



## ĠAZĀ'ERĪ RĀZĪ, ABŪ ZAYD MOḤAMMAD

**ĠAZĀ'ERĪ RĀZĪ** (ĠAZĀYERĪ RĀZĪ), **ABŪ ZAYD MOḤAMMAD**, b. 'Alī, Persian poet of the early 5th/11th century. His *nesba* identifies him as a native of Ray. His pen-name occurs in the early sources, in verse and prose, both as Ġazā'erī and Ġazārī. Nezāmī 'Arūzī lists him among the poets of the Buyids (q.v.; *Čahār maqāla*, text, p. 45); if this is true, then he is likely to have served the last Buyid rulers in Ray before the Ghaznavid conquest of that city in 420/1029. He has left us with only one complete poem, a long ode (*qaṣīda*) in praise of the Ghaznavid Sultan Maḥmūd (388-421/998-1030), which, according to a Ghaznavid poet of the next generation, Mas'ūd-e Sa'd-e Salmān, Ġazā'erī sent from Ray to Ġazna and for which he received a reward of 1,000 dinars. Maḥmūd's poet laureate, 'Onṣorī, penned a reply with the same rhyme and meter, a devastating lampoon of the rival poet's talents. The 8th/13th-century anthologist Moḥammad Jājarmī included Ġazā'erī's ode in his *Mo'nes al-aḥrār* (II, pp. 463-67) and the texts both of Ġazā'erī's poem and of 'Onṣorī's response were included by the Safavid literary critic Taqī-al-Dīn Kāšānī in the fairly small selection of 'Onṣorī's poems in his anthology *Ḳolāṣat al-aš'ār* (fols. 45b-47a). All the printed editions and, as it seems, all surviving manuscripts of 'Onṣorī's collected poems are derived from Taqī's book (see Storey and de Blois, V, pp. 605-7); Ġazā'erī's ode and 'Onṣorī's response can be found now in Dabīrsiāqī's edition of the *dīvān* of 'Onṣorī (pp. 161-75). The same two poems, and a third, supposedly Ġazā'erī's reply to 'Onṣorī, again with the same rhyme and meter, were printed by the 19th-century scholar Reżāqolī Khan Hedāyat



in his *Majma' al-foṣaḥā* (ed. Moṣaffā, II, pp. 921-29), but as long as the third poem has not been traced to earlier sources its authenticity remains doubtful. It is also reprinted in 'Onṣorī's *Dīvān* (pp. 176-79).

A fair number of fragments of Ġazā'erī's other poems are quoted in early anthologies and other books, beginning with a single verse cited in an Arabic work of his contemporary Abū Rayḥān Bīrūnī. Some of the fragments show the author's Shi'ite sympathies. Hedāyat's statement that he died in 426/1034-35 has no authority.

## BIBLIOGRAPHY

---

*Ātaškada*, pp. 1098-1101.

'Awfī, *Lobāb* II, pp. 59-60.

Abū Rayḥān Bīrūnī, *Ketāb al-jamāher fi ma'refat al-jawāher*, ed. Krenkow, Hyderabad 1355/1936-37, p. 80.

*Čahār maqāla*, ed. Qazvīnī, comm. pp. 142-43.

M. Dabīrsīāqī, *Ġazāyerī wa aš'ār-e ū*, Tehran 1334 Š./1955.

Dawlatšāh, ed. Browne, pp. 33-35. *Haft eqlīm* III, pp. 19-21.

'A. Eqbāl, "Eḥyā-ye yak qeṭ'a-ye še'r az Ġazāyerī Rāzī," *Armaḡān* 15, 1313 Š./1934, pp. 333-36.

Idem, "Čand nokta-ye tāza rāje' be šā'er-e mašhūr-e Ġazāyerī Rāzī," *Āmūzeš o parvareš* 9/10, 1318 Š./1930, pp. 17-22.

B. Forūzānfar, *Sokan wa sokanvarān*, 2nd ed., Tehran, 1350 Š./1971, pp. 121-23.

Moḡammad b. Badr Jājarmī, *Mo'nes al-aḥrār fi daqā'eq al-aš'ār*, ed. S. Ṭabībī, 2 vols., Tehran, 1337-50 Š./1959-71.



Ḳayyāmpūr, *Soḳanvarān*, p. 419.

Mas'ūd-e Sa'd-e Salmān, *Dīvān*, ed. R. Yāsemī, Tehran, 1318 Š./1939, pp. 308-9.

'Onṣorī, *Dīvān*, ed. M. Dabīrsīāqī, Tehran 1342 Š./ 1963.

Rādūyānī, *Tarjomān al-balāḡa*, ed. A. Ateş, Istanbul, 1949, pp. 96-97 (editor's note).

Şafā, *Adabiyāt* I, pp. 570-75. Şams-al-Dīn Rāzī, *Moĵam*, passim.

Storey and de Blois, *Persian literature* V, pp. 159-60.

Taqī-al-Dīn Moḡammad Kāşānī, *Ḳolāşat al-aş'ārwa zobdat al-afkār*, MS London, British Library, Or. 3506.