



## GORGĀNI, FAḠR-AL-DIN AS'AD

**GORGĀNI, FAḠR-AL-DIN AS'AD** (fl. ca. 441/1050), poet, best known for his verse romance *Vis o Rāmin*, completed in 447/1055 or shortly thereafter and dedicated to the Saljuq governor of Isfahan, the 'Amid Abu'l-Fatḥ Moẓaffar b. Moḥammad. Virtually all that is known about this poet is derived from his own statements in his poem; three lyric fragments attributed to him have been preserved in anthologies (see Moḥammad-Ja'far Maḥjub, ed., *Vis o Rāmin ba moqaddama-e mabsuṭ wa ḥawāši wa ta'liqāt* □, Tehran, 1959, p. 14 and notes). Like his patron, who came from Nišāpur (Maḥjub, ed., sec. 6, vv. 7-8, 26), Gorgāni also came from the east—from Gorgān, as his *nesba* indicates, where, it would seem, he became attached to the train of the first Saljuq sultan, ʿŤogrīl (429-55/1038-63). Sometime after ʿŤogrīl conquered Isfahan, he appointed the 'Amid Abu'l-Fatḥ Moẓaffar as its governor and left the city in his charge when he departed for further campaigns. Gorgāni, who states that he had business there, stayed on in Isfahan, rather than accompanying the sultan, and approached the 'Amid, who took him under his protection (Maḥjub, ed., sec. 7, vv. 10-16). One day, as they were conversing, the 'Amid asked him, "What do you say about the tale of *Vis* and *Rāmin*?" Gorgāni replied, in some detail, to the effect that this story existed only in "Pahlavi" and was thus both incomprehensible and "unpoetic"; how much better it would be if put into proper meter and rhyme, with fine wording and deep meanings, of which the reader/hearer could take advantage (Maḥjub, ed., sec. 7, vv. 29-55; on the language of the source, see *ibid.*, pp. 17-22, and Storey/de Blois, V/1, pp. 162-63 and the references cited there). The upshot was that the 'Amid commissioned Gorgāni to versify the story properly. In the exordium, Gorgāni praises Sultan



Ṭoḡrīl (particularly for his “peaceful” conquest of Isfahan and for his restoration of order in the city), his vizier Abu Naṣr Kondori (murdered in 456/1064), and the ‘Amid. As the concluding section indicates, the poem was presented to the patron as a “gift for Mehragān”: “For this festival, no one has brought a greater tribute; upon your order, I have told a tale beautiful as a blooming garden, containing wise proverbs like fruits, and love-songs [*ḡazal-hā*] like spring basil” (Maḥjub, ed., sec. 105 vv. 102-7); in the conclusion, Gorgāni also praises the ‘Amid’s three sons and predicts their brilliant future.

See also [VIS O RĀMIN](#).

## BIBLIOGRAPHY

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Given in the text.

For further references, see Storey/de Blois, V/1, pp. 164-67.