



ABŪ ŞĀLEĤ MANŞŪR

ABŪ ŞĀLEĤ MANŞŪR B. EŞĤĀQ B. AĤMAD B. ASAD SĀMĀNĪ, Samanid prince, the cousin of the amir Aĥmad b. Esmā'īl (295-301/907-14) and uncle of his successor Naşr b. Aĥmad (301-31/914-43). Little is known of his personal life, except that he filled various governorships on behalf of the Samanid rulers. Esmā'īl b. Aĥmad (279-95/892-907) appointed him over Ray after the Samanid conquest of northern Persia as far as Qazvīn in 289/902. When the Samanids invaded Sīstān in 297/909-10 and temporarily quelled the Saffarids there, Abū Şāleĥ Manşūr was made governor of Sīstān on behalf of Aĥmad b. Esmā'īl; but when the local Kāreĵī leader Moĥammad b. Hormoz raised a revolt on behalf of the Saffarid amir 'Amr b. Ya'qūb, Abū Şāleĥ Manşūr was jailed until a relieving Samanid force could free him (Gardīzī, ed. Nazim, pp. 21, 23-24; ed. Ḥabībī, pp. 147, 149; Ebn al-Aṭīr, Beirut, 1385-87/1965-67, VIII, p. 87).

In 301/913-14 he was appointed governor of Khorasan, but in the chaos within the Samanid state caused by the murder of Aĥmad Esmā'īl and the raising to the throne of his eight-year old son Naşr, Abū Şāleĥ Manşūr's father Eşĥāq b. Aĥmad was tempted to rebel in Samarqand in a bid for the throne, and Abū Şāleĥ Manşūr proclaimed himself amir also in Nīşāpūr and several of the towns of Khorasan, egged on by the governor of Herat, Ḥosayn b. 'Alī Marvarrūdī (302/914-15). He seems to have died in Nīşāpūr before an army under Ḥammūya b. 'Alī sent to quell the uprising could arrive (Narşakī, *Tārīk-e Boĥārā*, ed. Modarres Rażawī, Tehran, n.d., [ca. 1939], pp. 111-12; tr. R. N. Frye, *The History of Bukhara*, Cambridge, Mass., 1954, pp. 95, 155; Ebn al-Aṭīr, VIII, pp. 87-88; Barthold, *Turkestan*³, pp. 240-41).



Abū Şāleĥ Manşūr has, however, a special claim to fame as the dedicatee of a work by the great physician Moĥammad b. Zakariyā' Rāzī (q.v.), addressed to him while he was governor in Ray. According to the early authorities, Abū Şāleĥ Manşūr was the friend of Rāzī; hence the latter wrote for him his medical treatise in ten discourses, the *Ketāb al-Manşūrī fi'l-ṭebb* or *Ketāb al-ṭebb al-Manşūrī*, in 290/903. This work enjoyed a circulation in the medieval Christian West in Latin translation as *Liber Almansoris*.

BIBLIOGRAPHY

See also Zambaur, pp. 48, 203.

On the *Ketāb al-Manşūrī*, see: *Fehrest* (Tehran¹), p. 356; tr. Dodge, II, p. 704.

Bīrūnī, *Resāla fi fehrest kotob al-Rāzī*, ed. M. Moĥaqqueq, Tehran, 1352 Š./1973, p. 6.

Ebn al-Qeftī, *Ta'riĥ al-ĥokamā'*, ed. J. Lippert, Leipzig, 1903, p. 274.

Ebn Abī Oşaybe'a, *'Oyūn al-anbā'*, ed. A. Müller, Königsberg, 1884, I, p. 317.

Yāqūt, II, p. 901.

C. H. Elgood, *A Medical History of Persia and the Eastern Caliphate*, Cambridge, 1951, p. 201.

Brockelmann, *GAL I*², pp. 268-69; S. I, p. 419.

Sezgin, *GAS III*, pp. 275, 281-83.