



RESEARCH PAPER

Role of Gardezi Family in Multan in Mughal Period (1526-1857)

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ABSTRACT

Multan is a city of saints amongst which Syid Yousaf Gardezi was first to stay and spend his entire life serving the people of Multan. Gardezi family has been socially and politically very active since their arrival in Multan. Qualitative and descriptive research with textual criticism, evolution of primary and secondary sources, interviews of family members were done to get resourceful information. The family had good relations to Mughals, Suri sultans, Durani Empire Sultans and Nawab Muzaffar Khan also regarded the family alliance. Sikh Maharaja Ranjeet Singh also visited Darbar and regarded family socio political support. This paper throws light on the social, political and religious roles of Gardezi family in Multan specially in Mughal, Suri, Afghan and Sikh eras from attack of Babar 1526 to capture of Britishers 1849. This family holds the heritage of Multan in their personal libraries which should be preserved and use for future generations.

Keywords: Chasma Aab e Kousar, Durani Kings, Mubarak Mosque, Mughals, Ranjeet Singh. Suri Dynasty

Introduction

Multan is one of the ancient cities of the world and sub continent, Located at the bank of River Chenab, it is the 7th biggest city of Pakistan. Since times, it has been famous of Suraj Kund Mandar, Parhalad Mandar, Darbar Bahauddin Zakariya, Darbar Shah Shamas, Darbar Shah Yousaf Gardezi and other famous saints. It is famous for its hot weather, tombs and Mizar, graves, its dust and beggars. Since centuries it has been a trade route and passage from central Asia to central India.

چهار چیز است تحفہ ملتان

گرد و گرما و گدا و گورستان

(Translation: "Multan has four gifts; dust, summer, baggers and graveyards")

The Gardezi family is a reknown family of indo pak region especially in Multan. They derive their name from Gardez, region of central Asia, present day Afghanistan. They claim to the descendants of holy Prophet (PBUH) and heirs of Hazrat Ali Bin Hussain, Zain Ul Aabideen. They are called Hussaini Sayyid as they belong to Hazrat Imam Hussain (AS). They are from the lineage of Imam Jafar Sadiq who is the 6th Imam of Shia Muslims. Therefore are called Jafari Sayyid. As being the decedents of Shah Yousaf Gardez (II) whose daughter Fatima was married to Abul Fatah from lineage of Hazrat Zaid son of Hazrat Zain Ul Aabideen, therefore technically they are Zaidi Sayyid.

The earlier ancestors of family migrated from Arabia to many place for years due to political conflicts with ruling elite. They shifted from Medina to Kufa during Hazrat Ali period as political elite due to shift in Capital and caliphate of Hazrat Ali and returned to

medina in Hazrat Ameer Mawaiya and Yazeed's period due to political rivalry and martyrdom of Imam Hussain. Later one of the ancestors of family Muhammad Muskan shifted to Baghdad, this family was renowned as Baghdadi. In the leadership of Sheikh Muhammad, this family shifted from Baghdad to Ghazni, this family was renamed as Ghaznavid. The sultan Sabuktigin and his son Mahmud, was much pleased with the services of this Sayyid family under headship of Sayyid Qaswar Gardezi and allotted a piece of land to them at Gardez a small town about 50 km away from Ghazni. Thus this family was renamed as Gardezi family with reference to Gardez town. Yousaf Shah is also known as Shah Gardez and Shah Yousaf Gardezi. Today Gardezi's of Multan claim to be the heirs of Shah Yousaf Gardezi.

Literature Review

This history of family is discussed by Khan Bahadur Hassan Bakhsh Gardezi in his book *Oraq E Pareshan* in 1907. Hassan Raza Gardezi has discussed same history in *Hazrat Shah Yousaf Gardezi* in 1983. This has also been discussed by Basheer Hussain Nazim in *Oliye Multan* and same history is repeated by Dr Ashiq Muhammad Khan Durani in his book *Tareekh- e- Multan: from ancient times to 1947* published in 2007. The same history is discussed by Shakir Hussain Shakir in his book *Multan: Akas aur therir* in 2011. The same history is discussed by Shakir Hussain Shakir in his book *Shah Yousaf Gardez and Shah Shamas Sabazwari*. The same history is discussed by Sayyid Abbas Hussain Gardezi in Book *Tareekh e Multan*. Many books are found on general religious values of this family. It is to be considered that majority of Gardezi's literature is published only on Hazrat Shah Yousaf Gardezi and rest of the Gardezi's Family has never been discussed.

