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**Structure of Shamsi Tombs in Punjab**

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**ABSTRACT**

*This article elaborates the Structure of tombs of Shamsi saints specially structure of Darbar Shah Shamas Sabzwari Tabrizi in Multan, Darbar Ali Abkar Shamsi in Multan, Darbar Fatima mother of Sakhi Sultan Ali Akbar in Multan and Hassan Kabir Uddin in Uch Sharif, along with a little history of saints and establishment of Darbar history. The interior and exterior structure of tombs like Kashi Kari work is also discussed. Review of literature is done for saints' life history and critical analysis and regional history is used as methodology of this article. This work is a precursor to other future works on structure of tombs of saints of Multan. The Darbar structure, Urs, Mureeds, area, access to Darbar for people and locations of Darbars is given for further exposure and visits for future.*

**Keywords:** Shah Shamas Sabzwari, Ali Abkar Shamsi, Fatima's mother of Sakhi Sultan Ali Akbar, Hassan Kabir Uddin, Multan, Uch Sharif. Urs, Chehlum, Mureeds, Urs, Kashi Kari, Qawali.

**Introduction**

Multan is called a land of four famous things i.e., Hot Weather, Baggers, Graves and Dust. As In old days, city was settled in fort and people used to bury their dead ones out of city, so people coming from Central Asia and other places would see grave first. As city was bound and surrounding area was barren and no trees were seen, so hot weather dominated and dust used to persist. Beggar usually stayed outside the fort walls for getting charity from travelers, so people coming from central Asia declared that Multan is famous for baggers, dust, hot weather and graveyards.

چهار چیز است تحفہ ملتان

گرد و گرما و گدا و گورستان

(Translation: "Multan has four gifts;

dust, summer, baggers and graveyards")

Mostly history of Multan is associated with Qureshi and Gillani family and role of other small families like Wains, Buch, Gardezi and Shamsi families are ignored. Shamsi family and its saints are also among ignored portion of Multan history and these saints are not given their due recognition and respect in history. this article has tried to give the shamsi saints a highlight for future work. The structure of tombs, access to Darbars and location is given in this article.

## Review of Literature

Overall history of Multan is discussed by Munshi Abdul Rehman Khan in his book *Aina e Multan*<sup>1</sup> published in 1973 and has given contemporary political parties and personalities of Multan, famous buildings and institutions of his times in Multan but has not discussed Darbar structure of Shah Shamas and Sakhi Sultan Ali Akbar Shamsi in his book. Molana Noor Ahmad Khan Fareedi has discussed the life and teachings of Shah Shamas Sabzwari and other saints of Multan in his books *Tareekh e Multan*<sup>2</sup> published in 1971 and *Sarzameen e Multan*<sup>3</sup> published in 1976, but he has left the structure of tombs of saints of Multan region including Shamsi saints. Same overall history of Multan is discussed by Sayyid Abbas Hussain Gardezi in *Tareekh e Multan*<sup>4</sup> published in 1978 in which he has prioritized Gardezi family history but he has not discussed any contribution of Shamsi saints in Multan and structure of the tombs of these saints, which this research is going to elaborate.

Overall history of Multan is discussed by Ateeq Fikri in *Naqash e Multa*<sup>5</sup> in his four-volume book, published in 1982 giving overall history of Multan, but he has not given any structural formations of Shamsi Darbars. Sayyid Asghar Ali Shah has given lineages of all Sayyid Families of Punjab in his book *Tareekh e Saddat*<sup>6</sup> published in 1961 and has given lineage of Gardezi, Qureshi and Gilani families of Multan but have not discussed the overall contributions of these families specially Shamsi Family of Multan. This overall history gap is filled by this research topic. Sajid Maqsood has given the history of Shamsi saints in *Shamsi Dynastic saints in Punjab*<sup>7</sup> but he has not given the structure of tombs in the article, which is covered by this article.

A little history and spirituality of Shah Shamas and other saints of Multan can be found in Dr Robina Tareen's book penned by the title of *Multan Ki Adabi O Thazabi Zindgi Main Sofia E Karam Ka Hisa*<sup>8</sup> published in 1989, but she has left structural view of Darbars and role of Shamsi saints in history of Multan. A little history of Shah Shamas as saint is discussed by Basheer Hussain Nazim in *Oliye Multan*<sup>9</sup> but he has not given the structural view of Darbars of other Shamsi saints in Multan. Sajid Maqsood has discussed the life of Shah Shamas Sabzwari Tabrizi in his article *Shah Shamas Tabrizi Sabzwari, saint of Multan*<sup>10</sup> but he has not discussed the structure of tomb Sheikh Ikram ul Haq has penned the similar type of history of Multan in his book entitled *Arz e Multan*<sup>11</sup> but he has not given any information about structure of Shamsi saints Darbars in Multan. Sajid Maqsood has published an article *Shamsi Dynastic Saints in Punjab*<sup>12</sup> and discussed Shah Shamas and other Shamsi Saints in Punjab and has not elaborated structural values of Shamsi Darbars like Shah Shamas. Sayyid Ghulam Akbar Shah Shamsi of Seetpur has written two short books on lineage of Shah Shamas and Darbars of Shamsi family, lineage is written in his book *Marat Tul Shamas*<sup>13</sup> and Shamsi Darbars are written in *Hadiqa Tul Ansab*<sup>14</sup> in which he has given the list of more than hundred Darbars of Shah Shamas descendants, but he has not discussed any structural values of these Shamsi Darbars.

