

index; Mas'ūdi, *Murūdj*, index; *Aghānī*, Tables; Ibn al-Aṭṭār, vi, index; Ibn Taghribirdī, i, 578 ff.; Ibn Khallikān, no. 8; Ibn Khallikān-de Slane, i, 16 ff.

(D. SOURDEL)

**IBRĀHĪM B. MAS'ŪD** [see *GHAZNAWIDS*].

**IBRĀHĪM B. AL-MUDABBIR** [see *IBN AL-MUDABBIR*].

**IBRĀHĪM B. MUḤAMMAD B. 'ALĪ B. 'ABD ALLĀH B. AL-'ABBĀS ABŪ IṢḤĀK**, better known as Ibrāhīm al-Imām. Born in al-Ḥumayma in 82/701-2, the son of a freedwoman, he was brought up with his brother, Mūsā, and his half-brothers Abū 'l-'Abbās, Abū Dī'afar and al-'Abbās.

When the pro-'Abbāsīd *da'wa* formed round his father it had its headquarters in Kūfa among the Ḥārithī tribe of Banū Musaliyya and its *mawālī*, but soon transferred its activity to Khurāsān while maintaining the connexion with Kūfa and al-Ḥumayma. The tendency of Muslim chroniclers to identify a movement with its leader and give him the credit for its achievements makes it difficult to assess the part played by certain figures of the 'Abbāsīd revolution. In the new militant phase which began when he took over on his father's death in 125/742-3, Ibrāhīm, with his practical approach, his generosity and his popularity among the Hāshimis, seemed to be the man to meet the demands of the hour. Nevertheless, the role of *dā'īs* such as Abū Hāshim Bakir b. Māhān and Sulaymān b. Kathīr al-Khuzā'ī, who had been working for the *da'wa* since the days of Muḥammad, must not be forgotten. In that very year in Mecca several *dā'īs* urged Ibrāhīm to proclaim the rising, but in vain. In 127/744-5, on the advice of the dying Bakir, Ibrāhīm al-Imām appointed the latter's son-in-law, Abū Salama Ḥafs b. Sulaymān, chief *dā'ī* in Kūfa.

Realizing that the situation had come to a head, Sulaymān al-Khuzā'ī requested Ibrāhīm through Abū Salama to send a representative to lead the movement in his name. Only when Sulaymān al-Khuzā'ī and others declined did his choice fall, in 128/745-6, on his *mawālā* Abū Muslim [q.v.], who was ordered to remain in constant touch with Abū Salama and obey the orders of Sulaymān al-Khuzā'ī. That he received from Ibrāhīm instructions to kill all Arabs indiscriminately is not unanimously agreed by the historians. This allegation, not mentioned by several early historians and not in harmony with the tactics and circumstances of the 'Abbāsīd *da'wa*, is probably due to anti-'Abbāsīd propaganda. Probably under the impression that Ibrāhīm would send a man from his own 'Abbāsīd family, Sulaymān al-Khuzā'ī was at first reluctant to accept Abū Muslim; he yielded later to persuasion, but without compromising his position, so that every important decision remained his. Though the 'Abbāsīd revolution was a complex phenomenon, the main appeal seems to have been made to the Arabs, especially in Marw and its villages. The *dā'īs* realized that the Arabs held the lever of power and constituted the only striking-force in Khurāsān, and that to win them over was to seize power. The *dā'īs* could not act until the struggle between Naṣr b. Sayyār and Ibn al-Karmānī had reached a stalemate and Arab tribesmen adhering to both factions were disgruntled and wanted change. In this nucleus of the 'Abbāsīd *da'wa* the Yamani partisans invited their fellow-tribesmen to join the movement, as did the Rabi'is and the Muḍaris (*Akhbār al-'Abbās* . . . , fol. 118b.). Discontented Arabs generally joined in the protest against Umayyad fiscal policy, by which taxes were imposed on

Arab settlers and collected through the *dihkāns* [q.v.], and against Umayyad military policy, which kept the Muḳātīla in the frontier area for prolonged periods (i.e. *Taḍmīr al-bu'ūth*), while at the same time demanding an increased share in the *ghanima* (*Shā'bān, The social . . . background* . . . , 140 ff.).

