

## **Shamsi dynastic saints in Punjab**

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### **Abstract**

Shah Shamas Sabzwari Tabrizi is a saint of Multan whose shrine is located near Ali Chowk, Shah Shamas complex Multan. His descendents are called Shamsi by surname and Jafari as they are decedents of Imam Jafar Sadiq. There are two major Shamsi Darbars i.e. Darbar Shah Shamas and Ali Akbar Shamsi in Multan. While Sadar Uddin, Hassan Darya and others of Shamsi Clan Darbars are spread all over Punjab, Pakistan. A number of Books, tombs, articles and newspapers are checked and analyzed for collection of data and information about Shamsi family. Textual criticism and evaluation of all the primary and secondary sources were done to make research more resourceful and informative. This paper throws light on Shamsi saints of Punjab and their religious, social and political role in their times and how these saints and Darbars are connected to Shah Shamas who came to Multan in Slave dynasty around 665AH / 1266 AD.

**Keywords:**Shah Shamas, Sadar Uddin, Hassan Kabir Uddin, Hassan Darya, Sakhi Sultan, Ali Akbar Shamsi, Multan. Uch Sharif

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### **1. Introduction**

Shamsi family had been very prominent in Multan but Historians of Multan have not given them their due credit in mentioning sociopolitical history of Multan and its surrounding. In Multan, many Sufi saints came but none of prominent writer has mentioned Shamsi family role on society except Shah Shamas is mentioned by some writers. Shamsi Family like Shah Shamas Sabzwari's descendent Shamsi Family of Shah Shamas and Sakhi Sultan Shah Ali Akbar's descendent Shamsi family of Sakhi Sultan colony of Suraj Miani are major religious political branches of Shamsi families of Multan.

Mostly development and 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. Over all contribution of these families and their sociopolitical impact on society of Multan is not studied yet. Multan is contributed by many Shia sects like Imamia, Ismailia, Bohri etc. but majority of this community is Imamia. The role of family history is important to check the socio political history of any place or city. These families' family history show the cultural heritage , political changes , change in rulers and political leadership of Multan and Punjab, religious monopoly and beginning of religious culture , influence of Afghan and Iranian culture and influence of foreigners in Multan through the ages. This all can be learnt from learning the socio political role of Shamsi family in Multan.

### **2. Review of Literature**

A relevant work about history of Multan is by Syed Roshan Yousaf Gardezi (d: 1870) VII in his book Tazkara Tul Multan in 1861, he has given history of Multan but had not mentioned any Shamsi family

contribution in Sultanate and Mughal period. A little history of Multan is discussed by Syed Murad Shah Gardezi (d:1875) in Tareek e Murad which throw light on overall history but has not discussed the contribution of Shamsi family or any other family of Multan region. Khan Bahadur Syed Hassan Bakhsh Gardezi (d:1935) have discussed same history in his book Oraq e Parashan, he has mentioned little history of Multan but have missed over all services of Shamsi family in Multan region. British government have discussed Multan regional families in Punjab Gazette of 1903 and 1923 and discussed Shamsi family as one of Major Families in Multan region. But he has missed the socio political contribution of Shamsi family in Multan.

A little history of landlords of families of Punjab and Multan is discussed by Khosala in His Imperial Majesty King George V and the Princes of India and the Indian Empire, but he has not discussed the social and political roles of Shamsi Family and its significance in Multan region. Same history is discussed by Sir Lepel Griffin in his famous book the Punjab chiefs which discussed some personalities of different families of Multan region due to their services in administration and educational departments, but has left over all progress of any family specially Shamsi Family personalities and contribution are not discussed. Same history is discussed by Sayyid Aulad Ali Galani in his book Muraqa e Multan first published in 1935; he has discussed history of Multan but has missed the overall contribution of Shamsi Family in development of Multan. Same history is discussed by Bal Kishan Batra in his book Tareekh e Multan first published in 1943 and he discussed the role of different families under British rule in Multan region, but has missed the overall contribution of Shamsi family in development of Multan. Famous historian Toynbee while discovering the route of Alexander the great and writing book between Oxus and Jamna which published in 1957, visited Multan has given a little history of Multan region but has not discussed the history of families of Multan specially sociopolitical contribution of Shamsi Family in Multan.

