



KĀTUNĀBĀDI, MIR 'ABD-AL-ḤOSAYN

KĀTUNĀBĀDI, MIR 'ABD-AL-ḤOSAYN (b. Isfahan, 8 Ša'bān 1038/23 March 1630; d. Isfahan, Rajab 1105/March 1694), 17th-century Persian historian.

Life. 'Abd-al-Ḥosayn Kātunābādi was born into a family of sayyed notables. His forebears claimed descent from the fourth Shi'i imam [Zayn-al-'Ābedin 'Ali b. Ḥosayn](#), and his father, Moḥammad-Bāqer (d. 1060/1650), an expert in Hadith scholarship, held a teaching post in Isfahan (Kātunābādi, p. 517). The family was originally from Qom, where Kātunābādi's ancestors were hereditary holders of the office of *naqib* or head of sayyed families. Kātunābādi's paternal great-grandfather, Mir 'Emād-al-Din Moḥammad, also known as Šāhmorād, left Qom for Isfahan in the 16th century, where he settled down together with his family in Kātunābād, a small village a few miles east of the city (Gazi, p. 218, note 107; Mahdawi, p. 90). 'Abd-al-Ḥosayn's younger brother, Mir Moḥammad-Esmā'il was very close to Shah Solṭān-Ḥosayn (r. 1105-35/1694-1722), and after his death and burial in 1116/1704, the Safavid ruler spent funds on the construction of a mausoleum and a convent (*takia*) on the site of his tomb in the Taḳt-e Pulād cemetery in Isfahan (Mahdawi, p. 91).

Kātunābādi completed his studies in Isfahan. He did his primary studies with his father, Moḥammad-Bāqer, and later attended the lectures of Mollā Reżā-qoli (d. 1072/1661-62), the prayer imam (*pišnamāz*) of Isfahan, at the Šāh



congregational mosque. Ḳātunābādī also studied with Mollā Moḥammad-Bāqer Sabzevāri, who, under [Shah 'Abbās II](#) (1052-77/1642-66), held office as *kaṭīb* or court preacher (Ḳātunābādī, p. 524). According to a genealogical account from 1139/1726-27, which is penned by Ḳātunābādī's grandson, 'Abd al-Kāẓem, [Moḥammad-Taqī Majlesi](#) (d. 1070/1659-60) had taught him in Isfahan and issued an *ejāza* (license, authorization) in his name in 1069/1658 (Āqā Bozorg Ṭehrāni, 1983, IV, no. 778, p. 159, XXV, no. 738, p. 128; idem, 2009, IX, p. 419). Ḳātunābādī was survived by his three sons, Moḥammad-Ja'far (d. 1100/1688-89), Moḥammad Ḥosayn (d. 1139/1726-27), and Moḥammad Ma'ṣum (Āqā Bozorg Ṭehrāni, 2009, IX, p. 419).

Work. Ḳātunābādī's chronicle, the *Waqāye' al-senin wa'l-a'wām* is a universal history in Persian written in 1099/1687-88 and structured into three parts (*maqšads*). In the first part, Ḳātunābādī focuses on world history from Adam up until the birth of the Prophet Moḥammad. The second part is devoted to the life and career of the Prophet Moḥammad, while in the third part, which consists of eleven chapters (*faṣl*) each dealing with one *hejri* century, he writes a universal history based on almost all major chronicles of Islam and Iran in Arabic and Persian. In the opening pages of the *Waqāye' al-senin*, he calls his work rather modestly “a collection containing the dates of birth and death of notables, famous figures, and worthies of the time from the outset of the Prophet Adam's creation up until the *hejri* year 1099, which is the year in which this notes are written down” (Ḳātunābādī, p. 2).

The real value of Ḳātunābādī's chronicle lies in its coverage of the dynastic phase of Safavid history during the 16th and 17th centuries. Under each year, he gives a brief account of major events in Safavid Iran and its neighboring lands, including deaths, appointments, promotions, the movements of royal court, battles and military activities, and diplomatic relations. In dealing with the biographies of Twelver Shi'i religious dignitaries, the *Waqāye' al-senin* provides valuable information regarding their family background, dates, and careers. Important historical details can also be found in Ḳātunābādī's chronicle concerning the long reign of [Shah Ṭahmāsp](#) (930-84/1524-76), including a separate section on the sayyed notables in service of the Safavid bureaucracy during the last two-thirds of the 16th century (Ḳātunābādī, pp. 488-90). Events in Mughal India as well have attracted much notice in his writings. For the most part, Ḳātunābādī relies on and recycles the contents of [Abu'l-Faẓl 'Allāmi's](#) *Akbar-nāma* as well as [Ḥasan Beg Rumlu's](#) *Aḥsan al-tawāriḵ* and [Eskandar Beg's](#) *Tāriḵ-e 'ālamārā-ye 'abbāsi*.



Ḳātunābādī’s narrative in the *Waqāye’ al-senin* ends sub anno 1105/1693-94, the year in which he passed away. Yet his younger brother, Mir Moḥammad Esmā’il and his descendants continued it up until the closing quarter of the 18th century. The last event recorded in this chronicle details a major earthquake in Tabriz, which took place on the night of Tuesday 29 Ḍu’l-ḥejja 1193/7 January 1780. Starting with the year 1100/1688-89, these later additions constitute the twelfth chapter of the *Waqāye’ al-senin* and revolve for the most part around the lives and careers of prominent Twelver Shi’i clerics and sayyeds active in the 18th century. The final draft of Ḳātunābādī’s chronicle was prepared in 1199/1785 in Isfahan.

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