Role during Mughal period (1526-1857)

Mughals governed over Indian Subcontinent from 1526-1540 and 1555-1857 for more than three centuries. They are descendants of Tamur i.e. Turks from paternal side and Mongols from maternal side. They were called Mughals as the people of subcontinent thought invaders from central Asia as Mongols. Thus Mughal is the spoiled named of Mongol referred to Babar. Babar was the first ruler of this dynasty and Bahadur Shah (II) Zafar was the last. Strong Mughal Badshah are the rulers who had strict rule and governance like Babar, Hamyun, Akbar, Jahangir, Shah Jahan and Aurangzeb while weak Mughal rulers had less governed areas and weak government like Bahadur Shah (I), Farukh sair, Muhammad Shah, Akbar (II) and Bahadur Shah (II) Zafar.

In 1498, Mahmud (1498-1525) of Langah tribe became ruler of Multan. He was very cruel ruler and used to kill innocent people. Gardezi's, Qureshi's and other nobles raised their voice against his evil and unjust rule. Mahmud ordered to kill two Sayyids of Gardezi family, maternal uncle and nephew. They were buried on railway station road near old Sabzi Mandi. In British era, for expanding road, their graves were shifted to Mosa Pak mausoleum.

People were very much annoyed at the cruelty of Sultan Mahmud (1498-1525) and he was losing socio political strength from both Gardezi and Qureshi family. People sent letter and asked Zaheer Uddin Babur (1526-1530) for help. Babur sent Mirza Hassan (1525-1526), his commander to attack Multan. Mirza encircled Multan for one year. In the meanwhile, Sultan Mahmud (1526) died natural death and his son Sultan Hussain (1526-1526) rose to Throne.

Babar's commander Mirza Hassan (1525-1526), with the political support of Gardezi and Qureshi elites and help from people of Multan captured Multan fort. He ordered the Mughal army, not to kill anyone, who took refuge in Darbar Shah Yousaf Gardezi and Darbar Bahauddin Zakariya. Babur appointed his son Mirza Kamran (1512-1557) as governor of Lahore and Multan. Socio political strength of Gardezi family can be seen that

the ruler of Multan was changed by an attack and the mausoleums were declared as place of refuge for people of Multan.

After, Babur (1526-1530), Hamayun (1530-1540) became the PadShah of Delhi. He ruled for ten years when Sher Shah Suri (1540-1545) defeated him. He ran toward Multan to take refuge but fear of Sher Shah and Kamran Mirza did not allow him to do so. Hamayun ran to thatta and to Iran and stayed there for fifteen years. Gardezi, Qureshi and people of Multan did not help Hamayun as they were under the rule of Mirza Kamran.

During the early Mughal period, the head of Gardezi family was Yousaf Gardezi (II) who was religiously, politically and socially very active. He wrote the book "*Irshad ul Salaqeen*" in around 1530's in Persian language. This book cannot be found in written form but reference of this book can be found in the secondary sources as, Shah Yousaf Gardezi (VII) in *Tazkara-tul-Multan*, Hassan Raza Gardezi in *Hazrat Shah Yousaf Gardezi*, Sayyid Abbas Hussain Gardezi in *Tareek e Multan*, Shakir Hussain Shakir in *Shah Yousaf Gardezi and Shamas Sabazwari*, Sayyid Khursheed Abbas Gardezi, Sayyid Hur Riahi Gardezi and Sayyid Muhammad Abbas Gardezi interviews has given reference of this book.

Shah Yousaf Gardezi (II) had only one daughter Fatima. His two sons died during his life time. Due to the death of male heirs, other members of Gardezi Clan demanded division of property according to Sunni law. But his daughter Fatima and his son in law Abul Fatah declared themselves Shia. According to Shia sect, daughter too can inherit all property of deceased father while in Sunni Sect, daughter can get one third of deceased father's property. The two claims of property were brought to the court of Emperor. Historians of Gardezi clan Like Shakir Hussain Shakir and Gardezi family claim that Emperor was Jahangir (1605-1627). However the chronological tables dictate towards the reign of Babar (1526-1530) and Hamayun (1530-1540). Baba Rajan, Grandson of Yousaf (III) was supporting Islam Shah Suri (1545-1554) who constructed a mosque alongside the mausoleum of Shah Yousaf Gardezi.

Emperor sent Khan E Khanan Bairam Khan (1501-1561) to settle the dispute in Gardezi family. Bairam Khan was a follower of Shia sect.