## Shah Shamas Sabzwari Tabrizi

### History of Saint

Shah Shamas Sabzwari full name was Shamas Uddin Ahmad and was born on 15 Shaban 560 AH in Sabzwar and his father's name was Sayyid Salah Uddin Noor Bakhsh and grandfather name was Salam Uddin whose lineage was linked with Hazrat Imam Jafar Sadiq. He reached Multan in 665AH. He met with Bahauddin Zakariya Multani and Shah Rukan e Alam Sajada Nasheens of Darbar Shah Shamas. He stayed in Multan for ten years from 665AH to 675AH and stayed at the River Ravi bank, near fort wall. He died in 675 A.H in Multan and was buried at the room where he used to stay and offer his prayers. His three days Urs is celebrated on 1-3 June every

year and in 2024, 771th Urs was celebrated. His date and year of death is extracted by a Persian verse as follows

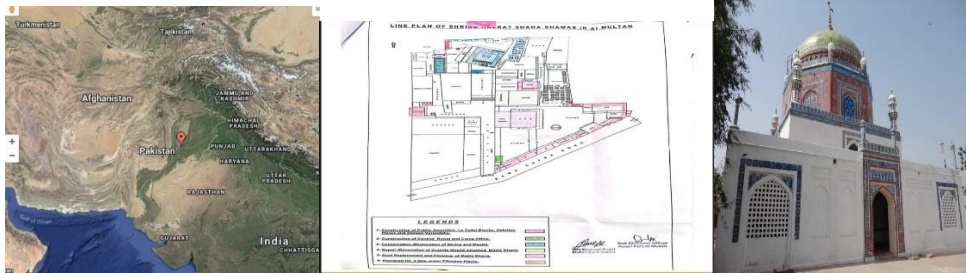
غروب گشت بمطابق شمس روحانی

### Construction of Darbar

Shah Shamas came to Multan in thirteenth century in Slave dynasty and its tomb was built initially by his grandson Haji Saddar Uddin, in mud structure in slave dynasty period. Alam Shah, grandson of Hassan Kabir Uddin Hassan Darya, built wooden tomb of Shah Shamas in Tughlaq era and also was buried with the saint in the same tomb. In 1194AH Saith Maher Ali gathered rupees 75000 from Mureeds of Shah Shamas in Punjab, Sindh and Gujarat and built present tomb of Shah Shamas in Mughal era. Thus, mud tomb to wooden tomb room was done by Alam shah and from wooden structure to brick stoned structure was done by Saith Maher Ali in era of Sajada NasheenJeewan Shah.

### Location

It is in the middle of Multan city, about 1.3 km on northern side of Multan fort near Aam Khan Bagh, near Ali Chowk in Shah Shamas Complex. Its location coordinates are, Latitude is 30.203N and Longitude is 71.482E and can be found on Google Maps.



### Location of Darbar Shah Shamas Sabzwari Tabrizi in Multan

#### Access to Darbar

It is easily assessable by Multan Metro Bus service from Daulat Gate station. It is also on walking distance from Multan fort.

#### Structure of Tomb

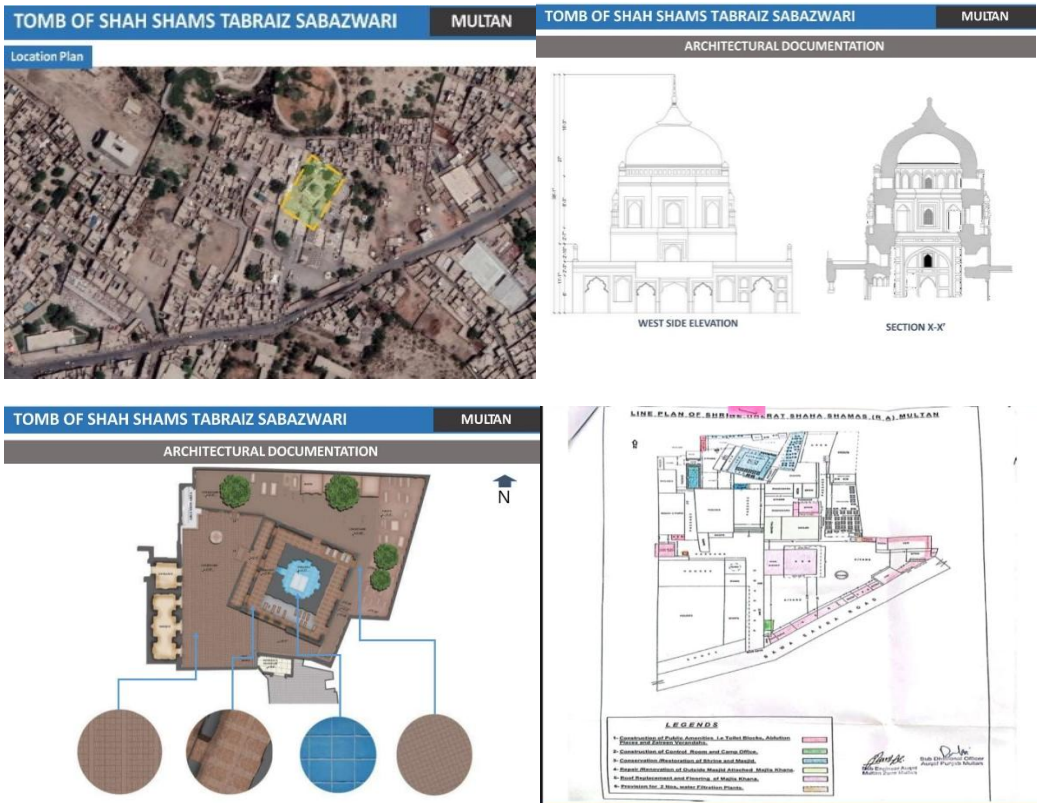
The building of tomb is of eighty feet height and has three stages in storey. The interior tomb's room is a square shape, 16 feet from each side. There are two graves in the centre of room and above the room is dome of Darbar. The square shape of room from interior sides is converted into octahedral eight-sided shape from outside by providing square borders about 12 inches at the corners.