### **Shah Shamas Sabzwari**

Shah Shamas Sabzwari Tabrizi is often confused with other saints of same name and also confused with terms Sabzwari, Tabrizi, prinda, maghrabi and other terms. He is also confused with association with Jalal uddin Muhammad Rumi (1207-1273) aka Mawlana Rumi and mawlavi /mowlavi meaning the master. Mawlana Rumi lived in Kunya now a part of Turkey. All the confusions are raised due to same name.

First saint which is confused to Shamas Uddin whose era is 1185-1248 AD was born at Tabriz and is called as Shamas Uddin Tabrizi and is buried in Khoy, Iran now a days. His era is same as Mawlana Rumi but his grave is not Kunya turkey and he is burred at Khoy Iran.

Second saint is Shamas Uddin Iraqi who was born in 1440 AD in Isfahan Iran and came to subcontinent and was settled and died and buried in 1515 AD in Sirinagar Kashmir. He was a preacher of Shia Islam in Kashmir and considered to be effective founder of Shia Imamia Islam in Ladakh, Gilgit Baltistan region of Kahmir.

Third saint is Shah Shamas Maghrebi with full name as Muahammad Shirin Maghrebi who is Iranian poet and mystic and lived in 1348- 1406 AD era in Iran. He is known as Maghrebi due to his travel to Morocco which was in west from Iran. He wrote books like Diwan e Shamas e Maghrebi and Resaleye Jame Jahan Numa. He is buried in Tabriz present day Iran. He can be called as Tabrazi due to his burial place in Tabriz but his era is different from Mawlana Rumi.

Forth saint is Shah Shamas Sabzwari whose tomb is in Multan. According to family, he was born in Sabzwar, while he travelled a lot and travelled to Kunya (Turkistan), Tabrez, Bakhashaan, Iraq, Kashmir, Tibet and Sakardu so his names were Tabrizi, Iraqi, Kashmiri, prinda and Sabzwari. He was born in 560 AH/1165 AD, traveled to Multan in 665 AH/1266 AD and died and buried in Multan in 675AD/ 1275AD. His era is same as Mawlana Rumi but his grave is not Kunya turkey and he is burred at Multan, Pakistan.

Forth saint is Sahamas uddin Qadari who was a saint in Lahore of Qadari origion in Jahangeer era. (Lahori, 1991)

Fifth saint is Shamas uddin Abdul Aziz who was son of Shiekh Abdul Qadir Jalani, he settled in Sanjar after his father death and died there in 589AH/ 1193AD.

Sixth saint is Shamas Uddin Pani Patti in Khalji /Tuglaq era who was a Pupil of Sabir Kaleeri and Baba

Fareed, was settled in Pani Patti, died and buried there in 715AH. (Lahori, 1991)

Seventh saint is Shamas Uddin Chasti in Khalji /Tuglaq era who was a pupil of Naamud din Oliya , lived in Dehli and died there in 722AH .

Eighth is Shamas Uddin Yaki (lahori, 2011) in Khalji /Tuglaq era who was also pupil of Nazam uddin Oliya, was settled in Oadh, died there in 747AH.

Ninth is Shamas Uddin Tahir who was a saint of Ajmeer and died there in 881AH.

these saints names shows that there were different people of same name in different era but historians mixed the Shia Islam saints as only one saint.

