



ABŪ EŞĤĀQ ĪNJŪ

ABŪ EŞĤĀQ ĪNJŪ, JAMĀL-AL-DĪN SHAH SHAIKH ABŪ EŞĤĀQ B. MAĤMŪD SHAH ĪNJŪ (721-58/1321-59), ruler of Fārs, 'Erāq 'Ajam (Isfahan), and parts of southern Iran, 743-55/1343-54. Abū Eşĥāq was the youngest of four sons of Şaraf-al-dīn Maĥmūd Shah b. Moĥammad Īnjū, governor of Fārs under the last Mongol Il-khan, Sultan Abū Sa'īd Bahādor. Following the Il-khan's death in 736/1335, Abū Eşĥāq's father and three older brothers were killed during a complex, seven-year struggle for power in southern Iran—a struggle involving the four sons of Maĥmūd Shah, the Chupanids, the Jalayerid Shaikh Ḥasan-e Bozorg Īlkānī, and the Mozaffarid Amīr Mobārez-al-dīn Moĥammad, ruler of Yazd. Abū Eşĥāq himself first entered these struggles as a youth of sixteen. In 737/1336 he was sent by his brother Mas'ūd Shah to attempt to take Yazd and Kermān without mounting a major military expedition. In neither place was he successful, and a brief skirmish with Mobārez-al-dīn Moĥammad near Yazd was settled by the intervention of one of local scholars. Abū Eşĥāq began to take a more active political role after the capture of Shiraz by the Chupanid Pīr Ḥosayn in 741/1340. Pīr Ḥosayn rewarded Moĥammad Moẓaffar for his assistance in this campaign by adding Kermān to the Mozaffarid dominion. Pīr Ḥosayn then installed the young Abū Eşĥāq as a ruler of Isfahan to act as a restraint against any westward expansion by the Mozaffarids. Although Abū Eşĥāq ruled less than two years in Isfahan, he continued to favor that city long after he had established his capital in Shiraz.

Pīr Ḥosayn ruled less than two years in Shiraz. Both Mas'ūd Shah and his brother Abū Eşĥāq allied themselves with rival members of the Chupanid



family to plot separately the recapture of Fārs and the avenging of the death of their brother, Amīr Moḥammad, who had earlier been murdered by Pīr Ḥosayn. Abū Eşḥāq sought the help of Malek Aşraf b. Tīmūrtāš b. Čūpān, a cousin of Pīr Ḥosayn and brother of the ruling Ḥasan(-e) Kūček. In 743/1342 these allies joined forces at Isfahan and defeated Pīr Ḥosayn, who, uncertain of his support in Fārs or Yazd, returned to Tabrīz, where his cousin Ḥasan Kūček had him murdered. At the same time Mas‘ūd Shah Īnjū, in alliance with another Chupanid commander named Yāgī Bāstī (uncle of both Malek Aşraf and Ḥasan Kūček) had also moved toward Shiraz. The sources omit the details of these events, but it appears that Abū Eşḥāq was somehow able to occupy Shiraz and shut his ally Malek Aşraf out of the city. Upon the arrival of Mas‘ūd Shah and Yāgī Bāstī, the younger Īnjū yielded his claim to rule and withdrew to the Šabānkāra (q.v.) district east of Shiraz.

Although Abū Eşḥāq’s peaceful withdrawal was inconsistent with the anarchic and violent spirit of the time, he probably acted with good reason. He may have felt himself too weak to challenge his elder brother, who was still supported by Chupanid troops. Furthermore Mas‘ūd Shah was the more popular of the two brothers in Shiraz, where Mas‘ūd Shah had previously ruled—although never for very long. The people of Shiraz considered the elder brother, despite his mediocre military record, to be the legitimate successor to his father Maḥmūd Shah.

Giving up his Chupanid support was ultimately a most prudent move, although it temporarily left Abū Eşḥāq military weakened. The alliance of his brother Mas‘ūd Shah with Yāgī Bāstī had lasted only a few weeks when the latter murdered his nominal Īnjū superior. Mas‘ūd Shah’s murder was the signal for the outbreak of a twenty-day brawl in the streets of Shiraz between supporters of Abū Eşḥāq and the partisans of Yāgī Bāstī. Finally Abū Eşḥāq’s men, with the support of the ruler of Kāzerūn, drove the Chupanid out of the city. In 744/1343 Yāgī Bāstī and his nephew Malek Aşraf joined forces and marched on the city. With the help of Moḥammad Moẓaffar they captured Abarqūh and slaughtered the inhabitants. But news of the death of Ḥasan Kūček forced the allies to abandon their expedition. The two Chupanids returned to Tabrīz and Moḥammad Moẓaffar withdrew to Yazd.

After the death of Ḥasan Kūček, Abū Eşḥāq held almost unchallenged control of Fārs, Isfahan, and the Persian Gulf coast. But this control had come at a high cost in bloodshed. During the five years preceding his accession, control of Fārs had changed hands eight times, and Abū Eşḥāq’s father and his three



elder brothers had all fallen victim to the anarchy. On the Chupanid side, Pīr Ḥosayn and Yāgī Bāstī were also murdered in intra-family struggles, and there were thousands of anonymous victims in such places as Abarqūh.

