



ABŪ MANŠŪR 'ABD-AL-RAZZĀQ

ABŪ MANŠŪR MOḤAMMAD B. 'ABD-AL-RAZZĀQ B. 'ABDALLĀH B. FARROḶ, a *dehqān* (landowner) of Ṭūs, official under the Samanids, and patron of a lost prose *Šāh-nāma* (*Šāh-nāma-ye Abū Manšūrī*). When Khorasan was assigned to Abū 'Alī Čāgānī, Abū Manšūr governed Ṭūs as his deputy until 335/946-47. He then joined Abū 'Alī in rebellion against Amir Nūḥ b. Naṣr; and when Abū 'Alī campaigned toward Marv and Bokhara, Abū Manšūr served as commander of Khorasan. After Abū 'Alī's defeat in 336/947-48, Abū Manšūr took refuge in Ray with the Dailamite Rokn-al-dawla Ḥasan. He sought and received Amir Nūḥ's pardon in 339/950-51 and returned to Ṭūs. According to Ebn al-Aṭīr (VIII, pp. 459ff., 470, 479ff.), he mediated a peace treaty between Abū 'Alī and Rokn-al-dawla (see differently Gardīzī, ed. Ḥabībī, p. 160).

Perhaps Abū Manšūr was again governor of Ṭūs at this time, since it was at his direction that **Abū Manšūr Ma'marī** invited several Khorasani scholars to Ṭūs to compose a prose *Šāh-nāma*. Work on the *Šāh-nāma-ye Abū Manšūrī* was completed in Moḥarram, 346/April, 957. Abū Manšūr was away from Ṭūs during a six months tenure as commander of Khorasan (from Jomādā II, 349/August, 960); in Du'l-ḥejja, 349/February, 961 Alptegīn took up his post at Nišāpūr. Abū Manšūr returned home, possibly again as governor. But Manšūr b. Nūḥ reappointed him, with orders to check the insurgent Alptegīn (see Gardīzī; also Naršaḳī, *Tārīḳ-e Boḳārā*, ed. Modarres Rażawī, Tehran, 1351 Š./1972, p. 135). The latter withdrew to Balk, while Abū Manšūr again sought



the protection of Rokn-al-dawla in Gorgān. In 350/961 he was killed in battle with the reappointed commander of Khorasan, Abu’l-Ḥasan Moḥammad b. Ebrāhīm (Gardīzī, ed. Ḥabībī, pp. 160-63; the account of his poisoning at the instigation of the Ziarid ruler Vošmgīr is unlikely).

In the surviving introduction to the prose *Šāh-nāma* (ed. Moḥammad Qazvīnī in *Bīst Maqāla*, 2nd ed., Tehran, 1332 Š./1953, II, pp. 73f.), Abū Manşūr’s ancestry is traced to a commander of Kōsrow II’s time and beyond. While Bīrūnī was correct in regarding genealogies of this type as spurious (*Ātār al-bāqīa*, pp. 37-38), Abū Manşūr probably was descended from ancient *dehqāns*. In his time the survivors of the ancient families had not yet lost all power; and an amir who thought of compiling a *Šāh-nāma* must have been motivated, not only by ethnolinguistic feelings, but by his attachment to family and class. Gardīzī mentions two sons of Abū Manşūr (‘Abdallāh and Manşūr) and praises his good governorship (ed. Ḥabībī, p. 161)

BIBLIOGRAPHY

See also Moqaddesī, pp. 319, 338.

Ṭa’ālebī, *Yatīma* IV, pp. 69-70.

S. Ḥ. Taqīzāda, “Šāh-nāmahā-ye fārsī,” repr. from *Kāva* in *Ferdowsī va Šāh-nāma-ye ū*, ed. Ḥ. Yağmā’ī, Tehran, 1349 Š./1970, pp. 152ff.