### **Shah Shamas Sabzevari**

Shah Shamas Sabzevari full name was Shamas Uddin Ahmad and was born on 15 Shaban 560 AH in Sabzwar and his father name was Sayyid Salah Uddin Noor Bakhsh and grandfather name was Salam Uddin whose lineage was linked with Hazrat Imam Jafar Sadiq. His father Noor Bashsh was a famous scholar and His mother name was sayyida Fatima bint Sayyid Abdul hadi s/o Razi Uddin. His lineage as claimed by the family is as follows

1. Shamas Uddin Ahmad aka Shah Shamas
2. Sayyid Salah Uddin Muhammad Noor Bakhsh (buried in Sabzvar, iran)
3. Sayyid Ali aka Salam uddin (buried in Sabzvar, iran )
4. Sayyid Abdul Momin (buried in Sabzvar, iran )
5. Sayyid Ali Khalid Uddin (buried in Sabzvar, iran )
6. Sayyid Muhammad Mohib Uddin (buried in Sabzvar, iran )
7. Sayyid Mahmood Sabzevar (buried at neela gumbad, Lahore)
8. Sayyid Muhammad (buried in Sabzvar, iran )
9. Sayyid Hashim Ali (buried in Cairo, Egypt)
10. Sayyid Ahmad Hadi (buried in Cairo, Egypt )
11. Sayyid Muntazir Billah (buried in Yemen)
12. Sayyid Abdul Majeed aka Sayyid Mohib Uddin (buried in Shalateen)
13. Sayyid Ghalib Uddin aka Kufar Shikan (buried in Iraq)
14. Sayyid Muhammad Mansoor Khakhani (buried in Iraq)
15. Sayyid Ismail (II) Shakar Bar (buried in Iraq)
16. Sayyid Muhammad Areezi aka Noor (buried in Syria)
17. Sayyid Ismail (I) (buried in Madina, Saudia Arabia)
18. Sayyid Muhammad Jafar Sadiq ( buried in Madina, Saudia Arabia)
19. Sayyid Muhammad Bakir (buried in Madina, Saudia Arabia )

20.Sayyid Ali bin Hussain aka Zain ul Abadien (buried in Madina, Saudia Arabia )

21.Hazrat Imam Hussain (buried in Karbala, Iraq)

22.Hazrat Ali (buried in Najaf, Iraq)

He got his early education from his uncle Sayyid Abdul hadi and travelled to Badakshan in 579AH at the age of nineteen with his father and returned back to Sabzwar after seven years in 586AH. He was married in 586AD with Sayyida Hafiza Jamal bint Sayyid Jalal Uddin Sabzwari. In 600AH, he went to Tabriz and stayed there for twelve years and returned to Sabzwar in 612AH. He again went to Tabriz in 642AH and met Muwlan Rumi in 642 AH and returned to Sabzwar in 1942. His father died in 644 in Sabzwar and was buried in Sabzwar.

After demise of his father, he went to Baghdad, where Ahmad Nakodar was ruling. But due to religious conflicts, Shah Shamas had to leave Baghdad and this time, Ahmad Nakodar son, Prince Muhammad also accompanied him and reached Multan in 665AH. He met with Bahauddin Zakariya Multani and Shah Rukan e Alam in this duration where incident of milk and rose and titles is quoted by followers and Sajada Nasheens of Shah Shamas. He stayed in Multan for ten years from 665AH to 675AH and stayed a Ravi bank, near fort wall. He died in 675 AH in Multan and was buried at the room where he used to stay and indulged in prayers. His Urs is celebrated on 1-3 June every year and in 2023, 770th Urs was celebrated. His date and year of death is extracted by a Persian verse as follows

غروب گشت بمطابق شمس روحانی

As far as his religious believes are concerned, sociopolitical situation of twelfth and thirteenth century should be considered. Baghdad's Abbasid Sunni caliphate and Cairo's Fatimid Shia Ismailia caliphate were two religious political centers of Islamic world. These centers were giving religious and political consent to different rulers across the Islamic world like Ghaznavid sultanate and Delhi Sultanate got religious and political consent from Baghdad's Sunni caliphate. But in thirteenth century, Baghdad caliphate power reduced due to attacks of Mongols. Thus they could not support economically, politically to their missionaries and followers. While Cairo's Fatimid caliphate were supporting to both Ismailia and Imamia Shias to counter Baghdad dominance and were helping politically , economically and religious to missionaries and followers of Shiaiat throughout Islamic world.

