

MULTAN

THROUGH THE AGES

Shaukat Mahmood



MULTAN

THROUGH THE AGES

Shaukat Mahmood



Pakistan Writers Cooperative Society, Lahore

Copyright © 2024

Pakistan Writers Cooperative Society, Lahore-Pakistan

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means (electronic, mechanical, photocopying, recording or otherwise), without the prior permission in writing from Pakistan Writers Cooperative Society, Lahore-Pakistan.

ISBN: 978-969-8460-87-7

First Edition
Author
Cover Design
Price
US \$

2024
Dr. Shaukat Mahmood
Muhammad Javed
2000.00
80.00

Publishers: **Pakistan Writers Cooperative Society, Lahore-Pakistan**

Coopera Book Centre and Art Gallery
70-Shahrah-e-Quaid-e-Azam, Lahore-Pakistan

Phone: 0092- 042-37321161 / 37322926

Web: www.cooperaatgaltgallery.com

e-mail: info@cooperaartgallery.com

Contents

1	Multan through the Ages	1
2	Arrival of Macedonians	13
3	Advent of Islam in Multan	21
4	Foreign Incursions	41
5	Babur and After	55
6	Pathans in Multan	63
7	Rise of Sikhs	71
8	Intrusion of Gora Saab	91
9	Multan after Creation of Pakistan	107
10	The Fort and The Temple	119
11	Societal Scenario	127
12	Games and Amusements	139
13	European Travellers in Multan	141
14	Textiles of Multan	150
15	Islamic Architecture	151
	i) <i>Mausoleum of Shah Yusuf Gardizi</i>	
	ii) <i>Mausoleum of Shah Baha' al-Haqq</i>	
	iii) <i>Mausoleum of Shah Shams Sabzwari</i>	
	iv) <i>Mausoleum of Rukn-i Alam</i>	

- v) *Mausoleum of Ali Akbar*
- vi) *First Storey*
- vii) *Sawi Mosque*
- viii) *Masjid Ali Muhammad Khan*
- ix) *Phul Hattanwali Masjid*
- x) *Eidgah*
- xi) *Dehli Gate*
- xii) *Haram Gate*
- xiii) *Khuni Burj (Bloody Tower)*
- xiv) *Mosque of 'Ali Wali Muhammad Khan*
- xv) *Khudakka Mosque*
- xvi) *Tomb of Ma'i Mihraban*
- xvii) *Tomb of Bib Pak Daman*
- xviii) *Tomb of Khawaja Owais Khagga*
- xix) *Tomb of Bibi Fatima*
- xx) *Other Monuments*

16	Flora & fauna	201
17	Multan Mangoes	211
18	Multani Halwa	223
19	Speaking Saraiki	225
20	Biography	233

Dedication

This humble study is dedicated to
my wife who has remained a
perpetual source of strength throughout
my learning and teaching career.



Message from the Principal

College of Art & Design, Punjab University.

Once upon a time, a very small Fine Arts Department and now College of Arts & Design, Punjab University has produced many a luminary, painter and artist. A rare product of this Institute is Dr Shaukat Mahmood. He is better known as Maxim, he is one of those rare precisionists who are simultaneously blessed with talent and genius alike. He is like a polymath. He is a cartoonist more, an artist more or a scholar more; one cannot say for sure for the lines befog between all propensities. One can see him engrossed in his work like a imperturbable researcher who is exclusively concerned with his own mission to produce better scholars. Without expecting monetary or idealistic outcomes. As a cartoonist and a political satirist his wit outclasses all other in this field. As a scholar he is busy contributing each day to the domain of learning and education as his thirst for knowledge enables him to keep on adding new dimensions to his multidimensional personality. His book on Multan is a proof of his academic scholarship. Dr Shaukat Mahmood has served as an educationist for more than fifty years. He has been an *avant-garde* educator who knows how to inspire, motivate and kindle the flame of learning in his students and pave way to their success. He is nothing like a teacher of the old school. He has taught architecture for many years in Pakistan and abroad. He is considered an authority on the subject of Islamic Architecture. Being an avid seeker of knowledge, he has become a meticulous researcher and a teacher of highest caliber. He has conducted many television documentaries on the architectural heritage of Pakistan produced by PTV and several other TV channels.

Dr. Shaukat Mahmood remained coordinator of Ph.D programme at the College of Art& Design, University of the Punjab for a decade 2010-20. He is still associated with the College as a visiting professor. He earned his M.A in Fine Arts with Gold Medal from Punjab University; M.Sc. in Architectural Conservation from Heriot-Watt University and Ph.D. in Islamic Architecture from University of Edinburgh. He is an *ad valorum* man of letters whose scholarship has been recognised twice by Government of

Pakistan, He was awarded President's Medal for Pride of Performance in 2000 and Sitara-i Imtiaz in 2010.

He has published three books of his cartoons and five on the history of art and architecture besides many research papers and newspaper articles. After having years of research experience in the discipline of History of Islamic Arts and Architecture, it is about time that we see a comprehensive work compiled in one place in the form of a book authored by this ace researcher and art critic. It goes without saying that his work will appear on the scholarly forum as a unique, thorough and comprehensive body of knowledge in the sphere of a city that has remained a city of Greeks, Karmatians, Hindus, Sikhs, British and Muslims. This book will be a prodigious addition to the very sparsely produced indigenous material available on history of a great city like Multan.

Prof. Dr. Sumera Jawad

Prolegomenon

Since the 1980s extensive research has been done on the cities of the historical Muslim areas, where standardized record keeping and centralized archives have facilitated work. History and evolution of Aleppo, Damascus, Byblos, Sidon, Jericho, Hama, Nablus and Jerusalem has been very well documented. Not much has been done to explore the histories of the cities of the subcontinent. In the West historians have explored the social bases of political factionalism, histories of elites and commoners, different family structures and gender roles, marginalized groups such as low caste citizens and menials. Oriental historians, particularly belonging to Pakistan and India have tried to record events mostly of warring nature and relationships between Muslims and Hindus and Sikhs. This has left many a gap.

In literature the 'city' has long stood as one of the most potent symbols of human capacities and nature. As the largest and most enduring creation of human imagination and hands, and as the largest and most sustained site of human association and interaction, the city has been seen as a marker of what humans are and of what they do. This signification has almost always been shaded with ambivalence. In old legends, epics, and utopias, cities (both actual and symbolic) appeared as places of exceptional but also contradictory meaning. The histories of Troy, Sidon, Babylon, and Rome were viewed, in Western cultures, as standing for human power, wisdom, creativity, and vision, but also for human presumption, perversion, and fated destruction. Images of the modern city restated this ambivalence with fresh intensity. Great modern cities like London, Paris, Berlin, and New York, have repeatedly been portrayed as sites of opportunity and peril, power and helplessness, vitality and decadence, creativity and perplexity. This contradictory face of the city has appeared so often in the Western thought as to suggest an essential psychological and cultural anxiety about human civilization, an anxiety about humanity's relation to their created world and about "humanity" itself. This is especially true of the "modern" city, filled with human artifice and moral contradiction.

Historical interpretation is the process by which we describe, analyze, evaluate, and create an explanation of past events. We base our interpretation on missing links and try to fill those gaps according to our own point of view. "History is about interpreting

the past; it is a “spin” on the historical facts. ... Through interpretation, historians say what they believe the past means. They attempt to explain why and how things happened as they did and why particular elements in the past are important.” Historians look for causes and effects that help to explain how and why events happened. They try to see the past through the eyes of the people who lived it. When they study the past, historians ask themselves questions. The answers to the questions help historians draw conclusions about the past.

While looking at the old and ancient cities listed in various books, I found out a number of cities that came into being much before the advent of Common Era. The following cities are the oldest surviving cities in this context:

In Africa and Horn: Luxor in Egypt (c. 2686-2181 BC), Tangier, Morocco (800 BC), Tripoli, Libya (700 BC), Aswan, Egypt (650 BC), Alexandria, Egypt (332 BC), Mogadishu, Somalia (22 BC). North America Flores: Guatemala (600 BC), Cholula, Mexico (2nd C. BC).

In Central and South Asia: Multan, Pakistan (3000-2800 BC), Balkh, Afghanistan (2000-1500 BC), Varanasi, India (1200 BC), Samarkand, Uzbekistan (800-500 BC), Delhi, India (700 BC), Peshawar, Pakistan (500 BC), Bukhara, Uzbekistan (500 BC), Patna, India (490 BC), Chittagong, Bangladesh (4th C. BC), Anuradhapura, Sri Lanka (4th C. BC), Madurai, Kanchipuram and Amravati, India (all 3rd C. BC).

In East Asia: Xian, China (1100 BC), Beijing, China (1045 BC), Jinhzhou, China (689 BC), Chengdu, China (365 BC), Kashgar, China (300 BC), Pyeongyang, North Korea (195 BC), Seoul, South Korea (190 BC), Hanoi, Vietnam (257 BC).

In West Asia: Byblos, Lebanon (3000 BC), Damascus, Syria (2000 BC), Jericho, Palestine (1000 BC), Beirut, Lebanon (3000 BC), Jerusalem in disputed territory (18th C. BC), Aleppo, Syria (2000 BC), Erbil, Iraq (2300 BC), Kirkuk, Iraq (3000-2000 BC), Ankara, Turkey (2000 BC), Jaffa, Israel (2000 BC), Makkah, Saudi Arabia (3000 BC), Madina, Saudi Arabia (9th C. BC), Istanbul, Turkey (685 BC).

In Europe: Argos, Athens Greece (5000 BC), Rome, Italy (753 BC), Naples, Italy (680 BC), Milan, Italy (600 BC), Sophia, Bulgaria (4th C. BC), Cologne, Germany (30 BC).

I, on my part, have only recorded events as they happened and as they were recorded by historians in the past. For this I have solely relied on already published material on Multan. Main incentive for writing this book was Mr. Nasir Khosa who was Commissioner Multan around 1998-99. Much before that time in 1991-92 I was a team member of a World Bank project working on Multan. My concern was with the architectural heritage of the city, mainly. On the request of Khosa sahib and mostly with his help I started to work on the history of Multan. Being Commissioner, he was a great help in providing me Gazetteers, maps, books and whatever I needed. During the period 1991-2000 a number of people including intellectuals, teachers, elders of Multan were of great help for the compilation of this book.

The main source of information on Multan and history of Multan was the literature. I have compiled a list of books in two groups, the first comprises the following:

Maulana Akber Shah. *Aeena-i Haqeeqat Nima*; Rahimdad Khan Molai Shedai, *Janat ul Sindh*; "Multan – Punjab.gov.pk". Archives; Farishta. *History of the rise of Mohommedan power in India* translated by John Briggs; Ahmed bin Yahya bin Jabir, *Futuhu'l-Buldan*; Abu Rihan Muhammad bin Ahmad al-Biruni al-Khwarizmi, *Tarikhu'l-Hind*; Andre Wink. *Al-Hind: The Making of the Indo-Islamic World*; Glassé, Cyril. *The New Encyclopedia of Islam*; Osimi, Muhammad. *History of Civilizations of Central Asia*; Tajddin, Mumtaz Ali. *Ismaili state in Multan* in Encyclopaedia of Ismailism; Virani, Shafique N. *The Ismailis in the Middle Ages*; Mehta, Jaswant Lal. *Advanced Study in the History of Medieval India*; Muhammad Tariq Awan. *History of India and Pakistan: Great Mughals*; Jain, Harish. *The Making of Punjab*; Ahmed, Farooqui Salma. *A Comprehensive History of Medieval India*; Bloom, Jonathan. *The Art and Architecture of Islam 1250-1800*; Suvorova, Anna. *Muslim Saints of South Asia*; Khan, Hassan Ali. *Constructing Islam on the Indus*; Bunce, Fredrick W. *Islamic Tombs in India: The Iconography and Genesis of Their Design*; Yousaf, Mohammad. *A Brief History of Multan*; Davies, C. Collin. "Arghun." *The Encyclopedia of Islam*; Clifford Edmund. *The New Islamic Dynasties: A Chronological and Genealogical Manual*; Chandra, Chandra. *Medieval India: From Sultanate to the Mughals*; Levi, Scott. *Caravans: Punjabi Khatri Merchants on the Silk Road*; Oonk, Gijsbert. *Global Indian Diasporas: Exploring Trajectories of Migration and Theory*; Jaques, Tony. *Dictionary of Battles and Sieges*; Roy, Kaushik. *India's Historic Battles: From Alexander the Great to Kargil*; Elphinstone, Mountstuart. *History of India*; Riddick, John F. *The History of British India: A Chronology*.

The second group comprises the following books:

Abd-ul-Haq, DM (1994) *Multan Ke Badshah, Namwar Governor aur Hamlah-awar* (Urdu), Beacon Books, Multan, Pakistan; Ahluwalia, M (1963) *The Punjab Pioneer Freedom Fighters*. Orient Longmans Ltd, Bombay, India; Ali-ud-Din, M (1963) *Ibratnama* (Vol-2). Raj Publishers, Jullundur, India. Amarnath, D (1928) *Zafarnama-i-Ranjit Singh* (S. R. Kohli, Ed.). Punjab University, Lahore, Pakistan; Bell, E (1983) *Annexation of the Punjab and Maharaja Duleep Singh*. Nirmal Publishers, New Delhi, India; Ball, S (1971) *British Policy towards the Punjab 1844-49*. New Age Publishers, Calcutta, India; Chand, MH (1884) *Tawarikh-i-Zila Multan*. New Imperial Press and Publications, Lahore, Pakistan; Edwards, HB (1851) *A Year on the Punjab Frontier 1848-49* (Vol-1). Richard Bentley, London; UK.; Fagan, P (1884) *District Gazetteer of Montgomery District 1883-84*. Govt. of the Punjab, Lahore; Pakistan; Gilani, SM (1938) *Muraqqa-i Mooltan*. Jazib Publishers, Lahore, Pakistan; Govt. of the Punjab (1884) *District Gazetteer of Multan 1883-84*. Arya Press, Lahore, Pakistan; Govt. of the Punjab (1884) *Gazetteer of the Muzaffargarh District 1883-84*. Arya Press, Lahore; Pakistan. Garret, H (1968) *The Punjab- A hundred Years Ago*. Languages Department, Patiala; India; Grewal, J (1990) *The Sikhs of the Punjab* (Vol-2). Cambridge University Press, New York; Grewal, JS, Banga, I (1975) *Early Nineteenth Century Punjab*. Guru Nanak Dev University, Amritsar; Griffin, LH (1890) *The Punjab Chiefs: Historical and Biographical Notices of the Principal Families*. Civil and Military Gazette Press, Lahore, Pakistan; Govt. Record (1915) *Lahore Political Dairies 1847-49* (Vol-5). Punjab Govt. Press, Lahore; Pakistan; Gupta, HR (1956) *Panjab on the Eve of First Sikh War*. Panjab University, Hoshiarpur, India; Hasrat, B (1977) *Life and Times of Ranjit: A Saga of Benevolent Despotism*. V.V. Research Institute, Hoshiarpur, India; Kohli, SR (1932) *The Multan Outbreak and the Trial of Diwan Mulraj*. Journal of Punjab Historical Society; Kohli, SR (1967) *Sunset of the Sikh Empire*. Orient Longmans, New Delhi, India; Khilnani, N (1971) *British Power in the Punjab 1839-1858*. Asia Publishing House, New Delhi, India; Festing, G (1914) *Stranger within the Gates*. William Blackwood and Sons, London, UK.; Malleson, CG (1883) *Decisive Battles of India from 1746 to 1849 inclusive*. W.H. Allen & Co, London, UK.; Masson, C. (1974) *Narrative of various Journeys in Baluchistan, Afghanistan and the Punjab* (Vol-1). Oxford University Press, Karachi, Pakistan; McAulife, M (1881) *The Rise of Amritsar and the Alterations of the Sikh Religion*. The Calcutta Review 72(143): 57-75; Morris, J (1860) Report of the Revised Settlement of Gujranwala District in Lahore Division, Govt. of the Punjab, Lahore, Pakistan; Murray, W (1846)

History of the Punjab (Vol-2). William Allen, London, UK; Prashad, D (2003) *Tarikh-i-Punjab*. Nawal Kishore Press, Lucknow, India; Roseberry, JR (1987) *Imperial Rule in Punjab: The Conquest and Administration of Multan, 1818-1881*. Manohar Publishers, New Delhi, India; Shah, B (1848) *Tareekh-i-Punjab* (Vol-4). Punjabi University, Patiala, India; Singh, B (1990) *Maharaja Ranjit Singh and His Times*. Sehgal Publishers, New Delhi, India; Singh, F (1982) *Some Aspects of State and Society under Maharaja Ranjit Singh*. Oriental Publishers, New Delhi, India; Singh, GG (1970) *Tawarikh Guru Khalsa* (Vol-2). Bhasha Vibhag, Patiala, India; Suri, SL (1887) *Umdat-ut-Tawarikh* (Vols-2 & 3). Guru Nanak Dev University, Chandigarh, India; Wadehra, GD (1885) *Chahar Bagh-i-Punjab*. Punjab State Archives, Patiala, India; Walia, JM (1982) *Parties and Politics at the Sikh Court 1799-1849*. Master Publishers, New Delhi, India; Yousef, RS (2004) *Tazkirat-ul-Multan*. (tr.M. B. Abuhari). Saraiki Research Center, Multan, Pakistan. (Original spellings and punctuations have been retained).

While working in Multan with the World Bank team we were supported by a number of people of Multan in this regard mention of Nasir Mirza is most important. He was a leading architect of Multan. He helped me whenever I needed some information. Unfortunately, he died too early. Portion of this book on Multan architecture is taken from my own PhD thesis that was completed in Edinburgh. Some material on lesser-known monuments of Multan has been borrowed from the M.Phil. thesis of Muzna Matloob now a teacher at the Multan College of Art, Bahauddin Zakariya University, Multan. Saadia Abid was a great source of help for downloading pictures and maps from archival material. Sonia Nasir Khan was helpful in providing information about the Women's University of Multan.

I have a deep appreciation for my friend Muhammad Javed for his assiduous support in materializing this project. He is an artist, a philanthropist and a bibliophile. Being a senior member of the Pakistan Writers Cooperative Society, Lahore, he was truly instrumental in the realization of this endeavour.

My responsibility will not be complete if I fail to appreciate the tremendous support of Mr. Rahat Hussani Chishti. Composing and recomposing and re-recomposing was an ordeal but he worked with zeal and absolute coolness. The exercise had to be done by him regarding the pasting of pictures and relocating them time and again. Mr. Rahat is a gem of his work.

Shaukat Mahmood

November 14, 2022

Multan Through the Ages

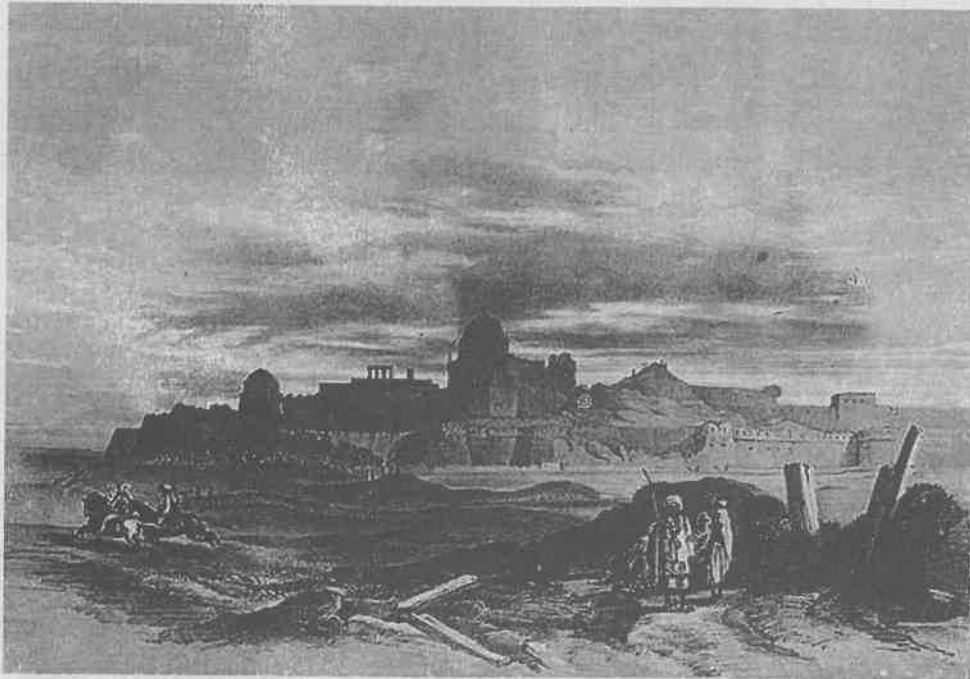


Fig. 1

The first mention of Mulasthanpura, which undoubtedly gave its name to the modern city of Multan, occurs in the travels of Hiuen-Tsang. He calls the city *Meulo-san-pu-lo* which is transcribed into Mulasthanpura. Multan was visited by the Muslim armies during the reign of Caliph Abu Bakr in 44 AH/664 AD, when Muhallab the Arab general, penetrated the ancient capital of Malli. No effort was made to retain this conquest. Abu'l Qasim, better known as Ibn Khurdadbiḥ, was the earliest known of the Arab geographers who wrote about this region. His undated work, *The Book of Roads and Kingdoms*, describes the city of Multan by the name of Farj, because Muhammad bin Qasim found vast quantities of gold in the city which henceforth was called by the Arabs the 'House of Gold'. Al-Mas'udi, who visited this city 303 AH/915 AD, in his work. *The Meadows of Gold* (completed 330 AH/942 AD) pays a glowing tribute to Multan: "It is one of the strongest frontier places of the Musulmans, and in its neighbourhood there are a hundred

and twenty thousand towns and villages". Both Istakhri, who wrote about 340 AH/951 AD, and Ibn Hauqal, who based his work on that of Istakhari, speak of Multan as a large, fortified and impregnable city, about half the size of Mansura, the ancient capital of Muslim Sindh. The next mention of Multan is made by the famous Arab geographer Abu Rihan al-Biruni. According to him the city of Mulasthana was captured by Mahmud of Ghazni in 1005 AD when he defeated the Kramatians. In 1193 AD the city was taken by Shihab al-Din Muhammad Ghur.

Whereas Istakhri described Multan as half the size of Mansura in 340 AH/951 AD, Idrisi in 521 AH/1130 AD described it as big as Mansura itself. Munshi Hukm Chand also quotes this urban growth. At the death of Shihab al-Din (1205 AD), Qubacha was governor of Multan; in 605 AH/1217 AD he lost it to Shams al-Din Iltutmish. During the last days of the Tughlaqs the whole of their empire was almost in pieces. The people of Multan elected Yusuf Gardizi, a religious leader, to run the affairs of the city.

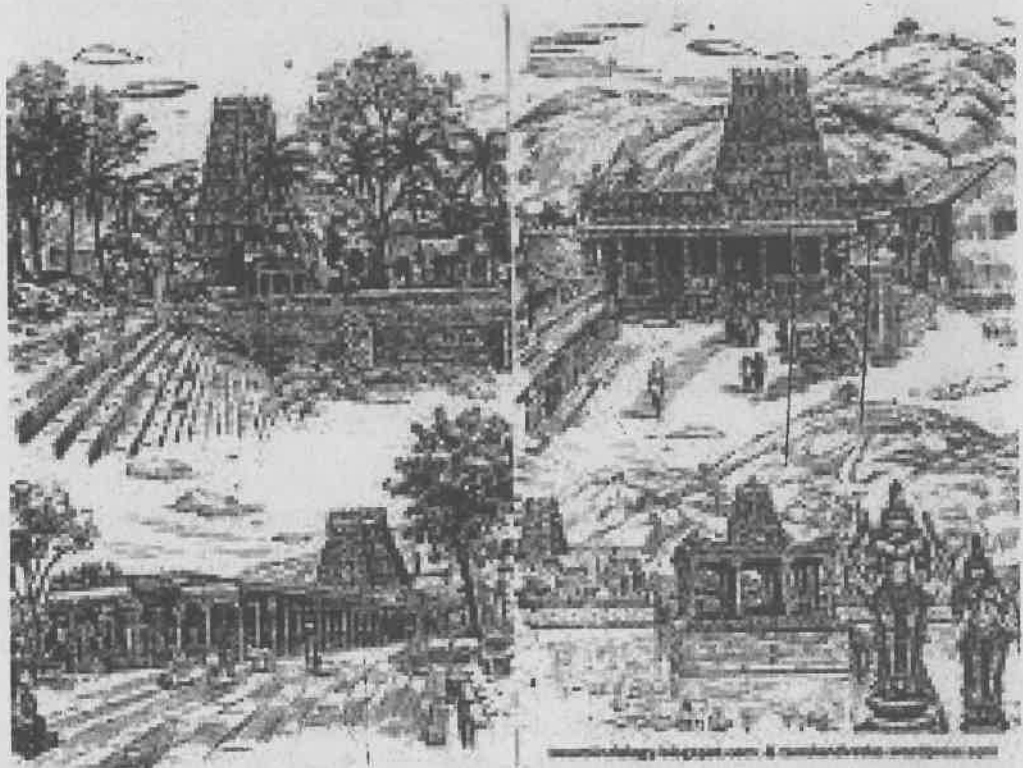


Fig. 2: *Conjectural drawings showing monuments of ancient Multan.*



Fig. 3: *An aerial view of the Tomb of Rukn al-Din Alam*

Al-Idrisi writing about Multan in the beginning of the twelfth century describes it as a large city commanded by a citadel which has four gates and is surrounded by a moat. The fort till lately had four gates but none survives today except the one which is a fairly recent construction and is known as Qasim Gate. The four gates which the fort had were known as Khidri Gate (to the north), called after Khidr Khan, governor of Multan at the time of Timur's invasion; that to the west, the De Gate; that to the south, the Rahri Gate and that to the east, the Sikki Gate. The walled city of Multan had six gates apart from the four mentioned above which belonged to the fort. Some traces of the wall are extant while some of these gates survives. Various quarters of the city, however, are still known after these city gates. The city gates were known as i) Delhi Gate, ii) Daulat Gate, iii) Lahauri Gate, iv) Bauhar Gate, v) Harem Gate and vi) Pak Gate. The city walls were built by Nawab Ali Muhammad Khan Khakwani in 1170 AH/1756 AD.

There are several myths, legends, tales, traditions and fictions associated with the history of Multan. Some historians suggest that this city is about two hundred thousand years old. Another interesting anecdote tells us that when Adam and Eve were expelled from Paradise Adam landed at Mount Sarandeeep while Eve disembarked at Jaddah, originally *Jiddah* (from *jidd* = mother). Shaitan the Iblees came to Misan present Multan and the snake came to Isfahan. According to another legend Multan is as old as Noah's Deluge. It is also claimed that Yafis, a son of Noah settled here after the Great Deluge. One of the descendents of Yafis, Hansput Hans founded the city of Multan and after his name the place was then named as Hanspur.



Fig. 4: *A surviving section of Parahladpari Temple.*

Some of the archaeologists are of the view that the city is not older than ten thousand years. According to them when Aryans descended from the mountains of Hindukush and settled in the Indus Valley, Multan was a flourishing and bustling metropolis. In the *Rigveda* the famous book of Hindus there is a reference to a city by two names Valisthan and Mahavalisthan. It is believed these are the two names of one city, Multan. According to *Devmalas* another scripture of Hindus, the father of ten sun-gods Kasyap who came from Burma to India founded this city and named it Kasyapura. Another theory says that the youngest son of Kasyap Prahlad was the founder and he named it Prahladpur. There certainly existed a temple in Multan which was known as the temple of Prahladpari. It stood on the eastern fringe of the famous mound of Multan on which tombs of Baha'al-Haqq Zakariyya and Rukn al-Din Alam exist. The temple of Prahladpari was attached to the southern side of the shrine of Baha'al-Haqq Zakariyya. Its ruins still survive. Prahlad had a grandson Bana, he fought against his adversary Samba. Samba upon getting the control of this city renamed it Sambapura. During his rule sun-worship was declared compulsory and he also created a grand idol of sungod and placed it in the temple. In the Sanskrit literature Multan is referred to as Hansapura and Bhagapura. Another name which occurs in old literature is Moliasthanpura while Adasthan is yet another. Most probably Moliasthanpura has a reference to the Malli or Maoli tribe who once inhabited this place.

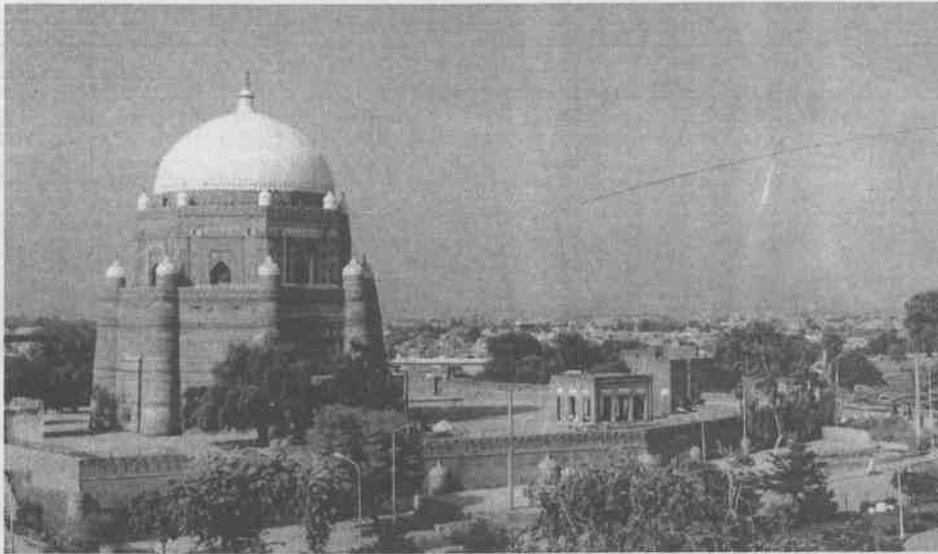


Fig. 5: Another general and picturesque view of the Tomb of Rukn al-Din Alam.

Famous traveler Ibn-Battuta in his *Rehla* (Travels) tells us that the *sikhara* (spire) of the sun-temple were covered with gold and since the temple stood on a knoll the daze of the *sikhara* could be seen by visitors from a distance of ten *kaus*. *Kaus*, according to some writers *kaus* is equal to three miles (4.8 kilometers) while some suggest it was equal to ten miles (16 kilometers). Growther who visited Multan in 1614 AD writes that three *kaus* were equal to four miles. That means a *kaus* was equal to 1.33 miles or 2.12 kilometers, and this seems more correct and appropriate.

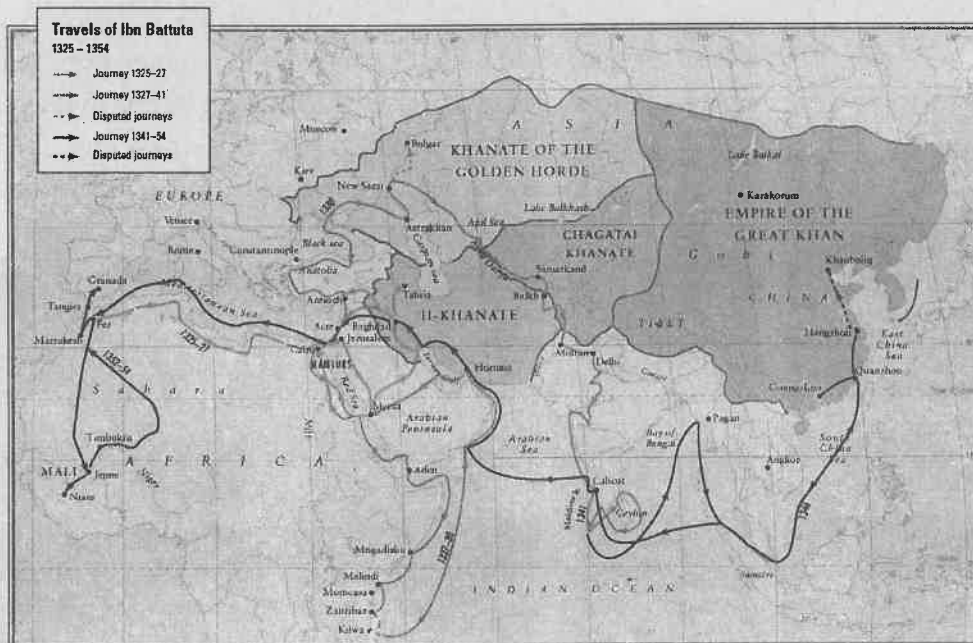


Fig. 6: Map showing various journeys of famous traveler Ibn Battuta (1304-1369).



Fig. 7:

*Ruins of
Pārhladpari's Temple.*

The old city of Multan had two vital segments. Both of them existed on mounds and both the mounds had counterscarp around them, castellated and with a wide rampart. One of these citadels forms the present Qasim Bagh and the other the area with bazaars and houses adjacent to Qasim Bagh. The two mounds were separated by a branch of river Ravi. The main flow of the river passed by the western flank of the present Qasim Bagh. The river has changed its course completely.

The whole of the Multan tract is an alluvial plain sloping gently from the north-east to the south-west, with a slight slope also from the north-west to the south-east. It is all of comparatively, and much of it of very, recent formation. The past physical history of the district is in fact the history of the rivers, which have made up the formation.

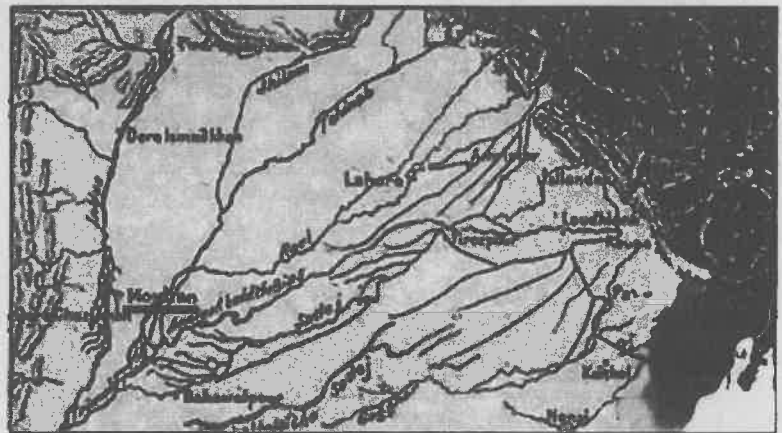


Fig. 8: *An old map showing
network of canals in
Punjab.*

The Ravi would seem to have had three different courses within historical times. The earliest was in a straight line from Tulamba, that is, from shortly below the point of its entering the district, to the city of Multan. This route is indicated by a slight difference in the level of the land along a certain part of the tract of country lying immediately south of Tulamba and by some marked depressions in the country round Rashida and Taataypur. The next course adopted by the stream entailed the abandonment of its bed south of Tulamba for the extraordinary reach known as the Sidhnai (i.e., the straight river), which is a perfectly straight cutting some ten or twelve miles (16 or 19 kilometers) in length from a little west of Tulamba to a little east of Sarai Siddhu. The origin of this wonderful reach is wrapt in mystery. The Hindus, who have a temple to Sita at Kachlamba at the head of the reach, and two to Ram Chandra and Luxman at Ram Chauntra and Lachman Chauntra at the tail, tell the story that Rama and Luxman were bathing there, and having no one to watch their clothes, commanded the river to run straight on, which it did. Other variations of the legend explain that Sita was bathing at Kachlamba, and that the river straightened out to enable the brothers to see her from Ram Chauntra; or that some beautiful goddess (name unknown), who was bathing in the river, was pursued by the river-god who, as she hid behind successive corners, straightened them out to obtain a view of her. The Muslims also have their own stories to tell. Some say that the Sidhnai reach was excavated by a Muslim king, whose name is no longer remembered. Others tell how, when Dara Shikoh was being pursued by Aurangzib, one of his followers, to whom he entrusted his crown, threw it into the Ravi to prevent its falling into the hands of his pursuers, and how persuers,

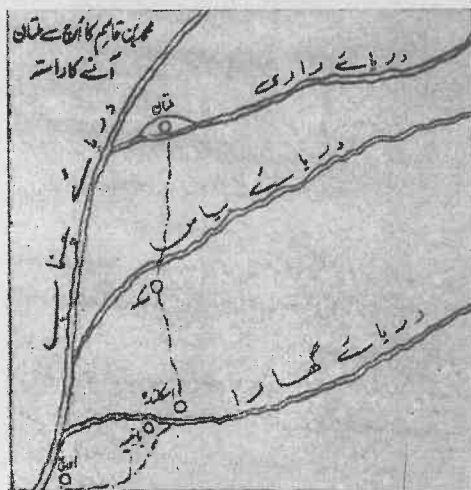


Fig. 9: *Tomb of Rukn al-Din Alam, an aerial view. Qasim Bagh.*

Aurangzib, in order to recover the crown, diverted the Ravi, by the Sidhnai reach into the Chenab. From sober history we obtain as little as from these versatile fictions, for in no historical or geographical work does any clear indication appear to be given, either of the origin of this reach or of the date of its formation. Against the theory that the reach was artificially made, are the width of the bed and the absence of all traces of excavation: on the other hand, it is equally difficult to imagine the river cutting for itself perfectly straight channel through the highest and hardest land in the neighbourhood. From whatever origin it has sprung, the reach as it now stands presents in flood time a most imposing and beautiful spectacle, probably not to be surpassed on any of the rivers of the Punjab plains; either side overhung with a rich growth of graceful trees, among which the date-palms and mangoes are the most plentiful and prominent.

Masson, who travelled along the reach about the year 1827, says, "The margins of the stream are fringed with groves of date-trees in which numerous wells are found, shaded by pipals. The opposite bank being embellished in like manner, the scenery up and down the river is fine and attractive".

From the lower end of this striking reach the river used in former times to bend its course southwards, joining the older bed about Rashida, and passing on like the older river, to the neighbourhood of Multan. From the banks of the river as it so ran were taken of a large number of canals and water-courses, the remains of which (known as *aaraas*) are still prominent in the neighbourhood of Makhdum Rashid, Qadirpur Ran and other villages, but are slowly disappearing before the mattock of the cultivator.



The presence of the Ravi at Multan is attested as early as A.D.712, when the city was taken by Muhammad bin Qasim; and though tradition states that when the Gardezis settled in Multan at the end of the 11th century the river had left the city, we find that in Tamerlane's time the Ravi joined the Chenab below Multan. In 1502 A.D. we hear of the Ravi being adopted as the boundary between the Lodhi and Langah dominions, and of its being then only 32 kilometers from Shorkot and possibly also the junction of the Ravi with the Chenab (as at present) shortly below the reach. The sttment of

Fig. 10:
Dotted line shows the route adopted by
Muhammad bin Qasim to reach Multan.

Abdul Fazl, that the Ravi and Chenab at the end of sixteenth century joined at Zafarpur (a place no longer identifiable), 27 *kaus* (about 57 kilometers) from the confluence of the Chenab and Jhelum, and 60 *kaus* (equal to 127 kilometers) from that of the Chenab and Indus, has been held to show that the Ravi and Chenab then joined in much the same neighbourhood as at present. In the days of Aurangzib, however, there is no doubt that the Ravi again ran past Multan: for we hear of the emperor's camp being pitched in A.D. 1658 at Multan within 4.8 kilometers of the place where the Chenab and Ravi met and the revenue village or *mahal* of Multan was divided in this period into portions called *tarafs*, of which one, on the south-east of the city, retained the name of Taraf Ravi for a long time.

Writing as late as the end of the 18th century, the geographer Bernoulli (depending, it is true, on sources of information which may have been somewhat out of date) remarks that the right bank of the Ravi was 3 or 5 kilometers from Multan, and that a branch of that river, known as the Monan, ran within 1.5 kilometers of the city. The course of this river has undergone several marked alterations in either direction during historic times, and it is impossible to be sure without definite information as to the position which it occupied at any particular date.

The Chenab, on the other hand, (or rather the united Jhelum and Chenab) is where it flows through this district, an imposing river, never dry, and never even fordable except in remarkably dry winters. It is not unlikely that the Chenab originally flowed in a course some kilometers to the east of its present bed, passing, in fact, the same route as that described above. It is held by some authorities that Multan lay to the west of the Chenab as late as A.D. 1245. When, the country was attacked by the Mughal Manguta. The river, however, flowed to the west of the city (as it now does) in the days of Al-Biruni, that is to say, in the 11th century, and it was also to the west of the city at the time of Tamerlane's invasion and at the time of the writing of the *Ain-i Akbari*; and it is probable that Multan has lain east of the Chenab for at least five centuries, if not longer. As it now runs the river has no very marked high banks, and the difference between the average level in January and the level of the highest floods is stated to be four meters. The damage which used to be done in years of excessive floods was very serious, the inundation at one time threatening even the safety of Multan itself; but steps have since been taken by a series of embankments, extending from Khatti-Chor in the Kabriwala tahsil to Dhundhun south of Shujabad, to protect the great city from the possibility of such inundations in future. The Chenab water, though less fertilizing than that of the Ravi, is more so than that of the Satluj; and the people in the south-west of the district, whose lands receive water from both rivers, mark the difference by calling the Satluj *nar* or male, and the Chenab *mada* or female, Satluj has become totally barren now as India has stopped its flow.



Fig. 11: *Multan as painted by a British artist around 1860*

The Bias, which was known locally as the Viyah, flowed, until end of eighteenth century, in a bed, still very well marked, through the centre of the district from the neighbourhood of Pakhi Mian on the east to that of Theh Kalan on the west. Although this bed is very small and narrow, the basin of the river in flood used to be fairly large. The Bias was running in its old bed at the time of Tamerlane's invasion, and the country which it watered is described as full of supplies and prosperous towns. The river was also in its old bed in the days of the *Ain-i-Akbari*, and the *pargana* of Khai, which depended on this river for its prosperity, is described by popular rumour as a tract which yielded the traditional 'nine lakhs' of revenue. There are still remains of several canal cuts taken out from the Bias, both in the neighbourhood of Khai (near Mitru) and elsewhere; and these old canal cuts are still known to the people by their original names (Shekhwah, Lodanwah, Kaluwah, Gauharwah, etc.), though they have been out of use for over a century now. There is a story that the Bias deserted its original course because certain boatmen refused to carry a faqir across the stream, thereby entailing the curse of the faqir on everything concerned with the contretemps. As to the date at which the river left its bed to join, as it now does, with the Satluj near Hari ka Pattan, local accounts are very vague. People generally say that the event occurred some 200 years ago, and there are said to be some historical evidences of this. The stream was shown as flowing in its old course in Rennell's map of Hindustan, dated 1788, and there was a very old man living in 1889 who is said to have remembered the drying up the stream in his youth. The ordinarily accepted date for the change appears to be A.D. 1790 or 1796, but it is possible that the process of change was only gradual.



Fig. 12:

*A stone plaque in Persian
nastaliq script at Suraj Kund
Photograph by the author
1988.*

The remaining river of the district is the Satluj. The river is sometimes spoken of, especially in the upper part of its course, as the Nili, but the ordinary name for it is the Ghara or Ghaagra, or even Sarsavati. This river, like the rest, has changed its course within historical times, but our information regarding its vagaries is somewhat uncertain. It is believed by some that the Satluj originally joined with a river known as the Hakra, but now lost, which used to flow through the Cholistan at a distance of some 65 kilometers south of the present channel of the Satluj. Abu'l Fazl's description of the Satluj and Bias is not very intelligible, but from the account given by him of the *Suba* (Province) of Multan, it is clear that the Satluj in the time of Akbar ran in a bed not materially different from that which it now occupies. The river bed was narrower and more sharply defined than that of the Chenab, and the depth of water during the cold weather seldom exceeded 3.5 meters as rising in flood to 6 meters. The river was in several places fordable in dry winters; and the difference between the average level in January and the level of the highest floods was only 3 meters, as compared with 4.5 meters in the Chenab. The northern bank of the river was, moreover, far better defined than that of the Chenab, and in ordinary years presented a sufficient barrier to the flooding beyond it. Near the confluence of the two rivers the intervening land was regularly flooded during the summer, but the floods came almost entirely from the Chenab, the Satluj, as a rule, only inundating the area below the high bank. As compared with the Chenab, the Satluj was very capricious in its inundations, and the area flooded varied very much from year to year. The stream was navigable throughout by country boats, and in the days of steam navigation steamers occasionally went up as far as Ferozepore. The river bed is a desert now and the rail and road bridges over it close to Bahawalpur have become meaningless.

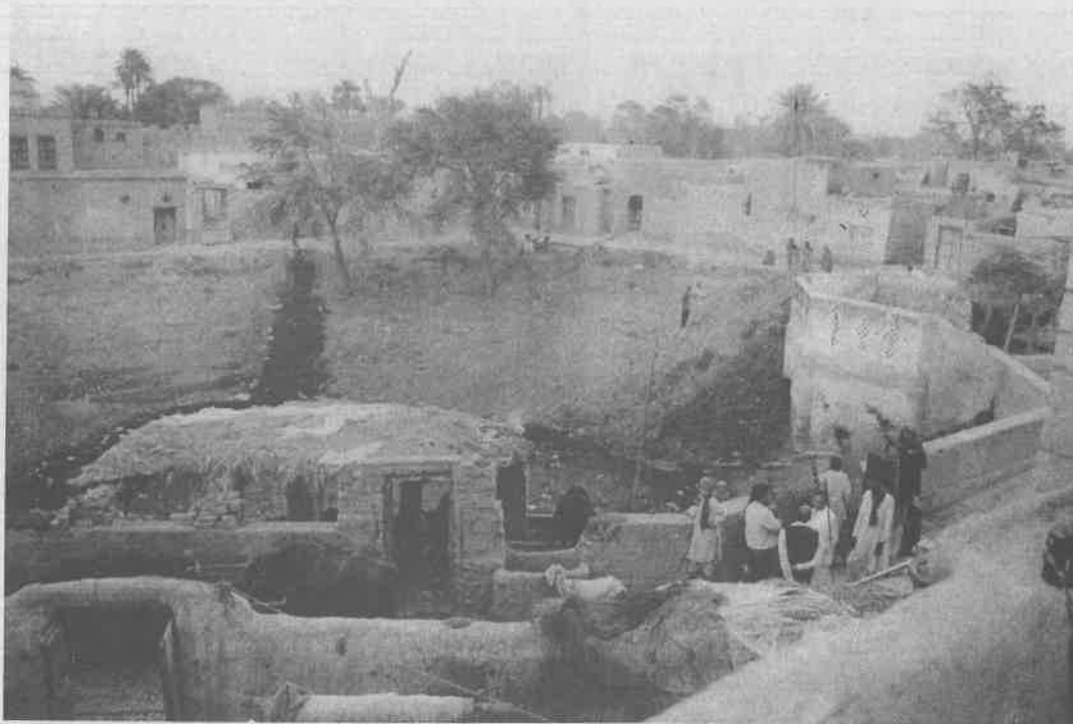


Fig. 13: A general view of Suraj Kund as it was in 1985. Photo by the author; 1988.

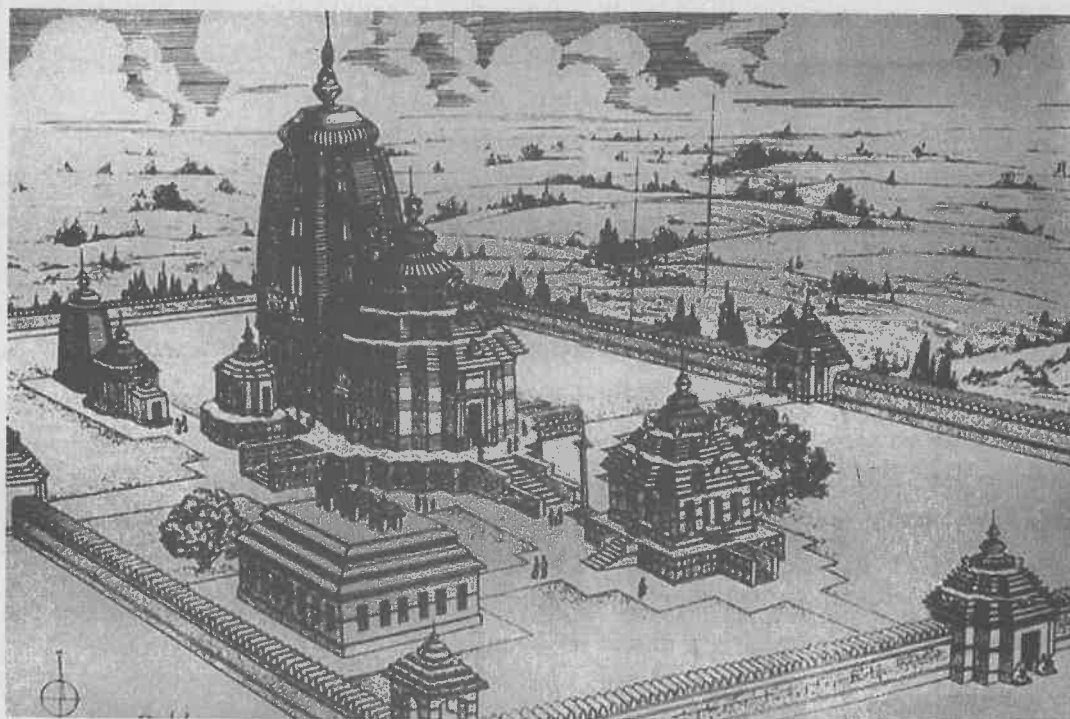


Fig. 14: A conjectural picture of Sun Temple.

Arrival of Macedonians



Fig. 15: *British troops fighting Sikh army in the streets of Multan. Painter unknown.*

There is practically no confirmed or reliable history of Multan before the arrival of the Muslims in the 8th century A.D. It is nearly certain that Alexander passed through the district in the cold weather of B.C. 326-25, but it is almost impossible to trace his march with any certainty. The accounts of his invasion are discussed in Sir A. Cunningham's books, in Bunbury's *Ancient Geography* and in the various editions of *Multan Gazetteer*, but the identifications are so utterly conjectural that it has been thought better to quote as it stands the account given by Arrian, from which readers may draw their own conclusions. That historian, after describing how Alexander after reaching the confluence of the Chenab and Jhelum rivers marched across a desert against the Malloi (or Malli or Malavas of *Mahabhart*) and stormed one of their cities, supposed to be Kot Kamalia.

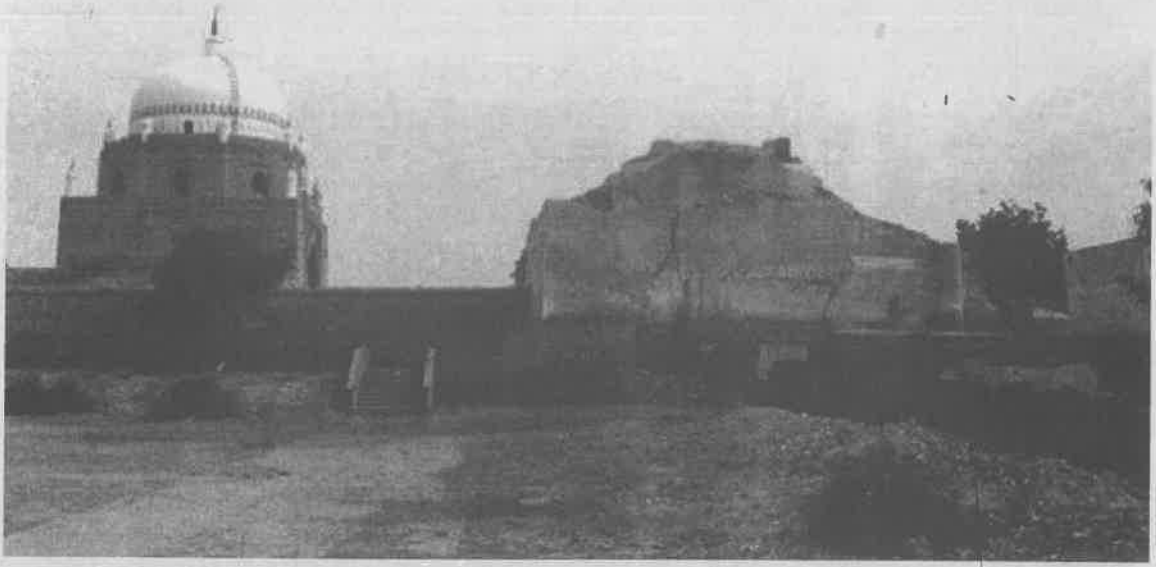


Fig. 16: Tomb of Baha'al-Haqq (left) and a ruined portion of Parahladpuri Temple.

Alexander having dined and allowed his troops to rest till the first watch of the night, began to march forward, and, having travelled a great distance in the night, arrived at the river Hydraotes (Ravi) at daybreak. There he learned that many of the Malloi had already crossed to the other bank, but he fell upon others who were in the act of crossing and slew many of them during the passage. He crossed the river along with them, just as he was, and by the same ford. He then closely pursued the fugitives who had outstripped him in their retreat. Many of these he slew, and he captured others, but most of them escaped to a position of great natural strength, which was also strongly fortified. Cunningham located the position at Tulamba where there were remains of a large mud fort. But when the infantry came up with him, Alexander sent Peithon with his own brigade and two squadrons of cavalry against the fugitives. This detachment attacked the stronghold, captured it at the first assault, and made slaves of all who had fled into it, except, of course, those who had fallen in the attack. Then Peithon and his men, their task fulfilled, returned to the camp.



Fig. 17: A marble statue of Alexander in the British Museum, London.

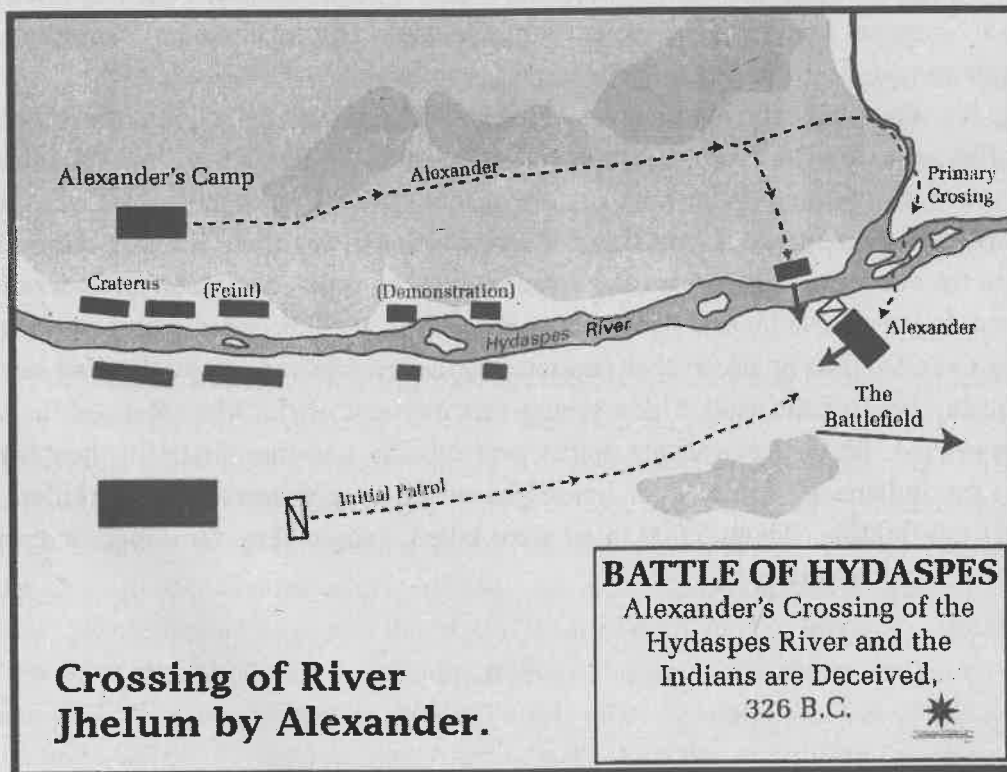


Fig. 18:



Fig. 19: *Tomb of Hamid Ali Khan.*

Alexander himself next led his army against a certain city of the Brachmans. (This, probably is the mound at Atari on the Kabirwala-Tulamba road), because he had learned that many of the Malloi had fled thither for refuge. On reaching it, he led the phalanx in compact ranks against all parts of the wall. The inhabitants, on finding the walls undermined, and that they were themselves obliged to retire before the storm of missiles, left the walls and fled to the citadel and began to defend themselves from thence. But as a few Macedonians had rushed in along with them, they rallied, and turning round in a body upon the pursuers drove some from the citadel and killed twenty-five of them in their retreat. Upon this Alexander ordered his men to apply the scaling ladders to the citadel on all its sides and to undermine its walls; and when an undermined tower had fallen and a breach had been made in the wall between two towers, thus exposing the citadel to attack in that quarter, Alexander was seen to be the first man to scale and lay hold of the wall. Upon seeing this, the rest of the Macedonians for very shame ascended the wall at various points, and quickly had the citadel in their hands. Some of the Indians set fire to their houses, in which they were caught and killed, but most part fell fighting. About 5,000 in all were killed, and, as they were men of spirit, a few only were taken prisoners.



Fig. 20: *Town Hall (Ghanta Ghar) of Multan construction completed in 1888.*

He remained there one day to give his army rest, and next day he moved forward to attack the rest of the Malloi. He found their cities abandoned, and ascertained that the inhabitants had fled into the desert. There he again allowed the army a day's rest, and next day sent Peithon and Demetrios, the cavalry commander, back to the river with their own troops, and as many battalions of light armed infantry as the nature of the work required. He directed them to march along the edge of the river, and if they came upon any of those who had fled for refuge to the jungle, of which there were numerous patches along the river-bank, to put them all to death unless they voluntarily surrendered. The troops under these two officers captured many of the fugitives in these jungles and killed them.

Alexander marched himself against the largest city of the Malloi, to which he was informed many men from their other cities had fled for safety. The Indians, however, abandoned this place also when they heard that Alexander was approaching. They then crossed the Hydraotes (Ravi) and, with a view to obstruct Alexander's passage, remained drawn up in order of battle upon the banks because they were very steep. On learning this, he took all the cavalry which he had with him, and marched to that part of the Hydraotes where he had been told the Malloi were posted; and the infantry were directed to follow after him. When he came to the river and descried the enemy drawn up on the opposite bank, he plunged at once, just as he was after the march, into the ford, with the cavalry only. When the enemy saw Alexander now in the middle of the stream they withdrew in haste, but yet in good order, from the bank, and Alexander pursued them with the cavalry only. But when the Indians perceived he had nothing but a party of

horses with him, they faced round and fought stoutly, being about 50,000 in number. Alexander, perceiving that their phalanx of infantry was very compact, and his own infantry not on the ground, rode along all round them, and sometimes charged their ranks, but not at close quarters. Meanwhile the Agrarians and other battalions of light-armed infantry, which consisted of picked men, arrived on the field along with the archers, while the phalanx of infantry was showing in sight at no great distance off. As they were threatened at once with so many dangers, the Indians wheeled round, and with headlong speed fled to the strongest of all the cities that lay nearby. (This is the city usually identified with Multan. The identification is very probably correct). Alexander killed many of them in the pursuit, while those who escaped to the city were shut up within its walls. At first, therefore, he surrounded the place with his horsemen as soon as they came up from the march. But when the infantry arrived, he encamped around the wall on every side for the remainder of this day.

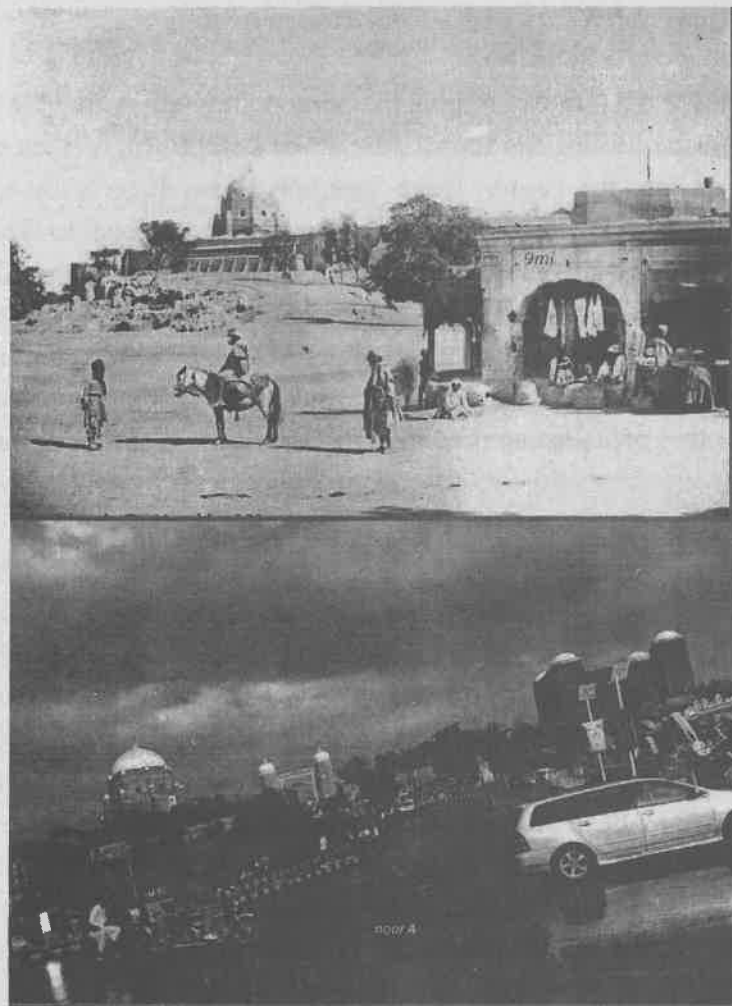


Fig. 21: *Tomb of Rukn-i Alam, yesterday and today.*

On the following day, dividing his army into two parts, he himself assaulted the wall at the head of one division, while Perdikkas led forward the other. Upon this the Indians without waiting to receive the attack of the Macedonians, abandoned the walls and fled for refuge to the citadel. Alexander and his troops therefore burst open a small gate and entered the city. The Macedonians killed the Indians mercilessly and the massacre spared none, neither man, woman, nor child. In the skirmish that ensued Alexander was severely injured. His condition grew very low, and one could not yet tell whether he was likely to survive. Some writers have assorted that Kritodemos, a physician, extracted the weapon from the wound of Alexander by making an incision where the blow had struck. Other writers however say that as no surgeon was present at this terrible crisis, Perdikkas, an officer of the bodyguard at Alexander's own desire made an incision into the wound with his sword and removed the weapon. Its removal was followed by such a copious effusion of blood that Alexander again swooned, and the swoon had the effect of staunching the flux. Many fictions also have been recorded by historians concerning this accident. Whatever the conjecture it seems clear that the city belonged to the Malloi and the men who wounded Alexander were Malloi.

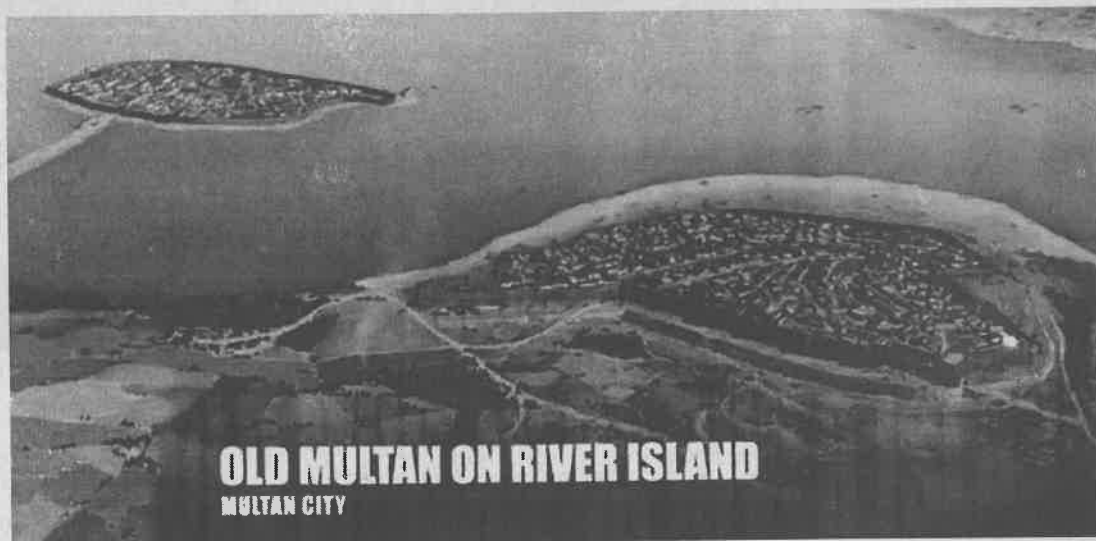


Fig. 22:

While Alexander remained at this place to be cured of his wound, the first news which reached the camp whence he had started to attack the Malloi was that he had died of his wound. Then there arose at first a loud lamentation from the whole army, as the mournful tidings spread from man to man. But when their lamentation was ended, they gave way to despondency and anxious doubts about the appointment of a commander to the army, for among the officers many could advance claims to that dignity which both to Alexander and the Macedonians seemed of equal weight. They were also in fear and doubt how they could be conducted home in safety surrounded as they were on all hands

by warlike nations, some not yet reduced, but likely to fight resolutely for their freedom while others would to a certainty revolt when relieved from their fear of Alexander. They seemed besides, to be just then among impassable rivers, while the whole outlook presented nothing but inextricable difficulties when they wanted their king. But on receiving word that he was still alive they could hardly think it true, or persuade themselves that he was likely to recover. Even when a letter came from the king himself intimating that he would soon come down to the camp, most of them from the excess of fear which possessed them distrusted the news, for they fancied that the letter was a forgery concocted by his body-guards and generals.

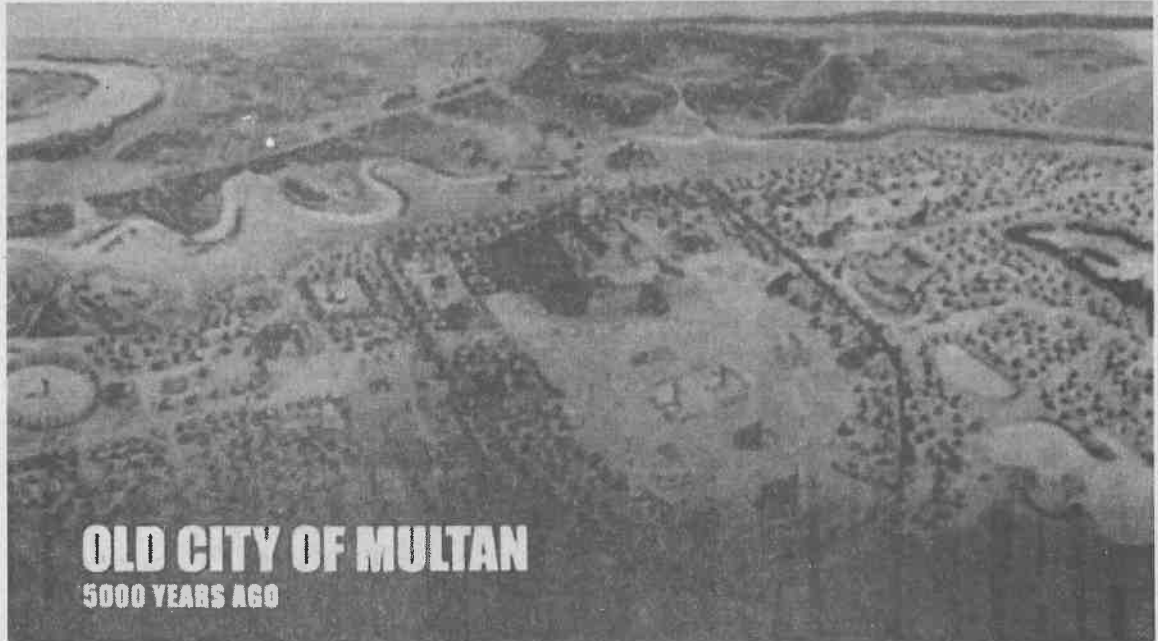


Fig. 23:

On coming to know this, Alexander anxious to prevent any commotion arising in the army, as soon as he could bear the fatigue, had himself conveyed to the banks of the river Hydraotes (Ravi) and embarking there he sailed down the river to reach the camp, at the junction of the Hydraotes and the Akesines (Chenab), where Hephaistion commanded the land forces and Nearchos the fleet. When the vessel which carried the king was approaching the camp, he ordered the awning to be removed from the poop that he might be visible to all. They were, however, even yet incredulous, supposing that the freight of the vessel was Alexander's dead body, until he neared the bank when he raised his arm and stretched out his hand to the multitude. Then the men raised a loud cheer and lifted up their hands, some towards heaven and some towards Alexander himself. Tears even started involuntarily to the eyes of not a few at the unexpected sight. Some of the hypaspists brought him a litter (animal) where he was carried ashore from the vessel, but

he called for his horse. When he was seen once more on horseback, the whole army greeted him with loud acclamations, which filled with their echoes the shores and all the surrounding hills and dales.

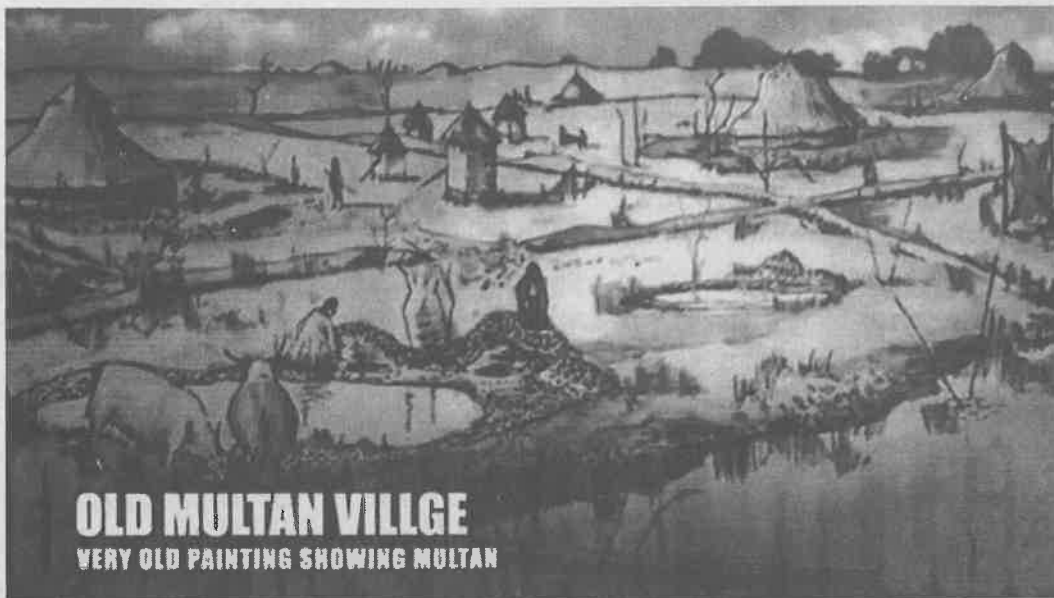


Fig. 24:

Alexander having received the submission of Malloi, proceeded down the Chenab to its junction with the Indus, leaving Philip as satrap in charge. This Philip was shortly afterwards murdered by one Eudemus, who began to extend his power over the north and west of the province. In B.C. 327, however, the Macedonians were overpowered by Chandragupta of Pataliputra, the Sandracottus of Megasthenes, and the family of this prince remained in power over Northern India till the beginning of the second century B.C., when the country was invaded by the Graeco-Bactrian sovereigns who were at that time being ousted from their own Bactrian dominions. Then from about 30 B.C. to 470 A.D. the Kushan tribe of the great Yue-chi, were the predominant power; and from 470 to about 550 A.D. the Ephthalites or White Huns are supposed to have been in authority. The battle in which the White Huns are believed to have been finally defeated by a Hindu king Vikramaditya (about A.D. 544), is said by AL-Biruni to have been fought "in the region of Karur between Multan and the castle of Loni," but the identification of this Karur with the town of Kahrur or Kahrur Pakka) in the Multan district is very doubtful.

The next indication of events in the early history of Multan is derived from the writings of early Arab geographers in which Multan figures as the capital of an important province of the kingdom of Sindh. At the time when the Muslim Arabs first penetrated the valley of the Indus, the country was ruled by Chach, a Brahman, who had usurped the

throne on the death of Sahasi Rai, the last monarch of a dynasty bearing the name of Rai. With regard to this dynasty no detailed information is extant. The *Chachnama*, however, relates that Siharas, father of Sahasi Raj, had divided his kingdom into four provinces, the most northern of which had its capital at Multan, and extended as far as the borders of Kashmir. The date of Chach's usurpation is fixed by Sir H. Elliot as A.H. 10, corresponding to A.D. 631; Having seized upon Alor, the capital of the Rai dynasty, he marched northwards into the province of Multan, which was held by Malik Bajhra, a relative of Sahasi Rai. Crossing the Bias, which then had an independent course, he defeated the son of Bajhra, and having occupied the fort of Sikka, on the Ravi, opposite Multan, crossed over to the siege of the capital city. After a stout resistance Bajhra retired within the walls, and having made an unsuccessful application for help to the Raja of Kashmir, at last surrendered upon honorable terms. From Multan, Chach proceeded to subdue Brahmapur, Kahrur and Ashabar, cities of the Multan province, and then marching northwards, and penetrating apparently into the lower Himalayas, there fixed the boundary between his kingdom and that of Kashmir. Chach died in A.D. 671, and was succeeded by his brother Chandara, who is said to have been a zealous adherent of the Buddhist faith. Chandara was succeeded in A.D. 679 by his nephew Dahir, son of Chach.



