



'AM'AQ BOĶARĀ'Ī

'AM'AQ BOĶARĀ'Ī, AMĪR-AL-ŠO'ARĀ' ABU'L-NAJĪB ŠEHĀB-AL-DĪN, Persian poet of the 5th-6th/11th-12th centuries. The date of his birth is unknown but he panegyricized the Qarakhanid Šams-al-molk Naşr b. Ebrāhīm (r. 460-72/1068-80), so he was probably born before 440/1048-49. Having attained a degree of literary prowess in his home of Bokhara he went to the Qarakhanid court in Samarkand in 460/1068. Neẓāmī 'Arūzī refers to him as Amīr-al-šo'arā' and Amīr 'Am'aq. His *laqab* has been given by 'Awfī (*Lobāb* II, p. 181) as Šehāb-al-dīn and by Blochet (on the basis of a collection of *qaşīdas* by 'Am'aq, Sūzanī, Vaṭvāṭ, and Falakī; *Cat. Bib. Nat.* III, p. 49) as Najīb-al-dīn. Although 'Am'aq is a meaningless word, his own contemporaries, such as Anwarī, referred to him thus in their poetry. The sobriquets 'Amīq and 'Amīqī are used instead of 'Am'aq in the introduction to his *dīvān* (Tabrīz, 1307 Š./1928), but for metrical reasons neither of these can be correct. The word 'Aq'aq (magpie) occurs in a manuscript of the *dīvān* of Sūzanī in place of 'Am'aq (Şafā, *Adabīyāt* II, p. 535). The date of his death is uncertain; some *taḍkeras* refer to a life of over one hundred years, so 542/1147-48 and 543/1148-49 are the most probable of the death dates given. Of his family, mention is made of his son Ḥamīdī (or Ḥamīd or Ḥamīd-al-dīn), who engaged in mutual lampooning with Sūzanī. It seems that 'Am'aq would send this son to gatherings at court during the latter years of his life when he preferred to live in seclusion.

'Am'aq was conversant with philosophy, the sciences, and literary currents. He wrote some highly elaborate *qaşīdas*, employing a variety of rhetorical



devices; in one he mentions the words *mūy* (hair) and *mūr* (ant) in each *meṣrā’*. But his sound taste meant that the rhetorical craftsmanship of his verses did not detract from the fluency of his language (Şafā, *Adabīyāt* II, pp. 539-40). Hence ‘Awfī writes that those parts of his verse that are artfully crafted have astonished the masters (*Lobāb* II, p. 181). ‘Am‘aq was particularly proficient in the use of simile (*tašbīh*); his language is largely free from abstruseness and emphasizes subtle feelings, especially those concerned with sadness. His *dīvān*, which contains *qaṣīdas*, *robā’īs*, and *qeṭ‘as*, consists of 614 *bayts*, although one thousand verses have been attributed to him. A version of *Yūsuf* and *Zolaykā* which could be read in two meters has been attributed to him but is no longer extant. Among his contemporaries Anwarī called him a master of language, while Rašīdī Samarqandī quarreled with him. He was the object of the special attention of the Qarakhanid kings, so that other poets were compelled to serve him (Nezāmī ‘Arūzī Samarqandī, *Čahār maqāla*, ed. M. Qazvīnī and M. Mo‘īn, Tehran, 1341 Š./1962, p. 46). It is related in the *taḍkeras* that when Sanjar’s daughter, Māh Malek Kātūn, died in 524/1130, he asked ‘Am‘aq to come from Transoxania in order to compose her elegy.

BIBLIOGRAPHY

See also Dawlatšāh, ed. Browne, pp. 64-67.

Ātaškada, p. 322.

Maǰma‘ al-foṣaḥā’ II, p. 879.

Şafā, *Adabīyāt* II, pp. 535-47.

Browne, *Lit. Hist. Persia* II, pp. 303, 335-36.

Rypka, *Hist. Iran. Lit.*, p. 158.