

GILANI SAYYADS

EDITED BY:

SYED ZAIN-UL-ABDIN SHAH GILANI

Translated into English by:

Makhdoom Syed Ghulam Mustafa Shah Gilani

RESEARCH & MARGINAL NOTES BY:

M. Sibtain Raza Gilani

Darbar Pir-e-Piran, Multan - Pakistan

IN THE NAME OF ALLAH THE BENEFICIENT AND THE MOST MERCIFUL

O MY LORD! WITH THY DIVINE GRACE, FAMILIAR BEAUTY, BLESSINGS ON SAINTS, CLOSENESS TO THY CLOSE ONES, ATTACHMENT WITH THY SEEKERS AND BY THINE LOVE WITH THOSE WHO LOVETH THOU, IT IS MY HUMBLE APPEAL, ENLIGHTEN MY HEART WITH THE LIGHT OF THY KNOWLEDGE AND ACKNOWLEDGEMENT. BE MYSELF TO BE AMONGST THOSE WHO ARE CLOSE TO THOU, SO THAT I MIGHT DIVE DEEP EASILY INTO THE OCEANS OF THY AWARENESS AND THEREBY I SHALL BE ABLE TO PICK THE PEARLS OF THY SECRETS AND HIDDEN TRUTHS, O ALLAH! BLESS US WITH THE SCENE OF THY GORGEOUSNESS, AND THE MEETING IN SECLUSION, AND LET US BE COUNTED AMONGST THY SAINTS.

O ALLAH! DETACH OUR HEARTS OF WORLDY LOVE, AND ENABLE OUR EYES TO SEE OUR SINS AND INADEQUACIES.

O ALLAH! BE OUR APPEARANCE A MODEL OF THY OBEDIENCE, AND INENRSELF TO BE FILLED WITH THY FRIGHT, AND BE OUR HEARTS DECORATED WITH THY WAKEFULNESS.

O ALLAH! LET THERE BE MEANINGLESS IN OUR EYES, AND THY WRATH TO BE GREAT IN OUR HEARTS.

O MY LORD! YOU ARE THE LORD, AND I AM THY SLAVE AND A SLAVE ALWAYS CALLS HIS LORD. O MY LORD! THOU, ARE A KING, AND I AM THY SUBJECT, THOU ART REVENED AND I AM LOW. THOU ART GIVER AND I AM NEEDY. THOU ART IMMORTAL AND I AM MORTAL. THOU ART FORGIVER AND I AM SINNER, THOU ART HIGH AND I AM COWER, BE MERCIFUL, I AM THE WRONG-DOER. THOU ART FORGIVER AND I AM OFFENDER. THOU ART CREATOR AND I AM THY CREATURE. THOU ART ALL OMNIPOTENT AND I AM THE WEAKEST.

THOU ART BLESSER, I AM THE ASKER, THOU GIVETH AND I AM THE ONE WHO IS THE TAKER. WHO ELSE IS THE MOST DESERVING WHOM I SHALL COMPLAIN TO, EVEN MAKE A REQUEST TO AND SPREAD HANDS BEFORE, CALL, AFFIX MY HOPE WITH, AS THOU ART THE KINDEST.

O MY LORD! HOW MANY SINNERS HAVE THOU FORGIVEN AND STILL HOW MANY EVIL DOERS HAVE THOU OVERLOOKED.

SO! O MY LORD! FORGIVE ME, AND AS A SHOWER OF THY BLISS OVERLOOK MY DEEDS AND THUS FORGIVE ME..... FORGIVE ME..... FORGIVE ME.....!

(Syed Musa Pak Shaheed Gilani)

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Preface:

THE GILANIS

By: M. SIBTAIN RAZA GILANI

Allah Subhana hoo Says "O Mankind we have created you from male & female in the forms of different nations and families for identification and the dearest to Almighty Allah among you will be those who will be highly pious". (1).

In a Hadith Sharif it has been said by the Holy Prophet Muhammad (S.A.W) that "I am the highly best as myself and families as Allah Subhana hoo has born me from the best clan, the best tribe and the best family of Creation".(2).

The Holy Prophet Muhammad (S.A.W) also said that "Allah Subhanhoo choosed Hazrat Ismail (A.S) from generation of Hazrat Ibrahim (A.S), then from Ismail (A.S) choosed Kananh and from kananah the Quraish, then from Quraish, selected Banno Hashim and from Banno Hashim, I have been chosen" (3)

The Forefathers of Holy Prophet Muhammad (SAW), Hazrat Hashim is the descendant of Hazrat Ismail (A.S), son of Hazrat Ibrahim (A.S). He was chief of family and famous for serving the pilgrims of Hajj-e-Kabbah with an open lunch with "Sareed" special Arabian dish.

Hazrat Abdul Matalib was his successor, being a Custodian, he re-opened the well of Zam Zam - water flew with stucking of feets of Hazrat Ismail (A.S) which was later on closed by Umro. Hazrat Abdullah was the loving son of Hazrat Abdul Matalib and was saved from life scarify and married with Hazrat Sayeda Aamnah as they were chosen by Almighty Allah as the Honourable parents of Holy Prophet Muhammad (S.A.W) (4).

But, on the occasion of Hajja-tul-Wida regarding Unity, Brotherhood, Equality, and Taqwa, the Last Holy Prophet of Allah Subhanahoo said:

"Today, Allah has completed your religion for you. All values of the Jahilia I have trampled underfoot. No Arab has superiority over the non-Arab or a white over the Black. Among you only he is first in the eyes of Allah who is first in piety and Godfearingness (Taqwa). I am leaving the *Quran* and *Sunnah* among you. As long as you act upon them you will not go astray".

HOLY PROPHET (PBUH) FAMILY

An Ummayyad once said to Hazrat Imam Hassan: "You are called the son of the Prophet Muhammad (SAW), whereas you are the son of Ali (K.W): He replied, "Allah has called us the offspring of the Holy Prophet. Consider the ayah-e-mubahila:" "Thus (O Prophet) say, "Call your sons and we shall call our sons". At

that time who was sons of the Prophet but us? ". Imam Hassan and Imam Hussain (5)

In Tafseer Usmani it has been mentioned that the Holy Prophet Muhammad (SAW) accompanied with Hazrat Hassan, Hazrat Hussain, Hazrat Syeda Fatima and Hazrat Ali (K.W) arrived for Mobahila in compliance with the order of Allah Subhanahoo to Prophet (SAW) that :

" Say' "Come let us gather our sons and your sons, our women and your women, ourself and your self". (6)

Hazrat Imam Hassan and Hazrat Imam Hussain Syed-e-Shabab-e- Ahlil Jannah were born of Hazrat Fatima-tuz-Zahra Syeda-un-Nisa; the daughter of the Prophet Hazrat Muhammad (SAW) and the wife of Hazrat Ali (K.W) Syed dun fe al dunya wa al aakhrat to whom Prophet Hazrat Muhammad (SAW) said that visiting of Ali's face is prayer (Bukhari). Syedna Ali (KW) is entrance of knowledge and Imam-e-Willayah.

SHAIKH SYED ABDUL QADIR JILANI

The Willayah continued with the Holy Syed family. The son of Hazrat Imam Hassan, Hazrat Syed Hassan Musanya was got married to Hazrat Fatima daughter of Hazrat Imam Hussain who gave birth to Syed Abdullah Al Mehaz-the Hassani-ul-Hussaini Syed. In the Off spring, Hazrat Al Syed Al Shaikh Abdul Qadir Al Hassani-ul-Hussaini Al Jilani born, the trustee of the Willayah as "Qadami Hazahi Ala Raqabat-e-Kull-e-waliul-lah-e"; that his way is the best and accepted by all.

The genealogy of Shaikh Abdul Qadir Jilani on his paternal side links as: Hazrat Abdul Qadir Jilani S/O Al Syed Abi Saleh Musa Jangi Dost = Al Syed Abdullah Salis = Al Syed Yahya Zahid = Al Syed Muhammad Abdin Roomi = Al Syed Dawood Ameer = Al Syed Musa Sani = Al Syed Abdullah Sani = Al Syed Musa Aljon = Al Syed Abdullah Al Mahz = Al Syed Hassan Musanya = Al Syed Imam Hassan S/O Hazrat Ali Murtaza (KW) (7). The genealogy on his maternal side is in this way: Al Syed Shaikh Abdul Qadir Jilani S/O Umm-ul-Khair Fatima d/o Al Sayed Abdullah Somaee = Al Syed Abi Jamal-ud-Din Muhammad = Al Syed Mahmood= Al Syed Abi al Ata Abdullh = Al Syed Kamal-ud-Din Easa = Al Syed Muhammad Al Jawwad = Al Syed Al Imam Ali Raza = Al Syed Al Imam Musa Al kazim = Al Syed Imam Jaffar-al-Saadiq = Al Syed Al Imam Muhammad Baqir = Al Syed Al Imam Ali Zain-ul-Abideen = Al Syed Al Imam Hussain S/O Ali Ibn Abi Taalib (KW) (8).

In the degenerate period of Islam Hazrat Shaikh Abdul Qadir Jilani delivered very effective & impressive sermons that:

"The walls of the religion of the Holy Prophet Muhammad (SAW) are falling one after the other and its foundations are falling apart. O, people of the world, let us give strength to what has fallen re-construct what has been demolished. This can not be accomplished by one individual; all must act collectively. O Sun, o moon, o day come all."

The Qadiri Sufi order has the affiliation with Hazrat Shaikh Abdul Qadir Jilani. The Qadiri order links with Holy Prophet (SAW) through Hazrat Ali (K.W) in this way; Hazrat Shaikh Abdul Qadir Jilani = Shaikh Mubarak Mukhzumi = Shaikh Ali Al

Hankari = Shaikh Muhammad Tartusi = Shaikh Abdul Wahad = Shaikh Abu Baker Shabli = Shaikh Junaid Baghdadi = Shaikh Sari Saqati = Shaikh Maroof Karkhi = Shaikh Dauad Taiy = Shaikh Habib Ajami = Shaikh Hasan Basari (= Imam Hassan) = Hazrat Ali K.W. = Hazrat Muhammad Salallah Wa Al Wasalm.

Further more Shaikh Maroof Karkhi was a devotee of Hazrat Imam Raza = Imam Musa Kazim = Imam Jafar Sadiq = Imam Muhammad Baqir = Imam Zain-ul-Abdin = Syedna Imam Hussain = Syedna Imam Hassan = Syedna Ali K.W = Hazrat Muhammad S.A.W. (9)

Hazrat Shaikh Abdul Qadir Jilani gave the understanding of Wahadat-ul-Wajood, Hazrat Jilani says:

“He is found in every thing, but is Him-self free from time & space. He is present in every thing but is not part of it.”

MULTAN & UCH SHARIF

Multan is the oldest living city of world and has rich religious, educational & cultural civilization. Muhammad Bin Qasim conquered Multan in 95 Hijra/713 A.D and constructed the first one Mosque here for the preaching of Islam which gave the message of peace, love and equality of humanity in the Center of “Adeeta Mandar’s” worship. The splendor of Deen Islam was initiated gradually and Multan obtained the status of Central City in Muslim India due to religion and intellectual linkage with Damascus, Baghdad and Egypt. In fourth century Hijra, Sultan Mahmood Ghazni (1030 A.D) focused on the encroachment of Karamatians. The Muslim scholars and spiritualists came from Afghanistan, Iran and Central Asia also participated in it. Hazrat Syed Saif-ud-Din Gazruni reached at Uch and settled here in 370 Hijra. He established a Khangah and “Daarul-Aloom” which was probably the first Muslim Madarsa in this area with five hundred student’s strength. In Multan, Hazrat Syed Pir Mouj Darya made a sufficient contribution in this regard and it was further enhanced on the arrival of Hazrat Shah Yousaf Guradazi during 481 Hijra. Hazrat Syed Sakhi Sarwar stationed himself near Dera Ghazi Khan and started spiritual activities. The religious and the educational activities were on peak during Sultan Nasr-ud-Din Kabacha at Multan and Uch. (1206 -1227 A.D) He established a University Al-Nasiriya at Multan whose Vice Chancellor was Allama Syed Qutab-ud-Deen Kashani Hassni. Another Madarsa Feerozia at Uch was also patronized with its Chief Qazi Minhaj-ud-Din Siraj. During this time Hazrat Baha-ud-Din Zakariya Multani (1145 – 1263 A.D) established a Shurwardia Khangah and residential Madarsa at Multan. According to Sair-ul-Aouliya, Multan was the center of Islamic knowledge in these days and the groups of scholars and intellectuals gathered here. In Ajodan (Pakpatan Sharif) Hazrat Baba Fareed-ud-Din Masood Ganj Shakar (1265 A.D) honored the Chistiya Khangah and in the surroundings of Multan Hazrat Makhdoom Abdul Rasheed Haqani established a Qadriya Khangah. Later on Hazrat Shah Shamas Sabzwari came to Multan and several tribes became Muslims. In Uch Sharif, Bukhari Saadat led the spiritual and educational activities in the seventh century Hijra to ninth century Hijra through Hazrat Makhdoom Jalal-u-Din Bokhari and later on Makhdoom Sayed Jahaniyan Jahan Gasht.

Khaleeq Ahmed Nizami writes that “the educational activities were suffered a lot on the conquest of Multan by King Al-tamash defeating Kabacha. But Prince Muhammad son of King Ghiyas-ud-Din Balban re-activated the educational assemblies in Multan. However, on the start of ruling by Langah at Multan during Lodhi’s period the scholars and the intellectuals left Multan.” (Hyat Shaikh Mohadis page 20 – 30)

According to Roud-e-Kausar, “at that time Chishtiya and Shurwardiya spiritual orders were fainted in India.” (Page 63) Therefore, to cover up the gap Makhdoom Syed Muhammad Ghaus Bandgi Gilani the descendents of Hazrat Shaikh Abdul Qadsri Jilani arrived in Multan in 864 Hijra from Halub – Allpu city of Syria in Roman Empire (Bahr ul Sarair). According to Shaikh Abdul Haq Mohadis Dehlvi, “there was staunch of intellectual and scholars in Multan as such he was renounced”. (Akhbar-ul-Akhyar) Later on he permanently settled at Uch Sharif and established the institution of Qadriya Khangah here in 887 Hijrah (Shajra-tul-Anwar), where according to Twarikh-i-Multan “new spiritual candles were required to be lightened in Uch Sharif” (Faridi Vol-II page 10). As such according to Khazina-tul-Asfia the “Qadiria order was spreaded in India through Sayed Muhammad Ghaus Gilani Halbi Uchi” (page 190).

MAKHDUM SYED MUHAMMAD GHAUS BANDGI UCHVI

In south Asia, the descendant of the Syed Gilani family is Hazrat Makhdoom Shaikh Al Syed Muhammad Ghous Bandgi Gilani of Uch Sharif. In Khazeena-tul-Asfia it has been mentioned that the “Qadiria Order” was spread over in sub-continent through Shaikh Muhammad Ghous Bandgi. He is Morus-e-Aalya-forefather of Syed Gilani family of Subcontinent. His genealogy on his paternal side links to Hazrat Shaikh Al Syed Abdul Qadir Jilani as: Hazrat Syed Muhammad Ghous Bandgi S/O Al Syed Shams-ud-Din Nasar = Al Syed Shah Meer = Al Syed Ali = Al Syed Masood = Al Syed Ahmed of Halab = Al Syed Safi-ud-Din Abdul Salam = Al Syed Saif-ud-Din Abdul Wahab S/O Al Syed Shaikh Abdul Qadir Jilani Hassni-ul-Hussaini of Baghdad Sharif (10).

DEEWAN-E-QADIRI

Hazrat Makhdoom Ghaus Bandgi was a learned spiritual intellectual and a poet. He wrote a Deewan which is also known as “Deewan-e-Qadiri”. The message of Deewan-e-Qadiri is the total attachment with Almighty Allah for self realization. Hazrat Bandgi Makhdoom says:

Mun Tun Shuddam, Tu Jaa’n Shudi, Jan Cheh Keh Jan-e-Jan Shudi

Jan Ra Yaki Janana Ei AZ Ibteda ta Inteha

(My body was completed when the soul was blown by Almighty Allah in my Skelton. Not only soul rather you became “soul of soul”. Now you are the only Ultimate Reality right from beginning to an end.)

The result of total submission is that human being always remains in the presence. Hazrat Makhdoom says:

Basharat me Rassad Her Dum ze Israr-e-Qaddar Ma ra

Bagowi Yar Mee Gardam Cheh Beeni Dar Badr Ma ra

(With the every tick of clock and at each and every moment I am collecting a message of blessing and happiness from the secrets that why are you tracing me place to place and door to door (here & there) whereas I am making "TAWAF" around my "YAR"; Almighty Allah".)