Fig. 25:

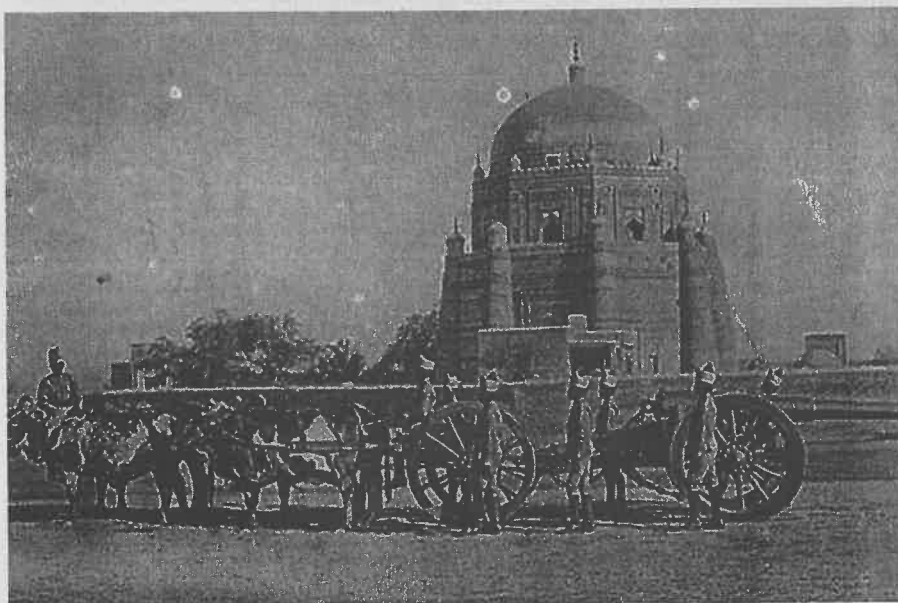


Fig. 26:

A rare view of British era Multan.

Towards the end of the year 641 A.D; while Chach was still alive, the Chinese pilgrim Hiuen Tsang came, via Sindh, to Multan. The account of his travels merely states briefly that "leaving the right bank of the Indus, he arrived at the kingdom of Mu-lo-san-pu-lu" (Mula-sthana-pura), and continues with a short description of the Sun-temple in the city. Hiuen Tsang's account of the Punjab kingdoms of that day is not easily reconciled with the accounts given by the Arab historians, but deserves credit on account of his general truthfulness and accuracy.

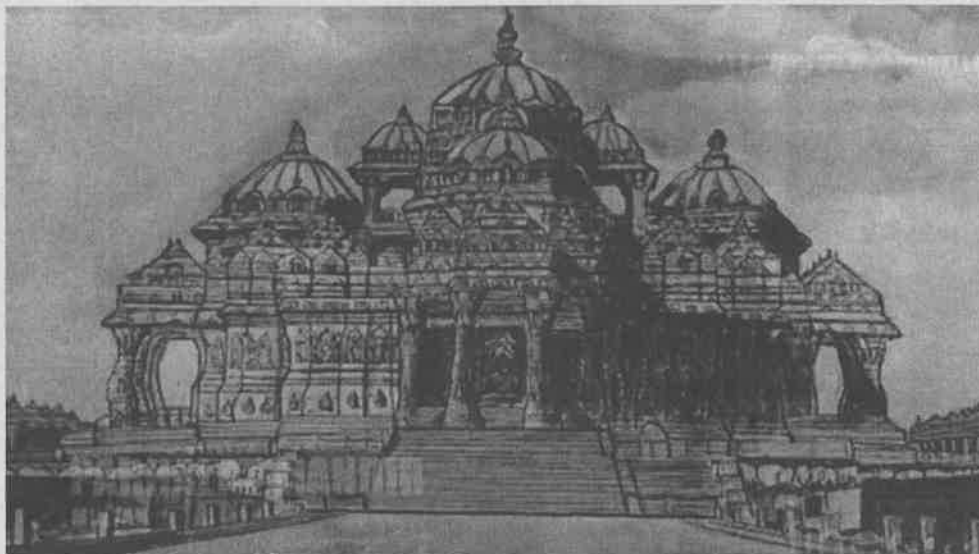


Fig. 27: *A conjectural picture of Parhladpari Temple.*



Fig. 28: *A marble slab at the Parhladpari Temple.*



Fig. 29: *A section of Parhladpari Temple.*



Fig. 30:

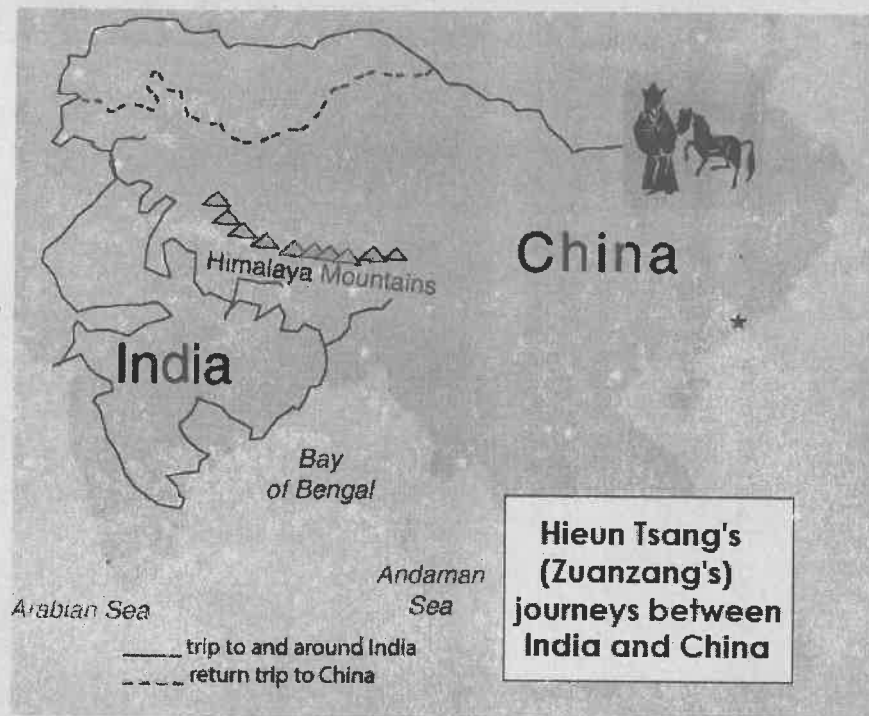


Fig. 31:

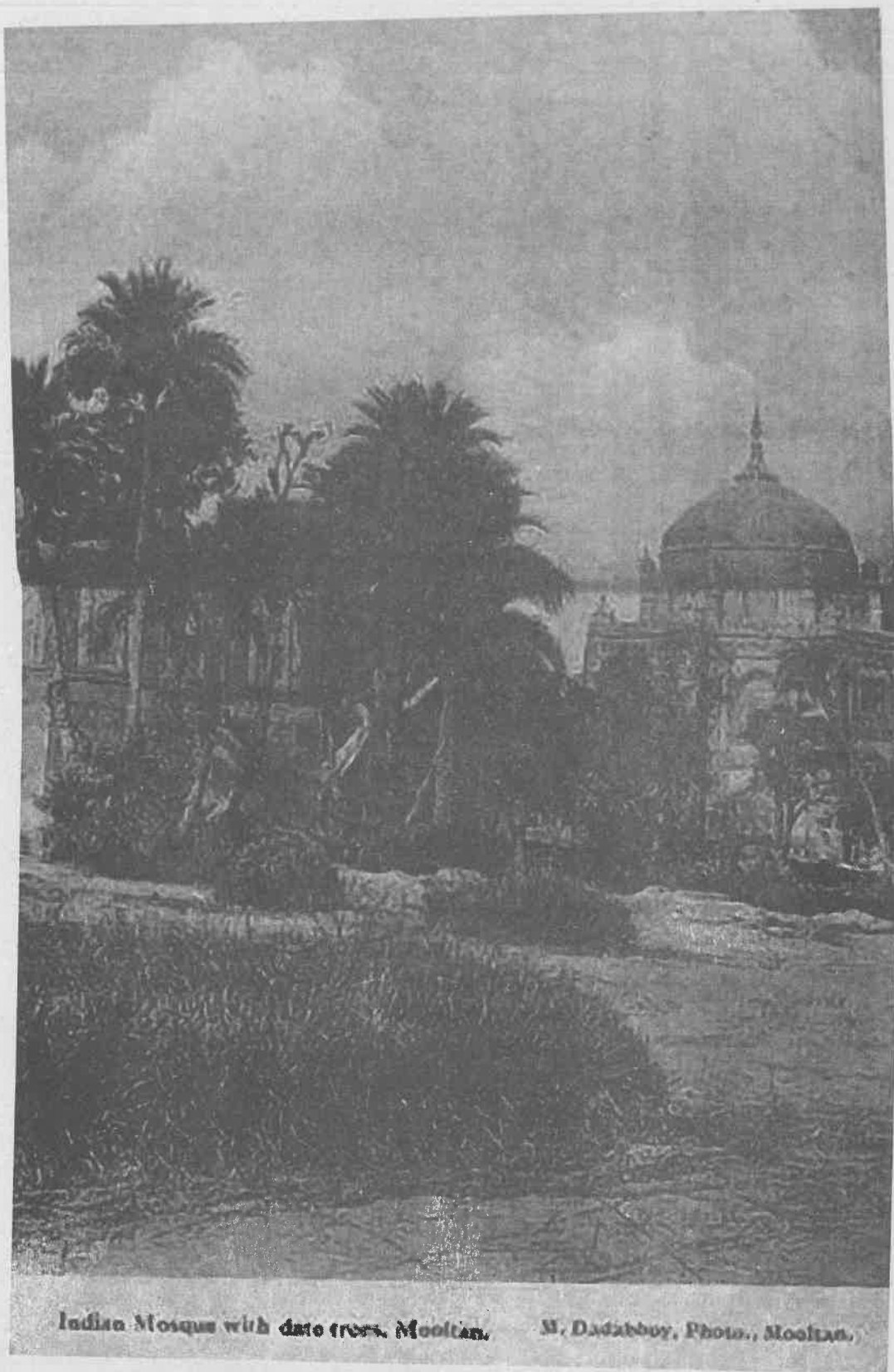


Fig. 32: Tomb of Rukn al-Din Alam, Multan picture by Dadabhoy.

Advent of Islam in Multan

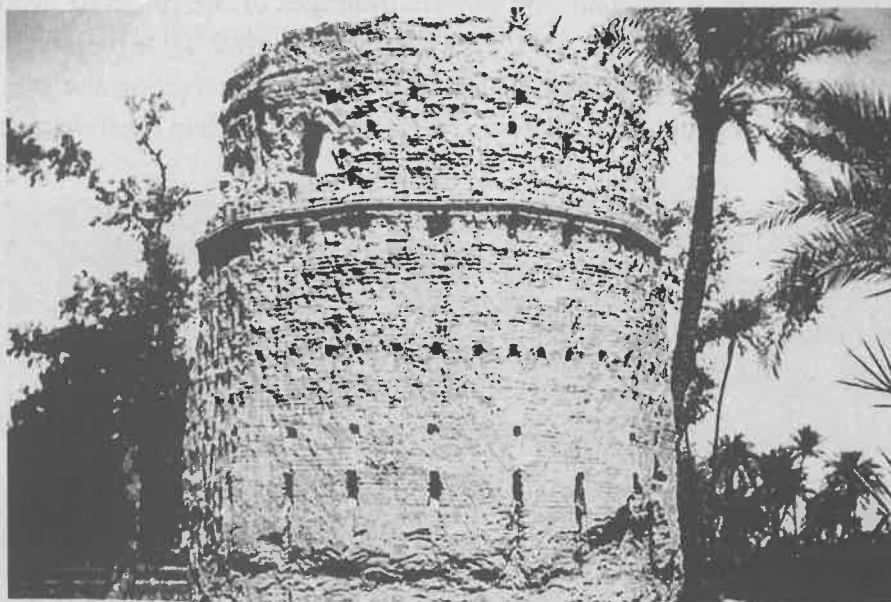


Fig. 33: *An unknown monument of Multan picture by Paul Clark.*



Fig. 34: *Tomb of Rukn al-Din Alam, Multan picture by Paul Clark.*

Readers are apt to overlook that when Hiuen Tsang visited Multan twenty years of the Hijra calendar had already passed, and that within twenty years of his departure the Muslim Arabs were knocking at the gates of Sindh. The Muslim Arabs were, it is true, restrained by various considerations from any immediate incursions into India, and they had set about the conquest of Spain before they laid hands on the Indus valley, but in due time and within seventy years of the visit of the Buddhist pilgrim the Muslim conqueror stood in his footsteps at Multan. The piratical outrages of the rulers of lower Sindh had roused the spirit of the Caliph, and a victorious army led by a passionate general of eighteen years of age surged up the valley of the Indus, defeating the remnants of the dynasty of Chach and capturing fortress after fortress till Multan itself was reached.

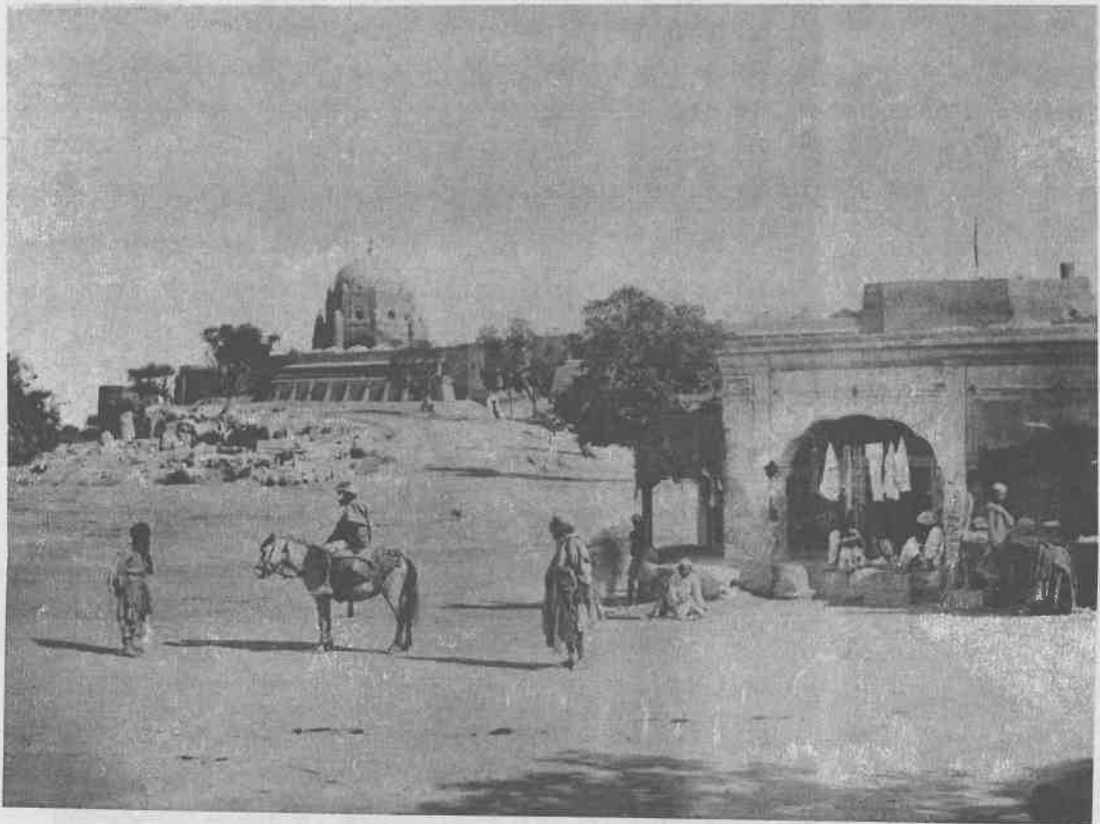


Fig. 35: *Tomb of Rukn al-Din Alam, Multan picture by Paul Clark.*

Islam, having thus been introduced into Multan, was not again repulsed. It would be a mistake, however, to imagine that the district became at once the Islamic country that it now is. The invading force was but small in numbers, and far removed from its supports, so that the occupation of the district was in the main a military one. The governor himself lived in a cantonment some miles from Multan now known as Qasimbela where he also built a mosque; and there appears to have been a subordinate governor at Kahrar, but the majority of the people of the district were, as before, Rajput

unbelievers. The conquerors must have been largely Arabs, but it was only by degrees that anything like a permanent immigration of true or nominal Arabs took place: there is no Sayyid or Qureshi family of note in the city that traces its pedigree from any date before the Ghaznavid invasion, and there is no tradition which points to any general conversions of the natives during the first three centuries of Muslim occupation. The Hindu populations, lying along the banks of the river, were left much to themselves, they were assessed to land revenue and the capitation tax, but their internal organization was not interfered with, and their religious institutions were, after the first flush of victory, left undisturbed.



Fig. 36: *Tomb of Rukn al-Din Alam, Multan between 1918- 19. Small Gate on the left used to be the main entrance to the shrine.*

As time passed on the power of the Caliphate began to weaken, and by the end of the 9th century Multan was, for all practical purposes, independent of Baghdad. How the local governors continued to maintain their power against the natives it is not easy to say: it is possible that, as Mas'udi says, the possession of the Sun Temple was their safeguard, but more probably the Punjab and Delhi powers, though much renowned in story, were really too weak to have much effect on the Muslim garrison of Multan, while the Sahi dynasties to the north were fully occupied in resisting Muslim aggression in the direction of Qandahar and Kabul. At all events we hear of no wars, and the district remained for three centuries the outpost of Islam in India, while practically the whole of the rest of what is now known as the Punjab remained under Hindu rules.



Fig. 37: *A surviving smadhi in Multan.*

Kramatians

As the Caliphate grew weaker, the tendency to schism in Iran and elsewhere increased, and in 891, one Abdullah (called Kramat from his using in confidential communications the minute Arabic writing so termed) came into notice as a follower of the Ismailis, one of the most dangerous sects in the East. This Abdullah started a doctrine that everything was allowable, and proceeded to carry out his views with violence. Syria was invaded, Basra and Kufa were taken, and even Makkah was pillaged, and the Hajr-i Aswad (The Black Stone) removed. His followers were soon afterwards ignominiously defeated in Egypt and Iraq, and were pushed with their doctrines into the Indus Valley, where towards the end of the 10th century they seized Multan and destroyed the Hindu temple. At that period a family of Lodhi Pathans had obtained possession of the whole Punjab frontier from a little south of Peshawar to Multan, and the governors of this family seem shortly to have come under the Kramatian influence. Already owning a very loose allegiance to the Ghazanavid monarchs, they now became especially obnoxious to that zealous defender of the Faith, Mahmud of Ghazni, who twice marched against them, and ultimately deported the governor Daud Lodhi from Multan to Afghanistan. This Daud was shortly afterwards released by Mahmud's successor Mas'ud, but Multan still continued to be steeped in heresy and we find among the Kramatians of the day a Raja of the native Sumra family, who appears to have enjoyed considerable power in the district. The country, however, remained nominally subject to the Ghazanavids, until they in their turn were overthrown by Muhammad Ghuri, who in the course of his expeditions passed

several times through Multan and on one occasion is recorded to have 'delivered that place from the hands of the Kramatians.' This is the last we hear of this sect in Multan which had been more or less in their hands for two centuries.



Fig. 38:

Another surviving surviving smadhi in Multan.

The result of the sectarian wars appears to have been unfavourable to the prosperity of the city and the district; for when the Gardezi Sayyids first immigrated to Multan in the reign of Sultan Bairam Shah (1118-1152) the city is said to have been utterly deserted. The Gardezi Sayyids, appear to have got possession of a good deal of land along the old course of the Ravi as far north as the middle of the Kabirwala *tahsil* and Shaikh Yusuf Gardezi, their chief, is the first of the great company of Muslim preachers of whom we hear so much in the next period.

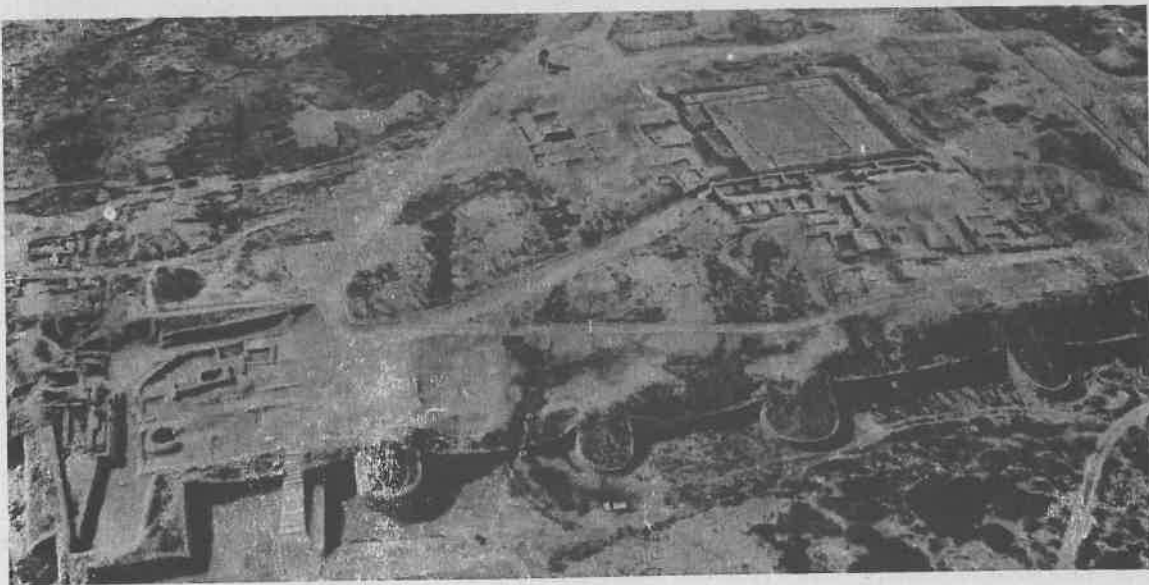


Fig. 39: *Town of Bhanbore (Debul) of Muhammad bin Qasim (early 8th C), picture shows Fasil of the city with semi-circular buttresses, and ruined mosque clearly showing its plan.*

The Arabs invaded the Indus Valley in 664 AD. Firishta says that they penetrated to Multan, but Al-Biladhuri does not expressly state this to have been the case.

In 712 AD Muhammad bin Qasim marched triumphantly from lower Sindh up the Indus Valley, defeated Raja Dahir near Sukkur, and pressed on towards Multan. After taking Askalanda (supposed to be the modern Uch), he attacked Sikka (a fort lying apparently immediately opposite Multan on the south bank of the Ravi), and ultimately gained Multan itself.

The following is the account of the campaign given by Al-Biladhuri. 'Muhammad advanced towards Alsaka, a town on this side of the Bias, which was captured by him and is now in ruins. He then crossed the Bias and went towards Multan, where, in the action which ensued, Zaida, the son of Umar, of the tribe of Tai, covered himself with glory. The infidels retreated in disorder into the town, and Muhammad commenced the siege. An aqueduct, was discovered by which the inhabitants were supplied with drinking water from the river of Basmad. It flowed within the city into a reservoir like a well which they called *talab*. Muhammad destroyed this water-course, whereon the inhabitants oppressed with thirst surrendered at discretion.'

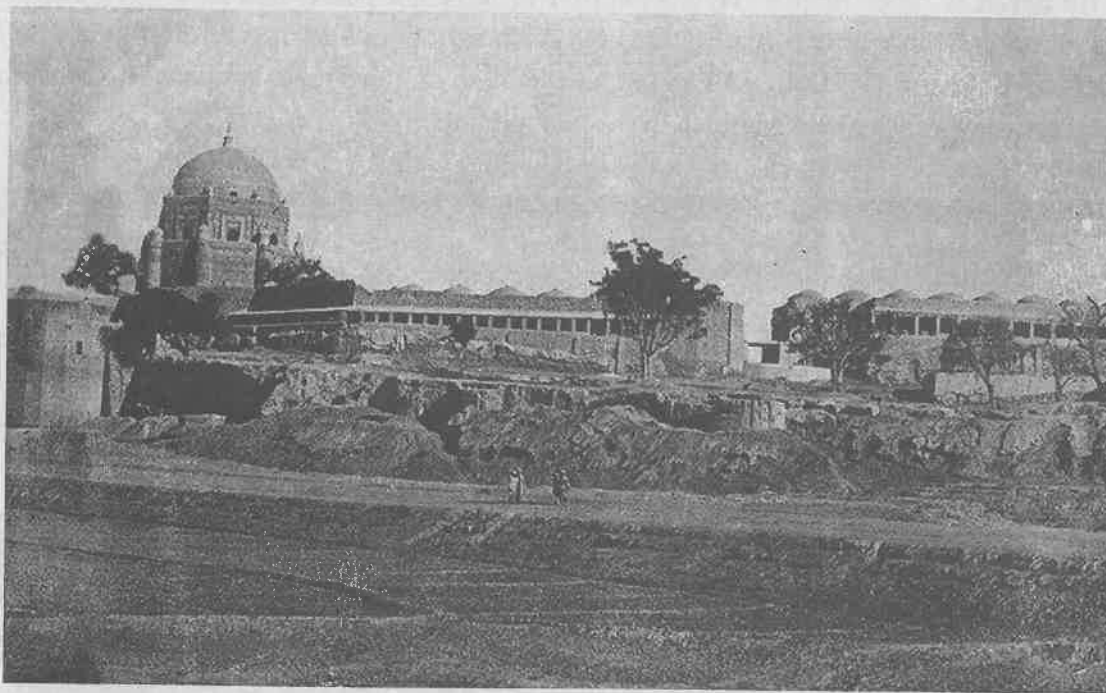


Fig. 40: *Tomb of Rukn al-Din Alam, Multan. 1860.*

The author of the *Chachnama*, which was written before 750 AD., gives a somewhat different account.

'When he had settled affairs with Kaska, he left the fort, crossed the Bias and reached the stronghold of Askalanda, the people of which, being informed of the arrival of the Arab army, came out to fight. The idolaters were defeated and threw themselves into the fort. They began to shoot arrows and fling stones from the mangonels on the walls. The battle continued for seven days, and the nephew of the chief of Multan, who was in the fort of that city, made such attacks that the army began to be distressed for provisions; but at last the chief of Askalanda came out in the night time and threw himself into the fort of Sikka, which is a large fort on the south bank of the Ravi. Muhammad bin Qasim, with the army, proceeded towards Sikka Multan. It was a fort on the south bank of the Ravi, and Bajhra Taki, grandson of Bajhra (daughter's son) was in it. When he received the intelligence, he commenced operations. Everyday when the army of the Arabs advanced towards the fort, the enemy came out and fought, and for 17 days they maintained a fierce conflict. Bajhra passed over the Ravi and went into Multan. In consequence of the death of his friends Muhammad bin Qasim had sworn to destroy the fort, so he ordered his men to pillage the whole city. He then crossed over towards Multan at the ferry below the city, and Bajhra came out to take the field. That day the battle raged from morning till sunset, and when the world, like a day-labourer, covered itself with the blanket of darkness, the king of the heavenly host covered himself with the veil of concealment, and all retired to their tents. The next day when the morning dawned from the horizon and earth was illumined fighting again commenced, and many men were slain on both sides; but the victory remained still undecided. For a space of two months mangonels and *ghazraks* were used, and stones and arrows were thrown from the wall of the fort. At last provisions became exceedingly scarce in the camp, and the price of an ass's head was raised to 500 dirhams. When the chief Gursiya, son of Chandra, nephew of Dahir, saw that the Arabs were in no way disheartened, but, on the contrary, were confident, and that he had no prospect of relief, he went to wait on the king of Kashmir. The next day, when the Arabs reached the fort and the fight commenced, no place was found suitable for digging a mine until a person came out of the fort and sued for mercy. Muhammad bin Qasim gave him protection and he pointed out a place towards the north on the bank of the river. A mine was dug, and in two or three days the wall fell down and the fort was taken. Six thousand warriors were put to death and all their relations and dependents were taken as slaves. Protection was given to the merchants, artizans and the agriculturists. When Muhammad bin Qasim had settled terms with the principal inhabitants of Multan, he erected a Jama Masjid and minarets, and he appointed the Amir Daud Nasr, son of Walid Ummani its governor. He left Kharim, son of Abul Malik Taman in the fort of Bramhapur, on the banks of the Jhelum, which was called Sobur. Akrama, son of Rihan Shami, was appointed Governor of the territory of Multan, and Ahmad, son of Harima, son of Atba Madani, was appointed governor of the forts of Ajtahad and Karur.' After this Muhammad bin Qasim had marched some distance northward when he was recalled by orders from the Caliph: Multan was once more taken

by the Arabs in the Caliphate of Mansur, 753 - 774 and once again in that of Mu'tasim Billah (833 - 841) In 871 the lower Indus Valley fell into the hands of Yaqub bin Lais, and shortly after that we find two kingdoms established, one with its capital at Mansura near the present Hyderabad, and the other with its headquarters at Multan. Pictures



Fig. 41: *The oldest mosque of Multan built by Muhammad bin Qasim.*



Fig. 42: *Remains of a Mosque built by Muhammad bin Qasim.*



Fig. 43: *Remains of a Mosque built by Muhammad bin Qasim.*

The Geographer Mas'udi (890-956 AD) visited Multan in 915-16 AD and in his *Meadows of Gold and mines of Gems* he records:



The king of Multan is a Qureshi, the crown of Multan has been hereditary in the family which rules at present, since ancient times, from the beginning of Islam.' 'Multan' he adds 'is one of the strongest frontier places of the Muslims, and around it there are 120,000 towns and villages. Kanauj, he asserts, was then a province of Multan, 'the greatest of the countries which form a frontier against unbelieving nations.' He also says that Multan was under a Qureshi of the Bani al-Samah', and that it was 'the general rendezvous of the caravans which proceed into Khurasan.'

Fig. 44: *al-Mas'udi.*



About 951, the Geographer Istakhri wrote his *Book of the Climates* in which he says, 'Mansura is more fertile than Multan.' 'Multan has a large *hisar* but Mansura is more populous. At half a *parsang* from Multan there is a large cantonment which is the abode of the chief, who never enters Multan except on Friday when he goes on the back of an elephant, in order to join in the prayer of that day. The governor is of the tribe of Quresh and is not subject to the ruler of Mansura, but reads the *khutba* in the name of the *Khalifa*. The people of Multan wear trousers, and most of them speak Persian and Sindhi as in Mansura.

Fig. 45: Istakhri. (850-957 AD)

In 976 Ibn Hauqal visited India for the second time, and gives very much the same account of Multan, as Istakhri does.

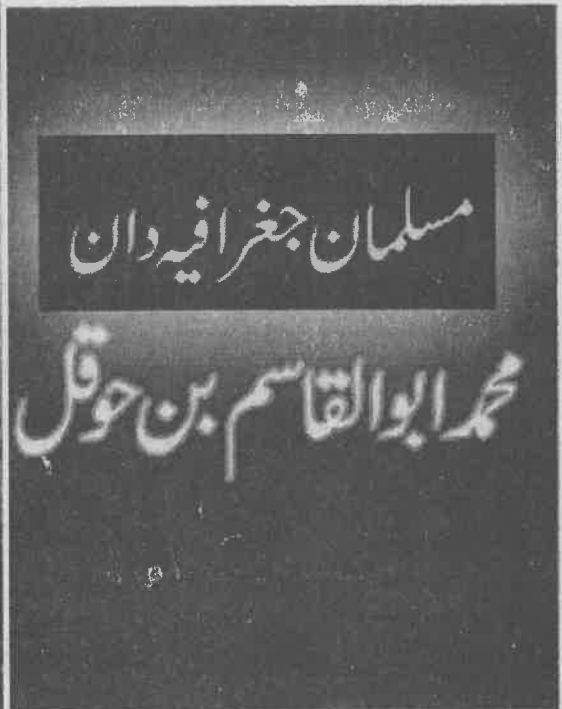


Fig. 46: Ibn Hauqal. Died 988 AD date of birth unknown.

'During the reign of the Samanid kings Circa 970 AD the Afghans formed a barrier between the kingdoms of Multan and Lahore, and thus we find the Samanid

troops always limited their predatory excursions to Sindh and Thatta. When the government of Ghazni devolved on Alaptagin, his general Sabuktagin frequently invaded the provinces of Multan and Laghman, carrying away its inhabitants as slaves.' In 980 AD The Karmatians under Jalam ibn Shaiban took Multan, and built a new mosque in place of the old one. In the year 1004 AD Mahmud of Ghazni passed through the province of Multan on his way to Bhatia. The province of Multan appears to have extended up to the Salt Range, and Bhatia is supposed to be Bhera.

Shaikh Hamid Lodhi 1005 AD, the first ruler of Multan, had paid tribute to Amir Sabuktagin, and after him his grandson Abul Fat'h Daud, the son of Nasir, the son of Hamid. Abul Fat'h Daud now having abandoned the tenets of the faithful had at this shaken off his allegiance. He obtained the assistance of Anand Pal of Lahore who was, however, defeated by Mahmud, who then entered Multan by the route of Bhatinda. Mahmud besieged Multan for seven days, but hearing of an invasion of Herat, retired after receiving the submission of Abul Fat'h. The *Tarikh-i Yamini* says 'he took Multan by assault and treated the people with severity.' The *Kamil-al Tawarikh*, says the invasion was promoted by Abul Fat'h's inclination to heresy, and by his having induced the people of the country to follow his opinions: on hearing of Anand Pal's defeat Abul Fat'h sent his property to Serandip and evacuated Multan. Mahmud finding the people infatuated in this heresy besieged the place and took it by storm.

Mahmud was under the necessity of marching to Multan (1010 AD) which had revolted, and having cut off a number of the infidel inhabitants and brought Daud, the son of Nasir, to Ghazni, he confined him in the fort of Ghurak (or Tabrak) for life.

Hamid Ullah says 'Mahmud made war with Nawasa, the ruler of Mutan: conquered that cuntry: converted the people to Islam: put to death the ruler of Multan, and entrusted the government of that country to another chief.' In 1011 AD Mahmud after taking Thanesar retired from that country because he had not yet rendered Multan a province of his own government. The Geographer, Al-Biruni, seems to have spent some time in Multan at this period. In 1024 AD Mahmud passed through Multan on his way to Somnath via Ajmer. He returned to Ghazni via Sindh and Multan. After three years in 1027 AD Mahmud, in order to fight 'the Jats who lived in the Jud mountains' probably the Salt Range) came to Multan, built a fleet of boats there and had a great naval battle with the Jats. In 1030 AD Mas'ud Ghaznavi released Fuad, Mas'ud himself had at one time been governor of Multan under his father.

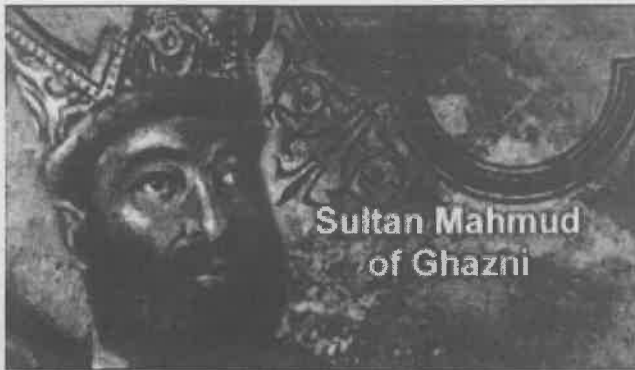


Fig.47: *Sultan Mahmud of Ghazni.*
971-1030 AD.

In the sacred books of the Druses there is a curious letter written in 1032 by Baba' al-Din, the chief aspostle of Hamza 'to the Unitarians of Multan and Hindustan in general, and to Shaikh ibn Sumar, Raja Bal in

particular' bidding the latter' arise and bring back Daud the younger into the true religion, for Mas'ud only delivered him from prison and bondage that you might accomplish the ministry with which you were charged against Abdullah, his nephew, and all the inhabitants of Multan.' The letter would seem to show that the Sumras were powerful in Multan at that time. In 1042 AD Nami, grandson of Mahmud Ghaznavi, was made governor of Peshawar and Multan: but Sultan Maudud shortly afterwards sent a force to Multan against him, which attacked and slew him. The Afghans seized the Indus Valley in 1049 AD, but were defeated by Ali bin Rabbia, who came to Peshawar from Ghazni, and 'having reduced Multan and Sindh, subdued by force of arms the Afghans who had declared their independence in that country.'

In 1118 AD Muhammad Balin, the rebellious viceroy of Sultan Bairam Ghaznavi, advanced to oppose the king as far as Multan. A battle ensued: but 'the curse of gratitude fell like a storm on the head of the perfidious rebel, who in his flight, with his sons and attendants sank into a deep quagmire wherein they all perished.'

Shihab'al-Din Muhammad Ghuri (1149-1206 AD) having conquered Gardiz led his forces to Multan in 1175 AD and delivered that place from the hands of the Karmatians who had regained possession of it some years back. In 1176 AD He again subdued the province of Multan and marched against Uch. In 1178 AD He once again passed through Multan and Uch on his way to Gujarat.



Fig.48: *Shihab al-Din Ghuri later*
Muizz al-Din Ghuri (1149-1206 AD)



Fig. 49: Tomb of Sultan *Shihab al-Din Ghuri* (1149-1206) near *Gujar Khan*. The Tomb was built by *Mohsin-i Pakistan Dr. Abdul Qadeer Khan* (1993-95).

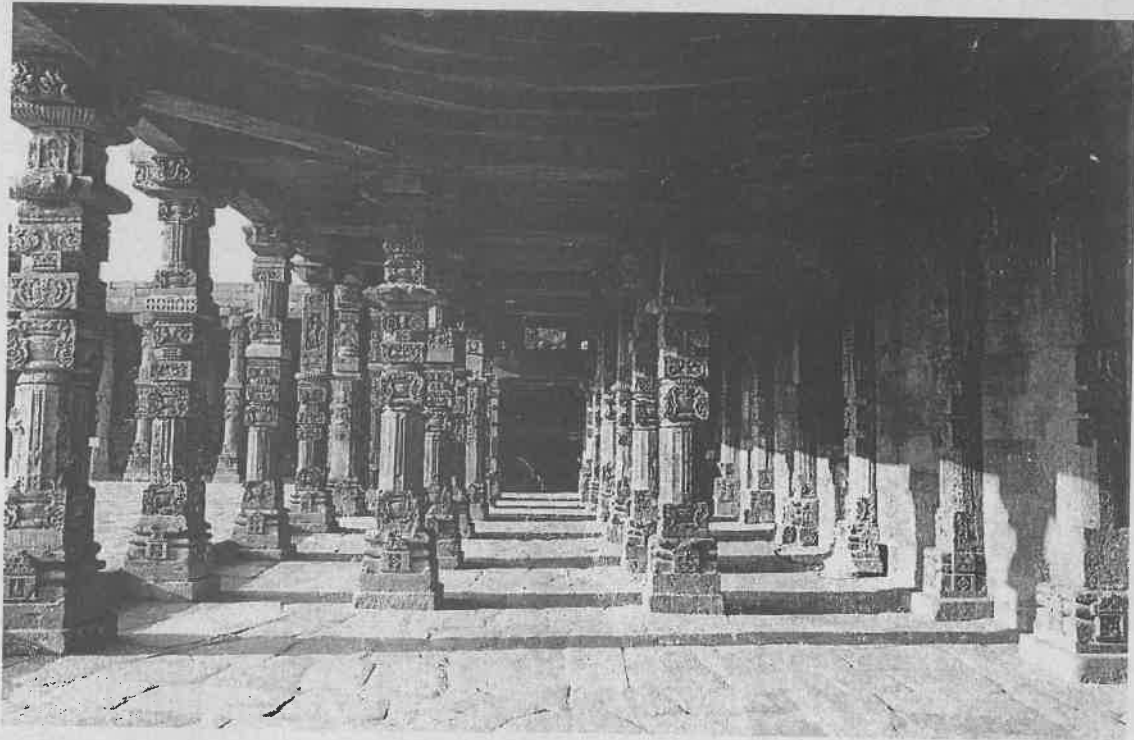
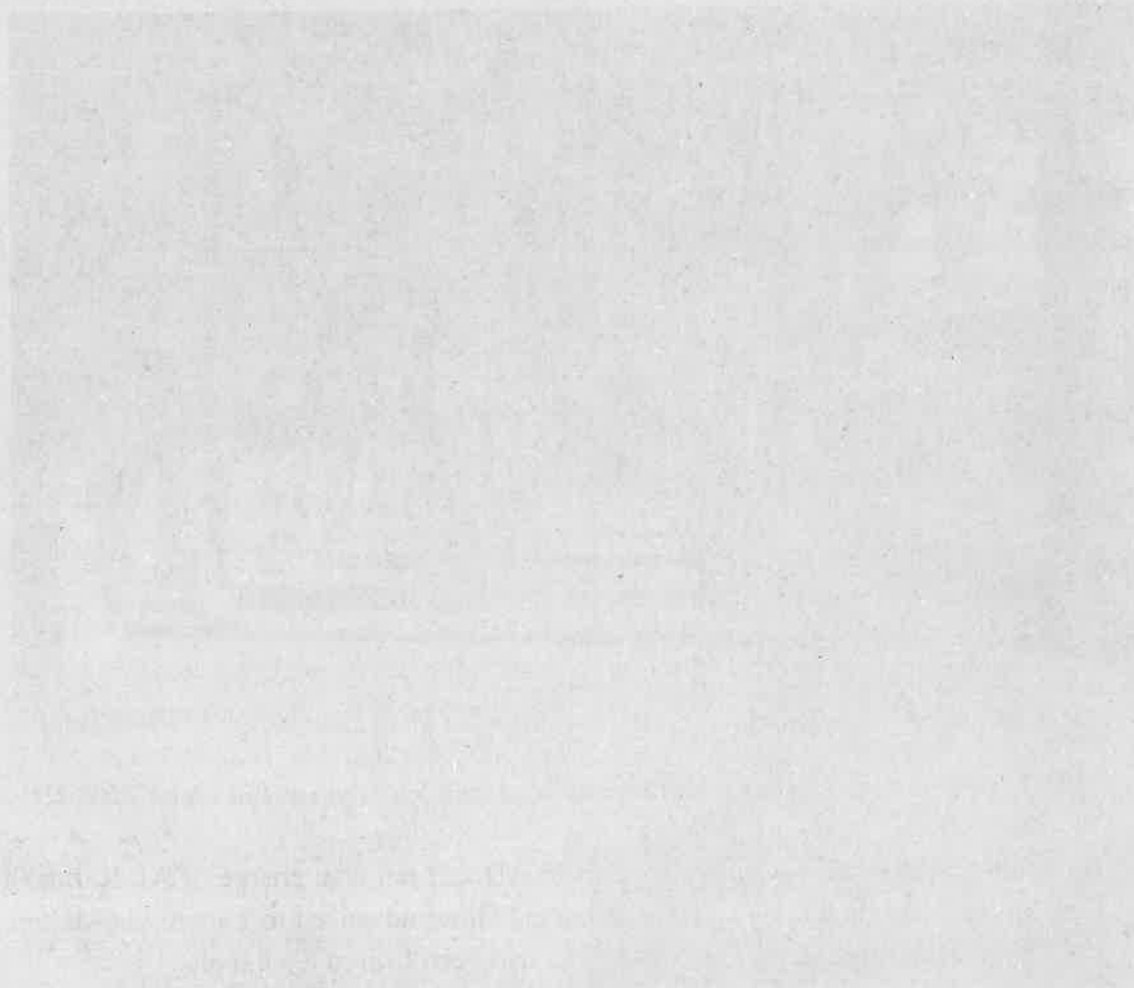


Fig. 50: *Qutub al-Islam Mosque* a landmark of *Delhi* built by *Shihab al-Din Ghuri*, 1196 AD

Muhammad Ghuri took Lahore in 1186 AD and put it in charge of Ali Karmakh Wali of Multan. During 1192-93 AD Muhammad Ghuri advanced to Lahore via Multan, where he conferred titles and offices on all who had been firm to his interest.



Foreign Incursions



Fig. 51: *Changiz Khan Died 1227, date of birth not known.*

In 1218 Chingiz invaded Western Turkistan, and for the next three centuries the history of Multan is practically the history of the incursions from Western and Central Asia to which the Mughal invasion of Chingiz gave rise.

The centre of Muslim authority in India during the period was Delhi, and the normal condition of Multan was that of nominal subjection to the Delhi kings, but twice during the period Multan was for all practical purposes a separate kingdom independent of Delhi, viz, in 1210-1227, when the energetic Slave Governor Nasir al-Din Qubacha, ruled over Multan and Sindh, and again in 1445-1527 when the Langahs governed the district independently of the Delhi Emperors. At times, too, the province was held by vigorous governors who, though unable to secure independence, were powerful factors in the dynastic changes of the time. Such were Malik Kabir Khan, who in 1236 joined in the conspiracy to put Razia Sultana Begum on the throne; Bahram Abia or Kichlu Khan who, in 1321, acted as the right-hand man of Ghias al-Din Tughlaq in the latter's successful

usurpation; and Sayyid Khizr Khan, who marched to Delhi in 1414 and there founded the Sayyid Dynasty which lasted 38 years. We get but little light from the historians as to the character of the government under each ruler, and the details given as regarding the various degrees of severity or ability with which sovereigns like Ala'al-Din Khilji, Ghias al-Din Tughlaq, and Feroz Shah Tughlaq administered their empires, can scarcely be taken as applying in any completeness to territories so far from Delhi as Multan and Uch. We may take it as very probable that the interior administration of the district was equally neglected by all or nearly all the numerous governors and kings that ruled it, and that their attention was mainly fixed on repelling the hideous and incessant ravages of the Mughal hordes from Khurasan and Central Asia.



Fig. 52: *Ala'al-Din Khilji. Died 1316, date of birth not known.*



Fig. 53: *Tomb of Ghias al-Din Tughlaq, Delhi.*

There is an oft-quoted passage in the poems of Amir Khusrau which indicates the manner in which these invaders were viewed by the Muslims of India. *There were more than a thousand Tatar infidels, he writes, and warriors of other tribes, riding on camels, great commanders in battle, all with steel like bodies clothed in cotton; with faces like fire, with caps of sheep skin, with their heads shorn. Their eyes were so narrows and piercing that they might have bored a hole in a brazen vessel. Their stink was more horrible than their colour. Their faces were set on their bodies as if they had no necks. Their cheeks resembled soft leather bottles, full of wrinkles and knots. Their noses extended from cheek to cheek, and their mouths from cheek bone to cheek bone. Their nostrils resembled rotten graves, and from them the hair descended as far as the lips. Their moustaches were of extravagant length. They had but scanty beard about their chins. Their chests of a colour half black, half white, were so covered with lice that they looked like sesame growing on a bad soil. Their whole body indeed was covered with these insects and their skin as rough and grainy as shagreen leather, fit only to be converted into shoes. They devoured dogs and pigs with their nasty teeth.*

Such were the Mughals as they first appeared. As time went on the invading armies became less strange, numbers of them from time to time settled down in the country, they had gradually mixed with the inhabitants of Iran and Turan, they had adopted the tenets of Islam, and ultimately when the last Central Asian invasion placed Babur on the throne, the invaders were little, if it all, less civilized than the nations which they invaded. Without attempting to enter into the controverted questions regarding the ethnological relationship of Turks, Mughals and Tatars, it will suffice for us to notice that at least ten important invasions of the southern Punjab by these Central Asian hordes are recorded in the three centuries between 1221 and 1528. First there was the celebrated escape, described by Gibbon, of Jalal al-Din Khwarizm Shah across the Indus pursued by the hosts of Chingiz, an episode which drew upon Multan the hostility both of pursuers and pursued (1221-1224). Then in 1239 another tribe, the Karlugh Turks, being ousted from Ghazni raided Multan, and were followed by a pursuing host of Mughals under

Nuin Mungutah.



Fig.54:

*Amir Timur Gurkani
(Tamerlane). 1336-1405*

In 1257 the Mughals under Nuin Saleh were treacherously invited to Multan to aid the local governor in his intrigues, and were only dissuaded from wholesale massacre by a handsome bribe. In 1284 the Mughal raiders, under Timur Khan, defeated and killed the prince Muhammad, known as the Martyr Prince, who then ruled in Multan. In 1305 an invasion under Aibak Khan was repelled by the redoubtable warrior Ghazi Baig Tughlaq, who is said to have twenty-nine times defeated the invading hordes.

In 1327 a force under Turmsharin Khan overran the district, and only retreated on payment of a bribe. In 1397 came Tamerlane himself, whose troops occupied Uch and Multan, sacked Tulamba, raided the Khokhars of the Ravi Valley and passed on across the Bias to Pakpattan and Delhi. In 1430 Shah Rukh, the grandson of Timur (Tamerlane), dispatched a force against the province, which had advanced to the very gates of the city before it was defeated. Then in 1524-5 we find the Arghun Turks, who had been driven from Qandahar to Sindh, pressing up against the province, and after a long siege occupying and sacking the city. And finally, in 1528 came the peaceful transfer of the province to the emissaries of the last great invader, Babur. For three centuries this unhappy district bore the brunt of the great racial disturbances caused by the Central Asian upheavals. The difficulties of the Khyber route and (for a great part of the time) the powerful hostility of the northern Gakkhars, drove the majority of the invading hosts to attempt the Multan route to India, a route which, while the Gaggar and Satluj still held their ancient courses, had much more to recommend it than in the centuries which followed. The Multan district, therefore, which in the ninth and tenth centuries constituted an outwork of Western Islam against Eastern Paganism, became in the thirteenth and fourteenth centuries the foremost barrier of Islam against the paganism and barbarism which swept upon it from the West. That the district can have had any real prosperity during these prolonged periods of incessant raiding it is impossible to believe. The fact that an important commercial route ran through Multan gave a certain amount of intermittent prosperity to the city, but in the district, there was probably little enough of cultivation, except in the strips of alluvial soil along the Chenab, Bias and the Ghara. (Goggar or Ghaagra)

As regards the races who cultivated the soil during these days of distress, we have little or no information. Very few of the landowning races of today can trace their advent to a period before the establishment of the Langah power in the fifteenth century. With the exception of the Langahs themselves and of the Baloch tribes which joined them we find no notice of any invaders settling down upon the soil. The tribes of Mughal or Turk origin who from time to time became domiciled in the country, must have become absorbed among the people and may be now represented by some of the numerous petty disjointed clans of the district which can give no account of their origin. The effect probably of the Mughal invasions was to break up and drive away the larger tribal units,

especially on the western edge of the district, leaving the way open for the miscellaneous and haphazard colonization.

In one respect indeed, the devastation of Khurasan and Western Iran was to the benefit of this part of India, for it led to the settling of a considerable number of pious and learned men, most of whom no doubt passed on towards Delhi but many of whom stayed to bless Multan with their presence. The preliminary disturbances of Ghuri times had driven the Gardezi Sayyids to this district. A little later came a family of Qureshis from Khwarizm which settled at Kot Karor near Leiah and which gave birth to the famous Sheikh Baha'al-Haqq Zakariyya, who, after traversing nearly the whole Islamic world, chose Multan as his place of residence. To Multan also about the same time came Shah Shams Tabriz from Sabzawar and Qazi Qutb al-Din from Kashan: to Pakpattan came Baba Farid Shakarganj: to Delhi (by way of Multan) came Khawaja Qutb al-Din Bakhtiar Kaki: and to Uch came Sayyid Jalal, the founder of many sacred families in Multan, Muzaffargarh and Bahawalpur. In the same period arose Sakhi Sarwar, whose father had emigrated from Bukhara to Sakot. These holy men, together with others too numerous to mention, would seem to have set themselves seriously to convert to Islam the remaining Hindu agriculturists and nomads of this part of the then India, and it is to their persuasion and reputation, rather than to the sword of any conqueror that the people of the South-West Punjab own their faith in Islam. The luke-warmness of the population in previous times was roused into a keen fervour by the invasions; an emperor's tomb was granted as the resting place of the body of the Saint Rukn-i Alam, and from this time forward the holy men and holy shrines of Multan bestowed upon the city a unique reputation throughout the whole Islamic world.

In 1210 Malik Nasir al-Din Qubacha, one of the trained slaves of Muhammad Ghuri, and son-in-law of Sultan Qutb al-Din, marched towards Sindh, and seized Uch and Multan. He was 'a man of the highest intelligence, cleverness, experience, discretion and acumen.' He set himself up as an independent sovereign, and issued coins with bilingual Hindi and Arabic inscriptions.

Jalal al-Din Mankbarni, Khwarizm Shah, was pursued by the armies of Changiz Khan to the banks of the Indus in 1221. Shortly afterwards the Mughal General Turtai advanced to Bhera and then to Multan, 'but as there were no stones there, he ordered that the population of Bhera should be turned out to make floats of wood and load them with stones for the *manjaneeqs*. So they floated them down the river, and when arrived at Multan, the *manjaneeqs* were set to work and threw down many ramparts of the fort, which was nearly taken, when the excessive heat of the weather put a stop to their operations.' The Mughals were commanded by Bala Nuyan, and that owing to the excessive heat 'the Multanis escaped from that *bla* (calamity). The *Ain-i Akbari* gives the

name of the general as Turmatai Novian, and says he actually took Multan, but that Qubacha by opening his treasury repaired the disaster. Howorth says that the army was commanded by two generals, Bela and Durbai. Jalal al-Din meantime found his progress opposed both by Shams al-Ddin lluttmish in India and Nasir al-Din in Multan; he accordingly joined with the Khokhars who were the enemies of the latter, and his general Uzbek Pai fell suddenly on Nasir al- Din at Uch. Qubacha fled to Bhakkar and then back to Multan, which Uzbek Pai invested. Uzbek Pai seems to have struck coins at Multan in anticipation of taking the city, but the siege had to be raised. Jalal al-Din passed through Multan territory again next year on his way to Sindh.

After the victory of Nandana, Tari (or Toli, or Turtai) in 1224, the Mughal prince, came with a large army to the walls of the city of Multan and besieged that strong place for forty days. During his war and invasion Malik Nasir al-Din opened his treasures and lavished them munificently among the people. He gave such proof of resolution, energy, wisdom and personal bravery that it will remain on record till the day of judgement.

Shams al-Din lluttmish of Delhi besieged and took Uch in 1227, and Nasir al-Din was drowned, or as some say drowned himself, in the Indus. Multan fell into the hands of Shams-al-Din, and rare copper coin of this king records the fact of his rule in this city. Malik Kabir Khan (also known as Izz al-Din Ayaz) was made governor of Multan.

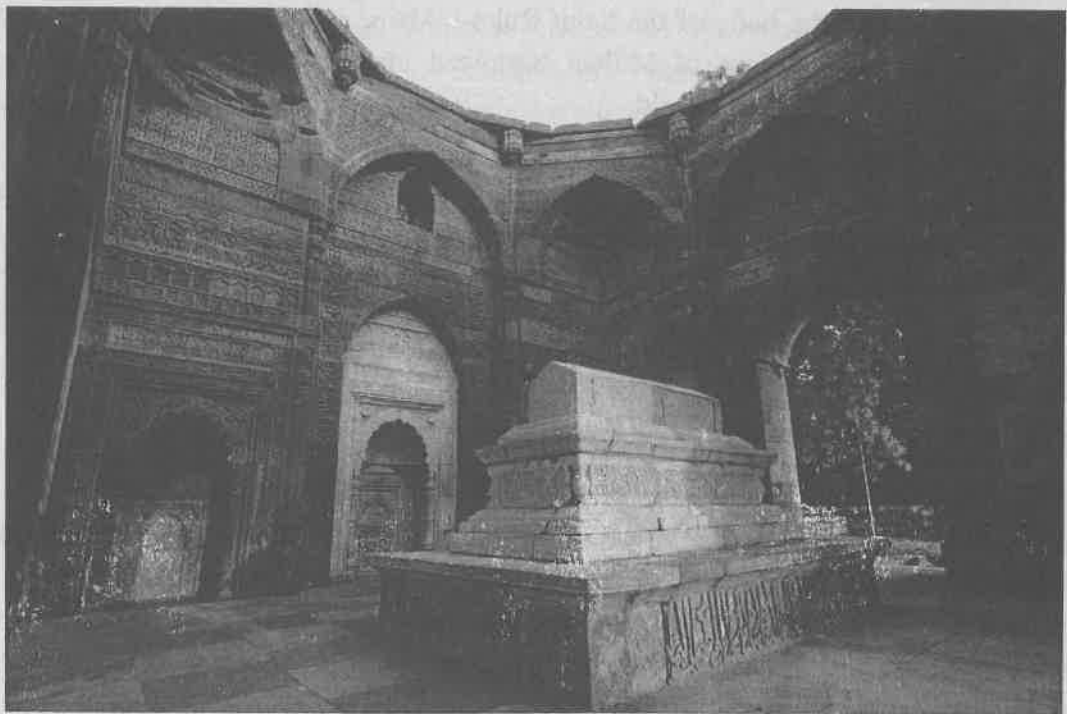


Fig. 55: *The unfinished Tomb of Sultan Iltutmish, Delhi.*

Multan was apparently again in a troubled state for Shams al-Din was starting from Delhi to march against it when he died in 1236. Malik Kabir Khan, governor of Multan, in the same year joined in the conspiracy to put Razia Sultana Begum on the throne; he became governor of Lahore, and was succeeded by Malik Karakash at Multan, but in 1230 Multan was restored to him. He shortly afterwards rebelled, and according to a local history, Razia Sultana Begum marched on and took Multan, where she bestowed much alms on the poor and gave villages to the Qureshi and Gardezi families.

The Karlugh Turk, Saif al-Din Hasan, was driven in the year 1239 from Ghazni by the Mughals. He seized Multan and coined money in his own name. Meantime Kabir Khan assumed sovereignty at Uch, and after his death in 1241, his son Taj al-Din several times attacked the Karlughs of Multan.

A Mughal army under Muin Mangutah attacked Uchin 1245, Saif al-Din fled from Multan to Sindh; but the Mughals retired on hearing that the Delhi troops had reached the Bias. In 1246 The Delhi authorities made an effort to stem the tide of the Mughal advance by appointing Malik Sher Khan-i- Sunkar to a large frontier Government including Multan; which was taken from the Karlughs. In 1249 Malik Hasan Karlugh advanced from Banian; he himself was slain but the Karlughs under his son Nasir al-Din Muhammad took Multan from Izz al-Din Balban, who then held it. The Karlughs were very soon afterwards ousted by Sher Khan. In 1250 Malik Izz al-Din Balban, governor of Uch and Nagor, tried to take Multan from Sher Khan but failed. In the same year Ikhtiar al-Din Kurez, who held Multan for Sher Khan, captured a number of Mughals and sent them to Delhi.

About this period the Sultan Nasir al-Din visited Multan at least once, and as usual, showed great respect to the sacred families. An insurrection in Sindh caused the loss of several forts in Multan, and Sher Khan was disgraced. Next year Izz al-Din Balban was made governor of Multan in 1254.

Izz al-Din treacherously invited the Mughals; and Nuin Saleh, having arrived at Uch in 1257, sent a force against Multan. Multan was delivered to the Mughals and the defences of the citadel were destroyed. The saint Baha'al-Haqq had to pay down 100,000 dinars to save the place from being sacked, and one Chingiz Khan was made *Hakim* (ruler) of Multan. The Mughals retired on hearing of the approach of Mohammad Sultan of Delhi, and during the reign of Sultan Bahu (Balban 1265-87) Multan became the asylum of many Persian princes whose realms had been invaded by the Mughals.

Prince Muhammad, son of Ghias al-Din Balban, was made governor of Multan in 1270. He twice invited Shaikh Sa'di of Shiraz to his court at Multan, but the invitation

was declined on the plea of age. The prince's intention was to build a Khangah for him in Multan, and to endow it with villages for his maintenance. Shaikh Sa'di send him a copy of *Gulistan* and *Bostan* written with his own hand; Sa'di's popularity in India dates from this event. In the year 1284 the Mughals under Timur Khan invaded Lahore and Dipalpur and were met by Prince Muhammad 'on the banks of the river of Lahore which runs through part of the Multan province. The Mughals were routed, but Muhammad while isolated from his followers was surprised and slain. Among the captives taken by the Mughals was the poet, Amir Khusrau. The son of the deceased prince, Kai Khusru, succeeded his father in the Government of Multan.

In 1288 Malik Jalal al-Din Firoz, afterwards Sultan, was made governor of Multan, in order that he might preclude the possibility of any invasion by the Mughals. Firoz advanced to Delhi and seized the throne. Arkali Khan, son of Sultan Firoz, was made governor of Multan in 1292. On Firoz's assassination in 1295, his family fled to Multan for protection against Firoz's nephew Ala'al-Din Khilji. The latter, however, sent 40,000-horse after them who besieged Multan for two months, until the citizens and troops betrayed the princes into their hands. Shaikh Rukn al-Din, grandson of Baha'al-Haqq, is said to have interceded for them, but on their arrival at Delhi they were blinded and imprisoned. Nusrat Khan was made governor of Multan, and he shortly afterwards defeated an invasion of the Mughals from Sivistan.

In 1305 the Mughals under Aibak Khan, an officer of Dua, the Chaghatai Khan of Mawaruhnahr, ravaged Multan; they were defeated by Ghazi Beg Tughlaq and perished miserably in the deserts. When Ghazi Beg of Lahore revolted, Moghaltagin, governor of Multan in 1321, jealous of precedence, refused to join him; he was accordingly cut off by Bahram Abia, 'a Mughal chief of some note in that quarter. Ghazi Beg then usurped the power at Delhi under the name of Ghias al-Din. He is said to have inscribed on the Jama Masjid at Multan the words, '*I have encountered the Tartars on twenty-nine occasions and defeated them; hence I am called Malik al-Ghazi.*' He is said to have left one Taj al-Din as his governor at Multan. A Mughal force under Turmushrin Khan subdued Multan in 1327, but was bribed by Muhammad Tughlaq to withdraw.

Ibn Battuta of Tangiers (1304-1369). In 1334 arrived in India all the way through the mountains of Afghanistan, during the time when Tughlaq dynasty was at its height. Ibn Battuta, on meeting with Muhammad bin Tughlaq, presented him with arrows, camels, thirty horses, slaves and some other goods. River Indus marked the border of the Indian empire on the north west in Battuta's time. Here he went under some form of immigration control as his details were sent to the capital Delhi, while he waited in Multan. About Multan he writes, "I was about ten *kaus* from Multan I could see the daze of the *sikhara* of its prime temple (of Parhladpuri), it was all covered with gold."

After being impressed by the acumen of Ibn Battuta Muhammad bin Tughlaq was glad to appoint him Qazi (Judge) of the highest court. He gives the following account of his journey:

Fig. 56:

A detail of a miniature from Ibn Battuta's book (Rihla).



Fig. 57:

Ibn Battuta as Qazi of Tughlaq Dynasty.

'From Uch I went to Multan. The city is the capital of Sindh and the Amir al-Umara' of the province lives there. Ten *kaus* on this side one has to cross a river which is narrow and deep and impassable except by boats. Here travellers are interrogated and their property examined. At that time every merchant had to pay a fourth of his merchandise as toll as well as seven dinars per horse. Two years after I reached Hindustan the king abolished all this toll; and when the country was under the Abbasid Caliph there had been no dues except the *usar* (*ushar*) and *zakat*. I dreaded the examination of merchandise for my packages though containing little enough looked large, and I feared lest the whole should be opened: but Qutb al-Mulk sent a military officer from Multan with orders that my baggage should not be searched, for which I thanked God. We stopped that night on the river bank and early in the morning there came to me one Dahqan Samarqandi, a postal officer, who was the king's news-writer. After meeting him I went in his company to the ruler of Multan who in those days was Qutb al-Mulk, a great and accomplished ruler. When I came to him, he got up to greet me and gave me a place at his side. I offered as presents a slave, a horse, and raisins and almonds; these last do not grow in that country and are imported as curiosities from Khurasan. The Amir sat on a raised platform covered by a carpet and by him sat Salar the Qazi of the city and a *Khatib* whose name I forget. To the right and left were the military officers and behind him stood armed men, while the army marched past in front. A number of bows were lying there, and any one in the army who wished to display his skill in horsemanship, he ran his lance at a small drum that was attached to a low wall, or played chaughan with a ball that was lying there. Men were promoted according to the skill shown by them on these occasions. When we had saluted Qutb al-Din as I have described, he ordered that we should reside in the city with the dependents of Shaikh Rukn al-Din, Qureshi, the rule being that the Shaikh could not entertain strangers without the governor's permission. Delhi is 40 day's march from Multan and there is cultivation all the way.'

Ibn Battuta says that he went to Delhi via Abohar, Ahibakhar, Pakpattan and Sarusti, but if the Abohar mentioned is the Abohar of the Ferozpur district, he has apparently forgotten the order of the towns. In another place also however (the passage quoted below) he has put Abohar near Multan, and possibly some site now disappeared is referred to. Abibakhar is not known, unless it is the shrine of Abu Bakar at Dhillun in Mailsi.

Muhammad Tughlaq sent orders to Bahram Abia, governor of Multan (also known as Kishlu Khan) to have families removed forcibly to the new capital of Daulatabad in the Deccan, but the messenger, using insolent language, had his head cut off (1340). Muhammad Tughlaq defeated Bahram, and ordered a general slaughter of the inhabitants of Multan, which was only averted by the prayer of the saint Rukn-i Alam,

who came bareheaded to the king's court and stood before him soliciting pardon for the people.

Ibn Battuta, however a more trustworthy authority, gives a different account. He says that Muhammad having flayed his nephew and sent his remains round the kingdom, Kishlu Khan, (Bahram Abia) governor of Multan, buried them: whereon Muhammad advanced against him. Battle was fought 'two days journey from Multan in the desert plain of Abohar', in which Kishlu Khan was killed. Muhammad then took Multan, flayed the Qazi and suspended Kishlu's head over the gate of the city. 'I saw it there.' In this campaign the family of Baha'al-Haqq sided with the king and was rewarded with 100 villages.

Bahzad Khan, governor of Multan, was defeated by some Afghans under Shabu, who 'poured down like a torrent on Multan, and took the city in 1341. Sultan Firoz who succeeded to the throne (1351) when he was in Sindh marched to Delhi via Multan and when in Multan behaved very liberally to the Shaikhs of the city.

Tatar Khan was made *Shikhdar* (governor) of Multan in 1359. During this reign he converted Hindu Makbul, afterwards the Wazir Khan Jahan, and Ain Mahru, known as Ain-al Mulk, seem to have been governors of Multan. Afterwards the governors seem to have been Malik Mardan, Malik Shaikh, Malik Sulaiman and Khizr Khan, all of a Sayyid family. Sarang Khan, governor of Dipalpur, attacked Khizr Khan, and with the aid of Malik Mardan Bhatti seized Multan in 1396. He then advanced against Delhi but was defeated and retired to Multan.

Pir Muhammad Jahangir, grandson of Tamerlane (Timur), invested Uch (1397), and when Sarang Khan sent troops against him he advanced to the Bias and fell on the Multanis by surprise just after they crossed the river (apparently at a place called Tamtama or Tantana). He pursued them to Multan, which he invested for six months, so that therein 'nothing eatable, not even a rat or a mouse, remained alive.' At last, Sarang capitulated, but meantime the excessive rains had caused a serious mortality among the horses of the besieging army, so that they had to shift their quarters from the camp into the city. The neighbouring zaminadars seeing this began to get restive.

Meantime Tamerlane marching from the north encamped outside Tulamba (October 13th, 1398). After chastising some zamindars in the neighbourhood and seizing a large number of cattle he passed on leaving the fort uncaptured. He then halted at Jal (or, it may be, at a *chal* or *jal* = lake) on the Bias 'opposite Shahpur,' from which he marched out with a flying column to chastise Nusrat Khokhar,' who was encamped in swampy ground on the bank of a lake. The 'unsanctified Indians' being defeated and the God-forsaken Nusrat' being slain, the army moved to Shahnawaz, a populous village on the Bias, 'where there was a great quantity of grain stored up. 'I on the 26th October',

says Tamerlane, 'set out from Shahnawaz on my return to the baggage and pitched my camp on the bank of the river Biyah (Bias?), opposite to Janjan, and gave orders that my whole army and baggage should cross the river to Janjan, and gave orders that they should set up my tent on, a little eminence outside the town at the foot of which was a verdant garden.' At this place (which is stated to have been 40 kua from Multan), Pir Muhammad, marching out from Multan, joined Tamerlane's army, and as the rains had killed his horses so that the soldiers went either on foot or bullocks, 30,000 new horses were provided for him. Leaving Janjan, Tamerlane marched to Sihwal: then on 3rd November to Arwan, then to Jahwal from which he passed on through Pakpattan to the conquest of Delhi. On his return from Delhi through the Punjab Tamerlane appointed Khizr Khan to be Governor of Multan.

In 1405 the Delhi forces marched against Khizr Khan. 'At Tulamba they were opposed by Rai Daud, Kamal Khan Mai, and Rai Habbu, the son of Rai Ratti, chiefs in the northern provinces, who were defeated.' Near Pakpattan however, on November 18th, Khizr Khan was victorious, and in 1414 he seized on the power at Delhi, founding the dynasty of the Sayyids. In 1427 Malik Ala al-Mulk, Amir of Multan died. Malik Rajah Nadira next Amir of Multan died in 1429 and the fief was restored to Malik Mahmud Hussain, Imad-ul-Mulk, who was sent to Multan from Delhi with a large army.

Shaikh Ali, governor of Kabul, on behalf of Shah Rukh Mirza, son of Tamerlane, advanced against Multan in 1430, Imad-ul-Mulk went out of Tulamba to oppose him, and Shaikh Ali moved off to Khatibpur. On May 8th Imad returned to Multan and Shaikh Ali crossed the Ravi and laid all waste along the bank of the joint Jhelum-Chenab. At a *kaus* distance from Multan he defeated and killed Sultan Shah Lodhi who was sent against him and on the 27th May he occupied Khairabad 'within six miles of Multan.' On June 18th a fight took place in the gardens outside Multan in which he was repulsed; and two days later he was again driven back. A reinforcement of royal troops came up, and on Friday, July 25th, 'approaching the prayer-house (*namazgah*) endeavoured to enter the *kutela* of Ala al-Mulk.' Shaikh Ali opposed them and a great battle ensued in which he was defeated and driven across the river.

The Delhi authorities getting jealous of Imad had him recalled and the fief of Multan was transferred to Malik Khair al-Din Khani. The transfer was inconsiderately carried out and this led to troubles. Shaikh Ali was induced by Jasrath Khokhar to attack Multan again in 1431. After taking Khatibpur he reached Tulamba and sacked the town ruthlessly. He does not however seem to have advanced further. Sayyid Mubarak Shah, Sultan of Delhi in 1432, advanced from Sahiwal district in pursuit of Sheikh Ali, and after crossing the Ravi near Tulamba put him to flight. After taking Shorkot the king made a detour to Multan to visit the tombs of the saints. In 1435 his successor, Muhammad Shah, paid Multan a visit for a similar purpose. Shortly after this Bahlol

Lodhi seems to have been Governor of Multan. In 1437 disturbances arose in Multan owing to the discontent of the Langahs.

Tired of anarchy the people of Multan in 1443, selected a ruler 'one Shaikh Yusuf, a man of learning, wisdom and high character' of the tribe of Quresh (a descendant of Baha'al-Haqq, and 'the public prayers were read, and money coined, in his name.' The prince fully repaid their confidence by re-organising the government and gaining the esteem and friendship of the surrounding *zamindars*.' In 1445 Rai Sahra, Langah, father-in-law of Sheikh Yusaf, seized Multan and drove out Sheikh Yusaf to Delhi.

Hussain Khan Langah, son of Qutb al-Din, succeeded in 1469. He attacked and took Shorkot and Chiniot, also the country round Kot Kahrur and Dinkot, which he colonized with Dodai Balochis, who, being pressed by the Mughals in Kachi and Sindh, now appears for the first time in India. His brother Shihab al-Din rebelled in Kahrur but was taken and imprisoned. Then the Delhi troops advanced in aid of the exiled Shaikh Yusaf and had nearly reached Multan when Husain Khan, 'crossing the Indus' threw himself into the fort and routed the invaders, driving them towards Chiniot.

One historian relates that in the reign of Bahlol Khan Lodhi of Delhi the Delhi troops marched through Multan to chastise a rebel called Ahmed Bhatti, but this is not mentioned in most histories (Circa 1480). About this time, however, the Bhattis of Jesalmir established themselves between the Satluj and the Bias (and even as far as Asinikot beyond the Bias) and were in constant conflict with the Langahs, Khichis, Joyas and other tribes of that region. Rawal Chachik of Jesalmir was killed in a great fight with the Langahs near Duniyapur. A treaty was made between Husain Khan and Sikandar Khan Lodhi of Delhi in 1483. Hussain ousted his minister Imad al-Mulk in favour of Jam Bayazid Sahna, and soon after died (others put his death in 1497 or 1498). His successor Mahmud was 'young and foolish withal,' and complaints were made to him that Jam Bayazid transacted public business at his private house on the bank of the Chenab and insulted the dignity of revenue collectors. Jam Bayazid's son attempted to assassinate the king, and then fled with his father to Shorkot, where they submitted to the Delhi Lodhis



(1502). A treaty was made by which the Ravi was recognized as the boundary between the Delhi and Multan kingdoms. Around 1520 Mir Chakar Rind, the famous Baloch chief, tried to get a footing in Multan but was opposed and went on to Shorkot.

Fig. 58: *Mir Chakar Rind (1467-1565).*

The Arghun Turks who had been driven out of Qandahar were induced by Babur to attack Multan and advanced to the Ghara in 1524. Shaikh Baha al-Din Qureshi, was sent from Multan to dissuade them but failed. The Langah army composed largely of 'Balochis, Jats, Rinds and others' marched out, but at Beg, one or two marches from Multan, Sultan Mahmud died suddenly, probably poisoned either by Sheikh Shuja Bukhari, his minister, or by Langar (or Lashkar) Khan, a man of note. His son Sultan Husain, a minor, succeeded him, and Shaikh Baha'al-Din seems to have persuaded the Arghuns to retire, leaving the Ghara as the boundary.

