in which Hazrat Imam Hussain (the younger brother of Imam Hassan) was killed with all his friends and relatives. After this frightful tragedy Imam Zaid Shahid, and Imam Hassan Mosaic, the sons of Imam Hassan, were left behind.

## CHAPTER II.

### H AZRAT IMAM ZAID SHAHID—BIBI NAFISA— IMAM ZAID'S DEATH—HAZRAT DATA GANJ BAKHSI—HAZRAT IMAM ZAIN-UL-ABDIN

Imam Zaid.

Imam Zaid Shahid (the eldest son of Hazrat Imam Hassan) was a venerable old man. The great learned and saints of the time came to pay a visit to him and when they returned to their native land they were proud of having interviewed the holy man. Khalifa Umar, the son of Abdul Aziz, of Damascus respected him so much that the family of Bani Umayyad was enraged against it.

Bibi Nafisa.

Imam Shafai (be peace with him) was the pupil of Hazrat Bibi Nafisa, the grand-daughter of Imam Zaid, and he was very much proud of being her pupil. Bibi Nafisa was a great learned, Faqih (Theologian) and narrator of Hadis (see book Saadat-ul-Kawarain fil-fazail-ul-Hassain).

Imam Zaid's death.

Imam Zaid was the trustee of the relics of the holy prophet. A historian says, "When Khalifa Sulaiman, the son of Abdul Malik, succeeded to the throne of Damascus, he wrote to the Governor of Madina, 'as soon as you receive this order having dismissed Zaid, the son of Imam Hassan and grand son of Hazrat Ali, from the superintendence of the relics of the holy Prophet, appoint such and such a man in his place.' But no sooner did Umar, the son

of Abdul Aziz, succeed to the throne, than he wrote to the Governor of Madina, 'as soon as you receive this order reappoint Zaid, the son of Imam Hassan of Bani Hashim, as the trustee of the relics of the holy Prophet." Imam Zaid fell a martyr at the age of 85.

One of the holiest and most famous Indian saints, Hazrat Data Ganj Bakhsh, who is buried at Lahore near Bhati Gate, is one of the descendants of Zaid Shahid.

Hazrat Data  
Ganj Bakhsh of  
Lahore.

Imam Zainul-Ab-din was the only male survivor of the family of Hazrat Imam Hussain. So the descendants of Imam Hassan are addressed Hassani Sayyads while those of Imam Hussain are called Hussaini Sayyads.

Imam Zain-ul-  
Abdin.

The Multan family (Gilani Sayyads) is descended from Imam Hassan, who was the eldest son of Hazrat Ali, the 4th Khalifa (successor), and a son-in-law of the holy Prophet.

The Multan  
Family.

Accordingly wherever the people of this family live, they lead a respectable and comfortable life. For example, the Hassani Sayyads who remained in Arabia after the furious attacks of the Kings of Bani Umia and Bani Abbas families have been governing their States as independent rulers in Hejaz, a province of Arabia. His Imperial Majesty the Sultan of Turkey does not interfere with them as a mark of respect. The Sharifs of Macca and Madina, who are the most famous men of the world, are Sayyads. His Majesty Maulai Sultan Abdul Aziz, Emperor of Morocco, is a Hassani Sayyad (see the table on page 188, Part 1, Tarikh Marakash).

The Hassan  
Sayyads and their  
states.

### CHAPTER III.

#### HAZRAT IMAM HASSAN MUSANAH AND HIS SON—SAYYAD MUSA-UL-JAUN AND HIS SUCCESSORS—SAYYAD ABI SALIH.

Imam Hassan Musanah, the 2nd son of Imam Hassan, is so called because the word "Sani" means in Arabic the 2nd. He was succeeded by his son Sayyad

Imam Hassan  
Musanah.

Abdullah Mahz. The word "Mahz" is an Arabic word and means 'pure.' The title of 'Mahz' was given to him for this reason, that he from his father's side was the direct descendant of Imam Hassan, and from the side of his mother he was the maternal grand-son of Imam Hussain, the younger son of Hazrat Ali. Sayyad Abdullah from the side of his parents was a pure Sayyad, therefore he obtained the title of 'Mahz'; and the public called him Hassani-ul-Hussaini.

The Multan family.

Accordingly the Multan branch (Gilani Sayyads) is also called Hassani-ul-Hussaini, as Sir Charles Roe and the Honourable Mr. E. D. Maclagon, C. S. I., have mentioned this family in their Gazetteers as Hassani-ul-Hussaini Sayyads.

Khalifa Umar.

Khalifa Umar, the son of Abdul Aziz of Damascus, had a firm belief in Sayyad Abdulla and exaggerated very much in his respect.

Saffah & Mansur, the Kings of Bagdad & Sayyad Abd-Allah.

The 1st Abbasi King Saffah was a staunch believer in Syed Abdullah and gave him ten lacs of Dirhams (Rs. 15,625). But after his death his younger brother Mansur, the King of Bagdad, suspended him fearing lest he should lose his kingdom. He died in this state of suspension. The people of that time called him "Sheikh-ul-Itrat" (Chief of Sayyads). He was a holy man, Faqih, (Theologian) and narrator of Hadis and one of the tabains (tabain is the title of those Muhammedans who have visited an Ashab or Ashabs. A Muhammedan who had visited Hazrat Muhammed, the holy Prophet is called an Ashab). He was told Ahdis-i-Nabwi (traditions of the Prophet) by many people (see book Saadat-ul-Kaunain).

A war between Saffah & Marwan.

In 132 A. H. Saffah, the 1st Abbasi King, fought against Marwan of Damascus, the last King of Bani Umiya dynasty, and destroyed his kingdom in revenge for the cruel treatments of Bani Umiya to the Sayyads. In this battle the King Marwan was killed and Prince Abdul Rahman, the son of Mawia, fled and succeeded to the throne of Spain. When all the members of Bani Umiya were killed,

instead of giving the kingdom of Islam into the hands of the Sayyads (for whom he had conquered it) he himself became the King.

Sayyad Abdullah's sons Imam Muhammed, Sayyad Ibrahim, Sayyad Yahya and Sayyad Musa-ul-Jaun, claimed the khilafat (kingdom) and getting themselves ready to fight against Mansur, the usurper, the brother of late Safiah, took the countries of Hejaz, Yaman, Najad and Irak and ordered to have the sermon of their khilafat (kingdom) proclaimed in all the parts of Arabia situated between the Red Sea and the Euphrates.

Sayyad Abdollah's sons and a war against Mansur.