#### Area

The total area of Darbar and its attachments was 482 Kanal but now Darbar has very less area and about 10-20 Kanal area is held by Darbar.

#### Covered Area of Darbar

Houses of Sajada Nasheens, grave yard, Karbala, Zawarkhana, Imam Bargah, two mosques, two small grave yards one for family and one for Shia people, two Alams, shops, motor cycle and car stand and other small installments are in covered area of Darbar.



Architectural view of Darbar Shah Shamas, under Walled city project.

**Entrance**

At the main entrance to the shrine, podium wall was finished with dressed masonry. This masonry had decayed with passage of the time and was covered with plaster. However, steps at the center were intact with the dressed small size masonry work. The salt affected brick work has been removed and restored with the dressed brick similar to steps as per original.

**Platform**

The tomb of Shah Shamas is on a platform 5 feet high above the ground about 35 feet length and 35 feet in width.

**First Storey or stage with Bastions**

The ground storey is square measuring 21feet length and 21feet width internally and thirty-five feet length and thirty-five feet width externally.

First storey is of bricked walls and the exterior of the ground storey has been liming plastered, providing rectangular recessed panels. Pillars are embedded in the walls as Bastions in the walls.

**Second Storey or stage as Dram**

Second storey is of meshwork which is octagonal of each side 12.5 ft Sides of the octagonal are marked with a rectangular tiles and brick imitation work.

**Third Storey or Doom**

The octagonal storey is surmounted with a hemi spherical dome of 25ft external diameter that makes doom as third storey which rests on a perpendicular neck.

The whole exterior of the dome has been covered with light green square tiles fixed with iron nails in the center, a feature available nowhere else.

### Corridor

An eight feet wide corridor/Verandah is around the mausoleum, with arch openings of varying size, which consists of sixteen graves which are of Sajada Nasheens of Darbars specially after Ghulam Murtaza Shah, all Sajada Nasheens and their families were buried here.



Graves of Sajada Nasheens of Shah Shamas like Ghulam Murtaza Shah, Essan Shah and others in the corridor of tomb Shah Shamas. The Facade of Verandah including the piers, soffits and others solid space have been reverted with glazed tiles at places with a flat border of brick imitation. Wooden jali's are provided in the East and South side. Western façade of the ground storey up to the height of verandah is decorated with glazed tiles in geometrical design. Parapet is also decorated with glazed tiles (marlans). Roof of the verandah is composed of wooden beams and battens.

### Interior

Original floor of the shrine was finished with glazed blue tiles. Later on, this was replaced with mosaic chips flooring in cement concrete. The original floor has been restored with Persian Blue tiles as per original by archaeological department Punjab.

### Exterior

There are six small Burjis (small minarets) on verandah of the shrine at its West (front) and North side. These are embellished with ornamental Kashi tiles. Three burjis were missing and the remaining were in badly dilapidated condition or repaired with cement plaster. All these small minarets (burjis) have been restored with the new glazed enameled Kashi tile as per original design of the old burjies by government. In the back of Darbar, graves of Shamsi family are found especially after Sajada Nasheen Sayyid Zamir Hussain Shah, all Sajada Nasheen and family are buried here. Exterior of the shrine is decorated with Glazed Enameled Tile work called *Kashi Kari* in shape of bands, panels and on parapet.



### **Tomb of Shah Shamas Sabzwari Tabrizi external view**

Different parts of the Shrine including exterior side brick imitation work, glazed enameled tile work (*Kashi Kari*), wood work of roof of verandah with floral paintings, glazed lime plaster out, fresco paintings inside the shrine brick work of front wall etc. were either in dilapidated condition or covered with later intervention like paint, mirror work etc.

### **Modernization**

Electrification of the old moments is necessary to facilitate the visitors and for security purposes. Electric fittings of the shrine had damaged with passage of the time. All the loose and damaged electrification work has been replaced and flood lights have been fixed at the exterior side for the general illumination of the monument by government.

### **Urs**

Urs of Shah Shamas is held every year 1<sup>st</sup> to 3<sup>rd</sup> June in Multan in which three days program is scheduled.

### **Urs and Chehlum Programs**

First day, grave is washed with rose water and tomb cover sheet is changed. Talawat-e-Quran and Naat Khani and Sufi kalam are recited on first day. Auqaf department, representative of Punjab government and high officials also come on first day. Qawali is held on 2<sup>nd</sup> day of Urs. Milk ceremony is held on third day in which a bowl full of milk and a rose in it, is moved in gathering and everybody takes a sip of milk and bowl moves to next person till the milk ends. After that with prayer Urs is ended at about 3 pm. Langer is open for public on all three days from morning to evening.