Anarchy prevailed in Multan in 1525. The leading chiefs and nobles retired each to his own tribe or jagir and strengthened himself there,' Langar Khan induced the Arghuns once more to attack Multan and the place was besieged. The besieged were reduced to great straits through the incapacity and rapacity of Shuja, the minister, and his factotum *Machhi*. After the siege had lasted for a year and some months, the Arghuns took the fort by assault (1527), 'having broken down the Lahore Gate with axes and hammers.' Almost everyone was massacred and even such as fled to the 'convent of the Shaikhs' did not escape, every house was plundered and set on fire, the city was drenched in blood. The historians have preserved several detailed accounts of this siege. Shams al-Din who was left by the Arghuns with 600 men in charge of Multan committed great cruelties to extort money. Langar Khan on the other hand did his best to rebuild the desolated city, but had to retire soon in disgust to Babur at Lahore. Some fifteen months after the Arghuns took possession, in 1528 a popular insurrection under one Shamsher Khan expelled Shams al-Din. The Arghuns then resigned the province to Babur, who sent his son Askari with Langar Khan to take it over.

Babur and After



Fig. 59: *Zaheer al- Din Muhammad Babur (1483-1530)*

Under the strong, centralized Government of the Mughal Emperors, Multan at last enjoyed a long period of peace, and it obtained in the documents and coins of the period the standing title of *Dar-al Amari* (the seat of safety). It may be said that for two hundred years from 1548 to 1748, there was no warfare in this part of the Punjab; a rebel or a fugitive prince once or twice flitted through the district, bringing no doubt a certain amount of temporary depredation in his train, but the country as a whole had settled down to peace. The cultivation probably remained as before for the most part confined to the riverain lands, the area immediately around and north of Multan was (for some reason not ascertained) available for settlers in Shahjahan's reign and was colonized by men from all parts of north-western India, but there was probably no very great extension of cultivation, and the figures for the provincial revenue, so far as we can follow them, do not indicate any very large development. The people, however, had peace and their status must in many ways have improved. Commerce at any rate seems to have flourished, and Multan itself became a noted emporium for trade between India and Iran. The city became the head-quarters of a province, which covered the whole of the south-western

Punjab, and at times included also the whole of Sindh. The governors seem as a whole to have been intelligent and well behaved, and the province-involving as it sometimes did the command of armies on the Qandahar frontier-was often confided to princes of the royal house.

Even when the Mughal power began to fall to pieces Multan at first escaped much of the devastation which visited other parts of India. The route to Delhi by Bhatinda and Abohar was now too dry for armies and the high road to Delhi from the west no longer lay through Multan but through Lahore. The armies of Nadir Shah and Ahmed Shah Abdalli, with their awful attendant evils, left Multan unscathed, and it was only from minor and subsidiary contentions that this district suffered. In the later days of the empire, and more especially when the trans-Indus tracts had been cut off by Nadir Shah, the Multan Province became by degrees an appendage of Lahore. As the central power weakened, the government became more and more a government by contract, a money-making concern: it got in to the hands of Hindus, and it is to the Hindu instinct that we owe the origin of those local farmings of revenue, which in turn led to that development of canal irrigation, that forms the one bright spot amid the general confusion of the succeeding period before the days of Diwan Sawan Mal.

During 1528-1530 Langar Khan was the governor of Multan. On Babur's death in 1530 Mirza Kamran obtained the Punjab and recalled Langar Khan to Lahore.

In 1540 Humayun, in his retreat from India, marched from Lahore into the territories of Bakhshu Khan Langah. To propitiate this chief Humayun gave him the title of Khan-i Jahan, and Bakhshu Khan, though not attending the camp himself, gave all assistance to Humayun to help to cross the Ghara, following year in 1541 Multan passed with Lahore into the hands of Sher Shah Afghan. This sovereign is said to have erected three tiled mosques in Multan, viz., at the shrines of Baha'ul-Haqq, Rukn-i- Alam and Shah Yusaf Gardezi. In 1542 Humayun in his wanderings came from Bhakkar to Uch, but Bakhshu Khan Langah put such obstacles in his way that he had to retire to Bikanir territory.

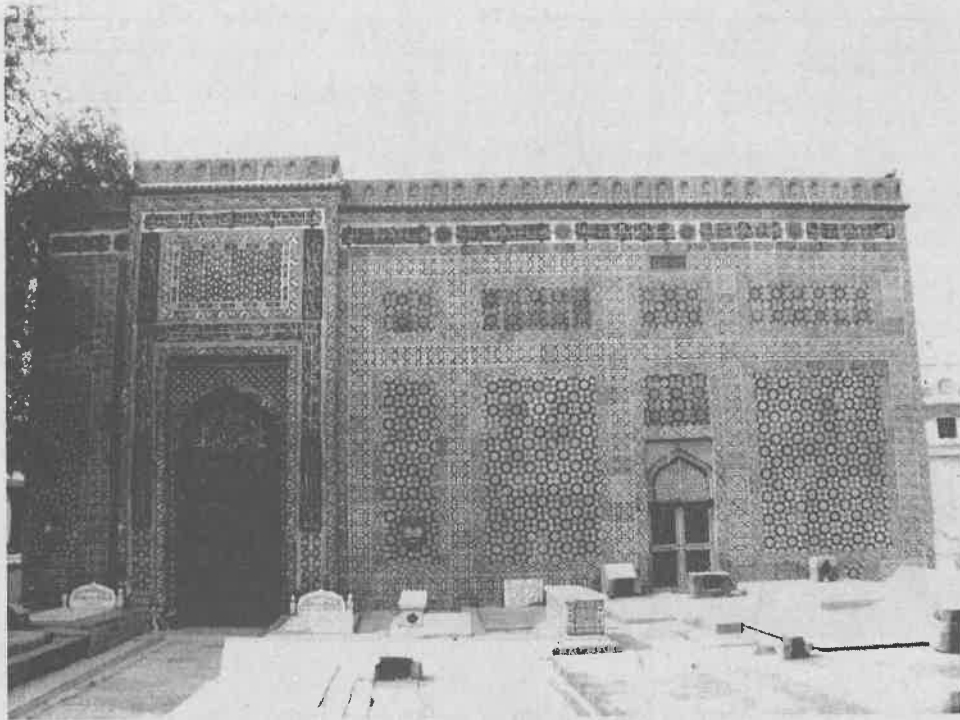


Fig. 60: *Tomb of Hadrat Yusuf Gardizi, Multan, built 1152.*

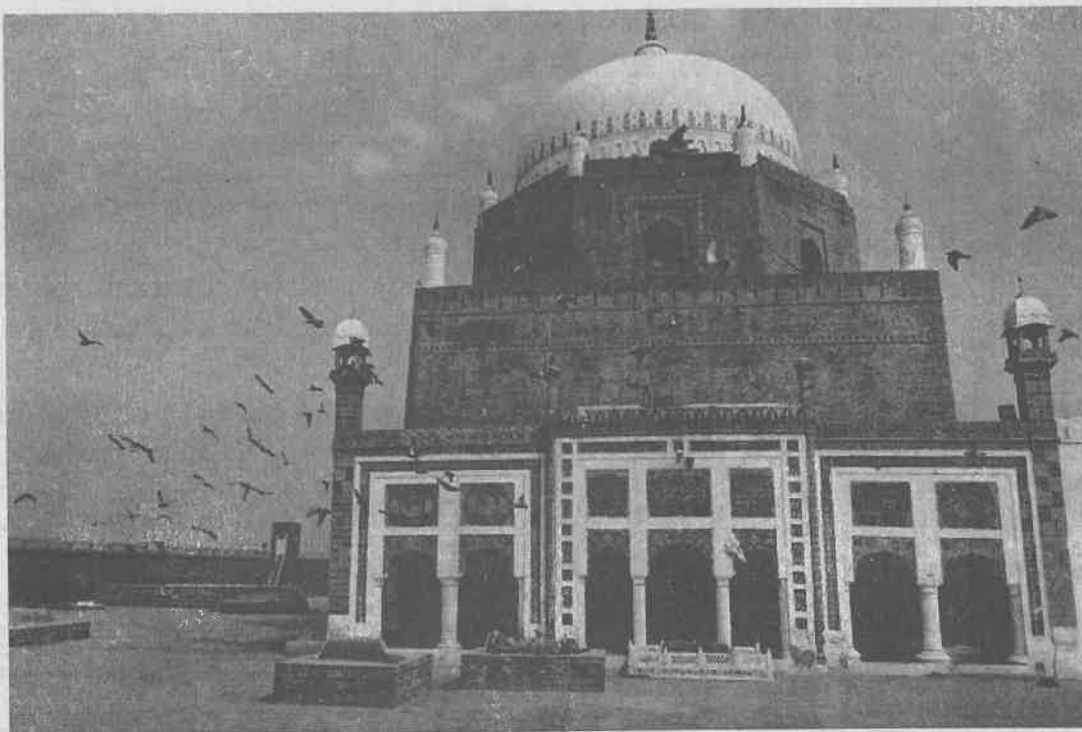


Fig. 61: *Tomb of Hadrat Baha'l Haqq Zakariyya (1170-1268), Multan.
Tomb was built in 1260 before his death.*

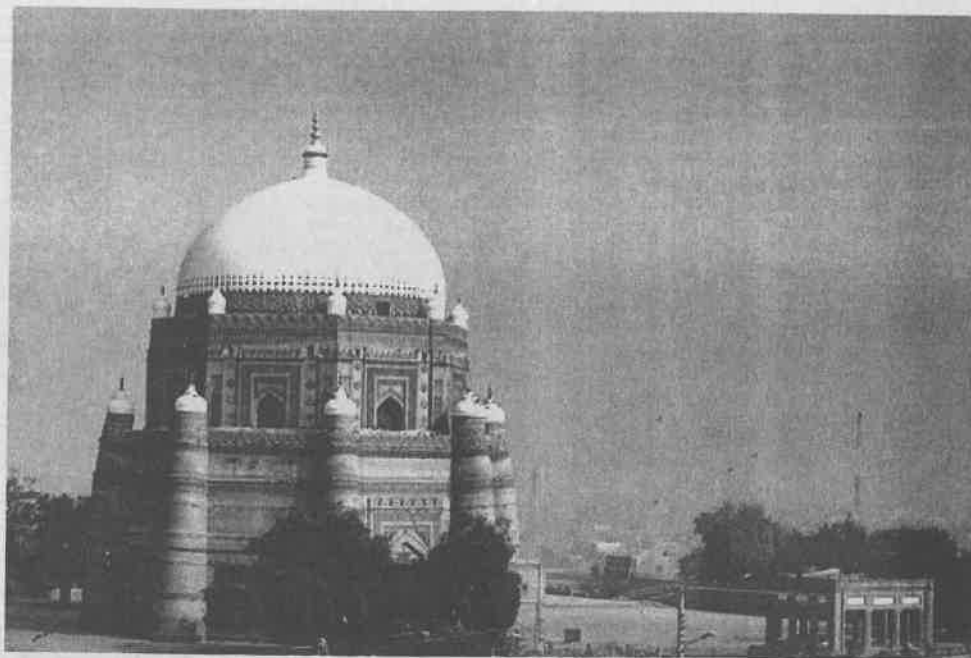


Fig. 62: Tomb of Rukn al-Din Alam, Multan. Built 1320-1324

The Balochis, around 1543, had meantime continued their incursions, the Mazaris reached Tulamba and Mir Chakar Rind settled down at Satgara in Montgomery (Sahiwal). Sher Khan sent Haibat Khan Niazi, governor of Lahore, against Chakar, and according to Baloch legend, Haibat having killed Chakar's son, roasted his ribs. Chakar however is said to have marched on Multan and thence to Sitpur; and legend says that Haibat was killed and his head made into a drinking cup.

One Fat'h Khan Jat, who was in rebellion at Pakpattan, was also attacked, by Haibat and his Afghans. He fled to a mud fort between Kahrora and Fatehpur, when he held out for some time with the help of Hindu Khan Baloch, and Bakhshu Khan Langah, but the fort was at last captured. Haibat Khan, on reaching Multan, restored it from the devastation done by the Balochis, and was ordered by Sher Shah to 'repeople Multan and to observe the customs of the Langahs and not to measure the land but to take a share of the produce.' Fateh Jang Khan was left in charge of Multan and under his benevolent rule Multan flourished more than under the Langahs. He founded Shergarh.

About 1554 the Turkish Admiral Sidi Ali passed through Multan on his way from Uch to Lahore. In his *Mirat al-Mamalik* he writes: *'In the beginning of Ramadan we came to the river Kara (probably Ghara or Satluj) or Kere, which we crossed by means of a raft. The people of Sindh gave us permission to proceed as far as the Machvara and the river was crossed by boats. On the other side we found 500 Jats awaiting us, but our fire-arms frightened them and they did not attack. We advanced unmolested and reached the*

town of Multan on the 15th of Ramadan. In Multan I only visited the graves of the Shaikhs Baha'al-Din Zakariyya, Rukn al-Din Alam and Sadr al-Din. I received a blessing from Shaikh Muhammad Rajwa and after receiving permission to continue my journey from Multan with Mir Miran Mirza Hussain, we proceeded towards Lahore.'

There are some passing notices of the persons in power in Multan during the reign of Akbar. In 1561, on the defeat of Bahram Multan was given in *jagir* to Muhammad Qasim Khan of Nishapur. In 1570 Khan Jahan Lodhi was made governor. Some time before 1577, Sayyid Khan Chaghatai was governor. Between 1580 and 1588 Sadiq Khan was made governor. In 1586, Khawaja Abd al-Samad was made Diwan. In 1591, Khan-i-Khanan's *jagir* was transferred to Multan, and in 1593, Multan, 'which is more than Qandahar,' was given in *jagir* to Mirza Rustam Safawi. In 1593, Mirza Jani Beg got the *Suba* of Multan as *tayul*, and in 1596 Muhammad Aziz Koka got Multan in *jagir*. In 1602, Sayyid Khan Chaghatai was appointed to the province of Multan. Multan in Akbar's time had a silver and copper mint. Some of these coins are in the British Museum, London.

In 1573, the family of the Mirzas, sons of Muhammad Sultan Mirza, rebelled against Akbar and passed through the Punjab towards Multan. Near Tulamba Ibrahim Hussain Mirza; while returning from hunting, was attacked by the royal troops and his brother taken prisoner. Ibrahim Hussain retired, and in trying to pass the Ghara was wounded in the throat with an arrow by certain Jhils [Jhabels] 'who were fishermen dwelling about Multan.' He was taken prisoner and carried to Multan. In 1619 apparently, Khan Jahan was made governor of Multan. In 1614 the Englishmen Still and Crowther passed through Multan on their way from Ajmir to Isfahan. This was during the reign of Jahangir (1605-1627).

During the reign of Shahjahan at first Kilij Khan was governor of Multan. When he was transferred to Qandahar, Multan was given in *jagir* to Shahzada Murad Bakhsh, who built the present city walls and the bridge outside the Lahori (or Lohari) Gate, and who colonized and brought under cultivation a great deal of land in the neighbourhood. When he was transferred to the Deccan, Nijabat Khan, a mild and popular governor, came to Multan as *subaidar*. After this Multan was given in *jagir* to Prince Aurangzib, and in his time (1648) Qandahar being taken by the Persians certain Saddozai exiles came and settled in Multan. Prince Aurangzib is said to have repaired the tombs of Zain al-Abidin at Sakot and Khalia Wali at Khatti Chor. After this Multan became part of the *jagir* of Dara Shikoh for a year and half, but was again transferred to Aurangzib. While Aurangzib was occupied in the siege of Qandahar (1652), Multan was again given to Dara, who appointed Shaikh Musa Gilani as his *naib* (deputy). In 1658 came the illness of the emperor Shahjahan, the defeat of Dara near Agra and the assumption of the

sovereignty by Aurangzib. The Augustinian Friar Manrique seems to have visited Multan twice during Shahjahan's reign.

Dara Shikoh, fleeing from Lahore before Aurangzib, came to Multan for a few days (5th to 13th September 1658), put his treasure on boats and marched himself by land to Uch, intending to go to Qandahar. He broke down behind him the bridges (probably boat bridges) on the Bias and Satluj. The vanguard of Aurangzib's army sent out parties to Dunyapur, to see that Dara had not fled to Ajmir, but when it was clear he had escaped to Bhakkar, Saf Shikan Khan was sent in pursuit and Aurangzib himself stayed at Multan. On 25th September 1658 the emperor's camp was pitched three miles from the city at the place where the rivers Chenab and Ravi met and a day or two afterwards, he paid his respects to the shrines. Shaikh Musa Gilani was dismissed, and Lashkar Khan, governor of Kashmir, was transferred to Multan, Khan Alim acting as *naib* till Lashkar Khan should arrive. After staying five days, Aurangzib heard of the movements of Shuja Khan in Bengal, and at once marched back to Delhi.

After two years Lashkar Khan gave place to Tarbiyyat Khan, and he afterwards to Saif Khan. Multan then became *jagir* to Prince Muhammad Azam, who stayed here a long time and seems to have made a good governor: he is said to have been accustomed to go in disguise through the city at night like Harun al-Rashid. After him the *jagir* went to Prince Muhammad Akbar. Then the *subadari* was held jointly by Allahyar Khan and Karam Khan. In 1694-5 Muizz al-Din, afterwards Jahandar Shah, grandson of Aurangzib, was governor and seems to have been fairly active. He refused to help the Daudputras of Bahawalpur on their opposition to the governor of Sindh.

In 1712 Jahandar Shah is said to have appointed Niamat to be governor of Multan; but Emperor cancelled the appointment. Under Jahandar Shah Kokaltash Khan (Ali Murad) is said to have been Governor, with Sher Afgan as his Deputy. Under Farrukh Sayyir the following were *subaidars* of Multan, one after the other, Nawab Khan Zaman, Sher Afgan, Akidat Khan; and Sayyid Husain Khan. Sher Afgan Khan seems to have been only the Deputy of Qutb al-Mulk the wazir.

During the reign of Muhammad Shah following were *subaidars*. one after the other Sher Afgan Khan, Izz al-Daula. Baqir Khan who built the Baqirabad mosque which stands near the Lahore Road about two miles N.E. of the city. Sayyid Hasan Khan. Sher Afgan Khan again. Nawab Abd al- Samad Khan Turani; he held both Lahore and Multan, and built the Eidgah. On his death in 1735 his son Zakaryya Khan was granted both *subas*. In his time all the trans-Indus part of the Multan province was transferred from the Delhi Empire to that of Nadir Shah. On his death his son Shahnawaz Khan, who had previously been left in charge of Multan, was granted both *subas*.



Fig. 64: Mulan: Sikh warriors engaged in skirmishes for defending city against Invading British army.

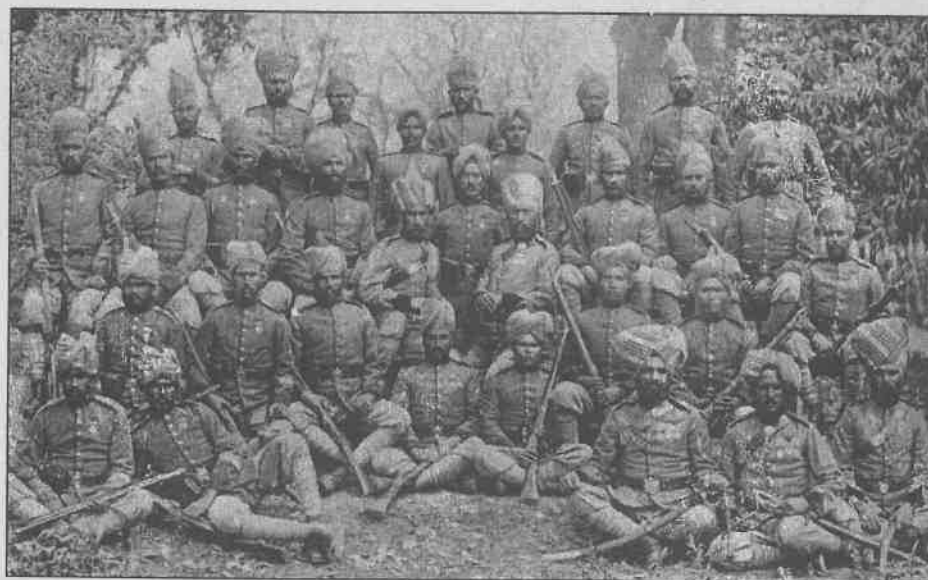


Fig. 65: A group of Sikh soldiers.

Pathans in Multan

After having been an outlying province of the Delhi Empire Multan in 1752 became a province owing allegiance, often very nominal, to the Afghan kings of Kabul. The country was ruled for the most part by governors of Pathan extraction, and under the rule of the Saddozais of Kabul a marked change took place in the fortunes of those Pathan families, chiefly Saddozais, who from time to time had fled from Afghanistan to take refuge in this district. By degrees those families, known as the Multani Pathans, absorbed a good deal of power: the fief of Shujabad remained for some time in the hands of one of them, and ultimately under Nawabs Muzaffar Khan and Sarfraz Khan the Multan Saddozais set up for themselves a kingdom which was for all practical purposes independent. Under their government lands were conferred freely on the Pathan families; and numbers of Badozais, Bamozais, Tarins, Babars, Khakwanis and others, who had previously been mere towns-people or soldiers of fortune, became large *jagirdars* and landowners.

The rule of this Pathan government came down surrounded by a certain halo, partly on account of the heroic defence made by the Nawabs against the Sikh aggressions, and partly on account of the very valuable assistance given to the British arms by the Pathan families in 1848; but, as a matter of fact, the Pathan administration of the country seems to have been exceedingly lax, and the rulers, who were brave men in the day of battle were slothful, luxurious and utterly unbusiness-like in the management of their territories in days of peace. The rule of the Saddozais extended over both sides of the Chenab from the neighbourhood of Sarai Siddhu to about half way down the present Shujabad *tahsil*, and the revenue they collected was about 5.5 lakhs rupees per annum. Their army consisted in peace time of some 2,000 men and 20 guns, but the number could be raised on emergency by the calling out of 10,000 or 12,000 militia.

Only a little less than half of the Multan district was in the hands of these Pathans: the rest, consisting of the whole of the Mailsi and Lodhran *tahsils*, and the southern half of Shujabad, was in the hands of the Daudputra Chiefs of Bahawalpur, who had gradually acquired the various *talukas* in this tract on lease from the rulers of Multan. When the power of the Multan Nawabs grew feebler, the Daudputras ceased paying their rent for

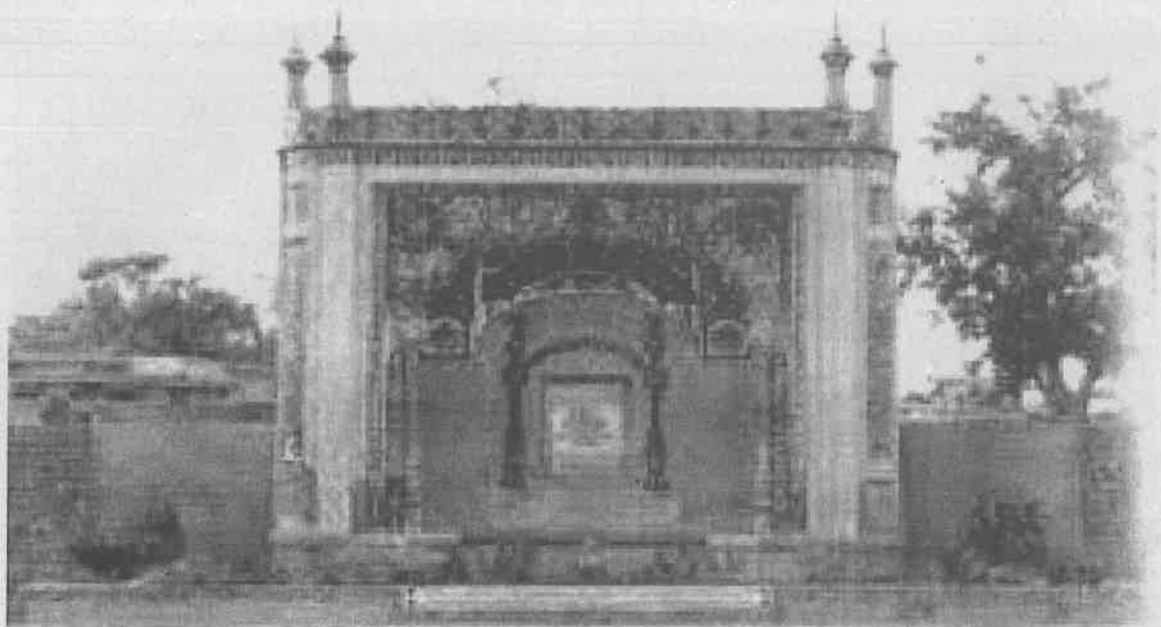


Fig. 66: *Multan: Birth place of Ahmad Shah Abdali (1722-1773).*

these tracts, but on the advent of the Sikh power the rent was, again strictly exacted from them. Under the Sikhs the rent was enhanced largely, until ultimately in 1831 the Daudputras failed to pay it, and the whole country west of Satluj then passed into the hands first of General Ventura and then of Diwan Sawan Mal. The Daudputra rule in the Satluj *tahsils* had lasted, off and on, for some eighty or ninety years, and their management of the country seems to have been on the whole sensible and popular. Some of their *kardars*, such as Sirdar Muhammad Khan and Jam Khan, have left a name behind them for energy and justice, and it is to their management that we owe for the most part of the present system of canal irrigation in the district.

From the time when the Bhangi *misl* first appeared before the city in 1771 to the day when the army of Ranjit Singh stormed the Multan fort in 1818, the greater part of the Multan and Kabirwala *tahsils* were being constantly overrun by predatory armies, and the havoc thus wrought has left its traces to the present day. Even when Ranjit Singh had taken Multan, he contented himself for a time with putting in governors of the *muharrir* type, who were quite incapable of restoring the prosperity of the country or of coping with the robber bands that overran the Kabirwala *bar* and it was not till 1821, when Diwan Sawan Mal was made governor, that the unfortunate district obtained any real peace or strong government.

For 23 years the Chenab *tahsils*, and for 13 years the whole district, was under the rule of Sawan Mal. The careless and disorganized happy-go-lucky administration of the

Pathan aristocracy was now exchanged for a government conducted on the strictest of business principles. There was, it is true, very little system, as we understand it, in Sawan Mal's government: administrative boundaries were terribly confused and constantly changing, and his revenue arrangements still baffle us. We hear little or nothing of Sawan Mal's *kardars* and his government. He was constant and methodical in his *katcheri* hours, and minute in his supervision, especially over matters of accounts. He was thus able in a remarkable way to make this district the most contented in India, and yet at the same time to make it yield every rupee of income that could be squeezed from it, and this result he achieved by a combination of strict justice with minute revenue management.

From 1752 to 1767 the most prominent person in the history of Multan was Ali Muhammad Khan Khakwani. This officer, who had accompanied Ahmed Shah in his expeditions, was appointed in 1752 to succeed Khwaja Is'haq at Multan. He was at first a good ruler, but afterwards became avaricious and oppressive. In 1758 the Marhattas, who had been invited into the Punjab by Adina Beg Khan, overran the district: Muhammad Khan had to retire beyond the Ghara, and the Marhattas appointed one Salih Muhammad Khan as *nazim* in his place. After some two years, however, a fresh invasion of the Durrani caused the Marhattas to retire and Muhammad in 1760 came to his own again. Next year, however, he was suspended, and the province was committed to the joint rule of Abdul Karim Khan and Allahyar Khan Bamezai. After another interval the province fell to Nawab Shuja Khan Sadozai Khankhel, son of the Zahid Khan who had previously been *naib-nazim*, and a fellow-clansman of the Ahmad Shah Durrani. About the end of 1766, however, Muhammad Khan was again restored, and with the help of the Daudputras he seized the province of Dera.

The years 1767 to 1770 are marked by what may be called the *Haji Sharif* episode. Although Nawab Shuja Khan was again appointed subaidar on Muhammad's death, one Haji Sharif Khan Sadozai shortly afterwards got himself nominated from Kabul for the appointment, and Shuja Khan finding himself deserted by his army, had to retire to Shujabad. From Shujabad he sent a Hindu called Dharam Das to Kabul with instructions to obtain the *subaidarship* either for Shuja Khan or for Dharm Das himself: the Hindu did the latter, and sent one Mirza Sharif Beg, Taklu, a common *chaprasi* (peon), as his *naib* (deputy) to take over charge. Sharif Beg after seeing Shuja Khan at Shujabad advanced to Multan entered the city by the Pak Gate and then went into the fort by the Sikki Gate. Haji Sharif Khan was having his beard dyed at the time in the Samman Burj of the fort; officer after officer was despatched by him to see what the disturbance was, but as none returned, his suspicions were roused and he escaped by the window. Sharif Beg thereupon proclaimed himself ruler, and to protect himself from the anger of the king at Kabul he invited the assistance of the Bhangi Sikhs. A one-eyed general called Bahadur Khan Durrani was sent from Kabul to chastise Sharif Beg, and he took the city

by undermining the walls, but failed to take the fort, and retired on the arrival of the Sikhs. Sharif Beg wisely refused to let his deliverers into the fort but one day, when he was at the Eidgah, his Diwan allowed them in whereupon Sharif Beg fled and ultimately agreed to retire to his *jagir* at Tulamba where he built a fort, and a few years after he died.

From 1771 to 1779 the *Bhangi* Sikhs held and terrorized the whole of the north and centre of the district under their chiefs Ganda Singh and Jhanda Singh. Their general was Lahna Singh and the *qilladar* of the fort was Diwan Singh Chacchowalia. They failed to take Shujabad in spite of a three months siege: and Shuja Khan with his allies the Daudputras advanced against Multan and seized the city, but failing to obtain the fort retired again. So, Ali Muhammad Khan Durrani who was sent from Kabul to expel the Sikhs was able to take the city only and failed to take the fort. In June 1773 Ahmad Shah Durrani died and was succeeded by his son Timur, who had hitherto been the nominal *nizam* of Multan. So, also in 1776 Nawab Shuja Khan died at Shujabad and was succeeded by his son Muzaffar Khan. The Sikhs had leased the areas of Dipalpur Kahrur and Fattehpur between the Bias and Satluj to Madad Ali Khan Daudputra; but when the attack on Shujabad caused Muzaffar Khan to retire to Bahawalpur, the Daudputras escaped his cause and sent an army with him against the Sikhs. After besieging the city for 23 days they were admitted by the postern gate of the Gardezis on the west side of the town, and at once fell to indiscriminate looting, while the Sikh *qilladar*, Diwan Singh, being shut up in the fort, sent expresses to Amritsar for aid. When Ganda Singh arrived from the Punjab the greater part of the Daudputra force were found to have returned to their homes in anticipation of sanction, and the Sikhs had little difficulty in driving Muzaffar Khan back to Shujabad. From Shujabad incessant appeals for help were sent to Timur Shah, who then 'ordered Sirdar Bihre Khan with a proper force, experienced in war, to proceed and expel the Sikhs from Multan.' This general in 1778 had almost taken the fort when he was recalled. Another force under Sirdar Ali Maddad Khan was sent shortly afterwards, and this too had nearly taken the fort when it was withdrawn. In 1779 Timur Shah himself advanced from Peshawar to Dera Ghazi Khan, and shortly afterwards big fight took place between the two forces in the direction of Shujabad. The Shah's troops, numbering 18,000 under Zangi Khan Kamalzai, are said to have been caught in a dust-storm while facing the Sikh army; having obtained a Sikh drum, the Pathans began beating it, and the Sikhs, hearing their own war drum, began groping their way in small parties towards it and were cut down by the Pathans as they came up. Their heads were cut off and sent in *kajawas* on camels to Dera Ghazi Khan. The routed army was pursued by Timur Shah in person to Multan; the Shah encamped at the Eidgah and besieged the fort. By the intercession of Abdul Karim Khan Babar, the Sikhs were allowed to surrender and march out with all the honours of war. Whereupon Timur Shah

took possession of the fort and after installing Muzaffar Khan as *subaidar*, returned again to Kabul.

From 1779 to 1818 Nawab Muzaffar Khan Saddozai remained in power at Multan. It was in his relations with the Sikhs that Muzaffar Khan ultimately failed to hold his own. After the Bhangis had been driven out of Multan, an attack was made on the town by the Hathianwalas but they were repulsed. Later on, an army was sent by Muzaffar Khan to Kamalia under Khan Muhammad Khan Badozai who recovered that town from the Sikhs and gave it over to its hereditary rulers, the Rais of the Kharral tribe. In 1802, he first came in contact with Ranjit Singh when that chief, having marched into the Nawab's dominions, was induced to retire by the promise of a large *nazrana*. In 1806, Ranjit Singh made his second invasion: he advanced as far as Kot Mahtam (now Khan Bahadargarh in the south of the Kabirwala *tahsil*), but on hearing that the Marhattas under Holkar were on his eastern frontier he retired, accepting a present of Rs.70,000. In 1807 the third invasion took place, Ranjit Singh being urged to attack Multan by Abdul Samad Khan, Badozai, the unsuccessful claimant of 1803. Ranjit Singh accused Muzaffar Khan of harbouring and helping his enemy Ahmad Khan Syal of Jhang, and again marched his troops to Kot Mahtam. A truce was made there with Kudayar Khan. The Sikhs then advanced on Multan. After 11 days the Pathans retired into the fort and after another 11 days, Ranjit Singh, who had no siege appliances, accepted a *nazrana* of Rs.70,000 and after exacting a further sum from the Dauputras returned to Lahore. In 1810 Ranjit Singh made his fourth attack, alleging as his ground for hostilities the non-payment of the subsidy by Muzaffar Khan. The Sikhs reached Multan on February 24th and took possession of the city the next day. A contingent of 500-horse was exacted from the Daudputras, and the fort was hotly besieged, but without success.

"The citadel of Multan was now closely besieged by the Sikh army, but the Pathans offered a stout resistance and the most strenuous attempts of the Sikh soldiers to carry the fort by assault signally failed. A heavy bombardment was kept up for several days, but without any effect. The famous "Bhangi *top* Gun)," named *Zamzama*, was brought from Lahore to batter down the walls of the fort, but it made little impression on the besieged. It discharged a ball of 2 ½ maunds (or 200 lbs.) in weight. Confused and panic-stricken the assailants fled, leaving their dead close to the fort, but the high-minded Pathans sent the bodies to the besiegers, that of Attar Singh being wrapped in a pair of shawls. The siege lasted for two months, during which the Sikh army was greatly reduced, and its best soldiers and generals killed or incapacitated.

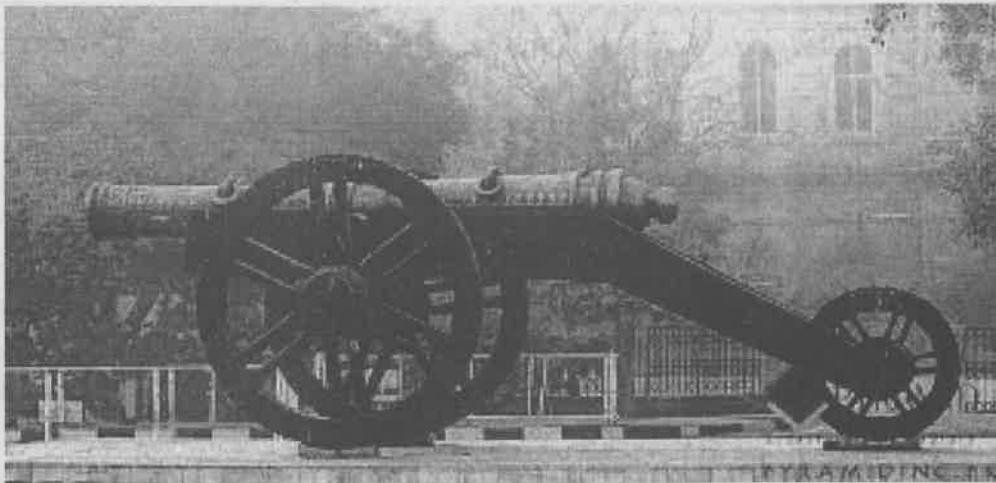


Fig. 67: *Bhangian wali top (Kim's Gun) currently on display in Lahore on Shahr-i Quaid-I Azam, Lahore opposite Punjab University old Campus and NCA.*



Fig. 68: *Maharaja Ranjit Singh (1780-1839)*

The protracted military operations now caused a scarcity of provisions in the Sikh camp, both in Multan and Shujabad, and the Maharaja, seeing his case to be hopeless, retired on the 19th of April, being forced to acknowledge himself completely foiled in his attempt, and having the additional mortification of finding himself compelled to accept now the very terms which he had on so many previous occasions rejected with scorn.

Shortly after this Muzaffar Khan began to correspond with the English in Calcutta, while Ranjit Singh approached Sir D. O.chterlony in Ludhiana, each hoping to receive English aid; but both parties were refused assistance. Sikhs attacked Multan again in 1812, 1816 and 1817. In 1818 came the eighth and last Sikh attack. It was felt that this was to be a war to the death, and immense preparation was made on either side. The Nawabs raised the cry of religion, and endeavored to enlist the sympathies of their Muslim neighbours, while the Sikhs endeavored to detach them by all means in their power. An army of 25,000 men, fully equipped, marched under Misr Diwan Chand and, after taking Khangra and Muzaffargarh, appeared before Multan early in February. The city was taken after a few days, and the citadel was then bombarded.

What followed is described by a historian as under: The city and fort were now given up to be plundered by the Sikh troops, great were the ravages committed by the Sikhs on this occasion. About 400 to 500 houses in the fort were razed to the ground, and their owners deprived of all they had. The precious stones, jewellery, shawls and other valuables belonging to the Nawab were confiscated to the State, and kept carefully packed by Diwan Ram Diyal, for the inspection of the Maharaja. The arms were all carried away. In the town many houses were set on fire, and nothing was left with the inhabitants that was worth having. Hundreds were stripped of their clothes. Outrages were committed on the women, many of whom committed suicide by drowning themselves in the wells, or otherwise putting an end to their lives, in order to save themselves from dishonor. Hundreds were killed in the sack of the city, and indeed there was hardly a soul who escaped both loss and violence.

When all was over, Prince Kharak Singh made his triumphant entry into the fort, and took possession of all the State property and treasures belonging to the Nawab. The fort of Shujabad was then captured and sacked and booty estimated at 400,000 rupees, consisting of gold and silver utensils, and other valuables, fell into the hands of Sikhs. The first person, who brought the news of capture of Multan to Ranjit Singh, was a mace-bearer (*chobedar*) in the service of Sardar Fateh Singh, Ahluwalia. The Maharaja presented him with a pair of gold bracelets and a sheet of rich *kalabatun* cloth made of twisted silk and gold threads), and on the news being confirmed through official sources, great rejoicings were made at Lahore, which was the scene of festivities for eight days. The Maharaja having taken his seat on an elephant moved about the principal streets of Lahore, showering down rupees to be scrambled for by the crowd.

Rise of Sikhs



Fig. 69:

The establishment of the Sikh rule heralded a reign of corruption, loot and plunder. All the *subaidars* appointed by Ranjit Singh indulged in massive corruption and the revenues of the state began to fall short. Thus between 1818 and 1821 the Sikh Government of Multan were often changed. In 1819 Ranjit Singh came himself to Multan for three months, via Chiniot, and found cause to imprison Sham Singh, the *subaidar*. He was succeeded by Badan Hazari, a 'useless sycophant.' Ranjit Singh visited Multan again in 1822. Very soon afterwards one Sewa Mal was appointed, and finally in 1821 the contract was given to Diwan Sawan Mal. All these changes had led to a great deal of lawlessness and robbery, and the *jagirdars* became insubordinate.

With the appointment of Diwan Sawan Mal a new state of things arose. The *zamindars* were made to pay revenue punctually, and the Diwan's remittances to Lahore were always complete. In 1831 General Ventura came to Multan, appointed by Ranjit

Singh to oversee the affairs. The General stayed some time in Multan, occupying a house on the site of which the present District Jail is built. The remains of a canal called the Venturawah are also visible in the Mailsi *tahsil*. The General is said to have criticised Sawan Mal's schemes for the fortification of Multan and though his advice was followed, it made Sawan his enemy.

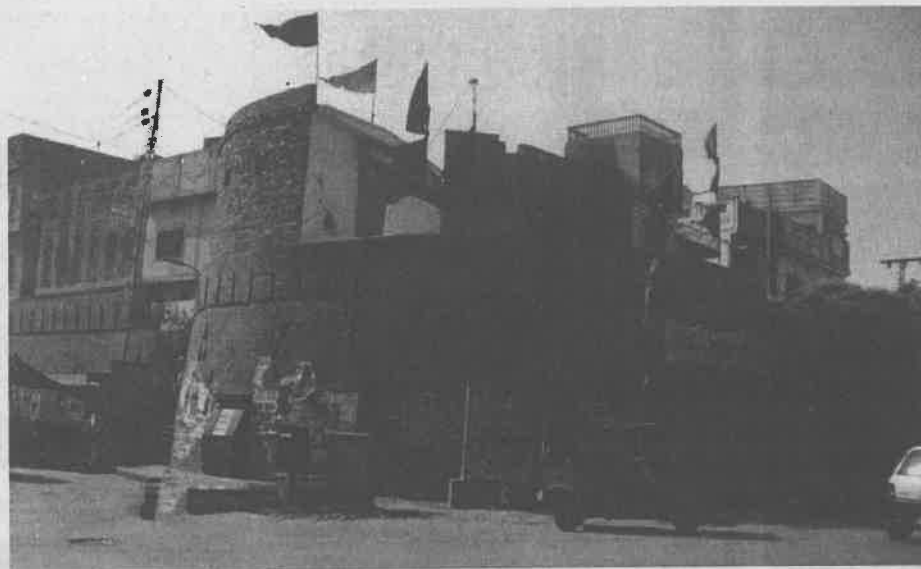


Fig. 70: *Bloody Bastion, also called Khooni Burj or Bloody Tower, is a bastion in the Old City Wall of Multan, between Pak Gate and Delhi Gate on Alang Road in Multan. The tower is a remnant of the city's fortifications that were destroyed by the British in 1849.*

On Ranjit Singh's death in 1839, Diwan Sawan Mal was confirmed in the government of Multan. The Diwan was however, summoned to Lahore by Kanwar Naunihal Singh. He obeyed the summons frankly and thereby not only saved his province from invasion, but obtained authority over the fort in Multan, which previously had been under a separate Governor. From this time onward, he spent a good deal of money in strengthening the fort, and it is probable that he dreamed of throwing off allegiance to the Sikh darbar. The Diwan was assassinated in September 1844.

On Sawan Mal's death Diwan Mulraj was confirmed on the same terms as his father, subject to a *nazrana* of 30 lakhs. He fell out with his family and divided with his brothers the private property left by his father, amounting to 90 lakhs of rupees. There was a delay about the payment of the *nazrana* and the darbar on the mediation of the Governor-General's agent agreed in 1846 to reduce the amount due to 20 lakhs, on condition that Mulraj gave up all lands north of the Ravi and paid an increased revenue for three years. Diwan Mulraj was a ruler of the old school, and so long as he paid his

revenue, he considered the province as his own to make the most of. He proved himself to be grasping and avaricious, with none of the statesmanlike views of his father, and few of his conciliatory qualities. The traders and agriculturists of the province always complained of his exactions.

The appeals made to the resident against his conduct rendered Mulraj discontented, and he was also rendered anxious by the fact that certain dues paid by his *zamindars* had been abolished in the rest of the Punjab. He thus tendered his resignation. This was ultimately accepted, and it was arranged that Sardar Khan Singh should be appointed *nazim* in his place in co-operation with Mr. P.A. Vans Agnew of the Civil Service and Lieutenant W.A. Anderson of the First Bombay European Fusiliers.

The first Punjab war of 1845, though it led to the appointment of a Resident at Lahore and the despatch of officers to settle the revenue of various districts of the province, led to no change in the government of Multan, which continued as before under its *Khatiri* ruler, Mulraj, the son of Sawan Mal. But when Mulraj determined to resign his charge and the English Officers sent to replace him were massacred by the populace at the Eidgah in April 1848, Multan appeared at once in full revolt and the events of the next year were of the greatest interest.

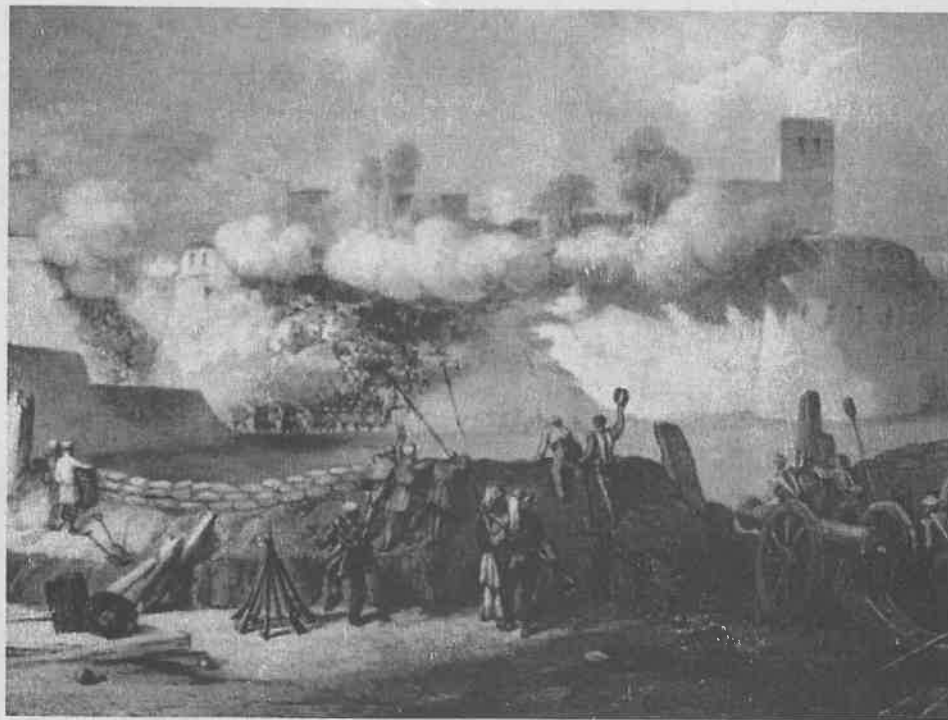


Fig. 71: *Multan: Raging battle between British troops and Sikhs close to Khooni Burj.*

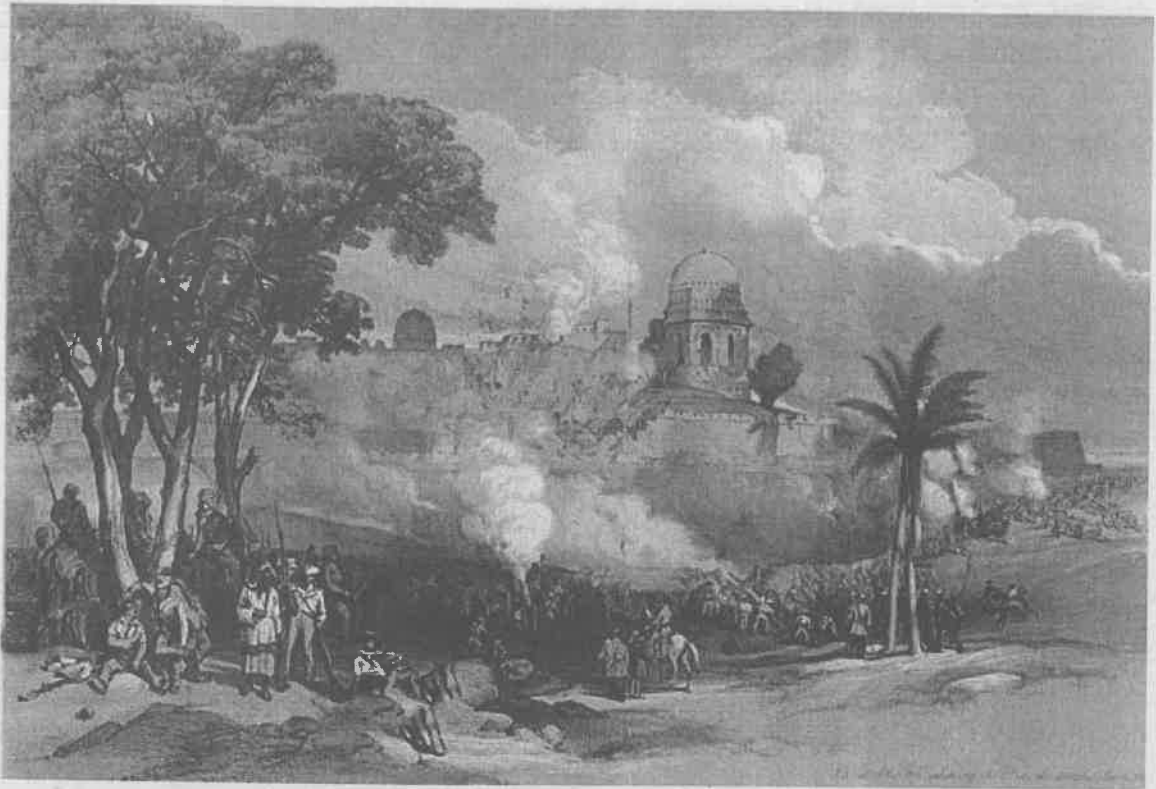


Fig. 72: Multan: The-main-magazine-explodes during the siege by British.

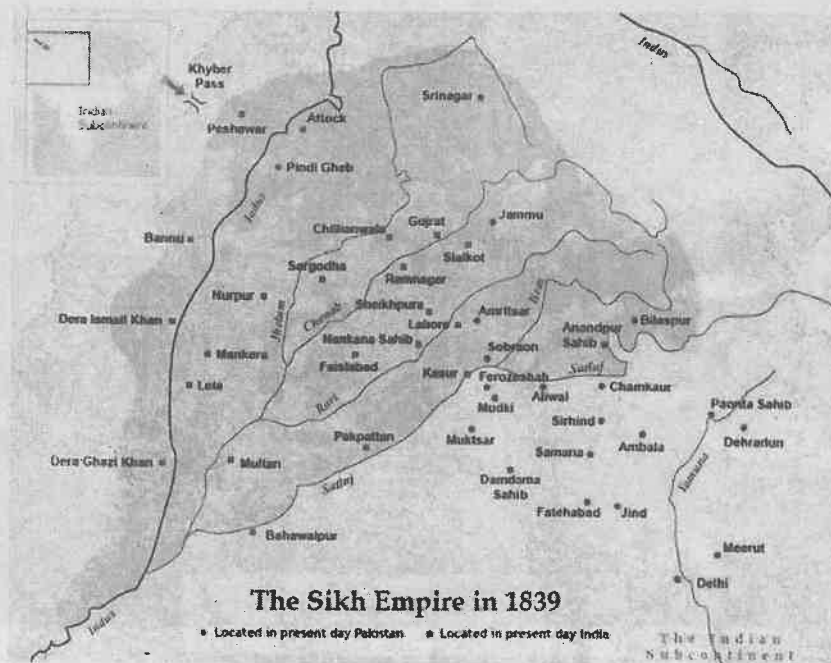


Fig. 73:

First, from 18th April 1848 to 18th August Edwardes, Van Cortlandt and the Bahawalpur troops unaided by any British soldiers, drove in the Sikh forces from the south and practically confined Mulraj to the immediate vicinity of Multan: winning during the period two marked victories, one at Kineri in the Shujabad *tahsil* on June the 18th, and one at Siddhu Hisam, near the present Cantonment Railway Station on July 1st.

Secondly, from August 18th to December 10th, a small British force under General Whish arrived and sat down before the city, but, being deserted on September 14th by the Darbar troops under Sher Singh, had at once to raise the siege and wait for the arrival of an adequate besieging force. Thirdly, from December 10th, 1848, to January 22nd, 1849, the reinforcement having arrived from Bombay, the siege was renewed on December 27th. On January 2nd and 3rd the city was captured: and after a severe bombardment the fort was about to be stormed on the 22nd, when Mulraj in the nick of time surrendered.

The action of Mulraj, it may be noted, was treated throughout as a revolt against the Darbar. It was primarily a revolt of the Sikh soldiery in Multan against anticipated English interference, and it was actively assisted by all the Hindu element of the district, which so largely profited under nearly 30 years of *Khatris* rule. On the other hand, the movement was neither a national Sikh movement nor was it in any sense a rising of the people. Sawan Mal and his sons had kept so much aloof from Lahore politics that, when the rebellion broke out, none of the Sikh *Sirdars*, however disaffected, gave it any appreciable active help, and when the real Sikh insurrection gathered heads in the north of the province, its leaders pursued their own game, leaving Mulraj to defend himself as best he could. The people of the district, moreover who were almost all Muslim, had little sympathy with the revolt, and the Pathan nobility, who had been brought very low under Sikh rule, deserted almost *en masse* to the British side and assisted most actively in the suppression of the rebellion.

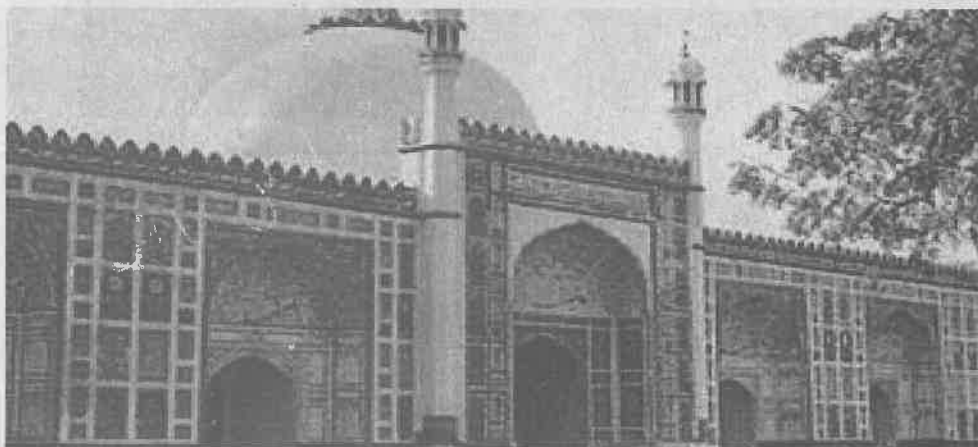


Fig. 74: Multan: Eidgah. built in 1735 by Mughal Emperor Muhammad Shah.

As regards the conduct of the campaign there can be no two opinions as to the admirable services rendered by Edwardes, then a young Lieutenant in political employ. But on two points there was at the time a good deal of dispute. In the first place it was questioned whether a large British force should not have been sent against Multan in June 1848, in order to take the city at once and prevent disaffection from spreading. Edwardes thought this should have been done; Lord Gough and Lord Dalhousie were against it. Secondly, when the siege had been commenced, it was a good deal disputed whether the bombardment should be directed on the fort or on the city: and at various times different views were adopted on this point. Ultimately, both city and fort were breached, but Mulraj's timely surrender made it unnecessary to scale the breaches in the Fort.

Messrs. Agnew and Anderson arrived at Multan on 18th April 1848 and encamped at the Eidgah. They had a Sikh escort of 1,400 men, 600 Gurkhas, 700 Cavalry and 6 guns. Mulraj, who was living in the Am Khas (or Aam-o Khas) less than a mile away, made two visits to the Eidgah during the day, and it was arranged that he should make over the fort to the new Governor next morning.

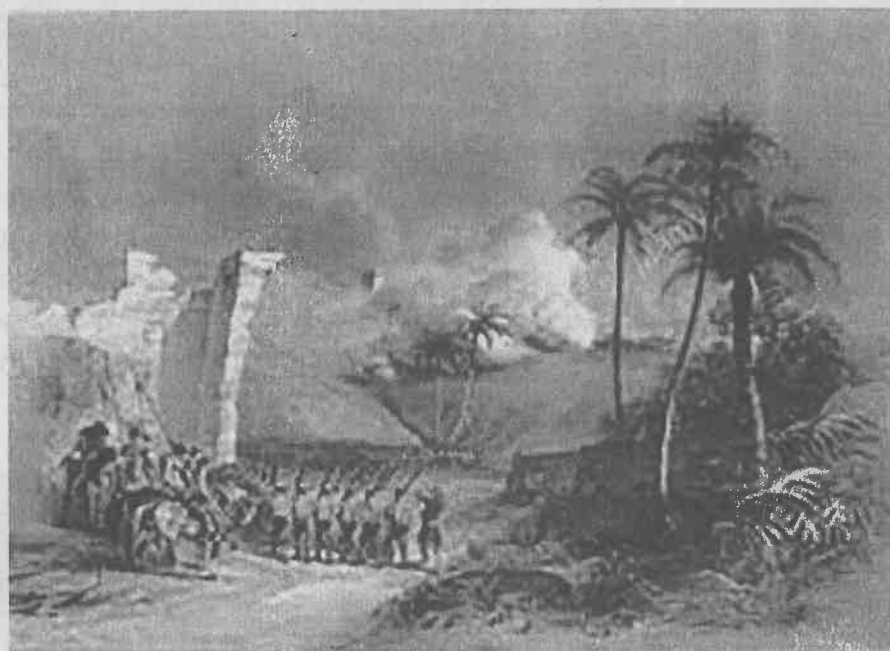


Fig. 75: *Multan under attack.*

Early on the morning of the 19th of April the two British officers and Sirdar Kahn Singh accompanied Mulraj into the fort of Multan; were shown all over it; received the keys; installed two companies of their own Gurkha infantry in possession; planted their own sentries; mustered the Diwan's garrison, who seemed angry at the prospect of being thrown out of employment; allayed their fears with promises of service; and prepared to

return home. The cavalcade passed forth and entered upon the bridge over the ditch. Two soldiers of Mulraj were standing on the bridge. One of them, named Amir Chand, gazed for a moment at the two unarmed Englishmen, who presumed to ride in and out of the great fortress Sawan Mal had made so strong; and brooding, perchance, over his own long services and probable dismissal, impatiently struck the nearest with his spear, and knocked him off his horse. Agnew, who was ignorant of fear, jumped up, and struck his assailant with the riding stick in his hand. The ruffian threw away his spear, and rushing in with his sword inflicted two severer wounds. He would probably have killed Mr. Agnew on the spot, had he not been knocked into a ditch by a horseman of the escort.

An uproar rose within, and in another moment the whole garrison would come pouring forth. Mulraj made no attempt to stem the tide. The rebels sought out Anderson; attacked and cut him down with swords, so that he fell for dead upon the ground, where he was found afterwards by some of his own Gurkha soldiers, who put him on a litter, and carried him to the Eidgah. A sad meeting for them, who had gone forth in the morning full of life and health, and zeal, to do their duty. The native doctor of the Gurkha regiment dressed their wounds. On April 20, Agnew made an appeal to Mulraj for some kind of conciliation, Mulraj did not respond. Having failed with Mulraj, he now forwarded to Mulraj's officers and chiefs the *parawans* of the Maharaja, ordering them to make over the fort and obey all Mr. Agnew's orders. Mr. Agnew once again sent a party to Mulraj to sue for peace. A conference ensued, and in the end, says the Diwan's judges, "it was agreed that the officers were to quit the country, and that the attack upon them was to cease."

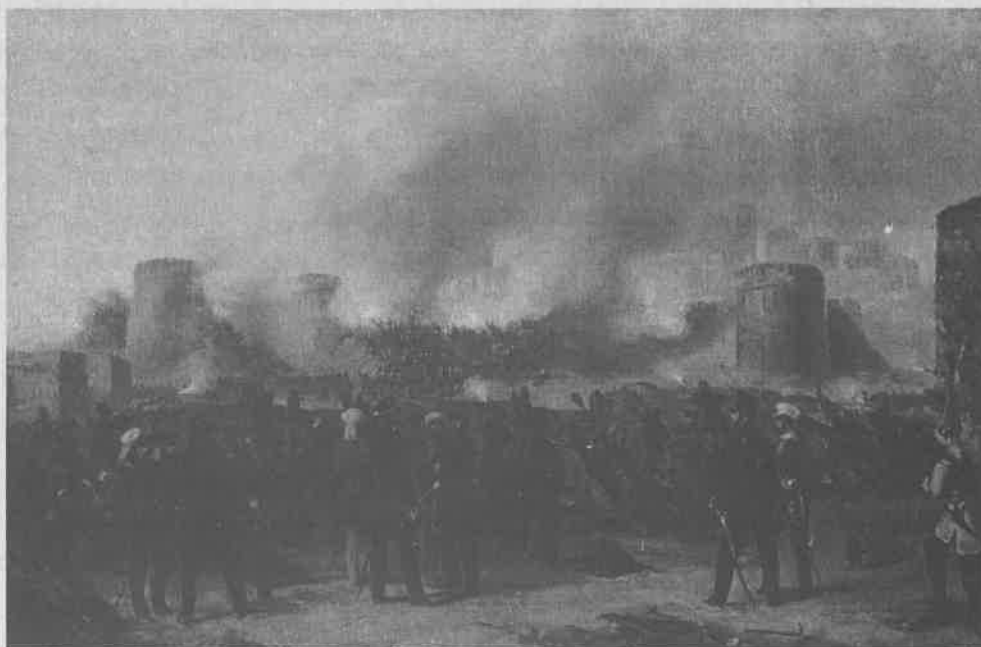


Fig. 76: *Battle scene Multan: painting by an unknown British painter.*



Fig. 77: *An old painting with its frame depicting Battle for Multan. Painter unknown.*

On 22nd April the news of the outbreak reached Lieutenant Edwardes, the officer in charge of the Derajat, at Dera Fateh Khan, 144 kilometers (90 miles) from Multan. He at once began to raise levies, and called for assistance from General Van Cortlandt at Dera Ghazi Khan and from the Bahawalpur State. On 5th May the Government of India decided that no British force should be sent against Multan, but that five columns of troops, belonging to the Sikh Darbar and the Bahawalpur State, should be ordered to converge on the district. In pursuance of this arrangement Edwardes, who was to command the Derajat column, received orders on May 9th to retire and stand fast on the west of the Indus. The three columns from the north having all been much delayed, on 6th of June Edwardes received permission to cross the Indus and join the Bahawalpur column which was marching towards Shujabad via Jalalpur Pirwala. Hearing of the Sikh intention Edwardes and the Daudputras agreed to converge at once towards the Kineri ferry which lay on the east bank of the Chenab near Punjabi.

Edwardes himself crossed the river on 18th June and reached the Daudputra camp about 8 AM. in time to bring them in to some sort of order. He sent orders for Van Cortlandt to cross with his guns as soon as possible, and spent the rest of the morning in waiting till this reinforcement should give him the necessary superiority.

In this engagement (which Edwardes termed "the Battle of Kineri") the enemy lost their whole camp and ammunition, together with 8 out of their 10 guns. The changes of the river have swept away all traces of the hamlet Kineri. The Kineras was a tribe of weavers and hamlets called after them are not uncommon in the district.

Between 22nd -25th June the force encamped at Shujabad, a city which had given the rebels much encouragement. The Chaudris and Khattris presented themselves and begged for kind treatment.

On July 01 Mulraj destroyed the bridge on the Wali Muhammad canal at Surajkund, the force moved up the west canal towards Abid Khan ka bagh (village Langrial) and encamped in Tibbi Mansurpur. Meanwhile Mulraj, who had intended to attack at Surajkund, moved back his troops along the east side of the canal and having crossed them at the bridge south of the Laangay Khan garden (the only bridge near the city then existing) marched them in the direction of the present cantonments. He took up a position close to the place where the Cantonment Railway Station now is. An artillery fire was kept up on both sides, but Edwardes had more guns than the Sikhs, and the latter had ultimately to turn and flee to the city, hotly pursued by Edwardes' troops.



Fig. 78: *Suraj Kund crude buttresses have been created to support the walls..*



Fig. 79: *Suraj Kund- Now a small colony of gypsies.*

The Darbar's column under Sher Singh, which had marched from Lahore via Tulamba, Sirdar and Gagra, arrived and encamped at Kund (July 06). The fidelity of these troops was much suspected and Edwardes purposely arranged that he at Tibbi should be between them and the enemy.

On-10th of July Edwardes having asked for the immediate despatch of artillery to his aid, Sir F. Currie, the Resident at Lahore, decided on his own responsibility to send the required assistance, and orders were issued for the despatch of a division under General Whish containing two British regiments and a siege train. Edwardes and Sher Singh exchanged encampments on August 16, the former moving to Surajkund, and the latter to Tibbi. This move was made in order that Edwardes might be in touch with General Whish's force, which was to encamp to the east of Surajkund. The Ravi and Satluj column of General Whish's force joined and encamped at Miari Sital and awaited the arrival of the siege train. On 1st September Edwardes' troops moved across the canal to take up a position nearer General Whish. They dislodged the enemy from the Khuda Yar and Katti Bairagi gardens, from the Jog Maya temple and the village of Daira: and encamped 300 yards south of Jog Maya. On 4th September the siege train arrived. Next day it was decided to attack the city from the south-east, and entrenchments were made between Katti Bairagi and the temple of Ram Tirath.

A night attack was made on some gardens and houses in front of the entrenchments, but the attack was repulsed by Mulraj's troops on 9th of September.

General Whish made a general advance on September 12 to clear his front. The troops under Van Cortlandt on the west assaulted and took the hamlet of Jamundon-kikiri, while the British troops on the east occupied a position known as the Dharmasala. This building adjoined the Hindu cremation ground, and could clearly be seen from the railway train on the right as one approached Multan city from Lahore. Sher Singh, who had long been wavering, took over his troops *en masse* to the enemy on September 14. After this it was impossible for General Whish's force to continue the siege. It was decided to move the whole force to the west of the canal where it could guard the communications with Bahawalpur and the tracts which supplied food to the army.

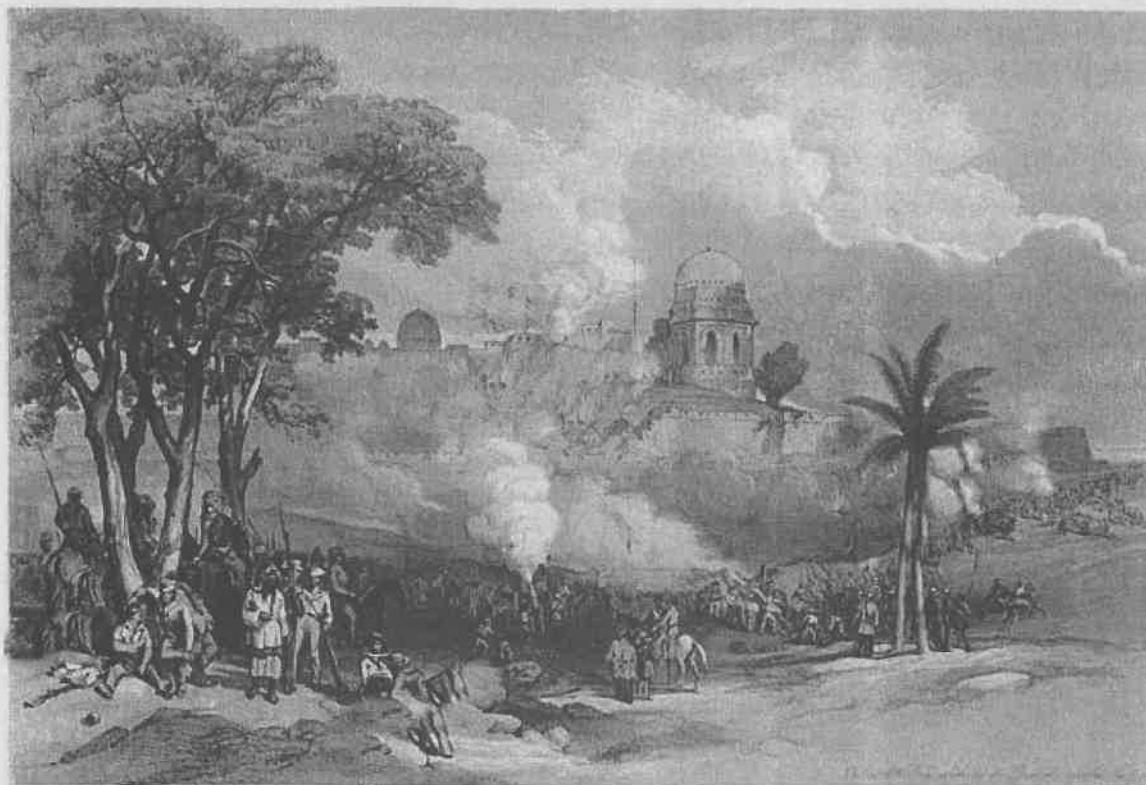


Fig. 80:

Sher Singh, who had been received with great distrust by Mulraj, determined to march away from Multan and join his father Chattar Singh on October 9, who was in open rebellion in the north. He accordingly left Multan, marching by Gagra and Sirdarpur. During the next three months both sides made strenuous preparations for the siege. The Diwan tried, in vain, to get assistance from outside. A British force assembled at Ferozpur to meet the main Punjab rebellion in the north and a Bombay army was

ordered to advance to help in the siege of Multan. On 7th of November the Sikhs having advanced in front of the British lines were attacked by Edwardes on the west and General Markham on the east of the canal, and driven back with considerable loss. 10th of December the Bombay column arrived. It included some British seamen who had helped in working the guns.

On 25th and 26th December the Bengal force again encamped at Mari Sital: the Bombay troops between them and the canal: and Edwardes to the west of the canal. It was determined to attack the north-east angle of the Fort and as a preliminary to turn the Sikhs out of their positions along the eastern face of the city. The following day 27th December the real object of attack was the Am Khas and Sawan Mal's tomb and these were easily occupied by the right column, while two other columns were making serious diversions to the south. One of them after a struggle occupied the Mandi Ava, a large brick-kiln standing on the left of the road from the Pak gate to Ram Tirath, and the other seized the Sidi Lai Bhir, a high mound close by the present city railway station on the right of the road from the station to the city. These successes led General Whish to modify his previous plan and to direct batteries against the city walls as well as against the fort.

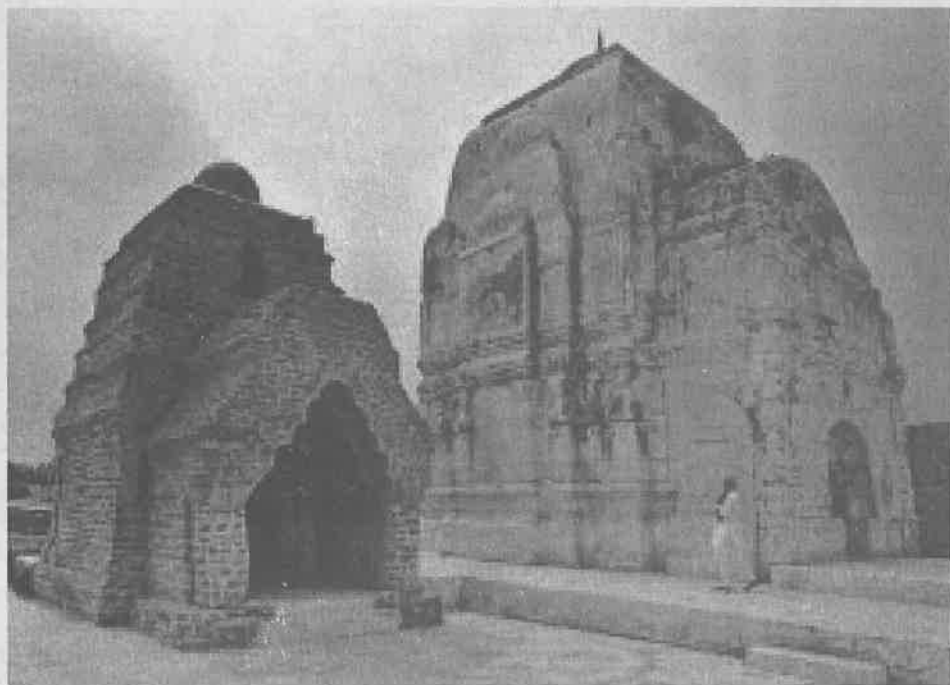


Fig. 81: *Suraj Kund Temple as it was once upon a time.*

A shell, on December 30, from the British batteries pierced the roof of the Jama Masjid in the fort which was used as a magazine and caused an enormous explosion, destroying 500 of the garrison and 40,000 lbs. of powder. On January 2, 1849 breaches

being reported practicable, a Bengal force was sent to attack the Delhi Gate of the city, and a Bombay force to attack the Khuni Burj, or Bloody Bastion. The different fortunes of the attacking parties are thus described by Edwardes: "The storming party of the Delhi gate had no sooner emerged from the suburbs than they found themselves on the edge of a deep intervening hollow; after crossing which under the heavy fire of matchlocks, they 'found to their surprise the city wall in front, about 30 feet in height, unbreached and totally impracticable,' which the hollow had hitherto concealed from both the breaching battery and the Engineers. They had their mortification therefore of retiring, but repaired at once to the breach at the Khuni Burj to assist their more fortunate comrades in the city. The Khooni Burj was assaulted by three companies of the 1st Bombay Fusiliers under Captain Leith. They found the breach easy to be surmounted, by it was retrenched inside and a most bloody struggle ensued for victory. All the southern gates were, occupied that afternoon: and next morning the Delhi and Daulat Gates were seized. Mulraj shut the gates of the fort, the streets of the city were occupied by the British, though not without resistance: and the remnants of the Sikh force scrambling over the western walls concealed themselves till night among the Afghans suburbs: then under cover of the darkness dispersed and fled, without gain or honour, to their distant homes.

The siege of the fort having been continued with great vigour, two breaches were made on January 21, one on the north-east near the tomb of Baha'al-Haqq and the other on the south-west opposite the Husain Agahi. Orders were accordingly issued for these breaches to be stormed next morning. Next day in a storm of wind and rain the troops prepared for the assault, but at 9 A.M. Mulraj surrendered at discretion; the entire garrison laid down their arms and became prisoners of war.