For realization a proper guidance is required as such Makhdoom Bandgi says:

Dahaan o Chashm o Zulff tu Cho 'Saad' o 'Meem' wa 'Daal' aamad

Ba Hamd-o- Lillah Keh Her Haali Samad Shud Rehbar Ma ra

(Dahan (Wahee from tongue of Holy Prophet S.A.W-Lips) Chushm (Eyes of Holy Prophet S.A.W which were focused on the Jalwa-e-Jamal of Allah Subhana-hoo in Meraj), Zulf (Hair of Holy Prophet Muhammad SAW; Wal lail); made the word Sammad, so many thanks to Almighty Allah that in every way my guide is SAMMAD; the Allah Almighty.)

Hazrat Bandgi is the true follower and the successor of Hazrat Shah Jilan as such Hazrat Makhdoom says:

Ma Bulbal bostan Qudsuem

Shahbaz Safyed duast ansuem

(I am night angle of garden of Hazrat Shaikh Abdul Qadir Jilani, the Custodian of "Aurfa") (11).

Hazrat Syed Muhammad Ghouse Bandgi Gillani was married to Syeda Fatima daughter of Hazrat Abu Fatheh Hussani Gurzani; the descendant of Hazrat Safi-ul-Din Haqani Gurzani and to whom Hazrat Makhdoom Shaikh Abdul Qadir Sani (the second) was born. His maternal side links to Hazrat Imam Hussain through Hazrat Al Syed Saif-ud-Din Gurzani in this way : Al Syed Abdul Qadir Gillani (the second) S/O Syeda Fatima D/O Syed Abdul Fatheh Gurzani successor of Al Syed Abdullah = Al Syed Abdul Qadir = Al Syed Abdul Hade = Al Syed Abdul Karim = Al Syed Abdul Latif = Al Syed Abdul Waheed = Al Syed Abdul Wahab = Al Syed Sadr-ud-Din = Al Syed Safi-ud-Din Sani = Al Syed Moeen-ud-din = Al Syed Fakhr-ud-Din Zar Bukhsh S/O Al Syed Hazrat Safi-ud-Din Haqani Gurzani Naqvi Hussaini, arrived in Uch Sharif in 370 Hijrah.(12)

SYED MUSA PAK SHAHEED MULTANI

Hazrat Al Syed Musa Pak Shaheed Gilani is the grand son of Makhdoom Syed Abdul Qadir Sani: the Shaikh-ul-Qul of Qadiria Order & Jadd-i-ala-forefather of Syed Gilani family of Multan. He is son of Al Syed Makhdoom Hamid Jahan Bukhsh S/O Al Syed Abdul Razzaq S/O Al Syed Abdul Qadir known as Makhdoom Sani (the Second) being the true descendant of Al Shaikh Syed Abdul Qadir Jilani of Baghdad. (13)

The Gillani Saddat of Multan from paternal side are Hassani and by maternal genealogy they are the sons of Syeda Fatima D/O Abdul Fateh Naqvi Hussaini

Gurzani, Syeda Fatima D/O Abdullah Soamee Hussaini, Syeda Fatima D/O Syed Imam Hussain, Syeda Fatima D/O the Holy Prophet Muhammad (SAW) and Syeda Fatima D/O Asad Hashmi mother of Hazrat Ali (K.W), as such they are real Fatimi Hassani-ul-Hussaini Saadat.

TYSEER UL SHAGHLEEN

The Gilani family of Multan has a syllabus of “Qadiria Order” for opening unto self realization known as “Tayseer-ul-Shaghleen” written by Hazrat Syed Musa Pak Shaheed Gilani. (14) “Hazoori”: presence & total submission to Allah Suhanahoo and “Huab”; love for Prophet Muhammad (SAW) and creation, is the message of Harzrat Musa Pak Shaheed. He addressed his followers as Darvishs and advised them that:

“Listen, O Saint!

“Be present, reality is present in its Transcendence and Glory in the Outward and the Inward. He is witnessing every moment and every state.... Thus, O friend try and hide yourself from your eyes. Adopt the vocation which engages you with Reality and which frees from yourself.”

And

“Every Sunnah of Holy Prophet Muhammad (SAW) is like a stream which is flowing from the river of the glorious of Holy Prophet Muhammad (SAW) in the forms of various Canals for irrigating and fertilizing the land of hearts & souls to grow the Fruits & flowers of the love to produce the fragrance of faith and trust”.

The high ranking of human being is attaining realization and behaving with love, as such, Hazrat Musa Pak Shaheed advised the Darvishs that:

“Love is the seed & fruit of etiquettes and all activities of life based upon the civilized ethics”.

Hazrat Musa Pak Shaheed had a multi-dimentional personality. He was true followers of Shariah & Sunnah and being a part of the system to encourage the true Muslims, Hazrat Musa Pak Shaheed started prayers in the Dewan-e-Aam and Dewan-e-Khas with “Jammat” in the presence of king Akber as he was the Post-holder of the king as well as the spiritual leader of Qadria Order. (15).

But, he always advised his followers that:

“The “Farz Prayers” should be said with “Jammat” in the Mosque so that the blessing to follow the Sunnah may shower upon you”.

As such in Akhbar-ul Akhiyar, Shaikh Abdul Haq Mohadis Dehlvi paid high value tribute to his Murshed Syed Musa Al Gillani in these words;

“Dar Khaliq wa Khulaq Waris Hazrat Nabvi Aust”; i.e
Musa Pak is true descendant of Holy Prophet S.A.W”. (16)

JAMIA-UL-AKWAL

The major source of the generology & history of “Gilani Syeds” of South Asia is “Bahr-ul-Sarair” (Persian un-published) written by Syed Saad Ullah Rizvi who

sought the basic knowledge from the “**Jamia-ul-Akwal Wa al Asarar**” of Hazrat Musa Pak Shaheed Gilani, Persian Manuscript now unavailable. However, details from Makhdoom Syed Muhammad Ghaus Bandgi Gilani to Syed Musa Pak Shaheed from Jamia-ul-Akwal were in origin, preserved in Bahr ul Sarair. (17)

It is worth mentioning that major part of “Jama-ul-Akwal” was translated into Urdu by Maulana Manzoor Hussain Murtazavi as “Manqulat-i-Hazrat Musa Pak Shaheed” and included in “Tazkrah Shaikh-ul-Kul Syed Musa Pak Shaheed Gilani” published by Musa Pak Shaheed Chair, Bahauddin Zakariya University Multan-2011.AD.

BAHR UL SARAIR

It has also been add that according to Sharif ul Tawarykh “Bahr ul Sarair” was written by Syed Saddullah Rizvi during the custodianship of Makhdoom Muhammad Ghaus Sani (1083 to 1137 Hijrah) and Kutab Khana Gilani Multan was available for his study where as “Shajrat ul Anwar” was written after 1192 Hijrah i.e. 70 to 80 years after Bahr ul Sarair. (18)

Bahr-ul-Sarair elaborates the Gilanis Sufi Traditions, contribution and social and cultural linkage with masses and its effects in the society; in addition to Akhbar-ul-Akhyar & Zubat-ul-Asaar of Shaikh Abdul Haq Mohadis Delhvi and “Shajrat-ul-Anwar” Persian un-published by Syed Ali Asghar Gillani.

THIS BOOK

In early 19th century, the “History of Gilani family of Multan” – genealogy brief regarding Gillani Sajjada Nasheens (Custodian of Shrine) titled as Makhdoom or Shaikh was edited by Syed Zain-ul-Abdin Shah Gilani, Revenue Officer of British Indian Government. The book was translated into English version by Syed Ghulam Mustafa Shah Gilani old student of Aitcheson College Lahore during English period. Later on both the intellectuals became the commanding Leader of Pakistan’s Independence Movement. (19)

The book is originally consists of four parts. The first part relates to the Holy Prophet Muhammad (SAW) family particularly Hassani Saddat i.e Chapter-I to III. The second part relates to Shaikh Abdul Qadir Jilani of Baghdad i.e Chapter-IV to V. The third part relates to Makhdoom Ghous Bandgi of Uch Sharif i.e Chapter-VI to VIII. The fourth part relates to Syed Musa Pak Shaheed of Multan i.e Chapter-IX to XIII. The published book is almost unavailable

The major part of Urdu script of “SAADAT GILANI MULTAN” was also preserved in “Muraq-i-Multan” by Syed Muhammad Aulad Ali Gilani, from page 281 to 293. (20)

Dr. Sajid Mehmood Awan Ph.D (Asian Civilizations) Senior Research Fellow National Institute of Historical & Cultural Research, Centre of Excellence, Quaid-e-Azam University, Islamabad, and Prof. Khadija Naheed, Pakistan Studies

Department, Bahauddin Zakariya University Multan traced the book “History of Gillani family of Multan” from the Library of Dr. Tahir Jamil who has high value collection of Books in Multan.

The reflection of Gilani philosophy seems in the history of Pakistan’s Independence Movement representing Multani Muslims by the Gillanis Elites as under:

“During the imperial rule, the government was bound to find support from within the sections of Multani Muslims elites strongly supported by the Muslims masses. In this mechanism, in the Multan District, by the year 1946, Gillani elites had gained status of almost unanimous representatives of the Muslim masses through their concern with the local communal and social issues, relations with Jinnah and by joining the All India Muslim League as representatives of Muslim masses”.(21)

The “love and obedience” to Allah almighty for ‘self realization’ and “love and welfare” to the masses for ‘pleasing Allah Almighty’ is the Sufi Gilani’s philosophy. As such, in addition to religious & spiritual as well as political & social services, the traditional & modern education and its related activities focus by the Gilanis so known as “Sir Syed of Multan” and “Pattern of peace & Inter Religious Harmony.”

Maxims of Musa Pak Shaheed are sermons for spiritual well being of Dervesh. Faqiry / Derveshy (Mendacity) is honour for Gilanis being Holy Prophet’s family as stated, “Mendacity (Faqer) is nobility (Fukhar)”. Hazrat Shaikh Abdul Qadir Jilani said that “Mendacity is his elegance”. Hazrat Makhdoom Syed Muhammad Ghaus Bandgi Gilani in his ‘Deewan-i-Qadiri’ says:

Chauq Qadiri Ey Del ruba Bashud Tyra Herge Gadda

AZ Tuo Namy Khuaham Nawa Khairy Bidah Darvesh Ra

O Lord, this Qadiri Dervesh / Faqir (mendicant) beg nothing except blessing of Khair as Hazrat Musa (A.S) prayed:

“Lord, I stand in need (Faqir) of whatever good (Khair) you may send (Anzlat) me” (Al Qassas)

21th Ramdan, 1435 Hijrah /

M.SIBTAIN RAZA GILANI

20TH JULY 2014

DARBAR PEERAN-E-PEER MULTAN

Source

1. Al Quran (49:13)
2. Tarimzi 201/2
3. Tarimzi 201/2, Saheeh Muslim 245/2
4. Rehmat-ul-Aalmeen by Allama Qazi Muhammad Salman Mansoor puri (Vol-II), Shaikh Ghulam Ali & Sons Lahore page 69, 71 & 101.
5. Moulfozat-i-Mehriay compiled by Maulvi Faiz Ahmed, Noor Art Press, Rawalpindi Edition-II Page 74.
6. Tafseer-i-Usmani Vol-I, Dar-ul-Ishaat, Karachi 2000 A.D page 197,198.
7. Rehmat-ul-Aalmeen by Allama Qazi Muhammad Salman Mansoor puri (Vol-II), Shaikh Ghulam Ali & Sons Lahore page, 43 to 47 & 136
8. Al-Shaikh Abdul Qadir Al-Kilani Hayato-hu-wa, Asrar ha, by Shaikh Younas Ibrahim, Al-Samari, Matba-tul-Amama, Baghdad. Page-6

* The well known Irani scholar Austad Shaheed Murtaza Muthairi wrote in Aashani-ba-aloum-i- Islami that the affiliation of Qadiriya Sufi order is with Syed Abdul Qadir Gilani. He is Hassani Syed and buried in Baghdad.

* Gilan is a Province of Iran and its city "Rashat" which has now been declared the twin city of Multan due to Syed Gilanis of both cities.
9. Bahr-ul-Sarair by Syed Saad Ullah Rizvi (unpublished).

* "The Qadiriya order founded by Shaikh "Abdul Qadir Gilani (b. 470/1077-78, d. 561 / 1166 also known as the "Ghaus-ul-Azam)" As a direct descendant of the Prophet Muhammad (PBUH) (through his daughter, Fatima), Shaikh Abdul Qadir was believed to have inherited every one of his ancestor's spiritual achievements. Due to such a pure Saiyid origin, mystics of Shaikh Abdul Qadir's order developed a tradition of obsessive report for all those claiming to be Saiyids. To all intents and purposes, the Qadiriyyas advocated the dedications of their founder and all his descendents, both of the blood and spiritually. To some extent this developed from Shaikh Abdul Qadir's saying, 'my foot is on the neck of every saint of God' (Akhbar-ul-Akhyar, page-10) which his followers interpreted as implying the superiority of the Qadiriya order. The initiation of ibn 'Arabi into the Qadiriyya order had made all Qadiriyya staunch supporters of his controversial *Wahdat-al-Wajud* philosophy. It had also produced in them a great source of pride that such a famous Sufi could be numbered among them." (A history of Sufism in India Vol-II by S.A.A Rizvi, Suhail Academy, Lahore, page 54& 55)".
10. Zubad-tul-Aasar by Shaikh Abdul Haq Mohadis Dehlvi, Maktabia-e-Nabvi Lahore, page 127, 128. Tazkara Shaikh-ul-Kul Syed Musa Pak Shaheed Gilani, Musa Pak Shaheed Chair, Bahauddin Zakariya University Multan, 2011-AD page 34
11. 'Deewan-e-Qadiri' by Makhdoom Syed Muhammad Ghaus Bandgi Gilani of Uch Sharif, (Punjab University Library, Lahore - Persian unpublished).

* Translation and explanation in Urdu is being made by Prof. Dr. Muhammad Jamil Qalnder of International Islamic University, Islamabad and publishing in episodes in the Magazine "Aayna-e-Karam" Mangani Sharif, Jhang.

* "In the second half of the fifteenth century a Qadiriyya *khangah* was established at Uch near Multan. Its founder, Shaikh Muhammad al-Hasani-AL-Jilani was also a direct descendant of Shaikh Abdul Qadir Jilani. A native of Turkey (Halub-Allpu city of Syria in Roman Empire) Shaikh Muhammad al-Hasani traveled to Khurasan, then Multan and Uch, in a grand tour of the Islamic world. Deciding to stay in Uch he returned to his homeland to collect his family, returning also with a large retinue of followers. According to Shaikh Abdul Haq there was a dearth of spiritual talent in Multan and naturally the Shaikh and his followers were warmly welcomed by the Multani ruler and the Uch elite. Shaikh Muhammad al-Hasani was also a poet who used the pen-name Qadiri. A selection of eight of his verses quoted by Shaikh Abdul Haq (in *Akhbar-ul-Akhiar*) indicates that he used traditional Sufi simile such as qalandar, the wine-bottle, the wine-cup and exuberance." (A History of Sufism in India by Syed Ather Abbas Rizvi, Suhail Academy Lahore, page 57 & 58).

12. *Akhbar-ul-Akhiar* by Shaikh Abdul Haq Mohadis Delhvi/Khita Pak Uch by Masood Hasan Shahab/Jadded Tarykh Uch Sharif Vol-I by Allama Din Muhammad Abbasi, Iddara Muarif-ul-Aouliya, Uch Sharif. Page-41 & 42

13. *Akhbar-ul-Akhiar* by Shaikh Abdul Haq Mohadis Dehlvi, Mumtaz Academy, Lahore. Page 58, 61 to 63, 505,506,507

* According to *Zubat-ul-Aasar* written by Shaikh Abdul Haq Mohadis Delhvi that "the descendents of Shaikh Abdul Wahab son of Hazrat Shaikh Abdul Qadir Jilani of Baghdad Sharif were settled in Multan, Lahore & Uch Sharif, (not in Nagor as mentioned in "Kutub-ul-Hind, Syed Abdul Wahab" by Dr. Yahya) and among them Syed Musa Al Gillani was very famous. He was post holder of King. He was martyred by follower (Langah) and buried in Multan Sharif. Shaikh Mohadis says that he was his true lover & follower." (Page 52)

14. "Tayseer-ul-Shagleen" by Shaikh-ul-Kul Syed Musa Pak Shaheed Gilani, published in Persian by Maktaba-e-Siddique Feroz Pur India 1309 Hijrah.