Chehlum program held on 28 Safar at Darbar Shah Shamas in which Shamsi from all Pakistan gather at Darbar, Mureeds, khoja family of Karachi, Changar family from Chiniot and Faisalabad, Shamsi of Lahore and Faisalabad also come on chehlum. Chehlum is a larger gathering at Darbar Shah Shamas than Urs.

### **Mureeds/ Visitors**

*Mureeds* of Shah Shamas from all Pakistan, Shamsi family members from all Pakistan, Khoja family from Sindh and Karachi and Changar family from Chiniot and Faisalabad are Mureeds of Shah Shamas. There is a huge gathering in all three days of Urs and langar is distributed all three days. All are arrangement of Langer is arranged by Sajada Nasheen family.

### **Government facilities at Urs and chehlum**

Government provides full security to Urs and Chehlum visitors and Mureeds. On these days, blockage of road from Ali Chowk is done for big traffic. Govt Willayat Hussain College Multan is emptied for Chehlum and Mureeds and security personals stay there for one or two days. Cleaning of road, passage and Darbar and sprinkling of water is done by WASA and local government.

### **Management**

The Darbar was managed and ministered by Shamsi family of Shah Shamas till 1960. In 1956, Sayyid Ghullam Murtaza Shah and Sayyid Zameer Hussain Shah Shamsi two Sajada Nasheens died consecutively. Auqaf department took opportunity and took over the charge of Darbar Shah Shamas in 1960.

### **Funding**

For the restoration of the shrine a project was started in March 2011 under AFCP grant No SP-PK330-10-GR-043. Amended time for competition of project was 31<sup>st</sup> March 2013. Total Grant, sanctioned for the work, was \$ 50,000.00. Funds were released to the Directorate General of Archeology in three installments total to Rs. 4,513,000/-. Work has been completed with the total cost of Rs. 3,995,761/-.<sup>15</sup>

But on asking Sajada Nasheen Tariq Abbas Shamsi about 50K dollar spending, he said that a water tank for visitors is made and passages in Darbar are tiled. This can be done in lesser amounts, while rest money was spoiled in paper work<sup>16</sup>.

Now this Darbar is under restoration again under Walled city project and Communication and Works department Punjab (CNW), and its interior and exterior and surrounding roads under development and construction in 2023. Chief Minister Mohsin Naqvi came to Darbar on Urs in 2023 and allowed a grant of 40 million rupees with Sayyid Aon Raza Shamsi and new Imam Bargah, mosque, boundary wall of Darbar and Zawar Khana was established which would be functional at Chehlum Imam Hussain in 2024.

### **Sayyid Sakhi Sultan Ali Akbar Shamsi**

#### **History**

Sayyid Sakhi Sultan Ali Akbar Shamsi is famous saint in Suraj Miani area Multan, was born in 880AH in Seetpur, a part of Muzaffargarh now. He with his family, came to Multan in 923AH after demise of his father and stayed at his grandfather tomb Shah Shamas and later at a little distance from Multan at Sura Miani. His mother 's tomb is also in Suraj Miani who was daughter of Hussain Langah and granddaughter of Ray Susra. Sayyid Ali Akbar also established a Madarsa called Daras e Shamsia in Multan which was started by his grandfather Pir Hassan Kabir Uddin in Uch Sharif, and he shift this Madarsa along with its library to Suraj Miani Multan. This library had a great collection of books and Qurans written by Shah Shamas, Haji Pir Saddar Uddin and Hassan Kabir Uddin.

#### **Construction of tomb**

After the demise of Sayyid Ali Akbar, his grandson Sayyid Yahiya became the owner of properties. Sakhi Sultan Ali Akbar Shamsi died earlier before 993AH as date mentioned on tomb for construction of tomb. Sakhi Shah Sayyid Yahiya was about fifteen years of age. He, with the suggestion of his mother, brought two builders named Ibrahim and Rajab from Lahore. They chose Darbar Shah Rukan e Alam architecture as model and built this tomb like that, so it can be called as mini-Shah Rukan Alam Darbar.

#### **Location**

Its location is in Suraj Miani Multan. Its coordinates on Google map are [30.217778, 71.437778](#).



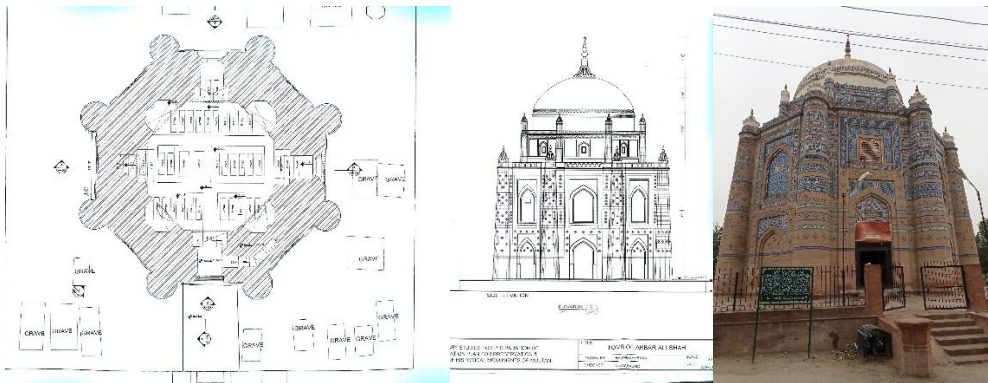
**Location of Darbar of Sakhi Sultan Ali Akbar Shamsi in Suraj Miani Multan**

**Access to Darbar**

Darbar is easily assessable at Suraj Miani, locally called as Sakhi Darbar.