Fig. 82: *Painting of a battle fought for city of Multan.*

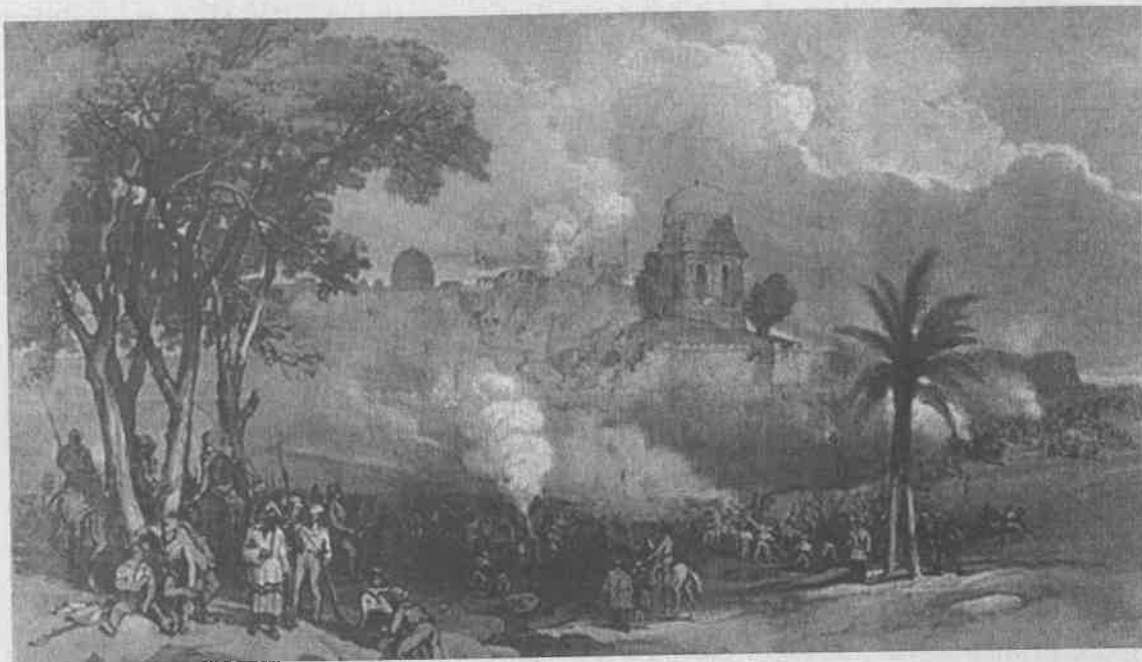


Fig. 83: *Painting of a battle fought for the city of Multan.*

Diwan Mulraj was 'taken to Lahore, charged with complicity in the murder of Agnew and Anderson, and found guilty but with extenuating circumstances.' The view of the commission was that Mulraj had not procured by any overt act the attack on Agnew, but that in his subsequent conduct he was subject to no compulsion beyond the fear of a quarrel with some of his troops. He spent in confinement the remainder of life. He was taken to Calcutta and afterwards to Banaras, where he died. His relations and descendants remained in the town of Akalgarh in the Gujranwala district.

During the Sikh regime following seven persons were appointed governors of Multan in succession:

1. Sukhdayal, 2. Sham Singh, 3. Bhai Badan Hazari,
4. Mehta Mal Shikarpuria, 5. Jamadar Baj Singh, 6. Siva Mal,
7. Sawan Mal was governor of Multan (from 1818 to 1821, dates vary in some references).



Fig. 84: *Delhi Gate.*

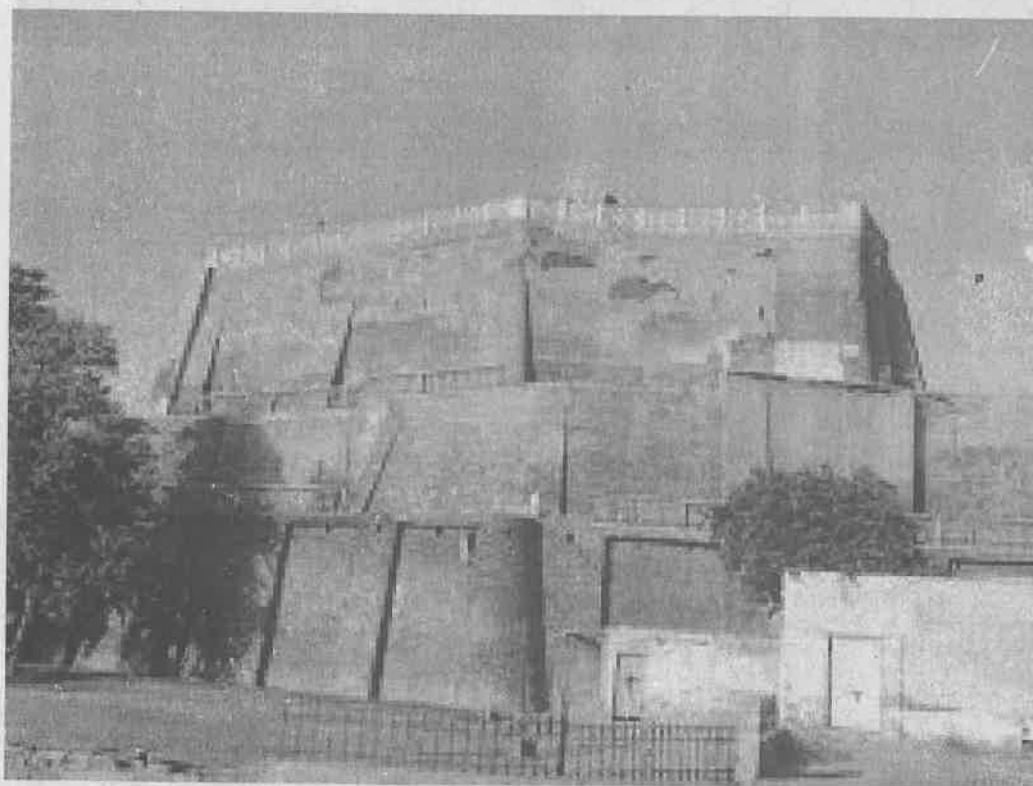


Fig. 85: *Famous Damdama of Multan in th outskirts of Qasim Bagh; supposedly Built by Maharaja Ranjit Singh.*

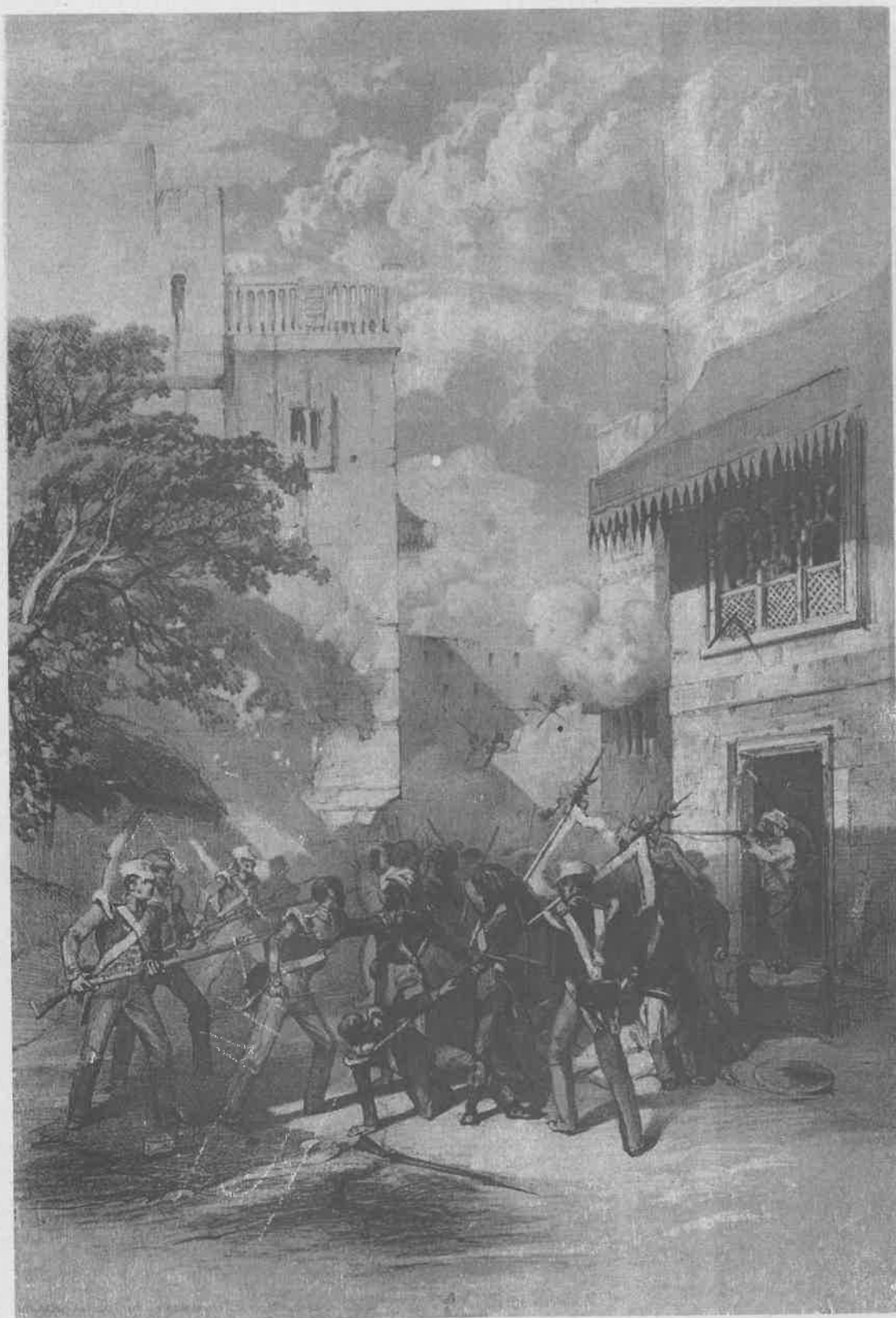


Fig. 86: *Multan attacked by Britishers.*



Fig. 87: *The-surrender-of-diwana-mulraj-leader-of-the-Sikh-rebellion-against-the-British-at-the-siege-of-Multan-22-january-1849-India-PXD25B.*

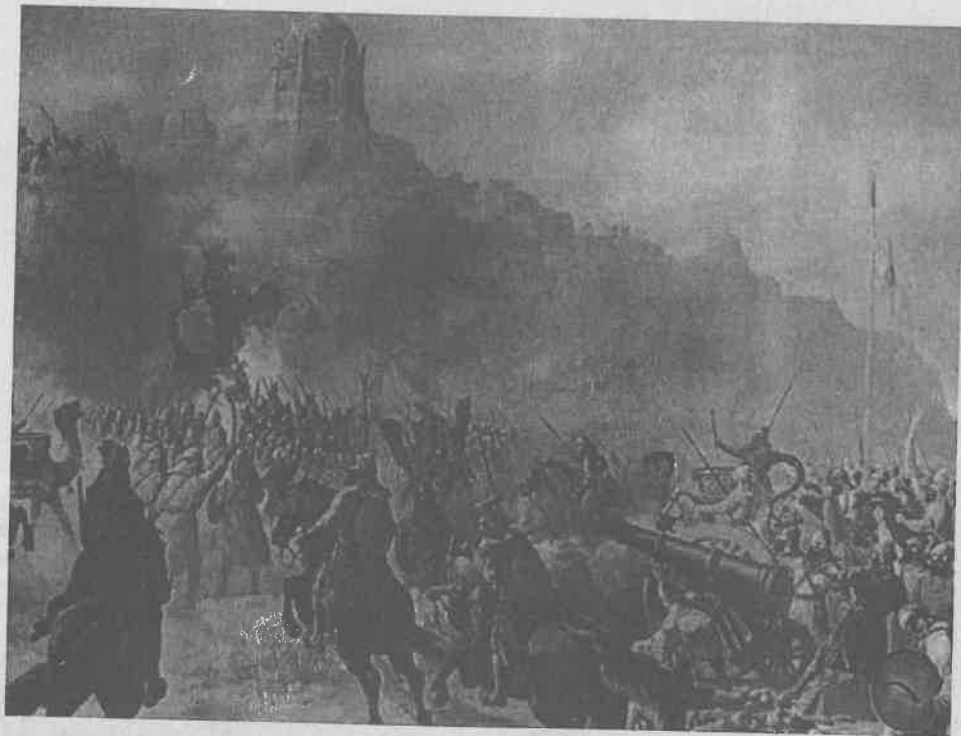


Fig. 88: *Battle for City of Multan as envisaged by an unknown British painter circa 1860. Tomb of Rukn al-Din Alam is seen in the background.*

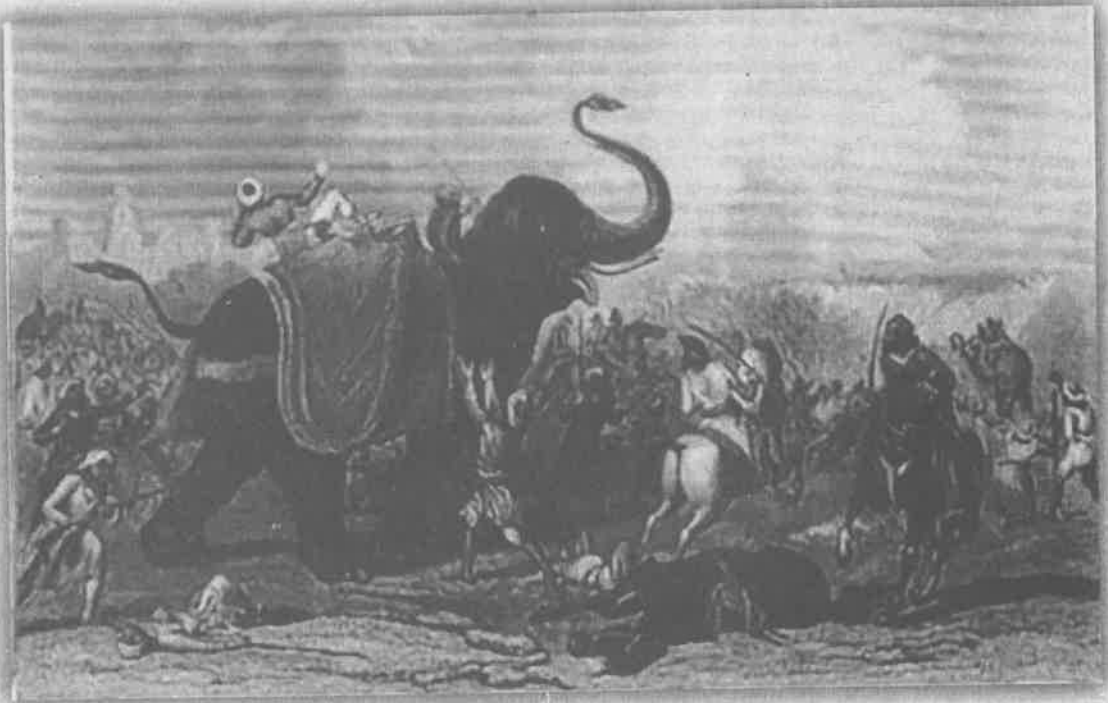


Fig. 89: *Another painting by an unknown British painter depicting a section of Sikh army.*

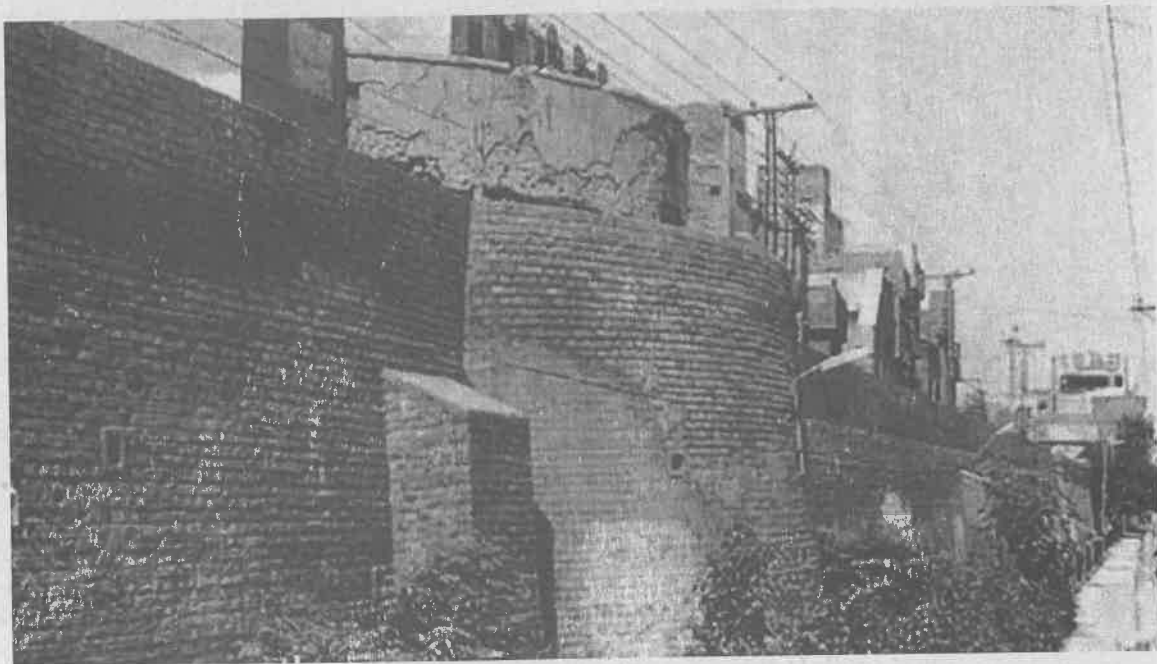


Fig. 90: *Remains of a surviving wall of Multan.*



Fig. 91: A Great Memento of the British rule in Multan. The cancellation stamp shows. The date 28 Aug 1897 when the British rule was known as the rule of East India Company.

Intrusion of Gora Saab

(A different Kind of 'White Huns')

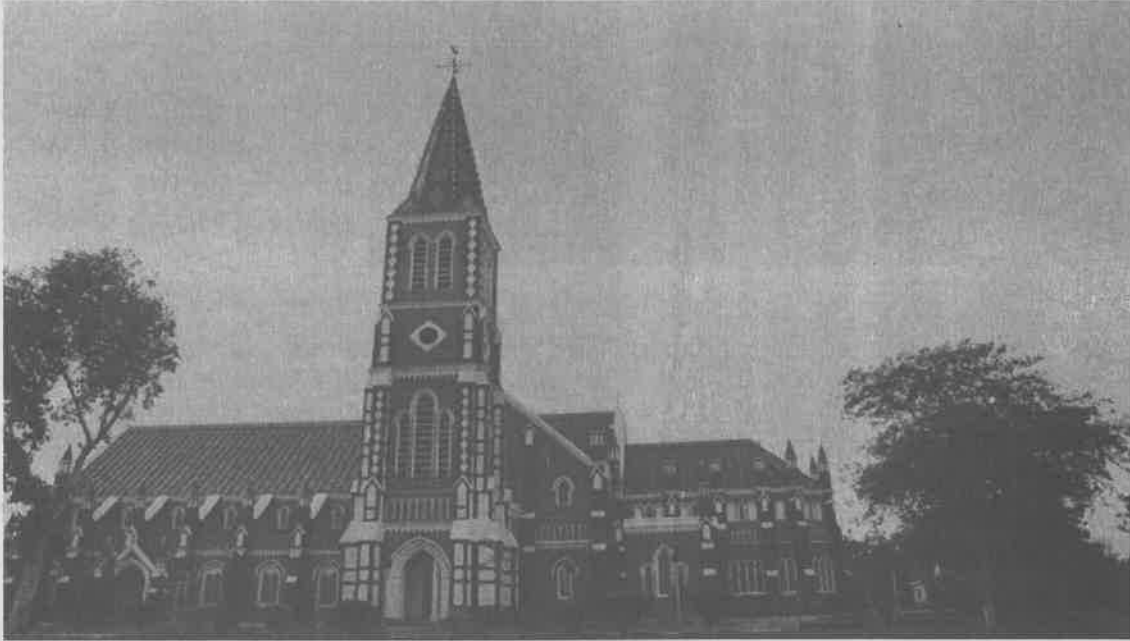


Fig. 92: *Saint Mary Cathedral used to be one of the most beautiful churches in Multan Cantonment. Containing a huge beautiful building. 165-year-old Saint Mary's Cathedral was renovated by the Pakistan Army in collaboration with the civil society of Multan. Cathedral was constructed in 1848.*

Multan, after several military encounters between the Sikhs and the invading Britishers; finally fell in the hands of Britishers on January 22, 1849 at 9 A.M. when Mulraj surrendered. The Sikh rule was generally a period of turmoil, intrigues and internecine skirmishes. They left no land mark in the city when they left it after a rule or misrule of 28 years. The Britishers after occupying the fort looted and plundered it in the same way as the Sikhs had done 28 years ago. According to a historian who was a witness to the plunder of fort, "*The fort of Multan looked like a shop of Hindu Baniya. There were uncountable supplies of merchandise, ornaments and anything one could think of. There were large stocks of opium, indigo, salt and sulphur and several medicines. Cellars, contained huge reserves of rice and wheat and innumerable leather-*

bags of ghee. Large quantities of silk and heaps of royal accoutrements were lying on floor in the underground chambers. Huge boxes made of steel, brass and copper full of gold ornaments and jewels were there too. In short, a person cannot describe what sort and what amount of wealth was there.



Fig. 93:

Multan Garrison Mess (Services Club), 58 Sher Shah Road, built in 1880 contains as many as 13 domes of varying sizes.

The Britishers entered the fort and grabbed whatever came their way and whatever they could put their hands-on including gold, silver, gems, swords, daggers, knives, shields, dresses, horses, camels. The plunder was so complete that precious stones were overflowing from the pockets of British troops. The plunder continued for seven days. Women fled the fort abandoning their belongings and whatever pieces of jewellery they were wearing. The ladies were searched ignominiously by the daashtas of the Britishers”.

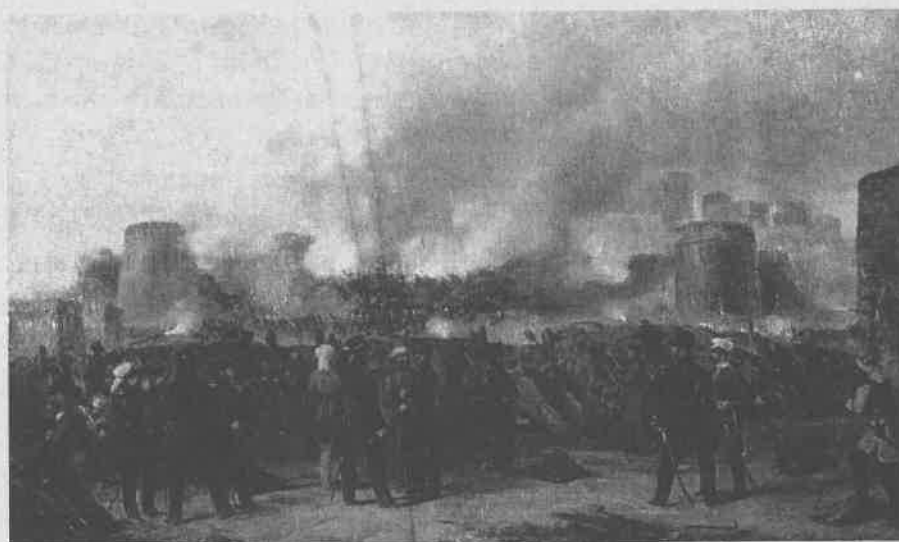


Fig. 94: British troops after fall of Multan.

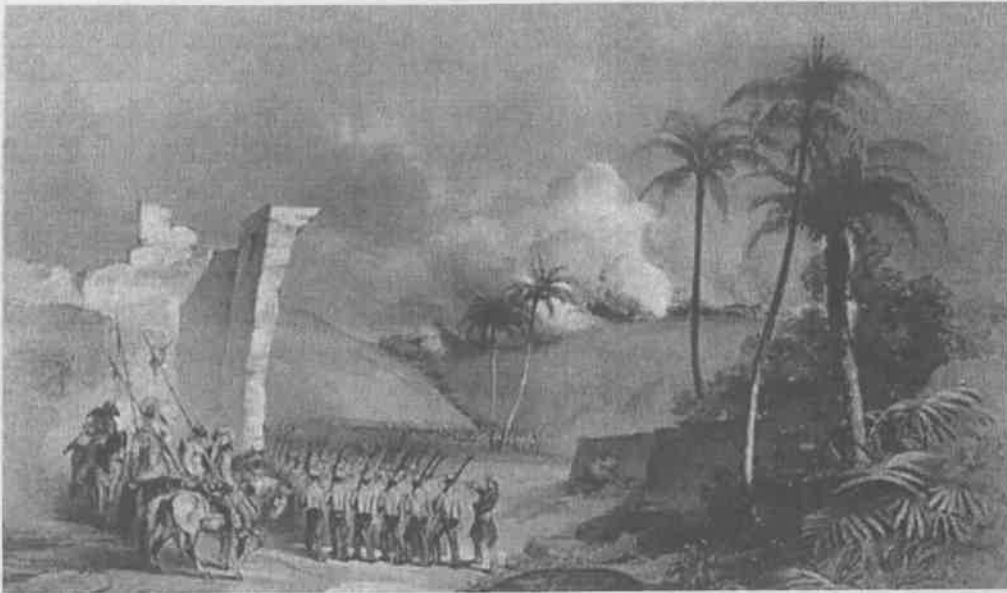


Fig. 95: *Painting depicting a battle fought for city of Multan.*

The British troops which had come as succour thereafter left Multan. Edwardes also left for Lahore along with those *umara'* who had helped the Britishers in their campaign. These *umara'* or opportunists were heavily rewarded with pensions, titles and *jagirs*. That remains the character of Punjabi *waderas umara'* even today.

The Britishers had come to the Subcontinent as businessmen and traders but upon finding the subcontinent in absolute turmoil and divided into small states who were fighting with



Fig. 96: *Another painting showing a battle fought for city of Multan.*

each other; they changed their mind and began making efforts to grab the *sonay ki chidya* (the golden sparrow). The East India Company which had come into being as a small trading outfit in Bengal during the period of Jahangir now began to raise its own military units. They crushed people and demolished the rule of nawabs, rajas and maharajas. Fed up with oppression on May 10, 1857 revolt started against the British. Every British regiment which had local people in it stood up in revolt. These units forced the British to abscond from Delhi. The real leader of this campaign was Bakht Khan. He placed Bahadur Shah Zafar on the throne of Delhi and declared *Jihad* (holy war) against the usurpers. On September 11, Gen. Nicolson invaded Delhi with a large force. Freedom fighters fought with courage and determination but they were outclassed and though Nicolson was killed Delhi was lost.

On September 21, Capt. Hudson arrested Bahadur Shah and his two sons from the tomb of Hamayun in Delhi. The Emperor was exiled to Rangoon where he ultimately died. His sons, nephews, and grandsons were all mercilessly slaughtered. Multan during this period had Capt. Hamiton as its commissioner. The Britishers in case of any threat from the locals had no place to hide or escape. The fort was in shambles. A lieutenant of the navy Ethridge was in Multan with his flotilla. He was held back for any exigency.

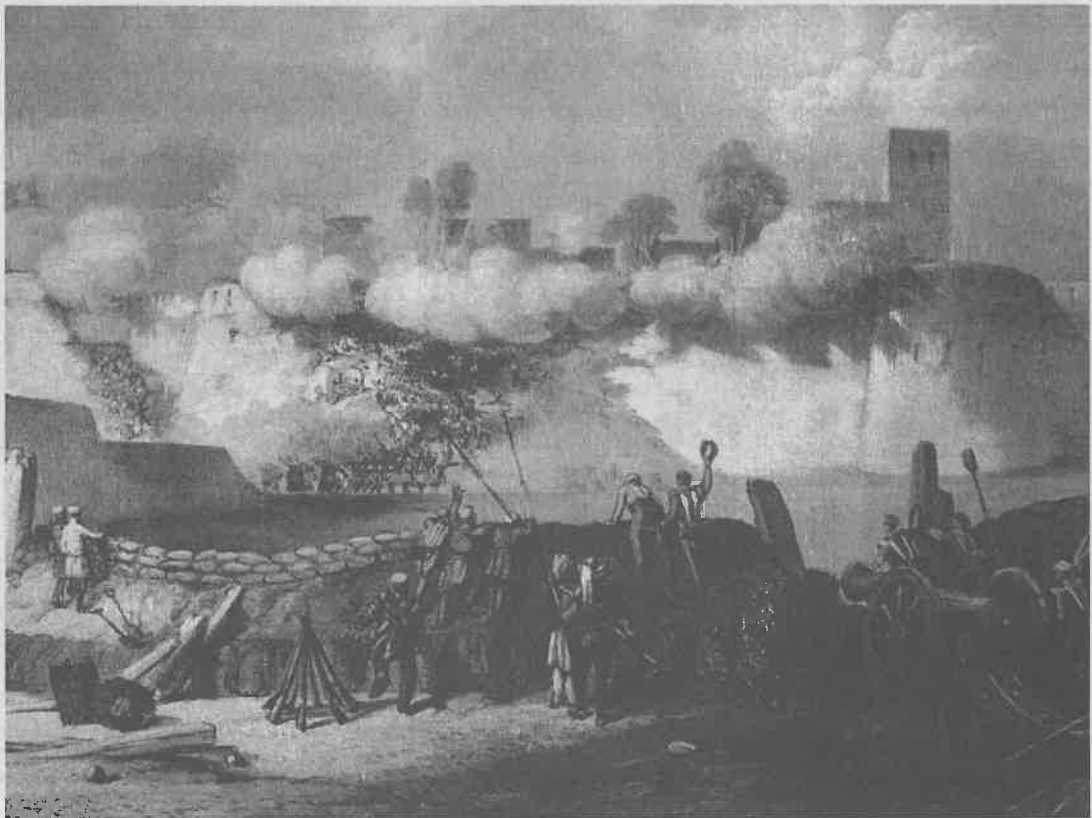
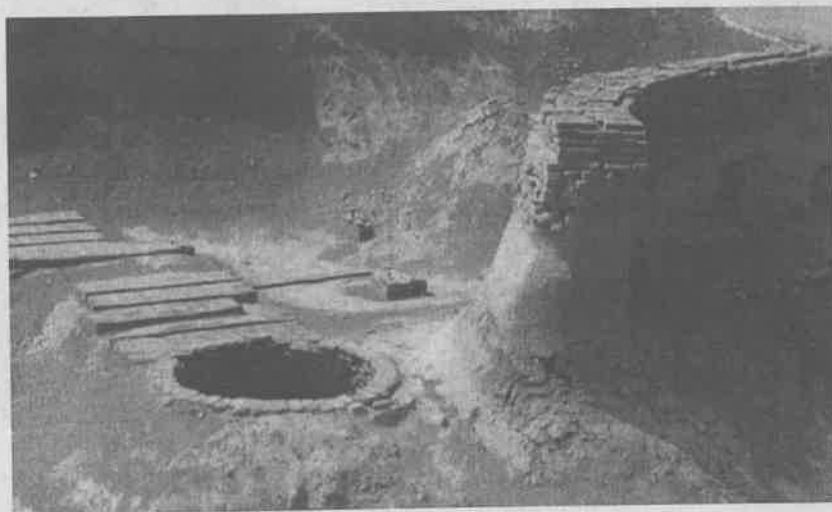


Fig. 97: *British occupied Multan after bloody battle 1840 AD.*

In Multan cantonment about 1200 local sepoys revolted against the British and shouting slogans of freedom they came out of Multan cantonment. The inhabitants of city, out of fear, refused to provide them refuge. As they returned British troops opened fire on them. About 300 died on the spot. Those who escaped moved towards the river and most of them were drowned. Those who escaped were arrested by police and were later hanged till death. Such were the stories of horror which were perpetrated on locals. In Delhi alone within seven days 27000 Muslims youths were hanged.

Fig. 98:

*Remains of a
battlefield after a
bloody battle 1840 AD.*



On November 1, the British government took control of India. Indo-Pakistan subcontinent was now a part of Great Britain under Queen Victoria. This was a great period for traitors and unpatriotic people. Most of them became *jagirdars* overnight. A large number of them became Rai Bahadur, Khan Bahadur and Sir. Albeit when the dust had settled a new era of development started in Multan. The Britishers took a number of steps to restore the confidence of the people and to win their hearts but certainly not without pretence, Pharisaism, humbug and hypo-crisy. Britishers were extremely good at buying the people, particular those who had influence over their clans and *qabilas*.



Fig. 99:

*Remains of a battlefield after a
bloody battle 1840 AD.*

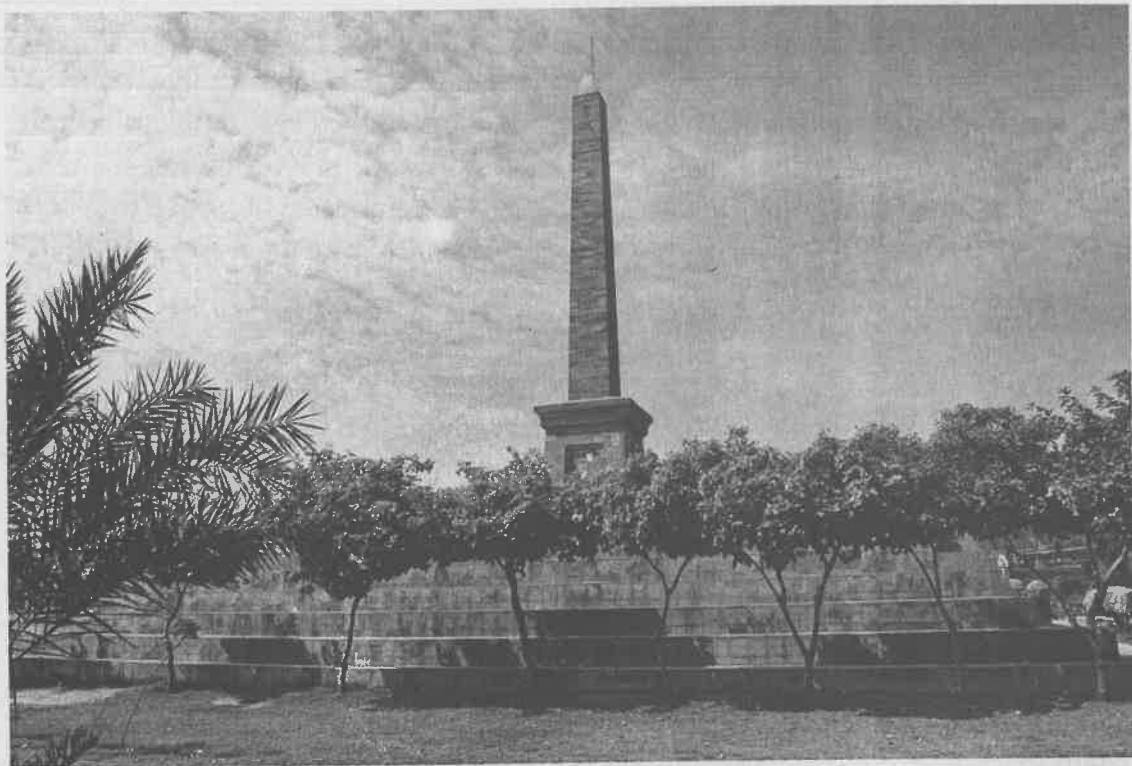


Fig. 100: *Monument in memory of Patrick Alexander Vans Agnew of the Bengal Civil Service, and William Anderson.*

After the possession was taken by the British government Multan became the headquarters base of a division and a district. The Britishers after strengthening their hold took several steps to upgrade Multan. First of all, in order to promote and spread Christianity four Gospels were translated into Multani language. An English medium school was established in Husain Gahi (or *Agahi*) in 1856. A year after (in 1857) construction of a new fort in Multan cantonment was started. At the same time many residences for the *gora saabs* were also constructed. In 1858 central block of the court was built and deputy commissioner's court began to operate in it. In 1858 Multan- Lahore railway line was laid and in 1878 it was connected with Indus-Delhi State Railway. In 1880 the school of Multan was affiliated with Punjab University which started matriculation examination for the first time. In 1883 clock tower was added to the Multan Municipal Committee building. The Multan Municipal Committee started functioning the same year.

Railway bridge over Chenab between Multan and Muzaffargarh was built in 1890 and in 1901 the Chenab-Jhelum and Bari Doab canal were constructed. The Government Intermediate College for Boys was established in 1920, this was upgraded to degree level in 1934. The Multan Airport was constructed in 1919 but regular service from it started in 1938.



Fig. 101: *Multan Railway Station, Multan Cantonment.*

Other buildings of note which were either built or renovated by the Britishers include Haram Gate, Delhi Gate, Khuni Burj (reconstructed), Memorial Obelisk (1848-50), Civil Hospital (1850), Central Jail (1851), Company Bagh (1953), Christ Church (1854), Kotwali Haram Gate (1870), St. Mary's Church and Convent (1892), Cantonment Railway Station (1895), Emerson College (1899), Services Club, European Cemetery and St. Mary Convent School (1911).

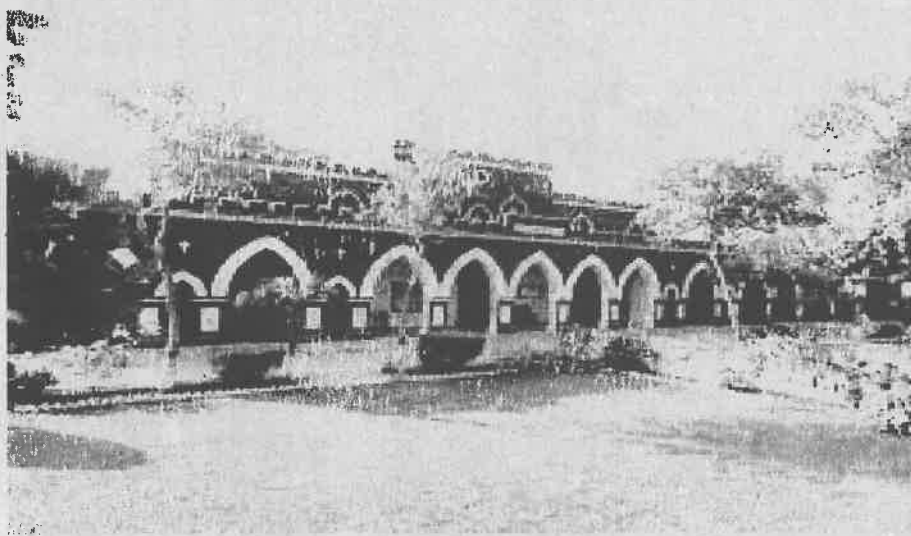


Fig. 102: *St. Mary's Girls' Higher Secondary School, Multan Cantt.*



Fig. 103: *The Cathedral of the Holy Redeemer is the main church of the Roman Catholic Diocese of Multan, Pakistan. It was consecrated in 1940.*

During the British period several Muslim and Hindu buildings were also erected including Jain Mandir (1850), Mandir Shah Majeed (1850), Masjid District Police Lines (1875), Tomb of Pir Hamid Jilani (1934) and Mandir Gopal (1938).

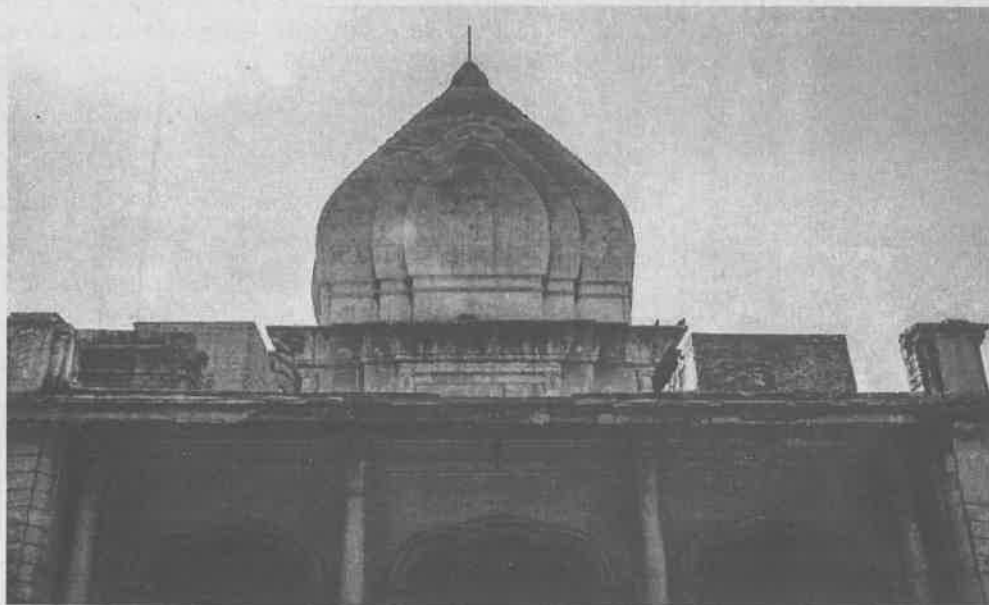


Fig. 104: *A surviving portion of Mandir Gopal, 1930. Unconfirmed.*

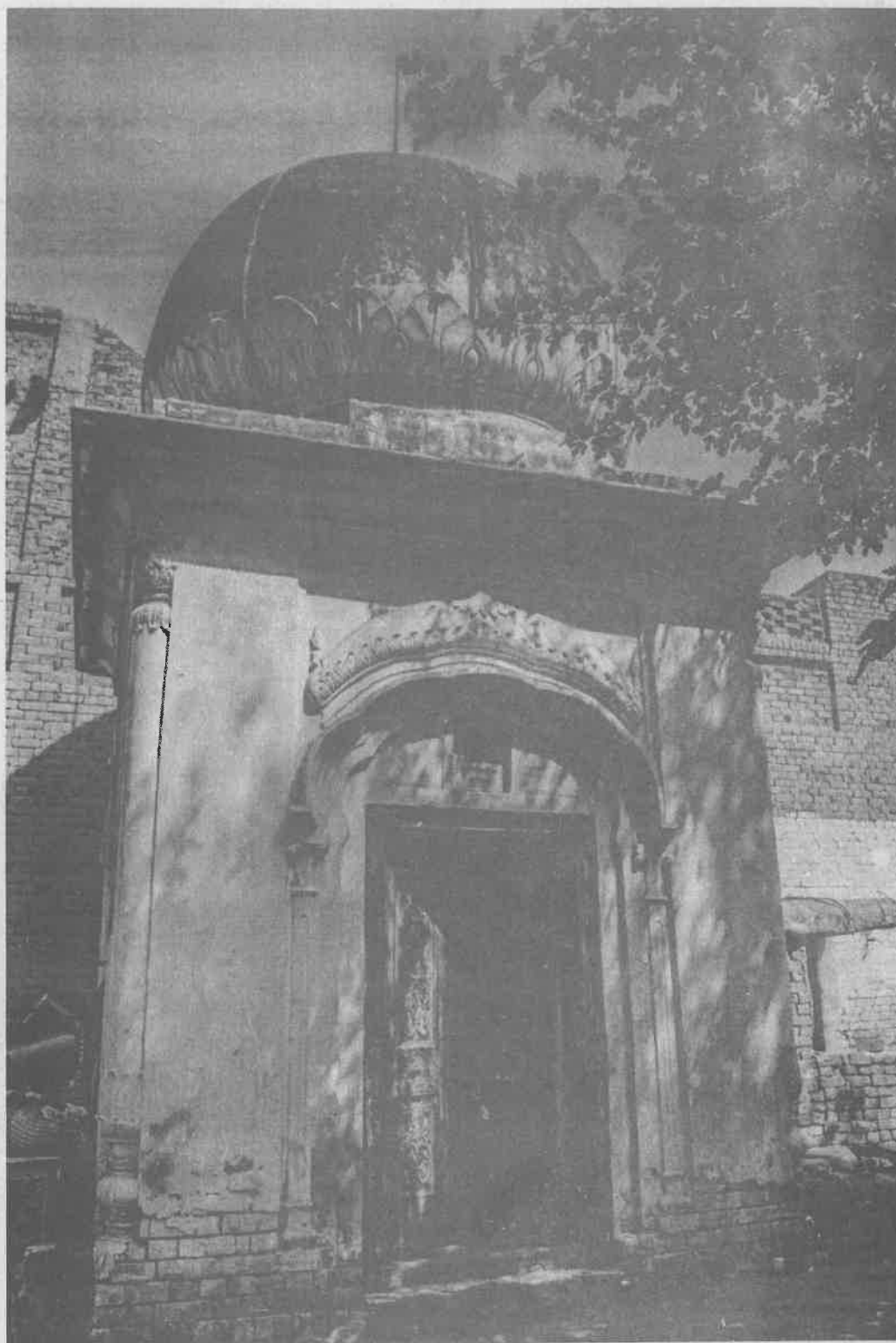


Fig. 105: *Shiv Temple, location unknown.*

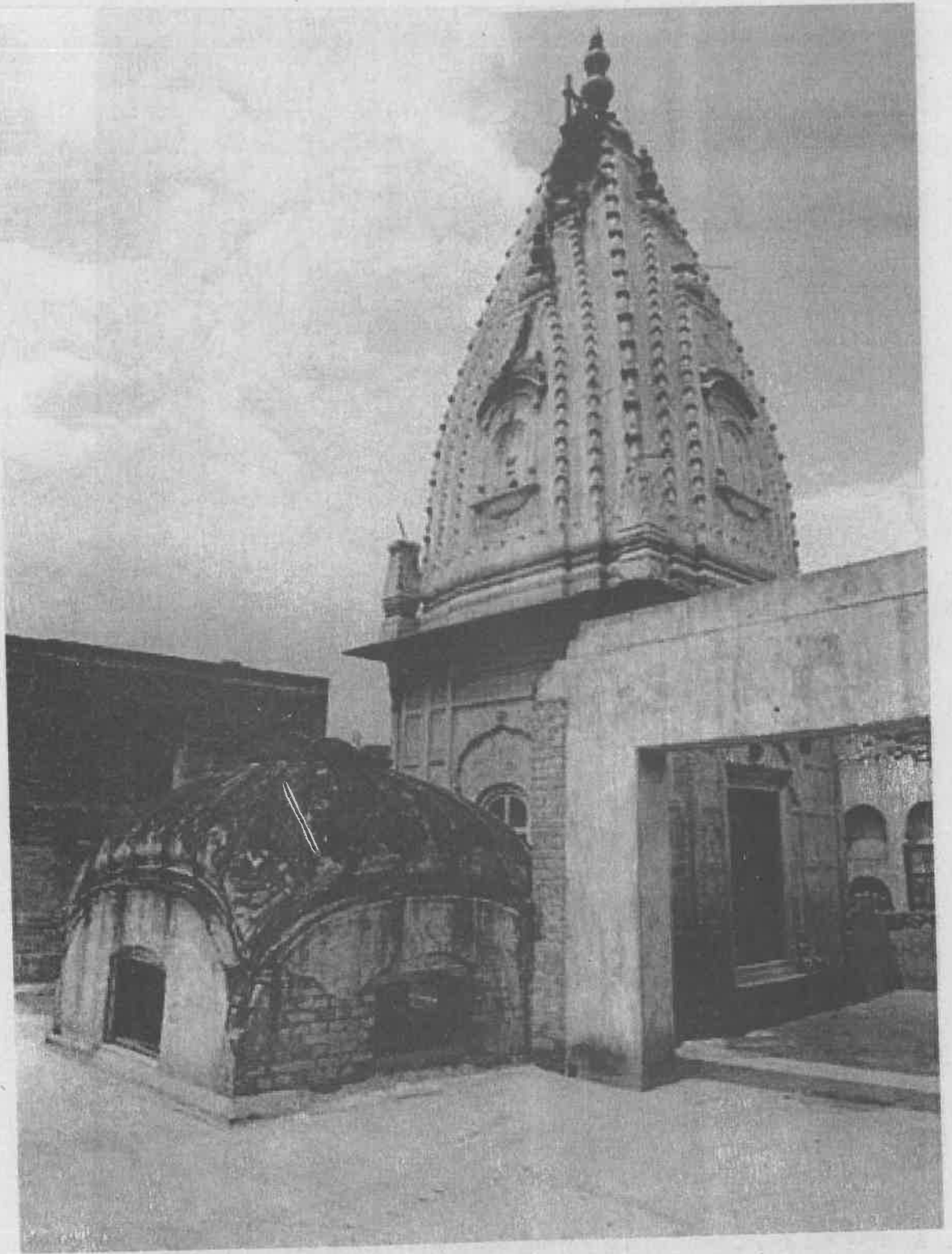


Fig. 106: *Shiv Temple at Bukhari Colony, Multan District.*
This temple is situated in Bukhari Colony, Multan.

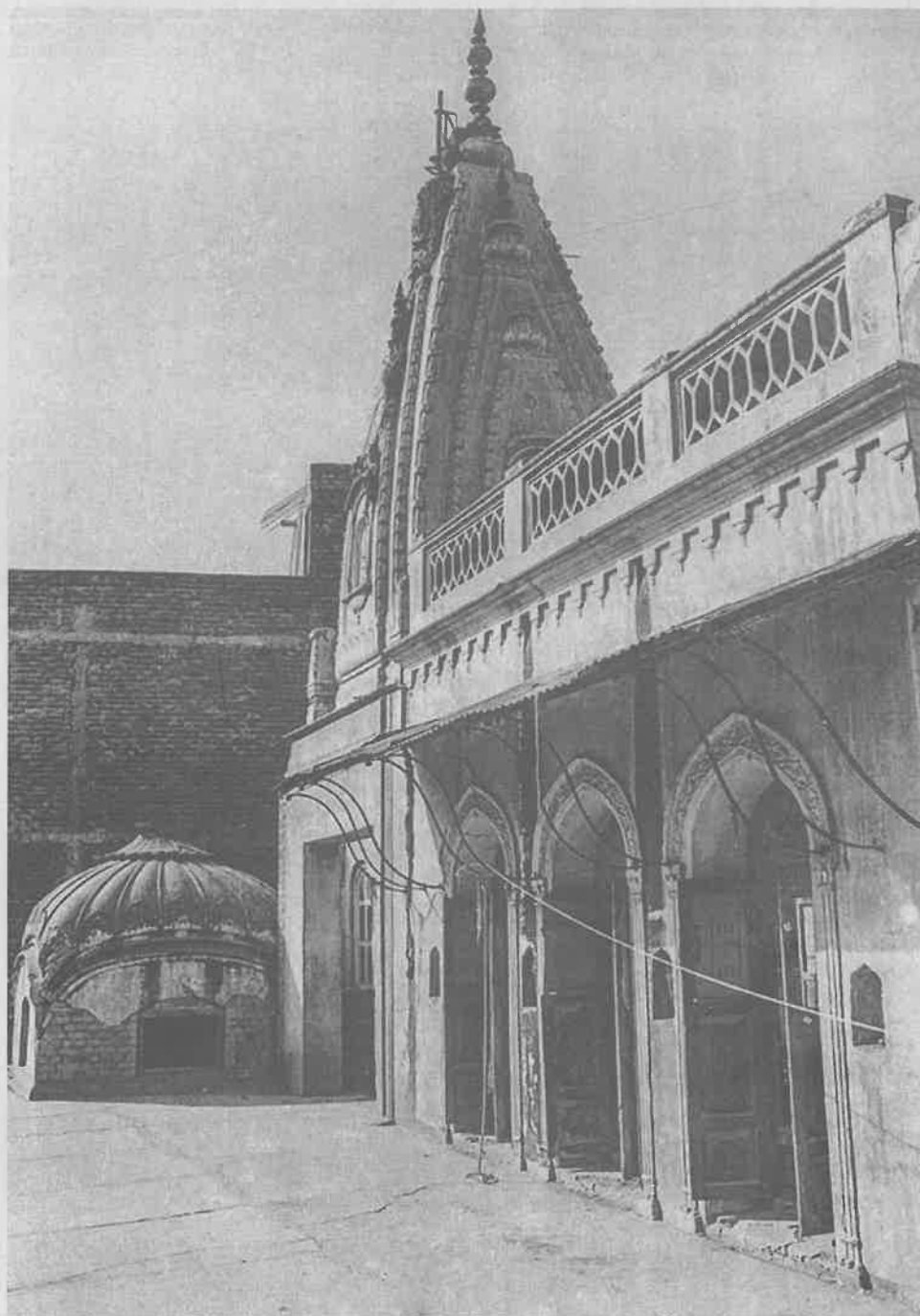


Fig. 107: *Swember Temple inside Bohar Gate. Its Sukhara is very similar to that of Shiv Temple.*



Fig. 108: *Town Hall, Multan, built 1900.*

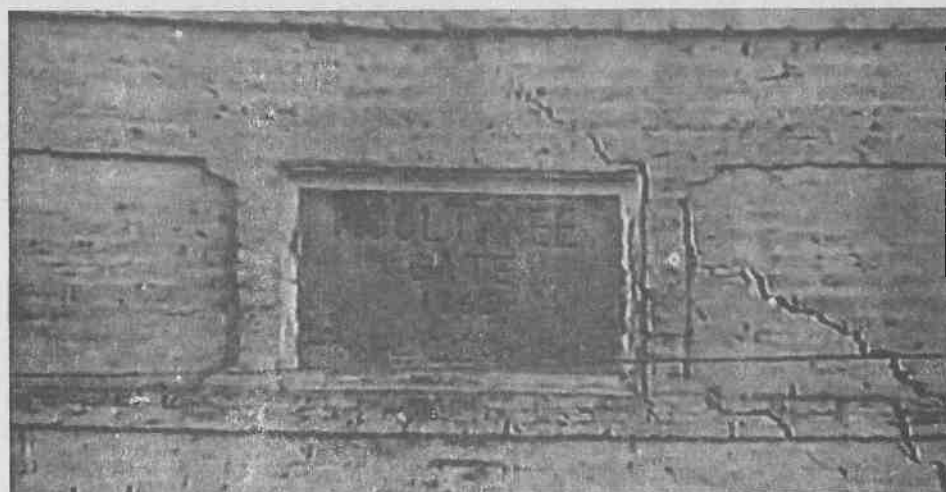


Fig. 109: *A surviving plaque over Mooltani (Multani) Gate, 1863.*

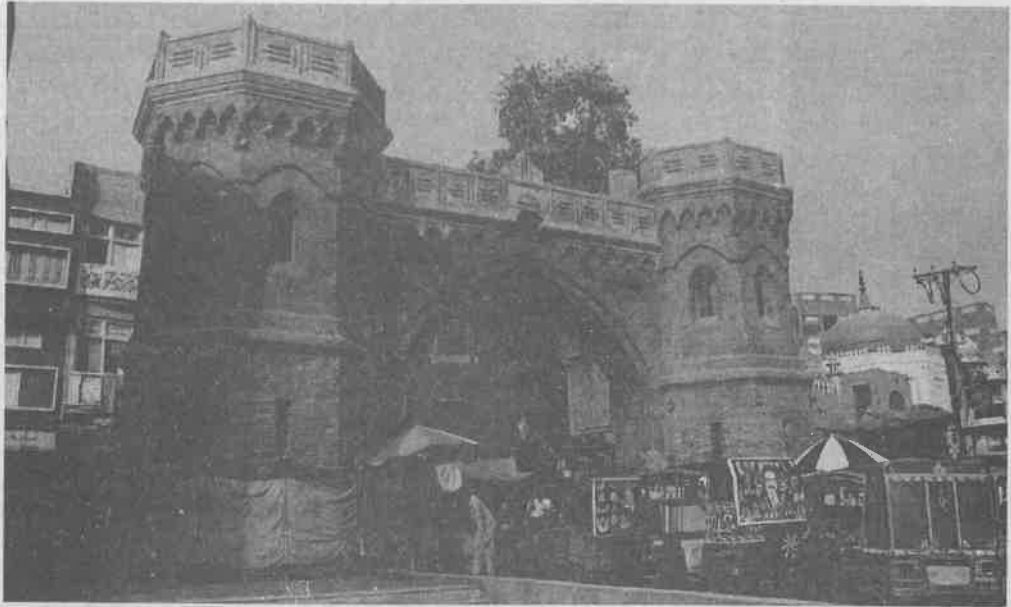


Fig. 110: *Haram Gate.*

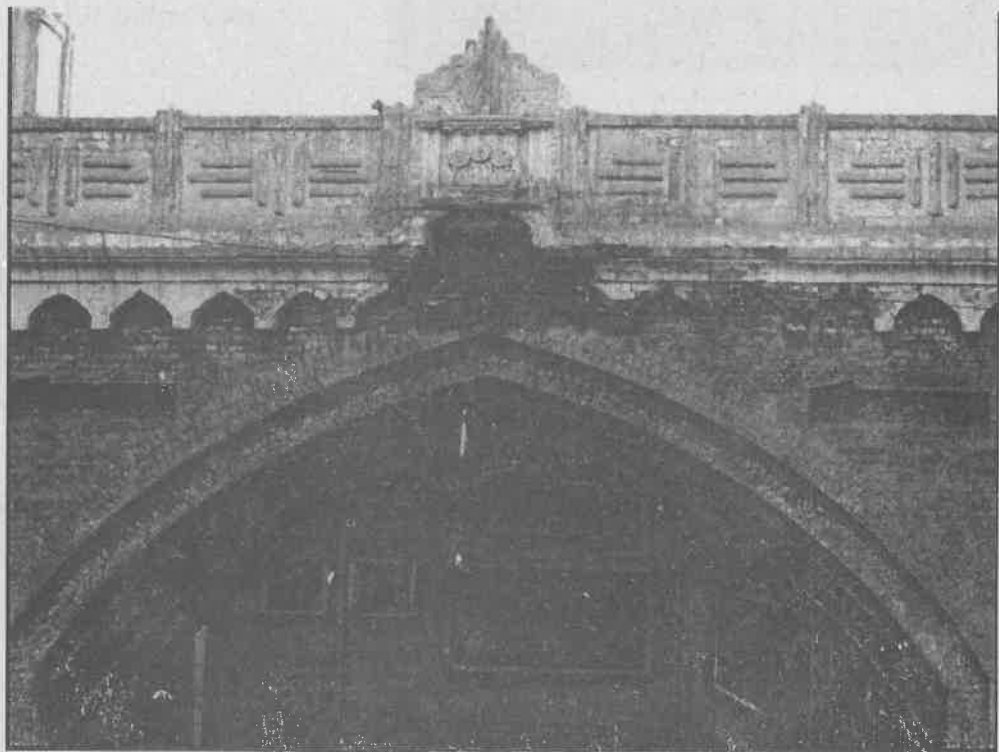


Fig. 111: *Haram Gate.*

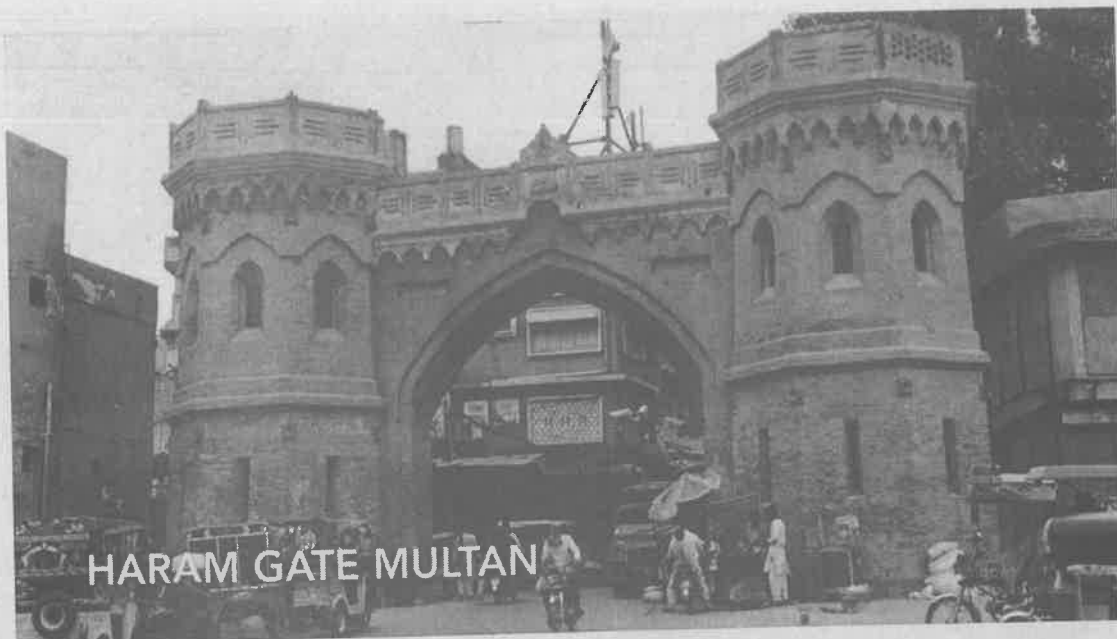


Fig. 112: *Haram Gate.*



Fig. 113: *Bohar Gate.*

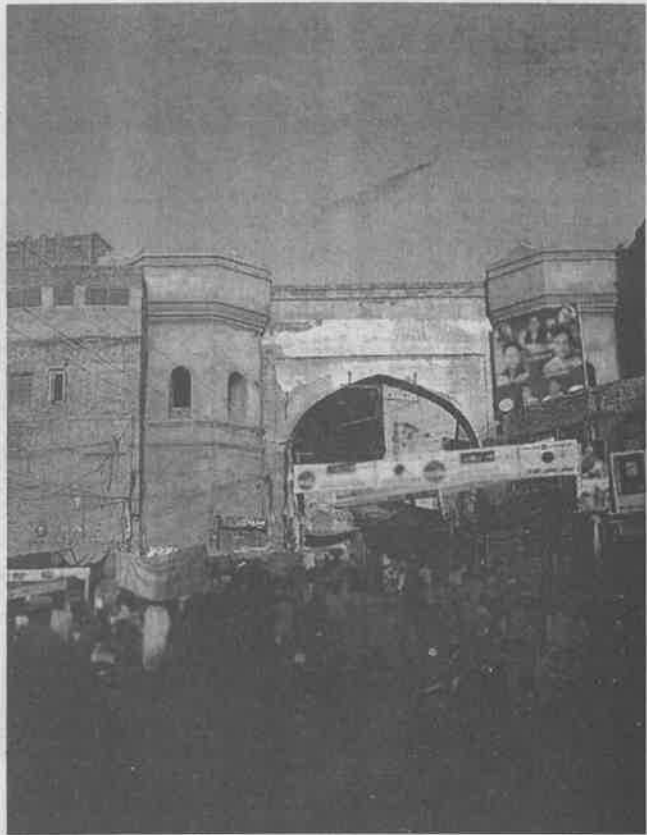


Fig. 114: *Bohar Gate*



Fig.115: *Delhi Gate.*

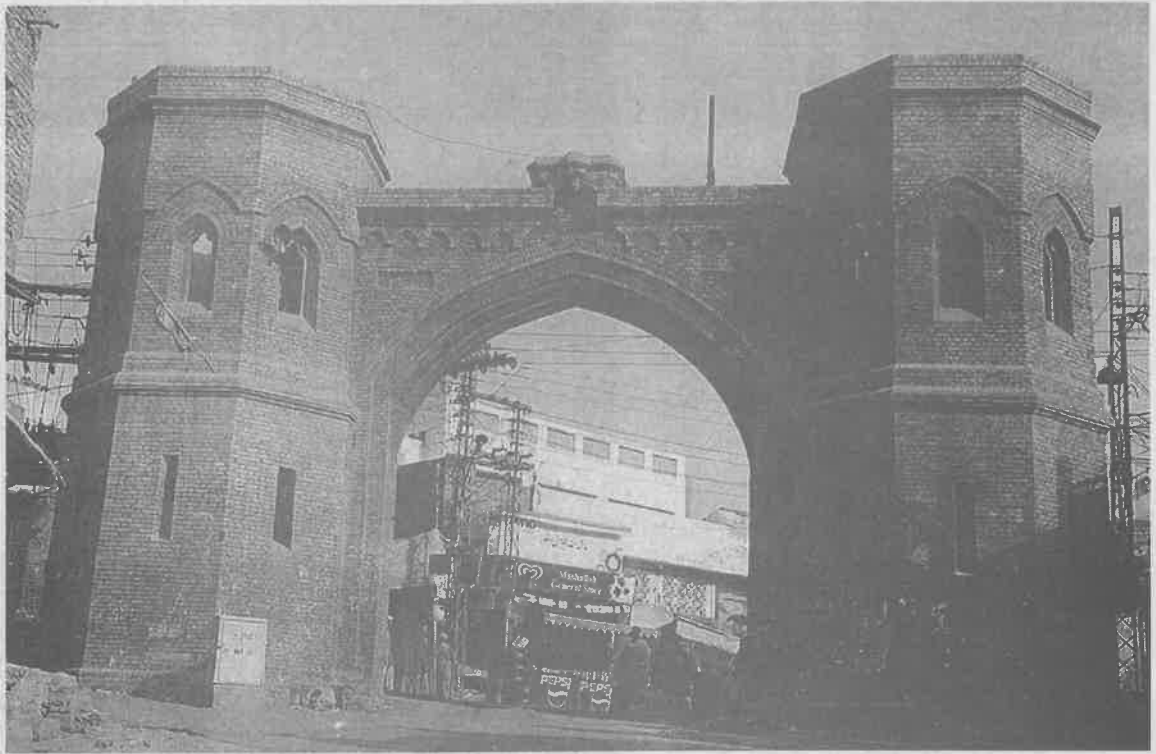


Fig. 116: *Delhi Gate.*

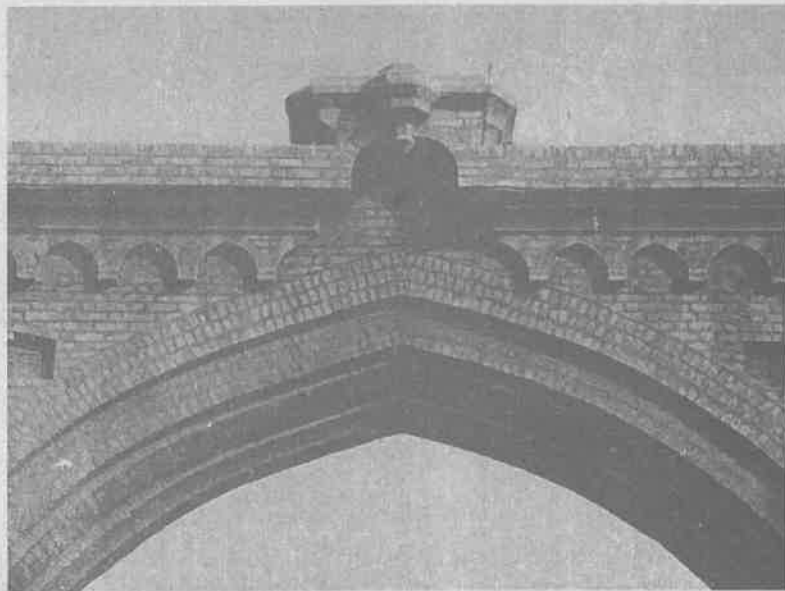


Fig. 117: *Crown of Delhi Gate.*

Multan after Creation of Pakistan

Following the creation of Pakistan in 1947 a large number of refugees arrived from various parts of India. Being an Islamic city the ratio of Hindus who left were far less than those Muslims who arrived. This sudden influx of population created problem of resettlement. Multan Improvement Trust which was established in 1944 under Punjab Town Improvement Act of 1922, was now active to resettle the migrants. The population of Multan city according to 1951 census was 1,75,429 inhabitants which created an enormous housing shortage. During this period Multan Improvement Trust (MIT) soon actively initiated fifteen housing schemes. Some important schemes established during this period by MIT were Hassan Parwana Colony, Officers Colony, Shamshabad Colony, Willayatnabad Colony, Abadali Colony, Jamalpur Colony, Lawyer Colony, Chowk Guldin Colony. Housing and settlement Agency also developed two important housing schemes namely Mumtazabad and Gulgasht Colony in the shape of small satellite towns.

The Governor of Punjab Sardar Abdur Rab Nishtar announced the establishment of a Medical College and a one thousand bed hospital in Multan on 31st December 1950 in a public meeting at Bagh Langa Khan. The construction of Nishtar Medical College was started in 1951 and at the same time in 1955 Nishtar Hospital started operating in the building of Civil Hospital Multan.

Sui Northern Gas was explored in Pakistan in 1953, the pipe line upto Multan was started in 1957. After the arrival of Sui Gas, the plans of Fertilizer Factory and Power Station were prepared and both were constructed later. From the industrial data it is recorded that during this period 39 industries were established which employed 1943 persons. The Colony Textile Mills which is one of the important industries in Multan was constructed in 1947 but it started its production in 1948 after the partition of India.

In 1960 Writer's Colony was established on self help basis over an area of 25 acres. The roads in this Colony are named after famous philosophers, writers and poets. Multan Municipal Corporation passed a resolution in 1959 asking government to establish a Radio Station in Multan which was then established in 1966.

Pak Arab Fertilizer is one of the biggest fertilizer factories of Pakistan. It was constructed in 1962 over an area of 250 acres with the cost of 2.9 million Rupees. From the industrial data 85 industries are recorded to be established during 1960-70 period which employed 2769 persons. During this period Industrial Estate in Multan was established in 1964. Population enumerated in 1961 Census was 3,40,399 which is 94 percent more than the last Census of 1951.

During the period 1970-86 a number of changes took place in the hierarchy of Multan Division administration. Vehari District was established in 1976, Dera Ghazi Khan Division was carved out of Multan Division in 1982, with the headquarter at Dera Ghazi Khan which used to be a district of Multan Division and then Khanewal District raised in 1985 which was a tahsil of Multan District. The change of administration called for the immediate demand of various central services at Multan because Multan being the major settlement of south Punjab.

New Multan Housing Scheme was launched by Housing and Physical Planning Department, Government of Punjab. Multan Improvement Trust (MIT) was then raised to Multan Development Authority (MDA) in 1976 under the Punjab Development of Cities Act 1976. Now functioning in its new building constructed in 1985 in the abandoned bed of Nala Wali Muhammad. MDA after its creation launched a number of development schemes especially in housing. Among these schemes, Shah Rukn-i Alam phase-1 & II, Lodhi Colony, Tughlaq Town, New Qasimpur Colony and Shah Shamas Colony consist of 11,177 plots, altogether over an area of 870 acres. General Bus Stand, Multan Bypass, Truck Stand, Development of Qasim Bagh, Improvement of major roads, construction of sub-way and crossings are other important development works completed by MDA. Baha'al-Din Zakariyya University was established on 10th September 1975, initially it operated in a school's building and then a new campus over one thousand acres of land was constructed on Bosan Road about 10Km from the city. At present it has 22 departments and about 5000 students on roll both boys and girls. Allama Iqbal University which was started in Islamabad in 1974 opened its office in Multan on 26th November 1976. Similarly, the State Bank of Pakistan established its branch in Multan in June 1979. Its new building was inaugurated in 2000.

Lahore High Court Multan Bench is an important establishment which was started on 10th January 1981. Its building is located on Bahawalpur Road. For the Judges of High Court residences are constructed in an area originally reserved for Children Park and Welfare Centre in Gulgasht Colony. Multan Public School governed by a board whose Chairman is the Commissioner of Multan started operating in 1985. Its new building has been constructed in Mouza Durana Langana off Multan Road.

During the period 1970-1986, 426 industries were established which employed 7806 labourers. According to the population censuses of 1972 and 1983 the population grew from 5, 04, 365 to 6, 96, 314 inhabitants which shows an increase of 38 percent.

Prior to 1947, Multan was indeed relegated in terms of industrial development; hardly 31 industries existed at the time of independence and most of them were cottage and light in nature. Thereafter the city made long strides towards achieving a sound industrial base particularly of industries having backward linkages with the Agriculture sector due to conveniently available raw material. Textile, cotton ginning, oil mills etc. are but a few to mention here. Almost 33 percent of the total industries were installed within a span of 24 years (1947-70). Pak-Arab Fertilizer and Colony Textile Mills were the pioneers of bringing about an industrial revolution in Multan.

During first half of the penultimate decade (1981-1990) it is gathered from the survey data that simply in one year, 1985-86, almost 205 industries were established and this figure constitutes 8.80 percent of the total stock.

An Industrial Estate was planned and developed over 531 hectares of land in the south-western part of the city far back in 1960 to accommodate medium and heavy industries. Later on; to make additional room for the anticipated spill-over, an area lying vacant between the Industrial Estate and Sher Shah Road was earmarked in the Multan Master Plan of 1970. Furthermore, a provision of 152 hectares was kept to augment the already existing industrial cluster occupying 166 hectares along Vehari Road.

Year-wise Establishment of Industries

S.No.	Type of Insustry	Pre-1947	Post-1947	Total
1.	Textile & Cotton Industries	1	44	45
2.	Light Steel Manufacturing Industries	-	4	4
3.	Chemicals & Chemical products	1	57	58
4.	Ceramics & non-metallic Brick Kilns	2	59	61
5.	Food, Drinks & beverages/Ice Factories	8	79	87
6.	Light Engineering & electric appliances	-	52	52
7.	Mechanical Engineering Machinery	-	28	28
8.	Leather & Leather products	-	58	58
9.	Poultry farms	-	30	30

10.	Machine operated saw mills/furniture and Fixtures	4	75	79
11.	Cottage industries/Power looms	10	2334	2344
12.	Miscellaneous manufacturing industries	5	48	53

Growth of Educational Institutions

Study of the growth of educational institutions in Multan has been divided into 3 periods of time given, pre-partition period, 1947-1970 period and 1970-1986 period.

Pre-Partition Period

At the time of independence there were 23 educational institutions in all since under the British colonial rule not much attention was paid to this sector. Out of these institutions, 15 were at primary, 3 each at middle and secondary level, one-degree college for boys and one vocational college for girls.

1947-1970 Period

After partition a great progress was made in the field of education in the country as a whole. The number of institutions in Multan increased to 156; Nishtar Medical College, a major professional institute ever based in the city, was established during this period. Among the other institutions, one intermediate college for boys and one-degree college for girls were established besides the opening of six vocational and technical vocational schools.

1970-1986 Period

During this period nationalization policy of the then Government came as a backlash to hamper the progress of Educational sector. This was the main reason that educational sector represents a drop in the rate of growth after 1970 whereas post 1980 period witnessed a substantial increase in the number of these institutions.