* Urdu translation by Dr. Mehar Abdul Haq published by Bacon Books, Multan, 1997, * Urdu translation by Prof. Dr. Khaliq Dad Malik, Head of Arabic Department Punjab University, Lahore published by Syed Bashir-ul-Hassan Gilani of Kala Bagh and Syed Sayed Ali Sani of Sheikho Sharif titled as "Hadayat-ul-Muredeen."

15. *Hayat-e-Shaikh Abdul Haq Mohadis Dehlvi* by Khaliq Ahmed Nizami, Professor of History, Muslim University, Ali Garh, India, Nadvat-ul-Musanfeen, Urdu Bazar, Dehli. Page 131

* Dr. Humaira Faiz Dasti, History Department, B.Z University, Multan writes; "The Gilani family of Multan played an important role in the political and religious history of Multan during the Mughals. Being direct descendants of Shaikh Abdul Qadir Gilani of Baghdad, they commanded great respect in the Province of Multan including Uch. Hazrat Shaikh Musa Pak Shaheed was a great saint of Gilani family of Multan and was the son of Sayid Hamid Gunj Bakhsh. Musa Pak Shaheed was born in Uch in 1545 A.D. (952 A.H) and he received his education from his father. After the completion of education, he was given the title of "Jamal-ul-Din Abdul Hasan" His father Hamid Gunj Bakhsh died on 14th April 1571 A.D. (19th Ziqada 978 A.H) which caused a dispute over his succession among his sons. Ultimately the matter was referred to the imperial court who decided it in favour of Musa Pak Shaheed. As he was a pious man, during his stay in the royal court, he always said his prayers in the deewan-i-aam and the deewan-i-khaas. After spending sometime he came back to Multan and

settled here permanently. He wrote a booklet 'Tayseer-ul-Shaghleen' which relates to the religious affairs. His saintly fame attracted Shaikh Abdul Haq Muhaddis Delhvi who came from Delhi to see him and remained here for few years. Once in 1590 A.D. 998 A.H – ("Shama-i-Jama-i-Syyadat" – Marginal note of Hidi-tul-Aulya by Iqbal Mujadadi page 41 but Bahr-ul-Sarair- as 23 Shaban-ul-Muazam 1010 A.H) the saint was passing through Mauza Mange Hati, 17 miles south of Multan, (but according to Shujra-tul-Anwar the incident was occurred in the surrounding of Uch Sharif) where he was attacked by a group of robbers led by Sultan Langah. They killed him and his dead body was taken to Uch by his son Makhdum Sayid Hamid Bakhsh. He was buried there but later on the dead body was shifted to Multan. A mausoleum was built on his grave and it became a Ziarat Gah for the people. He left four sons and all of them commanded great respect in Multan. His family preached Islam and was equally popular among the Muslims and non-Muslims. His sons started living inside 'Pak Gate' Multan within the walled city. His grandson Nawab Sayid Musa Pak Din was also a religious man. He was appointed as Naib Nazim (Subedar) of Multan in 1658 A.D. (1068 A.H) by Emperor Shah Jahan on the recommendation of Dara Shikoh. He enjoyed the confidence of Dara Shikoh and became popular among the people of Multan. The emperor granted him tax-free jagir for the maintenance of his family and the shrines of Musa Pak Shaheed. During his Naib Nizamat (Subadari) of Multan, the war of succession broke out and Dara lost the battle. He came to Multan where the Makhdoom gave him full support. But on hearing the news of the arrival of Aurangzeb, Dara left Multan for Sindh. On the arrival of Aurangzeb Musa met him but he remained loyal to Dara and on an enquiry from Aurangzeb, Musa boldly replied that his master had come to Multan but later on he had left the city for his onward journey. His reply annoyed Aurangzeb who dismissed him and appointed his own man on the subahdari of Multan. Sayid Musa Pak Din remained in Multan and spent the rest of his life in preaching of Islam. He died on 1st February 1663 A.D. (22nd Jamadi-us-Sani 1073 A.H) and was buried in the shrine of Musa Pak Shaheed. He left three sons namely Shaikh Abdul Qadir, Syed Hamid and Sayid Husain. Makhdoom Sayid Abdul Qadir-III was a pious man and the Mughal Emperor granted him tax-free jagir for the maintenance of his family. The Gilani's of Multan enjoyed the confidence of the people and played an important role during the Mughal period as well as in the later period." (Multan - A Province of the Mughal Empire, Royal Book Company, Karachi 1998)

* Later on all Jagirs of Gilanis were cancelled by Sikh; Tawarkh-i-Zila Multan by Lala Munshi HaKam Chand 1884 A.D. page 82.

16. Akhbar-ul-Akhiyar by Shaikh Abdul Haq Mohadis Dehlvi, Mumtaz Academy, Lahore. Page 506

* "Shaikh Abdul Haq Mohadis's father Shaikh Saif-ud-Din had awakened his son a passionate interest in both the Unity of Being and the Qadiriyya order. Shaikh Abdul Haq devotion to Shaikh Abdul Qadir Jilani, who in the minds of his followers in the Islamic world was a facsimile of the Prophet Muhammad (SAW) and a compendium of religious knowledge and piety, was without limit. In order to satisfy his son's mystical urge, Shaikh Saif-ud-Din initiated him as a Qadiriyya Pir Shaikh Musa. On 6th Shawwal 985/17 December 1577 A.D, Shaikh Abdul Haq was given sufi initiation into the Qadiriyya order by Shaikh Musa, who by that time was living permanently at Akbar's court in Fateh pur -Sikri, his brother Shaikh Abdul Qadir having retired to Multan after the dispute. In September 1578 A.D, Akbar returned to Fateh pur-Sikri after an expedition against the Rajputs and the second round of religious debates in the 'Ibadat Khana' and Anup Tala (tank) was resumed. In these discussions Shaikh Ab-dun-Nabi and

Makhdoom-ul-Mulk emerged as leading rivals to each other. During this period also the 'ulama' signed the mahzar. Naturally Shaikh Abdul Haq came in touch with his pir's friends, Shaikh Abu-al-Fazl and Faizi. He also became friendly with other dignitaries of the court in the new religious developments disgusted him and he decided to withdraw to Delhi. Shaikh Abdul Haq enthusiastic devotion to his pir never waned. In both prose and poetry he eulogized Shaikh Musa." (History of Sufism in India Vol-II page 83 & 84).

* Shaikh Abdul Haq Mohadis Dehlvi says that Hazrat Musa Pak Shaheed is rising of blessings and center of descending luminous of Silsala Aaliya Qadiriya by possessing its beauty in real meanings. (Rasula-i-Wasyat)

* Prof. Muhammad Iqbal Mujaddi in the marginal notes of Hidiqa-tul-Aulya mentioned as "Shama-i-Jama-i-Sayyadat"-998 Hijrah from Shaikh Mohadis as shahadat date of Hazrat Musa Pak Shaheed (page 41) where as Prof. Mujaddi in the book "Ahwal wa al Asaar Abdullah Khawshgi" wrote that Shaikh Rasheed Ahmed Jun Puri (1000-1083 Hijrah) was spiritually attached with Musa Pak Shaheed (page 43). Further, Mulana Noor Ahmed Faridi in "Tarykh-i-Multan" Vol-II mentioned from the Autobiography (Maktoobat) of Shaikh Abdul Haq Mohadis Dehlvi that Shaikh Mohadis visited Multan during 986,987,995 & 1000 Hijrah to see his Murshid Hazrat Musa Pak Shaheed (page 107 & 108).

* In "Shajra-tul-Anwar" the date of Shahadat of Hazrat Musa Pak Shaheed has been written 1001 Hijrah and same has been quoted in "Khazanat-ul-Asafya", Hidiqtul Aulya and Shariful Tawarykh etc where as in "Jamia-ul-Akwal" as mentioned in "Bahar ul Sarair" that Hazrat Musa Pak Shaheed said that which 'Awaruad' had been advised by his father when he was 9 years old, are still performing by him now at the age of 52 years (i.e. 1004 Hijrah) as Hazrat Musa Pak was born in 952 Hijrah, as such the date of Shahadat as mentioned in "Bahar ul Sarair" as "23rd Shaban-ul-Moazum 1010 Hijrah" is logically also correct.

17 Bahr ul Sarair by Syed Saadullah Rizvi Page 196. Persian (UN published)

*_The research & marginal notes on Bahr ul Sarair are being edited by Dr. Razia Sultana, M.A Ph.D (Iran), Government Grils Degree College, Layyah.

18 Shariful Tawarykh Vol-I by Sharafat Ali Sharif Nashavi, Idara Muraf Naushahiya Sahar Paul Sharif Gujrat (Mandi Bahauddin) 1979 A.D page 788.

*_It has ben written in Sharif-ul-Tawarykh Vol-I that Maulana Syed Saad Ullah Al Qadiri son of Syed Abdul Rehman Saif ud Din Hussaini Al-Musvi Al Rizvi written the Book "Bahr ul Sarair Fe Manaqab Syed Abdul Qadir" alias "Khawariq Al Ghausia Fe Silsala-t-Al-Hassani-t-Al Jilalya" in the start of twelveth Century Hijrah. (Page 799, 800)

*_Shariful Tawarykh Vol-I, has also been written on the basic information of Bahr-ul-sarair see page 756 to 851.

19. Tarykh-e-Multan Zeshan by Munshi Abdul Rehman Khan, Idara Ishat-ul-Aulom Islamia, Multan, page 204 & 234.

20. "Muraq-i-Multan" by Syed Muhammad Aulad Ali Gilani, Secretary District Board Multan – published in 1838 AD, republished in 1995 by Jazab Publishers, Lahore, from page 281 to 293.

21. Representing Multani Muslims: Gilani Elites and Elections in Multan (1922-946) by Dr. Muhammad Shafique Bhatti 'Saraiki Wasaib' Vol-I 2010 A.D The Saraiki Area Study Centre Bahauddin Zakariya University Multan. Page 135 to 154.

"Munir DGK"/Ubaid BWP

A

BRIEF HISTORY OF GILANI SAYYADS

OF

MULTAN

EDITED BY

SYED ZAIN-UL-ABDIN SHAH GILANI

AND

Translated into English

By

SAYYAD GHULAM MUSTAFA SHAH GILANI,

Old Student of the Aitcheson College, Lahore

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RESEARCH & MARGINAL NOTES BY:

M. Sibtain Raza Gilani

Darbar Pir-e-Piran, Multan – Pakistan

Chapter-I

HAZRAT BIBI FATIMA AND HER SONS

HAZRAT BIBI FATIMA (THE DAUGHTER OF THE HOLY PROPHET MUHAMMAD-(S.A.W), HAZRAT ALI - HAZRAT IMAM HASSAN - HAZRAT IMAM HUSSAIN

1.1 The Muslims and the Children of their Holy Prophet

The Muhammedans of the world regard the issue of their Holy Prophet (Muhammad: PBUH) 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.*

*{"Sayyad" now written as "Syed" and called "SADDAT"; the Holy Prophet Muhammad (S.A.W) family. The Holy Prophet Muhammad (S.A.W) said my daughter Fatima is "Syeda-tu-Nisa-ul-Aalmeen"; Chief of ladies of entire universe and her husband Ali is "Syed-dun fe al dunya wa al Akharth" – Chief of this world and after world. Holy Prophet Muhammad (SAW) said for his grandsons, Hassan & Hussain are "Syed ul Shabah ahl Jinnah" – Chief of Youth of Paradise. (Manaqib Alidiabit Sec-2 Tarimizi) In reply to a question to Jameea son of Umeer Sahabi, Umul Momneen Hazrat Aisha said that the most loving to the Holy Prophet Muhammad (SAW) was his daughter Fatima and from male her husband Hazrat Ali (Tramzi). In another Hadith, the Holy Prophet Muhammad (S.A.W) Pray to the Almighty Allah that "I love both, Hassan and Hussain so you may love them and who love to them, you may also love to them". (Rehmat ul Aalmeen Vol-II page 124,129,133). The descendants of Hazrat Imam Hassan and Hazrat Imam Hussain are called Syed, so the Muslims love the "Sayyad" in obedience of Holy Prophet Muhammad (S.A.W) advice to get the blessing of Almighty Allah in compliance with the orders of Allah Subanahoo that:

"Say (Prophet (S.A.W), for this I demand of you no recompense except love of relatives'; Moadat Fe al Quraba (Al Shura) (AlQuran 42:43).}

1.2 Hazrat Bibi Fatima-tuz-Zahra, the Daughter of the Holy Prophet Muhammad (PBUH)

The male issue of the Holy Prophet Muhammad (PBUH) 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 Fatimat-uz-Zahra (be peace

with her) is styled as “Syeda-tun-nisa” (head of womens).* She married the cousin of the Holy Prophet Hazrat Syedna Ali (be peace with him) the son of Abi Talib.**

*{Hazrat Sayeda Fatima was a beloved daughter of Holy Prophet Hazrat Muhammad (S.A.W) and Hazrat Umul Momneen Khatijah (R.A); the first Muslim Women. She represented as “Nisa” in Mubahila (Al-Quran 3:61) and the Holy Prophet Muhammad (SAW) declared her “Syeda-tu-Nisa-ul-Aalmeen.” She is also famous as Khatoon-i-Janat; Chief of ladies of Paradise. She was married with Hazrat Ali; (K.W) the first male Muslim who was son of Abu Talib son of Abdul Matalib son of Hashim. He was brought up under the supervision of Holy Prophet Muhammad (SAW). His mother was Fatima daughter of Assad son of Hashim and Holy Prophet Muhammad (SAW) said after father of Ali; Abi Talib no one to best care me, except Fatima; mother of Ali. (K.W)}

**{Hazrat Ali (K.W) also represented as “An’fasa’na” in Mubahila (Al Quran 3:61). Hazrat Ali (K.W) was always proud on the title of “Abu-Turab”-father of mud given by the Holy Prophet Muhammad (S.A.W) to him. The Holy Prophet Muhammad (S.A.W) said Ali (K.W) is my brother (MUWAKHAT) and for whom I am moula, Ali (K.W) is also his moula (Khutaba Ghdeer) (Rehmat ul Aalmeen Vol-I Page 25 & 134)}.

1.3 Hazrat Ali (K.W) the 4th Kalifa of the Holy Prophet Muhammad (S.A.W)

Hazrat Syedna Ali (be peace with him) was the 4th “Kalifa” (Successor) of the Holy Prophet Muhammad (PBUH). 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 Mohsin (be peace with them) were born of the holy Bibi Sahiba.* But Mohsin died in childhood.

*{Hazrat Imam Hassan and Hazrat Imam Hussain are the grandsons of Holy Prophet Muhammad (S.A.W) who represented as “Abna” in the Mubahila. (Quran 3:61) accompanied with their grand father the Holy Prophet Muhammad (S.A.W), father Ali (K.W) and mother Fatima (R.A). (Tafseer Usmani Vol-I Page 198).}

1.4 Imam Hassan, Imam Hussain and their Martyrdom

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 Mua'wia chose to pass his remaining life in seclusion*, but shortly after he was poisoned by order of the wicked Yazid, the son of Amir Mua'wia; 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 Zaid Shahid, and Hassan Mosanah, the sons of Imam Hassan, were left behind.***

*{In Ahadees Saheeha, it has been said by Holy Prophet Muhammad (S.A.W) that "my son Hassan is Syed and Allah Subhanhoo will remain him till that time, so through him two rivale group of Muslim will agreed for settlement"and it proved accordingly.

**The Holy Prophet Muhammad (SAW) said that "Hussain is from me and I am from Hussain" and he proved that revival of Islam is in Karabala-great sacrifice.

Only Syedna Imam Zain-ul-Abdin, the son of Hazrat Imam Hussain who was seriously ill left alive (Rehmat ul Aalmeen Vol-II Page 130,131,141). His manajaat are very famous.