**Area**

Sakhi Yahiya built the tomb of Sakhi Sultan Ali Akbar in the area. He also left 2 Kanal land for mosque which was built in his life time.



**Darbar of Sakhi Sultan Ali Akbar Shamsi in Suraj Miani Multan**

**Structure**

A three-storey building, octahedral shape with eight sides, a large doom, and reasonable height, bluish tiles with reddish bricks on walls, wood meshwork, wooden doors and windows are characteristics of this Darbar. the total height of the tomb is about 85 feet without platform which is about 5 feet.

The entry of Darbar is from southern side with six steps and again two steps for entry into the tomb. The total six steps make the height of about five feet. There is a distance of 8.6 feet between Darbar and tomb entry.

The iron gate is installed as door in entry of Darbar and an iron board is installed on side of gate describing short history of saint by archeology department. two bricks cemented pillars are installed in front of entry door for security purposes.

### **Platform**

The platform is of total height of 4.5 feet with 4.0 feet straight height and about 0.5 feet curved height.

This platform was also filled with graves in country yard of tomb. In 2020, in renovation by archeology department, the platform was leveled and red brick cemented work is done on floor leveling ground. Now there is no grave in country yard of tomb. Tomb door is brown glazed by archeology department removing old blue colour door in 2020.

### **First Storey**

The first storey from the platform is about 24 feet high and last two inch is of curved, making the foundation of 2<sup>nd</sup> storey. There are two jali windows on two sides of first storey. The area of first storey 30.6 feet wide and 39 feet in length.

There are two central graves of Sakhi Sultan Ali Akbar and Sakhi Yahya in the center with wooden platform structure on these two graves. In an area of 18 feet length and 18 feet width, called grave area, upon which dome is situated.

The octahedral building was filled with graves with 1.8 feet passage in the center and a little distance between the graves. At sides of octahedral, there were passage of about 6 feet on four sides, which were also filled with two graves in each passage. At the entry of tomb, there was a passage for stairs for going to second storey.

In 2020, in renovation by archeology department, all these graves were leveled to ground except central two graves of Sakhi Yahya and Sakhi Sultan, the red brick floor cemented work is done, leveling the floor. There are four burjies on the corner of first storey, mosaic work is done on the foundation walls and external walls of burjies on tomb. Mosaic work is done with blued small sized marble stones and glass, on four different patterned portions on red bricked walls of tomb.

### **Second Storey**

Second floor is of about 12 feet with four minarets at four sides of the quadrilateral. From Inside it is connected from ground floor with stairs. There is a corridor on second floor of tomb with jali work, pours wide enough to pass the gun/rifle barrel, in Afghan and Sikh era, it could be used for hiding place for soldiers.

### **Third Storey or Dome**

The third storey is about 25 feet wide with dome of 18.6 feet diameter. The height dome is 12.25 feet and of minaret is 14.75 feet, thus total height of third story is 27 feet with dome diameter is about 18 feet. There are four jali windows on each side of third storey. The black marks on walls and roof of lamp black are removed by archeology department in restoration process.

### **Interior**

There are two central graves in Sakhi Sultan Ali Akbar Darbar that are Sultan Ali Akbar and his grandson Yahya Shamsi.

Glazed marble work is done in dome of tomb with flower like pattern. Internally corridor is having red and white Kashi Kari patterns on wall and corridor passage is blocked for visitors. The jali work is done with installation of new jali's by archeology department.

### **Exterior**

There is a minaret on central dome of 14 feet and four small minarets on each side of Darbar. the whole building is red brick cemented tiled with a small portion of blue mosaic work on burjis wall of tomb.

### **Boundary Wall**

Previously there was no boundary wall of the tomb. But in 2020, after restoration from archeology department, iron grill boundary is installed which is about 6.5 feet high on platform which is already 5 feet above the ground. Thus, the boundary grilled wall is up to 11 feet from ground.

### **Urs and Chalam**

Urs of Sakhi Sultan Ali Akbar Shamsi held on 14 and 15 Shaban every year while one day Chehlamof imam Hussain held at Darbar and its adjacent imam Bargah on 28 Safar every year.

### **Urs and ChehlamPrograms**

In Urs, two days program is arranged such that, first day at 10 am, washing of Sakhi grave with rose water is done, with Dua and talawat, the ceremony of Urs begins. The changing of sheet on grave is done, replacing the old sheet with new at 9 pm in the evening, after that Shah Shamas conference is held at Darbar on first day of Urs. On second day, Qawali program held at Darbar after 9pm till mid night. After Qawali, Dua ceremony is held and Urs ends. Langer is arranged both days of Urs for visitors and mureeds of Darbar.

Chehlamprogram begins at 9am in morning at Darbar and its imam Bargah Infront of Darbar. The tazia, Mattam and jaloos is organized, Langer and Sabeel's are arranged for visitors and mureeds throughout the day arranged by Shamsi family. The program ends till early night on Shamsi family and mureeds of Sakhi Sultan Ali Akbar Shamsi from all over Pakistan, come to Multan, to pay tribute to the saint. The locals of area till river Chenab are mureeds and they come to Darbar with grave sheets to spread over the Sakhi Sultan grave.

### **Government Facilities at Urs**

Government arranges security programs and arrangements at Urs and chalam. A team from waste management cleans the roads and passages and sprinkles water on the road on both days.