Khan E Khanan settled the dispute in favor of Fatima, Abu Fatah and maternal grandson of Shah Yousaf Gardezi (II), Yousaf Gardezi (III) became Sajada Nasheen of Darbar and property and this established following lineage.

1. Sheikh Raju, Sadar Uddin Baba Rajan.
2. Sayyid Ilmudin
3. Yousaf Gardezi (III)
4. Abul Fateh¹
5. Makhdoom Shah Yousaf (II)
6. Makhdoom Sayyid Najum ul din Muhammad
7. Makhdoom Rakun din Abdul Mulk
8. Sheikh Sayyid Mubarak
9. Sheikh Sayyid Abba Zaid

10. Sheikh Sayyid Mubarak
11. Sheikh Sayyid Yahya
12. Sheikh Sayyid Abdul Samad
13. Sheikh Ammad ul Din Ahmad
14. Sayyid Jamal Uddin Muhammad Shah Yousaf Gardezi (I)

This decision made it clear that political and social power was associated with Sajada Nasheen and Darbar and not with the family name of Gardezi's. Although, traditionally family belonged to Sunni creed, as did Sultan Mahmud, Sultan Shahab Uddin Ghuri and other Sultans belong to. However Hamayun's tilt toward shiaism and Akbar's neutral policy led towards an atmosphere of support for the Shia community. Therefore Gardezi Shia succeeded in establishing a Shia Seminary at the shrine of Shah Yousaf Gardezi by the middle of sixteenth century.

Sher Shah Suri became the first ruler of Suri Dynasty (1540-1555); he captured Delhi, Lahore and Multan in 1540. Sher Shah (1540-1545) and his son Islam Shah (1545-1554) visited Multan and re constructed the mausoleum of Bahauddin Zakariya and Shah Yousaf Gardezi. (Batra. 1943) The building of Darbar Shah Yousaf Gardezi was built in this era. Islam Shah Suri built a room along the eastern wall of mausoleum for Sajada Nasheen. Three mosques were built in Multan for the people, at Darbar Shah Yousaf Gardezi, Darbar Bahauddin Zakariya and Darbar Shah Rukan Alam. Mubarak Masjid of Shah Yousaf Gardezi was built in this era. This mosque was burnt in Sikh era but was maintained again. The founding stone by Islam Shah could be found at Karachi Museum which is written in Arabic.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ “

ربنا تقبل منا انت اوسع العليم عمارات خانقاه قدوسه الواصلين عمدته المحققين قطب الاقطاب بندق حضرت شاه يوسف گردیزی عہد سجادہ حضرت شیخ المشائخ صدر الدین راجو بفرمان حضرت سلطان السلاطین اسلام شاہ فی 944ھ وپہر داخت سیادت پناہ سید احمد حسین راجو حسین الواسطی۔²

Sheikh Sadar Uddin Raju a.k.a. Sheikh Baba Rajan was Sajada Nasheen in Suri era. Rajan Baba had 5 sons. He divided all his wealth before his death amongst his sons and daughters. Property of Multan was given to Sheikh Abul Fatah (Tareen, 1989) the next Sajada Nasheen. Sayyid Hamid (Gardezi, 1983) Became Sajada Nasheen of Shah Yousaf Gardezi Mausoleum after Abul Fateh.

In the sixteenth century, Afghans were coming to Subcontinent and settling in different provinces. An Afghani tribe "khokhani" whose head was Sardar Malik Shahpal came to Multan with his tribe. He presented a Horse, an eagle and a precious sword to Makhdoom sheikh Hamid Gardezi, Sajada Nasheen of Shah Yousaf Gardezi. Makhdoom was pleased by these presents and gave them land to live. One day dacoits attacked the village, Makhdoom went to counter them, Malik Shahpal also accompanied him. Dacoits attack was countered and village was saved. Makhdoom was pleased to have them as political allies. He allowed them to stay in city and gave them piece of land from Lahori Gate to Bohar Gate outside of fort wall. (Gardezi, 1978) This area was renamed as Kiri afghanan. (Gardezi, 1861) Thus Makhdoom had a strong man power readily available to him and had socio political power to counter any attack. This tribe is now settled in Multan as Khakwani. (Gardezi, 2023)

In Shah Jahan (1628-1658) era, PadShah wasted resources on Kandahar war and due to Afghan policy. He allotted Multan and center to its elder and favorite son Dara Shikoh (1615-1659). Prince appointed a Sayyid of Bukhari family as governor of Multan. Governor, a Syaid by caste, was very thankful to prince and always willing to sacrifice his life for Prince Dara Shikoh. On hearing the news of his father's demise, Prince Aurangzeb, younger son who was ruler of Deccan attacked his brothers. Dara Shikoh (1658) firstly ran to Multan, than Thatta and was planning to run toward Kandahar.