Growth of Educational Institutions

<u>Year of Establishment</u>	I		II			III		
	<u>Primary</u>		<u>Middle</u>					
	Boys	Girls	Co-edu	Boys	Girls	Co-edu		
Pre-1947	05	04	06	02	01	-		
1947-70	45	71	07	10	03	12		

1970-80	31	28	37	04	05	06
1980-onward	43	51	76	07	15	14
Total:	124	134	126	23	24	22

I	IV			V	
<u>Year of Establishment</u>	<u>Secondary</u>			<u>Intermediate</u>	
	Boys	Girls	Co-edu	Boys	Girls
Pre-1947	02	01	-	-	-
1947-70	12	11	05	01	-
1970-80	11	05	08	-	01
1980-onward	13	13	15	-	01
Total:	38	30	28	01	02

Growth of Education Institutions

I	VI	VII
<u>Year of Establishment</u>	<u>Specialized Institution</u>	<u>Total</u>
Pre-1947	-	23
1947-70	01	156
1970-80	01	148
1980-onward	-	254
Total:	02	581

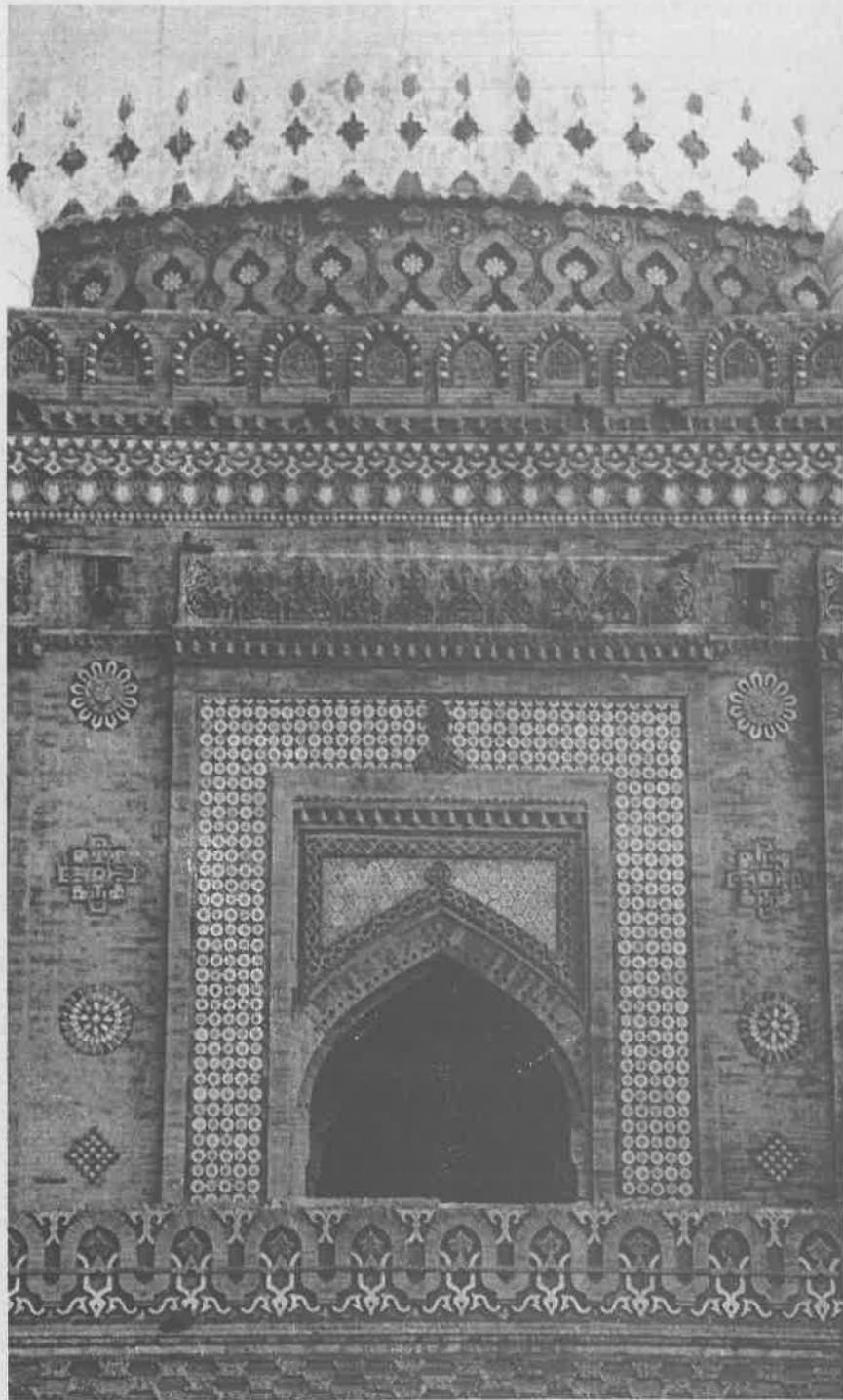


Fig.118: A beautiful section of the Tomb of Rukn al-Din Alam, Multan showing geometric patterns, medallions, chequerboards, frieze of undulating merlons, saw-tooth mouldings and miniature oriel windows as pigeon-houses.

Educational Institution of Multan at the beginning of 2021

Bahauddin Zakariya University, Multan
The Women University, Multan
Institute of Southern Punjab, Multan
Institute of Southern Punjab (Girls' Campus), Multan
Muhammad Nawaz Sharif University of Agriculture, Multan
Muhammad Nawaz Sharif University of Engineering and Technology, Multan
NFC Institute of Engineering & Technology, Multan
Nishtar Medical College / Nishtar Hospital, Multan
Preston University, Multan
University of Education (Multan Campus), Multan
Air University, Multan Campus, Multan
National College of Business Administration and Economics (Multan Campus), Multan
National University of Modern Language (Multan Campus), Multan
University College of Education, Multan
Virtual University (Multan Campus), Multan
Ahmed Paramedical College, Multan
Al-hamd Paramedical College, Multan
Ali Garh Model Girls College, Multan
Aligarh Model Girls College, Multan
Allama Iqbal College of Commerce, Multan
Allama Iqbal College of Technology (Shamsabad), Multan
Allama Iqbal College (Chungi No.9), Multan
Allama Iqbal Law College, Multan
Allied College of Health Sciences, Multan
Army Public School & College (boys), Multan
Army Public School & College (girls), Multan
Army Public School and College for Boys Ordnance Road, Multan
Aspire College, Multan
Ayan Law College, Multan
Bahria Foundation College Multan, Multan
Bakhtawar Amin Medical and Dental College, Multan
Bismillah Paramedical College, Multan
Britain International College Network, Multan
Britain International Higher Secondary School System (boys), Multan

British University College, Multan
 Central College, Multan
 Central Law College, Multan
 Chenab College, Multan
 City College, Multan
 City Science Higher Secondary School (boys), Multan
 City Science Higher Secondary School (girls), Multan
 CMH Multan Institute of Medical Sciences, Multan
 College of Design, Multan
 College of Tourism and Hotel Management, Multan
 Comprehensive College of Technology, Multan
 Concordia College for Girls, Multan
 Concordia College, Multan
 Dr. Noor Homeopathic Medical College, Multan
 F.G Degree College for Women, Multan
 Federal Government Degree College for Boys, Multan
 Fort Public Boys Higher Secondary School, Multan
 Fort Public Girls Higher Secondary School, Multan
 Garrison Grammar Girls Higher Secondary School, Multan
 Global College of Commerce, Multan
 Government Alamdar Hussain Islamia College, Multan
 Government Alamdar Hussain Islamia Degree College, Multan
 Government College, Multan
 Government College for Boys (Makhdoom Rashid), Multan
 Government College for Elementary Teachers, Multan
 Government College for Elementary Teachers (Bosan Road), Multan
 Government College for Elementary Teachers (Rangeelpur), Multan
 Government College for Women, Multan
 Government College for Women (Chungi # 06), Multan
 Government College for Women (katchery), Multan
 Government College for Women (Shah Rukn-i Alam), Multan
 Government College for Women (Shujabad), Multan
 Government College for Women (Chungi No.14), Multan
 Government College for Women (Jalalpur Pirwala), Multan
 Government College for Women (Makhdoom Rashid), Multan

Bahauddin Zakariya University, Multan

Multan has always remained a centre of excellence in education. Hazrat Bahauddin Zakariya (1172 - 1262 A.D.), a Muslim religious scholar and saint, established a school of higher learning in theology in Multan; where scholars from all over the world came for studies and research. Multan has maintained its central position and centuries old cultural heritage and therefore suited ideally to become a center of learning thus the University of Multan was established in 1975 by an Act of the Punjab Legislative Assembly. To pay homage to the Great Saint, the name was changed from University of Multan to Bahauddin Zakariya University in 1979.

The University is located at a distance of 10 km from the city center. The main Campus is spread over 960 acres of land. The University has a fleet of 45 buses and 3 coaches which provides transport facilities to students and staff. The University started functioning in 1975 in rented buildings with 8 departments. Presently, it has more than 51 departments/institutes/colleges. Out of its 630 faculty members, 389 hold doctoral degrees and among its around 26659 students, half are female.

The University offers a wide range of programs: M.A., M.Sc., MBA, M.Com., MCS, M.Phil., and Ph.D. Additionally, in recent years, the University has taken a lead in introducing 4-Year Undergraduate programs in Science, Commerce, Business, Pharmacy, Engineering, and English Literature and Linguistics. Various short-time courses and diplomas have become popular with the general public and are offered from time to time. The University is widely known as an institution of strong performance and high ambition because it has continued to make excellent progress toward its goals. It plays a significant role in developing indigenous human resources through its highly productive achievements, both in sciences and humanities.



Fig. 119: *Main congregation hall of the Bahauddin Zakariya University, Multan.*



Fig. 120: *Main Gate of the Bahauddin Zakariya University, Multan.*

The University through different phases has made tremendous progress, but some recent developments are remarkable. To promote the activities of art and culture, Multan College of Arts was established in 2003. In order to cater to the needs of textile industry, which is a major industry of the area, the University College of Textile Engineering was established in 2004. The University has also established three sub-campuses at Layyah, Lodhran, Vehari and Muzaffargarh to provide education facility at the doorsteps of the people as part of the policy of the Government. Steps have been taken to establish the University's linkages with the community and Industry. There has been significant enhancement in students' enrollment. To ensure quality in academics and research, Quality Enhancement Cell has been established. A large number of buildings are under construction. These buildings will provide better facilities to the students. The University has implemented semester system in almost all the departments and organizing international conferences and seminars has been a routine academic activity. A significant number of faculty members have been awarded post-doc research fellowships. The establishment of the Saraiki Area Study Centre, Institute of Biotechnology and Faculty of Veterinary Sciences are some recent developments.

The Bahauddin Zakariya University is the fastest growing public university in Pakistan, and it will continue to play a vital role in the development of the country. The main objective of the University is to provide facilities of higher education and research to the population of the Southern region of the Punjab. The University fulfils three functions: teaching, affiliation and examination. The University has 290 affiliated colleges, which include old and prestigious institutions such as the Government Emerson College Multan, the Government College, Sahiwal and the NFC Institute of Engineering & Technology, Multan.

The University Senate is the Supreme governing/legislative Body of the University. The Syndicate is the Executive Body of the University and the Academic Council is the main academic body of the University. The Governor of the Punjab is the

Chancellor of the University, whereas the Minister for Education, Government of the Punjab is the Pro-Chancellor of the University. The Principal Executive and Academic Officer of the University is the Vice-Chancellor, who is assisted by the Deans of the Faculties, Chairmen/Chairpersons of the Departments, Directors of the Institutes/ Centre, Principals of the Constituent Colleges Project Directors of the sub campuses (Layyah, Lodhran, Vehari and Muzaffarabad) and the four Principal Officers of the University - the Registrar, the Treasurer, the Controller of Examinations and the Project Director (civil works).

The Women University, Multan

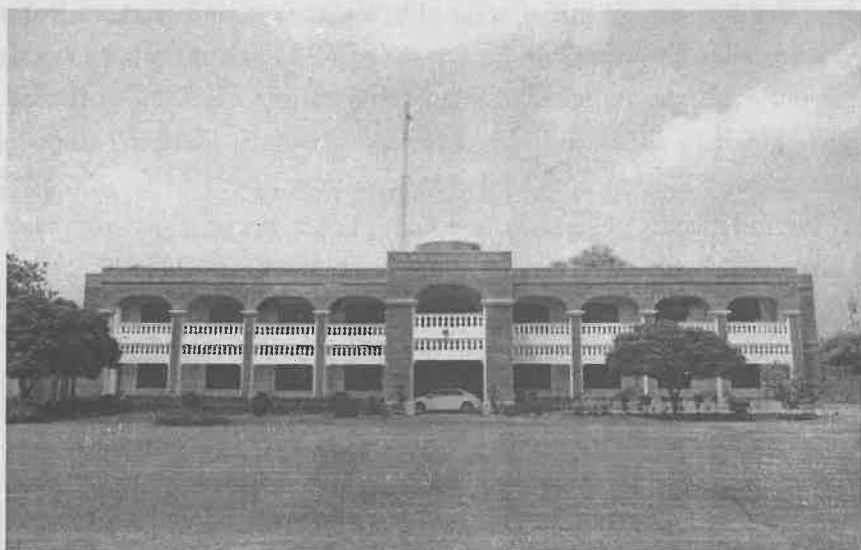


Fig. 121: *Elegant façade of one of the blocs of the Women University, Multan.*

Nestled in the enclave of the heart of the city, The Women University has the distinction of becoming the first University for Women in the city of Multan. To serve the purpose, at the initial stage the university is housed in the existing Kutchery Campus of Government Degree College for Women, Multan. The emergence of the College into the Women University took place in 2012 under the Act approved by Punjab Assembly in 2010, attaining an entity of one of the campuses of the WUM. Another campus building at Matital Road is also completed for providing an ambitious plan of the University for the years to come. The WUM has multifaceted goals ahead which it is committed to achieve in the years to come. In its own role the University emphasizes the exploration of values, sense of community and grooming of the talent residing within the students. For this it has given the opportunity to such persons in the form of faculty which could serve as true mentors and role models. The WUM is offering ground breaking research facilities to excel in meeting the global challenges of the future. The mission is to

highlight the importance of education which can serve as a gear to empower women. The University has all that is needed to ignite potential, purpose, skill and pioneering spirit in the knowledge seekers.

University offers BS, M.Sc. /M.A., M.Phil. and Ph.D. in various disciplines under Semester system. Experience being part of a powerful Womanhood institute that provides encouragement, support, and opportunity to the females to grow through advocacy, education, research and Philanthropy. At Women University is a safe place to express, to discover what a student wants to become, and to grow in confidence and dignity. New entrants are welcomed to enrich their potentials with the rich cream of knowledge.

To serve the purpose, at initial stage the WUM was only housed in the Kutchery Campus of Government Degree College for Women, Multan. But this space was found insufficient for university activities. The realization of this need led to the establishment of new campus which is situated at Matital road, Multan. Matital campus building is almost completed providing an ambitious plan of the University for the years to come. Admin block, central library, cafeteria, medical center, security set up/panel, sewerage system/lines, roads/pathways, boundary wall have been completed. The faculty and students' hostels are also ready for accommodation. Since 2017, departments of Botany, Zoology, Environmental Sciences and Microbiology and Molecular Genetics have been shifted to Matital Campus. Remaining departments are planned to be shifted to the



Matital Campus in next phase soon *InshaaAllah*. University buses and shuttle service are available from Kutchery Campus to Matital-campus for the staff and students.

Fig. 122: A portion of former Emerson College now a part of Women University Multan.

The Women University Multan was originally at the Kutchery Campus of Government Degree College for Women. Formerly, this Kutchery campus was known as Emerson College (1933-62). In early 60's this college served as co-institute and there were three female students in the college. In 1963 this college became the Government College for Women and later named as Government Degree College for Women and Government Post Graduate College for Women. It became the Women University in 2012 under the 2010 Act approved by the Punjab Assembly.

The Fort and The Temple

While the Multan Fort was intact its circuit was over 2,000 meters and it had 46 bastions, including two flanking towers at each of the four gates. The four gates were:

- (i) The De or Deh Gate on the west, which is the one usually entered by visitors. The name as said by Cunningham represents 'Dewal,' the gate in former times led straight to the Dewal temple inside the fort,
- (ii) The Khizri Gate, so called because it led most directly on to the river, which on the north-east, like other waters, is under the protection of the saint Khawaja Khizr.
- (iii) The Sikhi Gate on the south-east. The name of the gate may or may not be connected, as has been suggested, with the neighbouring town of Sikha, so often mentioned by the early Arab historians; but it is also likely to mean merely the 'Spiked gate.' It is said that the doors of the gate were armed with projecting spikes to prevent their being battered by elephants. It was at this gate that the murderous attack was made on Mr. Agnew in 1848. The gate has now disappeared, but a road leads past it to the shrines of Prahladpuri and Baha'al- Haqq.
- (iv) The Rehri Gate opposite the Hussain Agahi. Why it was so named no one knows and no one gives convincing explanation.

For a year or two after annexation, and until the present cantonment was laid out, the greater part of the garrison was stationed in the fort; but the fort has now lost its military importance. Infact the fort has totally disappeared from the face of earth. Only the mound is left. The British troops were withdrawn from it, and the fort handed over to the civil authorities in March 1891. It was, however, again taken over by the military in January 1899.



Fig. 123: *The lately constructed gateway to the Qasim Bagh, Multan.*

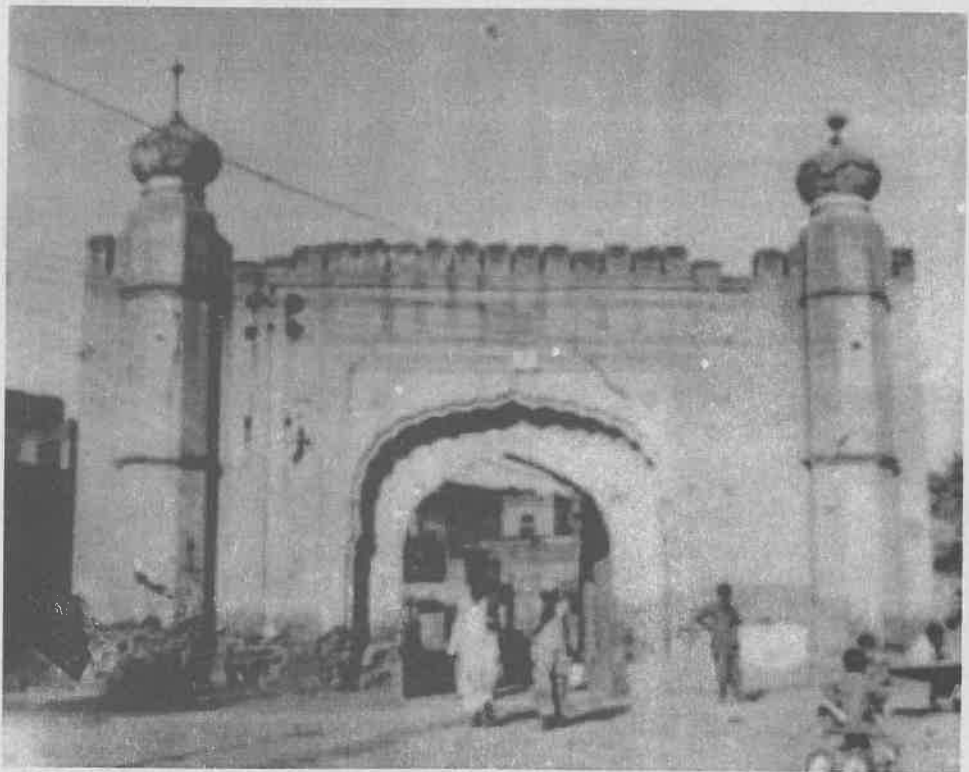


Fig. 124: *A gateway to the old city of Multan, where it stood, No one knows.*

The earliest and most celebrated of the buildings in the fort was one of which there is now not a trace remaining, viz., the temple known to the early Muslims the Temple of the Sun. This temple was mentioned by Hiuen Tsang in 641 A.D. It was apparently destroyed in the 11th century, but it was again restored, and it seems to have been still standing in Thevenot's time (after 1666 A.D.) It appears to have been shortly afterwards destroyed by Aurangzib, and its place seems to have been taken by a Jama Masjid. This in its turn was made by the Sikhs into a powder magazine, and this magazine was blown up by a shell from the British batteries in the siege of 1848. Its ruins were seen by Cunningham in 1853 'in the very middle of the fort.' According to the map attached to the Archaeological Survey report of 1872-73, the building must have been just to the west of the place where the obelisk in memory of Agnew and Anderson now stands. The following are the accounts given of the temple by the several writers who mention it:



Fig.125: Xuanzang, born Chen Hui / Chen Yi, also known as Hiuen Tsang, was a 7th-century Chinese Buddhist monk, scholar, traveler, and translator. 602-664 AD.

Hiuen Tsang (602-664 AD), who was in Multan in 641 A.D. writes:

'The country is about 4,000 li in circuit; the capital town is some 30 li round. It is thickly populated. The establishments are wealthy. This country is in dependence on the Kingdom of the Cheka (Tso-Kia). The soil is rich and fertile. The climate is soft and agreeable. The manners of the people are simple and honest; they love learning, and honour the virtuous. The greater part sacrifice to the spirits; few believe in the law of Buddha. There are about ten *sangharamas* mostly in ruins; there are a few priests, who study

indeed, but without any wish to excel. There are eight Deva temples, in which sectaries of various classes dwell. There is a temple dedicated to the sun, very magnificent and profusely decorated. The image of the Sun-deva is cast in yellow gold and ornamented with rare gems. Its divine insight is mysteriously manifested, and its spiritual powers made plain to all. Women play their music, light their torches, offer their flowers and perfumes to honour it. This custom has been continued from the very first (*Sic*). The kings and high families of the five Indies never fail to make their offerings of gems and precious stones (to the Deva). They have founded home of mercy (happiness), in which they provide food and drink, and medicines for the poor and sick, affording succour and sustenance. Men from all countries come here to offer their prayers; there are always some thousands doing so. On the four sides of the temple are tanks with flowering groves, where one can wander about without restraint.'

Francis Wilford (1761-1822), quotes a story from the *Bhavishya Purana* to the effect that Samba, son of Krishna, crossed to the north of the Chenab, and soon after erected a golden statue to the sun.

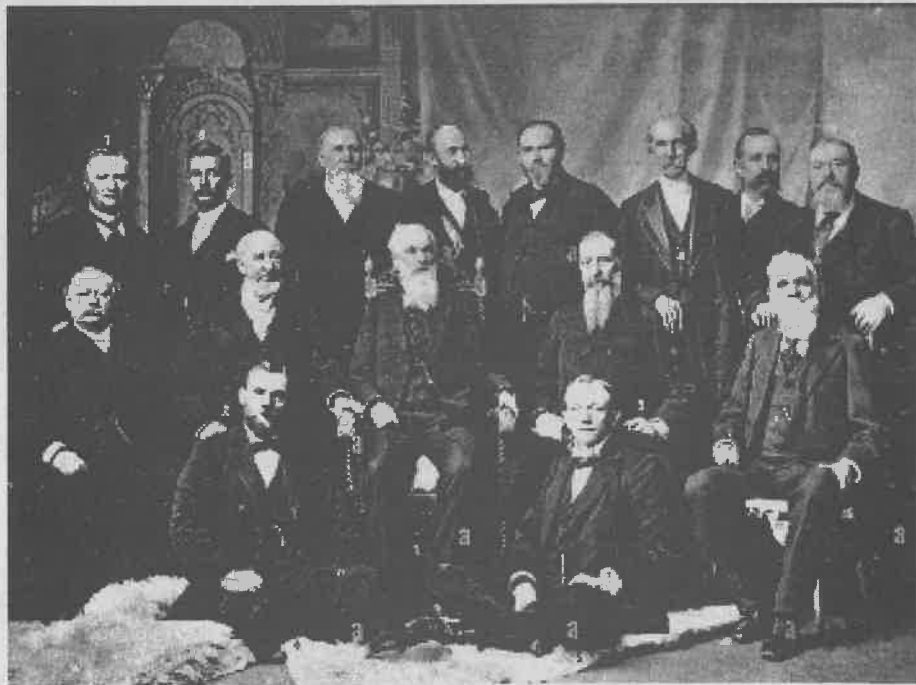


Fig. 126: *Francis Wilford* (1761-1822), in the middle.

Abu Zaid (about 916 A.D.) mentions 'the idol called Multan' which, he says, is situated 'in the environs of Mansura'; and says that aloes from Kamrun (Assam) are used by the ministers of the temple as incense.



Fig. 127: *Abu Zaid*

According to the *Chachnama* (Written originally before 750 A.D.) "Muhammad Qasim, when he took Multan in 712 A.D., was told of a board buried in old times by Jibawin, a chief of the city and a descendant of the Rai of Kashmir, who 'made a reservoir, on the eastern side of Multan, which was 100 yards square. In the middle of it he built a temple

50 yards square, and under it a chamber in which he concealed 50 copper jars, each of which was filled with a fine gold dust. Over it there is a temple in which there is an idol made of red gold, and trees are planted round the reservoir. 'Qasim went there and found 'an idol made of gold, and its two eyes were bright red rubies. He had it taken up and obtained 13,200 *mans* (maunds) of gold.

Al Biladuri (Ahmad bin Yahya ibn Jabar al-Baladhuri 820-892 AD), in speaking of Muhammad bin Qasim's expedition, says he captured the temple ministers. The Muslims found there much gold in a chamber 10 cubits long by 8 cubits broad, and there was an aperture above through which the gold was poured into the chamber. The temple of Multan received rich presents and offerings, and to it the people of Sindh resorted as to a place of pilgrimage. They circumambulated it and shaved their heads and beards. They conceived that the image was that of the prophet Aub (AS).



Fig. 128: *Istakhri*

(Abu Ishaq Ibrahim ibn Muhammad al-Farsi al-Istakhri 850-957 AD), mentions the idol and the number of pilgrims who went to worship it. The temple of the idol is a strong edifice situated in the most populous part of the city in the market of Multan below the bazar of the ivory dealers and the shops of the copper-smiths. The idol is placed under a cupola in the midst of the building, and the ministers of the idol and

those devoted to its service dwell round the cupola. In Multan there are no men, who worship idols except those who worship this idol in this temple. The idol has a human shape and is naked, with its legs bent in a quadrangular posture on a throne made of brick and mortar. Its whole body is covered with a red skin like Morocco leather, and nothing but its eyes are visible. Some believe that the body is made of wood, some deny this, but the body is not allowed to be uncovered to decide the point. The eyes of the idol are precious gems, and its head is covered with a crown of gold. It sits in a quadrangular position on the throne, its hands resting upon its knees with the fingers closed, so that only four can be counted. When the Muslim armies make war upon them and endeavour to seize the idol, the inhabitants bring it out, pretending that they will break it and burn it, upon this the Muslims retire otherwise they would destroy Multan.

(Abu'l Hasan Ali ibn al-Husain al-Mas'udi 896-956 A.D.), says Multan contains the idol known by the name Multan; and mentions the pilgrimages to it and the rich present of aloes made to it. 'When the unbelievers march against Multan, and the faithful do not feel themselves strong enough to oppose them, they threaten to break the idol and their enemies immediately withdraw.' Ibn Hauqal (976 A.D.) copies Istakhri word for word.



Fig. 129: *Conjectural image of Mas'udi*

Abu Rihan al-Rayhan Muhammad ibn Ahmad Albiruni (973-1048) writes:

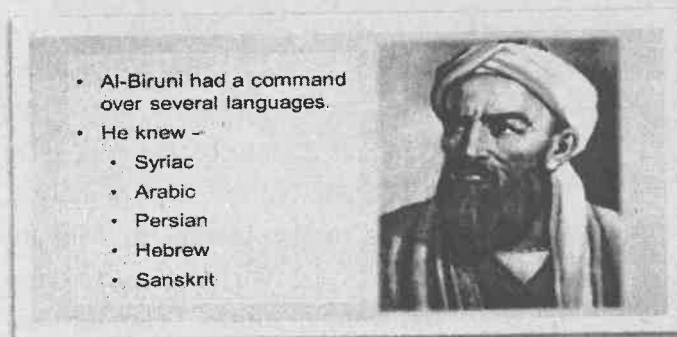


Fig. 130

“A famous idol of theirs was that of Multan, dedicated to the sun and therefore called Aditya. It was of wood and covered with red Cordova leather: Its two eyes were two red rubies... When Mahomed Ibn Alqasim Ibn

Almunabih conquered Multan, he inquired why the town had become so very flourishing and so many treasures had there been accumulated; and then he found out that this idol was the cause, for there came pilgrims from all sides to visit it. He therefore thought it best to leave the idol where it was, but hung a piece of cow's flesh on its neck by way of mockery. On the same place a mosque was built. When the Karmatians occupied Multan,

Jalaun Ibn Shaiban, the usurper, broke idol into pieces and killed its priests. He made his mansion, which was a castle built of brick, on an elevated place, the mosque instead of the old mosque, which he ordered to be shut, from hatred against anything that had been done under the Caliphs of the house of Umayya. When afterwards the blessed prince Mahomed swept away their rule from these countries he made again the old mosque the place



Fig. 131: *Al-Idrissi*

of the Friday worship, and the second one was left to decay. At present it is only a barn floor where branches of Henna (*Lawsinia inermis*) are bound together."

(Abu Abdullah Muhammad al-Idrisi al-Qatub, al-Hasani as-Sabti 1100-1165 A.D.) copies a good deal from

Istakhri. He says, however of the idol: 'It is in the human form, with four sides, and is sitting on a seat made of bricks and plaster. It is as we have said, square, and its arms below the elbows seem to be four in number. The temple of the idol is situated in the middle of Multan, in the most frequented bazar. It is a dome-shaped building. The upper part of dome is gilded, and the dome and the gates are of great solidity. The columns are very lofty, and the walls coloured. Being ignorant of the name of the man who set it up, the inhabitants, content themselves with saying it is a wonder.

(Abu Yahya Zakariya ibn Muhammad al-Qazwini 1203-1283) (about 1275 A.D.) says of Multan: The infidels have a large temple there and a great idol. The chief mosque is near this temple. All this is related by Misar bin Mahallil. The same



Fig. 132: *Kazwini*

temple is 300 cubits, and the height of the idol is 20 cubits. (Cubit is an ancient measure of length, approximately equal to the length of forearm), that is about 18 inches = 46 centimeters.

In the centre of the fort is an obelisk erected to the memory of Messrs. Agnew and Anderson, who were murdered at the Idgah in 1848. The obelisk is about 15.25 meters (50 feet) high, with five steps to a pedestal 1.5 meters (5 feet) high. On a white tablet, on the west face of the pedestal, there is an inscription written by Sir Herbert Edwardes which runs as follows:

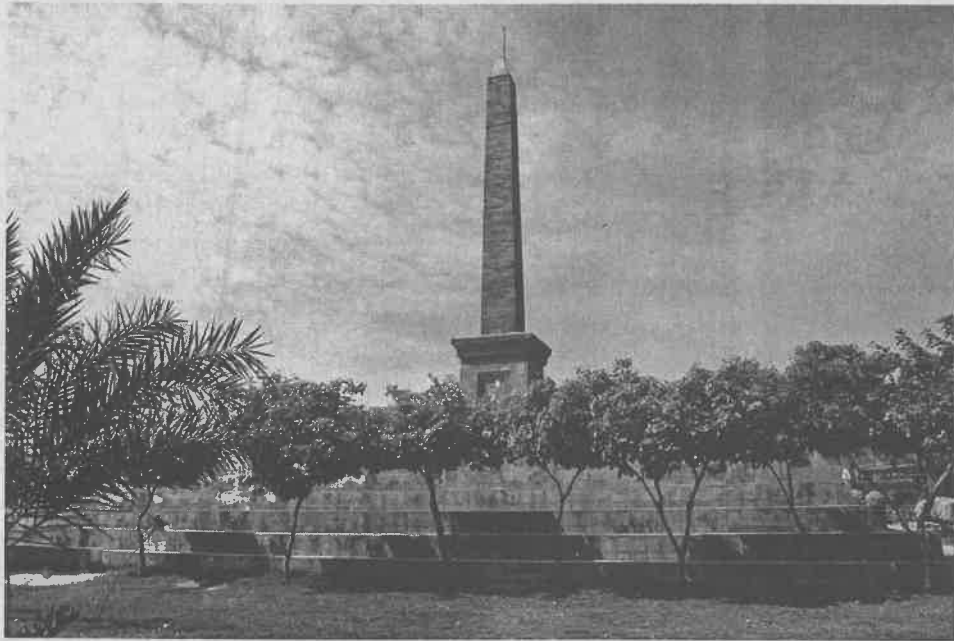


Fig. 133:

**Beneath this Monument Lie the Remains
of
PATRICK ALEXANDER VANS AGNEW,
of the
Bengal Civil Service, and
WILLIAM ANDERSON,
Lieutenant, 1st Bombay Fusilier Regiment,
Assistants to the Resident at Lahore,
Who being deputed by the Government to
Believe, at his own request,
Diwan Mulraj, Viceroy of Multan,
of the fortress and authority which he held
were attacked and wounded by the Garrison**
(Lines sequence is same as on the monument's plaque)

Societal Scenario

Multan and Bombay (India), once upon a time were parts of Sindh. During the British Raj and for her political expediencies their status was changed. Multan was given to Punjab while Bombay (now Mumbai) went to a state now called Maharashtra. Multan lies between 30°.12' north latitude and 71°.31' east longitude. It is 122.5 meters above sea level. It is situated at a distance of 340 kilometers from Lahore and about 960 kilometers from Karachi. Total area of the Multan district is 3720 square kilometers and comprises four *tahsils* namely Multan Sadar, Multan City, Shujabad and Jalapur Pirwala.

The climate of the district is dry hot in summer and cold in winter. The hottest months are May, June, July and August. The heat and dust of Multan are proverbial. Day temperature in the summer months between May and September is high, but the nights are comparatively cool. The highest day temperature is recorded in the months of May and June. The winter is pleasant. The coldest months are the later half of December and January. The maximum and minimum mean temperatures in summer are 42 and 29 degree centigrade whereas in winter it is 21 and 4.5 degree centigrade respectively.

Wind and dust-storms have been one of the chief characteristics of Multan in olden days. In recent times, however the frequency of these storms has considerably decreased on account of extensive agricultural development in and around the district. The normal annual rainfall is about 186 millimeters most of which falls during monsoons from July to September. Winter rain is rare.

Month-wise Temperature and Precipitation (Approximate)

<u>Month</u>	<u>Mean Temperature (C)</u>		<u>Precipitation (Milimeters)</u>	<u>Relative Humidity</u>
	Maximum	Minimum		
January	21.0	4.5	7.2	62.3
February	23.2	7.6	9.5	56.3
March	28.5	13.4	19.5	51.6

April	35.5	19.5	12.9	40.0
May	40.4	24.4	9.7	33.2
June	42.3	28.6	12.3	39.9
July	39.2	28.6	61.2	56.0
August	38.0	28.0	32.6	59.7
September	37.2	24.9	10.8	56.3
October	34.6	18.2	1.7	51.6
November	34.6	18.2	1.7	51.6
December	22.7	5.5	6.9	66.6
Annual	32.6	17.8	186.8	52.9

The ethnographic composition of Multan district is determined by the fact that it has attracted a large number of immigrants not only from the neighbouring districts but even from far off areas on account of the development which has taken place due to agricultural and industrial developments. Most of the important tribes now inhabiting the district have immigrated and the population has been in a state of constant flux. Ethnologically, the population of Multan district is derived from Semitic and from Indo-Aryan races. But the elements of the two have got so closely intermixed during the past many centuries that it is impossible to find a pure specimen of any of the two races. This infusion of blood is mainly due to successive invasions and influx of people. The district has a variety of tribes and castes. The main tribes are Sayyid, Qureshi, Arain, Kamboh, Pathan, Baloch, Jat and Rajput which have numerous castes and sub-castes.

The Sayyids mostly belong to the more important families the Gilanis (or Jilanis) and the Gardezis. The Sayyids settled at Kotala Saadat in Multan *tahsil* migrated from Kaniguram in Waziristan. There are several families in the neighbourhood of Kehrur called Jabli Sayyids from the Jabal in Arabia. The Sayyids are held in great respect by the people. Closely allied to the Sayyids are the Qureshis, who are confined mainly to the families of Makhdums of Baha' al Haqq and are guardians of the shrine. There are a few Shaikhs, Ansaris and some tribes claiming Arab descent. The Pathan is an important tribe of Multan and their first settlement in the district took place during the reign of Emperor Shahjahan. The Multani Pathans belong mostly to clans of Abdali and Durrani. Besides the indigenous Pathans, there are some *powindahs* also who work as labourers. Of the settled Pathan families, very few speak Pushto and they have no connection with their fellow tribesmen in the Peshawar region. Balochs first came to Multan during the later half of the 15th century. The Balochs are chiefly Rinds and Korais. For all practical purposes, Baloch have lost their original characteristics and become part of the

indigenous Jats through free inter-marriages. Some of the Baloch men still have long hair, and amongst the Rinds the married women wear white clothes only. The Daudputras although claiming a separate origin are commonly looked upon as Baloch. Many families claim to be Mughals but considering the fact that Multan was over-run by Mughal invasions a number of times, there are relatively few families which can show pure Mughal or Turkish origin. The Chughattas and Aibaks are some of the Mughal clans. The Arains of Punjab attribute their origin to Multan, although the Arains of Multan claim that they came from what is now India. The Jat and Rajput are important agricultural tribes in the district. The former is divided into innumerable clans, like Sial, Tammon, Truggar, Wa'in, Bosan, Khokhar, Marral while the latter is divided into Noon, Drig, Langah, Joya Mitru, Khichi, Langrial, Daha and Bucha.

After Independence there has been an influx of Muslim refugees from various parts of India. The immigrants have mainly come from Panipat, Karnal, Rohtak and Hissar districts of India, although a considerable number have come from Amritsar, Jallundur and the former United and Central Provinces of India. These immigrants have settled on lands of non-Muslims throughout the district. Multan district is the home of a few leading Sayyid and Qureshi families whose ancestors played an important role in the spread of Islam in this region.

Gilanis: The first in descent is the family of Hassan Hussaini or Gilani. The ancestor of this family was Hazrat Abdul Qadir Gilani known as Piran-i Pir Shaikh Jahan Bakhsh alias Shaikh Muhammad Ghaus, the 10th in descent from Abdul Qadir migrated from Baghdad to Uch in the time of Timur. His son Musa Pak Shaheed was born there in 952 AH/1535 AD and he was so renowned for his piety that his father, setting aside his eldest son, appointed him his successor. He was killed in a raid in 1593 AD by one Sultan, a Langah. He was first buried at his father's feet at Uch, but in obedience to a vision, his body was subsequently removed, first to the village of Mauza Hatti and afterwards to Multan, where it was finally buried in the present Khangah near the Pak Gate. Ever since the head of the family has taken the title of Makhdam. The descendants of Musa Pak Shaheed are held in great esteem by all sections of people.

Qureshis: The family is descended from Baha'al-Haqq Zakariya, descended from the Quresh tribe. He was born at Kehrur in 566 AH/1149 AD. His great grandson Rukn-i-Alam was also a great saint and both have monumental shrines in the fort of Multan. Their descendents are also held in great esteem and reverence.

Gardezis: The Gardezi Sayyids were once the most wealthy and influential in the district. They are also known as Hussainis from their descent from Hazrat Imam Hussain and Sheikh Muhammad Yousaf a descendant of Sayyid Muhammad Debach,

great - great grandson of the Hadrat Imam Hussain, the grandson of the Prophet Muhammad, peace be upon him.

Khakwanis: The Khakwanis are said to derived their name from Khog or Khok. The first branch of the family to appear in Multan was that of Malik Shah Pal, who with his brothers accompanied Humayun some 450 years ago. This family possessed considerable land in the district prior to the land reforms.

The total population of Multan district was 3,116,851 as enumerated in March 1998 with an intercensal percentage increase of 58.2 since March, 1981 when it was 1,970,075 souls. The average growth rate was 2.7 per cent during this period. The area has population density of 838 persons per square kilometer as against 529 persons observed in 1981 indicating a fast growth rate of the district.

The following table gives population, its intercensal increase and average annual growth rate since 1951:

Population and Intercensal Increase since 1951

Description	1951	1961	1972	1981	1998
Population(in 000's)	725	984	1,506	1,970	3,117
Intercensal Increase (Per cent)	-	35.7	53.0	30.8	58.2
Average Annual Growth Rage	-	3.1	3.7	3.2	2.7

The urban population was 1,314,748 or 42.2 per cent of the total population of the district which grew at an average rate of 2.9 per cent during 1981-98 and had decreased from 3.9 per cent observed during 1972-81.

As emerged from 1998 Census the population of district is predominantly Muslim i.e. 99.12 per cent. The next higher percentage is of Christians with 0.62 points, followed by Ahmadis 0.09 per cent. While other minorities like Hindu (Jati), scheduled castes etc. are very small in number. The population of Muslims is higher in rural areas, 99.40 per cent as compared to their counterparts in urban, 98.72 per cent. Christians are mostly in

urban areas representing 1.01 per cent as compared to just 0.34 percent in rural areas. Similarly Ahmadi are more in urban areas as compared to their proportion in rural areas. The following table gives percentage of population by religion in rural and urban areas in 1998.

Percentage of Population by Religion and Rural/Urban Areas, 1998

Religion	All Areas	Rural	Urban
Muslim	99.12	99.40	98.72
Christian	0.62	0.34	1.01
Hindu (Jati)	0.04	-	0.09
Ahmadi	0.09	0.06	0.12
Others	0.13	0.19	0.06

Siraiki is the predominant language being spoken in the district, representing 60.67 per cent of the population followed by Punjabi spoken 21.64 per cent, Urdu 15.86 per cent and Pushto 0.62 per cent while others speak Sindhi, Balochi, Brahvi, Dari etc. Leaving aside the rural area which is influenced by the local people, the proportion of Siraiki speaking represent 76.28 per cent, Punjabi 14.07 per cent, Urdu 7.99 per cent and Pushto 0.24 per cent. While remaining people speak Sindhi, Balochi, Brahvi, Dari etc. The proportions of people speaking Punjabi, Urdu, Pushto and other languages except Siraiki are more in urban area than in rural areas. The following tables gives detail on percentage of population by mother tongue being spoken in rural and urban areas in 1998.

Percentage of Population by Mother Tongue and Rural/Urban Areas, 1998

Area	Urdu	Punjabi	Sindhi	Pushto	Balochi	Siraiki	Others
All Areas	15.86	21.64	0.07	0.62	0.10	60.67	1.04
Rural	7.99	14.07	0.05	0.24	0.03	76.28	1.34
Urban	26.64	32.01	0.10	1.14	0.19	39.29	0.63

The city houses are nearly all made of burnt brick, and are two or more stories in height; but the walls are narrower and the foundations weaker than in cities like Lahore and Rawalpindi, owing to the small amount of rainfall which they are calculated to withstand. Some of them have underground cellars, which are for protection from the heat; but the fashion of having fans and even air-conditioners is gradually ousting that of

sitting under ground. The newer class of building is more commodious and well ventilated than the old. Houses have larger courtyards and many stories. They are generally surrounded by high walls to ensure privacy for the women, and the *baithak* or male portion of the house is kept separate from that reserved for females. Outsiders are received and entertained in the outer portion, but the female apartments can be entered by no males except those of the family. In a well-to-do establishment the receiving rooms are often well furnished, but this is seldom the case with the inner apartments. Both portions of the house are, as a rule, well kept.

In the villages a few rich zamindars and moneyed people live in brick houses, but the ordinary agriculturist or artizans live in a house with mud walls and a thatched roof. The houses are not, as a rule, clustered together in one village site as in the central Punjab, but are scattered over the village land and grouped round the more important wells. Where there is a group of houses the drinking water of the village is obtained from wells. The houses in a hamlet or village are not built as closely together as in the upper Punjab. It is unusual to surround a courtyard with walls, and, if privacy is required, a screen of reed-thatch is all that is used. The houses themselves-especially those of the artizans are usually kept pretty clean, but the courtyard is not attended to in this respect. The courtyard generally contains a tree or two, and the cattle are generally kept in separate byres (*bhana*, *dhara*). The houses of a peasant consist of one room of a rectangular shape.; the shorter pair of walls points up into a gable; the commoner classes of wood (*karin* or *jal*) are used for the roof tree; there are no windows and only one door; and in the middle of the floor is a hole, where in winter the fire is lit, round which the family clusters for warmth. In summer the *zamindars*, rich and poor, arm themselves with hand fans; and sit outside each house, especially in tracts near the river, it is common to find a *mannha*, or raised platform, on which the whole family, male and female, sleeps together at night.

The common word for a house in this district is *jhugga*. If it has a flat roof it is known as a *makan*, and if it is of two stories it is a *mari*. Any house with a roof of thatch is known as *salh*, and a shelter without walls as *chappri*.

The furniture in a city house is very much like what is customary in the central Punjab, and many of the more advanced house-holders, both in the city and among the richer zamindars, have chairs and tables after the European fashion, and use table cloths, plates, glasses, *et al.* for their meals. In the ordinary peasant's home, the catalogue of furniture is not a large one, and there are very few of the fancy articles and ornaments that are found in villages. The bed - which is used of course as a chair also - is the most important article, and more care is taken of it than of the bed-clothing. The latter in summer consists either of nothing at all or a palm mat (*parchh*, *phuri*, *traddi*) of the

coarsest description; the more fastidious zamindars substituting a *khes*. In the winter there is added to this the sawwar (*leph, khindi*) or rough homespun cotton quilt, which takes the place of the ordinary city *razai* (quilt). Besides the bed and its appurtenances, the country cottage contains a few reed baskets of various shapes, some mats and fans of date leaves, a cradle for the baby, and some spinning and churning apparatus for the women. There are also some large mud bins (*kalhotas*) for storing grain, and the cooking utensils of the family. Outside there will often be a swing. Almost always there is a *gharwanji* or four-legged wooden stand for the earthen pots, and a *nahila* or branched rack on which the pots are hung, face downwards. If the owner keeps fowls, he has a little earthen fowl-house, known as *khuddi*, and a *tinga* or roosting pole in the immediate neighbourhood. The *bhusa* (fodder) is also stored near the house in wattled stacks known as *pallas*.

In all houses the cooking utensils form an important part of the equipment. Among the poorer classes and in the villages, earthenware largely takes the place of metal. The ordinary apparatus consists of the following, viz., a cooking pot (*majhola, deg, degeha, degehi*, according to size, and *kunali* if of earthenware), a large open boiling pan (*karhai*), and a parching pan (*chattri or dangi*), a flattish vessel for holding liquids (*katora or channa* of smaller *katori or mungri*, if covered, *dhakwan*), a deeper vessel with a neck to it (*tamalu, or, if provided with a spout, wadna or karwa*) several large plates (*fas* or *fas/a*, or, if with no rim, *khanucha*), smaller plates (*thal, thali or rakabi*), a spoon or two (*karchhi* if large, *chamcha* if small, and, *do'i* if made of wood), a large iron stirrer (*kafgir*), a pestle and mortar (*ukhli mohla*), some knives (*chhura, kati or chhuri* according to size) and a baking iron-plate (*tawwa, loh*). The vessel known as a *lota* in the Punjab proper is here called a *tamalu*. An earthen vessel called a *dohwa* is always used to milk cows into; but the milk is stored or carried in *valtohas, valtohis, gadwa, gadwi* and *gagirs*, which are similar vessels made generally of brass.

In the villages the cooking is often carried on during the whole summer by the *macchi* women at a large public *tanur* (also *tandoor* or *tandoori*) or oven; in the cold weather each family does its own cooking. The food is generally eaten by all the members of a family together, all of them sitting round a large earthen plate or a cloth (*dastarkhwan*) spread on the ground.

An iron bucket or *dol* as well as the brass *gaagir* is used for drawing water from wells. The use of *mashaks* (leather pouches) was common once upon a time in towns, especially by servants of respectable families whose women were unable to carry water. This is no longer in vogue. In villages water is always carried by women in *gharras* (earthen pitchers).

The staple food of the people consists of the *kharif* grains, the pulses, wheat and rice. The *kharif* grains, generally speaking, are sown in July and harvested in October; the pulses and wheat are sown in November and December and harvested in April. The proportion of wheat to inferior grains eaten depends very much on the means of the family: well-to-do people only eat wheat. Rice is very little eaten in this district except at festivals, the rice grown locally is poor, and good rice for eating has to be imported from Narowal, Muridke, Gujranwala and Sialkot.

Meat is eaten generally but its consumption is more on occasion of rejoicing or by way of hospitality. The ordinary dish is goat; mutton and fowls being far less commonly eaten.

The use of *gur* (Jaggery) and spices of various kinds is not unusual, but it is more common in towns than outside, ghee (butter oil) is much more commonly used in the towns than in the villages. Sweetmeats and sweet cakes are much sought after in towns, but to the ordinary labourer or peasant they represent a height of luxury to which he does not often attain. Multan, of late has become well-known for producing various kinds of *halwaas* including *halwa badaam* (of almonds), *halwa akhrot* (of walnut), *sohan halwa* and *revāri*. *Laddu*, *pera*, *barfi*, *bhalu-shahi* are some other popular sweetmeats.

The ordinary drink is water, soft beverages and butter-milk (*lassi*). Milk comes in for sale in Multan city from the nearer villages. The favorite milk in the city is buffalo's milk. The camel's milk is also drunk. The drinking of tea and coffee is also on the increase. For breakfasts *lassi* has been replaced by *halwa puri*, *dahi* (yogurt) and even *pa'ay* and *nihari*.

The usual plan for grown-up person in the district is to dine once about midday, and again soon after dark. The peasants are, however, very irregular in their hours, and, if necessary, go without their morning meal altogether, without feeling the worse for it. In the ploughing season they often take a small repast *tukkar*, *kassa* and *lassi* in the early morning.

Nearly every male, as soon as he can manage a *huqqa*, smokes tobacco. Smoking among women is, however, rare, except in the lower castes and in villages. The ordinary tobaccos of the district, especially those with a special name, such as are grown in the Tulamba and Luddan tracts, are considered good smoking; and it is only a minority who prefer the more biting weed of Afghanistan. Cigars and cigarettes are affected by a few somokers in Multan, and by some of the officials outside; but the most popular form of smoking is by the *huqqa*.

The ordinary male wears a *patka* or *pug* or turban on his head, and sometimes a *kulla* or cap inside. In the cold weather a wadded cap coming over the ears (called a *kannewali topi*) is commonly worn. The turban is tied in different ways. Its size according to its owner's taste, and his idea of his own importance: some of the Sayyids indulge in the most monstrous specimens. Turbans on the Bahawalpur border are larger than elsewhere. Quaid-i-Azam cap has also become popular ever since Independence.

The fashion of dress worn has become much more uniform and local or tribal peculiarities have disappeared. The Baloches, for instance, no longer dress like their tribesmen and the greater number of the Pathans have discarded the shalwar or wide baggy trousers of their ancestors. The normal costume in the district consists of a waistcloth, a coat of some kind, and a plaid worn over the shoulder. The waistcloth (*majhla* or *manjhla*) is generally white or blue: it is not uncommon to wear the voluminous trousers known as *shalwar* or *paijama*. Over the body it is usual to wear a *chola* or *kurta*; both are short coats, but the latter is closed by buttons, and the former by a loop: the latter is still in most places somewhat of an innovation. The long narrow wasted coat, known as *jama*, has been abandoned in favour of the *kurta* or *chola*, but its place is sometimes taken by the *angarakha*, a tunic fitted with strings instead of buttons. The *angarakha* is looked as a more respectable dress than the *kurta*. Over all the other clothes is thrown, in the form of a plaid, the *chadar* of cotton: among the richer sort the plaid is a *lungi* or *khes* of better material: among the poorer it is often a coarse blanket, known as *bhagal* or *lugar*. Some add a *rumal* or large handkerchief of *khaddar* (coarse country cloth), which is worn hanging loose on the shoulder.

The women's dress consists of three parts, corresponding to the three items above described. Round the waist and legs are worn *suthans* (paijamas) or petticoats (*ghaggra*), the former being found mainly in the town. On the body is worn the short jacket, called *kurti* or *choli*, or a longer jacket, known as *kurta* or *chola*, often coloured in broad stripes of green, yellow and always fitted with very short sleeves. Over the jacket and over the head is worn the *chadar* or *bhochhan*, which is generally of white or red cloth. This head covering is sometimes dispensed with by the poorer castes, and is almost always discarded by all castes when indoors. The parda when in public wear the long enveloping cloak, known as the *burqa*: but the *burqa* is not so commonly seen these days, it has been replaced by large *chadar*.

Among Balochs and Daudpotras the hair is allowed to hang over the shoulder. A common custom is to shave a rectangular space on the crown of the head; and officials or students often keep the hair quite short. Among women the hair is not usually cut; it is customary, for a girl's hair to be plaited up to marriage. In the northern parts of the district the women sometimes wear the hair plaited and knotted on the top of the head.

Men seldom wear ornaments: very few have bracelets or earrings, finger-rings are common but the custom of men wearing ornaments is not there. Women keep their ornaments for special occasions. The usual complement of ornaments consists of earrings (*murkian*, *walian*, *jhumki*, *tukma*), nose-rings (*nath*) or nose studs (*laung*), necklaces (*katmala* or *hassi*), armlets (*bazuband*, *tad*), bracelets (*chura*, *pourchi*, *kangan*), plaques (*takhtis*), finger-rings (*challe*, *mundrian*), thumb-rings (*arsis*) and anklets (*karian*, *anwatian*, *lachhe*). The ornaments are said to differ very little from those worn in the upper Punjab: but the solid anklets (*karian*) are said to be more common in Multan, and the chain anklets (*lachhe*) in the Punjab.

During pregnancy a mother also observes the custom of *kanji*. From the fifth to the seventh month she neglects her appearance, omits to use henna, to cut her nails, to wear new clothes. In the seventh month she calls in her friends and relations and gives a feast, at which the *nai's* wife sings, *doras* or couplets. The woman is then washed and her forehead marked with sandal, after which she resumes her ordinary habits.

Soon after birth the child is washed by the *da'i* (midwife) and the *mulla* (religious leader) or *qazi* is at once called to whisper the *adhaan* in the child's ear. If the *qazi* is not available then the duty is performed by some other elderly man. The *da'i* then proceeds to inform the neighbours, and receives congratulatory presents from each. The brotherhood are on the same day presented with a concoction of *zira* (cumin) and sugar cooked in ghee, which is known as *phalzira*, and for some fifteen to twenty days there are rejoicings, with singing and dancing, up to midnight. On the third day the child's name is chosen; this is generally done on the advice of the *mulla* but sometimes the Qur'an is opened at random, and the first letter of the page is taken to intimate the first letter of the name to be adopted. On the sixth day (known as the *satthi*) the brotherhood is fed with milk and rice, with white sugar in it, and then the child's hand is washed in milk which is afterwards thrown away on some high spot of ground. This practice is gradually giving way to saner customs. Thereafter comes the ceremony of *aqiqa* and *jhand utarna* i.e., shaving the child's head: on which occasion two goats are slaughtered in the name of Allah if the child is a boy and one goat if it is a girl. When the child's head has been shaved, a present is sent to the *na'i*. At birth there is generally an attendance of bards (*bhaands*), eunuchs (*khusras*), and *fakirs* of all sorts, who duly receive presents from the family. There is no fixed rule as to the date for circumcision (*khatna*): some families have it done on the second or third day, while others put it off to the fifth or sixth year. The operator is always a *pirahin* or follower of Sakhi Sarwar.

Like several rituals attached to the birth, the demise and burial has its rites too. After death a man's clothes are removed by the *mulla*; and woman's clothes by the *mulla's* wife; and the corpse is washed and scented and then wrapped in a winding sheet.

The body is laid on a charpoy and covered. It is then carried out towards the cemetery. When the funeral prayer has been said the bulk of the people disperse the near relations only proceeding to the cemetery. Before the burial the mulla conducts *namaaz-i janaza*. On the third day comes the *qul* or Qur'an *khwani*, that is to say the whole of the Qur'an is recited in presence of all the near relations by a number of men and women who undertake separate parts, all reciting at one time. On the *chehlum* or *chaliswaan* on fortieth day cooked food is distributed to the relations and *mullas*. The *mullas* are treated similarly on the occasion of Muharram and Shab-i -Barat. During the forty days the women *gather* for lamentation every Thursday.

Betrothal (*mangna*) takes place at any age. Very often a boy or young man becomes betrothed to some girl of the neighbourhood, not infrequently to a first cousin. The selection being made either by the parents, or, if the youth is grown up, by the youth himself. The girl, too, has a greater say in the matter and very often she has a very fair acquaintance (not a love affair or courtship) with her future husband before marriage. Instances of girls refusing to marry the husbands selected for them are not uncommon. If there is no one suitable in the neighbourhood, some common friend is got by the boy's relations to arrange a betrothal with a suitable family, and the family, after making the necessary enquiries, send word that they agree. An auspicious day having then been fixed, the boy's male relations, and sometimes the female relations also, come in a body to the girl's family. Here they are fed with *patasa* and rice and sometimes with milk and fruits also. The prayer of blessing (*fatihah-i khair*) may God preserve this connection and may the bridegroom and bride prosper is then pronounced, and clothes and jewellery are put on to the girl. Poor people content themselves with putting on a ring, or a bracelet only; others give more numerous and more valuable gifts on this occasion. During the period of betrothal small presents of fruit are sent by the boy's relations to those of the girl every year at the Eids.

The betrothed girl is known as the *kwar*, and the boy as the *ghot*. Both of them are also known as *mangaiter* (fiance') of each other. When the time comes the parties arrange for a suitable date for the wedding, and the relations on both sides are informed. Some ten days before marriage the ceremony of 'unplaiting the braids' (*'mendhi kholna'*) takes place. Some days before the marriage the bride is kept in-doors and is rubbed by the *nain* or barber woman with a cosmetic called *watu*; this ceremony is known as *mangan*. On the night of the marriage, or a day or two before, both bride and bridegroom are marked with henna by the *mirasan*. On the marriage night the procession and (*barat*) starts, composed of men, women children. A crown of flowers *sehra* is put on the bridegroom's head. When the procession reaches the bride's house fireworks are let off, and the bride's women-folk throw flowers at the men in the in the *baratis*. Then follows the answer of acknowledgment (*ijab-qabool*) which constitutes the marriage or *nikah*.

The girl is inside the house, while the bridegroom sits outside with his two witnesses and his *vakil* (intermediary). The *vakil* going to the girl asks her if she accepts the bridegroom for her husband, and her answer is communicated to the *qazi*. Then the *vakil* asks the bridegroom if he accepts the bride for his wife, and when he accepts the parties are congratulated. The *haqq mehr* or dower is also fixed and the *khutba* is recited.

When the service has been read (*nikah khwani*) sweets, generally dried dates (*chhwaray*) and *makhaanay* (balls of sugar) are distributed. The bride is then taken to her husband's house in a palanquin or a limousine.

There used to be another custom in Multan which no longer prevails now. It was known as *sir-mel*, or the joining of heads. Either at the marriage or a few days after, the *nain* and *mirasan*, singing together, used to take the bride and bridegroom into a closed room, where they placed the bride's hand in that of the bridegroom and left them alone. The marriage was not considered complete until this ceremony had been gone through.

The authority of woman in the household, among both rich and poor, is very extensive; and most of the money transactions pass through her hands. It is she who decides what the family shall eat and how much the husband shall spend.

The marriages, too, are mainly settled by her, and the men have merely to consent. The fact that the women grind corn and cook food with their own hands, even in the most respectable families, does not in the least militate against their superiority in household matters, such duties being looked upon as proper accomplishments for women of all classes. Many a young man, too, separates from his parents and lives in a separate house at the instigation of his wife. And in most walks of life a Multani finds that *hukm-i jour bih* as *hukm Khuda* '(obey the order of the wife than the order of God).

Games and Amusements



Fig. 134:

Once upon a time games and sports of very rustic nature were the main source of entertainment in Multan and its environs. After Independence in 1947, however when Pakistan's Cricket Team defeated a Common Wealth Cricket Team in 1952, Pakistan scored headlines in the world of sports. Then in 1954 a touring Pakistani Cricket Team defeated England at the Oval, London by 17 runs and levelled the series. That was indeed a great achievement. Thereafter cricket became a craze in the country. Multan has produced cricketers of international fame and it was city's interest in cricket that a cricket stadium was built at the famous mound called the Qila or Qasim Bagh. Likewise, when Pakistan won the gold medal in hockey in World Olympics hockey too gained tremendous boost. Beside cricket and hockey, football, volleyball, tennis and table-tennis have also become popular. At the same time in city and in villages surrounding the city, centuries old games and amusements also remain in vogue. Girls in villages and in city still love to play with dolls. Swing (*peeheeng*) is popular too and young girls particularly love it during the monsoon. Hop-scotch is another popular game. This is called *kiri-kara*.

Girls also amuse themselves with tossing up five bits of broken pottery off the back of the hand and recovering them again in the palm (*fitian*), and they take each other's hands and whirl 'round the mulberry bush' (*chak chingal*). Boys play a kind of marbles (*chidda*) and also especially at night a variety of hide- and-seek (*akh di lukri* or *lukkan-chappan*). There is also a game, like fox and geese, which is played with bricks or potsherds on squares drawn with the finger in the dust: this game is known as 'The Lion and the Goat' (*shinh-bakri*). There is also tip-cat or *gili-danda*. Both boys and men are excited over kite-flying (*guddi bazi* or *patang-bazi*), but not so much as in the Lahore; and amuse themselves in the hot weather by diving into water and swimming about; and

boys amuse themselves by splashing water about in a game called *dhi dhi*. Every male in the district can swim, owing to the constant bathing in canals and watercourses, as well as in the river. Men also amuse themselves, especially at fairs and festivals, by a kind of prisoners' base (*pir kaudi* or *kaudi-kabaddi*) another kind is known as *doda*, or by a slow dance with clapping of hands round a tom-tom (*Jhumar*), or by playing flutes, *ik-tara* and singing songs. There is also a game known as *tallian*, where one man presses his palm on the ground, and others try to pull away his hand from off the ground. At many of the fairs there is a rough kind of horse-racing (distance two to three hundred meters as a rule), and at a few places there is tent-pegging: but this latter is not at all a popular form of sport. There is a certain amount of cock and quail fighting; also ram-fights, which are said to be patronized mainly by *dhobis*, *butchers*, *indigo-dyers*, and so forth. Many of the idle and wealthier class, especially the Pathans, go in for pigeon-flying (*kabutar bazi*), the object being to join your flock with your adversary's and then to seduce as many as possible of your adversary's pigeons to your own roost. Wrestling by professionals for gate-money is also common, and the wrestling provided at the Sher Shah fair was always a hallmark of entertainment. Wrestling is also carried on by young men throughout the district as a diversion of an evening, and some also exercise themselves with clubs (*munglian*). In the city, chess (*shatranj*) and *chaupat* are common pastimes, and so are playing cards (*taash*): there are of course numerous varieties of *taash*.

The fairs are mostly in connection with some shrine, and there are very few shrines of any importance to which some kind of fair is not attached. The guardians of the shrine generally receive some small offerings in cash or kind, but in most cases, they also give out food. In some other cases the *zamindars* who own the land, or have influence in the neighbourhood, take a contribution either from the people at the fair or from the shopkeepers whom they allow to trade there. At Makhdum Rashid the well, which is closed for the rest of the year, is opened, and the water, which has an elixer-like effect, is drunk by the people. At Jalalpur Pirwala devils are cast out of women. At Rappar, during the Muharram the people pass through two small doors in a small domed building, somewhat after the manner of the fair at Pakpattan; and the building is known as *Bihisht* (Paradise). Other fairs, too, have their own peculiarities. Besides the fairs specially attached to shrines there are the ordinary seasonal fairs. The Baisakhi fair is celebrated with some circumstance. There are great gatherings at both the Eids and the prayers at the Eidgah in Multan are very numerous attended on the occasion of the Eid al-Fitr and Eid al-Azha.

The fairs are chiefly for amusement and the amusement is in the form of swings, merry-go-rounds, prisoners' base, juggling, wrestling, etc. At some of the fairs there is horse-racing, camel-racing and tent-pegging; and at the bigger ones there is dancing by professional male dancers. At almost every fair, also, there are booths, where ordinary pedlars wares and cloth are for sale, together with sweetmeats of various kinds. There are several cattle fairs too.

European Travellers in Multan

Multan was from time to time visited by European travellers, and it will be of some interest to read their descriptions produced verbatim:

Still and Crowther, who were here on 22 May, 1614, say that Multan is a great and ancient city within three course (*kos*) of Indus, but poore; for which cause they detain the caravans there divers days, eight, ten or twelve to benefit the citie.

De Laet's description his compilation is as follows: - *'Muttan provincia amplissima est et imprimis certilis et mercimoniis valde opportuna, ob tria flumina quae illam rigant, et hand longe a metropoli confluunt. Metropolis illius est Muithan, sive Moitan, quae distat a regia Urbe Lohore centum at viginti cosas, per illam iter est mercatoribus, que persia per Kandahar in provincias Indiae descendunt. Iria ista flumina sunt Ravee, Bahat sive Behat, et denique Sind sive Indus, quae reapido cursu hanc provinciam secant. Precipane hujus provinciae merces sunt saccharum, quod magna copia secundo flumine Indo versus Tattam navibus deportatur; atque adeo adversus Lahorem. Item gallae et opium, sulfur quoque et magna copia pannorum lineorum et gossypinorum; plurimi denique hie aluntur cameli, et indastria incolarum in arcubus conficiendis imprimis celebratur.*

Tavernier in his *Travels* gives the following description of the place:- *'Multan est une ville on Il se fait quantlte de toiles et on les transportoit toutes a Tata avant que les sables eussent gate l'embouchure de la riviere: mais depuis que la passage a este ferme pour les grands vaisseaux on les poste a Agra, et d' Agra a Surate, de meme qu 'une partie des marchandises qui se font a Labor. Comme cette voiture est fort chere il va maintenant peu de marchands faire des empletes tant a Multan qu' a Labor, et meme plusieurs ouvriers ont deserte, ce qui fait que les revenus du Roy sont aussi beaucoup diminuez en ces Provinces. Multan est le lieu ou sortent tous les Banianes qui viennent negocier dans la Perse, ou ils font le meme metier des Ms comme j 'ay dit aillieurs, et l'encherissent sur eux par leurs usures.*

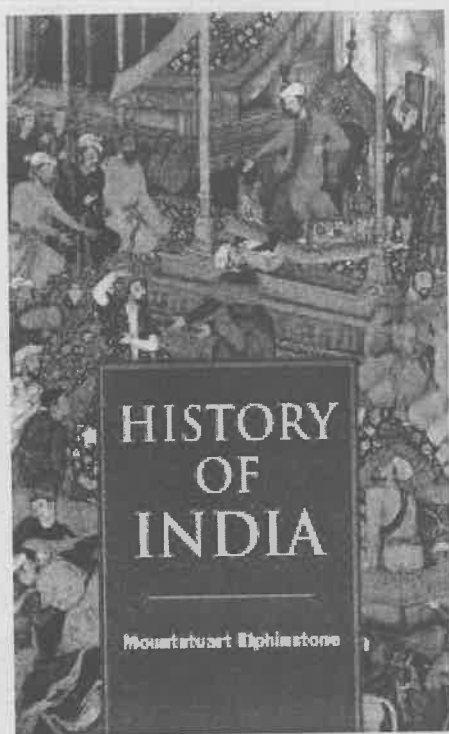
Ils ont une toy particuliere qui leur permet en certains jours de l'annee de manger des poules, et de ne prendre qu 'une femme entre deux on trois freres don't l'aine est cense le pere des enfanse. Il sort encore de cette ville - la quantite de balandins et de balandines qui s'epandent en divers lieux de la Perse'. (All spelling errors are retained).

Thevenot in his *Travels* describes Multan as follows: Multan is watered with many rivers that make it fertile. The capital town, which is also called Multan, was heretofore a place of very great trade, because it is not far from the river Indus; but seeing at present vessels cannot go up so far, because the channel of that river is spoilt in some places, and the mouth of it full of shelves, the traffick is much lessened, by reason that the charge of land carriage is too great: However, the province yields plenty of cotton, of which vast numbers of cloaths (*sic*) are made. It also yields Sugar, opium, brimstone galls and store of camels, which are transported into Persia by Ghazna or Candahar or into the Indies themselves by Lahore; but whereas the commodities went heretofore down the Indus at small charges, to Tatta, where the merchants, of several countries came and bought them up, they must now be carried by land as far as Surrat, if they expect a considerable price for them.

'The town of Multan furnishes Hindustan with the finest Bows that, are to be seen in it. The commanders and officers of Multan and towns around it are Mussulmans; and by consequence, it may be said that most of the inhabitants are to the same religion: But it contains a great many (Hindu) *Banias* also, for Multan is their chief rendezvous for trading into Persia, where they do what the Jews do in other places; but they are far more cunning for nothing escapes them and they let slip no occasions of getting the penny, however small it be.....The richest merchants of the Indies are of them and such I have met in all places where I have been in that country. They are commonly very jealous of their wives, who at Multan are fairer than the men.

'At Multan there is another sort of Gentiles whom they call Catry (*Khatri*). That town is properly their country, and from thence they spread all over the Indies; both the two have in Multan a Pagod (?) of great consideration because of the affluence of people that come there to perform their devotion after their way; and from all places of Multan, Lahore and other countries they come thither in pilgrimage. I know not the name of the idol that is worshipped there; the face is black, and it is cloathed in red leather; it hath two pearls in place of eyes; and the emir or governor of the country takes the offerings that are presented to it to conclude, the town of Multan is but of small extent for a capital, but it is pretty well fortified; and is very considerable to the Mogul, when the Persians are masters of Candahar as they are at present.

'What the Great Mogol receives yearly from this Province amounts to seventeen million five hundred thousand livres.'



Elphinstone, who arrived here with his Kabul mission on the 11th December 1808, writes: - 'The city of Multan stands about four miles from the left bank of the Chenab or Acesines. It is above four miles and a half in circumference. It is surrounded with a high wall, between forty and fifty feet high, with towers at regular distances. It has also a citadel on a rising ground and several fine tombs, especially two with very high cupolas, ornamented with the painted and glazed tiles. The tombs are seen from a great distance all round the town. Multan is famous for its silks, and for a sort of carpet, much inferior to those of Persia. The country immediately round the city was very pleasing, fertile, well cultivated, and well watered from wells. The produce was wheat, millet, cotton, turnips, carrots, and indigo. The trees were chiefly *neem* and date, with here and there a *peepal* tree.

Fig. 135:

Masson, who was here twice in about 1827 A.D., writes. 'It cannot be less than three miles in circumference and is walled in. Its bazars are large, but inconveniently narrow. The citadel, if not a place of extreme strength, is one on which more attention seems to have been bestowed than is usual, and is more regular than any fortress I have seen, not constructed by European engineers. It is well secured by a deep trench, neatly faced with masonry; and the defences of the gateway, which is approached by a drawbridge, are rather elaborate. The casualties of the siege it endured have not been made good by the Sikhs, consequently it has garrison, a weak party of soldiers being merely stationed as guards at the entrance. Within the citadel are the only buildings of the city worth seeing - the battered palace of the late Khan and the Mahomedan shrine of Bahawal Hak. The latter, with its lofty gumat (*gunbad*) or cupola, is the principal ornament of the place.'

'Multan is said to have decreased in trade since it fell into the hands of the Sikhs, yet its bazars continued well and reasonably supplied with all articles of traffic and consumption. There are still numerous bankers, and manufacturers of silk and cotton goods. Its fabrics of shawls and *lungis* are deservedly esteemed, and its brocades and

tissues compete with those of Bahawalpur. It still supplies a portion of its fabrics to the Lohani merchants of Afghanistan, and has an extensive foreign trade with the regions west of the Indus.'

'The ruins around the city spread over a large area and there is an amazing number of old Musalman graves, tombs, masjids and shrines; and, as all of them are held sacred, they would seem to justify the popular belief that one lakh or one hundred thousand saints lie interred within the hallowed vicinity. Many of these are substantial edifices, and, if not held to establish the saintly pretensions of the city, may be accepted as testimonies of its prosperity under the sway of the Mahomedan dynasties of India. North of the city is the magnificent and well-preserved shrine of Shams Tabrizi.....The gardens of Multan are abundant and well stocked with fruit trees, as mangos, oranges, citrons, limes, etc. Its date groves also yield much fruit, and vegetables are grown in great plenty. The inundations of the Ravi (this refers doubtless to the Chenab) extend to the city, but it is three miles distant, and has what is called a *bunder*, or port, in this instance expressive of a boat station, whence there is communication with the Indus, and, consequently, with the sea.'

The area enclosed within the walls being compactly built over, the city may be supposed to contain not less than eight or nine thousand houses, or from forty to forty-five thousand souls. At present a Brahman, Soband Mal, resides at Multan as governor for Ranjit Singh, with the title of *Subahdar*; and his jurisdiction is extensive, comprising the southern parts of the Sikh kingdom from the Satluj to the Indus. He has at his command a force of eight hundred Sikhs, under Gandar Singh, besides the governors sprinkled over the country. He is a popular ruler; and many anecdotes are related of his liberality and indulgence, even on matters connected with religion. The Sikh authority over the conquered provinces held by the *Subahdar* being firmly established, the administration is mild, owing partly, perhaps, to his personal character: and two Sikhs are located at every village and hamlet on the part of the government. The peasantry makes over a third of the produce of their lands; neither do they complain.'

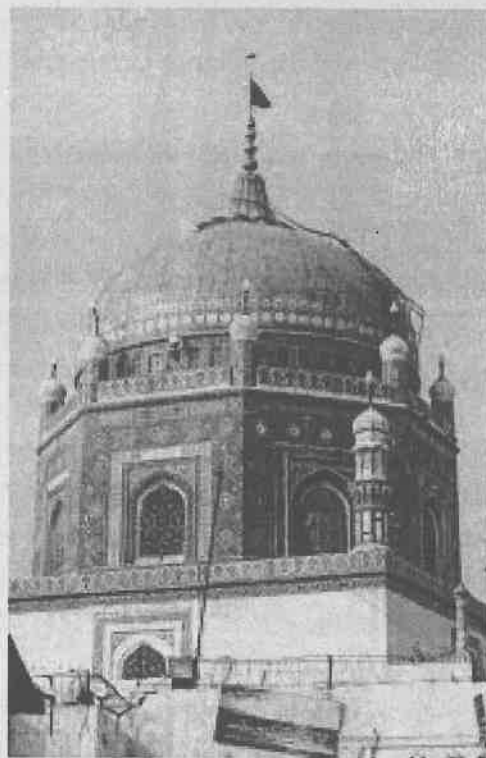


Fig. 136: *Dome of the Tomb of Shah Shams Tabrizi.*

Masson again halted at Multan on his way back from Lahore to Sindh, halting 'near the ziarat of Shams Tabrizi.'