### **Management**

The Darbar was managed and ministered by Shamsi family of Suraj Miani till 2010. In 2010, Auqaf department took charge of Darbar Sakhi Sultan Ali Akbar Shamsi. in 2016-20, achieves department had renovation of this Darbar by an amount of 16 million rupees. The government is still governing Darbar of Sakhi and his mother and a nominee of department visits Darbar weekly to check its position.

### **Darbar Ali Akbar's Mother**

#### **History and construction**

She was mother of Sayyid Ali Abrar Shamsi, Fatima d/o Hussain Langah. Her tomb is in the South of her son Sakhi Sultan Ali Akbar's tomb and was built by her grandson Yahya Shamsi by the same architectures who built Ali Akbar's tomb.

This tomb is specific only for ladies and gents are not allowed to enter in this tomb.



### **Structure of Darbar of mother of Sakhi Sultan Ali Akbar Shamsi in Suraj Miani Multan**

#### **Structure**

It's a single storey building as a single room like Yousaf Gardezi tomb and was built thinking of Kabba with one grave in it. rectangle tomb is contraction on a rectangle platform two feet high, with two steps. The room is about 12\*15 in area. There is a door on southern side of the tomb, coloured green. The dome is not a visible dome like other Darbars and roof is constructed with a low dome, not visible from far.

The total height of the tomb is about 30 feet; lower white plastered portion is about 16 feet and upper Multani Kashi gari portion is about 11.6 feet. Roof portion with blue glazed tiles of about 2 feet and dome is in this portion, not visible from lower side.

#### **Interior**

The walls are solidified with a masonry at base.<sup>17</sup> The interior is solid plasticized by archeology department recently in 2019-20. One grave inside the tomb is also cemented. There is place for prayer in room about ten feet while a grave of 5.5\*2.5 is in the tomb, while rest place is empty. There are three small ventilation corridors in three walls and jali's are fixed above that corridor.

#### **Exterior**

Walls are covered with white plaster at lower sides and Multani blue tiles on upper sides at all sides. There is a segmented dome which is not visible from outside. There are three jali's on the three walls of tomb except door wall, for ventilation. An iron board is attached to eastern wall of tomb, giving information about tomb.

There are three water spouts on roof for rain water, which gives beauty to the building. They are about two feet lower the roof, means two feet of roof is empty only for doom which is not visible.

#### **Urs**

The tomb has no specific Urs but it is celebrated along with Sakhi Sultan Ali Akbar Shamsi Urs on 15-16 Shaban every year.

#### **Management**

The Darbar was managed and ministered by Shamsi family of Suraj Miani till 2010. In 2010, Auqaf department took charge of Darbar Sakhi Sultan Ali Akbar Shamsi and with it, this Darbar was also taken and controlled by Auqaf department. in 2016-20, achieves department had renovation of this Darbar.

### **Hassan Kabir Uddin also known as Hassan Darya**

#### **History**

He (726-876 AH) is the heir of Shah Shamas in 4<sup>th</sup> generation and first to settle at Uch Sharif. He is acclaimed by Sunni, Ismailia, Imamia and Sufis i.e., all as their saint. He is called Hassan Darya by giving charity like river and bringer<sup>18</sup> of river who brought river Ganga in Uch sharif. He died

in 876 A.H., as written on grave tomb or 896 A.H <sup>19</sup>obtained from a piece of poetry for remembering his death year.

نیز "سلطان نیر الاکبر کبیر"

taking numeric values of alphabets and adding them, makes 896AH date.

He is the forefather which separates Shamsi family of Shah Shams and Shamsi family of Suraj Miani specially Sayyid Ali Akbar Shamsi and his cousins at Seetpur.

### Construction of tomb

Hassan Darya is buried in Uch Sharif and his tomb is similar to Shah Shamas Darbar, similarity in map but smaller in size as compared to Shah Shamas. His tomb was constructed by his sons. He had eighteen sons whose tombs are distributed in different parts in Pakistan like one grandson is buried in Darbar Shah Shamas, two sons are buried at Darbar Haji Saddar Uddin, two are buried within his tomb, one is buried at Choti Zareen DG Khan, one is buried at Sabzwar near Sher Garh district Okara and one is buried in Qandahar Afghanistan and one is buried in Darbar Shah Shamas.

### Location

It is located in Uch sharif out of city to eastern side of city toward river Indus. The tomb is visible on Uch Bahawalpur road.



### Darbar of Hassan Kabir Uddin aka Hassan Darya in Uch Sharif.

#### Access to Darbar

Access to Darbar is easy by road, from Bahawalpur to Uch sharif road. Or from Multan to Uch sharif and then a rickshaw can take to Darbar.

#### Area

The covered area of Darbar is about 3 Kanal. The area is covering a central tomb; an attached veranda and country yard of tomb filled with graves of Shamsi family. Attached with Darbar is a grave yard in which graves of villagers are found. Behind the tomb in western side, a new Shamsi Imamia Ismaili grave yard is made.

#### Platform

The Darbar is about 3 feet high above the ground, firstly 3 steps for first plate form and then 3 steps of tomb plate form. Overall Darbar is higher than the surrounding land about 2 feet.