Although, present descendents of Shah Shamas claim that he followed Imamia Islam during his life time, but different Darbars of his heirs in Sindh and India are held and occupied by Ismailia community. He and his heirs are also included in pirs of Ismailia. He , his son Nasir Uddin, His great grandson Pir Sadar uddin whose tomb is in Taranda Gurgej and great great grandson pir Hassan Kabir aka Hassan Darya whose tomb is in Uch Sharif, and Pir taj Uddin were amongst the pirs of Ismailia and their Ginan and Granth are included in prayers.(Mawajee, N. 2023) So, whether they followed Ismailia shiaiat or Imamia Shiaiat , they got financial, moral and political support from Cairo Fatimid caliphate. Shah Shamas is included as 23rd Pir of Ismailia sect, in which he lived in Uch Sharif under the ruler Bahauddin Zakariya and incident of sun was held with Zakariya's son (Mawajee, 1938) which is contradict to other historian as event of Multan and son of Baghdad ruler Ahmad Nakudar. (Haq, S. I. 2011)

His son Pir Nasir al din in included in genealogy of Ismailia Imams as 24th , great grandson pir Sadardin as 26th pir and great great grandson Hassan Darya as 27th pir in Ismailia sect and their Ginans are included in prayers ( Mawajee, 1938). Book genealogy of imams is based on Pir Sadar uddin book Ghat Patni Dua 1300-1416AD (Uddin,S. 1300-1416) , which is basis of Ismailia doctrines. Their names and tombs are included in Ismailia literature and can be found Noorum Mobin (Vazir.A.M 1961) which is one of most authentic books in Ismailia sect, but Shamsi family at Shah Shamas and Suraj Miani negates this as they claim of Imamia sects. Now the Darbars of Shamsi family, and whole Shamsi family is of Imamia sect and all Sajada Nasheen of all Shamsi Darbars follow Imamia sect.

Shah Shamas was married in 586AD with Sayyida Hafiza Jamal bint Sayyid Jalal Uddin Sabzwari. He had two sons Sayyid Naseer Uddin (588-682AH) buried near Lahore fort, Lahore and Sayyid Alludin (b.590AH) aka Sayyid Ahmad Shakar bar is buried in Jaypur India. Shah Shamas second marriage was with Kimya Khatoon who died very early after marriage and had no children. None of Shamas sons are buried in Multan. (Shamsi. A. G. 2007)

Sayyid Naseer Uddin had two sons Sayyid Shahab Uddin , buried in abbatabad and Sayyid Kamal Uddin , buried in ponch, kashmir .

Sayyid Shahab Uddin had son, Sayyid Saddar Uddin who is buried at Taranda Gurgej near Taranda Muhammad Panah near Liaqat pur District Rahim Yar Khan.

Sayyid Haji Saddar Uddin had five sons, elder was Sayyid Kabir Uddin aka Hassan Darya and younger son Sayyid Zahheer Uddin buried with his brother Kabir Uddin at Uch Sharif.

Kabir Uddin aka Hassan Darya had eighteen sons, one daughter and seven wives whose tombs are distributed in different parts in Pakistan like one son, Sayyid Alam Shah is buried in Darbar shah Shamas, two sons are buried at Haji Sadar Uddin, two are buried within father darbar, one is buried at choti Zareen DG Khan, one is buried at Sabazwar near Sher Garh district Okara and one is buried in Qandhar Afghanistan. His Daughter Bai Budhai and seven wives tombs are attached with Hassan Kabir's tomb. Kabir Uddin Sons, grandsons and great grandsons are major contributors of Shia Shamsi Darbars in Multan and different regions of Pakistan.

Kabir Uddin Hassan Darya 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.

Many of his grand children stayed at Darbar and acted as Sajada Nasheen but still no proper Darbar and Sajada Nasheen was set on Darbar Shah Shamas till afghan era (1779) specially Nawab Muzaffar Khan era (1798-1818AD) when a proper Darbar building was setup.