The well-known learned and mujtahid (expounder of faith), Noman, the son of Sabit, alias Imam Azam, and Imam Malik (be peace with them) joined the above named Sayyads and proclaimed a crusade (Jehad).

Imam Azam and a crusade.

Sayyad Ibrahim turned out Sufyan having dispensed with his services as the Governor of Basrah, but in various battles which took place at Madina and Basrah between Mansur and Imam Muhammad and Sayyad Abraham, the latter were killed.

Sayyad Muhammad and Sayyad Ibrahim's death.

Sayyad Musa-ul-Jaun, Sayyad Yahya with their minor brothers Sayyad Sulaiman and Sayyad Idris were suspended and were set free by Khalifa Harun Rashid, the King of Bagdad. But Imam Abuhanifa and most of other great learned men who were suspended after the martyrdom of Imam Muhammad, died in the state of suspension. Again in 176 A. H. Sayyad Yahya, the Amir of Mecca, the younger brother of Sayyad Imam Muhammad, besieged him, but afterwards peace was made, and he died at Bagdad. (See book 10th of Islam). The Multan family belongs to the posterity of Syed Musa-ul-Jaun the middle son of Imam Abdullah Mahz.

Sayyad Munc. his brothers and the Multan family.

Sayyad Musa-ul-Jaun had a fair complexion therefore he was called "Aljaun." His son was Sayyad Abdulla II; and his son was Sayyad Musa II. Sayyad Musa II, was a great learned man of his time. Accordingly the whole Islamic world accord-

Sayyad Musa and his successors.

ing to their religious faith always respected the Sayyads so much so that even Kings were injured, as histories tell us.

Idea of the Kings and chiefs of Bani Umia and Bani Abbas.

The Kings and the chiefs of Bani Umia and Bani Abbas thought that in the presence of the Sayyads the public shows them less respect than the Sayyads. So the Kings of Bani Umia and afterwards those of Bani Abbas had as many Sayyads killed as they could find, so that the Sayyads may not interfere with the respect due to Kings.

Flight of Sayyad Musa II.

When the rulers of Macca and Madina began to oppress the Sayyads, Sayyad Musa II, left his sweet home, Madina, for Kufa (a province of Arabia). His son was Sayyad Daud-ul-amir and his son was Sayyad Muhammad Rumi.

Sayyad Muhammad Rumi and his successors.

Sayyad Muhammad Rumi was a Faqih (Theologian), and a narrator of Hadis (Traditions). He went to Turkey, and was therefore called Rumi. He was succeeded by his son Sayyad Yahya Zahid. He was great learned and saint, therefore he was called Zahid (pious). He went from Turkey to Irak. His son was Sayyad Abi Abdullah III. He was also (like his father) a Faqih (Theologian), and a narrator of Hadis (Traditions). He was succeeded by his son Sayyad Abi Salih Musa.

Sayyad Abi Salih.

Sayyyd Abi Salih was a hero and a holy man. He broke the wine pitchers of Rashid Billah, the Abbasi King of Bagdad, by force, therefore he obtained the title of 'Jangi Dost Haqq' (martial friend of God) by the Irakias.

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## CHAPTER IV.

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### HAZRAT PIR SHEIKH SAYYAD ABDUL QADIR, THE GREAT PIR OF BAGDAD.

Now we proceed to mention the history of that Muslim sacred hero whose name is taken by each and every Mohammedan of the world with a great

The great Pir of Bagdad.

respect from morning till evening. i. e., Abi Salih's son, Hazrat Pir Sheikh Sayyad Abdul Qadir Gilani (be peace with him).

Hazrat Pir Sahib was born at Gilan in 471 A. H. The village Gilan is situated in Persia at a distance of three days journey from the city of Bagdad, (situated on the banks of the Tigris). It is famous only for being the birth-place of the Muslim Sacred hero. The Pir Sahib himself and his descendants are known as Gilani or Jilani on account of the former's birth and residence at Gilan. The Multan family is descended from the above mentioned Pir Sahib, therefore it is called Hassani-ul-Hussaini-ul-Gilani.

Hazrat Pir Sahib's birth and the Multan family.

The authentic writers agree that Hazrat Pir Sahib is the religious head of the past, present, and future Muslim saints of the world; and it is their faith that he has a footing on the neck of each of them (which is a sign of a great respect). Every one of them is proud of being an obedient slave of Hazrat Pir Sahib, as their very writings tell us. Compare the following couplets of Maulvi Sheik Abdul Haqq Mohaddis of Dehli:—

The authentic writers.

بیقین رهبر اکابر دین	غوث اعظم دلیل راه یقین
زبدۂ آل سید کونین	شیخ دارین و هادی ثقلین
چون پیمبر در انبیا ممتاز	اوست در جمله اولیا ممتاز
قدم او بگردن ایشان	اولیا بندهاش از دل و جان
خود کرامات او معرف اوست	وصف تعریف او ز من نه نکوست

"Ghaus A'zam is the sign in the path of faith, he is surely the leader of the notabilities in faith—Sheikh (leader) of both the houses and leader in both the worlds—the pick of the descendants of the Chief (Hazrat Mohammad) of both the worlds, he is distinguished among all the saints just as the Prophet (Hazrat Mohammad) is among all the Prophets—saints are his slaves with heart and soul, his foot in on their necks—I cannot properly describe his praises, his miracles are themselves his introducers."

A Sunni Mujtahid  
and Hazrat Pir  
Sahib.

In Islam the very great saints, pious and learned people are addressed by the title of Ghaus (saint), but the above-named Pir Sahib is addressed as Ghaus-ul-Azam (Ghaus the great) as a Sunni Mujtahid (expounder of faith) mentioned his faith before a King in the following couplets:—

بندہ پروردگارم است احمد نبی دوست دار چاریارم تابد اولاد علی

مذہب نعمان دارم ملت حضرت خلیل خاکپاء غوث اعظم زیر سایہ هر ولی  
صغیر

"I am the servant of God, and a follower of Ahmad, the holy Porphet (be peace with him). I look upon the four successors (Khalifa) of the Prophet down to the generations of Hazrat Ali as my friends. I follow the sect of Noman, and the religion of Hazrat Khalil (Abraham). I am the dust of the feet (very humble servant) of Ghaus-ul-Azam (Ghaus the great) and am under the shade of every saint."

The author of book Saadat-ul-Kaunain on page 58 says "Many saints and learned men agree, that no great saint of the world could ever show as many miracles as Hazrat Ghaus-ul-Azam did."