Multan was visited on the 15th June 1831, by Lieutenant Alexander Burnes, who gives the following account of his visit *'On the 15th we came in sight of the domes of Multan, which look well at a distance; and alighted in the evening at the Hoozooree Bagh, a spacious garden enclosed by a thin wall of mud, a mile distant from the city. The ground is laid out in the usual native style: two spacious walks cross each other at right angles, and are shaded by large fruit trees of the richest foliage. In a bungalow at the end of one of these walks, we took up our quarters, and were received by the authorities of the city in the same hospitable manner as at Shoojuabad. They brought a purse of 2,500 rupees, with 100 vessels of sweetmeats, and an abundant supply of fruit; we felt happy and gratified at the change of scene and civilities of the people.'*

The inhabitants of Multan are chiefly weavers and dyers of cloth. The silk manufacture of Multan is "kais" (khes), and may be had of all colours, and from the value of 20 to 120 rupees per piece; it is less delicate in texture than the "loongees" of Bahawalpur. Ranjit Singh has with much propriety encouraged this manufacture since he captured the city; and by giving no other cloths at his court, has greatly increased their consumption; they are worn as sashes and scarfs by all the Seik (Sikh) Sardars. They are also exported to Khorasan and India, and the duties levied are moderate. To the latter country, the route by Jaysulmeer and Becaneer is chosen in preference to that by Sindh, from the trade being on a more equitable footing. The trade of Multan is much the same as at Bhawalpoor, but is on a larger scale, for it has forty shroffs (moneychangers), chiefly natives of Shikarpoor. The tombs of Multan are celebrated: one of them, that of Bawulhuq, who flourished upwards of 500 years ago, and was a contemporary of Sadee, the Persian poet, and is considered very holy; but its architecture is surpassed by that of his grandson, Rookn-i-Allum, who reposes under a massy dome sixty feet in height, which was erected in the year 1323 by the Emperor Tooghluck as his own tomb. Its foundation stands on higher ground than the summit of the fort wall; there is also a Hindoo temple of high antiquity, called Pyladpooree.

The fortress of Multan merits a more particular description; it stands on a mound of earth, and is an irregular figure of six sides, the longest of which, towards the north-west, extends for about 400 yards. The wall has upwards of thirty towers, and is substantially built of burnt brick, to the height of forty feet outside; but in the interior the space between the ground and its summit does not exceed four or five feet, and the foundations of some of the buildings overtop the wall, and are to be seen from the plain below. The interior is filled with houses, and till its capture by the Seiks in 1818 was peopled; but the inhabitants are not now permitted to enter, and a few mosques and

cupolas, more substantially built than the other houses, along remain among the ruins. The fortress of Multan has no ditch: the nature of the country will not admit of one being constructed; and Ranjit Singh has hitherto expended great sums without effect. The inundation of the Chenab, and its canals together with rain, render the vicinity of Multan a marsh, even in the hot weather, and before the swell of the river has properly set in the waters of last year remain. The walls of the fortress are - protected in two places by dams of earth. The modern fort of Multan was built on the site of the old city by Moorad Bakhsh, the son of Shah Jehan, about the year 1640, and it subsequently formed the jagheer of that prince's brothers, the unfortunate Dara Shikoh and the renowned Aurungzebe. The Afghans seized it in the time of Ahmad Shāh, and the Seiks wrested it from the Afghans, after many struggles, in 1818. The conduct of its governor during the siege deserves mention. When called on to surrender the keys, and offered considerate treatment, he sent for reply that they would be found in his heart, but he would never yield to an infidel; he perished bravely in the breach. His name, Moozuffur Khan, is now revered as a saint, and his tomb is placed in one of the holiest sanctuaries of Multan. The Seiks threw down the walls of the fort in many places, but they have since been thoroughly renewed or repaired; they are about six feet thick, and could be easily breached from the mounds that have been left in baking the bricks, which are within cannon range of the walls.

The climate of Multan differs from that of the countries lower down the Indus; showers of rain are common at all seasons, and yet the dust is intolerable. For nine successive evenings we had a tornado of it from the westward, with lightning and distant thunder. Such storms are said to be frequent; they appear to set in from the Sooliman mountain, between which and the Indus the sand or dust is raised. The heat and dust of Multan have grown into a proverb, to which have been added, not unmeritedly, the prevalence of beggars, and the number of the tombs, in the following Persian couplet-

*"Chuhar cheez hust, toohfujat-i-Multan,
Gird, gada, gurma wa goristan."
(Couplet is produced verbatim)'*

From the 6th to the 16th April, 1836, the traveller Vigne visited Multan, being entertained in the Bagh Begi, near the present city railway station. 'Upon my arrival in Multan', he writes, 'I was domiciled in a Bara dari (Baradari), or summer house, in the Bhagh-i-Begi, made by the Nawab Surfuras (Sarfraz) Khan, about thirty years ago; it was cool, well-shaded with orange trees, and laid out in the usual manner with reservoirs and fountains. The walks, intersecting each other at right angles, were raised above the parterres and flower-beds, that they might be dry when the latter are covered with water. There are numerous gardens in the environs of Multan, often formed around the shrine of some Mussulman faquir; and no man will quarrel with the fanaticism which has procured

him shade and shelter in the climate of India. In the Hazuri Bagh, or the garden of the Presence, on the north side of the fort, I saw a large tree, the Mowul-Siri, grown, as they told me, from a cutting, which was originally brought from Mecca; but I do not vouch for the truth of the story. The principal shrine is that of the Faquir Shums-i-Tabriz.

'Multan supposed to be the capital of the Malli, of Alexander's historians, is a dusty and slovenly-looking city, containing about forty-five thousand inhabitants. The streets are narrow and the houses are two, three and four stories high; flat-roofed of course, and built of sun-burnt brick, with a washing of mud over them. The city wall, about five and thirty feet high, is of the same material, but in a decayed state. Around Multan, in various directions, are numerous hollow ways of no depth, connected by a short cut or hole through the bank when necessary. In the hot weather these are filled by means of a deep canal which communicates with the river Chenab. The fort was built by Buran Bey (?), the son of the Emperor Jehan Guire (Jahangir) upon a mound that rises in the north part of the city, of which it occupies a considerable portion: the city is about three miles in circumference.'

'There are four gates, one of which is closed up by the order of the Maharajah Ranjit Singh. The walls of the fort, which in some places are sixty feet in height, with bastions at intervals of about seventy yards, are in good repair, but mounted with a total of only six or seven ill-cast native guns. They have been surrounded by a ditch, in many places entirely destroyed. In the interior of the fort is the shrine of Nar Singhpureo, a Hindoo saint, and two lofty and spacious buildings erected over the tombs of two Mussulman saints of great celebrity - Bhawul-Huk and Shah Allum. The ground plan of one is an octagon with a diagonal of about eighteen yards, and buttresses at the angles. The lower part of the building is surmounted with another octagon and a dome rising to the height of a hundred feet. The whole of the outside is tastefully ornamented with coloured tiles, chiefly blue, in imitation of those of China. They were originally used in ornamenting the public buildings of Multan, and were made there; but there is now no other manufactory of them nearer than Delhi. Ranjit Singh's cannon appears to have told with great effect upon the roofs of the principal mosques. Most of the buildings of the fort were destroyed after the capture of the city, with the exception of these shrines and the house of Mozuffer Khan, which stands on the most elevated part of it and commands an extensive view. This brave man, the last independent Nawab of Multan, lies buried in the vestibule of Bhawul-Huk. For twelve years he resolutely opposed the inroads of the Sikhs; but the fort was at last taken in the year one thousand eight hundred and eighteen by Kurruk (Kharrak) Singh, the only son of Runjit, and present ruler of the Punjab. Mozuffer Khan fought in person at the Kederi gate of the fort, and at last fell mortally wounded, after a desperate resistance. When Ranjit Singh visited his tomb afterwards, he

is reported to have made a speech somewhat of the same nature with that uttered by Napoleon at the tomb of Frederick of Prussia.

'Multan is famous for its silk manufactures. I visited the house of a weaver; it presented very different appearance from the atelier of a shawl-maker in Kashmir. There I have seen twenty men at work in one room; here there are seldom more than three, who sit in a hollow in the ground, by which means their hands are brought down even with the tanee or woof, which is extended near the floor and fastened to a post not more than a foot in height. This apparatus takes up a great deal of room whereas the frame of the shawl-worker, which is perpendicular, does not occupy a space of more than six square yards. Seven hundred maunds of raw silk are brought to Multan every year by the Lahanis chiefly from Bokhara and Turkistan: these are manufactured in one hundred and fifty workshops. One man will finish an ordinary kaish or piece of silk in six days, perhaps three yards long and a foot and a half wide, taking eight days previously for the arrangement of the weaving apparatus. A very handsome kaish is finished in sixteen days. That of the red colour is most valuable: it is dyed with cochineal, which is brought from either Bombay or Bokhara: that from Bombay is one rupee a seer, about a shilling a pound. Multan is also famous for its carpets and embroidery.

'There are from a thousand to fifteen hundred maunds of tobacco produced around Multan annually. The best, which is called surak, or the red, is sold for six annas, equal to about nine pence a seer. Inferior kinds are sold from four to two annas a seer.

'I exchanged visits with Sawan Mal, the Governor of Multan. Ranjit Singh has been heard to say that he was one of the best officers in his service. Whilst I was at Multan, he sent me a kilaat (khil'at), or dress of honour, together with an elephant and a couple of houses for my use, as an especial mark of his favour. He is a thin man, with a good tempered and, for a native, a superior expression of countenance, and is said to have distinguished himself at the taking of the city. His government was well spoken of by the Lohani merchants who gave him an excellent character for justice in his dealings with them. He is the arch opponent of the minister, Rajah Dhihan Singh, and his brothers, Gulab and Sucheyt Sing(h), whose influence at the court of Ranjit is usually all powerful.

'On the eleventh of April, the Besak (Baisakhi), a Hindu festival, took place in the morning. I rode to the river, about three miles distant. The country which intervenes between the city and its banks was looking very green and picturesque, considering it is entirely flat: a great deal of land was under cultivation and bearing very fine crops of wheat. Well-planted gardens were always in sight; and date and palm trees standing singly or in groups were frequently seen amongst the numerous topes or clumps of

mulberry, mango, banian, peepul, and acacia trees. By the roadside were the vendors of wreaths and fans made from the flags that grew on the water's edge. In the afternoon there was a fair in the Bagh Ali Akbar, a garden with a shrine of a fakir of that name. I saw the Multanis returning, every species of conveyance had, of course, been put in requisition: horses, mules, donkeys, carrying one or two persons; camels, each bearing seven or eight women and children, disposed on either side in trucks; and unlicensed bullock carts, with cargoes of giggling dancing girls. The number of persons who will stow themselves in these vehicles is quite astounding; all were in their holiday dresses. The Hindoo was to be distinguished by his castemark on his forehead, his rose-coloured turban, and red flowing trousers. The Multan Mussulman usually wore a white dress of the same kind of pattern. The Sikh, generally a Sepahi, was recognized by his sword, matchlock and accoutrements, his scanty turban, his earrings, his would-be knee-breeches, or his close-fitting ill-made trousers.

In June 1837, Lieutenant Robert Leech, of the Bombay Engineers, and Dr. Percival Lord, who were attached to Burnes Kabul Mission, came over to Multan on their way from Dera Ghazi Khan to Dera Ismail Khan. At Multan they gathered much important information; and although they experienced some difficulties, their stay there was by no means disagreeable. After this Multan seems to have been somewhat sparingly visited by Europeans until the siege of 1848-49.

Multan, it may here be mentioned, has the honor of being the birth-place of three distinguished men in history. The Delhi Emperor Muhammad Tughlaq Shah is said to have been born about the end of the thirteenth century in a hamlet now lying between the Lohari gate and the civil lines church, which is still known by the name of 'Toley Khan'-a corruption, it is said, of Tughlaq Khan.' Early in the fifteenth century, too, was born, at a house known as the 'Khizanawala Makan, 'near the Hussain Gahi, the Emperor Bahlol Lodhi, and his birth, it is said, was prematurely occasioned by a house falling upon, and, at the same time, killing his mother. Lastly, it was in the Saddozai Kirri, in the suburbs of Multan, as nearly as may be in the spot now occupied by the house facing the Sessions Court, that Ahmad Shah Abdali, the first of the Durrani sovereigns of Afghanistan, is said to have been born somewhere towards the end of the 17th or beginning of the 18th century.

Textiles of Multan

GULTEX is a brand name famous for manufacturing export quality Bed Covers since 1926. Gultex products are made on traditional hand looms with pure cotton, durable and color fast. In particular, Jacquards, Embroidered Bedspreads, Handlooms and Khes are well known.

In recent years furniture has also been introduced at Gultex and has been received with great acclaim due to uncompromising commitment to quality.

Colony Textile Mills

Colony Textile Mills Limited (CTM) was established as a textile manufacturing unit on January 12, 2011 and acquired "Colony Mills Limited" and Colony Industries (Pvt) Limited in 2014. Colony Textile Mills Limited was the principal company established as a textile manufacturing unit in 1946 which was later merged with and into Colony Mills Limited in 2006. CTM's expertise, primarily, lies in production, manufacturing and sale of different types of yarns of various counts. The company has a healthy portfolio of income generating assets that crossed total revenues over 21b rupees for the period ended May 31, 2014.

The company has achieved Quality Management System ISO 9001:2008 Certification by adopting Quality system procedures according to International Standard.

Other reputed manufacturers of quality textile products are:

HBR Textile Industries	BEST Textile Industries
HBR Textile Multan	Lal Industries
Ali Textile Industry	Multan Industries
M. A Industries	T.R Industries Textile
South Asian Textile Inds. Multan	Multan Fabrics
Shakeel Textile Industry	Mahmood Group
AB Home Textiles Multan	Ittifaq Dyieng Industry Multan
Zephyrs Textile	Multan Spinning Mills
Roomi Fabrics	Adeel Cloth (Ind. of Home Textiles)
Allawasaya Textile and Finishing Mills Limited	

Islamic Architecture of Multan

Rendered with blue tiles and cut-brickwork

Although the whole of the Indo-Pakistan subcontinent remained architecturally under the influence of Delhi, two cities of the Punjab, Lahore and Multan, developed their own styles. The most conspicuous reason for this independent development was that it was through these two cities that Islam entered the subcontinent. Multan was the first to come under the influence of Islam through the invasion of Muhammad b. Qasim in the early 8th century. After wards it maintained associations with Southern Iran to which it had ready access by sea as well as land. Much of its architectural character was therefore moulded by Iran rather than India. Multan's architecture, tiles, and minor arts still testify to these facts. Lahore, on the other hand, received Islamic influence nearly two hundred years after Multan, through what is now Afghanistan. It was Mahmud of Ghazni who invaded the Panjab and took control of Lahore and ended the long rule of the Hindus. Lahore thereafter remained the provincial capital of the Ghaznavid rulers.

The architecture of the Panjab used mainly brick. In the absence of fine stone, which was not readily accessible, brickwork of remarkable quality was produced at Multan, "The bricks being not unlike those used by the Roman builders, broad but thin, and when occasion demanded it was not uncommon for them to be laid in upright courses to ensure additional strength. "The use of wood, for example in some of the mausoleums at Multan, is especially characteristic of this style. Nowhere else in Pakistan does woodwork have a comparable role in architecture as in Multan and its environs. The aim was to strengthen the brick structure by introducing wooden beams inserted horizontally into the walls. Buildings thus sometimes appeared almost articulated with timber. The use of timber made arches unnecessary and lintels were used instead. Walls thus gained increased durability and stability. Doorways, windows and overhanging balconies, all lavishly carved, were also executed in wood. Parts of buildings were also decorated with painted plaster and panelling of glazed tiles, in brilliant purple, deep blue and light blue on a white ground. The wooden house facades of Multan "although basically Islamic are nevertheless strongly impregnated with the imaginative genius of the indigenous craftsman".

The mausoleums in Multan are not of emperors or kings but of saintly personages. Their construction spans a period from the middle of the twelfth century to the beginning of the fourteenth century. Though these monuments have been repeatedly repaired, their original architectural design has survived. The mausoleums are those of: Abu'l -Fadl Jamal al- Din Muhammad Yusuf Gardizi, commonly known as Yusuf Gardizi (1152); Shah Baha'al-Haqq; Shah Dana Shahid (d.1270); Shah Shams al-Din Tabrizi (d.1276) and Shah Rukn-i-Alam. The mausoleum of Yusuf Gardizi is rectangular in plan and the mausoleum of Shah Baha' al-Haqq, Shah Dana Shahid and Shah Shams al-Din are square or rectangular in plan while the mausoleum of Shah Rukn-i Alam is octagonal in plan with sloping walls. All these mausoleums are brick-built with a certain amount of wood used in them. The decoration is executed in cut bricks as well as the coloured glazed tiles for which Multan is famous.

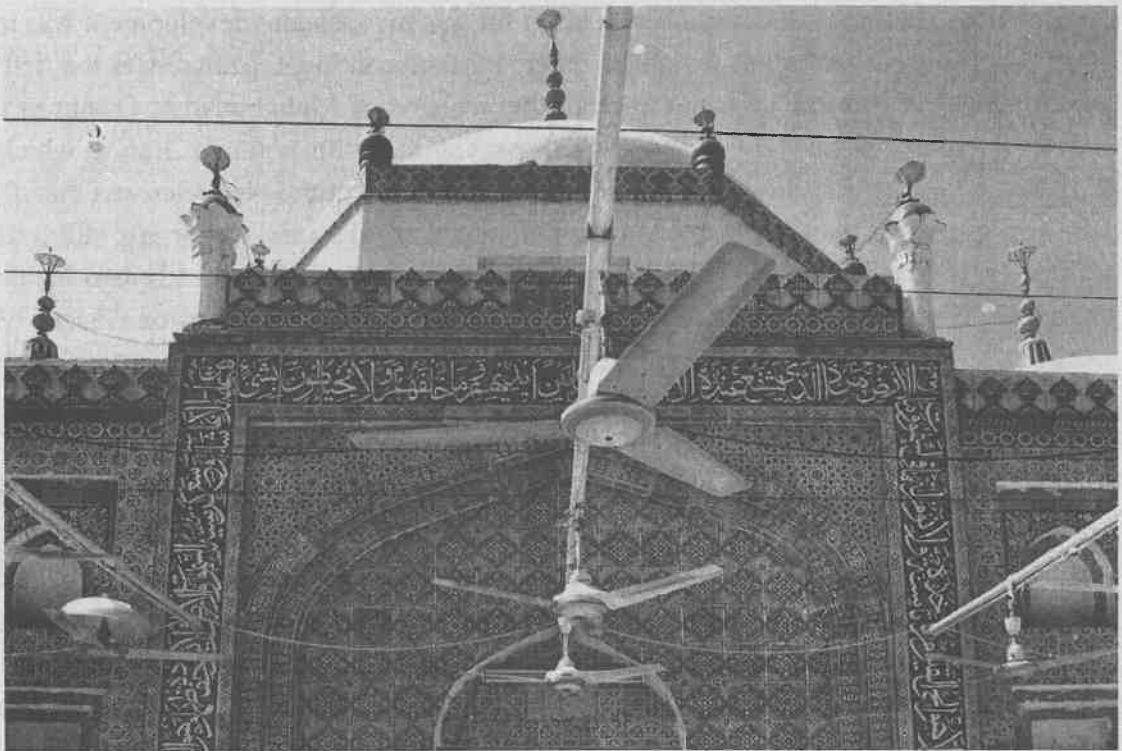


Fig. 137: *Façade of the sanctuary of the Tomb of Shah Dana Shaheed. 1270 AD.*

The glazed faience is a relic of the time when mosques and tombs were covered with this beautiful material. There are many such buildings at Multan and Muzaffargarh, as elsewhere in the province. Until a comparatively recent period, the work was exclusively architectural, and consisted of tiles painted in dark and light blue with large geometrical patterns for wall surfaces, finials for the tops of domes, the Muslim confession of faith painted in bold Arabic characters for tombs, and panels of various sizes for lintels, door jambs, and the like. There is no ornamentation of earthen vessels for

domestic use (except perhaps of the *huqqa* and *chillum* as at Peshawar). The European demand developed a trade in flower pots, large plateaux for decorative purposes, and many varieties of the comprehensive word 'vase'. The work differs technically from the pottery of Sindh, which had the same origin, in that its decoration consists solely in painting in two or three colours on the glaze or enamel, the use of coloured or white 'slips' which gives a raised appearance to the patterns on Sindh ware being unknown or at least not practiced. The colours used are a dark blue from cobalt, and very fine turquoise from copper. A manganese violet and a green (azure or cerulean). The 'biscuit' and 'glost' firing are done at one operation, i.e., the article is made in clay, sundried, covered with glaze, and painted at once. The green glaze is said to require that preliminary burning of the clay which is invariably given in European practice. Architectural objects are still better understood, and more satisfactorily treated, than are the vases and other ware made for the European mantelpiece. No more suitable material for internal wall-decoration could be devised, but little use has been made of it for this purpose.

The glaze which is used now is said not to be as durable as that on the old work, some of the recent productions being very brittle and easily washed off with soda-water. The method of making the glaze is as follows: - One part of powdered limestone and two parts of powdered soda are mixed with water and made into balls. These are dried for fifteen or twenty days in the sun. They are then burnt in an earthen vessel in a smokeless fire till they become quite white. Again, it is melted in a strong fire for twenty-four hours and put into cold water to set. When required for use it is powdered in a mill and mixed with water to the required consistency. It is not applied with a brush, but is poured over the article, which is kept on the move *until* the whole surface is covered." During the past fifty years the range of colours has increased, but it cannot be said that the results have been entirely satisfactory. Till 1940 the trade was flourishing and the European demand for small decorative articles seemed to be steadily increasing. The use of the ware for internal wall decoration was also developing. At present, however, the industry is depressed. The workers are confined to a few families who carry on the industry in their own homes or in small shops. These are situated to the east of the Daulat Gate and the total number of genuine workers is now less than 20. The *kashigars*, as they are called, form a class among themselves and are most conservative. They are intensely jealous of the secrets of their trade, and it is on record that one of the most skilled of them was employed in the Mayo School of Arts, (now NCA) before Independence, on a monthly salary of Rs.200. He learnt little and divulged nothing, and soon returned to his home to carry on his art under the old traditions. The sons receive sufficient education to write the inscriptions which custom requires, but they are apprenticed at an early age to their work and at about 20 years of age they are told the hereditary secrets of their profession on an oath forbidding disclosure except to their own sons. The *kashigars* are generally in good circumstances, and were they less conservative the industry could be expanded. As it is,

its monopolistic character has resulted in deterioration, old artistic forms disappearing and new and cheap imitations taking their place.

Mausoleum of Shah Yusuf Gardizi



Fig. 138: *Façade and the main (only) entrance of the Tomb of Hadrat Yusuf Gardizi.*

Shah Yusuf Gardizi was born at Gardiz in 481 A.H/1088 A.D. and came to Multan at the age of 32. He died in 531 A.H/1136 A.D.

This mausoleum in comparison with the rest of the mausolea of Multan is unique in architectural character for it has a flat roof rather than a dome. Also, unlike other mausoleums which are either square or octagonal, it is rectangular in plan. The mausoleum is elaborately decorated with glazed tiles of exquisite beauty. The rectangular plan is approximately 5.60 x 8.70 meters with a door on the southern. To the south of the main building is a vast compound containing various other graves of the disciples of Yusuf Gardizi and his family. An *imambara* and a mosque were added to it in recent times.

The main entrance on the southern wall is off-centered. The door has a pointed arch enclosed in a rectangular frame which projects slightly from the main wall. Two projecting flat bands frame the door; the inscription in between is rendered in *tughra'i* on glazed tiles. Within the pointed arch above the architrave the *bismillah* and the Islamic

confession of faith is rendered in *naskhi*, in white letters on a blue ground. Above the door is a rectangular frame decorated with tiles bearing geometric patterns. The cornice has a cymarecta moulding above which are merlons all round. Below the cornice runs a band of inscriptions in the same manner and style as that in between the bands around the door.

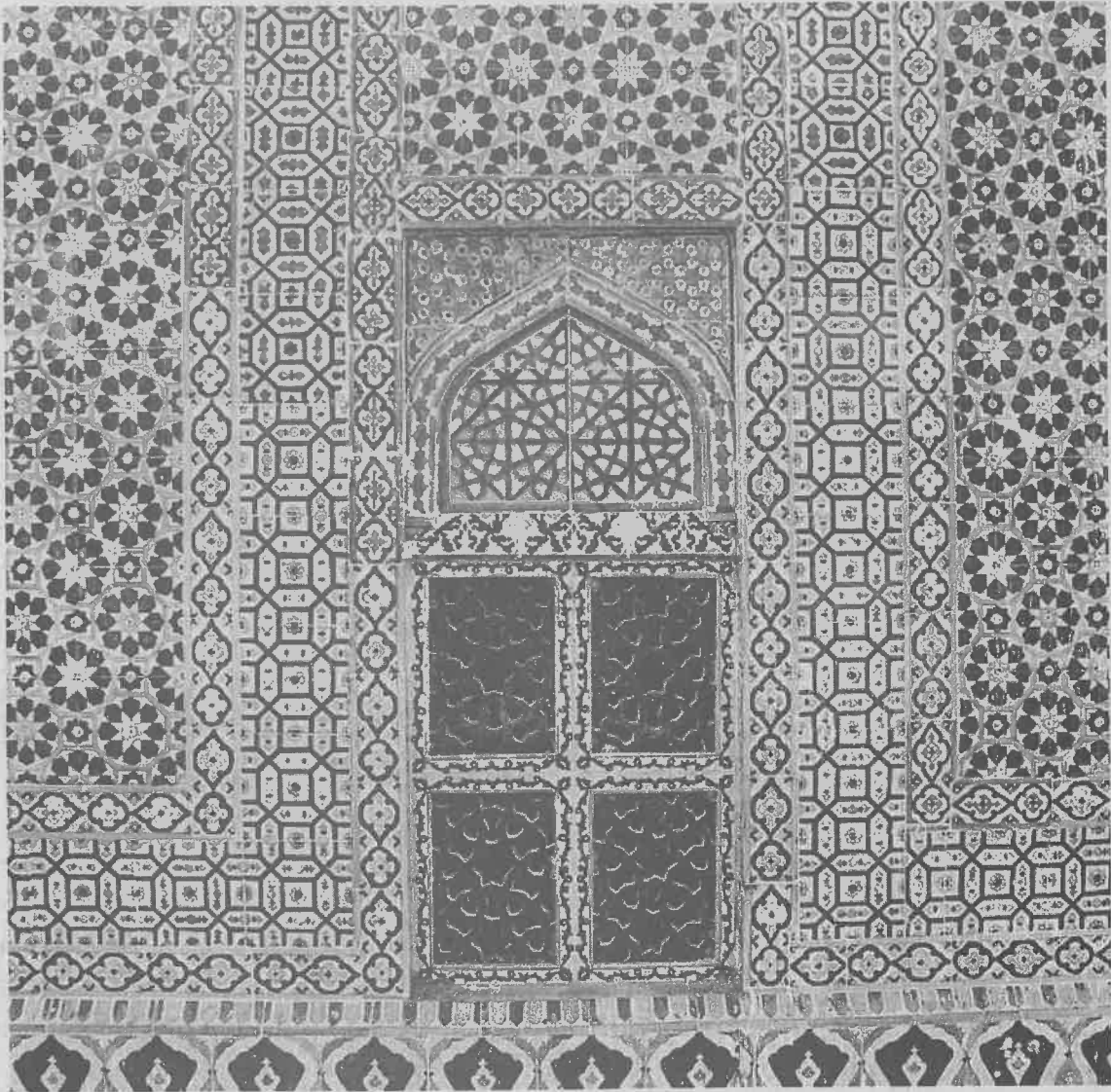


Fig. 139: A splendid section of Tomb of Hadrat Yousuf Gardizi, Multan

On the exterior toward the west there is a construction which projects in order to accommodate the *mihrab* inside; its walls have a distinct batter. About a foot or so below the horizontal band of inscription on this external side are four brackets probably built to hold oil lamps or themselves to hold the oil for illumination.

Inside the chamber, the anepigraphic *mihrab* is surrounded by a rectangular frame, similar to the one noted at the entrance. The grave of the saint is a big mass of marble. Just above the place where the corpse's right breast would be is a hole some 13cm in diameter. It is said that from this hole the saint's hand used to appear and bless his disciples.

The ceiling is elaborately embellished with tracery in stucco inlaid with small protuberant mirrors.

In this monument brick takes a secondary position as the whole of the structure is totally covered with tiles. It relies for its effect not on the features employed in most architectural compositions, such as variety of planes, contrasting passages of light and shadow or the definition of mouldings, but wholly on the brilliant play of colour produced by these tiles.

On the rear (north) side of this mausoleum is a small cupola covering a stone slab. According to a tradition this slab bears a footprint of Hadrat Ali. In the court adjoining the cupola is a water reservoir, and to its north is fixed a small slab of white marble bearing a three-word inscription in Persian in *nasta'liq*. Thus:

(Tr:) Wonderful Spring of Kauthar 1149.

Its date suggests that this tank was built by or during the period of Nawab Saif al-Daula Abd al-Samad Khan Dalir Jang, governor of Multan in 1149 A.H/1736 AD. Persian inscription inscribed over the small gateway on the southern side reads:

(Tr:) Are you aware of the lion rider who held a serpent in his hands, he was Makhdum Shah Yusuf, who lies here buried should a hurricane blow throughout the length and breadth of the world, The lamp of the saints cannot be extinguished. The date of his birth is obtained from the words "Shah Yusuf" (462A.H) and the date of his death from the words Shah Gardiz (557 A.H). 'Sha Yusuf and Shah Gardiz' bear chronograms.

It is narrated by several historians and disciples of the saint that when the saint came to Multan from Gardiz he rode on a lion while a serpent was in his hand which he used as a whip. A large flock of pigeons flew overhead all the way casting shadow on the saint protecting him from sun. The graves of the lion and the serpent also exist in front of the entrance of the mausoleum of the saint. A European traveller upon seeing this mausoleum had commented in his book, "sometime realisation is much more than expectation."

On the lintel of the eastern gateway there is a bilingual *nashkhi* inscription in wood. Its first line is in Arabic while the lower two are in Persian:

Line 1(Tr:): In the name of Allah, the Merciful, the Compassionate. O God!
Accept from us; verily, thou hearest all and knowest everything.
(Arabic ends). The sublime khangah of the model of the successful-
in-love,

Line 2: the most distinguished amongst the seekers-after-truth, Qutb al-
Aqtub, the revered Saint Shah Yusuf Gardizi (tomb), was erected
during the tenure of Sajada of the Shaikh of Shaikhs,

Line 3: Shaikh Sadr al-Din Raju, in the reign of the Sultan of Sultans, Islam
Shah, in the year 955, and under the supervision of Sayyid Ahmad
Husain Raju, al-Husaini, al-Wasiti.

On the south side there is another inscription in Arabic in *tughra* characters. The whole text is of glazed tiles, in a single line:

(Tr:) This (gate) was erected by the benign Shaikh, the reviver of the laws
of the Prophet and the destroyer of heresy, Shaikh Muhammad Yusuf,
son of the Shaikh of Shaikhs, Shaikh Raju, son of the Sayyid of
Sayyids, Sayyid Fath Muhammad al-Wasiti, al-Gardizi, al-Husaini,
al-Zaidi, in the year 1102 of the Hijra.

The tomb of Shah Yusuf Gardizi was followed by three similar examples constructed within a span of 15 years. The oldest of these is the mausoleum of Shah Baha' al-Haqq, followed by the mausoleum of Shadna Shahid and that of Shah Shams Tabrizi. They are square in plan with an octagonal second storey followed by a hemispherical dome above. These three monuments were built between 1262 and 1276.

Mausoleum of Shah Baha' al-Haqq Zakariyya

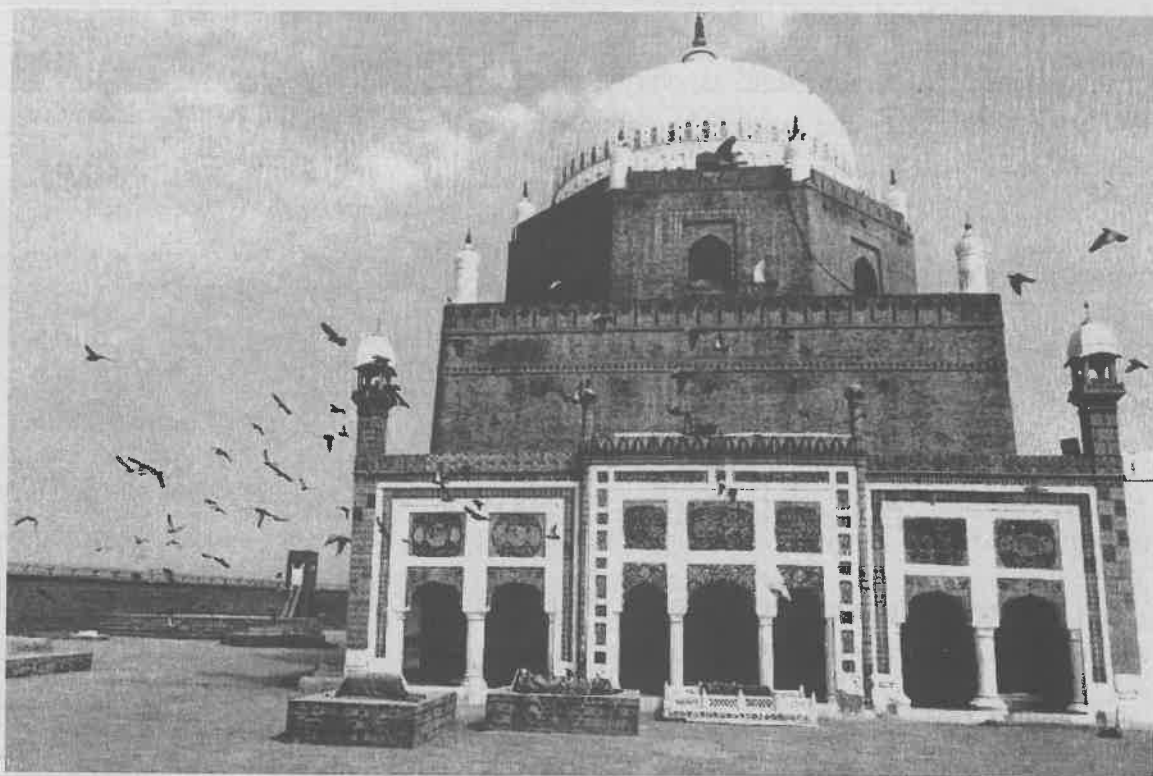


Fig. 140: *Western façade of the Tomb of Baha' al-Haqq Zakariyya also Known as Baha' al-Din Zakariyya, Multan.*

The shrine is said to have been built by the saint himself, and according to Cunningham, there is only one other specimen extant of the architecture of this exact period, at Sonipat in India.

This tomb has a square plan measuring 15.55m per side. The lowest storey rises to a height of 12m. Above this rises another storey, this time octagonal in plan and some 5.75m in height; above this is the hemispherical dome. The whole structure is 23.40m high excluding the finial at the hemispherical dome. The major portion of the building is covered in plaster of yellowish-white colour. The mausoleum has three entrances, but only the one on the southern side is open. The fourth side contains the *mihrab* but externally this wall is similar to those of the north and south sides. Though the greater part of the building is covered with plaster, in places it was decorated with Multani tiles and there still exist some fine specimens of diaper ornament in glazed tiles. Wherever plaster has vanished the brick infrastructure is visible below. Small sized bricks were used; the Mughals became extremely conversant with these bricks in this part of the country. During the siege of 1848 the tomb was so much damaged that it became an

almost complete ruin. The shrine was repaired soon after by means of subscriptions collected by the then Makhdum Shah Mahmud.

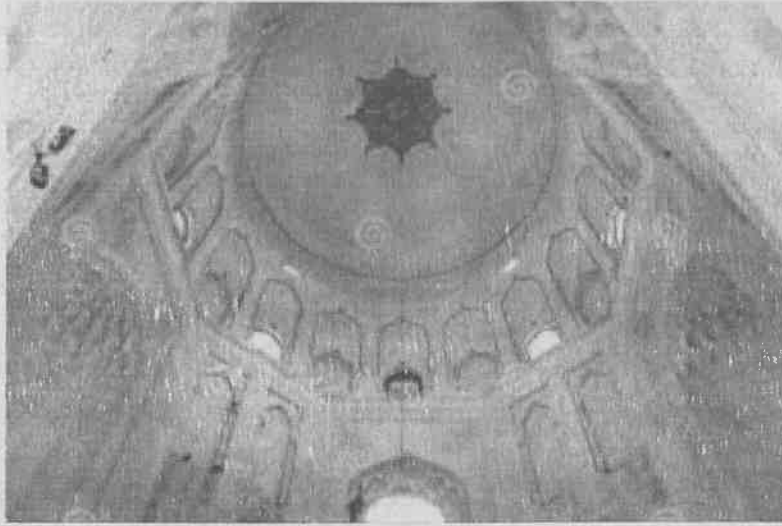


Fig. 141: *Interior view of the Tomb of Baha'al Din Zakariyya, Multan showing zone of transition and dome.*

In the main chamber of the mausoleum beside the grave of the saint, there are the graves of many of his disciples. There are several graves in the courts which surround the main building. These include the grave of Muzaffar Khan, Shahnawaz Khan and Makhdum Baha'al-Bakhsh. Opposite the main entrance is the grave of Muzaffar Khan who died a martyr's death in 1818 fighting to defend Multan against the Sikhs. This small tomb is decorated with blue Multani tiles which appear to be original. A fine Persian inscription in nastaliq, in places obliterated, on this grave reads as follows:

(Tr:) The brave son of the brave, and Haji Amir of Multan, Muzaffar In the day of battle, with arm and sword He attacked like a lion (i.e., Ghazanfar) When with cheerful face, he set out for paradise, The porter of Heaven's gate said, "Come, O Muzaffar".

On the eastern wall of the mausoleum there is another inscription almost wholly obliterated. The few sections of some sentences which still survive suggest that the dome of the shrine was repaired by one *Pir Muhammad Thanisar*.

On the southern gate of the wall enclosing the shrine is a long Persian inscription in deep blue lettering on a white ground. It is written in *nastaliq* and contains eleven couplets. The text of the inscription is contained on three tiles bearing four couplets each

except the third one which has three couplets and the date at the end. The inscription reads:

(Tr:) In the name of Him who is Most Holy

During the reign of the Emperor of the World (Durrani), When everybody's hunger was satisfied with bread and everywhere bread was available at low price, nowhere was famine, except in Multan. No one died except from starvation, and exaction of dues on wheatstock (grain) has made the price very high. Now for God's sake and for the sake of God's friend (i.e. the Prophet), And by the succour of the Sayyids, the holy descendents amongst mankind, and by the grace and kindness of *Ghauth-i Azami* Pir, Who in holiness exceeds all other saints (and) By the aid of the kindness of the great Makhdum Baha' al-Din, and for the sake of Rukn-i Alam, And for the praise of Ahmad Shah Abdali For whom kings receive their crowns, Ali Muhammad Khan the slave of God Has remitted the taxes on grain, If any *subidar* takes tax on grain, May his wife be divorced three times. A voice from Heaven said in the name of the Most Holy, God The eternal Giver of the treasures (1174 AH) 1760-61 A.D.

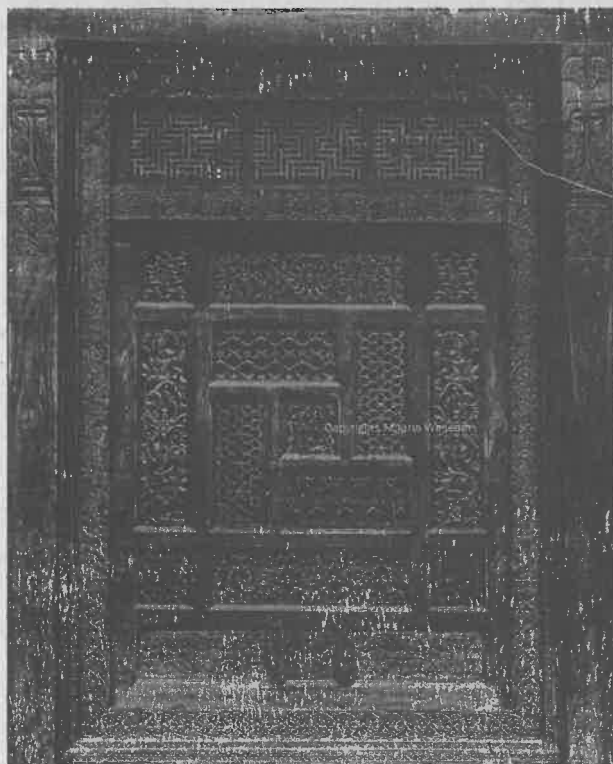


Fig. 142: A wooden grille at the western side of the Tomb of Baha' al Din Zakariyya.

To the south of the mausoleum of Baha' al-Haqq is a grave built of white sandstone. This bears a Persian inscription in two lines. The inscription is on a tile measuring 17.5 x 15cm. It has blue letters on a white ground. The first line is almost obliterated except one or two words. The inscription reads as follows:

(Tr:) [no translation of first line

Line 2: said the date, "May his grave be full of light".

The words "keh gorish pur nor" contain a chronogram which yields the date 1009 A.H.

According to *Epigraphia Indo-Moslemica*, to the south-east of the shrine of Baha' al-Haqq were the ruins of a mosque which according to the *Tadhkirat-i Multan* was erected by Shir Shah Suri. At the back of it was the grave of Shahnawaz Khan, the third son of Muzaffar Khan. It bears a tiled inscription in *naskhi* and *nasta'liq* in deep blue characters on white ground, placed within a pointed arch. The inscription reads:

(Tr:) There is no god but Allah and Muhammad is His prophet.

When Shahnawaz Khan was martyred at Multan, the curved sword of slaughter appeared to him like the crescent of the eid. When I asked the year of death of this soldier of God and martyr, wisdom said "The governor of Multan became a martyr".

The last four words of the second hemistich of the second couplet contain the chronogram, according to which the date of the death of Shahnawaz Khan is 1233 A.H/1818 A.D. The Baha' al-Haqq is also known as Shaikh Baha' al-Din Zakariya.

Mausoleum of Shah Shams Sabzwari (Tabrizi)

The Tomb of Shah Shams is situated to the east of the citadel on which the mausoleum of Baha'al-Haqq and Rukn al-Din Alam are situated. This mausoleum is almost at the foot of the citadel. The monument is very much like the shrine of Baha'al-Haqq. The original name of the saint was Shams al-Din and he came from Sabzawar in Iran. He was born in 1165 A.D. but the exact date of his arrival in Multan is not known. He died in Multan in 1276 A.D. The shrine was first built by his grandson in 1330 A.D. It was however totally rebuilt by one of the followers of the saint in 1780 A.D.

"The main body of the tomb is square of side and 9.5 meters in height, surrounded by a verandah with seven openings on each side. Above this it takes an octagonal shape

and is surmounted by a hemispherical dome covered with glazed sky-blue tiles. The whole height is 19 meters. Portions of the walls are ornamented with patterns in glazed tiles but the colours are chiefly blue and white, with a perfectly even surface, which betrays a late age." The shrine is approached from the south side; a small flight of steps leads up to a terrace, at whose extreme north-west corner there is a small door giving access to the court of the shrine. To the north of the raised terrace and east of the court is the main building of the mausoleum. Opposite to the west are *hujras* and a small mosque. It has two square storeys, the lower one resting on a huge platform of brick. The lower storey has three openings on the west side. There is a probability that there were seven openings to this lower storey, but if so, these were closed at a later stage. This storey is square and is followed by an octagonal storey and the dome.

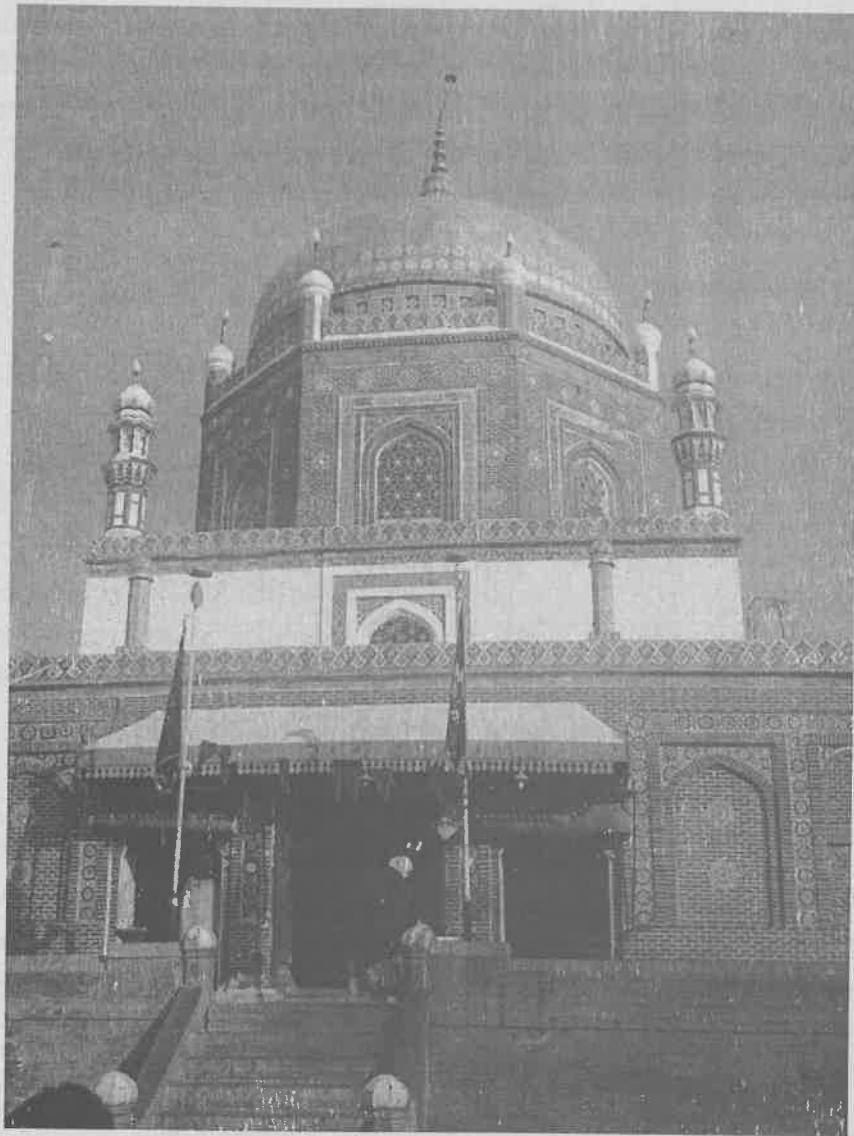


Fig. 143: Tomb of Hadrat Shah Shams Tabrizi, first built in 1330 AD then rebuilt in 1780 AD.



Fig. 144: An approach to the Tomb of Shah Shams Tabrizi on the southern side of the complex. Original approach used to be on the western side.

The present building has accumulated coats of whitewash which have altogether ruined the decoration. Some mediaeval specimens of glazed tiles however survive in places. The parapets of the three storeys are decorated with floral and geometric designs in glazed tiles. "There are two inscriptions on the door of the tomb in Persian of 12 and 14 lines respectively in praise of the saint." There are Qur'anic inscriptions in *naskhi* above the arches forming the clerestory in the octagonal storey. These are made up of glazed white tiles with blue characters. The parapets have arches each bearing the words "Allah" and "Muhammad" in characters which are neither *naskhi* nor *nastaliq* but something in between.

The dome of the shrine is wholly covered and decorated with beautiful glazed tile-work in blue and white pattern. Such tiles have been made at Multan from the medieval period onwards. The art is known under the name of *Kansi*, *Chini* or *kashiwork*. According to a tradition prevailing in Multan the art received further encouragement from Mughals. It is likely that the main foreign influences came from Iran in the wake of Timur. No doubt, Multan has long been famous for its fine tile-work.

On the west side of the court there is a small mosque flanked by *hujras*. It has repeated geometric patterns forming the words 'O God' and 'O Muhammad' but these appear to be recent work.

Mausoleum of Shah Rukn al- Din Alam (also called Rukn-I Alam)

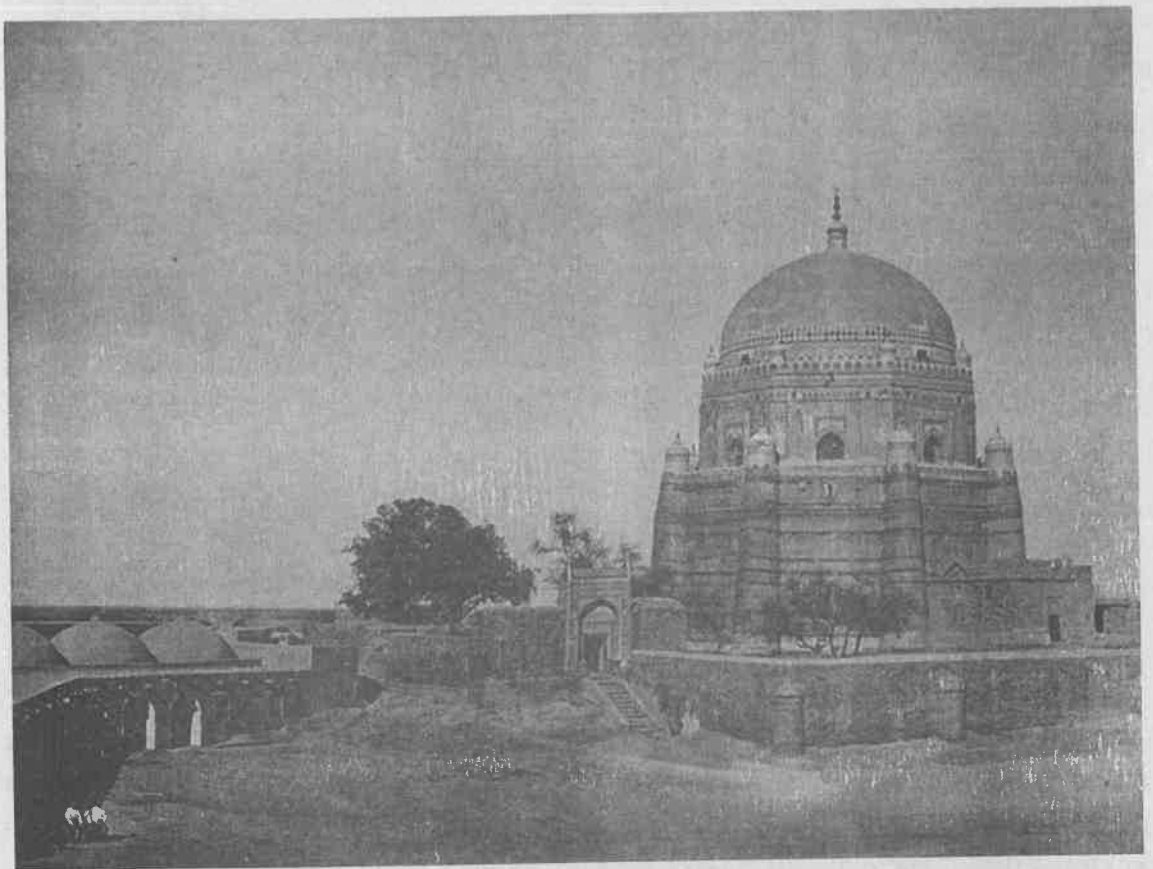


Fig. 145: *Tomb of Shah Rukn al-Din Alam as it stood at the end of 19th C.*

The mausoleum of Rukn-i Alam is the most conspicuous building of Multan. Originally, like his grandfather Baha'al-Haqq Zakariya, Rukn-i 'Alam had his tomb located in the fort. The fort no longer exists. Instead, there is a high mound, though this is known as *qilla* or "fort" locally. The mausoleum of Rukn-i Alam is situated on the south-western corner of the citadel. "Rukn al-Din Alam was a man of great religious and political influence in the days of the Tughlaq sovereigns, and was in Multan when the city was visited by the traveller Ibn Battuta.

Unlike the mausolea of Baha'al-Haqq and Shah Shams Sabzwari this building is not square in plan. It is an octagon of 27 meters diameter outside and 15.52 meters inside, the thickness of walls being more than a meter thick. (1.689 meters). Outside at each angle there is a circular tapering buttress forming a small tower with a small dome atop.

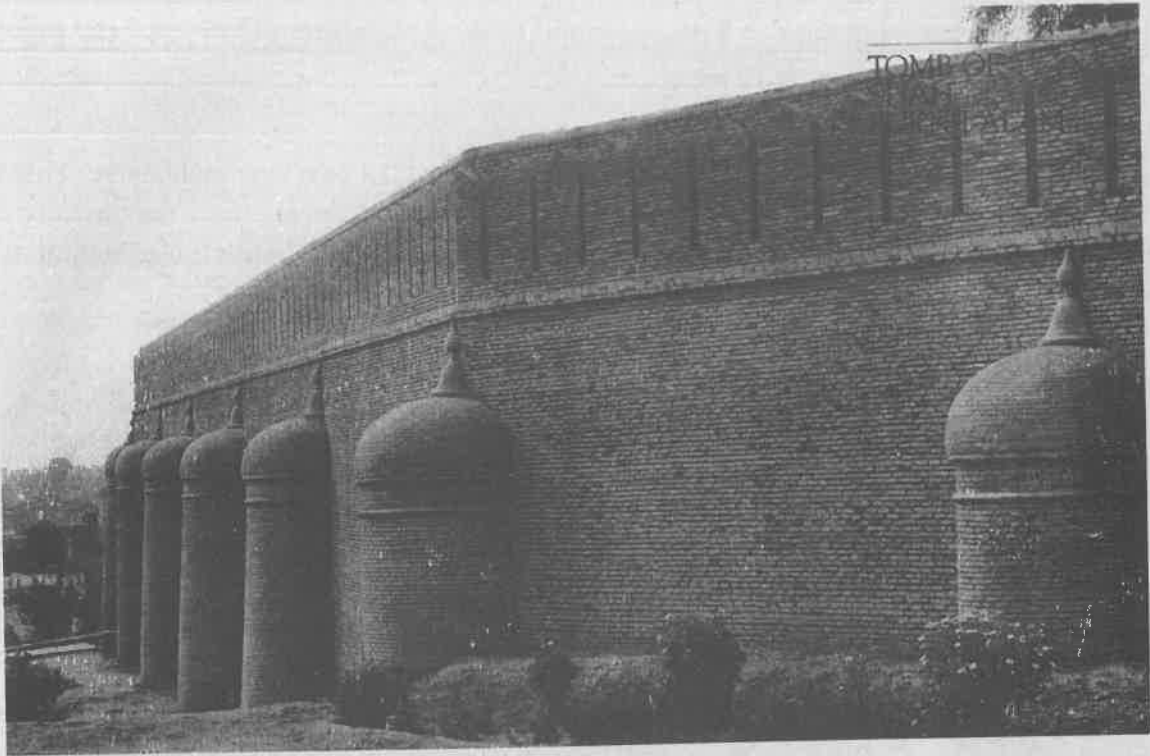


Fig. 146: *Portion of the girdle wall of the Tomb with beautiful buttresses capped by beautiful half domes and their finials. The upper portion of the wall has a series of pseudo-machicalations-like formation between carbelling series of merlons.*

The slope outside the monument has been emphasised by the addition of tapering turrets at the angles. The use of tapering walls, turrets and an octagonal plan was a major advance in the architectural style of the period. This plan and elevation were apparently a complete departure from the traditional design of tomb buildings on the sub-continent. The Tughlaqs produced similar monuments at Delhi later. Walls with pronounced batter and with sloping turrets occur under Multani influence in later Indian Islamic architecture. Relevant parallel are the mausoleum of Ali Akbar at Multan, which I shall discuss later, and the mausoleum of Ma'i Jivandi at Uch Sharif in Bahawalpur district.

The first storey externally of the mausoleum of Shah Rukn al-Din Alam is decorated with a dado of carved bricks and tiles. This portion also has cut brick decoration raised by nearly 4.5cm from the surface. Above the arched recesses of the openings on each side of the octagon there is a decorative frieze. This is built of almost square geometric motifs containing the work 'Allah' in the middle, in *thulth* characters. After thirty courses of bricks above this frieze is the parapet of the first storey. The lowest part of the parapet consists of an arabesque design composed of chain moulding, after this, three courses of bricks are followed above by another band of geometric and floral motifs above them are the merlons. Each of the merlons has a leaf moulding within

flanked by bracket mouldings. All these mouldings on the parapet are of brick. The first storey rises to a height of over 12 meters.

The entrance opening has a heavy wooden lintel with a relieving arch above. This entrance generally remains closed. Normal access is provided from another door provided on the south side of the octagon which leads into a square ante-chamber linked with the main body of the mausoleum.

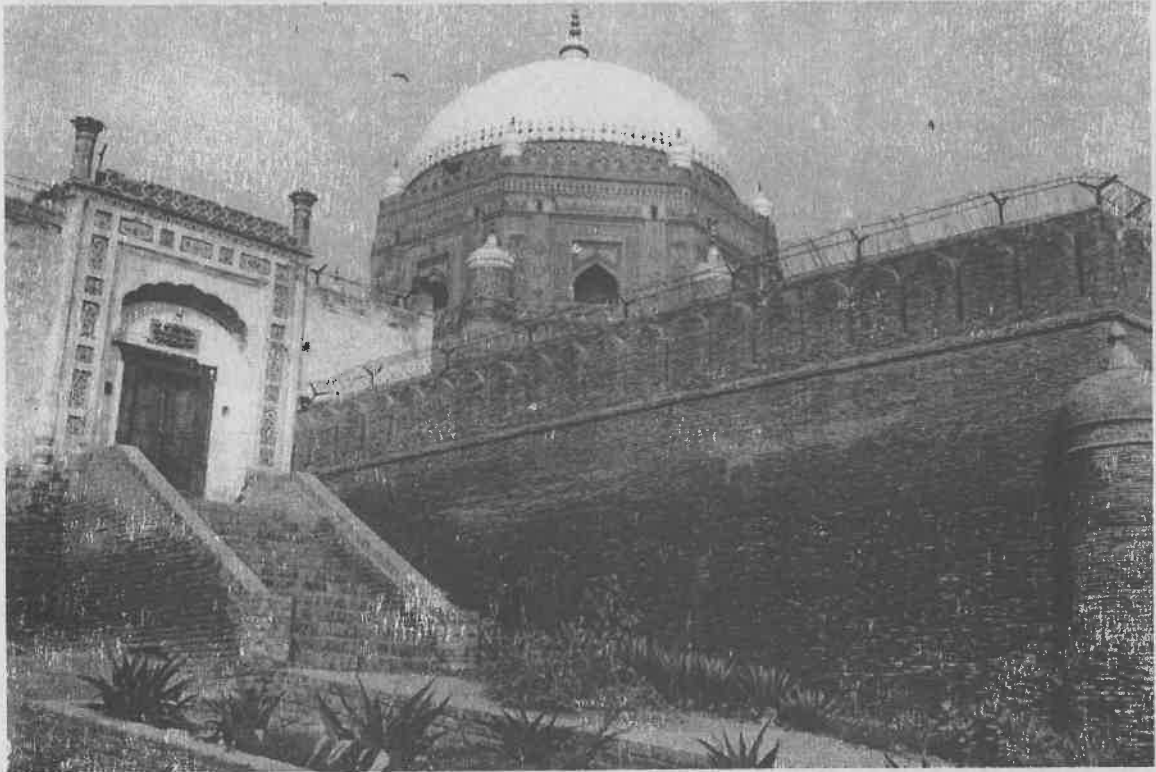


Fig. 147: A portion of the girdle wall with a corner buttress. The two ramp-like sides of the flight of steps, once upon a time was the main entrance to the Tomb complex.

The first octagonal storey is surmounted by another, smaller, octagon. Each side of this octagon is 7.70 meters. This storey is 8.5 meters high.

The second storey is octagonal externally, each side corresponding to that of the first storey. A 16-sided zone of transition is however provided inside. Each side corresponding to the first storey has an arched opening which is provided with a *jali* on the exterior to keep the pigeons out. Inside as well as outside each arched opening is provided with an architrave decorated with cut bricks; the exterior is further embellished with glazed tiles. The brick designs outside are similar to those inside but with minor variations.

The brick geometric designs are mainly formed of horizontal and vertical accents. These designs rise by 3.75cm from the general surface. A frame around the arched openings has similar designs on each of the eight sides, while the area between the apex of the arch and the horizontal bar of the frame is covered with intricate designs in tile-work. Above the frame is a saw-tooth design followed by small knobs and above the knobs, following a fillet 5cm wide, are merlons 3.75cm in relief. These merlons are followed by a frieze consisting of almost inverted merlons with a chain design linking all the merlons together. Above and below this frieze are again the saw-tooth mouldings so beloved of Multani craftsmen. Finally come the blind merlons of the parapet made of small arch mouldings attached to a straight and smooth parapet wall. There are 10 such merlons on each side, with a half-merlon at each corner. The height of each merlon is equal to 9 courses of bricks. Each corner of this storey has been provided with a small turret or tower-top smaller but similar in shape to those provided atop the circular buttresses of the first storey.

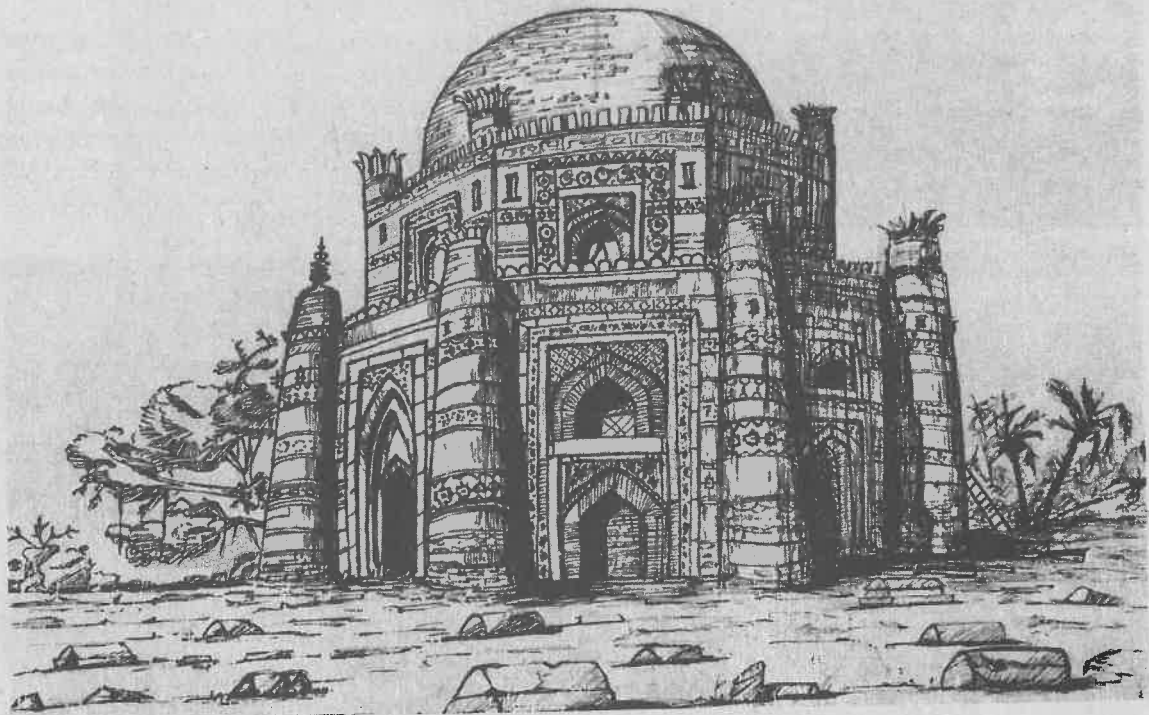
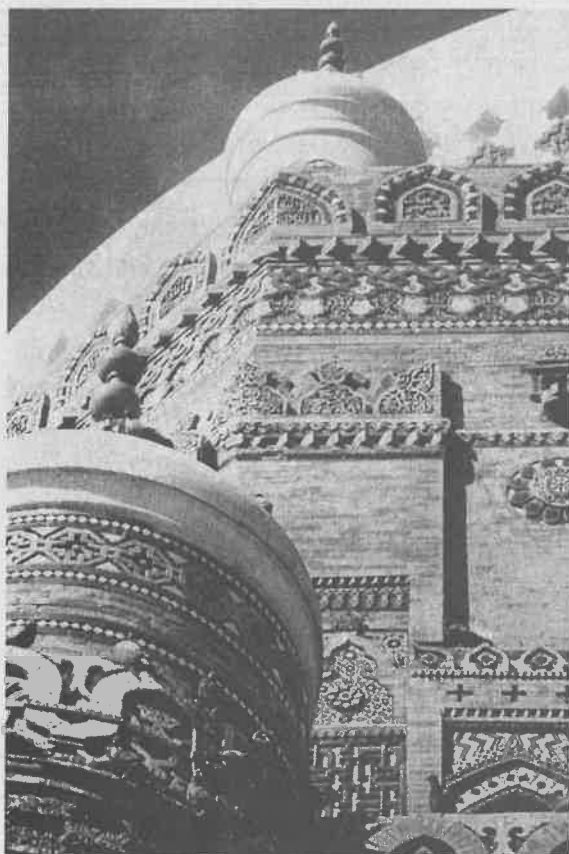


Fig. 148: *The derelict condition of the great Tomb as pen-sketched by a British artist during the early phase of British rule in Multan. Note; there is no cubical entrance attached on the southern side. Obviously, that was added later on and was never a part of original plan.*

Above the second octagonal storey is the hemispherical dome which rises to a height of 8.98 meters giving the monument a total height of 30 meters. Since the edifice is constructed on a mound, its height looks greater than it actually is. The total height of



the monument from the general level of the city is almost 45 meters, making it the most dominating object of the city. It can be seen from a distance of 20 kilometers.

Fig. 149:

A close-up one of the corners of the tomb building showing apices of the corner towers, decoration with faience tiles, cut-brickwork, creation of merlons, saw-tooth formations and lozenges of different nature.

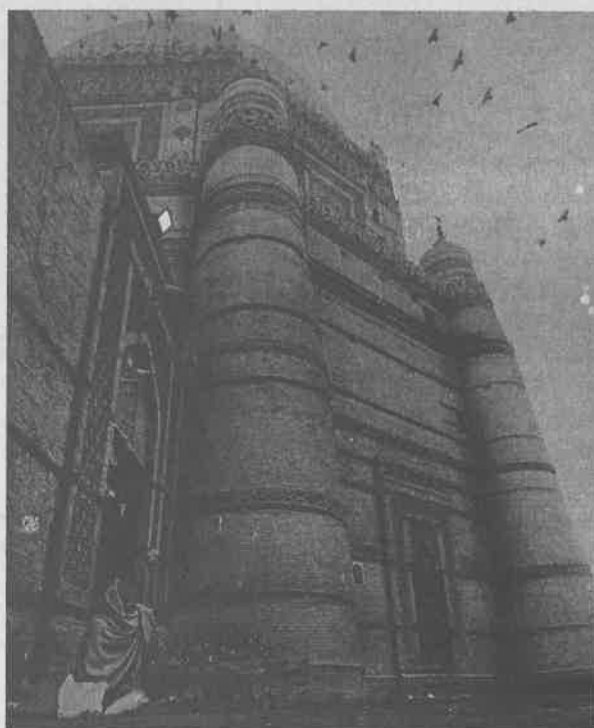


Fig. 150:

Tomb of Shah Rukn al-Din Alam, door on the left is entrance to the tomb and door on right access to steps to go upstairs.

The dome is slightly stilted and has decorative mouldings at the base consisting of alternate rosettes and merlon designs. Above this runs a band of geometric mouldings. The main structure of the dome is void of any decoration. It is covered with thick plaster which in turn is covered with accumulated coats of whitewash.

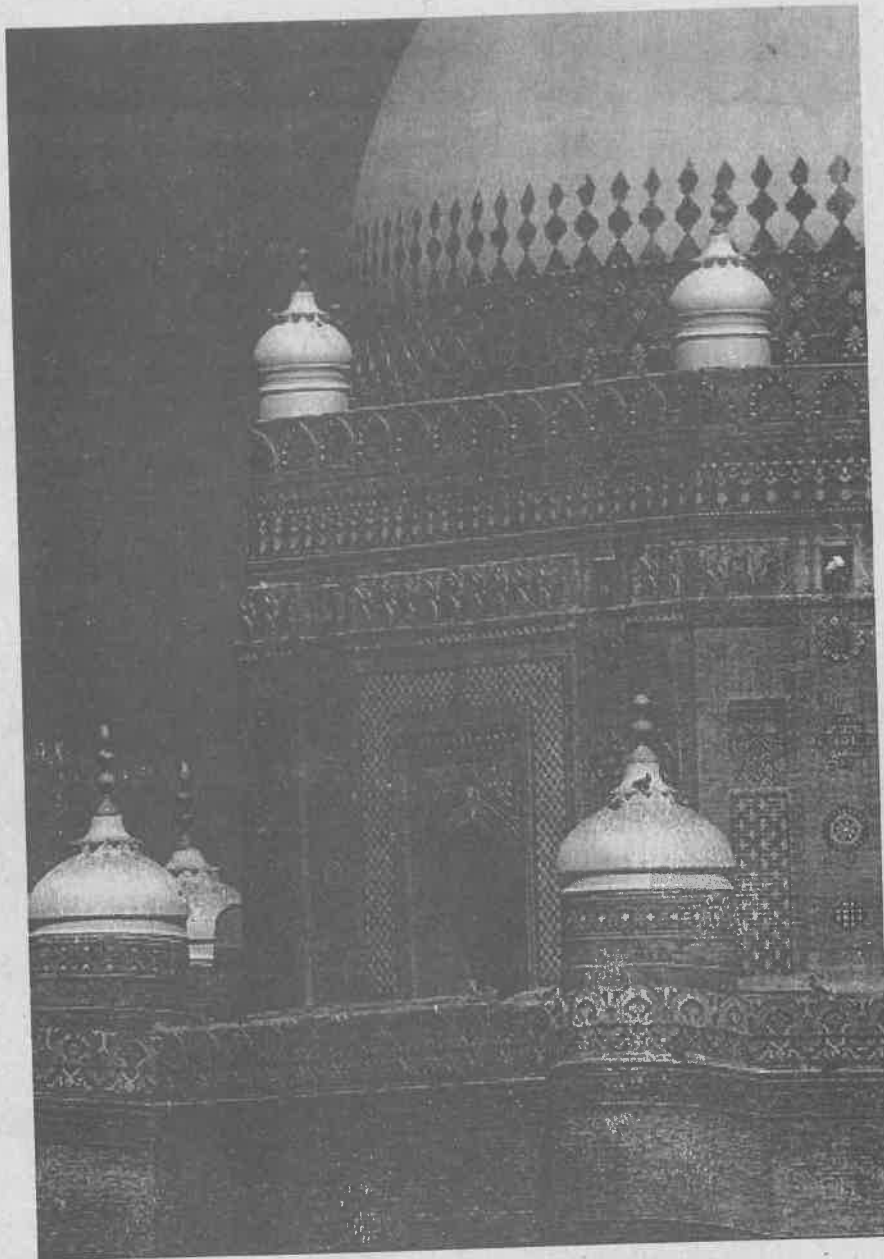


Fig. 151: The picture shows the two openings at two levels, they are from the stairs. At both these levels there is a narrow gallery running around the building. Turrets are hollow above the parapet level.

