

KĀKĀ KHEL ANCESTOR ĀDAM BĀBĀ AND HIS TOMB AT KARBOGHA (KOHAṬ) N-W.F.P

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Kohaṭ is the divisional headquarter, situated about 64 km south of Peshāwar, comprises on three districts Kohat, Huangu and Karak. It is sandwiched between Bannu and Peshāwar. Its western boundary is marked by the Tribal area and the eastern by the river Indus. The word Kohat, probably meaning "Hill Market Town" (Koh-hat) is occasionally mentioned in historical literature particularly of the time of the Mughals.

Haḍrat Ādam, the ancestor of the present Kākā Khel,s in NWFP, was born at Khost (Afghnistan) in 806.H/A.D.1403¹. He studied under the Mulana Qasim Allah and Shaikh Wajih al-Din, well known scholars of his time². Then he came to Hindustān and became the follower of Haḍrat Shaikh Nur al-Din Qutub-i Ālam Bangali³. He was under their surveillance for a few years and then came back home (Khost). Most of the time he kept himself busy in teaching and preaching of Islām. After the death of his father, he came to Karbogha (Kohaṭ) and settled there at a place know as Mamanro Ghndai, where in 872.H/A.D.1467⁴, he died at the age of 64. He is buried there on top of the same low mound. Every year thousands of people from different areas visit his last resting place. It is located 9 km south of Doaba on the main Kohat-Huangu road (PI-1) may be reached by a metalled road.

He had two sons⁵:

1. Ghālib al-Din
2. Shaikh Muhammad Qāsīm

Ghālib al-Din known as Ghālib Gul Bābā⁶ was also a great saint of his time. According to his family tradition he came to Maroba (Nizampur) in the present Nowshehra district and settled there in 900.H/A.D.1494⁷. There he died in 913.H/ A.D.1524-25⁸.

Shaikh Muhammad Qāsīm was far behind his elder brother in terms of popularity⁹. Our sources are silent about him.

Tomb of Ādam Bābā

The tomb building is located 2 km to the west of Karbogha village on the top of a natural mound (PI-2). It is square in plan externally marked by sunk tall pointed arches, one on each side. In the middle of the east side is an entrance having wooden frame of a wooden door (PI-3). This square chamber has four round minarets one in each corner, while the dome is missing.

Inside the square chamber accommodates a long grave belonging to the saint and a small one in the north east corner belonging to some one else. The square chamber walls are relieved by pointed sunk arches one on each side (PI-4). The phase of transition shows four deep squinch arches (PI-5) for the converting the square into an octagon. These squinch arches are topped by a running projected cornice above which is the round dome. But now unfortunately the dome is missing (PI-5).

Construction Material

The material used in the construction is locally available dressed stone fixed with mud, but in the arched portions and the missing dome *kanjur* stones with mud were used. The walls have a thick coat of lime plaster which, externally, has mostly decay due to exposure to different weathers.

Decoration

Externally and internally the tomb building is very simple and has nothing of the nature of decorative element, except the wood frame of the entrance which has a running series of rosettes and tiny acanthus leaves in relief.

Date

From an analysis of its architectural style and building material, the tomb under discussion may be dated somewhere in the last quarter of 18th century or the first quarter of 19th century.

State of Preservation

The tomb under discussion is in a bad state of preservation and needs immediate attention of the authorities. Dangerous cracks have developed in different portions, due to which the building is losing its strength and can not any more resist the devastating effect of weather or other natural calamities, such as earthquakes.

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Notes and References

¹ Bahādur Shāh Zafar Kākā Khel, *Shaikh Rahamkār Kākā Shāhib*, (Urdū), 1988, P.40

² *Ibid.*

³ *Op.Cit, Loc. Cit.*

⁴ Ijāz ul - Haq Qudusi, *Tadhkira – Sufiya – i Sarhad*, (Urdū), Lahore, 1966, P.269; Shākirullah, *Ziārat Kākā Shāhib---An Archaeological Study*, M. Phil thesis, of the Department of Archaeology, University of Peshāwar, 1996, P.6, Unpublished; Muḥammad Sarfaraz Khān Khattak Uqāb, *Kākā Shāhib*, (Urdū), Bannu, 1964, P.26.