The author of Saadat-ul-Kaunain

The study of Islamia history tells us that the Mohammedans accept Hazrat Pir Sahib as a religious monarch, and consider it a blessing to devote their person and property to him. The Kings and the chiefs of the time were afraid of Hazrat Pir Sahib so much that a ruler feared of his King and showed him utmost respect.

The study of history.

The Pir Sahib always wrote a "Parwana" (order) like an officer to Khalifa Mustanjid Billah, the emperor of Bagdad, for every matter and he was bound to do his bidding (see historical books). The emperor respected Pir Sahib very much. Sultan Hussain (the past emperor) of Sanjar, wrote to Hazrat Pir Sahib "If you come to my country I will give you the country of Siestan (which is also called Nimroz) for the expenses of your "Langar" (charitable kitchen)." But Hazrat Pir Sahib refused his invitation and wrote to him an answer in the following couplets :—

Hazrat Pir Sahib and the King of Bagdad and Sultan Hussain's invitation.

جو چتر سنجری رخ بختم سیاہ باد

جز فقر اگر برد هوس ملک سنجرم

زانکہ خبر یافتم از ملک نیم شب

صد ملک نیم روزیگ جو نم خرم

"May my fortune be as black as the chatar (umbrella) of Sanjar, if I get any ambition for the country of Sanjar with the exception of poverty. When I got the news of Nimshab (the time when the holy men are in the presence of God Almighty) I would not buy a hundred countries of Nimroz (Sanjar) for one grain of barley." (See book Akhbar-ul-Akhyar).

Various titles of  
Hazrat Pir Sahib.

In short, it is the faith of all the Sunni Moham- medans that the Pir Sahib was the holiest and the most pious saint of the world, therefore the inhabi- tants of the various countries addressed him by the various titles such as Pir Dastagir, Mahbub-i-Sub- hani, Pir Piran (a head Pir), and so on.

Hazrat Bahawal  
Haqq says.

Hazrat Baha-ud-Din Zakria of Multan (be peace with him) says the following hymn in his praise :—

مملی حب سبحانی مقدس قطب ربانی  
علی سیرت حسن ثانی محی الدین جیلانی  
سکے دربار جیلانی بہاؤ الدین ملتانی  
لقاے دین سلطانی محی الدین جیلانی

“The great lover of God, the pious Qutub of God, Ali like temper, Imam Hassan II is Mohyud-Din Jilani. Bahaud Din (also know as Bahawal Haqq) of Multan, (whose tomb is in the old Fort) is a dog of the Darbar of Jilani (Pir Sahib). Mohyud Din Jilani is the reflection of Islam.” (See book Bustan-i-Ghausia).

Hazrat Baha-ud  
Din Naqshband  
says.

Hazrat Khawaja Bahaud Din Naqshband (who was one of the leading saints of his time) says :—

یا دستگیر عالم دستم موابگیر دستم چنان بگیر کہ گوہند دستگیر

“Oh Dastagir (great Pir) of the world hold my hand (*i. e.* help me) in such a way that the people may call you a Dastagir (a holder of a hand, or a great helper or a great pir).

The posterity of  
Hazrat Pir Sahib.

It must be understood that the Sunnii Moham- medans respect the posterity of Hazrat Pir Sheikh Sayyad Alalul Qadir Gilani of Bagdad (be peace with him) more than all the other Sayyads.

Accordingly the most famous Muslim leader is the Naqib of Bagdad, who is descended from Hazrat Pir Piran Sahib, and is the Sajjada Nashin (guardian) of his holy shrine. His Imperial Majesty, the Sultan of Turkey, respects the Naqib and other descendants of Hazrat Pir Sahib to the highest degree and has given them many Jagirs and a large amount of money as pensions. The Naqib is the greatest Rais of the Turkish empire after the Sheikh-ul Islam (the head priest) of Turkey. Nowadays Sayyad Abdul Rahman Gilani is the Naqib and Sajjada Nashin of the holy shrine at Bagdad.

The Naqib of Bagdad and his influence.

In 561 A. H. Hazrat Pir Piran died and was buried at Bagdad. Millions of Mohammedans from various parts of the world go to visit the shrine yearly.

Hazrat Pir Sahib's death.

On the 11th day of every month the Sunn Mohammedans distribute the Geyarwin (anything which is distributed on the 11th of every month is called Geyarwin: it generally consists of food, sweets, fruits and milk etc.) in Pir Sahib's honour.

The Geyarwin.

The shrine is the most famous in all the Islamic world. The death anniversary of Pir Sahib takes place in the month of Rabbi-us-sani in all Islamic parts of the world.

The death anniversary.

The miracles of Pir Sahib are numerous (see books Guldasta-i-Karnat, Tafrihul Khatir, Qalaid-ul-Jawahir, Iqtabasulanwar, Akhbar-ul-Akhyar, and Safinatulaulia etc.).

Hazrat Pr. Sahib's Miracles

Most of the historians agree that Hazrat Pir Sahib had eleven sons.—1. Sheik Sayyad Abdulla; 2. Sheikh Sayyad Saifud-Din Abdul Wahab; 3. Sheikh Sayyad Abdul Razzag; 4. Sheikh Sayyad Abdul Aziz; 5. Sheikh Sayyad Musa; 6. Sheikh Sayyad Yahya; 7. Sheikh Sayyad Isa; 8. Sheikh Sayyad Abdul Jabbar; 9. Sheikh Sayyad Ibrahim; 10. Sheikh Sayyad Muhammad; 11. Sheikh Sayyad Salih. The Multan family is descended from Sheikh Sayyad Abdul Wahab (peace be unto him), the 2nd son of Hazrat Pir Sahib.

Hazrat Pir Sahib's sons and the Multan family.

## CHAPTER V.

—o—  
 SHEIKH ABDUL WAHAB—SAYYAD SAFI-UD-  
 DIN—SAYYAD ABUL ABBAS—SAYYAD  
 MASUD—SAYYAD ABU ALI—  
 SHEIKH SHAH MIR.

Sayyad Abdul  
 Wahab and his  
 sons.

Hazrat Sheikh Sayyad Abdul Wahab was a pious, learned, and famous leader, and priest of Islam. He had two sons:—1 Sayyad Safi-ud-Din Abdul Salam, and 2, Shiekh Abdul Fateh Ziaud Din. Sayyad Abdul Wahab died at the age of 71 in 593 A. H. and was buried in Halbah (Bagdad).

Sayyad Safi-ud  
 Din and his sons.