#### First Storey or stage

There is a veranda adjacent to tomb and tomb first floor and veranda roof is of same height. Veranda is of same length as o tomb and width is about 6 feet. Sajada Nasheen sits there to teach Quran to family children and locals. The room of tomb is square with three central graves in it and above grave is dome of tomb. Corners of rooms are extended with bricks pillars like structure making room octahedral. A corridor around the graves from all side is made for

standing of visitors, where visit can stand and pray. The walls are white washed from inside and a wooden platform structure is made on the grave extending high to first floor height under the dome. The graves height is about four feet from the ground, covered in green and red sheets. A green colored 4 feet wide door is at the entry of tomb in eastern side and a marble board is attached to the graves giving short history of Pir.

### **Second Storey or stage**

An extension of marble work from wall to tomb, separates the first floor from second. small regular closed window-like structures, are made to beautify the dome. The lower part of second storey is having marble Kashi Kari in white and green plates. Jali work is done of second floor for ventilation which is visible from eastern side of tomb from outside.

### **Third Storey or Dome**

Third storey is dome of the tomb which is about 10 feet in diameter. The dome is white washed and a circular flower pattern is around the circle of dome.

### **Exterior**

The dome is green colored while second and first floor is white coloured from outside. Green colour rectangular line separates the first and second floor. The veranda is also green from our side and its three pillars are green coloured while veranda is white coloured from inside. There is a minaret on the dome about 5 feet high. There are eight small minarets on second floor around the central dome. Four larger minarets are extended from corners of first floor roof to the height of second floor minarets. A flag of green colour is hoisted at the entry of tomb on first floor. Jali work in veranda is also done for ventilation. In the country yard of Darbar, Alam is extended whose wood log is 25 feet and its Alam flag is of 4 feet. While previously, it was 10-12 feet long flag was hoisted.

### **Management**

The Darbar was managed and ministered by Shamsi family of Uch sharif by Sajada Nasheens of Darbar. four sons of Turab Shah (I) were having holdings of Darbar quarterly for 3 months in a year. The Auqaf department took over the Darbar in 1997 and maintaining the Darbar affairs and archeology department is renovating of this Darbar.

### **Urs and Chehlum Program**

Urs program is held on 29 Dhul Hajjah every year for only one day now a day. The day when the river Ganga came to Uch Sharif through the prayer of Pir Hasaan Kabir Uddin known as Sain Hassan Darya (The River), and the people of Lohana and Chotana became Muslims, who Actually, belonged to the Rajput family. While Chehlum program held at Darbar on 28 Safar every year. But actual death date of saint is 18 Safar but mureeds and Auqaf department preferred 29 Dhul Hajjah date.

In the Mourning, Mureeds gather and Sajada Nasheen with the help of Mureeds change the flag at Alam of Mullah Abbas. Length of flag is 4 feet while flag pole length is 25 feet, the Alam log was obtained from river Ganges.

Langer is served for full day to visitors and Mureeds and Jaloos is arranged from imam Bargah adjacent to Darbar which move around the area and return back to Darbar.

### **Mureed Or Visitors at Urs and Chalam**

Mureeds come from Multan, Khanewal, Kabirwala, Mian Chanu, Jhang, Lahore, different areas of Sindh.

The Ismailia Khoja community from Karachi, and Uch Sharif, Seetpur, Taranda Muhammad Panah, and the Ashari Khoja, and the Hindu community, the Sunni community also attend Urs. Sunara and Bhatti people also participate in Urs there.

### Government Facilities

Good arrangements are made by the security branch. Cleaning and water sprinkling on passages are made by government.

As Urs held on 29 Dhul Hajjah, there is no need of local holiday. All are arrangement of Langer is arranged by Sajada Nasheen family.

### Haji Pir Saddar Uddin Shamsi

He (1300-1416AD) was the grandson of Shah Shamas, lived his life in Sindh and Uch Sharif and was buried in Taranda Gurgej near Taranda Muhammad Panah<sup>20</sup>, Liaqat Pur, district Rahim Yar Khan<sup>21</sup>. An incident of his burial is mentioned in books, that He lived in Uch and he wished to put his corpse on camel and where camel sits, burry him there, camel sat in Taranda Gurgej<sup>22</sup>. Currently village name is Basti Haider Shah, Taranda Gurgej. His year of death is obtained by a piece of poetry as "Rahalat Namood", by converting alphabetic values into numeric value, the year of death is 738A.H. the piece of verse is,

بمقدم      ماه      محرم      يوم      دو      شنبه      كه      بود  
عارف      حق      شاه      صدر      الدين      ولي      رحلت      نمود<sup>23</sup>

He is also called as Churasi Rozay Wala Sahib i.e. Having eighty-four shrines, as it is said that his eighty-four descendants have shrines in different places of sub-continent.



**Tomb of Pir Sadar Uddin at Taranda Gurgej, near Taranda Muhammad Panah**



**Picture of Tomb of Zaheer Uddin, tomb of Pir Saddar Uddin and imam Bargah at Taranda Gurgej, near Taranda Muhammad Panah**

### Other Shamsi Saints

There are other Shamsi Darbars which are in Multan or its Surroundings which are religious, social and political centers and some of them are small and others may be big like Uch sharif. Here are some of Shamsi Darbars<sup>24</sup> other than the mentioned above, as follows,