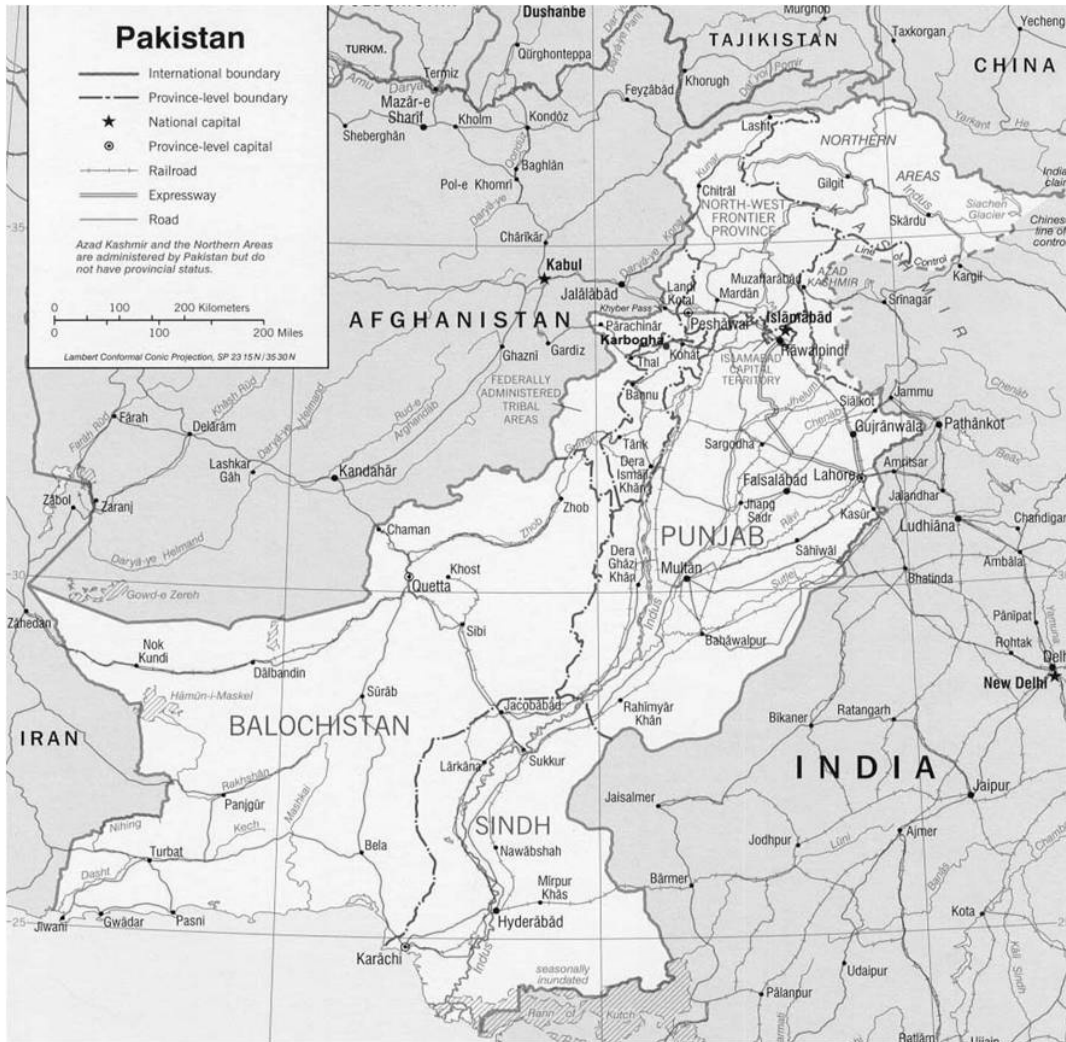
⁵ Bahādur Shāh Zafar Kākā Khel, *Op.Cit*, P. 40.

⁶ *Ibid*, P.41.

⁷ Shākirullah, 'Mausoleum of Ghālib Gul Bābā at Maroba (Nizāmpur)', *Lahore Museum Bulletin*, vol. X&XI, Nos. 1&2, 1997-98, P. 49.

⁸ *Ibid.*

⁹ *Op.Cit, Loc. Cit.*



Pl. 1. Kohat (Karbogha): Map Showing location of Karbogha.



Pl. 2: Kohat (Karbogha): General view of Mamanro Gundai and tomb of Adam Baba.



Pl. 3: Kohat (Karbogha): Entrance to the Tomb building under a segmental arch and wooden door.



Pl. 4. Kohat (Karbogha): Sunk Arch of the western wall inside the square chamber.



Pl. 5. Kohat (Karbogha): Phase of transition showing the squinch Arch, projected corners and missing dome