Sheikh Sayyad Safi-ud-Din (peace be unto him) was a great narrator of Hadis (Traditions) and a Theologian. He was educated by Khalifa Tahir Billah the Abbasi King of Bagdad (see book 10th of Islam). The above named King (who died in 623 A. H.) was proud of being the teacher of Sayyad Safi-ud-Din. Sayyad Safi-ud-Din had two sons:—1 Sheikh Sayyad Abul Abbas Ahmad 2 Sheikh Sayyad Hassan. Sayyad Abdul Salam died at the age of 64 in 611 A. H. and was buried in the tomb of his father at Bagdad.

Sheikh Sayyad  
 Abdul Abbas and  
 flight to Alppu.

In those days the Moghuls and Tartars (who were idolaters) of Central Asia destroyed the countries of the continent of Asia situated between the Mediterranean Sea and the Japan-Sea. After taking by force the possession of Turkistan, Khorasan and Persia from the Mohammedans, Halaku Khan, the son of Changaiz Khan, the Moghul conqueror, attacked the city of Bagdad (which was the capital of Islam and the Khalifas) with a great furious army and ordered a general massacre in the City. Then Sheikh Sayyad Abul Abbas Ahmad fled from Bagdad to Alppu (a town in Syria). He was succeeded by his son Sheikh Syed Mohyud Din Masud (peace be unto him).

Sayyad Masud  
 of Alppu and his  
 successors.

Many great learned men of that country were taught by Sayyad Masud. A son named Sheikh Sayyad Abu Ali (peace be unto him) was born to Sayyad Masud. Sayyad Abu Ali had a son named Abu Muhammad Siraj-ud-Din alias Sheikh Shah Mir (peace be unto him). His true son was Sheikh Sayyad -hams-ud-Din Nasar (peace be unto him) who was born at Alppu.

## CHAPTER VI.

—o—

HAZRAT SHEIKH SAYYAD MUHAMMAD  
GHAUS OF ALLPU, AND HIS  
MIGRATION TO UCH.

Now something is said about Hazrat Sheikh Sayyad Muhammad Ghaus Bandgi, Uchi Halbi (peace be unto him) who is admitted to be one of the greatest saints of India, and who was the only son of Sheikh Sayyad Shams-ud-Din Nasar Gilani of Allpu, and was born in Halb (Allpu) in 833 A. H.

Hazrat Sheikh Sayyad Muhammad Gaus I.

In his early days he travelled through various parts of the world such as India, Sindh, Khorasan, Turkistan, Persia, and Arabia, etc. to acquire religious learning at a time when there was neither railway nor telegraph. While in India he passed much of his time at Lahore whence he went over to Nagaur where he built a magnificent mosque, but shortly after he retraced his steps to Allpu and then to Greece. Thereafter he returned to India with great pomp and show settled at Uch in Bahawalpur State in 887 A. H.

His journey through Asia and Europe.

Here he was well received. Besides other great men, Sikandar Lodi, Emperor of Delhi, and Sultan Hussain, of Sindh, Sultan Qutub-ud-Din, of Multan, were staunch believers in him. The last of these Kings gave the hand of his daughter in marriage to him (see book Bahrussarair).

His reception and marriage.

He was the main source of promulgating the Qadaria cult of Islam in India and gave a great impetus to the spread of Islamic principles. People of the Southern and Central Asia look upon him as their religious leader.

The promulgation of the Qadaria cult and Islamic principles.

One of the miracles displayed by him is that once plague raged in the country, and no physician could cure those stricken with it; he impressed upon the people that if any one of them were to rub the leaves of his "Jal" tree on the spot where the disease showed its symptoms, the patient would, by the grace of God, recover thereby. (See book Bahrussarair).

His miracle.

His death and sons.

He breathed his last at Uch in 923 A. H. and was buried there, and a magnificent shrine was raised over his august remains which still exists. An annual fair is held there every spring. He left four sons :—1, Makhdum Sheikh Sayyad Abdul Qadir II ; 2, Sayyad Abdullah Rabbani ; 3, Sayyad Mobarak Haqqani ; 4 Sayyad Muhammad Nurani. The first succeeded the deceased.

The title of Makhdum.

The title of "Makhdum" is always given to one who is the head and the Sajjada Nashin (custodian) of the holy shrine of Pir Sahib. It means one who is served. Sheikh Sayyad Abdul Qadir II was the first Sajjada Nashin who obtained this title.

## CHAPTER VII.

### MAKHDUM SHEIKH SAYYAD ABDUL QADIR II, GILANI OF UCH.

Makhdum Sheikh Sayyad Abdul Qadir II.

Makhdum Sheikh Sayyad Abdul Qadir II (the successor of his father's shrine) was one of the foremost erudites of the time, and led his life free from the trammels of worldly affairs and passed his life as an ascetic. The Sultan of Delhi implored him to see him (Sultan) at Delhi but he refused the invitation and wrote in reply the two following couplets :—

بہج باب ازین باب رونے کشتن نیست  
 ہر آنجہ بر سر مامی رود مبارکباد  
 کسے کہ خلعت سلطان عشق پوشیدہ  
 بجلہ ہاے بہشتی کجا شود دل شاد

His answer to the King of Delhi.

"There is no door whereto to turn one's attention, whatever passes on us is welcome : who is clad in the costume of love is hardly consoled with the costly and silky dresses of Paradise." (See book Akhbar-ul-Akhyar). He never went in person, but the Emperor came to see him.

His miracles.

Much is said of his miracles in various books which need not be mention here for the narrative would become too lengthy. It may suffice to say that when once a sweet voiced singer joined his majlis

(meeting), he scolded the singer by saying that he should go off, get his head shaved, and his harp broken, and repent. This remonstrance was ineffectual on the minstrel, but it cut to the quick the heart of a noble of Delhi who was then present. On hearing these words he got up, had his head shaved and exchanged his costly costumes for a beggar's rags he dispensed with for good all the pomp and show of his previous princely conduct and repented in his majlis. The saint so concentrated his attention on the new convert as to elicit sharp cries of remorse from him. On enquiry it turned out that the convert's brother, who was a ruler at Gujrat, had just breathed his last and people were taking off his coffin, that is to say, the said Makhdum's attention for a few minutes enabled the said ruler to discover all what was happening at far off Gujrat. (See book Baharussarair).

Many Muslim writers have given accounts of this Makhdum. Prince Dara Shakhoh, son of Shah Jahan, Emperor of India, spoke very highly of this Makhdum in his book Safinatulaulia and declared him to be one of the greatest of Indian saints.