It is to be noted that there was no proper Darbar at Shah Shamas tomb till Mughal era and no worldly Sajada Nasheen till Afghan era like Darbars Bahauddin Zakariya and Darbar Yousaf Gardezi. First known proper Sajada Nasheen dealing with government is found in Nawab Muzaffar Khan Era and than in Sikh and British era. Similarly, at Sakhi Sultan Ali Akbar, no Sajada Nasheen is found to be dealing with rulers and governments through centuries, even in British era. First prominent Sajada Nasheen of Sakhi Sultan Darbar is found after Pakistan.

In Sikh era, Sajada Nasheen of Darbar is found as Sayyid Qaim Shah, who was Sajada Nasheen at the occupation of Ranjit Singh (Gardezi, 1861) in Multan in 1818. Ranjit Singh fixed a amount of three hundred rupees for Khankh Shah Shamas uddin. (Gardezi, M.Y. 1861) in Sikh era, a portion of Darbar was turned to Gurdawara which turned back to Muslims after British occupation in 1849. Qaim Shah had no male heir, another Shamsi of family; Sayyid Jeewan Shah became Sajada Nasheen. After him, his son Sayyid Murtaza Shah became Sajada Nasheen. In 1857, Sayyid Murtaza Shah was Sajada Nasheen of Darbar and he remained neutral and did not involve and sided to any party during riots.

### **Sadar 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 (Gazette, 1904) near Taranda Muhammad Panah (Din, M.M. 1904), Laiqat Pur, district Rahim Yar Khan. Incident of his burial as mentioned in Bahawalpur state gazette tells that and he wished to put and carry his corpse on camel and where camel sits, bury him there, camel sat in Taranda Gurgej. He is also called as Churasi Rozay wala Sahib i.e. Having eighty four shrines, as it is said that his eighty four descendents have shrines in different places of sub continent. He is also included in pirs of Imamia as 26th peer and entitled as The Devine Seer (Mawjee. 2023) and Ginan Khushiaii Dhana is written by him. He turned many hindus to islam and gave them title of Khajus i.e. searcher of religion Islam. Although he is considered to be Imamia Shia by Bahawalpur Gazette 1904 and Ismailia also consider him as pir. But today, his Sajada Nasheen is of Shia Imamia believes but they still get financed by Ismailia and sir Agha Khan. Building of Darbar today is maintained by Ismailia community but religiously Sajada Nasheen is Imamia in believes and perform all rituals of Murrahm , Safar, Rajab etc like Imamia Shia.

### **Hassan Kabir Uddin Shamsi aka Hassan Darya**

He (period mentioned on tomb stone 726-876 AH), is the heir of Shah Shamas in 4th generation and first to settle at Uch Sharif. He is acclaimed by Sunni, Ismailia, Imamia and Sufis as their saint, claimed to be Suuni (Hafeez, M.H.R. 1931), Shia Imamia (Wasti, Z.A. 2009) and Shia Ismailia (Zafar, M. 2019) by present

day followers. His tomb is on east of Uch and currently held by his heir Makhdom Shakil Barat Shamsi, following Imamia sect. Ismailia sect includes Hassan Kabir as 27th pir and entitled as “the savior of countless souls (anant Kror) and his Gigan “Untcha –re kot” (Mawjee , 2023) is included in Ismailia prayers. He is called Hassan Darya by giving charity like river and bringer of river. It is narrated that Hindus of region were going for pilgrimage to rivers Ganges and Jamuna and he claimed to bring river to Uch, next morning , a river was flowing next to Uch Sharif, which recognized by Hindus as Ganges from its signs. They converted to Islam by viewing this miracle. While Bukhari of Uch claim that River Indus flooded and flowed near to his residence in Uch Sharif and consider it a miracle of Suhrawardi silsala lineage.