***Three sons of Imam Hassan i.e Ummer, Qasim and Abdullah were martyred in "Karab-o-Bala".

Chapter-II

SAYYAD ZAID AND HIS DESCENDANTS

Hazrat Imam Zaid Shahid - Bibi Nafisa – Imam Zaid’s Death - Hazrat Data Ganj Bakhsh - Hazrat Imam Zain-ul-Abdin

2.1. Hazrat Zaid

Hazrat 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 Umiya was enraged against it.*

*{The Holy Prophet Muhammad (S.A.W) said that “Hassan is my flower in the world”. (Al Astiyab). As such the Imam Hassan family has sweetness of well manners. There were 12 sons of Hazrat Imam Hassan i.e. Zahid, Hassan Musanya, Hussain, Talha, Ismail, Abdullah, Hamzah, Yaqoob, Abdul Rehman, Abdullah Abu-bakar, Qasim and Umer and daughters i.e. Fatima, Umm-e-Salmah, Umm-e-Abdullah, Umm-ul-Hussain Ramallah, Umm-ul-Hassan. Now the descendants of Hazrat Imam Hassan are from his sons Zahid and Hassan Musanya. (Rehmat-ul-Aalmeen Vol-II Page 133, 134)}

2.2 Bibi Nafisa

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

2.3 Hazrat Zaid’s death

Hazrat Zaid was the trustee of the relics of the Holy Prophet Muhammad (PBUH). A historian says, “When Khalifa Suleman, 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, (K.W) from the superintendence of the relics of the Prophet Muhammad (SAW), appoint such and such a man in his place. But no sooner he died, 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 Ziad, the son of Imam Hassan of Bani Hashim, as the trustee of the relics of the Holy Prophet.Muhammad (SAW).” Hazrat Zaid felt a martyr at the age of 85.*

*{The son of Zahid, Abu Muhammad Hassan was Ameer of Madina during Mansoor period. (Rehmat-ul-Aalmeen Vol-II Page 135)}

2.4 Hazrat Data Ganj Bakhsh of Lahore

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

*{Hazrat Syed Muhammad Gaisuo-i-draz Chishtai, Gulbergah, India is also the descendant of Hazrat Zahid. (Rehmat-ul-Alameen Page 135)}

2.5 Imam Zain-ul-Abdin

Imam Zainul-Abdin 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.

2.6 The Multan Family

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 Muhammad (PBUH).*

*{The Multan Gillani family belongs to Hazrat Syed Hassan Musanya, the son of Hazrat Imam Hassan and son-in-law of Hazrat Imam Hussain; as such called Hassani-ul-Hussaini Syeds.}

2.7 The Hassani Sayyads and their states

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 Sayyed (see the table on page 188, Part I, *Tarikh Marakash*).*

*{The descendants of Syed Nafs-e-Zaki a son of Syed Abdullah Al Mehz son of Syed Hassan Musanya were settled in Madina & Moraco. Another famous his descendant is Abdullah Shah Ghazi buried at Clifton, Karachi. (Shajra I Nusab by Zameer Shah Khan Garh) The detail of Gilani Syed of Marco is also available in Arch Marco. (Urdu Darayah Mareef 14:1/16).}

Chapter-III

SAYYAD HASAN MUSANAH AND HIS DESCENDANTS

Hazrat Imam Hassan Musanah and His Son - Sayyad Musa-ul Jaun and His successors - Sayyad Abi Salih

3.1 Hazrat Hassan Musanah

Hazrat Hassan Masanah, 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 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.*

*{Hazrat Hassan Musanya son of Syed Imam Hassan was the trustee of Sadaqat-i-Hazrat Ali. He participated in Karbala fight and seriously wounded. After treatment he was recovered and died in 97 A.H. He was married to Syeda Fatima daughter of Hazrat Syed Imam Hussain and get three sons; Syed Ibrahim-ul-Gahmer, Abdullah Al-Mahz and Hassan Salas. They are first Hassani-ul-Hussaini Fatimi Syed, (Rehmat-ul-Aalmeen Vol-II Page 135).}

3.2 The Multan family

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

*{The Gilani family of Multan belongs to Hazrat Abdullah Al Mahz who was titled as “Shaikh Buno Hashim”; Chief of Hashim clan being grand son of Hazrat Imam Hassan and Hazrat Imam Hussain (Rehmat-ul-Aalmeen Vol-II Page 136).}

3.3 Khalifa Umar-II

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

3.4 Saffah & Mansur, the Kings of Baghdad & Sayyad Abdullah

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 “Shaikh-ul-Itrat” (Chief of Sayyads)*. He was a holy man, Faqih, (Theologian) and narrator of Hadees and one of the tabains (tabain is the title of those Muhammedans who have visited the Ashab or Ashabs. A Muhammedan who had visited Hazrat Muhammad (SAW), the Holy Prophet Muhammad (SAW) is called an Ashab). He was told Ahdis-i-Nabwi (traditions of the Prophet Muhammad (SAW)) by many people (see book Saadat-ul-Kaunain).

{The correct spellings are “Shaikh”; instead of “Sheikh”; as mentioned in the various books. “Shaikh” means “Respected Elder” whereas the “Sheikh” is a cast.}

3.5 A war between Saffah & Marwan

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

3.6 Sayyad Abdullah’s sons and a war against Mansur

Sayyad Abdullah’s sons Imam Muhammad, 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.

3.7 Imam Azam and A crusade

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 (Jihad).*

*{Imam Malik gave a verdict/Fatwa in favour of Syed Muhammad known as Nafs-e-Zakia and Imam Azam Abu Hanifa sent 4000 Dirham to Hazrat Ibrahim for assistance. (Rehmat-ul-Aalmen Vol-II page 136)}

3.8 Sayyad Muhammad and Sayyad Ibrahim's death

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 Ibrahim, the latter were killed.

3.9 Sayyad Musa, his brothers and the Multan family

Sayyad Musa-ul-Jaun, Sayyad Yahya with their minor brothers Sayyad Suleman and Sayyad Idrees were suspended and were set free by Khalifa Haroon Rasheed, the King of Bagdad. But Imam Abu Haneefa 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 Ameer 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.

3.10 Sayyad Musa and his Successors

Sayyad Musa-ul-Jaun had a fair complexion therefore he was called "Aljaun". His son was Sayyad Abdullah-II; and his son was Sayyad Musa-II. Sayyad Musa-II was a great learned man of his time. Accordingly the whole Islamic world according to their religious faith always respected the Sayyads so much so that even Kings were injured, as histories tell us.

3.11 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.

3.12 Flight of Sayyad Musa-II

When the rulers of Mecca 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.

3.13 Sayyad Muhammad Rumi and his Successors

Sayyad Muhammad Rumi was a Faqih (Theologian), and a narrator of Hadees (Traditions). He went to Turkey, and was therefore called Rumi. He was succeeded by his son Sayyad Yahya Zahid.

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Chapter-IV

Sayyad Yahya Zahid and His successors

4.1 Migration to Gilan.

Sayyad Yahya Zahid was great learned and saint, therefore he was called Zahid (pious). He went from Turkey to Irak (Gilan). His son was Sayyad Abi Abdullah-III.

4.2 Sayyad Abi Abdullah-III

He was also (like his father) a Faqih (Theologian), and a narrator of Hadees (Traditions). He was succeeded by his son Sayyad Abi Salih Musa.*

4.3 Sayyad Abi Salih

Sayyad 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 Irakis (Gilan is now a province in Iran)*

*{Abu Saleh Jangidost, was an illustrious and God-fearing man. Once while engrossed in meditation by the bank of a river he saw an apple floating down the river. He picked it up and ate it. It struck to him that he ate the apple without paying for it so he set out in search of the owner, on the bank of the river and at last reached the owner of the apple orchard "Abdullah Somai" whom he requested to tell him the price of the apple; Abdullah Somai replied that it was an expensive thing. Syed Abu Saleh replied that he had not much by way of worldly material but he could serve him for compensation. Abdullah Somai then asked him to work for a year in the orchard. In course of time the duration was extended several times. In the end Abdullah Somai admitted that he had served him in excess of the price and desired to reward him. Abu Saleh hesitated in accepting it but when Abdullah Somai persisted, he relented. He said he had a daughter, blind of eyes, handicapped of hands and feet and wanted to give her in marriage to him. In this way Abu Saleh was married to Abdullah Somai's daughter, Syeda Fatimah. To his astonishment found her wondrously beautiful and wholesome. He complained to his father-in-law that he found her exactly the opposite to what he had described her. Abdullah Somai insisted on the truthfulness of his statement. She was blind because she had not seen any Ghair Mehram (a man who could marry her). She was mute because she had not uttered a word repugnant to the Shariah (Islamic law). She was deaf because she had not heard anything inconsistent with the Shariah. She was handicapped of hand and feet because she had never moved in the direction of evil.

Umm-ul-khair (RA) (mother of goodness) Amat al-jabbar (maidservant of the all compelling one) Fatima, the daughter of Shaikh Abdullah al-sawami-al-hussaini al-zahid. She had an abundant share of goodness and righteousness. It is related of her that she used to say: "When I gave birth to my son, Hadhrat Shaikh Abd al-

Qadir Al-jilani (ra), he would not suck my breast during the daytime of Ramadhan. The new moon of Ramadhan was hidden by clouds, so people came and asked me about him, and I told them: "He has not sipped a breast today". It thus became obvious that the day was the first day of Ramadhan. The word then spread throughout the towns of Gilan that a son had been born to the nobles, and this was a child who refused to be suckled during the daytime in Ramadhan.

Syed Abdul Qadir Jilani's father died soon after and the young orphan was reared up by his mother and his grandfather, Abdullah Somai. The mother of Hazrat Shaikh Syed Abdul Qadir Gillani (in Arabic Jillani) Bibi Umm-ul-Khair Fatima's father is Syed Abdullah As-Somaei Az-Zahid = Syed Muhammad = Syed Mehmood = Syed Abul Attaar Abdullah = Syed Kamal-ud-din Esa = Syed Abu Ala-ud-din Muhammad Aljawaad = Syed Imam Ali Raza = Syed Imam Mosa Kazim = Syed Imam Muhammad Jaffar Sadiq = Syed Imam Muhammad Baqir = Syed Imam Zain-ul-Abideen = Syed Imam Hussain = Sayyidina Ali (KAWK) and Bibi Sayyada Fatima Daughter of Sayyidina Hazrat Muhammad Mustafa (SAWAW)

Al Syed Shaikh Abdul Qadir Jelani contribution and renown in the sciences of Sufism and Sharia was so immense that he became known as the spiritual pole of his time, al-Ghaus al Azam (the "Supreme Helper" or the "Mightiest Succor"). His writings were similar to those of al-Ghazali in that they dealt with both the fundamentals of Islam and the mystical experience of Sufism.

*{The descendants are living in Gilan, now a Province of Iran in its city "Rashat" which has now been declared the twin city of Multan due to Syed Gilanis of both cities.}

Chapter-V

Hazrat Pir Sheikh Sayyad Abdul Qadir Jilani, The Great Pir of Bagdad

4.1 The great Pir of Bagdad

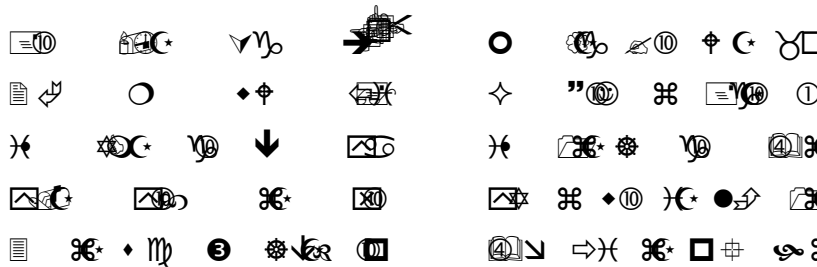
Now we proceed to mention the history of that Muslim sacred hero whose name is taken by each and every Mohammedan of the world with a great respect from morning till evening. i.e., Abi Salih's son, Hazrat Pir Shaikh Sayyad Abdul Qadir Gilani (be peace with him).

4.2 Hazrat Pir Sahib's birth and the Multan family

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-Hassaini-ul-Gilani.

4.3 The authentic writers

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 Shaikh Abdul Haqq Mohaddis of Dehli:-



“Ghaus A'zam is the sign in the path of 'faith' he is surely the leader of the notabilities in faith-Shaikh (leader) of both the houses and leader in both the worlds- the pick of the descendants of the Chief (Hazrat Muhammad)

(SAW) of both the worlds, he is distinguished among all the saints just as the Prophet (Hazrat Muhammad) (SAW) 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.

{It is saying of Hazrat Shaikh Abdul Qadri Jilani “Qadami Hazahi Ala Raqabat-e-Kul-e-Waliul-lah-e”; his teaching and way is the best and accepted by all.}

4.4 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:-



“I am the servant of God and a follower of Ahmad, the Holy Prophet Muhammad (be peace with him). I look upon the four successors (Khalifa) of the Prophet Muhammad (SAW) 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 under the shade of every saint.”

4.5 The author of Saadat-ul-Kaunain

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.”

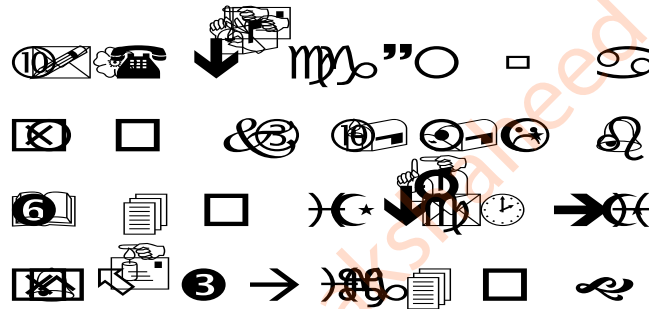
4.6 The study of History

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.

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

The Pir Sahib always wrote a "Parwana" (order) like an officer to Khalifa Mustanjid Billah, the emperor at 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:-



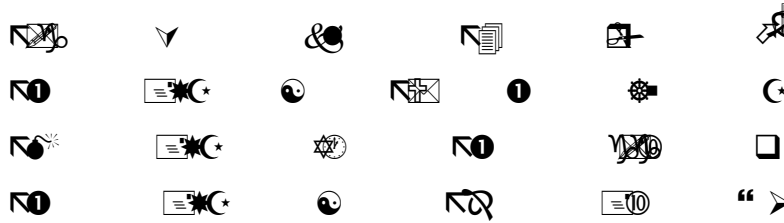
"May my fortune be as black as the charar (umbrella) of Sanjar, if I get any ambition for the country of Sanjar with the exception of poverty? When I got the news of 'Neem-Shab' (the time when the holy men are in the presence of Got Almighty) I would not buy a hundred countries of Nimroz (Sanjar) for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

4.8 Various titles of Hazrat Pir Sahib

In short, it is the faith of all the Sunni Mohammedans that the Pir Sahib was the holiest and the most pious saint of the world, therefore the inhabitants of the various countries addressed him by the various titles such as Pir Dastagir, Mahboob-i-Subhani, Pir Piran (a head Pir), and so on.

4.9 Hazrat Bahawal Haqq Says

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



“The great lover of God, the pious Qutub of God, Ali like temper, Imam Hassan-II is Mohy-ud-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).

4.10 Hazrat Baha-ud-Din Naqshband says

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



“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).

4.11 The Posterity of Hazrat Pir Sahib

It must be understood that the Sunni Mohammedans respect the posterity of Hazrat Pir Shaikh Sayyad Abdul Qadir Gilani of Bagdad (be peace with him) more than all the other Sayyads.

4.12 The Naqib of Bagdad and his influence

Accordingly the most famous Muslim leader is the Naqib of Bagdad, who is descended from Hazrat Pir Piran Sahib, and is the Sajjada Nasheen (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 pension. The Naqib is the greatest Raees of the Turkish Empire after the shaikh ul Islam (the head priest) of Turkey. Now-a-days Sayyad Abdul Rahman Gilani is the Naqib and Sajjada Nashim of the holy shrine at Bagdad.

4.13 Hazrat Pir Sahib's death

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.

4.14 The Geyarwin

On the 11th day of every month the Sunni Mohammedans distribute the Geyarween (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.

4.15 The Death Anniversary

The Shrine is the most famous in 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.