Prince Dara Shakhoh's book.

The said Makhdum died at the age of 78 in 940 A. H. and was buried by the side of his father at Uch. He left seven sons:—1. Makhdum Sheikh Sayyad Abdul Razzaq ; 2. Sayyad Fatuhumulk ; 3. Sayyau Jalal ; 4. Sayyad Hussain ; 5. Sayyad Jafir ; 6. Sayyad Hassan ; and 7. Sayyad Zainulabdin. The eldest succeeded to the Gadi at Uch.

His death & sons

## CHAPTER VIII.

MAKHDUM SHEIKH SAYYAD ABDUL  
RAZZQ—MAKHDUM SHEIKH SAYYAD  
HAMID JAHAN BAKSH I.

Makhdum Sheikh Sayyad Abdul Razzaq (the successor of his father's shrine) was an authentic erudite and saint of the time. Rulers of Nagaur and other

Makhdum Sheikh Sayyad Abdul Razzaq and his sons.

parts of India had much belief in his sanctity. He breathed his last at Uch on the 5th Jamdiulakhir 942 A. H. and was buried by the side of his grandfather. He left three sons :—(1) Makhdum Sheikh Sayyad Hamid Jahan Bakhsh, (2) Sayyad Ghulam, Ali, (3) Sayyad Sharif.

Makhdum Sheikh  
Sayyad Hamid  
Jahan Bakhsh I.

Makhdum Sheikh Sayyad Hamid Jahan Bakhsh, the eldest son of Makhdum Sheikh Sayyad Abdul Razzaq, succeeded his father as the Sajjada Nashin. He was one of the greatest learned and sainted men of his time. He was a very generous & cultured man. He showed many miracles (see books Islamia Qadiria).

Hamayun,  
Emperor of Delhi.

Nasir-ud-Din Hamayun, Emperor of Delhi, came to him at Uch and secured once more the reign of India through the effect of his prayers, and the saint gave him a silken turban to be worn on the head (see book Bahrussarair). He was a great expounder of the faith.

Sayyad Sher  
Shah and Sayyad  
Daud.

Sayyad Sher Shah of Multan (whose tomb is situated in village Sher Shah of Multan District and Sheikh Sayyad Daud Kirmani, whose tomb is in village Shergarh of Montgomery District, were Makhdum Sheikh Sayyad Hamid Jahan Bakhsh's disciples and caliphs.

Sayyad Moham-  
mad Ghaus of  
Satghara.

Sayyad Mohamammad Ghaus, the son Sayyad Zainulabdin, and grand-son of Makhdum Sheikh Sayyad Abdul Qadir II, a cosojourner of Makhdum Sheikh Sayyad Hamid Jahan Bakhsh, took up residence for some bad feeling at village Satghara in Montgomery District and breathed his last at the age of 55 on Saturday the 5th Shawal 959 A. H. He was buried at Satghara and a splendid tomb was raised over his remains, and his descendants are still there.

Makhdum Hamid  
Jahan Bakhsh's  
death and sons.

Makhdum Sheikh Sayyad Hamid Jahan Bakhsh breathed his last at Uch in 978 A. H. and was buried there along with his grand-father. He left two sons :—1, Sheikh Sayyad Abdul Qadir ; 2, Makhdum Sheikh Sayyad Abul Hassan Jamal-ud-Din Musa. The latter succeeded to the holy-shrine of his father at Uchi.

## CHAPTER IX.

MAKHDUM SHEIKH SAYYAD JAMAL-UD-DIN.  
ALIAS PIR MUSA PAK SHAHID, OF MULTAN.

Now the history of that well-known and high famed saint is related, with whose reputation the whole of India is resounding and who is known in the Central Asia by his ancestral epithet "Pir Piran" that is Makhdum Sheikh Sayyad Jamal-ud-Din Musa, the younger son of Makhdum Sheikh Sayyad Hamid Jahan Bakhsh Gilani of Uch. Though young, his father in his life time selected him for the Tauliyat (guardianship) of the holy Dargah (shrine) and he became the successor. He was undoubtedly one of the greatest saints and leading men of letters and his some writing are at hand. As the Makhdum is descended from the well known Sheikh of earth and skies, Sheikh Mohy-ud-Din Sayyad Abdul Qadar Jilani of Bagdad, so the Muslims call him also as "Pir Piran" (great Pir) and the place, including his auspicious Shrine at Multan, goes by the name of "Darbar Pir Piran."

Hazrat Pir Musa  
Pak Shahid of  
Multan.

This is a nice and good looking tomb (Darbar Pir Sahib) to the North whereof is a splendid mosque of dried bricks, to the west of it is the shrine of Nawab Sayyad Yahya Gilani where his son sleeps the eternal sleep.

The Mosque and  
Nawab Sayyad  
Yahya's tomb.

In India his spiritual teachings gained disciples in Bengal. Sheikh Abdul Haqq, Mohaddis (narrator of Hadis), of Delhi, became his disciple in Shawal 985 A. H., and the latter's tomb is too well known in Delhi to be mentioned here. This Sheikh says that when the said Pir Sahib came to Multan from Uch, most of the Hindus of Multan after seeing his accomplishments and miracles embraced Islam of their own accord, especially bracelet-makers, Khojas, dyers, and Arains who are still to be found there.

Sheikh Abdul  
Haqq of Delhi.

Inhabitants of Multan, both Hindus and Muslims, have great faith in him and hundreds of them daily pay a visit to the shrine. There is a weekly fair (mela) every Thursday evening, and people come

The weekly fair.

in thousands. The offerings are large, but so are the expenses of the Langar-i-Khaukah, or charitable kitchen. It is fully discussed in the History of Multan edited by Lala Hukam Chaud, Revenue Assistant.

This family and its influence.

In Northern India this is the only shrine where Sunni Muslims are prepared to sacrifice their lives and they look upon the family of this shrine as their leader and prefer this family to others, as rulers and kings of the past showed great reverence thereto and bestowed Jagirs and pensions of hundreds & thousands of rupees in addition to conferment of civil and criminal powers. They elevated some of the members of this family to the post of Governors, even at present this family is held in especial esteem throughout the whole province, and Muslims of Afghan frontier, Sardars of Afghanistan, Baluchistan, Sindh and Npper India have a sort of religious faith in this religious family.

The Makhdum of this family and the visitors of this shrine.