Upon Ibrāhīm's orders, the rising was launched publicly on 15 Ramaḍān 129/30 May 747. Abū Muslim entrenched himself in the Khuzā'ī village of Safidhandj, won over the Yamani 'Alī b. al-Karmānī by recognizing him as governor of Khurāsān, and used him subsequently to paralyse the activities of the Khārīdī Shāyḅān al-Ṣaghīr so that the 'Abbāsīd partisans found it easy to drive Naṣr b. Sayyār out of Marw. Having gained control of Khurāsān, Ibrāhīm appointed Kaṭṭaba b. Shāḅīb al-Ṭā'ī commander of the army of Khurāsān, which was advancing into 'Irāk.

It was at that very moment when the 'Abbāsīd cause was prospering and advancing westwards that Ibrāhīm was arrested in al-Ḥumayma. Accounts vary on how Marwān II succeeded in tracing the head of the secret organization. Ibrāhīm's arrest was probably due to Naṣr's efforts. He was imprisoned in Ḥarrān, where he died in Muḥarram 132/August 749, allegedly either murdered or poisoned by Marwān's orders. Possibly, however, he fell victim to the plague which ravaged Syria in that year. His death at a critical moment left the stage to two powerful rival *dā'īs*, Abū Salama and Abū Muslim. The rivalry between them seems to have played a part in saving the caliphate for Ibrāhīm's heir and brother Abū 'l-'Abbās [q.v.]. Ibrāhīm's sons, 'Abd al-Wahhāb and Muḥammad, do not seem to have aspired to the caliphate, but to have devoted their lives to the *dīhād* against the Byzantines and the pilgrimage to Mecca.

*Bibliography*: Of primary importance for a better understanding of Ibrāhīm and his time are the still unpublished works such as the relevant parts of Balādhuri's *Ansāb al-aṣhrāf*, MS Istanbul Aṣīr Ef. 597-8, and MS Paris, fols. 768a-775a; the anonymous *Akhbār al-'Abbās . . . wa-wildihī*, MS in the Institute of Higher Islamic Studies, Baghdad, fols. 113b-203b, throwing light on the secret dealings of the 'Abbāsīd propaganda; Ibn Aṭṭār al-Kūfī's *Futūḥ*, MS Istanbul, Ahmed III 2956, invaluable for its information on the Arab settlers in Khurāsān; Abū Zakariyyā' al-Azdī's *Ta'rikh al-Mawṣil*, MS Chester Beatty, fols. 38 ff., a local history with a universal tendency, which contains brief but illuminating information on Arab support for the 'Abbāsīds. These works clarify certain vague or brief accounts in Ṭabarī (see index), otherwise one of the important sources on Ibrāhīm. Other relevant works are: Ya'qūbī, *Ta'rikh*, ii, 393, 398 f., 409 f.; Dīāḥiz, *Faḍl banī Hāshim*, ed. Sandūbi, 79; Pseudo-Ibn Kutayba, *al-Imāma wa 'l-siyāsa*, ii, 221 f., 217 f.; Dinawārī, 338 ff.; 344-6, 357; *Fragmenta hist. arab.*, ed. De Goeje, 183-98; Mas'ūdi, *Murūdj*, vi, 61, 69 ff., 89, 97 f.; idem, *Tanbih*, 338-9; P. A. Gryaznevič (ed.), *Arabshiy Anonim XI veka*, Moscow 1960, fols. 255b, 284a, 289b, 295a; see also Ibn Sa'd, *Tabakāt*, viii, 60; *Aghānī*, ii, 74. Later historians draw mainly on these earlier ones when writing on the period. However, useful additional data will be found in Bal'ami, tr. H. Zotenberg, 1867; Ibn al-Aṭṭār, v (index); Ibn 'Asākir, *Ta'rikh Dimashq*, ii, 287 ff., 291, 292; Dhahabī, *Ta'rikh al-Islām* . . . , MS British Mus., fols. 4a-5b; Ibn Khallikān, *Wafayāt*, Eng. tr. De Slane, i, 575-6, ii, 103; Makrīzī, *al-Nizā'* . . . , p. 5; idem, *Muntakhab al-taḥkīra*, MS

Paris ar. 1514, fols. 88b-89a; *Akhbār al-duwal al-munkaḥḥa*, MS British Mus. 3685, fol. 101b; Ibn al-Dāya, *Mukāḥāt*, Cairo 1914, 79; Ibn Khaldūn, *Muqaddima*, Cairo 1957, I, 579; idem, *Ibar*, iii, 217 ff., 253, 278; al-Kāḷashandī, *Ma'āthir al-ināfa* . . ., ed. A. Farrājī, Kuwait 1964 (index); unidentified MS attributed to Ibn al-Dīawzī, British Mus., Add. 7320, fols. 80-92.