Aurangzeb Alamgir visited Multan to capture Prince Dara Shikoh. Prince had run to Sindh. Aurangzeb asked Musa Gilani governor about Bay Shikoh. He said prince was Ba Shikoh. Aurangzeb was annoyed by this statement. He was willing to kill governor for this answer. But Makhdoom Yousaf Gardezi (IV) and Sheikh Bahauddin Zakariya Qureshi could not see an innocent man dying without guilt. They requested to pardon the governor in front of king and said that he would leave all worldly services. King respected their request and honored them with cloak and made them sit at their right side. On their request, king pardoned Hazrat Musa Pak and honored as 3rd spiritual leading family in Multan.

Aurangzeb monitored Shah Yousaf Gardezi (IV) by sending him gifts and gold but as usual Yousaf Gardezi (IV) distributed the coins among needy and poor. It was also observed by king that Makhdoom used to spend nights in prayers and days in teaching and preaching of Islam at Madarsa. Aurangzeb bestowed Shah Yousaf Gardezi (IV) a piece of land, a female elephant and cloak of honor.

This was political and religious power of the Gardezi family along with Qureshi family that Aurangzeb could not annoy their request and have political pRobelems in Multan. So, he pardoned Sayyid of Gilani family and honored Gilani family to become third religious political family of Multan along with Qureshi and Gardezi.

In late Seventeenth century, in of Aurangzeb era some Afghans came in Multan and they were settled by Abdul Jaleel Gardezi, Sajada Nasheen of Hazrat Yousaf Gardezi. They were settled in Rangpur village in Multan. This area was also named as Choti Kiri Afghanistan. Thus Makhdoom had a strong man power readily available with him and had socio political power to counter any attack. This tribe is now settled in Multan as Saduzie family.

In 1747AD, Ahmad Shah Durrani (1747-1772) captured Multan and appointed Muhammad Ali Khan as governor of Multan. This man was cruel and an extremist. He forbade any kind of Tazia, Matam and Muharram ritual. Some of Gardezi's migrated to Uch Sharif and Bahawalpur State and stayed there. Others went into Taqia, became hidden Shia and pretended to be Sunni Muslims. They used to make Tazia in night and buried it in ground near tomb on tenth Muharram. (Fareedi, 1973) This continued for some years till Muhammad Ali Khan was killed by Ahmad Shah Durrani orders. After Ali Khan death, Gardezi family reverted to openly being Shia and restored to their Shia sect beliefs. (Mahar, 2001).

Sikhs were very active in the region and captured Multan in late eighteenth century. It was kept by them for nine years. People migrated from Multan to Shorkot, Kot Shahabad and Dera Ghazi Khan. Some Afghans migrated to Kabul and sought help from Tamoor Durrani (1772-1793) son of Ahmad Shah in 1193AH/1780AD. He attacked and besieged Multan. Sikhs left the fort with an agreement that they would leave with their family, luggage and horses. Tamoor Met Makhdoom Raju Gardezi(II) Sajada Nasheen of Yousaf Gardezi, Sayyid Bahawal Shah Qureshi Sajada Nasheen of Bahauddin Zakariya Darbar and other nobles of city in Shahi Eid Gagh. He once again restored the allotments, which were stopped during Sikh era. He honored Makhdoom with honorary cloak; this was acknowledgement of the socio political and religious status of Gardezi family by Afghan Ruler. Tamoor appointed Nawab Muzaffar Khan (1794-1818) as head of Multan and returned to Kabul. (Galani, 1934)

After Tamoor Durrani (1772-1793), his sons Shujah Durrani (1803-1842) and Mahmud Durrani (1801-1829) fought for Throne. Nawab Muzaffar Khan, had their assertion to rule over Multan from both Durrani brothers. But due to collapse, Shujah Durrani (1809) had to retreat and run into subcontinent. He met British governor Mr. Infiston from East India Company and Maharaja Ranjit Singh (1801-1839) ruler of Punjab for help. He demanded Multan from Nawab Muzaffar Khan. Muzaffar Khan initially agreed to hand over Multan to Shujah Durrani. Later he sent a delegation consisting of Makhdoom Raju Gardezi, Sheikh Kora Shah Qureshi, Makhdoom Abdul Qadir Gilani, Hafiz Muhammad Jamal and Sayyid Ibrahim, a relative of Saduzie family. They all asked Shujah to take area of Tulambah, Sarai Sidhu and Sardar Pur and left Multan and its surrounding forts for Nawab Muzaffar Khan. Shujah could not resist this offer and accepted it. But after some days, seeing less economical benefits, he went to Lahore to meet Ranjit Singh and asked him to attack at Multan in 1817-18. This ended the rule of both Shujah Khan and Muzaffar Khan once for all in March 1818.