His Highness the Nawab of Bahawalpur always writes to the most influential Makhdum of this family an "Ariza" instead of a letter, as the Sajjada Nashin has got such 'arizas', and many Raises and nobles come with great ardour and fervour to see the Makhdum of this noble family at the Darbar Pir Piran, e. g., His Highness the Khan of Kalat, His Highness the Nawab of Bahawalpur, and H. M. the Amir of Kokan (Turkistan in Central Asia). After the Afghan and Mughal Kings of Dehli the British Government has been viewing this family out of all Muslim families with great respect and esteem. Accordingly His Highness Maharaja Mohindra Singh of Patiala, Mr Brandreth, late Commissioner of Multan, Their Honours the Lieutenant Governors of the Punjab and other high European officials every now and then come to the Darbar Pir Piran Sahib

Refer to the New Edition of the Punjab Chiefs Vol. II.

Major H Edwardes and a Parwana.

In the Multan wars this family was saved by Major Herbert Edwardes from attack and plunder, and he wrote to the army a Parwana that "the inhabitants of this house (Darbar Pir Sahib) are friends and

friends and entitled to the protection of every British Soldier," and he posted the Imperial guard to watch the sacred shrine of Darbar Pir Sahib.

Again, Sir John Lawrence, Chief Commissioner of the Punjab, awarded Rs. 300 and a Sannad in recognition of the services rendered in the Mutiny of 1857.

Sir J. Lawrence  
and reward for  
Mutiny Services.

Sir Charles Roe has after a searching enquiry mentioned this family in his Gazetteer as the highest Muslim family here and the foremost one as regards pedigree, fame, and respect. And this family has continued to be one of the most loyal and law-abiding families of the Government. The services rendered to the Government will be enumerated at their proper places. The Government has encouraged the family by granting them Jagirs and Sannads.

Sir Charles Roe  
and the Multan  
Gazetteer.

The holy saint (Pir Musa Pak Shahid) always busied himself in devotion. In those days a large number of robbers appeared in the country in consequence of the bad rule of the Kings of the time. Once a number of robbers besieged a village of the disciples of Pir Sahib. On hearing this news the Pir Sahib said "Now the time of my death has arrived," and riding an elephant pursued the robbers and put them to flight. But one of the robbers named Sultan (a Langah) killed Pir Sahib, on the 22nd of Shaban 1010 A. H. or 1592 A. D. when the Pir Sahib was 58 years old; since then he is known among the public as Pir Musa Pak Shahid.

The Martyrdom  
of Pir Musa Pak  
Shahid.

One of his well known miracles is that when he was buried at Uch within the tomb of his grandfather, his elder son, Makhdum Sheikh Sayyad Hamid Ganj Bakhsh, who on his martyrdom succeeded to the shrine of his grandfather, was mysteriously spoken to by his grandfather that it was not proper that the Qutub-i-Zaman (great Pir, i. e., Pir Musa Pak Shahid) should be buried under his feet, but that he should be buried somewhere else. Accordingly his body was removed, first to the village of Manga Hatti (some 15 miles from Multan) and fifteen years afterwards to Multan (i. e. in 1025 A. H.). The

Pir Musa Pak  
Shahid's miracle.

body (of Pir Musa Pak Shahid) was not decomposed at all, and was brought in sitting on a horse. When the body in this startling posture passed the "Sultani Gate," it was renamed 'Pak Gate' known till now.

The Makhdum's son and the Gadi of Uch.

When Pir Musa Pak Shahid entered Multan with his sons, his elder son, Makhdum Sheikh Sayyad Hamid Ganj Bakhsh II, who after his martyrdom had succeeded to the sacred Gadi at Uch, made over the Gadi to his uncle Sheikh Sayyad Abdul Qadir, whose descendants are even now the Sajjada Nashins at Uch.

Pir Musa Pak Shahid's tomb and his sons.

At Multan Pir Musa Pak Shahid was buried in a nice and well looking tomb. He left four sons, (1) Makhdum Sheikh Hamid Ganj Bakhsh II alias Sayyad Faizullah, who succeeded his father; (2) Sheikh Sayyad Jan Muhammad of Delhi, who was buried at Delhi; (3) Sheikh Sayyad Isa, who was buried near the Haram Gate in a somewhat conspicuous tomb; (4) Nawab Sayyad Yahya, whose tomb is situated between the Pak and Haram Gates, and who was the Governor of Multan Province on behalf of the Emperor of Delhi. As he was very gracious, he was known in the public as "gracious Nawab."

## CHAPTER X.

### MAKHDUM SHEIKH SAYYAD HAMID GANJ BAKHSH II. AND NAWAB SAYYAD MUSA PAK DIN.

Makhdum Sheikh Sayyad Hamid Ganj Bakhsh II and his sons.

Makhdum Sheikh Sayyad Hamid Ganj Bakhsh II, succeeded to the Gadi of his father Pir Musa Pak Shahid who had no equal in his time. He was one of the best text and tradition expounders and was well versed in the knowledge of Theosophy. He passed his life in teaching religious books and had four sons:— (1) Makhdum Sheikh Fateh Ali alias Nawab Sayyad Musa Pak Din ; (2) Sheikh Sayyad Jan Ali ; (3) Sheikh Sayyad Yar Ali ; (4) Sheikh Sayyad Dost Ali.

The 2nd, and 3rd died in childhood. The 1st, Makhdum Sheikh Fateh Ali alias Nawab Sayyad Musa Pak Din, succeeded to the Gadi of his father and grandfather.

During the reign of Emperor Shah Jahan, of Dehli, Nawab Syed Musa Pak Din was appointed Governor of the Multan Province, as shown by the Imperial Sannad, dated Shaban 1068 A. H. He exhibited so many miraculous things that he converted into his believers austere men like the well-known Emperor Aurangzeb and his far-famed General Mir Jumla despite the fact that the Nawab prepared for war against Aurangzeb on behalf of Prince Dara Shakoh, son of Shah Jahan, and then he spoke harsh words to Aurangzeb in his face.

Nawab Sayyad Musa Pak Din's appointment and influence.

His miracles are numerous. One day while he was sitting he heaved a deep sigh and said "Sorry" one man ventured to ask the reason of that deep sigh and utterance of the word "Sorry". The reply was that Dara Shakoh, the eldest prince, has been defeated by his brother. Consequently when information of the battle of Agra was received, the time described was the same as told by the Nawab (see book Bahrussarair)

His miracles.

