



KĀBOLI, ‘ABDALLĀH K̄VĀJA

KĀBOLI, ‘Abdallāh K̄vāja (also known as Kāboli Naqšbandi and Heravi), historiographer and poet of the late 16th and early 17th centuries. His pen names were “Gonāhi,” in his *Tadkerat al-tawāriḳ* (including his poems therein; e.g. ms. Tashkent, fols. 93a, 177b, 258b), and “‘Abdi,” based on two contemporary biographical collections (Moṭrebi 1998a, p. 549; idem, 1998b, pp. 136-37). These are the only known sources on Kāboli (cf. Storey-Bregel 1972, I, no. 416). Kāboli’s poems in the *Tadkerat* are all chronograms of various length, but Moṭrebi (op. cit.) quotes a line from a *ḡazal* of his written as *jawāb* to a contemporary poet.

He lived in Kabul, then possibly in Herat, and, later, Send/Sindh. His *Tadkera*, in particular, suggests that he was closely linked to Kabul (Nuriddinov, 1986, p. 55), where he probably started to compose it, in 990/1582.

His writings indicate that he was a Sunni follower of the Naqšbandi order. In 996/1587-88 he travelled to Bukhara to visit the tomb of [Bahā’-al-Din Naqšband](#) and Č(ah)ār Bakr village (Moṭrebi, 1998a, p. 549), where the influential Naqšbandi leader K̄vāja Sa’d of the [Juybāri](#) clan resided. In addition to Transoxiana, he travelled widely, especially in Mughal India. He probably lived in Aḥmadābād during 1591-93, and in Lahore, Delhi, Agra, and Kashmir (Nuriddinov, 1986, pp. 58-61). In 1010/1601 he was in Mātila (now Mirpur Mathelo in Multan province), a small district in Sindh where he completed editing his *Tadkera* in 1010/1601 (*Tadkera*, ms. Tashkent, fol. 258b, colophon). In 1035/1625-26 he was still reported as living in Hendustān and referred to as “k̄vāja” (Moṭrebi, 1998b, p. 136).



At some point in life, Kāboli married a daughter of K̲vāja Zayn-al-Din Moḥammad b. Sayyed Hādi K̲vāja b. K̲vājagi Maḥmud Naq̲šbandi, the powerful Sufi shaikh and the *ṣadr* of Samarqand and then Bukhara. This marriage into one of the great lineages of Naq̲šbandi “Sayyeds and K̲vājas” (Moṭrebi, 1998b, pp. 135-36) likely occurred after 1020/1611, when the political shift (seize of power by the Janid Emāmḡoli Khan) obliged the shaikh to leave Transoxiana and seek refuge in Mughal India, where he settled in Nowšahr(a), a town between Peshawar and Nilāb (ibid). Should this be the case, then Kāboli’s son, ‘Abd-al-Raḥmān, born in 1009/1600-01 (*Taḍkera*, ms. Tashkent, fol. 244a), was possibly from another wife.

Taḍkerat al-tawāriḡ (see Nuriddinov, 1986, passim; idem, 1980) is a hybrid work written in Persian prose and embellished with poems, those of the author included. The book is composed of an introduction and six chapters (*ṭabaqa*). The analysis of the autograph manuscript of the text (ms. Tashkent) shows that the text underwent an important revision by the author before or in 1010/1601 when the book was dedicated to the Emperor Akbar and Chapter 5 entirely rewritten to fit new circumstances (see below). A list of written sources appears in the introduction (see Szuppe, 2006, p. 338-39; idem, forthcoming); other acknowledged sources are direct accounts and stories collected from eyewitnesses. The six chapters are as follows. Ch. 1 (ms. Tashkent, fols. 2b-46b) dates/chronograms (*tawāriḡ*) of prophets (*anbiā*). Ch. 2 (fols. 47a-94b) dates of saints (*awliā*), eminent shaikhs and the ulama, including many Naq̲šbandi leaders, the spiritual line of K̲vāja ‘Obaydallāh Aḥrār in particular. Ch. 3 (fols. 94b-178a) dates of scholars (*fozalā*) and renowned poets. Ch. 4 (fols. 178b-238b) dates of kings and amirs. Ch. 5 (fols. 239a-248a), in the extant manuscript, portrays the life of Emperor Akbar (in the original version of the work, of which some traces are still detectable in the autograph Tashkent ms., Ch. 5 contained the dates of *ḡavāṣṣ wa ‘awām* “the nobles and masses”; on this revision and other corrections of the initial text, see Szuppe, 2006, pp. 349-50). Ch. 6 (fols. 248b-258b) is a series of versified chronograms for the dates of construction of public buildings such as mosques, *madrasas*, forts (*rebāṭ*), gardens (see Čārbāḡ), wells, bridges, and libraries, mostly situated in Sindh.

The merit of the work lies in the first-hand, occasionally detailed information on contemporary conditions, especially in the north-western provinces under the Mughals. As such, the book belongs to a tradition of “history in chronograms” especially popular in Transoxiana in the late mediaeval period



(Szuppe, 2006, pp. 335-38). Also noteworthy are the biographical details of the Naqšbandi shaikhs and men of letters, both historical and contemporary, including those personally known to the author.

Manuscripts of Taḍkerat al-tawāriḳ. (1) Tashkent (autograph), dated 11 Rabi‘ I 1010/9 Oct. 1601, copied in a *qaṣaba* in Mātīla district, Bakkar province (in Sindh), 258 fols., ms. no. 2093, Biruni Oriental Institute, Academy of Sciences, Tashkent. This is an updated and edited version of the text, dedicated to Emperor Akbar. For history of the ms., see Validov, pp. 250-51; *Sobranie I*, pp. 67-68; Nuriddinov, 1977; idem, 1986, pp. 64-73; Szuppe, 2006. (2) Dushanbe, dated 1147/1734-35, bound in 19th cent. by ‘Abd-al-Ḥakim b. Mollā K̄voqandi, 255 fols., ms. no. 138, A. A. Semēnov Collection, Institute of History, Archaeology, and Ethnography, Academy of Sciences, Dushanbe (described by Nuriddinov, 1986, pp. 74-80; see also Szuppe, 2006, pp. 346-48). (3) Hyderabad, ca. late 16th cent., ms. no. Ta. 6, Salar Jung Museum and Library, Hyderabad, India (see Ashraf, II, no. 579, pp. 231-32; only briefly mentioned by Nuriddinov, 1986, p. 80).

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