Modern works: G. van Vloten, *Recherches sur la domination arabe* . . ., Amsterdam 1894; J. Wellhausen, *The Arab kingdom*, tr. M. Weir, Calcutta 1927, chaps. 8 and 9; G. H. Sadighi, *Les mouvements religieux iraniens*, 1938 (index); 'Abd al-'Aziz al-Dūrī, *al-'Asr al-'Abbāsī al-awwal*, Baghdad 1945, chap. 1; Spuler, *Iran*, 34-47; D. C. Dennett, *Marwān b. Muḥammad*, Ph. D. thesis, Harvard University 1939; M. A. Sha'bān, *The social and political background of the 'Abbāsīd revolution in Khurāsān*, Ph. D. thesis, Harvard University 1960, basic for the understanding of the conditions of the Arab settlers in Khurāsān; Ghulām Ḥusayn Yūsufī, *Abū Muslim Sardār-i Khurāsān*, Tehrān 1966; Šālih al-'Alī, *Istīlān al-'Arab fī Khurāsān*, in *Bull. Coll. Arts*, Baghdad 1957; C. Cahen, *Points de vue sur la "revolution 'abbāsīde"*, in *Revue Historique*, fasc. 468 (1963), 295-338; Dūrī, *Ḍaw' dīadīd 'ala 'l-da'wa al-'Abbāsīyya*, in *Bull. Coll. Arts*, Baghdad 1960; idem, *Nisām al-ḍar'ib fī Khurāsān*, in *Bull. Coll. Arts*, Baghdad 1965; R. N. Frye, *The 'Abbāsīd conspiracy* . . ., in *Indo-Iranica*, v (1952), 9-14; idem, *The role of Abū Muslim*, in *MW*, xxxvii (1947), 28-39; S. Moscati, *Studi su Abū Muslim*, in *Rend. Lin.*, viii/4 (1949), 474-95; F. 'Umar, *al-Dīudhūr al-ta'rīkhīyya li-'addī'ā al-'Abbāsīyyīn bi'l-khilāfa*, in *Maḍj. Kull. al-dirāsāt al-Isl.*, ii (Baghdad 1968), 77 ff. (F. OMAR)

**IBRĀHĪM B. SAYĀBA**, minor poet of the second half of the 2nd/8th century who died circa 193/809. Of obscure origin and a *mawlā* of the 'Abbāsids, he held, according to Ibn al-Mu'tazz, the office of secretary to al-Mahdī but, having once been suspected of *zandaqa*, he was dismissed and obliged to beg for a living. Like so many of his contemporaries, he led a disorganized and even dissolute life, but he was not lacking in wit, to judge by the anecdotes of which he is the hero. Ibn al-Mu'tazz described him as a born (*maḥbū'*) poet, while the author of the *Aghānī* has a different opinion of him: according to him, he wrote verses of little value which Ibrāhīm al-Mawṣilī and his son Ishāk set to music out of friendship towards him, so that he acquired a certain degree of fame and succeeded in becoming acquainted with persons in high society; he was in fact known to al-Faḍl b. al-Rabī' after having been on fairly intimate terms with Yaḥyā b. Khālīd al-Barmakī, to whom he addressed notably (it is not clear in what circumstances) an epistle of which al-Dīḥiz (Bayān, iii, 215) states that all the inhabitants of Baghdād at that time knew it by heart.

*Bibliography*: Dīḥiz, *Bayān*, and *Bukhālā'*, indexes; Dīḥshiyārī, 203 (incorrectly: Ibrāhīm b. Shabāba); Ibn Kutayba, *Uyūn al-akhbār*, i, 293; Ibn al-Mu'tazz, *Ṭabaqāt*, 36-7; *Aghānī*, xi, 5-8 (Beirut ed., xii, 80-4). (ED.)

**IBRĀHĪM B. SHĀHRUKH** (ABU 'L-FATH MĪRZĀ IBRĀHĪM SULTĀN BAHĀDUR), Timurid prince, second son of Shāhrukh [q.v.], born 28 Shawwāl 796/26 August 1394. In 812/1409, Ibrāhīm was appointed governor of Balḫ and Tukhārīstān up to the borders of Kābul and Badakhshān, and in 817/1414 he was appointed governor of Fārs, a position which he held for over twenty years up to his death

on 4 Shawwāl 838/3 May 1435. In 823-4/1420-1, and in 832/1429, he took part in Shāhrukh's campaigns in Ādharbāyḍjān. In 824/1421 he annexed Khūzīstān to the Timurid empire.