He breathed his last on Monday the 23rd. of Jumadiussani 1073 A. H. and was buried in the present Khanqah (tomb) of his grandfather. He had three sons :—(1) Makhdum Sheikh Abdul Qadir III, alias Syed Najib-ud-Din; (2) Sayyad Hamid; (3) Sayyad Hussain. The 3rd died in the presence of his father. On the death of the Nawab his eldest son, Makhdum Sheikh Abdul Qadir III, succeeded to his shrine.

His death and his sons.

## CHAPTER XI.

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**MAKHDUM SHEIKH ABDUL QADIR III—  
MAKHDUM SHEIKH ABUL HASSAN  
MUHAMMAD GHAUS II—MAKHDUM  
SHEIKH HAMID GANJ BAKASH  
III—MAKHDUM SHEIKH  
ABDUL QADIR IV.**

**M a k h d u m  
Sheikh Abdul  
Qadir III, his  
funeral, and suc-  
cessor.**

Makhdum Sheikh Abdul Qadir III, alias Sayyad Naji b-ud- Din (who was born on Monday the 12th Ziqad 1026 A. H.) was a great learned and an accomplished man of letters. He passed his life in teaching religious books. The King of Dehli conferred on him and his family many Jagirs and cash pensions. His nephew Sayyad Abdul Razzaq Khan was made Nawab, for the above-named Sajjada Nashin did not accept the offer of Nawabi. The Makhdum's funeral was followed by more than one hundred thousand Muslims. On his death he was succeeded by his grandson Makhdum Sheikh Abul Hassan Muhammad Ghaus II alias Sayyad Jamal-ud-Din son of Sayyad Muhammad Ismail, who had died in the lifetime of his father.

**M a k h d u m  
Sheikh Muham-  
mad Ghaus II, his  
death sons, and the  
Kings of Dehli.**

Makhdum Sheikh Abul Hassan Muhammad Ghaus II, (who was born on Monday the 29th Jamadiulawal 1068 A. H.) was an illustrious erudite and an accomplished Sheikh. Sultan Muhammad Shah and Shah Alam, Kings of Dehli, awarded him 50,000 dirams (Rs. 12,500) in cash and bestowed on him numerous Jagirs, gifts and cash pensions (as shown by Sannads). He had three sons :—(1) Sayyad Fateh Muhammad Shah; (2) Sayyad Din Muhammad Shah; (3) Sayyad Gul Muhammad Shah. The 1st died in the life-time of his father, therefore the 2nd succeeded to the Gadi of his father, and obtained the title of Makhdum Sheikh Hamid Ganj Bakhsb III.

**M a k h d u m  
Sheikh Hamid  
Ganj Bakhsb III,  
his sons, and the  
Governor of  
Multan.**

Makhdum Sheikh Hamid Ganj Bakhsb III alias Sayyad Din Muhammad Shah, was an accomplished saint of his time and his words tallied with his actions. Nawab Shuja Khan, Governor of Multan, had much faith in him and

bestowed on him numerous Jagirs and villages and gave the hand of his daughter to one of the Makhdum's family. Hindus and Muslims looked upon him as their chief. He had two sons:— (1) Sayyad Kamal-ud-din Shah; (2) Sayyad Jamal-ud-din Shah. The 1st died in presence of his father, therefore Sayyad Jamal-ud-din Shah, alias Makhdum Sheikh Abdul Qadir IV, succeeded to the Gadi on his father's death.

Makhdum Sheikh Abdul Qadir IV, alias Sayyad Jamal-ud-din, was an accomplished man of letters. Nawab Muhammad Muzaffar Khan, Governor of Multan Province, was a staunch believer in him. He died in 1813 and was buried in the present tomb. He left 3 sons:—(1) Makhdum Sheikh Muhammad Ghaus III, alias Sayyad Sadrud Din Shah; (2) Sayyad Ahmad Shah, and (3) Sayyad Muhammad Shah. The first succeeded to the Gadi.

Makhdum  
Sheikh Abdul  
Qadir IV, and his  
sons.

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## CHAPTER XII.

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### MAKHDUM SHEIKH MUHAMMAD GHAUS III— MAKHDUM SHEIKH HAMID GANJ BAKHS IV—MAKHDUM SHEIKH ABDUL QADIR V.

Makhdum Sheikh Muhammad Ghaus III, alias Sayyad Sadr-ud-din Shah was looked upon by the Sunni Muslims as their spiritual guide and religious leader. Shah Shuja Durrani, King of Kabul, and Maharaja Ranjit Singh, of the Punjab, had much faith in him. The former always used to write an 'Ariza' and in addition to giving him lucrative Jagirs he awarded one thousand rupees in cash. (The present Sajjada Nashin has got a Sannad to that effect). It is dated Shawwal of 1249

Makhdum  
Sheikh Muham-  
mad Gaus III.

A H. Maharaja Ranjit Singh, though a non-Muslim, made present of Jagirs, Rs. 250 in cash, and a beautiful black horse on the 7th Besakh Sambat 1889 (Sannad thereof has been preserved).

His services during the various battles of Multan.

In the various battles of Multan the said Makh-dum prevailed upon the Frontier Sardars (his followers) not to go against Government and rendered valuable political and military services to the British Government and Major Herbert Edwardes, Commanding Officer of British troops, and other English officers thanked him for the same with all their heart and conferred many Sannads, and the Jagirs given to him formerly were preserved in his family. He also remained a very loyal and well wishing Rais towards the Government, and thought himself in duty bound to help the Government on every occasion. In recognition of these sacrifices the English rulers were thankful to him.

The Makh-dum's death and his sons

The Hindus of Multan closed their shops the day he breathed his last and the whole city of Multan went into deep mourning. His death took place in 1853. He left three sons — (1) Makh-dum Sheikh Hamid Ganj Bakhsh IV, alias Pir Sayyad Nur Shah; (2) Sayyad Ghaus Bakhsh, (3) Sayyad Mohsin Shah. The 1st succeeded to the Gadi of his father.

Makh-dum Pir Nur Shah and his influence.

Makh-dum Sheikh Hamid Ganj Bakhsh IV alias Pir Sayyad Nur Shah was a great man of letters and a good saint like his forefathers. He was considered to be the leader of Hindus and Muslims who were proud of calling him their religious and spiritual leader. Owing to the press of the crowd his horse had much difficulty to make way through. His Highness the Nawab of Bahawalpur and the Nawabs of Derajat had much faith in him and paid occasionally visits to his residence at Darbar Pir Sahib.

His services during the Mutiny of 1857, his death, and sons.

He was much attached to the British Government and rendered valuable political and military services to the Government during the battles of Multan and took the leading part in quelling the disturbance at Multan during the Mutiny of 1857.