4.16 Hazrat Pir Sahib's Miracles

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

*{Syde Abul Hassan Nadvi says, "It is undeniable that books are full of the details of his miraculous deeds but his greatest miracle was giving a new life to dead hearts. With the effectiveness of his words and the intensity of his heart God gave a new life-in-faith to millions. His person was like zephyr to the garden of Islam which breathes a new life to the graveyard of the heart and it started a new movement of faith and spirituality in the world of Islam". (Tarikh Dawat-o-Azeemat, Education Press Karachi Page 285)}

4.17 Hazrat Pir Sahib' sons and the Multan family

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

*{The Shaikh Abdul Wahab was the elder son and the successor of Hazrat Shaikh Abdul Qadir Jilani (Bahar ul Sarair).}

ADVICES

In his last will to his successor son Syed Abdul Wahab, his father Shaikh Abdul Qadir Jilani advised that:

“Believe in Allah and don’t expect from any one other than Allah. Leave up your necessities to Allah Almighty and never trust and depend other than Allah. Believe in the oneness of Allah which is agreed upon by the all. Al-Tauheed, Al-Tauheed, Al-Tauheed” (Fatooh-al-Ghaib)

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Chapter-VI

SHAIKH SAYYAD SAIFUD-DIN ABDUL WAHAB AND HIS DESCENDANTS

Shaikh Abdul Wahab - Sayyad Safi-ud-Din-Sayyad Abdul Abbas - Sayyad Masud - Sayyad Abu Ali- Shaikh Shah Mir

6.1 Sayyad Abdul Wahab and his Sons

Hazrat Shaikh 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. Shaikh Abdul Fateh Zia ud Din. Sayyad Abdul Wahab died at the age of 71 in 593 A.H. and was buried in Halbah (Bagdad).*

*{On the death of Hazrat Shaikh Abdul Qadir Jilani, his elder son Syed Shaikh Saifud Din Abdul Wahab became his successor and started the preaching at the seat of his father as Chief of Mudarasa and custodian of Shrine of Baghdad (Bahr-ul-Sarair/Tazker Shaikh Musa Pak Page-42)}

6.2 Sayyad Safi-ud-Din and his Sons

Shaikh Sayyad Safi-ud-Din (peace be unto him) was a great narrator of Hadees (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- Shaikh Sayyad Abdul Abbas Ahmad; 2. Shaikh 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.*

*{Syed Shaikh Safi-ud-Din name was Abdul Slam alies Sofi, after the death of his father, he became the successor of his grand father Hazrat Shaikh Abdul Qadir Jilani and supervised the educational & spiritual activities of Qadiria order in very well manner. (Bahr-ul-Sarair/Tazkar Shaikh Musa Pak Page 43)}

ADVICES

In Sharif-ul-Tawarykh Volume-I some advices have been mentioned from Takmila Mufatah-ul-Fatuah of Shaikh Abdul Haq Mohadis Delhvi (unpublished), by these Qadirya intellectuals that:

- * "Recitation of hundred Time Ism-e-Jalali after Fajir prayer removes the proudness from the heart."

(Shaikh Abdul Wahab Baghdadadi, (D 593 H). page 761)

- * "Act as per Sunnah and avoid novelty."

(Shaikh Safi-u-Din Abdul Salam Baghdadi, (D 611 H). page 778)

*_According to Zubat-ul-Aasar written by Shaikh Abdul Haq Mohdis Delhvi that “the descendents of Shaikh Abdul Wahab son of Hazrat Shaikh Abdul Qadir Jilani of Baghdad Sharif were settled in Multan, Lahore & Uch Sharif, (not in Nagor as mentioned in “Kutub-ul-Hind, Syed Abdul Wahab” by Dr. Yahya) and among them Syed Musa Al Gillani was very famous.

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Chapter-VII

SHAIKH SAYYAD ABUL ABBAS AHMED AND HIS DESCENDANTS

7.1 Shaikh Sayyad Abul Abbas and flight to Allpu

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 Shaikh Sayyad Abdul Abbas Ahmad fled from Bagdad to Allpu Halub (a town in Syria). * He was succeeded by his son Shaikh Syed Mohy ud Din Masud (peace be unto him).

*{Shaikh Abul Abbas Ahmed son of Shaikh Abdul Salam watched in the open dream that his forefather Shaikh Abdul Qadir Jilani allowing him as per his wish to settle permanently in Alppu (Halab), the city of Syria in Roman Empire before Halaku Khan attack 656 Hijrah due to pleasant atmosphere of Halab. He established Qadiria spiritual institution here and lot of people were attached with him. He died in Halub during 630 Hijrah. (Bahar ul Sarair Page No. 154, Sharif ul Tawarykh Vol-page 787, Tazkra Shaikh Musa Pak Page 44)

7.2 Sayyad Masud of Allpu and his Successors

Many great learned men of that country were taught by Sayyad Masud. A son named Shaikh 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 Shaikh Shah Mir (Peace be unto him).

His true son was Shaikh Sayyad Shams-ud-Din Nasar (Peace be unto him) who was born at Allpu.*

*{All these Shaikh Syeds were very learned spiritual intellect personalities. They were chiefs of educational institutions as well as guardians of Qadiria order in Allpu-Halab, city of Syria (Bahr-ul-sarair/Tazkra Shaikh Musa Pak Page 44, 45/Shariful Tawarykh).

ADVICES

In Sharif-ul-Tawarykh Volume-I some advices have been mentioned from Takmila Mufatah-ul-Fatuah of Shaikh Abdul Haq Mohadis Delhvi (un-published), by these Qadirya intellectuals that:

- * “Trust in Merciful Giver Allah and continue the strong struggle”
(Shaikh Ahmed Halabi, (D 630 H). page 789)
- * “Make your routine to love and hate for only Allah and do the virtues where as avoid sins.”
(Shaikh Masood Halabi, (D 660 H). page 794)
- * “Remain willing to fate and consider the belief on Almighty Allah is better in your favour.”
(Shaikh Ali Halabi, (D 715 H). page 803)
- * “Keep your heart connected with Allah and recognize the company of Prophet Muhammad (S.A.W) at every moment”
(Shaikh Shah Meer Halabi, (D 766 H). page 810)
- * “You should live and die in the love of Allah.”
(Shaikh Shams-u-Din Naser Halabi, (D 834 H). page 816)

MAKHDOOM SHAIKH SAYYAD MUHAMMAD GHAUS BANDGI OF UCH

Hazrat Shaikh Sayyad Muhammad Ghaus of Allpu, and His Migration to UCH

8.1 Hazrat Shaikh Sayyad Muhammad Gaus-I

Now something is said about Hazrat Shaikh 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 Shaikh Sayyad Shams ud Din Nasar Gilani of Allpu, and was born in Halb (Allpu) in 833 A.H.

8.2 His Journey through Asia and Europe

In his early days he traveled 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.*

*{After returning to his first visit to Multan & India, Syed Ghaus Bandgi requested his father for migration from Allapu (Halab) but he was advised to settle permanently in India after his death (Khazan-ul-Asfai). Firstly he came to Multan in 864 A.H (Bahr-ul-Sarair and again in 887 A.H afterwards to settle permanently in Uch Sharif. (Shajrah-tul-Anwar/Tazkra Shaikh Musa Pak Page 46)}

8.3 His reception and Marriage

Here he was well received. Besides other great men, Sikandar Lodhi, 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 Bahrulsarair).

*{Hazrat Makhdoom Bandgi has no issue from daughter of Sultan Qutub-ud-Din Langah ruler of Multan. He then got his marriage to the daughter of Hazrat Abul Fateh Hussaini Gurzani the 12th successor and Sajjada Nasheen of Hazrat Saif-ud-din Haqani Naqvi Gurzani; the first Muslim

saint of Uch Sharif who arrived in 370 A.H and started educational institute for preaching of Islam. (Akhbar-ul-Akhyar/Tazkrah Shaikh Musa Pak Page 63 and Jadeed Taryekh Uch Sharif Page 42)}

8.4 The Promulgation of the Qadaria cult and Islamic principles.

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

*{Hazrat Makhdoom Ghaus Bandgi was very learned and great spiritual intellectual, when he firstly arrived in Multan during 864 A.H (Bahr-ul-Sarair) and got settled permanently in Uch Sharif 887 A.H (Shajra-tul-Anwar) at his second visit to Multan. There was vacuum of scholars as such he was received with very warm well come by King and the people. (Akbar ul Akhyar) A dialogue/discussion was arranged by the King of Multan but he gave so strong arguments that every one treated and declared him as a God gifted blessing of decadency. (Bahr-ul-Sarair) He was a poet and compiled "Maftul Akhlas" and "Diwan-i-Qadiri". The Qadiry order spread over India through Makhdoom Bandgi (Khazina tul Asfia page-116). He is Muris-e-Alya of Gilani & Qadria order in South Asia. (Tazkra Shaikh Musa Page 42)}

Among-others, Sultan Skinder Lodhi King of India, Sultan Qutab-ud-din Langha, & Shah Hussain Langha rulers of Multan, Syed Muhammad Qadiri, Shaikh Ghulam Muhammad Qadiri, Shaikh Allu Qadiri, Syed Meer Baghdadi and Maulana Abdul Qadir Faqeer Qadiri were spiritually associated with Makhdoom Bandagi. (Bahr-ul-Sarair/ Khazina-tul-Asfia / Shariful Twarikh Vol-I page 850 to 852)

8.5 His miracle

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" there on the spot where the disease showed its symptoms, the patient would, be the grace of God, recover thereby.

(See book Bahrussarair)*

*{It has been written that when Sultan Hussain Langah ruler of Multan knew that Barbak Khan with Tatar Khan Ruler of Lahore was attacking Multan. He sent a messenger to Hazrat Makhdoom Ghaus Bandgi for praying. In return, the messenger told the Sultan form Makhdoom Shaikh Bandgi Gilani that he would be winner. The Sultan encouraged and fought bravely with Delhi Army and defeated them and became winner. (Bahar-ul-Sarair)}

8.6 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 exist. An annual fair is held there every spring. He left four sons: 1, Makhdoom Shaikh Sayyad Abdul Qadir-II^{*}; 2, Sayyad Abdullah Rabhani^{**} 3, Sayyad Mobarak Haqqani^{***} 4, Sayyad Muhammad Noorani. The first succeeded the deceased.

^{*}{Shaikh Abdul Haq Mohadis mentioned that Makhdoom Muhammad Bandgi son and successor was Shaikh Abdul Qadir (also known as Shaikh Abdul Qadir Sani, the second). He also states that his mother was the daughter of Shaikh Abdul Fateh, a descendant of Sayed Safi-ud-Din Kaziruni, the founder of the earliest known Sufi Khangah in Uch.

^{**} Shaikh's second son Syed Abdullah Rabani was also a poet and it has been said that Maulana Nur-ud-Din Abdul Rehman Jami (817/1414 – 898/1492) sent his own verses to him for comment. (Akhbar-ul-Akhyar)

His descendants are living in Bahawalpur, Shah Kot, Peshawer, Makhad, Lucknow, Lahore, Bareilly, Kala Bagh (Tazkrah Shaikh Musa Pak Page 157).

^{***} Sayed Mubarak Haqqani, the third son was a retired ascetic. In a fit of ecstasy he withdraw into the Lakhi jungle in the Punjab where he remained a lonely hermit for many years, allowing himself only the company of Shaikh Mar'uf Chishti, descendant of the revered Babe Farid of Ajodhan. After his death in 956/1549-50 he was buried in his father's tomb at Uch (Akhbar ul Akhbar).

His descendants are living in Lahore, Pani Patt, Satgharh, Pak Pattan Sharif, Kohat, Kabul, and Gujrat. His famous follower is Shaikh Maroof Chihsti Qadiri and through him Naushai Qadiri of Shaikh Nusha Gunj. (Tazkrah Shaikh Musa Pak Page 157)}

8.7 The Title of Makdhoom

The title of "Makdhoom" is always given to one who is the head and the Sajjada Nasheen (custodian) of the holy shrine of Pir Sahib. It means one who is served. Shaikh Sayyad Abdul Qadir-II was the first Sajjada Nasheen who obtained this title.^{*}

^{*}{The title of "Shaikh" is being used in Sufi Tradition (Sufi-ism) for Pir Sahib and Khalifa for Mureeds (followers) who have been allowed by Shaikh to act on his behalf. In Indo Pak, particularly in the area of Multan, "Makhdoom" is also a title for "Shaikh & Sajjada Nasheen" who is guardian of shaikh's spiritual order & shrine.

In Baghdad Sharif, the Sajjada Nasheen of Hazrat Shaikh Abdul Qadir Jilani is called "Naqib-ul-Ashraf" whereas in the area of Multan known as "Makhdoom" and the other sons and descendants are called as "Makhdoom-zadah" or "Pir". But now the Gilani family has "sub-clans" and every head of sub clan is called as "Makhdoom" OR "Pir Sayeen". }

ADVICES

The advice of Hazrat Makhdoom Ghaus Bandgi is the total attachment with Almighty Allah for self realization. Hazrat Bandgi Makhdoom says:

- * My body was completed when the soul was blown by Almighty Allah in my Skelton. Not only soul rather you became "soul of soul". Now you are the only Ultimate Reality right from beginning to an end."
- * "Dahan (Wahee from tongue of Holy Prophet Muhammad, S.A.W - Lips) Chushm (Eyes of Holy Prophet Muhammad, S.A.W which were focused on the Jalwa-e-Jamal of Allah Subhana-hoo in Meraj), Zulf (Hair of Holy Prophet Muhammad SAW; Wal lail); Made the word Sammad, so many thanks to Almighty Allah that in every way my guide is SAMMAD; the Allah Almighty."
- * Hazrat Bandgi is the true follower and the successor of Hazrat Shah Jilan as such Hazrat Makhdoom says:

Ma Bulbal bostan Qudsuem

Shahbaz Safyed duast ansuem

"I am night angle of garden of Hazrat Shaikh Abdul Qadir Jilani, the Custodian of "Aurfa"

(Deewan-i-Qadiri)

Chapter-IX

Makhdoom Shaikh Sayyad Abdul Qadir-II, Gilani of UCH

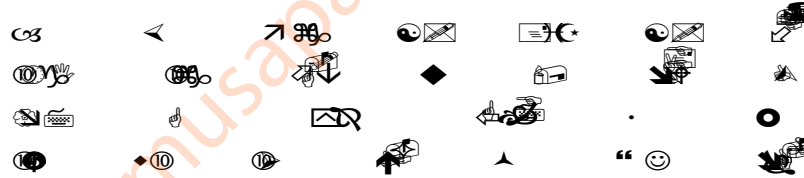
9.1 Makhdoom Shaikh Sayyad Abdul Qadir-II

Makhdoom Shaikh 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.*

*{Hazrat Shaikh Abdul Qadir Sani (the second) was a very pious, learned, spiritual intellectual of Qadiria order. Shaikh Abdul Haq Mohadis Dehlvi wrote in Akhbar-ul-Akhyar that it was without doubt that no one is equal to Hazrat Shaikh Abdul Qadir Jilani, but it is an honor to Syed Abdul Qadir Gilani-II of Uch Sharif to be called Shaikh Abdul Qadri Sani and "Makhdoom Sani" being true descendant and guardian of Qadiria order. Shaikh Sani wrote the marginal-notes of book Aurad-i-Qadria. (Akhbra-ul-Akiay / Bahr-ul-Sarair / Sharif-ul-Tarykhi / Tazkrah Shaikh Musa Pak Page 49)}

9.2 His answer to the King of Delhi

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:-



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 haredly 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.

9.3 His Miracles

Much is said of his miracles in various books which need not be mentioned 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 heard 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 Makhdoom's attention for a few minutes enabled the said ruler to discover all what was happening at far off Gujrat. (See book Baharussarair)*

* {Shaikh Abdul Haq Mohadis Delhvi writes (in Akhbar-ul-Akhyar) that while hunting in the forest Abdul Qadir-II heard strange and disturbing cries from a partridge. At the same time a wandering dervish came to him telling him that soon he too would cry in anguish at his separation from God. Suddenly Abdul Qadir experienced an aversion to anything connected with the world. Later he renounced his official post as well as his beloved music and replaced them with a new, intensely mystical illumination and love of the Divine.

The Langah ruler of Multan was incensed by Abdul Qadir Sani's sudden resignation from the government. Moreover the Shaikh returned all 'farmans' of grants and stipends he had received to the Sultan, brusquely informing him they should be given to someone else. His independence had a somewhat predictable result and for several years the Shaikh was beset by the privations associated with an erratic income. Finally the Sultan relented, apologized to the Shaikh and invited him to court. However the Shaikh declined, on the pretext that he could not disturb his ascetic life.