He had eighteen sons, one daughter Bai Badhai (writer of Jirebhai Khoji Ginan in Ismailia sect) and had seven wives whose tombs are near Hassan Darya tomb. His grandson Alam Shah is buried next to Shah Shamas at Multan, one grandson Musa Zahir Ali Darbar and tomb is at seet pur district Muzaffargarh, one great grandson Sultan Ali Akbar tomb is in Suraj Miani Multan and one grandson Sayyid Ameer Ali aka Zinda pir is buried at Sujah Abad. He had a huge religious, social and political influence that his sons, grandsons and great grandsons established many Darbars across the country which is mentioned in other Shamsi Darbar. Now days, Darbar Sajada Nasheen Sayyid Shakil Burat is of Imamia sect but Ismailia community is also one of the stakeholders of Darbar. His one day Urs is celebrated on 29 Zul Haj every year in which Alam of darbar is changed on large beam of wood. Sajada Nasheen told that this large piece of wood about 25 feet long, was thrown out of river Ganges by Hassan Darya miracle and he placed it outside his place with alam of Hazrat abbas. Three grave yards are attached to Darbar, one of family; other is of common Muslims and third is Ismailia community. Ismailia communities had bought land adjescent to Darabar and have place board of Shia Imamia Ismailia graveyard, set for both Ismailia and Imamia, picture of board and Darbar is in record.

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

Sayyid Sakhi Sultan Ali Akbar Shamsi is famous saint in Suraj Miani area Multan, his name was Sayyid Ali Akbar with title as Sakhi Sultan and father name as Sayyid Musa Zahir Ali. He was born in 880AH in Seetpur , a part of Muzaffargarh now, Which was part of Uch Sharif in those times and was governed by Langah family in those times. He got his early education from his father and than from scholars in Uch Sharif. He with his family came to Multan in 923AH after demise of his father and stayed at his grandfather tomb Shah Shamas and latter 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.

His maternal cousin Mahmood Langah was a cruel ruler that Shah Yousaf Qureshi escaped to Delhi from his fear and two maternal Gardezi uncle and nephew were killed and were buried near railway station. Later, Qureshi, Gardezi family along with other nobles of Multan wrote letter to Babar for attack. Sayyid Ali Akbar Shamsi tried to mend his cousin ways by instructing him to follow righteous ways and Islamic rule but in vain. At this Sayyid Ali Akbar left Darbar Shah Shamas and stayed a little away at Sura Miani where he bought land from Sura tribe and built their houses there and shift his family.

His lineage is linked with Shah Shamas Sabzveri is as follows

1. Sayyid Ali Akbar
2. Sayyid musa Zahir Ali (darbar at Seetpur, Jatoi, Muzaffar garh)
3. Sayyid Pir Hassam Uddin
4. Sayyid Hassan Kabir kufar Shikan (darbar at Uch sharif)
5. Sayyid Haji Sadar Uddin ( darbar at Tarandha Gurgaiz , liaqat pur)
6. Sayyid Shahab Uddin (buried at Abbottabad)
7. Sayyid Naseer Uddin Muhammad (buried at Lahore)
8. Shah Shamas

Sayyid Ali Akbar had only one daughter named as Kaneez Fatima who was married to Mir Adam Ali and grandson named Sayyid Sakhi shah Yahya was born. Sayyid Yahya built the tomb of his grandfather Sayyid Ali Akbar and is buried in the same tomb at Suraj Miani. Darbar of Sayyid Ali Akbar was built and financed by Sakhi Shah Yahya , not Sakhi Sultan which is commonly mistaken.

Three villages were named after Sayyid Ali Akbar name, one is Kotla Saddat, which means village of Sayyids and other is Moza Shah Kot, kot means village and shah means Sayyid in regional language, both were near Rohilian Wali district Muzaffar garh and third is Akbar pur, named after his name, near Suraj Miani Multan. After the demise of Sayyid Ali Akbar, his grandson Sayyid Yahya became the owner of properties. He had two sons, Sayyid Muhammad Shah and Sayyid Ahmad Shah. The property was divided such that kotla saddat was given to elder son Sayyid Muhammad Shah and Moza Kot Shah was given to younger brother Sayyid Ahmad Shah. Akbar pur came under elder son Muhammad Shah possession, but later all these properties were sold by heirs and now Shamsi family of Suraj Miani holds little property as house and agricultural land.

Sayyid Ali Akbar also established a Mdarsa 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 Saddar uddin and Hassan Kabir uddin. This library remained in the possession of family till Sikh era (1818-1849), in Sikh era; this library was destroyed with its books.