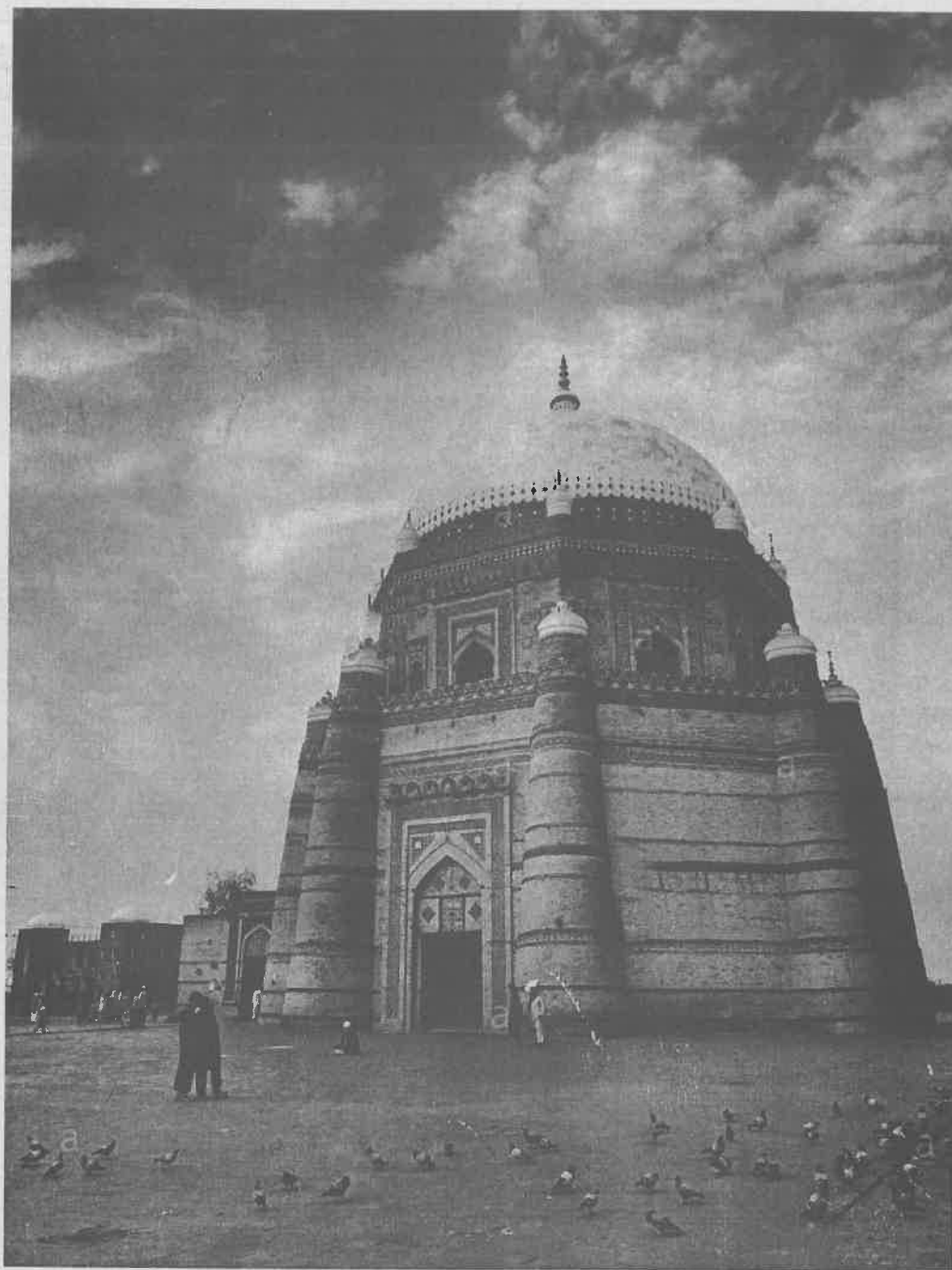


Fig. 152: *A general view of the Tomb of Shah Rukn al-Din Alam.*

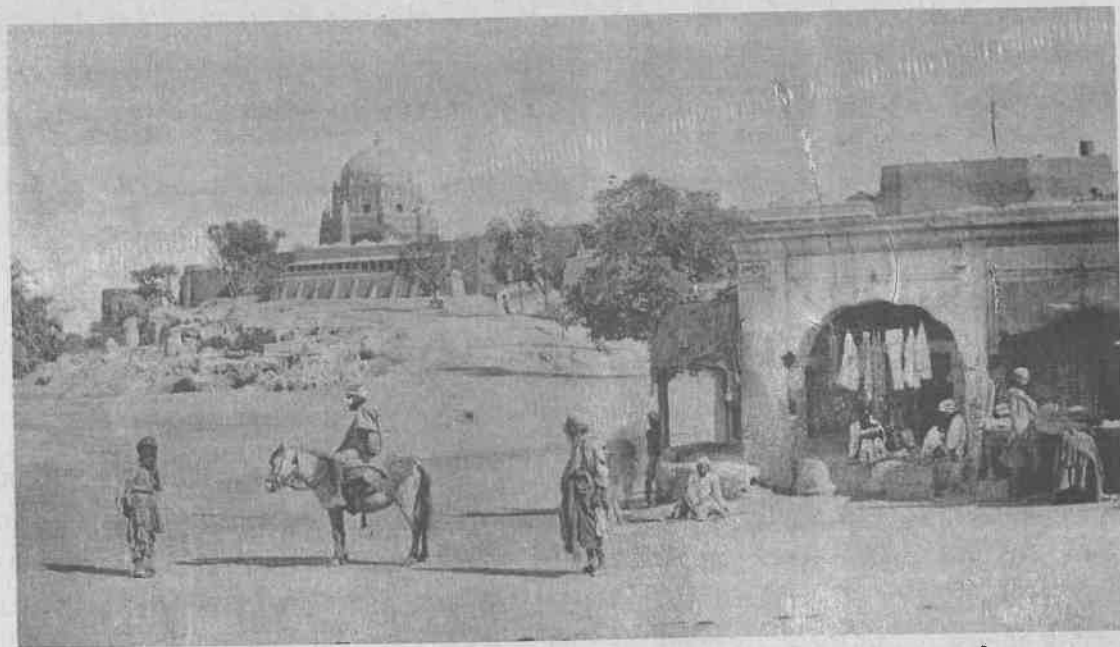
The interior of the Rukn-i al-Din Alam shrine was originally plastered and painted in white. Exposed horizontal wooden beams can be seen at intervals throughout the interior elevation, some of them carved with geometric motifs and arabesque designs. After recent repairs the interior of the mausoleum has been renovated and redecorated and the inserted beams have been polished. Geometric cut brick designs appear prominently over the pseudo-arches on all the sides. The brick designs are either moulded

or cut to the desired shape. In a third type of design, whole bricks project slightly to form a pattern. A fine example of moulded bricks can be seen in the merlons of the second storey which bear the Muslim confession of faith; cut brick designs occur mostly over the arch apices inside, and whole-brick designs can be seen all over the interior as well as exterior elevations.

Interior

Inside, in the corners, wooden brackets are noticeable; these have carved motifs executed in a very crude fashion. The architrave above the entrance, inside, is surrounded by a huge arched frame and exactly above the door there is another arch containing geometric brickwork. Above this is a string course which is a popular feature on this monument. Above this follows the tympanum of the outer arch which is filled with cut brick patterns.

The finest decorative work is around the *mihrab* which is wholly enclosed in *shisham* wood casing. The curve of the niche is also covered with *shisham* and carved with octagonal and other polygonal designs. Below these designs is a band filled with arabesques carved in wood. Both the spandrels contain six-pointed stars in a circle.



کوٹ مولتان سکھا شاہی دور کا ایک بیرونی عکس

Fig. 153:

The triumvirate rule of three Sikhs Gujar Singh, Sobha Singh and Lehna Singh is called Sikha-shahi (Rule of the three Sikhs. The triumvirate divided Lahore into three countries.

Lehna Singh took control over the fort and the walled city. Gujjar Singh took control over the eastern part right up to the Shalimar Gardens, and Sobha Singh the western part right up to Niaz Beg. There are conflicting reports about these three Sikhs. Some writer maintain they proved to be very able and enlightened rulers. They attended every Muslim and Hindu festival and made offerings at shrines. Descriptions of them by later-day historians, paint them as drunks and opium addicts. They removed marble and all precious adjuncts from the Mughal monuments, even the wood and bricks were removed and sold as secondhand items.

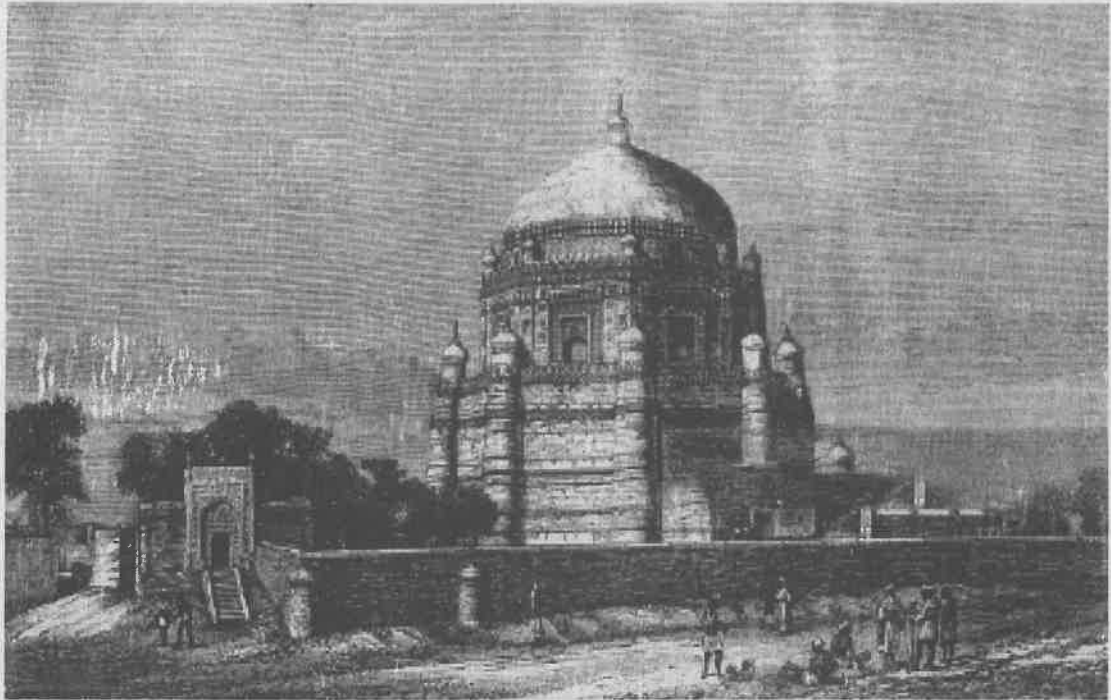


Fig. 154: *This painting by an unknown British painter shows the monument, the girdle wall with its buttresses and the original entrance to the tomb complex.*

The second storey is hexadecagonal inside containing a zone of transition of alternating windows and blank arches. The interior of the dome is without any embellishment, except for a band of tiles at the base of the dome.

This tile-work appears to be original. The tile-work of Multan is strikingly different both from the delicate mosaic tile-work of Lahore and from the heavier glazed terracotta tiles of the lower Indus country of which the buildings of Thatta provide the best example. The colour scheme is more limited; only dark and light blue, turquoise and white appear, as in the early work of Thatta. This tomb marks the climax of Multani architecture and is surprisingly original.

Mausoleum of Ali Akbar



Fig. 155: *Shah Ali Akbar was a descendant of Shah Shams Sabzwari (Tabrizi) and the grandson of Shah Shams. The tomb is a mini version of the Mausoleum of Shah Rukn-i Alam. It was built in 1585 AD.*

Ali Akbar was a saint of repute who is claimed as a religious leader both by Twelver Shias and Isma'ilis. Not much is known about the life of this saint. According to the inscription *in situ* on the facade of this mausoleum, Ali Akbar was one of the great-grandsons of Isma'ili *Da'i* Sabzavari. The mausoleum is situated in a north-westerly colony of Multan, known as Surajmiyani. According to the inhabitants of the Surajmiyani quarter, most of them are Shias and descendants of the saint.

The Surajmiyani is also known by Sura-miani and Sura-miani. *Sura* refers to *Suriya* (the sun) while *sua* means red indicating gold. Often markets dealing in gold and gold ornaments are known as *sua-bazar* in Pakistan. Historians state that in olden days, this locality was inhabited by goldsmiths and traders of gold only. It was situated at the confluence of two rivers Chenab and Ravi hence *miani* meaning between (two rivers). There was a good deal of commerce between Suraj Miani and Kabul in the days of Durrani sovereignty and this also reflected in the architecture of Surajmiyani of that time. The vernacular architecture of this locality resembled that of Kabul. Unfortunately, none of those specimens are extant. For sometime Surajmiyani was also known as *Kabuli Mohallah*.

The mausoleum of Ali Akbar built in 993 AH/1585 AD, is a remarkable contribution to the style of Multani architecture, typified by the mausoleum of Rukn-i Alam. Its design so closely resembles the design of Rukn-i Alam that it looks like a replica of it but on a smaller scale. It shares with the larger monument an octagonal plan, three stories and tapering angle buttresses crowned by turrets. Its walls are also decorated with brick designs and tile-work exactly in the manner of Rukn-i Alam. The openings are provided with grilles or jalis and the walls have horizontal wood courses as well. In one respect, however, the mausoleum of Ali Akbar is much richer than that of Rukn-i Alam, and that is its faience embellishments which comprise glazed tiles of square, rectangular and octagonal shapes. These small tiles appear to have been made to order.

First Storey

The building stands on a square platform which is built of red brick of very superior quality. Above this platform stands the main building of the mausoleum; it is approached by six steps on the south of the platform. The main building is octagonal in plan and each side of the lowest storey measures 4.95m. Each side has a pronounced perpendicular wall 11.14 meter high. The buttresses at the corners taper rather sharply toward their apices and are crowned by small low cupolas. The bases of the finials above the cupolas resemble inverted lotus flowers.

The buttresses at the corners are all circular except the two which flank the main entrance, which are decagonal. The thick wall of the ground storey also contains a narrow staircase; it is on the right inside the entrance. This leads to the area provided for circumambulation at first storey level.

The outer surface of the first storey has been divided into two, for each side of the octagon is provided with two rectangular panels, placed one above the other. The sides which do not have openings have recessed arches. These arched panels are divided into

four and embellished with typical Multani tiles having floral designs. The panels have a border of tiles bearing floral patterns. In between the borders of the lower and upper panels on the west and entrance side there is an inscription which records the enealogical details of the saint. The inscription is flanked by two buttresses at the corners of the octagon. These are not round like the rest but decagonal and are decorated with as many as 31 horizontal courses of tiles.

At the top of the first storey is a row of blind merlons each containing the word "Allah" executed in white on deep blue tiles slightly recessed. The parapet is marked by a projecting moulding running all through and all around the monument including the cupolas.

The octagonal first storey rises to a maximum height of over 11 meters. On this is placed the second storey, which is also octagonal in plan. This is smaller in size; each of its sides measures 3.77 meters externally, thus providing a narrow space for circumambulation above the first storey. The second storey bears faience revetments on each side of the octagon arranged in three oblong panels divided by means of a thin fillet of bricks in relief. The central panel houses a recessed arched panel bearing a rectangular opening. Above these recessed arches and panels is a band composed of crotchets and stars arranged alternately. This band runs all along on all the eight sides of the storey. Each angle of this storey has been fortified with domed turrets which rise above the second storey. The decorative scheme of brickwork and tile-work in horizontal bands is found on all sides of the octagon and continues on the turrets as well. The battlemented parapet is distinguished by means of mouldings consisting of bands 5cm wide which make intricate rectangular geometric patterns below each of the merlons. These are covered with white plaster.

The third storey of the mausoleum is the dome which is stilted and rests on a drum. The outer diameter of the dome is 9.00 meters at the base. The hemispherical dome is crowned by a finial corresponding in shape to the finial of the turrets of the first storey. This finial is also crowned with a crescent. The surface of the dome is fully covered with plaster and has various accumulated coats of whitewash.

Inside the chamber the two principal graves are built on a brick platform. Both these graves have a wooden canopy above, exactly in the manner of the graves of Shahbaz Qalandar at Sehwan and Rukn-i Alam at Multan. These two main graves are placed exactly in the central position of the chamber. There are 36 smaller graves as well, scattered all around. The second main grave is said to be that of the grandson of Ali Akbar though there is no epigraphic record to confirm this.



Fig. 156: Picture shows the graveyard of Surajmiani, Multan with mausoleum of the saint Shah Ali Akbar on the left and his mother Bibi Fatima on the right.

The first storey is octagonal internally as well. It has openings on alternate sides. Except for the main entrance on the south side, the openings are each closed by a terracotta *jali*. All these arched openings are recessed within another arch. The arches are "Tudor" two-centered complete with voussoirs and keystone. But all these structural details have been covered with plaster. Each arch is enclosed in a rectangular frame projecting slightly from the wall surface.

The second storey, though octagonal externally, is hexadecagonal inside. Each alternate side of the 16-sided storey has an arched opening; four of these are above the first-storey openings. All these openings have been provided with grilles locally known as *jafris*. These openings are contained in recessed arches. The upper top end of this storey has a cavetto moulding which separates the second storey from the base of the drum of the dome. The top of the second storey has a zone of transition which rests on a cavetto, which in turn rests on a row of brackets built of exposed bricks.

Above the drum the dome is completely hemispherical. Internally it is covered either with a thin layer of plaster or with coats of whitewash. There is a shamsah at the apex of the dome.

Above the western gate an oblong panel bears an inscription giving genealogical information about the saint. This tiled inscription is rendered in *naskhi* of poor quality, and reads:

(Tr:) In the name of God, The Compassionate, The Merciful. Pir Sayyid Sultan Ali Akbar, son of Sayyid Musa, son of Sayyid Islam al-Din, son of Sayyid Kabir al-Din, son of Sayyid Sadr al-Din, son of Sayyid Shihab al-Din, son of Sayyid Faqir al-Din, son of Sayyid Shams al-Din, son of Sayyid Salah al-Din, son of Sayyid Salah al-Din, son of Sayyid Islam al-Din, son of Sayyid Mu'min Shah, son of Sayyid Khalid, son of Sayyid Mushtaq al-Din, son of Sayyid Ahmad, son of Sayyid Hashim, son of Sayyid Muhammad, son of Sayyid Hadi, son of Sayyid Ghalib, son of Sayyid Abd al-Jamal, son of Sayyid Mansur, son of Sayyid Musafir, son of Sayyid Imam al-Din, son of Sayyid Nur Muhammad, son of Sayyid Ismail, son of Sayyid Imam Jafar, son of Sayyid Imam Muhammad Baqir, son of Sayyid Zain al- Abdin, son of Imam Sayyid Husayn, son of Sayyid Imam Shah Mardan Ali, may God extend His mercies to him, son of Abi Talib and Muhammad Mustafa, son of Abd Allah and Abu Talib, both sons of Abd al-Muttalib, son of Hashim, son of Abd al-Munaf.

From the hand employed for the calligraphy and its rough execution and also from the decaying state of the glazed tiles, it appears as if some very immature and illiterate artist or rather artisan was employed for this purpose. This idea is further borne out since in some cases the placing of tiles is such that the flow of the design is broken i.e. the tiles have not been joined properly. Little consideration appears to have been given to symmetry or design.

However, as far as the building of the monument is concerned, it appears that unusual enthusiasm and interest was shown in its construction and execution. Leaving the inscriptional panels aside, perhaps the best available talent was engaged to erect this edifice.

A third inscription (in Persian) exists on glazed tiles, on the eastern facade of the monument, and continues to the south eastern side of the octagon. This reads thus:

(Tr:) The foundation stone of this sacred mausoleum was laid in the month of Ramadan 993 A.H. (corresponding to 1585 A.D.)

Below these inscriptions there is yet another Persian inscription of fairly small scale which, unusually for Pakistani buildings, records the names of the architects. The inscription reads,

(Tr:) Work of the masters Ibrahim and Rajab sons of Musa Lahauri.

Other Monuments

The mausoleum of Shah Dana Shahid is situated near the Delhi Gate. Structurally it resembles the shrines of Baha'al- Haqq and Shah Shams Sabzwari (Tabrizi), but it is not as big and as conspicuous as they are. The mausoleum has a square first storey followed by an octagonal second storey and then a dome, hemispherical in shape but slightly stilted. The ring below the hemispherical dome is decorated with Multani tiles. The dome is covered with a thick coat of plaster plus accumulated layers of whitewash. The body of the building has some surviving examples of original tile and brick decoration.

Another shrine situated to the north of Shah Shams Sabzawari's shrine is the shrine of Baba Safra, which is a small domed building, square in plan. It also has some very fine specimens of Multani tiles. Structurally the building is not of any great importance.

Sawi Mosque

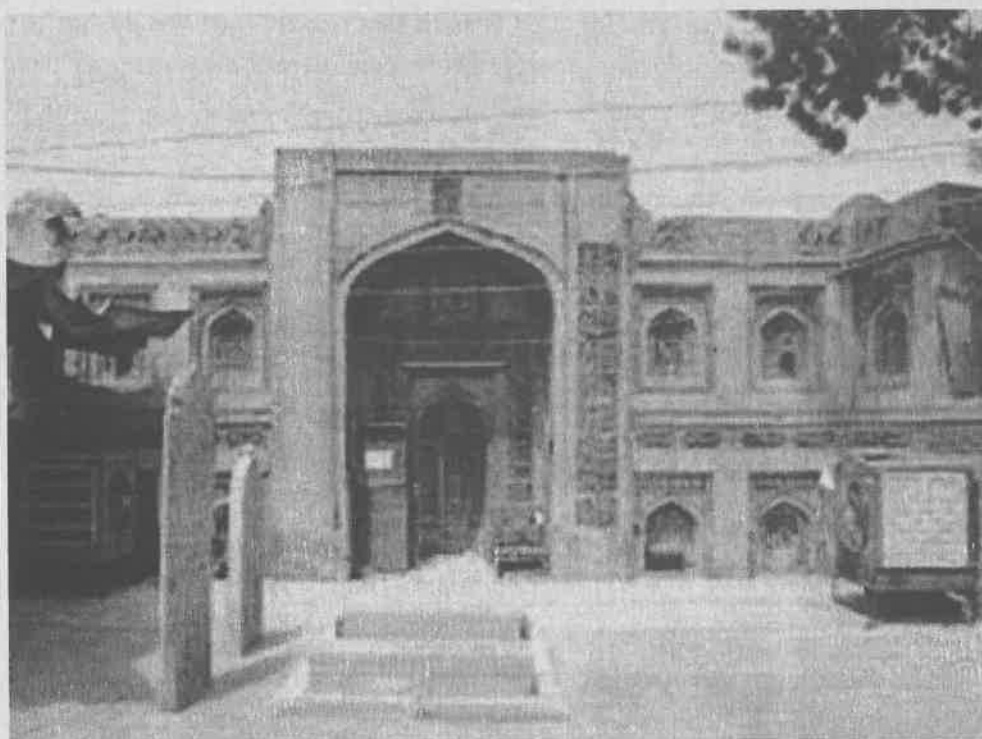


Fig.157: *Sawi Masjid, a tomb-mosque, located in Kotla Tolay Khan (a corruption of Tughlaq Khan), Multan; is supposed to be one of the oldest mosques, which still exists though it has no roof now and most of its decorations have been damaged; glazed blue tiles were profusely used for ornamentation. Parts are still intact.*

The locality where this mosque is situated is known as *Mahallah Taulay Khan*, and stretches North West of the mausoleum of Rukn-i Alam. Multan it may be mentioned here, has the honour of being the birthplace of various distinguished men in history. The Delhi Emperor Muhammad Tughlaq Shah is said to have been born about the end of the 13th century in a hamlet now lying between the Luhari Gate and the civil lines church. These quarters are still known by the name of 'Taulay- Khan' - a corruption, it is said, of Tughlaq Khan. The Sawi Mosque is situated on a double platform, each one meter high and approached by a flight of steps. The upper steps have sloping jambs which reflect Hindu influence on this monument. The walls on the north and south have rectangular panels which contain blind arches. Each of these panels has a saw-tooth moulding at the architrave, while the arches are provided with a pattern of grilles painted on within the arches. Above these panels and at the top of the outer wall are blind merlons.

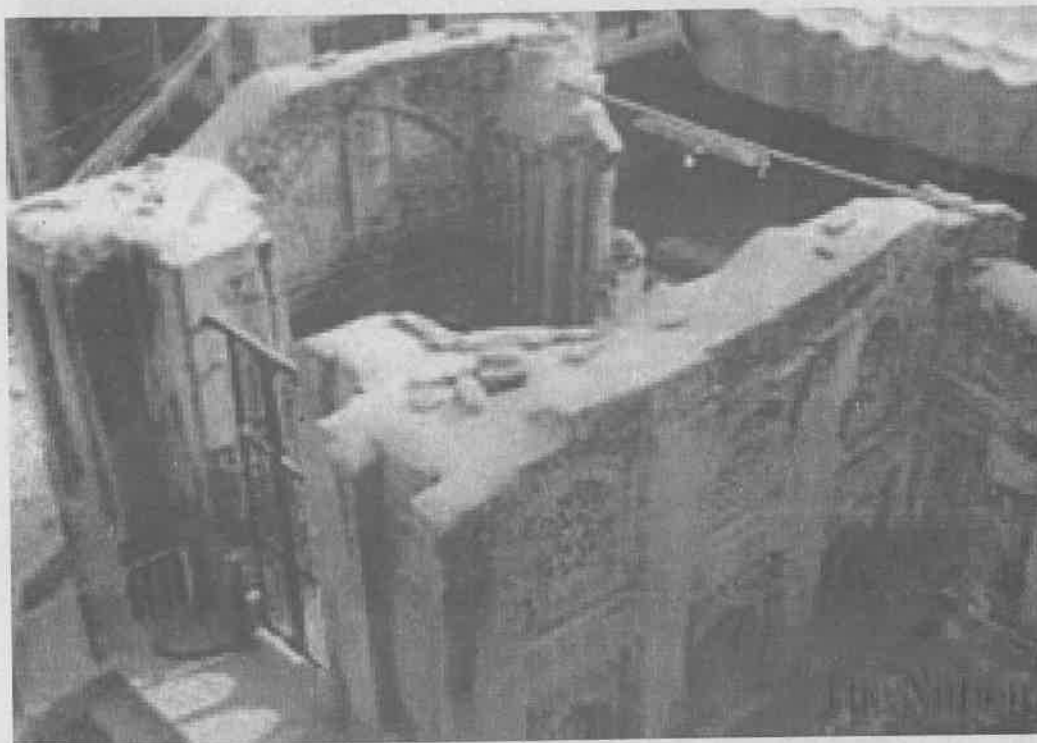


Fig. 158: *The main entrance of the Sawi Mosque. The mosque rests on a high Kursi (platform) more than a meter high.*

Exactly opposite the entrance is the *mihrab*. Its flanking walls are horizontally divided into two long panels. Each contains recessed rectangular panels which in turn have recessed blind arches treated in the same manner as outside. The wall at the top has blind merlons. At the end of these walls are circular tapering bastions or round buttresses, crowned with a domical top but without pinnacles. The central arch is also enclosed in a rectangular frame.

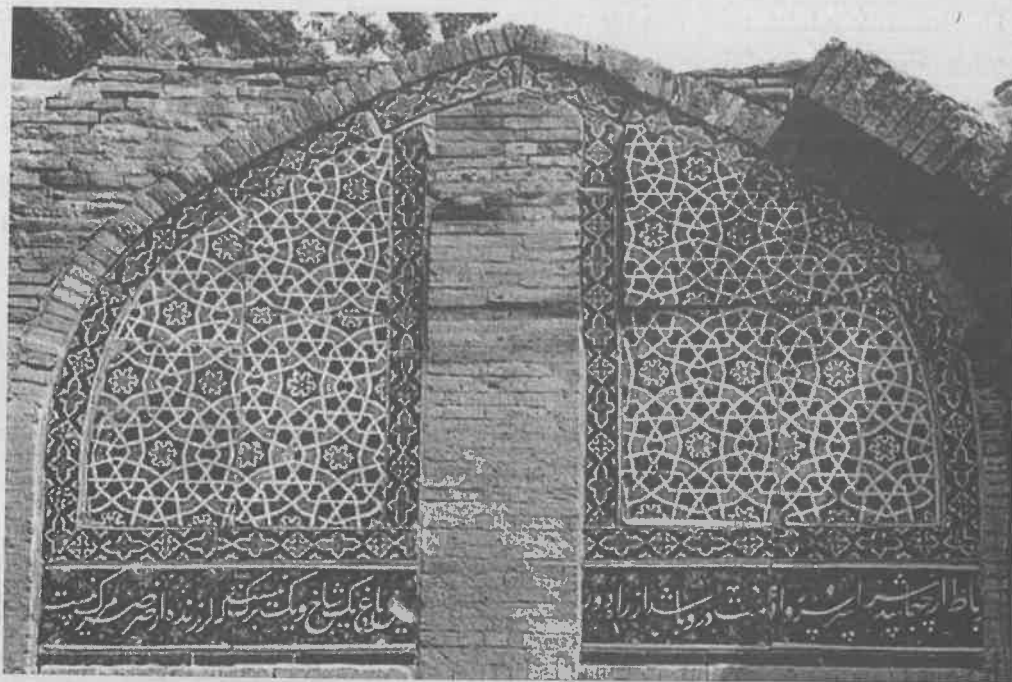


Fig. 159: A surviving diptic type of panel in the vestibule of the Sawi Mosque.

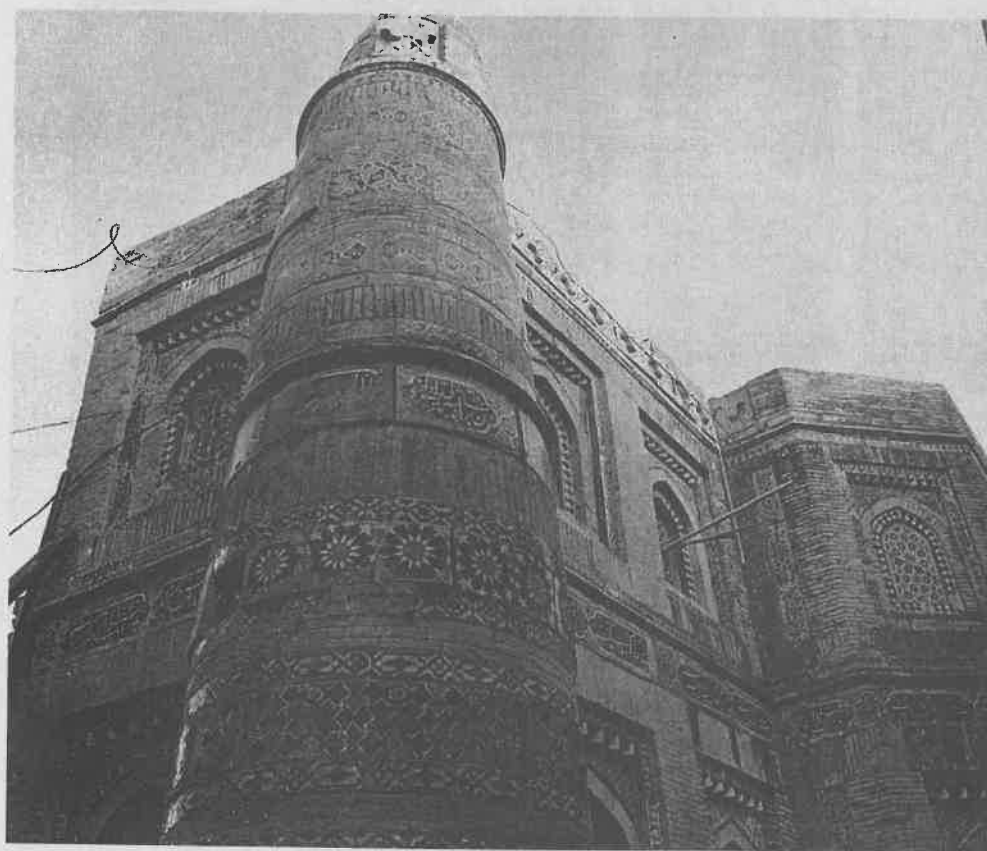


Fig. 160: One of the beautifully adorned corner tower of the Sawi Mosque.
The tileworks till maintains the originality and the gloss.

The mosque is wholly built with small typical Mughal bricks which are exposed except on the wall containing the *mihrab*. Since the mosque is high and small in plan it has a major emphasis on vertically. The decoration is mostly done in tiles. Arches and round buttresses are particularly noteworthy for grilles, and geometric and floral motifs, respectively. Original tile-work survives on the round buttresses in horizontal bands and on the surface of certain graves.

Th Sawi *masjid* is not, in fact, a mosque but a tomb. Why it is termed a mosque is not known. Certainly, it has a large and conspicuous *mihrab* facing the entrance. The court of the "mosque", measuring some 3.10 x 3.80 meters, contains several large and small graves.

Though its facade, particularly the doorjambs and steps, attest to Hindu influence, the possibility of Tughlaq influence cannot be ruled out. Tapering corner minarets, bastions or buttresses were typical of that style. The mosque belongs to the period of Akbar. Historians do not suggest any exact date of this mosque. Keeping its various aspects in view it appears of early Akbari period between 1555-65.

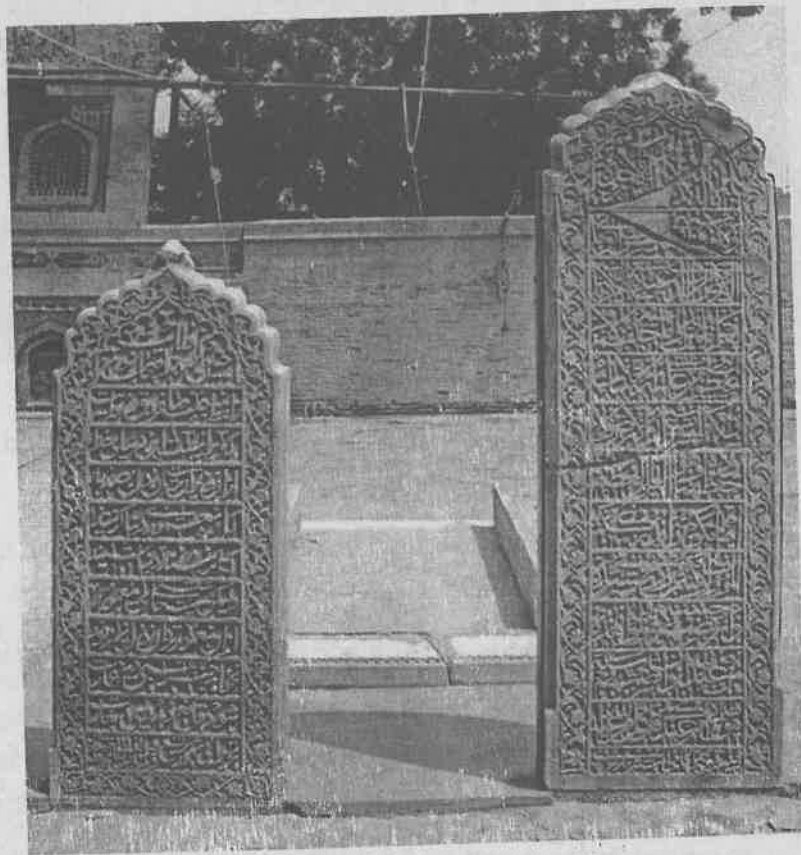


Fig. 161: Red sandstone epitaphs of two graves in the *sahn* of the Sawi Mosque. They bear Persian (left) and Arabic inscriptions carved in relief.

The so-called mosque contains, as noted above, several graves but one in front and almost in the middle of the court is especially distinctive. It has a large *katabah* of marble on its head side bearing an inscription in *nastaliq* on both sides in Persian verse. The text on its front reads:

- (Tr:) 1. When Saffar Quli, who was a store of bounty and a heaven of generosity, and who with his generosity used to remove the rust from the mirror of the heart.
2. decided to leave for Paradise, his departure opened hundreds of avenues of discomfort to the face of his companions.
3. The eyes of the people shed blood at (the grief of his) separation and the sky became hazy and dull with the mournful sighs of his relatives.
4. It was the night of 10th Shaban, in the year nine hundred and ninety-nine, when he started (his journey) for Paradise.
5. O God! Provide him shelter in the shadow of your mercy, for he never begged anything except your mercies.
6. [Written] by the poorest of the poor, the humble, the dust of (his) feet, Sayyid Hamiyyat-Allah of Blaher. (The geographical position of such a town is unknown.)

At the back of the slab appears the following Persian text, once again in engraved *nastaliq* in a similar composition.

- (Tr:) 1. Thus, have pious men (said), and the words (are) from the tradition of Jafar the Truthful:
2. That this treacherous world is desolate, but a hundred times more desolate in my heart.
3. That prefers to live in this world in order to sit on the throne of this world.
4. But the next world is a real place of happiness and happier still is the heart which is full of enlightenment,
5. That does not wish to live except in the next world that is content and does not bother if the present world is destroyed.
6. Inscribed in the months of the year one thousand and ninety-nine 999
3. (Written) by Zakariyya, son of Ustad Muhammad, son of Jiwan of Multan.

There are quite a few other inscriptions of white letters on azure ceramic tiles but they are severely damaged and it is difficult to decipher them. Most of these ceramic tiles are original. The entrance to the gate of this building is approached by a small flight of steps on the eastern side, exactly opposite the mihrab. That gateway has sloping jambs on either side which is another characteristic of the architecture of the Tughlaq period. The main entrance has an iron gate. The *jali* work of the *mihrab* according to local people, was repaired in 1934-35 and at the same time low walls were built and provided with barbed wire.

Masjid Ali Muhammad Khan



Fig. 162: *Masjid Ali Muhammad Khan: Picture shows the façade of the sanctuary of the mosque with three openings and two low minarets at the corners. An external manbar is also visible beside the central arch.*

In the centre of Multan, in the Chauk Bazar, is situated a mosque of considerable size known as the *masjid* of Ali Muhammad Khan. The mosque was built by the Pathan governor of Multan, Nawab Ali Muhammad Khan Khakwani in 1171 AH/1757-8 AD. The mosque is provided with a water reservoir for ablutions and with a number of baths. It exhibits good specimens of Multani tile-work. The mosque is built on a slightly raised platform and has shops on three sides. During the Sikh rule, the mosque was used as a court of the Nazim. The mosque was restored to the Muslims with the coming of British rule. A tiled Persian inscription is placed over the gateway of the mosque; it has white characters on a deep blue and azure ground. It reads as follows:

(Tr):- By the grace of God and the Prophet, the last of the prophets,

- And (by the) favour of the Saint Jilani, who is esteemed in both the words,
- In place of the (Police Official) court and with the motive of eradicating crime –
- For the place was a manifest source of crime and suppression –
- This mosque, bath, well and special reservoir
- Were built on the street by the governor of Multan.
- The invisible voice of an angel from Heaven said, for the year of its foundation:
- "The lofty mosque was built by Ali Muhammad Khan"

The chronogram contained in the words *namud masjid-i Ali, Ali Muhammad Khan* is equivalent to 1171 A.H. This mosque is also, wrongly, known as *masjid Wali Muhammad Khan*; the reason for this seems obscure.



Fig. 163: A decorative panel in Ali Muhammad Mosque, Multan.

Phul Hattianwali Masjid

In western side of the city, in the Chaupar Bazar, is situated another small but famous mosque. Its original name appears to have been lost and today it is known as *Phul Hattianwali Masjid* or "the mosque of the florists". The entrance of this mosque is indeed flanked by florists' shops. The mosque was built during the period of Emperor Farrukh Sayyir (1126 AH/1713-14 AD to 1131 AH/1719 AD). The mosque has a small courtyard and a lofty arch giving access to the sanctuary. Its red brick and glazed tile decoration is notable and represents original 18th century work of high quality.

Eidgah

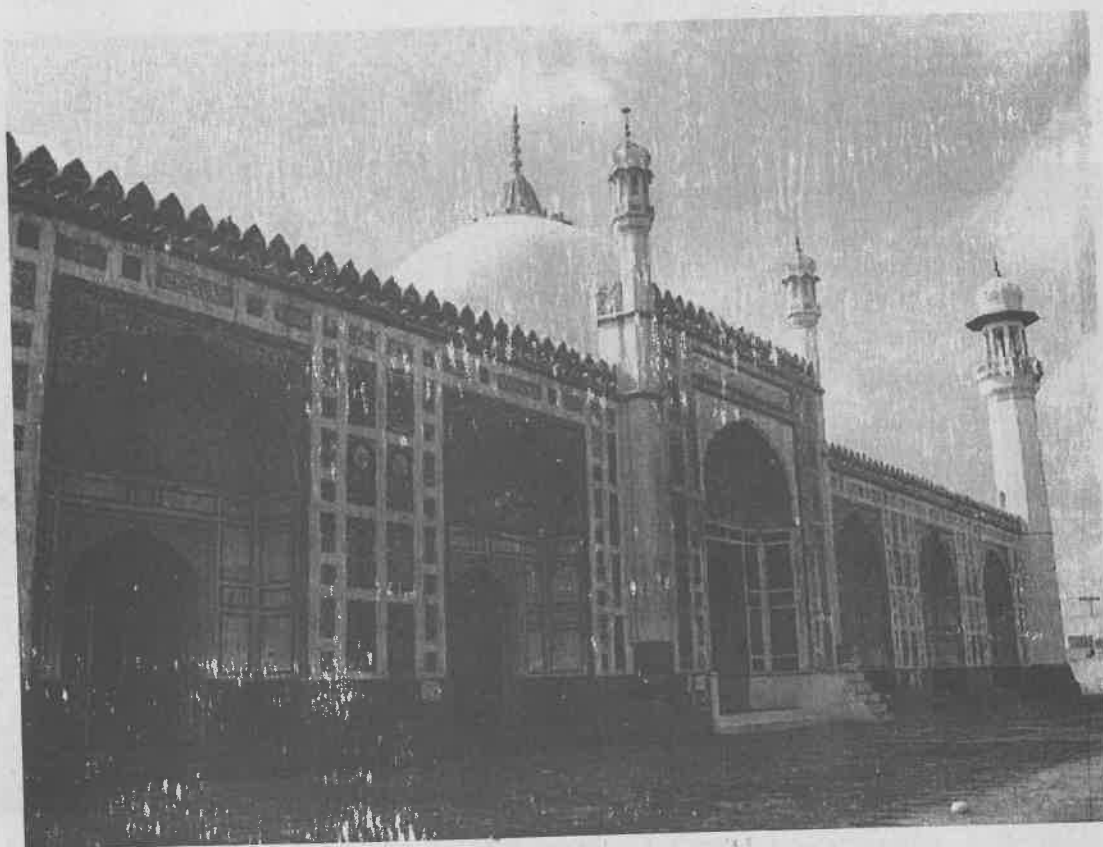


Fig. 164: *Eidgah of Multan* built in 1148 AH/1735 AD by Nawab Abd al-Samad Khan.

The Eidgah of Multan is situated about one mile north-east of the citadel of Multan. It was built in 1148 AH/1735 AD by Nawab Abd al-Samad Khan, the then governor of Lahore. The mosque is a fine building and its covered area is too profusely decorated with inscriptions and floral and geometric motifs. Initially this mosque had a width of 16.45 meters (54 feet) and a length of 73.15 meters (240 feet). Its dimensions have recently been increased in view of the growing populace of Multan who congregate

here to offer Eid prayers. It has only one dome. The courtyard is brick-paved but the portion in front of central arch has floor made of grey sandstone slabs and a small canal runs from east to west in the middle. A comparatively low wall is built around its court. The eastern, extended portion is unpaved, and has trees growing in it.

Over the central arch of the sanctuary is the only large-sized inscription, which is in *nastaliq* characters. It is on a greyish-white stone slab in dark blue, almost black characters. It is in a single line and reads:

(Tr:) By the graciousness of the most Holy Allah, by the help of the Creator and through the pleasure of genuine determination of the nawab of great honours, Saif al-Daula Abd al-Samad Khan Bahadur Dalair Jang Ahrari, this grand Eidgah was completed in the year one thousand one hundred and forty-eight of the Hijra.

Dehli Gate



Fig. 165: *Delhi Gate, Multan.*

It is a free-standing structure in the middle of an open space at the junction of several roads. It looks like a memorial rather than part of a city gate guarding an entry point. Delhi Gate is one of the oldest landmarks of the city considering a gate had existed here even before the coming of the British. Its construction is similar to Haram Gate and Bohar Gate except that its arch has a wider span than that of the Haram Gate.

The gate can be approached from Alang Road. Its environs are densely populated with houses and shops. The gate has been conserved with deep struck pointing. However, banners, posters and encroachments destroy the majesty of this historical buildings. The greatest intervention in Delhi Gate took place when the original Mughal period Gate was completely destroyed during the siege of the city in December 1848 and then, after an interval of a few years, was rebuilt in the style of European architecture. However, it is not known if any further intervention took place between 1854 and 1990 when the first survey of monuments of Multan was undertaken by the Multan Development Authority. The present restoration took place at the same time when the renovation of the Walled City between Delhi Gate and Pak Gate took place between July 2006 and 2008.

Haram Gate



Fig. 166: *Haram Gate, Multan.*

It has been mentioned by all historians that from the beginning there were six gates in the city proper and four in the fort of Multan. Haram Gate has always been there. If the interpretation of name Haram Gate is accepted it is believed that inside this gate was the *haram* or women quarter of the Saint Musa Pak Shaheed then the name must post-date the times of this saint that is 16th century. The same date is applicable to the name of Pak Gate. Latif writing in 1891 informs us that all the gates of the Fort were destroyed by the British after occupation. From this it can be inferred that all the gates of the city were still intact in 1891. The *District Gazetteer* compiled in 1923 -24 also makes no mention of building of new gates. Thus, probably, this gate along with other gates of similar design were built sometime between 1924 and 1947. The gate in its present condition, however, was repaired extensively more recently. The gateway was washed

and painted on several occasions in the past. The original wooden doors and most of the terracotta *jalis* have also disappeared.

Comprising two pylons on each flank, the gateway has a large four-centered pointed arch in the middle. The pylons or castellated towers on flanks are double-storied. Near the parapet are attached pseudo-merlons hanging downward and standing in relief. Four roads approach this gateway from different sides. The gateway is now totally obscured by awnings and hoardings. None of the original work survives. The wooden doors of the gateway have also disappeared. The city walls on either side of the gate have also disappeared. The original historical Haram Gate which existed prior to the occupation of the city by the British have certainly disappeared completely giving place to the present free-standing gateway like all others. Even the present gate was repaired in recent past but precise date of the new work is not known. Structure is in need of scrubbing and cleansing. It should also be freed from hoardings, bills, electric cables and several other advertising devices. The percolation of rain water from the staircase opening is causing structural damage.

Khuni Burj (Bloody Tower)

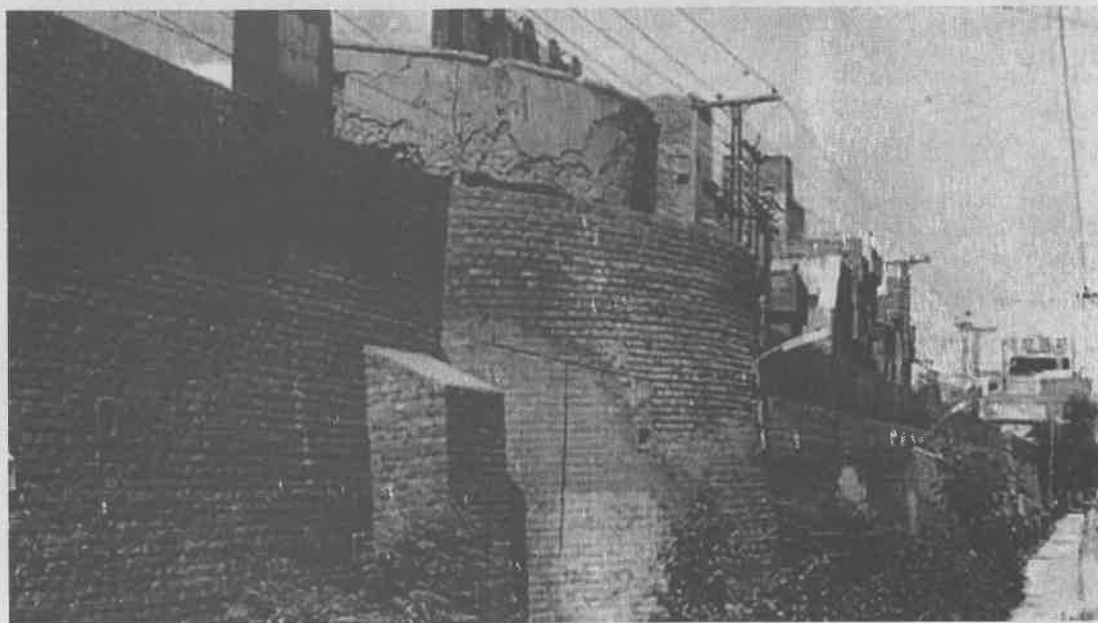


Fig. 167: *A portion of the famous Khooni Burj, two kinds of buttresses supporting the wall are visible.*

Khuni Burj which the British termed as Bloody Bastion is as old as the fortification wall of the city. But Sikhs appear to have given it special prominence because it was here at this site on Jan 2, 1849 that they defended both wings namely the Delhi Gate on one side and Pak Gate on the other side in the war against the British. Local traditions claim that it was Alexander who scaled the walls of city of Mallhi and

was wounded severely and it was here that the Greek army took full revenge from local population. But, certainly in 1848 it was the Sikh army which defended the city of

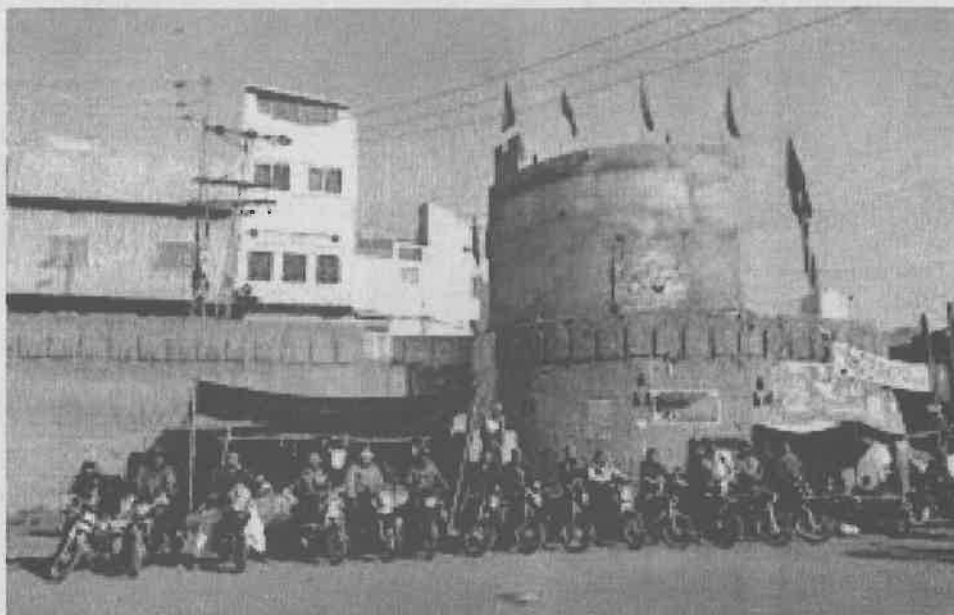


Fig. 168: *Another view of the Khuni Burj.*

Multan from the heights of this Burj and withheld its possession from going into the hands of British for long time. It was here again that the bloodiest encounter between the Sikhs and British forces took place on the first of January 1849 followed by a ruthless massacre of the Sikh soldiers. Breach of the Khuni Burj was the key to the final conquest of the city of Multan.

Khuni Burj is a circular mass of rubble bound by bricks. A curving flight of steps, from the western side of the Burj leads up to the upper level. Despite the fact that the structure has been recently reconstructed and restored the lower part of the Burj is in a state of dilapidation. Encroachments have taken place at the top of the Burj with an Imam *Bargah*. It was completely destroyed during the siege of 1848 and the present structure was raised after the rule of the British government was established. But when exactly it was reconstructed is not known. Nonetheless, it has been there prior to 1972 as can be confirmed from various published photographs. The Burj was in pretty good shape and without any encroachment till 1972. The structure has been reconstructed in the 1990's as part of the conservation plan by the city government. The necessary work for rebuilding and repair of the Burj was again initiated in July 2006 and has been completed since.

Khudakka Mosque

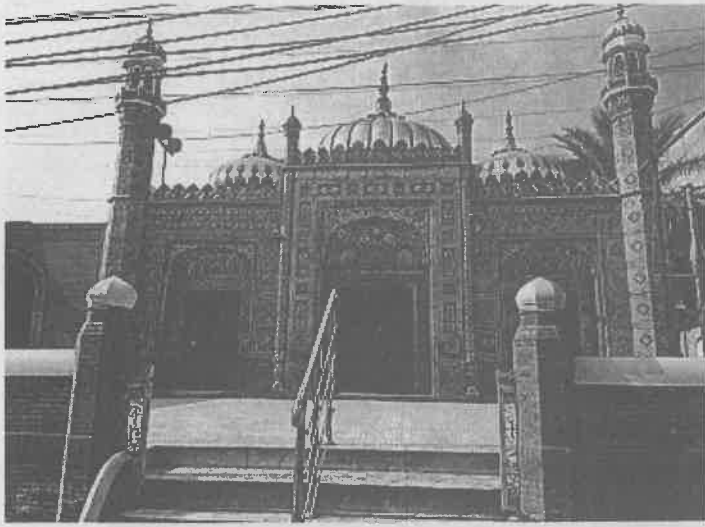


Fig. 169:

Khudakka Mosque of Multan is one of the most profusely decorated mosque; with Miltani porcelain tiles of Multan.

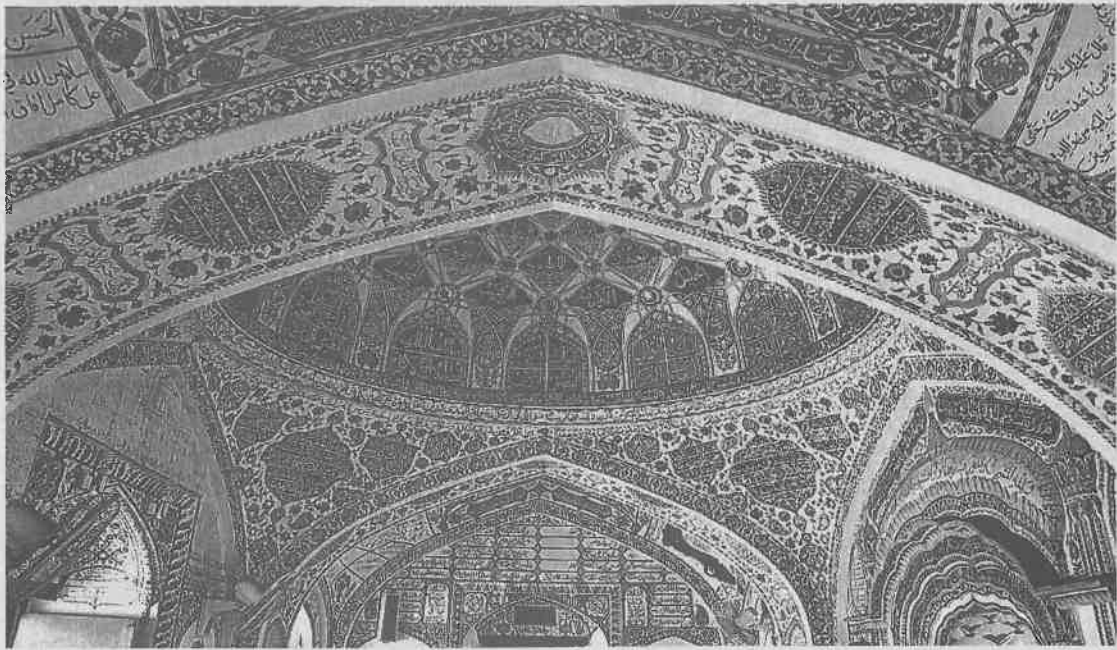


Fig. 170: Sanctuary of the Khudakka Mosque, Multan.

Khuddaka Mosque is situated near Chowk Fawara and the Tomb of Ma'i Mihraban. It was constructed in 1290 AH/ 1873 AD. History of Khudakka family is intricately woven with that of Saddozais. Both are Afghans families and have a common progenitor Asadullah also called Saddo (1558 – 1626), who was a petty chief of Qandahar under the Safavid King Shah Tahmasp. For his services as guardians of the

Persian Highway from Herat to Qandahar Saddo was awarded the title of Mir-i-Afgahania. After his death, his family was divided into two sections – one headed by Khawaja Khizr and the other by Khudadad – descendants of the former call themselves Soddozai Afghans, whereas the latter as Khuddakas known after Sultan Khudakei. This man could not pull on with the Safavid rulers and was obliged to submit himself to Shahjahan, Mughal emperor of India in 1638 and was bestowed the title of Shahzada. Another son and successor of Khudadad Khan named Sultan Hayat Khan, a notable Soddozai general, also strained his relations with his Persian lords over some matrimonial affairs and finally decided to leave Qandahar in 1682 and migrated to Multan and joined the imperial forces. After his military services he retired to Multan and was granted a perpetual monthly *madad-i-ma'ash* of Rs. 10,000 by emperor Aurangzib. Hayat Khan died in 1728 and was buried in his own garden with a wooden edifice constructed over his grave. Later on, Abdul Aziz Khan, a son of Hayat Khan as appointed in 1748 to look after the affairs of Multan on behalf of Kaura Mal, the in charge of Multan under Nawab Zakariya Khan the Mughal governor of Lahore and Multan. After this significance of Khudakka family gradually dwindled and they only concentrated in the locality in the vicinity of present Khudakka Mosque. A big wooden gateway adjacent to the mosque still guards the entry to locality where most of the members of Khudakka family once resided.

Tomb of Ma'i Mihraban



Fig. 171: The derelict brick-built Tomb of Ma'i Mihraban, 1140 AD.

The tomb of Ma'i Mihraban is situated near Chowk Fawara within residential neighborhood and is accessible through the approach road. Set in the corner of an oblong court, the tomb is reached at the end of a very narrow street. The tomb was constructed around 1140 A.D.

There is practically no information about the person of Ma'i Mehraban and very little has been written about the architecture of the building in which she is buried. Scholar like Ahmad Nabi Khan mentions her name only once but nothing about her life, time or the period of construction of her tomb. She was the wife of one Shaikh Hasan who is said to have come to Multan shortly after the time of Shah Yusuf Gardizi (1058-1157) A.D. if date of its construction 1140 A.D is accepted the lady becomes a contemporary of Shah Gardizi who died in 1136 AD. Her tomb turns out to be contemporary to Gardizi but over a hundred years earlier than that of the Mausoleum of Baha al-Din Zakariya (1258 to 1267). But in plan and elevation it is closer to the latter and much different from the former. Thus, for all intents and purpose, the construction of the tomb must be related to the Post- Baha al-Din Zakariyya's time towards the close of the 13th century.

The tomb of Ma'i Mihraban comprises and octagonal plan with octagonal second story and a plastered dome with finial on a thick cylindrical mass of masonry laid in mud mortar. The exposed brick work laid in mud mortar is now decaying.

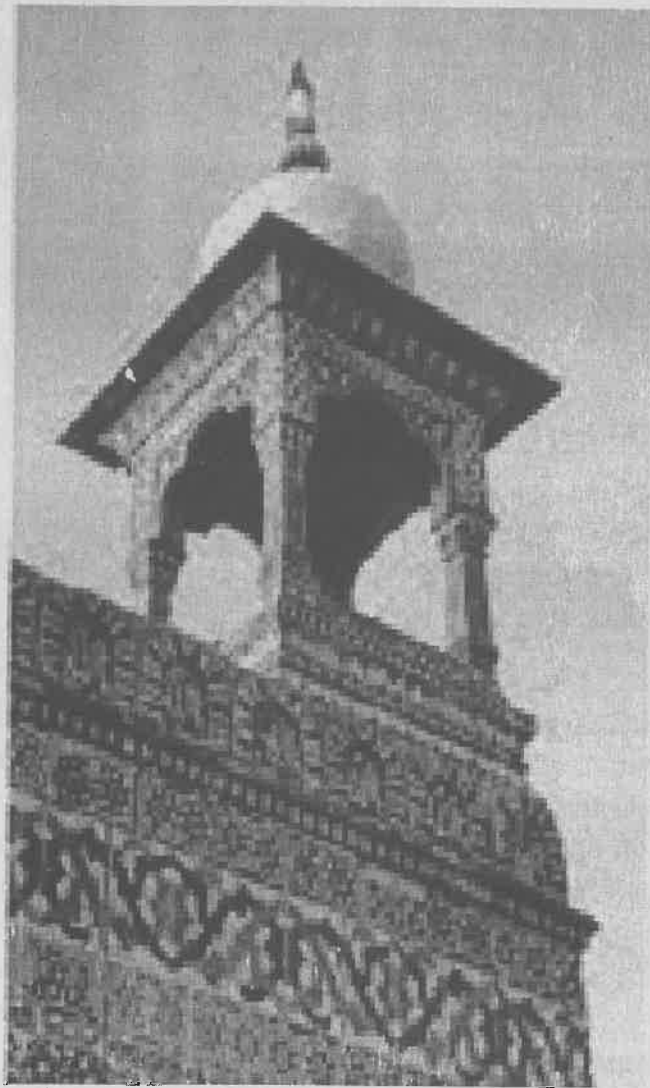
Tomb of Bibi Pak Daman



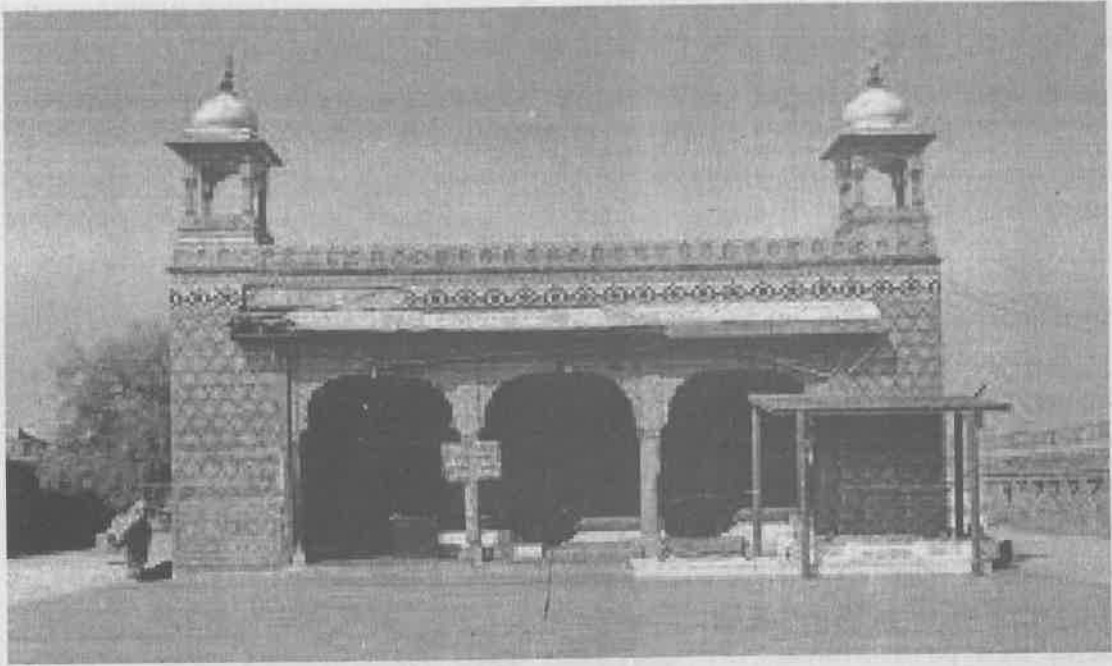
Fig. 172: *Tomb of Bibi Pak Daman is rectangular in plan building without any dome. It has a kiosk at each corner on the front. The entrance is made of a veranda with three multi-cusped arches all made of wood and painted green.*

Bibi Rasti popularly known as Bibi Pak Daman, was the daughter of Sultan Jamal al-Din Farghani, daughter-in-law of Hazrat Baha' al Din-Zakariya, wife of Hazrat Sadr al-Din and mother of Hadrat Rukn-i 'Alam. She was a pious lady and a *hafiza* of Qur'an. It is said she would recite the whole Qur'an in one day. She was a disciple of her father-in-law Hadrat Baha' al-Din Zakariya, she died in 1295 A.D and was buried in a graveyard near Daira Basti. It may be a coincident that north of the Tomb of Bibi Pak Daman was once the Temple of Ma'i Totla – one of the three major Hindu deities of Multan.

The tomb of Bibi Pak Daman was built in 1296 A.D and is situated at Daira Basti. It is situated amidst a vast graveyard which is easily accessible from three different directions by roads. It has a flat roof which is probably the largest of its type in Multan. The main entrance from the road is provided through a small gatehouse square in plan and roofed with a hemispherical dome. This structure contains a fine example of exposed brick work. The front gate is constructed of small brick tiles and terracotta tiles. From here a passage leads to the courtyard. The tomb structure itself is situated in the western side of the courtyard. This can be divided into two parts i.e a verandah on the east and tomb chamber on the west. The tomb is within a large compound surrounded by a wall of brick masonry. The tomb building is a rectangular structure with a portico in front



resting on carved wooden double columns and a projecting *chajja*. The external surfaces of walls of the tomb building are exclusively covered with Multani tiles of blue and white colors. The front porch has two beautiful kiosks on frontal parapet.



Internally, the tomb-building is divided into two parts: the square chamber on the north and a rectangular room on the south. The square chamber contains a grave of Bibi Pak Daman whereas in the rectangular room there are several other graves. A raised platform towards the west is provided for offering *nawafil* prayers. Similarly, in the verandah there are several graves. Both the chambers are whitewashed and are devoid of decorations whereas graves along with doors are painted green. There is a lot of dampness inside the main tomb chamber.

The present entrances is through a brick-built domed ante-chamber square in plan on the outer side and octagonal inside. This structure is not in alignment with the large courtyard housing the grave of Bibi Pak Daman and other members of her family. The floor of the rectangular southern chamber is laid with square glazed tiles. All roofs are built of wooden battens and brick tiles. The verandah originally had a dado fitted with octagonal and square glazed tiles; most of these have lost their glazed surfaces and the total dado has been painted over. The northern opening of the verandah still has panels of blue and white glazed tiles. The present condition of the boundary wall, gateway, graves and embellishment on the walls is not sound. Men are not allowed to enter the grave chamber of the shrine.

Tomb of Khawaja Owais Khagga

The tomb of Khawaja Owais Khagga was built in 1303 A.D. The full name of the saint is Khawaja Shah Jalal al-Din Muhammad Owais Jafri Quraishi Hashmi Khagga. His father's name is given as Bayazidai. He was a disciple of Shaikh Muhammad Iraqi a saint of Owaisi *silsila* of Sufis. He is believed to have arrived in Multan during the times of

Hazrat Sadr al-Din and died in the year 700AH/1300AD. Hazrat Rukn-i 'Alam is said to have led his funeral prayers. He was buried in the graveyard close to Bibi Pak Daman. It has also been reported that the foundation stone of this tomb was laid by Hazrat Shah Rukn-i 'Alam.

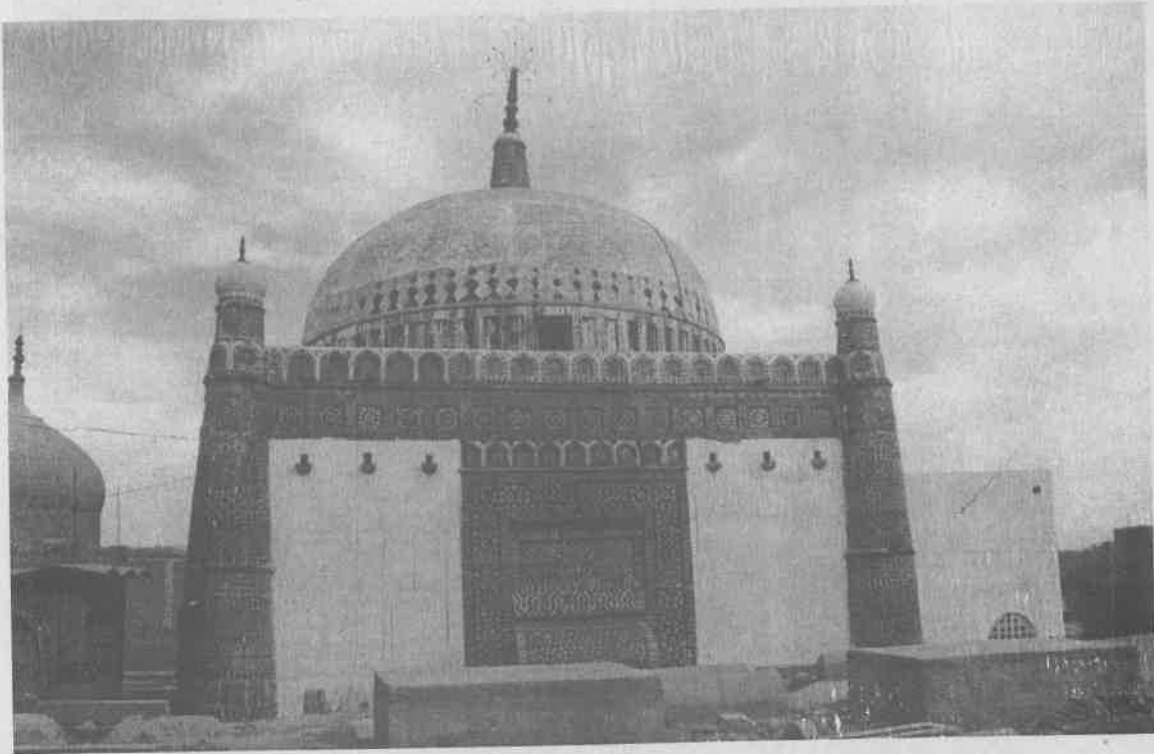


Fig. 173: *Tomb of Khwaja Ovais Khagga is a lilliputian square plan building having a attached tapering tower at corners terminating with a small dome at top. The building is furnished with typical Multani blue tiles. The dome is plastered white and only its drum has some tile-work on it.*

The tomb of Khawaja is rectangular in plan with sloping walls having corner bastions and turrets. Each of the four sides has arches set in rectangular frame. The only entrance to the tomb chamber is on the south side from an entrance vestibule, approximately 3 x 4.26m (10 x 14ft) which leads to the main chamber. The square plan converts into an octagon culminating in a drum on which sits the dome. The monument has a segmental dome stilted on a drum which has rectangular depressions and four windows on each of the cardinal sides.

The finial has strong tapering cylindrical base. Light enters the main chamber from a window with *jali* on the east and four openings in the dome from the top. Externally the building is covered with blue tiles leaving only some parts painted white. The same is true about the dome. Any part that is not covered with blue tiles has been painted white particularly the area of *mihrab*. The inner side of the tomb-chamber is decorated with wall paintings as well as glazed tiles. The entrance vestibule was added at a later stage.

The entrance vestibule is covered with calligraphy in Arabic, Persian and Punjabi languages. Floor is made of terracotta tiles. The door is a latest addition and is painted in green, blue and red.

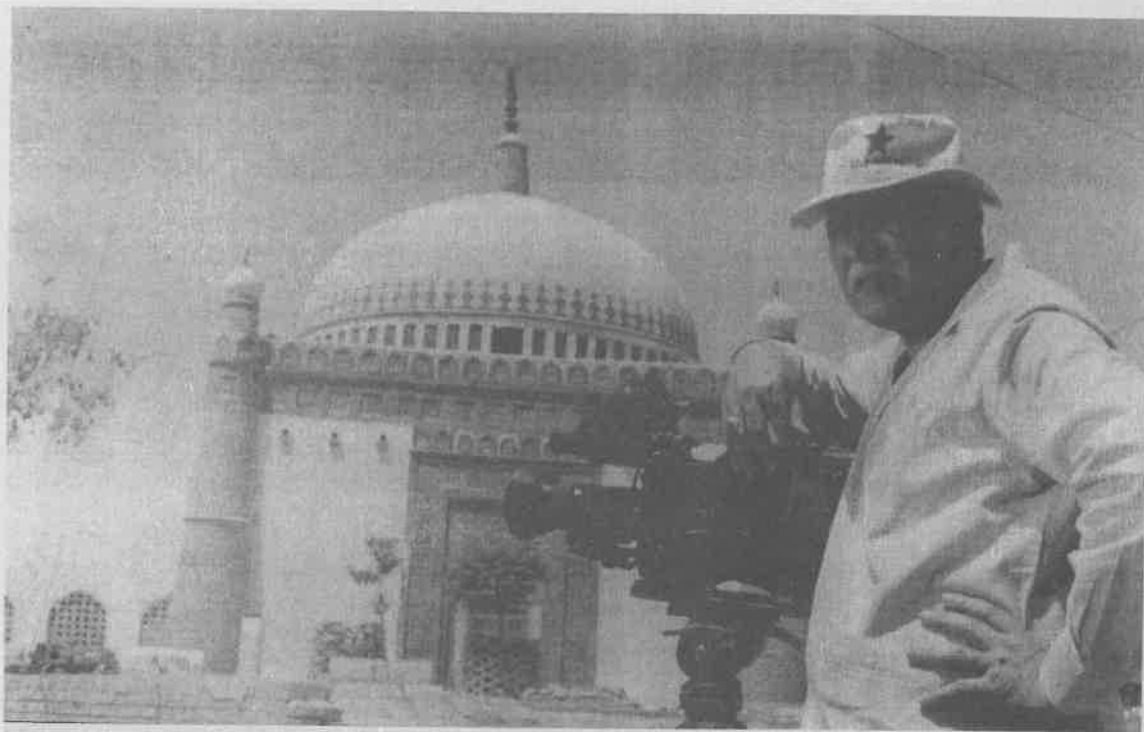


Fig. 174: *Tarikhi Versa* was a popular PTV's program on the architectural heritage of Pakistan. The show was hosted by versatile Mustansar Husain Tarar while author of this book (in picture) acted as expert commentator on monuments. This picture was taken during the shoot of a documatary on the Tomb of Khwaja Avais Khagga in Multan.

The saint was known as *Khagga*, this demands a little explanation. It is narrated by native story-tellers that once a princess, along with her companions came to take bath in the river. While taking the bath she accidentally dropped her precious ring in the water. She and her friends tried their best but could not find the ring. Dismayed, they thought of seeking the help of the saint whose camp was nearby at the bank of same river. After listening the problem of the princess and her friends the saint ordered the *schole* (shoal or school) of sardines (or pilchards) to find the ring. This was instantly done and the group of small fish brought the ring to the saint. Very small fish in local or vernacular language is called *khagga* or *khagga-machli*. The saint possessed the power or miracle of controlling and talking to fish called *khagga* hence his name Ovais Khagga.

