



## AWḤADĪ MARĀĠĀ'Ī

**AWḤADĪ MARĀĠĀ'Ī**, SHAIKH AWḤAD-AL-DĪN (or ROKN-AL-DĪN) B. ḤOSAYN (born ca. 673/1274-75 in Marāġa and died there in 738/1338), a poet who flourished in the reign of [Abū Sa'īd Bahādor Khan](#) (r. 716/1316-736/1335), the ninth Mongol Il-khan of Iran. He is usually surnamed Marāġa'ī, but also mentioned as Awḥadī Eṣfahānī because his father hailed from Isfahan and he himself spent part of his life there. He first chose the pen-name Ṣāfī, but changed it to Awḥadī after becoming a devotee of the school of the famous mystic Shaikh [Abū Ḥāmed Awḥad-al-dīn Kermānī](#).

Awḥadī has left a *dīvān* (ed. A. S. Usha, Madras, 1951) of more than 8,000 verses comprising *qaṣīdas*, *ġazals*, *tarjī'-bands*, and *robā'īs*. Most of the *qaṣīdas* are in praise of Abū Sa'īd and his vizier Ġiāṭ-al-dīn Moḥammad (son of Rašīd-al-dīn Faẓlallāh). Most of the other poems are on mystic, ethical, and religious subjects. Awḥadī is at his best in his *martīas* (elegies) and his *ġazals*, where his style prefigures that of Ḥāfeẓ. In addition to the *dīvān*, he has left two narrative poems, the *Dāh-nāma* or *Manteq al-oṣṣāq* (about 600 verses, ed. with biographical notes by M. Farroḳ, Mašhad, 1335 Š./1956), which he wrote in 706/1307 for Wajīh-al-dīn Yūsof, a grandson of K̄vāja Naṣīr-al-dīn Ṭūsī, and the *Jām-e Jam* or *Jām-e jahānbīn* (ed. Waḥīd Dastgerdī, Tehran, 1307 Š./1928), which he wrote in the manner of Sanā'ī's *Ḥadīqat al-ḥaqīqa* in 733/1333 and dedicated to Sultan Abū Sa'īd Bahādor Khan. The *Jām-e Jam* (Cup of Jamšīd), which runs to approximately 5,000 verses, is a treatise on mysticism but also includes discussions of social, ethical, and educational matters; all considered, it is Awḥadī's best work. According to Dawlatšāh (ed. Browne, p. 213) the *Jām-e*



*Jam* won such fame that in the first month 400 manuscripts of it were sold at high prices, but adds that in his own time (later part of the 9th/15th century) it appeared to have lost popularity. Awḥadī died in 738/1338 and is buried at Marāḡa, where his tomb is still in place (Şafā *Adabiyāt* III/2, p. 834). The dates 554/1159 (*Majma' al-foşahā'* I, p. 249) and 697/1297-98 (Dawlatşāh, loc. cit.) are evidently wrong.

## BIBLIOGRAPHY

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For manuscripts of Awḥadī's work see Rieu, *Pers. Man.*, supp., p. 258, and Monzawī, *Noskahā* III, pp. 1847, 2242-43; IV, pp. 2735-37, 2818-19.

See also Browne *Lit. Hist. Persia* III, pp. 141-46.

Ḳayyāmpūr, *Soḡanvarān*, pp. 69-70.

Nafisī, *Naẓm o naṭr* I, pp. 173, 199; II, p. 760.

Rypka, *Hist. Iran. Lit.*, pp. 254-55.

Şafā, *Adabiyāt* III/2, Tehran, 1352 Š./1973, pp. 831-44.