Sakhi Sultan Ali Akbar Shamsi was of Imamia religion, not Ismailia. As his grandson Sayyid Yahya had mentioned his lineage on his tomb, on third floor embedded on walls of tomb. He has mentioned as Sayyid Noor Muhammad s/o Sayyid Ismail s/o Sayyid Imam Jafar Sadiq s/o Sayyid Imam Baqir s/o Sayyid Imam Zain ul Abideen s/o Sayyid Imam Hussain s/o Shah e Mardan Sayyid Imam Ali. If he was Ismailia by sect, he would have mentioned Imam with Muhammad Ismail as he mentioned imam with Imam Jafar Sadiq and other ancestors.

Sakhi Sultan Ali Akbar Shamsi died earlier before 993AH as date mentioned on tomb for construction of tomb. Sakhi Shah Sayyid Yahya was about fifteen years of age. He with the suggestion of his mother, brought two builders named Abraham and Rajab from Lahore who the tomb for a couple of year. After the completion of tomb, the builders also were buried in the yard of tomb. In the inner part, two graves of Sayyid Ali Akbar and Sayyid Yahya are found. .

## Other Shamsi Saints

There are other Shamsi saints whose Darbars are found 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 Darbar other than the mentioned above (Shamsi, S. 2022), as follows,

- Sayyid Mahmud Sabazwari, tomb at Neela Gumbad , Lahore.
- Sayyid Naseer Uddin s/o Shah Shamas, tomb near Lahore fort, Lahore.
- Sayyid Kamal uddin s/o Sayyid Naseer Uddin, tomb in Thatta, Sindh.
- Sayyid Inayat Ullah Shamsi, tomb at Khaie, district Sahiwal.
- Sayyid Habib Ullah ,tomb at Katachari road, Narowal.
- Sayyid Shahab Uddin , tomb at moza Dhamtor , Murree road, Abbottabad.
- Sayyid Sadar Uddin, tomb at Basti Sadar Shah, Taranda Gurgage, tehsil Liaqat pur, district Rahim yar Khan.
- Sayyid Nasir Uddin, tomb at Taranda Gurgage, tehsil Liaqat pur, district Rahim yar Khan.
- Sayyid Hassan Kabir aka Hassan Darya, tomb at Uch Sharif, district Bahawal pur.
- Sayyid Musa Zahir, tomb at Seetpur, Tehsil Alipur, District Muzaffar Garh.
- Sayyid Ameer Muhammad, tomb at Jalal pur Khaki, tehsil Shuja abad, district Multan.
- Sayyid Ameer Hussain Shaheed aka Zinda Peer , tomb at Pul Khara, tehsil Shuja abad, district Multan.
- Sayyid Wassan Shah, tomb at Basti Khoja, Moza Dhaka, tehsil Alipur, district Muzaffar garh.
- Sayyid Noor Hassan Shaheed, tomb at Moza Lal Shah aka Basti Shah Sahab, near Sheedani tehsil Liaqat pur, district Rahim Yar Khan.
- Sayyid Qaim Ali Shah, tomb at Marro, near Katichi Kalat, Koh Suleman , Balochistan.

- Sayyid Hussain Shah aka pir Mast Shah, tomb at moza Suldhari, tehsil Mailsi district Vehari.
- Sayyid Sabaz Ali aka Hiran Shah, tomb at Moza Umer pur, district Sahiwal.
- Sayyid Iqbal Shah aka Ballay Shah, tomb on Airport road, near Raza abad, Multan.
- Sayyid Jalal Uddin Shamsi, tomb at Barah meel, Tehsil Kabirwala, District Khanewal.

### **3. Conclusion**

It is evident that tombs of Shamsi family are spread in different regions of indo Pakistan and exploration of connections among them is needed for further research. These saints were not involved in power politics, so their names cannot be found in Mughal and British literature and king maker families of the region. The family played important role in spread of Shia Islam in different parts of Punjab and still their Darbar are sources of Imamia sect propagation platform in the region.

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