Tomb of Bibi Fatima

The tomb of Bibi Fatima is situated at Suraj Miani south of Sultan Ali Akbar's tomb. The tomb was constructed between 1540-50 A.D. It stands in isolation within a graveyard of the village Suraj Miani. The graveyard can be approached by a road coming

from Multan. Like her illustrious son, historical information is about her life history is lacking except that they were descendants of Hazrat Shams al-Din Sabzwari

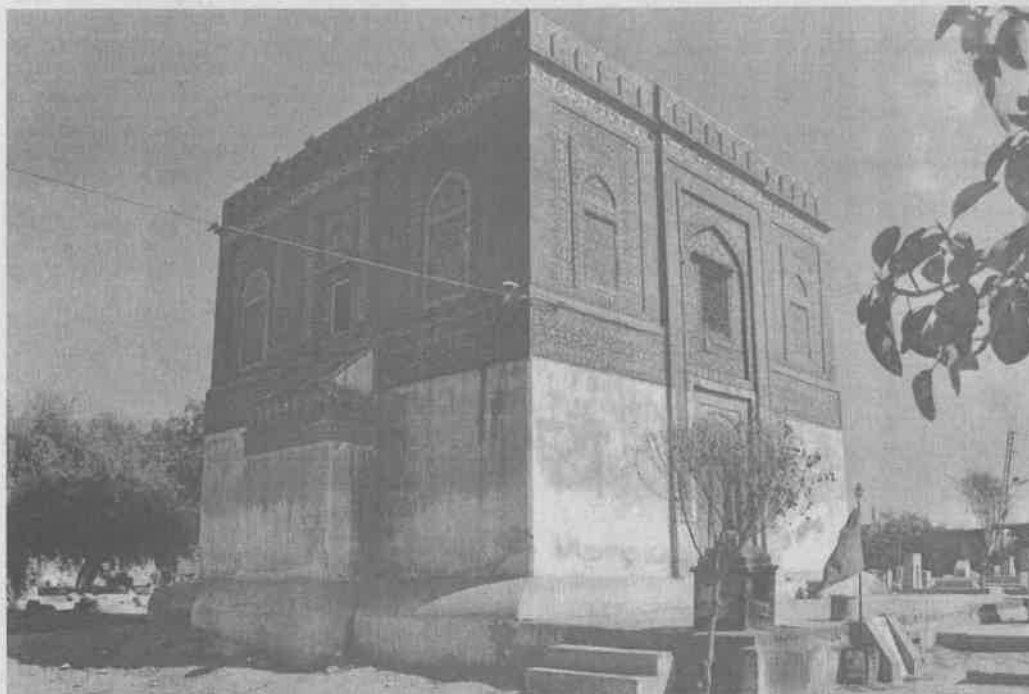


Fig. 175: *Tomb of Bibi Fatima is a building square in plan with a very low segmental dome not visible unless seen from the top. Lower part of each side plastered while upper portion is all covered with blue tiles. There is a mihrab inside also shown by a bulge outside the western side of the building. Building rests on a low podium.*

The tomb is square in plan standing on a rectangular platform providing a raised forecourt in front of the entrance, about 60cm. high. The tomb is an unusual structure where the architect has adopted a simple cube design for the tomb. The monument appears to be flat roofed but it has a very low segmental doom hardly visible from distance. The two rain water disposal spouts built in glazed bricks are unique to this building.

The tomb building has measurements of 8.23m (27 feet) sides with a height of 7.62m 25 feet). The walls are embellished with glazed tiles revetment in blue, Prussian blue, white and brick-colors on the upper half while the lower half has glazed lime plaster. The west has a projected rectangular frame indicating the mihrab. On the south is a door frame for entrance. It is significant that brick red color has been used for glaze in this tomb. Walls of tomb are further solidified with mass of masonry at the base. Externally, the walls are horizontally divided into two portions. The lower one is covered with white plaster, and the upper is adorned with tiles on all four sides. Externally, with the exception of the dome and the *mihrab* on the west, the building is in a reasonable

state of preservation but platform shows signs of decay. Interior has suffered much on account of the smoke of oil lamps and general neglect. The external walls are lime plastered and Multani tile finish is applied on the top 3.48m(10 feet). The tiles on the north façade have deteriorated considerably as compared to the other sides.

Masjid Wazir Khan



Fig. 176: *Ilm al-Din Ansari better known as Wazir Khan built many mosques but only three are known to us. Of the three the most well known is mosque in Lahore inside Delhi Darwaza. His second mosque was also built in Lahore inside Texali Darwaza. His third mosque is in Multan, it is in the vicinity of Muhalla Taulay Khan.*

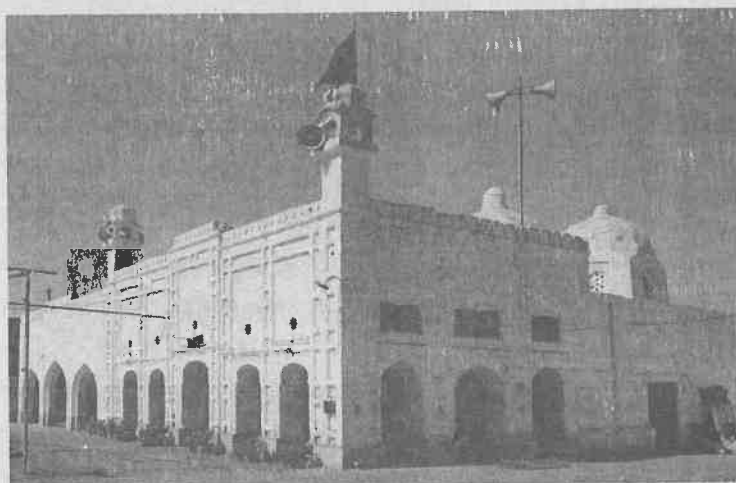


Fig. 177: *Ali Akbar Masjid stand close to the Tomb of Ali Akbar, Surajmiani, Multan.*



Fig. 178: Tomb of Hafiz Jamal al-Din Multani: Hazrat Hafiz Muhammad Jamal was born in Multan about 1747 AD (1160 AH) and died at the age of 66 on 5 Jamadi ul Sani 1226 (7th May, 1811). His father's name was Hafiz Muhammad Yusuf, that of his grand father Hafiz Abdul Rashid. He found a perfect guide and became disciple of Qibla-i Alam Hadrat Khawaja Nur Muhammad Maharvi, a great prominent sufi saint of Chishti order.



Fig. 179: Tomb of Makhdoom Rasheed Haqqani. Makhdoom was born in Kehrora Pakka in 1174 AD, he belonged to fiqa' Qadriyyah for nearly fifteen years he remained the ruler of Kehrora Pakka. The Makhdoom died in 1270-71. He is considered as a great religious personality. Even the Hindus used to visit him and he was responsible for converting a very large number of Hindus to Islam.



Fig. 180: *Tomb of Makhdoom Rasheed Haqqani*



Fig. 181: *Tomb of Sher Shah Sayyid: The real name of the saint was Makhdoom Shah Ali Muhammad and Sher Shah was his nom-de-plume. His exact date of birth as well as of death is not known. His original tomb was at the bank of river Chenab but since it was badly affected by the deluge, his 'taboot' was brought to the newly built (present) tomb. The area where his tomb exists is known as Sher Shah town and the main road on which the tomb is located is called Sher Shah Road.*

Flora and Fauna

The soil of the district is of an alluvial character, and sand is everywhere met at a short distance below the surface. The principal trees of Multan and district are the Jand (*Prosopis spicigera*), Karril (*Capparis aphylla*), Farash (*Tamarix articulate*), Van (*Salvadora oleioides*), Kikar (*Acacia arabica*), Shisham (*Ualbergia sissoo*), Ber (*Zizyphus jujuba*), Tut (*Morns alba*), Sirin (*Albizzia lebbek*), Bohar (*Ficus indica*), Pipal (*Ficus religiosa*), Khajji (*Phoenix dactylifera*), Bhan (*Populus euphratica*), Amb (*Mangifera indica*), Neem (*Melia indica*) and jaman (*Syzygium cumini myrtaceae*). The first four are found all over the area, and are in fact the only trees that flourish in the dry arid tracts of the district. The others prefer a fairly moist soil, and (with the exception of the last three) are met with on *sailaba* and irrigated lands, along canal cuts, and in depressions that are subjected to periodical inundation; while the three-last named are generally found in gardens.

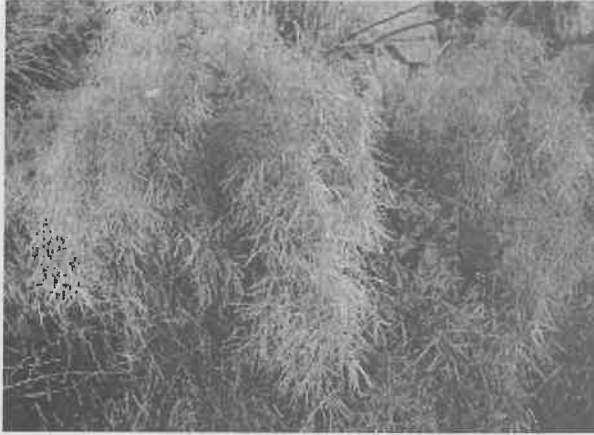
The *kikar* is the most useful of these to the agriculturist. He roofs his house with its wood. His Persian water-lifts, carts and agricultural implements are generally made from it. The bark supplies him with tannin, and the leaves twigs, and seedpods with fodder; while the thorny branches are used for fencing in his fields and making sheep-pens.

Next in point of importance is probably the *jand*, which, together with the *farash*, *karril* and *van*, keep the local markets supplied with fuel. These four are the principal forest trees in the district. They are capable of withstanding long seasons of drought, and when properly cut, coppice freely. Camels,



Fig. 182: Jand tree

goats and sheep are very fond of their foliage, and when grass is scarce like even browse off the plants with apparent relish. The tender seed-pods of the *jand* are made into a sort of spinach, and are eaten by the people. Its wood burns well, and is without doubt the best wood fuel that can be produced in the district. *Farash* and *karril* also burn well, and large quantities of these woods were cut annually for the supply of locomotive fuel to the railway. This practice was abolished long ago



Farash and *karril* or *karinh* are also used for building purposes. The wood of the latter much resembles the box, and is not attacked by insects. The flower and fruit of the *karril* are eaten by both man and beast. The unripe fruit being considered a great delicacy when prepared in the form of a pickle. A dye is obtained from the *farash* galls, which are collected and sold in the bazars.

Fig. 183: *Farash tree*

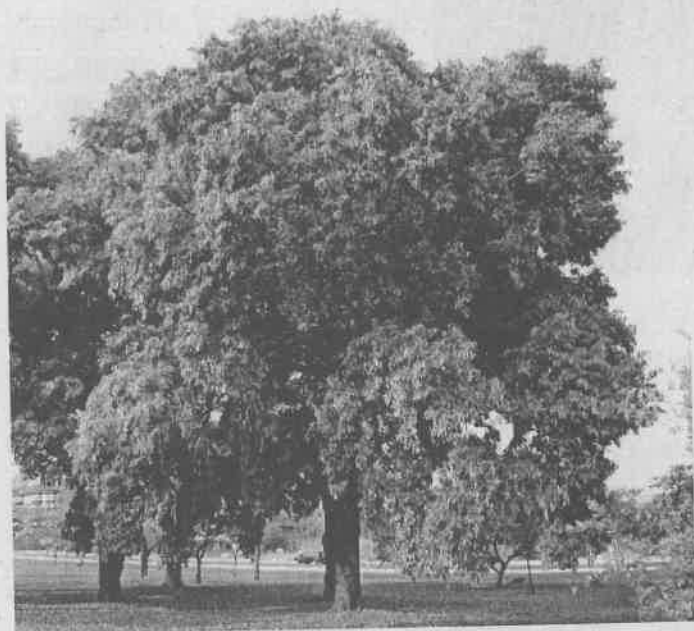
The *van* is an evergreen shady tree, the fruit of which is largely eaten by all classes of native. During the months of May and June, the fruit ripens. Cattle are also very fond of this fruit, and so also are hares and deer. The dried fruit somewhat resembles the currant, both in form and flavour, and in good fruiting seasons large quantities of the fruit are preserved in a dry state for future use. The wood, which is rather soft and light, is not very good for either building or fuelling purposes.

The *shisham* is a well-known tree. It is valued for its wood, which is extensively used for all articles of furniture, cart and coach building, and all articles of wood-work that require strength and elasticity.



Fig. 184: *Sheesham*

The *ber* (*Zizyphus numularia*) under favourable conditions is a fast-growing tree. It attains maturity in a few years, and bears the wild plum, which is much liked by natives. The wood is close grained and tough, and is used for well curbs, light rafters and door planks. The twigs and leaves are eaten by camels and goats, and the branches are used for making fences, baskets, hand fans etc.



The *tut* (*toot*) or mulberry-tree begins to bear fruit at a very early age. It is found near wells and water-cuts, and is grown as much for its shade as for its fruit and fodder. Its wood (which is very elastic) is used for axe and hoe handles, cot legs and other petty articles. Baskets are made from its twigs, and the leaves are used for fodder; the fruit being also eaten and also used in medicines.

Fig. 185: *Jamun tree*

The *sirin* or *shavinh* is a tree that requires a little care. It grows rapidly during its infancy, but being thornless and weedy at that stage of its growth, requires more protection than the trees already described. It is grown chiefly for its shade, but its wood (which is of a dark reddish brown colour, and rather prettily marked) is used for oil pestles and mortars, posts, doors and door frames and sills.

The *bohar* and *pipal* are cultivated principally for their shade. The wood is of very little use except for burning. The leaves are eaten by cattle; and the milky juice makes splendid birdlime. The bark yields a reddish-brown dye, and the fresh milk of the *bohar* is advantageously used for removing films from the eye.

The *Khajji* or Multani date-palm is well known to those who have been to Multan. It is grown chiefly for its fruit, large quantities of which are eaten and collected for export. It is a source of revenue to the people. The wood is used for beams, posts and water troughs, and the leaves are made into mats, baskets, ropes and hand fans. The leaf stalks are used for fuel, and when split up furnish material for basket making. The fibrous matting covering which is found at the base of the fruit stalk is used for cordage, and the stalk itself is split up and made into chiks, cages. Altogether the *khajji* is a very useful plant.



Fig.186: *Bhan tree*

Camels, goats and sheep are very fond of its leaves, and the tender twigs are used as tooth-brushes by natives.

The district is very rich in mangoes, and a separate chapter is devoted to mangoes. Beside mango *falsa* (*Grewia asiatica*) has also become a popular fruit and is grown in abundance in Multan district.

The *nim* (or *neem*) is another sacred tree that is cultivated as much for its medicinal properties as for its shade. It makes a splendid avenue tree, and is used in all sorts of medicines. The dried leaves when packed with warm clothing preserve the clothing from the attacks of insects.



Fig. 187: *Kirril*

The *Bhan* is a tree that is found along banks and islands of the Chenab and Satluj. It is not much valued for its wood, Salahuddin Ayyubi The Liberator - Urdu Part 20 - YouTube which, though tough, is light and not very durable. It, however, is good enough for ridge-poles of sheds and other temporary structures, as well as for fuel and for making cot legs.

The *mallha* (*Zizyphus numularia*) is a thorny plant, much resembling the *ber* in leaf and fruit, but not so tall of course, and growing more in the form of a bush. The leaves make an excellent fodder, but to collect them the plant has generally to be cut. The process of collecting is not a difficult one. The cut portions of the plant are dragged to a clear open spot, and when the leaves begin to wither, they are knocked off by a few heavy blows from a stick, and are collected and stored away for future use. The clean straight stems make fairly good axe handles, and the branches and thorny portions are used for making fences and sheep enclosures, while the bark yields a tannin, and the wood is good for burning.

The *phog* (*Calligonum polygonoeides*) is found chiefly in the sandy portions of the district. It is eaten by camels and goats, and is used for fuel and charcoal making.

The *ak* (*Calotropis gigantea*) is another shrub that delights in sandy soils. It grows to a height of 1.5 meter to 2.5 meters (5 to 8 feet), and is a very useful but much abused plant. Charcoal made from it is used in the manufacture of gunpowder. The milky sap is used in various ways and for all sorts of disorders. When applied to a splinter or thorn under the nail, or indeed in any part of the body, it has a wonderful effect in immediately loosening the splinter. Tanners use its milk for removing hair from raw hides, and people suffering from scabies use it for producing a healthy growth of flesh. Snake-charmers use the root, and it is believed both the flower and milk work miracle, in cases of snake bite; while the root bark is used in all sorts of preparations by *hakims*. The seed floss is used for stuffing pillows.

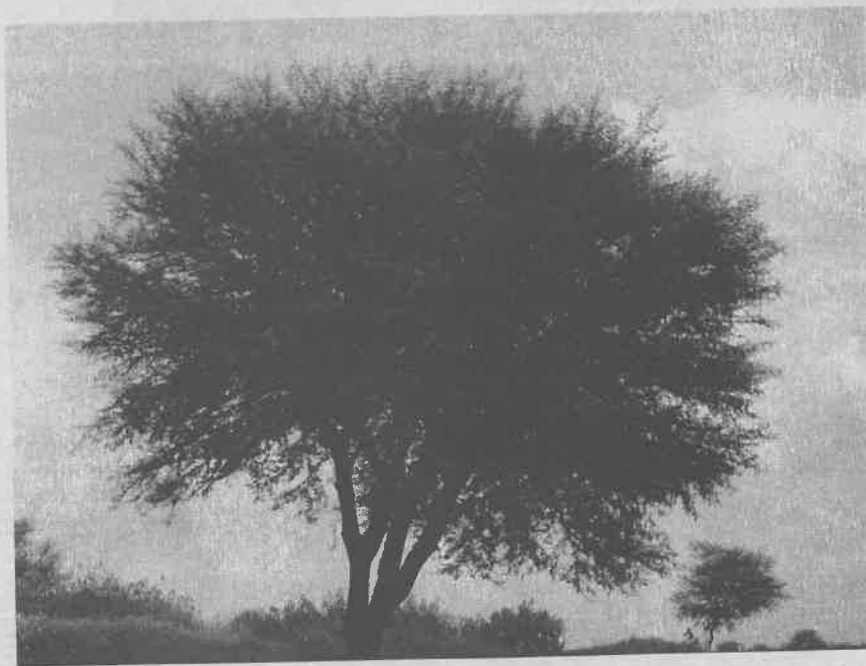


Fig. 188: *Kikkar*

The *kangan khar* (*Haloxylon recurvum*) is the plant from which *sajji* or barilla is made. It is cut early in the winter when the plant is in flower, and after being allowed to dry is burnt over a basin, shaped hollow, that is previously scraped in the ground; and as the plant burns it emits a liquid substance, which settling in the bottom of the pit, is stirred up with the living coals and ash, and then covered up with earth till it cools. On the third or fourth day the pit is dug up, and a large mass of barilla is found at the bottom. As inferior description of barilla is also made from the *lana* (*Salsola*), two distinct varieties of which are found in the district. They are both much eaten by camels and goats.

The *Lani* (*Suaeda rudiflora*) is another plant that yields an inferior sort of barilla, but which is not much used for that purpose. Camels are very fond of it, and so is the field rat.

The *Khip* (*Leptodenia spartium*) is a plant that is chiefly used for heating ovens, stuffing pack-saddles, and making the walls and roofs of sheds. In its green tender state, it is munched by cattle, which can be twisted into ropes, but which is not much used for that purpose.



Fig. 189: *Tut* (*Toot*)

Jowasa or *Jawanh* (*Fagonia arabica*), This plant grown abundantly on fairly moist soils. It makes its appearance early in spring, when it is most liked by camels and goats, and lasts till the end of the rains. It is a prickly shrub standing about 45 centimeters

(18 inches) high, and is used occasionally as a substitute for *khaskas* in getting tatty screens prepared. It answers admirably for this purpose, as it works well even with a moderately light breeze, and is easily obtained in all parts of the district. But is not found in such abundance, and is used chiefly in medicines.

Of the many varieties of grass that are to be found in the district, the following are most known; and the first six are considered the best for fodder:

Khabbal	(<i>Cynodon dactylon</i>).
Dhaman	(<i>Pennisetum cenchroides</i>)
Palwahn	(<i>Andropogon annulatus</i>).
Kheo	(<i>Sporobolus orientalis</i>).
Sowank	(<i>Panicum colonum</i>).
Chimbar	(<i>Elevsine aegyptiaca</i>).
Girram	(<i>Panicum antidotale</i>).
Khavi	(<i>Andropogon iwarancusa</i>).
Dab	(<i>Andropogon muricatus</i>).
Nonak	(<i>Sporobohis diander</i>).
Dila	(<i>Scirpus maritinus</i>).
Kura	(<i>Panicum helopus</i>).
Sar	(<i>Saccharum ciliare</i>).
Kanh	(<i>Saccharum spontaneum</i>)

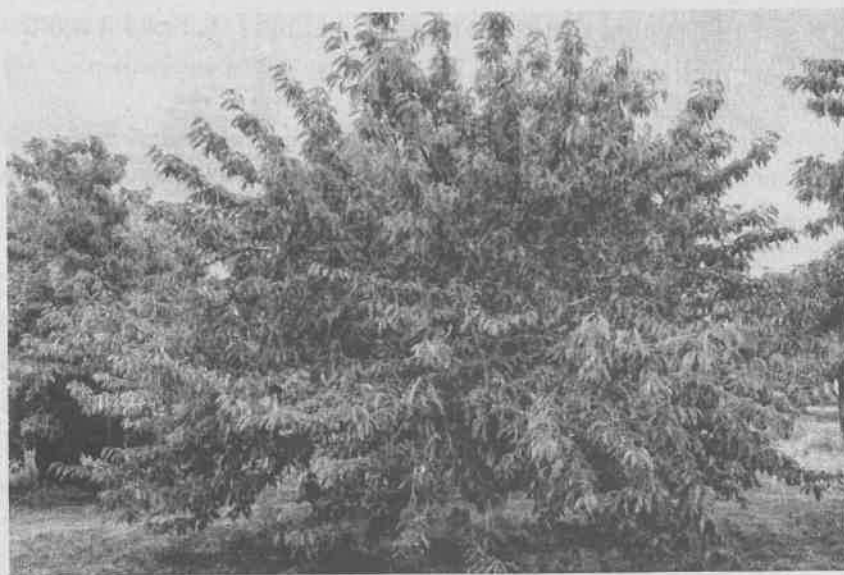


Fig. 190: *Van Tree*

The two-last named are tall coarse grasses that are much used for thatching purposes. They are found in great abundance or low-lying alluvial deposits and on the banks of watercourses and canals. Both plants yield a fibre, but the *moonj* fibre of the *sar* is infinitely superior to the fibre obtained from the *kanh*. The Sar reed, which is known as the kana or sarkanda, is extensively used for making chicks, stools, chairs, and for roofing houses, while the last, or rather uppermost, joint of the reed is used for making winnowing trays (*chhajj*), screens, boxes and baskets. Although the *sar* is a very useful plant, and is much valued by the agriculturist, whose needs in the matter of rope and cordage are all supplied from the fibre of this plant.

Some *Kundar* (*Typha angustifolia*) is to be found in parts of the district. It is eaten by horned cattle, and is used for making mats, thick ropes and baskets. The fruit (known as *buri*) is sometimes used for human food.

The *kanwal* or *pabban* (*Nelumbium speciosum*) is the lotus, the roots, stalks and seeds of which are eaten by natives. The roots (known as *bhen*) are a common food in this part of the Punjab.

Tumma or *Kartumma* (*Citrullus colocynthis*) the fruit, leaves and root of this creeper are all used medicinally. It is the colocynth mentioned in the *oriental Pharmacopoeia*.

Kandiari (*Argemone Mexicana*). This is a prickly little plant that bears a spherical little fruit which much resembles a miniature brinjal. The fruit, leaves and juice of this plant are used as medicines.

The *Kakora* or wild bitter gourd is found during the rains in well sheltered low-lying localities.

Chibbar. This is a sort of a melon that trails along the ground. It bears a mottled oval-shaped fruit, about 4 centimeters (1 ½ inches) long, that is eaten by both man and beast.

The *Bhakra* (*Tribulus terrestris*) is found all over the district. Camels, goats and sheep are very fond of it, and the powdered fruit is used in kidney and urinary disorders.

The *Bokhat* (*Asphodelus fistulosus*) and the *Leh* or milk thistle are two very troublesome weeds to the agriculturists. They prefer a fairly moist sandy soil but are found almost anywhere, and are very difficult to eradicate. The *Irit* (*Trianthema pentandra*) is another very troublesome weed. It grows with great obstinacy during the rains, and requires a lot of weeding to be kept down. The two former are winter crop weeds, while the last named is one that asserts itself during the rains. It is used medicinally, and as a pot herb too, and is eaten greedily by camels and goats.

The *Khumb* or mushroom is found during the rains, and is eaten by all classes of people. They are sometime poisonous and should be selected very carefully.

Multan is not a district that one would care to go to for purposes of sport. Gazelle, hare and partridge (both grey and black) can be found in all the reserved forests; while snipe, duck, geese and coolen can be had along the banks of the Satluj and Chenab during the winter. None of these are to be found in very large numbers. There are no *nilgai* or black buck, and the only descriptions of deer that are to be met with are the *chinkara* (Pakistani gazelle) and the hog deer; the latter is found mainly in the swampy *belahs* of the rivers. Pig is also found. Houbarah and sandgrouse visit the district during the winter. As regards the curlew, the three varieties (red crested black, grey, and white) that are known in the Punjab are all to be met with. Foxes, hares and jackals are sufficiently plentiful to afford tolerably good sport. Wolves are occasionally to be met with (generally in pairs), but they are not destructive to human life, and are seldom even known to attack people. Badgers and wild cats are also to be found.

Of venomous snakes, the cobra (*Naja tripudians*), the *Echis carinata*, and the krait (*Bungarus coeruleus*) are the most common. They are to be found all over the district, even at Multan, they are a constant source of danger during the summer.

The principal varieties of fish that are brought to the Multan market are the *rahu*, *bachwa*, *malli*, *tirkanda*, *daula*, *saul*, *moh*, *singi*, *chilwa*, *tengra*, *bam* or eel, and the shrimp. They are mostly got from the Chenab. Though, occasional consignments are received from the Indus. Of these, the best eating are the *bachwa* and the *rahu* - the *bachwa* being considered a particularly well-flavoured fish. From an angler's point of view, the *daula* and *tirkanda* afford the best sport - that is to say, they are plucky enough to take anything that comes in their way, and will not keep one waiting very long; while for a good run the *rahu* is said to take the first place.

The first part of the paper discusses the importance of the study and the objectives of the research. It also mentions the scope of the study and the limitations. The second part of the paper discusses the methodology used in the study. It mentions the data sources and the statistical methods used. The third part of the paper discusses the results of the study. It mentions the findings and the conclusions. The fourth part of the paper discusses the implications of the study. It mentions the policy recommendations and the future research. The fifth part of the paper discusses the conclusion of the study. It mentions the overall findings and the final thoughts. The sixth part of the paper discusses the references. It mentions the sources used in the study. The seventh part of the paper discusses the appendix. It mentions the additional information provided. The eighth part of the paper discusses the bibliography. It mentions the list of references. The ninth part of the paper discusses the index. It mentions the list of topics covered. The tenth part of the paper discusses the glossary. It mentions the definitions of terms used. The eleventh part of the paper discusses the list of figures. It mentions the visual representations of data. The twelfth part of the paper discusses the list of tables. It mentions the tabular representations of data. The thirteenth part of the paper discusses the list of equations. It mentions the mathematical formulas used. The fourteenth part of the paper discusses the list of symbols. It mentions the notation used. The fifteenth part of the paper discusses the list of abbreviations. It mentions the shortened forms of words. The sixteenth part of the paper discusses the list of acronyms. It mentions the shortened forms of phrases. The seventeenth part of the paper discusses the list of initialisms. It mentions the shortened forms of words starting with the same letter. The eighteenth part of the paper discusses the list of contractions. It mentions the shortened forms of words joined together. The nineteenth part of the paper discusses the list of idioms. It mentions the common expressions. The twentieth part of the paper discusses the list of proverbs. It mentions the traditional sayings. The twenty-first part of the paper discusses the list of metaphors. It mentions the comparisons. The twenty-second part of the paper discusses the list of similes. It mentions the comparisons using 'like' or 'as'. The twenty-third part of the paper discusses the list of personifications. It mentions the attribution of human qualities to non-human objects. The twenty-fourth part of the paper discusses the list of alliterations. It mentions the repetition of the same letter at the beginning of words. The twenty-fifth part of the paper discusses the list of onomatopoeias. It mentions the words that imitate sounds. The twenty-sixth part of the paper discusses the list of oxymorons. It mentions the contradictory terms. The twenty-seventh part of the paper discusses the list of paradoxes. It mentions the statements that contradict themselves. The twenty-eighth part of the paper discusses the list of tautologies. It mentions the redundant statements. The twenty-ninth part of the paper discusses the list of clichés. It mentions the overused phrases. The thirtieth part of the paper discusses the list of clichés. It mentions the overused phrases. The thirty-first part of the paper discusses the list of clichés. It mentions the overused phrases. The thirty-second part of the paper discusses the list of clichés. It mentions the overused phrases. The thirty-third part of the paper discusses the list of clichés. It mentions the overused phrases. The thirty-fourth part of the paper discusses the list of clichés. It mentions the overused phrases. The thirty-fifth part of the paper discusses the list of clichés. It mentions the overused phrases. The thirty-sixth part of the paper discusses the list of clichés. It mentions the overused phrases. The thirty-seventh part of the paper discusses the list of clichés. It mentions the overused phrases. The thirty-eighth part of the paper discusses the list of clichés. It mentions the overused phrases. The thirty-ninth part of the paper discusses the list of clichés. It mentions the overused phrases. The fortieth part of the paper discusses the list of clichés. It mentions the overused phrases. The forty-first part of the paper discusses the list of clichés. It mentions the overused phrases. The forty-second part of the paper discusses the list of clichés. It mentions the overused phrases. The forty-third part of the paper discusses the list of clichés. It mentions the overused phrases. The forty-fourth part of the paper discusses the list of clichés. It mentions the overused phrases. The forty-fifth part of the paper discusses the list of clichés. It mentions the overused phrases. The forty-sixth part of the paper discusses the list of clichés. It mentions the overused phrases. The forty-seventh part of the paper discusses the list of clichés. It mentions the overused phrases. The forty-eighth part of the paper discusses the list of clichés. It mentions the overused phrases. The forty-ninth part of the paper discusses the list of clichés. It mentions the overused phrases. The fiftieth part of the paper discusses the list of clichés. It mentions the overused phrases. The fifty-first part of the paper discusses the list of clichés. It mentions the overused phrases. The fifty-second part of the paper discusses the list of clichés. It mentions the overused phrases. The fifty-third part of the paper discusses the list of clichés. It mentions the overused phrases. The fifty-fourth part of the paper discusses the list of clichés. It mentions the overused phrases. The fifty-fifth part of the paper discusses the list of clichés. It mentions the overused phrases. The fifty-sixth part of the paper discusses the list of clichés. It mentions the overused phrases. The fifty-seventh part of the paper discusses the list of clichés. It mentions the overused phrases. The fifty-eighth part of the paper discusses the list of clichés. It mentions the overused phrases. The fifty-ninth part of the paper discusses the list of clichés. It mentions the overused phrases. The sixtieth part of the paper discusses the list of clichés. It mentions the overused phrases. The sixty-first part of the paper discusses the list of clichés. It mentions the overused phrases. The sixty-second part of the paper discusses the list of clichés. It mentions the overused phrases. The sixty-third part of the paper discusses the list of clichés. It mentions the overused phrases. The sixty-fourth part of the paper discusses the list of clichés. It mentions the overused phrases. The sixty-fifth part of the paper discusses the list of clichés. It mentions the overused phrases. The sixty-sixth part of the paper discusses the list of clichés. It mentions the overused phrases. The sixty-seventh part of the paper discusses the list of clichés. It mentions the overused phrases. The sixty-eighth part of the paper discusses the list of clichés. It mentions the overused phrases. The sixty-ninth part of the paper discusses the list of clichés. It mentions the overused phrases. The seventieth part of the paper discusses the list of clichés. It mentions the overused phrases. The seventy-first part of the paper discusses the list of clichés. It mentions the overused phrases. The seventy-second part of the paper discusses the list of clichés. It mentions the overused phrases. The seventy-third part of the paper discusses the list of clichés. It mentions the overused phrases. The seventy-fourth part of the paper discusses the list of clichés. It mentions the overused phrases. The seventy-fifth part of the paper discusses the list of clichés. It mentions the overused phrases. The seventy-sixth part of the paper discusses the list of clichés. It mentions the overused phrases. The seventy-seventh part of the paper discusses the list of clichés. It mentions the overused phrases. The seventy-eighth part of the paper discusses the list of clichés. It mentions the overused phrases. The seventy-ninth part of the paper discusses the list of clichés. It mentions the overused phrases. The eightieth part of the paper discusses the list of clichés. It mentions the overused phrases. The eighty-first part of the paper discusses the list of clichés. It mentions the overused phrases. The eighty-second part of the paper discusses the list of clichés. It mentions the overused phrases. The eighty-third part of the paper discusses the list of clichés. It mentions the overused phrases. The eighty-fourth part of the paper discusses the list of clichés. It mentions the overused phrases. The eighty-fifth part of the paper discusses the list of clichés. It mentions the overused phrases. The eighty-sixth part of the paper discusses the list of clichés. It mentions the overused phrases. The eighty-seventh part of the paper discusses the list of clichés. It mentions the overused phrases. The eighty-eighth part of the paper discusses the list of clichés. It mentions the overused phrases. The eighty-ninth part of the paper discusses the list of clichés. It mentions the overused phrases. The ninetieth part of the paper discusses the list of clichés. It mentions the overused phrases. The ninety-first part of the paper discusses the list of clichés. It mentions the overused phrases. The ninety-second part of the paper discusses the list of clichés. It mentions the overused phrases. The ninety-third part of the paper discusses the list of clichés. It mentions the overused phrases. The ninety-fourth part of the paper discusses the list of clichés. It mentions the overused phrases. The ninety-fifth part of the paper discusses the list of clichés. It mentions the overused phrases. The ninety-sixth part of the paper discusses the list of clichés. It mentions the overused phrases. The ninety-seventh part of the paper discusses the list of clichés. It mentions the overused phrases. The ninety-eighth part of the paper discusses the list of clichés. It mentions the overused phrases. The ninety-ninth part of the paper discusses the list of clichés. It mentions the overused phrases. The hundredth part of the paper discusses the list of clichés. It mentions the overused phrases.

Multan Mangoes (*Mangifera Multanica*)



Fig. 191: *Unlimited varieties of Multani mangoes*

The two Gazetteers of Multan districts published in 1901-02 and 1923-24 while discussing the mangoes of Multan only refer to three species. And to quote from the Gazetteer of 1923-24, "There are some good mangoes in the district. The best are probably the Sufeida, Shahpasand and the Tory, but there are not many trees of these varieties and although some of other are not bad eating, they are not nearly as good as those above named. The tree is cultivated for its fruit, which is eaten both in its ripe and unripe state; and when the tree gets too old to bear, it is cut down and used for fuel, planks, rafters beam, *et at*.

The District Census Report of Multan 1998 writing about the horticulture reorts, "The main fruits grown in the district are mango, malta, orange, sour lemon, sweet lemon, pomegranate, guava and dates. Some good varieties of the mangoes have been developed and the most well-kown of these are Anwar Ratol, Dasehri and Langra. The orchards are generally scattered all over the district. The tahsil of Multan and Shujabad, have the largest area under gardens."

This report though latest amongst the government publications is still inadequate to describe the Multan mangoes justly. The fact is, during the past fifty years agriculturists and researchers have brought a revolution in the production of mangoes. They are consumed not only locally and nationally, a large quantity of them is exported world-wide.

Mango is a tropical tree native to Asia but widely cultivated in warm regions for its delicious fruit sometimes called *peach of the tropics*. But even the best of the peaches has no match with Multan mangoes. The fruits of a mango tree are usually large, hanging drupes that grow in clusters at the end of the branches. They are usually oval or egg-shaped. In some cases their bottom protrudes out like a small beak. The skin is always smooth that may be green, yellow, orangish, green and red, yellow and green, yellow and red. The latest varieties of *Chaunsa* are purple and black. Originally it is orangish. Mangoes vary in length from approximately egg-size to over 22 to 25 centimeters (9 to 10 inches) in length and may weigh between 25 milligrammes to one kilogramme or even more. They have a sweet aromatic flavour. The single seed is sometimes fibrous and, in some varieties, absolutely clean. The pulp is juicy. Mango may be eaten fresh or used in preserves, jams and chutneys. During its high season its ice-cold milk-shakes are sold like hot cakes.

The mango tree is evergreen with shiny lance-shaped leaves and large clusters of large yellow, white-yellow or yellow green flowers. Some varieties have pink flowers also. A mango tree may reach 27 to 28 meters (about 90 feet) in height. Several hundred varieties of mango are grown in Multan and in its surrounding areas. For Buddhists it's a sacred tree for they believe that Buddha used to sit under a mango tree for meditation.

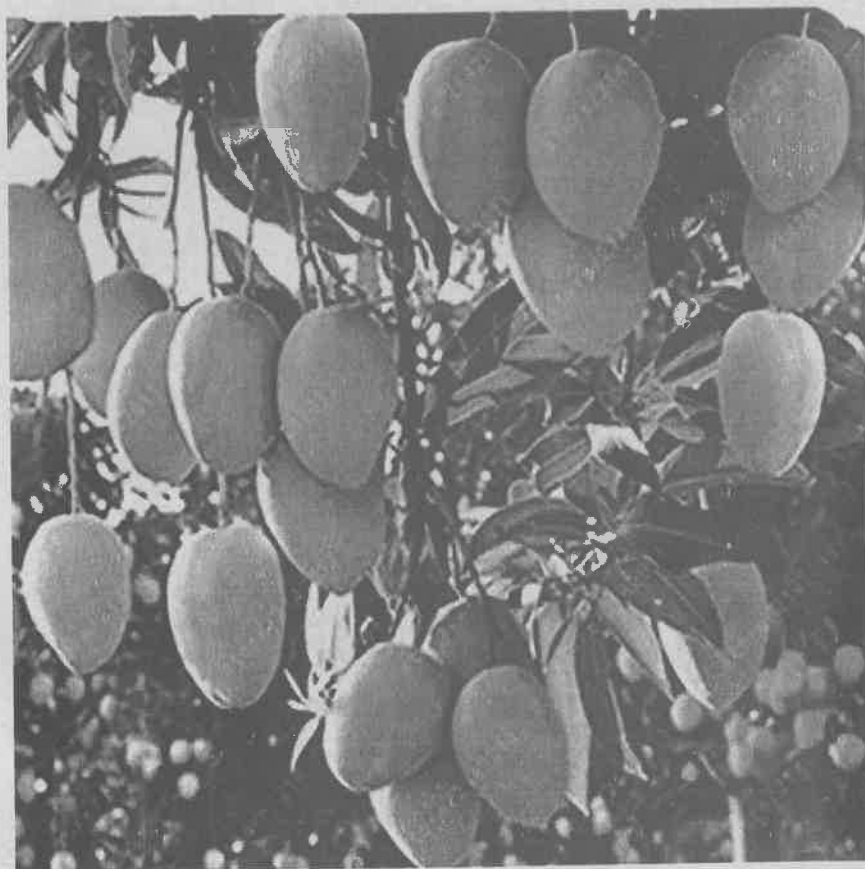


Fig. 192

Propagation of mango tree is buy seed but is more commonly buy grafting or chip-budding. A rich well-drained soil promotes best growth. There are two principle trains or races of mangoes the Pakistani (*monoembryonic*) and Philappine or Manila (*polyembryonic*) strain.

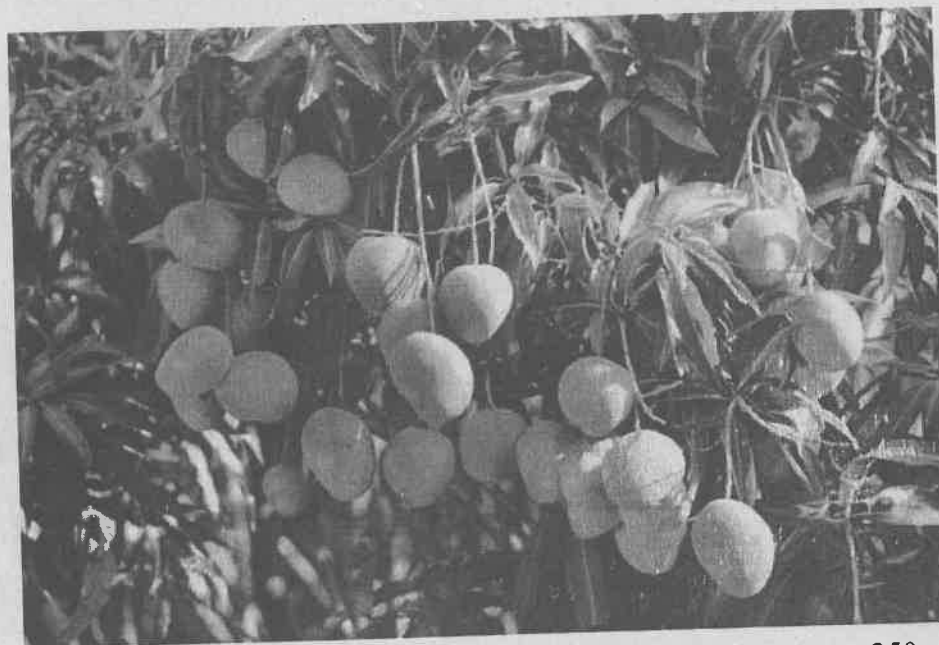
From just three varieties of mangoes in 1923-24 Multan is now producing over two hundred varieties of mangoes and Pakistan is the sixth largest mango producing country. For the interest of the readers main varieties, their time of yield and weight of one unit is given here under. Sequence of entries is serial No, Name of variety, Time of Maturity, weight of single piece in grammes:

S.No.	Name of Variety	Time of Maturity	Weight of single piece in Grammes
1.	Anwar Ratol	July	250
2.	Aaman Dusehri Khurd	July	250
3.	Aaman Dusehri Klahan	August	500
4.	Aaman ibn-i Farooq	August	250
5.	Alphan Surkh	July	250



6.	Alfonso Klaan	June	1000
7.	Aaman Klaan Buland Bagh	June	1000
8.	Anokha Sarda	August	1500
9.	Alfonso Khurd	June	250
10.	Angbin	June	250
11.	Almas Char Chand No.2	July	750
12.	Alfonso Bombay	July	250
13.	Alfonso Lahori	July	250
14.	Alif Laila	July	100
15.	Armughaan Babadurgarh	September	250
16.	Aaman Ibrahimpur	July	
17.	Aaman Kewaraywali	July	
18.	Aaman Pasand	July	500
19.	Aaman Rafiq	July	100
20.	Aaman Tahsilwali	July	500
21.	Aaman Klaam Tibbi Bagh	July	500
22.	Aaman Qalandar Maqarrar	July	250
23.	Aaman Culcutti	July	700
24.	Aaman Khurd Buland Bagh	July	250
25.	Aaman Kalan Murshidabad	July	450
26.	Aaman Zard	July	500
27.	Aab-i Hayat	July	300
28.	Aaman Abbasi	August	600
29.	Aaman Abdul Ahad Khan	August	300
30.	Aftab	August	500
31.	Aaman Mr. Ford	August	500
32.	Ahsaan Pasand	August	300
33.	Amir al-Asmaar	August	100
34.	Allahabadi		250
35.	Armughan-i Sindh	September	500
36.	Ameer Gola	September	250
37.	Ahmadpur Kaatki	October	150
38.	Bara Massay	July	300
39.	Bhadiyan Manaseed	August	500
40.	Bulbal Chashm	July	250
41.	Bangalor Bara	July	1000

42.	Baigan Pali	August	1000
43.	Benazir Sandaila	July	500
44.	Bangalor R	July	250
45.	Bangalor Zed	July	100
46.	Bangalor O	July	750
47.	Badami	July	200
48.	Bombay Green	July	300
49.	Bombay Pari	July	300
50.	Badar al-Asmaar	August	300
51.	Badar al-Kamaal	August	500
52.	Begum Pasand	August	750
53.	Benishaan	August	250
54.	Badshah Nawab Saheb Wala	September	250



55.	Badri Muhammad Sharif Wala	September	250
56.	Bhadian Shakal	September	300
57.	Bara Maasay	July	300
58.	Chaunsa Kala Faiz	September	500
59.	Chaunsa Faiz Pasand (Sufaid)	October	1000
60.	Chaunsa Mughal	June	500
61.	Chini Shagr	July	200
62.	Collector	August	750
63.	Dil-Araam	July	1500

64.	Dilruba	July	500
65.	Daood Bhog	July	250
66.	Do fasla	July + January	250
67.	Da'I wala	October	100
68.	Do fasla Faiz Farm	January	200
69.	Fajri Boliwaal	August	1000
70.	Fajri Za'fraani	July	300
71.	Firdaus-i Bareen	July	300
72.	Fajri Surkh	August	500
73.	Fajri Gola	July	1000
74.	Fajri Long	August	2000
75.	Fajri Bhagulpur	August	1000
76.	Firdausia	July	750
77.	Faqirwala	July	750



78.	Fajri Klaat	August	750
79.	Fokal Khhajri	August	500
80.	Gloss	July	100
81.	Gulab Khas	July	250
82.	Gulab Jaman	July	100
83.	Gulab Khan Date Farm	July	500
84.	Ghulam Muhammadwala	August	300
85.	Gul-i Aja'ib	August	750

86.	Gulab Abbasi	October	300
87.	Haider Shah Khurd	October	150
88.	Husan Ara	July	200
89.	Hameeda Char Chand	July	500
90.	Heer	July	300
91.	Husn-i Jamal	September	300
92.	Imam bara	August	1000
93.	Intikhab al-intikhab	August	500
94.	Jan-Nasheen	July	500
95.	Khasa Madrasi Surkh	July	350
96.	Kothi Haiderabad Deccan	August	2000
97.	Kanwar Pahar	August	1000
98.	Kukriya Jibreel	September	1000
99.	Khangarhi Mundi	June	750
100.	Kala Pahar Murshidabad	June	500
101.	Khas al-khas	July	400
102.	Kastoori	July	300
103.	Kohinoor	July	400
104.	Kachameetha Alipur	July	150
105.	Kachameetha Bhagalpur	July	250
106.	Karela Bhagalpur	July	500
107.	Krishen Bhog	July	500
108.	Kastoori Alahabadi	July	750
109.	Kaansia	July	100
110.	Khangarhi Bucha	August	250
111.	Kacha Meetha Muhammad Shahwala	August	250
112.	Kesari Zafraan	August	250
113.	Kaluwa Pahari	August	250
114.	Khajri Kamaal	August	500
115.	Kheera Boota Parwala	August	150
116.	Karela	September	500
117.	Keluwa Champa	September	300
118.	Kaatka No.1	September	300
119.	Kaatka No.2	October	250
120.	Kaatki Abdul Rasheed	October	100
121.	Kaatki Soosam Shah	October	100

122.	Langra Banarsi	July	500
123.	Labbi Ma'shooq	July	250
124.	Lai diya	August	150
125.	Labbi Shireen	August	100
126.	Lajwab	July	145
127.	Linjraan Kalaan	July	500
128.	Lazzat Bakhsh	July	100
129.	Lahootia	July	400
130.	Malda Sāroli (Saharni)	June	400



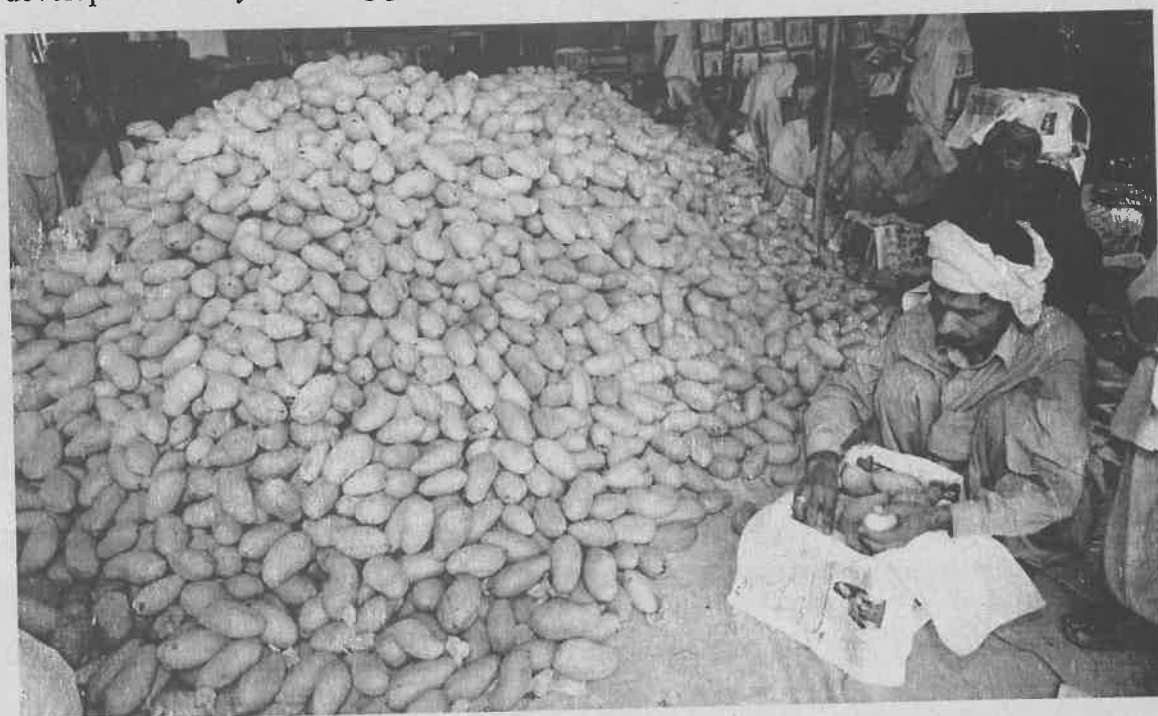
131.	Malda Chhapra	July	500
132.	Maknūd Khanwala	September	400
133.	Malda Late Sabz	October	250
134.	Maqsood al-Sawar	August	1500
135.	Mah-i Bostaan	July	500
136.	Mah-i Nayab	July	250
137.	Malda Sabz	July	500
138.	Mithua Rampur	July	500
139.	Mohan Bhog	July	500
140.	Makhan	July	250
141.	Malda Sawani	August	500
142.	Muhammad Wala	August	250

143.	Mumtaz al-Samar	October	500
144.	Mahmood al-Samar	October	500
145.	Malik Khanwali	October	100
146.	Mary Convent	November	750
147.	Nusrat Pasand	July	250
148.	Nazuk Pasand	August	1000
149.	Niazbo	July	450
150.	Nauras	July	500
151.	Noor al-Huda	August	300
152.	Nawab Abdul Ghafoor Khanwala	August	250
153.	Neelum	September	250
154.	Olah Aja'ib	July	300
155.	Paras	July	500
156.	Patharlak	July	300
157.	Prince	July	500
158.	Pari Sandaila	July	500
159.	Pariwesh	August	750
160.	Pride of Nation	October	300
161.	Pohi Laat	November	750
162.	Ratol No.3	July	350
163.	Ratol No.12 (Late)	September	250
164.	Roosi Dulhan	August	500
165.	Rashk-i Gulistan	July	1000
166.	Rajawala	August	1500
167.	Rahmat Khas	July	250
168.	Ratol No.7	July	500
169.	Ratib	July	300
170.	Raam Gola	July	500
171.	Ramzan Kaamwala	August	250
172.	Rustam	August	500
173.	Rabia Ramkela	September	250
174.	Sinhdri	July	500
175.	Samar Bahisht Chaunsa	August	500
176.	Shaan-i Khuda	September	350
177.	Sobhay Waali Toong	October	150
178.	Sanglaakhi	October	750

179.	Sindhri Late	October	250
180.	Surkha Burma	June	500
181.	Samar Bahisht Ali Bagh	July	300
182.	Surkh Khalaspar	July	250
183.	Surkh Madrasi	July	250
184.	Surkh Madrasi Pli Buxwala	July	500
185.	Swaan-Rika	August	1000
186.	Samar Bahisht Rampur	July	250
187.	Sufaida Muhammad Shah	July	250
188.	Samri	July	500
189.	Sylhat	July	750
190.	Saghir Saleem	July	500
191.	Seh Fasla Murshidabad	July	500
192.	Sufaidah Malihabadi	July	100
193.	Sabzposh	July	300
194.	Sarmaa'i	July & December	125
195.	Sundar Jabeen	July	500
196.	Shams al-asmaar	July	500
197.	Sher Hayat	July	250
198.	Shahnaz	July	400
199.	Shaheednaz	July	250
200.	Shahpasand	July	300
201.	Samarqand	August	500
202.	Samar Hayat No.3	August	500
203.	Sanober	August	750
204.	Samar Bahisht Ali Bagh No.2	September	500
205.	Sunehri Klahan	September	500
206.	Shahjahan	September	500
207.	Sarma'I	December	100
208.	Timuria(Late Dusehri)	August	250
209.	Tota-Parri Surkh Khurd	August	500
210.	Tota-Parri Surkh Khurd	September	200
211.	Taj al-Asmaar	July	500
212.	Tori Shahbaz	July	250
213.	Tori Shahpasand	July	350
214.	Tek Chandwala	August	300

215.	Tota Pari Haiderabad Deccan Khurd	September	250
216.	Tota Pari Calcutti	September	500
217.	Tota Pari Haiderabad Deccan Klaan	November	750
218.	Tota Pari Sabz	November	750
219.	Unabi Gola	June	300
220.	Unabi Gola Baadri	September	250
221.	Viceroy	July	500
222.	Zard Aaroo	July	250
223.	Zulf-i Bengal	August	300
224.	Zamurrad Char Chand No.1	July	500
225.	Zahoorpasand	July	250

Beside mangoes other fruits like litchi, malta, orange, satsuma, lemon, grape fruit and mitha are also grown and produced in very large quantity. There are at least eight types of litchis, six types of oranges, eight types of satsumas including kino and fruiter. Six types of lemons are cultivated while there is a large variety of melons and water melons. Of late guava, pomegranate, grapes, peaches, *aloocha*, plum, fig, *ber*, almonds, percimen, Jaman, chikoo, apricot, apple, mulberry, falsa and loquat have also been developed and they are being produced in large quantity.



Multani Halwas



Fig. 193: *Multani Halwas*

Sohan halwa is a traditional dessert of the subcontinent, its exact history is not known how did it start and who invented it. The origins of Sohan halwa are believed to be in Persia. The word *sohan* is of Persian origin, and there is an almost identical brittle confection called Sohan-i Qum in Iranian cuisine (Qum is a city in Iran where the Tomb of Imam Khomeni exists). Persian Sohan is considered an ancient sweet, originally developed to be served during social gatherings. Sohan halwa is a variety of dense, sweet confection or halwa, Sohan halwa has remained in vogue since the time of the Mughals. There are hundreds of shops that produce Sohan halwa in the cities of Multan, Dera Ismail Khan and Khushab. It is believed Sohan halwa of Multan was first cooked in 1883. Multani Sohan halwa gained huge popularity during the last 50-60 years, prior to this for a fairly long time Karachi also produced a variety of halwas including Sohan halwa and Habshi halwa. Karachi is no longer in this race now. In Multan a number of experts prepare Sohan halwa and its many other varieties. Leaders in this business are:

Hafiz Sohan Halwa

Ahmad Multani Sohan Halwa

Hafiz Ka Multani Sohan Halwa

Multani Sohan Halwa - Multani Soghat
Multani Sohan Halwa, No.2
Multani Tohfa 95 Sohan Halwa
Hafiz Abdul Wadud Sohan Halwa
Hafeez Mughal Sohan Halwa
Hafiz Abdul Wadood Multani Sohan Halwa
501Multani Sohan Halwa by Sher Muhammad



Fig. 194: *Hafiz Halwa*

Speaking Saraiki

Seraiki is the native language of Multan, Multan district and its surrounding areas. Today over 40 million people of Bahawalpur, Dera Ghazi Khan (D.G. Khan), Multan and Sargodha divisions and Dera Ismail Khan (D.I. Khan) speak seraiki. It is also spoken in northern and western Sindh, in the suburb of Karachi and in Kachhi plain of Balochistan. The exponents of seraiki and historians claim that seraiki is if not older than Sanskrit it is as old as Sanskrit. Seraiki was provided a special boost by saints like Khawaj Farid al-Din Mas'ud Ganj-i Shagr, Ibrahim Farid and Khawaja Ghulam Farid Chishty.

Certain phrases which are generally used by the tourists are provided below with translation in seraiki.

Pronunciation tips:

e as *ai* in braid or maid

ee as *ee* in feel or *ea* in deal

oo as *oo* in Moore

o as *oo* in floor or *o* in more

a as *i* in stir or *u* in null

aa as *a* in par, car, mar

tt as *tt* in cutter (for all double letters)

n at end is generally half-*n* as in band, hand, generally it is as the end of a word.

u as *oo* in cook, took

i as *i* in fill, nil, bill

th as *th* in thread, third (not *the*)

Small talk

Which way is the railway station? *Railway teshon kehray paasay hai?*

Which way is the airport? *Hawa'ee adda kehray paasay hai?*

Where is the pharmacy? *Dwaiyyaan di dukaan kethaan hai?*

Where is hospital? *Hasptaal kithan hai?*

This (item) is for how much?

Ay shay kitnay de hai?

This is very expensive!

Ay ta bahoon mehngi hai

Please give some concession.

Kuj paisay ghatt karo.

I am feeling thirsty.

Pyas lagi hai or Trehain lagi hai

What is the time?

Kya waqt theenhi?

I want that.....

Mein chahnda aan keh.....

Where are you from?

Kithon aanday pay o?

I am from England.

Mein wilayat ichoon aanda pya waan

How old are you?

Tohadi umar kya hai?

I am thirty-one-year-old.

Mery umar ikatri saal ay

Are you married?

Kay tohadi shaadi tha'ee hea ay?

Yes I am.

Haan tha'ee hea ay.

No, not yet.

Haali nanh

Do you have children?

Kya tohaadi baal ha'een

What is your religion?

Tohada mazhib kya hai?

Where are you going?

Toosaan kithaan vainday pay o

Numbers:

1	<i>hik</i>	14	<i>chaudaan</i>
2	<i>dhoo</i>	15	<i>partdraan</i>
3	<i>tra'ay</i>	20	<i>whee</i>
4	<i>chaar</i>	50	<i>pinjah</i>
5	<i>panj</i>	75	<i>panjattar</i>
6	<i>chhi</i>	100	<i>sau</i>
7	<i>satt</i>	500	<i>panj sau</i>
8	<i>athth</i>	1000	<i>hazaar</i>
9	<i>na'on</i>	10,000	<i>dah hazaar</i>
10	<i>da</i>	$\frac{1}{2}$	<i>hik batay dhoo</i>
11	<i>yaaraan</i>	$\frac{1}{3}$	<i>hik batay tra'ay</i>
12	<i>baaraan</i>	$\frac{1}{4}$	<i>hik batay chaar</i>
13	<i>tairaan</i>		

Sequence

first	<i>pehlāa</i>	second	<i>dhooja</i>	third	<i>treeja</i>
--------------	---------------	---------------	---------------	--------------	---------------

Basic Vocabulary

it	<i>ay</i>	to	<i>ka'een paasay</i>
near	<i>nairay</i>	far	<i>door</i>
empty	<i>Khaali</i>	full	<i>poora</i>
already done	<i>pehlay toon thiyaa oya</i>	completed	<i>poora keeta oya</i>
correct	<i>saheeh</i>	wrong	<i>ghalat</i>
in front	<i>saamnay</i>	behind	<i>pichhoon</i>
right	<i>sajjay</i>	left	<i>khabbay</i>
big	<i>wadda</i>	small	<i>chhota</i>
man	<i>banda (d = th)</i>	woman	<i>maa'ee</i>
girl	<i>chho'eer</i>	boy	<i>chho'aar</i>
pretty	<i>baahoon achcha</i>	nice	<i>baahoon achcha</i>
good	<i>achcha</i>	bad	<i>ganda (d = th of 'the' or they)</i>
perfume	<i>khashbo</i>	smell	<i>hawaar</i>
new	<i>nwaan</i>	old	<i>puraana</i>
from	<i>kahay paasoon</i>	fast	<i>taiz</i>
slow	<i>ghatt raftaar</i>	stop	<i>ruk</i>
old	<i>budha</i>	young	<i>jwaan, neengar</i>
only	<i>sirf</i>	crowd (ed)	<i>bheer</i>
taxi	<i>taxi</i>	sleep	<i>saunraan</i>
bath	<i>ghusalkhana</i>	bathe	<i>nahana</i>
pain	<i>dard</i>		

Part of Body

neck	<i>gichi</i>	hand	<i>hath</i>
arm	<i>baanh</i>	leg	<i>latt</i>
chest	<i>seenah</i>	foot	<i>per</i>
tongue	<i>zubaan</i>	finger	<i>angil</i>
elbow	<i>eetrak</i>	nose	<i>nakk</i>
mouth	<i>moonh</i>	ear	<i>kan</i>
head	<i>sir</i>	forehead	<i>maththa</i>

Food

food	<i>khooraak</i>	fish	<i>machhee</i>
potato	<i>aaloo</i>	mango	<i>amb</i>
lemon	<i>niboya</i>	orange	<i>malta</i>
dates	<i>pind</i>	garma	<i>garma</i>
hot	<i>garam</i>	cold	<i>thadda</i>
ice	<i>baraf</i>	water	<i>paani</i>
bread	<i>roti</i>	butter	<i>makhan</i>
cheese	<i>paneer</i>	salt	<i>loon</i>
beef	<i>wadda gosht</i>	mutton	<i>chhota gosht</i>
chicken	<i>kukkar</i>	pepper	<i>kali mirch</i>
chilli	<i>mirchian</i>	vegetables	<i>sabzi, tarkari</i>
fruit	<i>phhal froot</i>		

Measures

long	<i>wadda, lamma</i>	small	<i>chhota</i>
tall	<i>lamba</i>	short	<i>thora</i>
big	<i>wadda</i>	less	<i>ghaata</i>
more	<i>bore</i>	foot	<i>foot</i>
yard	<i>gazz</i>	meter	<i>meter</i>
mile	<i>meel</i>	kilometer	<i>kilometer</i>

Colours

white	<i>chitta</i>	black	<i>kala</i>
red	<i>laal / ratta</i>	yellow	<i>peela</i>
orange	<i>malta rang</i>	green	<i>sawa</i>
purple	<i>musaagi</i>	blue	<i>neela</i>

Kitchen

kitchen	<i>baaverchi khana</i>	burner	<i>challah</i>
cup	<i>cope</i>	saucer	<i>pirch</i>
teapot	<i>chahdaani</i>	milkpot	<i>doodhdani</i>
tablespoon	<i>chamcha</i>	teaspoon	<i>chah da chamcha</i>
napkin	<i>bib</i>	plate	<i>thaali</i>
soup plate	<i>shoray di thaali</i>	knife	<i>chaakoo</i>
tap	<i>tooti</i>	flour	<i>aata</i>
fire	<i>aag</i>	water	<i>paani</i>
wheat	<i>kannak</i>	rice	<i>chaawal</i>
drink	<i>piyona</i>		

Tools

screw drive	<i>pechkas</i>	plier	<i>plaas</i>
wrench	<i>paana</i>	hammer	<i>hathora</i>
nail	<i>naaon</i>	oil	<i>tel</i>
saw	<i>aari</i>	key	<i>chaabi</i>
lock	<i>taala / jandra</i>	brush	<i>bursh</i>
paint	<i>raughan</i>		

Stationery

paper	<i>kaaghaz</i>	paper weight	<i>paperwait</i>
pen	<i>pen</i>	pencil	<i>pencil</i>
glue	<i>gilloo</i>	scissors	<i>qainchi</i>
eraser	<i>rubbar</i>	envelope	<i>lafaafa</i>
note book	<i>kaapi</i>		

Architecture

mosque	<i>maseet</i>	temple	<i>mandar</i>
shrine	<i>mazaar</i>	tower	<i>minaar</i>
dome	<i>gumbad</i>	gateway	<i>rasta</i>
fort	<i>qilla</i>	veranda	<i>braanda</i>
house	<i>ghar</i>	palace	<i>mahal</i>
graveyard	<i>qabristaan / gastaan</i>	road	<i>sarak</i>
street	<i>galli</i>		

Birds & Insects

crow	<i>kaan</i>	kite	<i>ill</i>
vulture	<i>gidh</i>	sparrow	<i>chirri</i>
parrot	<i>tota</i>	dove	<i>faakhta</i>
pigeon	<i>kabootar</i>	horse	<i>ghora</i>
buffalo	<i>majj</i>	cow	<i>gaan</i>
donkey	<i>khota / gudoon</i>	jackal	<i>giddar</i>
sheep	<i>bhed</i>	goat	<i>bakri</i>
ant	<i>kiri</i>	mosquito	<i>machhar</i>
fly	<i>makhkhi</i>	bee	<i>shehd di makhkhi</i>
louse	<i>rind</i>	bed bug	<i>khatmal</i>

General

gun	<i>bandookh</i>	bullet	<i>goli</i>
stick	<i>soti</i>	rod	<i>sariya</i>
cycle	<i>saikal</i>	motor cycle	<i>motor saikal</i>
car	<i>car</i>	bus	<i>bus</i>
wind	<i>andhari</i>	dust storm	<i>andhari</i>
soap	<i>saaban</i>	tissue paper	<i>tishoo paper</i>
toilet paper	<i>toilet paper</i>	sun	<i>sooraj / sijn</i>
sunny	<i>dhup</i>	son	<i>pootar</i>
daughter	<i>dhee</i>	cap	<i>topi</i>
shirt	<i>qameez</i>	pant	<i>pant</i>
underwear	<i>kachcha</i>	vest	<i>bunyan</i>
ticket	<i>tikket</i>	stamp	<i>ticket</i>
bus stop	<i>bassaan da addah</i>	police station	<i>thana</i>
policeman	<i>sipaahi</i>	watchman	<i>chaukidaar</i>

Bibliography

Abd-ul-Haq, DM (1994) *Multan Ke Badshah, Namwar Governor aur Hamlah-awar* (Urdu). Beacon Books, Multan, Pakistan.

Ahluwalia, M (1963) *The Punjab Pioneer Freedom Fighters*. Orient Longmans Ltd, Bombay, India.

Ali-ud-Din, M (1963) *Ibratnama* (Vol. 2). Raj Publishers, Jullundur, India.

Amarnath, D (1928) *Zafarnama-i-Ranjit Singh* (S. R. Kohli, Ed.). Punjab University, Lahore, Pakistan.

Bell, E (1983) *Annexation of the Punjab and Maharaja Duleep Singh*. Nirmal Publishers, New Delhi, India.

Ball, S (1971) *British Policy towards the Punjab 1844-49*. New Age Publishers, Calcutta, India.

Chand, MH (1884) *Tawarikh-i-Zila Multan*. New Imperial Press and Publications, Lahore, Pakistan.

Edwards, HB (1851) *A Year on the Punjab Frontier 1848-49* (Vol. 1). Richard Bentley, London, UK.

Fagan, P (1884) *District Gazetteer of Montgomery District 1883-84*. Govt. of the Punjab, Lahore, Pakistan.

Foreign Department (1840, 44, 48, 49, 50) *Secret Consultation*. National Archives of India, New Delhi, India.

Foreign Department (1849) *Secret Consultation*. National Archives of India, New Delhi, India.

Gilani, SM (1938) *Muraqqa-i Mooltan*. Jazib Publishers, Lahore, Pakistan.

Govt. of the Punjab (1884) *District Gazetteer of Multan 1883-84*. Arya Press, Lahore, Pakistan.

Govt. of the Punjab (1884) *Gazetteer of the Muzaffargarh District 1883-84*. Arya Press, Lahore, Pakistan. Garret, H (1968) *The Punjab- A hundred Years Ago*. Languages Department, Patiala, India.

Grewal, J (1990) *The Sikhs of the Punjab* (Vol. 2). Cambridge University Press, New York.

Grewal, JS, Banga, I (1975) *Early Nineteenth Century Punjab*. Guru Nanak Dev University, Amritsar,

Griffin, LH (1890) *The Punjab Chiefs: Historical and Biographical Notices of the Principal Families*. Civil and Military Gazette Press, Lahore, Pakistan.

Govt. Record (1915) *Lahore Political Dairies 1847-49* (Vol. 5). Punjab Govt. Press, Lahore, Pakistan.

Gupta, HR (1956) *Panjab on the Eve of First Sikh War*. Panjab University, Hoshiarpur, India.

Hasrat, B (1977) *Life and Times of Ranjit: A Saga of Benevolent Despotism*. V.V. Research Institute, Hoshiarpur, India.

- Kohli, SR (1932) The Multan Outbreak and the Trial of Diwan Mulraj. *Journal of Punjab Historical Society*.
- Kohli, SR (1967) *Sunset of the Sikh Empire*. Orient Longmans, New Delhi, India.
- Khilnani, N (1971) British Power in the Punjab 1839-1858. Asia Publishing House, New Delhi, India.
- Festing, G (1914) *Stranger within the Gates*. William Blackwood and Sons, London, UK.
- Malleson, CG (1883) *Decisive Battles of India from 1746 to 1849 inclusive*. W.H. Allen & Co, London, UK.
- Masson, C. (1974) *Narrative of various Journeys in Baluchistan, Afghanistan and the Punjab* (Vol. 1). Oxford University Press, Karachi, Pakistan.
- McAuliffe, M (1881) The Rise of Amritsar and the Alterations of the Sikh Religion. *The Calcutta Review* 72(143): 57-75.
- Morris, J (1860) Report of the Revised Settlement of Gujranwala District in Lahore Division. Govt. of the Punjab, Lahore, Pakistan.
- Murray, W (1846) *History of the Punjab* (Vol. 2). William Allen, London, UK.
- Prashad, D (2003) *Tarikh-i-Punjab*. Nawal Kishore Press, Lucknow, India.
- Roseberry, JR (1987) *Imperial Rule in Punjab: The Conquest and Administration of Multan 1818-1881*. Manohar Publishers, New Delhi, India.
- Shah, B (1848) *Tareekh-i-Punjab* (Vol. 4). Punjabi University, Patiala, India.
- Singh, B (1990) *Maharaja Ranjit Singh and His Times*. Sehgal Publishers, New Delhi, India.
- Singh, F (1982) *Some Aspects of State and Society under Maharaja Ranjit Singh*. Oriental Publishers, New Delhi, India.
- Singh, G (1952) *The Punjab in 1839-40*. Punjab Intelligence Paper, Amritsar, India.
- Singh, GG (1970) *Tawarikh Guru Khalsa* (Vol. 2). Bhasha Vibhag, Patiala, India.
- Suri, SL (1887) *Umdat-ut-Tawarikh* (Vols. 2 and 3). Guru Nanak Dev University, Chandigarh, India.
- Vigne, G (1840) *A Personal Narrative of a Visit of Ghuzni, Kabul and Afghanistan* (Vol. 2). G. Routledge, London, UK.
- Wadehra, GD (1885) *Chahar Bagh-i-Punjab*. Punjab State Archives, Patiala, India.
- Walia, JM (1982) *Parties and Politics at the Sikh Court 1799-1849*. Master Publishers, New Delhi, India.
- Yousef, RS (2004) *Tazkirat-ul-Multan*. (tr.M. B. Abuhari). Saraiki Research Center, Multan, Pakistan.



Dr. Shaukat Mahmood

Born at Peshawar, Dr. Shaukat Mahmood had his early education at Gujrat, Rawalpindi and Lahore. At Lahore, he joined Government College. In 1962, he did his MA in Fine Arts from University of the Punjab, Lahore and earned first class first position with Gold Medal, for which Government College, Lahore (now G C University) awarded him Academic Roll of Honour. The same year he joined UET as a lecturer, where he rose to professor and Dean level. Dr. Shaukat Mahmood was the first Pakistani to earn M.Sc. degree in Environmental and Architectural Conservation from Herriot-Watt University, Edinburgh. His Ph.D. thesis on Islamic Architecture was completed at the University of Edinburgh in 1981.

On the invitation of Government of Malaysia, he joined International Islamic University, Kuala Lumpur, as a Professor. In recognition of his knowledge and expertise he also held the al-Bukhari Chair for the promotion of Islamic arts and culture; the first ever non-Malaysian to hold this coveted Chair. In 2006, on the invitation of Higher Education Commission he came to Lahore and joined College of Art and Design, University of the Punjab as an HEC Professor. He was posted as Coordinator, Research Centre, College of Art and Design, University of the Punjab, Lahore where he taught and supervised several Ph.D. and M.Phil. thesis from 2010 to 2020. He is an eminent educationist, research scholar and cartoonist. He is considered to be an authority on Islamic Architecture and respected internationally for his research publications. Over 400 research papers on Islamic Art and Architecture are to his credit. He has represented Pakistan at many international forums and has taught in the Universities of Saudi Arabia and Malaysia.

He has also researched, scripted and hosted over 400 documentaries on the architectural heritage of Pakistan for PTV (Pakistan Television) and other TV channels.

Dr. Shaukat is also political cartoonist and draws cartoons under the *nom de plume* of Maxim, which is a household name in Pakistan. Over 200,000 of his cartoons have been published in Pakistani and international newspapers and journals so far.

He is author of followings books:

- | | |
|--|--|
| 1- Target Killing (Cartoons) | 2- WMD-The US Weapons of Mass Deceit (Cartoons) |
| 3- Democracy is the Best Revenge (Cartoons) | 4- Architectural Heritage of Pakistan - A Travelogue |
| 5- Gujrat – History and Arts | 6- Gujranwala – History and Arts |
| 7- Sargodha – History and Arts | 8- Chakwal – History and Arts |
| 9- Lahore – History and Arts | 10-Islamic Calligraphy: Styles and Techniques |
| 11-Bar-e-Sagheer mein Miniature
Paintings ki Tareekh (Urdu) | 12-Maghrib mein Fun-e-Musawari ki
Tehreekain (Urdu) |

Prof. Dr. Shaukat Mahmood was awarded President's Award for Pride of Performance in 2001 while he was abroad serving at the International Islamic University Malaysia. He was also awarded Sitara-i-Imtiaz for his services to Islamic architecture and arts in 2010. Dr Shaukat Mahmood is one of those singular men of letters whose scholarship has been recognized twice by the Government of Pakistan. He is a polymath.