Ibrāhīm had two sons: Ismā'īl (died ca. 835/1432), and 'Abd Allāh, born 27 Raddjāb 836/19 March 1433, who, though still an infant, succeeded his father as governor of Fārs, and was later appointed governor of Samarkand.

*Bibliography*: 'Abd al-Razzāk b. Ishāk Kamāl al-Dīn Samarkandī, *Maṭla'-'i sa'dayn wa maḍīma'-'i bahrayn* (ed. Muḥammad Shafī'), ii/1, Lahore 1941, 149-50, 285, 400 ff., 470-1, 604 ff.; ii/2-3, Lahore 1949, 642, 648, 650, 675-6; *ibid.*, London, School of Oriental and African Studies MS. no. 46684, f. 92a. (R. M. SAVORY)

**IBRĀHĪM B. SHĪRKŪH**, AL-MALIK AL-MANŠŪR NAṢĪR AL-DĪN IBRĀHĪM B. AL-MALIK AL-MUḌĪAHĪD ASAD AL-DĪN SHĪRKŪH II, cousin of Salāh al-Dīn (Saladin), succeeded his father Shīrkūh [q.v.], prince of Aleppo and Damascus, in Raddjāb 637/January-February 1240. When he became master of the province of Ḥims, to which at that time there belonged Tadmur, Raḥba and Māksin, the pressure of the Khuwārizmians in northern Syria was very great. When Ibrāhīm learned of the defeat of the Aleppan army at Buzā'a in Rabi' II 638/October-November 1240, he set off northwards with reinforcements of troops from Damascus. In Raddjāb 638/January 1241, the Khuwārizmians marched against Aleppo but did not attack the town and, after unsuccessful attempts to encircle it, withdrew towards the east. Ibrāhīm overtook them and defeated them in Shawwāl 638/April 1241; he gained further victories over them in Ṣafar 640/August 1242 and again at the end of 641 and beginning of 642/April-June 1244. The Khuwārizmians seem to have been driven out of Syria.

Ibrāhīm b. Shīrkūh became involved in the family quarrels between Šālih Ayyūb of Cairo and Šālih Ismā'īl of Damascus. In the spring of 642/1244 hostilities broke out between Cairo and Damascus; and Naṣir Dāwūd, the Ayyūbid prince of Karak, and Ibrāhīm allied themselves with Šālih Ismā'īl, who had the support of the Knights Templar. Ibrāhīm went in person to 'Akkā to ratify the agreement with the Franks. The ruler of Egypt, on his side, acquired the services of the Khuwārizmians, who were ready to hire themselves to whoever offered most. On 14 Djumādā I 642/18 October 1244, there took place, to the north-east of Ḥazza, the battle of Ḥarbiyya, or Forbie, at which the Franco-Syrian allies were defeated. In the following year, Šālih Ayyūb laid siege to Damascus in Dhu 'l-Hiḍḍja 642/May 1245; six months later the town capitulated and Ismā'īl received Ba'albakk in compensation. The Khuwārizmians, dissatisfied with Šālih Ayyūb, in 644/1246 offered their services to Ismā'īl to re-take Damascus. Ibrāhīm b. Shīrkūh and Naṣir Yūsuf of Aleppo, in the pay of Šālih Ayyūb, then set off southwards with a large army. The Khuwārizmians raised the siege of Damascus and moved northwards; they were defeated near the lake of Ḥimṣ on 8 Muḥarram 644/26 May 1246. Ibrāhīm reached Damascus and encamped at Nayrab, to the west of the town, where he became ill and died on 11 Ṣafar 644/28 June 1246. He is buried at Ḥimṣ beside his father. His son, Abu 'l-Fath Mūsā, succeeded him, with the titles of al-Malik al-Aṣḥraf Muẓaffar al-Dawla, and recognized the authority of Šālih Ayyūb.

*Bibliography*: Abū Shāma, *Tarāḍīm riḍjāl*, ed. Kawṭharī, 1947, 178; E. Blochet, *Hist. d'Alep de Kamāl ad-Dīn*, 213-26; al-Makīn b. al-'Amīd,