Shaikh Abdul Haq credits Shaikh Abdul Qadir with a multitude of miracles. The most significant power attributed to him was the curing of diseases, in the same way as the first Shaikh Abdul Qadir Jilani. When a plague struck Multan, those who ate grass where Shaikh Abdul Qadir Sani performed his daily ablutions were instantly cured. It was also commonly believed that the Prophet Muhammad (PBH) had appeared to the Shaikh and his disciples. (Safina-tul-Auliya page 69) Naturally, too, the supernatural elements attached to legends of Shaikh Abdul Qadir Jilani (the founder) must have greatly contributed towards firmly establishing the Qadiriya order in Sindh and the Punjab". (A History of Sufism in India Vol-II, page 83 & 84.)}

9.4 Prince Dara Shakoh's Book

Many Muslim writers have given accounts of this Makhdoom. Prince Dara Shakoh, son of Shah Jahan, Emperor of India, spoke very highly of this Makhdoom in his book Safina-tul-Aaulia and declared him to be one of the greatest of India saints. *

*{In “Safina-tul-Aoliya” it has been written that “Hazrat Shaikh Makhdoom Abdul Qadir was known as Shaikh Abdul Qadir Sani, genealogically he is seventh descendents of Shaikh Abdul Qadir Jilani. His father’s name was Shaikh Muhammad and was linked as son of (Syed Shamas-ud-Din Naser) son of Syed Shah Meer son of Syed Ali son of Syed Masood son of Syed Ahmad son of Syed Safi son of Syed Saif-ud-Din Abdul Wahab son of Syed-ul-Saddat Shaikh Abdul Qadir Jilani. He was most learned scholar and spiritual personality. He had complete command on intellectuality and traditions. He came from Baghdad (Halab – Allpu) to Khurasan and from Khurasan to Multan and settled permanently at Uch Sharif. He made his journey to the most countries on foot and his shrine is at Uch Sharif. Hazrat Shaikh Abdul Qadir Sani was the highly holiness of India, hundreds of idolaters and infidels repented and became Muslim through him. Shaikh Abdul Haq Mohadis Dehlvi wrote in Akhbar-Al-Akhyar that Shaikh Abdul Qadir Sani was the true descendents in sanitiness of Hazrat Shaikh Abdul Qadir Jilani. He died on 17th Rabi-ul-Awal 940 Hijra in the age of 78. The son of Shaikh Abdul Qadir Sani, the saint of time Abdul Razzaq, was a great spiritual intellectual and died on 5th Jamadi-ul-Sani 942 Hijra. The second son was Syed Zain-ul-Abideen who died in the life time of his father. His son was Syed Muhammad whose descendents are still. Shaikh Abdul Razzaq son namely Shakih Hamid was true successor of his father. His son was Shaikh Jamal-ud-din Abu-al Hassan (Musa Pak Shaheed) who with the permission of his father seated as a successor in father’s life time. Shaikh Hamid died on 29th Ziqad 978 Hijra.” Safina-tul-Aouliya by Prince Dara Shikho Qadiri published by Maktaba Munshi Naul Kashour Persian page 68 & 69/ Urdu translation by Muhammad Ali Lutfi; Nafees Academy, Urdu Bazar, Karachi 1986 A.D, page No.100 & 101.}}

* Among others, Nawab Muhammad Khan of Nagur, Darvesh Sardar Ghias-ud-din Langah, Lashker Khan Ruler of Multan and Shaikh Ibrahim Khalil were spiritually associated with the Makhdoom Sani. (Bahr-ul-Sarair/Sharif ul Tawarykh Vol-I page 839)

9.5 His death & Sons

The said Makhdoom (sani) 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. Makhdoom Shaikh Sayyad Abdul Razzaq, 2. Sayyad Fatu-hul-mulk; 3. Sayyad Jalal; 4. Sayyad Hussain; 5. Sayyad Jafir; 6. Sayyad Hassan; and 7. Sayyad Zain-ul-abdin. The eldest succeeded to the Gadi at Uch.

ADVICES

Makhdoom Abdul Qadir Sani always says that

“Awake up in the early morning for Fajir prayer as manifestation of beauty of Holy Prophet Muhammad (SAW) is sighted in this time.”

(Akhbar ul Akhyar)

Chapter-X

Makhdoom Shaikh Sayyad Abdul Razzq – Makhdoom Shaikh Sayyad Hamid Jahan Bakhsh....I

10.1 Makhdoom Shaikh Sayyad Abdul Razzaq and his Sons

Makhdoom Shaikh Sayyad Abdul Razzaq (the successor of his father's shrine) was an authentic erudite and saint of the time. Rulers of Nagaur and other parts of India had much belief in his sanctity. He breathed his last at Uch on the 5th Jamdi-ul-Akhir 942 A.H. and was buried by the side of his grand father. He left three sons: (1) Makhdoom Shaikh Sayyad Hamid Jahan Bakhsh, (2) Sayyad Ghulam Ali (3) Sayyad Sharif.

10.2 Makhdoom Shaikh Sayyad Hamid Jahan Bakhsh-I

Makhdoom Shaikh Sayyad Hamid Jahan Bakhsh, the eldest son of Makhdoom Shaikh Sayyad Abdul Razzaq, succeeded his father as the Sajjada Nasheen. He was one of the greatest learned and saint man of his time*. He was very generous & cultured man. He showed many miracles (see book Islamia Qadiria).

*{Makhdoom Shaikh Syed Hamid Jahan Bakhsh Gilani was grand son of Makhdoom Shaikh Abdul Qadir Gilani (the second) and he was his true successor and Sajjada Nasheen of Qadiri shrine of Uch Sharif. (Akhbar ul Akhbar) It was saying of Hazrat Makhdoom Sani that he prayed to Allah Subhanahoo to bless his descendents holiness and Shaikh Hamid is the saint of time. (Bahr-ul-Sarair) His fame for spiritual intellect reached from India to Bulkh-Afghanistan. (Tarikh-i-Multan Faridi-II) His followers & Khalifas were spread over every where.

Among others, Syed Daud Bandgi Kirmani, Syed Sher Shah Mashadi, Meer Miran ruler of Multan & King Hamayoun of India were spiritually associated with Makhdoom Hamid,} (Bahr-ul-Sarair/Khazina-tul-Asfayia).

10.3 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.

10.4 Sayyad Sher Shah and Sayyad Daud

Sayyad Sher Shah of Multan (whose tomb is situated in village Sher Shah of Multan District and Shaikh Sayyad Daud Kirmani, whose tomb is in village Sher Garh of Montgomery (Okara) District, were Makhdoom Shaikh Sayyad Hamid Jahan Bakhsh's disciples and caliphs.*

*{Shaikh Syed Daud Kirmani of Sher Garh district Okara was going to Baghdad Sharif for his spiritual attachment with Hazrat Shaikh Abdul Qadir Jilani. He saw a dream that Hazrat Shaikh Jilani advised him to go to Uch Sharif and linked himself with his successor-son in India, Shaikh Hamid Jhan-Gunj Bukhsh. As such he reached there and got the Khilafat from Makhdoom Syed Hamid. Shaikh Hamid advised him to move and spread over for preaching of Islam and Qadria order. Shaikh Daud said in one side there was Shaikh Baha-ud-Din Zakariya Soherwardi and in other side was Baba Fareed-ud-Deen Ganj Shaker Chishti, how could I do? Shaikh Hamid said do not worry, the spiritual axes of Shaikh Abdul Qadir Jilani are every where and he encouraged & acted accordingly (Bahur-ul-Sariar)

- Syed Sher Shah Mashhadi of Sher Shah Multan was Mureed & Khalifa of Hazrat Makhdoom Syed Hamid Jahan-Gunj Bakhsh, (Khazeena-tul-Asfia), but he also got Khalifat from Syed Musa Pak Shaheed Gilani. It has been mentioned that Shaikh Sher Karam Ali of Sial Sharif district Sargodha was advised by Hazrat Shaikh Abdul Qadir Jilani in the dream at his shrine in Baghdad that he should move to Multan and attach himself with Syed Musa Pak who is his real successor now. Shaikh Salvi reached to Hazrat Musa Pak Shaheed and got Khilafat of Qadiri order from him. Hazrat Musa Pak advised him to get further training from his grand Khalifa Syed Sher Shah; as such he acted accordingly. (Anwar Qameria, Mulfazat Pir Qumerdin Sialvi Page 235)}

10.5 Sayyad Mohammad Ghaus of Satghara

Sayyad Muhammad Ghaus, the son of Sayyad Zain ul Abdin, and grandson of Makhdoom Shaikh Sayyad Abdul Qadir-II, a co-sojourner of Makhdoom Shaikh Sayyad Hamid Jahan Bakhsh, took up residence for some bad feeling (Shajra-tul-Anwar but not pointed by Akbar-ul-Akhyar and Bahar ul Saraier) 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.*

*{Meer Chakar Khan Rind was follower of Hazrat Makhdoom Ghaus Balla Pir, and brought him in Satghara District Okara but the Blouch of Multan, Kot Chaker & Uch along with Meer Chakar Khan Rind's son, Meer Meeran

ruler of Multan were followers of Makhdoom Hamid. (Tarykh Multan Faridi-II)

The descendants of Hazrat Syed Muhammad Ghaus Balla Pir Satghara are residing in Satghara, Depal Pur district Okara, Shaikhoo Sahrif, Shah Kot, Sargodha, Bangala, Jheerain Wali, Tench Bhatta, Jamaludin Wali, & Lahore. His famous descendant is Syed Abdul Razak alais Shah Charagh, buried near Lahore High Court Lahore. (Tazkra Shaikh Musa Pak Page 158)}

10.6 Makhdoom Hamid Jahan Bakhsh's death and Sons

Makhdoom Shaikh Sayyad Hamid Jahan Bakhsh breathed his last at Uch in 978 A.H. and was buried there along with his grandfather*. He left two sons:

- 1, Shaikh Sayyad Abdul Qadir Salais of Uch Sharif,**
2. Makhdoom Shaikh Sayyad Abdul Hassan Jamal-ud-Din Musa Pak Shaheed of Multan.

* {In 940/1533 Shaikh Abdul Qadir Sani was succeeded by his eldest son Shaikh Abdul Razzaq was however held the post briefly, dying on 5 Jamadi-us-Sani 942/1st December 1535. His place was assumed by his son Shaikh Hamid, who had been trained by his grandfather, Shaikh Abdul Qadir Sani. A great favourite with all the Muslim population in Uch, he was showered with gifts and grants which he apparently enjoyed disposing off. Early in Akbar's reign, the Sadru's-Dudur, Shaikh Gada-i-Kamboh succeeded in having the Shaikh summoned to Agra from Uch. (Religious and Intellectual history of the Muslims in Akbar's Reign, page 53-54, 83, 168, 233) Angered at this, the Shaikh cursed both Shaikh Gada'l and his patron Bairam Khan. At the end of March 1560 Bairam Khan fell from power and Shaikh Gada'l was disgraced with him. Many Sufis and holy men ascribed their sudden fall to being cursed by Shaikh Hamid. After his return to Multan, Shaikh Hamid died on 19th Zulqada 978/14th April 1571. (A History of Sufism in India Vol-II page 83 & 84)}

ADVICES

Hazrat Musa Pak Shaheed quoted some advices of Hazrat Makhdoom Hamid that:

- * "Who, I imagine is not Reality; the Reality is that which is not captured and limited."
- * "It is compulsory to act in accordance with the shariya and realization is internally which apparently can not be heard and listened"
- * "If some one is blessed with love by Almighty Allah, he remains distinguished so what status he has, this has been experienced adequately."

- * “What is vision? To sight the Reality in manifestation, as the face in mirror subject to condition that after the removal of mirror the beauty remains there.”

(Bahr-ul-sarair)

****The descendants of Makhdoom Shaikh Sayyad Abdul Qadir Salis**

The descendants of Shaikh Sayyad Abdul Qadir Salais are custodian of shrine of Uch Sharif Gilani and Tubarokat Sharif. Holy Articles.

According to “Khita Pak Uch” on the recommendations of Makhdoom Shaikh Abdul Qadir Khamis Sajadah Nasheen Uch Gilani, the Governor of Multan Nawab Hayyat Ullah granted the Jageer of Chudry to Nawab Sadiq Muhammad Khan Abbasi Awal. Later on his son Nawab Ameer Muhammad Bahawal Khan Awal set-up a City of Bahawalpur during 1162-H/1767-AD which remained the Capital of Bahawalpur State. Nawab Muhammad Bahawal Khan Saani marched the troops against Makhdoom Hamid Gunj Buksh Rabay Sajadha Nasheen Uch Gilani and merged Uch into Bahawalpur State.

Makhdoom Syed Muhammad Shams-ud-Din Khamis Sajadha Nasheen Uch Gilani was the first Urdu poet of Bahawalpur State. He also wrote in Persian and Saraiki. His poetry published as “Aur-Mughan-e-Uch”.

The present Sajadah Nasheen Makhdoom Syed Iftikhar Hassan Gilani is custodian of Khanqa sharif and Tubarokat including a piece of Gown- Juba sharif, Hair-Mo-e-Mubarak and Foot-print- Naqsh-e-paa of Holy Prophet (SAW), Sword of Hazrat Ali (K.W), Tooth of Hazrat Awais Karni (r.a), Juba & Tasbhi of Hazrat Shaikh Syed Abdul Qadir Jilani (r.a) and rare manuscripts. He very kindly obliged us to see these Holy articles.

Chapter-XI

Makhdoom Shaikh Sayyad Jamal-ud-Din Alias Pir Musa Pak Shaheed, of Multan

11.1 Hazrat Pir Musa Pak Shaheed of Multan

Now the history of that well-known and high famed saint is related, with whose reputation the whole of India is resounded and who is known in the central Asia by his ancestral epithet "Pir Piran" that is Makhdoom Shaikh Sayyad Jamal-ud-Din Musa, the younger son of Makhdoom Shaikh 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 Makhdoom is descended from the well known Shaikh of earth and skies, Shaikh Mohy-ud-Din Sayyad Abdul Qadir 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".*

*{A well known learned scholar Shaikh Abdul Haq Mohadis Delhevi called Multan as 'Medina Sagheer' symbolically small Medina due to his Murshid's "Manzal-i-Pir Dastgeer" as Hazrat Musa Pak Shaheed in his life time used to visit Multan for long stay and buried here too. Shaikh Mohadis has stated his spiritual attachment with Syed Musa Pak Shaheed in the end of Akhbar-ul-Akhiyar and each word of his statement is indication for his love and respect to his Murshid Hazrat Musa Pak Shaheed, being 'Isa Nafas', 'Musa Muqam', 'Khalil Khilt', 'Mustaf Jamal', 'Murtaz Kamal', 'Hassan Sorat', 'Hussain Seerat' and

"Dar Khaliq wa khulaq waris Hazrat Nabvi aust (S.A.W)" i.e. Musa Pak is true descendant of Holy Prophet Muhammad (SAW. (Akbar-ul-Akhyar Page 506)

In Zuba-tul-Aasar, Shaikh Mohadis wrote that the Shurfa-i-Gilan (Gilani elites) settled in Multan, Lahore and Uch, are descendant of Shaikh Abdul Wahab son of Shaikh Abdul Qadir Jilani and among them, Syed Musa Gilani was very famous. Shaikh Mohadis stated that he himself was his true mureed / follower and khalifa. He was post-holder of the King. He was martyred and buried at Multan. Shaikh Mohadis said the following rubaye in the honor of his murshed Musa Pak;

Ay dedda bayya Laqay Manzoor ba baen

Aan jubaheeh Aan Jamal WA aan noor ba baen

Hum Musa WA hum darkhat WA hum toor ba baecen.

“O my eyes watch! Visit the face & forehead of my Murshid Musa Pak and observe the same reflection and light being with love in the valley of Ayman, seeing the Musa, the Tree and the Toor.” (Zubad-tul-Aasar Page 52)

A renowned historian Khaleeq Ahmed Nizami writes that “Shaikh Musa was famous in following Shariah and Sunnah. Mulla Badayuni stated that in religious affairs Hazrat Musa Pak never cared the king Akbar, even he made assurance regarding his presence in the court of king and the time of prayer came, he himself said ‘Azan’ and started prayers in Deewan-i-Khas, no body has courage to stop him”. (Hayat Shaikh Abdul Haq Mohedis Delahvi Page 131, 132)

The followers of Musa Pak Shaheed are in Indo Pak, Iran, Afghanistan and Bokhara- Central Asia. (Taryikh-e-Multan Zeshan Page 199/Muraq-i-Multan page 208).

Among others, Shaikh Abdul Haq Mahadis Dehlvi, Syed Sher Ali Shah Mashadi, Mian Sher Karam Ali Salvi, and the writer of Darsi Syllabus Book “Rashida Dar Alim Munzrah” Shaikh Muhammad Rasheed Jaunpuri (1000-1083 Hijra; may be indirect) were spiritually attached with Musa Pak Shaheed. (Akhbar-ul-Akhyar / Anwar-ul-Qamaria page 235 / Ahwal-i-Abdullah Khawashagi by Iqbal Mujadi page 43).

11.2 The Mosque and Nawab Sayyad Yahya’s tomb

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.