Sending of Makhdoom Raju Gardezi (II), Sheikh Kora Shah Qureshi, Makhdoom Abdul Qadir Gilani, Hafiz Muhammad Jamal and Sayyid Ibrahim, a relative of Saduzie family, in a delegation to talk to Afghan ruler Shujah Durrani, is a symbol of political strength of these people and their families. This shows that Gardezi family was a big political entity in Afghan and early Sikh era.

Ranjit Singh captured Multan and appointed Dial Singh as ruler of Multan in 1818. The Sajada Nasheen of Bahauddin Zakariya, Sheikh Rukan Uddin Alam and Sajada Nasheen of Shah Shamas went to Lahore to meet Ranjit Singh and Ranjit Singh re-allotted their land to them and also agreed for annual fund for these Darbars. Rupees eleven hundred were fixed for Qureshi family and rupees three hundred were fixed for Darbar Shah Shamas.

But Sheikh Raju Gardezi (II), Sajada Nasheen of Shah Yousaf Gardezi Darbar, did not himself go to Lahore. Instead, he sent some of his companions to meet Ranjit Singh. Maharaja ordered for rupees seven hundred for Gardezi family. This seems to be less and insulting for Gardezi family and Makhdoom asked for increase. Maharaja said that he would visit Multan in few days and would resolve this issue. But he could not visit Multan for next one and half year.

Ranjit Singh visited Multan and asked families to show their allotments. It was decided that whoever harvested the barren land and harvested the crop, would get one third portion for self and two third for government and land would be allotted in his name. Sher Shah accepted terms and got much land. Gardezi's lost their land for not accepting government rule and offer. However the Gardezi's lost a big chunk of land during Sikh rule.

Ranjit Singh later visited Darbar Shah Yousaf Gardezi. He viewed the shrine and heard family history. After knowing family socio political history and sociopolitical background, he allotted six villages to Darbar Shah Yousaf Gardezi and also gifted rupees fifty one Nanak Shahi to Darbar. This shows that Ranjit Singh also accepted the Gardezi family as a strong political entity in Multan (Shakir, 2011).

Gardezi's social mobility during Sultanate and Mughal period

Gardezi family built and constructed and maintained some works and values that bonded the people together and had attachment with Darbar Shah Yousaf Gardezi and its Sajada Nasheen. Here are some constructions belonging to this period.

Masjid Mubarak

In the era of Sheikh Sadar Uddin Raju, Baba Rajan, Sher Shah Suri built a mosque along the tomb of Hazrat Yousaf Gardez. It consisted of eight pillars. This mosque is no

longer there now. And its founding stone is in Karachi museum while a new mosque is set over the old mosque.

Chasma e Kausar Pond

In 1149AH/1737AD, seventy seven feet long and a twenty seven feet wide pond was made in the mausoleum near tomb. "Ajab Chasma kausar" words were written on stone near pond. It is narrated that water from Ravi River was filled in this pond by some hidden mechanical work. But due to change in river direction, it is dry now with no water in it. (Gardezi,1983).

Conclusion

In the light of above discussion we can know that the Gardezi family played its vital role in the progress of Multan city. They, since the time of Shah Yousaf Gardezi, are serving the People of Multan in all aspects of like spiritual and economic fields. The Makhdoom of the family has all the powers to set the dimensions of the family. They got benefits from the rulers and distribute them in the native people. They have set a good example of spirituality in Multan. In Mughal era, they saved people from brutality of Hussain Langha by writing letters to babar for attack in Multan. Aurangzaib stayed in Multan for a couple of days and observed Sajada Nasheen. Suri Sultan built a mosque and Afghan Sultan made a pond in Darbar. They had been in negotiations between Afghan Sultan Shah Sujah and Nawab Muzaffar Khan. Ranjeet Singh was in good relations with Sajada Nasheen of Darbar and had allotted him seven hundred rupees for his services. The family showed religious and political importance in Multan region. During Mughal period, Gardezi were amongst the three main families of Multan along with Qureshi and Gilani.

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