



## AṬĪR OWMĀNĪ

**AṬĪR OWMĀNĪ**, AṬĪR-AL-DĪN ‘ABDALLĀH, a poet of the ‘Erāqī (western Iranian) school of the 7th/13th century (d. 665/1266).

He came from the village of Owmān near Hamadān, and is said to have been a pupil of the K̄vāja Naṣīr-al-dīn Ṭūsī though firm evidence of this is lacking. He spent most of his career at Baghdad but lived at times in Kordestān and Lorestān and also at Isfahan, where he was friendly with the poet Kamāl-al-dīn Esmā‘īl (d. 635/1237) and the latter’s contemporary, Rafī‘-al-dīn Lonbānī. His principal patron was the last Ildegizid ruler of Azarbaijan, the *atābak* Uzbek (r. 607-22/1210-25), son of the *atābak* Moḥammad Jahān-pahlavān. The poet also wrote eulogies of the prince of the Little Lors (Lor-e Kūček), Ḥosām-al-dīn Ḳalīl b. Badr b. Šojā‘, while simultaneously courting and praising the latter’s opponent Šehāb-al-dīn Solaymānšāh Īvā‘ī, chief of the Kurdish Īvā‘ī tribe and a chief minister of the caliph al-Mosta‘sem Be‘llāh; it was in hope of gaining this man’s favor that Aṭīr Owmānī spent so much time at Baghdad. Solaymānšāh and his son were put to death after Hūlāgū’s (Hūlegū) conquest of Baghdad in 656/1258. Aṭīr Owmānī has described the fall of Baghdad and the accompanying slaughter and destruction in a very sorrowful *qaṣīda*. He died in 665/1266. His *dīvān* survives and is estimated at about 5,000 verses. He composed poems in Arabic as well as Persian. In poetic technique he tended to follow Anwārī. He attempted to enliven his odes by using a simple, fluent style and a forceful, well-chosen vocabulary, and at the same time, like Anwārī, to create poetic themes by using his knowledge of science, mathematics, medicine, and philosophy, but without going too far in this direction.



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