



EMĀMĪ HERĀVĪ, RAŽĪ-AL-DĪN ABŪ ‘ABD-ALLĀH MOḤAMMAD

EMĀMĪ HERĀVĪ, RAŽĪ-AL-DĪN ABŪ ‘ABD-ALLĀH MOḤAMMAD b. Abī Bakr b. ‘Otmān, Persian poet of the Mongol period, also noted for his learning (b. in Herat; d. in Isfahan in 686/1287). During the decade 650-60/1250-60 he wrote panegyrics for the Qara Khitai rulers of Kermān and their officials. His residence in Kermān more or less coincided with the reign of Qotloḡ Terken (Tarkān) ‘Eṣmat-al-Donyā wa’l-Dīn (655-81/1257-82 or 83), a period of cultural prosperity in the history of that province (cf. Lambton, “Kirmān,” pp. 161-62; idem, *Continuity*, passim). His most important patron was the vizier Šams-al-Dīn Faḡr-al-Molk ‘Alī, for whom Emāmī wrote several poems, one of which celebrates the building of a garden-palace in 658/1260 (*Cat. Chester Beatty Library*, p. 8). Later he moved to Isfahan, where he seems to have been in touch with Šams-al-Dīn Moḥammad Joveynī, the famous *šāheb-e dīvān*. The date and place of Emāmī’s death are given in Jājarmī (II, p. 837).

The *dīvān* of Emāmī remains unpublished. The oldest extant manuscript is a section of *Majmū‘a-ye dawāwīn*, dated 699/1300, in the Chester Beatty Library, Dublin (no. 103, fols. 286-305). Besides panegyric odes, he wrote *ḡazals* (lyrics), *moqaṭṭa‘āt* (fragments), and a few stanzaic poems. Sufi ideas are often expressed in his poems; in one of his mystical *qaṣīdas* Emāmī mentions Zayn-al-Dīn Pīr-e Hend as his spiritual guide (Šafā, pp. 554-55). He is believed to have been a Shi‘ite because he expressed his devotion to the Twelve Imams (*Cat. Chester Beatty Library*, p. 8). He was also an expert in Arabic literature,



writing a commentary on a well-known *qaṣīda* by Ḍu‘l-Romma (Eqbāl; Ṣafā, p. 552).

Emāmī had a considerable reputation among his contemporaries. Further interest in his poetry can be seen in the many quotations from his *dīvān* in 14th-century anthologies such as Jājarmī’s *Mūnes al-aḥrār*.

BIBLIOGRAPHY

(for cited works not given in detail, see “Short References”):

“Aṣ‘ār-e kūb az goftahā-ye qodamā’,” *Yādgar* 4/9-10, 1327 Š./1948-49, pp. 129-31.

A. Ateş, *Eserler*, pp. 210-15.

E. G. Browne, “Biographies of Persian Poets in the *Tārīkh-i-Guzīda*,” *JRAS*, 1900, pp. 733-35.

Idem, *Lit. Hist. Persia* II, p. 391. *Cat. Bankipore*, pp. 124-25.

Cat. Bodleian Library, I, cols. 523-24. Dawlatšāh, ed. Browne, pp. 166-70.

‘A. Eqbāl, “Yak resāla az Emāmī Heravī” in M. Dabīrsiāqī, ed., *Majmū‘a-ye maqālāt-e ‘Abbās Eqbāl Āštīānī*, Tehran, 1369 Š./1990, pp. 456-61.

Moḥammad b. Badr Jājarmī, *Mūnes al-aḥrār*, ed. M.-S. Ṭabībī, Tehran, 1337-50 Š./1958-71, I, pp. 60-61, 97-98, 247-53; II, pp. 595-96, 604-7, 657-61, 697-700, 837, 878-81.

Ḳayyāmpūr, *Sokanvarān*, p. 57. A. K. S. Lambton, “Kirmān” in *EI2* V, pp. 147-66.

Majāles al-nafā‘es, p. 327.

Majma‘ al-foṣahā’ I, pp. 259-65.

Monzawī, *Nosḳahā* III, pp. 2231-32.



Rieu, *Persian Manuscripts*, suppl., p. 144.

Şafā, *Adabiyāt* III/1, pp. 546-57.

A. Sprenger, *A Catalogue. . . of the Libraries of the King of Oudh* I, Calcutta, 1854, pp. 439-40. *Tārīk-e gozīda*, ed. Browne, pp. 814-15.