11.3 Shaikh Abdul Haqq of Delhi

In India his spiritual teachings gained disciples in Bengal. Shaikh Abdul Haqq, Mohaddis (narrator of Hadees), 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 Shaikh says that when the said Pir Sahib (Musa Pak) came to Multan from Uch, most of the Hindoos of Multan after seeing his accomplishments and miracles embraced Islam of their own accord, epically bracelet-makers, Khojas, dyers, and Arains who are still to be found there.

*{(Shaikh Abdul Haq Mohadis Delhvi has given the detail of his spiritual attachment with Hazrat Musa Pak Shaheed in the conclusion of Akhbar-ul-Akhyar that “when the glorious spiritual sun of Hazrat Musa Pak Shaheed arised it was felt that my fate has been rised and manifestation

of his beauty given the light to my heart and eyes and in the first attendance, Hazrat Musa Pak Shaheed realized my feelings and said:

“Listen spiritual needy! We all are branches of one blessing spring, now it is your choice to choose any cleaning sweet way for attachment and then see where are you called & sent.”

I submitted that “I am wondering on the beach, how I can proceed? I came to you and now it is up to you to send me where you like.”

Hazrat Musa Pak replied that “Don’t worry! You have special care, the blessing circle covered every one at every place and listen the needies.”

Shaikh Mohadis Delhvi says that in the light of advice of Hazrat Musa Pak Shaheed, I acted. In the first night I have received divine inspirations and in the morning, I gave my hands to him on 6th Shawal 985 Hijra and received so many blessings which could not be counted for and explained”. (Akhbar-ul-Akhyar)}

Shaikh Abdul Haq Mohadis Dehvi says that “Hazrat Musa Pak Shaheed is rising of blessings and center of descending luminous of Silsala Aaliya Qadirya by possessing its beauty in real meanings”. (Rasula-i-Wasyat)

11.4 The Weekly Fair

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

11.5 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, and rulers and kings of the past showed great reverence thereto and bestowed Jagirs and pension of hundreds & thousands of rupees in addition to conferment of civil and criminal powers. The 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, Balochistan, Sindh and Nipper India have a short of religious faith in this religious family.*

*{Pir Hassam-ud-din Rashidi wrote that spiritual status of Gilani Makhadoom was very high as they had again made Multan “Sajjada-Gah-Malaik;” highly spiritual city. Shaikh Abdul Haq Mohedis Delhvi renowned scholar, Mohedis and faqihe spent many years in there submission for high-ranking spirituality. Due to them he felt in love with Multan and symbolically called as small Medina. The Qadiria family also enjoyed the ruling of Multan by spiritual as well as actual as per soherwardia family. During Jahangir’s regime Nawab Yahya Sakhi (son of Musa Pak Shaheed) and during the period of Shah Jahan, Nawab Musa Gilani (grand son of Musa Pak Shaheed) became the Governor (Subedar) of Multan. They served with good fame by charity of Syed Yahya and the truth of Musa Gilani in the history of Multan. (Tareekh-e-Multan Faridi-II page-11)

11.6 The Martyrdom of Pir Musa Pak Shaheed

The holy saint (Pir Musa Pak Shaheed) 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 purposed the robbers and put them to flight. But one of the robbers named Sultan (a Langah) killed Pir Sahib, on the 23rd 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 Shaheed.

*{According to Shajra-tul-Anwar the incident took place in the surrounding of Uch Sharif.}

11.7 Pir Musa Pak Shaheed’s miracle

One of his well known miracles is that when he was buried at Uch within the tomb of his grand father, his elder son, Makhdoom Shaikh 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 Shahiee) 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 body (of Pir Musa Pak Shaheed) was not decomposed at all, and was brought in sitting on a horse. When the body in this atarting posture passed the “Sultani Gate,” it was renamed “Pak Gate” known till now*.

*{The women of Gillani family entered Multan city from western side of Pak Gate and due to ladies; Haram, the gate is till now known as “Haram Gate”}

11.8 The Makhdoom’s son and the Gaddi of Uch

When Pir Musa Pak Shaheed entered Multan with his sons, his elder son, Makhdoom Shaikh Sayyad Hamid Ganj Bakhsh-II, who after his martyrdom had succeeded to the sacred Gaddi at Uch, made over the Gaddi to his uncle Shaikh Sayyad Abdul Qadir, whose descendants are even now the Sajjada Nasheen at Uch.*

*{Although according to the following Kingdom order dated 22nd Rabi-ul-Awal 985 Hijrah, the Uch & Gaddi was declared to the custodianship of Hazrat Musa Pak Shaheed that:

“There was dispute between Kamal-ud-Din Shaikh Musa with his elder brother Nizam-ud-Din Shaikh Abdul Qadir regarding “Sajjada Nasheeni” - Succession and after investigation it is ordered that three shares of the “langar” would be given to the elder brother and two shares to the younger brother. The custodianship of Uch would be with Shaikh Musa whereas Shaikh Abdul Qadir would reside in Hamid Pur. All the officials and land lords should be aware of it that the Uch without any one share, would be under the custody of Shaikh Musa who would be involved in the spiritual activities like his forefathers and would pray for the stability of the kingdom. This order should be implemented not denied and passed on to the others. Written dated, 22nd Rabi-ul-Awal 985 Hijrah”. (Bahr ul sarair, page 193)

11.9 Pir Musa Pak Shaheed’s tomb and his sons

At Multan Pir Musa Pak Shaheed was buried in a nice and well looking tomb. He left four sons: (1) Makhdoom Shaikh Hamid Ganj Bakhsh-II alias Sayyad Faizullah, who succeeded his father; (2) Shaikh Sayyad Jan Muhammad of Delhi*, who was buried at Dehli; (3) Shaikh 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”.***

*{Syed Jan Muhammad son of Syed Musa Pak Shaheed was very pious and learned personality. He proceeded to Delhi and there a lot of people were attached with him spiritually. According to Shajrah-tul-Anwar he had two sons i.e. Syed Jamal-ullah who remained some time Subedar of Lahore in Akbar’s regime & Shaikh Musa and one daughter Sayyeda Bibi.

His descendants are in Dehli, Aagrah, Lahore, Uch and Multan- Pir Syed Jilani Shah Family}.

******Syed Isa son of Syed Musa Pak Shaheed was very pious, spiritual and intellectual personality. According to Shajrha-tul-Anwar he remained some time Deewan of Lahore during Shah Jahan's period. His son Syed Inayet and Syed Wilayet (may be grand son) were also very learned fellows, buried with his father in the tomb. His descendants are living in Multan and its surroundings. (Syed Ahmed Hassan & Syed Sajjad Hussain family of Basti Dalawar)

*******Syed Yahya son of Syed Musa Pak Shaheed remained Subedar Multan for some time. According to Shajra-tul-Anwar he has three sons i.e. i) Murad Shah Masood, ii) Syed Daood, iii) Syed Mehmood and three daughters. The descendants are residing in Multan & D.G.Khan.

(Shajra tul Anwar/Ghaus ul Azam/Tarykh Multan Faridi-I-Tazkrah Shaikh Musa Pak Page 133 & 134)}

ADVICES

The advice of Hazrat Musa Pak Shaheed is "Hazoori" & "Hub" i.e. total submission to Almighty Allah, and love to the Holy Prophet Muhammad (SAW) and creations. Hazrat Musa Pak Shaheed advised his dervash followers that:

"Listen! O Saint!

- * "Be present, reality is present in its Transcendence and Glory in the Outward and the Inward".
- * "Every Sunnah of Holy Prophet Muhammad (SAW) is like a stream which is flowing from the river of the glorious of Holy Prophet Muhammad (SAW) in the forms of various Canals for irrigating and fertilizing the land of hearts & souls to grow the Fruits & flowers of the love to produce the fragrance of faith and trust".
- * "Love is the seed & fruit of etiquettes"
- * "All activities of life based upon the civilized ethics"
- * "To keep ourselves away from the dissimulation and proud-ness is the genuine accountability".
- * "Lover for spiritual guide is Key to derive the love and obedience of Allah Subhanahu."
- * "The negligence to let off the penitence is as to kill the soul those who do not repent are the cruel oppressors".
- * "O Believer, Always submit praise and blessing (darud) to Hazrat Muhammad (S.A.W) in abundance".

(TAYSEER-UL-SHAGHLEEN)

Chapter-XII

Makhdoom Shaikh Sayyad Hamid Ganj Bakhsh....II and Nawab Sayyad Musa Pak Din

12.1 Makhdoom Shaikh Sayyad Hamid Ganj Bakhsh-II and his sons

Makhdoom Shaikh Sayyad Hamid Ganj Bakhsh-II, succeeded to the Gaddi of his father Pir Musa Pak Shaheed 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) Makhdoom Shaikh Fateh Ali alias Nawab Sayyad Musa Pak Din; (2) Shaikh Sayyad Jan Ali; (3) Shaikh Sayyad Yar Ali; (4) Shaikh Sayyad Dost Ali. The 2nd and 3rd died in childhood. The 1st, Makhdoom Shaikh Fateh Ali alias Nawab Sayyad Musa Pak Din, succeeded to the Gaddi of his father and grandfather.

*{Shaikh Hamid-II was famous as “Gunj Bakhsh” due to the fact when he gave attention to any his follower by saying that he has been given “Gunj Merfahat” and that fellow enjoys the same (Bahr-ul -sarair)}

12.2 Nawab Sayyad Musa Pak Din’s appointment and influence

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 Shikoh, son of Shah Jahan, and then he spoke harsh words to Aurangzeb in his face.*

*{It has been written in “History of Multan” that “the Dara Shikoh was elected commander of the Qandahar expedition; and thus Punjab, Multan, Kabul and Sindh were placed under his administrative control. Dara Shikoh appointed Hazrat Syed Musa Gilani as his Deputy in Multan on 21st July 1652 A.D. (15 Shaban 1062 A.H.). Prince Dara Shikoh never lived in Multan. His Deputy administered the affairs of the city with the assistance of Deewan of Multan. Syed Musa Gilani was replaced in 1654 A.D. Dara Shikoh then appointed Shaikh Musa Gilani once again as his Deputy in Multan in October 1657 A.D. (Muharram-ul-Haram 1069 A.H) who remained loyal to him till the arrival of Aurangzeb in Multan in September 1658 A.D., in search of Dara Shikoh. Aurangzeb reached Multan in pursuit of Dara. Syed Musa Gilani being Deputy Governor of

Multan was summoned by Aurangzeb. He enquired about Dara and was informed that Dara had already left Multan. The attitude of Syed Musa Gilani did not please Aurangzeb; therefore, he was dismissed in October 1658 A.D. (Muharram-ul-Haram 1069 A.H).” (History of Multan by Dr. Ashiq Muhammad Khan Durrani, Bazm-e-Saqafat Multan page 62 & 63)}

12.3 His Miracles

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 Shikoh, 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)*

*{Nawab Musa Pak Din was very learned spiritual, intellectual & religious scholar. Shaikh Muhammad Baqa Farooqi said that when Shaikh Musa Pak Din was in Dehli, one grand priest came to him and asked to Nawab Musa that:

“Can you tell me, why I come to you now?”

Nawab Musa replied that:

“Yes! You are here as per advice of Hazrat Isa (A.S)”

The priest kissed him & stated that he wanted to become Muslim and Jesus Christ (Hazrat Isa A.S) came in dream to night and advised me that who is prominent than Syed Musa Gilani whose holiness is being recognized by every one. As such, he embraced Islam. (Bahr-ul-Sarair)}

12.4 His death and his sons

He breathed his last on Monday the 23rd of Jama-di-ussani 1073 A.H. and was buried in the present Khanqah (tomb) of his grandfather. He had three sons: (1) Makhdoom Shaikh 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, Makhdoom Shaikh Abdul Qadir-III, succeeded to his shrine.

*{Makhdoom Syed Hamid Gilani son of Makhdoom Nawab Musa Pak Din was very pious, derwaesh and follower of his elder brother Makhdoom Syed Abdul Qadir Salas Pan. One of his, descendant is Makhdoom Syed Hamid Gilani Chishti buried in the tomb nearby Dargah Sharif. The descendants are living in Multan (Makhdoom Shahwar Hussain Gilani,

Syed Hamid Hussain Gilani, Syed Ejaz Qadir) and known as Pir Hamid Shah's family of Larr.

-The writer of this book "History of Gilani family of Multan", Syed Zain-ul-Aabdin Shah Gilani was a Revenue Officer in British Indian government. Later on he became a commanding leader of Khilafat & Pakistan's Independent Movement. He was known as "King of Multan without crown" being chief of Anjman Fiddayan-i-Islam. He was a signatory of Pakistan Resolution 1940 A.D. He flew the flag of Pakistan on the Important Buildings of Multan on Independence on 14/15 August 1947. His descendents are living in Multan (Syed Naseem Mehdi, Eng. Mehmood, Syed Hassan Raza) He also belongs to Syed Hamid son of Nawab Musa Pak Din. (Ghaus-e-Azam by Barkhurdar Multani page-354 & Taryikh-e-Multan Zeeshan page 204,221,222&402.)

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MAKHDOOM SHAIKH ABDUL QADIR-III AND HIS DESCENDENTS

Makhdoom Shaikh Abdul Qadir....III, Makhdoom Shaikh Abul Hassan Muhammad Ghaus....II, Makhdoom Shaikh Hamid Ganj Bakhsh....III, Makhdoom Shaikh Abdul Qadir.....IV

13.1 Makhdoom Shaikh Abdul Qadir-III his funeral and successor

Makhdoom Shaikh Abdul Qadir-III, alias Sayyad Najib-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 pension. His nephew Sayyad Abdul Razzaq Khan was made Nawab for the above named Sajjada Nasheen did not accept the offer of Nawabi. The Makhdoom's funeral was followed by more than one hundred thousand Muslims. On his death he was succeeded by his grandson Makhdoom Shaikh Abdul Hassan Muhammad Ghaus-II alias Sayyad Jamal-ud-Din son of Sayyad Muhammad Ismail, who had died in the life time of his father.**

*{Hazrat Makhdoom Abdul Qadir Salas Pan was a true dervish & spiritual guide of the time. Syed Shah Nizam saw in the dream that he has been shown the "Takhat Posh" wooden prayer table of Mkhdoom Salas that he should sleep on it. In the morning Hazrat Makhdoom Salas send his Takhatposh to Syed Shah Nizam that was returned with thanks by sayings that Shah Nizam which has seen in dream, Hazrat Makhdoom Salas saw in awaiking. (Bahr-ul-sarair)}

**{Makhdoom Syed Ismaeel son of Makhdoom Abdul Qadir Salas Pan was died in his early age. His descendants are known due to his sons as Makhdoom Syed Muhamamd Ghaus Sani family and Makhdoom Syed Ghulam Nabi Shah Family.

The descendents of Makhdoom Syed Ghulam Nabi Shah are living in Multan and known as Makhdoom Syed Hayder shah family i.e. Syed Murad Ali Shah family (Syed Shaukat Hussain) & Syed Muhammad Wali Shah family (Syed Bahadar Hussain Gilani)

13.2 Makhdoom Shaikh Muhammad Ghaus-II, his death sons, and the Kings of Delhi

Makhdoom Shaikh Abul Hassan Muhammad Ghaus-II, (who was born on Monday the 29th Jamadi-ul-awal 1068 A.H.) was an illustrious erudite and an accomplished Shaikh*. Sultan Muhammad Shah and Shah Alam, Kings of Dehli, awarded him 50,000 dirams (Rs.12500) 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 Gaddi of his father, and obtained the title of Makhdoom Shaikh Hamid Ganj Baksh-III.

*{Makhdoom Syed Muhammad Ghaus Sani (the second) was learned and spiritual figure. He patronized Knowledge-based activities. The book “Bahr-ul-Sarair” was compiled by Syed Saadullah Rizvi during his period which is the authentic source of genealogy and history of Gilani family of Multan. Syed Saadullah says that Makhdoom Muhammad Ghaus sani is moon of beauty, sun of glory and most learned personality.

** The descendants of Makhdoom Syed Fateh Muhammad Shah are known due to his sons as Makhdoom Ameer Shah Awal family of Pir Jaal Walla i.e.

