



‘ENĀYAT-ALLĀH KANBO

‘ENĀYAT-ALLĀHKANBO, (b. in Burhanpur, 19 Jomādā I 1017/31 August 1608; d. in Delhi on 19 Jomādā I 1082/23 September 1671), Sufi and scholar, descendant of an old respected Lahore family that had converted to Islam in Punjab. The family had risen to prominence as scholars, Sufi saints, and officers in the 15th century. Neither ‘Enāyat-Allāh nor his younger brother Moḥammad-Şāleḥ mentioned their father’s home; he seems to have moved from Lahore to Burhanpur as a servant of the Mughal state (Moḥammad-Şāleḥ, III, p. 373).

After completing his education, ‘Enāyat-Allāh reportedly joined the Mughal service as a petty officer. During his service career, he pursued his study of religious sciences, which led him to renounce the world and become a devout Sufi. Under the influence of a certain Češtī Sufi saint (whose name is not given) he became attached to the shrine of Shaikh Qoṭb-al-Din Baḳtīār Kākī in Delhi. Having left his wife and children in Lahore, he went to Delhi, and had his *kānaqāh* built near the shrine of Shaikh Baktīār, where he spent his time praying, meditating, and reciting the Qur’ān.

Before becoming a Sufi, ‘Enāyat-Allāh had distinguished himself as a man of letters. Moḥammad-Şāleḥ relates (III, p. 374) that ‘Enāyat-Allāh continued to evince an interest in literature even after his conversion to Sufism; he would suggest corrections and improvements in the verses and other compositions of Moḥammad-Şāleḥ and those who visited him in his *kānaqāh*.

‘Enāyat-Allāh’s fame rests on his *Bahār-e dāneš*, a romance of Prince



Jahāndārshāh and Princess Bahravār Bānū, around whom a number of other interesting tales have also been woven. ‘Enāyat-Allāh relates that he first heard the story in Hindi dialect from a young Brahman and gave it Persian garb. Soon after its completion in 1061/1650, the work gained wide popularity as a perfect example of elegant Persian (*Bahār-e dāneš*, pp. 3, 7; Moḥammad-Šāleḥ, III, p. 429). With the introduction of the printing press in India in the 19th century, publishers in Delhi, Bombay, Calcutta, Lucknow, and Kanpur printed this work. It was translated into English by Alexander Dow (London, 1768) and Jonathan Scott (Shrewsbury, 1799) and into German by A. T. Hartmam (Leipzig, 1802). His works also include a history of the reign of Shah Jahān (*Tārīḳ-e delgošā*), a continuation (*Takmela*) of Abu’l-Faẓl ‘Allāmī’s *Akbar-nāma*, and a collection of letters (*Golšan-e ‘Enāyat*).

‘Enāyat-Allah died at the age of sixty-five and was buried in his *kānaqāh* at Delhi, not in Lahore as S. M. Laṭif (pp. 208-9) has asserted.

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