He got the Frontier Sardars (his disciples) to help the British Government and in recognition of these inestimable services he was granted Sannads by the Honorable Chief Commissioner of the Punjab and other British officers. He left three sons:— (1) Makhdum Sheikh Abdul Qadir V, alias Pir Sayyad Wilayat Shah, (2) Sayyad Shadi Shah, (3) Sayyad Pir Shah. The 1st succeeded to the shrine of his father in 1868.

Makhdum Sheikh Abdul Qadir V, alias Pir Sayyad Wilayat Shah was as popular among the Hindus and Muslims of Multan as he was influential with the Government to which he rendered valuable services. In the Mutiny of 1857 he suppressed the rising with great daring and valiance and impressed the people with the influence of the British Raj.

Makhdum Pir Wilayat Shah.

He helped the Government in the battle of "Jalli" (Montgomery District) with a force of 300 men which he commanded himself. In the battle of Kabul he prevailed upon the frontier chiefs (his followers) to help the Government. The Government was always well pleased with him and in letter No. 256 of 11th February 1876 admitted him to be the chief of all Gilani (Chief of Gilani) Sayyads of the Multan Division, and appointed him an Honorary Magistrate for the 1st time (*vide* Sannad of 1st January 1877).

His services in the battles of Kabul and Jalli.

The Mohammedans looked upon him with great reverence as their religious leader and chief, and Muslims of Northern India as well had much faith in him. His Majesty the Amir of Kokan (Turkistan), Highness, the Khan of Kallat, the Maharaja of Patiala, the Nawab of Bahawalpur, the Raja of Faridkot, His Excellency the Governor of Bombay, Mr. A. Brandreth, Commissioner, Multan Division, and Sir Charles Roe, Settlement Officer, Multan, visited Darbar Pir Sahib in his time.

The Makhdum's influence and the visitors of the Shrine.

Mr. A. Brandreth, Commissioner, Multan Circle, used to say that there are other Makhdums, too, in Multan, but you are the Pir (saint) and always addressed him as Pir Wilayat Shah. His miracles are well known to the Public.

Mr. Brandreth and the Makhdum

His death and sons.

He breathed his last on Monday the 30th June 1878. On the day of his death the Hindus and Muslims of Multan closed their shops in mourning and his death caused much grief to every citizen so much so, that Colonel M. Lang, Deputy Commissioner of Multan, gave a holiday to the offices. He left three sons :—(1) Makhdum Sheikh Sayyad Muhammad Ghāus IV, alias Makhdum Pir Sadr-ud-Din Shah, (2) Sayyad Sher Shah, (3) Sayyad Rajan Shah.

The ceremony of Dastar Bandi.

On his death, in accordance with the time-honoured usage, the turban of Sajjadgi was worn by his eldest son Makhdum Sheikh Muhammad Ghāus IV alias Pir Sayyad Sadr-ud-Din Shah, and on this auspicious occasion Colonel Green, Commissioner of Multan, was to join the ceremony as a representative of Government but he was prevented from doing so by indisposition but deputed on his behalf Colonel M. Lang, Deputy Commissioner, Multan, Mr. Harris, R. B. Lala Hukam Chand, and Lala Sham Das, Extra Assistant Commissioners, to join the ceremony of 'Dastar Bandi' (turban).

## CHAPTER XIII

### MAKHDUM SHEIKH SAYYAD MUHAMMAD GHAUS IV ALIAS PIR SADR-UD-DIN SHAH GILANI,

The present Sajjada Nashin.

Makhdum Sheikh Sayyad Muhammad Ghāus IV alias Makhdum Pir Sadr-ud-Din Shah (the present Sajjada Nashin) succeeded to the shrine of his father in 1878 at the age of ten. The Government put him on the list of Provincial Darbaris in place of his lamented father, and showed every favour towards him. He is always ready to serve the Government with his life and property (like his ancestors).

He discharged with great credit the offices of an "Non-official Visitor" to the District Jail, Multan, for four years. He assisted on the occasion of the Tazia procession in 1907, for which Mr. A. Langley, Deputy Commissioner, Multan, thanked him in writing. He assisted to his utmost in alleviating the troubles of famine-stricken people in 1908, for which the Commissioner of Multan thanked him in writing. In the same year he was appointed a member of the Punjab Chiefs' Association.

His services and appointments.

The Muslims of Multan look upon him as their religious leader. He is held in great reverence and esteem by the Public and rulers of the time on account of his being a Sajjada Nashin (custodian) of a holy shrine and member of a noble family.

His influence.

He is an ascetic of unassuming sanctity and a saint of the time. His spiritual influence has gained wide ground and his followers are to be found not only in the Punjab and Sindh but in Afghanistan as well. The Afghans come every winter to pay him their respects.

His followers.

As narrated above, English rulers and Indian nobles occasionally come to visit this holy shrine. His Honour Sir Charles Rivaz, K. C. S. I., I. C. S., late Lieutenant-Governor of the Punjab and its Dependencies, accompanied by His personal staff, the Commissioner and the Deputy Commissioner visited the shrine in 1906. His Honour Sir Louis Dane, K. C. I. E., C. S. I., I. C. S., Lieutenant-Governor of the Punjab, accompanied by Miss Dane, his personal staff, and Mr. H. J. Maynard, Commissioner of Multan, paid a visit to the Dargah Shrine in January 1910. Sir Authur Reid K. C. S. I., Chief Judge, Chief Court, Punjab, with Lady Reid, pay a visit to the Dargah in the same month.

Visitors of the shrine.

His second brother Sayyad Sher Shah (who was two years at the Aitchison College) is a Munsiff in the Punjab. He is also a candidate for the post of

The Makhdum's brothers.

Extra Assistant Commissioner. The Makhdum's youngest brother Sayyad Rajan Shah is a Municipal Commissioner at Multan.

The Makhdum's  
sons.

He has four sons:—(1) Sayyad Yasin Shah, who studied privately, (2) Sayyad Ghulam Mustafa Shah, who passed the Diploma Examination from the Aitchison Chiefs' College, Lahore, in 1909, standing second among the Lahore candidates. (3) Sayyad Muhammad Mukhtar Hussain Shah, who is studying in the Government High School, Multan, and (4) Sayyad Ghulam Muhammad Raza Shah, in the Punjab Chief's College, Lahore.

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# Genealogical-table of the Gilani Sayyads of Multan :—

ABD MANNAF

Hashim.

Amir Abdul Muttalib.