(i) Makhdoom Syed Mohsin Lal Shah family

(ii) Makhdoom Syed Wali Wilayet Shah family of Tibi Syedan – Pir Syed Gunj Bakhsh Ameer Shah Family of D.G.Khan and

(iii) Makhdoom Syed Sher Shah family of Tibi Wilayet Shah

***The descendants of Makhdoom Gul Muhammad Shah are known due to his sons as (i) Makhdoom Syed Mehdi Shah family i.e. Makhdoom Syed Shamas-ud-din family (Syed Zameer Hussain), Makhdoom Syed Mohyuddin family, (Makhdoom Syed Saleem Abbas, Honourable Mr. Justice Syed Tusadiq Hussain Jilani, Supreme Court of Pakistan, Syed Sajid Ahmed, Syed Iqbal Ahmed). Makhdoom Syed Mehdi family (Syed Jalil Abbas Jilani Foreign Secretary of Pakistan) of Khan Garh
(ii) Makhdoom Syed Taqi Shah family, i.e. Syed Charagh Ali Shah family & Syed Lal Ali Shah family (Syed Ahemd Ali, Syed Ghulam Jilani, Syed Muhammad Ramzan, Syed Murtaza) of Shaikh Pur Shujra, and
(iii) Makhdoom Syed Meher Hayat Shah family i.e. Makhdoom Syed Zaman Ali Shah family (Syed Faiz Muhammad Shah, Syed Sayed Muhammad Shah, Syed Ghulam Mustafa Shah Gilani, Syed Mukhtiar Hussain, Syed Fayyaz Hussain), Makhdoom Syed Gul Hassan Shah family (Syed Raheem Shah, Syed Raajan Shah, Syed Saleem Shah, Syed Mazher

Hussain) & Makhdoom Hafiz Syed Lal Shah family (Syed Ghulam Dastgeer Shah, Syed Mehdi Hassan) of Mauza Punj Gairrain, Muzaffar Garh.

13.3 Makhdoom Shaikh Hamid Ganj Bakhsh-III, his sons and the Governor of Multan

Makhdoom Shaikh Hamid Ganj Bakhsh-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 Makhdoom'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 Kamal-ud-Din Shah, alias Makhdoom Shaikh Abdul Qadir-IV, succeeded to the Gaddi on his father's death.

*{The descendants of Makhdoom Syed Kamal Din Shah are living in Multan and known as Makhdoom Syed Ameer Shah family (Syed Ahmed Deen Shah Gilani, Syed Baqir Mohy-ud-Din)}

13.4 Makhdoom Shaikh Abdul Qadir-IV and his sons

Makhdoom Shaikh 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) Makhdoom Shaikh Muhammad Ghaus-III, alias Sayyad Sadrud Din Shah; (2) Sayyad Ahmad Shah**, and (3) Sayyad Muhammad Shah***. The first succeeded to the Gaddi.

*{Makhdoom Syed Jamal Shah was very recognized spiritual intellectual of his time. According to Tareekh-e-Multan, that during Nawab Muzaffar Khan's period although Chishti and Awaisi spiritual scholars & intellectuals came to Multan in abundant but the spiritual guardian-ship of Gillani Makhadoom dominated to all. (Taryikh-e-Multan faridi-II page 229)}

**The descendants of Makhdoom Ahmad Shah are living in Multan and are known due to his sons:

(i) Makhdoom Syed Mangaye Shah family, i.e. Makhdoom Syed Fazal Din Shah alias Bhooray Shah family (Syed Haji Shah, Syed Imran Zafar) &

Makhdoom Syed Karam Din Shah family, (Syed Abdul Razaq Jilani, Syed Salah-ud-Din Jilani - Ahmed Pur East, Syed Iqbal Hussain)

(ii) Makhdoom Syed Rangaye Shah family i.e. Makhdoom Syed Abdul Qadir Shah alias Mithay Shah family (Syed Zahoor Hussain – England, Syed Noor Hussain, Dr. Syed Masood Hussain – America, Syed Ghulam Abbas, Syed Ali Qasim) of Pir Gilani, Makhdoom Syed Sajawal Shah family, (Syed Iqbal Hussain, Syed Hassan Mahmood, Syed Ramzan, Syed Ahmed Sibtain, Syed Aafey). Makhdoom Syed Muhammad Ghaus alias Khatay Shah Family (Syed Shaukat Husain, Syed Baqir Husain), Makhdoom Syed Allah Wasay Shah Family (Syed Hashim Ali Gilani),

(iii) Makhdoom Syed Murtaza Shah family

*** Makhdoom Syed Muhammad Shah descendents are residing in Multan and known as Makhdoom Syed Karam Hussain Shah family (Syed Iqbal Hussain Shah Gilani, Syed Tasveer Ahmed), Makhdoom Syed Bahawal Shah family (Syed Amjad Ali), & Makhdoom Syed Mangay Shah family (Engr. Ghulam Abbas – Australia, Syed Fayyaz Hussain, Dr. Syed Saqlain Ahmed).

Chapter-XIV

MAKHDOOM SHAIKH MUHAMMAD GHAUS-III, HIS SONS AND GRANDSONS

Makhdoom Shaikh Muhammad Ghaus....III –
Makhdoom Shaikh Hamid Ganj Bakhsh....IV –
Makhdoom Shaikh Abdul Qadir.....V

14.1 Makhdoom Shaikh Muhammad Ghaus-III

Makhdoom Shaikh Muhammad Ghaus-III, alias Sayyad Sadr-ud-Din Shah-I was looked upon by the Sunni Muslims as their spiritual guide and religious leader. Shah Shuja Durani, King of Kabul, and Maha-rajah Ranjeet Singh, of the Punjab, had much faith in him. The former always used to write an 'Ariza' and in addition to giving him lucrative Jagirsh awarded one thousand rupees in cash. (The present Sajjada Nasheen has got a Sannad to that effect). It is dated Shawwal of 1249 A.H. Maha-rajah Ranjeet 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).*

*{The fall of Multan was taken place in 1818 AD and the last Muslim ruler of Multan was assassinated by Sikh. Afterward Muslim of Multan's were disturbed by Sikh & Hindus and their religious places for example Masjid Ali Ahmed Khan was converted into Sikh Ruler Court and Eidgah & Shrine of Hazrat Shah Shamas was roughly used. The Muslims of Multan was so annoyed that they welcome the English Forces being "Ahyal-i-Kitab" against the "Kufar"}

14.2 His services during the various battles of Multan

In the various battles of Multan the said Makhdoom 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.

14.3 The Makhdoom'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) Makhdoom Shaikh Hamid Ganj Bakhsh-IV, alias Pir Sayyad Nur Shah; (2) Sayyad Ghaus Bakhsh*, (3) Sayyad Mohsin Shah. ** The 1st succeeded to the Gaddi of his father.

14.4 Makhdoom Pir Nur Shah and his influence

Makhdoom Shaikh 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 Dera-jaat had much faith in him and paid occasionally visits to his residence at Darbar Pir Sahib.

14.5 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 Munity 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) Makhdoom Shaikh Abdul Qadir-V, alias Pir Sayyad Wilayet Shah, (2) Sayyad Shadi Shah*, (3) Sayyad Pir Shah**. The 1st succeeded to the shrine of his father in 1868.

14.6 Makhdoom Pir Wilayat shah

Makhdoom Shaikh Abdul Qadir-V, alias Pir Sayyad Wilayet 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.

14.7 His services in the battle of Kabul and Jalli

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).

14.8 The Makhdoom's influence and The visitors of the Shrine

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 Maha-rajah of Patyala, 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. 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.

14.9 Mr. Brandreth and the Makhdoom

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

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 Chief Vol-II.

14.10 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 entitled to the

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

14.11 Sir J. Lawrence and reward for Mutiny Services

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.

14.12 Sir Charles Roe and the Multan Gazetteer

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 of Jagirs and Sannads.*

*{The writer & translator of this book were attached with British Indian Government when this book was compiled, but later on they became commanding leader of Pakistan’s Independence Movement.}

14.13 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) Makhdoom Shaikh Sayyad Muhammad Ghaus-IV, alias Makhdoom Pir Sadr-ud-Din Shah,* (2) Sayyad Sher Shah**, (3) Sayyad Rajan Bakhsh Shah.***

14.14 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 Makhdoom Shaikh Muhammad Ghaus-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).

12.3*1 Makhdoom Syed Ghaus Bakhsh Shah Gillani was a true dervish and his descendants due to his sons known as Makhdoom Syed Barati Shah family (Syed Ali Raza, Syed Ghulam Abbas, Syed Murtaza Jamal), living in Multan and Makhdoom Syed Sayed Ali Shah family.

- Makhdoom Syed Sayed Ali Shah Gilani descendants are known due to his sons as Makhdoom Syed Muhammad Nawaz Shah family, Makhdoom Syed Zain-ul-Abdin Shah family (Syed Ghazanfer Abbas), and Makhdoom Syed Muhammad Ghaus Shah family (Syed Asghar Ali Shah Gilani, Syed Siftul Hassan).

- The descendants of Makhdoom Syed Muhammad Nawaz Shah family are known due to his sons as Makhdoom Syed Ghulam Murtaza Shah Family and Makhdoom Syed Hamid Gunj Bakhsh family (Syed Ghyas Mohy-ud-Din, Eng. Syed Mughees Mohy-ud-Din) and are living in Multan, Lahore & Islamabad.

- The descendants of Makhdoom Syed Ghulam Murtaza Shah Gilani are his sons namely Makhdoom Syed Fayyaz-ul-Hassan Gillani, Syed Fakhar Mohy-ud-Din Gillani, Syed Muhammad Sibtain Raza Gillani and Syed Mohsin Raza Gillani (Pride of Performace).

- Syed Sibtain Raza Gillani is a Sufi scholar and writer of “Multan – Mazi Wa Hal Kay Ayenay Maeen”, “Multaniyat - Janoobi Punjab per Sufi Ism kay Asraat”, “Multan key Sufiyana Shaiery” & “Tazkrah Shaikh-ul-Kul Syed Musa Pak Shaheed Gillani”. Muhammad Hammad Hassan Gillani and Muhammad Mudassar Hassan Gillani are his sons.}

14.3** The descendents of Makhdoom Syed Mohsin Shah Gilani are known Makhdoom Syed Ramzan Shah family (Syed Ghulam Mohyuddin) of Pir Ismail.

14.5*1 {The descendants of Makhdoom Shadi Shah are living in Multan and known due to his grandsons as Makhdoom Jafer Shah family (Mehmood Hassan, Syed Rifat Hussain) and Makhdoom Nasir-ud-din Shah family (Syed Ferhat Abbas, Syed Ali Hassan).

**The descendants of Makhdoom Syed Peer Shah are residing in Multan and known due to his sons as Makhdoom Imam Shah family (Syed Sadar-ud-Din – Licensdar), and Makhdoom Jahan Shah family (Syed Javid Hussain, Syed Riaz Hussain)}.

14.13*1 {The descendants of Makhdoom Syed Sadar-ud-din Shah Gilani are known due to his sons as Makhdoom Ghulam Mustafa Shah Gilani family and Makhdoom Muhammad Raza Shah Gilani family.

** Makhdoom Syed Sher Shah Gilani was the first Gilani who joined British indial government as Munsif. He retired as District & Session

Judge. He was elected as member of Legislative Assembly in 1946 and participated actively in Pakistan Independence Movement.

***Makhdoom Syed Rajan Bakhsh Shah Gilani was an elected ever green parliamentarian and President of Multan Municipality. He defeated English Deputy Commissioner Multan Mr. King in election of Presidentship in respect of Municipal Committee Multan in 1921 and hence became first elected Muslim President in this regard. He was a leader of Pakistan's Independence Movement. His descendants are known due to his sons as Makhdoom Syed Ghulam Mohay-ud-Din Shah family (Syed Zohaib Gilani), Makhdoom Syed Ghulam Dastgeer Shah Family (Syed Baqir Hussain), Makhdoom Syed Abdullah Shah Family (Syed Yazdani Gilani).

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Chapter-XV

MAKHDOOM SHAIKH SAYYAD MUHAMMAD GHAUS-IV, PIR SAYYAD SADR-UD-DIN SHAH GILANI.

Makhdoom Shaikh Sayyad Muhammad Ghaus....IV
Alias Pir Sadr-ud-Din Shah Gilani

15.1 The Present Sajjada Nasheen

Makhdoom Shaikh Sayyad Muhammad Ghaus-IV alias Makhdoom Pir Sadr-ud-Din Shah (the present Sajjada Nasheen) 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)

15.2 His Services and Appointments

He discharged with great credit the offices of a "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 as member of the Punjab Chiefs Association.

15.3 His Influence.

The Muslims of Multan looked 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 Nasheen (custodian) of a holy shrine and member of a noble family.

15.4 His Followers.

He is an ascetic of unassuming sanctity and a saint of the time. His spiritual influence had gained wide ground and his followers were 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.

15.5 Visitors of the Shrine.

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 Honor 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, paid a visit to the Dargah in the same month.

15.6 The Makhdoom's Brother

His second brother Sayyad Sher Shah (who was two years at the Aitcheson College) is a Munsiff in the Punjab. He is also a candidate for the post of Extra Assistant Commissioner. The Makhdoom's youngest brother Sayyad Rajan Shah is a Muncipal Commissioner at Multan.

15.7 The Makhdoom's Sons.

He had four sons:-

- (1) Sayyad Yasin Shah, who studied privately,*
- (2) Sayyad Ghulam Mustafa Shah, who passed the Diplom Examination from the Aitcheson Chief's 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.****

* _____ * _____ *

*{Makhdoom Syed Sadar-ud-Din Gilani patronized the Khilafat Movement and Pakistan Independence Movement in Multan. His eldest son Syed Ghulam Yaseen Shah Gilani was elected as Vice President Municipal Committee Multan.

**Makhdoom Syed Ghulam Mustafa Shah Gilani translated this book into English version regarding "History of Gilani family of Multan" being an old student of Aitcheson College, Lahore during British government in India. Later on he became an ICS Officer, Parliamentarian, Poet, Spiritual leader & Sajjada Nasheen and leader of Pakistan's Independence Movement. The present Sajjada Nasheen Makhdoom Syed Wajahat Hussain Gilani son

of Makhdoom Syed Shaukat Hussain Gilani is his grandson. The former Prime Minister of Pakistan, Syed Yousaf Raza Gilani son of Makhdoom Syed Almdar Hussain Gilani signatory of Pakistan Resolution 1940 and Federal & Provincial Minister, is also his grand son.}

*** Pir Syed Mukhtiar Hussain Shah was very pious and died in his youth.

****Makhdoom Muhammad Raza Shah Gilani was ever green elected Parliamentarian and Chairman District Board, Multan. He defeated Mr. E. P Moon the English Deputy Commissioner Multan in the election of Chairmanship of District Board Multan in 1934 and hence became the first elected Muslim Chairman in the subcontinent. He was also a leader of Pakistan's Independence Movement and elected member of Punjab Assembly. Makhdoom Syed Hamid Raza Gilani a Parliamentarian, Ambassador & Federal Minister of Pakistan was his son.}

(Tamat-bil-Khair)

(Marginal Notes by: Syed Sibtain Gilani)

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| | | | | |
|--|--|------------------------|--------------|-------------------|
| AL SYED ABU MUHYUDIN SHAIKH ABDUL QADIR JILANI | | | | |
| (Bagdad Sharif) | | | | |
| AL SYED ABDUL WAHAB | | | | |
| AL SYED ABDUL SALLAM | | | | |
| AL SYED AHMED (HALLAB) | | | | |
| AL SYED MASOOD | | | | |
| AL SYED AL ALI | | | | |
| AL SYED SHAH MEER | | | | |
| AL SYED SHAMSH UD DEEN NASER | | | | |
| MAKHDOOM SYED MUHAMMAD GHAUS BANDGI Gilani (Uch Sharif) | | | | |
| (Chief of Gilani Family & Qadaria Order in South Asia.) | | | | |
| MAKHDOOM SYED ABDUL QADIR SANI | | | | |
| MAKHDOOM SYED ABDUL RAZZAQ | | | | |
| MAKHDOOM SYED HAMID JAHAN GANNG BAKHSH | | | | |
| MAKHDOOM SYED HAFIZ ABUL HASSAN MUHAMMAD JAMAL UD DIN | | | | |
| MUSA PAK SHAHEED GILANI (MULTAN SHARIF) | | | | |
| MAKHDOOM SYED HAMID GANJ BUKHSH | | | | |
| SYED JAN MUHAMMAD | | SYED EISA | | NAWAB SYED YAHYA |
| (NEAR QILLA FEROZ SHAH DEHLI) | | | | SUBE DAR MULTAN |
| MAKHDUM NAWAB SYED MUSA PAK | | | (DEWAN-E- | MOHALLAH GILANIAN |
| DEEN GILANI (Subedar Multan) | | NAWAB SYED JAMAL ULLAH | | LAHORE) |
| DARBAR HAZRAT PEER PEERAN | | (SUBEDAR LAHORE) | | MULTAN |
| PAK GATE, MULTAN | | | | |
| SYED INAYAT | | | SYED VILAYAT | |
| HARRAM GATE, MULTAN | | | | |

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