Abū Eshāq's rule should have provided a respite for the population of southern and central Iran. The Chupanids were occupied elsewhere, and there were obvious advantages in Abū Eshāq's making peace with his nearest rival, Moḥammad b. Moẓaffar. The latter would have accepted a reconciliation, since his resources, based on the wealth of Yazd and Kermān, were much less than those available to Abū Eshāq from Fārs and Isfahan. Although Mobārez-al-dīn Moḥammad was himself a harsh and capable military leader, he was always prudent in selecting the targets of his military expeditions. Until the final campaign against Shiraz in 754/1353, it was Īnjū who were constantly on the offensive.

It is difficult to understand Abū Eshāq's reasons for undertaking his disastrous campaigns against the Mozaffarids between 746/1345 and 753/1352. One motive was perhaps Abū Eshāq's desire to restore Īnjū rule in Kermān, which had been ruled by his father Maḥmūd Shah when the Mozaffarids were still only road-guardians in Maybod, a village of Yazd. But whatever the motivation, the campaigns were both ruinous and unnecessary. Moḥammad b. Moẓaffar himself claimed that Abū Eshāq violated treaties between them eight times and that the booty from the Īnjū defeat near Kermān in 752/1351 helped finance the Mozaffarid counter-offensive against Shiraz (Kotbī, *Tārīk-e Āl-e Moẓaffar*, p. 37).

Following the repulse of the Īnjū offensive Moḥammad b. Moẓaffar prepared to attack Shiraz, Abū Eshāq's capital. After an unsuccessful bid for peace, Abū Eshāq led his forces out of Shiraz to Pol-e Fasā, about fifteen miles to the southeast, but at the approach of the enemy he withdrew into the city without fighting. Shiraz withstood a six-month siege, and fell only after the *kolū* (neighborhood leader) of the Mūrdestān quarter, fearing for his life, betrayed Abū Eshāq by opening the western (Bayzā') gate of the city to the Mozaffarids. Abū Eshāq and a few followers fled Shiraz and took refuge in the strong fortress Qal'a-ye Sefīd. Pursued by the Mozaffarids, Abū Eshāq fled to Isfahan, where he was captured in 758/1357. He was brought as a prisoner to Amīr Mobārez-al-dīn at Shiraz, where he was executed by Amīr Qoṭb-al-dīn (Jomādā I, 758/May, 1358), whose father had been killed by Abū Eshāq.

While poets and historians praise Abū Eshāq's wisdom, courage, and



generosity, the sources also reveal that he unwisely distrusted the people of Shiraz, who faithfully supported him and his family against rivals. Ebn Baṭṭūṭa relates that the people of Shiraz rebelled against their Mongol ruler to prevent the arrest of Tāšī Kātūn, Abū Eshāq's mother. But the same author notes that Abū Eshāq feared and distrusted them, forbidding them to bear arms and excluding them from the circle of his closest advisors, most of whom were from Isfahan. Perhaps his earlier period of rule at Isfahan led Abū Eshāq to favor that city and its inhabitants. His distrust of the people of Shiraz could have originated from their support of his elder brother Jalāl-al-dīn Mas'ūd Shah, or from Abū Eshāq's desire to remain independent of the nobles and neighborhood leaders of Shiraz. Abū Eshāq's generosity to poets and scholars can not cover his mediocre performance as a military leader. His four expeditions against the Mozaffarids were costly failures; he withdrew into drunkenness and depression during the Mozaffarid siege of Shiraz; and he alienated the leaders of that city who had originally helped him overcome the Chupanids; the poet Ḥāfeẓ apparently makes a chiding reference to his inactivity (ed. M. Qazvīnī and Q. Ġanī, Tehran, 1330 Š./1951, p. *q!*, lines 8-9).

Yet during Abū Eshāq's reign Fārs, and particularly Shiraz, experienced great prosperity. Under the patronage of the ruler and his ministers literature, painting, calligraphy, and scholarship flourished. The poets Ḥāfeẓ, Kāvājū Kermānī, and 'Obayd Zākānī were merely among the brightest of the talents benefiting from Īnjū patronage. Many buildings were erected; in Shiraz Abū Eshāq endowed what is today the finest surviving Islamic monuments in that city, i.e., the *koḍā-kāna* of *Dār al-maṣāhef* of the mosque Jāme'-e 'Atīq. This square building in the center of the mosque courtyard contained a priceless collection of Korans (now lost), allegedly including specimens in the handwriting of the caliphs 'Alī and 'Oṭmān, the latter volume with bloodstains on its pages from the caliph's assassination. This building, restored in 1941, has an outstanding *tolṭ* inscription around the top which dates the structure to 752/1351. He is also credited with the rebuilding of the shrine of Sayyed Aḥmad b. Mūsā (Šāh-e Čerāg, q.v.), the founding of Madrasa-ye Tāšī next to the shrine, and the restoration of the tomb of Shaikh Abū 'Abdallāh b. Kaḫfīf (see Ebn Kaḫfīf). He is also said to have desired to erect a building in Shiraz in imitation of the famous Ṭāq-e Kesrā at Ctesiphon, but it was never completed and no trace remains today. A structure by him in Isfahan was called Eshāqīya.



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