1. Sayyid Mahmud Sabzwari, tomb at Neela Gumband, Lahore.
2. Sayyid Naseer Uddin s/o Shah Shamas, tomb near Lahore Fort, Lahore.
3. Sayyid Kamal Uddin s/o Sayyid Naseer Uddin, tomb in Tando, district Thatta, Sindh.
4. Sayyid Inayat Ullah Shamsi, tomb at Khaie, district Sahiwal.
5. Sayyid Habib Ullah, tomb at Katachari road, Narowal.
6. Sayyid Shahab Uddin, tomb at Moza Dhamtor, Murree Road, Abbottabad.
7. Sayyid Saddar Uddin, tomb at Basti Saddar Shah, Taranda Gurgej, tehsil Liaqat Pur, district Rahim yar Khan.
8. Sayyid Nasir Uddin, tomb at Taranda Gurgej, tehsil Liaqat Pur, district Rahim yar Khan.
9. Sayyid Hassan Kabir aka Hassan Darya, tomb at Uch Sharif, district Bahawalpur.
10. Sayyid Musa Zahir, tomb at Seetpur, Tehsil Alipur, District Muzaffar Garh.
11. Sayyid Ameer Muhammad, tomb at Jalal Pur Khaki, tehsil Shuja Abad, district Multan.
12. Sayyid Ameer Hussain Shaheed aka Zinda Peer, tomb at Pul Khara, tehsil Shuja Abad, district Multan.
13. Sayyid Wassan Shah, tomb at Basti Khoja, Moza Dhaka, tehsil Alipur, district Muzaffar Garh.
14. Sayyid Noor Hassan Shaheed, tomb at Moza Lal Shah aka Basti Shah Sahab, near Sheedani tehsil Liaqat Pur, district Rahim Yar Khan.
15. Sayyid Qaim Ali Shah, tomb at Marro, near Katichi Kalat, Koh Suleman, Baluchistan.
16. Sayyid Hussain Shah aka Pir Mast Shah, tomb at Moza Suldhari, tehsil Malsi district Vehari.
17. Sayyid Sabaz Ali also known as Hiran Shah, tomb at Moza Umer Pur, district Sahiwal.
18. Sayyid Iqbal Shah aka Balay Shah, tomb on Airport Road, near Raza Abad, Multan.
19. Sayyid Bahadur Shah Shamsi, tomb at Barah meel, Tehsil Kabirwala, District Khanewal.

## Discussion

Shah Shamas tomb was initially built by his son Sayyid Naseer Uddin, then tomb was structured by Pir Saddar Uddin and then wooden platform structure on tomb was done by Alam shah. In 1194AH Saith Maher Ali gathered rupees 75000 from Mureeds of shah Shamas in Punjab, Sindh and Gujarat and built present tomb of shah Shamas. Thus, mud tomb to wooden tomb room was done by Alam shah and from wooden structure to brick stoned structure was done by Saith Mahar Ali in era of Sajada NasheenJeewan shah.

Construction of social mobility at Darbar shah Shamas and Darbar Sakhi sultan Ali Akbar are Darbar, imam Bargah, mosque, Alam, grave yard and Karbala. Karbala of shah Shamas is biggest in Multan in which about hundred jaloos of 10 Murrahm ends. Darbar shah Shamas organizes Jaloos of Azadari on 260 days of a year out of 365 days. Shia Imamia people are associated with Darbar shah Shamas and sultan Ali Akbar at Suraj Miani called as Shia Miani. Chehlum of Imam Hussain is a bigger event at Darbar shah Shamas that an adjacent college is vacated for staying

of visitor or Mureeds of Shah Shamas. These social constructions bind Shia, Sunni, Ismailia, Khoja and even Sikhs to Shah Shamas and its Darbar.

In construction of social mobility imam Bargah, Tazia, license Tazia etc. is an important factor. Sayyid Aon Raza Shamsi have the license of Tazia at Darbar shah Shamas, Sayyid Mushahid Abbas Shamsi have license of tazia at Darbar Ali Akbar shamsi Suraj Miani, Sayyid Khursheed Hyder Shamsi have license and imam Bargah at Malsi, Sayyid barat shah have license of Tazia and imam Bargah at Darbar Hassan Kabir uddin Uch sharif, Sayyid Sharafat shah had imam Bargah at Patoki and Sayyid Asif Raza Shamsi built first auto fold tazia of Multan than took it to Sumandari. These license of Azadari and MurrahmJaloos, connect the people of Shamsi family and other members of Shia community link to Darbar shah Shamas and other Shamsi Darbars.

The tomb of Shah Shamas, Ali Akbar and Hassan Kabir Uddin all are developed in same manner, three storey building, a larger base, upon which first storey is built. Second storey is narrower from first storey with Kashi Kari or marble work inside, third storey is dome. Minaret on the dome, small minarets on second floor and burjiesand Central grave of saint under the dome with a wooden platform structure are common in all Darbars. A grave yard attached in tomb for family and a grave yard adjacent to Darbar for common people is also found. The structures are so similar that Darbar Hassan Kabir Uddin is called mini shah Shamas Darbar and Darbar Ali Akbar Shamsi is called mini-Shah Rukan e Alam Darbar. All these Darbars are constructed in Mughal and sultanate era and are conserved by Auqaf and archives department.

### Conclusion

The Shamsi family has a good cluster at Suraj Miani Multan, Aam Khas Bagh near Shah Shamas Darbar and Seetpur, Tehsil Ali Pur Muzaffargarh. These Darbars are made in sultanate and Mughal eras and have similarity with other Darbars of the region in Multan and Uch Sharif. These Darbars are three stages storey buildings and third stage is always dome. The Darbar of Ali Akbar Shamsi is called mini-Shah Rukan e Alam Darbar due to its similarity with tomb.

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