



HAMGAR, MAJD-AL-DIN

HAMGAR, MAJD-AL-DIN B. AḤMAD, known also as Majd-e Hamgar and Ebn-e Hamgar (*hamgar* means “weaver”), an important poet of the 7th/13th century (b. Yazd, 607/1210, d. Isfahan, 686/1287). According to the *Tāriḵ-e gozida*, the *Jāme‘-e mofīdi*, the *Ḥabīb al-siar* and other sources, his birthplace was Yazd, but he refers to himself in several places as “Majd-e Pārsi”: this may be due to the fact that he lived for a long time in Shiraz. His father, Aḥmad-e Hamgar of Yazd, was one of the prominent scholars of his time, and, according to Majd’s repeated claims, their illustrious lineage could be traced back to the Sasanians. In fact, Dawlatšāh in his *Tadkerat-al-šo‘arā’* traces his ancestry back to “Kesrā Anušervān” (Dawlatšāh, pp. 132-33).

Majd-e Hamgar spent the first part of his life studying literature, calligraphy, prose composition and poetry, and then he went to Shiraz and became a close associate of the Salḡurid Atābeks. He gained the title of Malek-al-šo‘arā’ (poet-laureate) of the Atābek Moẓaffar-al-Din Abu Bakr b. Sa‘d b. Zangi (r. 1226-1259), and composed *qašidas* praising this ruler and his son, Sa‘d b. Abu Bakr, who was an enthusiastic patron of poets. In 658/1259, just ten days after succeeding his father, Sa‘d himself died of dropsy. His young son Moḥammad took his place, but he also died within a couple of years (660/1261). In 663/1264, the rule of the Salḡurid Atābeks in Fārs came to an end, an event which Majd often bemoans in his poetry. After the collapse of Salḡurid rule, for a while Majd-e Hamgar eulogized the Qarāketā’i rulers of Kermān, before turning his attention to praising Šams-al-Din Moḥammad Jovayni and his brother ‘Aṭā’ Malek. For a while he lived in Isfahan attached to the court of



Šams-al-Din's son, Bahā'-al-Din Moḥammad Jovayni (d. 678/1279). After the death of Bahā'-al-Din and the decline of the Jovayni dynasty, he lived in poverty and hardship, and became so depressed that he stopped writing and lived in seclusion until his death in 1287.

Majd-e Hamgar was recognized both by his contemporaries and later biographers as being one of the greatest poets of his generation. His poetry reveals the influence of the poets of sixth-century Khorasan. In every verse form, whether *qaṣida*, *gāzal* or *robā'i*, his poetry is characterized by the use of simple language to express delicate and subtle thoughts. His *divān* contains some 3000 verses of poetry in total.

BIBLIOGRAPHY

Dawlatšāh Samarqandi, *Tadkerat al-šo'arā'*, Tehran, 1338 Š./1959.

Ḥamd-Allāh Mostawfi, *Tāriḳ-e gozida*, Tehran, 1362 Š./1983, pp. 749-52.

Ḳvāndamir, *Ḥabib al-siar*, III, Tehran, 1954, pp. 117-18.

Moḥammad Mofid, *Jāme'-e mofidi*, Tehran, 1340 Š./1961, pp. 422-23.

Sa'id Nafisi, "Majd-al-Din Hamgar," *Mehr* 10, 1313 Š./1934.

Browne, *Lit. Hist. Persia* III, pp. 119-24.

'Abbās Eqbāl, *Tāriḳ-e mofaṣṣal-e Irān: 'ahd-e Moḡol*, 2nd impr., Tehran, 1347 Š./1968, p. 537.

Šafā, *Adabiyāt* III, part 1, 9th ed., Tehran, 1367 Š./1988, pp. 523-45.